

The Complete  
EEBO-TCP  
*Unformatted*  
Puritan *and*  
Non-Conformist  
Collection v-2.0  
Vol. 2  
Adams pt.2 -  
Ainsworth pt.1

*Compiled & Updated by  
David Jonescue, Logan West,  
& Alex Sarrouf 2022-23*

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Project Note – V2

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The initial content of this document was downloaded from the Early English Books Online (EEBO-TCP) website. The books were transcribed in a character for character manner and since there was no standard spelling during that time, it can be a bit cumbersome to read, with variations such as "unlesse", "vnlesse", and "vnles" appearing regularly.

With that in mind, this project is intended to clean up those books as much as possible and make them more accessible to the interested reader. A list of variant spellings and their corrections was utilized to clean up the text, but this is only as comprehensive as the list itself. Because of the nature of the original transcription, some words have missing characters or places where the original language (e.g., Greek) was not transcribed. The original text also contained linked footnotes and these have not been incorporated. *Included in these works are some, but very limited text taken from other public domain sources.*

Although this is admittedly no substitute for a properly proofread and scholarly edition, we believe that the result is a body of work which is far more accessible, particularly for searching and reading, than its predecessor (though our thankfulness for EEBO-TCP cannot be expressed.) The documents have been cleaned and presented to the best of our present ability, in what we hope is a pleasing and useful format for the vast majority of Christian brothers and sisters who desire to access and read these spiritually nourishing works.

For the sake of this collection, it has attempted to take a traditional theological as well as historical approach to Puritan research, meaning that, while there were some Arminian Puritans, those have been omitted if observed, and also, while there were other Non-Conformists that were Catholic, Quaker, Brownist, Pilgrims, etc., this collection has tried to observe only works from theologically reformed Puritans; Baptist, Presbyterian, and Congregational Non-Conformists; as well as CoE or Anglican clergy that were sympathetic or assistive to the Puritan cause. Furthermore, this collection only contains works from the period between 1500-1700, not just because that is the standard historical period of Puritanism, but because this is also the limit of the works found on EEBO-TCP. This is not an exhaustive collection of Puritan/Non-Conformist works, but a collection of those pertinent works which were located on EEBO-TCP which enables the searching thereof by their conversion from facsimile to text. The reason the alphabetical flow of the authors in these titles are not perfectly in order, is because many names were added well into the compiling of these texts, and we had to choose between prolonging publication to start over, or continue and publish with the names somewhat out of order.

Finally, please forgive our eagerness in the midst of imperfection in offering such an errant publication. Given the sheer number of texts, time constraints, and other duties; this is the best we can offer for now; yet, knowing the spiritual treasures within these pages, we pray that this effort, though feeble, will still result in the edification of His Church, in the name of our Lord Jesus Christ, to the glorification of our Gracious God. *\*\*\*All of the text and titles included in these works are in the public domain, and can be used in any way; for profit or otherwise, by anybody or entity. Only this specific derivative and creative work is bound by the creative common license listed above.* -- Soli Deo Gloria

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THE Devils Banquet.

**Described in four Sermons.**

- 1. The Banquet propounded; begun.
- 2. The second Service.
- 3. The breaking up of the Feast.
- 4. The Shot or Reckoning.
  - The Sinners Passing-Bell.
  - Together with Physic from Heaven.

Published by THOMAS ADAMS, Preacher of God's Word at *Willington in Bedfordshire*.

*AMOS Chap. 6. Verse 7.*

Therefore now shall they go captive, with the first that go captive, and the Banquet of them that stretched themselves, shall be removed.

*Chap. 8.10.*

I will turn your Feasts into mourning, and all your Songs into Lamentation: and I will bring sackcloth upon all loins, and baldness upon every head: and I will make it as the mourning of an only Son, and the end thereof as a bitter day.

*AMBROS. de Poenit.*

Pascitur libido conuiuijs, nutritur delicijs,

vino accenditur, ebrietate slamatur.

LONDON: Printed by *Thomas Snodham* for *Ralph Mab*, and are to be sold in Paul's Churchyard, at the sign of the Grayhound. 1614.

**TO THE VERIE WORTHIE AND VERTVOVS GENTLEMAN, Sir *George Fitz-Ioffery Knight*, one of his Majesty's Justices of the *Peace* and *Quorum*, in the County of *Bedford*; saving health.**

Right Worshipful:

THIS *Sermon*, though it be borne last, was not so conceived. But as it came to pass in *Tamars* travel of her *Twins*; though *Zarah* put forth his hand first, and had a *scarlet thread* tied to it, the distinguishing mark of primogeniture, yet his brother *Pharez* was borne before him. I intended this *Subject* to a worthy Audience, fastening my meditations on it: but soon finding, that I had grasped more sands, then I could force through the *Glass* in two hours, and loath to iniure my proposed method; I let it sleep, till fitter opportunity might waken it. Now behold, without the common plea of this writing age, the importunate request of friends, I willingly adventure it to the light. And since your favor to my weak (or rather no) deserts, hath been ever full of real encouragements: since your affection to literature, (and the best of learning the Gospel) hath ever vouchsafed a friendly countenance to your neighbor-Ministers: I could not make myself so liable to the censure of ingratitude, as not to intreat your *Name* for Patronage. Which, though it deserves better acknowledgement, and finds it from more worthy voices; yet I, that yield to all in learning, would yield to none in love, and service to you. The cause in question requires a worthy defender: not for the own weakness, but for the multitude and strength of oppositions. Men brook worse, to have their sins ransacked, then their inveterate wounds and ulcers searched. *Qui vinum venenum vocant*, they that call drunkenness poisoning, speak harsh to their ears, that (*quasi deum colunt*) embrace and worship it as a God. You are one of that surrogation, into whose hands God hath trusted his sword of Justice. Draw it in his defense against the enemies of his *Grace* and *Gospel*. You sit at the common stern, and therefore are not so much your own, as your *Countries*. Our derided, rejected Preaching, appeals to your aids. Help us with your hands, we will help you with our Prayers. With wisdom and courage rule the wild days you live in. Proceede, (worthy *Sir*) as you have conformed yourself, to reform others. Reach forth your hand to your confined limits; over-turn the *Table*, spoil the *Banquet*, chastise the *Guests* at this riotous *Feast*. You see, how justly, this poor, weak, course-woven labor desires the gloss of your Patronage to be set on it. I cannot either distrust your acceptance, knowing the generousness of your disposition; nor need I so much to entreat your private use, (who are stored with better instructions;) as your commending it to the world. If any good may, hereby, be encouraged, any evil weakened, my reward is full. The discourse is sexduple; whereof the first fruits are yours: whose myself am, that desire still to continue

Yours Worships in my best services, *THO. ADAMS*.

**Ad vel in Lectorem.**

RELIGIOUS Reader, (for I think, few of the profane rabble read any *Sermons*) let me entreat thee for this, that (*cum lectoris nomen feras, ne lictoris officium geras*) thou wouldst accept it, not except against it; and being but a Reader, not usurp the office of a Censurer. The main intents of all *Preachers*, and the contents of all *Sermons*, aim to beat down *sin*, and to convert

*sinner*s. Which the most absolute and vn•rring *Scriptures* have shadowed under diverse metaphores; comparing them to *beasts*, to *blots*, to *sicknesses*, to *sterrillities*, to *pollutions*, to *leauenings*, to *whoredoms*, to *Devils* In all which (and many other such figurative speeches) I thin•e it lawful, nay necessary for us, *God's Ministers*, to explain the *Metaphor*; and (still within bounds of the simillitude) to show the fit accordance and respondency of the thing meant, to the thing mentioned. Indeed, to stretch the *Text* against the own will•, is to martir it: and to make every metaphor run upon four feet, is often *violabile sacris*. B•t so long as we keep the Analogy of faith, and the sense of the present Theame, it is a fault, to find fault with us. Indeed Rhe•oricall flourishes without solid matter, is like an Egyptian bondwoman in a Queens robes; or the Courtiers Chamber, which is often a rotten room, curiously hanged. *God's word* is full of dark spec•es, dark not in themselves, but to our thick-sighted understandings: therefore his propositions, require expositions. Not that we should turn plain Morals into Allegories, but Allegories into plain Morals. The former was *Origen's* fault, of whom it is said, (I speak not to uncover that Fathers nakedness; but to show that all men may err, and therefore truth of love must not prejudice love of truth) that wherein he should not allegorize, he did; and wherein he should have allegorized, to his woe, he did not. I have presumed, not without warrant of the best Expositors, to manifest the manifold temptations of *Satan*, under the *Harlots* inveigling her Customers. 1. As *Wisdom* ver. 3. *sends forth her Maydens*, her Ministers, to invite guests to her *Feast of Grace*. So *Vice* sends forth her temptations; nay, *she sits at the door* her self, ver. 14. and courts the passengers. 2. If *Wisdom* call the Ignorant. ver. 4. *Who so is simple, let him turn in hither, as for him that wanteth understanding, she saith, &c.* *Vice*, which is the true *Folly*, is her *Zani*, and takes the words out of her mouth. ver. 16. *Who so is simple, let him turn in hither, and as for, &c.* 3. If *Wisdom* promiseth *Bread and Wine*, ver. 5. *Come eat of my bread, and drink of the wine, which I have mingled.* *Sin* will promise no less to her guests. ver. 17. *Stollen waters are sweet, and bread eaten in secret is pleasant.* Here is then a plain opposition of *Grace* and *Sin*, *Wisdom* and *Folly*, *Chastity* and *uncleanness*, *Christ* and the *Devil*. He is mistaken then, that shall judge me mistaken in this Allegory. I stand not so much on the sound, as the sense; not so much on the literal, as spiritual meaning. In the former I have instanced, insisted on the latter. It should be tedious, to give account for every circumstance. The learned and good man will judge facurably. To the rest. *Si quid tu rectis istis Pro•ir us imperti, si non, his vttere mecum.* I pass by •he triutall objections against *Sermons* in print: as the deadness of the letter, the multitude of Books p•essing to the P•esse, &c. As if the eye could give no help to the soul: as if the queasy stomach could not forbear surfeiting: as if some men's sullenness, and crying *push* at *Sermons*, should be prejudicial to ot•ers benefit: as if the Prophets had not added *line to line*, as well as *precept upon precept*. I hear of some •dle Drones, humming out their dry derisions, that we will be men in print, slighting the matter for the Authors sake. But because their invectives are as impotent, as themselves are impudent, I will answer no further, then *haec culpas, sed tu non meliora facis.* Or to borrow the words of the *Epigrammatist*.

Cum tua non edas, carpis mea carmina Leli:

Carpere vel noli nost•a, v•l ed•tua.



Sloth sits and censures, what th'industrious teach.

Foxes dispraise the Grapes, they cannot reach.

One caveat, good *Reader*, and then God speed thee. Let me intr•• t•ee, not to give my Book the chopping censure. A word old enough, yet would have a *Comment*. Do not open it at a ventures, & by reading the broken pieces of two or three lines, judge it. But read it through, and then I beg no pardon, if thou •islikest it. *Farewell*.

Thine THO. ADAMS.

### THE DIVELS BANKET. The first Sermon.

PROVERB. 9.17.18.

Stollen waters are sweet, and the bread of Secrecies is pleasant: but he knoweth not that the dead are there, and that her guests are in the depth of Hell.

I Have here chosen two *Texts* in one, intending to Preach of a couple of *Preachers*; one by *usurpation*▪ the other by *assignation*; the Worlds *Chaplen*, and the Lord's *Prophet*. Where conceive, 1. the *Preachers*: 2. their *Texts*: 3. their *Sermons*: 4. their *Pulpits*: 5. their *Commissions*.

1. The *Preachers* are two, the first hath a double name: *Literally*, here, the *Harlot*: *Metaphorically*, *Sin*; the *mind's Harlot*; for between them is all spiritual adultery committed: Some understand it more *Synecdochically*, the *Temptation* to sin; but (*omne mauis includit minus*) their interpretation is like that *short bed*, you cannot lay this *Harlot* at her full length in it. Others conceive an *Antithesis here*, and by conferring the 4. *verse* with the 16. collect an opposition of two sorts of *Preachers*; the sincere *Prophets of Wisdom*, and the corrupted *Teachers of Traditions, errors, leasings*. I cannot subscribe to this sense, as full enough: let it go for a branch, call it not the body of the Tree. This first *Preacher* then▪ is the *delightfulness*, or if you will, the *dec•itf•lness* of *sin*. The second is *Solomon*; not erring, adulterating, idolatrising *Solomon*: but converted, confirmed *Solomon*▪ A *King* and a *Preacher*.

2. Their *Texts*: 1. *Sins Text* is from *Hels Scriptum est*: taken out of the Devils *Spell*; either *Lucian* his old *Testament*, or *Machiavelli* his new: laws made in the court of damnation, enacted in the vault of darkness; like those under the Parliament-house; Gunpowder-laws, fit for the Justices of Hell. 2. *Solomon's Text* is the *Word of eternal Truth*: with a *Scriptum est, caelitus inspiratum*; given from Heaven: this is *Desuper*, the other *Desubter*; this is all, *Scripture is given by inspiratio*• from God, *profitable*, &c. the former is the *Delusion of th• Devil*; *thatlying spirit in the mouth of Ahab's proph•s*, the divinity of Hell.

3. The *Sermons* differs as well as the *Texts*. 1. The *Harlots dixit, verse 16*. is thus amplified: *Stollen waters are sweet, and the bread of Secrecies is pleasant*. *Tullius*, nor *Tertullus*, nor *Hermes*, the speaker in the Parliament of the *Heathen* gods, never moved so eloquent a tongue: she preaches (according to the palate of her audience) *Placentia*; nay, it is *Placenta*, a sweet Cake;

whose flour is Sugar, and the humor that tempers it, Honey, *sweet, pleasant*. She cannot want auditors for such a *Sermon*: for as it is in Fairs, the Pedler, and the Ballat-monger have more throng, then the rich Merchant: *Vanity* hath as many customers as she can turn to, when *Veritie* hath but a cold market. 2. *Solomon's Sermon* is opposed to it with a *But:But he knoweth not that the dead are there, and that her ghosts are in the depth of Hell*. A cross blow, that disarms the Devils Fencer: a flat conviction or *Non-plus*, given to the arguments of sin: a little *Colliquintida*, put into the swe•t-pot: that, as I have observed in some beguiling Pictures; look on it one way, and it presents to you a beautiful D•mosell: go on the adverse side, and behold, it is a Devil, or some misshapen Stigmaticke. Sin shows you a fair Picture: *Stollen waters are sweet, &c. Suaue & delicio sum; Pleasure and delight*. *Solomon* takes you on the other side, and shows you the ugly visages of *Death and Hell, the dead are there, &c*. If *Sin* open her *Shop* of delicacies, *Solomon* shows the *Trap-door* and the *Vault*: if she boast her *Olives*, he points to the *Prickles*: if she discovers the green and gay flowers of *delice*, he cries to the *Ingredients*, *Latet anguis in herba*, the *Serpent* lurkes there: *Illa mouet, iste monet*; she charms, and he breaks her spells: as curious and proud as her *House* is, *Solomon* is bold to write, *Lord have mercy on us*, on the doors, and to tell us, the plague is there; *Stollen waters are sweet, &c. But the dead are there, &c*.

4 Their *Pulpits* have local and ceremonial difference. 1. The *Harlot's* is described *verse 14. She sits at the door of her house, on a seat, in the high places of the City*. 1. *Sedet; she sits*: she is got into that enchanted *Chair, Psal. 1. 2. at her house*: she need not stray far for customers: *in se turba ruunt luxuriosa, proci*: they come in troupes to her: 3. *at her door*: she presents her self to the common eye, and would be notable, though not able to answer the show: 4. *on a Seat: nouit suum locum*: *Vice* knows her *Seat*; the *Devil* is not without his *Randeuous*: what say you to a *Tavern, a Play-house, a Feast, a May-game?* that I say not, an *Ordinary*: 5. *in the City*. *Whoredom*, scorns to live obscurely in the *Suburbs*: She hath friends to admit her within the walls. 6. *Nay, in the high places of the City*: in the largest streets, populous and popular houses; *in excelsis vrbis*: one of the most curious and •ta•ely edifices of the *City*.

Thus *Sin* reads not a high-way lecture only, as among *Thieves*; nor a *Chamber-lecture* only, as among *Courtezans*; nor a *Mass-lecture* only, as among *Jesus•tes*, nor a *Vault-lecture* only, as among *Traitours*; nor a *Table-lecture* only, as among *Humorists*; nor a *Tap-house-Lecture* o•lie, as among *Drunkards*; that fetch authority from the pot, like *Augustus Caesar*, to tax all the world: but a *City-lecture*, such a one as *Iesabell* read to *Iezreell*: a public *Preaching*, her *Pulpit* being *excelsa ciuitatis*, top-gallant; filling eminent places, with emanant poisons. 2. *Solomon's Pulpit* is yet transcendent and above it; for it is a •hrone; a *Throne of Iuorie, ouerlaid with gold*: such a *Throne*, as no *Kingdom* could follow it. The *Preacher* is a *King*, the *Pulpit* a *Throne*; nay, an *Oracle: de Solio rex oracula fundit*. For God gave him wisdom, yea, such a wisdom, that no man but his *Antitype*, God and man, did ever excel him.

5 Their *Commissions*. 1. The *Devil* gave *Sin* her •rrand; guilded her tongue, and po•soned her heart: put a cup of damnation into her hand, and the *Sugar of Temptation* to sweeten it; allowed her for his *City-Recorder*, or his *Town-la•ke*; and sealed her a commission from *Hel•*; as *Saul* had from the *High Priest*• to bind with snares (*Filios T•rrae*) the *Sons of Men*. 2. But God

gave Solomon a celestial roll to eat, as to *Ez•kiel*; and touched his lips with a co•le from his own Altar, as to *Isaiah*, putting into his mouth (*documenta vitae*) the ordinances of eternal life.

God hath set this day before you two diverse *Pulpits*, adverse *Preachers*, dissonant *Texts*; declares, who speaks by his warrant, who besides it, against it. *Behold*, as *Moses* said, *I have set life and death before you*, take your choice.

The Dialogue of both the verses present us with a Banquet: (*conuiuuium*, or *conuitium* rather) a Feast, but a Fast were better: a Banquet worse then *Job's children's*; or the *Dagonals*, of the *Philistines*; (like the *Bacchanals* of the *Moenades*) when for the shutting up of their stomachs, the house fell down, and broke their necks. You have offered to your considerations, *verse 17*. (supplying but the immediately precedent word, *Dixit*) 1. The *Inviter*: 2. the *Cheare*. *Solomon* comes after, (as with Salt and Vinegar) and tells you 3. the *Guests*: 4. and the *Banquetting-house*, *verse 18*. *But the dead are there, &c.*

The *Inviter*: It is a woman, *She saith to him*: but that name is too good; for she hath recovered her credit: a woman, as she brought woe to man, so she brought forth a weal for ma•: *causa d•lictī, solatium relictī*: an instrumental cause of transgression, and no less of Salvation. If you say, she brought forth *Sin* without man, so she brought forth a *Savior* without man: as the Devil tempted her to the one, so the *Holy Ghost overshadowed her* to the other. This not a woman then, but a *Harlot, meretricia mulier*: a degenerate woman, vnwomaned (*•t pudore & pudicitia*) of both, modesty and chastity.

The feast is like to be good when an *Harlot* is the *Hostice*. And sure the *Scriptures* found some special parietie, if not ident•tie between these two: not making their names convertible, which had been much; but expressing by one word both of them, which is more; as if it concluded their professions and conditions, names and natures all one, which is most of all. *Impleta in nostris haec est Scriptura diebus*. Experience hath justified this circumstance. A *Harlot* then, bids, and feasts, and kills: what other success can be looked for? If *Delilah* invite *Sampson*, wa•e his locks; she will spoil the *Nazarite* of his hayres: there are many *Dalilahs* in these days.

I have read of many *Inviters* in the holy *Writ*: some good, many indifferent, most evil, this worst of all. 1. *Good*, *Matth. 22*. you have the King of *Heaven* a Feast-maker: *Cant. 5*. you have the Kings son a Feast-maker: *Jesus Christ* bids, *Eate oh friends, drink abundantly, oh beloved, Revel. 22*. you have the *Spirit* of glory a Feast-maker, and an *Inviter* too: *The Spirit and the Bride say, Come*. To this Feast few come, but those that do come, are welcome: well come in regard of themselves, for there is the best cheare: *Blessed are they that are called to the Marriage-Supper of the Lamb*: welcome, in respect of God, who doth not grudge his mercies. 2. Many indifferent, and inclining to good. *Abraham's* feast at *Isaac's* weaning: *Samson's* at his marriage. The Wedding-feast in *Cana*, where the King of glory was a Ghest; and honored it with a Miracle, with the first Miracle, that ever he wrought. 3. Evil; *Nabal's* feast at his Sheep-shearing; a drunken feast: *Belshazzars* feast to a thousand of his Lord's, surfeiting with full carouses from the sacred Boles; a sacrilegious Feast. The *Philistines* feast to the honor of *Dagon*; an Idolatrous feast. *Herod's* birthday-feast, when *John Baptists* head was the last course of the

service; a bloody feast. The rich Churls, a quotidian feast, a voluptuous surfeit, all bad. 4. This yet worst of all, the *Harlots* feast, where (the Ghests at once, *comedunt, & comeduntur*;) their souls feast on evils, and are a feast to Devils: for whiles men devour sins, sins devour them, as *Actaeon* was eaten up of his own dogs. This is a bloody *Banket*, where no ghest escapes without a wound, if with life: for if *Sin* keep the *Reuels*, *Lusts* are the *Iunkets*, *Ebriety* drinks the *Wine*, *Blasphemy* says the *Grace*, and *Blood* is the conclusion.

But allegorically *Sin* is here shadowed by the *Harlot*; *Voluptuousness*, (*meretricum meretrix*) the Harlot of Harlots; whose Baud is *Be•lsebub*, and whose *Bridewell* is broad Hell. Wickedness (*foeminei generis dicitur*) is compared to a *Woman*: and hath all her senses: *Lust* is her eye to see: *Bribery* her hands to feel: *Sensuality* her palate to taste: *Malice* her ear to hear: *Petulancy* her nose to smell: and (because she is of the foemine sex, we will allow her the sixtsense) tittle-tattle is her tongue to talk. This is the common *Hostice* of the world; *Satan's* house-keeper, whose doors are never shut: *noc•es atque dies patet, &c.* There is no man in the world keeps such hospitality, for he searcheth the air, earth, sea, nay, the Kitchen of Hell, to fit every palate. *Vitellius* searched far and wide for the rarities of nature; Birds, Beasts, Fishes of inestimable price; which yet brought in, the bodies are scorned, and only the eye of this Bird, the tongue of that Fish is taken: that the spoils of many might be sacrifices to one supper. The Emperor of (the low Countries) Hell, hath delicates of stranger varitie, curiosity. Doth *Judas* stomach stand to treason? there it is; he may feed liberally on that dish. Doth *Nero* thirst for homicides? the Devil drinks to him in •oles of blood: is *Jeroboam* hungry of Idolatry? behold a couple of Calves are set before him: hath *Absalom* the Court-appetite, Ambition? loe, a whole Kingdom is presented him for a mess, a shrewd bait: *Machiau•ls* position, *faith-breach for Kingdoms is no sin*. The Devil thought this Dish would please CHRIST himself, and therefore offered him many kingdoms for a morsel; reserving this to the last, as the strongest argument of his *Sophistry*. Doth *Herod* affect Envy? behold, a Banket •f Reuenge, furnished with the murdered corps of thousands, Infants. Doth the ravening mawe of the Pope (*Ahab-like*) forbear meat, because he cannot get the Vineyard of a Kingdom? or hath he bound himself with the spels of devilish con•estations (like those in *Ac•es*) not to eat or drink till he hath killed *Paul*? behold, here is wine set before him in a golden cup, (*Wine of Abomination*) wherewith whole nations reel: *Locusts* and *Vipers*, pestilent and serpentine poisons, whereof the world laughing dies. Is any Courtier p•oud? here are piles of Silks: Is any Of•icer troubled with the itch in his hands? here is *vnguentum aureum* to cure it; a mess of bribes. Hath any Gentleman the hunger-worm of Covetousness? here is cheare for his diet: *Vsuri•s*, oppressions, exactions, enclosings, rackings, rakings, pleasing gobbets of avarice. Is any Trades-man light-fingered, and lighter-conscienced? here is whole feast of Frauds, a table furnished with Tricke, conveyances, glossings, perjuries, cheatings. Hath any Papist a superstitious Appetite? he is set down in the chair of Ignorance, and to him are served in by *Sorbonists*, *Jesuits*, *S•minaries*, *Loyolists*; a large and lavish feast of Crucifixes, vnctions, scrapings, traditions, Re•iques, &c. And as Cheese to digest all the rest, yet it self never digested, *Treason*. For your route of Epicures, Ruffians, Roarers, Drunkards, Boone-companions, you may know the place easily where these Kas•rils light, even at the carcass-feast. Sin hath invited them, and they scorn to be scornful; hither they come, and every man

hath a dish by himself, eat whiles he blow again; except their appetites agree in the choice. You hear the *Inviter*.

Let it not pass us without observation, *Satan* is not without his *Factors* abroad: he hath spirits enough of his own, *my name is Legion, Mark 5*. but he is not content, except he suborn man against man, till (*homo be homini daemon*) man a *Judas* to his friend, woman an *Eve* to her husband. I confess, he hath many *Setters* of this literal name and disposition; *Harlots*, scattring his *Stews* (like the lice of *Egypt*) over all the world: but I will not restrain his Kingdom to these narrow limits only, which is not bounded but with the Earth: he that *compasseth it*, and hath such dealings in all Kingdoms, is not without his plotters, and *Intelligencers* in every corner.

He hath superstitious *Seminaries* in the *Countrie*, me•cenary periurers in the *Hall*, a long Lane for *Brokers* and *Usurers* in the *City*, and sometimes a dangerous brood of *Jesuits* in foreign *Courts*, croaking like *Frogs*, even in their *Phara•hs* Chambers: whilst himself roaues on the Sea of this World, like a *Pirate*, *Cardinals* and *Jesuits* are his *Mariners*, and the *Pope* sits at the *Sterne*: *Antichrist* is his *Steward*, (strange, he who calls himself *Christ's Vicar* should be the *Devils Steward*) and hath ever been faithful to his Kingdom. Many souls have they successively sent to people his low world, whiles their own went also for company. The wickedness of some *Popes* have been monstrous, and almost forbidding all the *Officers* of *Satan* to match them. That if a score of the most prodigious reprobates should be mustered out of Hell, it is likely enough, that nineteen of them would be *Popes*; and perhaps to make up the twentieth, there would be some strife between a *Jesuit* and a *Cardinal*.

*Rome*, is this *Harlots* local seat, her house, styled by the *Scripture*, *the Whore of Babylon*; her *Doctrine* is here expressed: *Stollen waters are sweet, and the bread of Secrecies is pleasant*. Waters of *Heresy*, stolen from the *Cisterns* of *Superstition*. The bread of *Deceit*, molded by *Error*, and baked in the *Oven* of *Tradition*. We have three commune *Enemies*; as we are *Men*, the *Devil*; as *Christi•ns*, the *Turk*; as *professors* of the *Gospel*, the *Pope*: the first hath the two last for his *Factours*: of whom, we pray▪ *aut conuertantur, ne pereant: au• confundantur, ne noceant*: either for their conversion, to save themselves; or for their confusion, not to hurt us. Amongst us, the *Pope* doth most present mischief: *Peter* told *CHRIST*, *Behold, here are two Swords*; *CHRIST* told *Peter*, *Behold, here are the Keys*: *Peter*•ayes by his *Swords*, and takes the *Keys*: the *Pope* now lays by his *Keys* and falls to his *Sword*: *Oh quantum hic Petrus ab illo?* What difference betwixt the true *Peter*, and his false *Successor*? yet, as if he were *Heau•ns Porter*, men flock to him: whom let me appose with that of the *Poet*:

Ecquae tanta fuit Romam tibi causa videndi?

What foolish wind blows you to *Rome*?

He hath infinite petrie stales, to tempt men to sin, whom he hath officed for *Bidders* to this Feast. Will you take a short muster of some of his *Inviters*, *organa iniquitatis*, enginers, *bidders* to this *Banket of vanity*: they have all their several stands.

1. In the *Court*, he hath set *Ambition*, to watch for base minds, that would stoop to any secure villainy for preferment; and to bring them to this Feast This attempt can tempt none but the base, the Noble spirit cannot be so wrought upon: this is a principal Bidder.

2. In *Foro*, at the *Hall* gates, he sets Inviters, that beckon contention to them, and fill the world with broils. I mean neither the reverend Judges, nor the worthy Counselors, nor the good Attorneys; but the Labels of the Law: *Sollicitors* indeed, for they are a solicitation to our peace: Petty-foggers, *Satan's* fire-brands, and mortal things; *which he casteth abroad, to make himself sport*: but they do more hurt amongst the Barley, the Commons of this Land, then *Samson's* Foxes with the fire at their tails: Oh, that they were shipped out for *Virginia*; or (if they would trouble so good a Soil) into some desert, where they might set Beasts together by the ears, for they cannot live without making broils.

3. *Pride* is another *Bidder*, and she keeps a shop in the *City*: You shall find a description of her *Shop*, and take an Inventory of her Wares, from the Prophet, *Esa. 3. The tinkling ornaments, the Cawles, and the Moonetires, &c.* She sits upon the Stall, and courts the Passengers with a *What lack ye?* Nay, besides her *Person*, she hangs out her *Picture*; a picture unlike her self, though she not unlike her picture; all paint. Infinite traffic to her, but with the same luck and success, that the visitant beasts came to the sick Lion: *Vestigia nulla retrorsum*: or at best, as the runners to *Rome*, that return with shame and beggary.

4. Ingrossing is another *Inviter*; and hath a large walk: sometimes he watcheth the landing of a Ship: sometimes he turns whole loads of Corn besides the market. This *Bidder* prevails with many a Citizen, Gentleman, Farmer, and brings in infinite guests: the Devil gives him a letter of Mart for his Pyracie.

5. *Bribery* is an officious fellow, and a special *bidder* to this Feast. He invites both forward and froward: the forward and yielding, by promises of good cheare: *secunda dies*; that they shall have a fair day of it: the backward honest man, by terrors and menaces, that his cause shall else go West-ward: (indeed it goes to *Westminster*.) Yea, with pretence of Commiseration and Pity; as if the conscience of their right did animate them to their cause: thus with a show of *Sanctimoni*, they get a *Saints* money: but indeed (*argentum foecundum, argumentum facundum*) there is no persuasion more pathetic, then the purses. Bribery stands at the stair-foot in the robes of an Officer, and helps up Injury to the place of Audience: thus *Judas* his Bag is drawn with two strings, made of Silke and Silver, Favor and Reward.

All Officers belong not to one Court: their conditions alter with their places: there are some, that seem so good, that they lament the vices, whereupon they yet inflict but pecuniary punishments. Some of them are like the Israelites, with a Sword in one hand, and a Trowell in the other, with the motto of that old Emblem, *In vtrumque paratus*: as the one hand dawbes up Justice, so the other cuts breaches of division. They mourn for Truth and Equity, as the sons of *Jacob* for *Joseph*, when themselves sold it: they exclaim against poenall transgressions. So *Gaius Gracchus* defends the Treasury from others violence, whiles himself robbed it: so the *Pindar* chafes and swears to see Beasts in the Corn, yet will pull up a stake, or cut a Teather,

to find supply for his pinfold: so *Charles* the fifth was sorry for the Popes durance, and gave orders of public prayers for his release, yet held him in his own hands prisoner.

6. *Faction* keeps the *Church*; and invites some vain glorious *Priests* to this Feast: *Schism and Separation*, like a couple of thorns, prick the *Churches* side, wound our *Mother*, till her heart bleeds: All *Seminaries of Seditio* are *Satan's* special <math>\langle \diamond \rangle</math> .

7. *Riot* is his *Inviter* in a *Tavern*▪ he sits like a young *Gallant* at the upper end of the *Table*; and drinks so many and so deep healths to the absent, that the present have no health left them. This is a frequented *Inviting* place, that I say not, the *Feast* it self. *Coueousnesse* often is the *Host*, *Ebriety* drinks the *liquor*, *Swearing* keeps th▪ *reckoning*, *Lust* holds the door, and *Beggary* pays the shot.

8. *Oppression* hath a large circuit, and is a general *Bidder* to this banquet. This *Factour* hath abundance of the *Devils* work in hand: he vntiles the houses of the poor, that whiles the storms of *Usury* beat them out, he may have peaceable entrance: he joins *house to house*, as if he was straitened of room; tell him from me, there is room enough for him in hell.

There are infinite swarms of *Inviters* besides, which run like vagabonds on the *Devils* errand, with *Salutem's* in their mouths; as *Judas* to *Jesus*, *all hail*; but it proved a rattling salutation, for *Deaths* storm followed it: all these declare to us the *bankets* praeparation. Infinite among ourselves; *Rome* offers us more help: but we answer them, (as *Octavian* did of the *Crowe*: (*Satis istarum arium habemus domi.*) We have enough of these brides at home: they are all *Messengers* of our wrack, *Porkposes*, premonishing a tempest; *Usurers*, *Brokers*, *Vagrants*, *Ruffians*, *Blasphemers*, *Tiplers*, *Churls*, *Wantons*, *Pedlers* of pernicious wares; *Seminaries*, *Incendiaries*, *Apostates*, *Humorists*, *seditious* troublers of our peace: you may perceive that our *Winter's* busy, by the flying abroad of these wild-geese. All are *Bidders*.

These *Instruments of Tentation* cannot hurt us, except we be enemies to our selves. They do their worst: *Vertit{que} in meliora deus: God turns all to our best*. Like wandering *Planets*, they are carried with a double motion, (*Suo & primo mobili:*) with their own, and a superior mover. By their own, which though (*non sine error, tamen sine terrore*) wandering, and stalking with big looks, yet are not so feared as they expect. 2. By the *First* and *Great Movers*, which over-rules them with a violent hand. Perhaps they exercise us with *tentat•ons*, as *Ashur* did *Israel*; but the work done, the rod is thrown into the fire: they are but •ubbish to scour the *vessels of God's house*; *Apothecaries* to minister us bitter drugs, not able to put in one dram more then *God* our *Physician* prescribes; *Shepherds* dogs with their teeth beaten short, to hunt us to the sheepfolds of peace. In all their works, the villainy is their own, the virtue *God's*: (as in *Christ's* betraying, *Opus dei redemptio, opus Iudae proditio.*) If we think, they flourish too long, let us satisfy our selves, with *Job* and *David*; that (*Subito ad Inferos*) *They go suddenly down into the pit*. So the *Poet* propped up his tottering •aesitations, with this conclusion.

Abstulit hunc tandem Russini panatumultum,

Absoluit{que} deos.

In the end, God clears his Justice from any imputation, by turning the workers of wickedness into hell.

[ 2] Do not think, because I have held you long with the *Bidders*, that I mean to forestall you of the *Banket*: behold, I have brought you now to the *Feast*, such as it is: *Stollen waters are sweet, and th• bread of secrecies is pleasant*. Thus it is in gross; to cut it up, and serve it in, in several dishes; you have. 1. A prescription. 2. A description. 3. An ascription. 1. A prescripon of their essences. 2. A description of their natures: 3. An ascription of their qualities. *Quae, quanta, qualia*. 1. The Iunkets are prescribed, *quae sint*, of what kind they are: *Waters, Bread*. 2. They are described *quanta sint*, of what property, virtue, nature; *Stollen, Secret*. 3. They are ascribed to, *qualia sint*, of what operation, relish, or quality; *Sweet, Pleasant. Stollen waters, &c*. Thus have you their quidditie, their quantity, their quality. This is the *Banket (la•um, ltum)* dainty and cherishing: ch•ape, for it is stolen; delightful, for it is sweet. We will ascend to view this *Feast* (not to feed on it) by the stairs and degrees of my *Text*. You have. 1. *waters*. 2. *stolen*. 3. *sweet*. So you have. 1. *Bread*. 2. *eaten in secret*. 3. *pleasant*. Of them all first literally and morally, then doctrinally.

*Waters*: Not the *waters* that the *spirit* moved on at the creation, the *•irst waters*; nor the *waters of Regeneration*▪ moved by the same *spirit, sanctifying waters*: nor the *waters of Bethesda*, stirred by an *Angel*, salutare and medicinal *waters*: nor the *waters issuing from under the threshold of the Sanctuary; preservative waters*. But the bitter *waters of Marah*, without the sweet wood of *Grace* to season them. *Waters of Trouble*, from which *David* prays for delivery. *Tumultuous waters*: *Waters* that turn into blood: *bloody waters. Waters of Tribulation*, to them that digest it; though *waters of Titillation*, to them that taste it: much like our hot *waters* in these days; strange chemicall extractions, *quintessences* of distilled natures: *Viscera, ne dicam, mysteria Terrae*: The bowels, nay the mysteries of *Earth*, good and happy in their opportune and moderate use; but wretched in our misapplied lusts; to turn the blood into fire, and to fill the bones with luxury; not to make nature swim in a river of delights, but even to drown it.

*Waters*; neither *Succourie* nor *Endiue*, &c. no refrigerating *waters*, to cool the *Souls* heat, but *waters of inflammation*: *Spain's Rosasolis, water of Inquisition: Tyrones Vsquebah, water of Rebellion: Turkey's Aqua fortis*, a violent and bloody *water: Rome's aqua inferna, a superstitious water*; stilled out of *Sulphur and Brimstone*, through the *Lymbeck of Heresy*. Oh! you wrong it: it is *aquavitae*, and *aqua coelestis*. Let the operation testify it: it is *aqua fortis, aqua mortis. Vinum Barathri*: the wine of hell: no poisons are so baneful: It tastes like honey; but if *Jonathan* touch it, he will endanger his life by it. These are wretched *waters*, worse then the moorish and Fennie rivers, which (the *Poets* fain) run with a dull and lazy course: *tranquilla alta*: streams, still at the top, but boiling like a *Cauldron* of moulten *Lead* at the bottom: *Phlegeton, & Pyriphlegeton (ignitae et ••miniae vnde)* were mere fables and toys to these *waters*: they are truculent, virulent, obnoxious *waters*, derived by some filthy guttures from the *mare mortuum* of *Iniquity*.

The *Pope* hath *waters*, not much unlike these of the *Devils Banket. Holy-waters*; holy indeed, for they are con•ured with a holy exorcism, saith their *Massebooke*. Of wonderfu•l effects; either sprinkled outwardly, they refresh the receiver, as if his head was wrapped with a wet clout in a cold morning; or drunk down, they are powerful to cleanse the heart, and scour



out the Devil. Oh, you wrong *Rome's* holy water, to think it the Devils drink; when the proverb says, the *Devil loves no holy water*: yes, he will run from it, as a mendicant Friar from an alms! To speak duly of it; it is a special river of hell, and drowns more, then ever did the *red Sea*, when it swallowed an whole Army of the *Egyptians*. Why, but *holy-water* is a special ransom to free souls out of *Purgatory*; and digged out of the fountain of *Scripture*. *Asperges me, Domine, Hysopo: Thou shalt sprinkle me, oh Lord, with Hyssop*: (for so their translation hath it:) the sense of which place, is, saith the *Romist*; that the Priest must dash the grave with a holy-water-sprinkle: for you must suppose, that *David* was dead and buried when he spake these words, and his soul in *Purgatory*. It is added that *Dives* desired in hell, *a drop of water to cool his tongue*: Oh then, how cooling and comfortable are the sprinklings of these *waters* on the graves of the dead. But if they can speak no better for them, they will prove some of these *waters*, here served in at *Sins banquet*: for if *Antichrist* can make a man drunk with his *holy-water*, he will swallow all the rest of his morsels with the less difficulty.

These then are the *waters*; not the *water of Regeneration*, wherein our Fathers and we have been baptized: nor the *waters of Consolation*, which make *glad the City of God*: nor the *waters of Sanctification*, wherein Christ once, the *Spirit of Christ*, still, washeth (the *feet*) the affections of the *Saints*. Not the *Hyblaeen Nectar* of heaven, whereof, he that drinks, shall *never thirst again*: nor the *waters of that pure River of life, clear as Crystal, proceeding out of the Throne of God*. But the lutulent, spumy, maculatorie waters of *Sin*; either squeezed from the spungie clouds of our corrupt natures, or surging from the contagious (vaines of hell) springs of *Temptation*.

I might here blab to you the Devils secrets, and tell you his riddles, his tricks, his policies; in that he calls *Sins, Waters*, and would make his guests believe, that they wondersully refresh; but I reserve it to a fitter place: the *Sweetness* shall carry that note from the *waters*, I will contract all to these four observations; as the Sum of that I would write of the *waters*, not on the *waters*; I have better hope of your memories. 1. The preferment of *waters* at *Satan's Banquet*. 2. The Devils policy in calling *Sins* by the name of *waters*. 3. The similitude of *Sins* to *Waters*. 4. The pluralitie and abundance of these *waters*.

*Water* is here prefer• to *Bread*; for lightly *Sins* guests are better drinkers then eaters; they eat by the •omer, and drink by the *Epha*: Indeed; a full belly is not of such dexte•itie for the Devils employment, as a full brain. *Gluttony* would go sleep, and so do neither good nor harm: *Ebriety* hath some villainy in hand, and is then fitted with valor, the drunkard is an *Hercules furens*: he will kill and slay: how many do that in a Tavern, which they repent at a Tiburne? you will say, it is not with drinking water: yes, the *Harlots waters*, (such as is served in at the *Devils Banquet*;) mixed with rage and madness. *Water* is an Element, whence humiditie is derived: the sap in the Vine, the juice in the Grape, the liquiditie in the Ale or Beer, is water: Indeed sometimes *Neptune* dwells too far off from *Bacchus* door; and the water is mastered with additions: yet it may (alienate the property) not annihilate the nature and essence of *water*: water it is still, though compounded water: compounded in our drinks, but in wines, derived, (*à primis naturae per media*) not extinguished in the being, not brought to a nullity of waters. Drink then, *bibendum aliquid*, though the *Harlot* gives it a modest and cool name, *waters*, is the first dish of the *Devils Banquet*. The first entertainment into this *Appij forum*, is

with the *three Taverns*; not so much a drunkenness to the brain, as to the conscience. There is a *Drunkenness, not with wine: there is a staggering not with strong drink*. The Devil begins his Feast with a health, as *Belshazzar*, whatsoever the up-shot be. He propounds the *water*, and he propines it; he will not give them worse then he takes himself. As *Jupiter* is said, to have at his Court-gate two great *Tunnes*; whereof they that enter must first drink; and himself begins to them.

Jupiter Ambrosiasatur est: est Nectare plenus.

Intemperance is the first dish to be tasted of: it is (if not *principalis*, yet, *si ita dicam, principialis*) if not the prime dish, yet the first dish: *Satan* must first intoxicate the brains, and extinguish the eye of reason; as the Thief that would rob the house, first puts out the Candle. Understanding is first drowned in these *waters*: *Riot* iustles, and the *Wit* is turned besides the Saddle. The *Sons of the Earth* would not so doate on the *Whore of Babylon*, if the *wine of her Fornication* had not made them drunk: the ghes here *rise early to the wine*: it is the first service; and are indeed (as the Apostles were slandered) *nine-of-clock Drunkards*: *The day* would be without his *sufficient sorrow*, active and passive mischiefs, if the morning wine should not enflame them. They that are daily guests at the Devils table, know the fashions of his Court; they must be drunk at the entrance. It is one of his laws, and a *Physic-bill of hell*, that they must not wash, till they have drunk. These *Waters* are to be applied inwardly first, and once taken down, they are fitted to swallow any morsel of damnation that shall afterwards be presented them.

*Water* was the first drink in the world, and *Water* must be the first drink at the *Devils Banquet*. There is more in it yet: The Devil shows a trick of his wit in this title. *Water* is a good creature, and many coelestiall things are shadowed by it. 1. It is the element, wherein we were baptized. 2. And dignified to figure the *grace of the holy Spirit*. Yet this very name, must be given to *Sin*. Indeed I know, the same things are often accepted in diverse senses, by the language of *Heaven*. *Leaven* is est-soones taken for *hypocri•ie*, as in the *Pharisees*: for *Athei•me*, as in the *S•dduces*: for *Prof•nnesse*, as in the *H•rodians*. And generally for *Sin*, by *Paul*, 1 *Cor.* 5. *Y•t* by *Christ*, for *grace*. *Luke.* 13. *God* is compared to a *Lyon*: *Amos.* 3. And *Christ* is called the *Lyon of the Tribe of Judah*. *Apocal.* 5. And the Devil is called a *Lyon*. *A roaring Lyon, &c.* 1. *Pet.* 5. *Christ* was figured by a *Serpent*. *John.* 3. And to a *Serpent* is *Satan* compared. 2 *Cor.* 11. *Stones* are taken in the worst sense, *Matth.* 3. *God is able of these stones to raise, &c.* *Stones* in the best sense: 1. *Pet.* 2. *Living stones*: and *Christ* himself, *the headstone of the corner*. *Psal.* 118. *Be like children*, saith *Paul*; and not *like children: be children in simplicity, not in knowle•ge*. *Graces* are called *Waters*; so here vices; but the attribute makes the difference: Those are living *Waters*, these are the *Waters of death*. The Devil in this plays the *Machiavelli*; but I spare to follow this circumstance here, because I shall meet it again, in the next branch; *Bread of secrecies*.

*Sins* may in some sense be likened to *waters*; yea, even to *waters* in the Cup, for to *waters* in the Sea, they are most like; The one drowns not more bodies, then the other souls. They know the danger of the Sea, *that pro•ecute their business in great waters*: they might know the hazards of *Si•ne*, that sails in the Devils Barge of luxury: I may say of them both with the *Poet*.

—Digitis à morte r•moti

quatuor, aut septem▪ si sit latissimataeda.

They are within four or seven Inches of death: how many souls are thus shipwrecked? how many weepeout a *De profundis*, that would not *sing the songs of Zion, in the Land of the living!* they forgot *Jerusalem in their mirth*, and therefore sit down and howl by the waters of  $\langle \phi \rangle$  : but these, here, are Festival, not Marinall wate•s.

1. *Water* is an enemy to digestion; so is *Sin*, clogging the *memory* (the souls stomach) with such crudit•es of vice, that no sober instructions can be digested in it: especially *Waters* hurt digestion in these cold Countries, naturally cold, in regard of the Climate, but spiritually more cold in devotion, *Frosen up in the dregs of Iniquity*. Surely many of our *Auditors* drink too deep of these *Waters*, before they come to *Jacob's Well*: our *Waters* of heavenly doctrine will not down with them. The *Waters* of sin so put your mouths out of taste, that you cannot relish the *Waters of Life*: they are *Marah* to your palates. It seems, you have been at *the Devils Banquet*, and therefore *thirst not after righteousness*. The Cup of the old *Temptation* hath filled you: you scorn the Cup of the *New Testament*. If you had not drunk too hard of these *Waters*, you would *ask Christ for his living Water*: but *Achan* hath drunk cursed Gold, when he should come before *Io•uah*: *Geh•i* hath drunk Bribes, when he should come to *Elisha*. No marvel if you suck no Juice from the *Waters of God*, when you are so full and drunken with the *Waters of Satan*.

2. *Water* duls the brain, and renders the spirits obtuse and heavy: It is an enemy to literature, saith *Horace* merrily:

Who in a Rithme rehearses,

That w•ter drinkers never make good Vearses.

We have no skill in the himnes of the spirit, no alacrity to praise God, no wisdom to pray to him: why? we have drunk of these *stolen waters*. The chilling and killing cold of our *Indeution*, themorose and raw humors of our uncharitableness▪ the foggy, dull, stupid heaviness of our *invincible ignorance*, show that we have been too busy with these *Waters*, nothing will pass with us, but rare and nouell matters, (*Ieiunus raro stomachus vulgaria temnit*) and in these, we study to admire the garb, not to admit the profit.

3. We find *Grace* compared to *Fire*, and *gracelessness* to *water*: the *Spirit* came down on the *Apostles in the likeness of fiery tongues*, at the day of *Pentecost*: and *John the Baptist* testifies of *CHRIST*, that he should *Baptise with the Holy Ghost, and with Fire*. The spirit of sin falls on the heart like a cold dew. It is implied, *Revel. 3.15*. that zeal is *hot*, wickedness *cold*, neutrallitie *luke-warm*. *Fire* is hot (and dry) *Water* is cold (and moist) praedominantly, and in regard of their habitual qualities: so zeal; is 1. *hot*; no incendiary, no praeter-natural, but a supernatural heat; equally mixed with Love and Anger: such was *Elias* zeal for the *Lord of Hosts*; he could not be cold in this life, that went up in *Fire to Heaven*. 2. *Drie*: not like *Ephraim*, a *Cake baked on the one side*, but crude and raw on the other: no, the heat of zeal hath dried up

the moisture of *profaneness*. But *wickedness* is 1. *cold*, a *gelid* nature, a *numbness* in the *Conscience*: that, (as when the Air is hottest, the Springs are coldest, so) when the *Sun of Grace* warms the whole *Church*, is yet shaking of an *Ague*; nay, and will not creep (like *Simon Peter*) to the *fire*. 2. *Moist*, not (*succus & sanguinis plenum*) full of juice and sap; but *sin* runs like a cold rheum over the *Conscience*. This metaphor follows *Saint Paul*, *Quench not the Spirit*: wherein he fully justifies this circumstance, forbidding the *water*, of impiety, to quench the fire of *Grace*.

Here then see the impossibility of uniting the two contrary natures in one conscience, as of reconciling *Fire* and *Water* into the same place, time, and subject. If *sin* keep court in the *Conscience*, and sit in the *Throne* of the *Heart*, *Grace* dares not peep in at the gates; or if it doth, with cold entertainment. I have heard report of a generation of men, that carry *Fire* in the one hand, and *Water* in the other: whose conversation mingles (*Humentia siccis*) Wet and Drie together, like the *Syriphian Frogs* in *Pliny*, whose challenge was, *mihi terra lacus{que}*, I have Land and Sea for my walk: but alas, if the *water* be true *water* of *sin*, believe it, the *Fire* is but a false fire, the blaze of hypocrisy: but the *Hermit* turned his guest out of doors for this trick, that he could warm his cold hands with the same breath wherewith he cooled his hot pottage.

4. *Water* is a baser Element, and I may say, more elementary, more mixed, and as it were Sophisticate with transfusion: *Fire* is in the highest Region, the purest Element, and next to Heaven: this is the seat of grace, (*non inferiora secuta*) scorning the lower things. *Sin* is (like *water*) of a ponderous, crasse, gross, stinking, and sinking nature. They that have drunk the *Cup of slumber*, had need to be bidden *Awake, and stand up*, for they are sluggish and laid: *Grace* (though in the Orbe of *Sin*, yet) hath her *conversation in Heaven*, and (*cor repositum, vbi proemium depositum*) her heart laid up, where her love and treasure is: her motto is, *non est mortal quod opto*. She hath a holy aspiration, and seeketh to be as near to God as the clog of fles• will let her. *Sin* is like *water*, though raging with the surges and swellings, and only bounded in with God's *non vltra*, here *I will stay thy proud waves, yet deorsum ruit*: whiles these *waters* swim in the heart, the heart sinks down like a stone, as *Nabal's*.

5 Physicians say, that *water* is a binder: you may apply it, that men in these days are terrible water-drinkers: for the times are very restrictiue: you may as well wring *Hercules Club* out of his fist, as a penny from avarices Purse. Men's hearts are costiue, to part with anything in *pious vsus*: their hands clutchit, doors shut, purses not open: nay, the most laxatiue prodigals, that are lavish and letting-fly to their lusts, are yet heart-bound to the poor. It is a general disease procured be these *waters*, to be troubled with the griping at the heart. Such were the *Kine of Bashan*, soluble to their own lusts, *bring, let us drink*: bound up, and strait-laced to the poor: not refreshing, but *oppressing*, not helping but *cr•shing the needy*: they grieve not for *Joseph*; nay, they grieve *Joseph*. These *Kine* are dead, but their *Calves* are in *England*, abundantly multiplied. These are not the days of peace, that *turn Swordes into Sickles*; but the days of pride, wherein the *Iron* is knocked off from the plough, and by a new kind of *Alchemy* converted into plate. The Farmers painfulness runs into the *Mercers Shop*, and

the toiling Ox is a sacrifice and prey to the cunning Fox, all the racked rents in the Country will not discharge the Books in the City.

Great men are unmerciful to their Tenants, that they may be over-merciful to their Tendents; that stretch them as fast as they retch the others. The sweat of the laborers brows is made an ointment to supple the joints of Pride. Thus two malignant Planets reign at once, and in one heart, *costiue* covetousness, and loose lauishnesse: like the Serpent *Amphisboena*, with a head at each end of the body, who, whiles they strive which should be the Master-head, afflict the whole carcass: whiles Covetise and Pride wrestle, the Estate catcheth the fall. They eat Men alive in the Country, and are themselves eaten alive in the City: what they get in the Hundreth, they loose in the Sheere: *Sic proedae patet esca sui*: they make themselves plumpe for the prey; •or there are that play th• rob-thief with them: *Vnius compendium, alterius dispendum*: if there be a winner, there must be a looser: *Serpens Serpentem deuorando fit Draco*: Many Landlords are Serpents to devour the poor, but what are they that devour those Serpents? Dragons. You see what monsters then, usurious Citizens are. Thus whiles the Gentleman and the Citizen shuffle the Cardes together, they deal the poor Commons but a very ill game. These are the similitudes. I could also fit you with some discrepancies.

1. *Waters* mundifie and cleanse, these soil •nd infect: the Conscience grows more speckled by them, till men become not only *spotted*, but *spots*, as *Lucan* said of the wounded body, *totum est pro vulnere corp•*, the whole body was as one wound.

2. Add, that *waters* quench the thirst, and cool the heat of the body, but these *waters* rather fire the heart, and inflame the affections; puff the *Splene*, which swollen, all the other parts pine and languish into a Consumption: the heart is so blown with lusts that all the graces of the soul dwindle like blasted Impes: these are (*aquae soporiferae*) *waters of slumber*, that cast the soul into a dead sleep, whiles the Devil cauterizeth and seares up the Conscience.

3. We say of *water*, it is a good Servant, though an ill Master: but we cannot apply it to *Sin*; it is not good at all: indeed less ill, when it *serves*, then when it *reigns*: if this false Gibeonite will needs dwell with thee, set him to the basest Offices. So *Israel* kept in some Canaanites, lest the *wild Beasts should come in upon them*: our infirmities and mastered sins have their use thus, to humble us with the sense of our weakness, lest the furious beasts of pride and security, break into our freeholds. But sin of it self is good neither Egg nor Bird, neither in Root nor Branch, neither Hot nor Cold, neither in the Fountain nor in the Vessel.

The pluralitie of these waters prolongs and determines my speech: their nature is not more pernicious then their number numerous: *indesinita locutio, infinita turba*: an vndefined word, an vnconfined number. If there were but one cup alone, it would cloy, and satiate, and procure loathing, (as even *Manna* did to *Israel*) therefore *Satan* doth diuersifie his drinks, to keep the wicked man's appetite fresh and sharp. If he be weary of one sin, behold, another stands at his elbow: hath *Dives* din'd? he may walk up to his study, and tell his Money, his Bags, his Idols: or call for the Key of his Wardrobe, to feed his proud eye with his Silks: for (*Diuitiae & deliciae*) Riches and Pleasures serve one another's turn. If *Nabal* be weary of counting his Flocks, or laying up their Fleeces, he may go and make himself drunk with his

sheep-shearers. Hence it is that (*ex malis moribus oriuntur plurim leges*) to meet with the multiplicity of sins there is required a multitude of laws; as when Physicians grow rich, it is an evident sign of an infected Common-wealth. Sin stood not single in God's view, when he threatens so fearful a punishment, as the whole Book (again) cannot match it. *Therefore the Land shall mourn, and everyone that dwelleth therein shall languish, with the beasts of the Field, with the Fowls of Heaven; yea, the Fishes of the Sea also shall be taken away:* an universal vastation: but as 1. privately, there was no Truth, yet if there had been Mercy: nay, no Mercy: somewhat yet, if Knowledge had stood constant: no Knowledge in the Land. So 2. positively, there was Swearing: can swearing be without lying? no, lying too: is the tongue alone set on fire at the Devils Forge? no, the hand is also a firebrand of Hell; Killing, Stealing, Adultery join their forces: and to give testimony against their singularity, *Blood toucheth blood.* How should reprobates else fill up the measure of their sins? Thus when the ungodly have eat and drunk, they may rise up to play.

Will you descend to personal instances? loe, Judas is new come from this Banquet; give him a vomit, and what lies on his stomach? strange waters, and abundance of them: behold, the Spanish waters of Pride, the Romish waters of Treason, the Italian waters of Murder, the Jewish of Hypocrisy, the Turkish of Thievery, the Grecian of all Villanie: ask Mary Magdalene what variety was at this Banquet, she will tell you of seven Viols, seven Devils; you may hear another tell his name, Legion. Bid Absalom give you a Tavern-bill, or short Inuentorie, of these waters, and he will read you▪ *In primis* the swelling waters of Pride. *Item*, the surfeiting waters of Luxury. *Item*, the scalding waters of Adultery. *Item*, the red waters of Bloodiness. *Item*, the black waters of Treason; and for the shot, ask him the total sum of the Bill, and he will tell you Damnation. If sins be thus familiarly linked in one man, how do they tune in a Consort? how agree they in Company? nothing better; not a Broker and a Pawn, not a dear year and a Cormorant. Hence Christ calls the way to perdition, *the broad way.* You cannot stir a foot in the great Road to the City of Hell, Pluto's Court, but you meet sins in throngs; vanity is the largest and most beaten thorough-fare of the world. Some double in their companies, some treble, some troupe, none go single. *vae soli:* if one sin were alone, it would be easily vanquished. The Devil knows that (*vis vnita fortior*) collected strengths are unconquerable: and therefore drives his waters so, that (*vndae super advenit vnda*) one wave seconds the former. 1. Sometimes they go like Beasts, by couples, Rom. 13. *Ryot and Drunkenness, Chambring and Wantonness, Strife and Envy.* Ierem. 23. *Adultery and Othes:* and Ierem. 2. *My people have committed two evils,&c.* 2. Sometimes they dance in Triades, by threes, Phil. 3, *Gluttonny, Pride, Covetousness, Gallat.* 5. *Vaineglory, Prouocation, Malice,* Amos 1. *For three transgressions and for four,&c.* If there be not rather a great number meant: Saint John abridgeth all the vanity of the world into a triplicite: *All that is in the world, the lust of the flesh, the lus• of the eyes, the pride of life.* This is the Trinity the world doth worship: *Haec tria pro trino Numine mundus habet.* 3. Sometimes they come by whole herds and droues, like the Host of the Aramites. Galat. 5. you may read them mustered up: *Adultery,&c.*

Thus I have shown you the multiplicity of these waters: what remains, but that th• s•me fire of God's Altar, that hath enlightened your vnd••standings, do a little also warm your conscience•• should prevent the method of my Te••,•f I s•oul• yet show you the direful, dismal operation of

these *waters*: yet somewhat I must say to make you loath them. As Captains provoke their Soldiers, *Per verbum vocale, per semivocale, per mutum*: By vocal speeches, semi-vocal Drummes and Trumpets, mute Ensigns: so God dissuades you from these *waters*. 1. By his word; *Viua et viuifica voice*; A living and enliuing word: either in the *Thunders of Sinai*, or *Songs of Zion*, which the *Word incarnate* hath spoken. 2. Or by his semi-vocal writings: for *at the beginning God talked with man by himself; but after, finding him estranged from his Creator, he sent him his mind in writing*: And this he makes sounding by his Ministers. 3. Or by his dumb Ensigns, wonders, terrors, Judgments upon the lovers of these *waters*.

Trust not too much to these *waters*: they are not so virtual, as the described *Inviters*, the Devils Prophets tell you. *Satan* had long since his *Water-Prophets*: such were the Oracles *Colophonium* and *Bronchidicum*: wherein one by drinking of *waters*, the other by receiving the fume of *waters*, fore-told future things. *Porphyry* observes that antiquity, called them 〈 in non-Latin alphabet 〉, *Madness*; but the error and impudence of succeeding ages 〈 in non-Latin alphabet 〉, *Diuinations*. These were the *Priests of Bacchus*, welcome to the world, as those would have been to *Israel*, that *Prophecy of wine and strong drink*. Men hear of strange fountains (famous for wondrous cures) and run strait thither. The Devil is a juggler, and would make men believe, that if they drink at his *fountain of Idolatry*, they shall have good luck after it: (he blushed not to lay this battery of *Temptation* to the Son of God.) As good luck as *Sampson* had, when he drunk out of the *Asses tooth*, and presently after *lost his eyes*: or rather, as he that to find his Horse, must, by the Mass-Priests direction, drink at *Saint Brigets Well*, accordingly found his Horse, and riding home hereon, broke his neck. Yield it a Fable; the Moral shall yield us this: that we trust nothing, which hath not God's word for warrant. Charmes, Spels, Coniurations, are all vanities, *lying vanities: he tha trusts thereto, forsakes his own mercy*.

Fear these *waters*, for they are dangerous: sin is not more cool in the t•st, then it is fiery in the operation. Afflic•ion is hot to the relish, (*you cannot drink of my Cup*) but cool, easeful, peaceful in the digestion: but these *waters* are (*mel in ore, fell in cord*) sweet in the palate, bitter in the stomach. The Oracle gave it: *Ninum prius capi non posse, quam fluuius ei fiat hostis*: *Nineveh* should not be taken, before the *waters* became her enemy: she feared no invndation, the Sea was too remote: yet in the third year of her *Seige*, the *waters* of the Clouds broke loose, and with abundant rain overwhelmed the walls; (*Muros deiecit ad stadia viginti*) to twenty furlongs. We live secure, and devour these *waters* of *iniquity*, as Fishes the water of the Sea; but when God shall make our sins *compass us at the heels*, and raise up these *floods* against us, we shall cry, as the drowning world, *woe unto us, the waters are become our enemies*: the floods of our own sins overwhelm us: so the Drunkard drinks a river into his belly, that drowns his vital spirits with a Dropsy.

Let us pump out these *waters* of *Sin*, which we have devoured: It is the only course we have left, to keep our *Ship* from sinking: *Euomite, quos bibistis, fluuios*. Cast them out by repentance: this is a saving vomit; or else God will give you a vomit of Sulphur, and *shameful spewing shall be for your glory*: We have all drunk liberally of these *waters*; too prodigally at *Sins fountain*, *Quando voluimus, et quantum valuimus*; when we would, as much as we were able; not only to

drunkenness, but even to surfeit and madness: if we keep them in our stomachs, they will poison us: Oh, fetch them up again with buckets of sighs, and pump them out in rivers of tears, for your sins. Make your *heads waters, and your eyes fountains*: weep your consciences empty and dry again of these *waters*: *Repentance* only can lade them out. They, that have dry eyes, have waterish hearts: and the Proverb is too true for many; *No man comes to heaven with dry eyes*: let your eyes gush out tears; not only in compassion for others, but in passion for yourselves, *tho' have not kept God's Law*. Weep out your sullen *waters* of discontent at God's doings, your garish *waters* of pride, freezing obduracie, burning malice, foggy intemperanc, base covetise. Oh think, think, how you have despised the *waters of life*, turned *Jesus Christ* out of your Inn, into a beastly Stable; whiles Pride sits uppermost at your Tables, Malice usurps the best Chamber in your minds, Lust possesseth your eyes, Oaths employ your tongues, Ebriety bespeak your tastes, Theft and injury inthroned themselves in your hands, Mammon obsesseth your affections: Sick, sick, all over: you may cry with the *Shunamites Son, Caput dolet: my head, my head*: and with *Jerusalem, my bowels, my bowels*. Oh let faith and repentance make way, that the blood of our Savior may heal you.

We are not only guilty of *aversion* from God, but of *adversion* against God; Oh where is our *reversion* to God? the *waters* of lusts are (*aquae* < in non-Latin alphabet > ) the *waters* of folly and madness; but our tears are (*aquae* < in non-Latin alphabet > ) the *waters* of change of mind and repentance. *Poenitentia est quasi poenae tenentia*: Repentance is a taking punishment of our selves: oh take this holy punishment on your souls: Weep, weep, weep for your vanities. *Achan* cannot drink up his execrable gold, nor *Gehazi* devour his bribes, nor *Ahab* make but a draught of a vineyard, mingled with blood, nor *Judas* swallow down his cozenage and treason, without being called to a reckoning. *Nos quare non credimus, quod omnes astabimus ante tribunal?* Why account we not of our future standing before a Judgment *Scate?* *Omnium aures pulso*. All we, whom these walls compass, have been drunken with these *waters*: some, that hate Swearing, with dissembling: some, that abhor Idolatry, with profaneness: some, that avoid notoriousness, with hypocrisy: many, that pretend ill-will to all the rest, with those (*Lares et Lemures*) household-God's, or rather household-Goblins and Devils, which almost no house is free from, *Fraud* and *Covetousness*. We know, or at least should know, our own diseases, and the special dish whereon we have surfeited; oh, why break we not forth into ululations, mournings, and loud mournings for our sins? cease not till you have pumped out the sins of your souls at your eyes, and emptied your consciences of these *waters*.

And then, behold other, behold better, behold blessed *waters*: you taste of them in this life, and they fill your bones with Marrow, and your hearts *with joy*; they alone *satisfy your thirst*: without which, though you could with *Xerxes* Army, drink whole Rivers dry, your burning heat could not be quenched. Here drink, *Bibite et inebriamini, Drink*, and be drunken in this *Wine-cellar*: only, having drunk hearty draughts of these *waters of life*, retine them constantly: be not queasy-stomached, *Demas*-like, to cast them up again; the token of a cold stomach, not yet heated by the *spirit*: for as the loathing of repast is a token that Nature draws toward her end; so when these *holy waters* prove fastidious, it is an argument of a soul near her death. Take then and dige this *water*. *Recipitur aure, retinetur cord, perficitur opre*. The ear receives, the heart retains, the life digests it: but alas, we retain these *waters* no



longer then the finger of the *Holy Ghost* keeps them in us; like the *•arden-pot*, that holds water but whiles the thumb is upon it.

Leave then, *Beloved*, the *Devils Wine-Celler*, as Venerable *Bede* calls it, *Vbi nos dulcedo delectationis invitauit ad bibendum*, Where the sweet waters of delight tempt us to drink. But *David*, though he longed for it, would not drink *the water of the Well of Bethlehem*, which his three *Worthies* fetched, because it was *the water of blood*, brought with the danger of life: and shall we drink the waters o• the *Devils Banket*, (the venture of blood) with the hazard of our dearest souls? No, come we to this *aqua Coelestis*, be we poor or rich, have we money or none, all that come, are welcome. And know, that having drunk liberally at the fountain of *grace*, you shall have yet a larger and pleasanter draught at the fountain of *glory: that river of life, clear as Crystal, proceeding out of the throne of God, and of the Lamb: to which the Spirit and the Bride* (are *Inviters* and) say, *come*. It is a delightful banket we enjoy here; *The Kingdom of heaven is right•ousnesse, and peace, and joy in the holy Ghost: None know the sweetness of these joys, but they that feel them: but the Supper of joy, the Banket of glory, the Waters of blessedness are such as no •ye hath seen, &c. Illic beata vita in fonte*. There is the Spring-head of happiness: they cannot want water, that dwell by the Fountain.

Nam licet allata gra•us sit sapor in vnd•,

Dulcius ex ipso fonte bibantur aquae.

That which is derived to us in Pipes is pleasant, oh what is the delight at the Well-head? The Devil, like an ordinary Host, sets forth his best wine first, and when the guests have well drunk, worse: but thou oh Lord, hast kept the best wine till the last. They are sweet we taste here, but *medio de sonte leporum surgit amari aliquid*, There are some persecutions, crosses to embitter them, the sweet meat of the Passover is not eaten without sour herbs: but in thy presence, oh Lord, i• the fullness os joy, at thy right hand, there are pleasures for evermore. There is no bitterness in those waters: they are the same, that God himself and his holy *Angels* drink of; so that as for Christ his sake, we have drunk the bitter Cup of persecution, so we shall receive at Christ his hands, the Cup of salvation, and shall bless the name of the Lord. To whom, three persons, one only true and eternal God, be all praise, glory and obedience, now and forever. Amen.

FINIS.

THE Second Service OF THE DEVILS BANKET.

BY THOMAS ADAMS, Preacher of God's Word at Willington in Bedford-shire.

ZACHARIAH 5.4.

I will bring forth *the curse*, saith the Lord of Hosts, and it shall enter into the house of the Thief, and into the house of him, that sweareth falsely by my Name: and it shall remain in the midst of the house, and shall consume it, with the timber thereof, and the stones thereof.

ROYARD. Homil. 1. in I PET. 3.

Reddere bonum pro bono, Humanum: reddere malum pro malo, Belluinum: reddere malum pro bono, Diabolicum: reddere vero bonum pro malo, Diuinum.

- To return good for good is the part of a Man.
- To return evil for evil is the part of a Beast.
- To return evil for good is the part of a Devil.
- To return good for evil is the part of a Saint.

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**TO THE HONORABLE AND Virtuous Lady, the Lady *Jane Gostwyke*, Baronnetesse, saving Health.**

MADAME:

*I* Am bold to add one Book more to your Library, though it be but as a *Mite* into your *Treasury*. I that have found you so ever favorable to any work of mine, cannot but confidently hope your acceptance of this. Not for the worth of it, but because it bears your *Name* (and my duty to it) in the forehead, and offers it self to the world, through your *Patronage*. Somewhat you shall find in it, to harden your love to *Virtue*; much to increase your detestation to *Vice*. For I have, to my power, endeavored to vnmaske the latter, and to spoil it of the borrowed form; that sober eyes may see the true proportion of it, and their loathing be no longer withheld. I cannot doubt, therefore, that your approbation of the Book will be frustrate by the *Title*. I am content to furnish out *Satan's Feast*, with many special Dishes; and to discover the *Waters* of Iniquity, which he hath broached to the World. Not to persuade their *Pleasure*; but lest Ignorance should surfeit on them without mistrust: Lest the perverted Conscience should securely devour them without reprehension. Here you shall see, in a small Abridgement, many actual breaches of *God's* sacred *Law*; not without liablenes to condign punishment. You heard it with attention, spoken in your private Church: You gave it approval: I trust, you will as well own it written. It is not less yours, though it be made more public. I need not advise you, to make your eye an help to your soul, as well as your ear. They that know you, know your apprehension quick, your Judgment sound; and (that which graceth all the rest) your affections religiously devoted. Yet since it is no small part of our goodness, to know that we may be better, I presume to present this *Book*, and (with it) my own duty to your Ladyship, the poor testimony of my present thankfulness, and pledge of my future service. The *God* of *Power* and *Mercy* continue his Fauours to you; who have still continued your favors to

Your Honors humbly devoted *THOMAS ADAMS*.

**THE Second Service of the Devils Banket. The second Sermon.**

## PROVERB. 9.17▪

Stollen waters are sweet, and Bread eaten in secret is pleasant.

WEE have already served in the first course at the *Devils Banket*; and feasted your ears with those *Waters*, from which God keep your souls fasting. Some things are proposed to our practice, some things are exposed to our contempt and dislike. The more accurately the *Scriptures* describe sins, the more absolutely they forbid them: where wickedness is the subject, all speech is *declamation*. As no spectator at those horrid Tragedies, where *Oedipus* is beheld the Incestuous Husband of his own Mother, or *Thyestes*, drunk with the blood of his own Children, or at any of the bleeding Bankets of the *Medea's*, can receive those horrors at the Windows of his senses, without terror to his bowels, and trembling to his bones: so when you hear the relation of the Devils cheare, all the flattering, petulant, insidious, nature-tickling dishes of delight: the rarities of Impiety, the surfeits of the World, Horse-leaches to the blood, Witches to the affections, Devils to the Consciences of men; think that they are related, that they may be rejected: to bestow upon the Devils Cates his own names: the glory of *Pride*, the satiety of *Epicureanism*, the gallantnesse of *Ebriety*, the credit of *Murder*, the greatness of *Scorn*, the gracefulness of *Swearing*, the bravery of (the stigmatic) *Fashion*, the security of *Usury*, the singularity of *Opinion*, the content of *Superstition*; *nunciantur, vt renunciantur*: think not, they are prescribed for you, when they are described to you. *Monstrantur vt monstra*: they are set forth as monsters, that they might be loathed: they are advanced as Traitors heads, in *terrorem futuri proditoris*, to the terror of him that should be tempted to future Treason.

God's intent in declaring this Banket of *Sin*, is to make you loathe it; and that which *is written, is for our instruction*, to de•err, not to commend, as some of the Heathen had a custom in their solemn Feasts, to make a bondslave drunk, and then set him forth as a rediculou• object to their children. This *Banket* then, *peribetur vna & prohibetur*; is at once declared and declaimed, spoken of and forbidden: lest through ignorance you should like and eat it, you are more fully made acquainted with the vileness of it. Hence our royal *Preacher* draws the Curtain of the World, and shows you all the delicates of her Table; not to whet your appetites to feed on them, but to cool your courage, dishearten your opinions, alienate your affections; giving you a true censure of their worthiness; *all is vanity, and vexation of soul*. They are detected, that they might be detested. Therefore if any of *Gracchus* brood, shall like a *Catilmary* disposition the better, because *Tully* hath indicted, interdicted, condemned it: if any son of *Belial*, shall more affectedly devour some morsel of damnation at this *Feast*, because the *Preacher* hath execrated it; and derive at once notice and encouragement from our terrifying censures: *testimonium sibi ferat condemnationis*: let him bear in himself the evidence of his own condemnation. They are wretched men, (*qui minime declinant, quod boni maxim declamant*) that most impetuously pursue, what all good men dissuade: running with *Ahimaaz* the more eagerly, because their friend *Joab* forbids them. So blasphemously spake the sacrilegious spoilers of *Proserpines* Temple in *Locris*, whose ring-leader was *Dionisius*: *Videtis ne amici, quàm bona nauigatio ab ipsis Dijs sacrilegis tribuatur?* sailing home, and now

arriving at the Haven safe; see you not my friends, saith *Dionisius*, how fair and fortunate a Nauigation, the God's vouchsafe to Sacrilege? as if they therefore robbed the CHVRC, because they were by the Oracle expressly inhibited: so (*gens humana ruit in vetitum nefas*) man's nature praecipitates it self into forbidden wickedness. This is an horrid sin; *peccatum primae impressionis, & sine nomine adaequato*: a wickedness of that nature, that there is no name significant enough to express it.

The manners of the Heathen might justify, and exemplarily make good that verse:

Nitimur in vetitum semper, cupimus{que} negata.

We hunt for things unlawful with swift feet,

As if forbidden joys were only sweet.

But such a report among Christians is so strange, that (*fictum, non factum esse videatur*) it would seem rather a fable than a fact, a tale then a deed. *Publish it not in Gath, nor tell it in the streets of Askelon*, that any Israelite should the more desperately cleave to *Baal*, because *Elias* hath cursed it. There are none such; neither is there Rain in the Clouds: Indeed Charity would not believe it: for it is even the order of Nature, that (*tarda sole magnis rebus adesse fides*) slow faith is given to great reports: but alas, we are forced to see, (what we would not believe) such refractory Recusants to all Christianity, loving and speaking, 〈 in non-Latin alphabet 〉, according to their own lusts, that would not be so ill, if they had not been taught to be better: *quibus res diuinae lusus sunt, ijs & voluptas pro vita, & libido pro ratione est*. They that play with Divinity, and make Religion a mock, giude their Life by Pleasure, and their Reason by Lust. Time was, *the Kingdom of Heaven suffered violence, and men took it by strong hand*, now it offers violence, and men by *strong hand* repel it: before it was so precious, that *every man preassed* (and crowded) *into it*, now it *presseth* upon us, and we are glad to be rid of it, (as Covetousness of poverty at his door.) And as the fountains would not be so cold, if the Sun had not heated the air, and forced the contrary quality into such abstruse corners; many would have been less outrageous in their filthiness, is the Gospel of *Grace*, had not so universally spread his beams: Their whole life is a continual prevarication; and it is the cordial Physic to fat their spleenes, that they can be cross to God.

But, *lex in sermon tenenda*; I speak to Christians, of whom we cannot but hope better things: if there be any here that hath sold his faith for his pleasure, as *Adam* did his life for an Apple, or *Esau* his birth-right for a mess of Pottage, and will venture himself a guest at the *Devils Banket*, maugre all devitation; let him stay and hear the Reckoning, for there is a Shot to be paid, which cannot be avoided: as *Circe's* Cup turns men into beasts, so it brings them to a beastly end, it fates them against the slaughter-day of Judgment. We leave then the prescription of the waters, and come to the description of their natures: *Stollen*. It is a word of Theft; and implies, besides the action of *Stealth*, some persons active and passive in this business; some that do wrong and steal, some that suffer wrong, and are robbed. *Robberia* is a sin, literally forbidden only in one Commandment, but by inference, in all: What sin is committed, and some person is not robbed? Doth not *Idolatry* rob God of his worship?

*Blasphemy of his honor? Saboth-impiety of his reserved time? Doth not Irruere rob our betters? Murder rob man of his life? Theft of his goods? False tstimonie of his good name or right? Doth not the Harlot here, knit the eight precept to the seventh, and call (adulterium, furtum?) The pleasures of a forbidden bed, Stollen waters? Let us solace our selves with loves▪ for the good man is not at home, &c.*

Since then, all sins are *waters of stealth*, it is an inevitable consequent, that every sin robs some: let us examine, *whom*. The parties robbed are. 1. God. 2. Man. 3. Our selves: and there be diverse sins rob either of these. Of every circumstance a little, according to the common liking; for some had rather h are many points, then learn one: they would have every word a sentence, and every sentence a Sermon; as he that wrote the *Pater-noster* in the compass of a Penie. Only I entreat you to observe; that this is a thievish *Banket*, where is nothing but *stolen waters*: all the Cates be robberies: the guests cannot drink a drop, but there is injury done. Accordingly, I will jointly proceed. 1. To describe the *Waters of Sin* at this Feast. 2. And withal, to prove them *stolen waters*, such as rob either our God, our Brethren, or our selves. I need not clear the Feast from an opinion of coursesesse, because the prime Service goes under the name of *waters*: this alone doth enforce the delicacy: Neither is all *water*, for the *Bread of Secrecie* is one half of the *Banket*. Let us not be too nice in the letter and shadow: the substance is; The *Devil* invites and tempteth men to feed on vanity, to feast on Sins: those sins I have labored to display, so far as the Metaphor would give me leave: only, let your affections follow me: that as I fear not to make the Iniquities hateful to your understandings, so I may hope, they will be loathed of your hearts, eschewed of your lives: in confidence whereof I proceed. The first course of these *wæers*, are such sins, as more immediately rob God: And here, as it is fit, *Atheism* leads in the rest: a principal Vial of these *stolen waters*.

1. *Atheism* is the highest Theft against God; because it would steal from him not (*sua, ed se*) his goods, but himself: proceeding further (*then, Deus haec non curat, to, Deu non est.*) Then to say, *God will not regard it*; but, *there is no God* to regard it. These offer not only a wicked hand to their own conscience, to scrape out the (deep-engraven and) indelible characters of the Divinity there; but a sacrilegious hand to heaven, as if they would empty it of a *Deity*, and pull *Jehovah* out of his Throne, and make him a *nonens*. All, with them, is begun and done, either by the *necessitiy* of Fate, or *contingencie* of Fortune. *Te facim•• Fortuna Deem*. If any strange vice be committed, the Planets shall be charged with it. *Mercury* told the lie, *Mars* did the murder, *Venus* committed the whoredom. Thus by looking to the inferior causes, (producing necessary effects) they rob God, who is (*prima causa creans causas*) the causing cause, and the original mover of all things. These are worse then the Devil: for, if at first he doubts and tempts Christ, yet seeing, feeling his power and miracles, he confesseth: only impudent *Caiaphas*, saw and knew, yet tempts, Thus often, the Instrument excels the Agent; and there be *Machiauels*, Politicians, Atheists, have tricks beyond the Devil. The Devil *believes and trembles*, these have neither faith nor fear. The Devil quakes at the day of Judgment *torment us not before the time*, these deride it: *Where is the promise of his coming?* Strange! even the Father of Sins comes short of his Children; and that there should be *Atheists* on Earth, when there is none in Hell.

These Monsters are in the Wilderness! No, they borough in *Zion*: if seldom such, as say, *there is no God*, yet frequent, that call *Religion* a fable; or at least, testify no less of it in their lives: for, *Quorum est commune Symbolum, facillimus est transitus*: How many make that their Gospel, which they can spell into their purses; and embrace no other Creed, then their Lord and Masters humor? that turn articles of piety to particles of Pollicie: and sophisticate old singleness into new singularity? If a Seminaries argument, shall be more gold-weighty then the best Sermon of ours, they are for *Rome* the next tide: any Religion, that can enrich their Coffers, shall have their applauses: What differ these from Atheists? or that Pope, who hearing Cardinal *Bembus* speak of the Gospel, burst forth into this blasphemy: *Quantum nobis ac nostro coetui profuerit ea de Christo fabula, atis est omnibus seculis notae*. How gainful the fiction or tale of Christ hath been to us, and our Crew, the whole World may know and witness. All *Religion* is with them a Fable, or at best, fallible. They would fit *Religion* to their own humors, as *Procastes* dealt with his Ghests: for all that came he had but one bed: if they were shorter then his bed, ee racked them out, to make them long enough: if longer, he would cut them shorter, till they were fit. These are cruel thieves, that would rob God of himself.

2 The second Vial is *Heresy*: a dangerous water, because it soon tickles the brain, and makes the mind drunk. This Sin robs God of his Truth: There are many of these *Thieves*, though contrary among themselves; whose opinions are as cross one to another, as *Samson's* Foxes, but their tails meet, to scatter the *Fire* of dissention in the Church: no Lawyers wrangle more in public; nor more lovingly feast one another in private, with the gains of their dissimulation: How bitterly the Brownists on the right hand, the Papists on the left, rail at each other; how friendly agree they, like *Herod* and *Pilate*, to afflict Christ? how in effect do they sing both in one tune, to build up *Dotion* with Ignorance, to wrangle with the *Prince* for his Supremacy?

In elder times, you had *Cerinthus* and *Arius* robbing *Christ* of his *Divinity*: *Moniche* and *Marcion* of his *Humanity*; the *Nestorians*, of the *Unity* of both natures in one *Person*. They are dead: oh, bury them, bury them: let their Heresies rot. Alas, how are the spirits of them all, by a kind of transanimation, come into the *Romists*? *Christ* is, there, robbed of his *Truth* of his garments, of his *peace*, of his *life*, as well as at *Jerusalem*; and that without show of being his enemies; *Spoliastis amici*, You are my friends, yet rob me. *Bones* rob *Christ* of his *adoration*: stones of his *Prayers*: the *Pope* of his *power*. Remission of sins, validity of merits, ease of pains, the *Pope* must give; who would give the world, that he had them for himself. Too much shall be given to the name of *Jesus*, more then he would have; that a wicked man shall by it cast out Devils: to whom if the Devils reply not, as they did once to the audacious Sons of *Sceua*; *Jesus we know, and Paul we know, but who are ye?* yet God answers them, *Qui haec &c. Who hath required this at your hands?* Too little to the nature of *Jesus*: Mans merits shall share with him in justification: *Penance* in satisfaction: Angels and Saints in *Intercession*. These are subtle Thieves, that have their bodies for a *Communion*, their consciences for a *Mass*, their voices for the *Prince*, their hearts for the *Pope*, their souls for the *Devil*.

3. The third Vial of this Course is *Sacrilege*: a water, like some winding *Meander*, that runs through our corn fields, and washeth away the *Tenth*, God's part. This *Sin* robs God of his goods: *Will a man rob God? yet ye have robbed me: but ye say, wherein have we robbed thee? in Tithes and offerings.* Oh! that none among us durst drink of these *Stollen waters!* but, alas, what law can be given to rob Altars? If *Blindasinus* be a man of gifts, so justified by the sensible Presenter, what should cross his admission? Is not a *Quare impedit*, his special friend? yes; and yet not more, then a *Prohibition* is often a good Ministers foe. Hence now there is little difference betwixt serving at the Altar, and steruing at the Altar. Ministers have (*multos laudatores, paucos datores,*) Many praisers, few raisers; many benedictors, few benefactors.

Plead not, that they are not *stolen*, because conveyed by the Ministers consent; for the right is originally in God. *Spoliastis me: You have robbed me: me, saith the Lord.* The Incumbent consenting is not robbed, God is. They zealously require a learned Ministry, when themselves imbezzell the rewards of learning: they complain of an ignorant, not of a beggarly Clergy. They are content, we should stand in the *Pulpit*, so long as they may sit in a Tith-shock; and seem wonderfully affected with the oraculous voice of their Minister, but the creaking noise of a Tith-Cart into their own Barn is better Music. Oh, the fearful cry of this *Sin* in the ears of God against this Land! he hath sprinkled some drops of his angry Vial for it: Droughts, blastings, witherings, are but his *Distringis*: he destroys all, because we will not pay some: *Si domino decimam non dederis, ad decimam reuerteris:* He doth justly take away the nine, when we deny him the Tenth: Indeed I confess, that many an *Eliashib* compacts with *Tobiah*, to steal holy things: a *Cnosticke* Patron, a *Paphian* Priest: so the one have ease, let the other take benefit. *Tobiah* must have the Tith-corn, the glebe land, and perhaps the very house for a Dairy, and his Cosen *Eli•sh•b* shall have the tith Geese, and the Egges at Easter. *Shall not the Lord visit for such wi•kednesse as this? shall not my soul be avenged on such a nation?*

Whiles the rewards of knowledge are diverted to profane uses, God and his heaven is robbed of thousand thousand souls: Oh, pray we, (*quid enim nisi vota supersunt?*) Pray we, with that most reverend *Bishop*, That God would rather convert; if not, confound those that rob him of his goods, the Church of her right, the people of understanding. But if no contestation of God, nor protestation of men, can stint their swallowing these *stolen waters*, let some good *Nehemiah* be revived, to re-enforce from their felonious hands, that holy Rent, which God hath from every Tenant of his reserved: let the zeal of some *Phinehas* turn away God's wrath from our *Israel*. *Decimate, quibus debetis, et diuites fietis:* Pay your tithes, to whom you should pay them, and you shall be enriched. *Bring ye all your Tithes into the Store-house, that there may be meat in mine house, and prove me now here-with, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.* Read and ponder *Heliodorus* deed and doom, and quake at it. You cannot steal *waters* from the *living God*, but they will poison you.

4. The fourth Vial is *Faction*, a *Water of Trouble* to the drinker: this robs God of his order and peace: the *Waters of Schism* are *stolen waters*: yet such as many a *Separatist* loves to drink of: they think not that they rob God, whiles they steal peace from the Church. *Christi tunica* must be *vnica*: Christ's Coat was without *seam*, his *truth* must be without *Rent*: we must be all at one,

least at all none. Let us not plead so hard for *parity* in the Church, till we bring *Anarchy* into the Common-wealth: let our dispositions be like *Abraham's*: *I pray thee, let there be no strife between me and thee, for we are Brethren*. Let not God's *eutaxie*, Order, by our frivolous scruples be brought to *ataxie*, Confusion. Let *Calum's* rule over-rule our turbulent and refractarie spirits: *Omnia indifferentia in Ecclesiae libertate posita sunt*. All indifferent things are put to the disposition and ordering of the Church. Oh you, whom Christ hath made Fishers of souls, fish no longer in troubled waters: Let us not wrangle anymore about colors, as the *Constantinopolitans* did once in the days of *Justinian*, about blew and green; till they were all neither blew nor green, but red; the streets swimming in blood, and the Emperor himself endangered. So the Factions of the *B•anchi* and *Neri*, about the two colors of black and white, cost the Dukedom of *Florence* dear, even the beauty and peace of the Country. What, have we all been deceived? hath God been a stranger to us all this while? *Ha•e I been so long time with you, and have you not known me*, saith *Christ* to *Philip*? hath the *Truth* been hid in corners; that we must grope for it in a *Sectaries* budget? or are not such men rather, sick of *Donatisme*? that every *Novelist* with a whirligig in his brain, must broach new opinions, and those made *Canons*, nay *Sanctions*; as sure as if a general Council had confirmed them. Wretched men, that shake off the true comely habit of Religion, to bespeak them a new-fashioned suite of profession at an *Humourists* Shop. Oh that their sore eyes could, before they left us, have seen what sacrilegious breaches they have made into God's free-hold; robbing his Church of her peace, and *waking the Spouse of Christ* with their turbulent noises. Factions are *stolen waters*.

5. The last vial of this first *Course* is *Profaneness*: a compounded *Water*, whereout no sin is excluded: there was no poison the Devil could think on left out, when he tempered this *water*. It robs God of his glory. We are borne to honor God: it is his due; and that he will have, either (*ate*, or *dete*) by thee, or upon thee: Irreligion robs him of this honor: *Solummodo hoc •habet*, &c. only he hath this to help himself, that he can make it shine in thy •ust confusion. So *Menahem* destroyed *Tipsah*, because they would not open unto him: but these will open to Christ knocking, if he will be content:

*Stramineas habitare casas, &c.*

Basely to dwell in the divided part,

• the fowl, sluttish, and polluted heart.

If CHRIST will dwell with *Bel•all*, and share part of the Conscience with wickedness, let him come, and welcome: but he scorns to be an Inmate, and let Satan be Lord of the house: he that accepted a stable for his presence-chamber in his humility, doth justly disdain such abode now in his glory: though the walls be but Clay, if the furniture be good, *Humility* and *Repentance*; and the cheer answerable, *Faith* and *Charity*, he will enter in and Feast. But as his Wombe was, wherein borne; and his Tomb, wherein buried; so must his Temple be now glorified. He was conceived in a womb, where none else was conceived; received into a Tomb where none else was interred: so he will temple himself in a heart, where no affected sin shall be his equal. The *profane* among the Heathen were thrust from their sacrificial solemnities.



Innocui veniant: procul hinc, procul impius esto,

Casta placent superis; pura cum mente venite.

Pure, innocent, and spotles sprites,

Are welcome to these holy rites:

To the profane and sensual state,

Be ever shut the Temple gate.

But now, our profane save that labor; they thrust from themselves all pious rites: they sing not with the Church, a *Tenebo te Domine, I will hold thee fast*, oh Lord; but with *Simeon*, a *Nunc dimittis*, though with another spirit: they are glad to be gone. CHRIST is as welcome to them as *Csars* Taxers to the Jews, or the Beadle to the Brothel-house: so the *Gergesites* tell him to his face: Sir, to be plain with you, you are no guest for us: our secure lives, and your severe Laws will never cotten.

Men live without considering themselves: *vnde, vbi, quomodo, quo*. Whence they are: where they are: how they do: whither they go: that all these mathematicall lines have Earth for their Center. Whence are we? from Earth. Where are we? on Earth. How live we? unworthy of Earth, or any blessing upon it. Wither go we? to Earth. *Terram terra tegat: Earth to Earth*. We are composed of four Elements, and they strive in us for Masterie; but the lowest gets the better and there is no rest till Earth have the predominance. These men live, as if there was neither Earth to devour their bodies, nor gulf lower then Earth to swallow their souls.

This is *profaneness*: The world is rank & manured with sin: *Atheism* grows up as a Tree, *Error* and *Ignorance* are the Leaues, *Profaneness* and *Rebellion* the Fruit, and the end is the Axe and the Fire. Their best is verbal *Devotion*, actual *Abomination*. *Diu•dunt opera a fide, & vtrum{que} perimitur*. They separate works from faith: they divide the child and kill it. Works are dead without Faith: and Faith is not alive without Works. They take away that visible distinction betwixt Christians and Infidels, whiles they live not as honest men. Oh, that I could cut this point short, and yet keep my discourse but somewhat even with the subject: but the world drinks too greedily of these *profane waters*, which rob God of his glory. Most men are no longer Tenants to the Devil, and retailours of his Wares, but proprietaries; (perverted and perverse persons) they strive to be as deep sharers as himself. *Machiavelli* will no longer work Journey-work with the Devil, he will now cut out the garment of damnation himself. The Vices of these men are so monstrous, that they no less benumb in all good men the tenderness of affection, then in themselves the sense of all humanity. *Vox faucibus haeret*. It is a shame to utter, an amazement to hear, yet they blush not to commit such execrable impieties. Impudence is only in fashion, and there is no forehead held so graceful, as that the Prophet calls graceless, an *Harlots forehead*, that cannot blush. Swearing swaggers out admonition: drunkenness drinks down sorrow and penitence: Usury floutes at Hell.

It was Epitaph'd on Pope *Alexanders Tomb*, *Iacet hîc & scelus & vitium*. Here lies wickedness it self: it could not be so buried up. He was vile enough. *Thais Alexandri filia, sponsa, nurus. Lucrece*

was his Daughter, his Whore, his Sons Wife: Horrid! that Viper went not to Hell issue-less. What is this but Infidelity and Atheism, though not in *Antecedent*, yet in *Consequente*: if not verbal, yet real: under the *form of Godliness*, an implicit *renegation of the power? Multi adorant Crucem exterius, qui crucem spiritualem per contemptam conculcant*. Many superstitiously adore the Crucifix, that *are enemies to the Cross of Christ*, and *tread his holy Blood under their scornful feet*: Nay, they are not wanting that brag with *Pherecides*, that they have as much prosperity, though they never sacrifice, as they that offer whole Hecatombes. They will be wicked, if it be for nothing else, to scape the rod of affliction. They make sport with the Book of GOD, as *Daphias* with the *Delphicke Oracle*; who inquired of it, whither he should find the Horse he had lost, when indeed he had none: the Oracle answered, *inuenturum quidem, sed vt eo turbatus periret*; that he should find a horse, but his death withal. Home he is coming, joyful that he had deluded the Oracle; but by the way he fell into the hands of the wronged King *Attalus*, and was by his command thrown headlong from a Rock, called the *Horse*, and so perished: as fabulous as you may think it, the Moral of it will fall heavy on the deriders of God.

These are the sins, that immediately rob God, fitly called by our whorish Sorceresse, *Stollen waters*; which shall never be carried away without account. The second sort of *Stollen waters* are those sins, which mediately rob God, immediately our Brethren; depriving them of some comfort or right, which the inviolable Law of God, hath interrested them to: for what the Law of God, of Nature, of Nations, hath made ours, cannot be extorted from us, without *Stealth*; and may be (even in most strict terms) called *Stollen waters*.

1. Here (fitly) *Irreuerence* is served in first: a *water of Stealth*, that robs man of that right of honor, wherewith God hath invested him. Even *Abimelech*, a King, a Gentle King, revered *Abraham*: even stately *Herod* poor *John the Baptist*. Yes, let reverence be given to Superioritie, if it be built on the bases of worthiness, and to *Age*, if it be found in the ways of righteousness: Indeed, it should be so, that *Seniores annis*, should be *Saniores animis*, and *praefectus perfectus*; that eminency of place and of virtue should concur, that Greatness and Goodness should dwell together: but the conscience of reverence is fetch'd from God's precept, not man's dignity; and therefore the omission is a robbery: the neglect of honor to whom it belongs, is a *Stollen water*. *The eye that mocketh at his Father, and despiseth to obey his Mother*, (doth he think them worthy, or not) *the Ravens of the Valley shall pick it out, and the young Eagles eat it*. But, alas, these are those irreverent days, where (*infoelix lolium, & steriles dominantur avenge*)•nuectiues, railings, calumnies, libels, grow up among sober and wholesome admonitions: the same ground produceth both Hearbes and Weedes, and so nourisheth both Sheep and Serpents.

*Terra salutiferas herbas, eademque nocentes nutrit, & vrticae proxima saepe Rosa est.*

The Nettle grows up with the Rose, and the Lamb must graze in the Wolves company. These are like furious Beasts, that ranging for their pray, and being hampered in the snares, when they cannot break loose to forage, they lie down and roar.

From this foul neast have fluttered abroad all those clamorous Bills, slanderous Libels, malicious Inuectives, seditious Pamphlets; whence not only good names have been traduced, but good things abused. Self-conceit blows them up with ventosity; and if others think not as well of them, as they of themselves, strait like Porcupines, they shoot their quills, or like Cuttels vomit out Inke to trouble the waters. That impudent and insolent claim is made ordinary in these days: *With our tongue we will prevail; for our lips are our own.* When the Eagle in the Air, Panther in the Desert, Dragon in the deep, Leviathan in the Ocean, are tamed; yet the *Tongue can no man tame; it is an unruly evil, full of deadly poison. It is fired,* and with no weaker *Fire* than *Hels*. Their hearts are Ouens, heated with malice, and their tongues burning peeles; they are never drawn, but there is a batch for the Devil. These are not only the Geese in the Capitall, to gaggle at Statesmen in the Common-wealth; but Foxes also about the Temple, that, if they be seen stealing the Grapes, fall a biting their descryers by the shinnes. Because the Church hath not heretofore given some the Keys of her Treasure, nor called for them when Bishoprics and promotions were a dealing, they will indite her of incontinency with *Rome*, (miserable sons, to slander their Mother with adultery.) What they would and cannot do themselves, they blame in others, with *Corah, Ye take too much upon, ye sons of Levi.* Libels are *stolen waters*.

2. Murder usurps the second room; a red *Water*, that robs man of his life: whither they be Popish commissions to cut throats, for the *Whore of Babylon* can drink nothing but blood; or the monstrous illuminations of the Anabaptists, deriving revelation from the spirit of horrid murder; that the brother should cut off the brothers head, by a command from *Heaven*, the Father & Mother standing by: *Luther* calls this a gross Devil: or the sudden quarrels of our age, where evidences of pusillanimitie▪ or (at best) inconsiderate fury, are produced as arguments of Valour: A cross word is ground enough for a challenge: and what issue hath streamed from these Duells, who can think and not quake? *The Land is defiled with blood;* not shed by an alien hand, God hath been content, (*talem nobis averter pestem*) to free us from that plague: but civil, uncivil broils. We fall out for feathers; some lie dead in the Chanell, whiles they stood too much for the wall: others sacrifice their hearts blood for the love of an Harlot: Not to pledge a health, is cause enough to loose health and life too. Oh, who shall wash our Land from these aspersions of blood? Murder is but Mans-slaughter, and Mans-slaughter no more then dog-slaughter. *Parce ciuium sanguini*, should be our condition of life, as it is a sanction of nature, (to spare the blood of Citizens, connatural, collateral, connationall with our selves:) but now it is not spared (*sanguini vel ciuium vel sanctorum*) to spill the blood of either Citizens or Saints: yet *precious in the sight of the Lord is the blood of his Saints*, when the blood of his enemies shall not be impunely shed.

There is not a drop of blood thus spilled upon the earth, but swells like an Ocean; and nothing can dry it up, till it be revenged. The most excellent of God's creatures on earth, the beauty, the extract, the abstract, or abridgement of the world, the glory of the workman, the confluence of all honor that mortality can afford, and (what is above all the rest) the *Image* of the almighty God, with pain borne, with expense nurtured, must fall in a moment: and by whom? one son of *Adam* by another: the proverb is exiled, *homo homini Deus*, man is a God to man: nay, it is rare, saith the Philosopher, to find a man to man: for want of using reason

how many are beasts; and for not using it well, how many Devils? Hear the Law, ye lawless brood of *Cain*, that *slay a man in your anger: Blood for blood*. You think to scape with a Pardon, but there is no pardon of Earth can ease the bleeding conscience. *Let none kill Cain*, that so every day kills himself. As in that great plague on Egypt, all the waters in their Rivers, Streames, Ponds, Pooles, Vessels were changed into blood, so shall it be in the conscience of the Murderer: his eyes shall behold no other color but red, as if the air were of a sanguine die: his visions in the night shall be all blood; his dreams sprinkling blood on his face; all his thoughts shall flow with blood: If any *David* scapes the wounds of man's sword to his body, or God's to his soul, let him thank the blood of the crucified JESUS, whose wounds must intercede for his, and procure a pardon. This is that *Blood*, which doth 〈 in non-Latin alphabet 〉, *speake better things*, and stint the ceaselesse cry of the *blood of Abel*: but all this to none, but those that bleed in soul for those sins.

Purge the Land of this blood, ye *Magistrates*: *For the Land cannot be cleansed of the blood that is shed therein, but by the blood of them that shed it*.

They that in spilling blood such pleasure have,

Let them not go, but bleeding, to their grave.

Purge it then, lest God in revenge make his arrows *drinke with blood*. Fear not to find them, ye Iurors, lest whiles you sau a Murderer, you expose, object, hazard your own throats to his Sword. Hear this also, ye Physicians, think it is the life of Man is questioned: the *Epigram* comes here to my mind:

Furtum non facies: Iuristae scribitur haec lex,

Haec, non Occides, pertinet ad Medicum.

Thou shalt not steal; the Lawyers square to right them.

Thou shalt not kill; is the Physicians Item.

Sell not insufficient drugs; nor pitch so high a price on your Ignorance. Let it not be true of you, that *pessimus morbus est Medicus*, the worst disease is the Pysician. That Emperor found it true, by a mortal experience, that *Turba medicorum interfecit Regem*; Physicians killed him. *Blood* is precious, let it be preserved.

3. *Adultery* knows her place: a filthy *water*, yet in special account at this *Feast*. It may well be called a *stolen water*; for it robs man of that comfort which the sacred hand of heaven hath knit to him; vnrauels the bottom of that joy which God hath wound up for him; subornes a spurious seed to inherit his Lands; damps his liuelihood, sets palenesse on his cheek, and impastures grief in his heart. It is that special instance of wickedness, whereby *Solomon* here expresseth all the rest. The whorish woman calls the pleasures of a forbidden bed, *stolen waters*. Woe is to him, that is robbed, I mean, the bitter woe of a temporal discontent; which is an inseparable consequent of Christian affection wronged: but more woe to the Robber; who, besides the corporal strokes of *Heavens* angry hand in this life, shall feel the fearful

addition of an eternal woe in hell. *Whore-mongers and adulterers God will judge.* If a present punishment be suspended, the future shall never be dispensed with. Our firmament hangs too full of these falling *Stars*; corrupt *Meteors*, wandering *Planets*, that only glimmer in the night, when the *Sun* of vigilancy is set. This cursed weed begins to grow almost as rank in *England*, as in *Italy*: only no *Authority* gives toleration to it: they are here, *Aquae surreptitiae*, *waters of stealth*; but there, *Inuitant adaperta viros male limina spurcos*. The open doors invite their entrance, while the law doth not only wink but warrant. There is no hope to keep out *Venus*, when *Drunkness* her Gentleman-Usher, and *Dice* her old company-keeper are let in. Many *Nightingales* have sung sad lamentations, woe and ruin against these rapes and whoredoms; but the unclean *Sparrowes*, cherping the voice of *Lust* on the house-tops, are suffered to have nests in the roof, when the good *Nightingale* is driven to the Woods.

There are not wanting, by report, (and those no beggars) that justify this, and clear it from sin by arguments: strong wits, and those sublimed: the wittier, the wickeder. I will give them a double answer, which no distinction shall evade. God hath charged, *Thou shalt not commit Adultery*: Hazard thyself to dispute against and enervate God's Prohibition, and try, if the second confute thee not; the black poison of thy own conscience; which is set on fire by *Lust* here, and though it have the fire of Hell added to it shall never be wasted. The Devil was modest when he came to *Eve*, with, *praecepitne Deus, &c, Hath God charged you not to eat,&c?* now bluntly, *Non praecepit Deus: God hath not concluded Adultery a sin. Inaudita oracula fundit.* Impudence in the highest degree, to give God the lie; and except against the absoluteness of his precept.

I intended brevity in the broaching these *stolen waters*; the matter forceth me to prolixity against my will. *Lust* hath many friends in these days; many Promoters, whereby she insinuates her self to the world. Among all, those in print do most mischief. *Libri Sybaritici*, as the same sin-guilty *Martial* calls them; *Books of Epicureanism* and *Sensuality. Ouids amatorias* have bright and trite covers, when the book of *God* lies in a dustie corner. The Devil plays with us, as *Hippomenes* with *Atalanta*, seeing us earnest in our race to *Heaven*, throws us here and there a *golden Ball*, an idle Pamphlet. If *Cleanthes* open his Shop, he shall have Customers: Many a Traveler there sets down his staff; though he pulls off his eyes with *Ouids* dole: *Cur aliquid vidi, cur n̄xia lumina feci?* Why have I so couetously beheld these vanities? *Paucis de Philosophià gustandum*, was the old charge: let few drink at the fountain of Philosophy: but we are drunk with that, all Philosophy condemned. The Stationer dares hardly venture such cost on a good *Sermon*, as for an Idle Play: it will not sell so well: wicked days the whiles. Oh that they were all condemned to an *Ephesian* fire; that we might say, as *Alcibiades* of that *Athenian* heap of burning scrowles, *Nunquam vidi ignem clariorem*: We never saw a clearer fire.

4. Thievery needs no more then the name, to prove it a *Water of Stealth*: This robs man of his goods; those temporal things, whereof God hath made him a proprietarie: A sin which Usurers and Money-mongers do bitterly rail at: They that are of no religion, yet plead religion hard against Thieves: They can lay the law to them, that have no conscience themselves▪ They rob a Country, yet think themselves honest men; and would hang a poor petty robber for forty pence. Let him answer them in the *Satire*.

O major tandem parcas in sane minori.

As no theft can scape condemnation, so yet different degrees shall be punished with different torments. Extortion, usury, fraud, injustice, are not less thefts, because less manifest. *Antiochus* could make a black horse which he had stolen, seem white, and a white black; so these Thieves have tricks to make *evil good, and good evil*: especially *tacente lege*, so long as the law holds her peace. But as the other escape not the Gallows, so one day, *Dabit Deus his quæque funem*; God will give these also condign punishment. They say, that the dung of the Black-bird falling on the Oak, turns into slime; of that slime is made Birdlime; of that Birdlime is the Birde her-self snared. So these ground Thieves twine a cord of three strings, Injury, Usury, Fraud; Covetousness twists them into a rope, the Devil makes the noose, and of this cord they are strangled: *A threefold Cable is not easily broken*. Whiles they steal from others the interest, they rob themselves of the principal, their souls. They please the world with their baits, ready money, but there is a hook under the bait.

Munera magna quidem misit, sed misit in hamo:

Sic piscatorem piscis amare potest.

I have read of an *Athenian*, such another Fisher; that he had in an apparition a net given him, to catch whole Cities in; but for all that, he died a beggar: These Thieves have such nets to catch whole Towns, Commons, Churches, Steeples and all, but in the end the net breaks, and the Fisher topples into the deep, whence he never comes out again: for these Swine so root into the earth, till they eat themselves into hell.

I do not spare with connivance the Iunior Thieves, because I bring their Fathers to the bar first. He that shall with a violent or subtle hand, *Lyon-like* or *Fox-like*, take away that, which God hath made mine; endangers at once his body to the worlds, his soul to heavens sword of *Justice*: and shall pass from a temporal *Barre*, to the Tribunal *Judgment* of *Christ*. Let not misconstruction hear me: there are more of these, die honest men, then of Usurers: for one Usurers repentance, I will produce you ten executed Thieves. Only here it is, the great *Thieves* agree one with another; *Claw me, and I will claw thee*: Winke at mine, and I will not see thy faults: They tune like Bells, and want but hanging. For these Thieves, I might indeed be silent and spare my breath, to the conversion of more hopeful sinners: but we must free our consciences from the guiltiness of not reprovng; least they curse us on their Death-beds, as that Usurer made his will; wherein he bequeathed his soul to the Devil for extorting, his Wife for inducing, his Deacon for enduring, or not reprovng. Though every Usurer makes account to walk to hell, (yet since both hell and heaven be equally set to his choice, why should he choose the worst way?) let not his Minister, for silence, bear him company.

Well; the *Thief* knows his doom, a double banishment, out of the Territories of earth, out of the confines of heaven: therefore *let him that hath stolen steal no more?* Repentance shall be sure of mercy. And let not the great *Thief* think to scape; as he is a *Gallimaufrey* of all sins, so he shall have a *Renduous* of all punishments. His house is the Devils *Tavern*; the guests have sweet wine, but a sharp reckoning. The Devils *Fence-school*, as the stabbings, woundings, hackings, rackings which torture the Common-wealth, are there experimentally taught. The

Devils *Brothel-house*, where the Usurer is the Baud, and his money's the Harlots: (only they differ from Harlots in their pregnancy and teeming, for they lay like Pigeons every month:) marry because the Devil is *Land-lord*, his rent eats out all their gains.

5. *Slauder* is a water in great request: every guest of the Devil is continually sipping of this Vial. It robs man of his *good name*, which is above *all riches*. There be some think to scape this censure: though they speak evils of others, yet true evils: but *Cham* is cursed for declaring his Fathers nakedness, though true. These are like vultures, *ad malevolentiam feruntur*; They pass over *Meadows* and flowers to fall upon carions: like Flies, they leap over all a man's good parts and virtues, to light upon his sores. If *Noah* had not been once drunk, *Cham* had lost his sport. There are many of these *Ziphims*, that to currie favor with *Saul*, betray *David*: but in my opinion, *Doeg's* truth was worse than *Rahab's* lie. A man's good name is deer. *Plerique famam, qui non conscientiam verentur*. Manie stand upon their credit, that neglect their conscience. *Vilium est hominum alios viles facere, et qui suo merito placere non possunt, placere velle aliorum comparatione*. It is the part of vile men to villify others, and to climb up to immerited praise, by the stairs of another's disgrace. This is no new dish at some *Novelists* table; to make a man's discredit, as sauce to their meat: they will toss you the maligned's reputation, with the rackets of reproach from one to another, and never bandie it away, till they have supped. If they want matter, Jealousy is fuel enough: it is crime enough for a *Formalist*, (so they term him) that he is but suspected guilty. But the *Matrone* of the Cloyster would never have sought the *Nun* in the Vault, if she had not been there her self. It was *Publius Claudius* his best policy, least *Cicero* should accuse him justly of *Sacrilege*, to step in first and tell the *Senate*, that *Tullie* profaned all religion in his house Thus he that hath most corrupt lungs, soonest complains of the unsavory breath of others.

The *Calumniator* is a wretched Thief, and robs man of the best thing he hath: if it be a true Maxim, that the efficacy of the Agent is in the apt disposition of the Patient; whiles thou depriest man of his credit, thou takest from him all power to do good. The slanderer wounds three at one blow; *Vno ictu, vno nictu*. 1. The receiver, in poisoning his heart with an uncharitable conceit. 2. The reputation of the *slandered*: for a man's name is like a glass, if it be once crack'd, it is soon broken: every Brier is ready to snatch at the torn garment. 3. The worst blow lights on his own soul: for the Arrow will rebound: *Maledixit sibi*. The slandered scapes best: *For God shall bring forth his righteousness as the light, &c.*

These are those Hogs in a Garden, which root up the flowers of a man's good parts. But if there were no receiver, there would be no Thief: men would not so burden themselves with the coals of *contumely*, if they had nowhere to vnload them. It were well for *Mephibosheth*, that *Ziba* dwelt a good way from Court. If *Saul* were deaf, or *Doeg* dumb; no matter which: for these are two Whelps of that Littour, that must go to hell: one hath the Devil in his ears, the other in his tongue. It is a good general rule of Saint *Bernard* to govern our tongues by. *Sint verba tua rara, vera, ponderosa: rara, contra multiloquium; vera, contra falsiloquium; ponderosa, contra vaniloquium*. Let thy words be few, true, substantial: many words, false words, vain words, become not a Christians lips. Inuectives against other men are ever evil, but then worse, when they be false: a man may sin, even in speaking the truth, when just

circumstances forbid it; but he cannot but sin in lying; and there is no circumstance can clear him. *Cor linguae foederat naturae sanctio, veluti in quodam certo connubio: ergo cum dissonent cor et locutio, sermo concipitur in adulterio.* Nature hath knit the heart and the tongue together in the bands of marriage; that which the tongue brings forth, without (or contrary to) the heart, is the birth of adultery. Speak then *the truth from thy heart*, but wrong not thy brother with a needless truth. Thus *Calumnies are stolen waters!* Beware then you *Diaboli, accusers of your Brethren*, Dogs with arrows in your thighs, that are troubled with sore mouths, and Cankers in your teeth, you drink *stolen waters*, and minister them to others also; both Physician & Patient shall die for it.

6. The last *Vial* of this *Course* is *Flattery*, a *water* taken out of *Narcissus Well*; whereof, when great men drink plentifully, they grow mad in their own admiration: and when *Self-love* hath once befooled the brains, the Devil himself would not wish the train of consequent sins longer. This is a terrible enchantment, that robs men with delight: that counts simplicity a silly thing, and will swear to a falsehood to please a *Felix*. This man out-runs the Devil: he is the *Father of lies*, yet we never read, that he swore to a lie: for he that swears, acknowledgeth the *Being* that he swears by, greater than himself; which the Devil scorns to do. The *Flatterer* in avouching a lie, and swearing to it, hath a trick beyond the Devil. The superlative titles of these men, cause others to over-value themselves. Pride derives her encouragement from the *Flatterers* artificial commendations. Thou art far in debt, and fearest arrests; he that should come and tell thee, thou art rich, able to purchase, swimst in a full and flowing stream, thou givest no credit to him, though he would give too much credit to thee. Thy souls state is more beggarly, broken, bankrupt of grace, and run in arrearages with God, yet the *Flatterer* praiseth the riches of thy virtues, and thou believest him. It is a fearful and fanatical blindness for a man to carry his eyes in a box, like *Plutarches lamiae*, and only look into himself by the eyes of his *Parasites*: as if he desired to read the Catalogue of his own good parts, through the spectacles of *Flattery*; which makes the least letter of a great show, and sometimes a Cipher to be mistaken for a figure. The *Sycophants* language is a false glass, and represents thy conscience white, when thou mayst change beauty with the *Moore*; and loose not by the bargain. Let *Herod* be as hollow as a kexe, and as light as Air, yet weighed in his *Parasites* balance, he shall poise with solid Virtue, nay, with God himself.

Oh, for some golden *Statute* against these *Aristophanes Fawners*, and *Herodian Picke-thanks*, that cry, 〈 in non-Latin alphabet 〉, and *Vox Dei*, like the Churchwardens Bills, *Omnia been*, everything is as it should be, when *all the foundations of the earth are out of course*. These Italianate Apes, and French Parrats, that can spin themselves silken suits (*ex assentando*) on the voluble wheels of their pleasing tongues. Oh that we could think, when these beasts play and skippe above their wont, that there is some tempest a coming. The *Flatterer* is a delightful Coosenage, smooth perjury, rumors friend, Consciences adversary, Honesties murderer. He allures to Vice vnken'd; colors Vice perpetrated: the horriblest sin is but an error in his verdict. He can *Bless and Curse with one mouth; Laugh and Cry with one look; Kiss and Betray wirh one sign.* *Bion* compares him to a *Beast: Plato* to a *Witch; all* to a *Thief; some* to a *Devil.* *Plus nocet lingua adulatoris, quàm manus persecutorie.* There is no Foe to the *Flatterer*. The Gramarians fitly: *Mobile cum fixo*: like the Adjective, he varies case and gender with his



Substantiue. A *Cameleon!* *tet•git quoscun{que} colores*, to all colors; except Red and White, saith *Pliny*: Red signifying Modestie, White Innocence.

Natio comaeda est: rides? maiore cachinno concutitur, &c.

If thou sayest, it is hot, he wipes his forehead: if cold, he quakes of an Ague. As in the *Delphicke Oracle*, *Pythias* did never prophecy, but when she was set on a Treuit, and the wind blew intelligence into her: so this Devils prophet is dumb, till you set him on the *Tripode of Ease, Credit, Gaine*, and stroke him on the head like a Spaniell, and then he will lick your hand, and fill your ears with the Oracles of Hell. He is *sibi natus, multis notus, omnibus nocuus: Mundi nothus, Inferni nixus*. He is borne to himself, known to many, hurtful to all: the worlds Bastard, Hels true-borne Child. *Patitur dum potitur*. He suffers much, that he may put up somewhat, when he speaks of the absent, he knows no case but the accusative: loves none (from his *Patron*) but the datiuie. *Hi• laudes numerat, dum ill laudes munerat*. He will multiply thy praises, if thou wilt divide to him thy goods. There is a monstrous fable in the *Alcoran*, that the *Earth* is placed upon the sharp end of an Oxes horn; the weakness whereof is the cause of Earthquakes: but he that fixeth his estate on •*Flatterers* sharp tongue, will put an Earthquake into it, and soon run to ruin. Our Chronicles report of *Canutus*, that when his *Flatterers* styled him *Ruler of Sea and Land*, he commanded his chair of Estate to be brought to the Sea-side: and when the waves beat on him, he cried, *I command you to return*: the sturde waters, (scornful of such a control, as the Devils were of the sons of *Sceua, Jesus we know, but who are ye?* God we know, calming floods, quieting the winds, but who art thou?) beat on him more furiously: then, loe saith *Canutus*, what a goodly God I am; and behold my command▪ convincing his flatterers. Oh that some strong West-wind would rid our Land of these Locusts.

The last sort of *Vials* served in at this *Course*, are *Stollen waters*, which immediately rob our selves. The Devil finds us cheare at our own cost, and with cates stolen from our own possessions, he makes us a bounteous feast. Truth is, every Cup of sin we drink of, is a *water*, that (at least indirectly) robs our selves: neither can we feed on Atheism, Heresy, Sacrilege, Murder, Adultery; but we rifle our souls of grace, our Consciences of peace: for the *Devils Banket* never makes a man the fatter for his feeding: the guests, the more they eat, the more lean and meager they look: their strength goes away with their repast, as if they fed on nothing but Sauce; and all their sweet delicates in taste were but fretting in digestion; (like Vinegar, Olives, or Pulse) neither doth batten & cheerish, because it wants a blessing unto it. Only it gets them a stomach: the more heartily they feed on sin, the greater appetite they have to it. Though custom of sin hath brought them *past feeling*, and they have long since made a *deed of gift of themselves* into the hands of *licentiousness*, yet behold in them still an eager prosecution of sin, *even with greediness*. Though *mischief* was the last thing they did when they went to bed; nay the only action of their bed, yet they rise early, so soon as the *morning is light to practice it*. They may be sick of sins incurable surfeit, yet feel themselves hungry still; that the *Cup* of their wickedness may be filled to the brim; and so receive a portion and proportion of torment accordingly. Thus as the *gyrouagi equi, molam trahentes, multum ambulat, parum promouent*; the Mil-turning-horse, conjured into his Circle, moves

much, but removes little: or as the Poet of *Ixion*. *Voluitur Ixion, qui se sequitur{que} fugit{que}*: So, the more these guests eat, the more unsatisfied they rise up: *Ye shall eat, and not be satisfied: ye shall drink, & not be filled*; as he, *that dreameth of good cheare, but awakes with an hungry soul*. All the delights of sin put not the least drop of good blood into the vaines, nor bless the heart with the smallest addition of content. They browse like Beasts on these sweet boughs, but they look thin after it, as if they had devoured their own bowels.

1. The first *Vial* of this nature is *Pride*: a *stolen water* indeed, but derived from thine own Fountain. It may strike God, offend thy Brother, but it doth immediately rob thyself. The decoration of the body is the deuoration of the substance: the back wears the silver, that would do better in the Purse. *Armenta vertuntur in ornamenta*: the grounds are unstocked, to make the back glisten. *Adam* and *Eve* had *Coates* of Beasts *skins*; but now many beasts, flesh, skins and all, will scarce furnish a prodigal younger son of *Adam* with a suit. And, as many sell their tame beasts in the Countrie, to enrich their wild beasts in the City; so you have others, that to revel at a Christmas, will rauell out their Patrimonies. *Pride* and good husbandry are neither Kith nor Kin: but *Iaball* and *Iuball* are brethren: *Iaball*, that dwelt in Tents, and tended the Heards, had *Iuball* to his brother, who was the father of Music: to show, that *Iaball* and *Iuball*, frugality and Music, good Husbandry and Content are brothers, and dwell together. But *Pride* and *Opulencie* may kiss in the Morning, as a married couple; but will be divorced before Sun-set. They whose Fathers could sit and tell their Michael-mass-hundreths, have brought *December* on their estates, by wearing *May* on their backs all the year.

This is the plague and clog of the *Fashion*, that it is never vnhamperd of *Debets*. *Pride* begins with *Habeo*, ends with *Debeo*; and sometimes makes good every syllable *gradatim*. *Debeo*, I owe more then I am worth. *Beo*, I bless my creditors; or rather, bless myself from my Creditors. *Eo*, I betake me to my heels. Thus *England* was honored with them whiles they were Gallants, *Germany* or *Rome* must take them, and keep them being beggars. Oh that men would break their fasts with frugality, that they might never sup with want. What folly is it to begin with *Plaudite*, *Who doth not mark my bravery?* and end with *Plangite*, *Good Passenger a Penny*. Oh that they could from the high promontorie of their rich estates foresee how near *Pride* and *Riot* dwell to the *Spittle-house!* not that but God alloweth both garments for necessity, and ornaments for comliness, according to thy degree: but such must not wear Silks, that are not able to buy Cloath. Many women are (*propter venus•atem inuenustae*, saith *Chrysostom*,) so fine, that they are the worse again. Fashions far fetched, and deer bought, fill the eye with content, but empty the purse. Christ's reproof to the *Jews* may fitly be turned on us: *Why do ye kill the Prophets, and build up their Tombes?* Why do ye kill your souls with sins, and garnish your bodies with braveries? the Maid is finer then the Mistress, which Saint *Jerome* saith, would make a man laugh, a Christian weep to see. *Hagar* is tricked up, and *Sara* put into rags: the soul goes every day in her worky-day clothes, vnlighted with graces, whiles the body keeps perpetual holy day in gainesse. The house of *Saul* is set up, the *Flesh* is graced: the house of *David* is persecuted and kept down, the *Spirit* is neglected.

I know, that *Pride* is never without her own pain, though she will not feel it: be her garments what they will, yet she will never be too hot, nor too cold. There is no time to pray, read, hear, meditate; all goes away in trimming. There is so much rigging about the Ship, that as *Ovid* wittily, *pars minima est ipsa puella sui*: A woman for the most part is the least part of her self. *Faemina culta nimis, faemina casta minus*: too gawdie bravery, argues too slender chastity. *The garment of salvation* is slighted: and the *long white robe of glory* scorned: the *Lord Jesus Christ*, a garment not the worse, but the better for wearing, is thrown by; and the ridiculous *chain of Pride*, is put on: but *ornamentum est, quod ornat; ornat, quod honestiorem facit*: That alone doth beautify, which doth beatify, or make the soul happy: no ornament doth so grace us, as that we are *gracious*. Thus the substance is emptied for a show; and many rob themselves of all they have, to put a good suite on their backs.

2. The next Cup of these *stolen waters* is *Epicureanism*: a *water*, which whiles we sup of, we suck our selves. A sin, that whiles men commit it, it commits them, either to the high-way or the Hedges: and from thence either by a *Writ*, or a *Warrant*, an *Arrest*, or a *Mittimus*, to the prison. *Solomon* saith, *He shall not be rich*. The Gut is a Gulf, that will easily swallow all his comings in. *Meat* should be (as wise *Agur* prayed) *food convenient for thee*, or as the *Hebrew* phrase is, *the food of thy allowance*. This dish, is to feed on all dishes, that may pleas• the appetite, or rather may delight surfeit; for appetite dares not lodge in an *Epicures* house. This *Sin* is *instar omnium*; like the Feast it self: save, that the Glutton feeds on God's good •reatures corporally; but on Satan's mystical board is set nothing but what is originally evil, and absolutely baneful. So that here, Gluttony that feeds on all Dishes, is but a private Dish it self; and though perhaps for the extent and largeness it takes up the greater room, yet for the number it is but one.

It is most rank *Idolatry*, says *Paul*; and so near to *Atheism*, with a *no-God*: that it makes a carnal God. *In mea pa•ria Deus venter*: as profound, and profane, as the *Babylonians* sacrifice: they to their *Bell*, these to their *Belly*. Perhaps, you will say, they are more kind to themselves: not a whit; for they wrap up death in their full morsels, and swallow it as Pilles in the Pappe of delicatie. They overthrow nature, with that should preserve it, as the Earth, that is too rank, mars the Corn. They make short work with their estates, and not long with their lives; as if they knew that if they lived long, they must be beggars: therefore at once they make haste to spend their livings, and ende their lives. Full Suppers, midde-night Reuels, Morning Iunkets, give them no time to blow, but add new to their indigested surfeits. They are the Devils crammed Fowls, like *Aesop's* Hen, too fat to lay; to produce the fruits of any goodness. They do not (*dispensare*, but *dissipare bona Domini*) wisely dispence, but blindly scatter the gifts of GOD. They pray not so much for *daily Bread*, as for dainty Bread; and think God wrongs them, if they may not (*Dives-like*) *fare diliciously every day*. *Sense* is their Purueyour; *Appetite* their Steward: They place *Paradise* in their throats, and *Heaven* in their guts. Mean time, the state wastes, the soul pines, and though the flesh be puffed and blown up, the spirits languish; they love not to live in a Fenne, but to have a Fenne in them.

It is not plague enough that GOD *withal sends leanness into their souls*, but their estates sink, their lives fall away: they spin a web out of their own bowels: worse then the 〈 in non-Latin

alphabet › , *Men-eaters*, they are ‹ in non-Latin alphabet › , *self-eaters*, they put a Pleurisy into their bloods, a Tabe and Consumption into their states, an Apoplexy into their souls, *the meat that perisheth not*, is fastidious to their palates; that they may feed on that, which feeds on them; and so at once devour and be devoured; drink of a cup that drinks up them.

3. The third *Vial* is *Idleness*; a filching *water* to: for it steals away our means both to get goods, and to be good: It is a rust to the Conscience, a thief to the estate. The *Idle man* is the Deu's Cushion, whereupon he sits, and takes his ease. He refuseth all works, as either thankelesse or dangerous. Thus characterized: he had rather freeze then fetch wood; he had rather steal then work, and yet rather beg then take pains to steal; and yet in many things rather want then beg. *Ignauī sunt fures*, saith *Melancthon*: Sluggards are thieves: they rob insensibly the Common-wealth, most sensibly themselves: *Poverty comes on him as an armed man*. The Idlesbie is poverties prisoner: if he live without a calling, poverty hath a calling to arrest him. When the Cistern of his patrimony is emptied, and seems to invite his labor to replenish it; he flatters himself with enough still, and looks for supply without pains. Necessity must drive him to any work, and what he cannot (*auferre*, he will *differre*) avoid, he will delay.

Every get-nothing is a thief, and laziness is a *stolen water*: if the Devil can win thee, to ply hard this liquor, he knows it will whet thy stomach to any vice. Faction, Thievery, Lust, Drunkenness, blood, with many Birds of this black wing, offer themselves to the Idle mind, and strive to prefer their service. Would you know, says the Poet, how *Aegistus* became an adulterer? *In promptu causa est: desidiosus erat*: the cause is easy, the answer ready: *he was Idle*. He that might make his estate good by labor, by Idleness robs it. This is a dangerous *water*, and full of vile effects: for when the lazy have robbed themselves, they fall aboard and rob others. This is the Idle-man's best end, that as he is a Thief, and lives a beast, so to die a beggar.

4. The fourth Cup is *Envy*: *Water* of a strange and uncouth taste. There is no pleasure in being drunk with this *stolen water*: for it frets and gnaws both in palates and entralls. There is no good relish with it, either in taste or digestion. Only it is like that *Acidula aqua*, that *Pliny* speaks of, which makes a man drunk sooner then wine. *Envy* keeps a Register of Injuries; and graves that in Marble which Charity writes in the dust, Wrong. It cannot endure that any should be conferred with it, preferred to it.

Nec quemquam iam ferre potest Caesarue priorem,

Pompeiusue parem.

*Caesar* can brook no *Greater*; *Pompey* no *riuall*. *John the Baptist* was of another spirit: when he heard that the people had left him to follow *Christ*, he spake with the voice of content, *My joy is fulfilled. He must increase, and I must decrease. Inuidus non est idoneus auditor*. The envious man is an incompetent hearer: his ears are not fit to his head. If he hears good of another, he frets that it is good: if ill, he is discontent that he may not judge him for it. If wronged, he cannot stay God's leisure to quit him: he is straight, either a *Saul* or an *Esau*; by secret

ambushes, or by open hostilitie, he must carue himself a satisfaction. No plaster will heal his pricked finger, but his heart-blood that did it: if he might serve himself, he would take unreasonable penny-worthes. S. Augustine would cool his heat. *Vis vindicari Christiane? Wilt thou be revenged of thine adversary oh Christian? tarry a while: Nondum vindicatus est Christus: Thy Lord and Savior is not yet avenged of his enemies.*

Malice is so mad, that it will not spare friend, to wreake vengeance on foes. So Garnet told the Powder-traitors; that *some innocent might be destroyed with many nocent, if the public good could not otherwise be perfected.* His instance was, that in a Town besieged, though some friends were there; yet no wrong nor offense, at advantage to cut all their throats. Hence, if there had been Papists in the Parliament-house, yet rather than loose so holy a massacre, they must have flown up with others. Call you these *Saints? Tantaene animis coelestibus irae?* It was God's reservation in the old *Testament*, for accursed *Sodom, Si decem iusti, if ten righteous persons be found there, &c.* It was *Christ's* suspension in the new, *Let the tares alone till Harvest, least the Wheat be plucked up withal, Theodosius* was taxed, that *in sontes vnà cum sontibus trucidasset*, that he had slain the good with the guilty; and might not be suffered to enter into the Temple. In the Primitive Church the *Bishops* staid process against the *Priscillian Hertikes, ne catholici cum illis perirent*, least some good Christians should perish with them. *Jehu* intending due destruction to the worshippers of *Baal*, made a special search, that *none of the Lord's servants were amongst them.* But malice is ever blind, to see what sequel attends her courses. The *Envious* man is content to loose one eye of his own, so he may put out both his neighbors: nay, which is worse, he will loose both his own to put out one of his. The least trespass shall not pass without suite. The Devil can send him on a very slight errand to Westminster-hall. Be the case never so broken, if the Lawyers wit can stitch it together, that it may hold to a *nisi prius*, it is enough. I may (with a little inversion) read his destiny from the *Poet.*

Hunc nec dira venena, nec hostius auferet ensis,

Nec laterum dolor, aut tussis, vel tarda podagra:

Garrulus hunc quando consumet.

Let him not fear Domestical poison, nor foreign sword, nor a stitch in's sides, nor a Cough in's lungs, nor the Gowte in's joints: *Hunc proprius liuor consumet. He will fret himself to dust.* His *Praecordia* are steeped in Vinegar. *A sound heart is the life of the flesh: but Envy is the rottenness of the bones.* The Drunkard rots his flesh, the malicious his bones: He burns up his blood in the furnace of hatred.

Insunit; cùm aliena nequit, sua pectora rodit.

Madde, that his poison will not others kill,

He drinks it off himself, himself to spill.

*Envy* is thrown like a ball of Wild-fire at another's Barn; rebounds and fires thine own. The Swallow having crossed some Lands and Seas, returns next Summer to her old Chimney: the

Arrow of malice shot far off, turns upon his heart, that set it flying. Bless yourselves; you know not whither you will be carried, if once you be horsed on the back of the *Envious man*. Forebear then this *water*, as thou lovest thy health, blood, life and peace.

5. The fifth *Cup* is *Drunkenness*; a *Vial* of the *waters* of *Stealth*: a liquid food literally taken. For that, which *Ebriety* sins withal, is *wine and strong drink*. (*Vae fortibus ad potandum*. *Woe to them that are mighty to devour Drink*; and strong to carry it away; for their habillitie encourageth their more frequent sins.) But *Drunkenness*, as it is a *Cup* of this service, is a special *water* of it self, at the *Devils Banket*. This sin is an horrible self-theft: God hath past his word against him. *The Drunkard and the Glutton shall come unto poverty, and Drowsinesse shall clothe a man with rags*. He that drinks more in a day, then he can earn in a week, what will his gettings come to at the years end? There is no remedy, he must shake hands with beggary, and welcome it into his company. How many (in the compass of our knowledge) have thus robbed themselves; and been worse enemies to their own estates, then the most mischievous Thieves! Thieves cannot steal Land, unless they be Westminster-hall Thieves, crafty contenders, that eat out a true title with a false evidence: but the Drunkard robs himself of his Lands: Now he dissolves an Acre, and then an Acre into the Pot; till he hath ground all his ground at the Malt-querne; and run all his Patrimony through his throat. Thus he makes himself the living tomb, of his forefathers, of his posterity: he needs not trouble his sick mind with a Will, nor distrust the fidelity of Executours; he drowns all his substance at the Ale-fat; and though he devours much, is the leaner every way. *Drunkenness* is *regius morbus*, a costly sin. It is like Gun-powder, many a man is blown up by it. He throws his house so long out at windows, till at last his house throws him out at doors. This is the Tiplers progress: from luxury to beggary; from beggary to theeuerie: from the Tavern to Tyburne, from the Alehouse to the Gallows.

6. The last *Vial* of these self-stolen *waters*, is *Covetousness*: a dish of drink at the *Devils Banket*, which more come for, then for all the rest. The covetous is a cruel Thief to himself, worse then the Devil: for the Devil would give much for a soul; how much would he give for himself? The *Covetous* man loves money better then his own soul? This mercenary Soldier is fit for any office in the Devils Campe. There is no sin so ugly, so hideous, but sent to the *Covetous* man's door in a golden visor, it shall have entertainment. This *Sin* is like a great Beast, which violently breaking upon God's free-hold, makes a gappe wide enough for the whole Heard to follow. *Fruitur mundo, vtitur Deo*. The *Covetous* possesseth the world, and makes use of God: but if a man cannot serve *God and Mammon*, he can much less serve *Mammon and God*: God scorns to be set after the world. He heavens himself on earth, & for a little pelf cousous himself of bliss. He steals *quiet* from his own bones, *peace* from his conscience, *grace* from his soul! Is not this a Thief?

How much of fame, liberty, peace, conscience is laid out to purchase gold? some for love of it would pluck down Heaven, and empty it of a Deity: others to overtake it, run quick to Hell. And they, that seek it, find it: for if a man will sell Heaven for pelf, he shall not fail of his purchase. Hence *Mammon* is the God of no beggars; but Merchants and Gentles, and

Cormorants, and Usurers, and Chuffes. The *Idols of the Heathen were silver and gold*: It is but inverting the sentence. Their Idols are *silver and gold*, and silver and gold are our Idols.

Many a wretched Father plays the Thief with himself, and starves his own carcass, to leave wealth to his Babe. He lives on roots, that his prodigal Heir may feed on Pheasants: he keeps the Chimney corner, that his Heir may frequent Ordinaries: he drinks water, that his Heir may drink wine, and that to drunkenness. Though he be richer then *Dives*, he lives like an Alchemist. Miserable Fathers make wretched Sons: none often have more undone them, then they that have done most for them. They make heritages, but God makes Heirs: the children of such Churls seldom *roast* what their Fathers *took in hunting*. Now what Thief can more spoil another, then such a man doth himself? he cannot find in his heart, to put a good morsel into his belly. He dares not eat an Egg, least he should loose a Chicken. A poor Beggar is in better estate then a rich Miser: he wants many things; but this wants all things. *Corpus extenuat, vt lucr̄m extendat*: He wrinkles and contracts his body, that he may enlarge and replenish his purse: he pincheth his carcass, to stuff his Capcase. No marvel, if that he hear not the moans of the poor, when he is deaf to the complaints of his own belly. Whereas, *he that laboreth, laboreth for himself, for his mouth craveth it of him*. It is the voice not only of God's spirit, that so it should be, nor of reason only, that so it must be, but even of nature, that so it is; unless in such unreasonable beasts as the *Covetous*; or rather (worse then beasts, for they serve the necessity of nature) unnatural wretches: Dressing, like Cooks, much good meat, and not vouchsafing to lick their own fingers. *There is an evil, saith Solomon, under the Sun*; and such an evil, that the Sun can scarce see a worse: *A man, to whom God hath given riches, and that so abundantly, that he wanteth nothing of all that his soul can desire, yet God giveth him not the power to eat thereof, but a stranger eateth it. Thi• is vanity and an evil disease. A Disease it is, and fitly called the Dropsy.*

Thus the *Covetous* man pines in plenty, like *Tantalus*, up to the chin in water, yet thirsty. He that hath no power to take part of God's blessings, which he keepeth, plays the Thief finely, and robs himself. His extortion hath erst stolen from others; and now he plays rob-thief, and steals from himself. They say, the rule of charity should be fetched from home. He that is miserable to himself, will never be liberal to others; he that pines himself, God bless me from begging at his door. It is miserable living at this man's finding: for like a *Chemist*, he turns everything into silver, what he should wear, and what he should eat; and so robs both back and belly of warmth, of sustenance. All, to conjure a little money into the circle of his Purse; which he will do, though he fetch Spels from the Devil to do it: yet keeps it only to look on, not to use. *Nemini bonus, sibi pessimus*. As he is good to none, so (let it be his plague) he is worst to himself. He is ever in debt to his belly: the purest metal is for his Coffers; the coarsest meat is good enough for his stomach. He doth so cross the vanity of Pride, which esteemeth the dearest things the best; that he thinks nothing sweet, but what is cheap. If ever he satisfy his complaining stomach with a good morsel, it shall be from his neighbors Trencher.

He hath not so much idle time, as to sleep; but either he dreameth of his gold, or riseth to see if the doors be fast. So *Claudian* (amongst others) describes the *Covetous* dream. *Et vigil*

*elapsas quaerit auarus opes.* He seeks that in his sleep, which he could not find waking. The Covetous give better ear to the Priests of Ianus, then to the Apostles of Jesus: *Quaerenda pecunia primùm est: First se•ke money, hath thrust out (Querite primùm regnum Dei) First seek the Kingdom of God.* They will hear us willingly, if our Text be Commodity, and our Sermon Policy. A Bill, that contains the sale of a Lordship, or the news of a Morgage, or the offer of good security for ten in the hundred, is more heeded, then a book on the Stationers shop, with the way to heaven, for the Title. Neither let us (as is said) judge him only to drink of this water, that extorts from others; but even him that pincheth himself. So S. August. *Non solùm auaru• est qui rapit alienae, sed qui cupide seruat suae.* He is not only covetous, that raketh from others, but he also that taketh from himself. The niggards looks to his entering guests, is like Diana's Image in Chios, which frowned with a lowering countenance on all that came into the Temple, but looked blithe, and smiled on them that departed. This is he that thinks there are no such Angels as his golden ones; no such Paradise as in his Counting-house. He cares not to run quick to the Devil of an errand, so gain sends him, & pays him for his pains. He hath a short conscience, and a large damnation. He is a special guest at the Devils board; and never misseth his Ordinary, which he affects the more, because he pays nothing.

The more he devours, the hungrier he is: a full supper of profit, gives him the more eager appetite to his morrows breakfast. All he eats, is like Physic to him; he looks thinner after it. He takes great pains to go to hell: whither since he will go, he might do it with more ease. He hath no heaven, neither present nor future; and having sold bliss for riches, as Aesop's Dog did the flesh for the shadow, behold, he looseth both. Other sinners for their damnation, have somewhat, which they call delightful: the Covetous man buys hell with hell; eternal, with present anguish. Thus he robs himself of all content; and when all is done, he's a man undone, and pierced through with many sorrows.

We have now ended the service of the waters; with the 1. *Praescription* of their Beings, Waters: and 2. The *description* of their natures• stolen. The Vices, which under this smooth name the Devil tempts his guests to surfeit on, are to your hearing odious: I will step no further to fetch in application, then from the word, *Stollen*.

All stolen things are accountable for; the law of all Nations hath provided, that (*cui{que} suum*) every man may enjoy his own. God is a just Judge, a retributor of every man his own. No thief can scape 1. The apprehension of his Pursuiuant•. 2. The apparance to his Sessions. 3. The penalty of his sentence. He hath appointed a general Assizes, *a day, wherein he will judge the world in righteousness, by that man, whom he hath ordained, &c.* To which there is a necessity of appearance. *For we must all appear before the Judgment seat of Christ, that everyone may receive the things done in his body, &c.* At which time (an account is not avoidable) *God shall bring every work into Judgment, with every secret thing, whither it be good or evil.* What then will be the success of these stolen waters? We carry out our robberies now without question; we invade our brethren, we evade the Law: But behold, *at Euening-tide trouble, & before the Morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.*

Felony is the Inditement, a rebellion against our Sovereigns Crown and Dignity. Ambitious theefes in the Court, *Simoniactal* thieves in the Church, *hollow-hearted* thieves in the City,



*oppressing and men-eating* thieves in the Country: all must be summoned, their debts summed, their doom sentenced. The impartial conscience from the book of their lives, shall give in clear evidence. There is no retaining of Counsel: no bribing for a partial censure: no trick of demure: no putting off and suspending the sentence: no euading the doom. The cursed generation of thefts are now easily borne, and borne out. Subtlety can give them the help of a conveyance, and money purchase a connivance. But then alas! what shall become of them, and of many souls for them? what shall become all the Traitours, gory Murderers, impudent Atheists, secret Church-robbers, speckled Adulterers, rusty Sluggards, nasty drunkards, and all the defiled wretches that have sucked damnation from the breasts of black *Iniquity*. An impenetrable *Judge*, an impleadable *Inditement*, an intolerable *anguish* shall ceaze upon them. Mountains of Sand were lighter, and millions of years shorter then their torments.

Oh think, think of this, ye *Sons* of rapine, that *with greediness* devour these *stolen waters*. You cannot rob God of his glory, man of his comforts, yourselves of your happiness, but *God, Man*, your own *Souls* shall cry against you. What thunder can now beat into you a fear of that, which then no power shall ease you of? why strive we not, *Nineveh*-like, to make the message of our overthrow, the overthrow of the message? and so work, that according to *Samson's* Riddle, the *Destroyer may save us*? Wherefore are we warned, but that we might be armed? and made acquainted with Hell in the speculation, but that we may prevent the horror of it in passion? Let me tell you, ye *thieves*, that sit at *Satan's* board; there is a *thief* shall steal on you, *steal* all from you, *The day of the Lord will come as a Thief in the Night, in the which the heavens shall pass away with a great noise, &c.* 〈 in non-Latin alphabet 〉 , a *Thief*, 〈 in non-Latin alphabet 〉 , to take away privily, or by stealth: or, 〈 in non-Latin alphabet 〉 , of hiding or covering. *Fur a furuo, quia in obscuro venit.* A *thief* as well for stealing on us, as for stealing from us. He comes in the dark, when nobody sees, treads on wool, that nobody hears, watcheth an hour that nobody knows.

This *Thief* shall steal on you, perhaps Banketting at this Feast of *Vanity*: as the Flood came on the old World, whiles they *ate and drank*, and were merry. *Watch therefore, for you know not what hour your Lord doth come.* So *Chrysostom* on that place, from our Saviors comparison of the *good man of the house: non laederetur ill furto, si sciret venturum: vos scitis, paratiores esse debetis.* The thief should not hurt him, if he knew of his coming: you know he will come, prepare for his welcome. We are all householders; our bodies are our houses; our souls our goods; our senses are the Doors and Windows, the Lockes are *Faith* and *Prayer*. The day of our doom will come as a thief; let our Repentance watch, let it never sleep, *lest we perish. Si praescirent homines, quando morituri sint, deligentiam super cam rem ostenderent.* If men foreknew the time of their death▪ they would show carefulness in their preparation; how much more being ignorant? But alas! Ignorance *covenants with death*: and security *puts far away the evil day, and causeth the seat of violence to come near.* When the Prophets of our *Israel* threaten Judgments, you flatter yourselves with the remoteness. *The vision that he seeth, is for many days to come, and he prophecyeth of the times that are far off.* As if it concerned you not what ruin laid waste the Land, so *peace might be in your days.* (But there is *no peace, saith my God, to the*

wicked.) our Rose-buds are not withered, our dances are not done: sleep Conscience, lie still Repentance. Thus with the sentence of death instant, and in a prison of bondage to Satan present, saith S. *Augustine*, *Maximo gaudio debacchamur*: we are drunken, we are frantic with pleasures. There may be other, there can be no greater madness.

Loe, the success of these *stolen waters*. You hear their nature: time hath prevented their *sweetness*. God of his mercy, that hath given us his *Word* to inform our Judgment, vouchsafe by his *Spirit* to reform our consciences, that we may conform our lives to his holy precepts. For this let us pray. &c.

What here is good, to God ascribed be,

What is infirm, belongs of right to me.

FINIS.

THE Breaking up of the Devils Banket.

OR The Conclusion.

BY THOMAS ADAMS, Preacher of God's Word at *Willington* in *Bedford-shire*.

ROM. 6.21.

What fruit had ye then in those things, whereof you are now ashamed? For the end of those things is death.

TERTVL. lib. ad Martyrs.

Pax nostra, bellum contra Satanam.

To be at war with the Devil, is to be at peace with our own Conscience.

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**TO THE RIGHT VERTVOVS AND WORTHY Sisters, the Lady *Anne Gostwyke*, and M<sup>rs</sup>.**

**DIANA BOWLES: saving Health.**

THat I have clothed this *SERMON* in the Livery of your Patronages, I might give many reasons to satisfy others. But this one, to me, is instead of all, that you affect the *Gospel*: Not with the sudden flashes of some ouerhote dispositions, but with mature Discretion, and sound Obedience. I could not therefore suffer any thought of mine own unworthiness, to dissuade me from presenting this poor labor to your hands; who have so <1 page duplicate> <1 page duplicate> <1 page duplicate> <1 page duplicate> <1 page duplicate> favorably accepted my weaker services. I owe you both a treble debt, of Love, of Service, of Thankfulness. The former, the more I pay, the more still I owe. The second, I will

be ready to pay, to the uttermost of my power; though short both of your deserts, and my own desires. Of the last, I will strive to give full payment, and in that (if it be possible) to come out of your debts. Of all these, in this small Volumne, I have given you the earnest. As you would therefore, do with an ill debtor, take it till more comes. It shall be the more curreant, if you will set thereon the seals of your acceptance. It is the latter end of a *Feast*: yet it may, perhaps, afford you some Christian delicate, to content your well affected spirits. It shall let you see the last service of *Sins Banket*; the harsh and unpleasant closure of vanity; the madness of this doting Age; the formal dislike and real love of many to this World, the evil works of some critical, others hypocritical dispositions, the ending, conclusion, and beginning confusion of the Devils *Guests*. The more perfectly you shall hate sin; the more constantly you shall hold your erst embraced virtues. And so in happy time *work out your own salvations*. God give a successful blessing to your Christian Indeuours: which shall ever be faithfully prayed for, by

Your *Worships* affectionately devoted THOMAS ADAMS.

### THE Breaking up of the Devils Banket. The third Sermon.

PROVERB. 9.17.

Stollen waters are sweet, and Bread eaten in secret is pleasant.

THE custom of sin hath so benumbed the sense of it; and the delighted affections brought the conscience so fast a sleep in it; that *he troubles Israel*, who would waken *Israel*: and his speech is harsh Barbarism, that speaks against the Devils *Diana*; the Idol of *Vice*, which many worship. Our understandings think well of *Heaven*, but our affections think better of *Earth*. *Alexander* after his great Conquests, wrote to the *Graecian* Senate, *Vt se deum facerent*, that they would accept him into the number of their *God's*. With a resolute consent, they denied it. At last a (right) Politician stood up, and told them, that (*videndum est, ne dum coelum nimis custodirent, terram amitterent*) they should look well to it; least whiles they were so religious for heaven, they lost their part of earth. Hence they made (though but a perfunctory and fashionable) decree. *Quoniam Alexander Deus esse vult, Deus esto*. Since *Alexander* will be a God, let him be one. God commends to us his *•eauenly graces*; Satan his *lying vanities*. Our Judgments must needs give assent to God. But because his precepts go against the grain of our affections; and the Deu•ll tells us, that curiosity for the uncertain joy• of heaven, will lose us the certain pleasures of earth: we settle upon the *Graecian* resolution, (though more seriously:) not to be so troubled for our souls, as to lose a moment of our carnal delights. This is the D••ls a•sertion, in calling stolen waters *Sweet*• t•• truth whereof I am •old (though a little I disquiet y•u• lu••) to examine. You have heard the *prescription, Waters*: the *description, Stollen*.

The *Ascription* of the quality (in itself•) or effect (to others) of these •aters, if we may believe•*Temptation*, is *Sweet*. *Stollen waters are Sweet*. It is the speech of the *Father of •ies*, and therefore to carry little credit with us. *Sweet?* to none but those that are Lust-sick; like them •hat are troubled with the green-sickness; that think Chalke, and Salt, and Rubbish, savory.

It is a strangely-affected soul, that can find *Sweetness* in sin. Sin is the depravation of goodness: the same that rottenness in the Apple, sourness in the Wine, putrefaction in the flesh, is sin in the conscience. Can that be *sweet* which is the depraving and depriving of all *sweetness*? Let any subtlety of the Devil declare this riddle. The prae-existent privations were *deformity, confusion, darkness*. The position of their opposite perfections, was the expulsion of those foul contraries. Sin comes like bleak and squalid Winter, and drives out these fair beauties: turns the Sun-shine to blackness; calmness to tempests; ripeness to corruption; health to sickness; *sweetness* to bitterness.

They desperately thrust themselves on the pikes of that threatened woe: *Esa. 5.* that dare say of *bitter, it is sweet*; and consent to the Devil in the pleasantness of his cheare; when the impartial conscience knows it is *Gall and Wormwood*. Yet such is the strong Inchantment, whereby *Satan* hath wrought on their affections, that bloodiness, lust, perjury, oppression, malice, pride, carry with these *Guests* an opinion of *sweetness*. If froathie and reeling *Drunkenness*, lean and raking *Covetousness*, meager and blood-wasted *Envy*, keen and rankling *Slander*, nastie and ill-shapen *Idleness*, smooth and fair-spoken *Flattery*, be comely? what is deformed; If these be *sweet*, there is no bitterness. But though the Devil be not an *Angel of light*, yet he would be like one. Though he never speaks *Truth*, yet he would often speak the *color of Truth*. Therefore let us observe, what fallaces and deceitful arguments he can produce, to make good this attribute; and put the probability of *sweetness* into his *stolen waters*. For the Devil would not be thought a *Dunce*; too weak to hold a Position, though it be never so absurd. *Stollen waters*, Iniquities are *sweet* to the wicked in three respects. 1. Because they are *stolen*. 2. Because they are cheap. 3. Because they give delight, and persuaded content to the flesh.

1. *Stollen* or *foubidden*. Even in this consists the approbation of their *sweetness*, that they come by *stealth*, and are compassed by dangerous & forbidden pains. *Furta placent, etiam quod furta*. Theft delights, even in that it is theft. The fruits of a wicked man's own Orchard, are not so pleasant-tasted as his neighbors: neither do they reserve their due *sweetness*, if they be freely granted. But as the Proverb hath it: *Dulcia sunt poma, cum abest custos*. Apples are *sweet*, when they are plucked in the Gardiners absence. *Eve* liked no Apple in the Garden so well as the forbidden. *Antiochus* scorns Venison as base meat, if it be not lurch'd. It is an humor as genunie to our affections, as moisture is inseparable to our bloods, that, *nitimur in vetitum semper*; We run mad after restrained Obiects. We tread those flowers under our disdainfull feet, which mured from us, we would break through stone-walls to gather. The liberty of things brings them into contempt: neglect and Dust-heaps lie on the accessible stairs. Difficultie is a spurr to contention, and there is nothing so base, as that which is easy and cheap. *Sol spectatorem, nisi cum desicit, non habet: nemo obseruat Lunam nisi laborantem*. The two great lights of heaven, that rule in their courses the day and night, are beholding to no eyes, for beholding them, but when they are eclipsed. We admire things less wonderful, because more rare. If the Sun should rise but once in our age, we would turn *Persians*, and worship it.

Wines would be less set by, if our own lands were full of Vineyards: Those things that Nature hath hedged from us, we long and languish for; when *Manna* it self, because it lies at our

doors, is loathed. *Virtutem praesentem fere in nostris odimus; Sublatam ex oculis procul quaerimus invidi.* The more spreading good things are, the more thought vile: and (though against that old and true rule) the community shall detract from the commodity. It is the perverseness of our natures, till sanctification hath put a new nature into us, that God's yoke is too heavy for our shoulders: we cannot draw in the geeres of obedience. We can travel a whole day after our dogs; but if authority should charge us to measure so many miles, how often would we complain of weariness? The Bird can sit out the day-measuring Sun, see his rise and fall without irksomnesse, whiles she is hatching her Egges; if her nest were a Cage, with what impatience would she lament so long a bondage! So the Usurer, though he began his first bag with the first hour, and pulls not off his hands or his eyes, till the eye of Heaven is ashamed of it, and denies further light, he is not weary: let him sit at Church two hours, the seat is uneasy, his bones ache, either a Cushion to fall a sleep with, or he will be gone. That *Christ* may justly and fitly continue that his reproof upon such: *Can ye not watch with me one hour?*

Thus the Commaund makes things burdensome, and Prohibition desirable. The wicked would not so eagerly catch at vanities, if God had not said, *nolit tangere*, touch them not. Rapine, Lust, Ebriety, Sacrilege would sit idle for want of customers, if God's interdiction had not set a *ne ingrediatis*, on their doors. *Enter not. Rome*, (I know not how truly) brags, (and let her boast her sin) that she hath the fewer Adulterers, because she sets up the Stews. It is reported, that *Italy* did never more abound with Students, then when *Julian* had shut up the *School-doors*, and turned Learning into exile. He had fellows in that Empire of so contrary dispositions; that some restrained all things, some forbad nothing; and so made their times either tyrannous or licentious: insomuch that it was a busy question in those times; whether of those Emperors were worse; one, that would let every man do as he list; and the other, that would suffer no man to do as he would. It is observed of the Jews, that whiles the Oracles of heaven were open, and Religion leaned on the shoulders of peace, they fell frequently to Idolatry: but with the *Babylonian* bridle in their mouths, they eagerly pursue it: their persecution for it, increased their prosecution of it. So the blood of *Martyrs* seeds the *Church*; as if from their dead ashes sprung (*Phoenix*-like) many professors.

If trodden Virtue grow so fast, like Camomile? how then doth restrained Vice thrive? sure this *Hydra* rather multiplies his heads, by the blows of reproof. Sure it is, that *ex malis moribus oriuntur plurimae leges*. If men were not prone to infinite sins, a more sparing number of laws would serve our turns. And the more dangerous the law hath made the passage of Injustice, the more frequently, fervently they love to sails after it. What they quake to suffer, they tickle to do; as if their Itch could not be cured till the Law scratch them: so perverse is their disposition, that only coaction must force them to good, only correction bind them from evil. Now, as it is shame, that necessity should draw us to that, whereunto our own good should lead us: so it is past shame to war for that, which God hath charged us to ware of. *Malum est agere quod prohibetur, sed agere quia prohibetur, pessimum.* He that doth that which is forbidden, is evil, he that doth it because it is forbidden, Devil. But as the honest man, that hath somewhat to take to, is in most care to come out of debt; so he that hath neither honesty nor lands, takes care only to come into debt, and to be trusted.

Thus we all long for restrained things, and doate on difficulties; but look with an overly scorn; and winking neglect on granted faculties. *Pharaoh* is sick of God's plague: the peaceable dismissal of *Israel* will cure him: he sees his medicine: no, he will be sicker yet; *Israel* shall not go. Oh, that these, who wrestle with God; would think that the more fiercely and firily they assault him, they are sure of the sorer fall. The harder the earthen vessel rusheth upon the Brasen the more it is shiuered in pieces. But nothing doth give the ungodly such content, as that they dangerously pull out of the jaws of difficulty. No Flowers have so good a smell as the *Stollen*: no repast so savory as the cates of *Theft*.

Quae venit ex tuto, minus est accepta voluptas.

Facilitie and liberty only takes off the edge of *Lust*; and what God doth restrain, man will not refrain. The Adulterer cares not for the chaste society of a fair and loving wife; but the lusts of uncleanness, which he steals with hazard, from another's bed, are *sweet* in his opinion. *Ahab's* whole kingdom is despised in his thoughts, whiles •e is sick of *Nabaoths* Vineyard. Hear *Esau*, *What is my Birth-right to me, when I cannot taste of those red pottage?* Oh the crossenesse of our refractory dispositions, that are therefore the more earnestly set upon the *pro*, because God hath more clearly charged them with the *contra*: as if our natural course was Crab-like to go backward; and our delight was to be a second cross to CHRIST, whereby though we cannot crucify his *Flesh*, yet we oppose and oppugn his *Spirit*: as if *Cynically* we affected snarling, or like the Giants, would try our strengths with God.

Thus we have examined the Devils reason, and find the natures of the wicked actually disputing for the truth of his assertion; and so, *interdicta placent*, the waters of sin seem *sweet*, and are more greedily swallowed, because they are *stolen*. The *Prince of the air* so rules in the hearts of the children of disobedience, that their appetites only covet prohibited meats; and their affections languish after discharged obiectes. But *your turning of things up-side down, shall be esteemed as the Potters clay*. And, *those mine enemies, which would not that I should reign over them, bring hither, and slay them before me*. GOD hath a hook for *Sennacherib*, a curb for *Saul*, a bridle for these *Horses and Mules*: the highest mover ouerrules the swift motion of these inferior Sphaeres, that they cannot fire the world: but as they delight to make other men's possessions theirs by stealth; so they shall one day be glad, if they could put off, that is theirs upon other men; and shift away the torments that shall forever stick on their flesh and spirits.

2 The second argument of their *sweetness*, is their *cheapness*. The sins of *stealth* please the wicked, because they are cheap: what a man gets by robbery, comes without cost. The ungodly would spare their purse, though they lay out of their conscience. *Parcatur sumptui*. Favor their temporal estates, though their eternal pay for it. *Judas* had rather lose his soul, then his purse: and for thirty siluerlings, he sels his Master to the Pharisees, himself to the Devil. Yet when all is done, he might put his gains in his eye. It is but their conceit of the cheapness; they pay dear for it in the upshot. The Devil is no such frank Chapman to sell his Wares for nothing. He would not proffer Christ the kingdoms without a price, he must be *worshipped* for them. The guests carry not a draught from his table, but they must make courtesy to him for it. His *worship* must be thanked at least: nay, thanks will not serve,

affected, obeyed, honored. He is proud still, and stands upon it, beyond measure, to be worshipped. He will part with an ounce of vanity, for a dram of worship: but the worshipper had better part with a talent of gold.

The Devil indeed keeps open house; *noctes at{que} dies*, &c. He makes the world believe that he sells Robin-Hoods penny worths; that he hath *manum expansam*, a prodigal hand, and gives all *gratis*: but *vijs & modis*, he is paid for it; and such a price, that the whole world comes short of the value. Only he is content to give day, and to forbear till death: but then he claps up his debtors into everlasting imprisonment, and lays an heavy execution on them; that eve the Spanish Inquisition comes short of it. Thus as the King of Sodom said to Abraham, *Da mihi animas, Give me the souls*, take the rest to thyself. The Prince of darkness is content, that thou shouldst have riches and pleasures cheap enough; only give him thy soul, and he is satisfied. The Devil would have changed his Arithmetic with Job, and rather have given addition of wealth, then subtraction, if he could have so wrought him to blaspheme God.

Satan seems marvelous frank and kind at first: *Munera magna quidem praebebet, sed praebebet in hamo*. They are *beneficia viscata*, ensnaring mercies. As the Tree is the Birds refuge when she flies from the snare; and loe, there she finds Bird-lime, that tears off her flesh and feathers. *Conuiuia, quae putes, insidiae sunt*. They are baits, which thou takest for bankets. The poor man is going to prison for a small debt: the Usurer lends him money, and rescues him: two or thee winters after, his fit comes again, and by how much an Usurer is sharper then a mere Creditor, he is shaken with the worse Ague: that kindness plungeth him into a deeper bondage: the first was but a thredden snare, which he might break, but this is an infrangible chain of iron. Men are in want, and necessity is (*durum telum*) a heavy burden: the Devil promiseth supply. Behold, the drunkard shall have Wine, the thief opportunity; the malious revenge; if they be hungry, he hath a Banket ready: but, as I have seen *Emperickes* give sudden ease to a desperate & inveterate grief, yet either with danger of life, or more violent revocation of the sickness; so their misery ere long is doubled: and that which was but a stitch in the side, is now a shrewd pain in the heart. The Stag and the Horse (saith the Fiction) were at variance: the Horse, being too weak desires Man to help him: Man gets on the Horses back, and chaseth the Stag, *Vs{que} ad fugam, us{que} ad mortem*, to flight, to death. Thus the Horse gets the victory; but is at once victor & victus, Captain and captive: for after that he could never free his mouth from the bit, his back from the Saddle. *Non equitem dorso, non fraenum depulit ore*. Man is beset with exigence: he wails his weakness: the Devil steps in with promises of succor. Judas is made rich, *Gehesi* gets change of suites: Nero is crowned Emperor, but withal he gets possession of their affections, whence all the power of man cannot vntenant him. Thus the last slavery is worse then the first, and the cheare is not so cheap at sitting down, as it is dear at rising up.

This is the Devils cheapness: no, every good and perfect gift is from above. The Devil gives nothing, but God gives to all, *〈in non-Latin alphabet〉*, richly, or abundantly, so that when he gives, he takes nothing back: for the gifts of the spirit are *〈in non-Latin alphabet〉*, without repentance. Ho, everyone that thirsteth, come ye to the waters of life, and he that hath no money, &c. God hath waters, no stolen water, but waters of freedom; and other blessings (if ye love liquid

things) o• an answerable nature, greater virtue; and those, whereof he is a true proprietarie. *Wine and Milk: Milk to nourish, Wine to cherish the heart of man: buy them without money, let not your poverty keep you back: here is cheapness, if you have a saving desire: come freely and take your fills: The Gospel is preached to the poor. Think not to buy the graces of God with money: lest you and your money perish. Only take your time, and come whiles God is a giving: for there is a time when the door of bounty is shut. Though he stretch forth his hand of mercy all the day; yet the night comes when he draws it back again. They that answer him, proffering grace, as Daniel to Belshazzar, Keep thy rewards to thyself, and give thy gifts to another; may knock at his gates, and be turned away empty. Now, spare to speak, and spare to speed. Then, though you cry unto me, I will not hear: To day, then, harden not your hearts. Pray unto him, and he will give good things to them that ask him. He doth not sell, but give; not the shadows, but the substances of goodness. The conclusion then is clear, blessings and graces are truly cheap, And no good thing will God withhold from them that walk uprightly: All things shall work to their good, that are good. The Devil gives nothing, but sels all for price; neither are they good things he selleth; but *figuras boni*, the mere forms & counterfeits of goodness.*

But if the cheapness of sin so affect men, what mean they to run to Rome for it? where I do not say only, that *sin* and *damnation* hath a shrewd price set upon them, but even *bliss* and *comfort*: and no *Pilgrim* can get the least salve-plaster to heal his wounded *Conscience*, but at an vnreasonable reckoning. But soft! it is objected, that Rome is still baited in our Sermons; and when we seek up and down for matter, as Saul for his Asses, we light upon the Pope still. I answer, that I can often pass by his door and not call in: but if he meets me full in the face, and affronts me, (for good manners sake) *non praetereo insalutatum*, I must change a word with him.

The Pope is a great Seller of these *Stollen waters*: (yet his Chapmen think them cheap.) He thrusts his Spear into the Mountains, and sluceth out whole floods: as it is fabled of *Aeolus*. He usurps that of God, that he can spanne the waters in his fist: that he hath all the graces of God in his own power; and no water can pass besides his Mill: as if he could call for the waters of the Sea, and pour them out upon the face of the Earth: or as *Job* speaketh of *Behemoth*: Behold, he drinketh up a River and hasteth not: and trusteth that he can draw up Jordan into his mouth. As if all the graces of God were packed up in a bundle, or shut into a box, and the Pope only was put in trust to keep the Key; and had authority to give and deny them. So *Aeolus* the God of Winds (saith the Poet) gave *Vlisses* a Maile, wherein all the Winds were bound and wrapped up together; except the Western wind, which he must needs occupy to carry himself home. The Pope brags, that all waters are banked up into his fountain, and none can drink but by his leave; except the *Supremacy* & perfect *Sanctitie*: which is the Wind and the Water, he must use himself, thereby to sails to Heaven: (a Haven that few Popes arrive at:) but otherwise there is no grace to be had, but from the mother-Church of Rome, whose vncontrollable head is the Pope. A miserable Engrosser, that would shut up all goodness into his own Ware-house. Yet when he lists, he will undertake to pour floods on the solid ground; and make Rivers run in dry places.



He hath a huge Pond of Purgatory, whereout whole millions drink, and are pleased. But as *Darius* pursued, drunk puddle-water, and said, it was the best drink that ever he tasted. So it is the menaced terror, and the false alarms, that the *Jesuits* ring in Ignorances ear, that makes men drink so greedily at the *Popes* Puddle-wharfe. He is a great Land-lord of these *stolen waters*. He sits upon many waters. Some he steals from the Jews, some from the Turks, some from the Pagans, much from Idolatry, all from Heresy. That (as *John de Rupe scissa* in a popular Sermon) if every Bird should fetch her own feathers, you should have a naked *Pope*. Let every River challenge her own waters, you will have a dry *Rome*: But now

Expatiatu ruunt per apertos flumina campos.

his waters spread over the face of the Earth: neither are they cheap, believe but a Bird of their own Cage.

Temples and Priests are Marchandiz'd for pelf,

Altars, Pray'rs, Crowns; nay, Heaven and God himself.

Vendit Alexander Cruces, Altaria, Christum,

Vendere iure potest: emerat ill prius.

Rome's Sea is sold, to quench the *Popes* mad thirst.

Well might he sell it: for he bought it first.

But is the Shop never opened, but to the mart of so good Commodities? yes, if their *Penance-Parlour* wa• opened, you might find a rate for *Stollen waters*: Pardon for offenses committed: nay, Indulgences for future sins, which but for an impregnable toleration might not be done. And let the traffiquers speak from their own feeling how cheap they are. They have a pecuniary patronage, and are warranted from the *Popes* Exchequer, rather than his Chancery. Even that corrupt Justice gives such sins no connivance, but when the dusts of bribery have shut his eyelids. It is their carefulness, *Quod huiusmodi dispensationes non concedantur pauperibus*. That such dispensations be not granted to the poor.

If this doctrine were true, it was time to raze *Christ's* speech out of the *Scriptures*: *It is hard for a rich man to enter into Heaven*: for it is easy for the rich, that can open the gate with a golden Key, and the poor are only in danger of exclusion. And, that which would be most strange, Hell should be peopled with none but Beggars: Not an Usurer, not an Epicure, not a Cormorant, not a vicious Potentate should grace the Court of *Satan*. For the *Pope* will for Money seal them a Passport for Heaven. Nay, how doth this disgrace Purgatory! when none but beggarly wretches shall be in danger of drowning in that whirlpool. Whence all their friends (being equally poor) have not money enough for their redemption. These are the rotten post• whereon the Fabric of *Rome* stands. Think not their *sto•len waters* cheap. Your purses must pay for them. Yet happy were you, if no higher price was set on them. All is not discharged with your ready m•ny; there is another reckoning: your souls mus• pay for the•. The Devil tyes his Customers in the bond of Debets; and woe to them, that are too far in his

books: for if *Christ* cancel not *his hand-writing against them*, he will sue them to an eternal Outlawrie; and make them pay their souls, for that they boasted they had so good cheap.

3. The third argument of these *waters sweetness*, is derived from our corrupt affections. *Sin* pleaseth the *Flesh? Omne simile nutrit simile*. Corruption inherent is nourished by the accession of corrupt actions. *Judas* Covetousness is sweetened with unjust gain. *Joab* is heartened, and hardened with blood. *Theft* is fitted to, and fatted in the thievish heart with obuious booties. *Pri•e* is fed with the officious complements of observant Groomes. *Extortion* battens in the Usurers affections by the trolling in of his monies. *Sacrilege* thrives in the *Church-robber*, by the pleasing distinctions of those *Sycophant-Priests*; and helped with their (•ot laborious) profit. *Nature* is led, is fed with *Sense*. And when the Citadel of the heart is once won, the Turret of the understanding will not long hold out. As the suffumigations of the oppressed stomach, surge up and cause the headache: or as the thick spumy mists, which vapor up from the danke and foggy earth, do often suffocate the brighter air, and to us (more then eclipse) the Sun. The black and corrupt affections, which ascend out of the nether part of the soul, do no less darken and choke the understanding. Neither can the fire of grace be kept alive at God's Altar, (man's heart,) when the clouds of *Lust* shall rain down such showers of Impiety on it. *Perit omne Iudicium, cùm res transit ad affectum*. Farewell the perspicuitie of Judgment, when the matter is put to the partiality of affection.

Let then the taste be Judge at this Feast, and not the stomach, Lust and not *Conscience*; and the Cates have unquestionable *sweetness*. He is easily credited, that speaks what we would have him. *Go up to Ramoth Gilead and prosper*, was pleasing Music in *Ahab's* ear. *Ye shall not die*, though you eat, delighted *Eve*. The *Sirens* Song is more esteemed, then the Oracle of *Pallas*; because it is sung to lustful, not wise Auditors. The strange distinctions, which they give in these days, that (*claw the Devil*) flatter an Usurer for gain, are believed, before the Sermons, of the *Sons of the Prophets*, of the *Son of God*. Let a factious *Novelist* maintain the justness of Impropriations at the Church-wrongers Table for a meal; his talk is held arguments, when the Scripture-arguments are held but talk. As *Micah* speaks of the Prophets, that would preach for Drunkenness. So these sell their conscience for countenance; and feed men's humors, whiles they have an humor to feed them. *Quod nimis miseri volunt, hoc facile credunt*. Though they be Prophets for profits, yet they are readily believed. So easily the brain drinks the poison, which the affection ministers. It is not then strange, if these Cates be sweet, when concupiscence tastes them. *Pascitur libido conuiuijs, nutritur delicijs, vino accenditur, ebrietate slammatur*. Lust is fed with Bankets, nourished with delights, kindled with Wine, set on fire and flame with Drunkenness.

What could make the Religion of *Rome* so sweet and welcome to many, but the congruence and pleasingnesse to their nature? Whiles *Nature* finds ascribed to her self freedom of will, validity of merits, the Latitude of an ignorant and cursorie faith, she runs mad of conceit. That Indulgences for all sins may be derived from that open Exchequer; that if a man wants not money, he needs not loose heaven; that the bare Act of the *Sacrament* confers *grace* without faith; and the mere transient sign of the *Cross*, whoever makes it, can keep off the Devil. *Oh Religion sweet to Nature*. Nay (to speak nearer to our district instance.) Lust not only

affectual, but actual, is dispensed with. *Priests* are licensed their *Concubines*, though inhibited *Wives*. Adultery is reckoned among their petty sins. I have read it quoted out of *Pope Innocentius* the third, of their *Priests*. *Mane filium virginis offerunt in choro: Nocte filium veneris agitant in thoro*. The *Priests* do not engross all the Market of *venerie* to themselves, (yet they do prettily well, for their allowance. *One Benefice with one Wife is unlawful, but two Benefices and three Whores are tolerable*.) But the *Stews*, like the common Bath, is afforded to the *Laity*; and if their States will maintain it, a private supply besides. *Vrbs est iam tota Lupanar*. The whole City is become a mere *Stews*. As the Prophet *Isaiah* said once of *Jerusalem*; so we may say of *Rome*: *The holy City is become an Harlot*. Full of *Harlots* they will not stick to yield, and so full of *Adulterers*. Nay, the City it self is an *Harlot*, and hath left her first love. She committes *Idolatriy*, (which is the vilest *Adultery*) with *Stockes* and *Stones*.

Thus *Nature* drinks pleasant waters, but they are stolen. Lust encroacheth upon the Law: and *Concupiscencies* gain is God's loss. Some of them, saith *Bishop Jewel*, have written in defense of filthiness. What black Vice shall want some Patronage? But *causa patrocinio non bona, peior erit*. Powerful arguments, no doubt: yet powerful enough to overcome the yielding spirit. Strong affection gives credit to weak reasons. A small temptation serves to his perversion, that tempts himself; and would be glad of a cloak to hide his leprosy, though he steal it. How can it then be denied, that sins are sweet, whiles Lust doth take, taste, censure them?

The *Devils Banket* is not yet done; there is more cheare a coming. The *Water-service* is ended: now begin *Cates* of another nature; or, if you will, of another form, but the nature is all one. *Norma et forma manet*. The same Method of Service, the same manner of *Iunkets*. It may be distinguished (as the former.)

- Into a prescription, de quo. *Bread*,
- Into a description, de quanto. *Bread of Secrecies*.
- Into an ascription. de quali. *Bread of pleasure*.

*Bread* hath a large extent in the *Scriptures*. *Vult sufficientiam vitae et praesentis et futurae*. Under it, is contained a sufficiency of food and nourishment. 1. For the body. 2. For the soul. Therefore some would derive the Latin word, *Panem*, from the Greek word, 〈 in non-Latin alphabet 〉, and so make it a general and comprehensie word; to signify, *omne quod nobis necessarium*▪ all things needful, whither to corporal or animal sustenance.

1. Corporal: the fourth petition in that absolute Prayer, lessoned to us by our Master, implies so much: *Give us this day our daily Bread*. Where saith *S. Augustine*: *Omnem necessariam corporis exhibitionem petimus*: We beg all necessary sustentation to our temporal life. So, *in sudore vultus vesceris pane tuo*: All thy repast shall be derived from thy travel. Set *Bread* before them, saith *Elisha* to the King of *Israel*: And he made great provision for them. *Job's kindred dideat Bread*, that is, feasted with him? *He that ate of my Bread*▪ saith *David*, or did feed on the delicacies of my Palace.

2. For the soul. *I am the living Bread, that came down from heaven: if any man eat of this Bread, he shall live forever.* It is not straitened of this sense. *Matth. 15. It is not meet to take the children's Bread, and to throw it to dogs.* Christ and all his benefits are shadowed forth by Bread. The loss of the Word, is called by the Prophet, a *Famine*, or loss of *Bread*.

Bread then implies *multitudinem salutem, magnitudinem solaminum, plenitudinem omnium bonorum*: Much health, great comforts, fullness of all requisite good things. And what? Will Satan brag that he can give all these? and that his *Bread, intensiue*, is so virtual in its own nature: and *extensiue*, that it shall afford so much strength of comfort, validity of nutriment; and never fail the collation of health to his guests? This is in him an hyperbolical, and almost an hyperdiabolical impudence; to make the *bread of sin*, equal with the *Bread of life*: and to ascribe unto it *potentiam virtutis*, and *virtutem dulcedinis*; that it is *Bread*, and *sweet bread*, nourishing and well-tasted. As *Ceres* must be taken and worshipped for the Goddess of Corn, and *Bacchus* for the God of Wine; when they were (at the utmost) but the first Inuenters of grinding the one, and pressing the other: for God is the God of both fields and Vineyards. So the Devil would seem owner of *Bread and Water*, when God only is *Lord of Sea and Land*; that made and blesseth the Corn and the Rivers. His *Power* containeth all, and his *Providence* continueth all that is good unto us.

Observe, how the Devil is God's Ape, and strives to match and parallel him, both in his words and wonders. He follows him, but (not *passibus aequis*) with unequal steps. If Christ have his *waters of life* at the *Lambes* wedding Feast; the Devil will have his *waters* too at *Lusts Banket*. If *the highest* give his *thunder, hailestones, and coals of fire*, (as to *Elias* sacrifice:) the *red Dragon* doth the like: *He maketh fire to come down from heaven, in the sight of men*. If *Moses* turn his *rod* to a *Serpent*, the Sorcerers do the like: but yet they fall short, for *Moses* rod devoured all theirs. Must *Abraham* sacrifice his *Son* to the God of Heaven? *Agamemnon* must sacrifice his daughter to the Prince of Darkness. A *Ram* redeemes *Ishaac*, a *Hind Iphigenia*. For *Jehovah's* Temple at *Jerusalem*, there is *great Diana's* at *Ephesus*. It is said of the *Son of God*, that he shall *give sight to the blind*; and heal the sicknesses of the people; The *Son of Jupiter, Aesculapius* shall have the like report. *Ovid* and *Hesiod* have their *Chaos*, in imitation of sacred *Moses*: *Noah's deluge* shall be quitted with *Deucalions*. For our *Noah*, they have a *Ianus*; for our *Sampson*, a *Hercules*; for our *Babel-builders*, they that lay *Pelion* upon *Ossa*, *Giants*. If *Lots* Wife be turned to a *Pillar*; loe, *Niohe* is metamorphosed to a stone. Let God historifie his *Jonah*, *Herodotus* will say more of *Arion*. Of which *S. Augustine* well: *We may suspect, the Greek tale of the one, means the Hebrew truth of the other*. Thus, if Christ at his Table offer to his *Saints*, his own body for bread, blood for wine, in a mystical sort: The Devil will proffer some such thing to his guests, *Bread and Waters; Waters of Stealth, Bread of Secrecie*. He is loath to give God the better: he would not do it in heaven, and therefore turned out: and do you think, he will yet yield it? no, in spite of God's *water of Crystal, peace and glory*; he will have his *waters of Acheron*, guilt and vanity. But by *Satan's* leave, there is a *Bread, that nourisheth not*. *Wherefore do ye spend money for that which is not Bread? and your labor for that, which satisfieth not?* It (seems but) *is not bread*: and (if it be, yet) *it satisfieth not*. Say it could, yet *man lives not by bread only; but by the word and blessing of God*. 〈 in non-Latin alphabet 〉, all the delicates, that *Sin* can afford us, are but 〈 in non-Latin alphabet 〉, the bane of the soul. *Pabula peccati, pocula lethi*.

〈 in non-Latin alphabet 〉 properly signifies ( 〈 in non-Latin alphabet 〉 :) All meat prepared with fire. There is no cheare at this Banquet dressed without fire; either present of Lust, or future of torment.

Now since the Devil will put the form of *Bread* upon his tempting wickedness; let us examine what kind of *bread* it is.

1. The *seed* is corruption; an *unclean seed*. No other then the tares, which the *Enemy sew*: God sew good Corn, but *whence are the tares?* The seed whereof this *bread* is made, is not Wheat or good Corn; but Cockle, Darnell, Tares; *Dissention, Rebellion, Lies, Vanities*. The Devil is herein a Seedes-man, but he sows corrupt seed; that infects and poisons the heart, which receives it.

2. The heat of the *Sun*, influence of the *Air*, sap and moisture of the *Ground*, that ripens this *seed*, are *Temptations*: The seed once sown in the apt ground of our carnal affections, is by the heat of *Satan's* motion soon wrought to ripeness. So that it is matured *suggerendo, imprimendo, tentando*: suggestion, impression, temptation hasten the seed (to grass, to a blade, to spindling, to a perfect ear:) to growth in the heart: and all suddenly, for an ill weed grows apace. Rather then it shall dwindle and be stunted, he will crush the clouds of hell, and rain the showers of his malediction upon it. Before he sows, here he waters.

3. The *seed* thus ripend is soon cut down, by the Sickle of his subtlety; whose policy to preserve his state *Florentine*, is beyond *Machiauels*. His speed is no less; else he could not so soon put a Girdle about the loins of the earth. But what policy can there be in shortening the growth of sin? this trick rather enervates his power, weakens his Kingdom. The Devil doth not ever practice this cunning; but then alone, when he is put to his shifts. For, some are so vile, that the Devil himself, would scarce wish them worse. Such are Atheists, Rob-altars, Usurers, Traitors, &c. But some living in the circun ference of the Gospel, are by man's awe and law restrained from professed abominations! what would you have him now do? Sure *Satan* is full of the *Politiques*. *Daemonas grammatici dictos volunt, quasi 〈 in non-Latin alphabet 〉, id est, peritos ac rerum scios*. He is a Devil for his craft. I call therefore the reaping, his *Subtlety*: for he might seem therein to dissolve his Kingdom, and spoil the height of sin, by cutting it down. But the sequel and success proves, he doth it rather to corroborate the power thereof, by making it fitter for application. Thus he *transforms himself to an Angel of light*; and is content to top the proud risings of palpable and outward Impieties, that he may more strongly possess the soul by *hypocrisy*. Thus there may be an expulsion of *Satan* from the house of the heart, *quoad veterem eruptionem*, when his repossession is made stronger, *quoad nouam corruptionem*. Common grace throws him out, but *he finds the house empty, swept, and garnished*, that is, trimmed by hypocrisy, and therefore *enters* and fortifies with *seven other spirits more wicked then the first*. What he cannot do by notorious rebellion, he performs by dissimulation. So that as Sorcerers and Witches converse with evil spirits in plausible and familiar forms, which in ugly shapes they would abhor. So many would not endure him, *vt rude cacodaemon*, as a rough and gross Devil, in manifest outrageous enormities; who yet as a smooth, sleeke, fine, and transformed Devil, give him entertainment. This then is his Harvest.

4. Being thus reaped and housed, he soon thresheth it out, with the Flaile of his strength. He is called *the strong man*; where he takes possession, he pleads prescription; he will not out. His power in the captived conscience scorns limitation: He is not content to have the seed lie idle in the heart, he must thresh it out, cause thee to produce some cursed effects. He doth not (to speak for your capacity in the Country) hoard up his Graine; but with all his might, and the help of all his infernal flaires, he thresheth it out, and makes it ready for the Market. If any *Cain*, or *Judas* be so hasty, that he will not stay till it be made *Bread*, tarry for temptation, but tempt himself; the Devil is glad that they save him a labor: howsoever, he will have his Graine ready; his suggestion shall not be to seek when he should use it. He would be loath that the lustful eye should want a Harlot, the corrupt Officer a bribe, the Papist an Image, the Usurer a Morgage, the thief a bootie. He knows not what guests will come, he will thrash it ready.

5. Being thrashed out, it must (you know) be ground. *Satan* hath a *Water-mill* of his own: though founded on *mare mortuum*, a dead Sea, (for all sins *are dead works*) yet the current and stream that drives it, runs with swifter violence, then the straits of *Gibertare*. The flood of concupiscence drives it. The Mill consists of two stones, *Deliciae & diuitiae*: Pleasure and Profit. There is no seed of sin, which these two cannot grind to powder, and make fit for Bread, when *Concupiscence* turns the Mill. *Rapine*, Sacrilege, Murder, Treason, have been prepared to a wicked man's use, by these Instruments. *Quid non mortaliae pectora cogunt?* Covetousness and carnal delight bid any sin welcome. Only *pleasure* is the nether stone; Idleness would lie still, but *Covetousness* is content to trudge about, and glad when any sacks come to the Mill. These two grind all the Devils grist, and supply him with temptations for all the World. All the ugly births of sins, that have ever shown their monstrous and stigmatic forms to the light, have been derived from these Parents; *Carnal pleasure* and *Covetousness*. You see how the Devil grinds.

6. It is ground, you hear: It wants leavening. The *Leaven* is the colorable and fallacious arguments, that persuade the *sweetness* of this *Bread*. This is, 1. either the *Leaven of the Pharisees*. 2. Or, *the leaven of the Sadducees*. 3. Or, *the Leaven of the Herodians*. The *Leaven Pharisical*, is described by CHRIST himself to be Hypocrisy: a tradition to *make clean the outside of the Cup*, but no devotion to keep the inside pure, from *extortion and excess*. The *Leaven of the Sadducees* is the *doctrine of the Sadducees*: as the mistaken Apostles (about *Bread*) corrected their own errors. This Doctrine was a denial of *Resurrection*, of *Angel*, of *Spirit*. The *Herodian Leaven*, was dissolute profaneness; derived from the observation of *Fox-like Herod*. These pleadings for *Sin*, by the Devils mercenary Advocates, put (like *Leaven*) a better taste into his *Bread*. Thus it is leavened.

7. It lacks now nothing but baking. Sure, the Oven, that bakes this corrupt *Bread*, is our own evil affections; which the Devil heats by his temptations; and with supply of *Fewell*, to their humors. Thus by sin he makes way for sin, and prepares one iniquity out of another. He strikes fire at the covetous heart of *Judas*, and so bakes both *Treason* and *Murder*. He hath made *Absalom's* affections so hot by *Ambition*, that *Incest* and *Parricide* is easily baked in them. The Prophet *Hosea* speaks the sins of *Israel* in this *Allegory*, *They are all Adulterers, as an Oven*

*heated by the Baker: who ceaseth from raising, after he hath kneaded the Dough, until it be leavened. They have made ready their heart, like an Oven, whiles they lie in wait: their Baker sleepeth all the night; in the morning it burneth as a flaming fire. They are all hot as an Oven, &c. Yea, Ephraim it self is a Cake half baked.* Thus, when our affections are made a fiery Oven, through the greediness of sin, there is soon drawn out a batch of wickedness.

Thus the Devil runs through many occupations, before his Bread be baked, his Banket prepared for his guests. He is a Seedesman, a Waterer, a Reaper, a Thrasher, a Miller, a Moulder, a Baker. A Baker here for his Bread, as before a Brewer for his Waters. And to conclude, an Host, that makes the wake, invites the guests, and Bankets them with their own damnation.

You have heard how this Service may be called Bread; and therein the subtlety of the Devils prescription. Let us as justly poise his description in the balance, and see how it holds weight. Secret bread, or, the bread of secrecy; nay, of Secrecies: for sin is not like the Rail, that sits alone; but like the Partridges, which fly by Coueys. Secret. This will be found a fraudulent dimension: for *there is nothing so secret, that shall not be made manifest.* The speeches of whispering, the acts of the Closet shall not scape publishing. The Allegory of Adultery is prosecuted. Forbidden lusts, stolen by snatches, and enjoyed in secret, are sweet and pleasant. It is instanced in this particular, what hath a general extent to all the paralells; every sister of that cursed stock. I will hold with it thus far; that *sin loves secrecy*; and I will testify against it a degree further, that *no sin is so secret*, as the Tempter here affirms it; or the committers imagine it. And from these two roots, I will produce you a double fruit of Instruction.

1. Vniust things love priuacie: the Adulterer saith Job, *loves the dark.* Thais draws Paphnutius into the secret, and more removed chambers. The two wicked Elders thus tempt that Emblem of chastity; *Ostia pomerij clausa sunt: the gates of the Orchard are shut*; and *nobody sees us.* Hence the generation of sins are called *the works of darkness.* And reformation of life is compared to our *decent walking in the day.* Though *the light of grace shines*, saith the Sun of brightness, *yet men love darkness better, because their deeds are evil.* Ignorance and the Night have a fit similitude.

1. Both seasons are still and hushit: no noise to waken the Sybarites; unless the Cockes, the Ministers: *Nuncij Dei et diei*: and their noise is not held worth the hearing. Few will believe Christ's Cock, though he crows to them that the day is broken.

2. Both seasons procure stumbling. The ways of our pilgrimage is not so even but that we need both light to show the rubs, and eyes to disce•ne them. The Gospel is the day, Christ is the light, Faith is the eye that apprehends it. *Light without eyes, eyes without light*, are defective to our good. If either be wanting, the stumbling feet endanger the body. In the spiritual privation of either Gospel or Faith, the affections are not able to keep upright the Conscience.

3. Both are uncomfortable seasons. *Nox & erroris & terroris plenissima.* The night is full of wondering, of wandering. Imagine the Egyptians case in that gross and palpable darkness: the longest natural night, that the Book of God specifies. A silent, solitary, melancholy,

inextricable season. In which, 〈 in non-Latin alphabet 〉 ; no murmur disquiets the Air; no man hears his name; no Birds sing; except the Owl and the Night-rauen, which croake only dismal things.

4. Both are fit seasons for fowl spirits to range in. It hath been fabled of night-walking sprights. Let it be false, yet this is true: the Devil is the *Prince of darkness*; his kingdom is a *kingdom of darkness*; and his walks are the walks of *d•rkenesse*. In the caliginous night of Superstition and Ignorance, he plays *Rex*, and captiuates many a soul to his obedience. His children (as it is fit) have the same disposition with their father. They are *Tenebrio's*, and love *nocturnos conuentus*, meetings in the dark: as the •owder-Tra•tours met in the Vault. But the eyes of *Jehovah* see not only things •one in the tops of the Mountains, but could sp•e the *Trea•on of the Vault*.

2. And this is the consequent I•struction, which I would the Devils blinded guests should know! *God sees*. There is nothing secret to his eye. 1. He sees our sins in the Book of eternity, before our own hearts conceived them. 2. He sees them in our hearts, when our inventions have given them form, and our intentions birth. 3. He sees their action on the Theater of this Earth, quite through the scene of our lives. 4. He sees them, when his wrathful eye takes notice of them, and his hand is lift up to punish them. There is nothing so secret, and abstracted from the senses of men; *Vt creatoris aut lateat cogitationem, aut effugiat potestatem*; that it may either lurk from the eye, or escape from the hand of God. No Master of a family is so well acquainted with every corner of his house; or can so readily fetch any Casket or Box he pleaseth: as the *Master of the whole family in Heaven and Earth*, knows all the Angles and Vaults of the World.

Jupiter est, quodcun{que} vides, quocun{que} moueris.

In him we live, move, and have our being.

The villan•es of the Cloistures were not unseen to his revenging eye. Perhaps they took a recluse life, that they might practice experimental wickedness, without suspicion: pro•sing to the world contemplation, premising their own thoughts to contamination. They thought themselves secure, shadowed from the eye of notice, and fenced from the hand of Justice. So they were in doctrine, out of the world; but in proof the world was in them: they were not more (*politi*) strict in profession, then (*polluti*) loose in conversation. But as dark as their Vaults were, the all-seeing GOD descried their whoredoms, and destroyed their habitations; or at least emptied them of so filthy Tenants. The obscurity of their Cels and Dorters, thicknesse of Walls, closenesse of Windows, with the cloak of a strict profession thrown over all the rest, could not make their sins dark to the eye of Heaven.

Our impieties are not without witness. *To videt Angelus malus, videt te bonus, videt et bonis et malis major Angels Deus*. The good Angel, and the bad, and he that is *better then the Angels, far above all principalities and powers*, sees thee. The just man sets forth his actions to be justified. *Lucem & aethera petit, & teste so•e viuit*: He loves the light, and walks with the witness of the Sun. It is recorded of *Jacob, He was a plain man, dwe•ling in Tents. Nathaniel* (by the testimony of



the best witness) was *an Israelite indeed, in whom was no guile*. It was the *Rabbins* council to his Scholar: Remember, there is 1. a *seeing Eye*: 2. a *hearing Eare*. 3. a *Book written*. *Sic viue cum hominibus, quasi Deus videat: sic loquere Deo, quasi homines a'diant*. So converse with men, as if GOD saw thee: so speak to God, as if men heard thee. For, *non discessit Deus: quando recessit*. God is not absent, though thou dost not feel him present. Corporeall substances are in one place locally and circumscriptively: incorporeal created substances, neither locally nor circumscriptively, but definitively. GOD the creating substance is every whit in every place: not circumscriptively as bodies; nor definitively as Angels; but repletively, (*Io'is omnia plena*) filling every place by his essence. He is *hypostatically* in CHRIST: *graciously* in his Saints: *gloriously* in Heaven: *powerfully* in Hell. You see then the falsehood of the Devils assertion: *Sins would be secret, but they are not*.

The *Bread of secrecy* being described, I should come in the third and last place, to the *Ascription: It is pleasant*. But because the former adjunct of *sweetness*, doth but little diuersifie from this of *Pleasure*; and I shall have just occasion to convince the *Devils* feigned *delicacy*, from *Solomon's* proved *misery*: I will therefore silence it. And for conclusive application, give me the leave of your patience, to examine the truth of the (former) *secrecy*.

It is the Devils policy, though he cannot blind his eyes that made the light in Heaven, and the sight in man; yet he would darken our sins with the veil of *secrecies* from the view of the world. And are they so? no, (the suffering eye sees them, and can point them out, nay) sensible demonstration speaks them to the ea•es, and objects them to the sight of man. The iniquities of these days are not ashamed to show their faces; but walk the streets without fear of a Ser•eant. The sins of the City are as pert and apert as the sons of the City. I would Iniquity was not bolder then Honesty; or that Innocence might speed no worse then Nocence. *Absit vt sic, sed vtinam vt vel sic*, saith Saint *Augustine*, in the like case: God forbid it should be so bad; yet I would it were no worse. For the times are so wheeled about to their old bias, that *vix licet esse bonum*, it is scarce safe to be an honest man. Suspition makes the good evil, and flattery makes the evil good, the first in the opinion of others; the last in the opinion of themselves. Our faith is small, and led ••th reason; our life evil, and led without reason. *Corruptio morum to'lit scientiam ethicam*. Our evil manners shut up Philosophy and Divinity too into the cave of Ignorance.

This Forest of Man and Beast, the world, grows from evil to worse; like *Nabuch•dnezzars* dreamed Image, whose *Head was Golden, Silver arms, Brasen thighs*, but *his feet were of Iron and Clay*. What *Ovid* did but Poet•ze, experience doth moralize, our manners actually perform. This last is (as it must be) the worst. Our Covetise saith, It is *terrae aetas*, an Earthen Age. Our Oppression, *ferrea aetas*, an Iron Age. Our Impudence, *ah•nea aetas*▪ a Brasen Age. Neither *aurea*, nor *argentea*, saith Necessity. For the poor may say as the *Priest, Silver and Gold have I none*. Let me say; our sins have made it worthy to be called, *inferna aetas*, a hellish Age.

Sin is called by *Paul, The old man*; but he is stronger now▪ than he was in his I•fancy; *diebus Adam*•, in the days of *Adam*. Most men's repentance is in the knee or tongue, but their wickedness in the heart and hand. Money mars all: for this, and the pleasures this may procure, *Esau* sels his Birth-right, *Judas* sels his Master, *Ahab* sels himself to work

wickedness. Sin was wont to love priuacie, as if she walked in fear. The Tippler kept his private Ale-bench, not the Market place: the Adulterer his Chamber, not (with Absalom) the house-top: the Thief was for the night or sequestrate ways: the corrupt Lawyer took bribes in his Study, not in the open Hall; but now (*peccata nullas petitura te••bras*) our sins scorn the dark. Men are so far from being *ashamed of their fruitless lives*, that *mala comittunt, commissa iactant, iactata defendunt*: they commit evil, •oast that they committed, and defend that they boasted. *Pride is worn as a chain*, and *cruelty as a garment*; *conspectu omnium*, as proud of the fashion. They talk of a Conscience, that seeks covers, like Adams Fig leaves: but these *glory in their shame*; whose end is damnation, saith Saint Paul. The very Harlot comes short of them: she wipes *her lips*, and saith, *she h•th not sinned*. B•tter fare those, that yet would be accounted honest.

We may justly parallel these times and our complaints to the Prophet *Isaiah's*, *The show of their countenance doth witness against them: they declare their sin at Sodom, they hide it not*: But woe be to their souls, for they have rewarded evil to themselves. So the Jews answered GOD, pleading hard to them, *There is no hope: no, for I have loved strangers, and after them I will go*. Nay, resolutely they discharged GOD of further pains: *We are Lord's, we will no more come unto thee*. Therefore Ezekiel denounceth their destruction: *For this cause ye shall be taken with the hand of Judgment, because your sins are discovered: and in all your doings your transgressions do appear*. So the same people to the Son, as they had erst to the Servants: *We will not come unto thee. How often would I have gathered you, but you would not? Ye will not come at me, that you might have life*.  
 1. The way is easy. 2. You shall have life for coming: it is worth your labor. 3. You can have it nowhere else; then *Come to me*. No, you will not come at me: as *Daniel* answered *Bels•azzar*, *Keep thy rewards to thyself, and give thy gifts to another*.

These are sins with lifting up the *hand* and *he•le* against God: *the hand* in opposition, the *heel* in contempt. There are two Ladders, whereby men climb into HEAVEN; the godly by their Prayers, the wicked by their sins. By this latter Ladder did *Sodom* and *Nineveh* climb. GOD grant our sins be not such climbers; that press into the presence Chamber of HEAVEN, and will be acquainted with GOD, though to our confusion. Are our wickednesses done in this R••on and Sphaere of sin, the Earth; and must they come to Heaven first? Must the news be at the Court, of what is done in the Co•ntrie, before the Countrie it self know of it? Our consciences take no notice of our own iniquities; but they complain in the *audience-Court* of HEAVEN, and few out an Outlawry against us. So impudent and vn-blushing is our wickedness, that with the Prophet we may complain: *Were they ashamed, when they had committed abomination? nay, they were not at all ash•med, neither could they blush*. Our sins keep not low water, the tide of them is ever swelling: they are objects to the general eye; and proud that they may be observed. And let me tell you; many of the sins I have taxed, as secret and silent as you take them and as hoarcely as they are pleaded to speak; are no less then Thunder to Heaven, and Lightning to men. They do votally and vocially ascend, that would actually, if they could.

*The laborers hire cries* in the gripulous Landlords hand. *The furrows of the Incloser cry, complain, nay, weep against him*: for so is the Hebrew word. The vain-glorious builder hath *the*

stone crying out of the Wall against him, and the beam out of the Timber answering it. The Blasphemers tumult cries, and is come up into the ears of God. The Oppressors rage and violence reacheth up to Heaven, and is continually before me, saith the Lord. These are crying sins, and have shrill voices in Heaven, neither are they submisse and whispering on the Earth.

To be short; most men are either *Publican's* or *Pharisees*: either they will do no good, or loose that they do by ostentation. Many act the part of a religious man, and play Devotion on the worlds Theater, that are nothing beside the Stage; all for sight. *Angels* in the Highway, *Devils* in the by-way: so monstrous out of the CHURCH, that they shame Religion. It was proverbied on Nero, *It must needs be good that Nero persecutes*: their wicked lives give occasion to the world, to invert it on them. *It must needs be evil, that such wretches profess*. Others are like *Publican's*: Only they were Christened when they were Babes, and could not help it; but as angry at that indignity, they oppose Christ all their lives.

Take heed, *Beloved*; Hell was not made for nothing. The Devil scorns to have his Court empty: you will not bend, you shall break: you will not serve God, God will serve himself of you. Put not these vices from you, by your impudent cloakings! How many stand here guilty of some of these sins? How many may say with *Aeneas*, *Et quorum pars magna sui*, whereof I have a great share. Many cry out, *the days are evil*, whiles they help to make them worse. All censure, none amend. If everyone would pluck a brand from this fire, the flame would go out of it self. But whiles we cast in our iniquities as Fewell, and blow it with the Bellows of disobedience; we make it strong enough to consume us; yea, and all we have. For God will not spare ever; he is just, and must strike.

Shall we loosen our hands to impiety, and tie God from vengeance? I have often read and seen that *Mercy and Righteousness meet together*; that *Righteousness and Peace kiss one another*. But Mercy and sinfulness keep not the same house, Peace and wickedness are mere strangers. To reconcile these, is harder then to make the *Wife* and *Limbe* live together in quiet. Think not that God cannot strike. *Mars vltor galeam quoque perdidit, & res non potuit seruare suas*. The Heavens then God's could not avenge their own quarrels: But our God can punish a thousand ways: Fire, Plague, War, Famine, &c. *Milla nocendi arts*. Our sins may thrive a while, and batten, because they live in a friendly Air, and apt Soil; but in the end they will overthrow both themselves and us.

Ciuitatis euersio est, morum non murorum casus.

A Cities overthrow is sooner wrought by lewd lives, then weak walls. Were the walls of our Cities as strong-Turreted and inexpugnable, as the wall that *Phocas* built about his Palace; yet it may be really performed on them, as the voice in the night told him: *Did they reach the Clouds, they may be scaled: the sin within will mar all*. *Graciores sunt mimici mores prauis, quam hosts infesti*. Our worst enemies are our own sins. And though these punishments fall not suddenly, yet certainly, if repentance step not between. *Adam* did not die presently on his sin; yet God's Word was true upon him: for he became instantly mortal, sure to die, and fell (as it were) into a Consumption, that never left him, till it brought him to the grave. GOD hath leaden Feet, but Iron hands; take heed ye *feasting Robbers*: when God struck that secret

*thief Judas*, he struck home: he took away the world from him, or rather him from the world, and sent him to his own place. Feast, Reuell, Ryot, Couet, Ingrosse, Extort, Hoord, whiles you will; *Earth* is not your *House*, but your *Bridge*: you must pass over it, either to *Canaan* or *Egypt*, *Heaven* or *Hell*; every man to his own place.

*Grant, oh dear Father, that we may so run our short Pilgrimage on Earth, that our dwelling-place may be with thy Majesty in Heaven, through the merits and mercies of our Savior Jesus Christ. AMEN.*

**In conviuum Diabolicum.**

They, that to glut on sins such pleasure have,  
Descend with sickly Conscience to their grave;  
Unless Repentance and true Faith make sure  
The physic of Christ's blood, their wounds to cure.  
Forebear thou Christian'd soul the Devils Feast,  
And to Heavens *Supper* be a welcome Guest.

FINIS.

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THE SHOT: OR The woeful price which the wicked pay for the feast of Vanity.

BY THOMAS ADAMS, Preacher of God's Word at *Willington* in *Bedford-shire*.

LUKE 16.25.

But *Abraham* said; Son, remember that thou in thy life time receivedst thy good things, and likewise *Lazarus* evil things, but now he is comforted, and thou art tormented.

AUGUST. de Ciuitate Dei. Lib. 22. Cap. 3.

Prima mors animam dolentem pellit de corpore:

Secunda mors animam nolentem tenet in corpore.

The soul by the first death is unwillingly driven from the body: the soul by the second death is unwillingly held in the body.

LONDON: Printed by *Thomas Snodham* for *Ralph Mab*, and are to be sold in *Paul's Church-yard*, at the sign of the Grey-hound. 1614.

TO THE VERY WORTHY GENTLEMAN, M<sup>r</sup>. FRANCIS CRAWLEY: saving Health.

SYR:

There are four sorts of *Bankets*, which I may thus distinguish: *Laetum, letiferum; bellum, belluinum*. The first is a joyful *Feast*: Such was the *Break-fast* of the World, in the *Law*, or the *Dinner*, in the *Gospel*, or (yet the future more fully, the *Lambes Supper* of *Glory*: this is a delicate *Feast*. Yet not more, then the next is deadly; the *black Banket*, which is prepared for the wicked in *Hell*. Which consists of two Dishes, saith the *School*: *Poena damni*, and *poena sensus*; or as the *Philosopher* distinguisheth all misery, into *copiam & inopiam: copia tribulationis, inopia consolationis*. Or after some, of three: *amissio coeli, priuatio terrae, positio inferni*: the missing of that they might have had, the privation of that they had, the position of that they have, and would not have, *torment*: or according to others, of four: *Mercillesse misery, extremity, vniuersallity, eternity* of anguish. Our *Savior* abridgeth all into two, or rather one, (for they are *homogenea*) *weeping and gnashing of teeth*. This is a *bloody Banket*, where (cross to the festival proverb, *the more the merrier*) the multitude of guests shall add to the horror of miseries; so afflicting one another with their ecchoing and reciprocal groans, that it shall be no ease *socios habuisse doloris*. This is a lamentable, but the third a laudeable *Feast*. It is that the *Christian* maketh, either to man (which is a *Feast of Charity*) or to God, (which is a *Feast of Grace*.) Whereunto God hath promised to be a *Guest*, and to *sup with him*. The last is a bestial *Banket* wherein either man is the *Symposiast*, and the *Devil* the discumbent; or *Satan* the *Feastmaker*, and man the *Guest*. *Sin* is the food in both. The *die* is not varied, but the *Host*. *Satan* feasts the wicked, whiles they feed on his temptations to surfeit. The wicked feast *Satan*, whiles their accustomed sins nourish his power in their hearts. *S. S. Jerome, Daemonum cibus ebrietas, luxuria, fornicatio & vniuersa vitia*. Our iniquities are the very diet & dainties of the Devils. With this last only have I meddled, endeavoring to declare it, to dissuade it; (according to the dichotomiz'd carriage of all our *Sermons*;) by *explication*, by *application*. *Sin* is the *white* (or rather the black mark) my arrow flies at. I trust, he that gave aim to my tongue, will also direct, level, and keep my Pen from swaruing. But since reproofs are as *Goads*, and *Beasts* will kick when they are touched to the quick; and he that speaks in *Thunder*, shall be answered with *Lightning*; by which consequence, I may suspect storms, that have menaced storms: therefore, behold, it runs to you for shelter; not to instruct your knowledge, who can give so exquisite counsel to others in the *Law*, to yourself in the *Gospel*; being qualified, as that perfect *Rhetorician* should be, *vir bonus, dicendi peritus*: but that through your *Name*, I might offer (and add) this poor *Mite* into the *treasury* of the *Church*: ascribing the *Patronage* to yourself, the use to the world, the success to God. Accept then this poor testimony of my gratitude, who have vowed myself

Your *Worships* in all faithful service THOMAS ADAMS.

**THE SHOT, OR The woeful price which the wicked pay for the Feast of Vanity. The fourth Sermon.**

PROVERB. 9.18.

But he knoweth not that the dead are there, and that her guests are in the depth of Hell.

*SAtans* guests are unhappily come from the end of a Feast, to the beginning of a fray. As the *Sodomites* eat and drunk, till the fire was about their ears: so these are iouiiall, and sing *care away*; but it seems by the sequel, that the Devil will not be pleased with a Song; as the Host in the *Fable*, with the singing guest. He cries out, as the Usurer at his spawning hour, *Give me my money*: Arguments are held complements; persuasions, entreaties, promises of speedy satisfaction will do no good on him that hath no good in him: he is like the Cuckoe, always in one tune, *Give me my money*. The Debtor may entreat, this Creditor will not retreat; he will to war, (you know the Usurers war) except he may have his money. So the great Usurer, the Devil, (I hope Usurers do not scorn the comparison) when the *Feast* is done, looks for a reckoning. The Usurer, perhaps, will take security; so will the Devil: Security and deadness of heart, will a great while please him. But when *Dives* hath dined, the Devil takes away: Death is his knife, and Hell his voyder. He takes away one Dish more then he set down; instead of the reversion, the Feasters themselves, nay the Feast-maker too: for *Dives* is the founder, and *Satan* is the confounder: the one provides meat for the belly, the other, by God's sufferance, *destroys them both*. *Satan* according to the tricks of some shifting Hosts, bids many friends to a Feast, and then beats them with the Spit. Dainty cheer, but a saucy reckoning. The *Feast* is *vanity*, the *Shot vexation*. Thus they that worship their *belly* as *God*, temple themselves in Hell: and as *their end is damnation*, so their damnation is without end. *Therefore shall they go captive with the first, that go captive: and the banket of them that stretched themselves shall be removed*.

I would willingly lead you through some Suburbs, before I bring you to the main City of *Desolation*; and show you the wretched conclusion of this *Banket*, and confusion of these *Guests*. All which arise from the conterminat situation, or (if I may so speak) from the respondent opposition of these two *Sermons*, *Wisedomes* and *Follies*, that is, *God's* and *Satan's*. For this sad sequel is (if not a relative, yet) a redditiue demonstration of their misery; for after the infection of sin, follows the infliction of punishment. The turrets I would lead you by, are built, and consist of Farewels and Welcomes; of some things deposed, and some things imposed; positive and privative circumstances; valedictions and maledictions: they take their leaves of temporal and affected joys, and turn upon eternal and cursed sorrows. I will limit these general observations into four.

All sinful joys are dammed (if not damned) up with a *But*. They are troubled with a *But-plague*; like a Bee with a sting in the tail. They have a *worm* that crops them, nay gnaws asunder their very root; though they shoot up more hastily, and spread more spatically then *Jonah gourd*. There is great preparation of this *Banket*, properation to it, participation of it; all is carried with joy and Iouisance: there is a corrective *But*, a *veruntamen*, spoils all in the up-shot. A little *Colliquintida*, that embitters the Broath. A perilous, a pernicious, rock, that splits the Ship in the Haven. When all the prophecies of ill success have been held as *Cassandra's* riddles; when all the contrary winds of afflictions, all the threatened storms of *God's* wrath, could not dishearten the *Sinners* voyage to these Netherlands; here is a *But* that shipwrackes all: the very mouth of a bottomless pit, not shallower then *Hell* it self.

It is observable that *Solomon's* prouerbiall says, are so many select Aphorisms; containing, for the most part, a pair of cross and thwart sentences; handled rather by collation then relation; whose conjunction is disiunctiue. The Proverbs are not joined with an *Et*, but an *At*: with a *But*, rather then with an *And*. *Stollen waters are sweet, &c. But he knoweth not, &c.* It stands in the midst, like a Rudder or Oare, to turn the Boat another way. *Rejoice oh young man, &c. But know that for all these things, God will bring thee to Judgment, &c.* All runs smooth, and inclines to the byace of our own affections, till it lights upon this rub. The *Babel* of Iniquity is built up apace, till confusion steps in with a *But*. It is like the sudden clap of a Serieant on a Gallants shoulder. He is following his lusts, full sent and full cry; the arrest strikes him with a *But*, and all's at a loss.

As in a fair Summers morning, when the Lark hath called up the Sun, and the Sonne the Husbandman: when the earth had opened her Shop of perfumes, and a pleasant wind fannes coolenesse through the heated air: when every creature is rejoiced at the heart. On a sudden the furious winds burst from their prisons, the thunder rends the clouds, and makes way for the lightning, and the spowtes of heaven stream down showers; a hideous tempest sooner damps all the former delight, then a man's tongue can well express it. With no less content do these guests of sin pass their life, they eat to eat, and drink to drink, often to sleep, always to surfeit: they caroll, dance, spend their present joys, and promise themselves infallible supply. On a sudden, this *But* comes like an unlooked for storm, and turns all into mourning; and such mourning (as *Rahell* had for her *Children*) that will *not be comforted, because their joys are not.*

A wicked man runs headlong in the night of his unwaked security, after his wonted sports; and because he keeps his old path, which never interrupted him with any obstacle, he nothing doubts, but to speed as he had wont: but his enemy hath digged a pit in his way, and in he topples, even to the *depth of Hell*. Thus wicked joys have wretched sorrows: and as man hath his *Sic*, so God hath his *Sed*. If we will have our will in sin, it is fit, he should have his will in punishing. To this sense, *Solomon* frequently in his *Proverbs*. They will pursue wickedness, *But* they shall be plagued. I have forbidden usury, adultery, swearing, malice, as unclean meats; you will feed on them: *But* you shall be punished. There is a reckoning behind, a *But* they never shot at: but they shot besides the *But*, the whiles. God hath prepared them as the miserable *marks*, that shall receive the arrows of his vengeance, *till they are drunk with blood*. They shall suffer that in passion, which *Job* spake in apprehension. *The arrows of the Almighty shall be within them, the poison whereof shall drink up their spirits, and the terrors of God shall set themselves in array against them.* So *Moses* sung in the person of God against the wicked. *I will make mine arrows drunk with blood, and my sword shall eat flesh, &c.* They forget, that when God shall rebuke them in his wrath, and chasten them in his hot displeasure, *his arrows shall stick fast in them, and his hand shall press them sore.* This is their sad *Epilogue*, or rather the breaking off their *Scaene* in the midst; *The Banket of stolen waters and secret bread is pleasant: But the dead are there, and the guests be in the depth of Hell.*

The Devil doth but cozen the wicked with his cates; as before in the promise of Delicacie, so here of perpetuity. He sets the countenance of continuance on them, which indeed are more

fallible in their certainty, then flourishable in their bravery. Their banquetting-house is very *slippery*; and the feast it self, a mere *dream*. Let the *Guest* preserve but reason, and he shall easily make the collection: that if for the present,

Ga•dia plus aloes, quam sua mellis habent;

To the compound of his joys, there go more bitter then sweet simples; what will then the end be? even such a one, as at once (*consumit delicias, consummat miserias*) makes an end of their short pleasures, and begins their lasting pains. This my *Text* salutes them, as the Mason was wont to salute the *Emperor* at his Coronation, with a lap-full of stones:

Elige ab his saxis, ex quo, Augustinism Caesar,

Ipse tibi tumulum, me fabricare velis.

*Choose great Emperor, out of this whole heap, what stone thou best likest for thine own Sepulcher. You that crown your days with Rose-buds, and flatter your hearts with a kingdom over pleasures, think of a low grave for your bodies, and a lower room for your souls. It is the subtlety of our common enemy, to conceal this woe from us so long, that we might see it and feel it at once. For if we could but foresee it, we would fear it; if we truly feared it, we would make means not to feel it.*

Our most fortified delights are like the child's castle, done down with a fillop: 〈 in non-Latin alphabet 〉, nay 〈 in non-Latin alphabet 〉 a shadow, the very dream of a shadow, a rotten post, slightly painted, a paper-tower, which the least puff overturns.

Cuncta trahit secum, vertit{que} volubile tempus.

Time whirls about the world, and makes all inferior things to travel and spend themselves together with him. Sinful and earthly delight is well called, *amiable, fragile, flebile*, a thing soon loved, sooner ended, but long, very long lamented: a rotten nut, fair but hollow. Though Philosophy saith, there is no vacuity *in rerum natura*, yet Divinity saith, there is nothing but vacuity *in naturae rebus*. Nature, as it is not only corrupt of it self, but made more fowl in the evil man's use, hath nothing in it, but *vanity*: and *vanity* is nothing: a mere emptiness, a vacuity. Hence, if *Aristotle* commends the *nature of things*, the better *Philosopher Solomon*, discommends the *things of nature*; especially in their base and bad usage. Only the Devils Feast-house hath a fair bush at the door, (yet if the wine were good, what needs the Iuie?) and *therefore his people turn in thither, and waters of a full cup are wrung out to them*. But when they are once in, they find themselves deceived, *for the dead are there, &c.*

Then put no trust in so weak comforts, that will be unto you, as *Egypt* to *Israel*, a Reed; which when you lean upon, it will not only fail you, but the splinters shall run into your hand. *You shall be ashamed of your weak confidence. The Burden of the beasts of the South. Into the land of trouble &c.* I am no Prognosticator. Yet if *Cosmographie* affirm that we live in a Southerne Climate, and experience testify that we have many beasts among us; methinkes, these words lie as fit for us, as if they were purposely made. How many in our land, by loss of Conscience are become Atheists, and by loss of Reason beasts? who run so fast to this Egyptian feast of



wickedness, that he speaks easiest against them that speaks but of a *Burden*? These having found *Satan's* temptations true for the daintiness, judging by their own lusts, dare also take his word for the continuance. But if the great Table of this *Earth* shall be overthrown, what shall become of the dainties that the hand of nature hath set on it? To which purpose saith *Jerome*. *Oh si possemus in talem ascendere speculam, de qua vniuersam terram sub nostris pedibus cerneremus, iam tibi ostenderem totius orbis ruinas, &c.* If it could be granted us to stand on some lofty Pinnacle, from which we might behold the whole earth under our feet; how easily persuasion would make these earthly pleasures seem vile in thy opinion? You sa•, your pleasures are, for number manifold, for truth manifest, for dimension great: grant all, though all be false: yet they are for time short, for end sour. *Breue est, quod delectat: aeternum, quod cruciat.* It is short, that pleaseth them; everlasting, that plagueth them. Pleasure is a channel, and, *Death* the sea, whereinto it runs. *Mellifluus ingressus, fllifluus regressus,* yield your joys sweet at the Porch, so you grant them bitter at the Posterne. *Securus et Securis* must meet. Wickedness and wretchedness must be made acquainted. The lewd man's dinner, shall have that *rich man's* Supper: *Thou fool, this night thy soul shall be required of thee.* The Devil then you see, is a crafty and cheating host, whose performance falls as short of his promise, as time doth of eternity. Let then the Apostles caveat, be the use of this observation. *Let no man deceive you with vain words: for because of these things• cometh the wrath of God on the children of disobedience.*

The punishments of the wick•d are most usually in the like; proper and proportionable to their offenses. 1. *Solomon* here opposeth the *house of mourning* to the *house of feasting*; as in express terms. *Eccle•*. 7. for as it is fit in the body, that surfeit should be followed with death: so these that greedily make themselves sick with sin, become justly *dead* in soul. 2. They have affected the works of hell, therefore it is just that hell should affect them, and that everyone should be granted their •*wne* place. 3. As they would not know what they did, till they had done it; so they fitly know not the place whither they shall go, till they are in it. *Nescit: he knoweth not,* &c. 4. For the high places, which their ambition climbed to, *Ver.* 14. They are cast down, like *L•cifer*, to the lowest place, *the depth of Hell*. As *Simon Magus* would fly with arrogance, so he came dow•e with a vengeance, and broke his neck. See how fitly they are qu•ted. *They eat the bread of wickedness, and drink the wine of violence:* now they are scanted of both, except they will eat the bread of gall, and drink their own tears.

Thus *Pharaoh* drowns the *Hebrew* males in a River. *Exod.* 1. therefore is drowned himself with his army in a sea. *Exod.* 14. He had laid insupportable burdens on *Israel*; God returns them with full weight, number, measure. When *Israel* had cut off the thumbs and great toes of *Adoni-bezek*, hear the maimed King confess the equity of this Judgment. *Threescore and ten Kings, having their thumbs and great toes cut off, gathered their meat under my table: as I have done, so God hath requited me.* As proud *Baiazeth* threatened to serve *Tamberlaine*, being conquered; to imprison him in a cage of iron, and carry him about the world in triumph: so the *Scithian* having took that bragging *Turk*, put him to the punishment which hi•self had lessoned; carrying and carting him through *Asia*, to be scorned of his own people. Thus *Haman* is hanged on his own gallows. *Perillus* tries the trick of his own torment.

The Papists, that would have fired us in a house, were themselves fired out of a house. Gunpowder spoiled some of their eyes, Musket-shot killed others, the Engines of their own conspiracy: and the rest were advanced higher by the head, then the Parliament-house, that would have lifted us higher, of purpose to give us the more mortal •all. God hath •etaliated their works into their own bosoms. *They traveled with iniquity, conceived mischief:* and loe the birth is their own sorrow. *They have digged a pit for us,* and that low, unto Hell; *and are fallen into it themselves.*

— Nec enim lex aequior vlla est

Quàm necis artifices, art• perire sua.

No iuster Law can be deuis'd or made,

Then, that sins agents fall by their own trade.

The order of Hell proceeds with the same degrees; though it give a greater portion, yet the same proportion of torment. These wretched guests were too busy with the waters of sin; behold now they are in the depth of a pit, *where no water is.* Dives, that wasted so many Tunnes of Wine, cannot now procure water, not a Pot of water, not a handful of water, not a drop of water, to cool his tongue. *Desideravit guttam, qui non dedit micam.* A just recompense. He would not give a crumb; he shall not have a drop. Bread hath no smaller fragment, then a crumb; water no less fraction then a drop. As he denied the least comfort to *Lazarus* living, so *Lazarus* shall not bring him the least comfort dead. Thus the pain for sin, answers the pleasure of sin. Where, now, are those delicate moisels, deep carouses, loose laughters, proud po•t, midnight revels, wanton songs? Why begins not his fellow-guest with a new health? or the Music of some ravishing note? or, if all fail, hath his fool-knauish Parasite no obscene jest, that may give him delight? Alas! Hell is too melancholy a place for mirth. All the Music is round-ecchoing groans: all the water is muddy with stench: all the food anguish.

Thus damnable sins shall have semblable punishments: and as *Augustine* of the tongue, so we may say of any member. *Si non reddet Deo faciendo quae debet, redd•t ei patiendo quae debet.* If it will not serve God in action, it shall serve him in passion. Where voluntary obedience is denied, involuntarie anguish shall be suffered. Know this thou swearer, that as thy tongue spets abroad the flames of Hell, so the flames of Hell shall be poured on thy tongue. As the Drunkard will not now keep the Cup of satiety from his mouth, so God shall one day hold the Cup of vengeance to it, and he shall drink the dregs thereof. As the Usurers are tormentors to the Common-wealth, on earth, so they shall meet with tormentors in Hell; that shall transcend them both in malice and subtlety: and load them with bonds and executions; and (which is strangely possible) heavier then those, they have so long traded in. The Church-robber, incloser, ingrosser, shall find worse prolling and pilling in Hell, then themselves used on earth; and as they have been the worst Devils to their Countries wealth, so the worst of Devils shall attend them. The unclean adulterer shall have fire added to his fire. And the covetous wretch, that never spake but in the Horse-leaches language, and carried a mouth more yawning, then the graves, is now quitted with his *nunquam satis*, and finds enough of fire in the depth of Hell.

The Devil hath feasted the wicked, and now the wicked feast the Devil: and that with a very chargeable *Banket*. For the Devil is a dainty Prince, and more curious in his diet, then *Vitellius*. He feeds, like the Cannibal, on no flesh, but man's flesh. He loves no Venison but the *Hart*, no fowl but the *Breast*, no fish but the *Soul*. As the *ungodly have eaten up God's people as bread*; so themselves shall be eaten as bread: •t is just, that they be devoured by others, that have devoured others. As they have been Lions to crush the bones of the poor; so a *Lyon* shall crush their bones: they are *Satan's Feast*, *he shall devour them*. Thus they that were the guests, are now the *Banket*: as they have been feasted with evils, so they feast the *D•uils*.

Make a little room in your hearts, ye fearless and desperate wretches, for this meditation. Behold, now, as in aspeculatiue glass, the Devils hospitality. Once be wise: believe without trial, without feeling. Yield but to be *ashamed of your sins*, and then I (can with comfort) ask you, *•hat fruit they ever brought you?* Let me but appeal from *Philip of Macedon*, when he is drunk, to *Philip of Macedon*, when he is sober; from your bewitched lusts, to your waked consciences; and you must needs say, that *breuis haec, non vera voluptas*. All the works of darkness are unfruitful, except in producing and procuring utter darkness. Sin is the Devils earnest-penny on earth, in Hell he gives the Inheritance. Temptation is his press-money: by rebellion, oppression, usury, blasphemy, the wicked like faithful Soldiers fight his battles: When the field is won, or rather lost (for if he conquers, they are the spoil) *in the dep•h of he•l* he gives them pay. Who then would march under his colors; who, though he promise *Kingdoms*, cannot perform a *Hog*? Alas poor beggar! he hath nothing of his own but sin, and death, and hell, and torment. *Nihil ad effectum, ad defectum satis*. No posit•ue good, enough privative evil.

Even those, that pass their souls to him by a real Covenant, he cannot enrich: they live and die most penurious beggars, as pernicious villains. And they, upon whom God suffers him to throw the riches of this world (as a s•are over their hearts) which he cannot do, but at second hand; have not enough to keep either their heads from aking, or their consciences from despairing. Thus, though God permit him, •o help the *rich man* to *sill his Barns*, the Usurer to swell his Coffers, the Luxurious to poison his blood, the malicious to gnaw his bowels, the s•crilegious to amplify his revenues, the ambitious with credit, yet there• is neither will in God, nor willingness in the Devil, that any of these should be a blessing unto them. All is but borrowed ware, and the Customers shall pay for day: the longer they abuse them, the larger arrearages they must return. Only here, I may say, that *bona sunt, quae dona sunt*; they are goods, that are gifts. God gives his graces freely, the Devil his Iunkets falsely: for the guests must pay; and that dearly; when the least *Item* in the bill, for pains, is beyond the greatest dish of the Feast, for pleasures.

Solomon's Sermon spends it self upon Two Circumstances, the

- *Persons*.
  - *Tempting. Sh••. •right Harlot*: as appears by her
    - *Prostitution*.

- *Prodition.*
- *Perdition.*
- *Tempted. The Dead.* All death is from sin, whether
  - *Corporal.*
  - *Spiritual.*
  - *Eternal.*
- *Attempted. He knoweth not.* Whose ignorance is either
  - *Natural.*
  - *Invincible.*
  - *Affected.*
  - *Arrogan•.*
- *Place.* Where their misery is amplified, in part personally, in part locally.
  - *Per infirmitatem.* By their weaknes to resist soon in.
  - *Per Infirmitatem* In hell.
  - *Per profunditatem.* In the depth of Hell.

The person tempting, or the *Harlot*, is *Vice*; ugly and deformed *Vice*; that with glazed eyes, surph•ld cheeks, pyed garments, and a *Sirens* tongue, wins easy respect and admiration. When the heat of temptation shall glow upon concupiscence, the heart quickly melts. The wisest *Solomon* was taken and snared by a woman: which foul adultery bred as foul an issue, or rather *progeniem vitiosiore*m, a worse, *Idolatri*. Satan therefore shapes his Temptation in the lineaments of an *Harlot*: as most fit and powerful, to work upon man's affections. Certain it is, that all delighted vice is a spiritual adultery.

The covetous man couples his heart to his gold. The Gallant is incontinent with his pride. The corrupt Officer fornicates with bribery. The Usurer sets continual kisses on the cheek of his security. The heart is set, where the hate should be. And every such sinner spends his spirits, to breed and see the issue of his desires. *Sin*, then, is the Devils *Harlot*, which being tricked up in tempting colors, draws in visitants▪ *praemittendo sua•ia*, *promittendo perpetua*, giving the kisses of pleasure, and promising them perpetual. We may observe in this *Strumpet*.

1. *Prostitution.* Pro. 7.13. *So she caught him, and kissed him, and with an impudent face said unto him, &c.* Shame, now-a-days, begins to grow so stale, that many vices shall vie impudent speeches and gestures with the *Harlot*. *Come, let us take our fill of love:* as *Putiphars* wife to *Joseph*, without any ambagious or ambiguous circumlocutions or insinuations, *come lie with*

*me.* Sin never stands to vnty the knot of God's interdiction, but bluntly breaks it; as the Devil at first to the roots of mankind, *ye shall not die.* The Usurer never looseth so much time, as to satisfy his conscience: it is enough to satisfy his concupiscence. A good Morgage lies sick of a forfeit, and at the Usurers mercy. It is as surely damned, as the Usurer himself will be, when he lies at the mercy of the Devil. These are so far from that old *Quare* of Christians, *quid faciemus, what shall we do?* That they will not admit the nouell question of these toyte-headed times, *What shall we think?* They will not give the conscience leave, after a tedious and importunate solicitation, to study of the matter. But are more injurious and impenetrable to their own souls, then that unjust Judge to the Widow.

A cheat is offered to a Trades-man, an Inclosure to a Landlord, an under-hand Fee clapt in the left hand of a Magistrate, if they be evil, and corruption hath first Marshalled the way, the field is won. They never treat with sin for truce, or pause on an answer, but presently yield the fort of their conscience. No wonder then, if the Devils *Harlot* be so bold, when she is so sure of welcome. It is our weakness, that prompts the Devil with encouragement: whom if we did resist, he would desist. Our weak repulses harden and provoke his fiercer assaults. He would not show the Worldling his apparent horns, if he did not presume of his covetous desire to be horsed on the back of *Mammon*, and hurried to Hell. Hence sin is so bold as to say *in the wicked heart, Non est Deus, there is no God:* and so peremptorily to conclude to it self, *I shall not be moved; for I shall never be in adue•sitie.* Hence even *their inward thought is, that their houses shall continue forever, &c.* This is presumptuous and whorish prostitution, to set out Iniquity bare-faced, without the Maske of pretexts, to hide her ugly visage. An impetuous, an imperious Impudence, that not with a feminine rapture▪ but rather with a masculine rape, captives the conscience. You see *Follies* prostitution.

2. Prodition is the ranckling tooth that follows her ravishing kisses. *Judas* kissed his Master with the same heart. Iniquitie hath an infectious breath, if a fair countenance. All her delights are like fair and sweet flowers, but full of Serpents. The tempted may give a concluding groan,

*Sic violor, violis, oh violenta, tuis.*

Thy soft flowers have stung me to death. For indeed it is most true, *Nemo ipsum peccatum amat, sed male amando illud quod amat, illaqueatur peccato.* No man loves sin for it own sake, but by an irregular and sinister love, to that he doth love, he is snared with sin. The Devil knows, that his *Ephesian Harlot, Vice,* would want worshippers, if treason and death were written up on the Temple-door: therefore health and content are proclaimed, and as on the Theater presented; but there is Hell under the Stage, there is treason in the vault.

Thus *Temptation* misleads the Nauigatours with a Pirates light: deceives the living fowls with a dead bird: a *Syren*, a *Judas*, a *Jebusite*, a *Jesuit*. For were the *Jesuit* to play the Devil, or the Devil the *I•suite* on the stage of this world; it would be hard to judge which was the *Jesuit*, which the Devil; or which played the part most naturally. As Iniquities are *Satan's Harlots* to corrupt the affections; so *Jesuits* are his *E•gines* to pervert the brains: for if the

new guest here be heart-sick, so their Pro•elite is brain-sick. Both are made so dissolute, till they become desolate, robbed and destitute of all comfort.

Sin deals with her guests, as that bloody Germane Prince, that having invited many great States to a solemn Feast, flattered and singled them out one by one, and cut off all their heads. As fatal a success attends on the flatteries of sin. Oh then, *fuge peccatum exulceratricem hanc*: Fly this *Harlot*, that carries death about her. Go aloof from her door, as they say, the Devil doth by the Cross: but (let that savor of supposition, nay of superstition) do thou in sincere devotion fly from sin, *quasi à facie colubri*, as from a Serpent. She hath a *Sirens* voice, a *Mermaides* face, a *Helens* beauty to tempt thee: but a *Leapers* touch, a *Serpents* sting, a traiterous hand to wound thee. The best way to conquer Sin, is by the *Parthian* war, to run away. So the *Poet*.

Sed fuge: tutus adhuc Parthus ab host fuga est.

*Tunc peccata fugantur, cum fugiantur*. We then put sin to a forced flight, when it puts us to a voluntary flight. That Poetical *amoris artifex et medicus*, so counsels. *Fuge conscia vestriconcubitus*, &c. But beyond all exception, the holy Apostle gives the charge, *fly Fornication*. Shunne the place, suspect the appar•nce of evil. You see her *Prodition*.

Her *perdition* follows. She undoes a man; not so much in the estate of his carcass, as of his conscience. The guest is not so much damnified in respect of his goods, as damned in respect of his grace. Every man is not undone, that is beggared: many like *Job*, *Minime pereunt, cum maxim perire videntur*, are indeed least undone, when they seem most undone. Nay, some may say with the Philosopher, *perieram, nisi peri•ssem*, if I had not sustained loss, I had been lost. So *David's* great trouble made him a good man. *Naaman's* leprous flesh, brought him a white and clean spirit. But the *perdition* that vice brings, is not so visible, as it is miserable. The sequel of the *Text* will amplify this: only now I apply it to the *Harlot*. The *Harlot* destroys a man many ways.

1. In his goods. It is a costly sin. *Tamar* would not yield to *Judah* without a hire. The hire makes the *Whore*.

Stat meretrix certo quouis mercabilis aere:

Et miseras iusso corpore quaerit opes.

Compar'd with Harlots, the worst beast is good:

No beasts, but they, will sell their flesh and blood.

The old Proverb conioynes venery and beggary. The Prodigal returned not from his *Harlot* without an empty Purse. *Sin* doth no less undo a man's estate. It is a Purgatory to his Patrimony. It is objected: It rather helps him to riches, and swells his purse. Doth not a bribed hand, asycophant-tongue•e, a covetous and griping palm make men wealthy? Yield wealthy, not rich. He is rich, that possesseth what he got justly, and us•th what he possesseth conscionably, other wealthy, are not unlike either the *Capuchines*, or the *Seculars*.

Some, like the former, profess beggary, though they possess the Indies: these had rather fill their eye than their belly, and will not break a Sum, though they endanger their healths. The other sort, are like the *Seculars*, that will fare well, though with a hard farewell. But (as the *Harlot*, so) often *Vice brings a man to a morsel of bread*. Prov. 6. Thus *Tibi fit damn, vitio lucrosa voluptas*: Pleasure is no less, then a loss to thee, then a gain to Sin. It is not amiss, to answer *Satan's* Inuiters to this Feast, as the vicious Poet his Cockatrice.

Cur si mutatus quaeris? quia munera posis.

Haec te non patitur causa placere mihi.

It is even one reason, to dissuade us from sin, that it is costly.

2. In his good name. No worldly undoing is like this shipwreck. Goods may be redeemed, but this (*semel amissa, postea nullus eris*) once utterly lost, thou art nobody. It is hard to recover the Set, when a man is put to the after-game for his credit. Though many a man's reputation be but (*hypemenium vum*) a rotten Egg; while he is a great dealer with other men's goods, and of himself no better then a beggar. And though the most famous are but *Astmatici*, short-breathed men, and their reputation no better then *Ephraim's righteousness*, but a morning dew: yet *actum est de homine, cum actum est de nomine*, when a man's good name is done, himself is undone.

A man, indeed, may lose his good name without cause; and be at once accused & abused; when slanders against him are maliciously excepted, & easily accepted. But *God shall bring forth his righteousness as the light, and his Judgment as the noon day*. Contrarily, another man hides the ulcers of his sore conscience with the playsters of sound repute! But to be puffed up with the wrongful estimation of our selves, by the flattering breath of others blown praises, is a ridiculous pride. *Saepe flagellatur in cord proprio, qui laudatur in or alieno*. Many, that are commended in other mouths, are secretly and justly snibbed in their own conscience. Such a one couzens his neighbors, they one another, and all himself. And as originally the deceit came from him, so eventually the shame will end in him. Hence they, whose fames have been carried furthest on the wings of report, have been after (by the manifestation of their hidden wickednesses) more deaded in men's thoughts, then in their own carcass. For *the name of the wicked shall rot*.

This is the mischief, which sin in general, as whoredom in particular, works to the name; a rotten reputation, an infamous farne, a reproach for a report: that their silent memories are never conjured up from the grave of oblivion, but as the *Son of Neba's*; for their own disgrace; and for an intimation of terror, to the imitation of their wickedness. It were well for them, if Time, which unnaturally devours his own brood, could as well still their mention, as it hath staid their motion: or that their memorial might not suruiue their funeral. Now, though it be no evident demonstration, yet it is a very ominous and suspicious thing, to have an ill name. The Proverb saith, *he is half hanged*. A thief before the Judge speeds the worse for his notorious name. Is this all? no; but as he, whose breath is stifled with a cord, is wholly hanged: so he that hath strangled his own reputation, which is the breath of his breath, with a lewd life, is at least half suspended. His Infamy hangs on the

Gybbet of popular contempt, till it be recovered. He is half alive, half a corps. It was the plain meaning of the Proverb.

Now, that a bad name is a broad shame, it appears; because no Stews-haunter would be called a Whore-monger. No Papist an Idolater, no Usurer an Usurer. All sinners are ashamed to be accounted, what they have assumed to be. But it is certain that he that is ashamed of his name, his name may be ashamed of him. As thou lovest thy reputation with men, seek the testimony of thine own conscience. It is the best fame, that carries credit with God. Let men say, what they list, *Oh Lord thou knowest mine innocence*. Yet, because it is hard to do good, unless a man be reputed good, therefore dare not to darken the light of thy name, by the gross clouds of thy Impieties. This is the second destruction that continued Vice brings her Lovers. *A wound and dishonor shall he get, and his reproach shall not be wiped away*. When he hath done it, he is undone by it. *Perdit honorem, perdendo honestatem*. The dishonesty in him, shall bring dishonor to him▪ he builds, *Haman*-like a gallows for his own credit.

3. In his health. The precepts of *Wisdom*, practiced with obedience, *bring health to the flesh, & are life to those that find them*. But sin is *rottonnesse to the bones*. *He that committeth fornication, saith Saint Paul, sinneth against his own body*. Let it be inevitably true in this sin, it is (at least accidentally) true in all sins. For though God suffers some reprobates to keep *some health* and to escape *common Plagues*: that they have *fat eyes* and *clear lungs: merry hearts, and nimble loins*: and can stroke their gray hairs: yet often he either puts them on the rack of some terrible disease, or quite *puts out their candle*. *Bloody and deceitful men shall not live out half their days*. All sickness originally proceeds from sin, all weakness from wickedness. As *Mephibosheth* caught his lameness by falling from his Nur•e; so all men their diseasednes by falling from their Christ. The evil disposition of the soul, mars the good composition of the body. There is no disaster to the members, but for disorder in the manners. All diseases are God's real sermons from heaven, whereby he accuseth and punisheth man for his sins.

The *Harlot* is a plague to the flesh: she is worse then a feauer; more infectious then the püstilence. Every Nation hath his several disease. Irish the Ague, Spanyards the Pip, Dutchmen the dropsy, French their fatal and merited misery; neither do the English go scot-free. All have their special plagues somewhat proper to themselves, except whoredom and sin communicate them. But the *Harlot* is an universal plague, whereof no Nation is free. she makes the strong man glad of po••on, brings health acquainted with the Pysician: and he that stoutly denied the knowledge of his gate, now stands trembling at his study door, with a bare head, a bending knee, and an humble phrase. She is the common sink of all corruptions, both natural and preternaturall, incident to the conscience or corpse: and hath more diseases attending on her then the Hospital.

The Madianit•sh *Harlot*, Sin, leads in a train of no fewer nor weaker plagues, *Consumptions, Feauers, Inflammations, Botches, Emerods, Pestilences*, are (*peccati qedisuuae*) the observant hand-maids of iniquity. As it is, then, wicked to *take the members of Christ, and make them the members of an Harlot*; so it is wretched to divorce the affections of the mind from God, and wed them to any impiety. Thus do these pair of *Harlots* impair the health.



4. They both concur to spoil a man's soul: whiles the Soul of the soul, God's Spirit, (*quo agitante calescimus*) is by this bereaved us. *In him we live, move, and have our being. In illo viuimus: viuimus, per naturam, been viuimus per gratiam. In illo mouemus, vel mouemur potius, ad humana, ad diuina opera suscipienda.* 〈in non-Latin alphabet〉; *essentiam habemus, quoad esse, et quoad been esse.* In him all live naturally, some graciously. In him we move, or rather are moved, to the performance, all of human works, some of divine. In him we have our being; both that we are at all, and that we are well. This better life is the soul spoiled of, when sin hath taken it captive. *The Adulteress will hunt for the precious life.* She is ambitious and would usurp God's due and claim the heart, the soul. *He that doth love her destroyeth his own soul.* Which she loves not for it self, but for the destruction of it: that all the blossoms of grace may dwindle and shrink away, as blooms in a nipping Frost: and all our comforts run from us, as flatterers from a falling Greatness, or as Vermin from an house on fire. Nay, even both thy lives are endangered. The wicked man *go•h after her, as a fool to the correction of the st•ckes; till a 〈ϕ〉 strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life.* It is as inevitably true of the spiritual *Harlots mischief.* *For the turning away of the simple shall slay them.* Save my life and take my goods, saith the prostrate and yielding Traveler to the thief. But there is no mercy with this enemy: the life must pay for it. She is worse then that invincible Navy, that threatened to cut the throats of all (Men, Women, Infants:) but I would to God, she might go hence again without her errand, as they did; and have as little cause to brag of her conquests.

Thus have we described the *Temptresse.* The *Tempted* follows, who are here called the *Dead.* There be three kinds of death, corporal, spiritual, eternal. Corporal, when the body leaves this life. Spiritual, when the soul forsakes, and is forsaken of grace. Eternal, when both shall be thrown into hell. 1. is the separation of the soul from the body. 2. is the separation of body and soul from grace. 3. the separation of them both from everlasting happiness. Man hath two parts, by which he lives; and two places, wherein he might live, if he obeyed God: Earth for a time, Heaven forever. This *Harlot Sin,* deprives either part of man in either place of true life; and subjects him, both to the first and second death. Let us therefore examine in these particulars, first, what this death is, and secondly, how *Satan's* guests, the wicked, may be said liable thereunto.

1. Corporal death is the departure of the soul from the body, whereby the body is left dead, without action, motion, sense. For the life of the body, is the union of the soul with it. For which essential dependence, the soul is often called and taken for the life. *Peter said unto him, Lord, why cannot I follow thee now? I will lay down my soul for thy sake.* 〈in non-Latin alphabet〉, *his soul,* meaning as it is translated, *his life.* And *He that findeth his soul, shall loose it: but he that looseth his soul for my sake, shall find it.* Here the Soul is taken for the Life. So that in this death there is the separation of the soul and body, the dissolution of the person, the privation of life, the continuance of death: for there is no possible regresse from the privation to the habit, except by the supernatural and miraculous hand of God. This is the first but not the worst *death,* which sin procureth. And though the special *de•nesse* of the guests here be spiritual: yet this, which we call natural, may be implied, may be applied: for

when God threatened death to Adams sin, *in illo die moriris: in the day that thou eatest thereof thou shalt surely die*; yet Adam lived nine hundred and thirty years after. There was, notwithstanding, no delay, no delusion of God's decree: for *in ipso die*, in that very day death took hold on him; and so is the Hebrew phrase, *dying, thou shalt die*; fall into a languishing, and incurable consumption, that shall never leave thee, till it bring thee to thy grave. So that he instantly died, not by present separation of soul and body, but by *mortality, mutabilitie, misery*, yea by sorrow and pain, as the instruments and agents of *Death*. Thus said that Father. *After a man beginneth to be in this body, (by reason of his sin) he is even in death.*

The wicked then, are not only called *Dead*, because the conscience is dead; but also in respect of God's decree, whose inviolable substitution of *Death* to *Sin* cannot be evaded, avoided. It is the Statute-law decreed in the great *Parliament* of Heaven. *Statutum omnibus se•el mori. It is appointed unto men once to die.* This is one special kindness that sin doth us; one kiss of her lips. She gives her lovers three mortal kisses. The first kills the conscience: the second the carcass: the third body and soul forever. *Death passed upon all men, for that all have sinned.* So Paul schools his Corinthians. *For this cause many are weare and sick among you, and many sleep.* And conclusiue, *peccati stipendium mors. The wages of sin is Death.* This *Death* is to the wicked, *death* indeed, even as it is in it own full nature, the curse of God; the suburbes of Hell. Neither is this unjust dealing with God, that man should incur the death of his body, that had rejected the life of his soul. *nisi praecessisset in peccato mors animae, numquam corporis mors in supplicio sequeretur.* If sin had not first wounded the body, death could not have killed the soul. Hence saith Augustine. *Men shun the death of the flesh rather then the death of the spirit: that is, the punishment, rather then the cause of the punishment,*

Indeed *Death* considered in *Christ*, and joined with a good life, is to God's elect an *advantage*: nothing else, but a bridge over this tempestuous sea to Paradise. God's mercy made it so, saith S. Augustine, *Not by making death in it self good, but an instrument of good to his.* This he demonstrates by an instance. *As the Law is not evil, when it increaseth the lust of sinners, s• death is not good, though it augm•nt the glory of su•ferers.* The wicked use the law ill, though the law be good. The good die well, though death be evil. Hence saith Solomon. *The day of death is better then the day of ones birth.* For our *death* is (not *obitus, sed abitus*) not a perishing but a parting. *Non amittitur anima, praemittitur tantum.* The soul is not lost to the body, but only sent before it to joy. *Si durius seponitur, melius reponitur.* If the soul be painfully laid off, it is joyfully laid up. Though every man that hath his *Genesis*, must have his *Exodus*; and they that are borne must die. Yet saith Tertullian of the Saints: *Profectio est, quam putas mo•tem.* Our dying on earth, is but the taking our journey to Heaven. *Simeon* departs, and that *in peace. In pace, in pacem.* *Death* cannot be eventually hurtful to the good; for it no sooner takes away the temporal life, but *Christ* gives eternal in the room of it.

Alas! 〈 in non-Latin alphabet 〉 : *Corpora, cadauera.* Our graves shall as surely be Coffins to our bodies, as our bodies have been Coffins to our souls. The mind is but in bondage, whiles the body holds it on earth. 〈 in non-Latin alphabet 〉 , *quasi* 〈 in non-Latin alphabet 〉 , as *Plato* affirms. Of whom saith an *Anthony*; that when he saw one too indulgent to his flesh in high Diet, he asked him; *What do you mean to make your prison so strong?* Thus, *qui gloriatur in*

*viribus corporis, gloriatur in viribus carceris:* He that boasteth the strength of his body, doth but brag, how strong the Prison is, wherein he is jailed.

〈 in non-Latin alphabet 〉 . The body is the disease, the grave, the destiny, the necessity and burden of the soul.

Hinc cupiunt, metuunt{que}, dolent, gaudent{que}; nec auras

Respiciunt clausae tenebris et carcere caeco.

Fears, joys, griefs, and desires man's life do share:

It wants no ills, that in a Prison are.

It was a good observation, that fell from that Stoic. *Homo calamitatis fabula, infaelicitatis tabula.* Man is a Story of woe, and a map of misery. So Mantuan.

Nam quid longa dies nobis, nisi longa dolorum

Colluvies? Longi patientià carceris, aetas?

It appears then, that Death is, to the good, a procurer of good. *Mors intermittit vitam, non eripit. Venit iterum, qui nos in lucem reponat dies.* Their Death is but like the taking in sunder of a Clock, which is pulled a pieces by the makers hand, that it may be scowred, and repolished, and made go more perfectly. But Death to the wicked is the second step to that infernal Vault, that shall breed either an innovation of their joys, or an addition to their sorrows. *Dives* for his momentary pleasures, hath insufferable pains. *Judas* goes from the Gallows to the Pit. *Esau* from his dissolution in earth, to his desolation in Hell. *The dead are there.* Though the *dead* in soul be meant literally, yet it fetcheth in the body also. For as original sin is the original cause of Death, so actual sins hasten it. Men speed out a Commission of Iniquities against their own lives. So the envious man rots his own bones. The Glutton strangles, the Drunkard drowns himself. The male-content dryes up his blood in fretting. The covetous, whiles he Italianates his conscience, and would Romanize his estate, starves himself in plain English: and would hang himself, when the Market falls, but that he is loath to be at the charges of a Halter. Thus it is a Feast of Death, both for the present sense, and future certainty of it. *The dead are there.*

2. Spiritual *death* is called the death of the soul: which consisteth not in the loss of her understanding and will (these she can never loose, no not in Hell) but of the *truth* and *grace* of God; wanting both the light of faith to direct her, and the strength of Love to incite her to goodness. *For to be carnally minded is death: but to be spiritually minded, is life and peace.* The soul is the life of the body, God of the soul. The spirit gone utterly from us, we are dead. And so especially, are the guests of *Satan, dead.* *You hath he quickened, who were dead in trespasses and sins.* And *the Widow that liveth in pleasure, is dead whiles she liveth.* This diuorcement and separation made betwixt God and the soul by sin, is (*mors animae*) the *death of the soul.* *But your Iniquities have separated between you and your God.* But *we live by faith:* and that in the *Son of God.* *His spirit quickens us,* as the soul doth a lump of flesh, when God infuseth it.

Now because these terms of *spiritual death* are communicated both to the elect and reprobates, it is not amiss to conceive, that there is a double kind of *spiritual death*. 1. In regard of the *Subject* that dieth. 2. In regard of the *Object* whereunto it dieth. *Spiritual death* in the faithful is three-fold.

1. They are *dead to Sin*. *How shall we that are dead to sin, live any longer therein?* A dead nature cannot work. He that is dead to sin, cannot, as he is dead, sin. We sin indeed, not because we are dead to sin, but because not dead enough. Would to God you were yet more dead, that you might yet more live. This is called *Mortification*. What are mortified? Lusters. The wicked have mortification too; but it is of grace. *Matth. 8*. They are both jointly expressed. *Let the dead bury the dead*. Which Saint *Augustine* expounds. *Let the spiritually dead, bury those that are corporally dead*. The faithful are dead to sin: the faithless are dead in sin. It is true life to be thus dead. *Mortificatio concupiscentiae, vivificatio animae*: so far is the spirit quickened, as the flesh is mortified. So true is this Paradox; that a Christian so far lives, as he is dead: so far he is a Conqueror, as he is conquered. *Vincendo se, vincitur à se*. By overcoming himself, he is overcome of himself. Whiles he over-rules his lusts, his soul rules him. When the outward cold rageth with greatest violence, the inward heat is more and more effectual. When Death hath killed and stilled concupiscence, the heart begins to live. This war makes our peace.

This life and death is wrought in us by Christ: who at one blow slew our sins, and saved our souls. *Vna eademque manus vulnus opem tulit*. One and the same hand gave the wound and the cure. *Vulneratur concupiscentia, sanatur conscientia*. The deadly blow to the concupiscence, hath revived the conscience. For Christ takes away as well (*dominandi vim, as damnandi vim*) the dominion of sin, as the damnation of sin. He died, *that sin might not reign in our mortal body*, he came to *destroy*, not only the Devil, but *the works of the Devil*. Hence if you would, with the spectacles of the Scriptures, read your own estates to God, *Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord*. This trial consists not in being free from lusts, but in bridling them: not in scaping temptation, but in vanquishing it. It is enough, that *in all these things, we are more then Conquerors, through him that loved us*.

2. They are *dead to the Law*. *For I through the Law, am dead to the Law, that I might live unto God*. Wherein he opposeth the Law against the Law, the new against the old, the Law of Christ, against that of *Moses*. *This accuseth the accusing, condemneth the condemning Law*. The Papists understand this of the ceremonial Law: but *Paul* plainly expresseth, that the Law moral, which would have been to us a Law mor•all, is put under: *we are dead unto it*. As Christ at once came over *death*, and overcame *death, et super it, e• superat*. So we, in him, are exempted from the condemning power and killing letter of the Law; and by being *dead* unto it, are alive over it. Indeed the Law still abides: as *Christ* when he rose from the grave, the grave remained still. *Peter* freed from the Prison, the Palsy from his Bed, the young man from his Coffin, the Prison, Bed, Coffin remain still; the persons are delivered. So the Law abides to mortify our lusts still more and more, but our conscience is freed from the bondage of it. *We are dead unto it*.

3. They are *dead to the world*. This *Death* is double, Active and Passive.

1. Active. The world is dead unto us. The vanity of carnal joys, the variety of vanities, are as bitter to us, as pleasant to the Cosmopolite or worldling. And since we must give our voices either to *God* or *Mammon*: when *God* asketh as *Jehu*, *Who is on my side, who?* We stand out for our *God*. *Angustum est stratum pectoris humani, et vtrum{que} operire non potest.* Mans heart is too narrow a bed, to lodge both *God* and the world in at once. *Qui vtrum{que} ambit, in vtro{que} deficiet.* The Hound that follows two Hares, will catch neither. *Nemo potest duobus Dominis, neque dominijs, inseruire.* No man can serve two Masters, with true service; especially when they command contrary things. Thus is the world *dead* to us: For since the world is not so precious as the soul; we leave the world to keep our soul: since both cannot well be affected at once. Therefore *we account all things dross and loss for the excellent knowledge of Christ.*

2. Passive. We are *dead* to the world. As we esteem it dross, it esteems us filth. *We are made as the filth of the world, and as the off-scowring of all things unto this day.* As we, in a holy contempt, tread it under in our works, and villify it in our words, so it looks upon us betwixt scorn and anger, and offers to set his foot on our necks. But *vicimus, we have conquered.* *Whosoever is borne of God, overcometh the world: and this is the victory that overcometh the world, even our faith.* Let us rejoice, therefore, *in our Lord Jesus Christ, by whom the world is crucified to us, and we to the world.*

These are good *deaths!* blessed souls, that are thus dead. Their death is *Mortification*, and like the Phoenix, they are no sooner *dead*, but they are *new borne*. Their old man's *Autumn* is their new man's *Spring-tide*. There are none thus *dead* at this Feast.

The *dead*, here, have seared consciences, poisoned affections, warped, withered, rott•n souls. *Twice dead*, faith Saint *Jude*, and some without hope of growing, *plucked up by the roots*. Though the *Pythagorean* error, the transanimation or the departure of the soul from man to man, was brought to the *Basilideon* heresy: Nay, (which was more gross) though the Poets feigned, that the souls of men departed into beasts. *Orpheus* into the Swanne, *Ajax* into the Lyon, *Agamemnon* into the Eagle, Politicians into Bees and Ants, the luxurious into Hogs, tyrants into Wolves: which were positions for *Machiavelli*, and Articles of *Lucians* faith. Yet they might rather, (and that more favorably to their own credits, speaking according to men's lives) have affirmed that the spirits of beasts might rather seem to have entered men: if at leas• the beasts do not preserve their nature better then men. They live whiles they live; men are dead even living. *Impie vivere est diu mori.* A wicked life is a continual death. And we may say of an old wicked man, not that he hath lived, but that he hath been long. *Deus vita, à qua qui distinguitur perit.* God is the true life, without whom we cannot live.

The heart of a wicked man thus becometh *dead*. The Devil works by suggesting, man by consenting, God by forsaking. He forsakes thus. 1. By suffering a hard heart to grow harder. 2. By giving success to ill purposes, which he could have disappointed. 3. By not imparting the assistance of his spirit. Thus he leaves them in darkness, that would not choose the light; and finding their hearts vndisposed to believe, delivers them up to Infidelity. His not willing to soften, is enough to harden: his not willing to enlighten, is to darken. *Dei claudare est clausis non aperire.* God is then said to shut up, when he doth not open to them that are shut

up. God is able to soften the hard heart, open the blind eye, pierce the deaf ear: when he doth, it is mercy; when not, it is Justice. Only our falling is from our selves. *Oh Israel, thou hast destroyed thyself, but in me is thy help.* For God is ever foremost in love, but last in hate. He loved us, before we loved him: but we hate him, before he hates us. *Multi ne laberentur detenti, nulli vt laberentur impuls.* God preserves many from falling, but he thrusteth none down. By his strength we stand, by our own weakness we fall.

As in the sickness of the body, so of the soul, there are critical days, secret to our selves, but well known to God; whereby he sees our recovery unlikely, and therefore turns us over to the danger of our sickness. That now too late *Jerusalem* knows, what was offered her *in the day of her visitation.* God blinds the soul blinded before by *Satan*; and hardens again *Pharaohs* self-hardened heart: *Et quia non faciunt bona quae cognoscunt, non cognoscent mala quae faciunt.* Because they would not do the good they knew, they shall do the evil they knew not. Thus is the souls *death* degreed up. Sin gathers strength by custom, and creeps like some contagious disease in the body from joint to joint; and because not timely spied and medicined, it threatens universal hazard to the whole. It swells like the Sea: *Vnda leuis, maiora volumina, sluctus ad coelum.* An Egg, a Cockatrice, a Serpent, a fiery flying Serpent. Custom indeed kills the soul. The Curse that the *Cretans* used against their enemies, was not fire on their houses, nor rottenness on their beasts, nor a sword at their hearts; but that, which would in time treble to them all these mischiefs, that they might be delighted with an evil *custom.* Temptation assaults the heart: consent wounds it: it lies sick of action: it dies by delight in sin: it is buried by custom. The Bell hath tolled for it, God's word hath mourned: the Church hath prayed for it: but (*quid valeant signa precesie?*) What good can signs & prayers do, when we voluntarily yield our heart to him that violently kills it? Thus God leaves the heart, and *Satan* ceaseth on it, whose gripes are not gentler then Death.

Thus the habit of sin takes away the sense of sin; and the conscience that was at first raw and bleeding, as newly wounded, is now *seared up with an hot iron.* The conscience of a wicked man first speaks to him, as *Peter t• Christ, Master look to thyself.* But he stops her mouth with a violent hand. Yet she would fain speak with him, like the importunate Widow, to do her justice. He cannot well be rid of her, therefore he sets her a day of hearing, and when it is come, faileth her. She cries yet louder for audience; and when all his corrupt and bribed affections cannot charm her silence, he drowns her complaints at a Tavern, or laughs her out of countenance at a Theater. But if the pulse beats not, the body is most dangerously sick, if the conscience prick not, there is a dying soul. It is a lawless School, where there is an awe-less Monitor. The City is easily surprised, where the watch cannot ring the alarms. No marvel, if numbness be in the heart; when there is drunkenness in the conscience.

These are the *dead* guests. *Dead* to all goodness. Deafe ears, lame feet, blind eyes, maimed hands, when there is any employment for them in God's service. *Eyes full of lust,* void of compassion. *Ears deaf* to the word, open to vanity. *Feet, swift to shed blood,* slow to the Temple. *Hands open to extortion,* shut to charity. To all religion the heart is a piece of dead flesh. No love, no fear, no care, no pain can penetrate their senseless and remorseless hearts. I know, that according to the speech of the Philosopher, *Nemo fit repent miser:* This is no sudden evil:

they were borne sick, they have made themselves dead. Custom hath inveterated the ulcer, rankled the conscience, and now sin flowtes the Physicians cure, knowing the soul dead. Through many wounds they come to this death. At first they sin and care not, now they sin and know not: The often taken Potion never works. Even the Physic of reproof turns now to their hardening. Oh that our times were not full of this deadness! How many never take the mask of Religion but to serve their own turns! And when piety becomes their advantage, yet they at once counterfeit and contemn it. If a wished success answer the intention of their minds, and contention of their hands, God is not worthy of the praise; either the•r fortune or their wit hath the glory of the deed, and thanks for it. But if they be crossed, God shall be blasphemed under the name of destiny; and he shall be blamed for their ill, to whom they will not be beholding for their good.

God is not thought of but in extremity, not spoken of but in blasphemy. Oh dead hearts! whose funeral we may lament, whose reviuing we may, almost, not hope. But what? will this *deadness* never be a little wak•ned? True it is, that God must miraculously raise up the soul thus *dead*, and put the life of his grace into it, or it is d•sperate. The conscience, I confess, will not ever lie quiet in these dead guests: but as they have iayled up that for a while in the darkness of *Security*; so when God looseth it, it will rage as fast against them, and dog them to their graves. For as there is a Heaven on earth, so a Hell on earth. The dead to sin are heaven'd in this world: the *dead* in sin are hell'd here, by the tormenting anguish of an vnappeaseable conscience. As Bishop *Latimer*, in a Sermon, told these guests of a Feast in Hell; which will afford them little mirth: where *weeping* is served in for the first course, *gnashing of teeth* for the second. So, after their Feast on Earth, which was no better then *Numa's*, where the Table swomme with delicate dishes, but they were swimming dishes, *spectand• non gustandae dapes*; Let them prepare for another *Banket*, where groans shall be their bread, and tears their drink, sighs and sorrows all their Iunkets; which the *Erynnis* of conscience, and the *Megaera* of desperation shall serve in, and no euerlastingnesse of time shall take away.

But these spiritually *dead guests* do not evermore scape so long: sometimes God gives them in this life a draught of that vial of his wrath which they shall after sup off to the bottom. The wicked man, that had no fear, now shall have too much fear. He that begun with the wanton Comedy of presumption and profaneness, ends with the Tragedie of horror and despair. Before he was so a-sleep, that nothing could waken him: now he is so waking, that nothing can bring him a-sleep. Neither disport abroad, nor quiet at home can possess him: he cannot possess himself. Sin is not so smooth at setting forth, as turbulent at the journeys end. The wicked have their day• wherein they run from pleasure to pleasure, as *Job's* children from *banket* to *banket*: their joys have changes of variety, little intermission, no cessation; neither come they faster, then their lusts call for them. So God hath his day: And *woe unto you that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness and not light. As if a man did flee from a Lyon, and a Bear met him; or went into the house, and leaned his hand on the Wall, and a Serpent bit him.* Such is the unrest of a conscience brought to fret for his sins. So *August. Fugit ab agro in ciuitatem, à publico ad domum, à domo in cubiculum.* He runs from the

field into the City, from the City to his house, and in his house to the priuatest Chamber: but he cannot fly his enemy▪ that cannot fly himself.

At first the Devils guest pursues pleasure so eagerly, that he would break down the bars that shut it from him, and quarrel, with venture of his blood, for his delights, nay for the conditions of his own sorrow and damnation. Now pleasure is offered him: no, it will not down. Music stands at his Windore: it makes him as mad with discontent, as it did once with joy. No •est can stir his laughter, no company can waken his unreasonable and unseasonable melancholy. Now he that was madder then *N•ro* in his delights, *fear• compasseth him on every side*. He starts at his own shadow, and would change firmness with an *Aspen leaf*. He thinks, like the *Burgundians*, every Thistle a Launce, every Tree a man, every man a Devil. *They fear, where no fear was*, saith the *Psalmist*. They think, they see, what they do not see. This is the wicked man's alteration: time is, he will not be warned; time comes, he will not be comforted. Then he is satisfied with lusts, that thought satisfaction impossible. Riches weary him now to keep them more then they wearied him once to get them; and that was enough. So I have read the oppressers will. *Lego omnia bona mea domino Regi, corpus sepulturae, animam diabolo*. I bequeath all my goods to the King, my body to the grave, my soul to the Devil. He that did wrong to all, would now seem to do right to some; in giving his coin to the Prince, whom he had deceived; his soul to the Devil, whom he had se•ued. Wherein, as he had formerly injured man, now he in•ures both God and himself too.

3. I have dwelt the longer on this *spiritual deadness*, because the guests at this banquet have this death in present: the precedent and subsequent are both future; the one naturally incurred by sin, the other justly inflicted for unrepented sin. For all shall die the corporal death, *He that feareth an oath*, as well as *he that sweareth*, the •religious as the profane. But this last, which is *Eternal death*, shall only cease on them, that have before hand with a *spiritual death* slain themselves. This therefore is called the *second death*. *Blessed and holy is he, that hath part in the first resurrection*, (which is the spiritual life by grace:) *On such the second death hath no power*. He that is by Christ raised from the first death, shall by Christ also scape the second. But he that is *dead spiritually*, after he hath died *corporally*, shall also die *eternally*. This is that everlasting separation of body and soul from God, and consequently from all comfort. *Fear him*, saith our Savior, *that is able to destroy both body and soul in Hell*. *And many of them, that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt*. This is that *death*, that *God delights not in*. His goodness hath no pleasure in it, though his justice must inflict it.

Man by sin hath offended God an infinite Majesty, and therefore deserves an infinite misery. Now because he is a nature finite, he cannot suffer a punishment infinite in greatness, *simul et semel*, together and at once: he must therefore endure it (*successive sine fine*) successively without end. The punishment must be proportioned to the sin; because not in present greatness, therefore in eternal continuance. Christ for his elect suffered in short time sufficient punishment for their sins: for it is all one, for one that is eternal to die, and for one to die eternally. But he for whom Christ suffered not in that short time, must suffer for himself beyond all times, even forever.



This is the last *Death*: a living death, or a dying life, what shall I term it? If it be life, how doth it kill? If death, how doth it live? There is neither life nor death but hath some good in it. In life there is some ease: in death an end. But in this *death* neither ease nor end. *Prima mors animam dolentem pellet de corpore: secunda mors animam nolentem tenet in corpore.* The first death drives the soul unwillingly from the body; the second death holds the soul unwillingly in the body. *In those days shall men seek death, and shall not find it; and shall desire to die, and death shall fly from them. Their worm shall not die.* Thus saith the *Scripture*, *morietur mortem, they shall die the death.* Yet their death hath much too much life in it. For there is a perfection given to the body and soul after this life; as in heaven to the stronger participation of comfort, so in hell to the more sensible receiving of torment. The eye shall see more perspicuously, and the ear hear more quickly, and the sense feel more sharply, though all the objects of these be sorrow and anguish. *Vermis conscientiam corrodet, ignis carnem comburet, quia et cord et corpore deliquerunt.* The worm shall gnaw the conscience, the fire burn the flesh, because both flesh and conscience have offended. This is the fearful *death*, which these guests incur: this is the *Sho* at the *Devils Banquet*. God in his Justice suffers him to reward his guests, as he is rewarded himself, and (since they loved his work) to give them the stipend due to his service. These are the tempted guests: *dead*.

The vulgar Latin translation, I know not upon what ground, hath interpreted here, for *mortui, Gigantes*: thus: *he knoweth not that the Giants are there.* Monstrous men, that would dart thunder at God himself; and raise up mountains of impiety against Heaven. As if they were only great men that feasted at *Satan's Banquet*, whose riches were able to minister matter to their pleasures. And surely such are in these days: of whose sins when we have cast an inventory account, we might thus with the *Poet* sum up themselves.

Vi dicam quid sis? magnus es Ardelio.

Thou hast great lands, great power, great sins: and than

Dost ask me what thou art? th'art a great man.

The *Giants*, in the *Scripture*, were men of a huge stature, of a fierce nature. The *Poets* feigned their *Giants* to be begotten and bred of the *Sun* and the *Earth*, and to offer violence to the God's: some of them having an hundred hands, as *Briareiu* was called *centimanus*: meaning, they were of great command; as *Helen* wrote to *Paris* of her husband *Menelaus*. *An nescis longas regibus esse manus?* This word *Giants*, if the original did afford it, must be referred, either to the guests; signifying that monstrous men resorted to the *Harlots* table, & that it was *Gigantum convivium*, a tyrannous feast: or else (and that rather) to the tormentors; which are laid in ambush, to surprise all the comers in, and carry them as a prey to Hell. But because the best translations give no such word, and it is far fetched, I let it fall, as I took it up.

The third person here inserted, is the *Attempted*: the new guest whom she strives to bring in to the rest. He is described by his ignorance, *Nescit: He knoweth not* what company is in the house, *that the dead are there*. It is the *Devils* policy, when he would ransack and rob the house of our conscience, like a thief to put out the candle of our knowledge. That we might neither

discern his purposes, nor decline his mischeefes. He hath had his instruments in all ages, to darken the light of knowledge. *Domitian* turns Philosophy into banishment. *Julian* shuts up the School-doors. The barbarous soldiers under *Clement* the seventh, burned that excellent *Vatican library*. Their reasons concurred with *Julian's prohibition* to the Christians. 〈 in non-Latin alphabet 〉 : *least they kill us with our own weapons*. For it is said even of Gentile learning. *Hic est Goliae gladius, quo ipse Goliath ingulandus est. Hic Herculis claua, qua rabidi inter Ethnicos canes percutiendi sunt*. This is that Goliath's sword, whereby the Philistine himself is wounded. This is that Hercules clubbe, to smite the mad dogs amongst the heathen. *Habadallus*, *Muhammad's* scholar, that *Syrian Tyrant*, forbad all Christian children in his dominions, to go to school; that by ignorance he might draw them to superstition. For 〈 in non-Latin alphabet 〉 . *To be destitute of learning is to dance in the dark*. These were all *Satan's* instruments; yet they come short of the Pope; whose policy to advance his *Hierarchy*, is to oppress men's consciences with ignorance: teaching that the fullness of zeal, doth arise from the emptiness of knowledge: even as fast as fire flasheth out of a fish-pond.

There are degrees in sin, so in ignorance. It is a sin to be ignorant of that we should know: but a greater sin to be ignorant of that we have means to know. Ignorance may be distinguished into five kinds. *Humane, natural, affected, invincible, proud and puffed up*.

1 The first is *human*. This is not sinful, as in *Adam*, not to know his nakedness, nor *Satan's* subtlety. So in the *Angels*, yea even in the head of *Angels Christ* himself, as man, not to know the latter day. *Proprium est naturae humanae futura ignorare*. It is a thing simply proper to the nature of man, to be ignorant of future things. No legal injunction binds us to it: no censure shall pass against us for the want of it. This is called *ignorantia iusta*, an vnfaulty ignorance.

2 The second is *natural*: called *ignorantia inirmitatis vel imperitiae*: the ignorance of infirmity, incident to man's nature since his fall. For desiring to know more, he knew less. This is the effect of sin, sin in it self, and the cause of sin. It was bred by transgression, it doth breed transgression, and is no less then transgression of it own nature: for God's law binds us to the knowledge of his law. The blind swallows many a fly: the ignorant cannot be innocent. This is *ignorantia simplex, inuoluntaria, priuatiuae*, as the *School* calls it. A sin which the Papists generally, and I fear, many Protestants particularly, never repent of. *David* doth. It is this, that makes us *aliens from God*. *Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, and through the blindness of their heart*. *Saint Paull* calls his ignorance, the cause of his sins. *Et nescius seruus poenas luit*, saith *Christ*: even the ignorant servant shall be beaten with some stripes. *Therefore my people are gone into captivity, because they have no knowledge*. A Prophecy mystically fulfilled in these days, in respect of our spiritual bondage to *Satan*; *The God of this world having blinded the minds of unbelievers*. This ignorance cannot excuse, for we are bound to know. The breach of our National statutes cannot go impune by the plea of Ignorance. It may (a tanto not a toto) a little quallifie and allay our punishments, not annihilate them. This is 〈 in non-Latin alphabet 〉 , *Folly*; and he that drinks of *ollies cup*, shall have little cause to lick his lips after it. Nature is a common school-master; and the Gentiles sinning against that monitor, justly perish. For *the invisible things of God may be understood by the things that are made: so that they are without excuse*. Even

the errors of the Jews had their sacrifices, and shall not the ignorances of the Christians cry God mercy? This ignorance is sinful, yea even in those that cannot have the means of knowledge.

3. The third is an affected ignorance. *This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.* These shut their ears when God calleth; and being housed in their security, will not step to the door, to see if the Sun shines. This ignorance, if I may say so, doth reside rather in their affections than understanding part. *They willfully know not*, saith S. Peter. They know, but will not know, and run with broad eyes to destruction. Tell them that Christ is at *Jerusalem*: no, it is too far off. *Nay, venit ad limina virtus, the kingdom of Heaven is among you*: then if they must needs go to Church, they will go hooded. Prejudice of affections shall muffle the eyes of knowledge. Thus the Devil carries them quietly to Hell; as the Falconer his hooded Hawk, which bare-fac'd would bait, and be too wild to sit on his list. These sometimes have gray hairs, and green affections. Like a man that being borne near a great City, yet never traveled to it: He can direct others the way, he never went. These to avoid that fault, which the Traveler found in England, *horologia non bene ordinata*, that our clockes were not well kept (he meant, our hours were ill spent) will have no clock at all in their house, to tell them how their time passeth; no informer of their erring ways. And as if a candle would set their house on fire, they live perpetually in the dark. *Micah* was glad, he had got a Priest; these are glad they are got far from a Priest: and had as lief go to Hell darkling, as with a torch.

4. There is an *Invincible Ignorance*; when God hath naturally darkened the understanding, by a sore punishment of original sin. *Idioticum hoc*. No art nor eloquence can put knowledge into that heart which nature hath not opened to receive it: as no mind can be opened, which God hath locked up. *He keeps the keys: he openeth and no man shutteth, he shutteth and no man openeth*. The door of this mind is so fast barred up, that no help of man can open it. Neither can there be, in this, a complaint against God's Justice: since that our first sin hath deserved a greater punishment.

5. The last, is a *proud Ignorance*; whereof there is *no hope*, saith *Solomon*. The other is invincible, but indeed this more invincible, a fool is sooner taught. So *Christ* foiled the *Pharisees* with their own weapons; and proved their weakness by their arguments for their own strength. *If you were blind, you should have no sin; but now you say, we see; therefore your sin remaineth*. The *Pharisees*, though blind, will be *Seers*: *Nicodemus a Master in Israel*, and yet knew nothing of regeneration. *Nihil grauius, quam si id, quod ignorat quis, scire se credat*. There is nothing more grievous then that a man should be persuaded he knows that soundly whereof he is totally ignorant. Therefore saith *Chrysostom*. *Praestat proba ignorantia detineri, quam falsa opinione mancipari*, It is better to be held in with an honest ignorance, then to run out upon a false opinion. It is hard plowing in the ground not stocked: ill writing in a paper full of lines. These fly from instruction as the Tiger from the trumpet. Others are comprehended of the light; these think they comprehend the light, when, as the *Apostle* saith, *they are held of darkness*.

Let us now see which of these ignorances is here meant? I answer; exempting the first, *Satan's Harlot, Vice* hath guests of all these sorts. Many that *go after her, as an Ox to the slaughter, or as a fool to the correction of the stocks*. Some •unne to the *Banket*, and know not: some know and run: all are fools, and destitute (if not of natural, yet) of spiritual understanding. To this purpose she apteth her speech here. *Who so is simple, let him turn in hither; and as for him that wanteth understanding, she saith, &c. Knowledge is good, yet if disjoined from grace, 〈 in non-Latin alphabet 〉, it is nothing. Nihil in esse gratiae, quamuis aliquid in esse naturae*. Nothing in grace, though something in nature: knowledge human is a good stirrup to get up by to preferment: Divine a a good gale of wind to wast us to Heaven. But *charity is better. Knowledge often bloweth up, but charity buildeth up. Aristotle calls knowledge the Souls eye: but then saith our Savior, if the light be darkness, how great is that darkness?*

True it is, that knowledge without honesty doth more hurt. The Unicorns horn, that in a wise man's hand is helpful, is in the beasts head hurtful. If a man be a beast in his affections, in his manners; the more skilful, the more illfull. Knowledge hath two pillars, *Learning* and *Discreation*. The greatest Scholar without his two eyes, of *Discreation* and *Honesty*, is like blind *Sampson*, apt to no good, able to much mischief. *Prudence* is a virtue of the soul, nay the very •oule of virtue. The Mistress to guide the life in goodness. All moral virtues are beholding to wisdom. She directs *Bounty* what to give, when to give, where to give. And *Fortitude*, with whom, for what, and how to sight. Knowledge is excellent, to prevent dangers imminent; and to keep us from the snares of this *strange woman*. But if the Devil in our days should have no guests, but those that are merely ignorant, his rooms would be more empty then they are; and his Ordinary break forwant of Customers. But now a-days (alas, when was it much better? and yet how can it be much worse?) we know sin, yet affect it, act it. Time was, we were ignorant and blind, now we have eyes and abuse them. *Tyre* and *Sidon* burn in Hell, and their smoke ascends for evermore, that had no preaching in their Cities: but our Country is sown with mercies, and our •elues fatted with the doctrine of life, who shall excuse our lame, lean, and ill-favored lives? Let us beware *Bethsaida's* woe. If the Heathen shall wring their hands for their Ignorance, then many Christians shall rend their harts for their disobedience. *He that despised Moses Law, died without mercy, under two or three witnesses*. He that *despiseth*, not he that transgresseth; for so do all. He that rejected and departed from the Law & Church of *Israel*, *died without mercy, eternally*, for other transgressors died without mercy temporally. *Of how much sorer punishment shall he be thought worthy, &c. that treads under his foot, not Moses but Christ; & counts not the blood of Goats, but of God's Son vnheily; and despiteth, which is more then despiseth, the spirit not of fear & bondage, but of grace? All the learning of the Philosophers was without an head, because they were ignorant of God. Seeing, they were blind, speaking, they were dumb; hearing, they were deaf, like the Idol-God's in the Psalm*. We want not an head, but an heart: not the sense of knowledge, but the love of obedience; we hear, and see, and say, and know, but do not.

If you know that God's cheare is so infinitely better; why do you enter commons at *Satan's Feast*? The *School* calls one kind of knowledge, *Scientia contristans, a sorrowful knowledge*. Though they intend it in another sense, it may be true in this: for it is a woeful knowledge, when men with open eyes run to Hell. This is *Uriah's* letter containing his own death. These

tell *Christ, we knew thee: Christ tells them, I know not you.* These times are sick of *Adams disease*, that had rather eat of the *tree of knowledge*, then of the *tree of life*: speculative Christians, not active & obedient *Saints*. You cannot plead, that you *know not the dead are there*; behold, we have told you. Quit yourselves. But many men's Ignorance is disobedience: they will *not know that the dead are there, and that her guests are in the depth of Hell.* Which now presseth upon us to be considered.

Solomon hath described the persons feasting and feasted. The place remains, *the depth of Hell.* This is the *Banketing* house. It amplifies the misery of the guests in three circumstances. 1. their *weakness*, they are soon in, 2. the *place, Hell.* 3. the vnrecouerableness of it. *The depth of Hell.*

1. *Per infirmitatem.* In regard of their weakness. No sooner come to the *Banket*, but presently in the *Pit: they are in:* they are soon in. They would not resist the temptation, when it was offered: they cannot resist the tribulation, when it is to be suffered: *They are in.* No wrestling, no contending can keep them from falling in. Into the pit they run against their will, that ran so volently, so violently to the brinks of it. As a man that hath taken his careere, and runs full fling to a place, cannot recoile himself, or recall his strength on the sudden. He might have refused to enter the race, or recollected himself in time, but at the last step he cannot stop, nor *reuocare gradum*, rescue himself from falling. The guests, that hasten themselves all their life to the feast of vanity, and neither in the first step of their youth, nor in the middle race of their discreetest age, return to God, do at last (without Christ's help) precipitate themselves *into the depth of Hell.* Think, oh think, ye *gr•edie Dogs*, that can never fast enough devour your sinful pleasures, if in the pride of your strength, the May of your blood, the marrow and virtue of your life, when you are seconded with the gifts of nature, nay blest with the helps of heaven, you cannot resist the allurements of *Satan*; how unable will you be to deal with him, when custom in sin hath weakened your spirits, and God hath withdrawn his erst afforded comforts? They that run so fiercely to the pit, are quickly in the pit. *The guests are in the depth of Hell.*

2. *Per infernitatem.* In regard of the place, it is *Hell.* The Prophet *Isaiah* thus describes it. *Topheth is ordained of old: he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of Brimstone doth kindle it.* *Topheth* was a place which the children of *Israel* built in the valley of *Hinnon*, to burn their sons and daughters in the fire to *Moloch*. Which valley was near to *Iebusi*, afterwards *Jerusalem*, as appears *Joshua*. 18. The Council of *Jerusalem*, whiles their power lasted, used to punish certain offenders in that valley, being near their City: By this is *Hell* resembled. And that (in *Peter Martyrs* opinion) for three reasons. 1. Being a bottom, a low valley, it resembleth *Hell*, that is believed to be under the earth. 2. By reason of the fire, wherewith the wicked are tormented in *Hell*, as the children were in that valley burnt with fire. 3. Because the place was unclean and detestable, whither all vile and loathsome things were cast out of the City *Jerusalem*. So *Hell* is the place, where defiled and wicked souls are cast, as unworthy of the holy and heavenly City.

This place shall begin to open her cursed jaws, when the *Judge of all men and Angels* shall have given his last sentence. At that day, when, *Quaesitor scelerum veniet, vindex{que} reorum*, the

searcher of all, and punisher of wicked hearts, shall give his double voice of dread and joy; when having spoken peace to his *Saints*, he shall thunder out condemnation to the wicked, *Go ye into everlasting fire.*

—dent ocyus omnes,

Quas meruere pati, sic stat sententia, poenas.

And if here on earth, *Seiudice, nemo nocens absoluitur*, a man's own conscience condemn him for his sins, how much greater shall be the just condemnation of God? Then all murdering *Cain's*, scoffing *Chams*, persecuting *Saul's*, thievish and sacrilegious *Achan's*, oppressing *Ahab's*, covetous *Nabal's*, drunken *H•lofernesses*, cruel *Herod's*, blasphemous *Rabshakeh's*, unjust *Pilate's*, shall reap the seed in their eternal deaths, which they have sown in their temporal lives. There shall be scorching heat, and freezing cold: *Ex vehementissimo calore ad vehementissimum frigus*. Without either act of refreshing, or hope of releasing. Every day hath been their Holy-day on earth: every day shall be their workie-day in Hell. The Poets feigned three furies.

—Scindet latus vna slagello.

Altera tartareis sectos dabit anguibus artus:

Tertia fumantes incoquet igne genas.

One brings a Scorpion, which the Conscience eats:

Another with iron whips the black flesh beats:

Whiles the third boils the soul in scalding heats.

*Nemo ad id sero venit, vnde nunquam, cum semel venit, poterit reuerti.* No man can come too late to those sufferings, from whence, being once come, he can never return.

This is *Hell*: where darkness shall be their prison, everlastingness their fetters, flames their torments, angry Angels their tormenters. *Vbi nec tortores deficiant, nec torti miserimorianur.* Where the scourgers shall never be weary of afflicting, nor the scourged fail their suffering. But there shall be always torments for the body, and a body for torments. Fire shall be the consummation of their plagues, not the consumption of their persons. *Vbi per millia millia annorum cruciandi, nec in secula seculorum liberandi.* Myriads of years shall not accomplish, nor determine their punishments. It shall be their misery, (*Semper velle quod nunquam erit, semper nolle quod nunquam non erit*) to have a will never satisfied, a nill never gratified.

3. *Per profunditatem. The depth of Hell:* The *Scripture* is frequent to testify Hell a deep place, and beneath us. *Capernaum shall be cast down to Hell.* Solomon so speaks. *The way of life is above to the wise, that he may depart from Hell beneath.* And of this *Harlot*. *Her house is the way to Hell, going down to the chambers of death. Her feet go down to death, her steps take hold on Hell.* Down and beneath do witness *the depth of Hell*. There are three places: Earth, Heaven, Hell. Earth we all enjoy, good and bad, promiscuously. Heaven is prepared for the good; and it is upwards. *If ye be risen with Christ, seek the things that are above.* Hell is ordained for the wicked; and it is

downward; called here, *profundum*, a *depth*. To define the local place of Hell, it is too deep for me: I leave it to deeper judgments. I do not give *D•monax* answer, being asked where Hell was. *Expecta simul ac illuc venero, et tibi per literas significabo*. Tarry till I come thither, and I will send thee word by letters. No, I only say this. There is one, we are sure of it; let us by a good life be as sure to scape it.

But to confine my speech to the bounds of my Text, I take it, that by *Hell & the depth* of it here, is meant the deep bondage of the wicked souls; that they are in the *depth* of the power of *Hell*. Satan having by sin a full dominion over their consciences. For *Hell* is often allegorically taken in the Scriptures, So *Jonah* cries unto God out of the belly of *Hell*. *David* sung *de profundis*: *Out of the depth have I cried unto thee oh Lord*. So *Christ* speaks of the unbeliever, that he is *already damned*. And the reprobate are here affirmed *in the depth of Hell*. This exposition I esteem more natural to the words. For as the godly have a Heaven, so the wicked a Hell, even upon Earth: though both in a spiritual, not a literal sense. The reprobates Hell on earth is double; or of two sorts.

1. In that the power of Hell rules in his conscience. *He walks according to the course of this world, and according to the Prince of the power of the Air, the spirit, that now worketh in the children of disobedience*. He is taken and led captive of the *Devil*; as hereafter in the chains of damnation, so here in the bands of dominion: which *Solomon* calls *funes peccatorum*: as he hath drawn iniquity with the cords of vanity, so he shall be holden with the cords of his sins.

2. There is a Hell in his conscience. So *Saint Augustine*; *Sunt duo tortores anime, Timor et Dolor*. The soul hath two tormentors even in this life, grief for evil felt, fear of evil to be felt. Whereof the Poet.

*Sic mea perpetuos curarum pectora morsus, sine quibus nullo consiciantur, habent.*

These are the fearful terrors whereof the guilty heart cannot be quitted, cannot be quieted; though pleasure it self were his phisitian, and the whole world his minstrell. *Domino priuante suo gaudio, quid esse potest in gaudium?* when God withholds his music and peace, what can make the heart merry? *Polidore Virgill* thus writes of *Richard* the third's dream the night before *Bosworth*-field. That he thought all the Devils in Hell pulled and hailed him in most hideous and ugly shapes. And concludes of it at last. *Id credo, non fuit somnium, sed conscientia scelerum*. I do not think it was so much his dream, as his wicked conscience that brought those terrors. When this evil spirit comes on a wicked *Saul*, let him go to his merriest good fellows, beguile at once the time and himself with plays, and sports, feast away his cares at his own table, or bury them together with his wits, at a Tavern: alas these are pitteous shifts, weaker then walls of paper.

Sleep cannot make his conscience sleep: perhaps the very dreams are fearful. It will not leave thee, till it hath shown thee thy Hell, no nor when it hath shown thee it, will it leave thee quiet. The more thou offerest to damme up this current, the more ragingly it swells, and gusheth over the resisting banks. This wounded Conscience runs like the stricken Deare, with the arrow of death in the ribs, from thicket to thicket, from shelter to shelter, but cannot change her pain with her place. The wound rankles in the soul, and the longer it

goes on, the worse still it festers. Thus sin that spake thee so fair at her inviting to the *Banket*, now presents to thy waked soul her true form; and plays the make-bate betwixt God and thee, betwixt thee and thyself. So long as security hath kept thee sleeping in thy delighted impieties, this quarrel is not commenced. The mortallest enemies are not always in pitched fields one against another.

This truce holds some till their death-beds; neither do they ever complain, till their complaints can do them no good. For then at once, the sick carcass, after many tossings and turnings to find the easiest side, moans his unabated anguish: and the sicker conscience, after trial of many shifts, too late feeleth and confesseth her unappeased torment. So *Cain*, *Judas*, *Nero*, in vain seek for foreign helps, when their executioner is within them. The wicked man cannot want furies, so long as he hath himself. Indeed the soul may fly from the body, not sin from the soul. An impatient *Judas* may leap out of the private hell in himself, into the common pit below; as the boiling fishes out of the Caldron into the flame. But the gain hath been, the addition of a new hell without them, not the loss of the old hell within them. The *worm of Conscience* doth not then cease her office of gnawing, when the fiends begin their office of torturing. Both join their forces to make the dissolutely wicked, desolately wretched. If this man be not *in the depth of Hell, deeply miserable, there is none*.

Loe now the *Shot at the Devils Banket*. A reckoning must be paid, and this is double. 1. the earnest in this life. 2. the full payment in the life to come. The earnest is, whiles Hell is cast into the wicked: the full satisfaction is, when the wicked shall be cast into Hell. *Whosoever was not found written in the book of life, was cast into the Lake of fire*. I will take leave to amplify both these a little further.

1. The earnest is the horror of an evil conscience; which sparkles with the beginnings of future torments. I know that some feel not this in the pride of their vanities; or at least will not seem to feel it. Some *whorish for-heads* can out-face their sins, and laugh them out of countenance. Wide gorges, that can swallow perjuries, bloodiness, adulteries, usuries, extortions without trouble. But it may be, *the heart doth* not laugh with the look. He dares be an hypocrite, that durst be a villain. If he would speak truth of himselfe he would testify, that his thoughts will not afford him sleep, nor his sleep afford him rest: but whiles his senses are bound, his sin is loose. No command of reason can quiet the tempest in his heart. No son of *Sceua*, no help of the world, can cast out this Devil. The blood of the body, often being stopped in the issue at the nostrils, bursts out at the mouth, or finds way into the stomach. The conscience thus wounded, will bleed to death, if the blood of *Jesus Christ* do not stanch it.

Think of this, *ye that forget God*, and are only indulgent to yourselves: the time shall come, you shall remember God, neither to your thanks, nor ease; and would forget yourselves. Happy were it for you, if you, having lost your God, could also loose yourselves. But you cannot hide yourselves from yourselves. Conscience will neither be blinded in seeking, nor bribed in speaking. You shall say unto it as that wicked *Ahab* to *Elias*, *hast thou found me, oh thou mine enemy?* yet alas, all this is but the earnest. A hell, I may call it▪ and a deep hell; and, as I say, a little smoke reeking out of that fiery pit: whereby the afflicted may give a guess



at Hell, as *Pythagoras* guessed at the stature of *Hercules* by the length of his foot. But else, *per nulla figura geh•nnae*: nothing can truly resemble Hell.

2. The earnest is infinitely short of the total sum. *And his Lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him.* The guest must endure a death not dying, live a life not living: no torment ends without the beginning of a worse. The sight afflicted with darkness and ugly Devils: the hearing with shrieks and horrible cries: the smelling with noisome stench: the taste with ravenous hunger and bitter gall: the feeling with intolerable, yet unquenchable fire. Thousands poynting at, not one among thousands pitying the distressed wre•ch. I know this Earth is a dungeon in regard of Heaven, yet a Heaven in respect of Hell, we have misery enough here: it is mercy to what is there. Think of a gloomy, hideous, and deep Lake, full of pestilent damps and rotten vapors, as thick as clouds of pitch, more palpable then the fogs of Egypt; that the eye of the Sun is too dull to pierce them, and his heat too weak to dissolve them. Add hereunto a fire flashing in the reprobates face; which shall yield no more light then with a glimpse to show him the torments of others, and others the torments of himself; yet withal, of so violent a burning that should it glow on mountains of steel, it would melt them like mountains of Snow.

This is the guests *reckoning*: a sore, a sour payment, for a short and scarce sweet *Banket*. All his senses have been pleased, now they are all plagued. Instead of perfumes & fragrant odors, a sulphurous stench shall strike up into his nostrils: Instead of his lascivious *Delilah's*, that fadomed him in the arms of lust, behold Adders, Toads, Serpents, crawling on his bosom: Instead of the *Dorian* music charming his ears; Man-drakes and Night-ravens still shrieking to them the reuerberating groans of ever and never dying companions, tolling their funeral (not final) knells and yels round about him. Instead of wanton kisses, snakes ever sucking at his breath and galling his flesh with their never blunted stings.

Think of this *feast*, you riotous feasters in sin. There is a place called *Hell*, whither after the general and last assizes, the condemned shall be sent, through a black way, (death is but a shadow to it) with many a sigh and sobbe, and groans, to those cursed fiends, that must be their tormentors, as they have been their tempters. Behold now a new feast, a fatal, a final one. To sup in the vault of darkness, with the princes and subjects of horror, at the table of vengeance, in the chair of desperation. Where the difference on earth betwixt Master and Servant, drudge and commander, shall be quite abolished: Except some Atheistical Machiavelli, or traitorous Seminary, or some bloody delegate of the Inquisition, be admitted the upper-end of the table: But otherwise there is no regard of age, beauty, riches, valor, learning, birth. The usurer hath not a cushion more then his broker. There is not the breadth of a bench between *Herod* and his Parasites. The Pope himself hath no easier a bed, then the poorest Mass-priest. *Corinthian Lais* speeds no better then her chambermaid. The Cardinal hath not the upper hand of his Pander. There is no priority between the plotter and the intelligencer; between the vestall and the Nun; between the proud Prodigal, and his unconscionable Creditor.

Indeed the greatest sinner shall have the greatest punishment. And he that hath been a principal guest to the Devil on earth; shall (and that on earth were a strange privilege) hold

his place in Hell. *Reward her, even as she rewarded you: and double unto her double, according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her. Dives that fed so heartily on this bread of Iniquity, and drunk so deep draughts of the waters of sin, reserves his superiority in torment, that he had in pleasure. Behold, he craves with more floods of scalding tears, than ever Esau shed for the blessing, but one drop of water to cool his tongue, and could not be allowed it. But what if all the rivers in the South, all the waters in the Ocean had been granted him, his tongue would still have withered and smarted with heat, himself still crying in the language of Hell, a non sufficit, It is not enough. Or what if his tongue had been eased, yet his heart, liver, lungs, bowels, arms, legs should still have fried.*

Thus he that eat and drank with superfluity, the purest flower of the Wheat, the reddest blood of the Grape; his body kept as well from diseases, as soft linen and fine raiment could preserve it: here finds a fearful alteration. From the table of surfeit, to the table of torment, from feeding on Iunkets, to gnaw his own flesh: from bowles of wine to the want of cold water; from the soft folds of fine silks, to the winding lashes of furies: from chains of gold for ornament, to chains of iron for torment: from a bed of down, to a bed of flames: from laughing among his companions, to howling with Devils: from having the poor begging at his gates, to beg himself; and that as that *Rich-man*, for one drop of water. Who can express the horror and misery of this guest?

Non mihi si centum linguae sint, ora{que} centum,

Ferrea vox, omnes scelerum comprehendere formas,

Omnia poenarum percurrere nomina possim.

No heart of man can think, no tongue can tell

The direful pains, ordained and felt in hell.

Now sorrows meet at the Guests heart, as at a feast; all the furies of hell leap on the Table of his Conscience. Thought calls to Fear, Fear to Horrour, Horrour to Dispaire, Dispaire to Torment, Torment to Extremitie, all to Eternity; Come and help to afflict this wretch. All the parts of his body and soul leave their natural and wonted uses, and spend their times in wretchedness and confusion. He runs through a thousand deaths and cannot die. Heavie irons are locked on him: all his lights and delights are put out at once. He hath no soul capable of comfort. And though his eyes distill like fountains, yet God is now inexorable: His *Mittimus* is without Bail, and the Prison can never be broken. God will not hear now, that might not he heard before.

That you may conceive things more spiritual and remote, by passions nearer to sense. Suppose that a man being gloriously roaped, deliciously feasted. Prince-like served, attended, honored, and set on the proudest height of pleasure that ever mortality boasted; should in one (unsuspected) moment be tumbled down to a bottom, more full of true miseries, then his promontory was of false delights: and there be ringed about with all the gory Murtherers, black Atheists, sacrilegious Church-robbers, and incestuous Rauishers, that

have ever disgorged their poison on earth, to re-assume it in Hell: Nay add further to this supposition, that this *depth* he is thrown into, was no better then a vast Charnell-house, hung round with lamps burning blew and dim, set in hollow corners; whose glimmering serves to discover the hideous torments: all the ground instead of green rushes, strewed with fun•rall rosemary and dead men's bones: some corpses standing upright in their knotted winding-sheets; others rotted in their Coffins, which yawne wide to vent their stench: there the bare ribs of a Father that begat him, here the hollow skull of a Mother that bare him. How direful and amazing are these things to sense!

Or if Imagination can give being to a more fearful place, that, or rather worse then that is Hell. If a poor man suddenly starting out of a golden slumber, should see his house flaming about him, his loving Wife and loved Infants brea•hing their spirits to heaven through the merciless fire, himself inringed with it, calling for despaired succor; the miserable Churl his next neighbor, not vouchsafing •o answer, when the putting forth of an arm might •aue him: such shall be their miseries in Hell, and nor an Angel nor a Saint shall refresh them with any comfort. These are all but shadows, nay not shadows of the *infernal depth* here expressed. You hear it; fear it, fly it, scape it. Fear it by Repentance, fly it by your Faith, and you shall scape it by God's mercy.

This is their (*Po•na sensus*) positive punishment•• There is also (*Poena damni*) to be considered, their privative punishment. They have lost a place on earth, whose joy w•s temporal; they have missed a place in Heaven, whose joy is eternal. Now they find *thata dinner of green herbs with God's love, is better then a stalled Ox, and his hatred withal*. A feast of sallets, or *Daniel's pulse*, is more cherising with mercy, then *Belshazzars Banket* without it. Now they find *Solomon• Se•mon true*; that though *the bread of deceit •e sweet to a man*, yet the time is come; that *the mouth is filled with gravel*. No, no: •he blessing of God only maketh fat, and he addeth no sorrow unto it. *Waters*, the wicked desired, and *Bread*, they lusted after; behold after their secure sleep, and dreamed joys on earth, with what hungry souls do they awake in Hell?

But what are the *Bread* and the *Waters*, they might have enjoyed with the Sain•s in Heaven? Such as shall never be dried up. *Ie• thy presence is the fullness of joy: and at thy right hand there are pleasures for evermore*. Happy is the undefiled soul, who is innocent from the *great offense*; all whose sins are washed as *white as Snow*, in that blood, which alone is able to *purge the conscience from dead works*. *He that walketh righteously, &c. he shall dwell on high: his place of defense shall be the munitions of rocks: Bread shall be given him; his Waters shall be sure*. His joys are certain and stable; no alteration, no alternation shall impair them. The wicked for the slight breakfast of this world, loose the *Lambs supper* of glory. Where these four things concur, that make a perfect feast: *Dies lectus, locus electus, coetus been collectus, apparatus non neglectus*. A good time, eternity. A good place, Heaven. A good company, the Saints. Good cheer, Glory.

1. God himself is the feast-maker: he is Land-lord of the world, and •illesh every living thing with goodness. The Eagles and Lions seek their meat at God. But though all the sons of *Jacob* have good cheare from *Joseph* yet *Benjamin's* mess exceeds. *Esau* shall have the prosperity of the earth, but *Jacob* goes away with the blessing. *Ishmael* may have outward favors, but the

inheritance belongs to *Izhak*. The King favoereth all his subjects, but they of his Court stand in his presence, & partake of his Princely graces. God's bounty extends to the wicked also, but the *Saints shall* only sit at his table in Heaven. This is that feaster, *qui est super omnia, et sine quo nulla sunt omnia.* Of him, and through him, and to him are all things: to whom be glory forever.

2. The cheare is beyond all sense, all science. *Eye hath not seen, nor ear heard, nether have entered into the heart of man, the things God hath prepared for them that love him.* The eye sees much, the ear hears more, the heart conceives most, yet all short of apprehension, much more of comprehension of these pleasures. Therefore *enter thou into thy Masters joy*, for it is too great to enter into thee.

3. The company is excellent: the glorious presence of the blessed Trinity, the *Father* that made us, the *Son* that bought us, the *Holy Ghost* that brought us to this place. The holy and unspotted Angels, that *rejoiced at our conversion on earth*, much more at our consolation in Heaven. All the Patriarchs, Prophets, Saints; before the Law, in the Law, in the Gospel: the full *Communion of Saints*. Here, the more the mirrier, yea, and the better cheare to. Oh the sweet melody of *Hallelujahs*, which so many glorified voices shall sing to God in Heaven, the hoarcenesse of sin, and the harshness of punishment being separated from us with a bill of everlasting divorce.

4. Admirable is the *Banketing* place; the high Court of Heaven, where our apparel shall be such as beseemeth the attendants on the King of Kings; even *the fashion of the glorious body of Christ*. The purest things are placed highest. The earth as grossest is put in the lowest room: the water above the earth: the air above the water: the fire above the air: the spheres of Heaven above any of them: and yet th<sup>e</sup> place where this feast is kept, is above them all; the Heaven of Heavens. Take here a slight relish of the cheare in God's kingdom, where your welcome shall be answerable to all the rest. *Eate oh my friends, and make you merry, oh well-beloved.* And then (as those that have tasted some delicate dish, find other plain meats but unpleasant, so) you that have tasted of heavenly things, cannot but contemn the best worldly pleasures. As therefore some dainty guest, knowing there is so pleasant fare to come, let us reserve our appetites for that; and not suffer our selves to be cloyed with the course diet of the world. Thus as we fast on the Eues, that we may feast on the Holy-days; let us be sure, that after our abstinence from the surfeits of sin, we shall be everlastingly fed and fatted with the mercies of God. Which resolution the Lord grant us here; which *Banket*, the Lord give us hereafter. *Amen.*

FINIS.

THE Sinners passing-Bell.

OR A complaint from Heaven for Mans Sins.

Published by THOMAS ADAMS, Preacher of God's Word at *Willington* in Bedford-shire.

1 CORINTH. 11.30.

For this cause many are weak and sickly among you, and many sleep.

AUGUST. EPIST. 188.

*Ipsē sibi denegat curam, qui Medico non publicat causam.*

He hath no care of his own cure, that declares not to the Physician his grief.

LONDON: Printed by *Thomas Snodham* for *John Budge*, and are to be sold at the great South-door of Paul's, and at Britain's-Burse. 1614.

**TO THE TRULY-NOBLE KNIGHT S<sup>r</sup>. *Anthony Saint-John* saving health.**

Right Worshipful:

THE sickness of this *World* is grown so lethargical, that his recovery is almost despaired: and therefore his *Physicians*, finding by infallible symptoms that his consumption is not curable, leave him to the malignancy of his disease. For the *eye* of his *faith* is blind, the *ear* of his *attention* deaf, the *foot* of his *obedience* lame, the *hand* of his *charity* numm'd, and shut up with a griping covetousness. All his vital parts, whereby he should live to goodness, are in a swoon: he lies bed-rid in his *security*, and hath little less then given up the (*Holy*) Ghost. It cannot be denied, but that he lies at the *mercy* of *God*. It is therefore too late to tolle his *Passing-bell*, that hath no breath of obedience left in him: I might rather ring out his knell. Yet because there are many in this world, that are not of this world: many sick of the general disease of *Sin*, whose recovery is not hopeless, though their present state be happesesse; and some, that if they knew but themselves sick, would resort to the *Poole of Bethesda*, the *waters of life*, to be cured. I have therefore presumed to take them apart, and tell them impartially their own illness. Oh that to perform the cure were no more difficult then to describe the *Maladie*, or prescribe the remedy. I have endeavored the latter: the other to *God*; who can both *kill* and *give life*: who is yet pleased, by his *word*, to work our recovery; and to make me one (unworthy) instrument, to administer his *Physic*. Now as the most accurate *Physicians*, ancient or moderne, though they delivered precepts in their faculty, worthy of the worlds acceptance and use; yet they set them forth under some Noble Patronage: so I have presumed, under the countenance of your protection, to publish this (phisicall or rather) metaphysical Treatise: for as the Sickness is spiritual, so the cure must be supernatural. Assuring myself, that if you shall use any observation here, and give it your good word of *Probatum est*, many others will be induced the more redily to embrace it. My intent is to do good: and if I had any better Receite, I would not (like some *Physicians*, I know not whither more envious or covetous, with an excellent Medicine) let it live and die with myself. God conserve your (either) health; and give you, with a sound body, a sounder faith; whereby you may live the life of *Grace* here, of *Glory* hereafter.

Your *Worships* humbly devoted THOMAS ADAMS.

**THE Sinners Passing-Bell. OR A Complaint from Heaven for Mans Sins. The fifth Sermon.**

IEREM. 8.22.

Is there no Balm in Gilead? Is there no Physician there? why then is not the health of the daughter of my people recovered?

THIS is a world to make Physicians rich; if men loved not their purse, better then their health. For the world waxeth old, and old age is weak and sickly. As when death begins to ceaze upon a man, his brain by little and little groweth out of order; his mind becomes cloudy and troubled with fantasies; the channels of his blood, and the radical moisture (the oil that feeds the lamp of his life) begin to dry up: all his limbs loose their former agility. As the *little world* thus decays in the great, so the *great* decays in it self: that Nature is fain to lean on the staff of Art, and to be held up by man's industry. The signs, which *Christ* hath given to fore-run the worlds ruin, are called by a Father, *aegritudines Mundi: the diseases or sicknesses of the world*, as sickness naturally goes before death. Wars dying the earth into a sanguine hew: dead carcasses infecting the airs; and the infected airs breathing about plagues and pestilences, and sore contagions. Whereof, saith the same Father, *null magis quam nos testes sumus, quos mundi finis inuenit*, none can be more certain witnesses then we upon whom the ends of the world are come. That sometimes the influences of Heaven spoil the fruits of the earth; and the fogs of earth soil the virtues of the Heavenly bodies: that neither Planets above, nor plants below, yield us expected comforts. So God, for our sins, brings the heaven, the earth, the air, and whatsoever was created for man's use, to be his enemy, and to war against him. And all because, *omnia quae ad vsum vitae accipimus, ad vsum vitij conuertimus*: we turn all things to vices corruption, which were given for natures protection. Therefore, what we have •uerted to wickedness, God hath reuerted to our revenge. We are sick of sin, and therefore the world is sick of us.

Our lives shorten, as if the book of our days were by God's knife of Judgment, cut less; and brought from *Folio*, as in the Patriarchs, before the flood, to *Quarto* in the Fathers after the flood; nay to *Octauo*, as with the Prophets of the Law, nay even to *Decimosexto*, as with us in the days of the Gospel. The Elements are more mixed, drossy, and confused: the airs are infected: neither wants our intemperance to second all the rest. We hasten that we would not have, Death; and run so to riot in the April of our early vanities, that our May shall not scape the fall of our life. Our great Landlord hath let us a fair house, and we suffer it quickly to run to ruin. That whereas the *Soul* might dwell in the body, as a Palace of delight, she finds it a crazy, sickish, rotten cabinet, in danger, every gust, of dropping down.

How few shalt thou meet, if their tongues would be true to their griefs, without some disturbance or affliction? There lies one groaning of a sick heart; another shakes his aking head: a third roars for the torments of his reins: a fourth for the racking of his gowty joints: a fifth grouels with the Falling-sickness: a last lies half dead of a Palsy. Here is work for the Physicians. They ruffle in the robes of preferment, and ride in the Foot-clothes of reverence. Early and devout suppliants stand at their study doors, quaking, with ready money in their hands, and glad it will be accepted. The body, if it be sick, is content

sometimes to buy (*vnguentum areum*, with *vnguentum aureum*) leaden trash, with golden cash. But it is sick, and needs Physic; let it have it.

There is another Pysician, that thrives well too, if not best; and that's the Lawyer. For men go not to the Pysician till their bodies be sick; but to the Lawyer when they be well, to make them sick. Thus whil's they fear an Ague, they fall into a Consumption. He that scapes his disease, and falls into the hands of his Pysician; or from his trouble of suites, lights into the fingers of his Lawyer, fulfils the old verse,

Incidit in Scyllam, dum vult vitare Charibdim.

Or is in the poor Birds case, that flying in fear from the Cuckooe, lighted into the tallon of the Hawk. These are a couple of thriving Physicians: *Alter tuetur agros, alter tuetur agros*: One looks to the state of the person; the other of the purse▪ so the old verse testifies.

Dat Galenus opes, dat Iustinianus honores.

Physic gives wealth, and Law Honor. I speak not against due reward, for just deserts in both these faculties.

These Physicians are both in request: but the third, the Pysician of the soul (of whom, I am now occasioned to show, there is most need) may stand at the door with *Homer*; and did he speak with the voice of Angels, not to be admitted. The sick *Rich man* lies patiently under his Physicians hands; he gives him golden words, real thanks, nay (and often) flattering observance: If the state lie sick of a Consumption; or if some contentious Emperick, by new suits, would lance the impostum'd swellings of it: or if (perhaps) it lie sullen-sick of *Naboth's Vineyard*: the Lawyer is (perchance) not sent for, but gone to; and his help implo•ed, not without a *Royal sacrifice* at least. But for the Minister of his Parish, if he may not have his head under his girdle, and his attendance as servile as his Liuerie-groomes; he thinks himself indignified, and rages, like the Pope, that any Priest durst eat of his Peacock. How short doth this Physicians respect fall of both the others! *Let him feed his Sheep*, if he will, *with the Milk of the Word*; his Sheep will not feed him with the Milk of reward. He shall hardly get from his Patron the Milk of the Vicaridge: but if he looks for the fleeces of the Parsonage, he shall have (after the Proverb) *Lanam caprinam*, Contempt and scorn.

*Haman* was not more mad for *Mordecais Cap*, then the great one is, that as much observance ariseth not to him, from the black coat, as from his own blew coat. The Church is beholden to him, that he will turn one of his cast Seruitours, out of his own into her service: out of his Chamber into the Chancel; from the Buttry-hatch to the Pulpit. He that was not worthy enough to wait on his *Worship*, is good enough for God. Yield this sore almost healed; yet the honor of the Ministry thrives like Trees in Autumn. Even their best estimate is but a shadow, and that a preposterous one: for it goes back faster then the shadow in the Dial of *Ahaz*. If a Rich man have four Sons, the youngest or contemnedst must be the Priest. Perhaps the Eldest shall be committed to his Lands; for if his Lands should be committed to him, his Father fears, he would carry them all up to *London*: he dares not venture it, without binding it sure. For which purpose he makes his second Son a Lawyer: a good •ising profession; for a

man may by that (which I neither envy nor tax) run up, like *Jonah* gourd, to preferment: and for wealth, a Clustre of Law is worth a whole Vintage of Gospel. If he study means for his third, loe Physic smells well. That as the other may keep the estate from running, so this the body from ruining. For his youngest Son, he cares not, if he puts him into God's service; and make him capable of the Church-goods, though not pliable to the Churches good. Thus having provided for the estate of his Inheritance, of his Advancement, of his Carkasse, he comes last to think of his Conscience.

I would to God, this were not too frequently the worlds fashion. Whereas heretofore, *Primogeniti eo iure Sacerdotes*, the first-borne had the right of Priesthood: now the younger Son, if he fit for nothing else, lights upon that privilege. That as a reverend Divine saith. Younger Brothers are made Priests, and Priests are made younger Brothers. Yet, alas; for all diseases Nature provideth, Art prepareth Medicines. He is fed in this Country, whom that refuseth: An estate lost by Shipwracke on Sea, may be recovered by good-speed on Land. And in ill health, for every sore of the body, there is a salve; for every malady, a remedy: but for the Conscience, *Nature* hath no cure, as *Lust* no care. *Hei mihi, quod nullis anima est medicabilis herbis!* There is no herb, to heal the wounds of the soul, though you take the whole world for the Garden. All these professions are necessary; that men's Ignorance might not prejudice them, either in wealth, health, or grace. God hath made men fit with qualities, and famous in their faculties, to preserve all these sound in us. The Lawyer for thy wealth: the Physician for thy health: the Divine for thy soul. Physicians cure the body; Ministers the Conscience.

The Church of *Israel* is now exceeding sick; and therefore the more dangerously, because she knows it not. No Physic is affected, therefore no health effected. She lies in a Lethargy, and therefore speechless. She is so past sense of her weakness, that God himself is fain to ring her Passing-bell. *Aaron's bells* cannot ring loud enough to waken her: God toles from Heaven a sad knell of complaint for her.

It is, I thinke, a custom not unworthy of approbation; when a languishing Christian draws near his end, to tole a heavy Bell for him. Set aside the prejudice of Superstition, and the ridiculous conceits of some old Wives, whose wits are more decrepit then their bodies; and I see not why, reasons may not be given to prove it, though not a necessary, yet an allowed Ceremony.

1. It puts into the sick man a sense of mortality; and though many other objects should do no less; yet this seasonably performs it. If any particular flatterer, or other carnal friends, should use to him the susurrations, that *Peter* did once to *Christ*; *Master, favor thyself: this shall not be unto thee*: though sickness lies on your bed, Death shall not enter your Chamber; *the evil day is far off*; fear nothing: you shall live many years: or as the Devil to our Grandmother, *you shall not die*. Or if the *May* of his years shall persuade himself to the remoteness of his *Autumn*; or if the love of earthly pleasure, shall deny him voluntary leisure to think of Death: As *Epaminondas*, General of the *Thebans*, understanding a Captain of his Army to be dead, exceedingly wondered, how in a Campe, any should have so much leisure as to be sick. In a word, whatsoever may flatter him with hope of life; the *Bell*, like an impartial friend, without either the too broad eyes of pity, or too narrow of partialitie, sounds in his own ears, his



own weakness: and seems to tell him, that in the opinion of the world, he is no man of the world. Thus with a kind of Divinity, it gives him ghostly counsel; to remit the care of his Carkasse, and to admit the cure of his Conscience. It toles all in: it shall tole thee in to thy grave.

2. It excites the hearers to pray for the sick: and when can Prayers be more acceptable, more comfortable? The faithful devotions of so many Christian-neighbors sent up as Incense to Heaven for thee, are very available to pacify an offended Justice. This is *S. James* his Physic for the sick: nay, this is the Lord's comfort to the sick. *The prayer of faith shall save the sick; and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him.* Now (though we be all servants of one *family of God*, yet) because of particular families on earth; and those so removed, that one member cannot condole another's grief, that it feels not: *non dolet cor, quod non nouit.* The *Bell*, like a speedy Messenger, runs from house to house, from ear to ear, on thy souls errand, and begs the assistance of their Prayers. Thy heart is thus incited to pray for thyself, others excited to pray for thee. He is a Pharisee, that desires not the Prayers of the Church: he is a Publican that will not beseech God's mercy for the afflicted. Thy time and turn will come to stand in need of the same succor, if a more sudden blast of Judgment do not blow out thy Candle. Make thy sick Brothers case thine now, that the Congregatio<sup>n</sup> may make thine theirs hereafter. Be in this exigent even a friend to thine enemy; least thou become like *Babel*, to be served of others, as *thou hast served others*; or at least, at best, in falling *Nero's* case, that cried, *I have neither friend nor enemy.*

3. As the *Bell* hath often rung thee into the Temple on earth, so now it rings thee unto the Church in Heaven: from the militant to the triumphant place: from thy pilgrimage to thy home: from thy peregrination, to the standing Court of God. To omit many other significant helps, enough to justify it a laudable ceremony; it doth, as it were, mourn for thy sins, and hath compassion on thy passion. Though in it self a dumb nature, yet as God hath made it a creature, the Church an instrument, and Art given it a tongue, it speaks to thee to speak to God for thyself; it speaks to others, that they would not be wanting.

*Israel* is sick; no *Bell* stirs, no *Balm* is thought of, no *Prophet* consulted, not God himself solicited. Hence, behold, a complaint from Heaven, a knell from above the Clouds: for though the words sound through the *Prophets* lips, who toles like a Passing-Bell, for *Israel*, yet they come from the mouth of the *Lord of Hosts*. The Prophet *Ezekiel* useth like words; and adds with them, *the Lord of Hosts saith it.* There is no doubt of his spiritual inspiration: all the question is of his personal appropriation. It is certain, that the Prophet *Jeremiah* speaks here many things in his own person, and some in the person of God. Now by comparing it, with other like speeches in the *Prophets*, these words sound, as from a merciful and compassionate Maker. *Why is not the health of my People recovered? Mei populi,* saith God, who indeed might alone speak possessiually: *Mine*; for he had chosen and culled them out of the whole world to be *his people.* *Why are not My people recovered?* There is *Balm*, and there are *Physicians*, as in *Isaiah*•*What could I have done more for my Vineyard?*

The words are divided to our hands by the rule of three. A tripartite *Metaphor*, that willingly spreads it self into an *Allegory*. 1. God's word is the *Balm*. 2. The *Prophets* are the *Physicians*. 3.

The *People* are the *Patients*, who are very sick. *Balm* without a *Physician*, a *Physician* without *Balm*, a *Patient* without both, is *in fausta separatio*, an unhappy disjunction. If a man be ill, there is need of *Physic*; when he hath *Physic*, he needs a *Physician* to apply it. So that, here is misery in being sick, mercy in the *Physic*.

Not to disjoin or disioynt the *Prophets* order, let us observe, that the words are spoken. 1. In the person of God. 2. In the form of a question. 3. By a conclusive inference. Only two things, I would first generally observe to you, as necessary inductions to the subsequent *Doctrines*. Both which may naturally be inferred, not tyrannously enforced from the words. That which first objects it self to our consideration, is the *Wisdom* of God in working on men's affections; which leads us here from natural wants subject to sense, to supernatural, invisible, and more secret defects: from miseries to mysteries. That, as if any man admired *Solomon's House*, they would be ravished in desire to see *God's House*; which transcended the former, so much as the former transcended their expectation. So here, we might be led from man's work to *God's work*, from things material to things mystical; and by the happiness of cure to our sick bodies, be induced to seek and get recovery of our dying souls. The second is, the fit collation and respondent relation of *Divinity* and *Physic*; the one undertaking to preserve and restore the health of the body, the other performing much more to the soul.

1. God leads us by sensible to the sight of insensible wants; by calamities that vex our living bodies, to perils that endanger our dying Consciences. That we might infer upon his premisses, what would be an eternal loss, by the sight of a temporal cross, that is so hardly brooked. If a *famine* of *bread* be so heavy, how unsupportable is the dearth of the *Word*, saith the *Prophet*. Man may live without *bread*, not without *the word*. If a weary Traveler be so unable to bear a burden on his shoulders, how ponderous is sin in the Conscience? which *Zechariah* calls a *talent of Lead*. If blindness be such a misery, what is *•gnorance*? If the night be so uncomfortable, what doth the darkness of *Superstition* afford? If bodily Disease so afflict our sense, how intolerable will a spiritual sickness prove? Thus all earthly and inferior Objects to a Christian soul, are like Marginall hands, directing his reading to a better and heavenly reference. I intend to urge this point the more, as it is more necessary; both for the profit of it being well observed, and for the general neglect of it; because they are few in these days, that reduce Christianity to Meditation, but fewer that produce Meditation to practice and obedience.

Diseases destined toward Death as their end, that can by Nature, neither be violently endured, nor violently repelled, perplex the flesh with much pain: but if Diseases, which be Deaths capital Surgeons, his preceding Heralds to proclaim his nearness; his Ledgers that usurp his place, till himself comes, be so vexing and full of anguish, what is Death it self, which kills the Diseases, that killed us? For the perfection of sickness is Death. But alas, if the sickness and Death of the body be such, what are *Sin* (the sickness) and *Impenitency* (the death) of the soul? What is the dimmed eye to the darkened understanding? the infected members, to the poisoned affections? the torment of the reins, to the stitches, girds, and gripes of an aking Conscience? what is the Childes (*caput dolet*) *my head aches*, to *Jerusalem's*, (*cor dolet*) *my heart aches*? The soul to leave the body with her offices of life, is not so grievous,

as God's spirit to relinquish the soul with the comforts of grace. In a word, it is far less miserable to give up the ghost, then to give up the *holy Ghost*. The soul, that enters the body without any (sensible) pleasure, departs not from it without extreme pain. He that is *animans animas*, the soul of our souls, forsakes not our spirits, but our pain is more, though our sense be less. As in the Wars, the cut of a sword crossing the Fibres, carries more smart with it, though less mortality; then the fatal charge of a Death-thundering Cannon. The soul hath two places, an Inferior which it ruleth, the body; a Superior, wherein it resteth, God! Mans greatest sorrow is, when he dyes upwardly, that GOD forsakes his God-forsaking soul. His greatest sense, when he di•s downwards, and sickness disperseth and dispatcheth his vital powers. Let then the inferior suffering waken us, to see the Superior that doth weaken us.

Thus God draws our eyes from one object to another; nay, by one to another; by that which we love on earth, to that which we should love in Heaven: by the providence for our bodies, to the provision for our souls. So our *Savior* having discoursed of carefulness for terrene wants, draws his speech to the persuasion of celestial benefits: giving the coherence with a *But. But first seek ye the Kingdom of God, and his righteousness, and all these inferior things shall be added unto you. Vt ad excellen•iam diuinarum rerum per corporalia homines attollat*. That at once he might lesson us to holy duties, and lessen our care for earthly things. Thus, *quios homini sublime dedit, cor subli•ius eleuare voluit*: He that gave man a countenance lifted high, meant to erect his thoughts to a higher contemplation. For many have such groveling and earth-creeping affections, that if their bodies curuitie was answerable to their souls, *incederent quadr•pides*, they would become four-footed beasts. It is a course preposterous to God's creation, disproportionable to man's fabric, that he should fixe his eyes, and thoughts, and desires, on the base earth, made for his feet to stand on: and turn his feet against Heaven in contempt, *lifting up his heel against God*. He, whose ill-balancing Judgment thinks Heaven light, and Earth only weighty and worthy, doth (as it were) walk on his head, with his heels upward. I have heard Travelers speak of monstrous and praeternaturall men, but never any so contranaturall as these.

*Christ* knew in the days of his flesh, what easy apprehension worldly things would find in us; what hard impression heavenly would find on us: therefore so often, by plain comparisons taught secret Doctrines; by Histories, Mysteries. How, to the life, doth he explain the mercy of God, to the misery of man, *in the lost Sheep; in the lost Groat; in the lost Son?* How sweetly doth he describe the different hearers of God's Oracles, in the Parable of the *Seed*; which (howsoever it seemed a Riddle to the self-blinding *Jews*, yet) was a familiar demonstration to the believing *Saints*? So the Prophets found that actual applications pierced more then verbal explications. *Nathan* by an instance of supposition, wrought *David's* heart to an humble confession. He drew the *Proposition* from his own lips, *The man that hath done this, is worthy of death*; and then stroke while the iron was hot, by an inferred *Conclusion*, *Thou art the man*. The Prophet *Ahijah* rent the new garment of *Jeroboam* in twelve pieces, and bad him reserve ten to himself; in sign, *That God had rent the Kingdom out of the hand of Solomon*, and given ten Tribes to him. *Isaiah* by going *naked* and *bare-foot*, as by a visible sign, lessons *Egypt* and *Ethiopia*, that after this manner they should go captive to *Assiria*. *Jeremiah* by wearing *bands* and *yokes*, and sending them to the Kings of *Edom*, *Moab*, *Ammon*, *Tyre*, *Sidon*, *Judah*,

gives them an actual representation, a visible Sacrament of their *Babylonish* captivity. *Ezeikiells* pourtraying upon a Tile the City *Jerusalem*, and the siege against it, is called by God, a sign against them. *Agabus* took *Paul's* girdle, and bound his own hands and feet; a sign, and that from the holy Ghost, that he who ought the girdle, should be so bound at *Jerusalem*, and delivered into the hands of the *Gentiles*. God schooled *Jonah* in the *Gourd*, by a lively *Apothegme*, and real subjection to his own eyes, of his unjust impatience against God and *Nineveh*.

It was God's usual dealing with *Israel*; by the afflictions wherewith he grieved them, to put into their minds how they had grieved him by their sins. So *Paul*, as our *Prophet* here: *For this cause ye are weak, sickely, and many die*: drawing them by these sensible cords of their plagues, to the feeling of their sins; which made their souls faint in *Grace*, sick in *Sin*, dead in *Apostasy*. *For this cause, &c.* This *Doctrine* affords a double use; particular and general: particular to *Ministers*; general to all *Christians*.

1. To the dispensers of God's secrets: It allows them in borrowed forms to express the meditations of their hearts. God hath given us this liberty in the performance of our callings, not only nakedly to lay down the truth; but with the helps of *Invention*, *Wit*, *Art*, to remove loathing of his *Manna*. If we had none to hear us, but *Cornelius* or *Lidia*, or such sanctified ears, a mere affirmation, were a sufficient confirmation. But our *Auditors* are like the *Belgic* armies, (that consist of *French*, *English*, *Scotch*, *Germane*, *Spanish*, *Italian*, &c.) so many hearers, so many humors: the same diversity of men and minds. That as guests at a strange dish; every man hath a relish by himself: that all our helps can scarce help one soul to heaven. But of all kinds, there is none that creeps with better insinuation, or leaves behind it a deeper impression in the *Conscience*, then a fit comparison. This extorted from *David*, what would hardly have ben granted: that as *David* slew *Goliath* with his own sword; so *Nathan* slew *David's* sin with his own word. *Jotham* convinced the *Shechemites* folly in their approved reign of *Abimelech* over them, by the tale of the *Bramble*. Even temporal occasions are often the *Mines*, to dignity out spiritual instructions. The people flock to *Christ* for his bread: *Christ* preacheth to them another *bread*; whereof he that eats, shall never die. The *Samaritan* woman speaks to him of *Jacob's* Well: he tells her of *Jesus* Well: whose bottom or foundation was in *Heaven*; whose mouth and spring downwards to the earth: cross to all earthly fountains: containing *waters of life*; to be drawn and carried away in the *Buckets* of faith. She thought it a new Well; she found it a true Well: whereof drinking, her souls thirst was forever satisfied. The *Creeple* begs for an *Alms*, the *Apostle* hath no money: but answers his small request, with a great bequest, health in the name of *Jesus*. *Nihil additur marsupio, multum saluti*. His *Purse* is nothing the fuller, his body is much the happier. This course, you see, both *Christ* and his *Apostles* gave us in practice and precept.

In practice. When the woman blessed the womb that bare *Christ*, and the pappes which gau• him suck: he derive• hence occasion to bless them, which conceive him in their faith, and receive him in their obedience. *Blessed are they that hear the word of God and keep it*. Even as *Mary* her self was rather blessed, *percipiendo fidem, quam concipiendo carnem Christi*; in receiving the faith, then conceauing the flesh of *Christ*. So the news of his kindred in the flesh standing at the door, taught him to teach, who are his true kindred in the *Spirit*.

In precept to his Apostles. If they will not receive and believe you, *Wipe off the dust of their City, that cleaveth to your feet, against them.* If they will not be moved with your words, amaze them with your wonders: *Heale the sick, cleanse the lepers, raise the dead, cast out Devils.* We cannot now work miracles, yet we can speak of miracles. Even we must also, as obey his Documents, so observe his doings: and follow him in due measure, both in his words & works, though (*non passibus aequis*) not with equal steps. Our imitation must be with limitation; aptly distinguishing, what we must only admire in our minds, what admit in our manners.

2. To all Christians; that we climb up by the stairs of these inferior creatures, to contemplate the glorious power of the *Creator*. A good Christian, that like the Bee, works honey from every flower, suffers no action, demonstration, event, to slip by him without a question. All Objects to a meditating *Solomon*, are like wings to rear & mount up his thoughts to Heaven. As the old Romans, when they saw the blew stones, thought of *Olympus*; so let every Object, though low in it self, eleuate our minds to *Mount Zion*. A mean scaffold may serve to raise up a goodly building. Courtiers weather-driven into a poor Cottage, (*etiam, in caula, de Aula loquuntur*) gather hence opportunity to praise the Court. We may no less (even *ex hara, de ara dicendi ansam sumere*) from our Tabernacles on earth be induced to praise our *standing house* in Heaven. So, as the Philosopher aimed at the pitch & stature of *Hercules*, by viewing the length of the print of his foot: We may by the base and dwarfish pleasures on our earth, guess at the high and noble joys in Heaven. How can we cast up our eyes to that they were made to behold, and not suffer our minds to transcend it; passing through the lower Heaven, which God made for Fowls, Vapours, Meteors, to the Firmament wherein he fixed his Stars, and thence meditating of the Emphyreall Heaven, which he created for himself, his Angels, his Saints: a place no less glorious above the visible, then the visible is above the earth. Read in every Star, and let the Moon be your Candle to do it, the provident disposition of God, the eternity of your afterlife.

But if earth be at once nearer to your standing and understanding; and like dissembling Lovers, that (to avoid suspicion) divert their eyes from that cheek, whereon they have fixed their hearts; so you looke one way, and love another; Heaven having your countenance, Earth your confidence: then for Earth; read this instruction in all things, the destruction of all things. For if the rarified and azure body of this lower Heaven shall be folded up like a Scrole of Parchment; then much more this drossy, feculent, and sedimentall Earth shall be burnt.

Vret cum terris, vret cum gurgite ponti.

Communis mundo superest rogas, &c.

*The Heavens shall pass away with a voyse, and the Elements shall melt with fervent heat, the Earth also and the works that are therein shall be burnt up.* At least *quoad figuram*, though not *quoad naturam*. The form shall be changed, though not the nature abolished. Every creature on earth may teach us the fallibillitie of it. It is an *Hieroglyphic* of vanity and mutabillitie. There is nothing on it, that is of it, that is not rather vitiall, then vital. In all the corrupted parts of

this decrepit and doting world, men's best lesson of morallitie, is a lesson of mortality. As it was once said. *Felix qui potuit rerum cognoscere causas*: so now better; *Felix qui poterit rerum cognoscere casus*. It is good to know the casual beginnings of things▪ it is better to know their casual ends. It is good to be a natural Philosopher, but better to be a supernatural, a Christian Philosopher. That whiles we intentively observe the creature, we may attentively serve the Creator.

That which is said of pregnant wits, is more true of Christian hearts, that they can make use of anything. As Travelers in foreign Countries, make every slight object a lesson: so let us thrive in grace by every (presented) work of Nature. As the eye must see, and the foot walk, and the hand work, so the heart must consider. What? God's doings: which *are marvelous in our* (understandings) *eyes*. God looked upon his own works, saw they were good, and delighted in them: sure it is his pleasure also, that we should look upon them▪ to admire his wisdom, power, providence, mercy, appearing both in their nature and their disposition. The least of God's works is worthy the observation of the greatest Angel. Now what Trewants are we, that having so many Tutours reading to us, learn nothing of them. The *Heathen* were condemned, for not learning *the invisible things of God*, from *his visible works*. For shall we still plod on the great volume of God's works, and never learn to spell one word, of use, of instruction, of comfort to our selves? Can we behold nothing through the Spectacles of contemplation? Or shall we be ever reading the great Book of Nature, and never translate it to the Book of Grace? The Saints did thus. So have I read, that worthy *Isaiah* sitting among other Divines, and hearing a sweet consort of Music, as if his soul had been borne up to Heaven, took occasion to think and speak thus; *What Music may we think there is in Heaven?* A friend of mine viewing attentively the great pomp and state of the Court, on a solemn day, spake not without some admiration: *What shall we think of the glory in the Court of God?* Happy object, and well observed, that betters the soul in grace. But I have been prolix in this point; let the brevity of the next succor it.

2. Physic and Divinity are Professions of a near affinity: both intending the cure and recovery, one of our bodies, the other and better of our souls. Not that I would have them conjoined in one person: (as one spake merrily of him, that was both a Physician and a Minister: that whom he took money to kill by his Physic, he had also money again to bury by his Priesthood.) Neither, if God hath poured both these gifts into one man, do I censure their Union, or persuade their separation. Only let the Hound, that runs after two Hares at once, take heed least he catch neither. *Ad duo qui tendit, non vnum nec duo prendit*. And let him that is called into God's Vineyard, *hoc agere, attend on his office*. And beware, least to keep his Parish on sound legs, he let them walk with sickly consciences. Whiles *Gal•• & Auicen* take the wall of *Paul & Peter*. I do not here tax, but rather praise the works of mercy in those Ministers, that give all possible come•orts to the distressed bodies of their brethren.

Let the professions be *heterogena*, different in their kinds; only *respondentia*, semblable in their proceedings. The Lord *created the Physician*, so hath he *ordained the Minister*. The Lord hath put into him the knowledge of Nature, into this the knowledge of grace. All knowledge is derived from the Fountain of God's wisdom. The Lord *hath created Medicines out of the earth*.

The Lord hath *inspired his holy word from heaven*. The good Physician acts the part of the Divine. *They shall pray unto the Lord, that he would prosper that which they give, for ease & remedy to prolong life*. The good Minister, after a sort is a Physician. Only it is enough for the Son of God to give both natural and spiritual Physic. But as *Plato* spake of Philosophy, that it *couets the imitation of God*, within the limits of possibillitie and sobriety: so we may say of Physic, it is conterminate to Divinity; so far as a Handmaid may follow her Mistress. The Institutions of both preserve the constitutions of men. The one would prevent the obstructions of our bodies, the other the destructions of our souls. Both purge our feculent corruptions: both would restore us to our primarie and original health: though by reason of our impotency and indisposition, neither is able. Both oppose themselves against our death, either our corporal or spiritual perishing.

When *the spirit of God moved on the waters*, and from that indigested & confused mixture; did by a kind of Alchemical extraction, separation, sublimation, conjunction, put all things into a sweet consort, and harmonious beauty, he did act a Physicians part. God is in many places a Pysician. *Exod. 15. I am the Lord that healeth thee. Deut. 32. I kill, I make alive: I wound, and I heal. Ier. 17. Heale me, O Lord, and I shall be healed: save me, and I shall be saved*. Sometimes he is as a Surgeon, *to bind up the sores of the broken-hearted*; and to stanch the bleeding wounds of the Conscience. Nay, *David* intreats him *to put his bones in course again*. So *Christ* hath sent his Ministers, 〈 in non-Latin alphabet 〉, *ad coagmentationem*, as *Beza* reads it, *to put in joint the luxate members of the Church; that are compacted by joints*. And in the period or full stop of time, God will minister to the world the physic of Fire, to purge the sick body of it; as he once gave it a Potion of Water to cleanse it.

Quas olim intulerant terris contagia sordes,

vos olim vltrices ablueratis aquae.

At nunc, cum terras, cum totas aequoris vndas

polluerit manus, quàm fuit ante, scelus:

Quiá superest, caelo nisi missus vt ignis ab alto,

Ipsas cum terris deuoret vlter aquas?

Once in God's sight the World so filthy stood,

That he did wash and soake it in a flood.

But now, it's grown so foul and full of mire,

Nothing remains to purge it but a fire.

Which *Strabus*, writing on the worlds destruction by fire, would seem to gather from those two coulours in the Rainbow, *caeruleo et igno*, blew and red. The first cataclysm of water is past, the second deluge of fire is to come. So saith the Apostle. *The heavens being on fire shall be dissolved; the Elements shall melt with fervent heat: Nouam qualitatem induent manente*

*substantia*: All earthly things shall wax old and die. *Mors etiam saxis nominibus{que} venit*; but the substance shall remain. It is but *the fashion of this world that passeth away*: 〈in non-Latin alphabet〉, *figura, non natura*. When all the putrefied *fices*, drossy and combustible matter shall be refined in the fire, all things shall be reduced to a christaline clearness. Thus (though the heathen profanely made the Pysician a God, yet) the Christian may say truly, *Our God is become our Pysician*. And his Ministers are his deputies under him, bringing in their lips the saving Medicines, that God hath given them.

You see the willing similitude of these professions. Indeed the Pysician cannot so aptly and ably challenge or make bold with the Ministers office, as the Minister may with his. The Clergy-man may minister medicines: the Pysician may not administer the Sacraments. It is true thus far. Every Christian is a *Priest*, to offer up prayers for himself and the whole Church; although not publicly and ministerially: and none but a *Cain* will deny himself to be his *Brothers keeper*. Though *exhortation* be the Ministers duty, yet *exhort one another daily*. And if we *serve one another in love*, we must carry, everyone, a *converting* Ministry, though God alone have the *converting power*. *Turn one another and live*. Now as this converting work, is a convertible work, I mean, reciprocal and mutual from one to another, the Pysician may apportion to himself a great share in it. Who may better speak to the soul, then he that is trusted with the body? or when can the stamp of grace take so easy impression in man's heart, as when the heat of God's affliction hath melted it? What breast is invulnerable to the strokes of death? The miserable carcass hath then or never, a penetrable conscience.

This conscience is so deafed in the days of our iollitie, with the loud noise of Music, Oaths, Carowsings, Clamours, Quarrels, Sports, that it cannot hear the Prophets cry, *All flesh is grass*. When sickness hath thrown him on the bed of anguish, and made his stomach too queasy for quaffes, too fine and dainty for even Iunkets; naked him of his silks, paled his cheeks, sunk his eyes, chilled his blood, and stunted all his vigorous spirits; the Pysician is sent for, and must scarce be let out, when the Minister may not be let in. His presence is too dull, and full of melancholy; no messenger shall come for him, till his coming be too late. How justly then should the Pysician be a Divine, when the Divine may not be a Pysician? How well may he mingle *Recip•* and *Resipisce*, penitential exhortations, with his medicinal applications, and praescripts.

Thus, memorable and worthy to be our precedent, was that *Italian* Physicians course: that when dissolte *Ludouicus* lay desolate in his sickness, and desired his help; he answered him in his own tune: *If you shall live, you shall live, though no Physic be given you: If you shall die, you shall die; Physic cannot help you*. According to the sick man's libertine and heretical opinion concerning Predestination. *If I shall be saved, I shall be saved, howsoever I love or live. If I shall be damned, I shall be damned, howsoever I do or die*. The Physicians answer gave him demonstrative conviction, taught him the use of means, as well for his souls as bodies health, and so cured recanting *Ludouicus* of both his diseases at once. A godly practice, worthy our Physicians imitation.



But, with us, Grac• waits at the heels of Nature; and they dive so deep into the secrets of Philosophy, that they never look up to the mysteries of Divinity. As some Mathematicians deal so much in *Jacob's Staff*, that they forget *Jacob's Ladder*: so some Physicians (God decrease the number) are so deep Naturalists, that they are very shallow Christians. The best cure depends •pon God's care. It is poor and enervate help, to which God's blessing hath not added strength. If God doth not *hear the heavens* for virtue, and *heaven hear the earth* for influence, and *earth* the Pysician for ingredients, all their receipts are but deceits, and the paper of their Bills will do as much good as the praescripts in it. Simples are but simple things, and all compounds idle, when they want the (best) ingredient of God's blessing. Let *Plato* then, hold the candle to *Moses*, and all Physicians drink at the well of the sons of the Prophets. As their purpose aimeth at our healths, so let them entreat God to level their hands: their direction and success stands *in the name of the Lord of Hosts*.

The form of the words is Interrogatorie. *Is there no Balm at Giliad? are there no Physicians there?* It is most true: *Balm* is not scarce, nor are the Physicians few, yet *Israel* is sick. God doth convince that by a question, which might be without question affirmed, but would not be (without question) granted. The best insinuation or piercing assertion is *ex interrogando*, by way of question; not only for explication, but for application of truth. God doth as it were appeal to man's conscience; and fetch evidence from the impartial testimony of his heart. That here, what is true in God's reprehension, may appear true in man's apprehension. The first word that ever God spake to man after his fall, was a question. ADAM, *vbi es? where art thou?* He continues the same (*formam loquendi, normam arguendi*) form & method of speech. *Who told thee that thou was naked? Hast thou eaten of the Tree, whereof? &c.* And to the woman. *What is this that thou hast done?* Before man fell to sin, God fell not to questioning. All his speeches were to him, either commendatory or commandatory: *approbationis non exprobatonis verba*; words of approval, not of exception. He createth, ordereth, blesseth man, and all things to him: but when man fell to sliding, God fell to chiding. Because man turned his heart to another object, God turned his voice to another accent.

God's questions are not of the nature of man's, the effects and helps of dubitation: according to the saying 〈 in non-Latin alphabet 〉 : Doubting is the Mother of questioning. He that doubteth not, will not ask• no; God's demands are not to satisfy himself, but us: Illations upon our actions. That from the proposition of our sins, and the assumption of his questions, we may conclude against our selves; as *David, I have sinned*. Neither can we give sollution to his interrogatories. *Who dares, who can answer God? he is not as a man, saith Job, that I should answer him*. The intent is then, to justify himself; to put into our conscience, a sense, a Science of our own iniquities. God so apposed *Jonah: Doest thou well to be angry?* And again; *Doest thou well to be angry for a Gourd?* Art thou discontent for so contemptible a thing, a poor vegetative creature; and doest thou grudge my mercy to so many rational creatures, brethren of thine own flesh? God's question was a manifest conviction, as strong as a thousand proofs. *Jonah* sees his face in this little Spring, as if he had stood by a full River.

*Christ*, that had the best method of teaching, and could make hearts of flint penetrable, moved his Disciples minds, removed his adversaries doubts, frequently by questions. He

starts *Peter*, that was (*numinis Dei, et nominis sui immemor*) forgetful of his God, of himself, with a *quid, dormis? what, sleepest thou?* He rectified the mistaking judgments of his Apostles, that turned his spiritual dehortation from the *Pharisees leaven*, to the literal sense of forgotten bread; with a double demand. *Obliti ne estis? &c. Do ye not yet understand, nor remember the five loaves of the five thousand? &c.* Could so miraculous a *Banket*, as quickly slip from your minds, as it did from your mouths? So he informed their understandings concerning himself, which so much concerned them to know; *Whom do men say that I am?* All which impli'd not his own ignorance, but impelled their knowledge. He knew all the former questions so well as the latter; whereof he could no less be ignorant, then of himself. Only he spake in a catechizing form, as the Ministers question succors the Novices initial understanding. His reproofs to his enemies were often clothed in these interrogatorie robes. *How say they that Christ is David's Son? When David himself calleth him Lord?* confuting that false opinion, that the Jews had of their *Messias*, whose temporal Monarchy they only gaped for. If he was, only to be the *Son of David* in the flesh, how doth he call him *Lord*, and equal him with the *Father*? A question, that did enforce a conclusion, himself desired, and a confusion of his enemies conceits. The like, *ver. 4.* He cramped their critical and hypocritical exceptions with a question. *The baptism of John, was it from heaven, or of men?* which confuted their arrogance, though they would have salued it with ignorance, *ver. 7. We cannot tell.* This manner of discussing is not more usual with God, then effectual. It converteth the Elect; it convinceth the Reprobate. Wheresoever it is directed, it pierceth like a goad, & is a sharp stroke to the conscience: and howsoever the smart is neglected, it leaveth a print behind it.

If we take the words spoken in the *Person of God*, they manifest his complaint against *Israel*. When God complains, sin is grievous. We never read God breaking forth into this compassionate form of speech, but Iniquity is grown proud of her height. She nestles among the Cedars, and Towers like *Babel*: when he that can thunder it down with fire, doth (as it were) rain showers of complaint for it. It argues no less goodness in the Father, then wickedness in the Children, when he doth plain, that can plague; and breath out the air of pity, before he send the storm of Judgment. So you may see a long provoked Father, that after many chidings lost to his deaf Son; after some gentle chastisements inflicted, and intended to his calling home; he finds his errors growing wilder, his affections madder, his heart more senseless, his courses more sensual; he stands even deploring his wretchedness, that could not amend his wickedness: and whiles Justice and Mercy strive for the mastery, as loath that his lenity should wrong his Integrity, or yet that he should be as an executioner to him, whom he had begotten to be an executour to himself; he breaks out into complaint. With no less pity, nay, with far greater mercy, doth God proceed to execute his Judgments; unwilling to strike home for his mercy; yet willing not to double his blow (but to lay it on sure at once) for our sins, and his own Justice- Or as some compassionate Judge, that must censure (by the law of his Country) an *Heretic*, strives first with arguments of reason to convert him, that arguments of iron and steel may not be used against him: and finding his refractarie disposition, culpable of his own doom, by willfully not being capable of good counsel, proceeds not without plaints and tears to his sentence: So doth the most just God of Heaven, with the most unjust Sons of men; pleading by reasons of gentle and gracious

forbearance, and offering the sweet conditions of happy peace, and (as it were) wailing our refusal, before he shoot his *arrows and consume us, or make his sword drunk with our bloods.*

God hath Armies of Stars in the sky, Meteors in the air, beasts on the earth, yea of Angels in Heaven; greater Hosts and less: and whither he sends a great Army of his little ones, or a little of his great ones, he can easily and quickly dispatch us: Loe, he stays till he hath spoken with us; and that rather by postulation, then expostulation. He is not contumelious against us, that have been contumacious against him. If his words can work us to his will, he will spare his blows. He hath as little delight in smiting, as we in suffering: nay, he suffers with us, condoling our estate, as if it were (which cannot be) his own. *For we have not an high Priest, which cannot be touched with the feeling of our infirmities.* He feels the griefs of his Church: the head aches, when the members suffer. Persecutors strike *Christ* through Christians sides. *Saul* strikes at *Damascus*, *Christ Jesus* suffers in Heaven. Mediatly he is smitten, whiles the blows immediately light on us. He could not *in the days of his flesh*, forbear bitter tears at *Jerusalem's* present sin and future judgment. How grievous is our iniquity, how gracious his longanimity? He that weeps for our aversion passionately, desires our conversion unfeignedly. How pathetically he persuadeth his *Churches* reformation? *Return, return, oh Shulamite, return, return:* How lamentingly deplores he *Jerusalem's* devastation? *If thou hadst known, at least in this thy day, the things that belong to thy peace.* Let us not think him like either of those Mimicks, the Player, or the Hypocrite, (who truly act the part one of another, but hardly either of an honest man) that can command tears in sport. When *Christ* laments the state either of our sins or our selves, he shows that one is at the height of rising, the other near casting down. *Christ's* double sigh over *Jerusalem*, is (as I may say) fetched and derived from those double woes of her: the immeasurable sin, *that killest the Prophets:* the unavoidable Judgment, *thy house is left unto thee desolate. Ingentia benesicia, ingentia peccata, ingentes poenae.* Great benefits abused occasion great sins, and great sins are the fore-runners of great plagues. So that *Sin* is an ill conjunction copulative, that unites two as contrary natures, as nature it self ever produced, great mercy and great misery. God is pleased in giving the former, but he sighs at the latter. *Gaudet in misericordia sua, dolet in miseria nostra.* He rejoiceth in his own goodness, he grieueth at our wretchedness.

Horrid and to be trembled at are the sins, that bring heaviness into the Courts of happiness; and send grievance to the very thresholds of joy. That whereas *Angels* and *Cherubims*, the coelestiall Choristers, make music before the Throne of God, for the *conversion of one sinner:* (of one? what would they do at the effectual success of such a Sermon, as *Peter* preached.) They do (if I may speak) grieve and mourn at the aversion of our souls, (so hopeful and likely to be brought to Heaven) and at the aspiration of our climbing sins.

But it may be questioned, how God can be said to *grieve, to complain, to be sorrowful* for us. True it is, that there is no passion in God. He that sits in Heaven, hath all pleasure and content in himself. What is here spoken, is for our sakes spoken. He dwelleth in such brightness of glory, as never mortal foot could approach unto: the sight of his face is to us on earth insufferable: the knowledge of the invisible things in the Deity impossible. Therefore to give some aim and conjecture to us, what he is, he appears (as it were) transfigured into

the likeness of our nature, and in our own familiar terms speaketh to our shallow understandings. *Hominem alloquens humano more loquitur*. As an old man speaking to a Child, frames his voice in a childish phrase. Before a great vessel that is full, can pour liquor from it self into a little empty Pot, that stands under it, it must stoop and decline it self. Thus he descends to our capacities; and that man may know him in some measure, he will be known as man. Sometimes by bodily members, Eyes, Ears, Hands, Feet. Sometimes by spiritual affections, Anger, Sorrow, Jealousy, Repentance. By which he signifies, not what he is indeed, but what is needful for us to know of him. For being well acquainted with the use, office, and effect of these natural things in our selves, we may the better guess at the knowledge of that God, •o whom we hear them ascribed by translation. All which he hath *per siguram*▪ *non naturam*. Angers effect in us is revenge. Nothing pleaseth a furious man's nature, but wreaking himself on his prouoker. The passion is Anger, the effect Reuenge. Whiles God gives the second, we ascribe to him the first; and call that in him *Wrath*, which properly is his striking *Justice*.

Complaints are the witness of a grieved soul: both are sufferings. God is here said to complain. Why? he is grieved at our sins. Can he be grieved indeed? No nor need he complain, that hath such power to right himself. Yet he is often said to be grieved; *Grieue not the Spirit of God, by whom you are sealed up to the day of Redemption*: And here to complain. To speak properly, God cannot complain because he cannot be grieved: He cannot be grieved, because he cannot suffer. Every blow of ours, though we were as strong and high as the sons of *Anak* lights short of him. If some could have reached him, it had gone ill with him long ere this. All is spoken *per* 〈 in non-Latin alphabet 〉 . He is *sine ira irascens, sine poenitentia poenitens, sine dolore dolens*: angry without anger, grieving without sorrow. These passions are ascribed to him, *quoad effectum, non quoad affectum*: They are *perfections* in him, what are *affections* in us. The complaint that once God made against a whole world, as he doth here against *Israel*, is expressed in more patent and significant terms. *It repented the Lord that he had made man on the earth, and it grieved him at his heart*. God so complains against man's sin, that he is sorry that he made him. This, saith *Augustine*, *non est perturbatio, sed iudicium, quo irrogatur poena*: It is no disturbance in God, but only his Judgment, whereby he inflicts punishment. And further; *Poenitudo Dei est mutandorum immutabilis ratio*: God's repentance is his unchangeable disposition, in things of a changeable condition. It is *mutatio rei, non Dei*: the change of the thing, not of God. *Cum ii quos curat mutantur, mutat ipse res, prout ijs expedit, quos curat*: He willeth an expedient alteration of things, according to the alteration of them for whom he provides. So God is said to *repent that he made Saul King*, or that he threatened evil to *Nineveh*. In all which he changed (*non affectum, sed effectum*) the external work, not his internal counsel. For as the School speaks, *immutabiliter ignoscit*, he unchangeably pardons whom he means to save, though they feel it not till conversion: so *immutabiliter non ignoscit*, he unchangeably retains their sins in his Judgment-book, which amend not, as *Saul*▪

The nature of Repentance is Sorrow: the effect of repentance is the abrogation of something determined, or undoing (if it be possible) of something done. Repentance is not in God, in regard of the original nature of it; he cannot sorrow: but is in respect of the eventual fruit; when he destroys that world of people, he had made. Not that his heart was grieved, but his

hands: his justice and power undid it. *Aliud est mutare voluntatem, aliud velle mutationem*: It is one thing to change the will, another thing to will a change. There may be a change in the matter and substance willed, though not in the will that disposeth it. Our will desires in the Summer a lighter and cooler garment, in Winter a thicker and warmer: yet is not our will changed, whereby we decree in our selves this change according to the season. Thus (*Quicquid superi voluere, peractum*) *Whatsoever God would, that did he in heaven and earth, in the sea and all deep places.* God is (*immutabilis naturae, voluntatis, consilij.*) Unchangeable in his nature, will, and decrees. Only these are, *verba nostrae paruitati accommodata*, words fitted to our weak capacities.

Well; in the mean time they are grievous sins, that make our gracious God thus seemingly passionate. There is great cause sure, if so patient and forbearing a God, be angry, sorry, penitent, grieved, that he hath made such rebellious creatures. It is long before his wrath be incensed; but if it be thoroughly kindled, all the Rivers in the *South* are not able to quench it. Daily man sins, and yet God repents not, that he made him. Woe to that man, for whose creation God is sorry. Woe to *Jerusalem*, when *Christ* shall so complain against her. Stay the Bells, ye Sons of wickedness, that ring so loud peals of tumultuous blasphemies in the ears of God? Turn again, ye wheeling Planets, that move only as the sphere of this world turns your affections; and despise the directed and direct motion of God's Stars. Recall yourselves, ye lost wretches, and stray not too far from your Fathers house, that your seekers come again with a *non est inuentus*: least God complains against you, as here against *Israel*; or with as passionate a voice, as once against the world; *It repents me that I made them.*

If we take the words spoken in the person of the *Prophet*, let us observe, that he is no good Preacher, that complains not in these sinful days. *Isaiah* had not more cause for *Israel*, then we for *England*, to cry, *We have labored in vain, and spent our strength for naught.* For if we equal *Israel* in God's blessings, we transcend them in our sins. The blood-red Sea of war and slaughter, wherein other Nations are drowned, as were the Egyptians, is become dry to our feet of peace. The *Bread* of Heaven, that true *Manna*, satisfies our hunger, and our thirst is quenched with the *waters of life*. The better Law of the Gospel is given us; and our saving health is not like a curious piece of Arras folded up, but spread to our believing eyes, without any shadow cast over the beauty of it. We have a better high *Priest*, to make *intercession* for us in heaven, for whom he hath once sacrificed and satisfied on earth: (*actu semel, virtute semper*: with one act, with everlasting virtue.) We want nothing, that heaven can help us to, but that which we voluntarily will want, and without which we had better have wanted all the rest, *thankfulness* and *obedience*. We return God not one for a thousand, not a dram of service for so many talents of goodness. We give God the worst of all things, that hath given us the best of all things. We cull out the least sheaf for his Tyth; the sleepest hour for his prayers: the chippings of our wealth for his poor: a corner of the heart for his Ark, when *Dagon* sits uppermost in our Temple. He hath bowels of brass and an heart of iron, that cannot mourn at this our requital. We give God measure for measure, but not manner for manner. For his blessings *heaven*, and *shaken*, and *thrust together*, iniquities *pressed down* and yet *running over*. Like Hogs we slauer his pearls, *turn his graces into wantonness*, and turn again to rend in pieces the bringers.

Who versing in his mind this thought, can keep his cheeks dry? *Oh that my head were waters, and mine eyes a fountain of tears, that I might weep night and day, &c.* No marvel, if *animus meminisse horret*. The good soul tremble to think it: especially when all this wickedness ariseth (not from *Sodom*, and *Sidon*, and *Edom*, but (from the midst of) the *daughter of Zion*. *Hinc illae Lachrimae*. He that can see this and not sigh, is not a witness, but an agent; and sin hath obstructed his lungs, he cannot sorrow. Forebear then, you captious sons of *Belial*, to complain against us, for complaining against you. Whiles this *Hydra* of Iniquity puts forth her still-growing-heads, and the sword of reproof cannot cut them off, what should we do but mourn? *Quid enim nisi threna supersunt?* Whither can we turn our eyes, but we behold and lament at once; some roving with lewdness, some raving with madness, others reeling with ebriety, and yet others railing with blasphemy. If we be not sad, we must be guilty. Condemne not our passions, but your own rebellions, that excite them. The zeal of our God, whom we *serve in our spirits*, makes us with *Moses* to forget our selves. *We also are men of like passion with you*. It is the common plea of us all: If you ask us, why we show our selves thus weak and naked, we return with *Paul*: *Why do you these things?* Our God hath charged us, not to see the funerals of your souls, without sighs and tears. *Thus saith the Lord: Smite with thy hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.*

Shall all complain of lost labors, and we brook the greatest loss with silence? Merchants wail the shipwreck of their goods, and complain of Pirates. Shepherds of their devoured Flocks by savage Wolves. Husbandmen of the tired earth, that quites their hope with weeds. And shall Ministers see and not sorrow the greatest ruin (the loss of the world were less) of men's souls. They that have written, to the life, the downfall of famous Cities, either vastate by the immediate hand of God, as *Sodom*; or mediately by man, as *Jerusalem*: as if they had written with tears instead of Inke, have pathetically lamented the ruins. *Aeneas Syluius* reporting the fall of *Constantinople*, historifies at once her passion, his own compassion for it. The murdering of Children before the Parents faces, the slaughtering of Nobles like beasts, the Priests torn in pieces, the Religious flea'd, the holy Virgins and sober Matrones first ravished and then massacred; and even the Relics of the Soldiers spoil, given to the merciless fire. *Oh miseram vrbis faciem!* Oh wretched show of a miserable City! Consider *Jerusalem*, the City of God, the *Queen of the Provinces*, *tell her Turrets*, and *mark well her Bulwarks*, carry in your mind the *Idaea* of her glories: and then, on a sudden, behold her *Temple* and houses burning, the smoke of the fire wauing in the air, and hiding the light of the Sun, the flames springing up to Heaven, as if they would ascend as high as their sins had erst done; her Old, Young, Matrons, Virgins, Mothers, Infants, Princes, and Priests, Prophets and Nazarites, famished, fettered, scattered, consumed: if ever you read or hear it without commiseration, your hearts are harder then the Romans that destroyed it. The ruin of great things wring out our pity; and it is only a *Nero*, that can sit and sing whiles *Rome* burns. But what are a world of Cities, nay the whole world it self burning, as it must one day, to the loss of men's souls, the rarest pieces, of God's fabric on earth? to see them manacled with the chains of Iniquity, and led up and down by the Devil, as *Baiazeth* by that cruel *Scithian*, stabbed and massacred, lost and ruined by rebellious obstinacies and impenitencies; bleeding to death like *Babel*, and

will not be *cured*, till past cure they weep like *Rahell*, and will not be *comforted*: to see this and not pity it, is impossible for any but a *Faulx*, but a Devil.

1. To make some further use hereof to our selves; Let us avoid sin, as much as we may. And, though we cannot stay our selves from going in, let us stay our selves from going on: least our God complain against us. If we make him sorrowful for a time, he can make us sorrowful forever. If we anger him, he can anger all the veins of our hearts. If instead of serving GOD by our obedience, we make him *serve with our sins*, he will make us serve with his plagues. If we drive God to call a *Conuocation of heaven and earth*: *Hear oh heaven, hearken oh earth: I have nourished children, and they have rebelled against me*: If he call on the *mountains to hear his controversy*, he will make us *call on the mountains* to help and hide our misery. *And they said to the mountains and rocks, Fall on us, &c.* If we put God to his *querelam, controversy*, and make him a Plaintiff, to enter his suit against us; he will put us to a complaint indeed. *Therefore shall the land mourn, and everyone that dwelleth therein, shall languish.* He will force us to repent the time and deeds, that ever made him to *repent*, that *he made us*. He will strike us with such a blow, that there needeth no doubling of it. *He will make an utter end; destruction shall not rise up the second time.* As *Abishai* would have stricken *Saul*, at once, and *I will not smite him the second time.*

We cannot so wrong God, that he is deprived of power to right himself. His first complaint is (as I may say) in tears; his second in blood. I have read of *Tamberlaine*, that the first day of his siege was honored with his white Colours, the second with fatal red, but the third with final black. God is not so quick & speedy in punishment; nor come his judgments with such precipitation. *Nineveh* after so many forties of years, shall have yet forty days. He that at last came, with his Fan in his hand, and fanned but eight grains of good corn, out of a whole Barn-full of Chaff, a whole world of people; gave them the space of one hundred and twenty years repentance. If *Jerusalem* will not hear *Christ's* words, they shall feel his wounds. They that are deaf to his voice, shall not be insensible to his hands. He that may not be heard, will be felt.

2. If God complains against sin, let us not make our selves merry with it. The mad humors, idle speeches, outrageous oaths of drunken Atheists, are but ill mirth for a Christian spirit. Wickedness in others abroad, should not be our Tabret to play upon at home. It is a wretched thing to laugh at that, which feasts *Satan* with mirth, laughing both at our sins, and at us for our sins. Rather lament. *Make little weeping for the dead, for he is at rest: but the life of the fool is worse then death.* Weep for that. When *Israel* now in *Moses* absence had turned beast, and *Calued* an Idolatrous Image; *Moses* did not dance after their Pipe, and laugh at their superstitious merriment with Tabrets and Harps; but mourned to the Lord for them, and pleaded as hard for their sparing, as he would have done for himself; nay more, *Spare thy own people, though thou race my name out of the Book of Life.* They are only marked for God's, with his own privy Seal, *that mourned for the abominations of Israel*: and their mournings were earnest, as the waylings of *Hadadrimmon* in the valley of *Megiddo*.

Where are you, ye *Sons of the Highest*, ye Magistrates, put in power not only to lament our sins, but to take away the cause of our lamenting; cease to beak yourselves, like *Jehoiakim*, before the fire of ease and rest: rend your clothes with *Josiah*, and wrap yourselves in

sackcloth, like *Nineveh's King*, as a corps laid out for burial. Do not, *Felix-like*, grope for a bribe at criminal offenses: sell not your connivance (and withal your conscience) where you should give your punishment. Let not gold weigh heavier than *Naboth's wrongs* in the scales of Justice. *Weep ye Ministers, between the Porch and the Altar*. Lament your own sins, ye Inhabitants of the world. *England*, be not behind other Nations in mourning, that art not short of them in offending. Religion is made but Policies stirrup, to get up and ride on the back of pleasure. *Nimrod* and *Achitophell* lay their heads and hands together; and whiles the one forrageth the Park of the *Church*, the other pleads it from his Book, with a *Statutum est*. The *Gibeonites* are suffered in our *Campe*, though we never clap'd them the hand of covenant; and are not set to draw *water* and *choppe wood*, do us any service, except to cut our throats. The Receate (I had almost said the Deceate) of Custom stands open, making the Laws toleration a warrant: that many now sell their Lands, and live on the use of their Monyes? which none would do, if Usury was not an easier, securer and more gainful Trade.

How should this make us mourn like Doves, and groan like Turtles? The wild Swallows, our unbridled Youngsters sing in the warm Chimneyes: the lustful Sparrowes, noctiuagant Adulterers, sit chirping about our houses: the filching Iayes, secret thieves, rob our Orchards: the Kite and the Cormorant, devour and hoard our fruits: and shall not among all these, *the voice of the Turtle be heard in our Land*, mourning for these sinful rapines? Have *whoredom and wine* so taken away our hearts, and hidden them in a maze of vanities, that repentance cannot find them out? Can these enormities pass without our tears? Good men have not spent all their time at home, in mourning for their own sins; sometimes they have judged it their work to lament, what was others work to do. That Kingly Prophet, that wept so plentifully for his own offenses, had yet *floods of tears* left, to bewail his people's. *Jeremiah* did not only *weep in secret*, for *Israel's pride*, but wrote a whole Book of *Lamentations*: and was not less exact in his method of mourning, then others have been in their Songs of joy. It was God's behest to *Ezekiel*, *Sigh thou Son of man with the breaking of thy loins, and with bitterness sigh before their eyes*. He mourned not alone at *Israel's we*. She had a solemn Funeral, and every Prophet sighed for her. *Look away from me, saith Isaiah; I will weep bitterly, labor not to comfort me; because of the spoiling of the daughter of my people: I am payned at my very heart, saith Jeremiah, because thou hast heard, oh my soul, the sound of the Trumpet, the Alarm of war*. Our sins are more, why should our sorrows be less?

Who sees not, and says not, that *the days are evil!* There is one laying secret Mynes to blow up another, that himself may succeed: there is another buying uncertain hopes with ready money: there is another rising hardly to eminence of place, and menaging it as madly. There goes a fourth poring on the ground, as if he had lost his soul in a Muck-heap, and must scrape for it: yet I think, he would hardly take so much pains for his soul, as he doth for his gold, were it there to be found and saved. He that comes to this Market of Vanity, but as a looker on, cannot lack trouble. Every evil we see, doth either vex us, or infect us. The sight and inevitable society of evils, is not more a pleasure to the *Sodomites*, then a *vexation to the righteous soul of Lot*. One breaks jests upon Heaven, and makes himself merry with God. Another knows no more *Scripture*, then he applies to the Theater; and doth as readily and desperately play with God's word, as with the Poets. You cannot walk the street, but you



shall meet with a quarrelling Dog, or a drunken Hog, or a blaspheming Devil. One speaks villainy, another swears it, a third defends it, and all the rest laugh at it. That we may take cresset-light, and search with *Jeremiah*, the *streetes and broad places of our Country*, and *not find a man*, or at least not *a man of truth*. Who can say, it can be worse? Cease complaints, and fall to amendment. Ye Deputies of *Moses*, and *Sons of Levi*, sharpen both your swords. Consecrate and courage your hands and voices to the vastation of *Jericho-walls*. Be not unmerciful to your Country, whiles you are over-merciful to offenders. An easy cost repaires the beginning ruins of a house: when it is once dropt down, with danger about our ears, it is hardly reedified. Seasonable castigation may work reasonable reforming. The rents and breaches of our *Zion* are manifold, and manifest. Repaire them by the word of Mercy, and sword of Justice. If *Jerusalem's* roof be cast down, as low as her pavement, who shall build her up? It is yet time, (and not more then) enough. If you cannot turn the violent stream of our wickedness, yet swim against it yourselves; and provoke others; by your precepts, by your patterns. The success to God.

3. The all-wise GOD complains. He doth no more, what could he do less? He doth not bitterly inveigh, but passionately mourn for us. He speaks not with gall, but as it were with tears. There is sweet mercy even in his chidings. He teacheth us a happy composure of our reprehensions. We are of too violent a spirit, if at least we *know what spirit we are of*, when nothing can content us, but fire from Heaven. He that holds the fires of Heaven in his commanding hand, and can pour them in floods on rebellious *Sodom*, holds back his arm, and doth but gently loosen his voice to *his people*. I know, there is a time, when the *still voice*, that came to *Elias*, or the whisperings of that *voice behind, this is the way, walk in it*, can do little good: and then God is content we should derive from his *Throne, Thundrings and Lightnings*, and louder sounds. The Hammer of the Law must eft-soones break the stony heart of rebellion: and often the sweet *Balm* of the Gospel must supple the broken conscience. Let us not transpose or invert the method and direction of our Office; killing the dying with the *killing letter*, and preaching *Judgment without mercy*, least we reap Judgment without mercy to our selves. Some men's harts are like Nettles; if you touch them (but) gently, they will sting: but rough-handling is without prejudice: whiles others are like Briars, that wound the hard grasping-hand of reproof, but yield willingly to them, that softly touch them with exhortation. One must be washed with gentle Bathes, whiles another must have his ulcers cut with Launcers. Only do all, *medentis animo, non s'niensis*, not with an Oblique and sinister purpose, but with a direct intention to save. An odious, tedious, endless inculcation of things, doth often tire those with whom a soft and short reproof would find good impression. Such, while they would in intent edify, do in event tedifie. Indeed there is no true zeal, without some spice of anger: only *subsit iracundia, non praesit*; give thy anger due place, that it may follow as a servant, not go before as a Master.

It is objected, that the thoughts of God are peace. He that is covered with Thunder, and clothed with Lightning, speaks, and the Earth trembles, *toucheth the Mountains, and they smoke* for it; sharpens not his tongue like a Razor, but speaks by mournful complaint. What then mean our Preachers, to lift up their voices as Trumpets, and to speak in the tune of Thunder against us? We cannot wear a garment in the fashion, nor take use for our Money, nor drink

with a good fellow, nor strengthen our words with the credit of an Oath; but bitter invectives must be shot, like Porcupines Quills, at these slight scapes. I answer, God knows when to chide, and when to mourn; when to say, *Get thee behind me Satan*, as to Peter, and when coolly to tax *Jonah*, *doest thou well to be angry?* But he that here mourns for *Israel* degenerate, doth at another time protest against *Israel* Apostate; and swears, *they shall never enter into his rest*. We would fain do so to, I mean, speak nothing but *grace and peace to you*: but if ever we be Thorns, it is because we live amongst Briars: if we lift up our voices, it is because your hearts are so sleepy, that you would not else hear us.

4. God did thus complain against *Israel*: where are his complaints, you will say, against us? Sure, our sins are not grown to so proud a height as to threaten Heaven, and provoke GOD to quarrel. Oh ill-grounded flattery of our selves: an imagination that adds to the measure of our sins. Whiles we conceive our wickedness less, even this conceit makes it somewhat more. *If we say, that we have no sin, there is no truth in us*. Nothing makes our guilt more palpable, then the pleading our selves not culpable. Every drop of this presumptuous *Holy-water*, sprinkled on us, brings now aspersions of filthiness. It is nothing else, but to wash our spots in mud. Yet speak freely. Doth not God complain? Examine. 1. The words of his mouth. 2. The works of his hand.

1. The voice of his Ministers is his voice. *He that heareth you, heareth me*. Do not the *Jeremiah's* of these days mourn like *Turtles*, as well as sing like Larkes? Do they not mingle with the tunes of Joy, the tones of Sorrow? When did they *rejoice* ever without *trembling*? Or lead you so currantly to dance in God's Sun-shine, that they forgot to speak of his Thunder? It is good to be merry and wise. What *Sermon* ever so flattered you with the fair weather of God's mercies, that it told you not with all, when the wind and the Sun meets there would be rain; when God's Sun-like Justice, and our raging and boisterous iniquities shall come in opposition, the storm of Judgment will ensue. Nay, have not your iniquities made the Pulpit (the Gospels mercy-seat) a Tribunal of Judgment?

2. Will not these mournings, menaces, querulations, stir your hearts; because they are derived from GOD, through us (his Organ-pipes) as if they had lost their vigor by the way? Then open your eyes, you that have dead your ears, and see him actually complaining against us. Observe at least, if not the thunders of his voice, yet the wonders of his hand. I could easily loose myself in this Common-place of Judgments. I will therefore limit my speech to narrow bounds; and only call that to our memories, the print whereof sticks in our sides: God having taught Nature, even by her good to hurt, (as some wash gold to deprave the weight of it) even to drain away our fruits by floods. But alas, we say of these strokes, as the Philosopher in one sense, and *Solomon's* Drunkard in another, *non memini me percussum*, we remember not that we were stricken: or as the Prophet, of the *Jews*. *Thou hast smitten them, but they have not grieved: thou hast consumed them, but they have refused to receive correction*: even whiles their wounds were yet raw, and their ruins not made up. Many are like the Stoics in *Equuleo*; though the punishment lie on their flesh, it shall not come near their heart. God would school our heavy-spirited and coldly devoted worldlings, that *sacrifice to their Nets*, attribute all their thriving to their own industry: and never enter that thought on

the point of their hearts, how they are beholding to God▪ Here, alas, we find, that we are beholding to *the Corn* and other fruits of the earth, they to the *ground*, the *ground* to the influences of *Heaven*, all to *God*.

When man hath done all in plowing, tilling, sowing; if either the clouds of Heaven deny their rain, or give too much, how soon is all lost? The *Husbandman*, that was wont to wait for the *early and latter showers*, now casts up trembling eyes to the clouds for a *ne noceant*. For, your Barns full of weeds, rather than grain, testify, that this blow did not only spoil the glory and benefit of your Meadows, but even by rebound your Corn-fields also. Be not Atheists, look higher than the clouds: It was no less, than the angry hand of God. Thus can God every way punish us. It was for a time the speech of all tongues, amazement of all eyes, wonder of all hearts, to see the showers of wrath so fast pouring on us; as if the course of nature were inverted, our Summer coming out in the robes of Winter. But as a Father writes of such a year: *Our devotions begun and ended with the shower*.

Nocte pluit tota, redeunt spectacula mane.

It rains, and we lament. But the Sun did not sooner break out through the clouds, then we broke out into our former licentiousness. We were humbled, but not humble: dressed of God, not cured. Though God with-hold plenty, we with-hold not gluttony. Pride leaves off none of her vanities. Usury bates not a cross of his Interest. The *•ioter* is still as drunken with Wine, as the earth was with Water. And the Covetous had still rather *eat up the poor as bread*, then they should eat of his bread: keeping his barns full, though their mawes be empty: as if he would not let the vermin fast, though the poor starve. No marvel, if heaven it self turns into languishment for these impieties.

Dic, rogo, cur toties descendit ab aethere nimbus,

Grando{que} de coelis sic sine fine cadit?

Mortals quoniam nolunt sua crimina fl•re,

Coelum pro nobis soluitur in lachrym•s.

What mean those aery spowtes and spongy clouds

To spill themselves on earth with frequent floods?

Because man swelling sins and dry eyes bears,

They weep for us, & rain down showers of tears.

God hath done, for his part, enough for *Israel*. He hath stored their Vials with *Balm*, their Cities wiith *Physicians*. It was then their own fault, that their health was not recovered. *Oh Israel, thou hast destroyed thyself, but in me is thine help*. Let even the inhabitants of *Jerusalem* and *Judah* themselves be vmpires, *And what could I have done more to my Vineyard, that I have not done in it?* God is not sparing in the commemoration of his mercies to us: as knowing, that of all the faculties of the *Soul*, the memory first waxeth old; and of all objects of the memory, a

benefit is soonest forgotten. We write man's injuries to us in Marble, but God's mercies in dust or waters. We had need of remembrances. God hath done so much for us, that he may say to us, as once to *Ephraim*. *Oh Ephraim, what shall I do (more) unto thee?* What could *Israel* want, which God supplied not? If they want a guide, God goes before them in fire. If they lack *Bread, Flesh, or Drink*, Mercy and Miracle shall concur to satisfy them. Heaven shall give them *Bread*, the *Wind Quails*, the *Rock Waters*. Doth the Wilderness deny them new clothes? their old shall not wax old on their backs. A Law from heaven shall direct their Consciences; and God's Oracles from between the *Cherubims* shall resolve their doubts. If they be too weak for their Enimies, Fire from heaven, vapors from the clouds, Frogs and Catterpillers, Sun, Air, Waters, shall take their parts. Nay, God himself shall fight for them. What could God do more for their reserving, for their preserving?

If I should set the mercies of our land to run along with *Israel's*, we should gain cope of them, and out-run them. And though in God's actual and outward mercies they might outstrip us; yet in his spiritual and saving health they come short of us. They had the shadow, we the substance: they candle-light, we noon-day: they the breakfast of the Law, fit for the morning of the world; we the dinner of the Gospel, fit for the high-noon thereof. They had a glimpse of the Sun, we have him in the full strength: they saw *per fe•estram*, we *sine medio*. They had the Paschal-Lamb, to expiate sins ceremonially; we the *Lamb of God* to satisfy for us really. Not a typical sacrifice for the sins of the Jews only; but an euangelicall, *taking away the sins of the world*. For this is that secret opposition, which *that voice of a Cryer* intimates. Now what could God do more for us? *Israel* is stung with fiery Serpents, behold the erection of a (strangely medicinal) *Serpent* of brass. So, (besides the spiritual application of it) the plague hath stricken us, that have stricken God by our sins; his mercy hath healed us. Rumours of War hath hummed in our ears the murmures of terror; behold he could not set his bloody foot in our coasts. The rod of Famine hath been shaken over us; we have not smarted with the deadly lashes of it. Even that we have not been thus miserable, God hath done much for us.

Look round about you, and whiles you quake at the plagues so natural to our neighbors, bless your own safety, and our God for it. Behold the Confines of Christendom, *Hungarie* and *Bohemia*, infested and wasted with the Turks. *Italy* groaning under the slavery of *Antichrist*; which infects the soul, worse then the Turk infests the body. Behold the pride of *Spine*, curbed with a bloody Inquisition. *France*, a fair and flourishing Kingdom, made wretched by her Civil uncivil wars. *Germany* knew not of long time, what Peace meant: neither is their war ended, but suspended. *Ireland* hath felt the perpetual plague of her Rebellions. And *Scotland* hath not wanted her fatal disasters. Only *England* hath line, like *Gedeons* fleece, dry and secure, when the rain of Judgments have wetted the whole earth. When God hath tossed the Nations, and made them like *a wheel*, and as *the stubble before the wind*, only *England* hath stood like *Mount Zion*, with vnmoued firmness. Time was, she petitioned to *Rome*: now she neither fears her *Bulls*, nor desires her *Bulwarks*. The destitute *Britain's* thus mourned to their conquering *Romans*. *Aetio ter Consul• gemitus Britannorum. Repell•nt nos Barbari ad mare: Repellit nos mare ad Barbaros. Hinc oriuntur duo funerum genera; quia aut iugulamur aut submergimur*. To the *Roman Consull* the *Britain's* send groaning, instead of greeting. The *Barbarous* drive us

upon the Sea. The Sea beats us back upon the *Barbarous*. Hence we are endangered to a double kind of death: either to be drowned, or to have our throats cut. The *Barbarous* are now unfear'd enemies; and the Sea is rather our Fort, then our Sepulcher. A peaceful *Prince* leads us, and the *Prince of peace* leads him. And besides our peace, we are so happy for *Balm* and *Physicians*; that if I should sing of the blessings of God to us, this should still be the burden of my Song: *What could the Lord do more for us?*

*There is Balm at Gilead, there are Physicians there:* Will there be ever so? Is there not a time to loose, as well as to get? Is whiles the *Sanctuarie* is full of this holy *Balm*, God's *word* if whiles there is plenty of *Physicians*, and in them plenty of skill, *the health of Israel* is not restored: how dangerous will her sickness be in the privation of both these restoratives? They that grow not rich in peace, what will they do in war? He that cannot live well in Summer, will hardly scape starving in Winter. *Israel*, that once had her Cities sown with Prophets, could after say, *We see not our signs, there is not one Prophet among us.* They that whilome loathed *Manna*, would have been glad, if after many a weary mile, they could have tasted the crumbs of it. He, whose prodigality scorned the *bread in his Fathers house*, would afterwards have thought himself refreshed with *the husks of Swi•e.*

The *S•nne* doth not ever shine; there is a time of setting. No day of iollitie is without his evening of conclusion, if no cloud of disturbance prevent it, with an over-casting. First, God complains, men sing, dance, are Iouiall and neglectful; at last man shall complain, and *God shall laugh at their destructions.* Why should God be conjure• to receive his *Spirit* dying, that would not receive *God's spirit* living? All things are whirled about in their circular courses; and who knows whither the next spoake of their *wheel* will not be a blank? *Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.* If the *black stones* of our miseries should be counted with *the white* of our joys, we should find our calamities exceeding in number, as well as they do in nature. Often have we read our *Savior* weeping, but never laughing. We cannot choose but lament so long as we walk on the banks of *Babylon*. It is enough to re-assume our Harps, when we come to the high *Jerusalem*. In Heaven are pure joys, in Hell mere miseries, on Earth both, (though neither so perfect) mixed one with another. We cannot but acknowledge, that we begin and end with sorrow; our first voice being a cry, our last a groan. If any joys step in the midst, they do but present themselves on the Stage, play their parts, and put off their glories. Successiue they thrust upon us; striving, either who shall come in first, or abide with us longest. If any be more dainty of our acquaintance, it is joy. It is a frequent speech, *fuimus Troes, we have been happy: Cum miserum quenquam videris, scias cum esse hominem: cum vero gloriosum, sci•s cum nondum esse Herculem.* If thou seest one miserable, that's a man: but if thou seest another glorying, yet that's no God. There is no prescription of perpetuity.

It is enough for the Songs of Heaven, where *Saints* and *Seraphim* are the Choristers, to have no burden, as no end belonging to them. Let that be the *standing house*, where the *Princes* of GOD shall keep their *Court*, without grief or treason: our Progress can plead no such privilege. We must glad our selves here with the intermission of woes, or interposition of joys: let that place above challenge and possess that immunity from disturbance, where

eternity is the ground of the Music. Here, every day is sure of his night, if not of clouds at noon. Therefore *mutet vitam, qui vult accipere vitam*; let him change his life on earth, that looks for life in heaven.

Tu quamcun{que} Deus tibi fortunauerit horam,

Grata sume manu, nec dulcia differ in annum.

Take the opportunity, which God's mercy hath offered thee. It is fit that God should have his day, when thine is past. *Your salvation is now nearer* than you believe it: but if you put away this *acceptable time*, your damnation is nearer, then you fear it. Mourn now for your sins, whiles your mourning may help you. *Tha*•, is the Mourners mark, yet the last letter of the Alphabet, for an *vltimum vale* to sin. Every soul shall mourn, either here with repentance, or hereafter in vengeance. They shall be oppressed with desperation, that have not expressed contrition. *Herodotus* hath a tale of the Pipe•, that coming to the River side, began to play to the fishes, to see if they would dance: when they were little affected with his music, he took his Net, and throwing it among them, caught some: which were no sooner cast on the dry ground, but they fell a leaping: to whom the Piper merrily replied, that since they had erst scorned his Music, they should now dance without a Pipe. Let it go for a fable. *Christ* saith to us, as once to the Jews; *We have piped unto you, the sweet tunes of the Gospel, but ye would not dance in obedience*: time will come, you shall run after us, as the Hind on the barren Mountains: but then you may dance without a Pipe, and leap *Leuolto's* in Hell, that have daunced the Devils *Measures* on Earth. This is the time, you shall har•lie lay the spirit of ruin, which your sins have rais•d. This World is a Witch, Sin her circle, Temptation her charm, *Satan* the spirit conjured up: Who comes not in more plausible forms at his first appa•ance, then shows ugly and terrible, when you would have him depart. Have nothing to do with the Spels of Sin, least you pull in *Satan* with one hand, whom with both you cannot cast out. The door is now open, *Grace* k•ockes at thy sleepy Conscience: Time runs by thee as a Lackie, the Agents of Nature prof•er their help. If all these concurrences do no good to purge thy soul, thou wilt at last dwell at the *sign* of the *labor in vain*, and at once be *washed white* with the *Moore*. For, *if any will be unjust, let him be unjust: if he will be filthy, let him be filthy still. If any man will go into captivity, let him go*. As he in the Comedy, *abeat, pereat, profundat, perdat*: let him sink, or swim, or scape as he can. God will renounce, whom he could not reclaim.

Lastly observe: there is *Balm* and *Physicians*; what is the reason, saith God, that *my Peoples health is not recovered?* or as the *Hebrew* phrase is, *gone up?* The like is used in the second of the *Chronicles*, 24. where the healing of the breaches of *Zion* is specified. *So the work-men wrought, and the work was perfected by them. Hebr. The healing went up upon the work*. When a man is sick, he is in our usual phrase said to be cast down: His recovery is the raising him up again. *Israel* is cast down with a voluntary sickness; God sends her *Physicians* of his own, and *Drugges* from the Shop of Heaven; why is she not then revived, and her *health gone up?* Would you know, why *Israel* is not recovered by these helps? Run along with me, both with your understandings and self-applications, and I will show you the reasons, why God's Physic works not on her.

1. She knew not her own sickness. We say, the first step to health, is to know that we are sick. The disease being known, it is half cured. This is the difference betwixt a Fever & a Lethargy: the one angers the sense, but doth keep it quick, tender and sensible: the other obstupifies it. The Lethargiz'd is not less sick, because he complaines not so loud as the Aguish. He is so much the nearer his own end, as he knows not that his disease is begun. *Israel* was sick and knew it not; or as Christ said of the *Pharases*, would not know it. There is no surer course for the devil to work his pleasure on men, then to keep them in ignorance. How easily doth that Thief rob and spoil the house of our souls, when he hath first put out the candle of knowledge? That tyrannical *Nebuchadnezzar* carries many a *Zedekiah* to his infernal *Babel*, when he hath put out his eyes. No meruaill, if the Gospel be hid to them that are hid to it: *Whose minds the God of this world hath blinded, least the light of the glorious Gospel of God should shine to them.* Who wonders, if the blind man cannot see the shining Sun? When *Antiochus* entered to the spoil of the *Sanctuary*, the first things he took away, were the golden Altar, and the Candle-stick of light. When the Devil comes to rifle God's spiritual temple, Mans soul, the first boot•e that he lays his sacrilegious hands on, are *Sacrifice* and *Knowledge*, the *Alter* and the *Lamp*. That subtle Falconer knows, that he could not so quietly carry us on his fist, without baiting and striving against him, if we were not hooded.

Thus wretched is it for a man not to see his wretchedness. Such a one spends his days in a dream; and goes from earth to hell, as *Jonah*•rom *Israel* toward *Tarshish*, fast asleep. This *Paul* calls the *cauterized Conscience*; which when the Devil, an ill Surgeon, would do, he first casts his Patient into a mort•ferous sleep: And that all the noise which God makes, by his Ministers, by his menaces, by his judgments, might not waken him, *Satan* gives him some *Opium*, an ounce of *Security*, able to cast *Sampson* himself into a slumber: especially, when he may lay his voluptuous head on the lap of *Delilah*. *Israel* is, then, sick in sin, and yet thinks her self righteous. Every sin is not this sickness, but only wickedness; an habit and delight•ull custom in it. For as to a healthful man, every ach, or gripe or pang is felt grievous; whiles the sickly entertain them with no great notice, as being daily guests. So the good man finds his repentant heart griped with the least offense, whiles great sins to the wicked are no less portable then familiar. Neither doth their strength in sin grow weaker with their strength in age: but preposterously to nature, the older, the stronger. And as it is storied of *Roman Milo*, that being accustomed a Boy to bear a Calf, was able himself grown a man, to bear the same, being grown a Bull: So those, that in youth have wonted themselves to the load of less sins, want not increase of strength, according to the increase of their burdens. Every sin then may be a stitch or fit to the godly; but that which is mere sickness, is mere wickedness.

2. As *Israel* did not judge from the cause to the effects, so nor from the effects to the cause. For though she was now grievously pained and pined with misery, she •orgot to go down by the boughs to the root, and dignity out the ground of her calamity. Ill she was, and that at heart. God's sword from heaven had stroke their very flesh and sinews in several judgments: which came on them by short incursions, before God joined the main battle of his wrath. *Israel* cries out of her bow•ls, *she is payned at the very heart.* Her children went with clean teeth, lank cheeks, hollow and sunk eyes: Could she not guess at the cause of this bodily

languishment? So *Paul* schooled his *Corinthians*: *For this cause many are weak and sickly among you, and many sleep.* There is no weakness, but originally proceeds from wickedness. As *Mephibosheth* caught his *l•m•nesse* by falling from his Nurse, so everyone taketh his illness by falling from his *Christ*. Though sickness may be eventually a token of love, yet it is properly and originally a stroke of Justice. For every Disease God inflicts on us, is a *Sermon* from Heaven; whereby God preacheth to us, the vileness of our sins, and his wrathful displeasure for them. That those, whom God's vocal Sermons cannot move, his actual and real may pierce. Indeed, *all things shall work to their good*, that are good. And the rough Rocks of afflictions shall bring them (as *Jonathan* to the Garrison of the *Philistines*) by fit stairs to glory. Miseries do often help a man to mercies. So the *Leapers* incurable Disease brought him to the Pysician of his soul; where he had both cured by one plaster, the *saving word of Christ*. A weak body is a kind of occasion to a strong faith. *It was good for me*, saith the *Psalmist*, *that I was in trouble.* It was good for *Naaman*, that he was a Leaper: this brought him to *Elisha*, and *Elisha* to GOD. It was good for *Paul* that he was buffeted by Satan. It is proverbially spoken of a grave Divine, that (as pride makes sores of Salues, so) Faith makes Salues of sores; and like a cunning Apothecary makes a Medicinal composition of some hurtful simples. Of all herbs in the Garden, only Rue is the herb of grace. And in what Garden, the rue of affliction is not, all the flowers of grace will be soon over-run with the weeds of impiety. *David* was a sinner in prosperity, a *Saint* in Purgatory. The afflicted soul drives vanity from his door. Prosperity is the Play-house, Adversity the Temple. *Raræ fumant foelicibus aræ*: The healthie and wealthy man brings seldom Sacrifices to God's Altar. *Israel's* misery had been enough to help her recovery; if she had gathered and understood her vexation to God, by God's visitation on her; and guessed the souls state by the bodies. She did not: therefore her sickness abides. As *Christ* to the *Pharisees*: *You say, you see: therefore be blind still.*

3. As she did neither directly feel it, nor circumstantially collect it, so she never confessed it. *Prima pars sanitatis est, velle sanari.* The first entrance to our healing, is our own will to be healed. How shall *Christ*, either search our sins by the Law, or salve them by the Gospel, when we not acknowledge them? *Ipsæ sibi denegat curam, cui Medico non publicat causam.* He hath no care of his own Cure, that will not tell the Pysician his grief. What spiritual Pysician shall recover our persons, when we will not discover our sores? *Stultorum incurata pudor malus vlcera celat*: Lay the guilt on yourselves, if you ranckle to death. It is heavy in thy friends ears, to hear thy groans, and sighs, and plaints forced by thy sick passion; but then sorrow pierceth deepest into their harts through their eyes, when they see thee grown speechless.

The tongue then least of all the loss doth mone,

When the life's soul is going out, or gone.

So, there is some hope of the sinner, whiles he can groan for his wickedness, and complain against it, and himself for it: but when his voice is hoar'd, I mean, his acknowledgement gone, his case is almost desperate. Confession of sins and sores is a notable help to their Curing. As *Pride* in all her Wardrobe hath not a better garment then humility (many clad with that was respected in the eyes of God.) So, nor humillity in all her storehouse, hath



better food than Confession. *Dum agnoscit reus, ignoscit Deus.* Whiles the unjust sinner repents and confesseth, the just God relents and forgiveth. The confident *Pharisee* goes from God's door without an Alms: what need the full be bidden to a Feast? *tolle vulnera, tolle opus medici.* It is fearful for a man to bind two sins together, when he is not able to bear the load of one. To act wickedness, and then to cloak it, is for a man to wound himself, and then go to the Devil for a plaster. What man doth conceal, God will not cancel. Iniquities strangled in silence, will strangle the soul in heaviness.

There are three degrees of felicity. 1. *non offendere.* 2. *noscere.* 3. *agnoscere peccata.* The first is, not sin: the second, to know: the third, to acknowledge our offenses. Let us then honor him by Confession, whom we have dishonored by presumption. Though we have failed in the first part of Religion, an upright life, let us not fail in the second, a repentant acknowledgement. Though we cannot show GOD, with the *Pharisee*, an Inventory of our holy works: *Item* for praying: *Item* for fasting: *Item* for paying Tythes, &c. Yet (as dumb as we are and fearful to speak) we can write (with *Zachary.* *His name is John.*) *Grace, grace, and only grace.* *Meritum meum misericordia tua Domine.* My merit, oh Lord, is only thy mercy. Or as another sung well.

Tis vere pius, ego reus:

Miserere mei Deus.

Thou, Lord, art only God, and only good.

I sinful: let thy mercy be my food.

*Peccatum argumentum soporis, confessio animae suscitatae.* Sinfulness is a sleep, Confession a sign that we are waked. Men dream in their sleeps, but tell their dreams waking. In our sleep of security, we lead a dreaming life, full of vile imaginations. But if we confess and speak our sins to God's glory, and our own shame, it is a token that God's spirit hath wakened us. *Si non confessus lates, inconfessus damnaberis.* The way to hide our iniquities at the last, is to lay them open here. *He that covereth his sins shall not prosper: but he that confesseth and forsaketh them shall have mercy.* This is true, though to some a Paradox. *The way to cover our sins, is to uncover them.* *Quae aperiuntur in praesenti, operiuntur in ultimo die.* If we now freely lay open our iniquities to our God, he will conceal them at the latter day. Else (*cruciant plus vulnera clausa*) Sins that are smothered, will in the end enter to death. The mouth of Hell is made open to devour us by our sins; when we open our own mouths to confess, we shut that. *Israel* is not then restored, because her sickness is not declared.

4. The last defect to *Israel's* Cure, is the want of *application.* What should a sick man do with Physic, when he lets it fust in a vessel, or spils it on the ground. It is ill for a man to mispose that to loss, which God hath disposed to his good. *Beloved? Application* is the sweet use to be made of all *Sermons.* In vain to you are our Ministries of God's mysteries, when you open not the doors of your hearts to let them in. In vain we smite your rocky hearts, when you pour out no floods of tears. In vain we thunder against your sins, covetous oppressions of men, treasonable Rebellions against God; when no man says, *Master is it I? Quod omnibus dicitur,*

*nemini dicitur?* Is that spoken to no man, which is spoken to all men? Whiles Covetousness is taxed, not one of twenty Churls lays his finger on his own sore. Whiles Lust is condemned, what Adulterer feels the pulse of his own conscience? Whiles Malice is inquired of in the Pulpit, there is not a *N•b••ish* neighbor in the Church will own it. It is our common armor against the sword of the spirit; *It is not to me he speaks*. For which, God at last gives them an answerable plague: they shall as desperate lie put from them all the comforts of the Gospel, as they have presumptuously rejected all the precepts of the Law. They that would particularise no admonition to themselves, nor take one grain out of the whole heap of Doctrines for their own use: shall at last with as invincible forwardness, bespeak themselves every curse in the sacred volume.

Thus easy and ordinary is it for men, to be others Physicians, rather than their own: Statesmen in foreign Common-wealths, not looking into their own doors: sometimes putting on *Aaron's Robes*, and teaching him to teach: and often scalding their lips in their Neighbors Pottage. They can weed other Gardens, whiles their own is over-run with Nettles. Like that too obsequious Roman Soldier, that digged a fountain for *Caesar*, and perished himself in a voluntary thirst. But Charity begins at home, and he that loves not his own soul, I will hardly trust him with mine. The Usurer blames his Son's pride, sees not his own extortion. And whiles the hypocrite is helping the dissolute out of the mire, he sticks in deeper himself. The *Pharisees* are on the *Disciples* jacket, for eating with *unwashen hands*, whiles themselves are not blame-worthy, that eat with unwashen hearts. No marvel, if when we fixe both our eyes on others wants, we lack a third to see our own. If two blind men rush one upon another in the way, either complains of others blindness, neither of his own. Thus, like mannerly guests, when a good morsel is carved to us, we lay it liberally on another's trencher, and fast our selves. How much better were it for us, to feed on our own portion?

Go back, go back, thou foolish sinner: turn in to thine own house, and stray not with *Dina*, till thou be ravished. *Consider your ways in your hearts*. If thou findest not work enough to do at home, in cleansing thy own heart, come forth then and help thy Neighbors. Whosoever you are, sit not like lookers on at God's Mart; but having good wares profferd you, and that so cheap, *grace, peace*, and remission of sins for nothing, take it, and bless his name that gives it. Receive with no less thankfulness the Physic of admonition, he sends you: apply it carefully: if it do not work on your souls effectually, there is nothing left, that may do you good. The *word of God* is powerful as his own Majesty: and shall never return back to himself again, without speeding the Commission it went for. Apply it then to your souls in faith and repentance, least God apply it in fear and vengeance. *Lord, open our hearts with the key of Grace, that thy holy word may enter in, to reign in us in this world, and to save us in the world to come.*  
*Amen.*

FINIS.

THE Sinners passing-Bell.

OR Physic from Heaven.

THE Second Sermon.

Published by THOMAS ADAMS, Preacher of God's Word at *Willington* in Bedford-shire.

HOSEA 13.9.

Oh Israel, thou hast destroyed thyself, but in me is thy help.

*AUGUST.* Serm. de Temp. 145.

Quid de te, tu ipse tam male meruisti, vt inter bona tua nolis aliquod esse malum, nisi teipsum?

How didst thou, oh wicked man, deserve so ill of thyself, that among all thy goods, thou wouldst have nothing bad but thyself?

*LONDON:* Printed by *Thomas Snodham* for *Ralph Mab*, and are to be sold in Paul's Churchyard, at the sign of the Grayhound. 1614.

**TO THE VERIE WORTHY GENTLEman, M<sup>r</sup>. *John Alleyne*, saving health.**

SIR,

I have endeavored in this short *Sermon*, to prescribe to these sick times some *spiritual* Physic. The ground I have received from the direction of God: the method I submit to the correction of man. In this I might err, in the other I could not. The main and material objects I have levelled at, are. 1. to beget in us a sense of the sins we have done, of the miseries whereby we are undone. 2. To rebuke our forgetfulness of God's long-since ordained remedy, the true *intrinsique Balm* of his Gospel. In the saving use whereof, we are (like some Countries blessed with the medicinal benefits of *Nature*, yet) through nescience or negligence, defective to our selves in the application. Inward diseases are as frequent as outward; those by disquiet of mind, as these by disdiet of body. It was a rare age, that had no spiritual plague ranging and raging in it. Ours hath manifold and manifest, vile and vi·ible ones: the *World* growing at once old and decayed in nature, lusty and active in producing sins. *Wickedness* is an aged *Harlot*, yet as pregnant and teeming as ever. It cannot be denied, but that our Iniquities are so palpable, that it is as easy to prove them, as to reprove them. Were our bodies but half so diseased, (and yet this year hath not favored them) as our souls are, a strange and unheard of mortality would ensue. Man is naturally very indulgent to himself, but misplaceth his bounty. He gives the body so much liberty, that it becomes licentious: but his soul is so prisoned up in the bonds of corrupt affections, that she cries of him, as that troubled *Princesse* of her strict keeper, *from such a Jailor good Lord deliver me*. The *Flesh* is made a Gentleman, the *Mind* a Beggar. Sick we are, yet consult not the Oracles of *Heaven* for our welfare, nor solicit the help of our great Pysician *Christ*. He is our Savior, and bare our sicknesses, saith the *Prophet*: yea, took on him our infirmities. *Infirmitates speciei, non indiuidui*: Infirmities commune to the nature of mankind, not particularly incident to every singular person. Those he took on himself, that *he might know the better to succor us in our weakness*. As the *Queen* sung of her self in the *Poet*. *Non ignara mali miseris succurrere disco*. It is most

perfectly true of our *Jesus*, that he learned by his own sorrows to pity ours; though all his sufferance was for our sakes. But how should he help us, if we make not our moan to him? How should we be restored, when God's saving Physic is unsought, vnought, vnappplied? To convince our neglect, and persuade our better use of the Gospel, tends this weak labor. To your protection it willingly flies; and would rest it self under your shadow. The God of Peace give you the *peace of God, which passeth all understanding*; and afford you many joys in this life to the end, and in the next his joy without end.

Yours in the services of love, THO. ADAMS.

**THE Sinners Passing-Bell. OR Physic from Heaven. The sixth Sermon.**

*IEREM. 8.22.*

Is there no Balm at Gilead? Is there no Pysician there? why then is not the health of the daughter of my people recovered?

THE Allegory is Tripartite, and propounds to our considerations 1. What is the *Balm*, 2. Who are the *Physicians*, 3. Who are the sick. The *Balm* is the *Word* The *Physicians* are the *Ministers*. The *Sick* are the *Sinners*. For the first.

The *Balsam*-Tree is a little shrub, never growing past the height of two Cubites, and spreading like a Vine. The Tree is of an Ash-color, the boughs small and tender, the leaves are like to Rew.

*Isidore* thus distinguisheth it. The Tree is called *Basamum*, the Roote *orilo-Balsamum*, the Branches *Xylo-Balsamum*, the Seed *carpo-Balsamum*, the Juice *opo-Bal•amum*.

*Pliny* saith, the Tree is all medicinal: the chief and prime virtue is in the Juice: the second in the Seed: the third in the Rinde: the last and weakest in the Stock. It comforts both by tasting and smelling. It is most commonly distinguished by *Physicians* into *Lignum*, *Semen*, *L•quorem*, the Wood, the Seed, and the Juice. This is the nature of the *Balsamum*.

This holy *Word* is here called *Balm*: and (*si fas sit magnis componere parua*) if we may compare heavenly with earthly, spiritual with natural things, they agree in many resemblances. The vn-erring Wisdom of Heaven hath given this comparison. There is no fear to build on God's ground: whiles the Analogy of *Faith* limits us. It is the Builders first and principal care to choose a sure foundation. The rotten, moorish, quick-sandy grounds, that some have •et their edifices on, have failed their hopes, and destituted their intents. How many worthy wits have spent their times and studies, to daub up the •ilthy walls of *Rome* with *untempered mortar*! How well had they hunted, if they had not mistaken their game! How rich apparel have they woven for a *Babylonish Harlot*! How well had they sailed, if *Rome* had not guided their Compass! But *every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.* Happy is he, that hath a rock for his ground, that no gusts, storms, winds, waves may over-turn his house. Though

other foundation none can lay, then that is laid, which is Jesus Christ; yet blessed is he, that 〈 in non-Latin alphabet 〉, hath built safely upon this ground.

God hath here laid my ground; I will be hold to build my speech on that, whereon I build my faith. Only sobriety shall be my bounds. We may call God's word, that Balm tree, whereon the fruit of life grows. A tree that heals, a tree that helps. A tree of both medicament, and nutriment. Like the *Tree of life, which bears twelve manner of fruits, and yieldeth her fruit every month*. Neither is the fruit only nourishing, but even *the leaves of the tree were for the healing of the Nations*. Now though the Balm here, whereunto the Word is compared, is more generally taken for the juice, now fitted and ready for application; yet without pinching the Metaphor, or restraining the liberty of it, I see not why, it may not so be likened, both for general and particular properties. It is not enough to say this, but to show it. Let me say it now, show it anon. For the Balm, you have the *Tree, the Seed, the Juice*. God's Word will (not unfitly) parallel it in resemblances, transcend it in effectual properties.

The *Tree* it self is the *Word*. We find the *eternal Word* so compared. *I am the true Vine, and my Father is the Husbandman*. He is a *Tree*, but *arbor inuersa*: the root of this tree is in Heaven. It was once *made flesh, and dwelt amongst us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth*. Now he is in Heaven. Only this *Word* still speaks unto us by his word: the word incarnate by the word written; made sounding in the mouth of his *Ministers*. This word of *His*, is compared and expressed by many *Metaphores*: to *leaven* for seasoning: to *honey* for sweetening: to the *hammer* for breaking the *stony heart* *Is not my Word like as a fire, saith the Lord? and like a hammer that breaketh the rock in pieces?* To a *sword*, that cuts both ways. *The word of God is quick and powerful, and sharper then a two-edged sword, &c.* Another sword can but enter the flesh and pierce the bones, or at most divide the soul and the body; but this the *soul* and the *spirit*, where no other sword can come, no not the *Cherubims sierre sword*, that kept the passage of *Paradise*.

It is here a *Tree*, a *Balm-tree*, a *saluing*, a *saving tree*. *Albumasar* saith, that the more medicinal a plant is, the less it nourisheth. But this *Tree (reddit aegrotum sanum, sanum vero santorem)* makes a sick soul sound, and a whole one sounder. It is not only *Physic* when men be sick, but *meat* when they be whole. *Triacle* to expel, *preservatives* to prevent poison. It is not only a *sword* to beat back our common enemy, but a *Bulwark* to hinder his approach.

It carries a *seed* with it, *Carmo-bal•amum*; an *immortal* and *incorruptible seed*, which concurs to the begetting of a *new man*, the old rotting and dying away: for it hath power of both, to *mortife* and dead the *flesh*, to *revive* and quicken the *spirit*. That *seed*, which the sower went out to sow. Happy is the good ground of the *heart* that receives it. That little *Mustard-seed*, which spr•ads up into branches, able to give the fowls of heaven harbor. *Dis•rim•n hoc inter op•ra Dei et Mundi*. This difference is betwixt the works of God and of the World. The works of the world have great and swelling Entrances, but, *malo sine clauduntur*, they halt in the conclusion. The works of God, from a most slender beginning have a most glorious issue. The word is at first a little *seed*; how powerful, how plentiful are the effects? how manifold, how

manifest are the operations of it; *casting down the highest things, that exalt themselves against the knowledge of God; and captiuating every thought to the obedience of Christ.*

The juice is no less powerful to *mollify* the stony heart, and make it tender and soft, as a *heart of flesh*. The *seed* convinceth the understanding: the Juice mollifieth the affections. All is excellent; but still *conspicuuum minùs, quod maxim est praeclarum*, the root that yields this *seed*, this *juice*, is the power of God. A tree hath manifest to the eye, leaves, and flowers, and fruits, but the root (most precious) lies hidden. In man the body is seen, not the purer and better part of him, his soul. *The Kings daughter, though her clothing be of wrought gold, is most glorious within.* In all things we see the accidents, not the form, not the substance. There are but few, that rightly taste the *seed*, and the *juice*; but who hath comprehended the root of this *Balm*?

The *Balsam* is a little tree, but it spreads beyond a Vine. The virtue of it, in all respects, is full of dilatation. It spreads 1. largely for shadow. 2. pregnantly for fruit. 3. all this from a small beginning. So that we may say of it, as the *Church* of her *Savior*. *As the apple tree among the trees of the wood, so is my Beloved among the Sons. I sate down under his shadow with great delight, and his fruit was sweet to my taste.*

It spreads. No sharp frosts, nor nipping blasts, nor chilling airs, nor drisling sleete, can mar the beauty or enervate the virtue of this *spiritual* Tree. The more it is stopped, the further it groweth. Many interdictiones rung peals of menaces in the *Apostles* ears, that *they should speak no more in the name and word of Christ*: they did all rather like Bells toll them into the Church, to preach it more fervently. The *Princes* of the Nations would have hedged it in with their prohibitions: but the *Word* of Heaven, and edict of God's spiritual Court of glory, scorned the Prohibitions given by their temporal or temporary Laws. They might easier have hedged in the wind, or pounded the Eagle.

The *Jews* would have cut down this *Tree* at the root: the *Gentiles* would have lopped off the branches. They stroke at *Christ*, these at his *Ministers*: both struck short. If they killed the Messenger, they could not reach the message. The blood of the *Martyrs*, spilled at the root of this *tree*, did (as it were) make it spread more patently. There never died *Preacher* for *Christ* his cause, but almost every ash of his burned flesh, bred a Christian. The old *Foxes* of *Rome*, that had *caliditatis paululum, calliditatis plurimum*, little warmth in their bloods, great subtlety in their pates, studied, plotted, acted, by cares, stratagem•, engines, to give a fatal, final subversion to the Gospel: yet they lived to see it flourish, and because it flourished, died, fretting themselves to dust. So, *let thine enemies perish, oh Lord*, and burst their malicious bowels, that have evil will at *Zion*, and despite this *Balm*.

It grew maugre all the adverse blasts and floods, which the billows of earth, or bellows of Hell could blow or pour out against it. Let them loose a *Barabbas* from prison, whiles they shut a *Barnabas* in prison: let them give *Demetrius* liberty, whiles they shackle *Paul*; and at once, burn the professors, and reward the persecutors of the *Word*: behold (for all this) this *Balm* flourisheth, and sends forth his saving odors. The *Philistines* shut up *Sampson* in the *City Gaza*: they bar the gates, watch and guard the passages, and are ready to study for the manner of his death. The *Jews* shut up *Christ* in the grave, they bar it, they seal it, they guard

it; sure enough thinks the *Jew*, hopes the Devil, to keep him fast. The *Gentiles* shut the *Apostles* in prison, chain them, beat them, threat them with worse, that had felt already their bad usage: now they clap their hands at the presumed fall of the Gospel. Behold, *Sampson* carries away the gates of *Gaza*; *Christ* the bands of death; the *Word* the bars of the prison.

What shall I say? still this *Balm* flourisheth. *Viuit, viget, liber est, supra hominem est.* As *Joseph* (*incipit a vinculis ferreis, finite ad torquem aureum*) begins at iron, ends at golden chains: so this *Balsam*, the more it is struck at with the cudgels of reproach and persecution, the faster, the fuller, the further it groweth. It is like the *Vine* for this virtue; only the *Vine* (but only) nourisheth: the *Balm* both nourisheth the good, and expelleth the evil, that is in man. These two are God's trees. When every God, saith the *Poet*, chose his several tree; *Jupiter* the long-lived *Oak*; *Neptune* the tall *Cedar*, *Apollo* the green *Laurell*, *Venus* the white *Poplar*; *Pallas* (whom the *Poets* fain, to be borne of *Jupiter's* brain, and *Mythologists* interpret *Wisdom*) chose the *Vine*. Our true and only God, that oweth all, hath more especially chosen the *Vine* and the *Balm*, one for preservation, the other for restauration of our health. Only the *Balm* hath both elemental *Physic*, and alimentall virtue in it.

As it gives boughs spaciously, so fruit pregnantly, plentifully. The *graces* of God hang upon this tree in clusters. *My beloved is unto me as a cluster of Camphire in the Vineyards of Engedi.* No hungry soul shall go away from this tree unsatisfied.

It is an effectual word, never failing of intended success. What God's word affirms, his truth performs, whither it be judgment or mercy. *Nec verbum ab intention quia veritas, nec factum à verbo quia virtus.* His word differs not from his intent, because he is truth: nor his deed from his word, because he is virtue. What he intends he declares, or rather what he declares he intends, he is just: and what he declares and intends, he performs; he is powerful. This is that *Delphian sword*, that universal instrument, whereby he made, whereby he supports the world. It is not a fruitless and ineffectual word, as man's. *Propter nostrum dicere et velle, nihil in re mutatur*, saith the *Philosopher*. Our speaking or willing puts no change into any subject. A man is starved with cold, famished with hunger; we advise him to the fire, to repast: is he ever the fuller or fatter for our word? Not, unless like a *Chameleon*, he can live by air. But God's word is fruitful, it feeds. *Man lives not by bread only, but by God's word.* Our word and will is like an *Idols* power: God's *volò* is sufficient. *Voluntas eius, potestas eius.* His will is his power. One *fiat* of his was able to make that was not, but had else line in everlasting informitie; to constitute nature when it is not, to confirm or change nature when it is. When *GOD* was in the flesh, and went about doing good, a faithful *Centurion*, for his servant so desperately sick, desired not the travel of his feet, nor a dram of his *Physic*, nor so much as the imposition of his hands, but *dic verbum tantum: Lord say the word only, and my servant shall be healed.* This word is so effectual, that it shall never fail of the purpose it first was sped for. The *Sun* and *Moon* shall fail in their motions, day and night in their courses, the earth totter on her props, Nature it self shall apostate to confusion, before God's word fall away vnaccomplished; whither he dispenseth it to affect man's heart, or disposeth it to effect his will. Of so powerful efficacy is that word, which the world despiseth.

As this *Balm* spreads *patently* for shadow, *potently* for fruit, so all this ar•seth from a little *seed*. God's smallest springs prove at length main Oceans. His least beginnings grow into great works, great wonders. How stately th• world begins, how lame it is at last? The Tower of *Babel* is begun, as if it scorned Heaven, and scared Earth; how easy a stratagem from God overthrows it, though he never laid finger to it! *Nebuchadnezzar* begins with, *who is God?* and anon scarce reserves to himself the visible difference from a beast. Another *Nebuchadnezzar* exterminates all God's from the earth, that himself might reign (*solus Deus in solio*, who was rather *Daemon in folio*) only God: behold a silly woman overthrows him in his great *Holophernes*. With such proud entrances doth the world begin his *Scaenes*; with such ridiculous shame do they lagge off. Our God from small beginnings, raiseth mountains of meruailes to us, of praises to himself. Even *Joseph*, that is in prison, shall ride in the second Chariot of *Egypt*. Drowning *Moses* shall come to countermaund a Monarch. *Christ*, that was buried in a grave, shall *bruise the nations*, and *break them with a rod of iron*. *Peter a Fisher* shall catch whole Countries. A little *Balm* heal a world of people.

Well, it spreads; let us get under the shadow of the branches. Happy and cool refreshing shall the soul scorched with sins and sorrows find there. Never was shade more welcome to the sweltred Traveler, then this *word* is to the afflicted conscience.

It is fructuall: let it be so to us in operation. It gives us the fruits of life, let us return it the fruits of obedience. God's word is *significatiue* to all, *operative* to his.

It is a powerful voice, whither it give life, or kill. Man and Music have (*virtutem vocis*) the power of voice: God only reserves to himself (*voce[m] virtutis*) the voice of power. *Loe he doth send out his voice, and that a mighty voice. Ascribe ye strength unto God.* I might speak of his *thunders* in *Sinai*; but I turn to the Songs of *Zion*, the sweet voice of his *Gospel*, whereof I am an (unworthy) Minister: t• voice that speaks *Christ* and his death, *Christ* and his life, *Christ* and his salvation. He that was anointed *pro consortibus*, and *pr• consortibus*, for his fellows, and above his fellows. Who is *the way, the truth, and the life*. *Via sine deuio, veritas sine nubilo, vita sine termino*. The way without error, the *truth* without darkness, the *life* without end. *Via in exilio, veritas in consilio, vita in praemio*. The way in exile, the *truth* in counsel, the *life* in reward. *Oh whi•her shall we go from thee? Lord, thou hast the words of eternal life.* All the word calls us to *Christ*. *Post me, per me, ad me. Aster me, by me, to me.* After me, because I am *truth*: by me, because I am the way: to me, because I am *life*. *Qua vis ire? Ego sum via. Quo vis ire? Ego sum veritas. Vbi vis perman•re? Ego sum vita*, How wilt thou go? I am the way. Whither wilt thou go? I am the *truth*. Where wilt thou abide? I am the *life*.

Now, there is no action without motion, no motion without will, no will without knowledge, no knowledge without hearing. *Ignoti nulla cupido*. There is no affection to unknown objects. God must then by this word call us to himself. Let us come when and whiles he calls us; leaving our former evil loves and evil lives: (for *mali amor•s* make *malos mores*, saith Saint *Augustine*. Bad affects produce bad effects.) And let us show the power of this *Balm* in our confirmed healths. *Solummodo been conuersus est, qui been conversatus est*: A good conversion is proved by a good conversation. Perhaps these effects in all, may not be alike in quantity, let them be in quallitie. God hath a liberal, not an equal hand: and gives geometrically, by



proportion, not arithmetically, to all alike. Only *magis & minus non tollit substantiam*: the dimensions of greater or less do not annihilate the substance. Our *Faith* may be *precious*, nay *like precious*, though less and weaker. *Sanctification* admits degrees, *Justification* no latitude. *Luther* saith, we are as holy as *Mary* the Virgin, not in life, which, is active holiness, but in grace of adoption, which is passive holiness. Come we then faithfully to this *Balm*; so shall we be safe under the *shadow*, and filled with the *fruits* thereof. Thus in general: let us now search for some more special concurrences of the Similitude.

1. The leaves of the *Balsam* are white: the *word* of God is pure and spotless. *Peter* saith, there is sincerity in it. Perfection it self was the finger that wrote it: neither could the instrumental pens blot it with any corruption: the *Spirit* of Grace giving inspiration, instruction, limitation: that they might say with *Paul*, *Quod accepi a Domino, tradidi vobis*: I received of the Lord, that which I delivered to you; neither more nor less, but just weight. It is *pure* as *Gold* fined in a seven-fold furnace. *Every word of God is pure*, saith *Solomon*. There is no breath or steam of sin to infect it. The Sun is darkness to it: the very Angels are short of it. It is white, immaculate, and so unblemishable, that the very mouth of the Devil could not sully it. Even the known *Father of lies* thought to disparage the credit of the *Scriptures*, by taking them into his mouth; he could not do it. They are too unchangeably white, to receive the aspersion of any spot.

2. The *Balsam*, say the Physicians, is *gustu mordax & acro*, sharp and biting in the taste, but wholesome in digestion. The *holy word* is no otherwise to the regenerate palate, but to the sanctified soul it is sweeter then the honey-comb. The *Church* saith *his fruit is sweet unto my taste*. It is *Folly* to the *Jews*, and a *stumbling block* to the *Gentiles*: but to the called both of *Jews and Gentiles*, the *power of God*, and the *wisdom of God*. *Saluberrimararo •ucundissima*: Relish and goodness are not ever of the same congruence. The *Gospel* is like *leaven*, sour to the natural spirit, yet makes him fit for (holy) bread. It is said of the *Leaven*, to which *Christ* compares the *Word*, that *•assam acrore grato excitat*, it puts into the lump a savory sourness. It is *acrore*, but *gratus*, sharp, but acceptable. The *Word* may relish bitter to many, but is wholesome. There cannot be sharper pills given to the Usurer, then to cast up his unjust gains. The *Potion* that must scour the Adulterers reins, makes him very sick. He that will let the proud man's Plurisie blood, must needs prick him. To bridle the voluptuous beast, will make him stamp and fret. All correction to our corruption runs against the grain of our affections. He that would bring *Mammon* to the bar, and arraign him, shall have Judge, Jury, sitters and standers, a whole Court and Sessions against him. These sinneres are as hardly parted with of the owners, as the Eye, Hand, or Foot, necessary and ill-spared members. Forbid the Courtly *Herod* of his *Herodias*: the Noble *Naaman* of his *Rimmon*: the gallant *Sampson* of his *Delilah*: the City-Dives of his quotidian feast: the Country-Nabal of his churlishnesse: the rustically *Gergesites* of their hoggishnesse: the Popish *Laban* of his little God's: the *Ahabish* Landlord of his enclosings: and you give them bitter Almonds, that will not digest with them; like the queasy Mass-Priest, whose God would not stay in his stomach. But let God work the heart with the preparatiues of his preventing Grace, and then this *Balm* will have a sweet and pleasing savor.

There are too many, that will not open their lips to taste of this *Balm*; not their ears to hear the *Word*. But as one mocks the Popish-Priest celebrating the Mass, (who useth one trick amongst other histrionical gestures, of stopping his ears) that he doth it least he should hear the crackling of his *Saviors* bones.

Digitis tunc obserat aures,

N• collisa crepent Christi, quem conterit, ossa.

So these become voluntarily deaf Adders, and will not hear *Christ crucified*, the *preaching of the cross of Christ*, as *Paul* calls it; which is able to kill our sins, and quicken our souls. I have read it reported, that the Adders in the East and those hot Countries, did so subtly evade the *Charmers*, thus. When she hears the Pipe, she will couch one ear close to the ground, and cover the other with her tail. So do worldlings: they fill one ear with earth, as much cou•tous dirt as they can cramme into it: the other ear they close up with their lewd l•sts, as the Adder with her winding tail: that they have none left for their God, for their good. And being thus deaf to holy and heavenly incantations, they are easily by *Satan* oue•reached, over-ruled, over-thrown.

So unwieldy is *Christ's yoke* to the raging Mule: so heavy his *burden* to the reluctant horse: so hard his *Law* to the carnal *Capernaite*: so sour his *Balm* to the wicked palate. (Though to the godly his *yoke is easy*, and his *burden light*.) Woe unto them, for they call *sweet sour*, God's *Balm* distasteful; and *sour sweet*, the worlds *Boleño* savory. They are not more propitious to vice, then malicious to goodness. For others, they love a *Barabbas* better then a *Barnabas*. For themselves, everyone had rather be a *Dives*, then a *Diuus*: a rich sinner, then a poor *Saint*. No marvel, if the blind man cannot judge of colors, nor the deaf distinguish sounds, nor the sick relish meats. God's word is sweet, how ever they judge it: and their hearts are sour, how ever they will not think it. *My ways are equal, but your ways are unequal*, saith the *Lord of hosts*.

3. They write of the *Balsamum*, that the manner of getting out the juice, is by wounding the tree. *Sanciata arbor praebet opobalsamum*. Provided, that they cut no further then the •nde: for if the wound extends to the body of the tree, it bleeds to death. I have read no less of Vines, that unjustly pruin'd, they bleed away their lives with their sappes. The issuing *Balm* is called *opobalsamum*; as some from the Greek *opo*, which signifies a Den; or rather of 〈 in non-Latin alphabet 〉, Juice. A treble lesson here invites our observation.

1. The *Balsam* tree weeps out a kind of gum, like tears: the *word* of God doth compassionately bemoan• our sins. *Christ* wept not only tears for *Jerusalem*, but blood for the *world*. His wounds gush out like fountains, and every drop is blood. *Ecce in lachrimis, in sanguine locutus est mundo*. His whole life was a continual mourning for our sins. *Nunquam ridere dictus, flere saepissime*. He may adjure us to repentance and obedience, by more forcible arguments, then ever *Dido* used to *Aeneas*: *Ego vos per has lachrymas, per hos gemitus, per haec vulnera, per corpus sanguine mersum*. I entreat you by tears, by groans, by wounds, by a body (as it were) drowned in it own blood: by all *these mercies of Christ*, whereby we do not only persuade you of our selves, but *God doth beseech you through us*. If those tears, sighs, wounds, blood, move

not our consciences, we have impenetrable souls. If the heart-blood of *Christ* cannot make thy heart to relent, and thy feet to tremble, when thy concupiscence sends them on some wicked errand; thy hands, tongue, and all parts and powers of thee to forget their office, when thou wouldst sin obstinately; thou art in a desperate case. These were the tears of this *Balm* tree. The *word* doth in many places, as it were, weep for our sins, panting out the grievance of a compassionate God. *Why will ye die, oh you house of Israel?* What *Prophet* hath written without sorrow? One of them *Threnos suspirat*, sighs out a book of *Lamentations*; which *Greg. Nazianzen* saith, (*Nunquam à se siccis oculis lectos esse*) that he could never read with dry eyes. The other *Prophets* also, like Quails, *curas hominum gesserunt*, took on them the burden of many men's sorrows. *Cyprian* had so compassionate a sympathy of others evil deeds, evil sufferings, that (*cum singulis pectus meum copulo, cum plangentibus plango*, saith he) I join my breast with others, and challenge a partnership in their griefs. A Minister, saith *Chrysostom*, *debet esse lugens sua et aliena delicta*; should be still lamenting his own sins, and the sins of his people. *Monachus est plangentis officium*. The office of a Minister, is the office of a Mourner. All these are but as Canes, to derive to our observation the tears of this *Balm*.

2. The way to get out the juice of *Balm* from *God's word*, is by cutting it: skillful division of it, which *S. Paul* calls 〈 in non-Latin alphabet 〉, *rightly dividing the word of truth*. It is true that *God's word* is, *panis vitae, the bread of life*: but whiles it is in the whole loaf, many cannot help themselves: it is needful for children to have it cut to them in pieces. Though the Spice vnbroken be sweet and excellent, yet doth it then treble the savor in delicacy, when it is pounded in a Morter. All the *Balm*-tree is medicinal, yet the effectual working is better helped, by cutting the stock, by taking out the juice, and by distributing to every man a portion, according to the proportion of his wants. With no less heedfulness must the *word* be divided; that some may receive it gentle and mollifying, and others as a sharper ingredient. As there is a double composition in men, pride and humillitie: so there must be a double disposition in preaching the *word*, of meekness, of terror. *Aaron's Bells* must be wisely rung: sometimes the Treble of *Mercy*; sometimes the Tenour of *Judgment*; sometimes the Counter-tenor of *Reproose*; and often the Mean of *Exhortation*. There is no less discretion required to application, then to explication. As Physicians prescribe their Medicines by drammes or ounces, according to the Patients strength or weakness. So Divines must feed some with *milk*, others with *stronger meat*. The learned should have deeper points, the simple plainer principles. How easy is it for many a weak stomach to surfeit even on the food of life! (though the fault lies not in any superfluity of the *word*, but in the deficiency of his understanding.) The absence of sobriety in the speaker is more intolerable then in the hearer. The people must take such meat as their Cooks dress to them. Let none of *Eli's* Sons slubber up the Lord's Sacrifice or Service. Let not good *Balm* be mar'd by a fustie vessel. Seasonable discretion must attend upon sound knowledge. Wisdom without Wit is meat without salt: W•t without W•sedome is salt without meat. Some Wells are so deep, that a man can draw no water out of them; these bury their gifts in the grave of sullen silence. Some are shallow pits, that run so long open mouth, till their Springs are quite dry: whiles they w•l be *prius Doctors, quam discipuli*, Masters that never were Scholars; and leap into *Paul's* Chair, when they never sate at the *feet* of *Gamaliel*. There must be therefore Wisdom both in the

*Dispensers & hearers of God's mysteries; in the former to distribute, in the other to apportion their due and fit share of this Balm.*

3. The *Balsam* tree being wounded too deep dyes: the word of GOD cannot be marred, it may be martyred, and forced to suffer injurious interpretations. The *Papists* have made, and called, the *Scriptures* a nose of wax; and they wring this Nose so hard, that as *Solomon* says, they force out blood. As *Christ* once, so his word often is crucified between two Thieves; the *Papist* on the left hand, the *Schismatic* on the right. These would ravish the virgin-pureness of the Gospel, and adulterate the beauty of it. They cannot cut, except they cut a pieces; nor distinguish, but they must extinguish. They divide fair, but they leave the Quotient empty. They subdivide, till they bring all to nothing but fractions, but factions. We may observe, that among these, there are as few *vnifici* in the Church, as *Munisici* in the Common-wealth. They are commonly most miserable men of their purses, most prodigal of their opinions. They divide the *Word* too plentifully to their turbulent Auditors: they divide their goods too sparingly to poor *Christians*. There are too many of such ill Logicians, that divide all things, define nothing. As a moderne *Poet* well:

Definit Logicus res, non modo diuidit; at nos

Nil definimus, omnia diuidimus.

These pierce the *Balm* too deep; not to strain out Juice, but blood; and, in what they are able, to kill it.

4. When the *Balsam* is cut, they use to set Vials in the Dennes, to receive the Juice or sap. When the word is divided by preaching, the people should bring *Vials* with them, to gather this saving *Balm*. These *Vials* are our ears, which should couch close to the Pulpit, that this intrinsique *Balm* may not be spilled besides. How many *Sermons* are lost, whiles you bring not with you the vessels of attention We cut and divide, and sluice out Rivers of saving health from this *Tree*, but all runs besides, and so your health is not recovered. You come frequently to the Wells of Life, but you bring no Pitchers with you. You cry on us for store of Preaching, and call us idle Drones, if we go not double journey every *Sabaoth*, but still you go home with *vnfallowed*, with *unhallowed* hearts. Our *Gilead* affords you *Balm* enough, yet you have sickly souls. You hear to hear, and to feed either your humors, or your opinions, or your hypocrisies. You shall hear a puffed *Ananias* cry, *Alas*, for his non-preaching Minister; if, at least, he forbears his snarling and currish invectives of *dumb dog*, &c. When, alas, let many Apostles come, with the holy coniuration of Prayer and Preaching, yet they cannot cast out the deaf Devil in many of them. They blame our dumb Dogs, not their own deaf Devils. They would seem to cure us, that are sent to cure them, if at least they would be cured. *We would have cured Babel*; nay we would have cured *Bethel*, but she would not be cured.

It will be said, that most hearers bring with them the Vials of attention: yield it; yet for the most part, they are either without mouths, or without bottoms. Without mouths to let in one drop of this *Balm of Grace*: or without bottoms, that when we have put it in, and look to see it again in your lives, behold it is run through you, as water through a sieue, and scarce leaves any wet behind it. And (to speak impartially) many of you, that have Vials with bottoms, ears

of attention with hearts of retention, and the ground of remembrance, yet they are so narrow at the top, that they are not capable but of drop by drop. Think not yourselves so able to receive at the ear, and conceive at the heart, innumerable things at once. You are not broad glasses, but narrow-necked *Vials*; and then best receive this *Balm* of life, when it is stilled from the *Lymbecke* of Preaching with a soft fire, and a gentle pouring in. So saith the *Prophet*, *Line must be added to line, precept upon precept, here a little and there a little*. When a great vessel pours liquor into a strait-mouthed *Vial*, the source must be small and sparing, fit to the capacity of the receiver: that in time it may be filled. It is often seen, that when this juice comes with too full and frequent a stream, almost all runs besides. I do not speak this (*vel prohibendi, vel cohibendi animo*) to curb the forwardness of godly Ministers, or persuade the raritie of Sermons. God still of his mercy, multiply *laborers into* (and labors in) *his harvest*. But to correct your obstreperous clamours against us: no• to chill the heat of your zealous hearing, but to inkindle the fire of your conscionable obeying. Do not stand so much upon *Sacrifice*, that you forget *Mercy*. Bee not so angry for want of two or three Sermons in a week, when you will not obey the least Doctrine of one in a month. You bless your *Samuel's in the name of the Lord*, with protestation of your obedience to the *will of the Lord*: we reply; *what means then the bleating of the Sheep, and the lowing of the Oxen in our ears?* the loud noise of your Oaths, Injuries, Oppressions, Frauds, Circumventions? You come with books in your hands, but with no book for God's *Spirit* to write *obedience* in. A Bible under the arm, with many, is but like a Rule at ones back, whiles all his actions are out of square. The History of the *Bible* is carried away easier then the mystery.

Philosophy saith, that there is no vacuit•e: no vessel is empty; if of water, or other such liquid and material substances, yet not of air. So perhaps you bring hither *Vials* to receive this *B•lme* of *Grace*, and carry them away full, but only full of wind, a vast, incircumscrib'd, and swimming knowledge is in some a motion, a notion, a mere implicit and confused tenencie of many things; which lie like Corn, loose on the floor of their brains. How rar• is it to see a *Vial* carried from the Church full of *Balm*, a Conscience of *Grace*• I know there are many *names* in our *Sard*: I speak not to dishearten any, but to encourage all. Only would to God, we would show less, and do more, of goodness. Yet show freely, if you do godly. I reprehend not showing, but not doing. We preach not to your flesh, but to your spirits: neither is this *Balm* for the ear, but for the soul. Therefore I sum up this observation with a *Father*. *Quantum vas fidei capax afferimus, tantum gratiae inundantis haurimus*: Look, how capacious a vessel of Faith we bring with us to the Temple, so much of this gracious and flowing *Balm* of life we receive. Consider that this *Balm* is *animae languentis medicina*, the Physic for a sick soul. Come to it, like Patients, that desire to be cured. *Quidam veniunt vt noua per quirant, & haec curiositas est, quidam vt sciantur, & haec vanitas est*: They abuse this word, that search it only for news, and this is curiosity; or to get themselves a name, and this is vanity: or to sell the truth, and this is Simony: or to jest on it, and this is Epicureanism: or to confute it, and this is Atheism.

You do well condemn, first, them that prefer *Machiavelli* to *Moses*; *Ismaels* scoffs to *Jeremiah's* tears; *Jericho* to *Jerusalem*, the *tower of Babel* to the *gates of Bethel*: or secondly, those that put away the Ministry as a superfluous Office; and think they know enough to save themselves.

Dux ero, miles ero, duce me, •e milite solus

Bella geram.

They will be their own captains and their own soldiers, and without calling the assistance of man or Angel, Prophet or Apostle, they will band• with the Devil and all his army, hand to hand: or thirdly, those that, like the Collier, dance in a circular measure, and hang all their Faith on the hooks of others belief: exercising all their religion by an exorcising Mass: while they count the Old and New Testaments books of controversy, and that it is peremptory sacrilege to meddle with the scriptures. You do well to abhor these dotages: but still look, that all be well at home. Love the Word; and that with an appetite. *Beati esurientes: Blessed are they th•t hunger and thirst after righteousness, for they shall be satisfied.* But as you have love to it, so live by it. *Non scholae, sed vitae discendum:* We learn, not only to know good, but to live well, *Audiatis vt sciatis (saith Saint Bernard) sciatis vt aedi•icemini, et hoc integritas est: vt aedisicetis, et hoc Charitas est.* Hear to know, know to edify yourselves; this is integrity: to edify others; this is Charity. Bring then to this *Balm*, vials of sincerity, not of hypocrisy; least God fill them with the vials of his indignation. It is not enough to have ears, but *ears to hear.* Idle Auditors are like Idol God's, which have members not for use but show: like glass w•ndowes upon stone-walls, to give ornament, not to receive light.

5. The *Balsam* tree was granted sometimes to one only people, *Judea*; as *Pliny* testifies. It was thence derived to other Nations. Who, that is a *Christian*, doth not know and confess the appropriation of this spiritual *Balm*, once to that only Nation? *He showeth his word unto Jacob; his statutes and his judgments unto Israel. He hath not dealt so with any Nation: and as for his Judgments, they have not known them.* Now, as their earthly *Balm* was by their civil Merchants transported to other Nations: so when this heavenly *Balm* was given to any Gentile, a Merchant of their own, a *Prophet of Israel*, carried it. *Nineveh* could not have it without a *Jonah*. Nor *Babylon* without some *Daniel's*. And though *Paul* and the *Apostles* had a Commission from *Christ*, to preach the *Gospel* to all Nations, yet observe how they take their leave of the *Jews*. *It was necessary that the word of God should first have been spoken to you▪ but seeing you put it from you, and judge yourselves unworthy of everlasting life, loe, we turn to the Gentiles.* Other Lands might brag of their natural and national benefits: only *Jury* of both the *Balms*. *Non omnis fert omnia tellus. Nihil est ex omni parte beatum.*

India mittit ebur: molles dant thura Sabai:

Tota{que} thuriferis Panchaia diues arenis.

*Hiram* had store of Timber, *Moab* of Sheep, *Ophir* was famous for gold, *Chittim* for Iuorie, *Basan* for Oaks, *Lebanon* for Cedars; *Flascon* had the best Wines, *Athens* the best Honey, *Persia* the best Oil, *Babylon* the best Corn, *Tyr•* the best Purple, *Tharsis* the best Ships: the *West Indies* for Gold, the *East* for Spices: but of all, *Jury* bore the *Palme*, for bearing the *Balm*. Such grace had *Israel* for the temporal, much more for the spiritual *Balm*: that all Nations might make low courtesy to her, as the *Queen of the Provinces*, and be beholding to her, for the crumbs that fell from her Table; as the *Syrophaenician* desired of *Christ*. Yet she, that transcended all in her blessings, de•cended lower then all in her disobedience. And as she lift up her head, and

gloried in her special privileges; so she might hang down her head for shame at her special wickednesses.

For it is observed, that there are sins adherent to Nations, proper, peculiar, genuine, as their flesh cleaveth to their bones. That as for the climate of Heaven, their bodies differ; so for the custom of their lives, their dispositions vary from others. So that many Countries are more dangerous, either for sins or calamities. For of necessity, they that live among them must either imitate them and do ill, or hate them and suffer ill: since *amicitiae pares aut quarunt aut faciunt*; cohabitation of place seeks or makes coaptation of manners. S. Paul notes the *Cretans* for *Lyers*: S. Luke the *Athenians* for *news inquirers* and bearers. The *Grecians* were noted for *light*: the *Parthians* for *fearful*: the *Sodomites* for *Gluttons*; like as *England* (God save the sample) hath now suppld, lythed, and stretched their throats. If we should gather *Sins* to their particular Centers, we would appoint *Pride* to *Spain*, *Lust* to *France*, *Poysoning* to *Italy*, *Drunkenness* to *Germany*, *Epicureanism* to *England*. Now it was *Israel's* wickedness and wretchedness, that they fell to *Idolatry*. Not that other Nations were not *Idolaters*, but *Israel's* vilest, because they alone were taught the true worship of God.

*Josephus* holds, that the *Jews* were the best *Soldiers* of the world, both for ability of body, and agility of mind, in strength, in stratagem. Divers people are now excellent fighters one special and singular way. The *Romans* fight well in their *Councils*, I had almost said *Fence-schools*: the *Italians* in their *Shops*: the *Spaniards* in their *Ships*: the *French-men* in a *hold*: the *Scot* with his *Launce*: the *Irish-man* on *foot*, with his *Dart*. But the *Jews* were (saith *Josephus*) every way expert. Alas; their victory came not from their own strength: the Lord fought for them. So one of them *cha•eth ten of his enemies, a hundredth chase a thousand*. They had the *shield* of God's protection, the *sword* of his *spirit*, the *word* of God: defense and offense against their carnal and spiritual enemies: And if ever they received wound to their flesh or spirits, they had here both the soueraine *Balms* to cure them. But alas! they that were so every-way-blessed, lost all by loosing their *Balm*, and treading it under feet. For this cause their *Balm* is given to us: their aversion, their euersion is our conversion. They were God's *V•ne*, but they lost their sweetness. They were God's *Olives*, but they lost their fatness. Therefore God took away his *Balm*.

6. *Pliny* affirms, that even when the *Bal•ame* tree grew only in *Jury*, yet it was not growing commonly in the Land, as other trees either for *Timber*, *Fruit*, or *Medicine*; but only in the *Kings Garden*. The prepared *Juice*, or *Opobal•amum*, was communicated to their wants; but the *Trees* stood not in a *Subjects Orchard*. He saith further, that it grew in two *Orchyards* of the *Kings*; whereof the greater was of twenty days aring. I force no greater credit to this, then you will willingly give it; (which yet is not improbable) but this I build on, and propound for truth: that this spiritual *Balm* grows only in the *Garden* of the *King* of Heaven. *To him that overcometh, will I give to •ate of the tree of life, which is in the midst of the Paradise of God*. It grows in the *Paradise* or heavenly *Orchard* of God. The root of it is in Heaven: there sits that *holy tree*, at the right hand of his *Father*. His fruit, his seed, his *Balm* he sends down to us, written by his *Prophets* and *Apostles*, read and preached by his *Ministers*.

*Mahomet* would challenge this *Balm* to grow in his Garden, and bids us search for it in his *Alchoran*. The Apostate *Jews* affirm it to grow in their *Sinagogue*, and point us to the *Talmud*. The *Russian* or *Muscovitish* turn us over to their *Nicol•itan Font*; and bid us dive for it there. The *Pope* pluckes us by the sleeve, (as a Trades-man that would fain take our money) and tells us, that he only hath the *Balm*, and shows us his *Mass-book*. If we suspect it there, he warrants the virtue from a general *Council*. If it doth not yet smell well, he affirms, (not without menacing damnation to our mistrust, that it is even (*in scrinio pectoris sui*) in the closet of his own breast; who cannot err. Tut, saith he, as it grows in God's Garden simply, it may poison you. As if it were dangerous to be meddled withal, till he had plaid the Apothecary, and adulterated it with his own sophistication. Indeed, he makes it sweet, by his fayning it; and therefore his Shop wants not Customers. But it is deer, when God's is cheap, saith the *Prophet*. *Buy it without money, without price. Wherefore do you spend money? &c.*

Well: it can grow in one only Garden, and that is God's. There is but one *truth*. On• Lord, one *Faith*, one *Baptism*, &c. Even they that have held the greatest falsehoods, hold that there is but one *truth*. Nay, most will confess, that this *Balsam* tree is only in God's Garden; but they presume to temper the *Balm* at their own pleasure, and will not minister it to the world, except their own fancy hath compounded it, confounded it, with their impure mixtures. No false *Religion*, no fundamental Heresy, but give God the appropriation of the *Balm*; but they take to themselves the ministration, the adulteration of it. So in effect, they either arrogate the *Balm* to themselves; or take it out of God's Garden (as it were, whither he will or no) to plant it in their own. So they brag every one of this *Balm*. But who will not suspect the Wares out of a known Couseners Shop? It is unlawful and wicked, to offer to God's *Church*, *Balsamum v•l alterum, velidem alteratum*, either another *Balm*, or after another fashion, then he appoints.

But as *Clusius* writes of new *Balms*, *Peruvianum et Balsamum de Tolu*, from *Peru* and *Tolu*; so demonstration is made us of new *Balms*; some rather Logical, then Theological. *Germany* knows my meaning. Others produce us *Balms* of Piety, made up with *Pollicie*: the coat of *Religion* put upon the back of *State*. Where there may be some *Balm*, but it is so mixed, that it is marred. For to a scruple of that, they put in whole ounces of other ingredients: an ounce of *Oleum vulpinu•*, Fox-like subtlety, as much *oleum viperis*, poysonable opinion, and no less *oleum tartari*, &c. A whole pound of policy, an arm-full of stinking weeds, frivolous and superstitious Relics: all these are put to a poor dram or scruple of *Balm*. Nay, and all these shall be dash'd and slubberd together by a *Mass-Priest*, an idle and unskillful Apothecary. And when any conscience is known sore, by auricular Confession, it shall have a plaster of this stuff.

Perhaps this is that they call their *Holy-oil*, which is said to heal the sick body, if it recovers; or at least to cure the soul of her sins; at least, of so many, as may keep a man from Hell, and put him into Purgatory: where he shall have house-room and fire-wood free; till the *Pope* with soul-Masses and merits can get him a plat of ground in Heaven, to build a house on. How shameful is it to match their *oil* with God's *Balm*? to kneel to it as *God*, to ascribe events to it, which God works, (and to help the glory of it) to call those works miracles; whereas they might find fitter use for it, about their boots. Though it be newly invented, and every



day more sophisticate then other, yet they make their Patients believe, that it is ancient, and derived from holy *Scriptures*: and enter the lists with the Champions of God's *truth*, to maintain the purity and antiquity of it.

A great while they kept (God's *Balm*) the *word* wholly from the people: now, because the cursings of the people have a little pierced their souls, for ingrossing this *Balm*, and denying it to their sores; they have stopped their mouths with the *Rhemish Testament*. But as they erst did curse them for hoarding God's grain; so now their just anger is as sharp against them, for the musty, mill-dew'd, blasted stuff, they buy of them. Their wickedness is no less now in poisoning them, then it was before in starving them. Before no *Balm*, now new *Balm*. Before no plaster to their wounds, now that which makes them ranckle worse. So they have mended the matter, as that *Pysician* did his Patients health; to whom, because he was urged to minister somewhat, he gave him a potion, that dispatched his disease & life at once. Thus the Popish *Balm* is, as *Renodaeus* calls one *vulgare Balsamum, exoletum, inodorum, vietum, rancidum*: stale, unsavory, rammish, lank, vile.

Such is the sophisticate doctrine of superstitious heretics; speaking for God's precepts, their own prescripts: preaching themselves, and in their own names, for ostentation, like the *Scribes*: delivering falsehoods, and fathering them on the *Lord*, *He hath said it*: abusing men's ears with old wives tales, and old men's dreams, traditions of *Elders*, constitutions of *Popes*, precepts of men, unwritten truths, untrue writings, either *with-holding the truth in unrighteousness*, or *se•ing the word of God for gain*, or *corrupting it*, and dealing with it, as *Adulterers* do in their filthiness: as these respect not issue, but lust, so the other, not God's glory, but their own wantonness: ministering Medicines, which God never prescribed to them. How can their *feet seem beautiful*, when like monsters, they have too many toes on them, as the *Giants* son; or too few, as *Adonibezeck* and those whom he maimed: offending either in excess or defect? But it is gods fearful protestation in the end of the *Book*, summing and sealing up all the curses, that went before it. *If they add*, he that hath power to add plagues with an everlasting concatenation, will multiply their miseries without number or end. *If they diminish*, he that can abate his blessings so low, that not the least scruple shall remain, will return them their own measure. And for you, my *Brethren*, hear the *Apostle*, *Let no man beguile you with Philosophy, and vain deceit*, or please you with false *Balm*. You may say of their natural learning, as *Albumazer* of *Boлено*, *Henbane*; whiles it grows, saith he, in *Persia*, it is venomous; but if transplanted and growing in *Jerusalem*, it is not only good medicine, but good meat. Well, if it were possible, that an *Angel from heaven should preach another Gospel*, then that which God hath delivered, and his *Apostles preached*, *anathema sit, let him be accursed*: the true *Balm* comes only from the garden of the *King of heaven*.

7. They write of the *Balsam* tree, that though it spread spaciouly, as a *Vine*, yet the boughs bear up themselves: and as you heard before, that they must not be pruned, so now here that they need not be supported. *God's word* needs no vndersetting. It is firmly rooted in heaven; and all the cold storms of human reluctancy and opposition cannot shake it. Nay, the more it is shaken, the faster it grows. The refractory contentions of worldlings to pluck it down, have added no less strength, then glory to it. Nor can the ministerial office of the

dispensers of it, be called an aid or vnderpropping to it. It is not the *Balm*, but you that stand in need of our function. He that owes it, is powerful enough to protect it. You cannot apply it to yourselves without the Physicians help. If you could, or did not more want us, then that doth, you should see it flourish and spread without us. He that *supports* all by *his mighty word*, asks no supporter for it self.

The *Church of Rome* challengeth more, then the *Church of God*; that *she* bears up the *word*: and because she assumes to carry the *keys*, she presumes that the door of Heaven hangs upon her hindges. They say, the *Church* is a *Pillar*: we may join issue with them, and yield it, as a reverend Divine said. For a *Pillar* as it upholds something, so is upholden of something. If then the *Church* be a *Pillar*, *Christ* is the *Rock*, whereon it stands: now, take away the *Rock*, down comes the *Pillar*. The *Rock* is well enough without the *Pillar*, not the *Pillar* without the *Rock*. Yet how fondly? They that would build all on their *Church*, yet build their *Church* on *Peter*: and not only on *Peter*, that was weak, but on his feigned Successor, who is weaker. Now this Heir built on *Peter*, and this *Church* built on this heir, must uphold the *word*, as they say, *Atlas* did the world. But, alas, if the *word* do not beare them, they will fall, like water spilled on the ground, not to be saved or gathered up. These are miserable, arrogant, impudent wretches, that think, *God's word* could not hold up the hands, (like *Moses*, unless *Aaron* and *Hur* helped him) if the *Pope* and his *Councils* were not: forcing all our credite to the *Gospel* for this, because their *Church* allows it. *God's word* must then stand or fall at man's approbation or dislike. Oh indignity to the stable ordinance of an eternal Majesty. It is enough for the laws of a temporal Prince, to have some dependence on his Officers promulgation. He that took no man nor Angel to his Council, when he made it, demands the succor of none to preserve it. He is content to propagate the sound thereof through us his Trumpets: if it had never been preached by man, it should not have lost the effect. Heaven and Earth shall sooner run, like scorched skins, to heaps; then any jot, (as small a Character as the *Alphabet* affords) shall ineffectually perish. If man could deny this Office, God could speak it by Angels, by Thunder, by Lightning, Confusion, Terror; by Frogs, Lyce, Caterpillars, Blasting, Plague, Leprosy, Consumption; as he hath sometimes (holding his peace) preached actually to the World. It is his own *Balm*, and shall spread to his pleasure, and hath no weakness in it, to need man's supportance. *Blessed* are we under the *shadow* of the *Branches*, and *wise* if we build our *salvations* on it.

8. Physicians write of *Balsamum*, that it is *paratu facile et optimum*, easy and excellent to be prepared. This spiritual *Balm* is prepared to our hands: it is but the administration that is required of us, and the application of you. Not that we should slubber it over, as the *Sons of Eli*; in preaching: nor that you should clap it negligently to yourselves in hearing. A mortal wound is not to beiested withal, though the Pysician hath in his hand, the *Balm* that can cure it. Your diseases are as different in your consciences, as in your carcasses. Your constitutions of body are not more various, and often variable, then your affections in foul. There must be some wisdom in us, to hit the right box, and to take out that Physic, which God hath made fit for your griefs. We are sure, the shaft that shall kill the Devil in you, is in God's Quiuer; indiscretion may easily mistake it, misapply it. This *Balm* is ready, soon had, and cheaply: let not this make you disesteeme it. Gallant humors vilpend all things that are cheap. But if in

God's Mart, you refuse his Wares, because their price is no greater, you may perhaps one day, when they are gone, curse your withstanding your Markets. And being past obtaining, prize it the higher, because in the days of your sachie you did under-value it. The guests, in the Gospel, bidden to a Supper *gratis*, make light of it: when the Feast-maker had protested against them, that they *should never taste of his Supper*, they doubtless would have been glad, if their money could have purchased it: though it cost one his *Farm*, and the other his *Oxen*.

9. *Balm* is, *vtilis ad omnium morborum expugnationem*, good against all diseases. The Receipt, that *Linus*, *Hercules* his Schoolmaster gave him, when he taught him wrestling, was only a *Balm*. *Darius*, saith *Renodaeus*, so esteemed it, that *non modo inter pretiosissimam supellectilem reponeret, sed cunctis opibus praeponeret*; he did not only lay it up amongst his richest treasures, but even prefer it before them all. This spiritual *Balm* is far more precious in it self, and fructuous to all men; if they apprehend it in knowledge, apply themselves to it in obedience: possessing it in science, in conscience. Philosophers, Poets, Physicians, Historians have reported someone extraordinary thing, exceeding all the rest in their observations. They talk of *Cornucopia*, that it supplied men with all necessary food. They hammer at the Philosophers stone, which, they affirm, can turn baser metals into gold. *Vulcans* Armor, saith the *Poet*, was of proof against all blows. Physicians tell us, that the herb *Panaceas* is good for all diseases: and the drugge *Catholicon* instead of all Purges; as both their names would seem to testify. They come all short of this spiritual *Balm*. It hath in deed and perfection, what they attribute to those in fiction. *Panace* is an herb, whereof *Pliny* thus testifieth. *Panace, ipso nomine, omnium morborum remedia promittit*. The very name of it, promiseth remedy to all sicknesses. It is but a weed to our *Balsam*; which is a tree, a tree of life, a complete Paradise of trees of life, flourishing and bearing every month, the fruit being delectable, the leaves medicinal. It is a true purging virtue, to *cleanse* us from all corruption of spirit, of flesh. *Now are ye clean, through the word, which I have spoken unto you*. *Catholicon* is a drugge, a drudge to it. It purifieth our hearts, from all defilings and obstructions in them. A better *Cornucopia*, then ever Nature (had she been true to their desires and wants) could have produced: the *bread of Heaven*, by which a man *lives* forever. A very supernatural stone, more precious then the *Indies*, if they were consolidate into one Quarry; that turns all into *purser gold*, then ever the *land of Hau•lab* boasted. A stronger Armor then was *V•l•n's*, to shield us from a more strange and savage enemy, then ever *Anak* begot, the Devil. It is a Panary of wholesome food, against fenowed traditions. A Physicians Shop of *Antidotes*, against the poisons of heresies, and the plague of iniquities. A pandect of profitable Laws, against rebellious spirits. A treasury of costly jewels, against beggarly *rudiments*.

The Aromatical tree, hath sometimes good savor in the rind, sometimes in the flower, sometimes in the fruit. So it fareth in the Cinamon, that is a ri•de; the Mace is th• flower, and the Nutmegge the fruit. According as the dry and earthie part, mingled with the subtle watery matter, hath the Masterie in any part' more or less, that part smelleth best. As in common flowers, which savor in the flower, when from the stalk or root ariseth nothing. Only the *Balm* smells well in every part. So the *word* is in every respect the sweet savor of life; though to some, through their own corruption, it becomes the savor of death. We may say of the *word*, as one of the *Lamb*; it is all good: the fleece to clothe, the flesh to eat, the blood for

medicine. Thus, *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.* His salubriter, et corriguntur praeva, et nutriuntur parva, et magna oblectantur ingenia. Evil wits are corrected, simple are enlightened, strong are delighted by the word. And *In his quotidie proficerem, si eas solas ab ineunte pueritia, usque ad deperitam senectutem, maximo otio, summo studio, meliore ingenio conarer addiscere.* In these I should continually profit, if from the first day of my understanding, to the last of my old age, I should be conversant with them.

Other things may have in them (*salubritatem quandam*) a certain wholesomness but from this *Balm (sanitas et ipsavita petitur)* health & life it self is derived. Humane writings may, like the *Aliptae*, put blood in our cheeks; but this is the true Phisick to cherish our spark, to maintain our life. Other herbs, & plants, and roots may be *toxica*, and poison the broath; this is *Elisha's salt*, that only sweetens it. *Lignum crucis*, is *lignum vitae*, like *Moses wood*, to put a healthful taste into the bitter waters of human knowledge. These are the two *Testaments* of God (which no man shall interline without certain judgment) like the two pillars of smoke & fire, one dark like the old, the other bright as the new, only able to conduct us from *Egypt* to *Canaan*: and to furnish us with all necessaries by the way, if we depend thereon. The two *Cherubims*, that look directly toward the *Mercy-seat*, both pointing to *Jesus Christ*. The *Treasure*, that hath both *old* and *new* in it, sufficiently able to *instruct the Scribe to the Kingdom of Heaven*. This is that *medicamentum medicamentorum*, as *Petrus Apponensis* saith of the *Balm*, *vbi nihil deficit, quod in salutem sufficit*, where, there is no want of anything requisite to salvation. *Cuius plenitudinem adoro*, whose fullness I reverence and admire.

This is that *light*, which can justly guide our steps: this is that measure of the *Sanctuary*, that must weigh all things: this is that great *Seal*, that must warrant all our actions. This gives at one *Sermon*, *Balm* sufficient to heal diverse diseases. *Peter* had Auditors of diverse Nations: *Parthians, Medes, Elamites, &c. Jews and Proselytes, Cretes and Arabians*: and no question but their affections were as naturally, as nationally different: yet were three thousand won at one *Sermon*. So the *Multitude*, the *Publicans*, the *Soldiers* had all their lessons at one time: so many in number, and such manner of men in nature, had their remedies together, and their several diseases healed, (as it were) with one plaster. The people had a doctrine of *charity*: the *Publicans* of *equity*: the *Soldiers* of *innocence*. This was prophesied by *Isaiah*, fulfilled here, and often in *Christ's Kingdom*. *The Wolf is turned to the Lamb*, when the *Soldiers* are made harmless: *the Leopard into a Calf*, when the *Publicans* are made just: the *Lion and Bear* into a *Cow*, when the *Multitude* is made charitable.

Water searcheth, and wind shaketh, and thunder terrifieth even *Lions*, but the word only is strong to convert the heart of man. Some indeed, both in sense and censure, judge it weak; but they, alas, shall find it, (if weak to save them, yet) strong to condemn them. If it cannot plant thee, it will supplant thee. This then is that *soueraine Balm*, medicinal to all maladies. Physicians ascribe many healing virtues to their *Balsam*: many, and almost what not? This *Metaphysical* doth more properly challenge that attribution.

1. They say, that *Balm* taken fasting, *Asthmatics valde confert*, is very good against short-windedness. Truly, God's word lengthens and strengthens the breath of grace; which otherwise would be short, the conscience (as the lungs) being soon obstructed with iniquities. For goodness soon faints, where the word is not without the Gospel, the health of obedience looseth, and the disease of sin gathers strength.

2. They say, that *Balm* taken inwardly, dissolves, and breaks the stone in the reins. But *Jeremiah*, in God's Physic-book, saith, that our *Balm* is as a *Hammer to break the stone in the heart*. The stone in the reins is dangerous, in the bladder painful, but none so deadly as the stone in the heart. This *Balm* suppleth the stony heart, and turns it into a *heart of flesh*.

3. They commend their *Balm* for a special ease to the anger of a venomous biting. But our *Balm* is more excellent in *aculeum Draconis, imo mortis*, against the sting of that great *red Dragon*, nay of *Death* it self. *Oh Death, where is thy sting?* Three Serpents give us venomous wounds. *Sin* first stings us, the *Devil* next, and *Death* last. This *Balm* of *Christ* fetcheth out all their poisons.

4. Others say of this *Balm*, that it is the best solution to the obstructions of the Liver. I have heard the Liver in the body, compared with zeal in the soul. The Liver (according to Physicians) is the third principal member, wherein rest the animal spirits. In the soul two graces precede Zeal, Faith and Repentance. I say not this *in thesi* but in *hypothesi*, not simply, but in respect; and that rather of order, then of time. For a man is begotten of *immortal seed*, by the *Spirit* at once. Now as the Liver calefies the stomach, (like fire under the Pot) and thence succors digestion: so doth zeal heat a man's works, with an holy fervor; which are without that, a cold sacrifice to God. A soul without zeal doth as hardly live, as a body without a Liver. *Haly* calls the Liver the Well of Moisture: we may say of zeal; it is the very Cistern, whence all other graces, as living there do issue forth into our lives. The Liver is called *Hepar* and *Iecur*, because it draweth juice to it self, turneth it into blood, & by vaines serveth the body, as the water-house doth a City by pipes. Nay, it ministereth a surging heat to the brain, to the eyes, to the wits, saith *Isidore*. The *Pagan* Nigromancers, sacrificed only Liuers on the altar of their God *Phaebus*, before his oraculous answers were given. In the soul other graces, as Faith, Hope, Charity, Repentance, did first rather breed zeal; but zeal being once inkindled doth minister nutrimentall heat to all these; and is indeed the best sacrifice that we can offer to God. Without zeal all are like the oblation of *Cain*.

Now if any obstructions of sin seem to oppress this Zeal in us, this *Balm* of *God's word* is the only sovereign remedy to cleanse it. For the zeal is dangerous, as the Liver, either by too much heat, or too much cold to be distempered. To overheat the Liver of zeal many have found the cause of a perilous surfet in the Conscience: whiles like the two Disciples, nothing could content them but fire from heaven against sinners. If ever *Bishop* was in the time of Popery, away with the office now. If ever Mass was said in Church, pull it down. Though some depopulators have now done it, in extreme coldness, nay frozen dregs of heart, making them either no Churches, or polluted ones; whiles those which were once Temples for *God's shepherds*, are now coats for their own. Yet they in immeasurable heat wished, what these with unreasonable cold Liuers affected. Such miserable thieves have crucified the

Church, one by a new religion in will, the other by a no religion in deed. They would not only take away the abuse, but the thing it self; not only the Ceremony, but the substance. As the Painter did by the picture of King *Henry* the eight, whom he had drawn fairly with a *Bible* in his hand, and set it to open view against Queen *Mary's* coming in triumph through the City: for which being reprov'd by a great man, that •awe it, and charged to wipe out the book; he, to make sure work wiped out the *Bible* and the hand too; and so in mending the fault, he maim'd the picture.

This is the effect of praeter-natural heat, to make of a remedy, a disease. Thus whiles they dream, that *Babylon* stands upon Ceremonies, they offer to race the foundations of *Jerusalem* it self. Well this *Balm* of God's word, if their sick souls would apply it, might cool this vngentle heat of their livers. For it serves not only to inkindle heat of z•ale in the over-cold heart, but to refrigerate the preposterous fervor in the fiery-hot. This is the saving *Balm*, that scour's away the obstructions in the Liver, and prevents the dropsy. For the dropsy is nothing else, saith the Philosopher, but the error of the digesti•e virtue in the hollowness of the Liver. Some have such hollownes in their zeal, whiles they pr•tend holiness of zeal; (as was in the *iron horns* of that false prophet *Zedekiah*) that for want of applying this *Balm*, they are sick of the dropsy of hypocrisy.

Innumerable are the uses of *Balm*, if we give credit to *Physicians, vel potum, vel inunctum*. It strengthens the nerves, it excites and cherisheth the native heat in any part, it succoreth the paralyticke, and delayeth the fury of convulsions, &c. And last of all, is the most soueragine help, either to green wounds, or to inveterate ulcers. These, all these, and more then ever was untruly feigned, or truly performed by the *Balsam* to the body; is spiritually fulfilled in this happy, heavenly, and true intrinsique *Balm*, God's word. It heals the sores of the conscience, which either original or actual sin have made in it. It keeps the green wound, (which sorrow for sin cuts in the heart) from ranckling the soul to death. This is that *Balsam* tree, that hath *fructum vberrimum, vsum saluberrimum*, plenteous fruit, profitable use: and is, in a word, both a preservative against, and a restorative from all dangers to a believing Christian. It is not only Physic, but health it self; and hath more virtue, saving virtue, validity of saving virtue, then the tongues of men and Angels can ever sufficiently describe.

You have here the similitudes. Hear one or two discrepancies of this natural and supernatural *Balms*. For as no *Metaphor* should of necessity run like a Coach on four wheels, when to go, like a man, on two sound legs is sufficient; so eart•lie things compared with heavenly, must look to fall more short, then *Linus* of *Hercules*, the shrub of the Cedar, or the lowest Mole-bank of the highest *Pyramids*.

1. This earthly *Balm* cannot preserve the body of it self, but by the accession of the spiritual *Balm*. Even *Angels* food (so called, not because they made it, but because they ministered it) cannot nourish without God's word of blessing. *For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer*. If the mercy of God be not on our sustenance, we may die with meat in our mouths, like the *Israelites*. If his prouidentia•ll goodness with-hold the virtue, were our garments as costly as the *Ephod* of *Aaron*, there is no benefit in them. When many are sick, they trust to the

Physicians, as *Asa*, or to this *Balm*, fastening their eyes and hopes on that: whereas *Balm*, with the destitution of God's blessing, doth as much good, as a branch of herb-John in our Pottage. Nature it self declines her ordinary working, when God's revocation hath chidden it. The *word* without *Balm* can cure; not the best *Balm* without the *word*.

2. So this natural *Balm*, when the blessing of the *word* is even added to it, can (at utmost) but keep the body living, till the life taper be burnt out: or after death, give a short and insensible preservation to it, in the sarcophagall grave. But this *Balm* gives life after death; life against death, life without death. *To whom shall we go? Lord, thou hast the words of eternal life.* The *Apostle* doth so sound it, the *Saints* in Heaven have so found it, and we, if we believe it, if we receive it, shall perceive it, to be the *word of life*. And as *Augustine* of God, *Omne bonum nostrum vel ipse, vel ab ipso*: All our good is either God, or from God: so all our ordinary means of good from God is *vel verbum, vel de verbo*, either the *word*, or by the *word*.

The *Prophet* derives the *Balm* from the *Mount Gilead*; demanding, if *Gilead* be without *Balm*. It seems, that *Gilead* was an aromatical place, and is reckoned by some among the Mountains of spice. It is called in some places of *Scripture* *Galaad*; and by an easy varying of the points in the Hebrew writing, *Gilead*. This Mountain was at first so called by *Jacob*, by reason of that solemn Covenant, which he there made with his Father in law, pursuing *Laban*. Though it be called *Mount Gilead*, before in the chapter. *ver. 21.23.25. He set his face toward Mount Gilead, &c.* Yet it is by anticipation; spoken rather as the hill was called when the History was written by *Moses*, then as it was saluted and ascended by *Jacob*: who abode in it, till *Laban* over-took him; where the pacified Father and the departing Son made their Covenant. *Laban* called it *Igar-Sahadutha*: but *Jacob* called it *Galeed*. It signifies a *heap of witness*, a name imposed by occasion of the heap of stones, pitched for the league between them. *La•an said, this heap• is a witness between me and thee this day. Therefore was the name of it called Galeed.* There was one *Gilead*, son of *Machir*, son of *Manasseh*; of whom, because it is said, that *Machir* begat *Gilead*: and of *Gilead* •me the family of th• *Gileadites*; some ascribe the attribution of this name to *Mount Gilead*. But this *Mount* had the name, long before the son of *Machir* was borne. We read of it, that it was.

1. a great mountain.
2. fruitful.
3. full of Cities.
4. abounding with Spices.

1. It was a great Mountain; the greatest of all beyond *Jordan*, in length fifty miles. But as it ran along by other Coasts, it received diverse names. From *Arnon* to the City *Cedar*, it is called *Gilead*. From thence to *Bozra*, it is named *Seir*; and after, *Hermon*: so reaching to *Damascus*, it is joined to *Libanus*. So *Jerome* conceiteth on those words of God unto the Kings house of *Judah*. *Thou art Gilead unto me, and the head of Lebanon*: that therefore *Lebanon* is the beginning of *Gilead*.

2. *Fruitful*, abounding with great variety of necessary and delights; yielding both pleasure and profit. This every part and corner thereof afforded, even as far as *Mount Seir*, which the *Edomites*, the generation of *Esau*, chose for a voluptuous habitation. This the children of *Reuben*, and the children of *Gad*, and half the Tribe of *Manasseh*, when they saw the land of *Gilead*, that the place was a place for cat•ell, desired of *Moses*, and of the Princes of the Congregation, that they might possess it: for it is a land for cattle, and thy servants have cattle. The condition, that *Moses* required, be•ng by them granted, that they should go armed with their

*brethren*, till the expulsion of their enemies had given them a quiet seat in *Canaan*. *Thy seruan•s will do as my Lord commandeth. On•lie our little ones, our wi•es, our flocks, and all our cattle shall be in though Cities of Gilead.* The fertillitie of *Gilead* contented them, though with the separation of *Jordan* from their brethren. Our Savior describing the beauty of his Spouse *Behold, thou art fair, my Love, behold thou art fair* (inwardly *fair* with the gifts of his spirit, and outwardly *fair* in her comely administration and government:) *Thou hast Doves eyes within thy locks*, (thy eyes of understanding being full of purity, chastity, simplicity) he adds withal, that *her hair* (her gracious profession, and appendances of expedient ornaments▪ are as comely to behold) *as a Flock of well-fed Goats*, grasing and *appearing* on the fruitful hills of *Gilead*. Which made them so pregnant, that *like a Flock of sheep, everyone brings out Twins, and none is barren among them.* The same pra•se is redoubled by *Christ, chap. 6. &c.*

3. It was full of Cities; a place so fertile, that it was full of Inhabitants. *•lair the Gileaedit•, who judged Israel, had thirty sons, that rode on thirty Ass-Colts, and they had thirty Cities, which are called Hau•th•ai• unto this day, which are in the land of Gilead.* It was as populous as fructuous; and at once blessed with pregnancie both of fruits for the people, and of people for the fruits. It was before *Israel* conquered it, in the dominion of the *Amorit•s*; and more specially, of *Og* king of *Bashan*, that remained of the remnant of the Giants: whose *bedstead was a bedstead of iron; nine cubits long, and four cubits broad, after the cubite of a man.* It was not only full of strength in it self, but guarded with Cities in the plain. *All the Cities of the plain, and all Gilead, and all Bashan, &c.* So the Inheritance of *Gad* is reckoned by *Joshua. Their coast was lazer, and all the Cities of Gil•ad.* It appears then that *Gilead* was full of Cities. So blessed, as if the Heavens had made a Covenant of good unto it, as *Jacob* did erst with *Laban* upon it. A hill of witness indeed, for it really testified *God's* mercy to *Israel*. *God* calls it his own. *Gilead is mine, Manasseh i• mine.* The principal or first name of Kingdom, that usurping *I•bosheth* was by *Abner* crowned over, was *Gilead. And he made him King over Gilead, and over the Ashurites, &c.*

4. It was (lastly) a Mountain of Spices; and many Strangers resorted thither for that Merchandise. Even when the malicious *brethren*, having thrown innocent *Joseph* into the pit, *sate down* (in a secure neglectfulnesse) *to eat bread: Behold* (surely the Lord sent and directed) *a company of Ishmaelites came from Gilead, with their Camels, bearing Spicery, and Balm, and Myrrh.* By which it appears to be *mons aromatum*, a hill of Sp•ces. Therefore *God* here; *Is there no Balm at Gilead?*

The Jew•s were near• to *Gilead*; it was but on the other side of *Jordan*. The fetching over their Merchandise was no long nor dangerous voyage. Yet was this spiritual *Balm* nearer to them: it lay like *Manna* at their doors. *Venit ad limina virtus. The Kingdom of Heaven is among you*, saith *Christ*. There needed no great journey for natural Physic, but less for spiritual comfort. Behold, *God* himself gives his vocal answers between the *Cherubims*. Yet alas! as it was once justly proverbed on the Monks, and such spiritual, or rather carnal Couents, in that night of Popery: that the nearer they were to the Church, the further from *God*. So it was even verified of the Jew•s; that by how much they were of all next to the Sanctuary, by so much of all remotest from sanctity. And therefore, he that once said, *Gilead is mine*, and of the Temple in *Judah, this is my house, called by my name*; afterward left both the hill of *Gilead*, and the Mount



Zion, and the holy Sanctuary, a pray to the Romans; who left not a stone upon a stone, to testify the ruins of it, or for succeeding ages to say, *This was the Temple of God*. Thus saith the Prophet Hosea: *Gilead is a City of them that work iniquity, and is polluted with blood*. Therefore God turned that fruitful Land into barrenness, for the wickedness of them that dwelt therein. For not content with the fertility of their soil, they manured it with blood, saith the Prophet. Hence no marvel, if it became at last, like the cursed Mountains of Gilboah, that drunk the blood of Saul and Jonathan.

You have heard the Balm: the next subject that offers it self to our speech, is the Physicians. *Is there no Balm at Gilead? is there no Physicians there?* The Prophets are allegorically called Physicians, as the word is Balm. So are the Ministers of the Gospel, in due measure, in their place. To speak properly and fully, Christ is our only Physician, and we are but his Ministers, bound to apply his saving Physic to the sickly souls of his people. It is he only, that cures the carcass, the conscience.

1. No Physician can heal the body without him The Woman with the bloody issue was not bettered (by her Physicians, though she had emptied all her substance into their purses) till Christ undertook her cure. The Leper, in the 8. of Matthew, was as hopeless, as haplesse, till he met with this Physician; and then the least touch of his finger healed him. Physicians deal often, not by extracting, but protracting the disease: making rather diseases for their cure, then cures for diseases: prolonging our sicknesses by Art, which Nature, or rather natures defect hath not made so tedious. Therefore as one saith wittily, the best Physic is to take no Physic: or as another boldly; our new Physic is worse then our old sickness. But when our diseases be committed to this heavenly Doctor, and he is pleased to take them in hand, our venture is without all peradventure, we shall be healed. The least touch of his finger, the least breath of his mouth, can cast out the evil in us, that can cast out the devil in us, he can, he will cure us.

2. No Minister, can heal the Conscience, where Christ hath not given a blessing to it. Otherwise he may lament with the Prophet. *I have labored in vain, I have spent my strength for naught*. Or as the Apostle *I have fished all night, and caught nothing: yet at thy command, &c. Who then is Paul? or who is Apollo? but Ministers, by whom we believed, when as the Lord gave to every man. I have planted, Apollo watered, but GOD gave the increase*. If any be blind, He is the Oculist: if any be lame, He sets the Bones: if any be wounded, He is the Surgeon: if any be sick, He is the Physician.

They write of the Indian Physicians, that they cure the wound by sucking the poison. Christ heals after a manner (I know not whither more) loving and strange; by taking the disease upon himself. *Who his own self bare our sins in his own body on the tree. He was wounded for our transgressions, he was bruised for our iniquities and with his stripes we are healed. And the Lord hath laid on him the iniquity of us all*. As the scape-goat was said to bear upon him the sins of Israel: so saith the Prophet of his antitype Christ; *morbos portavit nostros, he hath borne our griefs: too unsupportable a burden for our shoulders; able to sink us down to hell, as they did Cain and Judas, if they had been imposed. Tullit Jesus. Christ carried our sorrows*. Never was such a Physician, that changed healths with his sick Patient. But He was humbled for us. Mans maker

is made man, the worlds succourer takes suck, the *Bread* is hungry, the *Fountain* thirsty, the *Light* sleepy, the *Way* weary, the *Truth* accused, the *Judge* condemned. Health it self is become sick, nay dead, for our salvation. For man's sake (such was our weakness) *Christ* descended, (such was his kindness) took one him to cure us (such was his goodness) and performed it, (such was his greatness.) It was not *Abanah* nor *Pharphar*, nor all the rivers of *Damascus*, not the water of *Jordan*, though bathing in it 70. times, not *Job's now-water*, nor *David's water of Isope*, not the pool of *Bethesda*, though stirred with a thousand Angels, that was able to wash us clean. Only *fusus sanguis Medici, factum medicamentum phrenetici*: the blood of the *Physician* is spilled, that it may become a medicine of salvation to all believers. This is the *Pelican*, that preserves her young with her own blood. This is the *Goat*, that with his warm gore breaks the adamant of our hearts. This is *that lamb of God*, that with his own blood, *takes away the sins of the world*. When the Oracle had told the king of *Athens*, that himself must die in the battle, or his whole army perish; *Codrus* (then King) never stuck at it, but obtruded his own life into the jaws of inevitable death, that he might save his people's. The King of heaven was more freely willing to *lay down his*, for the redemption of his *Saints*, when the eternal decree of *God* had propounded him the choice. Is there no means to recover the sick world, but I must die, that it may live? then take my life, quoth *Life* it self. Thus *pro me doluit, qui non habuit, quod pro se doleret*: He was made sick for me, that I might be made sound in him.

This then is our *Physician* in whom alone is *saving health*. As *Sybilla* sung of him.

〈 in non-Latin alphabet 〉 .

Virginij partus, magnoque aequaeua Parenti

Progenies, superas coeli quae missa per auras,

Antiquam generis labem mortalibus aegris

Abluit, obstructi{que} viam patefecit Olympi.

*He wrought all things with his word, and healed every disease with his power. To Him let us resort, confessing our sores, our sorrows. They that be whole need not a Physician, but they that are sick. Foolish men, because of their iniquities, are afflicted: that their soul abhorreth all manner of meat, and they draw near to the gates of death. Yet they cry unto this Physician, and he delivers them from their distress. So he hath promised in the Testament both of his Law, and of his Gospel. Call on me in the day of trouble, and I will deliver thee. Come to me all that are laden, and I will give you rest. There never went sorrowful Beggar from his door without a Alms. No marvel, if he be not cured, that is opinionated of his own health. They say, that the *Teach* is the *Physician* of Fishes; and they being hurt come to him for cure. All the Fishes that are caught in the Net of the Gospel come to *Christ*, who is the King of *Physicians*, and the *Physician* of Kings. Come then to Him, beloved, not as to a Master in name only, as the Lawyer. Matth. 22. but as to a Savior indeed, as the Leaper. Matth. 8. Lord, if thou wilt, thou canst make me clean. Non tamquam ad Dominum titularem, sed tanquam ad Dominum tutelarem: as one ellegantly.*

*Ministers are Physicians under Christ; sent only with his Physic in their hands, and taught to apply it to our necessities. Neither the Physician of the body, nor of the soul can heal, by any virtue inherent in, or derived from themselves. We must take all out of God's warehouse. God hath a double Box of Nature, of Grace: as man hath a double sickness, of flesh, of spirit.*

1. The first box is mentioned. *Ecclus. 38. The Lord hath created medicines out of the earth, and he that is wise will not abhor them.* God hath not scanted earth of drugs and mineralls, the simples of Physic for such as tread on it. And howsoever our vanity in health transport our thoughts, earth hath no more precious thing in it, then (as sustenance to preserve, so) medicine to restore us. You that have digged into the entralls of the dead earth, and not spared the bowels of the living earth, the poor, for riches: You that have set that at your heart, which was cast down at the Apostles feet, Money; as fit only for sanctified men to tread upon in contempt: You that have neglected heaven, which God hath made your more glorious feeling, and richly stuck it, like a bright Canopy, with burning lights; and doted on your pavement, made only for your feet to tread upon; fixing your eyes and thoughts on that, which God hath indisposed to be your object: for man's countenance is erect, lessoning his soul to a just and holy aspiration: You that have put so fair for the Philosophers stone, that you have endeavored to sublimate it out of poor men's bones, ground to powder by your oppressions: You that have buried your God's, so soon as you had found them out, as *Rahab* did *Laban's* in the Litter, and sit down with rest on them, saying to the *Wedge*, *Thou art my confidence.* When your heads ache, dissolve your gold, and refine it; wallow your crasie carcass in your silver; wrap it in perfumes and silks, and try what ease it will afford you. Will not a silly and contemptible weed, prepared by a skillful Physician give you more comfort? Doth not the common air, which you receive in, and breath out again, refresh you better? How eager are our desires of superfluities, how neglectful of necessities? This box of treasures hath God given us, and endued some with knowledge to minister them; least our ignorance might not rather prejudice, the succor our healths. No Physician then cures of himself; no more then the hand feeds the mouth. The meat doth the one, the medicine doth the other; though the Physician and the hand be unspared instruments to their several purposes. Thus God relieves our health from the Box of Nature.

2. The other Box is *Grace*; whence the *Divine* draweth out sundry remedies for our diseases of soul. This is not so common, as that of *Nature*. Once one Nation had it of all the world, now all the world rather then that Nation. But it is certain, they have it only, to whom the Gospel is preached. It is indeed denied to none, that do not deny their faith to it. *Christ is that Lamb, that takes away* *(in non-Latin alphabet)* : *the sin of the world.* But many want the *Physicians* to teach and apply this. *And how shall they preach, except they be sent?* Now, where these *Physicians* are, is the *people* healed by any virtue deputed from them? Is it the *Perfumer* that gives such sweet odors, or his perfumes? *Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? Be it known to you all, that by the name of Jesus Christ of Nazareth doth this man stand whole before you.* Therefore, saith *S. Paul*, concluding this Doctrine so thoroughly handled, *Let no man glory in men, for all things are yours, whither Paul &c. all are yours, and ye are Christ's, and Christ is God's.* It is the tidings we bring, that saves you, not our persons. *Moses*, that gave the Law, could not frame his own heart to the obedience of it. It

lies not in our power to beget faith in our own souls. *The heart of the King is in the hands of God, as are the waters in the South.* The souls of all, Prince and people, Prophets and Nazarites, Preachers and hearers, learned and ignorant, are converted by God, by whom they were created. It was the voice even of a *Prophet: Turn us, oh Lord, and so shall we be turned.*

This consideration may serve to humble our hearts, whom God hath trusted with the dispensation of his Oracles. It is a sacrilegious sin, for any spiritual *Physician*, to ascribe God's doing to his own saying; and to make *H's* glory cleave to earthen fingers. As *Menecrates*, a natural one, wrote in a certain Epistle to *Philip of Macedon. Thou art King of Macedon, I of Physic. It lies in thy power to take health and life from men, in mine to give it.* So monstrous was his pride, yet so applauded by the besotted Citizens, that he marched with a train of God's after him. One in the habit of *Hercules*, another of *Mercury*, a third in the form of *Apollo*: whilst himself, like *Jupiter*, walked with a purple robe, a Crown of gold, and a Scepter; boasting, that by his Art, he could breath life into men. Foolish clay! he could not preserve himself from mouldring to dust. Ostentation in a spiritual *Physician* is worse, by how much our profession teacheth us to be more humble. It is a high climbing pride in any *Pharisee*, and injurious to the Throne of God, to arrogate to himself a converting power. As in the fable, the Flye sitting on the Coach-wheel at the games of *Olympus*, gave out, that it was she, which made so great a dust. Or as that malcontent in a deep melancholy, who hearing the wi•des blow furiously, thought it was only his breath, which made all that blustering. It is God only, that can turn the heart, and tune the tongue, heal the body, and help the soul. Let the Instruments have just respect, God alone the praise. *Honor the Physician with the honor due unto him: for the Lord hath created him.* And count the well-ruling *Elders* worthy of double honor. But let God be glorified, as the Author of all, above all, for all.

It hath pleased God to call his *Ministers* by this title, *Physicians*: many duties hence accrue to our instruction. I cannot, I need not, dwell much on them. For everyone can lesson us, that will not be lessoned by us. Not that we refuse knowledge from any lips; since nothing can be said well, but by God's spirit: who sometimes reproves a *Jonah* by a *Mariner*; a *Peter* by a silly *Damsel*, a *Balaam* by an *Ass*. But because they, whose lips God hath seasoned, sealed to *preserve knowledge*, are held contemptible; and *their feet* foul, that bring the fairest message. So the frantic Patient beats the Medicine about his ears that brings it. The *Prophets* would have cured *Jerusalem*, behold *Jerusalem* killeth them. You kill us still; though not in our natural, yet in our civil life, our reputation. We feel not your murtherings, but your murmurings. *Ishmaels* tongue made him a Persecutor, as well as *Esau's* hands. Only our God comforts us, as he did *Samuel: They have not cast thee away, but they have cast me away, saith the Lord.* A word or two therefore concerning their care of your cure.

1. The *Physician* must apply himself to the nature of his Patient: so the *Minister* to the disposition of his hearer: leading the gentle, and drawing the refractarie; winning some with love, and *pulling others out of the fire, having compassion on some, and saving others with fear.* *Medicamenti dosis pro coeli et soli natura mutanda.* The prescription of the Medicine must be diuersified, according to the nature of the soil and the air. He shall never cure men's consciences, that looks not to their affections; *making a difference.* *Paul* testifieth of himself. *I*

became to the Jews as a Jew, &c. to the weak, as weak; that I might save the weak: I am made all things to all men, that by all means I might save some. We must vary our speech to their weak understandings, *Judgment to whom judgment, mercy to whom mercy belongs.*

And you, *Beloved*, must also apply yourselves to us; not scorning your own Preacher, and running with itching ears to others; delighting rather in the variety of Teachers, than in the verity of Doctrines. It fares with *Ministers* as with Fish, none so welcome, as the new come. Set aside prejudice. The meanest Preacher, whom God hath sent you, can show you that, which if you obediently follow, shall effectually save your souls. The word is powerful, what instrument so ever brings it: and *God's strength is made manifest in our weakness.* Hear all, despise none. And as we are bound to feed that Flock, whereof the holy Ghost hath made overseers: so do you content yourselves with that Pastor, whom God hath set to feed you. Factions have thus been kindled, (and how hardly are they extinguished?) whiles one is for Paul, another for Apollos, a third for Cephus: or rather (for these preserved one Analogy of truth in their Doctrine, and only differed in plainness and eloquence of speech) when some are for Cephas, and others for Caiaphas; some for Apostles, and other for Apostates; some for sincere Preachers, others for Schismaticall Sectaries. Thus observing rather the diversity of Instructors, than the unity of Truth there arise, in the end, as many minds as men, as many Sects as Cities, as many Gospels as Gossips.

2. The Physician must not commit his Patients health to the Apothecary. God hath trusted thee with his people's welfare, whom he hath purchased with his own blood; thou must not be at thy man, and impose all on him. It was the reason, that the Romans Horse was so ill tended, himself so well. *Ego curo meipsum, Status vero equum.* I look to myself, but my man looks to my Horse. The like reason, sometimes, makes fat Shepherds, and lean Flocks. God hath placed us, as Mothers to bear children unto him: now as we must not be barren, and bring forth none; so we must not, when we have them, put them forth to nurse. It is not more unkind in a natural, than unnatural in a spiritual Murther. There is a necessary use of the Apothecary, so of the Reader. He that digges the ground is not to be despised, though a more exquisite Gardener draws the knot. But it is dangerous to trust all on him, and do God's business by an Attorney. God hath given thee the milk, that thou shouldest feed his Sheep, and not put them over to an hireling: who suffers the Wolfe to enter, and tear the Lambs, never breaking his sleep for the matter. Not but that preaching may yield to a more weighty dispensation. When the vaunts of some heretical Goliath shall draw us forth to encounter him with our Pennes, against whom we cannot draw the sword of our tongues: when the greater business of God's Church shall warrant our non-residence to the inferior: when one is called from being a Mariner, and running about, to the office of a Pilot, to sit still at the helme: then and upon these grounds, we may be tolerated, by another Physician to serve our Cures; (for so I find our charges, not without allusion to this metaphor, called:) a Physician, I say, that is a skillful Divine; not an illiterate Apothecary, an insufficient Reader. That mere reading of the Scriptures hath, and may save souls, whoever doubted? But that Preaching with Reading is more effectual, can it be denied? Oh then that any of the Sons of the Prophets, whom God hath blessed with knowledge of his heavenly Physic, should sit down on the chair of security, or shut themselves in the cels of obscurity, or chamber themselves perpetually

in a College, or graze on the private commons of one man's benevolence (as *Micah* had his *Levite* to himself) whiles their gifts are not communicated to the Church of God.

Every spiritual Pysician must keep his right *vbi*. It is well observed by *Aretius*, upon the occasional calling of *Peter* and *Andrew*, when they were fishing: that God is wont to bless men especially, when they are busied in their proper element: working, as the Father charged his Son, *in his Vineyard*. Not in the wilderness of the world, nor in the Labyrinth of Lusts, nor in the field of Covetousness, nor in the house of security, much less in the chamber of Wantonness, or in the Tavern of drunkenness, or theater of lewdness, but in God's *Vineyard*, their general or particular calling. Our vocations must be kept and followed; not making our selves Magistrates in foreign common-wealths, Bishops in others diocesses, scalding our lips in our neighbors pottage. When those *Shepherds* heard the first glad tidings of *Christ*, they were *attending their flocks by night in the field*. *Saul* going honestly about his Fathers business, met with a Kingdom. And *David* was at the folds, when *Samuel* came with the holy oil. We say

Pluribus intentus, minus est ad singula sensus. *and*

Miles •quis, Piscator aquis, &c. Quod medicorum est

Promittunt m•dici, tractant fabrilia fabri.

Let none prescribe Phisick, but practitioners in that faculty: none plead at the bar, but Lawyers Let the Shooe-maker look to his boot, the Fisher to his boat, the Scholar to his book. The Husbandman *in foro*, the Minister *in choro*,

Omnia cum facias miraris •ur facias nil?

Pos•hume, remsolam qui facit, ill facit.

He that would comprehend all things, apprehends nothing. As he that comes to a Corn-heap, the more he opens his hand to take, the less he graspeth, the less he holdeth. Who would *in omnibus aliquid*, shall *in toto nihil scire*. When a man couets to be a Doctor in all Arts, he lightly proves a dunce in many. Let the natural Pysician apply his ministering, the spiritual his *Ministry*. *Quid enim in Theatro renunciator turpium*, &c. The idle sports of the Theater, the wicked crafts in the Market, the gallant braveries of the Court, must not hinder us, either to say Service in the Temple, or to do service for the Temple. *Clericus in opido, piscis in arido*, as I have read. Rather, from the words of that *Father*, if it be God's will that when *Christ* comes to judgment, *inveniat me vel precantem vel praedicantem*, he may find me either praying, or preaching his holy word.

Well, we have everyone our own cures; let us attend them. Let us not take and keep livings of an hundred, or two hundred pound a year, and allow a poor Curate (to supply the voluntary negligence of our *non-residence*) eight, or (perhaps somewhat bountifully) ten pounds yearly: scarce enough to maintain his body, not a doyt for his study. He spoke sharply, (not untruly) that called this usury, and terrible usury. Others take but tenn• in the hundred, these take a hundred for ten. What say you to those, that undertake two, three, or four great Cures, and Physic them all by Attorneys! These Physicians love not their Patients, nor *Christ* himself; as

he taught *Peter*: which *S. Bernard* thus comments on. *Unless thy conscience bear thee witness, that thou lovest me exceeding much, that is, plus quam tua, plus quàm tuos, plus quàm te, More then thy goods, more then thy friends, more then thyself, thou art not worthy to undertake this Office. God hath made us superintendents of our charges, and bound us, (as Paul adjured Timothy, I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing) to preach the word, and be instant, &c. Many are content with presidence, not with residence. Ac si victuri essent sine cura, cum peruenerint ad curam. As if they had forgotten all care, when they have gotten a cure. This is not (dispensantis, sed dissipantis officium gerere) to be a Steward; but a loyterer in God's family. The Pysician sleeps in his Study; the Apothecary for want of judgment takes a wrong Medicine, or no Medicine for the sick. The Pastor is absent, the •ireling (very often) either preacheth idly, or negligently, or not at all. And thus God's people are not recovered.*

3. Physicians must not deal too much, with that they call *blandum medicamentum*: which Physicians thus describe. *Blandum dicitur, quod mediocritantum quantitate sumptum, all•um pigre et benign mouendo, pauca deijcit.* Spiritual Physicians must beware, how they give these soothing and supple Medicines, which rather confirm the humors, then disperse the tumours, or purge the crudities of sins in their Patients. *Robustum corpus, multis obs•ruc•ionibus imp•ditum, blanda imbecilla{que} medicamenta spernatur.* A soul settled, like *Moab, on the Lees*, or frozen in the dregs of inveterate and obstinate sins; is not stirred by fair and flattering Documents. GOD complains in this Chapter against those. *They have healed the hurt of the daughter of my people slightly; saying, Peace, peace, when there is no peace.* Such are described, *Ezek. 13. They have seduced my people, saying, Peace, and there is no peace: and one built up a wall, and loe, others daubed it with untempered Morter.* God gives a terrible and universal threatening. *ver. 15.16. I will accomplish my wrath upon the wall, and upon them that have daubed it with untempered Morter: and will say unto you. The wall is no more, neither they that daubed it.* He proceeds to command *Ezekiel, to prophecy against the women, that prophecy to Israel. Woe to the women, that sow pillows to all arm-holes, &c.* This is shameful in a *Preacher*, to wink at *Idolatry in Bethel*, because it is the *Kings Chapel*; and not to reprove the iniquity of *Gilgal*, the Country of oppression, because himself feeds at an oppressors Table. Some are so weak, that (as *Mulieres, quia molliores, et pueri, quia teneri, et ex longo morbo resurgentes, blandioribus egent medicinis*) they cannot digest too strong a potion of reproof. Therefore *slecte quod est rigidum, fove quod est frigidum, rege quod est deuium.* Bend •he refractary, warm the cold, direct the wandering.

I have read in a Pysician, that among many sophistications of this *Balm*, sometimes they fain it with water, and then it runs above the water like oil: sometimes with honey, which is thus perceived. If you put a drop thereof into milk, it runneth to curdes! When Ministers shall adulterate God's pure and sacred word, with the honey or oil of their own flatteries, and give it to a sick soul; it is so far from nourishing, as the sincere *milk* of the Gospel should do; that it curdleth in the stomach, and endangers the conscience worse. It is enough for Physic, if it be wholesome. Not pleasant taste, but secret virtue commends Medicines. The Doctrine, that is sweet to flesh and blood, hath just cause of •spition. It is (without question) harsh to the appetite of either soul or body, that heals either. Not that we should only blow a *Trumpet* of

War, against opposers; but sometimes, yea often also, pipe Mercy and Gospel to those, that will dance the Measures of obedience. We must preach as well liberty to Captives, as captivity to Libertines: and build an Ark for those that desire salvation, as pour forth a Flood of curses against them that will perish, and open the door to the penitent knockers, as keep the gate with a flaming sword in our mouths against the obstinate. If we harp somewhat more on the sad string of *Judgment*, know that it is, because your sins are riper and riper then your obedient works. We must free our souls, that we have not administered soothing *Sermons*, least at once we flatter and further you in your follies. You are apt enough to derive authority for your sins, from our lives; and make our patterns, patrons of your lewdness. As I wish that our life were not so bad, so withal, that you would not out-go, out-do it, in evil. You go dangerously far, whiles you make our weakness, a warrant to your presumption. But if you fasten so wickedly on our vices, you shall never find countenance from our voices. We condemn our own ills, and you for adventuring your souls to *Satan*, on so silly advantage. Stand forth, and testify against us: Did we ever spare your usuries, depopulations, malice, frauds, ebriety, pride, swearing, contempt of holy things and duties? Could any Pharisee ever tie our tongues with the strings of *Judas* purse; and charm our connivance or silence with gifts? Wretched men, if there be any such, guilty of so palpable adulation; *qui purpuram, magis quàm deum colunt*. Call them your own common slaves, not God's servants; that to gain your least favors, are favorable to your greatest sins; and whilst they win your credits, loose your souls.

We must follow our Master, who gave us a *Commission*, and gives us direction to perform it. He came, once with *pax vobis, peace be unto you*: at another time with *vae vobis, woe be unto you*. We must be like him, (who was that good *Samaritan*) putting into your wounds, as well the searching *wine* of reprehension to eat out the dead flesh, as the *oil* of consolation, to cheare your spirits. Sometimes with *Jeremiah's Hammer*, bruising your strength of wickedness; though here with *Jeremiah's Balm*, binding up your broken hearts.

And for you, my *Brethren*, know that the things which cure you, do not evermore please you. Love not your palates above your souls. Thou liest sick of a bodily disease, and callest on the Pysician, not for well relished, but healthful Potions: thou receivest them spite of thy abhorring stomach, and being cured, both thankest and rewardest him. Thy soul is sick: God thy b•st Pysician (unsent to) sends thee Physic, perhaps the bitter Pils of affliction, or sharp prescripts of repentance by his *word*: though• loathest the savor, and wilt rather hazard thy soul, then offend thy flesh; and when thou shouldest thank, grumblest at the Pysician. So far inferior is our love of the soul, to that of our body; that •or the one, we had rather undergo any pains then death; for the other, we rather choose a willful sickness, then a harsh remedy.

Give then your Physician leave to fit and apply his medicines: and do not you teach him to teach you. Leave your old adjuration to your too obsequious Chaplens (if there be any such yet remaining) *Loquimini placentia. Prophecy not unto us right things: speak unto us smooth things, prophecy deceits. Get you out of the way, &c.* Threaten your *Priests* no longer with suits and quereles, and expulsions, from their poor Vineyards, which you have erst robbed, because



they bring you sour grapes, sharp wine of reproofs. Do not color all your malice against them, with the imputation of ill life to them, when you are, indeed, only fretted with their just reprehension of your impieties. Barre not the freedom of their tongues, by tying them to conditions, this you shall say, and this not say, on pain of my displeasure. (You may preach against sins, but not meddle with the Pope; or you may inveigh against *Rome & Idolatry*, so you touch not at my *Herodias*; or you may tax Lust, so you let me alone for *Nabaoths Vineyard*.) As if the Gospel might be preached with your limitations: and forsaking the *holy Ghost*, we must come to fetch direction from your lips. *Jonah* spared not *Great Nineveh*, nor the great *King of Great Nineveh*: why should we spare your sins, that would save your souls! You will love us the better, when you once love yourselves better. If any gain were more valuable, then that of *godliness*: or any means more available, then spiritual Physic, to your salvations, we would hearken to it and you. He that is wisest, hath taught us it, we are rebels, if we not obey it. Your exulcerated sores cannot be healed with incarnatiue salves.

4. *Spiritual Physicians* (no less then the Secretaries of *Nature*) must have knowledge and Art. *Empirics* endanger not more bodies, then ideotish Priests souls. He that cannot pour healthful moisture, and juice of life into the gasping spirit; and fill the veins, that affliction hath emptied; deserves not the name of a spiritual *Pysician*. Arts have their use; and human learning is not to be despised, so long as (like an obedient *Hagar*) she serves *Sara* with necessary help. Only let the *Book of God* stand highest in our estimation, as it is in God's elevation, and let all the *sheaves* do homage to it. But *Empirics* cannot brook *Craterus*, saith the Proverb: sottish *Enthusiastes* condemn all learning, all premeditation. This is to tie the *holy Ghost* to a Pen and Inkhorne, &c. They must run away with their Sermons, as Horses with an empty Cart. But now, he that will fly into God's mysteries with such sick feathers, shall be found to flag low with a broken pineon: or soaring too high, without sober direction, endanger himself. Barbarism is gross in an Orator, Ignorance in a Pysician, Dulness in an Advocate, rudeness in a Minister. *Christ* chose *Fishermen*, but made them *Fishers of men*; gave them a *Calling*, and virtues for it. Shall therefore any fantastical spirit think, that *Christ's* singular action is our general pattern? As if men were, the more faultie, the more fit; the more silly, the more sufficient. *Christ* so furnished •is with *knowledge* and *language*, that the people *wondered* at their wisdom, and *knew*, or rather *acknowledged*, that they had been with *Jesus*.

It is said of *Emperickes*, that they have but one medicine for all diseases: if that cure not, they know not how to do it: but the *Scribe instructed for Heaven*, and instructing for Heaven, draws out of his treasure both old and new, which he hath carefully laid up by his former study: high points for forward Scholars, easier •essons for those in a lower form. To *children milk*; such things as may nourish, not oppress: *aptanon alta*: to the profound, as *Demosthenes* said he desired to speak, *non modo scripta, sed etiam sculpta*, matters of weight and diligence. The truth is, that we must preach *Christ*, not our selves: and regard the people's benefit, more then our own credit: being content to loose our selves, to win others to God. And to this purpose is required learning: as a Pysician is not less knowing, because he gives an easy and common receipt to a certain Patient; but rather out of his judgment finds that fittest for him. It is no small learning to illustrate obscurities, to clear the subtleties of the *School*, to

open God's mysteries to simple understandings, to build up the weak, and pull down the confident in their own strengths. This shall discharge a man from the imputation of illiterature, as well as to preach Riddles and Paradoxes, which the people may admire, not admit; and make that frivolous use of all, *this was a deep Sermon*. Learning is requisite, or thou art but an *Empericke*. How many *Paracelsian Mountebankes* have been the worst diseases to the Common-wealth they live in; whiles they purge away the good humors, and leave the bad behind them? Your Popish Teachers were such ill Purgers, draying out the good blood of *Religion* from the vaynes of the Lan•, and pouring in feculent corruptions, ridiculous fopperies, Magicall poisons instead thereof: giving a Mass for a Communion, an Image for the Bible, Stage-apishnesse for a sober *Sermon*: allowing either no Scripture, or new Scripture; so suppressing the words, and stifling the sense, that hiding away the *gold*, they throw their people the bag.

5. Good *Physicians* must not aim more at their own wealth, then their Patients health. Indeed the spiritual *Labourer is worthy of his hire*; but if he labor for hire only, he may make himself merry with his reward on earth, Heaven hath none for him. That good is well done, that is done of conscience. The *Pastor* feeds *Christ's Sheep* for his own gain: the Sheep are fed; *Christ* gives him no thanks for his labor. *Peter* made three manner of Fishings: he caught Fish for money, Fish with money, Fish without money. The first was his temporal trade, the second a miraculous and singular action, the last his spiritual function. Some are of all these sorts: the worst now is, to fish for the twenty pence. *Piscantur vt adipiscantur, non homines, sed hominum*. They labor hard to take, not men, but men's. *Peters* Successors called (*Simon's* Successors not doubted) have so fished this many a hundred year, not with the *Draw-net* of the Gospel, but with the *Purse-net* of Avarice. There are too many such *S•luer-fishers*, that angle only for the *tributarie* Fish: too many of those *Physicians*, that set up their bills, and offer their service and cure, not where the people are sickest, but where they are most liberal. Some will not practice, except they have three or four Parishes under their Cure at once: these are *Physicians*, not for Church, but Steeples. Some are wandering Empirics, that when they come to minister, spend all the time in a cracking ostentation of their Cures, or demonstration of their skill in Pictures and Tables, never approving it to their credulous Patients: These are bragging *Physicians*.

Some minister only *opium* to their people, and so lull them in their sick security: these are dull *Physicians*. Some minister Medicines, not to ease their stomachs of the burden of their sins, but to put lightness into their brains, sca•ing Religion out of the wits: these are Schismaticall *Physicians*. Some minister *Antichristian* poisons, to breed the plague of *Idolatry* among the people: these are Seminarie *Physicians*. Others of this *Sect*, (living from us by a Sea-division, yet) send over venomous prescripts, binding Princes Subjects to Treasons and Homicides: these are devilish *Physicians*. Some will sell their knowledge for a meals meat: these are Table-*Physicians*. Some minister in this place, in that place, in every place, in no place: these are *vbiquitary* *Physicians*. Some minister nothing, but what they glean from others prescripts, wanting skill to apply it: these are like *Physicians*, but are none. Some ring the Changes of opinions, and run a serpentine course, abjuring now, what yesterday they embraced and warranted, winding from error to error, as Dolphins in the water; turning like

Fanes on the house-top, with every new blast of Doctrine; Reedes shaken with every Gust, (contrary to that testimony of *John the Baptist*) these are gadding, madding *Physicians*. Some will minister nothing, but what comes next into their heads and hands: these are Enthusiasticall *Physicians*. Some again, I will not say many, practice only for commodity, and to purge others wealth into their own Purses: these are mercenary *Physicians*.

Avarice, saith a grave Divine, is a sin in any man, Heresy in a Clergy-man. The Papists have an Order, that profess willful poverty: but some of them profess it so long, till they sweep all the riches of the Land into their own Lappes. The Purse is still the White they level at; as I have read them described: the *Capuchines* shooting from the Purse, the *Franciscanes* aiming wide of it, the *Jesuits* hitting it patte in the midst. So with long, or (at least) tedious Prayers, as the Pharisees, they pray upon the poor, and devour their houses. Spiritual *Physicians* should abhor such covetous desires. *Sunt qui scire volunt, vt scientiam suam vendant, et turpis quaestus est.* They that get knowledge to sell it, make a wretched gain. *Non vitae docent, sed crumenaе.* *Seneca* affirms, that the Common-wealth hath no worse men, *quam qui Philosophi, vt vt liquod artificium vaenale, didicerunt.* Miserable men, that look to their own good, more then the Churches; serving God in their parts, themselves in their hearts; working, like those builders about the Ark, rather for present gain, then future safety. But as they desire rather *nostra quam nos*, so they preserve rather *sua quam se*: winning, like *Demas*, the world, and loosing, like *Iud's*, their souls. I have read in the *Fable*, of a Widow, that being thick-sighted, sent to a certain *Physician* to cure her: he promiseth it to her, and she to him a sum of money for satisfaction. The *Physician* comes, and applies Medicines, which being bound over her eyes, still as he departs, he carries away with him some of her best goods: so continuing her pains and his labor, till he had robbed the house of her best substance. At last he demanded of her, being now cured, his covenanted pay. She looking about her house, and missing her goods, told him that he had not cured her: for whereas be•ore she could see some furniture in her house, now she could perceive none: she was erst thick-sighted, but now poor-blind. You can apply it without help. Well, those spiritual *Physicians* are only good, that propound to themselves no gain, but to heal the broken, recover the lost, and bring home the wandering Lambs to the Sheep-folds of peace; ieoparding a joint to save a sick conscience; with *Moses* and *Paul*, not respecting the loss of themselves, whiles they may replenish the Kingdom of *Christ*.

These are the *Physicians*. It remains, that I should show who are the Sick; for whose cause God hath prepared *Balm*, and inspired *Physicians* with skill to minister it. But the time runs away so fast, and you are as hasty to be gone as it; and this subject is fitter for a whole *Sermon*, then a conclusion: and lastly, I have evermore declined your molestation by prolixity; therefore I reserve it to another opportunity. If you shall judge this that hath been spoken, worthy your meditation, (laying it affectionately to your hearts, and producing it effectually in your lives) that God, who gave me power to begin this work, will also assist me to finish it: without whom, neither my tongue can utter, nor your ear receive any saving benefit of instruction. A word or two, for exhortation, and then I will leave in your bosoms, and yourselves in the bosom of God. First for us, the *Physicians*, then for you, the *Patients*, only so far as may concern you in the former point. For us.

1. We must administer the means of your redress, which our God hath taught us: doing it *in dilection, in delectation*, with love, with alacrity. Though it be true, that the thing which perisheth *shall perish*, and they which are ordained to *perdition*, cannot by us be rescued out of the Wolves jaws. Yet spiritual Physicians must not deny their help, lest *dum alios perdant, ipsi percant*, whiles their silence damnifieth others, it also damneth themselves. *When I say unto the wicked, saith the Lord, Thou shalt surely die, and thou givest him not warning to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand.* The Physician knows, that if the time of his patients life be now determined by God, no art can preserve his taper from going out: yet because he knows not God's hidden purpose, he withholds not his endeavor. To censure who shall be saved, who damned, is not (*iudicium luti, sed figuli*) the judgment of the clay, but of the Potter: *Who only hath power, of the same lump, to make one vessel to honor, another to dishonor.* We know not this, therefore we cease not to beseech your *reconciliation*. Nay we *are Ambassadors for Christ, as though God doth beseech you by us, and we pray you in Christ's stead, be ye reconciled to God.* Thus having applied our Physic, we leave the success to God, who alone can make his word the savor of *death, or of life*, preserving or condemning, destructive to your sins or yourselves, as his good pleasure willes it.

2. The Physician that lives among many Patients, if he would have them tenderly and carefully preserve their healths, must himself keep a good die among them. It is a strong argument to persuade the goodness of that he administers. The Clergy man's strict diet of *abstinence* from enormities, of *fasting* and prayer against the surfeits of sin, of repentance for errors, is a powerful inclination to his people, to do the like. *Habet, quantacumque granditate dictioni, magis pondus vita dicentis.* The preaching of life is made more forcible by the good life of the preacher. An evil conversation is an evil engine to overthrow the walls of edification. *Citharisante Abbate, tripudiant Monachi.* When the Abbot gives the music of a good example, the Monks dance after him; as was their proverb: *Plene dixit, qui bene vixit.* He hath spoken fully, that hath lived fairly. There are four sorts of these *Physicians*.

1. That neither prescribe well to others, nor live well themselves: these are not *Physicians* indeed, but *Italian Quacksalvers*, that having drunk poison themselves, minister it to the people; and so destroy the souls, that God hath bought with his blood. Wretched Priests, that are indeed the worst diseases; allowing in precept, and approving in practice the riot of drunkenness, or the heat of lustfulness, or the baseness of covetise, or the frenzy of contention. These, instead of building up *Christ's Church*, pull it down with both hands: not *lux*, but *tenebrae mundi*: not the *light*, as Ministers should be, but the darkness of the world, as the sons of *Belial* are. A foolish *Shepherd* is God's punishment to the flock. *Loe, I will raise up a Shepherd, which shall not visit those that be cut off, nor seek the young one, nor heal that which is broken; but he shall eat the flesh of the fat, and tear their claws in pieces.*

2. That prescribe well in the Pulpit, but live disorderly out of it; so making their patients believe, that there is no necessity of so strict a diet, as they are enjoined; for then sure the *Physician* himself would keep it: since it cannot be, but he loves his own life, and holds his soul as dear to himself, as ours are to us. Thus like a young scribbler, what he writes fair with his hand, his sleeve comes after, and blots it. This *Priest* builds up God's *Tabernacle* with

one hand, and pulls it down with the other. Though this *Physician* can make very good bills, preach good directions, yet (as sick as he is) he takes none of them himself.

3. That prescribes very ill, preacheth seditiously and lewdly, yet lives without any notorious crime, or scandalous imputation. This is an hypocritical trick of heretical *Physicians*. Beware of falls • *Prophets, that comes to you in sheep's clothing, but inwardly are ravening wolves*. Thus the Popish *Friars*, like the false visionists in *Zacharies Prophecy*, will wear a rough garment to deceive withal. Their austerity shall be stricter then *John Baptists*, but not with intent to bring one soul to *Christ*. This cautelous demurenesse in them so bewitcheth their Patients, that they receive whatsoever these administer, though it poisons them. Thus covered over with the mantle of sobriety and zeal, as a crafty Apothecary vents his drugs, so they their dregs, without suspicion. To keep the metaphor; as an natural *Physician*, out of honest policy, covers the bitter pill with gold, or delays the distasteful potion with sugar, which the abhorring stomach would not else take. So this mystical one (for he is a servant to the *mystery of iniquity*) so amazeth the people with a fair show of outward sanctimony; that whiles they gaze at his good parts with admiration, they swallow the venom of his doctrine without suspicion.

4. That teacheth well, and liveth well: prescribeth a good diet of obedience, and keeps it when he is well; or a good medicine of repentance, and takes it when he is sick: thus both by preaching and practice recovering the health of *Israel*. We require in a good garment, that the cloth be good, and the shape fitting. If we preach well, and live ill, our cloth is good, but not our fashion. If we live well and preach ill, our fashion is good, but our cloth is not. If we both preach well, and live well, our garment is good: let every spiritual *Physician* weave it, and wear it. This for our selves. For you, I will contract all into these three uses; which necessarily arise from the present or precedent consideration.

1. Despise not your *Physicians*. You forbear indeed, (as the *Pagans* at first, and the *Papists* since) to kill, burn, torture us: (whether it be your good will, or the law, you live under, that prevails with you, God knows:) yet you proceed to persecute us with your tongues, as *Ishmael* smote *Isaac*; to martyr us with your scorns in our ciuell life, our good names. In discountenancing our *Sermons*, discouraging our zeales, discrediting our lives, you raise civil (or rather uncivil) persecutions against us. By these you exercise our papatience, which yet we can bear, whiles the blow given us, by a manifest rebound, doeth not strike our God. But *per nostra latera petitur Ecclesia, impetitur Christus*: when as through our sides you wound the Church, nay *Christ* himself, it is stupidity in us to be silent. *Christ*, when the glory of his *Father* was interested, and called into question by their calumniations, took on him a just apology. *I have not a Devil, but I honor my Father. If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?*

We have comfort enough, that we can suffer this martyrdom for *Christ* his sake, being blessed by the peace of our times from a worse. The Courtier cares not so much for the estimation of his fellows, so his Prince approves and loves him. Let God be pleased with our innocence, and your base aspersions of scandals against us, shall not much move our minds. The *Ministers of God* must approve themselves in much patience, in afflictions, &c. Our war is

*ferendo, non feriendo.* The Miter is for Aaron, not the smiter. We must encounter with Beasts in the shape of men, with Wolves in the coats of sheep, with Devils in the habit of Angels, with unreasonable and wicked men: therefore we have need of patience. Indignities, that touch our private persons, may be dissembled, or returned with Isaac's apology of patience, of silence. As Augustine answered Petilian: *Possumus esse in his pariter copiosi, nolumus esse pariter vani.* You do in event not so much wrong us, as yourselves. You foam out your own shame; and betray your wretched, I had almost said reprobate, malice: for such are set down in theseat of the scornful, which the Prophet makes a low step to damnation. God shall laugh you to scorn, for laughing his to scorn: and at last despise you, that have despised him in us. *In expuentis recidit faciem, quod in coelum puit.* That which a man spittes against heaven, shall fall back on his own face. Your indignities done to your spiritual Physicians, shall not sleep in the dust with your ashes, but stand up against your souls in judgment.

2. If your Physician be worthy blame, yet sport not, with cursed Cham, at your Fathers nakedness. Our life, our life is the derision that sticks in your jaws, till you spit it out against us. I would to God, our lives were no less pure, then are (even these our enemies being Judges) our doctrines. Be it freely acknowledged, that in some it is a fault. Our life should be the Counterpaine of our doctrine. We are Vines, and should, like that in Jotham's Parable, *cheare both God and man.* The Player, that misacts an inferior and unnoted part, carries it away without censure; but if he shall pla• some Emperor, or part of observation unworthily, the spectators are ready to hiss him off. The Minister represents (you say) no mean person, that might give toleration to his absurdities; but the Prince of heaven; and therefore should be holy, as his heavenly Father is. Be it confessed; and woe is us, we cannot help it. But you should put difference betwixt habitual vices, nourished by custom, prosecuted by violence, and infirm or involuntary offenses.

The truth is also, that you, who will not have ears to hear God's word, will yet have eyes to observe our ways. How many of you have *surdas aures, oculos emissitios*, Adders ears, but Eagles eyes; together with critical tongues, and hypocritical looks! You should (and will not) know, that our words, not our works bring you to heaven. Examples are good furtherances, but *ex praeceptis viuitur*; we must live by precepts. If you have a Christian desire of our reformation, cease your obstreperous clamours, and divulging slanders, the infectious breathings of your corruption and malice; and reprove us with the *spirit of meekness*, to our foreheads. If we neither clear our selves from imputed guiltiness, nor amend the justly reprov'd faults, nor kindly embrace your loving admonitions, proceed with your impartial censures. But still know, that we are nothing in our selves; though we be called *lux mundi*, the light of the world, yet *solummodo lex est lux*, God's word is the light, that must conduct your believing and obeying souls to the land of Promise. Did we live like Angels, and yet had our lips sealed up from teaching you, you might still remain in your sins. For it is not an ignorant imitation of goodness, but a sound faith in Christ (never destitute of knowledge and obedience) that must save you in the day of the Lord Jesus.

3. Lastly, let this teach you, to get yourselves familiar acquaintance with the Scriptures: that if you be put to it, in the absence of your Pysician, you may yet help yourselves. We store our

memories, and (perhaps not trusting them) our Books, with diverse receites for ordinary diseases. Whom almost shall you meet, (whiles you complain of an Ague, of the Tooth-ach, of a Sore) but he will tell you a Salve or a Medicine for it? Alas, are our souls less precious, or their wounds, griefs, sicknesses easilier cured, that we keep the Clossets of our consciences empty of Medicines for them? The *Jews* were commanded to write *the Laws* of God on their walls, &c. God writes them on the *Christians hearts*. So *David* found it. *Thy Law is within my heart*. This is true acquaintance with it. It is our Masters charge, if at least we are his servants. *Search the Scriptures, for in them is eternal life*. We plead, that our faith is our evidence for Heaven: it is a poor evidence, that wants the *seal of the Scriptures*.

It was the weapon, that the *Son of God* himself used, to beat back the assaults of the Devil. Many ignorant persons defy the Devil: *They will shield themselves from Satan, as well as the best that teach them: the foul •iend shall have no power over them:* yet continue an obstinate course of life. As if the Devil were a Babe, to be out-faced with a word of defiance. It is a lamentable way, to brave a Lyon, and yet come within his clutches. He will bear with thy hot words, so he may get thy cold soul. The weapon, that must encounter and conquer him, is *the sword of the spirit*, the word of God. No hour is free from his temptations, that we had need to lodge with God's Book in our bosoms. 1. Who knows, where he shall receive his next wound, or of what nature the sickness of his soul shall be? 2. The *Minister* cannot be present with everyone, and at every time. 3. *Satan* is never idle; it is the trade of his delight to spill souls. Lay all these together, and then (in the fear of God) judge, whither you can be safe, whiles you are ignorant of the *Scriptures*. This is the *Garden of Eden*, whence run those four Rivers, of *Wisdom* to direct us, of *oil* to soften us, of *comforts* to refresh us, of *promises* to confirm us.

As lightly as you regard the word, and as slightly as you learn it, you shall one day find more comfort in it, then in all the world. Lye you on your Death-beds, groan you with the pangs of nature-oppressing Death, or labor you with the throbs of an anguished conscience, when neither natural nor spiritual Pysician stands by you, to give you succor; then, oh then, one dram of your old store, taken from the *treasury of the Scriptures*, shall be unto you of inestimable comfort. Then well-fare a Medicine at a pinch, a drop of this *Balm* ready for a sudden wound, which your memory shall reach forth, and your faith apply to your diseased souls, afflicted hearts. Think seriously of this, and recall God's *Book* from banishment, and the Land of forgetfulness, whither your security hath sent it. Shake off the dust of neglect from the cover, and wear out the leaves with turning: continually imploring the assistance of God's *spirit*, that you may read with understanding, understand with memory, and remember with comfort: that your Souls Closet may never be vnstored of those heavenly rec•ites, which may ease your griefs, cure your wounds, expel your sicknesses, preserve your healths, and keep you safe to the coming of *Jesus Christ*. Trust not all on your *Ministers*, no nor on yourselves, but trust on the mercies of God, and the merits of our blessed Savior. Nothing now remains, but to show you, in what need you stand of this Physic, by reason of your ill he•lths, and the infected air of this *world* you breath in. Mean time preserve you these instructions, and God preserve you with his *mercies*. For which let us pray, &c.

FINIS.

**P-TA-13. The gallants burden A sermon preached at Paul's Cross, the twenty nine of March, being the fifth Sunday in Lent. 1612. By Tho. Adams ... - Adams, Thomas, fl. 1612-1653.**

*THE Gallants Burden.*

A Sermon preached at PAVLES CROSSE, THE twenty nine of March, being *the fifth Sunday in Lent.* 1612.

By THO. ADAMS, *Preacher of God's Word at Willington in Bedford-shire.*

Published by authority.

LONDON Printed by W. W. for *Clement Knight*, and are to be sold at his Shoppe in Paul's Church-yard at the Sign of the Holy Lamb. 1612.

**TO THE HONORABLE SIR WILLIAM GOSTWICKE Baronet, and his worthy Lady, the Lady IANE GOSTWICKE.**

HONorable Sir, I acknowledge freely that the World is oppressed with the Press, and the confluence of Books hath bred a confusion of errors, of Vices; so hard is it to distinguish betwixt profitable and vain Writings; and having culled out the best, so easy is it with much good Meat to surfeit; yet is not therefore Meat unnecessary: It is no sober inference, because both Text and readers have been corrupted with false Glosses, to reject all Expositions, all Applications: both are fit, this latter most necessary; for our Understanding is better than our Conscience: there is some light in our Minds, little warmth in our Affections: So against Nature is it true in this, that the essential qualities of Fire, Light, and Heat, are divided; and to say, whether our light of Knowledge be more, or our heat of Devotion less, is beyond me: Let this (considered) plead for me, that I (do but) rub this sowing Knowledge in us, to bring it back to some life of Obedience: If any feel their thick eyes hence to receive any clearness, or their numbed Affections to gather (the least) Spirit, let them at once, give God the glory, and take to themselves the comfort. Sin hath got strength with age, and against all natural order, is more powerful, subtle, and fuller of active dexterity now in the dotage of it, than it was in the nonage: Both Pulpit & Press are weak enough to resist it. It therefore this small Arrow of Reproof can wound (but even) one of his Limbes, it shall a little enervate his tyranny. Whatsoever this Sermon is, it is wholly yours, and he that made it: whose Patronage, I could not be ambitious of, if I should only fixe my eyes on my own deservings: but in the affiance of your good natures, mature judgments, and kind constructions of my weak endeavors, I have presumed to make you the Patron of my Labors, who was freely the Patron of myself. I know, that God's word can countenance it self, and needs not the shelter of an human arm, not, though it had as many *Edomites* to deride it, as it hath *Patrons* to defend it: But I find not only the best Writings of the best Men, but even some of those Holy Books, inspired from Heaven, bearing in their foreheads (as from the pen-men) a dedication. I confess, it is not all for your Protection, somewhat for your use; and you are blessed in



favoring that, which shall be best able to favor you: May I therefore entreat your Honors, to give it happy entertainment to your own hearts, favorable protection to the worlds eyes; so shall that, and myself be (yet more) yours. The God of all power and mercy, be as fythfull a shadow of refreshing to your souls, as your kindness hath been free to my wants, who must ever remain.

Your Honors in all faithful observance, *Tho. Adams.*

### THE GALLANT'S BURDEN.

Isaiah 21. ver. 11. 12.

The burden of *Dumah*. He calls unto me out of *Seir*, Watchman, what was in the night? Watchman, what was in the night? The Watchman said: The morning cometh, and also the night. If ye will ask, enquire: return, and come.

*QVo breuior, •o obscurior*: the shorter this Prophecy is, the more mystical. In holy Writ, these two things ever concur: (*Sententia breuis• res ampla*) a finite Sentence, an infinite Sense: As in a little Map we see a world of Countries, and what the Foot cannot measure in many days, the Eye peruseth in a moment: this is the little Map of *Idumea* or *Edom*, (wherein we may survey the state of that whole Region) not much unlike the situation of it, standing in this Chapter betwixt *Chaldea* and *Arabia*: The Burdens against them both are heavy, and the Plagues aggravated with more circumstaunces: *The burden of Dumah*, (though short) shall weigh with them grain for grain.

As you travail with me into this Countrie (by the guidance of that enlightening spirit) tie your considerations to two especial things;*the Map, the Moral*. In the Map you shall find 1. *an Inscription*, 2. *a Description*: In the Inscription observe, 1. the name of the Countrie: 2. the nature of the Prophecy. The Description restes it self on 3. Obiectes; 1. a Mountain, 2. a Watchman, 3. an *Edomite*: where is shadowed 1. under the Mountain, Security: 2. under the Watchman, Vigilancie: 3. under the *Edomite*, Scorn. Now, if you ask (as they did the Prophet *Ezekil*) what these things mean? the Moral directs you 1. by a Q•estion, 2. by an Answer: The Question would know, what was in the Night: the Answer declares it 1. by a Resolution, 2. by an Advice: The Resolution (*Venit mane et vespe*) *The •orning c•mes, and also the night*: the Advice, *If ye will ask, enquire: return, and come*.

In the Inscription, we propounded to be considered 1. the name of the Country, 2. the nature of the Prophecy: For the Country, there is some question what this *Dumah* should be: some affirm it to be the Country of the *Ishmaelites*, and to receive the name from *Dumah*, that son of *Ishmaell*, mentioned *Gen. 25. 14.* but that *Dumah*, with other the sons of *Ishma•ll* inhabited *Arabia*, which is burdened in the Prophecy following, distinctly severed from this: this *Dumah* then was the Countrie of the *Idumeans* or *Edomites*, the place where *Esa•* and his generation dwelt: this is clear by the Mount *Seir*, which was an Hill of the *Ed•mu•s*: *Ezech. 35. 15.*

This *Idumea* is here called *Dumah*: thus God insinuates his contempt of that rebellious and accursed nation, by cutting short the name, as unworthy to stand in his Book, graced with the full length: the estimation which the wicked bear with God is here expressed: he thinks the mention of them a blur to his sacred leaves: now, shall their persons sit in his Kingdom with honor, whose names may not stand in his Book without disgrace? Sometimes they are concealed, as *Dives*: that real Parable gives no other title to the condemned churl: Christ allows the Tyrant *Herod* no other name then a Fox: *Go tell that Fox, &c.* God calls those Princes, the *Bulls of Bashan on the Mountains of Samaria*: they would be blots to his holy Book, if they were expressly named. Sometimes they are named, (but) with abbreviations; *Dumah* for *Id•mae*: Thus *Aram* is called *Ram*: *Ephesdam•im*, a coast of the *Philistines*, never spoken of without contempt, is twice thus curtailed. 1. *Cro.* 11. it is called *Pasdaemmim*: and 1. *Sam.* 17. *Dammim*.

Let not this Observation slip from us without our use, If God take letters from the name, he intends to take blessings from the person, when *Ieconiah's* curse is written in the cutting off his Posterity from the throne of *David*, and himself from the prosperity of the earth, he is called *Co••h*: the reason is added, *He is a despised person*, let him have a shortened name: *a broken Idol, and an unpleasant Vessel, &c.*

Thus God crosseth the worlds fashion, by putting them in his Chronicle, which are not here thought of, and leaving those out, which the world boasts of as her glory: to a soul that hath more Affection in her, then Religion, it seems a great matter of pity: that *Plato, Cato, Alexander*, & some of those mighty Roman *Caesars*, honored with the graces of Nature, the bounties of Fortune, & the greatest glory, the fore'd world could yield them, should yet want a name in God's Book, a place in his Kingdom. Greatness is the fairest object to the eye of the world, Goodness to the eye of Heaven: There is a glorious splendor in pompous Honor, to draw the eyes of admiration after it; it little affects the sight of God, if Virtue gives it not a *Luster*: he that is goodness and greatness it self (when others have it in the concrete, good and great, he hath and deserves it in the abstract) is pleased (to prefer his title of *Optimus*, before that of *Maximus*) and first to be called Good, and then Great. His affections should be ours: he is the absolute precedent of our imitation.

There are infinite ways that conduct to seeming Honor, excluding Virtue; the end of them all is shame: since of a natural man it is true, that (*Qua•o ornatio•, tanto nequ•or*) The more adorned, the more wicked: our Bonnets veil, our Knees bow to many, whom the sight of Heaven and Virtue, scorns: This imparity of men living, is made even by death, who sweepes all (Beggar and Prince) with his impartial Beesome, into one Bagge: and when Judgment comes, they are made odd and unequal again; for then, the least in the worlds estimation, shall sit down with the blessed Kings and Patriarchs in Heaven, when Kings and Patriottes without grace, shall be excluded. If you desire your names to be registered with the pen of Eternity, write them yourselves with the pen of Charity: the Book of Grace, is the counterpaine to the Book of Election: they are written in Heaven first, and there God reads them: We cannot see into this Book through the thick clouds of the Air and Sin; let us write them in the leaves of Obedience, and there read them: they stand sure with God before, not

sure to us till now: Write them in the entrails of the Poor, in the ruins of the Church, by you bettered, repaired, maintained, (*Non norunt haec monumenta mori,*) and you shall one day hear the Judge himself, read them in the audience of all the world, to your joy, crown, eternity of bliss.

Christ diverted his Apostles triumph to another honor: they were little less then proud, that the Devils were subdued unto them through his name whom they served: True (saith Christ) *I saw Satan fall from heaven like lightning; nevertheless rejoice not that the spirits obey you, but rejoice that your names are written in Heaven.* Rejoice not of your innobled bloods, admired with living praises, & rescued from the jaws of oblivion by sumptuous Sepulchers: there is small matter of joy, that the name lives in bright honor on Earth, when the Soul lies in the rusting miseries of Hell: but rejoice on your assurance of memorial with God: *The memory of the just shall be blessed; but the name of the wicked shall rotte.* A great name commonly ariseth either from Blood, popular applause, or Golden trappings: the last useth a man like a Counter that stands now for a Million, instantly for a Penny: The first finds Honor, perhaps deserves it not, leaves it by succession: The middlemost is unconstant, as the causes are: the vulgar opinions, whose distracted voices seldom hit on the same tune, or never keep it long. The Monarchs of the world have large and tedious Titles, according to their several Dominions: good luck have they with that Honor, which the hand of God reacheth forth unto them: there is a Title that better all theirs; those are fouled up in time, that perisheth: this brings Honor without end or limits, to be a Christian; such have their names producted in God's book, to show that they stand written with Golden letters in the Lambes book of Heaven: *Abram* shall be called *Abraham: Jacob, Israel.* The *Hebrews* well observe, that God to those he loved, added a letter of his own name (that *tetragrammaton*) *Jehovah:* as the letter *He,* to *Abraham's* and *Sarah's* name the letter *Iod* to *Iehoshua's,* who was before called *Hoshea.*

It was happy for *Mordecaj* that his name stood in the *Persian* Chronicles, that *Ahashverosh* might read him: his service shall be found out with rewards, array him with the Kings Robe, set him on the Kings Chariot, and proclaim his name through the popular streets, *This is the man, whom the King will honor.* It is more blessed to stand in the Chronicles of Heaven, registered by the Pen of that eternal Spirit; we shall one sit with the King in his Throne (*Vnicenti dabitur sedere, &c.*) and put on his robe of Glory; (*Be fashioned like his glorious body,*) *Such honor have all his Saints.* It is the decree and promise of him, whose word is more stable then the foundations of the Earth: *Those that honor me, I will honor.* Reuolue then his sacred Name in your sanctified mouths: sing *Hosanna's* to it here, that you may sing *Halleuia's* hereafter: & having drunk hearty draughts of his Waters of Mercy, bless with *David* his great and glorious Name: the honor of your own names is attained, nay consists in this: maintain the glory of it with your strengths, sound it with your praises, and (if need be) seal it with your bloods; and God shall write your Names (not shortened like *Dumahs,*) but at full length, in a Book never to be blotted out.

The nature of the Prophecy follows, being that other branch of the Inscription; *A Burden:* a matter not easily portable, but will weigh heavy on whom soever imposed: the Burden is in 2. respects: 1. of the Prophet that bear it: 2. of the People that were to suffer it.

1. The Word of the Lord is to the Prophets a heavy Burden till they are delivered of it: there is no rest in the bones to the surcharged Conscience, no more then to the pregnant Woman till she be eased: I confess, that Security, Vanity, abundance of Wealth, setting their shoulders to this Burden, make many a Prophet forgo all sense of the weight: *Jonah* laden with his Commission for *Nineveh*, lay as securely in the sides of the Ship, as if the God of *Israel* had laid no Burden on him: but himself was a Burden to the Ship, and the fury of the Waves, Winds, and his Anger that moves all, was not appeased, till the Ship was disburthened of *Jonah*, that had disburthened himself of the Message of God. Let me speak it with grief and fear; We are the sons of those Prophets, (I mean) their successors in God's Ministerial work: and the Word of the eternal God is no lighter a Burden to us then it was to them: nay let me add (that, which is not to be thought of without trembling) there is the Burden of a Curse threatened to them that neglect this Burden; *Cursed is he that doth God's business negligently*. Least I should seem bitter in applying this too generally, let me freely speak what *Paul* applies to his own person, if he slighted this ponderous charge: *A necessity* (which is no less then a Burden) *is laid upon me, and woe unto me, if I preach not the Gospel*.

I know that our Harvest abounds with plentiful and painful Laborers, that bear the heat and burden of the day, and according to their several offices (whether in Ouerseeing, Planting, or Watering) with the sweat of their brows, they labor in God's Vineyard: but to complain o• the evil that is, is no wrong to the good that is: *⟨⟩ excellent things are sp•ken of thee, Oh thou City of God; Oh thou Church of England: Oh might it be no wrong to thy Perfections, no stain to thy Beauty, to condole some wants in thy Sons: It is sin to be silent, where an impartial speech may take good effect: the sweet dews of holy Admonitions may from this place, (as the Liver) spread into all the Vaines of the Land*.

The Ministry is a matter of both Honor and Burthen: Are there none, that catch at the Honor, will not meddle with the Burden? whose pined Flocks must either content themselves with a bare Pasture, or else stray forth into neighbouring Commons; whiles they forget to break their Masters Bread; yea perhaps to set the whole Loafe before his guests: Are there none that load their minds with the Burden of Cares, too heavy for a Christian soul to bear? the load of Ambition, the burden of Covetousness so pressing them down, as if they were exonerated of the Burden of the Gospel: But if any soul be sensible of this Burden, (as one, into whose bowels God hath put the compassion of distressed souls,) for *Zyons* sake he will not hold his peace: yea, let me speak it of him, that *Job* of himself; *He is full of matter, and the spirit within him, compelleth him: the word is in him, like new Wine in Bottles, which must be vented, or will burst forth*: And if we slip our shoulders from under this Burden, God can make the whole world too hot for us, and at last impose a Burden of another nature, on our then weaker and more unable souls (the Mountains and Rocks (if weighed in the balance) will be found lighter) the Burden of all their sins, whose souls have bled to death by our negligence: We may, through our impatience and weakness with *Jeremiah*, curse the days of our Natiuitie, and cry woe worth the time, that ever we were borne, to so troublesome an Office: but a greater woe and curse attends us, if we attend it not: passive Corruptions in our selves, active Reproches, Injuries, Oppositions of others, impulsive temptations of the Devil, may make us weary of our callings: but his Word is in our hearts, as fire shut up in our bones, and

we shall be weary of forbearing; we cannot smother the flames of it, but with terms of defiance to the stoutest that bear a forehead, we must declare it: God gives us the provision of this Burden, before hand, that we may stoop the shoulders of patience and zeal to it: Thus to *Ezekiel: Son of man*, I send thee to *Israel*; What are they? I will not dissemble with thee: *They are a rebellious house*: contumelies against thyself, blasphemies against thy maker, the bitings, smitinges, woundinges of tongues, hands, and swords: this is the Burden thou must bear; if any lighter and better things come, let them be (*praeter spem*) beyond thy expectation: Thus is the Word a burden to the person that bears it.

2. It is no less to them that must suffer it: the Iudgements of God are heavy on whomsoever they light: a Milstone bound to the sinner, & thrown with him into the Sea, will not sooner sink him to the bottom, then these bound to the soul, will sink it to the depth of dephtes; therefore Christ says, *Better a Milstone*, because lighter. The wrath of the Lamb, at the consummation of the world, is acknowledged more heavy then Rocks and Mountains; and happy were it for those reprobates, if such intolerable pressures could dissolve them into emptiness: These on the body are more sensible, on the soul more miserable. In the infancy of the world, God's blows were most outward; in this ripe (or rather rotten) age of it, they are most inward & spiritual: We have no Bears to devour the Mockers; no fiery Serpents to strike the Murmurers: God's punishments reach most to the Conscience: (*T•••plex circa prae••••a ferrum,*) a sensual and senseless heart without apprehension of God's incensed anger, (*Cor nuliis violabile telis*) not made of penetrable stuff: if God's finger touch the body, we groan under the weight; let his whole hand lie on the soul, we feel nothing: If this be not our Burden & Miserie, what is? Like curious Visitors, will ye not believe this age to labor of this Sickness, (unless you behold some Symptoms? Let your eyes take notice (and that not without grief of soul) the deadness of heart among us: We ply the World hard, dallie with Religion: We serve God in jest; our selves, with all respect & earnest: Our Devotions are like Winter, frosty, misty, & windy of many natures, none other then cold: Nothing arms, charms, and confirms our senses with attention, spirits with intention, active powers with contention, but vanity. Are not the Benches in Taverns, and Theaters, often well replenished, when these Seats are thin and almost empty? Are not the Allies in this Temple often fuller of Walkers, then the Choir of Petitioners? Conference with profane ostentation of Clothes; perhaps plottes of mischief, as frequent, as suits to God: (making it little less then a den of Thieves:) If men stumble into the Church, as company, custom, recreation, or (perchance) sleep invites many, they feed their eyes with vanities; if any drops he admitted into their ears, they are entertained under the nature of conceits: Judgments (they think) be none of their lessons, they will not suffer their consciences to apply them: Mercies they challenge and own, though they have no right to them: If this estate be not a misery, judgment, burden, there is none: The fire of the Pestilence is well quenched, the rumors and storms of War are laid, the younger brother of death, Famine, doth not tyrannize over us: But here it is; our sins and God's wrath (for them) meet, and the heart is hardened: this is the sorest judgment. Let me speak a Paradox, but a truth; it is the plague of many, that they are not plagued: even this is their punishment, the want of punishment: & the hand of God is then heaviest, when it is lightest: heaviest on the Conscience, when lightest on the Carcase:

it is true on them, what the Philosopher said of himself (*Perieram misi perijissem*) they are undone, that they are not undone: God suffers their bodies to possess, and be possessed of rest: they sing to Viols, dance to Measures: their Heades ache not, Much less their Consciences: But (as to *Israel*, fat with Quails) God withal, sends *Lea•nesse* into their souls: the present indulgence, gives sufficient argument of future woes: they surfeit on pleasures, till death puts them out of breath: that worthy Father saw this their (self-commended) estate, and prayed against it; *Lord, here plague, cut, massacre, burn me, so that forever thou wilt spare and save me.* This is (*O•u• grauissimum,*) the most grievous Burden. Security is the very suburbes of Hell: (*Miseri•• nihil est miser•, se non miserante,*) there is nothing more wretched, then a wretched man, that reckes not his own miseri•: an insensible Heart is the Devils Anvil, he fashioneth all sins on it, and the blows are not felt.

You wouder at the frequency of Burdens, and that the Turtles of this Land groan out of this place, the sad tunes of woe and misery. Alas, how should we sing the songs of *Zion* to a strange people? The Pulpit (I confess) should be the *Mercy seat*; but your sins have made it a *Tribunal*, or Bench of Judgment: Nothing but the thunders of *Sinaj*, (and scarce those) can waken us from our dead sleep: this is (*Ima S•curitas*) deep Security, fitly applied to us, whose is (*Sine cura aetas*) an Age without care; or rather, if you will, (*Se curans •tas*) that love none but our selves, and that not enough to seek our own peace: Let me speak it in the tune of *Jeremiah* (*Non habet vltorius, quod nostris moribus addat posteritas*) we flow with those sins, to which no following posterity shall be ever able to add; so spreading, an infection of sin is among us, that, as in a great Plague, we wonder not so much at them which die, as at them which scape; so there is nothing a Wonder, a Mirror, a Miracle in Nature, but he that lives unspotted of this world. If you think I speak too bitterly, I would to God, it were not worse then I speak: I would your reformation might convince our shame, and give us cause to recant this in the Pulpitte: this turns the Message of *Edom* upon us; the Burden of *Dumah*, the Burden of *England*: we cast from our shoulders the Burden of the Law, God lays on us the burden of Judgment: we load God with our sins, and press him as a Cart with Sheaves: we pack up a bundle of Lyes, Blasphemies, Adulteries, Periuries, Extortions, Frauds, and then hasten to the Cross of Christ to vnload them; as if pressing our souls to Hell with willful sins, yet Christ on the least warning, must ease us: But the Promise is not to men laden with sin, but with sorrow for sins: It is such a load as must make us weary, or we have no promise to be eased.

But alas, sin (which is Burden enough to sink the world) is made light by custom; as if resting in man's heart, it did (*Quiessere in propriam sedem*) settle it self in the own natural place: It is a philosophical Axiom (*Nullum elementum suo loco pondurat*) no element is heavy in the proper place: Though Sin be as weighty as a Talent of Lead, (saith the Prophet) yet it is at the Center, (when) got into the corrupted heart, and weighes light: and except the wrath of God fall upon the naked Conscience, Sin lies at the door, and *Cain* never cries, *It is greater then I am able to bear.* *Judas* had Burden enough of treason, hypocrisy, malice, covetousness, to sink him down; it was no Burden, till the finger of God's wrath touched the tender heart-strings, and then it pressed him down to his own place. How many have in curuate and oppressed souls, bowed down with the *spirit of infirmity* (nay of rank iniquity) more then 18. years, that

are not yet sensible of their own crookedness, nor the cause thereof: for it cannot be, but the de•owred Patrimonies of many Orphans, the ruins and depopulations of Towns, the devastation of Holy things, should be Burd•ns too heavy for a poor crasie Soul to stand under: Piles of V•urie heavier then *Ae•na*, Burdens of Bribes out balancing the Axeltree, are more then the Giants, *Geonaxo*, Monsters of Men, and Prodegies of Nature were able to bear. We could not see a corrupted Lawyer, Citizen, Cormorant, go so nimbly, and so bolt upright under such a mass of sin, if they had not some help: Here it is, the *strong man Satan* (so it pleaseth Christ to term him) puts under his shoulder, and makes the Vessel go tight and easy, with an equal Ballance, which could not else swim upon the Waters without sinking: Pride could not else carry a whole Township on his back, which his father Covetousness had (but newly) deuastate, clambering up to Honor, (as *Jonathan* to the Garrison of the *Phi•istens* by the raggednesse of these two Rocks, *Bozez* and *Seneh*; so these) by the desolation of our two main Rocks, the Church, and Common-wealth. The unmerciful Monopolies of Courtiers, the unreasonable Prices of Marchantes, the hoordes (if not transportation) of Graine with Cormorantes, the advantages made of the poor's necessities, unconscionable sins, and Rentes, wringing the last Penny from their Purses, and drop of Blood from their Heartes, (*Oh durum et importabile pondus*) an intolerable weight. These wretches were never able to bear it without the aid of the Devil, who, whiles they draw with him in the same yoke, is content to bear all the Burden.

At last, when Presumption hath left the Stage, and Desperation begins to knit up all with a direful *catastrophe*, the Pulses beating slowly, the Head akeing vehemently, Body and Soul refusing all proffered comfort, then the Devil castes the whole Load on them, that at once they may despair and die: then that which was lighter then Corke and Feathers, becomes heavier then Lead & Earth: God hath often strove with them by his Word; they would never yield (*Avinces*) Thou shalt *overcome Oh Lord*: Now (perhaps with *Julian* too late) they pant out ( *ϕ* ) Thou *hast overcome*: Our cryings in the day, could not wake them; that cry at midnight, shall fetch them up, *With the Burden* of Envy, Covetousness, Drunkenness, &c. And as it was doomed to *Babylon*; *Look how much her glory and pleasure hath been give be• so much torment and sorrow*. Nay, then the De•ill gets up too (like a merciless lay our) with the addition of his own weight, to aggravate their woes. Strive then everyone to abate the Burden of Judgment, by lessening the Burden of Sin: Every repentant Teare that falls, washeth a Talent from this Burden: every remorcefull sigh, and faithful Prayer, diminisheth the Load; that which remains, may press, shall not oppress: Christ will put under his shoulder; *Come all ye laden (exonerate animas)* vnload your souls: he bore them on his Cross, and our believing souls shall never feel the weight of them: the Cross only is left heavy to blood and flesh, but to a heart (made) spiritual, *Thy yoke, Oh Lord, is easy, and thy burden light*: our own heavy, but thine light.

We have perused the Map to the end of the Inscription, the Description stands next to our speech; where we have an *Edomite* standing on Mount *Seir* and calling to the *Watchman*, with the voice of derision, *What he saw in the night, &c.* a proud *Edomite* securing himself the strength of his own arms, deriding the Prophet of God, which came against him with the burden of Wars: this is the sense I fasten on. I have read other Expositions, as if it was a question of fear: I approve and dwell on the former: from the persuasion then of immunity,

impunity, and safe standing out of the reach of Earth, of Hell, of Heaven, proceeds this Question. *Edom* hath shaken off the yoke of *Israel*, and begins to crown his days with the Rose buds of Peace, and not to fear the Sword of *Egypt*, nor *Ashur*, nor God's himself in Heaven: their conceit was (though faignedly) as strong of this Mount *Seir*, as the promise of God was really true to Mount *Zion*, never to be moved, though the battlements of Heaven shot Thunder, and the pillars of the Earth quaked.

There is question about the name of this *Seir*; some affirm it derived from *Esau*, as being the place where he and his generation dwelt: Indeed the nature of *Esau*, and the name of *Seir*, agrees fitly, for both signify, *Brissled*, or *Hairy*: but it had the name of *Seir*, before *Esau* came thither. Some *Hebrews* think the Mountain was called *Seir*, from the apparition of Devils, who shown themselves in the shapes of hairy men, such as the *Fawnes* were imagined to be: But most like to take denomination from *Seir* the *Horite*, *Gen.* 36. 20. who inhabited there long before *Esau*: *And the Horites in their mount Seir, unto the plain of Paran*; it being the Countrie of the *Ho•i•s* or *Horites*: *Esau* was drawn hither for many reasons; 1. because that corner of *Canaan* about *Hebron*, where he and his brother *Jacob* dwelt, were too scant for their Flocks: 2. because Mount *Seir* fitted *Esau's* mind, being a place of excellent hunting: 3. his Wives were of that Countrie: 4. God's providence so disposed of *Esau's* removal, that *Jacob* might live in safety: And even in this, God wrought *Esau's* good, by putting him out of *Canaan*; for then with the rest of the *Canaanites* they had been destroyed by *Israel*; but God made good that temporal blessing upon *Esau* and his seed, which his father *Ish•c* gave him. Indeed the *Amalekites* (though derived from *Esau*) were destroyed by *Israel*; but the reason may be thus gathered, because *Amalek* was the Son of *Eliphaz* (the son of *Esau*) by a Concubine: the *Idumaeans*, that were legitimate successors, were preserved: such was the different respects to the tight, and to the bastard seed; for God is said to give Mount *Seir* to *Esau*; *I gave unto Esau mount Seir to possess it*; therefore the *Israelites* among their spoils of *Canaan*, were expressly forbidden to destroy it: *Ye shall not provoke them; for I will not give you of their Land, so much as a foot breadth, because I have given mount Seir to Esau for a possession*: Such was God's mercy to *Esau* for his Fathers sake, that his posterity was made great and honorable: But if the *Horites* first inhabited Mount *Seir*, how comes the posterity of *Esau* to enjoy it? It is answered in the 2. of *Deutr.* *The Horims dwelt in mount Seir before-time, whom the children of Esau chased out, and destroyed them before them, and dwelt in their stead*: So doth Sin quench the very cinders of natural affection, after it hath put out the flames of Religion, that the children of *Esau* ceased not till they had extinguished their own kindred: the respect of blood must give way to Rapine and Malice: too weak is Nature to restrain the fury of Sin, when it is stung by that fiery Serpent, the Devil. The *Romish* Mountain doth claim some kin of this Mount *Seir*, (at least in the opinion of the *Jews*;) There is one place in *Edom*, called *Magdiell*; this the *Rabbin's* take for *Rome*, and say, that of the *Idumeans* came the *Romans*: it is not so locally; it may be well spiritually; For, for persecution of the Saints, there is no such *Edom* in the world, as *Rome*: But *Magdiell* signifies, *Praising God*: Oh blessed were *Rome*, if in this, she could be called *Magdiell*. This *Seir* was a Mountain of great strength, not infertile; and as great probability gives it, graced with either one or many goodly Cities: *Who will bring me into Edom, who will*



*lead me into the strong City?* Neither may we think, that the offspring of *Edom*, when once made Dukes, nay Kings, contented themselves to dwell in Tentes.

But what if a Mountain, what if a City, or the strength of *Edom*, is it able to grapple with the Wrath of God, or buckle with his Iudgements? If any piece of the broad Earth were shot proof against the Anger of God (as they fain the *•arden of Hisperides* against the Planets) it would not be unsought, vnought: there have been Mountains and Cities before and after *Seir*, prouder and stronger then she, that have measured their length on the ground, and been dissolved to dust and rubbish; and *Edom* her self hath daunced the same measure. The world hath gloried in her several ages of many goodly Cities; *ϕ* the pride of *Assyria*, *Troy* the pillar of *Asia*, *Babylon* more a Region then a City, *Carthage* graced with 17. tributarie Kingdoms; and let not *Jerusalem* be shut from both the glory and sadness of this relation: may we not say of them all now (*Etiam periere ruinae*) That little of them is dissolved to nothing. Thus God cools and damps the glory of *Israel*: *Go you unto Calneh, and see: and from thence go unto Hamath the great: then go down to Gath of the Philistines: be they better then these Kingdoms, or the border of their land greater then your b•rder?*

*Constantius* spake of old *Rome*, that Nature had emptied all her forces on that one City: the time came, she was overthrown, and her Walls made even with the ground. The titles of new *Rome* are greater, not her Privileges: (she is called, *Vrbs aeterna*,) yet that Eternal *Babylon* shall fall, and her honor be laid in the Dust: her doom is past, and in the decree of Heaven, she is already fallen for the more surenesse; and all her Merchants (petty Leases taken out of her graund Lease) shall mourn bitterly for her: she shall be made a Cage of unclean Birds, Owls and Vultures; as she is now a Den of unclean Beas•es, Lions and Tigers. If any City on earth might boast her Privileges, let *Jerusalem* speak; she was called the *Holy City*, and the *City of God*: the Temple in her, a figure of the Church militant; as *Salom•n* the builder of it, was a type of *Christ*: *Behold, her House is left unto her desolate*: Sin laid her Pinacles in the dust: At the murder of his Son, God with his own hands, rent the Vail, and after gave the whole Fabric a spoil to the *Gentiles*: They that have trauayled the lower Provinces, testify, that the rude heaps of ruined Churches, Monasteries, and Religious places, are no less frequent then pitied spectacles: Devotion built them, kept them; Sin polluted them, Hostility subverted them: Sin prepared the way for Ruin and Blood: the Idolatry within overthrew the Walls without: they could plead more then *Dumah*, they and their pleas are perished.

Let me not speak as a Prophet, but as an Admonisher: Is it impossible for the Sin of *England*, to have the like effect? We are ready to say in pride, what *David* spake in the assurance of Faith, *I cannot fall thou oh Lord of thy goodness, hast made my Hill ϕ strong*: Let us praise God for that we have, and pray that our sins avert it not: Let *Dumah* speak with his pride; though our Privileges be more, let our Presumption be less: it is wise and safe, to possess more then we boast of: though Nature hath bound up the loins of our Kingdom with a girdle of Waves, & Pollicie raised another fence of wooden Walls, yet God must put about us a third Girdle, the bands or circle of his Providence, or our strength is weaker then the waters. It is an old and sure rule against the Atheist, against the Worldling, that whole cannot be perpetual, whose partes be alterable: If the members of this great body, the World, change, faint and grow old,

it argues a creeping decay to the whole: Let the Cormorant know (that would build his nest here forever) that parts of this land are alterable, therefore the whole not permanent. If the Plague takes away men, the fields grow barren; nay, the wearied earth (after much industry) is dull in her fruits; like an unnatural Stepdame, she produceth not good things of her self: if a Deluge over-run us, we and our glory vanish: God hath more means then one, to inflict his judgments. It is with no less admiration then truth reported, that a whole field in *England*, is turned in one month from a fertile soil, to a most Barren wast: It lies from the danger of innundation, from the reach of the hand of war; what then can turn it to a perpetual barrenness? Thus, God raiseth a mighty wind, that vncoveres a mountain of sande, which ouerspreads the fruitful valley to a great thickness; and it is made worse then *Carmell*, which God thus threatens: *I will turn L•banon into Carmell, and Carmell into a Forest*: it lies in the power of man's sins, to make God curse his very blessings.

The Burden of *Dumah* is war, Mount *Seir* fears it not: if the book of our hearts lay open to be read, I think our fear of war is less then theirs. God grant our presumption, our security be not as great: *We sit under our own Fig-trees, and eat the fruits of our own Vineyards: Our Children go out by flocks and dances, and flourish like the Olive branches round about our tables: Our Oxen are strong to labor, our Sheep bring forth thousands and ten thousands in our streets: There is no leading into captivity, no dashyng of our Children against the stones, no complaining in our streets.* If this one blessing exceed not our thankfulness for all, my observation is deceived; but what a bold inference is this? there is no war, therefore may be none, nor can we be overthrown: It is a speech as common as the stones in our streets, when consideration of war is offered: *We need fear no Enemies, if we be true amongst our selves*: Vain security, that is built upon *if's* and *and's*: Who shall make us true to our selves, that have been false to God? Are there no sons of *Belial* amongst us, that curse the prosperity of *Zion*, and gape for the day, to cry *Down with it, down with it, even to the ground?* we know they have openly and privately with coat of Armor, and coat of Maile, assaulted the peace of *Jerusalem*, but (praise to our God) received shame in putting of their Harnesse: Let this make us thankful, not secure; as if God could not reach his arm over our narrow Seas: Behold *France* made a Cock-pit for massacres, by the uncivil civil wars thereof: Think of the unquiet bread long eaten in the *Low-countries*: and when thou sayest, we lay our heads on the Pillowes of peace, and eat the Bread of plenty, kiss his hand with praises that feeds thee with these blessings, but let not thy own strength make thee careless. The Papists thus re-hearten themselves against all their overthrows given them by this little Island, that our time is not yet come, our sins are not yet full: That *Ignatian Sectary Pererius* so notes in *Gen. 15. The wickedness of the Amorites is not yet full▪ &c.* He gives it by way of Comment; but it is a false gloss, I trust, and carries no more truth with it, then other the fictions of *Rome*; his words are these: *Let no man wonder why God suffers the persecution of the Catholics in England, (the sins of the Amorites are not yet full) their wickedness is not yet complete; when it is, the divine revenge shall fall:* They expected this day at the last change; God changed their expectation to folly: and as it was our grief, that (*Sol o•cubuit*) our Sun-set, so it is our joy, wonder, (*Nox nulla secuta est*) no night followed. I hope his Prophecy is as false for the event, as I am sure his application is for the thing: we are neither those uncircumcised *Amorites*, vnchristened *Pagans*, nor do we persecute the Catholics; except to have liberty of

Law grow rich, purchase Lands, beard and brave the Ministers of God to their faces, be called Persecution: (Here I cannot but mention, what is well observed by a most reverend and honored Judge of this land, that) whereas have been 300. burnt by Q. *Mary* for Religion, there have scarce 30. Papists been executed by Q. *Elizabeth* for Treason: yet, I hope, there is some difference betwixt 300. and 30. Religion, and Treason; betwixt the five years reign of the one, and the 44. of the other. I know their rebellions, treasons, conspiracies, meet with execution, no persecution to their Religion: Happy would our Martirs have thought themselves, if on such terms they might have redeemed their Consciences: no, the iniquities of *Babel* have filled up their measure rather, and their judgment long ago was not far off, and their damnation sleepeth not. *Pererius* is his own Prophet against us, we speak not against them of our selves, the Holy ghost speaks for us, Who *shall shortly consume that m•n of sin with the breath of his nost•ls*: Let their eyes stare for our overthrows, till they fall out of their vnfortunate heads; God hath blessed, and the *Balaam* of *Rome* shall never be able to curse: only let not our zeal be wanting to our God, to our Church, to our selves, and God shall not be wanting to us, nor all the hosts, which he fightes with: and once again, if need be, *Coniurati venient in classica ven••*) the Winds and Seas shall take our part: Let not our Peace make us wanton, nor our Wealth, proud; our help stands, *in the name of God*, not in Fortes and Swordes.

To speak more particularly, Bee not too confident (who so ever) in thy *Mount Seir*; every wicked soul hath her *Mount Seir* to trust in: they that have no assurance of rest in Heaven, have their Refuges and Mountains of help of Earth; *David* so returns it upon the wicked: *In the Lord put I my trust, how then say you to my soul, flee as a Bird to your Mō•taine*. Why should I seek to foreign helps, that have settled myself in the bosom of Rest it self? Riches are a *Mount Seir* to the Covetous, they rest on them, as the Ark on the Mountains of *Armenta*: Honor is a *Mount Seir* to the Ambitious, against all the besiegings of rivals: Sensuality to the Voluptuous, against all the disturbances of a clamorous Conscience: Pride, Fraud, Drunkenness, is a *Mount Seir* to the lovers; but alas, how vnsafe? if stronger against, and further removed from the hand of man, yet nearer to God's hand in Heaven: though we acknowledge no place (*Procul a••oe*, or, *procul a fulmine*) far from God, or from his thunder: But we say, it is not safest sailing on the top of the Mast, to land on the mountainous height of a temporal estate, is neither wise nor happy: Men standing in the shade of humble Valleys, look up and wonder at the height of Hilles, and think it goodly living there, as *Peter* thought *Tabor*, but when with weary limbs they have ascended, and find the beams of the Sun melting their spirits, or the cold blasts of Wind making their Sinewes stark, flashes of Lightning, or crackes of Thunder, soonest endangering their advanced heads, then they confess (decking their proud Conceit,) the low valley is safest: for the fruitful Deawes that fall first on the Hilles, stay least while there, but run down to the Valleyes: and though on such a promontorie a man further sees, and is farther seen, yet in the Valley, where he sees less, he enjoys more: Take heed then, least to raise thy *Mount Seir* high, thou deiectest thy soul low: *Woe unto them that are at ease in Zion, and trust in the Mountains of Samaria*: If we build our Houses by Unrighteousness, and our Chambers without •quitie, though as strong as *Mount Seir*, they shall not be able to stand in the Earth-quake of Judgment: God so threatens *Jehoiakim*: *Shalt thou reign because thou closest*

*thyself in Cedar? did not thy father eat and drink and prosper, when he executed judgment and justice. &c.* Think not your Houses, Fortresses; when your Souls are unarmed of Christian weapons, Faith and Obedience: You had, and shall have peace, whiles you pursue it with righteous lives, whiles your guide all your actions by the line of the Sanctuary, and stir your Attempts by the compass of the Gospel: Plentie shall spread your Tables, whiles Charity takes away, and gives to the Poor. These holy courses, shall make you continue, in despite of Hell and *Rome*; your Mountain shall be hedged about with the Mercies of God, & your Children shall defy their Enemies in the Gates.

The Person must not be omitted, to whom this scoffing Question is moved; *The Watch-man*. It seems the Prophet had denounced against *Edom*, War; they deride his message, as a leafing, and his person under the name of a Watch-man: nay, therefore they scorn him, because a Watch-man. I will not insist on the duties of Watch-men: every common Soldier can school the Watch-man: Many presume to teach us our duties, that will be ranged within no order themselves: that which a Watch-man is to the City, or Sentinel to the Leagure; a Minister is to the People: to Watch over yourselves, is every particular man's duty; to watch over all, (*Opus Ministrj*) is the work of the Ministry: If our Eyes be blind in descrying Dangers, our Tongues dumb to give Warning, the City or Fort is easily taken: Now, (*Quam clamoris vocem daturus est praeco mutus?*) What warning shall a dumb Watch-man give? Some will not speak, the Fountain of their knowledge is shut up, like *Laban's* Well, with a great Stone of security, saturity, stateliness: others will speak too much, making the Pulpit a Pasquill, to ease their spleenes, to traduce superiors: (*Medio tutissimus ibis*) The mean and honest way, is the safest.

But what say we to Usurpers, Wolves, Tyrantes, that call themselves Watch-men? that (*Binominis, bi-linguis*) Double-named, double-tongued, double-sworded; and not single hearted. *Demi-god of Rome*, calls himself sometimes a Watch-man, sometimes a King: the Servant of servants, the King of Kings: as if there was no difference betwixt the serviceable Watch-man, and the commanding Prince; betwixt the Sentinel of the Leagure, and the General of the Army, (*Ad duo qui tendit, non vnum, nec duo prendit*) Whiles he claims both, usurps one, truth allows him neither: His actions show him no Servant, (*Friendo non ferendo agit*.) He gives blows, but takes none. To be such a Watch-man as he desires, possibility is denied him, since his eyes cannot look so far, as he would extend his arm; not to watch over *Rome* only, but so far as the world is Christened: *Behold*, saith he, *I have two Swords*; one of them he lets rust, I mean, the sword of the Spirit: the other, he keeps bright with the blood of Saints, and makes it shine with the Gall of Martirs: (*Principa•is principatus a triplici corona*) the principal principality is from the triple Crown: As the Sun exceeds the Earth, so the Pope all Christian Princes; other Kings are but his Bailiffs. Did you ever hear a Watch-man speak thus? or arrogate to himself such a reign (*In foro pol•, in foro pluij, in foro conscient•ae*) In the court of Heaven, in the court of Hell, and in the court of every Conscience? If any resist his tyranny, he snatcheth from Christ that his Word, and usurps it: *Bring those mine enemies, that would not have meraigne over them, and slay them before me*: If he cannot behold it in action, he will see it in picture, as the massacre of *Paris* on *S. Bartholomew's* night, was pictured in the Popes Palace, to entertain his holy eye with pleasure: so would the Powder-treason have been, if the matter had hit right: as horred, as the thought of it is to an honest mind, the hoisting up

of Buildings, shiuering of Bodies, tearing up of Monuments, dissipation, massacre, murder of old, young, Prince people, Senators and Senate, drawn to the life by the art of a Painter, would have been a contenting spectacle, for so holy an eye to contemplate: sure there is honesty in Hell, if this be Religion: if the Devil can devise more execrable stratagems, let him change Seats with the Pope. Christ meddled with neither *Herod*, nor Emperor, King nor *Caesar*; no Emperors held his Stirrop, no Kings kissed his blessed feet; he only fought with the weapons of the Spirit against Sin and Satan. This is a Watch-man indeed; but he watcheth to invade, besiege, enter and spoil the City of God: he liath other Watch-men under him, Unclean birds, fluttring from that Vulture of *Babylon*, and flying like Bats and Owls under the eues of night, to vomit the poisons of Heresy and Treasons from their swollen gorges: Watch-men like the Chaplens of *Mars* at *Rome* in the days of Idolatry, that practiced to toss Fire-brandes from Campe to Campe, to inflame evil affections; that care not whose blood they sacrifice to their *Roman* God, without distinction of *Troian*, of *Tyrian*: nor out of whose Sepulchers they dignity themselves an estate: They watch indeed, for they keep a Register of all our proceedings against them, in these *ltaleyon* days of ours; and if ever the Sonne of Alteration shine on their faces, they will repay us ten blows for one upon our Burgonets: mean time (our Prayses to Heaven) they watch their own bane: and (as one writes of *Parry*,) so I may of the end of them all (*Itala gens sceleri te dedit, Angla cru*•) *Italy* gives them their villainy, *England* their Gallows; this is (their *malus*, but *meritus sinis*) the evil, but deserved end of them all: *England* is sinful enough, but she professeth not her self a School-mistris of Sin, as *Rome* doth of Treason: there it is professed, taught, learned, and (as on the sandy Theator) exercised before it come to the fatal execution.

The Priests of perverted *Israel*, were but shadows of these of apostate *Rome*: As *Thieves wait for a man, so the company of Priests murder in the way by consent*. Hence that Proverb carries no less truth, then antiquity with it: *An Englishman Italianate, is a Devil incarnate*: these are those Jesuits, Jebusites, Incendiaries, Traitors, and not less then Devils, but that they have bodies. God bless us from such Watch-men: if these be Watch-men, who are enemies?

We see then the vanity of their labors, that would undertake to bring us to a composition: if Heresy can be made Sinceritie, Idolatry true Religion, Treason Obedience, we may be united: but it is a sure rule, Contraries in the abstract, can never be reconciled: God put an vn-appeasable Contention betwixt the two Seedes of the Woman, and Serpent, when he put *Enmity* between them▪ for an Enemy may be made a Friend, but Enmitie can never be made Friendship: the Air that is dark, may be made Light; but Darkness cannot be made Brightness; a Papist may be converted to a Christian, but Papistry can never be made Christianity, no more then Antichrist can become Christ: our strife with them is not for the extension of Limits, but for the possession of the Inheritaunce, whether Grace or Nature, the Popes Law or God's, shall take place in the Conscience: So I have read of that audacious and sottish *Hermit*, that would undertake, to make God and the Devil friends: the impossibility of which attempt, the Devil could tell him; God is all Light, and I am all Darkness, that my foul nature cannot be hidden: our affections, seats, persons, are so opposed, that I have no hope of peace. They will not, we may not yield; except the Sheep shall compound with the Wolf, or

the Mise with the Catte; which the old tale forbids, though the Catte get on a Monks Cowle, & cries demurely through the creuices,

Quod fueram, non suw, fra•er, caput aspice tonsum.

Good broth•r Mouse, creep out thy house, come forth, & let us chat:

Behold my Crown is shaven down, I am now a Priest, •o Cat.

When Cats say Mass, the Myse (alas) must pray against their will:

Kind Pus•e, your pate is smoth of late, your heart is rugged s•ll.

Experience would teach us the answer of the verse, though we had never read it.

V•x tibi •raesto fidem, cor tibi restat id•m.

To leave the incorrigible Watch-men of *Rome*, since we would have cured *Babel*, and she would not be cured, let us look home to our selves. The Wolves of *Rome* have not more honor, then the Watch-men of *England* scorn: the *Edomites* of the world cannot abide Ministers: the best is, they are but *Edemites*, heirs of *Esau*, and as profane as their Father; that make Religion their Minstrel, to give them sport and sleep, no jest in such laughter, as that which is broken on a Priest; the proof is plain on every Tavern and Theater. We serve indeed contrary Masters; we Christ, they Lust and Satan: and (*Hinc illae rixae* of theirs, *hinc illae laechrinae* of ours,) hence their flowts, & our tears: we bite them with the salt of Reproof, hence they storm: we cast Ink and Gall on their Tettters, hence they startle: (*Veritatem lucentem multi diligunt, arguentem rejiciunt: dum s• ostendit columus, dum nos ostendit, odio habemus:*) The truth shining▪ many love; reproving, they reject: whiles it shows it self, we embrace it; whiles it shows us, we cannot endure it: even in this consists at once, our Happiness, their Damnation: our Happiness, *Blessed are ye, when for me porsecuted:* their Damnation, *That Light being in the world, they embrace and are glad of Darkness:* though their wrongs done us, be against the Law of Arms and Nature; for an Ambassador should be (*Inter hostium tela incolumis*) safe among the Weapons of the Enemies:

But do the *Edomites* only take up these Weapons of scorn against us? No, I speak it betwixt shame and grief, even the *Israelites* scorn the Prophets. There are some sick of a wantonness in Religion, so hot about the question, *De modo*, that the Devil steals the matter of Religion from their hearts: if we cannot wrangle with Forms and Shadows, and show our selves refractarie to established Orders, we shall, *Male audire*, our Sermons shall be slighted, our persons derided: thus, this is the mischief; men of name, professors of note, when they speak bitterly of us, their credit carries it strong with our scandals: one Arrow of these *Israelites*, wounds deeper then a hundred Cannon-shot of the *Edomites*: I confess I speak Stones, but if they hit, as they are intended, they shall heal some, hurt none: (*Dicatur veritas, rumpatur invidia*) Let Truth be spoken, and Envy burst her Gall: let all these Scorners remember, that the contempt done to us, redowndes to God himself: *He that despiseth us, despiseth men: he that Christ, despiseth his Savior:* Is all this nothing? *But he that d•spiseth me and you, despiseth him thot sent me and you:* It comes to somewhat then, and more then ever mortal man shall be able to

answer; is it not enough for them, that they have drawn out the life-blood of our Livings, but they must expose our persons to contempt? So the Jews spoiled Christ of his Vestmentes, and then mocked him with baseness. Our poverty of flouted by them that have our Livings: surely, if repentance and restitution prevent it not, they shall have a Tith one day, which they have more right to, the tenth Sheafe of that Harvest, which is reserved for Reprobates in Hell. The Turks lay it is an imputation on our Religion, that we spoil our God's: for shame, do not the Turks, and shall the Christians? David would not have *Areunah's* Threshing-floor without money; if these men should have no room in the Church, but what they pay for, I think they would quietly suffer themselves to be turned forth of doors.

The last branch of the Map, and first of the Moral, are not unfitly conjoined, the *Edomite*, and his Question: the Question then calls me from the Watch-man, *What is in the night?* And to make the Derision fuller and fowler, it is doubled, like *Pharaoh's* Dream, *What is in the night?* Did they seek for some prodigie or portent? Some divine Revelation, which should be received by Vision? Were the like *Israel*, of whom Christ thus testifies; *This adulterous generation seeks for a Sign?* Thus *Dives* despayred of his brethren's belief, except one rose from the dead. I confess we have some in the world sick of this disease, a Jewish infection, *The Jews require a sign, &c. (Plus ocu•o, quam oraculo:)* miseries shall work more on them then mysteries: palpable actions of God's mercy, justice, power, shall convince them, the contemplation of them all in the theory of the word moves them not: astonish them with wonders, heal their diseased, open their blind eyes, raise their dead, and they will believe: Are there none among us, that couch a willing & close ear to the charms of *Rome*, in admiration of their feigned miracles? lying Apostles, that work strange things by exorcismes? but our Church now is not in the Cradle of her infancy: One cup of wine brought by Christ, is worth all the cups of cold water by *Moses*: as *S. Augustine* alluding to that Marriage in *Galilee*, says: *All the adumbrations, tipes, figures, signs, were but that cup of cold Water, Christ reserved the good Wine (of the Gospel) till he came him self:* and they that will not believe without a Sign, without a Sign must perish. But I travel no further in this, least it bring me out of my way.

It was no Sign they inquire for, no Prodigy they fear; they are only pleased to make sport with the menaces of God: *You talk of a Night, and an hour of Calamitie; but threatened men draw long breathes: You pretend Visions in the night, which portend our ruins; come tell us the tale of the night: What is in the night?* There have been in all ages, some of these Frogs, to throat it out against God, so long as the weather was fair, as if he could not send a storm: the tempests of God's Wrath have been derided to the last moment of a calm: the venom of Prosperity so impoysons a carnal mind, (*Eilia diuitiarum superbia*) the daughter of Riches is Pride: the Philosopher could teach us that (*Faelicitas & humillitas diuiduum haebent contubrinium: raro bona men's & bona fortuna homini datur.*) Happiness and Humbleness are not chamber-fellows: seldom a good Mind, and a good Estate, is given to the same man: God seemed to mistrust this in *Israel*, that the increasing of Goodes, and multiplying of Cattle, would lift up their hearts against him: The peaceable days of the Wicked, and their lucky proceedings in this world (by the testimony of *Job*,) durageth their impudence against Heaven: *Who is the Almighty, that we should serve him? depart from us, we will none of thy ways.* That of the *Psalms* is

of full strength to this: *His ways prosper: thy judgments are far above out of his sight: therefore defyeth he all his enemies: Man only? no, God himself: I shall never be moved.* Let Malachi for all the Prophets, Peter for all the Apostles, make up this cloud of witnesses: *It is in vain to serve the Lord: and where is the promise of his coming?* All things are still (*Statu quo*) continued in the same course: there is no alteration, no new thing done (*Quaecun{que} sub axe*) under Heaven. We say, (*Non bonum ludere cum sanctis*) it is no safe jesting with holy things: It is dangerous for an Edomite to make himself merry with God; this is the way to come short home: thou hadst better have mourned all thy life, then made God thy play-fellow. When the vessel of Dust shall encounter with the arm of Omnipotence (*Sive percutiat, sieve percutiatur, frangi necesse est*) whether it smite, or be smitten, it is sure to be broken: The Chair of the Scorners, is the seat of Satan, the lowest stair and very threshold of Hell, as David describes it: *Blessed is the man that doth not walk, &c.* His first plot is, to get us, to walk a turn or two with him: having persuaded this, he moves us to stand still a little; but so long as we are standing, we are going, therefore at last he entreats us (for our ease) to sit down: but if we take our seat in that enchanted Chair, we grow to that impudence to deride God, and his judgments. I will single you out four fortes of these Edomites, Scorners (for I justly parallel them) and propound their natures and conditions to your pity and detestation.

1 Atheists, such as have voluntarily, violently, extinguished to themselves, the Sun-light of the Scripture, Moon-light of the Creature; nay, the sparks and cinders of Nature, that the more securely (as unseen and vnchidden of their own hearts) they might prodigally act the works of darkness; not Athenian-like, dedicating an Altar to an unknown God, but annihilating to themselves, and vili-pending to others, Altar, Religion, God; and suffocating the breath of all Motions, Arguments, manifest Conuictions, that heaven & earth have produced: for the reasons of Hell only shall one day evince it (*Deum esse*) that there is a God: they affirm it impossible, that flesh should be turned to rottenness, rottenness to dust, and dust to glory: Against whom, well, S. Augustine; *He that could form us of nothing, can reform us decayed: it is easier to repair, then prepare.* That Atheism in the days of Solomon was the same in opinion, that ours is in practice: we do (not say but) live, as if it was better to a living Dog, then a dead Lyon: which I would yield true among Beasts; but among men, a dead Beast is better then a living Atheist: let them ask Nature, it will tell them, (*Insculptum est omnibus esse deum*) It is engraven in all hearts, that there is a Deity: let them ask the Creatures, they will witness, they had a Creator: nay, let the Devil speak, to shame and convince the Atheist, who believes a God, and trembles at his own belief: the nature of his essence proveth it: to know there is a Witch, may satisfy us, that there is a God; for if the destroying power were not controuled, manacled, maistred, how stand we vndeouwed? Let them ask (lastly) their own dying hearts; for the eyes that sin hath shut, Damnation shall open.

2 Epicures, that deny not a God, and a day of Judgment; but put it far off, with ( 〈 in non-Latin alphabet 〉 ) give me the present, take thou the hope of future joys: these see a night coming, and therefore make haste to be drunk with Pleasures: *Let us eat and drink, for to morrow we shall die: (Cras ridendo moriuntur, hodie bibendo sepeliuntur)* they will not die till tomorrow, but be buried in Riot today. They sleep on their Beds of Down, rise to their Tables of Surfet, and from thence to their sportes of Mischiefe; sleeping, playing, eating, dancing,



drinking, dallying, (*Motu circu•••rj*) they run round in a Ring: only (*Nulla interualla piando*) no time must be spared from Satan: they invert the Order God hath disposed to the times preposterously, making the night day, and the day night; at midnight they revel, at noon they sleep: though the day was created for labor, the night for repose: The Sun is scarce beholding to their eyes to look upon him: the Moon and Stars have (only) their attendance; the works and the hour of darkness meet; they will be contrary to all men and all things but themselves, because they will be contrary. If ever they begin any work with the day, they dispose it on this fashion; First, they visit the Tavern, then the Ordinary, then the Theater, and end in the Stews: from Wine to Ryot, from that to Plays, from them to Harlots,

Iste dies pulchro distinguitur ordine rerum.

Here is a day spent in an excellent method: If they were Beasts, they could not better sensualize, it would be but lost labor to tell them, that their course shall be so proportioned below: from Snakes they shall turn upon Adders, from both to Scorpions, from all to vnquenched flames; where they shall spend not houresbut ages, nay that eternity of time, in waylinges and howlinges, groans and torments; when for every ounce of Vanity, they shall receive (down weight) a whole pound of Sorrow: Smoakes, blackness, boiling Cauldrons, fiery burnings of Brimstone & Sulphur, kindled and continued by the breath of an offended God, shall have their interchanged courses: oft this torment, and then that, and indeed all, that a soul & body made immortal, can suffer:

Iste dies misero distinguitur ordine rerum.

Here is a day to be spent in a miserable method: Oh how (yet) was it some happiness, if in a day or set time, these woes could be determined: these are the Epicures, not so impudent as to deny the night, not so honest as to part with their sins.

3 Libertines, that neither affirm no Night, nor put it far off; but only the strength of sin prevails over all: and come Sorrow, Death, Grave, Hell, they must have their pleasures: they have a pride in accomplishing their own willes, as she in the Poet;

I see the good, and give allowance to it:

The evil is my choice, I love and do it.

They cannot be noted for Virtuous; but they will be Famous, though for Infamie: as that wicked Church-robber, that to do some memorable act, pulled all the Lead off the Churches roof, and thacked it: they must be mentioned, though like a Traitors name in the Chronicles. These swear away all reproofs, & drink away all the chidings of their own Conscience: it shall be the worse for them, that ever they had a conscience: their Hell shall be the hotter for the multitude of their neglected motions to good: their Mercies have not been more numerous, then shall be their Miseries: their Nurture or Learning (to omit those, that never read any other Book then Vanity) at once makes them better and worse; better in understanding, worse inmanners; whiles their contemplation is a Theater, and their study, new sportes, new fashions: Oh how far better is the simple, honest, innocent Soul without knowledge, then that which is beautified with learning and debauched with vices?

Beatus ill qui procul negotijs,

Paterna rura bobus exercet suis.

More happy are those poor wretches confined and contented with a rurall charge: whiles they know not so much of good, they know less of ill: they skill not what the studying of oaths, the tricks of pride, the policy of Atheism means: they make not sense the rule of their belief with the Gallant, but their Catechism: Religion is their Queen, the Gallants drudge: they have not so much of reason, therefore abuse the less: their sins proceed most from ignorance, the Gallants from knowing willfulness: Now, which of these shall be beaten with most stripes? they work out a poor living with the sweat of their brows and nerves, these can play out a rich one from the quicknes of their wits: they know not the detractions of slander, underminings of envy, provocations, heats, enlurings of lusts: the foul secrecies of Idolatry, hypocrasy, sacrilege, cleave not to their consciences: they have a kind of happiness, in that they are not so miserable: our impudent, imprudent, insolent Youngsters look on these, betwixt contempt and anger, call them Clownes, Idiots, and the dregs of Nature, and think themselves Angels, if these be men; (*Quorum prae cordia Titan de priore luto sinxit*) as if God had tempered them of a baser mould. But whiles *Acteons* Bondslave grinds securely (though laboriously) at the Mill, his brave riotous, gallant, Hunting-master is turned to a beast, and for his sensuallity eaten up of his own lusts: you all know the Story, this is the Moral. Thus, this is the proper cause, that the ancient Houses fall; and what the long Industry of the progenitors have gotten, the short Ryot of the Gallant, wastes: We are loath to hear of this; but it is too true, he needs not drink up all the Sea, that will judge of the waste: hence young gentlemen by wild unthriftiness become sports to Theators, and cannot sit on their Fathers seats to do good in the Common-wealth: they abound with the gifts of Nature, but like Fig-trees growing over deep Waters, full of Fruit, but the Iayes eat them: Ruffians, Harlots, vicious Companions enjoy those Graces, that might honor God.

4 Common Profane persons, that will suffer themselves to wear God's Livery, though they serve the Devil: these are they, that make the profession of the Gospel have an evil name: hence that Proverb, *Pater noster*, set up Churches, *Our Father*, pulls them down. I will not favor (with a partial connivance) these Scorners, though they nussell themselves in the Churches bosom: nay, I will speak most plainly; these are the worst *Edomites*, if not to them selves, to us. Let the Atheist deny, the Epicure remove, the Libertine forget, that there is any other Day of peace or sorrow, besides or beyond the present; what is this to believers? We are reedy to brand and howte at them (as they did to the Lepers in *Israel*,) nay to rain them to death with a shower of Stones, (as they served Idolaters and Blasphemers:) But be our own hands undefiled, that take up these weapons of Death against others, as Christ charged the *Jews*, that charged the adulterous Woman? If we be sick, our sickness is more dangerous then theirs: The other Diseases are without the body, but this comes near the heart of the Church: we know what it is, to have a Sickness come near the heart: there is more grief to the Mother of the Family, in the miscarrying of one of the Children, then of many Strangers, *Edomites*, unbelievers, or misbeleeuers: these have learned to speak the language, to scorn the manners of *Canaan*; for, their lives testify, that they believe not our report.

We have gone the better half of our Journey, let not your attentions fail to the end: We have seen the nature of *Edom*, and *Mount Seir*, Atheism, Scorn, Abomination; we are now entering another Mountain, the Hill of *Zion*, the City of God. The Question of the *Edomite* was not more perverse, then the Answer of the Watch-man is grave and sober. The Answers of God are not doubtful, like the Heathen Oracles; nor obscure and tetricall, as *Muhammad's* Riddles; nor ambiguous, like the mixed, the motley, epicaene, equiuocating conclusions of *Rome*, but plain, sweet, profitable: I call therefore the first part of it, *A Resolution*: They ask as if they despised to know; he resolves them justly, as if he would force them to know against their willes. They ask him what is spiritually seen in the night of Vision? He tells them, what shall really come in the night of actual Desolation: *The Morning cometh, and also the Night*, Let your vnderstandings keep pace with me through these 4. Circumstances. 1. The length of their Peace; one whole day, the space betwixt morning and evening: a short time. 2. The Certainty of their Judgment; *The night (infallibly) cometh*. 3. The quality of it, when it is come; (*Nox dicitur*) it is called, *a Night*. 4. The Inuersion of this, to the Righteous.

1. The Happiness of *Edom* is but a Day; *The Morning comes, and the Night* follows: It is but the distaunce of the Sun-rising from his setting. There is to all things living, such an alternation decreed; a morne, a noon, a night: a beginning, a strong age, a declination or full point: as the Historians write of certain Flies bred by the River *Hispanis*, that are generated in the morning, at noon in full strength, at night make their ends, and are gone: *Paul* says, *Our life is but a Tabernacle*, it is all, if this stands a year: *Isaiah* calls it, *Grass*; which grows but a Summer: *David*, a *Flower*; that hath but his month: here it is called, *a Day*; that hath but the Sun-rising and setting: *Nay, Job* compares it to a *Shadow*; that hath (neither Yeare, nor Summer, nor Moneth, nor Day,) but an Hower: *Nay, Moses* to a *Thought*; whereof there may be a hundred in an hour: This is none of the shortest Comparisons, (*Mane et vespere*) the measure of one day.

What then mean those *Greedy Dogs* in this Prophecy, to bark so madly, *Bring more Wine, for tomorrow shall be as today, yea, much more abundant*. Mee thinks, I hear the gallant Epicures (the christened Atheists) of this City, knock thus in Taverns, for yet more Wine, crowning the day with Riots, and blessing the morrow with promised Surfeits, as if the Night should never come: alas (*Nescis quid serus vesper ferat*) thou knowest not what sad news the Euening will bring: thou braggest with *Caesar*, the Day is come; We tell thee, as *Caesars* friend, It is come indeed and begun; it is not ended: the Lease of Vanity, is but a Day; it may be not a moment, the tenure of this world is uncertain.

Medio de fonte leporum, surgit amari aliquid:

From out of the midst of the fount of Delicacies, ariseth ever some Bitterness: when you have spent your strengths, your estates, bloods, souls, upon Vanity, all is but (*Vnius diej hilaris insanta*) the merry madness of a day; which to buy with the eternity of insufferable Torments, is a dear purchase: If they be not short of content and satisfaction, I am sure, they are of continuance: They do not always follow a man living, ever forsake him when he dyes.

2 You have measured the shortness of their day, hear the certainty of their night: *The morning comes, and (without prevention) night follows.* You shall shake off the yoke of *Israel*, but put on you the yoke of *Persia*: The *Edomites* were long tributaries to *Israel*, according to *Ishae's* prophecy and blessing of *Esau*. *Thou shalt be thy Brothers Servant; but it shall come to pass, when thou shalt get the mastery, thou shalt break his yoke from thy neck:* The Prophet here assures them of this mastery. (*Israel* rebels against God, therefore *Edom* against *Israel*.) *Ishae* as God's Prophet, subjects *Edom* to *Canaan*, the seed of *Esau* to the seed of *Jacob*: (*Intemperanti praefecit sobrium*) he sets the sober man over the intemperate: and this service of the elder Brother to the younger, lasted in the posterity 700 years. Yet twice after, they shook off this servitude: the first in *Iorams* time, which liberty they made a troublesome shift to hold till *Hircanus*, who subdued them, and made them be circumcised: this slavery they overcame again, and held it, even till *Herod*, the son of *Antipater*, an *Idumaeen* borne, obtained to be King of the *Jews*: here *Edom* got the full mastrie. The first, was this Morning the Prophet speaks of; this Morning of freedom shall come, but last for a Day, and then be ouerclouded with a Night, a worse Captivity, because to a worse people, (*Qui Deum et misericordiam nesciunt*) that know neither God, nor Mercy: as those privations are inseparable, there is no Mercy, where no Religion.

*Edom* is but a particular instance of a general doom, which all the Sons of *Adam*, as the Daughters of *E•e*, I mean, all the Glories of this World shall bear; as sure as the Euening succeeds the Morning, Death shall seize on Life, Judgment on Sin: you have the sap of Health in your Bones, the Riches of the world in your Coffers, your Life is in the Noone of pride, but (we say) praise a fair day at Night. (Happy are they, whose *life is hid with Christ in God*, that this Night may not find them out:) your Sun shall set, Beauty, Riches, Glory, shall decay, as by the inviolable law of Nature, night succeeds day; so by the eternal law of God, Death Sin. If you could indent with the Sun to stand still, as in the days of *Joshua*; or to go back ten degrees, as to *Hezekiah*; or with his Orbe to move slowly, yet it shall set: Be the day never so long, yet at last, comes evening-song. The Son of God himself, in this condition of mortal descent, was equal to his Brethren. That great Sun of Righteousness, had his rising and his setting: We must all walk into the West, as well as he; and be our Day longer or shorter, Night must come, our Privileges are not beyond others.

Hear this ye *Edomites*, that floute our presagings of a Night: you speak of a Night, and hour of Judgment; When comes it? We tell you again, *The Morning cometh, and also the Night.* You have had a time of Light and delight, and what your hearts could wish; you shall have a time of Sorrow and Darkness: Your Noone shall be turned to Midnight. Tender and delicate *Babylon*, that boasted her self a *Queen, and free from mourning*, shall weep in the wydow-hood of her glory; and hear at last, (*Aduenit sinis tuus*), thy end is come. *You that will not set your minds to these things, nor remember the latter end, miseries shall come on you in their perfection:* so absolute as the Justice of God, & the Malice of Satan can make them. So *Solomon* schools the art-les, heart-les, supine courses of vain Youth: *Rejoice, O Youngman, &c.* Rejoice in your day of Pride, let Pleasure rock you on her indulgent knee, you shall be brought to the night of Judgment: The Surfeits of the old World, the Mirth of the *Philistines*, (when *Sampson* was their laughing stock) the carowsinges of that *Caldean* Monarch in the sacred Bowles of *Jerusalem*, had their

Night: *Solomon* with his 1000. Wives and Concubines, *Belshazzar* with his 1000. Princes, *Ahashiuerosh* with his 127. Provinces, had their Night: High-looking Honor, and pury Riches; the one diseased in his Eyes, the other in his Lungs, shall have their Night: The favor of Noble men, is the favor of movable men; the *Ignis fatuus* of Riches is long ingendring, soon extinct: let *Joab* and *Job*, be our precedentes in both these: the first, was great and evil, the chiefest Captain about *David*; yet by *David* designed to execution; The second was great and good; yet behold, the mightiest man of the East, is poor to a Proverb: What ever flourished and had not this night? The rich Churl enlarging his Barns proportionably to his desires, had his Night; he heard that soul knell, *Thou fool, this Night, shall they fetch away thy soul*. The World it self shall have this Euening: the Morning was in the days of the Patriarchs; Christ boore the heat and Noone of the day, and we are those upon *Whom the latter ends of the world are come*. *The World groweth old*, and we grow old with it: the bodies of men in old age, wax cold and want the heat of Nature; the souls of men in this decrepit age, grow cold in zeal, (*Deficiente feruore charitatis*) the nourishment of old age turns into crudity, through want of heat to concoct, digest, and drive it into the Vaines; the nourishment of our souls turns into Vanity, because we want the heat of Grace to digest it: By all these symptones, you see the Sun of this World ready to set, and the Night drawing on: the declination of Goodness, the fainting of Religion, says, that the World lies bedrid, drawing on, looking for the good hour (to some,) and fetching a thick, sick and short breath: I am no Prophet (or what if I were, yet unable) to define the time: but this I conclude (though more particularly) from the rule of my text; *We had our Morning at the first preaching of the Gospel: it now flourisheth with us, as at high Noone; Who shall say, the Euening will not follow, or our Sun is without setting*.

3 That it shall come, you hear; hear shortly the quality of it, when it is come: A *Night*. Miserie is not fitlyer shadowed, then under the name of a Night: *Sorrow lasts for a Night*, says the Psalmist, *but joy comes in the Morning*. A sad, heavy, and disconsolate time, full of horror and amazement; when there is no object to withdraw the eye, thereby to divert the mind from the thought and meditation of bitterness. Satan himself is not said to be bound with any other Chaines but these of Darkness: as the Ioyes of Heaven are described by that eternal daylight of glory and Sunshine of the Lamb, and it is added in express words; *There shall be no Night there*: So the torments of Hell are called by Christ, 〈 in non-Latin alphabet 〉 , Vtter Darkness: No marvel, if there ensue, weeping and gnashing of teeth, when misery shall be extreme, and no day-hole of hope, to afford one glimpse of comfort: this is that *Night of nightes*, worse then the palpable Darkness of *Egypt*, as full of intolerable horror, as *Caliginous* blackness: I find not only the time of Judgment general, but of temporal and particular calamities, termed by the *Night of horror*: the downfall of *Dumah*, a *Night*: the destruction of *Israel*, A *season of blackness, darkness, clouds and obscurities*. Therefore (as Christ to the *Jews*, *Pray that your flight be not in the Night*,) pray that your departure out of this life, be not in the Night of your security and ignorance; and then fear not this Night, for you are redeemed from the land of eternal Darkness.

It was the foolish pride of that *Roman* Emperour, having made a Bridge of grappled Ships over a narrow Arm of the Sea, and triumphing at midnight with innumerable torches, to boast that he had (wrough two Miracles,) made the Sea dry Land, and the Night Day: but our

Emperor of Heaven and Earth, did perform it indeed, when he dried up the Redde sea of his Fathers wrath, and changed our present Night of Ignouance, and future of torment, into the eternal daylight of his Grace and Glory.

4 The last part to this Survey, is the inverting of this upon the Righteous: Where, behold the different beginnings and ends of both Holy, and Vnholy: to the children of Disobedience, the Morning is before the Euening; and this is *Dumahs* woe at Sun-set (*Fuisse faelicem*) that she had her Day: To the Faythfull, the Euening is before the Morning; as at the Creation, *The Euening and the Morning were the first day*. The Jews were commanded to begin their Feast of Reconciliation at Even; and, *From Euening to Euening, shall you celebrate your Sabbath*. It was Christ's comfortable Answer to his Church, intending the date when the profanation of the Temple should cease, to set the Morning of their peace, after the Euening of their troubles, by a sweet and mystical allusion: *Unto the Euening, and the Morning, two thousand, and three hundred: then shall the Sanctuary be cleansed: and the vision of the Euening and the Morning is true*: The Euening of their sorrow precedes the Morning of their joys. Our Prophet so compares the tempest of the *Assyrians* rage, to a Storm in the Night, which vanisheth at the rising Sun: *Loe, in the Euening there is trouble, but before the Morning it is gone*. Our Night lasts during this wretched life: the troubles of Miseries, storms of Persecutions, and rage of that great *Leutathan*, disturbs our Air, darkens our Day, and makes it a gloomy Night; clouds, tempests, obstacles, stumbling-blocks, temptations, machinations of Enemies, deceiuinges of Friends, through so many dangers and difficulties sail we to our haven of Peace: our assurance is, that joy comes in the Morning, when we shall rise in the East, and behold the Son of Glory shine in our faces. The Morning of the *Edomites*, Atheists, Reprobates, comes first smiling on their brows; but (*Nox sequitur*) they have a Night behind.

This disparity consists not only in the counterposition of their order, but in the circumstantial difference of their length and shortness: Our Night is irksome, but short; (*Compensatur acerbitas breuitate*) What is ill in the bitterness, is eased by the shortness: But our Day is everlasting, from new Moon to new Moon, from Saboth to Saboth, we shall praise the Lord: Myriads of years and ages, shall be expired, and our Sun as far from setting, as at our first entrance; for time and mortality, and distinction of age, shall cease: there is nothing but eternity above: It is not more blessed in being a Day, then in being endless: Their Morning is short, their Night everlasting, their Debt never payde, their Fire never quenched: Here is their unhappines, (*Florent ad tempus, pereunt in aeternum: florent fa'sis bonis, pereunt veris tormentis*;) They flourish for a time, they perish forever: they flourish with false joys, perish with true and substantial torments: things that are soonest bred, have the shortest continuance: a puff of Wind raiseth the Chaff from the earth, and a puff scatters it away: the Wicked are soon raised, and with like speed depressed: How quickly is *Esau's* posterity advanced to a Kingdom, how immaturely cast down? The Crown is scarce warm on their temples, their eyes have scarce taken a passing glance of their glories, but all is dispersed: the Godly are long kept under covert; but when they do rise, their elevation is permanent.

Loe, now cast a sober and intelligent eye on this strange opposition, and let the very enemy of Heaven and Grace, judge, whether the vain shadows of Joy, and those for a Day, liable to true and substantial torments, and those forever, be comparable with, or desirable before, a momentary Affliction (and that not without the best of comforts) followed with an excellent and eternal weight of glory. It's confessed; I speak for you, I think your Consciences are convinced: but (*Vbi signa?*) Where are the signs of it? If this be so, and you so acknowledge it, why lead you so dissonant lives? shall the voice of your own tongues, censure of your own hearts, witness against you? *Tacitus* reports, that in the civil Wars betwixt *Vitellius* and *Vespasian*, a Soldier had killed his own Father, which was of the enemies Army; no sooner was this published, but every man begins to abhor, condemn, execrate that War, the cause of such an unnatural fact; yet how little effect this wrought in their proceedings, that Author describes; for their rage, rapine, cruelty, was not lessened, in spoiling Neighbor, Friend, Kinsman, Brother, Father, when they had slain them. We abhor the miseries and sins incident to this life; we love it still, nay prefer it to Heaven: our condemnation will be easy and just, what need is there of more Witnesses (*Ex ore tuo*) thy own lips have spoken against thee. For shame let our hearts and tongues be cut out of one piece, that what we allow in opinion, we may prosecute in practice.

You hear how the Day slips from us, and the Night steals on; what remains, but in the Day to prepare for the Night. No marvel, if men sleep in the Night; but in the broad day, to shut our eyes (with the Dormouse) is unnatural. There is a Night, when thou shalt rest, even *on thy bed of Peace*: only walk, work; loiter not in thy Day. Christ taught and observed the Rule himself, to travel his Day and all his Day; *For the Night comes, wherein no man can work*. There are things, which if the Night finds undone, we are undone, because we have not done them: if we defer to provide lodging, sustenance, safety, the Night finds and leaves us destitute. How mad is he, that bound to some special designment, confined to his day, and then furthered with light, aid, company, and conueniencie of all things, spendes one hour in catching Flies, another after Feathers, and all the rest in several toys and leasings, that on a sudden the Sun sets, and his chief work is not done, nay not begun.

The work of our day, is the working up our salvation; it is a special work, Heaven & our Souls are upon it, and we have but our day to work it; (*Tempus vitae, tempus paenitentiae*) The time of life, is the time of Repentance. We spend one piece of our Day in Covetous scrapings, another in adoring that we have scraped; some hours of our Day in working vanity, and some in sleeping security; instantly the Night of death comes, & we have neglected the main chance: our *Salvation is not finished* like Courtiers, that having light to bring them to bed, play it out at Cardes, and go to bed darkling: Woe to them that go to their last rest thus: How unworthy are we of a Day, thus to spend it? It is pity that ever the Sun of Grace shoone on our faces: Quake and fear, whatsoever thou art, to suffer the sin of thy soul, and the end of thy life to come so near together: If men stumble in the dark, it is not strange; to fall at every stubbe in the day, argues willful neglect, or want of eyes. It is enough for those poor *Romanistes*, that live under that *Egyptian* darkness of the inquisition, to fall into grievous absurdities, where the Sun shines, to see men fall in heaps, is astonishing: Oh that every bait of drunkenness, object of covetousness, presented glance of vanity, should make us wander

and stumble, stumble and fall, fall and content our selves therein without rying: What (would we? what) will we do, if our Sun sets? For shame cast away the deeds of darkness with the time: *Awake and stand up, the light of Jesus Christ shines on thy face.* As men from sleep opening their eyes, and seeing day broke, cast away their clothes, wherein they were wrapped warm, and starte up to their several callings; the Sins and Vanities of this world have kept us warm, as *Caiaphas* kept *Peter*, whiles we were folded in them; but our main work lay dead for want of execution: Prouide then for this Night, ôh thou whose cheek the Sun of mercy and forbearance, kisseth: *The sleep of him that trauaileth, is sweet, whether he eat little or much: but the satiety of the rich will not suffer him to sleep.* If the Day be well spent, the wearied bones reioyce in their earned repose; and the contented Conscience, applauds it self in the thought of her careful obedience; body and soul receives rest. Whiles the Day is slouthfully spent, Night brings no reioycefull ease to either spirits or corpse: The Day of thy life worn out in the well disposed hours of a religious obedience, thy body shall rest in a perfumed Grave, and thy soul in the bosom of *Abraham*, when Night comes: but whiles pride, surfeits, oppressions, wantonness, have shared the Day, the Night comes with no less suddenness then sorrow; thy rest shall be unrest, neither easier then smoke and thorns, and flames, nor shorter then the eternity of all these can make it: Oh then, what folly, madness, self-enmity is this, to play out our short Day, and howl under the pressure of working torments for an everlasting Night.

We are come to the last fruit that I shall gather you from this Tree, and it grows on three branches: the whole body of it, being applied to the manner, not the matter of the Question: the matter is first satisfied, *The Morning comes, & the Night*; the manner is now touched: *If ye will ask, enquire, return and come.* You ask in derision, keep the Cloth, but reject the Fashion: Ask still, but to repentance: Let your demands manifest your desires of resolution: If ye will ask, and needs be acquainted with your sorrows, *Enquire*, with humility, reverence, faith: Return from your sins, by repentance, and come home to God by obedience, (*Triplex ex arbore fructus*) here is a threefold fruit from this Tree; whereon let your souls feed, and then depart to refresh your bodies.

*Enquire*: We must not look, that God should seek us with his blessings; as *Elias* was charged to run by the way of the Wilderness, in quest of *Hazael* to annoint him: No, *Seek ye the Lord, whiles he may be found*: the rule of the Prophet is just: the Rich man comes not to the Beggars door with relief in his hand; but the Beggar to his for it: there is small reason, to expect it from God, that he should both give, and seek: I confess he doth, as Christ testifies of himself; *I came to seek and to save that which was lost*; but withal he conueyes into our hearts, a (preventing) Grace to seek him: Hence the Condition is annexed to the Grant, by the giver himself; *Ask, and you shall have*: *Enquire*, and you shall be satisfied: But if any will be ignorant, let them be ignorant still.

If you ask me, 1. Where you should Enquire? Our Prophet directs you; *To the Law, to the Testimony: Where should a people enquire, but at their God?* 2. If how? With Humility, Reverence, and desire of Knowledge: (*Inter Iuuenile tuaicium, et senile praeiudicium multa veritas corrumpitur.*) There must be in us an equal avoiding of both Rashnes, and Preiudice: Young



men apprehend not the necessity of Knowledge; Old men presume of a plerophorie and abundance: hence neither young nor old enquire. 3. If when? The *Wiseman* answers; *Enquire*, seek; *Remember thy Creator in the days of thy youth*: Begin this search, in the Morning of thy years: (*Mane*, is the Lord's Adverb, the Devils Verbe:) the Lord saith, *Earely*; the Devil saith, *Tarry*: to whom you hearken, judge yourselves: One thing only, take heed you stay not too long; the Devil is a false Sexton, and sets the Clock too slow, that the Night comes ere we be aware: tarry not then till your piles of Usuries, heaps of Deceites, mountains of Blasphemies, have caused God to hide himself, and will not be found. There is a (*Sera nimis hora*) time too late, which *Esau* fell vnluckily into, when *he sought the Blessing with tears, and could not find it*. It may be the Statues, or the Guides, or thy own Eies, may be denied thee, & then too late thou Enquirest. Whiles the Book of God is not perused, his Temples not frequented, nor his Throne solicited by Prayers, hard heartednesse steals on us, and like *Sampson* bound by the *Philistines*, we would break their Bonds, and cast their Cords from us; but our *Delilah*, our Folly hath beguiled us.

Is this all? no, there is second Fruit growing on this Tree, of equal necessity, greater use. After Enquiring, follows Returning: you are gone wrong, return into the way of Peace; *Enquire* it first, and having found it, *Return*, put your feet into it. God warns you by the revelation of his word, (as the *Wise-men* by the vision of a Dream) to *Return into your Country*, whither you would arrive, and where only is your rest, *another way*. If ever this exhortation was necessary for *Edom*, let me think it fitter for *England*: (as sin-full as we are, let me yet say, there is more hope of our repentance, then of *Edoms*;) our Iniquities as great, our Instructions greater then theirs; what remains, but our Repentance? never more need: Our sins are not low, slow, few, or slightly done; negligence sins, security sins, contempt sins, presumption and hard-heartednes sins: here is the Scorners Chair, the Drunkardes Bench, the Idle-man's Cushion, the Usurers Study: Oh where is Repentance, to rouse these? God is angry; we have been smitten, not in the Skirts and Suburbs of our Common-wealth only, our City, Body, and whole unity hath been pierced to the soul, *The whole Head hath been sick, and whole Heart heavy*: Where is the physic of Repentance? I can show you many Actors presenting themselves on the Theator of this World; I see not Repentance play her part: I can point you to Usury, robbing, grinding, sucking blood, cutting throats, whiles he sits in the Chimney corner, & hears of his Zani's, whelps, underling Thieves ending their days at the Gallows. I can show you Covetousness sweating for gain, crowching, ramping, playing Ape, Lion, or Devil, for Money: I can discover to you Drunkenness, rising early to the Wine, Malice making haste to the death of *Ammon*, Ambition running after Honor, faster then *Peter* to the Sepulcher; Pride whirling in her Chariot, Wantonness shutting up the windows; Bribery creeping in at the Keyhole, even when the door of Justice is locked up against her. Among all these I see not repentance: Doth she stay till the last act? I fear the tragedy of many Souls ruin will be done first. This land is full of sins, (let me speak impartially) this City: as many Lines meet at the Center; so all sins by a general confluence to this place: *Glomerantur in vnum innumerae pestes Erebj*: The mischiefs of Hell are swarmed to one Crowde, and we have it. I know there are some *names in Sardj*, some that make Conscience of their ways: the same air is drawn by men of as contrary dispositions, as is the opposition of the

two Poles: that I may say of the lives of this City, as one doth of *Origen's* writings: (*Vbi been, nemo melius:vbi male, nemo peius.*) Those that are good, are exceeding good, and those that are evil, are immeasurable evil: nothing was ever so unlike it self. You are as contrary as fire to water; but all the water of the one's devotion, will not quench the Fire of the others wickedness: This latter is so monstrously grown on us with the times, that it is all, if the Idolatry of *Rome*, or the Atheism of *Turkey* can go beyond it. They are rare hearts, that care not more to seem, then to be Holy, if perhaps, they will either seem or be: Rare hands, that are free and clean from either blood or filthiness: rare Tongues, that do not vie Oaths with Words; making scoffs, scorns, flatteries, vain speeches, the greater part of their tongues exercise; that if their Words could be weighed, their Prayers of a year, are not so substantial and ponderous, as their Oaths of one day: It were no wonder to see these abominations in *Dumah, Egypt, Babylon*; to find them in *England* is matter of amazement. It was an admirable and astonishing speech (the Prophet him self thought, by his advertisement prefixed,) *The virgin Israel hath done filthily.* If Harlots and Brothels be unchaste, they do not degenerate from their kind; in so pure a Virgin, no imagination would have dreamed it. It is no news to find the Devil in Hell: to have him thrust into Paradise, tempting and prevailing with our first Parents, is horrible. Let *Rome* and *Turkey* swell with the poisons of Satan till they burst, who wonders? to find the sputterings of his venom in the Church is grievous: If we be accused for accusing of sins, let the Physician be blamed for discovering Diseases in the sick body: we must speak; Oh yet—*Si nostra sperem prece posse movere*, that we could hope with any sayings to move you: If the worst come, I can but speed, as others before me. Be there no Usurers, that say to the Gold in secret, You are my Confidence? (*Populus me sibilat, at mihi plaudo ipse d•mi,*) the world hisseth at me, but I hug & applaud my own soul, & fat my spirits in the sight of my Bags. Is there never a Broker to comfort this sin of death, in the distress of his Conscience with? *Usury is no sin, many learned men are of this opinion:* But I ask him, if his Conscience can be so satisfied: would he not willingly give one hundred pound bag, to be secured in this point? Sure, it is (at the least) not safe wading far in a questionable Water; if it could be safe to some, yet how many have been drowned in this Whirlepoole? I confess that flesh and blood puts the Bladders of Wealth and Promotion under their Arm-holes, and the Devil holds them up by the Chinne, till they come to the deepest, and then, as the Priests served *Judas*, they bid them shift for them selves; and wanting the help of Repentance of swim, down they sink (*In profundum inferni*) to the bottomless bottom of Hell. These two, are not unfitly compared to two Milstones; the Usurer is the nether Stone, that lies still; he sits at home in his warm Furres, and spendes his time in a devilish Arithmetic, in numeration of hours, days, and moneys, in subtraction from others estates, and multiplication of his own, till they have divided the earth to themselves, and themselves to Hell: The Broker runs round like the upper Mill-stone, and betwixt both these, the poor is grinded to powder.

Usury (you say) is exploded among Saints, I would you would deal no worse with covetousness: But alas, this is too general a fault, to give any hope of amendment: He that railed on *Beelzebub* pulled all *Ekrom* about his ears: He that slighted *Melchom*, provoked the *Ammonites*: But he that condemns *Mammon*, speaks against all the world. This is the delight, the love, the solace of many, the God of some: Poverty, sickness, age, are all the Devils they

tremble at, and *Belial, Melchom, Mammon, Pleasures, Honors, Riches*, all the God's they worship: These three usurping Kings, like the three seditious Captains in *Jerusalem*, or those three *Roman Tyrants, Casar, Crassus, and Pompey*, have shared the world amongst them, and left God least, who owes all. *Lactantius* speaks of one *Tullus Hostilius*, that put *Fear & Palenes* into the number of God's: It is pity that ever his God's should go from him, it is (not pity, but) justice, that these God's, and the true God too, should forsake such reprobates, that idolatry the honor to Creatures, wherewith they should worship the Creator. But alas, how is *Pharaoh's Dream* verified among us? *The lean Kine eat up the fat*: God's lean blessings, riches, and pleasures, deuowre his fat ones, Grace and Religion: How it dishonors God, disparageth our selves, and our creation, to put Lead in a Cabinet of gold, base desires in a fair and precious soul. We never yet attained the top of *Mount Zion*: He that stands on the Tower of Divine meditation, will judge those *Pigmeys*, which below he thought Giants: but we desire not Heaven, because we know it not; we never look beyond our Horizon: we live in our contented slavery of *Egypt*, and never dream of the freedom of *Canaan*, (*Vbi amor, ibi oculus*;) where the love is, there is the eye. This *S. Augustine* shortly and soundly reproveth: (*Si sursum os, cur deorsum cor?*) hath Nature given us an upright •ace, and a groveling heart? this is a preposterous dissimilitude of the mind and countenance: do but compare (as lifting up thy soul with thy eyes) heaven with earth, and thou wilt change thy opinion: Through want of these meditations, these earthly vanities carry away our enchanted hearts, to neglect those better things of our eternal peace: and by the testimony of our Savior, *It is hard for a rich man to get into Heaven*: The Proverb saith, *There is no earthly Gate, but an Ass laden with Gold can enter*: and this only loding, hinders our entering the gates of Glory. A wealthy and great man, served up to God's table in his kingdom, is as rare as Venison at our Boards on earth: there are sometimes such services, not often.

Is this all? no, (*Vidi Ebriosorum sitim, & vomentium famem*) I have seen Drunkenness reeling from Tavern to Tavern, (and not seldom,) from thence to his Stews. It was the sin, nay the shame of Beggars; it is now the glory, the pride of Gallants: They should daily be transformed to the image of God, they come nearer and nearer to beasts, (let me say) to Devils: For *Saint Bernard* saith, (*Ebrietas est manifestissimus Daemon*) Drunkenness is a most manifest Devil: They that are possessed with Satan, or with drunkenness, fall alike into the fire, into the water, they gnash alike, alike they foam: And as all the Disciples could not cast out that one sort of Devils; so nor all the Preachers this.

Gluttony is not much less general, no less evil: Drunkenness makes a man so giddy he cannot stand, and Gluttony so porsy that he cannot go: That old Verse and Rule is forgotten in our Feasts:

Too soon, too fine, too daintily:

Too taste, too much, is gluttony.

There is an appetite natural, when the stomach can extract no more juice from meats received, it couets more: There is an appetite sensual, when the rich says, *My Soul eat, not my Body*: nay, are not some in this City, like those *Horace* speaks of? when their estate can reach

but to Herrings, they long for fresh Samon. We desire the strength of bodies, and the length of days; our full Dishes forbid it: If ever that Verse was true, now is the time:

Non plures gladio, quam cecidere gula:

The enemies Sword kills not more, then their own Throat.

Swearing and Whoredom I will join together, (as most sins go by couples) so the Prophet, *The Land is full of Adulterers, and for Oaths the Land mourneth*. Add unto Swearing, (the twin-brone brother of it) Cursing; a sin that makes God (the *summum bonum* the base executioner of our revenge: How strange? when men grieve us, to turn our teene upon God, and rent him to pieces. Blasphemers against mortal Princes are killed with the sword, and all their estates confiscate: against the Prince of Heaven it is not regarded.

I must not forget my *Edomite*, the Gallant: If you would see an Impostume conflate and swollen up with all these rank corruptions, all the former mischiefs, reconciling themselves to a wretched unity in one soul, a pack and bundle of sins, snatched from their several owners, (Envy from the Malitious, Haughtines from the Proud, Derision from the Scorer, &c. and engrossed to one heart, an Emblem, a Pageant, a short Commentary of all the *Deuilles* proceedings, a Map of his walks, plottes, and actions; behold the Gallant: I tax not the generous Spirit, whose birth and accoutrements are worthy and high, his mind humble. Oh how comely are good Clothes to a good Soul, when the Grace within, shall beautify the Attire without; and not gay Ragges, impudently bear out Wicked actions: Far be it from me to think these *Edomites*, or any other thing, then the *Diamondes*, that grace our Ring, no, they are the gallant *Esauites*, the profane Roysters, to whom I speak, and that from a text of Repentance, desiring from my soul, that they may scape the Burden of *Dumah*, by rejecting the manners, and make more account of their Birth-right, then sell it for messes of Pottage, Lusts, and Vanities: But if they will note themselves with the Cole and Brand of Prophanesse, they must not look to escape our Censures: we cannot hear their Oaths, beating the invulnerable breast of Heaven, not see their Pride, testifying *to their face*, if they should plead innocence; nor be unwillingly conscious of their Atheistical Iestes, Libertine Feasts, worse then *Pagan* Adulteries, and charm our tongues with silence; when the glory of our God, the price of their Redemption, and the danger of their own souls lie at the stake.

There are other open, and infinite secret sins, which they think no eye sees: But there are witnesses, the Angels good and bad, the Conscience of the committers, and the judge of the Conscience: *Si nemo, non tamen nullus*) if no man, yet not none: therefore what thou darest not to do thy fellow servant looking on thee, that dare not to think thy heavenly Master looking in thee. I confess, we have a face of Religion, and looks of profession, making toward *Jerusalem*; but how many make the noble Livery of our Master, a shelter to these abhorred corruptions? and till the trial comes, it is not known whom many serve: A man that follows two Gentlemen, is not discerned which to serve, till they part company: so long as wealth and religion go together, it is not apparent, to which of them most adhere, till the cross parts them, and then it is plain and easy.

Were these the sins of *Edom*, and are they not the sins of *England*? The sins said I? nay, the God's of *England*: For the Usurer adores his mettalles, the Epicure his Iunketts, the Drunkard his Gallons, the Voluptuous his Lusts, the Adulterer his Harlottes, the Proud and gallant *Edomite* his gaye Clothes, and studied carriage: And as the *Israe•ies* cried to their Calf made of golden Eare rings, *These are thy God's oh Israel*: So we may speak it with horror and amazement, of these foolish, bestial, devilish, sins, *These are thy God's oh England*: weak, wretched, unhelpful God's: For shame, what, where are we? could *Edom* ever be worse? Have we devoured so many years of peace, ease, plenty, and saturitie, (if I may so call it) of God's word; and are we still so lame, le•ne, and ill favored in our lives? what shall I say? hath the sweet Gospel, and the sober preaching of it, made us sensual, senseless; impudent, frantic? as the nature of that Country is wonderful, if true, that Rain causeth Dust, & Drought Durt: Have the sweet Deawes of *Hermon*, made the Hill of *Zion* more barren? Hath the Sun of Plenty, from the filth of our Security, bred monsters of sins? Have God's mercies made us worse? what shall I say?

Fathers and Brethren, help: Pity the miscarrying souls, that have no mercy on themselves: our Words are thought air, let your Hands compel them to the service of God: The word of Information hath done his best, Where is the rod of Reformation? Let *Moses* Rodde, second *Aaron's* Word. The loves of Sinners, the strength of Sins; nay, Principalities and Powers are against us, and we come armed with a few leaves of Paper: The keenest Sword is with us, but it is in our lips only, *The sword of the Spirit*; and though it can devide the *Marrow and the bones*, of an awaked Conscience, alas it moves not the stony hearts: it shall sooner double upon our selves, then enter such Mayled Consciences: our blows are filliped back in contempt: be not wanting ye that have the ordinance of God: You are his surrogates, and the Preachers hopes: good laws are made, the life-blood of them is the execution: the Law is else a wooden Dagger in a fair Sheath: when those that have the charge imposed, and the Sword in their hands, stand like the picture of *S. George*, with his hand up, but never striking: we complain not of the higher Magistrates, from the benches, of whose Judgment, impiety departs not without disgrace, without strokes: the blame lies on inferior Officers, who think their office well discharged, if they threaten offenders: these see, and will not see: Hence Beggars lase themselves in the fields of idleness; hence Taverns and Tap-houses swarm with Vnthrifths; of whom, whether they put more sin into their bellies, or vomit more forth, is a hard question; I mean, whether their oaths, or ebrieties exceed: Hence we look to have Vagrants suppressed, Idleness whipt, Drunkenness spoke withal; but the execution proves too often like the Iuglers feast, the Guests set, the table's furnished, meat in dishes, wine in flagons; but putting forth their hands to take them, they apprehend nothing but air.

The medicine to heal all this, both for Patient and Physician, is repentance; not a iaculatory cry of *Lord forgive me*, nor the flash of a melancholy passion, but a sound, serious, and substantial repentance. *Rome* hath an holy water of virtue, they say, to purge and wash away all her spots: *England* hath her holy water too, which, too many trust in for sufficient, we look up and cry, *Lord thy mercy*, and wipe our lips, as if we had not sinned: yet by and by to our former vomit. But the repentance, that resolves for Heaven, throws away all impediments▪ if Gold, if pleasure, if a Throne were in the way, she would fling them aside:

she hath an eye bent on the Mercy-seat, and a foot that runs straight to it: she turns not into *Samaria*, because she is offered lodging there, nor into the Court of *Egypt*, to be called the Son of *Pharos* Daughter: the pleasures of *Babylon* stay her not, the Good-fellows of *Sodom* make her not look back: she forgets what is behind, and never rests, like the Kine that carried the Ark, till she comes to the fields of *Bethshemesh*, the harvest of grace and goodness; nor ceaseth lowing with sorrow till she be sped of the mercies of God: she hath felt the weight of sin and sorrow, and abhors the cause of them both: she hates not the devil worse then her former iniquities, and if it were possible, she would never more offend: Thus, this is to return; what you want of this, you come short of repentance.

The third degree follows to make up our perfection: If *Returning* might serve as a labor of (but) indifferent trouble, we could afford it, but we must come: You have heard the *Whence*, hear the *Whither*. Thou hast not done with *Enquiring*, with *Returning*; *Up and este Elias*, thou hast a greater journey to go: strengthen thy heart, ôh Christian, *R•stat tibi tertia meta*) thou hast a third mark to aim at. *Come*, home to thy God, by a Chast and Holy life; it is not currant pay with God, to part with our Vanities, except we embrace a Religious conversation. *Paul* makes it as necessary a part of Christianity, to *Put on the New man*, as to *put off the Old*: It is not enough to cease doing evil, but it is damnable not to do well: *He that gathers not with Christ, scattereth*. It was the threatening doom in *John Baptists* Sermon, not to the Barren, but to the Euil-fruited Tree. Christ's speech carries the same sense and force against the *Pharisees*, though spoken to his Disciples: *Except your Righteousness, &c.* he says not, Unless your righteousness be less then theirs; but, *Except your righteousness be more, exceed, you shall not see heaven*. He that inquires the way to Heaven, and turns toward it, hath past two degrees of my Text, and his own Pilgrimage; but he gets little of either praise or comfort, except he come home to it: Here is not so much perseverance lessened, as perfection: there is extreme wrong, extreme right and mercy. The 2. first, shall be shut out of Heaven; the last only, hath a promise of entrance. *Judgment without mercy, shall be to him that sh•wes no mercy*; not to the cruel only, but to him that is but merely just: The want of •ustice is not only damned, but the want of Mercy: the Rich Churl went to hell for not relieving *Lazarus*, though he wronged him not. If the usurer part with his extortions, the Wanton with his Minions, the Cheater with his Frauds, the Tradesman with his Oaths, he thinks himself by this time a high Christian, and that God must needs bless him, he is so repentant. If the long persuasions of many Sermons, can work this on us, that we abate of our former outrageous licentiousness, we strait spunge up our selves; and with a conceit, that we have done much for God, out-face all reproofs: but *he that hath much forgiven him, loves much*. The Prodigal does not only turn from his Harlottes and vices, but comes home to his Fathers house: There was no stinte in that sinful Woman's penitence, till she had poured •loods of tears on the feet of our Savior: The conscience of *Zacchaeus* was not disburdened, by ceasing his extortion, but by restitution to the wronged, commiseration to the distressed, even to one half of his goods, and these are the commended penitents.

How sortes our practice with this Doctrine? show me a sacrilegious Patron, a Pirate of the Church, that (if his hand cease from spoiling God of his Tithes, yet) will repair the breaches, his rapine hath made: show me a Bribe-guilty Officer, seek out with wet eyes, and reward

with a full hand, the wronged Suitors: how many are more cruel-hearted then *Judas*, that neither on repentance nor despair will bring back the price of the Poor's Blood, which they have sucked? Behold the earthly Churl, to make his son a Gentleman, prostituting his honesty, conscience, soul, and forsaking his own *mercy*: (as the Proverb is vile, if ever true, *Happy is that Son, whose Father goes to the Devil*;) After he hath mowed Corn, or fatted his Ox, on the very place, ( *⦿* *Trotafuit*) where the Town stood; nay, kenneled his Dogs within the walls of the Sanctuary; and turned the Hall of Charity into the Parlour of Pride; his Body sinks to the Grave, and (it is to be feared) his Soul to Hell, being rung thither with the peals of Belles and curses. The better instructed Heir, (to omitte those that exceed the tyranny of their Fathers) seeing and detesting his dead Fathers deader courses, withdraws his hand from extortion, from depopulation, but what reasons can make him a restorer? it is enough (he thinks) to cease wronging. But *curseye Meroz, saith the Angel of the Lord, curse the inhabitantes thereof, because they came not forth, to h•lp• the Lord in the day of battle*: Did they fight against God? No, they helped him not: that Servant was condemned for clayming his own debt: the Prayers and Fastinges of the *Jews* were despised, for clayming their own debts; and standing upon Sacrifice with men, Whiles they would have mercy with God. *Nehemiah* threatened the same people with a stricter taxation: *They must restore the extorted Lands and Houses of their brethren; nay, remit some part of the debt, or they were cursed with that fearful sacrament, the shaking the lap of his Garment, so to be shaken out of Israel, all the congregation crying, Amen*. Lastly, beyond all exception, the manner of the Lambes coming to Judgment, testifies as much; *Go ye Cursed*: For what cause? Because ye denied the Labourer his hire, or took Bread from the hungry, &c. No, these are crying Sins, and *Hasten before unto Judgment*: But, *You gave them not, therefore, (lie maledictj) Go ye cursed; so Come ye blessed*. What, because ye dealt justly, and gave every man his due? no, these virtues may be in moral men that want Faith and Christianity: But, *You gave them your own bread; Hungry, and clad them Naked, with your own clothes; therefore, Come ye blessed*.

What use you will make of this, I know not; what use you should make, I know: If the Tree without good fruit shall be burned, what shall become of the Tree that hath evil? If Barrenness be cast into the fire, what doth Rapine and Robbery deserve? If it be damnation enough to deny our own Bread, what is it to take away the only Loafe, Coat, or Cottage of our poor brother? Woe to the Back that wears the Garment, to the Bellies that deuowers the Food, they never sweat for; I mean, that by force or fraud, took them from the owners. If *Nabal* and *Dives* burn for not giving their own, what shall become of *Ahab* and *Iesabell*, for taking away the Vineyard of *Naboth*? *If the righteous be scarcely saved, where shall the ungodly and the sinner appear?*

Now if after this Physic given, I should ask many, how they feel the Pulses of their Consciences beat? I presume on this reply: (*Notum loq•eris*) you but guild Gold, and minister to us such Physic, as we have taken before. All this we know; (we do not evermore ply your vnderstandinges with new things; but lay old, almost dead & forgotten, fresh to the Conscience:) I ask further, how much of this have you practiced? and still look for an affirmative answer, All this, *have I kept from my youth*.

Let us reason & discuss this matter a little. To *Enquire*, is hearing, or rather hearkening to the word to *Return*, is repenting: to *Come*, is believing, or rather looking more toward perfection, proceeding into the ripeness of Faith. This latter is so necessary, that we cannot come to God with his acceptance; our comfort, if we leave our Faith behind us; without this, *impossible to please him*, to be *rewarded of him*: This our Charter whereby we hold all our Privileges, our Title in *Capi'e* to Earth and Heaven: But (*Sub iudice Lis est*) the great Judge of Heaven shall one day censure it: mean time, give me leave to help thee, peruse this evidence of thy Faith, whereon thou so presumest. Christ dying, made a Will, sealed it with his own Blood, wherein he bequeathed a certain Inheritance to his brethren: the Conveyance is the Gospel, (this his Testament:) the executor of this Will, is the Holy ghost: our Tenure and Evidence, is our Faith. Now, thou layest title to *Jerusalem* for a child's part: What's thy title? in Christ's name and right: what conveyance did Christ ever make thee of such a portion? Yees, he conveyed it to me by Will: What, by a special name? no, but by a general title to all believers: That I am one of these heirs, my evidence; my Faith. Let God alone to try thy Faith: If thou comest to me for counsel, saith *S. James*, thou must show me another evidence: *Shew me thy faith by thy works*.

If thy heart be corrupt, thy hands filthy, thy tongue false, thy evidence is but counterfeit. Christ gives not title of inheritance in Heaven, to such as have no holiness on Earth: *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither Fornicators, &c. And there shall enter into it no unclean thing, nor anything that worketh abomination, or lies*. Perhaps thou wilt yet stand upon it: produce thy witnesses: they are only two, thy Life, thy Conscience: they cannot speak with thee, against their maker and thine. Thy life speaks loud, and plain: Thy pride, drunkenness, oppression, cozenage, lusts, blasphemies, manifest thou hast but a broken title: and *Paul* pleads against thee, from this clear advantage: *Protest to them ye believe in God, that they be careful to show forth good works*. They that have the evidence of faith, must have the witness of works: It is a poor deed, without witnesses. Thy conscience speaks plain too, that thy faith is but a carnal persuasion, bred of security; a forged Evidence, made by a false Scrivener the Devil, to deceive thy own eyes and the worlds, not God's. Now where is thy claim? stand upon good assurance, lest when that subtle winnowing Satan, comes to fifth thee grain after grain, thou prouest Chaff: we may come with this carnal persuasion, little better then reprobate hope, to the Temples, to the Pulpittes to the Sacraments, but if we come so to the tribunal of Christ, woe unto us: the too much trusting to a verbal, lean, sick, starved faith, deceives many a Soul: whiles we covet to be solidians in opinion, we prove nullifidians in practice: no matter for wisdom in the Soul, grace in the conscience, honesty in the life, if the profession of faith be in the tongue: but the Poor may say as he in the Comedy: (*Oculatae mihi sunt manus, credunt, quod vident:*) My hands have eyes, and they believe what they see: we carry the forms and outsides of Christians, and think God beholding to us, for gracing his material, earthly Temples; when in the Temples of our own hearts, we set up the Idols of our own affections, yet are these the Temples, wherein he is best pleased to dwell: But if we be come to God by faith, he is also come to us by grace: *The spirit of Christ is in us, if we be not Reprobates. And if this spirit be in us, the body of sin is dead*. At least hath his death's-wound: But alas, in how many of us doth sin



live, dwell, (I would I might stay there, nay even) reign? as if Christ had come to destroy the Devil, and not the works of the Devil, to free us from the damnation and not the dominion of sin: but he that took from sin the power to condemn us, took also the power to reign in our mortal Bodies. And the second, is but a consequent of the first, postscribed with that word of inference, now then▪ &c. Thus Christ came not only to bind *the Devil*, but to loose and dissolve *his works*.

I have read and observed in the History of *Scotland*, a certain controversy betwixt that Kingdom and *Ireland*, for a little Island that lay between them; either claims it as their due, and the strife growing hot, was falling from words to blows: but reason moderated both sides, and they put it to the decision of a *Frenchman*; who thus judged it: he caused lyming Serpents to be put into that Island; if they lived and thrived there, he judged it *Scotlands*; if they pyned and died, he gave it for *Ireland*. You can apply it easily: If the venomous Serpents, poisons, and corruptions of our natures batten and thrive in us, we are Satan's; if they languish and consume, we are God's: thus is the title ended for the freehold of our Souls, by what sure rule we may know, whether they belong to Hell or Heaven. If our hearts be vnstabled of these bestial lusts, and trimmed up with Sanctimony to entertain our holy Guest, there shall be a reciprocal and enterchangeable coming of us to Christ, and Christ to us: and we shall as surely *sup with him* in his Court of glory, as *he hath supped with us*, in our *house of Obedience*.

Let us only fear, least our want of Repentance hinder this. I should have erst observed it, as a material instruction from this place, I could not find a fitter time to insert it, then here, to draw your coming with more alacrity. There is a reservation to repentance, even to abhorred *Edom*: let the sons of the profanest *Esau* repent, and they shall not be forsaken of mercy: *Return and come*, and your night threatened, shall be made a joyful warning, though it had as certain & defined a time, as ever had *Jonah* doom against *Nineveh*, the set bounds of 40. days, with a *Non ultra*: yet be you humbled and this judgment shall be dispensed with: If there be such mercy to *Edom*, let me say boldly, repenting *Israel* shall not fail of it: the night shall linger, and the Sun be kept from setting, if we will return in our day: the threatenings of God have a condition included; that general, that promised, that never refused interposition of repentance. As absolute as the speech might seem to *Abimelech*, withholding *Abraham's* wife, *thou art but a dead man*, yet it had an implicit condition, *except thou restore her undefiled*, as appears by the sequel. It is a common Fountain where at every repentant soul may drink, *at what time soever, what sinner soever, repent* of what sin soever, &c. And if yet any feel themselves thirsty, weak, and not thoroughly resolved, let him forever confute the distrust of his own heart▪ the malice of Satan, the present difficulties, with that of *Jeremiah*, Where in express words, our repentance is said to make GOD repent, even of his threatened, and intended Plagues.

God hath threatened to all sinners, a Night of sorrow, and it shall as surely come, as ever Euening succeeded day: but there is an *Except*, that shall save us, a seasonable and substantial repentance: if we turn from those winding Labyrinths of sin, and come home to God, he will save us from this Night, that we perish not: there is no coming to God, but in &

by Jesus Christ; through his Son must God look at us, and we at him; that he may be merciful, we hopeful.

Come then beloved, to Jesus Christ: behold him with the eyes of Faith, standing on the Battlements of Heaven, and wafting you to him: come freely, come merrily, come with speed; come betimes, least when you would, you cannot for want of direction, dare not for want of acquaintance with him: he that comes not till the last gasp of extremity, knows not how to come, because he begins but then. How prone are our feet to forbidden paths? the Flesh calls, we come▪ Vanity calls, we flock: the World calls, we fly: Let Christ call early and late, and either we not come, or unwillingly, or late, or with no purpose to stay. How justly may he take up that complaint against us, that against the *Jews*: after all my Promises, assurances, real performances of Mercies; *You will not come unto me, that you might have life*: Perhaps, when we are weary of sin and sin of us, then let God take us; he will none of the Devils leauinges. Some would come, but for some impediments; that either Childes Portion to be made up; such a House to be built, such a Ground to be purchased: this same *But*, mars their coming, as he in the Gospel, *But* for burying his Father; and that other, *But* for bidding his Friends farewell: so, *But* for *Mammon*, and that we cannot be rich with a good Conscience; *But* for Pleasures, that we cannot be wanton, yet nourish the hope of salvation: *But* for these (*veruntamens*) *But*'s, they would come, (*S•d v•x sunt vsi, qui carnere nisi,*) we have all one *But*, one exception or other, to keep us from our Christ: yet *Paul* countes all these but dross, but dung: And if anything seem fairer in thine eye then Christ, (*Detur digniori*) give thy soul to the worthier: We can extremely affect no earthly thing▪ but the Devil (at one time or other) will bring it into opposition with Christ, as the Moon and the Sun, to see which of them shall be eclipsed. Alas, how ordinary (yet how vile is it (*Post-ponere Christum bonibus, qui nos •qua•it angelis;*) to set Christ after our Oxen, that hath made us equal to the Angels: yet all those Friends, whom we so trust, shall soonest fail us, and at our most need run from us, as Vermines from an house on fire. Give me lea•e to show you this indignity offered to Christ by a *metaphor*; familiar comparisons give the quickest touch, to both understanding and conscience.

A certain Gallant had three Friends: two of them flatter'd him in his loose humors; if in this, I may not rather call them Enemies: The third, lovingly desswaded him from his follies: on the two flatterers, he spent his Patrimony; the third he castes off with contempt: his riot and wealth gone, his Friends went too; for they were friends to the Riches, not to the Rich man: Debt was required, he arrested, and the Prison not to be avoided: in this calamity, he studies refuge; hence bethinks himself of his two Friends, of whom he desires relief: the first's answer is cold and short, *Alas, I cannot spare it, you should have prevented this •arst*: The other speaks a little more comfort; *I have no Money to help you, yet I will bear you company to the Prison-doare, and there leave you*: The distressed man finds small satisfaction in all this; therefore as his last refuge, he calls to mind his third Friend, whom he had ever scorned, wronged; and after much wrestling betwixt shame and necessity, he sends to him, with no less earnestness, then humility, discovers his exigence, requires help: the Message scarce delivered, he comes with speed, pays the Debt, sets him at liberty, nay repayres the ruins of his estate. The Rioter, is Man; the two flattering Friends, are Riches and Pleasures; these the

soul of man embraceth, spends her strength and time, most precious Riches, on them: The third Friend, that rebukes his sins, is Christ; this because distasteful to blood and flesh, without regard to his saving health, is rejected: at last, all the time of Grace spent, the soul (so far) in God's debt, is arrested by one of God's Serievants, Sickness, or Calamitie, or an afflicted Conscience; then those Friends begin to slinke; Pleasure is gone suddenly, so soon as the Head begins to ache: Riches (perhaps) will offer to go with him to the Prison doare the gates of Death, the preparation to the Grave: the fainting Soul fore-seeing their falsehood, weakness, aggravation of his miseries; with an humbled Heart, remorsefull Conscience, Tears in his eyes, Prayers and Cries in his tongue, sollicites his neglected Savior, to pity his distress, and have mercy upon him: these Messengers have no sooner pierced the Heavens, but down comes the spirit of Grace and Mercy, with Pardon and free Remission, payment of all Debts, & discharge of all Sorrowes.

If ever you meet with Friend more able, more willing, more certain, to do you good, reject this counsel; *The breath of all men is in their nostrilles, and there is no help in them, though they were Princes*; when not only their material partes, Flesh, Blood, Bones, and Marrow, but even part of the inward man, so far as their worldly intendementes went, *Their Thoughtes perish*. But GOD was, is, and is to come; not only in Power, but in Mercy, Sweetness, Protection. *Jesus Christ yesterday, and today, and the same forever*.

That Jesus Christ put into our mouths a tongue to *Enquire*, into our hearts a purpose to *Return*, into our lives a grace to *Come* home to holiness, and himself.

This God grant for his mercies sake, Jesus Christ for his merits sake, the Holy ghost for his names sake, to whom be ascribed all honor and praise, forever and ever. Amen.

FINIS.

**P-TA-14. The happiness of the church, or, A description of those spiritual perogatives wherewith Christ hath endowed her considered in some contemplations upon part of the 12. chapter of the Hebrews : together with certain other meditations and discourses upon other portions of Holy Scriptures, the titles whereof immediately precede the book : being the sum of diverse sermons preached in S. Gregory's London - Adams, Thomas, fl. 1612-1653.**

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*Being the Sum of diverse Sermons preached in S. Gregory's London: By Thomas Adams, Preacher there.*

2. Corin. 12. 15.

I will very gladly spend and be spent for your souls.

LONDON, Printed by G. P. for John Grismand, and are to be sold at his shop near unto the little North door of Saint Paul's, at the sign of the Gun. 1619.

**TO THE RIGHT HONORABLE SIR HENRIE MOVNTAGVE, the Lord Chief Justice of ENGLAND, my very good Lord.**

Right Honorable, my allegiance to the Almighty King necessitates my endeavours to glorify his Great Name. My Profession hath imposed on me all ministerial services. My filial duty to our blessed Mother the Church, hath taught me to help forward her cause, both with tongue and pen. My thankfulness to your Lo. tyes me to seek your honorable authorising of all these labors. They run to you first, as if they waited your manumission of them to the world. If books be our children, and the masculine issue of our brains; then it is fit that your Lo. who have the patronage of the father, should also vouchsafe a blessing to the childrē. Nor is this all: there is yet a weightier reason why they should refuge themselves under your Lo<sup>s</sup> protection. The world is quickly offended, if it be told of the offenses: men study courses, & practice them; and if the Clergy find fault, yea if we do not justify and make good what they magnify, & make common, they will be angry. It is the most thanklesse service to tell men of their misdeeds. Now a business so distasteful requires a worthy Patron: & whose Patronage should I desire but your Lo<sup>s</sup> whose I am, and to whom I owe all duty & service? whose but your Lo<sup>s</sup> who are in place to reform vice, and to encourage goodness: to make that practical and exemplary, which is here only theoretical and preceptory? God hath entrusted to your hands his Sword of Justice: draw it in his defense against the enemies of his Grace & Gospel. You sit at the common stern, and therefore are not so much your own as your Countries.

Help us with your hands, we will help you with our prayers. The God of majesty & mercy, sanctify your heart, rectify your hand, justify your soul, and lastly crown your head with eternal glory.

Your Lordships observant Chaplain, Tho. Adams.

**To the worthy Citizens of Saint Gregory's Parish, sincere lovers of the Gospel, present happiness, and everlasting Peace.**

I Owe you a treble debt, of love, of service, of thankfulness. The former, the more I pay, the more still I owe. The second I will be ready to pay to the uttermost of my power; though short both of your deserts, and my own desires. Of the last I will strive to give full payment; and in that (if it be possible) to come out of your debts. Of all I have in this volume given you the earnest: as therefore you use to do with bad debtors, take this till more comes. You see I have venturously trafficked with my poor talent in public, whilst I behold richer graces kept close at home, and buried in silence: liking it better to husband a little to the common good, then to hoard up much wealth in a sullen niggardice. I censure none: if all were writers, who should be readers? if none, idle Pamphlets would take up the general eye, be read and applauded, only through want of better objects. If the grain be good, it doth better in the market, then in the Garner. All I can say for myself is, I desire to do good; whereof if I should fail, yet even that I did desire it, and endeavor it, shall content my conscience. I am not affrighted with that common objection of a dead letter: I know that God can effectuate his own ends, and never required man to appoint him the means. If it were profitable being spoken, sure it cannot be unnecessary being written. It is not unknown to you, that an infirmity did put me to silence many weeks: whilst my tongue was so suspended from preaching, my hand took opportunity of writing. To vindicate my life from the least suspicion of idleness, or any such aspersions of uncharitable tongues, I have set forth this real witness, which shall give just confutation to such slanders. If it be now condemned, I am sure it is only for doing well. I very well know the burden of preaching in this City: we may say of it in another sense, what Christ said of Jerusalem, *O thou that killest the Prophets*. Many a Minister comes to a Parish with his veins full of blood, his bones of marrow; but how soon doth he exhaust his spirits, waste his vigor! And albeit there are many good souls, for whose sake he is content to make himself a sacrifice: yet there are some so unmerciful, that after all his labor would send him a beggar to his grave. I tell you but the fault of some, quitting your particular selves: I speak not to diminish the credit of your bounty, which I have found, and here with a thankful profession acknowledge it. In testimony whereof I have set to my hand, and sent it you a token of the gratitude of my heart. Receive it from him that is unfeignedly desirous of your salvation: and if he knew by what other means soever he might bring you to everlasting peace; would study it, practice it, continue it; whilst his Organ of speech hath breath enough to move it.

Your unworthy Preacher, Thomas Adams.

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**THE HAPPINES OF THE CHURCH.**

HEBR. 12.

Ver. 22. *But ye are come unto Mount Zion, and to the City of the living GOD, the heavenly Jerusalem; and to an innumerable company of Angels:*

23. *To the general assembly, and Church of the first borne which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect:*

24. *And to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things then that of Abel.*

THEY that make comparisons, *alteram partem deprimunt, vt res alterius emineant*; debase the one part, that they may advance the honor of the other. Our Apostle abates the glory of the Law, that he may give more glory (where it is more deserved) to the Gospel. *For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.* The sum of the comparison is spent in these three generals. 1. There were, *Omnia terrena, et externa*: all things outward and savoring of earth: ver. 18. *A Mount that might still be touched, &c.* Here, all *Interna et coelestia*, spiritual and heavenly. 2. There are all *Obscura et caliginosa*, dark and difficult: *Blackness & darkness, &c.* Here, all *Clara et illustria*, clear and conspicuous: therefore the Prophet called Christ *Solem Iustitiae, The Sun of Righteousness*: and John the Baptist styled him *That light, which lightens everyone coming into the world.* 3. There, all were *Terribilia*, fearful and amazing: not only to the people, ver. 19. *who entreated that the Word should not be spoken to them anymore.* But even to Moses, ver. 21. *So terrible was the sight, that Moses said, I exceedingly fear and quake.* Here, all *Amabilia et laeta*, lovely as Rachel, delightful as Music: the Gospel is called the *Message of peace.* Our Apostle therefore preacheth a double quantity in the Gospel; *Magnitudinem Gloriam, multitudinem gratiam*: the greatness of Glory, to work in us reverence: the multitude of Grace, to work in us love & obedience. *The Law was given by Moses, but Grace and Truth came by Christ Jesus.* The excellency of Christ above Moses, is exemplified in the third Chapter of this Epistle, *Moses verily was faithful in all God's house as a servant: But Christ as a Son over his own house, &c.*

To the words; the parts are generally two, the Access, and the Object. First, for the Access, *Ye are come.* What, on your own feet without a Guide? No; *Accessistis, hoc est, fide Euangelica perducti estis.* Ye are come, that is, ye are brought by the faith of the Gospel. There is one that brings you; God: every person in the blessed Trinity. It is *Opus Patris; No man can come except the Father draw him. Opus Filij, Draw me, we will run after thee. Opus spiritus sancti, Let thy good spirit lead me into the Land of righteousness* Man is by nature in Zedekiah case, *blind and lame*: Blind, *Non inuenisset viam, nisi via inuenisset eum*: unless the way had found him, he could never have found the way. Lame, he may know that the Temple of heaven hath a *beautiful gate*; Grace: but cannot come thither till God brings him, loo sen his stupefied joints, and put

into his hand the Alms of mercy. This done, he may *enter into the Temple, walking, and leaping, and praising GOD.*

Thus first he gives the Soul eyes, understanding; then feet, gracious affections: and now expects that he should come. God hath not so done all for thee, that thou shouldest do nothing for thyself. *A Deo sine te factus, à te sine Deo infectus, A Christo sine te reffectus, non à te sine Christo, nec à Christo sine te perfectus:* God did create thee without thyself, thou didst lose thyself without God: without thyself Christ did redeem thee; but neither thyself without Christ, nor Christ without thyself shall perfect thee. *Potest Dominus inueniri, adueniri, non praeueniri:* There may be a finding of God, a coming to God, but no preventing of God. Have faith. *He that cometh to God, must believe:* and that of thine own, for there is no coming on another's foot. Thus that we might come to Christ, Christ came to us. *Non de coelo merita nostra, sed peccata traxerunt:* Not our merits, but our maladies drew that great Physician from heaven to us.

*Ye are* (not coming, but) *come:* it is rather a time perfectly past, then expectantly future. Which plainly demonstrates, that this is a description of the Church in her militant estate, so well as triumphant. Indeed either hath a relation to other, a communion to other; and the inestimable privileges of them both are wrapped up together. The connection of Glory to Grace is so infallible, that they often change names: Heaven is called the kingdom of Holiness, and Holiness is called the kingdom of Heaven. *Ye are saved by hope:* and *He that believeth, hath everlasting life, and is passed from death to life.* So sure, as if they were already in Heaven. So *Paul, Our conversation is in heaven, from whence we look for our Savior Jesus Christ.*

The object or place of our arrival is described by many excellent and honorable titles. First, it is called a *Mount:* but is there so much happiness in that? *Ferunt summofulgura montes:* the highest Mountains are most danger'd to the violences of Heaven. ver. 18. There was a *Mount burning with fire.* This is no Mountain of danger, or terror, but *Zion:* safe, pleasant, delightful *Zion;* the joy of the whole earth, the beloved of GOD: the *John* that leaned on the bosom of Christ. *The Lord loves the gates of Zion better than all the dwellings of Jacob.* But though a *Mount,* though *Mount Zion,* yet it might be a solitary and vnfrequented Hill: like that whereunto *the Devil took Christ, and shown him the kingdoms of the world:* where a man can only see glory, not enjoy it. Or like that mount *Nebo,* or top of *Pisgah,* whereon *Moses* might only stand, and behold the Land of Canaan.

Not so, but on this *Mount* there stands a *City:* a populous *City,* and full of buildings: like that, wherein Christ says *there are many mansions.* But now whose *City* is this? For it may be some poor decayed thing, that hath only some ruins of remaining monuments: No, it is the *City of GOD.* They are superlative things, that have attributed to them the Name of God. *Saul's* sleep was called *Sopor Domini,* a sleep of God. *Rachel* said, *With great wrestlings have I wrestled:* Hebr. *the wrestlings of God.* Thy righteousness is like the *great Mountains:* Hebr. *the Mountains of God.* *Nineveh* was an *exceeding great City:* Hebr. *a City of God.* This Hebrew dialect our Apostle follows to the Hebrews, and calls this excellent *City,* the *City of God* Not that it is only God's *•••y way of as•••ription,* but even by foundation, and everlasting possession: but to vindicate it from any obscure *•••se,* it is the *City of God.* But there were many concei•••ed gods; it may



be this belonged to some Idol, as *Peor*...id to *Pa*...l, and *Ekron* to *Baalzebub*: No, these were all ...ead gods; this is the *Living GOD*. The Psalmist calls ...hem  $\langle \phi \rangle$  :*They did eat the sacrifices of the dead*: but this God is called *Uiuens*, the *Living*: and *Deus viuentium*, the *GOD of the living*. Well, yet what is the name of this City? Is it a City, a City on a Mount, a City of God, and doth it want a name? Not a great man but if he build a fair house, he will give it some name: Perhaps *call it after his own name*. The name is *Jerusalem*, famous, blessed *Jerusalem*; a City of *Peace*. But there was a *Jerusalem* on earth, whereof we may only say, *Fuit*, It was. That was fulfilled on it, which Christ foretold against it; *There shall not be left one store upon another*. But this City is built with no other stones then *Jaspers*, *Sapphires*, *Emeralds*, and *Amathysts*. *Reue. 21. 19*. It is here distinguished from that terrene, by the name of *Heavenly*; above the wheel of changeable mortality, it is not subject to mutation. *The celestial Jerusalem*.

But yet, though it be a City on a Mount, though *Jerusalem*, though heavenly; yet the perfection of all may be impaired through the want, either of *Inhabitants*, or of good *Inhabitants*. There be *Cities* eminent for situation, glorious for building, commodious for traffic: yet have all these benefits poisoned by evil *Citizens*. When *Alcibiades* would sell a house, among other conueniences for which he praised it, he especially commends it for this; that it hath a good neighbor. Who be the neighbors in this City? *Angels*, glorious & excellent creatures, the great *Kings* *Courtiers*; here, our *Guardians*, there, our *companions*. Yes, you will say, one or two *Angels*: yea a *company*; not like *David's* at *Adullam*, nor *Absalom's* in *Hebron*; but *innumerable*, *Myriads of Angels*.

Are there none in this City but *Angels*? what habitation is there then for men? Yes, there is an *Assembly* of men: not some particular *Synod*, nor *Provincial Conuocation*, nor *national Council*; but a *General assembly*. What do you call it? *The Church*. Of whom con...sts it? *Ex Primogenitis, Of the first borne*. But then it may seem that younger brothers are excluded: No, the first borne of the world may be a younger brother in Christ, and the first borne in Christ may be a younger brother in the world. Be they younger or elder, all that *are written in heaven*, if their names be in the *Book of life*, their souls are in the bundle of life: All they, & none but they. *Then shall enter into it no unclean thing: but only they which are written in the Lambes Book of life*.

But now is it a City, so pleasant, and peopled with such inhabitants, and hath it no *Governors*? Yes, *God, Iudex vniuersorum*  $\langle \phi \rangle$  *Judge of all*. But here is more matter of fear then comfort: we may quickly offend this Judge, & so be quite cast out of this City: the very name of a Judge implies terror. No, for it is the part of a just Judge, *Parcere subiectis, & debellare superbos*: to punish obstinate *Rebels*, and to protect peaceable and obedient subjects.

Somewhat was said of adopted *Citizens*, such as were strangers borne, and by grace naturalized. What manner of creatures are they, that *GOD* hath admitted to dwell there? *Spirits*. Why, *Devils* are spirits: No, *spirits of Men*. But many men have wicked spirits, and shall such dwell there? No, the spirits of *Just men*. Why, *Solon*, *Aristides*, *Phocion*, *Scipio*, were just men: they were morally just, but not truly justified, not *perfected*. These are just spirits *made perfect*.

How came they to be thus perfect? By *Jesus, who was delivered for our offenses, and was raised again for our iustification*. What is this *Jesus*? A Mediator. Man was guilty, God was angry: how should they be reconciled? A Mediator must do it. For this purpose *Apparuit inter mortales peccatores, & immortalem iustum, mortalem cum hominibus, iustus cum Deo*. He appeared between mortal sinners, and the immortal Judge, mortal with men, just with God: so was a perfect Mediator. Whereof? *Noui foederis, of the new Covenant*. The old was forfeited, a new one comes by him that renews all. Not *Do this and live*: but *believe on him that hath done it for thee, & live forever*. How is this Covenant confirmed? It is sealed with *Blood*. How is this blood applied? *Aspergendo, by sprinkling*: as the door-posts sprinkled with the blood of the Paschal Lamb, caused the destroying Angel to pass over the Israelites: So the aspersion of this immaculate Lamb's blood upon the conscience, shall free us from the eternal vengeance. But what's the virtue of this blood? *It speaketh better things than that of Abel*. That blood cried for vengeance; this cries for forgiveness. The voice of that was, Lord, see and judge: the voice of this is, *Father, forgive them, they know not what they do*.

Thus briefly have I paraphrased the Text. Now for methods sake, in the tractation we may consider generally these five points. 1. There is a City; *Jerusalem, the City of the living God*. 2. The situation whereon it is built, *Mount Zion*. 3. The Citizens, who are Angels and men: *an innumerable company of Angels, and spirits of just men*. 4. The King that governs it; *GOD the Judge of all*. 5. The Purchaser that bought it, and gave it us, *Jesus, the Mediator of the new Covenant*. But now the situation hath the first place in the words, therefore challengeth the same in my discourse. And indeed on good cause should the foundation go before the building: we first seek out a fit ground, and then proceed to edify on it.

### **Mount Zion.**

Not literally that Mount *Zion* whereon *Solomon* built the Temple, and *David* his Palace. That local *Zion* became like *Shiloh*: first, exceedingly and superlatively loved, afterwards *abhorred and forsaken*, like the *Tabernacle of Shiloh, the Tent that he pitched among men*. This was threatened to that sacred place, as a just punishment of their rebellious profaneness. *Therefore will I do unto this house, that is called by my Name, as I have done to Shiloh*. It lies in the power of sin, to make the most blessed places accursed. *God turns a fruitful land into barrenness, for the wickedness of the inhabitants that dwell therein*. *Ciuitatis euersio morum, non murorum casus*. The ruin of a City is not the breach of the walls, but the apostasy of manners. Were our Fences stronger than the seven-fold walls of *Babylon*, the sins within would hurle down the Bulwarks without. If there be *Prauilegium* among us, there is no *Priuilegium* for us.

This *Zion* then stands not on earthly foundations; for at the general dissolution, *the earth with all the works in it, Cities, Castles, Towns, Towres, shall be burnt up*. If it were built on a *sa...dy* foundation, when *the rain, the floods, and winds* shall conspire against it, it would *fall, and the fall of it would be great*. But *Zion* is built on *Christ*: *Behold, I say, in Zion a chief corner stone, elect and precious, he that believeth on him, shall not be confounded*. This is conspicuous by the Antithesis of Mount *Zion* with the Gospel, to Mount *Sinai* with the Law. The Apostles call that *montem* 〈 in non-Latin alphabet 〉, a mount that might be touched: if this had been upon earth, it had

also been *contrectabilis*, touchable: but it is only spiritual. He alludes to God's Prophecies and Promises, *Euangelium proditurum de monte Zion*, that the Gospel should come out of Mount Zion. This is manifest to those that will consider and confer these places, *Obad.* verse. 21. *Esa.* 2. 3. *Mie.* 4. 2. *Come, let us go up to the Mount of the Lord; for out of Zion shall go forth the Law, and the word of God from Jerusalem, Esa.* 59. 20. with *Rom.* 11. 26. *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. Sinai* gave thralldom by Moses, *Zion* gives freedom and salvation by Jesus.

These two words give us two comforts of grace. *Fortitudinem quia mons*, *Beatitudinem quia mons Zion*. Security, because it is a *mountain*; Felicity, because it is *Mount Zion*.

1. Here is considerable, the validity and strength of grace that comes by Christ: we are not built in a valley, but on a mount. A mountain hath ever been held the place of safety. *I said in my prosperity, I shall never be moved.* What is his reason? *Lord, thou of thy favor hast made my mountain so strong.* But alas, what are all the mountains of the earth to mount *Zion*? *Woe to them that trust in the mountains of Samaria.* The profane *Edomite* stands on his *mountain*, and derides the judgment of God. The *Syrians* thought God only *Deum montium*, a *God of the mountains*. It was *vpon the high mountain that Israel played the harlot.* Many sit on their mountains, and give defiance to heaven. The covetous man's mountain is his riches, there he thinks himself safe; *Soul rest, thou hast much goods laid up for many years.* The ambitious man's mountain is his honor, and who dares find fault with so promontorious a celsitude? yes, *Every mountain shall be brought low.* Sensuality is the voluptuous man's mountain, there he refugeth himself against all reproofs. But when the judgments of God shall come upon the earth, in vain they shall cry to *the mountains, Fallon us, and to the hills, Couer us.* As neither against the waters in the former Deluge, so nor against the fire in the latter dissolution, shall the mountains defend; only this *Mount Zion* shall save us.

The mountain of worldly confidence hath not more strength of defending against the assaults of men, then danger of exposing to the violences of heaven. Here is the difference betwixt the worldlings building, and the Christians.

1. They think themselves only to build high, aspiring to an equality with mountains: and as low builders, poor, dejected, and rejected creatures. But indeed they build low, for all sublunary things are low buildings, only he that builds on this *Mount Zion*, builds high and sure; when all oppositions, and adversary forces have done their worst, he stands firm like *Mount Zion, which cannot be removed, but abideth fast forever.*

The Wise man's mind is ever above the Moon, yea, above the Sun. What turbulencies soever be in the world, all is peace there. *In my Fathers house there are many mansions.* *In domo*, it is a house, not a Tabernacle: *Of my Father*, for if he hath afforded such a house for his enemies, how glorious is that he hath reserved for himself, and his friends! *Patris mei*, saith Christ, *My Father*: your Father is able to give you a cottage for your short life: *My Father* gives a house forever. There are *Mansions, à manendo*; not movable tents, but mansions. *Many*, enow for all, none shall be troubled for want of elbow-room. Therefore let all Mountains stoop to this. *The mountain of the Lord shall be established in the top of mountains, and shall be exalted above the hills,*

*and all Nations shall flowe unto it. This is God's Mountain, who hath chosen of all Nations, Israel; of all Tribes, Judah; of all Cities, Jerusalem; of all Temples, that of Solomon; of all Mountains, Mount Zion.*

2. The worldlings think this Mountain is but a dream, because they cannot see it, nor touch it. But our Apostle says, it is *intrectabilis*: it cannot be touched with earthly fingers; no profane feet must tread in those holy Courts. Natural men's understandings are led by their senses; *Plus oculo quàm oraculo*: they will believe no further then they see. Give me good cheare, says the Epicure, this I can see and taste: and tell not me of your spiritual banket in heaven. Give me good liquor, says the Drunkard, the blood of the grape: this gives *colorem, saporem, odorem*; color to the eye, savor to the palate, odour to the sent: heaven hath no Nectar like this. Give me honor, saith the Ambitious, which may advance me: that from this Mountain of preferment I may overlook the inferior world, and behold vassals prostrate to my Celsitude; this I can feel and see: tell not me of your invisible kingdom, and *Such honor have all his Saints*. Give me gorgeous apparel, says the proud: this will make me admired, & give me admission among the great ones: tell not me of our *Robe of Glory*. Give me gold, says the Covetous, this I can see; it is my Sun by day, and my Moon by night. I can spend my time delightfully in telling, feeling, treasuring this: never tell me of your *treasure in heaven*. Well, if there be no remedy, but Sense must be your Religion, and this world your God; take your choice; these gross & palpable things; trust you in these Mountains: but Lord give us this *Mount Zion*, which our Lord Jesus Christ hath established for us.

Now, since we are built upon a Mountain, let us know that we are conspicuous; all the world takes notice of us. The faithful are not ordained to live in corners, vnobserved: but are set on a Mountain, as examples of goodness to all. *A City that is set on a hill cannot be hid*. God meant you notable, take heed you become not notorious. As *Mount Zion is the joy of the whole earth*, so it is the light of the whole earth. If that light become darkness, how great, & how greatly to be condemned is that darkness? This was that great exception God took against Israel, that *through them his Name* (which should have been honored) *was blasphemed among the Gentiles*. You are founded on a Mountain, therefore *have your conversation honest among men, that by your good works which they behold, they may glorify God in the day of visitation*.

2. The felicity that comes by Christ, insinuated by *Zion*, which was a place of blessedness. This is either *Praemissa*, or *Promissa*: already sent into our hearts, or certainly objected by promise to our faiths. It is either assumed, or assured. *Inre*, or *in spe*: either that we have, or that we shall have. The happiness we have already by this *Mount Zion*, consists in three privileges: the Favor of God; Joy of the holy Ghost; and peace of Conscience.

1. In the Favor of GOD, which is to *Zion*, as the *light* was once to *Goshen*: shining there, and nowhere else. Or as to *Gideon*, the *Fleece* on the Mountain is wet with the dew of Heaven, when all the earth is dry besides: This *Lux vultus tui, the light of thy Countenance*, which *puts more gladness into our hearts*, then the abundance of earthly fruits rejoice the covetous: The wicked shall never see it, unless so much as may increase their anguish, when they must depart from it forever.

2. In the joy of the Spirit, which is (*hilaris cum ponder virtus*) a gladness that can neither be suppressed, nor expressed. *Sentire est cordis, dicere non est oris*: The heart doth feel it, the tongue cannot tell it. It is that *Stone with the new Name written in it, which no man knoweth, saving be that receiveth it*. There is much rejoicing in the world, but the matter of it is mutable. These lower delights are more sensitive, but more fluid. They sooner cloy us; *Magna foelicitas est à foelicitate non vinci*. It is a great happiness not to be overcome of happiness. Corporal delights work in us a great hunger till they are attained. But Spiritual, *Cùm non habentur sunt in fastidio: cùm habentur in desiderio*: Whiles we have them not, we care not for them, but when we have them, we more eagerly desire them. There is no hunger of it, till we taste it. *In illis appetitus generat saturitatem saturitas fastidium. In istis appetitus parat fruitione... , fruitio parit appetitum*. In carnal pleasures, appetite begets fullness; fullness, loathing; in spiritual, desire prepares fruition, fruition begets desiring. Voluptuous pleasure, is like a blister: it begins first with an itching, but at last it swells, & breaks forth in anguish and putrid corruption. There are two observations able to keep us from over-affecting the joys of this world, and from vilipending the joys of Zion.

1. First, resolve every carnal delight in the first matter and principle of it, and there will be more likelihood of despising, then danger of much desiring. The Covetous makes *gold his hope*, and says to the *Wedge, Thou art my confidence*: and what are those precious metals he so worshippeth, but veins of the earth better coloured. T... Ambitious builder, that erects a *Babel for the honor of his own Majesty*, thinks all eyes standamazed at his magnificence. And what are those sumptuous monuments wherein he so glorieth, but monumental witnesses of his folly, a little hewn timber, some burnt and hardened earth? The Adulterer admires the beauty of his harlot, kneeles to a pledge of her memory, by wanton sonnets Idolises her, turns his soul to an Elephant, and worships this Sun. Now what is that stately building of a human lump, but the same earth his foot treads upon, better tempered, because painted worse; when it wants the guest, the soul that quickens it worst of all? The proud dotes on his costly robes, centers his eye upon himself, as if no second object was worth looking on; the Tailors hand hath made him a man, and his purse makes the Taylor a Gentleman. And what are those curious rags, but such are given of worms; and consumed of moths? Consider the materials of your lower joys, & if you will persist in their dotage, you shall do it without our envy.

2. Observe their Conclusion; look from their beginning to their end. *Delectatio vulnerat, & transit: infoelicem reddidit, & reliquit*. Pleasure, like an Irish man, wounds with her dart, and is suddenly gone: it makes a man miserable, and so leaves him. *Mors in ollâ*; behold laughter concluded in tears. The *protasis* delights, the *apodosis* wounds. The Conscience receives a long vexation, for a transient delectation: for an imperfect content, perfect torment. This is a hard pennyworth, so little pleasure for so much repentance. He that for a little joy, gives that Christ bought with so much pain, *Stultum Christum reputat mercatorem*; thinks Christ a foolish buyer; but the event proves him a foolish seller. *Esau* bitterly repented this bargain.

This for the world: but now the joys of Mount *Zion* are for matter spiritual, for substance real, for use universal, for continuance eternal.

3. In the peace of Conscience. There is little outward peace in the world; we have either an *Esau* with his hand, or an *Ishmael* with his tongue, bent against us. As then he that was borne after the flesh, persecuted him that was borne after the Spirit, even so it is now. So it is, and so it will be to the end of the world. This is the difference betwixt Mount Zion militant, and Mount Zion triumphant. In heaven are all comforts without any crosses: in hell are all crosses without any comforts: on earth comforts and crosses, joy and grief, peace and trouble, misery and mercy are blended together. We may say of a Christian, as *Lorinus* the Jesuit writes of an Archbishop of *Toledo*, who weighing the much disputed controversy, whether *Solomon* was saved or damned, and not being satisfied with the arguments of either side, caused *Solomon* to be painted on the walls of his Chapel, half in Heaven, and half in hell. So the Christian in respect of his outward calamities, seems to be half in hell, but in respect of his inward comforts, he is the better half in heaven. Howsoever, *Being justified by Faith, we have peace with God*. And wheresoever we are dispersed, or howsoever distressed, *the Peace of God which passeth all understanding, and surpasseth all commending, preserveth our hearts in Jesus Christ evermore*.

But all this *in Possesso*, we have already: there is something more in *Promisso*, which we shall have: *We are now the sons of God, but it appears not yet what we shall be*. Hast thou here much peace? there is more: here we have *desiderium pacis*, there *pacem desiderij*: Here a desire of peace, there the peace of our desires. Hast thou here some joy? there is more: now joy with sorrow, checkerworke, white and black; roses, but thorns with them: then joy with safety, safety with eternity; such joy as *shall never be taken from us*. There *Rex veritas, Lex charitas, pax foelicitas, vita aeternitas*. If one day in lower Zion be better then a thousand days in the tents of wickedness, then one day in upper Zion, is better then a thousand years in this valley of tears. If *Peter* was so ravished with *Mount Tabor*, where only Christ was transfigured, what is he with this *Mount Zion* where all are glorified? *How amiable are thy Tabernacles, O Lord!* If God's Tabernacles be so lovely, what is his mansion? If there be such joy in the remission of sin, what is there in the abolition of sin? If there be now such sweet peace in thy heart, such music in thy conscience, what mayst thou think there is in heaven? But because *non capimus illa, illa capiant nos*: we cannot comprehend those pleasures, let those pleasures comprehend us. Good servant, (the joy is too great to enter into thee, therefore) *enter thou into the joy of thy Lord*.

This *Mount Zion* did God give to Christ, and Christ to us. God to his Son, *Yet have I set my King upon my holy hill of Zion*. The Son to us; *A Lamb stood on Mount Zion, and with him 144. thousand, &c.* A Lamb in figure, slain from the foundation of the world. A Lamb in fact, led like a Lamb to the slaughter, *standeth*, sits not idle, nor lies asleep: *he that keepeth Israel, neither slumbers nor sleeps*: whereon? not as the two beasts his opposites, that rise out of the earth and Sea, but on a *Mount*. What *Mount*? not *Sinai*, but *Zion*. Other mountains quake at his presence. *The hills melted like wax at the presence of the Lord*. But *Zion heard and was glad, and the daughters of Judah rejoiced*. Other mountains in homage to this, have skipped and danced about it. *The mountains skipped like Rams, and the little hills like Lambes*. He stands, therefore is willing to defend; on a *Mount*, therefore able to defend; on *Mount Zion*, therefore ready to defend, because he is in the midst of his own, and sees his Church round about him. So that though all the red

Dragons on earth, and black Devils in hell, rage against us, yet the *Lamb on Mount Zion* will defend us. There now he stands, calling us by grace, there we shall one day behold him calling us to glory, until he give this glory to us; yea, then and ever, let us give all glory to the Lamb that stands on *Mount Zion*.

This is the place which the Lord chose and loves. He refused the Tabernacle of *Joseph*, and chose not the Tribe of *Ephraim*, but chose the Tribe of *Judah*, the *Mount Zion* which he loved. This praise did inherit and inhabit *Zion*: *The Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it.* Let the precedent of God's affection work in all our hearts a zeal to *Zion*. The Lord that chose *Zion*, choose us to *Zion*; he that desired it *his habitation*, make it the habitation of our desires. It is *his rest*, let it be ours, that we may rest with him: *Here will I dwell*, saith he; let us all pray to dwell there. Though it be a hill, a high hill; though pains and toil in getting up, yet let us ascend, for above there is eternal joy.

The City of the living God, the heavenly Jerusalem.

I come from the Situation, to the City: you hear where it is, hear now what it is. *A City in a Mountain*. Great is the Lord, and greatly to be praised in the City of our God, in the Mountain of his holiness. Beautiful for situation, the joy of the whole earth is *Mount Zion*, on the sides of the North, the City of the great King. God is known in her Palaces for a sure refuge. Here be four circumstances. 1. *Quae sit*, not a Village, but a City. 2. *Cuius*, not man's, but God's, not a feigned, but the *living God's*. 3. *Qualis*, not earthly, but *heavenly*. 4. *Quo nomine*, not Sodom or Samaria, but the City of peace, Jerusalem.

### The City.

The Church may be compared to a City for three resemblances; of Safety, Unity, Paucity.

1. For safety: Cities have ever been held the securest places. So *Lot* said of little *Zoar*; *Let me escape thither, & my soul shall live.* *Cain* fearing the execution of his curse, built him a City for refuge, and called it *Enoch*. The motive that caused those wicked to build a City, was security, lest we be scattered abroad upon the face of the whole earth. The Israelites had their Cities of refuge, and a Law of their protection. Num. 35. 27. But there is no City of sure refuge, but this City of the living God. It is ordinary with men, to put too much trust, like Israel, in their walled Cities. *Except the Lord keep the City, the watchman waketh but in vain. Shalt thou reign because thou closest thyself in Cedar?* Thou thinkest thyself secure, because an inhabitant of this famous London. No, thou livest in an Island, therefore in danger of the Sea: in a Christian Island, therefore in danger of the Turk: in a Protestant Island, therefore in danger of the Pope: in a chief City of this Island, therefore in danger of the devil. The City is perilous for pride: the more spectators, the more acclamations: the larger the Theater, the louder the applause. The solemn assembly in *Cesaria*, puffed up ambitious *Herod* to his own destruction. The people showed *Vox Dei*, but the worms confuted their flattery, & his folly. *Simon Magus* ventured that flight in a City, to which in an obscure Village he had neither been tempted, nor would have attempted. And whether quick comings in of money, make not this City unsafe to many souls, miserable experience hath evinced. *Praeceptum locum, princeps damnum:*

sudden profit is capital loss. But suppose men care not so much for the safety of their souls, are their bodies secure? Thieues, homicides, fires deny it. But if they scape all these fires, yet not the last fire. Your buckets may quench other fires, not this: no milk nor vinegar can extinguish that wild fire. As in the days of *Noah*, a Dove could not set down her foot for water, so nor at this day for fire. Let this meditation like a fortunate storm drive you to harbor: the weakness of all Cities in the world to the safety of the *City of God*.

2. For unity; Familiarity hath the name, *Quasi eiusdem familiae*, as it were of the same family. Concord and agreement is taught by the Corporation of one City. *Jerusalem is built as a City well compacted together*. Here is no need of Lawyers, all are at peace. Not a tell-tale, not an Incendiary in it. Inferior Cities have good orders for unity, but all will not embrace the unity of order. *Saepe inter ciues turbauerit amnia diues*. It must be as the rich will have it, or there is no rule. These Citizens are not *Urbani*, but *Turbani*. It was *David's* care to cut off such wicked doers from the City of GOD. Here they persecute us from City to City, going over the Cities of Israel: not leave us till we are driven to this City, then shall we rest in peace: everyone loving another, and the Lord Jesus loving us all.

3. For Paucitie: indeed a City is great compared with a Village, but what is it in respect of the earth? *Are there few that shall be saved?* No, there are many: *Christ is the first borne among many brethren. Loe, a great multitude which no man could number, of all Nations, and languages, stood before the Throne*. *Are there many that shall be saved?* No, few: *Many are called, but few are chosen*. Christ's is a little flock. The best courses have the fewest followers: *Numerus paucior, numerus melior*. God's reservation is a very small remnant: a very Tenth. *In it shall be a Tenth, many leaves, the sap is but a Tythe. As the shaking of an Olive tree, two or three berries in the top of the uppermost bough; four or five in the outmost fruitful branches*. They are compared to the *Gleaning of the Grapes after the Vintage*. It was the Churches complaint; *Woe is me, for I am as the gleanings*. This was God's collection, *I will take you one of a City, and two of a family*. God is a Shepherd that saves some from the Lyon; *taking out of his mouth two legs, or the piece of an ear*: rescues a few from that universal Apostasy. Of the 600. thousand that came out of Egypt, but two entered into Canaan, *Caleb and Joshua*. Even the best is but *Titio ereptus ab igne*, a brand snatched out of the fire. *All flesh had corrupted their way, only Noah escaped*. Not one righteous in Sodom, but *Lot*. Four hundred and fifty Prophets for *Baal*, but one for the Lord: four hundred flatterers for *Ahab*, one *Michaiah* for the truth. *Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel*. So few and rare, that they are gazed on for Monsters. When they sate in council against Christ, none spake for him but *Nicodemus*. *Paul* answering before *Nero*, *no man stood with him, but all men for sooke him*. But to the Idol all consent, *Exod. 32. From young to old given to Sodomy, Gen. 19. Pilate* asking what shall be done with Jesus, *All cry, Crucify him*. There was a general shout for *Diana* two hours together, *Great is Diana of the Ephesians*. *All, both small and great, rich & poor, free & bond, received the mark of the Beast in their foreheads. The children of Israel are like to little flocks of Kids; but the wicked like the Syrians fill the Country*. But those few Innocents speed best. *Though the number of Israel be as the sand, a remnant shall be saved*. Among us many rob the Church, few add to the dition of it: there are many Usurers, few restorers. Lord, *thou hast but a few names in Sardi*.



That of *Esdras* concerning Israel, is true of this mystical City. Of all the trees thou hast chosen thee only *one Vine*: of all the Lands of the whole world, thou hast chosen thee *one pit*: of all the flowers, *one Lily*: of all the depths of the Sea, thou hast filled thee *one River*: of all built Cities, thou hast hallowed *Zion* unto thyself. Of all the fowls created, thou hast named thee *one Dove*: of all the cattle, thou hast provided thee *one sheep*: Among all the multitudes of people's, thou hast gotten thee *one people*. If we should divide the world into thirty parts, scarce five of them are Christian. Of those five, the Pope challengeth (at the least) half. He says, I have one Church in Italy, one in Germany, one in Spain, one in France, one in England. One in England? Now the Lord one day convince him, and grant us he may have none in England. Now it is a quarrel betwixt us and Antichrist whether they or we belong to this City, we cannot agree about it. One day it will be a quarrel betwixt Antichrist and the Devil, and they shall agree about it. Now subdiuide all these five parts of the world, whether theirs or ours, and scarce one is truly sincere. Hypocrisy hath one part, Heresy another part, Profaneness a third part, Luke-warmenese a fourth, God hath least that owes all. O the small number sealed up by the Spirit of the living God! Let this teach everyone to suspect himself: when Christ said, *One of you shall betray me*, they presently all cry, *Master, is it I?* when he was asked, whether only few should be saved, he tells them of neither many nor few, but charged them to look to themselves, that they might be of the number; *Strive to enter in at the straight gate. There is a City built in a broad field, full of all good things, but the entrance thereof is narrow, besides the dangerous passage between a violent fire, and a deep water.* Study, strive, pray, that thou mayest pass through the narrow way, by the sweet-guiding hand of Christ.

### Of God.

God is the Proprietary of this City. *Est vna ciuitas, & vna ciuitas: vnus populus, & vnus populus: vnu... Rex, & vnus Rex: vna Lex, & vna Lex.* There are two Cities, two people's, two Kings, and two Laws. For the Cities, there is *Babylon the great*, and *Jerusalem the Mother of us all*. For the people's, there is the *seed of the woman*, and of the *Serpent*, Corn and Tares, Sheep and Goats, vessels of honor, and vessels of dishonor, *Jacob and Esau*, Christ and Belial. *Nec est tertius, nec ad tertium*: there is no third person, nor designment to a third place. For the Kings, there is *Christ*, *Yet have I set my King upon Zion the mountain of my holiness: and Satan the Prince of the power of the Air*. The Prince indeed, not *Mundi*; *sed tenebrarum mundi*; not of the world, but of the darkness of the world, 2. Cor. 4. 4. you have both these Kings together; *The god of this world had blinded the minds of unbelievers, that the light of Christ might not shine unto them.* For the Laws, God's Law is, *Let every ox that nameth the name of Christ, depart from iniquity.* Satan's Law is, *the lust of the flesh, the lust of the eyes, and the pride of life.* God's Law is, *Thou shalt not swear*: Satan's, thou shalt forswear. God's Law, *Couet not*; Satan's, covet all. *Nihil praecipit Deus nisi charitatem, nihil Diabolus nisi cupiditatem.* God commands nothing but love, the Devil nothing but lust.

Now these two Cities were begun in *Cain and Abel*: *Cain* a Citizen of the world, *Abel* a Citizen of God. Their names signify their natures: *Cain* signifies a profession, and he built a City: for the *children of this world are wiser in their generation, then the children of light. Iniqui mentem in amore praesentis vita figunt.* Wicked men set their whole delight in this present world. What

moved *Cain* to this? Not to be defended against wild beasts, which *Plato* says first moved men to build Cities; for then *Abel* would have built so well as *Cain*. nor because man is *animal sociale*, a sociable creature; which *Aristotle* makes a special motive hereof: for then the righteous would also have built. But because *Cain* was a fugitive, he built for a protection against God's curse; especially because he had no expectation of a better City. Unlike to *Abraham*, who looked for a City that hath a foundation, whose builder and maker is God. The Greeks say, that *Cecropolis* built by *Cecrops*, the Egyptians that *Thebes*, the Argives that *Argos*, was the first City. But it is manifest, that this City built by *Cain* was the first. He called the name of this City *Enoch*, but *Enoch* in the righteous line is the seventh; *Enoch the seventh from Adam*. So the wicked dedicate worldly possessions in the first place, the righteous in the last. *Cain* and *Enoch* had their possession and dedication here. But *Abel* signifies mourning, and he built no City. Our possession is in heaven, this City of God, invisible to the eye, incredible to the faith of the world, but infallible to all believers.

And for *Cain*, it is not properly translated, *Aedificavit*, but *Erat aedificator*, as *Junius: erat aedificans*, as the Septuagint; he began to build, but he finished not: he was still a runagate. So all worldlings are but *aedificantes*; like the Babel-erectors, they but began to rear the tower, but never could come to roof it. *This man began to build*, saith Christ, *but could not make an end*. They are persuaded, yea, *their inward thought is, that they build houses to all ensuing generations*; but *this their way is their folly*. *Aedificat mortalis, mors diruit aedificantem*: Mortall man builds, and death pulls down both builder and edifice. You have heard it talked of Castles built by day, and still (no man knows how) pulled down again by night. That fabulous report is mystically true of the worldlings hope: what ever he erecteth in the day of his prosperity, the night of his ruin shall overthrow.

Here are the two Cities: *Omnis homo vel in coelis regnaturus cum Christo, vel in infernis cruciandus cum Diabolo*. Everyone shall either reign with Christ in Heaven, or be tormented with the Devil in hell. But how then is it said, that *God was in Christ, reconciling the world to himself*? therefore the whole world is reconciled. But Saint *John* contradicts it, *Mundus positus in maligno, the whole world lieth in wickedness*: therefore the world is not reconciled to this City. Here *qui been distinguit, been doet*; a proper distinction doth clear this difficulty. The world is sometimes taken for good, then *Denominatio sequitur meliorem partem*: often for evil, then *Denominatio sequitur maiorem partem*. In a word, saith *Augustine*, *Amor Dei constituit Jerusalem, amor mundi Babylonem*. The love of God entitles us to Jerusalem, the love of the world to Babylon. Thus may we distinguish the Citizens: for *Bonos vel malos mores faciunt boni vel mali amores*: Our good or bad loves, make our good or bad lives. There is no man which belongs not to one of these two Cities: No? To which of them belongs the Hypocrite? to Babylon? his face is toward Jerusalem. To Jerusalem? his heart is with Babylon. His misery is great: because he wears God's outside, the world will not be his mother: because he wears the worlds inside, God will not be his Father. He hath lost eart... for Heavens sake, and Heaven for earths sake. We have some such rushers into authority uncalled, vicious correctors of vice, that undertake to cleanse the Augean stables, perhaps somewhat the sweeter till themselves came in: officious Scauengers of iniquity. If with this loam they daub over their own debauchednesse, they are like dung, which is rotten and stinking of it self, yet

compasseth the ground, & makes it fruitful. Or like the shepherds dog, that hunts the straggling sheep to the fold, yet is a dog still, and hath his teeth beaten out, lest he should worry them. Will you hear to what City hypocrites belong? The wicked servant shall have *his portion with hypocrites, where shall be weeping, and gnashing of teeth*. So then the Hypocrites home is the city of weeping and gnashing of teeth.

But in this blessed City God is King, Christ his eldest Son, the elect are his younger brethren, his Viceroy is Kings, Angels his Nobles, Just Judges his Magistrates, good Preachers his Ministers, holiness his Law, the godly his Subjects, Providence his government, Heaven his Court, and salvation his recompense.

Further observe, that if this City be God's, then so are all things in it. Whence I infer, that all sacred things in this City being God's, must not be violated. For the things in heau•...n they are safe enough, out of the Incrochers reach: but the holy things of this militant City are universally abused. *Sacrilegium, quasi sacrilaedium*, a profaning that is holy. Now holiness is ascribed to Persons, Places, or Things. Sacrilege may be committed, saith *Aquinas*, 1. *Uel in Personam*, against a person, when one Ecclesiastical man is abused. *He that despiseth you, despiseth me*. 2. *Vel in locum*, against a place, when the Temple is profaned. *My house is called the house of prayer, but ye have made it a den of thieues*. 3. *Vel in Rem*, when things dedicated to holy uses are perverted. *You have robbed me in tithes and offerings*. *Simon Magus* would have bought a power to give the holy Ghost (ϕ) imposition of hands. He would have given money for it, no doubt to have gotten money by it. No Spiritual things are to be bartered for money. Now Spiritual things are of four sorts.

1. *Essentialiter*, the gifts of God's Spirit, justification, sanctification, love, peace, patience, goodness, faith: *Charismata salutis*: which make those that have them spiritual.

2. *Causaliter*, The Word and Sacraments, which are the conduct-pipes to convey our souls those graces, from the fountain of all grace, Jesus Christ: *The words that I speak unto you, they are spirit, and they are life*.

3. *Effectualiter*, as power to heal, to work miracles, to excommunicate, to absolve: gifts not imparted to secular hands, but committed with the keys to the Church.

4. *Per annectionem*, such are spiritual Liuings and endowments: these are not to be profaned in buying and selling. Selling is like the sin of *Gehesi*; buying, like the sin of *Simon Magus*. *Anathema danti, anathema accipi...nti*. There is a curse to the giver, and a curse to the receiver. Now Sacrilege to these holy things of God is committed three ways.

1. *Quando ausertur sacrum de sacro*: when a holy thing is taken from a holy place: as the consecrated vessels out of the Temple. *Felix* seeing the costly Chalice *Constantine* and *Constantius* had bestowed on the Church, maliciously scoffed, What stately plate is there for the Carpenters Son? But he that had so base a conceit of Christ's blood, did himself nothing night and day but vomit blood, till his unhappy soul was fetched from his wretched carcass. We have too many of those, that like *Belshazzar*, with the riches of the Church have furnished their cup-boards of Plate.

2. *Quando non sacrum de sacro*, when a common thing is stolen from a sacred place. As if a thief breaks open a Church to steal some private treasure hid in it. So the Church-wardens may defraud the poor of the money in the box. It is the poor's, not sacred to the Church, yet is it sacrilege to embezzel it.

3. *Quando sacrum de non sacro*, when a holy thing is taken out of a common place: as when the Church is robbed of her possessions and endowments. O the mercy of God, what shall become of England for thus robbing God's City! Our Patrons are like those Christ whipped out of the Temple; yea worse: for they bought and sold in the Church, these buy and sell the Church it self. *It is a snare to the man that devoureth that which is holy.* A snare hath three properties. 1. It catcheth suddenly: *Uzzah* did but touch the Ark, and presently fell down dead. 2. It holds surely, *Uzziah* will offer Incense, but the Leprosy (which was his plague) held him to his dying day. 3. It destroys certainly, the earth swallowed *Corah* and his confederates, when the rest escaped.

The Prophet bestows a whole Psalm against this sin, Psalm 83. The Center of it, upon whom all the lines and projections of his invectives meet, are those ver. 12. that say, *Let us take to our selves the houses of God in possession.* He calls them God's enemies, tumultuous, proud, God-haters, ver. 2. Crafty enemies, with their plots, tricks, subtleties; much like our Impropiators legal▪ iustifyings. ver. 3. Confederate enemies, combining themselves to annihilate a Church; *Come, let us cut thē off from being a Nation.* ver. 4. endeavoring to extinguish the very *Name of Israel*; breaking down the pale, that the *Bore* the depopulator, and the *wild beast* the corrupt Patron, may waste and devour it. They would plow up the Universities, and sow them with the seed of Barbarism. Now mark how he prays for them. ver. 9. *Do unto them, as unto the Medianites*: who were by the trumpets and lamps so terrified, that they drew their swords one upon another: so that these by the trumpets of the Law, and lamps of the Gospel, might be awaked. *As to Sisera & to Iabin at the brook of Kison*: that great Captain, whom God delivered into the hands of a woman. ver. 11. *Make their Nobles like Oreb, and like Zeeb*: yea all their Princes as *Zebah, and Zalmunna*. All Princes, yet died violent and ignominious deaths, and *became like dung for the earth*. Doth he stay here? No, ver. 13. *O my GOD, make them like a wheel, and as the stubble before the wind*: Infatuate all their plots, turn their brains, and disperse their stratagems. Is he yet satisfied? No, ver. 14. *As the fire burneth a wood, and as the flame setteth on fire the mountains; so persecute them with thy tempest.* He useth imprecations to open the flood-gates of God's wrath; that like fire it might consume them, either naturally as fire burns the wood, or miraculously, as it enflameth the Mountains. ver. 16. *Fill their faces with shame.* If this be to take God's houses in possession, who dares lay sacrilegious hands upon them? Yet for all this, those men did not what they desired. *Let us take*, ver. 12. they said it, they did it not. Perhaps no thanks to thē, they would if they could. We have done it, taken, inhabited, inherited: as *Elias* said to *Ahab*; *We have killed, & also taken possession.* His tithes, his offerings, all his holy rites, yea his very Churches: we have gotten them, and led them captive away, bound in chains of iron, conveyed by deeds, grants, seals, fines, as if you would make sure, they should never return to the owner; God is robbed of them forever.

*Shall I not visit for these things, saith the Lord? shall not my soul be avenged on such a Nation? What family, that hath had but a finger in these sacrileges, hath not been ruined by them? They have been more infortunate to the Gentry of England, then was the gold of Tholossa to the followers of Scipio. Remember the Proverb; He that eats the Kings goose, shall have the feathers stick in his throat seven years after. Justinian said; Proximum sacrilegio crimen est quod maiestatis dicitur. Treason is a petty sin in respect of sacrilege. Augustine seems to give the reason: Tanto grauius est peccatum, quanto committi non potest nisi in Deum. It is so much the more heinous, because it cannot be committed, but immediately against God himself. Well then, as the Philistines made haste to send home the Ark; and the Egyptians to rid themselves of God's people; so let us restore to God his dues with all speed. Otherwise, as he smote the Philistines with Emrods secretly, and the Egyptians with plagues publicly: so only himself knows what he hath determined against us. With what face canst thou expect an Inheritance from Christ in heaven, that detainest from Christ his Inheritance here on earth? Let us not so Iewishly with the spoils of Christ, purchase fields of blood.*

It is much, if at all this any guilty soul tremble: but howsoever, like *Pharaoh*, when the thunder and lightning are done, they are where they were. O this is a difficult Devil to be cast out.

Render unto *Caesar* the things that are *Caesar's*, and to God the things that are God's. *Reddite Deo sua, vt Deus restituat vobis vestra.* Return unto God that which is his, that God may allow you that which is yours. We pay to the King Impost, Subsidies, and Fifteenes; so give we all these in a resemblance to God. The Lord's impost for all his blessings, is our gratitude. *What shall I render to the Lord for all his benefits toward me? I will take the cup of salvation, and bless the Name of the Lord.* If we forget to pay this Impost, the commodity is forfeit; God will take it back. Our Subsidies are according to our parts. The subsidies of our eyes are our tears: he that pays not this tribute of rain, shall want the sun-shine of mercy. The subsidies of our mouths are our praises. *Tibi omne os confitebitur. Lord open thou my lips, and my mouth shall show forth thy praise.* The subsidies of our ears are attention to his word. *Mary sate at Jesus feet, and heard his word.* The subsidies of our heads are meditations of his power, justice, mercy, truth. *The blessed man doth meditate in the Law of the Lord day and night.* This reduceth Christianity to practice: a rare habit; and yet it is as possible to be good without it, as to swallow and never chew the cudde. A Sermon without consequent meditation may come to be remembered again in hell. The subsidies of our knees are geniculations. *I bow my knees to the Father of our Lord Jesus Christ. Stephen kneeled down & prayed, &c.* If our knees be too stout to pay this tribute, heaven gate will be too low for our entrance. The subsidies of our hands are alms to the poor: the due payment of this interest shall bless and increase the principal. *Give, and it shall be given you.* To the King we pay Fifteenes, to God Tenths: these he hath separated to himself. The honest Pharisee could say, Tyth and be rich: the dishonest Christian says, Tyth and be poor. But what men get by this detinie, shall be their fatal destiny: they shall leave the gold behind them, but carry the guilt with them to everlasting fire. Rob not this City militant, lest God turn you from the City triumphant.

**Of the living God.**

This hath been an ancient attribute to God; *living*: and it is added here partly for distinction, partly for demonstration. First, it distinguisheth the owner of this City from other titular gods. For *there be gods many, and lords many*. The name of gods hath been given to men, to Idols, to lusts. *Homines Dij mortals, Idola dij mortui, Libidines dij mortiferi*. Men are gods dying, Idols dead, lusts deadly. There are

1. *Dij deputati*; reputed and deputed gods: such are Magistrates and Princes. *I have said, Ye are gods*: but these are mortal gods; *ye shall die like men*. You have your life from this living GOD: both the life of nature common with others, and the life of power superior to others. *The powers that be, are ordained of God*. Pilate received that power from God, whereby he unjustly condemned the Son of God. *Thou couldst have no power against me, except it were given thee from above*. We must give to those gods obedience, either active or passive: active when they command well, passive though they command ill. Otherwise we incur *damnation* for obstinate disobeying, as themselves have damnation for unjust commanding. These are momentary gods, as men are Kings on the stage, till the play is done.

2. *Dij fictitij*, feigned gods, as Mars the god of war, Neptune the god of the sea, &c. They were strange gods, that ran a whoring after women, made way to their lusts, if not by flattery, by blood. Scarce ranker villainy in the Devils, then was found in those gods. This the Philosophers objected against Paul, that he was *a setter forth of strange gods*. The superstitious Lystrians took Paul and Barnabas for such gods; *Dij descenderunt: the gods are come down to us in the likeness of men*. But Paul, verse. 15. points them to *the living GOD that made heaven and earth*. Those feigned gods are confounded by this *living GOD*.

3. *Dij manufacti*, gods made with men's hands; Idols, but these are *dead* gods. Yea, not only dead, but nothing. *An Idol is nothing in the world*. It is true that they have matter and form: the gold, brass, wood, or stone whereof they are made, be substances: they have something in *esse naturae*, nothing in *esse vitae*: they have stuff, but no life in them. *They have eyes and see not, there is no breath in their mouths*. S. Paul commends in the Thessalonians this happy conversion, *from dead idols to the living God*. O that it were as easy to confute Idolaters, as it is to confound Idols. *Res hominis conculcat talem Deum*. No Idol is so great a god, but the foot of man can kick it down.

4. *Dij vsurpantes*, usurping gods, devils. So Paul calls Satan *the god of this world*. Of the whole world? What is then left for God? Not so, he is *Deus improborum, not elementorum*: God of the wicked, not of the frame, of the world. *The Prince of this world is already judged*. A goodly god that is already judged! *The God of peace shall tread Satan under your feet*. Not you, but God shall tread him down (to your comfort) *under your feet*. Therefore *give no place to the Devil*: for there is no place for the Devil, but where it is given him.

5. *Dij sensuales*, sensual gods. Some make their *belly* their god, and delicate cheare his sacrifices. *Meats for the belly, and the belly for meats, but God shall destroy both it and them*. Others make gold and silver their gods: worse then Pagan Idolatry: they had gods of corn, and of wine, But *These idols of silver, and of gold, which they made for themselves to worship, they shall one day castaway with malediction*. Some make their wife a goddess, dote upon her with the

extremest Idolatry: a fair coloured piece of clay hath more worship then the Lord of heaven. To some their Patron is a god: they more quake at his frown, then at all the curses in the Bible. These are not only dead, but deadly gods.

For demonstration, the owner of this City is the *living God*: both *formaliter* in himself, and *effective* to others, *who only hath immortality*. Only? Are not Angels and men's souls immortal? But God gives to them this immortality; *only he hath it in himself*. Therefore he is called the *living God*, and the God of life: there be three degrees of life, all given by this living God. 1. Universal, which consists of sense and motion: of this the beasts participate. *Thou sendest forth thy Spirit, and they are created*. 2. Rationall, a life proper to man, not to other earthly creatures. 3. Supernatural, which belongs only to the faithful. Christ himself is this life in us. *Now live not I, but Christ liveth in me. Haec vita reponitur, deponitur nunquam*. This life is laid up, but never lost. The world sees it not, because *it is hid with Christ in God*. We now feel it, live by it. *But when Christ, who is our life, shall appear, then shall we appear with him in glory*.

Behold here with comfort the master we serve, the *living God*. Riches is a flying Master; it hasts away *with the wings of an Eagle*. Honor is a dying master, it brings a man to the sepulcher, and then goes back with the Heralds. Pleasure is a spilling Master; *Woe to them that laugh, for they shall weep*. Satan is a killing master, his wages is hell fire. But all in grace is *living* and enluing. Idols are dead, and never were alive: men are alive, but shall be dead: pleasures are neither alive nor dead: Devils are both alive and dead; for they shall live a dying life, and die a living death. Only the *living God* gives everlasting life.

### Jerusalem.

This is the appellation of the City. As *Canaan* was a figure of heaven; either of them called the *Land of Promise*: so local *Jerusalem* is a type of this mystical City. There are many conceits concerning the denomination of *Jerusalem*. *Jerome* thinks that the former part of the word comes from the Greek 〈 in non-Latin alphabet 〉, *Holy*: because *Jerusalem* is called *the holy City*: But then there should be a mixture of two several languages, Greek and Hebrew, to the making up of the word. The Hebrews derive it better: they say, *Sem* called it *Salem, Peace*: and *Abraham Iireh*. The place where he attempted the sacrifice of his son, he called *Jehovah-Iireh: The Lord will see*. Thus put together it is *Jerusalem, visiopacis*. This is more probable, then from the Greek 〈 in non-Latin alphabet 〉, as *Jerome*: or from *Iebus*, as *Pererius*. This is evident from the 76. Psalm. ver. 2. *In Salem is his Tabernacle, and his dwelling place in Zion*. So that *Salem & Zion* were both in one place. The Jews have a Tradition; that in one and the same place *Cain* and *Abel* offered, in the same place *Noah* coming out of the Ark sacrificed, in the same place *Abraham* offered *Isaac*, in the same place stood *Areunah's* threshing floor which *David* bought, in the same place *Melchizedek* the Priest dwelt, in the same place *Solomon* built the Temple, and our Lord *Jesus Christ* was crucified.

But to let go ambiguities, *Jerusalem* is a City of Peace. This is plain, *Melchizedek* was King of *Salem, that is, King of Peace*. God's Church is a Church of peace. That of *Plato* over his door, is worth our remembrance. *Nemo nisi veritatis et pacis studiosus •...trabit*. Let none enter, but such as love peace and truth. Saint *Paul* is bold to his Galatians; *I would to God they were even cut off*

*that trouble you. Contra rationem nemo sobrius, contra Scripturas nemo Christianus, contra Ecclesiam nemo pacificus senserit.* No sober man speaks against reason, no Christian against the Scriptures, no peaceable man against the Church. He that is not a man of peace, is not a man of GOD. Peace is the effect of patience: if men would bear injuries, and offer none, all would be peace. It is the greatest honor for a man to suffer himself conquered in that, wherein he should yield. *Be of one mind, live in peace, and the God of love and peace be with you.* A just reward; if we have one mind, and live in love and peace, the God of love and peace shall be with us.

### **Heavenly.**

This City is on earth, but not of earth. This is not terrestrial Jerusalem: *She is in bondage with her children.* She was not only then under the Roman servitude literally: but according to Paul's meaning allegorically, she could not attain the liberty of the Spirit, but abideth under the wrath of God, and horror of conscience. But this *Jerusalem is heavenly.* *I saw the holy City, new Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her husband.*

Now it is called *Heavenly* in three respects; Of Birth, of Conversation, of Inheritance. *Ortus coelestis quoad originem: progressus coelestis quoad conversationem; finis coelestis quoad translationem.* Here is all *heavenly.* *Jerusalem that is above is free, the mother of us all. In hoc quod dicitur sursum, originis altitudo: quod Jerusalem, pacis multitudo: quod libera, libertatis magnitudo: quod mater, faecunditatis amplitudo: quod nostrum omnium, charitatis latitudo.* The Church in the Creed hath three properties; *Holy, Catholic, knit in a communion.* The word *Above* intimates, she is *Holy*: the word *Mother*, that she is *knit in a communion*: the word *Of all*, that she is *Catholic*.

*Jerusalem* is a type of the Catholic Church, in Election, Collection, Dilection. First for Election, *The Lord hath chosen Zion.* That out of all Cities, this out of all Nations. *Ye are a chosen generation, a peculiar people:* enclosed from the Commons of this world, God's own appropriation. 2. For Collection; that was walled with stone, this hedged in with grace. *God planted a vineyard in a very fruitful hill: and he fenced it.* It is well mounded, and the Citizens of it linked together with the *Bond of peace*. 3. For dilection; *Beautiful for situation,* the Palace of the great King: the Sanctuary of his holy worship, his Presence-chamber: *the pillar and ground of the truth.* There was *the seat of David:* here the *Throne* of the <1 page duplicate> <1 page duplicate> *Son of David,* that openeth and no man shutteth, that shutteth and no man openeth. A *heavenly City.*

1. In respect of her Birth and beginning *heavenly.* For the Lord of heaven hath *begat her of immortal seed* by the word of truth. Art thou a Christian? behold thy honorable birth and beginning. Was it an honorable style, *Troianus origin Caesar?* Then much more, *Coelestis origin sanctus:* Every Saint is by his original *heavenly.* Bear thyself nobly, thou hast a celestial generation.

2. In respect of growth and continuance *heavenly.* *Our conversation is in heaven:* We live on earth, yet saith the Apostle, our conversation is expressly in heaven. Our affections are so set on it, that we scarce look upon this world: we so run to our treasure there, that we forget to be rich here: but like the Saints cast our money at our *feet.* Act. 4. *Corpore ambulantes in*



*terris, cord habitantes in coelis.* Our bodies walk on earth, our hearts dwell in heaven. To the hating and despising world we answer; *Nil nobis cum Mundo, nil vobis cum Coelo.* We have small share in this world, you have less in the world to come.

3. In respect of the End. *Ideo dicitur coelestis, quia coelum sedes eius.* Our souls are never quiet, till they come to their wished home. *Thus hath GOD blessed us with all spiritual blessings in heavenly places.* The Church in her worst part is below, in her best above. Earth is *Patria loci*, but heaven *Patria iuris*. As Irishmen are dwellers in Ireland, but Denizens of England. We dwell in houses of clay, whose foundation is in the dust, but are ruled by the Laws of that supernall City. *Father, my will is that those thou hast given me, may be with me where I am. Amator mortuus est in corpore proprio, vi...us in alieno.* A Lover is dead in his own body, alive in another's. *Animus velut pondere, amore fertur, quocunque fertur;* saith August. Love waighes and sways the soul, whither soever it be carried. *Exi de terra tua,* said God to Abraham; *Get thee out of thy Country:* yea rather *de terra non tua,* from a Country that is none of thine, unto a Land that I will show thee; thy own Land, the kingdom of Heaven. Though man be called *Earth, Earth, Earth;* thrice with one breath: (earth by procreation, earth by sustentation, earth by corruption, saith Bernard) yet the Christian is not *Habitator, sed accolaterrae;* not a dweller, but a passenger on the earth. *For here we have no continuing City, but we seek one to come.* An Englishman that traffiques in Turkey, and gets wealth in Turkey, yet plants not in Turkey, but transports for England. A Christian what ever he gets on earth, treasures up in heaven. Socrates being asked what Countryman he was, answered, *Sum ciues mundi,* I am a Citizen of the world. But a Christian must answer, *Sum ciues coeli,* I am a Citizen of heaven. Forsake we this home-stall with a ready mind, when GOD calls us. And the Lord grant us so to live in this City of Grace, that we may all live forever in the City of Glory, through Jesus Christ.

### **To an innumerable company of Angels.**

Behold one special dignity the Gospel brings us, *Consociari Angels;* to be made companions with the Angels. The incorporeal spirits are of two sorts; Celestial & Infernal. If we weigh the malignancy of the one with the benignitie of the other, we shall truly meditate this benefit. Infernal spirits are tempters to evil, and tormentors for evil. *Homines seducunt, seductos damnant, damnatos torquent.* They seduce mortals, seduced they damn thē, damned they torment them. Because they lost being like God, they strive to make men like themselves. The devil enhanceth his own damnation, to procure others. He knows himself irrecoverably lost, therefore is desperate. These are wretched companions; Lord grant us to know no more of them then by hearesay. But the good Angels strive by all means to uphold us in our integrity, to keep us in the fear of that God they know and worship: to preserve us from dangers whilst we live, and being dead to transport us to everlasting joy. Bless us O Lord with the society of these Angels forever.

Here we must consider two circumstances; *Quales* and *Quoti:* the Persons what they are, *Angels:* the number, how many they are, *An innumerable company.* First what they are, *Angels.* *An Angel is an intellectual and incorporeal substance, free of will, a servant to God, & by his grace immortal in blessedness. Cuius substantiae speciem et terminum solus qui creauit, nouit.* We cannot sufficiently know them whiles we are on earth; O may we one day see and know

them in heaven. That we may receive comfort by this consorting with Angels, and understand what good they do unto us, let us consider in them these six particulars. Their nature, their knowledge, their power, their dignity, their distinction, their ministry.

1. Their nature; they are not qualities and motions, but spiritual substances, really subsisting. This their actions testify, running on God's commands; executing his hests, &c. They are not flesh and bone, yet sometimes have taken visible forms. *Abraham* entertaining three Angels, *set meat before them, and they did eat.* *Theodoret* says, they did take the meat *simulatis manibus*, and did put it into *simulatum os*: they seemed to eat, not in truth. But they had palpable and tractable bodies for the time, as appears plainly, *verse. 4. by washing their feet.* *Thomas*, thinks they assumed a true body, but *non fuit vera comestura*, it was not a true eating. But this is an idle opinion, for there may be a true eating, though the meat be not converted into the substance of the body. So our Savior did eat after his rising from death, yet no man thinks his meat was turned into his substance. It is safe to say with the Text, *they did eat*, and perform other offices of a body truly. Now this was by divine dispensation for a time, the better to accomplish their enjoined duties. Yet were these bodies no part of their natures, but only as garments are to us. But whence had they these bodies? They were either immediately created of God, or conflate of some presubsistent matter. What became of these induments deposed? Either as they were made of nothing, so resolved into nothing: or else turned into the first matter whereof they were composed: and so was also the meat they did eat. Thus they have been called men: *Three men came to Abraham*: The women that came to Christ's Sepulcher, found *two men standing by them in shining garments.* This is their nature, which in it self, saith *Isodore*, is mutable: for some of them *fell from that blessed estate, and left their own habitation.* But now for the rest, *Seruauit eos incorruptos charitas aeterna*: the eternal love of God hath made them unchangeable. For Christ *hath reconciled all things to himself, whether they be things in earth, or things in heaven.* This is their excellent nature, inferior to God, superior to man. In the Prophets vision, *each of the Seraphim had six wings: with twain he covered his face, and with twain be covered his feet, and with twa... he did fly.* They have two wings to cover their faces, as not able to behold the glory of God; and two to cover their feet, because we are not able to behold them in their excellency.

2. Their knowledge. *Austin* says, *They are taught of God, in the eternal contemplation of whose truth, they are most blessed. Quomodo quae scienda sunt nesciant, qui scientem omnia sciunt?* How should they be ignorant of such things as are fit to be known, that know him that knows all? Their knowledge is three-fold; Natural, Experimentall, and Reuealed. 1. Natural, received of God in their creation, endued with an extraordinary light above man. 2. Reuealed, as God according to process of time hath manifested to them. God revealed things to the Angels, they to the Prophets. 3. Experimentall, which they have acquired by observation: they mark God's doings. For it is certain, the Angels did not know all things from the beginning, which they know now. They knew not perfectly the manner of man's redemption. That mystery from the beginning of the world hath been hid in God: and is *Now made known to the principalities and powers in heavenly places.* Great is the mystery of godliness; God is manifested in the flesh, justified in the Spirit, *seen of Angels. Res mira Angels, quanta hominibus!* A matter worthy the wonder of Angels, much more of men.

There be things which yet the Angels do not know. 1. not the day of judgment. *Of that day & hour knoweth no man, no not the Angels of heaven.* 2. not man's heart. *Thou Lord only knowest the hearts of all men.* If Angels knew men's hearts, they were God's. 3. Neither do I think with Saint Augustine, that they know *Quanti numeri supplementum de genere humano integritas illius civitatis expectat;* what definite number of mankind must concur to the perfection of that heavenly City. Man is circumscribed in place, knowledge, and mortality. Angels are circumscribed in place and knowledge, not in mortality. God is not circumscribed in either place, knowledge, or mortality. Man knoweth much, Angels know more, only God knoweth all.

3. Their Power. Christ suffering himself to be apprehended, said he could command more then twelve Legions of *Angels*. Whereupon one notes the mightiness of his rescue: for every Angel is stronger then a Legion of men. They are said to excel in strength. *Bless the Lord, ...e his Angels that excest in strength.* Mighty Angels. *The Lord Jesus shall be revealed from heaven with his mighty Angels.* Mighty, but *His:* the original hath it, *the Angels of his mighty power.* Innumerable, first borne of Egypt were slain by one Angel. An hundred eighty five thousand Assyrians smitten by one Angel, 2. *Sam.* 24. Seventy thousand killed by one Angel. Therefore they are called *Potestates*, Powers. Powerful in themselves, but how mighty, when they are strengthened by the Almighty!

This is wonderful comfort to us; they are not weak that fight for us. *Michael and his Angels fought against the Dragon, and the Dragon fought and his angels; but prevailed not.* The Devil hath a raging malice, but no prevailing power. One Angel is too hard for many devils. But against the power of *Angels* it is objected, that a man prevailed against an Angel. *Jacob had power over the Angell, and prevailed.* Some had a sottish opinion, that this Angel was the Devil in *Esau's* likeness, and that by the power of a good Angel *Jacob* overcame. Now lest he should ascribe the victory to himself and his own strength, the Angel smote him on the thigh, so that he halted. But there is no mention made save of one Angel: he that wrestled with him, was the same that blessed him: he that blessed him, was the same that touched him: a good Angel, for an evil would never have blessed him. But indeed this *Angel* was the Son of God. 1. Because he blessed him, God blesseth, not Angels. 2. It is said, *Gen.* 32. 28. that he *prevailed with GOD;* and verse 30. that he *saw God face to face:* therefore it was God, not an Angel. Whether it were God or an Angel, you may see the power of faith, that it can prevail with mighty Angels, with almighty God. He that wrestled with *Jacob*, gave him power to overcome. *Seipso fortior est,* so God is stronger then himself. He could not prevail because he would not: he disposeth his power according to his will, not his will according to his power. *Haste thee to Zoar, for I cannot do anything till thou be come thither. Let me alone, that I may consume them.* As if *Lot* and *Moses* could hinder God. Faith & Prayer are manicles to his hands, whereunto he gives victory against himself.

4. Their dignity consists in two things; In respect of their Place, and of their Grace. 1. For their abode, it is in heaven. Evil Angels dwell below, *they are cast down into hell:* good above, *The Angels do behold the face of my Father in heaven.* They are heavenly Courtiers, and heavenly Quiristers, eternally singing *Ichouahs* praise. 2. In respect of their Grace, so that they are

called the *Angels of GOD*: and are far more excellent then man. It is true that the Son of God dignified man's nature more then theirs: *For he took not on him the nature of Angels, but the seed of Abraham. Timet Angelus adorari ab humana natura, quam videt in Deo sublima...am*: The Angels refuse to be worshipped of man's nature, which they see GOD himself hath accepted. But though he took not their nature, yet he dignified their office: for he is often called by the name of *Angel*. *The Angel that redeemed me, says aged Israel: the only redeeming Angel is Christ. The Angel that went with the Campe of Israel, is called, ver. 24. The Lord. Paul says expressly, it was Christ. 1. Cor. 10. 4. 9. He is called Angelus foederis, the Angel of the Covenant. I saw an Angel having the key of the bottomless pit: and he bound Satan: but only Christ can bind Satan, and hath the keys of death and hell. Thus Christ hath accepted the name of Angels, yet he took not on him the nature of Angels, but of man: no more then the Angels took on them the nature of man, when they appeared in an human shape.*

5. Their distinction. *Gregory* collects from the Scriptures *Nouem Angelorum ordines*, nine several orders of Angels. *Angels, Archangels, Virtues, Powers, Principalities, Dominations, Thrones, Cherubim and Seraphim*. We grant indeed that there be certain distinctions & degrees in the Choir of Heaven: but whether distinguished by nature, gifts, or offices, none can determine. The Papists plead much for the Princedome of *Michael* above all other Angels. Their ground is *Revel. 12. 7. Michael & his Angels fought &c. Bellarmine* affirms, that ever since the fall of *Lucifer*, *Michael* is head of the glorious Angels: and the Rhemists collect from that place the reason, why *Michael* is ordinarily painted fighting with a Dragon. But the foolish Painter so well as wise *Bellarmino*, can tell us how *Michael* came to be chose in *Lucifers* room. *Jude* saith, the wicked Angels that left their habitation, are reserved in chains of darkness: but he tells us not, that such as did not fall are preferred to higher places, but rather continue still in their first estate and dignity. Indeed *Jude* calls *Michael* an Archangel, and *Daniel* *Vnum de principibus*, one of the principal Angels: but it can never be proved, that he was, is, or shall be Monarch, or head of all Angels. Themselves say, that the greatest Angel is used in the greatest Embassy: but *Gabriel*, not *Michael*, was sent for the contracting of that sacred match between the GOD of Heaven and the blessed Virgin. Therefore *Gabriel*, not *Michael*, should be supreme both in natural graces, and supernatural prerogatives. Indeed Christ is the *Michael* there mentioned: for the blessed Angels cannot be said to be any other *Michaels* Angels, then Christ. So *August. Bulling. Marlor*. Perhaps in the vision *Michael* & an host of Angels appeared to *John*, but they represented Christ and his members. *Christus est Ecclesiae suae Promachus, Angeli eius Symachi*: It is against the principles of holy belief, to ascribe this victory to *Michael* or any other Angel whatsoever. *They overcame Satan by the blood of the Lamb, not by Michael, or any Angel.*

6. Their ministry: from hence, some of the Fathers say, the Angels took their names. So *Gregor. Angeli vocabulum nomen est officij, non naturae*: Angel is a name of office, not of nature. The Inhabitants of that celestial Country are always Spirits, but cannot always be called Angels. *Tunc solùm sunt Angeli, quando per eos aliqua nuntiantur*: they are then only Angels, or (it is all one) messengers, when they are sent on some message. Therefore he concludes; *Hi qui minima nuntiant Angeli, qui summa nuntiant Archangeli vocantur*: They that are sent on business of less moment are called Angels, of greater importance Archangels. *August. Ex eo*

*quod est, Spiritus est: ex eo quod agit, Angelus est.* They are Spirits in regard of their Being, Angels in regard of their Dooing. *Good Angels, saith Isidor, are deputed for the ministry of man's salvation.* God hath given man three helps: Sense to see danger near, Reason to suspect danger far off, Angels to prevent that he neither sees nor suspects. Now the ministry of Angels is three-fold; to God, to his Church, to his Enemies.

1. To God, which consists principally in two things. 1. In adoring, and ascribing glory to him. So the *Seraphims* cried *Holy, holy, holy is the Lord of hosts.* An Army sung, *Glory to God on high.* The whole Choir of heaven, *Thou art worthy, O Lord, to receive honor and power.* 2. In standing in his presence, ready at his command. *They do his commandments, hearkening to the voice of his Word.* For this promptnes of obedience we pray, *Thy will be done in earth, as it is in heaven.* *Quod oramus, agamus.* Thus Angels were messengers, that Christ should be conceived. Luke 1. 31. that he was conceived. Mat. 1. 20. that he was borne. Luke 2. 11. that he was risen. Luke 24. 4. that he was ascended. Act. 1. 11. These were great mysteries, therefore were confirmed with the testimony of Angels.

2. To the Church. *Are they not all ministering Spirits, sent forth to minister for them, who shall be heirs of salvation?* And by this their ordination to service the Apostle shows, how infinitely far the preeminence of Christ transcends theirs. But did not Christ put upon him the form of a servant? Doth not himself profess, that *he came not to be ministered unto, but to minister?* The answer is easy; *Non esse hoc naturae, sed voluntariae exinanitionis:* This was not a natural or enforced, but a willing abasement of himself. *Humilitatem non habitam induit, celsitatem habitam non exuit.* He put on an humiliation that he had not, he did not put off the glory that he had: But the Angels were created to this end, that they should serve; *Totamque conditionem sub ministerio contineri. Istis natural, illi aduentitium.* To them it was necessary, to Christ voluntary. Now then ministry to the Church is three ways considerable.

1. In this life, and that to our Bodies, and to our Souls. 1. To our Bodies: for they necessarily tend to the preservation of our temporal estates, even from our Cradles to our Graues. This is true in Doctrine, and in Example. In Doctrine: *There shall no evil befall thee, nor any plague come nigh thy dwelling.* Why, how shall we be protected? ver. 11. *Angels mandabit; For he shall give his Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.* In example: an Angel comforts, directs, feeds *Elias.* Angels pluck *Lot* out of *Sodom.* An Angel adviseth *Joseph* to fly into *Egypt* with *Jesus.* *Abraham* so encouraged his servant, *The Lord will send his Angel before thee. Jacob went on his way, and the Angels of God ...et him. Peter* was in prison, and the *Angel of the Lord* freed him.

2. To our Souls, furthering the means of our salvation. The Law was given by them, saith *Stephen. Ye received the Law by the disposition of Angels.* GOD makes them instruments to convey knowledge to his Church. It was God's charge; *Gabriel, make this man to understand the Uision:* it was the Angels performance; *Daniel, I am come forth to give thee skil and understanding.* Saint *John* acknowledgeth in his Revelations, that *an Angel* shown him those things. They preserve us in the true worship of God, and cannot endure any attribution of his glory to a creature, no not to themselves. When *John* fell down at the *Angels feet* to worship him, he prevented him; *See thou do it not.* They rejoice in our conversion; *There is joy in the presence of the Angels of God,*

over one sinner that repenteth. They joy in this for two causes. 1. To behold the glorious fruit of their labors: for it delights a man to see the works of his hands prosper. GOD hath sent them to guide us to good, to gard us from evil: when we follow their guidance, they rejoice. Let us hate to sin, as we would not wish to bring grief to the thresholds of heaven. 2. That their number might be made up again. They lost a number of Spirits, they are glad to have it made up with Souls. The Angels joined company with men, praising God on earth: so they delight to have men made their fellow-Choristers in heaven.

2. At the end of this life to carry our souls to heaven. When the *beggar died, he was carried by the Angels into Abraham's bosom*. He that in life was scorned of men, and had no companions but the dogs, is so regarded of God, that he is garded by Angels. He that could neither go, nor sit, nor stand, is now carried: not on the shoulders of men, as the Pope the proudest on earth, but he rides on the wings of Angels. He is carried to a glorious Port, by gracious Porters.

3. At the last day, *Christ shall send his Angels* with a great sound of a trumpet, and they shall gather together the Elect from the four winds, from one end of heaven to the other. These are those *Reapers*, that in the time of harvest must gather the tares to the fire, and the Wheat to God's barn.

This is their ministry to us. But it is the Lord, *that ordereth all our steppes*: he spreads the gracious wings of his providence over us: and the Lord Jesus Christ is all in all unto us. Now the rule is, *Non multiplicanda Entie sine necessitate; and Frustra fit per plura, quod fieri potest per pauciora*. It seems then the help of Angels is more then needs. For *he that keepeth Israel neither slumbers nor sleeps*. I answer, that Angelical custody doth not extenuate, but extol God's goodness and Greatness towards us: for this is but the execution of his high & holy Providence. It is the wisdom of the King, that governs all the Cities and Castels in his Dominions: yet he leaves not these unfurnished of men and munition, to withstand the enemies invasion. The devils range and rage against us in every corner, therefore God hath ordained for our gard an Host of Angels. *The Angel of the Lord encampeth round about them that fear him, and delivereth them*. True it is that God is able to defend us himself by himself, through that immediate concourse that he hath in all things. But to show that the Almighty God being tied to no means, doth yet work by means, to uphold the weakness of our natures. A Prince sees his little children besieged, and sends his stronger sons, able soldiers to relieve them. Their help to us is certain, though not visible: we cannot describe it, nor prescribe it, but we feel it in the success: they preserve us. Against the *Syrian band, the mountain was full of horses, and chariots of fire*, to defend *Elisha*. Neither is this all, but to manifest his abundant goodness to mankind. *What is man, O Lord, or the son of man, that thou so (gardest and) regardest him?* They are dust and vanity, and rottenness, yet the Lord sends his glorious Angels, his Pages of honor, and Princes of his Court, for their messengers and ministers. As if a King should not only give his subject a charter and Patent of safe conduct, but also sends his own gard to attend him. So the Lord honors us with his own gard royal through Jesus Christ.

3. To enemies; not for their safety, but for the execution of God's judgments on them. The huge Army of *Sennacherib* was overthrown by an Angel. Indeed they will not the destruction

of any man, further then the Justice of God ordains it. But sometimes they are sent out for the protection of the very wicked: so *Daniel* speaks of the *Grecians Angel*, and of the *Persians Angel*. The Romists allot a particular tutelar Angel to every College and Corporation: yea to the generation of flies, fleas, and ants: yea to every Infidel kingdom such an Angel: yea to Antichrist; lastly, even to hell it self. Sure then they will not pinch themselves: they appoint to the Pope two principal Seraphims, *Michael* and *Gabriel*, ever attending his Person. For that *Michael* is the chiefest, *Victorellus* produceth two very equal witnesses: the Roman Liturgy, and *Tasso's* Jerusalem: as a worthy Divine observed. To the Conclauē they assign one special assistant Angel. But me thinks, as they Ideate their Hierarchy, this Angel should desire the room, and become a suter to the holy Ghost to name him Pope in the next Conclauē. For by this means he doth wonderfully enlarge his Diocese, having all the lower world under him; all particular Angels of special Societies subject to him: yea all the Archangels and Principalities officed to several Estates, must concur to his gard and assistance.

The truth is, God sometimes allows the help of Angels to the very reprobates: but to this scope & purpose, *Populs sui promouere salutem*, to further the welfare of his own people. For all the achievements and victories, which come to the heathen by help of Angels, are intended not for their good, but the good of the Saints. It is for the Son of God's sake they minister to us: and to none do they perform these comfortable services, but to the Elect in Jesus Christ.

Thus you see what these Angels are; now let us consider how many. *An innumerable company*. The original is *Myriads*. *Myrias* is ten thousand; innumerable: a finite number is put for an indefinite. *Thousand thousands ministered unto him*, and *ten thousand times ten thousand stood before him*. I heard the voice of *many Angels* round about the Throuē, and the number of them was *ten thousand times ten thousand*, and *thousands of thousands*. *Gregory* thinks there are so many Angels, as there are Elect. *Super...a illa ciuitas ex Angels et hominibus constat: ad quam tantum credimus humanum genus ascendere, quantos illi... contigit electos Angelos remansisse. Vt scriptum est; statuit terminos Gentium iuxta numerum Angelorum Dei*. So many Angels, saith he, as fell from heaven, so many souls shall go up to heaven.

It is a question much disputed, whether besides the protection of Angels in common, every particular man have one particular Angel for his Guardian. I find many of the Fathers allotting everyone a particular Angel. *Isidor*. *Singulae Gentes praepositos Angelos habere creduntur: imo omnes homines Angelos suos*. *Origen*, *Basil*, *Jerome*, *Chrysostom*, *Theophylact*, *Gregory Nyssen*, *Primasius*, *Justin Martyr*, *Augustine*, most of the Schoolmen, and some Protestant Divines: all conclude that every man from his birth, or especially from his Baptism, hath a particular Angel. I will not dispute it, yet I must doubt it; because I see no clear ground in the Scriptures to prove it. The two chief places cited are these, *Math. 18. 10. Despise not these little ones, for their Angels behold the face of my Father in heaven*. This place *Cajetan* and others expound, not that every little one hath a peculiar guardant Angel, but *Omnes omnibus*; that all the Angels take care of all God's little ones. As the Scriptures construe it self; *All the Angels rejoice at the conversion of one sinner*. The other place is, *Acts 12. 15. Peter* being vnexpectedly delivered out of prison, came to *Mary's* house where the Saints were gathered

together. *Rhoda* hearing his voice, ran in, and told them how *Peter* stood at the gate. They said to her, Thou art mad: but when she constantly affirmed it, they said, *It is his Angel*. I answer that the Disciples amazed at the strange report, spake they knew not what. On the like reason, because *Peter* transported in beholding Christ transfigured, said, *Let us build here three Tabernacles*: some might infer that Saints departed dwell in Tabernacles. Because the two sons of *Zebede* desired to sit one at Christ's right hand, the other on his left in his kingdom; they might have concluded that Christ was to be a temporal King. Or because the Disciples seeing Jesus walking on the Sea, in their troubled minds, said *It was a spirit*; others might prove that spirits walk. *Omne dictum sancti non est dictum sanctum*. All are not Christian truths, that true Christians have spoken. *Dicunt errores non Christiani, sed homines*: they err not as they are Christians, but as they are men.

But it is objected, that they spake after the common opinion of men in that age. We reply, that in that age it was a common opinion that dead men walked: so it appears by *Herod* hearing the fame of Jesus; *This is John the Baptist, he is risen from the dead*. *Uox populi* is not ever *vox Dei*: common errors are no rules of truth. And if the place were so manifest, as they could wish it, why might it not rather be understood thus? *It is his Angel*, that is, some Angel that God hath sent for his deliverance. Sometimes many men have but one Angel, other times one man hath many Angels. Exod. 14. 10. There was but one Angel for many people. 2. King. 6. 17. There were many Angels for one man. Let us now make some uses concerning this discourse of Angels. These may be twofold; some for imitation, others for application.

First for imitation; there are three things specially to be observed in Angels: Pureness of substance, Readines of obedience, Feruour of Charity. These are covertly implied from Psal. 104. *He maketh his Angels spirits, his ministers flaming fire*. *Spirits*, there is the Purity of their substance: *ministers*, there's the Readinesse of their obedience: *Flame of fire*, there's the heat of their Charity. Thus were the *Cherubims* of the Tabernacle made, figuring these three virtues in the Angels. Exod. 25. First, they were made of *Pure gold*. ver. 18. This shows the excellency of their *substance*, for gold is the purest and best of metals. To this God's own Word is compared: *We will make thee borders of gold, with studdes of silver*. Secondly, they had two wings stretched out, to witness *Promptitudinem obedientiae*; *Gabriel did fly swiftly*. Of all creatures the winged are the swiftest. *O that I had wings like a Dove, then would I fly away, and be at rest*. The most suddenly transient thing, *riches* is compared to a winged creature: *Riches makes it self wings like an Eagle*. Thirdly, they were made with their faces one towards another, to manifest the truth of their love; not like proud men turning away their countenance from their brethren. Lastly, though one were toward another, yet both toward the *Mercy-seat*: beholding him in sight, to whō they were beholden in duty.

Thus we see, 1. that their nature is pure; and this their mansion declares, which is heaven: *for into it shall enter no unclean thing*. They are shining and singing stars: *When the morning stars sang together, and all the sons of God shouted for joy*. Heaven like fire, *Similem sibi reddit ingredientem*, makes that it receives like it self. 2. That their obedience is ready and swift, their very name imports, Angels. *Aquo dominatio, ab eo denominatio*: for a name is given from some supereminent quality. *He rode upon a Cherub, and did fly*. 3. That their Charity is great,



appears by their busy protecting us, grieving at our falls, rejoicing at our perseverance in good, & helping us forward to salvation. Let us imitate them in four things.

1. In Purity: nothing is more pleasing to God. It hath the blessing of this life, & of the life to come. Of this life; *Truly God is good to Israel, even to such as are of a pure heart.* God is good to the whole world with his common benefits, better to Israel with extraordinary blessings, but best of all to the *Pure in heart* with his saving Graces. Of the life to come: *Who shall stand in God's holy place? he that hath clean hands, and a pure heart. Blessed are the pure in heart, for they shall see God.* There is no joy like to this beatifical vision, to see God is the height of happiness. But so shall the wicked; *they shall see him whom they have pierced.* Divines usually distinguish of that sight: *They shall see the Son of man coming in a cloud;* they shall see him as man, not as God; as their just Judge, not merciful Savior.

2. In Piety and obedience, wherein the Angels are ready and speedy, resolute and absolute. As they help us to command the creature, so let them teach us to obey the Creator. They fly when God sends them: true obedience hath no lead at the heels. *Paul* herein was like an Angel; having his Commission, he stood not to *confer with flesh and blood.* *Quantum morae addis, tantum obedientiae detrahis.* So much as a man adds to delay, he takes away from obedience. The truly obedient man doth not procrastinate: *Sed statim parat aures auditui, linguam voci, pedem itineri, manum operi, cor praecipienti.* He instantly prepareth his ear for the message: *Speak Lord, for thy servant heareth.* His tongue giveth a ready answer to the question: *Simon, lovest thou me? Lord, thou knowest that I love thee.* His foot is shod for the journey; *his feet be shod with the preparation of the Gospel of peace.* His hand is fit for the work, *Abraham stretched forth his hand to slay his son.* His heart is pliable to the Commander: *Paratum cor: O Lord, my heart is ready.*

3. In Charity: Angels look upon and love one another, and all love us: Let this teach us to love them & our selves. Do they seek our peace, and shall we uncharitably war? It was the Angels song, *Luke 2. Pax in terris, Peace upon earth:* war with none but with Antichrist & the devil. The Angels have no need of our love, we of theirs. Love we that on earth, which shall dwell with us forever in heaven, Charity.

4. In humility: those glorious spirits stoop to do us service, let us not think it bad or base to serve one another in love. No one man can so far exceed another, as the Angels excel the best men: do they abase themselves to our succor, and shall we in a foolish pride soorne our brethren? The haughty piece looks on the poor betwixt scorn and anger; *Touch me not, I am of purer mould:* yet *Mors dominos seruis;* blended together in the forgotten grave, none makes the finer dust: we cannot say, such a Ladies rottenness smells sweeter then such a beggars. Come down thou proud spirit, deny not succor to thy distressed brother, lest God deny his high Angels to succor thee. Thus for imitation, now for application, learn we other uses.

1. This is terror to the wicked, who contemn and condemn the righteous. *Despise not these little ones, for their Angels are with my Father in heaven.* Beware you that scoff at poor Innocents, their Angels may plague you. They for their parts may be content to put up abuses, and to forgive injuries: but their Angels may take vengeance. *Herod vexed certain of the Church, killed*

*James with the sword, and seeing it please the Jews, he took Peter also. They could not help this; but their Angels did: for an Angel of the Lord smote him that he died. Thou mayest have evasion from the executioners of men, but no protection against the Officers of GOD. When they are bidden to strike, they will lay on sure strokes. We will destroy this place, for the Lord hath sent us to destroy it.*

2. They teach us devout reverence, so to behave our selves as in the sight and presence of holy Angels. The consideration of so blessed a company, doth not only *Confer fiduciam*, and *afferre deuotionem*, but *infer reuerentiam*; saith Bernard. When to Jacob in his dream was presented that Ladder, and the Angels ascending and descending on it: wakening he says; *How fearful is this place! This is none other but the house of God, and this is the gate of heaven.* Seneca said, that the conceit of Cato and Plato, & such grave men in our company would restrain us from evil: but what are these to the holy Angels of heaven? *We are a spectacle to the Angels*: they are observers and witnesses of all our actions. *For this cause the woman ought to have power on her head, because of the Angels.* This is not to be understood of offense only given to the Ministers of the Church: but to signify that a woman throwing off the veil of modesty, and token of subjection to her husband, doth make even the Angels of heaven witnesses of her dissolute contumacie. The Angels are present with thee when all men on the earth are absent from thee. I ask thee, when thou pollutest the marriage bed, attemptest an homicide, plottest a treason, forgest a writing, wouldest thou then have the Angels present with thee, or absent from thee? If thou desirest them present, why dost thou offend them by thy turpitudes? If absent, thy protectors are gone, and the devils would easily confound thee. *Non facias coram Angelis Dei, yea coram Deo Angelorum*: Do not that thing before the Angels of God; yea before the GOD of Angels; which thou wouldest shame to do in the sight and presence of an earthly man.

Yet let us mark here by the way, that albeit the Angels deserve our reverence, yet they desire not our adoration. Indeed the evil Angels request it: it was a special boone which the Devil begged of Christ, *to fall down & worship him.* But the good refuse it; *See thou do it not, for I am thy fellow servant*; saith the Angel to kneeling John. As we usually come too short in our due reverence to the Angels; so the Papists go too far in undue adoration. They have a set prayer for it: *Angele Dei, Custos mei me tibi commissum lege super...a, semper rege, custodi gubernata.* This sacrilegious honor those holy spirits refuse: they take no charge of such superstitious souls. *Accipiunt commissum, non arripi...nt in concessum. Honorandi, non adorandi sunt Angeli.* Let them be honored, but not adored. Love and reverence the Angels, only worship God and Jesus Christ.

3. This declares to us the excellent company that is in heaven. Were the place less noble and majestic, yet the company it affords is able to make the soul right blessed. We are loath to leave this earth for the society of some friends, in whom we delight; yet we are all subject to mutual dislikes. Besides the meeting of those good friends again in heaven, there be also glorious Angels. There is nothing in them but is amiable, admirable: nothing in possibility of changing our pleasures. There thou shalt see and converse with those ancient Worthies, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Fathers of the Primitive times, all of

them out-shining the stars: where our love shall be as eternal, as is our glory. There we shall live familiarly in the sight of those Angels, whom now we receive good from, and see not. Yea there is the fountain of all felicity, that Savior of ours, whose grace only brings us to the blessed vision of the whole Trinity. Neither can there be a higher happiness, then the eternal fruition of Jesus Christ. Let this teach us all to bless our God that hath thus advanced us. Man is corporeal dust; O that this clay of ours should come to dwell with those incorporeal spirits! *We shall be as the Angels of God in heaven. Sicut, non ipsi*; like Angels, though not Angels in nature. *Communicatione spei, non speciei*: we have now a communion of hope with them, hereafter of glory. To this place, O thou Creator of men & Angels bring us through Jesus Christ.

**To the general assembly, and Church of the first borne which are written in Heaven.**

Our Apostle hath spoken of the Churches glory typically, and topically: now he describes it materially. First, the Essence of it, what it is; *The Church*. Secondly, the Property of it, what kind of Church it is; *General* or *Catholic*. Thirdly, what are the parts of it, & of whom it consists; *Of the first borne written in Heaven*.

*The Church*. This word is taken in diverse significations. For the material Temple. 1. Cor. 11. 18. When ye come together *in the Church*, I hear there are divisions among you. For the faithful domestikes of one Family. 1. Cor. 16. 19. *Aquila and Priscilla salute you, with the Church that is in their house*. For the professors of one Province; *The Church of Corinth, of Ephesus, &c.* For some famous company of Believers gathered together in one place. 1. Cor. 14. 4. He that prophecieth, *edifies the Church*. For an Ecclesiastical Senate or Synod. Mat. 18. 17. If he shall neglect to hear them, *Dic Ecclesiae, tell it unto the Church*. For the whole number of the Elect. Mat. 16. 18. *Upon this Rock I will build my Church*. Acts 5. 11. *Great fear came upon all the Church*. 1. Tim. 3. 15. *Which is the Church of the living GOD, the pillar and ground of truth*. Here first let me premise three circumstances concerning the Church.

1. Though it be a *General Assembly*, yet it is but *one*. There be threescore Queens, and fourscore Concubines, and Virgins without number: *but my Dove, my undefiled is but one: she is the only one of her Mother*. Indeed there be two parts of this One Church: Triumphant in Heaven, and Militant on Earth. The Triumphant part is a company of Justified spirits, triumphing over the flesh, world, and devil: spirits, I say, for bodies are not yet ascended. They have two happy privileges. 1. To rejoice in the conquest over sin and death: the most righteous man living is *in praelio*, in a continual warfare. But so are the other: for Saint John saith, *There was war in Heaven*. This must be understood of heaven on earth; where there is no truce with Satan; *Pax cum Deo, bellum cum diabolo*: We have peace with God, but (on this condition, that) war with the devil. Therefore so run the promises, *Uincenti dabitur: To him that overcomes*, shall be given *Palms*: to show that they had been warriors, are now conquerors, 1. To praise God continually, and to sing *Amen: Blessing and glory, thanksgiving and honor be unto God forever and ever*.

The militant part is a company of men living under the cross, and desiring to be with Christ. They suffer, and this is their way to glory; *through much tribulation entering into the kingdom of*

God. They desire dissolution, being *willing rather to be absent from the body, and to be present with the Lord*, not simply and absolutely desiring death: but first that they might leave sinning, and so cease to displease God: and then to come nearer to their blessed Savior, whose love hath ravished their hearts. Now this militant Church may have many parts: as the Ocean sea is but one, yet distinguished according to the Regions upon which it lies. So there is the Spanish Ocean, the English Ocean, the German Ocean. There is a Church in England, a Church in France, a Church in Germany: yet there is but one militant Church. *Multa Ecclesiae, vna Ecclesia*; saith S. Augustine. One Sun, many beams; one Kingdom, many shires; one tree, many branches.

2. We must note, that Christ is the alone head of his Church, and can have no other partner to share with him in this dignity. *Jesus Christ is the corner stone, in whom all the building fitly framed together, grows unto an holy Temple in the Lord*. He doth not only by his authority govern it, but also by his grace quicken it: so that we live not, but *Christ liveth in us*. *Let us hold the head, from which all the body by joints and bands having nourishment ministered, increaseth with the increase of God*. He requires no deputy, he needs none. For *wheresoever you are gathered together in my name, I am in the midst of you*. Now every Commission ceaseth in the presence of him that gives it.

It is therefore as great arrogancy in the Pope to call himself *Caput Ecclesiae*, Head of the Church; as for a subject to keep himself in commission in the presence of the King. But they distinguish of heads; there is a Principal, and a Ministerial Head. Christ is not so weak in himself, or so respectlesse of us, as to need any Ministerial head. Indeed there be *Heads Materialiter*, who are no other then principal members. So Saul was called *Head of the Tribes*, Psal. 18. 43. *Thou hast made me the head of the heathen*, 2. Sam. 23. 8. *The Tachmonite head of the Captains*. Nehem. 11. 16. *Iozabad head of the Levites*. The eldest was called *head of the family*, Exod. 6. 14. *These be the heads of their fathers houses*. But there is a *Head Formaliter*, to give sense, motion, virtue, governance: this none but only Christ.

3. We must know, that there is no salvation out of this Church; such as never become members of it, must eternally perish: they that are true members, shall be saved. *If they had been of us, they would have continued with us: but they went out from us, that it might be manifest they were not of us*. *Without are dogs and scorners, &c.* All out of the Ark perished in the waters. *The Lord added to the Church daily such as should be saved*. First, because there is no means of salvation out of it; no word to teach, no Sacraments to confirm. And especially because out of the Church there is no Christ, and out of Christ no salvation. Who have not the Church their Mother, cannot have God their Father. This teacheth us to honor our Mother, and like little children to hang at her breasts for our sustenance. *Sucke and be satisfied with the breasts of her consolations, milk out and be delighted with the abundance of her glory*. Run not to strange nurses for poison, when you may have pure milk of your own mother. *Desire like babes, that sincere milk of the Gospel, that ye may grow by it. Qualis nutritio, talis complexio*. The complexion of your manners, the disposition of your lives, will witness whose children they are.

*The general assembly*: this is the property of the Church; *General*. It is Catholic in three respects; of Time, of Persons, of Place. 1. Of Time, because the Church had a being in all

ages, ever since the Promise was given to our first Parents in Paradise. If there had been a time when no Church had been on earth, the world should have then perished: for it stands for the Elects sake. 2. Of persons; for it consists of all degrees and sorts of men; rich and poor, Princes and subjects, bond and free. There is no order nor state excluded, if they exclude not themselves. *Christ is the Propitiation for our sins.* He may be so indeed for the sins of *John*, and the Disciples, but how appears it for mine? yes; *not for our sins only, but for the sins of the whole world*; every condition of believers. 3. Of Place, it is gathered from all parts of the earth; especially under the New Testament. *Wheresoever this Gospel shall be preached in the whole world.* When Christ gave his Apostles their Commission, he gave also the whole world for their Parish. *Go teach all nations, and baptize, &c.*

Thus we see the property of this Church, Catholic or General. It is *one*, but not tied to one time, nor one place, nor one person: it is *Catholic* to all times, to all places, to all persons. *Augustine* says that the Donatists in his days would have tied the Church to *Cartenna* in *Africa*: as the Papists in our days to *Rome* in *Italy*. How is it then a *General assembly*? Thus that Antichristian rabble, which have almost nothing in their mouths but the *Church, the Church*; yet do mostly infringe the liberties of the *Church*, and hedge it in. All of them have made the *Catholic Church*, to be nothing else but the *Roman Church*; and some of them the *Roman Church* to be nothing else but the *Pope*. So in effect *Papa virtualiter est •...ota Ecclesia*; say they. The Anabaptists imagined a Church like the *Ticke*, all body and no head: the Papists have made a Church like the *Toadstoole*, all head and nobody. What a monster is their *Pope*, that will be all in all; eye and tongue, body and head, & tail too? As *Caligula* took off the head of *Jupiter*, and set on another of his own: so they have smitten off *Christ's* head, and set on the *Pope*. Let them take their imaginary head: say we only to *Christ*: *Whom have we in heaven but thee? and on earth none besides thee.* Our dependence be forever on our *Head* the Lord *Jesus*.

Before I leave this point, I desire to express two things: one for distinction, the other for instruction. First for distinction betwixt this *General assembly*, and particular Churches: then for instruction, to show who be true members of this *Catholic Church*.

1. The main difference between them consists in this: that the *Catholic Church* is always invisible, the members thereof only known to *God*: particular Churches are sometimes invisible, and lying hid; other times manifest in the open profession of *Christ's* name. As the *Moon* is oft-soonest eclipsed or clouded, and often shineth in the full.

1. It lies hid through want of the word preached, and public administration of the Sacraments. So it was in the days of *Elias*, when he wished to die; *I only am left*. Strange Apostasy, when so notable a Prophet could not discern the Church! yet; verse. 18. *I have left seven thousand, that never bowed their knees to Baal.* So it was in the reign of *Asa*; *For a long season Israel hath been without the true God without a teaching Priest, and without the Law.* The Papists demand where our Church was before the days of *Luther*: we answer, that an universal Apostasy was over the face of the world, the true Church was not then visible: but the grain of truth lay hid under a great heap of popish chaff. But this invisibility doth not prove a nullity. They cannot impugn the antiquity of our Church, unless they convince themselves. For the Church of *England* holds no other doctrine then that the Church of *Rome* primarily

did hold, and that which S. Paul delivered to them in sacred writing; *Justification* only by the *blood of Christ*. If they be fallen from this, who can blame us for falling from them? It was high time to leave them, when they left the Lord Jesus. So long as we preserve the truths antiquity, we must smile at their fond objection of novelty. The Church of God is Catholic, not Roman Catholic: that's just as foolish a phrase, as the by-word of Kent and Christendom. Particular and universal are contradictories. If we have anything from them, that they had from God; it is our blessing that we have kept it, their woe that they have lost it. *Esau's* blessing and birth-right is lost to himself, and given unto *Jacob*. They have not so much reason to boast, as we to rejoice.

Our Church had a substantial being before, but hath gotten a better being by the repurgation of the Gospel: which is maintained by our Christian Princes, justly styled *Defenders of the ancient Faith*. It was God's Floore before, though full of chaff: but now since *he that hath his fan in his hand* hath purged it, it is clearer in show and substance. It was before a wedge of pure gold, but usurped by the hands of Impostors: that by their mixtures, and sophistications for gain and sinister respects, augmented it into a huge body and mass. It had the tincture of gold still, but mingled with the dross of traditions, superstitions, will-worships. You ask where was the gold? show us the place. We answer, it was in that mass: now for extracting and purifying it from the dross, God gave us the touchstone of his word, which made it sound, & manifests it to be sound. The Lord doth not then forsake his: the time was that the whole world seemed to groan, *factum se videns Arrianum*, beholding it self made *Arian*; yet God had his number. *Sardis* is said to be dead, *thou hast a name that thou livest, but thou art dead*: yet there be *a few names in Sardis, which have not defiled their garments*. When ordinary means fail, by extraordinary the Lord gathers his elect. The Israelites in the wilderness wanted both Circumcision and Passover, yet GOD made supply by Manna, and the Pillar of the cloud.

2. A Church is visible when it flourisheth: not that the faith and secret election of men is seen; but there are apparent signs by frequenting the Sanctuary, and submitting themselves to the Ministry of the Word. Now this visible Church is a mixed company of men professing the faith. I call it mixed, for in it are both believers and hypocrites, corn and tares: it is a band of men, where be some valiant soldiers, and many cowards. It is called a Church from the better, not from the greater part. The ungodly, though they are in the Church, are not of the Church: as the superfluous humors in the veins are not parts of the body, but rather the sickness of it. These profess *veram fidem, sed non vere*; the true faith, but not truly. Hence it appears, that there be two sorts of members in the Church: members before God, such as beside the outward profession keep a *pure heart, a good conscience, and faith unfeigned*. Members before men, such as have only the color and husk of Religion, in heart *denying the power of godliness*: yet these are by us to be esteemed members, according to the rule of charity judging the best.

2. Now for Instruction, what I have to say consists in the examination of two points. First, whether the Church of England be a part of this Catholic Church: then next, whether the Church of Rome have the same prerogative.

For our selves; the most infallible mark of the true Church, is the right ministration of the Sacraments, and sincere Preaching the true Doctrine of the Gospel. That is the true Mother and Spouse of Christ, that brings forth children to him *of immortal seed, by the Word of GOD which abideth forever*: not of traditions, miracles, dreams; but of this *incorruptible seed*. And when they are borne anew, feeds them with sincere *Milk* out of her two breasts, the two Testaments. This you know in your consciences to be true in our Mother: she doth not give us *pro lacte venenum*, but milk; even the same that Christ himself put into her breasts. When we grow strong, she gives us *meat*, not bones: troubles us not with the subtleties of the Schools; that have *Plus argutiarum quàm doctrinae, plus doctrinae quàm vsus*: but *Quod accepit a Domino*, what she hath received of the Lord; neither more nor less, but just weight. She doth not say, *Haec dicit Papa*, but *Haec dicit Dominus*: not thus saith the Pope in his Decretalls, but thus saith the Lord in his Scriptures. She doth say *the truth in Christ, and lieth not, her conscience bearing her witness in the holy Ghost*. She doth not sophisticate truth, not mingle wine with water, not daub the walls of God's house with untempered mortar: not build upon the foundation straw & stubble: not adulterate the Word; like a lustful man, whose end is not to increase mankind, but to satisfy concupiscence. O then let us hang upon her lips, that preserve this true knowledge: and say with *Peter; Lord, to whom should we go? Thou hast the words of eternal life*.

Thus we have proved the truth of our Church by Scripture: but our adversaries oppose the sufficiency of this proof, by disabling the Scriptures. They say we cannot know Scripture to be Scripture, but by the testimony of the Church. It is false, for the witness of man subject to error, is nothing to the testimony of GOD that cannot err. Therefore the Scripture is called the *Testimony*, because it bears witness to it self. Besides, the Church hath her beginning from the Word, for there can be no Church without faith, no faith without the Word, no Word without the Scriptures. So the Church depēds on the Scripture, not the Scripture on the church. The Lawyer that hath only power to expound the Law, is under the Law. But they object, that *Faith comes by hearing*, and hearing by the voice of the Church. *Paul* intends there not that general faith whereby we believe Scripture to be Scripture: but that justifying faith whereby we attain salvation. And this comes by the voice of the Church, not of it self, but as it is the ministry of God's Word. *John* is but *Uox clamantis*, Christ is *Verbum clamans*. Particular Churches have erred; therefore the best security from error is in the Scriptures.

This is a *Lesbian* rule, able to decide all Controuersies, and it is *vitio hominum*, by the fault of bad Interpreters that it doth not. For whether *Aliorum incuriâ* that despise it, or *Aliorum iniuriâ* that pervert it, it suffers martyrdom, and may not be heard declare it self. The Papist in expounding Scripture after his own fancy, makes himself Judge, not the Scripture. But all their drift is with God's loss to promoue the Popes gain. He must be Judge, yea he shall be an vnerring Judge. Yet if the Pope have this infallibility, I wonder what need there is of Councils. Here they fly to distinctions, as to familiar spirits. The Pope may err *Argumentative*, not *Definitive*: in his chamber, not in his chair: *Personaliter, non Formaliter*: as man, not as Pope. How prove they such an exposition of the Scripture? Here they fly to the Pope, he so expounds it. How prove they the Pope cannot err? Here straight they fly back again to Scripture; *Peter, I have prayed for thee that thy faith shall not fail*. These hang gether like a sick

man's dream. *Insequeris? fugio. Fugis? insequor.* Yet thus they conclude against their own wills; whiles they only prove the Pope by the Scripture, spite of their teeth they prefer the Scripture above the Pope.

If this be so, that the truth of the Gospel being professed, believed, obeyed among us, manifest us against all adversaries, to be true members of this *General assembly*: then two subordinate questions offer themselves collaterally here to be handled. First, whether corrupters of our Truth, and disturbers of our peace are to be tolerated. Secondly, whether for some corruptions of doctrine, or vices in manners, it be lawful for any of us, to make separation from us.

1. Seditious and pestilent seedsmen of heresies are to be restrained. If *a little leaven sour the whole lump*, what will a little poison do? If *Paul* to his Galatians could not endure *Christ* and *Moses* together: how would he to his Corinthians, endure *Christ* and *Belial* together? He sticks not to ingeminate Anathema's to them that preached another Gospel. The Papists cry out against us for persecution: they that shame not to bely the Scriptures, will not blush to bely us. Their prosperity, their riches, their numbers among us, directly prove; that a man may be a Papist in England, and live. But if their religion turn to treason, shall it scape unpunished? A Papist may live, a Traitor may not live. To persuade that a Christian king at the Popes will may, yea must be decrowned or murdered: is this the voice of Religion, or Treason? If this be conscience, there is no villainy: if such an act merit Heaven, let no man fear Hell. I would ask a Papist, whether he be not bound by his religion to execute the Popes doctrinal will: whether if he bid him kill his King, he may refrain from that sacred blood, and not sin. If he refuse treason, he is not constant to his Religion: if he keep his Religion, he must not stick at any act of treason. So that who knows whether this day a mere Papist, may not on the Popes command tomorrow be a Traitor?

But say they, this a supposition as likely as if Heaven should fall: the Pope will never command it. I answer, that Popes have commanded it. But we hope his present Holiness will not: we were in a pitious case, if our security was no better then your hope. God bless our gracious Sovereign from ever standing at the Popes mercy. Why should such Seminaries of heresy, and Incendiaries of conspiracy be suffered? What atonement of affection can there be in such disparity of Religion? when some cry, God help us: others, *Baal* hear us. They to Angels and Saints, we to the Lord that made Heaven and Earth. But the event hath often proved, which of these could best hear prayers. As in that memorable fight on the Leuant Seas, of five English ships against eleven Spanish; they crying for victory to our Lady, we to our Lord: it seems, the Son heard better then the Mother, for the victory was ours. The Common-wealth that stands upon legs, partly of iron, and partly of clay, is never sure. One womb held *Romulus & Remus* in peace, one kingdom could not contain them.

But every man's mind is as free as the Emperors: Conscience is a Castle, and there is nothing so voluntary as religion: faith comes by persuasion, not by compulsion. Yield all this: and say with *Tertullian*; *Nihil minus fidei est, quàm fidem cogere.* And with *Bernard*; *Suspendite verbera, ostendite vbera.* Make a man in error rather blush, then bleed. But if they break the foundation, *Non ferendi, sed feriendi.* First speak to the Conscience by good counsel: but if that



ear be stopped, shake the whole house about it. Speak to the ears of the inheritance, of the liberty, of the body; by mulct, by prison, by exile. Let the Liberty say to the Conscience, For thy sake I am restrained: let the Inheritance say, For thy sake I am empouderished: let the Body say, For thy sake I am afflicted. But because heresy dies not with the particular person, but kills also others: and *Centum inficit, dum vnum intersicit*. And because it strikes at the life of a Christian, that is his Faith; *For the just shall live by his faith*. Therefore *pereat vnus, potius quàm vnitas. Haretici corrigendi ne pereant, reprimendi ne perimant*. Heretics are to be corrected lest they damn themselves, to be restrained lest they damn others. *Persecutio facit Martyrs, haeresis apostatas: plus nocuerunt horum togâ, quàm illorum galeae*. Persecution made Martyrs, heresy makes Apostates: the Heretics words have done more hurt then the tyrants swords. *Aperte sauit persecutor vt Leo: haereticus insidiatur vt draco. Ille negare Christum cogit, iste docet. Aduersus illum opus patientiâ, aduersus istum opus vigilantia*. The persecutor rageth like a Lyon, the heretic insinuates himself like a serpent. To deny Christ he compels, this man instructs. Against the former we have need of patience, against the latter of vigilance.

Excommunication, bondage, exile have been thought fit punishments for heretics: fire and fagot is not God's Law, but the Popes Canon-shot. An heretic dying in his heresy cannot be saved: therefore *Luther* thinks, he that puts an heretic to death is a double murderer; destroying his body with death temporal, his soul with death eternal. But saith *Augustine*, *Diligite homines, interficite errores*: Love the persons, kill the errors. Presume on the truth without pride, strive for it without rage. *Seueritas, quasi s...ua veritas*: but verity and severity do not agree. Fire and sword may put to death heretics, but not heresies. See here the difference betwixt the Papists proceedings against us, and ours against them. They die not among us for refusing our faith: but us they burned (not for denying any article of faith, but) for not believing Transubstantiation. So strange an Article, that *Bellarmino* himself doubts whether it may be proved from Scripture or no: but that the Church hath declared it so to be. But though faith be above reason, yet it is not against reason. *This is my body*, saith Christ. *Hoc, This bread*: this Pronoun demonstrative they will have to demonstrate nothing. *Hoc aliquid nihil est*. How then? this nothing is my body: not this bread, but this nothing. Others will have something demonstrated to the understanding, nothing to the senses. Some will have a demonstration to the senses, nothing to the understanding: some partly to both: others expound it, *This body*: then it is thus; *This body is my body*: others say it is *indiuidium vagum*. But *Quod multipliciter exponitur, communiter ignoratur*. That which is so variously expounded, is generally unknown. The most judicious among them cannot explicate it.

Corpore de Christi lis est, de sanguine lis est:

Deque modo lis est non habitura modum.

What damnable cruelty then was it in them to burn silly women, for not understanding this their inexplicable mystery? Those gunpowder divines condemned others to the fire for not knowing that, which they never knew themselves. We teach such erring souls be corrected, that they may be converted: not be confounded. Excommunicated *for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus*.

2. Whether a separation may be justly made from our Church for some errors or corruptions of life. I know that diverse, who were once among us, never of us, have put out their own lights, indeed excommunicated themselves. What's their plea? that our assemblies are full of enormities. I answer, that the defects and corruptions of a Church must be distinguished: they are either in doctrine or in manners. For doctrine, some errors are *Citra fundamentum*, some *Circa fundamentum*, others *Contra fundamentum*. Errors *beside* the foundation trouble, errors *about* the foundation shake, errors *against* the foundation overturn all. So long then as no foundation is harmed, it is not lawful depart. until the Church separates from Christ, we must not separate from it. In two cases there is warrant of separation. First, when the substance of God's worship is quite corrupted. *What agreement hath the Temple of God with Idols?* when this is, ver. 17. *Come out from among them, and be ye separate*, saith the Lord, when *Jeroboam* had set up Idols in Israel, *the Priests and the Levites left their suburbs and possession, and came to Judah and Jerusalem*. Secondly, when the substance of doctrine is quite corrupted. *If any man consent not to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, &c. From such, verse. 5. withdraw thyself.* Paul in the Synagogue at Ephesus preached for the space of three months together. *But when diverse were hardened, and believed not, but spake evil of that way, he departed from them, and separated the Disciples.* In these two cases lawful, not else.

For corruption in manners, they make not *Nullam Ecclesiam, sed malam ecclesiam*; not no Church, but a bad Church. Wicked Scribes sitting in *Moses* chair, and teaching the things he wrote, must be heard. *Whatsoever they bid you observe, that observe and do: but do not after their works.* Separate from their private society, not from the public assembly. But they charge us, that we deny Christ. I answer, Denial of Christ is double, either in judgment or in fact. Denial of Christ in judgment, makes a Christian no Christian: denial in fact, the judgment being sound, makes him not no Christian, but an evil Christian. When the Jews had crucified the Lord of life, they remained still a Church, if there were any on the face of the earth: and *Jerusalem* was still called the *Holy City*. To them belonged *the promise, and to their children. To them pertaineth the adoption, and the glory, and the covenants.* I would to God this bloody issue were stanch'd: but what age hath not complained it? This mischief is intestine. *Amara persecutio in cruore martyrum, amarior in pugna haereticorum, amarissima in malis moribus domesticorum.* The persecution of Tyrants was bitter, the poison of heretics more bitter, but the evil lives of Christians most bitter of all. *Many walk, of whom I have told you often, and now tell you weeping, that they are enemies of the cross of Christ.* Whereupon saith *Augustine*; How comes that great Champion to fall a weeping? Could he endure *stripes above measure, prisons frequent, shipwrackes, perils by sea and land; among enemies, among false brethren; hunger, thirst, cold, weariness, painfulness: Did he fight with beasts after the manner of men; was he rap'd up among the Angels?* Did he bear all these miseries? was he honored with all these mercies? and now does he weep? Yes, sin and sensuality was crept into the Church; and this made that vndanted spirit fall a weeping. *Pax a Paganis, Pax ab H...reticis, nulla pax a falsis filijs.* We have quiet from the Pagans, quiet from heretics, but no quiet from wicked and exorbitant professors. Our greatest enemies are they of our own house. Lord *Jesus* heal this plague.

Now we have proved and approved the truth of our own Church at home; let us examine whether the Church of Rome be also a true member of this Catholic Assembly. Errors that annihilate a Church, are of two sorts, some weakening, others destroying the foundation. Weakening error is the building of *hay and stubble on the foundation*: the stubble burnt, their souls may be saved. A man breaks down the windows of his house, the house stands though defaced: he pulls down the lead or tiles, the house stands though uncovered: he beats down the walls, the house stands though deformed? he plucks up the foundation, the house falls, and ceaseth to be an house. Those which destroy the foundation, are the overthrowing errors; by them a Church ceaseth to be a Church. Yet if an error be against the foundation, we are to consider the persons; whether they err of malice, or of weakness. If of malice, like *Iannes and Jambres that withstood Moses, resisting the truth*; it is no longer a Church. But if of weakness, we must not so peremptorily conclude: for *Paul* writes to the Galatians as a Church of God, though they were perverted to another doctrine; embracing a fundamental error of Justification by works. The Church of Rome doth willfully & obstinately destroy the foundation, therefore may be concluded for no Church. If they will be justified by the works of the law, they are fallen from Grace.

Let us hear how they quit themselves. First, they would do it by retorting all this back upon us: they tell us flatly, that we are no Church, and thus they prove it. They say, we have no Bishops, so no Ministers, so no Sacraments, therefore no Church. Here they clappe their wings, and crow, Victory, Victory. As *Manasseh against Ephraim, and Ephraim against Manasseh, and both against Judah*. So they have set our brothers against us, us against our brothers, Papists against us all. Behold the exigent we are in: the Papists say we have no Ministers, because they are not made by Bishops; the Puritans say we have no Ministers, because they are made by Bishops. Which of these speak true? Neither. First to answer the Puritan; Bishops may make Ministers: *Paul* chargeth *Timothy* to lay hands suddenly on no man: therefore he may lay hands on some. To *Titus*: *For this cause I left thee in Crete, that thou shouldest ordain Elders in every City*. Now we have true Bishops, therefore in God's name allow us to have true Ministers. For the Romanists, that tell us we have none of these, how strangely do they bely us, and themselves? *Oportet mendacem esse memorem*. Have they forgot their obrayding us, that we have all our Episcopal rites from them? All our ministerial orders from them? If we have it from them, then we have it. They are *Bristo's* own words in his *Motiues*: The Protestants are Apes of the Papists, the Communion-book is made altogether out of the Mass-book. Why then do they not communicate with us? It is not for conscience, but for malice. Let it be granted, that we have this from them: but then they must grant withal, that *Jacob* by God's disposing hath gotten *Esau's* Birthright. So the Israelites were fain to go to the Philistines to sharpen their scythes. We abhor not Episcopal ordinations, but Papal. Our substance from them, their circumstances to themselves. *Papales ordinationes sunt foedaenundinationes*. We have their gold, they have left themselves nothing but Tinkers metal. Let them keep their own, give us ours.

But further they object the continuance of their succession. We answer, the succession of Person is nothing worth without the succession of Doctrine; which they want. If it were by us granted, what never shall be by them proved, that *Peter* is succeeded by the Pope: Yet as

*Matthias* succeeding *Judas* was never the worse, so the Pope succeeding *Peter* is never the better. *Perijt dignitas Cathedrae, quando veritas Doctrinae.* But they say that in the Roman Church, Baptism is rightly for the substance of it administered; therefore it is a true Church. Indeed they have the outward washing, but quite overthrown the inward; which stands in justification by the imputed righteousness of Christ. But the Samaritans had Circumcision, yet were they not a true Church. Baptism severed from the preaching of the Gospel, is of no more force, then a seal when it is plucked off from the Indenture. Indeed truly, though they have Baptism, yet it belongs not to them, but to a hidden Church among them. For doubtless God hath his chosen and sealed number in the midst of those Apostates. As the light in the Lanthorn belongs not properly to the Lantern, but to the Passenger. That Sacrament in the assembly of Rome, is like a true man's purse in a thieftes hand: it no more proves them a true Church, then that purse proves the thief a true man. The Lord of his goodness, that hath given them the sign of the Grace, give them also the grace of the sign, true washing away of their sins in the blood of Christ.

Some have objected, and they seem to be kind friends to Rome: that Antichrist must sit in the *Temple*, that is the Church: therefore this sitting of Antichrist in Rome, proves them to be a true Church. But I am sure by this argument what they get in the hundred, they lose in the Shire: they may put these gains in their eye. I hope they will not confess their Pope Antichrist, to have us grant them a true Church. Therefore some of them have affirmed, *Hominem non Christianum posse esse Romanum Pontificem.* And would not he be a strange Head of Christ's Church, that is not a true member of Christ's Body? But howsoever, their argument holds not: for it is one thing to be in the Church, another thing to be of the Church. Antichrist sits in that place, not as a member of the Church, but as an Usurper. So the Pirate sits in the Merchants ship, yet hath no right to it. All that can be proved hereby is, that among the Papists there is a hidden Church, in the midst whereof Antichrist dominereth, but hath no part of salvation in it. What cause then have we to bless our GOD, that hath brought us from *Babylon* to *Jerusalem*, out of darkness into his marvelous light, from the Romish Synagogue to the *General Assembly, and Church of the first borne which are written in Heaven?* and the Lord of his mercy preserve us in it forever and ever.

To conclude, there be diverse Censures of the Roman Church. Some say it is no Church, but *Aequiuoce*; as the picture of a man is called a man: or a painted fire, a fire. It is no more a Church, then the carcass of a dead man, that hath on a living man's garments, is a living man, look it never so like him. These look upon it *Oculo vero, sed seuero*: with a true, but a sharp eye. Others say, It is *non sanum membrum, sed membrum*: It is not a sound member, but a member. It hath Scriptures, but corrupted with Traditions: but indeed they have nullified the native sense; and so are Lanthornes that show light to others, none to themselves. They have the Articles of the Creed, and make the same general confession of faith: yet overthrow all this another way. Herein they are like a fond Father, that with much indulgence tenders the body of his child, would not suffer the cold wind to blow upon him, yet by secret conveyances inwardly infects the heart, & destroys him. Thus they say, it is still a member, still a Church; as a brain-sick man is a man. The Roman Assembly is *Vere Ecclesia, sed non vera Ecclesia*: truly a Church, but not a true Church. A leprous man is a man: *Adultera*

*vxor, tamen vxor est: an adulterous wife is still a wife. So Duraus. In Papatu est Ecclesia, et Papatus non est Ecclesia. Vt Ecclesia Dei, vt Papalis Diaboli.* In Popery is a Church, yet Popery is not the Church. As it is a Church, it is of God; as Popish, of the devil. It is *Incurata Ecclesia*, an incurable Church, that *hates to be reformed: therefore no Church. We would have cured Babel, but she would not be cured.* She hath apostated into treason, clipped *Regiam monetam*, the great Kings coin, the Word of God: turned that pure gold into sophisticate Alchimy: prayer to Christ, into invocation of Saints. These men conclude, that it is not a body diseased, & full of wounds, that hath the throat cut, yet with some life and breath remaining: but a rotten and dead carcass, void of spiritual life. It hath blended Judaism and Paganism together with Christianity, and so sweld up a superstitious worship of God; therefore no Church.

For my part I judge not: GOD reserves to himself three things; The revenge of injuries, The glory of deeds, The judgment of secrets. I will not judge, but like a witness give in my testimony. And here *Qui been distinguit, been docet.* The best construction is that which inclines to charity: that is, there is no probable salvation in the Church of Rome. Infants dying before they come to these errors, I believe saved: for others, *Nescio quid dicere; I know not what to say.* They have damnable heresies, as that of Free will, of Merits, &c. yet the persons that of weakness defend them, may be saved. God pardons even willful errors, if they be truly repented. Therefore I believe that many of our forefathers went to Heaven, though through blindness. Now indeed they are more inexcusable, because our sound is gone out among them. There are *Seducentes* and *Seducti*: the willful blind lead the woeful blind, until both fall into the ditch. If they will not see, there is no help, no hope. If simple ignorance mislead, there is hope of return: but if affected, it is most wretched. Our office is to help them with our prayers: and let us pray for them as *Paul* for his Ephesians; *That the eyes of our understanding being enlightened, they may know what is the hope of God's calling, and what the riches of the glory of his inheritance is in the Saints.* Many of them have ready hearts, but they want eyes: we have open eyes, God grant us ready hearts.

*The first borne which are written in heaven.* This is a description of the persons, of whom the Church consists. The *Church* it self is a number of men, which God hath set apart by an eternal decree, and in time sanctified to become real members of it. They are *written in heaven*, there's their eternal election; and they *are the first borne*, that is ⟨◇⟩ borne, there's their Sanctification. For the two parts of the description, *Their Primogeniture*, and *Registring* in God's book; are but borrowed speeches, whereby God would ratify the everlasting Predestination and salvation of his Church. That as the *First borne* is not to be defeated of his inheritance; and the *Enrolled names* are never to be obliterated: so certainly shall they inherit eternal life.

*The first borne.* Some understand by the *first borne* not all the Elect; but only the Patriarchs, and such ancient Saints, the noble & primitive parts of the Church. *Calvin.* Then this should have been referred only to the Church triumphant in heaven; but the *Catholic Church* is here expressly meant, which cōprehends also the Saints upon earth: therefore they also are *first borne*. Besides, they are said to be *written in heaven*, which had been a superfluous speech of

those who are already in heaven: they that are there, need no writing. *Unusquisque Electus Primogenitus.*

But this seems to infringe the Primogeniture of Christ, to whom that Name is by special title and right given. *Primogenitus inter multos fratres*, saith Paul: he is the *First begotten* among many brethren. *Primogenitus vniuersae creaturae*; the *first borne* of every creature. *Primogenitus mortuorum*; the *first borne* from the dead. He is the *first borne*, as he is the Son of God, and as he is man. As he is the Son of God, in respect of time, before all things, the beginning of all: in respect of dignity, because he is the foundation of all good to his Church. *Of his fullness have we all received, and grace for grace.* As he is man, he is the *first borne*, not in respect of time, but of excellency and virtue. In respect of his miraculous conception; the *first* that ever was conceived without sin, and *by the ouershadowing of the holy Ghost.* In respect of his birth, he was the *first borne* of Mary. *She brought forth her first borne Son, and called his name Jesus.* In respect of his resurrection; when GOD raised him out of the grave, he is said to *beget his Son.* *Thou art my Son, this day have I begotten thee.* And lest the interpretation of birth only should be deduced from that place, Saint Paul expressly applies it to his resurrection. Acts 13. 33. *God raised up Jesus again, as it is written in the second Psalm; Thou art my Son, this day have I begotten thee.* Lastly, in respect of his preeminence: *he is the first borne from the dead, that in all things he might have the preeminence.* So the privilege of primogeniture is singularly and indiuidually his.

How then are the faithful here called the *first borne*? To answer this, we must know that God hath sons by nature, and by grace. Christ by nature only, all the elect by grace. Christ is a Son begotten, not made; we are sons made, not begotten in respect of nature. Christ as God is begotten, not borne: as man he is borne, not begotten. We see the privilege of Christ's primogeniture: from his let us look to ours, for from him we have it. The elect are called *First-borne* in three respects.

1. Because they are united to the first borne. *For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren.* He that is made *vnus cum primogenito*, may be well called *primogenitus*: one with the first borne is a first borne.
2. Because they are culled and called out of the world. Many wicked are created before them, but they are elected in God's decree to life before the other; for the wicked are not chosen at all. *Esau was Isaac's first borne, but Jacob was God's first borne.* Many of the worlds firstborn have been rejected. *Israel laid his right hand upon Ephraim the younger, and his left upon Manasseh the elder. Reuben, thou art my first borne, but thou shalt not be excellent. Cain Adams first borne; Ishmael, Abraham's first borne, were cast off. Thus saith the Lord, Israel is my son, even my first borne.* The Lord had first chosen that nation to be his people, yet afterward rejected them, and accepted the Gentiles: so that *the elder serve the younger.* But God's first borne are never refused: whom he hath *predestinated* to be sons, he hath also *called to be heirs.* So that this primogeniture is not in respect of generation, but of regeneration. Though they be not *primo conditi*, they are *primo reconditi.* *Flesh and blood hath no work in this birth, nor the will of man; but the will of God. Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures.* The Spirit begets of *immortal seed, grace*; in the womb of the

Church; the means of this *Birth* being the Word. *Except a man be borne again, he cannot see the kingdom of God.* Out of that universal apostasy God sent his Son, to beget some first borne to himself.

3. Because the privileges of the first borne are theirs. These were many, as we may find in allusion to the Law. 1. The excellency of strength: *Reuben my first borne, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.* Man decays, and the children of age are not so strong as the children of youth: therefore the *first borne* are called the *beginning of power*, and the *excellency of strength*. True it is, that there's no decay in God's Spirit that begets: yet because the faithful are first in God's intention of favor, and he gives them that strength of grace to resist sin, and to serve him, which the world hath not; therefore they are called his *Firstborne*, the excellency of his power. Though we be weak in our selves, yet his strength is glorified in our weakness, his *Grace is sufficient for us*.

2. The name of the family was given to the first borne. *Is not my family the least of all the families of the Tribe of Benjamin, saith Saul? Gilead made his whole family to be called Gileadites.* For further exemplying of this privilege, read Numbers. chap. 26. ver. 23. to ver. 52. Is this dignity lost under the Gospel to the first borne in Christ? no, for even the wicked dwelling among the righteous, are for their sakes vouchsafed the name of *Christians*. The name of the *first borne* hath *christened* all the family.

3. Priesthood and the right to sacrifice. *Moses sent twelve young men, according to the twelve tribes of Israel, to offer burnt offerings, and sacrifice peace offerings unto the Lord.* Those young men are thought to be no other, but twelve of the *first borne* of the chief of the Tribes: to whom the right of sacrificing & Priesthood did belong, till the Levites were separated for that end. *Take the Levites instead of all the first borne among the children of Israel.* Neither is this privilege lost by the Gospel: *Christ hath made us Kings and Priests unto God his Father;* to offer up spiritual sacrifice of thanksgiving to him. *Priests, but Priests to God;* lest the Schismatic should take advantage thereby to trouble the civil state. The Propitiatory sacrifice is offered for us by our high Priest *Jesus:* the sacrifices of our Priesthood are only gratulatory.

4. Double portion. If a man have two wives, one beloved, and another hated, and children by them both: *if the first borne son be hers that is hated,* yet when he maketh his sons to inherit, though perhaps he would favor the son of the loved, yet *he shall acknowledge the son of the hated, by giving him a double portion of all that he hath: for he is the beginning of his strength, the right of the first borne is his.* So the elect have a double portion: not only a share in the things of this life, but much more in heaven. *Godliness hath the promise both of the life that now is, and of that which is to come.* It is a false imagination that God makes none of his children happy in this life. *Abraham* was rich, *David* a King. But if he denies them opulency, he never denies them content. This is the chief riches; for we see others *Esurientes in popina;* as the by-word is, starving in a Cooks shop, wretched in their highest fortunes. The godly have so much share of this world, as may stand with their eternal blessedness in the world to come. And such may be content with a small portion here, that are sure of the inheritance hereafter. *Jehoshaphat* gave great gifts of silver and gold, and precious things, to all his children: *but the kingdom he gave to Jehoram, because he was the first borne.* Our Law gives the first borne son the

inheritance: God will not deprive his of it. Thus hath Christ promised a double portion to the faithful; *He shall receive an hundred fold now in this time, and in the world to come eternal life.* And indeed the Birth-right with the Jews was a type of everlasting life. The consideration of this excellent privilege doth teach us three lessons.

1. That we are dedicated to God. Exod. 13. 2. Numb. 3. 13. *Sanctify to me all the first borne.* So *Ha•...nah* dedicated her first borne *Samuel* to the Lord. *Mary* brought Christ to *Jerusalem*, to present him to the Lord; as it is written in the Law; *Every male that openeth the womb, shall be called holy to the Lord.* To rob God of his tithes is sacrilege; but to take away from him our souls, this is the highest sacrilege. In this we have a sequestration from common use, we are no longer as we were. *They are mine*, saith the Lord: not only by a common right, so all things are his. *The earth is the Lord's, and the fullness of it.* nor only for a grateful acknowledgement, that the increase of all things comes from him. But as the Israelites were God's by a special claim; because he preserved them in Egypt, when the first borne were slain. For whose redemption he accepted the first borne of their beasts: when he might have commanded all, lest this should seem grievous to them, he required but the first part. He only reserved what he preserved. So we were all by nature in as much danger of God's wrath, as were the Israelites of the destroying Angel when the first borne of the Egyptians were smitten dead. But the Lord sprinkled the doors of our hearts with the blood of his holy Lamb *Jesus*. Hath the Lord spared us? then he challengeth us. To take from man his own is injurious, from God sacrilegious. *Glorify God in your body, and in your spirit.* why? *for they are God's, ye are not your own*, saith the Apostle. Thus he confessed himself not his own man: *There stood by me this night the Angel of God, whose I am, and whom I serve.* We are God's possession, the first borne which he hath redeemed by his own *First-borne*, Christ. This we acknowledge when we present our children to God in Baptism. Yet O strange and forgetful inconstancy! when we have given them to God in baptism, by a foolish indulgence we take them away again in education. A Prince abhors to have his eldest son marry with a harlot; this were to vilify and ignoble that royal blood. And shall God brook his First borne to be contracted with that ugly strumpet, Sin? This were to forfeit and make void the right of primogeniture.

2. Seeing we are God's first borne, let us offer our first and best things to him. The Lord hath deserved the priority of our service: *First seek the kingdom of God, and the righteousness thereof.* Our first studies, our first labors must be consecrated to God. The Law required three properties in the sacrifices offered to God. 1. They must be first borne: *vt illi reddamus prima, qui nobis debil omnia:* that we should willingly give him the first, that had bountifully given us all. So we must give the first hour of the day, the first work of our hands, the first words of our lips to the Lord. 2. They must be clean beasts, for God abhorred the unclean, maimed, or deformed. *Ye offer polluted bread upon mine Altar. If ye offer the blind for sacrifice, is it not evil? if ye offer the lame & sick, is it not evil? offer it now to the governor, will he be pleased with it?* So we must hold up to God *clean hands*, and send up *pure hearts: making straight paths for our feet, lest that which is halting be turned out of the way.* 3. The sacrifices must be Males, because the best and most perfect things are to be given to God. *Multi homines, pauci viri.* Let us offer up our masculine virtues, *growing to a perfect man*, to the measure of the stature of the fullness of Christ. We must aim at this perfect sacrifice.



Besides in the Law there were three other rules observable in the consecration of the first borne. 1. That they should be seven days with the damme, and the eight day be given to God. Exod. 22. 30. wherein there was not only a response to the rule of circumcision, limited to the eight day, Gen. 17. 12. But to prevent their fraud in offering to God things of no service, being too soon taken from the damme. 2. In voluntary oblations they were forbidden to dedicate to the Lord any of the first borne. *The firstling of the beasts which should be the Lord's firstling, no man shall sanctify it.* The reason is, because that was *the Lord's* already. We have such names highly recorded on our Hospital-walls, painted on the windows of our Churches, often engraven in marble the memorable tenent of worthy acts, for excellent benefactors. Yet All their benevolence to God, is not the Tenth of that they have robbed God, & taken from his Church. Fool, give of thine own, if thou wilt have reward in Heaven: first restore justly what thou hast gathered unjustly. To give of that is not *Liberaliter dare, sed partialiter retribuere*: thou bestowest on God a Lamb of his own Ewe. Doost thou look for thanks for such a gift? Alas, it was God's own before. 3. They were commanded neither to work nor sheare the first borne. *Thou shalt do no work with the firstling of thy Bullock, nor sheare the firstling of thy Sheep.* To curb their covetousness: though they would not deceive the Lord of his first borne, yet they would take so much profit of it as they could. But they are restrained from diminution; they must not present a worn Bullock, nor a shorn Sheep. Now if the Lord was so ielous of first borne beasts, how is he ielous of first borne souls? Let us not think our choicest and most excellent things too dear for God, that hath made us his first borne in Jesus Christ.

3. Lastly, let us upon no condition part with our Birthright. Hath God advanced us to this honor? (*I will make him my first borne, higher then the Kings of the earth*) then let us never sell it. *Let there be no person profane as Esau, who for one morsel of meat sold his Birthright.* Hath the elder brother *Primariam potestatem? Be Lord over thy brethren, and let thy mothers sons bow down unto thee.* Let no lust subject us *seruire minori*, to serve the younger. The enemies rage against them, but saith God to *Pharaoh; Let my son go that he may serve me: if thou refuse to let him go, behold I will slay thy son, even thy firstborn.* Thus saith the Psalmist; *God reproves even Kings for their sakes.* Now *Omne beneficium petit officium*: every benefit is obligatory, and binds to some thankful duty Hath God dignified us with a Priuiledge, he expects that our carefulness should never forfeit. *Naboth* would not sell his *Vineyard*: yet his *Vineyard* was but a part of his Inheritance, & his Inheritance but a part of his birthright. Though *Ahab* profferd him a *better vineyard*, or the worth of it in money; yet saith *Naboth, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.* And shall we for trifles pass away our eternal Birthright? It is a wretched bargain: yet the Blasphemer swears away his birthright, the Epicure feasts away his birthright, the winebibber drinks away his Birthright, the Lauish spends his birthright, the covetous sels his birthright for ready money.

There be some, 1. that sell their Birthright: it is said of the Lawyer that he hath *linguam venalem*, a saleable tongue: the covetous *venalem animam*, a saleable soul: the harlot *venalem carnem*: a saleable flesh. *Esau* sold his birthright, *Ahab* sold himself to work wickedness, *Judas* sold his soul for thirty pieces. *There is not a more wicked thing then a covetous man: for such a one setteth his soul to sale, because while he liveth he casteth away his bowels.* Others pawn their

Birthright: they are not so desperate as to sell it outright, but they will pawn it for a while. They seem to make conscience of their ways generally, and to be good husbands of their talents: but when an opportune temptation comes, with meat in the mouth; a fit advantage of much wealth, of high honor, of secret pleasure; they will embrace and fasten on it, though they pawn their souls for a season. And indeed he that knowingly ventures to sin, doth as it were mortgage his birthright, puts it to the hazard of redeeming by repentance. But it is dangerous to be a Merchant venturer in this case: the birthright is precious, if that infernal Broker get but a color of title in it, he will use tricks to make thee break thy day, and then sue out a Judgment against thee. 3. Some lose their Birthright; profane and negligent wretches, that leave their soul perpetually vnguarded, unregarded. They may be careful about many things, but one thing is necessary, to keep their Birthright. While they sleep, the *enemy sows tares*: it is a wretched slumber, that sleeps, and slips away the birthright. 4. Others give away their birthright, & these are specially the envious and the desperate. Malice gives it away, and hath nothing for it. The Ambitious bargains to have a little honor for his Birthright, the Covetous to have some gold for his birthright, the voluptuous to have some sensual pleasure for his birthright: but the malicious gives it away for nothing, except it be vexation, that doth anguish him, and languish him. The desperate destroying his body, gives away his birthright: he hath naught for it but horrors within, and terrors without. These men serve the devils turn for nothing. Look O miserable man upon the Purchaser of thy Birthright Christ, & consider the price it cost him: if thou sell that for a little pleasure, that he bought with so much pain, thou thinkest him an idle Merchant. No Lord, as thou hast givē it to us, so keep it for us: that having now the assurance of it in grace, we may have one day the full possession of it in glory.

*Written in heaven.* This phrase is often used in the Scripture, and is but a metaphor whereby God declares the certainty of some men's eternal predestination, and eternal salvation. *Tostatus* makes three written books of GOD. 1. The great book, wherein are written all persons, actions, and events, both good and bad. Out of this are taken two other books. 2. The book of Predestination, consisting only of the Elect. 3. The book of God's Prescience, which he calls the Black book, wherein are registered only the Reprobate. But this latter book hath no warrant in the Scriptures: it is true, that as there is a certain number to be saved, so the Lord knoweth them that are ordained to destruction: but the Scripture gives only a name of book to the first, not to the worst. *Non quod scribuntur in aliquo libro, sed quod non scribuntur in illo libro.* Let them be blotted out of the book of the living, & let them not be written among the righteous. Whose names are not written in the Book of Life from the foundation of the World. Not that they are written in any other book, but that they are not written in that book. Indeed God may be said to have diverse Books.

1. *Liber Providentiae*, the book of his Providence, wherein God seeth and disposeth all things that are done by himself in the World. *Thine eyes did see my substance yet being imperfect: and in thy book were all my members written, when as yet there was none of them.* Not a sparrow falls from the house, not a hair from our heads, without the record of this book.

2. *Liber Memori...*, the book of God's memory, wherein all things done by men, whether good or evil, are registered. A book of remembrance was written before GOD, for them that feared the Lord, and thought upon his Name. The books were opened, and another book was opened, which is the book of Life. Hence it is plain, that there are other books besides the book of Life. This is that which manifesteth all secrets, whether mental, orall, or actual. Whereby GOD shall bring every work into judgment, with every secret thing, be it good or evil. This Book shall be opened in that day, when God shall judge the secrets of all hearts by Jesus Christ.

3. *Liber Conscientiae*, the book of every man's conscience: this is a book of Record or testimony; not so much of Iudicature, as of witness. *If our heart condemn us, God is greater then our heart, and knoweth all things.* There is *Conscientiae per...rsa*, that doth wholly condemn: there is *Conscientiae dubia*, that doth neither condemn nor acquit: there is *Conscientiae b...e ordinata*; such a one had Paul, *I say the truth in Christ, I lie not, my conscience also bearing me witness in the holy Ghost.* Every man's conscience beareth witness: but *vbi cogitatio non habet quod accuset*, where the thought hath no matter of accusation against a man, that conscience doth bear witness in the holy Ghost. Look well to thy life, for thou bearest about thee a book of Testimony, that shall speak either with or against thee.

4. *Liber monumentorum*, a book of Monuments; which contains the acts of the Saints for the memory of times to come. Of this nature were the Chronicles, the Acts of the Apostles, that martyrology or golden Legend of the Saints in the Chapter preceding my Text. God threatens the false prophets, that *they shall not be written in the writing of the house of Israel.*

5. *Liber veritatis*, the book of Truth: this may also be called the book of Life, because it contains those rules, that lead and direct us to life eternal. As that is called a book of warfare, wherein the precepts of the Military Art are written. *Search the Scriptures, for therein ye have eternal life.* All these things are the book of the Covenant of the most high God.

6. *Liber Vitae*, the book of Life it self, wherein only are written the names of the Elect, whom GOD hath ordained to salvation forever. This is to be written in *h...uen.* Into that holy City shall enter nothing that defileth: but only they which are written in the Lambes book of Life. Paul speaks of his fellow laborers, whose names are in the book of Life. When the Disciples returned said; *Lord, even the devils are subject to us through thy Name:* true saith Christ, *I saw Satan as lightning fall from Heaven.* Notwithstanding, in this rejoice not, that the spirits are subject unto you: but rather rejoice because your names are written in Heaven. This is a borrowed speech; *Sicut nos ea literis consignamus*, As we commit that to writing, the memory whereof we would have kept. So doth God, not that he needs any book of remembrance, but because all things are present with him, as if they were written in a book. They among men which are chosen to any special place or service, are written in a book: so the Roman Senators were called *Patres conscripti*: and it is called the Muster-book, wherein stand the names of the Soldiers pressed to the wars. To conclude, this *writing in heaven*, is the book of Election, wherein all that shall be saved, are registered.

Here vnauoydably we come to the main question, that may seem to infringe this happy privilege of the Church. Whether to be written in Heaven be an infallible assurance of

salvation: or whether any there registered may come to be blotted out. The truth is, that none written in heaven can ever be lost; yet they object against it, Psal. 69. 28. *Let them be blotted out of the book of the living, and let them not be written among the righteous.* Hence they infer, that some names once there recorded, are afterwards put out. But this opinion casteth a double aspersion upon God himself. Either it makes him ignorant of future things, as if he foresaw not the end of elect and reprobate, and so were deceived in decreeing some to be saved, that shall not be saved. Or that his decree is mutable, in excluding those upon their sins, whom he hath formerly chosen. From both these weaknesses S. Paul vindicates him. 2. Tim. 2. 19. *The foundation of GOD standeth sure, having the seal, The Lord knoweth them that are his.* First, the Lord knows them that are his; this were not true if God's Prescience could be deluded. Then his *foundation stands sure*: but that were no sure foundation, if those he hath decreed to be his, should afterward fall out not to be his. The very Conclusion of truth is this; *Impossibilis est deletio*: they which are written in heaven, can never come into hell. To clear this from the opposed doubt, among many I will cull out three proper distinctions.

1. One may be said to be written in heaven *simpliciter*, and *secundum quid*. He that is simply written there, *In quantum praedestinatus ad vitam*, because elected to life, can never be blotted out. He that is but written after a sort, may; for he is written *Non secundum Dei praescientiam, sed secundum praesentem iustitiam*: not according to God's former decree, but according to their present righteousness. So they are said to be blotted out, not in respect of God's knowledge: for he knows they were never written there; but according to their present condition, apostating from grace to sin. *Lyranus*.

2. Some are blotted out, *non secundum rei veritatem, sed hominum opinionem*: not according to the truth of the thing, but according to men's opinion. It is usual in the Scriptures, to say a thing is done, *quando innotescat fieri*, when it is declared to be done. Hypocrites have a simulation of outward sanctity, so that men in charity judge them to be written in heaven. But when those glistening stars appear to be only *Ignes fatui*, foolish meteors; and fall from the firmament of the Church; then we say they are blotted out. The *written ex existentia*, by a perfect being, never lost; but *ex apparentia*, by a dissembled appearance, may. Some God so writes, *In se vt simpliciter habituri vitam*; that they have life simply in themselves, though not of themselves. Others he so writes, *vt habeant non in se, sed in sua causa*; from which falling they are said to be obliterated. *Aquin*.

3. *Augustine* says, we must not so take it, that God first writes, and then dasheth out. For if a *Pilate* could say, *Quod scripsi, scripsi*; what I have written, I have written; and it shall stand. Shall God say, *Quod scripsi expungam*, what I have written I will wipe out, and it shall not stand? They are written then *Secundum spem ipsorum, qui ibi se scriptos putabant*; according to their own hope that presumed their names there. And are blotted out, *Quando ipsis constet illos non ibi fuisse*; when it is manifest to themselves that their names never had any such honor of inscription. This even that Psalm strengthens, whence they fetch their opposition. *Let them be blotted out of the book of the living; and let them not be written among the righteous*. So that to be blotted out of that book, is indeed never to be written there. To be wiped out in the end, is but a declaration that such were not written in the beginning.

But how then shall we justify *Moses* his desire? *If thou wilt forgive their sin, fair and good: but if not, blot me, I pray thee, out of thy book, which thou hast written.* Did *Moses* wish an impossibility? Some opinionate, that this was not the book of life that *Moses* meant: but they err. 1. Some by this understand the book of the Law: as if this were his meaning. If thou destroy the people to whom thou hast given the Law, let not my name be mentioned as the Law giver. But it is answered. 1. that the book of the Law was not yet written; and he could not desire blotting forth of a book that was not. 2. This was in *Moses* his power when he wrote the Law, to leave out his own name; he needed not to trouble God about it. 3. He opposeth the greatest loss he could sustain, against the greatest benefit the people could obtain: but this was no great loss to be blotted out of that book. 4. *Moses* speaks of a book that God had written: but the book of the Law, saving only the Decalogue, *Moses* wrote himself. 2. *Jerome* understands this desire of *Moses* for death in this life; *Perire in praesentem, non in perpetuum.* But if he conceives no more than a temporal death, God's answer confutes it; *Whosoever hath sinned against me, him will I blot out.* ver. 33. Only sinners are raced out of this book; but from the book of terrene life, both sinners and just come to be blotted: for good and bad are subject to temporal death. 3. *Cajetan* understands it *De libro Principatus in hac vita*, to be the book of Soueraignty: because it is decreed by God as in a book, *quod isti vel illi principentur*: that this or that man should have the dominion. But God answers, only sinners are raced out of the book: but in the book of government are bad Kings, so well as good. And for that book, *Ezek.* 13. 9. as if he wished no more, but not to be counted of Israel; or have his name among the Patriarchs and Prophets. If Israel had perished, the book of his Covenant with Israel had also perished. So for that book of *Iasher.* Josh. 10. 13. it is thought to be lost; therefore no great matter to be put out of it. It must needs be then the book of life, and how could *Moses* wish a racing out of that book?

Some say, that by sin a man may come to be blotted out of that book, wherein he thought himself written. But if it could not be done without sin, this construction were to make *Moses* *Petere peccare mortaliter*; to beg power to sin mortally, that he might be blotted out. Neither doth God for unrighteousness race out any, but indeed they race out themselves. Some take it to be a parabolical speech, to show the intention of his desire. As *Rachel* said to *Jacob*, *Give me children, or else I die.* Yet she had rather live and have no children, then have children and presently die. As if one should say; Do this, or else kill me: yet he had rather have the thing omitted, then himself killed. *Tostat.* But this were to make *Moses* speak one thing, & mean another: whereas he desired it from his heart. Others think *Moses* spake affirmatively, after this sense: that if God would not pardon the people's sin, it would follow that himself should be blotted out. *Rupert.* But this had been against the justice of God, that one should be damned for the sin of another. Again this had convinced *Moses* of wavering and doubtfulness of his salvation: but the faithful have confidence, that though thousands should perish, yet they are sure of eternal bliss.

Some say, *Moses* wished this after the disposition of the inferior part of his soul; and not *in voluntate rationem superiorem sequente*; not in that will which is governed by reason. They exemplify it in Christ, who desired the *cup to pass from him*, yet *simpliciter vellet pati*, simply he would suffer. But there is great difference in the example. 1. Christ eschewes death, *Moses* ensues death: the object of their desires was unlike. 2. Christ by his office was to bear the sin

and punishment of his people: *Moses* was never called to such a mediatorship. 3. Christ prayeth there as a man: for as God he prayeth not, but is prayed to. There is *Duplex affectus, Mentis & Sensus*. Christ in the affection of his mind was willing to suffer, but in his affection of Sense he desired the cup to pass. So that in Christ to escape death, was a natural desire: in *Moses* to wish death, yea an eternal death, was a contranaturall desire: it proceeded not from the sensual part, but from his inward feeling and meditation.

Others think he prayed, *quia turbatus erat*, being troubled: not considering at that instant whether that was possible that he begged. *...x impetu passionis*, saith *Lyranus*, *vehementia fuisse abreptum, vt loquatur quasi ecstaticus*; saith *Calvin*. But this accuseth him of rashness: for it is fit he that prayeth, should be of a calm and composed spirit. Others conclude, that *Moses* preferred the safety of the people before his own soul. *Calvin*. He thought of nothing, but *vt s...luus sit populus*, that the people might be saved. But this is against the rule of charity: for though another's soul be dearer to me then my own body: yet my own soul ought to be dearer unto me then all men's souls in the world. yea if all the souls of the Saints; yea of the *Virgin Mary* her self, should perish, except my soul perished for them: saith *Tostatus*: *Citius deberem eligere omnes illas perire quàm animam meam*. I ought rather to choose to save my own soul, then all theirs.

Lastly, the most and best rest upon this sense. Because the salvation of Israel was joined with the glory of God: both in respect of the promises made to the Fathers, which was not for his honor to frustrate: and to prevent the blasphemies of the enemies insulting on their ruin; *God hath forsaken his people: Moses ante omnia gloriam Deispecta...t*: He respected the glory of God above all: in regard whereof, he was careless of his own salvation. Precious to us is the salvation of others, more precious the salvation of our selves, but most precious of all is the glory of God. Such a wish as this great Prophet of the old Testament, had that great Apostle of the new. *I could wish my-self accursed from Christ, for my brethren my kinsmen according to the flesh*. They say, to clear both these desires from sin, there is no other solution but this: that both of them for God's glory in Israel's safety desired a separation from glory for a time, not damnation of body and soul forever. Howsoever, there was some difference in their wishes. *Chrys*. *Moses* wished *Perire cum caeteris, Paul perire pro caeteris. Moses cum pereuntibus, Paulus ne pereant*. *Moses* desired to perish with them that perished: *Paul* desired to perish, that they might not perish. But the aim of both was the Lord's glory, and the people's safety. Their zeal was ineffable, their example inimitable, their affection unmatchable. Yet thus far desirable, that all Ministers, like *Moses* and *Paul*, zealously seek their people's salvation. And I am persuaded, that a Parent doth not more earnestly desire the welfare of his child, then doth a good Minister the saving of his flock. What we desire for you, do you labor for yourselves, and the Lord Jesus work for us all.

There be some that would have it granted, that *Moses* and *Paul* did sin in those wishes; and the concession thereof doth safely end all controversy. I see no prejudice in this answer, for the best Saints living have had their weaknesses. But if you please after all these, to admit also the hearing of my opinion. Mine I call it, because I never read or heard any yet give it: I call it an opinion, because *vnusquis{que} abundat sensu suo*, and may take which his own

judgment best liketh. By this *Book* I think he means God's favor: as we usually say, to be in a man's favor, is to be in his books. We speak of one that dissemblingly cousoned us, such a man shall never come in my books. For you will not enter that man into your book, whom you do not both trust and favor. To be blotted out of God's book, is to be liable to his displeasure, subiectuall to his judgments. Now I cannot be persuaded, that *Moses* ever imagined God would eternally destroy *Israel*: therefore nor did he beg eternal destruction to himself. He wished no more to himself, then he feared to them. But it is expressly set down, ver. 14. that God would not cast away *Israel* to everlasting perdition. *The Lord repented of the evil, which he thought to do unto his people.* But thus; Lord, if they must needs undergo thy wrath and severe punishment for their sin, so punish me in the same measure that have not sinned. If thou wilt not favor them, forget to favor me: let me feel thy hand with them. It was not then everlasting damnation, that he either feared to them, or desired to himself: but only the desertion of God's present love and good pleasure to him, together with subjection to his judgments; whereof they should taste so deeply, as if God had never booked them for his own. This seems to be the true sense by God's answer; *Those that have sinned, I will blot out of my book.* The offenders shall smart, they that have sinned shall be punished. So *David* and other Saints felt grievous impositions, though they never perished, but were ordained to eternal life.

To conclude, they that are *written in heaven* can never be lost. Woe then to that Religion, which teacheth even the best Saint to doubt of his salvation while he liveth. Hath Christ said, Believe: and shall man say, Doubt? This is a rack and strappado to the conscience: for he that doubteth of his salvation, doubteth of God's love: and he that doubteth of God's love, cannot heartily love him again. If this love be wanting, it is not possible to have true peace. O the terrors of this troubled conscience! It is like an Ague, it may have intermission, but the fit will come and shake him. An untoward beast is a trouble to a man, an unto ward servant a great trouble, an untoward wife a greater trouble, but the greatest trouble of all is an untoward conscience. *Blessed is the man whose sins are forgiven:* where there is no remission of sins, there is no blessedness. Now there is no true blessedness but that is enjoyed, and none is enjoyed unless it be felt, and it cannot be felt unless it be possessed, and it is not possessed unless a man know it, and how does he know it, that doubts whether he hath it or not?

All souls are passengers in this world, our way is in the middle of the sea: we have no sure footing: which way soever we cast our eyes, we see nothing but deep waters, the Devil and our own flesh raising up against us infinite storms. God directs us to Christ, as to a sure Anchorhold, he bids us undo our Cables, and fling up our Anchors in the veil, fasten them upon Jesus: we do so and are safe. But a sister of ours passing in the ship with us, that hath long taken upon her to rule the helme, deals unkindly with us; she cuts in pieces our Cables, throws away our Anchors, and tells us we may not presume to fasten them on the Rock, our Mediator. She rouse and roues us in the midst of the sea, through the greatest fogs, and fearefullest tempests: if we follow her course, we must look for inevitable shipwreck. The least flaw of wind will overturn us, and sink our souls to the lowest gulf. No, they that are *written* in the eternal leaves of heaven, shall never be wrapped in the cloudy sheets of darkness. A man may have his name written in the Chronicles, yet lost: written in durable

marble, yet perish: written on a monument equal to a *Colossus*, yet be ignominious: written on the Hospital-gates, yet go to hell: written on his own house, yet another come to possess it. All these are but writings in the dust, or upon the waters; where the characters perish so soon as they are made. They no more prove a man happy, then the fool could prove *Pontius Pilate* a Saint, because his name was written in the Creed. But they that be *written in heaven*, are sure to inherit it.

Now to apply all this usefully to our selves; some perhaps would be satisfied how we may know our names *written in heaven*. It is certain that no eye hath looked into God's book, yet himself hath allowed certain arguments and proofs, whereby we have more then a conjectural knowledge. The principal is the *Testimony of God's Spirit* concurring with *our spirit*. Rom. 8. 16. But of this I have liberally spoken in some later passages of this book; together with the most pregnant signs of our election. Here therefore I am straightened to insert only some (there omitted) effects. Which are these four; If our hearts be on God's book, If the poor be in our book, If we well order the book of our conscience, Lastly, if we can write our selves holy in earth, then be bold we are *written happy in heaven*.

1. If our heart be on God's book; and this we shall find *e conuerso*, if God's book be in our heart. *Mary* laid up Christ's words *in her heart*. It must not lie like loose corn on the floor, subject to the pecking up of every fowl; but it is ground by meditation, digested by faith: *manet alto cord repostum*. God says, *My son, give thy heart to me*: do thou pray, My Father, first give thyself to my heart. I ask not whether this book lies in thy study, but whether the study of it lies in thy heart. The life of the Scriptures is not *in verborum folijs, sed in medulla cordis*; not in the letters and leaves, but in the inwards of the heart. It is not *lectio*, nor *relectio*, but *dilectio*: not reading, but leading a life answerable, that assures us. If we sincerely love this book, we are certainly in God's book. *Mary* zealously loving Christ's word, is said to *choose the better part, that shall never be taken from her*.

2. If the poor be in thy book: and this is reciprocal, then thou art in their book: and the conclusion is infallible, thou art in the book of Life. For the relieved poor by their prayers, *entertain*, or make way for thy entertainment *into everlasting habitations*. And Christ at the last day calls them to himself, that have been charitable to his members; *Come ye blessed, receive the kingdom prepared for you*. Your works have not merited this kingdom, for it was *prepared for you*: but as that was prepared for you; so your charity hath prepared you for it: *Come and take it. Let not thy left hand know what thy right hand doth*: Do thou write it in the dust, the poor will write it in their hearts, GOD finds it in their prayers, their prayers prevail for thy mercy, & mercy writes thy name in heaven. *Thy prayers and thy alms are come up for a memorial before God*. Therefore *Cast thy bread upon the waters*, drown it in those watery eyes: it is not lost in that River; like *Peter* thou throwest in an angle, & bringest up silver; enough to make thee blessed. *Via coeli est pauper: si non vis errare, incipe erogare*. The poor is the highway to heaven: if thou wouldest not wander in thy journey, show mercy. *Non potes habere nisi quod acceperis: non potes non habere quod dederis*. Thou canst have nothing unless thou receive it: thou canst keep nothing unless thou give it. Him that the poor writes not charitable on earth, nor doth God write saueable in heaven.



3. If thy name be written Christian in the book of thy Conscience, this is a special argument of thy registering in heaven *For if our heart condemn us not, we have boldness and confidence towards God. Ang.* What if man's ignorance and unmerciful ielousie blot thee out of the book of his credit; *Si de libro viventium nunquam propria delet conscientia:* so long as thy own conscience doth not blot thee forth the book of blessedness. If the good spoken of us be not found in our conscience, that glory is our shame. If the evil spoken of us be not found in our conscience, that shame is our glory. Therefore it is that *Hugo* calls the conscience *Librum signatum et clausum, in die Indicij aperiendum*, a book shut and sealed, only at the Resurrection to be opened. *Conscientiam, magis quàm famam attend: falls saepe poterit fama, conscientiae nunquam.* Look to thy Conscience more then to thy credit: fame may often be deceived, conscience never. The beams that play upon the water, are shot from the Sun in heaven: the peace and joy that danceth in the conscience, comes from the *Son of righteousness*, the Lord Jesus. If a hearty laughter dimple the cheek, there is a smooth and quiet mind within. Upon the wall there is a writing; a man sitting with his back to the wall, how should he read it? but let a looking-glass be set before him, it will reflect it to his eyes, he shall read it by the resultance. The writing our names in heaven is hid, yet in the glass of a good conscience it is presented to our eye of faith, and the soul reads it. For it is impossible to have a good conscience on earth, except a man be *written in heaven.*

4. If the book of Sanctification have our names written, then surely the book of Glorification hath them, and they shall never be blotted out. For God *hath chosen us in Christ before the foundation of the world; that we should be holy and without blame before him in love.* Now as we may reason from the cause to the effect, so certainly from the effect to the cause. Election is the cause, Holiness the effect: as therefore everyone *written in heaven*, shall be *holy on earth*, so everyone *holy on earth*, is *written in heaven.*

This sanctity is manifested in our obedience; which must be *Ad totum; I had respect to all thy commandments. Per totum; I have inclined my heart to keep thy statutes Always, even to the end. De tote; to keep thy precepts with my whole heart.* In Rome the *Patres conscripti* were distinguished by their robes: and they of the *Livery* in London have a peculiar habit by themselves, to differ from the rest of the Company. Is thy name enrolled in that Legend of Saints? thy livery will witness it; *thy conversation is in heaven.* A Senator relating to his son the great honors decreed to a number of Soldiers, whose names were written in a book: the son was importunate to see that book. The father shows him the outside; it seemed so glorious that he desired him to open it: No, it was sealed by the Council. Then saith the son, tell me if my name be there: the father replies, the names are secreted to the Senate. The son studying how he might get some satisfaction, desired him to deliver the merits of those inscribed Soldiers. The father relates to him their noble achievements, and worthy actions of valor, wherewith they had eternized their names. Such are written, and none but such must be written in this book. The son consulting with his own heart, that he had no such trophies to show; but had spent his time in courting Ladies, rather then encountering Knights; that he was better for a dance then a march: that he knew no drumme but the tabret, no courage but to be drunk. Hereupon he presently retyr'd himself, repented, entered into a combat with his own affections: subdued them, became temperate, continent, valiant, virtuous. When the Soldiers

came to receive their wreathes, he steps in to challenge one for himself. Being asked, upon what title; he answered, If honors be given to Conquerers, I have gotten the most noble conquest of all. Wherein? These have subdued strange foes, but I have conquered myself: and indeed this is judged the greatest victory. The application is familiar: thou desirest to know whose names are written in blessedness, it shall not be told thee, This or that individual person: but generally thus, men so qualified: faithful in Christ, and to Christ: obedient to the truth, and for the truth: that have subjected their own affections, and resigned themselves to the guidance of the heavenly will: these men have made noble conquests, and shall have Princely Crowns: find in thyself this sanctimony, and thou hast a sure testimony: thou art *written in heaven*.

But all men challenge this: they believe and obey, and do good deeds: and therefore some to be sure of putting in themselves, constantly affirm all men are written. But infinite numbers will be deceived at the last. For if there were universal inscription, there should follow vniuerfall Election: if universal election, then universal salvation. If the former were true, then were not election any such name. If the latter, to what purpose did God make hell? *God so loved the world, that he gave his only begotten Son*: What, that all should be saved? no, but that *Whosoever believes, might have everlasting life*. Not all; for he that takes all cannot be said to choose. Let this stir us up to get security that our names are written there. Benefits common to all, as light of the Sun, dew of heaven, are little regarded: but *quae rarissima, carissima*: things hard to come by, are much set by. Because God doth not give riches to all men; but *isti multum, illi paruum, huic nullum*: much to one, little to another, none at all to a third: hereupon men debase themselves to moiling slaves, yea to earth-rooting beasts, to get them. For the race of this world, where onel the first obtains the goal, gets the money; all truss up their loins, run apace, none will be hindmost. For heaven, where all that run well, shall speed well, and have for their prize a *Crown of righteousness*; men are so courteous, they will give another leave to go before them. But let thy grace in this life, witness thy hope of glory in the life to come.

### **To God the Judge of all.**

We have considered the Citizens, let us now look upon the glorious majesty of the King that governs them. Where first let us observe in general, that there shall be a day of Judgment, otherwise to what purpose is there a Judge? If there were no such scoffers, as to say: *Where is the promise of his coming? For since the Fathers fell asleep: all things continue as they were from the beginning of the creation*: this observation might well have been spared. The reason to prove it is derived from the justice and goodness of God. *It is a just thing with God*, to recompense tribulation to them that trouble you. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels. This for the honor of the faithful, and for the horror of reprobates. Here the good man finds the sharpest misery, the evil man sweetest felicity: therefore it is just that there should be a time of changing turns and places. *The wicked shall be a ransom for the righteous, and the transgressor for the upright*. The rich man's table stood full of delicates, *Lazarus* lacks crumbs: therefore they must change states; *He is comforted, and thou art tormented*. There is a time to get, and a time to lose: *Woe to*

*you that laugh, for you shall mourn: Blessed are you that mourn, for you shall rejoice. God shall give the one Fletum pro ris... , the other Risum pro fletu: wiping away all tears from their eyes. Rejoice thou irrefragably dissolute, follow the lusts of thy own heart: but remember for all these things thou must come into judgment. It is a deer pennyworth, to buy the merry madness of one hour, with ages of pangs, infinite and eternal. If there were no judgment, how should God be just? But the righteous shall see the vengeance: So that a man shall say, Verily there is a reward for the righteous, verily there is a God that judgeth the earth. otherwise where is our hope? For if in this life only we have hope in Christ, we of all men are most miserable. But it is objected:*

1. That the whole world consists of believers or unbelievers: now there is no last judgment for either of these. none for believers, for *He that believeth hath everlasting life, and shall not come into judgment.* None for unbelievers, for *He that believeth not, is condemned already.* I answer, first for the latter: the vnbelieuer is condemned already in effect three ways. 1. By the purpose of God, who did foresee and appoint his condemnation, as a punishment for his sin, and execution of his Justice. 2. By the word of God, where his condemnation is set down. 3. By his own conscience, which every hour doth judge and condemn him. Yet all this hinders not, but that he may also pass the judgment of Christ at that general Assizes: which is the manifestation and completion of that inchoate judgment. To the former I answer; it is not said *The believer shall not come into judgment; but he shall not come into condemnation. For we must all appear before the judgment seat of Christ; even the very faithful, absoluendicausa, that Christ may publicly acquit them.*

2. That Conscience is a sufficient judge, what needs more? I answer, properly *Conscientia testis, non iudex:* the Conscience is a witness, rather than a judge. Indeed it hath a great office here, and so it shall-have there. It is felt now, but then more sensibly. Now many are so borne away with the precipices and streams of their sensual pleasures; *vt cogitationes accusatrices non audiant. Lyranus.* That they hear not the accusation of their thoughts: but then it will be heard and felt. Now it may pluck a man by the sleeve, and crave audience, but it is drowned with the noise of good fellowship. Besides *Hactenus est ...cultus testis,* it is hitherto a secret witness, only known to him that hath it: but then the book that is now sealed, shall be opened, and all the world shall read it. As the seal leaves a print in the wax behind it; so the conscience an impression of past sins in the thoughts; indelible characters, which death it self shall not eat out. Conscience here doth witness, *accuse or excuse:* but *Christ shall there judge the secrets of all hearts.*

*God the Judge of all:* let us now look into the particulars; *Quis, Qualis, Quorum. Deus, Iudex, vniuersorum.* The three words answer to three questions. Who? *God.* What is he? *A Judge.* Of whom? *Of all.*

*God.* It is manifest that this honor belongs to *Christ,* therefore *Christ* is *God.* *God hath appointed a day, wherein he will judge the world in righteousness, by that man whom he hath ordained.* He hath given *him* authority to execute *judgment,* because *he is the Son of man.* To this consents that article of our faith in the *Creed;* that he who suffered under *Pilate, shall come to judge quick and dead.* But it is objected, that to judge is the action of the whole Trinity: true, it is

commō to all, but the execution of it pertains to one. God judgeth, but by the Son: so distinctly. Rom. 2. 16. *God shall judge the secrets of all hearts by Jesus Christ: God by Christ.*

But it is further objected, that the Saints shall judge. *Ye shall sit upon twelve thrones, judging the twelve Tribes of Israel. Know ye not, that the Saints shall judge the world?* This truly is a great honor to the Apostles and Saints. To be Judge of a Circuit is an honorable office, what is it then to judge the world? But there is great difference, they have *potestatem accessoriam*; an accessory power; Christ *imperatoriam*, a principal and imperial power. *All power is given to me in heaven and in earth.* He hath *Honorem Primarium*, the prime honor; they *subordinatum*, derived from his. Christ gives *Sententiam iudicatoriam*, they only *appr...batoriam*: he the sentence of judgment, they of approbation. As the Justices on the bench are in some manner Judges: not in giving the sentence, but in approving the sentence given. The Saints therefore may be said to judge; *Vel exemplo, vel testimonio, vel ...ffragio*. 1. By their example: for their lives shall condemn the wicked, as *Noah's* handy work did the old world. So the Apostles shall judge Israel, because their faith shall take frō Israel all excuse. Such a judgment Christ speaks of: *The Niniuits shall rise in judgment with this generation, & shall condemn it. The Queen of the South shall rise up in judgment with it, and shall condemn it.* The goodness of the one shall judge & condemn the badness of the other. So Christ stops the blasphemous mouths of the Jews; accusing him to work by Beelzebub. If I do it by him, by whom do your children cast out Devils? *Therefore they shall be your Judges.* 2. By their Testimony, who can witness that the means of salvation was offered them in the Gospel, which they not accepting are justly condemned? He that rejecteth me and receiveth not my words, hath one that *judgeth* him. *The word that I have spoken, the same shall judge him in the last day.* So shall Babylon be judged by *those that would have cured her*, but she would not be cured. 3. By their suffrage and approval of Christ's righteous sentence. Thus shall the Elect judge the world, yea even the Angels. *Know ye not that we shall judge the Angels?* By world we must understand the wicked, and by the Angels Devils. And certainly the Saints have some place in this judgment. *They shall judge the Nations*, and have dominion over the people, & their *Lord* shall reign forever. Christ shall set all his adversaries before his own face, and the face of his Church: where they shall behold those become their Judges, whom they once esteemed and used as their slaves. *This is he whom we sometimes had in derision: now he is numbered among the children of GOD, and his portion is among the Saints.* But why is the execution of this judgment committed to the second person in the Trinity; to Christ?

1. It is fit that he, who came to be judged, should also come to judge. *Tunc manifestus veniet inter iustos iudicaturus iuste, qui occulte venerat iudicandus ab iniustis injust.* He that came in humility to be judged by the unjust unjustly, shall come in glory to judge all justly.

2. As it is for the honor of Christ, so is it for the horror of his enemies; when they *shall see him wh...m they have pierced*: entreating the *Rocks and mountains to hide them from the presence of him that sits on the Throne. In maiestate visuri sunt, quem in humilitate videre noluerunt. Vt tanto districtius virtutem sentiant, quanto contemptius infirmitatem d...riserunt.* They shall behold him in Majesty, whom they would not daigne to look upon in humility. The baser they esteemed his weakness, the heavier they shall find and feel his mightiness. Then Christ stood like a

Lamb before *Pilate* a Lyon: now *Pilate* like a malefactor shall stand before Christ his Judge. Crucify him, crucify him, was the sentence of the Jews: *Bind them hand and foot, and throw them into utter darkness*, will be the sentence of Christ. *We will not have this man reign over us*, was their sentence. *Bring those mine enemies which would not that I should reign •...uer them, & slay them before me*; this is Christ's sentence. The ungodly conspire, *Let us break his bonds afunder, and cast away his c...rds from us*: therefore, verse. 9. *he shall break them with a rod of iron, and dish them in pieces like a potters vessel*. Thus he that was once made the footstool of his enemies, shall reign *till he hath made all his enemies his footstool*. As *Joshua* dealt with the five Kings hid in the Cave of *Makkedah*, brought them out, caused his Captains of war to set their feet on the necks of them, then slew them, and hanged them on trees. So shall Christ triumph over his enemies; their necks subjected to the feet of the Saints, and their substances cast into endless torments.

3. For the comfort of his chosen ones, he is their Judge, that is their Savior. He that gave the blood of mercy to save them from the hand of Justice, will not now condemn them. O blessed mercy, that so triumphs against Judgment! yea Justice and Mercy are met together in this Judge: Justice upon them that despised him, mercy to them that feared him. Happy faith that shall not be ashamed at that day! *Abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming*. The heavens shall be on fire, the elements melt with the flame; the earth be burnt, Castles, Cities, Towns and Towers be turned to one pile: the Devils shall make a hideous noise, the reprobates shriek and howl like Dragons: all because this Judges wrath is kindled. But the faithful shall rejoice: *I will see you again, and your hearts shall rejoice, and your joy no man taketh from you*. The music of Saints and Angels shall be joined in one Choir; and all sing, *Blessing, honor, glory and power be unto him that sits on the Throne, and to the Lamb forever*.

*The Judge*. This is his authority: now there are certain properties required in a just Judge; some of them are found in some Judges, many in few Judges, all perfectly in no Judge, but this *Judge of all*, Jesus Christ.

1. *Perspicacitas ingenij*: sharpness of apprehension, and soundness of understanding. Ignorance in a private person is a weakness, in a Judge a wickedness. *Ignorantia Iudicis, calamitas innocentis*. A Judge ignorant, makes wretched the innocent. It was a curse; *I will give children to be their Princes, and babes shall rule over them*: that is, Governors of a childish discretion. It is a woe; *Woe to thee, O Land, when thy King is a child*. Justice was anciently painted blind, to show that no favor be given to persons: but it was not meant so blind, as not to discern causes. It is woeful when Judges are so blind, that they are fain to feel the right. No man would have his body come under the cure of a foolish Physician. nor his estate under an ignorant Judge. But this Judge of heaven and earth is so wise, that he knows the very secrets of men's hearts. *All things are naked and opened unto the eyes of him, with whom we have to do*. The wicked can have no hope, that a bad cause flourished over, should pass vnconstrued, uncensured. *His eyes are as a flame of fire*, clear to search and find out all secrets. Accordingly, he hath now put in his interlocutory, then will give his definitive sentence.

2. *Audacitas animi*; boldness of courage: a timorous Judge looseth a good cause. In the fable, when the Hart is made Judge between the Wolf and the Lamb; it must needs go on the Wolves side. The fear of displeasing Greatness is a sore Remora to the vessel of Justice. Therefore the poor complain; *If the foundations be cast down, what can the righteous do? Quis metuet offender, cum Iudex metuat abscindere?* Who will fear to do mischief, when he knows the Judge dares not punish him? Therefore when GOD made •...oshua Judge of Israel, observe how he doubles this charge. Josh. 1. ver. 6. 7. 8. 9. *Be strong, and of a good courage.* And the people again. ver. 18. *We will obey thee, only be thou strong, and of a good courage.* But this Judge will not be danted with faces of men. *The Kings of the earth, the great men, the rich men, the chief Captains, and the mighty-men, hid themselves in the dens, & in the rocks of the Mountains.* Those terrors of slaves, and mirrors of fools; that made the underlings tremble, & *hide themselves in caves:* now for all their puissance are glad to run into a hole, and cowardly shroud themselves. *Adducetur cum suis stultus Plato discipulis, Aristotelis argumenta non proderunt: Hero...is maiestasdeijcietur: cum filius pauperulae venerit iudicat...rus terram.* Then foolish Plato shall appear with his scholars, Aristotle shall be confuted with all his arguments, Herod... pomp shall be turned to shame, when that Son of the Virgin shall come to judge the world.

3. *Honestas conscientiae*, honesty of conscience. The Judge that will be corrupted, dares corrupt the truth. Woeful is that judgment which comes from him, who hath *vaen...lem •...nimam*, a saleable soul. *F...lix* was such a Judge, who *hoped that money should have been given him of Paul. Qui vendit iustitiam pro pecuniae, perdit pecuniam cum anima.* He that sells justice for money, shall lose mercy and his soul. *You afflict the just, you take a bribe, and turn aside the poor in the gate from their right.* They have built them houses of •...ewen stone. ver. 11. How? By bribes. What shall become of them? *They shall not dwell in them: for fire shall consume the Tabernacles of bribery.* If any Iusticers think so to raise themselves, it is but *vt lapsu grauiore ruant*; that they may have the sorer fall. There are certain rich stuffs forbidden by the Statute: but to wear clothes cut out of bribes, and laced with exactions; is specially forbidden by the Statute of heaven. When money can open the lock of Justices door, the worst cause is first heard. This pocket-key is fitted for all doors. One spake unhappily: I have a key in my pocket, saith he, that will pass me in all Countries: he meant his purse. In *Italy* it can open the door of life: Do you hate a man? for money you may have him pistold or poisoned. In *Fr...nce* it can open the door of love: lust you for such a woman? money makes her your harlot. In *Spain* it opens the door of Justice: the case shall go on the rich man's side. In *England* it can open the door of honor; money makes a Gentleman, and reputation swells with the Barns. In *Rome* it can open the door of heaven, for they sell *Claues, Altari...s, Christum*; peace, and pardon, and heaven, and Christ himself. *Gra...s lacerantur paupers à prauis Iudicibus, quàm à cruentissimis hostibus. Nullus praedo t...m cupidus in alienis, quàm Iudex iniquus in suis.* The robes of peace covering corruption, are worse to the poor then hostile invasion. But this Judge of heaven will take no bribes: other Judges may procrastinate, put off, or pervert causes. *Saepe non finiunt negotia, quousque exhauriant marsupia:* they will often see an end of the Clients money, before the Clients see an end of their cause. They often determine to hear, but seldom hear to determine. But Christ shall judge those Judges. *Be instructed ye Judges of the earth: kiss the Son lest he be angry, and ye perish.* At that day *Plus valebunt pura corda, quàm as...taverba: conscientia*

*bona, quàm marsupia plena.* Pure hearts shall speed better then subtle words: a good conscience better then a full purse. *Iudex non fallitur verbis, nec flectetur donis.* That Judge will neither be moved with our gifts, nor deceived with our shifts. Happy soul, that forsaking the love of money, hath gotten a pure heart to appear before Jesus Christ.

4. *Impartialitas Iustitiae*, impartial Justice. Tully tells us of a Proverb. *Exuit personam Iudicis, quisquis amici induit:* He hath put off the person of a Judge, that puts on the person of a friend. The good Judge neither hath his right hand filled with love, nor his left with hatred: the scale of Justice is not swayed. Indeed *tamdiu Iudex, quamdiu Iustus:* he is so long a Judge, as he is just. *Nomen quod ab ...quitate sumitur, per praeuaricationem admittitur.* Zeleucus was commended, that when (according to his Law for adultery, which took frō the offender both his eyes) his son was deprehended in that fact; put out one of his own eyes, and one of his sons. *Duo lumina cacantur iuxta legem, duo supersunt iuxta misericordiam.* Two eyes are lost according to justice, and two remain according to mercy. A marvelous temper *Inter iustum Iudicem, & misericordiem Patrem:* between a just Judge, and a kind Father. But GOD is so just, that because sin would let him save none of us, he slew his Son to save all of us. *God commendeth his love to us, in that while we were yet sinners, Christ died for us.* God commends his love; indeed he might justly commend it: and to us by this token, that being rebels he bought us with the blood of his own Son. He will ever continue so just, in punishing traitors, in crowning his faithful subjects. *Iudex damnatur, cū nocens absolvitur. Sen.* He that justifies the guilty, transfers the guilt to himself. But *Shall not the Judge of all the earth do right?* Yes, we have all sinned, but *Thou continuest holy, O thou worship of Israel.*

5. *Aequitas Sententiae;* the equity of Sentence; it shall be given upon good testimony. Ambrose says, It is not the part of a Judge to condemn any man without an accuser. Christ did not cast away Judas, though he knew him a thief, because he was not accused. When that adulteress was left alone before Christ, he said *Woman where are thine accusers? Hath no man condemned thee?* She said, *No man, Lord.* Then said Jesus; *Neither do I condemn thee: go and sin no more.* But here shall be no want of accusers; their own conscience, all the creatures, all the Elements, Angels, men, devils shall accuse: then Christ shall judge. *Heu miser! sic deprehensus quo fugias? Latere erit impossibile, apparere intolerabile.* Whither wilt thou fly, O wretch thus accused? To lie hidden it will be impossible, to appear, insufferable. *Every man shall receive the things done in his body, according to that he hath done, whether it be good or evil.* The same, neither more nor less, but just weight. The wicked wrought their pleasure while God did suffer: therefore God will work his pleasure while they suffer.

*Of all;* both good and evil, Elect and Reprobates, men and Angels: but of these in a different manner. To show how this shall be done, I must lead your attentions orderly through five passages; a Citation, Separation, Probation, Sentence, and Retribution.

1. The Citation: there is a summons sent out to make all appear before Christ's Tribunal. This citing is done by the voice of Christ. *All that are in the graves shall hear his voice, and shall come forth.* The power of this voice is unspeakable: to empty earth, sea, air, heaven, and hell: and presently to fill earth, air, heaven and hell. To empty all upon his summons, and to fill all upon his Sentence. Therefore it is compared to a Trumpet, the loudest of all musical

instruments. *The Trumpet shall sound, and the dead shall be raised. Vere vox tub... terribilis, cui omnia obediunt elementa. Petras scindit, Inferos aperit, portas aereas frangit, vinculae mortis dirumpit, et de profund... abyssi animas liberatis corporibus assignat.* A terrible voice, that shall shake the world, rend the rocks, break the mountains, dissolve the bonds of death, burst down the gates of hell, and unite all spirits to their own bodies. There shall be no concealing, no keeping back from this voice. Now Christ calls; *Come unto me all that labor: yet you will not come unto me that you might have life.* Then he shall call, *Come you that must labor in torments, and be laden forever; then they must come to receive the doom of death.* Now *awake thou that sleepest, & Christ shall give thee light:* but they will not rise. At that day awake thou wicked that art dead, and Christ shall send thee to darkness: and then they must rise. This is that general day, that shall congregate all: they shall come from the four winds, and corners of the world, to make an universal apparance. But if this be the *voice* of Christ, how is it then said, the Archangel shall sound the Trumpet of collection? *He shall send his Angels with a great sound of a Trumpet, and they shall gather all together. The Lord shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpe of God.* I answer, the *voice* is originally Christ's, ministerially the Angels. As now he speaks to us *by men*, so at that day *by Angels*. O what a glory of our Savior shall then appear, when he is set on his Throne, before so full a Court, as all the reasonable creatures GOD ever made! *Uideat nosiam in sanctimonia, vt tunc videamus eum in gaudio.* Let him now behold us in holiness, that then we may behold him in happiness.

2. The Separation: we have thus brought all together, now we must separate one from another. The form hereof is given by Christ himself. *Before h...m shall be gathered all Nations, and he shall separate them one from another, as a Shepherd diuideth his sheep from the goats.* This full and final separation is reserved for Christ, and not performed till that day. For *Si...ite crescere; Let them grow both together, corn and tares, until the harvest.* This world is the floor, fan while you will there will be some chaff: fish never so discreetly, you shall meet with some sturdy dog-fish that will rend the net. In Heaven are none but Saints, in Hell none but reprobates, on earth they are both promiscuously blended together.

Do you wonder that the *Lambes* cannot live in quiet? consider the number of *goats* among them. Ezek. 34. 18. They *eat* up the good pasture, and tread down the residue with their feet: they *drink* of the fountains, and foul the residue with their feet. *My flock* are fain to eat that they have trodden, and to drink that they have fouled with their feet. But GOD shall judge and separate. ver. 20. *Behold, I, even I will judge between the fat cattle, and the lean cattle.* Because they have thrust with side and shoulder, and push'd all the diseased with their horns: *therefore I will save my flock, and they shall no more be a prey, and I will judge between cattle and cattle.* The *goats* will annoy till they be quite separated. Too many among us have these goatish conditions: they climb up ambitiously to the mountres of preferment, like *goats*: they pill and bark the Common-wealth, like *goats*: they lust after women as hot as *goats*: they trouble the waters of Israel, the peace of the Church, like *goats*: they tread under feet God's blessings; like *goats*: they smell of impiety, as rank as *goats*: and therefore they must be separated, as *goats*.



We have all from *Adam* the nature of the *goat*: let us weep away, and keep away such goatish qualities. And let us put on the properties of sheep: which Christ John 10. gives to be three; *Audire, obedire, sequi*: to hear Christ's word, to obey Christ's will, to follow Christ's steps. Search thy soul for these brands and marks of a sheep, or else thou wilt prove a goat. Hast thou *fidem agni*, the faith of a Lamb reposed in the Lamb of God? Hast thou *innocentiam agni*, the innocence of a Lamb, free from wrong? *Vellus agni*, the fleece of a Lamb, to warm the poor? *humilitatem agni*, the humbleness of a Lamb, a stranger to pride? *patientiam agni*, the patience of a Lamb, ready to lay down thy life for Christ? then thou shalt have *gloriam agni*, the reward of a Lamb, assured salvation in heaven.

Thus the goats and the sheep be like in external fashion: they feed both in one pasture, lie both in one fold, all their life time: but Christ will put them asunder at the last day. Like two travelers that go together to one Town, take up one Inn, feed together at one board, sleep together in one bed: but in the morning their ways part. The sheep and goats eat together, drink together, sleep together, rot together, but at this day there shall be a separation. The goats may deceive man both in life and death, they may be taken for sheep, but Christ can discern between cattle and cattle. God judgeth by the Liver, man by the Livery. If the Liver be rotten, look the flesh never so fair, the good marketman will not buy it. If Christ find not the heart sound, he will none of the carcass.

3. The Probation; every man must undergo his trial. From the prison of the grave; they are set before the Judge, and there suffer discussion or trial. There are certain *books to be opened* for this probation: some rolles or Records filled up in the Court of Heaven. There is *Liber praeceptorum secundum quem, & liber conscientiae ex quo iudicamur. Quicquid praecipitur scriptum in illo, quicquid delinquitur in isto*. Here is *Diuina scientia, & humana conscientia* met together. We may forget our sins, but God keeps a true Register. If the sufferings of the Saints be recorded, then sure their violences by whom they suffer are not forgotten. Now the book of the Law whereby men are judged contains three leaves: Nature, the Law written, and the Gospel. Some must be tried by the first only, some by the first and second, others by all three.

First, that some shall be judged only by the Law of Nature, it is clear. *As many as have sinned without the Law, shall perish without the Law*. Here two things are considerable, two things; one, what this Law of nature is: the other, whether the breach of it be sufficient to condemn.

1. It is a knowledge of certain principles tending to live well; and of conclusions thence necessarily inferred, agreeable with the eternal rule of Truth, planted by God in man, and teaching him to worship his maker. Thus *Melancthon* defines it. The matter of it is Principles with conclusions directing to a good life. Parents are to be honored; this is a principle engrafted: therefore I must honor my Parents, this is a conclusion deducted. The form of it is an accordance with the rule of truth, God's moral Law: for the Law natural is the summary abridgement of the Law moral. The Author of it is God, who hath written it in man's heart. *Ambros. Deus omnium Creator singulorum pectoribus infudit*. The end is, that it might be a testimony of that Divine providence whereby God now ruleth, and of that Justice whereby he will judge men. This agrees with the Apostles definitiō. Rom. 2. 15. *Which show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts excusing or accusing*.

The work, there's the matter of it: of the Law, there's the form: written, there's the Author that imprints it: the conscience accusing or excusing, there's the end. In this inward testimony arising from nature, are these two principal things: 〈 in non-Latin alphabet 〉 , a comprehension of practical principles, and natural discerning between just and unjust. And 〈 in non-Latin alphabet 〉 , conscience chideing for choosing evil, and approving for doing good. The one makes the proposition, the other the assumption.

2. The other point to be discussed is, whether the breach of this Law doth condemn. Some object, that it is quite blotted out of man, therefore cannot bind him. No question, it is much obscured in respect, both of intellectual and effectual faculties. For understanding it gropeth, *ifhaply it might feel after God*. Adam had the knowledge of good by experience, of evil only by contemplation: but falling he had also an experimental knowledge of evil. For affection, man's will is so perverse, that when as naturally he desires to be happy, yet he willingly commits those things against his first intendment, that make him most unhappy. As a thief steals, to keep himself from famine, and so from misery: thus *Ne miser fit, malus fit: & ideo miserior, quia malus*. Lest he should be wretched, he becomes wicked: and is so much the more wretched by being wicked. *Beatus vult esse h...mo, etiam non sic viuendo vt possit esse*. Man seeks for blessedness in all places, but where it is. Yea, custom brings this will to contempt of sin. *Peccata quamuis ho...renda, cum in consu...tudinem venerint, creduntur parua, aut nulla*. Aug. Sins horrid and uncouth at first, become trivial and familiar by practice.

Thus is this natural light dimmed and ouercast by the corruption of prosperous lusts: yet *ne ipsa quidem delet iniquitas*: sin doth not quite race it out. 1. Because there are certain principles reviving in the most dissolute. As the desire of happiness; and everyone would attain that end, though they err in the means. Yea they know that evil is to be avoided, which appears in that they would not have any wrong offered to themselves. These general rules all know, albeit in the particular applications they are blinded. Hence it came, that some gross sins were not condemned of them: as robbery among the Germans, lust of males among the Grecians. Rom. 1. 27. Indeed God did punish *malitiam per duritiam*: yet still remain some sparks and cold sinders of that primary and original fire. 2. That the light of nature is not quite extinct, appears by the force and working of the conscience; for this doth vex and sting the most obstinate soul. By this Cain was driven to confess the monstrosnesse of his sin. 3. The practice of natural men evinceth it, who by force of nature performed some things agreeable to equity. *The Gentiles having not the Law, do by nature the things contained in the Law*. The very Gentiles had many excellent political Laws, and positive constitutions. This seems to clear the meaning of Plato's two assertions: *Legem esse inuentionem veritatis*, that was the Law of Nature: *Legem esse imitationem veritatis*, such were the positive decrees grounded upon the other. But what precepts doth this Law contain, and what remnants of it doth man retain?

The Law of nature commands man, to live religiously to God above him, justly to man with him, soberly to things under him. To deal justly with men nature gives him two rules: one affirmative, *What thou wouldst have others to do to thee, so do to them*: the other negative, *Quod ...ibi fieri non vis, alteri ne feceris*: Do not that to others, which thou wouldst not have them do

to thee. Even nature Instructs a man how to rule his affections. So *Tullie; Animus imperat corpori, vt Rex ciuibus: ratio libidmi, vt seruis dominus*. The mind governs the body, as a King reigns over his subjects: the reason lust, as a master over his servants. Whence had he this, but from nature? There is *vis rationis, orationis, adorationis*. By the virtue of reason man loves man, by the power of discourse man regards himself, by the power of worship man respects God. If we should examine the particular commandments. 1. They acknowledged one God: *T...lly* protested, that when he wrote seriously, he mentioned but one God: and he did but *ludere*, play the Poet when he spake of more. *Moses* called this God 〈 in non-Latin alphabet 〉, and *Plato* 〈 in non-Latin alphabet 〉. 2. *Numa Pompilius* judged it unlawful to ascribe any form to God invisible. 3. They durst indeed play with their puppets, imaginary gods; *Uenus* and *Cupid*, &c. But for the Deity, O may not the reverence of his unknown name condemn us! They cry out, *Great* is their *Diana*: this vindicates them from vilipending the name. If they had known a greater God, they would have given greater reverence to his Name. 4. Divers of the Gentiles had their Sabbaoths, mingled with strange superstitions: but they were taught by nature to set apart some time for worship. 5. They commanded and commended honor to Parents: *Solon* ordaining no law for Parricides, answered there were none so unnatural for to attempt it. 6. That murder was held abominable, appears by their punishing it, according to God's Law, with death. 7. That Adultery was odious, it is manifest by *Pharaoh*. *Why saidst thou, She is my sister? so I might have taken her to me to wife*. By *Abimelech* to *Abraham*; *What have I offended thee, that thou hast brought on me, and my kingdom a great sin?* By *Abimelech* to *Isaac*; *What is this thou hast done unto us? one might have lain with thy Wife, and thou shouldest have brought guiltiness upon us*. 8. Theft some punished with death, other with double restitution. *Cato* being asked, *Quid foenerari?* what it was to practice usury; answered, *Quid hominem •...ccidere?* the same, that to kill a man. 9. They so hated and avoided falsehood and lying, that they would not suffer a man to be witness against his enemy. 10. They thought it unlawful to covet other men's goods. One of them said, *Concupiscere alien•..., sit à me alienat•...*

But now their natural knowledge being so obscured, shall yet the Law of nature condemn? yes, for *the invisible things of God might be understood by the things that are made: so that they are without excuse*. God could not be apprehended by them any other way then by nature: yet sinning against him they are without excuse. *Pour out thy fury upon the heathen that know thee not: and upon the kingdoms that have not called on thy name. He shall come in flaming fire, taking vengeance on them that know not God*. By this shall many millions of men be condemned. *Inexcusabilis oft omnis peccator, vel reat•... originis*. Original guilt makes us inexcusable, without voluntary additament. *Ignorantia •...ius qui •...oluit intelligere, est peccantis culpa: Ignorantia eius qui no•... potuit intelligere, est peccati p•...na. In virisque non est iusta •...xcusatio, sed est iusta dam•...atio*. His Ignorance that would not understand, is the wickedness of sin: his ignorance that could not understand, is the punishment of sin. Doth not this latter excuse? Yes *a Tanto*, but not *a Toto*: from so much guiltiness, but not from all guiltiness. Ignorance can be no plea, for all are bound to know: it serves not a malefactors turn, to plead *Ignor•...tiam iuris*, that he knew not the Law of his Prince which he hath broken. I know that simple nescience is *minoris culpae*, but not *nullae*; a less fault, not no fault. The *knowing servant* disobedient shall have *many stripes*: the ignorant is not spared, though less punished. To the ignorant are two

wants, knowledge and a good will: but he that sins wittingly, hath but one want, only a good will. He that fails on knowledge, hath *voluntatem facti & peccati*, a will both to the deed, and to the sin. He that fails in ignorance, hath only *voluntatem facti non peccati*, a will of the deed not of the sin, though the deed be a sin. *Perer. Ignorantia duplex; vna quae est causa culpae, altera cuius causa culpa est.* There is an ignorance that is the cause of sin; and there is a sin that is the cause of ignorance. No ignorant hath his sin mitigated; but *Is solùm qui non habuit vnde discere*, saith August. He only that had no means of learning. For Christ is a just Judge, and would not condemn without fault. We have all good means of knowledge, GOD keep us from the condemnation of ignorance.

The next book is the *Law*: that others shall be judged by this, it is clear without question. As *many as have sinned in the Law, shall be judged by the Law.* The Jews shall be thus judged rather than the Gentiles, who had not the Law written. The Law of Moses did only bind the Hebrews, the Prophets were not commanded to publish it to the Gentiles. Paul calls the times before Christ, *the times of ignorance*; and the Gospel a *mystery kept secret since the world began*. Now to object, first that the Jewish Merchants taught other Nations the Law, is vain: for they were generally more apt *discere religionem alienam, quàm docere suam*; to learn false religions, then to teach the true. And many of them did not even by their own types and sacrifices, perfectly understand the sacrifice of Christ. Then to say, their books were manifest, is false: for the Jews kept them. *Unto them were committed the oracles of God.* They were first *d...positarij*, then *oeconomi*, dispensers. *For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.* He showeth his word unto Jacob, his statutes unto Israel, he hath not dealt so with any Nation. So Christ to the Samaritan woman; *Salvation is of the Jews.* Now as this crediting *facit ad honorem persona cui confidimus.* Ambr. makes to the honor of the person whom we credit. This was a great credit to the Jews; so it brings them to a strict account: *exigendum cum us...is*; as in the Talents; God looks for his own with usury. Some of them kept them in their hands, but not in their hearts; *alijs magis profu...ura quàm ipsis.* Erasm. for the benefit of other, more then of themselves.

Now this book is the Touchstone or trial of our works: whatsoever we have either thought, said, or done; is either with or against this Law of God. How we wrangle here to justify many things, which there will not abide the trial? How many arguments doth a contentious man produce, to countenance his wrangling Law-suites? *Defensio iuris, Intentio legis, retardatio iniuriarum.* The defending of his right, the purpose of the Law, the keeping back of injuries; forbear one wrong, and provoke more: and *Correctio iniustorum*, the punishing of evil doers: and be not these smooth colors? who can now say, *Peccasti in litigando?* thou hast done ill in going to law? but still we reckon without our Oast: thou thinkest thy penny good silver, as the fool thought his pebble a diamond: bring it to the test. *There is utterly a fault among you, because ye go to law one with another.* Whether will God judge thee according to thine own humor, or according to this precept? Alas he will then try thee *Secundum legem suam, non secundum legem tuam*; after his law, not after thy lust. It is *opus carnis*, and will not abide *tentationem ignis.* Contention, strife, variance, are works of the flesh: & they which do such things shall not inherit the kingdom of God. Hell fire will confute alreasons.

So among others, an angry word calls on a challenge: they have plausible reasons for it. Their credit lies upon it: and better lose life then reputation. If being wronged they challenge not, or being challenged they answer not; the world condemns them cowards. So they fight not so much against another's life, as against their own reproach. This were somewhat if it were *tam been, quàm magne propositum*: if the project were as Christian, as it is Roman. Now they must go to the field, pray, embrace, forgive; then fight and kill. But is this the Law that God will judge by? no, that Law is, *Thou shalt not kill*. But perhaps they purpose not to kill; yet saith God; *Return not evil for evil*: how doth this agree with thy color & humor? Yet more peremptorily. *A...enge not yourselves, but give place unto wrath. For vengeance is mine*, saith the Lord. Will you steal this from him in a glorious theft? hazard your soul more then your body? thrusting one upon an enemies sword, the other on God's sword? Will you meet together in so bloody a design; wherein *vterque letaliter peccat, saepe alter aeternaliter perit*, both sin deadly, often one or both perish eternally▪ Thus your pretences may blanch it over with the name of honor: but the law you must be tried by, will find it homicide.

For Usury, how is it bedaubed with arguments, probabilities, patronages, examples! Books have been written to justify it: But none of these is that law whereby the Usurer must be judged. They do not only reason thus; I must give to the poor, therefore I must take usury of the rich: an argument of Stand-gate hole: I may rob some, that I may give to others. But they defend it by Scripture. *If thou lend money to the poor, thou shalt not lay upon him usury*. Not on the poor; therefore they infer, we may lay it on the rich. *Rob not the poor, because he is poor*, faith *Solomon*, therefore we may rob the rich, because he is rich, and can spare it. Is not this a goodly strong argument? So because it is said, *Exo. 22. 22. Ye shall not afflict the widow, or fatherless child*: it must needs follow, that they may trouble a woman married, or a child that hath a father. There are infinite excuses: but the Law of trial is; *Thou shalt not lend upon usury*: study an answer to that question. As much may be said for Impropriations: what shall become of all our legal pleas, our Alienations, Prohibitions, Customs, Fines? all fine excuses? when Christ shall set the sacrilegious before him, and read this Law; *Thou shalt not rob God of his tithes and offerings*? Where now are all reasons and excuses? This spiritual Court will admit of no corrupt customs, no devices: Mee thou hast robbed, by me thou shalt be condemned. Lord, enter not into judgment with us: who shall be justified in thy sight? We cannot answer *ex millibus vnum*, one of a thousand. Help us, O thou Judge and Savior: let thy mercy as *Jesus*, help us against thy Justice as *Judge*. We must come under probation, defend us from reprobation, and let us find approbation; not for our works, but thy mercies, O blessed Redeemer. Amen.

Lastly, others are to be judged by the Gospel: and this certainly bindeth our conscience he...e, for it shall judge us hereafter. *He that believeth not on Christ, is condemned*. Now the Gospel requires of us two things, Faith and Obedience. Faith; *Repent and believe the Gospel*. Obedience; *Ye have obeyed from the heart that form of doctrine*. Which obedience must be *Prompta, ye have obeyed: voluntaria, from the heart: discreta, that true form of doctrine*. *Lyranus*. Indeed *Obedientia Euangelica est ipsa fides*. Many think they are not bound to believe the Gospel; but by this they shall be judged.

True it is, that all are not bound to it: they to whom Christ never spoke, was never spoken, have an excuse; not of every sin, but of this sin, that they have not believed on Christ. It is objected, The Law bound all, therefore the Gospel binds all. No, for the Law was given to man's nature: so though the knowledge was lost by man's default, yet the bond remains on God's part. The Gospel was never given to man's nature, but after the fall, and is above nature. *Adam* was the root of mankind in respect of nature, not in respect of grace. When God gave the Law to him, he bound him and all his posterity to keep it. When he gave the Promise to him, & faith to believe it, he did not withhold it to all mankind. Neither if *Adam* had afterwards fallen from faith, should all mankind have fallen with him. The first *Adam* was not the root of the Promise, but the second.

But now to our selves; we must all stand before the Tribunal of Christ: to the Statutes of the former books who can answer? All our help is in this latter book, we fly to the Gospel. We behold the Lamb of GOD, that taketh away the sin of the world: and comfort our selves, that if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. Now as Festus said to Paul. Hast thou appealed unto Caesar? unto Caesar shalt thou go. So, hast thou appealed to the Gospel? thou shalt go to the Gospel for thy trial. *Vel te totaliter absolute, vel te capitaliter damnat.* It shall either thoroughly justify thee, or extremely condemn thee. The Spirit shall convince the world of sin, saith Christ; *Because they believe not on me.* Now what is the holy Ghosts judgment here, will be Christ's hereafter. But why are they condemned of sin for not believing? 1. Because other sins are condemned by nature and Law; as murder, adultery: both among Jews and Gentiles: but not to believe is the proper sin of Christians; and it is a grand sin, because they have the doctrine of faith. 2. Because infidelity is the root of all sins, as faith is of all good works: the want of faith leads from transgression to presumption, from presumption to despair. 3. Especially, because faith takes away the guilt of all sins, and freeth from condemnation: but infidelity retains the guilt of it self and others. *Omnia peccata per infidelitatem retinentur, per fidem remittuntur.* Aug. Luther hath it out of Augustine. *Nullum peccatum nisi infidelitas, nulla iustitia nisi fides.* There is no sin but infidelity, no righteousness but faith. Not that Adultery, Intemperance, Malice are no sins: but *Infidelitate manente, manet omne peccatum: eadem decedente absolute...tur, omnia quoad reatum.* Unfaithfulness remaining, every sin remains, that departing, every sin is pardoned, and quite taken away in respect of the guiltiness. *Peccata sunt, tua peccata non sunt.* After thou becomest a Believer, the sins thou dost are sins; but not thy sins, because they are forgiven thee. This appears by the purpose of Christ's coming; which was to dissolve the works of the devil: believe on him, & thy sins are dissolved, absolved: thou art as if thou never hadst offended. *Non quod peccatū omnino non erit, sed quod non omnino imputatum erit.* Not that sin altogether should not be, but that it shall not be imputed. How quick a riddance penitent faith makes with our sins! They are too heavy for our shoulders, faith presently turns them over to Christ. Whereas there would go with us to judgment a huge kennel of lusts, an Army of vain words, a legion of evil deeds: faith instantly dischargeth them all, kneeling down to Jesus Christ, beseeching him to answer for them.

Therefore make we much of faith: if our souls be ballaced with this, they shall never shipwreck. *As...asuerus* had many virgins, none pleased him like *Ester*: none pleaseth God but

faith; all the rest for her sake. She is that *Judith*, that saveth the life of all thy good works, by cutting off the usurping head of *Satan*. Thou canst not be unwelcome to God, if thou come with confidence: nothing more offends God, then the not taking his word. Sin offends his Law, but unbelief offends his Gospel. Though we do not what he bids us, yet let us be sure he will do what he tells us. It is good to obey the former, better to believe the latter: because he is more able, and more good then we. Well now, after this Gospel we must be judged: so *Paul* writes to his Romans; *GOD shall judge the secrets of all hearts by Jesus Christ, according to my Gospel*. Thou canst not satisfy the Law, therefore study thy soul an answer to this book. Otherwise, saith Christ, *The word that I have spoken, the same shall iudgethee in the last day*. The Sermons thou hast heard, shall rise up in judgment to condemn thee. Hence arise three conclusions.

1. It is no presumption for a Christian to believe the pardon of his sins in Christ: for to do the will of God is not to presume. If we do not believe this, Christ shall judge us damnably by the Gospel: therefore if we do conscionably believe this, he shall acquit us by the Gospel. *Non est praesumptio credentis, vbi est autoritas iubentis*. There is no presumption in man to believe it, when there is the authority of God to command it. Of all things in a Christian, God doth not love a nice dainty, and maidenly faith. He loves to have a man's modesty bashful, his humility fearful, his penitence sorrowful, his patience joyful, his compassion pitiful: but he loves a faith that hath boldness in it. That is not afraid to trouble God with a...iance, or suppliance: but is confident *ruat •...rcus et ortus*. Without faith it is dangerous pressing into the Presence Chamber; as it was to the marriage without the wedding garment: but in faith *Sequere et consequere; qui cupit, capit*; speak and speed. *Whatsoever you shall ask the Father in my Name, he will give it you*. It is no sin to trust God with thy soul: *Paul* teacheth it by example. *I know whom I have believed, that he will keep that I have committed to him against that day*. *Peter* by counsel, *Commit your souls to God in weldoing*. It is no sin to call God Father; *for he hath sent the Spirit of his Son into our hearts, crying, Abba Father*. It is no sin to trouble him with our suites: *Let us draw near with a true heart in full assurance of faith*. Not to do this faithfully, is against the Gospel; therefore to be judged of that sin.

The infallible certainty of a true Christians salvation, is known to himself, and cannot be doubted without sin. For if it be sin to distrust this, it is then righteousness to believe it. The sum of the Gospel is man's salvation by Christ: he that believes not this, believes not the Gospel: and he that knows the Gospel, and believes it not, shall by it be condemned. Now God in the Gospel doth not require that absolute perfection, which he did in the Law, under the peril of damnation: but qualifies the rigor of the Law by the satisfaction of a Mediator. So that the Gospel accepts the intent and endeavor for the act; as the will to repent for penitence, and the will to believe for faith. It is then not only a weakness, but a wickedness to distrust God's mercy in thy salvation; let not this faultiudge thee before Jesus Christ.

3. The Gospel requires probation of faith by a good life. *Norma fides, forma vitae*: as we believe we must live. Do we believe Christ hath redeemed us? We must live like such as are redeemed: if freed, let us demean our selves as children of freedom. It is nothing at this judgment to say, I have believed, when the life shall witness the contrary: thy lips affirm, but

thy works deny. As our Savior said, *Opera testantur de me; my works bear witness of me*, that I am Christ: so thou must say, *Opera testantur de me*, my works bear witness of me, that I am a Christian. Thou shalt be saved for thy faith, not for thy works: but for such a faith as is without works thou shalt never be saved. Works are disjoined *A iustificando, non a iustificato*; from the act of justifying, not from the person justified. If this Judge for his own merits give us salvation, we must show him the fair copy of our conversation. *Quicquid Christus operatur pro nobis, operatur in nobis*. Whatsoever Christ works for us, he also works in us. If he hath freed us from the damnation of sin, he hath also freed us from the dominion of sin. Albeit in our justification *Fiet nobis secundum fidem nostram*; Be it unto us according to our Faith: yet in salvation *Reddetur vnique secundum operasua*; Every man shall be rewarded according to his works. Let not that which is a word of comfort to us, be a bill of inditement against us.

4. The *Sentence*. As there be two sorts of men to be sentenced, so there is a double sentence: one of Absolution, the other of Damnation. With Absolution our Savior begins in action, with that let us begin in meditation. He begins with favor, O he is ready to show mercy: and comes slowly to wrath and judgment. In the Absolution are considerable four circumstances; A Calling, a Commending, a Reply, and an Answer. First, the calling is set down. Math. 25. 34. *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*. In which gracious speech we may perceive six gradations.

1. *Amabilis vocatio; Come*. This was the voice of Christ generally to all in the day of Grace, is particularly to the Elect in the day of Glory. Now he calls more then will come, then he will not call all that would come. Now he gives many *Venite's*. *Come to me all that labor. If any man thirst, let him come to me and drink. The Spirit and Bride say, Come, and let him that heareth say, Come: and let him that is athirst come*. Send not others, but come yourselves. Come to no others, either Saints or Angels, but come to me. Let us take heed of that *Discedite, quia nol...stis venire; Depart from me*; good reason, for you would not come unto me. You declined my call when I was humbled. *Is not this the Carpenters Son?* I will decline you now I am exalted; *None of those men that were called shall taste of my supper*. But such as have obediently heard his *Come* in holiness, shall also graciously hear his second *Come* in happiness.

2. *Su...is Benedictio; Ye Blessed*. Never man was, is, or shall be, but desires *secundum sensum suum*, after his own sense to be blessed; saith *Aristotle*: though the most have sought it out of the right *vbi*, where it was not to be found. In Christ only it is found, who is indeed the Father of *blessedness*. Mat. 3. 3. *Blessed are the poor in spirit*. The first word of the first lesson of Christ's first Sermon is *Blessed*. So he begins, so there he continues, so here he concludes, *Come ye blessed*: a word able to make a man blessed.

3. *Patris dilectio, Of my Father*: to be blessed of God, is to be surely blessed. Parents do well in blessing their children, Princes in blessing their people: here's the difference, *Benedicunt*, but not *Beatificant*: they may wish them blessed, but not make them blessed. But saith God to *Abraham*; *In blessing I will bless thee: I have blessed him, and he shall be blessed*. All blessedness springs from that fountain: the Lord hath blessed us, and requires us to bless him; *who is over all, God blessed forever. Amen*. This the universal song of all creatures gives him; *Blessing, honor, &c.*



4. *Foelicitatis Possessio, Inherite*. Inheritance is of Birth, not industry: the younger brother is often of more desert then the elder, yet cannot this make him his Fathers Heyre. This is of Inheritance, therefore not of merit. It differs from an earthly Inheritance in three things. 1. In that the Testator must be dead, and the successor living: in this God the Testator is ever living, and his heirs before they can fully possess it, must be dead. *Ambr*. A temporal inheritance divided, is diminished: one is of so much land shortened, as is to another shared. The heirs here are without number; *of all nations, kindred and languages*; yet though the inheritance be imparted, it is not impaired. *Tanta singulis, quanta omnibus*. Everyone hath as much as any one. *Ardens*. 3. The partition of an earthly inheritance breeds among the coheires envy & grudging: but in this the joy of one is the joy of all. *Dispar gloria singulorum, tamen communis laetitia omnium*. *Aug*. One star may excel another star in glory, but none shall envy another in glory. There shall be no repining at another's more glorious clearness, where remains in all one gracious dearness. *Inherite*.

5. *Haereditatis Perfectio; a kingdom*. The top of man's desires is a kingdom; *nil nisi Regna placent*. Yet if they be earthly kingdoms, they will not satisfy: *Alexander* is not content with his universal Monarchy. But here is a kingdom will satisfy: you will say, there are many Kings, & but one kingdom; therefore not room enough: yes, for the bounds of the least are not narrower then heaven it self.

6. *Regni Paratio; Prepared for you*: Not merited in your times, but prepared before all times. It had no beginning in respect of God's intention: it shall have no end in respect of your possession. God's decree to give it us had no beginning, but shall have an end: our fruition of it shall have a beginning, but no end: God's mercy in both hath neither beginning nor end; but is from everlasting to everlasting. Had the Lord such care to provide a kingdom for his children before they were; then sure he will give it them at the appointed time. So certain are they of blessedness, that it is *prepared for them from the foundation of the world*. For you: not for all: there is no universal election, God decrees not all to be saved. Then Christ should have said thus, *Inherit the kingdom; Paratum omnibus, Datum vobis: prepared for all*, and given to you: but he saith, *Prepared for you*, therefore not purposed to all. Seeing there is so good cheare prepared for us, let us prepared for us, let us prepare our selves for that: like some dainty guest, who knowing there is such delicate fare behind, keeps his stomach for it. Let us disdain the course diet of this world, that dangers us to the dropsy of covetise, or the surfeits of riot. We use to fast on the Eves, that we may feast on the Holy-days: let us here abstain from the table of sin, that we may hereafter banquet in the Kingdom of Heaven.

This is matter of comfort to us: here the world condemns the godly: therefore they shall have a time of absolving. When that General Session comes, *then look up, and lift up your heads, for your redemption draweth nye*. There is no mercy to be had in this world, for the wicked themselves are accusers, witnesses, judges: but at that day a poor man's case will be heard. Therefore *the poor committeth himself unto thee, for thou art the helper of the fatherless*. Christ will take the cause into his own hand. *The souls under the Altar cry with a loud voice; How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth!* Yes, it is fit everyone should have a day of hearing. This is theirs, that shall be ours: *The righteous*

*shall rejoice when he seeth the vengeance.* Rejoice? yes, they have no charity to us on earth, we must have no charity to them in hell.

2. The *Commendation* follows the calling, Mat. 25. 35. *For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink, &c.* Christ witnesseth their faith from the effects: they brought forth fruits of mercy. Thus it is evident, that not according to the internal habit of faith and charity, but according to the external acts proceeding from them, is the reward bestowed. Christ before justified them by their faith, apprehending his merits: now he justifies them by testimony (of that faith) arising from their works. The point Christ insists in, is their works of mercy; which are six, *visito, poto, cibo, redimo, tego, colligo fratres*. Giving them *meat, drink, harbor, clothing, visitation* in sickness, *redemption* from bondage.

Where observe, that the main point Christ will scanne at the last, is the point of mercy. Not how wise, nor how learned, nor how just, but how merciful. *Ambr.* Now if a Scholar standing for preferment, knew directly that one question wherein he should be opposed; he would study a full and ready answer to it. We all know that one and main question wherein Christ will examine us, what works of mercy have we done: if we have gotten no demonstration of mercy, we are worthily condemned. Now their mercy is commended, partly in respect of the object, and partly in respect of the act. For the object, it is done to Christ: happy mercy that is done to the Lord Jesus; it shall never pass unrewarded. *Joash forgot the kindness of Jehoiada;* but the King of heaven will remember all the good done unto him. Says that good malefactor; *Lord, remember me when thou comest into thy kingdom.* I will not forget thee, answers Jesus; *To day thou shalt be with me in Paradise. I was hungry, and ye fed me. I, and me,* saith Christ.

In regard of the act, the thing they distribute and contribute, is not bare words, but actual mercies; food, clothing, &c. This is the effect of a true faith, not a verbal, but a real working faith. A faith, not like that the Psalmist seems to mention, (though in another sense) *I believed, & ideo locutus sum, and therefore I spake:* but such as the Apostle speaks of; *I believed, & ideo operatus sum,* and therefore *I wrought a faith working by love.* It is easy to mistake Saint Paul, Rom. 14. 22. *Hast thou faith? have it to thyself before God.* unless we expound him by S. James, I am. 2. 18. *Hast thou faith? show thy faith by thy works.* If we will be the children of Abraham, who is the Father of them that believe: we must be so by Sara, who is the mother of them that obey. They that will be trees of righteousness in God's garden, must not be like the fig-tree in the Gospel, that had only leaves, no fruit: but like the *tree that brings forth her fruit in due season.* Or like Aaron's rod, that of a dead stick, having life and sap put into it; presently bare Almonds; fruit, no leaves spoken of.

Some give words enow; contrary to Moses, who was a man of few words. The Papists will rather loose a penny than a Paternoster: these will give ten Paternosters before one penny. They give the words of *Nepthali, pleasant words;* but no meat. As if the poor were like *Ephraim, fed with the wind.* Or as if their word were *verbum Domini, the word of God,* that men might live by it. Solomon says, *Wisdom is good with an inheritance,* so good counsel is good with an alms. If a famished man beg bread of thee, and thou only fallest to instruct his soul, but deniest food to his body: he may reply, as *Hushai* said to *Absalom* of *Ahithophel's* counsel. *The*

*counsel that Achitophel hath given is good, but not at this time. Martial demands of Gaius a small piece of silver; Quod vel donanti non grave. Gaius blamed him for his idle profession of Poetry, counseled him to study the Law, that would enrich him. To him Martial; Quod peto da mihi tu, non peto consilium. Give me that I ask thee, I do not ask thee counsel. Many are like S. Peters fish; it had money in the mouth, but not a hand to give it. Or like Dives his dogs; they can lick a poor man with their tongues, else give him no relief. Diogenes a witty beggar would usually walk in a place where earthen Statues were erected, in honor of some that died for their country. To them he would pray, to them reach out his hand, bow, and beg: being asked the reason, he answered; Nihil aliud quàm repulsam meditor. I think of nothing, but a repulse and denial. We have many such living Statues, mere Idols: that have mouths and speak not, eyes and pity not, hands and give not: the poor are sure of nothing but a repulse.*

3. The reply, or question upon this commendation made by the Saints. Math. 25. 37. *Then shall the righteous answer him; Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? &c.* This is no denial of that truth Christ hath avouched. But 1. to magnify Christ's mercy, who takes these works as done to himself, which are done for his sake. Let no covetous Churl plead, he wants subjects upon whom to exercise his mercy; *Pauper vbique iacet:* which way can he walk, and not behold one hungry, another thirsty, &c? 2. To testify their humility, that albeit these things are true, yet they acknowledge no merit in them: they have not done so much of these as they ought. Besides, they might have an after-consideration of their sins past; which valued with their good works, they find one to outweigh a thousand. The Papists ostent their merits on earth, the Saints dare not do so even ready for heaven: but *cast down their crowns before the Throne: saying, Thou, O Lord, art only worthy to receive glory and honor.* They have *nec boni inopiam, nec in bono superbiam.* They are not poor in good works, nor proud of good works. They wrote their charity in the dust, therefore did God write it in Marble. They seem to forget the works of mercy they have done, therefore are they remembered by Jesus Christ.

4. The answer of Christ, Mat. 25. 40. *In as much as ye have done it to one of the least of these my brethren, ye have done it unto me.* The miseries of my brethren are my own miseries. *We have an high Priest touched with the feeling of our infirmities.* That invulnerable and glorified breast, is still touched with the sense of our wounds. *Saul, thou persecutest me:* he says not *mine*, but *me:* me in mine. *He that toucheth you, toucheth the apple of mine eye.* Surely he will pity the misery of everyone, that is afflicted with the sorrows of all. *Quis recusabit pro Christo pati, quando Christus compatitur patienti?* Who would refuse to suffer for Christ, when he is sure that Christ suffers with him?

Here is excellent direction for our works of mercy: that no sinister end draw them from us, but sincere love to Christ. If any fish for the applause of men, his bait shall be his own hook, to snare himself. *Da Christo;* look on the poor man, and in that member behold the Head, Christ. *He that shall give a cup of cold water to one of these little ones, in the name of a Disciple, he shall in no wise lose his reward.* A cup of water is but a small gift, yet done in that Name, and for that cause, it is rewarded, as an excellent work of mercy. It is the true note of a child of God, to show mercy to a Christian, because he is a Christian. Natural men have their private ends,

and advantageous respects, in their beneficences. Such a one shall do me service, flatter my addiction, bring intelligences to mine ear; I will make him my property: my charity shall bind him to me. Moral men will sometimes give, even for pitie's sake: but the true Christian doth it for Christ his sake, and looks no further. *Doing good unto all, especially to them that are of the household of faith.* Some think, that the best work is to build Temples and Monasteries: but indeed the best work is to relieve (not the dead, but) the living Temples of Christ's mystical Body. It was an ancient complaint; *Fulget Ecclesia in parietibus, •...get in pauperibus.* The Church flourisheth in her glorious buildings, but mourneth and pines away in her poor members. Deny not due cost to the dead walls, but first satisfy the living bowels; that Christ may say, *Come ye blessed.*

I come now to the sentence of *Condemnation*, Math. 25. 41. *Then shall he say to them on the left hand; Depart from me ye cursed, into everlasting fire prepared for the Devil and his angels.* In this form of damnatory judgment, are four points considerable. A Rejection of the wicked, a Reason of that rejection, an Objection against that reason, a Confutation of that objection. In the Rejection are many particulars gradually enhancing their judgment. They are partly Priuative, & partly Positiue. *Depart from me ye cursed*, there is *Poenadam•...i: Into everlasting fire*, there is *Poenasensus*. As there be two kinds of sin: *Delictum* and *Peccatum*. *Delictum est desertio boni, Peccatum perpetratio mali*: the one a forsaking of that is good, the other a committing of that is evil. So there is a like proportion of punishment; a depriving of joy, and a giving over to torment. Here is

1. A grievous refusal; *Depart*. This seems nothing to the wicked now, such is their dead security. *Depart?* Why they are content to be gone. *Because sentence against an evil work is not executed speedily, therefore their heart is fully set in them to do evil.* But as when a Prince opening his long locked up Treasury, graciously takes some in with him, and saying to other ill-meriting followers, *Depart*: it will be a disgraceful vexation. So when the glory of heaven, and those invaluable treasures shall be opened, and dealt about to the faithful; what horror will it be to the Reprobates to be cast off with a *Depart? Blessed are the eyes that see the things which ye see*: saith Christ to his Saints. *For Kings have desired to see them, and were not suffered.* If it were such a *Blessedness* to see Jesus in humility, what is it to see him in glory? But from this the wicked are bidden, *Depart*.

2. The loss of Salvation; *From me*: your Savior that was wounded for you; that offered my blood to you, which was offered for you. And if *from me*, then from all that is mine; my mercy, my glory, my salvation. Consider here, what an excellent thing it is to have familiarity with Christ on earth, that he may not cast us off as strangers from heaven. He that would have Christ know him there, must not be a stranger to Christ here. He must have some fellowship with GOD: How? *If we walk in the light, we have fellowship with God, and with his Son IesusChrist.* To walk in the dark, is to have fellowship with the Prince of darkness: to walk in the light, is to have fellowship with the Father of lights. Will a Reprobate that hath always turned his back upon Christ, here press into his company? Upon what acquaintance? Yes, *We have eat and drunk in thy presence, and thou hast taught in our streets*: as if they should say, *We have fed at thy Communion table, and heard thee preach in our Pulpits.* Still this proves no

acquaintance: for in the one you did eat *Panem Domini, non Panem Dominum*; the bread of Christ, but not Christ with the bread. In the other you have heard *Uerbum Domini*, not regarded *Dominum verbi*. Your ear hath been open, but your conscience shut. Therefore, ver. 25. *Non noui vos*; as familiar as you presume, yet you are such strangers to me, that *I know you not*. They never willingly came near Christ but to persecute him; therefore he shall then cast them far enough off forever.

3. The deserved *Malediction; Ye cursed*. He is cursed, that being borne in sin, lives in it, and dyes in it, without seeking recovery. I call this curse merited, because they love it. *As he loved cursing, so let it come unto him*. Hath he loved it? Let him take his love. *As he clothed himself with cursing as with a garment: so let it come into his bowels like water, and like oil into his bones*. ver. 18. It was his outside, let it be his linings: it was his outward stuff, let it be his inward stuffing. Everyone that hath not first a pardon by Christ, must hear this curse pronounced against him from Christ. O then suffer not thine eyes to sleep, till Christ hath sealed thee a *Quetus est*. Give no peace to thyself, till thou have peace with GOD. *Quamdiù imp...nitentia manet, maledictio imminet*. So long as vnrepentance abides in us, Cursednesse hangs over us. He that willfully goes on in known wickedness, hazards himself to inevitable cursedness. *Go ye cursed*.

4. The horror of the pains; *Into everlasting fire. Fire*; of all elements the most violent, therefore fittest to describe those pangs. *The pile thereof is ...ire and much wood: the breath of the Lord, like a river of bri...stone, doth kindle it. Euerlasting; the torments thereof are ever frying, never dying. Where the worm dieth not, and the fire is not quenched. Aug. Vermis corrodet conscientiam, ignis comburet carnem; quia & cord & corpore deliquerunt*. The fire shall torture their flesh, the worm their spirit: because both in flesh and spirit they have sinned. The reprobates shall be packed and crowded together, like •...rickes in a fiery furnace, having not so much as a chinke where any wind may enter in to cool them.

5. The preordinance of their torments; *Prepared for the Devil and his Angels*: ordained beforehand. *Origen* held that the Devil and his angels should one day be released from their tortures: and that these words of Christ were spoken *Minaciter, potiùs quàm veraciter*; rather by way of threatening, then true meaning. But *Augustine* answers, that the Scripture hath confuted him *plenissime ac planissime*. For the fire prepared for Satan is not temporary, but everlasting: where though floods of tears be continually raining upon it, yet can it not be put out.

*Prepared*: to the terror of wicked men, that *covenant with hell*: alas they are deceived, it was made for some purpose. That fire was prepared for some, and some have prepared themselves for it. Burning in lusts, in malice, in revenge; until themselves, their lusts, malice and revenge, and all burn in hell. The Devil was crafty, yet he could not scape hell: be as wily as you can, yet beware hell. It is not policy, but piety, that must escape this fire. Now as this brings to the wicked much terror, so it helps to preserve the godly against error. And this was one principal cause of the penning this sentence. The wise master of the family will chide his servants, vea and upon desert correct them, in the presence of his child, that he may learn by it to stand in awe of his Father. So deals God; *Minatur quod faciet improbis, ne*

*faciat quod minatur sanctis.* He threatens the wicked what he will do to their sins, that the godly may avoid what he threatens for sins. *Omnis minatio amica monitio:* every threatening is a fair warning. The Lord give us *mutare sententiam nostram, vt ipse mutet sententiam suam;* to change our mind, that God may change his menace. Let us now come humbly to him in repentance, that we may never depart from him into vengeance. The other circumstances I will but touch.

2. The reason of this rejection, Mat. 25. 42. *For I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink.* They are not judged *Ex malis commissis, sed ex bonis omissis;* not by the evil deeds they have done, but by the good things they have not done. Christ says not, *Ye took away my meat when I was hungry: but you gave me not your meat.* You did not strip me of the clothes I had, but you gave me no clothes when I had not. *The axe cuts up the tree which brought not forth good fruit;* though it be not accused for bringing forth bad fruit. Innocency is good, but not enough: we see that not to have relieved, is an unanswerable inditement at that day. How heavy will this sentence fall upon many among us! What heaps have many in this City; perhaps some got without a tender conscience, yield it no worse: yet would to God it were so well: for it is hard *Bonum cito •...uadere diuitem;* for an honest man to become rich on the sudden. They have it, and now may they not keep it? is it not their own? But O it is fearful, when for this keeping they shall be condemned. It is not a groat weekly, or monthly to the poor, and a small pension to the much-robbed Church, that can discharge you: but you must give proportionably. Plead what you can to the poor, Christ will not be so answered. Who can force me to give? none: but because thou wilt not give vnforced, thou shalt justly be condemned.

3. The objection against this reason, Math. 25. 44. *Lord, when saw we thee an hungered, or athirst, &c. and did not minister unto thee?* They have a kind of impudence still adhering to their foreheads: they would seem to justify themselves, though they be deservedly punished. *When did we see thee?* Often. When this poor widow hath departed without thy mercy, that orphan without thy help, that blind or lame without thy alms. When? when not? every occasion shall be a bill of inditement against thee. Who will wonder to see a Romish Pharisee sooth and flatter himself on earth, when he is not ashamed to do it in judgment •...efore the Lord Jesus Christ? *Sed nulla defensio absolute reum, nulla infensio dissoluet iudicium.* Plead they whether subtly, or angrily, as if some wrong were done them; it is Equity it self that doth sentence them.

4. The confutation of their objection. Math. 25. 45. *Insomuch as ye did it not to one of the least of these, ye did it not to me.* This one distinction takes away all their arguments: here is a full answer to their *Quando:* a declaration of their death-deserving wickedness: that would have no pity on the Lord Jesus. *Judgment merciless shall be given to them that show no mercy:* you know this. *Dives* was denied a drop, because he would not give a crumb: you know this: *He that stoppeth his ear at the cry of the poor, shall cry himself and not be heard.* Did not I tell you thus? The poor you had ever, this mercy you shown never: therefore *Go ye cursed.*

5. Lastly the Retribution: this is set down in brief; but the matter it contains, is long and everlasting. *All shall come forth; they that have done good, to the resurrection of life; they that have*

*done evil, to the resurrection of condemnation. These shall go away into everlasting punishment: but the righteous into life eternal.* An estate soon versed: never to be reversed. The voice of Christ shall speak it; and the power of Christ shall effect it. No Angel shall speak against it, no devil shall withstand it.

How should this teach Saint Paul's use; who considering that there shall be a resurrection of the dead, both of the just and unjust; resolved with himself to have always a good conscience void of offense toward God, and toward man. Let it instruct us all to watch for this day; a decayed charge, then which nothing was more current in the mouth of Christ. Let me conclude with that sigh from his soul; *Could ye not watch with me one hour?* It will not be long ere the glass be run, the hour out; Judas is at hand, judgment is not far off: then may you sleep and take your rest. This day is nearer you now, then when you first entered the Church. Twice have the blasted ears eat up the full corn: twice have the lean kine devoured the fat: *Pharaoh's dream* is doubled for the certainty and expedition. *Yet a little while, and he that shall come, will come and will not tarry.* If we shall have comfort in this day when it is come, we must long for it before it do come. What comfort shall the Usurer have? he desires not this day: for then the Angel swears *there shall be no more time;* and his profession is to sell time. He sells it dear, very costly to another's purse, but most costly to his own soul. Such as bribe for Offices, farm Monopolies, contract an usurious rent for life; do they desire it? *Woe unto you that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness, and not light.* The soul groaning under sin desires it. *Who shall deliver me from the body of this death?* The suffering soul may desire it. *Come Lord Jesus.* The faithful Spouse wedded to Christ desires this coming of her Husband: she is now espoused, that is the plenary consummation of the marriage. *Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and the Bride hath made her self ready. Blessed are they that be called to this marriage supper.*

To the ungodly it will be a fearful day. *Ignis vbique ferox ruptis regnabit habenis:* there shall follow an universal dissolution. Downwards go Satan, his angels, and reprobates; howling, and shrieking, & gnashing of teeth: the effect of a most impatient fury: to be bound hand and foot with everlasting chains of darkness. Where fire shall torture, yet give no light: worms gnaw the heart, yet never gnaw in sunder the strings: eternal pains *punire, non finire corpora.* Small sorrows grow great with continuance: but O misery of miseries, to have torments universal, and withal eternal: not to be endured, yet not to be ended. Upwards goes Christ, the blessed Angels and Saints, singing with melody as never mortal ear heard. The only song which that Choir sung audible to man, was that which the *Shepherds* heard: *Glory to God in the highest, and on earth peace, good will towards men.* Yet Christ was then coming to suffer: what may we think are those *Hallelujahs* everlastingly chanted in the Courts of Heaven! we know not, yet we may know one special note, which an universal Choir of all *nations, kindred, and tongues;* Angels, Elders, All shall sing; Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen.

*To the spirits of just men made perfect.* The Citizens of heaven are of two sorts; by Creation or Adoption. Created and natural Citizens are the Angels, Adopted are Men. Of these be two kinds, some *Assumed,* and others *Assigned.* The Assigned, such as are decreed in their times to

be Citizens; said before to be *written in heaven*. The Assumed, such as are already possessed of it, here *Spirits of just men made perfect*. But how then is the Apostles meaning cleared? How are the militant on earth said to *be come unto these just spirits in heaven*? Yes, we have a Communion with them, participating in *Spe*, what they possess in *Re*. Now we are no more strangers and foreigners, but *fellow-Citizens with the Saints, and of the household of GOD*. Only our apprenticeship of the flesh is not yet out; but they have their freedom. But as we have all an union with Christ, so a Communion with Christians: the combatant on earth, with the triumphant in heaven.

*Spirits*: this word hath diverse acceptions. It is taken 1. *Pro animo*, for the Mind. Luke 10. 21. Jesus rejoiced in *spirit*. 1. Chron. 5. 26. God stirred up the *spirit* of the King of Assyria. 2. *Pro seed rationis, et* 〈 in non-Latin alphabet 〉, 1. Cor. 2. 11. What man knows the things of man, save the *spirit* of man which is within him? 3. *Pro Affectuvel Afflatu*, for the motion of the mind, whether good or bad. Luke 9. 55. Ye know not what manner *spirit* ye are of. So there is called the *spirit* of lust, the *spirit* of pride, &c. 4. *Pro donis spiritus sancti*, for the gifts of God's Spirit. Act. 8. 15. *Peter* and *John* prayed for the disciples at Samaria, that they might receive the *holy Spirit*; meaning the graces of the holy Spirit. Gala. 3. 2. Receiued ye the *Spirit* by the works of the Law, or by the hearing of faith? 5. *Pro efficacia Euangelij*, for the effectual working of the Gospel; and so it is opposed to the *letter*. 2. Cor. 3. 6. The *letter* killeth, but the *Spirit* giveth life. 6. *Pro spiritualibus exercitijs*; for spiritual exercises. Gala. 6. 8. He that soweth to the *spirit*, shall of the *spirit* reap everlasting life. John 4. 23. True worshippers shall worship the Father in *spirit* & truth. 7. *Pro regenerata parte*: for the regenerate part of a Christian, and so it is opposed to the *flesh*. Gala. 5. 17. The *flesh* lusteth against the *spirit*, and the *spirit* lusteth against the *flesh*. 8. Lastly, *Pro anima immortal...*, for the immortal soul. Eccl. 12. 7. Dust shall return to the earth as it was, and the *spirit* shall return to God who gave it. This *spirit* did *Stephen* commend into the hands of Christ. Act. 7. 59. And Christ into the hands of his Father. Math. 27. 50. yielding up the *spirit*. Thus it is taken here.

*Spirits*, he doth not say bodies: they lie in the dust under the hope of a better resurrection. *Spirits*: We find here what becomes of good men's souls when they forsake their bodies: they are in the *heavenly City*. There are many idle opinions, what becomes of man's soul in death. Some have thought, that the souls then, though they die not, yet are still kept within the body (as it were asleep) until the last day. But the Scripture speaks expressly the contrary: for *Dives* his soul was in hell, and *Lazarus* his soul in *Abraham's bosom*. *I saw under the Altar the souls of them that were slain for the Word of God*. Some have imagined a transmigration of souls forsakē of their own bodies, into other bodies. *Herod* seems to be of this opinion: when news was brought him concerning the fame of *Jesus*, he said to his servants; *This is John the Baptist, he is risen from the dead*. He thought that the soul of *John* was put into the body of *Jesus*. It is alleged, that *Nebuchadnezzar* living and feeding with beasts, *until seven times were passed over him*; had lost his own soul, and the soul of a beast was entered in the room. But this is a frivolous conceit: indeed God had bereft him of common reason, yet he had still the soul of a man. Do not many among us, that have the souls of men, live like debauched beasts? The lustful like a goat, the covetous like a wolf, the drunkard like a hog, the Politician like a fox, the rayler like a barking cur. Others think, that the soul neither dieth nor sleepeth, nor



passeth out of one body into another, but wandreth up and down here on earth among men: and often appeareth to this man, often to that: whence came that fabulous opinion that dead men walk. For this purpose they allege the Witch of Endor, who made *Samuel* appear to *Saul*, and answer him. But the truth is, that was not *Samuel* indeed, but an apparition, the mere counterset of him. For not all the Witches in the world, nor all the Devils in hell can disquiet the souls of the faithful: for they are in God's keeping. Dying, their souls are immediately translated to blessedness: *there are the spirits of just men made perfect*: and there to abide, until the general Resurrection shall restore them to their own bodies. For the souls of the Reprobates, departing in their sins, they go directly to hell, and are kept there as in a sure prison.

Let this instruct all such as have a Christian hope, to let their souls depart with comfort. *Emittuntur, non amittuntur*: death doth not lose them, but loosen them, & set them free from the bondage of corruption. Howle and lament if thou think thy soul perisheth. There are some that fear not so much to die, as to be dead: they know the pang is bitter, but it is short: it is the comfortless estate of the dead that is their dread. They could well resolve for the act of their passage, if they were sure to live afterwards. *Animula vagula blandula*, Whither goest thou, said that Heathen Emperor on his death-bed? lamenting the doubtful condition of his soul after the parture. Very not being is abhorred of nature; if death had nothing else to make it fearful. It is woeful to lie rotting in the silent grave, neither seeing, nor seen. Here the Christian lifts up his head of comfort; Lord, into thy hands I commend my spirit. I lose it not, because thou hast it: thou wilt keep it in peace, and g...ue it me back again in eternal joy.

*Of just men.* Justice is ascribed to a Christian two ways: There is 1. *Passiua iustitia*, a passive justice, Christ's righteousness imputed to him: and hereby he stands perfectly just before God. This the Apostle calls *The righteousness of GOD, which is by faith of Jesus Christ unto all. Christ is made unto us righteousness*. This justice is attained by faith; *Noah became heir of the righteousness which is by faith. Abraham believed GOD, and it was counted unto him for righteousness*. Without this no spirit shall appear just before God in heaven. Our own righteousness is a covering too short to hide our nakedness: Christ's garment is a long robe, that covers all.

2. *Actiua iustitia*, active righteousness, an effect of the former: which is indeed a testimony that we are justified by Christ. *Let no man deceive you: he that doth righteousness, is righteous*. Therefore saith *James, A man is justified by his works*: if his meaning had been that our own works simply acquit us before GOD; it could never be reconciled to that of his master; when we have done all we can, we must call our selves *unprofitable servants*. Nor to that of his fellow; *I see a law in my members, warring against the law of my mind*: nor to that of himself; *In many things we sin all*. Now this justice effective from God, active in us, is taken two ways; *Late* and *Stricte*.

In a larger sense it is taken for all Piety, and so justice and holiness are all one. Properly taken, Justification is imputed, Sanctification inherent: but understanding our justness an effect of Christ's justice imputed to us, so *Iustus* and *Sanctus* are convertible terms. They are

*Just spirits*, that is, they are Saints. Now if we desire to come *ad Sanctos*, to the Saints: we must live *sancte*, a holy life. God by telling us who are in heaven, teacheth us who shall come to heaven; none but Saints. They are set before us as examples: *Vt eorum sequamur gratiam, et consequamur gloriam*: that steering their course, we might come to their Haven. The Scripture teacheth us *Quid agendum*, what is to be done: the Saints *Quo modo*, how it is to be done. *Uita sanctorum, interpretatio scripturarum*. The lives of holy men is a kind of Commentary or interpretation of the holy writ. Let us as we do by good copies, not only lay them before us, and look on them, but write after them. For it is not sufficient *Legere, sed degere vitam sanctorum*: not to read, but to lead the lives of Saints. Papists in this go too far, as evil men come too short. Good men imitate the Saints, but do not worship them: Papists worship the Saints, but do not imitate them: lewd men do neither. Perhaps they will imitate their infirmities: as if only for that they liked them, for which only God disliked them. The Saints are to be held as Patterns, not as Patrones of our life. But the Papists praise not God in his Saints, nor the Saints for God, but as God. Only let us reverently walk in their grace, that we may joyfully come to their place.

In a stricter sense it is taken for that moral virtue, which gives to every man his own. This virtue hath been highly commended in the heathen: but one saith truly, *Iustitia ethnicorum miranda potius, quàm laudanda*: their Justice deserved more admiration, then commendation: they wanted him that should make them just. They so affected this justice, that they took Surnames from it; *Aristides* was called *Iustus*: *Scipio*, *Iustus*: *Fabius*, *Iustus*. Their justice was no virtue, but a shadow of virtue. They neither knew the Lord *Deum virtutis, nec Christum virtutem Dei*; the God of virtue, nor Christ the virtue of God. Only *Jesus* is *Iustus*. *Christ suffered for sins, the just for the unjust. Ye denied the Holy one, and the Just*. There was another *Jesus* called *Iustus*, a helper of the Apostles: but Christ is *Dominus Iustitia nostra*; *The Lord our Righteousness*. By him we are only made just: *In the Lord shall all the seed of Israel be justified, and glory*.

Being thus justified, let us be just: not doing that to others, which we would not have others do to us: and doing that to others which we desire to be done to our selves. Some are just in small matters: so the Pharisees pay *tithe of mint, & annise, and cummine*; but omit weightier things. This is *Pharisaica Iustitia*, a Puritan righteousness: not to endure an hours recreation on the Sunday, yet to rob the Church by usurpations, to exact interests and forfeits; these be nothing. So the money might not be put into the Treasury, that might hire *Judas* to betray his master. The ten brethren were so just, as to return the money in their sacks; yet stuck not to sell their brother *Joseph*.

Some are just in great things, not in small. As the other strain at a gnat, and swallow a camell: so these are like the net, that takes the great fishes, and lets go th... little frie. Wantonness is no fault with them, if it extend not to adultery. They stick not to swear, so long as they swear not to a lie. Maliciously to hate, or peeishly to quarrel, is trivial; if they proceed not to blows and blood. So long as they are not drunk, swallow down wine, and spare not. *De minimis non curat Lex*; the Law takes no notice of small faults. But indeed *Eadem ratio rotunditatis*, there is the same respect of roundness in a penny, that is in a platter; though not of largeness. To steal the bridle, as to steal the horse, is *Tam*, though not *Tantum*:

such a sin, though not so great a sin. Thou sayest *minimum est, minimum est*; it is little, it is little. *Sed in minimo fidelem esse magnum est*: to be faithful in a little is a great virtue. *Whosoever shall break one of these least commandments, he shall be called least in the kingdom of heaven. Erit minimus*, that is *Nullus*: he shall be least in heaven, that is, he shall not be there at all. But well done good servant: *Because thou hast been faithful in a very little, have thou authority over ten Cities. Bene vtere paruo, fruere magno*: the just dispensation of a little, shall bring thee to be entrusted with much. Whether great or small we must be just, if we look ever to reign with these *just spirits. Ad societatem iustorum non admittuntur nisi iusti*.

I wonder what place the defrauder expects; that wraps up his conscience in a bundle of stuffs, and swears it away. The buyer thinks he is just, and he is just cousoned, no more. The Usurer would storm and stare, as if had seen a spirit, if he were taxed for unjust. Presently he consults (his Scriptures) his bonds, and (his Priest) his Scrivener: and there the one swears, the other shows in black and white, that he takes but ten in the hundred. Is he then unjust? Yes, *Thou hast taken usury and increase, and hast greedily gained of thy neighbors by extortion*. He takes hire for that should be freely lent: is not this unjust? Besides, the people curse it, and they curse not but for injustice. *I have neither lent on usury, nor men have lent me on usury, yet everyone doth curse me*. Insinuating, that if a man lend upon usury, it is no wonder if the people curse him. Where must the Lay-Parson sit, that fattes himself with the Tyth-grain, & will not give the poor Minister the straw? Is this just? He takes the tenth of his neighbors profits, and never so much as reads him an Homelie for it: is this just? He lays sactilegious hands on God's sanctified things, and never asks him leave: is this just? Where shall the Engrosser appear, that hoards up commodities bought with ready money, and when he vents them, makes the poor pay treble usury for it: is this just? What shall become of that unspeakably rich Transporter, who carries out men and money, to the impouerishing of the Land, and brings home gawdes and puppets, fit for no bodies use but prides? Surely, as heaven is for *Just spirits*, so there is some other place for the unjust. *Know ye not that the unjust shall not inherit the kingdom of God?* If not God's kingdom, then the kingdom of darkness; downwards, hell. I do not say, that every unjust deed throws a soul thither: *Iniustum esse damnat, non injust semel agere*; to be unjust is damnable, not one thing unjustly done: the habit, not the act. But for others; *Qui injust dominantur, i...ste damnantur*. They have unjustly lived, but they shall be justly condemned.

*Made perfect*. This is a passive quality; *non qui se perficiunt, sed qui perficiuntur*: not such as have made themselves perfect, but are made perfect. The other property is actively expressed; *Just*, it is not said *Justified*: not that they made themselves just, but that Christ's righteousness hath justified them; so both they are, and are reputed just. But here passively, *Perfected*: which plainly shows that all is from God: for *omne maius includit minus*. If only Christ make them *perfect*; then only Christ doth make them *•...ust*. For it is nothing so difficult for a just man to become perfect, as for an evil man to become just. As it is easier for a man healed and directed the way, to come to the goal; then for him that lies lame in darkness. *Qui dedit ingressum*, must also *dare progressum: conficere & perficere*; to make and to make up, to do and to perfect, are both the works of God. We could never be just, unless

Christ justify us: never come to perfection, unless he perfect us. He that begun this good work, must also finish it.

*Made perfect.* In heaven are none but the *perfect*. *Talis sedes expectat talem sessorem*: such a house requires such an inhabitant. On earth there is a kind of *Perfection*: all the faithful are perfectly justified, but not perfectly sanctified. The reprobates are *perfect imperfecti*: the godly *imperfecte perfecti*: those perfectly imperfect, these imperfectly perfect. They are so perfect that they are acquitted in Christ, and there remains no judgment for them, but only a declaration of their pardon. Justification admits no latitude, in it *nec magis nec minus*, for none can be more than just. But the perfection of sanctity is wrought by degrees: *non plenam induimus perfectionem, donec totam exuimus infectionem*: all the stains of our infection must first be cleansed, and quite washed away; before this full perfection be given us. Christ's blood doth now wholly take from us the guiltiness of sin, not wholly the pollution of sin: that blessedness is reserved only for heaven.

Let us therefore be *perficientes*, going and growing up, that at last we may be *Perfecti, made perfecti*. This is not wrought on a sodain; a child doth not presently become a man. Even the Lord Jesus had his time of *growing*, and can any member grow faster then the Head? Indeed the malefactor on the cross shot up in an hour; but this was miraculous, and God seldom works by such miracles. God neither sends Angels from heaven, nor the dead from hell, to give warning to men upon earth. *If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead*. But repentance hath the promise of a *Qandocunque; whensoever a sinner repents, &c.* I will not limit God's infinite mercy; but only advise thy sick soul, who after a desperate and inveterate wound lookest for a sudden cure by repentance: it is better to make this thy diet, then thy physic. Repent every day, that thou mayest have remission one day. *Melior medicus qui excludit morbos, quàm qui curat*. He is a better Physician that keeps diseases off us, then he that cures them being on us. Preuention is so much better then healing, because it saves the labor of being sick. Thou allowest not a Surgeon unnecessarily to break thy head, to try his skill, and the virtue of his plaster. Sprindges were better taken away *quae non prosunt*, because they do no good: then the setting of watchmen by them to warn travelers, *ne noceant*; that they be not hurt by them. Take away thy lusts quite, this is the way to be sure: for repentance may be like *Baal*, so fast asleep that all thy cries are not able to waken her.

To conclude, he that will wear a crown in heaven, must be all his life on earth preparing the gold to make it. Not that thy own virtues crown thee, but that GOD without thy virtues will never crown thee. The robe of glory that is worn there, must be spun and woven here: spun out of the side of Christ by faith, and embroidered with our good works. That eternal light ariseth from this internal life. *Lay up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life*. The ground work of salvation is made here: that high Tower of glory that is built for thee in heaven, hath the foundation of it laid upon earth.

How should a man be *Perfectus*, that was never *factus*, well begun? I wonder what perfection a wine-bibber looks for; sure to be a *perfect* drunkard. What perfection expects the luxurious prodigal: sure to be a *perfect* beggar. What perfection hopes the covetous Churl; that allows

himself a race of fourscore years; and sets God at the latter end of it: and he hath that place too with this condition, that he trouble not his mind about it till the last day comes. Surely to live vnblest, and to die vn-pittied: but that some now bless God he's gone; and other say, it's pity he died no sooner. All his projections have aimed at this perfection, to make himself a *perfect* slave. What perfection dreams the Jesuit to himself, but to become a *perfect* traitor? What perfection is likely to the incontinent adulterer, but to be a *perfect* Lazar. What the malicious, but a *perfect* villain: what the proud, but a *perfect* fool: what the blasphemous, but a *perfect* Devil?

They say, early holiness proves ripe corruption: but I am sure, habituated profaneness proves rank damnation. Alas, how should they make an end, that never begin? *This man began to build*, saith Christ, *but could not make an end*: how should they finish that never began? you that spend your days in a lazy forgetfulness of religion, examine your own consciences: do you ever think to be *perfect*? Are you content still to be abortive, and shall you be perfected in the womb of the grave? God hath given you time and means: he did not say, *Sumite & consumite*: take it, and spend it at your pleasure. O begin, that you may continue and end: hear to learn, learn to do, do to continue, continue to be *perfect*. Begin betimes, lest God's end come before your beginning. Enter into the way of Piety, and follow it: striving with all your powers to grow up to a *perfect man*, unto the measure of the stature of the fullness of Christ.

*And to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things then that of Abel.* We have considered the glory of the City, the felicity of the Citizens; we are lastly come to the Mediator, who brings both these together, and without whom they had been everlastingly asunder. We are all by nature belonging not to Mount Zion, but to the valley of Hinnon: not to the *celestial Jerusalem*, but to the *infernal Babylon*: not to the society of glorious Angels, but of afflicting Devils: not to the Church of the *first borne*, but to the assembly of abortive reprobates: we had no reference to God as a kind Father, but as a severe Judge: not to *just spirits* made *perfect* from sin, but to *lost spirits* made *perfect* in sin. Thus were we by nature, but Jesus hath brought us to Mount Zion, &c. How blessed a thing will it be to come unto this Jesus! It was Saint Augustine's special wish, to have seen Christ in the flesh. If there were such comfort in seeing Christ humbled, if such admiration in seeing him transfigured, what joy is it to behold him in heaven glorified! How glorious a matter do some think it to stand in the Court of an earthly Prince, to receive a gracious look, to hear a royal word, or to be commanded some honorable service! what is it then to stand in the Court of heaven, to have the King of Kings speak peaceably to us, to behold our Lord Jesus crowned with that immortal Diadem, to sing his praises as free from flattery, as from inconstancy, and to live in that Paradise forever! *Vbicunque fueris Domine Jesus*: wheresoever thou art O blessed Savior, give us no more happiness then to be with thee. If thou be in the earth, we will travel day and night to come to thee; if on the sea, with Peter we will swim to thee: if on the Cross, we will stand weeping by thee: if riding in triumph, we will sing Hosanna to thee: if transfigured on Tabor, we will be ravished with thee: but if sitting in thy heavenly Throne, how blessed even to look upon thee! It is his will, that we should be with him where he is, and

*behold his glory.* We are now come to him by a conjunction mystical, we shall then have a vicinity local, and eternal.

*The Mediator, not a Mediator, but The, That Mediator, that only one. For there is one God, and one Mediator between God and men, the man Christ Jesus.* God was angry, man was guilty, Christ is the Mediator betwixt them: who being God, could satisfy God, and being man, could suffer for man. We are lost, and desire something to recover us: what shall that be? Mercy? No, God is just: he that hath offended must be punished. Shall it be Justice? No, we have need of mercy: that he who hath offended might be spared. Here, to be so merciful as not to wrong his justice, to be so just as not to forget his mercy; there must be a *Mediator*. This must not be the world, that was God's own before, he made it: not Angels, for they are engaged for their own creation; and being finite, cannot satisfy an infinite Majesty by infinite punishment for infinite sins.

God's Son must do it: now if he come to satisfy for pride, he must put on humility: if for rebellion, he must put on obedience: if for stubbornness, he must put on patience: he must serve if he will deserve: this God alone cannot do: if to die, he must be mortal, this only God cannot be. Therefore this *Mediator* is made man, to be himself bound; as he is GOD to free others that are bound. Man to become weak, God to vanquish. Man to die, God to triumph over death. This is that sacred *Ladder*, whose top in heaven reaching to the bosom of God, expresseth his Divinity: & his foot on earth close to *Jacob's* loins, witnesseth his Humanity. We are bankrupt debtors, God is a sure Creditor, Christ sets all on his score. We are ignorant Clients, God is a skillful Judge, Christ is our Advocate to plead our cause for us. God is a just Master, we are unfaithful, unfruitful, unprofitable servants, this *Mediator* takes up the matter between us.

*Of the new Covenant.* For *Moses* may seem to be a Mediator of the *Old Covenant*. *I stood between the Lord and you at that time, to show you the Word of the Lord.* This *Mediatorship* of the *New covenant* is a high office, competent to none but the Lord Jesus. Who should appear between a just God, and sinful men; but he that is mortal with men, and just with God? It is a *Covenant*, for there is something agreed on both sides: we covenant to believe, and God to forgive. A *New covenant*; there was cold comfort for us in the old. A man reading, *Fac hoc et vines, Do this and thou shalt live:* thinks of it as if he were bidden to catch a star from the firmament, & take it for his labor. But in the *New, Crede et vine;* believe & live forever. The condition on man's part is believing, the covenant on God's part is Saving. Now, though it be true, that it is as easy for man of himself to fulfill the Law, as it is to believe the Gospel, yet the *New covenant, Dat credere,* gives a man power to believe: for faith is the fair gift of God. *Praecipit non adiuvat Lex, offert et affert Euangelium.* The Law gives commandment, but not amendment: the Gospel brings salvation to our hearts, & our hearts to salvation. As it chargeth us, so it aideth us. As this *Mediator* gives *Fidem quam credimus,* the faith which we believe, mercy and remission: so also *Fidem qua credimus,* the faith whereby we believe, grace to apprehend this mercy. *Christ hath obtained a more excellent ministry, by how much also he is the Mediator of a better Covenant, which was established upon better promises.*

Briefly here consider the excellency of this New and Evangelical Covenant, above the *Old* and *Legal*. In the beginning God made man righteous: for he created him *in his own Image*, which the Apostle says *consisted in righteousness and the holiness of truth*. But man soon defaced this goodly and godly picture. *This I have found, that God made man righteous, but he sought out many inventions*; waves to make himself wicked and wretched. Hence it followed that our restitution was a greater work then our constitution. The house was with more ease built up new, then repaired being old and ruinous. That was done *per verbum enuntiatum*, this *per verbum annuntiatum*. There he spake the word, and all things were created: here the *Word was made flesh: Fecit mira, tulit dira: passus dura verba, duriora verbera*. There it was done by saying, *Dic verbum tantum*: here by doing, yea by dying: suffering grievous words, more grievous wounds: *Factus in terris, fractus in terris*. There all begun in *Adam*, who was *Terrae filius*, a son of the earth: here all in *Christ*, who is *Coeli Dominus*, the Lord of Heaven. Spiritual life is better then natural, firmer, surer. There man had only a power to stand, but with it a power to fall, according to his own pleasure: here he hath a certainty of inseparable conjunction to *Christ*. He so stands as never to fall, so lives as never to die, so is loved as never to be hated. There *Adam* and *Eve* were married to propagate *filios carnis*, children of the flesh: here *Christ* is married to his Church, to beget *filios spirituales*, children in the Spirit: and that with a bond never to be divorced. Thus at first God commanded that to exist, which was not before: now he makes one contrary to be changed into another: flesh into spirit, darkness into light, corruption into holiness: greater miracles, then changing stones into bread; *Dignus vindice nodus*, a knot worthy the finger of God to untie. Here is the wonderful work of the *New Covenant*: we were made *Ex spirituoris*, redeemed *ex sanguine cordis*: created by the breath of God's mouth, but saved by the blood of his heart. Therefore not six Cherubims as in the vision of *Isaiah*, nor four and twenty Elders, as in the Revelation of *John*; but a royal Army of heavenly soldiers were heard praising GOD at the birth of *Jesus Christ*.

In sum, there is but *one Mediator* of the *New Covenant*: neither Saint nor Angel hath any part in this dignity. *Melancth. Idem est multos Deos fingere, ac sanctos mortuos inuocare*: to worship old Saints, is to make new God's. He that shall pray to dead men, dishonors the living *Mediator*. Saint *Paul* saith expressly, *There is one God, and one Mediator between God and men, the man Christ Jesus*. Whence it is manifest, that it is the same blasphemous presumption to make moe *Mediators* then one, that to make moe God's then one. Here the Romanists distinguish; *Christ* is the sole *Mediator* of *Redemption*, not of *Intercession*. *Opus est mediatore ad mediatore Christum*. We must have a *Mediator* of *intercession* to this *Mediator* of *redemption*. A blind answer: for *Paul* directly there speaks of prayers and *Intercession*. ver. 1. &c. But say they, Our prayers are to be made to God alone, *tanquam per cum implenda*; because our desires are fulfilled only by him: but unto the Saints, *tanquam per eos impetranda*; because they are obtained by them. As if *Christ* were so busy that he could not tend to hear us: or so stately, that he would not bend to hear us: or so unjust, as to deny his own *Venite*, and not to perform his promise; *Come unto me all that labor*.

We oppose against them that comfortable saying of *S. John*. *If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous*. They answer, Indeed *Christ* is our chief *Advocate*, Saints and Angels secondary or subordinate *Advocates*. But the word *Advocate* is borrowed of

the Lawyers, & signifies him only that doth plead the justice of his clients cause. A stranger in the court may become a petitioner to the Judge, & entreat favor for the person guilty: but Advocates are Patrons & Proctors of their Clients. Angels in heaven, & Saints on earth, are suitors in our behalf to God: but Christ alone is our Advocate. And upon good cause, for who but he can so well plead his own righteousness whereby he hath justified us? Therefore the Apostle calls him there our *Propitiation*: he that will be our *Advocate*, must also be our *Propitiation*: no Saints or Angels can be a *Propitiation* for us; therefore no Saints or Angels can be our Advocates. *Augustine* says, that if *S. John* had offered himself to this office, he had not been *Apostolus, sed Antichristus*.

We object further Christ's promise. *Whatsoever you shall ask the Father in my Name, he will give it you*. Not in *Mary's*, or *Peters*, but in *my Name*. *Bellarmino* answers, that there may be a *Mediator* between disagreeing parties three ways. 1. By declaring who hath the wrong; and so there is no controversy; for all agree that GOD is the party grieved. 2. By paying the Creditor for the Debtor; so Christ is alone *Mediator*. 3. By desiring the Creditor to forgive the Debtor; and in this sense, he says Angels and Saints are *Mediators*. But this distinction is no other than *Bellarmino's* mincing; who indeed seems to be ashamed of the blasphemous phrases in their *Missals*. As *Maria mater gratiae: Sancte Petre miserere mei, salua me, &c.* These, saith he, are our words, but not our meanings; that *Mary* or *Peter* should confer grace on us in this life, or glory in the life to come. Yet both their School and Practice speaks more. For *Aquin* says, our prayers are effectual by the merits of Saints; & that Christ's intercession is gotten by the patronage of Apostles, by the interuention of Martyrs, by the blood of *Becket*, and merits of all Saints. And the practice of the people, is to hold Angels and Saints immediate *Mediators*, able to satisfy and save. But as one hath well observed; if every Saint in the Popes Calender be received as a *Mediator*, we shall worship unknown men, as the Athenians did unknown gods. For the best Papists doubt whether there were ever any *S. George*, or *S. Christopher*.

But say they, The Virgin is a known Saint: she can and may by the right of a Mother command her Son Christ. Their whole Church sings, *O foelix puerpera, nostra p...ans scelera, inre matris impera*. And *Maria consolatio infirmorum, redemptio captiuorum, liberatio damnatorum, salus uniuersorum*. They have given so much to the Mother, that they have left nothing for the Son. *Ozorius* the Jesuit says, *Caput gratiae Christus, Maria collū*: Christ 〈1 page duplicate〉 〈1 page duplicate〉 is the Head of grace, but *Mary* is the Neck: no grace can come from the head, but it must pass through the neck. They invoke her their Advocate: but of Christ's mediation the *medium* or better half is taken from him: as if he were still a child, in subjection to his Mother. But as he is *Mariae filius*, so he is *Mariae Dominus*: the Son and the Lord of his Mother. Therefore the first words that we read Christ ever spake to his Parents, were rough, and by way of reproof. According to Saint *Luke*, these were his first: *How is it that ye sought me? Wist ye not that I must be about my Fathers business?* According to Saint *John* more sharply, *Woman, what have I to do with thee? Quaquàm locuta est iure matris, tamen duriter respondet*. Where was then their *Monstra te esse Matrem?* Though at the command of his Mother he spake, yet he spake roughly. Whereas God's kingdom consists of his Justice and Mercy; the Papists attribute the greatest part, which is his Mercy, to *Mary*: making her, as one noted, the Lady high Chancellor, & Christ as it were the Lord chief Justice. As we appeal



from the Kings-Bench bar to the Chancery, so a Papist may appeal from the Tribunal of God to the Court of our Lady. So they make her *Domina fac totum*: when one flatteringly wrote of Pope Adrian; *Traiectum plantavit, Louanium rigavit, Caesar autem incrementum dedit. Traiectum* planted, *Louaine* watered, but the *Pope* gave the increase: one wittily vnderwrites; *Deus interim nihil fecit*; God did nothing the while. So if *Mary* be the comfort of the weak, the redeemer of captives, the deliverer of the damned, the salvation of all, the Advocate of the poor, the Patronesse of the rich; then sure Christ hath nothing to do. No beloved; *Abraham* is ignorant of us, the blessed Virgin knows us not; but the Lord Jesus is our Redeemer. Prayer is not a labor of the lips only, but an inward groaning of the spirit, a pouring out of the soul before God. Now Saints and Angels understand not the heart: it is *the righteous God that trieth the heart and the reins*. Christ is the master of all Requests in the Court of Heaven, there needs no porter nor waiter. It is but praying, Lord Jesus come unto me: and he presently answers, I am with thee. Hear me O Christ, for it is easy to thy power, and usual to thy mercy, and agreeable to thy promise. O blessed *Mediator of the new Covenant*, hear us.

*To the blood of sprinkling. Aspersionis, Hebraico more pro aspersione.* Two things are implied in the two words; *Sacrificium* and *Beneficium*. *Blood*, there is the sacrifice of *Sprinkling*, there is the benefit.

*To the blood.* To speak properly, it is the death of Christ that satisfies the Justice of God for our sins: and that is the true material cause of our redemption. Yet is this frequently ascribed to his blood. *The blood of Christ purgeth the Conscience from dead works. Out of his pierced side came forth blood and water.* As God wrote nothing in vain, so what he hath often repeated, he would have seriously considered. *Non leuiter praetereat lectura nostra, quod tam frequenter insculpsit Scriptura sacra.* There are some reasons why our salvation is ascribed to CHRIST'S blood.

1. Because in the blood is the life. *Flesh with the blood thereof, which is the life thereof, you shall not eat.* Leu. 17. 14. The soul of a beast is in the blood, and in the blood is the life of every reasonable creature on earth. The effusion thereof doth exhaust the vital spirits, and death follows. In Christ's blood was his life; the shedding of that was his death: that death by the loss of that blood is our redemption.

2. Because this blood answers to the types of the legal sacrifices. This our Apostle exemplifies in a large conference. *The first Testament was not dedicated without blood. Moses sprinkling the book and all the people, said, This is the blood of the Testament. Almost all things are by the Law purged by blood, and without shedding of blood is no remission.* No reconciliation, no remission without blood. All directed us to this Lamb of GOD, whose blood only vindicates us from eternal condemnation. Not that the blood of a mere man could thus merit; but of that man who is also God: therefore it is called the *Blood of God*.

3. Because blood is fitter for applyment to the heart of man; who is so weak in apprehension that GOD is fain to lead him as it were by the senses? Not that there is a necessary receiving of Christ's material blood by everyone that shall be saved: so it might sprinkle upon the soldiers that crucified him, who yet might go to hell. But it is received *Mentaliter* &

*Sacramentaliter*; there is a mental and a sacramental application. Thus we are said to drink his blood, that receive it spiritually by faith. The Papists in their opinion are fed orally with the very material blood of Christ: but then surely none of them can go to hell; *for he that eats the flesh, and drinks the blood of the Son of Man, hath eternal life*. But now the Priests, for fear belike lest too many of the people should be saved, and so Purgatory the Popedomes pillar be quite overthrown, have taken away the Cup from them; and turned Christ's *Bibite omnes* into *Bibite non omnes*; *Drink ye all*, into *drink ye only Priests*, not the rest. When they had given this blood so high an honor, they thought it too good for the common sort. First they said, it is really in the Cup; there they gave it too much: then they took it from the people, there they gave them too little. First they strained it, and then they restrained it. But they answer, the people have this blood in the bread; for that is flesh, and can there be flesh without blood? If so, why then do themselves take the Cup? Either it is necessary for the people, or superfluous for the Priests. Unless they value a Clergy man's soul at a higher rate than a Laymans: as if Christ's blood were not shed for the one, so well as for the other.

But to let go their sacrilegious absurdities, let us content our selves spiritually to receive this blood, shed for us, and communicated to us. This blood is ready for application, if our hearts be ready for apprehension. To us it is, though not elementally, yet alimentally profitable. There is a blood that nourisheth, as the Pelican her young ones with her own blood; Christ so feeds our souls to salvation with this blood. There is a blood that mollifies; as the warm blood of a goat softens the Adamant: we have obdurate hearts if Christ's blood cannot melt them. There is a blood that purgeth as the Kids; so the *blood of Christ cleanseth us from all sin*. There is a blood that colors, as the Deeres; so doth Christ's blood give a pure color to his Church; *Thou art all fair my love. These are they which have washed their robes, and made them white in the blood of the Lamb*. This blood is *Semen vitae, substantia gratiae, fundamentum iustitiae, aedificium meriti, magna charta coeli*. A fluxe of blood in the head is stanch'd by opening a vein in the foot: but here to save all the members from bleeding to death, blood must be drawn from the Head. As *Eve* came out of *Adams* side sleeping, so the *Church* is taken out of *Christ's* side bleeding. Thus God disposed it in mercy; *Ut effundatur sanguis Christi, ne confundatur anima Christiani*: that Christ's blood should be spilled, to save our souls from spilling.

*Of Aspersion*; in relation to the typical manner. *Moses took the blood, and sprinkled it on the people*. To this alludes *Paul* here; and *Peter* calling it *the sprinkling of the blood of Jesus Christ*. In the Passover the doors were sprinkled with the blood of the Paschal Lamb; and the destroying Angel passed over them. All those whom the eternal judgment shall pass over, must have their hearts thus sprinkled. We have many spots, had need of many drops. For a spot of avarice a drop of this blood: for a spot of lust a drop of blood: for a spot of drunkenness a drop of blood: for a spot of oppression a great drop of 〈1 page duplicate〉 〈1 page duplicate〉 blood: for the wounds and gashes of oaths, execrations, blasphemies, many drops of blood to stanch them. Yea we are not only sinners, but saith *Micah*, *Sins*: therefore must be sows'd and drench'd in this blood, that we may be clean.

*That speaketh better things than that of Abel*. This is a Metaphor, to show the force of Christ's blood, so prevailing with God as if it had a tongue. The comparison is between *Abel's* blood

and *Christ's*: now *Abel's* is said to cry; *The voice of thy brothers blood crieth unto me from the ground. Clamitat in coelum vox sanguinis.* So *Christ's* blood is said to speak; *Quot vulnera, tot voces*; so many wounds, so many words.

There is great response of *Christ* to *Abel*. *Abel* was slain by his brother, *Christ* by his brethren; the voice of the Jews was *Crucify* him. *Abel* was slain because he sacrificed; *Christ* was slain that he might be sacrificed. *Cain* envied *Abel* because he was accepted; the Jews hated *Christ* because he was good. *Abel* might say to his brother; *For my sacrifice dost thou kill me? Christ did say to the Jews; For which of my good works do you stone me?* *Abel* was so slain, that his blood was abundantly shed, and that in many places; for it is said *Vox sanguinum*; the voice of bloods. So *Christ's* blood was let out with thorns, scourges, nails, spear. As *Cain* sustained a threefold punishment; he was *cursed* in his soul, a vagabond on earth, vnprosperous in his labors. So are the Jews plagued; they have no place they can call their own; when they have heaped up riches, some other takes them away; they cannot see their own City but they must pay for it; they are *cursed* in their obstinate blindness: thus according to their own request, the blood of *Christ* is upon them and upon their children.

But now *Christ's* blood speaks *better things*: *Abel's* cried *vindictam*, *Christ's* speaks *miserordiam*. That, Lord see and revenge; this, *Father, forgive them, they know not what they do.* God hath an ear of mercy, so well as of Justice. If he heard that blood speaking for confusion, then he will hear this speak for remission. If he heard the Servant, he will much rather hear the Son: if he heard the servant for spilling, he will much more hear the Son for saving. *Postula à me*, saith God to his Son: *Ask of me, and I will give thee*: the Father will deny the Son nothing. Thus hath he saved us *Prece & Pretio*, by his blood, and that a speaking blood: if that blood speak for our safety, nothing shall confound us. Now the *blood of this Mediator our Lord Jesus speak for us to the Father of mercy, that the Holy Ghost may seal us up to eternal redemption. To whom, three persons, one blessed God, be praise forever.*

Amen.

### THE WORLDS GREAT RIDERS: OR, *The rage of Oppression.*

PSALM. 66. 12.

Thou hast caused men to ride over our heads: we went through fire and through water: but thou broughtest us out into a wealthy place.

THIS verse is like that Sea, Math. 8. 24. So tempestuous at first, that the vessel was covered with waves: but *Christ's* rebuke quieted all, and there followed a great calm. Here are cruel *Nimrods riding over innocent heads*, as they would over fallow lands; and dangerous passages *through fire and water*: but the storm is soon ended, or rather the passengers are landed. *Thou broughtest us out into a wealthy place.*

So that this strain of *David's* music or Psalmodie consists of two notes; one mournful, the other mirthfull: the one a touch of distress, the other of redress: which directs our course to an observation of *Mise...e, Mercy*; of grievous misery, of gracious Mercy. There is desolation,

and Consolation in one verse: a deep dejection, as laid under the feet of beasts; a high erection, *brought out into a wealthy place.*

In both these strains God hath his stroke: he is a principal in this Consort. He is brought in for an Actor, Author; an Actor in the Persecution, an Author in the deliverance. *Thou causest, &c. Thou broughtest &c.* In the one he is a causing worker, in the other a sole-working cause. In the one he is joined with company, in the other he works alone. He hath a finger in the former; his whole hand in the latter.

We must begin with the *Miserie*, before we come to the *Mercy*. If there were no trouble, we should not know the worth of a deliverance. The passion of the Saints is given by the hearty and ponderous description, for very grievous: yet it is written in the forehead of the Text, *The Lord caused it. Thou causedst men to ride, &c.*

Hereupon some wicked Libertine may offer to rub his filthiness upon God's purity; and to plead an authentical derivation of all his villainy against the Saints from the Lord's warrant: *He caused it.* We answer to the justification of Truth it self, that God doth ordain and order every persecution, that striketh his children; without any allowance to the instrument that gives the blow. God works in the same action with others, not after the same manner. In the affliction of *Job* were three Agents: God, Satan, and the *Sabaeans*. The Devil works on his body, the *Sabaeans* on his goods: yet *Job* confesseth a third party. *The Lord gives, and the Lord takes away.* Here Oppressors trample on the godly, and God is said to *cause it.* He *causeth* affliction for trial: (so ver. 10. and 11. *Thou hast tried us, &c.*) they work it for malice: neither can God be accused, nor they excused.

In a sinful action there be two things: the Material, and the Formal part: which we commonly distinguish into the act and defect. The Material part is of GOD; from whom is all Motion: the Formal is from the pravity of the agent. Persecutors could not accuse us maliciously, if GOD gave not motion to their tongues; nor strike us wrongfully, if he denied strength to their hands. Thought, sight, desire, speech, strength, motion are God's good gifts: to turn all these to his dishonor, is the wicked persons fault.

God hath another intent, then man hath, even in man's work. The Chaldeans steal *Job's* wealth, to enrich themselves: the Devil afflicts his body, in his hatred to mankind: God suffers all this for the trial of his patience. Man for covetousness, the devil for malice, God for probation of the afflicted's constancy, and advancing his own glory. In the giving of Christ to death, as *Augustine* observes; the Father gave the Son, the Son gave himself, *Judas* betrayed him, and the Jews crucified him. In one and the same tradition, God is to be blessed, and man condemned. *Quia in re vna quam fecerunt, causa non vna ob quam fecerunt.* Because in that same thing they all did, there was not the same cause why they all did it. God's end was love, *Judas* his avarice, the Jews malice.

The covetous Extortioner taketh away the goods of his neighbor; that robber spoileth. He could have no tongue to plead, nor wit to circumvent, nor hands to carry away, without God: from him he hath those creatures, that notion and motion. But to pervert all these to damnifie others, and to damn himself, ariseth from his own avarice and rancorous pravity.

His intent is wicked; yet not without God's wisdom to raise profit from it. Perhaps the oppressed had too good a liking to the World, and began to admit a little confidence in their wealth: the Lord hath benefited them, in taking away these snares, to save their souls.

Yet without toleration, countenance, or help to the wicked. The Usurer hath done thee good: by making thee poor in purse, helped thee to the riches of grace; yet he goes to hell for his labor. They that do GOD service against their wills, shall have but shrewd wages. It cannot be denied, but the devil did God service; in trying *Job*, winnowing *Peter*, buffeting *Paul*, executing *Judas*: yet shall not all this ease the least torment of his damnation. For trial here, are these oppressors suffered to *ride over* the godly's heads, and to drive them *through fire and water*: when these have like furnaces, purged them from dross & corruption, themselves shall be burnt. For it is usual with God, when he hath done beating his children, to throw the rod into the fire. *Babylon* a long time shall be the Lord's *Hammer* to bruise the Nations, at last it self shall be bruised. *Judas* did an act, that redounds to God's eternal honor, and our blessed salvation, yet was his wages the gallhouse. All these hammers, axes, rods, sawes, swords, instruments, when they have done those offices they never meant, shall for those they have meant, be thrown to confusion.

I will now leave God's justice to himself; and come to the injustice of these Oppressors, and the passion of the sufferers. And because the quality of these latter shall add some aggravation to the cruel malice of the former; I will first set before your eyes the Martyrs. The Psalm being written by *David*, and the sufferers spoken of in the first person plural; *We*, *Vs*, and *Our*: it follows, that it was both *David*, and such as *David* was; beloved of God, holy, Saints.

And whom doth the world think to *ride over*, but Saints? Psal. 44. 22. Who should be appointed to the slaughter, but *Sheep*? The Wolf will not prey on the Fox, he's too crafty: nor on the Elephant, he's too mighty: nor on a dog, he's too equal: but on the silly Lamb, that can neither run to scape, nor fight to conquer. They write of a Bird, that is the Crocodiles toothpicker, and feeds on the fragments left in his teeth whiles the serpent lies a sunning: which when the unthankful Crocodile would devour, God hath set so sharp a prick on the top of the Birds head, that he dares not shut his jaws till it be gone. And they speak of a little Fish, that goes bristling by the Pike, or any other ravenous water-creature, and they dare not for his pricks & thorns, touch him. Those whom Nature or Art, strength or sleight, have made inexposable to easy ruin, may pass unmolested. The wicked will not grapple upon equal terms: they must have either local or ceremonial advantage. But the godly are weak and poor; and it is not hard to prey upon prostrate fortunes. A low hedge is soon trodden down; and over a wretch dejected on the base earth, an insulting enemy may easily stride. While *David* is down, (or rather in him figured the Church) *the plowers may plow vpon his back, and make long their furrows*.

But what if they *ride over* our heads, and wound our flesh, let them not wound our patience. Though we seal the bond of conscience with the blood of innocence; though we lose our lives, let us not lose our patience. *Lactantius* says of the Philosophers, that they had a sword, and wanted a buckler: but a buckler doth better become a Christian, then a sword. Let us

know, *Non nunc honoris nostri tempus esse; sed doloris, sed passionis*; that this is not the time of our joy and honor, but of our passion and sorrow. Therefore, *let us with patience run the race, &c.*

But leave we our selves thus suffering; and come to speak of that we must be content to feel, the oppression of our enemies. Wherein we will consider

the

- Agents,
- Actions.

### The Agents

Are Men. *Thou hast caused men to ride, &c.* Man is a sociable living creature, and should converse with man in love and tranquility. Man should be a supporter of man, is he become an ouerthrower? He should help and keep him up, doth he *ride* over him, and tread him under foot? O Apostasy, not only from divinity, but even from humanity. *Quid homini inimicissimum? Homo.* The greatest danger that befalls man, comes whence it should least come; from man himself. *Caetera animantia*, saith *Pliny*, *in suo genere, probe degunt, &c.* Lions fight not with Lions: Serpents spend not their venims on serpents: but Man is the main suborner of mischief to his own kind.

It is reported of the Bees, that *•...grotante vna, lament•...ntur omnes*: when one is sick, they all mourn. And of Sheep, that if one of them be faint, the rest of the flock will stand between it and the Sun, till it be revived, only man to man is most pernicious. We know that a bird, yea a bird of rapine, once fed a man in the Wilderness: that a beast, yea a beast of fierce cruelty, spared a man in his den. Whereupon saith a learned Father, *Ferae parcunt, aues pascunt, homines saeuunt*. The birds feed man, and the beasts spare him; but *man* rageth against him. Wherefore, I may well conclude with *Solomon*, Prov. 17. *Let a Bearrobbed of her whelps meet a man, ratherthen a fool in his folly.*

God hath hewn us all out of one rock, tempered all our bodies of one clay, and spirited our souls of one breath. Therefore saith *Augustine*, Since we proceed all out of one stock, let us all be of one mind. Beasts molest not their own kind; and birds of a feather fly lovingly together. Not only the blessed Angels of heaven agree in a mutual harmony; but even the very devils of hell are not divided, lest they ruin their kingdom. We have one greater reason of unity and love observed, then all the rest. For whereas God made not all Angels of one Angel: nor all beasts of the great *Behemoth*: nor all fishes of the huge *Leviathan*: nor all birds of the majestical Eagle: yet he made all men of one *Man*. Let us then not iarre in the dispensation of our minds, that so agree in the composition of our natures. You see how inhumane and unnatural it is, for man to wrong man; of his own kind, and as it were, of his own kin. Thus for the Agents.

### The Action

Is amplified in diverse circumstances; climbing up by rough stairs to a high transcendancy of Oppression. It ariseth thus;

In

- Riding.
- Riding over us.
- Riding over our Heads.
- Driuing us through fire and water.

1. They *ride*. What need they mount themselves upon beasts, that have feet malicious enough to trample on us? They have a *Foot of Pride*, Psalm. 36. from which *David* prayed to be delivered. A presumptuous heel, which they dare lift up against God; and therefore a tyrannous toe, to spurn dejected man. They need not horses and mules, that can kick with the foot of a revengeful malice.

2. *Ouer us*. The way is broad enough wherein they travel, for it is the Devils roade; they might well miss the poor: there is room enough besides, they need not ride *Ouer us*. It were more brave for them to juttle with champions, that will not give them the way: we never contend for their path: they have it without our envy, not without our pity: why should they ride *Ouer us*?

3. *Ouer our heads*. Is it not contentment enough to their pride to *ride*? to their malice, to ride *over us*? but must they delight in bloodiness, to ride *over our heads*? will not the breaking of our arms and legs, and such inferior limbs, satisfy their indignation? Is it not enough to wrack our strength, to mock our innocence, to prey on our estates; but must they thirst after our bloods and lives? *Quo tendit saua libido?* whither will their madness run?

But we must not tie our selves to the latter. Here is a mystical or metaphorical gradation of their cruelty.

Their *Riding Ouer us Ouer our heads* is Proud Malicious Bloody *Oppression*.

### **They Ride.**

This phrase describes a vice compounded of two damnable ingredients; Pride, and Tyrannie. It was a part of God's fearful curse to rebellious recidiuation, Deut. 28. that their enemies should *ride* and triumph over them; and they should *come down very low*, under their feet. It is delivered for a notorious mark of the great *Whore of Babylons* pride, that she *rides upon a scarlet-colou'rd Beast*. Saint Paul seems to apply the same word to oppression. 1. Thes. 4. *That no man oppress his brother*. The original 〈 in non-Latin alphabet 〉 ; to go upon him, climb on him, or tread him under foot.

O blasphemous height of villainy; not only by false slanders to betray a man's innocence, nor to lay violent hands upon his estate; but to trip up his heels with frauds, or to lay him along

with injuries, and then to trample on him! And because the foot of man, for that should be soft and favoring, cannot dispatch him, to mount upon beasts, wild and fauage affections, and to *ride* upon him.

**Ouer us.**

This argues their *malice*. It were a token of willful spite for a horseman, in a great rode, to refuse all way, and to ride *over* a poor traveler. Such is the implacable *malice* of these persecutors. Esa. 59. *Wasting and destruction are in their paths*: yea, wasting and destruction are their paths. They have fierce looks, and truculent hearts: their very breath is ruin, and every print of their foot vastation. They neither reverence the aged, nor pity the sucking infant: Virgins cannot avoid their rapes, nor women with child their massacres. They go, they run, thy stride, they ride *over us*.

The language of their lips, is that which *Babylon* spake concerning *Jerusalem*: *Down with it, down with it, even to the ground. Rase it, rase it, even to the foundation thereof*. Desolation sits in their eyes, and shoots out through those fiery windows, the burning glances of waste, havoc, ruin: till they turn a land into solitude; into a Desert, and habitation for their fellow-beasts, and their worse selves. O unmerciful men! that should be to men kind as God; but are more ragingly noxious then wolves. They have lost the nature, let them also lose the name of men.

**Uix repperit vnum,**

*Talibus e multis, hominem consultus Apollo*. But it is ever true: *Optimi corruptio pessima*. The fairest flowers putrefied, stink worse then weeds: even an Angel falling became a Devil: and man debauched, strives to come as near this Devil as he can. They should put their hands under our falling heads, and lift us up: but they kick us down, and ride *over us*.

**Ouer our heads.**

This notes their *bloodiness*, vnpacifiable but by our slaughters. The pressing, racking, or breaking of our inferior limbs contents not their malice: they must wound the most sensible and vital part, our *heads*. The Lord be blessed, that hath now freed us from these bloody *ridings*; and sent us peace with Truth. Yet can we not be forgetful of the past calamities in this Land; nor insensible of the present in other places. The time was when the *Bonnors* and butchers *rode* over the faces of God's Saints, and made the earth with their bloods; every drop whereof begot a new believer. When they martyred the living with the dead; burnt the impotent wife with the husband; who is content to die with him, with whom she may not live; yea, rejoicing to go together to their Savior. When they threw the new-born (yea scarce-borne) infant, dropping out of the mothers belly, into the mothers flames: whom, if they had been Christians, they would first have Christened, if not cherished. This was a fiery zeal indeed; set on flame with the fire of hell. They love fire still: they were then for fagots, they are now for powder. If these be Catholics, there are no Cannibals. They were then mounted on horses of authority, now they ride on the wings of policy.

Our comfort is, that though all these, whether persecutors of our faith, or oppressors of our life, *ride* over our particular *heads*, yet we have all one *Head*, whom they cannot touch. They



may massacre this corporal life, and spoil the local seat of it, whether in *head* or heart: but our spiritual life, which lies and lives in our *Head Jesus Christ*, they cannot reach. No hellish stratagems, nor combined outrages; no human powers, nor devilish principalities can touch that life: for *it is hid with Christ in God*.

Indeed this *Head* doth not only take their blows, as meant at him; but he even suffers with us. *Saul, why persecutest thou me? Saul strikes on earth, Christ Jesus suffers in heaven*. There is more lively sense in the *Head*, then in other members of the body. Let but the toe ache, and the *head* manifests by the countenance a sensible grief. The body of the Church cannot suffer, without the sense of our blessed *Head*. Thus saith *Paul, The sufferings of Christ abound in us*. These afflictions are the showers that follow the great storm of his passion. *We fill up that which is behind, of the affliction of Christ in our flesh*. We must be content for him, as he was for us, to weep, and groan, and bleed, and die, that we may reign. If we sow not in *tears*, how shall we look to *reap in joy*? how shall we shine like *stars* in heaven, if we go not through this *fiery trial*? or land at the haven of bliss, if we pass not the waves of this troublesome *water*?

You see the *Riders*: but you will say, What is this to us? we have no such *riders*. Yes, many; too many; even so many as we have *Oppressors*, either by tongue or hand. Shall I name some of them?

The malicious slanderer is a perilous *Rider*; and he rides like death upon a pale horse, *Envy*. Thus were the Pharisees mounted, when they rode over Christ, even the *Head* of our *heads*. If *Jesus* will not be a Pharisee, they will nail him to the Cross. These venomous *Cantharides* light upon God's fairest flowers: and strive, either to blast them with their contumelious breaths, or to tread them under their malicious feet.

The griping Usurer is a pestilent *Rider*; and he is mounted on a heavy Iade, Mammon or love of money. Every step of this beast wounds to the heart, and quasheth out the life-blood. O that this sordid beast of usury, with all his ponderous and unwieldy trappings; bills, obligations, pawns, mortgages, were thrown into a fire temporal; that the *riders* converted soul might be saved from the fire eternal. If any *Alcibiades* had authority and will, to kindle such a fire in *England* as was once at *Athens*, I believe that no tears would be shed to quench it: but the music of our peace would sound merrily to it: and the rather, because there would be no more groans to mollify it.

The destructive depopulator is another pestiferous *Rider*. He is a light Horseman; he can leap hedges and ditches, and therefore makes them in the midst of plain fields. He loves to ride in his own ground; and for this purpose expelleth all neighbors. Though *Solomon* says, that *the King is served by the field that is tilled*: ye he, as if he were wiser then *Solomon*, promiseth to serve him better with grass. He posteth after the poor, and hunts them out of his Lordship. He rides from town to town, from village to village, from land to land, from house to house; à *doloso fur to ad publicum latrocinium*, and never rests till he hath rid to the Devil.

And there is a fourth *Rider* gallops after him amaine, as if he had sworn not to be hindmost, the oppressing Landlord: and he rides upon a horse that hath no pace but racking; for that is the Masters delight, racking of rents: and he hath two Lacquays or Pages run by him, Fines,

and Carriages. Thus ascended, & attended, twice a year at least, he rides over the *heads* and hearts of the poor Tenants: that they can no more grow in wealth, then corn can that is scattered in the high way: for they as that, are continually over-ridden by their merciless Landlords. Let these riders take heed, lest the curses of the poor stumble their horses, and break their necks.

The churlish Cormorant is a mischicuous *Rider*: he sits on a black Iade, Covetousness; and rides only from market to market, to buy up grain, when he hath store to sell: and so hatcheth up dearth in a yere of plenty. Our Land is too full of these riders: they repine & complain of the unseasonableness of the weather, of the barrenness of the earth: but they conceal the true cause, whereof their own souls are conscious, their uncharitableness. The earth hath never been so frozen as their consciences: nor is the ground so fruitless of plenty, as they of pity. This is not *mala terra, bona gens*; but *mala gens, bona terra*: we have bad minds, good materials. The earth hath not scanted her fruits, but our concealings have been close, our enhancings ravenous, our transportations lavish. The Lord sends grain, and the devil sends garners. The imprecations of the poor shall follow these •...iders, and the ears of God shall attend their cries.

There is the proud Gallant, that comes forth like a May-morning, decked with all the glory of Art; and his adorned Lady, in her own imagination a second *Flora*: and these are *Riders* too, but closer riders: the world with them runs upon wheels; and they hastening to overtake it, out-run it. Their great revenues will not hold out with the year: the furniture on their backs exceeds their rent-day. Hence they are fain to wring the poor spundges of the Country, to quench the burning heat of the City. Therefore say the Country-men, that their Carts are never worse employed, then when they do service to Coaches.

There is the fraudulent Tradesman; that rides no further then between the Burse and the shop, on the back of a quick-spirited hobby called Cheating; and whereas greatness presseth the poor to death with their weight, this man trips up their heels with his cunning. They have one God at the Church, another at their shops: and they will fill their coffers, though they fester their consciences. This *Rider* laughs men in the face, whiles he treads on their hearts; his tongue knows no other pace, but a false gallop.

The bribe-groping Officer, in what Court soever his dition lies, is an oppressing *Rider*: they that would have their suites granted, must subject their necks to his feet, and let him ride over them. He confutes the old allegory of Justice, that is usually drawn blind; for he will see to do a Petitioner ease by the light of his angels. Nothing can unlock his lips but a golden key. This *Riders* horse, like that proud Emperors, must be shod with silver: and the poor man must buy of him, and that at a dear rate, his own treading on.

I come to him last, whom I have not least cause to think upon, the Church-defrauder; that rides upon a winged horse, as if he would fly to the devil, called Sacrilege. He may appear in the shape of a Protestant, but he is the most absolute Recusant; for he refuseth to pay God his own. He wears the Name of Christ, for the same purpose the Papists wear the Cross; only for a charm. These are the Merchants of souls, the Pirates of God's Ship the Church, the

vnderminers of Religion; that are still practicing trains to blow it up. They will not pay their Levites, their Levites must pay them. They will not part with their Cures, whereof they have the donation, but upon purchase. But it is no wonder if they sell the Cures, that have first sold their souls. The charitable man dreams of building Churches, but starts to think that these men will pull them down again.

There is yet one other *Rid•...r*, though he spurs post, must not pass by me vn-noted: the Truth-hating Jesuit, that comes trotting into England on a red horse, like Murder; dypit and died in the blood of souls; and if he can reach it, in the blood of bodies too. Neither doth he thirst so much after ordinary blood, that runs in common veins, as after the blood-Royal. There is no discase, saith one, that may so properly be called the Kingseuill. He is the devils make-bate, and his chief Officer to set Princes together by the ears. He sits like the Raven, on a dead bough; and when the Lyon and Leopard come forth to fight, he sounds out a point of wa•...re; hoping which soever falls, his carcass shall serve him for a prey to feed on. His main study is to fill the Schools with clamours, the Church with errors, the Churchyard with corpses, and all Christian states with Tragedies. The Seminaries were once, like that strange weed, Tobaccho at the first coming up; but here and there one entertained in some Great man's house; now you may find them smoking in every cottage. They have deservingly increased the disgrace of that Religion: so that now in the common censure, A Papist is but a new word for a Traitor. They received their errand at Tyber, and they deliver it at Tyburne.

There are many other *Riders*, so properly ranking themselves in this number, and assuming this name; which for modesties sake, I bury in silence. Considering, that *Quaedam vitia nominata d•...centur*: some sins are taught by reprovng their names.

But I perceive a prevention: I have not time enough to end our misery, much less to enter the speech of our mercy. The journey they make us take *through fire and water*, requires a more punctual tractation, then your patience will now admit. Two short uses shall send away our Oppressors with fear; our selves with joy.

1. For them; let all these tyrannous *Riders* know, that there is one rides after them; a great one, a just one; even he that *rides on the wings of the wind, and the clouds are the dust of his feet*. He that hath a bridle for these *Senacheribs*, and strikes a s•...affle through their jaws; and turns their violence with more ease, then the wind doth a fane on the house-top. Then *a horse shall be but a vain thing to save a man*, saith the Psalmist. Horse and Master shall fall together.

Then the covetous *Nimrod*, that rode on the black beast Oppression, shall be thundered down from his proud height; and the Iade that carried him shall dash out his brains, and lie heavier then a thousand talents of lead on his conscience. His oppression shall damn himself, as before it did damnifie others. It was to them a momentary vexation, it shall be to him an eternal pressure of torment.

Then the blood-drawing Usurer, that rode so furiously on his Iade Extortion, shall (if timely deprecation and restitution stay him not) run full butt against the gates of hell, and break

his neck. And he that at the bars of temporal Judgments, cried out for nothing but Justice, Justice, and had it: shall now cry louder for mercy, mercy, and go without it.

And let the Cormorant, that rides ever on the back of Engrossing, whose soul is like *Erisichthons* bowels in the Poet,

Quodque vrbibus esse,

Quodque satis poterat populo, non sufficit vni.

that starves men to feed vermin; know, that there is a Pursuiuant flies after him; that shall give him an eternal arrest, and make him leave both *Horreum* and *hordeum*, his barn and his barley; to go to a place, where is no food but fire and anguish.

And the lofty Gallant, that rides over the poor with his Coaches and Caroches, drawn by two wild horses, Pride and Luxury; let him take heed, lest he meet with a wind that shall take off his Chariot-wheels, as *Pharaoh* was punished; & drown horses, and chariots, & *Riders*; not in the Red-Sea; but in that infernal Lake, whence there is no redemption.

Let all these *Riders* beware, lest he that rides on the wings of vengeance, with a sword drawn in his hand, that will eat flesh, and drink blood; that will make such haste in the pursuit of his enemies, that he will not bait or refresh himself by the way; lest this God before they have repented overtake them. *Gird thy sword upon thy thigh, O most mighty; and in thy majesty ride prosperously, &c. and thy right hand shall teach thee terrible things.* Then shall the Lord remember the children of *Edom* in the day of *Jerusalem*; and reward them, as they served us. Loe now the end of these *Riders*: *There are the workers of iniquity fallen: they are cast down, and shall not be able to rise. Zach. 10. The riders on horses shall be confounded.*

2. For us, though passion possess our bodies, let *patience* possess our souls. The law of our Profession binds us to a warfare: *patiendo vincimus* our troubles shall end, our victory is eternal. Hear *David's* triumph, Psalm 18. *Ihaue wounded them that they were not able to rise: they are fallen under my feet. Thou hast subdued under me, those that rose up against me. Thou hast also given me the neck of mine enemies, &c.* They have wounds for their wounds: and the *treaders down of the poor*, are trodden down by the poor. The Lord will *subdue* those to us, that would have subdued us to themselves: and though for a short time they rode over our *heads*, yet now at last we shall everlastingly tread upon their *necks*. Loe then the reward of humble patience, and confident hope. *Speramus et Superamus. Our God is not as their God, even our enemies being judges.* Psal. 20. *Some put their trust in Chariots, and some in horses.* But no Chariot hath strength to oppose, nor horse swiftness to escape, when God pursues. *They are brought down, and fallen: we are risen, & stand upright.* Their trust hath deceived them; down they fall, and never to rise. Our God hath helped us; we are *risen*; not for a breathing space, but to stand *upright* forever.

Tentations, persecutions, oppressions, crosses, infamies, bondage, death; are but the way wherein our blessed Savior went before us; and many Saints followed him. Behold them with the eyes of faith, now mounted above the clouds, trampling all the vanities of this world under their glorified feet; standing on the battlements of heaven, and wafting us to them

with the hands of encouragement. They bid us fight, and we shall conquer; suffer, and we shall reign. And as the Lord *Jesus*, that once suffered a reproachful death at the hands of his enemies, now sits at the right hand of the Majesty in the highest places, far above all Principalities and Powers, Thrones and Dominations, *till his enemies be made his footstool*. So one day, they that in their haughty pride, & merciless oppressions, *rode over our heads*, shall then lie under our feet. *Through thee will we push down our enemies: through thy Name will we tread them under that rise up against us*. At what time yonder glorious sky, *Coelum stellatum*, which is now our seeling over our heads, shall be but a pavement under our feet. To which glory, he that made us by his *Word*, and bought us by the blood of his *Son*, seal us up by his blessed *Spirit*.

Amen.

**THE VICTORIE OF PATIENCE: With the expiration of Malice.**

PSALM. 66. 12.

We went through fire, and through water: but thou broughtest us out into a wealthy place.

I DID not, in the former Sermon, draw out the oppressing cruelty of these Persecutours, to the utmost scope and period of their malice: nor extend their *impium imperium* to the furthest limit and determination thereof. There is yet one glimpse of their stinking candle, before the snuff goes out; one groan ere their malice expire. *We went through fire and water*.

The Papists, when they hear these words, *went through fire and water*; startle, and cry out, *Purgatory*: direct proofs for Purgatory. With as good reason, as *Sedulius*, on that dream of *Pharaohs Officer*, Gen. 40. 10. *A vine was before me; and in the vine were three branches*: says that the *Vine* signifies S<sup>t</sup>. *Francis*; and the *three branches* the three Orders derived from him. And as a Pope on that of *Samuel*: *Behold, to obey is better th<sup>n</sup> sacrifice: and stubbornnesse is as Idolatry*: infers, that not to obey the Apostolic See of *Rome*, was Idolatry by the witness of *Samuel*. Or as one writes of S<sup>t</sup>. *Fra<sup>n</sup>cis*; that because it is said, *Unless you become as little children, you cannot enter into the kingdom of heaven*; he commanded one *Massaeus* to tumble round like a little child, that he might enter. Or as, when the contention was betwixt the *Seruices of Am<sup>b</sup>rose* and *Gregory*, which should take place; by the common consent both the *Mass-books* were laid on the Altar of *S. Peter*; expecting some decision of that doubt by revelation. The Church doors being opened in the morning, *Gregory's Missal-book* was rent and torn into many pieces; but *Ambroses* lay whole, and open upon the Altar. Which event, in a sober exposition, would have signified the *Mass of Gregory* cancelled and abolished: and that of *Ambrose* authentical and allowed. But the wise Pope *Adrian* expounds it thus: that the renting and scattering of *Gregory's Missal* intended, that it should be dispersed over all the Christian world, and only received as Canonical. Or as that simple Friar, that finding *Maria* in the Scripture, used plurally for *Seas*; cried out in the ostentation of his lucky wit, that he had found in the old Testament the name of *Maria*, for the *Virgin Mary*.

But I purpose not to waste time in this place; and among such hearers, in the confutation of this ridiculous folly. Resting myself on the judgment of a worthy learned man in our Church; that Purgatory is nothing else but a Mythologie; a moral use of strange fables. As when *Pius* the second had sent abroad his Indulgencies, to all that would take Arms against the Turk; the Turk wrote to him, to call in his Epigrams again. Or as *Bellarmino* excused *Prudentius*..., when he appoints certain holy-days in hell, that he did but poetize. So all their fabulous discourse of Purgatory is but Epigrams & poetry; a more serious kind of jest. Wherein they laugh among themselves, how they cozen the world, and fill the Popes coffers. Who for his advantage, *Ens non esse facit, non ens fore*. So that if *Roffensis* gather out of this place, that in Purgatory there is great store of water; *We went through fire and water*. We may oppose against him Sir *Thomas More*; who proves from *Zacharias* 9. that there is no water at all. *I have sent forth thy prisoners out of the pit, wherein is no water*. Set then the frost against the rain, and you may go in Purgatory dry-shod. If there be nothing left but *fire*, I make no question, but there is not a spark difference betwixt Purgatory and Hell.

I should narrow up the scope and liberty of God's spirit, if I should here tie my discourse to the letter. *We went through fire, and through water*. It is an effect of our persecution; and may thus be resolved: we were by their malice driven to great extremity. *Fire* and *water* are two elements, which (they say) have no mercy: yet either of them more then our oppressors. The time was that a red Sea divided the waters; and gave dry passage to the children of *Israel* and of God. Whereof the Psalmist here sings, verse. 6. *He turned the Sea into dry land: they went through the flood on foot, there did we rejoice in him*. And the *fire* in an Oven, whose heat was septupled, touched not those three servants of the Lord. But these more incensed and insensible creatures have no mercy; nor can they invent a cruelty, which they forbear to execute.

Some translations have it: *We went into fire, and into water*: which extends their persecution to our deaths, and comprehends the latitude of mortal martyrdom. And thus understood, the next words, of the deliverance (*Thou broughtest us out into a wealthy place*) must be meant of our glory in heaven. But the evident circumstances following deny that interpretation: therefore I adhere to the last and best Translation; *We went through fire and through water*.

Wherein two things may seem to be imported, and imparted to our consideration. 1. *We went*. They went so conveniently as they might, and so conscionably as they durst, from the hands of their persecutors. 2. The hard exigence they were driven to; when to pass through *fire and water*, was but a less evil compared with that they eschewed.

### **Per mare mactantes fugimus, per saxa, per ignes.**

1. From the former observe, that it may be lawful in time of persecution to fly. This was granted, yea in some respects enjoined by Christ. But must be warily understood; and the rule in a word may be this. When our suffering may stand the Church of God in better stead then our flying; we must then lose our lives, to save God's honor and our own souls. To deny God this fealty and tribute of our bloods, when his glory hath use of such a service at our hands, is not only to deny him that is his own by many dear titles; of creation which was *ex*

*spiritu oris*, by the breath of his mouth; and of redemption which was *ex sanguine cordis*, by the blood of his heart. But to withdraw this justly required testimony, is to betray and crucify him; and scarce inferior to their perjury, whose false witness condemned him.

In this we restore to God his talent with profit; not only our own soul he gave us, but as many more as our example works upon, and wins to him. When the people admired the great bounty of *John*, called *Eleemosynarius*, he answered them; O brethren, I have not yet shed my blood for you, as I ought to do for my masters sake and testimony. In the early morning of the world, did *Abel* dedicate Martyrdom, without example: and the Lord did approve it by accepting *Abel's* sacrifice, and *Abel* for a sacrifice. I have read that a worthy Martyr of ours, D<sup>r</sup>. *Rowland Taylor*, wrote first▪ with ink, & after with his blood; that it is not enough to profess the Gospel of Christ *ad ignem exclusiue*; but we must cleave to it *ad ignem inclusiue*. This was an honor that Christ accepted presently after his birth, the Holocaust or Heccatomb of many innocent infants, murdered and martyred for his sake.

So that suffering for *Jesus*, is a thing to which he promiseth an ample reward. *No man shall for sake parents, or friends, or inheritance, or living, or life for my sake; but he shall have in exchange a hundred fold* so much comfort in this life, and in the world to come *life everlasting*. But all times and occasions yield not warrant for such a service. Much less can the Seminaries, dying in England for treason, arrogate to themselves the glory of Martyrdom; though a vicious affectation of it hath heartened and hardened them to such a prodigality of their bloods. They come not to maintain the verity of Scriptures, but the vanity of Traditions; the entangling perplexities of Schoolmen, the obscure, tetricall, and contradictory assertions of Popes: who commands them to steal that with their lives, which not only is in inuolued being, but in future contingency; whatsoever the Roman Church, that is the Pope, shall hereafter constitute or declare.

2. From the latter words; *Through fire and water*, observe; that the children of God must not expect a gentle and soft entertainment in this world, but hard exigence; when to fly from their enemies they are fain to pass *through fire and water*. Affliction for the Gospel is called by *Paul*, *the marks of the Lord Jesus*. The world often sets a man, as those three servants of God were set in *Daniel's* Prophecy. On the one side a harmony of sweet music, the Cornet, Flute, &c. on the other side a burning furnace, hette above ordinary seven times. Worship the Idol, and enjoy the delight of music: not worship it, and be cast into the fiery oven. Join with the world in his ungodly customs, and the world will love, feast, tickle your ears with music. Separate yourselves, and it will hate you, *John. 15. If you were of the world, the world would love his own: but because I have chosen you out of the world, therefore the world hateth you.* Thou shalt be like *Abraham's* Ram, tied in a bush of thorns; from which thou canst not extricate thyself, till thou be made a sacrifice.

I have read that *Caligula* the Tyrant being dead, there were found in his Closet *Duo libelli*; one called a sword, the other a dagger; wherein many were by name prick'd for death, and destin'd to it in the Emperors bloody intention. Presumptuous enemies so cast lots on a Nation before they have it; and talk of dividing a spoil ere they come at it. *Judge. 5. Have they not sped? have they not divided the prey?* So the proud adversary in that wonderful year, 88.;

that came with an Invincible Navy, and implacable fury; the Ensigns of whose ships we...e *victoria, victoria*; brought ready with them instruments of torture; as if the Land of peace and mercy had in it no such engines of cruelty; and swallowed down an abundant hope of our desolation. They threw at dice for our wives and daughters, lands and vineyards, houses and heritages, shires and kingdom. They purposed to drive us *through fire and water*, but fire and water was their destruction. Fire broke the sinews of their combination, and the waves devoured both their hopes & themselves. The godly at last shall be as mighty men, Zach. 10. 5. treading down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them.

The grievousness of these afflictions must teach us two useful lessons:

- Patience.
- Prayer.

1. Patience, Acts. 5. The Apostles *departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for the name of Christ*. A true Christian rejoiceth in his tribulation: especially when it is for his Saviors sake; and takes greater pleasure in his iron fetters, then a proud Courtier doth of his golden chain, Reu. 14. *Blessed are they that die in the Lord*. But if it be so blessed a thing to die in the Lord; what is it to die for the Lord! *Precious in the sight of the Lord is the death of his Saints*. It was *Hardings* invective against our reverend, learned, and precious *Jewel*; that Protestants were worse then the Devil: for whereas bread and water and the cross could scar away Devils; Princes could be rid of them by no means, but Fire. To whom that excellent Bishop answers; that though it pleased his malicious humor, to make but a ieast of the blood of God's Saints; yet it was no more ignominy for Lambes to suffer what Christ suffered; then it was praise and credit for wolves to betray him, as *Judas* did.

Our patience is our crown, and others conversion. *Eusebius* from *Clement* reporteth, that when a wicked accuser had brought *S. James* to condemnation; seeing his Christian fortitude, he was touched in conscience, confessed himself a Christian, and so was taken to execution with him. Where earnestly beseeching *S. James* to forgive him, he after a little pause kissed him, and said, *Peace be to thee, brother*; and they were beheaded together. O blessed *Patience!* which not only gets honor to our selves, but brings other to salvation; and in all glorifies God.

2. *Prayer*. This was the Apostles refuge in the time of affliction, Act. 4. 24. *Bernard* in a Fiction doth excellently express this necessity, enforce this duty. He supposeth the kings of *Babylon* and *Jerusalem* (by whom he means the world and the Church) to be at war one against the other. During this hostility, a soldier of *Jerusalem* was fled to the Castle of Justice. Siege was laid to this Castle, and a multitude of enemies environed and entrenched it round. There lies near this Soldier a fainthearted coward, called *Fear*: this speaks nothing but discomfort: and when *Hope* would step in to speak some courage, *Fear* thrusts her out of doors. Whilst these two opposites *fear* and *hope* stand debating, the Christian Soldier resolves to appeal to the



direction of sacred *Wisdom*; who was chief Counselor to the Captain of the Castle, *Justice*. Hear *Wisdom* speak. Dost thou not know, faith she, that the God whom we serve is able to deliver us? Is he not the Lord of *hosts*? even the *Lordmighty in battle*? we will dispatch a messenger to him with information of our necessity.

*Fear* replies, What messenger? Darkness is on the face of the world: our walls are begirt with an armed troupe; which are not only strong as Lions, but also watchful as Dragons. What messenger can either scape through such an host, or find the way into so remote a Country? *Wisdom* calls for *Hope*, and chargeth her with all speed to dispatch away her old messenger: *Hope* calls to *Prayer*, and says, Lo here a messenger speedy, ready, trusty, knowing the way. Ready; you cannot sooner call her then she comes. Speedy; she flies faster then Eagles, as fast as Angels. Trusty; what embassy soever you put in her tongue, she delivers with faithful secrecy. She knows the way to the Court of *Mercy*; and she will never faint till she come to the chamber of the royal Presence.

*Prayer* hath her message, away she flies, borne on the sure and swift wings of *faith* and *zeal*: *Wisdom* having given her a charge, and *Hope* a blessing. Finding the gate shut, she knocks and cries; *Open, ye gates of righteousness, and be ye open ye everlasting doors of glory*: that I may enter, and deliver to the King of *Jerusalem* my petition. *Jesus Christ* hears her knock, opens the gate of mercy, attends her suite, promiseth her infallible comfort and redress.

Back returns *Prayer*, laden with the news of consolation: she hath a promise, and she delivers it into the hand of *Faith*: that were our enemies more innumerable then the Locusts in Egypt, and more strong then the Giants, the sons of *Anak*: yet Power and Mercy shall fight for us, and we shall be delivered. Passe we then *through fire and water*, through all dangers and difficulties, yet we have a messenger, holy, happy, accessible, acceptable to God, that never comes back without comfort, *Prayer*.

And here fitly I will end our *Misery*, & come to God's *Mercy*. Desolation hath held us long, but our consolation is eternal. *But thou broughtest us out into a wealthy place*.

The Song, you see, is compounded like Music: it hath *acutum* and *grave*, high and low, sharp and flat. *Thou causedst men to ride over us. But thou broughtest us out*. Sorrow and joy, trouble and peace, sour and sweet, come by vicissitudes. *Inuicem cedunt dolor et voluptas*. This discord in Music hurts not, but graceth the song. Whiles grief and pleasure keep this alteration in our life, they at once both exercise our patience, and make more welcome our joys. If you look for the happiness of the wicked, you shall find it *in primis*, at the beginning: but if you would learn what becomes of the righteous, *intelliges in nouissimis*, you shall know it at last. *Mark the upright man, and behold the just: for the end of that man is peace*. We were sore oppressed, *but thou broughtest us out into a wealthy place*.

Every word is sweetly significant, and amplifies God's mercy to us. Four especially are remarkable; the Deliverer, the Deliverance, the Delivered, and their felicity or blessed advancement. So there is in

the	Deliverer	aliquid	Celsitudinis, Thou
Deliverer	Certitudinis, Broughtest out		
Delivered	Solitudinis, us,		
Happiness	Plenitudinis, Into a		

*wealthy place.* There is highness and lowness; sureness and fullness. The Deliverer is great, the Deliverance certain; the Distressed grievous, their exaltation glorious. There is yet a first word, that like a key unlocks this golden gate of mercy; a *veruntamen*;

**But**

This is *vox respirationis*; a gasp that fetcheth back again the very life of comfort. *But thou broughtest, &c.* We were fearfully endangered into the hands of our enemies; they rode and trode upon us, and drove us through hard perplexities: *But thou, &c.* If there had been a full point or period at our misery; if those gulfs of persecution had quite swallowed us, & all our light of comfort had been thus smothered and extinguished; we might have cried, *Perijt spes nostra, yea perijt salus nostra*; our hope, our help is quite gone: He had mocked us that would have spoken, Be of good cheer. This same *But* is like a happy oar, that turns our vessel from the rocks of despair, and lands it at the haven of comfort. *But, &c.*

**Thou.**

Thou only, without help or succor of either man or Angel; that art able to save with a few, as well as with many; that art *A man of war*. Exod. 15. and comest armed against thine enemies, with a spear of wrath, and a sword of vengeance. Thou, of whose greatness there is no end, no limits, no determination. *Thou, O Lord, without any partner, either to share thy glory, or our thanks. Thou broughtest us out.*

Thou of thy own goodness, so well as by thy own greatness, hast delivered us. No merit of ours procured, or deserved this mercy at thy hands: but our freedom comes only by thy Majesty, of thy mercy. Here were no arms of flesh, nor Armies of Angels, in this work of our Redemption: but *Thou hast brought us out*, that we might praise thy Name. Therefore we say: *Bless the Lord, O our souls: O Lord, thou art very great, thou art clothed with honor and majesty.*

**Eduxisti: Broughtest out.**

Great works become a great God. *Opera testantur de me*, saith our Savior. *My works bear witness of me.* I heal the sick, cleanse the Leprous, give sight to the blind, raise the dead, cast out devils. Will you not believe, O ye carnal eyes, unless you see? will you trust your five senses above the four Gospels? verse. 5. *Come then, and see the works of God.* See works: not a fancy, speculation, or deceiving shadow; but real, visible, acted, accomplished works. *Eduxisti. Sensus assensus.* Let demonstration convince you: the *Snare is broken, and we are delivered.* The Lord works *potenter* and *patenter*. There is not only manifold mercy, but manifest mercy in his doings. He *brought us out.*

When the ungodly see us so low brought, that persecutors *ride over our heads*; they are ready to say; *Where is now their God*? Behold, *hîc est Deus*; our God is here, where there was need of him: *opus Deo*, a work fit for the Deity to perform. Misery had wrapped and entangled us; the wicked hands had tied us, as the *Philistines* did *Samson* with the bands of death. Here then was *Dignus vindice nodus*; a knot worthy the finger of God to untie. *He looked down from the height of his Sanctuary: from heauendid the Lord behold the earth*. For what purpose? *To hear the groaning of the prisoner: to loose those that are appointed to death*. Behold, the waters went over our soul, yet we were not drowned. Malice had doomed us to the *Fire*; but our comfort is, *Nihil potestatis in nos habu...sse ignem*, that the fire had not power over us. They trode us under their cruel insultations, but the Lord hath lifted us up. *The Lord of Hosts was with us: the God of Jacob was our refuge*.

**Vs.**

To this act of God, if we tie the Subject wherein he works; and knit to *Eduxisti, Nos*: which I called *verbum solitudinis*, a word of former wretchedness and calamity: we shall find our misery a fit object for GOD'S mercy; Especially if you set the others malice against our meekness; their wickedness against our weakness: the persons whom God delivers, & the persons from whom, will greatly commend the mercy of our deliverance.

It is a pleasure to God, to have his strength perfected in our infirmity. When the danger is most violent in its own nature, and our sense, then is his helping arm most welcome. *Esa. 17. In the day of grief, and of desperate sorrow, the harvest shall be great; a plentiful crop of joy. Qui Deus est noster, Deus est salutis. He that is our God, is the God of salvation: and unto God the Lord belong the issues from death*. He delights to have us say in this deep extremity; *Eduxisti. Thou hast brought us out*. When *Jonah* was taken up by the Mariners, put from the succor of the Ship; no help in any Rocks, nor mercy in the waters; neither means nor desire to escape by swimming; for he yields himself into the jaws of death with as mortified affection, as if a lump of lead had been thrown into the sea: a man would have thought that salvation itself could not have saved *Jonah*. Yet *Jonah* shall not die. Here is now a delivery fit for God, a cure for the almighty hand to undertake.

Mans extremity is God's opportunity. Distressed desire is importunate. *It is time that thou have mercy upon us: yea the time is come*. But if God do not presently answer, we are ready to pant out a groan of despair, *The time is past*. If our importunity prevail not, we think all opportunity is gone. But God says, *Tempus nondum venit*; the time is not yet. God waits the maturity of the danger, the more to increase his honor. As *Alexander* cheered himself when he should fight with men and beasts; haughty enemies, and huge Elephants. *Tandem par animo meo periculum video*. I see at last a danger somewhat equal to my mind. Will you hear when this time is come, *John 11. Martha* tells Christ: *Master, if thou hadst been here, my brother had not died*. Christ knew this before, *verse. 15. Lazarus is dead and I am glad for your sakes that I was not there, that you might believe*. Observe the different thoughts of God and man. *Martha* is sorry, Christ is glad. She thought that the time of help was past: Christ thought that the time was not opportune till now. *Jairus* his servant comes and tells him, *Thy daughter is dead; trouble the master no further*. This was the word Christ expected to hear. And now he says, *Be*

*not afraid, only believe.* Hear the Israelites desperate complaint. The waters of the Sea roar before their faces; the wheels of the Chariots rattle behind their backs: hereon they cry to Moses, *Were there no graves in Egypt, that thou hast brought us hither to die?* Now saith Moses; *Fear not, stand still, and see the salvation of God.*

From that hath been spoken, and that which follows, we may observe two works of God's mercy. Which consist *Remouendo Promouendo*: the one removing away much evil, the other preferring to much good. *Eduxisti*, shows his kindness in freeing us from calamity; *In locum opulentum*, his goodness in exalting us to dignity. The former is an act of deliverance, the latter of advancement. So there is *Terminus à quo*, from whence we are freed; and *Terminus ad quem*, to which we are exalted.

For the former, we have God here *Educentem*, bringing out of trouble. Sometime we find *GOD Ducentem*; leading, guiding, directing. *Wilt not thou, O Lord, go forth with our hoastes? And He led them through the wilderness, by the hand of Moses and Aaron.* Sometimes *Inducentem*, verse. 11. *Thou broughtest us into the net: thou hast laid affliction upon our loins.* Sometimes *Adducentem*. *Thou, O Lord, hast brought us home to thyself, &c.* Sometimes *Reducentem*, Psalm. 126. 4. *Turn again our captivity, O Lord, as the streams in the South.* Often *Educentem*, Psalm. 105. 43. *He brought forth his people with joy, and his chosen with gladness.* Never *Seducentem*; beguiling, deceiving, causing to err: for that is *opus Diaboli*, who is the *Accuser* and *Seducer* of men.

For the latter: *Into a wealthy place.* The greatness of our felicity doth far transcend the grievousness of our past misery. The dimension of our height exceeds that of our depth: neither did affliction ever bring it so low, as our elevation hath advanced us high. Hereon S. Paul Rom. 8. *The sufferings of this present time are not worthy to be compared with the glory, which shall be revealed in us.* whether we compare or

their

- Strength,
- Length.

For their vigor or *strength*: the affliction of man, in the greatest extremity, that he can lay it on man, is but finite as the afflicter. The blow comes but from an arm of flesh, and therefore can wound but flesh. Yield the extension of it to reach so far as any possible malice can drive it: yet it can but rack the body, distend the joints, sluice out the blood, and give liberty to the imprisoned soul. Which soul they cannot strike. Therefore saith Christ, *Fear not him that hath power over the body only, not over the soul.* And even in the midst of this dire persecution, God can either quite deliver us, that the storm shall blow over our heads, and hurt us not: or if he suffers us to suffer that, yet he will so qualify the heat of it, that the cool refreshing of his blessed spirit inwardly to the Conscience, shall in a manner extinguish the torment. But now this *wealthy place*; the spring of joy that succeeds this winter of anguish, is illimited, insuppressible, inexpressible, infinite. So strongly guarded with an almighty power, that no robber violently, nor thief subtly, can steal it from us. Some pleasure is mixed with that pain, but no pain is incident to this pleasure. There was some laughter among those tears,

but there shall be no tears in this laughter: For *Tears shall be quite wiped from our eyes*. By how much then the power of God transcends man's; yea God's mercy man's malice; by so much shall our rejoicing exceed our passion. By how much the glorious City of heaven, walled with Jasper and pure gold, shining as brass, is stronger then the vndefensed and naked cottage of this transient world: our future comforts arise in measure, pleasure and security, above our passed distress. Thus for *Strength*.

If we compare their *Length*, we shall find an infinite inequality. Paul calls *affliction momentary, glory eternal*. Time shall determine the one; and that a short time, a very winters day: but the other is above the wheels of motion, and therefore beyond the reach of time. *For a moment in mine anger, saith the Lord, I did hide my face from thee; but with everlasting mercy I have had compassion on thee*. Nothing but eternity can make either joy or sorrow absolute. He can brook his imprisonment, that knows the short date of it: and he finds poor content in his pleasure, that is certain of a sudden loss. We know that our pilgrimage is not long through this valley of tears, and miserable Desert; but our Canaan, home, Inheritance is a *wealthy place*; glorious for countenance, blessed for continuance: *wealthy*, without want; stable, without alteration; a constant *Mansion, an immovable Kingdom*. Unto which our Lord Jesus in his appointed time bring us. To whom, with the *Father and Spirit* of consolation, be all praise and glory forever.

Amen.

#### **GOD'S HOUSE: OR, THE PLACE OF PRAISES.**

PSALM. 66. 12.

I will go into thy House, with burnt offerings: I will pay thee my vows.

THE formerverse connected with this, demonstrate with words of life

David's

- Affliction
- Affection.

His Affliction, to be *over-ridden* with Persecutors: his Affection, to bless God for his deliverance. Great misery, taken away by great mercy, requires great thankfulness: *I will go into thy, &c.*

Before we put this Song into parts, or derive it into particulars, two general things must be considered.

- The Matter
- The Manner
- the Substance

- the Form

The matter and substance of the verse is *Thankfulness*: the manner and form, *Resolution*. The whole fabric declares the former: the fashion of the building the latter. The Tenor of all is *Praising God*: the key or tune it is set in *Purpose*: *I will go into thy house, I will pay thee my vows*. So that first I must entreat you to look upon a *Solution*, and a *Resolution*: a debt to be paid, and a purpose of heart to pay it.

### **The Debt**

Is *Thankfulness*. This is the matter and substance of the words. God having first by affliction taught us to know our selves, doth afterwards by deliverance teach us to know him. And when his gracious hand hath helped us out of the low pit, he looks that (like *Israel*, Exod. 15.) we should stand upon the shore, and bless his name. *David* that prayed to God *de profundis*; (out of the depths have I called unto thee) doth after praise him *in excelsis*, with the highest Organs and instruments of laud.

General mercies require our continual thanks; but new favors new praises. *O Sing unto the Lord a New Song, for he hath done marvelous things*. There is a fourfold life belonging to man, and God is the keeper of all. His natural, civil, spiritual, and eternal life. Eloudie man would take away our natural life. Psal. 37. *The wicked watcheth the righteous, and seeketh to slay him*. GOD keeps it. The slanderous world would blast our civil life, God blesseth our memory. The corrupted flesh would poison our spiritual life, God *hides it in Christ*. The raging Devil would kill our eternal life; God preserves it in heaven. Vnworthy are we of rest that night wherein we sleep, or of the light of the Sun that day wherein we rise, without praising God for these mercies. If we think not on him that made us, we think not to what purpose he made us. When I consider the works of GOD, saith *Augustine*, I am wonderfully moved to praise the Creator; *Qui prorsus ita magnus est in operibus magnis, vt minor non sit in minimis*: who is so great in his great works, that he is not less in his least. But when we consider his work of Redemption; about which he was (not as about the Creation, six days, but) above thirty years. Where *non sua dedit, sed se*; he gave not his riches, but himself; and that *non tam in Dominum, quàm in seruum et sacrificium*: not to be a Lord, but a servant, a sacrifice. We have Adamantine hearts, if the blood of this salvation cannot melt them into praises.

But special favors require special thanks, whether they consist in

- Eximendo
- Exhibendo;

either in redeeming us from dangers, or heaping upon us benefits. Our Prophet in five instances, Psal. 107. exemplifieth this duty. Of *Travelers, Captives, sick-men, sea-men, & others* subject to the manifold *varieties* of life.

For Travelers; *They wander in the Wilderness in a solitary way: hungry and thirsty, their soul fainting in them.* They cry unto the Lord in their trouble, and he delivers them out of their distresses. For Captives; *They sit in darkness, and in the shadow of death; fast bound in affliction and iron.* Their prayers find a way out of the prison to God, and God delivers them out of the prison to liberty. For Sick, *Because of their transgression they are afflicted: their soul abhorreth all manner of meat, and they draw near unto the gates of death.* The strength of their prayers recovers the strength of their bodies. For Mariners, *They reel to and fro, staggering like a drunken man; and are at their wits end.* They by their prayers appease the wrath of God, and he appeaseth the wrath of the waves and winds.

Now the burden of the Song to all these deliverances is this; *O that men would therefore praise the Lord for his goodness; and for his wonderful works to the children of men.* And because these four dangers are short of the innumerable calamities incident to man's life; therefore in the end of the Psalm, much misery is heaped up, and the Lord is the scatterer & dissoluer of that heap: that all flesh might sing; *Salvation is of the Lord.*

And because these mercies are infinite; so that what Christian may not say with *David? Thy goodness hath followed me all the days of my life.* Therefore I infer with *Paul, In all things give thanks.* So our Psalmist, *My mouth shall be filled with thy praise all the day long.* What is meant by *All the day*, saith *Augustine*, but a *praise without intermission?* As no hour slips by thee without occasion, let none slip from thee without manifestation of gratitude. *I will praise thee*, saith he, *O Lord, In prosperis, quia consolaris, in aduersis, quia corrigis:* In a prosperous estate, because thou dost bless me; in affliction, because thou dost correct me. *Fecisti, refecisti, perfecisti:* Thou madest me when I was not, restoredst me when I was lost; supplyest my wants, forgiest my sins; and crownest my perseverance. But as, *Quo acerbior miseria, eo acceptior misericordia:* the more grievous the misery, the more gracious the mercy. So the richer benefit requires the hartier thanks. Great deliverances should not have small gratitude: where *much is given*, there is not a little required. To tell you what God hath done for us, thereby to excite thankfulness, would be to lose myself in the gates of my Text. I told you this was the ground and module of the Psalm. But I know, your curious ears care not so much for plain-song; you expect I should run upon *Division*. Hear but the next general point, and I come to your desire: reserving what I have more to say of this, to my farewell, and last application.

I come from the *Debt* to be paid, to his *Resolution* to pay it. *I will go into thy house, I will pay, &c.* Though he be not instantly *Soluendo*, he is *Resoluendo*. He is not like those Debtors, that have neither means, nor meaning to pay. But though he wants actual, he hath votall retribution. Though he cannot so soon come to the place, where this payment is to be made; yet he hath already paid it in his heart. *I will go, I will pay.* Here then is the *Debtors*

### **Resolution.**

There is in the godly a purpose of heart to serve the Lord. This is the child of a sanctified spirit, borne not without the throbs and throws of true penitence. Not a transient and perishing flower, like *Jonah's* Gourd, *Filius noctis; oriens, moriens:* but the sound fruit, which the sap of grace in the heart sends forth. Luke 15. When the Prodigal Son *came to himself,*

saith the Text; as if he had been formerly out of his wits: his first speech was, *I will arise and go to my Father: and will say unto him; Father, I have sinned.* And what he purposed, he performed: he arose and went.

I know, there are many that intend much, but do nothing: and that earth is full of good purposes, but heaven only full of good works: and that the tree gloriously leaved with intentions, without fruit, was cursed: And that a lewd heart may be so far sinnitten and convinced at a Sermon, as to will a forsaking of some sin. Which thoughts are but swimming notions, and vanishing motions; embrions, or abortive births.

But this *Resolution* hath a stronger force: it is the effect of a mature and deliberate judgment; wrought by God's Spirit, grounded on a voluntary devotion; not without true sanctification: though it cannot, without some interposition of time and means, come to perform that act which it intends. It is the harbinger of a holy life: the little cloud, like a *hand*, that *Elijah's* servant saw, pointing to the future showers of devotion.

Well, this is but the beginning, and you know, many begin, that do not accomplish: but what shall become of them that never begin? If he doth little, that purposeth, and performs not: what hope is there of them that will not purpose? It is hard to make an *Vsnrer* leave his extortion, the unclean his lusts, the swearer his dishallowed speeches: when neither of them saith so much, as *I will* leave them. The habit of godliness is far off, when to *will* is not present: & we despair of their performance, in whom cannot be wrought a purpose.

But to you of whom there is more hope, that say, *we will* praise the Lord; forget not to add *David's* execution to *David's* intention. God loves the present tense better then the future: a *Facto*, more then a *Faciam*. Let him that is President over us, be a precedent for us. Hebr. 10.

〈 in non-Latin alphabet 〉 *Behold, I come:* not *I will* come, but *I do come, todoe •...y will, O GOD.*

You have heard the matter and manner of the Song: the *Substance* is *Gratitude*; the *Form*, a *Resolution* to give it. To set it in some

### **Division or Method.**

That every present soul may bear his part; here be three strains, or stairs, and gradual ascents: up which our contemplations must mount, with *David's* actions.

1. An entrance into God's *house*: *I will go into thy house.* It is well that *David* will bring thither his praises, himself. But many enter God's *house*, that have no business there: that both come and return empty-hearted: that neither bring to God devotion, nor carry from God consolation.

2. Therefore the next strain gives his zeal; he will not come empty-handed; but *with burnt offerings.* Manifold and manifest arguments of his hearty affection. Manifest, because *burnt offerings*; real, visible, actual, and accomplished works. Manifold, because not one singular oblation, but plurally *offerings*, without pinching his devotion.



3. But yet diverse have offered Sacrifices and *burnt* sacrifices, that stunke like *Balaam's* in God's nostrils: tendering Bullocks and Goats, not their own hearts. Therefore the third strain affirms, that *David* will not only offer beasts, but *himself*. *I will pay thee my vows*. So that in his Gratitude is observable

Quo

- Loco
- Modo
- Animo.

In what place, *God's house*: after what manner, *with burnt offerings*: with what mind, *I will pay thee my vows*. His devotion is without exception: all the labor is to work our hearts to an imitation.

**I will go into thy house.**

The first note hath two strains,

- Place,
- Entrance.

The place he purposeth to enter, is described by the

- Property, *Domus*.
- Proprietary, *Dominus*.

This *house* was not the Temple, for that was after built by *Solomon*: but the Tabernacle, or Sanctuary. GOD had his house in all ages; as the wise Creator of all things, he reserved to him a portion in all things; *Non propter indigentiam, sed in re cognitionem*: not that he had need of them, but that he might be acknowledged in thē. Though he be Lord of all Nations in the world, because the Maker of all men, yet he reserved a particular number of men, & appropriated them to himself: and these he called *Suum populum*, *His people*.

Though thousands of Angels stand before him, and ten thousand thousands of those glorious spirits minister unto him: yet he culleth and calleth out some particular men to celebrate his service: sanctifying, or setting thē apart to that office: & these he calls *Suos ministros*; *His Priests, his Ministers*.

Though he be a Spirit, immortal, most rich; and Lord of all things: *the earth is his and the fullness thereof*; yea heaven and the glory thereof: *If I were hungry, I would not tell thee: for the world is mine, &c.* yet he reserveth to himself a certain share of these inferior things: and this he calls *Suum sortem*: his portion: *His tithes, his offerings*.

Though he be Eternal, *first and last*: without beginning, without end: God of all times, and yet under no time: with whom *a thousand years is but as one day*: and everlastingly to be honored. Yet he reserveth to himself a certain time, wherein he looks for our general worship: & this he calls *Suum Diem; his day, his Sabbaths*.

Though he be the *High and Lofty One, that inhabiteth eternity, whose Name is Holy*: though infinite and comprehended in no place. Yet he sets apart some special place, wherein his great name shall be called on: and this he calls *Suam Domum; His house*. So Math. 21. *My house shall be called the house of prayer. Here, I will go into Thy House*.

God never left his Church destitute of a certain sacred place, wherein he would be worshipped. Adam had a place, wherein he should present himself to God, and God did present himself to him; Paradise. God appeared to Abraham in a place, and sanctified it: and there Abraham built an Altar; for it was *holy*. When he commanded him to sacrifice his Son Isaac, he appointed him a place; on a mountain. And on this very mountain was afterwards Solomon's Temple built. 2. Chron. 3. Jacob according to the several places he dwelt in, built several Altars to serve God on. The Israelites were translated out of Egypt for this very cause, that they might have a place to sacrifice to the Lord. When they were come into Canaan, God commanded and directed Moses, to make a Tabernacle: which was but *mobile Tabernaculum*, to be dissolved when Solomon's glorious Temple was finished. Now all these particular places were consecrated to the service of God; and called *Loca Dei, God's Places*; as David calls this *Domum Dei, God's House*.

This is the first note of the strain, the *Place*. The next is his *Entrance*; wherein observe;

1. That David's first care is to visit God's house. It is very likely that this *Psalm* was written by David, either in exile under Saul, or in persecution by Absalom, or in some grievous distress: whereout being delivered, he first resolves to salute God's House. Chrysostom in *Opere imperfect*. or whosoever was the Author of that book; notes it the property of a good Son, when he comes to town, first to visit his Fathers house, and to perform the honor that is due to him. We find this in Christ. Math. 22. so soon as ever he came to Jerusalem, first he visits his Fathers house, *He went into the Temple*. What the Son and Lord of David did there, the same course doth the Servant of his Son take here: First, *I will go into thy House*.

Oh for one dram of this respect of God's house in these days. Shall that place have a principal place in our affections? we would not then think one hour tedious in it, when many years delight us in the *Tents of Kedar*. This was not David's opinion. *One day in thy Court is better then a thousand*. Nor grudge at every penny that a Leuy taxeth to the Church: as if *Tegumen parietibus impositum* was enough: bare walls and a cover to keep us from rain: and *aliquid ornatus* was but superfluous; except it be a cushion and a wainscot seat, for a Gentleman's better ease. The greatest preparation usually against some solemn feast, is but a little fresh straw under the feet; the ordinary allowance for hogs in the sty, or horses in the stable. For other cost, let it be *Domus opportuna volu...m*, a cage of unclean birds: and so it must be so long as some sacrilegious persons are in it. It was part of the Epitaph of King Edgar.

*Templa Deo, Templis Monachos, Monachis dedit agros.* He gave Temples to God, Ministers to those Temples, and maintenance to those Ministers. But the Epitaphs of too many in these days may well run in contrary terms. They take Tenths from good Ministers, good Ministers from the Churches, yea and some of them also the Churches from God. But here *Quicquid tetigero, vlcus erit*: that which I should touch is an ulcer: and I will spend no Physic in *immedicabile vulnus*, upon an incurable wound; but leave it *Enserecidendum Domini*; to be cut off with the sword of God's vengeance.

2. Observe the reason why *David* would go into God's house; and this hath a double degree. To give him. 1. Praise. 2. Public praise\*

1. Praise. Might not *David* praise God in any place? Yes, *David* might and must bless the Lord in any place, in every place: but the place that is principally destin'd to this purpose, is *Domus Dei*; God's House. The name which God imposed on his house, and by which, as it were, he Christened it; was *Domus orationis*, the house of prayer. As Christ, Math. 21. derives it from Esa. 56. *My house shall be called the house of prayer.* Therefore those houses were called in the Primitive times, *Dominica*, the Lord's houses; and *Oratoria*, houses of prayer, devoted to the praise of God.

I might here take just cause to tax an error of our times. Many come to these holy places, and are so transported with a desire of hearing, that they forget the fervency of praying and praising God. The End is ever held more noble than the means, that conduce unto it. Sin brought in ignorance, and ignorance takes away devotion. The Word preached brings in knowledge, and knowledge rectifies devotion. So that all our preaching is but to beget your praying, to instruct you to praise and worship God. The most immediate & proper service and worship of God, is the end, and hearing but the means to that end. And the rule is true; *Semper finis excellit id quod est ad finem*: the end ever excels that which leads to the end.

*Scientia non est qualitas actiua, sed principium quo aliquis dirigitur in operando.* Knowledge is not an active quality, but only a means to direct a man in working.

*Non tam audire, quàm obedire requirit Deus.* God reckons not so much of our audience, as of our obedience: not the hearers, but the doers are blessed in their deed. Indeed Christ saith, *Blessed are they that hear the Word of God*; but with this condition, that they keep it. The worship of GOD is the fruit of hearing, show me this fruit. Our *Oratoria* are turned into *Auditoria*, and we are content that God should speak earnestly to us, but we will not speak devoutly to him. I hope that no man will so ignorantly and injuriously understand me, as if I spake against hearing of Sermons frequently. God forbid: you must hear, and we must preach Acts. 6. *The Apostles gave themselves continually to prayer, and to the preaching of the Word.* Where yet Prayer is put in the first place.

I complain not that our Churches are *Auditories*, but that they are not *Oratories*: not that you come to Sermons, (for God's sake come faster) but that you neglect public prayer. As if it were only God's part to bless you, not yours to bless God. And hereof I complain with good company. *Chrysostom* saith, that such a multitude came to his Sermons, that there was scarce room for a late comer: & those would all patiently attend the end of the Sermon: But when

prayers were to be read, or Sacraments to be administered, the company was thin, the seats empty. *Uacua, desertaque Ecclesia reddebatur.*

Beloved, mistake not. It is not the only exercise of a Christian to hear a Sermon: nor is that Sabbath well spent, that dispatcheth no other business for heaven. I will be bold to tell you, that in Heaven there shall be no Sermons; and yet in Heaven there shall be *Hallelujahs*. And this same end, for which *David* came to God's house, shall remain in glory; to praise the Lord. So that all God's service is not to be narrowed up in hearing; it hath greater latitude; there must be prayer, praise, adoration, and worship of God. Neither is it the scope of Christianity to know, but the scope of knowledge, is to be a good Christian. You are not Heathen, to ask *Quid credendum*, What must we believe? nor Catechists to demand *Quid faciendum*, What must we do? You know what to believe, you know what to do. Our preaching hath not so much need *monere*, as *monere*: though you also need instruction, yet more need of exhortation: for you have learnt more then ever you have followed. Come then hither, both to hear God, and to praise God. As *David* was not only here a Praiser, but ver. 16. a Preacher. *Come and hear all ye that fear God, and I will tell you what he hath done for my soul.*

2. Which fitly brings me to the further exemplyfying of this cause, moving *David* to enter into God's house. Which was not only to praise him, but to praise him publicly. Otherwise, he might have muttered his orisons to himself: no, he desires that his mouth should be a trumpet of God's glory; as frequently in the Psalms; *I will praise thee before the great congregations*. There are some, that whatsoever service they do to God, desire many witnesses of it: others desire no witnesses at all.

The former are hypocrites; who would have all men's eyes take notice of their devotion: as if they durst not trust God without witness, for fear he should deny it. Such were the Pharisees; they gave no alms without the proclamation of a trumpet: and their prayers were at the corners of streets; such corners where diverse streets met, & so more spectable to many passengers. To these Christ, Math. 6. Do thy devotion in secret; *and he that see... insecret, shall reward thee openly.*

The other have a little desire to serve GOD, but they would have no witnesses at all. They depend upon some great man, that will be angry with it. And these would fain have God take notice of their devotion, and nobody else. So *Nichodemus* stole to Christ by night: and many a Papists servant would come to Church, if he were sure his Master might not know of it. For he fears more to be turned out of his service, then out of God's service. To these Christ, Luke 12. *Be not afraid of them that can killthe body, and no more; but fear him that hath power to cast into hell; yea I say unto you, fear him.* A man may better lose his Landlords favor, then the Lord's favor: his Farm on earth, then his manor or mansion in heaven.

*David* was neither of these. His thankfulness shall not be hidden *timore minantium*; nor yet will he manifest it *amore laudantium*. Neither for fear of Commanders, nor for love of commenders. He is neither *Timidus*, nor *Tumidus*: not fearful of frowns, nor luxurious of praises: but only desires to manifest the integrity of his conscience in the sight of God. It is the manner of the godly, not only to ruminate in their minds God's mercies, but to divulge

them to the bettering of others. When we yield thus to the world a testimony of our faith, & thankfulness in God's public honor; we provoke others to hearken to religion, and inflame their hearts with a fervent desire to partake the like mercies. The fame of *Alexander* gave heart to *Julius Caesar*, to be the more noble warrior. The freedom of our devotion gives an edge to others.

*Beneficium qui dedit, taceat: narret qui accepit.* Let him that gives a benefit, be silent: let him speak of it, that hath received it. There is that law of difference (saith that Philosopher) betwixt the doer of a good turn, and the receiver of it. *Alter statim obliuisci debet. dati, alter accepti nunquam.* The one ought quickly to forget what he hath given: the other ought never to forget what he hath received. We are the receivers, and must not forget. God gave the Law to *Israel*, and the Custom of the Saints observed it. *What we have heard and known, and our Fathers have told us: we will not hide from our children, showing to the generations to come, the praises of the Lord.*

Indeed there was a time, when Christ forbad the publishing of his benefit. Mark. 1. to the Leper; *See thou say nothing to any man of it. But he went out, and began to publish it much, & to blaze abroad the matter.* I know, diverse Divines, by curious distinctions, have gone about to excuse the matter; by making this an admonitory, not an obligatory precept. But I subscribe to *Calvin* and *Marlorat*, who tax it for an offense, and manifest breach of Christ's commandment. And *Jerome* on that place says, that *Non erat necesse vt sermon iactaret, quod corpore praeferebat.* His tongue might be silent, for his whole body was turned into a tongue to publish it. The act was good, but not good at that time. Disobedient he was, be it granted: yet of all disobedient men commend me to him. Let not then any political or sinister respects tie up our tongues, from blessing him that hath blessed us. Suffocate not the fire of zeal in thy heart by silent lips, lest it prove key-cold. But say with our Prophet, *My foot standeth in an even place: in the congregations will I bless the Lord.*

We perceive now the motive cause that brought *David* into God's house: I would take leave from hence in a word, to instruct you with what mind you should come to this holy place. We are in substance inheritors of the same faith, which the Jews held: & have instead of their Tabernacle, Sanctuary, Temple; Churches, places set apart for the Assembly of God's Saints. Wherein we receive divine Mysteries, and celebrate divine Ministries; which are said by *Damascene*; *Plus participare operationis & gratiae diuinae.* There is nothing lost by the Gospel, which the Law afforded; but rather all bettered. It is observable that the building of that glorious Temple, was the maturity and consummation of God's mercy to the Jews. Infinite were his favors betwixt their slavery in *Egypt*, and their peace in *Israel*. God did, as it were, attend upon them to supply their wants. They have no guide: why, God himself is their guide, and goes before them in a pillar of fire. They have no shelter: the Lord spreads a cloud over them for a Canopy. Are they at a stand, and want way? The Sea shall part and give them passage, whiles the divided waters are as walls unto them. For sustenance, they lack bread: heaven it self shall pour down the food of Angels. Have they no meat to their bread? A wind shall blow to them innumerable Quails. Bread and flesh is not enough without drink: behold, a hard rock smitten with a little wand shall pour out abundance of water. But what is all this,

if they yet in the wilderness shall want apparel? their garments shall not wax old on their backs. Do they besiege? *Jericho* walls shall fall down before them: for want of engines, hailestones shall brain their enemies: Lamps, and pitchers, and dreams shall get them victory. *The Sun shall stand still in Gibeon, and the Moon in the valley of Aialon;* to behold their conquests. Lacke they yet a Land to inhabit? the Lord will make good his promise against all difficulties, and give them a land that *flows with milk and honey.*

But is all this yet short of our purpose, and their chief blessedness? They want a *House* to celebrate his praise, that hath done all this for them: behold, the Lord giveth them a goodly Temple, neither doth he therein only accept their offerings, but he also gives them his Oracles; even vocal oracles between the Cherubims. I might easily parallel England to Israel in the circumference of all these blessings: but my center is their last and best, and whereof they most boasted: The *Temple* of the Lord, and the *Law* of their God. To answer these we have the *Houses* of God, and the Gospel of *Jesus Christ*. We have all, though all in a new manner. *2. Cor. 5. Old things are passed away; behold, all things are become new.* They had an *Old Testament*, we have the *New Testament*. They had the Spirit, we have a *new Spirit*. They had Commandments, we have *Nouum mandatum;* the *New commandment*. They had an Inheritance, *Canaan;* we have a *new Inheritance* promised. *Vids nouum coelum, & nouam terram;* *I saw a new heaven, and a new earth.* To conclude, they had their Temple, we have our Churches: to which as they were brought by their Sabbath, so we by our Lord's day: wherein as they had their Sacraments, so we have our Sacraments. We must therefore bear the like affection to ours, as they did to that. We have greater cause. There was the shadow, here is the substance: there the figure, here the truth: there the sacrifices of beasts, here of the *Lamb of God, taking away the sin of the world.*

I find myself here occasioned to enter a great sea of discourse; but you shall see, I will make but a short cut of it. It is God's *house* you enter; a house where the Lord is present; the place where his honor dwelleth. Let this teach us to come.

1. With *Reverence.* *Ye shall hallow my Sabbaths, and reverence my Sanctuary: I am the Lord.* The very mention of this *Reverence*, me thinks, should strike our hearts with our self-known guiltiness. How few look to their feet, before they enter these holy doors? *Eccl. 5.* and so they offer the *Sacrifice* of imprudent and impudent fools. If they are to hear, they regard *Quis*, not *Quid*: anything is good that some man speaks, the same in another trivial. If the man likes them not, nor shall the Sermon. Many thus contend, like those two Germans in a Tavern; One said he was of Doctor *Martins* religion, the other protested himself of Doctor *Luther's* religion: and thus among their cups the litigation grew hot between them: whereas indeed *Martin* and *Luther* was but one man. Others, when they come first into the Church, they swappe down on their seats, clappe their hattes before their eyes, and scarce bow their knees; as if they came to bless God, not to entreat God to bless them. They would quake in the presence of an offended King; who are thus impudent faced in the *house* of God. But saith the Lord, whose *Throne is the heaven, and the earth his footstool; I will look to him that trembleth at my word.* So *Jacob, Gen. 28. was afraid; and said, How fearful is this place! This is none other then the house of God, and this is the gate of heaven.* Whereupon *Bernard, Terribilis plane locus, &c. A fearful*

place indeed, & worthy of all reverence: which Saints inhabit, holy Angels frequent, and God himself graceth with his own presence. As the first Adam was placed in Paradise to keep it; so the second Adam is in the congregation of his Saints, to preserve it. Therefore enter not without Reverence. *I will come into thy house in the multitude of thy mercies; and in thy fear will I worship toward thy holy Temple.*

2. With Joy. None but a free-will offering is welcome to God. It is a common opinion in the world, that Religion doth dull a man's wits, and deject his spirits: as if mirth and mischief were only sworn brothers. But God's word teacheth, and a good conscience findeth, that no man can be so joyful, as the faithful: nor is there so merry a land, as the holy Land: no place of joy like the Church. Let the wicked think, that they cannot laugh if they be tied to the Law of Grace, nor be merry if God be in the company. But the Christian knows, there is no true joy, but the good joy: and if this be anywhere, it is in the Temple. *I was glad when they said unto me: Let us go into the house of the Lord.* Indeed therefore we are not merry enough, because we are not enough Christians. Can you wish more joy to be received, then that Rom. 14 *Peace of conscience, and joy of the holy Ghost? Hilaris cumpondere virtus;* a joy that can neither be suppressed, nor expressed. Or more joy to be communicated, then Colos. 3. *in Psalms, Hymns, and spiritual songs, singing with grace in your hearts to the Lord.* Think, think, thy God is here. The Angels of heaven rejoice in his glorious presence, and crown it as their chief felicity: and shall not poor man rejoice in his gracious presence; as it were, his most blessed society? yes; the *light of thy Countenance, O Lord, shall put more gladness into our hearts;* then into the worldlings their abundance of corn and wine. Cast away then your dullness, and unwillingness of heart; Come merrily and with a joyful soul into the house of God.

3. With Holiness. It is holy ground; not by any inherent holiness, but in regard of the religious use. For that place, which was once *Bethel*, the House of GOD; proved afterwards *Bethaven*, the house of iniquity. But it is thus God's Sanctuary, the habitation of his Sanctity: *Procul hinc, procul este profani. Put off thy shoes;* d' off thy carnal affections; the *place where thou standest is holy ground. wash thy hands, yea thy heart in innocence, before thou come near to God's Altar.* Bee the Minister never so simple, never so sinful; the word is *holy*, the action *holy*, the time *holy*, the *place holy*; ordained by the most *Holy*, to make us *holy*; said a reverend Divine: God's house is for godly exercises: they wrong it therefore that turn *Sanctuarium* into *Promptuarium*, the Sanctuary into a Buttery; and spiritual food into belly-cheer. And they much more, that pervert it to a place of Pastime; making the *house* of praise, a house of plays. And they most of all, that make it a *house*, not *laudis*, but *fraudis*: *My house is the house of prayer; but ye have made it a d...nne of thieves:* robbing, if not men of their goods, yet God of the better part, sincerity of conscience.

What a horrid thing would it be, *Beloved*; if you should depart from this Church, where you learn to keep a good conscience, but into the market; and there practice deceit circumventiō, oppression, swearing, drunkenness! O do not derive the commencement of your sins from God's house. What a mockery is this, and how odious in the sight of heaven, if you should begin your wickedness with a Sermon •...as the Papists begin their treasons with a mass: I tax no known person; but for the facts and faults, *Non ignota cano*, I do not speak of

things unknown. I would to God your amended lives might bring me with shame again hither, to recant and unsay it.

But it often so falls out, that as those conspirators met at the Capitol, so the Church is made the *Communis Terminus*, where many wickednesses have appointed to meet. *What agreement hath the Temple of God with Idols?* Begin not the day with God, to spend all the rest with Satan. Your tongues have now blessed the Lord: let not the evening find them red with oaths, or black with curses. Let not that saying of *Luther* be verified by you; that *In nomine Domini incipit omne malum*; in the name of God begins all mischief. Whatsoever your morning Sacrifice pretend, look to your afternoon. You have done so much the worse, as you have made a show of good: and it had been easier for your profane hearts, to have missed this admonition. This Caveat, before I leave *God's house*, I thought to commend to your practice, when you leave it.

I have held you too long in the Church, speaking of the Church. It was the most material point I propounded to my discourse: forgive the prolixity; the brevity of the rest shall make amends. The first strain or stair was his entrance into *GOD'S house*: now he is in, 〈1 page duplicate〉 〈1 page duplicate〉 what doth he? what bringeth he? we find

### **Burnt Offerings.**

I have three dissuasions from punctual tractation of this point. 1. The poor remnant of the fugitive time. 2. I have liberally handled it on former occasions. 3. The necessity is not great of discoursing the Sacrifices of the Law, in these days of the Gospel we have the light; and therefore need not trouble our selves to call back the shadows.

Sacrifices are of great Antiquity: not only the Book of God, but even the Law of nature hath imprinted in man's heart, that Sacrifices must be offered. It is written in the conscience, that an homage was due to the superior power, which is able to revenge it self of dishonor and contempt done it; and to regrantie them with kindness that served it. But *David's* Sacrifice was the earnest of a thankful heart. I might amplify it, and perhaps pick up some good gleanings after others full carts.

I could also observe, that *David* came not before God empty-handed; but brought with him some actual testimony of his devoted affection; *Burnt offerings*. To the confusion of their faces, who will no longer serve God, if he grows chargeable to them. If they may receive from God good things, and pay him only with good words, they are content to worship him. But if they cannot be in his favor, but it must cost them the setting on; they will save their purses, though they lose their souls. If he requires ought for his Church, poor Ministers, or poor members; they cry with *Judas*, *Ad quid perditio haec?* why is this waste? They are only so long rich in devotion, as they may be rich by devotion: and no longer.

But for our selves, be we sure that the best Sacrifice we can give to God, is obedience: not a dead beast, but a living soul. The Lord takes no delight in the blood of brutish creatures; a spirit in bodies; the impassible in saviors arising from Altars. It is the mind, the life, the soul, the obedience, that he requires: *To obey is better then sacrifice*. Let this be our *burnt offering*,



our *Holocaust*: a sanctified *Body* and *Mind* given up to the Lord. First the heart. *My Son, give me thy heart*. Is not the heart enough? no, the hand also; *wash the hands from blood and pollution*. Is not the hand enough? no, the foot also: *Remoue thy foot from evil*. Is not the foot enough? no, the lips also; *Guard the doors of thy mouth; Refrain thy tongue from evil*. Is not the tongue enough? no, the ear also; *Let him that hath ears to hear, hear*. Is not the ear enough? no, the eye also; *Let thine eyes be toward the Lord*. Is not all this sufficient? No, give body and spirit. *Ye are bought with a price: therefore glorify GOD in your body, and in your spirit, which are GOD'S*. When the eyes abhor lustful objects, the ears slanders, the foot erring paths, the hands wrong and violence, the tongue flattery and blasphemy, the heart pride and hypocrisy: this is thy *Holocaust*; thy whole *burnt offering*.

### **I will pay thee my vows.**

The third and highest degree of this Song is, *Uowes; I will pay thee my vows*. And here among vows, *I might* sooner then with *Burnt offerings*, lose the time, your patience, and myself. This vow was no meritorious or supererogatory work in *David*. But though the Law generally binds him to God's service, yet to some particular act of God's service, he may newly bind himself by a vow. So *Jacob* vowed a vow, saying; *If God will be with me, &c. This stone that I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the Tenth unto thee*. Our Prophet did vow performance of that duty, to which without vowing he was obliged. *Psal. 119. I have vowed or sworn, and will perform it: that I will keep thy righteous judgments*.

There are many cautions in vows, which I must now vow to omitte. Only *Solomon's* rule excepted, *Eccles. 5. When thou vowest a vow to God, defer not to pay it; for he hath no pleasure in fools, pay that thou hast vowed. Suffer not thy mouth to cause thy flesh to sin*. Let nothing be vowed that is not *Penes vonentem*, in the power of the vower: and then the thing being good, and thou enabled to perform it, this vow must be kept. For thy vows are a heavy charge, *Psalm. 56. Thy vows are heavy upon me, O God*.

The Papists have strange, and often impossible vows; of *Pouerty*, *Virginity*, *Pilgrimage*. I will teach thee to make these vows too, God enable thee to keep them. If thou wilt vow *poverty*, let it be *in spirit*. Vow thyself not in the world a beggar, but a beggar to Christ. Many blessed Saints have served GOD with their wealth, and thought not that religion was only in them that begged. If thou wilt vow *virginity*, vow thyself a *Virgin* to Christ: whether thou be married or single, keep *the bed undefiled*; that *thou mayest be presented a pure Virgin to Christ*. If thou wilt vow *Pilgrimage*, let it not be to our Lady of *Loretto*, or of *Halle* and *Zichem*, indeed not to our Lady, but to our Lord: vow thyself a *Pilgrim* to Christ: Loade not thyself with the luggage of this world, lest it hinder thy journey; and cease not traveling till thou come to thy Home; the place of peace and eternal rest. These are lawful, lawdible vows: the Lord send us all to make them, and to keep them.

You see, I am quickly got up these two latter stairs: Some more special use remains only to be made, and so give way to conclusion. I will take from these three branches, a just reproof of three sorts of people: *Refusers*, *Intruders*, *Back-sliders*. Refusers to come, being called. Intruders, that come being not prepared. And Back-sliders, that make vows, but not keep

them. The first say not, *We will go into thy house*. The second say, *We will go into thy house*, but not *with burnt offerings*. The last deny not both the former: *We will go into thy house*, and *with burnt offerings*; but *non soluent vota*; they will not pay their vows.

1. *Refusers* or *Recusants* are of two sorts; *Papists*, and *Separatists*, or *Schismatikes*.

1. *Papists*; and they have so much recourse *ad transmarina Iudicia*; to beyond-sea Judgments; that they dare not come into God's house, because of the Popes interdiction. And the Popes have so wrought and brought it about now, that they will not only *in abstracto* be had in reverence; but *in concreto* be feared with observation. Though at first thirty Bishops there successively yielded their heads to the block for Christ: yet afterwards, by change of Bishops in that See, and of humors in those Bishops, such alteration hath followed; that Rome is no liker to what Rome was, then *Michals Image on a pillow of goats hair*, was like *David*. The cause therefore of their not communicating with us, is awe of the Popes Supremacy. For some of their greatest Writers have justified our Communion book, to contain all doctrine necessary to salvation. The not suffering them to come to God's house, is then rather a point of Popish policy and state, then of Christian devotion. But indeed they are the Satanical Jesuits that set them afoot. The common people, like the *Mare mortuum*, a dead Sea, would be quiet enough, if these blustering winds did not put them into tumult. And so long as those dogs can bark against God's house, the poor affrighted people dare not come there. So that England may have their bodies, but Rome hath their hearts; and the danger is fearful, lest Satan also come in for his share, and take possession of their souls.

2. *Schismatikes*; who, because their curious eyes (looking through the spectacles of opinion) spy some *Morphew* of corruption on the Churches face, will utterly forsake it. There are some that refuse peaceable obedience, as the Poet made his Plays, to please the people; or as *Simon Magus* was Christened; for company. The *Separatists* are peeuishly wretched: discontent drives them from God; and though they say, they fly for their conscience, indeed they fly from their conscience: leaving all true devotion behind them, and their wives and children upon the Parish.

2. Well, they are gone, and my discourse shall travel no further after them: but fall upon others nearer hand. There are some so far from *Refusers*, that they are rather *Intruders*. They will come into God's house, but they will bring no *burnt offerings* with them: no preparation of heart to receive benefit in the Church. They come without their *wedding garment*, and shall one day hear that fearful and unanswerable question; *Friends, how came you in hither?*

These are the utterly profane, that come rather with a lame knowledge, then a blind zeal. For some of them, good clothes carry them to Church: and they had rather men should note the fashion of their habits, then God the habit of their hearts. They can better brook ten disorders in their lives, then one in their locks. Others are the secure semi-atheistical *Cosmopolites*; and these come too: and none take a truer measure of the Sermon: for their sleep begins with the prayer before it, and wakens just at the Psalm after it. These think, that God may be served well enough with looking on. And their utmost duty, but to bring their bodies a little further living, then they shall be brought dead: for then perhaps they

shall come to the Church-yard, now they will bring them to Church. Devotion and they are almost strangers, and so much as they know of it, they dishonor by their acquaintance. Their *burnt offerings* are nothing else, but a number of eyes at utmost lift up to heaven; their heart hath another center. They bring as many sins with them every day to Church, as they have been all their lives in committing. Their hands are not washed from aspersions of lust and blood: their eyes are full of whoredom, their lips of slander, their affections of covetousness, their wits of cheating, their souls of impiety. If there were no Saints in the Church, how could they hope, the roof would not fall on their guilty heads! But I will leave them to the Lord's reproof. Jer. 7. *Will ye steal, murder, commit adultery, and swear falsely: and come and stand before mee in this house, staring me in the face, as if you were innocent? Behold, even I have seen it, saith the Lord.*

3. There is yet a last-sort; that will come into God's house, and bring with them *burnt offerings*, a show of external devotion; but they will not *pay their Vowes*. Distress, war, captivity, calamity, famine, sickness, brings down the most elate and lofty spirits. It turns the proud Gallants fether into a kercheffe, pulls the wine from the lips of the drunkard; ties up the tongue of the swearer, whom thunder could not adjure to silence: makes the Adulterer loath the place of his sin, the bed. And though the Usurer stuff his pillow with nothing but his bonds and morgages, softer and sweeter in his opinion then Down or feathers; yet his head will not leave aking.

This misery doth so sting, terrify, and put sense into the dead flesh of the numbed conscience; that (all worldly delights being found like plumme•...s of lead, tied about a man while he is exposed in this Sea; so far from helping him to swim, that they sink him rather) the eye looks about for another shore, and finds none but God. To this so long forgotten God, the heart begins to address a messenger, and that is Prayer. God (the wicked see) must be called on, but they know not how. They have been so mere strangers to him, that they cannot tell how to salute him. Like beggars that are blind, they are forced to beg, but they see not of whom. Or if their eyes are so far open; *Vident quasi e longinquo salutem, sed interiacente pelago: vident quo eundum, non quà:* They see health a far off, as it were beyond the Sea: they see whither they would go, but not which way.

If any inferior thing, or created prop could uphold them, God should not be solicited. If friends will, if Physic will, if money will, if all the delicate objects for any sense will ease or appease their grief, they will not seek to heaven. Yea, if *Beelzebub* the God of Ekron can cure them, they will not trouble the GOD of Israel. But all lower pleasures to one thus sick, is but like a sweet harmony of music to a deaf man. There is no hope of comfort but from above the clouds. Health & prosperity is but as a Coach to carry our desires to heaven, but sickness is the post-horse. Only this *Sub poena* can bring us to put up a supplication in the high Court of Requests and Mercy. Now loe, they pray, they beseech, they sigh, they weep, they bleed, and lastly they vow.

What vow they? Either some new act to be done, or some old act to be left undone. Now the drunkard vows abstinence, the lustful vows continence, the swearer vows to leave his blasphemy: the Incloser vows to throw open his taken in commons: the proud vow to leave

their gaudy vanity: the worldling vows to be charitable, and to relieve the poor. And perhaps at such a pinch or dead lift, one Usurer in a thousand years may vow to forsake his usury, and to restore all that he hath so gotten. Now they say, Lord, remove from me this malady, this extremity; and I will hereafter serve thee better, love thee more, believe thy Gospel, relieve thy poor, give something to an Hospital, or do some such act as may testify my thankfulness.

Well, God hears and grants; health comes, strength is recovered, the danger is over, they are well. Now *vbi vota*? Where be their vows? Alas, we rise from our beds of sickness, and leave our vows behind us.

*Aegrotus surgit, sed pia vota iacent.*

Physicians have a rule among themselves, concerning their Patients: *Take whiles they be in pain*. For whatsoever they promise sick, when they are well, they will not perform it. So God had need to take what devotion he can get at our hands in our misery; for when prosperity returns, we forget our vows. You have often heard that old verse:

*D...mon languebat, tunc monachus esse volebat.*

*Daemon conn...luit, daemon vt ante suit.*

*And as wittily Englished:*

The Devil was sick, the devil a Monk would be,

The Devil was well, the devil of Monk was he.

The moral of it suits full to our present purpose. It is reported of *Constantinople*, that a terrible Earthquake had over thrown many houses, slain much people. Hereupon the remaining Inhabitants affrighted, fell devoutly to their prayers and vows: privately in their chambers, publicly in their Churches: the poor were relieved, justice administered, their lives much amended. But afterwards when God held his hand, they held their tongues: he forbore plaguing, and they forbore praying: the rod ceased, and their piety withal; they forgot their vows.

When the Lord hath stricken us by famine; in withholding the rain frō us; or in pouring down too much too fast upon us: Or by a grievous plague, turning our popular streets into a Desert: we straight grow penitent; Zeal carries up our cries to heaven; we pray, we sigh, we weep. Sorrow sits in our eyes, devotion on our lips, God hath at that time more hearty prayers in an hour, then ordinarily in a year. But as the Poet spake,

*Nocte pluit tota, redeunt spectacula mane.*

The Lord no sooner takes off the burden of misery; but we also shake of the burden off piety; we forget our vows. O the mercy of God, that such forgetfulness should possess Christian hearts! This was unthankful Israel's fault, Psalm. 106. *They soon forgot his works: they forgot,*

yea soon: they made haste to forget: so the Original is; *They made haste, they forgot*. Like men that in sleep shake death by the hand, but when they are awake will not know him.

It is storied of a rich Merchant, that in a great storm at Sea, vowed to *Jupiter* if he would save him and his vessel, to give him a Hecatomb. The storm ceaseth, and he bethinks himself that a Hecatomb was unreasonable; he resolves on seven Oxen. Another tempest comes, and now he vows again the seven at least. Delivered then also, he thought that seven were too many, and one Ox would serve the turn. Yet another peril comes, and now he vows solemnly to fall no lower: if he might be rescued, an Ox *Jupiter* shall have. Again freed, the Ox sticks in his stomach, and he would fain draw his devotion to a lower rate; a Sheep was sufficient. But at last being set ashore, he thought a Sheep too much; and purposeth to carry to the Altar only a few Dates. But by the way, he eats up the Dates, and lays on the Altar only the shells. After this rate do many perform their vows. They promise whole Hecatombes in sickness; but they reduce them lower and lower still, as they grow well. He that vowed to build an Hospital; to restore an Impropriation to the Church; to lay open his inclosures, and to serve God with an honest heart: brings all at last to a poor reckoning; and thinks to please the Lord with his empty shells. There was some hope of this man's souls health, whiles his body was sick: but as his body riseth to strength, his soul falls to weakness.

It is the reproach of Rome; *No penny, no Pater noster*: let it not be our reproach and reproof too; No plague, no Pater-noster; no punishments, no prayers. Thy vows are God's debts, and God's debts must be paid. He will not (as men do desperate debtors) dismiss thee on a slight composition. No; *Iuste exigitur ad soluendum, qui non cogitur ad vouendum*. He is justly required to pay, that was not compelled to vow. *Non talis eris, si non feceris quod vouisti, qualis mansisti, si nihil tale vouisses: Minor enim tunc esses, non peior*. Thou remainest not the same having vowed, and not performed; as thou hadst been, hadst thou not vowed. Thou hadst then been less, thou art now worse.

Well then Beloved; if we have vowed a lawful vow to the Lord, let us pay it. Let it not be said of us, that we do *Aliud sedentes, aliud stantes*: one thing sitting in our chair of sickness, another thing standing in our stations of health. The Lord doth not deliver us out of the bond of distress, that we should deliver our selves out of the bond of obedience. *Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap*. The next blow of his hand will be heavier, because thou hast soon forgotten this. Who can blame justice, if he strike us with yet greater plagues; that have on our deliverance from the former, so mocked him with the falling fruits of our vowed devotion? Come we then whose hearts the mercy of God, and blood of *Jesus Christ* hath softened; and say with our Psalmist; *We will go into thy house, O Lord, we will pay thee our vows*.

You see all the parts of this Song: the whole comfort or harmony of all is *Praising God*. I have shown you *Quo loco*, in his house: *Quo modo*, with burnt offerings: *Quo animo*, paying our vows. Time hath abridged this discourse, contrary to my promise and purpose.

In a word, which of us is not infinitely beholding to the Lord our God: for sending to us many good things, & sending away frō us many evil things? O where is our praise, where is our

thankfulness? *What shall we do unto thee, O thou preserver of men? What? but take the cup of salvation, and bless the Name of the Lord? O let us enter into his gates with thanksgiving, and into his Courts with praise: let us be thankful unto him, and bless his Name.* And let us not bring our bodies only, but our hearts; let our souls be thankful.

Mans body is closed up within the Elements; his blood within his body; his spirits in his blood, his soul within his spirits; and the Lord resteth in his soul. Let then the soul praise the Lord: let us not draw near with our lips, and leave our hearts behind us: but let us give the searcher of the hearts, a hearty praise. Ingratitude is the devils Text; oaths, execrations, blasphemies, & lewd speeches are Commentaries upon it. But thankfulness is the language of heaven; for it *becometh Saints to be thankful.* As therefore we would give testimony to the world, and argument to our own conscience, that we serve the Lord; let us promise and perform the words of my Text: *We will go into thy house with burnt offerings: we will pay thee our vows.* The Lord give thankfulness to us, and accept it of us; for *Jesus Christ his sake.*

Amen.

### **MANS SEED-TIME AND HARVEST: OR, *Lex Talionis.***

GALAT. 6. 7.

Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

THESE words have so near alliance to the former, that before we speak personally of them, we must first find out their Pedegree. To fetch it no higher, then from the beginning of this Chapter, the line of their Genealogy runs thus. 1. *Supportation of the weak*, verse. 1. and 2. 2. *Probation of our selves*, verse. 4. 3. *Communication of duties to our Teachers*, verse. 6. The first is an action of *Charity*: the second of *Integrity*: the third of *Equity*.

This last is the Father of my Text: and it is fit, that we being to speak of the child, should first look a little into his Parentage. *Patrique simillima proles.* It is this. *Let him that is taught in the word, communicate to him that teacheth in all good things.*

This, one would think, should stand like the Sun, all men blessing it: yet *Mammon* hath suborned some dogs to bark against it. Will they say, *Let him* is only permissi•...e? They shall find it was imperatiue; *Let there be light, and there was light.* Though their sensible hearts want the obedience of these insensible creatures. Or will they except against *Taught*; as if they that will not be *taught*, were not bound? Indeed many are bet•...er fed then taught; otherwise they would not deny food to his body, that does not deny food to their souls. Or perhaps they will plead *Indignitatem docentis*, the unworthiness of the *Teacher*. And what *Paul* shall be worthy if every *Barbarian* may censure him? But *non tollatur diuinum debi•...um, propter humanam debilitatem.* Let not God lose his right, for man's weakness. *You have robbed me*, saith God; not my Ministers.

Will not all this quarrelling serve? yet still *Paul's* proposition must have some opposition. Though we must give something to our *Teachers*, yet this charge doth not fetch in Tithes.

This, this is the point: prove this, and you shall find many a great man's soul, as his Improprations cannot be, in a damnable Lapse. I would say something of it; but me thinks I hear my friends telling me, what *Sadolet* said to *Erasmus*. *Erasmus* would prove, that worshipping\* of Images might well be abolished. I grant (quoth *Sadolet*) thy opinion is good: but this point should not be handled, because it will not be granted.

I am sure, God's law gives tithes to his Church: but say they, that Law is abolished; repealed by a new Act of Parliament. *Paul* in his Epistle frees us from the old Law. Indeed *Paul* speaking of our *Sanctification* and *Salvation*; notes our deliverance from the *Lusts* of the *Flesh*, and from the lists of the *Law*. From the *Ceremonial* Law wholly, from the *Moral* only so far as it shall not condemn those in Christ. But who, save an Advocate of *Mammon*, will limit Tenths to Ceremony? God requires a portion of our Time, of our Goods: the *Seuenth* of our time, the *Tenth* of our goods: and we have those, that turn both into Ceremony. Such make the *Sabbath* it self a mere Ceremony. But *be not deceived, God is not mocked*.

This same 〈 in non-Latin alphabet 〉, *In all good things*, is of some latitude. Many will allow some of their goods, but they snarl at *Paul's In omnibus*. The Minister shall have the Easter-book, perhaps some other trifles: it may be (against their wills) wool and lambes: but shall the black coat carry away the Tith-shock? The gumm'd Taffata Gentleman would fret out at this. They plead to their Vicar, We give what the Law allows. What their Law, not what the Gospel. And yet they hope not to be saved by the Law, but by the Gospel.

The Apostle saith, *Part of all*; why then not the tenth part, which God at the first commanded, and custom in all ages commended? That part once assigned of God, should prevent all arbitrary disposing of men. What Landlord leaves it to his Tenant, to pay him what rent he list? If *Mammon* must set out God's portion, he is sure to have but a little. It was never well with the Church, since it was at the worlds finding. No man fears to surfeit, whiles he is at his enemies feeding.

I think the purest and precisest Reformers (deformers I should say) of Religion, can hardly order this matter, better then God hath done. Every plummet is not for this sound: nor every line for this level: nor out of many such blocks can a man carue Mercury. The *Canon* Law says, that *Si Princeps causam inter partes audierit, & sententiam dixerit; lex est in omnibus similibus*. If the Prince hear a cause betwixt parties, and give a definitive Sentence, that is a •...awe to decide all controversies of the same nature. But we have the Prince of heavens Sentence for paying of Tithes; before the Law to *Abraham*, under the Law to the Jews; therefore small reason that it should not hold under the Gospel among Christians. *Be not deceived, God, &c.*

They were the Churches, why are they not? Plead what you will, God hath a grievous *Quare impedit* against you. You say, they were taken away from idle drones, and fat bellied Monks. So *Rapiuntur ab ind...gnis, (ð) à dignis*. From the unworthy they were taken, and from the worthy they are detained. But to whom are they given? *Possidebant P...pistae, possident Rapistae*. Those kept some good hospitality with them, these keep none. So that as *Comin...us* observes upon the battle of *Montlch...y*: some lost their livings for running away; and they were given to those that ran ten mile further. Idleness lost, and oppression hath gained. But

let me say with the Psalmist, Psalm. 11. *The foundations are cast down: but what hath the righteous done?* The foundations of the Church, which should hold up the Gospel, tents & maintenance, are cast down, because of superstitious abusers; but *what hath the righteous done*, that these things should be taken from them? A Bishop coming to a Town, because the Bells rang not, suspended the Organs. A strange kind of revenge, because the Bells rang not in the Steeple, to suspend the Organs in the Choir. So because those Bells, not of *Aaron*, but of *Antichrist*, did not ring to God's glory: you have suspended the Organs and means of living from them that take pains; and in your own consciences preach to you the sincere Gospel of Christ. But *be not deceived, God is not mocked.*

Or perhaps you say, you must have these Church-livings for Hospitalities sake, that you may keep the better houses. So you make the Clergy poor, that you may make the poor rich.

I have read, that the *Sophy of Persia*, being to send a great sum of money for an offering to *Mahomet* in *Arabia*, would send none of his own coin; for that he said was gotten by ill means: but exchanged it with English Merchants, because theirs was gotten honestly, and with a good conscience. So it may be, you think that your own unjust moneys, and extorted comings in by the ruin of your Tenants, is no good offering to GOD. But the Church-man's living comes honestly, and with a good conscience; and therefore you will take that, to offer your sacrifice of alms to God. But herein you come short of the *Persian*: you do not give your own Lordships and lands in exchange. Yet me thinks, if spiritual livings must be given to the poor, you might suffer the Church to give her own. I could never find either *in Albo Praetorum*, or *in Rubrica Martyrum*, how the Laity was deputed to this stewardship. Sure they intrude themselves into this Office, and will be God's Almoners, whether he will or no. If they will give to the poor; let them give that is theirs. *Dona quaerit, non spolia Deus*. God expects and respects gifts of thine own, not spoils of others. *Be not deceived, God is not mocked.*

But where is your Hospitality after all this? you can tell me; nay I can tell you. Bestowed amongst Silk-men, Mercers; yea, upon Tailors, Players, Harlots; and other insatiable beggars of the same rank. In the reign of *Alexander Seuerus*, the Tipplers, & Alehouse-keepers complained against the Christians, that they had turned a place of ground to some religious use, which belonged to them. But the very heathen Emperor could answer (upon hearing the cause) that it was honest and fit, God to be served before Alehouses. Who would not judge, that Tithes are fitter to be given to God, then to hounds, harlots, sycophants, inuenters of fashions, and such bauds of pride and notorious iniquity?

This I will speak boldly, and justify; that Hospitality was at the same time impropriated from the land, that spiritual livings were impropriated from the Church. You have not robbed *Peter* to pay *Paul*, but to pay *Judas*. And hence misery sets her black foot... into so many fair doors: all comes to beggary at last. They that swallow Churches, like dogs that eat knot-grass, never thrive after it. *Be not deceived, God is not mocked.* I have rubbed this sore enough, and conclude with that saying of *Chrysostom*: *Moneo vt reddatis Deo sua, vt Deus (d) vobis vestra*. Restore to God his own, that God may restore to you your own.



Thus as he that had pulled one of *Solomon's Curtaines*, the rest would follow; though in the first there were work enough for his admiration. So in this coherence, pardon me, if I have been somewhat plentiful. It was the induction to my Text: and the door thus opened, let us enter in to suruay the building. *Be not, &c.*

The whole may be distinguished into a

- *Caution.*
- *Reason.*

The caution, *Be not deceived, God is not mocked.* The Reason; *For whatsoever a man soweth, that shall he also reap.* The Caution is

partly

- *Disswasive: Be not deceived.*
- *Persuasive: God is not mocked.*

You may deceive yourselves, you cannot deceive God. These two circumstances make against two

defects

- *Error. Be not deceived.*
- *Hypocrisy. God is not mocked.*

***The Disswasion: Be not deceived.***

This is the voice of a friend, studying *Aut praeuenire errori, aut reuocare errantem*; either to prevent a man, before he errs, or to recall him erring. A phrase often used by our Apostle, Ephes. 5. *Let no man deceive you withvaine words. Nihil facilius est, quàm errare.* There is nothing easier, then to err. There is no man but errs; sometime•...*in via pedum*; often *in via morum*. This provision then is necessary. 〈 in non-Latin alphabet 〉 . Deceits lie as thick upon the earth, as the Grashoppers did in Egypt; a man can scarce set his foot besides them.

But to prevent the *deceiuings* of sin is our Apostles intention, Hebr. 3. *Lest any of us be hardened, through thedeceitfulness of sin.* Sin is crafty, and full of delusion: there is no sin but hath his couzonage. Usury walks in Alderman *Thrifty's* gown. Pride gets the name of my Lady *Decency*. Idolatry, as if it dwelt by ill neighbors, praiseth it self; and that for the purest *Devotion*. Homicide marcheth like a man of *valor*; and Lust professeth it self Natures Scholar. Covetousness is goodman *Nabal's* husbandry: and Enclosing, Master Oppressors *policy*. We were wont to say, that black could never be coloured into white: yet the devil hath some Painters that undertake it. Euills are near neighbors to good. *Errore sub illo, Pro vitio virtus crimina saepe tulit.* By that means virtue hath borne the blame of vices faults: yea, and more then that; Vice hath had the credit of Virtues goodness. But *be not deceived.*

When men's wits, and the devils to help, have found out the fairest pretexts for sin; God's justice strikes off all, and leaves Sin naked and punishable. Many pretences have been found out for many sins: besides distinctions, mitigations, qualifications, extenuations, colors, questions, necessities, inconveniences, tolerations, ignorances. But when man hath done, God begins. One argument of God's now, is stronger then all ours. *Thou shalt not do this.* Go study to persuade thyself, that thou mayest: yet at last GOD takes away all thy distinctions, when he pours his wrath on thy naked conscience. Then where is thy paint? If it prevail not against the Sun, what will it do against the fire?

God charged our first Parents, that they should not cate of the forbidden fruit: *If you do, you shall die.* The devil comes first with a flatte Negative; *Non mori...mini: Ye shall not die.* Then with subtle promises; *Ye shall be as God's, knowing good and evil.* But what is the event? They eat, and they die; are instantly made mortal, and should have died forever, but for a Savior. GOD bids *Saul slay all in Amalek, 1. Sam. 15. Smite Amalek, utterly destroy all that they have, and spare them not.* Yet *Saul spares Agag, and the fat cattle.* Why is this a fault? I spared the best of the cattle for Sacrifice to the Lord. Will not this serve? No: God rejects *Saul* from being King over Israel; who had rejected God from being King over *Saul.* *Be not deceived, God is not m...ked.*

Consider we here the examples of *Uzzah*, and *Uzziah*. For *Uzzah*; God had charged, that none but the consecrated Priests should touch the *Ark*.... *Uzzah* seeing the *Oxen shake the Ark, put forth his hand to stay it up.* Was this a sin to stay the *Ark* of God from falling? Yes: God proves it; he lays him dead by the *Arks* side. For *Uzziah*, God had charged, Numb. 18. that none should invade the Priests office. *The stranger that commethnigh, shall be put to death.* *Uzziah* will come to the *Altar* with a *Censor* in his hand to offer *Incense.* Why, is this an offense to offer to the Lord? Yes: GOD makes it manifest; *Uzziah* is a *Leper* to his dying day. God had commanded the Prophet sent to *Bethel*; *Thou shalt eat no bread, and drink no water there.* Well, he is going homewards; and an old Prophet over-takes him, & persuades him to refresh himself. No says the other, I must not; *For so was it charged me in the Word of the Lord; Thou shalt eat no bread, &c.* But says the old Prophet; *An Angel spake to me, saying, Bring him back, that he may eat bread.* Well, he goes: Is not a Prophets word? an Angels word authority enough? No, the Lord proves it; he gives a *Lion* leave to slay him. *Bee not deceived, God is not mocked.*

The Jews knew, that they ought not to despise their *Messias.* He is come: Loe now, they study arguments against him. *John 7. We know this man whence he is: butwhen Christ cometh, no man knoweth whence he is.* And *Search and look; for out of Galilee ariseth no Prophet.* Be these their cauills against God's express charge? He answers all, when he *leaves their house unto them desolate.* I hope I may take a little, says *...ehazi:* but enough took him for it, a continual *Lepro...e.* The evil *Servant* hath his plea, *Math. 25. I knew that thou wert a hard man, &c.* *Therefore I hid thy talent in the earth: loe, there thou hastthat is thine.* But what follows, ver. 30? *Cast ye that unprofitable servant into utter darkness: there shall be weeping and gnashing of...eeth.*

To come from example to application. It is God's command concerning Princes; *Touch not mine Anointed.* The Papists will touch them with the hand of death? Why, they have warrant from the Pope. God's Word says not so, either in precept or precedent. If any King in God's book had been deposed by a Priest, all the Schools and Pulpits would have rung of it: we

should have had no rule with the Church of Rome. But it falls out happily; *Ut quod praecepto non iubetur, etiam exemplo careat*. That as it is not commanded by charge, so nor commended by examples. But will they still argue for this shedding of the blood-royal? The gallhouse confutes them here; but their worst confutation will be confusion hereafter.

God says thou shalt not put thy money to *usury*: thou hast found out many distinctions to satisfy thy conscience, or rather thy covetousness. God's word & thy will are at odds. He says, *Thou shalt not*: thou sayest, thou may est. On these and these terms, Hell fire shall decide the question. Relieve the poor, saith the Lord. Thou suckest their bloods rather: but howsoever wilt give nothing. Why, may we not do with our own what we list? Well, this same *Ite maledict...*; *Go ye cursed*, is a fearful and unanswerable argument. Thus flesh and blood speedes, when it will deal with God on terms of disputation. If God's own reason, *Thou shalt not do this*, be not stronger then all ours now; it shall be one day. *Let no man deceive you with vain words: for, for these things, the wrath of God shall come upon the children of disobedience. Be not deceived.*

As every particular Sin hath the particular color: so there are general pretexts for general sins; whereby many souls are *deceived*. I find this doctrine, though plain, so necessary, that I must be bold to pursue it. You may easily forgive all good faults. There are seven general pleas for sin.

1. Predestination is pleaded. If I be written to life, I may do this: for many are saved that have done worse. If not, were my life never so strict, hell appointed is not to be avoided. These men look to the top of the Ladder, but not to the foot. God ordains not men to iump to Heaven, but to climb thither by prescribed degrees. *Non per saltum, sed scansum. Qui ordinavit finem, ordinavit media ad finem*. He that decreed the end, decreed also the means that conduce to it. If thou take liberty to sin, this is none of the way. *Peter* describes the rounds of this ladder, *faith, virtue, knowledge, tēperance, patience, godliness, charity*. Thou rūnest a contrary course, in the wild paths of unbelief, profaneness, ignorance, riot, impatience, impiety, malice: this is none of the way. These are the rounds of a Ladder that goes downward to hell. God's predestination *est multis causa standi, nemini labendi*: helps many to stand, pusheth none down. Look thou to the way, let God alone with the end. Believe, repent, amend, and thou hast God's promise to be saved. *Be not deceived, God is not mocked.*

2. It is God's will I should do this wickedness: he saw it, and might have prevented it. It is unjust to damn a man for that he will... him to do.

Answ. This is a blasphemous and most sacrilegious •...uill. Where did God ever will thee to lie, to swear, to oppress, to adulterize? His will is his word: and where findest thou his word commanding sin? And shall God's prescience make him guilty of thy evil? Then must thy memory make thee guilty of other men's evil. *As thou by thy memory, dost not cause those things to have been done, that are past: So God by his foreknowledge doth not cause those things to be done, which are to come.*

3. Ignorance is pleaded; I knew not the deed to be evil, or if evil, not so dangerous. Indeed Ignorance may make a sin *Minus*, not *Nullum*; a less sin, but not no sin. *I obtained mercy,*

because I did it ignorantly, in unbelief: saith our Apostle. And *Peccata scientium peccatis ignorantium praepo...ntur*. The sins of them that know, are more heinous then the sins of them that know not. But if thou hadst no other sin, thy ignorance is enough to condemn thee; for thou art bound to know. (ϕ) *ea que sunt Domini nesciunt, a Domino nesciu...* They that will not know the Lord, the Lord will not know them. But I speak to you that may know: your ignorance is affected. *Some of you have not the knowledge of God, I speak this to your shame. Mul... vt liberiùs peccarent, libenter ignorant*. Many that they may sin the more securely, are ignorant willfully. Thus you may go blindfold to hell. *Be not deceived, God is not mocked*.

4. A fourth saith; I have many good deeds to weigh with my evils. Indeed I am an Usurer, an Adulterer, a Swearer; but I keep a good house, I give alms; and I will do more when I am dead. Indeed these are good works; *Bona accipientibus, non facientibus*. Good to the receivers, not to the Giuers. So a man may be borne for the good of many, not for his own. They write that the Pyramids of Egypt was built for that great *Pharaohs* Tomb; but the Red Sea disappointed him. Many think by good works to build up a heaven for themselves, but leading unsanctified lives, hell prevents their purpose. And such a man, as robs many hundreds to relieve some, may at last for his charity go to the Devil. The Papists indeed stand extremely for building Abbeys, Colleges for Jesuits, and augmenting the revenues of Monasteries, that Masses and Dirige's may be sung for their souls: they give full absolution to such a man, and seal him a general acquittance of all his sins. They make the besotted Laity, especially some rich Burger believe, that without anymore ado, it is impossible for a man to be damned that lives in such a Profession; and which is strange, here they equiuocate truly; so long as a man lives in it; but if he dyes in it, there is the danger. But we know▪ the poison must be justified, or else the work is not sanctified. *Be not deceived, GOD is not mocked*.

5. But say some, God is merciful. Comfortable truth: else woe, woe to miserable man. But shall God show mercy to those that abuse his mercy? He will not be so merciful to thee, as to be unjust to himself. God will be just, go thou on and perish. God shown mercy to the relenting, not to the railing thief. Wouldst thou have him merciful to thee, that art unmerciful to him, to thyself? *Misericordia amplectenti, non tergiuer santidatur*. They that will lead a wicked life, *sub spe misericordiae*, in hope of mercy: shall meet with a fearful death, *sub terrore Iustitiae*, in the horror of Justice. Kiss the mercy of God, abuse it not. Where is *Praesumptio veniae*, will follow *Consumptio poen...:* a presuming of favor shall be punished with a consuming wrath. *Be not deceived, &c.*

6. Others allege; Christ died for our sins, and his satisfaction is of infinite price. This is the door of hope, from which the profanest wretch is angry to be driven. The most presumptuous sinner flatters his soul with this comfort: as if the gates of Heaven were now set open, and he might enter with all his iniquities on his back. Indeed there is no want in Christ; but is there none in thee? In him is *plenteous redemption*; but how if in thee there be scarce faith? whatsoever Christ is, what ar... thou? *God so loved the world, that he gave his only be...otten Son*. He did not let, or lend, or sell, but *give*: not an Angel, nor a servant, but a *Son*: not another's, but his own: not his adoptive, but natural, his *begotten* Son: not one of many, but his *only* begotten Son. Many degrees of love: but what of all this? *That whosoever believeth*

on him should not perish, but have everlasting life. But thou hast no faith, therefore no privilege by this gift. *I am the good shepherd*, saith Christ. Why? *I give my life: but for whom? for my sheep.* Not for lustful goats, or covetous hogs, or oppressing Tigers. If thou be such, here is no more mercy for thee, then if there were no Savior. If there be no careful observation of the Law, there is no conservation by the Gospel. No good life, no good faith: no good faith, no Christ. *Be not deceived, God is not mocked.*

7. Well, yet Repentance makes all even wheresoever it comes; or God is not so good as his word. Yes; God will be so good as his promise; but here's the doubt, whether thou wilt be so good as thy purpose. Thou canst charge God no further then to forgive thee, repenting; not to give thee repentance sinning. *Promisit Deus poenitenti veniam, non peccanti poenitentiam.* He hath made a promise to Repentance, not of Repentance. This is God's treasure. what is the reason, the malefactor went frō the cross to heaven! *Dedit poenitentiam, qui dedit & Paradisum.* God gave him repentance, that also gave him Paradise. Art thou sure God will put this alms into thy polluted hand? It is dangerous ventring the soul on such an uncertainty. He that sins that he may repent, is like one that surfeit•... that he may take Physic. And whether this Physic will work on a dead heart, is a perilous fear. Alas! what tears are in flint? what remorse in a benu•...ed conscience? *Tutum est poenitenda non committere, certum non est commissa deflere.* It is safe not to do what thou mayst repent: it is not certain to repent what thou hast done. It is the fashion of many to send repentance afore to threescore: but if they live to those years, they do not then overtake it, but drive it before them still. *Be not deceived, God is not mocked.*

You see now what trust is in colors: how easily you may *deceive* yourselves, how vnpossibly *mock* GOD. Leave then excuses to the wicked, that will be guilty and God shall not know of it. Bernard reckons up their mitigations. *Non feci, &c. I have not done it: or if I have done, yet not done evil; or if evil, yet not very evil: or if veryeuill, yet not with an evil mind: or if with an evil mind, yet by others evil persuasion.* *Be not deceived, God is not mocked.* If we cry with that servant; *Have patience, and I will pay thee all;* the Lord may forbear in mercy. But if we wrangle, I owe nothing; and God is too hasty to call me from my pleasures; he will require the uttermost farthing.

I have held you long in this *Disswasiue* part of the *Caution*. The *Persuasive* was also much included in it, and therefore I will but touch it.

### **God is not mocked.**

God is often in the Scripture called the *Searcher of the heart*. Jer. 17. *The heart is deceitful above all things, and desperately wicked: who can know it? Who? Ego Dominus; I the Lord know the heart.* So Solomon in his prayer: *Thou only knowest the hearts of all the children of men.* So the Apostles about the election of one in Judas room, *Thou Lord, which knowest the hearts of all men.* Now he that knows the heart, cannot be *mocked*. It is hard to beguile the eye of man looking on us, how much more to deceive the eye of God looking in us? Therefore *Quod non audes facere aspiciente conseruo, hoc ne cogites inspiciente Deo.*

How vain a thing then is it to be an *Hypocrite*? As if God had not a window into the heart, to discern it. *Hypocrites*, saith *Augustine*, have *Christianum nomen ad iudicium, non ad remedium*: The name of Christians to their condemnation, not comfort. Their words are like an *Echo*, they answer God's call, but never come at him. Good company they will admit, to better their credit, not their conscience. Like crafty Apothecaries, they have one thing written in their papers and marks, another thing in their boxes. But because every man is as hasty to condemn an *Hypocrite*, as *David* was to condemn the Oppressor in the Parable, when the *Tu es homo* lies in his own bosom, I will touch two or three particulars.

If we look into Popery, we shall find it universally a professed study to *mock* GOD. They make show by their abundant prayers of an abundant zeal: when (as if God saw not the heart) they think the work done is sufficient. Those

Qui filo insertis numerant sua murmura baccis,

keep number and tale; no matter with what mind: no nor yet to whom; whether to this Angel, or that Saint; to our Lord, or to our Lady. Yea it is recorded that the Papists in Scotland (about *Henry* the 8. his time of England) used to say the *Lord's Prayer* to Saints. Insomuch that when a little knowledge came into some men's hearts of this absurdity, there arose great Schism. And one Friar *Toit*... was gotten to make a Sermon, that the *Pater noster* might be said to Saints. So were the people divided, that it was a common question; To whom say you your *Pater-noster*? Call you these zealous prayers? *Be not deceived, God is not mocked.*

As much might be said for their unclean Celibate. Their single life makes show of great pureness, as if their adulteries, Sodomity, experimental brothelry, unmatchable uncleannesses were not known. They ostent their Chastity, when *Vrbs est iam tota Lupanar*. What would they, but *mock* God?

No less for their fastings. How deadly a sin is it to eat flesh on a Friday! yet is it no sin with them to be drunk on a Friday. A poor laborer plows all day, at night refresheth himself with a morsel of Bacon: he is an Heretike. A gallant Gentleman hawks all day, at night sits down to his variety of fishes, curious wines, possets, junkets; O he's a good Catholic. An *Hypocrite* he is rather. *Famam quaerunt abstinentiae in delicijs*. They seek the credit of temperance among full tables, full pots. *Famam quaerunt*, but *Famem fugiunt*. They desire praise, but they refuse hunger. But *God is not mocked*. For our selves.

If there be any here, (because my Text depends on that occasion) that robs his Minister of temporal food, and yet makes show to hunger after his spiritual food; though he may cozen man unseen; either by his greatness, or craftiness: Let him know, that *God is not mocked*.

If there be any fraudulent Debtor, that deceives his brother of his goods, and then flatters his conscience that the merits of Christ shall acquit him: so packes all upon *Christ*, let him pay it: let him know that *God is not mocked*. The blood of Christ was not shed to pay men's debts, but God's debts. It hath virtue enough, but no such direction. Thou iniurest Christ to

lay such reckonings on him. No, *Vende, solue, viue de reliquo*. Sell that thou hast, pay that thou owest, live of that thou reseruest.

If there be any Usurer, that deals altogether in letting out: that lets out his money to men, his time to Mammon, his body to pining, his mind to repyning, his soul to Satan: Though he comes to Church, and sits out a Sermon; let him know that his mind is then bound to his obligations; and he creeps into the Temple for the same end, the Serpent crope into Paradise. Wretched men, that are bound to his mercy: for like a common hackney Iade, he will not bear them one hour past his day. But let him know, *God is not mocked*.

If there be any Oppressor, that comes to Church in the shape of Knight or Gentleman: & thinks to cover all his exactions of his poor Tenants, all his wringings of his neighbors; with going three or four miles to a Sermon: let him know, that *God is not mocked*. He prefers *Mercy* before *Sacrifice*; and would not have thy profession countenance thy evil deeds, but thy good deeds commend thy profession.

*Baldwin* an Archbishop of Canterbury boasted often, that he never eat flesh in his life. To whom a poor lean widow replied, that he said false; for he had eaten up her flesh: He demands how: She replies, by taking away her Cow. Never pretend your earnest zeal, fasting or praying, or traveling to Sermons; when you devour widows houses, enclose Commons, and so eat up the very flesh of the poor.

If there be any that allows sometimes the Church his body, when the Pope always hath his heart; who though he be in *Domo Dei*; in God's house; is *Pro Domo Antichristi*, is for Antichrists kitchen. Or that keeps a Lady at home, that will not come two furlongs to Church: whereas our Lady trauelld as far as Jerusalem. Luke 2. Who must needs be a Papist, because her Grannam was so: and grows sick if you but talk of the Communion. And all this to save his Lands on earth, though he lose his Land in Paradise: Let him know, *God is not mocked*.

If there be any here, that hath given no Religion yet a full persuaded place in his heart: but because he sees diverse shadows, resolves on no substance. And is like the Bat, that hath both wings and teeth, and so is neither a bird nor a beast. His mind being like a puff of wind, between two religions, as that between two doors, ever whistling. Protestants, he says believe well, Puritans say well, and Papists do well: but till they all agree in one, he will be none of them all. To quite him in his own fantasie; let him then take from the one good faith, from the other good words, and from the last good works, and he may be made a very good Christian. But why then comes he to Church? By the mere command of the positive Law: as he comes to the Assizes when he is warned of a Jury. But let him not be *deceived*: *God is not mocked*.

If there be any luxurious, that serves God in the Temple, his flesh in the Chamber. Any covetous, that (as if his soul was diuisible) strives to serve two masters; though he doth it diversely: God with his art, the world with his heart. If any blasphemmer that here sings Psalms, and abroad howles oaths and curses. *If any man among you seem to be religious, and bridleth not his tongue, but deceiueth his own heart, this man's religion is in vain*. If any seem < in

non-Latin alphabet › , whē they are ‹ in non-Latin alphabet › , seruers of the Lord, when they are observers of the time. Let them know to their horror, *Non deluditur Deus, God is not mocked.*

Gold cannot hide a rotten post from GOD'S eye. If men will be *Humiles sine despectu*, and *Pauperes fine defectu*; he sees it. *Hypocrisy* is like a burning fever, which drinks fervent heat out of cold drink. The *Hypocrite* is nothing else but a player on this worlds stage: the villains part is his; and all his care is to play it handsomely and cleanly. He maliceth any man that would take his part from him; not unlike to him that being requested to lend his clothes, to represent a part in a Comedy; answered; no, he would have nobody play the fool in his clothes but himself. He thinks to cozen all the world with the opinion of his purity; but there is one above sees him. *God is not mocked.*

I have ended the *Caution*; let us come to the *Reason*. For *whatsoever a man soweth, that shall he also reap.* wherein observe

The

- Manner.
- Matter.

In the Manner there is a twofold generality of the

- Thing.
- Person.

There is a *Whatsoever*, and a *Whosoever*: for the whole speech is indefinite.

The *Person* is indefinite. A *Man*, any man,

Every man. This is the first Generality. For Country, be he Jew or Gentile, Turk or Christian. For degree; high or low, Prince or subject, the greatest Lord, and the basest Groome. For estate; be they rich or poor, the wealthiest Burger, and the wretchedst Begger. For Sexe, be they male or female. For condition; be they bond or free. *What a man, any man, sows, that, &c.*

The *Thing* is indefinite. *Whatsoever.*

This is the other Generality. Be it good or evil, blessing or cursing, charity or injury, equity or iniquity, truth or hypocrisy, deceit or honesty. *Whatsoever a man soweth, &c.* *Evil* is of the flesh: and verse. 8. *He that soweth to his flesh, shall of the flesh reap corruption.* And chap. 5. 21. *The works of the flesh are manifest; adultery, &c.* they which sow such seed, *shall not inherit the kingdom of God.* Good is of the *Spirit*: and he which soweth to the *Spirit*, *shall of the spirit reap life everlasting.* chap. 5. 22. *The fruit of the spirit is love, joy, peace, &c.* And *To those that walk afterthis spirit, there is no condemnation. Whatsoever.* There are no more sorts of men, but good and evil: nor more sorts of ends, then *Poena et Praemum*; Reward and punishment. Therefore *Whatsoever whosoever soweth, the same shall he also reap.*



You see the manner. In the matter we must also consider two things.

*A Seeding. Harvest. Whatsoever a man soweth in his Seed-time; that shall he also reap in his harvest. They that sow grace, shall reap glory: they that sow corruption, must reap confusion.*

To begin with the wicked; he that sows evil, shall reap evil: he that soweth *malum culpae*, the evil of sin, shall reap *malum poen...*, the evil of punishment. So *Eliphaz* told *Job* that he had seen, *Job* 4 8. *They that plow iniquity, and sow wickedness, reap the same.*

And that either in Kind or Quality. Proportion or Quantitie. In Kind, the very same that he did to others, shall be done to him; or in Proportion, a measure answerable to it. So he shall reap what he hath sown in Quality or in Quantity: either in Portion the same, or in proportion the like.

### **In Kind.**

The Prophet cursing *Edom* and *Babel*, saith thus, *Psal.* 137. *O daughter of Babylon: happy shall he be that rewardeth thee, as thou hast served us.* The original is; *That recompenseth to thee Thy De...de, which thou didst to us.* So *Zion* rejoiceth over *Edom*, *Obad.* *As thou hast done, it shall be done to thee: thy reward shall return upon thine own head.* So the Lord to *Mount Seir*, *Ezek.* 35. *As thou didst rejoice at the inheritance of the house of Israel when it was desolate: So will I do unto thee: thou shalt be desolate, O Mount Seir.* *Yea* verse 14. *When the whole earth rejoiceth, I will make thee desolate.* *Prov.* 1. *Wisdom* crieth, fools laugh: therefore saith she; *I will also laugh at your calamity...y: I will mock when your fear cometh.* This is verse 31. *to be filled with their own devices, to eat the fruit of their own way; to reap of their own sowing.*

Thus was God's Law; *Eye for eye, tooth for tooth; Lex talionis. Blood for blood.* So ...bells blood spilled on the earth, cries for the blood of *Cain*, that runs in his murderous veins. Nature is offended and must be pacified: and no pacification can wash the Lamb from blood, but their blood that shed it. Justice must cause them that have sowed blood, to reap blood. The example of *Adoni-bezek* is most observable, *Judges* 1. *Judah* and *Simeon* warring against the *Canaanites*, surprised *Adoni-bezek*; and cut off his thumbs and his great toes. And *Adoni-bezek* said, *Three score and ten Kings, having their thumbs and their great toes cut off, gathered their meat under my Table: as I have done, so God hath requited me.*

Thus is wickedness recompensed *suo genere*, in it own kind. So often *the transgressor is against the transgressor*: the thief robs the thief; *Proditor is proditor.* As in *Rome* many vnchristened Emperors, and many christened Popes; by blood and treason got the Soueraignty, and by blood and treason lost it. Evil men drink of their own brewing, are scourged with their own rod, drowned in the pit which they digged for others. As *Haman* was hanged on his own Gallows: *Perillus* tormented in his own Engine. *Nec enim lex iustior vll... est; Quàm necis artifices art perire sua.* Thus they reap in kind. Now

### **In Proportion,**

The Punishment is apted to the quality of the Sin. *Adam* at first did eat in wantonness: *Adam* shall therefore eat in pain. He excuseth his offense with a bold forehead, therefore in the

sweat of his forehead he shall eat his bread. The woman's eye lusted, therefore in her eye tears. She longed then against Grace, she shall long now against Nature. She over-ruled her husband before, he shall over-rule her now. Man hath the preeminence: and *her desire shall be subject to him*. Should be, though in all it is not: but lightly when *Eve* over-rules *Adam*, the Devil is in the business.

To trace along the passages of holy Scriptures in this point: about *Proportion*. The ambition of *Babel*-builders was punished with ridiculousnesse. *Cha...* offending against natural reverence, was damned to servitude. As it was but an easy judgment upon *H...*ricus 5. Emperor of Germany; that had deposed his natural Father, to have no natural Son. *Sodom* was burned with fire unnatural, that had burned with lusts unnatural. *Lots* wife abusing her sense, lost her sense: became a senseless *Pillar*. She would look back, therefore she shall not look forward: she turned before, therefore now shall not stir. (ϕ) , *ibi re...sit*.

Thus *Absalom's* folly was the recompense of *David's* adultery. He had slain *Uriah* with the sword, and the sword shall not depart from his house. *Solomon* devides God's Kingdom, his own Kingdom shall be divided. Because *Pharaoh* drowned the male children of the *Hebrews* in •...iuer, himself and his Egyptian Host shall be drowned in a *Red Sea*. *Dives* would not give *Lazarus* a crumb: *Lazarus* shall not bring *Dives* a drop. *Desider* (ϕϕ) , *qui non dedit micam*. There is fit *Proportion*, betwixt a crumb of bread and a drop of water. The tongue of that *Rich* man, that had consumed so much belly-cheer, and turned down so many tunnes of wine; shall not now procure one pot of water, not a handful, not a drop. In his tongue he sinned, in his tongue he is torm...d. *Judas* was the instrument of his Masters death, *Judas* shall be the instrument of his own death. Insolent (ϕ) vowed to enprison conquered *Tamberlaine*, in a cage of iron, and to carry him up and down the world in triumph. But *Tamberlaine* conquering that Turk, triumphed over him just in the same fashion. Those two monsters of the age *Pope Alexander* 6. and his darling *Borgias*, that had bathed their hands in so much blood; were at last by the error of a cup-bearer, poisoned themselves out of those very bottles wherewith they would have poisoned the Cardinals. Behold the *Proportion*; punishments respondent to the sins.

Here is sufficient cause to make the wicked tremble; God hath proportioned out a judgment for their sins. Man by his wickedness, cuts out a garment of confusion for his own back. I know that this kind of punishing is not always executed in this world. God's temporal Judgments are (like our Quarter Sessions) kept here and there. Some; much; yea most is reserved for another world. If all sin were punished here, we should look no further. But *Tophet* is ordained of old: the pile thereof is fire and much wood, the breath of the Lord like a stream of brimstone doth kindle it. If no sin were punished here, man would not believe God's power. But some is; So that a man shall say; Verily there is a reward for the righteous, Verily there is a God that judgeth in the earth.

Think of that lower future place, ye wicked; and the heavy *Proportion* that must there be measured you. Here you have sown in your Seed-time, there you must reap your harvest. Let the Idolater think of this: he hath thrust God out of his throne, God will thrust him out of his

Kingdom. The drunkard that abuseth so •...uch wine, must there want a little water. The Usurer shall be there bound faster with the bonds of torment, then he hath formerly bound poor men with his obligations. The Covetous that had no pity, shall not be pitied, *He shall have judgment without mercy, that hath shown no mercy.* The Lustful shall burn with a new fire: The Malicious shall find no further cause of envy. *Uaeridentibus*; they that laughed, shall now weep; and that as *Rachel*, for their joys never to be comforted. He that soweth iniquity, shall reap vanity.

I list not to enter discourse of those infernal horrors. I may say with the Poet; if I had a hundred tongues, and a voice of iron; *Non*

*Omnia p•...narum percurrere nomina pos•....*

I could not run through the names of those endless torments. It is a fearful place: God send us all never to know more of it, then by heresay. Where Spirits are the tormentors, Damnation the fire; the breath of an offended God the bellows; shrieking and *gnashing of teeth* the music; the effect of impatient fury. And all these terrors perfected by their eternity, we commonly say in misery; If it were not for hope, the heart would burst: here is no hope and yet the heart must hold. The wretchedness is, it cannot burst. *Poena gehennales torquent, non extorquent: puniunt, non finiunt corpora.* It is called by Augustine, *Mors sine morte, sinis sine fine, defectus sine defectu.*

But some will say; Your Text speaks of *Proportion*: how can eternal vengeance be proportionable to a momentary offense? Yes; first an infinite God is offended, and a finite man is the offender. Because he cannot be capable of an infinite wrath at once, he must have it in eternity: the short dimensions of his Essence, must have a long extension of his punishment: what wants in place, must be supplied in time. Christ indeed suffered enough in a short time, because he was infinite: man cannot do so, and therefore must be forever in suffering.

Secondly, he that delights in sin, desires it may always continue: and *velle peccatum, est peccatum*: so that an infinite desire, must needs have an infinite punishment. *Qui moritur sine poenitentia, si semper viueret, semper peccaret.* He that dies without repentance, if he should ever live, would ever sin. So *Gregor*. It is God's just judgment, *Vt nunquam mortu•...s care•...t supplicio, qui nunquam v•...uus voluit carere peccato.* That he dead should have eternal punishment, who living would have been eternally wicked. *Vt nullus detur in•...quo terminus vltionis; qui quamd•... valui•..., habere noluit terminum criminis.* That no end should be allowed to his vengeance, that would have allowed himself no end of wickedness. As the good man, if he should ever live, would ever do well. If thou wilt therefore offend in *aeterno tuo*, God must punish *i•... aeterno suo*. Thy injustice would put no date to thy sins; God's Justice shall set no date to thy sufferings. *Thus ye have plowed wickedness, and ye have reaped iniquity.*

You see the wicked's *Seeding* and *Harvest*: God keep us from sowing such seed, that we may never *reap* such a crop. The godly have also their *Seeding* and their *H•...uest*. All their sowing may be distinguished

Into

- *Piety*, towards God.
- *Charity*, towards men.

### **For Piety.**

They sow in *Faith*; and God will bless that *Seed*: it shall grow up to heaven, for it is sown in the side of *Jesus Christ* who is in heaven. *He that believeth on God; there is the seed; shall have everlasting life: there is the Harvest. Qui credit quod non videt, videbit quod credit.* He that believes what he doth not see; there's the *Seed*: shall one day see what he hath believed; there is the *Harvest*.

They sow in *obedience*: this is also a blessed *Seed*, that will not fail to prosper wheresoever it is cast. *If ye keep my Commandments, there's the Seed: ye shall abide in my Love; there's the Harvest.* Rom. 6. *Ye are the servants to God, and have your fruit unto holiness; there's the sowing: and the end everlasting life; there's the Reaping. Obedientia in terris, regnabit in coelis.* He that serves God on earth, and sows the *seed* of *Obedience*; shall in heaven *reap* the *harvest* of a kingdom.

They sow in *Repentance*; and this *seed* must needs grow up to blessedness, Psalm. 126. *They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed; there's the sowing; shall doubtless come again with rejoicing, bringing his sheaves with him; there's the Harvest.* Many Saints have now reaped this crop in heaven, that sowed their seed in tears. *David, Marie Magdalene, Peter*; as if they had made the Proverb; No coming to heaven with dry eyes. Thus nature and God differ in their proceedings. To have a good crop on earth, we desire a fair *Seed-time*: but here a wet time of sowing shall bring the best *Harvest* in the Barn of heaven. *Blessed are they that mourn; there's the seeding: for they shall be comforted; there's the Harvest.*

Lastly, they sow in renouncing of the world, and adherence to Christ; and they *reap* a great *Harvest*. *Behold, saith Peter to Christ, we have forsaken all and followed thee; there's the Seeding. What shall we have therefore? what? You shall sit on twelve thrones judging the twelve tribes of Israel: all that you have lost shall be centupled to you; and you shall inherit everlasting life; there's the Harvest. Sow to yourselves in righteousness, and reap in mercy.*

### **For Charity.**

He that sows this seed, shall be sure of a plentiful crop. *Whosoever shall give to drink to one of these little ones, a cup of cold water only, a little refreshing, in the name of a Disciple; verily I say unto you, he shall in no wise lose his reward.* But if he that giveth a little shall be thus recompensed; then *He that soweth bountifully, shall reap bountifully.* Therefore spare abroad with a full hand, like a Seedsman in a broad field, without fear. Doth any think he shall lose by his *charity*? No worldling when he sows his seed, thinks he shall lose his seed: he hopes for amendment at harvest. Darest thou trust the ground, and not God? Sure God is a better paymaster than the earth: Grace doth give a larger recompense than nature. Below thou mayest receive forty grains for one: but in heaven (by the promise of Christ) a hundredth fold: a *measure heapen, and shaken, and thrust together, and yet running over. Blessed is he that considereth*

*the poor: there's the Seeding; the Lord shall deliver him in the time of trouble: there's the Harvest. Is this all? No; Math. 25. Ye fed me when I was hungry, and gave me drink thirsty, comforted me in misery: there's the sowing. Veni beati, Come ye blessed of my Father, inherit the Kingdom prepared for you: there's the Harvest. I shut up this point with the Apostles Blessing. Now he that ministereth seed to the sower; both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. God send you a good Harvest.*

I conclude. *Whatsoever a man soweth, that shall he also reap.* O that this Text might be true upon all us at this time. The Lord hath sown the seed of his Gospel, O that he might *reap* your souls to his glory. But shall we hope for that which the Prophets found not? *I have labored in vain, I have spent my strength for naught*, saith *Isaiah*. Nor the Apostles? *I have fished all night and caught nothing*, saith *Peter*. No, nor Christ himself? *who spake as never man spake*. Yet himself telleth us, Math. 13. that of four sorts of ground, wherein the seed was sown, three were barren, and returned no fruit. Alas! how much seed is sown among *thorns, rocks, and high-way grounds!* you come to receive this seed, but it fructifies not. You bring forth hedge-fruit, like the Heathen; scarce so good. We hear often, and as often forget.

Yet still Beloved, this Text shall be true. God hath sown, and he will *reap*: sown his Word, and will *reap* his Glory. His glory either in your instruction or destruction, conversion or conviction, life or death. O why should that be to your horror, that is meant to your comforts. Turn not that to your desolation, which God sends to your consolation. Pray you then with me, everyone to the Lord, that this *seed* now sown may *bring forth fruit* in us all; *in some thirty, in some sixty, in some a hundred fold*: To the glory of his holy name: and the eternal salvation of our souls, through *Jesus Christ*.

Amen.

#### HEAVEN-GATE: OR, THE PASSAGE TO PARADISE.

REVELAT. 22. 14. *in fine*.

And may enter in through the Gates into the City.

IF we supply these words with the first word of the verse; *Blessed*; we shall make a perfect sentence of perfect comfort. *Blessed are they that do his commandments, that they may haueright to the tree of life, And may enter in through the gates into the City.*

In the whole there be

- Premises.
- Promises.

The Premises qualify us; we must be such as are *Blessed*; and who are they? *Qui praestant mandata; that do his commandments*. The Promises crown us, and these are two. 1. That we *may have right to the tree of life*; even that which, Reu. 2. *is in the midst of the Paradise of God*. From whence the Angel with a flaming sword shall keep all the reprobate. 2. *Et per portas*

*ingrediantur ciuitatem; And may enter in through the gates into the City. When without shall be dogs, and scorners, &c. whosoever loveth and maketh a lie.*

To the last words of the verse, I have bound & bounded my discourse. Wherein I find three points readily offering themselves to be

considered

- *Motus, Motion.* Enter in.
- *Modus, Manner.* Through the gates.
- *Terminus. Place.* Into the City.

So there is a threefold circumstance.

- *Quid.* What, an Entrance,
- *Qua.* How, through the gates.
- *Quo.* Whither, into the City.

***The Motion. Enter in.***

They are blessed that *enter in*: Perseverance only makes happy. Our labors must not cease, till we can (with *Stephen*) see these *Gates* open, and our Savior offering to take us by the hand, and welcome our entrance. We know who hath taught us, that only *continuers to the end shall be saved*. It is observable, that in the holy *Spirits* letters sent to those *seven Churches*, in the second and third chapters of this Book; all the promises run to *Perseuerers; Uincenti dabitur, To him that overcomes shall it be given. Nec paranti ad praliim, nec pugnanti ad sanguinem, multo minus tergiuersanti ad peccatum, sed vincenti ad victoriam.* Nor to him that prepares to fight, nor to him that *resists to blood*, much less to him that shows his back in cowardice; but to him that *overcomes to conquest*. *Demas* seeing this war, ran away; fell back to the security of the world. *Saul* made himself ready to this battle, but he durst not fight, glory and lusts carried him away. *Judas* stood a boat or two, but the High Priests money made him give over; and the Devil took him captive. But *Paul* fought out this combat even to victory; though *he bore in his body the marks of the Lord Jesus. I have fought a good fight, I have finished my course, I have kept the faith.* Therefore now there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me.

This is a good life, saith *Bern. Mala pati, et bona facere; et fic vsque ad mortem perseuerare.* To suffer evil, to do good, and so to continue to the end. Some came into the *Vineyard* in the morning, some at noon, others later: none received the *Penny*, but they that stayed till night. *Augustine* affirms this to be almost all the contents of the Lord's Prayer; *Hallowed be thy Name, thy kingdom come, thy will be done.* Wherein we desire that his *Name* may always be sanctified, his *Kingdom* always propagated, his *will* always obeyed.

Indeed this grace perfects all graces. We believe in vain, if our faith hold not out to the end. Wee loue in vain, if our charity grow cold at last. We pray in vain, if our zeal grows faint. We strive in vain at the strait gate, if not till we enter. *Venire ad religionem est vera deuotio; sed non religiose viuere vera damnatio.* To come to the truth of religion is true devotion; not to live religiously, is true damnation. Man is naturally like a horse that loveth short journeys; and there are few that hold out. Whence it comes, that the last are often first, and the first last. *Know ye not that they which run in a race, run all; but one receiveth the prize?* He that hath a good horse can go faster up a hill, then down a hill. He that hath a good faith, doth as quickly ascend the Mount Zion, as the wicked descend to the valley of Hinnon. If men would as strongly erect themselves upwards, as they direct their courses downwards, they might go to heaven with less trouble, then they do go to hell.

But he that at every sleppe, looks at every stop, and numbers his perils with his paces, either turns aside faintly, or turns back cowardly. They that go wandering & wondering on their journey, are at the gates of Samaria, when they should enter the gates of Jerusalem. God saith, *I will not leave you*, Heb. 13. Will you then leave GOD? One told Socrates, that he would fain go to Olympus, but he distrusted his sufficiency for the length of the journey. Socrates told him; Thou walkest every day little or much, continue this walk forward thy way, and a few days shall bring thee to Olympus. Every day every man takes some pains; let him bestow that measure of pains in traucelling to heaven; and the further he goes, the more heart he gets; till at last he enter through the gates into the City.

Bernard calls Perseverance the only daughter of the highest King, the perfection of virtues, the storehouse of goodworks; a virtue without which no man shall see God. There is a last enemy to be destroyed, Death: we must hold out to the conquest even of this last adversary. Which if it conquer us by the Sting of our Sin, shall send us to the doors of hell: if we conquer it by our Faith, it shall send us to the gates of this City, Heaven. *Lauda nauigantem cum peruenerit ad portum.* All the voyage is lost through the perilous Sea of this world, if we suffer shipwreck in the Haven; and lose our reward there, where we should land to receive it. What get we, if we keep Satan short of ruling us with his force many hours, when at our last hour he shall snatch our bliss from us? The runner speeds all the way, but when he comes at the races end to the goal, he stretcheth forth his hand to catch the prize. Be sure of thy last step, to put forth the hand of faith then most strongly; *Ne perdatur premium tantis lob...ribus quaesitum;* lest the reward be lost, which thou with much labor hast aimed at.

It is not enough *Quaerere coelum, sed acquirere; non Christum sequi, sed consequi.* To seek heaven, but to find it; not to follow Christ, but to overtake him, not to be brought to the gates, but to enter in. *Many will say to Christ in that day, Lord, Lord, have we not prophesied in thy Name?* But the Master of the house is first risen, & hath shut to the door. Either they come too soon, before they have gotten faith and a good conscience; or too late, as those foolish Virgins, when the gate was shut. If then we have begun, let us continue to entrance. *Cuiusque casus tanto maioris est criminis, quanto prinsquam caderet, major iser at virtutis.* Every man's fault hath so much the more discredit of scandal, as he before he fell had credit of virtue. Let us beware that we do not slide; if slide, that we do not fall: if fall, that we fall forward, not backward. *The just man*

often slips, and sometime *falls*. And this is dangerous; for if a man, while he stands on his legs, can hardly grapple with the devil: how shall he do when he is fallen down under his feet? But if they do fall, they fall forward, as *Ezekiel*; not backward, as *Eli* at the loss of the *Ark*: or they that came to surprise *Christ*, *John 18*. *They went backward and fell to the ground*.

Cease not then thy godly endeavours; until *Contingas portum, quo tibi •...ursus erat*. Say we not like the woman to *Esdras*, whether in a vision, or otherwise, when he bade her go into the *City*. *That will I not do: I will not go into the City, but here I will die*. It is a wretched sin, saith *August*. after tears for sin not to preserve innocence. Such a man is washed, but is not clean. *Quia cōmissa flere definite, et iterum flenda committit*. He leaves weeping for faults done, and renues faults worthy of weeping. Think not thyself safe, till thou art got *within the gates of the City*. Behold thy Savior calling, thy Father blessing, the Spirit assisting, the Angels comforting, the Word directing, the glory inviting, good men associating. Go cheerfully, till thou *enter in through the gates into the City*.

**The manner. Through the gates.**

Not singularly a *Gate*, but *gates*. For *Chap. 21*. the *City* is said to have *twelve gates*. *On the East three gates, on the North three, on the South three, and on the West three*. To declare that *men shall come from all the corners of the World, from the East, and from the West, from the North, and from the South; and shall sit down in the Kingdom of GOD*. These *Gates* are not literally to be understood, but mystically; *Pro modo intrandi*, for the *manner* of entrance. The *gates* are those passages, whereby we must enter this *City*.

Heaven is often said to have a *Gate*. *Strive to enter in at the strait Gate*, saith *Christ*. *Lift up your heads, O ye Gates, and be ye lift up ye everlasting doors*; saith the *Psalmist*. *This is none other but the house of God, and this is the Gate of Heaven*, saith *Jacob*. There must be *Gates* to a *City*: they that admit us hither, are the *Gates of Grace*. So the analogy of the words infer; *doing the commandments* is the way to have *right in the tree of Life*: obedience and sanctification is the *Gate* to this *Citis* of salvation. In a word,

The	Gate	is	Grace.
City	Glory.		

The *Temple* had a *gate* called *Beautiful*. *Act. 3*. But of poor beauty in regard of this *Gate*. Of the *gates* of the *Sanctuary* spake *David* in diverse *Psalms* with love and joy. *Enter into his gates with thanksgiving, and into his courts with praise*. This was *God's* delight. *The Lord loveth the gates of Zion, more then all the dwellings of Jacob*. This was *David's* election to be a *Porter*, or keeper of the *gates* of *God's* house; *rather then dwell in the Tents of wickedness*. This his *Resolution*; *Our feet shall stand within thy gates, O Jerusalem*. *Solomon* made two *docres* for the entering of the *Oracle*: they were made of *Olive trees*, and wrought upon with the *carnings* of *Cherubims*. The *Olives* promising fatness, and plenty of blessings; the *Cherubims* holiness and eternity. These are holy *gates*; let everyone pray with that royal *Prophet*, *Open to me the gates of righteousness*:



*I will go into them, & I will praise the Lord. This is the Gate of the Lord, into which the righteous shall enter.*

In brief, we may distinguish the *gates* leading to this *City*, into two; *Adoption* and *Sanctification*. Both these meet in *Christ*, who is the only *gate* or *door*, whereby we enter Heaven. *I am the door*, saith our Savior; *Ianua vitae*, the *gate* of life: *by me if any enter in, he shall be saved*.

### **Adoption**

Is the first *Gate*. *We have received the spirit of Adoption*. Without this passage no getting into Heaven. The inheritance of glory cannot be given to the children of disobedience: they must first be converted, & *adopted* heirs in *Christ*. The Grace of God is twofold. There is *Gratia gratis agens*; and *Gratia gratum faciens*. This second grace, which is of *Adoption*, is never in a reprobate: not by an absolute impossibility, but by an indisposition in him to receive it. A spark of fire falling upon water, ice, snow, goes out: on wood, flax, or such apt matter, kindles. Baptism is the Sacrament of admission into the Congregation; of *Insition* and *Initiation*, whereby we are matriculated, and received into the motherhood of the Church. Therefore the sacred Font is placed at the Church-door, to insinuate and signify our *Entrance*. So *Adoption* is the first *door* or *gate*, whereby we pass to the *City* of glory.

This is our new Creation, whereat the *Angels* of heaven *rejoice*. Luke 15. At the creation of *Dukes* or *Earls*, there is great joy among men: but at our new creation, *Angels* and *Seraphim* rejoice in the presence of *GOD*. Our Generation was *A non esse, ad esse*: from not being, to be. But our Regeneration is *A male esse, ad been esse*, from a being evil, to be well; and that forever. Through this *gate* we must pass to *enter* the *City*; without this, death shall send us to another place. *No man ends this life well, except he be borne again before he ends it*.

Now if you would be sure, that you are gone through this *gate*; call to mind what hath been your Repentance. The first sign of Regeneration is throbbes and throws: you cannot be *adopted* to *Christ* without sensible pain, and compunction of heart for your sins. The *Christian* hath two Births, and they are two *gates*: he can pass through none of them but with anguish. Both our first and second Birth begin with crying. Our first birth is a *gate* into this world: our second is a *gate* into the world to come. There is some pain in both. For this world but little joy after the pain; for the other, after short sorrow eternal glory.

### **Sanctification**

Is the second *gate*. *Make your calling and election sure*, saith *Peter* by a holy life: *For so an Entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ*. But *there shall in no wise enter into it anything that defileth; neither whatsoever worketh abomination, or maketh a lie*. Therefore *Paul* prays the *God of Peace* to *sanctify us wholly*. Holiness is the way to Happiness; Grace the *gate* of Glory. But some may object frō that of *Paul*, that this *Sanctification* must be total and perfect: but who can come so furnished to the *gate*? therefore who can *enter the City*? I answer; There is required only *Sanctificatio viae, non Patria*; such a Sanctitie as the *gate* can afford, though far short of that within the *City*. The School distinguisheth well. It must be *communiter in toto, & vniuersaliter in singulis partibus*; but

not *totaliter et perfect*. This Sanctification must be communicated to the whole man, and universally propagated to every part: though it have in no place of man a total perfection. Indeed *Nullum peccatum retinendum est spe remissionis*. No sin is to be cherished in hope of mercy. But we must strive for every grace we have not, and for the increase of every grace we have. *Quaerendum quod deest bonum, indulgendum quod adest*. Let us make much of that we possess, and still seek for more; *striving to the mark*. And yet when all is done, *Profectio haec, non Perfectio est*: We have made a good step forward, but are not come to our full home. But still, *Lord be merciful to me a sinner*. And *Enter not into judgment with us*.

Now since this *gate* stands in our own *Heart*, give me leave to describe it: and that briefly, by

The	Properties.	The properties are 2. It is	Lowe.
Parts.	Little.		

**Lowe.**

Heaven is well called a *Building not made with hands*: for it differs both in Matter and Form from earthly edifices. For matter, it is *Eternal*, not momentary: for manner, *fabricked without hands*. Great Mannors on earth, have large answerable Porches. Heaven must needs be spacious; when a little star fixed in a far lower Orbe, exceeds the earth in quantity: yet hath it a *low gate*, not a lofty coming in.

They must stoop then that will enter here. *He hath filled the bungry with good things, and the rich he hath sent empty away*. The *rich* in their own conceits, and proud of their own worth, shall be sent empty from this *gate*. *Zacchaeus* climes up into a Sycamore tree to behold *Jesus*: but when *Jesus* beheld him got up so high, he said, *Come down Zacchaeus*, Luke 19. *Make haste, and come down*. Whosoever will entertain *Jesus*, must come down. The haughty *Nebuchadnezzar*, that thinks with his head to knock out the stars in heaven, must stoop at this *gate*, or he cannot enter. Be you never so lofty, you must bend. God's honor must be preferred before your honors. It is no discredit to your Worships to worship GOD.

**Little.**

Christ calls it a *narrow gate*. They must be *little* that enter; little in their own eyes, slender in the opinion of themselves. *Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein*. *Samuel* to *Saul*; *When thou wast little in thine own sight, wast thou not made the Head of the Tribes of Israel?* When *Jesse* had made all his Sons pass before *Samuel*, he asked him if none remained yet; *Jesse* answers, *Yes a little one tending the flocks*. *Fetch that little one, saith Samuel: for we will not sit down till he come*. That little one was he. Says the Angel to *Esdras*, 2. *Esdras* 7. *A city is built, and set upon a broad field, full of all good things*. Yet the *Entrance thereof is narrow*. This is *spatiosa & speciosa Ciuitas*; A city beautiful and roomthy; yet it hath but a narrow wicket, a *little Gate*.

Alas, how will the surfeited Epicure do to enter: whose gluttonous body is so deformed, that it moves like a great Tunne upon two pots? What hope hath an Impropiator with four or

five Churches on his back, to pass this little *gate*? The bribing Officer hath a swollen hand; it will not enter; and the gowtie Usurer cannot thrust in his foot. The factious Schismatic hath too big a head: the swearer such forked blasphemies in his mouth, that here is no entrance. Pride hath no more hope to get into the gates of that City above; then there is hope to cast it out the gates of this City below. Much good do it with earthly Courts: for it must not come into the Courts of Heaven.

Think, O sinners; you cannot go with these oppressions, with these oaths, frauds, bribes, usuries; with these wickednesses into the *gates* of this City. You must shift them off, or they will shut you out.

You hear the Properties; the Parts are now to be considered; and these are four. The foundation, the two sides, and the roof. The *Foundation* is *Faith*. One of the *sides*, *Patience*. The other, *Innocence*. The *Roofe*, *Charity*.

### **Faith**

Is the foundation. Coloss. 1. *Be ye grounded and settled in the Faith. Credendo fundatur, saith Augustine.* It is grounded in faith. All other graces are (as it were) built on this *foundation*. *Credimus quōd speramus: quod credimus & speramus, diligimus: quod credimus, speramus, & diligimus, operamur.* What we hope; we believe: what we believe and hope, we love: what we believe, hope, and love; we endeavor to attain. So all is built on *Faith*.

Hope on *faith*; *Nulla spes increditi*: it is impossible to hope for that we believe not to be. Charity on *faith*: why should a man give all to the poor, unless he believed an abundant recompense? Repentance on *faith*: why else suffer we contrition for sin, if we believed not remission of sin? Temperance on *faith*: why forbear we the pleasing vanities of the world, but that we believe the transcendent joys of eternity, whereof these harlots would rob us? Patience on *faith*: why would we endure such calamities with willing quietness and subjection, if we believed not an everlasting peace and rest to come? All obedience on *faith*; that God would accept it in *Jesus Christ*. If all be built on *faith*, I may call it the *basis* and foundation of this *Gate*. *Without faith it is impossible to please God: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.* Faith is the passage-way to God: not one of that holy ensuing Legend, entered the *City* of life without this. He that hath *faith* shall enter: yea he is entered. <1 page duplicate> <1 page duplicate> John 5. *He hath everlasting life; and shall not come into condemnation; but is passed from death to life.*

### **Patience**

Is one of the Pillars. Hebr. 10. *Ye have need of Patience: that when you have done the will of God, ye might receive the Promise.* That when you have suffered before the *gates*, ye may enter the *City*. There be three Enemies that assault the soul, before she enter the *gates*; a Lyon, a Leopard, and a Fox. The Lion is the Devil, who *roareth* with hideous cries, and bloody jaws. The Leopard is the world, which hath a gay spotted hide; but if it take us within the clutches, it devours us. The Fox is our Concupiscence, bred in us; which craftily *spoils our grapes*, our *young vines*, our tender graces. *Patience* hath therefore an armed Soldier with her, called

Christian *Fortitude*; to give repulse to all these encounters. And what he cannot conquer *feriendo*, by smiting: she conquers *ferendo*, by suffering. *Uincit etiam dum patitur*. She overcomes, even while she suffers. *Patience* meekly bears wrongs done to our own person: *Fortitude* encounters courageously wrongs done to the Person of Christ. She will not yield to sin, though she die. She hath the spirit of *Esther* to withstand things that dishonor God; *If I perish, I perish*.

### **Innocence**

Is the other Pillar. As *Patience* teacheth us to bear wrongs, so *Innocence* to do none. *Patience* gives us a Shield, but *Innocence* denies us a sword. Our selves we may defend, others we must not offend. *Innocence* is such a virtue; *Quae cum alijs non nocet, nec sibi nocet*. Which as it wrongs not others, so nor itself. He that hurts himself, is not innocent. The Prodigal is no man's foe, but his own; saith the proverb: but because he is his own foe, he is not *innocent*. *Triumphus Innocentiae est non peccare vbi potest*. It is the triumph of *Innocence*, not to offend, where it may.

No testimony is more sweet to the conscience then this: *Remember, O Lord, how I have walked before thee in truth, and with a perfect heart*. So *Job*: *My heart shall not condemn me for my days*. Blessed soul thus comforted: it smiles at the frowns of earth, and dares stand the thunder. Though there be no *Innocency*, but rejoiceth to stand in the sight of *Mercy*: Yet thus in the midst of injuries it cheers it self: *O Lord, thou knowest my innocence*. The wicked cover themselves with violence as with a garment: therefore confusion shall cover them as a cloak. But *Blessed are the meek: for they shall inherit the earth*. That part of the earth they live in shall afford them quiet: and their part in heaven hath no disquiet in it. *Si amoveant... admouentur in locum, à quo non remouentur in aeternum*. If they be moved, they are moved to a place from whence they shall never be removed. *I will wash mine hands in Innocency: so will I compass thine Altar, O Lord*. If *Innocence* must lead us to the Altar on earth; sure that must be our *gate* to the glory of heaven.

### **Charity**

Is the *Roofe*. *Diligendo perficitur*; lo•... makes up the building. Now abideth *faith, hope, and charity*: but the greatest of these is *charity*. It is a grace of the loueliest *Countenance*, and longest *Continuance*. For *Countenance*, it is amiable; all love it. The poor respect not thy *faith* so much as thy *charity*. For *Continuance*; *faith* and *hope* takes their leaves of us in death: but *charity* brings us to heaven-door, & vsuers us in to glory. *I know not what to say more in thy praise, O charity; then vt Deum de coelo traheres, & hominem ad coelum eleuares*. Then that thou didst bring down God from heaven to earth, and dost lift up man from earth to heaven. Great is thy virtue, that by thee God should be humbled to man, by thee man should be exalted to God.

You have the *Gates* described: Let us draw a short conclusion from these two former circumstances; and then *enter* the *City*.

### **The Sum.**

There is no entrance to the *City* but by the *Gates*: no passage to *Glory*, but by *Grace*. The *wall* of this *City* is said to be great and high. *High*; no climbing over: *Great*, no breaking through. So Christ saith; *No thief can break through and steal*. Therefore *through the gates*, or no way. *Corruption doth not inherit incorruption*. This corrupted man must be regenerate, that he may be saved: must be sanctified, that he may be glorified. *Babel*-builders may offer fair for h•...uen, but not come near it: the Giants of our time, I mean the monstrous sinners, may *imponere Pelion Ossae*, lay rebellion upon presumption, treason upon rebellion, blasphemy upon all: as if they would sink heaven with their loud and lewd ordinance, and pluck God out of his Throne: but hell gapes in expectation of them. This *Gate* is kept, as the *gate* of *Paradise*, with a flaming sword of Justice, to keep out *Idolaters, Adulterers, thieves, covetous, drunkards, revilers, extortioners*, and other *dogs* of the same litter; *from the kingdom of God*.

Some trust to open these *gates* with golden keys; but bribery is rather a key to unlock the gates of hell. Let *Rome* sell what she list, and warrant it like the *Seller* in the Proverbs; *It is good, it is good*. Yet it is naught; but were it good, God never promised to stand to the Popes bargains. Others have dreamed of no other *gate*, but their own righteousness. Poor souls, they cannot find the *gate*, because they stand in their own light. Others think to pass through the *gates* of other men's merits: as well one bird may fly with another birds wings. For all those hot promises of the works of Saints for their ready money, they may blow their nails in hell.

Only *grace* is the *gate*. *Per portam Ecclesiae intramus ad portam Paradisi*. We must be true members of the Church, or the door of life will be shut against us. Heaven is a glorious place, therefore reserved for gracious men. *Admittuntur ad spiritus iustorum, non nisi iusti*. To those *spirits of just men made perfect* must be admitted none, save they that are justified. Kings are there the Company: none of base and ignoble lives can be accepted. Heaven is the great *White Hall*, the Court of the high King; none are entertained but *Albi*, such as are washed *white* in the blood of Christ; and keep white their own innocence. Vngracious offenders look for no dwelling in this glory. You that have so little love to the *gates*, are not worthy the *City*. If you will not pass *through the gates* of holiness in this life, you must not enter the *City* of happiness in the life to come. Thus we have passed the *gates*: and are now come to

### **The City.**

Now if I had been with *Paul* wrapped up to the *third heaven*; or had the *Angels Reed*, *wherewith he measured the wall*: I might say something to the description of this *City*. But how can darkness speak of that light? or the base Country of Earth describe the glorious Court of Heaven? *Glorious things are spoken of thee, O City of God*. Glorious Cities have been, and are in the world. *Rome* was eminently famous; all her Citizens like so many kings: yet was it observed, *Illic homines more*, that men did die there. But in this *City*, there is no dying. *Mors non erit ultra*. *There shall be no more death*. I will narrow up my discourse, to consider in this *City* only 3. things.

The

- Situation.

- Society.
- Glory.

### **The Situation.**

It is placed above, Gal. 4. *Jerusalem which is above is free, the mother of us all.* Heaven is in *excelsis*. His foundation is in the holy mountains. So was Jerusalem seated on earth, to figure this City; built on the Quarry of heaven, Dan. 2. On *Sapphires, Emeralds, and Chrysolites*, Reu. 21. There is a heaven now over our heads, but it shall *wax old as a garment*. It is corruptible, and so combustible. This City is eternal; Mount Zion, *never to be moved*: a kingdom never to be *shaken*. We are now under this lower heaven, then this shall be under us. That which is our Canopy, shall be our Pavement.

### **The Society.**

The King that rules there, is one Almighty God in three distinct persons. He made this City for himself. *In his presence is the fullness of joy, and pleasures at his right hand for evermore*. If he gave such a house as this world is, to his enemies: what may we think, hath he provided for himself, and his friends? But will GOD dwell there alone? He is never alone: himself is to himself the best and most excellent company. Nevertheless he vouchsafes a dwelling here to some Citizens, and these are either *Created* so, *Assumed*, or *Assigned*.

1. Created Citizens are the blessed Angels; who from their first creation have enjoyed the freedom of this City. *They stand always in the presence of God*: they can never lose their happiness.

2. Assumed; those whose spirits are already in heaven. Hebr. 12. *There are the spirits of just men made perfect*. They are already in soul taken up, and made free Denizens of this City.

3. Assigned; the Elect that live in the militant Church, waiting for the day of their bodies Redemption; crying still, *Come, Lord Jesus, come quickly*. These are *Conscripti*, written in the *Lambes book of life*. Now though we are not already in full possession; because our apprenticeship of this life is not out; yet we are already Citizens. *Ye are no more strangers and foreigners, but fellow Citizens with the Saints; and of the household of God*. And we have three happy privileges of Citizens.

1. *Libertas*; Freedom from the Law; not from obedience to it, but from the curse of it. *Praestemus quod possumus: quod non possumus, non damnabit*. Let us keep so much of it as we can: what we cannot keep, shall not condemn us. Liberty in the use of these earthly things: heaven, earth, air, sea, with all their creatures, do us service. *Whether things present, or things to come, all are yours: and ye are Christ's, and Christ is God's*.

2. *Tutela Imperij*; The Kings protection, Psalm. 91. *Angels mandavit. He hath given his Angels charge over us, to keep us in all our ways*. Is this all? No. verse. 4. *He covers us with his feathers, and under his wings do we trust: his truth is our shield and our buckler*. Our dangers are many in some places, and some in all places: we have God's own Guard royal to keep us. *They are sent*

from God to minister for their sakes, which shall be heirs of salvation. I need not determine, whether every particular person hath his particular Angel. Saint Augustine hath well answered, *Quando hoc nesciatur sine crimine, non opus est vt definiatur cum discrimine*. Since our ignorance is no fault, let us not trouble our selves with curious discussion. Bernard directs us a good use of it. *Quantamdebet hoc tibi infer reuerentiam, afferre deuotionem, confer fiduciam*. The consideration of the guard of Angels about us, should put into our minds reverence, into our hearts devotion, into our souls confidence.

3. *Defensio Legis*, the defensive protection of the Law. Christ is our Advocate. *Who shall lay anything to the charge of God's elect? It is God that justifieth*. We are impleaded: Paul appeals to Caesar, we to Christ. The Devil accuseth us, we are far remote: behold, our Counselor is in heaven; that will not let our cause fall, or be overthrown. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous*.

Thus are we Citizens in present, shall be more perfectly at last. We have now right to the City: we shall then have right in the City. We have now a purchase of the possession, shall then have a possession of the purchase. *Father; I will that they also whom thou hast given me, be with me where I am, that they may behold my glory*. This is our Saviors Will & Testament, and shall not be broken.

The Company then adds to the glory of this City. We are loath to leave this world for love of a few friends, subject to mutual dislikes: but what then is the delight in the Society of Saints? where thy glorified self shall meet with thy glorified friends, and your love shall be as everlasting as your glory. There be those Angels that protected thee: those Patriarchs, Prophets, Apostles, Martyrs, that by doctrine and example taught thee: yea there is that blessed Savior that redeemed thee. Often here with groans and tears thou seekest him, *whom thy soul loveth*: loe, there he shall never be out of thy sight.

### **The Glory.**

The glory? *Non mihi si centum linguae*. If I had a hundred tongues, I was not able to discourse thoroughly the least dram of that *inestimable weight of glory*. The eye hath seen much, the ear hath heard more, and the heart hath conceived most of all. But *no eye hath seen, nor ear heard, nor heart apprehended the things which God hath prepared for them that love him*. Augustine after a stand; *Deus habet quod exhibeat. God hath something to bestow on you*. If I say, we shall be satiate, you will think of loathing: if, we shall not be satiate, you will think of hunger. But *Ibi nec fames, nec fastidium*: there is neither hunger, nor loathing. *Sed Deus habet quod exhibeat*. No sooner is the soul within those gates, but she is glorious. *Similem sibi reddit ingredientem*. Heaven shall make them that enter it, like it self; glorious: As the air by the Suns brightness is transformed bright. *Quanta falici tas, vbi nullum erit malum, nullum deerit bonum!* How great is that blessedness, where shall be no evil present, no good absent! This is a blessed City.

Men are ambitious here, and seek to be free of great Cities: and not seldom buy it dearer than the Captain bought his Burgeship. But no such honor as to be Denizens of this City: whereof once made free, how contemptibly they will look at the vain endeavors of worldly men! Think, Beloved, yea know; how sweet soever the gains of this lower City be: it is yet far

short of the gains of heaven. And you will one day say; There is no City to the City of GOD. Where *shall be no more death, nor sorrow, nor crying, nor anymore pain*. Death with all his Apparitors, that cite the whole world to his Court, *sorrow, crying, pain*, shall be no more. *They shall persecute you from City to City*, saith Christ: till at last we come to this *City*, and then out of their reach.

O that this clay of ours should come to such honor! Well may we suffer it to endure the Worlds tyranny, and to be afflicted by the Citizens thereof: alas, we are but Prentises, and they will use us hardly till our years be out. When that day comes, we shall be free possessors of this *City*.

You hear now the *gate* and the *City*, what should you do but enter? Passe through the *gate* of grace; a holy & sanctified life; and you shall not fail of the *City* of glory. Whither once entered, you shall sing as it is in the Psalm, *Sicut audi...imus ita et vidimus. As we have heard, so have we seen in the City of our God*. We see that now which was preached to us; yea and ten thousand times more then ever could be uttered. You shall say to Christ, as the Queen of *Sheba* to *Solomon*; *I heard much of thy glory; but behold, the one half was not told me*. You saw *Jerusalem* before in a Map; now you shall walk *through the streets*, and observe the *towers and bulwarks*; fully contemplate the glory. But my discourse shall give way to your meditation. The joys are boundless, endless: the Lord make us free of this *City*.

Amen.

### **SPIRITVALL EYE-SALVE: OR, THE BENEFIT of Illumination.**

EPHES. 1. 18.

The eyes of your understanding being enlightened, that •...ou may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints.

THE special grace that here *Paul* prays for his *Ephesians*, is Illumination. wherein is described to us an *Eye*. *Object*. The eye is spiritual, the object celestial. The Instrument is •...gracious, the spectacle glorious. *The eye enlightened*; there is the organ: *the hope of God's calling, and the rich inheritance of the glorified Saints*; there is the object.

The *Eye* is described by the

- Situation.
- Qualification.

The *Site* is the *Understanding*; the *Qualification* is *Inlightned*.

### **The Eye**

Is the most excellent organ of sense. Saint *Augustine* applies *Seeing* to all the senses. Hear and see, touch and see; and the Psalmist hath, *Taste and see how gracious the Lord is*. Other senses discern only things near them: this, remote and distant objects. Some say the roundness of



the *Eye* resembles the Unity of the Deity; which is one and perfect: and the triangular sight, the Trinity of persons. This is too curious: happy is that intellectual *eye*, whose object is the blessed Unity in Trinity, and Trinity in Unity; whose delight is good, yea God.

In a clear *eye* the looker sees his own image: so God in a sanctified understanding sees a limited resemblance of his infinite self. And as some Physicians say, that if looking in a sick man's eyes, they see their image, there is hope of life: but the want of this resultance is held an argument of instant death: whereby they give themselves a prognosticke sign, whether the Patient will die of that sickness, or recover it; by the reflection of his *eyes*. But it is certain, if God's image be not in the understanding, *instat mors animae*, the soul is in danger: if it shine there, there is comfort of life, yea life of comfort. Hence it is that the *God of this world* doth so strive to *blind the minds of them that believe not; ne imago Dei*▪ &c. that the light of the glorious Gospel of Christ, who is the Image of GOD, should not shine unto them.

God hath set two liddes, to defend the corporal *eye* from annoyances. So he hath given the *understanding duas palpeb*•...; Faith and hope to shelter it. For the *eye* is not more tender to the body, then the *understanding* is to the soul. And therefore Satan seeks by all means to hurt it: either by offering it violent blows, which the *shield of Faith* bears off; or by throwing dusts into it, (*gifts blind the eyes*) which the other lidde of hope for better riches, keeps out.

### **The Situation**

Of this spiritual *eye* is in the Soul. God framing man's soul, planted in it two faculties: the Superior, that is the Understanding, which perceiveth and judgeth: the Inferior, that is the *will*, which being informed of the other, accordingly follows or flies, chooseth or refuseth. The Scripture favoring the simplest capacity, compares these two powers of the soul, to two known parts of the body. The *understanding* to the *Eye*; the *Affections* to the *Foot*: the *eye* directing, the *foot* walking. Every man is naturally borne blind and lame: as *Zedekiah* captivated to the King of Babylon; first they *put out his eyes*, and then they lamed *his feet with fetters of brass*. So is every man by nature; and therefore easily made a slave to the king of infernal Babylon, if the mercy of Christ should not redeem him. This consideration reacheth forth to us two uses: the one of Instruction, the other of Reprehension.

1. This teacheth us to desire in the first place, the *Inlightning* of our *eyes*; and then after, the strengthening of our feet. So that sweet Prophet ordereth his prayers, Psal. 25. First *Shew me thy ways, O Lord: teach me thy paths*. Then *Lead me in thy truth*. First, clear my eyes, then enable my feet, Psal. 119. *Make me to vnderstand the way of thy precepts*. And then *I will run the way of thy Commandments*. He that would sail safely, must get a good Pilot, before good rowers. Swift horses without a skillful waggoner, endanger more. He that labors for feet before he hath eyes, takes a preposterous course: for of the two, the lame is more likely to come to his journey's end, then the blind. Could he run as swift as *Hazael*, and outstrip the young Hart on the mountains; yet being blind, he would hardly hit the way to Heaven. There is but one way thither; by-paths innumerable: it is a thousand to one against him, that he misseth the right. If he be set into it, yet there are so many blocks, rubs, obstacles put before him by the Devil, and the world; that he can no more go into the true way, then he could discern it from the

false. But if a man hath eyes, there is hope he will creep to heaven, though on lame feet. He sees where Jerusalem stands, and hath direction for the way; (as travelers in scroles; from such a village to such a city, &c.) so the word of God prescribes his journey; From *Faith to virtue, from virtue to knowledge, from knowledge to temperance, from temperance to patience, &c.* till he comes to *enter into the everlasting Kingdom of our Lord Jesus Christ*. Hence we see, there is somewhat more hope of a vicious person, that hath a good understanding; then of an utterly dark and blind soul, though he walks upon zealous feet. Let them know, that they will come to heaven without eyes, when the wicked come out of hell without feet.

Which lets us see the kind love of the Popish Clergy to their people, and how unfeignedly they desire their going to Heaven; when they pluck out their eyes, & send them thither. So they may grope for it, as the Sodomites did for the door of *Lots* house. That which they call the *Mother of Devotion*, Ignorance; *Augustine* calls *Pessimā matrem*, the worst Mother. *Pessimae matris Ignorantiae, pessimae itidem duae filiae sunt: scilicet falsitas, et Dubietas: illa miserior, ista miserabilior: illa perniciosior, ista molestior*. There are two evil daughters of the most evil Mother, Ignorance, Falsehood and Doubting: the former is more miserable, the latter more pityable: that more pernicious, this more troublesome. Let them that plead so impetuously, their Religion authentical from the Fathers, (*not cum Patribus reijci...*) read the opinion of a great Father, concerning a main point of their doctrine, Ignorance. *Chrysostom* says; *Praeedit scientiae virtutis cultum*: knowledge of virtue must ever go before devotion: For *no man can earnestly affect the good he knows not: and the evil whereof he is ignorant, he fears not*. So that true love to good, and hatred to evil, cannot occur to a heart nescient of them both. For *Scientia conscientiam dirigit, conscientia scientiam perficit*. Knowledge rectifies conscience, so well as conscience perfits knowledge. *Con* must ever be in composition: and so kindly uniting knowledge to devotion, there ariseth *Conscience*.

If they allow not then their people eyes, they may as well lame their feet; and so send them like the Syrian band, instead of Dothan, to Samaria. *They say, This is not the way to heaven, nor is this the City of life: follow me, & I will bring you to the man (Jesus Christ) whom ye seek. But he led them to Samaria*.

2. This reprehends a common fashion of many Auditors. When the Preacher begins to analyse his Text, and to open the points of doctrine, to inform the *understanding*; they lend him very cold attention. That part of the Sermon is spent in slumber; as if it concerned us not. But when he comes to apply his conclusions, and to drive home the use of his inferences by application; then they begin to rouse up themselves, and lend an ear of diligence. As if they had only need to have their hearts warmed, and not to have their minds warned, & enlightened with knowledge. But alas! no eyes, no salvation. Your affections are stirred in vain, without a precedent illumination of your souls. You must know to do, before you can do what you know. And indeed he that attends only to exhortation, and not to instruction, seems to build more upon man's zeal, then God's Word. Both do well together: attend to the *Doctrine*, and suffer also *the Word of exhortation*; that you may have both clear eyes, and sound feet: those which God hath joined together, let no man put asunder.

I come from the *Situation*, to the

## Qualification

Of this spiritual *eye: enlightened*. For this blessing the Apostle prays to the *Father of lights; from whom comes every good and perfect gift: from him, and from him only, comes this grace of Illumination*. Mans mind is not only dark, but *darkness*, till the Spirit of knowledge light on him, and lighten him. Though *Zedekiah* was in *Nebuchadnezzar's* Court, that great Monarch, newly deliuerd of his monstrous ambition; to whom all the glories and pleasures of the world came a gossiping: yet he saw none of this pomp and magnificence; his eyes were wanting. So blind *Samson* among the merry Philistines, saw none of their rich apparel, costly cheer, and glorious triumphs. When the natural man comes into the Temple, among the Cōgregation of God's Saints, his soul is not delighted with their prayers, praises, psalms, and service: he sees no comfort, no pleasure, no content in their actions. True, he doth not, he cannot; for his *understanding* is not *enlightened*, to see *the hope of their calling, and the glorious riches* which the Spirit of grace and consolation sheds into them. He sees no whit into the awful Majesty of God, filling all with his glorious presence, and ruling all events with his providence; even disposing evil to his glory. Nothing of the beauty, mercy, pity of his Savior, sitting at the right hand of his Father: not his Highness being in heaven, nor yet his Nighnesse to his brethren on earth. Nothing of *Mount Zion, the City of the living God, the celestial Jerusalem; not of the company of innumerable Angels; nor of the general assembly, and company of the first borne which are written in Heaven; not of God, the Judge of all; nor of the spirits of just men made perfect; nor of Jesus the Mediator of the New Testament; nor the blood of sprinkling, that speaks better things then that of Abel.*

What more then a world of happiness doth this man's eye not see! Hereupon we call a mere fool a natural. The worldlings have esteemed, and misnamed Christians God's fools: but we know them the fools of the world. The greatest Philosopher is but a sot to the weakest Christian: therefore Philosophy (unbaptized with grace) is said to be monocular, to have but one eye, and that is of natural Reason; a left eye of the soul. But the Christian hath two eyes: the left eye of Reason, whereby he may see into the secrets of nature, as far as the Philosopher: and the right eye of faith, which the other wanting cannot conceive the *mystery of godliness*. This *mystery* to him, is but like a high candle to a blind man. God only then must give *Solomon* wisdom; and to his Father, a knowledge above his Teachers. *If any of you lack wisdom, let him ask of God*. The first Character our forefathers taught us, was Christ's Cross. Our first spelling lesson; In the Name of the Father, &c. To teach us, that even all human knowledge, much more divine, is derived from God's fountain. There are two reasons, why we must all beg of God for our selves, as *Paul* did for his *Ephesians*, this grace of *Illumination*.

1. Our spiritual blindness came upon us by God's just curse for our sins. As the Philistines put out *Samsons* eyes, for his many mischiefs done them: so GOD on far greater cause blinded *Adam*, and his perpetual issue. He had pure and good knowledge; but because his ambition was *appetere prohibitum*, to desire that was forbidden: his punishment was *perdere concessum*, to lose that he had. Now the same hand that laid on this penalty, must take it off. The blind men in the Gospel, recovered not their sight till Christ came. They were as types to us; to

teach us that only the Spirit of Christ can restore our spiritual eyes. Therefore of this *Spirit* are we counseled to buy eye-salve, to anoint our eyes, that we may see.

2. This original defect is increased by actual transgressions. We were borne ignorant, we have made our selves blind; putting out even that remaining spark of nature. We *mind earthly things*: setting not only our *affections*, but even fixing our whole knowledge on this World. And it is impossible that man's eye should look on earth and heaven also at one instant. It is a rule in Philosophy; Nothing receives anything, but that is empty of all other things of a contrary nature. The ear must be empty of all sounds, the taste of all savors, the eye of all colors; before there can be entertainment given to a new object. The smell possessed with Rew, cannot sent the Rose: the taste infected with gall, imagines all morsels bitter: and a green glass held before the eyes, presents all things looked on, green. So if the souls eye be taken up with the gaudy vanities of this py'd world, it cannot discern the things, that concern everlasting peace. The *understanding* then must be with-drawn from earth, that it may contemplate heaven. This confutes their practices, that have vowed a Monkish life, addicted to speculation & eying of heaven; yet are perpetually raking in the mud of the earth to get money; with an impossibility of reconciling these two opposite objects to their eyes at once. In vain they lift up ceremonial eyes of a forced devotion; for the eye of their heart is fixed downwards: Unless they have squint-ey'd souls, that can look two ways at once. But I rather think, that like watermen, they look one way, and row another: for he must needs be strangely squint-ey'd, that can at the same instant fasten one of his lights on the light of glory, & the other on the darkness of iniquity. The riches above and below are remote things; *Quorum dum aliud contemplatim aspicimus, aliud contemptim despiciamus*: whereof whiles we admire the one, we vilipend the other. This *blindness* then being both hereditarie to our natures, (and hereditary diseases are not easily cured) and, augmented by our willful disorders; can be taken away by no hand but God's. *Since the World began was it never heard, that any man* (not man, but God) *opened the eyes of one that was borne blind*; and had increased this caecitie by his own accessive and excessive wickedness.

He that would desire inspection into others blindness, had need of clear eyes himself. *Cast out the beam in thine own eye, that thou mayest pull out the mote in thy brothers*; saith our Savior. Let us take with us then the eyes of grace, that we have; that we may the better look into that blindness of nature, we had. There is in this blind eye diseases and defects. The diseases are double, so are the defects.

### **The Diseases.**

1. The Cataract, which is a thickness drawn over the eye, and bred of many causes: this especially, either from the rheum of vain-glory, or the inflammation of malice. From this eye there is no reflection, or returning the own beams, whereby a man may contemplate himself. But even the optic nerves, and the visory spirits are corrupted: the memory cannot reuolue, nor the mind present it self, what it is; *nec in se descendere tentat*. This dark mind is the vault, where Satan keeps his Seminarie, and sits hatching a black brood of lusts.

The means to expel this disease, is to take God's Law into thy hand and heart, and through that glass to look into thyself. *Consider your own ways in your hearts*, saith the Prophet.

### Teipsum

*Concute: tecum habita: te consule, dic tibi quis sis.*

Plumbe-deep into thy own breast: *Animi tui abyssum intra*. A man offends less, by searching sin with too deep, then with too short an instrument. Though this be, saith *Abselme, grauis angustia*; a hard exigent. *Si me inspicio, ...ipsum non tolero; si non inspicio, nescio. Si video, horror; si non videro, mors est*. If I look into myself, I cannot endure myself; if I look not, I cannot know myself. If I see myself, there is horror: if I see not, there is death. This inspection is difficult. *Difficile est se nosse, sed beatum*. It is a hard, but a happy thing to know ones self. Private sins are not easily spied out. *Difficilius est inuenire, quàm interficere*; as *Casar* said of the Scythians. It is harder to find them out, then to root them out. Innumerable sins are in a man; if not in actual and ripe practice, yet in growing seeds. *Qui indulget vno vitio, amicus est omnibus*. He that is partially indulgent to one sin, is a friend to all. It is a pains well taken, to study thyself. How sweet a rest doth that night bring, whose sleep is prevented with a recognition of our selves!

*Bernard* teacheth man a three-fold consideration of himself: *Quid, quis, qualis fit*. What by nature, who in person, what kind of man in conversation. Which particulars when he casteth up, he shall find in sum; Himself a miserable sinner. *Si cupis bonus fieri, primùm creed quod malus fis*. If thou wouldest be good, first know that thou art evil. *Chrysostom* amplifies this self knowledge, by teaching a man to consider; what he is *in himself*, dust and ashes: what is *within him*; much wickedness: what *above him*, an offended Justice: what *below him*, a burning lake: what *against him*, Satan and sin: what *before him*, vain pleasure: what *behind him*, infallible death.

But alas! what is all this that hath been said of the *eye*, if God *enlighten* not that mental eye to see it? He must open our eyes, to behold *the wonderful things of his Law*. Otherwise man's sight to these objects, is but as *oculus noctuae ad lumen solis*. Spiritual joys he cannot perceive; and what he conceives of death and hell, he thinks of them senselessly like a beast, or desperately like a Devil. If his conscience begins to wake, he sings her asleep again. And as in some, the fuliginous vapors arising from the lower parts of the body, blind the eyes: so in him the fumous euaporations of the flesh's lusts, have caused absolute blindness. The spirit of God, with the saving instrument of grace, can only take away this Cataract.

2. There is another disease, called the Pearl in the eye; a dangerous disease, and hereof are all worldlings sick: for earthly riches is such a pearl in their eye, that they cannot see the pearl of the Gospel, which the wise *Merchant* sold all he had to purchase. By distrusting and distracting cares of the world, this intellectual eye is not only depraved, but deprived of light. *Affectio mundi, infectio animi*: our souls are affected, infected with this contagion. We are easily inclined, and declined from our supernall bliss, by doting love of these transient delights. And *vbi amor, ibi oculus*: the eye follows the heart, with more diligence then a servant his Master. Now it is no wonder if that eye be blind, which the Devil hath daubed up

with the dirt of this world! Covetousness is an Engrosser, wheresoever it dwells: and as it would engross the whole Vniuerse to it vnsatiate self, so it takes up the whole soul, with all the affections and desires of it. It gives every member and faculty press-money, and binds all their contention to get riches. It leaves not so much as an eye for our selves, not a thought for God. *Quicquidde se intrinsecus agatur oblitus est animus, dum extrinsecus occupatur.* Whiles the mind is externally busied, it forgets what is done in it self, what shall become of it self. This pearl then must be cut out of the worldlings eye, with the sharp knife of repentance; otherwise he is likely never to see heaven. For it may be well said to them, as the Philosopher answered to some, that asked him curious questions of the world; whether it had a soul, whether it were round, &c. *Vos de mundo solliciti estis, & vestram immunditiam non c...atis.* You are busy examiners concerning the world, but idle neglecters of your unclean selves. These are the *Diseases*: there is also a double defect in this natural *Eye*.

1. It perceives only natural and external things; *qua ante pedes sunt*; which lie at their feet, 2. Pet. 1. For *It cannot see a far off*. It beholds only the barque or rind; but not the inward virtue. It can perceive what thy riches are, thy house adorned, thy lands tilled, thy grounds stocked: but not those spiritual blessings, and celestial privileges, that belong to thee as thou art a Christian. It judgeth the Cabinet by the Lether and cover, not by the costly jewels in it. It may see *Job's* outward affliction, not his inward consolation. If God swells their garner with plenteous fruits, and fills their bones with marrow, this they see: but the *hope of God's calling*, the comforts of the Gospel, the saving health of *Jesus Christ*, and the promises of eternal life, they not see. The world is their circumference; other things *Nec capiunt, nec cupiunt; neque tenent manibus, nec cernunt oculis*; they neither comprehend nor covet; neither hold, nor behold them.

A beast hath one kind of eye, a natural man two, a Christian three. The beast hath an eye of Sense, the natural man of Sense and Reason, the Christian of Sense, of Reason, and of Faith. Each of these hath his several objects, several intentions. The eye of sense regards only sensual things: the eye of reason only sensible and natural things: the eye of faith, spiritual, supernall, and supernatural things.

The eye of sense doth not extend to intelligible things, and matters of discourse. Tell a brute beast of Philosophy, and the conclusions of nature, he understands you not. The belly of Sense hath no ears for such instructions. Let it be fed, nourished, have the appetite delighted: of further felicity it hath neither notion, nor motion. *Nec noscit, nec poscit.*

The eye of Reason sees further then that of Sense; and hath (more then common Sense) a rational and discursiue apprehension of intelligible objects. For the bodies of creatures, the brutes see them as well as man, and perhaps some better: but in these bodies he perceives hidden virtues, objectual to the scope of understanding, which the beast cannot see. I confess that many a man is defective in the gradual ascents of reason. Tell a rusticke or mechanicke that the Sun is greater then the whole earth, or that a little star is larger then his car-wheel; and he derides thy boldness, and thinks thou wouldst be admired for telling alye. Though this by the eye of mature reason is discerned perfect truth.

The eye of Faith sees further then both the former; for it looks into the *hope of our calling, and the glorious inheritance of the Saints*. The Christian hath not only an eye of Sense common with beasts; nor an eye of reason common with men; but also an eye of faith proper to his profession. Wherein he goes beyond the natural man, further then the natural man goes beyond the beast. The unregenerate liues all his days in a mist: he cannot look up to heaven; in comparison whereof that world he sees, is but a base moale-hill; and himself is like a blind moale, digging in it. Yea in this very world, his own proper element, how little doth he truly perceive! There is no herb or flower he treads on, that he truly knows. Yea he is a stranger at home, and is ignorant of what is in his own bosom. But for things that concern a better world, he hath no insight. *The natural man perceiveth not the things of the Spirit of God, for they are foolishness vnto him; neither can he know them, because they are spiritually discerned*. Those things are incredible, impossible to him, which we build our faiths on. *Happy* then are their eyes that see these things. In matters of the world our simplicity moves pity, or makes sport: let it content us, that these losses are requited by our spiritual knowledge, seeing further into better matters. That wherein we are ignorant, is transient & contemptible: that which we know, is glorious and eternal. The ignorance of the former shall not hinder our blessedness; the knowledge of the other shall accomplish it.

2. The second defect in this eye is an in solid levity: it is roving, like *Dinah's*, and ravished abroad; but wants selfinspection. Two things exceedingly move men; *Similitude and Example*. When men judge others very evil, they begin to think themselves good. Nothing doth sooner blind us then comparisons. He that would mount to a high opinion of his own worth, by comparing it to the base wickedness of another; *Perinde est, ac si quis ad claudos respiciens, s...am miretur velocitatem*: is like one that observing a Cripples lameness, wonders at himself that he is so swift. The curious man goes abroad, *Et exterius omnia confiderat; qui sic interna despicit*: and is so intentiue upon foreign businesses, that he forgets his own. They are common questions; *Quid ill fecit?* What hath he done? and *Quid ill faciet?* What shall he do? But not *What have I done?* not *What shall I do that I might be saved?* They are like Tailors, that have taken measure of many men, never of themselves. Such a man doth not smite his own bosom with the Publican, but breaks his neighbors head with the Pharisee. It is good for a man to keep his eyes at home, and set them about the domestical business of his own heart: lest at last *Omnibus notus, ignotus moritur sibi*; he that lived known to all, dyes in ignorance of himself.

I cannot leave this excellent Organ, the eye; till I have shown you two things. 1. The danger of spiritual blindness. 2. The means to cure it.

Spiritual blindness shall appear the more perilous, if we compare it with natural. The bodies eye may be better spared then the souls. As to want the eyes of Angels, is far worse then to want the eyes of beasts. The want of corporal sight is often good, not evil: evil in the sense, good in the consequence. He may the better intend heavenly things, that sees no earthly to draw him away. Many a man's eye hath done him hurt. *The sons of Godsaw the daughters of men. David from the roof of his Palace saw Bethshabe. Per oculorum beneficium intrat cordis veneficium*. The lightning of lust hath scorched the heart through those windows. *Malus*

*oculus, malus animus.* An evil eye makes an evil mind. The Apostle speaks of *eyes full of adultery*: it is a fearful thing to have an eye great with whoredom. And there be eyes full of covetousness, lusting after the grounds and goods of other men: as *Ahab's eye* was full of *Nabaoth's vineyard*. But *non tutum est conspicerere, quod non licitum est concupiscere*. Let not thine eye be enamored of that, which thy heart must not covet. You see therefore, that sometimes the loss of corporal sight doth the soul good: and the eye of faith sees the better, because the eye of flesh sees not at all.

Besides, the bodily blind feels and acknowledgeth his want of sight: but the spiritually thinks that none have clearer eyes then himself. He that wants corporal eyes, blesseth them that see: this man derides & despiseth them. Their blindness is therefore more dangerous, *Qui suam ignorant ignorantiam*; that *know not they are blind*, as *Laodicea*, Reue. 3. This conviction Christ gave to the Jews. *If ye were blind, ye should not have sin: but now ye say, We see, therefore your sin remaineth.* The blind in body is commonly led either by his servant, or his wife, or his dog: there may be yet some respect in these guides. But the blind in soul is led by the world, which should be his servant, is his traitor: or by the flesh, which should be as a wife, is his harlot: or by the devil, which is a dog indeed, a crafty cur, not leading, but misleading him. He that is blind himself, and led by such blind, or rather blinding guides, how should he escape the rubs of transgression, or the pit of destruction!

Now the means to clear this Eye, is to get it a knowledge of God, of our selves. That the eye may be cured, this knowledge must be procured.

Now God must be known by his

- Works.
- Word.
- Spirit.

1. By his Works. The book of Nature teacheth the most unlearned, that there is a Deity. This may be called natural Theologic. For *his invisible things may be understood by his visible works. Praesentemque refert qualibet herba Deum.* Not a pile of grass we tread on, but tells us there is a GOD. *Ask the beasts and they will tell thee; the fowls of the air the fishes in the Sea; the earth will declare unto thee, that the hand of the Lord hath wrought this.* When an *Eremite* was found fault with, that he wanted books; he answered, that there could be no want of books, when Heaven and Earth stood before his eyes. *The heavens declare the glory of GOD: and the firmament showeth his handy work. Day unto day uttereth speech: and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard.* All these creatures speak GOD; in whom is the act of all powers, & from whom the power of all acts: whether thou have a carnal affection, filled with vanity; or a curious head, filled with variety; or a Christian heart, filled with verity; despise not the paedagogie and manuduction of the World, leading thee to know God.



2. But this book reads only to us, (that ask *An sit*) *Deus est*; that there is a God. If we ask further, *Quis sit*, Who this God is, or how to be worshipped; it cannot expound it. It brings us only like that *Athenian Altar*, *Adignotum Deum*; To the unknown God. We must turn over a new leaf, search another book to take out this lesson. *Search the Scriptures*; for they give this testimony. So *Zacharias*. *Ten men out of all languages of the Nations shall take hold of the skirt of him that is a Jew; saying, We will go with you, for we have heard that GOD is with you.* In the former, the book is the World, the school Natures light; the scholar man, *quatenus homo*; as he is man. But here the Book is the Scripture, the School the light of grace, and the scholar Christian man, as he is a Christian. There was the eye of Reason exercised; here of faith. There was taught GOD in his creatures; here God in his Christ.

3. But this Scriptural knowledge (common to the wicked) is not sufficient; there must be a spiritual knowledge: whereby, though he sees not more then is in the Word, yet he sees more then they, that see only the letter of the Word. *The annointing which you have received, teacheth you all things.* Call we then earnestly upon the Spirit of *Illumination* for this knowledge. For it is not obtained *per rationem, sed per orationem*; not by reason, but by prayers. *For this cause I bow my knees to the Father of our Lord Jesus Christ, &c. That you may be able to comprehend with all Saints, what is the breadth, and length, & depth, and height: & to know the love of Christ, which passeth knowledge.*

Now we must learn to *see* our selves, and this selfecontemplation must be made by a Natural glass by a Moral glass by a Spiritual glass.

1. Naturally, by looking into the constitution & composition of our own persons; as *Paul* distinguisheth us into *Body, Soul, Spirit*. For thy *Body*, it was not only *fashioned beneath on the earth*, but of the earth. Our first Parents were made of the earth: of the earth was their meat: of their meat their blood: of their blood their seed: of the seed our bodies. *Corrupta et corrumpentia corpora*; bodies corrupt of themselves, and corrupting the souls. For thy *Soul*, it is a real, spiritual, invisible, and induisible substance; diffused by God into thy body. Who by placing this soul in thy flesh, hath set thee in the mid-way, betwixt the bodiless Spirits above, and the mindlesse bodies below. This soul is preserved by neither element nor aliment, but by him only that made her; and to whom, she resteth not, till she returns. For thy *Spirit*, it is called *vinculum* and *vehiculum*, a bond and a Chariot. It is a bond to unite a divine and heavenly soul, to an earthly elementary body; both these extremes meet friendly by this *Tertium*, a firmamentall Spirit. It is called a Chariot, because it carrieth the souls faculties to all organs and parts of the body, and that with wonderful speed.

2. Morally, by considering how frequently we have transgressed those virtues, to which the very Heathen gave a strict obedience. Where is our justice, temperance, patience? We have idle designs, and idler desires; and give way to all evil that may be either thought or wrought: and what we dare not act, we dare like. We loath (like fond sheep) the good pastures of fit benefits, and bleat after the browse of vanities. Like erring Planets, we keep not the eccllyptike line of virtuous mediocritie. As God hath all good in himself, all evil only in knowledge: so we on the contrary, have much good in knowledge, all evil in our selves.

3. Spiritual knowledge goes yet further; even *in medullas, et penetralia cordis*. It searcheth the heart; and if in that most inward Chamber, or in any cabinet thereof, it can find an Idol, it brings it forth. It sees when the torrent of time bears thee down the stream of custom; what faintness is in thy faith, what coldness in thy zeal, when the awe of man gives the fear of God a check-mate. It sounds the lowest depth of the Conscience; and spyeth blemishes in the face of whitest innocence. So it brings the best soul down on her knees; teacheth her the necessity of humbleness; and puts this prayer in her mouth; *Lord be merciful to me a sinner*.

We have now done with the Organ of *Seeing*; the *understanding* or Souls Eye: let us come to the object to be seen, *The hope of his calling; and the riches of the glory of God's inheritance in the Saints*.

### The Object

Is clear and transparent to a sanctified Eye. The Philosophers propound six necessary occurrences to our perfect *Seeing*; and you shall see them all here met.

1. Firmnesse or good disposition of the Organ that seeth. A rolling eye beholds nothing perfectly. A *Dinah's eye* is the prologue to a ravished soul. This must be a composed eye, steadfastly settled on the divine object: saying with *David*, *My heart is fixed, O Lord, my heart is fixed*. The proposed glory is so infinite, that it may well take up the whole eye; for it shall one day take up the whole man. *Enter thou, good servant, into thy masters joy*: it is too great to enter into thee. This Object is so immense, that we cannot well look besides it.

2. The Spectacle must be objected to the sight: the eye cannot pierce into *penetralia terrae*, or *sublimia coeli*: nor can the *understanding* see into these supernatural joys, unless the Lord object them to it. Hence it is that many neglectfully pass by (  $\langle \phi \rangle$  *lumine lumen*) the light, for want of eyes to regard it. But God here produceth the wardrobe of his glory to the sanctified eyes; as if he said, *Uenite & videte*, Psal. 46. *Come, and see*. So *Moses*; *Stand still, and see the salvation of God*. So *Christ* to his Apostles. *It is given to your eyes to see these things, to others but by parables*.

3. That there be a proportional distance betwixt the organ and the object: neither too near, nor too far off. A bright thing held too near the sight, confounds it: be it never so bright, if too far off, it cannot discern it. God hath sweetly ordered and compounded this difference. Those everlasting joys are not close by our eyes, lest the glory should swallow us up: for mortal eyes cannot behold immortal things; nor our corruptible sight see steadfastly that eternal splendor. *Who can see God, and live?* And though you say, it is the soul that sees; yet even this soul, whiles it is prisoned in this muddy veil, or rather Jail, the flesh, hath by reason of the others impotency and passibleness, a thick cloud cast between it self and glory. *For now we see through a glass darkly: but then face to face. Now I know in part, then shall I know, even as also I am known*. The best eye upon earth looks but through a glass, a lattice, an obscuring impediment. Now on the other side, lest this object should be too far off, that the intellectual eye could not reach it, behold, God hath given it the first fruits; *Righteousness, peace of conscience, and joy of the holy Ghost*; a prelibation of glory. It sees the earnest of the

Spirit, *sealing us up to the day of redemption*; a pledge of those joys, which otherwise no eye hath seen, no ear heard, nor heart on earth conceived.

4. It is required that the objected matter be substantial; not altogether diaphanous & transparent, but massy, and of a solid being. Otherwise the sight cannot perceive, nor the mind well conceive, the nature which is so subtle & sublim'd: but intends it self still further, till it can *acquiescere in materiam visibilem*; rest it self on some visible object. But this Object here proposed, is no empty *Chimera*, or imaginary, tralucent, ayery shadow, but substantial: *the hope of God's calling, and a glorious inheritance*: which though natures dull eye cannot reach, faiths eye sees perfectly. For *Hac est fides, credere quod non vides*.

And the subject of this spectacle is by demonstration proved solid and substantial: because▪ nothing but that can give this intellectual eye firm content and complacency. How go the affections of man in a rolling and ranging pace from one creature to another! now thy heart is set upon wealth; thou wilt have it, though thou dignity for it *in visceribus both matris & filiorum*; in the bowels of the earth, and of the sons of the earth. Say wealth is come, thou art then for honor: thy riches are a ladder, whereby thou wouldest climb to dignity. *Dedecet diuitem esse ignobilem*. Nobility gotten hath not settled thee: thou art traversing new desires. Thy lust presents thee a beauteous paramour: unclean desires now fill up thy scene; and thou playest, like that Germane, many parts thyself; a golden Ass, a proud Lyon, a luxurious Goat. Wealth and greatness commands thy pleasure; thy lust is answered: then thou art for music, and so actest a fourth part; thou art thine own fiddler. Now thy blood is to be heated with delicates; thou must be indulgent to thy throat with lust-provoking meats; and so playest yet another part, a Cater to uncleanness. When all is done,

*Non contenta quies; non est sedata libido.*

When thou hast thus wandered, and begged of every poor creature a scrap of comfort, yet thou art but clawed, and cloyed with variety, with vanity; not contented. It is all but one little crumb to one half dead of hunger. Couldst thou pass over the vast Vniuerse, from the conuexe superficies of heaven, to the center of hell: yet the immense capacity, rapacity of thy desires will not be satisfied.

Well then did *Augustine* confess: *Fecisti nos ad te, & inquietum est cor nostrum donec requiescat in te*. O Lord, thou didst make us for thee; and our heart cannot be quiet till it rest in thee. Nothing but the Trinity of persons in that one Deity, can fill the triangular concaue of man's own heart. The fire flieth to his sphere, the stone falleth to his center, the rivers run to the sea, as to their end and rest; and are but violently detained in any other place. The needle touched with the Loadstone, stands ever trembling and quiuering, till it enjoy the full aspect of the Northern Pole. Thus the Lord is only our Center; the very life of satisfaction; full of perfect and infallible comfort; and he alone can content the boundless apprehension of this intellectual eye. All other are but shadows and vanities, but this matter objected in my Text, satisfies. The world cannot, but this can; *the hope of God's calling, and his glorious inheritance, &c.*

5. Clearnesse of space betwixt the Organ and the object. For the interposition of some thick and gross body, prevents the faculty of the *Eye*. The quickest eye cannot see through hills; and a crasse cloud is able to hide the Sun from us at noon day. On necessity, that we may behold with our understandings eyes, this celestial object; *the hope of our calling*; there must be a removing of all thick and impenetrable obstacles.

1. Some have whole mountains betwixt their eyes and heaven: the mountains of vain-glory hinder their sight. They are ravished with the bravery of earth: they think there is no heaven but at Court; no further scope of ambition, then to be great in this world. If you tell them of the glory of God's Inheritance given to his Saints, alas, they believe not your prattle: they cannot see it. They cannot indeed; for who can see through mountains?

2. Others, to make surer prevention against their sight of heaven, have rolled the whole earth betwixt that and their eyes. These are the covetous, who are rooting down to the Center. If you tell them of this *hope*, &c. they answer, *Non videmus nisi terram*; we see nothing but earth. Well may they say so: for what eyes can see through the vast and condensed body of the earth?

3. Others yet have interiected such obscure and pitchy clouds, between their sight and this Sun of glory, that they cannot see. Whether of errors, that darken the light of the truth: Or of affected ignorance, that blinds their own eyes: Or of blasphemous Atheism; they will see nothing, but what they do see. *Where is the promise of his coming? Since the Fathers fell asleep, all things continue as they were from the beginning of the creation. Nil noui video*; I see no new thing: it was so, and it is so. *Non aliud vidēre patres, aliudue nepotes Aspicient*. Or of rude and crude impie...ies, which both blear their own eyes, and shadow heavens graces from them. Thus the Devil deals with thē, as the Pharisees servants dealt with Christ: first they blind him, and then buffet him, and bid bim prophecy *who smote him*. First he puts out their eyes with their own iniquities, and then leads them about to make himself sport. They cannot see the way to bliss, they have blinded themselves; interposed such clouds betwixt them and heaven, that this *glorious light* cannot shine unto them. There must be then a clearer space: and this God grants to faith. *Stephen full of the holy Ghost, looked up steadfastly into heaven, and saw the glory of GOD, &c. Behold, I see the heavens open, and the Son of man standing on the right hand of God*. Though this be taken for more then a spiritual sight; yet hence we have this comfort; that our eyes of Faith shall see God now in Grace, and our eyes of flesh hereafter in glory.

6. Lastly, the object must be stable and firm, for if it move too swiftly, it dazeleth the eye, and cannot be truly (according to the perfect form of it) beholden. An oar in the river often seems to the passengers as if it were broke... by reason of the swift and violent motion of the water. An arrow cuts the air with such quickness, that we can scarce discern it; which lying at the mark is easily seen. God hath therefore answered our desires, and fitted our understandings with a stable object: which *Paul* calls *an exceeding & eternal weight of glory*. A *weight*; substantial and permanent: not a light transient matter, nor a swift voluble nature; but *weighty*. Therefore let us *not look on the things which are seen, but on the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal*. It is

here called an *Inheritance*, which none can take from us: that subtle Lawyer Satan, shall never be able to pick cavils against it.

You must not expect, that I should enter into a particular resolution of our objected comforts: I must reserve that to a more liberal time. Only now let us set them in our meditation, and settle our selves to attain them. Contemne we, condemn we the foolish choice of worldlings, in regard of our portion and *better part, never to be taken from us*. Why should I dislike my gold, because he prefers his copper? The least dram of these joys shall outwaigh all the pleasures of earth. And as one torment in hell shall make the reprobate forget all earthly vanities: so the least drop of this pleasure shall take from us the remembrance of our former miseries. We shall not think on our poverty in this world, when we possess those *Riches*: and forget our contemptible baseness, when God shall give us that *Glory of Saints*. *He shall not much remember the days of his life, because God answereth him in the joy of his heart*. God give us to see these things now in grace, that we hereafter may see them in glory.

Amen.

#### THE COSMOPOLITE: OR, WORLDS FAVOVRITE.

LUKE 12. 20.

But God said unto him; Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

THIS is the *Covetous man's* Scripture; and both (like an vnflattering glass) presents his present condition, what he is: and (like a fatal book) premonstrates his future state, what he shall be. And because; as no man would be thought of others, or will think himself a worldling; so nor apply to himself the terror of this Text: therefore this Scripture doth both indigitate and single him out, with a *Tu es h...mo*; and when it hath set himself before himself, it tells him how he shall stand before the Tribunal of God: with a lost *name*, with a lost *soul*, with a lost world, with a lost and never to be recovered heaven.

We shall perceive more plainly the *Cosmopolites* fearful judgment, if we take a precursory view of the Parables former passages.

First we have the *Rich man*, verse. 16. prospering in his wealth: not only in the usurious gains, which his money, fraud, oppression, or unjust dealing might get: but even in those things which God by the hand of nature did reach forth to him. For his *ground brought forth plentifully*. So deep a draught have the wicked often drunk in the common cup of blessings. *Their Bull gendreth and faileth not: their Cow calueth and casteth not. They spend their days in wealth*. Yea, will you hear yet a larger exhibition? *They are not in trouble as other men, neither are they plagued like others*. There they have exemption from misery. *Their eyes stand out for fatness: they have more then heart could wish*. There they have accumulation of felicity.

Secondly, we have him caring what to do, verse. 17. He had so much gain, so much grain; that his rooms could not answer the capacity of his heart. *What shall I do, because I have no room, where to bestow my fruits?* Care is the inseparable companion of abundance. *Vnâ recipiuntur diuitiae & sollicitudo.* They, to whom is given most wealth, are most given to carking, sharking, and solicitous thoughtfulness, with a little inversion of our Saviors meaning; *Where is much given, there is much, yea more required.* Those hearts whom the world hath done most to satisfy, are least of all satisfied: still they require more, and perplex themselves to get it. A reasonable man would think, that they who possess abundant riches, should not be possessed with abundant cares. But *care not for tomorrow*, saith Christ. *Cuius enim diei spatium te visurum nescis, quam ob causam illius sollicitudine torqueris?* Why shouldst thou disquiet thyself with thought of prouisiō for that day, whose evening thou art not sure to see?

Thirdly, we have his resolution; which in his purpose, hath a double succession (though no success) for their disposed order and places. *This will I do*, verse. 18. what? 1. *I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.* He thinks of no room *in visceribus pauperum*, in the bowels of the poor: which the Lord hath proposed to him, a fit receptacle of his superfluity. He minds not to build an hospital, or to repair a Church; either *in cultum Christi*, or *culturam Christiani*: to the worship of Christ, or education of orphans, or consolation of distressed souls: but only respects *Horreum suum*, and *Hordeum suum*: his *Barn* and his *barley*. The want of room troubles him: his harvest was so great, that he is crop-sick. The stomach of his *Barn* is too little to hold that surfeit of corn he intends it; and therefore in anger he will pull it down, and make it answerable to his own desires. 2. This he takes as granted, and upon the new building of his *Barn*, he builds his rest, ver. 19. Then *I will say to my soul; Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.* He dreams his belly full, and now his pipes go: he sings *requiem*, and lullabies his spirit in the cradle of his barn. This sweet news he whispers to his soul. Though he had wearied his body with incessant toyles, and made it a gally-slave to his imperious affection: yet his soul had been especially disquieted, and therefore he promiseth his soul some ease. In this indulgent promise, there is a Preface, and a Solace.

1. The Preface assures his soul *much goods*, and *many years; multas diuitias, multos annos*. He knew that a scant and sparing proffer would not satisfy his boundless desires: there must be show of an abundant impletion. It is not enough to have an ample rock or dista...e of wealth, unless a longeuall time be afforded to spin it out. *Philoxenus* his wish coupled with his pleasant viands a long throat, (Crane-like); to prorogue his delight: for shortness doth somewhat abate sweetness. *Rex horae*, a king of one hour can scarce warm his throne: it keeps a Christmass-lord flat, that he knows his end. If this man had been his own Lord, how excellent an estate would he have assured himself▪ His Farm should have been so large, and his lease so long, that I doubt whether *Adam* in Paradise had a greater Lordship, or *Metbushalem* a longer life. The last of his desires is of the longest size: give him *much goods*, and *much time*, abundance of joys, and abundance of days; and you hit or fit the length of his foot.

2. The Solace is a dance of four paces; *Take thine ease, eat, drink, and be merry*. The full belly loves an easy Chair; he must needs join with his laborious surfeits the vacation of sleep. He hath taken great pains to bring death upon him; and now standing at his door, it hears him talk of *ease*. He promiseth himself that, which he traueils to destroy, life: and even now ends what he threatens to begin. So worldlings weary and wear out their lives to hoard wealth: and when wealth comes, & health goes, they would give all for life. O fools! in continual quest of riches, to hunt themselves out of breath; and then be glad to restore all at once for recovery. The next *pace* is, *Eate*: his bones must not only be pleased, but his belly. It is somewhat yet, that this man resolves at last no more to pinch his guts: therefore what before he was in their debt, he will pay them with the usury of surfeits. He purposeth to make himself of a thin starueling, a fat Epicure; and so to translate *Parcum* into *Porcum*. The third *pace* is, *Drink*: where gluttony is bid welcome, there is no shutting out of drunkenness. You shall not take a *Nabal*, but he plies his gobblet, as well as his trencher. And this is a ready course to retire himself from his former vexation; to drown his cares in Wine. The last *pace* is a *Leualto*; *Be merry*: When he hath got junkets in his belly, and wines in his brain, what should he do, but leap, dance, revel, *be merry*, be mad! After feasting, must follow jesting. Here be all the four passages: he *sleeps* care away, he *eats* care away, he *drinks* care away, and now he sings care away. His pipes be full, and they must needs squeak, though the name of the good, yea the name of GOD be dishonored. But to such a madmerry scoffer might well be applied that verse, which was sounded in the ear of a great Rimer dying: *Desine ludere temere, nitere propere surgere, de puluere*. Leave playing, & fall to praying: it is but sorry jesting with death. Thus his dance was like *Sardanapalus*; *Ede, bibe, lude*: *Eate, drink, and be merry*: but there is one thing mars all his sport; the bringing of his soul to judgment. He promiseth a merry life, and a long life; but death says nay to both. He gratifies his soul, & ratifies his state; but couzens himself in all. It may be said of him, as King *John* of the fat Stag dying; See how easily he hath lived, yet he never heard Mass. This was the sweet, but the sour follows. *Qui gaudebit cum mundo, non regnabit cum Christo*. He rejoiceth with the World, but must not live in glory with Christ.

Thus far the Rich man acts; now comes in God's part: which turns the nature of his play, from Comike purposes to Tragike events. He behights all peace and joy to himself; *But God said; Thou fool, this night shall thy soul be taken from t...e, &c.*

The words contain an

- Agent,
- Patient,
- Passion,
- Question.

The Agent is God; *But God said*. The Patient is the rich *Fool*. The Passion. *This night shall thy soul be required of thee*. The Question which God puts to him, to let him see his folly; *Then whose shall those things be which thou hast provided?*

## The Agent, God.

The Rich man was purposing great matters, but he reckoned without his host: he resolves thus and thus; *But God said to him.* Hence two observations.

1. That the purposes of men are abortive, and never come to a happy birth, if God bless not their conception. Man purposeth, and God disposeth. *The horse is prepared to the battle, but the victory is of the Lord.* It is a holy reservation in all our purposes; *Si Deo placuerit:* If it shall please the Lord. *Go to now ye that say, To day or tomorrow we will go into such a City, and continue there a year, & buy and sell, and get gain. Whereas ye know not what shall be on the morrow. Ye ought to say, If the Lord will.* For neither tongue can speak, nor foot move, if the Lord shall enervate them: as he did *Zaobaries* tongue in the Temple, and *Jereboam's* arm, when he would have reached it out against the Prophet. In vain man intends that, whereagainst God contends. *Sisera* resolves on victory, GOD crosseth it with overthrow. Yet thinks *Sisera, Iael* will succor me, *For there is peace between Iabin King of Hazor, and the house of Heber the Kenite.* No, even there •...he arm of the Lord is ready to encounter him; a draught of milk shall be his last draught, and the hand of a woman shall kill him, that hath escaped the hand of an Army.

The Jews may say, *We will fly away* (◊) *swift horses.* But God saith, *Your Persecutors shall be swifter.* *Sennacherib* purposeth to lick up Israel as the Ox grass; and though he found the Land before him as an *Eden*, to leave it behind him as *Sodom*; *But God said,* He shall go home without his errand: An hook in his nostrils shall reine him back. The King of *Babylon* says in his heart, *I will ascend into heaven, I will exalt my throne above the stars of God: and I will be like the most High.* But God said, *Thou shalt be brought down to hell, to the sides of the pit.* *H...d* made himself so sure of Christ, that rather than to fail of cutting off the prophesied King, he slays his own son: He might so, but he shall not touch God's Son. With what lavish promises do the Spaniards flatter themselves, when they baptized their Nauie with the name of *Inv...nsible?* England is their own, they are already grasping it (warm with gore) in their clutches. *But God said,* Destruction shall inherit their hopes: and the remainder of ruin shall be only left to testify, what they would have done.

Men's thoughts promise often to themselves, *Multa magna;* many things, great things: they are plotted, contrived, commenced; yet die like *Jonah's* Gourd, when we should expect their refreshing: *Quia non fort...it Deus,* because God hath not blessed them. Ambition may rear turrets in emulation of heaven: and vain-glory build Castles in the air; but the former shall have no roof, as the latter hath no foundation. *Philip* threatened the Lacedemonians, that if he entered their Country, he would utterly extinguish them. They wrote him no other answer but *Si, If:* meaning, it was a condition well put in, for he never was like to come there. *Si SI non esset, perfectum quidlibet esset.* But in the menaces of angry Tyrants, and purposes of hasty intenders, there is an *If,* an included condition, that infatuates all. Let our lesson hence be this.

That our purposes may be sped with a happy success, let us intend in the Lord, for the Lord.

1. Let us derive authority of our intentions from his sacred Truth; which gives rules not only to live well, and to speak well, but even *ad been c...gitandum,* to think well. It is a wicked



purpose to fast till *Paul* be killed; to wreake malice, to satifie lust. Inauspicious and without speed are the intents, whose beginning is not from God. Let no purpose pass currant from thy heart, till God hath set on it his stamp and seal of approbation: Let his Word give it a *Fiat*: Whatsoever ye do, yea or intend to do, let both action of hand, and thought of heart be all to God's glory.

2. Let us in all our purposes reserve the first place for God's helping hand. *Without me ye can do nothing*, saith Christ. But it is objected that *Paul* spake peremptorily to his Corinthians. *I will come unto you when I shall pass through Macedonia*. And *David*, *I will go to the house of the Lord*. I answer, *Cor tenet, quod lingua tacet*: they that had so much grace in their hearts, wanted not this grace; *et noscere et poscere facultatem Domini*, to know and desire the Lord's permission. You shall never take men so well affected to good works, that do not implore God's assistance. Though they do not ever express in word, yet they never suppress in thought, that reservation; *If it please God*, as *Paul* doth afterwards in that place; *If the Lord permit*. If any will dare to resolve too confidently, patronizing their temerity from such patterns; as if their *voluntates* were *potestates*, let them know that like Taylours, they have measured others, but never took measure of themselves: that there is great difference betwixt a holy Propet or Apostle, and a profane Publican.

2. Observe, that God now speaks so to the Covetous, that he will be heard: he preacheth another kind of Sermon to him then ever he did before: a fatal, final, funeral Sermon, a Text of Judgment; *This night shall they fetch away thy soul*. For this is God's Lecture, himself reads it; *But God said*. He had preached to the worldling often before; and those Sermons were of three sorts.

1. By his Word. But *cares* of the world *choke* this *Seed*: the *heart goes after covetousness*; even whiles the flesh sits under the pulpit. This is the devils three-wing'd arrow, (wealth, pride, voluptuousness) whereby he nails the very heart fast to the earth. It is his talent of lead, which he hangs on the feet of the soul, the affections; that keeps her from mounting up into heaven: with the printed beauty of this filthy Harlot he bewitcheth their minds, steals their desires from Christ, and sends them a whoring to the hot Stews of hell. Thus is God's first Sermon quite lost.

2. By Judgments on others, whose smart should amaze him. For God, when he strikes others, warns thee, *Tua res agitur, &c*. When the next house is on fire, thy cause is in question. God hath smitten Israel, that *Judah* might fear. *Though Israel play the Harlot, yet let not Judah offend*. *Ephraim is joined to Idols: let him alone*. When the plague knocks at thy neighbors door, it tells thee, I am not far off. God's judgment on the Galileans, and *men in Sil...e* is thus applied by Christ, to draw others to repentance, lest *they likewise perish*. But what if thousands fall on the worldlings right hand, & ten thousands about him, he dreams of no danger: his own gold gives him more content, then all this terror. The Devil hath hood-wink'd him with gain; and so carries him quietly (like a hooded hawk) on his fist without baiting to hell. This Sermon is lost also.

3. By crosses on himself; and this Sermon comes a little nearer to him; for it concerns his feeling. The first was objected to his ear, the second to his eye, this last to his sense. But as the first Sermon he would not hear, the next not see, so this he will not feel: *he is stricken, but he hath not sorrowed*. He imputes all to his ill luck, that he loseth the game of his worldly desires: he looks no more up to heaven, then if there was none. *God is not in all his thoughts*. All these Sermons are lost.

But now God will be heard: *He said*; he spoke home; a word and a blow. He will be understood, though not stood under. *Uociferat, vulnerat: per dictum, per ictum*. This is such a Sermon, as shall not pass without consideration. So he preached to *Pharaoh*, by frogs, flies, locusts, murraine, darkness: but when neither by *Moses* vocal, nor by these actual lectures he would be melted, the last Sermon is a *Red Sea*, that drowns him and his army. The Tree is bared, manured, watered, spared in expectancie of fruits: but when none comes, the last sermon is the *Axe*: it must be *hewn... down and cast into the fire*. This kind of argument is unanswerable, and cannot be evaded. When God *gives the Word, innumerable are the Preachers*: if the lower voices will not be heard, death shall be feared. God knocks long by his Prophets, *yea stands at the door* himself; we will not open. But when this Preacher comes, he opens the door himself, and will not be denied entrance. *All the day long have I stretched forth my hands* unto thee; *manum misericordiae*, the hand of his mercy: it is not embraced. Now therefore he stretcheth out *manum Iustitiae*, the hand of his Justice; and this cannot be avoided. All that long Day is past, and now the worldlings Night comes. *This night shall they require thy soul*. The *Rich* man must hear this Sermon; there is no remedy. *But GOD said*. We are come from the *Dooer*, to

### **The Sufferer, or Patient;**

And his title is, 〈 in non-Latin alphabet 〉, *Thou fool*. What? If this had come from a poor Tenants mouth, it had been held a petty kind of blasphemy. Is the *rich* man only held the *wise* man, at all parts; and doth God change his title with such a contradiction? Is the worlds gold become dross? the *rich* Idol a fool? It is even a maxim in common acceptation; He is wise, that is rich. *Dives* and *Sapiens* are *voces conuertibiles*; Rich and wise are convertible terms, imagined to signify one thing. *When the rich man speaks*, all the people give (bare-headed) silence and attention. As if no argument could evince such a necessity, as the chief *Priests* to *Judas*; *Tantum dabo*: So much will I give thee. *Tantus valor in quatuor syllabis*. Such force is there in four syllables, and but two words. It is not only eloquence, but enchantment; and they that use it, prevail like Sorcerers; unless perhaps they light upon (*multis e millibus vnum*) a *Peter*, *Thou and thy money be damned together*. If he that can plead by the strongest arguments, be the wisest man, how doth God call the *Rich* man *Fool*? If a man should travel through all conditions of the World, what gates would not open to the *rich* man's knock!

In the Church surely Religion should have the strongest force; yet riches thrusts in her head even under Religions arm, and speaks her mind. Money once brought the greatest Preacher of the Gospel, even the Author of the Gospel, Christ himself, to be judged before an earthly Tribunal. Now the *Servant is not greater then his Lord*: no wonder if money plays the *rex* still,

and disposeth places to men of the greatest worldly (not the best heavenly) gifts. For *a gift prospereth which way soever it goeth*. It were somewhat tolerable, if money did only hinder us from what we should have; but it wrings from us also what we have.

In the Courts of Justice, Law should rule: yet often money over-rules law and Court too. It is a lamentable complaint in the Prophecy of *Isaiah: Judgment is turned away backward, and Justice standeth a far off: for truth is fallen in the street; and equity cannot enter*. If there must be contention, judgment should go forward; and is it turned *backward*? Justice should lay a close ear to the cause of the distressed; and must it stand a *far off*? *Truth is fallen in the street*. O the mercy of God! *in the street*? Had it fallen in the wilderness, it had been less strange; but in the *street*, where everybody passeth by, and nobody take it up! miserable iniquity. *Equity cannot enter*; what, not equity? Are they not called Courts of Equity? and must that which gives them denomination, be kept out? Now all this perversion, eursion of Justice is made by money. This turneth *Judgment to wormwood*, poisons a good cause: or at least into vinegar; as wine that stands long, becomes sour. And you are beholding to that Lawyer, that will *restituere rem*, get you your right, though he doth it *cunctando*; by delays. There is many one of whom that old verse may be inverted, *Talis homo nobis cunctando diminuit rem*.

In the wars valor bears a great stroke, yet not so great as money. That Macedonian Monarch was wont to say, He would never fear to surprise that City, whose gates were but wide enough for an asse laden with gold to enter. How many Forts, Castles, Cities, Kingdoms hath that blown up, before ever gunpowder was invented! I need name no more. What quality bears up so brave a head, but money gives it the check-mate! It answereth all things, saith *Solomon. A feast is made for laughter, and wine maketh merry: but Money answereth all things*. By all this it appears, that *Riches* is the greatest wisdom: but we must take out a writ, *Ad melius inquirendum*.

If wealth be wit, what means Christ here to call the *Rich man Fool*? yes, good reason. *God hath made foolish the wisdom of this world*. If God calls him so, he gets little to have the world esteem him otherwise. *Not he that commendeth himself*, nor whom the world commendeth, *is approved, but whom the Lord commendeth*. An ounce of credit with God, is worth a talent of men's praises. *Frustra commendatur in terris, qui condemnatur in coelis*. The world commends, but God condemns; which of these judgments shall stand?

I might here infer doctrinally, that all *Covetous* men be *fools*: and that in his censure, that cannot deceive, not be deceived. but I should prevent the issue of this Text, to say and show this now. I therefore content myself to say it now, to show it anon. It may be cavil'd, that *Folly* is rather a defect in the understanding, Covetousness in the affections. (For so they distinguish the soul, into the intellectual and affectionate part.) How then is this attribution of *fool*, proper to the worldling? The truth is, that the offense of the will & affections doth mostly proceed from the former error of the mind. Our desire, fear, love, hatred, reflecting on evil objects, arise from the deceived understanding. So there is a double error in the covetous man's mind, that makes him a *fool*.

1. He conceives not the sufficiency of God's help; and therefore leaves him, that will never leave his. He thinks God's treasury too empty to content him: he sees not his glory, and therefore will not trust him on bare promises. The good man sweetens his most bitter miseries with this comfort: *The Lord is the portion of mine inheritance*. But all God's wealth cannot satisfy him. *O nimis auarus est, cui Deus non sufficit*: He is unmeasurably covetous, whom God himself cannot satisfy. Here is one argument of his *folly*.

2. Having left God, who (rested on) would not have left him, he adheres to the world which cannot help him. The mind of man, like the Elephant, must have somewhat to lean upon: and when the Olive, Fig▪ tree, Vine are refused; he must *put his trust under the shadow of the Bramble*. When the Israelites had forsaken the King of Heaven, they make to themselves a *Queen of heaven*: *Moses is gone, up, make us gods which shall go before us*. *Admiratur mundum, reijciens Dominum*. He falls off from God, and falls in with the world. Here be both the parts of his *folly*: He hath *committed two evils; forsaken the fountain of living waters, and hewed himself a broken cesterne*. We see the *Patient*; let us come to

### **The Passion or suffering.**

This is the point of war, which my Text sounds like a Trumpet, against all worldlings: *This night shall thy soul be required of thee*. Favor them in this, and they think all well; but in this of all they must not be favored. This suffering is aggravated by four

circumstances

- Quid. *What; the Soul*
- A quo, *of whom: of thee*
- Quomodo, *how: shall be required*
- Qando, *when; this night*.

### **What.**

The *Soul*, thy soul: not thy *Barns*, nor thy crop; neither the continent, nor content: not thy gods, which thou holdest dear; not thy body which thou prizest dearer; but thy *soul*, which should be to thee dearest of all. Imagine the whole conuexe of heaven for thy *Barn*, (and that were one large enough) and all the riches of the world thy grain, (and that were crop sufficient:) yet put all these into one balance, and thy *soul* into the other; and thy *soul* out-weighes, out-values the world. *What is the whole world worth to him that loseth his soul?* The *Soul* is of a precious nature.

One in substance like the Sun, yet of diverse operations. It is confined in the body, not refined by the body, but is often most active, when her Jailor is most dull. She is a careful hous-wife, disposing all well at home; conseruing all forms, and mustering them to her own serviceable use. The senses discern the outside, the circumstance, the husk of things: she the inside, the virtue, the marrow; resolving effects into causes; compounding, comparing,

contemplating things in their highest sublimity. Fire turns coals into fire: the body concocts meat into blood; but the soul converts body into spirits; reducing their purest forms within her dimensiue lines. In man's composition there is a shadow of the Trinity. For to make up one man, there is an elementary body, a divine soul, and a firmamentall spirit. Here is the difference: In God there are three persons in one essence, in us three essences in one person. So in the Soul there is a trinity of powers, vegetable, sensitive, rational: the former would only be; the second be, and be well; the third be, be well, and before ever well. O excellent nature, in whose cabinet ten thousand forms may sit at once; which gives agitation to the body, without whom it would fall down a dead and inanimate lump of clay. This Soul shall be required.

Thy Soul which understands what delight is; and conceives a tickling pleasure in these covetous desires. But to satisfy thy soul, thou wouldst not be so greedy of abundance: for a little serves the body. If it have food to sustain it, garments to hide it, harbor to shelter it, liberty to refresh it, it is contented. And satiety of these things doth not (*reficere, sed interficere*) comfort, but confound it. Too much meat surfeits the body, too much apparel wearies it, too much wine drowns it: only *Quod conuenit, conseruat*. It is then the soul that requires this plenitude, and therefore from this plenitude shall the Soul be required.

Thy Soul, which is not made of a perishing nature, as the body; but of an everlasting substance: And hath by the eternity thereof a capableness of moreioy, or moresorrow: it must be ever in heaven, or euerin hell. This night must this Soul receive her doom; thy Soul shall be required.

That Soul which shall be the bodies perpetual companion, saving a short divorce by the hand of death in the grave: but afterwards ordained to an everlasting re-union. Whereas all worldly goods being once broken off by death, can never again be recovered. The soul shall return to the body, but riches to neither; and this Soul must be required.

This is a loss, a cross beyond all, that the worldlings imagination can give being to. How differ the wicked's thoughts dying, from their thoughts living! In the days of their peace they forget to get for the soul any good. Either it must rest it self on these inferior props, or despair of refuge. The eye is not scanted of lustful objects, the ear of melodious sounds, the palate of well rellishing viands. But the souls eye is not fastened on heaven, nor her ears on the Word of God: her taste savors not the bread of life; she is neither brought to touch, nor to smell on Christ's Vesture. *Animas habent, quasi inanimata vivunt*: regarding their flesh, as that pampard Roman did his; and their souls as he esteemed his horse: who being a spruce, neat, and fat Epicure, & riding on a lean scragling Iade, was asked by the Censors the reason. His answer was, *Ego curo meipsum, stitius vero equum*: I look to myself, but my man to my horse. So these worldlings look to their bodies, let who will take care of their souls.

But when this night comes, with what a price would they purchase again their Souls, so mortgaged to the devil for a little vanity! Now *curare non volunt, then recuperare non valent*. With what studious and artificial cost is the body adorned, whiles the beggarly soul lies in tottered rags! The flesh is pleased with the purest flower of the Wheat, and reddest blood of

the grape, the soul is famished. The body is allowed liberty, even to licentiousness, the Soul is under Satan's lock and key, shackled with the fetters of ignorance and impiety. At this night's terror, to what bondage, hunger, cold, calamity, would they not subject their bodies; to free their souls out of that friendless and endless prison! Why cannot men think of this before it be too late? It will sound harshly in thine ear, O thou riotous or avarice worldling, when this Passing-bell rings; *Thy soul shall be required*. If the Prince should confiscate thy goods, which thou lovest so dearly, this news would strike cold to thy heart: but here thy soul is confiscated. The devil prizeth this most: he says, as the King of Sodom to Abraham, *Da mihi animas, caetera sumetibi*: Give me the Soul, take the rest to thyself.

### **Of whom.**

*Of thee*; that hadst so provided for thy soul in another place: for though earth be a dungeon in regard of heaven, yet is it a Paradise in respect of hell. This world was his selected and affected home; and from thence shall death pluck him out by the ears.

If this news of the Souls requiring had come to a faithful Christian, he would have welcomed it; and judged it only the voice of the Feast-maker, finding him in the humble room of this base earth; *Friend, sit up higher*. Or that voice of heaven that spake to John; *Come up hither*. Sit no longer in the vale of tears, but ascend the mountain of glory. A trumpet calling him to Mount Tabor, where he shall be transfigured forever. This time would be to him, the *non ultra* of his joys and desires: he fought all his combat for this, that he might receive the end of his faith, the salvation of his soul. He is content to live here till God call him; but his desire is to be dissolved, and to be with Christ. *Bonus vitam habet in patientia, mortem in desiderio*. He is patient to live, but willing to die. To him *the day of death is better than the day of his birth*. Job cursed the day of his birth. And Jeremiah said, *Let not the day wherein my Mother bare me be blessed*. But blessed is the hour of death: *So saith the Spirit; blessed are they that die in the Lord, for they rest from their labors*. Both Philosophers and Poets could so commend the happiness of this time, that they thought no good man truly happy till it saluted him.

Dicique beatus

Ante obitum nemo, supremaque funera debet.

The Ethnikes ignorant of a better life future, honor'd this with great solemnities, and kept prodigal feasts on their Birth-days; as Herod when he was served with the Baptists head for his second course. But the Christians were wont to celebrate the funeralls of the Martyrs; as if we did then only begin truly to live when we die. For though the soul is gotten when man is made, yet it is (as it were) borne when he dies: his body being the womb, and death the Midwife, that delivers it to glorious perfection. The good man may then well say, *Mors mihi munus erit*, with a Poet; or rather, *Death shall be my advantage*, with an Apostle. His happiest hour is, when *In manus tuas Domine*, he can say, Into thy hands, Lord, I commend my soul. For *Anima nō amittitur, sed praemittitur*.

But this *Of thee* is terrible. Thou that never preparedst for death; were at a league with hell, securely rocked asleep in the cradle of thy Barn, that didst put far away from thee the evil day,

& given it a charge *de non instando*: thou that cryedst *Peace, peace*, on thee shall come *sudden destruction*: thou that saidst *Soul be merry*, to sorrow shall *Thy soul* be required. Thou that never esteemedst thy soul so dear as thy wealth, but didst set that after thy stables, which might have been equal to Angels; *Thy soul*. Thou that wert loath to hear of death, as having no hope of future bliss; that wouldest not give thy possession on earth, for thy expectation in heaven: as that French Cardinal, that said; He would not give his part in Paris for his part in Paradise. *Of thee* shall a soul be required. This point is sharp, and makes up his misery.

### How. Required.

The original is 〈 in non-Latin alphabet 〉, *They shall require it*. This is such a requiring, as cannot be withstood. GOD requires thy obedience, thou deniest it: the poor require thy charity, thou deniest it: the World *requires* thy equity, thou deniest it. But when thy soul shall be *required*, there must be no denying of that; it cannot be withheld. Who shall *require* this soul?

Not God; he *required* it in thy life, to sanctify it, and save it, thou wouldest not hearken to him; now he will none of it. What should God doewith a drunken, profane, covetous, polluted, sensual soul? He offerd it the Gospel, it would not believe; the blood of Christ, it would not wash and be clean: it is foul and nastie, God *requires* it not. Or if he require it, it is to judge and condemn it, not to reserve and keep it. *Recusabit Deus iam oblatum, quod negabas illi requisitum*. God will refuse thy soul now offered, which thou deniedst him whiles he desired.

Not heaven; those chrystalline walks are not for muddy feet, nor shall lust-infected eyes look within those holy doors. *In no wise shall enter into that City anything that defileth, or worketh abomination*. There is a room without for such, Chap. 22. 15. a black room for black works. What should a worldling do in heaven? his heart so full of envy and covetise, would not brook another's felicity. If there be no gold there, he cares not for coming at it. But he shall be fitted; for as he requires not heaven, so heaven requires not him. It will spare him no place; not that it wants room to receive him, but because his heart wants room to desire it. *The unrighteous shall not inherit the kingdom of God*. But because this general menace doth not terrify him, read his particular name in the bill of inditement, ver. 10. *Nor the Covetous*. Heaven is for men of an *heavenly conversation*. It was but *Nebuchadnezzar's dream*, Dan. 2. GOD will not set a golden head upon earthen feet; give the glory of heaven, to him that loves nothing but the baseness of this world.

The Angels require it not; those celestial Porters, that carry the souls of the Saints, as they did the soul of *Lazarus*, into the bosom of *Abraham*, have no commission for this man's soul. This rich man might be wheeled and whirled in a Coach, or perhaps Pope-like, be borne on men's shoulders; but the poor beggar, whose hope is in heaven though his body on earth, that could neither stand, go, nor sit, is now carried in the highest state, by the very Angels; when the other dying, hath no better attendance then devils.

And so if you ask, who then *require* his soul; since neither God, nor heauē, nor the blessed Angels will receive it; why, devils: they that have right to it by God's just decree, for his unjust obedience. God's justice so appoints it, for his sins have so caused it, Satan challengeth his due, his officers *require* it. Thou hast offended, oh miserable *Cosmopolite*, against thy great Sovereigns Law, Crown, and Majesty; now all thou hast is confiscate; thy goods, thy body, thy soul. Thou, whose whole desires were set to scrape all together, shalt now find all scattered asunder: thy close congestion meets with a wide dispersion. Everyone claims his own: the world thy riches, the worms thy carcass, the devil thy soul. Lust hath transported thine eyes, blasphemy thy tongue, pride thy foot, oppression thy hand, covetousness thy heart; now Satan *requires* thy soul. Not to give it ease, rest, or supply to the defects of thy insatiate desires; no, *dabit in cruciatum*, he shall deliver it over to torment.

**When. This night.**

In this dark *Quando* lie hid two fearful extremities; Sadness, and Suddenesse. It is not only said, In the *night*, but in *This night*.

1. In the *Night*; this aggravates the horror of his judgment. The *night* is a sad and uncomfortable time: therefore misery is compared to the *Night*, and joy said to come in the *Morning*. *Pray that your flight be not in the night*, saith Christ to the Jews; as if the dismal time would make desperate their sorrow. The night presents to the fantasie, which then lies most patient of such impressions, many deceiving and affrightful imaginations. Well then may a true (not fantasied) terror work strongly on this wretches heart, whiles the night helps it forward. All sickness is generally stronger by night, then by day: this very circumstance of season then aggravates his misery; making at once his grief stronger, himself weaker.

But what if we look further then the literal sense; and conceive by this night the darkness of his soul? Such a blindness as he brings on himself, though the day of the Gospel be broke round about him. The cause of night to a man, is the interposition of the earth betwixt him and the Sun. This worldling hath placed the earth, the thick and gross body of riches, between his eyes and the Sun of righteousness. And so shine the Sun never so clear, it is still night with him. There is light enough without him, but there is darkness too much within him. And then darkness must to darkness; inward to outward, as Christ calls it, *utter darkness*. He would not see whiles he might, he shall not see when he would. Though he shall forever have fire enough, yet it shall give him no light: except it be a little glimmering, to show him the torments of others, and others the torments of himself.

2. *This night*, the sadness is yet increased by the sodainnesse. It will be fearful, not only to be surprised in the night, but in that night when he doth not dream of any such matter; when there is no fear, nor suspicion of apprehension. His case is, as with a man that having rested with a pleasing slumber, and been fed with a golden dream; suddenly waking finds his house flaming about his ears, his wife and children dying in the fire, robbers ransacking his coffers, and transporting his goods, all lovers forsaking, no friend pitying, when the very thrusting in of an arm might deliver him. This rich man was long asleep, and been delighted with pretty wanton dreams, of enlarged *barns*, and plentiful haruests; (as all worldly pleasures are



but waking dreams) now he starts up on the hearing of this Soul-knell, and perceives all was but a dream; and that indeed he is everlastingly wretched.

The suddennes increaseth the misery. The rich man hath no time to dispose his goods, how shall he do with his soul? If in his health, wealth, peace, strength; succoured with all the helps of nature, of opportunity, preaching of the Gospel, counsel of ministers, comfort of friends, he would not work out his salvation: what shall he do when extreme pangs deny capableness to receive them, and shortness of his time prevents their approaching to him? He hath a huge bottom of sin to vnrauell by repentance, which he hath been many years winding up by disobedience: now a great work, and a little time do not well agree. This sudden call is fearful, *This night* shall thy soul be required. Yet before I part from this point, let me give you two notes.

1. There is mercy in God, that it is *hac nocte*, this *night*; not this *hour*, not this moment. *Hac nocte* was sudden, but *hoc momento* had been more sudden; and that this larger exhibition of time is allowed, was God's mere mercy, against the worldlings merit. He that spared Nineveh many forties of years, will yet allow her forty days. He that forbore this wretch many days, receiving no fruit worth his expectation, will yet add a few hours. God in the midst of justice remembers mercy: much time he had received, and abused; yet he shall have a little more. When the Lord's hand is lifted up to strike him, yet he gives him some *lucida interualla monitionis*, warning before he lets it down. But let not the worldling presume on this: sometimes, not an hour, not a minute is granted. Sword, Palsy, Apoplexy, Impostume makes quick dispatch: and there is no space given to cry for mercy. But what if a paucity of hours be permitted? ancient wounds are not cured in haste, the plaster must lie long upon them. There was one man so saved, to take away desperation: and but one so saved, to bar presumption. Conversion at the eleventh hour is a wonder, at the twelfth a miracle. All thieves do not go from the gallhouse to glory, because one did; no more then all Asses speak, because God opened the mouth of one. Flatter not thyself with hope of time. *Nemo sibi promittat, quod non promittit Euangelium*. Let no man promise himself a larger patent, then the Gospel hath sealed to him.

2. The day of the wicked turns at last to a night. After the day of vanity, comes the night of judgment. Now is the time, when the rich man's Sun sets; his light and his delight is taken from him. His last sand is run out; the clock hath ended his latest minute, his *night* is come. His day of pleasure was short, his night of sorrow is everlasting. *Extremum gaudij luctus occupat*. Vexation treads on the heels of vanity. Mans life is compared to a Day.

This day to some may be distinguished into twelve hours. The first gives us natiuity; even in this hour there is sin; an original pravity, indisposition to good, proneness to evil. Secondly, Infancy; God now protects the cradle. Thirdly, Childhood; and now we learn to speak and to swear together; the sap of iniquity begins to put out. Fourthly, Tender age, wherein toys and gawdes fill up our scene. Fifthly, Youth: this is a madding, a gadding time. *Remember not the sins of this time*, prays David: their *remembrance* is bitter, says Job. Sixthly, Our high noon. God that could not be heard before for the loud noise of vanity, now looks for audience, for obedience. Seventhly, This is full of cares & crosses; the dugs of the world taste bitter; it is

full time that this hour should wean us. Eighthly, Brings us to a sense of mortality, we feel our blood decaying. Ninthly, Our bodies go crooked and stooping, to put us in mind that they are going to their original earth. Tenthly, We are even as dying: we do die by degrees: our senses first fail us, our eyes are dim like old *Isaac's*, our ears deaf, our taste dull: our grinders are done, our stilts unable to support us. Eleventhly, We are a burden to our selves, to our friends: we long for death, if any hope of a better life hath possessed our hearts. The twelfth hour it comes. Which of these hours pass over us without God's mercies, without our voluntary unthankfulness; unless those first hours wherein our ignorance is incapable of such observance? *All thy day long have I stretched out my hands unto thee*, saith God. If none of these hours reclaim us, our day is spent, and the *night comes*; that night *wherein no man can work*; actively to comfort, though passively he work forever in torment. I know, that God cuts many one short of most of these hours, and often shuts up his day-light, before he comes to his noon. But howsoever man pass from Infancy to childhood, from childhood to youth, from youth to age: yet *senectutem nemo excedit*; none can be more then old. Though *tam senex nemo, quin putet se annum posse vivere*; no man is so old, but still he thinks he may live another year. And therefore lightly the older, the more covetous; and *Quo minus viae restat, eo plus viatici qu...ritur*: the less journey men have, the more provision they make.

God allows this liberal time to some: but what enemies are we to our selves, that of all these twelve hours, allow our selves not one! Many post off their conversion from day today, sending Religion afore them to thirty, and then putting it off to forty; and not pleased yet to overtake it, promise it entertainment at threescore: at last death comes and allows not one hour. In youth men resolve to allow themselves the time of age to serve God: in age they shuffle it off to sickness; when sickness comes, care to dispose their goods, loathness to die, hope to escape martyrs that good thought; and their resolution still keeps before them the length of Gracious street at least. If we have but the lease of a Farm for twenty years, we make use of the time and gather profit. But in this precious Farm of *Time* we are so ill husbands, that our Lease comes out, before we are one pennyworth of grace the richer by it. Take heed; it is dangerous trifling out thy good day, lest thou hear this message in the evening; *This night shall thy soul be required of thee*:

Then whose shall those things be which thou hast provided? *This is the Question*.

It were somewhat if thou mightest perpetually enjoy them thyself: if thou couldst fetch down eternity to them. As those in the 49. Psalm; whose *inward thought is, that their houses shall continue forever, and their dwellingplaces to all generations: they call their lands after their own names*. But there is a *Quamdiù*, and a *Quousque*. How long! Hab. 2. *How long? Thou that lodest thyself with thick clay? How far? Esa. 14. How far? Thou that madest the earth to tremble, and didst shake the Kingdoms*. Here is a *Non vltra* to both: thy power is confined, thy time is limited: both thy latitude and extension are briefed up; heeres thy period; a full stop in the midst of the sentence. 〈 in non-Latin alphabet 〉 . *Whose shall those things be which thou hast provided?* He that should read thy history (being ignorant of thy destiny) and find so plentiful a happiness in the first page of the book: grounds so fertile, cattle so prospering, house so furnished, possibilities stro... king thy hopes, hopes milking thy desires, desires dancing to the tune of

thy pleasures; promises of larger barns, more opulent fruits; and all this with ease, yea with hearts-ease: *Soul be merry*: and coming now to the end of the page, but not of the sentence; turning over a new leaf, thinking there to read the maturity and perfection of all, should find a blank, an abrupt period, an unlooked for stop, would surely imagine, that either destiny was mistaken, or else some leaves were torn out of the book. Such a *Cuius erunt haec omnia* would be a terrible dash in a story of happiness so fairly written, and promising so good an Epilogue. But here is his end, you must read him no further: *He, whom you have seenthis day, you shall see him again no more forever. Whose shall these things be, O worldling? Were thy grounds as Eden, and thy house like the Court of Jehoiakim: yet dost thou think to reign, because thou closest thyself in Cedar? no; aduenit finis t...us; Thy end is come; Whose shall these things be?*

It were something yet, if thy children might enjoy these riches. But there is a man that *hath no child; yet is there no end of his labor, neither is his eye satisfied with wealth. And he saith not, For whom do I travel, and bereavemy soul of this good?* The prodigal would be his own heir and Executor: but this covetous man bequeaths neither legacy to himself, nor to any known Inheritour. The other desires to see en end of all his substance: this man to see only the beginning. He hunts the world full cry, yet hath no purpose to overtake it: he lives behind his wealth, as the other lives beyond it. But suppose he hath children, and then though he famish himself to feed them fat; though he be damned, yet if his son may be made a Gentleman, there is some satisfaction. But this *Cuius erunt* is a scattering word, and of great uncertainty. *Whose shall they be?* perhaps not thy children's. They say, Happy is that son, whose father goes to the Devil; but thou mayest go to the Devil, and yet not make thy son happy. For men make heritages, but God makes heirs. He will wash away the unholy seed, and cut off the generation of the wicked. *Solomon* had a thousand wives and concubines, and consequently many children; yet at last he wants one of his *seed to sit upon the throne of David, or to bear rule in Judah*: and *S. Luke* derives Christ from *Nathan* the younger brother. For thus saith God of *C...oniah*, whom he calls *Coniah*; cutting short at once his name, his life, his hope of posterity. *Write this man childless*. It often so falls out, that to a man exceeding wealthy, is denied a fuccessour of his own loins. Let him have children, he is not sure those children shall possess his riches. *But those riches perishby evil travel: and he begetteth a son, and there is nothing in his hand*. A scatterer succeeds a gatherer: *auari heres dissipans*: the father loved the world too well, and the son cares not for it. The sire was all for the rake, and the son is all for the pitchforke. So *Whose shall these be?* even his that will one day *pity the poor*. He will love the poor so well, that he will not rest til he be poor with them for company. *This is the portion of the wicked,& the heritage which oppressors shall receive of the Almighty. If their children be multiplied, it is for the sword, and their offspring shall not be satisfied with bread*.

Children are a great plea for Covetousness, for Oppression. Art thou covetous because thou hast children? Remember to make Christ one of thy children. If thou hast one, make him the second: if two, make him the third; if three, the fourth: how many soever thou hast, let Christ be one; let the poor have a childes part. This is the way to get a blessing to all the rest: when Christ is made a brother to thy children, and hath a legacy bequeathed him; he will bless the portions of the other; the *seed of the righteous shall not beg their bread*. It is a sweet

verse of the Psalm, worthy of observation, as it is full of comfort. The *good man is ever merciful, and lendeth, and his seed is blessed*. The world thinks, the more a man giveth away, the less should be left to his children: but the Lord witnesseth otherwise: let a man *lend* to the borrower, *give* to the beggar, be *merciful* to the distressed, and this is the way to make his *Seed blessed*. Charitable works do not hinder the children's wealth, but further it: what thou givest to the poor, will be a sure vndecaying portion to thy posterity. *Duplicatum erit filijs iusti, quod iustus dedit filijs Dei*. GOD will double that to thy children, which thou hast given to his children. Men flatter themselves, and cozen their consciences, with a tolerableness of usury; when monies be put out for their children's stocks. Alas, saith a man, I can leave my children but a little: but by that they come to age of discretion to use it, it will be iollily increased. I may be quickly gone, & when I am dead, they have no skill to employ it; I will therefore safe-bind it for them, by good bonds with allowance of interest.

God often in the Scriptures hath promised to be a Father of the fatherless, and to provide for those, whom the Parents faith have left to his protection. By this promise did Christ commend himself to his Disciples, *I will not leave you Orphans*: we translate it *comfortless*, the original is *Orphans*, or fatherless children. *The Lord relieueth the fatherless, and the widow*. You may read 2. Kin. 4. that God would work a miracle; rather than a poor widow, with her two fatherless children, should want. Hath God made himself their Guardian, and must their means be secured by usurious contracts? Surely GOD hath just reason to take this the most unkindly of all the rest. Leave not thy children the inheritance of thy sin, turn not the providence of God from them by iniquity, who hath promised to protect them, if committed to him. Loe the wit of a worldly man! he takes thought to make his children rich, and yet takes the only course to undo them. No casualty shall fall upon their stocks, (so they plot) by an act of God or man: but here certain loss falls presently upon their souls; and a final ruin shall impartially at last consume their estates. For God will blast the stocks and branches, that are planted in the moorish and muddy ground of usury. The dependence on God is abandoned, and how justly may the Lord forsake them, that forsake him! Neither is this sin only damnable to the Parents, but also dangerous to the children: who are by this means died in the very wool of their youth, with the scarlet wickedness of Usury.

There was a Devil, whom the Disciples of Christ could not cast out: and when Christ expelled him, the spirit *tare the man, and he fell on the ground wallowing and foaming*. Christ then asked, *How long is it ago since this came unto him?* To which the Father answered; *Of a child*. If Usury be hardly thrown out of the affections, the wonder is little; seeing that devil hath possessed him *of a child*. The new mortar, wherein Garlike hath been stamped, will not a great while lose the smell. It is a fearful advantage, that thou givest Satan over thy children, when thou bringest them up in Usury.

As much might be said for Oppression; thy depopulations pull down the Country, that thou mayest build up thy posterity. Which way canst thou turn thine eyes from beholding the infatuation of such hopes? One generation is thus raised up high; and the next comes down as low, even to contempt and beggary.

But perhaps if thou hast no children, yet thou hast a brother. There is *one alone, and there is not a second: yea, he hath neither child nor brother, yet is there no end of his labor*. Say thou hast a brother, yet is not Christ thy brother in Heaven, dearer to thee than any son of thy mother? Is not he that hath adopted thee coheire to his eternal purchase, an inheritance of glory, worthy of some part of thy earthly possessions? Never brother did so much for thee as he hath done. Nature made a man thy brother in thy Parents blood; he made thee his brother by his own blood. Remember then his needy brethren, and in him thine. He is nearest in blood, that is dearest in good: but if thou hast any faith, none did thee ever so much good as Christ. And to take away all plea from the heart of uncharitableness, Christ calls the poor his *Brethren*, affirms their releeuers *Blessed*, and invites them to an everlasting *kingdom*. *In as much as ye have done it to the least of these my brethren, ye have done it unto me*. But thou hast a brother in the flesh: wilt thou therefore covet, extort, oppress, and so go to hell for thy brother? It is ill done in any to divert *amorem fratris, in odium sui*; the love of his brother into hate against himself. Yet is not this all, but when thou hast purposed most for thy brother, God shall disappoint him of all. *Whose shall these things be?* no not thy brothers. *To the sinner the Lord gives travail, to gather and to heap up*: but at last he bestows that heap of treasure upon *him that is good before God*. Thou bequeathest it to thy brother, but God dispose•...h it to his children. But thou hast no brother; Yet thou hast kindred and friends; and to help thy Couzens to wealth, thou wilt cozen thy own soul. Alas! it is a mystery of knowledge, to discern friends. *Wealth maketh many friends*: they are friends to the wealth, not to the wealthy. They regard not *Qualis sis*, but *Quantus*: not how good thou art, but how great. They admire thee to thy face, but inwardly consider thee only as a necessary evil, yea a necessary devil: and when thou diest, are ready to sing thy soul a *Dirige* to hell. If thine eyes be ever opened, thou wilt hate such suborners of bastard thoughts to thy heart: as a recovered man, having drunk a loathsome potion in his sickness, doth ever after hate the very cruse it was brought him in. But say, thy friends stick truer to thee, and one holds thy aking head, another runs for Physic, a third, by helping thee to change sides, seeks to mitigate thy pains; yet still thou complainest of vnremedied torments. Oh then hadst thou not better make the God of comfort thy friend; who would neither be wanting in his presence, nor scanting in his consolations?

Worldly friends are but like hot water, that when cold weather comes, are soonest frozen. Like Cuckooes, all Summer they will sing a scurvy note to thee, but they are gone in July at furthest: sure enough before the fall. They flatter a rich man, as we feed beasts, till he be fat, and then feed on him. A true friend reproves thee erring, though perhaps not suddenly. Iron is first heat, then beaten: first let him be heat with due and deserved praise for his good, then cool and work him with reprehension for his evil. As Nurses when their children are fallen, first take them up, and speak them fair; and chide or correct them afterwards. These friends love not thy souls good, but thy bodies goods: let them not carry away thy heart from Christ. But if thou so resoluest, that these friends shall enjoy thy riches: yet God saith, *Cuius erunt, whose shall they be?* Thy kindred or friends shall not eat the grapes of thy planted vineyard: no, a *stranger* shall eat thereof. *God giveth not thee power to eat thereof*; no nor him thou desirest; *but a stranger eateth it. Dabitur digniori*, it shall be given to one good in

God's sight. Perhaps to such a man's posterity, whom thou now scornest. *The wicked heap up silver as the dust, and prepare raiment as the clay. They may prepare it: but the just shall put it on, & the innocent shall divide the silver.*

Now see thy *folly*, O covetous Churl, whose desires were all set on a *Nunquam satis*; *Whose shall those things be?* Not whom thou chooseth, but whom God appointeth. Thy children are God's charge, if thou wilt faithfully trust him with them: otherwise, couldst thou bind thy lands, and bequeath thy goods; settle thy whole estate, so sure as either strength of Law, or wit of Lawyers can devise, yet *Cuius erunt*; *whose shall these things be?* Lo, now thou hast enough: thy head aches, thy conscience pricks, death requires thy body, Satan thy soul: couldst thou not wish that thy Barns had been less, and thy charity more? That as GOD blessed thy store, so thou hadst returned some liberal testimony of thankfulness to his Church & poor again? Especially, when neither thyself, nor thy Assigns shall enjoy these things. *Whose shall they be?*

All these particulars suruaied, give the covetous Cosmopolite three brands. He is branded in his Soul, in his riches, in his good name. In his Soul, *Thy Soul shall be fetched away*. In his riches, *Whose shall these things be which thou hast provided?* In his name, *Thou fool....* Whereupon we may justly infer this Conclusion; as the

### Sum

Of all: that abundant wealth can bring no good, either to Soul, Body, or Name. Man is said to have three lives; Spiritual, Corporal, and Civil, as the Lawyers call it: the life of his good name. Neither to this, nor to the life of his Soul or Body, can multitude of riches confer any good. This Text shall prove it in all the particulars.

1. To the *Soul* can opulency procure no benefit. All Christians know that good for the Soul is the passion and merits of Christ; faith to apprehend these; repentance to mortify sins: sanctification to give us celestial lives; and salvation to glorify our persons. But can any of these be bought with money? *Thou and thy money perish together, that thinkest the gifts of God may be purchased with money*. God will not barter away his graces (as the Indians their gold) for thy gawdes and rattles. He will not take the morgage of a Lordship for the debt thou owest him. The smoke of thy sacrifice smells never the sweeter, because thou art clothed in silks; or canst sit down to tell thy Michaelmasse thousands. Thy adulteries cannot be commuted for in heaven, nor thy usuries be answered by a fine before the Tribunal of the highest. Thou mayest as soon and easily mount up to heaven with wings of lead, as by feathers of wealth. Indeed they can do a man as much good in distress of conscience, as to have his head bound with a wet cloth in a cold morning can cure the headache. If wealth could keep a man from hell, how few rich men would be damned? But he is not *sanctior quiditior*; nor is salvation vendible to a full purse. The doctrine of Rome may affirm it; but the decree of God will not afford it. This Cosmopolite had barns and bars, but these cannot hedge in his Soul; that is *required*.

2. To the *body* perhaps there is some more expectation of good; but no more success. Thou art anguished; will thy wealth purchase health? Sleep is denied thy senses, and after many changed sides and places, thou canst find no rest: go now, empty thy coffers, and try what

slumber the charms and chimes of gold can ring thee. Thy stomach loathes meat; all thy riches are not sufficient sauce, to get thee an appetite. Couldst thou drink *Cleopatra's draught*, it will not ease thy head-ache. The Physician will take thy money, and give thee Physic: but what Physic will give thee infallible health?

But the rich man hath a fire, when the poor sits cold: the rich an harbor, attendance, and delicate provision, when the poor wants both house and home, meat and money, garments and company. For though riches gather many friends; *the poor is separated from his neighbors*. No part of my Sermon hath denied, but the competency of these earthly things is a blessing: neither dare I infer, that the want of these is a curse; for the best have wanted them, not the Savior of men himself excepted. But what is this to abundance? Is not he as warm that goes in russet, as another that russles and ruffles in his silks? Hath not the poor laborer as sound a sleep on his flock-bed, or pad of straw, as the Epicure on his downebed, with his rich curtains and coverings? Doth not Quiet lie oftener in Cottages, then in glorious manners? *The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep*. And for a good appetite, we see the toiling servant feed sauourly of one homely dish, when his surfeited master looks lothingly on his far-fetched, and dearebought dainties: sitting down to his second meal in a quandary whether he should eat of his best dish or nothing: his stomach being such a coward, that it dares not fight with a chicken. This Gentleman envies the happiness of his poor Hind, and would be content to change states with him, upon condition he might change stomachs. It is not then the plenitude, but competency of these things, that affords even the rich content. So that a man's estate should be like his garment, rather fit then long: for too much troubles him; and the satiety of these earthly riches doth rather kill, then conserve the *Body*.

3. The *name* perhaps hath some hope of luxurious share in this abundance, and thinks to be swelled into a *Colossus*; over-straddling the world. Indeed here's the Center: for I persuade myself, few worldlings can propound to themselves any well-grounded expectation of good to their souls, or help to their bodies, by their accumulation of treasures. Only *in his nomen potius quàm omen quaeritur*; there is more hope of a great name, then of good content. And now for the *Name*; what's the event? Come his riches ill, his credit is the Commons curse. *Populus sibilat*, the world rails at him living; and when he dyes, no man says, It is pity; but It is pity he died no sooner. *They shall not lament for him, with Ah Lord, or Ah his glory*. But *he shall be buried with the burial of an Ass*; that hath lived the life of a Wolf. His glorious Tomb erected by his enriched heir, shall be saluted with execrations: and the passengers by will say, Here lies the Devils Promoter. Come his wealth well, yet what is Credit, or how may we define a good Name? Is it to have a Pageant of crindges & faces acted to a taffaty Iacket? To be followed by a world of hang-byes; and howted at by the reeling multitude, like a bird of Paradise, stuck full of py'd feathers? To be dawb'd over with court-mortar, flattery; and set up as a Butte, for whores, panders, drunkards, cheaters, to shoot their commendations at? To be licked with a sycophants rankling tongue; and to have poor men crouch to him, as little dogs use to a great mastiff? Is this a good name? Is this credit? Indeed these things may give him a great sound: as the clapper doth to a bell; makes it have a great sound, but the bell is hollow. They are empty gulls, whose credit is nothing else but a great noise, forced by these lewd

clappers. A rich worldling is like a great Cannon, and flatterers praises are the powder that charge him; whereupon he takes fire, and makes a great report; but instantly goes off, goes out in stench. He may think himself the better, but no wise man, no good man doth: and the fame that is derived from fools, is infamy.

That which I take to be a good *Name*, is this: *Laudari a Lande dignis*; to be well esteemed of in Christian hearts; to find reverence in good men's souls. *Bonum est laudari, sed praestat esse laudabilem*. It is a good thing to be praised, but it is a better to be praise-worthy. It is well that good men commend thee in their consciences, but it is better when thy good conscience can commend thee in it self. Happy is he, whose *own heart* doth not *condemn him*. This credit wealth cannot procure, but grace: not goods, but goodness. The poorest man serving God with a faithful heart, finds this approbation in sanctified affections, when golden asses go without it. I confess, many rich men have had this credit, but they will never thank their riches for it. Their greatness never helped them to this name, but their goodness. They have honored the Lord, and those the Lord hath promised that he *will honor*. So that all the reputation which wealth can procure a man in God's judgment, is but *Thou fool*. In that parabolical history, Luk. 16. mention is made of a *rich man*, but none of his name; as if it were unworthy to stand in the Lord's book. Here is all the credit of the wicked; their *very memories shall rotte*; and their great *Name* shall either not be remembered, or remembered with detestation.

Loe now the benefit of worldly wealth; & the brands which disfigure the Soul, Body, Name of covetous men. For his Reputation, *Folly* challengeth it: for his riches, *uncertainty* devours it: for his Soul, *Satan* claims it. He is gone in all respects; and now there is nothing left of him, but his infamy in the thoughts of men, his goods in the keeping of the world, his body in the prison of the grave, and his soul in the hand of hell. *Abijt*, he is gone: a tempest hath stole him away in the *night*; saith *Job*. *The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not*. Therefore it is said, Luk. 16. *There was a certain rich man; Erat, non est, there was, there is not, he is now gone. I have seen the wicked in great power, and spreading himself like a green Bay tree. Yet he passed away, and he is not: yea I sought him, but he could not be found*.

To conclude, it may yet be objected; that though much wealth can procure to soul, body, or name, no good; yet it may be an antidote to prevent some evil, or a medicine to rid them all of some malady. The insufficiency of such a promise in riches, is punctually also confuted in this Text. For neither the Rich man's Soul, body, nor estate is secured by his abundance. Infernal spirits fetch his soul: temporal men possess his wealth: eternal censures blast his good name: and the worms prey upon his carcass. What evil then can riches either prevent or remove from man?

1. Not from the soul: all evil to this, is either *Poenae*, or *Culpa*; of sin, or of punishment for sin.

For Sin, what vice is euacuated by riches? Is the wealthy man humbled by his abundance? no, he is rather swelled into a frothy pride; conceiting himself more then he is, or at least



imagining, that he is either ( < in non-Latin alphabet > ) or ( < in non-Latin alphabet > , ) the man or somebody. And as pride is *radix omnis peccati*; the root of all sin; so riches is the root of pride, *Diuitiarum vermis superbia*, saith *S. Augustine*. When the sum of prosperity heats the dunghill of riches, there is engendered the snake of pride. Wealth is but a quill, to blow up the bladder of high-mindedness. *Saint Paul* knew this inseparable consequence, when he charged *Timothy*, to *Charge them that are rich in this world, that they be not high-minded*. And do we think that the heat of malice will be slaked by riches? no, it is fired rather into combustion; and now bursts forth into a flame, what before was forced to lie suppressed in the embers of t...e heart. Is any man the more continent for his abundance? No. *Stat quaeuis multo meretrix mercabilis auro*: whores are led to hell with golden threads. Riches is a warm nest, where lust securely sits to hatch all her unclean brood. From fullness of bread, the Sodomites fall to unnatural wantonness. *Ceres et Liber pinguescunt Venerem*. Oppression is not abated by multiplication of riches; but rather *Longiorem & magis strenuam reddit manum*; gives it a longer and stronger arm. For as the poor cannot withstand, so the rich will not restrain the tyranny of great oppressors. *They covet fields, and take them by violence: how? Because their hand hath power*.

For Punishment, what security is in money? Doth the Devil balk a Lorldly house, as if he were afraid to come in? Dares he not tempt a rich man to lewdness? Let experience witness, whether he dare not bring the highest Gallant both to sin & shame. Let his food be never so delicate, he will be a guest at his table; and perhaps thrust in one dish to his feast, drunkenness. Be his attendance never so complete, yet Satan will wait on him too. Wealth is no charm to conjure away the Devil: such an amulet & the Popes holy-water, are both of a force. Inward vexations forbear not their stings, in awe of riches. An evil conscience dares perplex a *Saul* in his Throne, and a *Judas* with his purse full of money. Can a silken sleeve <1 page duplicate> <1 page duplicate> keep a broken arm from aking? Then may full Barns keep an evil conscience from vexing. And doth hell fire favor the Rich man's limbs more then the poor's? Hath he any servant there, to fan cold air upon his tormented joints? Nay, the nameless *Dives* goes from soft linen to sheets of fire, from purple robes to flames of the same color, purple flames: from delicate morsels, to want a drop of water. *Herod*, though a King on earth, when he comes to that smokie vault, hath not a cushion to sit on, more then the meanest Parasite in his Court. So poor a defense are they for an oppressed Soul.

2. Nor from the body can riches remove any plague. The lightning from heaven may consume us, though we be clad in gold: the vapors of earth choke us, though perfumes are still in our nostrils: and poison burst us, though we have the most virtual Antidotes. What judgment is the poor subject to, from which the rich is exempted? Their feet do as soon stumble, and their bones are as quickly broken. Consumptions, Fevers, Gowtes, Dropsyes, Pleurisies, Palseys, Surfeits; are household guests in rich men's families, and but mere strangers in cottages. They are the effects of superfluous fare and idleness; and keep their Ordinary at rich men's tables. Anguish lies oftener on a Down-bed, then on a pallet: diseases wait upon luxury, as close as luxury upon wealth. These frogs dare leap into King *Pharaohs* chamber, and forbear not the most sumptuous palace. But money can buy medicines: yet

what sick man would not wish, that he had no money, on condition that he had no malady. Labor and moderate diet are the poor man's friends, & preserve him from the acquaintance of Master Doctor, or the surfeited bills of his Apothecary. Though our worldling here promiseth out of his abundance, meat, drink, and mirth: yet his body grows sick, and his soul sad: he was before careless, and he is now cureless: all his wealth cannot retain his health, when God will take it away.

3. But what shall we say to the Estate? Euills to that are poverty, hunger, thirst, weariness, seruillitie: We hope wealth can stop the invasion of these miseries. Nothing less: it rather mounts a man, as a Wrastler does his combatant, that it may give him the greater fall. Riches are but a sheeld of Wax, against a sword of power. The larger state, the fairest mark for misfortune to shoot at. Eagles catch not after flies: nor will the *Hercules* of ambition lift up his clubbe, but against these Giants. There is not in poverty that matter, for a Great man's covetous fire to work upon. If *Naboth* had had no Vineyard to prejudice the command of *Ahab's* Lordship, he had saved both his peace and life. Violent winds blow through a hollow willow, or over a poor shrub, and let them stand: whiles they rend a pieces Oaks and great Cedars, that oppose their great bodies to the furious blasts. The tempests of oppressing power meddle not with the contemptible quiet of poor Laborers, but shake up rich men by the very roots; that their blasted fortunes may be fit timber for their own building. Who stands so like an eye-sore in the tyrannous •...ight of Ambition, as the wealthy? Imprisonment, restraint, banishment, confiscation, fining, and confining are Greatnesses Intelligencers; instruments and stairs to climb up by into rich men's possessions. Wealth hath four hindrances from doing good to the State.

1. God usually punisheth our over-loving of riches with their loss. He thinks them unworthy to be rivals with himself: for all height and strength of love is his due. So that the ready way to lose wealth, is to love it. *Et delectatio perdet.*

2. The greatness of state, or of affection to it, opens the way to ruin. A full and large sails gives vantage to a Tempest: this pulled down, the danger of the gust, and of shipwreck by it, is eluded: and it passeth by with only waves, roaring as if it was angry for being thus prevented. He that walks on plain ground, either doth not fall, or riseth again with little hurt. He that climbs high towers, is in more danger of falling; and if he fall, of breaking his neck.

3. We see the most rich Worldlings live the most miserably; slaued to that wealth, whereof they keep the key under their girdles. *Esuriunt in popina*, as we say, they starve in a Cooks shoppe. A man would think, that if wealth could do any good, it could surely do this good; keep the owner from want, hunger, sorrow, care: No, even these evils riches do not avoid, but rather force on him. Whereof is a man covetous, but of riches? when these riches come, you think he is cured of his covetousness: no, he is more covetous. Though he hath received *desiderium animi*, yet he keeps still *animum desiderij*. The desires of his mind granted, abolish not his mind of desires. So a man might strive to extinguish the Lamp, by putting oil into it; but this makes it burn more. And as it is with some, that thirstily drink harish and ill-brewed

drinks, have not their heat hereby allayed, but inflamed: So this worldlings hot eagerness of riches is not cooled, but fired by his abundance.

4. That which makes a man easy to hit, makes also his wound grievous. The Poet tells us, that when *Codrus* his house burns, (a little cottage in the Forest) he stands by and warms himself at the flame: he knows that a few sticks, straw and clay, with a little labor, can rebuild him as good a *Tabernacle*. But if this accident light upon the *Usurers* house, distraction seizeth him withal: he cries out of this Chamber, and that chest, of his Closet and Cabinet, of his bonds & mortgages, money and plate; and is so much the more impatient, as he had more to lose.

In a word, here is all the difference betwixt the rich and poor: the poor man would be rich while he lives, and the rich would be poor when he dies. For it is small grief to leave hunger, cold distress, bondage, hard lodging, and harder fare: but to forsake full Barns, full purses, music, wine, junkets, soft beds, beauteous women, and these lust-tickling delights; and to go with death to the Land of forgetfulness, this is the terror.

I end then as *Paul* concludes his counsel to rich men, *Lay up for yourselves a good foundation against the time to come, that you may lay hold on eternal Life.*

#### **THE BAD LEAVEN: OR, THE CONTAGION OF SINNE.**

GALAT. 5. 9.

A little Leaven leaveneth the whole lump.

THIS Epistle was written with S<sup>t</sup>. *Paul's* own hand: chap. 6. 11. *Ye see how large a letter I have written unto you with my own hand.* It is for quality excellent, for quantity large. He wrote not so long an Epistle to any other Church with his own hand. Indeed he wrote a letter to *Philemon* with his own hand, verse. 19. *I Paul have written it with mine own hand:* but it was short. He wrote longer Epistles to the *Romans* and *Corinthians*, but not with his own hand, but by Scribes. We have cause therefore to regard it more: as his pains were greater in writing, so let our diligence be greater in observing.

The main purpose of it is to discover: 1. That ill conjunction of *Moses* and *Christ*, the ceremonies of the Law, with the sanctimony of the Gospel. 2. The free Grace and Justification by the blood of *Christ* without the works of the Law. In this the *Galatians* had received a beginning, but now had admitted a reciduation. For this cause the Apostle chides, verse. 7. *Ye did run well: who did hinder you that you should not obey the Truth?* Where there is a Concession, and a Conuiction: a step; and a stop. The Concession or Step, *ye did run well.* The Conuiction or Stop; *Who did hinder you that you should not obey the truth?*

In the former he compares Christianity to a race: all men must first be *viatores* in this valley of tears, before they can be *Assess...res*, and sit with *Christ* in his kingdom of glory. Only as it agrees with a Race in many things; as labor, it's no idle thing to be a Christian; shortness, it is a Race, the perplexity is recompensed with the brevity: continuance, the runner must hold out the last step, if he will obtain the prize. So there are some differences. 1. In other races

many run, only one wins the goal: but in this all that run faithfully, shall reign triumphantly. Though they cannot run so fast as others, nor so far as others; yet even they that came at the eleventh hour into the Vineyard, received they penny, so well as they that came at the third. For the Lord regards not *Quantum*, but *ex quanto*: not how much, but how well. What ever hour they are called, let them spend the aftertime in a zealous diligence. 2. In other races one hinders another, but in this journey one helps another. The more the merrier: no envy or grudging, either in the way or the goal. *Dispar gloria singulorum, sed communis latitia omnium*. There may be different glory of some, yet there is a common joy of all. Every good man is a spurr to his brother. *Peter* and *John* ran to Christ's Sepulcher: *John* out-ran *Peter* unto the grave, *Peter* out-went *John* into the grave. But we run together unto Christ's Throne; some come before, some after, all meet in the Communion of Saints. 3. In other races the runner obtains a prize that shall perish; all the runners here get an incorruptible crown. They run for a little prize, a little praise; we for eternal glory. Run we then cheerfully; behold, a kingdom lies at the stake. God give us all eyes of faith to see it, and hearts of obedience to run to it, through the power of Jesus Christ.

In the latter the Apostle may seem to put a superfluous question; *Who did hinder you?* For there are many adversaries. As first Satan, the General of that damned crew that hinder our passage to heaven. *Paul* excuseth himself to the *Thessalonians*: *We would have come unto you once and again, but Satan hindered us.* Zach. 3. *Joshua the high Priest stood before the Angel of the Lord, and Satan stood at his right hand to resist him.* Where God hath his Church, Satan hath his chapel. So also wicked men; such as have taken the Devils oath of Allegiance. What the Devil cannot do immediately by himself, he does mediately by his Instruments. To err *Humanum*, is the weakness of a man; but to seduce *diabolicum*, is the part of a Devil. It is ill to play the woman, worse to play the beast, worst of all to play the Devil. But what special hinderers the Apostle means, we shall have precise occasion in some future passages to demonstrate.

Only I must not omit, that the Apostle gives a direct resolution by way of negation, verse. 8. *This persuasion cometh not of him that calleth you.* God is no ways the Author of error and sin. He that wills the death of no sinner, will not lead him into the ways of destruction. Indeed he suffes Satan to temptal, but to a diverse purpose: the good to try them, the reprobate to destroy them. The temptations of the godly are for their instruction; of the wicked for their destruction. *James* tells us, that *every good gift comes down from the Father of lights*: is it evil? it cometh not from God. The Apostle telling the *Ephesians* of lusts, blindness, wantonness, obstinacy; concludes piercingly, *Non sic didicistis Christum. Ye have not so learned Jesus Christ.* Art thou perverted? thou never learnedst this of Christ. *Let no man say when he is tempted, I am tempted of God, for God tempteth no man.* In him we live, move, and have our being. A Gentile Poet sung it, a Christian Apostle sanctified it, all the creatures in heaven and earth cry Amen unto it. Life is his, whether we live well or ill: motion is his, whether we lift up our hands to prayer or murder: but the pravity and corruption of these is none of his. Is any part of body, or power of soul depraved? *This cometh not from him that calleth us.* What is then the cause of sin?

I answer, properly nothing: it hath indeed a deficient cause, but no efficient cause. It is a defect, privation, or orbity of that God made; the thing itself he never made. Will you ask what is the cause of sickness? I answer, the destitution of health. If what's the cause of darkness; the absence of the Sun: if of blindness, the deficiency of seeing. What is the cause of silence? no cause: there are causes of speech, organs, air, &c. take away these, what follows but silence? you see the light: whoever saw darkness? you hear speech: whoever heard silence? Man forsook grace: sin came in at the backdoor. It is a bastard brought into God's house by stealth. Woe to them that shall root their filthiness in the deity. If they be seduced, to cry, *Lord, thou hast deceived us*. No, destruction is of thyself, O Israel; *in me is thy* ‹ † ‹ . We have all gotten this sin from *Adam; Mulier quam tu, &c.* The woman which *Thou* gavest me; as if GOD had given him a woman to tempt him. *Haec est ruina maxima, Deum putare causam ruinae*: This is the greatest destruction that can be, to charge God with the cause of our destruction. No, O Father of heaven, be thou justified, and the faces of all men ashamed. Let us look home to our own flesh; from thence it cometh that destroyeth. *Me, me, adsum qui feci*. The Lord put not only this confession in our mouths, but this feeling in our hearts; that all our evil cometh from our selves, all our good from Jesus Christ.

*Of him that called you*: He hath called you to liberty, will you entangle yourselves in new bondage? who pities him that being redeemed from prison, willfully recasts himself into it? Or that saved from the fire, will run into it again? Art thou *Titio ereptus*, and yet hast a mind to be burned? He hath called you not to the ceremonies, but to their Antitype; not to those legal Lambes, but to that Evangelical *Lamb* of God, that taketh away the sins of the world. Will you be directed by Lamps, when the Sun is risen? no, he hath called you to the truth and comforts of the Gospel; obey that call: And then he that hath persuaded you to virtue, by calling you to grace, shall crown you with eternal glory.

Now one argument whereby the Apostle deterres them from blending Judaism with Christianity, is derived from the danger of corrupting the doctrine of the Gospel: *A little Leaven leaveneth the whole lump*. One ceremony of the legal rites observed with an opinion of necessity, soureth all that sweetness of redemption that cometh by Christ. This Divine Aphorism may thus logically be resolved; into a Predicate, Subject, and *Copula*. The Predicate, *leaven*: the Subject, *lump*: the *Copula*, *leaveneth*. Or thus there is a

thing

- Active; *Leaven*.
- Factiue, *soureth*
- Passive, *the lump*.

But because the whole speech is allegorical, let us first open the metaphor with the key of proper analogy; and then take out the treasure, such observations as may be naturally deduced from it. Most properly our Apostle by *leaven* understands false doctrine, and by *lump* the truth of the Gospel: so the sense is this; one heresy infects a mass of truth. Or if we restrain it to persons, by *leaven* he meaneth false Teachers, and by *lump* the Church

of *Galatia*: and so a teacher of the bondage to the Law, sours the liberty of the Gospel. *Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.* Or if yet we will look upon it with more general view, we may by *leaven* understand sin, by *lump* man, by *leauening* infection. Here are three respondences, and all worthily considerable.

First taking *leaven* for false Doctrine, so we find in the New Testament four sorts of *leavens*, Math. 16. *Beware of the leaven of the Pharisees, and of the Sadducees*; there be two of them; the Pharisical, and the Sadducean leavens. Mark. 8. *Beware of the leaven of Herod*, there's the third. The fourth is my Text, the leaven of mingling Mosaical ordinances with Christ's Institutions. It will not be amiss to take a transient view of these *Leavens*: for though former times had the originals, we ha•...e the Counterpaines: we have parallel leavens.

1. To begin with the Pharisees; to these I may well liken our Seminaries; one egg is not liker another. Even a Jesuit wrote in good earnest, *Non male comparari Pharisaeos Catholicis*; Papists are fitly compared to the Pharisees. Whether he spake it ignorantly or unwittingly, or purposely; I am sure *Caiaphas* never spoke truer when he meant it not. Shall we take a little pains to confer them? The Pharisees had corrupted, yea in a manner annulled the Law of God by their Traditions: and for this Christ complains against them. Now for the Papists, this was one of their Tridentine decrees; *With the same reverence and devotion doe we receive and respect Traditions, that we do the books of the old and new Testaments.* Shut thine eyes and hear both speak, and then for a wager which is the Pharisee, which the Seminary? Indeed to some traditions we give *locum*, but *locum suum*; a place, but their own place. They must never dare to take the wall of the Scripture.

Again, the Pharisees corrupted the good Text with their lewd Glosses. The law was, that no Leper might come into the Temple; their traditional Gloss was, that if he were let down through the roof, this was no offense. As that drunkard, that having for sworn going to a certain Tavern, yet being carried thither every day on men's shoulders, thought he had not broken his oath. Their Sabbath days journey was a thousand Cubits; their Gloss understood this without the walls, and walking all day through the city no sin. The Papists are not behind them in their foul interpretations, not shaming to call that sacred Writ a nose of wax, formable to any construction. *Paul* subscribes his two Epistles to the Thessalonians thus; *Missa fuit ex Athenis*; a Papist cries out strait, Heres a plain text for the Mass. Psal. 8. *Omnia subiecisti pedibus eius*; *Thou hast put all things underhis feet*: This is spoken of the beasts subjection to man: their Gloss construes it of men's subjection to the Pope. So Esa. 49. *They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet.* Here saith their Gloss, is a plain proof for kissing the Popes feet. Our Savior says; *Except ye become as little children, ye shall not enter the kingdom of heaven*: Hereupon Saint *Francis* commands one *Massaeus* to tumble round on the earth like a little child, that he might enter. *If thy foot offend thee*, saith Christ, *out it off*. Hereupon when the penitent confessed to S. *Anthony* that he had kicked his mother, he urged him with that Text: the man went and cut off his foot, but S. *Anthony* (honestly to make him amends) set it on again. Were these not goodly constructions? So the new elected Pope in his solemn *Lateran* Procession, must take copper money out of his Chamberlaines lap, and scatter it among the people, saying, *Silver and gold*

*have I none, but such as I have I give unto you.* And is not this a probable truth, a praise-able bounty? Seven years penance is enjoined to a deadly sin; because *Miriam* was separated seven days for her leprosy; and God saith to *Ezekiel*, chap. 4. I have given thee a day for a year. Oh genuine and most neighborly concurring of Scriptures! When God's word subjects Priests to Kings, their Gloss subjects Kings to Priests, at least to Popes. But as when they determined to kill the Emperor *Henry* the seventh, that they might be sure to poison him, they stuck not to poison their own God in the Sacrament. So purposing to tear the honor, and deface the majesty of Kings, they first offer violence to the sacred word of God. In these damnable Glosses it is hard to decide; whether Pharisee is beyond Papist, or Papist beyond Pharisee. But *Dum haec male construunt, seipsos male destruunt.* Their evil construction of the Scriptures brings a worse destruction to themselves. They make that serve the turn of their policy, which God meant to serve the turn of his glory.

The Pharisees cleaved to the letter, but despised the Spirit: so do Papists. *Hoc est corpus* must be materially there: for this they wrangle, fight, burn the contradicters; yet few of them care to find it spiritually there. *Dabo claves*, I will give thee the keys; therefore none can enter heaven except the Pope open the doors. Whereas *Peters* two keys, one of knowledge, the other of power, are fitted to two locks, Ignorance, and Induration. But we know who keeps the keys, and lets in many thousands to heaven without the Popes leave. *These things saith he that is holy and true, he that hath the key of David, he that openeth, and no man shutteth, that shutteth, and no man openeth.* Some of the Rabbins affirmed that God requires two things concerning his law, Custodie and Work: custody in heart, work in execution. The Pharisees thought it enough to have it in their frontlets, not in their hearts. So the Romist hath his *opus operatum*; prayers numbered on beads, fastings, pilgrimages, &c. and then cries like *Saul*; *Blessed be thou of the Lord; I have performed the commandment of the Lord.*

The Pharisees justified themselves by their works, and would not stick to say of the Law, *All this have I kept from my youth.* Do not the Papists so? do they not climb to salvation by their own works, & justify themselves? Those thought it not only easy to fulfill the Law, but possible to do more then they were bound to. They thought it not worth thanks to perform what they were bidden. God's Law was too little for their holiness. They plyed God with unbidden oblations, gave more then they needed, then was commanded. *I pay tithes of all*, said that Pharisee: of all? it was more then he needed. If God would have a Sabbath kept, they over-keep it: let a house be on fire, that day they would not quench it. And what other is the boasting opinion of the Romanists? it is nothing with them to content God, they can earn him, supererogate of him. Yea these Jewish Papists have done more then enough for themselves, many good works to spare for others: this they call the Churches Treasure, & they sell them for ready money. But Christ taught us all to say, *We are unprofitable servants*; intimating, that do what we can, yet God is a loser by the best of us.

To omit the miserable penances of the Pharisees, pricking themselves with thorns, and wounding their flesh with whips; wherein it is not possible for a Papist to go beyond them. If the misvsing, macerating, lacerating their own bodies be a means to come into heaven, surely the Pharisees should enter far sooner then the Papists. Yet were those kept out, and

shall these enter? *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of Heaven.* The people were so besotted on them, that they thought if but two men should go to heaven, the one must be a Scribe, the other a Pharisee. But here was strange news; neither of them both shall come there. So the Papists think, that if but two men be saved, one must be a Friar, the other a Jesuit. He that should say, neither of them both was likely to speed so well, should have the whole multitude stare upon him for such a Paradox.

The Pharisees bragged much of *Moses Chair*; just so do our Papists of *Peters Chair*. The Pharisees justified it that there was no error in theirs: the Papists affirm that there's no possibility of error in theirs. The Pharisees thundered against the poor people, *This people who knoweth not the Law, are cursed.* So the Pope thunders his curses and excommunications against us: but (we bless God) his thunder cannot reach us. I would other places had no more cause to fear his thunder. Then would they answer him, as *Gregory the fourth* was answered, when he purposed peremptorily to proceed against *Lewys le Debonayre*; the French Bishops answered in flat terms; *Si excommunicaturus veniret, excommunicatus discederet*: If he came to excommunicate, he should be sent back excommunicated.

The Pharisees compassed Sea and Land to make Proselytes; *and when they had made one, they make him twofold more the child of hell then themselves.* Do not our Seminaries so? Yes they are *Compassers* too, like their grand Master. Job. 2. much like those *Circulatores*, and *Circumcelliones*, a limb of the *Donatists*. They creep into Ladies houses, I had almost said into their Chambers: the Pursuiuant in modesty hath forborne the Gentlewomans bed, and missed him. Confession and Penance are the principal wheels, whereupon the Engine of their policy runs. By the first they find out men's secret inclinations; by the other they heap riches to their Tribe. They will not lead a Nouice into the main at first, to make him believe the Popes infallibility of Judgment, authority to decrowne Kings, to make Scripture no Scripture, and no Scripture Scripture, &c. This meat is too tough, it will not down: therefore they court his affections with pleasing delights, smooth semblances, and moderate constructions; as near to the religion from which they would pervert him, as possibly may be afforded. So by degrees they gain him, God and the Truth loseth him. In their own Countries, places of freedom, they visor their hearts, in England they visor their faces too.

The Pharisees made difference of oaths. Whosoever shall swear by the *Temple*, it is nothing: but whosoever shall swear by the *Gold* of the Temple, he is a debtor. *Ye fools and blind: for whether is greater, the gold or the Temple that sanctifieth the gold?* That was their doctrine, this was Christ's reproof. So the Papists have their distinctions betwixt a material and a formal oath: one to bind the conscience, the other not. Out of such an unlucky copulation of fraud and malice, was that monstrous stigmatic Equiuocation engendered. A damned egg, not covered by any fair bird, but hatched as the Poets fain of O sprayes, with a thunderclap. A mere bastard, whosoever was the Father, Jesuits keep the child, and bring it up as their only darling. But they have their Bulls of dispensation for it: fit, they should all speed, as some did once with their bulls. Two Seminaries came into England with their two Bulls, but being



apprehended, those two Bulls called in a third Bull, which was Bull the hangman, to dispatch them both.

Lastly, the Pharisees used to devour widows houses, & for a pretence to make long prayer. It is evil to devour a man's house, worse to devour a widows house, worst of all when their lips seemed to pray, to be chewing that morsel. Jerusalem had never worse Pharisees then Rome: these were mere bunglers to the Jesuits. The new Pharisees have made very Proselytes and Novices of the ancient.. A widows cottage filled the pauch of an old Pharisee. Large Patrimonies and fair revenues will not stop the throat of the Jesuit. They devour the Land as *Pharaohs* lean kine, and yet look hunger-starved still. You shall have them first fall in with the wife, as the devil did with *Eve*: but they cozen the husband of his inheritance, as the devil couzoned *Adam*. Even other Orders among them, cry shame upon the Jesuits: they prole away all with a face of sad piety and stern mortification. Forgive my unseasonable prolixity; you see one dangerous *Leven*.

2. The next is the *Leven* of the *Sadducees*: hear their doctrine, Math. 22. *They say there is no resurrection.* Act. 23. *The Sadducees say there is no resurrection, neither Angel, nor spirit.* I would we had no matches for them, but we have too many; that either deny *futurum aliquid post mortem*, that any further thing is to be done or suffered, or enjoyed after death: or else affirm *faeliciter fore vniuersis*, that every man shall be happy. They have studied reasons against the Resurrection. The flesh turns into rottenness, rottenness to dust, &c. But S<sup>t</sup>. *Aug.* cuts them off with reason: *Qui potuis formare nouum, non poterit reperare mortuū?* He that could make man of nothing, surely can revive him of a small thing. *Facilius est restituere, quàm constituere*: It is far easier to repair then to prepare. They tell us, *It is better to a living dog, then a dead Lion*: which is true among beasts, like themselves: but among men a dead beast is better thē a living Atheist. Like dogs they bark at heaven, but they cannot bite it: it is out of their circumference. Though they build up reasons and treasons like *Babel*; yet they prove but *Confusion*. They would pull God out of his Throne, if it were possible: but he is safe enough out of the reach of their malice, else it had gone ill with him before this. Their song is; *Let us eat and drink, (they think of no reckoning to pay) for tomorrow we die.* They promise tomorrow, yet kill themselves today. This is their song, but the Holy Ghost adds the burden: *After death cometh the Judgment.* It is appointed unto men *once to die*; to all men once, to Atheists twice, for there is a *second death*. Their first death makes way to their last Judgment. They are in some respect worse then the Devil; he knows and acknowledgeth a Deity; these say, *There is no God.* *The devils believe and tremble*; these have neither faith nor fear. The devil quakes at the day of Judgment; these deride it. *Art thou come hither to torment us before th...ime?* There's their terror. *Where is the promise of his coming? For since the Fathers fell asleep, all things continue as they were from the beginning of the Creation.* There's their derision. The devils say, *Jesus we know*: these are like that doubting spirit, *Si filius Dei, If thou be the Son of God*; as if they made question whether he was so or not. Strange •...even the father of sins cometh short of his sons: and there be Atheists upon earth when as there are none in hell. But they profess some religion among us; it may be so; but they fit and square it to their own humors: as that Giant dealt with his guests, for all whom he had but one bed; if they were too short for it, he rack'd them out longer; if too long, he cut them shorter.

But *Insculptum est omnibus esse Deum*: it is written in all hearts by the pen of nature that there is a God. It is not possible to get out these indelible characters. Say what they will, they would give much to be sure that the Scripture was not true. The discourse of reason confutes them. *Ask now the beasts, and they shall teach thee: the fowls of the air, and they shall tell thee*. Who knoweth not in all these, that the hand of GOD hath wrought this? *Praesentemque refert qualibet herba Deum*. The little pile of grass tells us, there is a God that made it. Besides, they have a conscience within them, God's deputy in the soul, which will speak for the Maker and Master, and be heard too. *Qui negat esse Deum, mihi negat, et tibi, non sibi*. He that denies there is a God, denies it to me, and to thee, but never to himself. You may sooner pull his heart out of his breast, then this conception out of his heart. Thus is their leaven tossed back into their own teeth: they will not now acknowledge this; they shall one day feel this. *Oculos quos culpa clausit, poena aperiet*: the eyes which Atheism hath shut, damnation shall open. This is a cursed Leaven.

3. The next *Leaven* is that of the *Herodians*: here crafty and dissembling hypocrites might be thought their fittest and most suitable parallels: because Christ calls *Herod* a Fox. *Go and tell that Fox*. But the *Herodians* were rather noted for profane fellows; and so we must seek out other matches. Such as carry in their gestures a tepidity of religion, a looseness of life: that *turn the grace of God into wantonness*: and make that which brings salvation to all, a means of confusion to themselves. This disease is *Interius*, within: and quickly becomes *Interitus*, a violent destruction. Profest Atheists, and open Heretics, are through the manifestation of their malice prevented: these are bosom Serpents, that sting in silence. *Aristotle* says, that Extreme is less hurtful, which is nearest to the *medium*, and doth communicate with it in something. Prodigality is less noxious then Avarice, because it hath this common with liberality, to give: which the other hath not. Fiery zeal is dangerous: by this *Paul* persecuted Christ, by this the Jews crucified Christ. But profane coldness is worse, because it is further from the mean, which is zeal in religion.

By these wretches lewdness among us, the Romish adversaries take advantage to slander our Religion. They say our Profession is a doctrine of liberty, that we preach for faith, and against works: but *Wisdom is justified of...er children*. Thus we preach, *Tribulation and anguish upon every soul of man that doth evil: but glory and peace to every man that worketh good*. And *every man that hath hope in Christ, purifieth himself*. And this is *Pure religion, and undefiled before God; to visit the fatherless and widows in their affliction, and to keep our selves unspotted from the World*. Our faith is not an 〈 in non-Latin alphabet 〉, imagined in the brain; but an 〈 in non-Latin alphabet 〉, seen in our life. We teach that Justification and Sanctification are inseparable friends. If men will not be reformed, we conceal not from them God's renunciation; *If any man will be filthy, let him be filthy still*. Our dissolute conversation cannot annihilate the truth of our doctrine. Howsoever the Samaritan, not the Jew, relieved the wounded man, yet the Jews religion was true, and not the Samaritans. How polluted soever we are, yet their hands are not clean enough to take up stones against us. If they rejoice and triumph in men's wickedness, they profess imitation of the devil in a cursed mirth. Good Christians have learned to mourn for abominations, not to laugh at them. To return to those dissolute wretches; they sing not with the Church a *Tenebo t... Domine, I held him, and I would*

*not let him go*: all their delight is in a *Nunc dimittis*, they are glad to be gone. It were not amiss if we were well rid of them, being thus incorrigible. *Purge out therefore the old leaven, that ye may be a new lump*. What leaven the Apostle there means, he declares ver. 13. *Put away from among yourselves that wicked person*. When *Jonah* was cast out of the Ship, the Sea ceased from her raging: when *Zimri* was slain, the plague stayed: when *Baal* was destroyed, *Israel* had peace. If these cursed Levens of Superstition, Atheism, and Profaneness were purged, how sweet a lump would the Church of England be! We cannot hope it, yet let us pray for it; *Miserere Deus*, cleanse us from these levens for the merits of thy Son our blessed Savior Jesus Christ.

4. There is a fourth *Leaven*, to which Saint *Paul* hath principal respect in this place; and that is the mixing of Law with Gospel; I mean Ceremonial and legal rites with the truth of Jesus Christ. This leaven might well die in forgetfulness, and have molded away, if there had not been a late generation of Thraskites to devour it as bread. They must abstain from Swines flesh, and from blood, and that upon conscience to the Ceremonial law. But he that thus abstains from blood and flesh, the flesh and blood of Christ shall do him no good. What is this but to lick up the Galatians vomit? to swallow that hard and indigestible leaven, which Saint *Paul* took so much pains about, to get out of their stomachs. But let it sleep with them in the dust: it is dead and buried, let us not disquiet the grave to revive it.

Now to the second way of considering these words, taking leaven personally, for Leueners, false Teachers, indeed Heretics: I will only note two things, one of doctrine, another of discipline. For doctrine out of my Text, that they sour the whole *lump*: for discipline, that therefore the Church should restrain and correct them.

The *leaven* of Heresy spreads far. *Their word will eat as doth a canker*; or a Gangrene. 〈 in non-Latin alphabet 〉, is an Option, or Election, of 〈 in non-Latin alphabet 〉, to make choice. A laudable word at first among Philosophers, taken for a right form of learning. In Divinity it is a word of disgrace, and intends a stubborn deviation from the received Truth. It is more than Error. *Aug. Errare possum, Haereticus esse non possum*. I may err, I cannot be an Heretike. *Qui sua pestifer a dogmata defendere persistunt, h...retici sunt*. They that willfully go on to maintain their pestilent opinions, are Heretics. It hath the right property of a Gangrene, it frets as it goes; *vires acquirit eundo*: Heresies in the soul are like *vlcera depascentia* in the body, they eat up the parts about them.

Of this God is the deficient cause, who suffers it. 1. In respect of the wicked, that their just condemnation might not be hindered. *For this cause God shall send them strong delusion, that they should b...leeue a lie*. 2. In regard of the faithful, that their temptation might assure them God's: *There must be heresies, (or schisms) that they which are approved, may be made manifest among you*. With this premonition God prepared *Israel*, that when a false Prophet or Dreamer should come unto them, *God doth prove you, to know whether you will love the Lord with all your heart*. For this cause are Heresies, *Vt fides habendo tentationem, haberet etiam probationem*; that faith admitting a trial, might receive an approval.

Of this Satan is the efficient cause: the father of lies never lou'd the Father of Truth. Wicked and perverse men are the instrumental causes: they are so over-wise, that the curdle of their wit procures a breaking out into faction. *Cùm discipuli veritatis non erunt, magistri erroris sunt.* Refusing to be the scholars of Truth, they become the Schoolemasters of error. So the precedent cause in such, is self-love, the cause that grows out of the other, and nearer to the main effect (or rather defect) is discōtent. If the Church forget them in dealing her legacies of preferment, they will tear her bowels for it. If their mother pleaseth not their humors with an expected indulgence, they will be so bold as kick her sides. Pride steps in for a third cause: unless I forget her place, for she disdains an inferior room; and yet of all sins, as none presumes higher, so none is thrust lower, even to the bottomless pit. Saint John doth witness thus much of *Diotrephes*. *I wrote unto the Church, but Diotrephes, who loveth to have the preeminence among them, receiveth us not.* He is called by *Beda*, *Haeresiarcha superbus*. Hypocrisy must needs be admitted for a fourth motive to heresy. Applause must be had, if not by being good, yet by seeming so. *Omnes haeretici sunt hypocrite...*, saith *Jerome*, Every heretic is an hypocrite. Like Vipers they never come to light, but with some rupture to the womb of their mother.

Thus heresy creeps in at a little hole, but infects, infests the whole house: like a plague that comes in at the windows; and then propagates it self beyond all measure. *Erroris non est finis*: there is no termination of error. Therefore the only way to refute heresies, is to fetch them back to their original. *H...reses ad sua principia refer, est refell...re.* If you can reduce them to their first, you see their last. As if a man would dry up a stream, he cannot do it in the main; but goes first to the Springhead, stops up that: the river will fail of it self.

As in the bodily Gangrene the part affected grows tumid and cadauerous, the color fades and becomes blackish: So in the spiritual, the mind grows tumid & swelling: *Vainely puffed up with a fleshly mind*: the fair color of profession gone: *walking as enemies to the cross of Christ*. We know how the heresy of *Arius* did spread, when *totus orbis ingemuit factum se videns Arrianum*: the whole world groaned, feeling it self made (not Christian, but) *Arian*. There was a long disputation about two words; little differing in sound, much in sense, 〈 in non-Latin alphabet 〉, and 〈 in non-Latin alphabet 〉. The *Arians* holding Christ like God in substance; the orthodox Christians holding him one with God in substance. O the world of ink and blood that was spent about this! The Pope rose by degrees: first above Bishops, then above Patriarchs, then above Councils, then above Kings, then above Scriptures, now last of all above GOD himself. So the Apostle speaks of Antichrist: *He exalteth himself above all that is called God*. From so poor a beginning he hath risen prettily for his time. Thus Popery crept up in the dark: like a thief putting out the lights, that it might more securely rob the house. Whiles it broached opinions, that like to sweet wines pleased the palate, it led many liquorish affections to hell; not unlike the Butcher, who claws the Ox till he cuts his throat. Thus the leaven of heresy spreads.

But the Church must take care lest it spread too far: Let them alone in quiet (yet what quiet can they have that disturb themselves?) and then *Evil men and seducers will wax worse and worse, deceiving and being deceived*. *Augustine* says of *Arius* his schism in *Alexandria*; *Una scintilla*

*fuit*: That it was at first but a little spark: but because not, *Statim suppressa, totum orbem eius flamma populata est*: the flame of it sindged the whole world, not being extinguished in time. The kindling fire is easily quenched: when it possesseth the Town, it rageth and rangeth like a tyranny, scorning the offers of suppression. Now therefore, *I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine that ye have learned, and avoid them*. The malice of an heretic, *Uel dolenda tanquam hominis, vel cauenda tanquam hostis, vel irridenda tanquam imprudentis*: is either to be lamented, as a man's, or avoided, as a foes, or derided, as a fools. When proud *Marcion* said to *Polycarpus*, *Non me agnoscis?* Dost thou not know me? Yes, replied that good Saint; *Agnosco te Primogenitam Satanae*: I acknowledge thee the devils eldest son. If it prove an incurable Gangrene, *Ense recidendum, ne pars sincera ...rahatur*; cut it off to save the rest. *Pereat vnus potius quàm vnitas*. Better lose one of the whole, then the whole for one. It is *Hippocrates* maxim: *Quae ferro non curantur, ignis curet*: where the knife can do no good, fire must. How-ever heretics escape fire temporal, let them beware fire eternal. For our-selves, bless we God, that hath cleared the way of truth among us; and thrust this leaven out of our coasts. Whiles the plague rode circuit in our streets, we prayed: when it ceased, we praised God. No plague so dangerous as Heresy: whiles that ranged in our Church, as *Syluius* said of ruined *Constantinople*, *O miseram vrbis faciem!* So we of our Church, *O miseram Ecclesiae faciem!* This leprosy gone, she is now fair in the eyes of her Beloved: Christ now kisseth her lips, and for this, let us kiss the feet of Jesus Christ.

A little leaven, leueneth the whole Lump.

Now let us resolve this Allegory another way: and conceive

By

- *Leaven*, Sin.
- *Lump*, Man.
- *Leuening*, Infection.

In effect; a little sin makes the whole man in body and soul, unsavory to the Lord. For method in proceeding; first, we will view the Metaphor, the Similitude of sin to *leaven*: then examine how a little of this can sour the whole lump. The similitude holds in many respects, albeit one be here principally intended, the souring quality; yet may the rest be justly considered.

1. *Leaven* is not bread, but the corruption of that which maketh bread. Sin is not a created quality, but the corruption of a created quality. God made not sin: Who then? the devil begot it on man's lust: *This I have found, that God made man upright: but they have sought out many inventions*: Tricke enow to make themselves miserable. That which rottenness is in the Apple, sourness in the Wine, corruption in the flesh, such is sin in the Soul: *Fetida qu...dam qualitas*, a thing never good since it took being, only usurps the place of good, and occupies the seat where a happy and perfect quality stood. It is like a *Jehoiakim* that sits in the Throne of a *Josiah*: as that bad son of so good a father *gave the silver and the gold of the Temple to*

*Pharaoh Necho*: so this, gives the endowments of nature, of reason, of affection, to the black Prince of darkness. Or as the Pope pretends, that he sits in the chair of *Peter*▪ yet what that blessed Saint attributed to Christ; *Why marvel ye at this? or why look ye so earnestly on us? as if we by our own power or holiness had made this man to walk. Be it known to you, that by the name of Jesus of Nazareth, whom ye crucified, this man now stands whole before you.* This the Pope attributes to relics and blocks: there is no disease, but he hath appointed some puppet to cure it. *Prohpudor? quis, cui?* Such is the practice of sin: the bounty of God gives corn, and wine and oil, multiplies silver and gold; and even these, sin gives to *Baal*. It is *depranatio boni*, and *depriuatio boni*: one is active, the other passive: the latter a necessary consequent of the former. It depraves our power of obedience to God actually; it deprives us of God's good grace and blessing passively. The one is inseparable to the other: For he that forfeits *Bonum vnde*, shall lose *Bonum inde*. They that spoil that grace whence they might do good, shall lose that glory whence they expect good. The first breach of one Law took away all power to keep any: and by it we are disabled to all.

2. The very same substance of meal that would make bread, by addition of salt becomes *leaven*: The very same work that might be good and acceptable to God, by addition of our pravity becomes evil. Thus the best actions of an vniustified person, are so *leuened* with his own corruption, that God abhors them. *Your new Moons and your appointed Feasts my soul hateth: they are a trouble to me, I am weary to bear them; when ye make many prayers, I will not hear you.* What is the reason? *Your hands are full of blood.* Even sacrifices and supplications (good services in their own nature) are made displeasing by the leaven of sin: *He that killeth an Ox, is as if he slue a man; he that sacrificeth a Lamb, as if he cut off a dogs neck.* Sacrifices God commanded, and often commended: yet *victimae impiorum*: the oblations of the wicked are abominated. *Non speciosalaus in ore peccatorum.* Praise becometh not the mouth of a sinner.

Every unregenerate man *Claudicat in rectis*, halts in the straitest path. *Omnia naturalia bona polluta, omnia supernaturalia amissa*; His portion of natural good is defiled; but of supernatural good all share is vanished. *Peccauit*, was *David's* voice, after his sinful Arithmetic: the same was *Judas* his voice, after his damned treason. *Similis sonus, non sinus*; there was the same sound, but not the same heart. *Esau* wept as much after the loss of the blessing, as *Peter* after the denial of his Master: *Similes lacrimae, non animae*: like tears, but unlike souls. The Pharisee went to Church so well as the Publican: but the Publican came home *rather justified* then the Pharisee. The Pharisees threw bounteously into the Treasury: the poor widow two Mites: yet Christ commends the poorer gift, for the richer charity. That work which seems the same, *In identitate operis*, yet differs much *Ration agentis*, in respect of the workers. Many Heathen excelled us in moral virtues, yet the ignorance of Christ did shut heaven against them. *Vae tibi, Aristoteles: laudaris vbi non es, & damnaris vbi es*: Woe to thee, O Aristotle, who art commended where thou art not, and condemned where thou art: yea even in a justified man's works, though pure from the Spirit, yet passing through his hands, there is some tang of this *leaven*, enough to keep them from being meritorious. Look then well both to the justification of thy person, and the sanctification of thy works. Thou indeed confessest sin to be damnable, but it would grieve thee to go to hell for thy good deeds. Though a man should give all his goods to the poor, yet wanting *Faith* and *Love*, he may for his charity go to the

devil. Pray then, that thy defects may be supplied by Christ; *Who gave himself a sacrifice for us to God of a sweet smelling savor:* perfuming us with the pleasant odour of his merits.

3. By *Leaven* soured we make relishable bread for the use of man: so by the ungodly's most cursed sins God will advance his glory. Will *Pharaoh* harden his heart? *I will get me honor upon him*, saith God. That *Leaven* of malice which so wred the souls of those Brethren against poor *Joseph*, the Lord made use of to his glory. From that ungracious practice he raised a pedigree of blessings. Otherwise there had been no provision in *Egypt*, no bread to spare for *Israel*, no wonders wrought by *Moses*, no Manna from heaven, no Law from *Sinai*, no possession of *Canaan*. So from the vnnaturallest murder that ever the Sun beheld, yea, which the Sun durst not look upon; God glorified himself in saving us. The Oppressor impouerisheth the righteous; God sees and suffers: and from his villainy effectuates their good, by taking away those snares to save their souls. The Lord will glorify himself in the vessels of destruction: and the groans in hell shall honor his Justice, so well as the songs in heaven honor his mercy. How much better is it to glorify God in faithfulness, that will preserve thee: then in wickedness, which will destroy thee!

4. A man cannot *Live by bread only*, much worse by *Leaven*. No man can live forever by his righteousness and good works, much less by his sins. Sin is no nourishment to the soul: unless as some *Mithridates*-like have so inured their bodies to poison, that *Venenum nutrit*; even venom doth batten them: so others their souls to sin, that they cannot keep life without it. And indeed we say of some things, that they nourish sickness, and feed death. *Omne simile nutrit simile*: inward corruption is fed & maintained by outward action. Covetise in *Judas* is nourished by filching his masters money. Murder in *Joab* is heartened and hardened with blood. Theft is fatted with booties: pride with gay rags: usury battens by extortion: Sacrilege by Church-robbing. *Pascitur Libido conuiuijs, nutritur delicijs, vino accenditur, ebrietate flammatur*. Banketting is the diet of lust, Wantonness her Nurse, Wine kindles a heat in her blood, and Drunkenness is the powder that sets her on fire. Thus sin feeds upon this *leaven*: but with the same success that *Israel* upon quail: they fatted their carcasses, but made them lean souls.

Though this *leaven* pass the swallow, yet sticks in the stomach: sin may be devoured, but lies heavy on the conscience: *Bread of deceit is sweet to a man: but his mouth shall be filled with gravel*. It may be *sweet in his mouth*, but it is the *gall of Asps in his bowels*. Putrid meat is apt to breed and feed worms, so this *Leaven* the worm of conscience: when they once come to feel it work, then ready to cry, *This is my death*: unless God give them a good vomit of repentance, to put it off their souls, and the sober diet of sanctification to amend and rectify their lives.

5. Lastly, Sin and *leaven* are fitly compared for their sourness. There is a *Leaven* sharp and sour, but sanatiue. *The Kingdom of heaven is like unto leaven*. But this *leaven* here is far sower, yet hath nothing but death in it. It is sour to God, sour to Angels, sour to Saints, sour to the sinner. Sin is sower then any *Leaven*.

1. Sour to God, who hates nothing but sin. He made man, and man made sin: He loves his own creature, but he hates man's creature. Sin is sower to him then the devil: For, *Non odit*

*peccatum Diaboli cansa, sed Diabolum peccati causa*: He hates not sin for the devils sake, but the devil for sins sake. It is so sour to him, that for one sin he...e plagued a world of men: how will he plague one man for a world of sin! So sour, that he could relish no man for it, till he had killed it in the sides of Jesus Christ. We are all so sour, that but for this sweetening and perfume, we could never have been endured. The Scripture, for our understanding, ascribes senses to God: and we find every sense displeased with sin.

1. It is offensive to his smelling: He tells the Jews that their sins did stink in his nostrils. So did the old World offend him, that he washed & sowed in a deluge: and then after Noah's sacrifice, is said to *Smell a savor of rest*. For this cause they had their Altar of *Incense*; and God commanded a *Perfume* to be made to him. *The Lord said to Moses, Take unto thee sweet spices, Stacte, and Onicha, and Galbanum, with pure frankincense: and thou shalt make it a Perfume, pure and holy*. Both signified that we all stunke by nature, and are only perfumed by the Incense of Christ's prayers and righteousness.

2. It is offensive to his Tasting: *I looked* (after all my pains and kindness) *for good grapes, and the Vine brought forth wild grapes*. When he comes to taste the vintage of our sins, they are sour grapes. *Ye turn judgment into wormwood*: Justice is pleasant unto the Lord, but injury bitter as wormwood. So the Jews served Christ, instead of wine they gave him vinegar to drink. He turned their water into wine, they turn his wine into vinegar. Good works of faith and obedience are that *best wine*, which we should give *our Beloved: that goeth down sweetly, causing the lips of those that are asleep, to speak*. But evil deeds are sour to his palate.

3. It is offensive to his Feeling: so sharp, that the Spear, Thorns, Whips, and Nails, were blunt to it: Our iniquities were so heavy to his sense, that he plains himself burdened under them, *as a Cart is pressed with sheaves*. The Lord of heaven lay groveling on the earth: and as if he were cast into a furnace of his Fathers wrath, sweating drops of blood. They are so harsh still to his feeling, that he challengeth *Saul* for wounding himself. *Why strikest thou me? Saul strikes at Damascus*, Jesus Christ suffers in heaven.

4. It is offensive to his Hearing. *The cry of Sodom and Gomorrah is great, because their sin is very grievous*. Our dissensions and quarrels are as iarring in God's ears: as if diverse distracted Musicians should play upon diverse *<1 page duplicate>* *<1 page duplicate>* bad Instrument so many several tunes at one time. The confusion of sins brought the confusion of languages: God's ear could not endure the distraction of their harts, therefore their own ears shall not distinguish the dissonance of their voices. The cry of blood and oppression makes so grievous a noise to heaven, that vengeance must only quiet it. Our murmurings, our oaths, blasphemies, slanders, are like the croking of frogs, howling of dogs, and hissing of serpents in God's hearing.

5. It is offensive to his Seeing. *Though thou wash thee with Nitre, yet thine iniquity is marked before me, saith the Lord*. Our oppressions are like running ulcers, our adulteries as most sordid and filthy things. The Prophet compares it to the most feculent defilement, & loathsome turpitude, that can be uttered. *Thou art of purer eyes then to behold evil: and canst not look on iniquity*. O let us abhor that filthiness, which will turn the face of God from us. Neither



are they displeasing only to his senses, but grievous to his mind. *Is it a small thing for you to grieve men, but you will grieve God also?* It is dangerous to anger him, that can anger all the veins of our hearts. It was the Prophet *Isaiah's* complaint of Israel: *They rebelled and vexed his holy Spirit.* Yea they are offensive to his very soul. Your new Moons and appointed feasts, *my soul hateth.* This he protesteth against reciduation, Heb. 10. 38. If any man draw back, *my soul shall have no pleasure in him.* This is an emphatical speech, and an argument of God's hearty detestation. The wicked, and him that loveth violence *his soul hateth.* Therefore he is said to bend his *Soul* to revenge. Shall not *my soul* be avenged on such a nation as this?

2. Sour to the Angels: for if they *rejoice at our conversion*, then they grieve at our perversion. How sour is that sin, which brings grief unto the thresholds of joy! They blush at our falls, rejoice at our integrity. *Are they not all ministering spirits, sent forth for them who shall be the heirs of salvation?* Let us then feast them with integrity, not with the leaven of iniquity.

3. Sour to the Saints: the Church is our Mother, and she laments to see any child of her womb averse from goodness. Therefore as a loving Mother, whose husband was slain for the safety of her self & children; if she sees any child transgress the rules, and break her husbands Testament; she tells them of their Fathers kindness: she describes his deadly wounds and gastly looks: and to make their facts more odious, she showeth some garment of his embrued with blood. So the Church often offers to our considerations, how Christ her dear Love and Lord was betrayed, condemned, crucified: tells us, our sins have done this; that they were the *Judas* betraying, the *Herod* mocking, the *Pilate* condemning, the *Longinus* wounding, the band of Jews re-crucifying Christ. Now as *D...do* adjured departing *Aeneas*; *Per ego te has lacrymas, &c. Per si quid vnquam Dulce fuit nobis, horum miserere laborum.* So our Mother intreats us, (yet entreating is too low a phrase for a Mother) *per talem cruorem, per tantum amorem*; by so precious blood, and by so gracious love, to sin no more; at least to abhor such precipices of sin; and forbear (as it were) to choke him with such cursed *Leauens*.

4. Sour to the sinner himself: for it ever leaves behind it a sting of conscience. It may taste pleasing and palatable at first, but *Leaven* is not sower at last. Perhaps our judgments may be out of taste; as men in fevers: or Satan (that crafty Apothecary) hath mingled the potion cunningly: yet though *saporem amisit, venenum retinet*: poison is poison though it come in a golden cup. *Esau's* pottage went down merrily, but the loss of his birthright was a bitter farewell. Whatsoever service sin doth us, it shows us but an ill-favored trick at the last. It brings us to the door of Terror, and then bids us shift for our selves. It is like *Lysimachus* his draught of cold water, that refreshes him for a moment, and captives him forever. By *Solomon's* rule, vexation is entailed to vanity A hedgehogge must dwell in *Babylon*: a pricking Conscience in a profane breast. *Thy way an... thy doings have procured these things unto thee: this is thy wickedness, because it is bitter, because it reacheth unto thine heart.* *Solomon* hath the like promotion: *Rejoice, O young man, in thy youth, &c. but know that for all these things God will bring thee into judgment.* The verse begins with pleasure, but ends with terror. Sin will be sour at the last.

The Allegory thus opened, the special treasure or Instruction remains yet to be drawn out. We perceive what the *Leaven* signifies, and what the *Lump*. Now we must consider the

relation betwixt *modicum* and *totum*: a little Leaven, and the whole lump. A little Leaven leueneth the whole lump.

A little sin infecteth a great deal of righteousness. Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. He hath broken *T...tam Legem*, though not *Totum Legis*. I speak not here of the absolutely (dissolutely) wicked: whose life is like *Elreds* reign; *Praua in principio, peior in medio, pessima in vltimo*: bad in the beginning, worse in the midst, worst of all in the end. But of those that have some good measure of grace, and stand in the state of adoption: yet may admit of *Paul's* prayer, to be sanctified throughout. And upon good reason: for there is an universal corruption, therefore should be an universal sanctification. That young man, that profeseth himself to have kept the Commandments; (and Christ began to love him) yet there was a little leaven spoiled all, *Covetousness*. *Vnum restat*, one thing was wanting; *Sell that thou hast, and give to the poor*. No, he was costie, and could not abide such a purge. *Herod*, though he heard many Sermons of *John's* preaching gladly, (and it is some good thing to hear Sermons with joy) yet the leaven of *Herodias* marred all. *Let him that is taught in the word, communicate unto him that teacheth him in all his goods*. This was the Apostles Canon; an ordinance that will kill where it lights; yet a world of arguments hath been invented to stop it up. We will give of charity; but anything of duty? yes, of duty. Well, we will give somewhat of duty: but part of all? yes, part of all. Put out this 〈 in non-Latin alphabet 〉 and we will compound with you: though we take away a talent of your duties, we will return a mite of benevolence.

I will tell you a tale: a Seignior came with his servant to one of our Ladies Images: (no matter which, for they do not scant her of number.) he threw in an angel of gold; the humble picture in gratitude made a curtsy to him. The servant observing, and wondering at her Ladyship's plausible carriage, purposed with himself to give somewhat too, that he might have a curtsy. So he puts into the basen six pence, and withal takes out his masters angel: the Image makes curtsy and seems to thank him still. It is common with this City to take away the Cleargies angel, and to lay down six pence in the stead: yet look they for curtsy too, but I think no honest man will give them thanks.

This little leaven undoes all goodness. *You shall walk in all the ways which the Lord your God commands you*. All? put out *in omnibus*, in *All*, and we will say something to it. But as *Deus remittit omnia peccata, aut nulla*. God forgives all sins, or none: so we must faithfully resolve against all sins, or we repent of none. As is God's remission, such must be our contrition. Every man is an *Adam*, a good conscience his Paradise, lust the forbidden fruit: one lust is able to turn him out of all his comforts. Hast thou kept thy hands from injury? yet if thy tongue have offended, thou shalt be judged of thy *idle words*. Suppose thou hast preserved *Castitatem linguae*, sobriety of speech (yet if any man offend not in word, the same is a perfect man) but thy thoughts have welcomed a pleasing lust, those thoughts have leuend thy soul. *For God will (not only) bring every work into judgment, but every secret thought, whether it be good or evil*. Men have brought that opinion into a proverb; Thought is free: no, thy *Thought* is God's bond-slave. As thou canst not think a good thought but by his suggestion, so nor an evil thought but by his permission. If but thy thought harbor this leaven, the whole lump is

soured. Actions men see, thy thoughts only God and thyself. *Ille liber inter accusators, quem propria non accusat conscientia*. That man needs fear no accusers, that is freed from the condemnation of his own conscience. There are six motives that infer and enforce a caution of little sins.

Little sins are dangerous; because they are

- *Mortalia*, they are deadly.
- *Plurima*, they are numerous.
- *Insensibilia*, not easily felt.
- *Materialia maximorū*; they are the materials or seeds of gross sins.
- *Maximas inficiunt virtutes*, they leaven the best virtues.
- *Facilius perdunt*, they more cunningly destroy the soul.

1. *Minima mortalia*; even the least offense is mortal in its own nature, culpable of transgression, and liable to malediction. *The wages of sin is death*. It was a strange gloss of Haymo upon that Text: *Hoc non de omnibus peccatis intelligendum est, sed de criminalibus*. This is not meant of all sins, but only of such as are criminal: such (saith he) as S. John speaks of; *There is a sin unto death, I say not that thou shouldst pray for it*. So S. Paul's indefinite speech of all sins, he restrains to S. John's particular sense of one sin; that sin (which shall never be forgiven) against the Holy Ghost. For otherwise if S<sup>t</sup>. John should intend it of all criminal sins, then it would follow that we should not pray for heretics, adulterers, homicides; which were directly cross to the rule of charity. Certainly Paul in that general rule admitted of no exception; it is an Aphorism wherein no sober judgment can find distinction. The Apostle thought of no venial, when he called all mortal. *The wages of sin* (not of this or that sin, as sacrilege, robbery, blasphemy, &c. but of sin, any sin, every sin: though men deem it trivial, they shall find it mortal) *is death*.

I know there is a just distinction of sins, of greater & less. Purity and equality of all transgressions is an idle dream. It was a worse murder to kill Zachariah at the Altar, than Uriah in the field. To steal *Sacra de Sacro*, holy things out of a holy place, is worse theft than to steal *profana de profano*, common things out of a profane place. The difference of the punishments manifests a difference of the sins. As in heaven one star excels another star in glory: so in hell, one firebrand exceeds another in burning; though all feel the fire hot enough. Christ tells the Pharisees, that they make their *Proselitetwofold more the child of hell than themselves*. *Tolerabilis erit Sodomae*: It shall be more tolerable for Sodom in the day of Judgment, than for Capernaum: and yet the Sodomites were then in hell. They that devour widows houses under the color of long prayers, shall receive greater damnation. As they have been more wicked, they shall be more wretched. This distinction of sins we take up and justify: yea we dare go further, and say there are some sins mortal, and some venial, but not in their own nature. The difference is not *ration Peccatorum, sed Peccantium*; not in respect of

the sins, but of the Sinners. To the faithful and penitent all sins are venial: to the unbelievers and impenitent, all sins are mortal. It is *miser cordia remittentis*, not *natura transgressionis*; the mercy of the forgiuer, not the quality of the sin, that maketh it venial. All transgressions are mortal in themselves, and by repentance all venial in Christ. The least sin legally considered, is mortal: the greatest sin Evangelically considered, is pardonable.

This difference we approve: yea we say, that small sins are more easily pardoned: and great sins, when they are remitted, are more hardly remitted. For certainly offenders are more or less punished, according to the quality of the offense. An eye with an eye, but blood with blood, and life with life. Yet still say we not, that a sin is in its own nature venial. For even the least is 〈 in non-Latin alphabet 〉, *the transgression of the Law*. It is for the doctrine of Rome, to lessen sin, and to extenuate punishment: and that for two reasons. First that they might please the people with some liberty: and next, that hereby they might build up their Purgatory. For they assign mortal sins to hell, and venial to that purging fire. They offer herein a double wrong, both to their own modesty, and to God's mercy. To their own modesty, for they extenuate their faults in sinning: to God's mercy, for they disparage his goodness in forgiving. They affirm that sins of omission, weakness, forgetfulness, and ignorance, be *Praeter legem Dei*, but not *contra legem Dei*: that they be *Besides* the Law of God, not *Against* the law of God. This doctrine, like the *lips of that strange woman, drop as an honey-comb, and are smooth as oil*. But their *end is bitter as worm-wood, sharp as a two-edged sword*. This is a dangerous delusion; for hence they come so to neglect those less sins, that *Peccata minima*, be at last thought *Nulla*. As they have certain Orders among them, Friars *Minorites*, Friars *Minim's*, and then *Nullani*, Nullans. So sin bates and dwindles, from a Minorite or less sin to a Minim or least sin, and from a Minim to a Nullan, to be no sin at all. Thus *Incipit esse licitum, quod folet esse publicum*. The commonness takes away the haynousnesse: from being generally practiced, it comes to be universally allowed.

Every sin is committed against God, *Against thee, thee only have I sinned*. Look upon the infinite Majesty offended, and by that judge the quality of thy offense. There be sins of weakness, sins of ignorance, and sins of malice. Those of *weakness*, are said to be committed against God the *Father*, whose special attribute is *Power*. Those of *Ignorance* against God the *Son*, whose special attribute is *wisdom*. Those of *malice* against God the *Holy Ghost*, whose special attribute is *love*. Whether then they be of weakness, of ignorance, or of malice, they offend either the Power of God, or the Wisdom of God, or the Love of God: therefore acknowledge *Secundum magnitudinem Dei, magnitudinem peccati*: confess the least sin great and bad, that hath offended a Majesty so Great and Good.

2. *Minima plurima*, sins less heinous, are the most numerous. Many littles make a mickle. Small drops of rain commonly cause the greatest floods. *Quo minus violentum, eo magis perpetuum*: the less violence, the longer continuance. The drisling sleete, that falls as it were in a mist, fills the channels, they swell the rivers, the overcharged rivers send forth their superfluous waters over the containing banks: now the meadows are polluted, the Corn-fields spoiled, the Cattle drowned; yea even houses, and towns, and inhabitants endangered; and firm continents buried under a deluge of waters. Many little sands gathered to an heap,

fail not to swallow a great Vessel. *De paruis grandis aceruus erit.* You have Eagles, Hawkes, Kites, and such great fowls of rapine, flying always alone: but the sparrows and pigeons, that devour the grain, by innumerable troupes. There were not more grievous plagues to the Egyptians, then came by the contemptiblest creatures: as frogs, lice, flies, locusts: by reason of the monstrous swarms, *covering the face of the earth, and darkening the Land, and devouring the fruit of the whole Country.* Yea even killing the people, that *there was no remedy found for their life.* Thus great destruction ariseth from little causes: therefore, *Non contemnenda quia parua, sed metuenda quia multa.* Let us not despise our sins because they are little, but fear them because they are many, saith *Augustine.* The small drops of sin, continually falling, have drowned many souls. As they have been our Arms to fight against GOD, so God will make them his Armies to confound us. *Timenda ruina multitudinis, etsi non magnitudinis.* Let us fear them for their number, though we slight them for their nature.

A pace is but a little space of ground; yet a thousand paces make a mile, and many miles bring to hell. *Si negligis quia non pessima, caueas quia plurima.* If they be not the worst, they are the most: and is it not all to one purpose, whether one *Goliath*, or a thousand Philistines overcome thee? The bird brings so many little staws as makes up her nest: the reprobate so many little sticks, as makes up his own burning pile. *Augustine* saith, there is in Sin both weight and number. *Et si non timeas quando expendis, time quando numeras.* Judge them by tale, and not by weight. Put a wanton speech, a loose gesture into the balance, (though Christ found it heavy, & every soul shall, for whom he did not bear it, yet) it is censured *vix culpa*, a little faulting, a little failing: so little, that were it less, it were nothing. But now leave thy Geometry, & come to Arithmetic: begin to number thy wanton works, and unchristian gestures, and carnal thoughts; now loe, they come in by troupes and herds, thicker then the frogs into Egypt, *miraris numerum:* thou standest amazed at their number, and now criest, *Miserere mei Deus;* Lord have mercy on me a most wretched sinner. Yet when thy recognition hath done the best, and thy memory represented those swarms of sins to thy conscience, thy view is as far short, as will be thine answer: neither can extend *ad millesimam, vel minimam partem.* Thou hast not seen one of a thousand. *Who can understand his errors? O Lord, cleanse thou me from my secret faults.*

Thus it is not *Trutina*, but *Scrutinū*, that will teach thee the danger of these little sins. Thou didst never steal thy neighbors goods by breaking into his house, therefore pleadest not guilty to that Law, *Thou shalt not steal.* Examine, thou shalt find past from thee so many covetous wishes, as make up a robbery. Thou art no swearer, yet through the door of thy lips have scaped out so many idle words, as being put together will make up a blasphemy. Thou never madest the member of Christ, a member of a harlot by uncleanness: yet thou hast given indulgence to as many lustful thoughts and desires, as being summed, will make up a great adultery. I fear that many who have forborne the forbidden bed, have yet by their lusts scatteringly and forgetfully admitted, framed up an adultery as great as *David's.* Some that have made a conscience of grand oaths, and impudent blasphemies; yet have eiaculated so many loud, lewd, and false attestations, as have conflated a blasphemy no less impious then *Rabshakeh's.* A tradesman disdains to lie, abhors to oppress: yet hath uttered so many commodities of dissimulations, concealments, false warrantings, cunning frauds, as make

up an oppression equal to *Ieconiah's*. A Protestant abominates sacrilege, and down-right robbing the Church: yet hath so long been bold to make use of this Impropriation: or if in a meaner condition, with his Compositions, Customs, detinies, legal alienations, leasses and fines, as make up a sacrilege not inferior to *Achan's*. Put my money to Interest? No, saith another, I defy all usurious contracts: yet by his pawns, morgages, forfeits, couznages, and such tricks known best to GOD his Judge, the Devil his Enginer, his Scrivener, and himself, he puts down unconverted *Zacchaeus* for usury. Oh the incredible souls lost in the Labyrinth of these unsuspected, (and in their imagination justifiable) sinners!

3. *Minima Insensibilia*; these little sins are not so easily felt, therefore most pernicious. If a man hath died his hand in blood, *irrequieta conscientia*; a peaceless conscience haunts him with vnceslant vexation: let him hate his brother, this little murder he feels not. The devil like a roaring Lyon is soon heard: forming himself to a fox, his insinuation is not perceived. He roars in monstrous iniquities, in treason, murder, sacrilege, oppression: these be thundering sins, that will waken the soul if it be not lethargiz'd. But creeping like a silent Fox, he devours the grapes without disturbance. *Take us the Foxes, the little foxes: for they spoil the Vines*. If Satan hew at the timber, and knock at the foundation of the house, we hear the noise, and preserve the building. They are those small *Teredines*, little sins, that in sensibly eat it to dust, and it is ruined ere we are aware. So long as Sin comes not in thunder, it never wakens men: if it do not enter into Theomachie, and denounce open war against GOD, they make but a tush of it. To abuse the good creature is nothing, so long as they are not drunk: to give nothing to the poor is no sin, so long as they take not from the poor: to sleep out the Sermon is but a little drowsiness, all is well so long as they break not the Sabbath in absence from Church. These and such like are the common thoughts, and so trivial an estimate they bear of these sins, that they think God should do them wrong to call them to any reckoning for them.

Thus they sow sins, as that enemy did tares, here a *little*, and there a *little*: but grown up, the whole field was overgrown with them. A sin that cannot be committed, *Sine grands corruptione sui, graui laesione proximi, magno contemptu Dei*: without his own notorious depravation, his brothers grievous oppression, God's manifest contempt and provocation; this quickly amazeth a man, and he starts back from the devils first offer. If the devil at first had come to *Judas*, here's a hundred pieces, betray thy Master: none, he was not yet hardened enough in villainy: let Satan first work him to hypocrisy, then to covetousness, and lastly he shall prevail him with him for treason too. He might refuse a hundred pieces before, now he will take thirty.

When that good Prophet wept upon *Hazael*, he asked; *Why weepeth my Lord?* He answered, *Because I know the evil that thou wilt do to the children of Israel. Their strong holds wilt thou set on fire, slay their young men with the sword, dash their children against the stones, and rip up their women with child.* He replied, *What, is thy servant a dog, that I should do this great thing?* He thought it impossible, that the devil should ever work him to so horrid a mischief. But he did it: ambition brought him to a kingdom, a kingdom brought him to tyranny, tyranny to insolence, insolence not only to oppression of his own, but to invasion of other Countries:

among which Israel felt the smart, in the burning of her Cities, and massacring her Inhabitants. Thus by degrees he was wrought to this self-incredited mischief: as impossible as at first he judged it, at last he performed it. Doubtless there be some that would shudder at the temptation to perjury: yet *pedetentm*, by insensible steppes they arrive at it: by lying they come to swearing, by swearing to forswearing. If the Usurer had an oppressed man's widow, and orphans lying and crying at his doors, perhaps shame, if not remorse, would seize on him: but let him exact, inhaunce, oppress, excoriate the Common-wealth, and not hear it in a public clamour, he never wincheth for the matter. A fact that looks at the first blush horrid and intolerable, is presently either avoided, or within some modest limits restrained: but another *Dum paruum creditor, securius in vsu retinetur*: the opinion of paruitie abates the opinion of pravity: that which is weakly censured, is strongly retained. Our officious lies, soothing adulations, amorous wishes, wanton songs, scoffing at Ministers, censuring of Sermons; being reprov'd, we laugh them out. But these laughing sins, will be one day found crying sins. And if we cry not to God for mercy by repentance, they shall cry to God against us for vengeance.

4. *Minima materialia maximorum*: little sins are the materails of great sins. The seeds of all sins are naturally in us: not so much as treason, homicide, perjury, but are in us *Quoad potentiam*, yea *Quoad naturam et propensionem*: there is in our nature a proclivity to them. Now the heart is so apt ground to produce and mature these *Innata mala*, inbred seeds to actuals, that without the preventing Grace of GOD we cannot avoid them. Thou art a Christian, and fearest not that ever thou shouldst apostate into the denial of thy Savior: yet let me say thou hast the materials of this sin within thee, timorousness and self-love. Thou sayest, Sure I shall never be a drunkard, that belluine folly shall never apprehend me: yet thou hast the materials of this within thee, and that naturally and hereditarily from thy first Grandmother *Eve*: a sweet tooth in thy head, a liquourish appetite to delicate meats, and intoxicating wines.

Thou canst not be a traitor, nor admit of conspiracy against thy Sovereign, yet the material of this wickedness is within thee. That which we call Gunpowder, is made of the falt & fatter earth: in the ground are the materials, which when Art hath concocted, chimed, prepared, charged, and discharged, it overturns towers and towns, forts and cities. We were once too near justifying by a woeful experience the violence of it: but the goodness of our good Lord Jesus averted it. So in thy earth, thy heart, there is this salt and spumy matter, the mineral of treason; unless the reason of a man, and Religion of a Christian keep it from eruption. Thou art resolved never to think highly of thine own worth, yet thou hast the seed of pride within thee: thou art naturally (as *Luther* said) borne with a Pope in thy belly: there's the material, to be too well affected to thy own doings It is impossible, thou thinkst, for thee to be made an usurer, now thou hast no money: yet thou hast the seed of usury within thee; and *Crescit amor nummi quantum ipsa pecunia crescit*: all the sons of *Adam* love earth too well. Who shall ever persuade thee to bow down before an Idol? yet a dainty feast persuades thee to worship thine own belly: this is no Idolatry. It was but a little Cloud, that *Eliahs* servant saw, *rising out of the sea like a man's hand*: yet it portended a great shower. Sin seems at first like a little cloud, but it prognosticates a deluge of ensuing wickedness. The careless Gallant

by many trifles often fetched, runs so far in the Mercers books unawares, that he cannot endure to hear of a reckoning. These little arrearages, taken up on trust, runs our souls so deep into God's debt, that if the blood of Christ do not pay it: though we be sold wife and children, and all we possess; *non habentibus unde*, we can never discharge it.

5. *Minima peccata maximas in ficiunt virtutes*: a little sin infects a great deal of righteousness. The Leprosy infected the garments, and the very walls of the house; but Sin hath infected wood and wool, and walls, earth, air, beasts, plants, & planets: and stuck a scar on the crystal brow of nature it self. *For we know that the whole creation groaneth, and travaileth in pain together until now*. If the great world groan for man's sin, shall not the little world, man, groan for his own sin? Send a little temptation in at the ear, or eye; it will not rest working, till it run like poison to the heart. *David* let in a little leaven at his eye, it quickly wrought to his heart, gangrened to adultery, to blood; hardly cured.

A little Coliquintida spoils all the broth: a spot in the face blemisheth all the beauty. *Naaman the Syrian* is plentifully commended: *He was captain of the host, a great man with his master, and honorable, because the Lord by him had given deliverance to Syria: he was also a mighty man of valor: but he was a Leper*. This same *But* mars all; *But* he was a Leper. So in the soul, one vice disgraceth a great deal of virtue. When he was cured and converted by *Elisha*, first he's charitable, offers gold & garments, but he excepts *bowing in the house of Rimmon*: he is devout, and begs earth for sacrifice, but excepts *Rimmon*: he is religious, and promiseth to offer to none but the Lord, but he excepts *Rimmon*. This little leaven, this *But Rimmon*, soured all. *Dead flies cause the ointment of the Apothecary to send forth a stinking savor*. The Apothecaries unction is a thing praised in the Scriptures, compounded of many excellent simples, made (not so much for medicine, as) for Odor: yet the flies of death putrefy it. *So doth a little folly him that is in reputation for Wisdom and Honor*.

When one commended *Alexander* for his noble acts, and famous achievements; another objected against him, that he killed *Calisthenes*. He was valiant, and successful in the wars: true, but he killed *Calisthenes*. He overcame the great *Darius*: so, but he killed *Calisthenes*. He made himself master of the world: grant it, but still he killed *Calisthenes*. His meaning was, that this one unjust fact poisoned all his valorous deeds. Beware of sin, which may thus leaven the whole lump of our soul. Indeed we must all sin, and every sin sours: but to the faithful and repentant Christian it shall not be damnable. *There is no damnation to them that are in Jesus Christ*. There is in all corruption, to most affliction, to none damnation, that are in Christ. Our leaven hath soured us, but we are made sweet again by the all-perfuming blood of our blessed Savior.

6. *Minima peccata facilius destruunt*: the least sins are the most fatal to men's destruction. *Anima est tota in toto*: so that if the toe aches, the head feels, the eye lets fall a tear, the very heart mourns. So let but the eye lust, the soul is in danger to be lost. *Mors per fenestras*, faith the Prophet. *Death comes in at the windows, then enters into the Palaces, to cut off the children without, and the young men* (ϕ) *the streets*. Is it but an unclean thought? *Mors in illâ*; as the children of the Prophets cried *Mors in ollâ*: there is death in it, and for it. A dram of poison diffuseth it self to all parts, till it strangle the vital spirits, and turn out the soul from her



Tenement. *How great a matter a little fire kindleth!* It is all one whether a man be killed with the prick of a little thorn, or with the he wing of a broad sword, so he be killed. We have seen a whole arm impostumated with a little prick in the finger: if Satan can but wound our heel, (as the Poets fain of *Achilles*) he will make shift to kill us there; even from the heel to send death to the heart. Therefore Christ calls *Hatred* murder, a *wanton eye* adultery: besides the possibility of act, they are the same in the intention of heart. The hornet is a little fly, yet it stings deadly.

I know that heavier sins shall have a heavier weight of punishment: yet is the least heavy enough to sink the soul to the bottomless pit. Greater fury of iniquity shall have the hotter fire, but O let us never feel the heat of one. A little leak sinks a great vessel. Pope *Marcelline* being accused for Idolatry, answered for himself; I did but cast a few grains of Incense into the fire; that was little or nothing. Yes, it was manifest offering to Idols, is that nothing? Christ would not obey Satan in his *minimis*: he would not answer his desire in the smallest suit he could request; of turning *stones into bread*, even while he was so hungry as forty days fasting could make him. Teaching us to deny Satan in his best motions; lest custom of having them granted make him so impudent, as to take no repulse in his greatest temptations.

This is the Devils method of working, as it is in the first Psalm: *Blessed is the man that hath not walked*, &c. First he gets a man to walk a turn or two with him in sin, as it were to confer and debate the matter. After some walking, lest he should be weary, he prevails with him to *stand in the way of sinners*; after admission of the thought, to commission of the act. Lastly, he persuades him for his ease to *fit down in the seat of the scornful*; falling to despise God, and deride all goodness. Thus he brings him from *walking to standing*, from standing to *sitting still*: and this is *limen inferni*, the very threshold of hell. We judge of sin, as of the Sun; little because far off: yet indeed it is bigger then the earth. The nearer we come to the sense of iniquity, the greater it appears. Was it such a sin for *Adam* to eat a forbidden Apple? Yes, the greatness is remonstrable in the event, it brought destruction upon himself and his posterity. Is it such a heinous offense for *David* to know the number of his people? Do not Princes make good their Muster-books by such a *Quare*, and numeration? The plague witnessed the greatness of it, and himself cries, *Peccaui, I have done wickedly*. Look on the least sin in Satan's false glass, and it seems contemptible: behold it in the true glass of God's Law, and it appears abominable. The Devil stands betwixt wicked men and their sins all their life: but placeth their sins betwixt heaven and themselves in death: writes them in Text letters on the Curtaines, that their amazed souls cannot choose but read them. Thus he that led them living by sin to presumption; now drives them dying by sin to desperation.

Satan seems modest, and will be contented with a *little*, when he can get no more: he will play at small game, before he sit out. Wilt thou not cut throats? yet quarrel and appoint fields: not so, yet hate thine enemies: not profess hatred, yet watch occasions to hinder his good: if thou wilt not iniure his estate, yet at least scandalize his good name. He will take little, rather then nothing. The Israelites in the Desert had no rich and costly sacrifices to offer to *Baal Peor*. They had not such store of beasts, but the oblations to God took them up. I cannot see what they should have fit for this sacrifice to *Baal*, except Manna and water: (too

good for the Devil) but he •...s content with this. Yet it is evident that they committed Idolatry. *Neither be ye Idolaters, as were some of them: as it is written, The people sate down to eat and drink, and rose up to play.* Rather than want their custom, Satan will take such as they had. Will *Naaman* worship God? yet let him worship *Rimmon* too: no, he will not do so, yet let him bow to *Rimmon*: no, nor so much: yet let him *bow before Rimmon*: the Devil is glad of this, where he can get no more. Thus *Pharaoh* minceth and limits with *Moses* concerning the dismissal of Israel. God's charge was; *Let my people go three days journey in the wilderness, to celebrate a feast to the Lord.* Now mark how *Pharaoh* would compound it. First *Sacrifice to God in this land*: no, saith *Moses*, we must go into the wilderness. Then saith *Pharaoh*, If there be no remedy, Go, and go to the wilderness, and sacrifice to your God; but *go not far*: nay, we must go three days journey. Then *Pharaoh*; Go ye the men, but leave your *children behind you*: nay we must go old and young, sons and daughters. Then *Pharaoh*; Go ye men, women, and children, so far as your feet can measure in three days: but your *flocks and your herds* shall be stayed: nay, *we will not leave a hoof behind us*. So when the Devil perceives no remedy, he falls to indenting with niggardly grants and allowances.

Somewhat hath some savor; give him at least a thought, a word, a look (as *Lots* wife) and it something pleaseth him. Among the Heathen they used to join together *Epula* and *Sacrificia*: with solemn sacrifices to their gods, solemn bankets among themselves. So the Apostle delivers the custom of the Moabites, 1. Cor. 10. 7. In the midst of their *Idolatry, they sate down to eat & drink*. So the Psalmist writes of that cursed commixtion of *Israel* with *Moab*; that they had Idolatrous feasts. *They joined themselves to Baal-Peor: and did eat the sacrifices of the dead*. One nation had a custom in these superstitious feasts, to sacrifice to their Idol *Capita*, some Noble men's heads according as it fell to their lots, together with their hearts and their livers. It came to the turn of the Kings special favorite, thus to lose his life: the King resolving both to keep the custom, yet to save his friend, objected that God was no murderer, nor delighted in the blood of men. That if he were a God, he was certainly good, and goodness stood not in the desire of his own creatures destruction. Therefore instead of the man's head, he offered the head of an onion: and for blood, heart, and livers of men, all these of birds or beasts. The Devil must be pleased with this: he saw that this little homage was some acknowledgement of his sovereignty.

Satan can hold a man's soul in by a little, as a bird that hangs in the net by a claw. Perhaps shame & fear keeps some from eruption into scandalous things: the appearance is vizarded, the affection is not mortified. Like an Eunuch, he doth not beget palpable & gross turpitudes: yet hath a lust, itch, and concupiscence: this little serves the Devils turn. Satan would keep away the light of the Truth from a man; well, he is so seated that he will have it; by knowledge he seems to cast out Satan. Yet if he can but insinuate into his affection, this little cord will pull him in again with ease. Must he lose the Sconce of thy understanding? Let him hold the Cittadell of thy desires: this little gate will let him in at his pleasure.

I draw to conclusion; let this teach us all to make a scrutiny in our souls, and seriously to repent of this *little leaven*. Little in quantity, great in quality: little in estimation, powerful in operation. Little in the sight of men, judging, by outward appearance, great in the sight of

God judging in truth. *Lot* said of the City of Zoar; *Is it not a little one? and my soul shall live: thou sayest of thy sin; Is it not a little one, and why should my soul die?* A little *Posterne* opened, may betray the greatest City. *Jonathan* tasted but a little *honey* on the top of his wand, and hardly he escaped death for it. A little *leaven* makes the head heavy, and the heart sick. Eschew this little, if thou wouldst be great in heaven. For *whosoever shall break one of these least Commandments, he shall be called least in the kingdom of heaven. Minimus*, that is indeed *Nullus*: the least there, because he shall not be there at all. Let no tang of corruption come to thy least part, if thou desirest to preserve body and soul *blameless to the appearing of our Lord Jesus Christ*.

Repentance must be to all dead works: sanctification takes liberty in no sin. *Nullum peccatum retinendum spe remissionis*. No evil must be reserved under the hope of forgiveness. God gave a Law, but no dispensation for any breach of it: his General rules have no exceptions, unless it please the Divine Oracle to dispense with it. Thou shalt not worship an Idol: no, not to save my life? Not to save life, as those three servants of God professed to *Nebuchadnezzar*. *If the God we serve will not deliver us, yet we will not serve thy gods, nor worship thy golden image*. Thou sayest, *Minimum est*, it is little: but *in minimis fidelem esse, magnum est*: to be faithful in a little, is no little virtue. *Well done, good servant: thou had been faithful in a little, therefore I will make thee ruler over much*. He that is not careful in a little, is not to be trusted for more. If any man will corrupt his conscience for a pound, what would he do for a thousand? If *Judas* will sell his Master for thirty pence, about some 22. shillings of our money; what would he have sold for the Treasury? God never gave a *Non obstante* for sin. The Pope indeed gives Bulls and Indulgences, & Pardons for cursed works before their perpetration: but God never allows leave to do ill. The Pope says, Kill an heretical King. God says, *Touch him not*: woe to that soul who takes the Popes word, before the Lord's word. God charged a Prophet, that *he should eat no bread, nor drink water in Bethel*. Another Prophet came; saying, *An Angel spake to me* (blessed Angels speak truth: nay more, he spake) *by the word of the Lord. Bring him back, that he may eat bread, and drink water*. He did so, but mark the event: returning home, a *Lyon* slew him by the way. Believe not a man, believe not a Pope, believe not a Prophet, believe not an Angel against the word of the Lord.

Let us refuse iniquity in what extenuation of quantity, or color of quality soever it be offerd us. For sin is like a bemired dog; if it fawnes on us, it fowls us. And the least sin is like a little leak in a ship, which if it be not stopped, will sink the whole vessel. The Frenchmen have a military Proverb; *The loss of a nail, the loss of an Army*. The want of a nail looseth the shoe, the loss of a shoe troubles the horse, the horse indangereth the rider, the rider breaking his rank molests the company, so far as to hazard the whole Army. From slender and regardless beginnings, grow out these fatal and destructive effects. The doors are shut, the thief cannot enter: a little boy is put in at the window, and he opens the door for the great thief; so the house is robbed. A charm is cast in at the window, eye, or ear; that quickly unlocks the door of the heart, till all the rooms be ransakit, not a piece of virtue, or one gemme of grace left.

*Pompey* marching to the wars, requested to lodge his Army in a certain City, by whose borders he must needs pass: the Governor answered that he would not trouble his City with

so numerous and dangerous a guest. *Pompey* then desired but entertainment and relief for his sick soldiers, who were perishing for want of succor: the Governor thought, sick men could do them no mischief; this was granted, they admitted. Being there a while, they recovered their health, opened the gates to the rest, so became strong enough to take the City. If Satan cannot get leave for his whole Army of lusts, yet he begs hard for his weak ones, as sins of infirmity: but those sickly soldiers soon get strength to surprise the soul.

The trees of the Forest held a solemn Parliament, wherein they consulted of the innumerable wrongs which the *Axe* had done them: therefore made an Act, that no tree should hereafter lend the *Axe* a helme, on pain of being cut down. The *Axe* travels up & down the Forest, begs wood of the Cedar, Oke, Ash, Elme, even to the Poplar; not one would lend him a chip. At last he desired so much as would serve him to cut down the briars and bushes; alleging that those shrubs did suck away the juice of the ground, hinder the growth, and obscure the glory of the fair and goodly Trees. Hereon they were content to afford him so much; when he had gotten his helme, he cut down themselves too. These be the subtle reaches of sin; give it but a little advantage, on the fair promises to remove thy troubles; and it will cut down thy soul also. Therefore *Obsta principijs*: trust it not in the least. Consider a sin (as indeed it is) a crucifying of Christ; wilt thou say, I may crucify Christ a little? I may scourge his flesh, wound his side, pierce his heart a little? What man loves the Lord Jesus, who would either say it, or do it? Consider thy falling into sin, a hurling of thyself down from some high pinnacle: wilt thou say, I may break my neck a little? Consider it a casting thyself into unquenchable fire; wilt thou say, I may burn my soul and body a little! As suffering we think the least misery too great, so sinning let us think the least iniquity too great. So avoiding also little sins, we shall find great favor with Jesus Christ.

Amen.

#### FAITHS ENCOVRAGEMENT.

LUKE 17. 19.

And he said unto him, Arise, go thy way; thy faith hath made thee whole.

THESE words were spoken by our Savior Christ to the penitent and faithful *Leper*. For induction I will observe two remarkable circumstances, preceding my Text. First, that Christ did mend him, and then commend him: he did purge him, and praise him.

1. He mended him, curing first his body, then his soul. His body of the *Leprosy*, a disease not more loathsome to endure, then hard to cure. The difficulty of healing it, appears by the answer of the King of *Israel*, upon the receipt of the King of *Syria's* letters: *Am I God, to kill and make alive, that this man doth send unto me, to recover a man of his Leprosy?* intimating that only God is able to cure the *Leprosy*. His soul of the spiritual *Leprosy*: and this was the perfection of health. For this cure the Prophet so earnestly prays; *Sana animam; Lord, be merciful unto me, heal my soul, for I have sinned against thee.* This is a supernatural cure, fit only for the great Physician of souls to perform: the more difficult, *Quo minus in natura sit, quod profit*: because

nature hath no influence in her stars, no minerals in her earth, no herbs in her garden, that can heal it.

2 He commends him: of all the ten cleansed, *there are none found that returned to give glory to God, save this stranger*. God had his Tythe there, whence he might least expect it. Now what doth Christ commend him for? For his thankfulness, for his humility, for his faith: why these graces were Christ's own; doth he praise him for that himself had given him? Yes, this is God's custom; *Sua dona coronat*; he crowns his own graces, he rewards his own gifts. Which teacheth how we should understand Reward in the Scripture. *Call the laborers, and give them their hire. Whosoever gives a cup of cold water to a Disciple, shall not lose his reward*. This hire and reward, is not the stipend of our labors, but of God's love. He gives us the good of grace, and then rewards it with the good of glory. It is a reward *Secundum quid*, a gift *simpliciter*. Compare eternal life to the work, looking no farther, it is a reward. *Rejoice and be glad, for great is your reward in heaven*. But examine the Original from whence it proceeds, then it is the gift of God. *Eternal life is the gift of God through Jesus Christ*. He is said to *Shew mercy to them that keep his Commandments*: the very keeping the Commandments is not merit, it hath need of mercy. Lo thus the Lord gives grace, then praiseth it, blesseth it, rewards it. Christ clotheth his Spouse with his own garments, *the smell of Myrrh, Aloes, and Cassia*; A white robe of his perfect righteousness imputed; with his golden merits, and inestimable Jewels of graces; and then praiseth her; *Thou art all fair, my Love: there is no spot in thee*. When God made the world, with all creatures in it, he beheld it, and *Euge bonum; behold, it is exceeding good*: so when he makes a Christian (*Maiorem, meliorem mundo*) and hath furnished him with competent graces, he turns back and looks upon his own workmanship; *Ecce bonum*, it is exceeding good: he forbears not to commend it.

Now what doth he specially commend in this converted Leper? his praising of God. The Leper praiseth God, God praiseth the Leper. He praiseth in his praising two things; the Rightnesse, and the Rareness. 1. The Rightnesse, that he gave praise to God; directed it thither where it was only due. *He returned to give glory to God: non mihi sed Deo*, saith Christ: not to me, but to God. Perhaps his knowledge was not yet so far enlightened, as to know him that cured him, to be God: therefore bestowed his praise where he was sure it should be accepted, where only it is deserved; on God. *I seek not my own praise*, saith Jesus, but *mittentis, the praise of him that sent me. If I honor myself, my honor is nothing*. 2. The Rareness, and that in two respects. 1. That he alone of ten, blessed God, God had but his Tenth: it is much if the tenth soul go to heaven. The godly are so rare, that they are set up *for marks, and signs and wonders*; as if the world stood amazed at them. 2. That he only was the Stranger; a Samaritan.

Many great virtues were found among the Samaritans; Faith, Charity. Thankfulness: First, Faith; *Many of the Samaritans of that City believed on him*. Secondly, Charity; It was the Samaritan that took compassion on the man wounded between Jerusalem and Jericho. The Priest and the Levite passed by him without pity, but the Samaritan *bound up his wounds*. Thirdly, Gratitude exemplified in this Samaritan Leper: none of the Jews gave God praise for their healing, but only the Samaritan. It was strange that in Gentiles should be found such virtue, where it was least looked for. *Verily I say unto you, I have not found so great faith, no not*

*in Israel.* The least informed did prove the best reformed. Samaritan was held a word of reproach amongst the Jews; as appears by their malicious imputation to Christ. *Say we not well that thou art a Samaritan, and hast a Devil?* They were esteemed as dogs: *It is not meet to take the children's bread, and to cast it to dogs.* And at the first promulgation of the Gospel, the Apostles received a manifest prohibition; *Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not.* It was therefore rare to reap such fruits out of the wild Forest, cursed like the mountains of *Gilboa; Let there be no dew, neither rain upon you, nor fields of offerings.* To be good in good company is little wonder: for Angels to be good in heaven, *Adam* in Paradise, *Judas* in Christ's College, had been no admirable matter: to apostate in these places so exemplary of goodness, was intolerable weakness. But for *Abraham* to be good in *Chaldee*, *Noah* in the old world, *Lot* in *Sodom*: for a man now to be humble in Spain, continent in France, chaste in Venice, sober in Germany, temperate in England; this is the commendation. Such a one is a Lily in a Forest of thorns, a handful of wheat in a field of cockle. Let me not here omit two things, worthy my insertion, and your observation.

1. God's judgment and man's do not concur: the Samaritans were condemned of the Jews, yet here nine Jews are condemned by one Samaritan. They that seem best to the world, are often the worst to God: they that are best to God, seem worst to the world. When the Moon is lightest to the earth, she is darkest to heaven: when she is lightest to heaven, she is darkest to the earth. So often men most glorious to the world, are obscurest to the divine approbation: others obscure to the worlds acknowledgement, are principally respected in God's favor. Man would have cleared the Pharisee, and condemned the Publican, when they both appeared in the Temple together; the one as it were in the Choir, the other in the Belfry. But Christ's judgment is, that the Publican *departed rather justified.* The Jews thought, that if but 2. men in the world were saved, the one should be a Scribe, the other a Pharisee: But Christ saith, neither of them both shall come there. *You shall see others in the Kingdom of heaven, and you yourselves thrust out.* Some like the Moon are greater or less by the Sun of men's estimation. *Samuel* was mistaken in *Eliab*, *Abinadab* and *Shammah*: for the Lord had chosen *David.* *Isaac* preferred *Esau*, but God preferred *Jacob*: and made the father give the blessing to that son, to whom he least meant it. All this justifies that, *my thoughts are not your thoughts, neither are your ways my ways, •...aith the Lord.*

2. Learn we here from Christ, to give men their due praise to them that deserve praise. God •...aches of vices with commination, of virtues wit•...•...endation. Let us speak of others sins with grief, of their good works with praise and joy. Of others sins with grief: so did S. Paul. *Many walk, of whom I have told you often, and now tell you weeping, that they are enemies of the cross of Christ.* So *David*: *Rivers of waters ru•... down mine eyes, because men keep not thy Law.* Our Savior wept over apostate Jerusalem: he wept over the people, beholding them as scattered *sheep without a shepherd.* Who can forbear weeping to see souls muffled & miss-led by ignorance: like the babes of *Niniuch*, not able to distinguish the *right hand from the left?* Alas, there are innumerable souls, that know not their own estate; O pity them. *Because thou wilt not hear this, my soul shall weep in secret for thy pride.*

But let us mention others virtues and good actions with praise. It is the argument of a sullen and proud disposition, not to commend them that do well. Yet there is no ointment so sweet, but there will be some *dead flies* to corrupt it. There be certain dogs that will bark at the Moon: Critics, that spend the larger part of their time seeking knots in a bulrush. The Snow is not so white, but there is an *Anaxagoras* to make it black. It was God's commendation of *Job*, that, *there was none like him in the earth*: he had no fellow, yet the devil picks quarrels, and inuenteth slanders against him. Traducers of their brethren, I call not *Damones*, but *Damonis agunt*: I do not say they are devils, but they do the work of devils.

This mischief of depraving, hath also infected the Church: Many a Preacher thinks his own glory eclipsed, if the next Orbe be lightened with a brighter Star. Hence they fall to faulting and inueighing; as if there were no way to build up their own credits, but by the ruins of another's disgrace. God doth otherwise; *The Lord commended the unjust Steward, because he had done wisely*. Though he had many faults, yet Christ praiseth him for what was worthy praise: his policy. *S. Paul* found gross errors in the *Corinthians*; *In this I praise you not, that you come together, not for the better, but for the worse*. But wherein they did well, he commends them, *ver. 2. I praise you brethren, that you remember me in all things*. Thus *Ezekiel* commends *Daniel*, a Prophet of his own time, and thought it not any derogation from himself. *Behold, Art thou wiser than Daniel?* As *Solomon* saith of beggars: *A poor man oppressing the poor, is like a sweeping rain which leaveth no food behind it*. So a Minister disparaging a Minister, is a breach, whereby the devil comes out; and many souls go into hell. Now to the words: *Arise, go thy way; thy faith hath made thee whole*.

The verse may be distinguished into a Passport, and a Certificate. *Arise, go thy way*, there is the Passport: *Thy faith hath made thee whole*, there is the Certificate. He gives him first a Dismission, leave to depart: then a Testimony, or Assurance, both to certify the Church actually, that he was cleansed of his leprosy; but especially to certify his own conscience that he was converted, and that the faith of his soul brought health to his body. In the Passport, or Dismission, there are two words considerable: *Surge* and *Vade*; *Arise, Go: Surge ad incipiendum, vade ad perficiendum*. First, let us speak of them *secundum sonum*, then *secundum sensum*. First, according to the History, then according to Mystery. Allegories are tolerable when they be profitable: Nor can it be much from the Text, by occasion of those two words spoken to the ears of the Lepers body, to instruct your souls how to *Arise* from the *Seat of Custom*, the couch of sin: and to *Go* on in the way of salvation.

### **Arise.**

The *Leper* casts himself down, and Christ bids him *arise*. Humility is the Gentleman Usher to Glory. God (that sends away the rich empty from his gates) loves to *fill the hungry with good things*. The air passeth by the full vessel, and only filleth that is empty. This is the difference between the poor and beggars: both agree in not having, differ in craving. The proud are *Pauperes Spiritus*, the humble are, *paupers spiritu*: *Blessed are* (not the poor spirits, but) *the poor in spirit, for theirs is the Kingdom of heaven*. Such as felt their wants, sought, and besought God for supply. *Every Valley shall be filled, and every Mountain be brought low*. The lowly mind shall be exalted, the high-towering ambitious shall be thrown down. How should God say to the

Merchant that glories in his wealth, to the Usurer that admireth his monies, to the Gallant, that wonders that his good clothes do not prefer him: *Arise!* alas, they are up already, they were never down. A dwarfe in a great throng seeming low on his knees, was bidden by the Prince to stand up: alas, he was before at his highest. God cannot be so mistaken, as to encourage their standing up, who never yet had the manners to cast themselves down. *Descendite vt ascendatis ad Deum: cecidistis enim ascendendo contra eu....* Descend, that ye may rise up to God: for you have fallen by rising up against God. He that is a Mountebank, must level himself even with the ground: if humbleness hath once thrown him down, and brought him on his knees, he shall hear the Patron and pattern of humbleness, comforting him with a *Surge; Arise.*

The guest that sets himself down at the lower end of the Table, shall hear the Feast-maker kindly remove him; *Friend, sit up higher.* If *Hester* fall at *Asuerus* feet, he will take her by the hand, and bid her *arise.* When *Peter* fell down at *Jesus* knees, saying, *Depart from me, I am a sinful man, O Lord:* He presently was raised up with; *Fear not, from henceforth thou shalt catch men.* *Zacchaeus* is gotten up on high to see *Jesus*; see him he may with his eye of flesh: but he must descend, that he may see him with his eye of faith. *Come down, Zacchaeus; this day is salvation come to thy house:* Descend to the ground, that thou mayest be raised above the clouds. Pride even in good things, *Non ditio, sed perditio;* is no argument of possession, but destruction. The haughty-minded looks always beyond the mark, and offers to shoot further then he looks; but ever falls two bows short, humility and discretion: who is heard to say with *Paul, Quorum ego sum primus; I am the chief of sinners:* such an humble confession scarce heard of: But *Christ* had given him a *Surge,* on his former humbling: *Arise, and bear my name before Gentiles and Kings, &c.* Let us all thus cast our selves down in humility, that the Lord may say to us in mercy, *Arise.*

### G...e.

This was the word of *Dismission,* wherewith *Christ* sends him away. Though he were healed, therein had his hearts desire; what could he expect more of *Christ?* why is he not gone? No, he has not yet his *Vade,* he will not go till he is bidden. He found such sweetness in the Lord *Jesus,* that could you blame him though he were loath to depart? From another man's house, we say, after some small tarrying, Let us save our credits, and go before we are bidden: but from the Lord let us not depart without a *dismission.* The hearts of the people were so set on *Christ,* that he was fain to send them often away, *Mat. 14. 22. He sent the multitudes away, Math. 15. 39. He sent the people away.* As *Simeon,* that *Swanne,* which sung his own funeral: *Nunc dimittis; Lord, now thou lettest thy servant depart in peace.*

This makes to the shame of their faces, that without other cause then of weariness, waywardness, or wantonness, will not tarry for their *Discedite,* but depart the Church without the blessing: they will not stay till *Christ* bids them *Go.* They venture therein wretchedly and dangerously, if they could so conceive it, to depart without the *Peace of God.* It is an usual complaint of man in distress; *Quare direliquisti me, Domine?* Why hast thou forsaken me, O Lord? God justly answers, *Quare direliquisti me, Home?* Why didst thou forsake me first, O man? Would you needs depart when you should not? you therefore shall depart



when you would not. *Discedite, Depart*, indeed a woeful rejection. *Depart from me, ye cursed*: why cursed? good reason, you would not tarry for a blessing. Thus is God even with the wicked, *Recedistis à me, recedam à vobis*: You left me, I therefore leave you. Will you go without bidding? *Abite*, get you gone. *He that will go into captivity, let him go. Deus prior in amore, posterior in odio*. God loved us before we loved him, he doth not actually hate us, till we first hate him. *Nunquam deserit, nisi cum deseritur*: He forsakes not us, till we forsake him: no man can take Christ from thy soul, unless thou take thy soul from Christ. God complains of the Jews, that they had left him: *My people have forsaken me*. Forsake thee, O Lord, living Father of mercies, and God of all comfort? *Will a man forsake the snow of Lebanon, and the old flowing waters that come from the Rocks?* If any will do so, then hear the curse: *O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken the Lord, the fountain of living waters*. But let them that cleave to the Lord, hear the blessing, *I will not leave thee, nor forsake thee*. Let us hang on the mouth of God for decision of all our doubts, direction of all our ways: like the Centurions servants, *Going* when he bids us, *coming* when he calls us, *doing* what he commands us. At his Word let us *arise* and go on earth; at his Call we shall *arise* and go to heaven. He that obeys the surge in grace, shall have the surge in Glory: He that goes in the ways of Holiness, shall go into the courts of Happiness. *Hethat goeth forth weeping, bearing with him precious seed, shall come again rejoicing, and bring his sheaves with him. They that have done well, shall go into everlasting life*.

Thus much of these two words, as they belonged to that person, the Leper: Now let us usefully apply them to our selves. First, let us observe from this

### **Arise,**

1. It is Christ that gives the Surge which reuiueth us: we can never stir from the seat of impiety, till he bids us *Arise*. *No man can come to me, except the Father draw him*. The Spirit of Christ must draw us out of the black and mirie pit of iniquity; as *Ebedmelech drew Jeremiah out of the dungeon*: We cannot *arise* of our selves; Nature hath no foot, that can make one true step toward heaven: *That which is borne of the flesh, is flesh*: not fleshly in the concrete, but *flesh* in the abstract. We cannot speak, unless he open our lips. God says to the Prophet, *Cry. What shall I cry?* the Spirit must give the word; *All flesh is grass, &c*. We cannot stand, unless he gives us feet: *Son of man, stand upon thy feet*: alas, he cannot, but *ver. 2. The Spirit entered into me, and set me upon my feet*. We cannot see except he gives us eyes. *Intelligite, insipientes*, Bee wise, O ye fools: Alas, they cannot: but *Da mihi intellectum*, do thou, O Lord, give them wisdom. *Bee ye not conformed to this world, but transformed by the renewing of your mind, that you may prove, &c*. There are first two verbs Passive, then an Active: to show that we are double so much Patients, as we are Agents. Being moved, we move. *Acta fit actiua voluntas*: when God hath inclined our will to good, that will can then incline us to perform goodness.

If we cannot speak without lips from him, nor walk without affections from him, nor see, except he give us eyes; then neither can we *arise* except he takes us by the hand: as *Peter took the Creeple, and lift him up, and immediately his feet and ancle bones received strength*. If the spirit of our Lord Jesus give us a Surge, our lame souls shall grow strong and lively in the nerves of graces, we shall *Arise and walk; leaping, and singing, and praising God*.

2 We must *arise*, for we are naturally down. By nature a man *lieth in wickedness*: by grace he *riseth to newness of life*. Nature and Religion are two opposites: I mean by nature, corrupted nature; and by Religion, true Religion: for otherwise, the accepting of some Religion, is engrafted to every Nature. It is Nature, to *be dead in sins*: it is Religion, to be *dead to sin*. It is Nature, to be *Reprobate to every good work*: Religion, to be *ready to every good work*. It is nature, to be a *Lover of ones self*, 2. Tim. 3. 2. Religion, to *deny ones self*, Luk. 9. 23. It is nature for a man to *seek only his own profit*: Religion, to *Serve others by love*. Nature esteems *Preaching, folly*: Religion, the *power of God to salvation*. There are two lights in man as in heaven, Reason and Faith: Reason, like *Sara*, is still asking; *How can this be?* Faith, like *Abraham*, not disputes, but believes. There is no validity in Moral virtues: Civil men's good works are a mere carcass, without the soul of *Faith*.

They are like that Roman, that having fortunately slain his three enemies, the *Curiatij*: coming home in triumph, and beholding all the people welcome him with acclamations, only his sister weep, because he had slain her love: he embittered his victories with the murder of his own sister. Carnal men may do glorious deeds, flourish with brave achievements: but they mar all, by killing their own sister, the dear soul. Thus we are down by Nature, Grace can only help us up, and make us *arise*. If you ask how Nature hath dejected us: how we came originally thus depraved: I answer, We know not so well how we came by it, as we are sure we have it. *Nihil ad pr...dicandum notius, nihil ad intelligendum secretius*: Nothing is more certainly true to be preached, nothing more secretly hard to be understood. Therefore, as in case of a Town on fire, let us not busily enquire how it came, but carefully endeavor to put it out. A Traveler passing by, and seeing a man fallen into a deep pit, began to wonder how he fell in: to whom the other replied; *Tu cogita quomodo hinc me liberares, non quomodo huc ceciderim quaeras*: Do thou, good friend, rather study how to help me out, then stand questioning how I came in. Pray to Christ for this *Surge: Libera nos Domine*, we are naturally down, do thou, O Lord, graciously raise us up.

3. We must *Arise* before we can *Go*. First *arise*, then *go thy way*, saith Christ. He that is down, may creep like a serpent, cannot go like a man. Thou art to fight with cruel enemies; *Not flesh and blood, but Principalities and Powers, wicked spirits in high places*: Thou wilt perform it poorly whiles thou art along on the ground: The flesh will insult over thee with vnderdenied lusts. *Quicquid suggeritur, caeteris aggeritur*: there is not a sinful motion suggested, but it is instantly embraced, and added to that miserable dunghill of iniquity. And is not this wretched, to have *Chams* curse upon thee, to be a *slave to slaves*? The world will hold thy head under his girdle, whiles he tramples on thy heart: thou shalt eat no other food then he gives thee; he will feed thee with bribes, usuries, injuries, perjuries, blasphemies, homicides, turpitudes: none of these must be refused. The devil will tyrannize over thee: thou canst hardly grapple with that great Red Dragon, when thou art mounted like *Saint George* on the back of faith; Alas, how shouldst thou resist him, being down under his feet? *Arise* therefore, and *take the whole armor of God*, that you may both *Stand*, and *Withstand*.

*Arise*, lest God coming, and finding thee down, strike thee lower. *From him that hath not, shall be taken away that he seemed to have*. *Pauper vbique tacet*, is a Proverb more plentifully true in a

mystical, then temporal poverty. We say, *Qui iacet in terris, non habet unde cadat*: he that lies on the ground, hath no lower a descent to fall to: yes, there is a lower place. Judas found a lower fall then the earth, when he departed *In locum suum, into his own place*. Such was that great Monarchs fall, *How art thou fallen from heaven, O Lucifer? how art thou cut down to the ground?* This was a great descent, from heaven to earth. But, ver. 15. *Thou shalt be brought down to hell, to the sides of the pit*: This was a greater descent, from heaven to hell. We esteem it a great fall (ceremonially) from a Throne to a Prison: and the devil meant it a great fall (locally) from the Pinnacle to the ground: But there is *Abyssus inferna*, a lower precipice. David begins a Psalm of prayer, *De profundis; Out of the depths have I cried unto thee, O Lord*. But there is a depth of depths; and out of that deep there is no rising. *Arise now, lest you fall into that deep then*.

*Arise*, for if thou wilt not, thou shalt be raised. *Si non surrexeris volenter, suscitaberis violenter*. If thou refuse to *rise* willingly, thou shalt be roused against thy will. If thou wilt not hear the first *Surge*, which is the Ministers voice; thou shalt hear the last *Surge*, which is the Arch-angels voice. *Dicis, Surgam*, thou sayest, I will *rise*; but when! *Modo Domine, modo*: Anon Lord, all in time. Will not this be a silly excuse at the day of Judgment, *I will rise anon?* Thou must *rise in a moment, in the twinkling of an eye, at the last Trump*. Though thou cry to the *Mountains, Fall on me*, and to the *Rocks, Hide me*: yet *Nulla euasio*, thou must *arise* and appear. There are two voices that sound out this *Surge*: one Evangelical, and that is of mercy; yet we drown this, as Italians do thunder; by Drums, Bells, Cannons. The other Angelical, and that is of Justice, a voice impossible to be avoided. This is that last Sermon, that all the world shall hear: *Arise ye dead, and come to judgment*.

*Arise*; let us now raise up our selves from corruption of soul, that we may one day be raised from corruption of body; They that will not *rise*, their souls must, must, and carry their bodies to judgment. This world was made for man, not man for this world: therefore they take a wrong course that lie down there. He that lies down when he should *arise* and go, shall rise and go, when he would lie down. He that sleeps in the cradle of security all his life, sins soundly without starting: when he once starts and wakes, he must never sleep again. The devil and mischief are ever watching: and shall man, whom they watch to hurt, sleep? He that would deceive the devil, had need to rise betimes. The Lyon is said to sleep with one eye open, the Hare with both: the worldling with both eyes of his soul shut. He never riseth till he goes to bed: his soul wakens not, till his body falls asleep on his death-bed: then perhaps he looks up. As sometimes they that have been blind many years, at the approaching of death have seen: (whereof Physicians give many reasons) so the death-bed opens the eyes of the soul. Indeed at that time there is possibility of waking, but hazard of rising. That poor winter-fruit will hardly relish with God. *Miserum incipete viuere, cum definendum est*. It is wretched for a man then to begin his life, when he must end it. It is at the best but *morosa et morbosa panitentia*; a wearish and sick repentance: whereas God requires a *quick and lively sacrifice*; this is as sick as the person that makes it. This indeed is not a Conversion, but a Reuersion, or mere refuse.

To raise the secure from their unseasonable, unreasonable sleep, God doth ring them a peal of five Bells.

1. The first Bell is Conscience: this is the treble, and doth somewhat trouble: especially if the hand of GOD pulls it. Many think of their consciences, as ill Debtors do of their Creditors; they are loath to talk with them. Indeed God is the Creditor, and Conscience the Seriant, that will meet them at every turn. It makes a syllogisticall conclusion in the mind: Reason, like *David*, draws the sword, and Conscience, like *Nathan*, knocks him on the breast with the hilts. *David* made the Proposition, *The man that hath done this, shall dnee the death: Nathan* the Assumption, *Thou art the man: Conscience* the Conclusion, *Therefore thou must die*. If you hear not, yea feel not the sound of this bell, suspect your deadness of heart: for that City is in danger, where the Alarm-bell rings not.

2. The second Bell is the Stint, or certain to all the rest; *Uox Euangelij*, the voice of the Gospel. This Bell of *Aaron* is so perpetually rung amongst us, that as a knell in a great mortality, (*quia frequens, non terrens*) so common that no man regards it. Indeed, if some particular clapper ring melodiously to the ear, we come to please that rather than the soul. Luxurient wits think the Scripturephrase gross: nothing delights them but a painted and meretricious eloquence. There are some that will not hear this Bell at all: like *Jeroboam*, they will not travel to Jerusalem for a Sermon, but content themselves with a Calf at home. Others look that the Preachers tongue should incessantly walk, but let their own hearts lie still. Thus often our Lecturer shall preach, we will give the hearing when we list. Thus many Ministers come to a Parish with their bones full of marrow, veins full of blood: but all is soon spent, and the people never the better. We ring, but you do not rise.

3. The third Bell is the Mean; and this is *Suspiria gemitusque morientium*; the cries & groans of the dying. Another's Passing-bell is thy warning-bell. Death snatcheth here and there about us, thousands on our left, ten thousands on our right: yet as if we had a *Supersedeas*, or Protection against it, we neither relent nor repent. Our security is argued of the more madness, because we have so common motions and monitions of death. Yet *Nonerimus memores esse necesse mori*. How horrible is it to be drunk in a charnell house? As Christ spake, *Let the dead bury the dead*: So we bring to the Church dead bodies with deader souls.

Forma, favor populi, fervor inuenilis, opesque,

Surripuere tibi noscere quid sit homo.

We confess our selves mortal, yet we live as if death had no quarrel against us. This Bell is the Mean, but it is too mean to wake us.

4. The fourth Bell is the Counter-tenor: *vox pauperum*, the cry of the poor. This bell rings loud, either to us for mercy, or against us for cruelty. Let us know, that if it cannot waken us, it shall waken God against us. *Their cries are entered into the ears of the Lord of Sabbath*. Set not thy soul in danger of the people's curse: by inhauncings, ingrossings, oppressions, &c. But thou sayest they are wicked men that will curse, and God will not hear the wishes of the wicked. I answer, it is often seen that the curse of the undone waster, lights upon the head of

the vndooing Usurer. The imprecation of one evil man may fall upon another: God so suffers it, not because he cursed thee, but because thou hast deserved this curse. Let this Bell make Oppressors *arise* to show mercy, that God may rise to show them mercy. Otherwise the poor man is ready to pray, *Arise, O Lord*, in thine anger; lift up thyself, because of the rage of our enemies: *awake for us* to the judgment thou hast commanded. Yea, though they pray not for it, God will do it. *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord.* I will set him in safety from him that puffeth at it. If this Bell sound mournfully to thee for bread to the hungry, *arise* to this sound, as that neighbor rose at midnight to relieve his importunate friend. If it cannot waken thy covetous soul to show mercy to Christ *tempore suo*, in his time of need; nor will Christ arise to show mercy to thee *tempore tuo*, in thy time of need.

5. The last Bell is the Tenor, the Bow-bell; able to waken all the City. But though that material Bell can teach us when it is time to go to bed, yet this mystical bell cannot teach us the time to *arise*. This is the abuse of the creatures: *The rust of the gold cries* against the hoarder: *the stone out of the wall* against the Oppressor: the corn and wine against the Epicure. This is a roaring and a groaning Bell. *The whole creature groans, and traueils in pain* under us. This is the creatures ordinary Sermon: *Accipe, red, cave*; use us without abusing; return thankfulness without dissembling; or look for vengeance without sparing. They seem to cry unto us: We desire not to be spared, but not to be abused: *Necessitati subseruire non recusamus, sed luxui*: we would satisfy your natural necessity, not intemperate riot. We are the nocent creatures, that cause their innocence to become miserable. And but that the Divine providence restrains them, it is marvel that they break not their league with us; and with their horns, and hoofs, and other artillery of nature make war upon us, as their unrighteous and tyrannical Lord's.

Let some of these Bells waken us: lest as God once protested against Israel, that seeing they would not when it was offered, therefore they should never *enter into his rest*: so a renunciation come out against us; *If any will be filthy, let them be filthy still*: if they will not *arise*, they shall lie still forever. If this peal cannot effect it, yet God hath four things more to rouse us.

1. A Goad, that pricks the skin, and smarts the flesh; Affliction: he hath Crosses and Curses; those gall, these deeply wound: they are able to make any but a *Pharaoh* arise. It was affliction that waken'd *David*: *It is good for me that I was troubled*. The Leprosy brought *Naaman* to the Prophet; the Prophet brought him to God. It is strange, if bloody sides put not sense into us. Yet such was the obduracy of Israel; *Thou hast stricken them, but they have not sorrowed: thou hast consumed them, yet they refused to return*. Insensible hearts! *The people turneth not to him that smiteth them: neither do they seek the Lord of Hosts*. Hast thou been wounded, and wilt thou not be wakened? beware lest God speak to thy soul, as in another sense Christ did to *Peter*; *Sleep on now, and take thy rest*.

2. He hath to rouse us Thunder of heavier Judgments: perhaps the light scratches which some adverse thorns make, are slightly reckoned; scarce change countenance for them. But he sleeps soundly, whom thunder cannot wake. *Humanas motura tonitrua mentes*. When God

thundered that menace in the cares of *Nineveh*, it waked them. Let *Absalom* fire *Joab's* barley fields, and he shall make him *rise*. Shake the foundations of the Prison, and the stern Jailor will rise a converted Christian; *Sirs, what shall I do to be saved?* This thundering of judgments should cleanse our air, awaken our sleepy minds, purge our unclean hearts. *If the Lyon roar, who will not fear?* If the Lord thunder, what man will not be afraid?

3. He hath an Ordinance to shoot off, Death. *Statutum est omnibus mori*. It is a Statute-Law of heaven, an Ordinance from the Court of Justice, Every man shall die. When this Canon is discharged at thy paper-walls, then let thy soul *rise*, or never. The shooting off this Ordinance made *Belshazzar* stagger before he was drunk. *His knees smote one against another, when that fatal hand* wrote his destiny on the wall. Indeed most do slumber on the Couch of health, they are quiet, no sickness stirs them: they are at a covenant with the grave: *Sed cito finitam datur istam cernere vitam. Praeceptis mortis iter*: Death makes a headlong progress. This Ordinance carries death in the mouth: it is an even hand that shoots; one that will never miss the mark: let this rouse us.

4. God hath a Trumpet to sound. *The Lord shall descend from heaven with a shout, with the voice of the Archangel, and with the Trump of God. Altisona, grandisona Tuba*: the loudest Instrument of war; every ear shall hear it. As it was in the days of *Noah*, and *Lot*; *So shall it be in the day when the Son of man is revealed*. From eating and drinking, building and planting, buying and selling, marrying and dancing, shall this Trump call them. It shall fetch the Drunkard from his Ale-bench, the Harlot from her luxurious bed, the Epicure from his riotous table, the Usurer from his Charnell house of men's bones, and beasts skins, his study: now *Surgendum est vndeque*; there must be an universal *rising*. Well, let us waken before this last Trumpets last summons, lest then we rise only to judgment, and be judged to lie down again in torments. God long expects our *rising*; *Quanto diutius nos expectat vt emendemus, tanto districtius iudicabit sineglexerimus*. With how much patience he waits for our neglected conversion; with so much vengeance he will punish our continued rebellion. The Lord of his mercy, give us the first resurrection to Grace, that we may enjoy the *Rising* to Glory. *Arise*, and

**Go.**

Being got up, it is not fit we should stand still, we must be *going*. The main work was to raise us; now we are up, I hope an easy matter will set us a *going*. And to help forward our journey, let our meditations take along with them these three furtherances; the Necessity, the Conueniency, the End. The Necessity, we must go: the Conueniency, how we must go: the End, whither we must go.

1. The Necessity, all that have hope of heaven, must be *going*. The servants of God under the Law, *Exod. 12. 11.* the sons of God under the Gospel, *Ephes. 6. 15.* are commanded to have their *Feet shod*: to witness their preparation of *Going*. God doth not only charge *Elijah* with a *Surge, Arise*; but also with a *Vade, Go*. The sitting bird is easily shot; so long as she is flying in the air, the murdering piece is not levelled at her. There were two principal occasions of *David's* sin, *Otium & Oculus*: Idleness and his Eye. The one gives Satan opportunity, the other conueniency to iniection his temptation. *Otia si tollas, periere Cupidinis arcus. David, hast thou*

nothing to do? Come, walk with me on thy Palace roof, I will show thee beauty; a snare able to take a Saint. It is necessary therefore to be *going*; for so we are not so fair a mark for Satan. *Adam*, so long as he was at his work in the Garden, was safe enough: when he became lazy, and fell a dallying with *Eve*, Satan shot him. It was *Jerome's* counsel to *Rusticus*; Be ever doing, *vt quando diabolus veniat, inueniat occupatum*: that when the Devil comes with his business, he may find thee at thine own business. So thou shalt answer him knocking at thy door; I am busy; I have no time to talk, with you, Satan. Do you think the Devil could be so sure to meet his friends at the Theater, Tavern, Brothel-house; but that mistress Idleness sends them thither? Yea by this he takes a worldling by the hand at Church: well met; you are so full of business all the week, that you break your sleeps, cannot take your rest: come, here be two Sermons on the Sunday, sleep out them. The Sabbath seems tedious to some, they have nothing to do? Nothing? Alas, they know not a Sabbath's days work. To pray, to hear, to read, to meditate, to confer, to visit, to pray again: is all this nothing? Because they labor not in their worldly calling, they think there needs no labor about their Christian calling: the *working out their salvation* they hold no pains; indeed they take no pains about it. If they did perform these duties, they should find the right spending the Sabbath, not *Nullum laborem, sed alium*: not no labor, but another kind of labor then ever they conceived. And this not *Opus taedij, sed gaudij*. Think on that sweet vicissitude of works and comforts; And *Breue videbitur tempus tantis variet atibus occupatum*: that time must needs seem short, that is spent in such variety of delights. It was the principal of those three faults, whereof *Cato* professed himself to have so seriously repented. One was, passing by water, when he might go by land: another was, trusting a secret to a woman: but the main one was, spending an hour unprofitably. How many hours, not only on common days, but even upon the holy Sabbath, that concerns the business of our souls, have we unprofitably laished, and yet never heartilie repented them?

2. The Conueniencie; if we *Go*, we must have *feet*. All our Preaching is to beat the bush, put you from your couerts, and set you a *going*: but now *Quitus pedibus?* on what *feet* must you go? The Foot is the Affection or Appetite, saith *S. Augustine*. *Eô feror, quocun{que} feror*: that carries me, whither soever I go. The foot moves the body, the affection moves the soul. The regenerate soul hath three principal faculties, as the natural body hath three semblable members: the eye, hand, and foot. In the soul the *Eye* is *Knowledge*, the *Hand* is *Faith*, the *Foot* is *Obedience*. The soul without knowledge is like *Bartimaeus*, blind: without faith, like the man with a withered hand: without obedience, like *Mephibosheth*, lame.

True Christians are not *Monopodes*, one-footed: the Apostle speaks in the plural number, of their feet. *Stand, having your Feet shod with the preparation of the Gospel of peace*. He meant not corporal feet: the soul must therefore have spiritual feet, like the bodies,

for

- Number,
- Nature.

For Number, the body hath two feet, so hath the Soul: Affection and Action, desiring and doing. The former, that puts forward the soul, is a hopeful affection. One said, Hope is a foot; *Pes Spes*: but hope is rather a nerve that strengthens the motion of this foot, then the foot it self. The latter is Action, or operative obedience; that rightly walks in the blessed way of holiness. *I desire to do thy will, O my God*; there's the foot of affection. *I will run the way of thy Commandments*; there's the foot of action. *I have longed after thy precepts*; there is the foot of desiring: *I turned my feet unto thy testimonies*; there's the foot of obeying.

For nature, they are fitly compared to feet, and that

Ration	Situs	for	Placing
Transitus	Passing.		

For Site or placing, the feet are the lower parts of the body, so are affections of the soul. The head is the directer, the foot the carrier: the feet help the head, the head guides the feet. The understanding and affection, are like the blind man and the lame: the lame hath eyes but no feet; the blind hath feet but no eyes. But whiles the blind carries the lame, and the lame directs the blind, both may come to their journeys end. The understanding sees well, but of it self cannot go; the Affection is able to go, but of it self cannot see: let the one direct well, the other walk after that direction, and they will bring the soul to heaven.

For Transition or Passing, as the feet corporally, so these spiritually, move and conduct the man from place to place. Indeed none can come to the *Son, unless the Father draw him*: but when he hath given us *feet*, he looks we should *go*. *He that hath ears to hear, let him hear*: he that hath hands, let him work: he that hath feet, let him *go*. Hence is that exhortation; *Draw near to God, & he will draw near to you*. In this foot-manship there is *Terminus à quo recedimus, Terminus ad quem accedimus, motus per quem procedimus*: From the ways of darkness, from the wages of darkness: to the fruition of light, to the counersation in light. From darkness exterior, interiour, inferior. Outward; this land is full of darkness, fraught *operibus tenebrarum*, with the works of darkness. Inward, *Having the understanding darkened, being alienated frō the life of God, through the ignorance that is in them, & because of the blindness of their heart*. Outer darkness, that which Christ calls 〈 in non-Latin alphabet 〉 : or lower darkness. *He hath reserved the Lost angels in ever lasting chains under darkness*. Unto light external, internal, eternal. Outward Light; *Thy word is a lamp unto my feet, and a light unto my path*. Inward light; *In the hidden parts thou shalt make me to know wisdom*. Euerlasting Light, *They shall shine as the brightness of the firmament, and as the stars forever and ever*. Blessed feet that carry us to *That light which lightneth every man that cometh into the world*: and to the beams of that Sun, which gives light to *them that sit in darkness, and in the shadow of death*: happy feet, they shall be *guided into the way of peace*. Look to thy foot wheresoever thou treadest: beware the gardens of temporal pleasures: *Est aliquid quod in ipsis flori... angat*. It is worse going on fertile ground, then on ba...: the smooth ways of prosperity are slippery, in rough •...fflictions we may take sure footing. Let your *feet* be •...od, saith *Paul*; your affections restrained: bar lust of her vain objects, turn her from earth to heaven. Set her a traveling,



not after riches, but graces. Keep the foot of desire still going, but put it in the right way, direct it to everlasting blessedness. And this is

3. The End, whither we must go, to perfection. Thou hast done well, yet go on still. *Nihil praesumitur actum, dum superest aliquid ad agendū*: nothing is said to be done, while any part remains to do. No man can go too far in goodness. *Nimis iustus, et nimis sapiens potes esse, non nimis bonus*. Thou mayest be too just, thou mayest be too wise, but thou canst never be too good. *Summae religionis est, imitari quem colis*. It is a true height of religion, to be a follower of that God, of whom thou art a worshipper. Come so nigh to God as possibly thou canst, in imitation, not of his power, wisdom, majesty, but of his mercy. *Be holy, as the Lord is holy. Be merciful, as your heavenly Father is merciful*. The going on forward to this perfection, shall not displease him, but crown thee. Give not over this going, until with Saint Paul thou have quite finished thy course.

Aime at perfection, shoot at this mark, though thou cannot reach it. When the wrestling Angel said to Jacob, *Let me go, for the day breaketh*; he answered, *I will not let thee go except thou bless me*: happy perseverance! *When I caught him whom my soul loved, I held him, and would not let him go*. O sweet Jesus, who would let thee go? *Qui tenes tenentem, apprehendentem fortificus, fortificatum confirmas, confirmatum perficis, perfectum coronas*. Thou that holdest him that holdeth thee, that strengthenest him that trusteth thee, confirmest whom thou hast strengthened, perfectest whom thou hast confirmed, and crownest whom thou hast perfected. In the behalf of this continuance, the Holy Ghost gives those exhortations; *Hold fast, Stand fast. Hold that thou hast, that no man take thy crown*. The same to the Church of Thyatira; *Tene quod habes, Reu. 2. 25. Stand fast in the liberty wherewith Christ hath made us free*. It is an ill hearing, *Ye (not do, but) did run well*. The Prophet in his threnes weeps, that *they which were brought up in scarlet, embrace dunghills*. It is just matter of lamentation, when souls which have been clad with zeal, as with scarlet, constantly forward for the glory of God, fall to such Apostasy, as with Demas to embrace the dūghil of this world, and with an avarice hausture to lick up the mud of corruption.

Joseph had a coat reaching down to his feet: our religion must be such a garment, neither too scant to cover, nor too short to continue *ad vltimum*, to the last day of our temporary breath. *Be thou faithful unto the death, and I will give thee the crown of life*: this crown is promised to a good beginning, but performed to a good ending. Strive to *comprehend with all Saints, what is the breadth, and length, and depth, and height*. If we can comprehend with the Saints, not only the height of hope, the depth of faith, the breadth of charity, but also the length of continuance, we are blessed forever. Even the tired horse, when he comes near home, mends his pace: be good always, without weariness; but best at last: that the nearer thou comest to the end of thy days, the nearer thou mayest be to the end of thy hopes, the salvation of thy soul. *Omnis coelestis Curia nos expectat, desideremus eam quanto possumus desiderio*. The whole Court of heaven waits for us, let us long for that blessed society with a hearty affection. The Saints look for our coming, desiring to have the number of the elect fulfilled: the Angels blush when they see us stumble, grieve when we fall, clappe their wings with joy when we go cheerfully forward: our Savior Christ stands on the battlements of heaven, and with the

hand of help and comfort wafteth us to him. When a noble Soldier in a foreign Land hath achieved brave designs, won honorable victories, subdued dangerous adversaries; and with worthy Chivalry hath renowned his King and Country: home he comes, the King sends for him to Court, and there in open audience of his Noble Courtiers, gives him words of grace, commendeth and (which is rarely more) rewardeth his Valour, heaps dignities, preferments, and places of honor on him. So shall Christ at the last day, to all those Soldiers that have valiantly combated and conquered his enemies; in the sight of heaven and earth, audience of men and Angels, give victorious wreathes, crowns and garlands, *long white robes*, to witness their innocence, and *Palms in their hands*, to express their victory: and finally he shall give them a glorious kingdom to enjoy forever and ever.

Now yet further to encourage our *going*, let us think upon our company. Four sweet associates go with us in our Journey; good Christians, good Angels, good works, our most good Savior Jesus Christ.

1. Good Christians accompany us even to our death. If thou go to the Temple, they will go with thee. *Many people shall say, Come and let us go up to the Mountain of the Lord, to the house of the God of Jacob.* If thou say, *Come, let us build up the walls of Jerusalem:* they will answer, *Let us rise up and build.* So when Joshua protested to Israel; do what you will, *but as for me and my house, we will serve the Lord:* they echoed to him; *God forbid that we should for sake the Lord, to serve other gods: we also will serve the Lord.* Thou canst not say with *Elias, I am left alone;* there be *seven thousand,* and thousand though...sands, that never bowed their knee to *Baal.*

2. Good Angels bear us company, to death in our guarding, after death in our carrying up to heaven. *Angels mandavit; He hath given his Angels charge over us:* There are malicious devils against us, but there are powerful Angels with us. That great Majesty whom we all adore, hath given them this commission. *Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation?* An Angel counsels *Hagar* to return to her Mistress; an Angel accompanies *Jacob* in his journey; an Angel feeds *Elias;* an Angel pluckes *Lot* out of Sodom. *Gaudent Angeli te conuersum illorum sociari consortijs.* The Angels rejoice at our conversion, that so their number might have a completion.

3. Good works bear us company: Good Angels associate us, to deliver their charge; good works to receive their reward. Though none of our actions be meritorious, yet are none transient, none lost. They are gone before us to the Courts of joy; and when we come, they shall welcome our entrance. *Virtutis miseris dulce sodalitiū.* What misery soever perplexeth our voyage, virtue, and a good conscience are excellent company.

4. Lastly, Jesus Christ bears us company. He is both *Via* and *Conuiator;* the way, and companion in the way. When the two Disciples went to *Emaus,* *Jesus himself drew near, and went with them.* If any man go to *Emaus,* which *Bernard* interpreteth to be *Thirsting after good advice;* he shall be sure of Christ's company. If any man entreat *Jesus to go a mile, he will go with him twain.* None can complain the want of company, whiles his Savior goes along with him. *Truly our fellowship is with the Father, and with his Son Jesus Christ.* There we find two Persons of the blessed Trinity, our Associates, the Father and the Son: now the Holy Ghost is not wanting.

*The grace of the Lord Jesus Christ, and the love of God, and the communion (or fellowship) of the Holy Ghost, be with you all. Amen.*

Go we then comfortably forward, and God will bring us to our desired Haven. But *Pauci intrant, pauciores ambulant, paucissimi per...nt*. Few enter the way, fewer walk in the way, fewest of all come to the end of the way; their salvation. Men think the way to heaven broader then it is: But *strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it*. All say, they are going to glory, but the greater number take the wrong way. A man somewhat thick-sighted, when he is to pass over a narrow bridge, puts on spectacles to make it seem broader: but so his eyes beguile his feet, and he falls into the brook. Thus are many drowned in the whirl-pool of sin, by viewing the passage to heaven only with the Spectacles of flesh and blood: They think the bridge broad, so topple in. Happy eyes that well guide the feet, and happy feet that never rest *going*, till they enter the gates of heaven. Thus much for the Passport: now we come to

### **The Certificate.**

*Thy faith hath made thee whole*. Wherein Christ doth comfort and encourage the Leper. First, he comforts him, that his faith was the means to restore health to his body: then thereby he encourageth him that this faith increased, would also bring salvation to his soul.

I might here observe, that as faith is only perceived of God, so it is principally commended of God. The Leper *glorified God*, and that *with a loud voice*; there was his thankfulness: he *fell down at Christ's feet*, there was his humbleness. The ears of men heard his gratitude, the eyes of men saw his humility: but they neither heard, nor saw his faith. But how then, saith Saint James, *Shew me thy faith?* Himself answers, *By thy works*. It cannot be seen in *habitu*, in the very being; yet may easily be known *in habente*, that such a person hath it. No man can see the wind as it is in the proper essence; yet by the full sails of the ship one may perceive which way the wind stands. The sap of the tree is not visible, yet by the testimony of leaves and fruits we know it to be in the tree: Now Christ sees not as man sees: man looks upon the external witnesses of his gratitude and humility, but Christ to that sap of *faith* in the heart, which sent forth those fruits. *Thy faith hath saved thee*.

The words distribute themselves into two principal and essential parts:

The

- *Means*, Thy faith.
- *Effects*, Hath made thee whole.

The means is partly Demonstratiue; *Faith*; partly Relatiue, *Thy* faith. The Quality and the Propriety: the Quality of the means, it is *Faith*; the Propriety, it is (not another's, but) *Thy* faith.

### **Faith.**

This is the demonstrative quality of the means of his healing. But what was this *Faith*? 1. There is a faith that believes *veritatem historiae*, the truth of God's word: This we call an Historical Faith; but it was not this faith. *King Agrippa, believest thou the Prophets? I know that thou believest.* 2. There is a faith that believes *Certitudinem Promissi*, the certainty of God's promises: that verily is persuaded, God will be so good as his word: that he will *not break his covenant with Israel*, nor *suffer his faithfulness to fail unto David*: yet applies not this to it self: but it was not this faith. 3. There is a faith that believes *Potestatem Dicentis*, the Majesty and Omnipotence of him that speaks: so the devil, that God is able to turn *Stones into br...d*: so the Papist, that he can turn bread into flesh, and cause one circumscribed body to supply millions of remote places at once: But it was not this faith. 4. There is a faith believes *se moturam Montes*, that it is able to remove Mountains: a miraculous faith; which, though it were specially given to the Apostles, *In my name shall they cast out devils, take up Serpents*, cure the sick by imposition of hands; say to a Tree, *Pluck thyself up by the roots, and plant thyself in the sea, and it shall obey them*: yet reprobates also had it; for even they that are cast out with a *Discedite à me*, plead this; *In thy name have we cast out devils, and done many wonderful works*. But it was not this faith. 5. There is a faith that believes to go to heaven, though it bend the course directly to hell: that thinks to arrive at the *Jerusalem* of blessedness, through the *Samaria* of profaneness: a presumption: but it was not this faith. 6. There is a faith that believes a man's own mercy in Jesus Christ, and lives a life worthy of this hope, and becoming such a possession: and it was this faith that our Savior commendeth.

When *Samuel* came to anoint one of the sons of *Jesse*, *Eliab* was presented to him, and he said, *Surely the Lord's Anointed is before him*. He was deceived, he might have a goodly countenance and a high stature: but it was not he: Then passed by *Abinadab*; nor is this he: then *Shammah*; nor is this he: Then seven of his sons were presented; *The Lord hath chosen none of th...se*. Be here all, saith *Samuel*? *Jesse* answered, *No, the youngest is behind, and he keepeth the sheep*. Then said *Samuel*, *Send and fetch him, for we will not sit down till he come*. When he was come, he was ruddy, and withal of a beautiful countenance, and goodly to look on: *And the Lord said, Arise, and anoint him, for this is he*. If we should make such a quest for the principal *Grace*: *Temperance* is a sober and matronly virtue, but not she: *Humility* in the lowest is *respected* of the *Highest*, but not she: *Wisdom* is a heavenly grace, *similisque creanti*, like the Maker, but not she: *Patience* a sweet and comfortable virtue, that looks cheerfully on troubles, when her breast is red with the blood of sufferance, her cheeks are white with the pureness of innocence, yet not she: *Justice* hath a hand spotless as the brow of heaven, a heart transparent as Crystal, a countenance able to daunt temptation it self, yet not she: *Charity* is a lovely virtue, little innocents hang at her breasts, Angels kiss her cheeks; *Her lips are like a thread of scarlet, and her speech is comely, her Temples are like a Pomegranate within her looks*; all the ends of the earth call her blessed: yet not she. Lastly *Faith* appears, beautified with the robe of her Saviors righteousness, adorned with the jewels of his graces, and shining in that fairness which he gave her: *I am Regina venit*, now comes the Queen of Graces: This is she.

Now as *Faith* excels all other graces, so there is a special degree of faith that excels all other degrees. For every faith, is not a saving faith. The King of Syria commanded his Captains, <sup>y</sup> *Fight neither with small nor great, save only with the King of Israel*. How should they know

him? By his Princely attire, and royal deportment. Perhaps they met with many glorious personages, slew here and there one; none of them was the King of Israel. Setting upon *Jehoshaphat*, they said, *Surely this is the King of Israel*; no, it was not. One drew a bow at a venture, smote a man in his Charet, and that was the King of Israel. The faith that believes God's Word to be true, is a good faith, but not *Illa fides*, that saving Faith. The faith that believes Christ to be the worlds Savior, is a true faith, but not that faith. The faith that believes many men shall be saved, is *vera fides, non illa fides*, a true faith, but not that faith. The faith that believes a man's own soul redeemed, justified, saved by the merits of Jesus Christ; not without works answerable to this belief: this is that faith. That was the King of Israel, and this is the Queen of Isra•...: all the other be but her attendants.

There is *Fides Sentiends, Assentiendi, and Appropriandi*: a man may have the first, and not the second: he may have the first and second, and yet not the third: but if he have the third degree, he hath all the former. Some know the truth, but do not consent to it: some know it, and assent to it, yet believe not their own part: they that believe their own mercy, have all the rest. As meat digested turns to juice in the stomach, to blood in the liver, to spirits in the heart: so faith is in the brain knowledge, in the reason assent, in the heart application. As the child in the womb hath first a vegetative life, then a sensitive, last a rational. So faith, as mere knowledge, hath but a vegetation: as allowance, but sense: only the applying and apportioning the merits of Christ to the own soul by it, this is the rational, the very life of it.

But thus we may better exemplify this Similitude. The vegetative soul is the soul of plants, and it is a true soul in the kind, though it have neither sense nor reason. The sensitive soul is the soul of beasts, a true soul; includes vegetation, but is void of reason. The rational soul is the soul of man, a distinct soul by it self, comprehends both vegetation and sense, having added to them the perfection of reason. So there are three kinds or degrees of Faith. 1. To believe there is a God; this is the faith of Pagans, and it is a true faith, though it neither believe the Word of God, nor mercy from God. 2. To believe that what God says is true: this is the faith of devils and reprobates, and a true faith; including the faith of Pagans, and going beyond it; yet it apprehends no mercy. 3. To believe on God, to rely upon his mercy in Christ, and to affie their own reconciliation; this is the faith of the Elect; comprehends both the former, yet is a distinct faith by it self.

This faith only saves; and it hath two properties. 1. It is a repenting faith: for Repentance is Faiths Usher, & dews all her way with tears. Repentance reads the Law and weeps. Faith reads the Gospel and comforts. Both have several books in their hands; *Poenitentia intuetur Mosem, Fides Christum*. Repentance looks on the rigorous brow of *Moses*, Faith beholds the sweet countenance of *Christ Jesus*. 2. It is a working faith: if it work not, it is dead: and a dead faith no more saves, then a painted fire warms. Faith is a great Queen, her clothing is of wrought gold: the virgins her companions that follow her, are good deeds: *Omnis fidelis tantum credit, quantumsperat & amat: & quantum credit, sperat, & amat; tantum operatur*. A Christian so far believes, as he hopes and loves: and so far as he believes, hopes and loves, he works. Now as *Moses* is said to see him that is invisible, because he saw his back-parts: and as when we see

the members of the body moving to their several functions, we know there is a soul within, albeit unseen: so faith cannot be so invisible, but the fruits of a good life will declare it.

Thus by degrees you see what is the right saving faith. As a Lapidary that shows the buyer an orient pearl; and having a little fed his eye with that, outpleaseth him with a Saphyre; yet out-values that with some Ruby or Chrysolite: wherewith ravished, he doth lastly amaze him with a sparkling Diamond transcending all. Or as Drapers show diverse clothes of excellent colors, yet at last for a Master-piece exceed all with a piece of Scarlet. So there are diverse virtues like Jewels, but the most precious Jewel of all is Faith: And there are diverse degrees of faith, as diverse coloured clothes; but the saving faith is arrayed in the Scarlet robe, hath dipped and died her self in the blood of her Savior Jesus: yet is she white, pure white as the snow of Lebanon: so are all that be washed in that red fountain. *They have washed their robes, and made them white in the blood of the Lamb.*

### **Thy Faith.**

This is the property of that faith that healed him; his own faith. But how could Christ call it *His* faith, when as faith is God's gift? It is indeed *Datum*, so well as *mandatum*. Commanded, *This is his Commandment, that we should believe on the name of his Son Jesus Christ.* So also given, *To you it is given in the behalf of Christ to believe on him.* And *This is the work* (so well as the will) *of God, that ye believe on him whom he hath sent.* But this is not given without means, as the woman of Tekoah said to David; *GOD doth devise means.* What's that? *Faith comes by hearing.* Now when God hath given a man Faith, he calls it his; *Thy faith*; for what is freer then gift? So the Prophet calls it their own mercy; *They that wait on lying vanities, for sake their own mercy.* As the water in the Cistern is said to be the Cesternes, though it have it from the fountain.

But yet how doth Christ call it *his* faith? had he a faith by himself? *There is one faith*: therefore not more his, then others. In regard of the Object upon whom our faith reflects, there is but one faith: in regard of the subject wherein faith resides, everyone must have his own faith. There is no salvation by a common faith: but as all true believers have one and the same faith, so every true believer hath a singular and individual faith of his own. *Thy* faith: thine for two reasons; to distinguish

his

- Person from common men.
- Faith from common Faiths.

1. To distinguish his person from others: the Nine had not this Faith. They believed not, but thou believest. *Thy* faith; this declares him to be out of the common road. *Thou shalt not follow a multitude to do evil*: that *B...llua multorum capitum* must not lead thee. Some were devoted to Christ, but *they could not come nigh him for the prease.* It was the multitude that *rebuked* the blind man's prayers. As a river leads a man through sweet meadows, green woods, fertile pastures, fruit-loden fields; by glorious buildings, strong Forts, famous Cities; yet at last brings him to the salt Sea: So the stream of this world carries along through rich

commodities, voluptuous delights, stately dignities, all possible content to flesh and blood: but after all this brings a man to death, after death to judgment, after judgment to hell.

Hear one of the Romists authentical pleas for their Church falls to the ground, universality. They plead Antiquity; so a homicide may derive his murder from *Cain*. They plead unity: so Pharisees, Sadducees, Herodians combined against Christ. They plead universality: yet of the ten Lepers but one was thankful. The way to hell hath the greatest store of passengers: Company is good, but it is better to go the right way alone, then the broad with multitudes. It is thought probably, that at this day Mahometisme hath more under it then Christianity; though we put Protestant, and Papist, and Puritan, and Separatist, and Arminian; and all in the scale to boot: and that mere Paganism is larger then both. Where many join in the Truth, there is the Church: not for the many's sake, but for the Truths sake. Saint *Augustine* teacheth us to take Religion, not by tale, but by weight. Numbers make not a thing good, but the weight of truth. Some are so mannerly, that they will not go one step before a great man; no not to heaven. Many say with *Hushai*, *Whom the people, and all the men of Israel choose, his will I be*. But they leave out one principal thing, which *Hushai* there put in as the prime ingredient; *Whom the Lord chooseth*: they leave out the Lord. But *Joshua* was of another mind: *Choose you what gods soever you will serve; I and my house will serve the Lord*. The Inferior Orbes have a motion of their own, contrary to the greater: good men are moved by God's Spirit, not by the Planetary motions of popular greatness. Let us prize righteousness highly, because it is seldom found. The pebbles of the world are common, but the pearls of graces rare. The vulgar stream will bring no vessel to the land of peace.

2. To distinguish his faith from the common faith. *Thine*; another kind then the Pharisees faith. To believe the Word, but traditions withal, *vera fides, non pura fides*; is a true, but not a pure faith. To believe the *Major* of the Gospel, not the *Minor*, *Vera, non sana fides*; is a true, not a sound faith. To believe a man's own salvation, how debauchedly soever he lives, *nec vera, pura, sana, nec omnino fides*; is neither a true, pure, sound faith, nor indeed a faith at all: but a dangerous presumption. To believe thy own reconciliation by the merits of Christ, and to strengthen this by a desire of pleasing God; is a true, found, saving faith: and this is *Fides tua, Thy Faith*.

Whosoever will go to heaven, must have a faith of his own. In *Gedeons* Campe every soldier had his own pitcher: among *Solomon's* men of valor, everyone wore his own sword: and these were they that got the victories. The five wise Virgins had everyone *oil in her own lamp*: and only these enter in with the Bridegroom. Another's eating of dainty meat makes thee never the fatter. Indeed many have sped the better for other men's faith: so the Centurions servant was healed for his masters sake. *As thou hast believed, so be it done unto thee*. But for the salvation of the reprobates; *Though Moses and Samuel stood before me, saith the Lord, yet my mind could not be toward, such people. Though Noah, Daniel, and Job interceded, yet they should deliver but their own souls by their righteousness*. Pious men's faith may often save others from temporal calamities: but it must be their own faith that saves them from eternal vengeance. *Lut...* was wont to say, There is great Divinity in Pronounes. *Thy* faith. One bird shall as soon fly with another birds feathers, as thy soul mount to heaven by the wings of another's faith.

It is true faith, and *thy* faith: true with other men's faith, but inherent in thy own person that saves thee. True, not an empty faith; *Nuda fides, nulla fides. Inseparabilis est bona vita à fide, imo vero ea ipsa est bona vita*, saith *Augustine*. A good life is inseparable from a good faith; yea a good faith is a good life. So *Irenaeus*; To believe, is to do God's will. *Thine*, therefore we say *Credo*, not *Credimus*; I believe, not we believe. Every man must profess, and be accountant for his own faith. Thus much of the Means; now to

### The Effect.

*Hath made thee whole, or saved thee*: It may be read either way; It hath *saved* thee, or It hath *salued* thee. First, of them both jointly, then severally.

Faith is the means to bring health to body, comfort to soul, salvation to both. I call it but the means; for some have given it more. Because the Apostle saith, that *Abraham* obtained the promise *Through the righteousness of faith*: therefore say they, *Fides ipsa Iustitia*; Faith is righteousness it self. But let *S. Paul* answer them, and expound himself: I desire *tobe found in Christ, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, (whose is that?) the righteousness which is (not of us, but) of GOD by Faith*. Thus faith is said to save us, not of it self: the hand feeds the mouth, yet no man thinks that the mouth eats the hand, only as the hand conueyes meat to the body, so faith salvation to the soul. We say the Ring stancheth blood, when indeed it is not the Ring, but the stone in it. There are many that make faith an almighty Idol; it shall save: but thus they make themselves idle, and trust all upon nothing. That faith is a meritorious cause of justification; this a doctrine that may come in time to trample Christ's blood under feet.

Now these speeches rightly understood; *Faith* adopteth, faith justifieth, faith saveth; are not derogatory to the glory of God, nor contradictory to these speeches, Christ adopteth, Christ justifieth, Christ saveth. One thing may be spoken of diverse particulars in a different sense. God the Father adopteth, the Son adopteth, the holy Spirit adopteth, Faith adopteth: all these are true, and without contrariety. They be not as the young men that came out of the two armies before *Joab* and *Abner*: *everyone thrust his sword into his fellows side, and fell down together*. But like *David's Brethren, dwelling together in peace*. God the Father adopteth as the Fountain of adoption; God the Son as the Conduit; God the holy Ghost as the Cistern; Faith as the Cock whereby it runs into our hearts.

Faith brings justification, not by any special excellency it hath in it self, but only by that place and office which God hath assigned it: it is the condition on our parts. So the Apostle instructed the Iailour, *Believe ...n the Lord Jesus Christ, and thou shalt be saved, and thy house*. God's ordinance gives that thing the blessing, which it hath not in the own nature. If *Naaman* had gone of his own head, and washed himself seven times in Jordan, he had not been healed: it was God's command that gave those waters such purging virtue. If the Israelites stung with these fiery serpents in the Desert, had of their own devising set up a brazen Serpent, they had not been cured: it was neither the material brass, nor the serpentine form, but the direction of God which effected it. It was not the Statue, but the Statute, that gave



the virtue. So Faith for its own merit brings none to heaven, but for the promise which the God of Grace and Truth had made to it.

In common speech we say of such a man; His Lease maintains him: is there any absurdity in these words? No man conceives it to be a parchment lined with a few words, accompanied with a waxen Label, that thus maintains him: but that House or Land, or rents so conveyed to him. So Faith saveth: I ascribe not this to the Instrument, but to Jesus Christ whom it apprehends, and that inheritance by this means conveyed.

But now wouldest thou know thyself thus interested? look to thy faith, this is thy proof. If a rich man die, and bequeath all his riches and possessions to the next of blood; many may challenge it, but he that hath the best proof carries it. To Christ's Legacy thou layest claim, look to thy proof: it is not, *Lord, Lord, I have prophesied in thy Name*: nor, *We have feasted in thy presence, and thou hast taught in our streets*: but *I believe, Lord, help my unbelief*; and then thou shalt hear, *Bee it unto thee according to thy faith*. And this a little faith doth, if it be true. There is a faith like a grain of mustard seed; small, but true: little, but bite it, and there is heat in it: faith warms where ever it goes. In a word, this is not the faith of explication, but of Application, that is dignified with the honor of this conveyance.

*Hath made thee whole*. Faith brings health to the body. There was a woman vexed with an uncomfortable disease twelve years, *she suffered many things of Physicians*; some torturing her with one medicine, some with another, none did her good, but much hurt, *She had spent all her living upon them*, and herein, saith *Erasmus*, was *bis misera*: her sickness brought her to weakness, weakness to Physic, Physic to beggary, beggary to contempt. Thus was she anguished in body, vexed in mind, beggared in estate, despised in place, yet faith healed her. Her wealth was gone, Physicians given her over, her faith did not forsake her, *Daughter, be of good comfort, thy faith hath made thee whole*. There was a woman bowed down with a spirit of infirmity *eighteen years*; yet loosed: there was a man bedrid *eight and thirtiety years*, a long and miserable time, when besides his corporal distress, he might perhaps conceive from that, Eccl. 38. 15. *He that sinneth before his Maker, let him fall into the hand of the Physician*; that God had cast him away, yet Christ restored him.

Perhaps this Leprosy was not so old, yet as hard to cure; yet faith is able to do it; *Thy faith hath made thee whole*. But it was not properly his faith, but Christ's virtue that cured him: why then doth not Christ say, *Mea virtus*, and not *Tua virtus*: My virtue, not thy faith hath made thee whole? True it is, his virtue only cures, but this is apprehended by man's faith. When that diseased woman had touched him, *Jesus knew in himself that virtue had gone out of him, and he turned him about in the prease, and said, Who touched my clothes?* Yet speaking to the woman, he mentioneth not his virtue, but her faith; *Daughter, thy faith hath made thee whole*. Faith in respect of the Object, is called in Scripture, *The faith of Jesus Christ*: in respect of the subject wherein it is inherent, it is my faith, and thy faith. *Thy faith hath made thee whole*.

*Hath saved thee*: made whole, not thy body only, that's but part, the worst part: but thy soul also, *Totum te*, thy whole self: *saved thee*. The other nine had whole bodies, this tenth was made whole in soul too; saved. The richest Jewel Christ left to his Church, is Salvation. My

*he...rts desire and prayer to God for Israel is, that they might be saved.* Not their opulency, not their dignity, not their prosperity, was Saint Paul's wish; but their Salvation. If the devils would confess to us the truth, they would s...y, The best thing of all is to be saved. That rich man would fain send this news out of hell; *Let Lazarus testisi... to my brethren, lest they also come into this place of torment.* The te...timony of salvation was blessed news, from the mouth of him that gives Salvation, Jesus Christ. The vessel of man's soul is continually in a Tempest, until Christ enter the Ship, and then follows the calm of peace.

It is remarkable, that God gives the best gifts at last. Christ gave this Leper health: *bonum*, this was good: For *Vita non est viuere, sed valere*: It is more comfortable to die quickly, then to live sickly. He gave him a good name, *that he returned to give glory to God; melius*; this was better. But now lastly he gives him salvation, *Thy faith hath saved thee; Optimum* this is best of all. *Vltima optima*.

Hath God given thee wealth, bless him for it: hath he given to thee health, bless him for it: hath he given thee good reputation, bless him for it: hath he given thee children, friends, peaceable days; bless him for all these. But hath he given thee Faith? especially bless him for this: he hath given thee with it, what we beseech his mercy to give us all, Salvation in Jesus Christ.

I conclude, there is a faith powerful to justify the soul by the righteousness of Jesus Christ: but it never dwelt in a bosom that lodgeth with it lust and dissoluteness. *If while we seek to be justified by Christ, we our selves are found sinners, is therefore Christ the Minister of sin? God forbid.* Which verse may not unfitly be distinguished into four particulars. *Quod sit, Si sit, An sit, Absit.* There is a Concession, a Supposition, a Question, a Detestation. 1. The Concession, *Quod sit*; that is so: he takes it granted that all true Christians seek their only Justification by Christ. 2. The Supposition *Si sit*; if it be so, that in the mean time *we are found sinners*. 3. The Question or discussion, *An sit*; is it so? is *Christ therefore the Minister of sin?* 4. The Detestation, *Absit, God forbid.*

Where let us behold what the Gospel acquireth for us, and requireth of us. It brings us liberty: the *Law gendereth to bondage*: and that, saith Aquinas, *Quantum ad Affectum*, and *Quantum ad Effectum*. 1. The Law begets an affection of fear, the Gospel of Love. *Ye have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba Father. Breuissima & apertissima du...rum Testament...rum differentia, Ti...or & Amor.* There is a short and easy difference betwixt the old Testament and the new; Fear, and Love. 2. The Law brought forth only servants, the Gospel sons. *Jerusalem above is free, which is the mother of us all. Libera, quod liberata*, free because she is freed. For *if the Son make you free, you shall be free indeed.*

This it brings to us, it also challengeth something of us; *that we use not our liberty for an occasion to the flesh, but by love serve one another.* All things are free to us by faith, yet all things serviceable by charity. *Vt simul stet seruitus libertatis, & libertas seruitutis*: that the service of liberty, and liberty of service, might stand together. A Christian for his Faith is Lord of all, for his love servant to all. That therefore we might not abuse our freedom, nor turn the

grace of God into wantonness; the Apostle, after the reins given, pulls us in with the Curbe: though justified by Christ, take heed that we be not *found sinners*: a check to over-iocund looseness, a corrective not so much *libertatis*, as *liberatorum*; of our freedom, as of our selves being freed. In vain we plead that Christ hath made us Saints, if our own evil lives prove us sinners. Indeed, as God covenants by the Gospel to remit our sins, so we must condition by the law to amend our lives. For that faith to which the promise of Justification and eternal life is made, is a faith that can never be separated from charity. Wheresoever it is, there is love joined with it, bringing forth the *fruits of righteousness, which are by Jesus Christ unto the glory and praise of God*. This is that faith to which *all the promises of God are yea and Amen in Christ to the glory of God by us*.

The Lord that hath made them *Yea and Amen* in his never-failing mercies, make them also *Yea and Amen* in our ever-believing hearts, through our blessed Savior *Jesus Christ*.

Amen.

### THE SAINTS MEETING, OR Progress to Glory.

Ephes. 4. 13.

Till we all meet in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The first word of the Text, is a gate to let in our considerations, to contemplate this goodly city which indeed is like *Jerusalem, a city of <...> of the Lord, unto the <...> : to give thanks unto the name of the Lord*. And when we are in, let us number and ponder the towers & powers of it: for every pin and pinnacle shall afford us comfort. But we must first pass by this Portall; *Until*: and this very entrance will give us two observations.

1. Teacheth us, that God hath ordained the Ministry of the Gospel to last to the end of the world. *Christ hath given Apostles, Prophets, Evangelists, Teachers: To perfect the Saints, and to edify his body: to continue Till we all meet in the unity of faith &c.* So was his promise after his Charge. Math. 28. His charge, *Go teach all nations: his promise; Loe I am with you always, unto the end of the world*. God will send Shepherdes, till every lost sheep be brought to the folds of peace. The Ministers voice shall sound, till it be overtaken by the Archangels Trump. The ministration of the *Law* had an end; but there is none to the ministration of the Gospel, before the end of the world. Hereof may be given a double excellency to the Gospel: and prelation above the *Law*. It is

more

- Gracious.
- Glorious.

1. The Gospel is more gracious. *God hath made us able Ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the spirit giveth life*. The proper office of the *Law*

was to threaten, terrify, condemn. *Lex non damnans est ficta & pictalex*, saith Luther. That law that doth not condemn, is a feigned and a painted law. But the power of the Gospel is to convert, and save. *The Lord hath anointed me*, (saith the Prophet in the person of Christ) *to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the capti•...es, and the acceptable year of the Lord, to comfort all that mourn.* The law was called the *Ministration of death*; but the Gospel, like *John the Baptist* points us to Christ a Savior; *Behold the Lamb•... of God, t•...king away the sin of the world.* The law menaced death; but the Gospel assures us; *There is no damnation to them which are in Christ.* When the law, like a stern Seriant, arresteth thee; Pay that thou owest; the Gospel produceth an acquit•...ance, •...ealed in the blood of *Jesus*; and says to thy faith, All is paid. *Quod lex operum minando imper•...t, lex fidei credendo impetr•...t.* What the law of works commanded threatening, the new law of faith obtaineth by believing.

2. The Gospel is also more glorious: and that both in regard of the Countenance, and Continuance. For beauty more glorious: because it is more honorable to be the messenger of mercy and life, then to be the minister of terror and death. A deathsmen is accounted base, but *their feet are beautiful that bring tidings of peace and pardon.* *If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.* For Continuance; *Moses* glory is done away; but the glory of *Moses* his Lord remains forever. *The law was given by Moses, but grace and truth came by Christ Jesus.* The type is vanished, banished; but the substance abideth ever. *When that which is perfect comes, that which is in part is done away.* There was a second Testament to succeed the first; but after the second shall succeed none. So that if any man shall willfully and finally euacuate to himself the virtue of this new Covenant, *there remaineth no more sacrifice for his sins.* Therefore the Apostle concludes; *If that which is done away, was glorious; much more that which remaineth is glorious.* The blood of Christ doth mystically run fresh to the end of the world; therefore the Gospel must be preached, that this blood may be applied. The Gospel is that Star that must bring us to Christ: therefore shall shine till our souls come to him in glory. The very subject of the Gospel is everlasting life: therefore it shall not leave us, till it hath brought us thither.

2 This *Until* gives matter of exhortation; instructing us to wait with patience for this blessed time; to be content to stay for God's *Until*. It is a sweet mixture of joy in trouble, the certain hope of future •...ase. Thou art captived, thou shalt be freed: thou art persecuted, shalt triumph: thou art fought against, shalt reign: thou art derided, but thou shalt shine in glory. Only quietly expect this *Until.* *Yet a little while, and he that shall come will come, and will not tarry.* But *Until this recompense of reward comes, ye have need of patience.* Labor not a violent extrication of thyself; abide and wait *Till we all meet in the unity of faith, &c.*

We are got through the gate, let us now enter the City: wherein we shall find fi•...e principal

Passages or Streets

- What; *there shall be a•...ting.*
- Who; We, yea we All; *all the Saints.*
- Wherein; In Unity; *that unity;* 〈 in non-Latin alphabet 〉 .

- Whereof; Of the Faith & knowledge of God's Son.
- Whereunto; To a perfect man, Unto the measure of the stature of the fullness of Christ.

**What; Mee...e.**

The meeting of friends is e...er comfortable. *When the brethr...n heard of us, they came to meet us as far as Appi... forum: whom when Paul saw, he thanked God and to...ke courage.* They have sullen and tetricall spirits, whom the sight of good friends cannot cheare. *Fraternum vere* ﴿ ﴾ *.Ec... qu...m bonum, &c. Behold how good and how pleasant it is for brethren to dwell together in unity*▪ Some things are good but not pleasant; as afflictions; they are not sweet yet pro...table *It was good for me that I have be...e afflicted▪ that I might learn th... statutes.* Other things are pleasant but not good: *The wicked take delight in sin, which s...ayeth the soul.* But this is both *Bonum*, and *Iu...undum*; good and pleasant also.

There is a threefold meeting of the godly.

- 1 In this life, with their souls in their bodies.
- 2 After death, of their souls without bodies.
- 3 At the last day, of both together in glory.

1. In this life; and here the *communis terminus* of their meeting is God's house. Where always Christ himself is one of the number. *Wheresoever two or three of you be gathered together in my name▪ I will be in the midst of you.* But to have his blessed society, we must not only bring our bodies, but our minds with them. *Quomodo erit Christus in medio nostrum, •...i nobiscum non erimus?* How should Christ be with us if we be not with our selves? *Plus valet consonantia voluntatum qu...m vocum.* The harmony of our voices is not so pleasing to God, as of our hearts. This is the happiest meeting in this world. The denial of this comfort made the soul of *David* sick, *cast down & disquieted within him.* And his reuiuall was, that he might *go unto the altar of God, unto God his exceeding joy.* Indeed the ungodly think not thus: they are more delighted with the tabernacles of *Meshek* and the taverns of *K...der.* In the 2. of *Luke*, when *Joseph & Mary* had lost *Jesus*, coming from *Jerusalem*; they sought him among their kinsfolke and acquaintance. But they found him not till they came to *Jerusalem*; & there he was in the *Temple.* The children of God, when they seek Christ, find him not in the world, among their kindred & friends in the flesh; but in *Domo Dei*, in the house of God. It is dangerous to be absent from these holy meetings, least we miss of our Saviors company. God did not promise to meet thee here; thou usurer at the Bank, thou drunkard at the alehouse, thou sluggard on thy unseasonable couch; but at the Church. Christ comes to appear to us, and we are gone; some about our farms of covetousness, others about carnal pleasures. In vain we seek God if not in his right *Vbi*, where he hath promised to be found. *Fugienti bonum consortium, obuenuit corruptum & corrumpens sodalitiu.* He that eschewes Christian meetings, shall be met withal, either by the Devil when he is lazy, or by the Devils friends when he is busy.

2. When death shall manumit and set free our souls from the prison of the body, there shall be a second meeting. *Many have come from east & from west, far remote in place, and have met with Abraham and Isaac, and the holy Patriarchs, which lived long before them in this world, in the kingdom of heaven.* So already in Mount Zion are the *Spirits of just men made perfect.* The purer part is then glorified, and *meets* with the triumphant Church in bliss. This meeting exceeds the former in comfort. 1. In respect that our miseries are past, our conflict is ended, & *tears are wiped from our eyes.* The very release from calamity is not a little felicity. So *Austin* meditates of this place negatively. *Non est ibi mors, non luctus: &c.* There is no death nor dearth, no pining nor repining, no sorrow nor sadness, neither tears nor fears, defect nor loathing. No glory is had on earth without grudging & emulation; in this place there is no envy. *Non erit aliqua invidia disparis claritatis, quum regnabit in omnibus vnitas charitatis.* None s...all malice another's glorious clearness, when in all shall be one gracious dearness. God shall then give rest to our desires. In our first meeting we have *Desiderium quietis:* in this second *Quietem desiderij.* Here we have a desire of rest, there we shall have rest of desire. 2. In regard, that we shall see God; behold him whose glory filleth all in all. This is great happiness: for *in his presence is the fullness of joy, & at his right hand are pleasures forever.* We shall not only *meet with the spirits of just men made perfect,* but also with him that made them just and perfect; *Jesus the mediator of the new covenant:* even God himself.

3 Our last *meeting,* which is called the *General assembly and Church of the first borne written in heaven* is the great meeting, at the end of the world. When our re-united bodies & souls shall possess perfect glory, and reign with our Savior forever. When as no mountain or rock shall shelter the wicked from doom & terror; so no corruption detain one bone or dust of us from glory. *We shall be caught up together in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord.*

### **Who; We.**

There is a time when the elect shall meet in one universality. Though now wear scattered all over the broad face of the earth; dispersed and distressed; yet we shall meet. There is now a Communion of Saints 1. As of all the members with the *Head;* all have interest in Christ. For he is not a garden flower, private to few; but the *Rose of Sharon, and the Lily of the valleys;* common to the reach of all faithful hands. So *Jude* calls this our *common salvation.* 2. So of one member with another: even of the Church triumphant with this militant. They sing *Hosanna's* for us, & we *Halleluia's* for them: they pray to God for us, we praise God for them. For the excellent graces they had on earth, and for their present glory in heaven. We meet now in our affections, to solace one another, and serve our God: there is a mutual sympathy between the parts. *If one member suffer, all suffer with it.* But this meeting shall be void of passion, and therefore needless of compassion; though love shall remain forever.

This Instruction is full of comfort. We part here with our parents, children, kindred, friends: death breaks off our society; yet there shall be a day of *meeting.* *Comfort one another with these words.* Hast thou lost a wife, brother, child; you shall one day meet: though not with a carnal distinction of sex, or corrupt relation which earth afforded. No man carries earth to heaven with him: the same body but transfigured, purified, glorified. There shall be love hereafter,

not the offals of it. A wife shall be known, not as a wife; there is no marriage, but the Lambes. Thou shalt rejoice in thy glorified brother, not as thy brother according to the flesh, but as glorified. It is enough, that this meeting shall afford more joy, then we have knowledge to express.

This gives thee consolation dying; with grief thou leavest those, thou dearly lovest. Yet first thou art going to one, whose love is greater then *Jonathan's*; that gave his life to redeem thee. And well pondering the matter, thou art content to forsake all, to desire a dissolution, that thou mayest be with Christ. Yet this is not all; thou shalt again meet those, whom thou now departest from; and that with greater joy, then thou hast left in present sorrow.

This comforts us all: if it be a pleasure for friends to meet on earth, where Satan is still scattering his troubles of dissention; what is it to meet in heaven, where our peace is free from distraction, from destruction! where if there be any memory of past things, *meminisse iunabit*; it shall rather delight us, to think of the miseries gone, and without fear of returning. It is some delight to the merchant, to sit by a quiet fire, and discourse the escaped perils of wrackes and storms. Remoue then your eyes from this earth; whether you be rich, for whom it is more hard; or poor, for whom it is easier: and know, it is better living in heaven together, then on earth together. So then run your race, that in the end you may meet with this blessed society; the Congregation of Saints in glory.

**We, yea All we.**

In this world we must never look to see an universal Church; but at that general day we shall *All* meet. In heaven there are none but good: in hell none but bad, on earth both good and bad, mingled together. I confess, that the Church militant is the Suburbs of heaven, yea called the *Kingdom* of heaven; because the King of heaven governs it by his celestial laws; but still it is but heaven upon earth. In God's floor there is chaff mixed with the wheat: in his field cockle with corn: in his net rubbish with fish: in his house vessels of wrath with those of honor. The Church is like the moon, sometimes increasing, sometimes decreasing: but when it is at the full, not without some spots. Now this mixture of the ungodly is suffered for two causes; either that themselves may be converted, or that others by them may be excercised. *Omnis malus aut ideoviuit vt corrigatur: aut ideo vt per illum bonus excerceatur.*

1. For their own emendation, that they may be converted to embrace that good, which they have hated. So *Saul* a persecutor becomes *Paul* a professor. *Mary Magdalene*, *turpissima meretrix fit sanctissima mulier*; a putrefied sinner, a purified Saint. *Zacchaeus*, that had made many rich men poor, will now make many poor men rich; when he had paid every man his own; (and that now he judged their own, which he had fraudulently got from them) *Behold half my goods I give to the poor.* The thief after a long lewd life, hath a short happy death; and goes from the Cross to Paradise. If these had been rooted up at the first, God's Garner had wanted much good wheat. He that is now cockle, may prove good corn.

2. For the excercise of the godly. For the reprobate do not only *fill up the measure of their sins*; that so not *believing the truth, they might be damned for their unrighteousness*; making their condemnation both just and great. But they serve also for instruments to exercise the faith

and patience of the Saints. *Babylon* is a flail to bruise the nations, at last it self shall be threshed. They are but the rubbish, where with the vessels of honor are scowred: the vessel made bright; the scowring stuff is thrown to the dunghill. They are Apothecaries to make us bitter potions, for the recovery of our spiritual health: but so that they cannot put in one dram more then their allowance: and when they come to be paid for their bills, they find the sum total their own vengeance. They are like shepherds dogs, that serve to hunt the lambes of Christ to the sheepfolds of peace, but their teeth are beaten out, that they cannot worry us. *Fr...mit lupus, tremit agnus*; the wolf rageth, and the Lamb quaketh, but *fear not little flock*; he is greater that is with you, then all they that are against you. *Illorum malitia, est ve...ra militia*: their malice is your warfare; but *in all you shall conquer*. They shall make you better, not worse. Hence let us learn.

1. Not to fly from the Church, because there are some wicked men in it. *Non propter malos boni sunt deserend... sed propter bonos mali sunt tolerandi*. Forsake not the good because of the evil, but suffer the evil because of the good. when we can brook no imperfection in the Church, know then *Diabolum nos tume...acere superbia*, that the Devil doth blow us up with pride; saith Calvin. I hold the Church, saith Augustine; full of both wheat and chaff: *I better whom I can, whom I cannot I suffer*. *Fugio paleam, ne hoc sine non aream, ne nihil sim*. I avoid the chaff, least I become chaff: I keep the floor, least I become nothing. *We sin all in many things*: and many in all things: let us fly from all sins, not from all sinners; for *then we must go out of the world*; out of our selves. But *I believe the holy catholic Church*; I believe it, though through the shadow of infirmities I cannot see it. *Intelligit fides, quae non vides*. If it was perspicuous to sense, there was no place to faith, no use or exercise of believing. But here *we walk by faith, not by sight*. All the glory of the Kings daughter is *Intus, within*. Psal. 45. *she is glorious within*. wretched are they that forsake her, and when they speak of her, bless themselves that they are fled out of *Babel*. Blind fools, that will not know *Jerusalem* from *Babel*. Their fault is the more heinous for two causes. 1. They seemed our most zealous professors: and a lewd servant is easilier brooked then an undutiful son. 2. They know so much, that their own conscience tells them; Ignorance cannot excuse their separation. An ignorant injury is in more hope, both of amends and mercy. All their hot urging, was our purging; not from our vices, but our good order: which when they could not effect, they purged themselves out of our company. And their very malice did us good; for I am sure, we have been ever since the cleaner.

They send us word of many unreformed, uncensured evils among us, for which they separate. It cannot be denied, it cannot be avoided, but that among so many millions of men there will be some lepers: but what? must their uncleanness needs infect all? *Certe nullius crimen inficit nescientem*. Let me not participate of their sin, not shun the Church because they are in it. yea, I am commanded to come, though they be there. If a man will come unworthy, the sin is his: but if I come not because he comes, the sin is mine. God says to the wicked guest, *How camest thou in hither?* not to the prepared, How came you in with such a guest? His fault cannot dispense with my duty: nor shall my duty be charged with his fault. But our evils are innumerable; I would to God they were less: yet I am sure the Gospel is fair, though our lives be fowl: Our profession is good, though many men's conversation be full of evil. And yet the number of our evils is somewhat abated by their absence: we cannot



complain of all evils, whiles we want them. To the unclean, they say; all things are evil; yet they are content to take some evil from us. They will eat victuals, yea and eat them up; as if for anger, rather than hunger. They will purse up our moneys; take advantages of their forfeited bonds; and plead a providence in it; their own providence they mean: and so, though not pray with us, yet pray upon us. If all our things be evil, I perceive they love some of our evil. Let them go: they from us, not us from our selves. But rather

2. Seeing there are wolves among the Lambes, let us be wise to save our selves, and patient to suffer others. The good are for thy comfort, the wicked for thy exercise: let thy life be good, to the consolation of the one, and conviction of the other. *Non valde laudabile est, bonum esse cum bonis, sed bonum esse cum malis.* For as it is a wretched fault not to be good among the good: so it is a worthy praise to be good among the evil. Let your light so shine, that others may glorify God for your good; and be ashamed of their own evil. You are the *light* of the world; if there be any dimness in your shining, the whole Country is full of snuffers. In the Temple were *golden snuffers*; we have not many of those, to make us burn brighter: but base stinking ones, that would rather put us out.

3. Let us abhor wicked societies, knowing that they shall be conuented again in hell. There must be some acquaintance with them, must be no familiarity. A meare commerce with them is not utterly in it self unlawful, but dangerous. *Factum licitum prohibetur, propter vicinitatem illiciti.* Thou hadst better lose a good bargain at a worldlings hand, then purchase some of his wickedness. The second Chariot of Egypt taught Joseph to swear by the life of Phara...h. Let them see thy good life, hear thy gracious words: thy true detestation, and wise reprehension of their wickedness. God's servants would have all serve their master, that they might have the more company with them to heaven. But let thy *delight be with the Saints on earth, and with those that excel in virtue.* Let us meet now in sincerity, that hereafter we may meet in glory. *I am a companion of all them that fear thee, and keep thy precepts.* Death may break off for a while this gracious meeting, but our glorious second meeting shall triumph over death: it shall be *General*; it shall be eternal.

### **Wherein; In the unity.**

A perfect unity is not to be expected in this life; it is enough to enjoy it in heaven. Indeed the Church is ever but one. *There are threescoreQueens, and fourscore concubines, and virgins without number: My dove, my undefiled is but one, she is the only one of her mother.* Though a kingdom have in it many shires, more Cities, and innumerable Towns; yet is it self but one; because one King governs it, by one law. So the Church though universally dispersed, is one kingdom; because it is ruled by one Christ, and professeth one faith *There is one body, one spirit, one Lord, one faith.* So much *Unity* now.

But that unity which is on earth may be offended, in regard of the partes subiectuall to it. What family hath not complained of distraction? What fraternity not of dissention? What man hath ever been at one with himself? *There must be divisions,* saith Paul: are and must be, by a kind of necessity. But there is a twofold necessity. One absolute and simple: God must be just; a necessity of infallibility. The other *exhypothesi*, or of consequence; as this, there *must*

*be heresies.* Satan will be an adversary, man will be proved; a necessity upon presupposition of Satan's malice, & man's wickedness. But *woe unto them by whom offenses come:* we know not the hurt, we bring by our divisions. *Thus saith the Lord of Hosts. Zach. 8. Love the truth, and peace.* Some love peace well, but they care not for truth. These are secure worldlings: let them alone in their sins, and you would not wish quieter men. *Pacem quaerunt, Pietatem fugiunt:* they seek peace, but they fly righteousness: as if they would disvnte those things which God hath joined together, righteousness and peace. *Righteousness and peace shall kiss each other.* Others love truth well, but not peace. Let them fabric a Church out of their own brains, or rather a discipline to manage it; and they will keep within verges of the main truth. They cannot be content to have good milk, but they must choose their spoone to eat it with. They are wanton children, and worthy the rod of correction: let them be whipt, only discipline may mend them.

I would our eyes could see, what hurt the breach of *unity* doth us. *Scilurus* his arrows taken singly out of the sheaf, are broken with the least finger: the whole vnseuered bundle fears no stress. We have made our selves weaker, by dispersing our forces. Even the encouraged Atheist walks to Church in the lane of our divisions; and is still no less an Atheist, then the devil was a devil when he *stood among the sons of God.* It is the nature of our controversies to fight peremptorily at both ends, whiles truth and piety is left in the middle, and neglected. Whiles men have contended about the body of Religion, some have thought it quite dead: as no doubt *Moses* body was, when the *Archangel* disputed with the Devil about it. As one said of his *Donatists;* Betwixt our *Licet,* and your *Non licet,* many souls stagger: and excuse their irresolution by our want of peace. Indeed this is eventually one good effect of many controverted points; the way is cleansed for others, though not for themselves. Thieves falling out, true men come by their goods. Two flints beaten together, sparkles out fire: and by the wrestling of two poisons, the health is preserved. So are some united to the truth, by these divisions of peace. But others are more unsettled: they condemn all for the dissension of some: our comfort is, God doth not so. The divisions of a few, and that about the husk of Religion, Ceremony; cannot redound to the condemnation of a whole Church. In God's judgment it shall not; we must care little, if in theirs. Do not we know, that Satan by his good will, would allow us neither Truth nor Peace? but if we must have one, will he not labor to detain the other? If he can keep us from Truth, he cares not much to allow us peace. The wicked have security, the devil lets them alone. What fowler sets his ginnes for tame birds, that will come gently to his hand? But if we embrace the truth, then have at our peace. Shall the Prince of darkness be quiet, when his Captives break loose from him? The good are soonest tempted. *Invidia fertur in magnos.* It was the king of Syria his command to his 32. captains; *Fight neither with small nor great, save only with the King of Israel.* It is the Devils charge to his soldiers; fight against none, but the godly, that fight against me. *David* was safe among his sheep, and *Moses* leading a private life. No man lays snares for his own birds; nor the Devil for such as *are taken captive by him at his will.* But *pax conscientiae* is *bellum Satanae:* and this just war is better then an unjust peace.

Let all this give condemnation to peace-haters, and commendation to peace-lovers. There are some quite gone, not diverse but adverse to us; with these war, and no peace: for they

have no peace with Christ. Sinewes cut in sunder can never be knitte, nor can there be *Integralis vnitas in solutione continui*. They will be gone, let them go. I would we were as well rid of all those, whose souls hate unity. The Christians of of the first age were nether *Albinians*, nor *Nigrians*: the report of faction was scarce heard. *Athanasius*, on whose shoulder our mother the Church leaned, in her sharpest persecution to take her rest; rejoiced, that though the adversary hate was violent, the love of brethren was sound. *Peter* was commanded to put up his sword, even when Christ was at his elbow, to heal the greatest wound he could make: why do we smite and hurt, that have not such means of cure? King *Richard* the holy warrior having taken a Bishop in coat-armor, in the field; was requested by the Pope (calling him his Son) to release him. The King sent not him, but his coat to the Pope; and asked him; *An haec esset Filij sui tunica?* whether this was his sons coat: alluding to the coat of *Joseph*, which his brethren brought to their Father. The ashamed Pope answers; *Nec* 〈1 line〉 his Sons 〈1 line〉 undertakes, wit 〈1 line〉 conscience prepares, scrup•... 〈1 line〉 , and *Peace* suffers. And now 〈◇〉 •...hey 〈◇〉 , 〈◇〉 〈◇〉 *vnum*, but 〈◇〉 ; not to 〈◇〉 out 〈◇◇〉 •...ache their malice on, but to dissolve and undo the united strength of all. •...her the sce•...r must stoop to the miter, or no peace.

Between the roots of *Judah* and *Levi*, by *Moses* law, the separations and distances were 〈◇〉 •...de, that neither need to cross another's walk, nor 〈◇〉 •...clipse another's dignity. The rod of *Mose*•... was once 〈◇◇〉 serpent, to give terror: 〈◇◇〉 of 〈◇〉 was preserved; not *in campo* 〈◇〉 , in a 〈◇〉 of wa•...e and sedition; but *Testimony tabernaculo*; sprow•...ng forth green leaves of *Truth*, and sweet blossoms of *Peace*. Well let our enemies cry;

Non Pacem petimus Superi, date gentibus iram.

Our voice be for *Peace*.

Nulla salus bello, Pacem te poscimus omnes•

*Peace* was that last and rich Jewel, which Christ departing to his Father, leaft his Spouse for a legacy. *Peace I leave with you, my peace I give unto you*. This *Peace* be with us forever.

### Whereof.

This unity hath a double reference. 1. to *Faith*. 2. to *Knowledge*. And the Object to both these, is *the Son of God*.

### Of the faith.

*Faith* is taken 2. ways: either passively, or actively *Vel pro* •...o *Quo creditor. Quod creditor*. Either for that whereby a man believes, or for that which a man believes. So it is used both for the instrument that apprehends, and for the object that is apprehended.

If we take it for the former, we may say there is also an *unity of faith*; but by distinction. *Faith* is one *Ration obiecti, non ration subiecti*: One in respect of the Object on which it rests, not one •...n respect of the Subject in which it resides. Every man hath his own *faith*; every *faith* resteth on Christ. *The just shall live by his own faith. Nulla fides pro te, nisi quae in te*. Every man

must see with his own eyes, reach with his own hand, have *oil* ready in his own *Lamp*, that he may enter in with the *Bride-groome*. He must labor in the vineyard himself, that would have the *penny*: he shall not have another's pay. It is a happy perfection of *faith*, when we shall all believe in one Christ, after one manner. Not one with a Grecian faith, another with a Roman, a third with an Arian, a fourth with an Anabaptistical; but *all meet in the unity of one holy Catholic faith*.

But if we rather take it *Pro obiecto quod creditor*, for Christ in whom we have believed, we shall all meet in the unity of those joys & comforts which we have faithfully expected. Some believed before the law, some under the law, others under the Gospel: all shall *meet in the unity of faith:Receiuing the end of their faith, the salvation of their souls*. Whether some believed in Christ to come, or others in Christ already come, or we in Christ come and gone to glory: *Venturus & venit, diuersa sunt verba, eadem fides*; To come, or come, are diverse words, but there is but one *faith*. *One Lord, one Faith*.

Now since *faith* must bring us to our Beloved, and by that we shall come to the Son of God, how precious should it be unto us! Let the great worldlings possess their preposterous wishes; *Epicurus* his pleasure, *Alexander* his honor, *Midas* his gold. Be our delight, desire, prayer, *O Lord •...ncrease our faith: I believe, Lord help my unbelief*. There is nothing more honorable, more rich, more pleasant, then to be a true believer: for against this no evil on earth, no devil in hell shall be ever able to prevail.

### **Of the knowledge.**

That knowledge which we now have is shallow in all of us, and dissonant in some of us. There is but one way to know God, that is by *Jesus Christ*: and but one way to know Christ, and that is by the Gospel. Yet there are many that go about to know him by other ways; they will know him by traditions, images, revelations, miracles, deceiveable fables. But the Saints shall *meet in the unity of the knowledge of the Son of God*: there shall be *union* and perfection in their knowledge at that day.

But it is objected, that *Paul* saith; *knowledge shall vanish away*. The manner, not the matter of our present knowledge shall vanish: we shall not know by schools, tutors, or arts in heaven: so the manner of knowing ceaseth. But the matter remains: for *this is eternal life to know God*. Now we know Christ in some manner & measure here; but through a window or lattesse. *My beloved looketh forth at the window, showing himself through the lattesse*. Thus the *Apostle* Now we see through a glass darkly, but then face to face. When a man sees a map of *Jerusalem*, wherein is presented the Towers and Bulwarks, he presently conceives what manner of City it is: but imperfectly; as a man that only reads the description of foreign Countries: but when he comes thither, beholds all the streets, palaces, beauty, and glory, he esteems his former knowledge poor, in respect of his present satisfaction. We are now pilgrims, and know no more of our celestial Country, then we can see through the spectacles of faith, in the glass of the Scriptures. In this map we read *Jerusalem* above described to us: a city of gold, whose walls are Jasper, and her foundations Crystal. We read, that this *corruptible shall put on incorruption, and this mortal immortality*. That there is *blessedness in the fountain*; joys in show

beautiful, in sense wonderful, in weight excessive, in dignity without comparison, and in continuance without end. And that in Christ we are chosen before all worlds, to be Burgesses of this incorporation.

But when we shall have *white garments* put on our backs, and *palms in our hands*; and shall sit with him in his throne, feasting at his table of glory: we shall then say as that noble Queen to Solomon: *It was a true report of thy glory, O king; that I heard before; but now loe I see, one half was not told me.* As worldlings about a purchase, enquire what seat, what delight, what commodities are appertinent to it; except like that fool in the Gospel, they will buy first, and see afterwards. So we may sweetly consult of our future happiness, without curiosity, without presumption: like those that never yet were at home, now after much hear-say traveling thitherwardes, we ask in the way; what peace, what delight, what content will be found there: and how much the benefit of our standing house transcends our progress!

There are three things buyed about Christ; Faith, Hope, and sight. By the two former we now live without the latter: by the latter we shall then live without the former. *Now we live by faith, not by sight*: then we shall live by sight, not by faith. But for our *faith*, the world would tread us down: *for this is the victory that overcomes the world, even our faith*, But for our *hope*, we were of all men most miserable: the worldlings were far happyer. When these two have done their offices, *sight* comes in. *We are now the sons of God, it doth not appear yet what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is.* Here is the benefit of sight. These three are like 3. members of the body, the hand, foot, eye. *Faith*, like the *Hand*, lays vnremoued hold on Christ, *Hope*, like the *Foot*, walks toward him in an holy expectation, patiently enduring all wrongs, in hope of sweet issue. *Sight*, which belongs to the *Eye*, shall fully apprehend him, when it is glorified. In this bright *knowledge we shall all meet.*

Our present knowledge shall be excelled by our future, in 5. differences.

1. In quality: this is an abstracted knowledge of Christ absent, that a plenary knowledge of Christ present. *Ex abstractiua fit intuitiua notitia.* The light of a lamp vanisheth, when the glorious sun appeareth. If our knowledge were *mundus eruditionis*, a world of learning, yet is it but *eruditio mundi*, the learning of the world; of narrow bounds in regard of the knowledge in heaven.
2. In quantity; even that we know now, shall be known then in a greater measure. The orbs, elements, planets, plants; the herbs of the field, parts of our own bodies we know now; but alas weakly in regard of that perfection which this future life shall give us. Indeed the Christian, for his own saving health, knows so much as is able to make him everlastingly blessed: for he knows Christ his Savior, *and that is eternal life.* But then he shall know him in a higher measure, and perfectly see those things, now vnconceauable. *Paul heard unspeakable words* in his rapture above, which below he confesseth *not possible for man to utter.*
3. In perfection or maturity. Our knowledge here grows from degree: there it shall be one and the same, receiving or requiring no augmentation. *They go from strength to strength: how long? till they appear before God in Zion.*

4. In continuance. Earthly knowledge is momentary, all skill in tongs and arts is like the authors, mortal, and shall come to an end. The most famous Artists have often either met with a derogate name, or been buried in oblivion. The study of Christ is only eternal, and shall not be abrogated, but perfected: *we shall know then, as we are known.*

5. In unity; various, dissonant, and not seldom repugnant is human knowledge: indeed not worthy the name of knowledge; for it is Opinion. Man is contrary to man, yea man to himself: this same *vnum sentireto be of one mind*, is difficult, if not impossible to be found. Though we aim our knowledge at one mark, yet some shoot on the right hand, some on the left; some short, & others shoot over; having a *knowledge that puffeth up*. Whose learning hath in it some poison, if it be let go without the true corrective of it. But at this expected day, we shall all meet in an *unity of knowledge*.

### **Of the Son of God.**

That eternal Son of God, who in the fullness of time became for us the Son of man, shall then be more clearly known to us. We now believe his truth of perfection, we shall then see his perfection of truth. We shall brightly apprehend the inconceivable mystery of him: who is *Filius Dei sine matre, filius hominis sine patre*: the Son of God without mother, the son of man without father.

If any ask, whether our knowledge shall extend no further then to *Christ* our Savior. There is no doubt, but as we know our elder brother set in his throne above all the powers of heaven, so we shall also know the rest of our fraternity. Love is a grace that never fades, and therefore shall have *knowledge* to make way before it. We shall love the Saints, I may infer we shall know them. *Peter* knew *Moses* and *Elias* on the Mount, whom yet before he never saw: why then should we not know them in heaven! and if them, why not other of our glorified friends! If nothing but that which is earthly, and savors of corruption shall cease, and fall off like *Elijah's* mantle; then knowledge must needs remain, being a divine grace, pure and everlasting as the soul. But seek we to know the Son of God here to be our Savior; and without doubt hereafter we shall know him to be our glorifier.

### **Whereunto.**

*To a perfect man.* Before he speaks in the plural number of a multitude, *We* shall *All* meet: now by a sweet kind of Solaecisme he compacts it into the singular; all into one. *We* shall *All* meet to a *perfect man*. Here lie three notes, not to be balked.

1. This shows what the unity of the Saints shall be; one *man*. Here they are sometimes said to *have one heart, one soul*; there they shall be *one man*. That not a carnal, corruptible, sinful man, for he may dissent from himself, but a *perfect man*. Not materially, for there shall be distinct bodies and souls still; as here, but metaphorically in regard of the never-iarring harmony. Oh sweet music, where the symphonie shall exceedingly delight us, without division, without frets.

2. The whole Church is compared to a *man*: we have often read it compared to a *body*, here to a man. As in other places to a *Body, cuius Cap... est Christus*; whose *Head* is Christ; so our

Apostle here. ver. 16. speaketh of our growing to the *Head which is Christ*. So in this place to a *Man, cuius anima est Christus*, whose soul is Christ. Now the soul in the body increaseth not augmentatively, but *secundum vigorem*, transfusing into the body her virtual powers & operations more strongly. Christ is ever the same. Heb. 13. *Jesus Christ yesterday, and today, and the same forever*. In this soul there is no mutation; but the *body increaseth with the increase of God*. For as Christ increaseth the strength of his grace in us, so we grow to perfection.

3. Full perfection is only reserved for heaven, and not granted till we meet in glory; then shall the Church be one *perfect man*. We may be now *mundi*, saith Aug. clean, yet still *mundandi*, to be cleansed. Not so perfect, but still glad of mercy. Our purity is not in *facto*, but in *fieri*; inchoate; not finished though begun. All our righteousness consists in the not imputation of our sins. *Blessed is the man to whom the Lord imputeth not iniquity. Summa perfectio imperfectionis confessio*. Our greatest cleanness is the free acknowledging our vileness. The other immunity shall be when there are no passions in men, no lusts capable of sin: now it is well if we live without scandal: without eruption, though not without corruption. *Non sine culpa...ed sine querela*. And so the commendation of *Zechariah* must be understood; which calleth him *righteous, walking in all the commandments of the Lord, blameless*. He lived blameless in the worlds eye, not in the Lord's. *If thou shouldest mark iniquity, O Lord, who shall stand?* Especially when his eye of justice only shall look upon it. *Vae etiam laudabili vitae hominum, si remota misericordia discutiatur*. Woe to the most commendable life of man, if mercy be removed when it is examined. It is enough to prove *Zechariah* a sinner, in that he was a *Priest*. For it was imposed on the *Priest first to offer for his own sins*, and then the sins of the people: which had been needless, if the *Priest* had not been guilty of sin, and liable to condemnation.

The justification of *David* seems to rise higher Psal. 17. *Thou hast tried me, and shalt find nothing*. What! hath God tried him, the searcher of the hearts, that sees into all the inward cabbins, and hidden concaues of the soul! and shall he *find nothing!* not great impieties, not less infirmities? *nothing!* This phrase seems general, yet is not totally exclusiue; *nothing* against *Saul*, no treachery or injustice against the Lord's anointed. So it is by *Euthymius*, and must be restrictiue considered. Otherwise *David* had many sins: original, *I was conceived in sin*: actual and public, in slaying not a Philistine, but an Israelite, an Israelite his subject, his honest and worthy subject; and that by the sword of the uncircumcised; and yet more by a wile, sending for him home, and making him drunk. And to ripen this blister, he adulterizeth with his wife: he hath had many wives, robs his poor neighbor of his singular comfort, only wife. These were apparent, vniustifiable impieties; which makes him fall to a Psalm of mercy. *Have mercy upon me, O Lord, have mercy upon me: heal my soul, for I have sinned against thee*.

These were known to the world; no doubt diverse others were known to his own heart; and yet more, which neither the world nor his own heart knew: *who can tell how oft he offendeth? O cleanse thou me from my secret faults*. Yet in the matter of *Saul*, thou canst find *nothing*. As Bishop *Latimer* once said in his Sermon before King Edw. 6. For sedition, me thinks for ought I know, if I may so speak, I should not need Christ. *David* was no traitor, but *David* was an

adulterer. He was in many personal faults an offender: but as a subject he was a good subject; as a King, an excellent Prince.

No less is the praise of *Job; a perfect and upright man; none like him in the earth*. Which yet is not to be taken for a positive, but comparative commendation. There was none like him in that part of the earth: and he was *perfect* in regard of those vicious times. Hear himself speak; *How shall a man be just with God?* and ver. 28. *I know that thou wilt not hold me innocent*. Let then the Pelagian drink never so deep in this justifying cup of their own righteousness; and let the Papist as deeply pledge him: yet *perfection* is reserved for another world, when we shall meet to a *perfect man*. Here we may have it partially, there gradually: here so much as belongs *Ad viam*, to our way. Phil. 3. *Let us, as many as are perfect, be thus minded*: there only that is proper *Ad patriam*, to our country: ver. 12. *not as though we were already perfect; but following after, &c.* Let us, 1. be humble in acknowledging our own wants and sins; who cannot to God contending with us, *answer one of a thousand. Nec millesimae, nec minimae parti*, saith Bern. 2. Labor to perfection, *in forgetting those things which are behind, and reading forth unto those things which are before*. 3. Comfort our endeavoring hearts with this sweet encouragement; we shall one day meet to a *perfect man*.

### To the measure of the stature

The word 〈 in non-Latin alphabet 〉, before translated *Age*, is now better by our New, and according to *Beza*, *Stature*. If any will here ground, that in heaven we shall live in that measure of Christ's age and stature, wherein he died, I subscribe not, but am silent. It is not safe wading without a bottom. Only thus much: there shall be nothing wanting to make our glory perfect: and whether you conceive the 33 year of a man's age, to be the beauty and complete perfection, I dispute not. This implies a spiritual *stature*, whereunto every Saint must grow. Whence infer.

1. That we must grow up so fast as we can in this life; *joining to faith virtue, to virtue knowledge, &c.* We must increase our talents, enlarge our graces, shoot up in talenese, grow up to this *stature*. For God's family admits no dwarfs: stunted profession was never found. If the sap of grace be in a plant, it will shoot out in boughs of good words, and fruit of good works; always expected the winter of an afflicted conscience. If a table and consumption take our graces, they had never good lungs, the true breath of God's *Spirit* in them.

2. God will so ripen our Christian endeavours, that though we come short on earth, we shall have a full *measure* in heaven. We have a great measure of comfort here, but withal a large proportion of distress: there we shall have a full *measure, heaped and shaken, and thrust together, and yet running over*; without the least bitterness to distaste it. This is a high and a happy *measure*.

Regard not what measure of outward things thou hast, so thou get this *measure*. Trouble not thyself with many things, this one is sufficient, the *better part*, the greater measure, never to be lost or lessened. Open both thine eyes of Reason and Faith, and see first the little help that lies in great worldly riches. *As the partrich sitteth on eggs and hatcheth them not: so he that*



getteth riches and not by right shall leave them in the  $\langle \phi \rangle$  of his days, and at his end shall be a f...e. A bird that steals young ones from other birds, and tenderly nourisheth them, is mocked for her motherly kindness when they are fligge. Even now she had many running after her, by and by they give her the slip, & are all gone: pleasures, delights, riches are hatched and brooded by the wicked as their own. But when God, at whose command they are, calls them away, they take them to their heels; like fugitiues they are gone, and no officer can bring them back. The rich man may shut up his wealth for a season; but as a bird in a cage, if it spy a hole open, it is gone, and flies far enough beyond recovery; towering like an *Eagle*, even up toward heaven. were thy measure never so ample, as full as his *Barns*. Luke. 12. yet but a night, a piece of a night, & all is gone. *The first borne of death shall devour his strength*, saith *Bildad*: and it shall bring him to the *King of terrors*. what help is in weakness? never talk of helping thee with fine flour, and the best grapes, & the richest excrements of worms, silken garments: thou wilt one day say, this is no succor. No: that is succor which will help thee in anguish of thy soul, and distress of thy consience; calm the troubles of thy spirit, and heal the wounds of thy broken heart, when the horror of death, and terrors, of sin, sharpened with a keen edge of God's Justice shall besiege thee: now let the thing be praised that can help thee. No measure of earthly things can give thee ease; but this *measure* of grace, that shall bring thee to the full measure of glory. Grow thou as high in this world as *Jonah* gourd: a worm shall smite thee, and thou shalt wither. Grow up to this *stature* of Christ, so fast as thou mayest, and so far as thou canst: and what is here wanting to thy holy endeavours, God shall make up with his happy mercies.

### **Of the fullness of Christ. Adulti Christi.**

It is not meant the full *growth* of Christ in the flesh: which was as other children. Luk. 2. *The child grew, and waxed stronger*. We read him a babe sucking, at 12. years old disputing, at 30. preaching, and about 33. dying. His increasing was not *habitualiter*, sed *effectualiter*. But here we must consider Christ as *Head* of his Body the Church; and so said to have *mensuram staturae adultae*, the measure of *full stature*, when his body is Perfected: now some predestinated members of this Body are yet unborn; which must concur to the perfection, and making up of this *stature of the fullness of Christ*. Whence we have a sweet and comfortable observation offered us.

Till the church be fully gathered together, there is in some sort a want to the perfection of Christ. But we must consider Christ two ways; *Personally*, and *mistically*. Personal or abstractively in himself, he is not only *perfect*, but *perfection* it self. Colos. 1. *For it pleased the Father, that in him should all fullness dwell*. And. chap. 2. *In him dwelleth* (not passeth by) *the fullness* (not a good reasonable measure; and this not only a sufficient fullness, but) *all the fullness* (not of any created nature, but) *of the Godhead* (and that not fantastically, but) *bodily*. Mistically, or in relation to his Body the Church: *now ye are the body of Christ, and members in particular*. And Christ's will is, that *where he is*, his members may be *there* also. So that till the whole Body be gathered to the *Head*, the *head* is in some sort not perfect. And in this sense may that Cant. 3. be understood. *Behold King Solomon with the Crown, wherewith his mother crowned him in the day of his espousalls*. where the Church is said to set a Crown on Christ's

head; as if his full and perfect coronation were not come till the *day of his espousalls* and marriage in heaven, when his whole Church shall be crowned together with him. Time was that the other *Disciple out ran Peter* to the Sepulcher, and *Peter* out went that other *Disciple* into the sepulcher: but at this day, *they that are alive shall not prevent them that sleep*. For *God hath provided better for us, that they without us should not be made perfect*. We shall all go together to glory.

What a treasure of joy and comfort is here opened us! Our Savior so loves us, that he thinks not himself perfect without us. *What is man, O Lord, or the son of man, that thou soreckonest of him?* Thou hast Saints the spirits of just, blessed and obedient Angels, thy own infinite self to delight thee; *Quid opus vermiculo?* What need hast thou of a worm? What am I, O Savior, that thou shouldest not think thyself perfect without me? Well may this sweeten all our poverty, misery, disgrace and ignominy, that the world casts upon us. A great Gallant blusheth to see thee take acquaintance of him, looks upon thee betwixt scorn and anger, thinks himself disparaged by thy company: be content, the God of heaven and earth thinks himself not perfect without thee. He that can break thy contemners to pieces, respecteth thee. Thou art unworthy of the favor of Jesus Christ, if thou canst not content thyself with it, without the worlds.

What a terror shall this be to the wicked, to see those men crowned Kings with Christ, to whom they disdained to give notice in the world. *Dives* looks with pitiful eyes on glorified *Lazarus*, who once lay at his gates without the release of crumbs. It shall be no small aggravation to the ungodly's torments, to say of the Saint, *This was he whom we had sometimes in derision, and a proverb of reproach. We fools accounted his life madness, and his end without honor. Now he is numbered among the children of God, and his lot is among the Saints.*

### **I conclude.**

Every Saint shall enjoy this *full measure* of glory: there shall be no scanting, no limitation. None shall complain of lack: there is the fountain, drink thy fill; there is the heap, take as much as thou wilt. There shall be in all an equality, though not of quantity, yet of proportion: which ariseth not from the object, wherein is plenitude; but from the subject, which is not alike capable. A vessel thrown into the sea can be but full; another is but full, though it contain a greater measure. Everyone shall possess this *fullness*; and being full there is no want, therefore no envy. But let us take no thought, who shall sit highest in this kingdom, with the sons of *Zebedee*: it is enough that we shall be crowned kings. Trouble not thyself for order, only strive for admission. We cannot desire to be more then blessed. Let us get into the City of glory, and let God appoint us a room.

Here we see the great difference betwixt this life and the next. In this life we grow up to our full *Stature*; and then we decrease till we decease; we decline and die. In the other, we come at first to a *perfect stature*, and so continue forever. We are here subject to sorrows and sins; the first grievous to us as we are men, the other as we are good men: loe we shall one day be freed, be perfect. It is a sweet meditation that fell from a reverend Divine; that many vegetable & brute creatures do exceed men in length of days, and in happiness in their kind;

as not wanting the thing they desire. The Oak, the Raven, the Stork, the Stag fill up many years, in regard of whom man dies in the minority of child-hood. This made the Philosophers call Nature a Stepdame to man, to the rest a true mother. For she gives him least time, that could make best use of his time; and least pleasure, that could best apprehend it, and take comfort in it. But here divinity teacheth & reacheth a large recompense from our God. Other creatures live long, and then perish to nothing; man dies soon here, that hereafter he may live forever. This shortness is recompensed with eternity. Dost thou blame Nature, O Philosopher, for cutting thee so short that thou canst not get knowledge! Open thine eyes: perfect knowledge is not to be had here, though thy days were double to *Methushalems*. Above it is. Bless God then rather for thy lives shortness: for the sooner thou diest, the sooner thou shalt come to thy desired knowledge. The best here is short of the least there. Let no man blame God for making him too soon happy. Say rather with the Psalmist; *My soul is a thirst for the living God: O when shall I come to appear in the glorious presence of the Lord?* who would not forsake a prison for a palace, a tabernacle for a City, a sea of dangers for a firm land of bliss; the life of men for the life of Angels? In the bed of this joy let me repose your souls for this time; meditating of that eternal glory, whereof you shall have a *perfect and full measure*, thinking that the full coronation of your Savior carries for you; and lifting up your eyes of sorrow from the valley of tears, to the mount Zion of blessedness, whereon the Lamb of GOD standeth to gather his Saints about him to a *perfect man, to the measure of the stature of his own fullness*. To which place himself for his own merits and mercies sake in due time bring us.

Amen.

**PRESVMPITION running into DESPAIRE.**

Revel. 6. 16.

They said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb.

This verse may be distinguished into

- Error.
- Terror.

The error of the reprobate, the terror of the Judge.

Their error is manifested in their Invocation: in which we may observe

- *To what*; Mountains & rocks.
- For what
  - To fall on them.

- To hide them.

Thus their amazed error and ignorance is expressed in their Prayer. For the terror, the Judge is described by

his

- *Omniscience*; from the face of him that sitteth on the Throne.
- *Omnipotence*; from the wrath of the Lamb.

Every circumstance serves to aggravate their folly, and desperate fear. 1. They fear God, but too late. 2. They open their lips to confess the invincible power of Christ: before they were either dumb in silence, or blasphemous in contumelies. 3. They pray to the *Mountains* and rocks, which hear not. 4. To *fall* on them, which they dare not. 5. To hide them, which they cannot. 6. They beg to be concealed from him that is all eye; *from the face of him that sits in the Throne*. 7. To be protected from him that is all power; *from the wrath of the Lamb*.

Before we come to their *Error*, and matter of their invocation, let us examine two things.

What they

- were.
- did.

### **The Persons.**

Thus amazed with error, and amazed with terror, are described in the precedent verse. *The Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, the bond, and the free, hid themselves in the dens and rocks of the mountains*. The greatness of man, when it comes to encounter with God, is weakness and vanity. Is the reprobate a king? the crown on his head is not thunder-proof: lift he his scepter never so high, there is a scepter of justice shall smite it down.

Is he *Great* in his country, that (as they write of the Sea about the castle of *Mina*) the currant goes ever with the wind of his will: be he never so high, there is one *higher than he, and the highest of all regardeth it*: and will subject it.

Is he *Rich*? were he the eldest son of Mammon, and sole heir to all the userers in the world, can his gold save him? Is vengeance afraid to strike his vessel, because his sails be of silk, and it is ballaced with refined aure? Shall he buy out his damnation with coin? No; the *Samuel* of heaven will never take bribes.

Is he a *Chief Captain*? Be his looks never so stern, his speech never so imperious, impetuous; he may command here, and go without. Were he General of *Xerxes* army, yet he shall find the words of the Psalm truth: *Man is not saved by the multitude of an Heast*.

Is he *mighty*? were he as *Alexander* thought himself, till he saw his own blood, the Son of *Jupiter Hammon*; yet woe to man when he shall wrestle with his maker. Proud worm, he may dare to lift up his head, but shall quickly be trodden into slime. When the Lord of hoastes is angry, whose wrath shakes the earth, and burns to the bottom of hell; who shall proudly without confusion look him in the face? Silly Giant of men, that thou shouldst dare to grapple, to parle, yea so much as to look at God! Loe greatness!

Time was, when if a friend in the Court shall say to thee, as *Elisha* to the *Shunamite*. *What is to be done forthee? Wouldst thou be spoken for to the King, or to the Captain of the host*; It would have seemed as high a gratifying, and ratifying of his love to thee; as thou couldst have desired, or he expressed. What favor will it be at this day, to be spoken for to all the Kings of the earth, *great men, rich men, mighty Captains*? Alas they have need to be spoken for themselves. The greatest Potentate, if reprobate, hath now his *honor laid in the dust*; & from a public Throne, he creeps into a hole. As ambitious *Herod* received his pride and glory (with derogation to God; *Vox Dei*.) in a Theater: so now his shame & confusion is in the sight of the whole world; of good and bad Angels, of good and bad men. *Zenacherib* in his ruffe could once say; *Where is the King of Hamath, and the King of Arphad; the King of the City of Sepharvaim, Zena, and Iuah?* But now where is the King of *Ash...r*? Thus *Godleadeth Princes away spoiled, and overthroweth the mighty*. For their wickedness *he poureth contempt upon Princes*. Then shall be manifest the irresistible power, and unblameable justice of God: *Who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers: stretching out the heavens as a curtain, & spreading them as a tent to dwell in. He bringeth the Princes to nothing, and maketh the Judges of the earth as vanity*.

What privilege then doth these inferior authorities bring with them? That the *bondman* should thus strive to be *free*: the freeman to be *mighty*: the mighty to be a *chief Captain*: the chief Captain to be *rich*: the rich to be *great*: the great to be *Kings*: till in their opinion *nil restat quod praestat*, nothing remains to be aspired to. Whereas to these men, *Omnia in praesenti parua, in fine nulla, post finem mala*: all is for the present little: for *Vt Luna, sic sublunaria*: as the moon itself, so all things under it are subject to eclipses and changes. In the end they are nothing; death when the game is done, shuffling King and Pawn into one bag. After the end found evil things; for & *perduntur* & *perdunt*: they are both lost themselves, and make lost their owners.

These so popular wonders, the terror of slaves, and mirror of fools, on whom the eye of the world was fixed with admiration; are glad to hide themselves in *holes*. where are you, ye great men; that were so ambitions of fame, and made human praise stand in competition with conscience; as if it were the better mistres and worthy of more servants? alas, glad to be shrowded in *holes*. your Greatness now wisheth it self so little, that it might not be seen. You insatiate covetous, that never ceased joining *house to house, land to land*; and possessing whole countries, yet whined for lack of *elbow-room*: loe, you shall at this day be glad of a *hole*; a dark hollow cave in a rock for your parlor: or more glad if you might be dissolved into nothing.

**They said.**

We have described the Persons, *What they were*: let us see *what they did*. *They said*: They open their lips to confess the invincible and inevitable power of Christ. whence derive we two observations.

1. The sense of present misery takes away Atheism. Before their mouths were either shut by silence, or opened by blasphemies; possessed either with a dumb or a roaring devil. *God was not in all their thoughts*: or if in their thoughts, not in their lips: or if in their lips, but to his dishonor; not named but in their oaths. Now loe, they speak, and make a desperate acknowledgment of that power, they erst derided. The day of judgment, when it comes, shall find no Atheist. What those degenerate creatures would not believe, they shall see: they would not acknowledge their maker, they shall find their Judge: and cry to the mountains, *Fall one us, &c.*

Consider this, *ye that forget God, lest you be torn in pieces when there is none to deliver you*. You may forget him during your short pleasure, you shall remember him forever in torture. Proceed to *speak of him wickedly, and like enemies to take his Name in vain*; you shall one day fall low before his footstool, not with a voluntary but enforced reverence. You that have denied God on earth, the first voice that shall come from your lips, shall be a hopeless acknowledgment of his majesty.

2. The saying that comes from them is desperate: whence note, that in God's just punishment *Desperation* is the reward of *Presumption*. They that erst feared too little shall now fear too much. Before they thought not of God's Justice, now they shall not conceive his Mercy. Consciences, that are without remorse, are not without horror. It is the kindness which presumptuous sin doth the heart to make it at last despair of forgiveness. *They say*.

Behold, God accuseth not, they accuse themselves. God loves to have a sinner accuse himself: and therefore sets his deputy in the breast of man: which though it be a neuter when the act is doing, is an adversary afterwards. The conscience is like the poise of a clock: the poise being down, all motion ceaseth, the wheels stir not: wound up, all is set on going. Whiles conscience is down, there is no noise or moving in the heart; all is quiet: but when it is wound up by the justice of God, it sets all the wheels on working: tongue to confess, eyes to weep, hands to wring, breast to be beaten, heart to ache, voice to cry; and that, where mercy steps not in, a fatal cry; to the hills, *Fall on us, and hide us*.

Sin, and judgment for sin, make the most cruel men cowardly. Tyrants whose frowns have been death; oppressors that have made their poor Tenants quake at their looks; now tremble themselves: & would change firmness with an aspine leaf. They that care not for the act of sin, shall care for the punishment. *Tumidi faciendo, timidi patiendo*. Nero that could not be tired in cutting throats, is soon weary of his own torment. They that have made others weep, shall desperately howl themselves. *Cain*, that durst kill the fourth part of the world at a blow, even his own brother; dares afterwards not look a man in the face, lest he *should be slain*. Who durst be more impudently bold with God then *Judas*, when he betrayed his only Son to murderers? yet after the treason who more cowardly then *Judas*? he becomes his own hangman. The curse that follows sin makes *Presumption* it self to shudder. But what

madness is it, not to complain till too late. If our foresight were but half as sharp as our sense, we should not dare to sin. The issue of wickedness would appear a thousand times more horrible, then the act is pleasant.

Let this teach us now to think of the Justice of God as well as his mercy, that hereafter we may think of his mercy as well as his Justice. The mercy of God is abused to encourage lewdness: and wretched men by Christ's merits are emboldened to commit that, for which he died: but so men may run with mercy in their mouths to hell. They that in life will give no obedience to the law, shall in death have no benefit by the Gospel. When they gave themselves over to lying swaring, coveting &c. they were wont to cry, Mercy, mercy: now loe, they feel what those sins are, and cry nothing but Justice, Justice; they cannot think on mercy. They that have abused mercy, must be quitted with vengeance. The good now sing; *With thee, O Lord, is mercy; therefore thou shalt be feared.* The reprobates sing at last, with thee O Lord, is judgment; with thee is storm and tempest, indignation & wrath, confusion and vengeance, and therefore art thou feared.

These necessary occurrences, thus considered; let us pass to their *Invocation*, wherein is exemplified their *Error*. Here we must observe To what, For what, they call.

### To what.

They are *Mountains and rocks*; unreasonable, yea insensible creatures: whence we may deduce two inferences; a negative, and an affirmative.

1. Negatively; it is clear, that they have no acquaintance with God, therefore know not how to direct their prayers unto him. If their trust had been in God, they needed not to fly to the *M...aines*. So David sweetly. Psal. 11. *Is the Lord put I my trust: how then say you to my soul, Fly as a bird to your mountain?* It is God's charge. *Call upon me in the day of trouble: and I will deliver thee, and thou shalt glorify me.* But, Rom. 10. *How shall they call on him, in whom they have not believed? Or believe in him they have not known? and how should they know him but by his word?* Alas those mutual passages, and intercourse of means they have ever barred themselves. They would neither suffer God to trouble them by his word, nor would they offer to trouble him by their prayers. *They will not call upon him, nor will they hear him calling upon them.*

Therefore as those that never were in the company of God, they know not how to address themselves to him; but rather to *rocks and mountains*. As extremity discerneth friends; *Vere amat, qui miserum amat*: so it distinguisheth a man in himself. A sudden disturbance gives a great try all of a Christians disposition. For as in a natural man at such an affrightment, all the blood runs to the heart, to guard the part that is principal: so in a good man at such an instance, all the powers and faculties run to the soul, to save that which is principal. The blood and spirits strive to save the life of the body: faith & hope to save the life of the soul. So that at the sudden assault of some danger, a man shall best judge of his own heart. It may be at other times a dissembler; *for man's heart is false, who can know it?* yet at such time it will manifest it self, and cannot deceive.

If God hath been our familiar friend, and accustomed helper; danger doth not sooner salute us, then we salute him by our prayers. The first thought of our hearts is *Jesus Christ*: the first voice of our lips is *Peters* on the sea in such an extremity; *Lord save me*: our faith is reposed on his wonted mercy and protection; *We know whom we have believed*. *Daniel* calls on GOD, ere he falls to the Lions; this stops their mouths.

The wicked in such misery, are either heavy and heartless, as *Nabal*; whose *heart died within him, and he became as a stone*. Or desperate as *Julian*, throwing his blood up into the air, with a blasphemous confession. Or sottish, as these here; running to the mountains, unprofitable, impossible helps. When the blow of vengeance strikes the covetous, he runs to his counting house; if his bags can give him no succor, he is distracted. If any broken reed be their confidence, in these overwhelming woes, they catch drowning hold of that; so they and their hopes perish together. There are some whose tongues are so poisoned with blasphemy, that in an unexpected accident, the very first breath of their lips is a curse, or an oath. As if they would swear away destruction, which every ungodly speech draws on nearer. If these men had been acquainted with God in fair weather, they would not forget him in a storm. But they that will have no familiarity with God in peace, shall have him to seek in extremity.

When therefore some sudden peril hath threatened thee with terror, note seriously how thou art affected. Though the danger came unlooked for, let it not pass vnthought of: but as thou blessest God for delivery, so examine the good or ill disposedness of thine own heart. If thou find thyself courageous and heavenly minded, on thy confidence in God; take at once assurance of thy faith and God's mercy. He that now stood by thee, will never leave thee. If otherwise, lament thy sins which darken thy souls way to the mercy-seat; and beseech *Jesus Christ* to store thy heart with better comforts. If thy treasure be in heaven, and thy soul hath been used to travel often thither; when danger comes, it knows the way so well, that it cannot miss it.

2. Affirmatively this presents a soul amazed with fear and folly. They call to the *Mountains*, that can neither hear nor answer. When the world was destroyed with water, men climbed up to the tops of the *Mountains*: when it shall be dissolved with fire, they will desire the holes of the rocks, and to lie under the *hills*. The *mountains* are but swellings of the earth, and the *rocks* are surd things; that have no ears: can they hear? or if they hear, can they answer? or if they answer, can they save? when the graves must vomit up their dead, shall the *rocks* conceal the living? Those five Kings could not be hid in the cave of *Makkedah* from *Joshua*; and shall any cave hide from *Jesus*?

Whiles guilt and fear consult of refuge, how vain shifts they imagine! *Adam* would hide his disobedience in the bushes: *Saul* his rebellion in the crowd of the people. So the hood-wink'd fool seeing nobody, thinks nobody sees him. Helplesse evasions! when *Adoniah* heard the trumpets sounding at *Solomon's* coronation, he quaked and *fled to the horns of the Altar*. When the ungodly shall hear the Archangels Trump proclaiming the coronation of Christ, they have no Sanctuary, (they never loved it in all their lives) but fly to the rocks and mountains.



The grave is a dark and privative place: yet as a prisoner that comes out of a sordid and stinking dungeon, into the open air for his trial in a desperate cause, had rather keep the prison still. So these reprobates newly raised from the earth, cry to it to receive them again; glad to remain (though not on the face of it with pleasure) in the bowels of it with rottenesse and solitude; rather then in the open light to come before the judgment seat of Christ. The grave is a drown-bed to hell. They suddenly start out of their sleep, and meet with gastly amazedness at the mouth of their sepulchers: beholding on the one side sins accusing, on another side hellish fiends vexing; an anguished conscience burning within, heaven & earth without; above them the countenance of an angry Judge, below them a lake of unquenchable fire; round about howling and bitter lamentations: no marvel then if at the worlds end they be at their wits end; and cry to the mountains, *Fall on us*.

Let all this declare to men the vanity of their worldly hopes. God is the *Preserver of men*, not hills & rocks. The rich man is brought in upon a *Premunire*, can his gold acquit him in this Star-chamber? The Epicure thinks to drown sorrow in lusty wines: the oppressor mistrusts not the power of his own hand: the proud refugeth his troubled heart in his trunks: the lustful in his punkes: what is this but running to *rocks and mountains*? Thus madly do men commit two errors. Ier. 2. They *forsake the creator* which would never forsake them; and adhere to the *creatures*, which can never help them. *O Lord; the hope of Israel; all that forsake thee shall be ashamed; and all that dep...t from thee shall be written in the earth*. Now at this day perhaps they would seek to the Lord: but they are answered; *Go... to the gods whom ye have served*. Loe then of these gods they shall be weary; as in the 2. of *Isaiah*. where these very words of my Text are deliuerd. ver. 19. *They shall go into the holes of the rocks, &c.* it is immediately added; *In that day a man shall cast his Idols of silver, and his Idols of gold, which he made for himself to worship, (ϕ) the moules and to the bats*. Even the spiritual Idolater, the *Covetous*, shall throw his Images, golden or silver shrines for the *Diana* of his avarice; his damned coin to combustion, with a *vae*, Woe unto it, it hath lost my soul. As the sick stomach loathes the meat, whereof it surfeited.

Well, let us leave invocation to these *Rocks*, worldly refuges: and remember that there is one to be called on, who is only able to defend us: a spiritual, holy and happy *Rock*, *Jesus Christ*. David often calls God his *Rock* and his *refuge*. A rock that bears up the pillars of the world. *Their Rock is not as our Rock, even our enemies themselves being judges*. He that builds his house of assurance on this *rock*, shall stand immovable to wind or weather: he needs not the shelter of mountains; for *he shall stand like Mount Zion, that a hideth fast forever*. They that despise him, shall find him a *Rock* also: *if they fall on it they shall be broken: if it fall on them, it will grind them to powder*. He is a *Stone*, the *Stone*, the *head-stone of the corner*; cut out of the *Quarry* of heaven *without hands*. Of whom we are made *living stones*. He is strong without all things: all things weak without him: trust in him, and you shall have no need to fly to *rocks and mountains*.

### For What

The benefit that they would have the *Rocks* and the *Mountains* do them, is to *Fall* on them, & hide them. Whence we derive three observations. 1. Despair is ever wishing for death: often impatiently snatching at it in this world; but when the last day comes, so greedily longing

for it; that to be sure of it, they desire the *mountains* to dispatch them. Death by the wicked is now most feared; death at the last shall be the thing most wished: *They shall desire death, and shall not find it.* They that sit in the warm nest of riches, hatching up their brood of lusts, quake at the hearing of death. There are some fear to die, others not so much to die as to be dead. The former are cowardly, the other unbelieving souls. Some fear both, to whom nothing in life then life is more desireable. But when th's last extremity comes, *m...ricupiunt*, they desire to die. And that death, like a merciles executioner, might not have too many strokes at their lives, they beg help of the *Mountains*: that they might be thoroughly dispatched at once, without need of a second blow. *Cain* at his arraignment for his brother would needs live: God grants it; as if it were too much favor for him to die. But he yields it for a curse; as if he heard his prayers in anger. He lives, but banished from God, carrying his hell in his bosom, and the brand of vengeance in his forehead. God rejects him, the earth repines at him, and men abhor him. Loe now *Cain* would die: himself now wisheth the death he feared, and no man dares pleasure him with a murder. As *Nero* in the like case; *Nec amic...m, nec mimicum h...beo*; I have neither friend nor enemy: or as *Sau... found in his Armor-bearer*, not a will to kill him, though he had a will to be killed by him. Death these reprobates feared, and only death is now desired. *They cry to the mountains; Fall on us.* 2 Observe, that *rocks* and *mountains* are far lighter then sin. *Zacharias* compares it to a *Talent of lead*: *Isaiah* calls it a *Burden*. Such a weight bore our Savior, that he groaned under it. *I am pressed under you, as a cartis pressed that is full of sheaves.* The wicked that like *Babel*-builders think to aspi...e to heaven by multiplying of earth, would be glad if *...umulitumuli*; their bodies might be buried under their heaps of wealth, where their souls had been buried long before. But what is a load of earth, a mountain huger then *Aetna*, under which *Jupiter* was said *subter fulminare Gigantes*; what is the whole massy body of the earth to the weight of sin?

Think of it ye *Theomachor*, that strive in your rebellions *imponere Pelio... Ossae*: ye rapacious covetous, that *load yourselves with thick clay*: you lay heavy burdens on the poor, heavier on your own consciences. Sin may seem light for a season; as a pack made up, but not assayed with one of your fingers: when Satan shall lay it on you, it will break your backs. You bear it now like corke and feathers: at that day you shall judge it heavier then *rocks* and *mountains*.

Now in contempt of law and Gospel, honesty, and conscience, earth and heaven; they call to pride, ambition, blasphemy, ebriety, luxury, oppression, *Fall on us and cover us*; wearing *pride as a chain, and covering themselves with cruelty as with a garment.* *Si... lies at the door*, and they have no sense to take it up. The devil puts his shoulders under the weight, and thus supported they feel it not. But when God's justice shall *reprove them, and set their sins in order before their* (ϕ) ; yea impose them on their weak and yielding consciences; howe different will their cry be▪ (ϕ) *f...ll* (ϕ) , *...ockes cover us.* The swearer saying to these heavy creatures, you are lighter then my oaths▪ the *...uetous*, you are not so ponderous as my oppressions, the adulterer, the whole earth is a gentle pressure *...o the burden of my lusts.*

Custom in sin obstupefies a *...sense*: and still like that Romaine *Milo*, his strength e...creasing with his burden: he that first carried sin a wanton Calf, can at last bear it a goaring Ox▪ Menlocke up their iniquities, as the usurer his money, in a Chest; where the

light of reproof may not find them out. They pack all their iniquities upon *H...*, that will bear them for none but *His*. Or reserve them to an hours repentance; setting them a day of cancelling, but they break it: as if their last breath could dispel and scatter them all into air. But alas, sins then are found heaviest of all: and here like malefactors pressing to death, they cry out for more weight, the accession of *rocks* and *mountains* to dispatch them. Loath they are to come before the Judge, therefore would be pressed to death by these ponderous and massy creatures.

The *mountains* have not been more barren, then they of goodness: the *rocks* not so hard as their hearts. The cross of Christ hath been held too heavy; repentance too troublesome a guest for their houses: faith and obedience have been cast off as poor friends: all godliness too weighty; now *rocks* and *hills* are light. Christ's yoke was not for their shoulders, Satan's must: His law might not be borne it was so heavy; his wrath must be borne, and that is heavier. Oh then thrice blessed they! whose sins God bindeth up in a bundle, and sinks them in the whirlpool of forgetfulness; that they may never be imposed; for they are too heavy to be borne.

3. Observe that before these wicked were Lord's of nations and Countries; (for they are said to be *Princes, Captains, Conquerors; rich men*) now they would be glad of one to *hide* them. Of all their dominions they beg but the barrenest parcel, a *rock* or *mountain*: and that to do them a poor office, to conceal them. How much doth man's avarice and ambition covet here; how little contents him hereafter! In death the wickedest Potentate must be content with a grave: after death he would be content with a grave still; yea glad, if in the bottom of a *mountain* he might be *hidden*.

Hear this ye covetous, that *join house to house, and land to land*; by disioyning the societies of men: as if you would leave the whole earth to your babes. *Excudit natura redeuntem, sicut intrantem*. Nature shall as strictly examine your going out, as it did your coming in. *Nonne telluris tres tantum cubiti te expectant?* do not only three cubits of ground allot themselves to receive you? Only a grave remains; and all you that boast of your great lands, shall at that day say, *haec terra... mea, and terra tua*: this is all my land, this is all thy land: even so much room as thy dusts will take up; & all the remainder of mighty *Hercules*, will scarce fill a little pitcher. A little quantity of ground hath nature proportioned thee, dost thou possess as much as ever the Tempter shown Christ. When certain Philosophers intently beheld the Tomb of *Alexander*; saith one: *Heri fecit ex auro thesaurum; body aurum exeo facit thesaurum*. Yesterday he treasured up gold, today gold treasures up him. Another; Yesterday the world did not content him; today ten cubits contain him. *Socrates* carried *Alcibiades* bragging of his lands to a map of the world, and bad him demonstrate them: *Alcibiades* could not find them: for alas, *Athens* it self was but a small and scarce discernible point. A wiser man spake otherwise of his lands. *O Ager, quàm multorum fuisti & eris! nunc meus, & postea mescio cuius*. O Land, how many men's hast thou been and shalt be! now mine, and hereafter I know not whose. So little ground contents us when we are dead.

But when the wicked shall rise again, would it not serve them still with all their hearts? Had they not rather lie in rottenness then combustion? Were not a cold grave more welcome,

then a hot furnace? Yes; rather had they be dead without sense, then alive in torment. Now they beg not a city, though a little one as *Zoar*: not a house, though poor and bleak as *Codrus* his: not an open air, though sharp and irksome; scorched with the Indian Sun, or frossen with the Russian cold: there is no hope of these favors. Give them but a *mountain to fall* on them, and a *rock to hide* them, and they are highly pleased. Here is a strange alteration for the wicked; When they shall go from a glorious mansion to a loathsome dungeon: from the table of surfeit to the table of vengeance: from fawning obseruants to afflicting spirits: from a bed of down to a bed of fire: from soft linen and silken couerings, to wish a *rock* for their pillow, and a *mountain* for their couerlet. Nay, and yet they that commanded so far on earth, cannot command this piece of earth, to do them such a kindness. They could in the days of their pride speak imperiously enough; this land is mine, this town is mine: as *Nabal* said, Shall I take *my* meat and *my* drink &c. but now they feel, it was none of theirs; not one hole must shelter them, not one hillocke do them service.

Nothing helps when God will smite: mountains and rocks are no defense when God pursues. *Doest thou think to reign because thou cloathest thyself in Cedar?* What, is Cedar against thunder? GOD hath a hand that can strike through Forts, Rocks, and Bulwarks. The seuenfold walls of *Babylon* cannot defend the Tyrant within them. The heavens *melt at the presence of the Lord: if he touch the mountains, they smoke* for it. The of-spring of the revived world offer to build a Tower, whose top might reach to Heaven. What security could be in it? Are not things nearer to heaven more subject to the violences of Heaven; lightning, thunder, and those higher inflammations? *Feriant summos fulgura montes. In se magna ruunt, summis{que} negatum est stare diu.* God soon made it a monument of their folly and his power. He gives confusion of their voices and their work at once. When God reigned from heaven that greatest shower, that ever the earth did or shall sustain, you know their shifts. They think to over-climb the judgment; and being got up to the highest mountains, look down with some hope on the swimming valleys. When the water began to ascend up to their refuged hills, and the place of their hope became an Island, loe now they hitch up higher to the tops of the tallest trees; till at last the waters overtake them half dead with hunger and horror. The mountains could not save them in that day of water, nor shall the mountains in this day of fire. It is not then the defense of forts or ports, the secrecy of caves or graves, the bottom-burroughes of hills, or vaultie dens of rocks; not a league with all the elements of the world, beasts of the earth, stones of the street, that can secure them.

Be hidden they cannot, what should they then wish but death: they that once trembled to die, do now more quake to live: they would be glad of a riddance, and kiss the instrument of their annihilation. They would prize and embrace it as the best happiness that ever saluted them, if like beasts they might perish to nothing. Here they envy the storke, stagge, rauen, oake for long life, and chide nature for their own shortness. But at this day they would change with any flower, though the continuance thereof were not so much as *Jonah's Gourds*: and think not to be, was to be happy. The pangs of the first death, are pleasures, in respect of the second.

But what hope is there of their security or refuge in *mountains*; when ver. 14. *The very heaven shall departa s...roll that is rolled up together, and every mountain and Island shall be moved out of their places.* Heaven is *expansum tanquam linteum, & diducta la...ina*; but shall then be *folded up like a garment*; whose beauty is not seen: or *rolled together like a volume*, whose large contents are as it were abridged: not that the matter of the world shall be quite abolished. For as we say now of grace; *Adolet non abolet naturam gratia*: so we may say of glory: *Perficit non perdit mundum gloria*. Corruption shall be taken away, not all the matter that was corrupted. But if all things be thus narrowly searched, how shall the ungodly hope to lie *hidden*?

We have now considered the horror of the Reprobates; let us look to the Judge, from whom they desire to be hidden. *From the presence of him that sitteth on the throne, and from the wrath of the lamb.* In whom we find an *omniscience*, and an *omnipotence*. which circumstances the time allows me but to mention. First for his all knowing *Wisdom*.

### **From the face.**

It was ever the fashion of guiltiness, to fly from the presence of God. Adam had no sooner sinned, but he thrusts his head in a bush. Sins inevitable effect is Shame. Though impudence bear it our for a time. Ier. 6. *They were not ashamed when they had committed abomination: yet they shall one day bear the reproach of their sins, and be ashamed, yea even confounded.* Shame must come; either first to repentance. Rom. 6. *whatfruit had you then in those things, whereof you are now ashamed: or at last in vengeance; let them be ashamed that transgress without a cause.* Let this teach us how to judge rightly of sin, that drives us from the *face* of God.

But doth not the glory of the Lord fill all the earth? *Whither then shall they go from his face: whither fly from his presence?* we shall find the *Prophet* concluding in that Psalm; that there is neither heaven, nor hell, nor uttermost part of the sea; nor day nor night, light nor darkness, that can hide us from his *face*. Our sitting, lying down, rising up, the words of our tongues, ways of our feet, thoughts of our heart, our reins, bones and mothers wombs, wherein we lay in our first informitie, are well known to him. Let us not flatter our selves, as if we would pluck out the eye of knowledge; *God hideth his face, he will never see us.* For there is neither couch in chamber, nor vault in the ground; neither bottoms of *mountains*, nor holes of *rocks*; neither secret friend, nor more secret conscience; neither heaven nor hell that can conceal us.

### **Of him that sitteth.**

Christ now *sits* in glory. Whiles he was on earth <1 page duplicate> <1 page duplicate> how little rested he! He dearly earned that voice, before he heard it; *Sitte thou at my right hand*: now behold he *sits*. Good rest is the reward of good labor: the week of our days spent, we shall have an eternal *Sabbath*; *enter into God's rest*; Apoc. 14. *rest from our labors*. Hast thou labored, thou shalt have ease: hast thou traveled in the ways of grace, thou shalt *sit* on the seat of glory.

### **On the throne.**

Christ at this day shall appear in his true Majesty: on earth he would not be crowned; the reason of his refusal was; *my Kingdom is not of this world*; now he sits in his *Throne*. He hath a Kingdom here, but it is secret in the conscience: then it shall be conspicuous; *sitting in his Throne*. His majesty hath been despised; but now *Bring those mine enemies that would nothave me reign over them, and slay them before me*.

Thus differs Christ's first coming and his second. Then in humility, now in glory: then with poor shepherds, now with mighty Angels; then the contempt of nations, now the terror of the world: then crowned with thorns, now with majesty: then judged by one man, now judging all men: then in a cratch, now in a *Throne*. You see his *All-knowledge*; now for his *Almightiness*.

### **From the wrath.**

The *wrath* of Christ is his Justice: *Attributor ira Deo per effectum*. As man offended seeks revenge: so when God executes judgment, it is called his *wrath*. But *passion* in us, *perfection* in him. He hath long been provoked; give him now leave to stricke. You that made so light to trample his blood under your sensual feet, shall now find what his *wrath* is. Let us now think of this *wrath*, that we may escape it. The commination of hell doth not less commend God's providence, then the promise of heaven. *Nisi in...ntata esset gehenna, o...es in gehennam C...beremur*. Now or never is this *wrath* to be escaped: therefore, *Kiss the Son lest he be angry, and so ye perish from the way; if his wrath be kindled, yea but a little, Blessed are all they that put their trustin him*.

### **Of the Lamb.**

Christ was called a *Lamb* in his passion; so here in his coming to judgment; not that he should suffer anymore; but to show that the same *Lamb* that was slain shall give sentence on his murderers. *The Father judgeth no man, but hath committed all judgment unto the Son. And hath given him authority to execute judgment, because he is the son of man*. It shall aggravate their vexation, that the *Lamb* who offered his blood for their redemption, shall now censure them for despising. He that would have been their mediator to pray for them, & their advocate to plead for them, must now be their Judge to sentence them. The *Lamb* that saveth the sheep on the right hand, shall cast off the goats on the left. The *Lamb* they have contemned, by this *Lamb* they shall be condemned. Woefull men, whom the *wrath* of the *Lamb* lights on: for he shall give them an *Ite maledicti*. What shall then become of them, but to knock at the gates of heaven whiles those gates are standing, and cry forever to God but to no purpose!

I have no will to end with a terror; yet no time to sweeten your thoughts with those comforts which faith might suck from this last word the *Lamb*. I say no more: the godly shall find him a *Lamb* indeed; as willing now to save them, as before to suffer for them. He hath purchased, promised, and prepared a kingdom: & they shall *Rain mith him that sits on the Throne, and with the Lamb for evermore*. To whom be eternal glory.

Amen.

**MAIESTIE IN MISERIE OR The power of Christ *even dying*.**

MATH. 27. 51.

And behold, the veil of the Temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent: and the graves were opened, and many bodies of Saints which slept, arose.

IN the lowest depth of *Christ's* humiliation, GOD never left him without some evident and eminent testimony of his divine power. He hangs here on the cross dying, yea dead; his enemies insulting over him, whereis now his God? *If he be able to save us, let him save himself.* He bears not only the wrath of God, but even the reproach of men. Yet even now shall his Divinity appear, and break like a glorious Sun through these clouds of misery: he rents the veil, shakes the earth, breaks the stones, raiseth the dead.

These two verses stand gloriously adorned with four miracles.

1. *The veil of the Temple was rent in twain.* You will say perhaps, the substance of it was not so strong, but an easy force might rend it. But ver. 50. *Christ* was dead before, or died at that very instant. It was above nature, that a dying, yea a dead man, crucified in so remote a place from it, should *rend* the *veil* within the Temple.

2. *The earth did quake.* Say the *veil* was of less substance, yet the huge body of the earth will try a man's strength. In vain should silly man contend with that, which shall devour him. He cannot move the earth, the earth shall remove him; from walking alive on it, to lie dead in it. Behold the power of *Christ*; *Terram mouet*; he makes the vast body of the *earth* to tremble.

3. *The rocks rent.* Will any yet say, natural causes can shake the earth? then let their malicious cavil be choked with this third miracle beyond exception; he *breaks* the stones; not little stones, but huge massy *rocks*.

4. Lastly to stop the mouth of all adversaries to his divine power; he *raiseth up the dead*. *Suscitare mortuos esepulchro*, is only proper to God. *No man can give a ransom to God for his brother, that he should live forever, and not see corruption.* How much less when he is dead, recover him to life again. Here was the finger of God. Now to proceed in order with the miracles.

### 1. Miracle.

*The Vail of the Temple, &c.* This *Vail* was the partition betwixt the *Sanctum Sanctorum*, & the *Sanctum*; as it might be the upper part of the Choir. *Into this went the high Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.* By the renting this *Vail* were many things presignified.

1. This serves for a confirmation of that *Christ* spoke on the Cross; *It is finished.* The *renting* of the *Vail* doth actually echo to his words, and indeed fulfils them. Here is an end put to all the *Sacrifices* and *Ceremonies* of the law. In the New Testament one only real and royal Sacrifice, *Christ crucified.* This was that object whereto all those legal rites looked; & to them all there is

now given a *Consummation est*. So that now *Coremonia mortua, Lex mortifera*: Ceremonies are dead, and the typical law deadly. *Nouum Testamentum latet in veteri, Vetus patet in nouo*. The Gospel lay hidden under the law, the law is complete in the Gospel. Now after that you have known God in his Gospel, how turn you again to the weak and beggarly Elements, whereunto you desire again to be in bondage? God's service is now simple and plain; in spirit and truth.

Christ is said to be the *end of the law*: the moral law he kept himself sincerely, and satisfied for us soundly. The Ceremonial was referred to him, performed of him, fulfilled in him, extinguished by him. They had all *Vig... a Christo, relationem ad Christum, consummationem in Christo*. He gave them their beginning, he hath also given them their end. The Vail rent, to witness the cancelling of that ritual obligation. *Christ hath blotted out the hand-writing of ordinances that was againstus, nailing it to his Cross*. That moment was their last gasp; they expired with Christ. But did all Ceremonies then utterly die? No: some were typical prefiguring Christ: those are dead. Some are for decency and order, *adminicula deuotionis*, these are not dead. The law of Jewish ceremonies is abolished: but some must be retained. Christ came not to dissolve order. Men consist of bodies as well as souls; and God must be served with both: now bodies cannot serve God without external rites: the Spouse of Christ cannot be without her borders and laces. On necessity there must be some outward observances; but thus qualified. That they be for number few, for signification plain, for observation simple: far from ostentation, farther from superstition. Christ his Spouse must not flaunt it like an harlot, but be soberly attired like a grave matron. *Ceremoniae quasi caremoniae*, wants a *carendo*; as it were ordained to supply the defects of our nature. Because we could not serve God in that simplicity we ought, therefore we have these helps. Hence it is, that the nearer to perfection, the fewer ceremonies; as it were the more light, the less shadow. In the law were abundant ceremonies, in the Gospel far fewer, in heaven none at all.

This condemns the Church of Rome for a glorious Harlot, because she loads her self with such a heap of gaudy ceremonies: and their mass for mere Idolatry, which they believe to be a real propitiatory Sacrifice of Christ, made by the Priests for the sins of quick and dead. This is to build up the veil here rent in pieces, and to accuse Christ of falsehood in his *Consummation est*. Is an end put to them, and shall they still retain them, yea obtrude them as principal partes of God's service; yea worship them, yea bind men's consciences to them on pain of damnation? Therefore they are liable to Augustine's censure; who calls such *Impios sepulturae viol...tores*; Diggers into the graves of the dead for putrefied and rotten relics. Yea to the Judgment of God; who saith, *If ye be dead with Christ from the rudiments of the world: why, as though living in the world, are ye subject to Ordinances? after the commandments and doctrines of men?* They will say, *Dicit Papa, sanxit Concilium*; thus saith the Pope, thus decrees the Council: but we, *Dixit Dominus, non Donatus*: we hear what the Lord says, in his Scripture concerning the law of ceremonies.

2. The second thing signified by the renting the veil is this. The *holy of holies* figured the third heaven; where GOD showeth himself in glory and majesty to his Saints. Solomon's Temple had in it three Courts; an utter court whereinto the people were admitted: an inner Court wherein only the Priests and Levites entered: an inmost of all, whereinto the high Priest



alone, and that but once a year; and this was called *Sanctum Sanctorum*. So there is a threefold Heaven: *Coelum elementarium, Stellatum, Gloriosum*. First the *Elementarie* heaven, wherein are clouds, winds, rain, dew: and the birds are called the birds of heaven, that is of this *elementarie* heaven. The second is the *Starrey* heaven: So the *Sun* is said to *go from the end of the heaven, and his circuit unto the ends of it*. The last is the *Glorious*, heaven, the habitation of God himself: and this was signified by the *Holy of holies*. The *veil* signified the *flesh* of Christ: the *renting* of the *veil*, the *crucifying* of Christ: by this is made an entrance into that *Sanctum Sanctorum*, the *heaven of glory*. So expressly. Heb. 10. *Having therefore boldness to enter into the Holiest by the blood of Jesus; By a new and living way which he hath consecrated for us, through the veil, that is to say, His Flesh*. Heaven gate was shut up by our sins; none but our highest and holiest Priest had passage there: but he rent the *veil*, suffered his body to be torn by death, that he might give us an entrance. *Paul* speaking of the legal use of that *Holiest* place in the Temple, saith thus. Heb. 9. *The holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing*. But now by Christ his *renting* the *veil*, *Patet alti ianua Coeli*, the way of salvation is opened. Let this reach forth to us two comforts.

1. There is no fear to be shut out of heaven, if thou have faith in *Christ*: for to thee is the *veil* rent, the separation is abolished, Christ is crucified. For So, saith Saint *Peter*, *an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ*. Indeed to unbelievers and hypocrites, to worldly wolves and luxurious goats the *veil* is up still. How should they enter the *Sanctum sanctorum*, that never approached the *Sanctum*? How shall they see the glory of God, who would never entertain the grace of God? No: to these there are inaccessible bars, and *Cherubims* with flaming swords, to forbid their entrance. But to every good and faithful *Servant* the *veil* is taken away; and *Christ* says; *enter thou into the joy of the Lord*.

2. By this means we have in this world a free access to the Throne of grace by our prayers: the *veil* and separation of sin and wrath is rent asunder by Christ, and a clear way made for our supplications. The Propitiatory and Mercy-seat, the *Cherubims of glory shadowing it*, the very presence of God, were within the *Holiest*: and the people might not approach it, but stood without a far off: Our Savior hath torn away this *veil*, and opened our petitions a free passage to the Seat of mercy in heaven. *Having such an high Priest over the house of God; (saith Paul immediately after the clearing our way through the veil) Let us draw near with a true-heart, in full assurance of faith, &c.* We see how far our prerogative excels that of the Jews. They were servants, we are sons, and cry *Abba Father*: they had Priests, we are Priests: they had a bar, to us that *veil* is rent away. *Let us therefore come boldly unto the Throne of grace, that we may obtain mercy, and find grace to help in time of need*. This is singular comfort, that poor subjects may be sure of access to the King with their petitions; yea more, be heard in all their desires: yea most of all, have an *Advocate* at the Kings right hand to plead their cause. But then remember the Psalmists caution. *If I regard wickedness in my heart, the Lord will not hear me*. Let the servants of *Baal* cry never so loudly, if lewdly; their prayers are not heard. To the cries of unfaithful sinners the *veil* is up still; and like a thick cloud reuerberates & beats back their

orisons; that they cannot ascend to the Throne of grace. Only faith makes a free passage, and a clear conscience hath a clear voice, that can pierce heaven.

3. The breaking down of this *veil* did make the *Holiest* and the other part of the temple all one. Whereby was signified, that of two was made one, Jews and Gentiles one Church. *He is our peace, who hath made both one, and hath broken down the middle wall of partition between us.* So that now those, the Jews called dogs, eat the bread of the children; yea they are the children: and *Japheth is persuaded to dwell in the tents of Sem.* She is also *Beloved* that was hated; even the Church of the Gentiles is the Spouse of *Christ*. The veil that hindered, Paul calls the *Law of commandments, contained in ordinances: this he abolished for to make in himself, of twain, one new man.* Heaven gate is no wider open to a Jew, then to a Grecian. *In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God:* The Sum of the Gospel, as of the world, is not confined to lighten *Judea* only, but shines universally. There is not one privilege, wherein the Gentile hath not as frank a share, as the Jew: the sons of *Hagar* are adopted the sons of God; and the free *Jerusalem* above is the *mother of us all.* All this did our blessed Savior work for us by renting the *veil; That he might reconcile both unto God in one body by the cross, having slain the enmity thereby.*

Oh then let us *keep the unity of the Spirit in the bond of peace.* Christ hath made us at one, let us not make our selves twain. The veil is rent, why set we up new; schisms in doctrine, jars in conversation? The bill of diuorcement is cancelled: let us love our husband Christ, and for his sake every man his brother. Let us set up no more veils, least we do it with the curse of building more *Jericho's.* There is no bond so sure as Religions; no ligaments so strong, as faith and a good conscience. Wretched man, that breakest these t...es, and rentest thyself from them to whom thou art by Christ united: A mothers, yea a Fathers blessing forsakes thee: and thou buildest up a new veil, which thou must look for no more Christ's to come *rent* asunder.

4. The renting of the *veil* teacheth us; that when men sin rebelliously against God, no prerogative shall do them good. The Temple was one of their principallest privileges, their glory, their crown. *The Temple of the Lord, the temple of the Lord.* It was a figure of the Church militant as *Solomon* the builder was a figure of Christ. For this Temples sake God often spared them. So *Daniel* prays; *Cause thy face to shine upon thy Sanctuary, that is desolate.* Yet when they fall away from God, and crucify their *Messias*, this prerogative helps not. For here God's own hand rents the *veil*, and after gives the whole fabric a spoil to the Gentiles. *If ye will not hear, if ye will not lay it to heart, I will send a curse upon you, I will curse your blessings: yea I have cursed them already, because you do not lay it to heart.* It lies in man's sin, to make God curse his very blessings: and to punish the nocent in the innocent creatures.

We see the way, how we may loose Temples, and peace, and Gospel, and all privileges; by running the courses of disobedience. Who can number the blessings we have enjoyed by the Gospel? Let us beware, least our ungracious and ungrateful lives rob us not of that, with all the appertinent comforts. They that have traveled the Belgic Provinces, can witness the miserable footsteps of war, and the tyranny of desolation. Churches and Cities have no more

monuments, but the ruined foundations to testify that they were. Sin made way for blood and massacre; Idolatry pulled down those walls, which otherwise the most sacrilegious hand should have forborne. If there had been no enemy to rase them, they would have fallen alone, rather then covered so blasphemous impiety under their guilty roofs. *Peace is within our walls, & prosperity within our palaces*; blessed forever be our God of peace for it. Yet we have a subtle adversary, *Sacrilege*, that incroacheth sore upon us, and *hath taken many of God's houses in possession*. We cannot say, *They have burnt up all the Synagogues in the land*: but they have done very wickedly to the Lord's Sanctuaries. The walls stand, and it is well if in many places they do so: but there is not a *Levite* to feed the people; alas, how can there when there is nothing left to feed a *Levite*? Covetousness would do as much hurt with us, as war hath done with our neighbors: it would, but I trust in the Lord *Jesus*, it shall not. Though they have rent away God's right, *Tithes and offerings*: they shall never rent away God's Truth and Gospel: rent themselves from it indeed they are likely to do.

5. Lastly, *The Vail was rent*. By renting the part God did threaten the subversion of the whole. If he spare not the *Holy of holies*, then much less the rest. Ezek. 9. When God had comanded; *Slay utterly old & young, maids and children*; he adds withal, *And beginat my Sanctuary*. If God begin at his Sanctuary, he will not fail to end with the rest: if that shall not scape being profaned, how much less houses built for riot & disorder, pride & ambition! If the Temple of prayers, then surely the dens of thieves. *For loe, I begin to bring evil on the city which is called by my name, & shall ye go unpunished?* saith God to the Heathen. If the sacredst things defiled by Idolatry shall be subverted, never think that your fair houses shall stand, when they are made couerts of oppressions, and convents of superstition! when the better things are not favored, the worst have small hope. So *Peter* reasons; *If Judgment shall begin at the house of God, what shall be the end of them that obey not the Gospel?* If the strong Cedars in Lebanon be rooted up, woe to the rotten-rooted poplars. If the dragons tail swoope stars from heaven, what shall become of squalid earthy vapors? The Temple was one of the worlds greatest wonders; as curious a workmanship as six and thirty years could make it: it wanted not the art of man, yea the blessing of heaven was added to it. Yet now loe, *Etiam periere ruinae*; this goodly building by sin was brought to ruin, yea even the very ruins are perished. Shall then your Forts and Palaces, worldlinges Paradises: full of rapine, empty of charity; stand against all weathers and storms of judgment? No, stone shall fall after stone; and ruin shall one day tell the passengers, as GOD threatened of *Jerusalem*; Here stood a goodly Manner, a sumptuous edifice, a royal Palace. Or if they fall not down in themselves, they shall fall to the owners; whose iniquities have defiled them.

God punisheth by certain degrees; first he rents the *veil*, then rents away the Temple: As by *David's* hand he first rent *Saul's* garment, and then rent away his kingdom. God at first toucheth men lightly; in their goods, quiet, health: if these stir not to repentance, he proceeds against the whole *Know ye not that ye are the Temple of God?* If you set up in this Temple Idols, lusts, and evil affections, God first rents the *veil*, toucheth you with some gentle afflictions: but if you still continue to make this Temple a den of thieves, the Temple it self will be destroyed.

You have heard the first miracle, the *renting of the veil*. As the Jews were wont to rend their garments when they heard blasphemy against God: so it may seem the Temple tore his garments, rent his *veil* in pieces, when it heard those execrable blasphemies against the Son of God.

## 2. Miracle.

*The earth did quake.* The Philosophers have given diverse natural causes of earth-quakes: as by hot and dry exhalations shut up in the bowels of the earth, and laboring for vent resisted by the earths solidnes, there ensueth *terrae motus*, a shaking of the earth, &c. But this was an extraordinary earth-quake; for it happened exactly at the very instant of Christ's death.

It might be to set forth the glory of the New Testament, and to vindicate it from inferiority to the old. The law was both given and renewed with an earthquake. Giuen. *Exod. 19.* to the hand of *Moses*. *The wholemount quaked greatly.* As at the giving mount *Sinai*, so at the renewing mount *Horeb* quaked. As *Elijah stood upon the Mount, there passed by a strong wind, and after the wind an Earth-quake.* So when the Lord of the Gospel died, the *earth shook: that the ministration of righteousness might not be less glorious, then the ministration of death.* This miracle shall give us a threefold instruction.

1. To consider the fierceness of God's wrath against sins and sinners. For God by shaking the earth did no less then threaten the utter subversion of those desperate and bloody wretches. *Corah* and his confederates were swallowed up of the earth, for rebelling against *Moses* the Lord's servant. *Of much how sorer punishment were these worthy, that had crucified* (not the servant, but) *the Son of God!* If the mercies of God had not been greater then their iniquities, they had not escaped.

By this we see how able God is to punish sinners: he shows what he can do; it is his mercy, that he forbears. Some of these were to be converted, therefore *concussi, non excussi*; moved not removed, shaken but not destroyed. *Ostendisti populo grauiam*, saith the *Psalmist*. *Thou hast shown thy people hard things.* Showed, not imposed: shook the rod, not laid it on. This *forbearance of God should lead us on to repentance*: if not, it is but the forerunner of vengeance. Though now by moving the earth he scare and spare these Jews, yet after the earth spewed them out, as an offense to her stomach. O obstinate hearts, that quake not, when the senseless ground quakes that bears so unprofitable a burden. Cannot the earth admonish thee? it shall devour thee. *Si non mouebit. mouebit.* If the almighty's hand stirring it, hath not stirred thee to repentance; a Sextons hand shall cover thee with moulds; a weak shaker shall do it. Think when God moves the earth, he preacheth to thy soul: if thy heart (so little in comparison of that great vast body) will not tremble, know God hath one thing that shall shake thee to pieces; death.

2. The nature of sin is here considerable; so heavy that it makes the very earth to *quake*. The Jews sins were such a burden, that the earth could not bear them without trembling. The earth is fixed, and *standeth fast* saith the *Psalmist*; as the Center of the world: it is strange that to be moved; even so strange is the cause that moves it. It must needs be a monstrous weight of iniquity, that totters the earth on her foundations. But why is the earth so quiet

now? Do not innumerable wretches daily crucify Christ; by their oaths, blasphemies, and rebellions in his head; by their persecutions & oppressions in his members? Is not his word derided, his Sacraments despised, his good creatures abused? Why doth not the earth shrink and shake at these horred impieties? Be still: he that holds his hand from miracles, will not hold it from plagues: They are for borne, not forgiven. God keeps silence, but he sleepeth not: the earth may spare them, but *Desolation in a moment shall swallow them*. To the Jews the earth moved, and they stood still: to these the earth shall stand still, and themselves shall be moved.

3. There is nothing on the earth that is not movable, if the earth it self be movable. *God hath laid the foundations of the earth that it should not be moved*. Yet so, that he who laid it, can shake it. If the earth, then whatsoever is built upon it. *The earth shall be burnt*, saith Peter. What alone? no, *the earth with the works that are therein shall be burnt up*. The works of men's hands, the works of their brines, their very thoughts shall perish. *The Lord's voice shook the earth, and he hath said, yet once again I will shake not the earth only, but also heaven*. O blessed place that is not subject to this shaking: whose joys have not only an amiable countenance, but a glorious continuance. *The things that are shaken shall be removed, but the things that are not shaken remain forever*. All the terrors of this world move not him that is fixed in heaven. *Impavidum ferient ruinae. They that put their trust in the Lord, shall be as mount Zion, which cannot be removed, but abideth forever*. But the Tabernacles and hopes of the wicked shall perish together. *For the world passeth away, and the lust thereof: but he that doeth the will of God abideth ever*. Whereon saith August. *Quid vis? Vtrum amare temporalia, & transire cum tempore! an amare Christum, & vivere in aeternum?* Whether wilt thou love the world, and perish with it? or love Christ, & live forever?

### 3. Miracle.

*The rocks rent*. A wonderful act, to break stones and rend rocks. This gives us two observations.

1. This did foreshow the power and efficacy of the Gospel, that it should be able to break the very rocks. As the death and passion of Christ did cleave those solid and almost impenetrable substances: so the publishing of his death and passion shall rend and break in pieces the rocky hearts of men. So *John the Baptist* said; *God is able of stones to raise up children unto Abraham*. The hearts of *Zacchaeus, Mary Magdalene, Paul*, were such rocks; yet they were cleft with the wedge of the Gospel. This is that *Rod of Moses*, able to break the hardest Rocks; till they gush out with floods of penitent tears. This is *Jeremiah's hammer*, powerful to bruise the most obdurate hearts. The blood of the Goat sacrificed, of force to dissolve Adamant. There is power in the blood of *Jesus*, to put sense into stones. Blessed are you, if you be thus broken-hearted for him, whose heart was broken for you. *For the broken heart the Lord will not despise*.

2. Observe the wonderful hardness of the Jews hearts. The *stones rent* and clave in sunder at the cruel death of *Jesus*: but their hearts more stony then stones, are no whit moved. They rend not their garments, much less their hearts: when as the earth rent the *Stones* her bones, and the *rocks* her ribs. The flints are softer then they: the flints break, they harden. They still

belch their malicious blasphemies, the *rocks* relent: the *stones* are become men, and the men *stones*. O the senselessness of a hard heart: *rocks* will sooner break, than that can be mollified. Even the hardest creatures are flexible to some agents: flints to the rain, iron to the fire, stones to the hammer: but this heart yields to nothing; neither the showers of mercy, nor the hammer of reproof, nor the fire of Judgments: but like the stithy, are still the harder for beating. All the plagues of *Egypt* cannot mollify the heart of *Pharaoh*. It is wondrously unnatural, that men made the softest hearted of all, should be *rigidiores lupis, duriores lapidibus*; more cruel than wolves, more hard than stones. I would to GOD all hard-heartedness had died with these Jews; but it is not so. How often hath *Christ* been here crucified; in the word preaching his Cross to your ears, in the Sacraments presenting his death to your eyes; think, think in your own souls, have not the stones in the walls of this Church been as much moved? God forbid our obdurateness should be punished as theirs was: since they would be so stonyhearted, *Jerusalem* was turned to a *heap of stones*; and the conquering Romans dashed them pitifully against those *stones*, which they exceeded in hardness.

Here let the wicked see their doom: the stones that will not be softened, shall be broken. There is no changing the decree of God, but change thy nature, and then know thou art not decreed to death. Stony hearts shall be broken to pieces with vengeance: do not strive to alter that doom, but alter thy own *stony* heart to a heart of *flesh*, and so prevent it in the particular. Wolves and goats shall not enter into heaven: thou mayest pull stars out of heaven before alter this sentence; but do it thus. Leave that nature, and become one of *Christ's* sheep, and then thou art sure to enter. No adulter... nor covetous person, saith *Paul*, shall inherit the kingdom... of heaven: this doom must stand; but not against thee, if thou be converted. *Such were ye, but ye are washed, &c.* You are not such. Had the Jews ceased to be stones, they had been spared. God will root thorns and briars out of his vineyard: if thou wouldst not have him root out thee, become a *Vine*: and bring forth good grapes. God threatens to *break the hairy scalp of him that goes on in sin*; yet mayest thou ward this blow from thyself; Go no further on in sin. When God comes in judgment to visit the earth, to shatter rocks, and break stones in pieces; thou hast a heart of flesh, mollified with repentance. Let the *earth quake*, and the *rocks tear*; thy faith hath saved thee; go in peace.

#### 4. Miracle.

*The graves were opened, and many bodies of Saints which slept, arose.* Concerning this two questions are moved.

1. Where their souls were all this while before. I answer, where the scripture hath no tongue, we should have no ear. Most probably thus: their souls were in heaven, in *Abraham's* bosom; and came down to their bodies by divine dispensation, to manifest the power and Deity of *Christ*.

2. Whither they went afterwards. I answer by the same likelihood, that they died no more, but waited on the earth till *Christ's* resurrection; and then attended him to heaven. But these things that are concealed, should not be disputed. *Tutum est nescire quod tegitur.* It is a

safe ignorance, where a man is not commanded to know. Let us then see what profitable instructions we can hence derive to our selves. They are many, and therefore I will but lightly touch them.

1. This teacheth us, that Christ by his death hath vanquished death, even in the grave, his own chamber. That giant is subdued, the graves fly open, the dead go out. This bears ample witness to that speech of Christ. *I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.* The bodies of the Saints, what part of the earth or sea soever holds their dusts, shall not be detayned in prison; when Christ calls for them: as the members must needs go, when the *Head* draws them. He shall speak to all creatures, *Reddite quod deuorastis*: restore whatsoever of man you have deuoured: not a dust, not a bone can be denied. *The bodies of the Saints shall be raised*, saith August. *Tanta facilitate quanta faelicitate*: with as much easynes, as happiness. *Desinunt ista, non pereunt: mors intermittit vitam, non eripit.* Our bodies are left for a time, but perish not: death may discontinue life, not conclude it. *Intermittit... non interimitur*: it may be paused, cannot be destroyed.

2. Observe, that all the dead do not rise, but *Many*, and those *Saints*. The general resurrection is reserved to the last day: this a pledge or earnest of it. Now who shall rise with this comfort? none but *Saints*: as here Christ takes no other company from the graves, but *Saints*. *The dead in Christ shall rise first.* Christ is called *The first borne from the dead*: He hath risen, and his shall next follow him. *Every man in his own order; Christ the first fruits, afterward they that are Christ's, at his coming.* Wormes and corruption shall not hinder: he that said *To Corruption, thou art my mother: and to the worms, you are my brethren and sisters*: said also, *I know that my Redeemer liveth, and one day with these eyes I shall behold him.* The wicked shall also be raised, though with horror, to *look upon him whom they have pierced.* But as Christ did here, so will he at the last, single out the *Saints* to bear him company.

3. This showeth the true operation of Christ's death in all men. We are all dead in our sins, as these bodies were in their graves: now when Christ's death becomes effectual to our souls, we rise again and become new creatures. From the grave of this world we come into the Church, *the holy City*. But thou complainest of the deadness of thy heart: it is well thou complainest; there is some life or thou couldst not feel the deadness. *The hour is coming & now is, when the dead shall hear the voice of the Son of God, and they that hear it shall live.* If this word hath raised thee from death, and wrought spiritual life in thy heart, thou shalt perceive it by thy breathing, words glorifying God; & by thy moving, in the ways, & to the works of obedience.

4 Observe that these Saints which arose, are said to have *Slept*. The death of the godly is often called a *Sleep*. So it is said of the Patriarchs and Kings of Judah, they *slept with their fathers*. So Paul saith, they *sleep in Christ*. The Coffin is a couch; *In quo mollius dormit, qui been in vita laborauit*, wherein he takes good rest, that hath wrought hard in the work of his salvation before he went to bed. *Felix somnus cum requie, requies cum voluptate, voluptas •...um aeternitate.* It is a sweet sleep that hath peace with rest, rest with pleasure, pleasure with everlastingness. So the godly sleep, till the *Sound of a Trumpet* shall waken them, and then eternal glory shall receive them.

5. Lastly observe that *Jerusalem* is called the *Holy city*, though she were at this time a sink of sin, and a debauched harlot. Either as some think, that she is called *holy*, because she was once *holy*. So *Rahab* is called the *harlot*, because she was a harlot. *Simon* is termed the *Leper*, for that he was a leper: and *Matthew* the *Publican*, for that he was a Publican. Or else she was called *holy* for the covenants sake; in regard of the Temple, sacrifices, service of God; and of the elect people of God that were in it. Whence we may infer, how unlawful it is to separate from a Church because it hath some corruptions. Is apostate *Jerusalem* that hath crucified her Savior, called still the *holy City*: and must England that departeth in nothing from the faith and doctrine of her Savior, for some scarce discernible Imperfections be rejected as a foedifragous strumpet? But there be wicked persons in it: what then? She may be still a *holy City*. *Recedatur ab iniquitate, non ab iniquis*. Let us depart from sin, we cannot run from sinners.

Thus we have considered the *Miracles*; let us now look into the causes, wherefore they were wrought.

These may be reduced into five. In respect of

- The *Sufferer* dying.
- The *Creatures* obeying.
- The *Jews* persecuting.
- The *Women* beholding.
- The *Disciples* forsaking.

1. In regard of *Christ*; to testify not only his Innocence, but his Majesty. His Innocence, that he was as *Pilate's wife* acknowledged, a *Just man*. His Majesty as the *Centurion* confessed, *Seeing the earth quake and the things that were done; Truly this was the Son of God*. He seemed a worm, no man: the contempt and derision of the people, forsaken of his confidence: in the midst of all God will not leave him without witnesses; but raiseth up senseless creatures as Preachers of his deity. *Est aterni filius, qui illic pendet mortuus*. He that hangs there dead on the Cross, is the Son of the eternal God. Rather then the children of God shall want witnesses of their integrity, God will work miracles for their testimony.

2. In regard of the *Creatures*, to show their *Obedience* to their Creator: they are not wanting to him, that gave being to them. These demonstrate, it was their Lord that suffered; and that they were ready to execute vengeance on his murderers. The *heaven* that was *dark* would have rained fire on them: the *earth* that *quaked*, shook them to pieces: the *rocks* that *rent*, tumbled on them: and the *graves* that *opened* to let out other prisoners, have swallowed them quick. They all waited but his command to perform this revengeful execution. Who shall now dare to persecute Christ in his members? The stones are thy enemies, the earth gapes for thee, hell it self enlargeth her jaws: if the Lord but hiss to them, they are suddenly in an uproar against thee. Go on in your malice ye raging persecutors: you cannot wrong Christ, no not in his very members, but you pull the fists of all creatures in heaven, earth, and hell



about your ears: flies from the air, beasts from the earth, poison from sustenance, thunder from the clouds; yea at last also (though now they help you) the very devils from hell against you. All creatures shoot their malignancy at them, that shoot theirs at Christ.

3. In respect of the *Jews*, his enemies; to shame and confound them. The *rocks* and *graves* are moved at his passion, not they. *Lapides tremunt homines fremunt*. The stones *rent*, the huge earth quakes with fear; the Jews rage with malice. We see how difficult it is to mollify a hard heart: harder then to remove a mountain, raise the dead, cleave a rock, shake the whole earth. It is a great myracle to convert a wicked man; greater then *rending* of rocks. Moses rod stroke a *Rock* thrice and did it: ministers have stroke men's rocky harts three hundredth times, and cannot. The graves sooner open, then the sepulchers of sin and darkness: the vast earth sooner quakes, then men's hearts at God's judgments.

4. In respect of the *women* that stood by; that their faith might be confirmed. For seeing him on the Cross, at their mercy, whose bowels never knew the softnes of such a nature: exposed to all the tyranny of their hands and tongs: hands that like cruel Surgeons searched every part of his blessed body: tongues that ran nimbly through all the passages of obloquy, till they had overtaken reproach it self, and cast it on him: His body at the full will of the tormenters, and his soul not without intolerable terrors; as they might judge by strange speech that came from him; *My God, my God, why hast thou forsaken me?* Doth man triumph over him, and doth God forsake him? This might breed in their hearts a suspicion: either that he was a deceiver, or else utterly cut off. To stifle this doubt in the very birth, he *shakes* the earth, and rends the rocks; that as they knew him dying *Hominem v...rum*, so they might perceive him doing these miracles not *Hominem merum*; but the everliving God. These wonders; blow the spark of their faith, almost dying with Christ; and root in their hearts a deep and infallible persuasion of their Savior. Something there is to keep the faith of the elect from quenching, though Satan reign on it showers of discomforts. Though no object greets the eye of flesh but discouragement yet there is a secret *Sp...it* within, that will never suffer the faith to fail.

5. In regard of the *Disciples*; to shame and convince them for leaving him, Christ had said before, *Luk. 19. Si hitacerent, loquerentur lapides. If these* (speaking of his Disciples) *should hold their peace, the stones would immediately cry out*. Loe, this saying is here come to pass: the *Disciples* hold their peace, the stones speak: they forsake Christ, the *rocks* proclaim him. Such a shame is it for Apostles and ministers of Christ to hold their peace; that if they be silent, the very stones shall preach against them. The walls, windows, pavements of Churches shall cry out against such Pastors, that undertake the office of a sheep-heard, and feed Christ his flock with nothing but air. And even you that come to hear; if no remorse can be put into your hearts at the relation of our Saviors death: if you have no feeling of his sorrows, no apprehension of these mysteries, no repentance of your sins, no emendation of your lives; know that the very seats whereon you sit, the walls of your Temples, the very stones you tread on, shall bear witness against you.

Now the Lord *Jesus*, that at his death brake the *Rocks*; by the virtue of his death break our rocky hearts; that being mollified in this life they may be glorified in the life to come. Grant

this O *Father* for thy *mercies* sake, O *Christ* for thy *merits* sake, O holy *Spirit* for thy *names* sake: To whom three persons, one only wise and eternal God, be glory and praise forever.

Amen.

### THE FOOLE *And* His Sport.

PROV. 14. 9.

Fools make a mock at sin.

THE *Proverbs* of *Solomon* are so many select aphorisms, or divinely moral Says, without any mutual dependence one upon another. Therefore to study a coherence, were to force a marriage between unwilling parties. The words read spend themselves on a description of two things: the *Fool*, and his *Sport*. The *Fool* is the wicked man: his *Sport*, pastime, or babble is *Sin*. *Mocking* is the *medium* or connection, that brings together the *Fool* and *Sin*: thus he makes himself merry; they meet in *mocking*. *The fool makes a mock at sin*.

### Fools.

The *fool* is the wicked: an ignorant heart is always a sinful heart: and a man without knowledge, is a man without grace. So *Tamar* to *Ammon* under his ravishing hands; *Do not this folly*. If thou doest it, *Thou shalt be as one of the Fools in Israel*. Ignorance cannot *excusare a toto*; willful not *a tanto*. *Christ shall come in flaming fire rendering vengeance to them that know not God*. The state of these *Fools* is fearful. Like hooded Hawkes, they are easily carried by the Infernal Falconer to hell. Their lights are out, how shall their house scape robbing? These *Fools* have a *knowledge*, but it is *to do evil*. They have also a knowledge of good, but not *scientiam approbationis*: they know, but they refuse it. So God justly quites them: for though he know them *ad scientiam*, he will not know them *ad approbationem*. But gives them a *Discedite, nescio vos*. *I know you not: depart from me ye workers of iniquity*.

A man may be a *Fool* two ways; by knowing too

- Little
- Much.

1. By knowing too *little*; when he knoweth not those things, whereof he cannot be ignorant, and do well. *I determined not to know anything among you, save Jesus Christ, and him crucified*. But every man saith he knows Christ. If men knew Christ his love in dying for them, they would love him above all things: how do they know him, that love their money above him? *Nemo vere nouit Christum, qui non vere amat Christum*. No man knows Christ truly, that loves him not sincerely. If men knew Christ, that he should be Judge of quick and dead, durst they live so lewdly. *Non nouit Christum, qui non odit peccatum*. He never knew Christ, that doth not hate iniquity. Some attribute too much to themselves, as if they would have a share with Christ in their own salvation. *Nesciunt & Christum & seipsos*: they are ignorant of both Christ and themselves. Others lay too much on Christ, all the burden of their sins, which they can with

all possible voracitie swallow down, and blasphemy vomit up again upon him. But they know not Christ, who thus seek to divide *Aquam a sanguine*, his blood from his water; and they shall fail of justification in heaven, that refuse sanctification upon earth.

2. By knowing too *much*; when a man presumes to know more then he ought. His knowledge is apt to be pursy and gross, and must be kept low. *Mind not high things*, saith the Apostle. *Festus slandered Paul*, that *much learning had made him mad*. Indeed it might have done, if *Paul* had been as proud of his learning, as *Festus* was of his honor. This is the *knowledge that puffeth up*. It troubles the brain, like undigested meat in the stomach: or like the scum that seeths into the broth. To avoid this folly, *Paul* forbids us to *be wise in our own conceits*. Whereof I find woe readings; *Be not wise in yourselves*; and *Be not wise to yourselves*.

Not in yourselves; conjure not your wit into the circle of your own secret profit. We account the simple *Fools*, God accounts the crafty *Fools*. He that thinks himself wise, is a *Fool ipso facto*. It was a modest speech that fell from the Philosopher. *Si quando fatuo delectari volo, non est mihi longe quaerendus; me video*. Therefore Christ pronounced his *Woes* to the Pharisees; his doctrines to the people. The first entry to wisdom, is *Scire quod nescias*: to know thy ignorance. Sobriety is the measure for knowledge, as the Gomer was for Manna, Curiositie is the rennet, that turns our milk into curds.

Not to yourselves; *Let thy fountains be dispersed abroad*, saith the wisest king: communicate thy knowledge. *Math. 5*. Christians must be like *lights*, that wast themselves for the good of those in God's house. *Scire tuum nihil est, nisi te scire hoc sciat alter*. He that will be wise only to himself, takes the ready way to turn *fool*. *Non licet habere priuatam, ne priuemur eâ*. The closer we keep our knowledge, the likelier we are to loose it. Standing water soon puddles; the gifts of the *mind*, if they be not employed, will be impaired. Every wicked man is a fool by comparing their properties.

1. It is a *Fools* property *Futuranon prospicere*, to have no foresight of future things. So he may have from hand to mouth, he sings care-away. So the grasshopper sings in harvest when the Ant labors: and begs at Christmas when the Ant sings. The wicked takes as little care what shall become of his soul, as the natural fool what shall become of his body. *Modo Potiar*, saith the Epicure: Let me have pleasure now; *It is better to a living dog then to a dead Lyon*. They do not in fair weather repair their house against storms: nor in time of peace provide spiritual armor against the day of war. They *watch* not; therefore *the day of the Lord shall come upon them as a thief in the night*, and spoil them of all their pleasures. The main business of their soul is not thought of; nor dream they of an Audit, till they be called by death away to their reckoning.

2. It is a *Fools* property to affect things hurtful to himself. *Ludit cum spinis*; he loves to be playing with thorns. Neither yet *Quod nocuit, docu...t*; hath that which hurt him, taught him caution, but he more desperately desires his own mischief. The wicked do strongly appropriate to themselves this quality. *Cum illis ludunt, quae illis laedunt*: they love to dally with their own vexation, who else would do at on the world; and hover like wasps about the galley-pot, till for one lick of the honey they be drownd in it! What is your ambition, O ye

world-affecters; saith *August*: but to be affected of the world? what do you seek, but *per multa pericula peruenire ad plura? per plurima ad pessima?* but through many dangers to find more; through easier to find the worst of all? Like that dotting Venetian, for one kiss of that painted harlot, to live her perpetual slave? The world was therefore called the *Fools Paradise*; there he thinks to find heaven, and there he sells it to the devil. *Noxia quaerunt improbi; they hast as a bird to the snare*: the devil doth but hold vanity as a sharp weapon against them, and they run full breast upon it. They need no enemies; let them alone, and they will kill themselves. So the envious pines away his own marrow: the adulterer poisons his own blood: the prodigal lauisheth his own estate: the drunkard drownds his own vital spirits. Wicked men make war upon themselves with the engines of death.

3. It is a *Fools* property to prefer trifles and toys, before matters of worth and weight. The fool will not give his bable for the kings Exchequer. The wicked prefers bodies of dust and ashes to their souls of eternal substance: this sin corrupted and time-spent world, to the perfect and permanent joys of heaven: short pleasures to everlasting happiness: a puff of fame before a solid weight of glory. What folly can be more pitiable: then to forsake corn for acorns: a state of immortality for an apple, as *Adam* did: a birthright with all the privileges for a mess of pottage, belly-cheare, as *Esau* did: a kingdom on earth, yea in heaven too, for asses as *Saul* did: all portion in Christ for bacon, as the *Gergesites* did: a royalty in heaven, for a poor Farm on earth as the bidden *guest* did. This is the worldlings folly. *Villa, bones, vxor &c.*

*Mundus, cura, caro caelum clausere vocalis.* To esteem grace and glory less then Farms, oxen, wives: manna then onions, mecrie then vanity: God then Idols. They may be fitly paraleld with the Prodigal. He forsook 1. His Fathers house for a strange country: these the Church, God's house, for the world; a place wherein they should be strangers: and wherein I am sure, they shall not be long dwellers. 2. His Fathers inheritance for a bag of money: so these will not tarry for their heritage in heaven, but take the bags which Mammon thrusts into their hands on the present. Who but a *Fool* will refuse the assured reversion of some great Lordship, though expectant on the expiration of three lives: for a ready sum of money not enough to buy the least stick on the ground? This is... the worldlings folly, rather to take a piece of... p-coin in hand, then to trust God for the inualuable mass of glory. 3. He forsakes his loving friends for harlots, creatures of spoil and rapine: so these the company of Saints. For the Sons of Belial: those that sing praises, for those that roar blasphemies. 4. Lastly the *bread* in his Fathers house, for husks of beans: so these leave Christ the true bread of life, for the draffe which the swine of this world puddle in. Here is their *Folly* to fasten on transient delights, and to neglect the *pleasures at the right hand of God for evermore.*

4. It is a *Fools* property, to run on his course with precipitation. Yet can he not out-run the wicked: whose *driving is like Jehu's the son of Nimshi: he driveth as if he were mad.* As if he had received that commission, *salute no man by the way.* *The wise man seeth the plague and hideth himself, but the fool runneth on and is punished.* He goes, he runs, he flies; as if God that rides upon the wings of the wind should not overtake him. He may pass a pace, for he is benefited by the way: which is smooth, without rubs: and down a hill, for hell is a bottom. *Facilis descensus Auerni.* Hast might be good if the way were good, and good speed added to it. But

this is *Cursus celerrimus praeteruam*. He needs not run so fast: for *numquamsero ad id venitur, a quo nunquam receditur*: the fool may come soon enough, to that place, from whence he must never return. Thus you see the correspondency of the spiritual to the natural Fool, in their qualities. Truly the wicked man is a Fool: so Solomon expounds the one by the other. Eccl. 7. *Be not overmuch wicked, neither be thou foolish: why shouldst thou die before thy time?*

*Fools*. Observe, this is plurally and indefinitely spoken. The number is not small; *Stultorum plena sunt omnia*. Christ's flock is little; but Satan's kingdom is of large bounds. *Plurima possima*; vile things are ever most plentiful. Wisdom flies like the Rail, alone: but fools, like Partridges, by whole coueys. There is but one *Truth*, but innumerable errors. Which should teach us

1. Not to *follow a multitude in evil*. In civil actions it is good to do as the most; in religious, to do as the best. It shall be but poor comfort in hell, *Socios habuisse doloris*. Thou pleadest to the Judge; I have done as others: the Judge answers; And thou shalt speed as others.

2. To bless God, that we are none of the many: as much for our *Grace*, whereby we differ from the fools of the world; as for our *Reason*, whereby we differ from the fools of nature.

Now as these fools are many, so of many kinds. There is the *Sad fool*, and the *Glad fool*: the *Haughtie fool*, and the *Naughtie fool*.

1. The *Sad* or melancholy fool is the *Envious*; that repines at his brothers good. An enemy to all God's favors, if they fall besides himself. A man of the worst diet; for he consumes himself; and delights in pining, in repining. He is ready to quarrel with God, because his neighbors flock scape the rotte. He cannot endure to be happy, if with company. Therefore envy is called by *Prosper; De bono alterius tabescentis animi cruciatus*: the vexation of a languishing mind, arising from another's well-fare. *Tantos Inuidus habet iustae poenae tortores, quantos inuidiosus habuit laudatores*. So many, as the envied hath praisers, hath the envious tormentors.

2. The *Glad fool*, I might say the *Mad fool*, is the dissolute; who rather than he will want sport, makes goodness it self his Minstrel. His mirth is to fully every virtue with some slander; & with a *...est* to laugh it out of fashion. His usual discourse is filled up with boasting Parentheses of his old sins: and though he cannot make himself merry with their act, he will with their report; as if he roued at this mark, to make himself worse then he is. If repentance do but proffer him her service, he kicks her out of doors: his mind is perpetually drunk; and his body lightly dies, like *Anacreon*, with a grape in his throat. He is stung of that serpent, whereof he dies laughing.

3. The *Haughtie fool* is the *ambitious*: who is ever climbing high Towers, and never forecasteth how to come down. Up he will, though he fall down headlong. He is weary of peace in the Country, and therefore comes to seek trouble at Court: where he haunts great men, as his great spirit haunts him. When he receives many disappointments, he flatters himself still with success. His own fancy persuades him, as men do fools, to shoot away another arrow, thereby to find the first: so he looseth both. And lastly, because his pride will admit of no

other punisher, he becomes his own torment: and having at first lost his honesty, he will now also loose his wits; so truly becomes a *fool*.

4. The *Naughtie fool* is the *Covetous*. This is the *Folly* that *Solomon* saw *under the Sun*. You heard before of a *merry fool*; but the *very fool* of all is the *avarice*: for he will loose his friends, starve his body, damn his soul, and have no pleasure for it. So saith the Prophet. *He shall leave his riches in the midst of his days, and at his end shall be a Fool*. He wastes himself, to keep his goods from wast: he eats the worst meat, and keeps his stomach ever chiding. He longs like a *fool*, for everything he sees; and at last may *habere quod voluit, non quod vult*: have what he desired, never what he desires. He fears not the day of judgment; except for preuēting the date of some great obl...gatio. You would think it were petty treason to call a rich man *fool*; but he doth so that dares justify it. Luk. 12. *Thou fool, this night shall they fetch away thy soul from thee: then whose shall those things be which thou hast provided?*

We have anatomized the *Fool*, let us behold his *Sport*. *He maketh a mock at sin*.

The *Fathers* call this *Infimum gradum*, and *Limen inferni*; the lowest degree of sin, and the very threshold of hell. It is *Sedes pestilentiae*, the *Scorners chair*. Psal. 1. wherein the ungodly sits, blaspheming God and all goodness. *Nemo fit repent pessimus*. No man becomes worst at first. This is no sudden evil. Men are borne sinful, they make themselves profane. Through many degrees they climb to that height of impiety. This is an extreme progress, and almost the journeys end of wickedness: *Improbo laetari affectu*. Thus *Abner* calls fighting a *sport*. *Let the young men arise, and play before us. They glory in their shame*, saith the Apostle; as if a condemned malefactor should boast of his halter. *Fools make a mock at sin*.

We shall the more clearly see, and more strongly detest this senseless iniquity, if we consider the object of the *Fools Sport*; *Sin*.

1. *Sin*, which is so contrary to goodness: and though to man's corrupt nature pleasing, yet even abhorred of those sparks and cinders, which the rust of sin hath not quite eaten out of our nature, as the Creation left it. The lewdest man, that loves wickedness as heartily, as the devil loves him; yet hath some obiurgations of his own heart: and because he will not condemn his sin, his heart shall condemn him. The most reprobate wretch doth commit some contraconscient iniquities: and hath the contradiction of his own soul, by the remanents of reason left in it. If a lewd man had the choice to be one of those two Emperors, *Nero* or *Constantine*; who would not rather be a *Constantine* then a *Nero*? The most violent oppressor that is cruel to others, yet had rather that others should be kind to him then cruel. The bloodiest murderer desires that others should use him gently, rather then strike, kill, or butcher him. Nature it self prefers light to darkness: and the mouth of a Sorceresse is driven to confess, *Video meliora, probóque*. The most rigid usurer, if he should come before a severe Judge, would be glad of mercy; though himself will show none to his poor bond-men.

In been viuendo requiem natura fateri.

*Cogitur*. It is then first a contra-natural thing to *make a mock at sin*.

2. *Sin*, which sensibly brings on present judgments *Thou art made whole: sin no more, least a worse thing come unto thee*. *Sin* procured the former, and that was grievous; 38. years bed-rid: *Sin* is able to draw on a greater punishment; *Least a worse thing come unto thee*. If I should turn this holy book from one end to the other; if I should search all Fathers, yea all writers whether divine or human; I should evince this conclusion; that *Sin* hales on Judgment. *Pedisequis sceleris supplicium*. If there be no fear of impiety, there is no hope of impunity. Our Machiauellian Politicians have a position: that *Summa scelera nicipiuntur cum periculo, peraguntur cum praemio*: the greatest wickedness is begun with danger, gone through with reward. Let the Philosophers stop their mouths: *Scelus aliquis tutum, nemo securum tulit*. Some guilty men have been safe, none ever secure.

This every eye must see. Let adultery plead that nature is encourager and directer of it; and that she is unjust to give him an affection, and to bar him the action: yet we see it plagued. To teach us that the sin is of a greater latitude, then some imagine it: unclean, fedifragous, perjured. Broad impudence, contemplative Bauderie, an eye full of whores are things but jested at: the committers at last find them no jest, when God pours vengeance on the body, and wrath on the naked conscience.

Let drunkenness stagger in the robes of good fellowship; and shrowdit self under the wings of merriment; yet we see it have the punishment, even in this life. It corrupts the blood, drowns the spirits, beggars the purse, and enricheth the carcase with surfeits: a present judgment waits upon it. He that is a thief to others, is at last a thief also to himself; and steals away his own life. God doth not ever forbear sin to the last day; nor shall the bloody Ruffian still escape but his own blood shall answer some in present, and his soul the rest eternally. Let the Seminary pretend a warrant from the Pope to betray and murder Princes; and build his damnation on their tetricall grounds; which have *Parum rationis, minus honestatis, Religions nihil*; Little Reason, less Honesty, no Religion. Yet we see, God reveals their malicious stratagems, and buries them in their own pit. *Piercies* head now stands Sentinel, where he was once a Pioner.

If a whole land flow with wickedness, it escapes not a deluge of vengeance. For England; have not her bowels groaned under the heavy pestilence? If the plague be so common in our mouths, how should it not be common in our streets? With that plague wherewith we curse others, the just God curseth us. We shall find in that Emperiall state of *Rome*, that till *Constantine's* time almost every Emperor died by treason or massacre: after the receiving of the Gospel, none except that reuolter *Julian*: Let not *sin* then be made a sport or jest, which God will not forbear to punish even in this life.

3. But if it bring not present Judgment, it is the more fearful. The less punishment wickedness receives here, the more is behind. God strikes those here, whom he means to spare hereafter; and corrects that son which he purposeth to save. But he scarce meddles with them at all, whom he intends to beat once for all. The *Almond tree* is forborne them, who are bequeathed to the *boiling Potte*. There is no rod to scourge such in present; so they go with whole sides to hell. The purse and the flesh scapes, but the soul pays for it. This is *Misericordia puniens*, a grievous mercy: when men are spared for a while, that they may be

spilled forever. This made that good Saint cry; *Lord here afflict, cut, burnt, torture me; Vt in aeternum parcas*; that forever thou wilt save me. No sorrow troubles the wicked, no disturbance embitters their pleasures: But *remember* saith *Abraham* to the merry-liu'ed rich man, *Thou wert delighted, but thou art tormented. Tarditas supplicij grauitate pensatur*: and he will strike with iron hands, that came to strike with leaden feet. *Tuli, nunquid semper feram?* no; their hell-fire shall be so much the hotter, as God hath been cool and tardy in the execution of his vengeance. This is a Judgment for *Sin* that comes invisible to the world, insensible to him on whom it lights. To be *given over to a reprobate mind; to a hard and impenitent heart*. If anything be vengeance, this is it. I have read of plagues, famine, death come tempered with love and mercy: this never but in anger. Many taken with this spiritual lethargy sing in Taverns, that should howl with dragons: and sleep out Sabbaths and Sermons, whose awaked souls would rend their hearts with anguish. *Fools then only make a mock at sin.*

4. *Sin* that shall at last be laid heavy on the conscience: the lighter the burden was at first; it shall be at last the more ponderous. The wicked conscience may for a while lie a sleep: but *Tranquilitas ista tempestas est*: this calm is the greatest storm. The mortallest enemies are not evermore in pitched fields, one against the other: the guilty may have a seeming truce, true peace they cannot have. A man's debt is not paid by 〈◇〉 bring: even while thou sleepest, thy arrearages run on. If thy conscience be quiet without good cause, remember that *Cedat iniustissima pax iustissimo bello*: a just war is better then unjust peace. The conscience is like a fire under a pile of green wood, long ere it burn; but once kindled it flames beyond quenching. It is not pacifiable whiles *sin* is within to vex it: the hand will not cease throbbing so long as the thorn is within the flesh. In vain he striveth to feast away cares, sleep out thoughts, drink down sorrows; that hath his tormentor within him. When one violently offers to stop a source of blood at the nostril, it finds a way down the throat not without hazard of suff...cation. The stricken deer runs into the thicket, and there breaks off the arrow: but the head sticks still within him, and rankles to death. Flitting and shifting ground gives way to further anguish. The unappeased conscience will not leave him, till it hath shown him hell; nor then neither. Let then this *Fool* know, that his now feared conscience shall be quickened: his death-bed shall smart for this. And his amazed heart shall rue his old willful adjournings of repentance. How many have there raved on the thought of their old sins; which in the days of their hot lust they would not think sins. Let not then the *Fool make a mock at sin.*

5. *Sin*, which hath another direful effect, of greater latitude; and comprehensie of all the rest. *Diuinam incitat iram*. It provokes God to anger. The *wrath of a king is as messengers of death*; what is the wrath of the king of kings. *For our God is a consuming fire*. If the fire of his anger be once thoroughly incensed, all the rivers in the South are not able to quench it: What pillar of the earth, or foundation of heaven can stand, when he will wake them? He that in his wrath can open the jaws of earth to swallow thee, sluice out floods from the sea to drown thee, rain down fire from heaven to consume thee; Sodom, the old world, *Corah*, drunk of these wrathful vials. Or to go no further, he can set at iarre the elements within thee, by whose peace thy spirits are held together: drown thee with a dropsy bred in thy own flesh: burn



thee with a pestilence begotten in thy own blood: or bury thee in the earthly grave of thy own melancholy. Oh it is a fearful thing, *to fall into the hands of the living God*. It is then wretchedly done, *thou Fool*, to jest at sin that *angers* God, who is able to anger all the vaines of thy heart for it.

6. *Sin*, which was punished even in heaven. *Angeli detruduntur propter peccatum*. 2. Pet. 2. *God spared not the Angels that sinned, but cast them down to hell*. It could bring down Angels from heaven to hell; how much more men from earth to hell! If it could corrupt such glorious natures, what power hath it against dust and ashes! Art thou better or dearer than the Angels were? Dost thou flowt at that which condemned them? Go thy ways, make thyself merry with thy sins; *mock* at that which threw down Angels. Vnles God give thee repentance, and another mind, thou shalt speed as the lost Angels did. For God may as easily cast thee from earth as he did them from heaven.

7. *Sin*, which God so loathed, that he could not save his own elect because of it, but by killing his own Son. It is such a disease, that nothing but the blood of the Son of God could cure it. He cured us by taking the receipts himself which we should have taken. He is first cast into a *Sweat*; such a sweat as never man but he felt; when the bubbles were drops of blood. Would not sweating serve? he comes to incision, they pierce his hands, his feet, his sides; and set life it self abroach. He must take a potion too, as bitter as their malice could make it; compounded of vinegar & gall. And lastly he must take a stranger and stronger medicine than all the rest; he must die for our sins. Behold his harmles hands pierced for the sins, our harmful hands had committed. His undefiled feet, that never stood in the ways of evil, nailed for the errors of our paths. He is spitted on, to purge away our uncleanness: clad in scornful Robes to cover our wickedness: whipped, that we might escape everlasting scourges. He would thirst, that our souls might be satisfied: the *Eternal* would die, that we might not die eternally. He is content to bear all his Fathers wrath; that no pang of that burden might be imposed upon us: and seem as forsaken a while, that we by him might be received forever. Behold his side become bloody, his heart dry, his face pale, his arms stiff; after that the stream of blood had ran down to his wounded feet. O think if ever man felt sorrow like him; or if he felt any sorrow but for *Sin*.

Now is that *Sin* to be laughed at, that cost so much torment? Did the pressure of it lie so heavy on the Son of God, and doth a son of man make light of it? Did it wring from him sweat, and blood, and tears, and inconceivable groans of an afflicted spirit; and dost thou *O fool*, jest at it? Alas that which put our infinite Redeemer God and man, so hard to it; must needs swallow up and confound thee, poor sinful wretch. It pressed him so far that he cried out to the amazement of earth and heaven; *My God, My God, why hast thou forsaken me?* Shall he cry for them, and shall we laugh at them? Thou *mockest* at thy oppressions, oaths, sacrileges, lusts, frauds; for these he groaned. Thou scornest his Gospel preached, he wept for thy scorn. Thou knowest not, *O fool*, the price of a *Sin*: thou must do, if thy Savior did not for thee. If he suffered not this for thee, thou must suffer it for thyself, *Passio aeterna erit in te, si passio Aeterni non erat pro te*. An eternal passion shall be upon thee, if the Eternals passion were not for thee. Look on thy Savior, and make not a *mock* at *Sin*.

8 Lastly *Sin* shall be punished with *Death*: you know what death is the wages of it: not only the first, but the *second death*. Inexpressible are those torments: when a reprobate would give all the pleasures that e...er he enjoyed, for one drop of water to cool his tongue. Where there shall be vnquencheable fire to burn, not to give light; save a glimmering; *ad ag grauationem, vt videant vnde doleant: non ad consul...ionem, ne videant vnde gandeant*: to show them the torments of others, and others the torments of themselves.

But I cease urging this terror; and had rather win you by the love of God, then by his wrath and Justice. Neither need I a stronger argument to dissuade you from sin, then by his passion that died for us being enemies. For if the agony, anguish, and heart-blood of *Jesus Christ* shed for our sins, will not move us to repentance, we are in a desperate case. Now therefore I fitly leave *Paul's* adjuration, so sweetly tempered in your bosoms: commending that to your consciences, and your consciences to God. *I beseech y... brethren, by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto GOD.*

### THE FIRE OF CONTENTION OR The trouble that follows *the Gospel*.

Lvk. 12. 49.

I come to send fire on the earth; and what will I, if it be already kindled?

BEfore I run upon Division, (and yet Division is the subject of my Text; and for methods sake I must use some division in my discourse) I must let you understand, what this *Fire* is that is *sent*; and how innocent our Savior is that *sendeth* it.

1. There may be *Dessention* betwixt the good and the good: and hereof is the Devil the author. It is the *Enemy* that sows those *Tares*. This is one of the abominations that the Lord abhorreth: *A false witness that speaketh lies, and him that soweth discord among brethren*. God is never the immediate cause of that, which he abominates. *If any man seem to be contentious, we have no such custom, neither the Churches of God*. To clear Christ and his Gospel from causing this; the tenor of all Scriptures admonisheth us with *Saint Peter*. *Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous*.

Unity is the badge of Christianity: we are all the members of one body. *The eye cannot say to the hands, I have no need of you, &c*. We are all stones of one building, therefore must not iarre one with another, least we ruin the whole house. Christ saith, that *a kingdom divided cannot stand*. The Soldiers would not divide the vnseamed coat of Christ: far be it from us to rent his body. There are three grounds of love; virtue, pleasure, profit. Virtue all consent to be the surest and best. That then which is grounded on the best virtue, is the best unity: and this is *Faith*. Love issuing from *Faith* is a bond able to tie God to man, man to God: and therefore man to man. This knot is tied so fast, that the powers of hell cannot undo it. All other vanities, but the Communion of Saints may be broken.

There is no peace so indissoluble, as the peace of faith. So contrarily there is no *Contention* so violent and raging, as that is enflamed by erroneous Religion. *Cyprian* writes of *Nouatus*, that he would not so much as allow his own Father bread whiles he lived, nor vouchsafe him

burial being dead: that he spurned his own wife, and killed his own child within her body. O the unmatched cruelty, that some men's religion, (if I may so call it) hath embloudied them to! What treasons, conspiracies, massacres, did or durst ever show their black faces in the light of the Sun, like to those of Papists; all vizarded under pretended Religion? The Pope hath a *Canon*, called *Nos sanctorum Predecessorum, &c.* We observing the statutes of our holy Predecessors, do absolve those that are bound by fidelity and oath to persons excommunicated from their oaths; and do forbid them to keep their fealty towards them, *Quousque ipsi ad satisfactionem veniant*: till they come to yield satisfaction. What malicious stratagems against suspended Princes, have not been kindled from this fire? Against what nation hath not this Canon shot the fury? Yea the more to embolden subjects to such pernicious attempts, the Pope makes them believe that the very Apostles take their partes. For so it is manifest by the form of *Gregory's* sentence; that he commandeth *S. Peter* and *S. Paul*, as if they were his bailiffs errant, to execute the writtes of his pontifical and privative authority.

Malice in humor is like fire in straw, quickly up, and quickly out: but taking hold of conscience, like fire in steel; *Quod tarde acquisiuit, diù retinet*; what was long in getting, will be longer in keeping. Religion is the greatest enemy to religion; the false to the true. *Fausos etiam vespae faciunt*: wasps also make combs, though instead of honey we find gun-powder. Of dissension among professors of the Gospel, Christ is not author: he never gave *fire* to burn his Church. Yet he hath his hand in it *There must be heresies among you that they which are approved may be made manifest*. He draws good out of evil; and makes a good *Shall* of the evil *must*: so raising a virtue from a necessity. From contentions begot by *Satan*, he so sweetly works, that the profession of his but darkly glowing before, shall be made to shine brightly. In *Q. Mary's* time, when persecution wrung the Church, Martyrdom gave a manifest approbation of many (unknown) Saints. The virtues of diverse had been less noted, if this fiery trial had not put them to it. God's glory and power are more perspicuous, in strengthening his against their enemies, then if they had none. Christ came not to *send* this *fire*; yet he wisely tempers it to our good.

2. There may be *Dissention* betwixt the wicked and the wicked; and hereof also is *Satan* author. He sets his own together by the ears, like cockes of the game to make him sport. Hereupon he raised these great Heathen wars, that in them millions of souls might go down to people his lower kingdom. Hereupon he draws ruffian into the field against ruffian: and then laughs at their vainly spilled blood. All the contentions, quarrels, whereby one evil neighbor vexeth another; all slanders, scoldings, reproaches, calumnies, are his own damned fires. Thus sometimes the ungodly massacre the ungodly, oppressors devour oppressors. *I will set the Egyptians against the Egyptians: and they shall fight everyone against his brother, and everyone against his neighbor; City against city, and kingdom against kingdom.* The Pharisees against the Sadducees: the Turk against the Pope: the *Transgressour* against the *transgressor*. Covetousness shall be against prodigality: baseness against pride: temerity against dastardie. The drunkard spils the drunkard, the thief robs the thief: *Proditorisproditor*: the Traytour shall be betrayed, and the cosener shall be cheated. *They shall eat every man the flesh of his own arm; Manasseh, Ephraim; and Ephraim, Manasseh.* It is impossible, that any true peace should be

amongst the wicked, whiles they want the soilder that should glew them together, faith. Agreement in evil is not peace, but conspiracy. Wicked men's combining themselves may be a faction, no unity, no amity: for they have but *metum & noxam conscientia prosoedere*: terror and guilt of conscience for their league. But some may question; doth not Satan in setting reprobates against reprobates, overthrow his own kingdom? I answer.

1. The Devil is political, and will not divide his subjects, when by their holding together he may divide the Church. So the Pharisees though they hate the Sadducees; and the Herodians that despise them both: shall all join forces shake and take hands against Christ. Papists are enemies to *Truth*, Schismatics to *Peace*; yet both the *Church*: which suffers, as her Savior did, *in medio ini...orum*, in the midst of adversaries; not only to her now, but at other times also to themselves. *Herod* and *P...te*, were of enemies reconciled friends, that their united rancours might meet against *Jesus*. The Jews and the *Lystrians*, so diuersely religion'd, the devil can make agree, to stone *Paul*. Thus Satan holds them under colors and pay, whiles they can do him any service: but when they can no longer vex others, he falls to vexing of them: and enrageth their thirst to one another's blood, when they have done quaffing the blood of the Saints.

2. The Devil in raising seditions and tumults among his own, intends not the destruction, but erection of his kingdom. Perhaps his forces on earth are weakened, but his Territories in hell are replenished: wherein he takes himself to reign most surely. For Satan, during a man's life, knows not certainly, whether he belongs to God, or to him. Predestination is too mystical and secret a book for his condemned eyes to look into; and repentance hath often stepped in betwixt old age and death: frustrating the hopes of Satan. Therefore he hastens a wicked man, with what speed he can, to hell; for till he came within those smoakie gates, Satan is not sure of him; he may start out of his clutches. For this cause he precipitates witches with much suddenness to their ends: whom, one would think, he should let live, that they might do more mischief. No; such is his malicious policy, he would be sure of some: and rather take one soul in present, then hazard all on the vain hope of more gains.

3. There is a *Dissention* between the wicked and godly; nor yet is Christ the proper and immediate cause of this. For *Rom. 12. If it be possible, as much as liethin you, live peaceably with all men.*

4. There is an Emnitie betwixt Grace and Wickedness; a continual combat between sanctity and sin: and this is the *Fire* that Christ came to *send*. He is to some a living stone, whereupon they are built to life: to others a stone of offense, whereat they stumble to death. Now because the local seat of holiness on earth is in the hearts of the Saints; of wickedness in the Devil and his Iustruments: therefore it follows, that the evil will persecute the good, and the good may not partake of the vices of the bad. *What agreement hath the temple of God with Idols! Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.* Out of the Egypt of this world hath God called his Sons. We are forbidden all *fellowship with the unfruitful works of of darkness*; not altogether with the workers: *For then we must needs go out of the world.* It is commanded *Ierem 15. that the precious be separated from the vile*: yet so that they may return to the good, though the good may not turn

to them. It is good for the good to sunder themselves from the incorrigible wicked; as being the first stair of the ladder that leaves the earth; and sets the first step of our journey to heaven. God in his eternal decree separated the elect from the Reprobate: in his Vocation, he sequesters them from nature and sin. When he executes particular judgment, he takes *Israel* from the Tabernacles of *Corah*: when he will give the general, he will sever the *Sheep* from the *Goats*.

Christ then, who is the *Prince of Peace*, causeth not quarrels between man and man, as they are creatures; but betwixt goodness and evil, as they are contrary natures. That the sons of *Belial* hate the sons of God, Christ is not the cause, but the occasion. For when the Gospel separates us from the world, the world then bends his malicious forces against us. So that *Peace* in sin. Ver. 51. Christ came not to send; but *Peace* of conscience. Phil. 4. *The peace of God, which passeth all understanding, &c.* Which because the wicked will not embrace, therefore *Five in one house shall be divided: the Father against the Son, and the S...nne against the Father, &c.* The Gospel doth not otherwise work this *division*, then the Law is said to make sin; because it made sin known. Or the Sun is said to cause moths, because it causeth their appearance. Let *Paul* continue a Pharisee, and the Pharisees will love him: convert he to a Christian, and they will hate him. Whiles we live after the world, we have peace with the world, none with God: when we are turned to Christ, we have peace with God, none with the world.

This ground laid, we will consider, for the better exposition of the words five circumstances.

The

- Fire.
- Fewell.
- Kindlers.
- Smoke.
- Bellows.

Wherein we shall find Christ's *willing*, and the *fires kindling*. Who wills goodness to his chosen, which he is sure, will enrage the wicked to their persecution. The cause thus given, the *fire* is left to be kindled by others. For though *Non sine Deo patimur*, yet *non a Deo petimur*. The instruments of our affliction will be found ungodly; who, though they plead, we have done the *will* of the Lord, shall go to hell for their labor.

### **The Fire.**

Is discord, debate, contention, anger, and hatred against the godly. Every man is composed of four elemental humors, whereof one is Choler, resembled to *Fire*. In whom this Choler is most adust, & puissant, they are usually most hot, furious, fiery. But I speak here of nature; for grace can alter nature, and purge this corruption. Regeneration is the best physic to purge Choler. Many medicines hath Philosophy prescribed against this spiritual disease; but

in vain. The Philosophers servant could scoff his Master: He inueighes against anger, writes volumes against it, & *ipse mihi irascitur*; and yet he is angry with me. Only grace can (more then give rules) give power to master this madness. *Fire* and *Contention* have some resemblances.

1. Debate is like *Fire*; for as that of all elements, so this of all passions, is most violent. The earth is huge, yet we walk quietly on it; it suffers our ploughes to rend up the entrails of it; to teach us patience. The air is copious, yet admits our respiration. The waters boisterous, yet sail we upon them, against them. But *Fire*, especially getting the upper hand, is unmercifully raging: it left nothing behind, to witness the former happiness of *Sodom*. The worlds last destruction, shall be by *Fire*: and God useth that, of all elements, to express the very torments of hell; adding *Brimstone* to it. To this is the anger of God likened; *Our God is even a consuming fire*. So doth debate exceed all passions: floods of correction, can quench the turbulent an fiery spirit which is *set on fire of hell*. Only one extreme may drive out another; as we hold our burnt finger to the fire, by a new heat to extract the former. So the *fire* of grace only must draw out the *Fire* of debate; or send it to the everlasting *fire* to purge it.

2. *Contention* is like *Fire*; for both burn so long, as there is any exustible matter to contend against. Only herein it transcends *fire*: for fire begets not matter, but consumes it; debate begets matter, but not consumes it. For the wicked study cause of contention, as *Benhadad* against *Ahab 1. king 20*. So when the Pope could find no just exception against *Fredericke* the Emperor; he quarrel'd with him for holding the wrong stirrup; when the great Prelate should mount his palfrey; and thought he might easily mistake, for Emperors are not used to hold stirrops, yet he was persecuted almost to excommunication, for it. It is woeful dwelling amongst debatefull men, whose souls hate peace: that are 〈 in non-Latin alphabet 〉, *without natural affection*; which *Paul* makes a reprobates mark: striking all that stand in their way; and not ceasing to burn, till all matter cease to feed them. *Solomon* discribes such with a fiery comparison. First. ver. 17. he calls him a Busi-body *he passeth by, and meddleth with strife belonging not to him*: he thrusts himself into impertinent business; and *is like one that taketh a dog by the ears*; which he can neither hold, nor well let go. ver. 18. He notes his political villainy. *As a mad-man, who casteth firebrands, arrows, and death; and saith, Am I not insport?* he scattereth abroad mortal mischiefs under the color of jest. And ver. 20. lest the fire should go out, he administers fuel himself. *Where no wood is, there the fire goeth out.* ver. 21. when he hath kindled this flame, he strives to spread and disperse it; and is as *coals to burning coals, and wood to the fire. The words of a tale-bearer are wounds, and they go down into the innermost parts of the belly.* They penetrate and cruciate the most tender and sensible places.

3. As a little spark grows to a great flame so a small debate often proves a great rent. *Behold how great a matter a little fire kindleth.* The wind at first a small vapor, yet gets such strength in going, that it over-turns trees and towers. *A back-biting tongue hath pulled down strong cities, and overthrown the houses of great men.* War is compared to fire. *Numb. 21. A fire is gone out of Heshbon, and a flame from the city of Sihon: it hath consumed Ar of Moab, and the Lord's of the high places of Arnon.* But contention runs like wild-fire; so furious a pace, that nothing but blood can extinguish it.

4. As *fire* is proverbially said to be an ill master, but a good servant: so *Anger* where it is a Lord of rule is a Lord of mis-rule; but where it is subdued to reason, or rather sanctified to grace, it is a good servant. That anger is holy, that is zealous for the glory of God.

This is *Division*; a raging *fire*: and able, whether it take hold of civility or religion, of Burse or Church, to overthrow the common good of both.

For civility, the breaking of relations, is the ruin of substantives. We stand not of our selves, but upon reference. Want of justice in magistrates, of instruction in governors, of obedience in subjects, of charity in neighbors, destroys the common wealth. Some gather thus much from the fifth Commandment, by good consequence. *Honor thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.* For if Princes rule well and subjects obey well; if masters command right, and servants do right: if Parents instruct children in the fear of God, and children obey parents in that fear; this happy harmony shall preserve the land. If this relation, and reciprocal duty be neglected, all runs to ruin: and the blessing of long life shall be with-drawn. For it is not fit they should have long life, that rebel against those from whom they had, and by whom they hold their life.

Begin with the least ascendently. The overthrow of a house is *Division*. When the husband and wife draw not evenly in the yoke; when the one brings fire & the other hath no water to quench it: when the children are refractarie, the servants wasters; there must needs be a decay of this family. Whereof consists a City, but of many households? If the particulars be ruined, what will become of the general? When the members are gone where is the Body? If the Magistrates are unjust, the people disobedient, if one profession quarrel with another, and deny mutualitie: the head refusing to give guidance, the eyes their sight, the feet to walk, the hands to work; the body of that City dissolves. The dissolution of cities and towns, must needs ruin the Kingdom. When the members fell out with the stomach, that it devoured all, and took no pains; hereon the eye would not see for it, nor the hand work for it, nor the foot walk for it, &c. so the stomach wanting meat, the eyes, hands, feet, and all members faint and languish. Tributes & subsidies are but the dues and duties of the members to the Prince; who, as the stomach, returns all to their welfare and benefit.

*Dissention* in religion doth no less hurt, doth more. It divides a house. Here. Ver. 52. *Five in one house shall be divided: two against three, and three against two.* And Math. 10. *A man's foes shall be they of his own household.* It divides a city. How many cities have been destroyed by their own mutinous distractions, whom foreign inuasions could not subdue! It divides a Kingdom; whereof *France* hath long been a bleeding witness: neither hath *England* been insensible.

Ac velut in magno populo, cùm saepe coorta est

Seditio, saeuit{que} animis ignobile vulgus:

Iám{que} faces & saxa volant, furor arma ministrat.

It overthrows propinquitie: the mutual succor of lending, borrowing, giving, relieving is lost. Yea it overturns Nature it self, setting *children at variance against their own parents*. There are three very near; Superior, equal, inferior; Parent, wife, children: yet we must separate from

them, rather than from *Jesus Christ*. Yea it is enough to extirpate all; *Regem, legem, gr...gem*; Prince, law and people. No wonder then, if the busy devil seeks so studiously to kindle this *fire*! So *Eusebius* observes; The subtle Serpent, when persecutions gave the Church breathing space, began to vex her with her own divisions.

### **The Fewell.**

Whereon this *fire* works, is the good Profession of the godly. So the rulers against *Daniel in causa Dei sui*: because of his Religion. Psal. 59. *The mighty are gathered against me, not for my transgression, nor for my sin, O Lord*. They persecuted us, not because they find evil in us, but because they cannot find evil in us. *They run and prepare themselves against me, without my fault*. Without fault? it is fault enough in their judgment, because we serve the Lord. *They speak evil of us, because we run not with them to the same excess of riot*. If we will not communicate with their vicious customs, we shall participate of their raging cruelties. Against *Israel*, yea because it is *Israel*, do they consult: *Come let us cut off them from being a Nation: that the name of Israel may be no more in remembrance*. For this cause was the Babylonian fire kindled against those three servants of God; and the same cause moved mystical Babylon to burn our Martyrs in England. If they would have turned to Idols and Images, the fire had been put out. We would not, could not yield to their superstitions, therefore the *Fire* burned.

But that which is the occasion of evil, cannot be perfectly good. Indeed that simply and of it self causeth evil, is evil it self. But that may be good, which indirectly and by consequence, in man's corrupt nature occasioneth it. The Gospel, and integrity of professing it, is not the efficient but accidental cause; or rather properly no cause, but an occasion of this feud. The bright Sun, shining on mud and filth, is said to cause stench: yet is not the Sun the true cause, but the former putrefaction of the subject reflected on, when a corrupt vapor comes into the fiery region, it is soon enflamed. Their rancorous filth had line quiet, as mucke in a dunghill, had not the Sun of the Gospel, shone on it, and stirred it, now howsoever the Gospel is not the direct cause of this, yet surely the occasion. For *Athens* is quiet enough till *Paul* comes: and till *Christ* is borne, *Jerusalem* is husht in peace. Many parishes stick not to say, we had rest and security enough before: but now since preaching came in, and the Pulpets have been warmed, there is nothing but disturbance and unquietness. How else could this Text be true, that *Christ came to send fire on the earth*? The deluge of sin was universal, and the waters of iniquity stood untroubled, and all was a *Mare mortuum*: but when *Christ* puts *fire* to this water, no marvel if they wrestle. The devil stirs not till God rouse him; as the wild boar sleeps till he be hunted. Let darkness cover men's impieties, and their slumber is unmolested: produce them to the light and they cannot endure it. The ulcerous side full of dead flesh, feels not till you touch the quick. But let *Elias* tell *Ahab* of his Idolatries, *John the Baptist* *Herod* of his lusts; and then, *Thou art mine enemy*. The ungodly may pretend other causes, but this is the true one. The Pope refused to confirm an Archbishop elect, when no insufficiency could be found against him, only because of his age: not considering, that himself being older did manage a greater place. But if the Archbishop was able to travel to *Rome* and back again to England, sure he was able to have sate in the Chair of Canturbury. Age was the exception; but the truth was the Archbishops honesty; that he



carried not with him to *Rome* a golden bottle to quench the Popes thirsty soul: as many others did, who returned home with as much wit as they went forth, but not with so much money. Such was the Popes pretense against *Reimundus* the good Earl of *Toulouse*, that he was an Heretic: but when his just purgation and justifying of himself would not pacify his unmerciful Holiness; nor get peaceable possession of his own lands: it was evident to all eyes, that the Popes desire was not so much to have the Earl part from his Heresy, as from his Heritage. Persecutors plead castigation of errors, but they mean subersion of truth.

But great peace is prophesied to the Gospel. *Esa. 11. The Wolf shall dwell with the Lamb; and the Leopard lie quietly by the kid &c. And Mica.... 4. They shall beat their swords, into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war anymore.* I answer, God will either restrain the fury of these savage beasts, and turn *Esau's* threats into mildness when he meets *Jacob. He that sits in heaven laughs at their combinings.* Or many Tyrants shall be converted to the faith of Christ; subjecting their Crowns, and laying down their Scepters at the feet of the *Lamb.* Or it may intend that outward universal peace which was through all the world, when Christ was borne in the days of *Augustus.* But most specially that peace of conscience, and Communion which shall be among the Saints; who shall lay aside all querelous differences, and be made one by the blood of *Jesus.*

But when the Gospel came to us in Queen *Elizabeth's* days of so blessed memory, we also had much peace. We had with *Gloria in excelsis Deo*, sung also *Pax in terris.* The iron gates of war were shut up; and the long tossed Ark of our Church had an Olive branch of flourishing peace bestowed on it. The fury of an Adversary was not known; but *Righteousness and peace kissed each other.* Yet was not this peace without great *Fires.*

1. There was a great *fire* of *Anabaptism*; a gross, perverse, and sottish sect, that had washed off their Font-water, as unclean: and thought it not enough to run out of *Babylon*, unless they ran also out of themselves, out of their wits. This combustion could not be well quenched; only we were happily rid of it by the shifting ground. For when the flames were suppressed in England, they burst out beyond Sea.

2. There was a great *fire* of *Brownism*; an *Ignis fatuus*, fastening on abundance of crude and squalid matter, could not easily be extinguished. It was blown up with the Bellows of pride; and because it might not have the own swinge, it fell to direct railing. They say the Church of England may be their mother, but is none of God's wife: why do they not call her plain Whore? For such is a mother that hath children; and no husband. But these the whiles are brave Sons, who care not to prove themselves bastards, that their mother may be noted for an Harlot. But the shame be their own, Integrity hers; who hath not defiled her bed, though they have shamed her womb. But whiles they call her Saint John's Beast in the Revelation; let them beware, lest they prove themselves Saint *Paul's* Beast; to the Phil. chap. 3. ver. 2. *Dogs.* Surely God never will leave peaceable spirits in England, to go dwell with railers at Amsterdam.

3. There was a raging *fire* of the Papists; who to mainetaine their spiritual fire of superstition, made use of material fire to set a whole land in combustion. How unspeakable were their treasons against that gracious Princess: which yet if we gather up into one volume, we shall find their last equalling all; which should have been a *fire*, a fire indeed; such a one as hell it self could only belch out. But bless we our God, that with sweet showers of mercy rained it out.

These *fires* have been kindled in a Land of peace, though many tears have been showered upon them, & earnest prayers sent up to heaven, for their quenching. Yea, and will be still, so long as that crown-shorn generation can transport their burning quilts into England; and their great Antichrist, the Successor not of *Peter*, but of *Romulus*, sits on that *fiery* Chair. So long as he is suffered to tyranize over nations, to depose Kings, and dispose Kingdoms: who prays *Peter* and *Paul*, (as if they never had taught subjects to obey their Sovereigns) to eradicat and cast out an Emperor from his royalty. Whereupon he conferred the Empire upon *Rodolphus*, with this blasphemous verse.

*Petra dedit Petro, Petrus diadem... Rodolpho.*

All Kingdoms were to *Peter* given by *Christ*:

And *Peter* may dispose them as he list.

But as Cardinal *Benno* affirms, that when this *Hildebrand* would needs solmly excommunicate the Em perour, his Chair burst in pieces, being but newly made of suff•...cient timber: so if it were thoroughly broken to fitters never (like *Jericho*) to be rebuildd then (and not till then) Princes may reign in peace. From all this we may observe.

1. That this *fire* was kindled in Christ's time, and hath burned ever since. For if this rage stroke at the head, it will not favor the members. If the saucy Devil durst meddle and encounter with the Captain, he will not fear to set upon a mean soldier. *Remember*, saith Christ the word that I said unto you, *The servant is not greater then the Lord: if they have persecuted me, they will also persecute you.* We cannot expect that immunity, which our Savior never found. In the securest and most quiet state of the Church we have found this: that sedition hath trode on the heels of peace; and persecution been borne into the world, with the feet forward for hast.

2. That the godly must maintain this *fire*; for there must be in them no deficiency of fuel. They must hold fast integrity, though this be the matter whereupon this *fire* works. No peace must be had with them, that have no peace with God: I deny not peace in civil affairs, but in conforming our manners to theirs. For righteousness must not yield to iniquity: Christ must be borne, and being borne must reign, though *Herod* rage, and the Devil foam, and all *Jerusalem* be troubled at it. *Dagon* must yield to the Ark, not the Ark to *Dagon*: the ten Tribes come to *Judah*, not *Judah* go to them: *Ishbosheth* to *David*, not *David* to *Ishbosheth*.

The Gospel must be preached though hell break out into opposition: and we must keep *faith* & a good conscience, though persecutors print in our sides the *marks of the Lord Jesus*.

3. That the fruit of the Gospel is so far from allowing carnal peace, that it gives *Dissention*. It hath ever been the destiny of the Gospel to bring commotion, trouble, and wars; though no doctrine teacheth so much peace. Math. 10. *I came not to bring peace, but a sword*. Not that the Gospel of it self causeth wars; for it maketh peace between God and man, man and man, man and his inward soul: but it overturneth the tables of the money-changers, spoileth the Bank of userers, will not let *Herod* keep his *Herodias*, bars *Demetrius* of his idolatrous shrines, pulls the cup from the mouth of the drunkard, denounceth confusion to the oppressor, vnuzardeth painted hypocrisy, and discovers the ugly face of fraud to the world; therefore it hath enemies, even to the effusion of blood, and endeuour'd extirpation of all that profess it. So that partly this proceeds from our own corruption; that cannot endure the light, because our deeds are evil; and partly from the malice of Satan, who by the growth of the Gospel looseth his Jurisdiction. For look how much ground Christianity gets, that bloody infernal Turk looseth. So that neither can the Devil so vncontrollably lead men to quiet damnation; neither can the evil heart be so securely evil. For the Gospel informs the understanding, the understanding tells the conscience, and the conscience will not spare to tell men their wickedness. Though God's hand forbears to strike outwardly, the conscience smites inwardly; and the former unjust peace is broken by a new just war. Men shall by this means know hell before they salute, it and discern themselves in that broad way that leads to damnation. Safe they may be, they cannot be secure. Thus the Gospel begets all manner of enemies, foreign, civil, domestical. Forraigne, the Devil who now makes apparent his horns, as if it were high time to bestir himself. He sees, he cannot lead souls to his black kingdom in a twine-thread, as he was wont without reluctancy: he must clap irons upon them, and bind them with his strongest temptations. Civil, the world which erst ticed us on, as a bait doth the fish, not knowing that there is a hook so near the jaws we took it for a kind and familiar friend; but now it is descried and described for a very adversary. Domestical, thy own bosom is disquieted, and thou must muster up all the forces of thy soul, to take the Traytour that lurkes within thee, thy own flesh. This is a near and a dear enemy, yet we must fight against it, and that with a will to subdue it; denying our selves, and forsaking our delighted lusts and pleasures. The godly must be fain to sit, like the Nightingale, with a thorn against their breast. If they scape conflicts abroad, they are sure to have them at home: and if foreign and professed adversaries should give over their inuasions, yet this domestical rebel, lust, must with great trouble be subdued. After which spiritual combat, our comfort is that in the end the victory shall be ours. *It shall not have rule over them that fear God, neither shall they be burnt with the flames thereof*. Hence we learn five useful lessons.

1. That we have need of *Patience*: seeing we know that the law of our Profession binds us to a warfare; and it is decreed upon that *all that will live godly in Christ, shall suffer persecution*. When *Fire*, which was the God of the Chaldeans, had devoured all the other wooden deity, *Canopis* set upon him a Caldron full of water, whose bottom was full of holes artificially stopped with wax: which when it felt the heat of that furious Idol, melted and gave way to the water to fall down upon it, and quench it. The water of our patience must only extinguish this *Fire*: nothing but our tears moderation and sufferance can abate it. But this patience hath no further latitude, then our proper respect: for in the cause of the Lord we

must must be jealous and zealous. *Meam iniuri...m patienter tuli, iniuriam contra Sponsam Christi ferre non potui.* Our own injuries we must bury in forgetfulness, but wrongs to the Truth of God, and Gospel of Jesus Christ, we must strive to oppose and appease. Patience is intolerable, when the honor of God is in dangerous question. Otherwise we must consider, that by troubles God doth try and exercise our patience. *Ideo Deus misit in terram bonam separationem, vt mal...m rumperet coniunctionem.* Therefore God sent on earth a good separation, that he might dissolve an evil conjunction.

2. That we must not shrink from our profession, though we know it to be the fuel that maintains this *fire*. *Daniel* leaves not his God, though he be shown the Lions; nor those three servants their integrity and abomination of the Idol, though the heat of the *fire* be septupled. Let the Pope spew out his execrations, interdictions, and maledictions (for his holy mouth is full of curses) yet keep we our faith: it is better to have the Pope curse us, then God. His curse is but like *Domitians* thunder: if you give care to the crackes and noise, it seems a terrible and hideous matter, but if you consider the causes and effects, it is a ridiculous jest. Reuolt not from the Gospel, from thy faith and innocence, and though he curse, the Lord will bless. *Balaam* could say; *Quomodo maledicam ei, cui non maledixit Dominus?* How shall I curse him, whom the Lord hath not cursed? Rash and headlong judgment hurts not the person *de quo temere iudicatur*, against whom it is denounced; but him that so indiscreetly judgeth. *Qui conantur per iram aliena coereere, gra uiora committunt.* To correct other men's errors in anger, is to commit a greater error then theirs. Let not the thunders of malignant opposers dishearten thy zeal *The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*

3. That we think not much of the troublous *fires*, that are thus sent to wait upon the Gospel. He that gave us that blessed Covenant, meant not that we should stick at these conditions. It is enough to have this Passover though we eat it with sower herbs: to enjoy the *Lily*, though among thorns. Let the Jews fret and Devils run mad; and many give ground to these persecutions: yet say we with *Peter.Master*, *whether shall we go from thee? thou hast the words of eternal life.* He is unworthy of God's favor, that cannot go away contented with it, unless he may also enjoy the favor of the world. It is enough to have the promise of a Crown, albeit we climb to it by the Cross. The ancient Christians used to have *Crucem Coronatam* pictured, a Cross with a Crown on the top of it. *Tolle crucem, si vis et babere coronam.* Their Hieroglyphic taught men to attain the Crown; by bearing the Cross. Though the friends and factours of hell compass us round, yet we have heaven within us, would we have it within us, and without us too? that is only the privilege of glory. Cannot *Paul* endure the thorns and buffets of Satan? Let him quiet his heart with God's encouragement. *My grace is sufficient for thee.* It is enough to have the *peace of God, which passeth all understanding*, though we lack the (ill condition'd) peace of the world. Murmure not that the world denies her wanton solace... to tickle thee with vain pleasures: thou hast the *joy of the holy Ghost*. God is thy portion. Though the lot fall short in earthly means, wealth and worship: yet he is well for a part, that hath God for his portion. Content thyself; this *fire* must go with the Gospel; and thou art unworthy of the immortal gold of grace, if thou wilt not endure it to be tried in the *Fire* *Your faith is*

*much more precious then gold that perisheth, though it be tried with fire: and shall be found at last to praise, and honor, and glory, at the appearing of Jesus Christ.*

4. That we esteem not the worse of our Profession, but the better. It is no small comfort, that God thinks thee worthy to suffer for his Name. This was the *Apostles joy* (not that they were worthy, but) *that they were counted worthy to suffer shame for Christ*. He refused not to be our Savior for the shame he was put to: he brooked a purple robe to cover his white innocence; his face, which is worshipped by the Angels in heaven, to be spit on; his soul in the midst of all his unutterable pangs, to be derided and jested at; some wagging their heads, others moving their tongues to blasphemy: and if the manner of death could add to his ignominy, he suffered the most opprobrious: yet saith *Paul*, for our sakes, *he endured the Cross, and despised the shame*; this, all this shame, that he might bring salvation to us, and us to salvation. And shall we be ashamed of his profession; that was not ashamed of our protection? If we be, we have read his judgment; He will *be ashamed of us before his Father in Heaven*. The King doth not cast away his Crown, though it be the occasion of many treasons. Loose not thy hope and hold of a royal Inheritance, because this Title hath many enemies. He was never worthy to wear a wreath of victory, that cowardlike ran out of the bloody field. The unthrifty soul is justly starved, that will not reap and gather his corn, because there be thistles amongst it. He never knew how precious a metal gold is, that will rather throw away his oar, then take pains at the furnace. It is pity that ever the water of Baptism was spilled upon his face, that forsakes the Standard of Christ, because he hath many enemies. *Israel* had never gotten that promised *Canaan*, had they been afraid of the sons of *Anak*. It is honor enough to be a Christian though others that are contemptible do cast contempt upon it. Our Savior hath armed us with a sweet prediction. *These things have I spoken unto you, that in me you might have peace: in the world you shall have tribulation; but be of good cheare, I have overcome the world.*

5. Seeing the fuel is our integrity; and this they specially strike at; let us more constantly hold together: confirming the Communion of Saints, which they would dissolve. Let us more strongly fortify our unity, because they so fiercely assault it: and cling faithfully to our Head, from whom their sacrilegious hands would pull us, *Lord, whether shall we go from thee? thou hast the words of eternal life*. Where those words are found, woe be to us if we are not found. *Multitudo inimicorum corroborat unitatem a micorum*. Let not brethren fight with themselves, whiles they have enough foreign enemies. It is enough that foes strike us; let not us strike our friends. No nor yet part with our friends and Christ's, because some adversaries are scattered among them. What though the miscellane rabble of the profane: as the Brownists term them, be admitted among us: shall the lewdness of these disannul God's Covenant with his? Yes say they: this is their mercy: God's is more. He still held *Israel* for his, when not many in *Israel* held him for theirs. The desert was a witness of their mutinous rebellion against God and his Minister; yet the pillar of protection by day and night left them not. *Moses* was so far from rejecting them, that he would not endure that God should reject them, though for his own advantage. In all companies there will be evil intruders: *Satan* among the Angels, *Saul* among the Prophets, *Judas* among the Apostles, *Nicholas* among the Deacons,

*Demas* among Professors. Yet though *Thiatira* retains a *Iezebell*, the good are commanded but to hold their own.

But we reserve the ceremonies of a superstitious Church: but we reserve no superstition in those ceremonies. We have both abridged their number, and altered their nature. As it was a pains not amiss undertaken of late, to reduce the feast of *Christ's* nativity, as near to the right *Quando* and period of time, as art and industry could devise: by taking up the loose minutes which in tract of time, and multiplication of degrees, had drawn out a wider distance by certain days, then was congruent to the first Calendar. So hath our Church so near as she could abridged the rank superfluities, and excrescent corruptions, which the Traditionall ceremonies, and ceremonial Traditions of *Rome* had brought in, (and thereby removed her, from that nearness to her Savior, which she formerly enjoyed) striving to reduce her self concerning Ceremonies; for their number to paucity, for their nature to purity, for their use to significancie.

Separate we not then from the Church, because the Church cannot separate from all imperfection. But keep the Apostles rule. *Follow the truth in love*: not only the Truth, but the *truth in love*. Diuerse follow the truth, but not truly.

- 1. Some there are that embrace the truth, but not all the truth: those are Heretics.
- 2. Some embrace the truth, but not in unity; and those are Separatists.
- 3. Others embrace the truth in unity and verity, but not in heart: and those are hypocrites.

Therefore the *Apostle* so often urgeth it: *Be ye all of one mind: have the same affection*. As children of one house have most usually one and the same education: so all God's children must be like affected to God, to Christ, to the Church, and one to another. To God in obedience and piety, to Christ in faith and sincerity, to the Church in peace and unity, to their own sins in hatred and enmity, to one another in love and charity. Employing the graces of God bestowed on us, to the edification and consolation of others: spending our selves, like torches, to give others light. A Christian, though he be the freest man of all, yet he is servant to all: to Christ for himself, to others for Christ: *serve one another in love*. Let this affection of unity be increased by considering three inconveniences of dissension.

1. A great advantage is given to the enemy. They boast the goodness of others errors, whilst we agree not in our truth. They take opportunity to shuffle in their counterfeit coin, whiles we consent not in our gold; I say not so much for the weight or pureness of substance, as for the fashion. Is it not a shame for the children of God to dissent, when the children of hell are at peace? It is a military principle; Tempt not an enemy, by giving him the advantage. What is this, but to harden their malignant opposition to assault us, when they spy in the City a Breach? *Qui vnionem rumpit, vnitatem ruit*: He that dissolves the union of parts, overthrows the unity of the whole.

2. *Sin* by this means steals up: nor is there an advantage given only to our adversaries of *Rome*, but to our enemies of hell. Wickedness is a crafty thief; which spying a town on fire, and all hands laboring to quench it, takes his advantage of booties; and what others redeem, he steals. Whiles we are busy about this *Fire*, the devils factors come abroad, like Nicholas Clarkes, and steal away souls. Whiles so many disagree about Christ's descending into •...ell, Satan gathers many thither.

3 Our souls by this means often become 〈◇〉, & gather corruption for want of scowring them by repentance. Whiles we are careful and curious about mint and cummin, Justice and Piety go away neglected. We at once grow hot in contention, and cold in devotion. The *fire* of the Altar goes out whiles this *fire* of sedition is fewelled. It was the comparison of a worthy Divine. The means whereby the shepherds take the Pelican, is to lay *fire* near her nest: which she, in a foolish pity to save her young ones, offers to flap out with her wings, and so is burned her self. So many in a fond compassion to quench this *fire*, burn their own wings, rather than help others. If our ashes could quench it, we should not grudge them: but since it increaseth with part-takings, let us either quench it with our tears, or by our prayers move God to put it out. Howsoever neglect we not the estate of our own souls; nor suffer our hearts over-grown with the rust of corruption, or moss of security. So thou mayest be like the gold-finer that is all day purifying of metals, till himself be reezed, smooted, and soiled all over. Take heed, thou mayest be so long about the *fire*, till thou be made black with the smoke.

We have brought together the *Fire*, and the *Fewell*; now we must look for *Kindlers*.

### **The Kindler.**

Of this *fire* is principally *Satan*: it is he that brings the *fuel* of good men's sanctity, and the *fire* of evil men's iniquity together; and so begets a great flame. This he doth perform either by his Instruments, or by himself. He is the great Bustuary himself, and hath other deputed inflamers under him.

Sometimes immediately by himself. *Reu. 12.* That *great red Dragon, with seven heads and ten horns, and seven Crowns on his heads: stands before the woman which was ready to be delivered, for to devour her child so soon as it was borne.* When he perceived that the *Great Light (Christ)* was come into the world, by throwing down his oracles of darkness, he begins to bustle and howsoever he speeds, he will fight two or three bouts with him, in a monomachie or duel, person to person. He durst not trust this battle to an instrument, or fight by Attorney: this *fire* he will *kindle* himself. As proud as he is, rather than he will hazard the escaping of a soul from his black kingdom, he will in his own proper person take the pains, to hamper him with his strongest temptations.

Sometimes by his instruments, which are many thousands: for if we compare numbers: he hath more helpers on earth to *kindle* this *fire*, then Christ hath servants to put it out. Therefore he is called the *God of thisworld*: where *sub nomine mundi* are meant *mundani*, worldlings. *Reu. 12.* He is said to *deceive the whole world*. He labors to deceive all that are in the

world, but he doth deceive all that are of the world. It was he that stirred up covetousness in the *Sabaeans*, and covetousness stirred up their hearts against *Job*. He incenseth *Haman*, and *Haman Ahashueroch* against the Jews. He provoked *Judas*, & almost all *Judah* against *Jesus*. He kindleth malice in their hearts that kindle these damnable *fires*: & shall burn in unquenchable fire for his labor. It is he that provoketh the Magistrate to tyranny, the people to disobedience & treachery, the learned to heresy, the simple to security, all to rebellion and impiety. Men little think, whose instruments they are, & whose business they go about, when they put their finger in this fire. It is the devil, that puts slander in their tongues, malice in their hearts, & mischeefe in their hands: whereby they labor either *seducere* or *abducere*, to corrupt men's souls, or to cut their throats. For Satan's whole intent is to draw men *a cultu Dei debito, ad cultu... suimet indebitum*; from worshiping the God of light, to worship him that is an Angel of darkness. Oh that men would consider what eternal fire is prepared for them, by whom this mystical *fire* is kindled!

Now Satan *kindleth* two sorts of *fires*; General, or special. And either of these is double. The general are extended either to error, or terror.

1. He *kindles* the fire of open war. He is the great general of that army. *Psal.* 2. that do band themselves against the *Lord's* anointed. *The Dragon and his angels fight against Michael and his Angels*: There is no fighting against the Saints, but under his colors. He was the captain in that *Parisiā* massacre; the Pilot to that invincible nauie: 88. He is the great master of the inquisition: the grand Cair of all confederacles abroad; the Machiavelli of all conspiracies at home. There was no treason, but was first hammer'd in his forge & took the damned fire from his breath. The Pope hath been his applauded Instrument many years, to kindle these belluine & *Belial* fires. Innumerable seditions of wars have been sent from the ingenious study of his holy breast to vex Christian Emperors and kings: wherein continually the Pope gave the battle, but the Lord gave the victory: and that where his vicar least intended it *Hildebrand* (Hell-brand rather) promised *Rodolphus*, whom he incensed against his liege-Emperor *Henricus*, assured conquest: but it seems the *Bishop* had small power in heaven, whatsoever he pretended on earth: for *Rodolphus* his overthrow gave *Henricus* direct proof to the contrary. It appears in a certain letter of *Benno* to the Cardinals, that this *Hildebrand* preaching in the Pulpit did so promise and prophecy the death of *Henricus*, that he bid his auditors no more to take him for Pope, but to pluck him from the Altar: if the said *Henry* did not die, or were not dejected from his kingdom, before the feast of Saint *Peter* then next ensuing. But the event proved the Pope a liar in the Pulpit; and therefore I hope took from him all impossibilitie of lying *in Cathedra*, Indeed he labored tooth and na...le, by policy and sorcery, by his friends and fiends to ...ect this: innumerable were the plots of his treason. One among the rest is observable in the letter of the said Cardinal *Benno*. that he had hired a villain, observing the place in the Church where th... Emperor used to pray, to carry up to the roof of the Church a great number and weight of stones; with purpose to let them fall down on the Emperors head at his devotion, and to knock out his brains▪ but the traitor being busy to remove a stone of an unwonted hugenes to the place, the planke whereon he stood broke; down they come both to the floor of the Church, & the stone (for it seems his



own impiety made him the heavier to fall first to his center) fell on him, and quash'd him to pieces.

But what speak I of their particular treasons? a private treachery was but like the French Torney at *Chalons*. *Parvum bellum*; a little war: we are to consider their great *Fires*, which they have kindled in the Christian world: when the Princes would never have broke mutual peace had not the Devil set on the Pope, and the Pope set on them to this eger contention. But lightly as *Mars* and money made them Popes; so *Mars* and Symonie held them rich Popes. And now through Satan's help they have brought it about; that as at first no Pope might be chosen without the Emperor, so now no Emperor must be chosen without the Pope. Both the swords are their claim; and they will have them both, or they will lift them up both against the deniers: and where the sword spiritual may not be admitted, they will make way for it with the sword temporal. It is fit, they say, that they should bear temporal rule, that follow nearest to God: but the Pope and his Clergy follow nearest to God: therefore are the fittest men to rule. It is answered, if God be here taken for that God, which *S. Paul* speaks of, the *Belly*: they follow nearest indeed. From the other and only true God, they are far enough. If they were not, they would use only spiritual war against the kingdom of Satan; and not meddle with temporal war against the kingdoms of Christian Princes. Plead what they can from the wrested Scriptures, and misunderstood Fathers; yet *Frustra Apostolica autoritas pratenditur, vbi Apostolica Scriptura contemnitur*: in vain is Apostolic authority pretended, where Apostolic Scripture is despised, or perverted. *Non cripit mortalia, qui regna dat coelestia*. That God warrants not the taking away of earthly kingdoms, that gives the kingdom of heaven.

2 The second general *fire* he *kindles*, is error and Heresy; a burning river of poison: that Cup of abomination, which he reacheth out to the world in the hand of that great *Babylonian Whore*. To maintain this fire, he calls Councils, enacts laws, teacheth many Parliaments the promulgation of bloody Statutes: and whereas other laws of Princes (tending to the ruin of iniquity) are ever neglected, those that are made against Christians, have been most severely executed. And least the Devil in this should appear like himself, the Prince of death and darkness; he sits thundering in the Popes mouth like an Angel of light, and so directs him; that under *In Dei nomine: Amen*; he unmercifully condemneth his brother. So that the usurpation of a divine dispensation, must burn the poor members of Christ at the fiery stakes. Now this *fire* he *kindleth* by two malicious courses.

1. By obscuring the light of the Gospel from men's eyes; and hartning their affection to darkness. So that the children of the night have so doted upon Ignorance, that they hate and persecute all the means and messengers of illumination. Shine the Sun never so bright, the Papists will see by nothing but Candlelight. Therefore it may be, they are permitted tapers, torches, and candles, to content their carnal devotion; that they might not spiritually desire the *Light of the glorious Gospel of Jesus Christ, who is the image of God*. And if ever their caliginous minds spy the least glimmering of zeal, or feel a little turning from their former impieties; the shrine, picture, or Image of some Saint hath the glory of their conversion. A very block shall have the praise, rather than God. But we can hardly believe, they are converted from

darkness to light, that fetch their illumination out of a stone. It is recorded, that at *Amesbury*, when Queen *Alinor* the wife of King *Henry*, 3. Lay there; a man that feigned himself to have been long blind, came to her, and told her that he had now his sight restored again at the tomb of King *Henry* her deceased husband. The mother easily believed it; but her son *Ed•...rd* the first knowing this man, that he had been ever a dissolute wretch and vile impostor, diswaded her from giving faith to it: protesting that he knew so well the justice of his Father; that if he were living, he would sooner pull out both the dissemblers eyes, then restore sight to any one of them. So certainly those Saints, to the virtue of whose dead bones these hypocrites attribute the glory of their conversion and enlightening; would (if they were living) rather say these men had no eyes of grace at all, then that any light was given them out of their dead dusts, or painted resemblances. This is Satan's first project, to cast a thick cloud of invincible ignorance, between men's eyes and the clear Sun.

2. By hindering all those that have a commission to preach it. *Zach. 3. He shown me Joshua the high Priest standing before the Angel of the Lord; and Satan standing at his right hand to resist •...m. A door is opened, but there are many adversaries: saith •...he Apostle. Will you hear the principal adversary? We would have come unto you (even I Paul) once and again: but Satan hindered us. The good minister hath no adversary in his calling, but he is of the devils raising. And herein he is either a wolf or a fox; effecting this either by open prevention, or secret perversion.*

1 Openly he opposeth not only his *Principalties* infernal, but also *Powers* terrestrial against it. What preacher ever began to sing with a clear breast, the songs of *Zion*; for many hundred years under the Popes reach: but instantly, Pope, Cardinals, Friars, Devils cursed him with belles and candles, and were ready to burn him in flames! *Saeuit mundus, cum oftenditur immundus.* The world is mad, that his dominion and damnation should be spoken against.

2. Secretly he hinders the free preaching of the Gospel, by corrupting their hearts that are deputed to that office. And this he effecteth by infusion of these four hellish ingredients: Heresy against truth: Schism against peace: Popularitie against simplicity; and covetise against Charity.

1. He poisons some hearts with heretical points of doctrine; which being lightly most pleasing to the flesh, are drunk with thirsty attention. Heresy is (thus defined) *humanosensu electa, Scripturae sacrae contraria, palam docta, pertinaciter defensa*: begot of man's brain, contrary to the holy Scriptures, openly taught, and peremptorily defended. By this, so far as the flesh in man prevails against the Spirit, Satan prevails against the truth. So that if they must needs have any of the pure gold of God's word, it shall be so sophisticated, adulterate, and mingled with the dross of human Traditions, that they shall not be able to perceive or receive it.

2. Those whom he cannot corrupt against truth, he incenseth against peace. Division shall accomplish that mischief, which error failed in. Whom he cannot transport to *Rome*, he ferries over to *Amsterdam*. He will either keep men on this side the truth, or send them beyond it. Error on the right hand shall cast away souls, if error on the left cannot. Some run so far from *Babylon*, that they will not keep near *Jerusalem*: as men that run so eagerly from a

Lyon, that they refuge themselves in the hole of a Serpent. The Schismatic meets with the Romanist, in superstition another way. Thus *Quibus nequit tollere veritatem, negat permittere vnitatem*: It he cannot deprive us of truth, he will not permit us peace.

3. By persuading men to be temporizers, and to catch at the favors of great men. Thus when a Preacher must measure his Sermon by his Lord's humor, the truth of the Lord of Hosts is smothered. Against oppression he dares not speak, because it is his Lord's fault: not against pride because it is his Ladies: not against riot, because it is his young Masters: nor against drunkenness because they favor it whom his Great-one favors. He must not meddle with those ulcers, which he sees to stick on his Patrons conscience. That were the way to loose both present benefit, and future benefice; he dares not do it. Whiles he is their servile chaplain, he must learn Turkey-work; to make thrum'd cushions of flattery for their elbows. It seems, it was not God's business that such a one made himself Minister for; but his own or worse. He hath three Masters: he serves his Lord, he serves himself, he serves the Devil; which of these will pay him the best wages? Thus if Satan can neither take away the truth, nor peace, yet he labors against simplicity: that for fear of men, and hope of men's, they forbear to speak against wickedness. What his kingdom looseth one way, it recovers another.

4. By infecting their hearts with covetousness, and extending their desires to an insatiable wealth. With this pill he poisoned *Demas*; and *Judas* before him, and thousands after him. The Chair of *Rome* is filled with this pestilence. England hath found it, though many Princes will not find it. When the revenues of the Crown amounted not to half the Popes yearly taxes. But we are well eased of that unsupportable burden: *Edward* the 3. begun it, for he first made the *Premunire* against the Pope: and our succeeding Christian Princes have quite thrown him out of the saddle. God did not make his law so long, but man might easily remember it; comprising it all in ten Commandments. But the Pope hath curtailed it, & made it far shorter; abridging the ten commandments into two words; *Da pecuniam Give money*. And for this the whole law shall be dispensed with. Experience hath still proved, that money was the Apostolical arguments of *Rome*. An Emperor paid for his absolution 120000. ounces of gold: a dear reckoning for those wares, that cost the Pope nothing.

In the reign of *Hen. 3.* The Pope required the tenths of all the moueables in England, Ireland, & Wales: and because he feared, that such moneys could not be speedily enough collected, he sent over many userers into the land, which were then called *Caursini*: who would lend money to those of the Clergy that wanted, but on so unreasonable extortion, that the debtors were still beggared. So that what by his violent exaction, & subtle circumvention by his own userers (for all they had was the Popes money) he desired only the tenth part, but he got away also the other 9. And indeed the Pope had reason to maintain usury, for usury maintained the Pope. Neither is this infection bounded up with that Bishop, but dissipated among all his Clergy. Not so much as the very Mendicant Friars, that profess willful poverty, but have a willful desire to be rich. They have more holiness in their hands, then in their hearts: their hands touch no money, their hearts covet it. But the great *Belphegor* sometimes gives them a purge. Wherupon said *W. Swinderby*; If the Pope may take from the Friars to

make them keep Saint *Frances* rule; why may not the Emperor take from the Pope, to make him keep Christ's rule? But whosoever gets, the poor Laity looseth all. There was a book called *Poenitentiarius Asini, The Asses Confessor*; wherein is mentioned this Fable. The wolf, the fox, and the asse come to shrift together, to do penance. The wolf confesseth himself to the fox, who easily absolveth him. The fox doth the like to the wolf, and receiveth the like favor. After this the asse comes to confession, and his fault was, that being hungry he had taken out one straw from the sheaf of a Pilgrim to *Rome*; whereof he was heartily repentant. But this would not serve, the law was executed severely upon him, he was slain and devoured. By the wolf is meant the Pope: by the fox his Cardinals, Jesuits, Priests: these quickly absolve one another, how heinous ever their offenses were. But when the poor Ass, that's the Laity, comes to shrift, though his offense be not the weight and worth of a straw; yet on his back must the law be severely executed; and the holy Father the wolf makes a great matter of it.

Immensum scelus est, iniuria quam peregrin•...,

Fecesti, stramen surripiendo sibi.

O the insatiable gulf of that Sea! God grant, that none of that infection ever come over amongst the ministers of the Gospel. There is nothing more absurd, then that those which teach others to seek the kingdom of heaven, and to despise the world; should be found to embrace the world with the neglect of heaven.

These are the general *fires* this malicious Incendiary *kindles*. There are also too particular and special, which he enflameth in private men's hearts: whereby he prepossesseth them with a prejudicial dis•...mation of the Gospel, for causes either direct, or oblique. Directly for it self, or obliquely and by consequence for private ends.

1. First he begets in a man's mind a dislike of the word for it self. This man esteems preaching but folly: he sees no good it doth, to have one prattling an hour or two in a Pulpit. He is a parishioner to two parishes: to the Congregation he lives with, *Quoad corpus*; to the Synagogue of Satan, *Quoad animam*. 1. Cor. 1. *The preaching of the Cross is to them that perish, foolishness: but unto us which are saved it is the power of God.* It is horrible when man, dust and ashes, mere folly; shall censure the *Wisdom* of God. Let them have their wills, be it in their account *folly*; yet *it pleaseth God by the foolishness of preaching to save them that believe.* And without this they must live in error, and die in terror: hell fire will make them change their opinions.

2. Others are wrought to hate it only for second and sinister respects. The Masters of that *Damsel Act*. 16. *Possessed with a spirit of divination*, seeing the *hope of their gains gone*, brought *Paul* and *Silas* to scourging; and never left them, till they saw them in prison. When *Demetrius* perceived the ruin (not so much of the *Ephesian Diana*, as) of his own *Diana*, gain and commodity in making of *silver shrines*; he sets all *Ephesus* in a tumult. The loss of profit or pleasure by the Gospel, is ground enough of malice and madness against it. Cannot a tyrant be bloody, cannot an oppressor depopulate, an usurer make benefit of his money, a swearer brave with blasphemies, a drunkard keep his tavern-session but the Pulpets must ring of it? Down shall that Gospel come, if they can subject it, that will not let them run to hell

untroubled. *Non turbant Evangelium, •...um ab Evangelio non turbentur*: let them alone, and they will let you alone. But if you fight against their sins with the sword of the Spirit, they will have you by the ears, and salute you with the sword of death. You see the *fires* that the Devil *Kindleth*. It is objected.

1. Satan knows that he can do nothing but by the permission of God. Ans. Therefore not knowing God's secret will, who are elect, who reprobate, he labors to destroy all. And if he perceive, that God more especially loves any, have at them to choose. If he can but bruise their heels, O he thinks he hath wrought a great spite to God.

2. He knows that though with his *tail* he can draw *stars* from heaven, discover the hypocrisy of great Professors; yet he cannot wipe the name of one soul out of the book of life, which the *Lamb* hath written there. Answ. It is the Devils nature to sin against his own knowledge. *Contra scientiam peccabit, qui contra conscientiam peccavit*.

3. He knows, he shall receive the greater damnation, and the more aggravated torments. *And the Devil that deceived them, was cast into the lake of fire & brimstone, where the beast & the false prophet are, & shall be tormented day & night, forever & ever*. Ans. He sins always with purposed malice of heart, proudly against God, and blasphemously against the holy Ghost: though he receive the smart himself.

We perceive now the *Fire*, the *Fewell*, and the *Kindler*; let us look to The *Smoke*.

There goes lightly a *Smoke* before this *Fire*. Reu. 9. *He opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the Sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke, Locusts upon the earth*, When we see smoke we conclude their is fire. Christ will not *quench the smoking flax*; for the *smoke* without shows a spark of faith within. When *Abraham* saw *the smoke of the country going up as the smoke of a furnace*. He knew that the fire was begun in *Sodom*. This *smoke* is the sign of persecution ensuing; and it is either Public or Private Public is twofold.

1. The threatening of Tyrants; this *smoke* came out of the mouth of *Saul*. Act. 9. *And Saul yet breathing out threatenings*. Such were the Romish vaunts of the Spanish ships: but God quenched that fire in water; and it was but a *smoke*. He that could forbid the fire to burn, can also forbid the smoke to become a  $\langle \diamond \rangle$  . Only the massacre at *Paris* was a fire without a smoke unless it be smoke enough (as indeed it is) for Papists to live among Protestants.

2. Security is a public *Smoke*: when men cry Peace, peace; this is the smoke of war. The careless lives of the old world and *Sodom*, were portentuous smoakes of their enkindled destruction. Our secure and deadhearted conversations are arguments of the like to us. God both avert that, and convert us. We feast reuel, dance, sin, and sing like swannes the prognostickes of our own funerals. We are not circumspect to look up on those, which watch us with the keen eyes of malice our sleep... gives them hope & our selves danger. Neglect of defense hartens on a very coward enemy. Our comfort only is; *He that keepeth Israel doth not slüber nor sleep*, The private *Smoke*, particularly laid to a Christian, is a gentler & more soft tētation. But if this *Smoke* prevail not, Satan coms with a *fiery trial*. If he cannot pervert *lo seph*

with his tempting mistres, a kind *smoke*: he will try what a Jail can do. If the devil can draw thee to his purpose with a twine thread, what needs he a Cable rope! If *Sampson* can be bound with green withes, the Philistines need not seek for iron chains. But Satan knows, that some will not, like *Adam* and *Esau* be won with trifles: that some will stick to Christ whiles the weather is fair, and there is peace with the Gospel; yet in time of *persecution* start away. When he comes with tempests and floods, then the house not built on a rock, falls. If our foundation be straw and stubble, we know this fire will consume it: but if gold, it shall rather purge and purify it.

He will not go about, that can pass the next way. If a soft puff can turn thee from Christ, Satan will spare his blustering tempests: if a *smoke* can do it, the *fire* shall be forborne. If *Io*... could have been brought to his bow, with killing his cattle, servants, children; perhaps his body had been favored. So that after gentle temptations look for storms; as thou wouldst after *smoke* fire. Inure thy heart therefore to vanquish the least, that thou mayst foil the greatest: let the former give thee exercise against these latter; as with wooden Wasters men learn to play at the sharp. Be thy confidence in him that ever enabled thee; and affie his promise, that will not suffer thee *to be tempted above thy strength*. Only handle this weapon with more heedful cunning: and when thou perceiuest the dallyings of the Devil, play not with his baits. Corrupt not thy conscience with a little gain, so shalt thou withstand more. Think the easiest temptations a Porcpose before a tempest, *smoke* before fire, signs and prodigies of a fearful conflict to come.

There remains nothing now to be considered but the *Bellows*; that help to maintain this *fire*.

### **The Bellows**

Are double; Passive and Active. Some blow because they cannot, others because they will not avoid it.

1. The Passive *Bellows* are the godly; for they must have no peace with wickedness; No *fellowship with the unfruitful works of darkness*. We must love their persons, and pray for them as Christ for his crucifiers. But if they will not be converted, if they cannot be suppressed, we may desire either their conversion or confusion: as God willes none to perish as a creature, but as a sinful creature; not of his own making, but of their own marring. So we must hate not *virum*, but *vitium*; reproving and condemning evil works, both by our lips and lives; though our good conversation be the passive *Bellows* to blow this fire.

2. The Active are the wicked; who do profoundly hate the good, in regard of both their actions and their persons. To this their own forwardness is helped by the devils instigation. *If thou blow the spark it shall burn: if thou spitte upon it, it shall be quenched: and both these come out of thy mouth.*

But all men love good naturally. No, not all: for some have not only extinguished the flames of religion, but even the very sparks of nature in their hearts.

But some wicked men have loved the godly: True, but not for their actions, not for their persons, not of their own natures. But 1. either because God snafles the horses and mules,

and curbs the malicious rage of Tyrants. Or 2. converts them to the faith and obedience of his truth; as he took *Saul* from his raging cruelty, and made him ready to die for him, whose servants he would have killed: so turning a Wolf into a Lamb. Or 3. else they love the good for some benefit by them: and therein they love not them, so much as themselves in them. So *Ahasuerus* loved *Hester* for her beauty; *Nebuchadnezzar*..., *Daniel* for his wisdom:  $\langle \phi \rangle$  , *Joseph* because his house prospered by him: and for this cause did the former *Pharaoh* affect him.

But otherwise with blood-red eyes, and faces sparkling fire they behold us; as *Haman* did *Mordecai*. They plot like *Machiauels*, rail like *Rabshace's*, and conspire like *Absalom's*. These are the Devils *Bellows* here, to blow quarrels among men: and shall be his bellows in hell to blow the fire of their eternal torments. A man that is great both in wealth and wickedness, cannot be without these bellows, *Intelligencers*, *Informers*, *Tale-bearers*. Let these seditious spirits understand their employment; they are the Devils bellows; and when their service is done, they shall be thrown into the fire.

I conclude▪ All this trouble and calamity shall be but upon the earth: so saith our Savior. *I came to send fire on the earth*: In heaven shall be no distraction to break our peace. We should be too well affected to the world, if it had this privilege and exemption: but in vain we seek it, where it is not to be found. In heaven only we shall find it, in heaven only let us seek it. Here we may have *desideriu*... *pacis*, but there only *pacem desiderij*: here the desires of peace, there peace of our desires. Now then the *Peace of God which passeth all understanding, keep your harts and minds through Christ Jesus*.

Amen.

### THE CHRISTIANS WALK OR The Kings high-way of *Charity*.

EPHES. Chap. 5. Ver. 2.

Walk in love, as Christ also hath loved us; and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor.

OUR blessed Savior is set forth in the Gospel, not only a Sacrifice for sin, but also a direction to virtue. He calleth himself the *Truth*, and the *Way*: the truth in regard of his good learning the way in respect of his good life. His *Actions* are our Instructions, so well as his *Passion* our Salvation. He taught us both *Faciendo*, and *Patiendo*; both in doing, and in dying.

Both sweetly propounded and compounded in this verse. *Actively* he loved us: *Passively* he gave himself for us. And so is both an ensample for virtue, and an offering for sin. He gave himself, that his Passion might save us: he loved us, that his Actions might direct us. *Walk in love, as Christ, &c.*

We may distinguish the whole verse into a sacred

- Canon.
- Crucifix.

The Canon teacheth us *What*: the Crucifix, *How*.

In the Canon we shall find

A	Precept	It is partly	Exhortatory
Precedent	Exemplary.		

The Precept, *Walk in love*: the Precedent or Pattern; As *Christ loved us*. The Precept holy, the Pattern heavenly. Christ bids us do nothing to others, but what himself hath done to us: we cannot find fault with our example.

The Crucifix hath one main stock: *He gave himself for us*. And two branches, not unlike that crossepeece whereunto his two hands were nailed. 1. *An offering or Sacrifice*. 2. *Of a sweet smelling savor to God*.

To begin with the Canon, the method leads us first to the Precept; which shall take up my discourse for this time. *Walk in love*. Here is

- 1. The *Way* prescribed.
- 2. Our *Course* incited.

The way is *Love*: our *Course Walking*.

**Love is the Way.**

And that an excellent way to heaven. Our Apostle ends his 12. Chapter of the 1. Corin. in the description of many spiritual gifts. *Apostleship, Prophecying, Teaching, Working of Miracles, healing, speaking with tongues*. All excellent gifts; and yet concludes. Ver. 31. *...ut covet earnestly the best gifts: And yet show I unto you a more excellent Way*. Now that excellent, more excellent *Way* was *Charity*: and he takes a whole succeeding Chapter to demonstrate it: which he spends wholly in the praise and prelation of *Love*.

I hope, no man, when I call *Love* a *Way* to God, will understand it for a justifying way. Faith alone leaning on the merits of Christ, doth bring us into that high Chamber of Presence. *Love* is not a Cause to justify, but a *Way* for the justified. There is difference betwixt a Cause and a *Way*. Faith is *Causa iustificandi*: *Love* is *Via iustificat*.... They that are justified by faith, must *walk* in *Charity*. For *Faith worketh*, and *walketh by love*. Faith and love are the brain and the heart of the Soul: so knit together in a mutual harmony and correspondence, that without their perfect union the whole Christian man cannot move with power, nor feel with tenderness, nor breath with true life. *Love* then is a path for holy feet to *walk* in. It is A Clear *Way* A Neare *Way* A Sociable *Way*.

**Clear.**

There be no rubs in *Love*. *Nec retia tendit, nec laedere intendit*. It neither does nor desires another's harm: it commits no evil; nay, *it thinks no evil*, saith our Apostle. For passive rubs, it



*passeth over an offense.* It may be moved with violence, cannot be removed from patience. *Charity covers a multitude of Sins:* saith Peter: *All sins,* saith Solomon. *Couers* them partly from the eyes of God, in praying for the offenders: partly from the eyes of the world, in throwing a cloak over our brothers nakedness: especially from it own eyes, by winking at many wrongs offered it. *Charity suffereth long:* the back of love will bear a load of injuries.

There be two graces in a Christian, that have a contrary quality. The one is most stout & stern: the other most mild and tender. Love is soft and gentle; & therefore compared to the bowels. *Viscera Misericordiae.* Faith is austere and courageous, carrying *Luther's* motto on the Shield. *Cedo nulli,* I yield to no enemy of my faith. So said our precious *Jewel;* I deny my living, I deny my estimation, I deny my name, I deny myself: but the *Faith* of Christ, and the *Truth* of God I cannot deny. But *love* is mild, longsuffering, merciful, compassionate; and so hath a *Clear* way to peace.

### **Neare.**

Love is also a very *near* way to blessedness; and as I may say, a short cut to heaven. All God's law was at first reduced to ten Precepts. The laws of nations, though they make up large volumes, yet are still imperfect: some statutes are added as necessary, others repealed as hurtful. But the law of God, though contained in a few lines, yet contains all perfection of duty to God and man. There is no good thing that is not here commanded: no evil thing, that is not here forbidden. And all this in so short bounds, that those ten precepts are called but ten *Words.* Yet when Christ came he abridged this Law shorter, and reduced the *Ten* into *Two.* *Thou shalt love the Lord thy God with all thy heart: and thy neighbor as thyself.* S. Paul yet comes after and rounds up all into one. God reduceth all into *Ten,* Christ those ten into *Two;* Paul those two into *one.* Rom. 13. *Love is the fulfilling of the law.* Which is *Compendium, non dispendium legis;* saith *Tertullian:* an abridging, not enervating of the law of God. So *Augustine,* God in all his law *Nihil praecipit nisi Charitatem, nihil culpat nisi cupiditatem:* commands nothing but *Love,* condemns nothing but *lust.* Yea it is not only the Complement of the Law, but also the Supplement of the Gospel. John. 13. *Novum mandatum; A new commandment I give unto you, that ye love one another.* All which makes it manifest, that *Love* is a *Neare* way to heaven.

### **Sociable**

It is also: for it is never out of company; never out of the best company. The *delight* thereof is *with the Saynts that are in earth, and with the excellent.* The two main objects of Envy are Highness, and Nighnesse: the envious man cannot endure another above him, another near him: the envious man loves no neighbor. But contrarily *love* doth the more heartily honor those that are higher, and embrace those that are nigher: and cannot want society, so long as there is a Communion of Saints. *Love* is the way you hear; our

### **Course is Walking.**

As clear, near, and sociable a way, as *love* is, yet few can hit it: for of all ways you shall find this least travel'd. The way of Charity, as once did the *Ways of Zion,* mourns for want of passengers. This path is so uncouth and vnbeaten, that many cannot tell, whether there be

such a way or not. It is in their opinion, but *Via serpentis*; the way of a serpent on the earth, or of a bird in the air; which cutteth the air with her wings, and leaves no print or tract behind her. But some *Chim...ra*, or mathematicall imaginary point; an *Ens rationale*, without true being. *Viam dilectionis ignorant*; as the Apostle saith, *Uiam pacis*; *The way ofpeace they have not known*.

Others know there is such a way, but they will not set their foot into it. Their old way of malice and covetousness is delightful; but this is *Ard...a & praerupta via*, a hard and a harsh way. Indeed *Artis tristissima ianua nostrae*: the entrance to this way is somewhat sharp and unpleasant to flesh; for it begins at repentance for former uncharitableness. But once entered into this Kings *high-way*, it is full of all content and blessedness; *Adlaetos ducens per gramina fluctus*.

### Walk in Love.

He doth not say, talk of it, but walk in it. This precept is for course, not discourse. Love sits at the door of many men's lips, but hath no dwelling in the heart. We may say truly of that charity; it is not at home. A great man had curiously engraven at the gate of his Palace, the image of *Bounty*, or *Hospitalitie*. The needy Travelers with joy spying it, approach thither in hopeful expectation of succor. But still silence or an empty Echo answers all their cries and knocks: for hospitality may stand at the gate, but there is none in the house. One among the rest (his hungry trust thus often abused) resolves to pluck down the Image. With these words; If there be neither meat nor drink in the house, what needs there a Sign? Great Portals in the Country, and coloured Post...s in the City, promise the poor Beggar liberal relief; but they are often but Images: *Muta &...utila signa*; dumb and lame signs: For Charity is not at home: only the shadow without *Spe...illectat ina...i* gives fair and fruitless hopes.

We are too much wearied with these shadows of Charity. *Ambrose* makes two parts of *Liberalitie*; *Benevolence* and *Beneficence*. Many will share the former, but spare the latter. They will wish something, but do nothing. They have open mouths, but shut hearts: soft words, but hard bowels. To these *S. John* gives advise *Let us not love in word, nor in tongue, but indeed and in truth*. Opposing works to words, verity to vanity. Verball complements are not real implements: and with a little inversion of the Philosophers sense; *The belly hath no ears*. The starved soul delights not to hear Charity, but to feel it. *Oculate mihi sunt manus*: the poor's hands have eyes; what they receive, they believe. The gowtie usurer hath a nimble tongue: and though he will not *walk* in love, he can talk of love: for of all members the tongue *Postrema senescit*; waxeth old last. Let a distressed passenger come to some of their gates, and he shall have divinity enough, but no humanity; wholesome counsel, but no wholesome food. They can afford them exhortation, but not compassion; charging their ears, but in no wise over-charging their bellies. They have scripture against begging, but no bread against famishing. The bread of the Sanctuary is common with them, not the bread of the Buttery. If the poor can be nourished with the Philosophical supper of good moral sentences, they shall be prodigally feasted: but if the bread of life will not content them, they may be packing. But saith *S. James*; *If you say to the poor, Depart in peace, be warmed, be filled: yetgive them nothing needful to the body, your devotion profits not; neither them, nor yourselves*. There

is difference betwixt breath and bread, between wording & working, between mere language, & very sustenance.

The *Apostle* chargeth us to walk, not to talk of love: One step of our feet, is worth ten words of our tongues. The actions of pity do gracefully become the profession of piety. It is wittily observed, that the ouerprecise are so thwartingly cross to the superstitious in all things, that they will scarce do a good work, because an Heretic doth it. That whereas a Papist will rather loose a penie then a Pater-noster: these will rather give a Pater-noster then a penny. They are devout and free in anything, that toucheth not their purses. Thus with a show of spiritual counsel, they neglect corporal comfort: and overthrow that by their cold deeds, which they would seem to build up by their hot words. That the poor might well reply; More of your cost, and less of your counsel would do far better.

### Walk in Love.

Do not step over it, nor cross it, nor walk besides it, nor near it, but walk *in it*. The doctrine in full strength directs us to a constant embracing of Charity. The whole course of our living, must be loving: our beginning, continuance, end, must be in *Charity*. Two sorts of men are here specially reprocable. Some

that seem to

- Begin in *Charity*, but end not so.
- End in *Charity*, that never walked so.

Some have had apparent beginnings of love, whose conclusion hath halted off into worldliness, whiles they had little, they communicated some of that little: but the multiplying their riches, hath been the abatement of their mercies. Too many have verified this incongruent and preposterous observation; that the filling their purses with money, hath proved the emptying their hearts of Charity. As one observes of *Rome*; that the declination of piety, came at one instant with the multiplication of metals. Even that Clergy, that poor cared only to feed the flock; once grown rich studied only to fil the paille. *Ammianus Marcellinus* saith of them, that *Matronarum oblationibus ditabantur*, they were enriched by Ladies gifts. And heruepon, together with that unlucky separation of the Greek head from the Latin body, the Empire began to dwindle, the Popedom to flourish. Now plenty is the daughter of prosperity, ambition of plenty, corruption of ambition. So *Diuitiae veniunt, Relligioque fugit*. Religion brings in wealth, wealth thrusts out Religion.

To this purpose, and to prevent this ready evil, was God's charge by the pen of *David*. *If riches increase, set not your heart upon them*. For till they increase, there is less danger. But saith one; *Societas quaedam est, etiam nominis, vitijs & diuitijs*. Wealth and wickedness are near of kin. *Nimia bonorum copia, ingens malorum occasio*. Plentie of goods, lightly occasions plenty of evils. Goodness commonly lasts till goods come: but dition of state; alters condition of persons. How many had been good, had they not been great! And as it was said of *Tiberius*; He would have made a good subject, was a very ill King: so many have died good servants, that would

have lived bad masters. God that can best fit a man's estate here, that it may further his salvation hereafter; knows that many a man is gone poor up to heaven, who rich would have tumbled down to hell. We may observe this in *Peter*; who being gotten into the High Priests Hall, sits him down by the warm fire, and forgets his master. Before *Peter* followed Christ at the hard heels, through cold & heat, hunger and thirst, trouble and weariness; and promiseth an infallible adherence. But now he sits beaking himself by a warm fire, his poor Master is forgotten. Thus his body grows warm; his zeal, his soul cold. When he was abroad in the cold, he was the hotter Christian; now he is by the fire-side he grows the colder. Oh the warmth of this world, how it makes a man forget Christ! He that wants bread, pities them that be hungry: and they that want fire have compassion of the poor cold and naked: but the warmth and plenty of the world starves those thoughts. When the Princes are at ease in *Zion*, they never grieve for the affliction of *Joseph*.

Whilst usury can sit in furs; ambition look down from his lofty turrets: lust imagine heaven in her soft embracings; Epicureanism study dishes and eat them: pride study fashions & wear them: the down-trodden poor, exposed to the bleak air, afflicted, famished, are not thought on. So easily are many that begun in love, put by riches out of the way: and made to forbear *Walking in Charity*, even by that which should enable their steps. Thus avarice breeds with wealth, as they speak of toads that have been found in the midst of great stones. Though the man of mean estate, whose own want instructs his heart to commiserate others, say thus with himself; If I had more goods, I would do more good: yet experience justifies this point, that many have changed their minds with their means: and the state of their purse hath forsoken the state of their conscience. So they have begun in the charity of the Spirit, and ended in the cares of the Flesh.

Every man hath a better opinion of himself, then to think thus. As *Hazael* answered *Elisha*; when the good Prophet told him with tears, that he should burn the cities of *Israel* with fire, slay the inhabitants, rip up the women with child, and dash the infants against the stones *Am I a dog that I should do this horred thing?* So you will not think, that being now mean, you relieve the distressed; if you were rich, that you would rob, spoil, defraud, oppress, impoverish them. O you know not the incantations of the world. It is a Pipe, that (beyond the *Sirens* singing) makes many sober men run mad upon it. I have read of an exquisite musician, of whom it was reported, that he could put men into strange sits and passions, which he would as soon alter again with varying his notes: inclining and compelling the disposition of the hearer to his strains. There was one, that would make trial how he could affect him; daring his best skill to work upon his boast...d composedne... and resolution. The Musician begins to play; and gave such a *Lacrymae*, so sad and deep a lesson that the man fell into a dumpish melancholy; standing as one forlorn, with his arms wreathed, his hat pulled over his eyes, venting many mournful sighs. Presently the Musician changeth his stroke into mirthfull & lusty tunes: and so by degrees into ligges, crotchets, and wanton airs: then the man also changeth his melancholy into spritely humors, leaping, and dancing, as if he had been transformed into air. This passion lasting but with the note that moved it; the Musician riseth into wild raptures, maskes and Anticks. Whereupon he also riseth to showing, holloing, and such frantic passages, that he grew at last stark mad. Such a charming

power, said a worthy Divine, hath the music of money and wealth, and such fittes it works in a man's heart. First it takes him from peaceful settlednes, and from great content in his little, and puts him into dumps; a miserable carking thoughtfullnes, how to scrape together much dirt. Next when he hath it, and begins with delight to suck on the dugges of the world; his purse, his barns, and all his, but his heart, full: he falls to dancing, and singing *requiems*; *Soul take thine •...ase, eat, drink, and be merry*. Then shall his table standfull of the best dishes, his cup of the purest wine, his back with the richest robes: and he conceits a kind of immortality in his coffers: he denies himself no satiety, no surquedrie. But at last the worlds bedla•...-music puts him into frenzi•...: he grows rampant. Runnes into oppressions, extortions, depopulations, rapes, whoredoms, murders, massacres: spares not blood or friendship, authority nor v•...ssalage, widow nor orphan, Prince nor subject: *Nec 〈ϕ〉, nec Ar•...;* neither poor man's co•...tage, nor Churches altar, Yea, if the Common wealth had but one throat, as *Nero* wish ed of *Rome*, he would cut it. O the vnpacifiable madness, that this worlds music puts those into, which will dance after his Pipe. For this cause saith our Apostle, continue in the Charity thou hast begun; *Walk in loveYe did run well, who did hinder you? Doth wealth keep you from charity? This persuasion cometh not of him that calleth you*. God never meant when he gave you riches, that you should then begin to be covetous. He did not for this purpose show new mercy to you, that you should take away your old mercies from his.

There are other, that seem to end in *Love*, who never all their days walked in this heavenly path. They have a will lying by them, wherein they have bequeathed a certain legacy to the poor; something to such a Church, or such an Hospital. But this will is not of force till the testator be dead, so that a man may say, though the will be ready, yet *to will is not ready* with thē: for God shall not have it, so long as they can keep it. These can wish with *Balaam*, to die Christians, but they must live Pagans. Having raised thousands out of their sacrilegious and inhospitable Impropriations; they can bestow the dead hope of a little mite on the Church. In memorial whereof the heir must procure an annual recitation; besides the monumental sculpture on the Tomb. Be his life never so black, and more tenebrous then the vaults of lust, yet said a Reverend Divine, he shall find a black prophet, for a black cloak, that with a black mouth, shall commend him for whiter then snow and lilies. Though his unrepented oppressions, vnrestored extortions, and blood-drawing usuries, have sent his soul to the infernal dungeon of Satan; whose parishioner he was all his life; yet money may get him cannonizd a Saint at Rome, and robe him with spotles integrity and innocence. So diverse among them, that lived *More Latronū* yet in death affected *Cultum martyrum*. Hence Epitaphs and funeral orations shall commend a man's charity, who never all his days *walked* two steps in *Love*.

But it is in vain to write a man's charity in a repaired window; when his tyrannous life is written in the bloody and indelible characters, of many poor men's ruin and overthrow. Nor can the narrow plaster of a little poor benevolence, hide and cover the multitude of gaping wounds, made by extortion and unmercifulness. No, God hates the *Sacrifice of robbery*; *their drink offerings of blood will I not offer*; said *David*. The oblation that is made up of the earnings of the poor, is an abomination, offending God's eye, and provoking his hand. First restore

the lands and goods of others, injuriously or vsuriously gotten: let not an unjust penny lie rotting on thy heap and heart: and then build Hospitals repair ruined holy places, produce the fruits of mercy, *walk in Love*. Otherwise it is not smooth marble, and engraven brass, with a commending epitaph; that can anymore preserve the name from rotten putrefaction, then the carcase. But for all that, the memory shall stink above ground, as the body doth under it. It is a desperate hazard, that a wicked man by a charitable will shall make amends for all: whereas commonly an users Testament is but a Testimony of his lewd life. There is small hope, that they end in charity who would never *walk in Love*.

There be others that cannot *walk in Love*, through a double defect, either of eyes, or of feet. Some

have

- Feet, but want eyes.
- Eyes, but want feet.

1. Some have the feet of affections, but they lack eyes; and so cannot descry the true and perfect way of *Love*. Indeed no man can find it without God *Shew me thy ways, O Lord; teach me thy paths*. For it is he that directs *sinner*s & wandrers *to the way*. These want him, that should *Lead them by the way that they should go*. They think that by building up a ladder of good works, their souls shall on meritorious rounds climb up to heaven. They cannot distinguish between *Viam regni*, and *causam regnandi*. They suppose, if they relieve Seminaries, fast Lents, keep their numbredorisons, prodigally sacrifice their bloods in treasons for that Romaine Harlot; this is *via dilectionis*; the way of *Love*. So the silly servant, bid to open the gates, set his shoulders to them, but with all his might could not stir them whereas another comes with the key, & easily unlocks thē. These men so confidēt in their good works, do but set their shoulders to heaven-gates: alas! without comfort: for it is the key of faith that only opens them. These have nimble feet, forward affections, harts workeable to charity, and would *Walk in Love* if they had eyes. Therefore Let us prayfor them. *Cause them to know the way, O Lord, wherein they should walk*.

2. Other have eyes, but they want feet: they understand the way of *love*, but they have no affection to walk in it. They know that false measures, forsworn valuations, adulterate wares, smooth-checked circumventions, painted cosenages, malicious repinings, denied succors; are all against *Love*. *Noscunt & poscunt*. They know them, but they will use them. They know that humbleness, kindness, meekness, patience, remission, compassion, giving and forgiving; actual comforts, are the fruits of *Love*. *Norunt & nolunt*, They know it, but they will none of it. These know but *walk not in Love*. It is fabled, that a great king gave to one of his subjects, of his own mere favor, a goodly city; happily replenished with all treasures and pleasures. He does not only freely give it, but directs him the way; which keeping, he should not miss it. The rejoiced subject soon enters on his journey, and rests not till he comes within sight of the City. Thus near it, he spies a great company of men digging in the ground: to whom approaching, he found them casting up white and red earth in abundance.

Wherewith his amazed eyes growing soon enamored, he desires a participation of their riches. They refuse to join him in their gains, unless he will join himself in their pains. Hereupon he falls to toiling, digging & deluing, til some of the earth falls so he uie upon him, that it lames him; and he is able to go no further. There he dies in the sight of that City, to which he could not go for want of feet: & looseth a certain substantial gift, for an uncertain shadow of vain hope.

You can easily apply it. God of his gracious favor, not for our deserts, gives man his creature a glorious City: even that whose *foundations* are of *Jasper, Saphyre and Emerald &c.* He doth more, directs him the way to it; Go on this way, *Walk in love.* He begins to travel, and comes within the sight of heaven: but by the way he spies worldlings toiling in the earth and scraping together white and red clay; silver and gold, the riches of this world. Hereof desirous, he is not suffered to partake, except he also partake of their covetousness, and corrupt fashions. Now Mammon sets him on work, to dignity out his own damnation: where after a while this gay earth comes tumbling fo fast upon him, that his feet be maimed, his affections to heaven lost: and he dyes short of that glorious City, which the king of heaven purchased with his own blood, and gave him. Think of this, ye worldlings; and seeing you know what it is to be charitable, put your feet in this way; *Walk in Love.*

There be yet others, whose whole course is every step out of the way to God; who is *Love*; and they must *walk in Love*, that come unto him.

1. There is a path of *Lust*: they err damnably, that call this the way of *Love*. They turn a spiritual grace into a carnal vice: and whereas Charity and Chastity are of nearer alliance then sound; these debauched tongues call uncleanness *Love*. Adultery is a cursed way, though a much coursed way for a whore is the high-way to the Devil.

2. There is a path of malice, and they that travel it, are bound for the Enemy. Their evil eye is vexed at God's goodness: and their hands of desolation would undo his mercies. Other men's health is their sickness, others weal their woe. The Jesuits and their bloody Proselyts are pilgrims in this way. We know by experience the scope of their walks. Their malice was strong, as *Sauire in saxa*; but they would turn *Jerusalem in aceruum Lapidum*; into a heap of stones. Yea such was their rage: that *Nil reliqui fecerunt, Vt non ipsis elementis fieret iniuria*; they spared not to let the elements know the madness of their violence. They could not draw fire from heaven, (their betters could not do it in the days of Christ on earth) therefore they seek it, they dignity it from hell. *Flectere cùm nequeunt Superos, Acheronta movebunt.* Here was a malicious *walking*.

3. There is a counterfeit path; & the Travelers make as if they *walked in love*, but their love is dissimulation. It is not *dilectio vera, true love*, which S. John. speaks of. nor *dilectio mera*, as *Luther*; not a plain-hearted love. They will cosen you unseen, and then like the whore in the *Proverbs*, wipe their mouths, and it was not they. Their art is *Alios pellere aut tollere*; to give others a wipe or a wound: & *Judas*-like they salute those with a kiss, against whom they intend most treason.

4. There is a way directly cross to love: which neither obeys God, for *love keeps the commandments*; nor comforts man, for *love hath compassion on the distressed*. These have feet swift enough, but *swift to shed blood*. *Destruction and misery are in their ways*. They are in *Zedechiahs case*: both their eyes are put out, and their feet lamed with the captive chains of Satan; so easily carried down to his infernal *Babylon*.

These are they that *devour a man and his heritage*. Therefore Christ calls their riches, not 〈 in non-Latin alphabet 〉, but 〈 in non-Latin alphabet 〉; things *without* them, as if they had swallowed them down into their bowels. The phrase is used by Job *He hath swallowed down riches, & he shall vomit them up again: God shall cast them out of his belly*. When this vomit is given them, you shall see strange stuff come from them. Here the raw and undigested gobbets of usury; there the mangled morsels of bloody oppressions: here five or six improprie Churches, there thousand acres of decayed tillage: here a whole casket of bribes, there whole houses and patrimonies of undone orphans; here an Inclosure of commons, there a vastation of proper and sanctified things. Rip up their consciences, and this is the stuffing of their hearts.

These *walk* cross to the *Cross of Christ*; as *Paul* saith, they are *Enemies*, cursed *walkers*. Whereupon we may conclude with *Bernard*. *Periculosa tempora iam non instant, sed extant*: the dangerous times are not coming, but come upon us. The cold frost of indevotion is so general, that many have benūmed joints; they cannot *walk in love*. Others so stiff and obdurate, that they will meet all that walk in this way, and with their turbulent malice strive to juttle them out of it. Therefore *David* prays: *Preserue me from the violent men, that have purposed to overthrow my goings*. Let us then upon this great cause, use that deprecation in our *Let any. From pride, vain-glory, & hypocrisy; from envy, hatred, malice & all vncharitablenes; Good Lord deliver us*.

I am loath to give you a bitter farewell, or to conconclude with a menace. I see I cannot, by the times leave, drink to you any deeper in this cup of *Charity*. I will touch it once again, and let every present soul that loves heaven, pledge me. *Walk in love*

The way to life everlasting is *love*; and he that keeps the way is sure to come to the end. *We know that we have passed from death to life, because we love the brethren*. For this are the works of mercy, charity piety, and pity so much commended in the Scriptures, & by the Fathers, with so high titles: because they are the appointed way, wherein we must *walk*, and whereby we must *work up our own salvation*. Therefore the Apostle claps in the neck of good works; *laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life*. Thereby we lay the ground of salvation in our consciences and take assured hold of eternal life. He that goes on in *love*, shall come home to life.

This comforts us; not in a presumption of merit, but in confident knowledge, that this is the way to glory: wherein when we find our selves *Walking*, we are sure we are going to heaven: *and sing in the ways of the Lord: Great is the glory of the Lord*. Now therefore *Put on (as the elect of God, holy, and beloved) bowels of mercies, kindness, humbleness of mind, &c.* As you claim any portion in those gracious blessings, *Election, Sanctification, and the love of God*; as you would



have the sweet testimony of the Spirit, that you are *sealed up to the day of Redemption: Put on mercy, kindness, meekness, long suffering*: let them be as robes to cover you all over. Yea bowels of mercies; let them be as tender and inward to you as your most vital parts. Lay *forbearance and forgiveness* as dear friends in your bosoms. Depart from iniquity: for *the high way of the upright is to depart from evil: and he that keepeth his way, preserveth his soul*. And above all these things put on *Charity, which is the bond of perfectness; Walk in love*. And as many as walk according to this rule, *peace be on them, and mercy, and upon the Israel of God*.

Amen.

**LOVES COPIE OR The best Precedent of Charity.**

EPHE. 5. 2.

As Christ loved us.

WE distinguished the whole verse into a *Canon*, and a *Crucifix*. The *Canon* consisted of a *Precept*, and a *Precedent*. *Love* is the Subject: and it is both commanded and commended. Commanded in the *Charge*, which you have heard. Commended in the *Example*, which you shall hear. I determined my speech with the *Precept; Walk in love*. The *Precedent* or *Pattern* remains to be propounded and expounded; *As Christ loved us*. Every word is emphatical: and there be four, signifying four several natures.

Here	1 As	is a word of	1 Quality
2 <i>Christ</i>	2 <i>Majesty</i>		
3 <i>Loved</i>	3 <i>Mercy</i>		
4 <i>Vs</i>	4 <i>Miserie.</i>		

Two of these words be *Vincula* or *Media*; that join and unite other things; *Sicut* and *Dilexit*: *As* and *Loved*. *As* directs our love to God and Man, by the exemplified rule of *Christ* loving us. *Walk in love* to others, *As Christ loved us*. *Loved* is that blessed reconciling nature; whereby God's good Greatness descends to our bad baseness; and the *Just* gives to the *unjust* Salvation. For what other nature but *Mercy*, could reconcile so high *Majesty*, and so low *Miserie!*

**As**

According to *Zanchius* his observation on this place, is a note of *Quality*, not *Equalitie*; of *Similitude* not of *Comparison*. We must love others *As Christ loved us*; *As*; for the manner, not for the measure. His *love was strong as Death*; for to the death he loved us. It was a bright & clear *fire*; many *matters could not quench it*; yea water and blood could not put it out. *God so loved the World*: so freely, so fatherly, so fully; as no tongue can tell, no heart think. *The love of Christ passeth knowledge*. To think of equalling this love, would be an impossible presumption.

Our love is inconstant, weak; a mingled, and often a mangled love, mingled with self love, and mangled with the wounding affections of the world. Our love is fain, his strong: ours fickle, his constant: ours limited, his infinite. Yet we must follow him so fast as we can, and so far as we may; *Walking in love, as he loved us.*

His *Walking in love* was strange and admirable: he took large steps; from heaven to earth, and from earth to heaven. As *Bernard* on that speech of the *Church* concerning her *Beloved*. *Behold! he cometh leaping upon the mountains, skipping upon the hills.* He leaps from heaven to the Virgins womb, from the womb to a manger, from the manger to Egypt, from Egypt to *Judah*, from thence to the Temple, from the Temple up to the Cross, from the Cross down to the grave, from the grave up to the earth, and from the earth up to the highest glory. And he shall yet have another *leap*, from the right hand of his Father to judge quick and dead.

These were great iumpes, & large paces of *love*. When he made but one stride from the clouds to the cradle, and another from the Cradle to the cross, and a third from the cross to the crown. To come from the bosom of his immortal father, to the womb of his mortal mother, was a great step. From the lowest hell, or depth of his humiliation; to the highest heaven or top of his exaltation was a large pace.

We cannot take such large steps, nor make such strides. These *leaps* are beyond our agility, our ability. Yet we must follow him in *love*; stepping so far as we can, and *walking* so fast as we may. Follow we carefully and cheerfully; though *non passibus aequis*. The Father, that takes his young son into the field with bows & shafts, and bids him shoot after him, doth not expect that the child should shoot so far as he, but so far as he can. Though we cannot reach Christ's mark, yet *If there be a willing mind, it is accepted according to that a man hath, not according to that he hath not.* Now this particle

As, is not barely similitudinary, but hath a greater latitude: and serves

To	Confine	the	Measure	of our Imitation.
Define	Matter			
Refine	Manner			

### 1. **This Sicut Confines**

Our imitation, and limits it to that circumference, which the present rule or compass gives it. We may not follow Christ in all things, but in this thing; *Love, As he loved us.* Our imitation hath a limitation, that it may not exorbitantly start out of the circle. There are special works, which God reserves to himself; and wherein he did never command or commend man's following; but rather strikes it down as presumption. His Power, his Majesty, his Wisdom, his Miracles, cannot without a contumacious ambition be aimed at. When *Lucifer* aspired to be like God in Majesty, he was thrown out of heaven. When *Adam* contended to be like God in knowledge, he was cast out of Paradise. When *Nebuchadnezzar* arrogated to be

like God in Power, he was expulsed his kingdom. When *Simon Magus* mounted to be like God in working *Miracles*, and to fly in the air, he was hurld down, and broke his neck. God must not be imitated in his *Finger*, in his *Arm*, in his *Brain*, in his *Face*; but in his *Bowels*. Not in the *Finger* of his *Miracles*; nor in the *Arm* of his *Power*; nor in the *Brain* of his *Wisdom*; nor in the *Face* of his *Majesty*; but in the *Bowels* of his *Mercy*. *Be ye merciful, as your heavenly Father is merciful*. And saith *Paul*; *Put on the Bowels of mercy*; as Christ put them on: *Forebear, forgive; Walk in Love*; As he loved us. Neither Angel nor Man did ever, or shall ever offend, in coveting to be like God in Love, Grace, Mercy, Goodness. So that this *Sicut* excludes his *Miracles*, and directs us to his *Morralls*. *Walk in Love, <math>\langle \phi \rangle</math> &c.*

## 2. This Sicut Defines.

What our *Love* should be; As Christ was to us. Now his love to us had an infinite extension; and is past the skill of men or Angels to describe. Yet because this is the perfect *Copy* of our imitation; and the infallible *Rule* whereby we must square our *Charity*; I must according to my shallow power wade a little into this infinite and boundless *Sea*. I will only note four sweet streams of life in his *Love*. It

was	Holy	Sine	Merits.
Hearty	Mode.		
Kind	Despect•....		
Constant	Defect•....		

### 1. Holy.

The *Love* of *Jesus* to us was *Sancta & sanctificans dilectio*: a *Love* holy *formaliter, in itself*: and holy *effective*, in making those holy on whom it was set. He gave himself to us, and for us: and gave us a faith to receive and embrace him. *Sine quo nec dil...cti, nec diligentes fuissetus*. Without whom we neither could have received love, nor returned love. Now his love did not only extend to our bodies health, but to our souls bliss. So he *loved* us, that he *saved* us.

Our love should likewise be *holy & whole*: desiring not only our brothers external welfare; but much more his internal, his eternal blessedness. He that pities not a famished body, deserves justly the name of an unmerciful man: but he that cōpassionates not an afflicted conscience, hath much more a hard heart. It is an usual speech of compassion to a distressed man; Alas poor Soul: but this same, alas poor *Soul*, is for the most part mistakē. Neither the pittier, nor the pitied imagins the soul pittiable. Very humanity teacheth a man to behold an execution of thieves & traitors with grief: that men to satisfy their malicious or covetous affections, should cut off their own lives with so infamous a death. But who commiserates the endangered Soul, that must then ventor and enter on an eternal life or death?

The story of *Hagar* with her Son *Ishmael*, is set down by so heavenly a pen, that a man cannot read it without tears. She is cast out of *Abraham's* house with her child that might call her

Master father. Bread & water is put on her shoulder, and she wanders into the wilderness: a poor relief for so long a journey, to which there was set no date of returning. Soone was the water spent in the bottle: the child cries for drink, to her that had it not; and lifts up pitiful eyes, every glance whereof was enough to wound her soul: vents the sighs of a dry & panting heart; but there is no water to be had; except the tears that ran from a sorrowful mothers eyes could quench the thirst. Down she lays the *child* under a *shrub*: and went as heavy as ever mother parted from her only son: and *sate her down* upon the earth, as if she desired it for a present receptacle of her grief, of her self: *a good way off*, saith the Text, *as it were a bow-sho...e* that the shricks, yellings, & dying groans of the child might not reach her ears: crying out; *Let me not see the death of the child*. Die she knew he must: but as if the beholding it would rent her heart, and wound her soul; she denies those windows so sad a spectacle; *Let me not see the death of the child*. So she lift up her voice and wept. Never was Hagar so pitiful to her Son *Ishmael*, as the Church is to every Christian. If any son of her womb will wander out of *Abraham's* family, the *House of Faith*; into the wilderness of this world; and prodigally part with his *own mercy*; for the gaudy transient vanities thereof. She follows, with entreaties to him, and to heaven for him. If he will not return, she is loath to see his death: she turns her back upon him, and weeps. He that can with dry eyes, and vnrelenting heart, behold a man's Soul ready to perish, hath not so much passion and compassion, as that Egyptian bondwoman.

## 2. Hearty.

The love of Christ to us was *hearty*; not consisting of shows, and signs, and courtly complements; but of actual, real, royal bounties. He did not dissemble *live* to us, when he died for us. *Exhibitio operis, probatio amoris*. He pleaded by the truest and vndenyable argument, demonstration. *I love you: wherein? I give my Life for you. Tot ora, quot vulnera; tot verba, quot verbera*. So many wounds, so many words to speak actually his love: every stripe he bore gave sufficient testimony of his affection. His exceeding rich gift, shows his exceeding rich love. This *heartines* must be in our *Love*; both to our Creator, and to his Image.

1. To God: so he challengeth thy love to be conditioned; with thy *Heart*, with *all thy heart*. And this saith Christ, is *Primum & Maximum mand...tum the First and the greatest Commandment*. The *first*; *Quasi virtualiter continens reliqua*; as mainly comprehending all the rest. For he that loves God with all his heart will neither Idolatrize, nor blaspheme, nor profane his Sabbaths; no nor wrong his creatures. The *greatest*; as requiring the greatest perfection of our love. This then must be a *hearty* love; not slow, not idle, but must show it self *Et properando, & operando*: in ready diligence, in fruitful & working obedience. There are many •...otent to love God alittle, because he blesseth them much. So *Saul* loved him for his kingdom. These love God *Pro seipsis*, not *Prae seipsis*; For themselves, not before themselves. They will give him homage, but not fealty: the calves of their lips, but not the calves of their stals. If they feast him with venison, part of their Imparked Riches, which is deer to them: yet it shall be but rascall deer, the trash of their substance: they will not feast him with the *heart*, that is the best deer in their Park.

2. To man: whom thou art bound to love as thyself: where say some, As is but a *Tam*, not a *T...ntum*. As thyself, not As much as thyself: As for the manner, not for the measure. But this is certain; true love begins at home; and he cannot love another soundly, that primarily loves not himself. And he that loves himself with a good heart, with the same heart will love his brother: *In qu... seipsum, & propt...r quod seipsum*: In that manner, & for that cause that he loves himself. This then cōmands the same love, if not the same degree of love, to thy brother, that thou bearest to thyself.

This hearty love is hardly found. More is protested now than in former times, but less done. It is wittily served, that y<sup>e</sup> old manner of saluting, was to take & shake one another by the hand: now we lock arms & join breasts, but not hearts. That old hand full was better than this new armful. Our cringes and complemental bowings promise great humilitic: but the smotherd venom of pride •...es within. We have low looks and lofty thoughts. There are enough of those *Which speak peace to their neighbors, but mischief is in their hearts*. Whose smooth habits do so palliate, and ornamentally cover their poison; as if they did preserve mud in Crystal. The Romans usually painted *Friendship*, with her hand on her heart: as if she promised to send no messenger out of the gate of her lips, but him that goes on the hearts arrand. Now we have studied both textures of words, and pretextures of manners, to shroud dishonesty. But one ounce of real charity is worth a whole talent of verbal. He loves us best, that does for us most. Many Politicians, (and the whole world now runs on the wheels of policy) use their lovers as ladders, their friends as scaffolds. When a house is to be erected, they first set up scaffolds, by which they build it up: the house finished, down pull they the scaffolds, and throw them into the fire. When the covetous or ambitious man hath his turn served by others; either for his advancing or advantaging; for gain or glory: he puts them off with neglect and contempt. The house is built, what care they for the scaffold? The feate is wrought, let the wise and honest helpers be prison'd or poisoned, sink or swim, stand or perish. Nay it is well, if they help not those down, that helped them up.

### 3. Kind.

The Apostle makes *Kindnesse* one essential part of our love; deriving it from Christ's example: who was *Kind* to us, both in giving us much good, and forgiving us much evil. And God commendeth, yea commandeth the inseparable neighbourhood of godliness and brotherly kindness. *Add to your godliness brotherly kindness*. For there is no piety towards God, where there is no *kindness* to our brother. Now Christ's *kindness* to us consisted in 2. excellent effects *Corrigendo. Porrigendo*.

1. In correcting our errors, dir•...cting and amending our lives. *Non minima pars dilectionis est, reprehendere dilect...m*, It is no small part of kindness, to reprove him thou lovest. Therefore God saith; *Th... shalt reprove thy brother; and not hate him in thy heart*. A loving man will chide his erring friend: and he that does not, *hates* him in his heart. *Sic vigilet tolerantia, vt non dormiat disciplina*. So let patience watch, that discipline sleep not. This was *David's* desire. *Let the righteous smite me, it shall be a kindness: and let him reprove •...e, it shall be an excellent oil, which shall not break my head*. Our Savior took this course, but he was pitiful in it: *notbreaking the bruised re...d, nor quenching the smoking flax*. He was not transported with passion, but

moved with tender compassion, and merciful affection. *He was moved with compassion toward the people, seeing them as sheep without a shepherd. As a Father pitieth his children, so the Lord pitieth them that fear him.* And children are *Vicera parentum*, saith Jerome: the very bowels of the parents. Therefore his bowels earned within him, when he saw the weakly blind led by the willfully blind, and he instructed them. It is no small mercy in a Father, to correct his erring child.

This is one office of love almost quite forgotten in the world. Our eyes and ears are conscious of many horridsinnnes, whereof we make also our souls guilty by our silence. Like Cameleons, we turn to the color of our company. Oppressions that draw blood of the Common-wealth, move us not. Oaths that totter the battlements of heaven, wake us not. O where is our kindness! whilst we do not reprove, we approve these iniquities. He is conscious of secret society, that forbeareth to resist open iniquity. Thou sayest, it is for loves sake thou sparest reprehension: why, if thou love thy friend, thou wilt gently rebuke his faults. If thou love thy friend never so dearly, yet thou oughtst to love truth more dearly. Let not then the truth of love prejudice the love of truth.

2. In  $\langle \phi \rangle$ , reaching •...orth to us his ample mercies: *Giving •...ichly •...l things to enjoy.* Where the Apostle describes God's bounty; that he

Giues

- Freely.
- Fully.
- Vniuersally.
- Effectually.

1. Freely; he gives without exchange: he receives nothing for that he gives. Ungodly men have honor, wealth, health, peace, plenty: their bellies are filled with his treasure, and they do not so much as return him thanks. His Sun shines, his rain falls on the unjust and ungrateful man's ground. Man when he gives, & *respicit & recipit gratitudinem*; both expects and accepts thanks, and a return of love: God hath not so much as thanks. For the good, they are indeed grateful: but this *Gratia grati is Gratia gratificantis*: God gives them this grace, to be thankful: and they may bless him, that he stirs them up to bless him.

2. Fully and richly, as becomes the greatest King. A Duke at the wedding Feast of his daughter, caused to •...e brought in thirty Courses; and at every Course gave so many gifts to each guest at the Table, as were Dishes in the Course. And I have read of a Queen, that feasted her guests with wines brewed with dissolved precious stories; that every draught was valued at a hundred crowns. Here was royal entertainment; but this was but one Feast. Such bounty continued would quickly consume the finite means of any earthly Prince. Only God is *rich in mercy*: his treasury fills all the world, without emptying, yea empairing or abating it self.

3. Vniuersally; all things. The king hath his Crown, the great man his honor, the mighty his strength, the rich his wealth, the learned his knowledge, the mean man his peace: all at his Gift. He opens his hand wide, he sparseth abroad his blessings, and fills all things living with his plenteousness.

4. Effectually: he settles these gifts upon us. As he gave them without others, so others without him shall never be able to take them away. As he created, so he conserueth the virtues; strength in bread, and warmth in clothes; and gives wine and oil their effective cheerfulness.

Be •...ou so *kind* as this holy and heavenly pattern, not aiming at the measure which is inimitable, but leuelling at the manner which is charitable. Like *Job*, who used not to *eat his morsels alone*: neither to deny his *bread to the hungry*, nor the *fleece of his flock to the cold and naked*. Let thy stock of *kindness* be liberal, though thy stock of wealth be stinted. Give *Omni petenti*, though not *Omnia petenti*; as that Father excellently.

4. Constant.

For with Christ is no variableness, *no shadow of change*. But *Whom he once loves, he loves forever*. Ficklennesse is for a *Laban*, whose *countenance* will turn away from *Jacob*: and his affection fall off with his profit. I have read of two entire friends, well deserving for their virtues; that when the one was promoted to great wealth and dignity, the other neglected in obscurity: the preferred, though he could not divide his honor, yet shared his wealth to his old companion. Things so altered that this honourd friend was falsely accused of treachery, and by the blow of suspicion thrown down to misery: & the other for his now observed goodness raised up to a high place where now he requites his dejected friend with the same courtesy: as if their minds had cōsented & contended to make that equal, which their states made different. O for one dram of this immutable *Love* in the world! Honors change manners: & we will not know those in the Court, who often fed us in the country. Or if we vouchsafe to acknowledge them as friends, we will not as Sutors. Hereon was the verse made.

Quisquis in hoc mundo cunctis vult gratus haberi:

Det, Capiat, Quaerat, Plurima, Pauca, Nihil.

He that would be of worldly men well thought:

Must always Give, Take, Beg, Much, Little, Nought. Men cannot brook poor friends. This inconstant charity is hateful; as our English phrase premonisheth; *Love me Little*, and *Love me Long*.

### 3. *This Sicut Refines*

Our love; *Walk in love, as Christ loved us*. Where *As* is not only similitudinary, but causal. *Love* because Christ loved us: for this cause, as after this manner. Which serves to putrefy our love, to purge it from corruption, and to make it perfect. *Dilectio Dei nos facit & diligibiles & diligentes*: both such as God can love, and such as can love God. For it is the love of Christ to

us, that works a love to Christ in us. A man will ever love that medicine, that hath freed him from some desperate disease. Christ's *Love* hath healed us of all our sores and sins: let us honor and love this medicine, compounded of so precious simples, water and blood. And let us not only affectionately embrace it our selves, but let us invite others to it *Come and hearken all ye that fear God, and I will declare what he hath done for my soul.*

### Christ.

I have been so punctual in this word of *Quality*, that I can but mention the rest. The word of *Majesty* is *Christ*; who being almighty God, coequal and coeternal with the Father and the Spirit; took on him our nature: and was *factus homo, vt pro homine pacaret Deum*. God was made man, that for man he might appease God. Thus did so great a majesty stoop low for our love; *Non exuendo quod habuit, sed induendo quod non habuit*: not by loosing what he had, but by accepting what he had not; our miserable nature. *Ipsa dilexit nos & Tantus & tantum, & gratis tantillos & tales*. He that was so great loved so greatly, us that were so poor and unworthy freely.

### Loved

Is that word of *Mercy*, that reconciles so glorious a God to so ungracious sinners. The cause which moved Christ to undertake for us, was no merit in us, but mere mercy in him. He *Loved* us, because he loved us: in our Creation when we could not love him: in our Redēption, when we would not love him. *Loved* us, not but that he *loveth* us still. But the Apostle speaks in this time, to distinguish the love wherewith he now *loveth* us, from that whereby he once *Loved* us. *For if when we were enemies, we were reconciled to God by his death: much more being reconciled, we shall be saved by his life*. Though it be also true, that *from everlasting he Loved* us.

### Vs

Is the word of *Miserie*: *Vs* he loved, that were so wretched. The word is indefinite; *Us, all* us. *Vs* be we never so unworthy: *All* us, be we never so many.

1. *Vs* that were unworthy of his love, from whom he expected no correspondence. That he loved the blessed Angels was no wonder, because they with winged obedience execute his hests *and do his word*. Yea that he loved his very reason-less and insensible creatures, is not strange: for *fire and hail, snow and vapor, stormy wind and tempest fulfill his word*. But to love us, that were *weak, ungodly, sinners, enemies*. *Rom. 5 weak*, no strength to deserve: *ungodly*, no piety to procure: *sinners*, no righteousness to satisfy: *enemies*, no peace to atone: for we hated him, and all his *ye shall be hated of all men for my names sake*. To love such us, was an vnexpectable, a most merciful *Love*. He that wanted nothing, *loved* us, that had nothing. Immortal eternity loved mortal dust and ashes. O if a man had *Ora mille fluentia melle*, yea the tongues of Angels, he could not sufficiently express this *love*. So *God loved the world: Mundum immundum*, the unclean world; that not only not *received* him; but even crucified and killed him.

2, *All* of us, without acception of persons. This is the *Lamb of God which taketh away the sins of the world*. The Gospel proclaims an universal *Si quis; Whosoever believes, and is baptized, shall be*



saved. *Qui seipsum excipi... se ipsum decipit.* He that excepts himself, beguiles his own soul. Hence I find three inferences, observable, which I will commend to your consciences, and your consciences to God.

Dilecti	diligamus.
Dilectos	
Diligentes	

1. We are loved our selves, therefore let us love. He that bids us love, loved us first *This is my Commandment, that ye love one another.* Why? *As I loved you. Non aliud iussit, quam gessit:* he chargeth us with nothing in precept, which he performed not in practice. Therefore *Si tardi su...us ad ...andum, non tardi simus ad redamandum.* Though we have not been forward to love first, let us not be backward to return love. *Dilecti diligite* If God so loved us, we ought also to love one another. *Magnes amoris amor:* and the sole requital which God requires for his rich love, is our poor love; that only may love him, but have nothing to give him, that is not his.

2. They are beloved whom thou art charged to love. He that bids us love others, loves them himself. It is fit we should love those whom Christ loves. If thou love Christ, thou art bound to love others, because he loves them: yea with that very same love, wherewith he loves thee. Therefore *Dilectos diligamus.*

3. They also love God, whom God commands thee to love. The love of Christ is so shed abroad into all Christian hearts, that they unfeignedly affect *Jesus* their Savior. They love him, whom thou lovest, therefore love them. It is fit, we should love them highly, that love God heartily. Therefore *Diligentes diligamus.*

Thus you have heard *Loves Walk, or Race:* now then saith *Paul;* *So run that you may obtain.* I will end with an Apologue, an Epilogue, a Parable. *Charity,* and certain other her rivals, or indeed enemies would run a race together. The Prize they all ran for, was *Felicitie;* which was held up at the Gaoles end by a bountiful Lady, called *Eternity.* The runners were *Pride, Prodigality, Envy, Covetousness, Lust, Hypocrisy, and Love.* All the rest were either diverse or adverse, neighbors or enemies to *Charity.* I will, Herald-like, show you their several equipage; how they begin the Race and end it.

1. *Pride,* you know, must be foremost; and that comes out like a Spanyard, with daring looks and a tongue thundering out braves: mounted on a spritely Iennet named *Insolence.* His Plumes and Perfumes amaze the beholders eyes and nostrils. He runs as if he would overthrow Giants and Dragons: yea even the great *Red-Dragon,* if he encountered him: and with his lance burst open heaven gates. But his Iennet stumbles, and down comes *Pride.* You know how wise a king hath read his destiny; *Pride will have a fall.*

2. The next is *Prodigality;* and because he takes himself for the true *Charity,* he must be second at least. This is a young Gallant, and the horse he rides on, is *Luxury.* He goes a thundering

pace, that you would not think it possible to overtake him: but before he is got a quarter of the way, he is spent, all spent; ready to beg of those, that begged of him.

3. *Envy* will be next, a lean meager thing, full of malicious mettle, but hath almost no flesh. The horse he rides on is *Malcontent*. He would in his journey first cut some thousand throats, or powder a whole kingdom, blow up a State; and then set on to heaven. But the hangman sets up a Galowse in his way, wherat he runs full butt, and breaks his neck.

4. Then comes sneaking out *Co...eteousnes*; a hungerstaru'd usurer, that sells wheat, and eats beans: many men are in his debt, and he is most in his own debt: for he never paid his belly and back a quarter of their dues. He rides on a thin hobbling Iade called *vnconscionablenes* which for want of a worse stable he lodgeth in his own heart. He promiseth his soul to bring her to heaven: but tarrying to enlarge his barns, he lost opportunity and the prize of salvation: and so fell two bows short; Faith and Repentance.

5. *Lust* hath gotten on *Loves* cloke, and will venture to run. A leprous wretch, and riding on a trotting beast, a he-goat; was almost shaken to pieces. Diseases do so crampe him, that he is fain to sit down with *Vae misero*: and without the help of a good Doctor or a Surgeon, he is like never to see a comfortable end of his journey.

6. *Hypocrisy* is glad that he is next to *Charity*; and presumes that they two are brother and sister. He is hors'd on a halting hackney (for he does but borrow him) called *Dissimulation*. As he goes, he is offering every man his hand, but it is still empty. He leans on *Charities* shoulder, and protests great love to her: but when she tries him to borrow a little money of him for some merciful purpose; he pleads, he hath not enough to serve him to his journeys end. He goes forward like an Angel, but his trusted horse throws him, and discovers him a Devil.

7 The last named, but first and only that comes to the prize at the goales end, is *Charity*. She is an humble virtue, not mounted as the other racers, but goes on foot. She spares from her own belly, to relieve those poor Pilgrims that travel with her to Heaven. She hath two Virgins that bear her company; *Innocence*, and *Patience*. She does no hurt to others, she suffers much of others; yet was she never heard to curse. Her language is blessing, and she shall forever inherit it. Three celestial Graces, *Glory*, *Immortality*, and *Eternity*, hold out a *Crown* to her. And when *Faith* and *Hope* have lifted her up to heaven, they take their leaves of her; and the bosom of everlasting *Mercy* receives her.

#### **A CRVCIFIXE OR A Sermon upon the *Passion*.**

EPHES. 5. 2.

He hath given himself for us, an offering and a Sacrifice to God for a sweet swelling savor.

THis latter part of the verse is a fair and lively *Crucifix*, cut by the hand of a most exquisite caruer: not to amaze our corporal lights with a piece of wood, brass, or stone curiously engraven, to the increase of a carnal devotion. But to present to the eye of the conscience,

the grievous Passion, and gracious compassion of our Savior *Jesus Christ; Who gave himself for us, &c.* This *Crucifix* presents to our eye seven considerable

Circumstances

- Who, *Christ.*
- What, *Gaue.*
- Whom, *Himself.*
- To whom, *To God.*
- For whom, *For us.*
- After what manner, *An offering & Sacrifice.*
- Of what effect. *Of a sweet savor.*

The points, you see, lie as ready for our discourse, as the way did from *Bethany to Jerusalem:* only fail not my speech, nor your attention, till we come to the Journeys end.

**Who.**

The Person that gives is *Christ:* the quality of his person doth highly commend his exceeding love to us. We will ascend to this consideration by 4. stairs or degrees and descend by 4. other. Both in going up, and coming down, we shall perceive the admirable love of the giver. *Ascendently.*

1. We will consider him *Hominem;* a man. *Behold the man,* saith Pilate. We may tarry and wonder at his lowest degree; that a man should give himself for man. *For scarcely for a righteous man will one die.* But this man gave himself for unrighteous man to die; not an ordinary, but a grievous death, exposing himself to the wrath of God, to the tyrannie of men and Devils. It would pity our hearts to see a poor dumb beast so terrified, how much more *Hominem, a man,* the Image of God!

2 The second degree gives him *hominem innocentem,* an *Innocent* man. *Pilate* could say. *I have found no fault in this man. No nor yet Herod.* No nor the Devil, who would have been right glad of such an advantage. So *Pilate's Wife* sent her husband word. *Have thou nothing to do with that just man.* So the Person is not only a man, but a *just* man, that gave himself to endure such horrors for us. If we pity the death of malefactors, how should our compassion be to one *Innocent!*

3. In the third degree, he is not only *Homo,* a man; and *Iustus homo,* a good man; but also *Magnus homo* a great man: royally descended from the ancient Patriarchs and Kings of *Judah.* *Pilate* had so written his *Title,* and he would answer▪ not alter it; *Quod scripsi, scripsi.* And what was that? *Jesus of Nazereth, the King of the Jews.* Now as is the Person, so is the Passion: the more noble the giver, the more excellent the gift. That so high a King would suffer such contempt and obloquy to be cast upon him; when the least part of his disgrace had

been too much for a man of mean condition! That a *Man*, a *Good* man, a *Great* man bore such calumny, such calamity for our sakes; here was an unmatchable, an unspeakable love.

4. This is enough, but this is not all: there is yet a higher degree in this Ascent: we are not come to our full *Quantus*. It is this; he was *Plus quam homo*, more than man: not only *maximus hominum*, but *mator hominibus*; the greatest of men, yea greater than all men. Not *mere filius hominis*, but *vere filius Dei*: he was more than the Son of man, even the Son of God. As the *Centurion* acknowledged *Truly this man was the Son of God*. Here be all the four stairs upwards; a *Man*, a *Harmeles* man a *Princely* man; and yet more than man, even *God* himself. *Solomon* was a great king; but here is a *Greater than Solomon*. *Solomon* was *Christus Domini*; but here is *Christus Dominus*: he was the anointed of the Lord; but this is the Lord himself anointed. And here all tongues grow dumb; & admiratio seaeth up every lip. This is a depth beyond sounding. You may perhaps drowsily hear this and coldly be affected with it; but let me say, Principalities and Powers, Angels and Seraphim stood amazed at it.

We see the *Ascent*; shall we bring down again this consideration by as many stairs?

1. Consider him Almighty God taking upon him Mans nature: this is the first step downwards *The word was made flesh, and dwelt among us*. And *God sent forth his Son made of a woman*. And this was done *Naturam suscipiendo nostram, non mutando suam*: by putting on our nature, not by putting off his own. *Homo Deo accessit, non Deus a se recessit*. He is both God and man, yet but one *Christ*: one not by confusion of substance but by unity of person. Now in that this Eternal God became man, he suffered more, then man can suffer either living or dead. That man should be turned into a beast, into a worm, into dust, into nothing; is not so great a disparagement as that the glorious God should become man. *He that thought it not robbery to be equal with God, was made in the likeness of man*. He that is more excellent than the Angels, became lower than the Angels, that he might advance us as high as the Angels. Even *the brightness of God's glory* takes on him the baseness of our nature: and he that laid the foundations of the earth, and made the world, is now in the world made himself. This is the first descending degree.

2. The second stair brings him yet lower. He is made man: but what Man? Let him be universal Monarch of the world: and have fealty and homage acknowledged to him from all kings and Emperors, as his viceroyes: Let him walk upon Crowns and scepters, and let Princes attend on his Court: and here was some Majesty, that might a little become the Son of God. No such matter. *Indust formam serui; He took upon him the form of a servant*. He instructs us to *humility* by his own example *The Son of man came not to be ministered unto, but to minister. O Israel, thou hast made me to serve with thy sins*. He gave himself for a Minister, not for a Master; *ad seruitutem, non ad dominationem*. He that is God's Son, is made man's servant. Proudly blind, & blindly poor man, that thou shouldst have such a servant, as the Son of thy maker. This is the second step downwards.

3. This is not low enough yet. *I am a worm no man*; saith the Psalmist in his Person. Yea the *shame of men, and contempt of the people*. He is called. Psal. 24. *the King of glory. Be ye open ye everlasting doors, and the King of glory shall come in*. But Esa. 53. *He is despised and rejected of men*:

we hid as it were our faces from him: he was despised, and we esteemed him not. O the pity of God, that those two should come so near together, the King of glory, and the shame of men. *Quo celsior maiestas, eo miserior humilitas*. Thus saith the Apo stle, he made himself of no reputation. He that requires all honor as properly due to him, makes himself (not of little, but) of no reputation. Here was dejection; yea here was rejection. Let him be laid in his poor cradle, the *Bethlehemites* reject him; the manger must serve, no room for him in the Inn. Yea He came to his own, and his own received him not. All Israel is to hot for him; he is glad to fly into Egypt for protection. Come he to *Jerusalem*? which he had honoured with his presence, instructed with his Sermons, amazed with his miracles, wet and bedewed with his tears▪ they reject him. *I would, and ye would not*. Comes he to his kindred? they deride & traduce him, as if they were ashamed of his alliāce. Comes he to his Disciples? *They go back & will walk no more with him*. Will yet his Apostles tarry with him? So they say ver. 6. 8. *Lord, to whom shall we go? thou hast the words of eternal life*. Yet at last one betrays him, another forswears him, all forsake him: & Jesus is left alone in the midst of his enemies. Can malice yet add some further aggravation to his contempt? Yes, they crucify him with malefactors. The quality of his company, is made to increase his dishonor. *In medio Latronum, tanquam Latronum immanissimus*: In the midst of thieves, as it were the Prince of thieves; saith Luther. He that thought it no robbery to be equal to the most holy God, is made equal to thieves and murderers; yea *tanquam Dux*; as it were a Captain amongst them. This is the third step.

4. But we must go yet lower. Behold now the deepest stair, and the greatest rejection. *Affligit me Deusthe Lord hath afflicted me in the day of his fierce anger* It pleased the Lord to bruise him: he hath put ⟨◇⟩ to grief. No burden seems heavy, when the comforts of God help to bear it. When God will give solace, vexation makes but idle offers and assaults. But now to the rejection of all the former, the Lord turns his back upon him as a stranger: the Lord wounds him as an enemy. He cries out; *My God, my God, why hast thou forsaken me?* How could the Sun and stars, heaven and earth stand, whiles their maker thus complained! The former degree was deep; he was crucified with evil doers; *reckoned amongst the wicked*. Yet thieves fared better in death then he. We find no irrishio, no insultation, no taunts, no invectiues against thē. They had nothing upon them but pain; he both contempt & torment. If scorn and derision can vex his good soul, he shall have it in peals of ordinance shot against him. Even the basest enemies shall give it: Jews, Soldiers, Persecutors yea suffering malefactors spare not to flowte him. His blood cannot appease them without his reproach. But yet the disciples are but weak men, the Jews but cruel persecutors the Devils but malicious enemies: all these do but their kind, but the lowest degree is; God forgets him, and in his feeling he is forsaken of the highest. Weigh all these circumstances, and you shall truly behold the Person, that gave himself for us.

### What

We come to the Action, *Dedit*. Giving is the argument of a free disposition. John. 10. *I Lay down my life. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again*. He that gives life to us, gave up his own life for us. He did not sell, set, let, or lend, but give. *Oblatus est, quia ipse voluit*. He was offered, because he would be offered.

No hand could cut that *stone* from the quarry of heaven: no violence pull him from the bosom of his Father; but *Sua misericordia*, his own mercy: *he gave*. *He cometh leaping upon the mountains, skipping upon the hills*. He comes with willingness and celeritie: no human resistance could hinder him; not the *hillockes* of our lesser infirmities, not the *mountains* of our grosser iniquities, could stay his merciful pace towards us.

He *gave* his life; who could bereave him of it? To all the high Priests armed forces he gave but a verbal encounter; *I am he*: and they retire and *fall backward*. His very breath dispersed them all. He could as easily have commanded fire from heaven to consume them, or vapors from the earth to choke them. He that controllles Devils, could easily have quailed men. More then twelve Legions of Angels were at his beck; and every Angel able to conqur a Legion of men. He gives them leave to take him; yea power to kill him: from himself is that power, which apprehends himself. Even whiles he stands before *Pilate* scorned, yet tells him; *Thou couldst have no power against me, nisi datam desuper; unless it were given thee from above*. His own strength leads him, not his adversaries. He could have been freed, but he would not. Constraint had abated his merit: he will deserve, though he die.

The loss of his life was necessary, yet was it also voluntary. *Quod amittitur necessarium est, quod emittitur voluntarium*. Therefore *he gave up the Ghost*. In spite of all the world he might have kept his soul within his body; he would not. The world should have been burnt to cinders, and all creatures on earth resolved to their original dust; before he could have been enforced. Man could not take away his Spirit, therefore he *gave* it. Otherwise if his Passion had been only *Operis*, and not *voluntatis*; material and not formal; it could not have been meritorious, or afforded satisfaction for us. For that is only done well, that is done of our will.

But it is objected out of Hebr. 5. that *he offered up prayers and supplications, with strong crying and tears, untohim that was able to save him from death*. Hence some blasphemers say, that *Christ* was a coward in fearing the natural death of the body. If he had so feared it, he needed not to have tasted it. *Christ* indeed did naturally fear death; otherwise he had not been so affected as an ordinary man. Yet he willingly suffered death, otherwise he had not been so well affected as an ordinary Martyre. But he prays thrice; *Let this cup passe*. Divines usually distinguish here: the Sententiaries thus. That there was in *Christ* a double human or created will: the one *voluntas vt natura*; a natural will; the other *voluntas vt ratio*, a reasonable will. *Christ* according to his natural will trembled at the pangs of death; and this without sin: for Nature abhorreth all destructive things. But in regard of his rational will, he willingly submits himself to drink that cup. *Not as I will O Father, but as thou wilt*. *Aman*, saith *Aquinas*, will not naturally endure the lancing of any member: yet by his reasonable will he consents to it, for the good of the whole body: reason masters sense, and cutting or cauterizing is endured. So *Christ* by the strength of his natural will feared death: but by his Reason perceiving, that the cutting, wounding, crucifying of the Head, would bring health to the whole Body of his *Church*; and either he must bleed on the Cross, or we must all burn in hell: behold now he willingly and cheerfully *gives himself an offering and Sacrifice to God for us*.

But was it a mere temporal death that our Savior *feared*? No, he saw the fierce wrath of his Father, and therefore feared. Many resolute men have not shrunk at a little: diverse Martyrs have endured strange torments with magnanimity. But now when he that gave them strength, quakes at death; shall we say he was a Coward? Alas! that which would have overwhelmed man, would not have made him shrink: that which he feared, no mortal man but himself ever felt. Yet he feared. The despair of many thousand men was not so much, as for him to fear. He saw that which none saw, the anger of an infinite God. He perfectly apprehended the cause of fear; our Sin and torment. He saw the bottom of the Cup; how bitter and dreggish every drop of that vial was. He truly understood the burden, which we make light of. Men fear not Hell, because they know it not. If they could see through the opened gates, the insufferable horrors of that pit; trembling & quaking would run like an ague through their bones. This insupportable lode he saw: that the sponge of vengeance must be wrung out to him; and he must suck it up to the last and least drop. Every talent of our iniquities must be laid upon him, till as *a cart he be lodenwith sheaves*. And with all this pressure he must mount his Chariot of death, the Cross; and there bear it, till the appeased God gave way to a *Consummatum est; It is finished*.

The Philosopher could say, that *Sapiens miser magis est miser, quàm stultus miser*: a wise man miserable, is more miserable then a fool miserable; because he understands his misery. So that our Saviors pangs were aggravated by the fullness of his knowledge. No marvel then if he might justly take *David's* words out of his mouth; *Thy terrors have I suffered with a troubled mind*. This thought drew from him those tears of blood. His eyes had formerly wept for our misdoings: his whole body now weeps; not afaint dew, but he *swett* out solid drops of blood. The thorns, soourges, nails fetched blood from him; but not with such pain as this *Sweat*. Outward violence drew on those: these the extremity of his troubled thought. Here then was his cause of fear. He saw our everlasting destruction, if he suffered not: he saw the horrors which he must suffer to ransom us. *Hinc illae lachrymae*: hence those grons, tears, cries, and sweat: yet his love conquerd all. By nature he could willingly have avoided this cup: for loves sake to us he took it in a willing hand. So he had purposed, so he hath performed. And now to testify his love, saith my Text, he freely *Gaue*.

### **Whom?**

*Himself*. This is the third circumstance, the *Gift; Himself*.

Not an Angel: for an Angel cannot sufficiently mediate between an immortal nature offended, and a mortal nature corrupted. The glorious Angels are blessed, but finite and limited: and therefore unable to this expiation. They cannot be so sensibly *touched with the feeling of our infirmities*; as he that was in our own nature; *in all points tempted like as we are, sin only excepted*.

Not Saints; for they have no more *oil* then will serve their own *Lamps*. They have enough for themselves, not of themselves; all of Christ: but none to spare. *Fools cry, Give us of your cyle*. They answer, *Not so, least there be not enough for us and you: but ye rather to them that sell, and buy for yourselves*. They could not propitiate for sin, that were themselves guilty of sin; and

by nature liable to condemnation. Wretched Idolaters, that thrust this honor on them against their wills: how would they abhor such sacrilegious glory!

Not the riches of this world. *We were not redeemed with corruptible things, as silver and gold.* Were the riches of the old world brought together to the riches of the new world; were all the mineral veins of the earth emptied of their purest metals: this pay would not be currant with God. It will cost more to redeem souls *They that trust in their wealth, and boast in the multitude of their riches: Yet cannot by any means redeem their brother, nor Give to God a ransom for him.* The servant cannot redeem the Lord. God made a man master of these things: he is then more precious then his slaves.

Not the blood of *Bulls or Goats.* *Hebr. 9.* Alas, those legal sacrifices were but dumb shows of this tragedy, the mere figures of this *oblation*; mystically presenting to their faith, that *Lamb of God which taketh away the sins of the world.* This Lamb was prefigured in the sacrifices of the law, & now presented in the sacraments of the Gospel: *slain indeed from the beginning of the world* Who had power. *Prodesse*, to profit us; before he had *Esse*, a being himself. None of these would serve.

Whom *Gaue* he then? *Seipsum, Himself*; who was both God and man: that so participating of both natures, our mortality, and God's Immortality, he might be a perfect Mediator. *Apparuit igitur inter mortals peccatores & immortalem iustum, mortalis cum hominibus, iustus cum Deo.* He came between mortal men and immortal God, mortal with men, and just with God. As man he suffered, as God he satisfied: as God and man he saved. He gave *himself*;

Se	Totum	Himself	Wholy
Solum	Only		

1. All *himself*, his whole Person, soul and body. Godhead and manhood. Though the deity could not suffer, yet in regard of the personal union of these two natures in one Christ, his very passion is attributed in some sort to the Godhead. So *Act. 20.* It is called the *blood of God.* And *1. Cor. 2. 8.* *The Lord of glory* is said to *be crucified.* The Schools distinction here makes all plain: He gave *Totum Christum*, though not *Totum Christi*: All Christ, though not All of Christ. *Home non valuit, Deus non voluit.* As God alone he would not, as man alone he could not make this satisfaction for us. The Deity is impassible; yet was it impossible without this Deity for the great work of our salvation to be wrought. If any ask how the manhood could suffer without violence to the God-head; being united in one Person: let him understand it by a familiar comparison. The Sun-beams shine on a tree; the axe cuts down this tree, yet can it not hurt the beams of the Sun. So the God-head still remains vnharmed, though the axe of death did for a while fell down the man-hood. *Corpus passum est dolore & gladio. Anima dolore non gladio. Diuinitas nec dolore nec gladio.* His body suffered both sorrow and the sword: his soul sorrow not the sword: his Deity neither sorrow nor the sword. *Deitas in dolente, non in dolore.* The God-head was in the Person pained, yet not in the pain.

2. *Himself* only; and that without a



- Partner
- Comforter.

1. Without a Partner, that might share either his glory, or our thanks: of both which he is justly jealous. *Christi passio adjutor non equit.* The sufferings of our Savior need no help. Upon good cause therefore we abhor that doctrine of the Papists: that our offenses are expiated by the passions of the Saints. No, not the blessed Virgin hath performed any part of our iustificatiō, paid any farthing of our debts. So sings the Choir of Rome. *Sancta virgo Dorothea, tua nos virtute bea, cor in nobis novum crea.* Wherein there is pretty rime, petty reason, but great blasphemy: as if the Virgin Dorothy were able to create a new heart within us. No; *but the blood of Jesus Christ cleanseth us from all sin.* His blood, and his only. O blessed Savior, every drop of thy blood is able to redeem a believing world. What then need we the help of men? How is Christ a perfect Savior, if any act of our redemption be left to the performance of Saint or Angel? No, our souls must die, if the blood of Jesus cannot save them. And whatsoever witty error may dispute for the merits of Saints; the distressed conscience cries, *Christ, and none but Christ.* They may sit at Tables and discourse, enter the Schools and argue, get up into the Pulpits and preach; that the works of good men is the Churches treasure, given by indulgence, and can give indulgence; and that they will do the soul good. But lie we upon our deathbeds, panting for breath, driven to the push, tost with tumultuous waves of afflictions, anguished with sorrow of spirit; then we sing another song: *Christ & Christ alone: Jesus and only Jesus: Mercy, mercy: pardon, comfort for our Saviors sake. Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved.*

2. Without a Comforter: he was so far from having a sharer in his Passion, that he had none in compassion; that (at least) might any ways ease his sorrows. It is but a poor comfort of calamity, Pity; yet even that was wanting. *Is it nothing to you, all ye that pass by?* Is it so sore a sorrow to Christ, and *is it nothing to you?* a matter not worth your regard, your pity? Man naturally desires and expects, if he cannot be delivered, eased; yet to be pitied. *Have pity upon me, have pity upon me, O ye my friends: for the hand of God hath touched me.* Christ might make that request of Job, but he had it not: there was none to comfort him, none to pity him. It is yet a little mixture of refreshing, if others be touched with a sense of our misery; that in their hearts they wish us well, and would give us ease if they could: but Christ hath in his sorest pangs not so much as a Comforter. The Martyrs have fought valiantly under the banner of Christ, because he was with them to comfort them. But when himself suffers, no relief is permitted. The most grievous torments find some mitigation in the supply of friends and comforters. Christ after his monomachie or single combat with the devil in the desert, had Angels to attend him. In his agony in the garden an Angel was sent to comfort him. But when he came to the main act of our redemption, not an Angel must be seen. None of those glorious spirits may look through the windows of heaven; to give him any ease. And if they would have relieved him, they could not. Who can lift up, where the Lord will cast down? What Surgeon can heal the bones, which the Lord hath broken? But his mother, & other friends stands by, seeing, sighing, weeping. Alas! what do those tears, but ease his

sorrow? might he not justly say with *Paul*. *What mean ye to weep, & to break mine heart?* Of whom then shall he expect comfort? Of his Apostles? Alas they betake them to their heels. Fear of their own danger drowns their compassion of his misery. He might say with *Job*; *Miserable comforters are ye all*. Of whom then? The Jews are his enemies, and vie vnmercifullnes with devils. There is no other refuge but his Father, No, even his Father is angry: & he that once said; *This is my beloved Son, in whom I am well pleased*; is now incens•...d. He hides his face from him, but lays his hand heavy upon him; & buffets him with anguish. Thus *Solus patitur*: he gave *himself*; & only *himself*, for our redemptiō.

### To whom?

To *God*; and that is the fourth circumstance. To whom should he offer this sacrifice of expiation, but to him that was offended? and that is *God*. *Against thee, thee only have I sinned; and done this evil in thy sight. Father I have sinned against heaven, and in thy sight*. All sins are committed against him: his justice is displeased, and must be satisfied. To *God*: for *God* is angry, with what, and whom? with sin and us, and us for sin. In his just anger he must smite; but whom? In *Christ* was no sin. Now shall *God* do like *Annas* or *Ananias*. *If I have spoken evil, saith Christ, bear witness of the evil: but if well, why smitest thou me?* So *Paul* to *Ananias* *God will smite thee thou whited wall: for Sittest thou to Judge me after the Law, and commandest me to be smitten contrary to the Law?* So *Abraham* pleads to *God* *shall not the Judge of all the earth do right?* Especially right to his *Son*? and to that *Son* which glorified him on earth, and whom he hath now glorified in heaven? We must fetch the answer from *Daniel's* Prophecy *The Messiah shall he cut off, but not for himself*. Not for himself? For whom then? For solution hereof we must step to the first point; and there we shall find.

### For Whom;

For us. He took upon himour person, he became surety for us. And loe, now the course of Justice may proceed against him. He that will become a Suertie, and take on him the debt, must be content to pay it. Hence that innocent Lamb must be made a Sacrifice: and *he, that know no*  $\langle \diamond \rangle$  *in himself, must be made sin for us; that we might be made the righteousness of God in him*. Seven times in three verses doth the Prophet *Isaiah* inculcate this. *We, Our, us*. We were all sick, grievously sick; every sin was a mortal disease. *Quot Vitia, tot febres. He healeth our infirmities*, saith the Prophet: he was our Physician; a great Physician. *Magnus Venit medicus, quia magnus iacebat agrotus*. The whole world was sick to death, & therefore needed a powerful Physician. So was he; and took a strange course for our Cure. Which was not by giving us physick, but by taking our Physick for us. Other patients drink the prescribed potion; but our Physician drunk the potion himself, and so recovered us.

For us. *Ambr. Pro me doluit, qui pro se nihil habuit quod doleret*. He suffered for me, that had no cause to suffer for himself. *O Domine Jesus, doles non tua, sed vulnera mea*. So monstrous were our sins, that the hand of the everlasting Justice was ready to strike us with a fatal and final blow: *Christ* in his own person steppes between the stroke and us; and bore that a while, that would have sunk us forever. *Nos immortalitate male vsi sumus, vt moreremur; Christus mortalitate been vsus est, vt viueremus*. We abused the immortality we had to our death: *Christ* used the

mortality he had not to our life. *Dilexit nos; he loved us; & such us, that were his utter enemies.* Here then was love without limitation, beyond imitation. Vnspeakable mercy, says *Bernard;* that the king of eternal glory should yield himself to be crucified, *Protam despiciatissimo vernaculo, immo vermiculo:* for so poor a wretch, yea a worm and that not a loving worm, not a living worm: for we both hated him and his; and were *dead in sins and trespasses.*

Yea for *All us;* indefinitely: none excepted that will apprehend it faithfully. The mixture of *Moses Perfume* is thus sweetly allegorized God cōmands him to put in so much *frankincense* as *Galbanum,* and so much *Galbanum* as *frankincense.* Christ's Sacrifice was so sweetly tempered: as much blood was shed for the peasant in the field, as for the Prince in the Court. The offer of salvation is general: *whosoever among you •...areth God, and worketh righteousness; to him is the word of this salvation sent.* As there is no exemption of the greatest from misery, so no exception of the least from mercy. He that will not believe and amend, shall be condemned be he never so rich: he that doth, be he never so poor shall be saved.

This one point of the Crucifix, *For us* requires more punctual meditation. Whatsoever we leave vnsaid, we must not huddle up this. For indeed this brings the Text home to us, even into our consciences, & speaks effectually to us all: to me that speak, and to you that hear; with that Prophets application, *Thou art the man.* We are they, for whose cause our blessed Savior was crucified. *For us* he endured those grievous pangs *for us* that we might never taste them. Therefore say we with that Father *Toto nobis figatur in cruce, qui totus pro nobis fixus in cruce.* Let him be fixed wholly in our hearts who was wholly for us fastened on the Cross.

We shall consider the uses we are to make of this, by the ends for which Christ performed this. It serves to Save us. It serves to Moue us. It serves to Mortify us.

1. To save us. This was his purpose & performance•...l he did, all he suffered, was to redeem us. *By his stripes we are healed:* by his Sweat we refreshed: by his sorrows we rejoiced: by his death we saved. For even that day, which was to him *Dies Luctus,* the heaviest day that ever man bore; was to us *Diessalutis, the accepted time, the day of salvation.* The day was evil in respect of our sins & his sufferings: but eventually in regard of what he paid, and what he purchased; a good day, the best day; a day of joy and Iubilation.

But if this Salvation be wrought for us, it must be applied to us; yea to everyone of us. For that some receive more profit▪ by his passion than others, is not his fault▪ that did undergo ⟨◇⟩ , but theirs that do not undertake it; to apply it to their own conscience•... But we must not only believe this Text in gross; but let everyone take a handf•...ll out of this sheaf, & put it into his own bosom. So •...rning this F•...r us into *For me.* As Paul. *Gal. 2. I live by the faith of the Son of God, who loved me, & gave himself for me.* Blessed faith, that into the plural Vs puts in the singular soul. *Me. Se dedit pro me.* Everyone is a rebel, guilty & convicted by the supreme Law; death waits to arrest us, and damnation to receive us. What should we do but pray, beseech, cry, weep, till we can get our pardon sealed in the blood of *Jesus Christ:* and everyone find a sure testimony in his own soul, that Christ gave *himself for me.*

2. This should *move* us: was all this done for us, and shall we not be stirred? *Have ye no regard? Is it nothing to you, that I suffer such sorrow as was never suffered?* All his agony, his cries, and tears, and groans, and pangs were for us: shall he thus grieve for us, and shall we not grieve for our selves? For our selves I say; not so much for him. Let his passion move us to compassion, not of his sufferings, (alas our pity can do him no good) but of our sins which caused them. *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.* For our selves: not for his paeynes▪ that are past, but for our own that should have been, and (except our faith sets him in our stead▪) shall be. Shall he •...eepe •...o us, for us, and shall we not mourn? Shall he drink so deeply to v•... in this cup of sorrow, and shall we not pledge him? Doth the wrath of God make the Son of God shri•...ke o•...t; and shall not the servants for whom he suffered t•...mble? *Om•...s creatura compatitur Christ•... 〈◇〉*. Every creature seems to suffer with Christ. Sun, earth, rocks, sepulchers: *Solus miser 〈◇〉 non compatitur, pro quo solo Christus patitur.* Only man suffers nothing, for whom Christ suffered all. Doth his passion tear the *Uaile*, rent the *stones*, cleave the rocks, shake the *earth*, open the *graves*; and are our hearts more hard then those insensible creatures, that they cannot be penetrated? Doth heaven and earth, Sun and elements, suffer with him, and is it nothing to us? We, wretched men that we are, that were the principals in this murder of Christ: whereas *Judas, Caiaphas, Pilate, Soldiers, Jews*, were all but accessories and instrumental causes. We may seek to shift it from our selves, & drive this heinous fact upon the Jews: but the exe•...utioner doth no•... properly k•...l the man. 〈◇〉 *peccatum 〈◇〉 est.* Sin, our sins were the murderers. Of us he suffered, and for us he suffered: unite th•...se in your thoughts and tell me if his passion h•...th no•... cause to move us.

And yet so obdurate are our hear•...s; that we cannot endure one hours discourse of this great business. Christ was many hours in dying for •...s, we cannot sit one hour to hear of it. O that we should find fault with heat or cold in hearkening to these heavenly •...isteries; when he endured for us such a 〈◇〉, such a sweat, such agony; that through his flesh and skin he sweat drops of blood. Doth he weep tears of gorebloud for us, and cannot we weep tears of water for our sel•...es? 〈◇〉 how would we die for him, as he died 〈◇◇〉 we are w•...ry of hearing, what he did fo•... us▪

3. This should 〈◇〉 〈◇〉 Christ delivered 〈◇〉 to death for ou•... 〈◇〉, 〈◇◇◇◇〉 us from death, and 〈◇◇〉. H•... 〈◇◇◇〉 de•...troy the devil, but to 〈◇◇◇◇◇◇〉. Neither doth he take only from 〈◇◇〉 〈◇◇〉, the power to condemn•... 〈◇〉 but 〈◇〉 〈◇◇〉, the power to rule and 〈◇〉 〈◇◇〉 Chri•... death, as it answers the Iusti•... of 〈◇〉 for 〈◇◇〉, so it must kill in 〈◇〉 the will of 〈◇〉. Christ in •...ll parts suffered, that •...e in all parts might 〈◇〉 mortified. His •...fferings were so abundant, that men c•...not know the•...r number, nor Angels their na•...ure, nei•...her 〈◇〉 nor Angels their measure. His Passion •...ound an end, our thoughts cannot. He Suffered At all times In all places In all senses In all members In body and soul also All for Vs

1. At all *times*: in his childhood by poverty and *Herod*: in the strength of his days by the powers of earth, by the powers of hell, yea even by the powers of heaven. In the day he lacks

meat, in the night a pillow. Even that holy time of the great Passover is destined, for his dying. When they should kill the Paschal Lamb...be in thankfulness, they slay the *Lamb of God* in wickedness. They admire the shadow, yet condemn the substance. All for us; that all times might yield us comfort. So the Apostle sweetly *He died for us, that whether we wake or sleep, we should live together with him.*

2. In all places: in the cradle by that *Fox*: in the streets by revilers: in the mountain by those that would have thrown him down headlong: in the Temple by them that *to...ke up stones to cast at him.* In the high Priests hall by buffe...rs, in the garden by betrayers: by the way laden with his cross. Lastly in *Calvary*, a vild and stinking place, among the bones of malefactors, crucified. Still all for us; that in all places the mercy of God might protect us.

3. In all Sense.... For his taste, loe it is •...icted with gall & vinegar; a bitter draught for a dying man. His touch felt more; the nails driven into his hands and feet: and in those places wounded lies the greatest pain, being the most sinewy parts of the body. His Ears are full of the blasphemous contumelies, which the savage multitude belc...ed out against him. Not him, but *Barabbas*, they cry to *Pilate*; preferring a murderer before a Savior. Will you read the speeches objectual to his hearing! See *Math. 27. ver. 29. 39. 42. 44. 49.* In all consider their blasphemy, his patience. For his Eyes, whether can he turn them without spectacles of sorrow? The dispiht of his enemies on the one side showing their extremest malice: the weeping and L...menting of his mother on the other side; whose tears might wound his heart. If any Sense were less afflicted it was his Smelling: & yet the putrefied bones of *Caluarie* could be no pleasing savor.

Thus suffered all his Senses. That Taste that should be delighted with the wine of the *vineyard,that goeth down sweetly*, is fed with vinegar. He looks for good grapes, behold *Sower grape...:* he expects wine, ⟨ϕ⟩ receives vinegar. That Smell that should be refre...hed with the odor...ferous sent of the *beds of spices*, the piety of his Saints; is filled with the stence of iniquities. Those hands that sway the Scepter of the heaven...▪ ⟨ϕ⟩ faineto carry the Reed of Repr..., & end... the •...ailes of death. Those eyes that were as, a ⟨ϕ⟩ of *Fire*; in respect of whom the very Sun was darkness, must be hold the afflicting objects of shame and tyranny. Those •...ares, which to delight, the high Quorillers of heaven sing their ⟨ϕ⟩ notes, must be wearied with the taunts and ⟨ϕ⟩ of blasphemy.

And all this for us: not only to satisfy those sins which our Senses have committed; but to mortify those senses, and prese...e them from those sins. That our eyes may be no more full of adulteries, nor throw covetous looks on the goods of our brethren. That our •...ares may no more give so wide admission and welcome entrance to lewd reports, the incantations of Satan. That sin in all our senses might be done to death: the poison exhausted, the sense purified.

4. In all members. Look on that blessed Body conceived by the *Holy Ghost*, and borne of a pure Virgin: it is all over scourged, martyred, tortured, manacled, mangled. What place can you find free? *Caput Angelic...spiritibus tremebundum densitat... spinarum pungitur: facies*

*pulchrapr... filijs hominum Iud...orum sp...t is det...rpatur: Oculi ⟨ϕ⟩ sole in ⟨ϕ⟩ caligantur &c.* To begin at his head: that head which the Angels reverence is crowned with thorns. That face, which is *fairer them the sons of men*, must be odiously spit on by the filthy Jews. His hands that made the heavens, are extended & fastened to a cross. The feet which tread upon the necks of his and our enemies, feel the like smart. And the mouth must be buffe...ed, which *spake as never man spake*.

Still all this *for us*. His head bled for the wicked imaginations of our heads. His face was besmeared with spittle, because we had spit impudent blasphemies against heaven. His lips were afflicted, that our lips might henceforth yield savory speeches. His feet did bleed, that our feet might not be swift to shed blood. All his members suffered for the sins of all our members: and that our members might be no more ser uants to sin: but *servants to righteousness, unto holiness*. *Cōsp...i voluit; vt nos Lauaret: velari voluit, vt velamen ignorantia a mentibus nostris ⟨ϕ⟩ : in capite percuti, vt corpori sanitatem restitueret.* He would be polluted with their spittle, that he might wash us: he would be blindfolded, that he might take the veil of ignorance from our eyes. He suffered the head to be wounded, that he might renew health to all the body.

Six times we read, that Christ shed his blood. First when he was circumcised: at eight days old his blood was spilled. 2. In his agony in the garden; where he swett drops of blood. 3. In his scourging, when the merciles tormentors fetched blood from his holy sides. 4. When he was crowned with thorns: those sharp prickles raked and harrowed his blessed head, and drew forth blood. 5. In his crucifying; when his hands & feet were pierced, blood gushed out. 6. Lastly after his death *One of the soldiers with a spear pierced his side and forthwith came there out blood and water*. All his members bled, to show that he bled for all his members. Not one drop of this blood was shed for himself: all *for us*; for his enemies, persecutors, crucifiers, our selves. But what shall become of us, if all this cannot mortify us? *How shall we live with Christ, if with Christ we be not dead?* Dead in deed unto sin, but living unto righteousness. As *Elisha* revived the *Shunamites* child: *he lay upon it; put his mouth upon the childes mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon the child, and the flesh of the child waxed warm*: So the Lord *Jesus*, to recover us that were dead in our sins and trespasses, spreads and applies his whole Passion to us: lays his mouth of blessing upon our mouth of blasphemy: his eyes of holiness upon our eyes of lust: his hands of mercy upon our hands of cruelty: and stretcheth his gracious self upon our wretched selves, till we begin to wax warm, to get life, and the (holy) Spirit returns into us.

5. In his *Soul*. All this was but the outside of his Passion; *Now is my Soul troubled, and what shall I say? Father save me from this hour: but for this cause came I unto this hour*. The pain of the body is but the body of pain; the very soul of sorrow is the sorrow of the soul. All the outward afflictions were but gentle prickings in regard of that his soul suffered. *The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?* He had a heart within that suffered unseen, unknown anguish. This pain drew from him those *strong cries*, those *bitter tears*. He had often sent forth the cries of compassion: of passion and complaint not till now. He had

wept the tears of pity, the tears of love; but never before the tears of anguish. When the Son of God thus cries, thus weeps, here is more then the body distressed; the soul is agonized.

Still all this *for us*. His Soul was in our souls stead: what would they have felt, if they had been in the stead of his. All *for us*; to satisfaction, to emendation. For thy drunkenness and pouring down strong drinks, he drunk vinegar. For thy intemperate gluttony, he fasted. For thy sloth, he did exercise himself to continual pains. Thou sleepest secure, thy Savior is then waking, watching, praying. Thy arms are inured to lustful embracings, he for this embraceth the rough Cross. Thou deckest thyself with proud habiliments, he is humble and lowly for it. Thou ridest in pomp, he journeys on foot. Thou wallowest on thy down beds, thy Savior hath not a pillow. Thou surfeist, and he sweats it out; a blood... sweat. Thou fillest and swellest thyself with a 〈ϕ〉 of wickedness; behold incision is made in the *Head* for thee; thy Savior bleeds to death. Now judge, whether this point (*For us*) hath not derived a near application of this▪ Text to our own consciences. Since then Christ did all this for thee and me, pray then with *August. O D... Ies...;* *da cordi* 〈ϕ〉 *t... de...derare,* 〈ϕ〉 *q...rere, qu...rendo inuen...;* *i...enien do* 〈ϕ〉, *am...do* 〈ϕϕ〉 *redempta* 〈ϕ〉 *...rare.* Lord give me a heart to desire thee, desiring to seek thee, seeking to find thee, finding to love thee, loving no more to offend thee.

There are two main parts of this Crucifix yet to handle. I must only name them; being sorry that it is still my hap to trouble you with prolixity of speech.

6. The next is the *Manner; An offering and Sacrifice*. His whole life was an *Offering*, his death a *Sacrifice*. He gave himself often for us an Eucharisticall oblation, once an explator...*Sacrifice*. In the former he did for us all that we should do: in the latter he suffered for us all that we should suffer. *Who his own self bare our sins in his own* 〈ϕ〉 *on the tree*. Some of the Hebrews have affirmed, that in the fire which consumed the legal Sacrifices, there always appeared the face of a Lyon. Which mystery they thus resolve, that the *Lyon of Judah* should one day give himself for us, a perfect expiatory Sacrifice. Thus *Once in the end of the world, hath he appeared to put away sin by the sacrifice of himself*.

7. The last point is the *Effect; Of a sweet smelling savor*. Here is the fruit and efficacy of all. Never was the Lord pleased with sinful man till now. Were he never so angry, here is a pacification, *a sweet savor*. If the whole world were quintessenced into one per...ume, it could not yield so fragrant a smell. We are all of our selves *putida & putrida cad...vera*; dead and stinking carcases, the pure nostrils of the most holy cannot endure us: behold the per...ume that sweetens us, the redeeming blood of the Lord *Jesus*. This so fills him with a delightful sent, that he will not smell our noisome wickedness.

Let me leave you with this comfort in your bosoms. How unsavory soever our own sin... have made us, yet if our hand of faith lay hold on this Savior's censor, God will sent none of our corruptions; but we shall smell sweetly in his nostrils. *Be...d* for all. O dear *Jesus, Mori deb...;* & *tusolvit:* 〈ϕ〉 *peccavi...us,* & *tu ...uis. Opus sine exemplo gratia sine merito, ch...as sine ...do.* We should die, & thou payest it, we have offended, & thou art punished. A mercy

without example, a favor without merit, a love without measure. Therefore I conclude my Sermon, as we all shut up our prayers, with this one clause; *Through our Lord Jesus Christ*. O Father of mercy accept our Sacrifice, of Prayer and Praise, for his *Sacrifice* of pain and merit; even for our Lord *Jesus Christ* his sake. To whom with the Father & blessed Spirit be all glory forever.

Amen.

### THE GOOD POLITICIAN DIRECTED.

MATTH. 10. 16.

Be ye wise as Serpents, and harmless as Doves.

OV... of every creature (simply considered) there is some good to be learned. The divine Poet sweetly.

The World's a School, where in a general si...rie,

God always reads dumb l...ctures of his glory.

It is a three leave'd book, Heaven, Earth, and Sea: and every leaf of this book, every line of every leaf, every creature in this universe, can read to man, for whom they were made, a Divinity lecture. In a speaking silence they preach to us that Deity, which made both them and us, and them for us. *Secul...m Speculum*: the world is a glass, wherein we may behold our Creators Majesty. From the highest Angel to the lowest worm, all instruct us somewhat. For one and the same almighty hand, that made the Angels in heaven, made also the worms on earth. *Non superior in illis, non inferior in istis*.

Besides this general lecture, they have all their particular school. *Solomon* sends us to the A...t to learn *Providence*. *Isaiah* to the Ox, to learn thankfulness Many beasts do excel Man in many natural things.

Nos aper auditu praecellit, a...anea tactu,

Vultur odoratu, Lynx visu, simia gustu.

The Bore excels us in hearing, the spider in touching, the Vulture in smelling, the Lynx in seeing, the Ape in tasting. Some have observed, that the art of curing the eyes was first taken from the Swallows. The E...gles have taught us architecture: we received the light of Phlebotomie from the Hippopotamas. The Egyptian bird *Ibis* first gave to Physicians knowledge, how to use the Glister. The Spider taught us to Weaue. Here the *Serpent* instructs us in Policy, the *Dove* in simplicity.

Now we are fallen among *Serpents*, stinging serpents, enemies to man: can we fetch away any good from them? Yes, those very venomous and malicious creatures shall afford us *Documenta*, not *Nocumenta*: they shall teach us, not touch us. I may say of them, as it is said of the Jews. *Hosts sunt in cordibus, suffragatores in codicibus*. They are our enemies in their hearts,



our friends in their books. The malice of Serpents is mortal, their use shall be vital. So it may, so it shall, if our sobriety keep the allowed compass. For our imitation is limited & qualified. We must not be in all points like *Serpents*, nor in all respects like *Doves*; but in some, but in this; *Be ye wise as serpents, harmless as doves*. Perhaps other uses might be accommodated. As the *Serpent* might teach us how with wisdom to dwell below on the earth: and the *Dove* with wings of innocence to fly up to heaven above. We may in earthly matters keep a serpentine and winding motion, but to heaven with the *Dove* we must have a strait course. But I confine myself to the pith of the Text, and our Saviors meaning. *Be wise as Serpents, innocent as Doves*.

The words may (not unfitly) be distinguished into a

- Perhibition.
- Cohibition:

as it were the Raines, and the Curbe. The *Perhibition*, allowance, or Raines; *Be wise as serpents*. The *Cohibition*, corrective, restraint, or Curbe; *Be harmless as Doves*.

They must go hand in hand without disjunction. Vnited they are commodious, parted dangerous. There is a necessity of their union to our peace: divide them, and you loose yourselves. Wit without innocence will offend others: Innocence without wit will not defend our selves. *Prudentia sine simplicitate malitia: simplicitas sine prudentia stultitia*. Wit without innocence is wickedness: innocence without wit is foolishness. Whosoever hath the one and wants the other, must needs be either guilty of folly, or of dishonesty. Least we be too crafty, and circumvent others, let us keep the innocence of the *Dove*: least we be too simple, and others circumvent us, let us keep the wisdom of the *Serpent*.

Let us first see from the *Serpent*, how we should be *wise*: and then go to the *Dove* for innocence. Six principal Lessons of *Wisdom* the *Serpent* may teach us.

1. Their first policy is by all possible means to defend their head. If they must encounter with danger, they expose their whole body to it; but howsoever they will safeguard their head. They write of them, that though all a serpents body be mangled, unless his head be cut off, (which he cunningly hides) by a kind of attractive power and vigor one part will come to another again.

This is to us a singular document of *Wisdom*, to look well to our *Head*. Christ is our *Head*; and the sinews and nerves that knitte us to him, is our *Faith* and *Hope*: let us preserve these indanted, indamaged. We fight against an enemy, that seeks especially to wound us there. He strikes indeed at every place: he hath, saith *Jerome*, *no...ina mille, mille nocendi arts*: therefore *Paul* chargeth us to *Put on the whole armor of God, that we may be able to stand against all the w...les of the Devil*: but especially the head. *Above all take the shield of Faith, and the Helmet of salvation*: save the *Head*. Protect all parts, if it be poss...le: let not oppression wound thee in the hand, nor blasphemy in the tongue, nor wantonness in the eye, nor covetousness in the

heart: but howsoever shield thy head: loose not thy hope of salvation, thy faith in *Jesus Christ*.

*Homo qui habet se, habet totum inse;* said the Philosopher. He that hath himself, hath all in himself. But *ill habet se, qui habet Christum, & ill habet Christum, qui habet fidem*. He hath himself that hath Christ, and he hath Christ that hath faith. Whatsoever you loose, loose not this: though you loose your loves, though you loose your lives▪ keep the faith. *I will trust in thee, though thou kill me,* saith *Job*. *I have kept the faith,* saith *Paul*; though *I bear in my body the marks of the Lord Jesus*. If insatiate death be let alone, to cut us into pieces with the sword, to grind us into the mawes of beasts, to burn us in the fire to ashes: yet so long as our *head Christ* is safe, he hath the Serpents attractive power to draw us to him. *Father, I will that they whom thou hast given me, be with me where I am*. The more we are cut off, the more we are united: death, whiles it strives to take us from him, sends us to him. Keep faith in the *Head*. With what mind soever *Seneca* wrote it, I know to good use I may speak it. *Malo mihi successum deesse, quam-fidem*. I rather want success, then faith. *Fidem qui perdidit, nil habet ultra quod perdat*. He that hath lost his faith, hath nothing else to loose. But it is the Lord, that preserves the *head*. *O God the strength of my salvation: thou hast covered my •...ead in the day of battle*.

2. The next Policy in *Serpents* is to stop their •...ares against the noise of the charmers. This is one of the similitudes which the Psalmist gives between the wicked and Serpents. *Their poison is like the poison of a Serpent: they are like the deaf adder that stoppeth her •...are. Which will not hearken to the voice of charmers, charming never so Wisely*. This charming as they write, was invented in the Eastern countries, where they were pestered with abundance of serpents. Which music the Serpent hearing, wisely distrusting his own strength▪ thinks it the surest course to stop his •...ares. This he doth by couching one •...are close to the ground and covering the other with his voluminous tail.

The incantations of this world are as often sung to us, as those charms to the Serpents: but we are not so wise as Serpents to avoid them. Sometimes a *Siren* sings us the charms of lust; and thus a weak woman overcomes him that overcame the strong *Lyon*.

*Lenam non potuit, potuit superare Leaenam*.

*Quem fera non valuit vincere, vicit hera*.

Says the Epigrammatist. *He goeth after her straight way: though her house•... the way to hell, going down to the chambers of death*. Sometimes Satan comes to us like a gold-finch, and whistles us a note of usury, to the tune of ten in the hundred; we are caught presently, and fall a dancing after his pipe. Sometimes like *Alecto*, he charms us a Madrigall of revenge for private wrongs: instantly we are caught with malice, destruction sits in our looks. Not seldom he comes to a man with a drunken caroll (lay thy penny to mine, and we will to the wine) he is taken suddenly; he runs to it though he reels from it. He sings the slothful a *Dormi secure* and he will sleep, though *his damnation sleepeth not*. Yea there are not wanting, that let him sing a song of blasphemy, they will swear with him. Let him begin to rail, they will libel with him. Let his incantation be treason, and they will answer him in gunpowder. Yea let him charm

with a Charme, awitlesse, senceles sorcery; and if a tooth aches, or a hog groans, they will admit it, admire it. Of such folly the very serpents shall condemn us.

But as open •...ar'd as men are to these incantations of the Devil and sin; let the musical bells of Aaron be rung, the sweet songs of Zion sung, they will not listen: *they will not be charmed*, with all our cunning. So that we shall be faint to send them to the Judgment seat of God, with this scrole on their forehead; *Noluerunt incantari*: Lord, we have done our best; but this people would not be charmed.

3. Their third Policy. They fly men's society, as known enemies; and rather choose a wilderness; seeking peace among briars and thorns. And may they not herein teach us, with *Moses, rather to choose affliction in a wilderness with the people of God, then to enjoy the pleasure of sin for a season*. Much hath been, and may be said, to lessen men's dotage to the world; and yet one word I must add; *Non quia vos nostra sperem prece posse moveri*.

Did ever any of you know what the peace of conscience, and joy of the holy Ghost is? whiles that comfort and iubilation dwelt in your heart, I ask you how the world stood in your sight? Stood it not like a deformed witch, devils sucking on her breasts; a shoale of ugly sins sitting like screechowles on her head; blood and massacres besmearing her face; lies, blasphemies, perjuries waiting at her back; extortion and oppression hanging on her arms; wickedness and wretchedness filling both her hands; the cries, groans, and imprecations of widows and orphans sounding in her ears; heaven thundering vengeance on her head; and the enlarged gates of the infernal pit yawning to entertain her.

Is this your Paramour, O ye worldlings? Is this the beauty you hazard a soul to get? *O munde immunde*; evil favored world, that thou shouldst have so many lovers! *Ecceruinusus est mundus, & si... amatur: quidsi perfectus esset? Quid for...osus faceret, quum deformis sic adoratur?* If the world being ruinous so pleaseth men, what would it do if it were sound and perfect? If it were fair and beauteous how would we dote on it, that thus love it deformed? But how rare a man is he, *Qui nihil habet commune cum seculo!* that hath no communion with this world! That retires himself, like the Serpent; and doth not intricate his mind in these worldly snares! who does not watch with envy, nor travel with avarice, nor clime with ambition, nor sleep with lust under his pillow•

But for all this *Vincet amor mundi*: money and wealth must be had, though men refuse no way on the left hand to get it. We may charge them *Nummos propter Deum expendere*, to lay out their wealth for God's sake: but they will *Deum propter nummos colere*, worship God for their wealths sake. We say let the world wait upon religion: they say, let religion wait upon the world. You talk of heaven & a kingdom; but *Tutius h... c...lum, quod br...uis •...ca tenet*. That heaven is surest, think they, that lies in their coffers. As those two Giants bound *Mars* in chains, and then sacrificed to him: so men first coffer up their wealth, & then worship it. Or if they suffer it to pass their lock & key, yet they bind it in strong chains and charms of usury to a plentiful return.

*Enough* is a language they will never learn, till they come to hell: where their bodies shall have enough earth, their souls enough fire. There are four adverbs of quantity: *Parum, Nihil,*

*Nimis, Satis.* Little, nothing, Two much, Enough. The last that is the best is seldom found. The poor have Little: the beggar nothing: the rich two much: but *Cui satis?* who hath Enough? Though they have too much, all is too little; nothing is enough. *Quid satis est▪ si Roma parum?* What is enough, if all Rome be too little; said the Poet. But the world it self could not be enough to such. *Aestuatur in foelix angusto limite mundi.* The covetous man may *habere quod voluit, nunquam quod vult*, he may enjoy what he desired, never what he desireth: for his desires are infinite. So their abundance, which God gave them to help others out of distress▪ plungeth themselves into destruction: as *Pharaohs* Chariot drew his master into the sea. In the *Massilian* sea, saith, *Bernard*, scarce one ship of four is cast away: but in the sea of this world scarce one soul of four escapes.

4. Their next Policy. When they swim, though their bodies be plunged down, yet they still keep their head above the water. And this lesson of their wisdom I would direct to the Riotous, as I did the former to the Covetous. Which vicious affections, though in themselves opposite: (for the covetous think *Prodigum Prodigium*, the Spender a wonder: and the prodigal think *Parcum Porcum*, the niggard a hog) yet either of them both may light his candle at the lamp of the Serpents wisdom: and learn a virtue they have not.

Though you swim in a full sea of delights, yet be sure to keep your heads up for fear of drowning. It is natural to most sensiti•...e crea•...res to bear up their heads above the floods: yet in the stream of pleasures foolish man commonly sinks. If I had authority, I would here bid Gluttony & Drunkenness stand forth; & hear themselves condemned by a *Serpent*. If the belly have any ⟨ϕ⟩ let it hear & not suffer the head of the body •...ch ⟨ϕ⟩ the head of the soul Reason, to be drowned in a puddl•... of riot. *Multafercula, multos* ⟨ϕ⟩ . Many dishes many diseases. Gluttony was ever a friend to ⟨ϕ⟩ . But for the throa•...s indulgence. *Paracelsus* for all his Mercury had died a beggar. Intemperance lies most commonly sick on a down bed; not on a padde of straw. Ay me's, and groans are soonest heard in rich men's houses. Gowtes Pleurisies, dropsies, fevers, surfeits, are but the consequents of epicurisme.

Qu•... nisi diuitibus nequeunt conting•...re ⟨ϕ⟩ .

A Divine Poet morrally.

We seem ambitious, God's whole work t' vndo•....

Of nothing he made us, and we strive two,

To bring our selves to nothing back: and we

Do what we can, to do it as soon as he.

We complain of the shortness of our lives, yet take the course to make them shorter.

Neither is the corporal head only thus intoxicate, and the senses drowned in these deluges of riot: but Reason the head of the Soul, and Grace the head of Reason is over whelmed. *Rarum* ⟨ϕ⟩ •...ine vitio ⟨ϕ⟩ *convitio*. Reuellers and Reuilers are wonted companions. When the belly is made a *Crassus*, the tongue is turned into a *Caesar*, and taxeth all the world. Great feasts are

not without great danger. They serve not to suffice nature, but to nourish corruption. Luk. 2. *Joseph and Mary went up to Jerusalem to the feast with Jesus: but there they lost Jesus.* Twelve years they could keep him, but at a feast they lost him. So easily is Christ lost at a feast. And it is remarkable there. ver. 46. that in the Temple they found him again. *Jesus Christ is often lost at a banquet: but he is ever found in the temple* *Jude speaks of some, that feast without fear.* They suspect not the loss of Christ at a banquet. But *Job feared his children at a feast. It may be my sons have sinned, and cursed God in their hearts.* Let us suspect these riotous meetings; lest we do not only swim, but sink. Let us be like the Deere, who are ever most fearful at their best feeding. <sup>d</sup> *Let us walk humbly as in the day: not in rioting and drunkenness, that were to feast the world: not in chambering and wantonness, that were to feast the flesh: not in strife and envying, that were to feast the devil.*

I know there be some, that care not what be said against eating, so you meddle not with their drink. Who cry out like that German, at a great Tourneament at Court, when all the spectators were pleased: *Valeant Ledi* (∞) : farewell that sport, where there is no drinking. I will say no more to them; but that the Serpents head keeps the upper hand of the waters, but drink gets the upper hand of their heads. How (∞) is this: *Sobrij serpentes, homines!* Sober serpents, and drunken men. The Serpent is here brought to teach wisdom: and to be sober, is to be wise. The Philosopher so derives wisdom in his Ethick's. ( in non-Latin alphabet ) . . . .st quasi ( in non-Latin alphabet ) . Or as another, *quia* ( in non-Latin alphabet ) .

5. The fifth instance of their wisdom propounded to our imitation, is vigilancy. They see a little: and then hasten, when they suspect the (∞) of danger. A prudent woe out following: *See that ye walk circumspectly; not foolishly, but as wise* Carry your eyes in your own heads; not like those in a box. Nor, like a Prince, that is not suffered to see but through spectacles. Be watchful, saith our Saviour: *ye know not when your master will come.* 1. Pet. 5. 8. *Be vigilant, because your adversary the Devil, as a roaring Lyon walketh about, seeking whom he may devour.*

These are two main motives to watchfulness. First our Landlord is ready to come for his rent. Secondly our enemy is ready to assault our fort. And let me add; the Tenement we dwell in is so weak and ruinous, that it is ready to drop down about our ears. He that dwells in a rotten house, dares scarce sleep in a tempestuous night. Our bodies are earthly decayed, or at least decaying Tabernacles: every little disease like a storm, totters us. They were indeed at first strong cities: but we then by sin made them forts of rebels. Whereupon our offended Liege sent his Sariant death, to arrest us of high treason. And though for his mercies sake in Christ he pardoned our sins, yet he suffers us no more to have such strong houses: but lets us dwell in thack'd cottages▪ paper walls, mortal bodies.

Have we not then cause to watch; least our house, whose foundation is in the dust, fall; and the fall thereof be great? Shall we still continue *sine motu*, perhaps *sine dormitantes*? It is a fashion in the world to let Leases for three lives: as the Divine Poet sweetly.

So short is life, that every Tenant strives,  
In a torn house or field to have three lives.

But God lets none for more then one life: and this expired, there is no hope to renew the lease. He suffers a man sometimes to dwell in his T•...nement *threesc•...re and ten years*; sometimes *fourscore*: till the house be ready to drop down, like mellow fruit. But he secures none for a month, for a moment. Other farmers know the date of their leases, and expiration of the years: man is merely a Tenant at will; and is thrust often *sedibus adibus*, at less then an hours warning.

We have then cause to watch. *I sleep, but mine heart waketh*: saith the Church. If temptation do take us napping, yet let our hearts wake. *Simon, Dormis? Sleep•...st thou, •...eter?* Indeed there is a time for all things: and sometimes sleep and rest is *Dabile* and *Laudabile*; necessary and profitable. But now Simon, when thy Lord is ready to be given up into the hands of his enemies, when the hour and power of darkness is instant, when the great work of salvation is to be wrought; *Simon sleepest thou?* Thou that hast promised to suffer with me, canst thou not watch with me? *Quomodo morieris, qui sp•...ctare & expectare nonpotes?* Beloved, let us all watch; that *Jesus*, who was then when *Peter* slept, ready to suffer: is now, though we all sleep, ready to *judge* quick and dead.

6. The last general point of *Wisdom* we will learn from them, is this. As they once a year slip off their old coat, and renew themselves: so let us cast off the old man, and *the garment spotted of the flesh* (more speck led with lusts then the skin of any Serpent) and *be renewed in our mind, to serve God in the holiness of truth*.

The Grecians have a fabulous reason of this renovation of serpents. Once mankind strove earnestly with the God's by supplication, for Perpetual youth. It was granted; and the rich tr•...sure being lapped up, was laid upon an Ass to be carried among men. The silly beast being sore thirsty came to a fountain to drink: the keeper of this fountain was a Serpent; who would not suffer the Ass to drink, unless he would give him his burden. The Ass, both ready to faint for thirst, and willing to be lighted of his lode, condescended. Hereby the Serpent got from man perpetual youth. Indeed the serpent changeth his age for youth, and man his youth for age. And the Ass for his punishment, is more tormented with thirst then any other beast. The serpent may thus get the start of a man for this world; but when he dyes, he dies for e•...er; life never returns. But we shall put off, not the skin, but this *mortal body*: and so be *clothed with im•...ortalitie* and eternal life above: we shall be young again in heaven.

Only death adds t'our strength: nor are we grown:

In stature to be men, till we are none.

Let this answer the Poet.

Anguibus exuitur tenui cum pelle vetustas:

Cur nos angust a conditione su...us?

Why do serpents repair themselves, and man decay? The answer is easy and comfortable when there shall be *new heavens* and *new earth*, we shall have *new bodies*. They have here new bodies, and we old bodies: but there we shall have new bodies when they are no bodies.

But to our purpose. They write that the Serpent gets him to some narrow passage, as between two sticks, & so slips off his skin. And this is called *Sp...lium serpentis*, or *v...rnatio serpentis*. If we would cast off our old coat, which is corrupt according to deceitful lusts, we must pass through a *narrow gate*; as it were two trees; faith and repentance. Heaven is called *new Jerusalem*: you cannot creep through those new doors with your old sins on your backs. Be no *Gibeonites*: God will not be cozened with your old Garments. Put them off, saith *Paul*: put them off, and cast them away: they are not worthy mending. None are made of Satan's slaves, God's sons; but they must put off their old livery, which they wore in the Devils service; the cognizance of Mammon. *Let him that is in Christ be a new creature. Old things are passed away: behold, all things are become new. I saw*, saith *S. John*, *Nouum Coelum &c. a new heaven, and new earth*. For whom provided? for *new creatures*.

Envy this ye worldlings, but strive not in your lower pomps to equal it. Could you change robes with *Solomon*. and dominions with *Alexander*, you could not match it. But quake at your doom, ye wicked *Top... is ord...ed of old*. Old hell for old sinners. But which way might a man turn his eyes to behold this Renouation. *Nil ...i vid... , nil n...ui audio*. The hand is old, it extorts: the tongue is old, it swears. Our usuries are still on foot to hunt the poor: our gluttonies look not leaner: our drunkenness is thirsty still: our security is not waked. Old Idols are in our inward and better temples. Our iniquities are so old and ripe; that they are not only *alb... ad messem*, white to the harvest: but even *sicca ad ignem*, dry for the fire.

Not only Serpents, but diverse other creatures have their turns of renewing. The *Eagle reneweth her bill*, saith the Prophet: our Grand-mother earth becomes new: and to all her vegetative children the Spring gives a renovation. Only we her ungracious Sons remain old still. But how shall we expect hereafter new glorified bodies, unless we will have here new sanctified souls? *In Christ Jesus neither Circumcision availeth any thi...g, nor*  $\langle \diamond \rangle$  ; but a *new creature*. And as many as *w...like according to this rule, peace be on them, and mercy, and upon the Israel of God*.

I have taught you, according to my poor meditations, some *Wisedo... from the Serpent*. *Augustine* gives 6. or 7. other instances, worthy your observation, and imitation; which I must pesse over in silence. The  $\langle \diamond \rangle$  challengeth some piece of my discourse: for I dare not give you the Raynes, and let you go without the Curbe. And yet I shall hold you a little longer from it: for as I have shown you some good in Serpents, that you may follow it: so I must show you some evil in them, that you may eschew it. The vicious and obnoxious affections of Serpents, have more followers then their virtues. These instances are of the same number with the former.

1. The Serpent, though creeping on the dust, hath a lofty spirit; reaching not only at men, but even at the birds of the air. And here he is the *Ambitious* man's emblem. He was bred out of the dust, yet he catcheth a... Lordships and honors: ransackes the City, forredges th... Country, scowres it through the Church; but his arrand is to the Court. He is the maggot of pride, begot out of corruption: and looks in an office, as the Ape did when he had got on the robes of a Senator.

2. Their flattery or treachery: they embrace, whiles they sting. They lie in ⟨◇⟩ green grass, and under sweet flowers, that they may wound the suspectless passenger. Here I will couple the *Serpent* with the *Flatterer*; a human beast, and of the two the more dangerous. And that fitly; for they write of a Serpent, whose sting hath such force, that it makes a man die laughing. So the fla...erer tickles a man to death. Therefore his tears are called *Crocodile lacrimae*; the Crocodiles tears. When h... weeps, he wounds. Every frown he makes, gives his Patron a vomit: and every candle of commendation a purge. His Church is the Kitchen, his tongue is his Cater; his young Lord his God; whom at once he worships, and worreys. When he hath gotten a lease, he doth no longer fear his master: nay more, he fears not God.

3. Their ingratitude; they kill those that nourished them. And here I rank with *Serpents* those prodigies of nature, unthankful persons. *Seneca* says they are worse. *Venenum qu...d serpentes in alienam pernici...m proferunt, fine s... continent. No... ita vitium ingr...itudinis continetur.* The poison which a Serpent casts out to the danger of another, he retains without his own. But the vice of ingratitude cannot be so smothered. Let us hate this sin, not only for others sake, but most for our own.

4. Their voracitie; they kill more then they can eat. And here they would be commended to the *Engrossers*: who hoard more then they can spend, that the poor might st...ue for lack of bread. Such a man (if he be not ⟨◇⟩ a Serpent, a Devil then man) makes his Almanac his Bible: if it prognosticate rain on *Swithi...s* day, he loves and believes it beyond the Scripture. Nothing in the whole Bible pleaseth him, but the story of *Pharaohs* dream; where the seven lean Kine did eat up the seven fat ones. He could wish that dream to be true every year; so he might have grain enough to sell. He cries out in his heart for a dear year, and yet he is never without a dear year in his belly. *Solomon* says, the *people shall curse him*: and I am sure God will not bless him: but he fears neither of these so much as a cheap year.

5. Their hostility and murderous minds: they destroy all, to multiply their own kind. And for this I will bring the depopulator to shake hands with *serpents*. For he cannot abide neighbors. If any man dwells in the Town besides himself, how should he do for elbow room? There are too many of these Serpents in England: I would they were all exild to the wilderness; where they might have room enough, and none to trouble them, except of their own generation, Serpents. They complain eagerly against our negligence in discovering new parts of the world: but their meaning is to rid this land of Inhabitants. They have done their best, or rather their worst: when as in my memory from one town in one day were driven out above threescore souls: harbourlesse, succorless, exposd to the bleak air and unmerciful world: besides those that could provide for themselves. But the Lord of heaven sees this: the



clamours of many poor debtors in the Dungeon, of many poor laborers in the field, of many poor neighbors crying and dying in the streets, have entered the •...ares of the Lord of hosts, & he will judge it. *Thou hast seen it, for thou beholdest mischief and spite, to requite it: the poor committeth himself unto thee, thou art the helper of the f...herlesse.*

6. Lastly, their en•...itie against Man, whom they should reverence▪ which we sorely found, and cannot but think of, *quoti•...s* ⟨ϕ⟩ *•...picati p•...i*: as often as we remember that •...ieapple. *Aelia•...s* and *Pl•...e* report, that when a serpent hath killed a man, he can never more cover himself in the earth: but wanders up and down like a forlorn thing: the earth disdainig to receive into her bowels a man murderer. The male doth not acknowledge the •...ale, nor the female the male, that hath done such a deed. Since therefore they rebel against Man whom they should honor let me yoke with them Traitors, Seminaries, and Renegates, that refuse allegiance to their Lieges & So•...alnes. Will they say▪ ⟨ϕ⟩ Prince may loose *Ius regni*, the right of his kingdom, *per* ⟨ϕ⟩ *regnandi*, by reigning with injustice & ⟨ϕ⟩ ? and so they are absolved of their obedience? But how haps it that the Scripture never knew this distinction? *Saul* though guilty of all sins against the first Table yet *exsolo* ⟨ϕ⟩ *•...is ch•...ctere*, might not be deposed: but *David* calls him *Christum Do•...,* the Lord's Anointed. If the Prince be an offender, must they punish? Who gave them that authority? No *•...cit* ⟨ϕ⟩ *in* ⟨ϕ⟩ , *quod Deum expect•...* ⟨ϕ⟩ . It is eno•...gh for him, that he look for God to be his Judge. O but when the Popes excommunication thund•...rs, it is no sin to decrowne Kings. So super st•...tiously they follow the Pope, that they forsake Christ; and will not give C•...sar his due. They are the fire brands and bustuaries of Kingdoms; Serpents hidden in Ladies and Gentlewomens chambers: in a word▪ long spoones for traitors to feed with the Devil.

You see also now *Quid* ⟨ϕ⟩ . There is poison in Serpents now told you, leave that: there is *Wisdom* to be learned from *Serpents* before shown you, study that. Every vice you nourish, is a venomous stinging *serpent* in your own bosoms. If you will have hope of heaven, ⟨1 page duplicate⟩ ⟨1 page duplicate⟩ expel those *Serpents*. I have read of a contention between Scotland and Ireland, about a little Island: either challenging it theirs. It was put to the decision of a French-man: who caused to be put into the Island living *Serpents*. Arbitrating it thus; that if those *Serpents* lived and prospered there, the ground was Scotlands: if they died, Irelands. If those serpentine sins, lusts, and lewdness, live •...d thrive in your hearts, Satan will challenge you for his dominion. If they perish and die through mortification, and by reason of the pure air of God's holy Spirit in you, the Lord seals you up for his own inheritance.

I have given you the Raines at large: let me give but one pull at the Curbe, and you shall go. The *Cohibition* is, *Be harmless as Doves*. In *Doves* there be some things to be eschewed, many things to be commonded: one thing to be followed. The *Dove* is a timorous and faint hearted creature. *Ephr•... is like a silly Dove, without heart*. Be not ye so. In *Doves* there are many things commendable; but I will but name them, regarding the limits of both my Text and Time.

1. Beauty▪ By that name Christ praiseth the beauty of his Spouse. *Thou art fair my L...e, my Dove, &c. Thou ...ast Doves* 〈ϕ〉 *within thy l...kes.* And the Church praiseth her Savior. *His eyes are as the eyes of Doves by the rivers of water, washed with milk, ...d fitly set;* as a precious stone in the foil of a Ring. A white dove is a pleasing sight, but not like a white soul.

2. Chastity. *Nescit adu...erij fla...am inte...erata Columba.* The Dove knows not the luxurious pollution of an adulterate bed. Who ever saw Dove sick of that lustful disease. Happy body that hath such continency: and blessed soul which shall be *presented a pure virgin to Jesus Christ. They are virgins; and follow the Lamb whether s...ever he goeth.*

3. Fruitfulness. Most months in the year they bring forth young. The faithful are in this respect *Doves:* for faith is ever pregnant of good works, travels with them, and on all occasions brings them forth.

4. Amitie. They love their own mates; not changing till death give one of them a bill of divorce. *G...mit ...urtur:* the turtle groans when he hath lost his mate. Nature teacheth them, what Reason above nature, and Grace above Reason, teacheth us; *to rejoice with the wives of our youth.*

5. Unity. They live, feed, fly by companies. Many of them can agree quietly in one house. Even teaching us, *how good and pleasant it is for brethren to dwell together in unity.* That as we have *one hop...,* so to have *one heart.* Therefore the holy Ghost came down *in the likeness of a Dove,* of all birds: and it was the Dove that would not leave Noah's Ark.

But these are but circumstances; my C...nter is their *Innocence. Columba simplex est animal, felle caret, rostro non l...dit.* Other fowls have their talons and beaks, whereby they gripe and devour, like userers and oppressors in a Common-wealth. The Dove hath no such weapon to use, no such heart to use it. They write that she hath no gall; and so free from the bitterness of anger. *Talem Columbam audi...imus, non talem hominem.* We have heard of such a Dove, not of such a Man. Who can say, he hath innocent hands, and a simple heart? Indeed none perfectly in God's sight: yet some have had, and may have this in part, by the witness of their own consciences. *Samuel* could challenge the *Israelites* to accuse him; *Whose ...xe have I taken? Whom have I defrauded? Of whose h...d ha...e I received any bribe?* And *Job* sweetly; *My heart shall not condemn me for my days. If I have lift up my hand against the fatherless let it be broken. If I rejoiced at the destruction of him that hated me.* (For that is true *Innocence,* saith *Augustine,* *quae nec inimico nocet;* that hurts not our very enemy. *If my land cry against me, or the furrows thereof complain. Let thistles grow instead of wheat, and cockles instead of barley.* How few amongst us dare thus plead! So *David.* O Lord, thou knowest mine *innocenc....*

O blessed testimony. This is *Munus a...eneus,* a wall of brass about a man. In 〈ϕ〉 *sper...re bonum, nisi innocens, n... potest.* To hope for good in the midst of evils, no man can but the Innocent. He goes fearless of danger, though not secure. *Impavidum ferient ruinae. Ne... suspectus est pa...,* quod se non 〈ϕ〉 *fecisse.* He cannot look to suffer that wrong, which he knows he hath not done. *Innocence▪* saith *Chrysoft.* is free in servitude, safe in danger, joyful

in bonds. *Cum humiliatur, erigitur: •...um pugnat, vincit: cum occiditur, coronatur.* When it is cast down, it is raised up: when it fights, it conquers: when it is killed, it is crowned.

This is that *•...elesnes* which must be joined with the Serpents Wisdom. So Paul to his Romans. *I would h•...ue you wise unto that which is good, and simple concerning evil.* This is an excellent mixture, saith Gregor. *Vt simplicitatem (ϕ) ast•...ia▪ serpentis instrueret: vt serpentis astut•... simplicitas colu•...•...emperaret.* That the wisdom of the *Serpent* might instruct the simplicity of the *Dove*: that the *Doves* simplicity might temper the *Serpents* policy. So *•...eda* on the first of *Job*. *Job* is said to be *simple* and *upright*: simple in innocence, upright in discreet equity. *Simplex quia alijs non l•...dit, rectus quia se ab alijs non corrumpi (ϕ) .* Simple in that he did not hurt others, upright in that he suffered not himself to be corrupted by others. *Non mul•...ùm distat in vitio, aut decipere, aus decipiposse.* There is small difference in that vice, which either deceives. or may be deceived. The one is weakness, the other wickedness.

This is that grace, to which the gates of heaven stand open, *Innocence*. But alas▪ where shall the robbers and workers of violence appear?

What shall become of the usurer? No creature in heaven or earth shall testify his innocence. But the sighs, cries, and groans of undone parents, of beggared widows and Orphans shall witness the contrary. All his money, like Heme seed, is sowed with curses: and every obligation is written on earth with ink and blood, and in hell with blood and fire.

What shall become of the Encloser of Commons? Who shall plead his innocence? Hedges, ditches, fields, and towns; the weeping of the poor, the very lowings of beasts shall witness against him.

Where shall fraud, cozenage, racking of rents, injury, perjury, mischief appear? You may conceal your craft from the eyes of man; defraud the minister, beguile your neighbor, impoverish the Common-wealth, vnperceiued, unpunished: but know that the Lord will not hold you innocent.

I conclude; Make you the picture of *Innocence*, and hang it in your houses: but especially draw it in the table of your hearts. Let it be a Virgin fair and lovely, without any spot of wrong to blemish her beauty. Let her garments be white as snow, and yet not so white as her conscience. Let the tears of compassion drop from her eyes, and an Angel holding a bottle to catch them. Let her weep, not so much for her own afflictions, as for the wickedness of her afflictors. Let the ways be milk where she sets her foot, and let not the earth complain of her pressure. Let the Sun offer her his beams, the clouds their rain, the ground her fruits, every creature his virtue. Let the poor bless her: yea, let her very enemies be forced to praise her. Let the world be sommoned to accuse her of wrong, and let none be found to witness it. Let peace lie in her lap, and Integrity between her breasts. Let religion kiss her lips, and all Laws reverence her. Patience possess her heart, and humility sit in her eyes. Let all Christians make her the precedent of their lives; and study the doctrine that her mouth teacheth. Let the Angels of heaven be her guardians; and the mercy of God a shield of defense unto her. Let her tread upon injury, and stamp the Devil and violence under her feet. Let her greatest

adversaries, Oppression and Hypocrisy, fly from her presence. Let rapine, malice, extortion, depopulation, fraud, and wrong, be as far removed from her, as hell is from heaven. Let the hand of mercy dry her eyes, and wipe away her tears. Let those glorious spirits lift her up to the place of rest. Let heaven add to her beauty, Immortality set her in a throne of joy, and Eternity crown her with glory. Whether may all her children follow her, through the blood and merits of that most *innocent Lamb Jesus Christ*.

Amen.

**THE WAY HOME.**

MATTH. 2. 12.

And being warned of God in a dream, that they should not return to Herod, they departed into their own Country another way.

WHen these *Wise men* had presented to Christ their gifts; (which indeed he first gave them; for *the earth is his, and the fullness thereof*: yet) he rewards them. They emptied their *Treasures* of Gold, Myrrh, and Frankincense. and he filled the treasure of their hearts with heavenly graces.

For their *Gold*, he returns them pure *wisdom*. They were called *Wise men* before; but their wisdom was infernal, downwards to hell, perhaps consulting with Devils. Now he gives them *Wisdom from above*, *pure* and refined as gold.

For their *Frankincense*, he purgeth them of their former superstitious Idolatries, from sacrificings to Satan: and instructs them to whom frankincense is due, and all other offerings of piety; to their Creator and Savior.

For their *Myrrh*, he gives them Charity, a true love to him, that so truly loved them; and for his sake a love to others. They made then a blessed exchange with Christ; when for *Gold*, *Frankincense*, *Myrrh*, they received *Wisdom*, *Devotion*, *Charity*.

Now to testify how highly the Lord favored them, he speaks to them in a dream, and reveals his mind for the safety of his Son; *that they should not return to Herod*. And to witness how truly they served the Lord, they gave obedience. *They departed into their own country another way*.

The whole may be distinguished into

An	Informing	into a	word
Performing	work		

God gives the *word*, the *Magi* do the *work*. God doth *inform*, and they *perform*. He instructeth, and they execute. He gives direction, they obedience. His word, informance, instruction,

direction is. *He warned them in a dream, that they should not return to Herod.* Their work, performance, pliable obedience.

*They departed into their country another way.*

In the direction or monition *Informing* are considerable these three circumstances:

The

- *Men, Wise men, Magicians.*
- *Manner, In a dream.*
- *Matter, That they should not return to Herod.*

The *Persons* to whom God gave this admonition, are expressly called *Wise men*. Some say, they were also Great men. If so, then was this revelation

made

- *Potentibus.*
- *Potentibus.*

1. To great men. It is the opinion of some, that these *magi* were kings: & that the Evangelist in calling them *wise men*, gave them a more honorable title, than if he had called them kings. So *Ludolphus* says, that *Magus* was in those days more noble than *Magnus*. But we must know, who they are that thus style them: Friars & Jesuits, such as can by no means endure the superiority of Princes. That are *Derisores hominum maxim potentū*. Hereon some of them have mooted strange problemes able to fill whole volumes. *An Sacerdotes Regibus praeferendi*. Whether Priests be not above kings. But still the conclusion is against Princes. Some more moderate on that side have confessed them not *Reges*, but *Regulos*, little kings, petit Princes. Like those one & thirty kings, that conspired against *Joshua*. Or those fifty that met at Troy. There is a kind of king in France, whom the common people call, *Le Roy Dlynetot*. But that these were but three in number, and kings in power, it may be painted in a popish window, is not in Catholics bible, therefore needs not be in a Christians creed.

2. Howsoever these *Magi* were *Potentis*, or no, they were *Potentis*. Though they were great men, yet they humbly seek the greatest of men, yea the great God, *Jesus*. And behold, graciously the Lord offers himself to their search: according to his infallible promise, that he will be found out of all that seek him *Dedit aspicientibus intellectum, qui praestitit signum: & quod fecit intelligi, fecit inquiri*. So he offers himself to all faithful searchers. But we cannot find him we seek, unless he find us first: *that came to seek & to save that which was lost*. We seek in vain, unless we seek him: & we seek him in vain, unless he find us. *Nos ad se quarendum suscitatur ad inveniendum porrigit*. He stirs up our hearts to seek him, & offers himself to be found. There was never faithful heart sought the Lord *Jesus*, but he found him whom his soul loved. His patience might be exercised, his fidelity tried, his desires extended, by God's hiding himself for a season. *In the night* of obscurity, security, ignorance, he may miss him. *ver. 1.*

Though he enquire among the deepest Philosophers, & honestest worldlings. *ver.* 2. he may not find him. But. *ver.* 3. *the watchmen* will bring him to him: yea *ver.* 4. Christ himself will appear in gracious mercy. He may say for a while, as the Poet of *Anchises*.

*Quaregio Christum? quis habet locus? Illius ergo Venimus.* Where is Christ! in what country may I find him? But the Lord *Jesus* will reveal himself: yea meet him half way, as the merciful father met his unthrifty Son when he returned. We shall conclude with joy: *We have found the Messias: even him of whom Moses in the Law, and the prophets did write, Jesus of Nazareth.*

You hear the Persons to whom this admonition was given: the next Circumstance is

### **The Manner. In a dream.**

I might here enter into a cloudy and confused discourse of *Dreams*, till I brought you all asleep. But I love not to fetch any boats, when there is a nearer way. Herein I may say with *Augustine*. *I would to God I could discern between dreams.*

Some are

- Natural.
- Preternaturall.
- Supernatural.

1. Natural: and such arise either from

- Complexion
- Affection

1. From complexion or constitution. The Sanguine hath merry dreams: the melācholy sorrowful dreams the Cholericke dreams of fire, and such turbulent thoughts: the Phlegmatic, of rain, of floods; and such warry objects. And as these elemental humors do abound in a man, the dreams have a stronger force, and more violent perturbation.

2. From Affection: what a man most desires, he soonest dreams of.

*Omnia quae sensu voluuntur vota diurno,*

*Tempore nocturno reddit amica quies.*

*Venator defessa toro dum membra reponit.*

*Men's tamen ad silvas & sua lustra redit.*

*Gaudet amans furto: permutat nauit a merces:*

*Et vigil elapsas quarit a...arus opes.*

So *Augustine*. *S... nascitur ex studi...s praeteritis.* what man desires in the day, he dreams in the night. The hunters mind is in the forest, whiles his wearied bones are reposed on a soft bed.

The soldier dreams of batteries, assault•..., encounters: the Lawyer of quirkes and demurs: the citizen of tricks and frauds: the musician of crotchets, the Seminary of equivocations. The glutton Epicure dreams of dainty dishes and fat morsels. The thirsty drunkard dreams of his licour, *and behold he drinketh; but awake, his thirst is not satisfied.* The usurer dreams of his trunckes, & that he is telling his gold: and starts, as if every rat were a thief breaking in upon him. The timorous dream that they are flying before ouertaking danger. The Lustful imagines his desired embracings. The angry that he is fighting killing, spoiling. The secure, that they are wilstling, singing, dancing. The ielous man dreams of his wives errors, when she lies chastely by his side. The ambitious, that he is kissing the kings hand, and mounted into the saddle of honor. The overcharged mind dreams of his employment. *For a dream cometh through the multitude of business.*

2. Preternatural: and these are either Ad

- Errorem
- Terrorem

Whereof the first is wrought by Satan *Permittente Deo* God suffering it. The second by God *mediante Diabolo*, Satan being a mediate instrument.

1. There are Dreams for *Error*, wrought by the mere illusion of Satan: whom God once suffered to be a lying Spirit in the mouth of 400. Prophets. He working upon man's affections, inclinations, and humors, causeth in them such dreams, as seduce them to wickedness, and induce them to wretchednes. They write of one *Amphiaraus*, an Argive Soothsayer, that by a dream he was brought to the *Theban* voyage; where *Hiatu terrae absorbetur*; he was swallowed up of the earth. So *Pharaohs Baker* was encouraged to hopeful error by a dream. So was that monstrous host of *Midian* overthrown by a *Dream* of a *Barley cake*, that hit a Tent, and overwhelmed it: which was interpreted the *Sword of Gideon*.

2. For *Terror*. *Job* says, that *Deus terret per somnia, & per visiones horrorem incuiit*. God strikes terror into the hearts of the wicked by *Dreams*. As a *Malus genius* is said to appear to *Brutus* the night before his death: or as the face of *Hector* was presented to *Andromache*. *Polydore virgil* records the *dream* of that bloody tyrāt, *Richard 3.* that in a dream the night before the battle of *Bosworth* field, he thought all the devils in hell were haling and tugging him in pieces: and all those whom he had murdered, crying & shricking out vengeance against him. Though he thinks this was more then a dream. *Id credo non fuisse somnium, sed conscientiam seelerū* He judged it not so much a dream, as the guilty conscience of his own wickedness. So to *Robert Winter*, one of the powder-traitors, in a *dream* appeared the gastly figures and distracted visages of his chief friends and confederates in that treason; not unlike the very same manner, wherein they after stood on the pinnacles of the Parliament house.

3. Supernatural; such as are sent by divine inspiration, and must have a divine interpretation, Such were the *dreams* of *Pharaoh* expounded by *Joseph*: the dreams of *Nebuchadnezzar* declared by *Daniel*. Of these were two sortes.

1. Some were mystical: such as those two kings dreams; and *Pharaohs* two officers: whose exposition is only of God. So *Joseph* answers; *Are not interpretations of the Lord? So Nebuchadnezzar to Daniel. Thou art able, for the spirit of the holy God is in thee.* The Sorcerers and Astrologers dearly acknowledged their ignorance with their lives. Thus *Pharaoh* may dream, but it is a *Joseph* that must expound it. It is one thing to have a representation objected to the fantasie: another thing to have an intellectual light given to understand it.

2. Others are demonstrative: when the Lord not only gives the *dream*, but also withal the understanding of it. Such were *Daniel's dreams*, & these *Wisemens*, & *Joseph's* in this chapter. Wherein was a Vision & Provision: a vision what to do: a provision that no harm might come to *Jesus*. These *dreams* were most specially incident to the New Testament: when God at the very rising of the Sun, began to expel the shadows of dark mysteries. *And it shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh: and your sons & your daughters shall prophecy, & your young men shall see visions, and your old men shall dream dreams.* Now the Sun is gotten up into the midst of heaven the Gospel into the full strength, these shadows vanish: the more light, the less shadow.

So that now to expect revelation of things by *dreams* were to entreat God to lend us a candle whiles we have the bright Sun. The superstitious Papists are still full of these *dreams*: and find out more mysteries in their sleep, then they can well expound waking. The Abbot of Glastenbury, when *Ethelwold* was Monk there, dreamt of a tree, whose branches were all covered with Monks cowles: & on the highest bough one cowle that ouertop'd all the rest: which must needs be expounded the future greatness of this *Ethelwold*. But it is most admirable, how the *Dominic* Friars make shift to expound the dream of *Dominickes* mother; which she had when she was with child of him: that she had in her womb a wolf with a burning torch in his mouth. Say what they will, a wolf is a wolf still: & that order hath ever carried a burning torch to scorch their mother, the Church. But there is no *dream* of theirs without an interpretation, without a prediction. And if the event answer not their foretelling, they expound it after the event. If one of them chance to dream of a green garden, he goes presently and makes his will. Or if another dream that he shakes a dead friend by the hand, he is ready to call to the Sexton for a grave; takes solemn leave of the world, and says he cannot live.

Beloved, God hath not grounded our faith upon *dreams* nor *cunningly devised fables*; but on the holy Gospel, written by his servants in books, and by his spirit in the tables of our hearts. They that will believe *dreams* and Traditions above God's sacred word, let them hear and fear their judgment. *For this cause God shall send them strong delusion, that they should believe a lie. That they all might be dāned who believe not the truth, but had pleasure in unrighteousness.* Banish from your hearts; this superstitious folly, to repose any confidence expectant on dreams.

But if you desire to make any use of dreams, let it be this. Consider thyself in thy dreaming, to what inclination▪ thou art mostly carried: and so by thy thoughts in the night, thou shalt learn to know thyself in the day. Be thy dreams lustful? examine whether the addictions of thy heart run not after the bias of concupiscence. Be they turbulent, consider thy own



contentious disposition. Be they revengeful, they point to thy malice. Run they upon gold and riches, they argue thy covetousness.

Thus God may be said to teach a man by his *dreams* still; *non quid erit, sed qualis est*: not what shall be, but what he is. Not future events, but present condition may be thus learned. Neither day nor night escapes a good man without some profit: the night teacheth him what he is, as the day what he should be. Therefore said a Philosopher, that all waking men are in one common world: but in sleep every man goes into a world by himself. For his dreams do signify to him those secret inclinations, to which he thought himself a stranger, though they were home-dwellers in his heart. Even those fancies are speaking images of a man's disposition. And as I have heard of some that talk in their dreams, and then reveal those secrets, which awake they would not have disclosed. So may thy dreams tell thee when thou wakest, what kind of man thou art. The hypocrite dreams of dissimulation: the proud woman of paint and colors: the thief of robbery and booties▪ the Jesuit of treasons. Let them ask their very sleep, *quale... sint*; what manner of men they ar•.... For so lightly they answer temptations actually waking, as their thoughts do sleeping. Thus only a man may make good use of his *dreams*.

Here let us observe, that God doth sometimes draw men to him *suis ipsorum* ⟨◇⟩ ; by their own delights and studies. No doubt these *Magi* were well acquainted with dreams: it being amongst *Ethnics* and *Peripatetic* a special object of divination. Therefore there is a book bearing the name of *Aristotle*; *De diuina...ne p...r somnium*. Many •...ors these men had swallowed by dreams; now behold, in a dream they shall receive the truth. So God called them by a *Star*, whose profession was to rely too much on the *Stars*. *Quare per Stellam? vt per Christum ipsa materia erroris, fieret salutis occasio*. Why by a *Star*? that through *Jesus Christ* the very matter of their error might be made a means of their salvation. *Per* ⟨◇⟩ *ill...s vocat, qu... familia...ria illis cons...tudo fecit*. God calls them by those things, which custom had made familiar to them. They that are stung with *Scorpions*, must be cured by the oil of *Scorpions*. Thus God allures men to him, as *Fishermen* ⟨◇⟩ , with such baits as may be somewhat agreeable to them. *Paul* is occasioned by the *Al...* ⟨◇⟩ *the vnknow... God*, to make known the true God, the ⟨◇⟩ *Jesus*. Doth *David* love the *Sheep-folds*? he shall be a *Shepherd* still. *From following the e...s great with young, he brought him to feed Jacob his people, and Isr...ll his ...ritance*. Doth *Peter* love fishing? he shall go a fishing still, though for more noble creatures; to catch soul•.... Do these *Magicians* love *Stars* and *Dreams*, behold a *Star* and a *Dream* shall instruct them in the truth of God. Old *Is...* takes occasion by the smell of his *Sons* garments, savoring of the field, to pronounce a spiritual blessing. *The smell of my Son is as the smell of a field, which the Lord hath blessed*. *Jerome* notes of *Amos*, that he begins his *Prophecy* with *roaring*. *The Lord shall roar from Zion*. Because he being a field-man, kept the woods, where he was wonted to the roaring of *Lions*. *Iudaei signa quaerunt? Do the Jews seek a sign?* Why *Christ* will there even among them work his *Miracles*. Doth *Augustine* love eloquence? *Ambrose* shall catch him at a *Sermon*. *All things shall work to their good*, that are good: *Omnia, etiam peccata*. All things, even their very sins, saith *Augustine*•.... ⟨◇⟩ in his *Essays* writes, that a libidinous gentleman sporting with a *Courtesan* in a house of sin, chanced to ask her name; which she said was

Mary. Whereat he was stricken with such a remorse and reverence, that he instantly not only cast off the Harlot, but amended his whole future life.

Well-beloved, since this is God's mercy, to allure us to him by our own delights, let us yield our selves to be caught. What scope doth thy addiction level at, that is not sinful, which God's word doth not promise and afford? What delight can you ask, which the Sanctuary gives not? Love you hunting? learn here to hunt. *the Foxes, the little Cubbes*, those crafty sins sculking in your bosoms. Would you dance? let your hearts keep the measures of Christian joy; and leap, like *John the Baptist in Elizabeth's womb*, at the salvation of *Jesus*. Delight you in running? *Paul* sets you a race. *So run that ye may obtain*. You shall have good company. *D...id* promiseth, that he *will run the way of God's commandments*. *Peter* and *John* will run with you to *Jesus*. Love you Music? Here are the Bels of *Aaron* still ringing; the treble of *Mercy*, and the tenor of *Judgment*; *Levi's Lute*, and *David's Harp*. There are no such songs as the songs of *Zion*. Would you be merry? *Rejoice in the Lord always; and again I say rejoice*. If ever you found joy like this joy; *the peace of conscience, and joy of the holy Ghost*; back again to the world. Louest thou dainty cheare? here be the best cates, the body and blood of thy Savior, the bread of life: no hunger after it. Wilt thou drink much. *Drink my wine and my milk: drink, yea drink abundantly, O Beloved*. *Bib...e & ⟨ϕ⟩* : as the original imports; *drink, and be drunken with loves*: pledge the health that Christ begun; even *asaving health to all nations*. Are you ambitious? there is no preferment like that to be had here, in the Court of the King of Kings. *David* judged it no little thing to be *Son in law to a King*: but what is it then to be a King? Desire you stately buildings? Alas, the whole world is but a Cottage, a poor transient Tabernacle, to the *Mansions* promised by Christ. Lastly, are you covetous? Yet I need not ask that question, but take it as granted. Why then here is *gold*; more precious then that of *Arabia*, or of *Hauilah*: rust or thief may distress that; this is a treasure can never be lost. What should I say more? What can win you? Which way soever your desires stands, God doth allure you. The best things in earth or in heaven are your bait. With these doth the Lord seek you; not for any need that he hath of you, but for your own salvation. When the fairest of all *Beloved's* doth thus woo us, let him win us: and espouse us to himself in grace, that we have the plenary marriage in glory. You see the *Manner* of their Warning.

### **The Matter.**

*That they should not return to Herod*. Why not to *Herod*? Because the Lord now lets them see his hypocrisy. For howsoever he pretended. *Ver. 8. to come and worship him*; yet he intended not *seruire*, but *s...uire*: not to honor him, but to murder him. He calls the *Wisemen* privily, as if he quaked at the propagation of this news, for it came upon him like the pangs of death. He commands them to inquire *de infante*, not *de rege*; of the babe, not of the King; for that title galled him to the heart. *That I may worship him. Dirum facinus tingit color pietatis*. It is a monstrous wickedness, which he would die in the colors of godliness.

The Lord doth disappoint the purposes of Tyrants: though their Bows be bent, and their swords whet...ed, yet the mark shall be removed: and they shall rather wound themselves, then their hated object. Though they be *great with child of iniquity, and conceive mischief, yet they shall bring forth but falsehood*. Though those *Jews* had bound themselves *under a curse*,

*neither to eat nor drink till they had killed Paul.* Yet if they had kept their vow, they had fasted to death. Though *Sennacherib* purposed to swallow up *Jerusalem* at a morsel; yet the Lord mocked his menaces. *He shall not come into this city, nor shoot an arrow there, nor cast a bank against it.*

*Herod* made himself sure of Christ, but the Lord deceived him again and again. First he stroke him with extreme sottishnes: that learning by the *Wise men* the birth of Christ, yet (though the matter in his thought touched his Crown) he sends none of his Courtiers with them under pretence of gratifying them: which might so have seised on that innocent Lamb; and not worshipped, but worrey'd him. But the Lord so confounded his wits with the spirit of giddines, that the *Magi* go alone. Next, now that his bloody hopes depend upon their return, behold they are sent home *another way*. So that *he saw that he was mocked*. *Herod* mocked the *Wisemen*, and God shall direct the *Wisemen* to mock *Herod*. He pretended to adore, whom he did abhor: and they do *eum vulp... vulpinara*; beguile the Fox: yea rather *...vicula lupum fallit*: the Lamb deceives the Wolf. Simplicitie goes beyond subtlety. *A cane non magno saepe tenetur aper*. Here was *Herod's* folly, that he would not suffer the King of the whole world, to be King in Jury: that in fear of a Successor, he would kill his Savior. Nay further: for fear of a strange heir, he kills his own heir. Which occasioned *Augustus* to say, that it was better being *Herod's* Hog then his heir. Here then see his cruelty: if his strength cannot take *Jesus*, he will try his cunning: and last when his cunning fails, he falls to open violence again: *sending forth men of war*. Thus when Tyrants fail in their Politicians Rhetoric, they fall to the Carters Logic.

You see the *Informance*, let us look upon their *Performance*. *They departed into their own Country another way*. All which (wanting time to prosecute the history) I will apply to our selves. Their course home, shall teach us a course to our home: even to heaven and glory. Wherein I desire to observe these

#### Circumstances

- Our selves naturally lost:
- Our finding of Christ.
- Our charge not to return to *Herod*: But to go to our own Country; And that by *another way*.

1. Let it be granted, that we have all wandered from the way of life. *All we like sheep have gone astray, we have turned everyone to his own way*. I would to God, everyone would *sentire*, feel this in particular; and not only *consentire*, consent to it in general. *I am not come to call the righteous, saith Christ, but sinners to repentance*. And Luke 15. he leaves the hypocritical <math>\langle \diamond \rangle</math> to their own high-conceited purity, and *seeks the lost sheep*. We may here pause, and wonder, at our misery, at his mercy. We were so lost, that we could never find him: *...e is so good, that he sought and found us Inuenit non quaerentes, non p...rdet inue...s*. He found v... not seeking him, being found he will not loose us. *Come to me all that labor, and are heavy laden, and I will give you rest*. The proud sinner who doth not find his sin; the careless, who doth not feel

his sin; is not called. Only *sentsentibus morbum promittitur medicina*. Health is promised to those that feel their sickness.

2. Christ calls us, but how shall we come? Behold he sends us a *Star* for direction, his holy *Word*. *Lord to whom shall we go? Thou hast the words of eternal life*. Would you come to him that is *vita*, the *life*? You must come by him that is *via*, the *Way*. It is he *Quo eundem*, whether we would go: it is he *Qua eundem*, by which we must go. To his word then let us come with an honest heart: not to sleep, not to carpe, not to gaze: but to observe attentively, to remember faithfully, and to practice obediently, what is there taught us. Neither must God only for his part afford us a *Star* for guidance; but we must also for our part bring feet to walk to him. These are three.

1. Contrition▪ a heart truly sorrowful for our former iniquities. He that is cast down by repentance, shall be raised up with joy. It is not possible to walk to God without this foot. He that goes to heaven, must wash his steps with tears. And he that hath this foot, shall make large paces to glory. Though he hath long lingered, he will now hast: as the malefactor stepped by this foot from the Cross to Paradise.

2. Faith. Sorrow may cast down too fast, too far. Though the head have leave to ache, yet let not the hand of faith be wanting to hold it. Though the eye be blubbered with tears, yet must it look through all that water to the clear Sun, *Jesus Christ*. When the Law hath done the office in making thy sin manifest; thank it, and take thy leave of it: as thou wouldest do of a friend that hath done thee a good turn, but now grows troublesome. Put *Moses* behind thee, saith *Luther*: and fixe thine eyes upon Christ; that *Lamb of God which takes away the sins of the world*. Without this foot thou shalt step short of comfort. Faith must bring thee to the fountain of that *Blood*, which shall wash away all thy sins.

3. Obedience: this foot must be continually used: all the days of thy life must thou travel in the ways of God with this foot. It knows and keeps Celeritie, Integrity, Constancy.

Celeritie. *I will run the way of thy commandments*. It makes hast, knowing that God will not be pleased with halting obedience: or with that zeal, that only goes a Parliament-pace. The Creeple was carried to the Temple: God loves not such limping zeal, that is carried to Church on two Crutches, Law & Custom: but that which with *Peter* and *John*, runs to the place where *Christ* is. But it is God, that maketh our feet like the feet of hinds.

Integrity: it turns not to the right hand, nor to the left, but goes straight on: *running with patience the race that is set before it*. Therefore saith the Apostle. *Make straight paths for your feet, lest that which is lame be turned out of the way: for all false ways the Lord doth utterly abhor*. The wicked walk on every side: they have circular goings, on every side of the truth, but the true way they cannot find. But Integrity is not so light heeld, to skip out of the way of righteousness, at every dog that reproachfully barks at it, nor at every *Siren* that temptingly would call it aside. The Devil, with all his force of terror or error cannot seduce it.

Constancy: it is ever traveling, though through many hindrances. It hath a heavy load of flesh to burden it, and make every step tedious, yet it goes. Cares for family, troubles of

contentious neighbors, frowning of great adversaries, malicious turbulency of the world; all offer to stay it, but it goes on. As if it had received the Apostles Commission, *Salute* none of these *Remora's* by the way; it resteth not till it see the salvation of God. The Lord *delivers the feet from falling, that it may walk before God in the light of the living.*

3 We must not *return* back to *Herod*. Why not to *Herod*? He was a fit type of the Devil: and they that are recovered and escaped from him, should not fall back into his clutches. The Devil is like *Herod*, both for his subtlety and cruelty. The *Herod's* were all dissemblers, all cruel. There was *Herod Ascalonita, Herod Antipas, and Herod Agrippa*: all cruel in the butchering of God's Saints.

Ascalonita necat pueros, Antipa Iohannem,

Agrippa Iacobum, mittit{que} in carcere Petrum.

*Ascalonite* makes an earnest show of zeal to Christ: but he desired not *subijcerese Christ...*, *sedsib...* *Christum*: not to become subject to Christ, but to make Christ the sub iect of his fury. *Antipas* seemed to love *John the Baptist*, but he suffers a dancing foot to kick off his head. The cruelty of the other *Herod* was monstrous. He slew all those whom he could suspect to issue from the line of *David*: all the Infants of *Bethlehem* under two years old, at one slaughter. He slew his kindred, his sister, his wife, his son. He cut the throats of many noble Jews, whiles he lay on his death bed. Yea made it in his will, that so soon as ever the breath was out of his body, all the sons of the nobler Jews shut up into a safe place, should be instantly slain to bear him company. By this means he resolved, that some should lament his death, which otherwise would have been the cause of great joy. A wretched Testament, and fit for such a devil to make.

That Devil we are charged not to *return* to, exceeds this both in subtlety and cruelty: even as much as a father may his Son. *Herod* was not so perfect a Master of his art. The wise men deceived *Herod*; he must be a wise man indeed that over-reaches Satan. *Herod* was a bungler to him: he trusted to instruments to destroy Christ; the Devil looks to that business himself. *He can transform himself into an Angel of light*: and rather than not draw men to hell, he will dissemble a love to heaven. He will speak good, that he may work evil: and confess the truth, that thereby he may procure credit to greater falsehood. He can stoop to the reprobate, like a tame horse till they get up and ride him: but when he hath them on his back, he runs post with them to hell.

When he hath thus excercised his policy, will he spare his power? when his Foxes part is done, he begins his Lions. Blood, massacre, destruction are his softest embraces: horror and amazement are the pleasures of his Court: kill, kill, burn, burn, is the language of his tongue; to those miserable wretches, which must ever be burning, never consumed; ever killing, and never die. Oh then let us never *return to Herod*, nor venture on his mercy. The poor bird, that hath escaped the hawks talons, is careful to avoid his walk. The strayed Lamb, fallen into the wolfes cave and delivered by the Shephard, will no more straggle out of the flock. If the Lord *Jesus* hath sought and brought us to himself by the *Star* of his Gospel, let us no more go back to *Herod*: flying the works of darkness, and serving the living God with an upright heart.

Indeed they that are truly freed from his servitude, will never more become his vassals. Many seem escaped, that are not. If the adulterer return like the *Hog to the mire*, and the drunkard like the *Dog to his vomit*; it is likely that they love *Herod* well, for they go back to him. The minister may desire to offer them up a living sacrifice to the Lord; but like wild beasts, they break the rope, and will not be sacrificed. But we being delivered by Christ out of the hands of our enemies, must serve him without fear, in holiness and righteousness all the days of our life.

4. We must go to our own Country. In this world we are but *strangers*: though perhaps we think too well of these vanities, yet they are but foreign things, we have another home. We may be ravished with this earth, as *Peter with Tabor, Bonum hic*; it is good being here: but if we look up to that heaven which is our Country, *Mundi calcamus inutile pondus*. Behold, the very outside is fair: the outmost walls are beautified with glorious lights everyone as a world for greatness, so a heaven for goodliness. All those spangles be as radiant stones, full of Luster; pure gold to the dross of earthly things. What may we then think there is within?

Yea whatsoever the wicked think, yet this world is but the through-fare: and it is not their *home* neither, though indeed they have their portion in this life. It is said of *Judas* going to hell, that *he went to his own place*: therefore that, and not this, is their *own country*; as sure as they think themselves of this world. In heaven there is all life, no death: in hell all death, no life: on earth men both live and die; passing through it as the wilderness, either to Egypt or Canaan. This earth as it is between both, so it prepares us for both: and sends everyone to their *own country*; eternal joy, or everlasting sorrow.

He that here dies to sin, shall hereafter live in heaven: he that lives in sin, shall hereafter die in hell. All sojourne, either with GOD, feeding on his graces, or with Satan surfe•...ing on his iniquities. They that will have Satan for their host in transgression, shall afterwards be his guests in perdition. But they that obey God as their master, shall also have him their father, and that forever.

Contemne we then this world: what though we have many sorrows here, & a still succession of miseries: we are not at *home*. What stranger looks for kind usage amongst his enemies? As well might the captive Jews expect quiet among the Babylonians. Thou art sure of a *country* wherein is peace. In that heaven the wicked have no part, though here much pleasure. When thou considerest this truly, thou wouldst not change portions with them. Let it be comfort sufficient, since we cannot have both, that we have by many degrees the better

*Their own country*. Heaven is our *own country*. 1. Ours, ordained for us by God the Father. *Come ye blessed of my Father, inherit ye the kingdom*. 2. Ours, purchased for us by God the Son. *We have boldness to enter into the Holiest by the blood of Jesus*. 3. Ours sealed to us by God the holy Ghost. *The Spirit of God seals us up to the day of redemption. The Spirit it self beareth witness with our spirit, that we are the children of God*.

Ours thus, though we are not yet fully entered into it. *Habemus ius ad rem, nondum in re*. We are *heirs* to it, though now we be but wards. Our minority bids & binds us to be as servants. *The heir as long as he is a child differs nothing from a servant, though he be Lord of all*. When we

come to full years, a perfect growth in godliness, *in mensuram staturae adulti Christ's, to the measure of the stature of the fullness of Christ*, we shall have a plenary possession.

It is ours already, not *in re*, but *in spe*; as Aug. Our common Law distinguisheth between two manner of freeholds. A freehold in deed when a man hath made his entry upon lands, and is thereof really seised. A freehold in law, when a man hath right to possessions, but hath not made his actual entry. So is this *Country ours: ours Tenore iuris*, though not yet *iure tenoris*: ours in the inheritance of the possession, though not in the possession of the inheritance. To this *country, our country*, let us travel: and that we may do it the better,

5. The last circumstance shows us how; *Another way*, we must change the whole course of our inordinate conversation, and walk *another way*: even the Kings high-way to Paradise. *Immutatio vi... emendatio vitae*. The changing of the way, is the amending of our life. Repentance must teach us to tread a new path. To man truly penitent, *Optimus portus est mutatio consi...y*: The best haven is the change of his life: *not to turn again by the same way that he came*. Thus must we renounce our own wills, & old ways: and being made *new creatures*, take *new paths*. So Gregory. ° *We departed from our country by pride, disobedience, doting on visible delights, and pleasing the lusts of the flesh: we must therefore return by humil...e, obedience, contemning the world, and condemning the flesh. Quia Paradisi gaudijs per delectationem recessimus, ad h...c per poenitentiam, tanquam per nouam viam, reuoca...ur*. We that departed from Paradise by sin, must return thither, by a new way, Repentance. Hast thou walked in lust? take *another way*; by purity and chastity. Didst thou travel with pride? there is another way to heaven, humility. *Blessed are the poor in spirit, for theirs is the kingdom of heaven*. Wert thou given to avarice? there is a new way to heaven; by charity. *Ye have fed me hungry &c. therefore come ye blessed*. Didst thou trudge with contention, and molesting thy neighbors with suits? this is the way to Westminster hall, there is *another way* to heaven. *Blessed are the peace makers, for they shall be called the children of God*. Didst thou trade in usury? this is the way to the Exchange: thou must exchange this way if thou wilt come to glory. Hast thou forredged with oppression? Thou must with *Zacchaeus* seek out *another way*. *If I have taken anything from any man by false dealing, I restore him fourfold*. Let the drunken epicure, malicious repiner, seditious incendiary, dissembling hypocrite, unjust oppressor, leave their wretched paths: & seek *another way* to happiness. God give us all grace to find this way of *Repentance*, that we may come at last to our own *Country*, peace and rest with *Jesus Christ*.

Amen.

**SEMPER IDEM OR The Immutable mercy Of Jesus Christ.**

HEBR. 13. 8.

Jesus Christ the same yesterday, and today, and forever.

BY the name of *Jehovah* was God known to *Israel*; from the time of the first mission of *Moses* to them, and their manumission out of *Egypt*: and not before. For saith God to *Moses* *I appeared unto Abraham, and unto Isaac, and unto Jacob, by the Name of God Almighty; but by my Name*

JEHOVAH was *I not known to them*. This (*I Am*) is an eternal word, comprehending three times; *that was, that is, and is to come*.

Now to testify the equality of the Son to the *Father*, the Scripture gives the same Eternity to *Jesus*, that it doth to *Jehovah*. He is called *Alpha* and *Omega*, *Primus & nouissimus*, *the First and the Last: which is, which was, and which is to come*. Revel. 1. and here *the same yesterday, and today, and forever*. Therefore he was not only *Christus Dei*, the Anointed of God; but *Christus Deus*, God himself Anointed. Seeing that Eternity which hath neither beginning nor ending, is only peculiar and proper to God.

The words may be distinguished into a

- Center
- Circūference
- Mediate

Line, referring the one to the other. The immovable *Center* is *Jesus Christ*. The *Circumference* that runs round about him here, is *Eternity: Yesterday, today & forever*. The *Mediate line* referring them is. 〈 in non-Latin alphabet 〉 , *The same▪ Jesus Christ the same yesterday, and today, and forever*.

### **The Center is *Jesus Christ*.**

*Jesus* was his proper Name, *Christ* his appellatiue. *Jesus* a name of his nature, *Christ* of his Office and dignity; as Divines speak.

*Jesus* a Name of all sweetness. *Mel in ora, Melos in a...re, iubilus in cord*. A reconciler, a Redeemer, a Savior. When the conscience wrestles with Law, Sin, Death; nothing but horror and despair without *Jesus*. He is *the way, the Truth, and the Life*: without him *Error, Me...dadium, Mors. Si scribas, non placet, nisi legam ibi Iesum*: saith *Bernard*. If thou writest to me, thy letter doth not please me, unless I read there *Jesus*. If thou conferrest, thy discourse is not sweet, without the name of *Jesus*. The blessed restorer of all, of more then all that *Adam* lost▪ for we have gotten more by his regenerating grace, then we lost by *Adams* degenerating Sin.

*Christ* is the Name of his Office: being appointed and anointed of God, a King, a Priest, a Prophet.

This *Jesus Christ* is our Savior: of whose names I forbear further discourse, being unable, though I had the tongue of Angels, to speak ought worthy •...anto *Nomine, Tanto Numine*. All that can be said, is but a little: but I must say but a little in all. But of all names given to our Redeemer still *Jesus* is the sweetest. O•...er, saith *Bern*. are names of Majesty, *Jesus* is a name of mercy. The *Word* of God, the *Son* of God, the *Christ* of GOD, are titles of Glory: *Jesus* a Savior, is a title of grace, mercy, redemption.

This *Jesus Christ* is the Center of this Text: and not only of this, but of the whole Scripture. The Sum of Divinity is the Scripture: the Sum of the Scripture is the Gospel, the Sum of the



Gospel is *Jesus Christ*. In a word, *Nihil continet verbum Domini, nisi verbum Dominum*. There is nothing contained in the word of God, but God the *Word*.

Nor is he the Center only of his Word, but of our rest and Peace. *I determined not to know anything among you, save Jesus Christ, and him crucified. Thou hast made us for thee. O Christ; and our heart is unquiet till it rest in thee.* It is natural to everything *appetere centrum*, to desire the Center. But *our life is hid with Christ in God*. We must needs *amare*, where we must *animare*. Our mind is where our pleasure is, our heart is where our treasure is, our love is where our life is: but all these, our pleasure, treasure, life, are reposed in *Jesus Christ*. *Thou art my Portion, O Lord*, saith David. Take the world that please, let our Portion be *Christ*. *We have left all*, saith Peter, *and fellowed thee*: you have lost nothing by it, saith Christ; for you have gotten me. *Nimis auarus est, cui non sufficit Christus*. He is too covetous, whom *Jesus Christ* cannot satisfy. Let us seek this Center, saith August. *Qu...ramus inueniendum, quaeramus inuentum. Vt inueniendus qu...ratur, paratus est: vt inuentus qu...ratur, immensus est*. Let us seek him, till we have found him: and still seek him when we have found him. That seeking we may find him, he is ready: that finding we may seek him, he is infinite. You see the *Center*.

The referring Line proper to this *Center*, is *Semper Idem*.

*The same*. There is no mutability in *Christ*: *no variableness, nor shadow of turning*. All lower lights have their inconstancy; but in the *Father of lights* there is no changeableness. The Sun hath his shadow; the the *Son of righteousness is without shadow*: that turns upon the Diall, but *Christ* hath no turning. *Whom he loves, he loves to the end*. He loves us to the end; of his love there is no end. *Tempus crit consummandi, nullus consumendi misericordiam*. His mercy shall be perfected in us, never ended. *In a little wrath I hid my face from thee, for a moment: but with everlasting kindness will I have mercy upon thee*, saith the Lord thy Redeemer. His wrath is short, his goodness is everlasting. *The mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed*, saith the Lord, *that hath mercy on thee*. The mountains are stable things, the hills steadfast: yet hills, mountains, yea the whole earth shall totter on the foundations; yea the very *heavens shall pass away with a noise, and the elements shall melt with heat*; but the Covenant of God shall not be broken. *I will betroth thee unto me forever*; saith God. This marriage-bond shall never be canceled; nor sin, nor death, nor hell shall be able to divorce us. Six & twenty times in one *Psalm* that sweet singer chants it: *His mercy endureth forever. Jesus Christ the same yesterday, and today, and forever*.

As this meditation distilles into our believing hearts much comfort, so let it give us some instructions. Two

things it readily teacheth us; a

- Diswasieue caution.
- Persuasive lesson.

1. It diswades our confidence in worldly things because they are inconstant. How poor a space do... they remain 〈 in non-Latin alphabet 〉 , *the same!* To prove this, you have in the

first of *Judges*. Ver. 6. a Jury of threescore and ten Kings, to take their oaths upon it. Everyone had his throne, yet there licks crumbs under another Kings table: and shortly even this King, that made them all so miserable, is made himself most miserable. *Solomon* compares wealth to a wild fowl. *Riches make themselves wings, they fly away, as an Eagle toward heaven*. Not some tame house-bird or a hawk that may be fetched down with a lure, or found again by her bells: but an *Eagle*, that violently cuts the air, and is gone past recalling.

Wealth is like a bird: it hops all day from man to man, as that doth from tree to tree; and none can say, where it will roust or rest at night. It is like a vagrant fellow, which because he is big boned & able to work, a man takes in a doors, and cherisheth; and perhaps for a while he takes pains: but when he spies opportunity, the fugitive servant is gone, and takes away more with him then all his service came to. The world may seem to stand thee in some stead for a season, but at last it irreuocably runs away, and carries with it thy joys; thy gods, as *Rachel stole Laban's Idols*: thy peace and content of heart goes with it, and thou art left desperate.

You see how quickly riches cease to be *the same*: and can any other earthly thing boast more stabillitie? Honor must put off the robes when the play is done: make it never so glorious a show on this worlds stage, it hath but a short part to act. A great name of worldly glory is but like a peal rung on the bells: the Common people are the clappers: the rope that moves them is popularitie: if you once let go your hold & leave pulling, the clapper lies still, and farewell honor. Strength, though like *Jeroboam*, it put forth the arm of oppression, shall soon fall down withered. Beauty is like an Almanac: if it last a year, tis well. Pleasure like lightning: *•...ritur, moritur*: sweet, but short: a flash and away.

All vanities are but butter-flies, which wanton children greedily catch for: and sometimes they fly besides them, sometimes before them, sometimes behind them, sometimes close by them; yea through their fingers, and yet they miss them: and when th•... have them, they are but butterflies; they have painted wings, but are crude and squalid worms. Such are the things of this world, vanities, butter-flies. *Vel sequendo labimur, vel assequendo l•...dimur*. The world it self is not unlike a Hartechoke: nine parts of it are unprofitable leaves, scarce the tythe is good: about it there is a l•...ttle picking meat, nothing so wholesome as dainty: in the midst of it there is a coare, which is enough to choke them that devour it.

O then set not your hearts upon these things: *calcanda sunt*, as *Jerome* observes on *Act. 4*. *They that sold their possessions, brought the prises, and laid them downat the Apostles feet*. At their feet, not at their hearts: they are fitter to be trodden under feet, then to be waited on with hearts. I conclude this with *Augustine*. *Ecce turbat mundus, & amatur: quid si tranquillus esset? Formoso quomodo h•...reres, qui sic amplecteris soedum? Flores eius quàm colligeres, qui sic a spinis non reuocas manū. Quàm confideres •...terno, qui sic adh•...res caduco?* Behold, the world is turbulent and full of vexation, yet it is loved; how would it be embraced if it were calm and quiet? If it were a beauteous Damsel how would they doat on it; that so kiss it being a deformed stigmatic. How greedily would they gather the flowers, who will not forbear the thorns? They that so admire it being transient and temporal; how would they be enamored on it if it were eternal? But *the world passeth*, and God abideth. *They shall perish, but thou remainest: they*

all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed: but thou art *The Same...*, and thy years shall not fail. Therefore trust not in uncertain riches, but in the living God. And then they that trust in the Lord; shall be as *M...unt Zion*, which cannot be removed, but abideth forever. *Jesus Christ the Sa... yesterday, and today, and forever.*

2. This persuades us to an imitation of Christ's *Constancy*. Let the stables of his mercy to us, work a stables of our love to him. And howsoever like the lower Orbes, we have a natural motion of our own from good to evil: yet let us suffer the higher power to move us supernaturally from evil to good. There is in us indeed a reluctant flesh; a *Law in our members warring against the Law of our mind*. So *August*. confesseth. *Nec plane nolebam, nec plane volebam*. And *Eg... era... qui volebam, ego qui nolebam*. I neither fully granted, nor plainly denied: and it was I myself, that both would, and would not. But our ripeness of Christianity must ouergrow fluctuant thoughts.

Irresolution and unsteadiness is hateful, and unlike to our master *Christ*, who is ever *The Same*. A double minded man is unstable in all his ways. The inconstant man is a stranger in his own house: all his purposes are but guests: his heart is the Inn: if they lodge there for a night, it is all; they are gone in the morning. Many motions come crowding together upon him: and like a great prease at a narrow door, whiles all strive, none enter. The Epigrammatist wittily.

Omnia cùm facias, miraris cur facias nil:

Posthume, rem solam qui facit, ill facit.

He that will have an oar for every man's boat, shall have none left to row his own. They, saith *Melanchthon*, that will know *aliquid in omnibus*, shall indeed know *nihil in toto*. Their admiration or dotage of a thing is extreme for the time, but it is a wonder, if it out-live the age of a wonder, which is allowed but nine days. They are angry with Time, and say the times are dead, because they produce no more innovations. Their inquiry of all things is not *Quàm bonum*, but *Quàm novum!* They are almost weary of the Sun for continual shining. Continuance is a sufficient quarrel against the best things: and the *Manna* of heaven is loathed, because it is common.

This is not to be always *the same*, but never the *same*: and whiles they would be everything, they are nothing: but like the worm *Pliny* writes of, *multipoda*; that hath many feet, yet is of slow pace. A while you shall have him in *England*, loving the simple truth: anon in *Rome* groveling before an Image: soon after, he leaps to *Amsterdam*: and yet must he still be turning, till there be nothing left but to turn *Turk*. To winter an opinion is too tedious: he hath been many things; what he will be, you shall scarce know, till he is nothing.

But the God of *Constancy* would have his to be constant. Stedfast in your faith to him. *Colos*.  
1. *Continue in the faith grounded and settled, and be not moved away from the hope of the Gospel*. Stedfast in your faithfulness to man, *promising* and not disappoynting. Do not *aliud stantes, aliud sed...tes*: least your changing with God, teach God to change with you. *Nemo potest tibi*

*Christum •...uferre, •...isi t•... illi auferas.* No man can turn *Christ* from thee, unless thou turn thyself from *Christ*. For *Jesus Christ the same yesterday, &c.*

We come now to the *Circumference*; wherein is a distinction of three times; Past, Present, Future. *Tempora mutantur*: the times change, the *Circumference* wheels about; but the Center is the *same forever*.

We must resolve this Triplicity into a Triplicity. *Christ* is the *same* according to these three distinct terms, three distinct ways.

- *Obiectiue*, in his *Word*.
- *Subiectiue*, in his *Power*.
- *Effective*, in his gracious *Operation*.

### **Obiectiue.**

*Jesus Christ is the same* in his word; and that

- *Yesterday* in Preordination.
- *To day* in Incarnation.
- *For ever* in Application.

### **Yesterday in Preordination.**

So Saint *Peter* in his Sermon tells the Jews, that *he was delivered by the determinate counsel and foreknowledge of God*. And in his Epistle; that *he was verily preordained before the foundation of the world*. Revel. 13. He is called the *Lamb slain from the foundation of the world*. *Priuspr•...fuit, quamfuit*. His Prophets did foretell him, the Types did prefigure him, God himself did promise him. *R•...tus or do Dei*: the decree of God is constant.

Much comfort I must here leave to your meditation. If God preordained a Savior for man, before he had either made man, or man marred himself: (as *Paul* to *Timothy*; *he hath saved us according to his own purpose a•...d grace, which was given us in Christ Jesus before the world began*.) then surely he meant that nothing should separate us from his eternal love in that Savior. *Quos*  $\langle \phi \rangle$  *increated, rede•...it perditos, non deseret redemptos*. Whom he chose before they were created, and when they were lost redeemed, he will not forsake being sanctified.

### **To day in Incarnation.**

*When the fullness of the time was come, God sent forth his Son made of a Woman. The word was made flesh*: which was, saith *Emissenus*, *Non deposita, sed seposit•... maiestate*. Thus he became younger than his Mother, that is as eternal as his Father. He was *Yesterday* God before all worlds, he is now made man in the World. *Sanguinem, qu•...m pro matre •...btulit, antea de sanguine matris accepit*. The blood that he shed for his Mother, he had from his Mother. The same *Eusebius* on the 9. of *Isaiah* acutely. *Unto us a child is borne, unto us a Son is given*. He was *Datus ex*

*Diuinitate, natus ex virgins. Datus est qui erat; natus est qui non erat.* He was *Giuen* of the Deity, *Borne* of the virgin: He that was given, was before: he as borne, was before. *Donum dedit Deus •...quale sibi*, God gave a gift equal to himself.

So he is *the same yesterday, and today, obiectiue*ly in his Word. *Idom qui velatus in veteri, reu•...latus in none. In illo praedictus, in isto praedicatus.* Yesterday prefigured in the Law, today the same manifested in the Gospel.

### **For ever in Operation.**

He doth continually by his Spirit apply to our consciences the virtue of his death and passion. *As many as receive him, to them gives •...e power to become the Sons of God, even to them that believe on his Name.* By one offering he hath perfected forever them that are sanctified. This is sure comfort to us: though he died almost 1600. years ago, his blood is not yet dry: his wounds are as fresh to do us good, as they were to those Saints that beheld them bleeding on the Cross. The virtue of his merits is not abated, though many thousand hands of Faith have taken large portions out of his treasury. The river of his Grace, which *makes glad the city of God*, runs over the banks, though infinite souls have drunk hearty draughts, and satisfied their thirst. But because we cannot apprehend this for our selves of our selves; therefore he hath promised to send us the *Spirit of truth, who will dwell with us*, and apply this to us. *forever.* Thus you have seen the first Triplicity; how he is the *Same Obiectiue*ly in his Word. Now he is *Subiunctiue*ly in his Power the Same; and

that

- *Yesterday*, for he made the world.
- *To day*, for he governs the world.
- *For ever*, for he shall judge the world.

### **Yesterday in the Creation.**

*All things were made by him, and without him was not anything made that was made.* By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. All things; even the great and fair book of the world; of three so large leaves, *Coelum, Solum, Salum*; Heaven, Earth, and Sea. The Prophet calls him *the Everlasting Father: Daniel, Ancient of days.* Solomon says that, *the Lord possessed him in the beginning of his way, before his works of old.* So himself told the unbelieving Jews: *Before Abraham was, I am.*

We owe then our selves to *Christ* for our creation, but how much more for our redemption? *Si totum me debeo pro ine facto, quid addam iam pro me refecto? In primo opere me mihi dedit: in secundo se mihi dedit.* If I owe him my whole self for making me, what have I left to pay him for redeeming me? In the first work he gave myself to me, in the second he gave himself to me. By a double right we owe him our selves: we are worthy of a double punishment, if we give him not his own.

**To day in the Gouerning:**

*He upholdeth all things by the word of his power. He is Paterfamilias; and disposeth all things in this universe, with greater care and p...ence, then any house-holder can menage the bu...nesse of his private family. He leaves it not, as the Carpenter having built the frame of a house, to others to perfect it; but looks to it himself. His Creation and Providence is like the Mother and the Nurse: the one produceth, the other preserveth. His creation was a short providence, his providence a perpetual creation. The one sets up the frame of the house, the other keeps it in reparation.*

Neither is this a disparagement to the Majesty of God, as the vain Epicures imagined, *curare minima*, to regard the least things: but rather an honor, *curare infinita*, to regard all things. Neither doth this extend only to natural things, chained together by a regular order of succession: but even to casual and contingent things. Oftentimes *cùm aliud volumus, aliud agimus*; the event crosseth our purpose. Which must content us though it fall out otherwise then we purposed, because God purposed as it is fallen out. It is enough that the thing attain the own end, though it miss ours: that God's will be done, though ours be crossed.

But let me say; *Hath God care of fo...les and flowers, and will he not care for you, his own Image?* Yea let me go further; *Hath God care of the wicked? Doth he pour down the happy influences of heaven on the unjust man's ground? And shall the faithful want his blessing? Doth he provide for the Sons of Belial, and shall his own children lack? He may give meat and raiment to the rest, but his bounty to Benjamin shall exceed. If M...b his Wash-pot taste of his benefits, then Judah the signet on his finger cannot be forgotten. The King governs all the Subjects in his Dominions, but his servants that wait in his Court, partake of his most Princely favors. God heals the sores of the very wicked: but if it be told him, Lord, he whom thou lovest, is sick <math>\langle \diamond \rangle</math> enough, he shall be healed. The wicked may h...utward blessings without inward, and that is Esau's pottage without his Birth-right: but the elect have inward blessings though they want outward, and that is Jacob's inheritance without his pottage.*

*For ever, because he shall judge the world. GOD hath appointed a day in the which he will judge the world in righteousness, by that M...n whom he hath ordained. In the day that God shall judge the secrets of m...n by Jesus Christ. Let the wicked flatter themselves, that all is but talk of any coming to Judgment: non aliud videre patres aliudve n... p...tes aspice...nt: all is but terriculamenta nutricum, mere scar-babes. Scribar...m pe... mendaces: they have written lies; there is no such matter. But when they shall see that Lamb, whom they have pierced and scorned, they shall cry to the mountains and rocks, Fall upon us and cover us. Now they flatter themselves with his death: mortuus est, he is dead and gone: and Mortuum Caesarem quis ...etuit? Who fears even a Caesar when he is dead? But he that was dead, liveth: behold, I am alive for evermore, Amen. Jesus Christ yesterday, and today, and forever. Qu...sitor sc...erum veniet, vindexque reorum.*

Here is matter of infallible comfort to us. *Lift up your heads, for your Redemption draweth nigh. Here we are imprisoned, martyred, tortured: but when that great Assise, and general goal-delivery comes; M...s non ...rit ultra: there shall be no more death, nor sorrow; but all tears shall be*

wiped from our eyes. For it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels. We shall then find him the Same: the same Lamb that bought us, shall give us a *venit... beati; Co...e ye blessed*, receive your kingdom. Surely I come quickly, *A...on*. Even so, Come Lord Jesus.

Effectually in his Grace and Mercy; so he is the

Same

- Yesterday to our fathers.
- To day to our selves.
- For ever to our children.

### **Yesterday to our Fathers.**

All our Fathers, whose souls are now in heaven, those *Spirits of just men made perfect*. Hebr. 12. were, as the next words intimate, saved by *Jesus the mediator of the new Covenant, and by the blood of sprinkling, that speaketh better things then that of Abel*. Whether they lived under Nature, or under the Law, Christ was their expectation; and they were justified *credendo in venturum Christum*; by believing in the Messias to come. So Luke 2. *Simeon* is said to wait for the consolation of Israel.

### **To day to our selves.**

His mercy is everlasting: his truth endureth from generation to generation. *The same* gracious Savior, that he was *Yesterday* to our *Fathers*, is he *To day* to us, if we be today faithful to him. All catch at this comfort, but in vain without the hand of *Faith*. There is no deficiency in him, but is there none in thee? Whatsoever *Christ* is, what art thou? He forgave *Mary Magd.* many grievous sins; so he will forgive thee if thou canst shed *Mary Magdalens* tears. He took the malefactor from the Cross to Paradise; thither he will receive thee if thou have the same faith. He was merciful to a denying Apostle: challenge thou the like mercy if thou have the like repentance. If we will be like these, *Christ* assuredly will be ever like himself. When any shall prove to be such a sinner, he will not fail to be such a Savior.

*To day* he is thine, if *today* thou wilt be his: thine tomorrow, if yet tomorrow thou wilt be his. But how if dark death prevent the morrows light? He was *Yesterday*, so wert thou: he is *today*, so art thou: he is tomorrow, so perhaps mayest thou not be. Time may change thee, though it cannot change him. He is not (but thou art) subject to mutation. This I dare boldly say; He that repents but one day before he dyes, shall find *Christ the same* in mercy and forgiveness. Wickedness it self is glad to hear this: but let him be faithful on his part, as God is merciful on his part: let him be sure that he repent one day before he dies: whereof he cannot be sure except he repent every day. For no man know... his last day. *Latet vltimus dies, vt obseruetur omnis dies*. Therefore (saith *Augustine*) we know not our last day, that we might observe every day. *To day therefore hear his voice*.

Th... hast lost *yesterday* negligently, loosest *today* willfully, and therefore moist loose *forever* inevitably. It is just with God, to punish two *days* neglect, with the loss of the third. The hand of faith may be withered, the spring of Repentance dried up, the Eye of Hope blind, the Foot of Charity lame. *To day* then hear his voice, and make him thine. *Yesterday* is lost, *To day* may be gotten, but that once gone, and thou with it; when thou art dead and judged, it will do thee small comfort, that *Jesus Christ is the S...e forever*.

**For ever to our Children.**

He that was *yesterday* the God of *Abraham*, is *today* ours, and will be *forever* our children's. As well now *the light of the Gentiles*, as before *the glory of Israel*. *I will be the God of thy seed*, saith the Lord to *Abraham*. His mercy is ⟨ϕ⟩ *them that fear him, fr... generation to generation*.

Many parents are •...ollicitously perplexed, how their children shall do when they are dead. Yet they cosider not, how God provided for them when they were childrē. Is the *Lor... ⟨ϕ⟩ shortened* Did he take thee from thy mothers breasts; and *wh... thy •...errants for sooke thee*, as the *Psalmist* saith, became thy Father? And cannot this experiēced mercy to thee, persuade thee, that he will not for• sake thine? Is not *Jesus Christ the s... yesterday, & today, and forever? I have been young*, saith *David*, and ⟨ϕ⟩ *now old: yet have I not s...ne the right...s forsaken: (that is granted; nay) nor his seed begging bread*.

Many distrustful Fathers are so carking for their posterity; that whiles they live, they starve their bodies, and hazard their souls, to leave them rich. To such a Father it is said justly. *Di... es h...di, pauper i...psque tibi*. Like an over-kind Hen, he feeds his Chickens, and famisheth himself. If usury, circumvention, oppression, extortion, can make them rich, they shall not be poor. Their folly is ridiculous: they fear least their children should be miserable, yet take the only course to make them miserable. For they leave them not so much heirs to their goods, as to their evils. They do as certainly inherit their Fathers sins, as their lands. *God layeth up his iniquity for his children: and ⟨ϕ⟩ •...spring shall wa... a •...sell of b...d*.

On the contr•...ry. *The good ⟨Ϟ⟩ a...d l...ndeth: and his seed i... bl...ssed*. That the worldling thinks shall make his posterity poor, God saith shall make the good man's rich. The *Precept* gives a promise of mercy to *Obedience*; not only confined in himself, but extended to his s...d, and that even to a •...sand generations. Trust th... Christ with thy children: when thy friends shall ⟨ϕ⟩, usury ⟨ϕ⟩ no dat•..., oppression be condemned to hell, thyself ro•...en to dust, the world it self turned and burned into Cinders▪ still *Jesus Christ is the same Yesterday, and today, and for ⟨ϕ⟩*. Now then. *Reu. 1. ⟨ϕ⟩ Grace and Pea... are from him Which is, and Which ⟨ϕ⟩, and Which is to come*. So *Glory and ⟨Ϟ⟩ him, Which i... , Which was, and Which is to come: even to Jesus Christ the sa... Yesterday, & today, and for e...r*.

**GOD'S BOUNTY OR The blessings of both his hands.**

Prov. 3. 16.



Length of days is i... her right hand: and in her left hand, riches and honor.

BY *Wisdom*, here the consent of Diuin... understandeth the Son of God, the Savior of Man. In the first to the ⟨ϕ⟩ he is called *the Wisdom of God*. In ⟨ϕ⟩ are hid all the treasures of *Wisdom and Knowledge*.

*Wisdom* is formerly commended for her Beauty, here for her Bounty. *Length of days is in her right hand; in her left riches and honor*. Conceive her a glorious Queen sitting in ⟨ϕ⟩ throne of M...iestie, and •...lling her children about her, to the participation of those riches, which from everlasting she had decreed them.

Not to travel far for distribution, the parts of this Text are as easily distinguished, as the *Right hand* from the *Left*. Here be two *Hands*, and they contain two sorts of treasures. The *Right hand* hath in it *Length of days: the Lest, riches and honor*.

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### The right hand

Is upon good reason preferred; both for it own worth whereby it excelles, and for the worth of the treasure which it contains. It hath ever had the dignity as the dexterity.

### Length of days

Is the treasure it holds. This cannot be properly understood of this mortal life: though the sense may also stand good with such an interpretation. *For by me, saith Wisdom, thy days shall be ⟨ϕ⟩ : and the years of thy life shall be increased*. *Wisdom* is the mother of abstinence, and abstinence the Nurse of health. Whereas voluptuousness and Intemperance, (as th... French Proverb hath it) Digges the own g...e with the teeth.

But all a man's *Wisdom* cannot keep him still alive. *The wise man dieth, as the fool, saith Solomon*. And the Father of *Solomon* excludes it from having power to keep a man. *That he should live still for e...r, and not see •...rruption*. *Me...ushalem* lived nine hundred sixty and nine years; yet he was the Son of *E...ch*, who was the son of •...ared, who was the son of ⟨ϕ⟩, who was the son of *Cainan*, who was the son of ⟨ϕ⟩, who was the son of *Seth*, who was the son of *A...*, who was the son of dust. The best constitutions, that communicate in the sanguine of the Rose, and Snow of the Lily, have this parentage; they are the sons and daughters of dust.

This ⟨ϕ⟩ ⟨ϕ⟩ i... not ⟨ϕ⟩ to the Poles, nor are these *days* measured by the Sun in his Zodiac: all is pitched above the Wheel of changeable mortality. It is Eternity that fills the *Right hand of Wisdom*.

Length of days.

- *Days* for the Claritie.
- *Length* for the Eternity.

## Days.

Mans life in this world is called a *Day*: a short day, a sharp day. Short, for *instat vesper*: it is not sooner morning, but it is presently night. The Sun of life quickly sets, after it is once risen. Sharpe; for misery is borne with life, brought up with life, and to the good dies with life: to the wicked remains in death. Like *Hippocrat*... twins, inseparable in their beginning, process, end. So that aged *Patriarch* to *Pharaoh*. *My days have been few and evil*. So. *Job*. *Man is of few days, and many troubles*. *Animal* •...*vi breuissimi, solicit*...*dinis infinitae*. And *Paul* calls it *the evil day*. It is somewhat to comfort, that though it be sharp, *Evil*: yet it is but short, a *Day*. *Redeem the time, for the days are evil*. But howsoever *Semper mali dies in seculo, yet semper boni dies in Domino*: as *Augustine* sweetly. Though the world hath always evil days, yet God hath always good days.

And this *Day* shall have no night. *Nox non erit illic*. *There shall be no night*. The Sun that enlightens it; cannot be eclipsed. *That city hath no need of the Sun, neither of the Moon, to shine in it: for the Glory of God doth lighten it, and the Lamb is the light of it*. No clouds shall draw a veil of obscurity over it. Here the light of the Sun darkens the Moon, and the Moon obscures the luster of the Stars: Sometimes half the earth is in light, the rest in darkness.

But in these *Days*, Albeit *there is one glory of the SVNNE, another of the MOONE, and another of the STARRES*; and *one star differeth from another star in glory*: yet the light of one increaseth the light of another: and the glory of one, is the glory of all. *Dispar est glo*... ⟨ϕ⟩, *sed* ⟨ϕ⟩ *Latitia omnium*. So in sum, here we live but a short *day*; *Give us this day our daily bread*. But in that world we shall have *Daies*, & those good days, and great days; days of eternal *length*, for they shall have no night.

## Length.

As the glory is *clear* for the Countenance, so it is long for the Continuance. *Nullus erit defectus, nullus* •...*erminus*. There shall be ⟨ϕ⟩ *charit*...*, chara* •...*rnitas* God's eternal decree to choose v... in *Christ* had no beginning, but it shall have an end: when the elect are taken up to glory. The possession of this decreed Inheritance shall have a beginning, but no end *We shall e*...*er be with the Lord*. God's mercy in both hath neither beginning nor end; for it is from everlasting to everlasting.

Here then is both the Countenance; it is a *clear* day: and the Continuance, it is of *length*; the very same *Length* that Euerlastingnesse it self. *Hezekiah's* day was a long day, when *The shadow of the sun went ten degrees backward in the dial of Ab*... *Joshua* had a long day; when the Sun stood still in *Gibeon*, and the Moon in the valley of ⟨ϕ⟩. *And there was no day like that before it, or after it*. But both these days had their nights; and the long forbearing sun at last did set. Here the *days* are so long, that it shall never be night. You see the clearness and the length: both are expressed. *Dan. 12. They that be* •...*ise, shall shine as the firmament, and they that turn many to righteous*...*es, as the stars*; there is the *Claritie*: and that *forever and ever*, there is the *Eternity*.

There is nothing made perfectly happy, but by Eternity; as nothing but eternity can make perfect misery. Were thy life a continued scene of pleasures, on whose stage grief durst not...uer set his unwelcome foot: were the spoil of Noah's Ark the cates of thy table: hadst thou king Solomon's wardrobe and treasury: Did the west Indie send thee all her gold, and the East her spices: and all these lying by thee whiles a late succession of years without care..., snowes white upon thy head: thou we... ever indulgent to thyself, and health to thee. Yet suddenly there comes an impartial Purseuant, death; and he hath a charge to take thee away  $\langle \phi \rangle$  de  $\langle \phi \phi \rangle$  , bathing thyself in thy delights. Alas; what is...  $\langle \phi \rangle$  thy glory but a short play, full of mirth till the last act, and that goes off in a tragedy. Couldst thou not have made death more welcome, if he had found thee lying on a padde of straw, feeding on cr...s and water gruell? Is not thy pain the more troublesome, because thou wast well? Doth not the end of these temporary joys a...ict thee more, then if they had never been? Only then eternity can give perfection to pleasure: which because thi... world cannot afford, let us reckon of it as it is, a me...e Through  $\langle \phi \rangle$  : and desi... our Home, wh... we shall be happy for  $\langle \phi \rangle$  .

### In her Left hand, riches and honor.

The gift of the *right* hand is large and eternal, of the *left*▪ short and  $\langle \phi \rangle$  . Yet you see, I am short in the long part, give me leave to be long in the short part. Herein we have many things considerable.

- 1. That *Riches* and *H...r* are God... gifts.
- 2. That all are not so, but some: and therefore it is necessary for us to learn, whether God *gave* unto us that *riches* and *honor* which we have.
- 3. That albeit they are his *gifts*, yet but the gifts of his *left hand*.
- 4 That wealth and worship are for the most part companions; for both those gif... lie in one and the same *hand*.

1. *Riches* and *honor* are God...gifts, therefore is... themselves not evil. *Sunt Dei*  $\langle \phi \rangle$  , *...rgo is... se bona*. Saith Augustine▪*Ne p...tentur ...a*,  $\langle \phi \rangle$  &  $\langle \phi \phi \phi \phi \rangle$  *b...na*,  $\langle \phi \rangle$  & *...lis*. That they may not be thought evil, they are given to good men: that they may not be thought the best good, they are given also to evil men. A rich man may be a good man, and a poor man may be wicked. *Christ* sanctified  $\langle \phi \rangle$  as well as  $\langle \phi \rangle$  ; and that in

his

- $\langle \phi \rangle$
- Life
- Death.

1. In his Birth: he sanctified *Pouerti...*, when hi... chamber of presence was a Stable, his cr...dle a manger, his royal robes course rags. He sanctified *Ric...*, when he rec...ed of the

wise men precious...  $\langle \diamond \rangle$  Gold, Frankincense, and Myrrh, Que  $\langle \diamond \rangle$  ipsissim...la, dedignatus ess...t. Which if they had been simply evil, he would not have accepted.

2. In his Life: he sanctified  $\langle \diamond \rangle$  when he was maintained  $\langle \diamond \rangle$ , having no garment to put on; and the good women kept him by their contributions. He was glad to borrow an Ass colt, when he was to ride: and to angle for money in the sea, when he paid tribute. And ( $\langle \diamond \rangle$  if he wanted a bed) to complain; *Th... Foxes have holes, and the birds of the air have nests: but the Son of  $\langle \diamond \rangle$  hath not wh...re to rest his head.* He sanctified Riches, when he called Zacchaeus a wealthy usurer, and raised Lazarus a wealthy citizen, had his S...d which gave alms to the distressed, and bo... his p...se. And like a Prince, feasted thousands at one banquet.

3. In his Death. He sanctified P...ertie, when he had not a Grave of his own, but was buried in another man's Sepulcher: nay, not a sheet to wrap him in, but was beholding to another for his linen. And even dying converted a poor malefactor on the Cross by him. He sanctified Riches, when he accepted the kindness of Joseph, (whom Matthew calls a rich man, Mark an honorable) for his sepulture: and Nichodemus his costly unction, even an hundredth pound weight, mixed with myrrh, and aloes.

Though riches be to some pernicious; a fuming wine which turns their brains: yet to others they are a vessel, wherein they may with more speed sails to heaven: though no compass, star, or cause, to bring them thither. Others are called by David, *...iri diuitiarum*, Men of riches: because they possess not their riches, but their riches have subjugated them. We have a kind of presage, though we conceive it not, in saying of such a one; *He is a man of wealth.* The speech signifies him a slave to his riches: the wealth is not the man's, but the man the wealths.

But otherwise a rich man may be a good man: for wickedness is not bound to wealthiness, as heat is to fire: and arrogancy or lewdness may be incident to poverty and baseness. *Pauper superbus*: a poor man proud, was one of Cyprians twelve abuses. A rotten log will yield as much saw-dust, as a piece of good timber: & a peasant ill nurtured, is also ill natured. A great gentleman will show more humble courtesy, then a thrashing hind, or a toiling ploughmā. *Hagar* was but a Gipsee, a bondwoman yet was her excellent mistress *Saradespised in her eyes.* As *Ier...m* reprov'd the Monks. *Quid facit sub t...ica p...nitentis regimus animus?* So not seldom a ...sset coat shrowds as high a heart, as a silken garment. You shall have a pal...rie cottage send up more black smoke, then a goodly manor. It is not wealth therefore, but vice that excludes men out of heaven.

The Friars and Jesuits have very strongly & strangely backbited Riches: but all their railing on it is but behind the back: secretly and in their hearts they love it. When they are out of the reach of eyes, then Gold is their Sun by day, and silver their Moon by night. Some of them for enforced want, like the fox dispraise the grapes they cannot reach. Or as *Eusebius* notes of *Licinius* the Emperor; that he used to rail at learning, & to say, nothing worse became a prince, because himself was illiterate. So they commend nothing more then Poverty, because they are, & must be poor, against their wills.

Others of them find fault with *Riches*, whereof they have great store; but would that none should covet it beside themselves. So the cosening Epicure made all his fellow guests believe, that the banquet was poisoned; that all they refusing, he might glut himself alone. These often cheat themselves, and work their own bane: whiles they so beat off others from the world, and wrap themselves up in it to their confusion. The fox in the fable, with diverse other beasts, found a *rich* bootie of costly robes and jewels. He persuades the Lyon that he needs not trouble himself with them, because he is king, and may command all at his pleasure. He tells the Stag, that if he should put them on, they would so molest him that he could not escape the huntsmen. For the Boar, he says they would evil favouredly become him: and the wolf he shuffles off with the false news of a fold of Lambes hard by, which would do him more good. So all gone he begins to put on the robes himself, and to rejoice in his lucky fraud. But instantly came the owners, and surprised him: who had so pursued himself in these habiliments, that he could not by flight escape: so they took him, and hanged him up.

The subtle foxes, Jesuits and Friars dissuade kings from coveting wealth, because of their power to command all: and Great men, because it will make them envied and hunted after for their trappings. Country men it will not become they say: and all the rest, that it will hinder their journey to heaven. So in conclusion they drive all away, and get the whole world for their master Pope, and themselves. But at last these foxes are caught in their own noose: for the devil finds them so wrapped & hampered in these ornaments, and their hearts so besotted on money and *riches*, that he carries them with as much ease to hell, as the chariot drew *Pharaoh* into the red sea.

For us beloved, we teach you not to cast away the bag, but covetousness. *Non facultatem, sed cupiditatem reprehendimus*. We bid you *use the world*, but *enjoy the Lord*. And if you have wealth *make you friends with your riches: that they* (so made friends by your charity) *may receive* (and make way for) you *into everlasting habitations*. It is not your *Riches* of this world, but your riches of grace, that shall do your souls good. *Not my wealth, nor my blood, but my Christianity makes me noble*: quoth that noble Martyr *Romanus*. And though the Philosopher merrily, when he was asked whether were better, wisdom or *Riches*, answered, *Riches*: for I have often, said he seen poor wise men at rich fools doors; but never rich fools at poor wise men's doors. Yet wealth may be joined with wisdom, goodness with greatness. *Mary* and *Martha* may be sisters: righteousness and *riches* may dwell together.

*Chrysostom* on that aphorism of *Christ*, *Ye cannot serve God and Mammon* observes: that he doth not say, *Ye cannot have God and Mammon*; but ye cannot *serve* God and Mammon: for he that is the servant of God, must be the master of his wealth. The Lord *Jesus* is able to sanctify and save the rich man's soul as well as the poor's: and to send poor *Lazarus* into the bosom of rich *Abraham*. Where consider not only *Qui sublatus*, but *Quo sublatus*. Poor, but good *Lazarus*, is carried into Rich, but good *Abraham's* bosom: to signify that neither *Poverty* deserves heaven, nor *Riches* hell. *Diuitiae non iniquae, sed iniquis*. *Riches* are not unrighteous, but to the unrighteous. *Nec culpabile est habere ista; sed harere istis*. It is not a sin to have them, but to trust them.

As much might be said for *Honor*. It is the Lord that advanceth. *Those that honor me, I will honor* saith God. *It is God, saith Job, that putteth on the kings girdle* that fasteneth his honor about him. *Promotion cometh neither from the East, nor from the West: nor from North, nor South:* but only from the Lord. Hence it follows that Great men may be good men: yea hence it should follow, that great men ought to be good men.

They may be good. *Christ* had his faithful followers even in *Caesars* family. *Bernard* indeed complained, that the Court is wont to receive good men, but to make them bad men. *Bonos facilius recipere, quam facere:* and *Plures illic defecisse bonos, quam profecisse malos.* The Court doth sooner take good men, then make good men. There moe good are perverted to evil, them evil converted to good. Yet in the Court of *Pharaoh* was a good *Joseph:* in the Court of *Darius* a good *Daniel* in the Court of *Ahasuerus* a good *Mordecai.* Neither is it ever true that, *Quo quis corruptior moribus, & corrumpentior muneribus;* the more a man is corrupt with vices, and corrupting with bribes, so much the more set by. The *Pharisees* objection is sometimes false. *Have any of the Rulers believed on him?* They may be good; yea

They must be good. For they are vnprinted Statutes whereout every man reads his duty. They are *Legis factores,* & therefore should not be *Legis fractores.* *Aristotle* calls them *Loquentes Leges;* speaking Laws. In ferious often set their eyes, to supply the place of their ears; and rather look to see their duetyes, then to hear it. All should live by Precept, but most will live by Precedent. A Superior therefore should teach men, to take the measure of his greatness, by his goodness. These two should be of an even length, of an equal pace. If *honor* out-runs honesty, it will hardly be overtaken. Let such a one appear to the people as he would have them be: and be himself such a one as he appears. A great Person is like a great hill; which gives a fair prospect, but is subject to the lightning and thunder of censures.

2, But it may here be objected, that if *Riches* and *Honor* be GOD'S gifts, then is he the giver of *Judas* his wealth, and *Haman's* honor. Perhaps you would here learn, whether your *riches* and *honors* come from God or no: your demand is requisite, and I will strive to give you satisfaction.

### **First for Riches.**

If they come from God, they are

- Honestly gotten.
- Justly disposed.
- Patiently lost.

1. They are well gotten: for God is not the Patron of unjust gains. He can bless a man well enough without the help of the Devil. There are many that will have wealth though they go a fishing for it, either with *Habakkuksnet,* or *Ophni's book.* They do not only trouble the waters for it, but they bloody the waters; fetch it out of the bowels and life-blood of the poor. This is not from God, nor will he bless it. But *as it was gathered of the hire of a harlot, so it shall return to the hire of a harlot.*

It is easy for that man to be rich, that will make his conscience poor. He that will defraud, forsware, bribe, oppress, serve the time, use, abuse all men, all things, swallow any wickedness; cannot escape riches. Whereas he, whose conscience will not admit of advancing or advantaging himself by indirect means, sits down with contented Poverty. But *Bonus non cito e...sit diues*: a good man seldom becomes rich on the sudden. Wealth comes not easily, not quickly to the honest door. Neither let us envy the gravel, that sticks in the throat of injustice. For he that will swallow the bait, which hangs on the Line of another man's estate, shall be choked with it. Of riches let us never desire more, then an honest man may well bear away. *Mallem me miserum sanctum quàm prosperum peccatorem*. I had rather be a miserable Saint, then a prosperous sinner. When the raising of thy roof, is the raising of another's foundation. *The stones shall cry out of the wall, and the beam out of the timber shall answer it. Thus •...on accipimus data, sed arripimus prohibita*: we take not things with a beggars hand, but with a Tyrants: they are not God's gifts, but our felonies.

For this cause *Riches* are called *Bona fortunae*; the goods of fortune: not that they come by chance, but that it is a chance if ever they be good. *Vaeac cumulant non sua*. And *Woe to him that coveteth an evil covetousness to his house*. We think the oppressors avarice evil only to the houses of the oppressed: but God saith, it is most *evil* to his own. Whether fraud or force bring in unjust gain, it is as a coal of fire put in the thatch of his house.

And to show that God is not the giver of this, he pours a curse upon it; that often they who thus desire most wealth shall not have it: the world being to them like a froward woman, the more woed, the further off. *Woe to thee that spoilest, and wast not spoiled: when thou shalt cease to spoil, thou shalt be spoiled*. And Habac. 2. 8. *Because thou hast spoiled many nations, all the 〈ϕ〉 of the people shall spoil thee and thou shalt be for booties unto them*. Many a great fish in the sea of this world, devours another: and instantly comes a greater, and devours him. As that Emperor suffered his Officers to be like sponges, sucking up the goods of the comminallie: and being once full, he squeezed them into his own coffers. *Pharaohs lean kine, that devoured the fat, were yet themselves never the fatter*.

*Philip* was wont to say, that an asse laden with Gold, would enter the gates of any city: but the golden lode of bribes and extortions shall bar a man out of the City of God. All that is so gotten, is like quick silver; it will be running. If the Father leave all to his son, yet the son will leave nothing for his son, perhaps nothing for himself: never resting till.

Quodcumque profunda

Traxit auaritia, Luxu peiore refundat.

Until he hath thrown abroad all with a forke, which his father got together with a rake *The lion did tear in pieces enough for his whelps, and filled his holes with prey, and his dens with rauine. But I will be against thee, saith the Lord: and the sword shall devour thy young Lions*. The father plays the Lyon for his whelps, oppresseth and consumeth the poor: but his young Lions, which he so provides for, shall be destroyed.

Non habet euentus sordida praeda bonos.

We have seen huge hills of wealth, like mountains of ice, thus suddenly thawed as wax, with the heat of Luxury. But *Parum iusto, a little that the righteous man hath, is better than the riches of many wicked. For the arms of the wicked shall be broken:* the strength of their state shall be confounded. Their wealth is not God's, therefore he takes no charge of it. But the *Riches of the good, is the riches of God, and he will prosper it.*

2. These *riches* are well disposed or used. Piety not lust, rules them. He whom God's blessings hath made rich, gives God his part, man his part, and keeps the thirds to himself. He returns part.

1. To God: it is reason that he who gives all should have part of all. And because thou shouldest not grudge it, he challengeth but a little part, but the tenth part, wretched men, that will not give him one, that gave them ten. As *Pilate's wife sent her husband word; Have thou nothing to do with that just man: meddle not with God's portion; lest a voice come to thee, as to Abimelech, Thou art but a dead man.* This was good *Jacob's resolution; of all that thou shalt give me, I will surely give the tenth unto thee.* Go too now ye that say, the Gospel hath no law for Tythes; and that they were merely ceremonial. *Jacob* paid them under nature: they are therefore unnatural men that deny them. You can find no law commanding your payment, but you shall find a law condemning your non payment.

What can then be pleaded for our accursed Impropriations? Did the heavenly *Wisdom* ever give you those riches? Shew us your Patent, and we will believe you. If ever God did convey his own portion to you show us his hand and seal for it. Where did ever *Jesus* pass away his royal prerogative, or acknowledge any fine before a Judge; that you say, *Haec nostra sunt;* these are ours? What money did, you ever pay him for them? where is your acquittance? Shew your discharge. O but you plead prescription! If you were not past shame, you would never dare to prescribe against the eternal God. *Nullum tempus occurrit Regi:* the king of heaven had these from the beginning, and will you now plead prescription? You may thus undo the poor Minister in these terrene Courts, but your plea shall be damned in the Courts of God. We can produce his act and deed, whereby he separated Tenths to himself: have you nothing to show, and will you take away his inheritance? Go to, you have a Law, and by your own law this proceeding is intolerable. You say, you hold them by your law, by your law you shall be condemned.

Perhaps you think to make amends for all, for you will increase the stipend of the vicar. When the Father hath gotten thousands by the sacrilegious Impropriation, the Son perhaps may give him a Cowes grass, or a matter of forty shillings *per annum.* Or bestow a little whiting on the Church, & a wainscot seat for his own worship. Yea more; he may chance to found a little Almshouse, and give twelve pence a piece a week to six poor people. O this oppressor must needs go to heaven, what shall hinder him? But it will be, as the by-word is, in a Wheelebarrow: the fiends, and not the Angels will take hold on him.

For is it not a great piece of charity, to get five hundred pound a year from God and to bestow twenty marks a year on the poor? When *David* providing for the Temples building, saw how bountifully the Princes and people offered; he gives solemn thanks to God,



acknowledging that they had all received this first from him. <sup>f</sup> *For all things come of thee, and of thine own have we given thee.* The original is, *of thine hand.* What here the *left hand* of God gave to them, their *right hand* returns to God. They did not as our Churchsackers and ransackers do; rob God with the right hand, and give him a little back with the left: take from him a pound, and restore him a penny. Well you would know whether God hath given you your wealth; and he says, whatsoever you have gotten by Tenths was none of his giving: and, besides everlasting malediction, it shall make your posterity beggars.

2. The second rule of using our *riches* well, is (when God hath his own, in the next place) *tribuere cuique suum*: to render every man his due. If they be God's gifts, they must be disposed with justice. This is double; Commutative, & distributive Justice. The one Arithmetical, the other Geometricall. Arithmetical is to give everyone alike: Geometricall is to give everyone according to his deserts. 1, *Cum res adaequatur rei.* 2. *Cum res adaequatur personae.* There are two rules for him that would be just: a negative, and an affirmative rule. 1. The negative. *Do that to no man which thou wouldst not have done to thyself. Quod tibi non vis, alterine facias.* 2. The affirmative. *Whatsoever ye would that men should do to you, do ye even so to them.* Not what every man out of his disordered passions would have another do to him: but what in his composed and deliberate judgment he approves done to himself, let him do that to others. Wouldst thou be relieved? Relieve. Wouldst thou borrow? lend.

If I should follow this point of just distribution, as a mark to discern of your *riches* whether they are God's goods or not; how distasting would my speech be! How few of your houses are filled with those treasures only, which the heavenly wisdom here disperseth! How little of them is found to come in God's name! It may be some of your wealth was given you of God; but your evil usage alters the nature of it; and it can no more properly be ascribed to him. It is hard to draw this circumstance into a square: it is so confused in your actions, that I cannot tell how to find a method for it in my discourse. You may make your *riches* none of God's blessings, by using them ill in respect of others, especially three ways.

Or

- *Detinendo debita*, by detaining things due to others
- *Extrudendo vilia*, by putting forth base things for good.
- *Corrumpendo vtilia*, by corrupting with good things others.

1. By detaining those things that are due to others: &

these are either

- Debts
- Promises.

1. Debts. Rom. 13. *Owe no man anything, but to love one another.* Indeed there must be some owing, as there must be some lending: without this mutual commerce we are worse then

Savages. But we must pay again. *The wicked borroweth, and payeth not again.* Debt is not deadly sin when a man hath no means, but when he hath no meaning to pay. There must be votal restitution, if there cannot be actual. Restore *Quoad affectum.* thought you cannot *Quoad effectum.* *For if their be first a willing mind, it is accepted according to that a man hath, & not according to that he hath not.* God reckons that as done which a man *vere voluit, tamet si non valuit adimplere;* faithfully would, though not fully could accomplish.

There are that will restore some, but not all: to this they have *Posse,* but no *velle:* let the creditors be content with one of four. But this little detinie is great iniquity. For a mite is debt, as well as a million. *Tam,* though not *Tantum:* so good a debt, though not so great a debt. And *he that is faithful in a little, shall be made ruler over much.*

What shall we then say of their goods, that break, and defraud others? Come they from God's hand, or from the devils? Surely Satan's right hand gave them, not God's *Left.* *Haec mea sunt,* saith the Devil: *meae diuitie, mei diuites.* These are mine, my riches, and my rich men. O that men would see this damnable sin! me thinks their terrified consciences should fear, that the bread they eat should choke them; for it is stolen; and *stolen bread fills the belly* of gravel. They should fear the drink they swallow should poison them; being the very blood of good householders, mixed with the tears of widows and orphans. The poor creditor is often undone, and glad of bread and water: whiles they like hogs lurking in their styes, fat and lard their ribs with the fruit of others labors. They rob the husband of his inheritance, the wife of her dowry, the children of their portions: the curse of whole families is against them.

And if this sin lie upon a great man's foul, he shall find it the heavier, to sink him lower into perdition. They are the Lord's of great lands, yet live upon other men's moneys: they must riot and revel, let the poor commoners pay for it. They have their Protections: their bodies shall not be molested, and their Lands are exempted: what then, shall they escape? no, their souls shall pay for it. When the poor creditor comes to demand his own, they rail at him, they send him loden away, but with ill words, not good money. In the Country they set laborers on work, but they give them no hire. Tut they are Tenants, vassals: must they therefore have no pay? Yet those very Land-lords will bate them nothing of their rents. But the riches so had, are not of God's giving, but of the Devils lending; and he will make them repay it a thousand fold in hell.

2. Promises are due debts, and must not be detained. If the good man promise, though to his own hurt, *he changeth not.* Indeed now *Promissis diues quilibet esse potest:* men are rich in promises, but they are poor in performance. More respect is had to commodity, then to honesty. Men have their evasions to disannul their promises: either they aequiuocate, or reserve; or being urged plead for getfulness. But the truth is, they have sufficient memory, but not sufficient honesty. It is said that a good name is the best riches; *Qua semet amissa, postea nullus eris.* But what care they for a name, so long as they save their money? *Quid enim saluis infamia nummis?*

A Pilate could say, *Quod scripsi, scripsi;* What I have written, I have written: and shall not a Christian say, *Quod dixifaciam,* what I have promised, I will perform? Hence it comes that

there is so little faith in the world: that scriueners have so much work, that the proverb runs in everybody's mouth; Fast bind, fast find: that there is no hope of good deeds, but Sealed and delivered: that there is more trust to men's seals, then to their souls. For the Law of God holds us not so fast, as the laws of men. There is more awe of judgment in the common Pleas, then of a sentence of condemnation in the Court of heaven. The Sherife is altogether feared, not God: their is no dread of any Execution but his. Is the wealth thus detained, in your own consciences, God's blessing? deceive not your own souls. God requires us to be just in all our words, as righteous in all our ways. A Christians word should be as currant as his coin. Thus you see this first circumstance of Injustice taxed. Therefore *Withhold not good from them to whom it is due; when it is in the power of thy hand to do it.*

2. By putting forth base things for good. The Prophet Amos speaks of some, *thatsell the refuse of their wheat* the basest wares: neither do they sell them for base, but for good. If half a score lies, backed with as many oaths, will put off their vile commodities, they shall not lie upon their hands. Not upon their hands, I say; though upon their consciences.

Plenius aequo

Laudat venales, qui vult extrudere merces.

Their rule for themselves is *Vincat vtilitas*; for others *Caveat emptor*. Either they will show you one thing, & sell you another: and this cozenage hath longer arms then all other tricks, and over reaches them. Or they will conceal the insufficiency of the wares; and for this cause they darken their shops, lest the light should reveal their works of darkness. *They love darkness more then light*: let them take heed, least it be unto them according to their desires: least as they have brought hell into their shops, so their shops send them into hell.

Or if the commodity be discerned bad, you must have that or none. If your necessity forceth you to buy, it shall force you to buy such base stuff. This is a grievous sin in all professions, especially amongst Apothecaries: because with their injustice may be also mixed a spice of murder. But you will say, we compel none to buy our commodities: we but show them, and make the price. But it is craft *tendere plagas, etsi agitaturus non sis*: to lay snares, though you drive not men into them. Or be it what it will, yet rather then refuse your money, they will protest to give you the buying. Yea rather then fail, they will sell it you cheaper, then before they swore it cost them.

*Quis metus aut pudor est properantis auari?* What, sell cheaper then they buy? How should they then live? The answer is easy, they live by their lying.

Now doth this wealth come on God's name? is this the blessing of Heaven? Which of your consciences dare think so? Saint *Augustine* speaks of a certain Iester, that undertook to tell the people what they all did most desire. Multitudes came to hear this: to whose expectation he thus answered. *ϕ* *vultis emere, & chare vendere*: You would buy cheap, and sell dear. And this is every man's desire, that desires to be rich, more then to be just.

3. By making others bad with his goods: and here we may fitly proceed to the condemnation of Bribery. *A gift blindeth the eyes of the wise.* They that see furthest into the Law, and most clearly discern the causes of justice, if they suffer the dusts of bribes to be thrown into their sight, their eyes will water and twinkle, and fall at last to blind connivence. It is a wretched thing, when Justice is made a Hackney, that may be backed for money, and put on with golden spurs, even to the desired journey's end of injury and iniquity.

If the party be innocent, let his cause be sentenced for his innocencies sake: if guilty, let not gold buy out his punishment. If the cause be doubtful, the Judge shall see it worse, when he hath blinded his eyes with Bribes. But the will of the giver doth transfer right of the gift to the receiver. No, for it is not a voluntary will. But as a man is willing to give his purse to the thief, rather than venture his life or limb: so the poor man gives his Bribes, rather than hazard his cause. Thou sayest, the thief hath no right to the purse so given: God saith, nor thou to the Bribe.

And this is sinful in a Justicer, though he pass true Judgment on the cause: but much more accursed, when for this he will condemn the cause he should allow, or allow the cause he should condemn. To *justify the wicked, and condemn the innocent*, is alike abomination to the Lord. Far be from our souls this wickedness; that the ear which should be open to complaints, is thus stopped up with the ear-wax of partiality. Alas poor truth, that she must now be put to the charges of a golden ear-pick, or she... cannot be heard.

But to show that these riches are not of God's giving, his anger is ho...e against them. *Fire shall consume the Tabernacles of Bribery.* The houses or tabernacles, the chambers, halls, offices, studies, Benches; a *Fire* shall consume them. They may stand for a while, but the indignation of the Lord is kindled; and if it once begin to burn, all the waters in the South are not able to quench it. These *Riches* then come not of God's blessing: but I pray that God's blessing may be yours, though you want those *Riches*. Time, that severe moderator, chargeth me silence: and I rather choose abruptly to break off my discourse, than immodestly to abuse your tried patience. The Lord send us the gifts of his *Left hand* at his own good pleasure, but never deny us the blessings of his *Right*, for *Jesus Christ* his sake.

Amen.

### **The second Sermon.**

PROV. 3. 16.

Length of days is in her right hand: and in her left hand, riches and honor.

WE are looking into the *left hand* of *Wisdom*: and there have found. 1. that *Riches* and *Honor* are GOD'S gifts. 2. That every man's *riches* and *honor* are not so; that *the mouth of wickedness might be stopped*. Therefore to satisfy our own consciences, that they are God's blessings to us, I observed that they must be. 1. honestly gotten. 2. justly disposed: and that by rendering sincerely that which is due. 1. to God. 2. to Man. 3. to our selves. Duties to others ended my former discourse, I must now begin at

## Our selves.

The third act of disposing our *Riches* well, when God hath his portion, and Man his portion; is to take the thirds to our selves. It is God's will that with the wealth he hath given thee, thou shouldest refresh and console thyself. *Thou preparest a table before me, thou annointest my head with oil, my cup runneth over.* Wherefore hath God spread a *table* before thee, but that thou shouldest eat? Wherefore given thee a *cup running over*, but that thou shouldest drink? If thou have *wine, make thy heart glad: if oil, let thy face shine: if bread, strengthen thy spirits.* Weare thy own wool, and drink the milk of thy own flocks. It is a blessing which the Lord gives to those that fear him; *Thou shalt eat the labor of thine own hands: happy shalt thou be, and it shall be well with thee.* But a curse to the wicked; that they shall plant vineyards, and not taste the fruit thereof. The riches that God truly gives, man truly enjoys. *Every man to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor: this is the gift of God.* Now a man may take from himself this comfort in abusing his wealth; and this many ways? especially four:

to

- Superstition,
- Malice,
- Ryot,
- Miserie.

1. By spending them upon works of Superstition, to the dishonor of God. And this is a high degree of ingratitude; When God hath given them a sword to defend themselves, and they turn the point of it upon his own breast. So God gave *Israel* sheep and oxen, and they offer them up to *Baal*. Many in England are beholding to God for great revenues, lands, and Lordships; and they therewith maintain Jesuits and Seminaries, his professed enemies. These use their riches as the Israelites did their ear-rings and jewels: God gave them for their own ornament, and they turn them to an Idol.

2. By malice, in abusing them to unnecessary quarrels & contentions of Law; to the hindrance of God's peace and their neighbors welfare. When men will put out one of their own eyes, to put out both their neighbors: Nay both their own, for one of his. Thus what they get by the happiness of foreign peace, they spend in civil wars. How unnatural is it for one hand thus to beat and wound another! Either of them gets a shell: You know who goes away with the meat.

3. By riot. *Quicquid dant, dant vel veneri vel ventri.* They spend more upon the Tavern, then upon the Tabernacle: at the house of plays, then at the house of praise: more upon their own hounds, then upon God's poor children. *Julius Caesar* seeing women carry little Dogs under their arms, asked if they had no children. God asketh you, that give your bread to dogs, if he hath no children for your charity. But they answer all, as the wicked in the 12. *Psalm.* *Our tongues are our own.* They stop the mouth of all exhortation to frugal courses, with *It is my*

own: a man may spend his own as he list: I wast none of your goods: and what hath friend in private, or preacher in public to do with it? But they shall find one day, that they were but Stewards, that these Riches were but entrusted to them, and they shall give a strict account. Nothing is properly a man's own, but *Peccata sua*, his sins. Thy sins are thine own, thy riches God's.

4. By miserable niggardice, in forbearing to take his own portion; and so becometh his own consumption. No marvel if such a miser starve others, when he famisheth himself. Such a one is the worst vermin the land bears: another vermin seeks but to feed it self; but he hoarding up his grain feeds many thousands of them. Let him beware, least they also at last devour himself. As that Germane Bishop, that having great store of corn in a grievous famine, refused to sell it to the poor, and suffered the Rattes to eat it. But by the •...ust judgment of God, the Mice and Rats which he fed with his grain, did also feed upon him; albeit he built a Tower in the midst of the river *Rheine* to avoid them; which the Germans call still Rattes Tower. How shall they which slander heaven with pretended dearths, be admitted as friends to that place which they have belied!

You see how these riches must be gotten, how disposed; honestly gotten, justly dispensed; now it follows also in the next place, that they must be

3. Patiently lost: When God gives riches to the good, he gives them also a heart to trust in himself: in himself I say, not in them. *Trust not in uncertain Riches, but in the living God; who giveth us abundantly all things to enjoy.* He gives abundantly, but he forbiddeth trust in that abundance. He commends riches to us, as a great man doth a servant to his friend; work him, but trust him not: put labor to him, not confidence in him. Wealth may do us good service; but if it get the mastery of our trust, it will turn tyrant, Termagant; we condemn our selves to our own gallies.

To the godly riches are never so dear, but they can be content to forgo them. They receive them at God's hands with much thankfulness, and they loose them with much patience. When God takes ought from us, he does us no wrong. *Retrahit sua, non abstrahit nostra:* he doth but take back his own, not take away ours. So *Job. The Lord hath given, and the Lord hath taken away.* The Lord giveth, therefore he may take away. Yea faith says; Lord, take all, so thou give me thyself. *We have left all, and followed thee;* saith *Peter. Nos sequamur Christum, caetera sequentur nos.* Let us follow Christ, other things shall follow us. But if they do not, it is gain enough to have Christ. He is too covetous whom the Lord *Jesus* cannot satisfy. We may loose *diuitias Dei*, but never *Deum diuitiarum.* We may be forsaken of these riches of God, but never of the God of riches. *Amittamus omnia, dum habeamus habentem omnia.* Let us loose all, so we have him that hath all.

That was never perfectly good, that might be lost. Of this nature are riches: they have made many prouder, none better. As never man was better, so never wise man thought himself better for them. That wise Prophet would never have prayed against riches, if their want had been the want of blessedness. The Devil indeed says, *All those will I give thee:* but the two dearest Aposties say, *Silver and gold have I none.* Who would not rather be in the state of those

Saints, then of that Devil? Riches are such things, as those that have them not, want them not: those that have them, want them: they are lost in a night, and a man is never the worse for loosing them. How many Kings (not fewer then nine in our Island) that have begun their glory in a Throne, have ended it in a cell: changing their command of a Scepter, for the contemplation of a Book! Alas silly things, that they should dare ask one dram of our confidence. *Non tanta in multis foelicitas, quanta in paucis securitas.* There is not so much happiness in the highest estate, as there is content and peace in the lowest. Only then God be our trust, whose mercy we can no more loose, then himself can loose his mercy.

Thus you see this second general point amplified: if Riches be God's good blessings, (not only in themselves, so they are always good, but to us) then they are gotten honestly, disposed justly, lost patiently. As much happily might be said for *Honor*; wherein I will briefly consider, how and when it is of God.

God indeed gives *Honor* and *Riches*; but not all *Honor*; as you heard before not all *Riches*. There are four things in an honored person. First his Person, wherein he pertakes of the common condition of Mankind; lives and dies a man. Even the sons of Princes have their breath in their nostrilles. Secondly his *Honor* and dignity; this simply considered is of God, whosoever he be that hath it, a *Joseph* or a *Haman*. Thirdly, the manner of coming to his *Honor*: and this is no longer of God, then the means are good. If it be God's honor, God must give it, not man usurp it. Fourthly the menaging of this *Honor*; and this is also of the Lord, if it be right and religious. It happeneth often that *Potens*, the great man is not of God. *They have set up Kings, but not by me: they have made Princes, and I knew it not.* The manner of getting dignity is not always of God. *Richard 3.* came to the Crown of England by blood and murder. *Alexander 6.* obtained the Popedom, by giving himself to the Devil: Yet the dignity is of God. *By me Kings reign: by me Princes and Nobles.*

It is a hard question, wherein *Honor* consists. It is in blood, descending from the veins of noble ancestors? Not so, except nature could produce to Noble parents noble children. It was a monstrous tale that *Nicippus* his Ewe should yeane a Lyon. Though it be true among irrational creatures, that they ever bring forth their like; Eagles hatch Eagles; and Doves Doves: yet in man's progeny there is often found not so like a proportion, as unlike a disposition. The earthy part only follows the seed, not that whose form and attending qualities are from above. Honor must therefore as well plead a Charter of successive virtue, as of continued scutchions, or it cannot consist in blood. The best things can never be traduced in propagation: thou mayest leave thy son heir to thy lands in thy will, to thy *Honor* in his blood; thou canst never bequeath <1 page duplicate> <1 page duplicate> him thy virtues. The best qualities do so cleave to their subjects, that they disdain communication to others.

That is then only true *Honor*, where dignity and desert, blood and virtue meet together: the greatness whereof is from blood, the goodness from virtue. Among *Fools* dignity is enough without desert: among wise men desert without dignity. If they must be separated, desert is infinitely better. Greatness without virtue *laudatur ore alieno, damnatur conscientia sua*; is commended by others tongues, condemned in the own heart. Virtue though without

promotion, is more comforted in the own content, then dishartned by others contempt. It is a happy composition when they are united: think it your honor ye great men, that you are ennobled with virtues: not that you have, but that you deserve *Honor*. Let this that hath been spoken teach us some lessons concerning *Honor*.

1. Take it when God sends it, but be not ambitious of it. *Indigni est arripere, non accipere honorem*. It is an argument of unworthiness to snatch it denied, not to accept it offered. *God resisteth the proud*; opposeth himself in a professed war against him; as if he held a sword against his breast, when he would rise up in glory, to n...le him fast down to the earth. But *he giveth grace to the humble*: like a great & good Prince he gives those servants grace and honor, whom he perceives least ambitious of it. Such men seek not for honor, as for a Jewel they would fain find, but only stumble at it, as *Saul* sought but his Fathers Asses, when he lighted on a Kingdom. Pride like smoke will surge upward, though it vanish into air: massy virtue like gold keeps below, & is more preciously respected.

He that would mount, cares not what attendance he dances at all hours, upon whose stairs he sits waiting, what enormities he soothes, what deformities he imitates, what base offices he does prostrate himself to, so he may rise. His carriage is *alienum a se*, quite another thing from himself: he doth glew it on indecently, that he may skrew himself into favor. This man never understood the charge that goes with honor; Which the most wise disposition of God hath coupled together. Charge without some honor would overlay a man. If a man could have honor without some trouble, it would so transport him, that he were continually in danger of running mad. The poor man envies the great for his honor: the great perhaps envies the poor more for his peace: for as he lives obscurely, so securely. He that rightly knows the many public, and more secret vexatitions incident to *Honor*, would not (as that King said of his Crown) stoop to take it up, though it lay at his feet before him.

2. Live worthy of that *Honor* thou hast. Greatness not gooded with grace is like a Beacon upon a high hill: *Qui conspiciunt, despiciunt*: they that behold it, hate it, though perhaps they dare not censure it. The knee may be forced to reverence, but but the mind cannot but abhor so unworthy a Statue. In his pride he stomachs the covered head, or the stiff knee of a good *Mordecai*, fretting that other men do not think him so good as he thinks himself. But indeed he doth not think himself more honorable then others think bim base. All the poor honor that he hath, is only kept above ground with his body; both corrupt, fall, and rotte together: and if it be coniurd up at the funeral, to present it self, yet it fails not to go back with the Heralds.

3. Forget not your original, ye whose brows the wreathes of honor have (above hopes) engirt. If the Lord hath *raised you out of the dust: and lifted you up out of the dunghill: and set you among the Princes of the people*; yet forget not your Fathers house, nor the place of your beginning. *Miseranda obliuio originis non meminisse*. He never truly understands what he is, that forgets what he hath been. *Solomon's* observation is often true; *Folly is set in great dignity*: Albeit this be not the right *Vbi*; Folly in excellency. Now these excellent fools soon forget, *de quo surrectio detur*; From howe low estate they are risen. They consider not how glad their Carkases would once have been of a warm covering; that are now richer then Lilies, more



gorgeous then May: scarce *Solomon in all his glory was arrayed like one of these*. They consider not, that need once made them trudge through the Mire, even many tedious journeys; that climb by unjust Riches to that dignity, as in their Caroches to be whirled through the popular streets.

It was *Jacob's* humble acknowledgement of God's mercy to him. *With my staff I passed over this Jordan, and now I am become two bands*. If blind Ingratitude would suffer many proud eyes to see it, howe justly might diverse say: With my staff came I hither walking, and now I ride in triumph with attendants. To these let me apply the words of the Prophet: *Look unto, the Rock whence ye are hewn, and to the hole of the pit whence ye are digged*. Remember your poor beginning, that you may bless God for your advancing. Say not only in general, *Quis homo!* What is man that thou O Lord art so mindful of him? But *Quis ego?* What am I, and what is my Fathers house, that GOD should thus raise me up!

4. If thou have *Honor*, keep it, but trust it not. Nothing is more inconstant; for it depends upon inconstancy it self, the vulgar breath. Which is *Bellua multorum capitum*, a Beast of many heads, and as many tongues, which never keep long in one tune As they never agree one with another, so seldom do they agree long with themselves. *Paul* and *Barnabas* come to *Lystra*, and raise an impotent Creeple: Hereat the amazed people would needs make them God's, and draw Bulls and garlands to the Altars for sacrifice to them. Not long after they draw *Paul* out of the City, and stone him. They suddenly turn him from a God to a malefactor; and are ready to kill him instead of killing sacrifice to him. O the fickleness of that thing, which is committed to the keeping of vulgar hands. Trust not then popularitie with thy *Honor*, so it is mutable: but trust virtue with it, so it is durable. Nothing can make sure a good memory, but a good life. It is a foolish dream, to hope for immortality and a long-lasting name, by a monument of brass or stone. It is not dead stones, but living men, that can redeem thy good remembrance from oblivion. A Sumptuous Tomb covers thy putrefied Carkase; and be thy life never so lewd, a commending Epitaph shadows all: but the passenger that knew thee, telles his friends; that these out-sides are hypocritical, for thy life was as rotten as is thy corpse: and so is occasioned by thy presumed glory, to lay open thy deserved infamy. Neither can the common people preserve thy honor whiles thou livest, nor can these dull and senseless Monuments keep it when thou art dead. Only thy noble and Christian life makes every man's heart thy Tomb, and turns every tongue into a pen, to write thy deathless Epitaph.

5. Lastly, if God gives to some men *Honor*, it is then manifest that God allows difference of persons. He ordains some to rule and others to obey: some masters, others servants; he setteth some up on high, and placeth others in a low degree. To repine at others greatness and our own meanness, is to cavil with God; as if he wanted wisdom and equity in disposing these inferior conditions. It is a savage and popular humor, to malign and inveigh against men in eminent places. That rhyme, When *Adam* delued, and *Eve* span, Who was then a Gentleman? seems to be made among Iacke *Strawes* followers, and to savor of Rebellious discontent. God allows no man to villify, where he hath honored: no scurrilous Libelles disgracing those that live, yea disparaging the very dead; shall pass the Court of God's Justice

uncensured. Where the Lord confers and confirms *Honor*, woe to the tongue that shall traduce it. This second point hath held us long, the brevity of the rest shall ease it.

3. Observe that *Solomon* in the donation of the *left hand*, couples together *Riches* and *Honor*: as if these two were for the most part inseparable companions. Eccle. 6. *God gives to a man Riches and Honor*. First *Riches*, and then *Honor*: for it is lightly found, so much *Riches*, so much *Honor*; and reputation is measured by the Acre. I have wealth enough, saith the worldling. Luke 12. I will turn Gentleman, take my ease, eat, drink, and be merry. *Riches* are the stairs whereby men climb up into the height of dignity; the fortification that defends it: the food it lives upon: the oil that keeps the lamp of *Honor* from going out. *Honor* is a bare robe, if *Riches* do not lace and flourish it: and *Riches* a dull Lump, till *Honor* give a Soul to quicken it. Fifthly then *Honor* and *Riches*, Wealth and Worship do bear one another company.

4. Lastly observe, that though riches and honor be God's gifts, yet they are but the gifts of his *left hand*: therefore it necessarily follows, that every wise man will first seek the blessings of the *Right*. *First seek the kingdom of God, and his righteousness: and these things shall be added to you*. Godliness is the best *Riches*, *Riches* the worst: let us strive for the former without condition: for the other if they fall in our way, let us stoop to take them up: if not, let us never covet them. It is no Wisdom to refuse God's kindness, that offers wealth: nor piety to scratch for it when God withholds it. When the Lord hath set thee up as high as *Haman* in the Court of *Ahasuerus*, or promoted thee to ride with *Joseph* in the second Chariot of Egypt: were thy stock of Cattle exceeding *Job's*; seven thousand sheep, three thousand Camels, five hundred yoke of Oxen: did thy Wardrobe put down *Solomon's*, and thy cup-bord of plate *Belshazzars*, when the vessels of God's temple were the ornature. Yet all these are but the gifts of *Wisdomes left hand*; and the possessors may be under the malediction of God and go down to damnation. If it were true, that *sanctior qui ditior*, that goods could make a man good, I would not blame men's kissing the *left hand*, and sucking out *Riches* and *Honor*. But alas what antidote against the terror of conscience can be chimed from gold? What charm is there in brave apparel to keep off the rigor of Satan? *Quod tibi praestat opes, non tibi praestat opem*. That which makes thee wealthy, cannot make thee happy.

*Jonah* had a Gourd that was to him an Arbour: he sate under it secure: but suddenly there was a worm that bitte it, and it died. Compare (secretly in your hearts) your riches to that Gourd: your pleasure to the greenesse of it: your pomp, attendance vanities to the leaves of it: your sudden increase of wealth, to the growing and shooting up of it. But withal forget not the Worm and the Wind; the Worm that shall kill your root is Death, and the Wind that shall blow upon you is calamity. There is a greater defect in this wealth and worship then their uncertainty. *Non m...do fallacia quia dubia verum insidiosa quia dulcia*. They are not only deceitful through their ticklenesse, but dangerous through their lusho...snesse. Men are apt to surfeit on this luxurient abundance: it is a ba...e to security, a baud to wantonness.

Here is the main difference between the gifts of God's *right hand* and of his left. He gives real blessings with the left, but he doth not settle them upon us: he promiseth ⟨◇⟩ perpetuity; but with the graces of his *right* he gives assurance of everlastingness. *Christ* calls *Riches* the *riches of deceitfulness*: but grace *the better part that shall never be taken away*. *David* compares the

wealthy to a flourishing tree that is soon withered: but Faith stablisheth a man like *Mount Zion, never to be removed*. He that thinks he sits surest in his seat of Riches, *let him take heed least he fall*. When a great man boasted of his abundance, (saith *Paulus Emilius*) one of his friends told him, that the anger of God could not long forbear so great prosperity. How many rich Merchants have suddenly lost all! How many Noblemen sold all! How many wealthy heirs spent all! Few Sundays pass over our heads without Collections for Ship-wracks, fires, and other casualties; Demonstrative proofs that prosperity is inconstant, riches casual. And for honor, we read that *Belshazzarius* an honorable Peere of the Empire, was forced in his old age to beg from door to door, *obulum date Belshario*. *Fredericke* a great Emperor was so low brought, that he should be made but the Sexton of a Church.

O then let us not adhere to these *left hand blessings*, but first seek *length of days*, eternal joys never to be lost. A man may enjoy the other without fault: the sin consisteth *praeferendo vel conferendo*; either in preferring Riches, or in comparing them with faith and a good conscience. *Vtere caducis, fruire aeternis*, Thou must necessarily use these transient things, only enjoy and rest upon the everlasting comforts of *Jesus Christ*. When God hath assured to a Christian spirit the inheritance of Heaven, he joyfully pilgrims it through this world: if wealth and worship salute him by the way, he refuseth not their company; but they shall not stray him out of his path, nor transport his affections: for his heart is where his hope is, his love is where his Lord is; even with *Jesus* his Redeemer at the right hand of God. Now this man's very Riches are blessed to him; for as from the hand of God he hath them, so *from the hand of God he hath to enjoy good in them*. Whereas to some (saith *Solomon*) *I have seen Riches kept for the owners thereof to their hurt*: to this man *they shall work to the best*; blessing his condition in this life, and enlarging his dition in heaven; as the wise man sweetly. *The blessing of the Lord it maketh rich: and he addeth no sorrow with it*.

Thus in particular: if we confer the right hand with the left, we shall generally learn

1. That both God's hands are giving: it is enough if man give with one hand; but the Lord sets both his hands a doling his Alms of mercy. *Nemo tuarum vnam vincet vtraque manu*. No man can do so much with both hands, as GOD with one hand, with one finger. He hath *Manum plenam, extensam, expansam*; hand full, not empty: so full that it can never be emptied with giving. Innumerable are the drops in the sea yet if one be taken out, it hath (though insensibly) so much the less: but God's goodness can suffer no diminution, for it is infinite. Men are sparing in their bounty, because the more they give, the less they have: but God's hand is ever full, though it ever disperse: and the filling of many cisterns is no abatement to his ever running fountain. Our prayers 〈1 page duplicate〉 〈1 page duplicate〉 therefore are well directed thither for blessings; whence though we receive never so much, we leave no less behind. Let this master of Requests in heaven have all our suites: we are sure either to receive what we ask, or what we should ask.

It is *extensa*, a hand put forth, and stretched out. *Stretched out, not to receive, but to give*. The Prophet speaks of Rulers that stretch out their hands for bribes and cry *Give ye*: but the Lord's hand is put forth to offer good things. *All day long have I stretched forth my hands to a disobedient people*. Indeed God hath a hand; and woe to the man against whom it is stretched.

Homer saith that all the God's could not ward a blow of *Jupiter's* hand. His hands are not only 〈 in non-Latin alphabet 〉 , hands that cannot be sufficiently praised: but 〈 in non-Latin alphabet 〉 , hands that cannot be resisted. It is a heavy hand when it lights upon men in anger. *It is a fearful thing to fall into the hands of the living God. When revolting Israel fell to serve Baal and Ashtaroth Whethersoever they went out, the hand of the Lord was against them for evil.* When the men of Ashdod were smitten with Emerods, it is said *the hand of the Lord was heavy upon them.* So David in his grievous misery, *Thine arrows stick fast in me, & thy hand presseth mesore.* It is not this hand that God here stretcheth out. Bernard saith, God hath two hands; *Fortitudo* and *Latitudo*. A hand of strength, *Qua defendit potenter*: wherewith he protects his friends, and confounds his enemies. A hand of Bounty, *Qua tribuit affluenter*, whereby he disperseth and disposeth the larges of his gifts. This is the hand here put forth, *manus regalis*, and gives *munus regale*; a royal hand, full of real mercies; let us humbly kiss it.

It is *expansa*, not a shut hand, but open, *Thou openest thy hand, and fillest all things living with plenteousness.* God gives richly, saith Paul. Man is poor, because he is a creature: the very nam... of creature infers poverty: it implies a receiving of all. *Quid habes quod non accepisti?* The Creator hath the possession of all, and the disposition of all, at his own pleasure. *Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights.* Bread in the Lord's prayer is called *Ours*; *Give us this day our daily bread*: but *ne putetur a nobis, dicimus da nobis*: lest we should imagine it our own from our selves, we are taught daily to beg it of our father in heaven, whose it is. It is the Lord's hand that barreth the gates of our cities, that *fillet* our garners with plenty, that sets peace about our walls, and prosperity in our palaces; that blesseth our goings out, and comings in; even all the works of our hands.

But what speak I of temporal things the gifts of his *lest* hand, in comparison of *length of days*, everlasting joys, the treasures of his *right*? Repentance, humility, charity, and the Lady of all graces *Faith* come from his hand, and are the fair gifts of God. *Ipsium velle credore Deus operatur in homine.* The first will to believe is wrought in man by God. If any ask, *Cur, illi ita suadeatur, vt persuadeatur; illi autem non ita?* Why doth this man believe, & another remain in infidelity? *Hic digitus Dei*: the hand of God hath been here, working faith in the soul of him that believeth. All comes from this *hand* of mercy. *Quisquis tibi enumerat merita sua, quid tibi enumerat nisi muneratua?* He that reckons to God his merits; what doth he reckon, but God's mercies? *Quae bo na mea, dona tua*: those that are my goods, as God's gifts.

2. Though hands be here attributed to God, yet it is but by way of metaphor; not literally and in a true propriety of speech. To conceive GOD to be as man, with human dimensions, was the heresy of the *Anthro pomorphites*: and he that thus grossly thinks of God, saith Jerome makes an Idol of God in his heart. But herein God stoops to the quality of our understandings ascribing to himself anger and displeasure, as it were passions to the impassible: whereas *Nec Deus affectu capitur, nec tangitur ir...*: they are not passions, but perfections. God hath a mouth, by which he teacheth man wisdom: he hath feet, by which he walketh on the earth his footstool: he hath hands, by which he giveth food to all flesh: he hath none of these organically, as men have; but in the variety of effects which he produceth. So Bernard; *Per effectum haec habet, non per naturam.*

3. Observe that in the *left* hand there is a double benefit, *Riches* and *Honor*: in the *right* but a single one; *Length of days*: yet this one far transcends both the other. For if we should restrain it to this world: long life is a great blessing; and more valuable than wealth and worship. But taking it as it is meant, for eternity. (For this life is but a span long; a span then; now scarce the length of a finger) as Psal. 23. *I will dwell in the house of the Lord forever*: originally *to length of days*; but fitly translated *For ever*: the *left* hand is as far exceeded by the *right*, as short mortality is by everlastingness. Aged *Israel* to his grand-children, *Ephraim* & *Manasseh* two sons of *Joseph*, when the father had placed the first borne *Manasseh* to his right hand, and *Ephraim* the younger to his left: he crossing his hands, laid the right upon *Ephraim*, and the left upon *Manasseh*. When *Joseph* would have removed his hands, he refused: *I know it my son, I know it. Manasseh also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he.* The Lord doth bless many *Manassehs* with his left hand in *riches* and *honors*: but blessed be that *Ephraim* to whom his *right* hand is commended. Lord, let others enjoy the treasures of thy *left* hand, but lay thy right upon our souls.

4. I conclude. Since the Lord out of both his hands pours and showers upon us these mercies, what should we do but be thankful? Shall we receive benefits by heaps; and is the incense of our gratitude of so thin a smoke? *Et capitur minimo tuis honor Deus?* All these blessings seem to say to man; Take, and take heed: *Accipe, red, cave*: Receive, return, beware. Take warmth from me saith apparel, heat from me f...yth fire, strength from me saith bread. Restore thankfulness to the Giver. Or else beware lest the fire burn thee, water drown thee, air choke thee: lest all give destruction, that should give comfort. *Receive* in the name of God, *Return* in the Praise of God, or *Beware* in the fear of God. To whom for the blessings of both his hands, be glory ascribed from all lips and hearts, forever and ever.

Amen.

### THE LOST ARE FOVND.

LVK. 19. 10.

For the Son of man is come to seek, and to save that was lost.

THE first word is Causal, and puts us in mind of some reference. In brief the dependence is this. Little *Zacchaeus* became great in God's favor: he was. ver. 2. a Publican, a chief Publican, a rich Publican: Yet he hath a desire to see *Jesus*, and *Jesus* hath a purpose to see him. A fig tree shall help him to the sight of Christ, & Christ to the sight of him.

Our Savior calls him down, (it is fit they should come down in humility that entertain Christ) and bids himself to his house to dinner. He is made *Zacchaeus* his guest for temporal food, and *Zacchaeus* is made his guest for everlasting cheare. *This day is salvation come to this house.* ver. 9.

This mercy is not without the *Pharisees* grudging ver. 7. *When they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.* Murmuring is between secret backbiting, and open railing: a smotherd malice, which can nether beevtterly concealed, nor

dare be openly vented. The cause of their murmuring was, that he was become a guest to a sinner: as if the Sun of righteousness could be corrupted in shining on a Dunghill of sin. No: whiles he did associate the bad, he made them good; feeding them spiritually, that fed him corporally. He did not consent to their sin, but correct it: not infecting himself, but affecting their souls, and effecting their bliss. A man may accompany those, whom he desires to make better, or them to make him better. And that the mouth of all wickedness might be stopped, our Savior says, that his coming into the world was not only to call home *Zacchaeus*, but even many such Publicans. *For the Son of man is come to seek, and to save &c.*

We are thus gotten over the threshold; *For*: let us now look into the house, and suruay every chamber and room in it. The foundation of this comfortable scripture is *Jesus Christ* and the building may be distinguished into five several Parlours, all richly hung and adorned with the graces and mercies of God: *and the midst thereof paved with love for the daughters of Jerusalem*. CHRIST is the Buttress or corner stone; and in him consider here

His

- *Humility*. The Son of man.
- *Veritie*. Is come.
- *Pity*. To seek.
- *Piety*. To save.
- *Power*. That which was lost.

1. *The Son of man. Ecce Humilitatem*. He that is the Son of eternal God, calls himself the Son of mortal man.

2. *Is come. Ecce veritatem*. What God had promised, his Servants prophesied, his Types prefigured, he hath now performed. They all foretold in their kinds that he should come: he makes all good, he *Is come*.

3. *To seek. Ecce compassionem*. He knew that we were utterly gone; that we had *Nec valentis oculum, nec volentis animum*: neither an eye able, nor a mind willing to seek him: in Pity *he seeks us*.

4. *To save. Ecce Pietatem*. He seeks us not *in ruinam*, to our destruction as we deserved: but *in salutem*, to our salvation as he desired. *Amissos quaerit, quaesitos invenit, inventos seruat*. He seeks them that were lost, he finds them he seeks, he saves them he finds. *To save*.

5. *The lost. Ecce Potestatem*. He is not only able to strengthen us weak, nor to recover us sick, nor to fetch us home offering our selves to be brought: but when we had neither will nor power to procure this; yea when we had a reluctancy against this, for we were his enemies and hated him: he did recall us gone, revieve us dead, *seek and save us that were lost*.

You see the Chambers, how they lie in order: let me keep your thoughts in this house of Mercy a while, wherein may all our souls dwell forever. In surveying the Roomes, it is fit we should begin with the lowermost: and thither the Text aptly first leads us.

### **The Son of Man.**

Christ is called a Son in three respects. 1. In regard of his Deity, the Son of God, begotten of him from all eternity, coequal and coessential to him. 2. In respect of his flesh, the Son of *Mary*, naturally borne of her. 3. He calls himself the *Son of Man*, in regard that he took on him man's nature, and undertook the performance of man's redemption. Man like us in all things, *sin only excepted*. So that in this circumstance two things are considerable in Christ; the one necessarily involved in the other:

His

- Humanity.
- Humility.

### **His Humanity.**

When the fullness of time was come, *God sent his Son made of a Woman. Ex muliere, non in muliere*: as *Gorran* notes against *Valentinus*, whose heresy was, that Christ passed through the Virgin as water through a Conduit-pipe. But this Preposition *Ex*, signifies a preexistent matter: as a house is made of timber & stones, bread of wheat, wine of grapes. Christ had therefore the materials of his body from the virgin *Mary*; though not his *Formal principium*: for the holy Ghost was agent in this wonderful conception.

Neither is this a thing impossible to God, though wonderful to Man; that this Christ should be the Son of *Mary* without man. As it was possible to God in the first creation, to make a Woman out of a Man without the help of a Woman: so in this new creation, to make a Man out of a Woman without the help of a man. There is the same reason of possibility. It is as easy to bring fire from a steel without a flint, as from a flint without a steel. But he that could *dare essentiam nihilo*, can raise a nature *ex aliquo*.

God had four diverse manners of creating human creatures. 1. The first man *Adam* was made of no man, but immediately created of God. 2. The second, that was *Eve*, was made (not of a woman, but) of a man alone. 3. The third sort, all men and women else are begotten of man and woman. 4. Christ the last sort was of a different manner from all these. 1. not of no precedent flesh, as *Adam*. 2. Not of a man without a woman, as *Eve*. 3. Not of man and woman, as all we. 4. But after a new way; of a woman, without a man. We are all in this sort opposed to *Adam*, Christ to *Eve*, *Adam* was made of neither man nor woman, we of both man and woman. *Eve* of a man without a woman, Christ of a woman without a man.

Now as this was a great work of God, so it is a great wonder to man. Three miracles here. *Deum nasci, virginem parere, fidem haec credere*. That the Son of God should become the Son of woman, a great miracle. That a virgin should bear a child, and yet before, at, after the birth

remain still a virgin, a great miracle. That the faith of man should believe all this, *Maximum miraculum*; this is the greatest wonder of all.

Thus you have Divinity assuming Humanity: a great mystery; *God manifested in the flesh. In mundum venit, qui mundum condidit*: he comes down to earth, but he leaves not heaven; *hic affuit inde non defuit. Humana natura assumpta est, Diuina non consumpta est*. He took Humanity, he lost not his Divinity. He abideth *Mariae Pater*, the Father of *Mary*; who is made *Mariae Filius*, the Son of *Mary* *To us a child is borne, to us a son is given*. Whereon *Emissenus; Natus qui sentiret occasum, datus qui resciret exordium*. He was borne that should feel death: he was given that was from everlasting, and could not die. *Natus qui & matre esset iunior, datus quo nec Pater esset antiquior*. He that was borne was younger then his mother; he that was given was as eternal as his father. He was Son to both God and *Mary*. *Non alter ex Patre, alter ex Virgine: sed aliter ex Patre, aliter ex virgine*.

As the flowers are said to have *Solem in coelo patrem, solum in terra matrem*: so Christ hath a father in heaven without a mother, a mother on earth without a father. Here is then the wonder of his *Humanity*. The *everlasting Father* is become a little child. He that spreads out the heavens, is wrapped in swaddling clouts. He that is the *Word*, becomes an Infant not able to speak. The Son of God calls himself the Son of man.

### **His Humility.**

If your understandings can reach the depth of this bottom, take it at one view. The Son of God calls himself the *Son of man*. The omnipotent Creator becomes an impotent creature. As himself saith; *Greater love hath no man then this, that a man lay down his life for his friends*. So greater *humility* never was then this, that God should be made man. It is the voice of Pride in man, *I will be like God*: but the action of *Humility* in God, *I will be man*. Proud *Nebuchadnezzar* says, *Ero similis altissimo, I will be like the Highest*: meek Christ saith, *Ero similis infimo* I will be like the lowest: *he put on him the form of a servant*: yea he was a despised *Worm*. God spoke it in derision of sinful man; *Behold, he is become as one of us*: but now we may say, God is become as one of us. There the lowest aspires to be the Highest, here the Highest vouchsafes to be the lowest. *Alexander* a son of man would make himself the son of God: Christ the Son of God makes himself the son of man. God in *whose presence is fullness of joy*, becomes a *man full of sorrow*. Eternal rest betakes himself to unrest: having whilst he lived in *passive action*, and when he died *active passion*.

The *LORD over all things*, and *Heir of the world*, undertakes ignominy and poverty. Ignominy: the *King of glory* is become *the shame of men*. Poverty: *Pauper in nativitate, pauperior in vita, pauperrimus in cruce*. Poor in his Birth, for borne in another man's stable: poor in his Life, fed at another man's table: poor in his Death, buried in another man's sepulcher.

There are saith *Bernard*, some that are humbled, but not humble: others that are humble, not humbled: and a third sort that are both humbled and humble. Pharaoh was humbled and cast down, but not humble: smitten with subversion, not moved with submission. *Gothfrey of Boloigne* was not humbled, yet humble: for in the very heat and height of his honor he refused to be crowned in *Jerusalem*, with a Crown of gold, because Christ his master had been



in that place crowned with a crown of thorns. Others are both humbled and humble. *When he slew them they sought him: they returned and inquired early after GOD.* Our Savior Christ was Passively humbled: *he was made lower then the Angels, by suffering death: the Lord did break him.* Actively he humbled himself. *he made himself of no reputation, and took upon him the form of a servant: he humbled himself.* Habitually he was humbled. *Learn of me, for I am meek and lowly in heart.* Let this observation lesson us two duties.

1. Esteem we not the worse, but the better of Christ, that he made himself the *Son of man.* Let him not lose any part of his honor, because he abased himself for us. He that took our *flesh, is also over all, GOD blessed forever, Amen.* There is more in him then humanity: not *alia persona,* but *alia natura:* not another person, but another nature. Though he be *verus homo,* he is not *merus homo.* And even that Man, that was crucified on a cross, and laid in a grave, is more high then the heavens, more holy then the Angels.

*Stephen* saw this very *Son of man standing on the right hand of God.* The blood of this *Son of man* gives salvation: and to whom it doth not, this *Son of man shalladjudge* them to condemnation. Under this name and form of Humility our Savior apposed his Disciples. *Whome do men say, that I, the Son of Man, am? Peter* answers for himself and the Apostles, whatsoever the people thought; *Thou art Christ the Son of the living God.* He calls himself the *Son of man,* *Peter* calls him the *Son of God.* *The Jews* see him only a *st...mbling block,* and the *Greeks foolishness:* but *Christians* see him *the Power of God, and the Wisdom of God.* The wicked behold him *without form or comelynesse, or beauty to desire him:* but the faithful behold him *crowned with a Crown, his face shining, as the Sun in his glory.* Therefore *Quanto minorem se fecit in humilitate, tanto maiorem exhibuit in bonitate. Quanto pro me vilior, tanto mihi charior.* The lower he brought himself in humility, the higher he magnified his mercy. By so much as he was made the baser for us, by so much let him be the dearer to us.

Observe it O man: & *quia limus es, non sis superbus: & quia Deo iunctus; non sis ingratus:* because thou art dust of thyself, be not proud: because thou art made immortal by Christ, be not unthankfull.

Condemned world, that despisest him appearing as a silly man! The Jews expected an external pomp in the *Messias: Can he not come down from the Cross;* how should this man save us? They consider not, that he who wanted a Rest for his head, & Bread for his followers, fed some thousands of them with a few loaves: that he which wanted a pillow, gives rest to all believing souls: that he could, but would not come down from the cross; that the dear price of their redemption might be paid.

Many still have such Jewish hearts: what, believe on a crucified man? But *Paul* determines to *know nothing, but this Jesus Christ, and him crucified.* They can be content to dwell with him on mount *Tabor,* but not to follow him to mount *Caluary.* They cleave to him so long as he gives them bread, but forsake him when himself cries for drink. *Oderunt pannos tuos.* O Christ, they like well thy robes of glory, but not thy rags of poverty. They love him whiles the people cry *Hosanna;* but shrink back when they cry, *Crucify him.* All pleaseth them but the Cross: all the fair way of delights they will accompany him, but at the Cross they part.

They would share with him in his kingdom, but they will none of his vassalage. The Lyon (in a Fable) had many attendants, and he provided for them good cheare. They like well of this, and are proud of their master, to whom all the other beasts gave awe and obedience. But it chanced that the Lyon fell into the danger of the Dragon; who had got him down; ready to devour him. His followers seeing this quickly betake them to their heels; and fell every beast to his old trade of rapine. Only the poor Lamb stood bleating by, and though he could not help, would not forsake his Lord. At last the Lyon gets the victory, and treads the Dragon under his feet to death. Then he punisheth those revolting traitors with deserved destruction, and sets the Lamb by his own side.

The great *Lyon of Judah* feeds many of the Jews, and at this day profane wretches: whilst his bounty lasts, Christ, and none but Christ. But when the *Red Dragon* hath got him under, nailed him to the cross, Crucified him dead; away go these runnagates; no more penny, no more Paternoster. If affliction come for Christ his cause, they know where to find a kinder Master. Back to the world: one to his fraud, and he will over-reach others with the sin of deceitfulness, though himself be over-reached with the *deceitfulness of sin*. Another to his usury; and he chymically projects money out of the poor's bowels. A third to his covetousness; and he had rather that the very frame of the world should fall, then the price of corn. A fourth to his Idols; and he hopes for cakes *from the Queen of heaven*, as if the King of heaven was not able to give bread. If the Lord pinch them with distress, they run to *Rome* for succor: expecting that from a block, which they would not tarry to obtain from the God of mercy. Then they cry like the *Israelites*: *Up, make us gods to go before us: for as for this Moses, we know not what is become of him*. But at last this Lyon conquers the Dragon; overcomes Satan & his damnation: what shall he then say to those Rebelles *that would not have him reign over them*? But *Bring those mine enemies, and slay them before me*. But the poor and pure innocent Lambs that *suffer with him, shall reign with him*. *Blessed are they that suffer persecution for righteousness sake, for theirs is the kingdom of heaven*.

⟨◇⟩ . The other use is S<sup>t</sup>. *Paul's*. *Let the same mind be in you, which was in Christ Jesus*. What mind is that? *Humility*. Ver. 7. He that *thought it no robbery to be equal with God*, humbled himself to become Man: we should have found it no robbery to be equal with Devils, and shall we be proud? What an intolerable disproportion is this; to behold *Humilem Deum, & superbum hominem*? an humble God, and a proud man? Who can endure to see a Prince on foot, & his vassal mounted? Shall the Son of God be thus humble for us, & shall not we be humble for our selves? For our selves, I say; that deserve to be cast down among the lowest; for our selves, that we may be exalted.

He that here calls himself the Son of man, is now glorified: they that humbly acknowledge themselves to be the Sons of men, that is mortal, shall be made the Sons of God, that is immortal. In the first of *King*. 19. There was a *mighty strong wind*, that rent the mountains, and brake the rocks; but God was not in the *Wind*: the Lord will not rest in the turbulent spirit, puffed up with the *wind* of vain-glory. There was an *earth-quake*, but God was not in the *earth-quake*. He will not dwell in a covetous heart, buried in the furrows of the *earth*, and cares of the world. There was a *Fire*, but the Lord was not in the *fire*. He will not rest in a

choleric angry soul, full of combustion and furious heat. There was a *still soft voice*, and the Lord came with it. In a mild and humble spirit the God of heaven and earth will dwell. *The high and lofty One that inhabiteth eternity, will dwell in the contrite and humble soul.*

It is a sweet mixture of Greatness and Goodness; *Vt dum nihil in honor sublimius, nihil in humilitate submissius*; When the highest in dignity are the lowest in courtesy. Augustine called himself, *Minimum non solum omnium Apostolorum, sed etiam Episcoporum*; the least not only of all the Apostles, but of all the Bishops: whereas he was the most illuminate doctor and best Bishop of his times. Paul thought himself *not worthy to be called an Apostle*: and behold, he is called *The Apostle*; 〈 in non-Latin alphabet 〉 ; not Paul, but The Apostle. Abraham that esteemed himself *dust and ashes*, is honored to be the *Father of all them that believe*. David sits content at his sheep-folds; the Lord makes him King over his Israel.

But as *Humility* like the Bee gathers Honey out of rank Weeds, very sins; moving to repentance. So *Pride* like the Spider sucks poison out of the fairest flowers, the best graces, and is corrupted with insolence. *Vna superbia destruit omnia*. Only *Pride* overthrows all. It thrust proud *Nebuchadnezzar* out of men's society, proud *Saul* out of his kingdom, proud *Adam* out of Paradise, proud *Haman* out of the Court, proud *Lucifer* out of heaven. *Pride* had her beginning among the Angels that fell, her continuance in earth, her end in hell. Poor man; how ill it becomes thee to be proud, when God himself is humble!

### **Is come.**

We understand the person, let us come to his *Comming*. And herein, *Ecce veritatem*; behold his *Truth*. Did God promise a Son of a virgin; *Emanuel*, a Savior? He is as good as his word; *Venit*, he is come. Did the sacrificed blood of so many Bulls, Goats, and Lambes, prefigure the expiatory blood of the Lamb of God to be shed? *Ecce agnus Dei*; Behold that Lamb of God that taketh away the sins of the world. Is the *Seed of the woman* promised to break the head of the serpent? Behold he breaks the heavens, and comes down to do it. For this purpose the Son of God was manifested, that he might destroy the works of the Devil. Did God engage his word for a Redeemer to purge our sins? Call his name *Jesus*: for he shall save his people from their sins.

Against unbelieving Atheists, and mis-believing Jews, here is sufficient conviction. But I speak to Christians, that believe he is come. *Hac fide credit venturum esse, qua creditis venisse*. Believe that he will come again, with the same faith wherewith you believe he is come already. Do not curtall God's word, believing only so much as you list. Faith is holy and catholic: if you distrust part of God's word, you prepare infidelity to the whole. Did God promise Christ, and in the fullness of time to send him? Then since he hath again promised him, and appointed a day wherein he will judge the world by that man, he shall come. As certainly as he came to suffer for the world, so certainly shall he come to judge the world. Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. He that kept his promise when he came to die for us, followed by some few poor Apostles, will not break it when he shall come in glory with thousands of Angels.

Neither did God only promise that Christ should come, but that all believers should be saved by him. *As many as received him, to them gave he power to be the sons of God, even to them that believe on his Name. Misit filium, promisit in filio vitam.* He sent his Son to us, and salvation with him. Wretched and desperate men that distrust this mercy! *Whosoever believes, and is baptized, shall be saved.* Whosoever; *Qui se ipsum excipit, seipsum decipit.* Did not God spare to send his promised son out of his bosom to death, and will he to those that believe on him deny life? No; all his promises are *Yea and Amen in Christ*: may these also be *Yea and Amen* in our believing hearts. A yielding Devil could say, *Jesus I knew*: yet some men are like that tempting devil. *Math. 4. Si filiu: Dei sis; If thou be the son of God. Si if;* as if they doubted, whether he could or would save them.

### **Is come.**

There is a threefold *Comming* of Christ: according to the threefold difference of Time, Past, Present, Future. As *Bernard*.

Venit

- Ad homines
- In homines
- Contra homines.

1. First for the time past, he *came among men*. John. 1.

1. *The word was made flesh, and dwelt among us.* 2. For the present, he *comes into men*; by his Spirit and grace. Reu. 3. *I stand at the door and knock, if any open unto me, I will come into him.* 3. For the time to come, he shall *come against men*. Rom. 2. *At the day when God shall judgeth the secrets of all hearts by Jesus Christ.* Or as it is wittily observed; the *Sun of righteousness* appeareth in three signs: *Leo, Virgo, Libra.* 1. In the Law like a *Lyon*, roaring out terrible things with a voice not indurable. *And they said to Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.* 2. In the Gospel he appeared in *Virgo*, an Infant borne of a virgin. *Math. 1. 25.* 3. At his last Audit he shall appear in *Libra*, weighing all our thoughts, words, and works in a balance. *Behold I come quickly & my reward is with me, to give every man according as his work shall be.*

### **Is come.**

He was not fetched, not forced, *sponte venit*; of his own accord he is come. *No man taketh my life from me, but I lay it down of myself.* Ambrose on these words of Christ; *Are ye come out against a thief, with swords and staves to take me? Stultum est cum gladijs eum quarere, qui vltro se off...rt.* It was superfluous folly to apprehend him with weapons, that willingly offered himself: to seek him in the night by treason, as if he shunned the light, who was every day teaching publicly in the *Temple*. *Sed factum congruit tempori & personis: quia cum essent tenebrae, in tenebroso tempore tenebrosus opus excercebant.* The fact agrees to the time and Persons: they were darkness, therefore they do the work of darkness in a time of darkness. Indeed he

prays; *Father, save me...e from this hour:* but withal he corrects himself; *Therefore came I to this hour.*

But he is said to *fear d...th.* Hebr. 5. What is it to us *Quod timuit*, that he feared: *nostrum est quod sustinuit*, that he suffered. Christ's nature must needs abhor destructive things: but his Rationall overcame his Natural will. He feared death. *Ex affectu sensualitatis*, not *Ex affectu rationis*. He eschewed it *secundum se*, but did under go it *propter aliud*. *Ex impetu naturae* he declined it; but *ex imperio rationis*; considering that either he must come and die on earth, or we all must go and die in hell; and that the heads temporal death might procure the bodies eternal life; behold *the Son of man is come*. Neither was it necessary for him to love his pain, though he so loved vsto suffer this pain. No man properly loves the rod that beats him, though he loves for his souls good to be beaten. As *Augustine* said of crosses; *Tollerare iubemur non amare. Nemo quod tollerat amat, etsi tollerare amat*. We are commanded to bear them, not to love them. No man that even loves to suffer, loves that he suffers.

Voluntarily he yields himself; saluting *Judas* by the name of *Friend: Amice •...r venis?* He suffered not his followers to offend his enemies, nor commands the Angels to defend himself. O blind Jews; was it impossible for him, *de paruo slipite ligni descendere, qui descendit a coelorum altitudine?* to come down from a piece of wood, that came down from heauē? *Nunquid tua vincula illū possunt te...ere, quem c...li non possunt capere?* Shall your bonds hold him, when the heavens could not contain him? He came not to deliver himself, that was in freedom: but to deliver us, that were in bondage.

### Is come.

Is Christ come to us, and shall not we come to him? Doth the Son of God come to the Sons of men, and do the Sons of men scorn to come to the Son of God? Proud dust, wilt thou not meet thy maker? If any ask; *Whether is thy beloved gone? that we may seek him with thee.* The Church answers; *My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather Lilies.* You shall have him in his Garden, the Congregation of the faithful. *Wheresoever a number is gathered together in his Name.* Behold, *Venit ad limina virtus*, Manna lies at your thresholds; will you not go forth and gather it? The Bridegroom is come, will you not make merry with him? The nice piece of dust; like Idolatrous *Jeroboam*, cries, the Church is too far off, the journey too long to Christ. He came all that long way from heaven to earth for us, and is a mile too tedious to go to him? Go too, *seed, ede, perde*; sit still, eat thy meat, and destroy thyself: who shall blame the justice of thy condemnation.

But for us, let us leave our pleasures, and go to our Savior. *Non sedeas sed cas, ni pereas per cas.* Come a little way to him, that came so far to thee. *Philip* tells *Nathanael*, *we have found the Messias: Nathanael* objects, *Can any good thing come out of Nazareth? Come and see*, saith *Philip*. And straitwayes *Jesus* saw *Nathanael* coming. Christ hath sent many Preachers to invite us to salvation: We ask, *Vbi*, where: they say, Come and see: but we will not come; Christ cannot see us coming. *Mundus, cura, caro*; three mischievous hindrers, we come not. Christ himself calls; yet *You will not come unto me; that you might have life.* He comes amongst us, Christians; *ad suos: He came to his own... , and his own received him not.* We say of such things as are unlike;

they come not near one another: many clothes lie on a heap together, yet because of their different colors, we say they come not near one to another. But of things that are alike, we say they come nigh one another. Our coming near to Christ is not in place, but in grace. Not in place; for so the wicked is near to God. *Whether shall I fly from thy presence?* But in grace and quality; being *holy as he is holy*. Indeed he must first draw us before we can come. *Draw me: we will run after thee*. He first draws us by grace, then we run after him by repentance.

### To seek.

He is come: to what purpose? *Ecce compassionem; to seek*. All the days of his flesh upon earth he went about seeking souls. He went to *Samaria* to seek the woman, to *Bethany* to seek *Mary*, to *Capernaum* to seek the Centurion, to *Jericho* to seek *Zacchaeus*. O what is a man, and the Son of man, that the Son of God should thus hunt after him! We sought not him. *The wicked through the pride of his countenance will not seek after God*. Behold, he seeks us. We would not call upon him, he sends Ambassadors to beseech us. *We pray you in Christ's stead, be ye reconciled to God*. Indeed we cannot seek him, till he first find us. *Oportuit viam inuenire errantes, errantes enim nequeunt inuenire viam*. If the Way had not found us, we should never have found the Way. I oe his mercy: *Non solum redeuntem suscipit, sed perditum quarit*. How joyful will he be to find us, that is thus careful to seek us!

Let this teach us, not to hide our selves from him. Wretched men, guilty of their own eternal loss, that will not be found of Christ when he seeks them. How shall they at the last day *stand with confidence before him*, that at this day run from him? If we will not be found to be sanctified, we cannot be found to be glorified. *Paul desires to be found in Christ: in Christ found, for without Christ ever lost Those that thou gavest me, I have kept; and none of them is lost, but the son of perdition*. Woe to that man, when Christ shall return with a *Non inuentus*. What can the shepherd do but seek? *nolunt inueniri*; they will not be found. What the charmer but charm? *Nolunt incantari*, they will not be charmed. What the Sutour but woo? *nolunt desponsari*, they will not be espoused to Christ. What the Ambassador but beseech? *Nolunt exorari* they will not be entreated. What then remains? *He that will be unjust, let him be unjust still: and he that will be filthy, let him be filthy still*. If we will not be found of him when he seeks us, he will not be found of us when we seek him. *They shall seek me early, but they shall not find me. Quaesitus contemnet, qui quarens contemnitur*. He was despised when he sought, and will despise when he is sought to.

Three vicious sorts of men are here culpable. 1. Some sculke when Christ seeks. If there be any bush in Paradise. *Adam* will thrust his head into it. If there be any hole of pretence, *Saul* will there borough his rebellion. If *Gehe...i* can shadow his bribery with a lie, *Elisha* shall not find him. When the Sun shines, every bird comes forth, only the owl will not be found. These birds of darkness cannot abide the light. *because their deeds are evil*. Thus they play at All hid with God: but how foolishly! Like that beast that having thrust his head in a bush, and seeing nobody, thinks nobody sees him. But they shall find at last, that not holes of *Mountains*, nor caves of *rocks*, can conceal them.

2. Others play at fast and loose with God: as a man behind a tree, one while seen, another while hid. In the day of prosperity they are hidden; only in affliction they come out of their holes. As some beasts are driven out of their borroughes by pouring in scalding water: or as *Absalom* fetched *Joab*, by setting on fire his *Barley fields*. These are found on the Sunday, but lost all the week. Like the Devil, they stand among the *Sons of God* yet devour the servants of God. As *Saul* at one time prophesied with the Prophets, and at another time massacred them. Christ calls them to a banquet of prosperity, they cry *Hic sumus*, We are here: but if Satan (in their opiniō) offer them better cheare; *Tibi sumus*, We are for thee.

3. Others being lost, and hearing the *seekers* voice, go further from him. These are Wolves, not sheep. The *sheep hears his voice*, and comes: the Wolf hears it, and flies. The nearer salvation comes to them, the further they run from it. Because England tenders them the Gospel, they will run as far as *Rome* for damnation.

Christ came to *seek the lost sheep*; Luk. 15. he *found* it, he laid it on his *shoulders*, and he *rejoiced*. In his life he *seeks* the sinner till he find him. In his death he lays him on his *shoulders*, bearing his sins in his body on the Cross. In his resurrection he *rejoiced* for him. In his ascension he opens the doors of heaven, & brings him home. *Venit & invenit*: he comes to *seek*, and he seeks to *save*; which is the next point,

#### To save.

*Ecce Pietatem*, Behold his goodness. *Herod* sought Christ *ad interitum*, to kill him: Christ seeks us *ad salutem*, to save us. This is a faithful saying, and worthy of all acceptation: that Jesus Christ came into the world to save sinners. Yield to be found, if thou wilt yield to be saved. There is nothing but good meant thee in this seeking. *Vidimus & testamur*, &c. *We have seen, and do testify, that the Father sent the Son to be the Savior of the world*. The Fishermens riddle was, Those we could not find we kept, those we found we lost. But Christ's course is otherwise: Whom he finds he saves; whom he finds not are lost forever. It was a Poetical speech; *Amare & sapere vix conceditur dijs*. To love and to be wise seldom meet. They are met in Christ: he did love us, *suscepit naturam* he became man: he was wise, *occidit peccatum*, he killed sin. In love he seeks us, in wisdom he saves us: here was *Amare & sapere*. This sweet and comfortable note I must leave to your meditations: my speech must end his *saving*, though of his salvation there be no end. *Paruum est seruare bonos*: it is a small thing to save those that are in no danger of spilling; therefore lastly look to the Object;

#### The lost.

There *Ecce Potestatem*, behold his power. He is that *strongest man*, that vnbound us from the fetters of sin and Satan. *Fortissimus*; for *caetera excellit, caetera expellit*: he excels the rest, he expels the rest. He had need be powerful, that redeemes so weak man from the hands of so strong enemies. *Magnus venit medicus, quia magnus iacebat aegrotus*. The whole world was sick: there had need be a great Physician, for there was a great Patient. Loe where wretchedness lies at the foot of Goodness; *ecce miserum ante misericordem*. What but infinite Miserie should be the fit object of infinite Mercy!

Here was then the purpose of Christ's coming; to *seek the lost*, to recall wanderers, to heal the sick, to cleanse the Leprous, to revive the dead, to save sinners. He *came not to call the righteous, but sinners to repentance*. He leaves *the nintie nine in the Wilderness, to seek the lost sheep*. Whether it be meant of the just Angels in Heaven; as *Ambrose, Chrysostom, Hilary, Euthymius* think. Or those that thought themselves just, as *Bucer and Ludolphus*; the Scribes and Pharisees, that presumed they needed no repentance. He embraceth Publicans and sinners, that confess themselves sick, and lacking a Physician; sinful wretches, and needing a Savior.

Those worldlings in the Gospel have better cheare at home; what care they for Christ's supper? It is the dry ground that thinks well of rain, the hungry soul that is glad of sustenance. The mercy of God falls most welcome on the broken spirit. They that feel themselves miserable, and that they stand in need of every drop of his saving blood, to those it runs fresh and sweet. They that feel themselves lost, are found. They are least of all *lost*, that think themselves most lost: they are nearest to their health, that are most sensible of their sickness. These he *seeks*, these he *saves*: to these *Nascens se dedit in socium, con...escens in cibum, moriens in pretium, regnans in premium*. In his birth he became their companion, in his life their food, in his death their redemption, in his glory their Salvation.

*Lost*; but where was man lost? There are diverse loosing places.

1. A garden of delights: and there the first man lost himself, and all us: in a Garden therefore our Savior found us again. We were *Lost* in a garden of rest, we are found in a garden of trouble. The serpent could never take the hare, (he was too light footed for him) till he found him sleeping in a garden of sweet flowers, under which the serpent lay hidden. Whilst man not only surfeits on pleasures, but sleeps in them, Satan that old serpent wounds him to death.

2. A wilderness is a place able to loose us: and that's this world, a wide and wild forest; many lost in it. We read of a rich man, Luk. 12. that *lost* himself in one corner of this wilderness, his very *barns*: strange, to be lost in a barn. And yet how many loose themselves in a less room, their Counting house! The usurer hath there lost his soul, and no man can find it. It is so long wrapped up among his bonds, till Satan take the forfeit. The depopulator takes a larger field to loose his soul in; and to make sure work, that grace may never find it, he hedges and ditches it in.

3. Another loosing place is a Labyrinth or Maze. In the Orchard of this world the God of it hath made a Labyrinth; which S<sup>t</sup>. *John* describes. *The lust of the flesh, the lust of the eyes, and the pride of life*. The entrance hereinto is easy; as you have seen in that Emblem of Suretyship, the Horne: a man goes gently in at the Butte end, but comes hardly out at the Buckall: the coming forth is difficult. It is so full of crooked meanders, windings, and turnings, out of one sin into another; from consent to delight, from delight to custom, from custom to impenitence: that in this Labyrinth men soon grow to a maze, and know not how to be extricated. *Labyrinthus, quasi labor intus*: the wicked weary themselves in the ways of destruction.



*Lust of the flesh, lust of the eyes, pride of life. Haec tr...a pro trino Numine mundus habet.* This is the trinity the world worships.

*Lust of the flesh.* The adulterer looseth himself in the forbidden bed. *Inter mammillas perditur:* he is lost between the breasts of a Harlot. He that seeks for him, must (as the Pursuivant for the Seminary) not forbear the Mistresses bed to find him.

*Lust of the eyes.* Ahab casts a covetous eye at Naboth's vineyard. David a lustful eye at Bathsheba. The eye is the pulse of the soul: as Physicians judge of the heart by the pulse, so we by the eye. A rolling eye, a roving heart. The good eye keeps minute-time, and strikes when i... should: the lustful crotchet-time, and so puts all out of tune.

*Pride* hath lost as many, as any her fellow Devils. They say, she was borne in heaven, and being cast down wandered upon earth, where a woman took her in; and there she hath dwelt ever since. Indeed *Isaiah 3.* the shop of pride is the woman's wardrobe: in this wardrobe many souls both of women and men too are lost. The common study is new fashions; but it is an ill fashion thus to loose the soul.

If we would get out of this maze, we must (as God warned the *Wisemen*) *depart another way.* Out of lust we must wind forth by Chastity, out of covetousness by Charity, out of Pride by Humility. Penitence is the clew to guide us forth: howsoever we came in, we must go out by Repentance.

4. A fourth loosing place is the multitude of new and strange ways: wherein men wander, as *Saul* after his Asses, and are lost. There is a way to *Rome*, a way to *Amsterdam*: a way to the silliness of ignorance, a way to the fullness of arrogance. None of all these is the way to *Zion*. In the multitude of ways multitude of souls loose themselves.

5. Lastly some are lost in the dark vault of ignorance; applauding themselves in their blindness, and like Bats refusing the Sun-shine. They have an *Altar*, but it is *Ignoto Deo*, to an unknown God. Like the Hoast of the King of *Syria*, they are blind, and lost betwixt *Dothan* and *Samaria*. They may grope (as the *Sodomites*) for the door of heaven: but let not the Pope make them believe, that they can find it blind-fold. Ignorance is not God's Star-chamber of light; but the Devils vault of darkness. By that doctrine Antichrist fills hell, and his own coffers. The light that must bring us out, is *Jesus Christ:Which lighteth every man that cometh into the world.* And his *Word is a la...pe unto our feet, and a light unto our paths.*

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Thus you see, there are many places to be *lost* in; but one way to be found; and that is this; *The Son of man is come to seek and to save that was lost.* O *Jesus* turn our wandering steps into the narrow way of righteousness. *Come* to us that we may be sought, *seek* us that we may be found, *find* us that we may be saved, *save* us that we may be blessed; and bless thy name forever.

Amen.

## A GENERATION OF Serpents OR The Poison of Wickedness.

PSAL. 58. 4.

Their poison is like the poison of a Serpent, like the deaf Adder that stoppeth her ear.

THis verse spends it self on a double comparison,

of

- Persons,
- Conditions.

The Persons compared are *Men* and *Serpents*. The Conditions or Qualities upon which the similitude stands, are *Poison* and *Deafness*. The former whereof is indefinite; *Their Poison is as the Poison of a Serpent*, any Serpent. The latter is restrictive; *Their deafnesse is like the Adders*; one kind of Serpents.

I will begin with the Conditions: for if the same qualities be found in *Men*, that are in *Serpents*; there will follow fitly, too fitly, a comparison of their Persons. The first Quality here ascribed to the wicked by the *Psalmist*, is

### Poison.

There is such a thing as *Poison*; but where to be found; *Vbi cum{que} fuerit, in homine quis quareret?* Wheresoever it is, in Man who would look for it? GOD made man's body of the dust; he mingled no *Poison* with it. He inspireth his soul from heaven, he breaths no *Poison* with it. He feeds him with bread, he convayes no *poison* with it. *Vnde venenum?* Whence is this *Poison*? *Didst not thou O Lord, sow good seed in thy field? Vnde Zizaniae? From whence then hath it tares? Whence? Hoc fecit inimicus; the Enemy hath done this.* We may perceive the Devil in it. That great *Serpent*, the red Dragon, hath poured into wicked hearts this *Poison*.

His own *Poison*? *Malitiam* wickedness, *Cùm infundit peccatum, infundit venenum*. When he pours in Sin, he pours in *poison*. Sin is *Poison*. Original pravitie is called Corruption; actual, *Poison*. The violence and virulence of this venomous quality comes not at first. *Nemo fit repent pessimus*. No man becomes worst at first dash. We are borne corrupt, we have made our selves *Poysonus*. There be three degrees, as it were so many ages in sin. 1. Secret sin: an ulcer lying in the bones, but skin'd over with hypocrisy. 2. Open sin, bursting forth into manifest villainy. The former is corruption, the second eruption. 3. Frequented and confirmed sin, and that is rank *poison*, enveneming soul and body.

When it is impostumated to this ripenes and rankenesse, it impudently justifies wickedness for goodness; *venenum pro nutrimento*; *poison* for nutriment. It feeds on, swallows, digests sin, as if it were nourishment. As Hemlocke is good meat for Goats, and Spiders for Monkeys. It despiseth all reproof, *sitting in the scorners chair*: Which for the *poison* is called by divines, *Sedes Pestilentiae*; the Seat of Pestilence. *Peccator cùm in profundum venerit, contemnet*. When a

wicked man comes to the depth and worst of sin, •...he despiseth. Then the Hebrew will despise *Moses: Who made thee a Prince, and a Judge over us?* Then *Ahab* will quarrel with *Micheah*, because he doth not *Prophecy good unto him*. Every child in *Bethel* will mock *Elisha*, and be bold to call him *Bald pate*. Here is an original drop of veneme swollen to a main Ocean of *Poison*. As one drop of some Serpents poison lighting on the hand, gets into the veins; and so spreads it self over all the body, till it hath stifled the vital spirits.

In this *Poison* there is a double pestilent effect *Inficit, Interficit*. It is to themselves death, to others a contagious sickness.

### To themselves

It is an epidemical corruption, dispersing the venom over all parts of body and soul. It *poisons* the heart with falsehood, the head with lightness, the eyes with adultery, the tongue with blasphemy, the hands with oppression, the whole body with intemperance. It *Poisons* beauty with wantonness, strength with violence, wit with willfulness, learning with dissension, devotion with superstition, religion with treason. If they be greater gifts, it *poisons* them with pride; putting *Cantharides* into the oil-pot. If meaner, it *poisons* them with hypocrisy, putting *Colocinthis* into the porridge-pot. And where the *Cantharides* of Pride, or *Coloquintida* of hypocrisy are, there is *venenum & exitium; Poison and death*. This poison, faster than a Gangrene, runs from joint to joint; as an enemy takes Fort after Fort, till he hath won the whole Country.

1. It is in the *Thought*: the *imaginations* are full of poison. Every evil thought is not thus poisonous. There is *malum innatum, and insemintum*, saith *Bernard*. An evil bred in us, and an evil sown in us. Sins, like Weeds, will grow fast enough without sowing: but *Qui sedit in semine, he that sows to the flesh, shall of the flesh reap corruption*: he that shall sow this venomous seed, *poisons* his soul. *Clense thy heart from iniquity, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?* Lodge: he doth not speak of transient; but permanent sins. Such as *meditate mischief*; study to be naught. Whose *imaginations* suck poison out of every Object, yea though it be good: as the Spider sucks poison from the sweetest flower.

Vanishing thoughts, that pass through a good man without approbation, not without suppression, are properly *Nec mors nec morbus animae, sed deformitas*; neither the disease nor death of the soul, but the deformity. They are *im...issae*; Satan's darts shot through us: *in cord, non de cord*: in the heart, not of the heart. Which the godly *Sentiunt, non consentiunt*; feel, but give no liking to. They are our Crosses, not our sins. Such a thought is but *morbus mentis*, the disease of the mind; the other *morsus serpentis*; the wound or poison of the Serpent. The allowed filthy cogitation is the poison. Thus are the thoughts *poisoned*.

2. From thence it runs to the *Senses*, and sets open those windows to let in the poisonous air of wickedness. The five Senses are the Cinque Ports, where all the great traffic of the Devil is taken in. They are the Pores, whereby Satan conveys in the stinking breath of temptation.

The *ear* is set wide open to receive in the poison of scurrilous songs, obscene •...ests, seditious libels. It is not only an *Atheman* ear, *nouitatis auida*, greedy of news: but a *Cretian*

ear, *prauitatis auida*, greedy of evil. It listens to hear of civil wars, uncivil treasons: it would fain have heard the great thunderclappe, which the Gun-powder should have made at the blowing up of the Parliament house. Here is an ear for the Devil. Such ears have the Jesuits: they would fain hear of the ruin of kingdoms. What would make others *ears tingle*, makes their ears tickle. *Aures illae in se sentiant, quod audire de alij... cupiunt*. Let such ears feel that woe themselves, which they desire so earnestly to hear of others.

The Eye-lid is set open with the gagges of *Lust* and *Envy*. A libidinous eye draws in much poison. There be *eyes full of adultery*, saith the Apostle. They fetch in seeds of poison from the Theater, yea (I tremble to speak it) from the Church of GOD. It beholds beauty, (God's rare workemanshippe on a piece of clay) not to bless the Creator, but to draw a curse on the creature. Like a melancholy distracted man, that drowns himself in a clear Crystal river. O such chaste Beauty is like the Bellows; though it own breath be cold, it makes them burn.

There is another kind of *Eye*; that derives *poison* to the heart; the envious eye, that is vexed at the richer furniture, fatter estate, or higher honor of another: thinking his own not good, because his neighbor hath better. Any man's advancement is so capital an offense to his malice, that he could shoot out his own eyes, so they might be balls of Wild-fire to consume him. But his malice sucks up the greatest part of his own venom; and therewith poisons himself, rather than others. A man that sees him, would say, He is poisoned: for his blood looks of a yellowish color, like those that are bitten with *Vipers*. His gall flows as thick in him, as if he had a poisoned stomach. If he had, as *Seneca* wished to the *Envious*, eyes in every place; his vncontainable poison would soon burst him. As he is, he would be another's enemy, but is his own mischief

3. From the *Senses* it runs to the *Tongue*; and sets it a swelling, a swearing, that it infects the air, and *poisons* the very *Walls of the house*. The excrements of the Jews spet upon the face of our Savior, were not so feculent. Their blasphemies strive to blast, not only the plants of the earth, but even the planets of Heaven; the Sun and Stars: and if it were possible, they would make new wounds in the side of *Jesus Christ*. If any swearer think, I do his tongue wrong; let him read. Rom. 3. *The poison of Asps is under their lips*. If you would know what that pestilent poison is, the next verse expounds it. *Their mouth is full of cursing and bitterness*. They carry worse poison in *...re*, in their mouth; then any serpent in *caud...*, in his tail. *Their tongue is full of deadly poison*. 1. They have *poison*. 2. not dead, but *deadly*; mortal poison. 3. not a little, but saturitie of it; *full* of deadly poison.

Poison hath thus got from their silent thoughts, to their moving senses; and from thence to their, loud and lewd talking tongues. And this bewrays their venom, as the Serpents *Hissing* betrays his malice. *The heart of fools is in their mouth, but the mouth of the wise is in their heart*. Caesar said, he feared not *Anthony*, whose heart was in his tongue; but *Cassius*, whose tongue was in his heart. A wicked man's tongue discovers him. A bell may have a crack, though invisible: take the clapper and strike, and you shall soon perceive it. The ungodly may conceal his wickedness by silence: but if the clapper strikes, if his tongue walks, you shall quickly perceive, he is crack'd. A poisoned tongue cannot forbear to sputter abroad his venom.

4. From the *Tongue* this *poison* runs to the *Hands*. *Anaxagoras* thought *Man* the wisest of all creatures, because he hath *hands*: he might have thought him the wickedest of all creatures, because he hath *hands*. No creature doth so much hurt with his teeth or talons, as the wicked man with his poisoned hands. A man doth greatly express himself by his *hands*. *Paul* by beckoning his *hand*, procured silence. Much is done *Maiestate manus*, as the Poet; by Majesty of the *hand*. The wit seems to manifest it self in the hands: as the Italians say of the *Duchmen*, that their wit dwells in their fingers end. The power in the *hands*. *An nescis longas Regibus esse manus?* Yield the *hand* a principal instrument; yet *corruptio optimi pessima*. The evil hand doth not so much manifest man's wittiness, as his wickedness, *They devise iniquity, and practice it, because it is in the power of the Hand*. The poison that was conceived in their thoughts, dilates it self into their hands: *cogitant, agitant*.

God reproves the Jews, that they had *Manus sanguinum*, *bloody hands*. And the same Prophet seems to liken it to a venomous infection: *your hands are defiled with blood*. And if the tongue can be possibly brought, to smother the in cherished poison, yet *manus manifestabit*, the hand will discover it. ver. 6. *The act of violence is in their hands*. The Israelites soon suspected, what a king *Rehoboam* would be when he threatened *Grauitatem manus*, to make his *hand* heavy; yea his *finger heavier than his fathers Loynes*. *Ahab* quite disgraced himself for being thought religious, when he laid a violent *hand* on *Naboth's* vineyard. *Jeroboam* makes it plain, that he bore no love to God's Prophets, *cum extendit manum*; when he put forth his *hand* to strike one. Many Landlords seem Christians, but they have *Rehoboams hand*, a heavy hand on their Tenants, many users come to Church, but they have *Ahab's hand*, to take the forfeit of the poor debtors heritage. Many parishioners seem to love their Prophets, but they have *Jeroboam's hand*, a hand that strikes them, if not in person, yet in estate; undoing them and their families. This is *venenata manus*, a poisoned *Hand*.

5. Lastly this *poison* having got possession of the thoughts, words, works; it must needs follow that it hath taken the *Heart*. *Cor dolet, the whole heart is sick*. These corrupted symptoms prove that the heart is rotten The very *meat in their bowels is turned to the gall of Asps*. *They suck the poison of Asps*. If you ask why they feel it not; *Paul* says; Their sense is lost: *They are past feeling*. Their whole self is changed into a disease. Their body is no longer *Corpus*, but *Morbus*. As *Lucan*. *Totum est pro vulnere corpus*. Their whole body is as one wound or sickness. Neither can we say so properly of them, that they are sick, as that they are dead. *Nonaegroti, sed defuncti*: not diseased, but deceased.

And in all this observe the effect of this *Poison* in themselves. For it doth not only annoy others, but mostly destroy themselves. And herein their *poison* is not only *Tale* and *Tantum*, such and so much as that of *Serpents*: but *Plus & Perniciosius*, more, and more dangerous. *Seneca* says, *Venenum quod serpentes in alienam perniciem proferunt, sine sua continent*. The poison which serpents cast out to the damage of others, they retain without their own periudice. But the poison of the wicked, *dum alios inficit, seipsos interficit*; Whilest it infects others, kills themselves. *His own iniquities shall take the wicked himself*. Their own wickedness, like *poison*, hath in themselves these three direful effects.

It makes them

- Swell.
- Swill.
- Burst.

1. It makes them swell with pride, and blows up the heart, as a bladder with a quill. *Quis est David? Who is David? and who is the Son of Jesse? Yea Quis est Dominus? Who is the Almighty, that we should serve him?* Thus the *Spider*, a poisonous vermin, *Climes up to the roof of the kings palace*. If he be in prosperity nothing can hold him to a man. Be he but a *Thistle*, he sends to the king of *Lebanon*, for his daughter to be his Sons wife. Though he be but a dwarfe in comparison, he would swell to a son of *Anak*. Sin hath puff'd him up, & he forgets his maker. *The Lord hath fed him to the full, & he rebels against him. We have then good cause to pray with our Church; In the time of our wealth, good Lord deliver us.*

2. It makes them swill: the poison of sin is such a burning heat within them, that they must still be drinking. And the devil, their Physician, holds them to a diet-drink: they shall not have the water of the Sanctuary, that would cool them: but the harsh, harish, & ill-brewd drink of damnation. They shall taste nothing but sin; more poison still. Which is so far from quenching their thirst, that it enflames it.

Totis exquirat in agris.

Quas modo poscit aquas, sitiens in cord venenum.

So a man puts out the Lamp by pouring in more oil and extinguisheth the fire by laying on fuel. This may for a small time allay the heat, as cold drink to a burning fever. So *Ahab's*, fervor was a little delayed, with a draught of wine out of *Naboth's* vineyard. But Satan holds his guests to one kind of lycour, and that's rank *poison*; the mud of sin and wickedness. He allows them no other watering place, but this Puddle-wharfe.

3. It makes them burst, here be the three sore effects of sin in the soul, as of poison in the body. Frst it makes a man swell, then it makes him drink, lastly it it bursts him. *Judas* is houen with covetousness, he drinks the money of treason, and then he bursts. *Rumpuntur viscera Iudae.he burst out*. This is the catastrophe of a wicked life. *Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

### To others.

You see how fatal the poison of the wicked is to themselves. It doth not only *rumperese*, but *corrumpere alios*: burst themselves, but corrupt others. It deprives their own good, it depraues others good. The hurt is doth to others, consists.

in

- Correptione,
- Corruptione.

in outward harming, in inward defiling them.

### Outwardly

Their *Poison* breaks forth in the injuries of all about them. They spare neither foreigner nor neighbor. There be little snakes in *Babylon*, that bite only foreigners, and not inhabitants. *Pliny* writes of Scorpions in the hill *Caria*, that when they sting, only wound the natural borne people of the Country; but *extraneos leuiter mordere*, but bite strangers gently, or not at all. These, like fools, not only strike them that are nearest, but between their poison in *ruinam omnium*, to the overthrow of all. Such a one cannot sleep except he have done mischief: nay he dyes, if others do not die by him. *Et si non aliqua nocu...sset, mortuus esset*. A man's Land cannot scape the poison of the depopulator: nor his estate the poison of the usurer; nor his children the ravisher: nor his peace the contender: nor his name the slanderer. If their poison cannot prevail *ad interitum hominis*, they will spend it *ad interitum nominis*. If they cannot murder, they will murmur. They are the Devils bandogs; as one calls *Parsons* the Popes *Cerb...rus*. If they cannot come to bite, they will bark. If their sting cannot reach, their mouth shall sputter out their venom.

Yea some of them do not only this mischief whiles they live, but *etiam mortui*, even dead. As *Herod*, that caused the noble Sons of the Jews to be slain *post mortem suam*, after his death. They write of some serpents, that their poison can do no hurt except it be shot from the live bodies of them: but these leave behind them a still evil-working poison. As we say of a charitable man, that he doth good after he is dead; his alms maintain many poor souls on earth, when his soul is in heaven: *Et quamvis ipse sepultus, alit*. So these wicked sin perpetually even dead. The incloser of commons sinneth after he is dead: even so long as the poor are deprived of that benefit. He that hath robbed the Church of a tenth, & so leaves it to his heir, sins after he is dead: even so long as God is made to loose his right. *Moriente serpente moritur venenum*: but here *moriente homine viuit peccatum*. As one said of a Lawyer that resolving not to be forgotten, he made his will so full of intricate quirkes; that his executors (if for nothing else; yet) for very vexation of law might have cause to remember him. *Jereboam's* sin of Idolatry out lived him. The unjust decrees of a partial Judge may out live him: even so long as the adjudged inheritance remains with the wrongful possessor. The decrees of diverse Popes; as in curtalling the Sacrament, forbidding marriage, &c. are their still living sins though themselves be dead and rotten.

### Inwardly.

Their poison doth most hurt by Infection: their company is as dangerous as the plague: a man cannot come near them, but he shall be contaminated. Like the weed called Gosses, they make the ground barren wheresoever they grow. Their *Poison* is got

Per

- Contactum
- Contractum

- Compactum
- Conspectum

1. By touching: he that toucheth pitch, shall be defiled. It is dangerous to sport and dally with them: *dum ludunt, laedunt. He casteth firebrands, and arrows, and death; and saith, Am I not in sport.* As Solomon saith, *Their very mercies are cruel:* so their very jest is killing earnest.

2. By companying with them: they hurt by sporting, but worse by sorting. *Cast in thy lot among us, let us all have one purse.* They that will quarter themselves with the wicked, must drink of their poison. If you ask, how happes it that their infection is not smelt: *Bernard* answers; *Vbi omnes sordent, vniusminime sentitur:* one is not smelt, where all stink.

3. By Confederacie; which is yet a higher degree of receiving their poison. The first was alight dallying with their humors, the next a society with them in some drunken riots and disorders: but this third is a conspiracy with them in their pernicious and deadly plotts. Thus a Seminary comes from *Rome*, and whistles together a number of traitors: he brought poison with him in a Bulls horn, and they all must drink it. As they report, that once one scabbed sheep from Spain rotted all the sheep of England.

In this manner is the poison of adultery spread from a Harlot. In selling her flesh she sets *pretium peccati*, and takes *premium peccati*: either *pretium pacti*, or *premium facti*: she hath her price, and gives her male his reward. This is a damnable combination: he that goeth after her, *poisons himself per compactum*; he bargains for his own destruction.

4. By Sight; as they that look on ill affected eyes attract some of the anguish by a kind of reflection. So the very beholding of their wicked example, derives corruption to the heart by resultance. Many sins had been unknown, if they had not been learned by precedent. Great men graceless are the devils special factors: they have their new tricks of vanity to teach others. And they often broach these new fashions of damnation, not so much out of affection to the thing it self, as to be talked of. As *Alcibiades* cut off his dogs tail, that all the people might talk of his curtall. O the unspeakable deal of poison that is thus conveyed into men's hearts: and the innumerable souls, that go to hell by pattern. Thus they hurt others.

But I have been too copious in discovery of their *poison*: I should come to their *Deafnes*; but I am loath to speak of deafness till the end of the Sermon. Their *poison* being thus compared with the poison of Serpents, let us now compare

### **Their Persons.**

They are here said to be *Sicut Serpentes*; Like Serpents. But Matthew 23. CHRIST calls the Pharisees very *Serpents*. And *John Baptist* a *generation of Vipers*. And GOD telles *Ezekiel*, that he did *dwell among Scorpions*. In these places the *Sicut* is left out, and the wicked are called very *Serpents*. Not that the frame and form of their bodily constitution was Serpentine.



It was a foolish opinion among the Heathen, that there were *Ophiogenes*, or *Anguigenae*. They write of *Ophion*, the companion of *Cadmus*, and builder of *Thebes*, that he was made by *Pallas*, of a Dragons tooth. So *Ephesus* was once called *Colubraxia*: and the people thereof *Ophiussa*.

I have read of one *Exagon*, an Ambassador to *Rome*, being at the Consuls command cast into a Tunne of snakes; that they licked him with their tongues, and did him no harm. But to conclude hereon that these were of Serpents brood; we might as well say, *Daniel* was borne of Lions, because they did not hurt him.

They are mystical *Serpents*, I mean. And if wicked men think scorn to be called Serpents, let them abhor the qualities of Serpents. Sin is of that power, that it can work metamorphoses, and transform men into beasts and serpents. Let us now see what *Serpents* we have among us.

1. We have the *Salamander*, the troublesome and litigious neighbor; whoever loves and lives in the fire of contention. Whatsoever they talk that the Salamander is nourished by the fire; yet *Galen* and *Dioscorides* affirm, that if it tarry long in it, it will be burnt, when the humiditie is wasted. Whatsoever a man gets by the fire of vexation, at last his humor will be wasted, his wealth spent, and himself consumed in his own flames. Let no man think to get by his troublesomenesse, as if he could be fed with fire. They talk of a Net at *Rome* (wherein Christ's napkin is preserved) that it is washed in nothing but fire. And *Paulus Venetus* speaks of a kind of earth in *Tartaria*; which being spun into a thread, and woven into cloth, is only purged from all spots by washing it in the fire. But if ever any man grow rich by his contentiousnes, I will believe that fire is nourishment.

Some make the Emblem of *Strife* the *Snake*. *Alecto* sent a *Snake* to move contention in the family of *Amata*.

Vnum de crinibus Anguem

Conijcit, in{que} sinum praecordia ad intima subdit.

Let the unquiet man, that is still vexing his neighbors with suits and quarrels, here take his choice: whether he will be a *Snake* or a *Salamander*.

2. We have the *Dar•...*; and that's the *Angry* man. This is the *Serpent* that is thought to leap on *Paul's* hand. *Iaculum vocat Africa*. It gathers it self into a heap on the top of a tree, and so flies at a man, *tanquam Sagitta*; as a *Dart*. Such a *Serpent* is the hasty furious man; he flies upon another with a sudden blow. Some conjecture (I know not how probably) that these were the *fiery* Serpents in the Desert.

3. There is the *Dipsas*, the *Drunkard*. This *Serpent* lives altogether in moorish places: the serpent in the fennes, the man at the alehouse. *Ovid* writes of an old drunken woman. *Est quaedam nomine Dipsas anus. Ex re nomen habet*. Her name did agree with her nature. It is ever dry saith *Lucan*. *Medijs siti•...bant Dipsades vndis*. If this *Serpent* wound a man, it turns all his blood into poison. So the *Drunkard* turns his blood to water, his bread to drink, his reason to poison, his very soul to froth.

4. There is the *Crocodile*, the *Hypocrite*. He will sobbe, and sigh, and weep, to get a man into his clutches. If his hypocrisy can get him into a good house, he will devour the Patron that breeds him, the maintainer that feeds him: he undoes the family where he once sets a foot into their doors, or puttes a finger into their purses. *Pliny* saith, the Crocodile is so delighted with the Sun-shine, that it lies on the earth immovable, as if it were stark dead. Let the Hypocrite be frank'd up with prosperity, and he sleeps as securely, as if earth had lost all winds, and heaven the thunder. His pamperd body grows so fat, that his soul lies soft in it, at great ease, and is loath to rise.

5. The Cocatrice, that is said to kill with the eyes. *Illius auditos expectant nulla susurros*. The reason why it kills by sight, is thus given; because the beams of a *Cockatrices* eye corrupt the visible spirits of a man; which corrupted, corrupt the other spirits coming from the brain, and life of the heart. Our common Phrase hath found out creatures to match this kind of *Serpents*; Whores, usually called Cockatrices. I would to God they were believed as dangerous as they are, and are named.

The Cocatrice is a very hot creature; and therefore made with spiraments and breathing places all over the body: least the compage and iuncture of the whole composition should be dissolved. The intemperate heat of harlots is worse, and in some kind a very reflection from the fire of hell. There is an old tale, that England was once so pestered with Cockatrices, that a certain man found out one only trick to destroy them: which was by walking up and down in glass before them; whereby their own shapes were so reflected upon their own faces, that they died. But it is idle, for it is more likely that the man should die by the corruption of the air from the cocatrice, then the cocatrice by the resultance of it own similitude from the glass. As the harlot will sooner pervert a man, then he shall convert the harlot. Indeed they say, if they first see us, they kill us: if we first see them, they die. So if we first see the damnation of a Courtesan, we save our selves: if they first see & wound us, we die of it.

6. There's the *Catterpillar*; you all know this to be the *Covetous*. I confess that other Serpents are also fit emblemes of the covetous: as the *Toad*, that eats sparingly of the very earth for fear it should be all wasted & no food left for her. The Germane Painters to signify Covetousness, do picture an old woman sitting upon a toad. Or the *Earth-worm*: these worms eat up the fatt of the earth, toads eat up those worms, and dragons eat up those toads. So lightly petty userers eat up the fat of the Country, great oppressors devour those little extortioners, and at last the great red dragon swallows those oppressors.

But▪ here I especially liken them to Catterpillars. *Pline* saith, that little worms bred in the green leaves of plants, prove in three days catterpillars & eat up those plants. The Country breeds, these covetous wretches, and they devour her. He writes also that Catterpillars are bred by a dew, incrassated and thicked by the heat of the Sun. It is the warmth of prospertie, that breeds and feeds our userers. Others say, that they come of butterflies eggs, the which heat of the Sun hatcheth, working so fit a passive matter to the form of a catterpillar. So commonly your usurer hatcheth, his riches out of the Butterflies eggs, laid abroad by prodigal young galläts. The Scripture calls them great deuourers *Eracam vix pascit hortus vnam*. A whole country will not content one avarice catterpillar. At last the catterpillars perish of

themselves (as ours do willfully) through famine, & are transformed into a bare & empty bag or case. If they perish in summer, out of their rind being broken comes forth a butterfly. Just as we see often from the ruins of a dead usurer, that was a Catterpillar; springs a prodigal Heir, that is a painted Butterfly.

7. We have also the *Asp*... that's the traitors *Seminary*. *Lucan* writes, that the original of *Asps* was *Africa*, and that merchants translated them into *Europe*.

Sed quis erit nobis Lucripudor! Inde petuntur

Huc Lybicae m...tes, & fec...mus Aspida merces.

But what is our gain, saith he? We have made the *Aspos* a merchandice. So these our *Asps* are bred in Italy, and ship'd over into England as a precious merchandice. They speak themselves so gentle, that a sucking child may play  $\langle \phi \rangle$  the hol... of these *Asps*: but we have found their boroughs the holes of treason, and their vaults the vaults of gunpowder. There is feud betwixt the *Ichneumon* and the *Asp*: they oft fight: if the *Asp* bite first, the *Ichneumon* dyes: if the *Ichneumon* first, the *Asp* dyes. Let us strike them with punishment, lest they strike us with death. These *Asps* kill many souls in our Land.

Aspidis & mersu Loesum dormire fatentur

In mortem, antidotum nec valuisse ferunt.

If the be witched people once receive their poison, they sleep to death: and no help prevails, for they will not come to Church to be cured.

8. There is also the *Lyzard*, the Emblem of the *Slothful*. As is also the *Slow-worm*, or the serpentine *Tortoise*. They write of the *Lyzard*, that having laid eggs, she forgets the very place where she laid them. She will lie still till you cut her in pieces: and then the forepart runs away upon two Legs, and the hinder part on other two: living apart till they meet again, and then are naturally •...onioyned. If the Lazy will follow the qualities, let them take the name of *Lisards*.

9. There is also the *Sea-Serpent*, and that's the *Pirate*: a thief cross to all kind of thieves. For other thieves first fall to robbery, and then are cast into prison: but he first casts himself into a prison, and then falls to robbery. In a little vessel, a very iayle, with a large grave round about it, he does all mischief. At last when he grows great, he ruins himself. They write of a *Sea-dragon*, that grows to a huge vastnesse: but then the winds take him up into the air, and by a violent agitation shake his body to pieces. A noble part of God's providence; to tame that himself which his creatures cannot.

10. There is the *Stellion*, and that is the *Extortioner*. *Extortion* and *Cossenage* is proverbially called *Crimen Stellionatus*; the sin of *Stellature*. When the *Stellion* hath cast his skin, he greedily devours it again: which saith *Theophrastus*, he doth in envy, because he understands that it is a noble remedy against the falling sickness. So in malice it lines the guts with that covered the back: & eats that in summer wherewith it was clothed in winter. It destroys the honey of

Bees *Stellio saepe fauos ignotus adedit*. So the extortioner spoils the hives, & deuours all the honey of pooremens gathering. It is a beast full of spots. *Aptumque colori*.

Nomen habet, varijs stellatus corpore guttis.

The spots that stick upon an *Extortioner* are more innumerable. Cosonage is called *Stellature*. It were well if such Extortioners were served, as *Budaus* relates a history of two Tribunes, *Qui per Stellaturas militibus multum abstulissent*; whom the Emperor commanded to be stoned to death.

11. The last is the great *Serpent* of all, *Draco* the devil; who is called the *Great red Dragon*. In idolatrous times and places dragons have been worshiped. The common distinction is, *Angneb, (ϕ) Serpentes terrarum, Dracones Templorum*. Snakes of the water, serpents of the earth, dragons of the Temple. There are too many wicked worldlings, that still worship this God of the world, the red *Dragon*. The dragons haunt principally trees of frankincense: Satan loves to have men sacrifice to him: he tempted the son of God to fall down & worship him. Nothing but the smoke of *Styrax* can drive away dragons: not holy water, not crossings, but only faith in the Lord *Jesus* can put the devil to flight. *Serpens serpentem de...rando fit Draco*. The devil at first was but a *Serpent*; now by devouring many millios of these serpēts, the wicked; he is become a *Dragon*.

I should here show you two things.

1. The remedy to draw out this *poison*, and to cure the soul; which is only *Sanguis medici*, the blood of our Physician. As *Moses lifted up the serpent in the wilder nesse*, so was Christ lifted up us a serpent; that what eye of faith soever looks on him, he may be healed of the sting of those *fiery serpents*, and have the damnable *poison* of sin drawn out.

2. That our next course is *Repentance* for our sins. That as the oil of *Scorpions* is the best remedy for them that are stung with scorpions: so repentance for sin, is the best remedy within us to expel the *poison* of sin. Think of the *Wise man's counsel*; *Fly from sin as from the face of a serpent: if thou comest too near it, it will bite thee*: and follow it.

Their *Deafnesse* remains to be spokē & must remain unspoken. How should they be cured, that are deaf to the counsel of their Physician? Though there be *poison* in us, even the poiso of dragōs, yet God bless us from the *deafnesse* of the Adder. Let us hear our remedy, & embrace it: pray to God for it, and receive it: and *The blood of Jesus Christ cleanseth us from all our sins*. To this Savior let all that are saved, give praise and glory forever and ever.

Amen.

**HEAVEN MADE SVRE OR The Certainty of Salvation.**

PSAL. 35. 3.

Say unto my soul, I am thy salvation.

THE words contain a Petition for a Benediction. The Supplicant is a king, and his humble  
 •...te •...s to the king of kings: the king of *Israel* prays to the king of heaven & •...arth. He doth  
 beg two things. 1. That God would *save* him. 2. That God would *certify* him of it. So that the  
 Text may be distributed accordingly; *In salutem Dei, & cortitudinem rei*: into *Salvation* and  
*Assurance* of it.

### **The Assurance**

Lies first in the words, and shall have the first place in my discourse. Wherein I conceive two  
 things; the Matter and the Manner. The Matter is *Assurance*: the Manner how assured, *Dic  
 anima; Say unto my soul*. From the matter or *Assurance* observe;

1. That *Salvation* may be made sure to a man. *David* would never pray for that, which could  
 not be. Nor would *S. Peter* charge us with a duty, which stood not in possibility to be  
 performed. *Make your election sure*. And to stop the ba•...ng throats of all cavilling adversaries,  
*Paul* directly proves it. *Know ye not your own selves, how that Jesus Christ is in you, except ye be  
 reprobates?* We may then know that Christ is in us: if Christ be in us, we are in Christ: if we be  
 in Christ, we cannot be condemned: for *There is no damnation to them which are in Christ Jesus*.

But I leave this point, that it may be *sure*, as granted: and come to our selves that we may  
 make it sure. The Papists deny this, and teach the contrary▪ that *Salvation* cannot be made  
 sure: much good do it them with their sory and heartless doctrine. If they make that  
 impossible to any, which God hath made easy for many; *Into their secret let not my soul come*.

2. That the best Saints have desired to make their *Salvation* sure. *David* that knew it, yet  
 intreats to know it more. *Psal. 41. I know thou fauourest me*: yet here still, *Dic anima, Say unto  
 my soul, I am thy salvation*. A man can never be too sure of his going to heaven. If we purchase  
 an inheritance on earth, we make it as sure, and our tenure as strong, as the brawn of the  
 law, or the brain of Lawyers can devise. We have conveyance, & bonds, and fines; no  
 strength too much. And shall we not be more curious in the settling our eternal inheritance  
 in heaven? Even the best certētie hath often in this thought it self weak Here we find matter  
 of consolation, of Reprehension, of Admonition. Comfort to some, reproof to others, warning  
 to all. 1. Of Cosolation. Even *David* desires better assurance: to keep us from dejection, behold  
 they often think themselves weakest, that are the strongest. *Sum Peccatorum maximus, dicit  
 Apostolorum non minimus*. He calls himself the *Chiefest of sinners*, that was not the least of  
 Saints. Indeed sometimes a dear Saint may want feeling of the spirit of comfort. Grace  
 comes into the soul, as the morning Sun into the world: there is first a dawning, then a mean  
 light, and at last the Sun in his excellent brightness. In a Christian life there is *Professio,  
 Profectio, Perfectio*. A profession of the name of Christ wrought in our conversion: not the  
 husk of religion, but the sap: *a pure heart, a good conscience, and faith vnf•...ned*. Next there is a  
 profection or going forward •...n grace; *working up our salvation in fear and trembling*. Last a  
 perfection or full assurance, that we are *sealed up to the day of redemption*.

And yet after this full assurance there may be some fear: it is not the commendation of this  
 certainty to be void of doubting. The wealthiest Saints have suspected their poverty: and the  
 richest in grace are yet *poorest in spirit*. As it is seen in rich misers; they possess much, yet

esteem it little in respect of what they desire: for *Plenitudo opum non implet hiatum mentis*: the fullness of riches cannot answer the insatiable affection. Whence it comes to pass, that they have restless thoughts, and vexing cares for that they have not, not caring for that they have. So many good men, rich in the graces of God's spirit, are so desirous of more, that they regard not what they enjoy, but what they desire: complaining often that they have no grace, no love, no life. God doth sometimes from the best men's eyes hide that saving goodness, that is in their hearts.

1. To extend their desires, and sharpen their affection. By this means he puts a hunger into their hearts after righteousness; whereas a sensible fullness might take away their stomachs. Deferred comforts quicken the appetite.

2. To enlarge their joys, when they shall find again the consolation, which they thought lost. *Defiderata diù <math>\langle \diamond \rangle</math> veni...t*. What we much wished before it came, we truly love when it is come. Our Lady had lost our Lord. *Luk. 2.* three days: who can express the joy of her soul when she found him! She rejoiced not only as a Mother finding her Sun; but as a sinner finding her Savior. *Iucunde obtinetur, quod diù detinetur*. What was detained from us with grief, must needs be obtained of us with joy.

3. To try, whether we will serve God *gratis*; and be constant in his obedience, though we find no present recompense. Satan objects that against *Job, Pro nihilo? Doth Job fear God for naught*. Thus put to the Test, whether our service proceed from some other oblique respect; or merely out of love to God: when nothing but smart is presented to our instant sense.

4. That our care may be the greater, to keep this comfort when we have it. *Quod lachrymanter Iugemus ademptum, vigilanter seruamus adeptum*. If we so sorrowfully lamented the loss, sure we will look well to the possession.

In all this; *Deus dona sua non negat, sed commendat*. God intends not to deny us his comforts, but to instruct our hearts how to value them. *Cito data viliscunt*. If we might have them for the first asking, their worth would fall to the opinion of cheapness and contempt. We shall have it, though we stay for it. And to comfort us, let us assuredly know, that this mourning for God's absence, is an evident demonstration of his presence.

2. Of Reprehension to others, that say they are sure of the purchase, before they ever gave earnest of the bargain. Presumption is to be avoided so well as despair. For as none more complain that they want this assurance, then they that have it: so none more boast of it then they that have it not. The fond hypocrite takes his own presumption for this assurance: he lives after the flesh, yet brags of the Spirit. This false opinion ariseth partly from his own conceit, partly from Satan's deceit.

1. From his own Conceit: he dreams of the Spirit, and takes it granted that it ever rests within him: but when his soul awakes, he finds there no such manner of guest; the holy Spirit never lodged there. *There is a generation that are pure in their own eyes: yet are not washed from their filthiness*. These pure people so vaunt the... assurance of salvation; that they will scarce change places in heaven with *S<sup>t</sup>. Peter*, or *S<sup>t</sup>. Paul* without boot. The infallible mark of

distinction which the Apostle sets on the Sons of God, is this: they are *led* by the Spirit. Rom. 8. *So many as are led by the Spirit of God, 〈ϕ〉 sons of God.* The holy Ghost is their God, and their guide... and this Spirit 〈ϕ〉 *them into all truth: and guides them into the land of righteousness.* But these men will *Spiritum d...ere*, lead the Spirit. They are not ductible; they will not be led by the Spirit into truth and pence; but they will lead the Spirit, as it were, over-rule the holy Ghost to patronize their humors. Let them be adulterers, userers, bribe-corrupted; sacrilegious, &c. yet they are still men of the Spirit. But of what Spirit? *Nes...tis*: we may say to them, as Christ to hit two hot disciples; *ye know not of what Spirit you are.* It is enough, they think, to have *oculos in coelo*, though they have *manus in fundo, animos in profund...* It is held sufficient to have eyes fixed on heaven, though covetous hands busy on earth, and crafty minds deep as hell. This over-venturous conceit, that heaven is theirs how base and debauched lives so ever they live, is not assurance, but presumption.

2. This ariseth from Satan's *Deceite*: who cries like *Corah. Ye take too much upon you, seeing all the congregation is •...ily, everyone of them.* You are holy enough, you are sure of heaven: what would you more? You may sit down, and play: your work is done. Hereupon they sing peace and *Requiems* to their souls; and begin to wrap up their affections in worldly joys: But *Tranquilitas ista tempestas est*: this calm is the most grievous storm. This is carnal security, not heavenly assurance. As the Jews went into captivity with *Templum Domini*, the Temple of the Lord, &c. in their lips: so many go to hell with the water of Baptism on their faces, and the assurance of salvation in their mouths.

3. Of Instruction, teaching us to keep the even-way of comfort: eschewing both the rock of presumption on the right hand, and the gulf of desperation on the left. Let us neither be *Tumidi*, nor *Timidi*: neither over bold, nor over-fainting. But endeavor by faith to assure our selves of Jesus Christ: and by repentance to assure our selves of faith: and by an amended life to assure our selves of repentance. For they must here live to God's glory, that would hereafter live in God's glory.

3. In the next place observe the means how we may come by this assurance. This is discovered in the text: *Dic animae*; Say unto my Soul. Who must speak? God. To whom must he speak? to the Soul. So that in this assurance God and the Soul must meet. This S<sup>t</sup>. Paul demonstrates: *The Spirit it self beareth witness with our spirit, that we are the children of God.* The word is 〈 in non-Latin alphabet 〉, *contestari*, to bear witness together. Neither our spirit alone, nor God's spirit alone makes this Certificate; but both concurring.

Not our spirit alone can give this assurance: for man's heart is always evil, often deceitful. At all times evil. *Every imagination of the thoughts of his heart is only evil continually.* At sometimes deceitful. *The heart is deceitful above all things; and desperately wicked: Who can know it? Non noui animam meam*; saith Job. *I know not my own soul*; though I were perfect. And Paul concerning his Apostleship. *I know nothing by myself, yet am I not hereby justified.* And if David's soul could have made a sufficient testimony alone, what needed he pray *Dic animae*? say *Thou* to my soul? Some have a true zeal of a false Religion, and some a false zeal of a true Religion. Paul before his conversion had a true zeal of a false Religion. *I was exceedingly zealous of the traditions of my*

*Fathers.* The *Laodiceans* had a false or rather no zeal of a true Religion. *I know thy works, that thou art neither hot nor cold.* So that when about this certificate a man deals with his heart singly, his heart will deal with him doubly.

No nor doth God's spirit alone give this Testimony: least a vain illusion should be taken for this holy persuasion. But both God's spirit and our spirit meeting together are *Concordes*, and *Contestes*; joint witnesses. Indeed the principal work comes from God's spirit: he is the primary cause of this assurance. Now he certifies us by word, by deed, and by seal. By word, terming us in the Scripture God's children; and putting into our mouths that filial voice, whereby we cry *Abba Father*. By deed; *the fruit of the spirit is love, joy, peace, longsuffering, &c.* By these is our *Election made sure*, saith Saint Peter. By Seal; *Grieve not the holy spirit of God, by whom you are sealed to the day of redemption.* Now our spirit witnesseth with him from the sanctity of our life, faith and reformation. *He that believeth on the son of God, hath the witness in himself.*

4. Lastly, this is the sweetest comfort that can come to a man in this life; even an heaven upon earth, to be ascertained of his salvation. There are many mysteries in the world, which curious wits with perplexfull studies strive to apprehend. But without this, he that *increaseth knowledge, increaseth sorrow. Vnum necessarium*; this one thing is only necessary: whatsoever I leave unknown let me know this that I am the Lord's, *Qui Christum discit, satis est, si caetera nescit.* He may without danger be ignorant of other things, that truly knows *Jesus Christ*.

There is no potion of misery so embittered with gall, but this can sweeten it with a comfortable relish. When enemies assault us, get us under, triumph over us, imagining that salvation it self cannot save us: what is our comfort? *Novi in quem credidi*, I know whom I have believed; I am sure the Lord will not forsake me. *Deficit panis?* thou wantest bread; God is thy bread of life. We want a pillow: God is our *resting place*. We may be *Sine veste, non sine fide; sine cibo, non sine Christo: sine Domo, non sine Domino.* Without apparel, not without faith: without meat, not without Christ: without a house, never without the Lord. What state can there be, wherein the stay of this heavenly assurance gives us not peace and joy?

Are we clapt up in a dark and desolate Dungeon: there the light of the Sun cannot enter, the light of mercy not be kept out. What restrained body, that hath the assurance of this eternal peace, will not pity the darkness of the profane man's liberty; or rather the liberty of his darkness? No walls can keep out an infinite Spirit: no darkness can be uncomfortable, where the *Father of lights*, and the *Sun of righteousness* shineth. The presence of glorious Angels is much, but of the most glorious God is enough.

Are we cast out in exile; our backs to our native home, all the worlds our way. Whether can we go from God? *Whether shall I go from thy face? or whether shall I fly from thy presence? If I ascend, &c.* That exile would be strange, that could separate us from God. I speak not of those poor and common comforts; that in all Lands and coasts, it is his Sun that shines; his elements of earth or water that bears us, his air we breath. But of that special privilege, that his gracious presence is ever with us: that no sea is so broad, as to divide us from his favor: that wheresoever we feed, he is our host: wheresoever we rest, the wings of his blessed



providence are stretched over us. Let my soul be sure of this, though the whole world be traitors to me.

Doth the world despise us? We have sufficient recompense, that God esteems us. How unworthy is that man of God's favor, that cannot go away contented with it, without the worlds! Doth it hate us much? God hates it more. That is not ever worthy which man honors; but that is ever base which God despises. Without question the world would be our friend, if God were our enemy. The sweetness of both cannot be enjoyed; let it content us, we have the best.

It may be, poverty puts pale leannes into our cheeks: God makes the world fat, but withal puts *leanness into the soul*. We decay in these temporal vanities, but we thrive in eternal riches. *The good man laughs at destruction and dearth*. Doth sickness throw us on our weary beds? It is impossible any man should miscarry, that hath God for his Physician. So *Martha* confessed to *Jesus*; *Lord, if thou hadst been here, my brother had not died*. Thy body is weak, thy soul is strengthened: dust and ashes is sick, but thy eternal substance is the better for it. *It is good for me that I have been afflicted, that I might learn thy statutes*.

Lastly doth the inevitable hand of death strike thee? *Egredere anima mea, egredere*. Go forth my soul with joy and assurance; thou hast a promise to be received in peace. Happy dissolution, that parts the soul from the body, that it may knit them both to the Lord. Death like the proud Philistine comes marching out in his hydeous shape, daring the whole Hoast of Israel to match him with an equal combatant. The Atheist dares not die, for fear (*non esse*) that he shall not be at all: the covetous usurer dares not die, for fear (*male esse*) to be damned: the doubtful conscience dares not die, because he knows not (*an sit, an non sit, an damnatus sit*) whether he shall be, or be damned, or not be at all. Only the resolved Christian dares die, because he is assured of his election: he knows he shall be happy; and so lifts up pleasant eyes to heaven, the infallible place of his eternal rest. He dares encounter with this last enemy, trample on him with the foot of disdain, and triumphantly sing over him; O *death* where is thy sting? O *grave* where is thy victory? He conquers in being conquered; and all because God hath said to his Soul; *I am thy Salvation*.

The poor Papist must not believe this: such an assurance to him were Apocryphal, yea heretical. He must lie on his death-bed, call upon what Saint or Angel he list; but must not dare to believe he shall go to heaven. O uncomfortable doctrine, able to loose the soul! What can follow, but fears without, and terrors within; distrustful sighs, and heart-breaking groans! Go away he must with death; but whither he knows not. It would be presumption to be confident of heaven. How should Purgatory stand, or the Popes kitchen have a Larder to maintain it, if men might be sure of their salvation? Herefore they bequeath so great sums for masses and Dirge's, and Trentals, to be sung or said for them after they are dead: that their souls may at the last be had to heaven; though first for a while they be reezed in Purgatory. If this be all the comfort their Priests, Jesuits, and Confessors can give them; they may well say to them, as *Job* to his friends; *Miserable comforters are ye all*.

But he that hath *Stephens* eyes, hath also *Paul's* heart, and the *Saints* tongue. He that with *Stephens* eyes can see that Son of man *standing on the right hand of God*; as if his arms were open to well-come and embrace him: must needs with *Paul* desire to be dissolved, and to be with Christ: and with the *Saints* cry; *Come Lord; how long!* Amen, even so come Lord Jesus.

Thus much for the matter of the Assurance; let us now come to the manner. *Dic Anima*.

### Say unto my soul.

Say: but is God a man? hath he a tongue? how doth *David* desire him to speak? That God who made the ear, shall not he hear? he that made the eye, shall not •...e see? he that made the tongue, shall not he speak? He that sees without eyes, and hears without ears, and walks without feet, and works without hands, can speak without a tongue. Now God may be said to speak diverse ways

1. God hath spoken to some—by his own voice. To *Adam*; *vocem audiuerunt*: they heard the voice of God &c. To *Israel*. The Lord spake unto you out of the midst of the fire: ye heard *the voice* of the words but saw no similitude: only you heard *a voice*. To Christ: I here came *a voice* from heaven, saying: I have both glorified it, and I will glorify it. This *S. Peter* testifies. There came *a voice* from the excellent glory; This is my beloved son, in whom I am well pleased.

2. To omit visions, and dreams, and clouds and Cherubims and Angels, vrim and thummim: God speaks also by his works. The heavens *declare* the glory of God; and the firmament *showeth* his handy work. *M•...nus loquuntur*; his works have a tongue. *Opera testantur de me*, saith Christ: my works bear witness of me. We may thus understand God *ex operibus*; his actions preach his will.

3. God speaks by his Son. Hebr. 1. God who at sundry times, and in diverse manners, spake in t•...me past unto the Fathers by the Prophets; hath in these last daves *spoken unto us by his Son*. He is therefore called the *Word*. John. 1 The sacred Scriptures, and sayings of the Prophets, given by the inspiration of God; (for *no prophecy is of private interpretation: it came not by the will of man; but holy men spake as they were moved by the Holy Ghost.*) are called *Verbum Domini*, the word of the Lord. But to distinguish God the Son from those words, he is after an eminent sort called 〈 in non-Latin alphabet 〉, *The word*, or *That* excellent word. As also he is called (not a light, but) *That light*: (not a lamb, but) •...hat *lamb*. Not a vocal word formed by the tongue beating the air; for he was before either sound or air. But the mental and substantial word of his Father; but

*Ipse Pater*•...

〈◇〉, *effigies lumen{que} a lumine vero.*

According to that of Paul. *The brightness of his glory, and express image of his person.*

4. GOD speaks by his Scriptures. *Whatsoever things were written aforetime, are written for our learning: that we through patience, and comfort of the Scriptures might have hope. Scripta sunt*, they are written. Things that go only by take, or tradition, meet with such variations,

augmentations, abbreviations, corruptions, false glosses; that as in a Lawyers pleading, Truth is lost in the *Quaere* for her. Related things we are long in getting, quick in forgetting. Therefore God commanded his law should be written. *Litera scripta manet*.

Thus God doth effectually speak to us. Many good wholesome instructions have drop'd from human pens; to lesson and direct man in goodness. But there is no promise given to any word to convert the soul, but to God's word.

Without this Antiquity is novelty, Noueltie subtlety, Subtletie death. *Theologia Scholastica multis modis sophistica*. School Divinity is little better then mere Sophistry. *Plus argutiarum quam doctrine, plus doctrina quàm vsus*. It hath more quickness then soundness, more fauce then meat, more difficulty then doctrine, more doctrine then use.

This Scripture is the Perfect and Absolute rule. *Bellarmino* acknowledgeth two things requireable in a Perfect Rule; Certainty, and Evidence. If it be not certain, it is no Rule: if it be not evident, it is no rule to us. Only the Scripture is both in truth and evidence a perfect rule. Other writings may have canonical verity, the Scripture only hath canonical authority. Others like oil may make cheerful man's countenance; but this like Bread strengthens his heart. This is the absolute Rule; *And as many as walk according to this Rule, peace be on them, and mercy, and upon the Israel of God*.

O that we had hearts to bless GOD for this mercy, that the Scriptures are among us, and that not sealed up under an unknown tongue. The time was when a devout Father was glad of a piece of the New Testament in English: when he took his little Son into a corner, and with joy of soul heard him read a chapter: so that even Children became Fathers to their Fathers, and begat them to CHRIST. Now as if the commonness had abated the worth, our Bibles lie dusty in the windows: it is all if a Sunday-handling quite them from perpetual oblivion. Few can read, fewer do read, fewest of all read as they should. God of his infinite mercy lay not to our charge this neglect.

5. GOD speaks by his Ministers, expounding and opening to us those Scriptures. These are *Legati a latere*; dispensers of the mysteries of heaven. *Ambassadors for CHRIST: as if God did beseech you through us, so we pray you in Christ's stead, that you would be reconciled to God*. This voice is continually sounding in our Churches, beating upon our ears; I would it could pierce our consciences, and that our lives would echo to it in an answerable obedience. How great should be our thankfulness!

God hath dealt with us as he did with *Elijah*. The Lord passed by, and a great strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind. After the wind came an earthquake, but the Lord was not in the earthquake. After the earthquake, a fire; but the Lord was not in the fire. And after the fire, a still voice: and the Lord came with that voice. After the same manner hath God done to this Land. In the time of K. Henry 8. there came a great and mighty Wind, that rent down Churches, overthrew Altarages, impropriated from Ministers their livings: that made Lay-men substantial Parsons, and Clergy men their vicar-shadows. It blew away the rights of *Levi*, into the lap of *Issachar*: a violent wind: *but God was not in that wind*. In the days of King Edward the sixth there came a

terrible *Earthquake*, hideous vapors of Treasons and conspiracies, rumbling from Rome, to shake the foundations of that Church, which had now left off loving the *Whore*, and turned Antichrist quite out of his saddle. Excommunications of Prince and people, execrations and curses in their tetricall forms with Bell, Book, and Candle; Indulgences, Bulls, Pardons, promises of heaven, to all traitors that would ext•...rpate such a King and kingdom: a Monstrous earthquake; *but GOD was not in the Earthquake*. In the days of Queen *Mary* came the *Fire*, an unmerciful fire: such a one as was never before kindled in England, and (we trust in Jesus Christ) never shall be again. It raged against all that professed the Gospel of Christ: made bonfires of silly women for not understanding that their ineffable mystery of Transubstantiation; burnt the mother with the child: *Boner* and *Gardener* those hellish bellows that set it on flaming. A raging and insatiable fire; *but God was not in that fire*. In the days of Queen *Elizabeth* of blessed memory, came the *still voice*, saluting us with the songs of Zion, and speaking the comfortable things of Jesus Christ: and *GOD came with his voice*. This sweet and blessed voice is still continued by our Gracious Sovereign: *GOD* long preserved him with it, and it with him, and us all with them both.

Let us not say of this blessing, as *Lot of Zoar*; *Is it not a little one?* nor be weary of Manna with Israel: lest *GOD'S* voice grow dumb unto us, and (to our woe) we hear it speak no more. No, rather let our hearts answer with Samuel; *Speak Lord, for thy servants hear*. If we will not hear him say to our souls, *I am your salvation*: we shall hear him say, *Depart from me, I know you not*. So saith wisdom; *Because I have called, and ye refused: I will therefore laugh at your calamity, and mock when your fear cometh*. The gallant promiseth himself many years, and in them all to rejoice: he thinks of Preachers, as the Devil said of *CHRIST*; that we come to *torment him before his time*. Well then, Rejoice saith *GOD*: *Let thy heart cheare thee in the days of thy youth*. But *ironice*, he mocks when he says so. Now *quod Deus loquitur ridens, tu lege lacrymans*: What God speaks laughing, do thou read lamenting. If God once laughs, it is high time for us to weep: They will not hear God when he preacheth in their health: God will not hear them when they pray in their sickness. They would not hearken to him in the Pulpit, nor he to them on their death bed.

6. God speaks by his Spirit: *This spirit beareth witness with our spirit &c*. Perhaps this is that *voice behind us*; as it were whispering to our thoughts? *This is the way, walk in it*. This is that speaking Spirit: *It is not ye that speak; but the Spirit of your Father, which speaketh in you*. It is this Spirit that speaks for us, and speaks to us, and speaks in us. It is the Churches prayer; *Let him kiss me with the kisses of his mouth. Sanctus Spiritus osculum Patris*. The holy Ghost is the kiss of God the Father. Whom God kisseth, he loveth.

Now by all these ways doth God speak peace to our consciences, and say to our souls, that he is our Salvation.

1. He may speak with his own voice: and thus he gave assurance to Abraham; *Fear not, I am thy shield, & thy exceeding great reward*. If God speak comfort, let hell roar horror. 2. He may speak by his works: actual mercies to us demonstrate that we are in his favor, and shall not be condemned. *By this I know thou faourest me, because mine enemy doth not triumph over me*. 3. He may speak by his son; *Come to me all that labor, and are heavy laden, and I will ease you*. 4. He

may speak by his Scripture this is God's Epistle to us, and his letters Patent, wherein are granted to us all the privileges of salvation. An universal *Siquis: Whosoever believes, and is Baptized, shall be saved.* 5. He may speak by his Ministers to whom he hath given *the Ministry of reconciliation.* 6. He doth speak this by his spirit: he *sendeth forth the spirit of his son into our hearts, crying Abba Father.* By all these voices God says to his elect, *I am your salvation.*

### To my Soul.

Many hear God speaking comfort to the corporal care, that hear him not speaking this to the soul. They hear him, but they feel him not. The best assurance is from feeling. *Come near, let me feel thee my Son,* said Isaacto Jacob: let me feel thee, my Father; say we to God. The thronging Jews heard Christ, but *Zacchaeus* that believing Publican felt Christ. *This day is salvation come to thy house.*

### My Soul.

There is no vexation to the vexation of the *soul*: so no consolation to the consolation of the soul. David in this Psalm calls it his *Darling*. Rescue my soul from their destructions, my *Darling* from the Lions. The same Prophet complained of a great unrest, when *his soul was disquieted within him.* Jonah of a grievous sickness, when *his soul fainted.* *Joseph* had a cruel bondage, when *The iron entered his soul.* So no comfort to the comfort of the soul. In the multitude of my thoughts within me, *Thy comforts have refreshed my soul.* The wicked hear tell of God's mercies: *communitur audimus verbum salutis:* but God speaks not to their souls. Therefore they cannot say with Mary; *My soul rejoiceth.* This joy, when God speaks peace to the soul, is *ineffabile gaudium:* a iubilation of the heart, which a man can, neither *recitare,* nor *reticere:* neither suppress, nor express. It gives end to all •...arres, doubts, and differences; overcomes the world, non-suits the devil; and makes a man keep Hilary Terme all his life.

### To my Soul.

*Mine;* I might here examine whose this *Mea* is; who is the owner of this *my?* A prophet, a king, a man after God's own heart; that confessed himself the beloved of God; that knew the Lord would never forsake him; holy, happy David owns this *meae:* he knows the Lord loves him, yet desires to know it more; *Dic animae Mea;* say to My soul.

But let this teach us to make much of this *My.* Luther says, there is great divinity in pronounes. The Assurance that GOD will save some is a faith incident to Devils. The very Reprobates may believe that there is a book of Election; but GOD never told them, that their names were written there. The hungry beggar at the Feast-house gate smells good cheare, but the Master doth not say; this is provided for thee. It is small comfort to the harbourlesse wretch, to pass through a goodly City, and see many glorious buildings; When he cannot say; *Haec mea domus,* I have a place here. The beauty of that excellent City Jerusalem, built with Sapphires, Emeralds, Chrysolites, and such precious stones: the foundation and walls whereof are perfect gold; affords a soul no comfort; unless he can say, *mea ciuitas,* I have a Mansion in it. The all sufficient merits of Christ do thee no good, unless *tua pars & portio:* he be thy Savior. Happy soul, that can say with the Psalmist. *O Lord thou art my portion.* Let us all

have oil in our Lamps; lest if we be then to buy, beg, or borrow; we be shut out of doors like the fools not worthy of entrance. Pray Lord say unto my soul, *I am thy salvation.*

**I am thy salvation.**

The *Petition* is ended: I will but look into the *Benediction*: wherein I should consider these four circumstances; *Quis, quid, Cui, quando.* Who, What, to Whom, When.

**Who.**

The Lord: to the Lord *David* prays. He hath made a good choice, for there is salvation in none other. *Thou hast destroyed thyself, but in me is thy help.* The world fails, the flesh falls, the Devil kills, only the Lord saves.

**What.**

*Salvation*; a special good thing: every man's desire: who would not be saved? Every man would go to heaven, though perhaps he runs a course directly to hell. *Beatus vult homo esse, etiam non sic viuendo vt possit esse.* Man would be blessed, though he takes the course to be cursed. I will give thee a Lordship, saith God to *Esau*. I will give thee a kingdom, saith God to *Saul*. I will give thee an Apostleship, saith God to *Judas*. But *I will be thy salvation*, he says to *David*, and to none but Saints.

Indeed this voice comes from heaven, comes unto earth: but only through the mediator betwixt heaven and earth, *Jesus Christ*. He is the alone Savior. Worldlings possess many things, but have right to nothing, because not right to him, that is *the heir of all things*, Christ. The soul is the perfection of the body, Reason of the Soul, Religion of reason, Faith of Religion, Christ of faith. A man can warrant us upon earth, that our land is ours, our garment ours, our money, servant, beast ours: and that he is a thief who robs us of these. But all the men in the world cannot warrant us our Salvation, but only Jesus Christ. Therefore that we may have assurance, that all these are ours, and that we shall never answer for every bit of bread we have eaten, and for every drop of wine we have drunk; that our possessions are our own, our gold, robes, rents, revenues are our own; let us be Christ's. *Whether Paul, or Apollo, or Cephas, or the World, or life, or death, or things present, or things to come; all are yours: and ye are Christ's, and Christ is God's.* Be sure of salvation, and be sure of all. For he that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?

**To whom.**

*My salvation*; not others only, but *Mine*. A man, and a Christian are two creatures: he may be a man, that hath reason and outward blessings; he is only a Christian, that hath faith, and part in the salvation of Christ. God is plentiful *salvation*, but it is not ordinary to find a *Cui*; to whom. Much of heaven is lost for lack of a hand to apprehend it. All passengers in this world presume they are going to heaven, but we may guess by the throng, that the greater part take the broader way. Christ leaving the earth in respect of his bodily presence, left there his Gospel, to apply to men's souls the virtue of his death and passion: Ministers preach this

Gospel, people hear this Gospel, all boast of this Gospel: yet himself foretells, that when he comes again, he shall scarce *find faith upon earth*. No doubt he shall find Christians enow, but scarce faith. Salvation is common, as S<sup>t</sup>. Jude speaketh. *When I gave all diligence to write unto you of the common salvation: but few make it proper to themselves. That God is my salvation, and thy salvation, this is the comfort.*

### When.

In the time present, I am. *Sum, non (sufficit, quod) ere*. It is comfort to *Israel* in captivity, that God says, *Ero tua redemptio*, I will redeem thee. But the assurance that quiets the conscience is this, I am thy salvation. As God said to *Abraham*; fear not, I am with thee. Deferred hope faints the heart. Whatsoever God forbear to assure us, O pray we him not to delay this; Lord say to our souls, I am your salvation.

To conclude; it is *salvation* our Prophet desires: that God would seal him up for his child, then certify him of it. He requests not Riches: he knew that man may be better fed then taught: that wealth doth but frank men up to death. He that prefers Riches before his soul, doth but sell the horse to buy the saddle, or kill a good horse to catch a hare. He begs not honor: many have leapt from the high throne to the low pit. The greatest commander on earth hath not a foot of ground in heaven, except he can get it by entitling himself to Christ. He desires not Pleasures: he knows, there are as great miseries beyond prosperity, as on this side it. And that all vanity is but the indulgence of the present time: a minute begins, continues, ends it: for it endures but the acting, & knows no solace in the memory. In the fairest garden of delights, there is somewhat, *quod in ipsis floribus angat*; that stings in the midst of all vain contents.

In a word, it is not momentary, variable, apt to either change or chance, that he desires; but eternal; *salvation*. He seeks like *Mary*, that *better part which shall never be taken from him*. The wise man's mind is ever above the moon, saith *Seneca*: let the world make never so great a noise, as if it all ran upon Coaches, and all those full of roarers; yet all peace is there. It is not sublunary, under the wheel of changeable mortality, that he wishes, but *salvation*. To be saved is simply the best plot: beat your brains, and break your sleeps, and wast your marrowes, to be wealthy, to be worthy; for riches, for honors: plot, study, contrive; be as political as you can: and then kiss the child of your own brains, hug your inventions, applaud your wits, doat upon your advancements or advantagements: yet all these are but dreams. When you awake, you shall confess that to make sure your *salvation* was the best plot and no study shall yield you comfort, but what hath been spent about it. What should we then do, but work and pray? work, saith *Paul*; *Work up your salvation with fear and trembling*: and then pray with our Prophet; *Lord say to our souls, thou art our salvation with comfort and rejoicing.*

### THE SOULS REFUGE.

1. PET. 4. 19.

Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.

ATRVE Christians life is one day of three meals, and every meal hath in it two Courses. His first meal is *Nasc... & renasci*; to be borne a sinner, to be new-borne a Saint. *I was borne in iniquity, and in firm did my mother conceive me*; there is one Course. *Except a man be borne again, he cannot see the kingdom of God*; there is the other Course. His second meal is *Bene agere, & male pati*; to do well, and to suffer ill. *Do good unto all; but especially to those that are of the household of Faith*; there's one Course of Doing. <sup>c</sup> *All that live godly in Christ I...sus, shall suffer persecution*; theres the other Course of Suffering. His third meal is *Mor... & viuere*; to die a temporal death, to live an eternal life.

The first is his Break-fast, and herein he is naturally *Natus & da...;* borne in sin, and condemned for sin spiritually  $\langle \phi \rangle$  &  $\langle \phi \rangle$  ; borne again in righteousness, and justified from sin. The last is his Supper: wherein there is one bitter dish; Death. *Statutum est omnibus semel m...ri*; It is appointed to all men to die once. *Omnibus semel, plorisque bis*: to all once, to many twice; for there is a *second death* And that is truly a d...th, because it is *mors vita*, the death of life: the other rather a life, for it is *mors m...rtis*, the death of death: after which *mors non erit vltra*; there shall be no more death. Therefore rise, that you may not fall: rise now by a righteous life, lest you fall into an everlasting death. If the soul will not now rise, the body shall one day be raised, and go with the soul to Judgment. The second Course is incomparably sweet; *vinere post mortem*, to live after death. I say after death, for a man m...st die that he may live. So that a good supper brings a good sleep: he that lives well, shall sleep well. He that now apprehends mercy, mercy shall hereafter comprehend him. Mercy is the *vltimus*  $\langle \phi \rangle$  ; no hope be...nd it and this is th... time for it, the next is of Justice. The middle meal between both th...se is our Dinner; and that consists *patiendo malum*, and *faciendo bonum*; in doing good, and suffering evil. And on these two Courses, my Text sp...nds it self. First, *they that suffer according to the wit of God*; there's the Passion. Secondly, they may *trust God with their souls in well doing*, there's the Action.

More particularly in the words we may consider five Graduall Circumstances.

- 1. The Sufferance of the Saints. *They that suffer.*
- 2. The Integrity of this Sufferance. *According to the will of God.*
- 3. The Comfort of this Integrity. *May commit their souls to God.*
- 4. The Boldness of this Comfort. *As unto a faithful Creator.*
- 5. The Caution of this Boldness *In well doing.*

### 1. The Sufferance of the Saints.

*They that suffer.* All men suffer: *Man is borne unto trouble, as the sparks she upward.* This life is well compared to a throng in a narrow passage: he that is first out, finds ease: he that is in the midst, is in the worst place and case; for he is hemm'd in with troubles: the hind-most



drives out both the former; and if he have not the greatest part in suffering evil, lightly he hath the greatest share in doing it. Outward things happen alike to good and bad. *There is one event to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: to him that sweareth, and to him that feareth an oath.* They are both travelers in the thoroughfare of this world, both lodge in one Inn, both have the same provision; perhaps the wicked have the better cheare: but in the morning their ways part. There are common evils, as there are common goods. Poverty, sickness, death spares not the greatest: health, wealth, prosperity is not denied to the meanest. All have three Mans•...ns. 1. This earth; there (as in *No•...s Ark*) are the clean and unclean, righteous and wicked promiscuously confused. 2. The Grave: this is a common house; a very Pest-house: where all lie together under the Surgerie of death. It is a cheap and universal house; we pay no rent for it. 3. But after all are come to this place, there is then a way of parting. *Est locus bis partes vbi se via findit in ambas.* Some go to hell, others to heaven. *They shall come forth, they that have done good, unto the resurrection of life: and they that have done evil unto the resurrection of damnation.* Some to immortal honor, others to immortal horror.

God gives not all outward prosperity to the wicked; least they should ascribe it to their own wits, or worths: least they should *sacrifice to their net, and burn incense to their drage.* Nor all affliction to the good, least they should fall to some sinister and unwarrantable courses. *The rod of the wicked shall not rest upon the lot of the righteous; least the righteous put forth their hands to iniquity.* There is a mixture of good and evil: prosperity and adversity have their vicissitudes. *Praesentis vita nec prosperitas innocentiam testator, nec acerbitas miseram animam indicat.* Neither do the crosses of this world witness a man's guiltiness, nor the blessings of the world his innocence. But the good have a larger share in sufferings, then the reprobates. *Impius non percutitur nisi a Domino, not ab I•...s.* None strikes the wicked but God; but all the wicked strike and vex us. This world, like the earth, is a mere stepdame to good herbs, an own mother to weeds: no marvel if she starves us; all is too little for her own children. *Omnes patiuntur plurim•..., quidam patiuntur omnia.* All suffer many kinds of miseries; many suffer all kinds of miseries.

*Christi•... est* (ϕ) : it is the part of a Christian to suffe•... wheresoever he is, let him expect it. *Adam* was see upon in Paradise, *Job* in the dunghill: *Job fortior in st•...oore, quàm Adam in Paradise.* *Job* was more strong to resist temptations in the miserable dust, then was *Ad•...* in that glorious Garden. The Jews were commanded to eat four herbs with their sweet Passover: bitterness ever treads on the heels of pleasure. *Jacob* hath a Son, and looseth his Wife: *Benjamin* is borne, *Rachel* dies. Our Lady coming from that great Feast, lost her son *Jesus* three days. Seven days she had eaten *sweet bread*: here followed three days sour bread for it. Good things are to be taken with much thankfulness, evil with much patience.

Let this teach us two duties; First, to prepare for evils before they come: next to make them welcome, when they are come. So they shall neither meet us with fear, nor leave us with sorrow.

1. Preparation to suffer is specially necessary. Sudden crosses find weak souls secure, leave them miserable, make them desperate. *Expectatum malum l•...uius mordet.* A looked for evil

smarts more gently. *Repentina bona sunt suauiora; sed repentina mala sunt grauiora.* Vnexpected joys are more gracious, but vnexpected evils are more grieuous. Mischiefes come most commonly without warning.

They do not allow, as Jonah did to *Nineveh*, forty days respite: not so much as an *Hac nocte*, this night: which was allowed to the worldling; *This night shall they fetch away thy soul from thee.* Happy man that gives himself warning: he that conceits what may be, arms himself against what must be. Thou art in health, eatest, digestest, sleepest; *Quid si morbosio iaceant tua membra cubili?* What if sickness shall cast thee down on thy weary couch? Though riches allow thee meat for thy stomach, what if sickness allow thee not stomach to thy meat? How if the very smell, if the very thought of thy best dishes should offend thee? How if after many tossed sides, and •...fted places; *nullo poteris requiescere lecto?* thou couldst find no corner to give thee ease? How couldst thou take this distemper? Thou art rich: thy throat tastes it; thy belly feels it, thy back wears it: how if from no fear of want thou shouldst come to no want of fear? to care for to morrows provision, with extreme sweat of brows not to earn bread enough to keep life and soul together; nakedness exposing thy body to the violences of heaven, scorching heat of the Sun, cold storms of the air? How couldest thou brook the difference *Inter tantam refectioem, & talem defectionem;* between that abundant opulency, and this distitute penury? Thou art at home in peace, singing in thy own vineyards; thou sittest in a shock secure, whilst thy reapers fell down the humble corn at thy foot, and fil thy barns. What if for religion thou shouldst be sent to exile: where thou mayest weep with Israel to thy deriding enemies demanding a Song of Zion; *How shall I sing the song of joy in a strange land?* How canst thou digest the injuries, and brook the contempt of strangers?

These be good thoughts to prearme our souls: nothing shall make them miserable, that have this preparation. *Agabus* told *Paul*, having first bound his hands and feet with his girdle; *Thus saith the holy Ghost: so shall the Jews at Jerusalem bind the man that oweth this girdle.* Hereupon the rest of the Saints besought him with tears not to go up to Jerusalem. But observe that blessed Apostles resolved answer; *Paratus sum*, I am ready. *What mean ye to weep, and to break my heart? I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.* The account is past, I am prepared. Men that want this fore-resolution are like a secure city, that spends all her wealth in furnishing her chambers, and furbishing her streets; but lets her bulwarks fall to the ground. Here is provision for peace, none for war: something for content of friends, nothing for defense against enemies. It is usual for young-men with wooden Wasters to learn how to play at the sharp: they are taught with foils how to deal with points. He is desperate that ventures on a single combat in the field, and was never lessoned at the Fence-school. We shall be unable to fight with evils themselves, if we cannot well encounter their shadows.

Mischiefes are like the Cockatrices eye,  
If they see first they kill, foreseen they die.

What our foresight takes from their power, it adds to our own: it enervates their strength and corroborates ours. For by this both they are made less able to hurt us, and we are more strong to resist them. Since therefore we must pass through this fiery trial, let us first prove our strength in a gentle meditation: as that martyr tried his finger in the Candle, before his body came to the fire.

2. They must be made welcome, when they are come. *Non vt hosts sed vt hospites admittendi.* They must not be entertained as enemies, but as guests. Their *feet are beautiful, that bring good tidings:* but crosses bring good news. They assure us, that we are no bastards. If you endure chastening, God dealeth with you as with *Sons.* But if you be without correction, *then are ye bastards.* *Non timeas flagellari, sed exhaeredari.* Fear not to be scourged, but to be disinherited. There is so much comfort in sorrow, as makes all affliction to the elect, *Carmen in nocte;* a song in the night. Adversity sends us to Christ, as the leprosy sent those *Ten.* Luk. 17. Prosperity makes us turn our backs upon Christ, & leave him; as health did those *Nine.* *David's* sweetest songs were his *lacrymae.* In misery he spared *Saul* his great adversary: in peace he killed *Uriah* his dear friend. The wicked sing with Grashoppers in fair Weather: but the faithful (in this like *Sirens*) can sing in a storm.

It is a question whether the *Sun* or the *Wind* will first make a man throw off his cloke: but by all consent the *Sun* will first vncloke him. Imagine by the *Sun* the warm heat of prosperity; by the *Wind* the blustering cold of calamity; by the *cloke* Christ's livery, a sincere profession. Now which of these will first uncase thee of thy zeal. The boisterous *wind* makes a man gather his cloke closer about him: the hot silent *Sun* makes him weary of so heavy a burden; he soon does it off. Secure plenty is the warm *Sun*, which causeth many to discloke themselves, & cast off their zeal, as it did *Demas*, who left *Christ* to *embrace this present world.* But the cold wind of afflictio gathers it up closer to him, & teacheth him to be more zealous. When a man cannot find peace upon earth, he quickly runs to heaven to seek it.

*Plutarch* writes, that *Antigonus* had in his army a valiant soldier, but of a sickly body. *Antigonus* observing his valor, procured his Physicians to take him in hand; and he was healed. Now being sound, he began to fight in some fear, to keep himself a good distance from danger, no more venturing into the vanne or forlorn place of the battle. *Antigonus* noting and wondering at this alteration, asked him the cause of this new cowardice. He answers, O *Antigonus*, thou art the cause. Before I ventured nothing but a diseased corpse, and then I chose rather to die quickly, then to live sickly: I invited death to do me a kindness. Now it is otherwise with me, for I have somewhat to loose. A poor and afflicted life makes a man bold in his religio: it is nothing to part with hunger, thirst, cold contempt. But when prosperous fortunes flow upon him, he dares not stick so constantly to Christ. Would you have the rich Merchant find fault with Idolatry, & stand to justify God's truth? No he hath somewhat to take to; and although he ventures much, he would be loath to be a venturer in this Yet this somewhat is nothing in regard of what he looeth, because he will not loose his riches. Affliction sometimes makes an evil man good, always a good man better. Crosses therefore do not only challenge our patience but even our thanks. Thy soul is sick, these are thy Physic. *Intelligat hom•... Deum esse medicum: sub medicamento positus vreris, secaris,*

*clamas. Non audit medicus ad voluntatem, sed audit ad sanitatem.* Understand God thy Physician, he ministers to thee a bitter, but wholesome potion: thy stomach abhors it: thou liest bound under his hand, whiles he works upon thee: thou criest to be delivered; he hears thee not according to thy will, but according to thy weal. *We are chastened of the Lord, that we should not be condemned with the world.* Thou payest the Physician of thy body though he cannot heal thee: wilt thou not thank the Physician of thy soul that hath healed thee? The child cries for the knife, the parent knows it can but hurt him; though he weep for it, he shall not have it. Such children are we to think God doth not use us kindly, unless he give us every vanity we affect. Instead of these toys that would make us wanton, God lays on us the rod of correction to make us sober. Our flesh is displeas'd, our soul is saved; we have no cause to complain. I come now from the Sufferance of the Saints, to

### **The Integrity of that Sufferance.**

*According to the will of God.* We have sufferd enough, except it be according to his will. The manner commends the matter. To go no further, this point is sufficiently directed by our Apostle, Vers. 14. *If ye be reproached for the name of Christ, happy are you; for the Spirit of glory resteth upon you. But let none of you suffer as an evil-doer.* For Chap. 2. 19. *This is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.* This our Savior taught us. *Blessed are they that suffer persecution for righteousness sake, (non qui patiuntur, sed qui patiuntur propter iustitiam)* for theirs is the Kingdom of heaven. *Non mortes, sed mores faciunt martyres.* It is not the death, but the cause, that gives the honor of Martyrdom.

Indeed there is no man that suffers contrary to the will of God, but many suffer not *Secundùm*, not according to the will of GOD. In his conceal'd will he allows the sufferings of the Reprobates: this is his just judgment. They are smitten, but for their faults. *Moerent, & merentur*: they lament, and deserve to lament. When the Adulterer is wounded for his lust, he cannot think himself a patient *secundum beneplacitum Dei*, according to the will of God. When the usurer is fetched over for his extortion, the depopulator for his enclosing, the slanderer for his libelling, all these suffer, but not for conscience toward God, not according to his will. They only are said to suffer according to his will, that suffer first innocently, then patiently.

1. Innocently; for the wicked suffer: *mali male sed merito.* Evil men bear evil things, but after their deserts. The Pope hath made many Saints from this kind of suffering. Straw-saints, such as Garnet was. If they be first drench'd at Tyber, and after hanged at Tyburne, *Martyrs sunt*; they can be no less then Martyrs. Not seldom their names are put into the Rubric: but they stand there in those red letters for nothing else, but to remember their red & bloody actions. They may pretend some show of religion, as if for cause thereof they suffered: but it is not a meene, but a mixed cause: not for faith, but for faction: not for truth, but for treason. It is observed, that as the Physicians say, none die of an ague, nor without an ague: so none of them suffer for the Romish religion, nor without the Romish religion. Therefore as *Aristides* dying of the bite of a Weasell, exceedingly lamented that it was not a Lyo•...so these Seminaries may greatly lament that they die not for the Lyon of Judah, but for the Weasell of Roe. Not *secundum voluntatem Dei*, but *secundum voluptatem Antichrists*: not according to the

will of Christ, but according to the lust of Antichrist. But he can make them amends with Saining them: men shall kneel to them, pray to them, climb to heaven by the ladder of their merits. Alas! poor Saints: the Pope sends them to heaven, but how if they were in hell before? May we not say of them, as *Augustine* did of *Aristotle*: woe unto them, they are praised, and prayed unto where they are not, and condemned where they are. Unless as the vision was to *Ormus*; that among the Apostles and Martyrs there was a vacant place left in heaven, which saith he, was reserved for a Priest in England, called *Thomas Becket*: and this revelation was full twelve years before *Becket* died. So except the Pope can make them Saints before they die, I fear his authority can do little afterwards. Yet indeed the Pope is a great Saint-maker, and hath helped abundance of men to heaven. For he sent them thither through the fire, for the cause of Christ: he condemned, cursed, burnt them to ashes: and thus spite of his teeth, he hath helped to make them martyrs and Saints. For our selves, if we suffer any wrong of men, let us be sure we have not deserved it. Our Innocence c6mends our suffering; for this is *according to the good will* and pleasure of God.

2. Patiently; a murmuring mind evacuates the virtue of thy sufferings. *For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently: but if when ye do well, and suffer for it, ye then take it patiently, this is acceptable to God.* Let me therefore help your patience by two considerations.

1. What Christ our head suffered for us; bitter words, and more bitter wounds. Observe him; *Look to Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, and despised the shame.* So let us run with patience the race that is set before us. If we cannot endure an angry word from our brothers mouth, how would we suffer boiling lead, & boiling coals, as the Martyrs did? How to be crucified as our Lord Jesus was? What would we do then? Shew me now one dram of this patience. Among gallants a word and a blow: among civil men a word and a writ. The back of Patience can bear no load. But *ought not Christ first to suffer these things, and then to enter into his glory?* First he was crowned with thorns, & then crowned with honors. *Caput spinosum in terris, si sit gloriosum in coelis.* That head must first wear a wreath of sorrow on earth, that shall wear a wreath of joy in heaven. *Hereunto are we called: because Christ suffered for us, leaving us an example, that we should follow his steps.*

2. That all this is *according to the will of God*. Our blows come at least mediately from the hand of God. And this hand is guided with providence, & tempered with love. Distressed worldlings cry out, it was my own folly that ran me into this danger, or the malice of mine enemy undid me, or surfeit on such meat made me sick. So the cur bites the stone, which could never have hurt him but from the hand that threw it. Look up to the first mover, O mad man, and discharge the means. The Instrument may be unjust in thy wrongs, but the cause is just from him that inflicted it. What rod soever beats thee, consider it *according to the will of God*, and be patient. His hand sets theirs on work: I hope thou wilt not dispute with thy maker. The medicine of thy passion is composed by God himself: no evils nor devils shall put in one dram more then his allowance: no man nor Angel can abate one scruple. The impatient man wants either wisdom or obedience. Wisdom, if he be ignorant from whom his

crosses come: obedience, if he knows it, and is not patient. This is the Integrity of the Suffering: now follows

### **The Comfort of this Integrity.**

*Let him commit the keeping of his soul to God.* Every man cannot with this confidence: but *qui patitur propter Deum, recurrit ad Deum.* He that suffers for Christ's testimony, is confident of God's mercy. *Let us come therefore unto the throne of grace boldly, that we may obtain mercy, and find grace to help in the time of need.* Here let us observe three circumstances; *Quis, Quid, Cui;* Who, What, to Whom.

### **Who**

*They that suffer according to the will of God.* Felicitie thinks, it hath no need of God. But God is more dainty of spiritual comforts, then to give them to such as are confident in worldly comforts. The *Balm* of the Spirit shall not be sophisticated, or mixed *veneno mundi*, with the poison of this world. *Give strong drink to the heavy, saith Solomon.* God will not give his consolations to those that are drunk with prosperity, mad-merry with the world: but his wine to the heavy heart. He will *comfort them that mourn.* *Let them that suffer commit, &c.*

### **What.**

The *Soul*, and the *keeping* thereof. The *Soul* is a very precious thing; it had need of a good keeper. *For what is a man profited, if he shall gain the whole world, and loose his own soul.* We trust the Lawyer to keep our Inheritance; the Physician to keep our body, the coffer to keep our money, shepherds to keep our flocks: but the *Soul* had need of a better keeper. Howsoever it goes with thy liberty, with thy love, with thy land, with thy life; be sure to look well to thy soul: that lost, all is lost.

The body is not safe, where the *Soul* is in hazard. *Non-anima pro corpore, sed corpus pro anima factum est.* The soul is not made for the body, but the body for the Soul. He that neglects the better, let him look never so well to the worse, shall loose both. He that looks well to the keeping of the better, though he somewhat neglect the worst, shall save both. The Body is the instrument of the soul: it acts, what the other directs: so it is the external, actual, and instrumental offender: Satan will come with a *Habeus corpus* for it. But I am persuaded, if he take the Body, he will not leave the *Soul* behind him.

### **To whom.**

*To God;* he is the best *Keeper.* Adam had his Salvation in his own hands, he could not keep it. Esau had his Birth-right in his own hands, he could not keep it. The Prodigal had his Patrimony in his own hands, he could not keep it. If our *Soul* were left in our own hands, we could not keep it. The world is a false keeper; let the soul run to riot, he will go with it. The Devil is a Churlish keeper, he labors to keep the soul from *saluatiō.* The Body is a brittle & inconstant keeper; every sickness opens the door, and lets it out. God only is the sure keeper. *Your life is hid with Christ in God.* This was David's confidence; *Thou art my hiding place, thou shalt keep me.* The Jewels given to thy little children, thou wilt not trust them with but

keep them thyself. O Lord keep thou our only one, do thou *Rescue our soul from destructions, our Darling from the Lions*. Trust us not with our own souls: we shall pass them away for an Apple, as *Adam* did: for a morsel of meat, as *Esau* did: for the love of a harlot; as that *Prodigal* did. Lord do thou keep our *Souls*.

Now the Christian patient must commit the keeping of his Soul to God both in

- Life.
- Death.

1. Living; the *Soul* hath three places of being. In the body from the Lord, in the Lord from the body, in the body with the Lord. The two last are referred to our salvation in heaven: either in part, when the Soul is glorified alone: or totally, when both are crowned together. Now the soul must be even here in the Lord's keeping, or else it is lost. If God let go his hold it sinks. It came from God, it returns to God, it cannot be well one moment without God. It is not in the right *vbi*, except the Lord be with it. It is *sine sua domo*, if *sine suo Domino*. Here be four sorts of men reprobable. 1. They that trust not God with their souls, nor themselves, but rely it only upon other men. 2. They that will not trust God with their souls, nor others, but only keep it themselves. 3. They that will trust neither God with their souls, nor others, nor keep it themselves. 4. They that will neither trust others with their souls, nor themselves, but only God, yet without his warrant that he will keep it.

1. They that trust their souls simply on the care of others: they are either Papists or profane Protestants. The Papist trusts Antichrist with his soul; he's like to have it well kept. If Masses & Asses can keep it, (for so the Jesuits term their secular Priests) it shall not be lost. The devil fights against the soul, the Pope interposeth an armoury of *Agnus Dei's*, sprinklings, crossings amulets, prayers to Saints. But surely if this Armor were of proof, *S. Paul* forgot himself in both these places, where he describes that Panoply, or whole armor of God. He speaks of a plate of *righteousness* for the breast, shoes of *patience* for the feet, the shield of *Faith*, the helmet of *salvation*, & the sword of the *Spirit*. To the *Thessalonians* indeed he somewhat varies the pieces of armor; but in neither place doth he mention Crosses, Crucifixes, aspersions, vnctions, &c. Or they will trust the Saints in heaven with their souls. *Sancta virgo Dorothea, tua nos virtute bea, cor in nobis nouum crea*. What that Prophet desired of God; they as if they were Ioth to trouble the Lord about it, and could have it nearer hand; beg of their Saint *Dorothy*; to *create a new heart within them*. *Such a rithme have they to the VirginMary. Virgo mater, maris stella, Fons hortorum; verbi cella, ne nos pestis aut procella, peccatores obruant*. But the Saints are deaf: *non audiunt*. They would pray them to forbear such prayers, they abhor such superstitious worship. They that were so jealous of God's honor on earth, would be loath to rob him of it in heaven. So our carnal professors only trust the Minister with their soul: as if God had imposed on him that charge, which the Prophet gave to *Ahab*. *keep this man if by any means he be missing, then shall thy life be for his life*. But indeed if he do his duty in admonishing: *If thou warn the wicked of his way to turn from it: if he do not turn from his way; he shall die in his iniquity: but thou hast delivered thy soul*.

2. They that will not trust others with their soul, but keep it themselves. They wrap it warm in the nest of their own presumptuous merits: as if good works should hatch it up to heaven. But the soul that is thus kept, will be lost. He that will go to heaven by his own righteousness, and climbs by no other ladder than his own Just works, shall never come there. The best Saints, that have had the most good works, durst not trust their souls with them. *I know nothing by myself, yet am I not hereby justified. In many things we sin all:* All in many things, many in all things: And the most learned Papists, whatsoever they have said in their disputations, reserve this truth in their hearts: otherwise speaking in their deaths; then they did in their lives. Now *non merita mea, sed misericordia tua?* not my merits, but thy mercies, O Lord. All our life is either unprofitable or damnable: therefore O man, what remains. *Nisi vt in tota vita tua deploras totam vitam tuā:* but that during all thy life thou shouldst lament all thy life, works cannot keep us, but grace: let them boast of perfection, we cry for pardon: they for merits, we for mercies: they for justifying works of their own, we only for our sweet Savior Jesus Christ.

3. They that will neither trust others with their soul nor keep it themselves: but either do sell it for ready money, as Esau sold his Birthright & Judas  $\langle \diamond \rangle$  Jesus. Or pawn it for a good bribe, some large temptation of profit pleasure or honor, they will not sell it out-right, but mortgage it for a while, with a purpose (that se...dome speeds) to redeem it Or loose it; walking negligently through the streets of this great City the world, their soul is gone, & they are not aware of it. Or give away their soul, as do the envious and desperate & have nothing in lieu of it but terrors without, & horrors within: they serve the devils turn for nothing 4. They that will trust God with their soul, but have no warrant that God will keep it. They lay all the burthē upon the shoulders of Christ, & meddle no more with the matter. As if God would bring them to heauē; even whilst they pursue the way to hell: or keep that soul for the body when the body had quite given away the soul. He never promised to save a man against his will. As he doth save us by his Son so he comands us. *to work up our salvation with fear & trembling.* He that lies still in the myrie pit, of his sin & trusts to heaven for help out, without his own concurring endeavor may hap to lie there still. 2. Dying; there is no comfort but to trust the soul with God So David, *Lord into thy hands I commit my spirit,* So Stephen; *Lord Jesus receive my spirit,* with these words our Lord Jesus himself gave up the Ghost. It is justice to restore, whence we receive. It is not presumption, but faith to trust God with thy spirit. The soul of the king, the soul of the beggar, all one to him: David a king; Lazarus a beggar God receives both their souls. From giving up the Ghost the highest is not exempted; from giving it into the hands of God the poorest is not excepted. There is no comfort like this: when riches bring *aut nequam, aut nequicquam,* either no comfort, or discomfort; when the wardrobe, furniture, junkets, wine offend thee, when thy money cannot defend thee: when thy doctors feed themselves at thy cost, cannot feed thee: when wife, childrē, friends stand weeping about thee: where is thy help, thy hope? all the world hath not a dram of comfort for thee; this sweetens all, *Lord into thy hands I commend my soul; Thou hast redeemed me, O thou God of truth.*

Our Spirit is our dearest jewel: howl and lament if thou think thy soul is lost. But let thy faith know, that is never lost which is committed to God's keeping. *Spiritum emittis, non amittis.*



*Durius seponitur, sed melius reponitur.* That soul must needs pass quietly through the gates of death, which is in the keeping of God. Woe were us, if the Lord did not keep it for us whiles we have it, much more when we restore it. While our soul dwells in our breast, it is subject to manifold miseries, to manifest sins: temptations, passions, misdeeds distemper us: in heaven it is free from all these. Let the soul be once in the hands of God, *nec dolore pro peccato, nec peccato prae dolore torquetur*; it is neither disquieted with sorrow for sin, nor with sin which is beyond all sorrow. There may be trouble in the *wilderness*, in the land of promise there is all peace. Then may we sing, *Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Inuadit Satanus, euadit Christianus.* It is there above the reach of the devil. There is no evil admitted into the city of heaven, to wrestle with the citizens thereof. Death is ready at hand about us, we carry deaths enow within us: we know we shall die, we know not how soon: it can never prevent us, or come too early, if our souls be in the keeping of God. Man was not so happy when God gave his soul to him, as he is when he returns it to God. Give it cheerfully: and then like a faithful Creator, that thou givest to him in short pain, he will give thee back with endlese joy. And so we come fittly from the *Comfort* of our Integrity.

### **The Boldness of this Comfort.**

*As unto a faithful Creator.* Wherein our confidence is heartened by a double argument: the one drawn *ex maiestate*, the other *ex Misericordia*: from Majesty, from mercy. His greatness, a *Creator*: his goodness, a *Faithful Creator*.

1. *Creator*; not a stranger to thee, but he that made thee. It is natural to man, to love the work of his own hands. *Pygmalion* dotes upon the stone, which himself had carved. But much more natural, to love his own Images, his children, the walking Pictures of himself, the divided pieces of his own body. God loves us as our *Creator*: because his own hands have fashioned us. But *creauit & vermiculos*: he also made the worms: yield it, and therefore *non odit vermiculos*, he hates not the very worms. *Creauit & Diabolum*: he made the devil: no; God made him an Angel, he made himself a devil. God loves him (*vt naturam*) as he is a nature, hates him (*vt Diabolum*) as he is a corrupted nature, an evil, a devil. But we are not only his creatures, the workmanship of his hands; but his children; so Adam is called *The son of God*. His own Image; *fecit hominem in similitudinem suam*: he made man after his likeness, in his Image. We are more then *opus Dei*, the mere work of God: for *Imago Dei*, the very Image and similitude of God. We may therefore be bold to commend our souls to God, as a *faithful Creator*.

Diuerse men have that for their God, which never was their Creator. The proud man makes his Honor his god: the covetous makes his gold his God: the voluptuous makes his belly his God now whereas God not only charged in the first Precept, *Thou shalt have no other God's before me*: but added further in the next, *Thou shalt not make to thee any Image or Similitude of anything, whether in heaven above, or earth beneath, or water under the earth, &c.* These three sins seem to cross God in these three interdicted places. For the proud man hath his Idol as it were in the air: the covetous man hath his Idol in the earth: the drunken Epicure hath his Idol in the water. Let them take their God's to themselves: let no *Rachel* that hath married

*Jacob*, steal away *Laban's* Idols. Our Creator is in heaven, boldly give thy soul to him: who should better have it, then he that made it?

2. The other argument of our comfort, is that he is *Fidelis*, a *Faithful* Creator, He is faithful to thee, how unfaithful soever thou hast been to him. He made thee good, thou madest thyself naught? he doth not there yet leave thee, as man his friend in misery; but sent his Son to redeem thee. Here was great faithfulness. He sends his holy Spirit into thy heart, to apply this redemption of Christ: here is great faithfulness. Thou often turnest thy back upon him, and following sin leavest him: he leaves not thee. *I will not leave thee, nor for sake thee*: here is great faithfulness. He hath promised *Poenitenti veniam, credenti vitam* to him that repenteth pardon, to him that believeth salvation: here is faithfulness. Now hath he promised? he is *faithful* to perform it. What man or devil dares stand up, to challenge God with unfaithfulness?

This infalibilitie Christ knew, when to his Fathers faithful hands he gave up the Ghost. You will say, who might better do it; the Son might well be confident of the Father. Not he alone the servants have been faithful also in this emission, and found God as faithful in acception. So David, Stephen, &c. God is faithful, there is no distrust in him; all the fear is in thyself. How canst thou trust thy Jewel with a stranger? God is thy Creator, and a *Faithful* Creator; but how if thou be an unfaithful creature? Thou wilt frequent the doors of thy Patron, present gifts to thy Landlord, visit thy friend: but how if to him that made thee, thou makest thyself a stranger? How often hath God passed by thee, without thy salutation! In the temple he hath called to thee, thy heart hath not echoed, and sent out thy voice to call upon him. There hath he charged thee, *Seek my face*; thou hast not answered, *Thy face O Lord, I will seek*. By his Spirit he hath knocked at thy door, thou hast not opened to him. Now upon some exigent thou bequeatest thy soul to him: upon what acquaintance? Will this sudden familiarity be accepted?

It is our own ignorance or strangenes or unfaithfulness that hinders us. The reprobates think Christ a stranger to them; *When did we see thee hungry &c.* But indeed they are strangers to Christ, and he may well say, when did I see you visit me? *I was sick and in prison, and ye came not at me.* Would you have God cleave to them, that leave him? Doth a man all his life run from God, and shall God on his death-bed run to him? No, you would not know me; and therefore now *non noui vos*, I know not you. But the faithful creature knows God a faithful Creator. *I know whom I have believed.* Thou mayst say with that good father; *Egredere anima mea, quid times?* Go forth my foul, go forth with joy, what shouldst thou fear? Yea it will go without bidding, and fly cheerfully into the arms of God, whom it trusted as a faithful Creator. I have served thee, believed on thee, now I come unto thee; saith *Luther*. *I desire to be dissolved, and to be with Christ*, says *Paul*. These are not the voices of worldlings, but of Saints. God will be a faithful Creator to receive and preserve their souls. I have served thee, saith man: I have preserved thee, saith God. *In me credis, ad me venis*: thou believest on me, thou comest to me. Here is now the Boldness of our comfort: there is yet

**A Caution of this Boldness.**

*In well doing.* The wicked man may commit his soul to God's keeping, but how is he sure God will take the charge of it? what should God do with a fowl and polluted soul? The soul must at last be committed to some: now he only is the receiver of it in death, that was the keeper of it in life. If Satan have always ruled it, GOD will not embrace it. As *Ieptha* said to the Elders of *Gilead*: *Did ye not hate me, and expel me out of my fathers house? and why are ye come unto me now, when you are in distress?* Did you thrust God out of your hearts, out of your houses, out of your barns, out of your closets; and shall God open heaven to your souls? They that thus commit their souls to God, God will commit their souls to Satan. It must be delivered up *in Patiendo malum*, but *in faciendo bonum*; in suffering that is evil, but in doing that is good. Otherwise if we thrust God from us, God will thrust us from him.

Thus is God even with man. They say now to the holy one of *Israel*, *Depart from us, we desire not the knowledge of thy ways.* Hereafter God shall say to them, *Depart from me, I know you not.* Mans soul is but an inmate to the bosom, sent to lodge there for a time; but must not take it up for a dwelling; God is the Lord of the Tenure, to him it must be surrendered. We have a soul within us, but it is not ours; (and yet what is ours if our soul be not) it must be committed to God; either in evil doing as to a Judge, or in *well doing* as to a faithful Creator. Some live as if they had no souls; *more belluino*, like human beasts. The vicissitude of drunkenness, whoredom, sleep, share all their time. Others live as if they should never part with their soul. Therefore *Reppnunt in mu...tos annos* they lay up for many years: this was the *Cosmopolites* self flattery. *Luk. 12. Soul be merry, thou hast much goods laid up for many years.* Yet others live as if their soul was not merely their own, but given them to spend at their pleasure, without ever being accountable for it.

But the good live, as if their soul was God's: to him they commend it in a sweet conversation with God: *corporaliter mouent in terris, animaliter viuunt in coelis.* Their bodies move on earth, their souls live in heaven. To him they may boldly commend their spirits: for they that fit their souls for God in health, shall never find the offer of their death-bed refused. If a man had no soul, if a mortal one, if his own, if never to be required, he might without wonder be induced to live sensually: he that knows the contrary, will live well that he may die well; & commit his soul to God *in well doing.* Here further observe;

A man may do good, yet come short of this comfort, it is given *been facientibus*, to them that do well. It is not doing good, but doing well, that gets God to keep the soul. You have served me, says God to *Israel*, but after your own lusts. To serve God is doing good, but after their own lusts is not doing well. To build a Church is a good work; yet if the foundations of it be laid in the ruins of the poor, their children come not to pray for, but curse the builder. Great and good were the works of the Pharisees, yet all spoiled for want of a *Bene*. *Except your righteousness exceed the righteousness of the Scribes and Pharisees, you cannot enter the kingdom of heaven.* Therefore *Saint Paul's* council directs us; So (not only run, but so) *run that you may obtain.* Schismatics run, but they run out of the Church: they love the truth, but not in peace. Secure people run, but they run beside the church: they love peace, but not in truth: Others follow the truth in peace, but not for the truth: *Dum quaerunt cam, non quaerunt ipsam.* They sails in their *Sic*, they miss this same *Well.* *Prosunt alijs, sibi neutiquam.* They do good to

others, but not well to themselves. But we have almost lost both *Bonum* and *Bene*; Good and Well. It is an ill disjunction, that our fathers had so good works, and wanted our faith: and we have the true faith, but want their works. This *Well* is the very form of a good work: and *Forma dat esse rei*, it cannot be good without it. Let me take here just cause to reprove two sorts of people.

1. Some there are that trust God with their souls, and destroy their own bodies. But God will take no charge of the soul but in well doing. Those virgins that would kill themselves to prevent rauishments are reprov'd by just censure. *Satius incertum adulterium in futuro, quàm certum homicidium in praesenti*. Better an uncertain adultery to be endured, then a certain self-murder to be acted. How can they hope for God's hand of mercy, that lay on themselves a hand of cruelty. *Rhasis* in the *Maccabees*, falling upon his own sword, and throwing himself down from the wall, yet committed himself to God's keeping, *calling upon the Lord of life and spirit, &c.* The Text says twice (with little credit to the own Judgment) that it was done *Manfully*. But it was *magne, potius quàm been factum*: done with desperate valor; with more venture then wisdom, temerity then honesty. This was that the Devil left out, when he cited Scripture to Christ; *In all thy ways*; he made that a parenthesis, which was essential to the Text. This the original testified. *Psal. 91. 11. Custodient in vijs tuis*: but this was none of his ways down from the pinnacle, to show the people a tumbling trick, and to break his neck. So the Devil labors to secure men of God's providence generally, though they be quite out of the way. He bids men be confident that God will keep their souls, howsoever they walk: so under color of God's protection, he brings them to destruction. He tells a man of predestination, that he is sure of an eternal election to life, therefore may live at his own pleasure: so from God's decree draws encouragement to a secure life. He tells him of Justification, that he is acquitted by the blood of Christ; so emboldens him on the back of presumption to ride post to Hell, whereas Predestination & Justification are only made known to us by *well-doing*.

2. It is impossible for a man of an ill life, to hope that God will keep his soul. He that lives ill, and hopes well, teacheth his ignorance to deceive his wickedness, and them both to deceive his soul. *Your iniquities have separated between you and your God*. But *separate yourselves from the unclean thing, and I will receive you*. Take away the bar, your sins: break off the partition by repentance; then I will keep you saith God. Commit your souls to the Lord's trust in *well-doing*, or not at all. If Christ had come down from the pinnacle headlong, and not by the stairs; he had neglected the way, and so been out of the compass of God's promise to keep him. It is an over-bold presumption, to charge God to keep thy soul, whilst thou doest willfully loose it. Wilt thou clippe the wings of thy soul, and then bid it fly to God? It is all one, as if thou shouldest cut off a man's leg, and then send him on an arrand. Our presumption is able to tie up God's arms, that he cannot help us. He that will walk in profaneness, and commit his soul to God; is like him that throws himself into a deep pit, to try whether God will help him out, and save him from drowning. Man is timorous where he should be bold, and bold where he should be timorous.

God bids us cast our care upon him for this life: *Take no thought for your life*, what you shall eat, or what you shall drink, or wherewith you shall be clothed: your heavenly Father knows

ye have need of all these things. Yet we dare not trust God without a pawn: unless we have bread, we think we shall starve. Here we fear, where we ought not. God tells us, the bread of heaven must feed our spirits; more necessary to maintain life in the soul, then is bread to preserve life in the body: we never hunger after this, yet presume we have sound souls, and trust God to keep them. Here we do not fear where we ought. We are so sottish, that we dare trust God with the soul, the more precious part without well doing, the means to have it saved: yet dare not trust him with our bodies, unless we can see our barns full, or at least our cupboards.

But in vain thou committest thy soul to God, except thou obeyest God. There is still a Commandment with the promise: if thou keep not the precept, thou hast no interest in the promise. If thou wilt not perform thy part, God is discharged of his part: if thou refuse to do well, he will not keep thy Soul. The protection of God extends not to us in lewd courses: we are then out of our way, and the Devil may take us up as Vagabonds. *If thou do well, shalt thou not be accepted? if thou do evil, sin lieth at the door.* If thou do evil, Sin is thy keeper, not God. There was a Temple, called the Temple of Trust: God will not be to them a Temple of Trust, that had no trust in their Temples.

It is a good thing to have God keep the soul, but the wicked cannot have this hope. He that hath money, lays it up in his coffers; or if he sends it abroad, like a stern laylor, he suffers it not to go without a keeper; sound bonds. He that hath lands makes strong conveyances to his desired heirs, that they may be kept. If children, he provides to have them safely kept. He keeps his goods from the thief, his chickens from the kite, his lamb from the wolf, his fawn from the hound, his dove from the vermin: yet he keeps not his soul from the Devil. O wretched man that must die, and knows not what shall become of his soul. The world would have it, but he knows it must not: himself would keep it, but he knows he cannot: Satan would have it, and he knows not whether he shall: he would have God take it, and he knows not whether he will. O miserable man, that must part with his soul he knows not whether.

We see what it is to lead an evil life, and to be a stranger to God. He *knows his sheep*, but the goats are not written in his book. *The foundation of God standeth sure, having the seal, the Lord knoweth them that are his.* It is a goodly thing to be famous and remarkable in the world. *Est pulchrum digito monstrari, & dicier hic est.* It is a goodly thing to be said, *this is the man whom the world honors:* but perhaps this is not he whom God honors. He that suffers and does according to the will of God, the Lord will take that man into his bosom... *Such honor have all his Saints,* It is no great matter for men to be known to kings and nobles, if the Lord know them not: nothing to ride in the second Coach, as *Joseph;* to be next to the Prince, if they be strangers to the Court of heaven.

Therefore let us all lay hold on well-doing, that we may have comfort in well-dying. We desire to shut up our last scene of life, with *In manus tuas Domine commendo spiritum meum;* Lord, Into thy hands I commend my spirit. Behold while we live GOD says to us, *In manus tuas homo, commendo spiritum meum;* Man, into thy hands I commend my spirit. As we use God's Spirit in life, God will use our Spirit at death. If we open the doors of our hearts to his Spirit, he will open the doors of heaven to our Spirit. If we feast him with a *supper* of Grace, he will

feast us with a supper of Glory. If we *grieve* his Spirit, he will grieve all the veins of our hearts. When such shall say; Lord, into thy hands we commend our souls: no saith God, I will none of your Spirit, for you would none of my Spirit. You shut him out when he would have entered your hearts, he shall shut you out when you would enter heaven. Let us therefore here use God's Spirit kindly, that hereafter he may so use our spirits. Let us in life entertain him with Faith, that in death he may embrace us with mercy. So Lord, *into thy hands we commend our souls*; keep and receive them O thou *faithful Creator*, and God of *truth*, through *Jesus CHRIST*.

Amen.

FINIS.

**P-TA-15. The main principles of Christian religion in a 107 short articles or aphorisms, generally received as being proved from scripture : now further cleared and confirmed by the consonant doctrine recorded in the articles and homilies of the Church of England - Adams, Thomas, fl. 1612-1653.**

The Main PRINCIPLES OF Christian Religion IN An 107 short *Articles* or *Aphorisms*, generally received, as being proved from Scripture.

Now further cleared and confirmed by the Consonant Doctrine recorded in the *Articles* and *Homilies* of the *Church of England*; under Four Heads, *VIZ.*

Of things to be I. *Believed*, comprehended in the CREED. II. *Done*, in the TEN COMMANDMENTS. III. *Practis'd*, in the GOSPEL, particularly TWO SACRAMENTS. IV. *Pray'd for*, in the LORD'S PRAYER.

EXPLAIN'D.

By *Tho. Adams*, M.A. sometime Fellow of *Brazen-Nose* College in *Oxford*, and late Chaplain to the Right Honorable Countess Dowager of *Clare*.

LONDON, Printed in the Year, 1675.

**To the Inhabitants of Wood-Church in Wirral-Hundred in Cheshire.**

Dear Countrymen and Friends!

WHiles in my retired condition, I was lately devising, how I might do some good to the place of my *Nativity*, I had a strong apprehension, from the affections many of you have expressed to my *Fathers Family*, that some of the Labors of my dear Brother Mr. *Thomas Adams*, now with God, would be very acceptable to you, for the edification of your souls; and thereupon as most generally useful for you: I resolved to be at the charge of Printing this *Catechetical Explanation* of His. 'Tis well known amongst you, that my Grandfather Mr. *Richard Adams* was Rector of your Church, and then by his purchase Patron of the *perpetual Advowson*, Six of his Line and Name since all devoted to the *Ministry of the Gospel*, viz. Mine honored Father Mr. *Charles Adams*, and Uncle Mr. *Randal Adams* (yet I hope alive in *Ireland*), *myself*, and three Brothers, *Peter*, *Thomas*, and *Charles Adams* were born in the Personage-house . My dear Mother (who also bore two other of my Brothers, viz. *James* and *John* there too) the Daughter of a worthy Gentleman was likewise born in your Parish. My Reverend Father and Uncle did some short part of their time exercise their Ministry amongst you; and all of us Brethren in the Ministry, have preached an occasional Sermon or more to you, though none of us could be settled with you, to spend ourselves and be spent amongst you. However, we that are alive and at a distance from you, do often bear you upon our hearts, and earnestly desire that you may be *saved in the day of our Lord Jesus Christ*. Some of you cannot but remember, whiles my dear Father had the charge of your Souls, he did preach the Gospel to you, both *in season and out of season*, *beseeking you to be reconciled to God*, who soon took him off from that work with you, to his *eternal rest*. And I do assure you, my Brother (whose sound and

wholesome fruit you may here taste) was very solicitous, and so are those who yet survive, that you may be acquainted with the *truth as it is in Jesus*. In order whereunto, I do now present and heartily recommend to you, this short *Manual of Christian Doctrine*. I pray you be pleased to receive it kindly, and entertain it friendly; not only out of love to the *Author* or *Donor*, but to the *Truth*. It is proverbially said amongst you [*Cheshire Chief of Men*], there having anciently been *valiant* ones born and bred there: Let not now any Prophet of the Lord have occasion to complain of you, that *none are valiant for the truth*; which none can be as they ought, unless well-trained, instructed, or *Cateehised* (as *Abraham's* brave ones were for the war) in the mysteries of the Gospel; for *lack of knowledge* wherein, a professing people will be destroyed *Being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. He that made them will not have mercy on them, and he that formed them will show them no favor.* To prevent this mischievous ignorance, and help your understandings that you may rightly *know* God and *do* his will. *Such as I have, give I you.* Let none then despise this *small* token of my love, which I do in the *name of Jesus Christ* send to you. Others of their *plenty* have formerly given to the meaner sort of you *Milk* and *Bread* for the *body*, and lately *Means* for the instructing the *Minds* of your Children in the Rudiments of *Learning*; now I do offer a *Mite* out of my *penury*, to establish your hearts in *Religion*; spiritual milk, and bread, which I know you have need of. It comes not to eat your *Bread*, but to distribute something of the *bread of life* to every Family. I expect you should bid it welcome, and not distaste it, as the *Gaderens* for the sake of their Hogs, did the company of Christ himself, wishing him to leave their Coasts. Lest coming in kindness to you *all* at *this day*, it should be a *Testimony* against any of you at the *great day*. Believe me! I would not have it as the *Flying Roll* in the *Prophets Vision*, to consume any House whereinto it doth enter; but to warn every person and every family of you, in this crooked generation, to flee from the wrath to come, and meet God by repentance. I confess it would trouble me to come into any of your Houses (or have tidings thereof) and find this *little Book*, designed for your good, to be carelessly thrown up and down, and given to little ones to play with, and tear in pieces; or the leaves cut out with a knife, and burnt, as the *Book* that *Baruch* wrote from the mouth of the Prophet *Jeremiah* was misused; and mostly for the sake of those careless and untoward ones. Yet if one sinner be reclaimed by it from the error of his ways, built up in faith, and love, and brought really to obey the Gospel, that will answer all my cost, and be abundant matter of much joy. *But if our Gospel be hid, it is hid to them that are lost.* However I may in some sort say with the *Apostle* for his *Countrymen, Brethren, my hearts desire and prayer to God for you, is, that you may be saved.* I shall therefore take the freedom upon this occasion to enlarge something under these three following heads, viz.

- 1. *Concerning the necessity of instructing, and being instructed in the Doctrine which is according to godliness.*
- 2. *The import and advantage of this Book before you, and how you may particularly use and improve it.*
- 3. *Some general Rules consonant to Scriptures, and the Materials of this Book grounded thereon, to help you all in your Practice.*



I. The *necessity of instructing*, or Catechising, both as it respects those who *Teach*, and those who are *Taught*, is evident from the *Injunction* of the supreme *Lawgiver*, who doth frequently charge Superiors to teach, and Inferiors to learn . Which strongly obligeth those who have others under their authority, to do it as they are able; and (if they cannot read themselves) to put those who have learned to read upon the work, and see them do it to the utmost of their power for edification. To strengthen this charge of so great and useful importance, the Spirit of God doth highly commend the practice according to it, as that wherein he much delighteth; and therefore makes it necessary to us, who should be solicitous to please him; yea in the Families wherein we live, as well as in the Congregation; as a *part* of that *solemn service* he hath appointed in his word, with Prayers and Praises. Unless persons learn the *Principles of Christian Doctrine*, they will not be able to hear Sermons with profit, nor understand *clearly and distinctly* the nature of *Faith, Repentance, Justification, &c.* nor to *give a reason of the hope that is in them*, which they are required to do. And the rather that they may withstand fundamental errors, as well as resist evil practices; which was memorably seen in the very *Children of Merindol*, who made a *solemn Confession of their Faith* from Scripture, amazing and confounding their persecuting adversaries. That shining Star *Luther*, in the dawning of the Reformation, used to say his Catechism was *parva Biblia, the little Bible*, meaning a short sum of that heavenly Doctrine which the very Son of God did publish from the bosom of his eternal Father, and which the Holy Spirit did reveal by the Prophets and Apostles for the salvation of our souls. This might move *him*, reforming the Church from the dregs of Idolatry and Superstition, to carry his *Catechism* always along with him, to read and peruse it almost every day, as he did; affirming seriously, that he always learned something from it, which he did not (at least so practically) know before. Agreeable whereunto, in our age, said laborious, holy, and zealous Mr. *Joseph Alleine* concerning Catechism, *If any think themselves above it, 'tis from their pride or ignorance, for my part I account myself a learner.* And therefore a *Sum of Christian Principles*, methodically digested and explained, ought to be sought after and embraced by us, as a precious treasure, yea for the elder to have recourse to; but more especially for the younger, who almost from their very Cradles may learn something of it as the *Apostle* speaks , that as new-born Babes they may receive the sincere *milk* of the word, that they may grow thereby . Upon this account I earnestly entreat you who can justly claim a superiority in your own houses, that you would bethink yourselves what an *authority* you are entrusted with from God, who requires you to exercise it with an holy zeal, and maintain it with all Christian prudence, without Lordliness and rigor, endeavor to be well skilled in the Scripture ; consult the several tempers of those within your doors; allot fit and stated seasons for the getting of these Principles by heart; and watch over them daily with care, both as to their set task, and practice answerable to these Principles; keeping them seriously to mind both the *business* of Religion in their general Calling, and of their distinct worldly employments in their particular Callings. Suffer not yourselves and houses to go hurrying to Hell, by opposing God's most wise government of the world, which he carries on orderly for the safety and comfort of his Servants, by well-instructed Families (such as *Abraham's* was) who became instrumental to carry down the knowledge of God in all peaceableness to posterity; so as to leave an expectation of God's blessing upon them, whose welfare *Nature* itself doth move us to promote. The truth is, My

*Friends*, if we did but remember ourselves, as we are *Christians*, dedicated to God by *Baptism*, expecting benefit by the purchase of Christ, we should consider we are not our own, but bought with a price, under the greatest obligation to live to him that hath bought us; and should take all possible care that we and ours might be *His*. Do then I beseech you, all you can to save yourselves and others. Oh! pity their poor souls defiled by sin, and exposed to misery. Oh! let them not perish through your carelessness, lest any of them say in Hell, as *Cyprian* brings in Children saying, *their Parents were their Murderers*; 'Tis long of you that we lie in easeless torments. Bewail the corrupted sad estate of your Children, as descending and deriving pollution from you. Let them timely know the only remedy; bring them to reverence the holy God, and read his word with greatest awe; showing them the danger of breaking his Commandments, the benefit of ordering their lives according to his mind, that they may truly glorify and enjoy him. Charge them to take heed they be not carried away with an inordinate love to the profits, pleasures, and honors of this life; but learn the great lessons of self-denial and cleaving to the Lord Jesus with full purpose of heart, bearing patiently whatever he is pleased to try them with. And be sure you neglect not seasonably and duly, to *admonish* and *correct* them, that their iniquities be not their ruin. Do you who are *Inferiors* willingly submit. Oh! take heed of *refusing instruction*, or opposing the means which is used to bring you acquainted with God and your *selves*; lest you be found guilty of shutting out the light of the glorious Gospel of Christ, who is the image of God, that it may not shine into your hearts.

II. Concerning the *import* and *usefulness* of this *small Book* I do here put into your *hands* and *houses*; praying the *spiritual matter* of it may reach to, and abide in your hearts. You see here be under four chief *Heads* or *Chapters* an 107 short *Articles* (which also are *Answers* to the *Questions* in the Margin) now generally received. These *A.'s* are as so many entire Sentences, or distinct Propositions and Aphorisms (the Commandments are Ten of them) without depending for their *sense* upon any Question; containing the *fundamentals* of Christian *knowledge* and *practice*; so that the Learner may by committing them to memory, lay up in his heart the Sum of Christianity; and make a profession, confession, or repetition of it when called, in a continued speech, or else *answer* to any part of it, particularly when the *Questions* in the Margin are used by another, making enquiry into his knowledge. These several *Articles* you find have plain proofs from *Scripture* at large, to show that these *necessary* matters of *Faith* and *Obedience* are surely founded upon the never-failing word of God; whose supreme *authority* should be of force to awe our *consciences*, and engage our hearts to the *practice* of those things which do appear to be our indispensable *duties*. Unto *Divine warrant*, for further illustration and confirmation, here are the *Testimonies* brought from the authentic Records of *Reformed Religion* amongst us, I mean the *Articles* and *Homilies* of the *Church of England*, as agreeing with, and clearing or strengthening of the several Propositions; yea and very consonant to the main body of the materials in the *short Catechism* which is in the *Common Prayer Book*, to be learned by every Child, before he be *confirmed*, or admitted to receive the *Holy Communion*. For the four chief heads there, are the *Creed*, or things to be *believed*; the *Ten Commandments*, showing our duty to God and our Neighbors; the *Doctrine of the Sacraments*; the things contained in the *Lord's Prayer*. And there they who present Children at *Baptism*, are

charged to *call upon them to hear Sermons, and chiefly provide that they may learn the Creed, the Lord's Prayer, and the Ten Commandments in the English tongue, and all other things which a Christian man ought to know and believe to his Souls health.* All which are (as in so short a room can be well expected) methodically presented to you in this Book. Wherein lastly you have our departed Friend's endeavors in a *short and easy Explanation*, to make the Principles plain to be understood. Now for the *use and improvement* of it, and the advantage you may have by it (supposing you will first read this Epistle of mine to you), I would advise you who have the charge of Families especially, and can read, or have those in your house or neighbourhood who will do it for you; unless your own prudence dictate somewhat better for any of you in your circumstances: (1) *Distinctly and treatably* to read over, the *Articles or Answers*, without taking any notice *then* of the *Questions*; and require those under your charge to attend diligently thereunto. I suppose you may go over (if not all) one half of the *A. s* (which are printed in a large letter) at *one solemn reading*; then the *next* time the rest, beginning where you left. But if any of you think the Task too large for *once* or *twice*, divide it into *four* or *three Readings*. If according to *Chapters*, you may read each day (that you set apart for this purpose) *one*; if into *three*, according to *Chapters*, or chief heads, for distinction of matter, you may the *first* one day, the *second* another, and the *two last* on the third. If according to *Articles* for *five* days, on the *first* day read *Nineteen Articles*, on the *second* *Nineteen* more, ending with the *Thirty-Eighth Article*, on the *third* *twenty A. s* more, ending with *Article Sixty-two*, on the *fourth* *Twenty-two A. s* more, ending with *A. Eighty-five*, on the *fifth* *Twenty-two A. s* more, to the end. (2) Your next reading of these Principles or Articles over, should be with the *Texts of Scripture* that prove them, and the *Testimonies* of the *Reformed Church of England*, attesting and in a sort opening, or some way clearing each Proposition. (3) The last reading (if not dispatched at once with the second) should be the *Explanations* of the *Author*, enlarging more upon each *Article*, and so making it more plain and clear, even to the meanest understanding, who will be attentive and considerate. To which purpose, those who govern in each Family, should be *always watchful* to see there be an attendance to it without noise. But you should at the beginning, after the first Reading, set in with those under your charge to get the *Articles or Answers* without book; (and if by Friends I understand the *poorer* sort will in good earnest learn them by heart, likely I may procure the *A. s* printed in one sheet by themselves to give to them; those who are more able will I suppose buy them). Then you may hear them repeat what they have learned; and proceed those days you *Catechize* them, especially every *Lord's-day* (you who have not better helps) to read some portion of the *Explanation*, so much at least as was learned the week before, engaging them by small *rewards* and *punishments*, to hearken with all seriousness, and to *do that with all their might* which is evidently proved to be their *duty*. This conscientiously and constantly performed, will I hope through *God's blessing* turn to a good account for you and *me*. 'Tis only for the sakes of some I am thus *minute*. Give me leave then particularly to mind those who have not yet exercised themselves to Prayer (as they should have done), how this *Book* may be helpful, and improved to a solemn performance of that *duty*, and an attainment of a *gift* therein; by having variety of orderly and *fit matter* upon all occasions, from a distinct knowledge of our sins and wants. As for instance, *A. 98.* you have the *nature* of *Prayer* described, which you will do well to read, pause upon, and consider how it is proved by *Scripture-Testimony*, and how

attested by our Forefathers; then read our Authors *Explanation* of it, whereby you will come to understand the *parts* of *Prayer*; and in whose *name* it is to be offered to God, for which see also A. 21, 25. Now for you who are a Learner, to frame yourself to *pray* orderly and pertinently, you may look into, and meditate upon A. 4. compared with A. 100, 101. for a *Preface*. Then pass on to *confess* your original sin, by considering (and if you will you may take your Pen and write out particulars prayer-wise) A. 14, 15, 16. compared with A. 13. Then you may particularize your actual transgressions, by considering what is *forbidden* in every *Commandment* of the Law, and acknowledging those sins, which by looking into that glass you find your hearts to upbraid you with, A. 47, 51, 55, 61, 65, 69, 72, 75, 78, 81. Then you may see their aggravations, A. 83, 84. with their *Explanations*. Then the consequents or punishments due to transgressors, A. 17, 18, 19. Hereupon consider the *Gospel* requires *Faith* and *Repentance*, A. 86, 87. Then come to the next part of *Prayer*, viz. *Petition*. Here you may have directions to pray for the *Spirit*, working in Effectual Calling, A. 29, 30, 31. Pleading *Christ's* mediation, A. 23, 24, 25, 26, 27, 28. and seeking particularly, that God would give what he requires in his holy *Commandments*, A. 46, 50, 54, 57, 64, 68, 71, 74, 77, 80. compared with A. 101, 102, 103, 104, 105, 106, and A. 33, 34, 35, 36. still collecting and compacting such *materials* out of these *Articles*, and the *Scriptures* proving of them, with what follows (where it is needful) in the *Explanation* more briefly or largely, as every ones present condition and circumstances require. Now for the remaining part of *Prayer*, which is *Thanksgiving*, you will better know what you are to give thanks for, by seeing what *sins* or *evils* God hath kept you from; and what *good* things he hath bestowed upon you. And this you will materially discern, by considering well what you have *confessed* and *petition'd*; then it will be further helpful to meditate upon A. 9, 10, 12, 20, 21, 22, 31, 32, 85, 88, 89. For *Conclusion* read A. 107. with the *Scriptures* and *Explanation*. Turn to these *Articles*, as you see them noted here thus minutely for the sake of you (who need such direction) and yours, some of whom possibly you may engage to write what you show them in this order, or when you read to them, for the teaching of them to be more methodical, in learning to pray, and that longer or shorter, as occasion requires, for their own and others edification. But still remember, *It is the Spirit likewise that helpeth our infirmities*, Rom. 8.26. So that our prayers through Christ may be truly acceptable to God, and a means of our sanctification. I do not urge you in every prayer to insist on every head here, or restrain you to these, only show you a way how to use these; neither would I tie you to this way, but advise you to exercise your spiritual senses to discern, and have regard to your own occasions, and the enlargement of your own hearts, that out of the abundance of them, in faith and humility you may express your minds to God in Scripture-language, from a feeling of our own wants. Thus I have took the freedom to suggest something of *help in this kind*, to those who may either desire or need it. But I impose nothing upon any one, which God hath left free. I hope none that know me well, will judge me to be so narrow-spirited. I have only offered a guide to the weaker, for to bring to their mind needful matter, under the three main parts of *Prayer*, viz. *Confession*, *Petition*, *Thanksgiving*. It may be some will begin with *Petition* or *Thanksgiving*, and then *Confession*, or vary and use them interchangeably, as in prudence they think best for that season, or are moved by the holy Spirit to omit, or but touch on one, or the other part, and slay most on the third, which may do well. The great care to be took, is that the party *praying* perform this

necessary duty with *hearty* and *sincere devotion*. But I humbly conceive, it were of great advantage, for one or more serious *persons* in a Neighbourhood, who have better understanding (after the reading this I now write to you) to show unto those of meaner abilities, the import of this advise for the use and improvement of this small token for their *knowledge* and *practice*. Perhaps the *School-Master* may think it expedient to do it for some of his *Scholars* in the highest Form. However I could persuade myself some *unexperienc'd* in praying (especially towardly young ones) will rejoice to be directed. I have latele known some who have been much changed and wrought upon by the serious reading of such a Book as this, given and heartily recommended to them. It would do well in your *Family-reading* of it, if some of the House would turn to the *Bible*, and find out the *Texts*, that you may with your own eyes see them *there* as cited. I doubt not but you will find them, unless possibly by the error of the *Printer* (which yet I know not) there may be somewhere a failure; but then you having the *words*, a little searching of the Scripture will soon amend that (if it should be so). But I fear in being thus particular for your *profit* (which I aim at) I shall run myself beyond my projected *bounds*. It remains I should subjoin something of,

IIIIdly, Some short *general Rules*, consonant to Scripture, and grounded mostly upon *these cited* in this *little Book* which may be of concernment to *all*; to help both *superiors*, *inferiors*, and *equals*, in the *practice of godliness*. Wherefore that you may by *this Mannual* grow better, which I humbly beg of our good God.

(1) *Keep your end in your eye, and think much on the means prescribed to attain it, and how you may best use them*. You must make Religion your business; and that requires you to aim at the glorifying of God, and the enjoying of him, the saving of your own souls, according to the Rule God hath given you in his word. In all your employments, whether in your general or particular Calling; and all your enjoyments, whether spiritual or temporal, magnify the Name of God, extol his excellency and perfection in thought, word, and deed. Endeavour to carry yourselves so agreeable to his mind, that you may please him, and be accepted of him. 'Tis a small matter then how you are censured in man's judgment.

1 Cor. 6.20. Mat. 16.26. Rom. 11.36. Psal. 50.23. Mat. 5.16. Psal. 144.15. 1 Cor. 13.12. 2 Tim. 3.15, 16. 2 Cor. 5.9. 1 Cor. 4.3.

(2) *Bethink yourselves, who God is, and that you yourselves are dependants upon him*. Oh! labor to have right notions of him who is wholly a spiritual, invisible, independent being of himself infinite in all perfection, as none else is or can be, a most gracious and merciful rewarder of all those that diligently seek him. Who is but *one*, yet distinguished into three persons, or subsistents, all equal in power and glory; and doing all things most wisely and powerfully. Remember by him you were made and are governed; in him you live, move, and have your beings; and can do nothing without him, who is every-where, and will every-where be worshipped in spirit and truth.

Job. 4.24. Job 10.4. Exod. 3.14. John. 11.7, 8, 9. Heb. 11.6. 1 Tim. 2.6. 1 Job. 5.7. Psal. 104.24. Job 1.3. Act. 17.28. Neh. 9.6. John. 15.5. Luk. 12.26. 2 Cor. 3.5. 1 Chron. 28 9, 10. Jer. 23 23, 24. 1 Cor. 3.16, 17.

(3) Consider well what an happy state man was in, when he came first out of God's hands; and into what a sad plight of sin and misery you and all other mere men and women are fallen. Be sure no blessing can be expected, but a curse, so long as you abide in a state of corrupt nature, unregenerate; tribulation and anguish do attend every mothers child of you, both here and hereafter. Yet,

*Psal.* 8.4, 5. *Gen.* 2.7. *Job* 35.10, 11. *Mat.* 10.28. *Eccles.* 12.7. —7.29. *Rom.* 3.9, &c.—5.19. *Gen.* 3.6. —6.5. *Eph.* 2.1, 2, 3. *Ier.* 4.22. *Tit.* 3.3. *Gal.* 3.10. *John* 3.3. *Lam.* 3.39. *Rom.* 2.9.

(4) Hearken attentively to what is done and offered by our gracious Redeemer for your restoration. What offices he hath of Priest, Prophet, and King, both in his estate of Humiliation and Exaltation. Oh be affected with the glad tidings he brings, who came to save his people from their sins; and is the great Peace-maker, and only Mediator betwixt God and man, ready to save to the uttermost all poor sinners that come unto God by him, in that new and living way which he hath consecrated for us, through the veil, that is to say his flesh.

*Mat.* 1.21. *Act.* 4.12. *John.* 1.14, 48. *Eph.* 2.14, 15. *1 Tim.* 2.5. *Mat.* 11.28, &c. *John.* 6.37. *Heb.* 10.20.

(5) Ponder thoroughly upon, and readily receive what help the Holy Spirit is pleased to afford in working of effectual grace, and see the necessity of it. He is a most free agent, and stands ready to enlighten the mind, and convince of sin, righteousness, and judgment, to incline the will, soften the heart, and put a principle of grace within it, or else it would remain strong under all the rebukes and exhortations of the word.

*John.* 3.5, 6. *Eph.* 2.8. *Phil.* 2.12. *John.* 16.8. *Act.* 16.14. *Heb.* 4.12. *1 Cor.* 6.17. *Rom.* 8.28. *2 Thes.* 2.13, 14. *Ezek.* 36.26. *2 Cor.* 3.3, 6.

(6) Look yourselves often in the glass of God's holy Law, and therein take notice of your own deformities. See how much you fall short of what God calls for, and how much you do of that which he forbids. This will be a means to come to a distinct sight of your own vileness and sinfulness; as also if you are renewed, how you ought to walk; but that you can never merit God's favor by the best works of the Law. Yet you ought mightily to oppose the first motions and risings of any corruption in your hearts, and carefully to avoid all such occasions as are likely to give advantages to those corruptions, and betray you into their hands.

*Mal.* 4.4. *I am.* 1.23. *Rom.* 7.7. *Gal.* 3.10, 22. *I am.* 2.10. —3.2. 1.25. *Mat.* 5.18, 19. *1 Tim.* 1.8. *Rom.* 4.2. *Gal.* 2.16. *Luk.* 17.10. *I am.* 1.14. —4.7. *1 Thes.* 5.22. *Mat.* 13.37. *Mat.* 26.41.

(7) Hereupon, Enter into your Closets, be convinced of, sigh and mourn over your own impotency, inability, and unwillingness to come to Christ, till you are effectually drawn. Alas! you find by comparing yourselves with the Law, that you are neither able nor willing of yourselves to keep the Commandments, but do daily break them in thought, word, and deed; yea and with aggravating circumstances in the sight of God, deserving his wrath and curse both in this and the future world: Which may make you sit down and bemoan your low estate, and cry out, *What shall we do to be saved?* Then,

*John.* 6.44, 45, 65. —5.40. *1 King.* 8.46. *Ecclss.* 7.20. *Prov.* 20.9. *Col.* 1.21. *Gal.* 5.17. *2 Cor.* 10.5. *Isa.* 46.8. *Act.* 2.37.—16.30.

(8) *Look up to Christ by an eye of faith, trust to him alone, and repent of your sinfulness, which keeps you from God.* Consider him who hath satisfied Divine Justice, as he is offered in the promises; and give credit unto them, which are in him Yea and Amen. Put your affiance in him alone, who is the Savior, for acceptance of your persons, remission of your sins, and obtaining of eternal life. God was in Christ reconciling the world unto himself; your great concern then is, to receive him who saves his people from their sins; resign up yourselves unto him as Mediator, and through him unto God. Be sorrowful after a godly sort, for all that which offends him, which is not only an outward forbearance of sin, but a particular inward loathing and hatred of all sin as sin, striving against it, and endeavoring to mortify it.

*Act.* 6.31. —2.38. —3.19. *1 John.* 5.13. *Phil.* 3.7, 8, 9. *John.* 3.14, 15. —6.29, 47. *Act.* 13.38, 39. *Isa.* 28.12. *Prov.* 3.5. *2 Cor.* 5.19. *John.* 1.12. *Rom.* 5.11, 17. *Mat.* 1.21. *Zach.* 12.10, &c. *Act.* 5.31. *Psal.* 119.104. —97.10. *I am.* 4.8, 9, 10. *Act.* 8.22. *Col.* 3.5.

(9) *Be careful to observe the institutions of Christ, and all his Ordinances as he hath prescribed.* Hear, Read, Receive the Sacraments as he hath appointed, waiting for the Spirit, who makes all means effectual. Oh! delight to meet God in public Ordinances, and give up yourselves to be ruled and directed by him therein. And therefore take a very especial care for the due observance of the *Lord's-day*, which is appointed for the more solemn worshipping of God, and the benefit of man to refresh him with heavenly things. This you should spend in the *Lord's-work*, and not in worldly pleasures or profits. I can assure you, the *Author* of this *Explanation* did make great conscience hereof, and expressed much distaste of those who did sleight or profane it. The *last Sermons* he preached were to urge a due observance of the *Lord's-day*. And on the *Lord's-day-morning* a little before he departed hence, *He* told us, *He was going to keep a Sabbath in heaven, and here strangers did not intermeddle with his joy.*

*Mat.* 28. ult. *Isa.* 63.5. *Psal.* 19.8. *John.* 5.39. *Act.* 26.18. *Rom.* 10.13. *1 Cor.* 3.7. —12.13. *Ier.* 31.31, &c. *Col.* 3.16. *Mark* 16.16. *Luk.* 22.19, 20. *Mark* 2.27. *Isa.* 56.6.—58.13.

(10) And lastly, *Be much in prayer to God, through Christ, in the Spirit;* which indeed should go before, accompany, and follow after daily mercies, other duties and enjoyments. You should constantly perform this Duty with all intention of mind, and heartiness both in public, and your Families at all praying-seasons, and more especially in secret; which if you rightly do, from a pure heart, a good conscience, and faith unfeigned, according to the Rule to measure our requests by, to the honor of God, in the Name of his beloved Son; will keep up the life of Religion, and be prevalent for a blessing upon all you take in hand and enjoy.

*Mat.* 26.41, 42. *Col.* 4.1. *Phil.* 4.6. *Mat.* 6.6. *John.* 15.16.—16.23, 26. *Psal.* 66.18. *1 John.* 5.14. *Heb.* 4.16. *Rom.* 8.26, 27. *Psal.* 92.1, 2. —50.15.

Thus, *My Friends!* I have as briefly as I could, laid before you these *Ten Directions*, to help you in your *Christian practice*, agreeable to the materials more largely spoken to in the *Book* itself. I earnestly entreat you, to work them upon your hearts, and set in heartily to practice by the

prudent use of these *Helps*. I have unto them affixed *Texts* of Scripture, which do abundantly prove them. It may be some of you will not only turn to them in your *Bibles*, and read therein the proofs confirming each *direction*, (grounded for the main upon the *Articles*, as these are upon *Scripture*), but will take the pains to *write out* the Scriptures at large in a Paper-book, as they fall under the general heads, which would be a notable means to imprint them in your minds, and deeply affect your hearts with the things, and engage you to do as God in his word requires That you may all *consent to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to godliness. Fear God and keep his Commandments.* Be happy in *knowing* and *doing* of these things is that I aim at. And believe it, Friends! If I myself do not in some measure endeavor, through *Christ* enstrengthening me, to live agreeable to these *Directions* I have now given to you, I must expect the wrath of God should abide upon me. And if you remain heedless and careless after you have received or rejected this Token of my love to your Souls, it will be a Witness against you. But Beloved! I am persuaded better things of you. That the God of Heaven may make you all wise unto salvation, and bless these and all other endeavors for your spiritual, temporal, and eternal welfare, is the unfeigned Prayer of

*Your Friend and Remembrancer from, and unto God, Ri. Adams.*

Aug. 3. 1675.

### **To the Reader.**

Christian Reader!

TO promote that *knowledge* without which the mind is not good, and *holiness* without which no man shall see the Lord, I acknowledge myself to lie under the greatest obligations. In order whereunto, considering the necessity and usefulness of instructing souls distinctly, in the *Principles of Christian Doctrine*, i. e. those fundamental Truths on which life or death doth depend, and wherein the very essentials and vitals of Christianity do consist; and having by me this *short and easy Explanation* of those Catechetical *Articles of Religion* most generally received amongst us, I thought good to publish it. More especially for the sakes of some in a remote Corner (whose souls welfare I greatly desire) where they want those helps some others enjoy; many are poor, others unacquainted with, or loath to buy good books; and where this particularly for the sake of the *Author* (who drew his first breath there) may likely be received with greater kindness, and read with better care. I am not ignorant that others have done well before, both formerly and lately, in one and another way, for the explication of these common, but greatest matters, collected out of Holy Scripture, and laid together in a small room by men of skill in the truest *method*, that the weak may soon understand and remember them, which I heartily rejoice in: Yet had I been more timely considerate enough, this might have appeared abroad ere some of those larger and much commended, were published. However now it cannot be unseasonable in this debauching age, to contribute a further aid, for the sound principling of hopeful youth. *Here* likely will be some advantage either for matter or manner suggested, which others have not took notice of, for the opening or evidencing of Truth, and recommending particulars as at one



sight to our prospect. Besides, some may receive satisfaction, and take pleasure to see here the *Harmony* and fair agreement of *these Principles* with *those our Forefathers* zealously professed to hold at the beginning of our *Reformation* from *Popery* in King *Edward the Sixth* and Queen *Elizabeth's* days. 'Tis plain, from a view of what is here annexed, and presented to us, as *attesting* these several Aphorisms or Propositions; that the *Articles* and *Homilies* of the *English Church* under the particulars speak the *same* things. These then are such Institutions of a Christian man, as are consonant to Holy Writ, the sober and wholesome Doctrines of those Protestants who lived in these Kingdoms before us, and I hope will find entertainment with our posterity when we go to rest with our Fathers. For I suppose it is easy to discern through all disingenuous aspersions; that whoever drew them up in our age, and by what warrant, they are so far from being *Novelties* to Reformed English men, that they materially had in the former age the *Authority of a Convocation and an Act of Parliament*. Be sure the most learned and godly Primate *Usher* soon after their *first* publication did highly value them *thus* digested by several learned Divines in the *order* they be here explained. And another very reverend and holy person yet alive, in the *Confession of his Faith*, printed twenty years ago, *cap. 2. S. 3.* did declare, He *heartily approved of this* Form of sound words, *and of all therein contained*; affirming, that He *took it for the best Catechism that ever he saw, and the A. s contained for a most excellent sum of the Christian Faith and Doctrine, and a fit Test to try the Orthodoxness even of Teachers themselves*. Such Testimonies might perhaps occasion this labor in the *Explanation* of them. Which I do here present to you, as the *Author* lest it pen'd for his own private use in his Catechetical teaching of those committed to him. I liked not to make any addition or alteration; though had he lived, and ever thought of publishing it, (as it is not unlikely he might have done, for the same charitable use it is now designed) no question but it would have been all better proportioned, enlarged, and altered, yea and (if needful) put into a more comely dress. This I conceive was the only draught of it; which I the rather intimate, that if any defects or mistakes be found in this Explanatory Comment, there may be no unkind reflection made upon him who went to Heaven some time since. And whiles upon Earth showed himself, both in the *University* and elsewhere, to be one of good learning, and true holiness, a fervent preacher and real practiser of the Duties herein explained, and particularly of so sweet and peaceful temper that his *moderation was known unto all* those who did familiarly converse with him. There be other *Notes of his* (with these, left to my disposal) and *some of those practical Sermons* upon some *Texts* of Scripture, on which I find not any in the late printed *Catalogues*, or but few to have treated; which as they are desired earnestly by some, so if they are by more thought useful, may in time come abroad. *This*, such as it is, will I hope be no disparagement to *him* that is gone, but give us to understand, *he* had clear Notions of the *main points of Religion*, which *he* made his own business, and which if *they* (peculiarly young ones) into whose hands it shall come, be inclined cordially to embrace, by the heedful reading and perusing *hereof*, it will help to perpetuate the *memory of the just* deceased; and be matter of rejoicing to his surviving Brother, who is really *desirous to serve you in love*,

R. A.

Aug. 2. 1675.

*In the Principles of Religion are considerable, the*

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**Principles of Christian Religion, in an 107 Articles, with a short and easy Explanation.**

**CHAP. I. Of things to be *believed*, comprehended in the *Apostles Creed*: Or a brief Sum of Christian Doctrine, which ought to be *received* or *believed*.**

*Articles of Religion*, 1562. *Artic. 8.*

For they may be proved by most certain warrant of Holy Scripture.

A. 1. MAn's chief End, is to glorify God , and to enjoy him forever .

*Homil. 3. Of Salvation.*—Above all things, and in all things to advance the glory of God, of whom only we have our sanctification, justification, salvation, and redemption.

*Expl. 1.* In which A. there are these four things to be explained: (1.) What we are to understand by a *man's end*. And the Answer is, That by a *man's end* we mean that which a man doth intend or aim at in all his actions; or that which he does propose to himself as the reason of what he does; *ex. gr.* when you see a man building a House, if you ask him the reason why he builds a House, or what he intends in so doing; his answer will be, to dwell in it: And here, his dwelling in his House, when he hath built it, is his *end* in building his House. So again, when you see a man going to Church, if you ask him what he goes to Church for; he will presently tell you, to hear a Sermon: Now this being that which he does design in going to Church, *sc.* to hear a Sermon, it may very well be called his *end* in going to Church. But then *2dly*, It is next to be explained, what is meant by a *man's chief end*: Now a *man's chief end*, is that which he doth principally aim at in all his actions. As to keep to the last instance, though it be a *man's end* (in going to Church) to hear a Sermon; yet that is but a *lower end*, and that which he does only design in order to his *chief end*, which is to glorify God, and to enjoy Communion with God, by hearing his word: This Question therefore (*What is the chief end of man?*) is (*q. d.*) what is *man's chief errand* into the world? or what did God make *man* for? or what is the great business that should take up the greatest part of a *man's* time, thoughts, cares, affections, and endeavors, whilst he lives in the world? or what is it that a *man* is principally to drive at in all his words, thoughts, and actions, in all his duties both to

God and man, and in all his dealings with the world? Now this is that which should be his general drift in all, *sc.* To glorify God, and to enjoy God both in this world and a better. And this is the plain meaning of those Scriptures which are here made use of as proofs. But (alas) is it not sadly to be lamented, that the corrupt generality of people, have quite forgotten what errand they were sent about into the world; whilst some make worldly honors and preferments their *chief end*, as the ambitious; others make worldly gain and profit their *chief end*, and that which they mainly drive at, as the covetous; and others do make their carnal pleasures, delights, sports, and pastimes their *chief end*, as if God had put them into the world, as the *Psalmist* reports of the *Leviathans* being put into water, to play therein: and this is the case of the younger sort generally of vain and wicked people, who either do not know, or will not consider, that the end of their Creation was to honor and enjoy their Creator, both here and hereafter. 3dly, What it is to *glorify God*, may be thus explained; namely, it is to live according to his will revealed in his word; or, it is to think, speak, and do according to the *Rule* of his word. (1.) We *glorify God* in our thoughts, or in our hearts, when we dare not allow ourselves to think anything that is not stamped with God's authority and allowance; and more particularly, when our thoughts of God, of his works, words, and all that relates to him, are such as do become his excellent Greatness. So when we fear, love, admire, trust, and desire him above all. (2.) We *glorify him* in our words, when our speech is not corrupt, vain, and idle, but seasoned with grace. (3.) In our actions, when we make his word our rule, and his glory our great and general *end* in all our actions. 4thly, What it is to *enjoy God*; we may best conceive of it, by what it is to enjoy a friend: Now this is, we know, to have his presence, company, and converse, and to take delight in his society. So to *enjoy God*, it is to converse with God, to be well-pleased with his gracious presence, and not only to have him to be our Friend, or Father, but to entertain this King of glory in our hearts and affections. Or as wicked men do look upon the greatest part of their enjoyment to consist in (that which they miscall) good-fellowship; so the Christians *enjoying of God*, is to have fellowship with him: *Truly our fellowship is with the Father, and with his Son Jesus Christ*. And to maintain and keep up this fellowship with God forever, it is to *enjoy him forever*; which in reference to a Christians enjoyment of God in glory, is called a being *forever with the Lord*, 1 *Thes.* 4.17.

A 2. The Word of God (which is contained in the Scriptures of the Old and New Testament ), is the only Rule to direct us how we may glorify , and enjoy him .

*Artic. vi.* In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church. *Homil. 1.* Unto a Christian man there can be nothing either more necessary or profitable, than the knowledge of holy Scripture; for as much as in it is contained God's true Word, setting forth his glory, and also man's duty. — As many as be desirous to enter into the right and perfect way unto God, must apply their minds to know holy Scripture, without the which they can neither sufficiently know God and his Will, neither their office and duty. — Let us willingly search for the well of life in the Books of the Old and New Testament, and not run to the stinking Puddles of men's Traditions, (devised by men's imagination) for our justification and salvation.

*Expl. 2.* When the written *Word of God* is here called a *Rule*, we may understand it thus; That as an *Artificer*, suppose a Mason or Bricklayer, in raising a Wall, or a Carpenter in squaring a piece of Timber, makes use of his Rule, and by applying this to his work, comes to know whether it be straight or crooked: So the Christian, who would order his spiritual Building or Conversation aright, so as to glorify and enjoy God, he must lay every stone in this spiritual Building by this *Rule*; he must square all his thoughts, words, and actions by this *Line and Level*, and thereby he may come to know what is right and what is wrong, what is sin and what is duty, what is true and what is false; and so accordingly may *cease to do evil*, and *learn to do well*; believe that which is *true*, and reject that which is *false*; nor is the Old Testament alone this *Rule*, nor the New Testament alone, but *both together*; and both together they are the *only Rule* of Christianity; neither is there any other ordinary, sufficient Rule to direct a Christian, either how he may serve God acceptably, or enjoy God eternally, but this written Word. (1.) The *Pagans Rule*, or *Light of Nature*, or what may be known of God by the things which are made, is not sufficient to this end, because it cannot discover Christ to us, which is the only means of salvation. (2.) The *Papists Rule* of *Tradition* is no good Rule, because fallible and contradictory in many things to the Rule of Scripture. And (3.) for the very same reason, the *Quakers Rule* is no good Rule, I mean their *Light within*, because opposite to the light of the Word without; and therefore it remaineth that the written Word is the only Rule.

A. 3. The Scriptures principally teach, what man is to *believe* concerning God, and what *duty* God requireth of man .

*Artic. vi.* Holy Scripture contains all things necessary to salvation; so that whatever is not read therein, or proved thereby, is not to be required of any man that it should be believed as an Article of Faith, or be thought necessary or requisite to salvation.

*Homil. 1.* In holy Scripture is fully contained what we ought to do, and what to eschew; what to believe, what to love, and what to look for at God's hand at length.

*Expl. 3.* There are two things principally which man is to believe concerning God, and they are the two main *foundations* of the Christian Religion, in the practice of it: (1.) That *God is*, or that there is such a being who is in and of himself absolutely perfect, and who gives Being to all his Creatures. (2.) That he is *a rewarder of those that diligently seek him*, namely, in and through Christ, *Heb. 11.6.* or that it is not in vain to love, serve, and obey this God. And there is but one thing, in the general, which God requires of man, namely, a free and full compliance with his will, whether in the doing or suffering part of Religion.

A. 4. God is a Spirit , Infinite , Eternal , and unchangeable , in his Being , Wisdom , Power, Holiness , Justice, Goodness, and Truth .

*Homil. xvij.* It passeth far the dark understanding and wisdom of a mortal man to speak sufficiently of that Divine Majesty which the Angels cannot understand. *Considering* the unsearchable nature of Almighty God,— to reverence and dread his Majesty,—excellent Power, —incomparable, Wisdom, —inestimable Goodness,—to take him for God Omnipotent, Invisible.

*Expl. 4. A Spirit] (i. e.)* A Being which has not flesh and bones as we have, *Luk. 24.39.* has not hands, or feet, or any bodily parts, no nor any bodily properties neither, as length, breadth, height, depth, thickness, shape, or color; such a Being as is not, cannot be (as God) the object of any of the Five Senses; for no man has seen God at any time, &c. but is invisible, and absolutely perfect, because he does not depend upon anything else, either for what he is, or for what he does. *Infinite] i. e.* without any limits or bounds to his perfection, an unconfined Essence, absolutely free from all measure or determination of time, place, or degrees. *Eternal] i. e.* without beginning or end of days, or succession of duration; always the same, before and after time, ever present, infinitely above all circumscription of motion, according to former and latter. *Unchangeable] (i. e.)* he can never cease to be what he is, (the true God) nor can he alter at all, so as to be more or less God than he is, nor more or less perfect; for saith he, *I am God, I change not.* *In his Being]* for when the Son of God, who is very God, became man, he did not cease to be God. *In his Power]* for this being infinite, it is not capable of an alteration, either by adding to it, or taking from it. And the same may be said concerning his *Wisdom*, for the very same reason; for how can he be more or less wise than he is, who is infinite in *Wisdom and Knowledge?* *In his Holiness] i. e.* he cannot be more or less holy than he is; or be more or less inclined or obliged to act suitably to the perfection of his own nature, than he is already. *In Justice, Goodness, and Truth) i. e.* he cannot be more just, good, and true than he is, nor less just, good, and true than he is, because he is Justice, Goodness, and Truth itself; and is all these, and has all these in infinite and absolute perfection, and therefore he is unchangeable in these.

A. 5. There is but one only , the living and true God .

*Artic. I.* There is but one living and true God, everlasting, without Body, Parts, or Passions; of infinite Power, Wisdom, and Goodness, the Maker and Preserver of all things, both visible and invisible.

*Expl. 5. (i. e.)* There is but *one only* absolutely supreme and perfect Being, who is the Maker and Governor of all things; for as for Magistrates, though they be called gods, *I have said ye are gods, Psal. 82.6.* yet they are so only by way of representation, only because they do represent God in his Authority and Government: And for Idols, though they be called gods, as there be of this sort gods many, yet these gods of the Heathen they are false gods, and upon that account are everywhere disparaged in Scripture. And though the Devil himself be called *the god of this world;* yet 'tis only because he is God's Ape, ruling and working in the *children of disobedience, Eph. 2.2.* (but by God's permission) as God does in his own children. So that it still holds good, that to us there is but *one God, of whom, and by whom are all things, 1 Cor. 8.6.*

A. 6. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost , and these three are one God, the same in substance, equal in power and glory .

*Artic. I.* And in unity of this Godhead there be three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.



*Expl. 6.* In this A. there are three things to be explained; as, (1.) The meaning or nature of a *Divine person*. (2.) How they are said to be *three persons*. (3.) How distinguished from each other. For the understanding of the *first*, we are to know, that by a *person* in the general we mean a substantial complete Being (whether visible or invisible), having understanding, will, and subsistence by itself, and distinguished from anything else by some peculiar property that belongs to it, and to nothing else besides itself; as there is something peculiar in everyone man to distinguish him from another; this for a *person* in general: But now for a *Divine person*, (or a person in the Godhead), 'Tis a substance that is undivided, and absolutely perfect in Being, Understanding, Will, and manner of Subsistence; yet actually, really, and eternally distinguished from any other person, by some relative property that belongs to it, and not to that person. (2.) For the *number* of the persons in the Godhead, they are three; not only in the reckoning of man, or according to human apprehension, but also in reality, and in God's account; whether men should reckon them so or no, and are therefore called a *Trinity of Persons*. Yet (3.) though they be so *distinguished* one from another, as that the Father is not the Son, and the Son not the Father, and the Holy Ghost neither Father nor Son; yet they are not, cannot be divided or separated one from another, because the whole and single Godhead is wholly, coequally, and coessentially in all three, by virtue whereof 'tis said, these *three are one*, (*i. e.*) one God.

A. 7. The Decrees of God, are his eternal purpose, according to the counsel of his own will, whereby for his own glory, he hath fore-ordained whatsoever comes to pass .

*Artic. xvij.*—Everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, &c.

*Expl. 7.* In this A. we have (1.) the *nature* and *properties* of *God's Decrees*, they are like Himself from everlasting; whatever God did purpose and determine to do, or permit to be done, he did thus purpose from eternity. (2.) Here is the *Rule* of God's Decree, *the counsel of his own Will*; and yet nothing that he decrees can be any other than reasonable and good, because by reason of the infinite perfection of his Nature, his Will is essentially just and holy, and cannot be otherwise. (3.) The *matter* of his Decrees, is, *whatsoever comes to pass*, though there be never so much of that which we call hap-hazard in them. (4.) The *end* of his Decrees, *for his glory*; for God neither does nor designs anything but for the highest end, and that is *his own glory*.

A. 8. God executeth his Decrees, in the Work of Creation , and Providence .

*Homil. xvij.*—Praise of Almighty God,—in the consideration of the marvelous Creation of this world, or—Conservation and Government thereof, wherein his great Power and Wisdom might excellently appear, to move us to dread and honor him.

*Expl. 8.* Here is showed, how God doth bring to pass, what he hath purposed. (1.) In the work of *Creation*; by which we are to understand, not only God's making the world and all things therein in six days, but also God's producing or bringing into Being everything else that came into Being since that time to the worlds end, whether it became a Being in an ordinary way, and by means, as in the natural generation of things; or in an extraordinary way, by the

immediate or miraculous power of God. (2.) In the work of *Providence*, which is not only to be restrained to what is naturally good, as every creature of God is, but also reaches to what is naturally evil, as affliction, and to what is morally evil, as sin.

A. 9. The work of Creation, is God's making all things , of nothing, by the word of his power , in the space of six days, and all very good .

To. 2. *Hom.* viij. God through his Almighty power, wisdom, and goodness, created in the beginning Heaven and Earth, the Sun, the Moon, the Stars, the Fowls of the Air, the Beasts of the Earth, the Fishes in the Sea, and all other Creatures for the benefit and use of man. *Hom.* xii. Among all the Creatures that God made in the beginning of the World, most excellent and wonderful in their kind, there was none (as the Scripture beareth witness) to be compared in any point almost unto Man, who in Body and Soul exceeded.

*Expl.* 9. By the work of *Creation*, we are to understand God's making of the world in time (or in the beginning) according as he had purposed from eternity, or before all beginning of time: and here it is observable, (1.) That this work is ascribed *only to God*, the true God, in opposition to Idols; yet is not so to be ascribed to any one person in the Godhead as to exclude the other; for all the three persons, *sc.* Father, Son, and Holy Ghost, being one in Essence or Godhead, they must necessarily be one in working, or as it were join hand in hand in all external works, whether of Creation or Providence. And therefore when the Creation is ascribed (in the Apostles Creed) to the Father Almighty, it doth not exclude the Son or Holy Ghost from being Almighty, or from joining with the Father in the work of Creation; but only because the Father is the first in order of the three persons when we conceive of them, and because there might be in the Church an outward distinction made (but no real separation) among the three persons, in those works which are more eminently and peculiarly affirmed of each person, as that the Father creates, the Son redeems, and the Spirit sanctifies. (2.) That he did not, as an Artificer, begin his work upon or out of *materials*, which is beyond the skill of art and power of nature. (3.) Without any *instrument* or help; for (1.) There was nothing then in Being when he began his work, therefore no instrument. (2.) He needed none, being infinite in power. (3.) To have used any, would not have been so consistent with the glory of his Wisdom and Power. (4. *Obs.*) That he did his work in *six days*, that we might see it was a work of Wisdom and Counsel, and not of Chance; and to set us an example, to work *six days*, and rest the *seventh*. (5*lie,*) That he made *all very good*, in their nature, in their order and in their end.

A. 10. God created man, male and female, after his own image , in knowledge, righteousness, and holiness , with dominion over the creatures .

*Homil.* xii. He was made after the similitude and image of God, endued with all kind of heavenly gifts; he had no spot of uncleanness in him, was sound and perfect in all parts, both inwardly and outwardly, his reason was uncorrupt, his understanding was pure and good, his will was obedient and godly; he was made altogether like unto God, in righteousness and holiness, in wisdom and truth; to be short, in all kind of perfection. —God made him Lord and Ruler over all the works of his hands.—*Homil.* viij. Whom also he had created to his own

image and likeness, and given him the use and government over them all, to the end he should use them in such sort as he had given them in charge and commandment, and also that he should declare himself thankful, &c.

*Expl.* 10. God created man male and female (*i. e.*), in both Sexes; man out of the dust of the earth, and the woman of the Rib that he took out of the man's Side; which creation is to be understood concerning the bodies of both, not of the *soul* of either of them, for the soul was not made of any *materials* at all, but the reasonable soul was immediately infused into their bodies when God *breathed into them the breath of life*; so that the soul is, *q.d.* the *breath of God*. There is a twofold image of God, (1.) That which is *in God*, and so Christ the Second person in the Trinity is said to be the *express image* of the person of God the Father, because *in him the fullness of the Godhead dwells bodily*. (2.) There is the image of God which is *out of God*, or external to him; and such an image of God was *man* in his first Creation. (1st,) In respect of his *soul*, and that more generally, in the *nature* of it, God is a *Spirit*, and so is man's soul; God's immortal, so that: But more particularly, (1.) In *knowledge* of what was necessary to be known by him in order to God's glory or his own happiness. (2.) In *righteousness* or *uprightness*, (*i. e.*) his will did freely and fully comply with the will of God, the Law of God being written in his heart. (3.) In *holiness*, or with a power to do God's will perfectly. (2dly,) In respect of his *body*, wherein he did resemble the *majesty* (not the *spirituality* of God) for there was so much of *majesty* especially in man's countenance, that the inferior creatures did stand in awe of him. (3.) In respect of the *whole man*, because in his dominion over the creatures, he did resemble his Creator in his dominion over the world.

A. 11. God's works of Providence, are his most holy , wise , and powerful preserving , and governing all his creatures, and all their actions .

*Homil.* xvij.—Conservation and governance of the world,—of liberal goodness, which he daily bestoweth on us his reasonable creatures, for whose sake he made the whole universal world, with all the commodities and goods therein.—Take him for God omnipotent, invisible, having rule in Heaven and Earth, having all things in subjection, and will have none in counsel with him, nor any to ask the reason of his doing; for he may do what liketh him, and none can resist him, *Dan.* 11. For he worketh all things in his secret judgment to his own pleasure, yea even the wicked to damnation, saith *Solomon, Prov.* 16.—God hath not so created the world that he is careless of it, but he still preserveth it by his goodness; he still stayeth it in his creation.—To make our humble suits in prayers to his fatherly Providence.

*Expl.* 11. By God's *actual Providence* we are to understand his ordering of all things in time, according to his eternal purpose, or the counsel of his own will; or in plain *English*, 'tis his doing what he will in the world, whether it be in Heaven or Earth. For further explanation of this matter, we are to know, (1st,) That (according to our apprehension) there are these *distinctions* and *kinds* of Providence, (1.) We have his *eternal Providence*, or his decreeing, purposing, designing Providence, which is nothing else but that frame, method, or order of government which was in the mind of God from everlasting, before there was a world, or any creature in it to be governed, (and of this was spoken before). (2.) His *actual Providence*, which he hath exercised ever since he made the world; as, (1.) In the *conservation* of things in

their beings, so that of all the species or kinds of creatures which he made he has lost none. Individuals indeed do die and perish, and return to their dust, but the species or kinds of creatures do not; men die, (this and that and the other individual person) in reference to their *bodies*; but man does not, or rather mankind does not. (2.) In the *actual* government of all things by his wisdom, which he doth preserve by his infinite power; for God does not do by the World as the Ship-Carpenter by the Ship, build and leave it, and never look after it more; but he doth look after the preservation of it as the Owner, and the government of it as the Pilot. Other *distinctions* there are of Providence; as, (2.) That it is either *mediate* and ordinary, as where God makes use of means and second causes, and therein does observe the order which he has set in nature, as *Hos. 2.22.* and this order in nature is called the Law of nature: Or else *immediate* and extraordinary, when in the works of Providence, as well as of Creation, he works without means, as in the preserving of *Daniel* in the Lions Den. (2dly,) For the *matter* and extent of Providence, it reaches to all creatures, even to the Sparrows, and to the hair of the head. (3dly,) For the *manner*; and this (1.) *Holy*, or most perfect, or in a way suitable to the perfection of his nature. (2.) *Wise*, for he does not only do all in the best way, but for the highest end. (3.) *Powerful*, for he brings to pass what he will have done with an almighty easiness, and without any difficulty to himself.

A. 12. When God had created man, he entered into a Covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

To. 2. *Homil. xxi.* God, as soon as he had created man, gave unto him a certain Precept and Law, which he (being yet in the state of innocence, and remaining in Paradise) should observe as a pledge and token of his due and bounden obedience, with denunciation of death, if he did transgress and break the said Law and Commandment.—In the which obedience if man had continued still, there had been no poverty, no diseases, no sickness, no death, &c.

*Expl. 12.* The wise and gracious Creator having made man a reasonable creature, and having also stamped his own image upon him, and thereby rendered him fit for and capable of happiness in the enjoyment of himself; and there being no other way to this enjoyment, but by union and communion with himself, he was most graciously pleased in order thereunto, to make a *Covenant* with man, (giving a Law to him as soon as he had made him,) and in him with all his posterity; wherein he promised life to him, and in him to all mankind, upon *condition* of perfect and personal obedience. And that God might try him, how he would carry it, being now brought within the bounds of this Covenant, he was pleased to lay this particular *positive Precept* upon him, That he should *not eat of the tree of knowledge of good and evil, &c. upon pain of death*; which Precept he having broken, became liable unto death, or to the curse of the Law. This *Covenant* which God entered into with the *first Adam* was in Paradise, a Covenant or Law of *Works, Do this and live*: But that Covenant which God hath established in Christ the *second Adam* with all Believers (since the Fall) whether in the Old or New Testament, 'tis a Covenant of *Grace*; and the grand Condition of this Covenant on man's part, or the *qualification* whereby he is fitted and capacitated to receive the benefit of this

Covenant, 'tis the *righteousness of Faith*; for it runs thus, *Believe and live*; not that the Covenant of *Grace* (whether in the Old or New Testament) does not require new obedience, but that it does not require this in order to *justification*; for this new obedience, or this *obedience of Faith*, it is rather the *fruit or effect*, than the *instrumental cause, means, or condition of justification*. But more distinctly, amongst those many differences which are wont to be assigned by Divines betwixt the Covenant of *Works* and the Covenant of *Grace*, we may take notice of these: (1.) The *Covenant of Works* was made with man *before* the Fall, before he had sinned against God; the *Covenant of Grace*, afterward. (2.) The *Covenant of Works* did not promise pardon upon *repentance*; the *Covenant of Grace* does, because Christ the Mediator of this Covenant has purchased pardon for all penitent sinners, who have but a hand of *Faith* to receive it. (3.) The *Covenant of Works* was *without* a Mediator, for till man had sinned he needed none to mediate peace betwixt God and him; but the *Covenant of Grace* is established in the hands of a Mediator, sc. Christ Jesus, perfect God and perfect man, that he might make a reconciliation betwixt God and Man. (4.) In the *Covenant of Nature* (or *Works*) Adam was only the Son of God by Creation; but in the *Covenant of Grace*, those who were children of wrath, do through Faith become the Children of God by Grace and Adoption. (5.) The *Covenant of Works* had for its *Seals* of confirmation, or for the Sacraments of it, the *Tree of life*, so called because it did sacramentally confirm the promise of life upon condition of perfect obedience; and the *Tree of knowledge of good and evil*, which was so called from the event, because man having sinned in eating the forbidden fruit, he presently came to know by a sad experiment, what an infinite good he had lost in losing God's favor, and what misery and mischief he had brought upon himself. But now the *Seals* or *Sacraments* of the *Covenant of Grace* were under the Old Testament *Circumcision* and the *Paschal Lamb*, and now under the New Testament, *Baptism* and the *Lord's Supper*. (6.) In the *Covenant of Works* there was no place at all for God's further exercising of his patience, grace and mercy; but in the *Covenant of Grace* his *mercy* most is signally displayed; yea and that which is a mystery as well as a miracle of Divine Wisdom, here we may see *mercy* and *justice* kiss each other, in the satisfaction that Christ has made. And as the *Covenant of Grace* and the *Covenant of Works* do differ in the foregoing particulars; so doth the *Covenant of Grace* under the Old Testament differ from the *Covenant of Grace* under the New Testament (though these are not two but one Covenant in substance) in clearness; for till the Law, or from Adam to Moses, the Promise of Grace was more obscure; under Moses more clear; from Moses to the Prophets, yet more clear; from them to *John the Baptist*, yet more clear; and from him to Christ, yet more clear; and under the preaching of Christ, whilst he was fulfilling the Promises, yet abundantly more clear than under *John*; but most clear of all when Christ had *finished* the work of *Redemption* by price, and was ascended into Heaven, and had sent down his *Spirit* upon his Apostles, in that plentiful effusion of the *Spirit* at the time of *Pentecost*, Act. 2.

A. 13. Our first Parents being left to the freedom of their own will, fell from the state wherein they were created, by sinning against God

To. 2. Hom. xiiij. Par. 2. When our great Grandfather Adam had broken God's Commandment, in eating the Apple forbidden him in Paradise, at the motion and suggestion of his wife, he purchased thereby not only to himself, but also to his posterity forever, the just wrath and

indignation of God, who according to his former Sentence pronounced at the giving of the Commandment, condemned both him and all his to everlasting death, both of body and soul.

*Expl.* 13. Here, for explanation sake, we may observe: (1.) That our *first Parents* were created with *freedom* of will; (*i. e.*) if they would have continued in their obedience they might, for they had a power to obey God perfectly; and if they would sin they might, God left them (and that very justly) to themselves, he being not bound to hinder them (though he could) from sinning against him. (2.) That by their sinning against God they lost this *freedom*, and with it all that happiness which did belong to a state of innocence and integrity; for by their fall they were so bruised in all their powers and faculties, that they became *unable* to serve God; and so bemired with the guilt and pollution of sin, that they were altogether *unfit* to enjoy God.

A. 14. Sin is any want of conformity unto, or transgression of the Law of God.

*Expl.* 14. This description of *sin* doth agree to *sins* of all sorts, *original* or *actual*; and these whether in thought, word, or deed, whether of omission or commission, of ignorance or of knowledge, of infirmity or presumption; and to sins of all degrees and sizes, whether great or small; for in all sin whatsoever (whether it be of men or Devils) there is a want of conformity to the Law of God, and a violation of his just will, as well as a repugnancy to the holiness of his nature. Neither is it improper to place the nature of sin in a *privation* or want of conformity; for it is that which doth deprive and rob the rational creature of the rectitude or moral perfection of his own nature, which doth consist in his being like to God, and in being conformable to his will.

A. 15. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit .

*Homil.* xii. This first man *Adam*, who having but one Commandment at God's hand, namely, that he should not eat of the fruit of *knowledge of good and evil*, did notwithstanding most unmindfully, or rather most willfully break it, in forgetting the strait charge of his Maker, and giving ear to the crafty suggestion of that wicked Serpent the Devil.

*Expl.* 15. In this A. there are *two* things remarkable, (1.) That our Parents by sinning lost that state of perfection which they had in Paradise; and (Christ only excepted, whatever some *Quakers* dream) there was never any man perfectly innocent, or free from sin, since the fall. Now that state of perfection which our first Parents lost (and we in them) did consist; (1.) In their *conformity* to God, or in having his image stamped upon them, in knowledge, righteousness, and holiness. (2.) In their perfect *capacity* and fitness to enjoy God their Creator. (2dly,) That the sin whereby they fell was direct *disobedience*, in eating the forbidden fruit (whether an Apple, or whatever else), and that against a particular positive express Precept, *thou shalt not eat of it*; which sin of theirs was a big-belly'd sin, and carried in it, (1.) Pride and Ambition, to be as God's in the Devils sense, (*i. e.*) in *knowledge*, or know as much as God himself. (2.) *Ingratitude*, for their privilege and liberty to eat of all other trees of the Garden. (3.) *Infidelity*, not giving that credit and belief to God which he did to Satan. (4.) This

forbidden tree was the Seal of the Covenant of life, and therefore to eat of it was to tear off the Seal.

A. 16. The Covenant being made with *Adam* not only for himself, but for his Posterity , all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression .

*Homil.* xii. The judgment of everlasting death,— fell not only on him, but also on his posterity and children forever; so that the whole brood of *Adams* flesh should sustain the self-same fall and punishment which their fore-father by his offense most fully had deserved.

*Exp.* 16. We have here two things to be considered: (1) That *Adam* was not only the *root* of all mankind descending from him by ordinary generation, he being the first that God created of that *species*; but also the *representative* of mankind, and did as a public person stand for all his posterity in that Covenant of life which God made personally with him; hence that common phrase, that we were all in his loins, (*i. e.*) naturally, as descending from him; and legally, as represented by him. Not but that we were also in the loins of *Eve*▪ but that man being first created, and of the more noble Sex, is principally taken notice of both in the *Covenant* and in the *Transgression*. For (*2dly.*) we are here to observe, that all mankind (Christ the Son of God only excepted) did sin in *Adam*; *By one sin entered into the world upon all, for as much as all have sinned*. Some explain this by the example of *Levi*, who is said to pay tithes in *Abraham*, though *Levi* was not born some hundred years after *Abraham* did thus pay tithes: So all *Adams* posterity (which proceed from him in the ordinary course of nature) may be said as well to sin in *Adam*, though some of them might not be born some hundreds or thousands of years after him. We know that the bonds and compacts of Parents may reach the Children; else they could not be liable nor capable of enjoying their estates, to pay their debts; and the treason of the Parent doth legally taint the Son, till it please the *Prince* to take it off. And then further, as the righteousness of Christ the *second Adam*, and his obedience, is *imputed* to all that believe; so the disobedience of the *first Adam* is *reckoned* to the score of all his posterity, because they were legally in him, and one with him when he sinned.

A. 17. The fall brought mankind into an estate of sin and misery .

*Homil.* ii. p. 1. *Job* having in himself great experience of the miserable and sinful estate of man, doth open the same to the world, *Chap.* 14.

*Expl.* 17. In this A. 'tis observable, that the fall did not only put our first Parents *actually* under misery, but it did *instate* all his posterity in misery, and did entail sin upon them, as Ancestors do entail their Lands upon their posterity; and if the *second Adam* had not by an act of infinite grace and wisdom cut off this entail in the behalf of believers, all mankind must forever have continued not only heirs and children of wrath (as we are all by nature,) but also actually under the wrath of God forever. For this was all the estate that our first Parents left to their posterity, *sc. sin and misery*.

A. 18. The sinfulness of that estate whereunto man fell, consists in the guilt of *Adams* first sin , the want of original righteousness , and the corruption of his whole nature, which is

commonly called original sin , together with all actual transgressions, which proceed from it .

*Artic. IX.* Original or birth-sin is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*, whereby man is very far gone from original Righteousness, and is of his own nature inclined to evil.

*Expl. 18.* There are four Particulars in this A. (which do all suppose that *Adam* sinned as a common Representative of all Mankind.) As, (1.) That the guilt of that single act of disobedience which *Adam* was guilty of, is very justly imputed to all the degenerate and sinful race of *Adam*; for that Covenant which was made with him being made with us also in him, when he transgressed by eating the forbidden fruit, we his posterity are to be looked upon as *Accessaries*, and consenting to the fact; and when he thus sinned, it was as much as if *all* his posterity had sinned in their own persons. (2) The want of *original righteousness*, or the want of power and ability to do the will of God which man had by Creation; for God made man upright, that is, in a capacity and with ability to do the whole will of God; which ability was not taken away from man till he had foolishly and willfully thrown it away. (3.) The *corruption* of the whole nature of man, and that in every mothers child of us (the *Child Jesus* only excepted). For everyone of us may truly say with *David*, one by one, *Behold I was shapen in iniquity, and in sin did my mother conceive me*: It being impossible that a clean thing should come out of an unclean. Now because this corruption of nature is the fountain of all manner of sin, both in thought, word, and deed, therefore it is called *original sin*. And then, (4.) All those *corrupt streams* which do proceed from this corrupt fountain, are called *actual sins*; by which I understand any action of a man, whether it be an *internal* action of the mind and soul; or *external*, of the body, which is not conformable to the Law of God; as also the neglect and omission of any action (whether internal or external) which the Law requires.

A. 19. All mankind by their fall, lost communion with God , are under his wrath and curse , and so made liable to all miseries in this life, to death itself, and to the pains of hell forever .

*Homil. xii.* As in *Adam* all men universally sinned; so in *Adam* all men universally received the reward of their sin, *i. e.* they became mortal, and subject unto death, having in themselves nothing but everlasting damnation both of body and soul.—O what a miserable and woeful state was this, that the sin of one man should destroy and condemn all men, that nothing in all the world might be looked for, but only pangs of death, and pains of Hell.

*Expl. 19.* Concerning this A. 'tis observable in the general, That man's losses by the fall, do reach as far as the guilt of that first disobedience whereby he fell, namely, to all mankind; yet more particularly, (1st,) *Adam* lost (and we in him, and with him) communion with God; and the loss of this is a treble loss, (1.) Of God's sweet and gracious presence and company, and that in a most immediate manner, as one friend is personally present with another. (2.) Of converse with God; for whilst God and man were together in Paradise, and man continued innocent, their society was not like that of the *Quakers* in their Silent-Meetings, but there would have continued such familiarity betwixt them, as is betwixt two loving friends, they would have walked together, and talked together; for if God did use that familiarity with



Moses, *Exod.* 33.11. since the fall, much more would he have continued it with *Adam* and his posterity, if they had never fallen. (3.) From this sweet company and converse would have sprung up in the heart, a continual satisfaction and delight to the soul of man; for man yet continuing like God, he could not but love him, and delight himself in this sweet intercourse. (2dly,) The *sinful posterity* of *Adam* (till interested in Christ) are actually under the wrath of God, for God is angry with the wicked every day; and actually under the curse, because under the Law, not under Grace. (3dly,) Man in this state is *continually* liable to have the curse executed upon him every moment, and has no protection at all either against the miseries of this life, or the pains of hell.

A. 20. God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a Covenant of Grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

*Artic.* xvij. Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them to everlasting salvation, as vessels made unto honor. *Homil.* xii. Behold the goodness and tender mercy of God,—he ordained a new Covenant, and made a sure promise thereof, namely, that he would send a Messias or a Mediator into the world, which should make intercession, and put himself as a stay between both Parties; to pacify the wrath and indignation conceived against sin, and to deliver man out of the miserable curse, and cursed misery whereinto he was fallen head-long, by disobeying the will and commandment of the only Lord and Maker.

*Expl.* 20. In which A. we have (1st,) God's *eternal purpose*, and absolute decree, whereby he hath singled out or chosen some of mankind, upon whom he is resolved to bestow eternal life, and that out of his mere free grace, without any foresight of faith, obedience, perseverance, or any other condition, as a cause or motive inducing him to make this choice; nay, the decree itself is not founded in the *merits* of Christ, but purely in the *love* of God; though as for all the blessed effects of this decree (as reconciliation, pardon, justification, adoption, sanctification, salvation, &c.) are actually received and enjoyed, by the elect, only upon the consideration of the merits, righteousness, and *satisfaction* of Christ. Yet more distinctly, and for order sake, we may conceive of these two things in God's decree of Election, (1.) God's most *wise* design, to advance the glory of his free grace, in bringing many sons to glory. (2.) That God of his *free grace* had singled and culled out a certain distinct number of persons for the enjoyment of this glory. Now this very act of God's picking and culling out those particular persons whom he designed to save, is that we call very properly *Election*. Neither did this grace of God only appear in making this choice, and then in leaving his chosen ones to get eternal life and heaven as they could; but (2dly,) He did also pitch upon an *effectual means*, or contrive a way whereby his chosen people should effectually and infallibly obtain eternal life; and this was by entering into a Covenant of Grace, with Christ the *second Adam*, and the Mediator of the new Covenant; and in Christ with all believers, that *whosoever should believe on the Son of God, he would give unto them eternal life*; and that they

should never enter into condemnation. Hence I infer, (1.) That it is the *free grace* of God, and not the *free will* of man that maketh one man to differ from another, *Paul* from *Judas*. (2.) That the *praise* and *glory* of this difference is to be ascribed not unto man, but unto God, *Not unto us, O Lord, &c.*

A. 21. The only Redeemer of God's Elect is the Lord Jesus Christ , who being the eternal Son of God, became man , and so was, and continueth to be God and man, in two distinct natures, and one person , forever .

*Artic. xvij.* They also are to be had accursed, who presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law and the light of Nature. For the holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved. *Hom. x. p. 2.* — Reprobates perish through their own default — Christ Jesus as he is a rising up to none other than those who are God's Children by Adoption; so is his word, yea the holy Scripture, the power of God to salvation to them only that do believe it.

*Expl. 21.* There are three things to be noted in this A. (1.) That the *Redeemer* of God's Elect is God as well as Man. (2.) Man as well as God. (3.) Both God and Man in one person. (1.) He is God, for he is the Son of God, not by Creation; as *Adam* was; nor by *natural* generation, as we are all the Children of *Adam*; but by *eternal* generation, so as that God the Father, who begat him, was not before him in time: And he was God, that his Godhead might keep his human nature from sinking under infinite wrath when he suffered for our sins, that he might have power to raise himself from the grave, and rescue himself out of the jaws of death, that the dignity of his person might render his sufferings, obedience, intercession, and satisfaction of *infinite* value and efficacy, for the procuring of eternal life for his people, and that he might be in a capacity to bestow his Spirit upon them, and to conquer all their enemies for them. (2.) He must be Man as well as God, that he might perform obedience, suffer, satisfy, and intercede for us in our nature; that he might be a merciful High Priest, and have a fellow-feeling of our infirmities. (3.) Both God and Man in one person, that he might be a fit Mediator betwixt God and man, to make up the difference betwixt them, which sin had made. For as sin is the only make-bate, so Christ having taken our nature into union with the Godhead, is the only person that is in a capacity to make peace betwixt an offended God and offending man; and that he might perform (in the great work of Redemption) whatever was requirable of both natures jointly in *one* person; or whatever he was to do as head of the Church.

A. 22. Christ the Son of God became man, by taking to himself a true body , and a reasonable soul , being conceived by the power of the Holy Ghost, in the womb of the *Virgin Mary*, and born of her , yet without sin .

*Artic. xv.* Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clear void, both in his flesh and in his spirit. *Artic. II.* The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the *Virgin*

*Mary*, of her substance: So that two whole and perfect natures▪ that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a Sacrifice not only for *original* guilt, but also for *actual* sins of men. *Homil. xii.* As truly as God liveth, so truly was Jesus Christ the true Messiah and Savior of the world, even the same Jesus which was born of the Virgin *Mary*, without all help of man, only by the power and operation of the Holy Ghost.

*Expl. 22.* When it is here said, that *Christ the Son of God became man*, we are not to imagine that Christ did then lay down his Godhead, or that he did cease to be God, when he honored man's nature so far as to take that upon him: for though he then began to be what he was not before, *man*; yet he did not cease to be at his Incarnation what he was before, namely, *God*; it being impossible altogether that the Godhead should admit of any change, because of its infinite perfection; for every change is either for the better or for the worse, but the Godhead was infinitely (as well as independently) perfect, and consequently without all *variableness* or shadow of changing; so that all the change which was in Christ at his Incarnation, it was in his human nature only; and that change was indeed for the better, for it was for the highest advancement, honor, and perfection that our nature was capable of. But Christ, though the Son of God, and therefore truly God, *became man*, (1.) Not by being like unto man only in outward appearance, and to the outward senses, as a Phantasm, an Apparition, or a Ghost that doth appear in man's shape, as those Heretics of old called the *Marcionites* did fancy: No, he became man, (2.) By taking the *real* body of man, or by taking flesh, blood, bones, nerves, sinews, hands, feet, and all other integral parts of the very same kind with those of man's body. His body was such, that it did grow in stature from that of a child to that of a man, and was subject to the touch or feeling. (3.) By taking a *reasonable* soul, or a soul furnished with the very same powers and faculties that ours have, for the kind, as *understanding, will, affections, memory, &c.* and was capable of the improvement of these, as of growing in wisdom and knowledge, according to his human nature. (4.) By being *conceived of the Holy Ghost, i. e.* in a manner supernatural, or above nature, and not in an ordinary way of natural generation, but by the immediate and omnipotent operation of the Spirit the third person in the Trinity, who did in a way altogether inexpressible by man, and without the help of man, frame the body of the holy Child Jesus in the Virgin *Mary's* womb, wherein this blessed Babe continued the space of Nine Months, as other children do in their mothers womb, and then was born into the world in fullness of time, as they are; but yet without sin, as they are not.

A. 23. Christ as our Redeemer, executeth the offices of a Prophet , of a Priest , and of a King , both in his estate of Humiliation and Exaltation.

*Expl. 23.* By this word *Redeemer*, we are to understand the same with *Mediator*, and by both the *second Person* in the *Trinity*, as he was (upon Covenant and Contract made with the Father) to *mediate* peace betwixt God and man, and to manage the whole work of Redemption, in order to the justification, sanctification, and salvation of the Elect; and that not only whilst he was here upon earth to be our King, Priest, and Prophet; but now that he

is in heaven, he ever lives to make intercession for us, and doth still guide, and teach, and govern his Church by his Word and Spirit.

A. 24. Christ executeth the office of a Prophet, in revealing to us , by his Word , and Spirit , the Will of God for our Salvation.

*Hom. xvij.* By this our heavenly Mediator do we know the favor and mercy of God the Father, by him know we his will and pleasure towards us, for he is the brightness of his Fathers glory, and a very clear image and pattern of his substance. It is he whom the Father in heaven delighteth to have for his beloved Son, authorized to be our Teacher, whom he charged us to hear, saying, *Hear him.*

*Expl. 24.* When Christ is here called a *Prophet*, we are not to restrain this part of his Office only to his foretelling all such things as should befall his Church, or the enemies thereof, though this he has done in Prophetical Scriptures, so far as he thought necessary for the good of his Church: But he is principally called a Prophet (and that Prophet) because of that power, commission, and ability which he has, and doth exercise, in revealing and declaring (both outwardly by his *Word*, and inwardly by his *Spirit*) the whole mind and will of God, which was necessary to be known by man in order to salvation. And for this reason he is called in Scripture the Word (*and the Word was made flesh*), and his name is [*the Word of God*], because that as a man does make known what his mind and will is by his words, either written or spoken; so God the Father doth make known unto man by Christ what he would have men to believe and do in order to salvation; and that either *mediately*, by committing the word of Christ unto writings, as in the Scripture; or *immediately*, by the Spirit of Truth, as he did communicate and speak his mind to *Moses*, the Prophets, and Apostles.

A. 25. Christ executeth the office of a Priest, in his once offering up of himself a Sacrifice to satisfy Divine Justice , and to reconcile us to God , and in making continual intercession for us .

*Homil. xx. p. 1.* We having nothing of ourselves to present us to God, have need of a Mediator for to bring and reconcile us unto him, who for our sins is angry with us. The same is Jesus Christ, — to pacify his wrath.—For he alone did with the Sacrifice of his Body and Blood, make satisfaction unto the Justice of God for our sins. *To. 1. Hom. III. p. 2.* We must trust only in God's mercy, and that Sacrifice which our High Priest and Savior Christ Jesus the Son of God once offered for us upon the Cross, to obtain thereby God's grace, and remission as well of our original sin, as of all a •••all sin, — if we truly repent and turn unfeignedly unto him. *To. 11. Hom. xi.* Reconciled to God's favor, we are taught to know what Christ by his intercession and mediation obtaineth for us of his Father, when we be obedient to his will; yea, attributeth that unto us and to our doings, that he by his Spirit worketh in us, and through his grace procureth for us.

*Expl. 25.* In this A. we have both the parts of Christ's Priestly Office, as, (1st,) *Satisfaction*, and this twofold, (1.) To the whole *Law*, in fulfilling all righteousness, in the perfect performance of what the Law required from him. (2.) To the *Justice* of God, in undergoing the Curse of the Law, for the Elect; and this he did by his sufferings, but especially when *his Soul was made an*

*offering for sin*, or when he was sacrificed for sinners. In which Offering he was, (1.) The *Priest*, for he offered up himself, or he laid down his life of himself; and he was the Priest as God-man. (2.) He was the *Altar*, principally according to his Divine nature, because the *Altar* was to sanctify the gift offered, and therefore was to be more excellent than the Sacrifice itself. (3.) He was also the *Sacrifice*, for he offered the Sacrifice of himself, (*i. e.*) according to the human nature properly, and this therefore is called the Sacrifice of his Body and of his Blood; and all this, that there might be some kind of compensation made, or satisfaction given to God, for that wrong which we had done to him. (2dly,) We have the *intercession* of Christ, which is the other part of Christ's Priestly Office, whereby Christ doth present himself continually before the Father, pleading his blood and merit for the satisfaction that he has made to Divine Justice, and for the reconciliation of God to the sinner. And his *intercession* is rather by way of plea at the Bar of Justice, than by way of prayer and supplication at a Throne of Grace; and therefore it is that he is called our Advocate.

A. 26. Christ executeth the office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our Enemies.

To. 2. *Homil. xiv.* He sitteth on the right hand of his heavenly Father, having the rule of heaven and earth; reigning as the Prophet saith, *Psal. 17. from Sea to Sea*, — he hath overcome the Devil, Death, and Hell, and hath victoriously gotten the better hand of them all, to make us free and safe from them. *Homil. xvij. p. 3.* To this our Savior and Mediator hath God the Father given the power of heaven and earth, and the whole jurisdiction and authority to distribute his gifts committed to him, — and thereupon to execute his authority committed, after that he had brought sin and the Devil to captivity, to be no more hurtful to his members, he ascended up into heaven again, and from thence sent liberal gifts to his well-beloved Servants, and hath still the power to the worlds end, to distribute his Fathers gifts continually in his Church, to the establishment and comfort thereof.

*Expl. 26.* Yet more fully Christ doth execute his *Kingly Office*, (1st,) By his *authority*, in setting up a government in his Church, which in the outward form or administration thereof is to be managed by such Officers, and according to such Laws, Ordinances, and Censures as he hath appointed in his word. (2dly,) By his *Power*, as (1.) That of his *Almightiness*, whereby he is able to subdue all things to himself, and to make his very enemies his footstool. (2.) Of his *Grace*, whereby he doth subdue the hearts of his chosen people to himself, and makes them *a willing people in the day of his power*. (3.) Of his *Spirit*, whereby he doth sanctify his people, and fit them for heaven, as also support, guide, and comfort them under all the afflictions they meet with on earth. (4.) By his *Justice*, in punishing his and his Churches adversaries.

A. 27. Christ's Humiliation consisted in his being born, and that in a low condition, made under the Law, undergoing the miseries of this life, the wrath of God, and the cursed death of the Cross, in being buried, and continuing under the power of death for a time.

*Hom. III. p. 3.*—Hath given his own natural Son' being God eternal, immortal, and equal unto himself in power and glory, to be incarnated, and take our mortal nature upon him, with the infirmities of the same, and in the same nature to suffer most painful and shameful death for

our offenses, to the intent to justify us, and restore us to life everlasting. *Hom.* xii. He did hunger and thirst, eat and drink, sleep and wake, —preach his Gospel,—weep and sorrow for *Jerusalem*, pay tribute for himself and *Peter*, suffer death.

*Expl.* 27. In the general, Christ's *Humiliation* doth consist, in all that which did befall him from the first moment of his conception in the *Virgins* womb, to the very time of his resurrection from the grave: (1.) He was humbled in his *conception*; that he who was God equal with the Father, should according to his human nature have a body framed for him in the womb of a Virgin, and should continue ••ose Prisoner there for the space of about nine months, whom the heaven of heavens cannot contain. (2.) Humbled in his *birth*, in that he was born of a woman, and that not an Empress or Princess, but a woman of a mean rank and low estate, though a Virgin; that he who was the Son of God, and the Father of eternity, or himself the everlasting Father, should in fullness of time be born in the form of a servant, made under the Law, not only in a state of subjection to the *commands* of it, but also liable, to the *curse* of it, which was due only to us, and not to him, but only as he was our *Surety*, and all this that we might receive the adoption of Sons, who deserved not to be called Servants. That he who was Heir of all things, and made this great house the World, should be so unfurnisht with household goods, as to have no better Cradle than a Manger. (3.) In his *life* he humbled himself to the infirmities of our nature, as hunger, cold, nakedness, poverty, &c. to undergo with admirable patience, the unkindnesses and forsakings of his friends, the reproaches, indignities, and persecutions of his enemies; yea and to be tempted by that great enemy of mankind the Devil. (4.) In his *death*, that he should die at all, who is the Author of natural, spiritual, and eternal life; and besides, could he not, if he would, have translated himself from earth to heaven (as *Enoch* was translated) without dying at all; but then that the King of Glory should die the •ost shameful death, that of the Cross, and in the basest company, betwixt two Thieves. (5) *After death*, in having his body laid in the earth, who had before made the heavens, and laid the foundation of the earth. And last of all, that he should continue under the *power of death* & the *grave* for *three days*, who could (if he would) within less than three moments, yea in less time than a moment have raised his body from the grave. O incomprehensible humiliation! and that which should fill us all with grateful and astonishing admiration at it, that all this was for sinful man!

A. 28. Christ's Exaltation consisteth in his rising again from the dead on the third day , in ascending up into heaven, and sitting at the right hand of God the Father , and in coming to judge the world at the last day .

*Artic.* IV. Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day. *To.* 2. *Hom.* xiv. After this world Judge as well of the living as of the dead, to give reward to the good, and judgment to the evil. *Hom.* xvij. p. 3. By him hath Almighty God decreed to dissolve the world, to call all before him, to judge both the quick and the dead; and finally, by him shall he condemn the wicked to eternal fire in hell, and give the good eternal life, and set them assuredly in presence with him in heaven forever more.

*Expl.* 28. Christ is here exalted, (1st,) In his *resurrection*; and here (1.) The glory of his *power* was exalted, for he raised himself by his own Almighty power, and thereby declared himself to be the Son of God. (2.) The glory of his *truth*, for he raised himself, as he had foretold, within three days. (3.) The glory of his *authority*, for he rose as a public person, and thereby declared himself Head of the Church. (4.) The glory of his *mercy*, for he rose again for our justification; for if he had not received a discharge from his Father, and had he not been released from the prison of the grave, it would have been an evidence against us, that our debt was not paid. (2dly,) He was exalted by his *ascension*, (1.) If we consider the *manner* of it, it was with glorious triumph over hell and death. (2.) His *ascension* was *into heaven*, namely, into the heaven of heavens, that which is called Paradise and the third Heaven, whether *Enoch* and *Elias* went. (3.) In his *bounty* and *grace*, he ascended that he might give gifts to men. (3dly,) Exalted in his *sitting*, &c. for his Session at the right hand of the Father, doth declare him to be supreme Head of the Church. (4thly,) In *judging* the world, he will be exalted, (1.) In his *authority*. (2.) In his *righteousness*.

A. 29. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us, by his holy Spirit.

*Artic.* xvij. —They which be endued with so excellent a benefit of God (*viz. Election*) be called according to God's purpose, working in due season; they through grace obey the calling; be freely justified, &c.

*Expl.* 29. In this A. is plainly laid before us the *manner* how, and *means* whereby all that Christ has done and suffered for sinners (as Mediator), and all that he is now doing in heaven for them, doth become *effectual* to the complete redemption, and eternal salvation of all true Christians, *sc.* by the *real* and *actual* application of all this unto them. For though Christ, the great Physician of value, has made the healing Plaister of his Blood sufficiently broad enough both to cover and to cure all the wounds that sin hath made in all the men in the world; yet the far greater part of the world do die and perish of their wounds, because they will not suffer this sovereign Plaister to be applied to them, in the sound preaching of the Gospel, neither will they abide to have their wounds searched in order to cure: Now for the *manner* how, and the *means* whereby this Plaister is applied; I answer, (1.) It is *outwardly*, by the Ministers of the Gospel, unto all those that do believe, as when they preach this Doctrine, that *whosoever believeth shall be saved*. (2.) *Inwardly*, by the Holy Spirit, who does not only lay on the Plaister in a work of conviction, but doth make it become effectually healing in a work of conversion and sanctification. For the *means*, see the next A.

A. 30. The Spirit applieth to us the Redemption purchased by Christ, by working faith in us; and thereby uniting us to Christ in our Effectual Calling.

*Homil.* II. *Of the Passion.* As it profiteth a man nothing to have S•lve, unless it be well-applied to the part infected; so the death of Christ shall stand us in no force, unless we apply it to ourselves, as God hath appointed. Almighty God commonly worketh by means; and in this thing he hath also ordained a certain mean, whereby we may take fruit and profit to our Souls health. *Homil.* xvi. p. 2. The Holy Ghost is a Spiritual and Divine Substance, the Third

person in the Trinity, distinct from the Father and the Son, and yet proceeding from them both,—doth regenerate; which the more it is hid from our understanding, the more it ought to move all men to wonder at the secret and mighty working of God's holy Spirit which is within us: For it is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as otherwise of their crooked and perverse nature they should never have.—Who is the only worker of our sanctification, and maketh us new in Christ.

*Expl. 30.* Here we have the *particular means* or instrument which the Holy Spirit makes use of for the applying of the Redemption purchased by Christ, to all those whom he has redeemed by his blood. Not that the Spirit may be said to believe in the elect, but that he doth work that faith in them whereby they (as Members) are united to Christ their Head, and so do *mystically* and *spiritually* (but really) become one with him, for they *that are thus joined to the Lord, are one spirit*; and so being one with Christ, what was done for them by Christ as their Mediator, Head, and Husband, is accounted as done by themselves; he having pay'd their debt as their Surety, they receive their discharge, and shall never come into condemnation, or be cast into Prison, after they are once thus *one* with Christ, and effectually called by the Spirit.

A. 31. Effectual Calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

*Artic. X.* The condition of man after the fall of *Adam* is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will. *Hom. II. Of Alms, p. 2.* The good deeds of man are not the cause of making him good, but he is first made good by the Spirit and grace of God, that effectually worketh in him, and afterward he bringeth forth good fruit. — God of his mercy and special favor towards them whom he hath appointed to everlasting salvation, hath so offered his grace especially, and they have so received it fruitfully, that though by reason of their sinful living outwardly, they seemed before to have been the children of wrath and perdition, yet now the Spirit of God mightily working in them, unto obedience to God's will and commandments, they declare by their outward deeds and life, in the showing of mercy and charity, which cannot come but of the Spirit of God, and his especial grace, that they are the undoubted children of God, appointed to everlasting life.

*Expl. 31.* That we may the better know what *effectual Calling* is, we are to consider of a *double* Call, which doth many times prove ineffectual; as, (1.) *Outward*, in the preaching of the Word, and the voice of the Rod, or any Providence whatsoever, which doth call men to repentance, faith, and holiness; but notwithstanding all these *outward* Calls, there are Millions in the world who turn the deaf ear to God, and will not return to him by repentance, nor come to Christ by faith. (2dly,) There is an *inward* Call, which is no less ineffectual than the former, and it is the Spirit's Call, as when he proceeds no further than that which Divines call a



*common work*; as (1.) *Common illumination*, or some kind of floating knowledge in the head, concerning the word of God, and spiritual matters; and no doubt but many men who have wicked hearts, and lead bad lives, may be well stored with gifts of this kind; as *Judas* for one. (2.) Some kind of *flashy affections* excited and stirred up in the Soul towards good things, called *foretastes* of the powers of the world to come; and such was in *Herod* and *Balaam*. (3.) Some kind of *faint languishing inclinations* in the will to obedience, such as *Herod* had when he did many things. (4.) Some kind of *sense of sin*, both in its guilt and horror, such as *Judas* had; and yet notwithstanding all this *inward* work of the Spirit, his Call may be ineffectual. And if all this may be without success, then no wonder if the *Arminians* Call, that of *moral suasion*, or of arguments, do prove no better. But then (2dly,) There is *another inward Call* of the Spirit, which is *effectual* to the Elect; sc. that whereby the Spirit doth not only *call*, but *enable* them to come at his *call*, as when he doth renew the *mind*, and change the *will*, sanctify the *heart*, purify the *conscience* and *affections*; and doth work a lively faith in such persons, and repentance from dead works.

A. 32. They that are Effectually called, do in this life partake of Justification , Adoption , Sanctification, and the several benefits which in this life do either accompany, or flow from them .

*Artic. xvij.*—They through grace obey the Calling; they be justified freely, they be made Sons of God by Adoption; they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity.

*Expl. 32.* Into the nature of these particular *Benefits* of Effectual Calling, there will be occasion to enquire hereafter; but as to the certainty of the thing, that all that are effectually called shall partake of these, is evident from these grounds: (1.) In that Christ did *purchase* these benefits, not for himself, but for them; nay, he had never laid down such a price in his Fathers hands, but for the sake of Believers. (2.) The *tenor* of the Covenant of Grace doth ascertain this, for when God the Father and Son did treat together concerning the redemption of the Elect, it was upon these terms, sc. That upon the Sons undertaking to satisfy both the Law and Justice of God, and upon the full performance of this undertaking, all those that do believe in Christ (though by nature they had been children of wrath as well as others) should upon their believing, be justified, adopted, sanctified, and saved. (3.) Upon their believing they do receive Christ, and he gives *himself* freely to them; and how shall they not with him, have all things else they stand in need of.

A. 33. Justification is an Act of God's free grace, wherein he pardoneth all our sins , and accepteth us as righteous in his sight , only for the righteousness of Christ imputed to us , and received by faith alone .

*Artic. II.* We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings. *To. I. Hom. III.* Because all men be sinners and offenders, and breakers of his Law and Commandments, therefore can no man by his own acts, works, and deeds (seem they never so good) be justified and made

righteous before God; but everyone is constrained to see for another righteousness—and this which we so receive of God's mercy and Christ's merits embraced by faith, is taken, accepted, and allowed of God for our perfect and full justification. *Part 3.* Our works do not merit or deserve remission of our sins, and make us of unjust, just before God: but God of his own mercy, through the only merits and deservings of his Son Jesus Christ, doth justify us. Nevertheless, because Faith doth directly send us to Christ for remission of our sins, and that by faith given us of God, we embrace the promise of God's mercy, and of the remission of our sins (which thing none other of our virtues or works properly doth) therefore the Scripture useth to say, that faith without works doth justify; or only faith doth justify. —Not through the merit of any virtue that we have within us, or of any work that cometh from us; therefore in that respect,—we forsake (as it were) altogether again faith, works, and all other virtues. For our own imperfection is so great, through the corruption of Original sin, that all is imperfect that is within us, faith, charity, hope, dread, thoughts, words, and works, and therefore not apt to merit and deserve any part of our justification for us. *Tom. 2. Hom. IV.* It is of the free grace and mercy of God, by the mediation of the blood of his Son Jesus Christ, without merit or deserving on our part, that our sins are forgiven us, that we are reconciled and brought again into his favor, and are made heirs of his heavenly Kingdom.

*Expl. 33.* This word [*justification*] doth signify, not only to make just or righteous, but also to make a man appear so; (yet not by infusing or working grace or righteousness in the Soul, for this is the meaning of that word *sanctification*), or it signifies the believing sinners being *reputed* or *accounted* righteous in the sight of God, in and through the righteousness of Christ imputed to the sinner, or accounted as his own; for as *condemnation* doth suppose a man guilty, because the just God doth not condemn men for nothing; so *justification* doth suppose a man discharged from guilt, and so not obnoxious to the penalty or curse of the Law; now because the sinner cannot expect to receive this discharge by virtue of his own personal righteousness, because all his righteousness is imperfect, or as a menstuous rag; therefore he must be found not having on his own righteousness for his justification, but the righteousness of Christ. But more particularly in this A. we have (1.) The *principal Author*, or prime efficient cause of *justification*, and this is God; *Who is he that condemneth? it is God that justifieth.* God the Father, as accepting of what Christ has done for sinners; and God the Son, as procuring our discharge; and God the Holy Ghost, as applying the merits of Christ to us, and working faith in us, whereby we receive so great a benefit. (2.) The *inward* moving cause, *free grace*; and not any foresight of faith or obedience in the sinner, to move him to it. (3.) The *matter* of *justification*, or in reference to what the sinner is justified; namely, the guilt of sin and curse of the Law. (4.) The *manner*, which consists in a legal discharge of the sinner from his former obligation to punishment, here called the pardon of his sins, and accepting of him as righteous. (5.) The *meritorious* cause, only for the righteousness of Christ imputed to the believing sinner. (6.) The *instrumental* cause, or condition, *sc. faith*; for the sinner through the means of his *faith*, or upon the condition of his believing, is thus justified.

A. 34. Adoption is an Act of God's free grace, whereby we are received into the number, and have right to all the privileges of the Sons of God.

*Tom.* 1. *Hom.* III. p. 3.—So making us also his dear children, brethren unto his only Son, our Savior Christ, and inheritors forever with him of his eternal Kingdom of Heaven. *Hom.* X. p. 2. He is a rising up to none other than those which are God's children by adoption. *Hom.* xi. p. 2. By their obedience they declare openly unto to the sight of men, that they are Sons of God, and elect of him unto Salvation.

*Expl.* 34. More plainly, *Adoption*, it is God's taking of those into his care and Family, as his children by grace, who were by nature the children of wrath, and by practice the children of disobedience; and all that they may enjoy the honor, advantages, and privileges of his children; as (1.) They bear their Fathers *Name* and *likeness*, or his badge and cognizance, whereby they are known to belong to him, and that is their *holiness*. So that those who are afraid to be accounted godly, they are afraid to be God-like, and so disown their Father, as if ashamed of him. (2.) They are all *heirs* of God, and *joint-heirs* with Christ their elder Brother, to an heavenly Inheritance. (3.) They have the *Spirit of his Son* given to them, whereby they are enabled to call God Father, and to come to a throne of grace with the boldness of children. (4.) They are under *God's fatherly protection*, so that nothing can harm them. (5.) They are *provided for* by him, and therefore can want no good thing. (6.) They have a *sanctified use* of the creatures, and of all temporal good things, yea afflictions themselves are for their good.

A. 35. Sanctification is the work of God's free grace , whereby we are renewed in the whole man, after the Image of God , and are enabled more and more to die unto sin, and live unto righteousness .

*Hom.* II. p. 2. The holy Apostle calleth us Saints, because we are sanctified and made holy by the blood of Christ through the Holy Ghost. *Hom.* xvi. p. 1.—It is he which inwardly worketh the regeneration and new birth.—The more it is hid from the understanding, the more it ought to move all men to wonder at the secret and mighty working of God's holy Spirit which is within us. For it is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God; such as otherwise of their own crooked and perverse nature, they should never have. *That which is born of the spirit is spirit.* As who should say, man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds As for the works of the Spirit, the fruits of Faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus. —Such is the power of the Holy Ghost to regenerate men, and as it were to bring forth a-new, that they shall be nothing like the men they were before.

*Expl.* 35. As for *sanctification*, it is no less a work of free grace than *justification* and *adoption*; and in Scripture-phrase it is the *new man*, *new creature*, and a man's being created a-new in Christ Jesus unto good works; in which and the like expressions is plainly set before us, the large compass, extent, and comprehension of this work; for herein all things must become new; the nature renewed, or changed from its corrupt and carnal state, to a state of real and

true holiness, though imperfect in this life; the *mind* renewed in saving-knowledge; the *will* renewed, by being subdued and made pliable to the will of God; the *affections* renewed, by being spiritualized, or fixed upon spiritual good objects; and so the *memory*, *conscience*, *fancy*, &c. as also the life, because in this change a man becomes a new man. The particular parts of which sanctification are, (1.) *Mortification*, or a Believers being dead unto sin, (*i. e.*) in his inclinations, thoughts, cares, affections, endeavors, all which were before lively and strong towards sin. (2.) *Vivification*, or a living unto righteousness, (*i. e.*) being holy in all manner of conversation.

A. 36. The benefits which in this life do accompany or flow from Justification, Adoption and Sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein unto the end.

To. 1. *Hom. ix. p. 2.* All those therefore have great cause to be full of joy, that be joined to Christ with true faith, steadfast hope, and perfect charity, and not to fear death nor everlasting damnation.— But rather contrariwise, their godly conversation in this life, and belief in Christ, cleaving continually to his mercies, should make them so long sore after that life that remaineth for them undoubtedly after this bodily death. To. 2. *Hom. xii.* Released from the burden of sin, justified through faith in his blood, and finally received up into everlasting glory, there to reign with him forever.

*Expl. 36.* By this [first privilege of *assurance*] we are to understand, not merely a believers probable guess or conjecture, or his hope and expectation to be saved; but an infallible certainty, or that which is called in Scripture the full assurance of faith, concerning the love of God, and the believers eternal salvation; which certainty is built, (1.) Upon the *infallible certainty* of God's promise to save those who do believe or accept of Christ, as he is tendered in the Gospel. (2.) Upon the *unquestionable evidence* of the truth and reality of those graces unto which the promise of salvation is made. (3.) Upon the *necessary connection* which there is betwixt the means and the end, betwixt true and saving-grace and salvation itself. (4.) And upon the *sure testimony* of the Spirit of Adoption, witnessing with the spirit or conscience of this or that particular believer by name, that he is a Child of God. Concerning which assurance these *three* things are to be noted, (1.) That there may be a true saving-faith, where there is not the full assurance of faith. It doth belong to a believer *only*, but not to every believer. (2.) That it is every believers *duty* to look after this assurance, to use his utmost endeavors to make his Calling and Election sure. (3.) Though this assurance may be darkened, diminished, and interrupted through sin or temptation, yet it is ever accompanied with so much *secret* support to the soul, as that it does keep the soul from total and final despair. And so there is room left still for [the second benefit, *sc.*] *peace of conscience*; in which there is, (1.) Something *privative*, *sc.* a very comfortable freedom (not perfect and universal) from that which Divines call trouble of mind, arising from the apprehension of guilt and of the wrath of God; and though in one who has this assurance, the peace of his mind may be disturbed, yet it is but disturbed, and not absolutely lost; as the peace of a State is not lost by every tumult whereby it is disturbed. (2.) There is something *positive* in this peace, *sc.* that sweet calm and satisfaction which there is in the mind upon the attaining of

this assurance. [Third benefit, *sc.*] *Joy in the Holy Ghost*, *sc.* a joy springing up in the soul from the comfort and certainty of his testimony, and for the sweetness of his presence. [Fourthly, *growth of grace*] If not so observably in the leaf and fruit, yet in the root, like a plant in winter. [*Perseverance in grace*] Not depending upon the mutability of man's will, but upon the immutability of God's decree and purpose to save the believer, upon the unchangeableness of the Fathers love; upon the purchase, merit, and intercession of the Son; upon the abiding presence of the Holy Ghost, together with the victorious efficacy of his grace in the soul; and upon the stability of the Covenant of grace, which is ordered in all things and sure.

A. 37. The Souls of Believers are at their death made perfect in holiness , and do immediately pass into glory , and their bodies being still united to Christ , do rest in their Graves , till the Resurrection .

*Artic. xxij.* The *Romish* Doctrine concerning Purgatory, Pardons, — is vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the word of God. *Hom. vii. Of Prayer*, p. 3. The soul of man passing out of the Body, goeth straightways either to Heaven or else to Hell; whereof the one needeth no prayer, and the other is without redemption. — The Scripture doth acknowledge but two places after this life; the one proper to the elect and blessed of God, the other the reprobate and damned souls.

*Expl. 37.* At death Believers are made perfect in holiness, (1.) *Negatively*, *i. e.* they sin no more from that very moment, but are freed from sin forever. (2.) *Positively*, (1.) The image of God is then *perfect* in the believers soul; and the full bent of his will is to do the will of God as the Angels do it in heaven, perfectly, and without all reluctancy. (2.) It doth *immediately* enter into eternal life, when it leaves the body, and not into any middle state, as that of Purgatory. (3.) Their bodies, though separated from their souls for a time, yet they do still remain *unseparated* from Christ, and therefore do remain under his care whilst they sleep in the grave, so that he will not lose any one member of them.

A. 38. At the Resurrection, Believers being raised up in Glory , shall be openly acknowledged and acquitted in the day of judgment , and made perfectly blessed in full enjoying of God , to all Eternity

*To. 2. Hom. xiv.* The truth of this most Christian Article (*of the resurrection*) which is the ground and foundation of our whole Religion.— O most comfortable word, evermore to be born in remembrance; he died (saith *St. Paul*, 1 *Cor.* 15.) to put away sin, he rose again to endow us with righteousness,— by his resurrection hath he purchased life and victory for us,—opened the gates of heaven, to enter into life everlasting,—to enjoy an inheritance immortal, that never shall perish, which is laid up in heaven for them that are kept by the power of God through faith,—set with himself among the heavenly Citizens above.—If thou hast received *Christ* in true faith, with repentance of heart, and full purpose of amendment, thou hast received him for an everlasting gage, or pledge of thy salvation.— Rising with him by our faith, we shall have our bodies likewise raised again from death, to have them glorified in immortality, and joined to his glorious body, having in the mean while his holy Spirit in our hearts, as a seal and pledge of our everlasting inheritance.

*Expl.* 38. At the resurrection of a Believer, (1.) There is a *re-union* of a soul which is free from corruption or sin, to a glorified body that is incorruptible. (2.) These two parts being thus re-united, in the very same individual person to whom they did belong before death, will be actually capable, at the resurrection, of all that eternal bliss which Christ hath purchased and prepared for them. (3.) Then Christ will *openly* acknowledge, own, and approve every true Christian to be a part of his body mystical, and that before his Father and all the holy Angels. (4.) The Believer then shall receive his *general discharge* and acquitment in a most solemn, public, and triumphant manner, from all manner of guilt whatsoever, so as that none shall be able to lay anything to the charge of God's elect. For though a Believer does receive his private discharge from all his sins at his death, and as it were under the privy Seal; yet his discharge is ratified, confirmed, and as it were entered into the public Records at the day of Judgment.

**CHAP. II. Of things to be done in the *Ten Commandments*; with a short Explanation of 46 A. from 38 to 85.**

A. 39. THE duty which God requireth of man, is obedience to his revealed Will.

*To.* 1. *Hom.* V. The good works God hath commanded his people to walk in, are such as he hath commanded in the holy Scripture; and not such works as men have studied out of their own brain, of a blind zeal and devotion without the word of God: And by mistaking the nature of good works, man hath most highly displeased God, and hath gone from his Will and Commandments. *To.* 2. *Hom.* X. p. 3. Mark diligently what his Will is you should do, and with all your endeavor apply yourselves to follow the same.

*Expl.* 39. By obedience to the revealed Will of God, we are in the *general* to understand, the conformity of our wills, affections, words, and actions to the preceptive or *commanding* Will of God; for all this is comprehended in that one Scripture, *Fear God, and keep his Commandments, for this is the whole duty of man.* It is the will of God's command which doth declare and require what is *our duty*; but as for the secret will of God's eternal purpose, though it be a rule to himself, whereby he acts, yet it neither is nor can be the rule of our actions, because not known to us, nor indeed curiously to be inquired after; nor is it barely the revelation of God's will that makes it our duty to observe it, but the revelation of it to this very *end* and purpose, that man do willingly conform to it.

A. 40. The Rule which God at first revealed to man for his obedience, was the Moral Law .

*To.* 2. *Hom.* X. Let us esteem the holy Table of God's Word, — appointed by him, to instruct us in all necessary works, so that we may be perfect before him in the whole course of our life. *To.* 1. *Hom.* 1. p. 3. Such hath been the corrupt inclination of man, ever superstitiously given to make new honoring of God of his own head, and then to have more affection and devotion to keep that, than to search out God's holy Commandments and to keep them.—*Which we should know, to separate or sever God's Commandments from the commandments of men.*— In keeping the Commandments of God, standeth the pure, principal, right honor of God, and which wrought in faith, God hath ordained to be the right trade and pathway to heaven.

*Expl.* 40. When it is here said, that the *Moral Law* was at first, *i. e.* in a state of innocence, revealed to man, *i. e.* to our first Parents in Paradise; we are not to understand, that this revelation was visible to the eye, as afterwards the writing of it was in two Tables of Stone; nor to be heard by the ear, as when it was first given by God in Mount *Sinai*: But it was at first revealed inwardly. *i. e.* it was imprinted in the hearts and minds of our first Parents, (*except* that positive prohibition of eating the forbidden fruit); yet being in a great part blotted out, was afterwards written in two Tables of Stone.

A. 41. The Moral Law is summarily comprehended in the Ten Commandments .

*Ham.* V. Christ rehearsing the Commandments, declared, that the Laws of God be the very way that doth lead to everlasting life, and not the Traditions and Laws of men. So that the works of the Moral Commandments of God, be the very true works of Faith, which lead to the blessed life to come. *To.* 2. *Hom.* II. —Containing the immutable Law and Ordinances of God, in no age or time to be altered, nor of any persons, of any Nation, of any age to be disobey'd.

*Expl.* 41. By a *Law* in the general, we are to understand, the *Will* of the Lawgiver requiring duty: But here by the *Moral Law* we are to understand, (1.) More *generally*, the revealed Will of God, of what man is to believe and do in order to salvation. (2.) More *particularly*, the *Decalogue*, which is the sum of all Moral Laws, which are scattered up and down in the Scripture. And this Decalogue (or Ten Words, or Ten Commandments) may be called Moral, (1.) Because of the *universality* of it; for the Decalogue doth oblige all mankind, it being that very Law, for substance, which was written in very legible Characters in the heart of *Adam*, and is not quite blotted out of the minds of the veryest *Gentiles* in the world. (2.) It doth oblige at *all* times. (3.) The *whole man*, for it requires as well the internal obedience of the soul, and all its powers and faculties, as outward obedience of the body.

A. 42. The sum of the Ten Commandments, is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbor as ourselves .

*Hom.* 5. p. 3. Mark diligently what *God's* will is that you should do, and with all your endeavor apply yourselves to follow the same. 〈◇〉 , You must have assured faith in God, and give yourselves wholly unto him, love him in prosperity and adversity, and dread to offend him ever more. Then for his sake love all men, — Cast in your mind, how you may do good unto all men to your power, and hurt no man.

*Expl.* 42. The sum of these Ten Commandments, or Ten Words, we may take in one Word, and 'tis *Love*, for Love is the fulfilling of the Law; and this Love is threefold, (1.) To *God*, and this must be in the highest degree, or more than we are to love either ourselves or neighbors; yea this later love, in comparison of that we ought to have unto God, should be as no love at all comparatively, for he is to have all our heart, soul, strength, mind; yet (2.) Our love to *ourselves* must have the next place; for though our love of charity to others must be real, yet this charity must begin at home: However (3.) We are to love *our neighbor* as ourselves, not

for the degree, but for the kind of our love, it must be real and hearty, and without dissimulation.

A. 43. The Preface to the Ten Commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

To. 2. *Hom. II.* — Before he came to the matter that he would specially warn them of, and as it were for a Preface to make them to take the better heed unto it. *Hom. xxi. p. 6.*—The Bishop of *Rome*,—left the poor people should know too much, he would not let them have as much of God's word, as the Ten Commandments wholly and perfectly, withdrawing from the Second Commandment, that bewrayeth his impiety by a subtle Sacrilege.

*Expl. 43.* Whereas in this *Preface*, God makes use of rational motives to the obedience of his Commands, this doth discover, (1.) The infinite *condescension* of God, who is pleased to inform our judgments of the reasonableness of his Commands, before he lays his Commands upon our persons. (2.) That men should not be *unreasonable* in their Commands (as suppose Parents or other Governors), since God is here pleased to add Reason to his Sovereignty.

A. 44. The Preface to the Ten Commandments teacheth us, That because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments .

To. 1. *Hom. V. p. 2.* Christ,— reprov'd the Laws and Traditions made by the Scribes and Pharisees, which were not only for good order of the people (as the Civil Laws were), but they were set up so high, that they were made to be right and pure worshipping of God, as they had been equal with God's Laws, or above them; for many of God's Laws could not be kept, but were fain to give way unto them. This arrogancy God detested, that man should so advance his Laws to make them equal with God's Laws, wherein the true honoring and right worshipping of God standeth, to make his Laws for them to be left off. God hath appointed his Laws, whereby his pleasure is to be honored.—They were not content to have them called by the name of other Temporal Laws; but called them *holy* and *godly* Traditions; and would have them not only esteemed for a right and true worshipping of God (as God's Laws be indeed), but also for the most high honoring of God, to which the Commandments of God should give place. And for this cause did Christ so vehemently speak against them.

*Expl. 44.* In the matter of the *Preface* we have these things observable, (1.) That God is therefore the *supreme Lawgiver*, because he is the supreme Lord of the whole Creation. As God by virtue of his Sovereignty may himself do with his Creatures what he will, by the same right he may command them to do what he will. (2.) That God can easily *enable* men to do what he commands them; for that very power that commands his creatures into being, can also command them into action. (3) That the bonds of the Covenant should be as the *cords of love, and the bands of a man*, sweetly to draw men to obedience; when once we are listed into the number of God's people by *Baptism*, we are under a more special obligation to obey God not only as our Creator, but as our Father. (4.) That *deliverances* call for duties; and if a corporal deliverance of the *Israelites* was an obligation upon them to obey the God of *Israel*, much more should that spiritual deliverance from the *Egyptian* slavery of sin be an obligation upon them to obey God.



## Rules to be observed for the understanding of the Moral Law, or the Ten Commandments.

- 1 Rule, That Christ the Lawgiver is the best Interpreter of *Moses*; or that the Gospel is the fullest and clearest Interpreter of the Law. The Writings of the Prophets are many times good Expositions of the Law of *Moses*. But the Writings of Christ and his Apostles are far more clear and full. In reference to Christ we have a known instance in the 5<sup>th</sup> of *Mat. passim*. And the Apostles frequently in their Epistles, as when we are commanded to shun all occasions of evil, to love the Lord Jesus in sincerity, and our neighbor without dissimulation, and not to defraud him any way, &c.
- 2 Rule, That the Law is perfect, *Psal.* 19.7. as (1.) In itself, not admitting of any additional Precepts in the Gospel, which are generally obliging to all Christians which were not obliging before that Christ came in the flesh. For as for those three Precepts of the Gospel, for a man, (1.) To deny himself. (2.) To take up his Cross; and (3.) To follow Christ; they are rather interpretations and instances of that honor and love we are to have for Christ as God, which is required in the First Command, than any additions obliging, which did not oblige before; nay *David* himself did in some respect deny himself, take up his Cross, and follow Christ; the middle of these had place when he said, *The reproaches of those who reproached thee are fallen upon me*; and so *Moses* denied himself, and *Caleb* and *Joshua* followed the Lord fully. (2.) The Law is perfect in its extent and comprehension, in regard of the subject, for it doth command the whole Soul in all its powers and faculties; for it doth require the understanding to know, the judgment to approve that which is good; the will to choose it, the memory to retain it, and the affections to pursue and enjoy it; and upon this account it is said, that the Law is spiritual.
- 3 Rule, Whatever the Law commands, it doth forbid the contrary; as when it commands us to honor our Parents, it doth forbid us to dishonor them; and whatever the Law forbids it commands the contrary; as when it forbids us to take the name of God in vain, it requires us to use any of the names, or titles, or ordinances of God with reverence.
- 4 Rule, When the Law commandeth a duty, (as suppose to worship God) it doth require us to make use of means, occasions, motives and encouragements to it: and when the Law forbids (*ex. gr.* worshipping of Images), it doth also forbid the occasions, appearances and inducements of any evil.
- 5 Rule, Where a promise is annexed (*ex. gr.* that the days may be long in the Land, &c.) there the contrary threatening is included; and where a threatening is annexed, there the contrary promise is included.
- 6 Rule, That the duties of the second table must give place to the indispensable and necessary duties of the first table, when they cannot both be performed together, as the love of Parents must yield to the love of God; but in things ceremonial, the duties

of the first table must yield to the moral duties of the second; as sacrificing to works of mercy towards man.

A. 45. The first Commandment is, *Thou shalt have no other God's before me.*

*Expl.* 45. These words are the *first* command, and not those, *I am the Lord thy God*, (as some would have them) in which there is nothing commanded, but only a declaration, who and what that God is who does command.

A. 46. The first Commandment requireth us to know , and acknowledge God to be the only true God, and our God , and to worship and glorify him accordingly

*Homil.* II. p. 3. Let us take heed and be wise, O ye beloved of the Lord, and let us have no strange God's, but one only God, who made us when we were nothing, the Father of our Lord Jesus Christ, who redeemed us when we were lost, and with his Holy Spirit doth sanctify us.

*Homil.* V. p. 3. Have an assured Faith in God, and give yourselves wholly unto him, love him in prosperity and adversity, and dread to offend him ever-more. *To.* II. *Hom.* xvij. What availeth it the wisemen of the world to have knowledge of the Power and Divinity of God— where they did not honor and glorify him in their knowledges as God? *Hom.* VI. *whom* we are to love with all our heart, *i. e.* that our heart, mind, and study be set to believe his Word, to trust in him, and to love him above all other things that we love best in Heaven or on Earth.

*Expl.* 46. In the *first* Commandment there are these 4 things required, (1.) *Knowledge* of God, as namely, that he is the Creator and Governor of the world, being the supreme Lord and Law giver; as also, that he is infinitely perfect in his Nature, Attributes, Word, and Works. (2.) *Faith*, which doth consist in our owning and acknowledging him to be such a God as he is held forth in his Word, and in a reliance upon him as such. (3.) *Obedience*, (which in reference to this command, doth principally consist in the conformity of Man's will to the Will of God. (4.) *Love* to God implied in these words [before me].

A. 47. The first Commandment forbiddeth the denying , or not worshipping and glorifying the true God as God and our God , and the giving that worship and glory to any other which is due to him alone .

*To.* 1. *Hom.* VIII. Whoever in time of reading God's Word, studieth for the glory and honor of this World, is turned from God, — and hath not a special mind to that which is commanded and taught of God; is turned from God, although he doth things of his own devotion and mind, which to him seem better and more to God's honor. *To.* 2. *Hom.* xvi. p. 2. It may be boldly and with a safe conscience pronounced of the Bishops of *Rome*, namely, that they have forsaken and daily do forsake the Commandments of God, to erect and set up their own Constitutions.

*Expl.* 47. More particular, this Commandment doth forbid these and the like sins; as (1.) *Ignorance* of God, when men either do not know, or will not consider who God is, and what he would have them do. (2.) *Atheism*, both in judgment, when men are wavering and doubting about the Being of God, and therefore disputing against it; and in practice, when men live as if there were no God. (3.) *Idolatry*, which consists either in the worship of a false God, or in

worshipping the true God in a false manner, by mingling the corrupt traditions or fancies of men in the worship of God; or in worshipping more God's than that one God who made the world, and is Father, Son, and Holy Ghost, God blessed forever. (4.) Men's *being ashamed* of, or being negligent in the profession of the true Religion. (5.) The *willful omission* of any known duties of Religion, as prayer, meditation, praising God, &c. (6.) *Wilful infidelity*, when men do not believe God, or take him upon his word, or do reject and contemn his commands, promises, or threatenings. (7.) All *blasphemous* and *misbecoming thoughts* of God whatsoever; as also all errors and misapprehensions concerning God, or any of those revelations he has given of himself. (8.) All *disobedience* to his revealed Will. (9.) All *unsuitable affections* to himself, or anything that bears his stamp, as his Ordinances, Day, Providences, and People. (10.) All *unmindfulness* and forgetfulness of God. (11.) All *carnal presumption*, pride, tempting of God, reliance upon and seeking to unlawful means for help in any distress, this being accompanied with the forsaking of and apostasy from the true God. (12.) All *impatience* and discontent under any evil; as also men's ascribing that which is good to anything besides himself, who is the fountain of all good.

A. 48. These words [*before me*] in the first Commandment teach us, that God who seeth all things, taketh notice of, and is much displeas'd with the sin of having any other God

To. 2. Hom. I. The eternal and incomprehensible Majesty of God, the Lord of Heaven and Earth, whose seat is in Heaven, and the Earth is his footstool,—calleth upon his *people*, to mark, and take heed, and that upon the peril of their souls, to the charge which he giveth them,—*Thou shalt worship the Lord God, and him only shalt thou serve*. Adjoining penalty to the transgressors, and reward to the obedient,—to move to obedience and observing this the Lord's great Law,— which might ingender fear in our hearts of *disobedience* herein, being in the Lord's sight so great an offense and abomination.

Expl. 48. Here is further clearly intimated, (1.) That God would have the first room in our estimation. (2.) In our *affections*, *i. e.* that we prize and love him above all.

A. 49. The second Commandment is, *Thou shalt not make unto thee any graven Image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation, of them that hate me, and showing mercy unto thousands of them that love me, and keep my Commandments*.

To. 2. Hom. I. The Scriptures use the two words (Idols and Images) indifferently for one thing always. They be words of divers things (*Gr. & Lat.*), but one in sense and signification in the Scriptures, and matters of Religion. — Wherefore our Images, if publicly suffered in Temples and Churches, be indeed none other but Idols, as unto which Idolatry hath been, is, and ever will be committed.—Hath it not been preached unto you since the beginning, &c. How by the Creation of the World, and the greatness of the work, they might understand the Majesty of God, the Creator and Maker of all, to be greater than that it should be expressed or set forth in any Image or bodily Similitude. And that in the First Table, and the beginning

thereof,—is this Doctrine aforesaid (not briefly touched, but) at large set forth, and that with denunciation of destruction to the contemners and breakers of this Law, and their posterity after them.

*Expl.* 49. We have here principally observable, (1.) The *order*; (2.) The *matter* of the Commandment. From the *order*, we are to observe, that God doth prefer the inward worship of the heart, which is required in the first Command, to the outward worship of the body, which is here principally directed, that the later, or that of the body, without the former is but *hypocritical*; and the former without the later but *partial*; so that God is to be worship'd with all our bodies and spirits. Those therefore who do present their bodies in Idol-worship (as that of the Mass) and yet plead they keep their hearts for God, are here condemned. (2.) The *matter*, or argument and scope of the Command, *i. e.* to prevent all miscarriages and abuses in bodily worship, and to instruct men how they may present their bodies as well as their souls a living sacrifice, holy and acceptable to God. Yet to prevent mistakes about what is forbidden in this Command, we are to note these two things. (1.) That not *all making* of Images or Pictures, or likenesses of the creatures is here forbidden; for then it would follow, that a man might not so much as frame an Idea in his own fancy of one man's being like another, contrary to the very notion of truth, which is nothing else but a conformity betwixt the mind and the object. (2.) Nor is *all civil* use, or historical representations of things to the eye (which is so helpful to the understanding and memory) here forbidden.

A. 50. The second Commandment requireth the receiving, observing , and keeping pure and entire all such religious Worship and Ordinances, as God hath appointed in his Word .

*Hom.* II. p. 3. Let us honor and worship for Religions sake none but God; and him let us worship and honor as he will himself, and hath declared by his word, that he will be worship'd and honored, not in, nor by Images or Idols, which he hath most straitly forbidden; neither in kneeling, lighting of Candles, burning of Incense, — to believe that we should please him for all these be abomination before God; but let us honor and worship God in spirit and in truth, fearing and loving him above all things, trusting in him only, calling upon him, and praying to him only, praising and lauding of him only, and all other in him. *Hom.* XX. He requireth a sincere and pure love of godliness, and of the true worshipping and serving of God, *i. e.* that forsaking all manner of things that are repugnant and contrary to God's will, we do give our hearts unto him.

*Expl.* 50. In the general, is here required that the bodily worshipping of God be performed only in such a *manner*, both for substance and circumstances, as God doth require or allow, or at least is not expressly and consequentially contradicted in his word. More particularly▪ (1.) It doth require our utmost and constant care and endeavor, to observe and preserve all *holy Ordinances*, and external Church-privileges in their purity and freedom from all manner of corrupt mixtures in any kind, whereby God is provoked; fasting, prayer, thanksgiving, hearing, reading the Word, singing of Psalms, administration and participation of Gospel-Institutions, as the Sacraments, Swearing, the Discipline and Censures of the Church, Maintenance of Gospel Ministers, &c. (2.) All *outward decency* in such external Rites and Ceremonies as are warrantably used in Religion, especially in public. (3.) All *outward*

*reverence* in gesture, speech, and behavior, in the worship of God. (4) All *disapproving*, detesting, and loathing all manner of Idolatries, Will-worship, superstition, together with all the monuments, and occasions, and appearances thereof.

A. 51. The second Commandment forbiddeth the worshipping of God by Images , or any other way not appointed in his Word .

To. 2. *Hom* II. p. 1. Lest the Doctrine against Images should not be marked or remarked, the same is written and required not in one but in sundry places of the word of God,—Neither could the notableness of the place, being the very beginning of the very loving Lord's Law, make us to mark it.—So that if either the multitude or plainness of the places might make us to understand, or the earnest charge that God giveth in these places move us to regard; or the horrible plagues, punishment, and dreadful destruction, threatened to such worshippers of Images or Idols, setters up or maintainers of them, might ingender any fear in our hearts, we would once leave and forsake this wickedness, being in the Lord's light so great an offense and abomination. —p. 3. Images and Image-worshipping were in the primitive Church (which was most pure and incorrupt) abhor'd and detested as abominable, and contrary to true Christian Religion.—p. 3. Idolatry cannot be separated from Images any long time, but as an inseparable accident, or as a shadow follows the body when the Sun shineth, so Idolatry followeth and cleaveth to the public having of Images in Temples and Churches. —It is not possible to keep men from Idolatry, if Images be suffered publicly; —the Images of God, our Savior, the Virgin, the Apostles, Martyrs, and others of notable holiness, of all others most dangerous.

*Expl* 51. More particularly this command forbiddeth (1.) absolutely and *altogether* the making of any kind of Images of God, or of any person in the Trinity (at least) as God. (2.) It forbiddeth all making of *Images in order* to the worshipping of God in them or by them, or any way abusing them in the true Religion, as conceiting the presence of God to be in or with an Image in a more especial manner than elsewhere. (3.) All the *means* and direct occasions of Idolatry, all inventions, traditions, and corruptions of men in God's worship, or about the worship of God. (4.) All *manner of witchcraft*, or consulting those that have familiar Spirits. (5.) All *worshipping* of Images, as well as of God before them, together with all that religious respect that is given to them, as in shrining, clothing them, &c. (6.) All *profaning*, neglecting, opposing, or contemning of the worship and Ordinances of Christ; as also all kind of Simony and Sacrilege.

A. 52. The Reasons annexed to the second Commandment, are God's Sovereignty over us , his propriety in us , and the zeal he hath to his own Worship .

*Hom*. II. p. 1. Concerning none other matter did God give more, or more earnest and express Laws to his people than those that concern the true worshipping of him, and the avoiding and fleeing of Idols, and Images, and Idolatry, for that both the said Idolatry is most repugnant to the right worshipping of him, and his true glory, above all other vices, and that he knew the proneness and inclination of man's corrupt kind and nature, to that most odious and abominable Vice.

*Expl.* 52. The *reasons* here annexed are such as are attempered and suited to those two *affections* in man; namely, [*fear* and *hope*] which are the two *hinges* upon which all Religion doth turn; for (1.) here is a severe threatening to move and stir up that passion of *fear* which may prevent or restrain our disobedience to this command, or at least to scare us from continuing in any kind of Idolatry, Superstition, &c. which it doth forbid. And in this threatening, we have (1.) The *heinousness* of the Sin forbidden; for 'tis here intimated *spiritual* Whoredom, because God is here represented as jealous over his people that are entered into a marriage-Covenant with him; under the notion of a Husband that is enraged with jealousy in reference to the unchaste behavior of his Wife. (2.) In the *punishment* threatened, the grievousness of the sin is intimated; when God doth threaten to punish this Sin to the third and fourth *Generation*. (3.) 'Tis here implied, that this Sin is a *hating* of God, when 'tis said (of them that *hate* me) in reference to Idolaters. (2dly,) We have here a gracious promise for the encouraging of *hope* to the careful observers of this command; and in this promise there is observable, (1.) God's *love* to them in showing mercy to thousands of them. (2.) Their *love* to God in keeping his commands; and consequently the love of the world or anything more than God is flat Idolatry, and the Apostle doth call covetousness by that name.

A. 53. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.*

*Hom.* VII. Almighty God, to the intent his holy Name should be had in honor, and evermore be magnified of the people, commandeth that no man should take his name vainly in his mouth, threatening punishment unto him that irreverently abuseth it by swearing, forswearing, and blasphemy.

*Expl.* 53. The infinitely wise God very well knowing that if any seem to be Religious and bridleth not his *tongue*, that man's *Religion* is *vain*; he doth therefore in this command lay a restraint upon man's tongue, that it may not any way break forth to the dishonor of his great name; for although God does give a particular command for the direction of the tongue in reference to our neighbor, *sc.* the *ninth Command*, yet he doth provide for his own honor *first* in this *third* command.

A. 54. The third Commandment requireth the holy and reverent use of God's Names , Titles, Attributes , Ordinances , Word , and Works .

*Artic.* 39. As we confess vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and *James* his Apostle: So we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth in a cause of Faith and Charity, so it be done according to the Prophets teaching, in *justice, judgment, and truth*. —Thus an Oath (if it have with it these three conditions) is a part of God's glory, which we are bound by his Commandments to give unto him.

*Expl.* 54. In this 'tis observable, that when the abuse of God's name in any kind whatsoever, is here forbidden; the Religious and reverent use of it is thereby commanded. Now by *God's Name* we are in the general to understand that whereby he is in a peculiar manner made known to us, and distinguished from all *false* God's whatsoever, just as a man is made known

by his name, and distinguished from all other men; not but that more men may have the same name, but that there doth belong some peculiar property to a man of such a particular name, whereby he is known from everybody else: and so though there be God's many, and Lord's many in name; yet to us there is but one God, who by something or other in his *Titles, attributes, words and works* is distinguished from all *other* God's: *ex. gr.* when we call God (wise) we are to understand that he is infinitely so; and consequently distinct from all his creatures hereby. Then next for his Ordinances, Word, and Works; they must be *holily* and reverently used (that is, with a serious sense of his Divine Majesty) whether these be used in our thoughts, words or actions; but most especially this command requireth, that when we take *Oaths* or make lawful vows, we do it from such principles, in such a religious manner, and to such right ends, as that the *Name* of God be thereby honored.

A. 55. The third Commandment forbiddeth all profaning, or abusing of anything whereby God maketh himself known

*Hom.* VII. He forbiddeth all vain swearing and forswearing, both by God and by his creatures, as the common use of swearing, in buying, selling, and our daily communication.—When men do swear of custom, in reasoning, buying, and selling, or other daily communications (as many be common and great swearers), such kind of swearing is ungodly, unlawful, and forbidden by the Commandment of God, for such swearing is nothing else but taking of God's holy Name in vain. *To.* 2. *Hom.* X. p. 2. Let us not be scorers, jesters, and deriders of *the Scripture*, for that is the uttermost token and show of a Reprobate, of a plain enemy to God his Wisdom.

*Expl.* 55. Here is forbidden in the general, all manner of profanation, or abuse of any *name* of God, as any of his *Titles*, as *wise, good, holy, &c.* any of his *works*, as those of Creation or Providence; his *Word* written or preached; any of his *Ordinances*, as *Prayer, Preaching, Sacraments*; as when we make any unhandsom reflection upon any of these in our words or carriage; or do not use them at all when we should, and when we do not as we ought: more particularly here are forbid; (1.) All *rash Oaths*, whether before a Magistrate, or in a man's private passion. (2.) All horrid and *profane Oaths*, as when men swear Wounds, Blood, &c. and use their *Dammees* and *Sinkmees*. (3.) All *blasphemous Oaths*, *ex. gr.* All such wherein the name of God, or Christ are profanely abused. (4.) All *mincing* or contracting of Oaths; and here some tell us, that I marry, is but the contracting of I by *St. Mary*, though some use it only as an expletive. (5.) All *mock-Oaths*, or aping of them. (6.) All *injurious* and *perjurious Oaths*. (7.) All *cursing*, &c. (8.) All *violation* of lawful Oaths, Vows, Covenants. (9.) All *willful* forbearing of Oaths in necessary cases. (10.) All *profane scoffing, &c.*

A. 56. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment .

*To.* 1. *Hom.* VII. The most holy Name of God being commonly used and abused, vainly and unreverently talked of, sworn by, and forsworn to the breaking of God's Commandment, is the procurement of his indignation. *P.* 2. And though such perjur'd men's falsehood he

now kept secret, yet it shall be opened at the last day, when the secrets of all men's hearts shall be opened to all the world.—Almighty God will be a swift witness against them,—and the curse shall enter into the house of the false and perjur'd man.

*Expl. 56.* In the reason of the command 'tis intimated. (1.) That God in a special manner is the *avenger* of those that abuse his name. (2.) The *certainly* of this vengeance. (3.) That men are apt to be *remiss* in punishing this Sin.

A. 57. The fourth Commandment is, *Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gate. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.*

*Expl. 57.* This command being the *fourth in order*, is the last of the *first Table*, or of those commands which do concern piety towards God, and in the amplification of it, doth require charity and mercy towards man, especially towards inferiors, (as Son, Daughter, Servant, &c.) and therefore in requiring both duties of piety and mercy, it doth as it were glew both the Tables of the Law together. As to the matter of the Command, (1.) Here is a Preface to be noted, *Remember*; as if God should have said, though you should forget all the other Nine Commands (which I would not have you to do neither), yet be sure you forget not this. In which [*Remember*] there is implied, (1.) The *importance* of the Command, that it doth import no less than the whole Religion and duty of man towards God, and therefore to be *remembered*. (2.) The *aptness* of men to *forget* this Command, both because the doctrine of it is not to be learnt from the light of nature (at least not so clearly as the other Commands), and because the duties of it do much cross the grain with corrupt nature. (2dly,) The thing to be remembered is the *Sabbath-day*, or that day of *Rest* (which God has appointed) from all manner of employment and business, except works of duty to God, charity to man, and of absolute necessity, relief, or mercy towards the inferior creatures. How it is to be remembered, we have in the next A.

A. 58. The fourth Commandment requireth the keeping holy to God such settimes as he hath appointed in his Word, expressly one whole day in seven, to be a holy Sabbath unto himself

To. 2. *Hom. VIII.* It appeareth to be God's good-will and pleasure, that we should at special times, and in special places, gather ourselves together, to the intent his name might be renowned, and his glory set forth in the Congregation and Assembly of his Saints.—And therefore by this Commandment, we ought to have time, as one day in the week, wherein we ought to rest, yea from our lawful and needful works.

*Expl. 58.* 'Tis in this A. expressed in the general, how the Sabbath is to be *kept holy*, as also any other day (as suppose) of Fasting or Thanksgiving, which man doth appoint according to God's will. Now to sanctify a day (and particularly the Sabbath) is to employ it *wholly* and *solely* to that use for which it is sanctified, or set apart by God, whether it be in reference to the public or private exercises of Religion. And it must be the whole Sabbath-day (yet with a



merciful respect to nature and the constitution of men's bodies, for God will have mercy and not sacrifice) beginning at the *dawning* of the day, because Christ the Sun of Righteousness then rose, and it is to continue till midnight, for so long was *Paul* engaged in Sabbath-exercises, *Act. 20. 7,—10*. This is the time required by this Law, but if men have not strength of body to continue so long, so there be in them a willing mind, God will accept of what strength they have, and not what they have not.

A. 59. From the beginning of the world to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since to continue to the end of the World, which is the Christian Sabbath

To. 2. *Hom. VIII*. Remember saith God, that thou keep holy the Sabbath-day, upon which day, as it is plain in *Act. 13*. the people accustomedly resorted together, and heard diligently the Law and the Prophets read among them. And albeit this Commandment doth not bind Christian people, as touching the precise keeping the *seventh day*, after the manner of the *Jews*; for we keep now the *first day*, which is our Sunday (*Dominical* or *Lord's-day*) and make that our Sabbath, *i. e.* our day of rest, in honor of our Savior Christ, who as upon that day rose from death, conquering it triumphantly; yet notwithstanding, whatsoever is found in the Commandment appertaining to the Law of Nature, as a thing most godly, most just, and needful, for the setting forth of God's glory, it ought to be retained and kept of all good Christian people.—If we will be children of our heavenly Father, we must be careful to keep the Christian Sabbath, which is the *Sunday*, (*i. e. Dominical* or *Lord's-day*), not only for that it is God's express Commandment, but also to declare ourselves to be loving children, in following the example of our gracious Lord and Father,—This Example and Commandment of God, the godly Christian people began to follow immediately after the ascension of our Lord Christ,—choosing a standing day, not the Seventh, which the *Jews* kept; but the *Lord's-day*, the day of the Lord's Resurrection, the day after the Seventh day, which is the First day of the week.

*Expl. 59*. The old Sabbath (as we see by this A. was the *seventh day* of the week in order, that is, the *Jews* did observe our Saturday; for their seventh-day-Sabbath, and the reason of it is expressed in the command; *sc.* God rested from Creation-work that day. But the morality, or *indispensable and perpetual obligation* of this command doth not necessarily require the *seventh in order*, for that is Ceremonious and abrogated together with the *Jewish Sabbath*: but it doth necessarily require the keeping holy of a seventh day for number, or a *seventh part* of the week to be spent in Sabbath-duties, which seventh part is now by the Resurrection of Christ upon the *first day*, and by *his* own immediate authority (or by that which he gave to his Apostles) fixed upon that first day, (now commonly called our Sunday, or *Dominical*, *i. e.* *Lord's-day*) and no other even to the end of the world. Though there be no express mention made of this change from the *last* to the *first* day in Scripture, there being no question moved about it that we read of in the Apostles time, yet by consequence the matter of fact is clear.

A. 60. The Sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in

public and private exercises of God's Worship , except so much as is to be taken up in the works of necessity and mercy .

To. 2. *Hom.* VIII. God hath given express charge to all men, that upon the Sabbath-day, which is now our Sunday (*i. e. Lord's-day*) they should cease from all weekly and work-day labor, that like as God himself rested and consecrated it to quietness and rest from labor, so God's obedient people should use the Sunday (*i. e. Lord's-day*) holily, and rest from their common and daily business, and also give themselves wholly to heavenly exercises of God's true Religion and service. — Thus it may plainly appear, that God's will and Commandment was to have a solemn time, and standing day in the week, wherein the people should come together, and have in remembrance his wonderful benefits, and to render him thanks for them, as appertaineth to loving, kind, and obedient people.— *St. John* saith, *Rev. 1. I was in the spirit on the Lord's-day.* Since which time God's people hath always, in all Ages, without any gain-saying, used to come together upon the Sunday, to celebrate and honor the Lord's blessed name, and carefully to keep that day in holy rest and quietness, both man, woman, child, servant, and stranger.

*Expl.* 60. As to the particular *manner* of the Sanctification of the Sabbath it is there expressed to be (1) by an *holy rest*, by which we are not to understand that brutal and sluggish rest whereby men do indulge themselves in sloth and laziness, (as if their bodies were not to move though it be to the Church) upon this day; but this rest must be from all kind of employment, whether it be of body or mind which doth any way indispose a man for or distract him in the service of God; whether such actions, thoughts or words be in themselves sinful, which men ought to forbear and rest from at all times; or in themselves lawful, as the cares, thoughts, and business of a man's honest calling, they are to be forborne this day, and much more all kind of recreations, whether lawful or no. (2) By *exercising* ourselves unto godliness, not only in those duties of Religion which we perform on other days either alone, or with others, as Prayer, reading Scripture, and other good Books, holy Conference, but in those duties also which are more peculiar to this day, as *Hearing, Meditation, receiving* of the Sacraments, *Singing* of Psalms, &c. and thus the whole day is to be spent, except so much of it as is to be taken up in works of such eminent *necessity* as is brought upon men by the Providence of God, and not such necessity as men make for their own gain or pleasure, and in works of mercy.

A. 61. The fourth Commandment forbiddeth the omission or careless performance of the Duties required , and the profaning the day by Idleness, or doing that which is in itself sinful , or by unnecessary thoughts, words, or works, about worldly employments or recreations .

To. 2. *Hom.* VIII. For the transgression and breach of the *Sabbath-day*, God hath declared himself much to be grieved, as *Num. 15.* but alas! the wicked boldness of those that will be accounted God's people, who pass nothing at all of keeping and hallowing the Sunday (*i. e. Lord's-day*)—They, though there be no extreme need, must drive and carry,—row and ferry,—buy and sell on the Sunday (*i. e. Lord's-day*), they use all days alike. The other, though they will not travel, nor labor, as on the week-day, yet they will not rest in holiness, as God commandeth; but they rest in ungodliness and filthiness, prancing in their pride, pranking

and pricking, pointing and painting themselves to be gorgeous and gay; they rest in excess and superfluity, in gluttony and drunkenness, like Rats and Swine; they rest in brawling and railing, in quarrelling and fighting; they rest in wantonness, in toyish talking, in filthy fleshliness: So that it doth evidently appear, that God is more dishonored, and the Devil better served on the Sunday (*i. e. Lord's-day*) than upon all the days in the week beside.—The Beasts which are commanded to rest on the Sunday (*i. e. Lord's-day*) honor God better than this kind of people; for they offend not God, they break not their holy days.

*Expl. 61.* More particularly this command forbiddeth (1) all *unpreparedness* for the Sanctification of the Sabbath. (2) All *forgetfulness* of the day or duties of it, and both these in that one word [*Remember.*] (3) All *negligent* omission or performance of any Sabbath-exercise, as Prayer, hearing the Word, Meditation, &c. (4) All direct *profaning* of the Sabbath by doing nothing, or by bodily sloth; for on this day we are in an especial manner to glorify God with our bodies and spirits which are God's. (5) All manner of words, thoughts, affections, cares, designs, and actions which do *directly* tend to: (1) *Worldly profit* and gain, as journeys, fairs, markets, and all manner of buying and selling, except of that of which there is a *real and present necessity* towards the sustenance of man's life. (2) To *sensual pleasure*, as all manner of gaming, bowling, idle talking and walking, and all such kind of visits as have more of Complement than of real necessity in them, more of recreation in them to the body or carnal mind, than of Religion towards God, or of charity towards our neighbor. (6) All manner of *servile* works, not only in reference to Superiors and Governors, but also in reference to those that are under their care and charge, for that all excuses for worldly or sinful employment may be taken away from all persons: 'Tis said neither, *thou*, nor *thou*, &c.

A. 62. The Reasons annexed to the fourth Commandment are, God's allowing us six days of the week for our own employments, his challenging special propriety in the seventh, his own example, and his blessing the Sabbath-day.

*To. 2. Hom. VIII.* Like as it appeareth by this Commandment, that no man in the six days ought to be slothful or idle, but diligently to labor in that state wherein God hath set him. — So God doth not only command the observation of this holy day, but also by his own example doth stir and provoke us to the keeping of it. Wherefore, O ye people of God! lay your hands upon your hearts, repent and amend this grievous and dangerous wickedness, stand in awe of the Commandments of God, gladly follow the example of God himself, be not disobedient to the godly order of Christ's Church, used and kept from the Apostles time to this day. Fear the displeasure and just plagues of almighty God, if ye be negligent, and forbear not laboring and travelling on the Sabbath-day or Sunday (*i. e. Lord's-day*), and do not resort together, to celebrate and magnify God's blessed Name, in quiet, holiness, and godly reverence.

*Expl 62.* The reasons are here ranked under three heads, (1) the *equity* of the thing commanded, God allowing us *six days* for our honest and ordinary employments we may well give him *one* in seven, and be content to spend that cheerfully in his service, (*Six days shalt thou labor, &c.*) (2) From *God's Propriety* in this day, this is the day which the Lord hath made, or instituted and appointed, *Psal. 118.23.* And may he not do what he will with his own, may he not enjoy it to be spent in his service if he please. (3) From *God's example* in resting the

seventh day; not that we are therefore to rest on the seventh day in *order*, because God did so after he had created the world and all things therein; but that we are to spend (according to the tenor of this Command, a seventh day which is now our Dominical, or Sunday, in an holy rest unto the Lord. (4) From God's *end* in blessing, and sanctifying this day, or in setting it a-part to holy uses, namely that we should so use it, and thereby receive the blessing of the Sabbath from the Lord of the Sabbath.

A. 63. The fifth Commandment is, *Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*

*Expl.* 63. This command which is here called the fifth, is by the Apostle called the first Commandment with promise, *Ephes.* 6.1, 2. (*i. e.*) to which this promise of long life is expressly made, it being also the *first* command of the second Table.

A. 64. The fifth Commandment requireth the preserving the honor, and performing the duties belonging to everyone in their several places and relations, as Superiors, Inferiors, or Equals.

*To.* 1. *Hom.* V. p. 3. Obey all your Superiors and Governors, serve your Masters faithfully and diligently▪ as well in their absence as in their presence, not for dread of punishment only, but for conscience sake, knowing that you are bound so to do by God's Commandments. *Hom.* X. p. 2. Every degree of people in their vocation, calling, and office, hath appointed them their duty and order; some are in high degree, some in low; some Kings and Princes, some Inferiors and Subjects, *Ministers* and *People*, Masters and Servants, Fathers and Children, Husbands and Wives, &c.

*Expl.* 64. Here is required (1) something in *general* of *all*, that they give to all that honor which is due unto them in their different places and relations, whether they be Superiors in age, parts, gifts, or authority, who are there so called by that obliging name of *parents*, that men may yield what is due unto such with all childlike and filial respect, and because in the beginning Parents were Magistrates; or Superiors in power; or whether they be equal to us or our Inferiors image, power, &c. for in both these capacities there is due to them love, gratitude, and such offices of Christianity, civility, or friendship which are suitable and proper to them. (2) Something in *special* is required from Children to be given to their natural Parents; and 'tis all expressed in this one word (*honor*). And 'tis observable that the command is laid on all Children, of both sexes, and of what age, or rank soever though they be Children of Princes and Nobles; and the honor due unto natural father and mother, or to those who are in their stead, as father and mother-in-law, grand-father or Grand-mother, Uncle or Aunt, Guardian, Tutor, &c. It is (1) the honor of *respect* or love, both in heart, words and behavior; for this law on Children is a law of love, and as it requires that they love one another, so also that they love their Parents. (2) The honor of *Reverence*, (*i. e.*) Children must fear as well as love their Parents, they must stand in awe of them as being under their authority, and that thereby they may be kept from offending their Parents. (3) The honor of *Obedience* which proceeds from both the other; 'tis love or fear that makes Children obey. Now in order to this Obedience the rod of correction is a scepter so needful in Parents hands,

that *Solomon* reckons that Parent to hate his child that doth not use it, *Prov.* 13.24. (4) The honor of help or *recompense*, (*i. e.*) As Parents need help, and the child is able or hath opportunity to do it, he or she must thankfully requite thereby their labor of love.

A. 65. The fifth Commandment forbiddeth the neglecting, or doing anything against the honor and duty which belongeth to everyone in their several places and relations .

To. 1. *Hom.* V. p. 3. Disobey not your Fathers and Mothers, but honor them, help them, and please them to your power. *Hom.* X. *St. Paul* threateneth no less pain than everlasting damnation to all disobedient persons, to all resisters. — p. 2. Yet let us believe undoubtedly (good Christian people) that we may not obey Kings, Magistrates, or any other (though they be our own Fathers), if they would command us to do anything contrary to God's Commandments. p. 3. And here let us take heed, that we understand not these, or such other like places (which so straitly command obedience to superiors, and so straitly punished rebellion and disobedience to the same) to be meant in any condition of the pretended and coloured power of the Bishop of *Rome*. For truly the Scripture of God alloweth no such usurped power, full of enormities, abusions, and blasphemies.—He ought therefore rather to be called Antichrist, and the Successor of the Scribes and Pharisees, than Christ's Vicar, or *St. Peters* Successor.

*Expl.* 65. But more particularly in reference to natural Parents (or those who stand in their room) these miscarriages are forbidden to Children. (1) All manner of *contempt* of the persons of Parents, especially when by reason of old age, sickness, or natural infirmities, they are not able to manage their Parental authority either as they ought, or have done, or when by the Providence of God their repute or estate is low in the world. (2) All *slighting* of their *good instructions*, example, counsel, directions, reproof and correction. As God would not have his own chastening and instruction despised, so neither that of Parents, and therefore he calls that child a fool, (by the mouth of *Solomon*) a scorner, and brutish, who is guilty hereof. (3) All *slighting* of Parents *commands*, and of their pleasure whether in reference to duty to be performed by them, whether in matters civil or religious; or in reference to the disposal of themselves in Marriage, or in any calling, place and employment. (4) All *slighting* of the *tenderness* and watchfulness of Parents, by doing that on purpose which doth either disturb their passions, or disquiet their minds. (5) All *mocking*, *deriding*, or *imitating* their weaknesses and misbehaviour, or any way disgracing them, as *Absalom* did his fathers government, and as *Cham* did in discovering his fathers nakedness. Much more (6) here are forbidden all *cursing* of them, and bitter railing at them. (7) All such *carriage* in Children as does not redound by way of reflection, as well as what does not tend directly to the Parents honor.

A. 66. The Reason annexed to the fifth Commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this Commandment .

To. 1. *Hom.* X. p. 3. By obedience to our superiors, shall we please God, and have the exceeding benefit, peace of conscience, rest and quietness here in this world, and after this

life enjoy a better life. *To. 2. Hom. XXI. p. 3.* Good and obedient Subjects are in God's favor, and be partakers of peace, quietness, and security, with other God's manifold blessings in this world, and by his mercies through our Savior Christ, of life everlasting also in the world to come.

*Expl. 66.* In the general, we have one great reason from the promise of prosperity and long life, particularly annexed to this Command; in which promise there are two things, (1) The *peculiarity* of the blessing promised to the obedience of this Command, for obedient children may be sure of the blessing promised, when it may be a blessing. (2) The *greatness* of the blessing, for of all temporal blessings 'tis the greatest, *sc.* life; and then here is that which is so sweet to nature in this life, 'tis long life and prosperous withal, otherwise it would not be a blessing. Yet more particularly, obedience to Parents is indispensable, because (1) God *requires it* in the next place to that which he claimeth for himself; and has therefore placed this Law next to the Commands of the first Table. (2) The *Law of Nature* doth in a peculiar manner require this in all Nations, even the most blind and barbarous; yea instinct of Nature in the brute creatures doth teach them some kind of respect to their Sires and Damms.

A. 67. The sixth Commandment is, *Thou shalt not kill.*

*Expl. 67.* The *fifth Command* did concern special duties to special persons, *sc.* the obedience of Children towards their Parents; but this *Command* doth reach all persons in general; and the end of it is not only to preserve man's life, but humanity itself, and therefore this [*Thou*] in the prohibition doth forbid murder to all persons.

A. 68. The sixth Commandment requireth all lawful endeavors to preserve our own life, and the life of others.

*Hom. V. p. 3.* Cast in your minds, how you may do good unto all men, unto your power, and hurt no man. —Oppress not, beat not, neither hate a 〈...〉; but help and succor every man as you may▪ yea, even your enemies that hate you, that speak evil of you, and that do hurt you. *Hom. VI.* Cherish good and harmless men,—and encourage with rewards to do well.

*Expl. 68.* Now in order to this end, these things may be very helpful, (1) *Humanity*, or a general respect of kindness towards all, whether in offices of love or of pity. (2) A *slowness* to anger, after the example of God, whom we so much provoke; and this is called lenity, or meekness of spirit, for which *Moses* was so eminent. (3) A *study* to be quiet, both outwardly from all brawling and contention; and inwardly from all revengeful thoughts, purposes, passions; as also a diligent care in outward demeanour, to avoid all occasions, temptations, and practices which do tend to stir up wrath. (4) *Placableness*, or an easiness to be reconciled, and to forget and to forgive injuries and affronts. (5) A *readiness* to use all lawful and proper means to defend our own or neighbors life, as we are called to it by the Law of Nature, Humanity, and Religion, as we are in a capacity to do it. (6) Such a *cheerfulness* of spirit as tends to the health of the body. (7) Christian *temperance* and moderation in the use of the creatures, in bodily labor, and lawful recreations. (8) A *conscientious care* to use such Physic

(as is prescribed by those who are skilful therein) which is either for the preservation or recovery of health. (9) *Care* to save our own and others souls.

A. 69. The sixth Commandment forbiddeth the taking away of our own life , or the life of our neighbor unjustly , and whatsoever tendeth thereunto .

To. 2. *Hom.* XXI. p. 3. Robberies and murders of all sins are most loathed of most men, being against the second Table of God's Law. To. 1. *Hom.* VI. Delay not rebukes and punishments of those that offend, but give them in due time, lest they fall headlong.

*Expl.* 69. Here (1) *Negatively*, This Command forbids not (1) All kind of *war*, for some is lawful. (2) Nor the *execution* of public justice in capital punishments upon capital offenders. (3) Nor *self-defense*, against violence in some cases. (4) Nor *moderate anger*, where there is just cause, as *ex. gr.* in the case of reproof, and upon the like warrantable occasions. But (2) *Positively*, Here is forbidden, (1) *Self-murder*, both *direct*, as a man's hanging, drowning, stabbing, &c. himself; *indirect*, as surfeiting, drunkenness, and the neglect of any lawful means for the preservation or repair of health; as of meat, drink, physic▪ &c. (2) Murder of our *neighbor*, (1) Directly, when wittingly and out of hatred (and without a just call) a man doth either by himself, or by means of another, take away the life of his neighbor. (2) *Murtherous* thoughts, and hatred of him without a cause. (3) All *inhumanity* and unmercifulness, or want of compassion. (4) All *neglect* of, or the withdrawing of our lawful defense. (5) All *quarrelsome* broils and brawlings. (6) All *Duels*, because in this case men wrest the Sword of Justice out of the Magistrates hand, that they may carve out justice (or rather revenge) for themselves. (7) All *provoking* speeches and behavior.

A. 70. The seventh Commandment is, *Thou shalt not commit adultery.*

*Hom.* XI. By the which [*Adultery*], although it be properly understood of the unlawful commixtion or joining together of a married man with any woman beside his wife, or of a wife with any man beside her husband; yet thereby is signified also all unlawful use of those parts which be ordained for generation.

*Expl.* 70. As the former precept did concern the *life*, so this doth concern the *chastity* of our neighbor. And as natural and regular self-love should be the rule and standard of our love to our neighbor, according to which we are to act in the preservation of his life; so that love we ought to have to ourselves, and that care we ought to have for the preservation of our own chastity, we ought also to have for the preservation of our neighbors chastity, otherwise we do not love our neighbor as ourselves.

A. 71. The seventh Commandment requireth the preservation of our own , and our neighbors chastity , in heart , speech , and behavior .

To. 1. *Hom.* XI. Christ doth not only establish the Law against Adultery, and make it of full force; but teacheth us an exact and full perfection of purity and cleanness of life, both to keep our bodies undefiled, and our hearts pure and free from all evil thoughts, carnal desires, and fleshly consents.

*Expl. 71.* Here is (1) something required in the general, and that is the utmost endeavors to preserve *chastity* amongst all persons, and that honorable state of marriage from all the lusts of uncleanness, for as well the bodies of others as our own, are, or should be, the consecrated Temples of the Holy Ghost, and therefore are not to be defiled by the sacrilegious and abominable lusts of filthiness. (2) In particular, for this chastity is required (1) In *heart*, or soul, as it comprehends all the powers and faculties thereof, with all the inward actings of these; as, (1) That in the understanding the *thoughts* be pure, chaste, and clean; and that whatever things are honest, in order to the preservation of chastity, we think on these things. (2) That the *will* do make its choice accordingly. (3) That the *memory* be a faithful Register only of the rules, and laws, and examples of modesty and chastity, and not to keep the Records of lust, nor to be Master of the Rowls to the spirit of uncleanness. (4) That nothing be represented upon the stage of *fancy*, but what doth become godliness and honesty. (5) That the *affections* do hug and embrace nothing that is defiled with the impurity of lust. (2dly,) Here is required chastity in *speech*, that men's discourse and communication be such as doth tend to promote and preserve good manners, to credit the Gospel, and to give good example to others (especially the younger sort of people), as the Holy Ghost (that Spirit of purity) has left us an example of purity in speech, when he speaks only of that (which considered in itself) has nothing of guilt, but only something of that natural shame upon it which was bequeathed to us by our first Parents; *ex. gr.* he *knew her*, he *covered his feet*, &c. *Judge. 3.24. 1 Sam. 1.19.* (3 dly,) In *behavior*, that our gestures, postures, garb, apparel, company, diet, and whole demeanour be such both before God and men, as becomes the purity of that Gospel which does not only teach to deny worldly, but also to abstain from all fleshly lusts, to avoid the appearance of them, and to hate the very garment spotted with the flesh.

A. 72. The seventh Commandment forbiddeth all unchaste thoughts , words , and actions .

*To. 1. Hom. V. p. 2.* Commit no manner of adultery, fornication, or other unchastness, in will, nor in deed, with any other man's wife, widow, or maid. *Hom. XI.* Here is whoredom, fornication, and all other uncleanness forbidden, to all kinds of people, all degrees, and all ages without exception.

*Expl. 72.* (1) By *unchaste thoughts*, we are to understand all impure and unchaste motions of the Soul in any of its faculties, as also all the cherishing and indulging of these inwardly and secretly, as by consent, allowance, keeping them in mind with delight, and acting them in the fancy. (2) In *unchaste words* is here forbidden, all kind of Ribaldry, Bawdry, Balladry, Romances, and Love-songs, and all such wanton discourses as are either plainly *unchaste*, or at least *immodest*, and such as do not become the tongues or pens of those who profess godliness; or at the best are such as have a direct tendency to the violation of modesty, if not of chastity. (3) By *actions* we are to understand not only all acts of uncleanness, as adultery, fornication, sodomy, bestiality, self-pollution, &c. but also all that which doth open a gap to any lusts of uncleanness, as polygamy, unlawful marriages, divorces, and dispensations; all stews and naughty houses; all undue delays of marriage where there is not



the gift of continence; all wanton dalliance, dancings, plays, and all such painting of the face, or pampering of the body, which have a natural tendency to inflame, or provoke filthy lust.

A. 73. The eighth Commandment is, *Thou shalt not steal.*

*Expl.* 73. This command concerns the *goods* as the next does the good name of our neighbor.

A. 74. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves, and others.

*Hom.* V. Bestow your own goods charitably, which you get duly, as need and case requireth.

*Hom.* VI. Bear good will and heart unto every man, to use ourselves well unto them, as well in words and countenances, as in all our outward acts and deeds.

*Expl.* 74. As in all the commands which concern our neighbor, the grand principle is to be *love* to him; so in all (but especially here) the rule of our duty must be that golden *rule* of righteousness, *do as you would be done by.* Now next to the promoting of our own estate or welfare in the world, we must endeavor our neighbors *welfare*, we must not only love him as ourselves, but we must in the *general* be careful to promote or preserve his estate as our own by all honest and lawful means; more particularly here is required, (1.) *Personal care* about a man's own estate or goods, for *charity* begins at home. (2.) *Truth* and faithfulness about what is committed to our charge by others. (3.) *Commutative justice* between man and man, in bargaining contracting, buying and selling, and in rendering to everyone his due, and in due time; as also in borrowing, bartering, chaffering and changing. (4.) *Restitution* of what we wrongfully detain of another's goods, either to the person from whom they are detained, or to his heirs and executors if we be able, or else to acknowledge our fault to them, and to beg their pardon. (5.) *Lending* freely and not looking for anything again, especially where interest is to the impoverishing of our neighbor. (6.) *Charity* to the relief of the poor. (7.) *Hospitality* to strangers. (8.) *Diligence* and faithfulness in an honest, calling not only that a man may provide for himself or his friends or family, but that he may have to give to him that needeth, (9.) That all this be done with *singleness* of heart *as to the Lord Christ*, and with love to others as to ourselves.

A. 75. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbors wealth, and outward estate.

*To.* 2. *Hom.* XXI. Thefts and robberies are most pernicious to society. *Hom.* XVII. p. 2. So many as increase themselves by usury, by extortion, by perjury, by stealth, by deceits and craft, they have their goods of the Devils gift.

*Expl.* 75. This Command in the *general* doth forbid all that doth hinder the *end* of this Command, which is the *preservation of Livelihood*, in order to the sustentation of life, whether our own or others, and consequently all that which doth hinder the performance of the foremention'd duties doth directly tend to the neglect of them. Particularly it doth forbid (1.) *inwardly*; and that (1.) all *covetous* desires of what is not our own, heart-deceit, cheating contrivance, though never executed. (2.) All *overvaluing* worldly things. (3.) *Envy* at the

prosperity of another, because he is richer than we. (4.) All *over-eager* pursuit of worldly things, confidence in them, distracting cares about them, and inordinate grief for the loss of them. (5.) All *discontentedness* with our present lot and condition. (2.) *Outwardly*; (1.) all kind of *robbery* and *stealth* whether by force or fraud; and hither may be referred, (1.) That common practice amongst some of *men-stealing*, as also the enticing away of Servants from their Masters. (2.) The *receiving* and buying of stolen goods; the receiver is worse and the buyer little better than a thief, when he knows or suspects them to be stolen. (3) *False weights*, measures, lights, removing of land-marks &c. (4.) All *monopolies* to raise the price. (5.) All kind of *cheating* by game, and here many times the sin is double, *sc.* the game itself and cheating by it, or any such like juggling by sleight of hand. (6.) All *cozenage* in words. (7.) All acts of *unfaithfulness* in contracts, bargains, or in matters of trust public or private. (8.) *Sacrilege*, or the taking away of that which is devoted to pious uses, together with all unjust alienations. (9) Needless *protracting* of Law-suits. (10.) All such *engagements* as (by suretyship, &c.) are to a man's own prejudice. (11.) All *forestalling* of markets, and hoarding up against a dearth to the prejudice of the public. (12.) All *injustice* in any kind, whether by griping, usury, oppression, or any other unlawful way.

A. 76. The ninth Commandment is, *Thou shalt not bear false witness against thy neighbor?*

*Expl.* 76. For the government of the *tongue* in reference to God we have the third *Commandment*, and for the *guidance* of it in reference to our *selves* and *others* we have this *Commandment*, for though our neighbor here be only mentioned yet ourselves must not be excluded, and therefore regular self-care for our own good name is to be the rule of our care to preserve his good name.

A. 77. The ninth Commandment requireth the maintaining and promoting of truth between man and man , and of our own ▪ and our neighbors good name , especially in witness bearing

*To.* 1. *Hom.* XII. p. 3. If we be good and quiet Christian men, let it appear in our tongues. If we have forsaken the devil, let us use no more devilish tongues.

*Expl.* 77. The scope and drift of this *Commandment* most directly and expressly is the preservation of *truth*, but in subordination to the preservation of love to our neighbor, there being nothing that doth tend more to the violation of this affection, than the belying of him. The *general* duty therefore which this *Commandment* requires in reference to our neighbor is to *speak the truth in love*, yet more *particularly* as this *Command* is broken, so it is to be kept both *inwardly* and *outwardly*: (1.) *Inwardly*, and then it doth require (1) *love*, both to the truth and to our neighbor; because this twofold love is a good means for the preservation of our neighbors good name. (2.) An high and just value and esteem of our neighbors credit and reputation. (3.) Charitable thoughts concerning him, 'till we have grounds to the contrary. (4.) Willingness to hear well, and unwillingness to hear ill of him. (5.) A hearty rejoicing at good, and sorrowing for evil reports of him. (2dly,) *Outwardly*, is required, (1) Silence concerning our neighbor, or the not revealing of secrets, when either his *good name*, or a man's own *good conscience* is in danger to be prejudiced thereby; for to reveal a secret (where

the concealing of it is not either much to the damage of others, or of the party who would have it kept a secret) would be a violation both of Christian fidelity, and of human society, and of the laws of friendship. (2.) Here is outwardly required our *just defense* of our neighbor, by speaking well of him, (1) so far as the truth of the matter will bear it. (2) As we have a fit opportunity. And (3) a due call to speak on his behalf, but especially in *witness bearing* before a Magistrate; for in such a case a man is to say the whole truth, or all that is material (even in circumstances themselves) for the just vindication of his neighbors good name; and nothing but the truth, not that which is partly true and partly false. (2.) To *do* (as well as *speak*) what we can according to our place and capacity, and to use our utmost interest for his defense, though there might be something of pains, charge, or hazard in such Christian and neighborly endeavors. (3.) That a man do *discourage* and *rebuke tale-bearers*, flatterers, slanderers, and false accusers, especially when we observe that what they say is from malice, prejudice, and bitterness, and hath very little of probability in the matter.

A. 78. The ninth Commandment forbiddeth whatsoever is prejudicial to truth , or injurious to our own , or our neighbors good name .

To. 1. *Hom.* XII. p. 3. He that hath been a malicious slanderer, now let him be a loving comforter.—He that hath abused his tongue in evil speaking, now let him use it in speaking well. All bitterness, anger, railing, and blasphemy, let it be avoided from you.

*Expl.* 78. More particularly, here is forbidden something (1st,) *Inwardly*, as (1) All *uncharitable* and censorious thoughts concerning our neighbor; for we are to love our neighbor, and charity thinketh no evil. (2) All *supercilious* and disdainful thoughts, as of the meanness of his person, the weakness of his parts, gifts, &c. (3) All ungrounded *suspicious* and over-credulousness, or a readiness to open the ear to anybody that shall but open his mouth against him. (4) All such *inordinate passions* as (hatred, wrath, &c.) are suitable to such a bad and unchristian temper of mind. (2dly,) *Outwardly*, is here forbidden, (1) *False testimony* against him, whether *privately* unto some private person in our discourse, or *publicly* before a Magistrate, when a man is to speak or to swear in truth, judgment, and righteousness. (2) The *suborning* or procuring of others to be false witnesses against him. (3) *Pleading* for an evil cause, for this is to defend injustice, and to be the Devils advocate. (4) *Uncharitable censures*. (5) *Unjust verdicts and sentences*. (6) Any kind of endeavors to suppress or hinder the *course of justice* and truth by undue silence. (7) *Speaking the truth unseasonably*, especially when it tends to detraction, reproach, and slander; for to report the sins of others without just cause, is really a reproach, as from the reporter, though the matter be true; if it be done without malice, and in order to his reformation, such report is not sinful, because here only a less good is neglected for procuring a greater. Yet is it no defamation to speak of another's man's failings, when they are the common talk of public fame, or marked out by the sentence of the Judge, or the notoriety of the fact. (8) *Forgeries*, whether of writing or tales. (9) *Harsh misconstructions* and interpretations of other men's words, intentions, or actions. (10) *Flattering*, and undervaluing of others. (11) All malicious *aggravations*, or unjust excuses and extenuations of others faults. (12) All such *whisperings*, reviling, and rash speaking, whereby either truth, charity, or the good name of others is wronged. (13) All *raising* and

receiving false reports, and the rejoicing in the disgrace of another. (14) All *mental* reservations, and *Jesuitical* equivocations, or any other way whereby our own good name, or credit and conscience, and the good name of others, as well as truth itself and Religion, is wronged▪

A. 79. The tenth Commandment is, *Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor anything that is thy neighbors.*

*Expl.* 79. This Command doth concern the frame and temper of the inward man, whether it be in reference to God, to ourselves, or to others; and the main scope of it is to preserve heart-purity, yea to bring fallen man (if it were possible on this side the heavenly Paradise) to that primitive rectitude and original righteousness wherewith he was created, and which was not only the perfection but the glory of man's nature.

A. 80. The tenth Commandment requireth full contentment with our own condition , with a right and charitable frame of spirit towards our neighbor, and all that is his .

*To.* 1. *Hom.* V. p. 3. Covet not wrongfully, but content yourselves with that which you get truly, and also bestow your own goods charitably, as need and case requireth.

*Expl.* 80. This Command requires in the general, yet in a more direct and express manner *internal* obedience to all the other *nine* Commands; or a universal regularity in man's nature, principles, inclinations, inward motions and affections towards God and man. *Obj.* But will some say, this Command therefore seems to be needless, or supernumerary, because every other Command doth require that holy and regular frame of heart which is suitable to itself, and the duties which it requires from the outward man. *Answ.* This Command is added not only as a universal declaration, but also as an *universal confirmation* of what God requires (as to the rectitude or due temper of soul) in all the other Commands together, and therefore 'twas necessary to be added to all the rest; so that this Command is of a further reach than all the former, being it requires universal rectitude, or original righteousness towards God and man. *Obj.* But then this Law would require that which is impossible. *Answ.* The Law must not cease to be *perfect*, because man is *impotent*, or not able to perform. Man has willfully lost this power; yet the Law must not therefore lose its purity or perfection. Yet (2) this *frame* of soul is not impossible to man's *rational* nature, though to corrupted nature. (3) Though the *rigor* of the Law doth still require perfection, yet the *grace of the Gospel* doth accept of sincerity in and through Christ. But more particularly, (1) This Command requires *distinction* of propriety, or that a man should know what belongs to him as his own. (2) Contentedness of mind with a man's present condition and lot, till God is pleased in his good providence to make his way plain before us, for the alteration or bettering of our condition; now God's way of providence is known by this, that it never contradicts his revealed will in his word, and in that it never destroys the eternal principles of righteousness and justice betwixt men. (3) It requires a *charitable frame*, *i. e.* that we be so far from envying him, or coveting what is his, that we rather wish and pray heartily, that both he and his may prosper, as well as we, or what belongs to us.

A. 81. The tenth Commandment forbiddeth all discontentment with our own estate , envying or grieving at the good of our neighbor , and all inordinate motions and affections to anything that is his .

To. 2. *Hom.* XXI. p. 3. Coveting or desiring of other men's Wives, Houses, Lands, Goods and Servants, willing to leave unto no man anything of his own.

*Expl.* 81. This *Command* forbiddeth all manner of lust or *concupiscence*, whereby the nature or *heart* of men is polluted and defiled, so that original lust or concupiscence which *Paul* had not known to be sin but by this Law, is plainly forbidden by this Law, *Thou shalt not covet*, *Rom.* 7.7. Neither is only the fountain-lust, or the depraved *inclination* of corrupt nature here forbidden, but also all the streams that proceed from it; as the lusts of the flesh, as luxury, or the lust of the eye as gain, or the pride of life as glory, *scil.* vain-glory. Yet further, here is forbidden (1st,) *Discontentedness* of mind, when men repine and murmur at God's providence, as if he did wrong, those complainers, when he gives either more or better of this worlds goods to others than he does to them; which wicked temper doth arise, (1) From men's *covetousness*. (2) From *pride*, which would pull down other men's estates to a man's own level; but these two levelling principles being destructive to propriety as well as society, are here forbidden. (3) From a double mistake: As (1) concerning the *nature* of these things, as if a man's happiness did consist in the abundance of these things. (2) Concerning *God's government* of the World, as if he did not govern the World in wisdom and righteousness. *Qu.* *But may not a man lawfully desire more of this Worlds goods than he has already?* *Ans.* Yes; Provided (1) his desire of what he wants be *without murmuring* and repining. (2) With cheerful *submission* to the will of God. And (3) with *subordination* to God's glory; neither is contentment of mind, at all inconsistent with such regular desires. (2dly,) *Envying* at the prosperity of others is here forbidden: For (1) This is against charity, which requires we should *love* our Neighbors as ourselves, and which should rather rejoice than grieve at the good of others. (2) And that golden Rule of Righteousness, *Do as you would be done unto*. (3) Against the *example* of God himself, who rejoiceth in the prosperity of his servants. (3dly,) Here is *forbidden* all *inordinate* motions and affections towards worldly objects; as love, delight, zeal, &c. in or for the enjoyment; and impatience, vexation, immoderate grief for loss or disappointments.

A. 82. No mere man since the Fall, is able in this life perfectly to keep the Commandments of God , but daily doth break them in thought , word , and deed .

*Artic.* XIII. Works done before the grace of Christ, and the inspiration of his spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity; yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin. *Hom.* III. p. 2. We have neither faith, charity, hope, patience, chastity, nor anything else that good is, but of God, and therefore those virtues be called the fruits of the Holy Ghost, and not the fruits of man. —Truly there be imperfections in our best works.—Let us therefore not be ashamed to confess plainly our state of imperfection; yea, let us not be ashamed to confess imperfection, even in all our best works.

To. 2. *Hom.* XVII. The holy company (of Saints in heaven) confesseth constantly, that all the goods and graces wherewith they were endued in soul, came of the goodness of God only. It is meet therefore to think, that all spiritual goodness cometh from God only.

*Expl.* 82. When 'tis said no mere man *since* the fall, &c. 'Tis clearly implied that *before* the fall man had power to keep the Law of God *perfectly*; but now since the fall he has not this power in this life, neither (1) in his *corrupt* estate before conversion, nor (2) in his *regenerate* after conversion. (1st,) Not in his *corrupt* estate, for though men unconverted either to Christianity (as the *Gentiles*) or to Christ (as all profane Christians) may by the power of nature, and freewill; or by the help of common grace, be able to do some things contained in the Law, which in themselves considered are good for the matter▪ yet not in a right *manner*, because not from a right principle, true grace; and not to a right end, God's Glory, nor by a *right rule*, the Law of God in the spiritual meaning of it. Nor (2dly,) in his *regenerate* state here in this life; for (1) his knowledge of his duty is but in part, And how can he do it perfectly when he does not know perfectly? (2) His *grace* imperfect, *Ex. gr.* faith, love, &c. because mingled with more or less of the opposite corruption.

A. 83. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God, than others .

*Hom.* V. p. 3. Christ saith, *Woe be unto you, for you devour widows houses under color of long prayers, therefore your damnation shall be greater.*—You make them children of hell worse than yourselves be. *Hom.* VIII. p. 2. Children of unbelief of two sorts, who despair and presume; and both these sorts of men be in a damnable state; as the *one* should believe the promises, so the *other* the threatenings; not over-boldly presume of God's mercy, and live dissolutely.

*Expl.* 83. If we consider *sin* only with reference to the Infiniteness of God's majesty who is thereby provoked, in this respect all sins are equally heinous, because all against an Infinite Majesty; but if we consider them either in their own *nature* as transgressions or in their several *circumstances*, then some sins are greater, or more heinous than others; for though every sin be a transgression of the Law of God, yet every Law of God, doth not equally, and so *directly* and immediately concern the Glory of God and the salvation of man; neither is every Law so clearly promulgated, or made known: Besides, there are some aggravations in the sin itself, as when it is not only in the heart, but in word and deed; so the greater the scandal, the greater the means to prevent it, the greater the person by whom, and against whom, the greater the sin; as also it may receive its aggravations from many circumstances, as time; when a man is drunk upon the Lord's day; place, as to cut a purse in the Church, or at the Bar before the Judge; Company, as to be debauched in Civil, or profane in Religious company.

A. 84. Every sin deserveth God's wrath and curse, both in this life, and that which is to come

*Hom.* XX. p. 1. We do daily and hourly by our wickedness and stubborn disobedience, horribly fall away from God, thereby purchasing unto ourselves (if he should deal with us according to his justice) eternal damnation.

*Expl.* 84. Every sin being a breach of the Law deserves the *curse* of the Law, or the penalty which is due to the sinner upon every the least sin, and that penalty is death; not only temporal, but spiritual and eternal; or the wrath of God to be inflicted upon the sinner both here and hereafter. *Obj.* But if every sin deserve hell, then this would seem to take away the difference in punishments? *Answ.* No, for this doth not lie in the duration of the punishment, for that will be eternal to all who come into that state where the worm never dyes, and the fire never goeth out; but it will be in the degrees of the punishment; some belike shall lose more good, and endure more evil or torment than others.

**CHAP. III. Of things to be *practice'd*, according to the Gospel: Or the Ordinances of the Gospel, particularly of the two *Sacraments*, in 13 *Articles*, with their Explanation.**

**From A. 85. to 98.**

A. 85. TO escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, repentance unto life, with the diligent use of all outward means whereby Christ communicateth to us the benefits of Redemption.

*Hom.* XX. p. 1. —We have here a perpetual Rule appointed unto us, which ought to be kept at all times; and that there is no other way whereby the wrath of God may be pacified, and his anger asswaged,—which no man is able to abide, but is moved by repentance to obtain mercy.—And with a full purpose of amendment of life, fleeing to the mercy of God, taking sure hold thereupon, through faith in his Son Jesus Christ, there is an assured and infallible hope of pardon and remission, —and that we shall be received into the favor of our heavenly Father. *To.* 1. *Hom.* VIII. p. 2. If we turn to him with an humble and a very penitent heart he will receive us to his favor and grace, for his name sake, for his promise sake, for his truth and mercies sake, promised to all faithful believers in Jesus Christ his only natural Son.

*Expl.* 85. There were never anymore than these *two ways* prescribed by God unto man, for his keeping or obtaining of that happiness which doth consist in the favor of God. (1) Perfect and *sinless obedience* to the whole will of his Creator, and this was prescribed in innocence, for his keeping in favor with God. (2) *Faith in Jesus Christ*; which was prescribed immediately after the Fall, for the recovery of the favor of God which he had lost; for we are to look upon God not only as the party offended by transgression, but also as the *supreme Lawgiver*, and great Governor of the world; and therefore God as the supreme Governor was bound (by virtue of the perfection of his own Government, and for the preservation of the honor of his Law and Justice) not to treat with man, in order to his being received into favor again, but only in and through a Mediator; and because infinite wisdom could not find out a fitter than he who was God-man, God was therefore pleased in the riches of his grace and mercy, to pitch upon this way of recovering lost man, *sc.* by *faith in Christ*, who is mediator between God and man: And although the *Law of works* did not accept of repentance upon the breach thereof, yet the *Law of faith* doth, or the Covenant of Grace doth as well require repentance toward God, as faith in our Lord Jesus Christ. But then this, repentance must be qualified (as is expressed in the A.) *sc.* It must be repentance *unto life*, not a dead repentance, but such as brings forth suitable fruit, namely, that which is unto holiness, and the end everlasting life: And then, in the next place God requires a diligent use of all the *means of grace*, these being

the conduit-pipes whereby Christ, and Grace, and the Spirit, and all the spiritual benefits of our redemption are ordinarily communicated unto us; for though the want of these may not damn any (but other sins) where those that want them are not in the fault that they want them; as those that want the means of grace, and have only the Light of nature, will not be condemned for what they want, but for not glorifying God according to what light they have, though it be but from the dim candle of nature; so those that have these means and neglect them, will have the greater damnation; for, *This is the condemnation, that light is come into the world, and men loved darkness rather than light, Io. 3.14.* From all which may be *inferred*, (1) That the light of nature, or the dim candle of *corrupt reason* is not sufficient to guide a man to Heaven; for if it were, *faith* would have been superfluous, and Gospel-revelation concerning our redemption by Christ needless. (2) That in order to salvation, it is not enough for a man to believe the *truth* of the Gospel; but he must also accept of the *terms* of the Gospel, or Christ in the Gospel▪ *sc. faith and repentance. i. e.* He must accept of Christ in all his Offices, and accordingly yield subjection to him; and he must repent of all his sins, so as to bring forth fruit meet for repentance; for a fruitless or a dead repentance will never carry a man to heaven. (3) That Christ is communicative of his Grace, for therefore hath he appointed *means* of Grace for the conveying of Grace to his members; he is not a fountain sealed, but a fountain opened. (4) That it is the duty of Christians to attend diligently upon the Ordinances of Christ, for not only the necessity of the end requires it, there being no other ordinary way for the obtaining of the end, but by these means, but also the obligatory power of God's Command. (5) That those therefore are enemies to their own salvation and redemption by Christ, that do willfully neglect the use, or deny the necessity of Christ's Ordinances. (6) That if Christians be never the better for Christ, and by what he has done for sinners, they may thank themselves, for God has prescribed means whereby they may reap benefit from the undertaking of Christ; if then they do miss of life and salvation, 'tis because they will not come to him that they may have life. (7) That Christians had need to beg of God, that his *good Spirit* may move upon the waters of the Sanctuary, that in and through Christ they may prove effectual for healing.

A. 86. Faith in Jesus Christ is a saving-grace , whereby we receive , and rest upon him alone for salvation , as he is offered to us in the Gospel .

*Hom. IV. p. 1. Of Faith.* It consisteth not only in believing that the word of God is true. — But it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, — hanging only upon him, and calling upon him, ready to obey and love him. —It being the first coming unto God whereby we are justified. *P. 2.* By faith only, not that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time or season.—But to take away clearly all merit of our works,—and wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious blood-shedding. This faith the holy Scripture teacheth us; this is the strong rock and foundation of the Christian Religion; this Doctrine all old and ancient Authors of Christ's Church do approve. This Doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain-glory of man. This whosoever denieth, is not to be accounted for a Christian man, nor for a setter forth of God's glory, but for an adversary to Christ and his



Gospel, and a setter forth of vain-glory. — Not that this our own act, to believe in Christ which is within us, doth justify us. (For this were to count ourselves to be justified by some act or virtue that is within ourselves) But we must renounce the merit of faith, &c. and trust only in God's mercy, and that sacrifice which our high Priest and Savior, Christ Jesus the Son of God, once offered. *To. 2. Hom. XI.* Unfeigned faith is the only mean and instrument of salvation required on our parts.

*Expl. 86.* In this description of *faith* there are several things observable, as (1) concerning the *object* of it; and this is Jesus Christ, not only as God, though therefore he is to be believed because Truth itself; nor only as God-man, though the Word being made flesh he is to be believed because he is the Revealer of his Fathers will concerning man's Salvation, but as being *God-man* he is constituted Mediator betwixt God and man, and by virtue of his *Mediatorship* doth execute the office of a *King*, of a *Priest*, and of a *Prophet*, in order to the Salvation of all those who do believe in him, or do heartily receive and embrace him for their all-sufficient Savior upon the terms of the Gospel; and thus considered he is proposed as the object of saving Faith; yet because without shedding of blood there is no remission, and because we are said to have *redemption through his blood*, therefore Christ *crucifi'd* is the most peculiar object of this faith. (2) Concerning the *act* of this faith 'tis to be noted, that doth not barely exert or put forth itself in a firm *assent* only to the truth of the Gospel, nor yet in a particular full persuasion that I shall be undoubtedly saved in and through Christ, for true saving faith may be without this full assurance, but 'tis exercised in a free *consent* of the will that this Savior shall be our Savior upon those terms he is offered; namely, cheerful submission both to his Scepter and to his Cross, and hereupon the *affections* those everlasting gates of the Soul, as love, joy, delight, &c. are set open that this King of glory may enter in and find entertainment there.

A. 87. Repentance unto life is a saving grace , whereby a sinner out of the true sense of his sin , and apprehension of the mercy of God in Christ , doth with grief and hatred of his sin turn from it unto God , with full purpose of, and endeavors after new obedience .

*Hom. XX. Of Repentance.* Which is a returning again of the whole man unto God, from whom we be fallen away by sin. — We must return from those things whereby we have been withdrawn, plucked, and led away from God. —Unto whom alone we must return,—not to the creatures, or the inventions of men, or our own mercies, —by Jesus Christ,—who hath made satisfaction to the Justice of God,—with our whole heart,—forsaking all that is contrary to God's will,—out of a sincere love of godliness,—a purpose of ourselves by God's grace to renounce our former wicked life; and a full conversion to God in a new life to glorify his name, &c. We must beware and take heed, that we do in no wise think in our hearts, imagine or believe, that we are able to repent aright, or turn effectually unto the Lord, by our own might and strength, for this must be verified in all men, *Without me ye can do nothing, John. 15.5.* Again, of ourselves we are not able as much as to think a good thought, *2 Cor. 3.5.*

*Expl. 87.* This repentance is called *repentance unto life*, because the fruit thereof is unto holiness, and the end everlasting life, and concerning this repentance several things are to be noted (1st,) concerning the *nature* of it that (as well as faith) it is a *saving-grace*, because it

is a part of Sanctification, and not a common work of the spirit which is reckoned up amongst those things which do not accompany Salvation, as every part of Sanctification doth. (2dly,) Concerning the immediate *spring* of this repentance, and that is a true sense of sin, (*i. e.*) such a sense of sin as doth break the heart for sin, and that in a kindly manner with grief, or godly sorrow not with despair; this latter sense of sin may be found in a *Judas*, but only the former in a *Paul*; for whether it be in reference to the guilt of sin, a true penitent does not despair of pardoning mercy; or whether it be in reference to the punishment of sin, he hopes to be delivered from the wrath to come; and therefore this true sense of sin, and a lively apprehension of the mercy of God in Christ are here joined together. (3dly,) We have here the *inward acts* of repentance, as (1) *grief* of heart for sin, called therefore a being pricked at the heart, and a being contrite, and broken in spirit; which is when a man's heart is ready to bleed and melt, and tremble within him because he has broken the holy Law of God, and has thereby foolishly exposed himself to the curse and penalty of the Law. (2) *Hatred* of sin whereby a man doth disrellish, and dislike sin, and can roll it as a sweet morsel under his tongue no longer; when he does not only not love sin, but he abhors it, the very thoughts of it are grievous and ungrateful to him; and therefore (3) he *turns* from it, not only does as one who turns away his *face* that cannot endure to behold it, but his *feet*, for he hastens as far from it as he can, and that he may secure himself from the danger of it he turns from it to God. (4) With *resolution* not to return to his old beloved anymore. (4thly,) we have here the *outward effects* of repentance (called its fruits) active, constant, universal endeavors to lead a new life.

A. 88. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer, all which are made effectual to the Elect for salvation.

*Hom.* 5. p. 3. Apply yourselves chiefly, and above all things, to read and hear God's word; mark diligently therein what his will is you should do, and with all your endeavors apply yourselves to follow the same.

*Expl.* 88. 'Tis here supposed in the A. that there are *inward and extraordinary* means whereby Christ *can* and sometimes probably does communicate the benefits of Redemption, there being Salvation in no other name than that of Jesus, where persons are not made capable of this Salvation in an *ordinary* way, and in the use of means, there is no other way left but that which is extraordinary; and so we read of those that have been sanctified from the womb. But the *ordinary* means are the standing *Ordinances* of the Gospel, *sc.* the *Word, Sacraments* and *Prayer*; the Word to inform and reform us, Sacraments to confirm our faith, and Prayer to beg a divine and effectual blessing upon both; and all these three are included in that one great ordinance of the Gospel, a *Gospel-ministry*, unto which Christ hath promised his presence unto the end of the world, because till then the mystical body of Christ will stand in need of being edified in its most holy faith, for if the Unction of the Spirit had taken away the use of preaching why then did the *Apostles* use to preach?

A. 89. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners , and of building them up in holiness and comfort , through faith unto salvation .

*Hom. I. p. 2.* If we lack a learned man to instruct and teach us, yet God himself from above will give light to our minds, and teach us those things which are necessary for us, and wherein we are ignorant.—Mans human and worldly wisdom, or science, is not needful to the understanding of Scripture; but the revelation of the Holy Ghost, who inspireth the true meaning into them, that with humility and diligence do search therefore. *To. 2. Hom. XVII. p. 1.* Let us in faith and charity call upon the Father of mercy, by the mediation of his well-beloved Son our Savior, that we may be assisted with the presence of his holy Spirit, and profitably on our parts, demean ourselves in speaking and harkening to the salvation of our souls. *Hom. XVI. p. 2.* And he of his great mercy so work in all men's hearts, by the mighty power of the Holy Ghost, that the comfortable Gospel of his Son Christ may be truly preached, truly received, and truly followed in all places, to the bearing down of sin, death, the Pope, the Devil, and all the Kingdom of Antichrist. *Hom. XVII. p. 3.* We should not be able to believe and know these great mysteries that be opened to us by Christ, *but by the Holy Ghost.* *St. Paul* says, that no man can know what is of God, but by the Spirit of God; as for us (saith he) we have received, not the spirit of the world, but the Spirit which is of God, for this purpose, that in that holy Spirit we might know the things that be given us by Christ.

*Expl. 89.* In this A. there is (1) something *supposed*; (2) something *asserted*: Here it is *supposed* (1) that sometime the *reading* of the Word doth prove effectual for the spiritual and eternal good of the Soul, and hence it is that Christ commands us to search and read the Scripture, and doth charge men's ignorance and error about Soul-matters, upon their negligence herein. (2) That reading of Scripture at home doth not at all excuse people from *hearing* the Word in the solemn Assemblies where it is preached, for there is an *especially* here fixed on the word Preached as to the efficacy of it, either for conviction, conversion or comfort. (3) That the Word whether read or preached (except the Spirit, go along with it) is but a *dead letter*, till the Angel (*i. e.*) the Spirit of God move upon this water of the Sanctuary no healing is to be expected from it. And therefore (*2lie.*) 'tis here *asserted* (1) concerning the Word read, (2) concerning the Word preached that the *Spirit* of God doth make it effectual (1) for the *opening* of blind eyes, so as to discover to men the things that concern their peace and their duty. (2) For the *turning* of sinners unto God from the error and evil of their ways, from darkness unto light. (3) For the *building* of men up in their most holy faith, because hereby is laid the first stone, for faith cometh by hearing; hereby is laid the last, for 'tis by the Ministry of the Word that the Christian is made an habitation of God through the Spirit, or a temple of the Holy Ghost. (4) For the *perfecting* of holiness in the fear of God. (5) For *comfort*, for this is that brook in the way of which the Christian traveler drinketh, and so is able to run the ways of God's commands and not be weary, to walk and not to faint.

A. 90. That the Word may become effectual to salvation, we must attend thereunto with diligence , preparation , and prayer , receive it with faith , and love , lay it up in our hearts , and practice it in our lives .

*Hom. I. p. 1.* The *Scriptures* have power to turn through God's promise, and they be effectual through God's assistance; and being received in a faithful heart, they have ever an heavenly spiritual working in them. — In reading God's will he profits most, that is most turned into it, that is most inspired with the *Holy Ghost*, most in heart and life changed into that thing which he readeth. — Read it humbly with a meek and lowly heart, to the intent you may glorify God, and not yourself, with the knowledge of it; and read it not without daily praying to God, that he would direct your reading to a good effect. — Let us hear, read, and know these holy rules, instructions, and statutes of our Christian Religion, and upon that we have made profession to God at our Baptism. Let us fear and reverence, lay up (in the chest of our hearts) these necessary and fruitful lessons. Let us night and day muse, and have meditation and contemplation in them.

*Expl. 90.* This *A.* doth inform us of the right *manner* of using and managing the word (whether read or preached) with profit as (1st,) our attendance upon the Word must be with *diligence*, now this doth imply (2) things, (1) the *intention* of the mind, that when a man is reading Scripture, or hearing a Sermon, he do seriously mind what he is about, do not suffer his mind and thoughts to be roving upon other things; and the reason of this intention of mind is because he knows that the eye of God is intent upon him. (2) An *holy solicitude*, or a man's being concerned in the issue of the duty, he being sensible that he is now engaged in the use of that means for eternal life that God has prescribed, he now reads every *Chapter*, and hears every *Sermon*, as if it were (as indeed it is) for his life; so in this diligent attendance there is something wherein the outward man is concerned, *sc.* a devout, reverent and serious composure of the outward man to the work. (2dly,) *Preparation*, and this doth imply (1) a man's *laying aside* all worldly *cares*, affairs and business, sports or recreations which might any way hinder him in such holy and heavenly employment, that so he may attend upon it without distraction. (2) A man's laying aside all worldly *affections*, as love of the world, &c. or his putting away all superfluity of naughtiness. (3) A man's putting himself into the presence of God, or a *pressing* upon himself the sense of God's authority, majesty and holiness, as well as of the truth and importance of his word. (3dly,) *Prayer*, that God's word may do us good; and here we are to pray (1) for the *Minister*, that he may preach as becomes the word of God, and an Ambassador of Christ. (2) For *ourselves*, that we may receive it as the engrafted word which is able to save our Souls; yet more particularly (1) that we may mingle it with *faith*, it being that which deserves the most firm or the highest degree of assent that we are able to give to anything. (2) That we may receive it with *love* (1) to *God* the author of it, and because 'tis his word. (2) To the *Preacher* as sent by God; (3) to the *word* itself, because for the matter 'tis that which doth so highly import our happiness. (4) We are to give *reception* and entertainment not only in the porch of our ear, but in the best room of our hearts; yea it being a precious treasure, better than gold and silver, it must be our care, (1) to *lay it up* as *treasure* in our hearts, to *hide* it there as *David* did. (2) As treasure to be *improved*, to *lay it out*, now this cannot be done any other or better way than by a man's taking heed to his ways, according to God's word, for he that thus ordereth his conversation aright shall see the salvation of God.

A. 91. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by Faith receive them .

*Artic. XXVI.* The effect of Christ's Ordinance is not taken away by the Ministers wickedness, neither the grace of God's gifts diminish'd from such as by faith and rightly do receive the Sacraments ministered to them, which be effectual because of Christ's institution and promise, although they be ministered by evil men. Nevertheless it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offenses; and finally, being found guilty by just judgment be deposed.

*Expl. 91.* Here we have it expressed, (1) *negatively*, how the Sacraments do not become effectual, &c. as (1) not from any *virtue in themselves*; for as the word is a dead letter of itself, so the Sacraments are dead signs; for can it be imagined in reason, that the soul which must live forever, can be feasted, fed, and nourished to eternal life by a morsel of bread and a sup of wine? (perishing elements), or that the spiritual defilement of the soul can be washed off by a few drops of water sprinkled upon the face. (2) Not from any *virtue in the Minister*, as neither (1) his *piety*, because this can be no meritorious or procuring cause of a blessing in the Minister; (2) nor his good *intention*, for then the blessing would not only depend upon the power, but also upon the will of man; but the efficacy of Sacraments depends (2dly,) *affirmatively*, (1st,) Upon *Christ's blessing* grounded on his own institution and appointment, for he will not be wanting to his own Ordinances. (2dly,) Upon the *working* of the Spirit, or his application of them to the soul in a spiritual manner, and thereby bringing to the mind of the receiver, (1) the Author of Sacraments, *Christ*; (2) the *impulsive* cause, his *love*; (3) by *representing* and *sealing* the righteousness of Christ to the soul; (4) by *objective excitation* of suitable affections, as love, gratitude. (3dly,) Their efficacy doth depend on the *receivers faith*, not as a meritorious cause, but as a necessary condition, without which Christ will not bless them.

A. 92. A Sacrament is an holy Ordinance, instituted of Christ, wherein by sensible signs, Christ and the benefits of the new Covenant are represented , sealed, and applied to believers .

*Expl. 92.* In the general, all sound Divines do agree, that a Sacrament hath these two parts, (1) an *outward sign*, such as are the objects of sense, and especially of seeing; for though bread and wine be objected or presented to the taste, as well as to the eye; and water to the touch, yet the representation or the resemblance of Christ's body broken and his blood shed, is in seeing the bread broken and the wine poured out; and the spiritual washing of the soul represented to the eye of faith, by that washing of the filth of the flesh which is visibly done before the eye of the body. (2) *Invisible grace*; for the internal application of Christ's benefits to the soul being of a spiritual nature, cannot be seen by the eye of the body; yet more particularly, in this A. we have the nature and quality of a Sacrament, 'tis a holy Ordinance, (1) it has *holiness* to the Lord stamped upon it, and so is spiritual in its nature. (2) It is *instituted* by Christ the *holy one*; it is not his Holiness at Rome, or rather *that man of sin*, that

can institute a Sacrament, though he hath taken the boldness to add five Sacraments to those two which Christ hath appointed. The holiest man upon earth cannot appoint a Sacrament; it is privilege enough in man to celebrate it when it is instituted by God. (3) It is a means for the promoting of sanctification and holiness, for it is an obligation upon a Christian to holiness, and though it be not a means to work conversion (ordinarily at least), yet it doth excite, quicken, and confirm grace. (4) It is the seal of a holy Covenant, wherein (as by a Deed of free-gift) all the benefits of Christ's Redemption are made over and applied to believers, and wherein all the promises are Yea and Amen through Christ unto such. (5) It is an Ordinance that in a most eminent manner is accompanied with the assistance, influence, and comforts of the Holy Ghost, because at such a time the Spirit in a most remarkable manner is concerned to execute his office, as the Spirit of Adoption witnessing together with the spirits of believing Receivers, that they are the children of God. And doth not all this holiness wherewith this Sacrament is attended, require on the Communicants part a holy and solemn preparation?

A. 93. The Sacraments of the New Testament are Baptism , and the Lord's Supper .

*Artic. XXV.* There are two Sacraments ordained of Christ our Lord in the Gospel, *i. e.* Baptism and the Supper of the Lord.—Confirmation, Penance, Orders, Matrimony, and extreme Unction are not to be counted for Sacraments of the Gospel. *To. 2. Hom. IX.* Sacraments instituted by our Savior Christ to be received and continued of every true Christian in due time and order, for such purpose as *He* willed them to be received, as visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness, and joining in Christ, there be but two, namely, Baptism and the Supper of the Lord.

*Expl. 93.* There are but these two, not only as generally necessary, but as *only necessary* to salvation, for who was fitter to judge of the necessity, or to appoint the number of Sacraments, then he alone who had the sole power to appoint any Sacrament at all; now (1) in the New Testament we find only these two of Christ's appointment. (2) These two are *sufficient* to the end to which they are appointed. *sc.* to seal the Covenant of Grace. (3) Though there were more extraordinary, yet there were but two *ordinary Sacraments* under the Old Testament, *sc.* Circumcision and the Passover. (4) Only these *two* forementioned do correspond to these two of the Old Testament; and so do not Penance, Matrimony, Orders, &c. (5) Only these two are directed as to the manner of *participation* in the New Testament. (6) Christ's Ministers have only these two, and no more in their *Commission* to administer and to celebrate as Sacraments, *sc. Baptism* and the *Lord's Supper*.

A. 94. Baptism is a Sacrament, wherein the washing with water in the Name of the Father, and of the Son, and of the Holy Ghost , doth signify and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace , and our engagement to be the Lord's .

*Artic. XXVII.* It is a sign of regeneration or new birth, whereby (as by an instrument) they that receive Baptism rightly, are grafted into the Church; the promises of forgiveness of sin, of our adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed.

*Expl. 94.* In this A. we have (1) the *general* notion of *Baptism*; It is a Sacrament (*i. e.*) a seal of the righteousness of faith, and so is every other Sacrament which is a seal of the Covenant of Grace, whether under the legal or evangelical dispensation. (2) We have here the *description* of Baptism, and therein the *difference* of Baptism from the Lord's Supper. (1) In the *outward* signs or elements in *that water in this Bread and Wine*, and God having been so particular and distinct in appointing these, we should be as strict and careful in the use of them; not *adding* to them the corrupt inventions of men, as the *Papists* do add to Water, Cream, Salt, Oil and Spittle, &c. Nor *diminishing* from the other, As they do when they deprive the people of the Cup. (2) They *differ* in their *order*, for Baptism is the *first* Sacrament of the Gospel, because it is to be administered when a Christian (or the Infant of one or both believing Parents) is solemnly to be admitted a member of Christ's visible Church, but the Lord's Supper is to follow this. (3) In *frequency*, Baptism is to be administered but *once*, because a man can be born but once spiritually (as well as naturally) and this Sacrament is a seal of this spiritual birth, when the inward Baptism of the Holy Ghost, is accompanied with the outward of Water, which by the way being both inward and outward, may be called the Doctrine of Baptisms; but the Supper being to represent and exhibit Christ as spiritual nourishment to the soul, may and must be *often*, because we often stand in need of it. (4) In the *form* of administration, Baptism being in the Name of *Father, Son, and Holy Ghost*; because we are to be baptized into all the three persons in the Godhead; but the Supper in these words, *take, eat, this is my body*, &c. (5) In Baptism is sealed to us and represented our *dying* unto sin, and *living* unto righteousness (especially in those of years—that are baptized) but in the other Sacrament, *Christ dying* for our sin is represented and confirmed to us. (6) Baptism doth *seal* us a *title* to all visible Church privileges and ordinances of the Gospel, and the Lord's Supper doth *suppose* this title both to these and all the benefits and advantages of the Covenant of Grace. (7) In Baptism we solemnly *engage* to be the *Lord's*, and to be entirely his; and in the Supper we renew this *engagement*, and not only our renewal of our vow, but our Baptismal vow should be frequently and seriously considered, especially in a time of Temptation and Apostasy.

A. 95. Baptism is not to be administered to any out of the visible Church, till they profess their faith in Christ, and obedience to him, but the Infants of such as are members of the visible Church are to be baptized.

*Engl. Artic. XXII.* The Baptism of young Children, is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

*Expl. 95.* 'Tis here observable that Baptism is *not* to be administered (1st) to *Infidels* or unbelievers (whilst such) as Jews, Turks, and Pagans; for those are not to be solemnly admitted into the visible Church, who have no precedent right by virtue of the Covenant of Grace to such admission, but (2dly,) 'Tis to be administered to these *two sorts* of persons. (1) Those who have not yet been baptized, and do make a *credible profession* of their faith in Christ, and obedience to his Gospel: which was required of converted Gentiles in order to their Baptism, and will be of converted Jews when they are to be re-engrafted into the true olive; yet is this no plea for the practice of *Anabaptists*, who defer the Baptism of their

Children till they can make a profession of their faith, where one or both the Parents is a visible member of the Church. For (2) *Infants* of visible professors are to be looked upon as members of the Church visible, and there are to enjoy this Church privilege; else such *Infants* would be in a worse condition now than formerly.

A. 96. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to God's appointment, his death is shown forth, and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits to their spiritual nourishment and growth in grace.

*Artic. XXVIII.* It is a Sacrament of our Redemption by Christ's death. Inasmuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is partaking of the body of Christ; and likewise the Cup of blessing is a partaking of the blood of Christ. Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

*Expl. 96.* When 'tis here said the *Lord's Supper* is a Sacrament, we are to understand no more by a *Sacrament*, then that 'tis a *seal of the righteousness of faith*; so that those persons who do run to the righteousness of works, or of the Law in order to justification, they run out of the tenor of the Covenant of Grace, in which only the righteousness of faith is sealed to the believer. More particularly in this great Gospel-ordinance of the *N. T.* We have (1) the Sacramental *signs*, Bread and Wine; not Bread only, or Wine only, but both, hereby noting that we have in Christ whatever is needful (whether for support or comfort) to life everlasting. (2) The thing *outwardly represented* by these two elements, *sc.* Christ's body and blood; by the Bread his body; so that the *Papists* who stick so close to the letter, might with as much show of reason conclude that Christ's body was turned into Bread, as that the Bread was turned into his body. And by the Bread broken, is signified his body being wounded and broken; and by the Wine his blood, and by the pouring forth of the Wine, the shedding forth of his blood, without which no remission. (3) The Sacramental *actions*, *sc.* giving and receiving, whereby is noted not only that he gave himself for sinners, but that he gives himself to believers; and that as by the bodily hand they receive the Bread and Wine, so by a hand of saith they receive and accept of Christ as he offereth himself in the Gospel. (4) The *spiritual signification* of the whole, *sc.* the righteousness of Christ, and all the benefits of his Mediatory undertaking, made over and sealed to them in the Covenant of Grace, who do by faith apply these to themselves; so that every worthy Communicant may say, Christ died for me, &c. (5) The *authoritative design* of all this to this very end and purpose by Christ himself, who alone can appoint Gospel Sacraments; because he alone can bestow that Grace of which Sacraments are but the Conduit pipes. (6) That *worthy Receivers* are partakers of Christ's body and blood, not in a gross and corporal, but in a spiritual manner, for if the Bread were the real body or flesh of Christ which we eat in this Sacrament, then it would be no Sacrament at all; because the sign and thing signified would be really the same. (7) The *advantages* hereof, are the pardon of sin sealed, assurance of God's love, spiritual joy, comfort, refreshment, nourishment and growth in Grace.



A. 97. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge, to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience, lest coming unworthily, they eat and drink judgment to themselves.

*Artic. XXVIII.* The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner; and the mean whereby the body of Christ is received and eaten in the Supper, is Faith. *To. 2. Hom. XV.* We must certainly know, that three things be requisite in him which would seemly, as becometh such high mysteries, resort to the Lord's Table, *i. e.* first, a right and worthy estimation and understanding of this mystery. Secondly, To come in a sure faith. Thirdly, To have newness or pureness of life to succeed the receiving of the same. *p. 2.* Newness of life, and godliness of conversation, as fruits of faith, are required in the partakers of this Table. We may learn by eating of the typical Lamb, whereunto no man was admitted but he that was a Jew, and was circumcised, and was before sanctified.

*Expl. 97.* By worthiness we are only to understand *fitness*; for in order to a Christian's practice of this Ordinance, he must examine himself in these two things. (1) As to his *Right* and Title, for if a man has no right to or interest in the righteousness of Christ, when he receives this seal, he has it only to a blank. (2) As to *fitness*, called in Scripture the wedding garment, for he is no more fit to be a guest at Christ's table who wants this garment, than he is to feast with a Prince at his royal table, who is clothed with nothing but rags and nastiness; yet more *distinctly* he must examine himself, (1st,) in point of *knowledge*, whether or no he be competently acquainted with the terms of the Covenant of Grace, of which this Sacrament is a seal, and with the necessary principles of Religion, and with the indispensable duties of the Gospel, and with the greatness of the love of Christ in dying for sinners; for he who is grossly ignorant of these things, as also of the difference between the Sacramental elements, and actions, and what is spiritually intended by them, can never be able to *discern* the Lord's body; but above all he must be sure to know practically and experimentally Christ crucified in this Sacrament. (2dly,) He must examine his *faith*, as, (1) Whether he be in a *state* of faith, (a believer) which he may know by his being a new Creature. (2) Whether he do upon this particular occasion *exercise* the Grace of faith; but especially whether he doth heartily assent to the truth of the Gospel; and whether he does heartily close with Christ in the Gospel. (3) His *repentance*, whether it be such as doth break his heart as well *from* sin as *for* sin, which hath broken and crucified the body of his dear Redeemer. (4) His *love* whether this doth fill him (1) with *admiring* thoughts of the love of Christ in dying for him, greater love than this hath no man seen. (2) With readiness and *resolution* to suffer, yea die for Christ if called to it. (5) *New obedience*, which may be known to be such. (1) By the *spring* from whence it doth flow, the Grace of God; or the new nature. (2) By the *manner* of its being performed, *sc.* in a spiritually-natural way with delight and zeal. (3) By the *rule* of it, the Law spiritually interpreted. (4) By the *end* of it, the glory of God; and that person who finds himself thus qualified, may come and welcome to the Lord's table; *so let him eat of that bread and drink of that cup.*

**CHAP. IV. Of things to be *prayed* for, in the *Lord's-Prayer*, in 10 Articles, with their Explanation. From A. 98. to the end.**

A. 98. Prayer is an offering up of our desires to God , for things agreeable to his will , in the name of Christ , with confession of our sins , and thankful acknowledgment of his mercies .

To. 2. *Hom.* VII. p. 1.—Prayer is necessary for all men, at all times, and in all places.—Be fervent in prayer, assuring ourselves, that whatsoever we ask of God the Father in the Name of his Son Christ, and according to his will, he will undoubtedly grant it. p. 2. In all our necessities, direct our prayers to him, call upon his holy Name, desire help at his hands, and at none others. —He is able,—will help us,—hears, understands better than ourselves, what we lack, and how far we have need of help. *Hom.* IX.—Be sure that in all prayer your minds be devoutly lifted up to God, else your prayers are to no purpose. *Hom.* XVII. All good things came down to us from the Father of light. — Jesus Christ his Son and our Savior, is the mean, by whom we receive his liberal goodness, — in the power and virtue of the Holy Ghost we be made able to receive his gifts and graces.

*Expl.* 98. Concerning Prayer there are *two things* to be noted, (1) the *name*, (2) the *thing* itself. The name of that which is here described is *Prayer*, a term more comprehensive than invocation, which is only vocal Prayer, for it doth comprehend in it, *Invocation, Petition, Confession, Thanksgiving, Supplications*, and *Intercessions*, whether expressed in words or only pent up in a devout breast. (2) For the *thing* itself, we have (1) the necessary *Requisites* of Prayer. (2) The ordinary sorts and *kinds* of it. Necessary Requisites are (1st) that it be an *offering* up of our desires to God, and this is essential to all Prayer, that there be a holy motion of the will towards God in pious and devout desires though these should never be framed into words; *Internal* or heart-Prayer in some cases is all that God requires, and therefore he will graciously accept of it: But this spiritual Sacrifice must be presented *only* to God; for (1) He *only* knows, and can supply our wants. (2) Faith and Prayer must go together, and faith is *only* to be in God. (3) The Lord's Prayer doth *only* send us to God and no other. But then, &c. [*See Expl.* 99.]

A. 99. The whole Word of God is of use to direct us in Prayer , but the special Rule of Direction, is that Form of Prayer, which Christ taught his Disciples , commonly called the Lord's Prayer.

To. 2. *Hom.* VII. p. 3. What better example can we desire to have than of Christ himself, who taught his Disciples and other Christian men, first to pray for heavenly things, and afterwards for earthly things, as is to be seen in that Prayer which he left unto his Church, commonly called the Lord's-Prayer.

*Expl.* 99. (2dly,) 'Tis essentially necessary to Prayer that it be *only* for things agreeable to God's will. (1) The whole Will of God in *general*; As men must not make their *lust their end*, in begging anything of God (for those who ask that they may consume what they ask upon their lust, do ask amiss for the end;) so neither their *fancy their rule*, for then they ask amiss for the *manner* and *matter* both. (2) And more *particularly*, the Lord's Prayer; for this may be used not only as a Prayer itself, *Luk.* 11.2. but also as a *pattern* for all other Prayers, not so

much for *method* and order, for we are not so strictly tied to that; as for *matter* in which we are not to deviate from this so comprehensive directory in the matter of Prayer, *Mat. 6.9.* (3dly.) In the *name* of Christ, (*i. e.*) (1) By virtue of his *warrant* and authority, because he doth command us to pray. What is done by his authority, is in his Name. (2) Making use of him as our *Mediator* or *Intercessor*, or great Master of Requests in Heaven; for we are strangers to God and enemies to him naturally, and so must make use of the Name of Christ, and not of our own. (2dly.) The ordinary *kinds* or *parts* of Prayer, are (1) *Confession* of sin, either expressed or implied, for when we beg or *petition* for any mercy, we are to own our unworthiness of it, which we cannot well do without confession of sin. (2) *Thanksgiving*, for there is something of the nature of Prayer in such acknowledgments, *scit.* our desire that God would accept of our Sacrifices of Praise, and Christ has taught us in our Prayer to praise God, *For thine is the Kingdom, &c.*

A. 100. The Preface of the Lord's Prayer, which is, *Our Father which art in heaven;* teacheth us, to draw near to God with all holy reverence, and confidence, as children to a Father, able and ready to help, and that we should pray with, and for others.

*Hom. XVII.* Consider his great power to make us dread and fear; —high wisdom,—inestimable goodness, to take good heart again to trust well unto him,—being assured to take him for our refuge, our hope and comfort, our merciful Father, in all the cases of our lives.

*Expl. 100.* The *Preface* teacheth many lessons. (1) *Solemn Preparation*, that we come not rashly to pray, but bethink ourselves beforehand to whom we are to pray. (2) *Reverence*, as the name Father doth import. (3) *Access with boldness*, that we may go to God as freely in and through Christ, as Children can go to their natural Parents. (4) *Confidence* of speeding all the while we ask aright for the matter, and manner, and end; for when men do not speed, 'tis because they ask amiss, *i. e.* either *what* they should not, or as they should not, or wherefore they should not. (5) God's *readiness* to hear and help, therefore called *our Father*; none more ready to help a Child than the Father of •t. (6) God's *pity* and compassion towards his children, which does move him to help them; *As a father pities his children, &c.* (7) That great Article of our Creed, *Communion of Saints*; for all true Christian supplicants have one common union in that one common relation of children unto God, and therefore called *our Father*. (8) *Compassion*, that we do pity and pray one for another, being all of us children of the same common Father. (9) That though God is present in all places, yet *Heaven* is in a more especial manner the *habitation of his holiness*; because he doth there more immediately, gloriously, and fully communicate of himself to the Angels and Spirits of just men made perfect. (10) That man (being a sinful supplicant) should know his *distance* from the great God, and with all humble and thankful admiration acknowledge God's *condescension* towards him, in that he is willing to receive any petition from him.

A. 101. In the first Petition, which is, *Hallowed be thy Name;* We pray, that God would enable us and others to glorify him in all that whereby he makes himself known, and that he would dispose all things to his own glory.

To. 2. *Hom.* VII. p. 3.—We are taught whensoever we make our prayers unto God, chiefly to respect the honor and glory of his Name.

*Expl.* 101. This is not only the first Petition in this Prayer, but the first of those Petitions wherein we are taught to beg *good things*; for the two last Petitions in this Prayer are deprecatory against *evil*. Now from the shortness of all these Petitions in general, we may observe, that the efficacy of Prayer doth not consist in the multitude of words, but doth most show itself in a *holy fervency* and ardour of affections. In this Petition there is, (1st,) Something *supposed*, as the ground of this Petition, as (1) That man ought to make the *glory of God* his *chief end* in all his designs. (2) That by his *natural power*, and without the grace of God, he is not able to glorify God. (2dly,) We have the *matter* of the Petition (*Hallowed be thy name*). In which words we do pray in the general, that all the Attributes, Titles, Ordinances, Words, and Works of God (whereby he is made known) may be heartily and highly valued, and esteemed, and magnified in the world. More particularly, we beg. (1) That God would give us *hearts*. (2) *Grace*, to show forth his glory in all our words, thoughts, actions, and capacities. (3) That he would *prevent* or *remove* all that sin especially whereby the luster of his glory in the world is most eclipsed, as Atheism, Ignorance, Idolatry, Oppression, &c. (4) That he would so lay the scene of his *Providence* in the government of the world, that he may still get to himself a *glorious name*, whether it be in works of power, wisdom, justice, or mercy; for though he will do this whether we beg it or no, yet (1) it is our duty, because commanded. (2) Hereby we show our *love* to God, by this zeal for his glory. (3) To our *own souls*, for his glory and our happiness are twisted together.

A. 102. In the second Petition, which is, *Thy Kingdom come*; We pray, that Satan's Kingdom may be destroyed, that the Kingdom of Grace may be advanced, ourselves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastened.

To. 2. *Hom.* XVI. p. 2. He of his great mercy so works in all men's hearts, by the mighty power of the Holy Ghost, that the comfortable Gospel of his Son Christ may be truly preached, truly received, and truly followed in all places, to the beating down of sin, death, the Pope, the Devil, and all the Kingdom of Antichrist; that like scattered and dispersed sheep, being at length gathered into one fold, we may in the end rest altogether in the bosom of *Abraham, Isaac, and Jacob*, there to be partakers of eternal and everlasting life, through the merits and death of Jesus Christ our Savior.

*Expl.* 102. By *kingdom* we are to understand in the general, God's rule and dominion and power, that he exerciseth in the world, both over all his creatures, and particularly over men. Now in reference to the wicked, God doth exercise the *kingdom* of his power and justice in restraining or punishing them; and thus to pray that this *kingdom* may come amongst wicked men, is to pray, that the interest, power, and dominion of Sin, Satan, and Antichrist in the world may be destroyed; for in this *Petition* we do acknowledge ourselves to be by nature subjects of the Prince of darkness, and therefore we are to pray, that this iron-yoke may be taken off, and that we may take upon us the easy yoke of Christ. But in reference to the elect, God's kingdom is either, (1st,) A *kingdom of Grace* in this world, and then we pray, the Scepter of this kingdom may rule in the hearts and lives of God's elect: Now this Scepter

being the Gospel, we are to pray, (1) That this may be dispersed all the world over, in order to the gathering of the dispersed *Jews* which do belong to the election of Grace, and to the fullness of the *Gentiles*. (2) That where the means of grace and knowledge are enjoyed (together with all Gospel-Ordinances and Gospel-order) they may prove *effectual* for the begetting and growth of grace and saving-knowledge, and for the spiritual comfort and support of weak Christians. (3) That to this end and purpose God would bestow his *Holy Spirit* upon his people, as the Spirit of Truth to lead them into all necessary truth, as a Spirit of Holiness to sanctify them, and as he is the comforter. (4) That the *power* of the *Civil* Magistrate may be laid out for the good of the Church; and that God would still furnish his Church with such Officers, both Spiritual and Civil, as may most promote the interest of Christ's spiritual kingdom; and all this we are to beg of God alone, (1) because he alone can check and restrain whatever does *oppose* his kingdom. (2) Because he alone can effectually *grant* what we beg herein. (2dly,) And for the *kingdom of Glory*, we are to beg the hastening of it for the elects sake, by Christ's second coming, because hereby, (1) God will be most *glorified*. (2) The *kingdom of Grace* will be *perfected*, when Christ's loyal Subjects shall reign with him in *glory*. *Even so come Lord Jesus, come quickly*.

A. 103. In the third Petition, which is, *Thy will be done on Earth, as it is in Heaven*; We pray, that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the Angels do in Heaven

To. 2. *Hom. XXIII*. As God the Creator and Lord of all things, appointed his Angels and heavenly Creatures, in all obedience to serve and honor his Majesty; so was it his will, that man his chief Creature upon the earth, should live under the obedience of his Creator and Lord.

*Expl. 103*. In this Petition we have two things observable, (1) The *matter* of our obedience, it must be what God requires. (2) The *manner*, it must be according to the *pattern* in the Mount, *sc. as it is done in heaven*. For the *matter*, 'tis only *God's Will* which must be the Rule of man's duty; not the wills, or fancies, or traditions, or corrupt customs of men; we owe obedience no further to men in what they require from us, than it is agreeable to the Will of God, and especially in the duties of Religion, because God alone, who is the searcher of the heart, is Lord of the conscience, whenever therefore what is required of us as matter of duty comes accompanied with a *thus saith the Lord*, either in the plain words, or in the plain sense of Scripture, we must not dispute, but obey. Yet to prevent mistake, we are to know, (1) There is the *secret will* of God, called the *will* of his *counsel* and *purpose*; but though this be the Rule he himself walks by, yet 'tis not the Rule of our obedience, and we are no further to pray that this *will* may be done, than as it seems good to his infinite wisdom; and that we may with patience submit to it, and in all events (though they may cross our wills never so much) acknowledge the holiness and rectitude of it, and nothing may displease us that pleaseth him. But (2dly,) there is his *revealed will*, as (1) in his *promises*, and here we are to pray, that they may be fulfilled. (2) In his *threatenings* towards the implacable enemies of his Church, that these may be executed, and this in subserviency to the former Petition, that his Kingdom may come. (3) In his *prophesies*, that they may be accomplished. (4) And principally

in his *Commands*, that these may be obeyed and performed above and before anything else, or that these be done whatever else be left undone; and that (2dly,) For the *manner*, as it is done in heaven by Angels and the Spirits of just men made perfect, *i. e. perfectly*; not that we can be perfect in holiness here on earth, but that we should be aiming at it, and be perfecting holiness in the fear of God; in which are these two things, (1) The *renouncing* our own wills, as they do oppose the will of God. (2) Actual, real, constant, cheerful, universal *compliance* with the *holy will* of God.

A. 104. In the fourth Petition which is, *Give us this day our daily Bread*; We pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessings with them

To. 2. *Hom. VI.* [Our daily bread] *i. e.* all things necessary for this our needy life. *Hom. VII. p. 3.* When we have sufficiently prayed for things belonging to the soul, then may we lawfully and with safe conscience pray also for our bodily necessities, as meat, drink, clothing health of body, deliverance out of prison, good luck (*i. e. success*) in our daily affairs, &c. according as we shall have need.

*Expl. 104.* The former Petitions did respect *God*; and this is the first of those which doth concern *ourselves*. In which Petition (1) Somewhat is implied, as (1) That we *depend* upon God for the necessities of life. (2) That these are only to be *desired* so far as they may help us in the doing of his will. (3) That the frailty of our natures is such, that they stand in *need* of daily supplies of these necessaries. (4) That our *care* in reference to these things is neither to be immoderate, for we are to ask but for bread, *i. e. necessity*; nor to look far, as is implied in that word *day*. (5) That having *food* and *raiment* we be therewith content. (6) That however men in their honest Callings do take pains for necessaries, yet they are the *free gift* of God. (2) In the Petition we are *to ask*, (1) *necessaries* of life, called in Scripture *food* and *raiment*, and here *bread*. (2) All means and helps to obtain these. (3) A *blessing* upon them; for these three things are included in this one word [*bread*].

A. 105. In the fifth Petition, which is, *And forgive us our debts, as we forgive our debtors*; We pray, that God for Christ's sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others

To. 2. *Hom. IX.* Dissention and discord interrupt prayer. —For the Lord's Prayer hath not only a respect to particular persons, but to the whole universal, in the which we openly pronounce, that we will forgive them which have offended against us, even as we ask forgiveness of our sins of God. *Hom. VII. p. 2.* What if we be sinners, shall we not therefore pray unto God? or shall we despair to obtain anything at his hands? Why did Christ then teach us to ask forgiveness of our sins, &c.

*Expl. 105.* In reference to the petition about *forgiveness*, there is (1) something *implied*. (2) The *matter* of the Petition, and (3) the *illustration* of it. 'Tis *implied*, (1) That man is naturally a *guilty* creature, and under the condemnation, and consequently obnoxious to the curse of the Law, both by reason of Original and Actual sin. (2) That of himself he *cannot* make *satisfaction* to Divine Justice, nor any other for him (Christ only excepted, who is God as well

as man). For if man, or any other creature for him, could satisfy God's justice, he might then stick to that plea, and stand at the bar of Justice; whereas he is now forced to the throne of Grace. (3) That God *only* can forgive sin, for man is here directed only to God. (4) That confession of sin, and petition unto God for pardon, is the way to obtain this pardon in and through Christ. (2dly,) The *matter* of the petition, or that we pray for, 'tis directly and expressly *remission* (or forgiveness) of sins, and then consequently the imputation of Christ's righteousness to us, by virtue whereof we may find acceptance with God the Father, in and by and through the merit of the righteousness of his Son Christ. For as by *bread* in the former Petition we do by a *Synecdoche* understand all the necessaries of this corporal life; so in this *Petition*, by *forgiveness* we may understand that which is so necessary to eternal life, Christ's *righteousness* to be imputed to us; or in one word, in this Petition we beg justification of our persons, as in the next we beg sanctification of our natures, hearts, and lives. In short, since there is *forgiveness with God that he may be feared*, we who are so many condemned Malefactors must make our application and our supplication to him, and to him alone for pardon; for sin is such a burden, and of such intolerable weight, that 'tis only omnipotent mercy that can remove the guilt of it from the consciences of men, it being an opposition to the holiness of God's nature, who is infinite; as well as a violation of that Law which is exceeding broad; and therefore, by the way, sin may very well pass for the greatest of evils, since (1) only the *righteousness* of Christ is broad enough to cover it, that the shame of the sinners nakedness may not appear; (2) only the *mercy* of an infinite God could pardon it; (3) since 'tis a down-right defacing of the *image* of God in man, and instead thereof drawing the black lines or image of Satan upon man's soul; (4) and is consequently the greatest *enemy* to man's happiness and perfection; (5) It doth procure for the impenitent unpardoned sinner, the *eternal* wrath of God and flames of hell. Q. But it may be here demanded, *why our sins are called debts?* For an *Answer* we are to know in the general, that they are not so properly, but metaphorically, with allusion to those debts that are contracted between man and man; for God is not to be considered properly as a *Creditor*, but as a *Governor*; so that in strict sense our obedience (rather than our sin) is our debt to God, and such a debt as we owe to him by the Law of our Creation; so that our sins are called our debts only because sin doth make punishment to become a debt which we owe unto God, and 'tis our just debt, and of the two it is *punishment* which man doth suffer for sin that comes nearer to the nature and notion of a debt than sin itself, this being a due debt to God's Justice, as *obedience* is to his Authority, however we cannot pray that this debt of punishment be remitted, except we beg that guilt (which is an obligation to punishment) be first removed. (3ly) We have the *illustration* of the matter of this Petition, by an apt similitude or resemblance, *sc. as we forgive our debtors*), which words with reference to God, are not to be considered either as a *rule* that God should proceed in the same manner, to forgive us as we do others, or as a *standard* that God should measure out so many pardons to us as we give to those who do offend us, but (1) as an *argument*, (2) as an *evidence*. The *argument* proceeds from the less to the greater; that if we who have (but as it were) a drop of mercy, can forgive others, how much more will God (who is an Ocean of free grace and love itself) forgive us; not that our forgiving others is meritorious of God's forgiving us. (2) Our forgiving others, when 'tis done freely and heartily and universally, 'tis a *fruit* of the love and mercy of God shed abroad in our hearts, an

evidence of true grace in the soul, or of sanctification, and those whom he has sanctified he has also justified.

A. 106. In the sixth Petition, which is, *And lead us not into temptation, but deliver us from evil*; We pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted

To. 2. Hom. IX.—Must crave continually of God the help of his holy Spirit, so to rule their hearts, lest hatred and debate do arise,—brawlings, tauntings,—cursings and fightings. Which are from the ghostly enemy, who taketh great delight therein.—They are compassed by the Devil, whose temptation if followed must needs begin and weave the web of all miseries and sorrows. —They will not consider the crafty trains of the Devil, and therefore give not their thoughts to pray to God, that he would vouchsafe to repress his power.

Expl. 106. In this Petition there are two things necessarily supposed, as (1) The *wickedness* or perverseness of man's nature to sin, for when we beg that God would not lead us into temptation, we do own a proneness to fall into it. (2) The *weakness* of man's nature to resist temptations, or to come off without any final damage when we are tempted, for therefore do we pray to God to deliver us from evil; that if the wise God, in his wise and just providence, for holy and just ends, do so order things, that we be assaulted by the Devil, the World, or the Flesh, yet that God would so powerfully support and assist us by his Grace and Spirit that we be not overcome, but that we may recover as a Bird out of the snare of the Fowler. We do not absolutely pray against afflictions (though these are also temptations) and *lead us not*, &c. but we do absolutely pray to be delivered from the *evil* of sin, and this by God alone, who can bring good out of evil.

A. 107. The Conclusion of the Lord's-Prayer, which is, *For thine is the Kingdom, and the Power, and the Glory, forever, Amen*; teacheth us, to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing Kingdom, power, and glory to him and in testimony of our desire and assurance to be heard, we say, *Amen*

To. 2. Hom. IX. [*Amen*] which word is as much as to say, as truth, that the blessing or thanksgiving may be confirmed.

Expl. 107. In this *Conclusion* we are taught, (1) *Self-denial*, and the renouncing of all worth and merit in ourselves; for we are not to say, Lord do thus and thus, for I am worthy, for whom thou shouldst do so and so, but *for thine is the Kingdom*, &c. *i. e.* Thou who hast commanded us to pray for what we need, hast *Power* to give us what we beg, though in ourselves never so *unworthy*. From that word therefore [*Lord*] we may note, (1) That answering of prayers is a special part of God's providence in governing the world, which he will have every supplicant to own and acknowledge. The belief of a providence is very necessary to the offering up unto God the sacrifice of prayer. (2) From those words [*and the Power*] we may note, *sc.* That what God may do as Governor of the world, in answering prayers by virtue of his supreme Authority, that he hath strength and ability to execute and perform. (3) From those words [*and the Glory*] observe, (1) That God looks upon it as one of his Titles of Honor, to be a God *hearing prayers*; (2) That therefore in our prayers (as well as in any other part of Divine



worship) we should principally aim at the *honor of God*; and 'tis one of the greatest arguments we can have of hope to speed, when our design is rather to gloririfie God than to gratify ourselves. (3) That the Kingdom and Power of God, and that honor which does redound to him from both these are *everlasting*. (4) That *Praise* should accompany Prayer. (5) That whatever we ask of God in the name of Christ, according to his will, believing we shall *receive*, for that's the meaning of that word which doth seal up this Prayer, *Amen*; because so it is, or so be it, or (in the words of Christ) *be it unto thee even as thou wilt*; a greater encouragement than which unto prayer no rational supplicant can desire, for 'tis no more than *ask and have, that your joy may be full*.

FINIS.

**P-TA-16. The sacrifice of thankfulness A sermon preached at Paul's Cross, the third of December, being the first Adventual Sunday, anno 1615. By Tho. Adams. Whereunto are annexed five other of his sermons preached in London, and else-where; never before printed. - Adams, Thomas, fl. 1612-1653.**

THE SACRIFICE OF Thankfulness.

*A Sermon preached at Paul's Cross, the third of December, being the first Adventual Sunday, Anno 1615.*

By THO. ADAMS.

Bern. in Cant. Sermon. 35.

Gratiarum cessat decursus, vbi recursus non fuerit.

Whereunto are annexed Five other of his Sermons preached in *London*, and else-where; never before Printed. The Titles whereof follow in the next Page.

[illustration]

LONDON, Printed by *Thomas Purfoot*, for *Clement Knight*, and are to be sold at his shop in Paul's Church-yard, at the Sign of the Holy Lamb. 1616.

#### **The Titles of the Five Sermons.**

- 1. Christ his Star, or the Wise men's Oblation.  
Math. 2. verse 11.
- 2. Politic Hunting.  
Genesis 25. verse 27.
- 3. Plain-Dealing, or a Precedent of Honesty.  
Genesis 25. verse 27.
- 4. The Three Divine Sisters.  
1. Cor. 13. verse 13.
- 5. The Taming of the Tongue.  
I am. 3. verse 8.

**To the Right Worshipful, Sir Henry Montague Knight, the Kings Majesty's Serieant for the Law, and Recorder of the Honorable City of London.**

Worthy Sir;

WHere there is diversity of helps, leading to one Intention of good, the variety may well be tolerated. Who finds fault with a Garden, for the multitude of flowers? You shall perceive here different kinds; whereof (if some to some seem bitter) there is none unwholesome. It

takes fire at the Altar of God, and begins with the Christians *Sacrifice*: the flame whereof (by the operation of the blessed *Spirit*) may both enlighten the understanding, and warm the affections of good men: and in others consumingly waste the dross and rust of sin, which must either be *purged* by the *fire* of Grace here; or sent to the everlasting *fire* to be *burned*. The *Wisemens Oblation* seconds it: what is formerly commanded in Precept, is here commended in Practice. The *Politic Hunters* of the world are discovered: and *Plain-Dealing* encouraged. One (almost forgotten virtue) *Charity* is praised; and a busy vice is taxed. In all is intended *Lux Scientiae, Pax Conscientiae; Peccati ruina, aedificatio Iustitiae*.

Your noble endeavours are observed by all eyes, to be distinguished into this method: from your virtues there is a resultance of shining Light to information, from your Office to reformation of others. Go forward so still, to manage your Place in that honorable City: and let the fire of correction eat out the rust of corruption. You may punish, even whiles you pity. The good Magistrate, like a good Surgeon, doth with a shaking hand search ulcers; more earnestly desiring *Non inuenire quod quaerit, quàm inuenire quod puniat*. The God of mercy and salvation wrap up your soul in the bundle of Life; and (when the Lust of the earth shall to the Dust of the earth) fixe you in the blessed Orbe of Glory.

Your Worships in all faithful observance. THO. ADAMS.

#### **Ad Lectorem.**

Senec. epist. 59.

Cupio, si fieri potest, propitijs auribus quid sentiam, dicere▪ sin minùs, dicam & iratis.

#### **THE SACRIFICE OF THANKFVLNESSE,**

Psal. 118. 27.

God is the Lord, which hath shown us Light: bind the Sacrifice with Cords, even unto the Horns of the Altar.

THE first and the last words of this *Psalm* are, *O give thanks unto the Lord, for he is good: because his mercy endureth forever*.

*Thanksgiving* is the prescript, and the postscript. He that is *Alpha* and *Omega*; the *first* and the *last*, requires that our beginning and ending should be, *Praise to the Lord*.

You see the head and the foot: the bulk, body, members are not dissonant. There is scarce any Verse in the *Psalm*, that is not either an *Hosanna*, or an *Halleluia*; a prayer for mercy, or a praise for mercy.

I have singled out one; let it speak for all the rest. *God is the Lord, that hath shown. &c.*

Here is somewhat received; somewhat to be returned. God hath blessed us, and we must bless God. His Grace, and our Gratitude, are the two Lines, my Discourse must run upon:

They are met in my Text, let them as happily meet in your Hearts; and they shall not leave you, till they bring you to Heaven.

The sum is, God is to be *Praised*. The particulars are

- Wherefore, he is to be *Praised*.
- Wherewith, he is to be *Praised*.

*Wherefore*: God is the Lord, that hath shown us light.

*Wherewith*: Bind the Sacrifice with Cords, even unto the Horns of the Altar.

In the *For what* we will consider

- the *Author*.
- his *Blessing*.

*The Author*: God is the Lord.

*His Blessing*: That hath shown us Light.

The *Lord*, the *Light*. The *Author* is called *God* and *Lord*: which lead us to look upon his

- Goodness.
- Greatness.

### **GOD and Good.**

LOe, I begin with him, that hath no *Beginning*, but is the Beginning of all other Beings, God: And would only tell you (for I must not loose myself in this Mystery) that this God is *Good*. In himself Goodness; *Good* to us. Psal. 100. *The Lord is Good: his mercy is everlasting*. He is *True Life*, saith *August*. *A Quo auertur, cadere: in Quem conuertitur, resurgere: in Quo manere, vinere est*. From Him to turn, is to fall: to Him to return, is to rise: in Him to abide, is to live forever.

*David* in the 59. Psalm calls him, his Mercy. *Deus meus misericordia mea: my God, my Mercy*. *Whereupon* *Augustine* sweetly discourses.

If thou hadst said my Health, I know what thou hadst meant; because God gives health. If thou hadst said my Refuge▪ I understand, because thou fliest unto him If thou hadst said my strength, I conceive thy meaning; because he gives strength.

But *Misericordiamea; quid est? Totum, quicquid sum, de misericordia tuá est*. My Mercy, *What is it? I am by thy Mercy, whatsoever I am*.

*Bernard* would have us speak of God in *abstracto*; not only to call him *Wise, Merciful, good*: but *Wisdom, Mercy, Goodness*; Because the Lord is without accidents at all: For as he is most *Great* without quantity; so he is most *Good* without quality: *Nil habet in se, nisi se*, He hath nothing in him, but himself.

God then being *Good*; not only *formaliter*, good in himself: but also *effective*, good to us; teacheth us to love him. We should love goodness for its own sake: but when it reflects upon us, there is a new invitation of our love.

### **The LORD.**

WE have heard his *Goodness*; listen to his *Greatness*. In this Title we will consider his *Majesty*, as we did in the other his *Mercy*.

*Lord* implies a great State • the Title is given to a great man upon earth. But if an earthen Lord be great; *Quantus est Dominus, qui Dominos facit?* How great is the *Lord* which makes Lord's? yea, and vnmakes them two at his pleasure.

This is an absolute and independent *Lord*. 1. Cor. 8. *There may be many God's, and many Lord's*. But this is *Ille Dominus. The Lord, or that Lord*; that commands and controls them all. They are *Domini titulares*; this is *Dominus tutelaris*. They are in title and name, this in deed and power.

There are *Many*, saith S<sup>t</sup>. *Paul*. Many in Title many in Opinion. Some are *Lord's* and *God's ex autoritate*; so are Kings and Magistrates. *God standeth in the congregation of Lord's: he is Judge among the God's*. Others will so style themselves *ex usurpation*; as the Canonists say of their Pope *Dominus Deus noster Papa*. Our Lord God the Pope. But he is but a Lord and God in a blind and tetrycall Opinion.

The *Lord* is only Almighty; able to do more by his absolute power, then he will by his actual. Able for potent, not impotent works. He cannot lie, he cannot die. *Diciter omnipotence faciendo quod vult, non patiendo quod non vult*. He is called Almighty in doing what he pleaseth not in suffering what he pleaseth not.

This is his *Greatness*. As his *Mercy* directs us to love him, so let his *Majesty* instruct us to fear him. I will briefly touch both these affections; but *Love* shall go foremost.

### **LOVE.**

Our God is *Good*, and good to us; let us therefore *love* him. 1. It is an Affection, that God principally requires. 2. It is a Nature, wherein alone we can answer God.

For the former, God requires not thy *Wisdom* to direct him, nor thy *Strength* to assist him, nor thy *Wealth* to enrich him, nor thy *Dignity* to advance him; but only thy *Love*. *Love him with all thy heart*.

For the second; Man cannot indeed answer God well in any other thing. When God judgeth us, we must not judge him again: When he reproveth us, we must not justify our selves. If he be angry, we must answer him in patience; if he command, in obedience: But when God *loves* us, we must answer him in the same nature, though not in the same measure; and *love* him again. We may not give God word for word: we dare not offer him blow for blow: we cannot requite him good turn for good turn: yet we may, can, must give him *Love* for *Love*. *Nam cum amat Deus, non aliud vult quàm amari*,

Now because every man sets his foot upon the freehold of *Love*, and says, it is mine; let us ask for his Evidence whereby he holds it? We call an Evidence, a Deed; and *Deedes* are the best demonstration of our right in *Love*. If thou *love* God for his own sake, show it by thy deeds of Piety: If thou *love* Man for God's sake, show it by thy deeds of Charity. The root of *Love* is in the Heart; but it sends forth Veines into the Hands, and gives them an active and nimble dexterity to good Works. *If you love me, saith Christ, keep my Commandments.* If you *love* man, show your *Compassion* to him: Obedience to our Creator, Mercy to his Image, testify our *Loves*. He that wants these Evidences, these *Deedes*; when that busy Informer the Devil sues him, will be unhappily vanquished.

### FEARE.

LET us pàsse from *Love* to *Fear*. we must *Love* our good God: we must *Fear* our great Lord. It is objected against this passage of union, that *perfect love casteth out fear*. It is answered, that *fear* brings in *perfect love*; as the Needle draws in the Thread. And it is not possible, that true *Love* should be without good *Fear*; that is, a filial Reverence. For slavish fear, be it as far from your hearts, as it shall be from my discourse.

Now this *Fear* is a most due and proper affection: and (I may say) the fittest of all to be towards God. Indeed God requires our *Love*: but we must think, that then God stoupes low, and bows himself down to be loved of us. For there is such an infinite inequality betwixt God and us, that without his sweet dignation, and descending to us, there could be no fitness of this affection. But look we up to that infinite glory of our great Lord: look we down on the vileness of our selves, sinful dust: and we will say, that by reason of the disproportion between us, nothing is so suitable for our baseness to give so high a God, as *Fear*. Therefore, *Comeye Children hearken unto me: I will teach you the fear of the Lord.* *Fear* the Lord all ye his *Servants*; as well as *Love* the Lord all ye his *Saints*.

Now this *Fear* hath as many Chalers as *Love* had. When this Book is held out, every man's lips are ready to kiss it; and to say and swear, that they *fear* the Lord. *Love* had the Testimony, *Charytie*: and *Fear*, must have his *Service*. Psal. 2. *Serve the Lord with fear.*

*It is man's necessitated condition to be a Servant. Happy they, that can truly call Christ Master: Ye call me Lord and Master, and ye say well; for so I am.*

He that serves the *Flesh*, serves his fellow: And a Beggar mounted on the back of Honor, rides post to the Devil. This is a choleric Master; so fickle, that at every turn, he is ready to turn thee out of doors. We may say of him, as of the *Spaniard*, He is a bad Servant, but a worse Master.

He that serves the *World*, serves his Servant; as if *Chams* curse was lighted on him, *Seruus seruorum*; a Drudge to Slaues, a Slaue to Drudges.

He that serves the *Devil*, serves his Enemy; and this is a miserable service. Sure it was a lamentable preposterous sight, that *Solomon* saw. Eccle. 10. *I have seen Servants upon Horses, and Princes walking as Servants upon the Earth.* And *Agur* numbers it among those four things,

whereby the World is disquieted: *A Servant when he reigneth, and a Fool when he is filled with Meat: an odious woman, when she is married, and a handmaid that is heir to her Mistress.*

Judge then how horribly it is, that men should set (as the Savages of *Calecut*) the Devil, or his two Ingles, the world and the flesh in the Throne; whiles they place God in the foot-stool. Or that in this Common-wealth of man, Reason which is the Queen, or the Princes the better powers & graces of the Soul, should stoop to so base a Slaue, as sensual lust. *Delight is not seemly for a fool: much less for a Servant to have rule over Princes.*

S<sup>t</sup>. Basil (not without passion) did envy the Devils happynesse: Who had neither Created us, nor redeemed us, nor preserveth us; but violently Labors our destruction; that yet he should have more servants, then God, that made us, then Jesus Christ that with his own precious Blood, and grievous sufferings bought us. Well, he is happy, that can truly say with *David; I am thy Servant, O Lord, I am thy Servant, and the Son of thy Handmayde.* This Service is true Honor: for so Kings and Princes; yea the blessed Angels of heaven are thy fellows.

God is Good, that we may love him: the Lord is Great that we may Fear him. We have heard, both severally; let us consider them jointly, and therein the security of our own happiness. It is a blessed confirmation, when both these, the Goodness and the Greatness of GOD meet upon us. His Greatness, that he is able▪ his Goodness, that he is willing to save us. Were he never so Great, if not Good to us, we had little help. Were he never so Good, if not Great, and of ability to succor us, we had less comfort. He would stand us in small stead, if either his Will or his Power was defective; if either he could not, or would not save us.

His Goodness without his Greatness, might fail us: His Greatness without his Goodness, would terrify us. It is a happy concurrence, when *Mercy and Truth meet together: when Righteousness and Peace kiss each other.* So sweetly singes the Psalmist: *Graciou▪ is the Lord, and righteous: yea our God is merciful.* Wherevpon S. Ambros. *Bis misericordiam posuit, semel iustitiam.* He is once said to be *Righteous*; but twice in one verse, to be *Gratious*: It is sweet when both are conjoined, as in the first and last verse of this Psalm: *O give thaenkes to the Lord, for he is good: for his Mercy endureth forever.* The Lord is Good; though Great, yet also Good: and his Mercy (so well as his Justice) endures forever. Man hath no such assurance of comfort in God, as to meditate, that his great Power, and good Will; his Glory and Grace, his Majesty and Mercy met together.

These be God's two Daughters; Justice and Mercy: Let us honor them both; but let us kiss and embrace Mercy. But alas, we have dealt unkindly with them both. God hath two Daughters, and we have ravished them.

There is a Story of a man, that meeting in a Desert with two Virgin-sisters; he did ravish both of them: Afterwards on his apprehension, the former desired, that he might justly die for it. The other did entreat as earnestly, that he might live, and that she might enjoy him for her Husband.

Man is that ravisher, and those two Virgins are the Justice and Mercy of God. Against his Justice we have sinned, and provoked his indignation to strike us: yea, even his Mercy we

have abused. For her sake we have been spared, and a longer day of repentance given us: yet we have despised the riches of this Mercy; and presuming on Mercy, have dared to multiply our transgressions. Justice pleads to God that we should die; urgeth his Law: *Who so ever sinneth, shall die: And, Death is the wages of sin.* Mercy intreats beseecheth, that we may live; and produceth the Gospel, *Who so ever repents, shall be pardoned: Who so ever believes, shall be saved:* And for further assurance, brings forth that blessed Pardon, sealed in the Wounds and Blood of *Jesus Christ.* God hearkens to Mercy for his Sons sake: though we have ravished and wronged his Mercy; yet for Mercies sake, we shall be forgiven. But then we must be married to Mercy; married in our Faith, believing on Christ: married in our good life, being merci•ull unto men.

### **The Blessing.**

WEe see the *Author*, let us look on his *Blessing• Light.* *He hath-s•wed us Light.* We are come into the *Light*, and therefore have light enough of an ample Discourse. But my purpose is only to *show you this Light*, (as the word is in my Text) not to dwell on it; though I pray, that all you and myself may forever dwell in it.

### **LIGHT.**

Such as the Giver is, such is the Gift. 1. John. •. *God is Light, and in him is no Darkness at all.* And S. *James* calls him the *Father of Light.* God is

So *Glorious a Light*, that as the Sun dazeleth the eyes too steadfastly fixed on it: so his incomprehensible Majesty confounds all those, that too curiously pry into it.

So *Clear a Light*, that he sees into all corners. *The eyes of God are in every place, beholding the evil and the good.* He searcheth more narrowly then the beams of the Sun: He sees Bribery in the Office, Adultery in the Closs•t, Fraud in the Shoppe, though the Pent-house makes it as dark as a room in Bedlam.

So *Good a Light*, that in him *is no darkness;* not so much as a shadow. There is none in him; there comes none from him. Indeed he made *outward Darkness* of Hell, the wages of sin: But he never made the inward Darkness of the Soul, which is sin.

So *Constant a Light;* that though the Sun be variable in his Course, sometimes shining bright, often Clouded: yet God is without change as the Moon, without Eclipsing as the Sun, without Setting as the Stars.

So *Spreading a Light*, that he communicates it to us. *This is the true Light, which Lighteth everyone that cometh into the world.* Without whom we should have been wrapped in an eternal miserable Darkness: but that he sent one *To give Light to them that sate in Darkness, and in the shadow of Death, to guide their feet into the way of Peace.*

And this is the *Light*, which he here *showeth us.* By the consent of all Expositors in this *Psalm* is Typed the coming of Christ, and his kingdom of the Gospel. This is manifested by an *Exaltation*, by an *Exultation*, by a *Petition*, by a *Benediction.*



The Exaltation. Ver. 22. *The stone, which the builders refused, is become the head stone of the Corner.* The Jews refused this Stone, but God hath Built his Church upon it.

The Exultation. Ver. 24. *This is the day which the Lord hath made: we will rejoice and be glad in it. A more blessed Day, then that Day was, wherein he made man, when he had done making the world, Rejoice we, and be glad in it.*

The Petition. Ver. 25. *Save now I beseech thee, O Lord: O Lord, I beseech thee send now Prosperity.* Thy Justice would not suffer thee to save without the Messias: he is come, *Save Now, O Lord I beseech thee.* Our Savior is come, let mercy and salvation come along with him.

The Benediction makes all clear. ver. 25. *Blessed be he that cometh in the name of the Lord.* For what David here prophesied, the people after accomplished. Math. 21. *Blessed is he that cometh in the name of the Lord.*

The Corollary or Sum is in my Text. ver. 27. *God is the Lord that hath shown us light: bind the Sacrifice with Cords to the Horns of the Altar.*

It was truly said, *Lex est Lux: the Law is Light.* But unable to light us to Heaven; not through it own, but our deficiency. Hereon it did not save, but condemn us. *Lex non damnans est ficta et picta Lex:* That Law that doth not condemn us, is a feigned and painted Law. The Apostle calls it the *Ministration of death.*

Let then the less Light give place to the greater. *Legalia fuerunt ante passionem Domini vina, Statim post passionem mortua, hodie sepulta:* The Legal rites were before the Passion of Christ alive, straight after his Passion dead, now buried. Or as another; The Ceremonies of the Law were in their prime *Mortals*, in Christ's age *Mortuae*, in our time *Mortiferae*. They were at first Dying, in our Saviors time Dead, in ours Deadly. *The Law was given by Moses, but Grace and Truth came by Jesus Christ.*

We have now found out the *Light*, and (blessed be God) above these fifty years we have found it: That if any should say (as Philip to Christ. John. 14. *Lord show us the Father, and it sufficeth us.* To whom Jesus answers. *Have I been so long with you, and yet hast thou not known me? Philip, he that hath seen me, hath seen the Father:* So if any should say) *Shew us the Light, and it sufficeth us.* I answer; Hast thou been so long in the Light, and hast thou not known it? Art thou one of that Country that, Appollonius writes of, that can see nothing in the day, but all in the night. Hath the Light made thee blind? If no other, the vicissitude of this Exercise *Shewes*, that the *Light* is among us.

I should tris•le time to prove by arguments to the care, a thing so visible to the eye: and waste the Light of the day, to demonstrate the evidence of this *Light* being amongst us. Meditation and Wonder better become this subject, then discourse.

It is the *Blessing* of God's *Right hand*. Prov. 3. *Length of days is in her Right hand; and in her Left hand Riches and Honor;* saith Solomon of *Wisdom*, he meant it of *Christ*. This *Light* shall procure to a man blessed eternity. All those blessings of the *Left hand*, as *Riches* and *Honor*, are frail and mortal: Nothing lasts long in this World, except a suit at Law. But this *Light*, if our selves

fault not, shall out-shine for countenance, and out-last for continuance, the Sun in the Firmament. Therefore our *Psalmographer*. ver. 15. having shown, that *The voice of rejoicing and salvation is in the Tabernacles of the righteous* he adds, *The Right hand of the Lord hath done valiantly.* yea he doubles and trebbles it. *The Right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.* This is the God of Lights, *That had the seven Stars in his Right hand.* This Light must enlighten us to some duties.

1. Rejoice in this Light, ver 24. *This is the Light-day that the Lord hath made: let us Rejoice and be glad in it:* Not for a spurt, as the *Stony ground*▪ *Math. 13.* that with Joy receives the Sermon; but goes home as *stony-hearted*, as *Judas* after the Soppe. Nor as the *Jews*, to whom *John the Baptist* was a *burning and a shining Lamp: and they for a season, rejoiced in his light:* But afterwards never rested, till they had eclipsed the Sun on the Cross, and slain his Morning-star in the Prison. Nor as Children, that come abroad to play in the Sunshine, and make no more account of it. Nor as a people, that never saw the Sun, step out of their doors to gaze upon it, and then turn their backs on it. But Rejoice with a solid joy, as they whom God hath brought out of darkness, into his marueylous light.

2. Walk worthy of this Light. This was St. Paul's request to his *Ephesians*, that they would Walk worthy of the vocation wherewith they are called. The Night is past, the Light is come: let us therefore cast off the works of darkness, and put on the armor of Light. Be children of the Light. As the Light shines on thee, let it shine in thee. Thou hast small comfort to be in the Light, unless the Light be in thee. Saith the Prophet to the Church; *Arise, shine: for thy light cometh, and the glory of the Lord is risen upon thee*▪ As God hath shown his Light to you: So let your Light shine before men; that they may see your good works, and gloryfie your Father, which is in Heaven. There are some that boast their Communion with God: against S:▪ *John* reasons *Anatura Dei.* God is Light: if we say we have fellowship with him, and walk in darkness, we lie & do not the truth S<sup>t</sup>. Paul's argument is of the same fashion, what Communion hath Light with darkness? The holy writ calls all sins. *Opera tencbrarum*, the works of darkness. Because,

1. They are perpetrated against God, who is the *Father of Lights*. *I am.* 1. 17.
2. They are suggested by the Devil, who is the *Prince of darkness* *Eph.* 6. 12.
3. They are most usually committed in the da•ke *Male agens odit Lucem.* They that sleep, sleep in the night: and they that be Drunken, be Drunken in the night. 1. *Thess* 5. 7.
4. They are the effects of blindness of mind: and Ignorance is a grievous inward Darkness. *Their fool sh heart was Darkned: and hence issued those deadly sins* *Rom.* 1. 21.
5. Their reward shall be utter Darkness. *Cast that unprofitable servant into utter Darkness.* *Mat.* 25. 30. And *Iud*▪ *Ver.* 13. *To them is reserved the blackness of darkness forever*

If then God hath shown thee Light; show not thou the deeds of Darkness: but walk honestly as in the day *Rom.* 13. 13.

3 Take heed of sore eyes. Pleasures, lusts, and vanities, make the eyes sore that are dotingly fastened on them. The Usurer with telling his Gold: the haughti• with contemplating his

greatness: the Drunkard with looking at the Wine laughing in the Cup: the lustful with Gazing on his Painted damnations; make their eyes so sore, that they cannot look up, and behold this *Light*.

4. Take benefit of this *Light*, whiles it shines. It may be clouded, as it was in the days of Popery. Either this *Light* may be set to thee, or thou be set to it. That to thee by *Remouing the Candlestick*: thou to that by the hand of Death, which shall send thee to the Land of forgetful *Darkness*. Our Savior taught us this (not only in precept, but) in practice. *I must work the work of him that sent me, whiles it is day: for the night cometh wherein no man can work*. Let us not do like some Courtiers, that having *Light* allowed them, Play it out at Cardes, and go to Bed darkling.

5 Lastly, help to maintain this *Light*, that it go not out. If you would have the *Lamps* of the Sanctuary shine, pour in your *Oil*. Grudge not a little cost, to keeke this *Light* clear. The Papists have their *Candlemasse*: they bestow great cost in *Lights* about a Service of *Darkness*. Repine not you then at a little Charges, for the everlasting Lamp of the Gospel: Some of you I bear you witness, do not Grudge it. Go on and prosper: and whiles you make the Church happy, make yourselves so.

### **Wherewith.**

I must now step from Heaven to Earth: I pass from the *For what*, to the *With what* God is to be praised.

He hath *shown* you his *Light*: show him yours. He hath given us an inestimable blessing, what shall we return him? What? *Bind the Sacrifice with Cords even to the Horns of the Alter*.

This is man's *Thankfulness*, for God's *Bountifulness*. We will first cast over the particulars, and then sum them.

- 1. Here is *Sacrifice* to be offered.
- 2. This *Sacrifice* must be *bound*. *Bind the Sacrifice*.
- 3. *This Sacrifice must be bound with Cords* Bind the Sacrifice with Cords.
- 4. This *Sacrifice* must be *bound with Cords to the Alter*. *Bind the Sacrifice with Cords to the Alter*.
- 5. This *Sacrifice* must be. 1. *Bound*. 2. *With Cords*.
- 3. To the Altar. 4. *Yea even to the Horns of the Alter, you see the Totum is Thankfullnesse; and the Bill hath five particulars*.
  - 1. The *Sacrifice* is *Devotion*.
  - 2. *Binding the Sacrifice*, constant *Devotion*.
  - 3. *With Cords*, servant *Devotion*.

- 4. *To the Altar*, rectified Devotion.
- 5. *To the Horns of the Altar*, confident Devotion. *Devotion* is the Mother and she hath four Daughters.
  - 1. *Constancy*, Bind the Sacrifice.
  - 2. *Fervency*. Bind it with Cords.
  - 3. *Wisdom*. Bind it to the Altar.
  - 4. *Confidence*. Even to the Horns of the Altar.

### **Sacrifice.**

Is the act of our Deuote *Thankfulness*. I might here (to no great purpose) travel a large field of discourse for *Sacrifices*. But it were no other, but where the Scripture offereth us the company a Myle, to compel it to go with us twain.

All *Sacrifices* are either *Expiatorie*, or *Gratulatorie*. Expiatory for the condonation of sins; Gratulatory for the Donation of graces. So in a word, they were either Sin-offerings, or Peace-offerings.

The Sin-offerings of the Jews had two main ends.

1. To acknowledge *Peecat• stipendium mortem*; that Death was the wages of sin due to the Sacrificers, laid on the Sacrificed.

2. Mystically & symbolically to prefigure the killing of the *Lamb of God*, that taketh away the sins of the world. So Calvin. *Semper illis ante oculos simbola proponi oportu•t*. They had ever need of signs, and types, and figurative demonstrations before their eyes.

But those *Saerifices* are abolished in Christ who offered one *Sacrifice* for sins forever; and that such a one, as was a *sweet smelling Sauour* to God. It was a prettie observation, that the last Character of the Hebrew Alphabet, was a plain Figure of Christ's Cross; to show that his Sacrifice ended all theirs.

Ours is the second kind; a *Gratulatorie* Sacrifice. Our Prophet here speaking of the days of the Gospel. Then, *Bind this Sacrifice with Cords*, &c. Christ is our *Altar*, let our selves be the *Sacrifice*: the Fire that kindles it, the Love of God; the Smoke that goes up, the consumption of our sins.

That this Sacrifice may be acceptable, I will show you how it must be done, how it must not be done.

- 1. What is to be excluded.
- 2. How it ought to be qualified.

### **Exclusiuely.**

IT must be *sine Pelle, sine Melle, sine Fell, sine Macula*.

1. *Sine Pelle*, without the *Skin* of Ostentation; which indeed makes them not *Sacrificia*, but *Sacrilegia*, Not Sacrifices, but Sacriledges: They are so *Opera muta*, Dumb deeds: nay, rather *Opera mendacij*, Loude lying works; as if they told God a good tale how they loved him, when they meant to deceive him. God will require all untruths between man and man; but fallacies and falsehoods done between the Porch and the Altar, in the shadow of the Church, and under the pretence of his service, he will sorely revenge.

The casting up of the Eyes, the bowing down of the Knees, the uncovering the Head, moving the Lips, knocking the Brest, sighing and crying, what mean they? are they not symptoms and demonstrative witnesses of an inward compunction? Are they not a protestation, that the Soul is speaking to God? If there be not an honest Heart within, this is but the *Skin* of a *Sacrifice*: And they that give God the *Skin* for the Body, God will give them the *Skin* for the Body; the shadow of Blessings for the substance.

It is storied of one that sold his wife Glasses for Pearls: *Imposturam faecit, et passus est*, He cozened, and was cozened. They that sell the Lord of Heaven (how so ever they may deceive his *Spouse*, the Church on earth) Glasses for Pearls, Shelles for Kernels, Copper for Gold, Bark for Bulk, Shew for Substance, Fansie for Conscience; God will be even with them, and give them Stones for Bread, Images of Delight for substantial Ioyes: *Imposturam faciunt patienter*, They deceive, and shall be deceived.

2. *Sine Melle*: There must be no *Honey* of self-complacency in this *Sacrifice*. *Psal. 51. The Sacrifices of God are a broken Spirit: a broken and contrite Heart, O God, thou wilt not despise.* A true *Sacrifice* consists not only (*Faciendo*, but *Patiendo*,) in doing, but in dying, or suffering for Christ.

In the Law, Beasts appointed for *Sacrifice*, were first slain, and so offered. In the Gospel, Christians must first mortify their earthly members, and crucify their carnal lusts, and then offer up themselves. As Death takes away the Natural life; so Mortification must take away the Sensuall life. *Moriatur ergo homo, ne moriatur: Mutetur ne damnetur*: Let a man die, that he may not die: let him be changed, that he be not damned. Only the mortified man is the true *living Sacrifice*. It must not then be *Honey* to our Palates; but bitter: even so bitter, as *Abnegare suos, sua, se*: to deny our Friends, to deny our Goods, to deny our selves, for Christ his cause.

3. *Sine Fell*: *There must be no Amarulentia, no Gall of bitterness in this Sacrifice. Math. 5.* If thou bring thy gift to the Altar, and rememberest that thy Brother hath ought against thee; leave there thy gift, and go thy way: first be reconciled to thy Brother, and then offer it. *If thy Brother hath ought against thee, God hath more. If thou have somewhat against thy Brother, God hath somewhat against thee.* Go ye and learn what that meaneth; I will have Mercy, and not *Sacrifice*.

Whiles you trippe up men's heels with Frauds. lay them along with Sutes, tread on them with Oppressions, blow them up with Usuries, Injuries: Your *Sacrifice* is full of *Gall*. It was said

in wonder; *Is Saul among the Prophets?* So, what makes a Slaunderer, a Defrauder, an Usurer, an Oppressor, at Church? They come not *sine Fell*, without the Gall of Uncharitableness: they shall return *sieve Melle*, without the Honey of God's Mercies. *To do good, and to communicate, forget not, for with such sacrifices God is well pleased:* Merciful works are *Pro sacrificijs, imo prae sacrificijs*: Equall to Sacrifices, above Sacrifices in God's acceptance.

4. *Sine Macula. Levite. 22.* God commands, that his *Sacrifice* be *without Blemish; nor blind, nor broken, nor maimed, nor infected, &c.* Therefore a Lamb without spot was offered for a morning and an evening *Sacrifice*. And the *Lamb of God* in an antitypical relation, is truly said, *Immaculatus, a Lamb without spot, without blemish.*

The Drunkard is without a head, the Swearer hath a Garget in his throat, the Covetous hath a lame hand, he cannot give to the poor: the Epicure hath a gorbely, the Adulterer is a scabbed Goat, the Worldling wants an eye, the Ruffian an ear, the Coward a heart: these are *Mutila Sacrificia*, lame, defective, luxate, imperfect *Sacrifices*.

The Prophet *Isaiah* begins and ends his Prophecy with a denuntiation of God's contempt, and refusal of such Oblations; Who will forget those to be the sons of grace, that forget his *Sacrifices* to be the *Sacrifices* of a God. *He that sacrificeth a Lamb, is as if he cut off a Dogs neck.*

### **Comprehensiuely.**

IT must be *Cum Thure, cum Sale, cum Sanguine, cum Integritate.*

1. *Cum Thure: The Frankincense is Prayer and Invocation.* Let my Prayer be set forth before thee as Incense: and the lif•yng up of my hands as the Eueing sacrifice.

These the Prophet calls *Vitulos Labiorum*, The *Cal•s* (not of our Fouldes, but) *of our Lips*: Whereof the Lord more esteemeth, then of *the Bullock that hath Horn and Hoofe*.

This is the special *Sacrifice* here meant. God expectes it of us: *Non vt auarus*, (as *Ambros.*) Not as if he were covetous of it; but *ex debito*. Yet as he must give the Beast to us, before we can give it to him. *Joel 2.* For the Lord must *Leave a Blessing behind him; even a Meat Offering, and a Drink Offering* for himself: So this spiritual *Sacrifice* of Prayers and Praise, must be *Datum* as well as *Mandatum*; Conferred, as Required. *Tribuat Deus, vt homo retribuatur*: Let God give it to man, that man may give it to God: He that commands it, must bestow it.

2. *Cum Sale: There must be Salt to season this Sacrifice. Levite. 2.* With all thine Offeringes thou shalt offer Salt.

*Salt* hath been usually taken for *Discretion*. What *S. Paul* speaks of our Words, should hold also in our deeds. *Coloss. 4.* *Powdred with Salt*. The Proverb is true; an Ounce of Discretion, is worth a pound of Learning. *Tolle hanc, et virtus vitium erit*: Banish this, and you shall run Virtue into Vice, blow Heate into a Flame, turn Conscience into a Furie, and drive Devotion out of her wits: Zeal without this, is like a keen Sword in a mad hand.

3 *Cum Sanguine*. Not literally, as in the *Sacrifices of the Law*. *Almost all things by the Law are purged with Blood*. But spiritually, to make them acceptable, they must be dipped in our, the *Blood of Jesus Christ*.

Without this they are not holy: as one expounds *Sanctum, quasi sanguine consecratum*. Here is then the necessity of a true faith, to sprinkle all our *Sacrifices* with our *Saviors Blood*; No *Sacrifice* otherwise good. *For whatsoever is not of faith, is sin*. Therefore if any man comes to the Church, more for fear of the Law, then *love of the Gospel*, he offers a *thanklesse Sacrifice*.

4. *Cum Integritate*. And this in respect

- *Sacrificij*,
- *Sacrificantis*.

1. *Of the Sacrifice God reproveth the Jews, that they had laid polluted Bread upon his Alter*. If ye offer the *Blind* for *Sacrifice*, is it not evil? If ye offer the *Lame* and the *sick*, is it not evil? *The Lord's Sacrifice must be fat and fair; not a lean, scraggling, starved Creature*.

*Paul beseecheth his Romans, that they would present themselves a Living (or quick) Sacrifice to God*: When *infirmities* have *Craz'd* it, and *age* almost *raz'd* it, then to offer it: *alas; it is not a living, but a dying; not a quick, but a sick Sacrifice*. This must be a whole and holy *Oblation*.

2. *Of the Sacrificer*. *The life and soul of a Sacrifice, is not the outward action, but the inward affection of the Heart*. *Men's cuiusque, is est quisque: As the Mind is, so is the Man: as the Man is, so is his Sacrifice*. *If we bring our Sheep to God's Altar, and them alone; we had as good have left them behind us, as an unprofitable Carriage*. *Wherewith shall I come before the Lord? With burnt offerings, and Calves of a year old? Will the Lord be pleased with thousands of Rammes, or with ten thousand rivers of Oil? Shall I give my first borne for my transgression, the fruit of my body for the sin of my soul? No, learn another Oblation*. *God hath shown thee, O man, what is good; and what doth he require of thee, but to Do justly, and to love mercy, and to walk humbly with thy God?*

The Poet could ask the Priest, *In Templo quid facit aurum?* He bids them bring *Compositum ius, fas{que} animi, &c*. Put these into my hands, *et far litabo*. Lay upon the *Altar of your Heart* *Faith, Repentance, Obedience, Patience, Humility, Chastity, Charity; Bona pignora mentis*, and consecrate these to the Lord.

When the searcher of the *Reynes* shall find a *carkas of Religion* without a quickening Spirit, he will turn his countenance from it. *Beasts died when they were sacrificed: Men cannot live unless they be sacrificed*.

The Oracle answered, to him that demanded what was the best *Sacrifice* to please God.

*Da medium Lunae, Solem simul, et Canis iram*: Give the half Moon, the whole Sun, and the Dogs anger: Which three Characters make *COR*, the *Heart*. *Deus non habet gratum offerentem propter munera, sed munera propter offerentem*: God values not the Offerer by the Gift, but the Gift by the Offerer. Let not then thy Heart be as dead, as the Beast thou immolatest.

So *Peter Martyr* expounds *Paul's living Sacrifice*. Those things that can move themselves, are living and quick: they are dead, that cannot stir themselves, but by others violence. Compelled service to God; as to keep his Statutes, for fear of Mans Statutes, is an unsound Oblation, not quick and lively. God loves a cheerful giver, and thanks-giver. *Non respicit Deus munera, nisi te talem praestes, qualem te munera promittunt*: God regards not thy Gifts, unless thou dost show thyself such a one, as thy Gifts promise thee. *Ad te, non munera spectat*.

You see the *Sacrifice, Devotion*. The Mother hath held us long: we will deal more briefly with her Daughters.

### **Constancy.**

The first borne is Constancy. Bind the Sacrifice. *Grace is like a Ring, without end; and the Diamond of this Ring is Constancy*. Deut. 6. Thou shalt bind my Statutes for a sign upon thy hand, and they shall be as frontlets between thine eyes. *It is the advice of wisdom* Let not mercy and truth forsake thee: Bind them about thy neck, and write them upon the Table of thy heart.

The *Leafe of a Righteous man never fadeth*, saith the *Psal*. If it doth, then *Lapsus foliorum, mortificatio arborum*, saith the Gloss. The fall of the leaves will be the death of the Tree. It is to small purpose, to steer the vessel safe through the main, and splitte her within a league of the Haven. To put your *hand to the Plow*, and thrive well in the best husbandry; and with *Demas* to look back.

*Vincenti dabitur; and fulfilled Holin•sse wear•s the Crown*. Some have derived *Sanctum, quasi sancitum*; an established Nature. All Virtues run in a race: only one winneth the Garland, the Image of eternity, happy Constancy. *Wisdom is a tree of Life to them that lay hold on her: and blessed is he that retains her*: Therefore, *Make sure your Election*; Fast bind, fast find: *Bind the Sacrifice*.

### **Fervency.**

The next Daughter of this righteous generation, is *Fervency*. Bind the Sacrifice with *Cordes*. Thou canst not make Heaven too suit. Men use to bind the World to them, faster then the Philistines *Sampson*, or the Jailor his fugitiue Prisoner, with *Cords*, with *Cords* of Yron; that it may not start from them, and run away.

Riches is known to be wild Bedlam; therefore they will keep it in *Bonds*. They bind their Lands with *Intailes*, their Goods with *Walls*, their Monyes with *Obligations*, that on no condition they may give them the slip: But they care not how loose the Conscience be: they that give liberty enough, even to licentiousness.

But the *Sacrifice of Devotion* must be bound with *Cords*: a *Corde* of love, a *Corde* of fear, a *Corde* of faith; and this *threefold Coard* is not easily broken.

### **Wisdom.**

A third Daughter, and one of the beautifullest, is *Wisdom*. Bind the Sacrifice with *Cords* to the *Altar*. Rectified *Devotion*, is specially acceptable.



A man may be devout enough: too much, when their zeal is like the horn in the Unicorn's head: it doth more hurt than good. You would not have wished *Baal Priests* do more for their Master: loe, the gashes and mouths of their self-given wounds, speak their forwardness: they wanted a Lamp of direction, to Guide it to God's *Altar*.

*Aristotle* calls Discretion, *virtutum normam et formam*: the eye of the soul, the soul of virtue. I would to God, some amongst us had one Dramme of this grace, mingled with their whole handfuls of zeal. It would a little Cool the preter natural heat of the sling-brand fraternity; as one wittily calleth them.

*Hollerius* writes of an *Italian*, that by often smelling to the herb *Basil*, had Scorpions bred in his brain. Proud *Faction* is the weed they so much smell on, and make poesies of, that the serpents bred in their brains, do sting and wound the bosom of the Church. These *Bind*, and *with Cords*, but not to the *Altar*, Devotion is not their scope, but distraction. O may the spirit of meekness *Bind* their *Sacrifice to the Altar*: direct their zeal with *Discretion*, to the glory of God. And let us everyone say resolutely with *Dauid*: *I will wash my hands in innocence, O Lord; and so will I compass thine Altar*. Wisdom is a fair Daughter in this Progenie. *Bind the Sacrifice with Cords to the Altar*.

### Confidence.

The youngest *Daughter* of this fair Sister-hood, is *Faith*. Copious matter of Discourse might here be offered me, about the site, matter, fashion, of the *Altar*; and to what purpose these four *Horns* of the *Altar* served: *Bind the Sacrifice with Cords to the Horns of the Altar*.

Perhaps many precious Mines of mysteries might here be found out, which I dig not for. Among diverse other ends I find, that these *Horns* of the *Altar* were for *Refuge*; & guilty men did fly unto them for fear of the Law. *Adoniah feared because of Solomon, and arose, and went, and caught hold on the Horns of the Altar*. So *Joab* in the next Chapter, *Fled to the Tabernacle of the Lord, and caught hold on the Horns of the Altar*. They fled thither in a hopeful confidence of mercy.

*Christ* is our *Altar*, Heb. 13. his Merits the *Horns of the Altar*. By him therefore let us offer the *sacrifice of Praise to God continually, that is, the fruit of our lips, giving thanks to his name*. Our Faith must catch hold on these *Horns*, *Christ's merits*, that is, our *Sacrifice* may be acceptable.

The Law of God shall surprise us, and the Sword of eternal death shall kill us, if we *bind* not our *Sacrifice to the Horns of the Altar*: if we rest not upon the all-sufficient Merits of *Jesus Christ*.

This is the Mother of her, whose *Daughter* she is. It may be said of these, as the Poet of Yce and Water; the Mother brings forth the Daughter, & the Daughter brings forth the Mother.

All her Sisters are beholding to her: Never a *Damosell* of *Israel* dares enter *Ahasuerus* Court, but she; She alone must bring all graces to the *Horns of the Altar*. O blessed Faith: *Many Daughters have done vertuously, but thou excellest them all. Bind then the Sacrifice with Cords, even unto the Horns of the Altar*.

YOU hear the Mother and her Children: These are the *Daughters* that true *Devotion* bringeth forth. Compare we our Progenie with these, and we shall find, that we bring forth *Daughters* of another countenance.

Distinguish this Land of ours (let the word *Diuide*, be held heresy in manners) into four CC: *Court, City, Country, Church*.

The *Court* may be said to have three *Daughters*; as *Fulco* boldly told *Richard* the first: which are vicious, & of a wicked disposition. The King answered, He had no *Daughters* at all. *Fulco* said, he cherished three in his *Court* that were no better then Strumpets; and therefore wished him timely to provide them Husbands, or else they would undo him, and his Realm. The angry King would have them named. *Fulco* told him, they were *Pride, Avarice, and Luxury*. The blushing, penitent, and discreet Prince confessed, and resolved to bestow them. So he gave *Pride* to the *Templars*, *Avarice* to the *Cistercians Monks*, & *Luxury* to the Popish *Prelates*: the like matches, as fitter then in *England* could not be found for them.

The *City* hath four *Daughters* too: *Fraud, Hypocrisy, Usury, Sensuality*. Let me say; the breeding and indulgence to such *Daughters*, shame you. Shall I tell you how to cast them away upon Husbands? Marry *Fraud* to the professed *Cheaters*. Bestow *Usury* upon the *Brokers*. Banish *Sensuality* to the *Forest*, to see if any Beast will take it up. And for *Hypocrisy*, wedde it to the brain-sick *Separatist*, though you send it to them with a letter of Mart to *Amsterdam*.

The *Country* hath three *Daughters*; *Ignorance, Uncharitableness, and Ill-custom*: *Ignorance* they might bestow on the *Papists*, they will make much of it. Let them send *Uncharitableness* to the *Savages* and *Saracens*. And *Ill-custom* to the *Jews*, who will rather keep their Customs, then their Savior.

For the *Church*; we have but two Children, and those none of our own breeding neither; though we are fain to bring them up with patience, *Pouerti*, and *Contempt*: and take'hem who will, so we were rid of them.

These are not the *Daughters* of *Devotion*, but the wretched brood of our Indeuotion.

There are amongst us,

- 1. Some that will not *Bind*.
- 2. Some that will *Bind*, but not with *Cords*.
- 3. Some that will *Bind with Cords*, but not the *Sacrifice*.
- 4. Some that will *Bind the Sacrifice with Cords*, but not to the *Alter*.
- 5. Some that will *Bind the Sacrifice with Cords to the Altar*, but not to the *Horns of the Altar*.

1. Some will not *Bind*; nay they will not be *bound*. There are so many Religions in the world, that they will be tied to none of them. Such a one is like a loose Tooth in the head, of little

use, of much trouble. Their trepidations are more shaking then cold Ague-fittes: their staggers worse then a Drunkards.

A Fether in the Air, a Fane on the House, a Cockboate in the Sea, are less inconstant. The course of a Dolphin in the Water, of a Buzzard in the Air, of a Whore in the City, is more certain. They are full of farraginous and bullimong mixtures: pour them forth into liberty, and they run wilder then Quick silver on a table.

But let a good man be (as *John Bap* was commended by our Savior) *No Reed shaken with the Wind*: Let our Actions have ballace, our Affections balance: be we none of those, that *will not Bind*.

2. Some will *Bind*, but not with *Cords*: they will take on them an outward profession, but not be fervent in it. they will not *bind* themselves to *Devotion*, as the *Philistines* bound *Sampson*, with *new Withes*, or with *new Ropes*; but only with a Rush, or a Haire, or a twine Threed of coldness.

A Sermon or a Mass, is all one to them; they come with equal devotion to either. All the Religion in the World with these *Gergesens*, is not worth a slitch of Bacon: For handfulls of Barley, and morselles of Bread, you may win them to worship the *Queen of Heaven*.

Their lukewarmenese is so offensive, that they trouble all stomaches: GOD shall spee them out of the Church: the earth shall spew them into the Grave, and the Grave shall spew them into Hell.

3. Some will *Bind*, and with *Cords*; but not the *Sacrifice*. Such are the utterly irreligious, the openly profane. They have their *Cords* to *bind*; but they will not meddle with the *Sacrifice*, *Devotion*. The Prophet *Isaiah* gives them a *Vae* for their labor.

*Woe unto them that draw Iniquity with cords of Vanity; and sin, as it were with a Cart-ropes*. But in a just quittance for their strong-hailed wickedness, they draw on their own destruction with *Cords*, and damnation, as it were with a *Cart-ropes*. So those *Funcs peccatorum*, that *Solomon* speaks of, shall be rewarded: *His own iniquities shall take the wicked himself, and he shall be holden with the Cords of his sins*. There is such a concatenation of their wickedness, rioting, swearing, drunkenness, whoredom, that at last the *Cords* end reaches to Hell.

Their whole life is but like a Fire-work, that runs along the Rope of wickedness, till at last it goes out in the Grave, and is rekindled in the slaming Pit. They bind sin sure to them selves with *Cords*; and with the same *Cords* the Devil *Binds* them as fast to him: they shall speed as himself doth, and be at last *Bound* with the *Cords*, or *Chai'es of darkness*.

The Magistrate should do well (in mean time) to *Bind* them with *Material Cords*, of severe punishments. Chaine up their feet from Brothel-houses, Manacle their hands from slaughters; give them the *Cords* of Correction, least at last by a *Corde* they depart the world.

The three spetiall Twists of this *Corde*, are Drunkenness, Whoredom, Cossenage. If you could untwine these three, and separate them; there were some hope of breaking them all. You

say, on their deprehesion they have sure punishment: be as careful to find them out. But it is reported, you have roused these sins from their old nests, and sent them home to your own houses. Cheating winds into some of your own shops: Adultery creeps into some of your own Chambers. And I know not how, sometimes Justices & Magistrates have whipt Drunkenness out of the Alehouse into their own Cellers.

There is one amongst us that is a terrible *Binder*; and that's the usurer. He *Binds* strangely, strongly, with the *Cords* of obligations. You know he that enters into obligation, is said to come into Bonds; it is all one, into *Cords*. This man's whole life is spent in tying of knots: his profession is *Cordage*. And for this cause he is beloved of the *Cord*-makers, for setting them on work; and of nobody else.

This fellow *Binds*, but he will near *Bind the Sacrifice*: his conscience shall be loose enough. I could say much to this *Binder*, if there were any hope of him. But I remember a true story, that a friend told me of an Usurer. There was a Godly Preacher in his Parish, that did beat down with all just conuictions, and honest reproofs that sin. Many Usurers flocked to his Church, because he was a man of note. Among the rest, this Usurer did bid him often to dinner, and used him very kindly. Not long after this Preacher began to forbear Usury; not in any connivance or partialitie; but because he had dealt plentyfully with it; and now his Text led him not to it.

Now begins the Usurer to be heavy, sorrowing and discontent; And turned his former kindness into fullness. The Preacher must needs observe it, and boldly asked him the reasons of this sudden aversion. The Usurer replied. If you had held on your first Course to in•eigh against Usury, I had some hope you would ha•e put all the Usurers down; and so I should have had the better Vent and Custom for my Mony. For my part, say what you will, I never meant to leave it: But I should have been beholding to you, if you could have made me an Usurer alone. You see the hope of an Usurers Conversion.

But I would to God, that everyone thus bound with the *Corde* of his Wickedness, would consider, that so long as a *Corde* is whole, it is not easily broken: but untwist it, & lay it thread by thread, and you my quickly snappe it a sunder. Beloved, first untwine the *Corde* of your sins by serious consideration, and then you may easily break them off by Repentance.

4. Some 1. will *Bind*, 2. with *Cords*, 3. yea and the *Sacrifice*, 4. but not to the *Altar*. There are many of these in our Land: they *bind the Sacrifice* exceeding fast to *Themselves*, not to the *Altar*. All the *Altaragia*, the dues that belong to them that *serve at God's Altar*, and which the Laws of God and man *Bound* to the *Altar*, they have loosened, and *Bound* to themselves, and their heirs.

These *Bind the Sacrifice*, and with *Cords*; but not to the right place. Nay, I would to God, they would *Bind* no more; But now the fashion is to hold God to Custom: & if a poor Minister demand those remanents, which are left to the *Altar*, he is ou•rthrowne by Custom. Oh the pity of God, that England-should have any such Custom:

And for you, that never think yourselves well, but when you have *Bound the Sacrifice* to yourselves: and imagine that the Milk or Fleece of your Flocks, which God hath tyth'd for himself, is too good for the Minister; and will either *act*, or *armis*, with force of Law, or craft of Coosening, keep it to yourselves; that will plead the rate of a penny in Law, for a pound in concience: Chop and change your Sheep, to defraud Christ of his Tenth sleece: know that as you *Bin•e the Sacrifice* from the *Altar*, so you shall have no comfort by the *Altar*, but the Justice of God shall *Bind* you from his mercy. Though you may repent: which if you restore not, is impossible: and your restitution is improbable; yet for the present, the Devil hath Eleuen points of the Law against you; that is, Possession.

5. Lastly, some. 1. *Bind*. 2. *The Sacrifie*. 3. *With Cords*. 4. *To the Altar*. 5 But not to *the Horns of the Alter*. These are deficient in a spetiall degree of *Devotion, Faith*. They have many good moral virtues; but they want that, which should make both their virtues and themselves acceptable to God; *Faith* in his Son *Jesus Christ*. It is a vain *Devotion*, whence this is excluded: The Law finds no works righteous. But *Quod Lex operum min•do imperat, L•x s•dei credendo impe•rat*: What the Law of *Works* commanded with the threatening, the Law of *Faith* obtains by believing: Affie we then the merits of our blessed Savior, who is our only *Re•ue*; and take fast hold on the *Horns of the Altar*. *Bind the Sacrifice with Cords even unto the Horn• of the Altar*

### **The Sum.**

TO gather these scattered Branches to their Roote; now we have cast over the particulars, let us *Sum* them. The *Sum* is our *Thankfulness: Bind the Sacrifice with Cords, &c.*

*Ingratitude* hath been ever held a Monster, a preternaturall thing: one of those privations and def•iciencies which God never made, but the devil thrust in upon the absence of the positive and primitive virtues. Here upon we call an Ungrateful person, an unnatural man.

No man wonders at Dogs, and Wol••, and Foxes; but at Satyres and Centaures, and such Monsters in nature, all gaze upon. Ebriety, Adultery, Avarice (though equally heinous) are less odious; because they have Nature and Custom on their sides. But an *Unthankful* person named, we all detest, as a sole•isme in sense, a paradox in manners, a prodigy in nature.

To demonstrate this sin to be so far from humanity, that the very Beasts abhor it. There is a *St•ry* of a poor man, that went often to a Forest to gather Sticks; where suddenly one day, he heard the voice of a man in distress: making towards it, he found a rich Neighbor fallen into a deep Pit; and together with him an Ape, a Lyon, and a Serpent: he made his moan, being endangerd both of the Pit, and of the Beasts: Pity and Charity moved the poor man to help the rich, and that seldom moves the rich to help the poor; He lets down the Corde, wherewith he bound his Sticks, and up comes the Ape: Again he puts for the man, and the Lyon ascendes: A third offer he makes, and the Serpent takes the advantage: last he draweth up the man; who freed by his help from instant death, promised him a bounteous requital, if on the next day he did visit him. The poor man affying his word, came to him accordingly, in a hopeful expectation of reward. But now the rich man would not know him; he hath forgotten that ever he stood in any need of him, and impudently denies him any recompense. The discomforted poor man is fain to travel the Forest again for his Fuell,

where the Ape spying him, had ready broken with his teeth and nails, Sticks enough for his burden: there was his utmost *Gratitude*. Another day coming, the Lyon approacheth him, presenting to him diverse laden Camelles; which driving home, and disburdening, he found precious Treasure, that enriched him. A third time upon other occasions traveling the Forest, the Serpen• creeping salutes him with a Precious stone in her mouth, letting it fall at her sauers feet. The intent of the Fable is to demonstrate, that Beasts and Serpents condemn Man of *Ingratitude*.

You will say, this is but a fiction: then hear a truth. Isaiah 1. *The Ox knoweth his owner, and the Ass his Masters Scrippe: but Israel doth not know, my people doth not consider.* The very Beast looketh to his Masters hand that feeds him.

This vice is so horrible, that God need not sit to judge it; the Devil himself will condemn it: When he reasoned with God about *Job*, he pleads that God had *set a Hedge about him*, and *blessed the work of his hands*: And therefore implies, *Doth Job serve God for naught?* If he will be *Unthankful* to a God so kind, Satan himselfe will censure him. It must needs be a horred sin, that the Devil taxeth and abominates. If we be *unthankfull*, we are sure to be condemned: for if God would not condemn it, the Devil will. An *V•grat•full* man then (in some sort) is worse then the Devil.

Men and Brethren, let us be *Thankful*: Let our Meditations travel with *Da•id* in the 148. Psalm, first up into Heaven. Even the very *Heavens and heights praise him*. And those blessed *Angels* in his Court sing his Glory. Descend we then by the celestial bodies, and we shall find the *Sun, Moon, and all the Stars of light, praising him*. Passe we by the *Waters*, which the Makers decree hath confined there, and we shall hear those *Praising him*. A little lower, we shall perceive the *Meteors*, and upper Elements; the *Fire and Hayle, Snow and Vapour, magnifying him*: even the *Wind and Storm, fulfilling his wo•d*. Fall we upon the Center, the very Earth; we shall hear the *Beasts and Cattle, Mountains and Hilles, fruitful Trees and all Cedars, extolling his Name*. The chirping Birds sing sweet Psalms and Carols to their Creators praise, every Morning when they rise, every Euening ere they go to rest. Not so much as the very *Creeping things, saith the Psalmist*; the noisome *Dragons*, and crawling *Serpents* in the deeps, but they do, in a sort, bless their Maker. Let not then Man, the first fruits of his Creatures, for whose service all the rest were made, be *unthankful*. If these, much more let all *Kings of the earth, and all people: Princes, and all Judges of the World: Young men and Maydens, Old men and Children, praise the Name of the Lord*.

There are some, that *Kiss their own hands*, for every good turns that befalls them. God giveth them blessings, and their own wit or strength hath the praise. Other receive them but as due debt, as if God were obliged to them. But alas! *What hast thou* (O man, that is good) *that thou hast not received?* Thou hast not a rag to thy back, nor a bitte to thy Belly, nor a good hair on thy head, nor a good thought in thy heart, but God giveth it.

Our evils are properly our own. *Omnia mea mala p•re sunt mala, et mea sunt. Omnia mea bona pure, suut bona et mea no• sunt*: All my evils are truly evil and mine own. All my good things are truly good, but none of my own. Now is not the Author of all good, good enough to be

remembered? When the Benefits are gotten, must the benefactor be forgotten? And shall *Thanks* wax old, whiles gifts are new? *Boni siquid habeo, a Deo sumpsi, non a me proesumpsi*. Shall we then set the receauers in the place of the Giver, and worship our selves?

This is a Sacrilegious theft. The stealing of temporal goods may be requited with restitution: but the purloining of God's glory can never be answered. These are subtle Thieves: for though Heaven be sure and secure enough from violent robbers, yet these by a wily insidiation enter into it, and rob God of his Honor. Other Thieves steal for necessity; and but from their equals, men. These filch from God his holy right, and that out of a scornful pride.

It would here be examined, whether *England* hath any ground in it guilty of this barren *Ingratitude*? If I should fall to discoursing the favors of GOD, rained in such plentiful showers upon us; our peace, plenty, tranquility, and all those gifts of his *Left hand*; together with that grace of his *Right*, which blesseth all the rest, and without which they were but a *Summer* without a *Spring*; full of heat, but infertile; the Gospel: you would say, *Satis haec*, we have heard this often enough. *Ad nauseam vsque*: A Sermon of such repetition is but like a suit of the old make. Your curious ears are too fine for such recognitions. You think we never speak of these things, but for want of other matter.

The wonders, which God wrought in *Egypt* by *Mose*, in *Canaan* by *Joshua*, were commanded to be proclaimed to all succeeding generations. How many *Psalms* did this sweet *Singer of Israel* compose of this subject? How many excellent Sermons did the Prophets preach when they had no other ground or Text, but those principles? 〈◇〉 did the people sling away from before the Pulpits, with; We have heard these things often enough: they are tedious.

God's mercies to us shall vie weight and number with theirs. We are if not their parallel; yet their second in the favors of Heaven. God hath *hedged* us in with his providence, and *compassed us about with songs of deliverance*. We are the *Plant* of his own hand, & he continually waters us with the saving shewers of his Gospel. We need not travel to our neighbors Cisterns; every man hath his own Well; and such a Well, as yields the *Water of life*, if we would bring Buckets with us; Ears of attention, and Hearts of retention to draw it out withal. What Nation so far as the World is Christened, hath so many learned *Divines*? Neither is this Learning like a Coale burning to themselves, but a bright Lamp shining to us: Even those reverend Fathers, that sit at the Sterne of the Church, and charge their minds with her greatest troubles, are yet continually preaching to some particular Congregation. It cannot be denied, but the *Lord hath shown us Light*.

Now where be the Fruits that he must look for? I dare scarcely enter into this search; as the Elephant refuseth to drink in a clear Water, least he should see his own deformity. I fear to find the correspondency of the deeds of *Darkness*. I know, God hath his number amongst us; I hope it is not small. God every day increase it, to his glory, and the Churches comfort. Let me have freedom to speak generally.

Beloved, our lives shame us. If men and Angels should hold their peace, our own open, and manifest iniquities will proclaim us *unthankfull*. Fraud in our houses, Drunkenness in our

streets, Oppression in our fields Adultery in corners, Injustice on seats, Impiety in our Temples, Rapine upon our Temples, devastation of our Temples; at least, of the means that God hath given them. These, these are the fruits, too many of us return for God's mercies. Thus, thus do we adorn the Gospel.

The greatness of God's kindness to us, we strive to match with our unkindness to God. He that in his own person stood for our defense, and bore the heat and burden of the day for us, hath this requital, to have his cause put off to others. We dare not stand for his glory. Could we else brook his holy days profaned, holy name abused, holy Church despised, his servants impoverished; if we were as kind to him, as he is to us?

Whereas every man hath a Charge for God's glory, we put it off from one to another. The poor man to the Rich, and says he should look to these disorders: the Rich man to the Minister: the Minister after a hearty dehortation to the Magistrate. But still wickedness holds up the head, and the heat of rebellion is not qualified.

It is storied of a Certain King, that fighting a desperate Battle, for the recovery of his Daughter, injuriously stolen from him; found ill success, and the day utterly against him. Till by the faithful valour of a strange Prince, disguised in the habit of a mean Soldier, (that pitied his loss, and bore love to his Daughter) he recovered both her, and victory: The Prince interposing himself to hazard of death, & many wounds, for the others redemption. Not long after this Prince received some wrong concerning his Honor, which he deservedly prized: He made his complaint to the King, and besought him to give a just censure of his cause. The forgetful King put him over to a Judge. The Prince replies; O King, when thou wast lost, I endangered myself for thy rescue: I did not bid another save thee, but I saved thee myself. Lo, the scars of those wounds I bore, to free thee and thy state from inevitable ruin: And now my suit is before thee, dost thou shuffle me off to, another?

Such was our case; Satan had stolen our dear daughter, our soul: in vain we laboured a recovery: principalties and Powers were against us, weakness and wretchedness on our sides. Christ the Sun of God took pity on us: and though he were an eternal Prince of Peace, disguised himself in the habit of a common Soldier; *Induens formam serui*, putting on him the likeness of a Servant, undertook this War against our two strong enemies; set himself betwixt us and death, bore those wounds, which should have lighted on us. By no Angel, nor Saint; by no Gold or precious Minerals, did he redeem us; but by his own grievous sufferings. Now his Glory is in question: his Name, his Honor is abused, dear to him as his own Majesty: We stand by, and behold it; he appeals to our censure, remembers us of the Wounds, Passions, Sorrows, he endured for us: We put him off from one to another, and let the cause of him that saved us, fall to a loss. Who shall plead for our *Ingratitude*? Heaven and earth, Sun and Stars, Orbes and Elements, Angels and Devils will cry shame upon us.

If we ask now, as the Wicked will at the latter day; *Lord, When saw we thee hungry, and did not feed thee? When naked, and did not clothe thee?* When was thy cause before us, which we defended not? I answer; any day, every day. When we hear Swearers wound and tear his holy Name in pieces: when we see Idolaters give his Honor to Carved or painted Blocks: When



Ruffians speak contemptibly of his holy rites; when his Sabbaths, Sacraments, word, Ministers are vilipended; our selves standing by with a guilty silence. Oh which of us hath not been Guiltie of this *Ingratitude*?

It was the exprobaton of *Athens*, that she suffered those men to die in exile, ignominy, oblivion, that with their virtuous endeavors had reared her up on the Pillars of Fame. *Miltiades, Aristides, Solon, Phocion; Vbi vixerunt, Vbi iacent?* Where lived they? where lie they? Their worthy Acts gave glory to that City, and that City covered them with the inglorious dust of obscurity. So the Lord *Jesus* had made us live that were dead, and we do, what we can, to let his lining name die amongst us.

The Grecians had a Proverb amongst them, against them.

*Pro meritis male tractarunt Agamemnona Graei.* *Agamemnon* for the Honor of Greece, had done great service to the conquest and subversion of *Troy*. And when he came home, was Slaine by his own Wife *Clitemnestra*, by the help of *Aegistus* the adulterer. Christ loved us as his Wife, endowed us with all his own Riches; Conquers *Troy* for us, subdues all our Enemies and returning home, when he expects to find peace, and kind entertainment in our hearts; we fall to vexing and wounding him; forsaking his love, and cleaving to the world in a Cursed Adultery. So

*Dulcem pro meritis tractamus acerrime Christum.*, So bitterly do we requite our sweet Savior, for his mercies.

*Scipio* had made *Rome* Lady of *Africa* And coming home with Triumph over that and *Hanibal*, the Senate banished him into a base village. where dying he commanded this sculpture to be engraven on his Tomb. *Ingrata Patria, ne ossa quidem mea habes.* Vnthankfull Country, thou hast not so much as my very bones. Many and mighty deliverances hath the Lord given us.

From furious *Amalickites*, that came with a Navy as they bragged, able to fetch away our Land in Turues.

From an angry and raging Pestilence that turned the popular Streetes of this City into solitude.

From a Treason wherein men conspired with Devils: for Hell was brought up to their coniurations; and a whole brewing of that salt Sulphur was tunned up in Barrels for us to drink.

Behold, and kiss the feet of his Mercy, we are delivered by *Jesus Christ* from all these miseries and mischiefs. Oh let us not voluntarily call upon ourselves, a worse then all these, our own *Vnthankfulness*. Let not *Christ* say, *Ingrat Anglia, ne ossa quidem mea habes: Unthankful England*, thou hast not so much as (my bones) the prints, and sensible impressions of these favors in thy memory. Thou hast shut thy Savior out of thy mind, and buried him in neglectful oblivion. Take heed, least in a just quittance, he exclude thee from his thoughts, and forget to do thee anymore good: Least he take away his Name, his Glory, his *Light*, his Gospel, from

thee; and bestow it on those vnchristned borders, where now his great Majesty is not adored.

How justly might he leave us in our former wretchedness? There is a pretty Fable, the moral of it will profitably fit our present Discourse. A Serpent accidentally enclosed, betwixt two great Stones, that he could no way es extricate himself; made his moan to a man passing by to deliver him. The man with much force removed the Stone, and set him free. The Serpent now, feeling his liberty, thus bespake his deliverer. I confess, you have done me a kindness in helping me out, being almost famished: But now I am out, my hunger is so violent, that I must needs take the benefit of my fortune, and devour you. The man urged his *Ingratitude*; but to no purpose, for the Serpent would eat him. Instantly he spied an Ass coming, and desired the Serpent to put it to his judgment. The Serpent was contented, knowing that the Ass durst not but condemn the man for his prey, least he endangered himself. The case was pleaded on both sides; the Man urging his kindness, the Serpent his hunger: But the Ass gave judgment on the Serpents side; who is now ready to set on the Man. Hereupon flies by an Eagle, to whom the Man appealed for Judgment in this controversy. The Eagle hearing the cause debated, demanded of the Serpent, if he could have freed himself, without the man's aid? The Serpent answered affirmatively, and said, it was only his policy, by this trick to get the Man within his reach. The Eagle desires to see the place: the Man shows it. The Eagle bids the Serpent go into the hole again for more certain demonstration. The Serpent doth so; and the Man remooues the other Stone, as it was before, and reincloseth the Serpent. The Eagle now bids the Serpent deliver himself: He replied, he could not. Then (quoth the Eagle) this is my judgment: The next time the Man lets thee forth, do thou take him for thy prey, and eat him.

It cannot be denied, but we were once surer in Satan's hold, then this Serpent is imagined to be between the Stones. The *Man* Christ *Jesus* in pity redeemed us, and gave us liberty: We are no sooner out, but we fall to devour him; to make his poor members, his poor Ministers our Prey; to wound his Name with Blasphemies, to steal his Goods with Sacrilege; and to give his Honor either to other Creatures, or to our own Wittes• as if we could have delivered our selves. Let any be Judge but the Ass, our own flesh & blood; and we are sure to be condemned for *Ingratitude* But if Christ should in his Justice, put us again into our former hole; leave us in the power of Satan, Who would not say with the Eagle, The next time he sets us free, let us take him for our bootie, and deuo•e our Redeemer.

It is recorded of *Alexander*, an Emperour famous for his liberality: and of *Julius Caesar*, no less commended for his patience: that the former would never give, nor the other forgive an *Ungrateful* person. Wretched were we, if the Lord should with-hold from us either of these Mercies. If he should shut up the Flud-gates of his Bounty, and cease giving: or lock up the Treasure-house of his Mercy, and leave forgiving. If he should neither *Donare bona sua*, nor *Condonare mala nostra*; woe unto us: We might curse our Births, or rather our *Ingratitude*.

We hope still, God will be merciful to us for Christ his sake: So God of us, he hopes we will be obedient to him for Christ his sake. *Petimusque, damus{que} vicissim*: As we expect, God should save us for the merits of his Son: So God expectes, we should serve him for the merits of his

Son. If the bitter sufferings, and heart-blood of *Jesus*, cannot get of us the forbearance of Iniquity; How shall it get for us the forgiveness of Iniquity? As we entreat God, for his Mercy, to be good to us: So God intreats us, for his Mercy, to be good to him; and therein most good to our selves.

O let that Goodness, that reconciles us both, prevail with us both. With God, to bless us by his bountifulness: With us, to bless God by our *Thankfulness*. What should I say? For *Jesus Christ* his sake, let us be *Thankful*. *It is a good thing to give thanks to the Lord*, saith our *Psalmist*. Good for the virtue of the action: Good for the excellency of the object: Good for the happiness of the retribution.

For the Action; it is better to *Bless, then to curse*. Rom. 12. *Bless them that persecute you: Bless, and curse not.*

For the Object; our Prayses are sung to a most glorious God: one that is *Beauty* it self; and only worthy to *inhabit the praises of Israel*.

For the Retribution: If we bless God, God will bless us: As one notes, that all *David's Psalms*, were either *Hosanna*, or *Halleluiah*; that is, *God bless*, or *God be blessed*. Either a Prayer for Mercy, or a Praise for *Merci*. *Ascendat ergo gratia, vt descendat gratia*: For, *Gratiarum cessat decursus, vbi recursus non fuerit*: Grace will not come down, unless *Gratitude* go up. All Rivers run back to the Sea, whence they were first derived.

Let us send up our gifts to God, that he may send down his gifts to us. Let us not *Vti datis, tanquam innatis*: But remember that we hold all in *Capite*, and are sutors to the Court of Heaven; worthy to forfeit our estates, if we pay not the quit-rent of *Thankfulness*; acknowledge not *Gratitude* and *Obedience*.

God will not long *Catulis indulgere*. *Luporum*, pamper the Wolves whelps, as the Proverb: But he will forget them, that forget him. We have a saying from *Aristotle*. *Nec in puerum, nec in senem collocandu esse beneficium*: That our beneficence should not be fixed upon a Child, or an Old man: for the Child before he comes to age, will forget it; and the Old man will die, before he can requite it. Are we all either Children or Old men, that we either not remember, or not return *Thankfulness* to God for his mercies? Yet saith the *Psalmist*: *Old men, and Children, praise the Name of the Lord*.

With him let us then say; *What shall we render to the Lord, for all his Benefits towards us?* *David* was inward with God; yet he studied what Present he should offer him. He lights upon that, which he was only able to give, and God most willing to receive; *Thankfulness*. *I will take the Cup of Salvation, and bless the Name of the Lord*. Pray we then to GOD, to give us *Thankfulness*, that we may give it him. For of our selves we have not what to give, unless the Lord give us, wherewith to give.

Let us *Shew forth his loving kindness in his Morning, and his faythfulness every Night*. Morning and Euening let us praise him, that hath made the Day for our labor, and the Night for our rest: And that not *ex vsu, magis quam sensu*, but with a hearty humility *Give unto the Lord the Glory due to his Name*: *Bring your Sacrifice, and come into his Courts*. Let no opportunity steal by

neglected: but *Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his Holynesse*. No Garment better becomes you; though you have almost put it out of fashion, then to *Praise the Lord: For, Praise is comely for the righteous*.

*Thanksgiuing* is the best Sauce to our Meat; and blesseth all the Dishes on the Table. *When thou hast eaten, and art full, thou shalt bless the Lord thy God*. Whether we eat or drink, work or rest, let us set that golden Poesie on all our labors, which the *Angel to Zachay* gave of the *Headstone: Grace, grace unto it*. He spake pleasant truth, that said: He that riseth from the Table without giving of thanks, goes his way, & owes for his Ordinary. He is *unthankfull*, that is unmindful of a benefit: *unthankful* that requites it not: *unthankfull* that dissembles it: but most *unthankfull* that denies it. Though we cannot requite God's favor, we will neither forget it, nor dissemble it, nor deny it.

I have purposely been liberal in this doctrine: neither beg I pardon for prolixity: It was necessary for the Text; no less for our times. *God hath shown us his Light*, and we bring forth the works of *Darkness*.

We say, we all are *thankful*. Our Words will not pass with God, without our Deeds. Our Words are so fickle and false, that we dare not trust one another without *manuscripts*: Scriveners must be employed in all our commerce. And shall God take our words, with whom we have broke so often? No beloved, we must set our hands to it: and to speak to our capacity in the City; seal it, and deliver it, as our act and deed: we must work that which is good.

I appeal from men's Lips, to their Liues: *Verba rebus probate*, saith *Seneca*: The form, the life, the Soul of *Thankfulness* is Obedience. We, like blind *Isaac*, cannot see your Hearts; but say, *Let me feel thee. my son*. If your Liues be rugged, like the Hands of *Esau*, we dare not trust your Voice, for the Voice of *Jacob*. If your deeds be rough, and sensible of rebellion, in vain you tell us, you are *Thankful*. It is somewhat that you *Enter into his Courts, and speak good of his Name*: But you must also do good for his Name, and you shall be blessed. I have begun, and will end with a Psalm: O come then, let us fing unto the Lord; let us rejoyce to the Rock of our salvation. Let ve come before his presence with Thanksgiving, and make a joyful noise to him, with Psalms. For the Lord is a great God, and a great King above all God's. God is the Lord, that hath shown us Light: bind the Sacrifice with Cords even to the Horns of the Altar.

FINIS.

[illustration]

**POLITICKE HVNTING: OR, A Discouerie of the cunning Esauites of our times. And, Plain Dealing: or, A president of Honesty.**

The Text. Genes. 25. 27.

Esau was a cunning Hunter, and a man of the field: and Jacob was a plain man, dwelling in Tents.

WHen God hath a long while deferred his actual Blessings to the importunate suppliants, and extended their desires; at last he doubles on them the expected Mercy: So he recompenceth the dilation with the dilatation and enlarging of his favors. *Rebecca* had been long barren; and now the Lord opens her Wombe, and sets her a teeming, she conceives two at once.

It is obserueable, that many holy Women, ordained to be the mothers of men specially famous and worthy, were yet long barren. *Sara* the wife of *Abraham*, that bore *Isaac*: *Rebekah* the wife of *Isaac* that bore *Jacob*: *Rahel* the wife of *Jacob*, that bore *Joseph*: *Anna* the mother of *Samuel*, *Elizabeth* the mother of *John* the Baptist: Hereof may be given some reasons. <1 page duplicate> <1 page duplicate>

1. One *Chrysost.* gives, *Vt ex mirabili partu stirilium, praestrueretur fides partui virginis*: That by the miraculous Child-bearing of barren Women, a way might be made to believe the birth of Christ by a Virgin.
2. To show that *Israel* was multiplied, not by *N•turall succession, but by Grace*. So *Theodoret*.
3. To exercise the Faith; Hope, & Patience of such as notwithstanding a Promise, had their issue delayed.

But now *Isaa•* prays, God hears, *Rebecca* conceives: she conceives a double burden; a pair of Sons struggling in her womb. Her body is no less disquieted with this plenty, then her mind was before with the lack of Children. *Esau* and *Jacob* are borne: brethren they are, not more near in birth, then different in disposition: For *Esau* was a cunning Hunter, a man of the Field: but *Jacob* was a plain man, dwelling in Tents.

These two are the Subject of my Discourse: wherein I will regard their *Nomina, Omina*; Names, and Proceedings. Their Names, *Esau* and *Jacob*: note their conditions for opposite. The one a cunning Hunter: the other, a Plain man. Of both whom I will be bold to speak literally, and liberally: literally, of their individual persons: liberally, as they, were figures and significations of future things.

For herein is not only regardable a mere• History, but a Mystery also. And as *S. Paul* applied the true Story of *Isaac the son of the free, and Ish•ael the some of the bondwom••*; that by these things was another thing meant *Gal. 4. 24*. So I may conclude of these two Brothers in the same manner. ver. 29. *As then, he that was borne after the Flesh, persecuted him that was borne after the Spirit; even so is it now*. So it is now, and so it shall be to the end of the world.

### **A Discouerie of the cunning Esauites of our times.**

Genes. 25. 27.

*Esau* was a cunning Hunter, and a man of the field:

I Must speak first of the first borne *Esau*. It is probable, he was called *Esau* in regard of his manner of birth. ver. 25. *He that came out first, was red all over like an hairy Garment: and they called his name Esau*.

Some derive it from the Hebrew word, *Quasah*, which signifieth, *To make*: and taken passively, it implies a *Perfect man*. For he came forth *red*, and *hairy*: *Redde*, to betoken his bloody disposition: *Hayrie*, to show his savage and wild Nature. Other Children are borne with Haire only on the Head, Eye-lids, and Brows: but he was *hairy* all over; promising extraordinary cruelty.

He had three names. 1. *Esau*, because he was complete. 2. *Edom*, because he was red of complexion; or because he coveted the *red* Pottage. 3. *Seir*, that is, *Hayre*.

You hear his Name, listen to his Nature. God's Spirit gives him this Character: *He was a cunning Hunter*, &c. A Name doth not constitute a Nature: yet in holy Writ, very often, the Nature did fulfill the Name, and answer it in a future congruence.

The *Character* hath two Branches: noting his

- Dition.
- Condition.

His *Condition* or Disposition was *Hunting*: his *Dition*, Portion, or Segniory was the *Field*: he was a *Field-man*.

The first mark of his *Character* is, *A cunning Hunter*. Wherein we have expressed his

- Power.
- Policy.

His Strength, & his Sleight: his Brawn, and his Brain. His Might; he was an *Hunter*. His Wit; he was a *Cunning Hunter*.

### **His Strength: A Hunter.**

*Hunting*, in it self, is a delight lawful and laudable: and may well be argued for, from the disposition that God hath put into creatures. He hath naturally inclined one kind of Beasts to pursue another, for man's profit and pleasure. He hath given the Dog a secret instinct to follow the Hare, the Hart, the Fox, the Bore: as if he would direct a man by the finger of Nature to exercise those qualities, which his divine Wisdom created in them.

There is no Creature but may teach a good soul one step toward his Creator. The World is a Glass, wherein we may contemplate the eternal power and majesty of God. *For the invisible things of him, from the creation of the World, are clearly seen, being understood by the things that are made, even his eternal power and God-head.* It is that great Book, of so large a Character, that a man may run and read it. Yea, even the simplest man that cannot read, may yet spell out of this Book, that there is a GOD. Every Shepherd hath this Calendar, every Plough-man this ABC. What that French Poet divinely sung, is thus as sweetly english'd,

The World's a School; where in a gen•rall Story,

God always reads dumb Lectures of his Glory.

But to our purpose: This practice of *Hunting* hath in it. 1. Recreation. 2. Benefit.

Delight. Though man by his rebellion against his Creator, forfeited the Charter which he had in the Creatures: and hereon *Adams* punishment was, that he should work for that *Sudore vultus*, which erst sprung up naturally *beneficis Creatoris*: Yet this lapse was recovered in Christ to believers, and a new Patent was sealed them in his Blood; that they may use them not only *ad necessitatem vitae*, but also in *delectationem animi*. So God gives man not only *Bread* and *Wine* to strengthen his Heart, but even *Oil* to refresh his Countenance. *Let thy Garments be always White, and let thy Head lack no Ointment*. When *Solomon* had found men pulling on themselves unnecessary vexations in this world, and yet not buying Peace in Heaven with their trouble on Earth; he concludes: *Then I commended Mirth, because a man hath no better thing under the Sun, then to Eate, and to Drink, and to be Merry: for that shall abide with him of his labor, the day, of his life that God giveth him under the Sun*.

But there is a Liberty, the bounds whereof because men's affections cannot keep, it is better their understandings knew not: For, *Melius est nescire centrum, quam non tenere circulum*. I may say of too many, as *Seneca*: *Nihil faelicitati eorum deest, nisi moderatio eius*: They have happiness enough, if they could moderate it. Nothing is *Magis proprium materiae*, (say Philosophers) more proper to matter, then to flow; *nisi a forma sistitur*, unless the form refrain and stay it. Nothing is more peculiar to Man, then to run out, and to err exorbitantly, if Grace direct not.

Men deal with Recreation, as some Travelers do with another's Grounds: they beg passage through them in Winter, for avoidance of the Miry ways; and so long use it on sufferance, that at last they plead Prescription, and hold it by Custom. God allows Delights to succor our infirmity, and we saucily turn them to habitual Practises. Therefore *Solomon* condemns it in some, as he commends it in others. *Rejoice in thy youth, and follow thy vanities: but know, that for all this, God will bring thee into Judgment*. And our Savior denounceth a *Vae ridentibus*, for they that will laugh, when they should weep; shall mourn, when they might have rejoiced.

We often read Christ weeping, never laughing: taking his creatures for sustentation, not for recreation. Indeed he afforded us this benefit; and what we had lost, as it were *ex postliminio*, recovered to us. But it were strange, that *Haeres succedens in defuncti locum*, should do more, then the Testator ever did himself, or allowed by his grant: Or that Servants and Sinners should challenge that, which was not permitted to their Master and Savior. But thus we prevent our liberty, as the Pharisees did the Law, *in sensum reprobum*. These *Hunt*, but keep not within God's Pale; the circumferent limits, wherein he hath mounded and bounded our liberty.

Benefit. Recreations have also their profitable use, if rightly undertaken.

1. The Health is preserved by a moderate Exercise. *Sedentariam agents vitam*; They that live a *Sedentarie* life, so find it.

2. The Body is prepared and fitted by these sportive, to more serious labors, when the hand of War shall set them to it.

3. The Mind, wearied with greater employments, hath thus some cool respiration given it, & sent back to the service of God with a revived alacrity.

### **His Policy. A Cunning Hunter.**

But we have hunted too long with *Esau's* Strength, let us learn his Sleight: A *cunning Hunter*. Hunting requires *tantum artis, quantum martis*: Plain Force is not enough, there must be an accession of Fraud. There is that common sense in the Creatures, to avoid their pursuers. Fishes will not be taken with an empty hook: nor Birds with a bare Pipe, though it go sweetly: nor Beasts with *Briareus* strength only, though he had an hundred hands. Here *Actus pollutior armis*. Fishes must have a Bait, Birds a Nette; and he that takes Beasts, must be a *cunning Hunter*. Can a Bird fall into a Snare upon the earth, where no Ginne is for him? Nay, often both Visers & Deuices, Toyles and Toylings, Strength and Stratagems, are all too little.

### **A cunning Hunter.**

It appears, that *Esau's* delight was not to surprise tame Beasts, that did him service; but wild: For, against the former, there needed no such *cunning*. How easily is the Ox brought to the Yoake, the Horse to the Bitte, the Lamb to the Slaughter? His intention and contention was against wild and noxious creatures.

This Observation teacheth us to do no violence to the Beasts, that serve us. *Solomon* stamps this Mark on the good man's Fore-head, that *he is merciful to his Beast*. And the Law of God commanded, that *The mouth of the Ox should not be muzzled, that treadeth out the Corn*. God opened the mouth of an Ass to reprove the folly of *Balaam*; who struck her undeservedly for not going forward, when God's Angel stood *ad oppositum*.

Those sports are then intolerable, wherein we vex those Creatures, that spend their strengths for our benefits. God therefore often justly suffers them to know their own power, and to revenge themselves on our ingratitude. The *Roman* Soothsayers diuined; that when Bulls, Dogs, and Asses, (Beasts created for use and obedience) grew mad on a sudden, *Bellum servile imminebat*, it boded some servile War and Insurrection. But we may truly gather, that when God suffers these serviceable and domestical Creatures, to make Mutenie and Rebellion against us; that God is angry with our sins: and that they no otherwise shake off our service, then we have shaken off the service of God. So long as we keep our Covenant with the Lord, he makes a League for us, with the Beasts of the field: but when we fall from our Allegiance, they fall from theirs; and (without wonder) quit our Rebellion against God, with their Rebellion against us. We see what we get by running from our Master; we loose our Servants.

But if they that fly from God by Contempt, shall thus speed, What shall become of them that fly upon God by Contumacie? If wicked *Nabal* could blame the Servants, *qui fugiunt Dominos*, that run from their Masters; how would he condemn them, *qui persequuntur*, that run upon them with violence? But if we band our selves against God, he hath his Hosts to fight against



us. Fowls in the air, Fishes in the sea, Beasts on the earth, Stones in the street, will take his part against us. So long doth the Hen clock her Chickens, as she takes them to be hers: but if they fly from the defense of her Wings, she leaves them to the prey of the Kite. So long as we obey GOD, Heaven and Earth shall obey us; and every Creature shall do us service: But if we turn Outlawes to him, we are no longer in the circle of his gracious custody and protection.

### **A cunning Hunter.**

AS *Cunning* as he was to take Beasts, he had little cunning to save himself. How foolish was he, to part with his Birthright for a mess of Lentile Pottage? And since there is a necessary discussion of his Folly, as well as of his *Cunning*, I will take here just occasion to demonstrate it: and that in five Circumstances.

1. He had a ravenous and intemperate desire. This appears by three phrases he used. 1. *Feed me, I pray thee*; Satisfie, saturate, satiate me: or, let me swallow at once, as some read it: The words of an appetite insufferable of delay. 2. To show his eagerness, he doubles the word for haste: *With that Red*, with that *Red* Pottage. *Red* was his color, *Red* his desire: He coveted *Red* Pottage, he dwelt in a *red* soil; called thereon, *Idumea*: and in the Text, *Therefore was his name called Edom*. 3. He says, *I am faint*: and ver. 32. at the point *to die*, if I have it not: Like some longing souls, that have so weak a hand over their appetites, that they must *die*, if their humor be not fulfilled. We may here infer two Observations.

1. That Intemperance is not only a filthy, but a foolish sin. It is impossible, that a ravenous Throat should lie near a sober Brain: There may be in such a man, understanding and reason; but he neither hears that, nor follows this. A City may have good Laws, though none of them be kept. But as in sleepers and mad-men, there is *Habitus rationis, non vsus et actus*: Such men have reason, but want the active use. *Venter praecepta non audit*: The belly hath no ears. Though you would write such men's Epitaphs whiles they are living, yet you cannot; for *Mortem suam antecesserunt*, they have antedated their death, and buried themselves alive: as the French proverb says, They have digged their Grave with their Teeth. The Philosopher passing through *Vacia* the Epicures grounds, said; *Hic suus est Vacia*: not here he lives, but here he lies; as it were dead and sepulcherd. The parcimonie of ancient times hath been admirable. The *Arcadians* lived on Acorns: the *Argives* on Apples: the *Athenians* on Figs: the *Tyrinthians* on Peares: the *Indians* on Canes: the *Carmanes* on Palms: the *Sauromatians* on Millet: the *Persians* *nasturtio*, with Cresses: And *Jacob* here made dainty of *Lentils*.

2. That a man may epicurise on course fare: For *Lentile* Pottage was no extraordinary fine diet. But as a man may be a *Crassus* in his Purse, yet no *Cassius* in his Pottes: So on the contrary, another may be (as it is said of *Job*) Poor to a proverb; yet be withal, as voluptuous as *Esau*. Men have *talem dentem, qualem mentem*: Such an Appetite as they have Affection. And *Esau* may be as great a Glutton in his Pottage, as those *greedy Dogs*. (*Isaiah* 56.) that fill themselves *with strong Wines*: or those fat *Bulls* (*Am* 6.) that *eat the Lambes and Calves out of the Stall*. Thus the poor may sin as much in their Throat, as the rich: and be Epicures *tam Late*, though not *tam laute*, in as immoderate, though not so dainty Fare. Indeed Labor in many bodies requires a more plentiful repast, then ease: and the sedentarie Gentleman needs not

so much Meat, as his drudging Hind: But in both this Rule should be observed; *Quantum naturae sufficiat, non quantum gulae placeat*; Not what will please the Throat, but what will content Nature: to eat what a man should, not what he would. The Poor man that loves delicate Cheare, shall not be Wealthy: and the Rich man that loves it, shall not be Healthy. As *cunning* as *Esau* was, here is one instance of his folly, *An intemperate Appetite*.

2. His Folly may be argued, from his base estimation of the Birthright; that he would so lightly part from it, and on so easy conditions, as *Pottage*. It seems, he did measure it only by the pleasures and commodities of this life, which were afforded him by it. ver. 32. *I am ready to die: and what profit shall this Birthright do me?* Which words import a limitation of it to this present World, as if it could do him no good afterwards. Whereupon the *Hebrews* gather, that he denied the Resurrection. For this cause the Apostle brands him with the mark of *Prophanesse*. Heb. 12. that he changed a Spiritual Blessing for a Temporal Pleasure.

And what, O ye *Esauites*, Worldlings, are momentary Delights compared to Eternal? What is a mess of Gruell, to the Supper of Glory? The Belly is pleased the Soul is lost. Never was any Meat, except the forbidden Fruit, so dearly bought, as this Broth of *Jacob*: A Curse followed both their feedings. There is no Temporal thing without the trouble, though it be far more worthy then the *Lentile-Pottage*. Hath a man good things, he fears to forgo them: and when he must, could either wish they had not been so good, or a longer possession? Hath he evil, they bring grief; and he either wisheth them good, or to be rid of them? So that good things trouble us with fear, evil with sorrow. Those in the future, these in the present. Those, because they shall end: these, because they do not end. Nothing then can make a man truly-happy, but Eternity. Pleasures may last a while in this world; but they will grow old with us if they do not die before us. And the Staff of Age is no Pole of eternity. He then hath too much of the sensual and *Profane* blood of *Esau* in him, that will sell everlasting Birthrights and Comforts, for transient Pleasures.

3. Another Argument of his folly, was Ingratitude to God; who had in mercy vouchsafed him, (though but by a few minutes) the privilege of Primogeniture: Wherewith Divines hold, that the Priesthood was also conveyed. The Father of the Family exercised it during his life; and after his decease the first borne succeeded in that with the Inheritance. And could *Esau* be ungrateful to a God so gracious? Or could he possibly have aspired to a higher dignity? Wretched Vnthankfulnesse, how justly art thou branded for a Prodigy in Nature? There are too many, that in a sullen neglect, overlook all God's favors, for the want of one of their Affections long after. *Non tam agunt gratias de Tribunatu, quam queruntur, quod non sunt euecti in Consulatum*: It is nothing with them to be of the Court, except they be also of the Council.

4. His Obstinacie taxeth his Folly; that after cold blood, leisure to think of the Treasure he sold, and digestion of his Pottage, he repented not of his Rashnes; But ver. 34. *He did eat, and drink, and rose up, and went his way*: Filled his Belly, rose up to his former Customs, and went his way without a *Quid faeci?* Therefore it is added, *He despised his Birthright*. He followed his Pleasures without any interception of Sorrow, or interruption of Conscience. His whole life was a circle of sinful Customs; and not his Birthrights loss can put him out of them. A circular thing implies a perpetuity of motion, according to Mathematicians. It begins from

all parts alike, *et in seipso definite*, ends absolutely in it self, without any point or scope objectual to move to. Earth was *Esau's* home; he looks after no other felicity: therefore goes his way with less thought of an heavenly Birthright, then if he had missed the Deare he hunted. It is wicked to sell Heavenly things at a great rate of Worldly: but it is most wretched to vilipend them.

5. Lastly, his Perfidious nature appeareth, that though he had made an absolute Conuenance of his Birthright to *Jacob*, and sealed the Deed with an Oath; yet he seemed to make but a jest of it, and purposed in his heart not to perform it. Therefore chap. 27. 41. *〈ϕ〉 said in his heart, the days of mourning for my Father are at hand, then will I say my brother Jacob.* He tarried but *〈ϕ〉* the Funeral of his Father, and then resolved to send his Brother after him; as *Cain* did *Abel* because he was more accepted. It is hard to judge, whether he was a worse Son or a Brother: He hopes for his Fathers death, and purposeth his Brothers; and vows to shed blood instead of Tears.

Perhaps from his example, those desperate Wretches of *England* drew their instruction. They had sold their Birthright, and the Blessing which *Jesus Christ*, like old *Isac* dying, bequeathed in his Will to all believers, and all the interest in the truth of the Gospel, to the *Pope* for a few Pottage, *red Pottage*, died in their own blood for seeking to color it with the blood of God's Anointed, and of his Saints. And now in a malicious rancor, seeing the Children of Truth to enjoy as much outward peace, as they were conscious of an inward vexation: they expected but *Diem Luctus*, the days of Mourning, when God should translate our late Queen of eternally-blessed memory, from a Kingdom on Earth, to a better in Heaven: and then hoped, like Busters in a Fallow field, to raise up their heavy Fortunes, *•• turbinis*, by a Whirlwind of Commotion. But our *Pacator Orbis*, (which was the real attribute of *Constantine*) beguiled their envious Hopes. And as *Patriculus* said of the *Roman Empire* after *Augustus* death, when there was such hope of Enemies, fear of Friends, expectation of trouble in all; *Tanta suit vnus viri Maiestas, vt nec bonis, neque contra malos opus foret armis*: Such was the majesty of one man, that his very presence took away all use of Arms. Our royal *Jacob* precluded all Stratagems, prevented all the Plots of these malicious *Esauites*, and settled us both in the fruition of the Gospel, and peace with it. But in mean time, God did punish their persidious machinations; as he will do Periurie and Treason, wheresouer he find them. For he will nail upon the Head of the Periurer, his Oath trayterously broken.

IN all these circumstances it appeareth, that though *Esau* was subtle to take Beasts; he had no cunning to hunt out his own Salvation. From all which scattered Stones brought together let me raise this building of Instruction.

The wisest for the World are most commonly Fools for Celestial blessings. Wicked men can *Sentire quae sunt carnis*, not, *Sapere quae sunt spiritus*, Sauour things of the *Flesh*, not of the *Spirit*. The Prophet *Jeremiah* compounds both these, and shows, how Wisdom and Folly may concur in one man. *Ier. 4. They are Wise to do evil: but to do good they have no knowledge.* Let them War, they have their Stratagems: Let them plot in Peace, they have their Policies. Hunting, they have Nettles: Fowling Ginnes: Fishing Baits: not so much as even in Husbandry,

but the professors have their reaches: they know, which way the Market goes, which way it will go. Your Tradesmen have their Mysteries: Mysteries indeed, for the mystery of Iniquity is in them: they have a stock of good Words, to put off a stock of bad Wares: in their particular qualities they are able to school *Machiuell*.

But draw them from their Center Earth, and out of their Circumference Worldly policies; and you have not more simple Fools: They have no acquaintance with God's Statutes, and therefore no marvel, if they misjudge Vices for Virtues; as *Zebul* told *Gaal*, that he mistook *Vmbras montium, pro capitibus hominum*. A man may easily run his soul upon the rocks of Rebellion, whiles he neither looks to the Card of Conscience, nor regards the Compass of Faith.

### **A man of the Field.**

WEe have taken the first branch of his Character, the main proportion of his Picture: *He was a cunning Hunter*. There is another color added: *He was a man of the Fielde*. But because I take it for no other then an explanation of the former attribute, an exposition of the Proposition, saving it hath a little larger extent, I do no more but name it.

We do not think, because he is called, *A man of the Field*, that therefore he was a Husbandman: but as the *Septuagint* call him, *A Field-man*, in regard that he was continually conversant in the Field: There was his sport, there was his heart. Therefore (ver. 28.) *did Isaac love Esau, because he did eat of his Venison*: He loved his Venison, not his Conditions. Some would read it thus, *Because Venison was in his mouth*; and so turns his *Hunting* into a Metaphor: as if by insinuation he wound himself into the favor of *Isaac*: But the other reading is better; saving that by the way, we may give a reprehension to such Mouth-hunters.

If you would know who they are: they are the Flatterers. Of whom we may say, as Huntsmen of their Dogs, They are Well-mouthed; or rather, Ill-mouthd▪ For an ordinary Dogs biting doth not ranckle so sore as their licking. Of all Dogs they are best likened to Spaniels; but that they have a more venomous tongue: They will fawn, and fleere, and leap up, and kiss their Masters hand: but all this while they do but hunt him; and if they can spring him once, you shall hear them quest instantly, and either present them to the Falcon, or worrey and prey on them themselves: perhaps not so much for their flesh, as for their Fethers. For they love not *Dominos*, but *Dominorum*; not their Masters Good, but their Masters Goods.

The golden Ass got into sumptuous Trappings, thinks he hath as many Friends, as he hath Beasts coming about him: One commendes his Snoute for sayrer then the Lions; another his Skin for richer then the Leopards; another his Foot for swifter then the Harts; a fourth his Teeth for whiter and more precious then the Elephants; a last, his Breath for sweeter then the Ciuet-beasts: And it is wonder▪ if some do not make him believe, he hath Horns, and those stronger then Bulls, and more virtuous then the Unicorns. All this while they do but hunt him for his Trappings; uncase him, and you shall have them baffle and kick him. This doth *Solomon* insinuate, Prov. 19. *Riches gather many Friends: But the Poor is separated from his Neighbors*. He says not the *Rich man*, but *Riches*. It is the Money, not the Man, they hunt.

The Great-one bristles up himself, and conceals himself higher by the head than all the rest; and is proud of many Friends. Alas, these Dogs do but hunt the Bird of Paradise for his Fethers: These Wasps do but hooer about the Gally-pot, because there is Honey in it. The proud Fly sitting upon the Chariot-wheel, which hurried with violence huff'd up the Sand gave out, that it was she, which made all that glorious dust. The Ass carrying the *Egyptian Goddess*, well'd with an opinion that all those crouches, cryings, and obeysances, were made to him: But it is the Case, not the Carcase, they gape for. So may the chased Stag boast how many Hounds he hath attending him: They attend indeed, as Ravens a dying Beast: *Acteon* found the kind truth of their attendance. They run away as Spiders from a decaying House; or as the Cuckoe, they sing a scuruie note for a month in Summer, and are gone in June or July: sure enough before the Fall. These Hunters are gone; let them go: For they have brought me a little from the strictness and directnesse of my intended speech. But as a Physician coming to cur, doth sometimes receive some of his Patients infection: So I have been led to hunt a little wide, to find out these *cunning Hunters*.

Bee pleased to observe two general Notes, and then I will come to the Application.

1. These two Brethren were borne together, were brought up together; yet how great difference was there in their composition of Bodies, in their disposition of Minds, in their events of Life; or as they say, in their Fortunes?

1. For Bodies: One was rough and Hairy, the other was smooth and Plain. This is seldom seen in Children begot and borne of the same Parents; but seldom or never in two borne at one birth. And we may go so far with the Physiognomer to say, That Complexion (though not guides,) yet inclines the inward Disposition.

2. For Disposition of Mind; this Text shows a wide and opposite difference: *Esau was a cunning Hunter, a man of the Field: But Jacob a plain man, dwelling in Tents*. And *Gregory* observes from this example, the remoteness or contrariety of Worldlings & Holy men's delights. Men of the World hunt after the pleasures of the World as *Esau*: Men of Grace give themselves to the contemplation and study of Virtue, as *Jacob*.

3. For Euent or Success in this World, there was such Distance, as greater could not be imagined: For it is here said, the *Elder shall scrue the Younger*. The privilege of Primogeniture belonged to *Esau*; yet both that, and the Blessing went to *Jacob*. If among us, the eldest Son sell all his Lands to a younger Brother, many are ready to bless his Stars, and to say, He is borne to better Fortunes. But this President will besot that speech: diverse things are here figured.

1. Literally here is intended, that the *Idumeans*, the seed of *Esu*, should be subject to the *Israelites*, the posterity of *Jacob*. So we read 2 *Sam* 8. that they were subdued to *Israel* by *David*. All thoy of *Edom* became *David's* servants; and so continued to the reign of *Jotham*. This gave the *Jews* not only a superiority in temporal Dominions, but in spiritual Blessings; the Grace and Mercy of God for they were the visible Church, and *Edom* was cut off.

2. Mystically, this signifies the carnal Jews subdued to the Christians; though the other were the elder people: Therefore it is observable, that in the Genealogy of Christ Math. 1. many of the first borne were left out. Luke. 3. *Seth* is put in for the son of *Adam*▪ yet his eldest son was *Cain*. So Math. 1. 2. *Abraham* begat *Isaac*; yet his eldest son was *Ishmael*. *Isaac* begat *Jacob*; yet here his first borne was *Esau*. *Jacob* begat *Judah*; yet his first borne was *Reuben*. And *David* begat *Solomon* in *Matthews* Genealogy, *Nathan* in *Luke's*; yet both younger brethren by *Bathsheba*. Exod. 4. *Israel* is called *God's first borne*, and his chosen people, his appropriation. *Populus Iudaeus adumbratus fuit in his primogenitis*: The Jews were figured in these first borne; and we the *Gentiles*, that were the younger Brothers, have got away the Birthright. Rom 11. They are cast off, we grafted in: so that now the *Elder se••eth the younger*.

Which teacheth us to look well to our Charter in Christ: for it is not enough to be borne of believing Parents, but we must also be believers. *Job* may sacrifice for not expiate his sons sins. It is sinful for men on earth to deprive the first borne: but God may, and doth it. Gen. 48. *Israel stre•ched out his right hand▪ and laid it upon Ephraim's head, who was the younger: and his left hand on Manass•hs head, guiding his hands wi•tingly*: though *M•n•sseh* was the first borne. And ver. 18 *When Joseph said to him, Not so my Father. Jacob answered, I know it my Son, I know it*. Thus Generation may be cut off, Regeneration never. A man may be lost, though borne in the Faith, unless he be borne again to the Faith. Neither is it enough for *Ishmael*, to plead himself the Son of *Abraham*, unless he can also plead himself the Son of God, and an heir of *Abraham's* faith.

2. Commende me here to all *Genethliackes*, casters of Natiuities, Star-worshippers, by this token, that they are all Impostors, and here proved Fools. Here be Twins conceived together, borne together; yet of as different natures and qualities, as if a vast local distance had sundered their Births; or as if the originary blood of enemies had run in their Veines. It is *S. Augustine's* Preclusion of all Star-predictions out of this place. And since I am fallen upon these Figure-casters, I will be bold to cast the Destinie of their Profession, and honestly lay open their Juggling in six Arguments.

1. The falsehood of their *Ephimerides*. The Prognosticators, as if they were Midwiues to the Celestial bodies, plead a deep insight into their secrets: or as if like Physicians they had cast the Vrine of the Clouds, and knew, where the fit held them; that it could neither rain nor hail, till some Star had first made them acquainted with it. Demonstration hath proved these so false and ridiculous, that they may rather *Commouere nauseam quàm bilum*, and *risum* more then both.

Perhaps when some appoint Rain on such a day, some Frost, others Snow, a fourth Wind, a last calm and fair weather; some of these may hit, some of these must hit: But lightly he that against his knowledge told true today, lies tomorrow: and he that lied yesterday, may happen right next day; as a blind Archer may kill a Crow.

For this cause (I think) some were called *Erring*, or Wandering Stars: not so much that they were uncertain in their own seats and motions, as because they caused to err their Clients and gaping Inquisitors. And so they are called *Erring* in the same phrase and sense, as Death

is called Pale; not that it is Pale it self, but because it makes those Pale it seasseth on: And Winter durtie, not *formaliter*, but *secundum effectum*, because it maketh the Earth dirty. So that rather their own speculations by the Stars, then the Stars, are erring: both *Decepto sensu cum iudicio, et corruptis organis*.

Therefore some of the subtler, have delivered their opinions in such spurious, enigmatically, dilogically terms, as the Devil gave his Oracles; that since Heaven will not follow their Instructions, their Constructions shall follow Heaven. And because the Weather hath not fallen out, as they have before told, they will now tell as the weather falls out. So that reading their Books you would think, as the Beggars have their *Canting*, they had got a new Language out of the Elements, which the poor Earth never did or shall understand: And it is thought, that *Canting* is the better Language, because it is not so ambitious, as to meddle with the Stars: Whereof the Prognosticators head comes as short, as his tongue doth of the Beggars eloquence.

2. The state of Fortune-tellers, and Prophecy-usurpers: which is not only poor and beggarly, as if the envious Earth refused to relieve those, that could fetch their living out of the Stars; but also ridiculous.

Nil habet infaelix paupertas durius in se,

Quàm quod ridiculos homines facit.

This is not all; but they are utterly ignorant of their own destinies. Now *Quisibi nescius, cui praescius?* He that is a Fool for himself, how should he be wise for others? *Thracias* the South sayer, in the nine years drought of *Egypt*, came to *Busiris* the Tyrant;

Monstrat{que} piari

Hospitis effuso sanguine posse Iouem.

and told him, that *Jupiter's* wrath might be appeased by sacrificing the Blood of a *Stranger*. The Tyrant asked him, What Country-man he was, of *Egypt*, or an alliant? He told him, a *Stranger*.

Illi *Busiris*; fies Iouis hostia primus,

Inquit, et *Aegipto* tu dabis hospes aquam.

Thou, quoth the Tyrant, art that lucky guest,

Whose Blood shall wet our soil, and give us rest.

It is reported that *Biron*, that *French* *Martial*, came to an Astrologer, to know the future success of his Plots; which because he gave disastrous, the angry Duke begun to his mischievous intendments, in the Fate-tellers blood. Can they read other men's Fates in the Stars, and not the's own? Therefore one wittily wrote on such a Book, after throwing it into the fire:

Thy Author foretells much: alas! weak friend:

That he could not prognosticate thy end.

3. The quick moving of the Celestial bodies, and their remoteness from our eyes: Both our sense is too weak to pierce into those Fires; and those Fires are too quick in motion for our apprehension. Therefore saith S. Aug. *Si tam celeriter alter post alterum nascitur, vt eadem pars Horoscopi maneat, paria cuncta quaero, quae in nullis possunt geminis inueniri*: If one of the Twins be so immediately borne after the other, that the same part of the Horoscope abide, I require likeness and equality in them both; which can in no Twins be found. We see here two Brethren borne together (it is most likely) under the reign of one Planet or Constellation; yet as different in Natures, as the Planets themselves.

To this they answer, that even this cause, the swift motion of the Planets, wrought this diversity: because they change their Aspects and Coniunctions every moment. This would one *Nigidius* demonstrate, who upon a Wheel turning with all possible swiftness, let drop at once two aspersions of Ink, so near together as possibly he could: yet *Stanterota*, &c. the Wheel standing still, they were found very remote & distant. Whereby he would demonstrate, that in a small course of time, a great part of the celestial Gloabe may be turned about. But this *S. Austin* soundly returns on them: That if the Planetarie courses, and Celestial motions be so swift, it cannot be discerned under what Constellation any one is borne. And *Gregory* wittily derides their folly, that if *Esau* and *Jacob* were not therefore borne under one Constellation, because they came forth one after another. By the same reason, neither can any one be borne under one Constellation, because he is not borne all at once, but one part after another.

4. *Vitabreuis hominum*: Mans short and brittle life. If our age were now, as it was with the Patriarchs, when the Stag, the Raven, and long-lived Oak, compared with man's life, died very young: They might then observe and understand the motion and reuolution of the Stars, and behold their effects: when if any Star had long absented it self from their contemplation, they could stay two or three hundred years to see it again: But now as an English Nightingale sung;

Who lives to age,

Fitte to be made Methushalem his Page?

On necessity this Astrologer must live so long, as to have observed the life of such a man, borne under such a Planet: and after him of another borne in the like manner. Nay, he must overtake the years of *Methusalem* in the successive contemplation of such experiments. But this life is not given, therefore not this knowledge.

5. The infinite number of the Stars take from them all possibility of infallible predictions. They cannot give their general number, and can they give their singular natures? To attempt it, is *Imprudencia caecissima*; to affirm it, *Impudentia effrontissima*, blind dotage, shameless impudence.



6. The various Disposition, Conditions, Natures, and Studies, *coetaneorum*, of such as are borne together. So *Gregory* reasons of these Twins: *Cum eodem momento mater vtrumque fuderit, cur non vna vtrius{que} vitae qualitas (vel aequalitas) fuit?* When the Mother brought them both forth at one instant, How comes it to pass, that they have not the same quality and equality in their lives? Are not many borne at the same time, and under the same Constellation, *Quorum processus et successus varius et saepe contrarios videmus*: Whose proceedings and events we behold so different?

If we may give credit, that *Romulus* and *Remus* were both borne of a Vestall (defiled by a Soldier) at one birth, both exposed together to a wide Desert, both taken together and nourished of a she-Wolf, both building and challenging *Rome*; yet *Romulus* slew his brother, and got the Kingdom of that City, and after his own name called it *Rome*.

*Fraterno primi maduerunt sanguine muri*. If *Castor*, *Pollux*, and *Helena*, were got by *Jupiter*, and hatched by *Laeda* out of one Egg, How came they to so various fortunes?

*Cur fratrem Pollux alterna morte redemit?* *Cicero* mentions it for the *Chaldean* folly, that they would have *Omnes eodem tempore ortos*, all that were borne (wheresoever) together, *eâdem conditione nasci*: to be borne to the same condition.

But were all the Infants slain at one time by *Herod*, borne under one Constellation? Or all the old World, drowned in the Deluge, under one Star? Or all Soldiers slain in one field, under the same Sign? The Mathematicians were wont to affirm, that all borne under the Sign *Aquarius*, would be Fishers: But in *Getulia* there are no Fishers; was never any there borne under the sign *Aquarius*? The *Cretans*, (saith *Paul*) *were always Lyers*: What, were they all borne under *Mercury*? The *Athenians* greedy of Nouelties: had they all one predominant Star? The *Belgic's* Warriours: Were they therefore all borne under the reign of *Mars*?

But I have spent too much breath about this folly of Prognosticators. Of whom it may be said, that not only *The Children of this world are wiser in their generation, then the Children of Light*: But they would be wiser *ipsa Luce*, then the Light it self. They would know more then Saints and Angels, and search out the inuestigable things of the Lord. *Nam si qui, quae euentura sunt, praeuideat, aequiparent Ioui*: If they could foresee future things, they would brag themselves equal to God: But *Secret things belong to GOD, revealed to us*. The other is both arrogant in man, and derogant to God. And *Greg.* says well: *If such a Star be a Mans Destenie, then is Man made for the Stars, not the Stars for Man*. The Devils know not future events: and will these boast it? *Sus mineruam scilicet*.

*They grew up together*: and presently, *Esau* was a cunning Hunter, *Jacob* a plain man. We see that even Youth doth insinuate to an observer, the inclination and future course of a man. The Sprigge shooting out of the Tree, bends that way it will ever grow. *Teach a Child a Trade in his youth, and when he is old, he will not forget it*, saith *Solomon*. *Esau* entered quickly into the black way, which leads to the black Gates, that stand ever ready open for black souls. *Palet atrii ianua Ditis*: As if he should want rather time for his sport, then sport for his time, he begins early; at the very threshold of his life, and morning of his years. *Nequitiae cursus celerior quam aetatis*: His wickedness got the start of his age.

And did he ever stay his course; that foolish parents should be so indulgent to their children's licentiousness? nay, ready to snibbe and check their forwardness to Heaven with that curb, A young Saint, an old Devil: and, Wild youth is blessed with a stayed Age. But indeed most likely, a young Saint proves an old Angel: and a young *Esau*, an old Devil.

And hence follows the ruins of so many great Houses; that the young Master is suffered to live like an *Esau*, till he hath *hunted* away his Patrimony; which scarce lasts the Son so many years, as the Father that got it had Letters in his name. But what cares he for the Birthright: when all is gone, he like *Esau*, can live by the Sword: He will fetch Gold from the *Indies*, but he will have it. But he might have sau'd that journey, and kept what he had at home. If the Usurer hath bought it, though for Porridge, he will not part with it again, though they weep Tears. It is better to want superfluous means, then necessary moderation. *Inse magnarunt, summisque negatum est, Stare diu*: especially when the huge Colosses have not sound feet. Vast Desires, no less then Buildings, where Foundations are not firm, sink by their own magnitude. And there comes often Fire *Ex Rhamno*, out of the *Bramble*, that burns up the *Men of Shechem*, and sets on fire the Eagles nest in the Cedars. Psal. 37. *Parumiusto, A little that a righteous man hath, is better then the riches of many wicked*. And a plain *Jacob* will prosper better, then a *profane Hunting Esau*. Let a man begin then with God. *Wherewithall shall a young man cleanse his way? by taking heed thereunto according to thy word*.

Thus literally: Let us now come to some moral application to our selves.

Hunting is for the most part taken in the holy Scripture in the worst sense. So Gen. 10. *Nimrod was a Hunter*, even to a Proverb: and that *Before the Lord*, as without fear of his Majesty Now if it were so hateful to hunt Beasts, what is it to Hunt-men? The wicked oppressors of the world are here Typed and Taxed: who employ both Arm and Brain to Hunt the poor out of their Habitations; and to drink the Blood of the oppressed. Herein observe the

- Persons Hunted.
- Manner of Hunting.
- Hounds.

### **The Poor.**

Are their Prev: any man that either their wit or violence can practice on. Not so much Beggars; yet they would be content to Hunt them also out of their Coasts: but those that have somewhat worth their Gaping after; and whose estates may Minister some Gobbets to their Throtes. *Aquila non Capit muscas*: the Eagles hunt no Flies, so long as their be Foules in the Air. The Commonaltie, that by great Labor have gotten a little stay for themselves; these they Hunt, and lay along, and Prey on their prostrate Fortunes.

If they be Tenantes, woe is them. Fines, Rents, Carriagas, slaueries shall drink up the Sweat of their Brows. There is law against Coyners; and it is made treason justly to stamp the Kings Figure in Mettalles: But what is Mettall to a Man, the Image of God? And we have those that coin Money on the poor's Sins: Traitors they are to the King of Kings.

The whole Country shall feel their hunting. They hunt Commons into Seueralles; Tilled grounds into Pastures, that the Gleaning is taken from the Poor, which God commanded to be left them; and all succor, except they can graze in the High-ways. And to others, to whom their Rage cannot extend, their Craft shall: for they will hoyst them in the Subsidies, or ouercharge them for the Wars, or vex them with Quarrels in Law, or perhaps their Servants shall in direct terms beat them. *Naboth* shall hardly keep his Vineyard, if any nooke of it disfigures *Ahab's* Lordship: If they cannot buy it on their own price, they will to Law for it; wherein they respect no more, then to have *a\*sam querelae*, a colorable occasion of contention: for they will so weary him, that at last he shall be forced to sell it: But *Tully* says of that sale; *Ereptio non emptio est*: It is an Extorting, not a Purchasing.

Thus the Poor man, is the Beast they hunt: who must rise early, rest late, eat the Bread of sorrow, sit with many a hungry meal, perhaps his Children crying for Food, whiles all the fruit of his pains is served in to *Nimrod's* Table. Complaine of this whiles you will, yet as the Orator said of *Verres*: *Pecuniosus nescit damnari*. Indeed a Monny-man may not be damnified, but he may be damned. For this is a *Crying sin*, and the wakned ears of the Lord will hear it: neither shall his provoked hands forbear it. *Si tacuerint paupers, loquentur Lapides*: If the Poor should hold their peace, the very Stones would speak. The Fines, Rackings, Inclosures, Oppressions, Vexations, will cry to God for vengeance. *The Stone will cry out of the Wall; and the beam out of the Timber shall answer it*.

You see the Beasts they hunt: Not Foxes, not Wolves nor Boars, Bulls, nor Tigers. It is a certain observation; no Beast hunts the own kind to devour it. Now if these should prosecute Wolves, Foxes, &c. they should then hunt their own kind: for they are these themselves; or rather worse then these: because here *Homo homini Lupus*. But though they are Men they hunt, and by nature of the same kind; they are not so by quality: For they are Lambes they persecute: In them there is Blood, and Flesh, and Fleece, to be had: and therefore on these do they gorge themselves. In them there is weak Armor of defense against their cruelties; therefore over these they may domineer. I will speak it boldly: There is not a mighty *Nimrod* in this Land, that dares hunt his equal: But over his inferior Lamb he insults, like a young *Nero*. Let him be graced by High ones, and he must not be saluted under twelve score off. In the Countrie he proves a *Termagaunt*: his very Scowle is a Prodigy, and breeds an Earthquake. He would be a *Caesar*, and tax all: It is well if he prove not a *Cannibal*. Only *Macro* salutes *Seianus* so long as he is in *Tiberius* his favor: Cast him from that Pinnacle, and the Dog is ready to devour him.

You hear the Object, they hunt; attend the Manner. And this you shall find, as *Esau's*, to consist in two things: *Force*, and *Fraud*. They are not only *Hunters*, but *cunning Hunters*.

1. For their *Force*, they are *Robusti latrones*, and have a violent impetuous, imperious Hunting. *Desolation and destruction are in their Pathes*. We may say of them, as *Tertullian* said of the *Montanists*. *Nontam Laborant vt aedificarent sua, quam vt destruerent aliena*. They seek not so much their own increasing as the depopulation of others. Philosophers hold the world to be composed of three concurrent principles, Matter, Form, and Priuation: holding the last, to be rather a principle of Transmutation, then of Establishment. Oppressors besides

the Matter, which is the Common-wealth; and the Form which is Justice; have devised to make necessary also Priuation.

There are sins, which strive only *Intra orbem suum urere*: which have no further latitude then the Conscience of the Committer: They are Private and Domestical sins: the sting whereof dies in the proprietary. Such are Prodigality, Envy, Sloth, Pride. Though evil example may do somewhat, they have no further extension. But some are of so wild a nature, that they are Mallets and Swords to the whole Country about them. And these are districtly, the sins of the Hand. So Micah. 2. *They covet Fieldes, and take them by Violence: and Houses, and take them away: so they oppress a man and his house, even a man and his Heritage.* Why do they all this, but because *Manus potest.* ver. 1. *It is in the power of their Hand.* And they measure their power, saith *Seneca*, by the Span, by the reach of their Hands. *Iniurijs vires metuntur.* *Anaxagoras* thought man the wisest of all Creatures, because he hath Handes, whereby he can express all signs. He might have concluded him the Wickedest of all Creatures, *quia manuatus*, because he hath Hands. For no Tiger or Vulture under Heaven is more hurtful with his Clawes and Tallents, then Man with his Hands. *Achilles* asked *Palamedes* going to the *Troyan Wars*, Why he went without a Servant? He shown him his hands, and told him they were *Loco seruorum*, instead of many servants. *Manus organum organorum.* Their dexterity and aptness chargeth them with sins, whereof the other parts are no less Guilty.

For the most part, those Beasts have least immanitie that have most strength. Oxen and Horses and Elephants are tame and seruicable, but Bees and Hornets have Stings. So wisely hath the Creator disposed, that there may not be a Coniunction *et Potentiae et Malevolentiae*: that might and malice may not meet. So they are suffered to have Will to hurt, & not Power; or Power, and not will. The cursed Cow hath short Horns: But these *Hunters* have got both. The Poet saith:

That Lions do not prey on yielding things,

Pity's infeoffed to the blood of Kings.

*Posse et nolle, noble*: That thou mayst harm and wilt not, is *laus tua*, thy praise: that thou wouldest and canst not, *gratia Dei*, is God's providence. *Haman* would hang *Mordecai* and cannot: he is a villain in Hell for his intent. *David*, when he had *Saul* in the Cave, could hurt and would not: he is a Saint in Heaven. *Shimei* would, but cannot kill (though rail on) *David*: *David* can, and will not kill *Shimei*. The hot Disciples would have Fire from Heaven to destroy the *Samaritans*, and could not: Christ could command it, and would not. How rare is a man of this disposition among us? If advantage hath thrust a Bootie into his hands, the Lamb is in the Wolves Cave with more security. Plead what thou wilt, prostrate thy own innocence, aggravate the Oppressors cruelty: he answers as *Esopes* Wolf answered the Lamb; *Thy Cause is better then mine, but my Teeth are better then thine*; I will eat thee. Aud this is a shrewd invincible argument, when the cause must be tried out by the Teeth. *Pactum non pactum est, non pactum pactum est; quicquid illis lubet*: Bargain or not bargain; the Law must be on their sides: *Nemo potentes tutus potest aggred.* He comes to his cost, that comes to complain against them.

2 For their *Fraud*; they are *Cunning* Hunters. They are Foxes as well as Lions to get their Prey. Nay the Fox-head doth them often more stead, then the Lions Skin. Mical. 7. *They hunt with a Net*. They have their political Ginnes to catch them. Gawdy Wares and dark Shoppes, (and would you have them love the light, that live by darkness, as many Shopkeepers) draw and tole Customers in: where the crafty Leaches can soon feel their Pulses: if they must buy, they shall pay for their necessity. And though they plead, We compel none to buy our Wares; *Caveat emptor*: yet with fine voluble Phrases, damnable Protestations, they will cast a mist of error before an Eye of simple Truth; and with *cunning* devises hunt them in. So some among us have feathered their nests, not by open violence, but political circumvention. They have sought the Golden Fleece, not by *Iasons Merite*, but by *Medeas* Subtlety, by *Medeas* Sorcerie.

If I should intend to discover these *Hunters* Plottes, and to deal punctually with them, I should afford you more matter, then you would afford me time. But I limit myself, and answer all their Pleaes with *August*. Their tricks may hold *in iure fori*, but not *in Iure poli*: in the Common-pleas of Earth; not before the Kings bench in Heaven.

Neither do these *Cunning* Hunters forage only the Forest of the world. but they have ventured to enter the Pale of the Church, and hunt there. They will go near to emparke it to themselves, and thrust God out. So many have done in this Land: and though it be danger for the poor Hare to preach to Lions & foxes, I am not afraid to tell them, that they Hunt; where they have nothing to do. Poor Ministers are dear to them; for they are the Deare they Hunt for: How many Parishes in England (all most to the number of half) have they empayled, to themselves, and chased the Lord's Deare out? Yea now, if God lay Challenge to his own Ground against their Sacrilegious impropriations, for his own *Tithes*; they are not ashamed to tell him, They are none of his: and what laws soever he hath made, they will hold them with a *Non obstante*. They were taken into the Church for Patrons, defenders; and they prove offenders, Thieves; for most often *Patrocinia, latrocinia*.

You have read how the Badger entertained the Hedghogge into his Cabine, as his inward friend: but being wounded with the Prickles of his offensive guest, he mannerly desired him to depart in kindness, as he came. The Hedge-hog thus satisfies his just expostulation; that he for his part found himself very well at ease, and they that were not, had reason to seek out another place, that likes them better. So the poor Horse, entreating help of the Man against the Stag; ever after *Non equitem dorso, non fraenum depulit ore*: They have rid us, and bridled us, and backed us, and spur'd us, and got a tyranny over us, whom we took in for our familiar friends and favorites.

3. Now for their Houndes: besides that they have long Noses themselves, and Hands longer then their Noses, they have Dogs of all sorts.

Beagles, cunning Intelligencers. *Eó laudabilior, quo fraudulentior*: The more crafty they are, the more commendable.

Their Setters, prowling Promoters; whereof there may be necessary use, as men may have of Dogs; but not tolerable for their purposes.

Their Spaniels, fawning Sycophants, that lick their Masters hands, but are brawling ever at poor strangers,

Their great Masti•es; surely and sharking Bailiffs, that can set a Rankling Tooth in the poor Tenants Ribbes.

They have their Bandoes, corrupt Soliciters, Parrat-Lawyers; that are their properties, and mere Trunkes, whereby they inform and Plead before Justice, against Justice. And as the Hounds can sometimes smell out the Game, before their Master; as having a better Nose, then he an Eye: so these are still Picking-holes in poor men's estates, and raking up broken Titles: which if they justly be defended; *Actio fit non Lustralis, sed secularis*: Whereif (because Justice doth sometimes prevail) it go against them; yet *Major est expensarum sumptus, quam sententiae fructus*: The cost is more Chargeable then the victory profitable.

Some of them, whose Pale is the Burse, have their Blood-hounds; long-nosd, hook-handed Brokers, that can draw the sinking estate of poor men, by the blood of necessity. If they spy Pride and Prodigality in the streets, they watch over them as Puttocks over a dying Sheep. For *Pascuntur scelere*: they are not Doves but Ravens, and therefore *sequuntur cadauera*, follow Carcasses. O that some blessed medicine could rid our Land of these Warts and Scabbes; free us from these Currs. The *Cunning* Hunters could not do so much mischief, without these Lurchers, these insa•iate Hounds.

Thus I have shown you a Fielde of *Hunters*: what should I add, but my Prayers to Heaven, and desires to Farth, that these *Hunters* may be hunted. The *hunting* of harmful Beasts is commended; the Wolf, the Boar, the Bear, the Fox, the Tiger, the Otter. But the metaphorical *hunting* of these is more praise worthy: the Country-wolves, or City-Foxes deserve most to be Hunted. *Non est meae Paruitatis, &c.* I am to shallow to advise you *Demodo*: I only wish it might be done: they that have authority to do it, know best the means, I will but discover the Game, and leave it to their Hunting: naming the persons they should Hunt: they know the Hounds where withal.

1 There is the wild Boar, that breaks over God's mounds and spoils his Vineyard. *Psal. 80. The Boar out of the Wood doth waste it: and the wild Beast of the Field, doth devour it.* This is the depopulator, that will forage and lay all waste, if he be not restrained. What; Do you call him a wasting Boar? he rather encloseth all, breaketh up none. Yes, he lays waste to the Common-wealth, though he encloseth to himself. He wasteth Societies, Communitie, Neighbourhood of people; turns them out of their ancient Dores, sends them to the wide World to beg their Bread. He is a bloody Boar, and hath two damnable Tuskes: Money to make him Friends, and to charm connivance: And a wicked Conscience, that cares not to swim to Hell in Blood. The brawny Shield of this Boar, whereby he bears off all blows of Curses, is the security of his own dead Heart: He thinks the Cries and Vlulations of Widdowes and Orphans, the best Music. When the hand of God strikes him, (as strike him it will, and that fearfully) he even rouseth and rageth on him; and dyes like an angry Boar, foaming at mouth, as if he were spitting defiance at Heaven. Let this Beast be *Hunted*.

2. There is the Fox, the crafty Cheater, that steals the Grapes. Cant. 2. *Take in the Foxes, &c.* It is God's charge to hunt him. He turns Beasts out of their Dennes by defying them. He sold his Conscience to the Devil for a stock of villanous Wit. He hath a stinking Breath; corrupted with Oaths and Lies: and a ravenous Throat to prey upon men's simplenesse. If all tricks fail, he will counterfeit himself dead, that so drawing the Fowls to feed upon him, he may feed upon them. The Defrauder puts on a semblance of great smoothness; you would take him for a wonderful honest man: Soft, you are not yet within his clutches; when you are, Lord have mercy on you, for he will have none.

3. There is the bloody Wolf; the professed cutthroat the Usurer. *Hunt him, sease on his Den;* it is full of pooremens Goods. What a Golden Law would that be, which were called a Statute of Restitution: Such a one as *Nehemiah* enacted. *Neh. 5.* that Lands and Vineyards, Houses and Goods, mortgaged into Usurers hands, should be *restored*. When he sealed it with a sacramental Oath, and made them swear consent to it. *And he shook his Lappe, and said. So God shake out every man from his house, and from his labor, that performeth not this Promise; even thus be he shaken out, and emptied. And all the Congregation said, Amen.* But if they will not restore by themselves, they shall by their posterity. For, as *Pliny* writes of the *Wolf*, that it brings forth blind Whelps: so the Usurer lightly begets blind Children, that cannot see to keep what their Father left them. But when the Father is gone to Hell for gathering, the Son often follows for scattering. But God is just. *A good man leaveth his Inheritance to his Children Children: and the Wealth of the sinner is laid up for the just.*

4. There is also the Badger, a Beast of rapine: We have his fellows among us, the Engrossers of Corn, the Raysers of the price, sweeping away whole Markets: We call these Badgers. The Poor that comes with a little Money, cannot speed; but at an unreasonable rate: they engross all. And by their Capacitie, or rather Rapacitie, having so much in their hands, they sell it at the place of their transporting, at their own price.

5. The Dromedarie would also be better *hunted*: I mean the vagrant Rogues, whose whole life is nothing but an exorbitant course: the main begging, the by's silching and stealing: Only they are not so serviceable as the Dromedary; which is a Beast of quick feet, and strange speed. The reason is given by *Aristotle*, because the extreme heat of Nature doth waste all the vinctuositie and fatness, and thereby gives greater agility. But these Dromedaries are not swift: Let one charitable Constable amongst a hundred light on him, and give him correction, and a Passport to his (false-named) place of birth, and he will not travel above a Mile a day. Let them alone, and they will *traverse their way*; which are no ways: for they cannot keep the beaten path: let them be where they will, they are never out of their way. They boast themselves of the brood of *Cain* for they are perpetual Runnagats. If the Stoks and Whip-post cannot stay their extrauagancie, there remains •nely the Gal-house.

6. Let the roaring *Bull* be *hunted*; the Bulls of *Basan*, the Bulls of *Rome*; sent over by the Pope *ad interitum*, either of us or themselves: For their end is not *implere Ecclesiam*, but *c•miterium*; to fill Church-yards with dead bodies, not the Church with living souls. No Service would be so welcome to them, as the *Sicilian* Euensong, or the *Parisian* Matins. But since no Drugge is currant in their Shoppes, but *Diacatholican*, Treason and Ruin; let it be first ministered to

themselves to purge their burning Fevers. And since the *Pope* sends his *Bulls* into *England* so thick, bellowing to call his Calves together, and to excite their revolting from their Sovereign; let them speed no otherwise then those *Bulls* once did, that called in another *Bull*, which was *Bull* the Hang-man: to dispatch them all.

If you be disposed to *hunt*, *hunt* these Beasts that havoc the Common-wealth: Let the Lambes alone, they do you much good, no hurt. And to this chase use all your skill: in this work it shall be your commendation to be *cunniug Hunters*. The Lord shall emparke you within the Pale of his own merciful Providence, and restrain the savage fury of your Enemies. Let those, whom God hath made Masters of this serious game, and given Commission to *hunt* vicious persons: Let every particular man *hunt* Vice out of his own heart. If there be any violence to get the *Kingdom of Heaven*, use it: if any policy to overthrow Satan and his complices, against whom we wrestle, exercise it. This War shall be your Peace. You shall help to purge the Land of noxious Beasts; and cleanse your own hearts from those lusts; which if you *hunt* not to death, shall *hunt* you to death; as the moral of *Acteon*. And God that gives you this command and courage, shall add for it a merciful recompense; taking you at last from this militant Chace to the Park of his triumphant Rest. Amen.

FINIS.

[illustration]

### CHRIST HIS STARRE: OR, The Wise-men's Oblation.

Matth. 2. II.

When they were come into the house, they saw the young Child with Mary his mother, and fell down, and worshipped him: and when they had opened their Treasures, they presented unto him gifts, Gold, and Frankincense, and Myrrh.

THE Feast of the *Epiphanie*, or manifestation of *Christ*, as it is this days momorie; so I have purposed this days exercise. As *Relatu traditionis instruimur*, There were three principal and notable Appearings of *Christ* on this Day. All which, *Eodem die contigisse feruntur, sed alijs at que alijs annis*, fell out the same day in diverse years, as they write.

So *Maximus Episc. Tribus miraculis ornatum diem sanctum seruamus. &c.* we keep this Day Holy and Feastiually, being honored with three Wonders. This Day *Christ* led the *Wise-men* to himself by a *Star*. This Day he turned the Waters into Wine at the Marriage. This Day he was Baptized of *John* in *Jordan*.

According to these three distinct *Manifestations* of himself, they have given this Day, three several names.

1. *Epiphania*: Because *Christ* did appear to certain *M•gi*, by the direction of a *Star*: and was by their report, made known to the Fox *Herod*, and his Cubbes, many enemies in *Jerusalem*▪ (ver. 3.) *He was troubled, and all Jerusalem with him.*



2. *Theophania*: Because there was a Declaration of the whole *Trinity*. (Math. 3.) Of God the *Father*, whose voice was heard from Heaven. Of GOD the *Son* to be *Baptized*; of whom was the testimony given, *This is my beloved Sonns, in whom I am well pleased*. Of GOD the holy *Ghost*, who descending like a *Dove*, lighted on him.

3. *Bethphania*: Because, (John. 2.) he shown the power of his Deity, at the Wedding, in changing their *Water into Wine*: So the Text (ver. 11.) *This beginning of Miracles did Jesus in Cana of Galilee, and manifested his glory*.

4. Some have added a fourth name from a fourth Wonder, that they say was wrought on this Day: *Phagiophania*; Because *Christ* relieved *Famem triduanam*, the three days hunger of five thousand, with five Barley Loaves, and two little Fishes.

I confess, this History hath many observable points in it. It entreates of *Wise-men*, of a tyrannical King, of troubled People, and of the King of Kings lying in swaddling clothes. To discourse all these,

*Virtutesque, virosque, et tanti incendia bell;* would exceed the limites of one cold hour. I would therefore confine my short speech, and your attention, to the *verse* read.

Wherein me thinks, I find a miraculous Wonder: That extraordinary *Men*, by an extraordinary *Star*, should find the King of Heaven in so extraordinary a *place*. *Wise-men* seeking a *Star*, showing a *Savior* lying in a *Manger*: But *cernere oculis, docenter oraculis*, the eye of *Flesh* sees somewhat; the eye of *Faith* shall see more.

I may distinguish all into a

- *Direction*.
- *Devotion*.

The *Direction* of God, the *Devotion* of Men. By the *Direction*, they are brought to the *Messias*. By their *Devotion*, they *Worship him, and present him Gifts, Gold, Frankincense, and Myrrh*. For the *Direction*, we will borrow a little of the *Premises*; and therein consider

- *God's Leading*.
- *Their Following*.

*God's Leading* was by a *Star*. They that delight to cast Clouds upon the clear Sun, have here mooted many Questions about this *Star*.

1. Whether this *Star* were singular, or an heap of *Stars*. Our *Roman* adversaries, to bring willful trouble on themselves and us, have coniu'r'd a fiction from one *Albumazar* a Heathen; that the Sign in the Zodiac, called the *Virgin*, is composed of so many *Stars*, as may aptly pourtray *Virginem gestantem inter brachia filium*, a *Virgin* bearing an *Infant* in her arms: And some of them have thought that, this *Star*.

Let *Albumazar* be the father of this opinion; and for a little better authority, they have motherd it on a Prophecy of *Tiburtine Sibylla* when *Augustus* boasted his super-human Majesty, *Sibylla* shown him *Virginem in coelo Infanti portam*, a Virgin in Heaven bearing a young Child in her arms; with these words: *Hic Puer major te est, ipsum adora*, Yonder Infant is greater then thou art, *O Caesar*, worship him.

But because the Father of this toy was an *Ethnicke*, and the Mother thought a *Sorceresse*, they have (as somethinke, spite of his teeth) brought in *Chrysostom* for a God-father to it; or to an opinion, if differing from it, yet also exceeding the truth of this History. Whether of himself, or on their teaching, he says thus. *This Star appeared to them descending upon that victoriall Mountain, having in it the form of a little Child; and above him the similitude of a Cross*. But I confess, (and loe the great vaunts of their unity) that many of them are of another mind.

Howsoever, the Text is plain against it. (ver. 2.) 〈 in non-Latin alphabet 〉 . *Vidimus Stellam eius*. *Aster* and *astrum* differ, as *Stella* and *Sydu*s. *Aster* and *Stella* signify one *Star*: *Astrum* and *Sydu*s, a knot of *Stars*; as any Sign in the Heaven, coacted and compounded of many *Stars*. The Evangelist here useth the singular and individual word; *We have seen his Star*, not *Stars*.

2. They question, whether this was a new *Star*, created for the purpose; or one of those co-euall to the World. *Chrysostom*, *Damaseen*, *Fulgentius*, with most others, are persuaded it was a new *Star*. *Houdemius* an English man so sung of it,

Nouâ caelum Stellâ depingitur,

Dum Sol nouus in terris oritur.

T'was fit a new *Star* should adorn the Skies,

When a new Sun doth on the Earth arise.

It is called by *Augustine*, *Magnifica Lingua coeli*: The glorious Tongue of Heaven. It appears, this was no ordinary *Star*, ex

- situ,
- Motu,
- Tempore Lucendi.

1. By the *Site*: The place of it must be (*In aere terrae vicino, non ipsius meditullio*) in that part or Region of the Air, that was next to the Earth; otherwise it could not so punctually have directed these *Wise-men*, that traveled by it.

2. By the *Motion*. The course of other *Stars* is circular: this *Star* went straight forward, as a guide of the way: in the same manner, that the *Pillar of Fire* went before *Israel*, when they passed out of *Egypt*.

3. By the *Time of Shining*. Other *Stars* shine in the night only, this *Star* gave light in the broad day; as if it were a *Star* appointed to wait on the Sun.

Stella Luce vincens Luciferum,

Magos ducit ad Regem Syderum.

Of this *Star* did that Coniurer prophecy. (Num. 24.) *There shall come a Star out of Jacob, &c.* It was a true *Star*, it was a new *Star*; created by God in Heaven for this purpose: Not that the birth of *Christ* depended on this *Star*, but this *Star* on his birth. Therefore it is called *Christ's Star*, (ver. 2.) *His Star*.

This *Star* served

- To them *Ad Ducendum*.
- To us *Ad Docendum*.

It led them really, let it also lead us figuratively to *Christ*: Them *Per visum*, us *Per fidem*.

By the consent of Divines this *Star* did prefigure the *Gospel*. And indeed: For what other *Light* directs us to *Christ*?

Not the *Star* of *Nature*: Did not every step it taught us to tread, bring us further off? If it heard of him, it sought him, as *Laban* sought his Idols in the Tents: or as *Saul* sought his Asses in the Mountains: or as *Joseph & Mary* fought him among their Kinsfolks: Either in the *Tents* of soft ease and security: or in the Mountains of Worldly dignity: or among the *Kindred* of the flesh, friends and company.

Not the *Star* of the *Law*: for this told us of a perfect obedience, and of condemnation for disobedience; of God's anger, our danger; of sin and death. This *Star* would have lighted us to Heaven, if we had no Clouds of Iniquity to darken it to our selves. And that which *S. Paul* speaks (Gal. 3.) *The Law was our School-master to bring us unto Christ*; is to be understood of the legal Tipes and Sacrifices. Where, by an Oblation of the blood of Beasts, was prefigured the Blood of that *Lamb*, which should expiate all our sins.

The *Gospel* is this *Star*; and blessed are they, that follow it: It shall bring them to the Babe *Jesus*. God hath fixed this *Star* in our Orbe: but how few are so wise as these *Wise-men*, to follow it? That *Star* was sometimes hidden, this shines perpetually. It is horror and shame to speak it; we no more esteem it, then if we were wear•e of the Sun for continual shining.

I am loath to part with this *Star*; but other Observations call me from it. You hear God's *Leading*, mark their *Following*. This is described Ex

- Aduentu,
- Euentu.

by their

- Access.
- Success.

Veniunt, Inueniunt: *They Come, they Find.*

### **Their Access.**

Some have thought that these *Magi*, having so profound skill in Astrology, might by calculation of times, composition of Stars▪ and S•ellations of the Heavens, foreknow the birth of the *Mes•ias*. But this opinion is utterly condemned by *Augustine*, and all good men. And it shall only help us with this Observation.

God purposed so plentiful a salvation by *Christ* that he calls to him at the first those, who were far off. Far off indeed; not only in a local, but cere•oniall Distance. For place they were so far; as *Persia* from *India*: from thence most Writers affirm their coming. For the other respect, he calls those to Christ, who had run furthest from Christ; and given themselves most over to the Devil. Magi•ans, Sorcerers, Coniuri•s consederates with Satan in the most detestable art of Witchcraft. These that had set their faces against heaven' and blaspheme'd out a renunciation of God and all goodness: even at those Doors doth God's spirit Knocke, & sends them by a *Star* to a *Savior*.

Be our •innes never so many for number, never so heinous for nature, never so full for measure, yet the mercy of God may give us a *Star*; that shall bring us, not to the Babe *Jesus* in a Manger, but to be Ch•ist a King in his Throne. Let no penitent Soul despair of mercy.

Christ manifested himself to two sortes of people in his swathing Cloutes; to these Magicians, and to Shepherds: the latter simple and ignorant, the other learned and wicked. So *August▪ In rusticitate Pastorum imperitia proeualet, in Sacrilegijs magorum imp•etas*. Yet to both these, one in the day of his nativity the other in this *Epiphanie*, did that Savior, with whom is no respect of of persons manifest his saving mercy. Whether thou be poor for Goods of the world, or Poorer for the Riches of grace, be comforted; thou mayest one day see the salvation of God.

2. Observe their obedience: they *Come* instantly on God's call. They have seen his *Star*, and they must go to him. They regard not, that *Herod* was an enemy to the King of *Persia* their Master; they come to his Court to enquire for Christ. When they are there, let *Herod* be never so troubled about the name of the true and new-borne King of *Jews*; they have the inward direction, the record of an ancient prophecy added by the *Priests*. ver. 6. from *Micah*. 5. 2. *Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel*. Hereupon they go.

Obedience, when it hath the warrant, goes upon sound and quick Feet *Necfal•a fingit, nec vera metuit impedimenta*. No obstacles can stay it, no Errors stray it, nor Terrors fray it: it is not deluded with toys, nor deferred with joys. It •arries not with the young man in the Gospel, to kiss his Friends; nor with the Old man, to fill his Barns: but *Currit per saxa, perignes*, through all dangers and difficulties, with a faithful eye bent upon the Callers promises. And this is that other Virtue remarkable in these *Wise-men*.

3. *Faith.* They come to the *Priests* made acquainted with the Oracles of God, to inquire of this King. The *Priests* resolve the place of his birth from the *Prophet*: but though told of his *Star*, they will not stir a foot towards him: Perhaps it might cost them their Honors or lives by the Kings displeasure; therefore they will point others, but disappoint their own souls.

Here is a strange inversion, *Veritas illuminat Magos; Infidelit as obcoecat Magistro*: Truth guides the Magicians, Unbelief blinds the *Priests*. They that were used to Necromanticke Spelles and Charmes, begin to understand the truth of a *Savior*: whiles they that had him in their Books, lost him in their Hearts. *Vtuntur paginis, quarum non credunt eloquijs*: They turn over the leaves, and believe not their Contents. To what end were all their quotidian Sacrifices? If they were not types and figures of a *Mesias*, what other thing made they their Temples, but a Butchers shambles?

Now the Mercy and Grace of our Lord *Jesus*, keep us from this apostate wickedness. Let Truth never speak it of us, that we have the Book of the Lord in our Hands, not the doctrine in our Consciences. That we have God's Seals, yet vn-marked Souls. That *De virtutibus vacui loquimur*: We speak of the Graces, we have not.

It was once spoken of *Greece*, in regard of the ruins, (•ea of the utter extinction, for *Etiam periere ruinae*) *Graciam in Graecia quaerimus, non inuenimus*: We seek for *Greece* in *Greece*, and cannot find it. Let it never be said of us in respect of our recidiuall disobedience; *Angliam in Anglia quaerimus; et non inuenta est*: We seek that famous Church of *England* in *England*, and find it not. Many love to live within the circumference and reach of the Gospel, because it hath brought Peace, and that Peace Wealth, and that Wealth Promotion: But if this Health or Quiet might be upheld or augmented by that *Roman* Harlot, they would be ready to cry, *Great is Diana of the Ephesians*; and *Christ* might lodge long enough at *Bethlehem*, ere they would go to visit him. Our lives too prodigiously begin to pretend this: But,

O faxit Deus, vt nullum sit in omine pondus.

And for our selves, *Bel.* Let us not like the *Priests*, direct others to a *Savior*, and stay at home our selves: nor like the Trumpeter, that encourageth others to the Battle against the enemies of God, and our salvation, *Nihil ipse nec ausus, nec potuit*: our selves being Cowards, and giving never a stroke. It is not enough to tell the people of a *Savior* in *Bethlehem*: *Opus est etiam praeitione, aut saltem coitione, et pari congressu*: We must go before them, or at least go with them.

For this cause I commend the Faith of these *Magi*: Seeing the *Priests* doctrine concurs with the *Stars* dumb direction, though *Herod* will not leave his Court, nor the Scribes their ease, nor the People their trades; yet these men will go alone to *Christ*. When thou art to embrace Religion, it is good going in company, if thou canst get them; for the greater blessings •alles upon a multitude: but resolve to go, though alone: For thou shalt never see the Lord *Jesus*, if thou tarry till all *Jerusalem* go with thee to *Bethlehem*.

WEe have heard their *Aduent* or *Access*; listen to the *Euent* or *Success*. *They saw the young Child, with Mary* his Mother.

God hath answered the desire of their hearts: they had undertook a long Journey, made a diligent inquiry; no doubt their Souls longed with *Simeon* to see their Savior. Loe! he that never frustrates the faithful affection, gives abundant satisfaction to their hopes. *They saw the young Child with Mary his Mother.* Observe

- Whom.
- With whom.
- Where.

they saw him.

*Whom?* The *young Child*▪ Meditate and wonder. The *Ancient of days* is become a *young Child*. The Infinitely great is made *Little*. The sustainer of all things Suckles. *Factor terrae, factus interra. Creator coeli, creatus sub coelo.* He that made Heaven and Earth, is made under Heaven upon Earth. The Creator of the world is Created in the world, Created *Little* in the world; *they saw the young Child.*

*With whom?* *With Mary his Mother.* *Mary* was his Daughter, is she now become his Mother? Yes; he is made the Child of *Mary*, who is the Father of *Mary*. *Sine quo Pater nunquam fuit, sine quo mater nunquam fuisset.* Without whom his Father in Heaven never was; without whom his Mother on Earth had never been.

*Where?* It is evident in *S. Luke's Gospel*, they found him lying in a Cratch. He, who sits on the right hand of the Majesty on high, was lodged in a stable. He that *Measures the Waters in his Fist, and Heaven with a Spane*▪ was now Crowned in a Manger, and swaddled with a few Ragges. Here they find neither Gard to defend him, nor tumults of people thronging to see him; neither Crown on his Head, nor Scepter in his hand; but a *young Child* in a Cratch: having so little external glory, that they might have saved their pain and seen many in their own Country far beyond him. Our instruction hence is, that.

God doth often strangely and strongly exercise the Faith of his; that their persuasion may not be guided (*Oculus*, but *Ora•ulis*) by their Sight, but his Word. The eye of true Faith is so quick sighted, that it can see through all the Mistes and Fogs of difficulties. Hereon these *Magi* do confidently believe, that this poor Child, lying in so base a manner, is the great King of Heaven and Earth. The faith of man, that is grounded on the promises of God must believe, that in prison there is liberty, in trouble peace, in affliction, comfort, in Death life, in the Cross a Crown, and in a Manger the Lord *Jesus*.

The use of this teacheth us not to be offended at the baseness of the Gospel; lest we never come to the Honor to see *Jesus*. It was an argument of the Devils breaching. *Have any of the Rulers, or Pharisees believed on him?* The great, the learned, the wise give him no cr•dence. *But this people that knoweth not the Law is Cursed:* None but a few o• the rascall company follow him. 〈◊〉 hereof *Simeon* resolved his mother *Mary*. 〈...〉 set for the fall, as well as the risi•g again of many 〈...〉 for a Sign which shall be spoken against. He should 〈...〉 but woe unto

them that so esteemed <...> , to work his will by <...> should apply a medicine contrary to <...> of the patient, he would have little <...> the disease. But such is God's miraculous working that he subdues Crowns to a Cross, overcomes <...> poverty, overthrows the <ϕ> of the <ϕ> , by <ϕ> *Folishnesse* of the *Spirit* and sets knees a <...> in a Manger.

YOU see their *Access*, and the *Euent* or *Success*; which points determine their *Direction*: Let us come to their

### **Devotion.**

Herein we shall find a triplicite; to follow the method of *Augustine's Gloss*, *Adorant corporibus, vncrantur officijs, honorant muneribus*: Christ had bestowed on these *Magi* three sorts of gifts; Goods Corporal, Spiritual, Temporal: And all these in a devout thankfulness they return to *Christ*.

In *Falling down*, they did honor him with the Goods of the body.

In *Worshipping him*, with the gifts of the Mind.

In *Presenting to him gifts, Gold, Frankincense, & Mirrhe*; with the goods of the World.

The Body and Mind, I will knit together, (*They fell down, and worshipped him.*) It is fit they should be partners in repentance, that have been confederates in sin. It is questioned, whether in transgressing, the body or the soul be most culpable? I am sure, either is guilty. It is all one: a man that wants Eyes, carries a man that wants Feet: the lame that cannot go, spies a Bootie; and tells his blind Porter of it, that cannot see: He that hath Eyes directs the way; he that hath Feet travels to it; but they both consent to steal it. The Body without the Soul wants Eyes: the Soul without the Body wants Feet; but either supplies the other to purloine God's glory: Discusse, whether more, that list; I am certain, both the blind and the lame are guilty. Both have offended, both must in a repentant Oblation be offered to God. Therefore saith *Paul*, not only *Present your Bodies* <ϕ> *Sacrifice*; but also, *Bee transformed by the renewing of your Minds. Bodily labor profits •tle*, without the Soul; and it is a proud Soul that hath stiff Knees. These *Magi* therefore give both; *Procidentes adoruerunt eum*.

Here is one thing sticks horribly in the *Papists* stomachs; and like a Bone in the throat, will neither up nor down with them. *They fell down and worshipped him*: Not her. This same leaving out of (*Her*) hath much vexed them. How much would they have given the Evangelist, to put in (*Illam.*) *They saw Him with his Mother*: yet they *Worshipped Him*, not his Mother.

They have troubled us and themselves with many Arguments, that though this was concealed, it was not omitted. And they are resolved to believe it, though they cannot prove it; and that, though it be not so good, shall be as ready. Howsoever? they will confute the *Magi* in their practice: for they still *Adorare eam*, when perhaps they forget *eum*, and give the Mother more honor then her Maker. It was but mannerly in *Bellarmino*, to post-scribe two of his *Tomes*, with *Laus Deo, virgini{que} matri Mariae: Praise to the Lord, and his Mother the virgin Mary*. Some (setting the Cart before the Horse) have written (*Laus beatæ virgini, et Jesus*

*Christo,)* Praise to the virgin Mary, and Jesus Christ: And they have enjoined ten *Auemaries*, for one *Paternoster*. It is to be feared at last, they will adore her for their Savior, as they do for their Mediator, and shut *Christ* quite out of doors.

But let me come out of *Babel* into God's City. *They fell down, and worshipped Him*. Let our Instruction hence be this.

God did ever so strangely qualify the baseness of *Christ*, that though he seemed in men's eyes a contemptible object, and abject; (Esa. 53.) yet he was beautified with some certain mark of his Divinity; that he might be discerned to be more than Man. Here when he had an Ox-stall for his Cloath of estate, he had a *Star* from Heaven to shine forth his Glory. Now, when generally in the world there was as much thought of the man in the Moon, as of *Christ the Son of Righteousness*, behold *Magicians* come from the *East*, and prostrate themselves before him.

The eye of their Flesh, saw his rags of Poverty: the eye of their Faith, saw his robes of Glory. Instead of the cold Stones and Pavement, they saw his *Sapphires, Jaspers, Chrysolites*. Instead of his Manger, they saw his *Throne*. For the Beasts about him, they saw armies of *Angels* attending him. For his base Stable, they saw *Palatium centum sublime columnis*; a Palace of many Turrets. They beheld *Magnu• in paruo latere*; that this little Child was a great King, yea a great GOD, yea a great King above all God's. Thus, as *Thomas* in one of his Hymns.

Quod non capis, quod non vides,

Animosa firmat fides,

Praeter rerum ordinem.

What we neither feel nor see,

Powerful Faith believes to be.

When *Christ* was first revealed to poor *Shepherds*, he was not without a Qu•re of *Angels* singing his Glory. Let him be in the *Wilderness* among wild Beasts, even those glorious Spirits are his Pensioners, and minister to his wants. He comes hungry to a *Fig tree*, to demonstrate his natural infirmity: but finding no fruit on it, he *curseth* the *Fig tree*; *Never Fruit grow on thee hereafter*, to declare his Power. Must he pay tribute? Yet the Kings Son should pay none: but he is content to be a Subject; he will pay it: but he bids *Peter* go to the Sea, and take it out of a Fishes mouth. To show his Humility, he will pay it; but to show his Divinity, he bids the Sea pay it for him. He that undertook the Miserie to be whipped; did also to prove his Majesty, whip the *Buyers and Sellers* out of the *Temple*: Which was no less then a miraculous Wonder, that a private man should do it without resistance. Yea, when he was dying between two Thieves, he so qualifies the baseness of the Cross, that he works in the heart of one, to call him *Savior*, and to desire remembrance in his *Kingdom*. When his Soul was leaving his Body, as a man; even then he *rent the Vail of the Temple, shook the Earth, tore the Rocks, open the Graues*; to prove that he was GOD.



Thus in his greatest humiliation, God never left him without some testimony of his divine power that as beholding him hungry, thirsty, weary, weeping, bleeding, dying; we say, *O homo certe* sure he was a Man: So, seeing him to calm the Seas, command the Winds, heal the Sick, raise the Dead, cast out Devils, we may say, *O Deus certe*, sure he was GOD. Thus these converted *Magicians* beheld him, *Hominem verum*, though not *hominem merum*; a little Child, a great GOD. To borrow a distich of a divine Poet.

O strangest eyes, that saw him by this Star,

Who, when by-standers saw not, saw so far?

Men are especially taken with three things, *Submission, Honor, Gifts*. These *Wise-men*, therefore having *Falne down and worshipped him*, do now *open their Treasures and present him Gifts; Gold, Frankincense, and Myrrh*.

Divers of the Fathers have diversely gloss'd these *Wise-men's Gifts*.

*Bern*. They did offer *Gold*, to relieve *Mary's* necessity; *Frankincense*, to sweeten the Stable; *Myrrh*, to comfort the swaddled Babe. Others thus.

They did offer *Gold* to *Christ*, as being a King: *Frankincense*, as being God: *Myrrh*, as being Man, to die for the redemption of the World.

*Ambros*. *Aurum Regi, Thus Deo, Myrrham Defuncto, or Morituro*. *Gold* for a King, *Incense* for God, *Myrrh* for a Man, that must die: a special Vnguent to reserve the Body from corruption.

So *Basil*. *Vt Regiaurum, vt morituro Myrrham, vt Deo thus obtulerunt*.

*The same Hillary*: *In auro Regem, in thure Deum, in Myrrha hominem confitentur*.

All the Fathers, and other Writers, harp on this string, and sing the same note. *Nazianzen, Cyprian, Augustine, Jerome, Gregory, Fulgentius*; that in *Gold*, they acknowledged him a King; by *Incense*, God; by *Myrrh*, a passable and mortal Man. So the Christian Poets have sung.

*Aurea nascenti fuderunt munera Regi*:

*Thura dedere Deo: Myrrham tribuere sepulehro*.

So *another*. *Aurum, Thus, Myrrham, Regique, Deoque, Hominique, Dona ferunt*.

In general learn two profitable Instructions.

1. They come not to *Christ* empty-handed. It was God's charge to *Israel* (Deut. 16.) but we think now, we are delivered from that Law,) *Non apparebis in conspectu meo vacuus: Thou shalt not appear before me empty*. You plead, God cares not for our Sheep and Oxen, or the fat of our Rammes: for all the World is his. He requires it not for himself, though due to himself. Give it then to his poor Ministers, to his poor members here.

I know not how happily, I am fallen into that I would never be out of, Charity. Most men now-a-days (as it is in the Proverb) are better at the Rake, then at the Pitch-forke; readier to

pull in, then give out. But if the Lord hath sown plentiful Seed, he expects plentiful Fruits; an answerable measure, heape, and shaken, and thrust together, and running over. If God hath made the Bushel great, make not you the Pecke small. Turn not the bounty of Heaven, to the scarcity of Earth. We love the retentive well, but our expulsive is grown weak. But as God hath made you *Diuit in arca*, so beseech him to make you *Diuites in conscientia*. Accept not only the distributive virtue from Heaven, but affect the communicative virtue on Earth.

As in a state political, the lieger Ambassadors that are sent abroad to lie in foreign Kingdoms, secureth our peaceable state at home. So, that we disperse abroad, makes safe the rest at home. The Prayers of the Poor by us relieved, shall prevail with God for Mercy upon us. The happy solace of a well pleased Conscience shall rejoice us: and the never failing Promises of God, shall satisfy us. We hear many Rich men complain of losses, by Sea, by Debtors, by unjust Servants: we never heard any man complain of want that came by Charity: No man is the poorer, for that he gives to the Poor: Let him sum up his Books, and he shall find himself the richer. As God therefore hath laid up for you *In terra morientium*, in this World: so lay up for your-selves *Interra viuentium*, in the World to come. As you are rich in the Kings Books, be rich in God's Book. If it were possible, all the World should miscarry, your Treasure in Heaven is in a sure Coffre: no Thief, Rust, Moth, Fire, shall consume that. You shall find God the best Creditor; he will pay great Usury, not ten in a hundred, but a hundred, a thousand for ten.

2. Their *Gifts* were not slight and trivial, lean, meager, staruelings; but *Opimat, optima*; everyone the best in their kinds. *Gold* is the best of Metals, *Frankin cense* of aromatical Odours, *Myrrh* of medicinal Vnguent.

Match these *Wise-men*, O ye miserable times of ours. *Raro reddentem, rarissime optima reddentem profertis*. You seldom bring forth a man that will give; but almost never, one that will offer the best Gifts. Our lame Son must be God's Clerke, our starved Lamb, our poorest Fleece, our thinnest Sheafe must fall for God's Tenth. If we give him the Shales, the Huskes, the Sheards, the Shreds, of our Wealth, we judge him beholding to us.

God hears the Heavens, and the Heavens hear the Earth, and the Earth hears the Corn, Wine, Oil, and they hear us. Our valleys stand thick with Corn, our Trees groan with the burden of Fruits, our pastures abound with Cattle & we return God either nothing, or the worst we can pick out. Take heed, least God *curse our Blessings*; and whiles our Barns and Garners be Fatte, he withal *send leanness into our Souls*.

Never think, ye miserable worldings, without *opening* your *Treasures*, and *Presenting* the Lord with liberal *gifts*; ever with these *Magi* to see the face of the Lord *Jesus*. Go home now, and make thyself merry with thy wealth, whiles Christ stands mourning in the streets: applaud thy Wardrobe, whiles he goes Naked: saturate thyself with thy Fatte morsels, whiles he begs (vnrelieued) for the Crummes: beak thy Pamperd limbs at the Fire, whiles he shakes through Cold: thy miseries is to come; thou shalt not behold thy *Savior* in his glory.

Generally their example hath taught us somewhat; to be *Charitable*, to be *Ritch in Charytie*. More specially they shall instruct us to particular *Gifts*.

Some have alluded these three, *Gold, Myrrh* and *Frankincense*, to the three Theological virtues; *Faith, Hope, and Charity*.

Auro virtus perhibetur Amantis:

In Myrrha bona Spes; Thure beata Fides.

By *Incense* they understand *Faith*: because as that is to be offered, so this is, to be reposed in God alone.

By *Myrrh, Hope*: that though death lay the body in the Cold earth, and send it to Putrefaction; yet *Hope* shall (as it were) embalme it with *Myrrh*, and give it expectance of a *better Resurrection*.

By *Gold, Love* and *Charity*; the use of it being such, as it can procure them to whom we give it, necessary things to the sustentation of their lives. *Et quid non venditur auro?*

Others have resolved it thus.

Pro Myrrha Lachrymas; Auro cor porridge purum.


Pro Thure, ex humili pectore funde precat.

Pure Heart thy *Gold*, thy *Myrrh* be Penitence:

And devout Prayer be thy *Frankincense*.

In a word:

1. Offer up to God thy *Frankincense*, Supplication and Thanksgiuing. (Psal. 141.) *Let thy Prayer be set forth before him as Incense, and the lifting up of thy Hands as an Evening Sacrifice*. Put this into *Christ's* Censor, and it will make a sweet smoke in God's Nosthrils. *Whoso offereth me Praise, glorifieth me*. It shall perfume thy Soul, qualify the stench of thy iniquities, and vindicate thy Heart from the suffocating Plague of sin. Say then, (Psal 54.) *I will freely sacrifice unto thee: I will praise thy Name, O Lord, for it is good. Freely*, for this must be *Frankincense*.

2. Next, present to him thy *Myrrh*, a chaste and mortified Li•e. Let thine Eyes, like the  of the *C•urch* (*Cant. 5. 5.*) *drop down sweet-smelling Myrrh*: Let them gush forth with pen•tent Tears, and thy Soul pour out floods of sorrow for thy offenses We have sinned, we have sinned: O let the Lord behold our Oblation of *Myrrh* accept our Repentance.

3. Lastly, thou must give thy *Gold* also: a pure *Heart*, tried in the Furnace of Affliction and sublim'd from all corruption. And because God only knows the Heart, and the World must judge by thy Fruits; give thy spiritual *Gold* to *Christ*, and thy temporal *Gold* to his poor members. Here take with thee three Cautions.

1. That all these *Gifts* be derived from an honest Heart. It is said of these *Magi*, *They opened their Treasurs, and presented unto him Gifts*. Mans Heart is his *Treasury*: thou must open that, when thou presentest any *Gift* to the Lord. He that comes with an open Hand, and a shut

Heart, shall be answered of God, as *Belshazzar* was of *Daniel*; *Keep thy Rewards to thyself, and give thy Gifts to another.*

2. That thy *Gifts* observe the true latitude of Devotion; which endeavours to extend it self to the glory of God, the good of thy Brother, and the salvation of thy own Soul. And to all these three, may these three *Gifts* of the *Wise-men* be preferred. The *Incense* of Prayer, respects God: the *Gold* of Charity respects our Neighbor: and the *Myrrh* of Mortification respects our selves.

3. That you offer not only one, but all these. It hath been questioned, Whether these *Magi* did offer *Singuli singula*, or *singuli tria*: But the consent of Divines is, that they gave everyone all, *Semel et fimul*. Thy Oblation will not be welcome, if any one of the three be missing; *Give then all.*

Some will give *Myrrh*, but not *Frankincense*: Some will give *Frankincense*, but not *Myrrh*: and some will give *Myrrh* and *Frankincense*, but not *Gold*.

1. Some will give *Myrrh*, a strict Moral life, not culpable of any gross eruption, or scandalous impiety: but not *Frankincense*. Their *Prayers* are thin sown; therefore their *Graces* cannot come up thick. Perhaps they feel no want; and then you know, *Rarae fumant faliorbus Arae*: In their thought, they do not stand in any great need of God: when they do, they will offer him some *Incense*. These live a morally honest life, but are scant of religious *Prayers*: and so may be said to offer *Myrrh* without *Frankincense*.

2. Some will give *Frankincense*: *Pray* frequently, perhaps tediously; but they will give no *Myrrh*, not mortify or restrain their Concupiscence. The *Pharsses* had many *Prayers*; but never the fewer sins. These mock God, when they so often beg of him, that his *Will* may be done, when they never subdue their affections to it. There are too many such among us, that will often join with the Church in common Devotions, who yet join with the world in common vices. These make great smoakes of *Frankincense*, but let not fall one drop of *Myrrh*.

3. Some will give both *Myrrh* and *Frankincense*, but by no means their *Gold*. I will give (saith the Worldling) a Sober life; there's my *Myrrh*: I will say my *Prayers*, there's my *Frankincense*: but do you think I will part with my *Gold*? This same *Gold* lies closer in men's Hearts, then it doth in their Purses: You may as well wring *Hercules Club* out of his Fist, as a Penny from their heaps, to charitable uses.

You have read (2. Sam. 24. 24.) how *Areunah*, like a King, gave to the King Oxen for Sacrifice, and the Instruments for Fuell: But David answered, Shall I offer burnt Offerings unto the Lord my God, of that which doth cost me nothing? These men will give God Oblations, and enough; provided they cost them nothing. The Usurer must save his *Gold* for his idolatrous Eye, the Drunkard for his Host, the Lustful for his Whore, the Proud for his Back, the Epicure for his Belly: Can you hope they will part from their *Gold*?

Aurum omnes, pulsa iam pietate, colunt,

O this damned sin of Covetousness; how many it keeps from the Grace of God, and the Gates of Heaven? Men think they can never have *Gold* enough. They write of the Toad, that she eats

of nothing but the Earth; and thereof no more, then she can hold in her foot at once: and the reason they give is, that she fears the Earth would be wasted, and none left. A fit emblem of the Covetous, who fear to take their Portion of the things God hath given them under the Sun, lest they should want: when the vnrauellling the bottom of their Patrimony, would last to ten frugal Generations.

How this Sickness grouels a man! how it stoupes him into Earth, into Hell! This Disease lies in men's Bones. I have read of a Beggar, that passed by a company of Rich men, and earnestly besought their Alms, complaining that he had a secret Disease lying in his Bones, that he could not earn his living: They in charity gave him somewhat, and let him go. One among the rest following him, would needs know of him, what that secret Disease should be, seeing that outwardly he seemed to ail nothing. Quoth the Beggar, you cannot see it, for it lies in my Bones; and some call it Idleness. You see many a Rich man, whose cup of Wealth runs over: you wonder to see him so miserable, both to himself and others. Why, there is a Disease that lies in his Bones; that keeps him from working the works of Charity, from relieving his distressed Brethren: you may call it *Covetousness*. They will part with anything, so they may keep their *Gold*. But we must give our *Gold* too, with the rest: If we offer not all, *Christ* will accept none.

I will ende with a Consolation; for who can shut up this Story with aterror? The Lord will so graciously provide for his, that in their greatest ext•emitie they shall not be destitute of comfort. Though *Mary* travel in her Travel; for she was delivered in *Bethlehem*, whither she came to be taxed (Luk. 2.) and (likely) wanted necessary provision for her Infant and her self: behold GOD will relieve their poverty, and send them *Gold* from the *East*. As he once in a Dearth, provided for *Jacob's* Family in *Canaan*, by a store of Bread in *Egypt*. Comfort shall come when, and whence we least expect it. Rocks shall yield Water, Ravens shall bring Meat, rather then we shall perish; even our Enemies shall sustain us. *I have been young, and now am old; yet have I not seen the Righteous forsaken, nor his seed begging Bread.*

By whom all things were made, and since have stood:

By him they all shall work unto our good.

To whom be praise forever. *Amen.*

FINIS.

[illustration]

PLAIN-DEALING, OR, *A Precedent of Honesty.*

PSAL. 37. 37.

Mark the perfect man, and behold the upright: for the end of that man is peace.

August. in John. Hom. 2.

Simplex eris, site mundo non implicaueris, sed explicaueris. Explicando enim te à mundo, simplex; implicando, duplex eris.

[illustration]

LONDON, Printed by *Thomas Purfoot*, for *Clement Knight*, and are to besold at his shop in Paul's Church-yard, at the Sign of the Holy Lamb. 1616.

**PLAIN-DEALING, OR, A PRECEDENT OF HONESTIE.**

GEN. 25. 27.

Jacob was a Plain man, dwelling in tents.

THE world (I take it in *Paul's* sense, *Rom. 12. 2.*) is grown at once deformed and suttle. And, as it is commonly seen, that misshapen trunckes are houses of the sharpest wits: as it was said of the Emperor *Galba*, *Ingenium Galbae male habitat*; because he had an acute wit, with an uncomely body: nature recompensing her defection one way, with perfection another way. So the world is become ill-favored, and shrewdpated; as politic in brain, as it is stigmatic in limbs. *Honesty*, though it be elder then fraud, yet hath lost the privilege in men's estimation: It may keep the priority, the superiority is gone; and it must be fain to *serve the younger*.

*Plain-dealing* was held a good cittisen, a good townsman: but *Double-dealing*, since he came blustering in, hath thrust him *sedibus, aedibus*; out of house and home; out of repute among men, out of succor of friends; out of Commons, and almost out of Canons; out of his house in the Town, and seat in the Church.

I will therefore call back antiquity, and present to your eyes the purity of the Primitive times. For I may say with *Tertullian*; *Perfectiona prima*: the nearer the spring-head, the purer streams. Men, *quo minus ab ortu aberrant*, might more perfectly discern, and more constantly follow the truth. *Jacob* is our exemplar, and pattern of *Plain-dealing*. He was a plain man, dwelling in tents.

**Jacob,**

TAKEN in the proper sense, signifieth to supplant. Indeed *Esau* abuseth it, *Gen. 27. 36. Is he not rightly named Jacob? for he hath supplanted me these two times. He took away my Birth-right, and behold, now he hath taken away my Blessing.* But *Jacob* did not steal away his birthright; but only took the advantage to buy, what careless *Esau* was willing to sell. And having the Birthright, the Blessing did justly belong to him: for the birthright and the blessing were not to be separated. But this name was a prediction of that fell out afterwards, for *Jacob* indeed *supplanted* and overthrew his brother.

The Character gives him a *Plain man, dwelling in tents*. This is a manifest description of *Jacob's*

- Conversation.
- Profession.

For his Life, he was a *Plain-dealing* man; simple, and without fraud. Though some autithetically oppose it to *Esau's* roughness. That *Esau was an hairy man*, but *Jacob was Plain & smooth*; without any semblance to his brothers ruggednesse. We deny not, that *Jacob* was so: that exposition is true, but not enough. It falls short of that praise, which God's spirit here means him. *He was a Plain man*; without craft or subtlety.

For his delight and profession, *He dwelt in tents*. Which though the Hebrews expound of frequenting the tents of *Sem* and *Heber* for knowledge; is indeed only a description of such as live in the fields, and employ themselves about cattle: and this we frequently find to be *Jacob's* desire and practice. The good Patriarchs were *plain men*: plain in their clothes; no seas crossed for strange stuffs and fashions: plain in their houses, which were mere *Tents*; not gorgeous parlors without hospitality: *plain* in their diet, as *Jacob* here, that fed on *Lentil-pottage*.

But having thus proposed *Jacob* for a Precedent of *Plain-dealing*: it is primarily necessary to prove him clearly so. Otherwise the Original being faulty, there can hardly be taken a good copy out of it. There are exceptions made against *Jacob's Plainness*; and that in regard of his dealing, both with his

- Owne brother, *Esau*.
- Father in law, *Laban*.

I will briefly examine either; and how far he may be justified. In regard of *Esau*, it is objected, that he strove against him

- Before
- At
- After

his birth.

### **Before.**

It is said, verse 22 *The children struggled together within their mothers womb*. Never brothers begun so early a liti•ation. These two were the Champions of two mighty Nations, successively to be derived from ‹◊› •omes: and they begin this opposition in a duel, or single combat: when the field was their mothers womb: the quarrel, precedency and chiefedome.

This was not a pleasant and merry contention; as some would read it. *Ambrose, Jerome, Augustine* so give it: *exultare, gestire, ludere*: to leap, skip, or play: but it was an earnest *struggling*, as we translate it; the word signifying to beat, hurt, or bruise one another.

It was not a natural strife, or ordinary motion. *Aristole* affirms, that male twins do strive in the right side upon the 40. day; and females in the left, on the 90. day. But by *Aristotle's* leave,

what woman, except *Rebekah*, ever complained of so strange and early a contention! Nature was not here alone, if at least she was here at all.

Nor yet was this *struggling* voluntary and considerate. They did not strive *scientia certandi*, with a knowledge capable of what they did: or with any skill of wrestling. No, it was extraordinary, moved by a higher cause, not without the presage and signification of a great effect. It portended the future concertation of two great people: neither if it had been pleasant, natural, or usual, would *Rebecca* have been so strangely affected, or troubled with it; as to cry out *Why •m I thus?* or to solicit God by prayer, to kno• what it mea•t.

And is it any wonder, that *Jacob* and *Esau* wrestle in their mothers womb; when their seed, especially after a spiritual signification, must forever wrestle in the world? Shall the womb of the Church on earth be ever free from ca•nall professors mingled with holy? And is it possible these should live together in perfect peace, that are of so contrary natures? The wolf shall sooner dwell with the lamb, and the leopard play with the untroubled kid, and chil•ren sit vnstu•g at the holes of asps The sons of *Behel* will not 〈◇〉 sons of God live in quiet: that enmity, which was once put between the seed of the Woman, and of the Serpent, will not so easily be reconciled. Indeed the seed of *Esau* is the greater, but they *serve the less*. They are moe in number, stronger in power; et cannot extend it further then the permitting hand of heaven 〈◇〉 it. And even whiles they do persecute the righteous, *Quibus nocere volunt, prosunt plurimum, sibi autem ipsi maxim nocent*: they hurt only themselves, and benefit those to whom they intended nothing less. They are our Apothecaries, to minister us bitter pilles, but so, that they cannot put in one ingredient more then the Lord allows them.

*Origen* draws from this a mystical sense; and understands these two combatants to be within us. As if it had presignified what *Pavl* affirmeth, *Galat. 5. The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other. Rebecca* may well thus figure the state of a regenerate soul; wherein, till *this mortal shall put on •••ortalitie*, and glory swallow up corruption, there must be a perpetual co•flict. In men unconverted on earth, in Saints glorified in heaven, there is no such unquietness: the former being without a *Jacob*, the latter without an *Esau*: these having no flesh. the other nothing but flesh. But in men called and justified by the blood of Christ, yet in a m•litant estate, there is a necessity of this combat. No strife, no Christian. Before sanctification there is all peace in the soul. How should there choose, when there is no enemy to resist? The unregenerate heart ha•h only an *Esau* in it: what strife can there be without a *Jacob*? Nature can very easily agree with it self. Disturbance is a sign of sanctification: there is no grace, where there is all peace. No sooner is the new man formed in us, but suddenly begins this quarrel. The remaining corruption will fight with grace, and too often prevail against it. Indeed it hath lost the dominion, but not the opposition; the soueraignie, not the subtlety: it will *dwell*, though it cannot reign. Never any *Rebecca* was so happy, as to conceive none but a *Jacob*: *Esau*, the *flesh* will be there also, to give trial and exercise. If grace alone sate in the heart, the hopeless devil would forbear his temptations: he knows, he hath a friend in our house, that will be ready to let him in. So long as there is a *Judas* with *Christ*, he will not despair of betraying him. It is our corruption he works upon: if it were not for this *Esau*, he would not proffer assault. We see



our combat; let us fight, and conquer. Our flesh is the elder brother; grace is borne after nature: but when this *Jacob* comes, he will get the superiority: *the elder shall serve the younger*. This strife begins betimes: there is no Israelite, but must be content to commence this war with his being. Regeneration and contention salute us at once: we cannot enter our names into Christ's muster-book, but we must fight. Let the secure worldling live at his cowardly ease, we must look for a skirmish. Herein stands our comfort, *We shall be more then Conquerors, through him that loved us*.

### **At his Birth.**

THE strife is not ended at once; but continues, or rather is renewed at the birth. *Afterward came his brother out, and his hand held Esau by the heel*: Lest *Esau* should out-run his brother into the world, *Jacob* catcheth fast hold of his heel. So that though *Esau's* body have the primogeniture, yet *Jacob's* Hand was borne before his Heele. *Razi* hath a conceit, that though *Esau* was first borne, yet *Jacob* was first conceived: and therefore the Birthright did of right belong unto him. But it is without question, that *Esau* had the start of nature, though *Jacob* of grace: and therefore *Jacob* holds him by the heel, as if he would stay him from possessing that privilege, which Nature (God afterwards disposing otherwise) bestowed on him.

### **After the Birth.**

AND herein there are two impeachments laid to *Ia•cobs plain-dealing*. He is accused with fraudulent stratagems concerning the

- Birthright.
- Blessing.

### **For the Birthright.**

*ESau* is by some few minutes the elder; and that was enough to give him just title to the Birthright. That *Jacob* therefore might have the better claim to it, he buys that which he could not win: and by an honest art redeemes the losses of nature. But this action smells of cunning, and seems to mar the credit of his *Plain-dealing*.

1. *Jacob* is accused for cruel and uncharitable dealing with his brother. *Esau* comes hungry from the field, he is ready to die for want of sustenance; he sees his brother (in no such exigent) with food in his hand; he breaks forth into an earnest complaint, entreating his commiseration: now, shall a brother deny relief to his brother being ready to die, except upon such intolerable conditions? Sure it could be no less then a hard measure, to take such advantage of a brothers necessity. But it is answered, that there could not be any such necessity of *Esau's* coveting *Jacob's* pottage; for there was (if not lentile pottage) store of as good meat in the house; able to have given satisfaction to his hunger, and ready enough at his request, being the elder son. It was not then distressed needinesse, but insatiate greediness, that wrought *Esau's* lust to *Jacob's* pottage. And it is not unfit, that the luxurious appetite should pay for his folly.

2. But *Jacob* cannot be excused of covetousness; that would set no lower a price on his pottage, then the Birthright. Which comprehended many privileges; priority, government of the brethren, a double portion to the rest, the Priesthood and right to sacrifice, and (what yet further commended it) a type and figure of everlasting life. And will *Jacob* require such a Birthright, including all these privileges for a mess of pottage? what tyrant could set such an Impost on a merchandise! what citizen such a price on his engrossed commodities? Here was an exaction beyond the taxing of *Tiberius*: an extortion more extreme then an Usurers. We answer, Not as the Hebrews conceit, that *Jacob* afterwards gave a greater sum, and paid this but as an earnest: the Scripture neither expressing directly, nor inferring by consequence any such matter▪ But we say, that *Jacob*, by the instruction of his mother, knew that the Birthright did justly belong to him, by the preordination of God: therefore now wisely taketh this opportunity to r• cover that to himself, whereof his brother was but an usurper: For though *Esau* could plead the right of Nature, *Jacob* could the right of grace; and he knew this would at last prevail. Neither yet must this particular fact of *Jacob* be drawn into a general imitation. His warrant was a divine revelation; the silence whereof in these days sends us for direction to the written Truth, *To the Law, to the Testimony*: let this resolve and instruct thee.

3. But this Birthright was a holy thing, and therefore the *Apostle* calls him a *Profane person* for selling it: Now there is no profaneness in selling a thing not sacred. But if sanctified things cannot be sold without sin, can they be bought without sin? Did not *Jacob* offend as much in the one, as *Esau* in the other? It is well answered, that *Jacob intelligi potest suam redemisse vexationem*: he did but buy his own vexation. He buys not simply a thing, whereunto he had no right; but only taketh this occasion to recover his own: whereof the appointment of God had made him a possible, yea certainly future proprietary. It was never held Simony, for a spiritual man to buy his own peace. Many things are detained from the clergy unjustly, which God's law hath made sacred and theirs: they may therefore without touch of Simoniackal dealing, redeem their own quietness, and purchase a peaceable possession. I say not, that any man may buy a spiritual endowment before he hath it; but when he hath it in right, he may purchase his own peaceful and quiet enjoying it. All that can be said, is this: *Esau* preferred his belly before his Birthright: *Jacob* his Birthright before his belly. The one sold spiritual things for temporal, the other with temporal things bought spiritual.

And who will not part with transient benefits for eternal blessings? If either by suite, or strife, or purchase we can attain Heaven, we are happy. For suite, there is no hour unseasonable, no prayer unwelcome, no importunity troublesome. The unjust Judge could give relief to the importunate widow: and shall not our just God give ear and ease to our incessant complaints? Spare to speak, and spare to speed: the timorous requester teacheth the invocated a denial. For strife; we know who taught us, that *the Kingdom of Heaven suffers violence*, and must be attained by a holy kind of force. *Jacob* must wrestle for the Blessing before he hath it: and so wrestling he shall have it, though he be sent halting to his grave. The Lord knows our strength, yet he loves our violence and importunity: and therefore hath so conditioned the gate of heaven, that without our *Striuing*, we must not look to enter it. For purchase, had a far higher rate been set on the Birthright, *Jacob* would not have grudged to give it. He hath too much of the blood of *Esau* in him, that will not forgo all the world, rather

then the Birthright. The wise Merchant, when he knew the field wherein lay that hidden treasure, sold all he had to buy it. He is a besotted *Cosmopolite*, that refuseth to purchase such spiritual *Friends* by his riches, as may procure him a place in the celestial habitations. Grudge not him a portion of thy temporal wealth, that is able to minister everlasting comfort to thy conscience. Thou art no looser, if thou mayest exchange earth for heaven.

### For the Blessing.

WHAT hath secure *Esau* lost, if having sold the Birthright, he may reserve the Blessing? Behold, of this he assureth himself: his Father hath sent him for venison, that *his soul might bless him*. To hunting he is gone in haste; meaning to recover that again by his own venison, which he had lost by his brothers pottage. *Isaac* being now blind in his eyes, but yet blinder in his affections; forgetting what decree and sentence God had formerly passed of his two sons for some temporal regard doth favor *Esau*, and intends to bequeath unto him, that spiritual and happy legacy of the *Blessing*. God had said, that *the elder shall serve the younger*; yet forgetful *Isaac* purposeth to *bless* his first borne *Esau*. How easy is it even for a Saint, to be transported with natural affections! he could not but remember, that himself (though the younger) was preferred to his elder brother *Ishmael*: he knew that God's command prevailed with his Father *Abraham* above nature, when he bound him for a sacrifice: he saw *Esau* lewdly matched with the daughters of Heathens: yet he will now think on nothing, but *Esau is my first borne*; and if it be possible, he will pour the benediction upon a wrong head.

But God is often better to us then we would; and with his preventing grace stops the precipitation of erring nature. So sweet is the ordination of the Divine providence, that we shall not do what we would, but what we ought; and by deceiving us, turns our purposed evil into eventual good. We are made to do that good, which we not intended. God hath ordained the superiority to the younger; he will therefore contrive for him the *Blessing*. Whatsoever *Isaac* affected, this God will have effected.

To bring the Lord's will to pass there never wanted means. Sinnefull man may have his hand in this: the just degree of God stands untouched. He determined the death of his Son, without favor to their guilt that murdered him. The affections of Parents are here divided: *Isaac* loves *Esau*, and *Rebecca* *Jacob*: this difference shall make way to the fulfilling of the Promise. Neither parent neglected either son: but *Rebekah* remembered the Lord's purpose better then *Isaac*. Neither is it enough what *Ambrose* heereon saith, *Mater affectum, pater iudicium indicat: mater circa minorem tenera pictate propendit, pater circa seniore naturae honorificentiam seruat*. The mother shows affection, the father judgment: she tenderly loves the younger, he gives the honor of nature to the elder. Nay rather, the mother shows judgment, and the father affection. For what was *Jacob* to *Rebecca* more then *Esau*? or why should she not rather love her first borne? It is God that inclines the mothers love to the younger against nature, because the father affects the elder against the promise. Hereupon she will rather deceive her own husband, then he shall deceive his own chosen son of the decreed blessing. The wife will be subtle, when the husband is partial: her honest fraud shall answer his forgetful indulgence. *Isaac* would turn *Esau* into *Jacob*: *Rebecca* doth turn *Jacob* into *Esau*.

The discourse or contemplation of the provident mother, and her happy sons passages in this action, I find set down by so divine and accurate a pen; that despairing of any tolerable imitation, I shall without distaste to the Reader, or imputation to myself, deliver it in his own express words. *Rebecca* presuming upon the Oracle of God, and her husbands simplicity, dares be *Jacob's* surety for the danger, his counselor for the carriage of the business, his cooke for the diet; yea dresses both the meat and the man. And now puts dishes into his hand, words into his mouth, the garments on his back, the goats hair upon the open parts of his body, and sends him in thus furnished for the blessing. Standing no doubt at the door, to see how well her lesson was learned, how well her device succeeded. And if old *Isaac* should by any of his senses have discerned the guile, she had soon stepped in, and undertaken the blame, and urged him with that known will of God, concerning *Jacob's* dominion, and *Esau's* servitude; which either age or affection had made him forget And now she wisheth, that she could borrow *Esau's* tongue as well as his garments, that she might securely deceive all the senses of him, which had suffered himself more dangerously deceived with his affection. But this is past her remedy: her son must name himself *Esau* with the voice of *Jacob*.

We see the proceeding: it is now examinable, whether this doth not somewhat impeach the credit of *Jacob's Plain-Dealing*. There have been vndertakers of *Jacob's* justification, or at least excusation in this fact. Let us hear what they say. 1. *Gregory* thus excuseth it: that *Iahob* did not steal the Blessing by fraud, but *sibi debitam, accepit*, took it as a due to himself, in respect that the primogeniture was formerly deuolued to him. The truth is, he that ought the *Birthright*, might justly challenge the *Blessing*: but this doth not wholly excuse the fact. 2. *Chrysostom* thus mitigates it; that *non studio nocendi contexit fraudem*, he did not deceive, with a mind to hurt; but only in respect of the promise of God. But this is not sufficient; for there was an intention of hurt, both to *Isaac* in deceiving him, and to *Esau*, in depriving him of the Blessing. But whatsoever may be pleaded for the defense of *Jacob's* dissimulation in outward gesture, there is no apology for the words of his tongue. The meaning of the speech is in the speaker; therefore his tongue cannot be guiltless, when it goes against his conscious heart: but the meaning of the gesture, is in the interpreter, who gives it a voluntary construction. Gesture is more easily ruled then speech: and it is hard, if the tongue will not blabbe what a man is, in spite of his habit. *Isaac's* eyes might be deceived, they were dim: his hands, by the roughness of the garments: his nostrills by the smell of them: his palate, by the savor of the meat. All these senses yield affiance, what then shall drive *Isaac* to a suspicion or incredulity? None but this, the ear sticks at the judgment; that says, *the voice is the voice of Jacob*. To help forward this deceit, three lies are tumbled out, one in the neck of another. 1. *I am Esau thy first borne*. 2. *I have done as thou badest me*. 3. *eat of my venison*. To clear him of this sin of lying, hath been more peremptorily undertaken, then soundly performed.

1. *Chrysostom*, with diverse others, think that though he did lie, he did not sin; because he did it by the revelation and counsel of God. So that God willing to have the prediction fulfilled, dispensing and disposing all things, is brought in as the preordainer of *Jacob's* lie, that I say not the Patron. But not without derogation to his divine Justice. For first, it appears not that this was the counsel of God, but only *Rebecca's* device, verse 8. *Hear my voice my son, in that which I command thee*. My voice, not God's; what I command, not what GOD approves. 2. If

*Jacob* had received any oraculous warrant for this project, he would not have had so doubtful an opinion of the success. The matter was forseene of God; not allowed: for God never inspireth lies. God's wise disposition of this means, affords no warrant of his approbation. He ordereth many things, which he ordained not. The means were so unlawful, that *Jacob* himself doth more distrust their success, then hope for their blessing. He knew that good *Isaac* being •o plain-hearted himself, would severely punish deceit in his son. Men in office truly honest, are the sorest enemies to fraudulent courses in others. He therefore carries his meat in trembling hands; and scarce dares hope, that God will bless such a subtlety with good event. Yet he did; but how! Here was prodigal dissembling; a dissembled person, a dissembled name, dissembled venison, dissembling answer; yet behold a true blessing; to the man, not to the means. Thus God may work his own will out of our infirmities; yet without approval of our weakness, or wronging the integrity of his own goodness.

2. Some have confessed it a lie, but a guiltless he; by reason of a necessity imagined in this exigent; as if GOD could not have wrought *Isaac's* heart to bless *Jacob* in this short *interim*, whiles *Esau* was gone a hunting for venison. *Origen* says, that *Necessity* may urge a man to use a lie, as sauce to his meat: Another; as Physicians use *Hellebora*. But that which is simply evil, can by no apology be made good. *Causa patrocini non bona, peicr erit.*

3. Some take from it all imputation of alie, and directly justify it. *Augustine* thinks *Jacob* spoke mystically, and that it is to be referred to *Jacob's* body, not to *Jacob's* person; to the Christian Church that should take away the Birthright from the elder. But we may better receive, that *Jacob* fell into an infirmity, then the color of an allegory. Neither doth the success justify the means. As some Philosophers have delivered, that *Prosperum, scelus vocatur virtus*; lucky wickedness merits the name of goodness. But *Jacob's* one act of falsehood, shall not disparage wholly that simplicity the Scripture gives him; *He was a plain man*. To be unjust condemns a man, not the doing of one singular act unjustly: therefore God casts not off *Jacob* for this one infirmity: but makes use of this infirmity to serve his own purpose. If *Esau's* and *Jacob's* works be weighed together in a balance; one would think the more solid virtue to be in *Esau's*.

*Esau* obeyeth his fathers will, painfully hunts venison, carefully prepares it: here is nothing but praiseworthy. *Jacob* dissembles, offers kids flesh for venison, counterfeits *Esau*, beguiles his father: here is all blameworthy. I will not heereon speak as a Poet:

Committunt eadem diuerso crimina fato,

Ille crucem sceleris pretium tu•it, hic diadem.

But infer with the *Apostle*. *The purpose of God shall remain by election*; which standeth not in works, but in grace. Therefore, howsoever *Jacob* got the *Blessing* against *Isaac's* will; yet once given, it stood: neither did the father recant this act as an error, but saw in it the mercy of God, that prevented him of an error: so verse 33. *I have blessed him, therefore he shall be blessed*. When afterwards *Esau* came in, *Isaac* trembled: his heart told him, that he should not have intended the *Blessing* where he did; and that it was due to him, unto whom it was given, not intended. He saw now that he had performed unwilling justice; and executed God's purpose against his own. He rather cries mercy for wrong intending, then thinks of reuersing it.

Yet then may *Jacob* stand for our precedent of *Plain-Dealing*; notwithstanding this particular weakness. Who hath not oftener erred without the loss of his honest reputation? Not that his fact should embolden an imitation: let us not tell *Jacob's* lie, to get *Jacob's* blessing. It would be presumption in us, what was in him infirmity: and God that pardoned his weakness, would curse our obstinatenesse. There is yet one cavil more against *Jacob's* integrity concerning

### **Laban,**

About the parti-coloured sheep; whether it were a fault in *Jacob*, by the device of the pilled and straked rods to enrich himself. The answer is threefold.

1. This was by the direction of God, *Genesis* 31. 11. who being an infinite and illimited Lord, hath an absolute power to transfer the right of things from one to another: as he might justly give the Land of *Canaan* to the *Israelites*, from the usurping *Canaanites*.
2. *Jacob* apprehends this means to recover his own; due unto him by a double right: first, as the wages of twenty years service, *Genesis* 31. 7. yet vnpayd. Secondly, as the dowry for his wives; whom miserable *Laban* had thrust upon him without any competent portion. Thirdly, especially God's warrant concurring; it was lawful for him to recover that by policy, which was detained from him by injury. So did the *Israelites* borrow of the *Egyptians*, their best goods, iewells, and ornaments; and bore them away as a just recompense of their long service.
3. Lastly, he is quitted by that saying, *Volenti non fit iniuria*. *Laban* sees that he was well blessed by *Jacob's* service: the increasing his flocks makes him loath to part. But *Jacob* hath served long enough for a dead pay; somewhat he must have, or be gone. His hard vnckle bids him ask a hire: you know *Jacob's* demand: *Laban* readily promoues this bargain; which at last made his son in law rich, and himself envious. So saith *Calvin*, *Tractatus est prosuo ingenio*; *Laban* is handled in his kind. He thought by this means, to have multiplied his own flocks: but those few spotted sheep and goats, upon this covenant, as if they had been weary of their old owner, alter their fashion, and run their best young into party-colors; changing at once their color, and their master. So that this means, which *Jacob* used, was not fraudulent or artificial, but natural; not depending upon man's wit, but God's blessing: who considering his tedious and painful service, pays him good wages out of his vnckles folds. For fourteen years the Lord hath for *Jacob* enriched *Laban*: therefore for these last six he will out of *Laban* enrich *Jacob*. And if the vnckles flock be the greater, the nephews shall be the better. Most justly then is *Jacob* cleared from injustice; and no aspersion of fraud with *Laban* can be cast to discredit his *Plain-Dealing*.

### **He dwelt in Tents.**

Two things are observable in the holy Partriarchs, and commendable to all that will be heirs with them of eternal life.

1. Their contempt of the world. They that dwell in *Tents*, intend not a long dwelling in a place. They are mouables, ever ready to be transferred at the occasion and will of the

Inhabiter, *Hebr.* 11. *Abraham dwelt intents with Isaac and Jacob, the heirs with him of the same Promise.* The reason is added. *For he looked for a City which hath foundations, whose builder and maker is GOD.* These Saints studied not to enlarge their barns, as the rich Cosmopolite, *Luke* 12. or to sing *Requiems* to their souls, in the hoped perpetuity of earthly habitations. *Soul live; thou hast enough laid up for many years:* Fool! he had not enough for that night. They had no thought, that their houses should continue forever, and their dwelling places to all generations; thereupon calling their lands after their own names. God convinceth the foolish security of the Jews, to whom he had promised (by the *Messias* to be purchased) an everlasting royalty in heaven; by the *Rechabites*; who *built no houses, but dwelt in Tents*; as if they were strangers, ready on a short warning for removal. The Church esteems Heaven her home, this world but a *Tent*. A *Tent*, which we must all leave, build we as high as *Babel*, as strong as *Babylon*. When we have fortified, combined, feasted, death comes with a *Voyder*, and takes away all, *Dost thou think to reign securely because thou closest thyself in Cedar?* Friends must part, *Jonah* and his gourd, *Nebuchadnezzar* and his palace, the covetous churl and his barns. *Arise, and depart, for this is not your rest.* Though you depart with grief, from Orchards full of fruits, grounds full stocked, houses dightly furnished, purses richly stuffed; from music, wine, junkets, sports: yet go; you must go, every man to his own home. He that hath seen heaven, with the eye of *Fath*, through the glass of the Scripture, slips off his coat with *Joseph*, and springs away. They that lived thrice our age, yet dwelt in *Tents*; as *Pilgrims* that did not own this world. The shortness and weakness of our days, strengthens our reasons to vilipend it. The world is the field, thy body the *Tent*, heaven thy free-hold. The world is full of troubles; winds of persecutions, storms of menaces, cold of uncharitableness, heat of malice, exhalations of prodigious terrors, will annoy thee. *Love it not:* Who can affect his own vexations? It is thy through-fare; God loves thee better, then to let it be thy home. Every misery on earth should turn our loves to heaven. God gives this world bitter teats, that we might not suck too long on it. Satan, as some do with rotten nutmegs, guildes it over, and sends it his friends for a token. But when they put that spice into their broth, it infects their hearts. Set thy affections on heaven, where thou shalt abide forever. This life is a *Tent*, that a *Mansion*. *In my Fathers house there are many mansions.* This casual, that firm: *a kingdom that cannot be shaken.* This troublesome, that full of rest. This assuredly short, that eternal. Happy is he that here esteems himself a *Pilgrim* in a *Tent*, that he may be hereafter a citizen in a stable kingdom.

2. Their frugallitie should not pass unregarded. Here is no ambition of great buildings; a *Tent* will serve. How differ our days and hearts from those! The fashion is now, to build great houses to our lands, till we leave no lands to our houses: and the credit of a good house, is made, not to consist in inward hospitality, but in outward walls. These punkish out-sides beguile the needy Traveler: he thinks, there cannot be so many rooms in a house, and never a one to harbor a poor stranger: or that from such a multitude of chimneis, no meat should be sent to the gates. Such a house is like a painted whore: it hath a fair cheek, but rotten lungs; no breath of charity comes out of it. We say, *frustra fit per plura, quod fieri potest per pauciora.* What needs a house more rooms, then there is use for? A less house, and more hospitableness would do a great deal better. Are not many of these glorious buildings set up in the curse of *Jericho*: the foundation laid in the blood of the eldest, the poor: the walls

reared in the blood of the yoongest, the ruin of their own posterity? This was one of the Travelers observed faults in *England; camini mali*; that we had ill clockes, and worse chimneis; for they smoaked no charity.

We see the Precedent: the application must teach us to *Deale plainly*. Here is commended to us *Plainness* in

- Meaning
- Demeaning.

Which instructs us to a double concord and agreement: In *Meaning* betwixt the heart and the tongue. In *Demeaning* betwixt the tongue and the hand.

### **In Meaning.**

There should be a loving and friendly agreement between the heart and the tongue. This is the minds herald, and should only proclaim the senders message. If the tongue be an ill servant to the heart, the heart will be an ill master to the tongue; and Satan to both. There are three kinds of dissimulation held tolerable, if not commendable: and beyond them, none without sin.

1. When a man dissembles to get himself out of danger, without any prejudice to another. So *David* feigned himself mad, to escape with life. So the good Physician may deceive his patient, by stealing upon him a potion which he abhorreth, intending his recovery.
2. When dissimulation is directly aimed to the instruction and benefit of another. So *Joseph* caused the money to be put in his brethren's sacks, thereby to work in them a knowledge of themselves. So *Christ* going to *Emaus* with the two *Disciples*, made as if he would go further; to try their humanity.
3. When some common service is thereby performed to the good of the Church. Such are those stratagems and policies of war, that carry in them a direct intention of honesty and justice, though of hostility; as *Joshua's*, whereby he discomfited the men of *Ai*.

Further then these limits no true *Israelite*, no *Plain-Dealing* man must venture. *Plato* was of opinion, that it was lawful for Magistrates, *Hosium vel Ciuium causa mentiri*; to lie, either to deceive an enemy, or save a citisen, I might against *Plato* set *Aristotle*; who saith expressly, that a lie in it self, is evil and wicked. And another Philosopher was wont to say, That in two things a man was like unto God; in bestowing benefits, and telling the truth. Nor will we infer with *Lyranus*, because there is a Title in the Civil Law, *De dolo malo*, of evil craft, that therefore it is granted, there is a craft not evil. But let us know, to the terror of liars, that the devil is the father of lying; and when he speaketh a lie, he speaketh of his own. And beyond exception, they are the words of everlasting verity; No lie is of the truth. Therefore into that heavenly *Jerusalem* shall enter none, that works abomination, or maketh a lie. A lie must needs be contrary to the rule of grace, for it is contrary to the order of nature: which hath given a man voice and words to express the meaning of the heart. As in setting Instruments, they



refer all to one tune: so the heart is the ground, which all our Instruments should go by. If there were no God to search the heart, he was a fool that would not dissemble: since there is, he is a fool that doth. Therefore *Job* excellently, *All the while my breath is in me, and the spirit of God is in my nostrills: my lips shall not speak wickedness, nor my tongue utter deceit.* The sweetest Psalmist insinuates no less. *My heart is inditing a good matter, my tongue is the pen of a ready writer.* When the heart is a good Secretary, the tongue is a good pen: but when the heart is a hollow bell, the tongue is a loud and a lewd clapper. Those undefiled *Virgins*, admitted to follow the Lamb, have this praise. *In their mouth was found no guile.*

### **In Demeaning,**

WHich is the good harmony betwixt the tongue and the hand. The righteous man, to whom God's celestial Tabernacle is promised, *speaketh the truth in his heart:* and when he hath sworn, though to his own hurt, *he changeth not.* The paucity of these men makes the Church of God so thin of Saints, and the world so full of Dissemblers. As the tongue must not speak false, so the hand must not do unjustly: injustice is the greatest dissimulation. We live under *Libra*, Justice and Equity: who knows whether the nights or the days pass over his head more happily: we fear not *Taurus* the Bull, that shoots his horns from *Rome:* nor *Scorpio*, that sends his venomous sting from *Spain:* nor the vnchristned *Aries* of Infidels, profane and professed enemies to engine and batter our walls: if the *Sagittarius* of heresy do not wound us in the reins: nor the *Gemini* of double-dealing circumvent us in our lives. The world is full of tricks: we will not do what we ought, yet defend what we do. How many spend their wits to justify their hands? Through the vnluckie and unnatural copulation of fraud and malice, was that monstrous stigmatic *Aequiuocation* engendered: a damned egg, not covered by any fair bird; but hatched, as Poets fain, of Ospraves, with a thunder-clap.

I will now only seek to win you to *Plain-Dealing*, by the benefits it brings: the success to God.

1. The principal is to please God; whose displeasure against double dealing, the sad examples of *Saul* for the *Amalekites*, of *Gehazi* for the bribes, of *Ananias* for the inheritance, testify in their destruction. Whose delight in *Plain-dealing* himself affirms. *Behold an Israelite indeed, in whom is no guile.*

2. The credit of a good name, which is a most worthy treasure, is thus preserved. The riches left thee by thy Ancestors may miscarry through others negligence; the name not, save by thy own fault. It is the *Plain-dealers* reward; his name shall be had in estimation: whereas no faith is given to the dissembler; even speaking truth: every man is more ready to trust the poor *Plain-dealer*, then the glittering false-tongued gallant.

3. It prevents and infatuates all the malicious plotts of enemies. God, in regard to thy simplicity, brings to naught all their machinations. *Thou, O Lord, hadst respect to my simple pureness.* An innocent fool takes fearless steps; and walks as securely, as if it stood girt with a wall of brass.

4. It preserves thy state from ruin. When by subtlety men think to scrape together much wealth; all is but the Spiders web, artificial and weak. What *Plain-dealing* gets, sticks by us;

and infallibly derives it self to our posterity. Not only this man's *own soul shall dwell at ease*: but also *his seed shall inherit the earth*. Wicked men labor with hands and wits, to undermine and undo many poor; and from their demolished heaps to erect themselves a great fortune: but GOD bloweth upon it a *Nonplacet*: and then, as powder doth small shot, it scatters into the air, not without a great noise; and they are blown up. If thou wouldst be good to thyself and thine, use *Plainness*.

5. It shall somewhat keep thee from the troubles and vexations of the world. Others, when their double dealing breaks out, are more troubled themselves, then erst they troubled others: for shame waits at the heels of fraud. But *blessed are the meek, for they shall inherit the earth*.

6. The curses of the poor shall never hurt thee. Though *the causeless curse shall never come*; yet it is happy for a man so to live, that all may bless him. Now the *Plain* man shall have this at last. Gallant prodigality, like fire in flax, makes a great blaze, a hot show: but *Plain* hospitality, like fire in solid wood, holds out to warm the poor: because God blesseth it. So I have seen hot-spurs in the way gallop amaine; but the Iuy-bushes have so stayed them, that the *Plain* traveler comes first to his journeys end.

7. It shall be thy best comfort on thy death-bed; *Conscientia been peractae vitae*, the conscience of an innocent life. On this staff leans aged *Samuel: Whose Ox er Ass have I taken?* To whom have I by fraud or force done wrong? On this pillow doth sick *Hezekiah* lay his head. *Remember Lord, that I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight.* So *Job* solaceth himself. *My heart shall not condemn me for my days.* When no clogges of usury with their heavy pressures, nor folds of injustice with their troublesome vexations, disquiet our peace-desiring sides, or lie upon our consciences. When thou hast no need to say to thine heir, Restore this or that which I have fraudulently or unjustly taken away. You see how false the Proverb was; Plain-dealing is a Jewel; and he that useth it shall die a beggar: But it is well returned in the supplement; he that will not use it, shall die a dishonest man.

8. Lastly, thou shalt finderest for thy soul. Thou hast dealt plainly, so will God with thee; multiplying upon thee his promised mercies. If thou hadst been hollow, not holy; fraudulent, not plain; thy portion had been bitter; even *with hypocrites*. But now of a *plain* Saint on earth, thou shalt become a glorious Saint in heaven.

FINIS.

THE THREE DIVINE SISTERS.

JOHN. 13. 34.

A new commandment give I unto you, That you love one another: as I have loved you, that ye also love one another.

AUGUST.

Domus Dei fundatur credendo, sperando erigitur, diligendo perficitur.

[illustration]

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**THE THREE DIVINE SISTERS.**

1. COR. 13. 13.

Now abideth Faith, Hope, Charity, these three: but the greatest of these, is Charity.

WHen those three Goddesses, say the Poets, strove for the golden ball, *Paris* adjudged it to the Queen of *Love*. Here are three celestial graces, in an holy emulation, if I may so speak, striving for the chiefedome; and our *Apostle* gives it to *Love*. *The greatest of these is Charity*.

Not that other Daughters are black, but that *Charity* excels in beauty. We may say of this Sister, as it was said of the good Woman, *Prov. 31. Many daughters have done virtuously, but thou surpassest them all. Paul* doth not disparage any, when he saith, *Charity is the greatest*. All stars are bright, though *one star* may differ from another in glory. We may say of graces, as of the Captains of the sons of *Gad*; *the least can resist a hundred, the greatest a thousand*. Or as the song was of *Saul* and *David*. *Saul hath slain his thousand, David his ten thousand. Faith* is excellent, so is *Hope*; but *the greatest of these, is Charity*.

Mee thinks these three Theologall Virtues may not unfitly be compared to three great Feasts, which we celebrate in the year; Easter, Whitsuntide, and Christmas. *Faith*, like Easter, believes *Christ dead for our sins, and risen again for our Justification*. *Hope*, like Pentecost, waits for the coming of the holy Ghost, God's free Spirit of grace to come into us, and to bring us to Heaven. And *Charity* looks like Christmas, full of love to our neighbors, full of hospitality, and mercy to the poor.

These are three strings often touched; *Faith*, whereby we believe all God's promises to be true, and ours: *Hope*, whereby we wait for them with patience: *Charity*, whereby we testify, what we believe and hope. He that hath *faith* cannot distrust: he that hath *hope*, cannot be put from anchor: he that hath *charity*, will not lead a licentious life; for, *Love keeps the commandments*.

For Methods sake, we might first confer them all, then prefer one. But I will speak of them according to the three degrees of comparison. 1. Positively. 2. Comparatiuely. 3. Superlatiuely. *The greatest of these is Charity*.

**Faith**

IS that grace, which makes Christ ours, and all his benefits. God gives it. 1. Cor. 12. *Faith is given by the spirit.* By the Word preached. Rom. 10. *Faith comes by hearing.* For Christ his sake. *To you it is given for Christ his sake, to believe in his name.* This virtue is no sooner given of God, but it gives God. So soon as thou believest, Christ is thine and all his. *For he that gives us Christ, will also with him give us all things.*

*Without this, it is impossible to please God:* Let us not otherwise dare to come into his presence. There is nothing but wrath in him, for sin in us. *Joseph* charged his brethren, that they should come no more in his sight, unless they brought *Beniami* with them. We come at our peril into God's presence, if we leave his beloved *Benjamin*, our dear *Jesus* behind us. When the Philosopher heard of the enraged Emperors menace, that the next time he saw him he would kill him; he took up the Emperors little son in his arms, and saluted him with a *potes ne?* Thou canst not now strike me. God is angry with every man for his sins; happy is he that can catch up his son *Jesus*: for in whose arms soever the Lord sees his son, he will spare him. The men of *Tyre* are fain to intercede to *Herod* by *Blastus*. Act. 12. Our intercession to God is made by a higher and surer way; not by his servant, but by his son.

Now this Mediator is not had without a *medium*, *Faith*. *Fides medium, à quo remedium.* *Faith* is that means, whereby we lay hold on this Christ. Diffidence shall never have *Jesus* for the Advocate. Though every man may say; *I believe, Lord help my unbelief.*

Saint *Paul* useth one word, that very significantly expresseth *Faith*; calling it the *Evidence of things not seen.* *Fides est credere quod non vides; cuius merces est videre quod credis,* *Faith* is to believe what thou seest; whose reward is to see what thou believest. Now the Metaphor may be extended thus.

1. Christ dying, made a Will or a Testament, scaling it with his own blood, wherein he bequeathed a certain Legacy of Inheritance to his brethren with himself. *John*. 17. *Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* This is the substance of his Will and Testament.

2 The Conveyance of this Will is the Gospel, *Whosoever believes, and is baptized, shall be saved.* A large Patent, a free and full grant. There is no exception of persons; either in regard of state, quality, or Country. *There is neither Jew nor Greek, bond nor free, male nor female: for ye are all one in Christ Jesus.* The conveyance is of an ample latitude.

3. The Executor or Administrator of this Will, if I may so speak, is the holy *Ghost*: that *Comforter* which Christ promised to *send, that should lead us into all truth.* This *Spirit* begets faith & sanctification in our hearts, puts *Abba* into our mouths, applies the merits of our Savior to our souls; and indeed *seals us up to the day of redemption.* Without his assistance we could appropriate no comfort by his Will; nor challenge any Legacy therein bequeathed.

4. Lastly, the *Evidence*, whereby every particular man apports to himself this title and interest, is his *Faith*. Thou unregenerate soul pleadest a Legacy in this Will: Go to, let us join issue, & come to trial. Where is thy *Evidence?* Here it is, my *Faith*. This *Evidence*, as all other,

must have some witnesses: produce thine; and before the Barre of the great Chief Justice, the Kings Bench of Heaven, let them not lie.

The first is thy *Conscience*. Alas! give this leave to speak without interruption (and one day it shall not flatter thee.) This saith thy *Evidence*, is false & counterfeit; forged by a wretched Seriuener, flesh and blood: for thy heart trusts in *vncertainly* good riches, or in certainly bad vanities, more then in the living God.

The next, is thy *life*. Alas! this is so speckled with sins, so raw and sore with lusts: that as a body broken out into blaines and biles, argues a corrupted liver or stomach within: so the spots and ulcers of thy life demonstrate a putrefied heart. Loe now thy witnesses. Thou art gone at the common Law of Justice: It is only the Chancery of mercy that must clear thee. What wilt thou now do? What, but humble thyself in repentance for thy false faith; take prayer in thy company, for pardon of former errors; go by the word preached; for the Minister is, as it were, the Register, to engross the deed; and desire God on the humbled knees of thy soul, to give thee a new and a true *Evidence*. Let this instruct us to some uses.

1. Be sure that thy *Evidence* is good. *Satan* is a subtle Lawyer, (and thou doest not doubt of his malice) and will soon pick holes in it; find out tricks and cavils against it. He will *winnow* and sift thee, grain after grain: take heed, lest thou run not all to chaff. There is a *Faith* of Saints. *Gal. 2. Now live not I, but Christ liveth in me: and the life that I live, I live by the Faith of the Son of God.* And there is a *faith* of Devils. *I am. 2. Thou believest, thou doest well: the Devils believe and tremble.* There is a *faith*, which cannot perish. *John. 3. Whosoever believeth in him, shall not perish.* And there is a *faith*, that in the time of temptation falls away. *Luk. 8. The rocky ground receives the Word, and for a while believeth, but in the time of temptation fall away.* There is a *faith* which the world overcometh; such was the *faith* of *Demas*. And there is a *faith* that overcometh the world. *1. John. 5. This is the victory whereby we overcome the world, even our faith.* There is a *dead*, idle, and infructuous *faith*, *I am. 2. 14.* And there is a lively, active, working *faith*. *Gal. 5. Faith worketh by love.* Bee sure then, that thy *faith* will endure the toucheuen the fiery trial.

2 Do not loose such a Legacy, as Christ hath bequeathed, for want of faith. Glorious is the inheritance, but where is thy *Evidence*? Flatter not thy soul with hope of this possession, without the assurance of *faith*. *Christ gives his life for his sheep:* What is this to thee that art a Wolf, a Swine, a Goat? God dresseth his Vineyard, pruneth it, watereth it, is provident over it: What's this to thee, that art a thorn, and no branch of the Vine? Look thou to be weeded up, and thrown out. The blood of Christ runs fresh: but where is thy pipe of *faith*, to derive it from his side to thy conscience? Say, it should shower mercy, yet if thou wantest *faith*, all would fall besides thee. There would be no more favor for thee, then if there was no Savior.

Let then no miseries of earth, much less pleasures, quench thy *faith*. *Satan* seeing this spark of fire kindled in thy heart, would blow it out with storms, or work thee to smother it thyself with vanities, or to rake it up in the dead embers of cold security: but believe against sight and sense. As *David* prophesied, that he should be a King. *Eo plus habet fides meriti, quo minus*

*argumenti*. Faith shall have so much the more recompense, as it had the less argument to induce it.

### Hope.

IS the sweetest friend, that ever kept a distressed soul company: it beguiles all the tediousness of the way, all the miseries of our Pilgrimage.

I am mala finissem letho; sed eredula vitam

Spes fouet, & melius cras foresemper ait.

Therefore *dum spiro spero*, says the Heathen: but *dum, expiro spero*, says the Christian. The one, whilst I live, I hope; the other, when I die, I hope: so *Job, I will hope in thee, though thou killest mee*. It tells the soul such sweet stories of the succeeding joys; what comforts there be in heaven; what peace, what joy, what triumphes, marriage-songs, and *Hallelujahs*, there are in that Country, whether she is traveling; that she goes merrily away with her present burden.

It holds the head whilst it takes, and gives invisible drink to the thirsty conscience. It is a liberty to them that are in prison, and the sweetest Physic to the sick. Saint *Paul* calls it an *Anchor*. Let the winds blow, and the storms beat, and the waves swell, yet the *Anchor* stays the ship. It breaks through all difficulties, and makes way for the soul to follow it. It teacheth *Abraham* to expect fruit from a withered stock; and *Joseph* in a dungeon, to look for the Sun and Stars obeisance. It counsels a man, as *Esdras* did the woman; that having lost her son, would needs die languishing in the disconsolate fields. *Go thy way into the City to thine husband*. Mourne not wretch for the loss of some worldly and perishing delight: sit not down and die, though the fruit of thy womb be swallowed into the earth. But *go home to the city*, the City of mercy; *to thine husband, even thy husband Jesus Christ*; let him comfort thee: This is the voice of hope.

Though misery be present, comfort absent, though through the dim and waterish humor of thy heart, thou canst spy no deliverance; yet such is the nature of *Hope*, that *futura facta dicit*: It speaks of future things, as if they were present. *Rom. 8. We are saved by hope*. Yet *sic liberati, vt adhuc speranda sit haereditas, postea possidenda. Nunc habemus ius adrem, nondum inre*. We have our inheritance, in hope; which gives us the right of the substance, though not the substance of the right: assurance of the possession, though not possession of the thing assured. This tells us, that *Nemo valde dolebit & diu*, no man should grieve much and long. God making our misery, *aut tolerabilem, aut breuem*, either sufferable or short.

These are the comforts of *Hope*. Now, that you may not be deceived, there is (as I said before of *Faith*) a thing like *Hope*, which is not it.

There is a bold and presumptuous *Hope*, an ignorant security, and ungrounded persuasion, the very illusion of the Devil; who, when he cannot prevail with down-right evil, cozens with the shadows of goodness: that how wickedly and wretchedly soever a man shall live, though he suck the poisonous dugs of lust, though he surres himself warm with poor men's hearts, though he forbids his brains (as on covenant) one sober hour in the yeaee to think of heaven,

though he thirst for carouses of blood, though he strives to powder a whole Kingdom with the cornes of death and massacre, though he carries half a dozen impropriate Churches on his sacrilegious back, though he out-thunder heaven with blasphemies, though he trample under his profane foot the precious blood of God's son; yet still he hopes to be saved by the mercy of God. But we will sooner cast pearls to swine, and bread to dogs, then the comforts of Zion to such. We say not, *Rejoice & tremble*, but tremble without rejoicing. We sing not to them, *with the Lord is mercy, that he might be feared*: but with the *Lord is judgment and vengeance*, with him is plague and pestilence, storm and tempest, horror and anguish, indignation and wrath, that he may be feared. Against this *Hope*, we shut up the bosom of consolation, and the promise of safety by the merits of Christ; and so far as we are charged, the very gates of everlasting life.

There is an *Hope*, sober, faithful, well grounded, well guarded, well assured. This is like a house built on a rock. The rock, is God's promised mercy; the building, *Hope* in Christ: it is (as it were) moted or intrenched about with his blood, bulwarked and rampirde with the Sacraments, assured by the sweet testimony of God's Spirit to the Conscience: known by the Charity of the Inhabitants; for it keeps bread for the hungry, clothes for the naked, entertainment for strangers. To this *Hope* we open the doors of the kingdom of Heaven; and so far as the Commission of the Keys leades us, we unlock the gates of eternal life, and allow entrance. We call this the *Blessed Hope*.

### Charity

IS an excellent virtue, and therefore rare: if ever in this contentious age; wherein *Fratrum quo{que} gratia rara est*: the unfeigned love of brothers is strange. Woe is me; before I am come to define what love is, I am fallen into a declamation against the want of it: what is here chiefly commended, is chiefly contemned: as if we had no need of mutual succor; nor could spare a room in our hearts to entertain *Charity*, lest we should expel our old loved guests, fraud, malice, and ambition. *Love* hath two proper objects, the one immediate and principal; the other, mediate and limited.

The proper and immediate object of our *Love*, is God. This is the great Commandment, *Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy strength*. As if he would not leave out the least sinew or string of the heart, the least faculty or power of the soul, the least organ or action of the strength. So *Bern. With all the heart*, that is, affectionately. *With all the Soul*, that is, wisely. *With all the strength*, that is, constantly. Let the zeal of thy *heart* inflame thy *love* to God, let the wisdom of thy *soul* guide it, let the *strength* of thy might confirm it. All the affection of the *heart*, all the election of the *soul*, all the administration of the *body*. The *Soul* judgeth, the *Will* prosecutes, the *strength* executes. God can brook no riualles: no division betwixt him and *Mammon*, betwixt him and *Melchom*, betwixt him and *Baal*, betwixt him and *Belial*. *Causa dilige-di Deum Deus est, modus sine modo*. The cause and motive to love God, is God: the manner, is without measure. *Minus amatte, qui aliquid amat praeterte, quod non amat propter te*, He poorly loves God, that loves anything besides him, which he doth not love for him.

The subordinate object of love, is man: and his love, is the effect of the former cause; and an actual demonstration of the other inward affection. Waters coming from the sea, boil through the veins of the earth, till they become springs, and those springs rivers, and those rivers run back to the sea again. All man's love must be carried in the stream of God's love. Blessed is he that loves *Amicum in Domino, inimicum pro Domino*; his friend in the Lord, his enemy for the Lord. *Rom. 13. Owe nothing to any man, but this, that ye love one another.* Other debts, once truly paid, are no more due: but this debt, the more we pay it, the more we owe it; and we still do acknowledge our selves debtors to all, when we are clear with all; proverbially: *I owe him nothing but love.* The communication of this riches doth not impoverish the proprietary: the more he spends of his stock, the more he hath. *There is that scattereth, and yet increaseth.* But he that will hoard the treasure of his *Charity*, shall grow poor, empty, and bankerout. *There is that withholdeth more then is meet, but it tendeth unto poverty.* Love is the abridgement of the Law, the new precept of the Gospel. *Luther* calls it the shortest, and the longest Divinity: short for the form of words; long, yea, everlasting for the use and practice; for *Charity* shall never cease.

Thus for the first degree of compariion, *Positively*. The second is *Comparatiue*; where, though it be said, Virtues and great men must not be compared, yet we may without offense, bring them to a holy conference; else how shall we perceive the *Apostles* intended scope, the transcendency of *Charity*? I will therefore first confer *Faith* with *Hope*; and then with them both *Charity*.

The distinction between *Faith* and *Hope*, is nice, and must warily be discovered. I will reduce the differences into three respects, of *Order*, *Office*, and *Object*.

For *Order*, *Paul* gives *Faith* the precedency. *Hebr. 11. Faith is the ground of things hoped for.* *Faith* always goes before, *Hope* follows after; and may in some sort be said to be the daughter of *Faith*. For, it is as impossible for a man to *Hope* for that which he believes not, as for a Painter to draw a picture in the air. Indeed, more is believed then is hoped for; but nothing is hoped for, which is not believed. So that on necessity, in respect of order, *Faith* must precede *Hope*.

For *Office*; *Faith* is the Christians Logic, *Hope* his Rhetoric. *Faith* perceives what is to be done, *Hope* gives alacrity to the doing it. *Faith* guides, adviseth, rectifieth; *Hope* courageously encounters with all adversaries. Therefore *Faith* is compared to a Doctor in the Schools, *Hope* to a Captain in the wars. *Faith* discerns the truth, *Hope* fights against impatience, heaviness of Spirit, infirmity, dejectednesse, desperation. Divines have alluded the difference between *Faith* and *Hope* in Divinity, to that between wisdom and valor in Philosophy. Valour without wisdom, is rashness: wisdom without valor, is cowardice. *Faith* without *Hope*, is knowledge without valor to resist Satan: *Hope* without *Faith*, is rash presumption, and an indiscreet daring. You see their different *Office*.

For *Object*; *Faithes* object is the absolute word, and infallible promise of God; *Hopes* object, is the thing promised. *Fides intuetur verbum rei, Spes vero rem verbi*: *Faith* looks to the word of the thing, *Hope* to the thing of the word. So that *Faith* hath for the object, the *Truth* of God, *Hope* the *Goodn'sse* of God. *Faith* is of things both good and bad, *Hope* of good things only. A man



believes there is a hell, as truly as he believes there is a heaven; but he fears the one, and *hopes* only for the other. *Faith* hath objected to it things past, present, future. Past, it believes Christ dead for our sins, and risen again for our Justification. Present, that he now sits at the right hand of his Father in heaven. Future, that he shall come to judge quick and dead. *Hope*, only respects and expects things to come. For a man cannot *hope* for that which he hath. You see how in some sense, *Hope* excels *Faith*. For, there is a faith in the Devils; they believe the truth of God, the certainty of the Scriptures, they acknowledge Christ the Judge of quick and dead, therefore cry, *Why tormentest thou us before the time?* They have *faith* joined with a Popish preparatory good work, *Fear*; the Devils *believe and tremble*: yea, they pray: they beseech Christ not to send them into the deeps; what then want they? *Hope*, a confident expectation of the mercy of God: this they can never have. They believe, they cannot hope. This is the life of Christians, and the want makes Devils. If it were not for *this hope, we of all men were most miserable*.

*Charity*, differs from them both. These three divine graces, are a created Trinity; and have some glimmering resemblance of the Trinity vncreate. For, as there, the Son is begotten of the Father, and the holy Ghost proceeds from them both: so here, a true *faith* begets a constant *hope*, and from them proceeds *Charity*. Thus is God's Temple built in our hearts, saith *August*. The foundation whereof is *Faith*, *Hope* the erection of the walls, *Charity* the perfection of the roof.

In the godly all these three are united together, & cannot be sundered. We *believe* in God's mercy, we *hope* for his mercy, and we *love* him for his mercy. *Faith* says, there are good things prepared: *Hope* says, they are prepared for me: *Charity* says, I endeavor to walk worthy of them. So that, what good *Faith* believes, shall be, *Hope* expects for her self, and *Charity* aims at the way to get it, by *keeping the commandments*. *Faith* apprehends both reward and punishment: *Hope* only looks for good things for our selves: *Charity* desires the glory of God, and the good of all our Brethren.

The second degree, gives way to the third, last, best; the *Superlatiue*. But the greatest of these is *Charity*. Time will not afford me to answer all the objections, which subtle wits have inconsequently deduced from these words. Neither were it to other purpose, then to write *Iliades* after *Homer*: they have been so soundly and satisfyingly answered already. I will only mention two, and but report a responsiue Solution.

1 The principal promises are made to believers. *Whosoever believes, and is baptized, shall be saved*. So no less a promise is made to *Lovers*, Rom. 8. *All things shall work together to the best, to those that love God, &c.* God, saith the Psalmist, *is near to those that call upon him*. He is close by all those that suffer for him: but he is *within those that love him*. Here is *Prope, •uxta, Intus*. This same *Intra, within* is of the highest degree. 1. *John. 4. God is love, and he that dwelleth in love, dwelleth in God, and God in him*. O unspeakable felicity!

2 If *Charity* be greater then *faith*, then is not man justified by faith only. Inconsequent illation. Saint *Paul* commends not *love* for the virtue of Justification: it may fail in that particular action, yet receive no impeachment to the excellency of it. By demonstration. A

Prince doth excel a peasant: shall any man therefore infer, that he can plow better, or have more skill in tillage. A Philosopher doth excel a Mechanicke; though he cannot grind so well as a Miller, or lim so cunningly as a Painter. A man is better then a beast: who but a mad-man will therefore conclude, that he can run faster then a horse, draw more then an ox, or carry a greater burden then an Elephant. Though he fail in these particular arts, yet none will deny, but he is better then a beast.

The truth is, that in *Faith* stands originally our fellowship with God. Into that hand he poureth the riches of his mercy for salvation: and were the actions of *Charity* never so great, and (foolishly thought) meritorious; yet, if not the effects of a true saving *Faith*, they are lost, and a man may for his *Charity* go to the Devil. And though they would plead from the form of the last judgment, *Math. 25.* that God accepts men to life for their deeds of *Charity*: feeding, clothing, relieving. Yet the Scripture fully testifies, that God neither accepts these, nor our selves for these, further then they are the effects of a true *faith*. Our persons being first justified by faith in Christ, then God will crown our works. Yet a Christian must work: for no nudifidian, so well as no nullifidian, shall be admitted into heaven. Therefore saith the *Apostle, Faith worketh by love.* For *Faith* is able to justify of it self, not to vorke of it self. The hand alone can receive an Alms: but cannot cut a piece of wood without an axe or some instrument. *Faith* is the Christians hand, and can without help receive God's given grace into the heart: but to produce the fruits of obedience, and to vorke the actual duties required, it must have an instrument; add *Love* to it, and it *worketh by love.* So that the one is our Justification before God, and the other our Testification before men. Wherein then consists this high transcendency of *Charity*? In two privileges, incommunicable to *Faith* and *Hope*; *Latitude* and *Perpetuity.*

1. For Latitude, *Love* is the *greatest.* *Faith* and *Hope* are restrained within the limits of our particular persons. *The just man lives by his own faith:* and hopes good to himself; but *Love* is like the *Vine,* which God brought out of *Egypt,* and cast out the heathen to plant it, which covereth the mountains with the shadow of the boughs, & spreads the branches unto the sea and the rivers: It is like the Sun in the sky, that throws his comfortable beams upon all; and forbears not to warm even that earth that beareth weeds. *Love* extends to earth & heaven. In heaven it affecteth God the Maker and mover: the Angels, as our Guardians; the triumphant Saints, for their pious sanctity. On earth, it embraceth those that fear the Lord especially: it wisheth conversion to those that do not: it counsels the rich: it comforts the poor: it reverenceth superiors, respecteth inferiors: doth good to friends, no evil to foes: wisheth well to all. This is the latitude of *Charity.* The property of *faith,* is to receive into it self: the property of *love,* to lay out it self to others. So that *faith* hath but narrow limits, but the extent of *Love* is universal, not bounded with the world. *Faith* believes for thyself, but *Charity* derives, & drives the effects of thy *faith* to others. *Thy faith* relieves thyself, thy *charity* thy brother.

2. For perpetvity and continuance. *Faith* lays hold on God's gracious promise for everlasting salvation: *Hope* expects this with patience: but when God shall fulfil his word, & us with joy, then *Faith* shall be at an end: *hope* at an end: but *Love* shall remain between God & us, an everlasting bond. Therefore saith the *Apostle, Now abideth faith, &c. Now. Now three, then*

one: and that is *Charity*. When we have possession of those pleasures, which we hoped and believed, what longer use is there of *Faith* or *Hope*? But our loves shall not end with our lives. We shall everlastingly love our our Maker, Savior, Sanctifier, Angels, & Saints; where no discontent shall breed any iarre in our *Hallelujahs*. If the use of love be so comfortable on earth, what may we think it will be in heaven!

Thus saith *Chrysost*: *Only love is eternal*. Now *Faith* and *Hope* hold up the hands of *Charity*, as *Aaron* and *Hur* held up the hands of *Moses*: but then their use and office shall cease. *Tunc non erit spes, quando erit spes*. *Hope* shall not be, when the thing *hoped* is. *Hope* shall bring in possession, possession shall thrust out *Hope*. Therefore saith *Augustine*, is *Charity* greater; *Et si non propter eminentiam, tamen propter permanentiam*; If not for the excellency, yet for the perpetuity.

Thus to justify a man, *Faith* is greater, but in a man justified, *Charity* is greater. Let *Faith* alone with the great work of our salvation: but that finished, it shall end, & so yield superiority to *Love*, which shall endure forever.

Thus you have commended to your souls these three sisters, *Faith*, *Hope*, and *Charity*. *Faith* we must have, or we are reprobates; *Hope*, or wretches, *Charity*, or not Christians. There is a promise made to *Faith*, that it shall have access to God. *Heb. 11*. To *Hope*, that it shall not be *ashamed*, *Rom. 5*. But to *Charity*, that it shall dwell in God, and have God dwelling in it, *1. John. 4*.

I should now tell you, that as these three fair Sisters come down from heaven; so in a cross contrariety, the Devil sends up three foul fiends from hell. Against *Faith*, *Infidelity*: against *Hope*, *Desperation*: Against *Charity*, *malice*. He that entertains the elder sister, *unbelief*, I quake to speak his doom, yet I must; *He is already condemned*. He that embraceth the second ugly Hagge, *Despair*, bars up against himself the possibility of all comfort: because he offends so precious a nature, the mercy of God, & tramples under his desperate feet that *blood*, which is held out to his vnaccepting hand. He that welcomes *malice*; welcomes the Devil himself: he is called the *Envious*, and loves extremely to lodge himself in an envious heart. These be fearful, prodigious sisters; fly them, and their embraces: and remember, O ye whom Christ concerns, the commandment of your Savior; *Love one another*.

I will end with our *Apostles* exhortation to his *Philippians*. *If there be any consolation in Christ*; and there is consolation in him, when the whole world cannot afford it: *If any comfort of love*; and he that knows not the comforts of love, knows no difference betwixt man and beast: *If any fellowship of the spirit*, by whom we are all knit into one Communion, and enriched with the same treasures of grace: *If any bowels and mercies*; if uncharitableness and avarice hath turned our intrals into stone and iron; if we have not forgotten the use and need of mercy. *Fulfill my joy, that ye be like minded, and have the same love*. Fulfill the *Apostles* joy only? the joy of the Bride and Bridegroom, of the Church on earth, of the Saints in heaven; of the joy of the blessed Angels; the joy of the Father, Son, & holy Spirit; and last of all, the joy of your own hearts; that you *Love one another*. Forget not that trite, but true saying.

They shall not want prosperity,

That keep Faith, Hope, and Charity.

FINIS.

THE TAMING OF THE TONGVE.

MATH. 12. 37.

By thy words thou shalt be justified, and by thy words thou shalt be condemned.

BERN.

Lingua, quae facile volat, facile violat.

[illustration]

TP [printer's or publisher's device]

LONDON, Printed by *Thomas Purfoot*, for *Clement Knight*, and are to be sold at his shop in Paul's Church-yard, at the Sign of the Holy Lamb. 1616.

**THE TAMING OF the Tongue.**

IAM. 3. 8.

But the tongue can no man tame: it is an unruly evil, full of deadly poison.

Here is a single Position, guarded with a double reason. The Position is, *No man can tame the Tongue*. The Reasons, 1. *It is unruly*. 2. *Full of deadly poison*. Here is busy dealing with a wild member: a more difficult action, and intractable nature could not have met. *Tongue* is the Subject (I mean in the discourse;) and can you ever think of subjecting it naturally to reason, or taming it to Religion? Go lead a Lyon in a single hair, send up an Eagle to the sky to pecke out a star, cope up the thunder, and quench a flaming City with one widows tears: if thou couldest do these, yet *nescit modo lingua domari: the Tongue can no man tame*. As the Proposition is backed with two reasons; so each reasons; so each reason hath a terrible second, The *Evil* hath for the second vnruines: the *Poisonfulnes* hath *deadly*. It is *evil*, yea *unruly evil*: it is *poison*, yea, *deadly poison*. The Fort is so barricadoed, that it is hard scaling it: the refractory Rebell so guarded with *Evil* and *Poison*, so warded with *unruly* and *deadly*; as if it were with Giants in an vnchanted Tower, as they fabulate; that *no man can tame it*. Yet let us examine the matter, and find a stratagem to subdue it.

**In the Proposition.**

We will observe, 1. The Nature of the thing to be tamed. 2. The difficulty of accomplishing it. The insubiectionable subject is the *Tongue*: which is, 1. a member, and 2. an

- Excellent

- Necessary
- Little
- Singular

Member,

**It is a Member.**

He that made all, made the *Tongue*: he that craves all, must have the *Tongue*. *Quicreavit necessariam, postulat creatam*. It is an instrument, let it give Music to him that made it. All creatures in their kind bless God. *Psal.* 148. They that wanttongues, as the heavens, Sun, Stars, Meteors, Orbes, Elements; praise him with such obedient Testimonies, as their insensible natures can afford. They that have tongues, though they want reason, praise him with those natural Organs. The birds of the air sing, the beasts of the earth make a noise; not so much as the hissing Serpents, the very *Dragons in the deep*, but sound out his praise. Man then, that hath a tongue, and a reason to guide it, (and if more, a religion to direct his reason) should much, much more bless him. Therefore says the *Psalmographer*, that for the well tuning of his *Tongue*, is called the *sweet Singer of Israel*, *I will praise the Lord with the best Instrument I have*; which was his *Tongue*.

Not that praises can add to God's glory, nor blasphemies detract from it. The blessing *Tongue* cannot make him better, nor the cursing, worse. *Nec melior si laudaueris, nec deterior si vituperaueris*. As the Sun is neither bettered by birds singing, nor battered by dogs barking. He is so infinitely great, and constantly good, that his glory admits neither addition, nor diminution.

Yet we that cannot make his name greater, can make it seem greater: and though we cannot enlarge his glory, we may enlarge the manifestation of his glory. This both in words praising, and in works practicing. We know it is impossible to make a new *Christ*, as the Papists boast the almightiness of their Priests: yet our holy lives, and happy lips (if I may so speak) may make a little *Christ*, a great *Christ*. They that before little regarded him, may thus be brought to esteem him greatly: giving him the honor due to his name, and glorifying him, after our example.

This is the *Tongues* office. One member, without arrogating any merit, or boasting the beholdingness of the rest unto it, is to do that duty which is assigned it. The eye is to see for all, the ear to hear for all, the hand to work for all, the feet to walk for all, the knees to bow for all, the *Tongue* to praise GOD for all. This is the *Tongues* office, not unlike the Towneclarkes, which if it perform not well, the Corporation is better without it. The *Tongue* is man's clapper, and is given him, that he may sound out the praise of his maker.

Infinite causes draw deservedly from man's lips, a devout acknowledgement of God's praise.  
Quia

- Creator ad esse.

- Conseruator in esse.
- Recreator in been esse.
- Glorificator in optimo esse.

He gave us being that had none; preserved us in that being; restored us voluntarily fallen, unto a better being; and will glorify us with the best, at the day of the Lord *Jesus*. Then let the *Tongue* know, *Si non reddet Deo faciendo quae debet, reddet ei patiendo quae debet*: If it will not pay God the debt it owes him in an active thankfulness, it shall pay him in a passive painefulnes. Let the meditation here of put our tongues into tune. *A word fitly spoken, is like Apples of gold in pictures of silver.*

It is a *member* you hear: we must take it with all the properties; *Excellent, Necessary, Little, Singular.*

1. *Excellent.* Abstractively and simply understood, it is an exceeding excellent member, both Quoad

- *Maiestatem.*
- *Incunditatem.*

For the Majesty of it, it carries an imperious speech: wherein it hath the preeminence of all mortal creatures. It was man's *Tongue*, to which the Lord gave license to call all the living creatures, and to give them names. And it is a strong motive to induce, and to beget in other terrene natures, a reverence and admiration of man. Therefore it is observed, that God did punish the ingratitude of *Balaam*, when he gave away some of the dignity proper to man, which is use of speech, and imparted it to the Ass, man alone speaks. I know that spirits can frame an aerial voice, as the Di•ell when he spake in the Serpent that fatal temptation, as in a Truncke; but man only hath the habitual faculty of speaking.

For the Pleasantnesse of the tongue; the general consent of all gives it the truest *Melos*, and restrains all musical organs from the worth and praise of it: *Eccles. 40. The pipe and the Psalterie make sweet melody: but a pleasant tongue is above them both.* No instruments are so ravishing, or prevail over man's heart with so powerful complacency, as the *Tongue* and voice of man.

If the *Tongue* be so excellent, how then doth this Text censure it for so evil? I take the Philosophers old and trite answer. *Linguanihil est, vel bona melius, vel mala peius.* Then a good *Tongue*, there is nothing better; then an evil, nothing worse. *Nihil habet medium: aut grande bonum est, aut grande malum.* It hath no mean; it is either exceedingly good, or excessively evil. It knows nothing but extremes: and is or good best of all, or bad worst of all. If it be good, it is a walking garden, that scatters in every place a sweet flower, an hearb of grace to the hearers. If it be evil, it is a wild Bedlam, full of gadding and madding mischiefs. So the *Tongue* is every man's best, or worst movable.

Hereupon that Philosophical servant, when he was commanded to provide the best meat for his Masters table, the worst for the family: bought & brought to either, neates tongues. His Moral was, that this was both the best, and worst service; according to the goodness or badness of the *Tongue*. A good *Tongue* is a special dish for God's public service. *Parsoptima hominis, digna quae sit hostia*. The best part of a man, and most worthy the honor of sacrifice. This only, when it is well seasoned. *Seasoned*, I say, *with salt*; as the *Apostle* admonisheth: not with fire. Let it not be so salt as fire, as that *Proverb*, which no man living hath tasted. There is a *City of salt*, mentioned, *Joshua* 15. Let no man be an Inhabitant of this *salt-city*. Yet better a salt-tongue, then an oily. Rather let *the righteous reprove me*, then the *precious balms* of flatterers break *my head*; whilst they most sensibly sooth and supple it. We allow the *Tongue* salt, not pepper: let it be well seasoned, but not too hot. Thus a good *Tongue* is GOD'S dish, and he will accept it at his own table.

But an evil *Tongue* is meat for the Devil, according to the Italian Proverb: The Devil makes his Christmas pie of lewd *Tongues*. It is his daintiest dish, and he makes much of it: whether on earth to serve his turn as an instrument of mischief, or in hell to answer his fury in torments. Thus saith *Solomon* of the good *Tongue*. *The tongue of the just is as choice silver, and the lips of the righteous feed many*. But *Saint James* of the bad one: *It is an unruly evil, full of deadly poison*,

2. It is *Necessary*; so necessary, that without a *tongue* I could not declare the necessity of it. It conuerseth with man, conueying to others by this organ that experimental knowledge, which must else live and die in himself. It imparts secrets, communicates joys, which would be less happy suppressed, then they are expressed: mirth without a partner, is *hilaris cum ponder foelicitas*. But to disburden griefs, and pour forth sorrows in the bosom of a friend, O necessary tongue! How many hearts would have burst, if thou hadst not given them vent! How many souls fallen groveling under their load, if thou hadst not called for some supportance! How many a panting spirit hath said, I will speak yet ere I die; and by speaking received comfort! Lastly, it speaks our devotions to heaven, and hath the honor to confer with God. It is that Instrument which the holy Ghost useth in us, to cry *Abba Father*. It is our spokesman: and he that can hear the heart without a tongue, regardeth the devotions of the heart better, when they are sent up by a diligent messenger, a faithful *tongue*.

3. It is *Little*. As man is a little world in the great▪ so is his *tongue* a great world in the little. It is a *little member*, saith the *Apostle*, verse 5. yet it is a *world*; verse 6. yea *prauitatis vniuersitas*, a world of iniquity. It is *parnum*, but *prauum*; little in quantity, but great in iniquity. What it hath lost in the thicknesse, it hath got in the quicknesse: and the defect of magnitude is recompensed in the fortitude: an arm may be longer, but the *Tongue* is stronger; and a leg hath more flesh then it hath, besides bones which it hath not, yet the *tongue* still runs quicker and faster; and if the wagger lie for holding out, without doubt the *Tongue* shall win it.

If it be a talking tongue, it is *mundus garrulitatis*, a world of prating. If it be a wrangling tongue, it is *mundus litigationis*, a world of brabbling. If it be a learned tongue, it is as *Erasmus* said of *Bishop Tonstall*, *mundus eruditionis*, a world of learning. If it be a petulant tongue, it is

*mundus scurrilitatis*, a world of wantonness. If it be a poisonous tongue, it is *mundus infectionis*, saith our Apostle, verse 6. *it defileth the whole body*. It is *Little*.

So little, that it will scarce give a Kite her breakfast, yet it can discourse of the Sun and Stars, of Orbes and Elements, of Angels and Duells, of Nature and Arts: and hath no straiter limites, then the whole world to walk through. *Homuncio est, gigantea iactat*, verse 5. It is a *Little member*, yet *boasteth great things*.

Though it be *Little*, yet if good, it is of great use. A little bitte guydeth a great horse, *adequitis libitum*, to the Riders pleasure. A little helme, ruleth a great vessel: though the winds blow, and the floods oppose, yet the helme steares the ship. Though little, yet if evil, it is of great mischief. *A little leaven sours the whole lump*. A little *Remora* dangers a great vessel. A little sickness distempereth the whole body. A little fire setteth a whole city on combustion, verse 5. *Behold how great a matter a little fire kindleth!*

It is *Little* in substance, yet *great ad affectum*, to provoke passion; *ad effectum*, to produce action. A Seminaries Tongue, is able to set Instruments on work, to blow up a Parliament. So God hath disposed it among the members, that it governs or misgouernes all; and is either a good King, or a cruel Tyrant. It either precedes to good, or peruerts to evil; purifieth, or putrifieth the whole carcass, the whole conscience. It betrayeth the heart, when the heart would betray God: and the Lord lets it double treason on it self, when it preuaricates with him.

It is a little leak that drowneth a ship, a little breach that looseth an army, a little spring that pours forth an Ocean. *Little*; yet the Lyon is more troubled with the little Waspe, then with the great Elephant. And it is observable, that the Egyptian Sorcerers failed *in minimis*, that appeared skillful and powerful *in maioribus*. Doth Moses turn the waters into blood? the Magicians did so, with their *Inchantments*. Doth Aaron stretch out his hand over the waters, and cover the Land with Frogs? The Magicians did so with their *Inchantments*. But when Aaron smote the dust of the Land, and turned it into Lice, the Magicians could not effect the like. Nor in the Ashes of the Fornace turned into boils and blaines. In Frogs and Waters, they held a semblance, not in the Dust and Ashes turned into Lice and soars. Many have dealt better with the greater members of the body, then with this *Little* one. *Defecerunt in minimis: Virtus non minima est, minimam compescere linguam*.

4. It is a *singular* member. God hath given man two ears, one to hear instructions of human knowledge, the other to hearken to his divine precepts; the former to conserve his body, the latter to save his soul. Two eyes, that with the one he might see to his own way, with the other pity and commiserate his distressed brethren. Two hands, that with the one he might work for his own living, with the other give and relieve his brothers wants Two feet, one to walk on common days to his ordinary labor: *Man goes forth in the morning to his labor, and continues till the evening*: the other on sacred days to visit and frequent the Temple, and the congregation of Saints. But among all, he hath given him but one *Tongue*: which may instruct him to hear twice so much as he speaks; to see twice so much as he speaks: to work, and walk twice so much as he speaks. *I will praise thee (O Lord) for I am fearfully and wonderfully made:*



*maruailous are thy works, and that my soul knoweth right well.* Stay, and wonder at the wonderful wisdom of God.

1. To create so little a piece of flesh, and to put such vigor into it: to give it neither bones nor nerves, yet to make it stronger then arms and legs, and those most able and serviceable parts of the body. So that as *Paul* saith, *1. Cor. 12. On those members of the body, which we think less honorable, we bestow more abundant honor: and our uncomely parts have more abundant comeliness.* So on this little weak member hath the Lord conferred the greatest strength; and as feeble as it is, we find it both more necessary, and more honorable.

2 Because it is so forcible, therefore hath the most wise God ordained, that it shall be but little, that it shall be but one. That so the parvity and singularity may abate the vigor, the rigor of it. If it were paired, as the arms, legs, hands, feet, it would be much more unruly. For he that cannot *tame* one *tongue*, how would he be troubled with twain! But so hath the Ordinator provided, that things of the fiercest and firyest nature, should be little, that the malice of them might be somewhat restrained.

3. Because it is so *Vnruly*, the Lord hath hedged it in, as a man will not trust a wild horse in an open pasture, but prison him in a close pownd. A double fence hath the Creator given to confine it, the lips and the teeth; that through those mownds it might not break. And hence a threefold instruction for the use of the *Tongue*, is insinuated to us.

1. Let us not dare to pull up God's mownds; nor like wild beasts, break through the circular limites, wherein he hath coped us. *Look that thou hedge thy possession about with thorns, and bind up thy silver and gold.* What, doth the wise man intend to give us some thriftie counsel, and spend his ink in the rules of good husbandry, which every worldling can teach himself? No; Yes: he exhorteth us to the best husbandry, how to guyde and guard our *Tongues*, and to thrive in the good use of speech. Therefore declares himself; *Weigh thy words in a balance, and make a door and bar for thy mouth.* Let this be the possession thou so *hedgest* in, and thy precious *gold* thou so *bindest* up. *Beware thou slide not by it, lest thou fall before him that lieth in wait.* Commit not *urglary*, by breaking the *doors*, and pulling down the *bars* of thy mouth.

Much more, when the Lord hath hung a lock on it, do not pick it with a false Key. Rather pray with *David, Psal. 51. O Lord open thou my lips, and my mouth shall show forth thy praise.* It is absurd in building, to make the Porch bigger then the House: it is as monstrous in nature, when a man's words are too many, too mighty. Every man mocks such a gaping boaster, with *Quid feret hic dignum tanto promissor hiatu?* Saint *Bernard* gives us excellent counsel. *Sint tua Verba*

- rara
- vera
- ponderosa

contra

- multiloquium
- falsiloquium
- vaniloquium.

Let thy words be few, true, weighty, that thou mayest not speak much, not falsely, not vainly. Remember thy bounds, and keep the *non vltra*.

2. Since God hath made the *tongue* one, have not thou a *tongue* and a *tongue*. Some are double-tongued, as they are double-hearted. But God hath given one tongue, one heart; that they might be one indeed, as they are in number. It is made simple, let it not be double. God hath made us men, we make our selves monsters. He hath given us two eyes, two ears, two hands, two feet. Of all these we will have, or at lest use but one. We have one eye to pry into others faults, not another to see our own. We have one ear to hear the Plaintiff, not the other for the Defendant. We have a foot swift to enter forbidden paths, not another to lead us to God's holy place. We have one hand to extort, and scrape, and wound, and not another to relieve, give alms, heal the wounded. But now whereas God hath given us, but one *tongue*, and one heart, and bidden us be content with their singularity; we will have two tongues, two hearts. Thus cross are we to God, to Nature, to Grace: monstrous men; *monoculi, monopedes; bicordes, bilingues*: one-eyed, one-footed; double-tongued, double-hearted. The slanderer, the flatterer, the swearer, the tale-bearer are monstrous (I dare scarce add) men: as mis-shapen Stigmatikes, as if they had two tongues, and but one eye: two heads, and but one foot.

3. This convinceth them of preposterous folly, that put all their malice into their *tongue*, as the Serpent all her poison in her tail. And as it were by a chymicall power, attract all vigor thither, to the weakening and enervation of the other parts. Their hands have *chiragram*; they cannot stretch them forth to the poor, nor give relief to the needy. Their feet *podagram*, they cannot go to the Church. Their eyes *opthalmiam*, they cannot behold the miserable and pity-needing. Their ears *surditatem*, they cannot hear the Gospel preached. Oh how defective and sick all these members are! But their *Tongues* are in health; there is blitheness and volubility in them. If they see a distressed man, they can give him talkative comfort enough; *Bewarmed, be filled, be satisfied*: they can fill him with Scripture-sentences; but they send him away with an hungry belly. Whereas the good man's hand is as ready to give, as his tongue to speak. But the *fools lips babbleth foolishness; volat irrevocabile verbum*. Words run like *Hazael*; but good works, like the Creeple, come lagging after.

We see the nature of the thing to be *tamed*, the *tongue*: let us consider the difficulty of this enterprise. *No man can* do it. Which we shall best find, if we compare it with other

- members of the body.
- creatures of the world.

With other members of the body: which are various in their faculties and offices; none of them idle.

1. The eye sees far, and beholdeth the creatures *in coelo, solo, salo*: in the heavens, sun and stars: on the earth birds, beasts, plants, and mineralls: in the sea, fishes and serpents. That it is an unruly member, let our Grand-mother speak; whose roving eye lost us all. Let *Dinah* speak, her wandering eye lost her virginity, caused the effusion of much blood. Let the *Jews* speak concerning the daughters of *Madian*; what a fearful apostasy the Eye procured. Yea let *David* acknowledge, whose petulant eye robbed *Uriah* of his wife and life, the land of a good soldier, his own heart of much peace. Yet this eye, as unruly as it is, hath been tamed. Did not *Job* make a covenant with his eyes, that he would not look upon a maid? The eye hath been tamed, but the tongue can no man tame; it is an unruly, &c.

2. The ear yet hears more, then ever the eye saw: and by reason of the patulous admission, derives that to the understanding, whereof the sight never had a glance. It can listen to the whisperings of a *Doeg*, to the susurrations of a Devil, to the Boys of a *Syren*, to the voice of a *Delilah*. The Parasite through his windore creeps into the great man's favor: he tunes his warbling notes to an enlarged ear. It is a wild member, an Instrument that Satan delights to play upon. As unruly as it is, yet it hath been tamed. *Mary sate at the feet of Christ*, and heard him preach with glad attention. The ear hath been tamed, but the *Tongue can no man tame*, &c.

3. The foot is an unhappy member, and carries a man to much wickedness. It is often swift to the shedding of blood: and runneth away from God *Jonah's* pace; flying to *Tharshish*, when it is bound for *Nineveh*. There is a foot of pride, *Psal. 36*. a saucy foot, that dares presumptuously enter upon God's free-hold. There is a foot of rebellion, that with an apostate malice kicks at God. There is a dancing foot, that paceth the measures of circular wickedness. Yet as unruly as this foot is, it hath been tamed. *David* got the victory over it. *I considered my ways, and turned my foot unto thy testimonies*. The foot hath been tamed, but the *Tongue can no man tame*, &c.

4. The hand rageth and rangeth with violence, to take the bread it never sweat for, to enclose fields, to depopulate Towns, to lay waste whole countries. *They covet fields, and houses, and vineyards, and take them, because their Hand hath power*. There is a hand of extortion, as *Ahab's* was to *Naboth*; the greedy landlords to the poor tenant. There is a hand of fraud, and full of *Liegerdumaine*, as the userers to his distressed borrower. There is a hand of bribery, as *Judas*, with his *Quantum dabit*; what will you give me to betray the Lord of Life. There is a hand of lust, as *Ammons* to an incestuous rape. There is a hand of murder, as *Joab's* to *Abner*, or *Absalom's* to *Ammon*. O how unruly hath this member been! yet it hath been tamed: not by washing it in *Pilate's* basin, but in *David's* holy-Water, *Innocence*. *I will wash my hands in innocence, and then, O Lord, will I compass thine altar*. Heereuppon he is bold to say; *Lord, look if there be any iniquity in my hands*. God did repudiate all the *Jews* sacrifices, because *their hands were full of blood*. *David's* hands had been besmeared with the aspersions of lust and blood; but he had penitently bathed them in his own tears: and because that could not get out the stains, he faithfully renseth and cleanseth them in his Sons and Savior's fountain, the all-meritorious blood of Christ. This made them look white: whiter then Lilies in God's sight. *Therefore hath the Lord recompensed me according to my righteousness: according to the cleanness of my hands in his eye-sight*.

Thus the eye, the ear, the foot, the hand, though wild and *unruly* enough, have been *tamed*; but the tongue can no man tame: it is an *unruly evil*, &c.

With other creatures of the world; whether we find them in the earth, air, or water.

1. On the earth, there is the man-hating Tiger; yet man hath subdued him; and (they write) a little boy hath led him in a string. There is the flock-devouring wolf, that stands at grinning defiance with the shepherd; mad to have his prey, or loose himself; yet he hath been tamed. The roaring Lyon, whose voice is a terror to man, by man hath been subdued. Yea, serpents, that have to their strength two shrewd additions, subtlety, and malice; that carry venom in their mouths, or a sting in their taylor, or are all over poisonous; the very basilisk, that kills with his eyes, as they write, three furlongs off. Yet all these savage, furious, malicious natures have been *tamed*, but the tongue can no man tame: it is an *unruly evil*, &c.

2. In the sea there be great wonders. *They that go down to the sea in ships, and do business in great waters. These see the works of the Lord, and his wonders in the deep.* Yet those natural wonders have been tamed by our artificial wonders, ships. Even the *Leviathan* himself; *Out of whose mouth go burning Lamps, and sparks of fire. Out of his nostrils goeth smoke, as out of a boiling Caldron. Squama squamae couiungitur; the flakes of his flesh are joined together; they are firm in themselves, and cannot be moved.* Yet we know, that this huge creature hath been tamed; but the tongue can no man tame, &c.

3. In the air, the Birds fly high above our reach, yet we have ginnes to fetch them down. A lure stoops the highest-soaring hawk. Nay, Art makes one fowl catch another, for man's delight and benefit. Incredible things, if they were not ordinary. Snares, limetwiggles, netes tame them all: even the Pelican in the Desert, and the Eagle amongst the cedars. Thus saith our Apostle, verse 7. *Every kind (not everyone of every kind, but every kind or nature of all) of beasts, of birds, of serpents, and of things in the Sea, is tamed, and hath been tamed of the nature of man: but the Tongue can no man tame, &c.*

Thus far then Saint James his proposition passeth without opposition. *The tongue can no man tame.* The tongue is too wild for any manstaming. It would be a foolish exception, (and yet there are such profane tongues to speak it) that woman stands without this compass and latitude: and to infer, that though *no man can tame the tongue*, yet a woman may: It is most unworthy answer. Woman, for the most part, hath the glibbest tongue: and if ever this impossibility preclude man, it shall much more annihilate the power of that weaker sex. *She is loud*, saith Solomon: *a foolish woman is ever clamorous.* She calls her tongue, her Defensiuue weapon; she means offensive: a fire brand in a frantic hand doth less mischief. The Proverb came not from nothing; when we say of a brawling man, he hath a woman's tongue in his head.

*The tongue can no man tame.* Let us listen to some weightier exceptions. The Prophets spake the oracles of life, and the Apostles, the words of salvation; and many men's speech ministers *grace to the hearers*. Yelde it; yet this general rule will have no exception: *no man can tame it*: man hath no stern for this ship, no bridle for this colt. How then? God tamed it. We by nature stammer as Moses, till God open a door of utterance. *I am of unclean lips*, saith the

Prophet, and dwell with people of unclean lips. God must lay a coal of his own altar upon our tongues, or they cannot be tamed.

And when they are tamed, yet they often have an unruly trick. *Abraham* lies, *Moses* murmurs, *Elias* for fear of a Queen and a queane wisheth to die, *Jonah* frets for the Gourd, *David* cries in his heart, *All men are liars*: which speech rebounded even on God himself; as if the Lord by *Samuel* had deceived him: *Peter* forswears his Master, his Savior. If the tongues of the just have thus tripped, how should the profane go upright? *The tongue can no man tame.*

The instruction hence riseth in full strength; that God only can tame man's tongue. Now the principal actions hereof are: first, to open the mouth, when it should not be shut: secondly, and to shut it, when it should not be open.

To open our lips when they should speak, is the sole work of God, *Psalm 51. 15 O Lord open thou my lips, and then my mouth shall be able to show forth thy praise.* God must open with his golden key of grace, or else our tongues will arrogate a licentious passage. We had better hold our peace, and let our tongues lie still, then to set them a running, till God bids them go. God commands every sinner to confess his iniquities: this charge, *David* knew, concerned himself: yet was *David* silent; and then his *bones waxed old* with anguish. His adultery cried, his murder cried, his ingratitude cried for revenge: but still *David* was mute; and so long, *day and night the hand of the Lord was heavy upon him.* But at last God stopped the mouth of his clamorous adversaries, and gave him leave to speak. *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou for gavest the iniquity of my sin.* It is Christ, that must cast out this *dumb Devil.* The Lord is the best opener. He did open *Lidia's* heart, to conceive. He did open *Elisha's* servants eyes, to see. He did open the *Prophets* ears to hear. He did open *Paul's* tongue, to speak.

To shut our lips, when they should not speak, is only the Lord's work also. It is Christ that casts out the talking Devil: he shuts the wicket of our mouth against unsavory speeches. We may think it a high office (and worthy even *David's* ambition) to be a *doorekeeper in God's house*, when God vouchsafes to be a doorekeeper in our house.

Thus all is from God. Man is but a lock, God's Spirit the key; *that openeth, and no man shutteth; that shutteth, and no man openeth.* He opens, and no man shuts. *I must speak, though I die, saith Jeremiah: his word is like fire in my bones, and will make me weary of forbearing.* He shuts, and no man opens; so *Zacharias* goes *dumb from the Altar*, and could not speak.

Away then with arrogation of works, if not of words. Whē a man hath a good thought, it is *gratia infusa*; when a good word, it is *gratia effusa*: when a good work, it is *gratia diffusa*. If the man cannot produce words to praise God, much less can he procure his works to please God. If he cannot tune his tougue, he can never turn his heart. Two useful benefits may be made hereof.

1. It is taughtvs, whether we have recourse to *tame* our *tongues*. He that made the *tongue*, can tame the tongue. He that gave man a tongue to speak, can give him a tongue to speak well. He that placed that *unruly* member in his mouth, can give him a mouth to rule it. He can give

Psalms for Carrols; the Songs of Zion for the ballads of hell. Man hath no bridle, no cage of brass, nor bars of iron to *tame* it: God can. Let us move our tongues, to entreat help for our tongues: and according to their office, let us set them on work to speak for themselves.

2. We must not be idle our selves: the difficulty must spurr us to more earnest contention. As thou wouldest keep thy house from thieves, thy garments from moths, thy gold from rust; so carefully preserve thy tongue from unruliness, As *the Lord doth set a watch before thy mouth, and keep the door of thy lips, Psal. 141* So thou must also be vigilant thyself, and not turn over thy own heart to security. *How can ye being evil, speak good things: for out of the abundance of the heart the mouth speaketh.* Look how far the heart is good, so far the tongue. If the *heart believe, the tongue will confess*: if the heart be meek, the tongue will be gentle: if the heart be angry, the tongue will be bitter. The tongue is but the hand without, to show how the clock goes within. A vain tongue discovers a vain heart. But some have words soft as butter, when their hearts are keen swords: be they never so well traded in the art of Dissembling, sometime or other the tongue, *Iu das*-like, will betray the Master: it will mistake the hearts errand, and with stumbling forgetfulness trip at the door of truth. *The heart of fools, is in their mouth: but the mouth of the wise, is in their heart.* To avoid ill communication, hate ill cogitation: a polluted heart makes a fowl mouth. Therefore one day, *Ex ore tuo, Out of thine own mouth will God condemn thee.*

I have with some prolixity insisted on the Position; the reasons shall be but lightly touched.

### 1. It is an unruly evil.

The difficulty of *taming the tongue*, one would think were sufficiently expressed in the *evil* of it: but the Apostle seconds it with another obstacle, signifying the wild nature of it, *unruly*. It is not only an *evil*, but an *unruly evil*. I will set the Champion and his Second together in this fight; and then show the hardness of the combat.

*Bernard* saith: *Lingua facile volat, & ideo facile violat.* The tongue runs quickly, therefore wrongs quickly. Speedy is the pace it goes, and therefore speedy is the mischief it does. When all other members are dull with age, the tongue alone is quick and nimble. It is an *unruly evil* to our selves, to our neighbors, to the whole world.

1. To our selves. Ver. 6. *It is so placed among the members, that it defileth all.* Though it were *evil*, as the plague; and *unruly*, as the possessed *Gergeseus*, Math. 8 yet if set off with distance, the evil rests within it self. A Leaper shut up in a Pesthouse, ranckleth to himself, infects not others. A wild Cannibal in a prison, may only exercise his savage cruelty upon the stone walls, or iron grates. But the tongue is so placed, that being *evil* and *unruly*, it hurts all the members.

2. To our Neighbors. There are some sins that hurt not the doer only, but many sufferers. These are districtly the sins of the tongue and the hand. There are other sins private and domestical: the sting and smart whereof dyes in the one soul; and without further extent, plagues only the person of the committer. So the Lavish is said, no man's foe but h's own: the proud is guilty of his own vanity: the slothful bears his own reproach: and the malicious

wasteth the marrow of his own bones, whiles his envied object shines in happiness. Though perhaps these sins insensibly wrong the common-wealth, yet the principal and immediate blow lights on themselves. But some iniquities are swords to the Country; as oppression, rapine, circumvention: some incendiaries to the whole land; as *evil* and *vnrnly tongues*.

3 To the whole world. If the vastate ruins of ancient monuments, if the depopulation of Countries, if the consuming fires of contention, if the land manured with blood; had a tongue to speak, they would all accuse the *Tongue* for the original cause of their woe. Slaughter is a lamp, and blood the oil; and this is set on fire by the tongue.

You see the latitude and extension of this *unruly evil*; nor evnrly then the hand. Slaughters, massacres, oppressions are done by the hand: the tongue doth more. *Parcit manus absenti, lingua n̄mini*. The hand spares to hurt the absent, the tongue hurts all. One may avoid the sword by runni•g from it; not the tongue, though he run to the Indies. The hand reacheth but a small compass, the tongue goes through the world. If a man wore coat of armor, or maile of brass; yet, *Penetrabunt spicula linguae*; The darts of the tongue will pierce it.

It is *evil*, and doth much harm; it is *unruly*, and doth sudden harm. You will say, many wicked men have often very silent tongues. True, they know their times and places, when and where to seem mute. But *Jeremiah* compounds the wisdom and folly of the *Jews*: That *they were wise to do evil, but to do good they had no understanding*. So I may say of these, they have tongue enough to speak evil, but are dumb when they should speak well.

Our Savior in the days of his flesh on earth, was often troubled with *dumb Devils*: but now he is as much troubled with roaring Devils. With the fawning Sycophant, a prating Devil. With the malicious slanderer, a brawling Devil. With the unquiet peace-hater, a scolding Devil. With the avarice and ill-conscious Lawyer, a wrangling Devil. With the factious Schismatic, a gaping Devil. With the swaggering ruffian, a roaring Devil. All whom Christ by his ministers doth conjure, as he once did that crying Devil; *Hold thy peace, and come out*. These are silent enough to praise God, but loud as the Cataracts of *Nile* to applaud vanity. *David* saith of himself, *Psalm 32*. that *when he held his peace, yet he rored all the day long*. Strange! be silent, and yet roar too, at once? *Gregory* answers; h̄e that daily commits new sins, and doth not penitently confess his old, roars much, yet holds his tongue. The Father pricked the pleurisie-vain of our times. For we have many roarers, but dumb roarers: though they can make a hellish noise in a Tavern, and swear down the Devil himself; yet to praise God, they are as mute as fishes.

Saint *James* here calls it *fire*. Now you know fire is an ill master: but this is *unruly* fire. Nay, he calls it the *fire of hell*; blown with the bellows of malice, kindled with the breath of the devil. Nay, *Stella* hath a conceit, that it is worse then the fire of hell: for that torments only the wicked, this all, both good and bad. For it is *Flabellum, invidis, and Flagellum, iusti*. Swearers, railers, scoldes have hell-fire in their tongues.

This would seem incredible, but that God saith it is true. Such are hellish people, that spet abroad the flames of the devil It is a cursed mouth that spets fire: how should we avoid those, as men of hell! many are afraid of hell fire, yet nourish it in their own tongues. By this

kind of Language, a man may know who is of hell. There are three sorts of languages observed. Celestial, terrestrial, and infernal. The heavenly language is spoken by the Saints, *Blessed are they that dwell in thy house: they will be still praising thee.* Their discourse is habituated, like their course or conversation; which *Paul* saith is *heavenly*. The earthly tongue is spoken of worldlings, *He that is of the earth, is earthly: and speaketh of the earth.* Worldly talk is for worldly men. The infernal language is spoken by men of hell; such as have been taught by the devil: they speak like *men of Belial*. Now, as the Country man is known by his language: and as the Damsel told *Peter*; *Sure thou art of Galilee, for thy speech bewrayeth thee:* so by this rule, you may know heavenly men by their gracious conference: earthly men by their worldly talk: and hellish, by the language of the low Countries, swearing, cursing, blasphemy.

Well the efore did the *Apostle* call this *Tongue a fire*; and such a fire, as sets the whole world in combustion. Let these *unruly tongues* take heed lest by their roarings they shake the battlements of heaven; and so waken an incensed God to judgment. There is a *curse that goeth forth, and it shall enter into the house of the swearer, and not only cut him off, but consume his house with the timber, and the stones of it.* It was the Prophet *Jeremiah's* complaint; that *for oaths the Land mourned.* No marvel, if God curse us for our cursings; and if the plague light upon our bodies, that have so hotly trolled it in our tongues: no wonder if we have blistered carcasses, that have so blistered consciences; and the stench of contagion punish us for our stinking breaths. Our tongues must walk, till the hand of God walk against us.

## 2. Full of deadly poison.

Poison is *h•omini i•imicum*, loathsomely contrary to man's nature: but there is a poison not mortal; the venom whereof may be expelled; this is *deadly poison*. Yet if there was but a little of this resident in the wicked tongue, the danger were less; nay, it is *full of it; full of deadly poison.*

Tell a blasphemer this, that he vomites hell fire, and carries *deadly poison* in his mouth; and he will laugh at thee. Beloved, we preach not this of our own heads; we have our infallible warrant: God speaks it. *The poison of Asps is under their lips,* saith the *Psalmist*. It is a loathsome thing, to carry *poison* in ones mouth: we would fly that serpent, yet willingly converse with that man. A strangely hated thing in a beast, yet customable in many men's tongues. Whom poison they? First, Themselves; they have speckled souls. Secondly, They sputte their venom abroad, and bespurtle others: no beast can cast his poison so far. Thirdly, Yea, they would (and no thanks to them that they cannot) poison God's most sacred and feared name. Let us judge of these things, not as flesh and blood imagineth, but as God pronounceth.

It is observable, that which way soever a wicked man useth his tongue, he cannot use it well. *Mordet detrahendo, lingit adulando.* He bites by detraction, lickes by flattery; and either of these touches ranckle: he doth no less hurt by licking, then by biting. All the parts of his mouth are instruments of wickedness. Logicians in the difference betwixt *vocem*, and *sonum*, say that a voice is made by the lips, teeth, throat, tongue.



The *Psalmographer* on everyone of these hath set a brand of wickedness. 1. *The lips* are *labia dolosa*, lying lips, *Psal.* 120. 2. The teeth are *frementes*, *frendentes*, *gashing teeth*. 3. The tongue, *lingua mendax*, *lingua mordax*. *What shall be done unto thee, thou false tongue?* 4. The throat *patens sepulchrum*. *Their throat is an open sepulcher*. This is a monstrous and fearful mouth: where the porter, the porch, the entertainer, the receiver are all •icious. The lips are the Porter, and that's fraud: the porch the teeth, and there is malice: the entertainer, the tongue, and there is lying: the receiver, the throat, and there is devouring.

I cannot omit the Moral of that old Fable. Three children call one man Father, who brought them up. Dying, he bequeaths all his estate only to one of them, as his true natural son; but which that one was, left uncertain. Hereupon everyone claims it. The wise Magistrate for speedy decision of so great an ambiguity; causeth the dead father to be set up as a mark; promising the challengers, that which of them could shoot next his heart, should enjoy the Patrimony. The elder shoots, so doth the second, both hit: but when it came to the yongers turn, he utterly refused to shoot: good nature would not let him wound that man dead, that bred and fed him living. Therefore the Judge gave all to this son, reputed the former bastards. I he scope of it is plain, but significant. God will never give them the Legacy of Glory, given by his Son Will to children; that like bastards shoot through, and wound his blessed Name. Think of this, ye swearing and cursing to•gues

To conclude, God shall punish such *Tongues* in their own kind: they were *full of poison*, and the poison of another stench shall swell them. They have been enflamed, and shall be tormented with the fire of hell. Burning shall be added to burning; save that the first was active, this passive. The rich glutton, that when his belly was full, could loose his tongue to blasphemy, wanted water to cool his tongue. His tongue sinned, and his tongue smarted. Though his torment was universal, yet he complains of his tongue. That panted, that smoked, that reeked with sulphur and brimstone: that burns with the flame of hell dead, that burned with it living. For a former tune of sin, it hath a present tune of woe. It scalded, and is scalded: as it cast abroad the flames of hell in this world, so all the flames of hell shall be cast on it in the world to come. It hath fired, and shall be fired, with such fire as is not to be quenched.

But blessed is the sanctified *tongue*. God doth now choose it as an instrument of music, to sing his praise; he doth water it with the saving dew of his mercy, and will at last advance it to glory.

FINIS.

**P-TA-17. The soldiers honor Wherein by diverse inferences and gradations it is evinced, that the profession is just, necessary, and honorable: to be practiced of some men, praised of all men. Together with a short admonition concerning munition, to this honor'd city. Preached to the worthy company of gentlemen, that exercise in the artillery garden: and now on their second request, published to further use. By Tho. Adams. - Adams, Thomas, fl. 1612-1653.**

THE SOVLDIERS HONOVR. WHEREIN By diverse inferences and gradations it is evinced, that the Profession is just, necessary, and honorable; to be practiced of some men, praised of all men. Together with a short Admonition concerning Munition, to this honor'd City. Preached to the worthy Company of Gentlemen, that exercise in the Artillery Garden: and now on their second request, published to further use.

By THO. ADAMS.

EXODVS. 15.3.

The LORD is a man of war: the LORD is his Name.

LONDON, Printed by *Adam Islip* and *Edward Blount*, and are to be sold in Paul's Church-yard at the sign of the black Bear. 1617.

**To the well deserving Captain EDWARD PANTON, the Captains and truly generous Gentlemen, Citizens of London, of the Society of ARMES, practicing in the Artillery Garden.**

WEe are all *Soldiers*, as we are Christians: some more specially, as they are men. You bear both *Spiritual Arms* against the enemies of your Salvation, and *Material Arms* against the enemies of your Country. In both you fight under the Colours of our great General *Jesus Christ*. By looking a little into this mystical war, you shall the better understand how to be *Milites cataphracti*, good *Soldiers* in all respects.

*Job* calls man's life a *Warfare*: and we find, *Revel. 12.* that *there was war in heaven: Michael and his Angels fought against the Dragon; and the Dragon & his Angels.* Where by *Heaven* is meant the Church of God upon earth; as Interpreters observe generally. For in Heaven above there is no warfare, but welfare: no trouble, but *Peace that passeth all understanding*: Now to this *War* every *Christian* is a professed *Soldier*: not only for a spurt, for sport; as young Gentlemen use for a time to see the fashion of the wars: but our Vow runs thus in *Baptism*; that every man undertakes to *fight manfully under Christ's Banner against Sin, the World, and the Devil; and to continue his faithful Soldier and Servant to his lives end.* And this *Battle* let us fight with courage, because we are warriors under that General that (without question) shall conquer. *Nil desperandū Christo Duce, & Auspice Christo. They overcome by the blood of the Lamb.* *Reu 12.11.* Though they loose some blood, they shall be sure to win the victory.

*Bernard* supposeth a great war between *Christ* the king of *Jerusalem*, & *Satan* the K. of *Babylon*. The *Watchman* on the walls spies a *Christian* soldier to be surprised by the *Babylonian* Host, & carried captive to their Tents. Hereof he informs the king, who presently chargeth *Timorem*, the *Fear* of *God*, to run & redeem the soldier. *Fear* comes thundering upon the adversary power, & forceth thē trembling to surrender back their prey; which he is now returning home to the king. Hereupon steps up *Spiritus Tristitiae*, *Sadnes*; & cries, O ye *Babylonians*, is it not a shame that one man should rescue a prisoner from such a multitude? Well *ne timeatis a Timore isto*, be not afraid of this fellow *Fear*: I will give you a stratagem how to reduce him. This must not be done *Marte sed art*; not by force but by fraud: mark the event.

This Spirit of *Sadness* lies in the way, and falls in with the *Soldiers*, colloquing as a friend, as a fiend; *amica sed iniqua colloctione*. Suspectles *Fear* follows a little off. But *Sorrow* had brought the Soldier to the brink of a deep Pit, *Desperation*; and was even upon the point of thrusting him in; The *Watchman* observes it, and again tells the king: who (quicker then thought) dispatcheth a fresh supply of succor, *Hope*, to his delivery. *Hope* mounted upon a swift horse, *Desire*; comes amaine: and with the *Sword* of *Gladnes* puts *Sorrow* to flight; so quits him from the gulf of *Despair*. Once again is the *Citizen* of heauē freed: now *Hope* sets him (being weary) on his own horse, *Desire*: himself leads him with the *Cord* of *Promised mercy*: *Fear* comes after with a switch made of *Remembrance of sins*, and so sets him forward to *Jerusalem*.

Hereupon the King of *Babylon* calls a Council; where some grieve, others rage, all Hell roars, that they had lost a prisoner, of whom they lately thought themselves so sure. There is not more joy with the *Angels* in heaven, then there is sorrow with the devils in hell, for this Sinners conversion. But yet all is not well, as the *Watchman* certifies the King of Omnipotence. The *Soldier* is mounted upon *Desire*, *Hope* leads him, and *Fear* drives him amaine: but I doubt he comes too fast, because he hath neither *Bridle* nor *Saddle*. Hereon the Kings, that hath everlasting care of all Christian souls, sends forth two of his grave *Counselors* to him, *Temperance* and *Prudence*; *Temperance* gives him a *Bridle*, that is *Discretion*; and *Prudence* a *Saddle*, that is *Circumspection*. This is not all: *Fear* and *Hope* give him two *Spurres*; on the left heel *Fear of punishment*, on the right, *Expectation of bliss*. *Knowledge* clears his *Eye*, *Diligence* opens his *Eare*, *Obedience* strengthens his *Hand*, *Devotion* rectifies his *Foot*, *Faith* encourageth his *Heart*. And if he want anything, *Prayer* offers him her service, to wait upon him as a faithful messenger; promising that whensoever he sends her to the King with a *Petition*, she will bring him back a *Benediction*.

Thus as in a little *Tablet* you see the whole world; that all of us must be *Soldiers* on earth militant, that will be *Conquerors* in heaven triumphant. But are there not enemies in the flesh, so well as enemies in the Spirit? Is mystical armor only necessary to a Christian, & is there no use of material? No; *Aequūest Deum illis esse propitium, qui sibi non sunt aduersarij*; it is just, that God should be a friend to thē, that are not enemies to themselves. I know prayers are good weapons: and *Exo. 17*. there was more speed made to victory by lifting up of *Moses* hands, then of *Joshua's* word. He that would overcome his enemies on earth, must first prevail with his best friend in heaven. If the mercy & strength of God be made thine by prayer, fear not the adverse powers. *Ro. 8. We shall be conquerors through him that loved us*. But

is it enough to bend the knee, without stirring the hand? Shall war march against us with thundering steps; & shall we only assemble our selves in the Temples, lie prostrate on the pavements, lift up our hands & eyes to heaven, & not our weapons against our enemies? Shall we beat the air with our voices, and not their bosoms with our swords? only knock our own breasts, & not knock their heads? Sure, a religious conscience never taught a man to neglect his life, his liberty, his estate, his peace. Piety and Policy are not opposites: he that taught us to be *harmless as Doves*, bad us also *be wise as Serpents*. Give way to a fiction: fables are not without their useful morals. A boy was molested with a dog; the Frier taught him to say a Gospel by heart, and warranted this to allay the dogs fury. The mastiff spying the boy, flies at him: he begins (as it were) to conjure him with his Gospel. The dog (not capable of religion) approacheth more violently. A neighbor passing by, bids the boy take up a stone: he did so, and throwing at the dog, escaped. The Frier demands of the lad, how he sped with his charm. Sir (quoth he) your Gospel was good, but a stone with the Gospel did the deed. The Curs of Antichrist are not afraid of our Gospel, but of our stones: let us fight, & they will fly.

Fight say you; why who strikes us? Yield that no enemies do, are we sure that none will do? When our *security* hath made us weak, & their *policy* hath made thē strong, we shall find thē (like that troublesome neighbor) knocking at our door early in the morning, before we are up; when it will be too late for us to say, If we had known of your coming, we would have provided better cheare for you. They thank you, they will take now such as they find, for they purpose to be their own carvers, and the worst morsels they swallow shall be your hearts. Let us therefore like good housekeepers, whō such vnbidde guests come, have always a breakfast ready for thē: which if we give thē heartily, they shall have small stomach to their dinners.

Be you but ready for war, and I durst warrant your peace. Whilst you are dissolute, they grow resolute. *Ludouicus Viues* reports, that the young nobles and gallants in a city of Spain were fallen to such levity of carriage; that instead of marching to the sound of a Drum, they were dancing leuolto's to the Lute in a Ladies chamber: their Beavers were turned to Beuer hats. Everyone had his mistress, and spent his time in courting *Venus*; but *Mars* was shut out at the back gate. The ancient Magistrates observing this, consulted what should become of that country, which these men must govern after they were dead. Hereupon they conferred with the women, their daughters, the Ladies: whom they instructed to forbear their wonted favors, to despise the fantastical amorists, and to afford no grace to them that had no grace in themselves. This they obeyed diligently, and wrought so effectually, that the Gentlemen soon began to spy some difference betwixt Effematenes and Noblenes. And at last in honorable and serviceable designs excelled all their Ancestors. If we had in England such Ladies, (though I do not wish them from Spain) we should have such Lord's. Honor should go by the Banner, not by the Barue: and Reputation be valued by valor, not measured by the acre: there would be no ambition to be carpet-Knights.

How necessary the readiness of Arms, and of men practiced to those Arms, hath been to the common good; what Nation hath not found, either in the habit to their safety, or in the privation to their ruin? Only we bless our selves in our peace; and say to them that advise us

to military preparations, as the Devils said to Christ, that we come to torment them before their time. But let them rest, that thus will rust: and for yourselves, worthy Gentlemen, keep your Arms bright; and thereby your names, your virtues, your souls: you shall be honored in good men's hearts, whilst wanton and effeminate Gulls shall weave and wear their own disgraces. *Spernite vos sperni*: there are none that think basely of you, whose bosoms are acquainted with other then ignoble thoughts. But I have held you too long in the gates, unless I could promise you the sight of a better City. Yet enter in, and view it with your eyes: it hath already entered your ears; God grant it may enter all our hearts. So yourselves shall be renowned, our Peace secured, and the Lord's great Name glorified, through *Jesus Christ*.

Yours to be commanded in all Christian services, THO. ADAMS.

**THE SOVLDIERS HONOVR. Wherein by diverse inferences and gradations it is evinced, that the Profession is just, necessary, and honorable: to be practiced of some men, praised of all men. Together with a short Admonition, concerning Munition, to this honored City.**

IVDG. 5. VER. 8.

They chose new gods: then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

My heart is toward the Governors of Israel, that offered themselves willingly among the people. Bless ye the Lord.

IT was a custom in the Heathen world, after victory to sing songs of Triumph.

This fashion was also observed among the Jews; as we frequently find it. After a great conquest of the Philistines, the people of *Israel* sung; *Saul hath slain his thousand, and David his ten thousand*. When *Joshua* had overthrown those five Kings; at whose prayer the Sun stood still, and the day was made longer then ever the world saw before, or since; the people sung, *The Sun stood still in Gibeon, and the Moon in the valley of Aialon*. When *Israel* had crossed the red Sea with dry feet, and the returning waters had drowned their pursuing enemies; *Moses* and the people sung this Song, *The Lord is a man of war, the Lord is his Name, &c*. Here *Deborah* having conquered *Sisera*, with his nine hundred Chariots of iron, she sung this triumphant Song to the Lord; *Praise ye the Lord for the avenging of Israel: Hear O ye Kings, I will sing to the Lord*.

I have chosen two strains of this *Song*; from which, as they shall teach me, so I purpose to teach you, to bless the Lord that teacheth us all. So the Psalmist; *It is the Lord that teacheth our hands to war, and our fingers to fight*. This Lord give me a tongue to sing it, you ears to hear it, and us all hearts to embrace it.

In all I observe two generals, which express the nature of the two verses. There is great Affliction. There is great Affection.

The Affliction; *They chose new gods: then was war in the gates, &c.* The Affection; *My heart is toward the Governors of Israel, that offered themselves willingly among the people: Bless ye the Lord.* In the Affliction, me thinks I find three points of war:

- The Alarm; *They chose new gods.*
- The Battle; *Then was war in the gates.*
- The Forlorn hope; *Was there a shield or a spear seen among forty thousand in Israel?*

Here is 1. *Superstition populi*, the Apostasy of the people; *they chose new gods.* This I call the Alarm; for *Impietas ad arma vocat*, Vngodliness calls to war. If we fight against God, we provoke God to fight against us. Then 2. *Inflictio Belli*, a laying on of punishment: God meets their abomination with desolation; the hand of Justice against the hands of unrighteousness; *then was war in the gates:* This I call the Battle. Then 3. *Defectus remedij*, a destitution of remedy: *Was there a shield or spear seen among forty thousand in Israel?* Sin had not only brought war, but taken away defense; *in praelia trudit inermes*, sent them unarmed to fight. And this I call the Forlorn hope. You see the particulars: now *ordine quidque suo.*

### The Alarm.

*They chose new gods.* Their Idolatry may be aggravated by three circumstances or degrees. They are all declining, and downwards: there is *Malum, Peius, Pessimum*; evil, worse, and worst of all.

1. *They chose.* Here is *Electio, non compulsio*; a frank choice, no compelling: They voluntarily took to themselves, and betook themselves to other gods. *Naaman* begged mercy for a sin, to which he seems enforced, if he would reserve the favor of his King, and peace of his estate: and therefore cried, *Be merciful to me in this; when I bow with my master in the house of Rimmon, in this the Lord pardon me.* But here is *spontanea malitia*, a willful wickedness; *they chose.* There is *Evil*, the first degree.

2. *God's.* What? a people trained up in the knowledge of one God: *Jehovah, I am; and there is none besides me.* *Vnissimus* (saith Bernard) *si non est vnus, non est*; if he be not one, he is none. The Bees have but one king, flocks and herds but one leader, the sky but one Sun, the world but one God.

*Immensus Deus est, quia scilicet omnia mensus.*

*Innumerabilis est, vnus enim Deus est.*

Says the Epigrammatist. God is therefore innumerable, because he is but one. It was for the Heathen, that had (saith Augustine) *mentes amentes*, intoxicate minds and reprobate hearts, to have *plurimos deos*, a multitude of gods. They had gods of the Water, gods of the Wind, gods of the Corn, gods of the Fruits: *Nec omnia commemoro, quia me piget, quod illi non pudet.* Neither do I mention all, because it grieves me to speak, what they were not ashamed to do. *Prudentius* says, they had so many things for their god, as there were things that were good.

Quicquid humus, pelagus, coelum mirabile gignunt,

Id duxere deos, colles, freta, flumina, flammās.

Insomuch, that 〈 in non-Latin alphabet 〉 . But *Israel* knew, that *vnicus Deus*, there was but one God; that others were *dij titulares*, gods in name; theirs only *Deus tutelarīs*, God in power. *Their rock is not as our Rock, even our enemies themselves being judges*. Do these bring other gods in competition with him? *Peius*, this is worse.

3. *New gods. Will any Nation change their gods?* no: the *Ekromites* will keep their god, though it be *Beelzebub*: the *Ammonites* will keep their god, though it be *Melchom*: the *Syrians* will stick to their god, though it be *Rimmon*: the *Philistines* will not part with their god, though it be *Dagon*. And shall *Israel* change *Jehovah*, *viuentem Deum*, the living God? *Pessimus*; this is worst of all.

These be the wretched degrees of *Israel's* sin: God keep *England* from such Apostasy. We have one God: let the *Romists* choose them another: as the *Canonists* style their Pope, *Dominus Deus noster Papa*; our Lord God the Pope. But we have one Lord, one Faith, one Baptism; one God, and Father of all, who is above all, and thr•ugh all, and in us all. We have one God in professi•n: this God grant, that we have but one in affection. But *vnum colimus ore, multos cord*: we worship one with our mouths, many in our hearts. *Tot sunt nostrae deitates, quot cupiditates*: we have so many gods, as we have lusts. Honor is the ambitious man's god: Pleasure the voluptuous man's god: Riches the covetous man's god. *Haec tria pro trino Numine mundus habet*. This is the Trinity the world worships. These three Tyrants, like those three Romans, *Caesar*, *Crassus*, and *Pompey*, have shared the world between them; and left God least, that owes all.

The people of *Israel*, when they had turned beast, and calued an Idol, cried in triumph, *These are thy gods, O Israel*. So we may speak it with horror and amazement of soul, of these three Idols; *These are thy gods, O England. The Idols of the Heathen were Silver and Gold*, saith the *Psalmist*. It is but inverting the sentence: *Mutato nomine nos sumus fabula*; change but the names, and we• are the subject or whom the tale is told. Their Idols were Silver and Gold; and Silver and Gold are our Idols. He that railed on *Belsebub*, pulled all *Ekrom* about his ears: he that slighted *Melchom*, provoked the *Ammonites*. But he that condemns *Mammon*, speaks against all the world.

But if God be our God, *Mammon* must be our slave: for he that is the servant of God, must be the master of his money. If God be our King, he must be our King only: for the Bed and the Throne brook no rivals. When the *Souldiors* had chosen *Valentinian Emper••*, they were consulting to join with him a partner. To whom *Valentinian* replied; It was in your power to give me the Empire, when I had it not: now I have it, it is not in your power to give me a partner. God must be our God alone. *Aequum est deos fingere, ac Deum negare*. It is all one to choose new gods, and to deny the true God. If therefore we will have *Nouum deum*, a new god; we shall have *Nullum Deum*, no God. No, let the Heaten choose new gods; thou O Father of mercy, and Lord of heaven and earth, be our God forever. This is the Alarm: we come now to

**The Battle.**

*Then was war in the gates.* If Israel give God an *Alarm* of wickedness, God will give them a *Battle* of wretchedness. If thou, O Israel, wilt *peccare in extremo tuo*, God will *punire in extremo suo*: if thou *sin in thy extremity*, God will *punish in his extremity*. *Idolatry is an extreme impiety; therefore against it the gate of heaven is barred.* Know ye not, that no *Idolater shall inherit the Kingdom of God?* The *Idolater* would thrust God out of his *Throne*, therefore good reason that God should thrust him out of his *Kingdom*. The punishment is also extreme: and hath in it a great portion of misery, though not a proportion answerable to the iniquity. For it deserves not only *war* and slaughter in the *gates* of earth, but eternal death in the gates of hell. But not to extend the punishment beyond the proposed limits; nor, where it offers the company a mile, to compel it to go with us twain: let us view it, as it is described. And we shall find it aggravated by three circumstances.

- *A Natura.* War; there's the Nature of it.
- *A Tempore.* Then; there's the Time of it.
- *A Loco.* In the gates; there's the Place of it.

There is *Quid, Quando, Vbi.* What, When, and Where. *War*, that's the *Quid*. *Then*, that's the *Quando*. *In the gates*, that's the *Vbi*. *Then was war in the gates.*

#### **The Nature of it; What, war.**

War is that miserable desolation, that finds a land before it like *Eden*; and leaves it behind it like *Sodom* and *Gomorra*, a desolate and forsaken wilderness. Let it be sowed with the seed of man and beast, as a field with wheat; war will eat it up. *Bellum, quasi minime bellum*: or rather in vicinity to the name, *mos belluarum*. For men, *Solummodo iustum, quibus necessarium*: not just, but when it is necessary, and cannot well be avoided. Not to be waged by a Christian without observation of Saint *Augustine's* rule. *Esto bellando pacificus*. In war seek peace: though thy hand be bloody, let thy heart be peaceable. *Pacem debet habere voluntas, bellum necessitas*. Let necessity put war into the hands: religion keep peace in the heart. In it self it is a miserable punishment. This is the Nature; *What*.

#### **The time, or Quando: Then.**

When was this war? *Tempore Idolatrico*; in the time of *Idolatry*. *They chose new gods; Then*. When we fight against God, we incense him to fight against us. Indeed we have all stricken him: which of us hath not offered blows to that sacred Deity? Our oaths proffer new wounds to the sides of *Jesus Christ*: and our merciless oppressions persecute him through the bowels of the poor. *Saul, Saul, why psecutest thou me?* *Saul* strikes upon earth, *Jesus Christ* suffers in heaven. Yet if timely repentance step in, we scape his blows, though he hath not scaped ours. He is ready to say, as *Cato* to the man that hurt him in the Bath, (when in sorrow he asked him forgiveness) *Non memini me percussum*; I do not remember that I was stricken.

But if Israel's sins strike up *alarm*, Israel's God will give battle. If they choose *new gods*, the true God will punish. *Then was war*.



It is a fearful thing when God fights. When God took off the chariot-wheels of the *Egyptians*, they cried; *Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians.* The heathen gods could not defend their friends, nor subdue their enemies, nor avenge themselves.

Mars vltor galeam quoque per didit, & res

Non potuit seruare suas.

Their stout god of war might loose his helmet, his target, the victory; unable to deliver himself. But God is the *Lord of Hosts*: *God hath spoken once: twice have I heard this, that power belongeth unto God.* Once, twice, yea a thousand times have we heard it, read it, seen it, that God is powerful. That as *Augustine: Verba toties inculcata, vera sunt, viua sunt, sana sunt, plana sunt.* Things so often repeated and pressed, must needs be plain and peremptory. God hath soldiers in heaven, soldiers on earth, soldiers in hell, that fight under his press. So that he hath *Mille nocendi arts*; a thousand ways to avenge himself.

In heaven he hath armies; of *fire* to burn *Sodom*: of *floods* to drown a world: of *hail-stones* to kill the *Amorites*: of *stars*, as here *Deborah* sings. *They fought from heaven: the stars in their courses fought against Sisera.* And whilst *Israel* slew their enemies at their *Generalls* prayer; the *Sun* stood still in *Gibeon*, and the *Moon* in the valley of *Aialon*. Yea there are *heavenly soldiers*. *Luke 2. Suddenly there was with the Angel a multitude of the heavenly host.* One of these celestial soldiers slew in one night above an hundred thousand *Assyrians*.

Below he hath *Seas* to drown *Pharaoh*; *Swallows* of the earth to devour *Corah*. With fierce *Lions*, fell *Dragons*, hissing *Serpents*, crawling *Wormes*, he can subdue the proudest *Rebells*.

In hell he hath an army of fiends, though bound in chains that they shall not hurt the faithful; yet let loose to terrify the wicked. There was an evil Spirit to vex *Saul*; fowl Spirits in the Gospel, made some deaf, others dumb, and cast many into fire and into waters.

Thus stands the wicked man environed with enemies: God and man, Angels and Devils, heaven and earth, birds and beasts, others and himself, maintain this war against himself. God may be patient a long time; but *Laes a patientia fit furor*, patience too much wronged becomes rage: and *Furor arma ministrat*, wrath will quickly afford weapons.

Serior esse solet vindicta seuerior.

The sorest vengeance is that which is long in coming; and the fire of indignation burns the hotter, because God hath been cool and tardie in the execution. Impiety and Impunity are not sworn sisters but if Wickedness beat the Drumme, Destruction will begin to march. The ruined Monuments and Monasteries in those Provinces, seem totell the passengers; *Hic fuit hostilitas*, war hath been here. We may also read in those rude heaps, *Hic fuit iniquitas*, Sin hath been here. It was Idolatry rather than war that pulled down those walls. If there had been no enemy to rase them, they should have fallen alone, rather than hide so much superstition and impiety under their guilty roofs. In the tenth of this book, when the *Israelites served Baalim* and *Ashtaroth*, the gods of *Syria*, and the gods of *Sidon*, then was the anger of

*the Lord hot against them, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. Then those enemies destroyed their Cities, and depopulated their Countries: making them spectacles of Crueltie and Justice; Crueltie of man, Justice of God. This is the Time, When.*

### **The Place, or Vbi.**

*In the gates.* This is an extreme progress of war, to come so near as the *Gates*. If it had been in *terra inimicorum*, in the land of their enemies: a preparation of war a great way off: *Sonus hostilitatis*, the noise of war. As Ierem. 6. *Behold a people cometh from the North, a Nation shall be raised from the sides of the earth. Their voice roareth like the Sea: and, we have heard the fame thereof.* Here is war, but coming, raising, roaring: *audiuimus tantum*; we have only heard the noise of it.

Yea, if it had come but to the coasts, and invaded the borders: as the Philistines did often forage the skirts of Israel; yet it had been somewhat tolerable: for then *vidimus tantum*; we have but seen it only. *Ostendisti populo grauiam*. Psal. 60. *Thou hast shown thy people grievous things: shown, but not inflicted: shaken the rod, but not scourged us. But here venit ad limina bellum*; war is come to their thresholds, to the Zenith and heart of the land; to defy them in the very *gates*. And now they more then hear, or see it; *sentiunt*, they feel it.

The *Gates* in Israel, were those places where they sate in Justice: as we may frequently read, *they gave judgment in the Gates*. They distributed the Corn in the *Gates*. They distributed the Corn in the *Gates*, where that unbelieving Prince was trodden to death. And *Absalom* sate in the *Gates*, and said to every man that had a Controuersie: *See thy matters are good and right; but here is no man deputed of the King to hear thee.* So that *Pacis loca bellum occupat*; War possesseth the places of Peace, and thrusts her out of her wonted residence and presidence, the *Gates*. In the *Gates*? War is not then in the right *Vbi*: as they said of Pope *Sixtus*; because he delighted in bloody wars, that he ill became the *Seat of Peace*: according to that Epitaph on him.

Non potuit soeuum vis vlla extinguere Sixtum,

Audito tandem nomine Pacis obit

No war could kill *Sixtus*: but so soon as ever he heard of peace, he presently died. War is got very far, when it possesseth the *Gates*.

You now see the punishment. Happy are we, that cannot judge the terrors of war, but by report and hear-say: That never saw our Towns and Cities burning; our houses rifled, our Temples spoiled, our wives ravished, our children bleeding dead on the pavements, or sprawling on the merciless pikes. We never heard the groans of our own dying, and the clamours of our enemies insulting, confusedly sounding in our distracted ears: the wife breathing out her life in the arms of her husband; the children snatched from the breasts of their mothers; as by the terror of their slaughters to aggravate their own ensuing torments. We have been strangers to this misery in passion, let us not be so in compassion. Let us think we have seen these calamities with our neighbors eyes, and felt them through their sides.

When *Aeneas Syluius* reports the fall of *Constantinople*; the murdering of children before the parents eyes, the Nobles slaughtered like beasts, the Priests to••• in pieces, the holy Virgins incestuously abuse• he cries out, *O miseram vrbis faciem*; Oh wre••hed face of a City. Many of our neighbors have been whirled about in these bloody tumults: they have heard the dismal cries of cruel adversaries, Kill, Kill; the shrikes of women and infants; the thunders of those murdering pieces in their ears; their Cities and Temples flaming before their eyes; their streets swimming with blood: when

Permisti caede virorum

Semianimes voluuntur equi.

Men and horses confusedly wallowing in their mingled bloods.

Only to us the iron gates of war have been shut up: we sit and sing under our own Fig-trees; we drink the wine of our own Vineyards; *There is no breaking in, nor going out, no complaining in our stretes*: We have the Peace of God, let us be thankful to the God of Peace. But it is good to be merry and wise: Let not our peace make us secure. The Jews, in their great Feast, had some malefactor brought forth to them: so let it be one good part of our solemnity, to bring forth that malefactor, Security; a rust grown over our souls in this time of peace, and send him packing. We have not the blessings of God by entaile, or by lease; but hold all at the good will of our Landlord: and that is but during our good behavior. We have not so many blessings, but we may easily forfeit them by disobedience. When we most feared war, God sent peace: now we most brag of peace, God prevent war.

Do not our sins give an *alarm* to Heaven, and shall not Heaven denounce *war* against us? *Nulla pax impijs, There is no peace to the wicked, saith my God. Joram said, is it peace, Jehu? But he answered, What peace so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?* They are our sins, that threaten to loose us our best friend, God: and if God be not our friend, we must look for store of enemies. Our great iniquities hearten our adversaries: they profess to build all their wickedness against us, upon our wickedness against God. If they did not see us *choose new gods*, they would never have hope to bring *war* to our *gates*. If we could prevail against our own evils▪ we should prevail against all our enemies. The powers of *Rome*, the powers of *Hell* should not hurt us, if we did not hurt our selves. Let us cast down our *Iesabels*, that bewitch us; those lusts, whereby we run a whoring after other gods: and then Peace shall stand Sentinel in our Turrets; God shall then *strengthen the bars of our gates, and establish peace in our borders*. Let us, according to that sweet Singers doctrine, Psal. 34.14. *Depart from evil, and do good; then seek peace, and pursue it*. Yea, do well, and thou shalt not need to pursue it; Peace will find thee without seeking. Augustine, *Fiat iustitia, & habebis pacem*; Live righteously, and live peaceably. Quietnesse shall find out Righteousness, wheresoever she lodgeth. But she abhorreth the house of evil: Peace will not dine, where Grace hath not first broken her fast. Let us embrace Godliness; and the *Peace of God that passeth all understanding, shall preserve our hearts and minds in Jesus Christ*. The Lord fixe all our hearts upon himself; that neither our selves, nor our children after us, nor their generations, so

long as the Sun and Moon endureth, may ever see War in the *Gates* of England. Thus we have run thorough the *Battle*, and considered the terrors of a bloody War; and now come to

### **The Forlorn Hope.**

*Was there a shield or spear seen among forty thousand in Israel? Was there? There was not: This question is a plain negative. Here is Defectus remedij, the want of help: great misery, but no remedy: not a Spear to offend; no, not a Shield to defend. War, and war in the Gates, and yet neither offensive nor defensive weapon? Miserrima priuatio, quae omnem tollit ad habitum regressum. A miserable destitution, which admits of no restitution, that can never be restored to the former habit. It takes away all, both present possession, and future possibility; Rem & Spem, Help, and Hope.*

But suppose, that only someone company had wanted, yet if the rest of the forces had been armed, there were some comfort. No, not a shield nor spear among many, among a thousand, among many thousand, among forty thousand: An Host of men, and not a weapon? grievous exigent! If it had been any defect but of armor, or in any other time but the time of war, or only in one City of Israel, and not in all. But is there war, and war in the *gates*, and do many, even thousands, want? what, armor enough? so they might easily; nay, but one *shield*, one *spear*? miserable calamity!

They were in great distress under the reign of Saul, 1. Sam. 13. *The spoilers came out of the Campe of the Philistines, in three companies, &c. Yet it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.* Here was a great want; three bands of the enemies, and but two swords: yet there were then two; and it so pleased God that those two were enow. As the Apostles said to Christ, *Ecce duo gladij; Master, here are two swords: and he answered, It is enough.* But two swords for so many, and against so many; a word of great misery. But God saith, *Satis est*, those two are enow, a word of great mercy. He can give victory with two swords, with one sword, with no sword: and so he did here, that convinced Israel might see, it was the Lord that fought for them; and so be moved to bless the Lord.

You see now all the parts of the *Affliction*: the *Alarm* in sin, the *Battle* in war, and the *Forlorn hope* in the want of remedy. Two useful observations may hence be deduced.

1. That war at sometimes is just and necessary; indeed just when it is necessary; as here. For shall it come to the *gates*, and shall we not meet it? Yea shall we not meet it before it come near the *gates*? There is then a season when war is good and lawful. Saint *Augustine* observes, that when the *Soldiers*, among the rest of the people, came to *John* the Baptist to be catechised: *What shall we do?* He did not bid them leave off being soldiers, but taught them to be good soldiers. *Do violence to no man, neither accuse any falsely, and be content with your wages. Milites instruit, militare non prohibet:* he directs them to be good men, not forbids them to be warlike men.

God himself is termed a *Man of war*: and he threatens war: *The Lord hath sworn that he will have war with Amalek from generation to generation.* Manie of the *Philistines*, *Canaanites*, and *Sidonians*

were left to teach *Israel* war. *Luxuriant animi rebus plerumque secundis*. Too much warmth of prosperity hatcheth up luxury. There must be some exercise, lest men's spirits grow restie.

The standing water turns to putrefaction.

And virtue is no virtue but in action.

Sings the divine Poet. Idleness doth neither get, nor save, but loose. If exercise be good, those are best which tend to most good. The exercises of war step in here, to challenge their deserved praise. As with wooden wasters men learn to play at the sharp: so practice in times of peace makes ready for the time of war. It is good to be doing, that when Satan comes, *inueniat occupatum*; he may find thee honestly busied. The bird so long as she is upon wing, flying in the air, is safe from the fowler: but when she sits lasie on a tree, pruning her feathers, a little shot quickly fetcheth her down. So long as we are well exercised, the devil hath notso fair a mark of us: but idle, we lie prostrate objects to all the shot of his temptations. Now there are two cautions obserueable in the justness of wars. 1. that they be undertaken *iusta causa*, upon just and warrantable cause. 2. that they be prosecuted *bono animo*, with an honest mind.

1. The *Cause* must be just. For

Frangit & attollit vires in milite causa.

The cause doth either encourage or discourage the soldier, indeed it makes or mars all. This just cause is threefold, well comprised in that verse,

Paxpopuli, Patriaeque salus, & Gloria Regni.

The peace of the people, the health of the Country, and the glory of the Kingdom.

1. The *Peace* of the people: for we must aim by war to make way for peace. We must not desire truce to this end, that we may gather force against an unjust war: but we desire a just war, that we may settle a true peace. So *Joab* heartened his brother *Abishai* and the *choice men* of *Israel* against the *Syrians*. *Be of good courage, and let us play the men, for our People, and for the Cities of our God.*

2. The health and *safety* of our Country: *Periclitantur aliqui, ne pereant omnes*, Some must be endangered, that all may not be destroyed. And I would here, that the dull and heavy spirits of our rotten worldlings would consider. *Quorum causa*; for whose sake these worthy men spare neither their pains nor their purses, in this noble exercise. Even for theirs; theirs, and their children's, that so contemptibly judge of them.

If ware should be in the *gates*, whither would you run for defense, where shroud yourselves, but under their Colours which you have despised? Who should keep the Usurers money from pillaging? all his Obligations, Morgages, and Statutes from burning? Who should keep the foggy Epicure, in his soft chair after a full meal fast asleep? Who should maintain the nice Lady in her Caroch, whirling through the popular streets? Who should reserve those delicate parlours, and adorned chambers from fire and flames? Who should save Virgins from

raushment, children from famishment, mothers from astonishment? City & Country, Temples and Palaces, Traffickes and Markets, Ships and Shops; Westminster-hall and the Exchange, two of the richest acres of ground in England, from plowing up; from having it said, *I am seges vbi Troia fuit*, corn groweth were London stood; all from ruin; who but the Soldier under God? *The sword of God, and the sword of Gideon?*

3. The Glory of the Kingdom, and that is *Euangelium Christi*, the Gospel of Jesus Christ. Wars for God are called God's battles. The destruction of their cities that revolt from God to Idols, and the whole spoil, is for the Lord: it is the Lord's battle, and the Lord's spoil. Deut. 13. *Saul* thus encouraged *David* to war; *Be thou valiant for me, and fight the Lord's battles*. The most and best warriors were called the Sons of God. So *Abraham, Moses, David, Joshua, Gideon*; and that *Centurion* was a man of war, whose praise Christ so sounded forth in the Gospel, *I have not found so great faith, no, not in Israel*. And the best wars are for God: so Christians bear in their Ensigns the Cross, to show that they fight for the honor of *Jesus Christ*.

When therefore there is hazard to loose the *peace* of the people, the *safety* of the Country, the *glory* of all, the Gospel of our Savior Christ; here is just cause of war. They that go forth to fight upon these terms, shall conquer.

Causa iubet melior superos sperare secundos.

A good cause gives assurance of victory. God shall martial that army, yea himself will fight for them.

2. The next caution, after a good ingression, is to be sure of a good prosecution. We say of the Surgeon, that he should have a Ladies hand, and a Lions heart: but the Christian soldier should have a Ladies heart, and a Lions hand. I mean, though he deal valiant blows, yet not destroy without compassion. *Fortitudo virtus bellica, mansuetudo virtus bella*. Though manfulnesse be a warlike virtue, yet gentleness is a Christian virtue. The sword should not be bloodied, but in the heat of battle. And after victory, when a soldier looks on the dead bodies of his enemies, pity should sit in his eyes rather than insultation. He should not strike the yielding, nor prey upon prostrate fortunes.

I know that diverse aspersions are cast upon men of this rank, They think that many take arms, *Non vt seruiant, sed vt soeuiant*; not to serve for their Country, but to rage and forage: making their Cote-armor a defense for drinking, whoring, swearing, dicing; and such disorders. As if it were impossible, that a tender conscience should dwell in one bosom with a valiant heart. *Olim castra quasi casta dicebantur; quia castratur in ijs libido*. The Campe seemed to take the denomination, saith he, from chastity; because in the wars lust was beaten down. But now *Venus* is gotten into the arms of *Mars*.

Militat omnis amans, & habet sua castra Cupido.

*Cupid* hath displayed his Colours, and pitched his Tent in the midst of the Army; as if it were the only bravery of a Soldier, to drink valiant healths to his Mistress. One writes of the Turks, that though they are the most monstrous beasts at home in peace, and sin even against nature: yet in wars *caute & caste viuunt*, they live charily and chastely. Not as the

Friars say, *Caute si non caste*: the Turks are better then the Friars in this. *Vitia sua domi deponunt*, saith he: they leave all their naughtiness behind them at home. But he adds withal to our reproach, *Christianus assumit*: the Christians there take up those vices, as if they found them sown in a pitched field. That there is often, saith he, *Grauior turba meretricum, quam militum*: it is hard to judge, whether the number of souldiors or of harlots be greater. Hence it is said, that

Rara fides pietasque viris, qui castra sequuntur.

There is so little fidelity and piety in men that follow the wars. These be the common invectives against Soldiers.

But now do not many tax them, that are worse themselves? Who can endure to hear an Usurer tax a Pillager? an Epicure find fault with a Drinker? a man-eating Oppressor with a gaming Soldier?

Quis tulerit Gracchum de seditione loquentem?

Who can abide to hear *Gracchus* declaine against sedition? or the Fox preach peace to the Geese? Say that some are faulty: must therefore the whole Profession be scandalized? Will you despise the word of God, because some that preach it are wicked men? no;

Dent ocyus omnes,

Quas meruere pati, sic stet sententia poenas.

Lay the fault where it should lie: be they only blamed that deserved it. Some persons may be reproveable, but the Profession is honorable.

The martialist may be a good Christian: in all likelihood should be the best Christian. *Mors semper in oculo*, therefore should be *semper in animo*. How should death be out of that man's mind, that hath it always in his eye? His very calling teacheth him to expound Saint *Paul*; who calls the Christians life a *Warfare*. His continual dangers to the good soldier, are as it were so many meditations of death. If he die in peace, he falls breast to breast with virtue. If in war, yet he dies more calmly then many an Usurer doth in his chamber. Though he be conquered, yet he is a Conqueror: he may loose the day in an earthly field, but he wins the day against Sin, Satan, and Hell; and sings with *Paul*, like a dying Swan; *I have fought a good fight, I have finished my course, I have kept the faith; now there is laid up for me a Crown of Righteousness*.

2. The other inference that may hence be deduced, is this, That Muniton and Arms should at all times be in readiness. How grievous was it, when *Iabin* had such an Host, and not a *shield* or *spear among forty thousand in Israel*? For our selves, we have not our Peace by Patent; we know not how long it will continue: let us provide for War, in training up some to military practices. If War do come, it is a labor well spent: if War do not come, it is a labor very well lost. Wise men in fair weather repair their houses against Winter storms; the Ant labors in harvest, that she may feast at Christmas. *Diu apparandum est bellum, vt vincas celerius*; Be long

in preparing for war, that thou mayest overcome with more speed: *Longa belli praeparatio celerem facit victoriam*; A long preparation makes a short and quick victory.

Tut we say, if that day comes, we shall have Soldiers enow; we will all fight. *O dulce bellum inexpertis*; They that never tried it, think it a pleasure to fight. We shall fight strangely, if we have no weapons; and use our weapons more strangely, if we have no skill: *Non de pugna, sed de fuga cogitant, qui nudi in acie exponuntur ad vulnera*; Their minds are not so much of fighting, as on flying, that are exposed to the fury of war without weapons; neither will all be soldiers that dare talk of wars: *Non dat tot pugna socios, quot dat mensa conviuas*; All that are your fellow guests at the Table, will not be your fellow soldiers in the Field.

Could any tongue forbear to tax the rich men of this honorable City, if their houses be altogether furnished with Plate, Hangings, and Carpets, and not at all with Weapons and Armor, to defend the Common-wealth? How fondly do they love their Riches, that will not lay out a little to secure the rest? When the Turk invaded the Greek Empire; before the siege was laid to *Constantinople*, the Metropolitan City, the Emperor sollicites the subjects to contribute somewhat to the repair of the walls, and such military provision and prevention: But the subjects drew back, and pleaded want. Hereupon the Turk enters, and conquers: and in ransacking the City, when he found such abundance of wealth in private houses, he lift up his hands to Heaven, and blessed himself, that they had so much riches, and would suffer themselves to be taken, for not using them.

So if ever London should be surprised by her enemies, which the wonted mercies of our God defend forever; would they not wonder to find such infinite treasures in your private houses, when yet you spent none of them to provide shield or spear, munition to defend yourselves? What scope can you imagine, or propound to your own hearts wherein your riches may do you service? You can tell me, nay I can tell you. You reserve one bag for pride, another for belly-cheare, another for lust, yet another for contention and suits in law. O the madness of us Englishmen! we care not what we spend in civil jars, that yet will spend nothing to avoid foreign wars. They say, the Jew will spend all on his Pasches, the Barbarian on his Nuptials, and the Christian on his quarrels, or lawsutes. We need not make our selves enemies by our riches, we have enow made to our hands. Christ says; *Make you friends of the Mammon of unrighteousness*. Make to yourselves friends by your charity, not adversaries by your litigation. *Seek peace*, saith the Prophet, and *pursue it*: seek peace, war will come fast enough. And if it do come, it will hardly be made welcome. The Spaniards have often threatened, often assaulted; ever been prevented, ever infatuated. Take we heed, if they do prevail, they will be revenged once for all. God grant we never try their mercy. Whether they come like Lions rampant, or like Foxes passant, or like Dogs couchant, they intend nothing but our ruin and desolation.

O Lord, if we must fall by reason of our monstrous sins, let thine own hand cast us down, not theirs: for there is mercy in thy blows. When that woeful offer was made to *David*, of three things; *Choose thee one of them, that I may do it unto thee*. Either seven years famine, or three months persecution, or three days plague. He answered unto *Gad*, and by him unto God: *I am*



*in a wonderful strait: but suddenly resolves; Let us now fall into the hands of the Lord, for his mercies are great; and let me not fall into the hands of man. If it be thy will, O Lord to plague us, take the rod into thine own hands: do thou strike us.*

—*liceat perituro viribus ignis,*

*Igne perire tuo; clademque author leuare.*

Why shouldst thou sell us into the hands of those Idolatrous *Romists*, that will give thine honor to stocks and stones; bless this or that Saint and not be thankful to thy Majesty, that gives them the victory. For thine own sake, be merciful to us; yea thou hast been merciful: therefore we praise thee; and sing with thy Apostle: *Thanks be to God, which giveth us the victory, through Jesus Christ our Lord.*

I have held you long in the *Battle*: it is now high time to sound a *Retreat*. But as I have spoken much of Israel's *Affliction*, so give me leave to speak one word of the Prophetesses *Affection*: and of this only by way of exhortation. *My heart is set on the Governors of Israel, that offered themselves willingly among the people: Bless ye the Lord.* Here is considerable

- Both *Subiectum in Quo*.
- Both *Obiectum in Quod*.

The Subject in which this *Affection* resides: and the Object on which this *Affection* reflects.

The Subject wherein it abides is *Cor*, the *Heart*: a great zeal of love. Not only *Affectio cordis*, but *Cor affectionis*: not only the *Affection* of the *Heart*, but the *Heart* of *Affection*. *My heart is set.*

The Object on which it reflects is double; Man and God, the excellent creature, and the most excellent Creator: the men of God, and the God of men. Upon *Men*; *My heart is towards the Governors of Israel, that offered themselves willingly among the people.* Upon *God*; *Bless ye the Lord.*

Among men two sorts are objected to this love: Superiors in the first place, Inferiors in the later. To the Commanders primarily, but not only: for if they offered themselves willingly among the people, as we read it: then certainly the people also willingly offered themselves, as the other translations read it: *Those that were willing amongst the people.* You see, here is a foundation laid for a great and ample building of discourse; but I know you look to the glass, therefore promise nothing but application. And that

1. To the *Governors* of our Israel; that they offer themselves *willingly* to these military designs: not on compulsion; *Quoniam probitate coacta, gloria nulla venit.* His brows deserve no wreathed Coronet that is enforced: come with a *willing* mind. In every good work there must be *Sollicitudo in effectu*, and *Feruo in affectu*: cheerfulness in the affection, and carefulness in the action. *God loves a cheerful giver*: so thou gainest no small thing by it, but even the love of God. Whatsoever good thing thou doest, saith *Augustine*, do it cheerfully and willingly, and thou doest it well. *Si autem cum tristitia facis, de te sit, non tu facis*: if thou doest it heavily and grudgingly, it is wrought upon thee, not by thee: thou art rather the patient than the agent in it. God could never endure a luke-warm affection. Reuelat. 3. No man was admitted to

offer to the building of the Tabernacle, that did it grudgingly. *Of every man that giveth it willingly with his heart, ye shall take my offering.* In all thy gifts show a cheerful countenance, saith the *Wiseman*: in all, whether to God or man. Saint *Chrysostom* gives the reason; *Cum tali vultu respicit Deus, cum quali tu facis.* God respects it with such a countenance as thou performest it. God's service is *Libera seruitus*, where not necessity but charity serves. *Non complacet Deo famulatus coactus.* God could never endure forced service. Do all then with willingness of heart.

Think with a reverend courage of your noble Ancestors, how their prowess renowned themselves and this whole nation. Shew yourselves the legitimate and true borne children of such fathers. The fame of *Alexander* gave heart to *Julius Caesar*, to be the more noble a warrior. Let the consideration of their valor teach you to shake off cowardice. They fought the battles, that you might enjoy the peace. You hold it an honor to bear Arms in your Scutchions; and is it a dishonor to bear Arms in the Field? The time hath been, when all honor in England came a *Marte* or *Mercurio*; from Learning or Chivalrie, from the Pen or the Pike, from Priesthood or Knighthood.

It would be an unknown encouragement to goodness, if honor still might not be dealed but upon those terms. Then should many worthy spirits get up the High-gate of preferment: and idle Drones should not come nearer then the Dunstable high-way of obscurity. It was a monstrous story, that *Nicippus* his Sheep did bring forth a Lyon: but it is too true, that many of our English Lions have brought forth Sheep. Among birds you shall never see a Pigeon hatched in an Eagles nest: among men you shall often see noble progenitors bring forth ignoble cowards.

But let virtue be renowned, rewarded, wheresoever she dwells. Though *Bion* was the son of a Courtesan, I hope no man will censure him with *Partus sequitur ventrem. Non genus sed genius: non gens sed men's.* Never speak of thy blood, but of thy good: not of thy Nobility, thou art beholding to thy friends for it, but of thy virtue. Even the Duke fetcheth the honor of his name from the wars; and is but *Dux*, a Captain. And it seems the difference was so small between a Knight and a common Soldier, among the Romans; that they had but one word, *Miles*, to express both their names.

You then that have the places of Government in this honorable City, *offer willingly* your hands, your purses, yourselves, to this noble Exercise. Your good example shall hearten others: be not ashamed to be seen among the people; upon such did *Deborah* set her heart. *Alexander* would usually call his meanest soldiers, friends and companions. *Tullie* writes of *Caesar*, that he was never heard speaking to his Soldiers; *Ite illuc*, Go thither: but *Venite hu*, come hither: I will go with you. The inferior thinks that labor much easier, which he sees his Captain take before him. *Malus miles qui Imperatorem gemens sequitur*: He is an ill Soldier that follows a good Leader with a dull pace. So *Gideon* to his Soldiers, Judge. 7. *Look on me, and do likewise: when I come to the outside of the Campe, it shall be that as I do, so shall ye do.* So *Abimelech* to his men of Arms, Judge. 9. *What ye have seen me do, make hast, and do as I have done.* The good Captain is first in giving the charge, and last in retiring his foot. He endures equal toile with

the common Soldiers: from his example they all take fire, as one Torch lighteth many. And so much for the *Governors*.

2. Now for you that are the materials of all this, let me say to you without flattery▪ Go forth with courage in the fear of God, and the Lord be with you. Preserue unity among yourselves: left as in a Town on fire, whiles all good hands are helping to quench it, thieves are most busy to steal booties: So whilst you contend, murmur, or repine one at the honor of another, that subtle thief Satan, through the crack of your divisions, step in, and steal away your peace.

*Offer yourselves willingly; and being offered step not back. Remember that Turpe est militem fugere; it is base for a Soldier to fly. When Bias was environed with his enemies, and his soldiers asked him, what shall we do? He replied, Go ye and tell the living that I die fighting, and I will tell the dead that you did scape flying. Our Chronicles report, that when William the Conqueror landed at Pemsey near to Hastings in Sussex, he commanded all his ships to be sunk: that all hope of returning back might be frustrate. You have begun well; go on, be perfect, be blessed.*

And remember always the burden of this song, which everything that hath breath must sing; *Bless ye the Lord*. Those *heavenly Soldiers* that waited on the nativity of *Jesus Christ*, sung this song; *Glory be to God on high*. Upon this Lord the *heart of Deborah*, of Israel, of us all, should be set. It is he that teacheth us to fight, and fighteth for us.

To conclude with an observation of a reverend Divine: England was said to have a warlike Saint, *George*; but *Bellarmino* snibbes *Jacobus de Voragine* for his leaden Legend of our English *George*. And others have inveighed against the authentic truth of that story. Sure it is their malice, that have robbed England of her Saint. Saint *James* is for Spain, Saint *Denis* for France, Saint *Patricke* for Ireland; other Saints are allotted and allowed for other Countries: only poor England is bereaved of her *George*: they leave none but God to revenge our quarrels. I think it is a favor and an honor, and we are bound to thank them for it. Let them take their Saints, give us the Lord; *Bless ye the Lord*. So let us pray with our Church, *Give peace in our time O Lord; for there is none that fighteth for us, but thou O God*. To this merciful God be all glory, obedience, and thanksgiving, now and forever. AMEN.

FINIS.

**P-TA-18. The temple A sermon preached at Paul's Cross the fifth of August. 1624. By Tho. Adams. - Adams, Thomas, fl. 1612-1653.**

THE TEMPLE.

*A Sermon Preached at PAUL'S Cross the fifth of August. 1624.*

BY THO. ADAMS.

[illustration] [printer's device of Augustine Matthews]

LONDON, Printed by *A. Matthews* for *John Grismand*, and are to be sold at his Shop in *Paul's Alley* at the Sign of the Gunne. 1624.

**TO THE RIGHT HONORABLE, SIR HENRY CAREY, Lord HVNSDON, Viscount Rochford.**

MY LORD,

Among the many absurdities, which give us just cause to abhor the Religion of the present Roman Church, this seemeth to me none of the least; that they have filled all the Temples under the command of their politic Hierarchy, with Idols: and changed the glory of the Invisible God, into the worship of visible Images. They invoke the Saints by them, yea they dare not serve the Lord without them. As if God had repealed his unchangeable Law; and instead of condemning all worship by an Image, would now receive no worship without an Image. I have observed this one, among the other famous marks of that Synagogue; that they strive to condemn that which God hath justified, and to justify what he hath condemned. For the former; He hath precisely directed our Justification only by faith in the merits of Christ: this they vehemently dispute against. For the other; He hath (not without mention of his Jealousy) forbidden all worship that hath the least tang of Idolatry: this they eagerly maintain. What large Volumes have they written against the *Second Commandment!* as if they were not content to expunge it out of their Catechisms, unless they did also *Dogmatic* contradict it to the whole world. They first set the people upon a plain rebellion, & then make show to fetch them off again with a neat distinction. Thus do they pump their wits to legitimate that by a distinction, which God hath pronounced a Bastard by his definitive sentence: as if the Papal *Decrees* were that law, whereby the world should be judged at the last day. But who will regard a house of magnificent structure, of honorable & ancient memory, when the plague hath infected it, or thieves possess it? And who, in their right senses, will join themselves to that Temple, which after pretence of long standing, stately building, and of many such perogatives and royalties, is found to be besmeared with superstitions, and profaned with innumerable Idols? Why should we delight to dwell there, where God hath refused to dwell with us.

I publish this argument as no new thing to your Lordship: but, wherein your well experienced knowledge is able to inform me. Only I have been bold, through your thrice honored Name, to transmit this small Discourse to the world: emboldened by the long proof I have had of your constant love to the Truth, and the gracious Piety of your most noble

Mother, the best encouragement of my poor labors on earth. The best blessings of God be still multiplied upon her, yourself, your religious Lady, and your honorable Family: which is continually implored by

Your Lordships humble Servant. THO. ADAMS.

### THE TEMPLE.

2. COR. 6.16.

What agreement hath the Temple of God with Idols?

IT is not fit, they should be too familiar or near together in this world, whose portions shall be so far asunder in the world to come. The *Sheep* and *Goats* are indeed now blended promiscuously, and none can distinguish them here, but he that shall separate them hereafter: the right and left hand of the last Tribunal shall declare them. But they that be alien or opposite to us in Faith and Profession, are manifest, and we have a frequent charge *De non commiscendo*. Now the nearer this ill matched conjunction, the more intolerable: the same board, ill; the same bed, worse; worst of all, the same *Temple*. So the Apostle begins his dehortation, *Bee not unequally yoked with unbelievers*: so he ends it, *What agreement hath the Temple of God with Idols!* Divers seeds of grain in one ground, diverse kinds of beasts in one yoke, diverse sorts of cloth in one garment, were expressly forbidden under the Law: and shall several Religions be allowed in one Church under the Gospel?

The absurdness of such a mixture is here illustrated by many oppositions; the sound of all which is Interrogative, the sense Negative. *Righteousness* and *Unrighteousness*, *Light* and *Darkness*, *Christ* and *Belial*, the *Believer* and the *Infidel*; these can have no society, no communion, no concord, no conjunction; and *What agreement hath the Temple of God with Idols?*

I need not by Art divide these words, for they are divided by nature. Now as *Quae Deus coniunxit, nemo separet*, Those things that God hath joined together, let no man put asunder: so *Quae Deus separavit, nemo coniungat*, Those things that God hath put asunder, let no man join together. The scope of the Text, and the matter of my Discourse, is to separate *Idols* from the *Temple* of God; the holy *Ghost* hath divided them to my hands: they cannot agree in his sentence, let them never agree in our practice: cursed is he that goes about to compound this controversy. The *Temple* is holy, *Idols* profane; it is not lawful to mixe *Sacra profanis*. The *Temple* is for God, *Idols* for the Devil: God and the Devil admit no reconciliation. Therefore as two hostile nations, after some treaty of peace, neither liking the proposed conditions, break off in a rage, *In hoc vterque consentimus, quod consentire nolumus*, in this we both consent, that we will not consent at all; so be it here agreed, that no agreement can be made. In composing differences betwixt man and man, betwixt family and family, betwixt kingdom and kingdom, *Beati Pacifici*, Blessed are the Peace makers. But in reconciling Christ and Belial, the *Temple* of God and *Idols*, *Maledicti pacifici*, Cursed are the peace-makers. Here *Bella geri placeat magnos*

*habitura triumphos.* God himself in Paradise did first put the quarrel, his Apostle hath here given the Alarm, and he deserves a malediction that sounds a retreat.

But as no battle can be well fought without order, and martial array, so no discourse can be made profitable without some method. The *Temple* therefore we will suppose to be God's Castle, and *Idolatry* the Invasion of it. This Castle is but one, Idols are many. The Champions that God hath set to defend his Castle, are especially or principally Princes and Pastors, the Magistracy and the Ministry; the adversary forces that fight against it be the Devils mercenary Soldiers. The Munition on the one side is the Divine Scripture, the sacred Word of God: the Engines, Ordnance, and Instruments of assault on the other side, are *Idols*, Traditions, and those carnal inventions, wherewith the corrupt heart of man seeks to batter it. This Siege is continual, this feud implacable, the difference irreconcilable. Yet at last the war shall end, with the ruin of those enemies, in the triumph of the righteous, and to the everlasting glory of God?

Now though this war be every way spiritual, it is diverse ways considerable. There is a material, and there is a mystical *Temple*: there are external, and internal *Idols*: there be ordinary, and extraordinary Soldiers. Every Christian, as he is a *Temple* of God, so not without the assault of *Idols*: there is a civil war, a Rebellion within him, wherewith he is continually exercised. In this militant estate of the Church none are free: only he that gives full allowance to his own corruptions, is not a Temple of God, but a Synagogue of Satan; a sink of uncleanness, rather than a Sanctuary of holiness. Thus from one general arise many particulars; and you will say, *Behold a company*; as *Leah* said of her son *Gad*, *a Troupe cometh*. Yet all these branches have but one root: they are but like the wheels of a Clock, taken a little in sunder to view, then to be put together again. Let not their number discourage your attention. When a wealthy favorite of the world sent his servant to bespeak lodging for him, he told the Host, Here will come to night the Lord of such a Manor, the Land-lord of such a Town, the Keeper of such a Forest, the Master of such an Office, the Lay-parson of such a Parish, a Knight, a Justice of Peace, a Gentleman, an Usurer, and my Master; Alas, answers the Host, I have not lodging for half so many: Bee content, replies the servant, for all these are but one man. So if you distrust your memories for room to entertain so many observations, yet be comforted, for all have but this one Sum, *There is no agreement betwixt the Temple of God and Idols*.

### **The Temple.**

That which was built by *Solomon*, was justly called the *Wonder* of the world: a white and glorious Monument, set on the hill of *Zion*, inviting passengers to see it, and amazing their eyes when they beheld it. It was of white Marble without, of Cedar and Gold within, all of the best, all beautiful, precious, durable. So magnificent was that holy Structure, that all nations have admired it, all times celebrated it *Beautiful for situation, the joy of the whole earth is Mount Zion*. While the favor of heaven was set upon Jerusalem, the joy of the whole earth was mount Zion. It is fit, he that made the world a house for Man, should have a house in this world made for himself: neither could it be too costly, seeing all the materials that went to it were his own. Every rotten Cottage is too good for Satan, no Fabric could be too sumptuous

for God. While his people dwelt in Tents, Himself was content to dwell in a Tabernacle: in the flitting condition of Israel, he would have his own house a movable, that they might never remove without him. But when their residence was settled in the promised Land, he would have his Tabernacle turned into a Temple; that they dwelling where he appointed them, He might also dwell among them. The former was for motion, the latter for rest: the one for progress, the other his standing house. All this while God had but one House at once: first the Tabernacle, then that gave place to the Temple, and *Solomon's Temple* being defaced, was supplied by *Zorobabels*. Now he hath many houses, even so many as there be nations, as there be congregations, as there be persons professing Christ. We have houses of our own, why should not God have his? A Prince hath more houses than one, why should the King of Heaven be abridged? A King in his own person can dwell but in one house at once, let God have never so many, he can at once fill them all. He hath a house of flesh, so every Believer is his Temple: a house of stone, so this material one is his Temple: a house neither of flesh nor stone, but immaterial, immortal in the heavens. And as Christ says, that *in his Fathers House there are many Mansions*; so in his Fathers militant Church there are many houses.

It were vain to ask what God should do with a house, when we consider what we do with our own: what, but dwell in it? But how God doth dwell in it, seems to be a question: seeing the Apostle saith, that *he dwells not in Temples made with hands*. Indeed he dwells not in them, as we dwell in ours. Our house defends us, God defends his house: our house comprehends us, God comprehends his house. We are only within our houses, and they are without us: God is so within his house, that he is also without it, elsewhere, everywhere, yea his house is within him. When we are abroad, we cannot keep our houses; yea when we are in them asleep, they serve to keep us. God can never be absent from his, nor doth the keeper of this *Temple* ever sleep. Now every material Temple, wherein the Saints are assembled, the truth of the Gospel is preached and professed, the holy Sacraments duly administered, and the Lord's Name is invoked and worshipped, is the *Temple of God*.

Why is it called *His Temple*, but for the testification of his presence? When *Cain* stood excommunicated for murdering his brother, and might not come to the place appointed for God's service, he is said to be *cast out from the presence of the Lord*. Some have interpreted the like of *Jonah's flying from his presence*; that he fled from the place where the Prophets used to stand ready to be sent of God. *Nadab and Abihu died before the Lord*; that is, before the Altar of the Lord. That which was done before the Ark or Altar, in the Tabernacle or Temple, was said to be done *coram Domino*. And yet too many come to the Temple with so little reverence, as if they thought God were not at home, or did not dwell in his own house. But the Lord is present in his Temple: in vain shall we hope to find him elsewhere, if we do not seek him here. *I will be in the midst of you, gathered together in my Name*: not anywhere, not everywhere, but here. Indeed, no place excludes him, but this place is sure of him: he fills all places with his presence, he fills this with his gracious presence. Here he both hears us, and is heard of us: *Audit orantes, docet audientes*; he hears our prayers, and teacheth us our lessons. No place sends up faithful prayers in vain, no place hath such a promise of hearing as the Temple. It is the Lord's Court of Audience, his Highness Court of Requests. There humble souls open their grievances, from thence they return laden with graces. Why are many so void of goodness,

but because they are negligent of the public devotions? They seek not the Lord where he may be found, therefore deserve to miss him where they pretend to seek him. Why should they think to find God in their Closets, while they care not to seek him in his Temples? When we need the help of our friend, do we tarry till we meet him by chance, or till he come to us, or shall we not rather go home to his house? *Peter and John went up into the Temple at the hour of Prayer*: they thought it not sufficient to pray in their private chambers, but join themselves with the Congregation, as a Navy Royal to transport their holy Merchandise to heaven. *Lift up your hands in the Sanctuary, and bless the Lord*. Pure hands are accepted in every place; but especially in the Sanctuary. What follows? *The Lord that made heaven and earth, bless thee out of Zion*. He says not, the Lord that made heaven, bless thee upon earth: nor, the Lord that made earth, bless thee out of heaven: but the Lord that made heaven and earth, *bless thee out of Zion*. Blessings come originally from heaven, mediately through Zion. In the Temple let us seek, in the Temple we shall find those precious treasures and comforts of Jesus Christ.

This *Temple* is not without some enemies. Besides those profane Politicians, that think with one *Eustathius*, that there is no use of Temples: or those *Massilians*, who (as *Damascene* reports) did add to other Heresies *Templorum contemptum*: or those *Pseudo-Apostoli*, that laughed at a Temple full of Suppliants, as a house full of fools. Or those that be of *Jereboam's* mind, who to settle himself in the kingdom of Israel, diverts the people from God's house at Jerusalem. Instead of that snowy & glittering Temple, they shall have two golden representations. Zion is too far off, these shall be near home: that is a tedious way of devotion, these both compendious and plausible. As *Josephus* brings him in persuading them; My good people and friends, you cannot but know that no place is without God, and that no place doth contain God; wheresoever we pray, he can hear us; wheresoever we worship, he can see us: therefore the Temple is superfluous, the journey needless, God is better able to come to you, then you are to go to him. Beside these, the Temple of God hath two kinds of foes.

1. The Anabaptists tell us; that the old superstition hath made those houses fitter for Stables then for Churches; that they ought no more to be called *Templa Dei*, but *Templa Idolorum*; as they pretend, the Passover was called in those corrupt times, not *Pascha Dei*, but *Pascha Iudaeorum*. By the same reason they would have removed all Princes, because some have abused their governments. But we say, though evil men abuse good things, yet if a kingdom were not a lawful State, *David* and *Josiah* would never have been Kings; for good men do not use evil things. The Temple in Christ's time was become a den of thieves, yet even then and there did he send up devout and holy Prayers. It is a gross ignorance that cannot distinguish betwixt a fault that proceeds *ex natura facti*, and that which proceeds *ex abusu boni*: the former is *malum simpliciter*, the other is but *malum per accidens*. No man pulls down his house, because uncleanness hath been committed in one of the chambers. Let offenders be removed from the Temple, not the Temple demolished because of offenses. *The Kingdom of God shall be taken from you*, saith Christ; not quite taken away, but only taken from the Jews. When GOD threatened the like to *Saul*, he did not mean to have no more Kings, or to reduce it to the former state of Judges: no, only the kingdom shall lose *Saul*, but Israel shall not lose the



kingdom. It is a Maxim in nature, Things dedicated to God, are not to be transferred to the uses of men: a principle in Philosophy, *Quae recte data sunt, eripi non licet*: and a proverb among our children, To give a thing, and take a thing, is fit for the Devils darling.

2. The *Sacrilegious*, to whom God is beholding, if they let his Temple stand; but for the maintenance of it, they will be so bold with him, as either to share half, or leave him none. There be many that pray in the Temple, who yet also prey on the Temple: as if a thief should do homage to that house in the day, which he means to rob in the night. But alas, why should I touch that sore which is all dead flesh? or speak against Sacrilege *In orbe sacrilego*, among them that delight in it? Where Lawyers are feed, hired, bribed to maintain Sacrilege, God and his poor Ministers may even hold their peace. Something would be spoken for Zion's sake, but I take this place and time for neither the right *Vbi* nor *Quando*. We know, *Abigail* would not tell *Nabal* of his drunkenness, till he was awake from his wine. Whensoever it shall please God to awake you from this intoxication, we may then find a season to speak to you. But God keep you from *Nabal's* destiny; that when this sin shall be objected to your Consciences on your death-beds, your hearts do not then *die in you like a stone*. One thing let me beg of you in the Name of him, whom you thus wrong: Howsoever you persist to rob the *Temple* of the due Salary, yet do not stand to justify it. By imploring mercy perhaps you may be saved, but by justifying the Injury, you cannot but be lost. As the French King, *Francis* the first said to a woman kneeling and crying to him for Justice; Stand up woman, for Justice I owe thee; if thou beggest anything, beg mercy. So if you request anything of God, let it be mercy, for he owes you Justice: and in this point, God be merciful to you all.

It was *David's* earnest prayer, *One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple*. There are many that pray *David's* words, but not with *David's* heart. *Vnum petij*, one thing I have desired, *De praeterito*, for the time past: & *hoc requiram*, this I will still seek after, *de futuro*, for the time to come: I have required it long, and this suite I will urge till I have obtained it. What? to dwell in some of the houses of God all the days of my life, and to leave them to my children after me: not to serve him there with devotion, but to make the place mine own possession. These love the House of God too well, they love it to *Have*, and to *Hold*: but because the Conveyance is made by the Lawyer, and not by the Minister, their Title will be found naught in the end: and if there be not a *Nifi prius* to prevent them, yet at the great day of universal Audit, the Judge of all the world shall condemn them. By this way, the nearer to the Church, the further from God. The Lord's *Temple* is ordained to gain us to him, not for us to gain it from him. If we love the Lord, we will love the habitation of his House, and the place where his Honor dwelleth: that so by being humble frequenters of his Temple below, we may be made noble Saints of his House above, the glorious kingdom of Jesus Christ.

These be the enemies to the Temple, whereof the first would separate *Dominum à Templo*, the other *Templum à Domino*. they would take God from the Temple, these would take the Temple from God. Let me conclude this point with two watch-words.

1. The first concerns us of the Ministry, the waiters of the Temple. It hath been an old saying, *De Templo omne bonum, de Templo omne malum*: all good or evil comes from the Temple. Where the Pastor is good, and the people good, he may say to them, as *Paul* to his *Corinthians*, *Nonne opus meum vos estis in Domino, Are not ye my work in the Lord?* Where the Pastor is bad, and the people no better, they may say to him, *Nonne destructis nostra tu es in seculo*, art not thou our destruction in the world? It is no wonder, if an abused Temple make a disordered people. A wicked Priest is the worst creature upon God's earth: no sin is so black, as that shall appear from under a white Surplesse. Every man's iniquity is so much the heinouser, as his place is holier. The sin of the Clergy is like a Rheum, which rising from the stomach into the head, drops down upon the lungs, fretting most noble and the vital parts, till all the members languish into corruption. The lewd sons of *Eli* were so much the less tolerable, by sinning in the Tabernacle. Their sacrifices might do away the sins of others; no sacrifice could do away their own. Many a soul was the cleaner for the blood of those beasts they shed; their own souls were the fouler by it. By one and the same service, they did expiate the people's offenses, and multiply their own. Our Clergy is no Charter for heaven. Such men are like the conveyances of Land, Evidences and Instruments to settle others in the kingdom of heaven, while themselves have no part of that they convey. It is no impossible thing, for men at once to show the way to Heaven with their tongue, and lead the way to Hell with their foot. It was not a Jewish Ephod, it is not a Romish Cowle, that can privilege an evil doer from punishment. Therefore it was God's charge to the executioners of his Judgments, *Begin at my own Sanctuary*: and the Apostle tells us, that *Judgment shall begin at the house of God*. and Christ entering into his Prophetical Office, began reformation at his Fathers house. Let our devout and holy behavior prevent this; and by our reverent carriage in the Temple of God, let us honor the God of the Temple. It should be our endeavor *to raise up seed unto our elder Brother*, to win souls unto Christ. *Nunquam cessate lucrari Christo, qui lucrati estis à Christo*. If Christ, while he was upon the Cross, saith *Bernard*, had given me some drops of his own blood in a Vial, how carefully would I have kept them, how dearly esteemed them, how laid them next my heart? But now he did not think it fit to trust me with those drops, but he hath entrusted to me a flock of his lambes, those souls for whom he shed his blood, like whom his own blood was not so dear unto him: upon these let me spend my care, my love, my labor, that I may present them holy Saints to my dear Lord Jesus.

2. The other concerns all Christians; that they beware, lest for the abuses of men, they despise the Temple of God. For as the Altar cannot sanctify the Priest, so nor can the unholiness of the Priest dishallow the Altar. His sin is his own, and cannot make you guilty: the virtue and comfort is from God, and this is still able to make you holy. When we read, that *the sin of the Priests was great before the Lord, for men abhorred the offering of the Lord*: this we all confess, was ill done of the Priests; and I hope no man thinks, it was well done of the people. Say their sins, yea their very persons were worthy to be abhorred, shall men therefore scorn the Sanctuary, & cast that contempt on the Service of God, which belongs to the vices of man? This were to add our own evil to the evil of others, and to offend God because he was offended. Cannot the faults of men displease us, but we must needs fall out with God? Do we not provoke him justly to abhor our souls, when we so unjustly contemn

his service? Know, that he is able to sanctify thy heart, even by the ministry of that man whose heart he hath not yet sanctified. The virtue consists not in the human action, but in the divine Institution. We say of the Sacraments themselves, much more of the Ministers; *Isti non tribuunt, quod per istos tribuitur*: these do not give us, what God doth give us by them.

But this age is sick of such a wanton levity, that we make choice of the Temple, according to our fancy of the Preacher: and so tie up the free Spirit of God from blowing where he pleaseth, that he shall be beholding to the grace of the Speaker, for giving grace to the hearer. So whereas *Paul* ties Faith to hearing, they will tie hearing to Faith; and as they believe the holiness of the man, so they expect fruit of the Sermon. This is to make *Paul* something, and *Apollos* something; whereas *Paul* himself says they are *both nothing*. God only gives the increase, and who shall appoint him by whom he shall give it? Let the seed be good, and the ground good, and the Lord will send fruit whosoever be the Sower. But while you make hearing a matter of sport, Preaching is too often become an exercise of wit. Words are but the Images of matter, and (you shall hear anon) it is not lawful to worship Images. It dangerously misbecomes the Temple, when anything shall be intended there, but the glory of God, and gaining of souls to Jesus Christ.

Thus much concerning *the Temple*; the next point I must fall upon is

### **Idols.**

*Idol* in Greek signifies a resemblance or representation, and differs not from *Image* in Latin: both at first taken in a good sense: but the corruption of times hath bred a corruption of words; and *Idol* is now only taken for the Image of a false god. Every *Idol* is an Image, but every Image is not an *Idol* but every Image made and used for religious purposes, is an *Idol*. The Images of God are *Idols*; wherewith Popery abounds. An old man, sitting in a chair, with a triple Crown on his head, and Pontifical robes on his back, a Dove hanging at his beard, and a Crucifix in his arms; is their Image of the Trinity. This Picture sometime serves them for a god in their Churches, and sometime for a sign at thir tap-houses: so that it is a common saying in many of their Cities, Such a Gentleman lies at the Trinity, and his servants at God's head. This they seem to do, as if they would in some sort requite their Maker: because God made man according to his Image, therefore they, by way of recompense, will make God according to man's Image. But this certainly they durst not do, without putting the second Commandment out of their Catechisms, and the whole Decalogue out of their Consciences.

I intend no polemical discourse of this point, by examining their Arguments: that business is fitter for the School, then the Pulpit. And, O God, that either School or Pulpit in Christendom should be troubled about it! that any man should dare to make that a question, which the Lord hath so plainly and punctually forbidden! Beside the Iniquity, how grievous is the absurdity? How is a body without a spirit, like to a spirit without a body? A visible picture, like an invisible nature? How would the King take it in scorn, to have his picture made like a Weasel or a Hedgehog? And yet the difference betwixt the greatest Monarch, and the least Emmet, is nothing to the distance betwixt a finite & an infinite. If they allege with the Anthropomorphites, that the Scripture attributes to God hands, and feet, and eyes: why

therefore may they not represent him in the same forms? But we say, the Scripture also speaks of his covering us with the shadow of his wings; why therefore do they not paint him like a Bird with feathers? If they say, that he appeared to *Daniel* in this form, because he is there called the *Ancient of days*: we answer, that God's Commandments, and not his apparitions, be rules to us: by the former we shall be judged, and not by the latter. It is mad Religion, to neglect what he bids us do, and to imitate what he hath done: as if we should despise his Laws, and go about to counterfeit his thunder. God is too infinite for the comprehension of our souls, why should we then labor to bring him into the narrow compass of boards & stones? Certainly, that should not be *Imaged*, which cannot be *Imagined*. But Christ was a man, why may not his Image be made? Some answer, that no man can make an Image of Christ, without leaving out the chief part of him, which is his Divinity. It was the Godhead united to the manhood, that makes him Christ: sure this cannot be painted. But why should we make Christ's Image without Christ's warrant? The Lord hath forbidden the making of any Image, whether of things in heaven, where Christ is; or of things on earth, where Christ was; to worship them. Now till God revoke that precept, what can authorise this practice?

Their Images of the Saints, employed to such religious purposes, make them no less then *Idolaters*. It is a silly shift to say, the honor done to the Images, reflects upon the represented Saints. When they clothe an Image, is the Saint ere the gayer or warmer? when they offer to an Image, is the Saint ere the richer? When they kneel to an Image, the Saint esteems himself no more worshipped, then the King holds himself honored, when a man speaks to his picture before his face. Therefore some of them are driven to confess plainly, that the Image is worshipped for it self. But could the Saints in heaven be heard speak upon earth, they would disclaim that honor, which is prejudicial to their Maker. As *Calvin* is not afraid to say of the blessed Virgin, that she would hold it less despite done to her, if they should pull her by the hair of the head, or trample her in the dirt, then to set her in rivalry with her Son and God and Savior. But they tell us, that they worship not the Images of false God's, as did the Pagans; but only the Images of God's own servants, and choice friends. But will the jealous God endure this, that his honor be taken from him, upon condition it be not bestowed upon his enemies, but on his friends? *Idolatry* is called *Adultery* in the Scriptures: and shall a woman quit her self from offense, because though she do commit adultery, yet it is with none but her husbands friends? Is this done in a good meaning, or in love to Christ? It is but a bad excuse of a wife, to say that she exceedingly loves her husband, therefore must have some other man to kiss and embrace in his absence, and all this in love to her husband.

We are all by nature prone to *Idolatry*: when we were little children, we loved babies: and being grown men, we are apt to love Images. And as Babies be children's Idols, so Idols & Images be men's Babies. It seems that Idols are fittest for Babies, therefore so the Apostle fits his caution, *Babes keep yourselves from Idols*. As all our knowledge comes by sense, so we naturally desire a sensible object of devotion: finding it easier to see Pictures, then to comprehend Doctrines, and to form prayers to the Images of men, then to form man to the Image of God.

Nor can they excuse themselves from Idolatry, by saying they put their confidence in God, not in the Images of God. For when the Israelites had made their golden Calf, and danced about it, one calf about another; they were not such beasts, as to think that beast their God. But so can Superstition besot the mind, that it makes us not men, before it can wake us Idolaters. What do they say? *Make us gods that shall go before us.* Every word is wicked, absurd, senseless. 1. They had seen the power of God in many miraculous deliverances before their eyes; the voice of God had scarce yet done thundering in their ears: he had said, *I am Jehovah, thou shalt have no other gods;* and this they trembling heard him speak out of the midst of the flames: and yet they dare speak of *another god.* 2. The singular number would not serve them, *make us gods.* How many gods would they have? Is there anymore then one? 3. *Make us gods;* and were not they strange gods that could be *made?* Instead of acknowledging God their *Maker,* they command the *making* of gods. 4. This charge they put upon Aaron, as if he were able to make a god? Aaron might help to spoil a man, either himself or them, but he could not make a man, not one hair of a man, much less a god: and yet they say to him, *Make us gods.* 5. And what should these gods do? *Go before us?* Alas, how should they go, that were not able to stand? how go before others, that could not move themselves? Oh the blockishness of men, that make blocks to worship! Otherwise, how could they that are the Images of God, fall down before the Images of creatures. *For health, they call upon that which is weak: for life, they pray to that which is dead: and a prosperous journey they beg of that which cannot set a foot forward.*

Yet as their sin was bad enough, let not our uncharitableness make it worse. Let us not think them so unreasonable, as to think that Calf a God; or that the Idol which they made today, did bring them out of Egypt three months before. It was the true God they meant to worship in the Calf, and yet (at the best) even that Idolatry was damnable. So charity bids us hope of the Papists, that they do not take that bord or stone for their God, yet withal we find that God doth take them for Idolaters. They tell us (with a new distinction) that they forbid the people, to give Divine worship to Images: but we say, they had better forbid the people to have Images. A block lies in the high way, and a watchman is set by it to warn the Passengers; Take heed, here is a block. But how if the watchman fall a sleep? Whether is the safer course, quite to remove the block out of the way, or to trust the passengers safety upon the watchman's vigilancy? As for their watchmen, commonly they are as very Images as the Images themselves: and how should one block remove another? When *Jeroboam* had set up his two Idols in Israel, he rakes up his Priests out of the common kennel; the basest of the people were good enough for such a bastard devotion: wooden priests were fit enough to wait upon golden Deities. So when *Micah* had made him a costly Idol, he hires him a beggarly Levite. No otherwise did the Painter excuse himself, for drawing the Images of *Peter* and *Paul* too ruddy and high coloured in the face; that howsoever they were while they lived, pale with fasting and preaching, yet now they must needs become red with blushing at the errors and ignorance of their successors; for such with a loud noise they give themselves out to be.

To conclude, if it were as easy to convince Idolaters, as it is to confound & tread down their *Idols,* this labor of Confutation had been well spared, or were soon ended. But if nothing can reclaim them from this superstitious practice, let them read their fearful sentence. Their place shall be *without, among the dogs,* and those desperate sinners incapable of forgiveness.

*The strong, the Idol which they made their strength, shall be as towe, and the maker or worshipper thereof as a spark, and they shall both burn together in everlasting fire, and none shall quench them.* Now the Lord open their eyes to see, and sanctify their hearts to yield, that *there is no agreement betwixt the Temple of God and Idols:* which is the next point, whereof I shall speak with what brevity I can, and with what fidelity I ought.

### **No agreement.**

There be some points which the wrangling passions of men have left further asunder, then they found them; about which there needed not have been such a noise. But things that are in their own natures contrary, and opposed by the ordinance of God, can never be reconciled. An enemy may be made a friend, but enmity can never be made friendship. The air that is now light, may become dark: but light can never become darkness. Contraries in the abstract are out of all composition. The sick body be recovered to health, but health can never be sickness. The sinner may be made righteous, but sin can never become righteousness. Fire and water, peace and war, love and hatred, truth and falsehood, faith and infidelity, Religion and Idolatry, can never be made friends: *there can be no agreement betwixt the Temple of God and Idols.*

God is *Ens entium*, All in all: an *Idol is nothing in the world*, saith the Apostle: now *All and Nothing* are most contrary. Idolatry quite takes away Faith, a fundamental part of Christian religion: for an Idol is a thing visible, but *Faith is of things invisible*. The Idol is a false evidence of things seen, Faith is a true evidence of things not seen. Besides, God can defend himself, save his friends, plague his enemies: but Idols *nec hosts abscindere possunt quasi dij, nec se abscondere quasi homines*; they can neither revenge themselves on provokers, like gods; nor hide themselves from injurers, like men.

The foolish Philistines thought that the same house could hold both the *Ark & Dagon*; as if an insensible Statue were a fit companion for the living God. In the morning they come to thank *Dagon* for the victory, and to fall down before him, before whom they thought the God of Israel was fallen: and loe, now they find the keeper flat on his face before the prisoner. Had they formerly of their own accord, with awful reverence, laid him in this posture of an humble prostration; yet God would not have brooked the indignity of such an entertainment. But seeing they durst set up their Idol cheek by cheek with their Maker, let them go read their folly in the Temple floor, & confess that he which did cast their god so low, could cast them lower. Such a shame doth the Lord owe all them, which will be making matches betwixt him and *Belial*. Yet they consider not, how should this God raise us, who is not able to stand, or rise himself? Strange they must confess it, that whereas *Dagon* was wont to stand, and themselves to fall down; now *Dagon* was fallen down, and themselves stood; & must help up with their own god. Yea, their god seems to worship them on his face, and to crave that succor from them, which he was never able to give them. Yet in his place they set him again; and now lift up those hands to him, which helped to lift him up; and prostrate those faces to him, before whom he lay prostrate. So can Idolatry turn men into the stocks and stones which they worship: *They that make them, are like unto them*. But will the Lord put it up thus? No, the next fall shall burst it to pieces; that they may sensibly perceive, how God

scorns a Competitor, and that there is *no agreement* betwixt *Him* and *Idols*. Now what is the difference betwixt the Philistines and Papists? The Philistines would set God in the Temple of *Idols*, the Papists would set *Idols* in the Temple of God. Both agree in this, that they would make God and *Idols* agree together. But *Manasseh* found to his cost, that *an Idol* might not be endured *in the house of God*.

How vain then, are the endeavours to reconcile our church with that of *Rome*; when God hath interposed this bar, there is *No agreement* betwixt him and *Idols*? Either they must receive the Temple without *Idols*, or we must admit *Idols* with the Temple, or this composition cannot be. There is a contention betwixt Spain & the Netherlanders, concerning the right of that Country: but should not the Inhabitants well fortify the coasts, the raging sea would soon determine the controversy, and by force of her waves take it from them both. There is a contestation betwixt us and the Pontificians, which is the true Church: but should not we in mean time carefully defend the Faith of Christ against *Idols*, Superstition would quickly decide the business, and take the possession of truth from us both. A proud & perverse stomach keeps them from yielding to us: God and his holy word forbids our yielding to them: they will have *Idols* or no Temple, we will have the Temple and no *Idols*: now till the agreement be made betwixt the Temple and *Idols*, no atonement can be hoped betwixt us & them.

*I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.* He that would not endure a little leaven in the lump, what would he have said of a little poison? If *Moses* joined with Christ, the ceremonial Law with the Gospel, were so offensive to him; how would he have brooked Christ and *Belial*, light and darkness, righteousness and unrighteousness, the cup of the Lord and the cup of devils, the Table of the Lord, and the table of devils, the Temple of God and *Idols*? In the tuning of an Instrument, those strings that be right we meddle not with, but set the rest higher or lower, so as they make a proportion & harmony with the former. The same God who of his gracious mercy, hath put us in the right & unjarring harmony of truth, bring them home in true consent to us, but never suffer us to fall back unto them. Hitherto the contention between us hath not been for circumstance, but substance; not for the bounds, but for the whole Inheritance: whether God or man, grace or nature, the blood of Christ or the milk of *Mary*, the written Canon or unwritten Tradition, God's ordinance in establishing Kings, or the Popes usurpation in deposing them, shall take place in our consciences, and be the rule of our faiths and lives.

We have but one Foundation, the infallible word of God: they have a new foundation, the voice of their Church, which they equalize in presumption of certainty with the other. We have but one Head, that is Christ; they have gotten a new head, & dare not but believe him, whatsoever Christ says. *Sponsus Ecclesiae nostrae Christus*, Christ is our husband: they have a new husband. While *Rome* was a holy Church, she had a holy husband: but now as Christ said to the woman of Samaria, *He whom thou now hast, is not thine husband*: so he whom the Romanists have now got, is an adulterer, he is no husband. So that here is Foundation against foundation, Head against head, Husband against adulterer, Doctrine against doctrine, Faith against unbelief, Religion against superstition, the Temple of God against

Idols; and all these so diametrically opposed, that the two Poles shall sooner meet, then these be reconciled. *Michael* and the Dragon cannot agree in one Heaven, nor the *Ark* and *Dagon* in one house, nor *Jacob* and *Esau* in one womb, nor *John* and *Cerinthus* in one Bath, nor the clean and the leprous in one camp, nor truth and falsehood in one mouth, nor the Lord and Mammon in one heart, nor religion & superstition in one kingdom, nor God and Idols in one Temple. The silly old Hermit was sorry, that God and the Devil should be at such odds, and he would undertake to make them friends: but the Devil bad him even spare his labor, for they two were everlastingly fallen out. No less vain a business doth that man attempt, that would work an *agreement betwixt the Temple of God and Idols*.

I take leave of this point with a caution. Fly the places of infection, come not within the smoke of Idols, lest it smother the zeal of God's Temple in your hearts. Revolting *Israel* calls for gods; but why should this god of theirs be fashioned like a *Calf*? What may be the reason of this shape? Whence had they the original of such an Idol? Most likely in Egypt: they had seen a black Calf with white spots worshipped there. This Image still ran in their minds, and stole their hearts, & now they long to have it set up before their eyes. Egypt will not out of their fancies: when they wanted meat, they thought of the Egyptian flesh pots: now they want *Moses*, they think of the Egyptian Idols. They brought gold out of Egypt; that very gold was contagious: the very Eare-rings and Jewels of Egypt are fit to make Idols. The Egyptian burdens made them run to the true God, the Egyptian examples led them to a false god. What mean our wanderers by running to Rome & such superstitious places, unless they were weary of the Church of God, & would fetch home Idols? If it were granted, that there is some little truth among them, yet who is so simple as to seek his corn among a great heap of chaff, and that far off; who may have it at home, winnowed and cleansed to his hand?

The very sight of evil is dangerous, and they be rare eyes that do not convey this poison to our hearts. I have heard of some, that even by laboring in the Spanish galleys, have come home the slaves of their superstitions. Egypt was always an unlucky place for Israel, as Rome is for England. The people sojourned there, and they brought home one *Calf*: *Jeroboam* sojourned there, and he brought home *Two calves*: an old woman (in all likelihood) had sojourned there, and she brought home a great many. The Romish Idols have not the shape of calves, they have the sense and meaning of those calves: and to fill the Temple full of Calves, what is it but to make Religion guilty of Pulls?

Consider it well, ye that make no scruple of superstitious assemblies; it will be hard for you to dwell in a Temple of Idols untainted. Not to sin the sins of the place we live in, is as strange, as for pure liquor tunned up in a musty vessel, not to smell of the cask. Egypt will teach even a *Joseph* to swear: a *Peter* will learn to curse in the high Priests Hall. If we be not scorched with the fire of bad company, we shall be sure to be blacked with the smoke. The soundest body that is, may be infected with a contagious air. Indeed a man may travel through *Ethiopia* unchanged, but he cannot dwell there without a complexion discoloured. How hath the common practice of others brought men to the devilish fashion of swearing, or to the brutish habit of drinking, by their own confessions? Superstition, if it have once got a secret liking of the heart, like the plague will hang in the very clothes; and after long



concealment, break forth in an unlooked for infection. The Israelites, after all their erring in the wilderness, will still smell of Egypt. We read God saying, *Out of Egypt have I called my Son*. That God did call his Son out of Egypt, it is no wonder: the wonder is that he did call him into Egypt. It is true, that Egypt could not hurt Christ: the King doth not follow the Court, the Court waits upon the King: wheresoever Christ was, there was the Church. But be our Israelites so sure of their sons, when they send them into Egypt, or any superstitious places? It was their presumption to send them in, let it be their repentance to call them out.

The familiar society of orthodox Christians with mis-believers, hath by God ever been most strictly forbidden: and the nearer this conjunction, the more dangerous, and displeasing to the forbidders. No man can choose a worse friend, then one whom God holds his enemy. When Religion and Superstition meet in one bed, they commonly produce a mongrel generation. If *David* marry *Maachah*, their issue proves an *Absalom*. If *Solomon* love idolatrous women, here is enough to overthrow him with all his wisdom. Other strange women only tempt to lust, these to mis-religion; and by joining his heart to theirs, he shall disjoin it from God. One Religion matching with another, not seldom breed an Atheist, one of no religion at all. I do not say, this is a sufficient cause of divorce after it is done, but of restraint before it is done. They may be *one flesh*, though they be not *one spirit*. The difference of religion or virtue makes no divorce here, the great Judges sentence shall do that hereafter. And the believing husband is never the further from heaven, though he cannot bring his unbelieving wife along with him. The better shall not carry up the worse to heaven, nor the worse pull down the better to hell. *Quod fieri non debuit, factum valet*. But now, is there no tree in the Garden, but the forbidden? none for me to love, but one that hates the truth? Yes, let us say to them in plain fidelity, as the sons of *Jacob* did to the *Shichemites* in dissembling policy; *We cannot give our sister to a man that is uncircumcised*: either consent you to us in the truth of our Religion, or we will not consent to you in the league of our Communion.

Saint *Chrysostom* calls this a plain denial of Christ. He that eateth of the meat offered to Idols, *Gustu negavit Christum*, hath denied Christ with his tasting. If he but handle those things with delight, *Tactu negavit Christum*, he hath denied Christ with his touching. Though he touch not, taste not, yet if he stand to look upon the Idolatry with patience, *Visu negavit Christum*, he hath denied Christ with his eyes. If he listen to those execrable charms, *Auditu negavit Christum*, he hath denied Christ with his ears. Omitting all these, if he do but smell to the Incense with pleasure, *O doratu negavit Christum*, he hath denied Christ with his smelling. It is said of the Israelites, *Commisti sunt inter gentes, They were mingled among the Heathen*. What followed? Presently, *they learned their works*. The reason why the Raven returned not to *Noah's Ark*, is given by some, because it met with a dead carcass by the way. Why do we pray, *Deliver us from evil*; but that we imply, (besides all other mischiefs) there is an infectious power in it to make us evil? Let us do that we pray, and pray that we may do it. Yea Lord, free us from Egypt, estrange us from Rome, separate us from Idols, deliver us from evil, *For thine is the kingdom, the power, and the glory, forever and ever. Amen*.

Thus far we have taken a literal survey of the Text; concerning the material Temple, external or objectual Idols, and the impossibility of their agreement. Now to come nearer home to our selves in a moral Exposition: here first

### The Temple of God

Is the *Church* of Christ; and they are so like, that we often interchange the terms, calling a Temple the Church, & the Church a Temple of God. The material Temple under the Law was a figure of the spiritual under the Gospel. The former was distinguished into three rooms; the Porch, the holy place, and the *Sanctum Sanctorum*, or Holy of holies. The Porch prefigured Baptism, which is the door whereby we enter into the Church of Christ. The Holy place, the communion of the militant church vply earth, separated from the world. The Hoon of holies, whereinto the high Priest only entered, & that once a year, presignified the glorious kingdom of heaven, whereinto the Lord *Jesus* entered once for all. There was one Court of the Temple common, whither access was denied to none: though they were unclean or uncircumcised, thus far they might be admitted. There was another Court within that, allowed to none but the Israelites, & of them to none but the clean. There was a third, proper only to the Priests and Levites, whither the Laity might not come: thus far they might bring their offerings, but further they might not offer to go. In the Temple it self there was one room, into which the Levites might not enter, the Priests might. Another, whither the Priests might not come; but only the high Priest, and even he but once yearly. Some passages of the Christian Church are common to all, even to the unclean hypocrites, and foul-hearted sinners. They have access to God's holy ordinances, and tread in his Courts; as the Pharisee came into the congregation, and *Judas* received the Communion. Other are secret and reserved, wherein the faithful only converse with God, and solace themselves in the sweet fruition of his gracious presence.

The material Temple in three divisions, seemed to be a clear representation of the Church in three degrees. The first signified the external and visible face of the Church, from which no professor of Christ is debarred. The second, the communion of the invisible Church upon earth. The last, the highest heaven of God's glorified Saints. Neither did those rooms more exceed one another, then do these parts of the spiritual house of Christ. What are the most polished corners of the Temple, to the spiritual & living stones of the Church? What be pebbles to Sapphires, or marbles to Diamonds? Howsoever some are more transported with insensible monuments, then with living Saints. As it was a complaint long since, *Fulget Ecclesia in parietibus, luget in pauperibus*. Yet Temples are built for men, not men for Temples: and what is a glorious edifice, when the whole world is not worth one soul? Dead walls be of small value, to the living Temples of the holy Ghost: yea, the temple of our body, to the temple of Christ's Body, his Church: yea the Temple of God's Church militant on earth, to that which is triumphant in heaven. What is silver and gold, Cedar and Marble, to those divine graces, faith, truth, piety, holiness? *Solomon's* Temple did last but some 430. years, the Church is for eternity. The Temple took up but a little space of ground, at most the Hill Zion, the Church is universally spread: in all parts of the world God hath his chosen.

Did our intellectual eyes truly behold the beauty of this Temple, we would with that good Emperor, esteem it better to be a member of the Church, than head of the kingdom. We would set this one thing against all worldly glories. As when *Henry 4.* that late *Great* king of France, was told of the king of Spain's ample dominions: as first he is king of *Castile*, and I (quoth *Henry*) am king of France: he is king of *Navarre*, and I am king of France: he is king of *Portugal*, and I am king of France: he is king of *Naples*, and I am king of France: he is king of the *Sicilies*, and I am king of France: he is king of *Noua Hispania*, the West Indies, and I am king of France: he thought the kingdom of France equivalent to all these. So let thy soul, O Christian, solace it self against all the wants of thy mortal pilgrimage, in this, that thou art a member of the church. Another hath more wit or learning, yet I am a Christian: another hath more honor and preferment on earth, yet I am a Christian: another hath more silver and gold and riches, yet I am a Christian: another hath large possessions, yet I have an Inheritance in heaven, I am a Christian. *David* thought it not so happy to be a King in his own house, as to be a door-keeper in God's house. Were our hearts thoroughly sanctified, we would under-value all honors to this, that we are parts of this spiritual Temple, the members of Jesus Christ.

### **Idols.**

Every device of man in the service of God is a mere Idol. Whatsoever we invent out of God's School, or substitute in God's room, is to us an Idol. Howsoever we flatter our selves, with reflecting all the honor on God, yet he will reflect the vengeance on us. *Shall a man speak deceitfully for God*, or tell a lie for his glory? He is not so penurious of means to honor himself, as to be beholding to us for a lie. The doctrine of universal grace seems to make much for God's glory, but himself says it is a lie; for *he will have mercy on whom he will have mercy, and whom he will he hardeneth*. To say that Christ in the womb wrought many miracles, hath a fair show of honoring him; but who can say it is not a lie? Sure, we read no such matter. To distribute among the Saints departed several Offices; as one to have the charge of women in child-bed, another to be the Patron of such a City or Country; (to omit their protection of beasts, one for hogs, another for horses) seems to honor God in thus honoring them: but it is a lie, and a plain derogation to his universal providence: yea as absurd, as if the flies should take upon them to give the charges and offices of this kingdom. To say, the Saints in heaven know the occurrence of this nether world, and the condition of their ancient friends or children below, reading them in the Deity, as by the reflection of a glass; this is a fiction that carries a show of honoring God: but it doth indeed dishonor him, by making creatures as omniscient as their Maker. Besides, how absurd is it to say, that *John* in *Patmos* seeing Christ, did see all that Christ saw. If I standing on the ground, see a man on the top of a high Turret, do I see all that he seeth. If the sight of him that looketh, be to be measured by the sight of him on whom he looketh; it will follow that he which looketh on a blind man, should see nothing at all. And who seeth not the blindness of this consequence?

To say that all the worship done to the Virgin mother, redounds to the honor of her Son and God, is a gross falsehood. The Idolatrous Jews might as well have pretended the honor of God, when they worshipped the Queen of heaven. That fanatical vision of theirs, concerning

the two ladders that reached up to heaven, while Christ was preparing to judge the world: the one Red, at the top whereof Christ sate: the other white, at the top whereof the Virgin sate and when the Friars could not get up the red ladder of Christ, but evermore tumbled down backward, S<sup>t</sup>. Francis called them up the white ladder of our Lady, and there they were received. Did this make for the honor of Christ, when the red blood of our Savior is not so able to bring men to heaven, as the white milk of his mother? which must needs be the moral or meaning of it. Or the observation of *Barrhadius* the Jesuit, who made bold to ask Christ, why in his ascension to heaven he did not take his mother along with him; and makes himself this answer: It may be, Lord, for fear lest thy heavenly Court should be in doubt, which of the two they should go first to meet, *An tibi Domino suo, an ipsi Dominae suae*, whether thee their Lord, or her their Lady: as if it had been well advised of Christ to leave his mother behind him, lest she should share part of his glory. Did this make for the honor of Christ? To choke up the knowledge of God, by preaching that Ignorance is the mother of Devotion, hath small color of honoring God. The ascribing of false miracles to the living or departed Saints, seems to honor God, but sure he will never thank them for it. Saint *Augustine* being sick, a blind man came to him, expecting that he could miraculously restore his sight: but that good Father sent him away with a check, *Doest thou think that if I could cure thee by miracle, that I would not by miracle cure myself?*

It is a foolish thought, that God will be glorified by a lie. Our judicial Astrologers, that tie men's destinies to the Stars and Planets, pretend God's honor, who hath given such virtue and influence to his creatures; but indeed make thē no better then Idols. Though the Sun and Moon be good and necessary, yet to adore the Sun and Moon is flat Idolatry. It was not *Mercury* that made the thief, nor *Venus* that made the strumpet: as when the husband cudgelled his adulterous wife, and she complained that he was unnatural to strike his own flesh; alleging that it was not *she* that played the harlot, but *Venus* in her: to whom he replied, that neither was it *she* that he did beat, but *Venus* in her, or rather *Venus* out of her.

To make this useful to our selves; let us take heed of fancying another service of God, then he hath prescribed us. Every Master in his own family, appoints the manner how he will be served. He that requires our service, requires it his own way; or else he holds us to serve our selves, not him. Shall we make our selves wiser then our Maker, as if he did not best know what would best please him? Shall heaven give a blessing to that, which was devised against the will of heaven? Doth not God threaten them with the addition of plagues, that shall add to his precepts? If such devices be good and necessary, why did not God command them? Did he want wisdom? If they be not necessary, why do we use them? Is it not our presumptuous folly? The Lord's Jealousy is stirred up by the rivalitie, not only of a false God, but of a false worship. Nothing is more dangerous, then to mint his services in our own brains. *In vain do they worship me, teaching for doctrines, the commandments of men.* Is it not grievous for men to lose all their labor, and that in the main business of their life? That so many hundred oblations, so many thousand prayers, so much cost of their purses, so much affliction to their bodies, so much anguish of their souls, should be all forceless, fruitless? Like a dog that hunts counter, and takes great pains to no purpose.

Evil deeds may have sometimes good meanings; but those good meanings are answered with evil recompenses. Many bestow their labors, their goods, their bloods, and yet receive torments instead of thanks. When the Apostle bids us *mortify our earthly members*, he does not intend violence to our selves, but to our sins. There is one mortification, to cast our selves out of the world: there is another mortification, to cast the world out of us. A body macerated with scourges, disabled with fastings, wearied with pilgrimages; was none of S. Paul's mortification. *Who hath required this at your hands?* Where is no command imposed, no reward proposed; no promise made, if you do; no punishment threatened, if you do not; what fruit can be expected but shame? Must we needs either do nothing, or that which is worse then nothing? Shall we offer so much, suffer so much, and all in vain? *Quis haec à vobis?* Let him pay you your wages, that did set you on work. Never plead your own reason, where God hath set a plain interdiction. He that suffers his faith to be overruled by his reason, may have a fat reason, but a lean faith. That man is not worthy to be a follower of Christ, who hath not denied himself; therefore denied his Reason; for his reason is no small piece of himself. If Reason get the head in this divine business, it presently prevails with will, and will commands the affections: so this new Triumvirate shall govern the Christian, not Faith. But as when three Ambassadors were sent from Rome, to appease the discord between *Nicomedes* and *Prusias*; whereof one was troubled with a Megrin in his head, another had the Gout in his toes, and the third was a fool; *Cato* said merrily, that Ambassage had neither *Head*, nor *Foot*, nor *Heart*. So that man shall neither have a head to conceive the truth, nor a foot to walk in the ways of obedience, nor a heart to receive the comforts of salvation; that suffers his reason, will, and affections, to usurp upon his faith.

Hence it comes to pass, that the most horrid sins are turned into Idols; by setting our own reasons against the manifest will of God. Thus lies shall be fathered upon the *Father of truth*, and truth upon the *Father of lies*. Thus breach of faith, and perjury, shall be held Orthodox opinions. Yea, that execrable monster, whereof this day remembers us, Treason it self, shall be held good Doctrine. *Rude cacodaemon*, that stigmatic Idol, that gross devil shall be worshiped. *Si fas cadendo coelestia scandere*, If this be the way to the kingdom of heaven, if thus men may merit to be stars in the Firmament, by embruing their hands in the blood-Royal of Princes; what Jesuit will not be a Star? When such be their principles, such must needs be their practices. What though God condemn Treason to hell, when the Pope will advance it to heaven? What though the Divine Scripture doth rank traitors among dogs & devils, when the Pope will number them among Saints? It was wont to be said, *Ex quolibet ligno non fit Mercurius*, every block is not fit to make an Image. Yet now, the most monstrous sin that ever the devil shaped in his Infernal forge, is not only by the practice, but even by the Doctrine of Rome, turned into an Idol. What is that we shall call fin, when murder & Treason is held religion? Alas for our age, to bear the date of these impieties! That our posterity should ever read in our Chronicles: In such a year in such a day Traitors conspired against their lawful & Gracious Sovereign: and that in those days there was a sect of men living, that did labor in voluminous writings, to justify those horrible facts. But oh, may those pestiferous monuments be as fast devoured by oblivion, as the authors and abettors

themselves are swallowed up by confusion. And the same God deliver us his people from their conspiracies, that hath delivered this his Church from their Idolatries.

Thus we have looked abroad, but now have we no Idols at home? O how happy was it, if they were as far from the Temple, as they are from agreement with the Temple? I will not abound in this discovery; there be three main Idols among us; Vain Preasure, vain Honor, and Riches: & it is to be feared, that these three vanities have more clients then the Trinity that made us. The first is an Idol of the water, the next an Idol of the air, the last an Idol of the earth.

1. Vain *Pleasure*; and oh what a world of foolish worshippers flock to this merry Goddess! She hath a Temple in every corner: Ebriety sits in Taverns, burning smoky Incense, and sacrificing drink-offerings to her. So that if a man should *prophesy of wine and strong drink*, he were a Prophet fit for this age: but to preach sobriety, is held but a dry doctrine. We commend wine for the excellency of it; but if it could speak, as it can take away speech, it would complain, that by our abuse, both the excellencies are lost: for the excellent man doth so spoil the excellent wine, until the excellent wine hath spoiled the excellent man. O that a man should take pleasure in that which makes him no man: that he should let a thief in at his mouth, to steal away his wit: that for a little throat-indulgence, he should kill in himself both the first *Adam*, his reason; but even the second *Adam* his regeneration, & so commit two murders at once! In every Brothel this Idol hath her temple; where the bed of uncleanness is the Altar, the Priest a strumpet, and the sacrifice, a burning flesh offered to *Moloch*. It is no rare thing for a man to make an Idol of his Mistress, and to spend more time in her courtings, then he doth at his prayers; more cost on her body, thē upon his own soul. Images were but dead Idols, but painted Popinjays be living Idols *Pleasure* hath a larger extent, then I can now stand to survey: this may be called an Idol of the *Water*; fluid and unsatisfying.

2. Vain *Honor* is the Idol of fools: no wise man ever sought felicity in shadows. His Temple is Pride, his Altar Ambition, his Service Flattery, his Sacrifice Petulancy. Silly *Sennacherib*, to make an Idol of a *Chariot*: and no wiser *Prince of Tyre*, to make an Idol of his own *brain*! Men mistake the way to be great, while they neglect the way to be good. All the while a man hunts after his shadow, he mis-spends his time and pains: for the Sun is upon his back, behind him, and his shadow is still vn-overtaken before him: but let him turn his face to the Sun, & follow that, his shadow shall follow him. In vain doth that man pursue honor, his shadow, while he turns his face from virtue and goodness; he shall miss what he so labors to catch: but let him set his face toward Christ, the Sun of righteousness, and run to the high prize of eternity, this shadow shall wait upon him; for *those that honor me, I will honor*, saith the Lord.

*God resisteth the proud*; and good reason, for the proud resisteth God. Other sins divert a man from God, only Pride brings him against God, & brings God against him. There is nothing in this world worth our pride, but that moss will grow to a stone. *Pride* is ever dangerous, but thē most when it puffs us up with a presumption of merit. Thus the Romists presume to do more good works, and those more perfect then God requires: so that he is become a debtor to them, & bound to make them satisfaction. But doubtless, God will more easily bear with

those sins whereof we repent, then with that righteousness whereof we presume. *I am not as other men are*, said the *Pharisee*; & the clock of his tongue went truer then the dial of his heart; he was not like other men indeed, sure he was like none of them that should be saved. Humility is so hard a lesson to get into the heart, that *Christ* was fain to come down from heaven, in his own person to teach it.

Pride is even conversant about good works and graces; this *Saul* loves to be among the Prophets. So that if a man have some good measure of sanctification, and of assurance of eternal life; it will be hard not to be proud of that. Pride hath hurt many, Humility never yet did harm. A man goes in at a door, and he stoops: the door is high enough, yet he stoops: you will say, he needs not stoop; yea, but saith *Bernard*, there is no hurt in his stooping: otherwise he may catch a knock, this way he is safe. A man may bear himself too high upon the favor of God, there is no danger in his stooping, no harm in humility. Let me rather be the lowest of God's servants, then the noblest among his enemies. The honor of this world is at best but a golden dream, from which men commonly awake in contempt. This is an Idol of the Air.

3. *Wealth* is the covetous man's Idol; *Job* shows the form of his Canonization: *He makes gold his hope, and says to the wedge, Thou art my confidence*. As treason sets up a new king, for *David*, *Absalom*: so covetousness sets up a new god, for *Jehovah*, *Mammon*. But, O miserable god, saith *Luther*, that cannot defend it self from rusting or robbing. And, O more miserable man, that trusts himself upon the keeping of that god, which himself is fain to keep. *Micah* did not worship his silver, till it was cast into the form of an Idol: these spare the labor of forming, and worship the very metal. The Superstitious adore *Aurum in Idolo*, gold in the Idol: the covetous find *Idolum in Auro*, an Idol in the very gold. *Metalla* seems to sound *quasi* 〈 in non-Latin alphabet 〉, *Post alia necessaria*: when they had manured the ground, sown seeds, gathered fruits, and found out other things to sustain life, then *Itum est in viscera terrae*, they digged into the bowels of the earth. O that man should lay that next his heart, which God hath placed under his feet! that the thing which might be best spared, should be most admired! *Mammon* hath his Temple, the world: God hath his Temple, the Church: but there be many that balk God's Temple to go to *Mammons*: and they offer fair, that make some reverence to God, as they pass by him to the world. Hence it is, that so many get riches, and so few godliness. The Poets fain *Pluto* to be the god of Hell, & the god of Riches; (as if Riches and Hell had both one Master.) Sometime they set him forth lame and slow-paced, sometime nimble as fire. When *Jupiter* sends him to a Soldier or a Scholar, he goes limping: when he sends him to on of his Pandars, he flies like lightning. The moral is, the wealth that comes in God's name, comes slowly, and with diligent labor: but that which is hailed in with an evil conscience, is both hasty & abundant in the collection. This is the worldlings main god, all the rest be subordinate to him. *Si modo Jupiter mihi propitius sit, minores deos flocci facio*: So long as *Mammon* favors them, or their *Great Diana* multiplies their gains; they scorn the other petty gods, making account with a little money to buy them all. This is an Idol of the Earth.

**No agreement.**

*Ye cannot serve God and Mammon; you may dispute for it, you shall never compound it. Gehazi cannot run after the forbidden talents, but he must leave his master. Some indeed here, have so finely distinguished of the business, that though they serve God, they will serve him more thriftily, and please him as good cheap as they can. They have resolved not to do evil, though they may gain by it: yet for gain, they will venture as near evil, as possibly they can and miss it. But when it comes to push, it will be found, that for one scruple of gold, they will make no scruple of conscience. But as those Inhabitants of Judea, that served both God & Idols, did indeed neither serve God nor Idols: so these higglers, while they would have two masters, have indeed never a one. For in the evil day, their master the world will renounce them, & then their master Christ will not receive them: so highly doth he scorn such a competition. Man was made to serve God, and the world to serve man: so the world at best is but God's servant. Now if we plead our selves God's servants, what an indigne & preposterous thing is it, to take our own servant, and make him competitor with our Master? God says, lend, give, clothe, feed, harbor: Mammon says, Take, gather, extort, oppress, spoil: whether of these is our God? Even he that is most obeyed. No less might be said for pleasures and honors, or whatsoever is delectable to flesh and blood. The love of this world is enmity to God; and the East & West shall sooner unite their forces, thē these be reconciled.*

It is the Devils especial aim, to bring these Idols near the Temple: he finds no such pleasure to domineer in his own hell; but he hath a mind to Paradise: One wittily observeth, that Christ chose poor Fishermen, as the fittest to receive his Oracles, & to plant his Church; because Satan scorned to look so low, as to tempt them. He studied to prevent Christ among the Kings of the earth, and great Doctors, never suspecting silly fishers. But when he found himself deceived, he will then make their whole profession to fare the worse for it; he bears the whole succession of their Tribe an old grudge. Before, he passed by them, and tempted the great Masters; now he will sooner tempt them than Kings and Emperors. The Church doth *not judge them that are without*, but them *within*: and Satan had rather foil one within, then a hundred without. He hath a desire to all, but especially he loves a religious soul: he would eat that with more greediness, then Rachel did her Mandrakes. The fall of one Christian better pleaseth him, then of many unbelievers. No King makes war against his own loyal subjects, but against rebels & enemies. The devil is to subtle, to spend his malice vpon them that do him ready service He cares not so much to multiply Idols in *Babylon*, as to get one into *Zion*. To maintain priests of *Baal* in the land of *Israel*, at the table of *Jezebel*, as it were under God's nose: or to set up *Calves* at *Bethel*, in scorn of the Temple; this is his ambition. The Fox seldom preys near home, nor doth Satan meddle with his own; they are as sure as temptation can make them. What Jailor lays more chains upon the shackled malefactor, that loves his prison, and would not change? The Pirate spends not a shot upon a cole-ship; but he lets fly at the rich Merchant. *Cantabit vacuus*, the empty traveler may pass unmolested: it is the full barn that invites the thief. If we were not belonging to the Temple, we should not be assaulted with so many Idols; if not Christians, fewer temptations.

Now the more potent and malicious our adversaries, the more resolute and strong be our resistance. The more extreme the cold is without, the more doth the natural heat fortify it



self within, & guard the heart. It is the note of the ungodly, that they *bleſs Idols*: if we would not be ſuch, let us bleſs our ſelves from Idols. And as we have baniſhed the material Idols out of our Temples, ſo let us drive theſe ſpiritual ones out of our hearts Let us ſay with *Ephraim*, we have heard God, & ſeen him; *What have we to do anymore with Idols?* The vices of the religious are the ſhame of religion: the ſight of this hath made the ſtoutest Champions of Chriſt melt into tears. *Rivers of waters run down mine eyes, becauſe they keep not thy law.* David was one of thoſe great Worthies of the world, not matchable in his times; yet he weeps. Did he tear in pieces a bear like a kid? reſcue a lamb with the death of a lyon? foil a mighty giant, that had dared the whole army of God? Did he like a whirlwind, bear and beat down his enemies before him; and now does he, like a child or a woman, fall a weeping? Yes, he had heard the name of God blaſphemed, ſeen his holy rites profaned, his ſtatutes vilipended, and violence offered to the pure and intemperate Chſtity of that holy virgin, Religion: this reſolved that valiant heart into tears; *Rivers of waters run down mine eyes.* So *Paul*, I tell you of them weeping, that are enemies to the *Cross of Chriſt*. Had he with ſo magnanimous a courage, endured ſtripes and perſecutions, run through perils of all ſorts and ſizes, fought with beaſts at *Ephesus*, been wrapped up to heaven, and learned his Divinity among the Angels; & does he now weep? Yes, he had ſeen Idols in the Temple, Impiety in the Church of God: this made that great ſpirit melt into tears. If we ſee theſe Idols in others, or feel them in our ſelves, and complain not; we give God and the Church juſt cauſe to complain of us. Now the Lord deliver his Temples from theſe Idols.

But all this while we have walked in generals; and you will ſay, *Quod omnibus dicitur, nemini dicitur*: let me now therefore come to particulars.

### **The Temple of God**

Is every *Chriſtian*: as the Church is his great Temple, ſo his little temple is every man. We are not only through his grace, living ſtones in his Temple, but living temples in his *Zion*: each one bearing about him a little ſhrine of that infinite Majeſty. Wherſoever God dwells, there is his Temple: therefore the believing heart is his Temple, for there he dwells. As we poor creatures of the earth have our being in him, ſo he the God of heaven hath his dwelling in us. It is true, that the heaven of heavens is not able to contain him; yet the narrow lodgings of our renewed ſouls are takē up for him. What were a houſe made with hands unto the God of ſpirits; unleſs there be a ſpirit for him to dwell in made without hands? Here if the Body be the Temple, the Soul is *Priest*: if that be not the offerer, the Sacrifice will not be accepted.

In this Spiritual Temple, firſt there is the *Porch*; which we may conceive to be the *Mouth*, Therefore *David* prays to have a *Watch* ſet at the door of his lips, to ward the gate of God's Temple. This may ſeem to be one reaſon of *ſaluting* in former times by a *kiss*; they did kiſs the gate of God's Temple. Here the *Fear* of God is the *Porter*; who is both ready to let in his friends, and reſolute to keep out his enemies. Let him ſpecially watch for two ſorts of foes, the one, a traitor that goes out, evil ſpeaking: the other, a thief that ſteals in, too much drinking.

The *Holy place* is the sanctified mind, that which S. Paul calls the *Inner man*. Here be those riches and ornaments, the divine graces. Here not only Justice, and Faith, and Temperance, sing their parts, but the whole Choir of heavenly virtues make up the harmony.

The *Holy of holies* is the purified Conscience, wherein stand the Cherubims, Faith & Love; and the Mercy-seat, shaded with the wings of those glorious Angels: frō which Propitiatory God gives the gracious testimonies of his good Spirit, *witnessing with our spirits that we are his children*. In this Sacrary doth the Lord converse with the soul; takes her humble confession, gives her sweet absolution. It is a place whither nor man nor Angel can enter; only the high Priest *Jesus* comes, not once a year, but daily; and communicates such inestimable favors and comforts, as no tongue can express.

Here we find the *Ark*, wherein the Royal law, and Pot of heavenly Manna are preserved. the one restraining us from sin to come by a happy prevention, the other assuring us pardon of sin past with a blessed consolation. Let us look further upon the *golden Candlesticks*, our illumined understandings; whereby we perceive the will of our Maker, and discern the way of our eternal peace. Then upon the *Tables of Shew-bread*, which be our holy memories, that keep the bread of life continually ready within us. Yea, Memory is the treasury of this Temple, which so locks up those celestial riches, that we can draw them forth for use at all opportunities. Here is also the *Vail*, and those silken curtains, and costly hangings; the Righteousness of Christ, which makes us acceptable to God; both hiding our own infirmities, and decking us with his virtues. Here is the *Altar* for sacrifice, the contrite heart: the beast to be slain is not found among our herds, but among our affections; we must sacrifice our lusts: the knife to kill them, which would else kill us, is the Sword of the Spirit, the Word of God: the fire to consume them is holy zeal, kindled in our breasts by the inspiration of God.

There be other sacrifices also for us to offer in this Temple, on this Altar. Besides our praises and prayers; the *setting forth of our prayer as Incense*, and the *lifting up our hands as an evening sacrifice*: there is mercy, & charitable deeds. What is devotion without compassion? What, sacrifice without mercy? *If thy brother hath ought against thee*, yea, if thou have ought that should have been thy brothers; thy oblation will stink in God's nostrils. It was an old complaint of the Church, that her stones were clothed, and her childrē naked; that the curious found matter to delight them, but the distressed found not bread to sustain them. Therefore saith S. Augustine, *Si habes taurum pinguem, occide pauperibus*: If thou have a fat Bull, sacrifice it to the poor. Though they cannot drink the blood of goats, they can eat the flesh of bulls. And he that saith, *If I were hungry, I would not tell thee*; yet will acknowledge at the last day, *I was hungry, and thou didst feed me; Come thou blessed*. The poor have God's commendatory letters to us, and our prayers be our commendatory letters to God: if we will not hearken to him, how should he gratify us? Thus, O Christian, art thou a moving Temple of the living God.

Let this teach us all to adorn these Temples with decent graces. Superstition cares not what it bestows on material Fanes: mountainous Columns, Marble Pillars, gorgeous Monuments, which yet are not sensible of their own ornaments; spangled Crucifixes, Images clad in Silks and Tissues, with embroidered Canopies, and Tables beset with Pearls and Diamonds. Thus

bountiful is she to her superfluities; Oh that our Religion would do something for these ancient and ruinous walls. But how much more precious be these spiritual Temples of our selves? How much more noble ought to be their furnitures?

First then, if we be the Temples of God, let us be holy: for *holiness, O Lord, becometh thy House forever.*

2. It is *Domus orationis*; they must have the continual exercises of Prayer. *In Templo vis orare? In te ora.* Wouldst thou pray in God's Temple? Pray in thyself.

3. The sound of the high praises of God must be heard in these Temples: *There every man speaks of his honor.* It pleaseth the Lord to *inhabit the praises of Israel.* And *Psal. 48. We have thought of thy loving kindness, O God, in the midst of thy Temple:* that is, even in the midst of our selves, in our own hearts. There let us think upon his mercies, there echo forth his praises.

4. The Inhabitant disposeth all the rooms of his house: if God dwell in us, let him rule us. Submit thy will to his word, thy affections to his Spirit. It is fit that every man should bear rule in his own house.

5. Let us be glad when he is in us, and give him no disturbance. Let not the foulness of any room make him dislike his habitation. Cleanse all the sluttish corners of sin, and perfume the whole house with *Myrrh & Cassia.* Still be getting nearer to thy Land-lord: other Inhabitants come home to their houses; but here the house must strive to come home to the Inhabitant. Whensoever God comes toward thee, meet him by the way, and bid him welcome to his own.

6. Lastly, if we be the Lord's houses, then no bodies else. The material Temples are not to be diverted to common offices: much more should the spiritual be used only for God's service. Let us not alienate his rights: thus he will say, *This is my house, here will I dwell, for I have a delight therein.* O may we so adorn these Temples with graces, that God may take delight to dwell in us.

### **Idols.**

These be the Temples: the Idols that haunt them, we better know, then know how to expel: they be our lusts, and inordinate affections; the rebellions of our corrupt nature, which *fight against the Soul*, defile the body, and disgrace the Temples of God's Spirit. So I pass from them, to the last point; that betwixt these libidinous Idols, and those spiritual Temples, there can be

### **No agreement.**

God will dwell with no Inmates: if uncleanness be there, will the fountain of all purity abide it? Will Christ dwell with an adulterer? He that will suffer no unclean thing to enter his city above, will he himself dwell in an unclean city below? O think how execrable that sin is, which doth not only take the members of Christ, and makes them the limbs of an harlot; but even turneth Christ's Temples into stinking Brothels. Our hearts be the Altars to send up the

sweet Incense of devout prayers and cheerful thanksgivings; if the smoke of malicious thoughts be found there, will God accept our oblations? Is it possible, that man should please his Father, that will not be reconciled to his brother? The Lamps of knowledge and sobriety are burning within us; will not the deluge of drink put them out? Will the Lord dwell in a drunken body? Must we not cease to be his Temples, when we become *Bacchus* his Tuns and tunnels? There is *Manna*, the bread of life within us; will not Epicureanism & throat-indulgence corrupt it? There is peace in us, will not pride and contention affright it? There is the love of heaven in us, will not the love of the world banish it? Shall the graces of God cohabit with the vices of Satan? Will the Temple of God endure Idols? No, these Eagles plumes will not brook the blending with common feathers: this heavenly gold scorns the mixture of base and sophisticate metals.

Let us search our hearts, & ransack them narrowly: if we do not cast out these Idols, God will not own us for his Temples. *My House shall be called the house of prayer*: this was God's *Appropriation*: *But you have made it a den of thieves*: this is man's *Impropriation*. Let us take heed of impropriating God's house; remembering how he hath revenged such a profanation with scourges. *We are bought with a price, therefore let us glorify God both in body & spirit, for they are his*: His purchase, his Temple, his inheritance, his habitation: do not lose so gracious an owner, by the most ungracious sacrilege. You see many ruined houses, which have been once kings palaces: learn by those dead spectacles to keep yourselves frō the like fortunes: lest God say of you, *Hoc Templum meum fuit*, this was my house; but now because it took in Idols, I have forsaken it.

Or what if we do not set up Idols in these Temples, when we make the Temples themselves Idols? or say not with *Israel*, *Make us gods*, while we make gods of our selves? while we dress altars, and erect shrines to our own brains, & kiss our own hands for the good they have done us? If we attribute something to our selves, how is *Christ all in all* with us? Do we justly blame them that worship the *Beast of Rome*, and yet find out a new Idolatry at home? Shall we refuse to adore the Saints & Angels, and yet give divine worship to our selves, dust and ashes? If victory crown our battles, if plenty fill our garners, or success answer our endeavours; must the glory of all reflect upon our own achievements? This is a rivalry that God will not endure, to make so many Temples nothing but Idols. But as the Lancashire Justice said of the ill-shap'd Rood, though it be not well favored enough for a god, it will serve to make an excellent devil. So proud dust and ashes, that arrogates the honor of God, and improprieties it to himself; though he be too foul for a Temple, yet he is fit enough for an Idol. When *David* prays, *Libera me ab homine malo, Deliver me from the evil man, O Lord*. Saint *Augustine*, after much study and scrutiny to find out this evil man, at last lights upon him; *ab homine malo*, that is, *à me ipso: Deliver me from the evil man, deliver me from myself*; Deliver *Augustine* from *Augustine*; I am that *evil man*. So, of all Idolatries, God deliver us from a superstitious worship of our selves. Some have Idolized their Princes, some their Mistresses, some their Manufactures; but they are innumerable that have Idolized themselves. He is a rare man that hath no Idol, no little god in a box, no especial sin in his heart, to which he gives uxorious and affectionate Indulgence.

The only way to mend all, is for every man to begin with himself. In vain shall we blame those faults abroad, which we tolerate at home. That man makes himself ridiculous, who leaving his own house on fire, runs to quench his neighbors. Let but every man pull a brand from this fire, the flame will go out alone: if every soul cleanse his own Temple, all shall be quit of Idols, and God will accept of all. A multitude is but a heap of vanities; the more we take away, the fewer we leave behind. When a field is overgrown with weeds, the best course to have a good general harvest, is for every man to weed his own ground. When we would have the street cleansed, let every man sweep his own door, and it is quickly done. But while every man censures, & none amends, we do but talk against Idols, with still uncleansed Temples.

Let us pray for universal repentance, like a good *Josiah*, to purge the houses of God: till lust and profaneness, pride and covetousness, fraud and wantonness, malice and drunkenness, be no more found among us: till everything be cast out, and nothing let in, that is unclean. So shall the Lord dwell in us with content, and we shall dwell in him with comfort. Here we shall be a Temple for Him, hereafter he shall be a Temple for us. So we find that glorious City described, *I saw no Temple therein, but the Lord God Almighty, and the Lamb was the Temple of it.* We are God's Temple on earth, God shall be our Temple in heaven. To this purpose, the Spirit of God sanctify us, and be forever sanctified in us. Amen.

Some may haply (long ere this) have prejudicated in their censures; How is this *Opus diei in die suo*? What is all this to the business of the day? I might have prevented the objection, by comparing Idolatry with Treason: the one being a breach of Allegiance to the Lord, the other a breach of allegiance to the Lord's Anointed. Idolatry is a Treason against God, and Treason is a kind of Idolatry against the King. From both which the divine grace, and our holy obedience deliver us all. I conclude with application to the Time.

This is one of those blessed days celebrated for the deliverance of our gracious Sovereign: and well may the deliverance of a King, of such a King, deserve a day of gratulation. When God delivers a private man, he doth, as it were, repeat his Creation: but the deliverance of a King, is always a choice piece in the Lord's Chronicle. The Story, how he was endangered, and how preserved, this place hath diverse times witnessed; and that in a more punctual manner, then I have either strength, or art, or time to match. A hard time it seemed to be, when a King was imprisoned, when he had no guard with him but his Innocency, no subject but a Traitor. But there was a stronger with him, then all they could be against him. A good Prince hath more guards then one: he hath, 1. a subsidiary guard, consisting of mortal men. 2. An inward guard, the integrity of his own Conscience. 3. A spiritual guard, the prayers of his faithful subjects. 4. A celestial guard, the protection of diligent & powerful Angels. 5. A divine guard, his Makers providence that fenceth him in with a wall of fire, which shall at once both preserve him, and consume his enemies.

But my purpose is not to bring your thoughts back to the view of his peril, but to stir your hearts up to thankfulness for his preservation. He is justly styled, *The Defender of the Faith*: he hath ever defended the Faith, and the Faith hath ever defended him. He hath preserved the Temple of God from Idols, and therefore God hath preserved him from all his enemies.

Surely that Providence, which delivered him from those early Conspiracies, wherewith he hath been assaulted from his cradle, meant him for some extraordinary benefit, and matchless good to the Christian world. He that gave him both life and Crown (almost) together, hath still miraculously preserved them both, from all the raging violences of Rome and Hell. Now when the Lord delivered him, what did he else but even deliver us all? That we might rejoice in his safety, as the Romans did in the recovery of *Germanicus*; when they ran with lamps and sacrifices to the Capitol, and there sung with shouts and acclamations; *Salua Roma, salua Patria, saluus Germanicus*: the City is safe, the Country is safe, and all in the safety of *Germanicus*. While we consider the blessings which we enjoy by his gracious Government; that the estates we have gotten with honest industry, may be safely conveyed to our posterity: that we sit under the shadow of peace, and may teach our children to know the Lord: that the good man may build up Temples and Hospitals, without trembling to think of savage and barbarous violences to pull them down: that our Devotions be not molested with uproars, nor men called from their callings by mutinies: that our Temples be not profaned with Idols, nor the Service of God blended with superstitious devices: that our temporal estate is preserved in liberty, our spiritual estate may be improved in piety, and our eternal estate assured us in glory: that our lives be protected, and in quiet our souls may be saved: for such a King of men, bless we the God of Kings; and sing for his deliverance, as they did for their *Germanicus*, as privately every day, so this day in our public Assemblies; *Salua Britannia, Salua Ecclesia, saluus JACOBUS*: Our Kingdom is safe, the Church of God is safe, our whole Estate is safe, we are all safe and happy, in the safety and happiness of King JAMES. O that as we have good cause to emulate, so also we would truly imitate the gratulation of *Israel*; we for our King that hath preserved the Temple, as they for their King that built the Temple; while the Levites and singers stood with Harps and Cymbals and Viols, and the Priests blowing with Trumpets; as if they had all been one man, and made one sweet harmony to the praise of God.

For these public & extraordinary blessings, God requires public and extraordinary praises: that this great Assembly with prepared hearts, and religious affections, should magnify his glorious Name: & if it were possible, by some unusual strain of our united thanks, pierce the very skies, & give an Echo to those celestial Quires, singing Honor, & praise, and glory, be to our gracious God, for all his merciful deliverances both of Prince and people. Yea, O Lord, still preserve thine own *Anointed*: convert or confound all his enemies; but upon his head let his Crown flourish. Long, long live that royal keeper of God's holy Temple, & the *Defender* of that *Faith* which he hath of old given to his Saints: and let all true-hearted *Israelites* say, *Amen*: yea, let *Amen*, the faithful witness in heaven, the *Word & Truth* of God, say *Amen* to it. For our selves, let us heartily repent of our former sins, religiously amend our future lives, abandon all our intestine Idols, serve the Lord with pure hearts; and still, and still, God shall deliver both Him and us from all our enemies. This God grant for his mercies sake, *Jesus Christ* for his merits sake, the Holy Ghost for his Names sake; to whom, three persons, and one eternal God, be all praise and glory, obedience and thanksgiving, world without end.

FINIS.

**P-TA-19. The white devil, or The hypocrite uncased in a sermon preached at Paul's Cross, March 7. 1612. By Thomas Adams - Adams, Thomas, fl. 1612-1653.**

THE WHITE DEVIL, OR THE HYPOCRITE VNCASED: IN A SERMON Preached at PAUL'S Cross, March 7. 1612.

BY THOMAS ADAMS Minister of the Gospel at *Willington*, in Bedford-shire.

JOHN 6. 70. *Have not I chosen you twelve, and one of you is a Devil?*

[illustration]

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1613.

**TO THE VERIE WORTHY AND NOBLY-DISPOSED GENTLEMAN Sir THOMAS CHEEKE Knight.**

RIGHT WORSHIPFUL,

This Sermon bears so strange a title in the forehead, that I durst not (a while) study for a Patronage to it, but intended to send it to the broad world, to shift for it self, as fearing it would not be owned: for it taxeth many vices; specially the *Black Euell*, secret Theeuery, and the *White Devil*, sly Hypocrisy; whence it taketh the denomination, now what ambitious *Courtier*, would grace such a *Stranger*? what vicious *Greatness* would entertain such a *Page*? what corrupted *Lawyer*, such a *Client*? what covetous *Gentleman*, such a *Tenant*? what usurious *Citizen*, such a *Chapman*? Indeed what *guilty man*, such a *Book*, as will tell him to his face, *thou art the man*? yet because, first generally, the world would think, I had brought forth a strange *Child*; that I could get no *Godfather* to it; And especially, because you (rare in these Apostate times) are known free from the aspersion of these speckled stains, the world bestowing on you, that worthy (not undeserved) *Character of Virtue*: so that with a clear & vn-clouded brow (the argument of an innocent soul) you may read these lines; I have been bold, at once, to offer this to your *Patronage*, and myself to your *service*. To this, your *affection* to divine *Knowledge*, good *profecion* in it, and much time spent towards the *perfection* of it, (a disposition worthy your *blood*) have prompted me with encouragement. It is not the *first* of this nature, that I have published, (perhaps the *last*) but if I had not judged it the *best*, I would not have been so ambitious, as to present it to the view of so approved a *Judgment*. Thus in affiance, of your good acceptance; I humbly leave you to him, that never leaveth *his*.

Your worships in my best of services, THOMAS ADAMS.

**To the Reader.**

*Honest* and *understanding* Reader; (if neither, hands off) I never saluted thy *General* name by a *special* Epistle, till now: and now, perhaps, soon enough: but if *Honesty* be *Usher* to thy *understanding*, and *understanding* Tutor to thy *Honesty*; as I cannot fear, so I need not doubt, or treat with thee for *Truce*: *Truce*, of what? of *Suspense*, not of *Suspension*; it belongs to our *Betters*: *Suspend* thy censure, do not *suspend* me by thy censure. I do not call thee aside, to ask, with what applause this *Sermon* passeth, but (it is all, I would have and hear) with what benefit. I had rather convert one soul, then have an hundredth praise me. Whereof, if I were (so besotted to be) ambitious, by this I could not hope it: for it pulls many tender and tendered sins out of their downy neasts; and who strikes *vice*, and is not stricken with *calumnies*? I must rather think, it hath passed from one press to another, to a worse, hazarding it self to be pressed to death with censures: which yet (though I lowly hope better) I cannot fear; since it speaks no more, nor other, then justifiable truth. What hath been objected already, I must briefly answer. It is excepted, that I am too merry, in describing some vices. Indeed, such is their ridiculous nature, that their best *conviction* is *derision*; yet I abominate any pleasantness here, but *Christian*; and would provoke no smile but of *Disdaine*: wherein the *gravity* of matter, shall free my form of words from *lightness*. Others say, I am other-where too *Satyricaly-bitter*. It is partly confessed: I am bitter enough to the *sins*, and therein (I think) *better* to the *sinners*, more charitable to the persons. Some wish I would have spared the *Church-thieves*, because it is not yet generally granted, that *Impropriations* of Tythes, are *appropriations* of wrongs; but if there be a competent maintenance to the *Minister*, and not to him neither, except of worthy gifts, (provided, that they judge of his *gifts* and *competency*) it is enough: well, if any such be grieved, let him allow his *Minister* a *Sufficiency*, under which he cannot live, without want to his family, or disgrace to his profession (at least, so taken.) and heerof certified, I will take counsel to draw the books, and put his name out of the *Catalogue* of *Thieves*: But it would be strange if any of these *Ziba's* should yield to *Mephibosheth* a division of his own *lands* or goods; when they do, I will say, *David* is come again to his *Kingdom*, or rather, the *Son of David* is come to *Judgment*. Others would have *Inclosers* put out, because (commonly) great men, but therefore the greater their sins, and deserving the greater taxation. Nay some would persuade *Usury* to step in, to traverse his *Inditement*, and prove himself no *Thief*, by the verdict of the Countrie; because *Sub Iudice lis est*, it is not yet decided, that *Usury* is a Sin. It is *Sub Iudice* indeed, but the Judge hath already interposed his *Interlocutory*, and will one day give his *Definitive Sentence*, that *Usury* shall never dwell in his *holy Mountain*. Others blunder in their verdict, that I have too violently baited the *Bagge* at the stake of *Reproch*, and all because I want it: I will not return their censure, that they are hence known to have it, that speak against me, for speaking against it: who yet, if they would light the candle of their *Speech*, at the fire of their *Vnderstandings*, would easily see and say, that it is not the *fullness* of the *Bagge*, but the *fowlenesse* of the *Bagge-bearer*, that I reprove: I could allow your purses fuller of *wealthinesse*, so your minds were emptier of *wickedness*: but the *Bags* effects, in our affects, usually load us, either with *parcimony* or *prodigality*; the lightest of which burdens, saith *Saint Bernard*, is able to sink a *Ship*. Others affirm, that I have made the Gate of *Heaven* too narrow, and they hope to find it wider; *God* and the *Scriptures* are more merciful. True it is, that *Heaven-Gate* is in it self wide enough; and the narrownesse is in respect of the *Enterer*: and though thy sins cannot make



that too little to receive thee, yet they make thee to gross and unfit, to get into that: thus the *Straitnesse* ariseth from the deficiency, (not of their *Glory*, but) of our *Grace*. Lastly, some have the *Title* sticking in their stomachs; as if *Christ* him self had not called *Judas* a *Devil*; and likened an *Hypocrite* to a *Whited Sepulcher*: as if *Luther* did not give *Judas* this very *Attribute*; and other *Fathers* of the *Church*, from whom *Luther* derives it. Good *Christian* Reader, leave *cavils* against it, and fall to *caueats* in it: read it through: if there be nothing in it to better thee, either the fault is in my hand, or in thy heart. Howsoever, give *God* the *praise*; let none of his *Glory* cleave to us *earthen Instruments*. If thou likest it, then (*quo animo legis, obserua, quo obseruas, serua*) with the same affection thou readest it, remember it, and with the same thou rememberest, practice it. In hope of this, and prayer for this, I commend this Book to thy Conscience, and thy conscience to God. Willington, March. 27. 1613.

Thine if thou be Christ's T. A.

**THE WHITE DEVIL OR THE HYPOCRITE VNCASED: In a Sermon preached at PAUL'S Cross, March the seventh, 1612.**

JOHN 12. 6.

This he said, not that he cared for the poor: but because he was a thief, and had the bag, and bare what was put therein.

I Am to speak of *Judas*, a *Devil* by the testimony of our *Savior*: *have I not chosen you twelve, and one of you is a Devil?* yet so transformed into a show of sanctimony, that he, who was a *Devil* in the knowledge of *Christ*, seemed an *Angel* in the deceived judgment of his fellow-Apostles. A *Devil* he was, black within and full of ranckour, but white without, and skinned over with hypocrisy; therefore to use *Luther's* word, we will call him the *white Devil*. Even here he discovers himself, and makes good this title: Consider the occasion thus.

*Christ* was now at supper among his friends, where everyone shown him several kindness; among the rest *Marie* powers on him a box of ointment: take a short view of hir affection. 1. She gave a precious unction, *Spikenard*: *Judas* valued it at 300. pence, which (after the best computation) is with us, above 8. pounds; as if she couldnot be too prodigal in hir love. 2. She gave him a whole pound, verse 3. she did not cut him out devotion by piece-meal or remnant, nor serve *God* by the ounce: but she gave all; for quality, precious; for quantity, the whole pound: Oh that our service to *God* were answerable! We rather give one ounce to lust, a second to pride, a third to malice &c. so dividing the whole pound to the *Devil*: she gave all to *Christ*. 3. To omit hir annointing his feet, and wiping them with the hairs of hir head: when hir humility and zeal met: his feet as unworthy to touch his head: with hir hairs, as if hir chief ornament was but good enough to honor *Christ* withal; the beauty of hir head to serve *Christ's* feet; *she brake the box, tanquam ebria amore*; and this of no worse then *Alablaster*, that *Christ* might have the remaining drop: and *the whole house was filled with the odour*: at this repines *Judas*, pretending the poor, for he was *white*; intending his profit, for he was a *Devil*.

The words contain in them a double

Censure,

- 1. *Judas censure of Mary*: this repeatedly folded up: 〈 in non-Latin alphabet 〉 : *he said thus*; with reference to his former words: verse 5. *why was not this &c.*
- 2. *God's censure of Judas*: this

Partlie

- 1. *Negative: he cared not for the poor*: to convince his hypocrisy, that roared at the poor, but levelled at his profit; like a Ferry-man, looking toward charity with his face, rowing toward covetousness with his arms.
- 2. *Affirmative, demonstrating his*
  - 1. *Meaning: he was a thief.*
  - 2. *Means: he had the bag.*
  - 3. *Maintenance: he bare what was given; or put therein.*

In Judas censure of *Mary*, many things are observable, to his shame, our instruction; and these. 1. some more general. 2. some more special and personal; all worthy your attention, if there wanted nothing in the deliverance.

1. Observe that Saint John lays this fault on Judas only: but Saint Matthew and Mark charge the Disciples with it, and find them guilty of this repining: and that (in both, 〈 in non-Latin alphabet 〉 ) not without *Indignation*. This knot is easily untied; Judas was the ring-leader, and his voice was the voice of Jacob, all charitable; but his hands were the hands of Esau, rough and injurious: Judas pleads, for the poor, the whole *Synod*, likes the motion well; they second it with their verdicts: their words agree; but their spirits differ: Judas hath a further reach; to distill this ointment thorough the Limbecke of hypocrisy into his own purse; the Apostles mean plainly: Judas was malicious against his master; they simply thought the poor had more need. So sensible and ample a difference do circumstances put into one and the same action: presumption or weakness, knowledge or ignorance, simplicity or craft do much aggravate or mitigate an offense. The Apostles consent to the circumstance, not to the substance, setting as it were) their hands to a blank paper: it was in them pity, rather than piety, in Judas neither pity nor piety, but plain perfidie, an exorbitant and transcendent sin, that would have brought innocence it self into the same condemnation: thus the aggregation of circumstances, is the aggravation of offenses. Consider his covetise, fraud, malice, hypocrisy, and you will say, his sin was monstrous; *sine modo*, like a Mathematical line, (*diuisibilis in semper diuisibilia*) infinitely diuisible. The other Apostles receive the infection, but not into so corrupted stomachs, therefore it may make them sick, not kill them: sin they do, but not unto death. It is a true rule even in good works: *finibus non officijs, discernendae sunt virtutes a vitijs*: virtues are discerned from vices not by their offices, but by their ends or

intents: neither the outward form, no nor (often) the event, is a sure rule to measure the action by: the eleven Tribes went twice by God's special word and warrant against the *Benjamites*, yet in both assaults received the overthrow. *Cùm Paterfilium, Christus corpus, Judas Dominum, res eadem, non causa, non intentio operantis*: when God gave his son, Christ gave himself, Judas gave his Master; here was the same work, not the same cause nor intention in the workers: the same rule holds proportion in offenses: here they all sin, the Apostles in the imprudence of their censure, Judas in the impudence of his rancor.

I might here first lead you into the distinction of sins, secondly, or traverse the Inditement with Judas, whereby he accuseth Mary, justifying her action convincing his slander. thirdly, or discover to you the fowlness of rash judgment, which often sets a rankling tooth into virtues side; often calls chastity her self an harlot, and with a guilty hand throws the first stone at Innocence.

But that which I fasten on, is the power and force of example: Judas with a false weight sets all the wheels of their tongues a going: the steward hath begun a health to the poor, and they begin to pledge him round. Authority shows it self in this, to beget a likeness of manners: *Tutum est peccare autoribus illis*: It is safe sinning after such authors: if the Steward say the word, the *fiat* of consent goes round. *Imperio maximus, exemplo major*. He that is greatest in his government, is yet greater in his precedent. A great man's livery is countenance enough, to keep drunkenness from the stocks, whoredom from the post, murder and stealth from the gallows: such double sinners shall not escape with single judgments: such leprous and contagious spirits, shall answer to the justice of God, not only for their own sins, but for all theirs, whom the pattern of their precedēcy hath induced to the like, to the like, said I? nay, to worse: for if the master drink (*ad plenitudinē*) to fullness, the servant will (*ad ebrietatē*) to madness: the imitation of good comes for the most part short of the pattern, but the imitation of ill exceeds the example: a great man's warrant is like a charm or spel, to keep quick and stirring spirits within the circle of combined mischief: a *Superiors* example is like strong or strange physic, that ever works the servile patients to a likeness of humors, of affections: thus when the mother is an *Hittite*, and the father an *Amorite*, the daughter seldom proves an *Israelite*. *Regis ad exemplum totus componitur orbis*. Greatness is a copy, which every action, every affection strives to write after. The Son of *Nebat* is never without his commendation following him, *he made Israel to sin*. The imitation of our Governors manners, fashion, vices, is styled obedience: if *Augustus Caesar* loves poetrie, he is nobody that cannot versifie: now (saith Horace:)

Scribimus indocti, docti{que} poemata passim.

when *Leo* lived, because he loved merry fellows, and stood well affected to the Stage, all Rome swarmed with iuglers, singers, plaiers. To this, I think, was the prouerbessquared: *Confessor Papa, confessor populus*. If the Pope be an honest man, so will the people be. *In vulgus manant exempla Regentum*. The common people are like tempered wax, whereon the vicious seal of greatness makes easy impression. It was a custom for young gentlemen in Athens to play on Recorders: at last Alcibiades seeing his blown cheeks in a glass, threw away his pipe, and they all followed him: our gallants in stead of Recorders

embrace scorching lust, staring pride, staggering drunkenness, till their souls are more blown, than those Athenians cheeks; I would some *Alcibiades* would begin to throw away these vanities, and all the rest would follow him. Thus spreads example, like a stone thrown into a pond, that makes circle to beget circle, till it spread to the banks. Judas train soon took fire in the suspectless Disciples; and Satan's infections shoot through some great star, the influence of damnation into the air of the communitie. Let the experience hereof make us fearful of examples.

Observe, that no society hath the privilege to be free from a Judas: no, not Christ college it self: *I have chosen you twelve, and behold one of you is a Devil*: and this no worse man than the Steward, put in trust with the bread of the prophets. The Synod of the Pharisees, the Conuent of Monks; the Consistory of Jesuits, the Councils of Bishops, the holy Chair at Rome, the sanctified parlor at Amsterdam, is not free from a Judas. Some tares will show, that *the envious man* is not a sleep. They heard him preach that *had the words of eternal life*: they attended him, that could *feed them with miraculous bread*: they followed him, that could *quiet the seas, and control the winds*: they saw a precedent, in whom there was no defect, no default, no sin, no guile; yet behold, one of them is an hypocrite, an *Iscarioth*, a Devil: what, among Saints? *Is Saul among the Prophets?* Among the Jews a wicked Publican, a dissolute soldier was not worth the wondering at: for the publicans, you may judge of their honesty, when you always find them coupled with harlots, in the Scripture: for the soldiers (that robed Christ in jest, and robbed him in earnest) they were irreligious Ethnics: but amongst the sober, chaste, pure, precise Pharisees, to find a man of sin, was held uncouth, monstrous: they run from their wits, then, that run from the Church, because there are *Iudasses*. Thus it will be, till the great Judge *with his fan shall purge his floor*; till the *Angels shall carry the wheat into the barn of glory*. Until that day comes, some rubbish will be in the net, some goats among the sheep, some with the mark of the *Beast*, in the congregation of Saints; one *Ishmael* in the family of *Abraham*, one without his wedding garment, at the marriage Feast; among the Disciples a *Demas*, among the Apostles a Judas. Thus generally.

1 Observe: Judas is bold to reprove a lawful, laudable, allowable work: *he said this*. I do not read him so peremptory in opportunity, he could swallow a gudgeon, though he keckes at a sly: he could observe, obey, flatter the compounding Pharisees, & thought, he should get more by licking, than by biting; but here because his mouth waters at the money, his teeth rankle the woman's credit: for so I find malignant reprovuers styled: *corrodunt, non corrigunt; correptores, immo corruptores*: they do not mend but make worse; they bite, they gnaw: thus was Diogenes surnamed *Cynicke* for his snarling; *Conuitiorum canis*: the dog of reproaches: such forget that (*monendo plus, quàm minando possumus*) mercies are above menaces: many of the Jews, whom the thunders of *Sinai*, terrors of the Law moved not, John the Baptist wins with the songs of Zion Judas could fain and sawne, and fan the cool wind of flattery on the burning malice of the consulting Scribes: here he is hoat, sweats and swells without cause: either he must be unmerciful or ouermercifull; either wholly for the rains, or all upon the spurr: he hath soft and silken words for his masters enemies, course and rough for his friends: there he is a dumb dog and finds no fault, here he is a barking cur, and bites a true man instead of a thief; he was before an ill mute, and now he is a worse consonant. but (as

*Pierius* ambitious daughters were turned to meg-pies for correcting the muses, so) God justly reproves Judas, for unjustly reproving Marie. *Qui mittit in altum lapidem, recidet in caput eius.* A stone thrown up in a rash humor, falls on the throwers head, to teach him more wisdom: he that could come to the Pharisees (like Martials parrat, 〈 in non-Latin alphabet 〉); or like *Jupiter's* priest to *Alexander* with a love sate) commending their piety, which was without mercy, here condemns mercy, which was true piety and pity.

I could here find cause to praise reprehension: if it be reasonable, seasonable, well grounded for the reproouer, well conditioned for the reprovèd. I would have no profession more wisely bold than a Ministers; for sin is bold, yea saucy and presumptuous: it is miserable for both, when a bold sinner, and a cold Priest shall meet: when he that should lift up his voice like a trumpet, doth but whisper through a trunke. Many men are dull beasts without a goad, blind Sodomites without a guide, deaf Adders and Idols without ears, forgetful like Pharaohs Butler without memories: our connivance is sinful, our silence baneful, our allowance damnable. Of sin neither the fathers, factors, nor fautors are excusable: nay the last may be worst, whiles they may and will not help it. Let Rome have the praise without our envy or riuallrie: *Peccat is Roma patrocinium est.* Sodomy is licenced, sins to come pardoned, drunkenness defended, the Stews maintained, perjury commended, treason commanded: as sinful as they think us, and we know ourselves, we would blush at these. *Nihil interest scelerian faue as, an illud facias:* there is little difference between permission and commission: between the toleration and perpetration of the sin: he is an abettor of the evil, that may and will not better the evil. *Amici vitia, fi feras, facis tua,* thy unchristian sufferance adopts thy brothers sins for thine own; children of thy fatherhood, of so great a parentage is many a sin-favoring Magistrate; he begets moe bastards in an hour, then Hercules did in a night; and except Christ be his friend, God's Sessions will charge him, with the keeping of them all: no private man can plead exemption from this duty: for *amicus* is *animi custos*; he is thy friend, that brings thee to a fair and free end. Doth human charity bind thee to reduce thy neighbors straying beast, and shall not Christianity double thy care to his erring soul? *cadit afina, & est qui subleuet, perit anima, non est qui recogitet.* The fallen beast is lifted up, the burdened soul is let sink under her load.

2. Observe his devilish disposition, bent and intended to stifle goodness in others, that had utterly choked it in himself? Is the Apostle Judas an hinderer of godliness? surely man hath not a worse neighbor, nor God a worse servant, nor the Devil a better factor, than such a one: an Aesop's dog, that because he can eat no hay himself, lies in the manger and will not suffer the horse. he would be an ill porter of heaven gates, that having no lust to enter himself, will not admit others: as Christ reported and reprovèd the Lawyers. Here fruitless trees, that cumber the ground: cockle and darnel that hinder the good cornes growth: malicious devils, that plot to bring more partners to their own damnation: as if it were, (*aliquid socios habuisse doloris*) some ease to them, to have fellows in their misery.

Let me paint out a short complaint against this sin: *dolendum à medico, quod non delendum à medicina:* we may bewail, where we cannot prevail. The good old man must weep, though he cannot drive away the disease of his child with tears. Thou that hindrest others from good

works, makest their sins thine, which, I think thou needest not do, for any scarcity of thine own: whiles thou temptest to villainy, withstandest his piety, thou at once pullest his sins, and God's curses on thee. For the author sins more, than the actor, as appears by God's Judgment in Paradise; where three punishments were inflicted on the *Serpent*, as the original plotter; two on the *woman* as the mediate procurer, and but one on *Adam*, as the party seduced. Is it not enough for thee, oh Judas, to be a villain thyself, but thou must also cross the piety of others? hast thou spoiled thyself, and wouldst thou also mar Mary?

3 Nay observe; he would hinder the works of piety thorough color of the works of charity: diuerting Mary's bounty from Christ to the poor; as if respect to man, should take the wall of God's service? thus he strives to set the two tables of the Law, at war, one against the other; both which look to God's obedience as the two cherubins to the mercy-seat; and the Catholic Christian hath a Catholic care. I prefer not the laws of God one to the other: *one star*, here, *differs not from another star in glory*. Yet, I know, the best distinguishes caution to the Lawyer: *this is the great Commandment, and the other is (but) like unto it*. Indeed I would not have *Sacrifice* turn *Mercy* out of doors, as *Sara* did *Agar*; nor the fire of zeal drink up the dew and moisture of charity; as the fire from heaven dried up the water at *Eliah's* sacrifice: neither would I that the precise observation of the second table, should guild over the monstrous breaches of the first. Yet I have heard Divines (reasoning this point) attribute this privilege to the first Table above the second; that God never did (I will not say, never could) dispense with these commandments which have himself for their proper and immediate object. For then (say they) he should dispense against himself, or make himself no God, or more: He never gave allowance to any, to have. 1. another God. 2. another form of worship. 3. *the honor of his name he will not give to another*. 4. nor suffer the profaner of his *Holy-day* to escape unpunished. For the second table, you have read him, commanding the brother *to raise up seed to his brother*: notwithstanding the Law, *Thou shalt not commit adultery*: commanding the Israelites to rob the Egyptians, without infringing the law of stealth, all this without wrong: for, *the earth is his, and the fullness thereof*. Thou art a father of many children; thou sayest to the younger, *sirrah*, wear you the coat today which your other brother wore yesterday; who complains of wrong? we are all (or at least, say we are all) the children of God: have earthly Parents a greater privilege than our heavenly? if God then have given dispensation to the second Table, not to the first; the observation of which (think you) best pleaseth him?

Let not then, oh Judas, charity shoulder out piety: nay charity will not, cannot: for *faith worketh by love*. And love never dined in a conscience, where faith had not first broken her fast. Faith and love are like a pair of compasses; whilst faith stands perfectly fixed in the center, which is God; love walks the round, and puts a girdle of mercy about the loins: there may indeed be a show of charity without faith, but there can be no show of faith without charity: Man judgeth by the hand, God by the heart.

Hence our Pollicies in their positive laws, lay severe punishments on the actual breaches of the second Table, leaving most sins against the first, to the hand of the Almighty Justice. Let man's name be slandered. *Currat lex*, the law is open; be God's name dishonoured, blasphemed, there is no punishment but from God's immediate hand. Carnal fornication

speeds (though not ever bad enough, yet) sometimes worse than spiritual: which is idolatry. Yet this last is (*maius adulterium*) the greater adultery: because (*non ad alteram mulierem, sed ad alterum Deum*) it is not the knitting of the body to another woman, but of the soul to another God. The poor slave, is conuented to the spiritual court, and meets with a shrewd penance for his incontinence: the rich noble man, knight or gentleman (for Papists are no beggars) breaks the Commissaries cords as, easily as Sampson the Philistines withes, and puts an Excommunication in his pocket. All is answered, *who knows the spirit of man, but the spirit of man?* and *he stands or falls to his own master*. Yet again, who knows whether bodily stripes may not procure spiritual health? and a seasonable blow to the estate may not *save the soul in the day of the Lord Jesus*. often (*detrimentum pecuniae & sanitatis, propter bonum animae*) a loss to the purse, or a cross to the corps, is for the good of the conscience. Let me then complain. 1. are there no laws for Atheists; that would scrape out the deepeingrauen characters of the souls eternity, out of their consciences; and think their souls as vanishing as the spirits of dogs: not contenting themselves to lock up this damned persuasion in their own bowels, but belching out this unsavory breath to the contagion of others (witness many an Ordinary that this is an ordinary custom); that in despite of the *Oracles* of heaven, the Prophets; and the Secretaries of nature, the philosophers; would enforce, that either there is no God, or such a one, as had as good be none: nominal Protestans, verbal Neuters, real Atheists. 2. Are there no laws for image-worshippers, secret friends to Baal, that eat with us, sit with us, play with us, not pray with us, nor for us, unless for our ruins. Yes, the sword of the Law is shaken against them: (alas that, but only shaken:) but either their breasts are invulnerable, or the sword is obtuse, or the strikers troubled with the palsy & numbness in the arms. 3. Are there no laws for blasphemers, common swearers, whose constitutions are so ill tempered of the four elements, that they take and possess several seats in them: all *Earth* in their harts, all *Water* in their stomachs, all *Air* in their brains, and (saith Saint James) all *Fire* in their tongues: they have heavy earthen hearts, watery and surfeited stomachs, light, aierie, mad-brains, fiery and flaming tongues. 4. Are there no laws to compel them on these days, *that Gods house may be filled?* no power to bring them from *the puddles to thesprings?* from walking the streets, sporting in the fields, quaffing in taverns, slugging, wantonizing on couches, to watch with *Christone hour in his house of prayer?* why should not such blisters be launched by the knife of authority, which will else make the whole body of the Common-wealth (though not incurable, yet) dangerously sick? I may not seem to prescribe, give me leave to exhort: *non est meae humilitatis dictare vobis &c.* It suites not with my mean knowledge, to direct you the means, but with my conscience to rub your memories: oh let not the pretended equity to men, countenance out our neglected piety to God!

4. Lastly observe his unkindness to Christ: what, Judas, grudge thy master a little unction? and wick is yet viler) from another's purse? with what detraction, derision, exclamation wouldest thou have permitted this to thy fellow servant, that repinest it to thy master? how hardly had this been derived from thy own estate, that didest not tolerate it from Mary's? what? thy master, that honored thee with Christianity, graced thee with Apostleship, trusted thee with Stewardship, wilt thou deny him this courtesy, and without thine own cost? thy

Master, Judas, thy friend, thy God, and yet in a sweeter manner, thy Savior, and canst not endure another gratuitous kindness towards him? shall he pour forth the best unction of his blood, to bath and comfort thy body and soul, and thou not allow him a little refection? hath Christ hungered, thirsted, fainted, sweet, and must he instantly bleed and die, and is he denied a little unction? and doest thou, Judas, grudge it? it had come more tolerably from any mouth: his friend, his follower, his Professor, his Apostle, his Steward! unkind, unnatural, unjust, unmerciful Judas.

Nay, he terms it no better then a waste and a loss: 〈 in non-Latin alphabet 〉 ? *ad quid perditio haec? Why is this wast?* What, lost and given to Jesus? can there be any waste in the creatures due service to the Creator? no: *pietas est, pro pietate sumptus facere*: this is godliness, to be at cost with God: therefore our fathers left behind them (*deposita pietatis*) pledges, evidences, sure testimonies of their Religion, in honoring Christ with their riches: (I mean not those in the days of Popery, but before ever the locusts of the Papal sea made our Nation drunk with hir enchanted cup:) they thought it no waste either (*noua construere, aut vetera conseruare*) to build new Monuments to Christ's honor, or to better the old ones: we may say of them, as Rome bragged of Augustus Caesar: *quae inuenerunt lateritia, reliquerunt marmorea*: what they found of Brick, they left of Marble; in imitation of that precedent in Isaiah, though with honest hearts: *The bricks are fallen down, but we will build with hewn stones: the Sycomores are cut down, but we will change them into Cedars*. In those days, charity to the Church was not counted waste: The people of England, devout like those of Israel, cried one to another (*afferte*) *Bring ye into God's house*; till they were stayed with a statute of *Mort-main*, like Moses prohibition, *the people bring too much*, but now they changed a letter, and cry, (*Auferte*) take away as fast as ever they gave, and no Inhibition of God or Moses, Gospel or statute, can restrain their violence: till the Alabaster box be as empty of oil, as their own consciences are of grace. We need not stint your devotion, but your deuoration: every contribution to God's service is held waste: *ad quid perditio haec?* now any required ornament to the church is held waste: but swallowing down (I say not, of ornaments, as things better spared, but) necessary maintenance, Tythes, Fruits, Offerings, are all too little: Gentlemen in these cold Countries have very good stomachs, they can devour (and digest too) three or four plump Personages; in *Italy, Spain*, and those hot Countries, (or else nature and experience too lies) a Temporal man cannot swallow a morsel or bit of a spiritual preferment, but it is reluctant in his stomach, up it comes again: surely these Northern Countries, coldly situate, and nearer to the *Tropicke*, have greater appetites: the *Africans* think the *Spaniards* gluttons, the *Spaniards* think so of the *French-men, French men* and all think and say so of *English-men*; for they can devour whole Churches: and they have sed so liberally, that their poor seruitors (ashamed I am to call them so) the Vicars have scarce enough left to keep life and soul together: nor so much as (*sitis & fames & frigora poscunt*) the defense of hunger and thirst and cold requires: your fathers thought many Acres of ground well bestowed, you think the Tythe of those Acres a waste: Oppression hath plai'd the Judas with the Church, and because he would prevent the sins incurable by our fullness of bread, hath scarce left us bread to feed upon, Daniel's dict among the Lions, or Elias his in the wilderness. I will not censure you in this, ye Citizens; let it be your praise, that though you *dwell in sieled houses* yourselves, you let not



*God's house lie waste:* yet sometimes it is found, that some of you so careful in the City, are as negligent in the Country, where your lands lie; and there the Temples are often the ruins of your oppression; your poor, undone, blood-sucked Tenants, not being able to repair the windows or the leads, to keep out rain or birds: if a leuy or taxation would force your benevolence, it comes maleuolently from you, with a *Why is this wast?* Raise a contribution to a lecture, a collection for a fire, an alms to a poor destitute soul, and lightly there is one Judas in the congregation to cry, *ad quid perditio haec? why is this waste?* Yet you will say, if Christ stood in need of an unction, though as costly as *Mary's*, you would not grudge it, nor think it lost: Cosen not yourselves, ye hypocrites; if ye will not do it to his Church, to his poor ministers, to his poor members, neither would you to Christ: if you cloth not them, neither would you cloth Christ if he stood naked at your doors. Whiles you count that money lost, which God's service receiveth of you, you cannot shake away Judas from your shoulder. What would you do, if Christ should charge you, as he did the young-man in the Gospel *Sell all, and give to the poor*, that think your superfluties a waste? *oh, durus sermo!* a hard sentence! Indeed a *cup of cold water* is bounty praised and rewarded, but in them that are not able to give more: *the Widows two mites* are accepted, because all hir estate. If God thought it no waste to give you plenty, even all you have, think it no wast to return him some of his own. Think not the *Oile* waste, which you pour into the *Lamp* of the *Sanctuary*: think not the *bread* waste, which you cast on the *waters of Adversity*: think nothing lost, whereof you have feossed God in trust. But let me teach you soberly to apply this, and tell you what indeed is *waste*.

1. Our immoderate diet: indeed not diet, for that contents nature, but surfeit, that overthrows nature: *this is waste*. Plain M<sup>r</sup>. Nabal made a feast like a *Prince*. *Dives* hath no other arms to prove himself a Gentleman; but a scutchion of these 3. colors: first he had money in his purse: *he was rich*: secondly, he had good rags on his back, *clothed in purple*: thirdly, dainties on his table; *he fared deliciously*, and that, *every day*: this was a Gentleman without Heraldry. It was the rule: *ad alimenta; vt ad medicamenta*: to our meat, as to our medicine: man hath the least mouth of all creatures: (*malum non imitari, quod sumus.*) Therefore it is ill for us, not to imitate that which we are; not to be like our selves: there are many shrewed contentions between the appetite and the purse; the wise man is either a Neuter, or takes part with his purse: to consume that at one banket, which would keep a poor man with convenient sustenance all his life, *this is waste*. But alas our slavery to *Epicureanism* is great in these days, *mancipia seruiunt dominis, domini cupiditatibus*: servants are not more slaves to their masters, then their masters are slaves to lusts. *Timoreons Epitaph* fits many:

*Multa bibeus, & multa vorans, mala plurimadicens &c.* he eat much, and drunk much, and spake much evil: we sacrifice to our palates as to God's: the rich feast, the poor fast: the dogs dine, the poor pine: *ad quid perditio haec? Why is this waste?*

2. Our unreasonable ebrieties.—*Tenent{que}*

*Pocula saepe homines, & inumbrant ora coronis.*

They take their fill of wine here, as if they were resolved with Dives, they should not get a drop of water in Hell: *Eat, drink, play: quid aliud sepulchro bouis inscribi poterat?* what other epitaph could be written on the sepulcher of an Ox? *Epulonum crateres, sunt epulonum carceres:* their boules are their bolts: there is no bondage, like to that of the Vintage. The furnace beguiles the oven; the Celler deceives the Buttery: we drink away our bread, as if we would put a new petition into the Lord's prayer, and abrogate the old; saying no more with Christ, *give us this day our daily bread*, but *give us this day our daily drink: quod non in diem, sed in mensem sufficit:* which is more then enough for a day, nay would serve a month. *Temperance*, the just Steward, is put out of his office: what place is free from these Ale-house recusants? that think better of their drinking-room, then *Peter* thought of *Mount Tabor*, *bonum est esse hîc: it is good being here; vbi nec Deus, nec Daemon;* where both God and the Devil are fast a sleep. It is a question, whether it be worse to turn the image of a beast to God, or the image of God to a beast: if the first be Idolatry, the last is impiety. a voluptuous man is a murderer to himself, a covetous man a thief, a malicious a witch, a drunkard a devil thus to drink away the poor's relief, our own estate; *ad quid perditio haec? why is this wast?*

3. Our monstrous pride, that turns hospitallity into a dumb show: that which fed the belly of hunger, now feeds the eye of lust: akers of land are metamorphised into trunks of apparel; and the soul of charity is transmigrated into the body of bravery: *this is wast:* we make our selves the compounds of all Nations: we borrow of *Spain, Italy, Germany, France, Turkey* and all; that death when he robs an Englishman, robs all Countries: where lies the wealth of England? in three places: on Citizens tables, in Usurers coffers, and upon Courtiers backs: God made all simple, therefore woe to these compounded fashions: God will one day say, (*hoc non optas meum nec imago mea est.*) this is none of my workmanship, none of my image. One man wears enough on his back at once, to cloth two naked wretches all their lives: *ad quid &c. why is this wast?*

4. Our vainglorious building, to emulate the skies, which the wise-man calls, *the lifting up of our gates too high.* Houses built like palaces; Tabernacles, that in the Masters thought, equal the Mansion of heaven: structures to whom is promised eternity, as if the ground, they stood on, should not be shaken. Whole towns depopulate to rear up one man's walls; chimneys built in proportion, not one of them so happy as to smoke; brave gates, but never open: sumptuous parlours, for Owls and Bats to fly in, *pride* begun them, *riches* finished them, *beggary* keeps them: for most of them molder away, as if they were in the dead builders case, a consumption. Would not a less house, *Ieconiah*, have served thee for better hospitallity? our Fathers lived well under lower roofs: this is wast, and wast indeed, and these worse then the Devil: the Devil had once some charity in him, to turn stones into bread, but these men turn bread into stones; a trick beyond the Devil: *ad quid perditio haec? Why is this waste?*

5. Our ambitious seeking after great alliance: the *son of the Thistle must match with the Cedars daughter:* The father tears dear years out of the Earthes bowels, and raiseth a bank of usury, to set his son upon, and thus mounted, he must not enter save under the noble roof: no cost is spared to ambitious advancement: *ad quid &c. why is this waste.*

Shall I say? our upholding of *Theaters* to the contempt of *Religion*: our maintayning Ordinaries to play away our patrimonies: our four-wheeled Porters: our Antic the fashion: our smoky consumption; our perfumed putrefaction: *ad quid perditio haec?* Why are these wastes? experience will testify at last, that these are wastes indeed; for they waste the body, the blood, the state, the freedom, the soul it self, and all is lost, thus laid out: but what is given (with Mary) to Christ, is lost like sown grain, and shall be found again at the harvest of Joy.

We have heard Judas censuring Mary: let us now hear God censuring Judas; and that first negatively: *he cared not for the poor*. For the poor he pleads, but himself is the poor, he means well too: but let his pretence be what it will, God's witness is true against him; *he cared not for the poor*.

1. *Observe*: doth Christ condemn Judas for condemning Mary? then it appears, he doth justify hir action: he doth, and that after in express terms: *Let hir alone: &c. ver. 7*. Happy Mary that hast Jesus to plead for thee: blessed Christians, for whom *Jesus Christ is an Advocate*. *He is near me, that justifies me, who will contend with me? verse 9. behold the Lord will help me, who is he that can condemn me?* hence David resignes his protection into the hands of God. *Judge me, oh God, and defend my cause against the unmerciful people*. And Paul yet with greater boldness, sends a frank defiance and challenge to all the actors & pleaders that ever condemnation had, that they should never have power to condemn him, since *Jesus Christ justifies him*. Happy man, whose cause God takes in hand to plead. Here is a Judas to accuse us, a Jesus to acquit us: Iudasslanders, Jesus clears: wicked men censure, the just God approves: earth judgeth evil, what is pronounced good in heaven! oh then do well, though (*fremant gentes*) great men rage, though perverseness censures, impudence slanders, malice hinders, tyranny persecutes; there is a Jesus, that approves: his approbation shall out-weigh all their censures: let his spirit testify with me, though the whole world oppose me.

2. *Observe*: It is the nature of the wicked to have no care of the poor. *Sibi nati, sibi viuunt, sibi moriuntur, sibi damnantur*: they are all for themselves, they are borne to themselves, live to themselves, (so let them) die for themselves, and go to Hell for themselves. The fat Bulls of Bashan, love *the lambes from the flock, and the Calves from the stall &c*. But think not on the affliction of Joseph. Your gallant thinks not the distressed, the blind, the lame to be part of his care: it concerns him not: true and therefore heaven concerns him not: it is infallible truth, if they have no feeling of others miseries, they are no members of Christ: go on now in thy scorn, thou proud Royster: admire the fashion and stuff, thou wearest; whiles the poor mourns for nakedness: feast royallie Dives, whiles Lazarus can get no crumbs: Apply, Absalom, thy sound, healthful limbs to lust and lewdness, whiles the lame, blind, maimed cannot derive a penny from thy purse, though he move his suit in the name of Jesus; thou givest testimony to the world, to thy own conscience, that thou art but a Judas. Why, the poorest and the proudest have though not *Uestem comunem*, yet *cutem comunem?* there may be difference in the fleece, there is none in the flesh: yea perhaps, as the gallants perfumed body is often the sepulcher to a putrefied soul: so a white, pure, innocent spirit may be shadowed under the broken roof of a maimed corpse. Nay, let me terrify them: not

many rich, not many mighty, not many noble are called: It is Paul's thunder against the flashes of greatness: he says not, *not any*, but *not many*: for *seruatur Lazarus pauper, sed in finu Abrahami Diuitis*: Lazarus the poor man is saved, but in the bosom of Abraham the rich. It is a good saying of the son of Sirach: *The affliction of one hour will make the proudest stoop*, sit upon the ground, and forget his former pleasure, a piercing misery will soften your bowels, and let your soul see through the breaches of his prison, in what need distress stands of succor. Then you will be charitable or never, as physicians say of their Patients, *take whiles they be in pain*; for in health nothing will be wrung out of them. so long as health & prosperity clothe you, you reckon not the poor: Nabal looks to his sheep, what cares he for David? if the truth were known, there are many Nabal's now, that love their own sheep, better than Christ's sheep: Christ's sheep take coats, their own sheep give coats. Say some that cavil, if we must care for the poor, then for the covetous; for they want, what they possess, and are indeed poorest: no, pity not them, that pity not themselves; who in despite of God's bounty will be miserable: but pity those, whom a fatal distress hath made wretched.

Oh, how unfit is it among Christians, that some should surfeit, whiles others hunger? that one should have two coats, and another be naked, yet both one man's servants. Remember that God hath made many his stewards, none his Treasurer: he did not mean, thou shouldst hoard his blessings, but expend them to his glory: he that is infinitely rich, yet keeps nothing in his own hands, but gives all to his creatures: at his own cost and charges he hath maintained the world, almost 6000. years: he will most certainly admit no hoarder into his kingdom: yet, if you will needs love laying up, God hath provided you a coffer: the poor man's hand is Christ's treasury. The besotted worldling hath a greedy mind, to gather goods, and keep them; and loe, his keeping loseth them: for they must have either (*finem tuum*, or *finem suum*) thy end, or their end: Job tarried and his goods went; but the rich man went, and his goods tarried. *Si vestra sunt, tollite vobiscum*: if they be yours, why do you not take them with you? no, *hinc acquiruntur, hinc amittuntur*: here they are gotten, here lost. But God himselfe being witness (nay he hath past his word) what we for his sake give away here, we shall find again hereafter; and the charitable man dead and buried, is richer under the ground, than! was above it. It is an usual song, which the Saints now sing in heaven.

That we gave;

That we have.

This riddle poseth the worldling, as the Fishermens did Homer: *Quae cepimus, reliquimus: quae non cepimus, nobiscum portamus: what we caught, we left behind us; what we could not catch, we carried with us*. So, *what we loose, we keep: what we will keep, we shall loose. he that looseth his goods, his lands, his freedom, his life for Christ's sake shall find it*. This is the charitable man's case: all his alms, mercies, relieuings are (wisely and without executorship) sown in his life time; and the harvest will be so great, by that time he gets to heaven, that he shall receive a thousand for one: God is made his debtor, and he is a sure paymaster. Earth hath not riches enough in it to pay him, his requital shall be in heaven, and there with no less degree of honor, than a kingdom.

*Judas cares not for the poor:* Judas is dead, but this fault of his lives still: the poor had never more need to be cared for: but how: there are two sorts of poor, and our care must be proportionable to their conditions, there are. 1. some poor of God's making. 2. some of their own making: let me say, there are God's poor and the Devils poor: those the hand of God hath crossed; these have forced necessity on themselves by a dissolute life. The former must be cared for by the compassion of the heart, and charity of the purse: God's poor must have good alms; a seasonable relief according to thy power; or else the Apostle fearfully and peremptorily concludes against thee: *the love of God is not in thee*. If thou canst not find in thy heart to diminish a grain from thy heap, a penny from thy purse, a cut from thy loaf, when *Jesus Christ* stands at thy door and calls for it, profess what thou wilt, the love of earth hath thrust the love of heaven out of thy conscience. even Judas himself will pretend charity to these.

For the other poor, who have pulled necessity on themselves with the cords of Idleness, riot, or such disordered courses, there is another care to be taken; not to cherish the lazy blood in their vaines by abusive mercy; but rather chafe their stonied sinews by correction, relieve them with punishment, and so recover them to the life of obedience. *The sluggard lusteth*, and hath an empty stomach: he loves sustenance well, but is loath to set his foot on the cold ground for it. The laws sanction, the good man's function saith, *if he will not labour, let him not eat*. For experience telleth that where slouth refuseth the ordinary pains of getting, therelust hunes for it in the vnbeaten paths of wickedness; and you shall find, that if ever occasion should put as much power into their hands, as idleness hath put villainy into their harts; they will be ready to pilfer your goods, fire your houses, cut your throats. I have read of the King of Macedon, deserying two such in his dominions, that (*alterum e Macedonia fugere, alterum fugare fecit.*) he made one fly out of his kingdom, and the other drive him. I would our Magistrates would follow no worse a precedent: indeed our laws have taken order for their restraint; wheresoever the fault is, they are rather multiplied; as if they had been sown at the making of the statute, and now (as from a harvest) they arise ten for one: surely our laws make good willes, but they have bad luck for executors: their willes are not performed; nor their legacies distributed; I mean the legacies of correction to such children of slouth, *Impunitas delicti inuit at homines ad malignandum*: Since chief encouragement is the want of punishment: favor one, harden many. It is fit therefore, that (*poena ad paucos, met us ad omnes perueniat*) penalty be inflicted on some, to strike terror into the rest.

It was Saint Augustine's censure: *Illicit a non prohibere, consensus erroris est*, not to restrain evil, is to maintain evil. The common wealth is an Instrument, the people are the strings, the magistrate is the musitian: let the musitian look, that the instrument be in tune, the iarring strings ordered; and not play on it, to make himself sport, but to please the ears of God. *Doctors*, the ministers of mercy now can do no good, except *Ductores*, the ministers of justice put to their hands. We can but forbid the corruption of the heart; they must prohibit the wickedness of the hand. Let these poor be cared for, that have no care for themselves: runnagates, renegates, that will not be ranged (like wandering planets) within the sphere of obedience: *yet a little more sleep*, says the sluggard: but (*modicum non habet modum*) their bunch will swell to a mountain; if it be not prevented and pared down. Care for these ye

magistrates, lest you answer for the subornation of their sins: for the other, let all care, that care to be received into the arms of Jesus Christ.

3. Observe: *Judas cares not for the poor*; what, and yet would he for their sakes have drawn comfort from the Son of God? what an hypocrite is this? could there be so deep dissimulation in an Apostle? yes in that Apostle, that was a Devil. Loe still I am haunted with this *white Devil, Hypocrisy*: I cannot sail two leagues, but I rush upon this rock; nay, it will encounter, incommber me quite thorough the voyage of this verse. *Judas said*, and meant not, there is hypocrisy: *he spake for the poor*, and hates them, there is hypocrisy: *he was a privy thief, a false steward, &c.* all this not without hypocrisy. shall I be rid of this Devil at once, and conjure him out of my speech? God give me assistance, and add you patience, and I will spend a little time, to uncase this white Devil, and strip him of all his borrowed colors.

Of all bodily creatures, man (as he is God's image) is the best: but basely dejected, degenerated, debauched, the (simply) worst: of all earthly creatures a wicked man is the worst, of all men a wicked Christian, of all Christians a wicked professor, of all professors a wicked hypocrite, of all hypocrites a wicked, warped, wretched Judas. Take the extraction or quintessence of all corrupted men, and you have a Judas: this then is Judas a man degenerate, a Christian corrupted, a professor putrefied, a guilded hypocrite, a white-skinned Devil. I confess I am sparingly affected to this point, and would fain shift my hands of this monster, and not encounter him: for it is not to fight with the *Unicornes of Assyria*, nor the *Bulls of Samaria*, nor the *Beasts of Ephesus*: neither absolute Atheists, nor dissolute Christians, nor resolute ruffians: the horns of whose rapine and malice are no less manifest, than malignant; but at once imminent in their threats, and eminent in their appearance. But to set upon a Beast, that hath with the heart of a Leopard, the face of a man, of a good man, of the best man; a star placed high in the orbe of the Church, though swooped down with the Dragons tail, because not fixed; a darling in the mothers lap, blessed with the Churches indulgence, yet a bastard: a brother of the fraternity, trusted sometimes with the Churches stock, yet no brother, but a broker of treacheries, a brocher of falsehoods: I would willingly save this labor, but that the necessity of my Text over-rules my disposition.

I know, these times are so shameless and impudent, that many strip of the *white*, and keep the *Devil*; wicked they are, and without show of the contrary: men are so far from giving house-room to the substance of religion, that they admit not an out-room for the show; so backward to put on Christ, that they will not accept of his livery; who are short of *Agrippa*, scarce *persuaded to seem Christians*, not at all to be: these will not drink hearty draughts of the waters of life, nay scarce vouchsafe (like the dogs that run by *Nile*) to give a lap at *Jacob's well*: unless it be some, as they report, that frequent the sign of it, to be drunk: they salute not Christ at the Cross, nor bid him good morrow in the Temple, but go blustering by, as if some serious business had put haste into their feet, and God was not worthy to be staid & spoke withal: if this be a riddle, show me the day, shall not expound it by a demonstrative experience. For these I may say, I would to God, they would seem holy, and frequent the places, where sanctimony is taught, but the Devil is a nimble, running, cunning fencer, that strikes on both hands, *duplici ictu*, and would have men either (*non sanctos, aut non parùm*

*sanctos*) not holy, or not a little holy, in their own opinion, and outward ostentation: either no fire of devotion on the hearth, or that that is, in the top of the chimney: That subtle *winnower* persuades men, that they are all chaff, and no wheat, or all wheat and no chaff; and would keep the soul either lank with ignorance, or rank with insolence: let me therefore woo you, win you to reject both these extremes, between which, your hearts lie, as the grain betwixt both the millstones.

Shall I speak plainly? You are sick at London of one disease (I speak to you settled Citizens, not extraneous) and we in the Country of another: a Sermon against hypocrisy in most places of the Country, is like phlebotomy to a consumption (the spilling of innocent blood) our sicknesses are cold palseys and shaking agues: yours in the City are hotter diseases, the burning fevers of fiery zeal, the inflammations and impostumes of hypocrisy: we have the frosts, and you have the lightnings; most of us profess too little, and some of you profess too much, unless your courses were more answerable; I would willingly be in none of your bosoms; only I must speak of Judas. His hypocrisy was vile in 3. respects.

1. He might have been sound: I make no question but he heard his Master preach, and preached himself, that God's request is the heart: so Christ schools the Samaritan woman; so prescribed the *Scribe. Thou shalt love the Lord with all thy heart, &c. cord Judas*, with the heart, which thou reseruest like an equivoating Jesuit: nay, (*toto cord, for it is not tutum, except it be totum*) with the whole heart, which thou never stoodest to divide, but gavest it wholly to him, that wholly killed it, thy masters enemy, and none of thy friend, the Devil. Thou heardest thy master, thy friend, thy God denounce many a fearful, fatal, final woe against the Pharisees; (*hac appellatione, & ob hanc causam*) under this title, and for this cause) hypocrites, and because hypocrites. As if his woes were but words, and his words wind, empty and airy menaces, without intention of hurt, or extension of a revengeful arm, behold thou art an hypocrite: thou art therefore the worse, because thou mightest be better.

2. He seemed sound: (*spem vultu simulat, premit altum cord dolore; nay dolum* rather) craft rather than grief, unless he grieved, that out of his cunning, there was so little coming, small prize or booty: yet like a subtle gamester, he keeps his countenance, though the dice do not favor him. And as *Fabius Maximus* told *Scipio* preparing for *Africa* concerning *Syphax: Fraus fidem in parvis sibi perstruit, vt cum operaepretium sit, cum magna mercede fallat*. Judas creeps into trust by justice in trifles, that he might more securely cheat for a fit advantage. Without pretence of fidelity how got he the stewardship? perhaps if need required, he spared not his own purse in Christ's service; but he meant to put it to usury: he carried not the purse, but to pay himself for his pains: thus *iactura in loco, res quaestuosissima:*) a seasonable damage is a reasonable vantage: in this then his vileness is more execrable, that he seemed good.

If it were possible, the Devil was then worse than himself, when he came in *Samuel's* mantle. *Iesabel's* paint made her more ugly: if ever you take a fox in a lambes skin, hang him up, for he is the worst of the generation: a *Gibeonite* in his old shoes, a *Seminary* in his hairecloth, a *Ruffian* in the robes of a *Iacobine*, fly like the plague: these are so much the worse Devils, as they would be holy Devils: true Traitors that would fight against God with his own weapons; and by being out of cry religious, run themselves out of breath to do the Church a mischief.

3. He would seem thus to his master; yet knew in his heart, that his master knew his heart: therefore his hypocrisy the worst. Had he been an Aliant to the common wealth of Israel, and never seen more of God, than the eye of nature had discovered, (yet says even the Heathen: 〈 in non-Latin alphabet 〉 ; *God hath a revenging eye.*) then no marvel, if his eyes had been so blind, as to think Christ's blind also, and that he, which made the eye, had not an eye to see withal: but he saw *that son of David* give sight to so many sons of *Adam* casually blind, to one naturally and borne blind; *miraculum inauditum*, a wonder of wonders: and shall Judas think to put out his eye, that gave them all eyes? oh incredible, insensible, invincible ignorance!

You see his hypocrisy: me thinks even the sight of it is disuasion forcible enough, and it should be needless to give any other reason than the discovery. yet whiles many censure it in Judas, they condemn it not in themselves, and either think they have it not, or not in such measure. Surely we may be no Iudasses, yet hypocrites: and who will totally clear himself? let me tell thee, if thou doest, thou art the worst hypocrite, and but for thee, we had not such need to complain. He that clears himself from all sin, is the most sinner, and he that says, he hath not sinned in hypocrisy, is the rankest hypocrite: but I do admit a distinction. All the sons of Adam are infected with this contamination, some more, some less, heres the difference; all have hypocrisy, but hypocrisy hath some: *aliud habere peccatum, aliud haberi à peccato*. It is one thing for thee to possess sin, another thing for sin to possess thee. All have the same corruption, not the same eruption: in a word, all are not hypocrites, yet who hath not sinned in hypocrisy? Do not then send your eyes like *Dinah's* gadding abroad, forgetting your own business at home: strain not courtesy with these banquets, and having good meat carved thee, lay it liberally upon another man's trencher, be not sick of this plague and conceal it, or call it by another name: hypocrisy is hypocrisy, whatsoever you call it: and as it hath learned to leave no sins naked, so I hope, it hath not forgot to clothe it self: it hath as many names as *Garnet* had, and more *Protean* shapes than the *Seminaries*: the *white Devil* is in this a true Devil; *multorum nominum, non boni nominis*: of many names, but never a good one. The vileness of this *white Devil* appears in 6. respects.

1. It is the worst of sins, because it keeps all sins: they are made sure and secure by hypocrisy. Indeed some vices are quarter-masters with it, and some Sovereigns over it: for the hypocrisy is but another sins pandar: except to content some affected guest, we could never yield to this filthy Herodias. It is made a stawking horse for covetousness, under long prayers many a Pharisee deuours the poor, houses, goods and all. It is a complexion for lust, who, were she not painted over with a religious show, would appear as loathsome to the world, as she is indeed. It is a sepulcher of rotten impostures, which would stink like a putrefied corps, if hypocrisy were not their cover. It is a mask for treason, whose shop-full of poisons, pistols, daggers, gunpowder-trains, would easily be spied out, had hypocrisy left them bare-faced. Treachery under this visard thrusts into Court-revels, nay, Court-councils; and holds the torch to sports, nay the books to serious consultations; deuiseth, adviseth, plots with those that provide best for the Common-wealth, Thus are all sins beholding to hypocrisy: she maintains them at her own proper costs and charges.



2. It is the worst of sins, because it counterfeits all virtues: he that counterfeits the Kings coin, is liable to death, if hypocrisy find not death, and (*mortem sine morte*) death without death, for counterfeting the king of heavens Seal manual of grace, it speeds better then it merits: *vice* is made *virtues* ape in an hypocrites practice. If he see *Chusi* run, this *Ahimaaz* will outrunne him: he mends his pace, but not his path: the goodman goes slower, but will be at heaven before him: thus thriftiness in a Saint, is counterfeted by niggardlinesse in an hypocrite. be thou charitable, behold he is bountiful, but not except thou may behold him: his vainglorious pride shall emulate thy liberality: thou art good to the poor, he will be better to the rich: he follows the religious man a far of, as *Peter* did *Christ*, but when he comes to the cross, he will deny him. Thus hypocrisy can but put blood into your cheeks, (like the *Aliptae*) and better your colors; but you may be sick in your consciences, and almost dead at the heart, and (*non est medicamen in hortis*) there is no medicine in this drugsters shop can cure you.

3. An hypocrite is a kind of honest Atheist: for his own *Good* is his *God*: his heaven is upon earth, and that not the *Peace of his conscience*, or *that kingdom of heaven, which may be in a soul living on earth*, but the secure peace of a worldly estate: he stands in awe of no Judge, but man's eye; that he observes with as great respect, as *David* did *the eyes of God*; if man takes notice, he cares not, yet laughs at him for that notice, and kills his soul by that laughter: so *Pygmalion*-like, he dotes on his own carved and painted piece: and perhaps dies *Zeuxis* death, who painting an old woman, and looking merrily on her, brake out into a laughter that killed him. if the world doth not praise his doings, he is ready to challenge it, as the Jews God, *wherefore have we fasted, and thou seest it not?* he crosseth *Christ's* precept: the left hand must be privy to the right hands charity, he dares not trust God with a penny, except before a whole congregation of witnesses, lest perhaps, God should deny the receipt.

4. An hypocrite (at last) is hated of all, both God and man: the world hates thee, *Judas*, because thou retainest to *Christ*, *Christ* hates thee more because thou (but) only retainest, and doest no faithful service. The world cannot abide thee, thou hypocrite, because thou professest godliness; God can worse abide thee, because thou doest no more than profess. It had been yet some policy, on the loss of the worlds favor to keep God's; or if lost God's, to have (yet) kept in with the world: thou art not thy own friend, to make them both thy enemies: miserable man, destitute of both refuges, shut out both from God's and the worlds doors. Neither God nor the Devil loves thee, thou hast been true to none of them both, and yet most false (of all) to thyself. So (this *white Devil*) *Judas*, that for the Pharisees sake betrayed his master, and for the Devils sake betrayed himself, was in the end rejected of Pharisees and master; and like a ball, tost by the rackets of *contempt* and *shame*, bandied from the Pharisees to *Christ*, from *Christ* to the Pharisees, from wall to wall, till he fell into the Devils hazard; not resting like a stone, till he came to his center, 〈 in non-Latin alphabet 〉 ; *into his own place*. Purposeth he to go to *Christ*? his own conscience gives him a repulsive answer: no, *thou hast betrayed innocent blood*. Goes he to the *chief Priests and Elders*? cold comfort: *what is that to us? see thou to that*. Thus (your *ambi-dexter* proves at last *ambo-sinister*) he that plays so long on both hands, hath no hand to help himself withal. This is the hypocrites misery; because he wears God's livery, the world will not be his mother; because

his heart, habit, service is sin-wedded, God will not be his father: he hath lost earth for heavens sake, and heaven for earths sake; and may complain with *Rebeccaes* fear of hir two sons; *why should I be deprived of you both in one day?* or as sorrowful Jacob expostulated for his, *Me have you robbed of my children: Joseph is not, and Simeon is not, and will you take Benjamin also? all these things are against me.* This may be the hypocrites mournful Dirge: *My hypocrisy hath robbed me of all my comforts: my Creator is lost, my Redeemer will not own me; and will ye take away (my beloved Benjamin) the world also? all these things are against me.* Thus an open sinner is in better case, then a dissembling Saint. There are few that seem worse to others, then they are in themselves: yet I have both read and heard of some, that have with broken hearts, and mourning bowels, sorrowed for themselves, as if they had been reprobates; and not spared so to proclaim themselves, when yet their estate was good to godward, though they knew it not: perhaps their wickedness and ill life hath been grievous, but their repentance gracious: I may call these *black Saints*. The hypocrite is neat and curious in his religious outside, but the linings of his conscience are *filthy and polluted rags*: then I say still, a *black Saint* is better than a *white Devil*.

5 Hypocrisy is like the Devil, for he is a perfect hypocrite: so he begun with our first Parents, to put out his apparent horns in Paradise: *non moriemini, ye shall not die*: yet he knew this would kill them. An hypocrite then is the child of the Devil, and (quoth *Time* the midwife) as like the father, as it may possibly look, he is the *father of lies*; and there is no liar like the hypocrite, for as *Peter* to *Ananias*, *thou hast not lied to men, but to God*. Nay, the hypocrite is his eldest son. Now, the privilege of primogeniture by the law, was to have a *double portion*: wretched hypocrite in this eldership: (Math. 24. 51.) Satan is called a Prince, and thus stands his monarchy, or rather Anarchy. The Devil is king, the hypocrite his eldest son: the usurer his younger; Atheists are his viceroyes in his several provinces, for his dominion is beyond the Turks for limits: Epicures are his Nobles: Persecutors his Magistrates; Heretics his ministers, Traitors his executioners: sin his law; the wicked his subjects, Tyrannie his government: hell his court, and damnation his wages. Of all these the hypocrite is his eldest Son.

6 Lastly, an hypocrite is in greatest difficulty to be cured. Why should the minister administer physic to him, that is perfectly sound? or why should Christ give his blood to the righteous? well may he be hurt and swell, swell and rankle, rankle and fester, fester and die, that will not bewray his disease, least he betray his credit.

*Stultorum incurata pudor malus vlcera celat.*

A man of great *Profession*, little *Devotion*, is like a body so repugantly composed, that he hath a hot liver, and a cold stomach: that which heats the stomach, ouerheates the liver: that which cools the liver, ouercooles the stomach: so, exhortations, that warm his conscience, inflame his outward zeal: desuasiues to cool his hypocrisy, freeze his devotion, he hath a flushing in his face, as if he had eaten fire: zeal burns in his tongue, but come near this gloeworme, and he is cold, dark, squalid. Summer sweates in his face, winter freeseth in his conscience: March, many forwards in his words, December in his actions: pepper is not more hot in the tongues end, nor more cold at heart: and (to borrow the words of our worthy

Divine and best Characterer) we think him a Saint, he thinks himself an Angel, flatterers make him a God, God knows him a Devil.

This is the *white Devil*, you will not think how glad I am, that I am rid of him: let him go; yet I must not let you go, till I have persuaded you to hate this monster, to abhor this Devil. Alas! how forget we (in these days) to build up the cedar work of piety, and learn only to paint it over with vermillion! we white and parget the walls of our profession, but the rubbish and cobwebs of sin hang in the corners of our consciences: take heed, a Bible under your arms, will not excuse a false conscience in your bosoms: think not you fadome the substance, when you embrace the shadow: so the fox seeing sweet meats in the violl, licked the glass, and thought he had the thing: so the ignorant sick man eats up the Physicians bill, instead of the receipt contained in it. It is not a day of seven, nay an hour of seven days, the grudged parting with an alms to a fire, the coniuring of a paternoster, (for the heart only prays) or once a year renewing thy acquaintance with God in the sacrament can privilege or keep impune thy injuries, usuries, perjuries, frauds, slanders, oppressions, lusts, blasphemies. Beware of this *white Devil*, lest your portion be with them in hell, whose society you would defy on earth, *God shall smite thee, thou painted wall*; and wash of thy vermilliondye with the rivers of brimstone. You have read of some, that heard Christ preach in their pulpits, feasted at his communion-table, cast out devils in his name, yet not admitted: whiles they wrought miracles, not good works, cast out devils from others, not sins from themselves, they miss of entrance. Go then and solace thyself in thy bodily devotion, thou hearest, readeest, receauest, releueest; where is thy conscience, thy heart, thy spirit? God asks not for thy livery, but thy service: he knows none by their confession, but by their conversation. Your looks are the objects of strangers eyes, your lives of your neighbors, your consciences of your own, all of God's. Do not *Ixion*-like take a cloud for *Juno*, a mist of presumption for a sound and solid faith: more can say the Creed, than understand it, more feel it than practice it. Go into your grounds in the dead of winter, and of two naked and destitute trees, you know not which is the sound, which the doted: the summer will give Christ's mark: *By their fruits you shall know them*.

I speak not to discourage your zeal, but to harden it, but to better it. Your zeal goes through the world, ye worthy Citizens: Who builds hospitalls? the City. Who is liberal to the distressed Gospel? the City. Who is ever faithful to the Crown? the City. Beloved your works are good; oh do not loose their reward through hypocrisy. I am not bitter, but charitable: I would fain put you into the *Chariot* of grace with *Elias*, and only wish you to put off this *Mantle*. Oh that it lay in my power to prevail with your affections, as well as your judgments: you loose all your goodness, if your hearts be not right, the ostentation of man shall meet with the detestation of God. You loose your attention now, if your zeal be in your eye, more than heart. You loose your prayers, if, when the ground hath your knee, the world hath your conscience: as if you had two gods: one for Sundays, another for work days; one for the *Church*, another for the *Change*. You loose your charity whiles you give glosingly, illiberally, too late: not a window you have erected, but must bear your names: but some of you rob *Peter* to pay *Paul*, take *Tenths* from the Church, and give not the poor the *Twentieths* of them. It is not seasonable, nor reasonable charity, to undo whole towns by your usuries, enclosings,

oppressions, impropriations; and for a kind of expiation, to give three or four the yearly pension of Twentie marks: an Almshouse is not so big as a village, nor thy superfluity whereout thou givest, like their necessity whereout thou extortest: he is but poorly charitable, that having made a hundred beggars, relieves two. You loose all your pious observations, whiles you loose your integrity: your solemn censuring, mourning for the times evil, whiles yourselves are the evil cause thereof: your counterfeit sorrow for the sins of your youth, whiles the sins of your age are worse; your casting salt and brine of reproof at others faults, whiles your own hearts are most unseasoned; all these artificial whitings, are but thriftie leasings, sick healths, bitter sweetes, and more pleasing deaths. Cast then away this bane of religion, hypocrisy; this candle with a great wicke and no tallow, that often goes out quickly, never without stench; this fair, flattering, *white Devil*. How well have we bestowed this pains, I in speaking, you in hearing, if this Devil be cast out of your consciences, out of your conversations: It will leave some prints behind it in the best, but bless not yourselves in it, and God shall bless you from it: *Amen*.

The *affirmative* part of God's censure, stands next to our speech; Describing his. 1. meaning. 2. means. 3. maintenance. His *meaning* was, to be a thief, and sharke for himself, though his pretence pleaded (*forma Pauperis*) in the behalf of the poor. He might, perhaps, stand upon his honesty, and rather than loose his credit, strive to purge himself by his suspectless neighbors: but there need no further Jury pass upon him, God hath given testimony, and his witness is beyond exception, *Judas is a thief*. A thief: who saw him steal? he that hath now condemned him for his pains. Indeed the world did not so take him, his reputation was good enough: yet he was a thief, a crafty, cunning, cheating thief.

There are two sorts of thieves: public ones, that either with a violent hand take away the passengers money, or rob the house at midnight: whose Church is the highway; there they pray (not to God, but) on men: their dwelling like Cain's, very unsure; they stand upon thorns whiles they stand upon certenties: Their refuge is a wood, the instrument of their vocation a sword: of these some are land-thieves, some sea-thieves: all roaue on the sea of this world, and most commonly suffer shipwreck, some in the deep, some on a hill. I will say little of these as not pertinent to my text, but leave them to the Jury: And speak of thieves like Judas, secret robbers, that do more mischief with less danger to themselves. These ride in the open streets, whiles the other lurk in close woods. And to reason, for these private thieves are in greater hazard of damnation: the grave exhortations of the Judge, the serious counsel of the assistant minister, together with the sight of present death, and the necessity of an instant account with God, work strongly on a public theefes conscience, all which the private thief neither hath, nor hath need of in the general thought. The public thief wants but apprehension, but this private thief needs discovery: for they lie close as *treason*, dig low like *pioners*, and though they be as familiar with us, as *familiars*, they seem stranger than the *Indians*.

To define this manner of thieves: A private thief is he, that without danger of law robs his neighbor; that sets a good face on the matter, and hath some profession to countenance it: a justifiable cloke hides a damnable fraud; a trade, a profession, a mystery, like a Rome-

hearted *Protestant*, hides this *Deuillish Seminary* under his roof without suspicion. To say truth, most of our professions (thanks to ill professors) are so confounded with sins, as if there went but a pair of sheeres between them: nay they can scarce be distinguished: you shall not easily discern between a hot, furious professor and an hypocrite; between a covetous man and a thief; between a Courtier and an aspirer: between a gallant and a swearer; between an officer and a bribetaker: between a seruitour and a parasite: between Farmers and poor-grinders: between gentlemen and pleasure-lovers: between great men and mad men: between a tradesman and a fraudesman: between a monied man and an usurer; between an usurer and the Devil. In many arts, the more skillful, the more ill-full: for now-adaies: *armis pollentior astus*: fraud goes beyond force: this makes Lawyers richer than soldiers, userers than Lawyers, the Devil than all. The old Lion (saith the Fable) when his nimble days were over, and he could no longer pray by violence, kept his den with a feigned sickness: the suspectless beasts drawn thither to a dutiful visitation, thus became his pray: *cunning* served his turn, when *canning* did no good. The world, whiles it was young, was simple, honest, plain-dealing: gentlemen then delued in the ground, now the soles of their feet must not touch it: then thy drunk water, now wine will not serve, except to drunkenness: then they kept sheep, now they scorn to wear the wool; then *Jacob* returned the money in the sacks mouth, now we are ready to steal it and put it in. *Plain-dealing* is dead, and what we most lament, died without issue. Virtue had but a short reign, and was soon deposed: all the examples of sin in the Bible are newly acted over again, and the interest exceeds the principal, the counterpaine the original. The Apostasy, now, holds us in our manners: we leave God for man, for Mammon. Once, *Orbis ingemuit, factum se videns Arrianum*; the world groaned, seeing it self made an Arian: It may now groan worse, *factum se videns Machiauellum*, seeing it self made a Machiavelli. *nisi Deus opem praestat, deperire restat*. Greeued devotion had never more cause to sing, *Mundum dolens circuiui; fidem vndi{que} quaesiui, &c.*

The world I compassed about,

Faith and honesty to find out:

But Countrie, City, Court and all,

Thrust poor Devotion to the wall:

The Lawyer, Courtier, Merchant, Clowne

Have beaten poor Devotion down,

All wound hir; till for lack of breath,

Fainting Devotion bleeds to death.

But I am to deal with none but thieves, and those private ones: and because Judas is the precedent, I will begin with him, that is most like him: according to the proverb, which the Grecians had of *Philo Iudaeus*: ( 〈 in non-Latin alphabet 〉 : *aut Plato Philonem sequitur, aut Platonem Philo.*) Either *Plato* followed *Philo*, or *Philo* imitated *Plato*. Let me only change the

names: *Either Judas played the Pope, or the Pope plays the Judas.* This is the most subtle thief of the world, and robs all Christendom under a good color: who can say, he hath a black eye, or a light finger? for experience hath taught him, that *cui pollis Leonina non sufficit, vulpina est assuenda*: whē the Lions skin cannot threat, the foxes skin can cheat. Pope Alexander was a beast, that having entered like a *fox*, he must needs reign like a *Lion*, worthy he was to die like a *dog*: for, *vis confilij expers, moleruit sua*, power without policy is like a piece without powder: many a Pope sings that common Ballad of hell: *Ingenio perij, qui miser ipse meo: Wit, whither wilt thou? woe is me: my wit hathwrought my misery.*

To say truth their Religion is nothing in the circumstance but craft; and policy maintains their *Hierarchy*; as Judas subtlety made him rich. Judas was put in trust with a great deal of the Devils business; yet not more than the Pope. Judas pretended the poor and robbed them: and doth not the Pope think you? Are there no alms-boxes rifled and emptied into the Popes Treasury? Our Fathers say that the poor gave Peter-pence to the Pope, but our grandfathers cannot tell us, that the Pope gave Caesar-pence to the poor: did not he sit in the holy chair, (as Augustus Caesar in his imperial throne) and cause the whole Christian world to be *taxed*: and what? did they freely give it? no, a taxation forced it; what right then had the Pope to it? just as much as Judas had to his masters money? was he not then a thief? yet, what need a rich man be a thief? the Pope is rich, and needs must, for his comings in be great: he hath rent out of heaven, rent out of hell, rent out of purgatory: but more sacks come to his mill out of purgatory, than out of hell and heaven too; and for his toling, let the world judge: therefore saith Bishop Jewel, *he would be content to loose hell and heaven too, to save his purgatory.* Some by pardons he prevents from hell: some by Indulgences he lifts up to heaven; and infinite by merits he ransomes from purgatory: not a jot without money; *cruces, altaria, Christum*: he selles Christ's cross, Christ's blood, Christ's self; all for money. Nay, he hath rent from the very Stews a hell above ground, and swells his coffers by the sins of the people: he suffers a price to be set on damnation; and maintains lust to go to Law for her own; gives whoredom a toleration under his seal; that *Lust* the son of *Idleness*, hath free access to *Liberty* the daughter of *Pride*.

Judas was a great Statesman in the Devils Commonwealth; for he bore four main offices: either he begged them shamefully, or he bought them bribingly, or else *Beelzebub* saw desert in him, and gave him them *gratis*, for his good parts; for Judas was his white boy. he was 1. an hypocrite. 2. a thief. 3. a traitor. 4. a murderer. Yet the Pope shall vie offices with him, and win the game too for plurality. The Pope sits in the holy chair, yet a Devil: perjury, Sodomy, sorcery, homicide, parricide, patricide, treason, murder, &c. are many and essential things to the Pope. He is not content to be *Steward*, but he must be *Uicar*, nay indeed, Lord himself: for what can Christ do, and the Pope cannot do? Judas was nobody to him. He hath stolen *Truths* garment, and put it on *Errors* back, turning poor *Truth* naked out of doors. he hath altered the primitive institutions, and adulterated God's sacred laws; maintaining *vagas libidines*: he steals the harts of subjects from their Sovereigns, by stealing fidellity from the harts of Subjects: and would steal the crown from the kings head, and all under the shadow of religion. This is a thief; a notable, a notorious thief, but let him go: I hope he is known well enough, and every true man will bless himself out of his way.

I come to our selves: there are many kinds of private Thieves in both the houses of *Israel* and *Aaron*: *in foro & choro*, in Change and Chancel; Common-wealth and Church. I can tax no man's person; if I could, I would abhor it, or were worthy to be abhorred: the *Sins* of our *Times* are the *Thieves*, I would arraign, testify against, condemned, have executed, the persons I would have saved *in the day of the Lord Jesus*.

1. If there be any magistrates (into whose mouths God hath put the determination of doubts; and the distribution of right into their hands:) that suffer popularity, partiality, passion to rule, over-rule their judgments, these are private thieves: they rob the poor man of his just cause, and equities relief, and no law can touch them for it: thus may causes go, not according to right, but friendship: as *Themistocles* boy could say, *As I will, the whole Senate will*: for as I will, my mother will; as my mother will, my father will; as my father will, the whole Senate will. Thus as a groom of the chamber, a Secretary of the closet, or a porter of the gate will, the cause must go: this is horrible theft, though not arraignable, hence a knot is found in a bulrush: delay shifts of the day of hearing; a good point is set on a foul pastboard; circumstances are shuffled from the bar; the Sun of truth is clouded: the poor confident Plaintiff goes home undone: his moans, his groans are vented up to heaven: the just God sees and suffers it, but he will one day judge that Judge. Who can indite this thief? what law may pass on him? what Jury can find him? what Judge can fine him? none on earth: there is a bar he shall not escape: if there be any such, (as I trust there is not) they are thieves.

2. If there be any Lawyer, that takes fees on both hands, one to speak, another to hold his peace: as (Demosthenes answered his bragging fellow Lawyer) this is a thief, though the law doth not call him so: a mercenary tongue and a money-spel'd conscience, that undertakes the defense of things known to his own heart to be unjust, is only proper to a thief: a double thief, he robs both sides: the adverse part in pleading against the truth, his own client in drawing him on to his further damage. If this be not, as the Roman complained, *latrocinium in foro*, thievery in the Hall, there is none: happy Westminster hall, if thou wert freed from this kind of cutpurses. If no plummets, except of unreasonable weight, can set the wheels of their tongues a going: and then if a golden addition can make the hammer strike to our pleasure: if they keep their ears and mouths shut, till their purses be full; and will not understand a cause till they feel it: if they shuffle difficulties into plainness, and trip up the Laws heels with tricks: if they Surgionlike keep the Clients disease from healing, till he hath no more money for salve: then to speak in their own language, *Noverint vniuersi, Be it known to all men by these presents* that these are thieves: though I could wish rather, that *Noverint ipsi*, they would know it themselves, and reform this deformity.

3. If there be any officer, that walks with unwashen hands, I mean, with the fowl fingers of bribery, he is a thief: be the matter penal or capital, if a bribe can pick Justices lock, and plead against the innocent, or for himself being nocent, and prevail, this is theft. Theft? who is robbed? the giver? doth not the freedom of his will transfer a right of the gift to the receiver? no; for it is voluntary or willing will: but as a man gives his purse to the over-mastring thief, rather than ventures his life; so this his bribe, rather than endanger his cause: shall I say, the thief hath as much right to the purse, as the officer to the bribe; and

they are both, though not equally palpable, yet equally culpable thieves. Is the giver innocent or nocent? innocent, and shall not innocence have her right without a bribe? nocent; and shall gold conceal his fault, or cancel his punishment? Dost thou not know whether, and wilt thou blind thyself before hand with a bribe? for bribes are like dust thrown in the eyes of Justice, that she cannot without pain look on the Sun-shine of truth. Though a second to thyself receive them, wife or friend, by thy allowance, they are but stolen goods, coles of fire put in the roof of thy house: *for fire shall devour the houses of bribes*. And there have been many houses built by report, the first stone of whose foundation was hewn out of the quarry of *bribery*. These are *thieves*.

4. There is *theeuerie* too among Tradesmen: and who would think it? many (they say) rob us, but we rob none: yes, but they think that (*verba lactis* will countenance *frandom in factis*) smooth words will smother rough deeds. This web of theft is many ways woven in a shop or a warehouse, but three especially.

1. By a false weight, and no true measure, whose content or content is not justifiable by law; or the cunning conveyances in weighing or metting, such as cheat the buyer: are not these pretty tricks to pick men's purses? the French word hath well expressed them: they are *Lieger dumaines*. Now had I not as good loose my purse on *Salisburie plain*, as in *London Exchange*? is my loss the less, because violence forbears and craft picks my purse? The highway thief is not greater abomination to God, than the shop-thief: and for man, the last is more dangerous: the other we knowingly fly; but this laughs us in the face, whiles he robs us.

2. By insufficient wares, which yet with a dark window and an impudent tongue, will appear good to the buyers eye and ear too. Sophistry is now fled from the schools into shops: from disputation to merchandising: he is a silly tradesman, that cannot sophisticate his wares, as well as he hath done his conscience; and wear his tongue with protestations, barer than trees in Autumn, the head of old age, or the livings of Church-men. Oaths indeed smell too rank of infidelity; marry, we are Protestants, and protest away our souls: there is no other way to put off bad wares, and put up good monies: are not these *thieves*?

3. By playing or rather praying upon men's necessities: they must have the commodity, therefore set the dice on them: *vox latronis*: the advantage taken of a man's necessity is a trick of a worse Devil than Judas: Thou shouldest rather be like *Job*, a *foot to lame necessity*, and not take away his crutch: or perhaps God hath put more wit into thy brains, than his, thou seest further into the bargain: and therefore takest opportunity to abuse his plainness: thou seruest thyself in gain, not him in love: thou mayest, and laugh at the law; but there is a law, thou hast transgressed, that without Jesus Christ shall condemn thee to hell.

Go now, and applaud yourselves, ye sons of fraud, that eagle-eyed scrupulousity cannot find you faulty, nor the Lyon-handed law touch you, please yourselves in your security. You practice belike, behind the hangings, and come not on the public stage of Injury: yet you are not free from spectators: *testante Numine, homine, Daemone*: God, man, Angels, Devils shall witness against you: *ex cordibus, ex codicibus*: by your hearts, by your books, God shall judge



you. Injury is often in the one, perjury in the other: the great Justice will not put it up: they shall be convicted *thieves*.

5. There are thieves crope into the Church too; or rather they encroach on the Church; for Ministers cannot now play the thieves with their livings, they have nothing left to steal: but there are secret Iudasses, can make shift to do it. *Difficilis magni custodia census*. The Eagles flock to a carcass, and thieves hanker about rich doors: at the dispersion of church-livings, they cried as the *Babylonians, to the spoil, to the spoil*. The Church was once rich, but it was (*diebus illis*) in the golden time: when honesty went in good clothes; and ostentation durst not give religion the check-mate, now they plead prescription, and prove them their own by long possession. I do not tax all those for private thieves, that hold in their hands, lands and possessions, that were once the Churches; but those that withhold such as are due to Church-men. Their estates were once taken away by (more than) God's (mere) sufferance, for a just punishment of their idleness, Idolatry, lusts: sure there is some *Achanism* in the campe of the *Levites*, that makes this plague-sore to run still: there is some disobedient and fugitive *Ionasses* that thus totter our *ship*. I complain not, that *claustra* are turned into *castra*; Abbeys into Gentlemens houses; places of monition, to places of munition: but that men rob (*aram dominicam*) God's house, to furnish (*haram domesticam*) their own house, this is theft, and sacrilegious theft: a succession of theft; for the fingers of the sons are now heavier than the loins of their fathers: those were (*improbi Papistae*) wicked Papists, and these are (*improbirapistae*) ungodly robbers.

This is a monstrous theft, and so exceeding all thefts, as (*non nisi in Deum fieri potest*) it can be committed against none but God. When *Scipio* robbed the temple of *Tholossa*, there was not a man, that carried away any of the gold, whoever prospered after it: and I pray you tell me, how many have thrived with the goods of the Church? they go from man to man without rest, like the Ark among the Philistines, which was removed from *Ashdod*, to *Gath*; from *Gath* to *Ekron*, as if it could find no place to rest in, but vexed the people that kept it, till it returned to the old seat in Israel. oftentimes these goods left by Gentlemen to their heirs, prove gangrenes to their whole estates; and *house is joined to house* so fast, God's house to their own, that the fire, which begins at the one consumes the other: as the Eagle, that stole a piece of meat from the Altar, carried a cole with it, that set her nest on fire. I am persuaded many a house of blood in England, had stood at this hour, had not the forced springs of impropriations turned their foundation to a quagmire. In all your knowledge, think but on a Churchrobbers heir, that ever thrived to the third generation: yet alas! horror to my bones, and shame to my speech! there are not wanting among our selves, that give encouragement to these thieves: and without question, many a man, so well otherwise disposed, would have been reclaimed from this sin, but for their distinctions of competencies: I appeal to their own consciences, there is not an humorist living, that in heart thinks so, or would forbear their reproof, were he not well provided for. These are the foxes, that content not themselves to steal the grapes, but they must forage the vine: thus yet still *isGods house made a den of Thieves*, without envy or partiality they are thieves.

6. There is more store of thieves yet: covetous Landlords, that stretch their rents on the tenter-hooks of an evil conscience, and swell their coffers by undoing their poor tenants: these sit close, and stare the law in the face, yet by their leave they are thieves: I do not deny the improvement of old rents, so it be done with old minds, I mean, our forefathers charity: but with the Devil, to set right upon the pinacles, and pitch so high a price of our lands, that it strains the Tenants heart-blood to reach it, is theft, and killing theft. What all their immoderate toile, broken sleeps, sore labors can get, with a miserable diet to themselves, not being able to spare a morsel of bread to others, is a pray to the Landlords rapine: this is to rob their estates, grind their faces, suck their bloods. These are thieves.

7. Engrossers; that hoard up commodities, and by stopping their propagation raise the price; these are thieves. Many Block-houses in the city, monopolies in the court, garners in the country, can testify, there are now such thieves abroad: we complain of a dearth; sure the heavens are too merciful to us, that are so unmerciful one to another: scarcity comes without God's sending: who brings it then? even the Devil and his brokers, engrossing misers. The Common-wealth may often blow her nails, unless she sit by an engrossers fire: her limbs may be faint with hunger, unless she buy grain at an engrossers price. I confess, this is a sin, which the Law takes notice of, but not in the full nature, as theft. The pick-purse (in my opinion) doth not so much hurt, as this general robber; for they rob millions. These do not with Joseph, buy up the superfluity of plenty, to prevent a dearth; but hoard up the store of plenty, to procure a dearth. rebels to God, trespassers to nature, thieves to the Common-wealth: if these were apprehended and punished, neither City nor Country should complain as they do, Mean time, the people's curse is upon them, and I doubt not but God's plague will follow it; if repentance turn it not away: till when, they are private thieves.

8. Inclosers; that pretend a distinction of possessions, a preservation of woods, indeed to make better and broader their own territories, and to steal from the poor commons; these are horrible thieves. The poor man's beast is his maintenance, his sustenance, his life, to take food from his beast, is to take the beasts food from his belly: so he that incloseth Commons is a monstrous thief, for he steals away the poor man's living and life; hence many a Cottager, nay perhaps Farmer, is fain (as the Indians do to Devils) to sacrifice to the lord of the soil, a yearly bribe for a *venoceat*. For though the law forbids such inclosures: yet (*quod fieri non debet, factum valet*) when they are once ditcht in, say the law what it will, I see no throwing out: force bears out, what fraud hath borne in: let them never open their mouths to plead the Common-wealths benefit: they intend it as much as Judas did, when he spake for the poor: no, they are thieves, the bane of the common good, the surfeit of the land, the scourge of the poor: good only to themselves; and that in opinion only: for they do it, *to dwell alone*, and they dwell alone indeed: for neither God nor good Angel keeps them company: and for a good conscience, it cannot get thorough their quick-sets. These are thieves, though they have enclosed their theft, to keep the Law out, and their wickedness in: yet the day shall come, their lands shall be thrown out, their lives thrown out, their souls thrown out: their lands out of their possessions, their lives out of their bodies, their souls out of heaven; except repentance and restitution prevail with the great Judge for their pardon: mean time, they are thieves.

9 Many Tap-house-keepers, Tauerners, victuallers; which the provident care of our worthy magistrates, hath now done well to restrain: if at least this *Hidraes* heads do not multiply. I do not speak to annihilate the profession: they may be honest men, and doubtless some are, which live in this rank: but if many of them should not chop away a good conscience for money, drunkenness should never be so welcome to their doors. The dissolute wretch sits there securely, and buys his own sickness, with great expense: which would preserve the health of his poor wife and children at home: that lamentably mone for bread, whiles he lauisheth all in drink. Thus the pot robs him of his wit, he robs himself of grace, and the victualler robs him of his money. This theft might yet be borne: but the Common-wealth is here robbed too. Drunkenness makes so quick riddance of the ale, that this raiseth the price of mault: and the good sale of mault, raiseth the price of barley: thus is the land distressed, the poor's bread is dissolved into the drunkards cup. the markets are hoysed up, if the poor cannot reach the price, the maultmaster will, he can utter it to the rap-house: and the tap-house is sure of her old friend drunkenness. Thus theft sits close in a drinking room, and robs all that sails into that coast. I confess, they are (most of them) bound to suffer no drunkenness in their houses, yet they secretly acknowledge, that if it were not for drunkenness, they might shut up their doors, as utterly unable to pay their rents. These are thieves.

10. Flatterers, that eat like moths into liberal men's coats, the bane of Greatness, are thieves, not to be forgotten in this catalogue. These rob many a great man of his goodness, and make him rob the common-wealth of hir happiness. Doth his Lord want money? he puts into his head, such fines to believed, such grounds enclosed, such rents improved. Be his maintainers courses never so fowl, either he furthers them, or he smothers them: sin hath not a more impudent bawd, nor his master a more impious thief, nor the common-wealth a more sucking horseleach. He would raise himself by his Great-one, and cannot contrive it, but by the ruin of others. He robs the flattred of his goods, of his grace, of his time, of his freedom, of his soul: is not this a thief? *beneficia, veneficia*: all their good is poison. They are *Dominis arisores, reip. arrosores*: their Masters Spaniels, the common-wealths wolves, put them in your Pater-noster, let them never come in your Creed: pray for them, but trust them no more than thieves.

11. There is another nest of thieves more in this City, Brokers and breakers: I conjoyne them in my description, for the likeness of their condition. Brokers' that will upon a good pawn lend money to a Devil: whose extortion, by report, is monstrous; and such as to find in men is improbable, in Christians impossible: the very vermin of the earth. Indeed man had a poor beginning; we are the sons of *Adam*, *Adam* of dust, dust of deformity, deformity of nothing; yet made by God: but these are bred like monsters of the corruption of nature and wicked manners; and carry the Devils cognizance. for Breakers, such as necessity compels to it, I censure not: if they desire with all their harts to satisfy the uttermost farthing and cannot; God will then accept vottall restitution for total restitution; that which is affected, for that which is effected: *the will for the deed*: and in those debt is not (as the vulgar speech is) deadly sin: a sore it may be, no sin. But they that with a purpose of deceit, get goods into their hands in trust, & then without need hide their heads, are thieves: for the intent to steal in

their minds directed their injurious hands. The Law arraigns them not, the Judgment seat of God shall not acquit them. These steal more quickly and with security, than a high-way robs all his life time and that in perpetual danger: It is but passing their words, allowing a good price, conuaying home the wares, and on a sudden dive under the waters: a close concealment shall save them five hundred pounds in a thousand. They live upon others sweat, fare richly upon others meat, and the debtor is often made a gentleman, when the creditour is made a beggar.

Such false Gibeonites enrich Scriveners: their unfaithfulness, hath banished all trust and fidellity. Time was, that *Nouerint vniuersi* was unborn, the Lawyer himself knew not what an obligation meant. Security stood on no other legs, but promises, and those were so sound, that they never failed their burden: but *Time* adulterating with the *Harlot Fraud*, begot a brood of *Nouerints*: and but for these shackles, debt would often show credit a light pair of heels. Therefore now (*plus creditor annulis, quàm animie*) there is more faith given to men's seals, than to their souls. *Owe nothing but love*; saith the Apostle: all owe this, but few pay it; or if they do, it is in cracked money, not currant in God's Exchequer: for our love is dissimulation, and our charity is (not cold, but) dead. But these bankrouts of both wealth and honesty, owe all things but love, and more than ever they mean to pay, though you give them time till Doomes-day. These are Thieves.

12. The twelfth and last sort of thieves (to make up the just dozen) are the userers. This is a private thief like Judas, and for the bag like Judas, which he steals from Christ like Judas, or rather from Christians, that have more need, and therefore worse than Judas. This is a man made out of wax: his *Pater-noster* is a *Pawn*: his Creed is, The condition of this obligation: his religion is all religion; a binding of others to himself; of himself to the Devil: for look how far any of the former thieves have ventured to hell, the usurer goes a foot further by the standard. The Poet exclames against this sin:

Hinc vsura vorax, auidum{que} in tempore foenus &c.

Describing in that one line, the names and nature of usury. *Foenus, quasi foetus*: It is a teeming thing, ever with child, pregnant, and multiplying: money is an unfruitful thing by nature made only for commutation: it is a *praeternatural* thing, it should engender money: this is *monstrosus partus*, a prodigious birth. *Usura, quasi propter vsum rei*. The nature of it is wholly devouring: their money to necessity is like cold water to a hot ague, that for a time refresheth, but prolongs the disease. The usurer is like the worm we call the timber-worm; which is wonderful soft to touch, but hath teeth so hard, that it eats timber: but the usurer eats timber and stones too. The Prophet hedgeth it in, between *Bribery* and *Extortion*: *In thee have they taken gifts to shed blood: thou hast taken usury and increase: and thou hast greedily gained of thy neighbors by extortion; and hast forgotten me, saith the Lord. Therefore I have smitten my hands at thy dishonest gain, &c.* You hear God's opinion of it. Beware this dishonest gain: take heed lest this casting your money into a *Bank*, cast not up a *Bank* against you: when you have found out the fairest praetexts for it, God's justice shall strike of all: *let no man deceive you with vain words: for, for such things God's wrath will fall on the children of disobedience.* Infinite colors, mitigations, evasions, distinctions are invented, to countenance on earth, heaven-

exploded usury: God shall then frustrate all, when he pours his wrath on the naked conscience. God saith, *Thou shalt not take usury*: go now, study paintings, excuses, apologies, dispute the matter with God: hell fire shall decide the question. I have no other trade to live on, but usury: only the Devil first made usury a trade. But can this plea in the thief (*I have no other trade to live on but stealing*) protect and secure him from the gallows?

The usurer then is a thief: nay a double thief, as the old Roman law censured them; that charged the thief with restitution double, the usurer with four-fold: concluding him a double thief. Thieves steal sometimes, usurers always. Thieves steal for necessity, usurers without need. The usurer wounds deeper with a piece of paper, than the robber with a sword. many a young gentleman, newly broke out of the cage of wardship, or blessed with the first Sunshine of his one and twenty, goes from the vigilancy of a restraining Governor, into the tempting hands of a merciless usurer, as if he came out of God's blessing into the warm Sun. Many a man, that comes to his lands, ere he comes to his wits, or experience of their villainy, is so let blood in his estate by usury, that he never proves his own man again.

Either prodigality or penury or dissembled riches borrow on usury: to rack the poor with over-plus, all (but Devils) hold monstrous: to lend the Prodigal, is wicked enough, for it feeds his issue with ill humors, and puts *Stibium* into his broth, who was erst sick of the vomiting disease, and could not digest his (Fathers ill-gotten) Patrimony. For the rich, that dissemble poverty, to borrow on usury, (*for there is that maketh himself poor and hath great riches*) they do it, either to defeat creditours, or to avoid taxations and subsidies, or some such sinister respects. The gentleman that borroweth on usury, by racking his rents makes his Tenants pay his usury. The Farmer so borrowing, by inhauncing his corn, makes the poor pay his usury. The Trades-man, raiseth his wares, that the buyer must pay his usury. I will not tax every borrower: it is lawful to suffer injury, though not to offer it: & it is no sin for the true man to give his purse to the thief, when he cannot choose. To redeem his lands, liberty, life, he may (as I suppose) give interest; but not for mere gain only which he may get by that wicked money; lest he encourage the usurer; for a receiver upholds a thief. This is the privy-pocket, whose death is the more grievous because he is repriued till the last Sessions: a Gibbet is built in hell for him, and all the gold in the world cannot purchase a pardon. I know there is mercy in Christ's blood to any repentant and believing sinner, but (excepted Zacchaeus) show me the usurer, that repents: for as *humility* is the repentance of *pride*, and *abstinence* the repentance of *surfeit*, so is *restitution* the repentance of *vsurse*: he that restores not, repents not his usury: and then (*non remittitur peccatum, nisi restituatur ablatum*) the sin is retained, till the gains of usury be restored. This is (*durus sermo, sed verus sermo*) a hard saying, but true: then we may give all; do, if they be so gotten: *Dabit Deus meliora, maiora, plura*: God will give better things, God will give greater things, God will give more things; as the Prophet to Amasiah: *The Lord is able to give thee more than this*.

Thus I have discovered by occasion of Judas some privy thieves; if without thanks, yet not without conscience; if without profit, yet not without purpose of profit. Indeed these are the sins, which I vowed with my self to reprove; not that others have not done it, or not done it better then I from this place: I acknowledge both freely; yet could I not pass this secret thief

Judas, without discovering his companions, or (as it were) breaking open the knot of Thieves, which under allowed pretences, are arrant cut-purses to the Common-wealth. How to punish, how to restrain, I meddle not: it is enough to discharge my conscience, that I have endeavored to make the sins hateful to the trespassers, to the trespassed: *Deus tam faciat commodum, quam fecit accommodum*: God make it as prevalent, as (I am sure) it is pertinent.

Give me leave, yet ere I leave, to speak a word of the Bagge, first his means, and secondly his maintenance. I will join them together, a fit and a fat booty makes a thief. Judas hath got the bag, and the bag hath got Judas: he could not carry it, but he must make it light enough for his carriage: he empties it into his own coffer; as many Stewards rise by their good Lord and Masters fall. Judas means to be a thief, and Satan means to fit him with a booty: for after he had once wrought journey-work with the Devil, he shall not want work, and a subject to work on. I will limit my remaining speech to these three heads. First the difficulty, to bear the bag, and not to be covetous. Secondly the usual incidency of the bag to the worst men. Thirdly, the progress of sin; only faint not in this last act.

1 It is hard to bear the bag, and not to be covetous: Judas is Burser, and he shuts himself into his pouch: the more he hath the more he couets: the Apostles, that wanted money, are not so having: Judas hath the bag, and yet he must have more, or he will filch it. So impossible is it, that these outward things should satisfy the heart of man. *Soli habent omnia, qui habent habentem omnia*. They alone possess all things, that possess the possessor of all things. The nature of true content, is to fill all the chinkes of our desires, as the wax doth the seal: None can do this but God, for (as it is well observed) the *World* is round; man's *Heart* three cornered: a globe can never fill a triangle; but one part will be still empty: only the blessed *Trinity* can fill these three corners of man's heart. I confess, the *Bagge* is a thing much reckoned of, and makes men much reckoned of, for, *Pecunia obediunt omnia*: all things make obeasance to money: *Et qui ex diuitijs tam magnifiant, non miror, sihi diuitias tam magnifaciant*: they may admire money, whom money makes admired. Such is the plague and dropsy, the bag brings to the mind, that the more covetousness drinks down, the thirstier it is: This is a true drunkard: *dum absorbet vinum, absorbetur à vino*, he drinks down his wealth, and his wealth drinks down him. *Qui tenet marsupium, tenetur à marsupio*, he holds his purse fast, but not so fast as his purse holds him: the strings of his *Bagge* tie his heart faster then he ties the strings of his *Bagge*. He is a Jailor to his Jailor, a prisoner to his prisoner, he iayles up his gold in the prison of his Coffer, his gold iayles up him in the prison of covetousness, thus *dum vult esse praedo, fit praeda*: whiles he would come to a pray, he becomes a pray. The Devil gets his heart, as the Crab the Oyster: the Oyster lies gaping for air on the sandes, the Crab chops in hir claw, and so devoureth it; whiles the covetous gapes for money, the Devil thrusts in his (hairy and cloven foot, I mean his) baits of temptation, and chokes the conscience.

Thus the *Bagge* never comes alone, but it brings with it *cares*, saith Christ; *snares*, saith Paul. It is better to be without riches, then like Judas, conjured into the circle of his bag: his heaven is among his bags; in the sight of them, he applauds himself against all censures, revilings, curses. It had profited some, to have wanted the bag; and this the wicked (waked) consciences confess dying; wishing to be without riches, so they were without sins; yea even

those, their riches have procured. It is none of God's least favors, that wealth comes not trolling in upon us: for many of us if our estates were better to the world, would be worse to God. The poor laborer hath not time to luxuriate; he trusts to God, to bless his endeavours, and so rests content: but the bag commonly makes a man either (*prodigum* or *auarum*) a prodigal man, or a prodigious man; for (*auarus, monstrum*) the covetous man is a monster: how many wretches hath this bag drowned, as they swome over the sea of this world, and kept them from the shore of blis? be proud then of your *Bagge*, ye Iudasses when God's Bailiff death shall come with a *babeas corpus*, what shall become of your bag? or rather of yourselves for your bag? your bag will be found, but yourselves lost. It will be one day said of you, as great as the bag hath made you, as the Poet sung of *Achilles*.

I am cinis est, & de tam magno restat Achille,

Nescio quid: paruum, quod non been complete vram.

A great man living holds much ground: the brim

Of his days filled; how little ground holds him!

Great in command, large in land, in gold richer:

His quiet ashes, now, scarce fill a pitcher.

Can your bag commit any penance in Hell? or can you by a *Fine*, answer your faults in the *Star-chamber* of heaven? no, Judas and his bag too are perished. As he gave *Religion* the bag for the *World*, so the world gave him the bag, and turned him a begging in that miserable Country, whereall the bags in the world, cannot purchase a drop of water, to cool his tongue. Thus are the covetous Judas and his bag well met.

2. The *Bagge* is most usually given to the worst men: of all the Apostles, he that was to betray Christ, is made his Steward. Goods are in themselves good: *Ne putentur mala, dantur & bonis, ne putentur summa bona dantur & malis*. Lest they should be thought not good, they are given to good men; lest they should be thought too good, they are given to evil men: doubtless, some rich-men are in heaven, and some poor out; because some rich in the purse are poor in the spirit; and some poor in purse are proud in spirit: and it is not the *Bagge*, but the *Mind*, which condemns a man; for *the bag is more easily contemned, then the mind conquered*. Therefore foolish Crates, to throw away his money into the Sea: *ego mergamte, ne mergar a te*: I will drown thee, lest thou drown me: since wealth well employed, comforts our selves, relieves others; and brings us (as it were) the speedier way to heaven, and perhaps, to a greater portion of glory: but for the most part, the rich are enemies to goodness, and the poor friends: Lazarus the poor man was in Abraham's bosom, and it was *Dives*, that went to hell; the rich and not the poor.

*Search the scriptures*, consult all authors, and who are they, that have sailed through the world in the tallest vessels; and you shall meet loden with the bag *Caines, Nimrods, Chams, Ismaels, Esaues, Saul's, Ahab's, Laban's, Nabal's, Demasses, Iudasses*, Devils; the slime of nature, the worst of men, and as bad as the best of Devils. What do men cast to swine and dogs, but

draffe and carions? what else are the riches that God gives to wicked men? himself is pleased to call them by these names. If they were excellent things, they should never be cast on those God hates (*I have hated Esau*) and means to condemn. There is no privilege then, in the bag to keep thee from being a Judas: nay therefore thou art most likely, and thereby made most likely to be a Judas. Who hath so much *beauty* as *Absalom*? who so much *honor* as *Nebuchadnezzar*? Who so much *wealth* as *Nabal*? Who the bag but *Judas*?

Surely God is wise in all his ways; he knows what he does: Judas shall hence bag up for himself the greater damnation. It is then no argument of God's favor to be his Purse-bearer, no more, then it was a sign, that Christ loved Judas above the other Apostles, because he made him his Steward: he gave the rest *Grace*; and him the *Bagge*: which sped best? These outward things are the scatterings of his mercies, like the gleaning after the Vintage: the full crop goes to his children. *Ishmael* shall have wealth, but *Ishac* the inheritance: *Esau* his pleasures, but *Jacob* goes away with the blessing. God bestows favors upon some, but they are angry favors: they are in themselves, *bona*, goods; and from God, *dona*, gifts; (for he is not only a *living God*, but a *giving God*) but to the receauers, banes. The Israelites had better have wanted their Quails, then eaten them with such sauce. Judas had better been without the *Bagge*, then have had the *Bagge*, and the Devil with it.

I would have no man make his riches an argument of God's disfauour, and his own dereliction; no, but rather of comfort, if he can find his affections ready to part with them at Christ's calling. I never was in your bosoms; how many of you lay up this resolution in your Closet among your bags? how many (resolve said I, nay) perform this? you cannot want opportunity in these days. I would wish you to try your hearts, that you may secure your consciences of freedom from this Iudasme: oh, how few *Good-riches* there be in these days? but one Apostle goes to hell, and he is the richest. Make then your riches a means to help you to heaven; whither you can have no direct and ready way, till you have gotten the *Moon* beneath your feet, I mean, the world. Lay up your bag in the bosom of charity, and your treasure in the lap of Christ, and then the *Bagge* shall not hinder, but further your flight to heaven.

3. Observe, how Judas runs through sin, from one wickedness to another without stay: from covetousness to hypocrisy, from hypocrisy to theft, from theft to treason, from treason to murder; for since he could not get the *Ointment* bestowed on Christ, he means to get Christ himself: and to this purpose goes instantly to the Elders and Priests, with a *quid dabitis &c.* He values the ointment at 300. pence, and Christ at (but) 30. as if he was worth no more, then the interest-money, ten in the hundredth: and herein he makes his own price, for they gave him his asking: he betrays Jesus Christ a man, Jesus Christ his master; Jesus Christ is maker; as if he would destroy his Savior, and mar his maker.

Thus he runs from sin to sin, and needs he must, for he, that the Devil drives, feels no lead at his heels. Godliness creeps to heaven, but wickedness runs to hell: Many Parliament Protestants go but a Statutepace, yet look to come to heaven; but without more hast, when the Pharisees come out of hell. But *facilis descensus Auerni*: were you blinder then *Superstition*,



you may find the way to hell: It is but slipping down a hill, and hell stands at the bottom: this is the cause, that Judas runs so fast.

I have read of one *Ruffus*, that upon his *Sheel'd*, painted God on the one side, and the Devil on the other: with this motto, *situme nolis, isterogitat: if thou, oh God, wilt none of me, heres one will:* either God must take him suddenly, or he will run quick to the Devil. The *Gallant* gallops in riot. The *Epicure* reels a drunken pace. The *Lust-full* scorns to be behind; he runs from the fire of lust, to the fire of hell; as the fondly impatient fish leapes out of the boiling panne, into the burning flame. The *Swearer* is there, ear he be aware, for he goes by his tongue. The *Covetous* rides post, for he is carried on the back of *Mammon*: The *Usurer* sirs still in his chair or the Chimney-corner, lame of the gout, and can but halt; yet he will be at hell, as soon as the best runner of them all.

Usury is a Coach, and the Devil is driuer: needs must he go, whom the Devil drives. He is drawn to hell in pomp, by two Coach-horses, wild spirits, with wings, on their heels, (swifter then *Pegasus*, or *Mercury*) *Covetousness*, and *Infidelity*: what makes him put money to use, but covetousness? what makes him so wretchedly covetous, but want of faith? Thus he is hurried to hell in case, state, triumph: If any be worthy to bear the Usurer company, let it be the Rioter though of contrary dispositions, yet in this journey fitly and accordantly met: for the Usurer commonly hath money, but no Coach, and the Prodigal Gallant hath a Coach, but no money: if they want company yet, let them take in the Cheater; for he waits upon both these, and may perhaps fail of the like opportunity.

Thus because the ways to hell are full of green, smooth, soft, and tempting pleasures, infinite run apace with Judas, till they come to *their own place*. But *Heavens* way is harsh and ascending, and the *gate narrow*. Indeed the City of glory is capacious and roomthy: <sup>a</sup> *In my fathers housethere are many mansions*, saith Christ. It is (*domus speciosa, & domus spatiosa*) not, either scant of beauty, or pent of room. But the gate hath two properties. It is 1. low. 2. strait. and requires of the enterrs: 1. a stooping. 2. a stripping.

Low. Pride is so stiff, that many a Gallant cannot enter: you have few women with the top-gallant head-tires get in here; they cannot stoop low enough; few proud in and of their offices, that have eaten a stake, and cannot stoop: few sons of pride, so starched and laced up, that they cannot without pain salute a friend: a wonderful scarcity of over-precise, (over-dissolute) factious humorists; for they are so high in their own conceits, that they cannot stoop to this low gate. The insolent, hauty, well-opinioned of themselves cannot be admitted: for, *not humbled to this day*. This low gate, and an high state do not accord Wretched fools, that rather refuse the glory within, then stoop for entrance: as if a Souldior should refuse the honor of Knighthood, because he must kneel to receive it.

*Strait, or narrow*; they must stoop that enter this low gate, so they must strip, that enter this strait gate. No make-bates get in, they are too full of tales and lies: God by word of mouth excludes them. *Into it shall enter none unclean thing, or that worketh abomination or lies*. Few litigious neighbors: they have so many suits, contentions, *nisi-priusses* on their backs, that not get in. Some *Lawyers* may enter, if they be not ouerladen with fees: you have few *Courtiers*

taken into this Court, by reason, there is no Coach-way to it, the gate is too narrow: no *Officers*, that are big with bribes. Not an *Incloser*: he hath too much of the poor's commons in his belly. The *usurer* hath no hope, for besides his bags, he hath too much wax and paper about him. The *Citizen* hopes well, but a false measure sticks so cross in his mouth, that he cannot thrust in his head. The *Gentleman* makes no question, and there is great possibility, if two things do not cross him, a bundle of racked rents, or a kennel of lusts and sports. The *plain-man* is likely, if his ignorance can but find the gate. *Husband-men* were in great possibility, but for the hoarding of corn, and hoising of markets. *Tradesmen*, if they would not swear good credit into their bad wares, might be admitted. *Ministers* may enter without doubt or hindrance, if they be as poor in their spirits, as they are in their purses. But *Impropriators* have such huge barns full of Church-grains in their bellies, that they are too great. Let all these take the Physic of Repentance, to abate their swollen souls, or there will be no entrance.

You hear how difficult the way is to heaven, how easy to hell; how fast sin runs, how slowly godliness creeps; what should you then do, but <sup>b</sup> *strive to enter in at thenarrow gate*: which you shall the better do, if you lighten yourselves of your *Bags*: oh, do not (*Judas-like*) for the *Bag*, sell your honesty, conscience, heaven: The *Bag* is a continent to money, and the world is a continent to the *Bag*: and they shall all perish. *Meat for the belly, and the belly for meat: Gold for the Purse, and the Purse for gold; and God shall destroy them both*. Trust not then a wealthy bag, nor a wealthy man, nor the wealthy world; all will fail; but trust in God, whose *mercy, endureth forever*: The time shall come, that

Deus erit pro numine,

Cùm mundus sit pro nomine,

Cùm homo pro nemine.

God shall be God, when the world shall be no world, man no man; or at least no man, no world of our expectation, or of ability to help us. *To God*, then, our only help, *be all praise, power, and glory, now and forever*.

Amen.

**P-TA-20. Three sermons preached 1. In Whitehall, March 29. being the first Tuesday after the departure of King James into blessedness. 2. In Christ's Church, at the trienniall visitation of the right Reverend Father in God, the Lord Bishop of London. 3. In the chapel by Guildhall, at the solemn election of the Right Honorable the Lord Major of London. - Adams, Thomas, fl. 1612-1653.**

THE HOLY CHOICE. A SERMON PREACHED in the Chapel by GUILDHALL, *at the Solemnity of the Election* of the Right Honorable the *Lord Major* of LONDON.

BY THO: ADAMS.

LONDON, Printed by *Aug. Matthews*, and *John Norton*. 1625.

**THE HOLY CHOICE.**

*ACTS 1.24.*

And they prayed, and said, Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen.

The business of the day is an *Election*; an election into one of the most Noble Offices of the Kingdom; the government of this Honorable City, which (let not envy hear it) hath no parallel under the Sun. The business of my Text is an *Election* too; an election into the highest office in the Church, to be an *Apostle* and *Witness* of Jesus Christ. If you please to spare the pattern in four circumstances; as, 1. This office is spiritual, yours temporal. 2. This place was void by Apostasy or decession, yours is supplied by succession. 3. This election is by Lots, yours is by Suffrages. 4. This choice was but one of two, it may be your number exceeds: the rest will sure well enough, and the same God that was in the one, be also present in the other, by the assistance of his holy spirit.

The argument of the Text is a prayer to God for his direction in their choice: yea indeed, that he would choose a man for them: including a strong reason of such a request, because he doth *know the hearts of all men*.

They begin with *prayer*; this was the usual manner in the Church of God. So *Moses* prayed for the choice of his Successor. *Let the Lord, the God of the spirits of all flesh set a man over the Congregation*. Christ sent not his Apostles to that holy work, without a prayer; *Sanctify them through thy truth*. In the choosing of those seven Deacons, they first prayed, and then *laid their hands upon them*. Thus were Kings Inaugurated, with *Sacrifice* and *Prayer*. It is not fit, he that is chosen for God, should be chosen without God. But for this, *Samuel* himself may be mistaken, and choose seven wrong, before he hit upon the right. In this; I cannot but commend your religious care; that businesses of so great a consequence be always sanctified with a blessing. Those which in a due proportion, must represent God to the world, ought to be consecrated to that Majesty which they resemble, by public devotions. Every important action requires *Prayer*, much more that which concerns a whole city. When *Samuel* came to

*Bethlehem* to annoint *David*, he calls the whole City to the Sacrifice. Indeed the Family of *Jesse* was sanctified in a more special manner: this business was most theirs, and all Israel's in them. The fear of God should take full possession of all our hearts, that are this day assembled: but those with whom God hath more to do then with the rest, should be more holy then the rest.

The choice of your Wardens and Masters in your several Companies hath a solemn form; and it is the honor of your greatest Feasts, that the first dish is a Sermon. Charity forbid, that any should think, you admit such a Custom, rather for convenience then devotion; as if Preaching were but a necessary complement to a Solemnity, as Wine and Music. I am persuaded better things of you: but if there should be any such perverse spirits, that like the Governor of a people called *Aequi*, when the Romans came to him, *Iussit eos ad quercum dicere*, bade them speak to the Oak, for he had other business: but they replied, *Et haec sacrata quercus audiat foedus a vobis violatum*; let this Oak bear witness, that you have broke the league which you have covenanted. So when we come to preach to your souls, if you should secretly bid us speak to the walls; loe even the very walls will be witnesses against you at the last day. Though *Saul* be King over *Samuel*, yet *Samuel* must teach *Saul* how to be King. We may instruct, though we may not rule; yea, we must instruct them that shall rule. Therefore as we obey your call in coming to speak, so do you obey God's command in vouchsafing to hear. Let us apply our selves to him with devotion, and then he will be graciously present at our Election.

This Prayer respects two things,

- *Quem*, the person whom they entreat.
- *Quid*, the matter for which they entreat

The Person is described by His

- Omnipotence; *Lord*.
- Omniscience, *That knowest the hearts of men*.

Omnipotence; *Lord*. We acknowledge thy right, thou art fit to be thine own chuser. *Lord*, there be many on earth called *Lord's*; but those are *Lord's* of earth, and those *Lord's* are earth, & those *Lord's* must return to earth. This *Lord* is Almighty; raising out of the dust to the honor of Princes, and *laying the honor of Princes in the dust*. *Lord*, of what? nay, not qualified; not *Lord* of such a County, Barony, Seigniorie; nor *Lord* by virtue of Office and Deputation: but *in abstract*, most absolute: His *Lordship* is universal: *Lord* of heaven, the owner of those glorious mansions: *Lord* of earth, disposer of all Kingdoms and Principalities: *Lord* of hell, to lock up the old Dragon and his crew in the bottomless pit: *Lord* of Death, to unlock the graves: he keeps the Key, that shall let all bodies out of their earthy prisons. A potent *Lord*; whither shall we go to get out of his Dominion? To heaven? there we cannot miss him: To hell? there we cannot be without him: In air, earth, or sea; in light or darkness, we are sure to find him. Whither then, except to Purgatory? That *Terra incognita* is not mentioned in

his *Lordship*: the Pope may keep the key of that himself. But for the rest, he is too saucy; exalting his universal Lordship, and hedging in the whole Christian world for his Diocese. Stretching his arm to heaven, in rubricating what Saints he list: to hell, in freeing what prisoners he list: on earth, in setting up, or pulling down what Kings he list: but that some have ‹◊› short his busy fingers.

To the *Lord* of all they commend the choice of his own servants. Every mortal Lord hath this power in his own Family: how much more that *Lord*, which makes Lord's? who is so fit to choose, as he that can choose the fit? Who so fit to choose, as he that can make those fit whom he doth choose? It is He alone that can give power and grace to the elected, therefore not to be left out in the election. How can the Apostle preach, or the Magistrate govern, without him; when none of us all can move but in him? It is happy, when we do remit all doubts to his decision, and resign our selves to his disposition. We must not be our own Caruers, but let God's choice be ours. When we know his pleasure, let us show our obedience. And for you, upon whom this Election falls, remember how you are bound to honor that Lord of heaven, that hath ordained such honor for you upon earth: that so in all things we may glorify his blessed Name.

Omniscience: it is God's peculiar, to be the searcher of the heart. *The heart of man is deceitful above all things, and desperately wicked; who can know it? Who? Ego Dominus, I the Lord search the heart.* He hath made no window into it, for man or Angel, to look in: only it hath a door, and he keeps the key himself.

But why the *Heart*? Here was an Apostle to be chosen: now wisdom, learning, eloquence, memory, might seem to be more necessary qualities, then the *Heart*. No, they are all nothing to an honest *Heart*. I deny not, but Learning to divide the Word, Elocution to pronounce it, Wisdom to discern the truth, Boldness to deliver it, be all parts requireable in a Preacher. But as if all these were scarce worth mention in respect of the *Heart*; they say not, Thou that knowest which of them hath the subtiler wit, or abler memory; but which hath the truer heart: not which is the greater Scholar, but which is the better man; *Thou that knowest the Heart.*

*Samuel* being sent to annoint a son of *Jesse*, when *Eliab*, the eldest came forth, a man of a goodly presence, fit for his person to succeed *Saul*; he thinks with himself, This choice is soon made, sure this is the head upon which I must spend my holy Oil. The privilege of Nature and of Stature, his primogeniture and proportion gives it him; This is he. But even the holiest Prophet, when he speaks without God, runs into error. Signs and appearances are the guides of our eyes; and these are seldom without a true falsehood, or an uncertain truth. *Saul* had a goodly person, but a bad heart: he was higher then all, many were better then he. It is not hard for the best Judgment to err in the shape. *Philoxemenes*, a magnanimous and valiant Soldier, being invited to *Magyas* his house to dinner, came in due season, but found not his Host at home. A servant seeing one so plain in clothes, and somewhat deformed in body, thought him some sorry fellow, and set him to cleave wood. Whereat *Magyas* (being returned) wondering, he received from him this answer; *Expendo paenas deformitatis meae*; I pay for my unhandsomeness. All is not valor, that looks big, and goes brave. He that judgeth

by the inside, checked *Samuel* for his misconceit; *Look not on his Countenance or Stature, for I have refused him: for the Lord seeth not as man seeth.* *David's* countenance was ingenuous and beautiful, but had it promised so much as *Eliabs* or *Abinadab's*, he had not been left in the field, while his Brethren sate at the table. *Jesse* could find nothing in *David* worthy the competition of honor with his brethren: God could find something to prefer him before them all. His father thought him fit to keep sheep, thought his Brethren fit to rule men. God thinks him fit to rule, and his Brethren to serve; and by his own immediate choice destines him to the Throne. Here was all the difference; *Samuel* and *Jesse* went by the outside, God by the inside: they saw the composition of the body, he the disposition of the mind. Israel desires a King of God, and that King was chosen by the Head: God will choose a King for Israel, and that King is chosen by the Heart. If in our choice for God, or for our selves, we altogether follow the eye, and suffer our thoughts to be guided by outward respects, we shall be deceived.

[ 1 ] Why do they not say, *Thou that knowest* the estates of men, who is rich, and fit to support a high place; and who so poor that the place must support him? I hear some call *Wealth, Substance*; but certainly at best, it is but a mere circumstance. It is like the Planet *Mercury*; if it be joined with a good *Heart*, it is useful; if with a bad and corrupt one, dangerous. But howsoever at the Beam of the Sanctuary, money makes not the man, yet it often adds some metal to the man; makes his Justice the bolder, and in less hazard of being vitiated. But *pauperis sapientia plus valet quam diuitis abundantia*. If the poor man have *Wisdom to deliver the City*, he is worthy to govern the City. I yield, that something is due to the State of Authority; *Ad populum Phaleras*: So *Agrippa* came to the Tribunal with great pomp and attendance. This is requisite to keep awe in the people, that the Magistracy be not exposed to contempt. But *Magistratus, non vestitus, indicat virum*: Wise government, not rich garment, shows an able man. It was not riches, that they regarded.

[ 2 ] Why do they not say, *Thou that knowest* the Birth or Blood of men? I know, it is a reverend thing to see an ancient Castle or Palace not in decay; or a fair Tree, sound and perfect timber. But as foul Birds build their nests in an old forsaken house, and doated trees are good for nothing but the fire; so the decay of Virtue is the ruin of Nobility. To speak morally, Active worth is better then Passive; this last we have from our Ancestors, the first from our selves. Let me rather see one virtue in a man alive, then all the rest in his pedigree dead. Nature is regular in the brute Creatures; Eagles do not produce cravens; and it was a monstrous fable, that *Nicippus* his Ewe should yeane a Lyon. But in man she fails, and may bring forth the like proportion, not the like disposition. Children do often resemble their Parents in face and features, not in heart and qualities. It is the earthly part that follows the seed; wisdom, valor, virtue, are of another beginning. Honor sits best upon the back of merit: I had rather be good without Honor, then Honorable without goodness. Cottages have yielded this as well as Palaces. *Agathocles* was the son of a Potter, *Bion* of an infamous Courtesan. In holy Writ, *Gideon* was a poor Thrasher, *David* a Shepherd; yet both mighty men of valor, both chosen to rule, both special Saviors of their Country. Far be it from us to condemn all honor of the first head, when noble deservings have raised it; though before it

could show nothing but a White Shield. Indeed, it is not the Birth, but the new Birth, that makes men truly Noble.

[ 3] Why do they not say, *Thou that knowest* the wisdom and policy of men? Certainly, this is requisite to a man of place; without which he is a blind *Polyphemus*, a strong arm without an eye. But a man may be wise for himself, not for God, not for the public good. An Ante is a wise creature for it self, but a shrewd thing in a Garden. Magistrates, that are great lovers of themselves, are seldom true lovers of their Country. All their actions be motions, that have recourse to one Center, that is, themselves. A cunning head without an honest heart, is but like him that can pack the Cards, yet when he hath done, cannot play the Game, or like a house with many convenient Stairs, Entries, and other passages, but never a fair room; all the inwards be sluttish and offensive. It is not then, *Thou that knowest* the Wealth, or the Birth, or the Head, but the *Heart*; as if in an Election, that were the main; it is all if the rest be admitted on the By.

Here then we have three remarkable observations. 1. What kind of Hearts God will not choose, and we may guess at them. 2. What Hearts he will choose, and himself describes them. 3. Why he will choose men especially by the Heart.

First what kind of Hearts he will not choose; and of these (among many) I will mention but three.

1. *Cor diuisum*, a distracted Heart; part whereof is dedicated to the Lord, and part to the world. But he that made all, will not be contented with a piece. *Aut Caesar, aut nihil*. The service of two Masters, in the obedience of their contrary commands, is incompetible, *sensu composito*. Indeed *Zacchaeus* did first serve the world, and not Christ; afterward Christ, and not the world; but never the world and Christ together. Many divisions followed sin. 1. It divided the heart from God; *Your sins have seperated between you and your God*. 2. It divided heart from heart. God by Marriage made one of two, sin doth often by prevarication make two of one. It divided the tongue from the heart. So *Cain* answered God, when he questioned him about *Abel*; *Am I my Brothers keeper?* As if he would say, Go look. 4. It divided tongue from tongue, at the building of *Babel*; that when one called for Brick, his fellow brings him mortar: and when he spake of coming down, the other falls a removing the ladder. 5. It divided the heart from it self; *They spake with a double heart*. The original is, *A heart and a heart*: one for the Church, another for the Change: one for Sundays, another for working days: one for the King, another for the Pope. A man without a heart, is a wonder: but a man with two hearts, is a monster. It is said of *Judas*, There were many hearts in one man: and we read of the Saints, There was one heart in many men. *Dabo illis cor vnum*, a special blessing.

Now this division of heart is intolerable in a Magistrate; when he plies his own cause under the pretence of another's; and cares not who lose, so he be a gainer. Saint *Jerome* calls this *Cor male locatum*; for many have hearts, but not in their right places. *Cor habet in ventre gulosus, lasciuus in libidine, cupidus in lucris*. Naturally, if the heart be removed from the proper sear, it instantly dyes. The eye unnested from the head, cannot see: the foot sundered from the body, cannot go: so spiritually, let the heart be vncentred from Christ, it is dead. Thus

the Coward is said to have his heart at his heel, the timorous hath his heart at his mouth, the envious hath his heart in his eyes, the Prodigal hath his heart in his hand, the fool hath his heart in his tongue, the covetous locks it up in his chest. He that *knows the hearts of all men*, will not choose a divided or misplaced heart.

2. *Cor lapideum*, a hard or stony heart. This is *Ingratum ad beneficia, infidum ad consilia, inverecundum ad turpia, inhumanum ad bona, temerarium ad omnia*. A Rock, which all the Floods of that infinite Sea of God's mercies and Judgments cannot soften. A Stitthy, that is still the harder for beating. It hath all the properties of a stone: it is as cold as a stone, as heavy as a stone, as hard as a stone, as senseless as a stone. No persuasions can heat it, no prohibitions can stay it, no instructions can teach it, no compassions can mollify it. Were it of iron, it might be wrought: were it of lead, it might be molten, and cast into some better form: were it of earth, it might be tempered to another fashion: but being stone, nothing remains but that it be broken. What was *Pharaohs* greatest plague? was it the murraine of Beasts? was it the plague of Boils? was it the destruction of the Fruits? was it the turning of their Rivers into Blood? was it the striking of their First borne with death? No, though all these plagues were grievous, yet one was more grievous then all; *Cor durum*, his hard heart. He that *knows all hearts*, knows how ill this would be in a Magistrate: a heart, which no cries of Orphans, no tears of Widows, no mourning of the oppressed, can melt into pity. From such a Heart good Lord deliver us.

3. *Cor eupidum*, a covetous heart; the desires whereof are never filled. A handful of corn put to the whole heap, increaseth it; yea, add water to the Sea, it hath so much the more: but *he that loveth Silver, shall never be satisfied with Silver*. One desire may be filled, but another comes. *Crescit amor nummi, quantum ipsa pecunia creseit*. Natural desires are finite, as thirst is satisfied with drink, and hunger with meat. But unnatural desires be infinite; as it fares with the body in burning Fevers; *Quo plus sunt potae, plus sitiuntur aquae*: So it is in the covetous heart, *Vt cum possideat plurimae, plura petat*. Grace can never fill the purse, nor wealth the heart.

This vice is in all men iniquity, but in a Magistrate Blasphemy: the root of all evil in every man, the rot of all goodness in a great Man. It leaves them, like those Idols in the Psalm; neither eyes to see, nor ears to hear; but only hands to handle. Such men will transgress for handfulls of barley, and morsels of bread; and a very dram of profit put into the Scole of Justice, turns it to the wrong side. There is not among all the charms of Hell, a more damnable spell to inchant a Magistrate, then the love of Money. This *turns Judgment into Wormwood*, or at least into vinegar: for if Injustice do not make it bitter as Wormwood, yet shifts and delays will make it sour as vinegar. O how sordid and execrable should bribes be to them, and stink worse in their nostrils then *Vespasians* tribute of urine! Let them not only bind their own hands, and the hands of their servants, that may take; but even bind the hands of them that would offer. He that useth Integrity, doeth the former: but he that constantly professeth Integrity, doth the latter. It is not enough to avoid the fault, but even the suspicion: It is some discredit to the Judge, when a Client with his bribe comes to be denied: for if his usual carriage had given him no hope of speeding, he would not offer. A Servant, that is a favorite or inward, gives suspicion of corruption, and is commonly thought



but a by-way; some postern or back-door for a gift to come in, when the broad fore-gates are shut against it. This makes many aspire to Offices and great places, not to do good, but to get goods; as some love to be stirring the fire, if it be but to warm their own fingers. Whatsoever affairs pass through their hands, they crook them all to their own ends; and care not what becomes of the public good, so they may advance their own private: and would set their neighbors house on fire, and it were but to roast their own eggs. Let them banish Covetousness, with as great a hatred as *Amnon* did *Tamar*; first thrust it out of their hearts, then shut and lock the door after it: for the covetous heart is none of them that God chooseth.

Next let us see what kind of hearts God will choose; and they be furnished with these virtues fit for a Magistrate.

1. There is *Cor sapiens*, a wise heart; and this was *Solomon's* suite; *An understanding heart*. He saw, he had power enough, but not wisdom enough; and that Royalty without wisdom, was no better then an eminent dishonor; a very Calf made of golden Eare-rings. There is no Trade of life, but a peculiar wisdom belongs to it; without which all is tedious and unprofitable: how much more to the highest and busiest vocation, the government of men? An ignorant ruler is like a blind Pilot; who shall save the vessel from ruin?

2. *Cor patiens*; a meek heart: what is it to discern the cause, and not to be patient of the proceedings? The first Governor that God set over his Israel, was *Moses*; a man of the meekest spirit upon earth. How is he fit to govern others, that hath not learned to govern himself? He that cannot rule a Boat on the river, is not to be trusted with steering a Vessel on the Ocean. Nor yet must this patience degenerate into cowardliness: *Moses* that was so meek in his own cause, in God's cause was as resolute. So there is also

3. *Cor magnanimum*, a heart of fortitude and courage. The rulers and squares that regulate others, are not made of lead or soft wood, such as will bend or bow. The principal Columns of a house, had need be heart of Oke. A timorous and flexible Magistrate is not fit for these corrupt times. If either threatenings can terrify him, or favor melt him, or persuasions swerve him from Justice, he shall not want temptations. The Brain that must dispel the fumes, ascending from a corrupt liver, stomach, or spleen, had need be of a strong constitution. The courageous spirit that resolves to do the will of heaven, what malignant powers soever would cross it on earth, is the heart that God chooseth.

4. Lastly, there is *Cor honestum*, an honest heart. Without this, courage will prove but legal Injustice, policy but mere subtlety, and ability but the Devils Anvil to forge mischiefs. Private men have many curbs; but men in authority, if they fear not God, have nothing else to fear. If he be a simple Dastard, he fears all men: if a head-strong commander, he fears no man; like that unjust Judge, that *feared neither God nor Man*. This is the ground of all fidelity to King and Country, Religion. Such was *Constantine's* Maxim; He cannot be faithful to me, that is unfaithful to God. As this honorable place of the Kings Lieutenāt-ship hath a Sword bearer, so the Magistrate himself is the *Lord's* Sword-bearer, saith *Saint Paul*. And as he may never draw this Sword in his private quarrel, so he must not let it be sheathed when God's cause

calls for it. It is lenity and connivance that hath invited contempt to great places. Did Justice carry a severer hand, they durst not traduce their Rulers in Songs and Satyrs, the burden whereof will be their own shame. Magistrates are our civil Fathers: and what deserve they but the curse of *Cham*, that lay open the nakedness of *their Fathers*? When *Alexander* had conquered *Darius*, and casually found his slain body lying naked, he threw his own coat over him, saying, I will cover the destiny of a King. It is God alone that *casteth contempt upon Princes*; which that he may not do, let them preserve *Cor mundum*, a clean heart, not conscious of ill demerits.

Such a one sits on the Judgment-Seat, as one that never forgets that he must appear before the Judgment-Seat of Christ. So he executeth Justice, as never losing the sense of Mercy: so he showeth Mercy, as not offering violence to Justice. He can at once, punish the offense, and pity the offender. He remembers his oath, and fears to violate it: to an enemy he is not cruel, to a friend he will not be partial. And if ever he have but once cut the skirt of Justice, as *David* the lap of *Saul's* garment, his *Heart smites him* for it. He minds no other clock on the Bench, but that of his own Conscience. He will not offend the Just, nor afford a good look to varlets: nor yet doth he so disregard their persons, as to wrong their causes. He will maintain Piety, but not neglect Equity. In Court, he looks not before him on the person, nor about him on the beholders, nor behind him for bribes; nay, he will not touch them in his Closet or Chamber, lest the timber and stones in the wall should witness against him. So he helps the Church, that the Commonwealth be no loser: so he looks to the Common-wealth, that the Church may not be wronged. The lewd fear him, the good praise him, the poor bless him; he hath been a Father to Orphans, a Husband to distressed Widows. Many prayers are laid up for him in Heaven; and when he dies, they with the assistance of Angels, shall bear him up to blessedness.

Lastly, let us see why God will choose men by the heart. I deny not, but wisdom and courage, moderation and patience, are all requisite concurrences: but the *Heart* is the *Primum Mobile*, that sets all the wheels a going, and improves them to the right end. When God begins to make a man good, he begins at the heart: as Nature in forming, so God in reforming, begins there. As the eye is the first that begins to die, and the last that begins to live: so the heart is the first that lives, and the last that dies. It is said of the Spider, that in the morning, before she seeks out for her prey, she mends her broken web; and in doing that, she always begins in the midst. Before we pursue the profits and baits of this world, let us first amend our life; and when we undertake this, let us be sure to begin at the heart. The *Heart* is the Fort or Citadel in this little Ile of man; let us fortify that, or all will be lost. And as naturally, the heart is first in being, so here the Will (which is meant by the Heart) is chief in commanding. The Centurions servants did not more carefully obey him, when he said to one *Go, and he goeth, to another Come, and he cometh, to a third, Do this, and he doth it*: then all the members observe the *Heart*; if it say to the eye, See, it seeth: to the ear, Hear, it hearkeneth: to the tongue, Speak, it speaketh: to the foot, Walk, it walketh: to the hand, Work, it worketh. If the *Heart* lead the way to God, not a member of the body, not a faculty of the soul, will stay behind. As when the Sun ariseth in the morning, Birds rise from their nests, Beasts from their dens, and Men from their beds. They all say to the *Heart*, as the Israelites did to *Joshua*;

*All that thou commandest us, we will do: and whither soever thou sendest us, we will go: only the Lord be with thee.* Therefore the penitent Publican smote his heart, as if he would call up that, to call up all the rest. It cannot command and go without.

No part of man can sin without the heart, the heart can sin without all the rest. The Wolf goes to the flock, purposing to devour a Lamb, and is prevented by the vigilancy of the Shepherd; yet *Lupus exit, Lupus regreditur*; he went forth a Wolf, and comes home a Wolf. The heart intends a sin, which is never brought into action; yet it sins in that very intention. The hand cannot offend without the heart, the heart can offend without the hand. The heart is like a Mill: if the wind or water be violent, the Mill will go whether the Miller will or not; yet he may choose what kind of grain it shall grind, wheat or darnel. If the affections be strong and passionate, the heart will be working; yet the Christian by grace, may keep out lusts, and supply it with good thoughts.

The *Heart* is God's peculiar; the thing he especially cares for: *My son, give me thy heart*: and good reason, for I gave my own Sons heart to death for it *Non minus tuum, quia meum*; It is not less thine, for being mine: yea, it cannot be thine comfortably, unless it be mine perfectly. God requires it principally, but not only: give him that, and all the rest will follow. He that gives me fire, needs not be requested for light and heat; for they are inseparable. *Non corticis, sed cordis Deus*. God doth not regard the rind of the lips, but the root of the heart. It was the Oracles answer, to him that would be instructed which was the best Sacrifice; *Da medium Lunae, Solem simul, & canis iram*: which three characters make *Cor*, the Heart. Mans Affection is God's *Hall*: man's Memory, his *Library*: man's Intellect, his *Privy Chamber*; but his Closet, Sacrary, or Chapel, is the *Heart*. So Saint *Augustine* glosseth the *Pater noster*; *Quies in coelis, which art in heaven*, that is, in a heavenly *Heart*.

All outward works an hypocrite may do, only he fails in the Heart: and because he fails there, he is lost everywhere. Let the flesh look never so fair, the good Cater will not buy it, if the liver be spak'd. Who will put that timber into the building of his house, which is rotten at the heart? Man judgeth the heart by the works, God judgeth the works by the heart. All other powers of man may be suspended from doing their offices, but only the *Will*, that is the *Heart*. Therefore God will excuse all necessary defects, but only of the *Heart*. The blind man cannot serve God with his eyes, he is excused: the deaf cannot serve God with his ears, he is excused: the dumb cannot serve God with his tongue, he is excused: the creeple cannot serve God with his feet, he is excused. But no man is excused for not serving God with his *Heart*. *Deus non respicit quantum homo valet, sed quantum velit*. Saint *Chrysostom* seemed to be angry with the Apostle, for saying, *Behold, we have left all, and followed thee*. What have you left? an angle, a couple of broken nets, and a weather beaten Fish-boat; a fair deal to speak of. But at last he corrects himself, *I cry you mercy, Saint Peter*: you have *forsaken all* indeed: for he truly leaves all, that leaves *Quod vel capit mundus, vel cupit*: that takes his *Heart* from the world, and gives it to Christ.

All other faculties of man apprehend their objects, when they are brought home to them; only the *Will*, the *Heart* goes home to the object. Colour must come to the eye, before it can see it: sound to the ear, before it can hear it: the object to be apprehended is brought home

to the understanding, and past things are recollected to the memory; before either can do her office. But the heart goes home to the object. *Vbi thesaurus, ibi cor*. Not where the heart is, there will be the treasure: but *where the treasure is, there will be the heart*.

*Blessed are the pure in heart, for they shall see God*. Of all, the pure heart is beholding to God, and shall one day behold God. Therefore *Dadid* prays, *Cor mundum crea in me, Deus: Create in me a clean heart, O God*. The Lord rested from the works of his Creation the seventh day; but so dearly he loves clean hearts, that he restes from creating them no day. As *Jehu* said to *Iehonadab*, *Est tibi cor rectum, Is thy heart right?* Then give me thy hand, *come up into my chariot*. So this is God's question, *Is thy heart upright?* Then give me thy hand, ascend my triumphant Chariot, the everlasting glory of heaven.

To conclude; because there is such difference of hearts, and such need of a good one; they put it to Him that knows them all, and knows which is best of all. For howsoever Nature knows no difference; nor is there any *Quorum praecordia Titan De meliore luto finxit*: yet in regard of grace, the sanctified heart is of purer metal then common ones. A little living stone in God's building, is worth a whole Quarry of the world. One honest heart is better then a thousand other: the richest Mine, and the coarsest mould, have not such a disproportion of value. Man often fails in his Election, God cannot err. The choice here was extraordinary, by lots: yours is ordinary by Suffrages; God's hand is in both.

Great is the benefit of good Magistrates: that we may sit under our own Vines, go in and out in peace, eat our bread in safety, and (which is above all) lead our lives in honest liberty: for all this we are beholding, under God to the Magistrate, first the Supreme, then the subordinate. They are Trees, under whose branches the people build and sing, and bring up their young ones in religious nurture. That *Silence in heaven about half an hour*, when the *golden vials were filled with sweet odors*, and the prayers of the Saints ascended as pillars of smoke and Incense, is referred by some, to the peace of the Church under *Constantine*. It is the King of *Mexico's* Oath, when he takes his Crown; *Iustitiam se administraturum, effecturum vt Sol cursum teneat, Nubes pluant, Rivi currant, terra producat fructus*; that he will minister Justice, he will make the Sun hold his course, the Clouds to rain, the Rivers to run, and the Earth to fructify. The meaning is, that the upright and diligent administration of Justice, will bring all these blessings of God upon a Country.

If we compare this City with many in foreign parts, how joyfully may we admire our own happiness! Those murders and massacres, rapes and constuprations, and other mischiefs, that be there as common as nights, be rare with us. I will not say that all our people are better then theirs, I dare say, our Government is better then theirs. Merchants make higher use, and are more glad of calm Seas, then common passengers. So should Christians more rejoice in peace, then can the heathen: because they know how to improve it to richer ends, the glory of God, and salvation of their own souls. Proceed ye grave and honorable Senators, in your former approved courses, to the suppressing of vice and disorders, and to the maintenance of Truth and Peace among us. It is none of the least renowns of this famous City, the Wisdom and Equity of the Governors. To repeat the worthy acts done by the *Lord's* *Maters of London*, were fitter for a Chronicle; they are too large for a Sermon.

But it is high time to bless you with a Dismissal, and to dismiss you with a Blessing. That Almighty God, *that knows the hearts of all*, sanctify your hearts to govern, and ours to obey; that we all seeking to do good one to another, *He* may do good unto us all. To this blessed and eternal God, the Father, the Son, and the Holy Ghost, be all glory and praise forever.  
*Amen.*

Henry Ainsworth, 1571-1622?

**P-HA-1. A censure upon the dialogue of the Anabaptists entitled, A description of what God hath predestinated concerning man. By Henry Ainsworth. - Ainsworth, Henry, 1571-1622?**

A CENSURE UPON A DIALOGUE OF THE Anabaptists; Intituled, 〈...〉 what God hath Predestinated concerning man, &c. By HENRY AINSWORTH.

ROM. 9.11.15.16.

11 (For the *children* being not yet borne, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

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#### **TO THE READER.**

CHRISTIAN Reader, howbeit the continued infirmity of this authors body, wherewith it pleased God to exercise him, might justly have excused him from taking pen in hand to write, especially in businesses of this nature, his desire being as himself testified in his life time, to finish this last period of his life with more comfortable meditations then to follow controversies: yet did he labor to his power, yea and (as I may say) beyond his power, to enforce himself even in his decayed health, together with his other necessary labors, to discover the fraud and falsehood of the adversaries: amongst others he judged these Anabaptists not the least, which occasioned this ensuing Censure; Another nearer inhabitant then the former author, was one Mr. *Paget* that lived in the same city by him▪ being a chief leader to another congregation there, who being of a quarrelsome disposition, and envious hearted towards Mr. *Ainsworth*, and the truth professed by him, having unjustly picked quarrels against him: afterward without his privity while matters were in debating (not imitating D. *Reynolds* to *Hart* although he highly commends him pag. 367.) published a book against him, laying to his charge things which he knew not, even gross untruths, and palpable reproaches, making divers false charges upon him, as if he neither shamed nor feared to be Satan's instrument to blow abroad whatsoever envy and malice had scraped together, in likelihood expecting no other reward then gratifying the world, by the Gospel's disgrace in our subversion; yea laboring through his sides to smite the text it self, which I trust M. *Ainsworth* hath well cleared in that little advertisement published in his life time with those books of Moses, besides a particular answer to his book he had well begun, and had finished long before his death had not his infirmity of body hindered. But now time

permits not to instance particulars, but leaving so unneighbourly, yea so unchristian an opposite to the Lord for judgment, I will add a word or two touching the occasion of this treatise ensuing, which was at the request of some, (whose minds the Anabaptists would cumber with their errors) to show his judgment on the foresaid book. Now as some were assaulted that yet would give no way or entertainment to those errors, yet othersome that had stood in the truth a long time, were perverted. The knowledge of these things coming to this reverend and judicious man, Mr. *Henry Ainsworth*, he soon drew out this answer, and sent it by a friend into England, to reclaim (if God saw it good) such as had erred herein, and gone astray by rash and inconsiderate zeal beyond knowledge, and through the grace of God to preserve such from falling as yet stood: this he sent for the present, purposing if the Lord continued some competent health and strength, to revise and so to make more perfect this which then shortness of time in respect of the Messengers great haste, could not be afforded, and so to make it public in this spring; but the Lord having prevented this his purpose, by taking him to himself, he now resteth from his labors. Yet finding the matter may, through the blessing of God, be profitable to his people, it is thought fit not to keep these his last labors in matters of this nature in silence, but that it come to the public view for the good of them that are ordained to life. And so I wish thee to farewell in the Lord.

**A CENSURE UPON A DIALOGUE of the Anabaptists, entitled, *A Description of what God hath Predestinated concerning MAN, &c.***

BEING requested by some, whose minds the Anabaptists would cumber with their errors, to show my judgment on their foresaid Book; I have set down these few observations.

In the first part which they entitle of *Predestination*, they commit a double fault, 1 They confirm not by holy Writ their own doctrine: for in the third page of their Dialogue, they describe God's Predestination out of their own head; not one Scripture brought to prove that they say: neither can they justify by God's word that their description, wherein some things are erroneous, some ambiguous and sophistical till they be cleared. 2 They abuse and calumniate the doctrine of those whom they call Calvinists, and would father upon them absurdities, errors, blasphemies: taking advantage upon some harsh phrases, concluding against them worse things then either they spake or meant; passing over the explanations to be seen in sundry of their works, which will clear them of the errors that these men would enforce upon them.

The differences which they make (in page 4) between the Calvinists doctrine and theirs, are fraudulent and injurious. As between *All things*, and *all good things*: where first these Anabaptists do differ from the plain Scriptures, which testify that *All things* were created by Christ, Col. 1 16, and without him was *not anything* made that was made, 1 John. 1 2. Secondly, they cannot be ignorant but that we hold all things that were made to be very good, Gen. 1 31, so this difference they forged out of their idle heads.

The 2 & 3 differences, as that the Calvinists should say, *whatsoever is done (murder or the like) cometh from God; and that God is the principal cause and author of all things, appointing all things to the one part and to the other, damnation as salvation, vice as virtue.* But the Anabaptists say,

*whatsoever good is done cometh from God, but no evil things that are done; and that God is the principal cause and author of all good, and of salvation to all men; but the devil is the author of all evil.* In these differences they set down some error, with calumny and sophistry.

Error it is to say, God appointed not Damnation as Salvation: wherein again they proclaim themselves different from holy Scripture. For damnation being a work of God's justice upon the reprobates, (as salvation is a work of his grace towards his elect,) cometh from God, and is by him appointed; as those Scriptures plainly testify, Mat. 25 41, Jude v. 4, 2 Pet. 2 3 • 9, Rom. 9 22.

That any of us should say, *murder* and other like vices come from God, and are appointed by him, is injurious sophistication. We hold not God to be the principal cause or author of any evil as it is sin; but only of evil as it is condign punishment for sin, according to Esa. 45 7, Amos 3 6. Concerning *murder*, and other like actions, we distinguish between the action as it is natural, and as it is moral. All actions as they are merely natural, are of God: for *in him we live, and move, and have our being*, Act 17 28, without him no man can move his hand to smite his neighbor. As they are moral, God's providence concerning them is twofold: for as they are vicious & sinfully done, God doth them not, but suffereth them so to be done: as they have in them respect of justice and punishment, so God doth, appointeth, commandeth them to be done: As, the defiling of David's Concubines, being considered in the sinfulness of it, proceeded from Absalom's wicked lust, and Ahithophel's wicked counsel, 2 Sam. 16 21 22. thus God did it not, but suffered it to be done. But considering it as a punishment or chastisement for David's sin, the Scripture telleth us, that God took David's wives and gave them to Absalom, and God *did this thing*, 2 Sam 12 11 12. The murdering of the Israelites by the Assyrians, of the Iwes by the Babylonians, was a very sinful action done by these Heathens; and thus God suffered them to do it: But as it was a just punishment for his people's iniquity, God *sent* those heathens against the *hypocritical nation*, Esa 10 5 6. God caused the Jews to fall by the sword, he made Jerusalem desolate, he himselfe fought against them with an outstretched hand, he delivered them into the hands of Nebuchadnezzar; he prepared destroyers against them, he gave them into the hand of those that sought their life: the Babylonians were his servants, whom he sent and took, and brought against the land; though those Heathens for their iniquity in doing this, were afterward punished, Jer. 19 7 8, & 21 5 7, and 22 7 25, & 25 9 12. Other examples many are in the Scriptures, how these actions which men did most sinfully, God did the same actions by those evil men; most justly: either for judgment upon reprobates, or for chastisement & mercy unto his chosen.

They inveigh against us, as teaching that *God decreed that Adam could not but sin; that God commanded him not to sin, and yet decreed that he should not sin.* Answ. They proceed in wronging us. We teach not that God decreed sin should be done, otherwise then by suffering it to be done. He never decreed either to do sin, or to command it to be done, or to approve it being done. Neither did any decree of God force Adam to sin; he might have avoided sinning if he had would: but he would not continue in obedience, he sinned willingly.

Further, they feign us to say, that *though God by his reviled will commanded Adam not to sin, yet in his secret will he decreed he should sin.* Answ. God neither openly nor secretly decreeth or



willeth sin as sin: for he is not a God that hath pleasure in wickedness, Psal. 5 4. They keep their wont therefore in calumniating us. Also they err, in refusing the distinction between God's revealed and his secret will, whereby we understand not two wills in God, but one and the same will, partly revealed, partly concealed from us and secret, according to Deut. 29 29. By his reviled will or commandment, God would have Abraham to kill his son, Gen. 22, by his secret will (not th'n reviled to Abraham but afterward) he would not have him killed.

They go on and would prove, that *God did neither decree, nor lay any necessity on Adam to transgress*. But they labor in the wind, and would prove that which we confess, yet in their proof lurketh error; for they affirm, *that God left not Adam unfurnished with anything that might support him in that estate in which he created him*. For th's th'y bring no word of God, but broach their own fansi's. A•am was unfurnished of God's gracious help to support him when h• was tempted: for want of it, he willingly yielded unto Sa•an: by it, he might and would have resisted all temptations; even as the elect Angels having this grace, are supported so as they shall never fall. Adam in deed was so furnished of God, that no power or fraud of Satan could have vanquished him, unlsse he himself would voluntary yield: which he did, and therefore had no excuse for his sin. But God (if he had pleased) could so have confirmed his will in good, could so have supported him with grace in temptation, that his will should not at all have declined to evil. This God did not, because so it pleased him; and he was not bound to give Adam more grace, then that which he had bestowed on him: which was so great, that no power of devils could have prevailed, if the man had not willingly fallen.

They proceed to manifest two things: first, *Of Adams state, viz. that God could not make him otherwise then he made him, that is mutable, able to obey his precepts: but not unchangeably good*. Ans. Not to reason of things too high for us, how God *could have made man*: I grant that men and Angels, and all cr•atures are changeable: and that Adam was able to obey all God's commandments, if he had would: but this proveth not that he was furnished with all things that might support him in that good estate: for he had not special grace from God to stablish his will in good; which the Lord could have done, and then Adam had not sinned. Whereas they add, *God did not decree and force him to sin*; we say the same, and they sinfully wrong us to impute such blasphemy unto us. 2 The second thing they would manifest is; *That many things be done against the will of God*. Answ. This as it is set down is false: For it was the will of God to suffer Adam to fall, else he had not fallen: and God willingly suff'reth all the sins done under the Sun; for if he would not suff'r them, the creatures could not do them. But understanding by God's will his commandment, or his approbation: so it is true, that too many things are done against God's will: and this they need not go about to prove, for none (I think) denieth it.

But they scoff at the distinction between the action, and the sin of the action, and call it *merely a fabulous riddle*: and say, *the subtlety of the Riddle is this, that sin is nothing*: whereupon they pleasantly infer, *that malefactors are punished for nothing*. Answ. Had they not a better faculty in deriding then in disputing, they would not have called it a fabulous riddle. I have before proved that all actions of men as they are natural, all motions inward or outward, are of God, Act. 17 28. Again, I have proved that the actions of Assyria and Babylon, were just

and holy actions as God did them; but wicked & sinful as men performed them Therefore the action and the sin of the action are rightly and needfully distinguished, seeing God's hand is in the one, but not in the other. That sin is no substantial thing is plain, seeing all things were made by God, John. 1 2, but sin he never made: it is a vicious quality infecting the good things which God made, and corrupting their actions. And thus though sin be not simply nothing, yet it is no substantial thing. Their definition of sin, that *it is a thought, word, or deed, contrary to the will of God* is no perfect definition: for there is an hereditary sin from Adam, which all have, before they can either do, or speak, or think: of which point we are to treat anon. Their inference that they which hold *God to be the author of the deed which is sin*, hold him *to be the author of sin*, is denied and before disproved. We know God was author of the deed of sending Joseph into Egypt: for he sent him *hither*, partly to try and humble Joseph, partly to provide for Jacob's family, Psal. 10 17 19, Gen. 45 7 8, yet was *he* not author of the sin committed in sending him, that was of the Patriarchs, moved with envy, Act. 7 9.

They charge M. Knox with *wide wandering*, and *large blasphemy*, for ascribing to the providence of God, *whatsoever the Ethnics attributed to fortune*: Their reason is this, *who knoweth not that unto fortune, the Ethnics ascribe all perverse and pestilent wickedness*. Answ. Herein they wander from the truth, and blaspheme it. God's providence extendeth further then to such things as he himself is author and doer of: it extendeth to all the most horrible sins in the world, which he willingly suffereth to be done, and provideth in what manner and measure he will suffer them to be done, and by his wisdom knoweth to bring good out of the worst and most sinful deed. Could Adam have been tempted to sin, if God had not given Satan leave to tempt? Could he have fallen, if God had not left him to himself? Was not God's providence in Absalom's horrible sin when he defiled his fathers wives; seeing God foretold it, and the manner of it, before all Israel, and before the Sun? 2 Sam. 12 11 12. God's providence sufficed Shimei's sin when he cursed David: his providence kept Abimelech from sinning in defiling Sarah, Gen. 20 3 6. To conclude, it is near unto Atheism & Epicureanism to deny God's providence in any the least thing or action be it good or evil.

But these men infer worse matter; asking *whether anything may be spoken more repugnant to the nature of God, or contrary to his word &c. then to say that God punisheth man with hell torments, for doing those things which he himself hath predestinated, ordained, decreed, determined, appointed, willed and compelled him to do, and that which a man cannot choose, but must needs do by the force and compulsion of his predestination*. Answ. Bold calumniators, which woul make the worl believe we say such things as we abhor to think. In how many books might they have seen these things denied, and refuted. We teach that sin is suffered of God, not done by him, nor decreed, willed, commanded, much less compelled. All that sin (whether men or devils) sin voluntarily, of their own will, for which they might all in justice be damned. God tempteth no man to evil, much less forceth or compelleth any to evil, I am. 1 13. So they answer unto, and woul refute their own fictions.

They affirm that we say, *whatsoever God foreseeth be willeth, and it cannot but come to pass*: whereto they answer, *that God foreseeth all things, good and evil, but he willeth only good. And though he fore knoweth all things, yet all things come not to passeth before of necessity*. Answ. They

still dally and deceive by general and ambiguous terms. If they understand by God's will, his permissive will, or willing sufferance: so we say all things good or evil come to pass by his will. But if they mean God's effective or approving will, so we hold that he willeth nothing but good. The second we teach not, that all things therefore come to pass because God foreknoweth them: his foreknowledge imposeth no necessity on things. But withal we teach, that whatsoever God foreknoweth shall be, that must needs be, else his knowledge should not be certain and infallible: but they come to pass by other causes than his bare foreknowledge. These distinctions observed, their reasons deduced from Scripture are soon taken away.

They plead, that *God foreseeth the death of a sinner, and the cause thereof, viz. his wickedness; but willeth it not, as Ezech. 18 32 and 33 11. I will not the death of a sinner, but that he return and live. Christ foresaw the destruction of Jerusalem, yet he willed it not for he wept &c. Mat. 23 37.* Answ. They do not well to shuffle together, Death, and wickedness the cause of it. Wickedness God willeth permissively, suffering it to be done: Death he willeth effectually, inflicting it on obstinate sinners. Secondly, they err in denying absolutely that God willeth the death of a sinner, else how should God judge the world? To kill for sin is a work of justice, as to pardon sin is a work of mercy. God willeth his own justice and work thereof. Who but he createth the evil of punishment? Isaiah 45 7, Amos 3 6. Who but he prepareth death and hell for sinners? Math. 25 41. And would he do this against his will? The Scripture in plain words saith of Eli's wicked sons. *They hearkened not &c. because the Lord would slay them,* 1 Sam. 2 25. Whereas therefore Ezekiel saith, *God would not sinners death,* it cannot be meant absolutely or in all respect (for then it should contradict the other Scripture,) but conditionally or comparatively: if sinners repent he willeth not their death; or he willeth not their death so much as their repentance. But if the wicked turn not, then the (Prophet saith) *God whetteth his sword, bendeth his bow, and prepareth for him the instruments of death,* Psal. 7.12 13. So Christ would not Jerusalem's destruction, if they would have come to him: but because they would not, he would make it desolate, as was foretold, Dan. 9.26 27.

They would prove, that all things come not pass of necessity *therefore;* to wit, because of God's foreknowledge. Answ. They labor in vain to prove that they need not. God's foreknowledge layeth no necessity that the thing must be done by force or compulsion. Yea God's will always layeth no such necessity: seeing he willeth some things conditionally, which are not effected unless the condition be observed: as he would a sinners life, not death, conditionally if he return to God. He would the destruction of Nineveh; but conditionally, except they repented. Other things God willeth absolutely; and those must needs come to pass: for none can resist or hinder his absolute will. *Esa. 46 10.11. Job. 23 13 Psal. 33.10.11.* But forasmuch as God certainly foreknoweth all things that shall be, whether good or evil, in this respect all things come to pass of necessity, otherwise God in his foreknowledge might be deceived. But as necessity meaneth violence, force, compulsion: so all things are not of necessity, but many are of the voluntary will of the creature. Therefore these adversaries deceive their readers in answering texts of scripture alleged: for sometime they fabricate untruths on us, and with all sometime spread their errors As when they say, *In these actions (namely Shimei's cursing of David, and the like) there were evils, namely cursing, envy, pride*

*deceit: now the controversy is (say they) who was the first cause of this cursing, envy pride, deceit.*

*Answ.* They would make controversy where none is. We believe that all sin is originally from the creature, & none from the creator. So when they would conclude from our doctrine, that God should be most to be blamed for *forcing of necessity* by his decree, Satan to tempt, and man to consent and act it: they show themselves to be calumniators: we do not hold that ever any creature was, is, or shall be *forced of necessity by God's decree*, to consent unto, or to act any sin.

And here let the prudent reader observe, how these men themselves can distinguish when they are driven to it: for (in pag. 24, 25.) they confess God made them that are now Devils, and continueth the life and being of men and Devils: also (in pag. 26.) that these Devils and men (the instruments that act wickedness) are good, *as they are from God*, yet the actions (they say) of those instruments, the sins, cannot be good from God.

The first is true, that devils and men were God's good creatures: the second, (that God continueth their life and being) is also true, but imperfect: they should have added their *moving* also: for so we are taught, that in *him we live, and move, and have our being*, Act. 17 28. Why said they not that God continueth their moving also? Was it because they saw all our actions are motions, and therefore in some respect also of God? But this they baulk for advantage to their errors. Their third assertion is partly false, and partly fraudulent. Fraud it is to confound *actions* and *sins*, as if they were all one, and admitted no distinction (which the Abarastists call a *turning device*.) False it is that the *actions* of these instruments *cannot be good from God*: for whatsoever is from God, is good; & all actions as they are merely natural, are from God, in whom we live and move. Again, all actions which God (either for reward, chastisement or punishment) doth by evil instruments, they are morally good in respect of God: though as they are misdone, or sinfully done by devils and men, they are morally evil; and thus God doth them not, but only suffereth them to be done amiss.

Now for God's *sending* the Assyrians against Israel, Esa. 10 5 6, his *sending* delusions upon reprobates, 2 Thess. 2 11, and the like: they say it was *not otherwise then by suffering*: and they would prove it by the devils words to Christ, *Send us into the swine*, Mar. 5 12, which another Evangelist setteth down thus, *Suffer us to go &c.* Mat. 8 31. Hereupon they infer, that *God's sending* is nothing but *suffering* in this case.

*Answ.* They conclude more then the Scripture teacheth: for though such *sending* be *suffering*, yet it followeth not that such sending is *nothing but suffering*: there is more in it then so. For the punishing of Israel by Ashshur, Isaiah. 10. was an act of Justice for their sins: and so is the sending of delusion in 2. Thess. 2. a work of justice: therefore a good work. And if God did not do these things, but only suffered them: then the good works of justice are done by wicked men and devils; and the Devils shall be good doers; and God a sufferer only of good to be done. The proof they make show of from comparing the Evangelists, showeth what strangers they are in the book of God. When sundry Prophets or Apostles repeat the same things, it is usually with some change and difference of words: not that the different words are equivalent, one meaning neither more nor lesse then another, but of different meaning, and larger extent oftentimes, to teach further matter. That which one Evangelist calleth

*fasting*, Mark 2.19. another calleth *mourning*, Math. 9.15. yet are not these two one, though often joined together. To drink *with the drunken*, Math. 24.49. is explained, To drink *and to be drunken*, Luk. 12.45. which two speeches are not always the same; for a man may drink with the drunken, and yet not be drunken himself. In 2. *Chron.* 5.4. the *Levites* took up the Ark: in 1. *King.* 8.3. it is said, the *Priests* took up the Ark: this expoundeth the former; for though all *Priests* were *Levites*, yet all *Levites* were not *Priests*. In 1. *Chron.* 19.19. the *Syrians* would not help the *Ammonites*: in 2. *Sam.* 10.19. it is said, they *feared* to help them. Yet are not these words of equal force and extent: for some may be unwilling to help though they be not afraid. The Prophet saith, *Rejoice* greatly O daughter of Zion, *Zach.* 9.9. the Apostle alledgeth it, *Fear not* O daughter of Zion, *John.* 12.15. The Prophet saith, the *Gentiles* shall *seek*, *Esa.* 11.10. the Apostle expoundeth it, the *Gentiles* shall *trust*. *Rom.* 15.12. And many the like; where to make one of the words no more in force then the other, were to do open violence to the scripture. And that all may see that *sending* is more then *suffering*, the very same history which they allege doth convince them, for the same Devils at the same time desired Christ that he would not *send them* away out of the country, *Mark.* 5 10. but in *Luk.* 8.31. it is said, they desired that he would not *comm•nd* them to go out into the deep. If these men's reason be of weight, *sending* is *no more* then *suffering*: this reason hath as much weight, that *sending* is *no less* than *commanding*. Now betwixt *commanding* and *suffering* themselves (I suppose) will confess there is sometime a great difference. But why doth the one Evangelist say *send us*, and another, *suffer us*? Not to confound these two as one, but to teach us two things; 1. that as it was the devils sinful and malicious desire to hurt the creatures, & to procure envy against Christ in this respect he *suffered* them: 2. but as it was Christ's just punishment on the covetous Gadarenes, and trial of them whether they loved their swine more then him and his gospel; in these respects Christ not only *suffered*, but *sent* the devils into the swine; and the devils were his servants to do what he would have done. The like is to be minded for God's sending the Assyrians, and Babylonians, with sword to kill; and the devils with delusions to deceive the reprobates; and other the like, 1 *King.* 22, 19, 20—22.23.

This is further manifested by the example of Christ's death: touching which (whatsoever the Scripture saith) these men do *deny that God determined, appointed or decreed, that the wicked should betray or murder him, otherwise then by suffering them*. Which if they spake in respect of the sin only, we would grant: but being meant of the actions done, it is against the express Scriptures, which say the Jews took and crucified him, *being delivered by the determinate counsel and foreknowledge of God*, *Act.* 2 23, and that both *Gentiles* and *Israelites* were gathered together for to do whatsoever God's *hand* and his *counsel*, *predestinated* (or *fore-determined*) *to be done*: *Act.* 4 27.28. Now God's *Counsel* and *Predestination* that a thing should be done, is more then bare permission; and his *hand* being in it, showeth him to be an agent in this work. God out of his love, sent and gave his Son for us, *John.* 3.16.17, it pleased the Lord to bruise him, and put him to grief, *Isaiah* 53.10, and Christ laid down his life of himself, no man took it from him, *John.* 10.18, he poured out his soul unto death, *Esa.* 53.12, he offered up himself a sacrifice for our sins, through the external Spirit, *Heb.* 7.27, & 9 14. These and the like sayings in Scripture, teach us more of God in Christ's death, then a bare suffering.

God's good hand was in it for our redemption, and not only the wicked hands of them that sinfully crucified him.

Whereas they tell us, *Christ might have been slain without sin, for God might have appointed some to sacrifice Christ, as he did Abraham to sacrifice Isaac &c.* They speak too presumptuously in God's matters. Will they teach him another or a better way to effect his own purposes, then himself hath chosen? But what would they infer upon it? If God had decreed that Christ should have been slain by holy Angels; they would not then deny (I suppose) but God should be an agent in his Sons death. Now that God decreed he should be slain by evil Angels, and hands of wicked men; and his Decrees and Counsels must stand, Psal. 33.11, his predictions must needs be fulfilled, Act. 1.16, is he not therefore an agent in Christ's death? Shall he be restrained from using any of his creatures to do his good work, because they through their own corruption and malice do it (and cannot but do it) amiss? Or shall their mis doing which is in them voluntary, and not caused of God, be imputed to him? Let men speak and think of God with more sobriety: and though our dullness cannot comprehend how God's good hand can be in the evil actions of wicked men, & he not partaker of their sin: yet let us not deny that which God plainly teacheth, but rather lay our hand on our mouth, and confess we have uttered that we understood not, things too wonderful for us which we knew not, Job. 40.4, & 42, 3.

The last reason which they pretend to answer, is such as dazzleth the adversaries eyes. The Scripture saith, the Jews *could not believe*, because (the Lord) *he blinded their eyes and hardened their heart, that they should not see, nor understand, and be converted and healed*, John. 12.39.40. Also the Lord saith, *I will harden Pharaoh's heart: and he shall not hearken unto you, that I may lay my hand upon Egypt, &c.* Exod. 7.3.4. They answer, to the first, that by *comparing Esa. 6.9. Mat. 13.14, &c. Act. 28.26, &c. it is manifest, that they winked with their eyes, lest they should see: for which cause God gave them up to that reprobate sense.* To the latter they answer, that *Pharaoh hardened his (own) heart, Exod. 9.34, and God hardened his heart (and so the hearts of the wicked) by giving them up to Satan (who worketh hardness of heart against God) and to their own hearts hardness, and lusts, to vile affections, and to reprobate minds, Psal. 81.11.12. Rom. 1.24.26.28.*

A•sw. That the Jews winked and would not see, that Pharaoh hardened his own heart and would not let Israel go, is true. That for these causes God gave them up to their own lusts, &c. and to Satan is also true. Thus far we agree; but to the force of our reason they answer nothing at all. For in these works of *blinding* and *hardening*, there is more then God's bare permission: they did it, and God it; they sinfully, but God righteously, justly rewarding their sin. And thus the enemy condemneth himself. For he that for sin, inflicteth punishment, doth a good work of justice, and suffereth it not only to be done: but God for sin blinded the eyes, and hardened the hearts of the Jews and Egyptians; therefore in blinding and hardening, God was a doer (as a just Judge) and not a sufferer only, as while ere they pleaded. Between these two there is great difference. The Greeks took Soft•nes and beat him before Gallio's judgment seat; here Gallio suffered them only, caring for none of those things, Act. 18.15.16.17. Paul and Silas were beaten and imprisoned by the Magistrates commandment, Act. 16.22.23, here the Magistrates not only suffered, but were agents also in

their beating and imprisoning, though they did it by other wicked men's hands. So God when he commandeth Satan to go and deceive, or harden wicked sinners, 1. King. 22.22, whē he giveth sinners up to a reprobate mind, Rom. 1.24.26, 28, then God deceiveth, God hardeneth in just judgment, and doth not only suffer these things. When the Judge delivereth an evil doer to the Officer, & the Officer cast him into prison, Luk. 12.58, the Judge doth this by the Officer. So God is the Judge, he delivereth evil doers to Satan to be their deluder, their tormentor, their goaler, he giveth them up to blindness, hardness, reprobate minds; & these are works of his justice, which Satan and evil men execute most sinfully. Christ saith, he *came into this world for judgment, that they which see not might see, and that they which see might be made blind, Job. 9.39.* Now in what manner God blindeth and hardeneth sinners it is not in man to declare: for his *judgments are unsearchable, and his ways past finding out, Rom. 11.33,* But they that for his judgments would make God the author of sin, err on the one hand: and they that ascribe unto him herein but a bare permission, err on the other hand. Godliness will teach us to believe and rest in that which the Scriptures teach: though it pass our reach and capacity how God in his wisdom doth these things. Hitherto of Predestination.

### Of Election.

THEY proceed to speak of election; where after they have set down (as they think good themselves) what our opinion is, they propound their own doctrine, viz. *That Christ came to cure all men of their sins, but with a bitter medicine, which is, that we must deny our selves, take up his cross, and follow him. So many as refuse to take this medicine, cannot be cured, but such as receive it are cured. Again, that they are elected who do put on Christ, and that our election dependeth upon this condition, according to the Scriptures, the Lord chooseth to himself a righteous man, and they that were not God's people, shall be his people, &c. if they seek righteousness by faith, and these are the elect, according to the election of grace. Election (they say) is not of particular person, but of quality: all persons are God's generation; and those persons in whom he findeth faith and obedience, of his mere mercy those persons he electeth to salvation, for the quality he findeth in them; which he himself hath wrought by his word and Spirit, which they might have resisted, but did not, but submitted to the righteousness of God; and this is God's purpose of election before the world was; and these are they whom God knew, or acknowledged before. And for God's decree they feign it to be thus, I will cause all Nations to be taught (by Christ) and so many of them, (being all called) as do not behave themselves as they ought, I will cause to be punished, and the rest I will bless and make happy. This is the doctrine of blind Odegos, the Guide; and ignorant Ereunetes the Searcher answereth, I do think it so to have been.*

Answ. Very ignorantly and erroneously have they propounded their opinion, with some truth mixing much error, that the blind may lead the blind into the ditch. It is true, that such men as they describe are God's elect: it is also true that God hath wrought these good things in them by his Word and Spirit. But false it is, that our election *dependeth upon this condition; False, that election is not of particular persons, but of quality.* False it is (and thwarting their former speech) that *God electeth those persons in whom he findeth faith and obedience:* For before election no such persons are to be found among all the sons of Adam. False it is, and an abusing of the Scripture, to say, that *God chooseth to himself a righteous man.* False it is to

say (in this matter of Election) that *all persons are God's generation*. Briefly, the whole tenor of their description of God's election, is perverse and erroneous. For,

1 No scripture telleth them that our election to life, *dependeth on this condition*, of our faith and obedience. Faith and obedience are the effects (not the cause) of our election, and are conditions following election, not going before it; as it is written, *As many as were ordained to eternal life believed*, Act. 13.48, teaching that God's ordaining to life (that is his election) went before their believing, but these men invert the order of God, and would teach, that so many as believed (beforehand) were ordained to life.

2 The Apostle teacheth us, that whom *God foreknew, he also did predestinate to be conformed to the image of his Son*, Rom. 8.29, so that our conformity to the image of Christ, our faith, obedience, bearing of his cross &c. is that whereunto (not that wherefore) God predestined or chose us. This is most apparent by the words following: *Whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified*, Rom. 8.30, So then glorifying cometh after justifying; justifying after calling; calling, after predestinating or choosing unto life: and these graces are not before predestination or causes of it, as these adversaries would persuade.

3 It is written, that *God hath chosen us in Christ, before the foundation of the world▪ that we should be holy; and he predestinated us unto the adoption of children by Jesus Christ*, Eph. 1.4.5, so that our holiness, and our adoption, are things that we are chosen unto, and do follow election; but are not the things going before, and which we are chosen for, because God findeth them in us.

4 Paul teacheth us that God *justifieth the ungodly* that believe in him, Rom. 4 5, now those whom he justifieth, he did choose and predestinate before, Rom. 8.30, therefore he chose the ungodly, the unrighteous, that they may be made godly, righteous, and holy, through his grace. But these men say, *God chooseth a righteous man*, whereas the Scripture saith, *There is none righteous, no not one, there is none that understandeth, none that seeketh after God*, Rom. 3.10.11, so that if God should choose the righteous only, none at all should be chosen. They say, it is *according to the Scripture*, but they show no Scripture that accordeth to their saying. If they intend *Psal 4.3, the Lord hath set apart (or separated) him that is godly for himself*; (for I know not else what Scripture they should mean,) they are deceived and would deceive; for David speaketh not there of his election to life, but of his being set apart to the glory of the kingdom of Israel, which his enemies would have turned to ignominy: neither useth he the word of *election*, but of *setting-apart* (or *separating after a marvelous sort*) which word is used for God's administration towards his people after they are elected and called, as appeareth in *Ex. 33.16, & 11.7*, yea and it is applied to brute beasts, which are not partakers of the Election that we treat of, *Ex. 9.4*.

5 Moses teacheth Israel, that God gave them not inheritance in the earthly Canaan (much less in the Kingdom of Christ) *for their righteousness or uprightness of their hearts*, Deut. 9 4.5.6, he telleth them, *Because God loved their fathers, therefore he choose their seed after them*, Deut. 4.37. But these men would persuade, that because men deny themselves, take up the cross &



follow Christ, (that is, because they are righteous and holy) therefore God chooseth them to inherit heaven.

6 Because all men are by nature, or creation, the offspring, or generation of God. Act. 17.28, these men would conclude that election to eternal life, *is not of particular persons, but of quality*: as if our first natural birth, and our second supernatural birth were all one: or, because all persons are of God by creation, therefore no persons (or all persons) are of God by regeneration, and by election. But it is palpable error to confound things so different.

They proceed in their error, and say, *All men to whom the Gospel is preached, were elected to salvation in Christ; not actually, for they could not be actually chosen, before they had actually any being, but in the eternal purpose of God upon the condition afore spoken.*

Answ. Their first assertion is against truth, against reason. It is not true that all to whom the Gospel is preached, were elected to salvation in Christ: no scripture saith so. We are taught the contrary by Act. 13.46.48. where the Gospel was preached to many, but all that heard it were not elected to salvation: for as many as were ordained (that is elected) to eternal life, believed. But all believed not: therefore all were not ordained (or elected) to life. Against reason it is to say, All are elected: for election implieth a leaving or refusing of some. Where all are taken, no choice is made. Their second saying is, *all were elected, not actually*, because they had no being; but in God's eternal purpose. The action is in God, not in man: and his purposes or decrees are his actions: and if before the foundation of the world, God elected us in Christ, as the Apostle teacheth, Eph. 1.4. then were we actually chosen before we had natural being: though God's choice had not effect in us till we had being: But whereas they add, *upon the condition afore spoken*; it is an error before refuted.

Object. *But of the elect Paul saith, Ye were without Christ, without God in the world, Eph. 2.12. so they were not then really and particularly elected.*

Answ. Howsoever they change their terms, their reason is not good. They were not without God or Christ in respect of God's election, which he did before the world was made, Eph. 1.4. but in respect of their sinful estate and unbelief, before they were called, they were without God.

2 Obj. *But the Apostle saith, After ye believed, ye were sealed with the holy spirit of promise, &c. Eph. 1.13.14.*

Answ. What of this? Could they not be *elected* of the father, before they were *sealed* by the holy Ghost? God's election was before all time, Eph. 1.4. their calling and sealing by the Spirit, was in time. But they would confound election and sealing ignorantly.

3 Object. Rom. 9.25, 1 Pet. 2.10. *I will call them my people which were not my people, &c. If we were actually and particularly chosen before the creation, then were we also really God's people, and could not at any time be said, not to be his people.*

Answ. Here again they confound God's *election*, with his *calling* which is the manifestation of his election by the effect. God's predestination is before his calling, Rom. 8.30. So though

they were not his people by calling, they were his by election. It is evident by Act. 18.10. that many in Corinth were God's people, before they were called or converted. Jeremiah was known, sanctified and ordained to be a Prophet, before he was formed or born, *Ier.* 1.5. and can we think he was not then also chosen to life?

They say, *The Apostles meaning is, that we are first particularly chosen, when we receive or put on Christ. For God only chooseth where he findeth faith and obedience to the Gospel; and rejecteth where these are wanting.* Herein they wrong the Apostles, who neither spake nor meant as these men speak. It is shown before from *Act.* 13.48. that election goeth before faith: so these men err, that put it after. They pervert the order set down in *Rom.* 8.30. whiles they make men to be first called, justified, glorified; and then predestinated unto life. They neglect Paul's doctrine, that God chose us before the world was, that we should be holy: and teach new doctrine of Antichrists devising, that God chose us because we were holy. But to follow them in their doctrine: God chooseth none (they say) but where he findeth faith. Where doth God find this, seeing he hath shut up all in unbelief? *Rom.* 11.32. Faith is not of ourselves, it is the gift of God, *Eph.* 2.8. so then he findeth not faith in his elect, but giveth them faith. And if they say some will not believe, and them God rejecteth: some will believe, and them God electeth: I demand, whence have any this will to believe? If they answer, of themselves and their own power; the Apostle telleth us the contrary, *It is God that worketh in us both to will and to do of his good pleasure, Phil.* 2.13. Now God giveth not all men this will to believe and obey: for some cannot believe, *1. John.* 12.39. *some are reprobate concerning faith and every good work.* *2. Tim.* 3.8. *Tit.* 1 16. If God would give all men alike grace, he could make all men willing to believe and obey: but this he doth not: for in some he giveth a new heart and a new spirit, and takes away the stony heart out of their flesh, *Ezek.* 36.26. in other some he hardeneth their heart, that they cannot believe, nor turn unto him, *John.* 1•39 40. The mystery of his Gospel, God *bideth* from some, and *revealeth* to othersome: even so, for so it seemed good in his sight, *Math.* 11.25.26. He hath mercy on whom he will, & whom he will he hardeneth, *Rom.* 9.18.

By this which hath been said, all that love the truth may see, that all men to whom the Gospel is preached, are not elected to salvation in Christ, as these corrupters of the Gospel teach: neither can all men believe, or obey; because God gives them not such grace. Some refuse indeed willingly, and they perish justly: some (who naturally are as bad as other, & have harts of stone not of flesh) are changed, new hearts are given them, faith and holiness are wrought in them, and so they are brought unto salvation whereunto they were elected. Why God changeth the heart of some and not of other some, when he could if he pleased, change alle is not a question to be disputed of, *Rom.* 9.19.20. Let it suffice us, that God oweth us nothing, except death for our sins. His grace is his own, he may give it where he will, and none have cause to complain: If God have given grace to any of us, let us praise him for his mercy: when we see others left without grace, let us reverence him for his unsearchable judgments.

The rest of their discourse about election, though there be many abuses they offer to the scriptures, which mought justly be taxed, yet because they none of them do prove these men's universal Election, nor disprove our faith, I think needless to reply unto.

### **Of Reprobation.**

TOgether with Election, they treat of Reprobation, badly as before, Our doctrine they pretend to be thus, *They say, God hath reprobated some, and the greatest number, and that before they were borne, and had done evil; for whom there was never means of salvation, because God would have them perish, for that was his good pleasure.*

*Answ.* We hold not (as they would bear the world in hand) that God would have men to perish, because it is his good pleasure: but because of their sins he destroyeth them, his justice so requiring. Neither do we hold that God ever decreed to punish his reasonable creature, without respect of the sin thereof deserving punishment. Yet was their punishment decreed before they were borne, or had done evil. For God foreseeing their wickedness, appointed them to wrath before they acted it, though he inflicteth not punishment till they be sinners. And this the scripture teacheth, as in *Jude verse. 4.* there are certain men crept in, who were *before of old ordained to this condemnation.* If they were ordained to it *before of old*, then was it before they were borne. The same is confirmed by *Rom. 9.11.12.13.* which scripture they seek to pervert by a longsome and erroneous exposition. Our doctrine being thus by them mis-reported; they labor to refute their own forgeries, not our assertions. So that they are unworthy of any reply.

### **Of falling away.**

THE next error which they would maintain, is, *that a man may fall from his election: or, that godly men, which are in the true and saving grace of God, may fall away: and may loose their heavenly inheritance which they have right unto.* This Popish heresy they have not confirmed by any one Scripture, though they pervert many Scriptures for a show to delude the simple.

The faith which we profess is this: that the elect, however through Satan's temptations, and their own infirmities, they are subject to fall from God and perish; yet they are kept by the power of God, through faith unto salvation, *1 Pet. 1.5,* though they through their weakness sin and fall, yet the Lord putteth under his hand, *Psal. 37.24,* and the seed of God remaineth in them, and they cannot sin (unto death) because they are borne of God, *1 Job. 3.9.* Though of themselves they are too ready to depart from God, yet he will not turn away from them to do them good, but putteth his fear in their hearts, that they shall not depart from him, *Ier. 32.40,* so Christ's sheep shall never perish, neither shall any pluck them out of his hand, but he giveth unto them eternal life, *John. 10 28,* and the elect cannot possibly be seduced from Christ, *Mat. 24.24.*

They plead for their error by 7 reasons.

The 1 is certain Scriptures; as *Heb. 12.15. Look least any man fail of (or fall from) the grace of God.*  
*Answ.* This proveth not that God will suffer his elect to fall utterly from saving grace: but warneth them to take heed to themselves in respect of their own frailty, and Satan's

subtlety. Though God's *election and foundation standeth sure*, 2 Tim. 2•19, yet we must *make an end of our salvation with fear and trembling; and must add virtue unto faith, and give diligence to make our calling and election sure; which if we do we shall never fall*, 2 Pet. 1.5. ▪ 10.

*Salt may loose his savor*, Mat. 5. Answ. It may, if men be seasoned but with common grace, such as God giveth to many reprobates Heb. 6.4.5.6, but saving grace bestowed on the elect, is a *gift and calling without repentance*, Rom. 11.29.

Some that have escaped the pollutions of the world, &c. may return with the *Sow to wallow in the mire*, 2 Pet. 2.20.22. Answ. Too many in deed do so, but they are swine, not sheep of Christ: they seemed to be washed, by the knowledge of the Lord which they had, but their swinish nature was never changed. The Apostle in that chapter speaketh of hypocrites and reprobates, which walk after the *flesh in the lust of uncleanness*, v. 10, *which are as natural brute beasts, made to be taken and destroyed*, v. 12. *which are wells without water*, v. 17, so they never had saving grace.

*Those that Christ hath bought may be damned*, 2 Pet. 2.1. Answ. Those are such as before I spake of, which were bought of Christ by his offer of grace, and their feigned acceptance of it: but had they been in deed bought from the earth, they would have followed the Lamb, and should have been without fault before the throne of God, Rev. 14.3.4 5. Had they been justified by his blood, and reconciled to God by his death; much more should they be saved by his life; Rom 5.9.10. Had they been of Christ's sheep, for whom he laid down his life, he would have given them eternal life, John. 10.27•28. And here note how these men would make Christ's sufferings vain: for many whom (as they think) Christ died for, shall die themselves forever. Where is now the justice of God, that punisheth the wicked thems•lves, and yet punished Christ for them, without cause without fruit? Such doctrine the Apostle doth abhor, Gal. 2.21.

Some may *tread under foot the blood of Christ, wherewith they were sanctified*, &c. Heb. 10.29. Answ. Such were never sanctified otherwise then Swine that were washed, whose filthy nature was never indeed changed, otherwise then by counterfeisance and hypocrisy.

They that *have faith and good conscience, may put it away, and make shipwreck of it: and some may leave their first faith, & be damned*, 1 Tim. 1.19, & 5.12. Ans. Faith is not always in deed, that which it seemeth to be: There is a temporary faith, which falleth away in time of temptation, Luke 8.13• a vain dead faith, I am. 2, and there is a living faith, the •aith of God's elect, Tit. 1, 1, this faith never faileth utterly, for it is the seed of God, by which we are regenerate, and it remaineth in us, keeping us from sin, 1. Joh. 3.9.

*Some written in the book of life, may be put out*, Exod. 32.32.33. Psal. 69.25.28, Rev. 3.5. Answ. Many things are spoken of God, not properly but figuratively, & after the manner of men. So God is *no way changeable*, Mal. 3.6, I am. 1.17, *neither doth he repent*, 1. Sam. 15.29, yet is it said, *It repented him that he had made man* &c. Gen. 6.6, because in destroying the world, he did as men when they repent. So God is said to blot out of his book, those wicked which for a time seemed to themselves, & to others to be written in his book, but after by God's rooting them

out, are manifested never to have been written there; for then they should have continued there▪ because *the gifts and calling of God are without repentance, Rom. 11.9, his foundation standeth sure, having this seal. The Lord knoweth them that are his, 2 Tim. 2.19.* But to the wicked he will profess, *I never knew you, Mat. 7, 23. The talent may be taken from him that useth it not well, Mat. 25.* Answ. All that have talents, that is gracious gifts, have not true saving grace to sanctify those gifts, neither are they all God's elect. This therefore is no proof of the question in hand.

*The Saints at Rome that were justified by faith, and had access unto grace, Rom. 5.1.2, yet if they continued not in the bounty of God, they should be cut off, &c. Rom. 11.22.* Answ. This and the examples following are like to the former, and teach God's elect to have care to continue in grace, without which there is no salvation. They teach also that hypocrites falling from God, shall perish. But none truly justified, and partakers of saving grace, shall perish, for God glorifieth them, *Rom. 5.9, & 8.30,* and he putteth his fear in their hearts, that they shall not depart from him, *Ier. 32 40,* and if they depart not, they perish not, but are kept by the power of God through faith unto salvation, *1 Pet. 1.5.*

2 Their second reason is, *If the elect cannot fall out of God's favor, then did not all fall in Adam, and then some were never dead in sins, and so need not Christ's redemption, &c.* Answ. An ignorant cavil: for the Apostle teacheth that God hath chosen us in Christ before the foundation of the world. *Eph. 1 4.* These men speak of our state before Christ. Again *Adam* and all in him fell from grace, such as they had of God in creation; but not from Christian grace, from grace of election and redemption, whereof they had no need before their fall, neither had they any promise of it till they were dead in sin, *Gen. 3* It is this saving grace in Christ, from which the elect can never utterly fall, and not any other grace by creation, from which all men and some Angels have fallen.

3 If the *elect cannot fall from their election, then have not all sinned and been deprived of the glory of God, and shut up in unbelief, &c.* Answ. The same sophistry is in this reason, that was in the former, changing the state of the question, which is only of them that in Christ were chosen before the world was, and are by him redeemed, justified, sanctified, and shall have eternal life, *John. 10.28,* whereas these deceivers speak of men without Christ, and before they are by him redeemed.

4 *The Ephesians were elect before the foundation of the world, Eph. 1. yet having forsaken their first love, if they repented not, God would remove the candlestick &c. Rev. 2.* Answ. This is answered in the answers to the Scriptures which they brought in their first reason. It is true, the elect without repentance, faith, and perseverance cannot be saved. But all God's elect have from him the grace to repent, believe, and continue in well-doing, as before is proved: so they cannot perish. But hypocrites which were among the Saints only, but never of them, they cannot continue with the Saints, and so cannot be saved, *1 John. 2.19.*

5 *If a man in God's favor and chosen cannot fall out of it: then need he not, though he commit incest, adultery, murder, &c. fear falling into damnation.* Answ. Herein they abuse God's comfortable promises, as if men should continue in sin that grace may abound. Far be it. All men ought to

fear falling into any sin, and the elect fear continually knowing their own frailty. Our spiritual security is not carnal security: our faith is in God, not in our selves; by his power we are kept, not by our own. He saith to his people, *The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed; Isaiah. 54.10.* But if by fear, they mean fear without faith, that is despair: we believe that the elect though they fall into such sins, ought not to despair or distrust God's mercy: as the examples of David, Peter &c: which they allege, do evidently confirm. *Psal. 51. Luke 22.31.32.*

6 *If no man elect, can fall from his election by committing of any of these sins, then to what end is repentance taught? It is in vain, if they neither be, nor can be in condemnation, &c. Answ.* They that teach such doctrine, their religion is vain. We believe as the elect cannot perish, so neither can they continue in sin: he that is borne of God (saith the Apostle) *committeth not sin, 1 John. 3.9.* All that truly believe that they are elect, do also believe and know, that by repentance, faith, and abiding in Christ, they must come to the end of their election, the salvation of their souls: this is the way and means unto life, and without this they cannot see God.

7 *To what end are men admonished or exhorted not to receive the grace of God in vain, 2 Cor. 6.1, not to fall from their steadfastness, 2 Pet. 3.17 &c. If they cannot fall into them, doth the Lord use words in vain? Answ.* No, but these men's words are vain. For God as he hath ordained men to life, hath also ordained his laws, exhortations, threatenings &c. as means to bring them into life. He dealeth not with men as with stones, to carry them into heaven by violence; but giveth them repentance, faith, love, zeal, care and other graces; he persuadeth, moveth, draweth them to come willingly, and to continue carefully, and so at last saveth them.

In the next place, these fallers from grace, seek to wrest the Scriptures which refute their heresy. Unto Christ's words in *Mat. 24.24, if it were possible they should deceive the very elect:* They answer, that *the elect*, (namely those that receive and obey the truth Jesus Christ, and abide in him to the death,) *cannot perish. Answ.* Great is the truth that forceth the adversaries to yield; this is that which we maintain; and Christ's words (*if it were possible*) prove it undeniably; and showeth it to be impossible that the elect should be deceived to loose Christ.

*Obj. Our controversy is whether those that be elect, may fall out of it: and not whether those that abide in it can perish. Answ.* Here they would unsay that which before they said well. And the controversy they make is mere cavilling. For if it be impossible that the elect should be seduced from Christ, then is it impossible they should perish; and consequently it is impossible that they should fall from their election. Again, if it be possible that they should fall from their election, then is it possible they should perish, and possible that they should be seduced from Christ: and so our Savior's words will not stand. How greatly are these Deceivers fallen themselves, that seek so to pervert the plain words of Christ.

*Object. Many fall from their election, not by being deceived, but willingly forsake the truth, against or after their enlightening, Heb. 6▪ 4, &c. and 10.26, &c. Answ.* First, this is nothing to Christ's words in *Mat. 24.24.* Secondly, the Scriptures which they cite, say not (nor doth any Scripture say)

that the elect may fall from their election either by deceit or willingly. Thirdly, as God keepeth all his elect from being deceived from Christ: so he keepeth them from willing forsaking of Christ: for *he putteth his fear in their hearts, that they shall not depart from him, Ier. 32.40*, he stablisheth them in Christ, and annointeth them, and sealet them, and giveth the earnest of the Spirit in their hearts, *2 Cor. 1.21-22*.

An other sure proof of the salvation of all God's elect is in *John. 10.3.4.5.8.14.15.27.28.29*. This Scripture the adversaries would pervert with this gloss: *That so long as they continue Christ's sheep, hear his voice and follow him, so long they are sure, and have safety in God's acceptance, &c. But if they do evil and will not hear his voice, then he will repent of the good that he promised, Ier. 18.10, &c. Answ.* First, that by sheep are meant God's elect whom he will save, is plain by the parable of the sheep and goats, *Math. 25.33, &c.* Secondly, in *John 10*, Christ useth no such words, *so long as they continue, so long as they hear his voice, &c.* but he plainly telleth us, that the sheep do hear voice, v. 3, that they follow him, v. 4, that they will not follow a stranger, neither know they his voice, v. 5. that the sheep did not hear strangers, v. 8, yea all Christ's sheep shall hear his voice, v. 16.27, and he giveth them eternal life, and they shall never perish, neither shall any pluck them out of his hand, or his fathers, v. 28.29. How unsufferably now do these men wrest Christ's heavenly words! Thirdly, the exception which they put, *If they do evil in his sight, and will not hear his voice, then he will repent of the good, &c.* This exception is impossible to be found in Christ's sheep: for though through infirmity they fall, yet he casteth them not off, for the Lord upholdeth them with his hand, *Psal: 37, 24*, though they stray he seeketh them up, *Psal: 119, 176*, he brings again that which was driven away, binds up that which was broken, strengthens that which was sick, &c. *Ezek: 34, 16*, he circumciseth their heart to love the Lord, with all their heart and withal their soul, that they may live, *Deut: 30, 6*, Such as believe not, and hear not his voice, are not sheep, but goats or swine; as Christ said to the Jews, ye believe not, because ye are not of my sheep, *John: 10, 26*. And how is it possible that the sheep should perish, seeing God is greater then all, in whose hand they are, *John: 10, 28, 29*. If Satan assail them, the God of peace will tread him under their feet, *Rom: 16, 20*, if the world, they overcome it by their faith, for greater is he that is in them, then he that is in the world, *1 Joh. 4, 4, & 5, 4*, if their own corruptions rebel in them; God not only pardoneth, but also subdueth their iniquities, *Mic: 7, 18, 19*: as he carried them from the womb, so he hath promised to carry them even unto old age, and hoary hairs, *Esa: 46, 3, 4*. he sanctifieth them wholly, and preserveth their whole spirit, and soul and body blameless unto the coming of Christ, *1 Thess: 5.23*. If neither Satan, nor the world, nor the flesh can draw them from Christ: nothing can draw them away; but they are kept by the power of God through faith unto salvation, *1 Pet. 1.5*.

Unto *John. 13 1*. where it is said, *Christ loved his own unto the end*; they first say, that *the meaning is, unto the end of his life. Ans.* This is a frivolous limitation: did Christ love his own no longer then whiles he lived with them in this world? Who taught these miserable men thus to limit and lessen the love of Christ? He himself testifieth otherwise to his people; *I have loved thee with an everlasting love, therefore with loving kindness have I drawn, Ier. 31.3*.

But it seemeth their conscience checked them when they wrote such doctrine: therefore after they say, *that he loveth his forever; but the question is not of Christ's love unto his, but of their love unto him.* A. This is no answer to *Joh. 13.1.* which speaketh of Christ's love, not of theirs. Secondly, it is impossible that Christ should love any forever, if they also love not him. For such as hate and forsake him, them also he will hate and forsake: and so cannot love them forever. Thirdly, it is before proved from *Jer. 31.3.* that those whom he embraceth with everlasting love, he also draweth with loving kindness: and being drawn, *they run after him, Song. 1.4. those whom he loveth first, they love him 1. John. 4.19. he circumciseth their heart to love him, Deut. 30.6. he putteth his fear unto their heart, not to depart from him, Ier. 32.40. and nothing can separate them from the love of Christ, Rom, 8.35.*

Unto *Rom. 11.29.* where the Apostle saith, *The gifts and calling of God are without repentance: they answer with their common exception, that if the Jews abide not still in unbelief, they shall be grafted in again: of this the gifts and calling of God are without repentance.*

Answ. They still labor to overthrow one part of the truth by alleging another. The Apostle as he saith, that if the Jews abide not in unbelief, they shall be grafted in, for God is able, *Rom. 11.23*▪ so he further saith, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved, as it is written. *There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob, &c. v. 25 26.* and further telleth us, that as touching the election, they are beloved for the fathers: whereof the reason is this: for the gifts and calling of God are without repentance, v. 28.29 Therefore as the first is true, that God is able to graff them in, so the second is also true, that he is willing, and they shall be graffed in: as there is a condition on their parts, if they abide not in unbelief, so there is an absolute promise on God's part, that they shall not abide in it; because Christ the Deliverer will turn away ungodliness from them, that is, he will take away their unbelief and hardness, he will take away their sins, v. 26 27. which is a plain evidence that he loveth them, and repenteth not of his former love and promise. And as he dealeth with the elect Jews, so doth he with all the elect Gentiles: therefore all God's elect shall in time be converted, and have their sins forgiven them, and so undoubtedly saved by him whose gifts and calling are without repentance.

In *1. John. 2.19.* it is said, *They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, &c.* This place showeth, that hypocrites and reprobates which abide not; were never of Christ's Church, though crept for a time amongst them. It teacheth also, that all who are of the Saints, of Christ's sheep and his elect, do abide, and fall not away to perdition.

To this they make answer, first by an open slander; that *we should affirm, that God hath predestinated some to salvation; and some to damnation without any condition.* This we affirm not, but they falsely charge us, as I have formerly manifested.

Again they say we affirm, that the elect making never so great show of wickedness, and walking in the ways of B•••all, are still elect, and can by no means fall out of their election, &c. But herein they keep their wont. Had they dealt honestly, they should have shown who



and where we thus affirm. We hold that the elect after their calling, are careful to avoid all sin, as it is written, *We know that whosoever is borne of God sinneth not; but he that it begotten of God keepeth himself, and that wicked one toucheth him not*, 1 John. 5, 18, And though the elect fall through infirmity into many grievous sins, yet they abide not always in them, but are renewed by repentance and faith in Christ: and whiles they are fallen, they are not cast off, *Psa. 37*, neither doth God repent of his electing of them, nor utterly depriveth them of grace and his good spirit, *Psal. 51*, Luk: 22, 31, 32, Ezek: 34, 16.

Thirdly, they tell us of difference between persons as they are God's generation (or creatures) and qualities good or evil. But this (howsoever they boast of the excellency of it) is to no purpose: for all men being corrupted with evil qualities, Rom. 2. & 3• how is it that any are changed into good; but by the power and grace of God, which is effectual in all his elect: The residue abide in their sins, because God changeth not nor reneweth their harts, and such he never elected unto life, but ordained them of old unto condemnation, *Jude v•4*.

Lastly they answer with absurd Sophistry; saying, that these words, 1 John: 2: 19: *they went out from us*, is meant of lying spirits, the Antichrists, in those persons, who once had the spirit of truth in them. And the Apostle saith, *they were never of us*: for v: 21• no lie is of the truth: For example (say they) the spirit of Hymenaeus, together with his person, was in spiritual fellowship with Paul, so long as he retained faith & a good conscience, but having put away the spirit of truth, and received a lying spirit, he went out from them in that his spirit, for or because *it was never of them*, &c. Will any say that the Pope himself is Antichrist in respect of his person? or rather in regard of his spirit or spiritual power he hath. Therefore all that this place proveth, is, that lying spirits or Antichrists in men's persons, went out from the truth, and were never of the truth; and therefore serveth nothing to prove that the elect can never fall away.

Answ. Was ever plain scripture more violently wrested, by any heretic? The Apostle saith of the many Antichrists, *they went out from us, but they were not of us*, 1 John. 2, 18, 19. This these men will not have to be meant of their persons, but of their spirits in their persons. And what understand they by their spirits? their lies, their errors, their spiritual power, such as the Pope hath: that is (as before they distinguished) their wicked qualities; not their persons: for God (they say) loveth all persons, they being his generation, *Act. 17.27*.

First it is an error to say God hateth not the persons of wicked men, but the evil qualities in them only: for though he hateth no creature in respect of their creation which was good; yet the creature being degenerate and fallen from God, he hateth their wickedness and them also for it, as the Scripture plainly witnesseth, *Psal. 5.4.5.6 & 11 5*.

2 It is erroneous to say, that by *Spirits*, the Apostle meaneth not persons, but qualities, 1 John. 4.1. for himself showeth his meaning, when he saith, *because many false Prophets are gone out into the world*. So by *Spirits* to be tried, he meaneth Prophets, which came with spiritual gifts: and it is frequent in Scripture to call subjects or persons, by the name of adjuncts or qualities in them: as, *I am against thee è pride*, *Ier. 50, 31*, that is, *ô thou most proud*: and, *pride shall stumble and fall*, v. 32, that is, the proud person: *the poverty of the land*, 2 King. 24, 14, 15, the poorest

people. *Deceit* (or Sloth) *roasteth not that which he took in hunting*, Prov. 14, 27, that is, the deceitful man; and many the like.

3 It is from the deepness of Familism, to say, that *Antichrists are not persons, but evil qualities in men*, so Christ may be holden no person, but a godly quality in us. The Apostle speaketh of the person, for he saith not *the lie*, but *the liar, he that denieth that Jesus is the Christ, he is Antichrist*: 1 John. 2.22.

4 It is an absurd exposition of 1 John 2, 19, to put qualities for persons. He there speaketh of Antichrists, *They went out from us*; these men will have it, evil or Antichristian qualities went out from us. But what sense then will they make of the last branch of the verse, *That they might be made manifest, that they were not all of us*? Will they say, some Antichristian qualities were of the Apostles; though not all? The meaning is evident, that in the Church are persons some good, some bad, some elect, some reprobate: but while they abide and walk together in the Church, it is not manifest who are of the Church, who are not; but when the wicked and reprobates depart from the truth and Church, then it is manifest that such Apostates, though for a time in the Church, yet were never of it. So it is a sure proof, that God's elect are both in and of the Church of Christ, and shall never fall away utterly from it.

#### **Of Freewill.**

THIS point these adversaries handle confusedly, and maliciously. Confusedly, because they show not what they mean by freewill, or freedom of will: whether free from compulsion, or free from bondage of sin. Maliciously, for that they feign the Calvinists to hold, that *the wicked are not only lifted by God's suffering, but compelled to sin by power, &c. compelled by the power, force and compulsion of God's predestination, to commit all those wicked crimes, for which they are punished by the Magistrate, or tormented in hell, &c. and then much more doth it in goodness, as violently work all: so that the godly can neither choose nor refuse goodness.*

Answ. If these adversaries have common honesty, let them show out of the writings of the Calvinists (as they call them) these assertions which they impute unto them. Till they do this, let them have their name and fame among liars and workers of iniquity. As for us, we abhor these doctrines of compulsion to sin by force and power of God's predestination &c. As for will in man, we know it to be a natural faculty, still remaining though corrupted by sin, as all other like faculties in us. We acknowledge it still to be free from compulsion or constraint, for so will should be no will. But we confess with grief that in respect of bondage to sin (under which all men were sold, Rom. 7, 14.) it may rather be called Bond will, then Free will: for it is not free to refuse sin, until it be renewed by Christ: and so far as it is regenerate by him, it is again (as other powers and faculties in the Saints) freed by grace, and willeth things that are good.

Again, they produce (to their own condemnation) out of Bastingius, and the Dispute. in Geneva these words; *Man by evil was spoiled, not of his will, but of the soundness of his will: therefore that which in nature was good, in quality became evil: and Bernard teacheth, there is in us all power to will, but to will well we had need to profit better: to will evil, we are able already by reason of our fall. The which if they would stand unto* (saith this adversary) *I would require no more.*

Answ. This we will stand unto, and thereby do evince Odegos to be a blind guide and vain disputer, that with lies and calumnies would disgrace his opposites. We grant evil Free-will (or Free will to evil) is remaining in all natural men: we believe that freewill to good, is from grace and regeneration; and that all the Saints have it in part, as they have knowledge, faith, and other virtues here in part: which shall be perfected in the life to come. And if no more be required, his fruitless dispute is at an end: and it is worthless labor to answer words of wind.

### **Of Original sin.**

THE Anabaptists hold (more erroneously then the very papists,) that Original sin is an idle term, and that there is no such thing as men intend by the word. In this their Dialogue they set the state of the Question thus; *Of the Original estate of mankind.* Wherein they speak doubtfully and deceitfully. For man's original estate is properly that described in *Gen. 1*▪ which was by creation very good. But since the fall of Adam, our original estate is through that fall become sinful and miserable: and is so acknowledged by David, *Psal. 51.5*, by Job, *Job. 14.4*. by Paul, *Rom. 5, 12* &c. *Eph.s. 2.3*, and by Ch•ist himself, *John. 3, 3, 5, 6*.

Notwithstanding these adversities affirm. *That no infant whatsoever, is in the estate of condemnation of hell with the wicked.* Which they think to prove thus. *Without sin there is no condemnation, Rom. 6, 23. Ez•k. 18, 4, 20; Without transgression of the Law there is no sin, 1 John. 3, 4, Rom. 5, 13. Therefore if infants have transgressed no law, there is no condemnation them.*

Answ. The conclusion (which implieth that infants are not transgressors of God's law) is denied. The Apostle teacheth us▪ *That by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned: and, by one man's disobedience, many were made sinners; Rom. 5, 12, 19.* Note also how th•se men thwart •h•mselues: before, when they pleaded for falling from grace, one of their reasons was, *If the elect cannot fall out of God's favour▪ then did not all fall in Adam, and th•n some were never dead in sins and trespasses, and so need not Christ's redemption, &c.* Now they plead, *that no infants are sinners:* which if it be so, then many (as all that die infants) never fell in Adam, nor needed Christ's redemption. And so such shall either not come into heaven, or shall come thither other ways then by Christ; contrary to *Job. 14, 6, Act. 4, 12.*

But these en•mies dispute (against the Apostles doctrine) thus. *Infants had no life nor being at that time* (when the law was given to A•am:) *and the law is given to them that know it, and hath dominion over a man as long as he liv•th. Therefore infants having no being, and so no knowledge, nor being then living, that Law had no dominion over them.*

Answ. First, this is no more against infants then old men: for no man had life or being at that time o•herwise then infants had So Adams fall was for himself alone, and o•o man fell with him; for no man then had life <math>\langle \diamond \rangle</math> b•ing but he. And thus th•se lying spirits fear not to resist the Apostle, who saith, *Through the offense (or fall) of one, many are dead▪ Rom. 5.15, by the offense of one, (judgment come) upon all men to condemnation, v•8, •y one man's disobeyed•n•e, many*

were made sinners, v. 1, in Adam all died, 1 Cor. 15, 22. This Apostolic doctrine is as contrary to the Anabaptists, as light is to darkness.

2 They hereby weaken (if they could) the Apostles Argument in Heb. 7, 9, 10, by Levies paying tithes to Melchizedek in Abraham: for a man might cavil, that Levi had no life nor being at that time. But Paul saith, he was in the loins of his father Abraham, when Melchizedek met him. So say I, we all were in the loins of our father Adam, when he transgressed. If then Levi paid tithes when Abraham did, we all brake God's law when Adam did.

3 They hereby weaken (as they can) the Apostles proof of our redemption by Christ: for he saith, that Adam is the figure of Christ that was to come: *and if through the offense of one many be dead, much more the gift of grace, by one man Jesus Christ hath abounded unto many: and, as by one man's disobedience many be made sinners, so by the obedience of one shall many be made righteous, Rom.*, 14.15, 19. Now take away the first, namely the transgression of all men in Adam; and it overthroweth the latter, to weet the righteousness and salvation of the world by Christ.

4 They abuse the Apostles words, in Rom. 7.1, whence they would prove, that the Law (given to Adam) was given to them (only) that knew it; namely to Adam and his wife, not to their children which knew it not; whereas the Apostle speaking to the Romans, spake to them that knew the Law; the more to convince them: he denieth not that God gave his Law to Adam and his posterity in his loins. The Lord calleth those things which be not, as though they were, Rom. 4, 17, he spake to Cyrus, and gave him promises, before Cyrus knew him, or was borne into this world,, Esa. 45, 1,—5, he promised the land to Abraham and to his seed after him, when as yet he had no child, Act. 7, 5, he made a covenant with Israel, not with them only that stood there that day, but with them also that were not there that day with them, Deut. 29, 14, 15. And if he did thus imply the children with the parents in other covenants & promises: how much more did he the like to Adams seed: seeing Adam is spoken of, not as a particular man, but a general: so that his unrighteousness was not his own only, but his children's also; even as Christ's righteousness (whom Adam figured) was not his own only, but is communicated with all his children, who therefore is the second Adam causing life, as the first Adam caused death, Rom. 5, 1 Cor. 15.

5 Like vanity is in their next words, *Infants had then no being, no life, therefore the Law had no dominion over them;* For so they might elude Paul's argument of Levies paying tithes, Heb. 7, 9, 10, saying, Levi had then no being, no life, therefore he could pay no tithes in Abraham's days. But as the Apostle saith he was in the loins of Abraham, and so he paid tithes: likewise we were in the loins of Adam, and so we sinned. Again in Rom. 7, 1, the Apostle speaketh of a man during life, who when he is dead, his wife is free from his law, v. 2. If they will apply this to all sin and sinners, then they think when a wicked man dieth, the law of God hath no dominion over him anymore; & so there is no punishment by the law of God to be inflicted on sinners after this life. But do these vain man think by such sophistry to escape the damnation of hell? Do they not know that after death cometh judgment, and that by the law? Heb. 9.27. Rom. 2.12.16.

Against the Apostles doctrine in Rom. 5. they allege, *That we were in Adam, not to bring any soul to hell for breach of that command, Thou shalt not eat: for the Lord saith, All souls are mine, both the soul of the father, and the soul of the son: that soul that sinneth it shall die. The son shall not bear the iniquity of the father, &c.*

*Ans.* First the prophet speaketh not in Ezek. 18.4. &c. of Adam, but of the later fathers of the Jews, which sinned, v. 2. but Paul speaketh of Adam, who was not only a particular person (as all other fathers in this case are) but an universal man, the root of all mankind, and a figure of Christ, Rom. 5.14. Again the Prophet speaketh of such sons as are just, and do not such like sins as their fathers did, Ezek. 18.5.14. &c. but Paul speaketh of us all as we are in Adam, unjust and sinners, and guilty of our first fathers iniquity, Rom. 5.12.19. So these two scriptures the one speaking of actual sins which are eschewed, the other speaking of original sin, which we now cannot avoid▪ speak not of one and the same sin or estate, and therefore do not one expound another▪ Thirdly, the Prophet exempteth the good children, which eschew their fathers sinnes, from death, Ezek. 18.9.17. The Apostle enwrappeth us all the sons of Adam in his sin and in death; Rom. 5.12▪14 17. Fourthly, the Prophet speaketh generally of the many sins which the fathers did, and the sons did not, Ezek. 18.6.7.8.18. the Apostle speaketh of that one sin or offense, by which we all (being in Adams loins) are guilty. Rom. 5.16▪ But to this they both agree, the Prophet saith, *The soul that sinneth, it shall die*, Ezek. 18 4 the Apostle saith, *thāt all have sinned* (to wit, in Adams loins) *therefore death passeth upon all*, Rom. 5.▪2, Hereby all wise men may see, how impertinent a proof the Anabaptists bring from Ezek. 18. that Adams sin brings not any soul to hell. For Adams sin bringing sin and death upon all, and hell being the death which is eternal: it is brought by his sin upon all his posterity: except through Iesus Christ our Lord, they have eternal life, which is the gift of God, Rom. 6.23.

Further, they answer, (and desire it may well be observed) that mankind was only in Adam in their bodily substance: he is the father of our bodies in respect of matter; but our form and souls came from God: he is the father of our spirits, Heb. 12.9. Eccles. 12.7. & 8▪8▪ that earthly matter was in Adam, of which our bodies are made, &c. thus and no otherwise were we in Adam.

*Answ.* We observe it well, and observe their error also. It is untrue that thus (to wit in respect of our bodies only) we were in Adam, and not in respect of our souls: no scripture teacheth them this, but their own fancy. For though our souls were not in all respects in Adam, as our bodies were, to wit, materially: yet in some respect (to wit formally) we were in Adam both body and soul; which I thus manifest. Adam begat Seth in his own image, Gen. 5 Abraham begat Isaac, &c. Math. 1. so body begetteth not body; but man begetteth man: and man consisteth of body and soul, which are the parts that constitute a man. So man (that is the whole, not part of a man on•lie) is said to be borne of a woman, Job. 14.1. yea the 66 souls (whereby figuratively is meant persons, consisting of bodies and souls) are said to come out of Jacob's thigh (or loins) Gen. 46.26. and Levi in the loynes of Abraham is said to pay tithes, Heb 7.9 10. Now the body without the spirit is dead, and therefore cannot pay tithes, nor do any action. And in the place and case in hand, in Adam all sinned, all died, judgment came on

all men to condemnation, Rom. 5.12.18. but the body without the soul sinneth not, neither •yeth, nor shall be condemned. Therefore it is apparent that the scripture speaketh of men in Adam otherwise then in respect of their bodies only: so that th•se men's special observation is nothing worth.

Again they plead, As God gave no law to Adam, before he gave him a soul of reason and understanding: no m•re doth he give to any of Adams posterity, a•y law, till he give them souls of reason and understanding, as in Deut. 11.2. I speak not to your children which have neither known nor seen, &c.

*Answ.* First the words of Moses to Israel to whom he propounded the law, are not to be compared with God's law given to Adam: for the Israelites were spoken to personally: Adam generally as an universal man, the root of all mankind, as before is proved. Secondly, the covenant of Moses law, did also after a sort pertain to their children which then were not, Deut. 29.14.15. though it was actually taught th•m only which were present, D•ut. 11. Thir•lie, the sin which Paul treateth of, and death for sin, was in the world before Moses law, which these men speak of, Rom. 5.12.13.14. Fourthly, let all they say be given them, yet it helps them not: for I have before proved, that we were all in Adam as living men, not as dead corpses▪ and so had souls of •easo• and understanding in him originally; even as we had bodies, eyes, ears; &c. in him originally: though after a different manner as before is noted.

Further they say, God never purposed to execute on Adam for that transgression condemnation to hell; in that he purposed to send Christ betwixt, in whom Adam believing should be saved. If Adam for his own sin was not condemned to hell without remedy, shall any of his posterity be sent to hell without remedy, and that for his sin? &c.

*Answ.* 1. The question in the first place is changed, which is, whether Adam and all his posterity in him falling from God, deserved not hell for their sin. This they deny not, neither can disprove. 2. As God purposed not to damn Adam for his sin; so neither purposed he to damn Noah for his drunkenness, Lot for his incest, David for his adultery and murder, &c. but to give th•m remedy by faith in Christ. Will they hereupon plead that other actual drunkards, murderers, whoremongers, deserve not damnation: or shall not many such be damned for these sins? 3. Though all infants for their native sin, and all men for their actual sins deserve damnat•on: yet never was it God's purpose to damn all without remedy. For Christ (the second Adam) giveth righteousness and life to all infants and old transgressors that are borne of him; as the first Adam conveyed unrighteousness and death to all his ordinary natural posterity. Yea grace here exceedeth: for the judgment (or guilt) of original sin was by one (offense) to condemnation; but the free gift (by Christ) is of many offenses, unto justification, Rom. 5.16.

They object, that condemnation is for not believing in Christ, John▪ 3•19. & 16 9. Mar. 16.16. Rom. 11.32.

*Answ.* First th• Apostle saith, the wages of sin is death, Rom. 6.23. therefore the wicked shall be condemned not only for their not believing in Christ, but also for their unmercifulness, idolatries, adulteries and other crimes, Math. 25.41.42. Rom. 2.5.—9. Secondly, the sin of

unbelief cleaveth unto all Adams children as other sins: and shall be imputed as well as the sin of lust, or any other iniquity. Thirdly, to believe is not in the will or power of man, but is the gracious gift of God, to such as he hath ordained unto life. Eph. 2 8▪ Act, 13.48.

Again they allege, that Adam by that transgression deprived himself of God's favor in that estate wherein he was in paradise: and notwithstanding the promise of Christ, hath by his sin procured this judgment, *Cursed is the earth for thy sake &c* Gen. 3. Thus Adam brought himself and all his posterity, the earth and every creature in it to vanity and bondage of corruption, Rom. 8.20. &c. And in this estate are all Adams sons begotten and borne: so that by Adams sin, vanity, corruption and death went over all, &c. So infants have original corruption, as other creatures have. Yet those that die and have corruption by Adams sin, shall not be cast into hell fire.

*Answ.* A felon, murderer, traitor, that is apprehended by the magistrate, imprisoned, kept in fetters and affliction, his lands and goods confiscate, &c. pleadeth he ought not to be put to death, because he hath suffered for his crimes, loss of liberty, goods, &c. But will this plea save him Even such is the plea of these evil men. For all men being in Adam fallen from God, and traitors to his majesty, children of wrath, & servants of sin and Satan, because God hath cursed the earth for their sake, cast them out of earthly paradise, made the creatures subject to vanity, and themselves subject to sorrows and miseries; therefore they deserve not to die in hell, if these vain men may be judges. But we know the judgment of God is according to truth against all evil doers. He telleth us, *the wages of sin is death, but the gift of God is eternal life through Christ, Rom. 6.23.* where eternal life being opposed to death, showeth that eternal death is the wages due for sin. And what sin is there that deserves not hell? 2. Whereas they say, Adam by his sin deprived himself of paradise: it is true. But if they mean earthly paradise only, they err from the truth: for by his sin he was deprived also of the heavenly paradise, to which there is no restoring but by Christ, Luk. 23.43. Reu. 2.7. and as himself, so all his posterity that sinned in him, Rom. 5. Thirdly, so where they say, all his posterity were subjected to vanity and corruption, it is true; but not all the truth, unless they understand such corruption as Peter speaketh, 2. Pet. 2.12. which is eternal destruction, and then they yield the cause. But they mean not so, but corruption such as is in beasts, birds, &c. wherein they go quite astray. For beasts and other brutish and senseless creatures, are not sinners, as all Adams children are, Rom. 5▪12.19 sin is not but in reasonable creatures only, as Angels and men. Neither is any creature subject to eternal torment, but sinners only. Other creatures when they perish, there is an end of them, and of their misery with them: but they that perish in their sins, have no end of their misery, but it is eternal, Math. 25.46. Mark. 9.45.46. Wherefore they do not well to expound Rom. 5. by Rom. 8 because the Apostle speaketh not of the same, but of divers things and estates in those two chapters. Fourthly, take that which they say, and it overthroweth them. For how should Adams sin bring all his posterity unto death, but by their guilt in Adams sin? If it made not them sinners, the scripture which they formerly alleged, Ezek. 18. teacheth that the children should not die for their fathers sins. Now seeing many infants die daily, it proveth them all to be sinners, because death is the wages of sin, Rom. 6 23. Gen. 2.17.

At length they come to answer Rom. 5. with this perverse doctrine, *This is the meaning of the holy Ghost, that by Adams sin, all his posterity have weak natures, Rom. 8.3. by which, when the commandment comes (Rom. 7.10.) they cannot obey and live, but sin and so die; till when they are alive without the law, so saith the Apostle verse. 9. and thus is verified, that all both Jews and Gentiles are under sin, &c. Read on the scripture, and you may evidently see, that neither this, nor any part of God's word, is spoken to or of infants.*

Answ. This is not the Apostles meaning: for he saith not they have weak natures, but that *all have sinned*, and through the offense of one many *are dead*, many were *made sinners*; Rom. 5 12.15.19. which is more then weakness of nature, and proneness to sin. Secondly, in Rom. 8.3. it is said, that *it (the Law) is weak through the flesh*, and so cannot save any man: which words these men wrest, as if it meant Adams children weak. Which thing though it be true, yet is it not that which is spoken of in Rom. 8.3. Thirdly, when the Apostle saith in Rom. 7.9. *that he was alive without the law*: this contradicteth (according to their sense) the other scripture, in Rom. 5 12. that *all have sinned, and are dead*. The Apostle in Rom. 5. speaketh of things as they are; in Rom. 7.9, he speaketh of things as they seemed to be, but were not indeed. Paul was alive in his own conceit, thinking himself able to keep the Law, as natural men do suppose they can. But when the commandment came (to wit unto his knowledge and conscience,) then sin revived and he died. How could this be: seeing the *commandment is holy, just and good*, v. 12 He telleth us in 13 v. that *sin wrought death in him by that which was good*. So then he was sinful (though he knew it not) before the commandment came; sinful by nature; but not discerning this his woeful state, the Law was given to show it him; for *by the law cometh the knowledge of sin*, Rom. 3.20. Again, saying in Rom. 7, 11, *that sin took occasion by the commandment, deceived him and slew him*: he plainly acknowledgeth sin to have been in him, before the commandment came: this he confirmeth in v. 14. saying, *the law is spiritual, but I am carnal, sold under sin*: Whereupon he applieth the evils which he did, to si•ne dwelling in him, v. 17.20. and this inhabiting or indwelling sin, is that original sin whereof we treat; which Paul for a while could not discern to be in him (as all natural men discern it not, but count it an idle term, and think there is no such thing) till by the Law he came to discern it and to lament it. Fourthly, it is here to be observed how the Anabaptists •grant, *all men have weak natures, and cannot obey and live, but sin and die*. How cometh this to pass? *By Adams sin*, say they. Behold here how they thwart their own grounds. They impose a necessity upon all men which (they think) are born innocents, to sin. They cannot but sin, they must needs die: and this not through their own default at all, but by Adams. If we should thus teach, what outcries would they make after us! How is it they here forget the scriptures by themselves forealleged, *The son shall not bear the iniquity of the father*, Ezek. 18.20. Is not this a heavy burden which the sons bear, that their father sinning, and they being innocent, are so weakened of God, that they cannot but sin, they cannot but die? Doth God create an innocent man, and give him charge to do that which is impossible for the man to do, and threaten death unto him for not doing it? We abhor such doctrine as quite overthrowing God's justice. When he made Adam innocent, he gave him no law, but that which was possible & easy for him to do, and to have continued in doing it, if he had would. His justice requireth him to do the like to all his innocent creatures. Wherefore if these men come not to acknowledge with



the Apostle (and with us) original sin and death for sin to be in Adams seed, that his fall and disobedience was the fall of us all, by imputation and by infection, (as a serpent brings forth but a serpent) & that so being sinners in him, we have lost our ability to do good, by God's just judgment, & are sold under sin: If they come not (I say) unto this, they will be open enemies to the justice of God, and make the judge of all the world not to do equity. 5. Finally, whereas they say, that neither this nor any part of God's word is spoken to or of infants: they impudently avouch untruth. The Apostle in Rom. 5.14. speaketh of them which sinned after the similitude of Adams transgression, and yet death reigned over them also. What sin can this be but original sin wherein infants are born, and for which many infants die. For when they pass from infancy and come to understanding, they sin actually as Adam did. To sin the same sin they cannot, for all being shut out of paradise, they cannot eat of the forbidden tree, though they would. Neither doth the Apostle speak of that same sin, but of sinning *after the similitude* of Adams transgression: so it meaneth actual sin, like Adams. Now all sin, is either original or actual. If then death reigneth over them which sin not actually, as Adam did, it must needs reign over them which sin originally only in Adam: and these be infants. For the Anabaptists grant, that when they come to discretion, they sin (and cannot but sin) actually. And thus their next words also are refuted, when they say, *Infants are under no law, therefore transgression cannot be imputed unto them, Rom. 4.15.* The contrary is thus proved: Infants have transgression imputed unto them, and death for transgression, as the Apostle showeth in Rom. 5. Therefore they are under some law: though not under Moses law which punisheth actual transgressors, yet under Adams law (in whose loins they were and sinned) for which they are punished even with death it self.

In their next words, they condemn themselves and all their vain reasoning, confessing, *that Adam fell from the estate wherein he was, and in him all mankind.* This is very true, and overthroweth their heresy. For Adams fall, as the Apostle describeth it, was *sin, offense, transgression, disobedience, judgment (or guiltiness) to death, and condemnation: Rom. 5.12.—19.* Now all mankind fell in him, as Paul teacheth, and these enemies grant: therefore all mankind is in sin, offense, transgression, &c. unto death and condemnation.

Of the remedy for the sin of all (whereof they next speak) we grant that is both for infants and old sinners, *by grace in Christ.* But these are two several questions: and here we treat of sin only and the merit of it. Of God's grace we have spoken elsewhere.

They proceed and say, that *Infants whom Christ so often accounteth innocents, Mat. 18.3, 4, & 19.14. are freed from the law, and so sin is dead in them: but when the commandment comes, then they die in sins and transgressions, &c. Rom. 7.8. Eph. 2.1.*

*Answ. Innocents* may be so called in sundry respects: 1 when in them there is no sin at all; thus Adam in his creation was *innocent*. 2. When though they be sinners, yet they are not guilty of such sins as men lay to their charge, Exod. 23.7. 2. Sam. 3.28. Ier. 2.34. 3. When they are clear of actual sins: and thus infants may be called *innocents*, Psal. 106 38 That Christ calleth infants *innocents* in the first sense, I deny: the scripture also denieth them so to be, *Ib.* 15.14, & 25.4, John. 3.3.6. Eph. 2.3. I find not in the places which they quote, that Christ called infants *innocents*: howbeit sometime he calleth his disciples *innocents* (or *guiltless*)

Mat▪ 12.7. of whom yet these men (I suppose) will not say, they were without all sin. That infants are freed from the law given to Adam, is denied and disproved by Rom. 5. for in Adam they sinned and died. That sin is dead in them is also disproved: rather they are dead in sin, till they be revived by Christ, Eph. 2.1.3.

*Infants (say they) have done neither good nor evil in the flesh therefore Infants shall not appear before Christ, they shall receive no judgement, 2. Cor. 5.10. Rev. 20, 12.13.*

Answ. How boldly do these men abuse the scriptures▪ In 2. Cor. 5.10. Paul saith, *We must all appear before the judgement seat of Christ.* Rev. 20.12. it is said, *I saw the dead small & great stand before God.* Nay, say these adversaries, *not infants.* Their reason, because *infants have done neither good nor evil in the flesh,* is an error before refuted: for though they have not done good or evil actually, as older people; yet in the first Adam they have done evil; and in the second Adam (Christ) they have done well.

Against David's confession of his birth sin in Psal. 51. they thus dispute. *If David confess unto God his own sin, then he desireth him in mercy to behold whereof he was made, as Psalm. 103.14. of dust, weak flesh, unable to resist the Tempter: through which weakness he was overcome in these sins: and thus weak flesh is called sinful flesh, (in which Christ came) Rom. 8.1. Christ is said to be made sin, 2. Cor. 5.21. not that he was a sinner: no more David, confessing he was conceived in sin, doth prove that by conception and birth he was a transgressor.*

Answ. They pervert both David's words and meaning. He speaketh of *sin* and *iniquity*: they speak of *weakness* only, whereby he fell into sin. What scripture can be so plain, that may not be wrested with such wicked glosses. Against weakness we pray for aid and strength to resist evil: against sin we pray for mercy and forgiveness: and for this David prayeth in Psal. 51.

Secondly, it is another abuse of scripture that they say, *weak flesh is called sinful flesh, in which Christ came, Rom. 8.1.* where first they make David no more a sinner at his birth, then Christ himself; contrary to the whole tenor of this Psalm, and contrary to Rom. 5. as is before shown. Then they falsify the text in Rom. 8.1.3. for the weakness there spoken of is in the Law, *it was weak through the flesh,* and so not able to save sinners.

Thirdly, by *Flesh* there Paul meaneth not the substance of flesh, for that weakeneth not the Law, nor hindereth man's salvation: it is the good creature of God, as is the soul or spirit: but he meaneth by *flesh*, our corrupt sinful state in soul and body: for he saith in verse 8. *they that are in the flesh cannot please God.* If *flesh* mean our bodily substance, then no man living in the body can please God: not the Prophets, not the Apostles, no nor Christ himself, for he lived in our flesh, in our human nature, and the Apostle should speak untruly in the ninth verse, *ye are not in the flesh.* Wherefore *flesh* in Rom. 8. signifieth our unregenerate state, as in Genes. 6.3. John 3.6. Rom. 7.18. & 8.5.9.

Fourthly, it is another falsification when they say, *sinful flesh in which Christ came:* the scripture saith not in sinful flesh, but in the *likeness of sinful flesh.* Rom. 8.3. Fifthly, weakness or infirmity, as it meaneth not sin, but affliction, such Christ had: such, the Apostle took pleasure, 2 Cor. 12, 10, but infirmity as it meaneth sin, Christ had not: he is opposed herein

to the Priests of the Law, which had infirmity or weakness, Heb. 7, 27, 28, and 4, 15, But David in Psal. 51, confesseth such infirmity (if they will have it so called) as was *sin* and *iniquity*; which proveth he was a transgressor from the womb, and not without sin as was Christ. 6 Christ is said *to be made sin for us*, 2 Cor. 5, 21, these words *for us* the adversaries baulk and omit. David was not made sin for us, or for any: but was himself conceived in sin. Christ being himself no sinner, yet was he made sin, that is a sin-offering for us, to purge us, and make us the righteousness of God in him; for the Sin-offering was usually called sin in the Law, Lev. 4, 3, 8, 14, 20, 24, &c. the Apostle expoundeth it *For sin*, meaning a sacrifice for sin, Heb. 10, 6, from Psal. 40, thus Christ was a sin, that is a sacrifice for sin: but David was not so. Therefore these places speak not of sin in one and the same sense, but in the contrary. David complaineth of his own sin and guiltiness: Paul speaketh of Christ his purging David and us all from sin and guiltiness, by being made a sin offering for us.

Their former answer being so apparently against the truth, that David acknowledging sin, they will have it no sin, but weakness, they devise to darken the light with another cloud; as if David spake not of his own estate, but his mothers: *and then (say they) it is the curse or punishment for sin laid upon her, Gen. 3, 16, where the very words agree with these of David's &c. and it is frequent in Scripture to call punishment for sin by the name of sin, &c. and it is neither David's sin nor his mothers that he here confesseth, to speak properly, but his mothers punishment.*

*Answ.* As a bird in the net, so the more they strive, the more they are entangled. First, the whole scope of the Psalm is, that David might find mercy with the Lord for his own sins, as any that readeth it may see. And that in supplicating to God for grace before and after, he should here insert a complaint of his mothers punishment, is without any color of truth. But this is the meaning, and suitable to his other words, that lamenting his actual transgressions, he bewaileth the evil fountain whence they flowed, to weet, his native corruption, which brought forth these ugly trespasses. Secondly, to let pass how they call God's fatherly chastisement, *a curse or punishment*; they here again bely the Scripture, in saying, that the *very words in Gen. 3.16, agree with these of David's.* For neither the word *sin*, nor *iniquity*, (both which David useth in *Psa. 51.*) are to be found in *Gen. 3 16*, that *Od-gos* brow may seem to be of brass, who sh•m•th not so often and openly to falsify the text. Thirdly, it is true that *sin* and *iniquity* do often improperly mean punishment: but the proper meaning for fault and guiltiness is most frequent: and wh•n it signifieth punishment, the context manifesteth▪ which it doth not here at all: but David before and after bewaileth his sins properly. N•ither is here the phrase of *bearing sin* and *iniquity*, which is m•st usual when *pun•shment* is meant: but of being brought forth in *iniquity*, and conceived in *sin*; and they sh•w not a•y o•e place of Scripture where such a phrase signifieth punishment. Fourthly, as neither *sin* nor *iniquity* are used in *Gen. 3, 16*, so the word *conception* there agreeth not, but differeth from the conceiving that David speaketh of in *Psal 51*, and the difference of the words plainly discovereth these men's ignorance and error. For in *Gen. 3, 16*, *Seron* is conception with sorrow, during the time that the mother goeth with child: but in *Psal. 51. jacham* signifieth conceiving with pleasure; for the word properly signifieth to be warm or inflamed with desire, as in the act of generation, not of men only, but of cattle also, as in *Gen. 30, 38, 39, 41.* Now nature both of man and beast teacheth all, that such conceiving is with

delight, not with pain, and therefore David using such a word when he telleth how his mother conceived him, cannot (in any reasonable man's understanding) mean his mothers corporal pains or punis•meant, as these corrupters of the Scripture do feign.

They proceed and say, *that David did not sin in being conceived and borne: the soul is the subject of sin, for from the soul or heart cometh wickedness, Mat. 15, 19. The soul comes from God, the matter of the body from the parents: the soul is very good coming from God, the body hath not sinned till it be infected with the soul by transgression of a law: and seeing th•y •ffirme that the very matter or substance whereof David was made was sin, and that this is it he confesseth in Psal. 51, observe what will follow •f this their dream. The matter whereof all th• sons of Adam are made is sin: but Chr•st, one of the sons of Adam after the fl•sh was made of that matter; therefore the matter or su•stance of Christ's body was sin. If it be wicked, to say Christ was a sinner because he was conceived of his mothers su•stance, as it is: so it is no less wicked to say, David was a sinner because he was conceived of his mothers substance: seeing the substance of both the mothers was one and the same.*

Answ. It is even a wonder to b•hold how these men pervert, err and slander, as if they had sold themselves to work iniquity. We teach not, (as the perversely speak) that *David sinned in being conceived and borne*; for these being the works of God and nature, are good. But David was a sinner, because *he was conceived and borne in sin*, as himself confesseth. 2 They err, in saying, *the soul is the subject of sin*: for neither the soul alone, nor the body alone, but the whole man (which differeth from both, and consisteth of both,) he is the subject of sin. Neither doth the body without the soul, nor the soul without the body commit sin: but the man whiles the soul is in the body, sinneth, 2 Cor. 5, 10 and as the soul was not created but in the body, Zach. 12, 1, so when it departeth from the body, it sinneth no more, but goeth for judgment, Heb. 9, 27, Eccles. 9, 5, 6, 10. 3 Whereas they allege, that *wickedness• is from the heart, Mat. 15, 19*, it is spoken of living men consisting of soul and body: *Madness (as Solomon saith) is in their heart while they live, and after that (they go) to the dead; Eccles 9, 3.* And where they say, *the soul comes from God, the matter of the body from the parents*; they lay not down the truth fully. For though the soul is created of God, and is not materially from the parents as the body; yet the parents give occasion to infuse the soul, (for without corporal generation no soul is created,) and so the soul may in some sort be said to have the beginning from Adam, though not of any matter from him. The essence of is of God; the subsistence of it is from the parents, from whom it hath the manner of subsisting in the body. 4 Though the soul as it is created of God is very good, (as the body also respected naturally is good) yet they err in saying, *the body sinneth not till it be infeted with the soul by transgression of a law*; whereby they mean actual transgression after it knows the law. For first, it is not the body, but the man (of body and soul) that sinneth as before is shown. Secondly, the body is not infected with the soul, but both body and soul are infected with sin, to wit, that inbred and inhabiting sin which came from Adam, as before is proved from Rom. 5. And this sin man hath, both by imputation and inherence, before he actually transgresseth the law, Rom. 5.14, Psal. 51, for *that which is borne of the flesh is fl•sh*, John. 3.6.5. They notoriously sl•nder us, that we should affirm the *very matter or substance* whereof David was made, to be sin: We affirm no such thing. The matter or substance we say is good, as every creature of God is. Sin is an evil accident cleaving to the substance, to the body and soul of man. Of like falsehood it is, that

we should affirm David to confess in Psal, 51. that the substance whereof he was made was sin. Neither David nor we ever so spake. So the Argument which by consequence they frame touching the substance of Christ's body, that it should be sin, is frivolous, collected from a fiction of their idle heads. For if no man's substance be sin (as we firmly hold) much less Christ's.

After this, they cast a stumbling block in the way, and would have us show *how infants that have sinned, and are under condemnation of hell, can be reconciled to God but only by faith in Christ Jesus: and if they cannot but by repentance and faith, then are they all left under condemnation, not for any law that they have broken, but for their father Adams sin.*

Answ. That all have sinned, and are under condemnation, is proved by the Apostle, Rom. 5, 12, 18, how infants can be reconciled to God, he also teacheth, namely *through the gift by grace, by one man Jesus Christ, Rom. 5, 15, 18.* The manner if it be shown, I fear these men will not receive it: for they that have so kicked against the pricks touching all men's fall and sin in Adam; how should they receive the doctrine of restauration by Christ. Howbeit I will endeavor to show it, if it do no good to them, it may to others. 1 The faith and repentance which they require in infants, namely actual, is not to be found: as such actual sins are not found in them, as are in older men. The one of these exemplifieth the other, as the first Adam figured the second, Rom. 5, 14. By the first Adam we have sin, Rom. 5, 12, offense, v. 15, disobedience, v. 19, judgement, v. 16, death, v. 14, condemnation, v. 16. By the second Adam (Christ) we have grace, & the gift by grace, v. 15, the gift of righteousness, v. 17, the free gift to justification, v. 16, even to justification of life, v. 18. By the first Adam we have three evils, 1 imputation of his sin: 2 corruption of our nature: 3 guiltiness of death temporary and eternal. By the second Adam we have three opposite good things; 1 imputation of his righteousness, 2 regeneration (or renewing) of our nature, 3 and deliverance from death temporary and eternal. As the corruption or viciousness that we have by Adam, is in the bud or spring, in the beginning (not in the full growth,) and inclineth us to all actual sins: so the regeneration we have by Christ, is in the spring and beginnings thereof when we are infants, and inclineth us to actual faith and obedience. And thus repentance and faith are in Christian infants in their bud or beginning, inclinatively: even as impenitence and unbelief are in Adams infants, in their beginning, and by inclination. If any man ask with Nicodemus, *how can these things be?* Let him consider, that as he knoweth not *the way of the wind, or of the spirit, or how the bones do grow in the womb of her that is with child, even so he knoweth not the works of God, who maketh all;* Job. 3, Eccles. 11, 5.

Lastly, to the many examples of God's judgments upon infants, as at Noes flood, the burning of Sodom and Gomorrah, &c. they answer, *though they had bodily death for the sins of their parents; yet they perished not with the wicked in hell. For of this (bodily death) other unreasonable creatures, as well as infants, have always had their portions. All flesh must die, and death is loss to none but to the wicked: to the godly and innocent, death and all afflictions of this life, are not worthy of the glory that shall be shown.*

Answ. 1 In that they grant, *Infants have bodily death for their parents sins,* they contradict their own plea before from Ezek. 18•20, *the soul that sinneth it shall die: the son shall not bear the*

*iniquity of the father* &c. for there the Prophet speaketh even of bodily death and miseries in this world, whereof the Jews complained. And unless they confess, that infants are sinners in their parents, they cannot maintain the justice of God for killing infants, and that oftentimes with strange and horrible deaths. And if they grant that infants are sinners, they cannot with any truth deny but hell is their due, unless they be redeemed by Christ. And by infants death, we certainly conclude that they are sinners, from the Apostles ground in *Rom.* 5, 12, 14, & 6, 23. and that for their sin they may and shall be cast into hell (unless Christ save them) is evident by Christ's doctrine, in *John.* 3, 3, *Except a man be borne again, he cannot see the Kingdom of God.* And that infants are there implied, is plain, because an infant is borne a man, as Christ speaketh *John* 16, 21, and being borne a sinner, *Psal.* 51, *Rom.* 5, must be borne again of the Spirit, or else shall not see the kingdom of God. If it see not God's kingdom, it shall see the devils prison; for a Limbus or third place will nowhere be found. And how these men can exempt wicked infants from hell, otherwise then by their own fancies I know not: •he Apostles taught no such doctrine, when without exception of infants, they call the old world that perished, *the world of the ungodly*, *2 Pet.* 2, 5, and reckon none saved but Noah and his house, *Heb.* 11, 7, *1 Pet.* 3▪ 20, 21, and tell us that *Sodom, Gomorrhah, and the Cities about them, are set forth for an example, suffering the vengeance of eternal fire*, *Jude* v▪ 7. But these presumptuous men will control the judgments of God, and tell us that which no Prophet or Apostle ever taught, that all the infants in those cities suffer no such vengeance: yea, though God himself promised that if but ten righteous had been found in Sodom (wherein were many times ten infants) he would not have destroy'd the city for ten's sake, *Gen.* 18, 32. 2 The reason which they would ground upon, because other unreasonable creatures as well as *infants have always had their portions in bodily death*; this reason is brutish, and beseemeth not men. For no unreasonable creature is a sinner, as all men in Adam are sinners: no unreasonable creature hath a soul immortal infused of God, as all mankind hath: no brute beast shall be raised from the dead, as all men shall, both old and young, to life or death eternal. And when a beast dieth it hath an end both of welfare and misery, so hath none of Adams children. What comparison then is there between men and beasts? Where they say, *death is loss to none but to the wicked*; it is true. And hereupon it followeth that seeing infants are wicked, (as is formerly proved) until they be made righteous by Christ, and borne again; death is a loss unto them; and a gain to those only (whether old or young) which are made partakers of the grace and gift of righteousness, by one Jesus Christ, *Rom.* 5, 12, — 17.

### **Of Baptizing Infants.**

AGAINST baptizing of Infants the adversaries first lay this ground, *Baptism pertaineth only to them that declare their repentance and faith to those Disciples of Christ that baptize them. This appeareth by John Baptists doctrine and practice, Mar.* 1, 4, *Mat.* 3, 6, *and Christ's disciples, Joh.* 4, 1 & 3 22, *by Christ's commission for all nations, Mat,* 28, 19, *Mar.* 16.16, *by the Apostles practice, Act.* 2, 38, 41 & 8, 12, 36 &c.

*Answ.* That baptism pertaineth to such as declare their repentance and faith, is true; and the Scriptures alleged prove it. But that it pertaineth to such *only*, is untrue: and none of the

Scriptures which they bring, do so teach The infants of the Church, which cannot declare repentance or faith, are also to be baptized, as after shall be manifested.

That the practice taught by the foresaid Scriptures, is to be perpetual; we grant: and they needed not have taken pains to prove it.

*Infants (say they) may not be baptized, because there is neither commandment, example, nor true consequence for it, in all Christ's perfect Testament, &c.*

Answ, This we deny: commandment there is for it in *Math. 28*, and *Mark 16*, & necessary consequences from many Scriptures confirm it; as shall be proved.

*Baptism (they say) is in that a good conscience maketh request unto God, 1 Pet. 3.21, it is of repentance for remission of sins, Mar. 1. the washing of the new birth, Tit. 3, 5 &c. If it cannot be proved by the Scriptures that infants have their hearts sprinkled from an evil conscience, have repentance, faith &c. they ought not to be baptized.*

Answ. Their argument hath only a show, no substance of truth. For first a man might frame as good a reason thus: *Circumcision is not that which is outward in the flesh, but that of the heart, in the spirit, Rom. 2, 28, 29, it is the putting off of the body of the sins of the flesh, Coloss. 2.11, it sealeth the righteousness of faith which they have, Rom. 4.11, and the circumcising of the fo-skin of the heart, Deut. 10 16, to love the Lord &c. Deut. 30.6.* Now if it cannot be proved by Scripture that infants have the love of God in their hearts, the righteousness of faith, the putting off of the body of sin &c. they may not be circumcised, and the circumcising is nothing. If this be not a good argument to keep children from circumcision, the other is no better to keep them from Baptism. Secondly, Christian infants have the graces they speak of, repentance, faith, regeneration &c, though not actually, or by way of declaration to others; yet they have through the work of the Spirit, the seed and beginning of faith, virtually and by way of inclination; so that they are not wholly destitute of faith, regeneration &c. though it be a thing hid and unknown unto us after what manner the Lord worketh these in them, *Eccles. 11, 5.* Which I further prove thus. If infants naturally are some ways capable of Adams sin, and so of unbelief, disobedience, transgression &c. then Christian infants supernaturally and by grace, are some ways capable of Christ's righteousness, and so of faith, obedience, sanctification &c. But infants are capable of the former evils by Adam: therefore they are capable of the latter good things by Christ. That they are capable of the former, is before proved (where we treated of original sin) by *Rom 5, Psal. 5 1, John. 3*, and many Scriptures. The consequence, that therefore they are capable of the latter also, is wit of Christian graces, is thus manifested. 1 Because the first Adam was a figure of the second Adam Christ, so that as the sin of the first Adam, his fault, disobedience, and death for it came on all his children, both by imputation and infection or corruption of nature: so the righteousness and obedience of Christ cometh on all his children, both by imputation and renewing of nature, unto life and salvation, as the Apostle compareth them, *Rom. 5.12.15.16.17.18.19.21.* 2 Because infants being by Adam sinners, children of wrath &c. must be borne again of the spirits, or else they cannot see the Kingdom of God, *John. 3, 3.5.6.* But the Christian infants dying in infancy shall see the Kingdom of God, and not be damned (as the adversaries grant)

therefore by Christ's doctrine they are borne again of the spirit: and so must needs in some measure have repentance, faith, holiness, without which there is no regeneration. Again, that infants have the faith and love of God in them, and regeneration in their measure is thus proved. They to whom God giveth the sign and seal of righteousness by faith, and of regeneration, they have faith and regeneration: for God giveth no lying sign, he sealeth no vain or false covenants. But God gave to infants circumcision, which was the sign and seal of the righteousness of faith and regeneration, *Gen* 17.12, *Rom.* 4.11 & 2.28.29, *Coloss.* 2.11. Therefore infants had (& consequently now have) faith & regeneration, though not in the crop or harvest by declaration, yet in the bud and beginnings of all Christian graces. They that deny this reason, must either make God the author of a lying sign and seal of the covenant to Abraham and his infants: or they must hold that infants had those graces then, but not now: both which are wicked and absurd to affirm. Or they must say, that circumcision was not the sign and seal of the righteousness of faith, and then they openly contradict the Scripture, *Rom.* 4.11.

Moreover, as the Apostle in *Rom.* 5, compareth our natural estate in Adam, and our spiritual estate in Christ, so may we in this case. If we cannot justly object against God's work in nature, but do believe that our infants are reasonable creatures, and are borne not brute beasts but men, though actually they can manifest no reason or understanding more than beasts, (yea a young lamb knoweth and discerneth his damn sooner than an infant knoweth his mother:) then neither can we justly object against God's work in grace, but are to believe that our infants are sanctified creatures, and are borne believers not infidels, though outwardly they can manifest no faith or sanctification unto us. And, why should it be thought incredible that God should work faith in infants? If because we know not or perceive not how it can be: let us consider, that we know not the way of our natural birth, and other earthly things *Eccles.* 11 5. *John.* 3, 8, how then can we know heavenly things? If we make question of the power of God; nothing is impossible with him. He made all things of nothing; he can make the dumb beast speak with man's voice, *Numb.* 22, he can make the babe in the mother's womb, to be affected and leap for joy, at the voice of words spoken to the mother, *Luk.* 1.44, and can he not also work grace, faith, holiness in infants? Hath Satan power by sin to infect and corrupt infants (as is before proved,) and shall not God have power to cleanse from corruption, and make them holy? If we make doubt of the will of God herein, behold we have his promises to restore our losses in Adam, by his graces in Christ, as he sheweth in *Rom* 5, that he will circumcise our heart, and the heart of our seed to love him, *Deu.* 30 6, we have the seal of his promise, in giving circumcision to infants, to signify and seal the righteousness of faith, *Rom.* 4.11, *Gen.* 17. And we have assurance of all his promises, and of that to Abraham & his seed in particular, to be confirmed unto us (not abrogated or lessened) by Christ, *2 Cor.* 1.20, *Luk.* 1.72.73 &c. *Gal.* 3.14 &c. Wherefore they are but a faithless and crooked generation, that notwithstanding all that God hath spoken and done in this kind, do deny this grace of Christ to the infants of his people, and the seal or confirmation of this grace by baptism now, as it was by circumcision of old.

But they proceed to plead against the truth thus, *Regeneration is a turning from sin to God, Rev.* 6.11. 1 *Thes.* 1.9. *Tit* 4.5 *Repentance is a sight and knowing of sin by the law a confessing and sorrow*



for sin, &c. Faith is the ground of things hoped for, &c. Heb. 11.1. and is accompanied with obedience, I am. 2. Let them either now prove, that infants are turned from sin, see, know, confess and sorrow for it, believe the promises of God, &c. or they say nothing.

Answ. They reason ignorantly and perversely, not only against the light of God's word, but of nature. As if some brutish person should plead thus. A man is a living creature that hath a reasonable soul; and the proper affections of a man as he is a man, are the faculty of understanding, of thinking, capableness of learning, of remembering, faculty of reasoning, of judging and discerning true and false, good and evil, of approving and improving, of willing & nilling, of speaking, of numbering, &c. Now let them which affirm that infants are borne men (as Christ doth in John. 16.21.) prove that infants do understand, do think, remember, judge, discern good and evil, approve, will, speak, &c. or else they say nothing. Were not such a disputer worthy to be laughed and hissed at? who requireth the actual use and manifestation of human affections and faculties in infants; which are in them but potentially & in the seed and beginning: and because they cannot declare these things by their works, therefore he denieth them to be of the generation of mankind, or borne men into the world: or that they have the faculties of men at all in them any manner of way? Even such is the argumentation of these erroneous spirits against the truth of religion. For as before they reasoned against the sin, transgression, and condemnation of Infants, (contrary to Paul's doctrine in Rom. 5) because infants actually understand not the law, nor transgress against it; and will not consider how they are sinners originally in Adam: so now also they reason against the grace of Christ in infants, and his work of regeneration in them; because they cannot outwardly manifest the effects of regeneration or fruits of faith, (such as the scriptures that they allege do require in older persons) & will not understand that these graces are in them through Christ and his spirit, but in the beginnings only (as I have formerly proved) and are not in them as in those of full age, who by reason of use have their senses exercised to discern both good and evil. And here I desire to know of the Anabaptists in their next writings about these matters; first when they think that children (who in their opinion are borne without any sin) begin to be sinners, whether at 2.3.5.7. or other years: and when they can justly reprove a child for sin, if it show in word, deed, or gesture anything contrary to the law of God, as if it swear, curse, lie, disobey parents, take another's goods, be froward, angry, or the like. Yea let any of them tell me (if he can) when he himself first fell from his innocence and became a sinner, being none before; by what act or transgression of what commandment. It is strange that an innocent man should fall from his innocence, and not know when and how. Secondly let them say, whether every child so soon as it beginneth to be a sinner, hath not remedy for the sin by Christ; and so whether it be not capable of repentance, faith, regeneration, &c. and consequently of baptism, so soon as it is a sinner. Thirdly, seeing they insist so much on the perfection of the ordinances of the New Testament, as of the old, (which thing I willingly grant) I desire to know whether (as God appointed the eighth day for the circumcising of a child after it was borne,) Christ hath appointed any day, month or year for a child to be baptized after it is borne. If they say none, but when the child can manifest repentance and faith: then what manifestation hath Christ prescribed, whether if the child say it repenteth him, & he believeth, it is enough, or

what rules and ordinances Christ hath given, by which we may certainly know that now (and not before or after) a child is to receive baptism, as a repentant and believing sinner: and let them tell us at what age of their children they or any of them hath first baptized his child unto remission of sins. These things are needful to be known, that we may walk by rule; and being not yet signified (to my knowledge) in any of their writings, I desire for my information, and for the better clearing of these controversies, that they would set down their doctrine touching these points. For it is required of all parents to bring up their children in the nurture and admonition of the Lord, Eph. 6.4. this they cannot do aright, unless they know when first they begin to sin, and consequently when first they begin to believe. If they blame a child for sin whiles it is an innocent, they commit iniquity: if they keep a child from Christ and Christian baptism when it is a repentant & believing sinner (which may be so soon as it is a sinner) they wrong their child most sinfully, to condemn that which Christ justifieth. These things are worthy of serious consideration both in respect of our children's estate, and of our own.

And now ere I proceed further to answer their cavils, I will show two commandments for the baptising of infants: the one given of old to our fathers, the other given by Christ.

1. That which was once commanded of God, and never by him called back, is now still to be done; as it is written, *What thing soever I command you, observe to do it, Deut. 12.32.* But God commanded the outward seal of his covenant of grace to be given to the infants of his people, as in Gen. 17.12.13. *He that is eight days old shall be circumcised among you, &c. and my covenant shall be in your flesh for an everlasting covenant.* And this commandment touching the substance of it, and outward sealing of the covenant, hath never by him been abrogated. Therefore it is still to be continued, and our infants (by virtue of that commandment) are to have the seal of God's covenant.

The common objection that this proof is not from Christ's testament, but from Moses writings, is of no weight. For *Moses wrote of Christ, John. 5.46.* The Apostles said *none other things then those which the Prophets and Moses did say should come, Act. 26.22.* *Christ came not to destroy the law or the Prophets, but to fulfill. Math. 5.17.* Paul proveth our justification by faith in Christ from Abraham's example written by Moses, as written not for his sake alone, but for us, Rom. 4.3 — 24. Therefore the example of Abraham's infants circumcised, is written for us also. To manifest this reason more fully, I lay down these particulars, 1. That the covenant then made with Abraham was the covenant of the Gospel, which we now have. 2 That circumcision the seal of the covenant then, and baptism the seal of the covenant now, are one and the same in substance. The first is proved thus, Paul saith, *The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, In thee shall all nations be blessed, Gal. 3.8.* Again, when circumcision was instituted, the covenant was, *Thou shalt be a father of many nations, &c. Gen. 17.4.5.* this promise (as belonging to the faith of Christ) is applied to our state under the Gospel, Rom. 4.13.16.17. and is by Paul there opposed to the Law. Moreover the covenant with Abraham was, that the Lord would be a God to him and to his seed after him, Gen. 17.7. this promise implieth blessedness to him and them; for *Blessed is the nation whose God is the Lord, Psal. 33.12.* and this blessedness

cometh on none by the Law, Rom. 4.15. Gal. 3.10.11.12. and that he should be a God unto us, and we his people, is the sum of the Gospel, Heb. 8•10 2. Cor. 6.16. Reu. 21.3. The difference between the fathers and us, is, that they had the Gospel in promise; we have the same Gospel in performance, Luk. 1.69.70, 72.73. &c. Act. 13.32.33. & 26 6. They believed in Christ that was to come; We believe in Christ who is come: Their faith and ours is one in substance, Heb. 11. Gal. 3.9. That circumcision and baptism are also one in substance (though differing in outward sign) is thus manifested. Circumcision was the sign of faith and holiness, Rom. 4.11. & 2.29. Col. 2.11 Deut. 10•16. Baptism is the sign of faith and holiness, Act. 8.37.38• Rom. 6.3.4• &c. Circumcision was the first sign and seal of entering into the covenant: Baptism is so now. We now being buried with Christ in baptism, are said to be circumcised in him, Coloss. 2.11.12. which plainly manifesteth them to be one and the same: even as their other sacramental signs, are said to be the same that we now have, in respect of the things signified, 1. Cor. 10.1.2.3.4. 1 Cor. 5.7.8. Forasmuch then as the covenant with Abrahah• and with us, and the seal of the covenant then and now, are one in substance: it followeth, that the commandment then to give infants the seal of the covenant, being never repealed, bindeth us to give them the seal of the covenant at this day. The exceptions which the adversaries make of the difference between circumcision and baptism, shall be answered after in their place.

2 The second commandment for baptising of infants, is in Mark. 16.15. *Go preach the Gospel to every creature; he that believeth and is baptized, shall be saved. Math. 28.19. Go teach all nations, baptising them, &c.* In this commission of Christ are two things, the preaching of the Gospel to every creature, to all nations; and the sealing of the same by baptism. The Gospel belonged to infants, & they are necessarily implied in the first: therefore baptism belonged to infants, and they are as necessarily implied in the later. Christ biddeth them proclaim or preach the *Gospel*: but what the *Gospel* is, is not here declared, we must gather it from other scriptures. The *Gospel* (or *Evangelie*) is the glad tidings or joyful declaration that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children: the promise, (I say) concerning Christ, and the redemption of the world by him, as these scriptures teach, Act. 13.32.33. Luk. 1.54.55.69.70.71.72.73. &c. Act. 2.38.39. & 26.22.23. Luk. 4.18 — 21. So the Gospel (which is the good tidings of the fulfilling of the promise) is as large as the promise was: whereupon, not in the forementioned scriptures only, but in many other places, the Apostles refer the Gospel to the promise (or promises) made of old, as, *It is of faith, that it might be by grace; to the end the promise might be sure to all the seed: Rom. 4.16. and Now we, brethren, as Isaac was, are the children of promise, Gal. 4.28. and, Christ was a minister of the circumcision, for the truth of God, to confirm the promises (made) unto the fathers: and that the Gentiles might glorify God for mercy, Rom. 15.8.9. and, That the promise by faith of Jesus Christ, might be given to them that believe, Gal. 3.22. and, Paul an Apostle, &c. according to the promise of life, which is in Christ Jesus, 2. Tim. 1.1. and many the like. Not in general only, but the particular promises at several times, are shown to be accomplished in the Gospel; as the promise to Adam, Rom. 16 20. from Gen. 3.15. to Abraham, Luk. 1.55.73. Rom. 4.16.17.18. to David, Luk. 1.69.70. Act. 2•30 31. to Israel by Moses, Samuel, and other Prophets, Act. 3.22.24•25 Luk. 1.70. so that all the promises of God are yea and Amen in Christ, 2. Cor. 1.20.*

And for the point in controversy, the promise of grace and salvation to Abraham and to his seed, Gen. 17.7. is by the Gospel shown to be confirmed, Luk. 1.55. Act. 2.38•39. Gal. 3.14.16.29. But the promise to Abraham's seed implied his infants, Gen. 17, 7, 10, 12, therefore the Gospel (which is the complement of that promise) implieth our infants: and so the Apostle saith, *the promise is to you and to your children*, Act. 2.39. And the sign and seal of the promise was given to Abraham's children in infancy, Gen. 17, 10, 12. therefore it belongeth to our children in their infancy: and we are said to be the children of promise as Isaac was▪ Gal. 4.28▪ But Isaac was the child of promise in his infancy, and had then the seal of the promise in his infancy, when he was but eight days old, Act, 7, 8, wherefore we also in our infancy are children of the promise, and have right to the seal of the covenant even then, or else we are not as Isaac was. And thus Christ commanding the Gospel to be preached, commanded the fulfilling of the promises to be preached, even all and everyone of the promises, without excepting any: and so commanded the promise of grace, and accomplishment of it to the seed of the faithful even in their infancy to be preached. Likewise commanding the seal of the covenant to be applied unto all within the promise, as freely and generally now as ever it was of old, not excepting infants: he commanded infants to be sealed by baptism, as they were sealed before by circumcision. And seeing all believers are by his commission to be baptized: the infants of the Church being believers (in respect of the beginning of faith, though not actually) as I have formerly proved, they are also to be baptized by virtue of Christ's commission, Mark. 16. Math. 28. that so the promises unto the fathers may be confirmed, and the Gentiles (as well as the circumcision, that is, the Jews) may glorify God for his mercy, Rom. 15.8•9.

Now I will proceed to answer their exceptions; beginning first with this about circumcision, and the covenant with Abraham.

1 *There was a commandment for circumcision, Gen. 17. there is none for baptism of infants.*

*Answ.* This is before disproved, and a commandment shown Mark. 16. For the sealing of the seed of the faithful in infancy, was a part of the Gospel; seeing the Gospel is the fulfilling of the covenant and promise made to the fathers, and to Abraham in special, Act. 13 32, 33. Luk. 1.55.73. If it be objected, that baptising of infants is not there particularly expressed: I answer, neither are other parts of the Gospel particularly expressed there: but the Gospel in general being to be proclaimed, all parts of the Gospel (whereof sealing the infants is one) are necessarily implied. Note also that things are taught & commanded sometime in scripture, though not in express words: as the trinity of persons in the unity of the Godhead, the resurrection of the dead (as Christ proveth) was taught in Exod. 3. Eternal life in heaven, and eternal death in hell are not expressed in Moses law: nor that they should have Synagogues in every city for the people to meet on the Sabbath. Neither in the new testament is it taught in express words, that Christ is coessential, coequal, coeternal with the father: or, that his death and obedience is the merit of our righteousness, or satisfaction for our sins: nor expressly commanded that women should receive the Lord's supper, nor example that any did: with sundry other things which though they be not expressed in plain words, yet are they soundly to be proved by arguments from the scripture.

2 *That commandment included males only, children or servant though unbelievers, and excluded all females, though believers so doth not baptism.*

Ans. 1 It is untruly said that servants unbelieve were to be circumcised: they feign this, the scripture teacheth them not so, but the contrary. For circumcision was *the seal of the righteousness of faith*, Rom. 4, 11, and should it be set upon unbelievers, which had no righteousness▪ no faith? So God should be made the author of a false and lying seal: to signify and to assure the things which were not. Again, every circumcised person was to eat the Passover, and had all other privileges of Israel's law, Exod. 12, 48, 49. the Passover signified Christ, and the eating of it life by Christ, 1 Cor. 5.7.8. John. 6.57. But no unbeliever had these benefits. And if unbelievers and Israelites had communion together in circumcision, passover, and other holy things, then was the Church of Israel no communion of Saints, but a mixture with all sorts of infidels, whosoever would, contrary to Exod. 19, 5.6. Levite. 19, 2, & 20, 7. Deut. 14 •, 2, & 26.18, 19, Levite. 20, 26, 1 King. 8.53. Though females (wanting that part of the body) were not outwardly circumcised, for that foreskin which was not, could not be cut off: yet may we not say they were excluded, for then they might not have eaten the passover, Exod. 12.48. They were within the covenant (Deut. 29, 10, 11, 12) and implied in the males. As the men had that sign of purification (according to the nature of the male) which women had not▪ so women had another kind of purification (according to the nature of the female) which men had not, Levite. 12. Each •x had their portion in the things that figured their redemption by Christ, according to their several natures. Therefore when the outward sign was changed from circumcising to baptising, whereof the female is as capable as the male; both sexes are baptized, Act. 8.12. So infants now are as capable of baptism, as they were of circumcision, there is nothing therefore to debar th•m from it.

3 *The law required circumcision to be performed on the eight d•y: so doth not the law of baptism.*

Ans. What of this? the law of baptism appointeth no day at all for any: shall none therefore be at all baptized? The law required the Passover to be kept on the 14 day of the first month, Exod. 12 The law of Christ appointeth no day when to eat the Lord's supper: yet it is the same in substance that the Passover was, 1 Cor. 5.7, 8, so baptism is the same in substance that circumcision was, Coloss. 2.11, 12. and as all may now eat the Lord's supper, which might then eat the Pascha: so all may now be baptized, which then were circumcised.

4 *But when faith is manifested, then is baptism to be performed.*

Ans. Th•y mean by *manifestation*, profession with mouth; and by *then* they mean not before that time. This is denied, and formerly disproved, and they have no one word of God to confirm their doctrine. 2 Though infants manifest no faith by their own mouth, yet the mouth of God manifests them to have faith in the beginning or feed thereof, because he testifieth them to be *holy*, 1 Cor. 7, 14, which is not without faith: and testifieth them to have grace and righteousness by Christ, answerable to the corruption and unrighteousness which they have by Adam, Rom. 5. as is before declared.

Again they say, *Neither circumcision nor baptism are seals of the covenant of life and salvation: that which is now the seal, was ever the same, which is the holy spirit of promise, 2 Cor. 1, 22, Ephes. 1, 13, & 4.30.*

*Ans.* A bold untruth contradicting the Apostle, who calleth the sign of circumcision, *the seal of the righteousness of faith, Rom. 4.1.* and righteousness of faith is life and salvation, Gal. 3.11. Ephes. 2.8. and the covenant which circumcision sealed, was that the *Lord would be their God, Gen. 17.7.10.* and so he would give them *life and salvation, Reu 21.3.4.* Whereas they except, *The Spirit is the scale: it is true; but they should observe that it is an invisible seal in the heart; whereas Paul speaketh of an outward visible seal, which is also a sign, and on the body.* Again, the covenant may have more seals then one: so that if the Spirit were an outward seal, yet might circumcision be a seal also of the same thing. Moses calleth circumcision a *sign or token, Gen. 17.11,* but he nowhere calleth it a *seal* yet Paul calleth it a seal, because in truth it was so, and more then a bare sign. For a sign is to make some other thing known unto us, as the doole-stone or land mark is for distinction of grounds: or it is further to put us in mind of things formerly done, as the stones at Gilgal were for a memorial to Israel how their Fathers passed through Jordan, Joshua. 4.20.21.22. But a seal goeth yet further, and certifieth or assureth of any promise or gift. Now because circumcision was such a sign as assured unto Abraham his righteousness by faith in Christ the promised seed: therefore the Apostle rightly calleth it a seal. Upon which ground we also rightly call the Passover, Baptism, and our Lord's Supper *Seals,* because they are such signs as certify and assure us of forgiveness of sins, and of righteousness and salvation by Christ. And from this we have a most certain ground for the baptism of infants: because baptism is no more now, then circumcision was of old, namely a sign and seal of righteousness by faith. And if infants had such a seal under the promise of the Gospel: how should it with any color be denied now under the performance of that promise? unless we will say, Christ hath not confirmed the promises made unto the fathers, contrary to Rom. 15.8. 2 Cor. 1.20.

Further they say, *There is but two covenants, the Law and the Gospel, the Old and the New, Gal. 4. The old Covenant, the Law, was made with the children of Abraham after the flesh, and had circumcision in their flesh for a sign thereof. The new covenant the Gospel, is not made but with the one seed, Gal. 3.16. that are of the faith of Abraham. The children of the flesh are not they to whom this covenant is made, Rom. 9.8 the children of the flesh must be but out, &c. Gal. 4.30. so that the covenant with Abraham and his children after the flesh, was not the covenant of life and salvation; it was the covenant of work, of the Law. &c.*

*Ans.* In this their plea, there is a little truth, but much error and delusion. It is true, there were but two Covenants, the Law and the Gospel. There is sophistry and delusion in their saying the covenant of the law was with the children of Abraham *after the flesh:* for as *after the flesh* meaneth natural generation, so Isaac, Jacob, and all the Israelites, even Christ himself was Abraham's child after the flesh, Math. 1.1. Rom. 1.3. & 9.3.4.5. yet were not they aliens from the covenant of the Gospel. But as the *flesh* meaneth corruption of nature, Rom. 8.1.8.9. and as men have no other generation of the Spirit, but of the flesh, John 3. verse. 5.6. in this sense it is true, that the children of the flesh are not the children of God, Rom. 9.8.

and they are under the Law, not under the Gospel. But this is nothing against the truth we maintain. For Isaac who was Abraham's seed after the flesh in the first sense, but after the Spirit, and by promise in the second sense, he was circumcised in his infancy, Now all the Christian Church are as Isaac, children of the promise, *Gal. 4.28*, and our infants though by nature (as it is corrupted) they be children of wrath, *Ephes. 2*, yet by promise and grace in Christ, they are children of God, *Rom. 5*, and therefore are to have the seal of the covenant of grace in infancy, as Isaac had; even as by Abraham's justification, the Apostle proveth the justification of us all, *Rom. 4.3.22.23.24*.

Error it is that they say, *Abraham's children had circumcision in the flesh for a sign of the old covenant or Law* For first, the Law was given by Moses, *Job 1.7*. many years after Abraham, and could not disannul the covenant with Abraham, or make the promise of none effect, as the Apostle plainly teacheth us *Gal. 3.17*. Christ also saith, *Circumcision was not of Moses, but of the fathers, Job. 7.22*. Secondly, the covenant which circumcision sealed, was that the Lord would be a God to Abraham and his seed, *Gen. 17.7.10*, this was the covenant of the Gospel, *Heb. 8.8 10, Rev. 2 1.3*. Thirdly, Circumcision was the seal of righteousness of faith, *Rom. 4 11*, but the Law is not of faith, *Gal. 3.11.12*, therefore circumcision was a seal of the Gospel promised, a seal of the covenant of grace.

Whereas they say, *the new covenant is not made but with the one seed, Gal. 3.16*, it is true, & maketh against them: for that *one seed*, is there shown to be *Christ*: not Christ in his own person only, but Christ with his Church, which make one mystical body, *1 Cor. 12.12. Eph. 5.30.31.32*. Now the infants of the Church, are by the covenant of grace of the body of Christ, even as by nature they are of the body and stock of Adam, as before (in the treaty of *Original sin*;) we have proved by *Rom. 5*, so that the new covenant is made with them also, and therefore the seal of that covenant is due unto them now, as it was in Abraham's days.

Next this, they go about to prove, *That the covenant whereof circumcision was a sign, Gen. 17, was not the same which we have now in the Gospel: because the Lord saith, it is not the same, Jer. 31.31, Heb. 8.6. it is a new covenant that we have under the Gospel.*

*Answ.* It is no marvel though these men so often slander us, when they dare bely the Lord himself. Neither doth the Prophet, nor the Apostle (in the places by them cited, or) anywhere say, that the covenant which Abraham had, and which was sealed to him by circumcision, *is not the same which we have*. I have before proved them to be one in substance by *Gal. 3*, and *Rom. 4.11*. The covenant spoken of by Jeremiah, was made when God took them by the hand to bring them out of Egypt, *Ier. 31.32, Heb. 8*, whereas the covenant with Abraham was many years before, *Gal. 3.17*. Therefore the covenant made with Abraham by promise, is the same that we now have by performance and confirmation of that promise, *Luk. 1.54 55, 72▪ 73 Rom. 15.8*.

Again they say, *though Abraham himself had the covenant of grace promised him, by which promise he had salvation in the Messiah to come; yet had he not the ordinances of the new covenant which we have: and therefore none of his seed in the flesh could be partakers of that which he had not himself.*

Answ. They grant enough to their own condemnation: for if Abraham's covenant was of grace and salvation by Christ; then was it not of the Law (as before they pleaded) for that causeth wrath and damnation, *Rom.* 4.15, *Gal.* 3.10.12. We plead not for the same external Ordinances or manner of outward dispensation: but for the same substance of the covenant, which was of faith, not of works; and so of the Gospel not of the Law, as Paul teacheth us, *Rom.* 4. *Gal.* 3. The Israelites Passover of the Lamb, and our Passover Christ: their feast of unleavened cakes, and ours, (1 *Cor.* 5.7.8.) differ apparently in the outward Ordinances. So their bread of Manna from heaven, ours of wheat from the earth; their drink of water from the Rock, ours of wine from the Grape, (in the supper of our Lord) how greatly do they differ in the outward things: yet were they the same spiritual meat and drink both to them and us, even Christ: as the Apostle teacheth 1 *Cor.* 10.3.4. So Circumcision and Baptism, differ much in the outward rite and sign; but not in the substance or thing signified.

Yet cease they not their idle contention, but further say concerning us, *They speak untruly* [in saying that the covenant which this new is not like, is that Law given upon mount Sina, *Exod.* 19. not that in *Gen.* 17.] *Mark the words* (in *Ier.* 31, *Heb.* 8,) *Not like the covenant that I made with their fathers, when I took them by the hand to bring them out of Egypt, which is mentioned in Exod. 3, not Exod. 19, then did God appear to Moses, and commanded him to take them by the hand and lead them out of Egypt, where the covenant is mentioned in ver. 6, I am the God of thy fathers, Abraham &c. I am come to deliver them &c. to bring them into a good land &c. which promise was made unto their father Abraham.*

Answ. The untruth and ignorance is in themselves that so reason. For there was no covenant made in *Exod.* 3. Let the place be viewed. Though if there had then a covenant been made, it were nothing to our purpose; because Abraham was dead many years before, and we reason of the covenant made with him and his seed, whiles he lived, *Gen.* 17. But in *Exod.* 19.5 &c. treaty is of a covenant to be made: in *Exod.* 20 &c. the Laws are promulgated. In *Exod.* 24, 7, 8, the covenant is made up and dedicated. And that this was that first and old covenant which should be abolished, as Jeremiah foretold, the Apostle doth plainly manifest. For having shown the promise hereof in *Heb.* 8.8.— 13, he prosecuteth the same matter in *Heb.* 9, showing the differences between the first covenant and the second, or the old and the new; and how a covenant (or testament) must be confirmed by blood and death: which for the new was by the death of Christ, *Heb.* 9.15.16, and for the first, it was with the death & blood of bullocks and goats, wherewith Moses sprinkled the people, v. 18 19.20. And this was that action recorded in *Exod.* 24, done at mount Sina. Moreover observe here these men's fraud: Jeremiah speaketh of a covenant *made*; they tell us of a covenant (or promise) *mentioned* in *Exod.* 3, as if to *make* a covenant when they came out of Egypt, and to *mention* a covenant or promise made many years before with Abraham in Canaan, were all one. That which is alleged of the land of Canaan promised in *Gen.* 17, 8, is true, as a type or figure, but not as the main thing there intended. For Abraham himself had no inheritance in the land of Canaan, no not so much as to set his foot on: *Act.* 7.5. how then did circumcision seal that to Abraham, which God never performed to him? Is not this to make God's promise to him, vain? The Apostle is a better expositor, who saith, *that circumcision sealed to him righteousness of faith*, which he had before, *Rom.* 4.11, and telleth us, how by *faith Abraham sojourned in the*



land of promise, as in a strange Countrie, and looked for a heavenly city and country, which he understood to be figured by that earthly land: Heb. 11.9.10.16. And if •h• poss•ssion of Canaan was that which circumcision sealed, then Abraham's servants; yea and all his sons by Keturah, and all pros•lytes of other families, that were circumcised, were deluded with a vain promise: seeing none of all these had ever inheritance in Canaan, but only the Israelites the posterity of Isaac, which were numbered in Numb. 26•2. — 53.

Again, they except thus. *The covenant is made in Gen. 17, with Abraham and his seed, not with every faithful man and his seed. Is every faithful man Abraham? What proof for that? It is well if we be Abraham's seed &c.*

Answ. The exception is frivolous: for by virtue of that covenant with Abraham who circumcised his infants, Isaac his son, Jacob his son, all the Isra•lits in their generations, and every faithful Proselyte of the heathens, circumcise•d their infants. So the faithful now, who all are Abraham's seed, and heirs by promise, G•l. 3.29, do seal their infants with Bap•ism•, as of •ld •h•y did with Circumcision, for the promise is to such and to their children Act. 2.39. When Paul bringeth Abraham's example for justification by faith, Rom. 4. if any should trifle and say, What is that to us? We are not Abraham: the Apostle telleth, it was *not written for his sake alone, but for us also, Rom. 4.23.24.* So say we; that Abraham gave his infants the seal of the covenant, it is not written for him alone, but also for us.

But they proceed and say; *In Rom, 4, 21, Abraham received the sign of Circumcision, the seal of the righteousness of faith which he •ad, when he was uncircumcised, that he should be the father of the faithful &c. This proveth that Abraham received Circumcision to seal up his fatherhood of the faithful; not that he received it to seal up his faith in the Messiah, which he had 24 years before: but a seal of his faith in believing God, that he should be the father of many Nations, Gen. 17.4, Rom, 4.17, and this was imputed to him for righteousness, Rom. 4.22.*

Answ. They are blind, and would make blind. 1 There is no faith that can be imputed to any man for righteousness, but the faith that is in the Messiah; as the Apostle proveth at large, in Rom. 3, 21.22.24.25. and Rom. 4. Gal. 3.2 And Abraham believing the promise of a seed, which belief was counted to him for righteousness, Gen. 15.5.6. believed Christ principally, as his seed after the flesh: for otherwise how could all nations be blessed in him, that is in his seed, as God promised, Gen. 12.3. Gal. 3.8.16. 3 The Apostle disproveth their vain gloss, when having shown how Abraham's faith was counted to him for righteousness, Rom. 4.19.— 22, he annexeth, that this was *written for us also, to whom it shall be imputed, if we believe in him that raised up Jesus, v. 23 24.* But if Abraham's faith had not been the faith in Christ, the Apostles argument from his example had been impertinent.

Finally they say, *Abraham received Circumcision as none received it: and faith was required of none to Circumcision: but faith is required to Baptism: & therefore these be but men's dreams, & chaff in stead of wheat.*

Answ. In deed they would give us chaff for wheat. They would have us believe that Abraham's circumcision sealed his fatherhood, not his faith in Christ: which dream is before refuted. They would teach us two or moe circumcisions, one which Abraham had, another

which other men had. But as *there is one Lord, one faith, one baptism, Eph. 4.5.* so we find but one circumcision, which all our fathers received. They would persuade us, that whatsoever Paul saith, *that circumcision was the seale of the righteousness of faith, Rom. 4.11.* yet *faith was required of none to Circumcision.* But who will believe this their dream? Will God seal righteousness of faith to them that have no faith? This is to make God the author of vain and worthless seals. If it sealed not to men righteousness of faith, what sealed it? Not the land of Canaan, for (as is foreshowed) no child of Abraham by Keturah, no Proselyte had inheritance in Canaan: no nor Isaac, nor Jacob, who were but strangers in the land as Abraham was, *Heb. 11.9.* Not the covenant of the Law, for that was not given till many years after Abraham, neither could any man have righteousness by it, but wrath and curse, *Gal. 3.10.* But had not error blinded their eyes, they might see that the covenant sealed by circumcision was, that the Lord would be a God to them and to their seed after them, *Gen. 17.7.* and this was the covenant of grace in Christ, *Heb. 8.8.10.*

Against Peters doctrine in *Act. 2.38.39,* where he saith, *the promise is made to you and to your children;* they cavil thus, *Whereas many stumble at the word Children, conceiving that it is meant of Infants, it is here and elsewhere used often in the Scriptures for men of understanding: Act. 3.25, &c.*

*Answ<sup>r</sup>* How struggle these men against the light! It is true, that the word *Children* often meaneth men of understanding; but meaneth it not infants also? The word *seed,* used in *Gen. 17,* often implieth old persons also: will they therefore infer, that the promise and seal thereof to Abraham's seed, belonged not to his seed in their infancy? So nether is there any reason to think that the promise to the Jews and their children mentioned in *Act 2,* is meant only of men of understanding, and not also of their children in infancy. For when the Apostle speaketh of the promise to them and to their children, concerning Christ and remission of sins by him, and sealing the same by Baptism: he hath evident reference to the promise made of old to Abraham, which concerned the same things, and was sealed by circumcision: as appeareth by comparing *Luke 1.54.55.72.73 &c. Galath. 3.8.16.*

Whereas the Apostle in *1 Cor. 7.14,* calleth a believers children *holy;* these men expound him thus: *If your children in your own judgment be holy, and you do not put them away when you are converted to the faith, but use th<sup>m</sup> still as your children, &c. then may you keep your wives being holy, they being of a nearer natural bond then your children, and use them still as your wives &c. Their reason of this interpretation is; Because holiness sometime signifieth when a person or thing is set apart or sanctified to the believer, 1. Timothy 4.5, Titus 1.15. Thus is the unbelieving wife holy, and thus are the children h<sup>o</sup>lie, and not otherwise.*

*Answ.* That children are thus sanctified to the believer is true: but in saying, *and not otherwise,* they do violence to the Apostles doctrine, and the truth is not in them. For first he meaneth not the children to be holy in the parents judgments; but telleth them his own judgment, *they are holy;* and useth it as a reason to confirm his former doctrine. Secondly, he meaneth not in respect of putting the children away from civil use as children; for so no mor<sup>e</sup> should be said for the children of the faithful, then for their infidel servants: for Philemon mought and did retain Onesimus for civil use as a servant, before he was converted to Christ, *Phil v. 10.11, &c.* and believing servants might dwell and converse civilly with unbelieving masters,

1 *Tim* 6.1 2, Yea misbegotten children and bastards were not to be put away in respect of civil use: for who should nourish or bring them up, rather than their own parents? 2 *Sam* 11 4.5, & 12.14.15 &c. Thirdly, they corrupt the Apostles reason, which is not to this effect, If you may keep your children, then you may keep your wives: But thus, your unbelieving wives you may keep, for they are sanctified unto you, because the children which you beget of them are holy: and so the holiness of the children is an argument and proof that they might still retain their unbelieving wives. Fourthly, they change the Apostles word *am•ss•*: he saith not of unbelieving wives that they are *holy*, but sanctified to the believing husbands; but the children were *holy*. Fifthly, the sanctification of meats, & purity of other things, mentioned in 1 *Tim*. 4.5 *Tit*. 1.15, is not meant of religious sanctification, but for civil uses: whereas the children of believers are otherwise holy, namely, in respect of the covenant of grace and Church of God, as is abundantly proved before, by *Rom*. 5, where, as they have naturally sin and unrighteousness by Adam, so they have holiness and righteousness by the grace of God in Christ. Also by *Gen*. 17, compared with *Rom*. 4.11, where Abraham's (and all faithful men's) children, are with their parents in the covenant of grace, and have the seal of the righteousness of faith. And upon this ground doth Paul strongly prove the believers might keep their unbelieving wives, because the children which they had by such, were (by reason that one parent was a Christian) *holy*, to wit, with holiness of the covenant made with the faithful and their seed. And in this respect the children of those that are in the covenant, are said to be borne unto the Lord, and to be his children, *Ezek*. 16.8.20, 21. whereas in the other respect, all children in the world are the Lord's, *Exod*. 19, 5. And so the children of the Church are called *the holy seed*, differing herein from the seed of other people's, *Ezra* 9.1.2, which if these opposites had understood, they could not thus have stumbled at the Apostles words, and wrested his meaning.

But they plead further, *that the Apostle saith not, else were your Infants, but else were your Children unclean, but now they are holy: so that all the children of unbelievers are as holy by this place as infants, &c. and so must be baptized.*

*Answ.* Herein they seek to pervert the straight ways of God. As if they should say: God (when he made with Abraham that everlasting covenant which Circumcision was a seal of) said not that he would be a God unto him and to his *Infants* after him, but unto his *seed*, *Gen*. 17 7, so that all the seed of Abraham (Ishmaelites, Edomites &c.) were as holy, and as well within the covenant of grace and to be circumcised, as the *Is•a•lites* which were the generation of Isaac. But they should observe that the covenant of mercy passeth from the fathers to the children from age to age, even to the thousand generation, if they love God, and keep his commandments: whereas if they *ur•e* away and hate him, he *visi•th* their iniquity, *Exod*. 20.5.6, *Ez•k*. 18 9.10.13. Children of believers when they are borne of their parents, (and all are borne infants) are all in the covenant with their parents; and were of old to be circumcised, are now to be baptized. If the children be of years when their parents enter into the covenant, either they assent and enter into covenant with them, or they *diss•nt* and enter not. So *Isma•l* Abraham's child, being taught of his father to keep the way of the Lord (*Genes* 18.19.) and not disobeying, he was with his father circumcised at thirteen years of age, *Genes*. 17.25. Likewise all children now assenting unto and walking in the faith with their parents

are to be baptized at what age soever. But when Ishmael fell from his obedience, then was he cast out of Abraham's house, and was no longer counted for Abraham's seed, but in Isaac was his seed called, *Genes.* 21.10.12. Ishmael was still Abraham's seed and child in nature, according to the flesh; but he continued not still the child of the covenant, *Galath.* 4.29.30, nor Abraham's seed according to the promise. Even so, if children of believers now being of understanding, do refuse the faith of Christ, or fall from it, they are to be kept out of the Church▪ or cast out from it: and so the seal of grace and salvation belongeth not unto them, (*Ezek.* 18, 24, *2 Chro.* 15.2, *Matth* 3.7.9.10,) as it belongeth to all the infants of the faithful, and to all their children (of what age so ever) that receive the faith of Christ, and abide in it with them. And these men greatly mistake if they think we hold children are to be baptized, or are holy, because they are our children by nature, (for so they are children of wrath, *Eph.* 2.3,) but they are holy, and to have the seal of salvation, because God hath graciously accepted them into his covenant with our selves: and keepeth them in it, until they fall from faith and obedience of Christ; even as we our selves continue in the covenant, whiles we continue in the Christian faith, and no longer, *2 Tim.* 2.12. As we are the children of the first Adam, we are all sinners, disobedient, unrighteous and under condemnation: but as we are the children of the second Adam (Christ) we are all holy, made obedient, righteous; and heirs of salvation, according to the Apostles doctrine in *Rom.* 5•12— 21.

Against another proof for baptism of Infants, gathered from Paul's words in *1 Cor.* 10•1, 2 &c. where he speaketh of all the Israelites Baptism in the cloud & in the sea: they struggle with little reason or color of truth. For (to omit their discourse of Paul's scope in bringing that in, which no way cleareth the controverse) they tell us. 1 *That Moses did not at all wash them with water in the cloud and sea.* 2 *Th•t this of Moses is called baptism by comparison, as Noah's Ark is called the figure of the Baptism that saveth us: for as the Ark saved those in it from drowning: so the Israelites were all under the cloud and in the sea, and therein baptized or safeguarded from destruction of their enemies.* 3 *That it pleased the Holy Ghost to say they were baptized in the sea and cloud, because the cloud and sea was their safety, as Noes Ark was: And as Christ saith, they are baptized that suffer for his sake. So there is as much warrant to enjoin infants to suffer persecution, because it is called Baptism: as to baptize them, because the cloud and sea is called Baptism.*

*Answ.* How many wrestings and windings are in these men's words? First, they say, *Moses did not at all baptize them with water.* And why? Was there no water (think they) in the cloud and in the sea? Let them consider *Exod.* 14.24.25. compared with *Psal.* 77.16.17, &c. and they may see there was water enough in the cloud: and they will not say (I think) that there was no water in the sea. All outward baptising or washing, must be with water or some other liquor. If they were not baptized with water, what other liquor were they baptized in? not with blood, as in the Baptism of suffering death for Christ's sake, which they impertinently mention. Not with wine or strong drink: for they found none such in the wilderness. If they can show nothing but water to baptize them in, let them deny no more (for shame) that they were baptized with *water.* God spake to our fathers by the Prophets at sundry times (or in sundry parts, as it were by piece meal) as the Apostle teacheth *Hebrew.* 1.1. By Moses he shown how the cloud removed from before Israel, and stood behind them, (as they passed through the sea) and gave them light, but was darkness to the Egyptians: and from this fiery

cloudy pillar the Lord looking, troubled the Egyptians, and took off their chariot wheels, that they drave them heavily, *Exod.* 14.19.20 24.25. This being briefly and obscurely told by Moses, God after enlargeth by Asaph another Prophet, who showeth the manner of it; how not only the waters of the sea saw the Lord, when they fled and parted; but the clouds also (from above) poured out water when they rained; the skies sent out a sound by thunder, &c. thus the ground being softened with the rain, occasioned the chariot wheels of the Egyptians (sticking in the mire) to fall off, and hindered their pursuit: *Psa.* 77.16.17, &c. After this the Apostle (taught by God's spirit) manifesteth the mystery which before was kept secret; namely how this passage under the cloud (which rained) and through the sea was a baptism to the Israelites: even as Christian men's washings in rivers or vessels, was a baptism to them. And as the manna which Israel ate, and water from the rock which they drank, was the same spiritual meat and drink which we have signified by bread and wine in our Lord's supper; so their washing in the cloud & sea, and our washing in vessels or rivers, is spiritually the same baptism. From hence we gather the baptising of our infants by two arguments: 1 *All our fathers* (saith Paul) *were baptized in the cloud and sea*: therefore (say we) infants: for seeing there was no other baptism but that in the cloud and sea, such of our fathers as then were infants were at that time baptized, or else many of our fathers (even all the infants of many thousand families) were never baptized: which is contrary to the Apostles doctrine. And if infants had baptism under Moses, it cannot (with any color of reason) be denied them under Christ. 2. In that the Apostle teacheth us, that the extraordinary and temporary sacraments (or seals of salvation) which Israel had, were the substance and truth which we now have, though Moses doth not so express: it followeth upon like ground, that their ordinary seals, namely Circumcision and the Passover, were the same in truth and substance with baptism and the Lord's Supper which we now have. And being the same, as infants had circumcision then, so they are to have baptism now.

Secondly, whereas they say that of Moses was called baptism by comparison, as if it were not properly baptism; they swerve from the right way: it was as truly and properly baptism to them, as ours is to us, though the manner of administration differ: even as their Manna and water were as truly and properly the sacrament of Christ's body and blood to them, as bread and wine in the Lord's supper are to us. Otherwise the Apostle should not say truly, that they were *the same*. *1. Cor.* 10.3.4.

Thirdly, Noes ark is not called *the figure of baptism*, as these corrupters of scripture tell us: but baptism (saith the Apostle) is a like-figure (or antitype) *1 Pet.* 3.21. So that the saving by water of eight men in the Ark, was a type or figure: and the saving of a few now by water in baptism, is an antitype, or like figure: both of them figuring salvation by the death of Christ. Fourthly, neither do these men set down the reason fully and rightly, why they are said to be baptized, namely, *because the cloud and sea was their safety as Noes ark was*; for though it may in some sense be granted that these were their safety, as baptism is our safety (for it is said to save us, *1 Pet.* 3.21.) yet properly they were said to be baptized in the cloud and sea, because they were in them sacramentally washed from their sins, & planted together in the likeness of his death, burial, and resurrection, as we are now by baptism, *Rom.* 6.3.4.5. The cloud served them for three users, 1. to protect and keep them safe, *Isaiah.* 4.5.6. 2 to guide them in

the way that they should go, *Numb. 9.17. &c. Exod. 13.21.* and these two were ordinary, 3. to baptize them by pouring down water, and this was extraordinary, and but one time in the red sea, for ought we find. And in this respect Paul saith they were baptized in it. Fifthly, their last speech of *enjoining infants to suffer persecution*, as well as to baptize them, is spoken with a wry mouth: for as we enjoin not infants to be baptized, though we baptize them; so can we not enjoin them to suffer persecution. But this we say and know, as infants are baptized into Christ, so oftentimes they suffer persecution for Christ: being with their parents afflicted, imprisoned, banished, &c. yea and bereaved of life it self, so that they have even the baptism of blood or martyrdom also.

Whereas we find mention of whole households to have been baptized by the Apostles; from which example it is probably gathered that infants also were baptized. Against this they dispute thus, 1. *There are many households in which there are no infants.*

*Ans.* This is true: and it is also true that in many there are infants. Therefore this argument is propounded but as probable, not as certain.

2 They say, *It is most sure as the Apostles practiced in one household, so they practiced in all. But in the Jailor's house they baptized such as they preached the word unto, and such as believed, Act. 16.31.34. and this is most plain that infants cannot hear nor believe, &c.*

*Ans.* It is not most sure, but altogether unlikely, as themselves, I think, will acknowledge. For there is no likelihood that all households to whom the Apostles preached, did believe everyone in them, though some did. And they grant that none but believers were baptized. So then if the goodman of the house, and the men only believed, there none but men were baptized: if women only believed, they only were baptized. Therefore the Apostles practice was not always alike in respect of the persons that they baptized. So for infants, such houses as had none, we easily grant that no infants were there baptized. But such as had infants, their parents believing, we hold that their infants were baptized; for there is no exception of infants at all in any place of the Apostles Acts. The bar which they put, that infants *cannot hear nor believe*, is soon removed. We know infants can hear, though not with understanding: we know also (and have proved before) that they believe, though not actually or professantly. And this faith begun in them in their regeneration, is a sufficient ground why infants should be baptized, as I have formerly manifested.

Finally, unto Christ's words Mark. 10.14. *suffer ye little children to come unto me, &c. for of such is the kingdom of God:* they say, *It is not s<sup>y</sup>d, Infants are of the kingdom of heaven, that is, obeyers of the Gospel, Luk. 4 43▪ but that they that enter into the kingdom of heaven, must become as little children, for of such like is the kingdom of God. And, This is Christ's meaning, men must be converted and receive the kingdom of God as a child. &c.*

*Ans* They speak like children in understanding. 1. The people brought young children properly unto Christ, not men converted & become like children: Mark. 10.13. For the children the disciples rebuked the bringers: for their rebuking Christ was much displeased, and said, *Suffer the little children to come unto me* What reasonable creature will now deny that Christ speaketh here of children in years, not of old men like children. The children that

were brought, Christ *took up in his arms*, put his hands one them & blessed them: may we think he took up aged persons. 2 The reason why he would have such children suffered to come to him, is, *for of such is the kingdom of God*, Mark. 10.14 If he had not meant this of young children themselves, but of men like children in some condition; there had been no weight in his words: but the people might have brought unto him upon that ground, doves, and serpents for Christ to lay hands upon and bless: for as godly men must in some things be like children, 1. Cor. 14.20. so must they in some things also be like serpents, and like doves, Math. 10.16.3 They wrest the text, when they expound *for of such is the kingdom of God*, thus, *for of such like*: as if Christ meant not the children properly, but ancients men like such children. They might even as well say, that when Paul writeth, *I beseech thee, being such a one as Paul the aged*, (Philem. v. 9 that he speaketh not this of himself, but of some other man like himself, that made request for Onesimus. But ignorant and unstable men will pervert all scriptures to their own perdition. That infants of the faithful are indeed of the kingdom of God, is before proved from Rom. 5. and many other scriptures.

Now whereas Christ *blessed* the children; they tell us, *he baptized them not*, which we grant: but if they which were by nature children of wrath and curse, were now by grace made children of blessing in Christ; then were they in deed of the kingdom of God, and such as might receive baptism the sign and seal of blessedness.

Lastly they say, *It is a blessing to infants to be created, to live, to grow in stature, wisdom, &c. to have their sight, their limbs, &c. so that Christ's blessings extend as well to this life as that which is to come.*

*Answ.* All God's benefits for this life and the next, are in deed blessings: But Christ blessed not those children with any such worldly temporal blessings particularly; but gave them the blessing of God in general: and men are too presumptuous that will without due proof restrain that to some particulars which the Lord hath not restrained. We know that our blessedness from God in Christ, is our eternal salvation, Rom. 4.6. &c. It was his last farewell to his beloved disciples to lift up his hands and bless them, Luk. 24.50. and it is the sum of the Gospel, that in Abraham's seed (that is Christ) all nations shall be blessed, Gal. 3.8. This grace Abraham's infants had, this grace Christ gave to little children: and the same he vouchsafe to continue unto us and to our children throughout their generations: preserving us and them from the curse of Anabaptistry, whereby so many errors are sarsed, scriptures wrested, and souls perverted unto destruction.

FINIS.

**P-HA-2. A defense of the Holy Scriptures, worship, and ministry, used in the Christian Churches separated from Antichrist Against the challenges, cavils and contradiction of M. Smyth: in his book entitled *The differences of the Churches of the Separation*. Hereunto are annexed a few observations upon some of M. Smiths censures; in his answer made to M. Bernard. By Henry Ainsworth, teacher of the English exiled Church in Amsterdam. - Ainsworth, Henry, 1571-1622?**

A DEFENCE OF THE HOLY SCRIPTURES, WORSHIP, AND MINISTRY, used in the Christian Churches separated from Antichrist: Against the challenges, cavils and contradiction of *M. Smyth*: in his book entitled *The differences of the Churches of the Separation*. Hereunto are annexed a few observations upon some of *M. Smiths* Censures; in his answer made to *M. Bernard*. By *Henry Ainsworth*, teacher of the English exiled Church in AMSTERDAM.

Imprinted at Amsterdam by Giles Thorp in the yere 1609.

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*IT is true of an heretic which Solomon saith in parable, a foolish woman is troublesome: experience hereof we have in this adversary whom I deal against. For he not content to manifest with mouth, nor to write with pen, nor to print in public once, his own folly and shame, with calling upon us to justify our proceedings or repent of them; doth in another book the second time require an answer, and fretting in himself that we passed over his vanity with silence, he biddeth us battle with the third alarm in his book The character of the beast, lately published. Wherein, (to show how near he is allied to those which say, who is like unto the Beast, who is able to war with him?) he requireth, nay chargeth, yea challengeth us (as he saith) to the defense of our errors vaunting moreover against us, that we are guilty in our consciences of our disability to defend them, and therefore subtly draw back and pretend excuses; triumphing also over us, as they that hitherto in craftiness have withdrawn from the combat, in the matter of the translation, worship and presbytery.*

*Thus hath he lifted up his horn on high, and spoken with a stiff neck; as if even the mighty were afraid of his majesty, and for fear fainted in themselves. In regard of which insolency; all men I think may see, it is now time, if ever, to take up shield and sword against him, and hew his horns that so have pushed the flock of Christ, whereof not long since he professed himself to be a member with us: though now having left the truth to follow leasing, he maketh open war with the saints. And whereas among others swelling words of vanity, he saith, Loe we protest against them to have a false worship of reading books: we protest against them to have a false government of a triformed Presbyterie; we protest against them to have a false Ministry of Doctors or Teachers, &c. I have taken in hand to set forth our just defense, in these particulars, and to show the fraud and malignity of this boaster: leaving the other point about the constitution of our Church in baptising of infants, to others that have already begun to convince his heresy therein. And this which I have undertaken is rather for others (who may be troubled with his writings) than for his own sake, who yieldeth small hope of good, seeing he proceedeth so fast in evil; and out of a proud heart hath stirred up strife. Wherein also such hath been his fickleness, as no constancy is in his mouth. For (not to speak of three sundry books wherein he hath shown himself of 3. several religions,) in this one book which I deal against, he sayeth and unsaith and contrarieth his own grounds for to shift and hide his blasphemies, that little needed him so earnestly to have called for another man's sword to pierce the bowels of his error; when his own hand fighteth against himself, and the spear which he tosseth, turneth into his heart. I had much rather have followed more comfortable meditations, in the peaceable practice of the truth; than thus to contend with those that seek strife, & that fight against the faith which themselves once professed; having found such by experience, to be above others, most malignant enemies: but truth oppugned, may not be forsaken; and wolves that would ravine, must be beaten from the fold, lest the sheep be devoured or scattered. Now therefore I being to encounter this*

*false Prophet, do humble myself under the good hand of God whose power is made perfect in man's infirmity; whose mercy susteyneth in violence of the enemy; whose truth is a shield and buckler. He bless these my labors unto his people; that the righteous may see and rejoice, and all iniquity may stop her mouth.*

Amen.

**A DEFENCE OF THE HOLY SCRIPTURES AND WORSHIP OF God, used in the Christian Churches of the Separation: against the calumnies of M. Smyth.**

THE book entitled *The differences of the Churches of the separation*, which we are challenged by the Author to answer: carrieth in the very name thereof, a delusion of the Reader. For if he look for plain differences, what they affirm and we deny; he shall not find them expressed: if he take the differences to be implied, as that whatsoever Mast. Smyth affirmeth we deny, and what he denieth we affirm; then is the Reader much abused, & we injured; who hold in that book, truth & error to be unequally mixed. Seeing then neither expressly nor implicitly the Reader can see the *Differences*: what are they but delusions?

The many questions which he asketh in the end, containing the sum of all his book, manifest the Authors fraud: for if he know & dare say wherein we differ, what need he desire our *direct answer*? It became him to refute, & not for to fish with hooks of demands, wherein we would differ from him.

There was one only difference between M. Smyth and us, when first he began to quarrel; though since he have increased them, and increaseth daily, with deadly feud and open opposition, as all men may see.

That difference was this. He with his followers breaking off communion with us, charged us with synn for using our English Bibles in the worship of God; & he thought that the teachers should bring the originals the Hebrew and Greek, and out of them translate by voice. His principal reason against our translated scripture was this. *No Apocrypha writing, but only the Canonical scriptures, are to be used in the Church, in time of God's worship. Every written translation is an Apocrypha writing, & is not canonical scripture. Therefore every written translation is unlawful in the Church in time of God's worship.* Why he counted every translation *apocrypha*, and what he meant thereby, appeareth by these words of his *a written translation (saith he) or interpretation is as well & as much an human writing, as an homily or prayer, written & read.* The like impiety he hath also printed in his book, saying *A translation being the work of a men's wit & learning, is as much and as truly an human writing, as the Apocrypha (so commonly called) writings are, and seeing it hath not the allowance of holy men inspired, but is of an hidden authority, it may be justly called Apocrypha &c. And therefore not to be brought into the worship of God to be read.*

That this point of the translation was the only difference, as it is known to all that then heard his public protestatiō; so his words in writing show it. *Translations written (saith he) are not refrained in the case of scandal, for we desired that they might be refrained for our sakes, that we might keep communion, & it would not be yielded.*

So if we would have laid aside our translated Bibles, communion (they say) should have been kept with us.

Now for the true differences on our part, at that time and still, they are thus. We agree with M. Smyth herein, that *Only canonical scripture is to be used in God's worship; & that no apocryphal writing is to be used in God's worship.* But we disagree & deny, that *every written translation is an Apocryphal writing; affirming that the Scriptures in English and other languages, rightly translated out of the Originals, are Canonical; & so to be read in the Church in the worship of God.*

After much time spent about this controversy, he manifested other differences, touching the ministry and treasury; and soon after published this book of *Differences*: wherein, having his *latter thoughts* (as he thought) *better then his former*, he retracted a former book of *Principles &c*, and all other his writings, *so far forth as they were overthwarted* by this his last book. He also acknowledged the *ancient brethren of the separation* (as he calleth us) *are to be honored, that they have reduced the Church, to the true primitive and Apostolic constitution, which consisteth in these three things, 1 The true matter, which are Saints only, 2 The true form, which is the uniting of them together in the covenant. 3 The true property, which is a communion in all the holy things, and the power of our Lord Jesus Christ, for the mainteyning of that communion. To this blessed work of the Lord wherein those ancient brethren have labored, I know not (saith he) what may more be added, I think rather there can nothing be added.* And was he now settled in his course? nothing less, for the strange woman's *paths are moveable*, they cannot be known. Soon after this God stroke him with blindness, that he could no longer find the door of the Church, out of which he was gone by schism, and which he had assaulted with error. Our entering in by the covenant of God with Abraham to the faithful and their seed, hath been as a brazen wall, whereagainst he hath run himself, to his utter ruin, if God in mercy raise him not up. And now as a man benumbed in mind, he crieth out against us, contrary to his former faith and confession; *Loe, we protest against them* (saith he) *to be a false Church, falsely constituted in the baptising of infants, and their own unbaptised estate.* And again, *We protest against them, that seeing their constitution is false; therefore there is no one ordinance of the Lord true among them.* Thus wine showeth itself in M. Smyth to be a *mocker, & strong drink to be raging*: whiles he having drunk *the wine of violence* proclaimeth open war, against God's everlasting covenant.

The defense of which grace, being already in the hands of two worthy soldiers of Christ, *Mr Clifton* whom he hath printed against, and *Mr Robinson*, whom he next threateneth: I leave unto them; not doubting but God their strength, will teach their hands, to fight, and their fingers to battle, in so good a cause against this enemy. But because he still urgeth his former quarrels of the scriptures and Ministry: I purpose with God's grace to set against him in these; desiring the Lord my Rock, to gird me with strength, and to make my way entyre.

Touching the first, namely, the use of translated scriptures in the worship of God: M. Smyth thus summeth up the difference, in the forefront of his book.

- 1. *We hold* (saith he) *that the worship of the new testament properly so called, is spiritual, proceeding originally from the heart: and that▪ reading out of a book (though a lawful*

*ecclesiastical action,)* is no part of spiritual worship: but rather the invention of the man of syn, it being substituted for a part of spiritual worship.

- 2. We hold that seeing prophesying is a part of spiritual worship: therefore in time of prophesying it is unlawful to have the book as a help before the eye.
- 3. We hold that seeing singing a Psalm is a part of spiritual worship; therefore it is unlawful, to have the book before the ey, in time of singing a Psalm.

Here first let the reader observe, that the main and true difference which was between M. Smyth and us, about the translation, is not mentioned: but is brought in after, as by the way, in hādling these matters; and other points never controverted between us, are made heads of the differences. In which doing, M. Smyth hath graced the very portch of his building, with imposture and fraud.

2. In saying, of himself and his brethrē, *We hold &c.* he giveth the reader to understand, (unless he meant to delude him,) that they whom he dealeth against, hold *the contrary*: whereas he neither doth, nor is able to produce any proof hereof against us; neither (I dare say) can he tell what we hold, of these points. Thus secondeth he his fraud with injury; and maketh these two, as *Iachin & Boaz*, the pillars for to beautify the temple of his book.

Now because his whole battle against the translated Scriptures, is chiefly out of this bulwark of *spiritual worship*, wherein he hath intrenched himself, and flieth thereto at all assays, when other shifts fail him: I will begin with it, as himself also doth, and come to Translations anon.

#### OF WORSHIP.

Whereas the word *Worship* is diversely used, sometime more largely, sometime more straightly; by reason whereof it hath not at all times a like proper signification: M. Smyth spying this, (as by his limitation of *properly so called* may appear;) takes advantage to himself for to bolster out his former blasphemies, & to deal against us for Idolaters, & the holy Bible for an idol; under the *aequivocatiō* or double meaning of this word *worship*; restraining it where he should not, & enlarging it where he ought not. And though he treateth of this thing at large, handling the *fountain*, the *helps*, the *essence* or *nature*, with the *parts and kinds of worship*: yet the divers use of the word which was needful first to be shown, (if he meant not to deceive,) he hath quite omitted; that, therefore I will first manifest.

*Worship*, in our English tongue, and as it is used to express the original scriptures, is diversely taken. Sometime largely, as when it expresseth the Greek word *latreuo*; as Philip. 3, 3. *we ar the circumcision which worship God in the spirit*: & Act. 24, 14. *soworship I the God of my fathers*. And thus both the English & Greek answereth to the Hebrew *ghnabad*, which properly signifieth to *serve*, Exod. 3, 12. Deut. 10, 12, 2 Sam. 15, 8.

Also when it expresseth the Greek word *sebomai*; as Act. 18, 13. *toworship God contrary to the law*; & Act. 18, 7, *Iustus aworshipper of God*. And so both it & the Greek answer to the Hebrew *jare*; which properly signifieth to *fear* or *reverence*, as Mat. 15, 9. *in vain they worship me*; for

that which in Hebrew is, *their fear towards me* Isa 29, 13. So Job. and Jonah, as the Hebrew saith, *feared*, as the Greek translatheth, *Worshipped* God. Also when it interpreteth the Greek word *threskeuo*, as Col. 2, 18. *the Worshipping of Angels*; and verse. 23. *in will-worship*; or *voluntary religion*. Thus *worship* is largely used, for the *fear* and *service* of God, or any religious action.

More strictly and properly, *worship* is used to English the Greek word *proskuneo*; as Mat. 2. 2. *We are come to worship him*; and Rev. 11. 16. *they worshipped God*; Rev. 13. 4. *they worshipped the Dragon*, &c. And so both it and the Greek word, do express the Hebrew *hishtachavah*, which properly signifieth to *bow down* or *prostrate ones self*. Exod. 20. 5.

Thus the *worship of God* generally, comprehendeth the performing of all duties required in the first table of the Law: specially and properly, to worship is to bow down & supplicate unto God.

The meaning of the word being thus distinguished; let us now see how M. Smyth doth deal in the point. He, where he professeth to handle *the nature or essence of spiritual worship, and the essential causes and kinds thereof*, showeth these things in two particulars; first in the essential causes; 2. in the proper kinds or parts of the worship of the N. testament.

*The essential causes are matter and form. The matter of God's worship (saith he) is the holy scriptures, which containeth the word of God or the Gospel, the subject whereof is Christ Jesus: The form or sowl that quickeneth it, is the spirit* Col. 3. 16. with Ephe. 5. 18. 19. 20.

Then he *illustrateth* this, by the *ceremonial worship of the old testament*. And the matter of that he maketh to be *beasts, incense, oil, fat, corn, wine, and the like creatures whereof the sacrifices &c. wer made, with all the actions thereto pertaining*.

The *form* he saith *appeared in 4. things*; 1. *honey*, and 2. *leaven which must be absent for the most part*; and 3. *fire* and 4. *salt which must always be present*. Then for the *kinds of spiritual worship*, he saith they are *praying, prophesying, and singing Psalms*. Psal. 50. 14—17. 1 Cor. 11. 4. and 14. 15. 17. 26. I am. 5. 13. Rev. 19. 10.

I will not here stand to scan the good order which M. Smyth hath used in handling the *nature and essence of worship*, whiles omitting the efficient causes, objects and ends, which properly pertain to the discourse of actions: he insisteth upon *matter* and *form* which he calleth *essential causes*: so taking that which is more improper, & difficult. But seeing he hath chosen this way, I will follow him therein.

And first I observe, how he intending to shut out the reading of the scriptures from spiritual worship; yet maketh the scriptures to be the *matter of worship*: now how the *matter* of a thing, should be shut out and unlawful to be there, it requireth some skill to know. Secondly, the *scriptures* being (as he saith) the *matter*, and the *spirit* the *form* of this action of worship; (though properly the spirit is the efficient cause;) it would be known why M. Smyth in another place saith that *actions of administering the Church or kingdom of Christ, are not actions of spiritual worship properly so called*, making those actions to be *admonition, examination, excommunication, pacification, absolution &c.* are not these to have the *matter* of the *scriptures*,

and *form* of the *spirit*, as well as *prophesy* which th' Apostle saith, is a speaking to *edifying to exhortation and to comfort*? Are we not as well bound to the scriptures in *admonishing*, as in *exhorting* and must not the same spirit give life unto both?

Let Paul himself be our example: he teacheth that *the whole scripture is profitable*, as for *doctrine* so for *rebuke* or conviction, and for *correction*; and he in practice, rebuking and opposing against Elymas, saying, *O full of all subtlety and of all mischief, child of the Devil &c.* did this by the *holy spirit*, whereof he is noted then to be *full*. In preaching to the men of Antiochia, he *admonished* them by the word of the prophet Habakkuk: in preaching to the Jews in Rome, he *rebuked* them by the word of the prophet Isaiah; And Peter in his Sermon at Jerusalem *pacified* their pricked consciences, by the promise of God, to them and to their children; Acts 2. 37. 39. So the word and spirit were *matter* and *form* of their rebukes, admonitions, pacifications, &c. even as of their other doctrines & exhortations, and therefore by Mr Sm. own grounds, were spiritual worship; and so his first plot where he made *actions of opposition, difference, plea & strife*, not to be actions of spiritual worship; is a waggmire whereinto this his conceit of prophesy or preaching to be spiritual worship, is sunk, and by it overthrown. And sure the Prophets and Apostles and Christ himself never observed this new coined difference, for they in their prophesying or preaching of the word, did intermixe rebukes with comforts, admonitions with exhortations, and opposed against syn and sinners usually in their sermons, as the whole history of the Bible showeth. Now by Mr Smiths divinity they worshipped not God, when they spake by way of *opposition, difference, plea or strife*, in their doctrine; but when they spake to *edifying exhortation or comfort*; this was the *worship of God properly so called*. If this distinction be not true, then M. Sm. is a deceiver, properly so called; who to make things serve his heretical humor and hide his blasphemies against our reading of the holy scriptures in the Church, hath digged thus deep to find a pit whereinto to fell the righteous; though himself by God's judgment be fallen into the same.

And here, by the way I will briefly note M. Smiths method in contriving of his book for the advantage of his cause. The three offices of Christ, in prophesy priesthood and Kingdom; he reduceth unto two, 1. kingdom and 2. priesthood; comprehending prophesy under the priesthood as a branch of it. Deut. 33. 10. Rev. 1. 6. with 1 Cor. 14. 31. Act. 2. 17. 18.

Whereas by the same ground of Deut. 33. 10. he mought have made the kingdom also a branch of the priesthood; for the Priests were to teach Jacob God's judgments and Israel his law, as well in cases of controversy plea and strife, (which M. Smyth maketh *actions of administering the Kingdom*;) as in other doctrines of exhortation and comfort. But I find in the scripture that Moses (not Aaron the Priest,) is made a figure of Christ as a Prophet; and Prophets there were many in Israel of other tribes then Levi: seeing then Moses & the Prophets carried types of Christ's prophesy; Aaron and the Priests, of his priesthood; David and the kings, of his kingdom; I would not now confound the priesthood & prophesy in Christ, any otherwise then the priesthood and kingdom; but keep a like distinction in them all; & as in Christ the head, so in the Church his body. Again as in heavenly order the 1. manifestatiō of man's syn and misery by the law, of his justice & happiness by the gospel;

also the 2. work of man's redemption by sacrifice; & 3 the conservation of this grace wrought for the Church, against all enemies; are three distinct things, one following another: so Christ in his administratiō observed this order & distinction; first, teaching the Church as a Prophet, above three years; then offering up himself as a Priest & sacrifice to his father for his Church; and lastly rising & ascending into heaven to the right hand of God, there to reign as king until all his enemies be made his footstool. Now M. Smyth maketh prophesy one with the Priesthood, because he would have these two to be God's worship: & the kingdom he speaketh of first; and excludeth all the actions of it from God's worship. Whereas the Gospel is called *the word of the kingdom*; and Christ when he preached (or prophesied) is said to *preach the kingdom of God*; and the doctrines which he taught, were the *secrets of the kingdom*; and the Apostles in their sermons *preached, expounded and testified the kingdom of God*. Wherefore they be deep waters which M. Sm. hath found; that the actions of administering the kingdom should not be worship: and yet the preaching of the gospel, or prophesying, shall be worship, and that in the highest degree, *properly so called*. If he followed not fancy in these things, rather then sound judgment; let the prudent judge.

Like vanity he showeth in this, that having made the *scriptures* to be the *matter* of our worship now, he maketh not them to be the *matter* also of God's worship in Israel, but *beasts, incense, oil, fat, &c.* and the form of our worship to be the *spirit*, but the form of theirs to appear in *honey, leaven, fire & salt*. What, had not they the written word of God, for a ground of their religious actions, as well as we have the written word? had not they *the good spirit of God to instruct them*, as we have? had they not *praying prophesying, singing &c.* by the spirit, as we? How is it then, that this man maketh the *matter* and form of God's worship in Israel, to consist in such carnal things? There is a depth of abomination herein, which is the ground of his anabaptising heresy. For whereas the Apostle magnifieth the Jewish Church, above the Gentiles in many respects: this proud Gentile disgraceth them extremely, saying that their *Ministry worship & government was carnal*; that *faith and repentance was not required to the matter*, that is, the people of that Church, *but only a carnal holiness*; with many such like vituperies, which out of his carnal heart he uttereth against them.

But for their worship which we have in hand, let him show if he can, what one thing we have which they had not before us. He maketh the *parts* of our worship to be three, *praying, prophesying, singing*; all these they had, and uttered them by the spirit, as the scriptures everywhere manifest: and though they had many carnal rites with these, as sacrifices, incense, &c. yet was not their worship carnal: for we have also some carnal rites, as washing with water in baptism, the eating of bread & wine in the Lord's supper; have we therefore a carnal baptism, a carnal supper? if not, neither had they a carnal worship, though carnal rites were adjoined unto their worship. But as God whom they worshipped was a spirit, so worshipped they him in spirit, and with faith, expecting that promise which God made unto them of salvation by Christ; as Paul testified of the whole body of that Church; that *the twelve tribes instantly serving (or worshipping) day and night, hoped to come unto it*: showing further, that the gentiles are of the same, or one joint body with them; fellow-heirs, and partakers of the promise in Christ.

M. S. having shown (as he thought) the *matter* and *form* of the Jews worship, inferreth upon it thus. *Hence it followeth (saith he) that the worship that beginneth in the book or translation cometh not originally from the spirit, but from the letter or ceremony, and so is not properly of the New Testament, but of the old, 2 Cor. 3. 6.*

If this followeth, upon the former description of their worship and ours, I think it comes a great way behind, that few will be able to see it. For, did the *matter* of their worship, the beasts, incense, oil, &c. proceed out of the book? or did the *form* seen in fire and salt, come from the book, any otherwise then our praying, preaching, and ministering of the sacraments doth or must do. Did they look on a book when they kindled fire on the altar, or cast salt on the sacrifice? if not, how followeth this halting inference?

That the worship performed in reading the scriptures proceedeth *originally from the spirit*, even from God, whose spirit is in his word, and who hath commanded it to be read: and that such reading is not the ministry of the letter spoken of, 2 Cor. 3, 6. shall through God's grace, anon be proved; in handling the second point, of the scriptures.

Here next followeth to be considered Mr Smiths allegories & opening the worship of the new testament, by the type in the old.

Their *Church, Ministry, worship, government, &c.* as he saith, *were all literal and ceremonial. Their literal or typical worship, was performed in two places, 1. the holy place, 2. or the court. The worship in the holy place, typed (saith he) most properly the worship of the New Testament, which was typed by the holy place, Rev. 11. 1. 2. 2 Cor. 6. 16. Heb. 8. 2. and 9. 11. 1 Pet. 2. 5. The worship of the tabernacle or holy place, consisted of 3. parts, 1. that which pertained to the brazen altar, 2. that which was performed at the golden altar, 3. that which concerned the table of show bread, Exod. 37. & 38. with Exod. 29, 38. & 30. 7. 8. 34—38. Levite. 24. 1.—9. At the brazen altar were offered sacrifices propitiatory and eucharistical, signifying, prayer, thanksgiving, prophesy. At the golden altar was perfume, signifying prayer, thanksgiving, preaching the gospel. Upon the table of show bread was the candlestick, and 12. loaves with incense. The candlestick signified the Church; shining by doctrine, &c. The show bread, signified the 12. tribes or Church, present before the Lord, fed with Christ &c.*

*As the holy place with the altar and Priests, did properly signify (saith he) the Church, Worship, and Saints, Rev. 11. 1, 1 Pet. 2. 5. under the new testament: so the court without the holy place whither all the people came, & the typical service performed there, did signify the confused assemblies of antichristian persecutors, & their ceremonial worship, Rev. 11. 2. which the spirit in that place calleth gentiles or hethen in these respects.*

*The parts of typical service performed in the court, were reading and music, wherein the Levites were chief agents; though the priests also and any of the people might read and sing. The scriptures read and tune musically, are propheties, prayers, thanksgivings.*

In this discourse God would let the Reader see, how M. Smyth is given over to blindness of heart, in judging spiritual things: by that blindness which is in him in discerning carnal things, & which are set before all men's eyes.



For, to make the legal shadows serve his fancy, he placeth the *brazen altar* in the holy place or tabernacle with the golden altar, table and candlestick: whereas the scripture showeth it was set in the court-yard of the tabernacle before the door, and that a good distance off, having the *Laver* between the tabernacle and it, in which the priests did wash when they went into the tabernacle. And to this place *at the door of the tabernacle*, did the people assemble, & it was holy. If M. Sm. saw not this in the scripture, yet reason might have taught him not to make a chimney of the Lord's tabernacle covered & hāged with embroidered curtains. The boards of the tabernacle were but ten cubits high, (the brazen altar being three cubits; the tent and coverings were spread over them on hie, and a vayl hanged at the door. Upon the altar was a fire always kept burning, & here whole sheep and oxen were burned to ashes, many at once, sometime a thousand. Can any reasonable man now think, that this was within the tabernacle, which was so low & little a place? would the Lord have the curtains to be embrodered with cherubims, the boards to be covered with gold, that all might be dight with smoke and swoot; & continually in danger to be set on fire? yet M. Smyth will needs have it there, because he thought it would fit his turn well. With like discretion he placeth the candlestick upon the table, though Moses plainly telleth, that it (being very great, of a talent of gold, about 160 pound weight,) was set on the south side of the tabernacle, & the table with show bread on the north. But his eye sight failed not so much in the shadow, as his heart was blinded in the shadowed thing. For he maketh the 1 *tabernacle*, 2 *altar*, & 3 *Priests*, to signify the 1 *Church*, 2 *worship*, & 3 *saints* under the new testament: the 1. *court* of the tabernacle, he will have to signify the assemblies of Antichrist; the 2 Israelites there assembling, to signify the antichristian persecutors: 3 the typical service in the court, as *reading* the scriptures, & singing them with music; to signify the *ceremonial worship* of antichristians. For none but antichristians (as he thinketh) do read the scriptures in their worship. Behold unto what great impiety he abuseth the word of God. The body of the Church of Israel, the son and first born of the Lord, his chosen and chief treasure, precious unto him above all people's of the earth, on whom he set his love, riding upon the heavens for their help, & on the clouds in his glory; a people blessed and saved by the Lord, the shield of their help and sword of their glory: this people he maketh to signify the antichristian persecutors, hated of God, children of the Devil, for whose overthrow and confusion Christ rideth on the heavens in his glory with a garment dipt in blood, and a sword for to slay them, and fil all the fowls of the aier with their flesh.

The worship and service commanded by God unto his people, and his good word to instruct them, by which he called them from the service of Devils: this false prophet maketh to signify the service of antichristian idolaters, which worship Devils.

The Lord's holy courts, wherein they that dwelt were blessed, for which the souls of the Saints longed and fainted, counting one day there better then a thousand elsewhere: is now made to signify the Synagogue of Satan, and place where the Devil dwelleth.

So then the Israel of God which according to his will worshiped and served him with song and sacrifice; the prophets, priests, Levites, yea Christ himself and his Apostles, which often went thither to worship God and teach the people; these all were figures and significations

of antichristian persecutors; excepting the priests only whom M, Smyth of his courtesy, maketh figures of Christians, when they did their service in the holy place. By this interpretation, when Zechariah the priest was in the temple burning incense, and the whole multitude of the people were without in prayer, waiting for his coming out to bless them: he & his service, signified Christians and their worship of God; they with their prayers, signified antichristians and their worship of the Devil. Yea God himself is highly blasphemed by this wretched exposition: for seeing by types & figures he taught his people how for to serve him, & led thē by earthly signs to heavenly things signified; how can it be said or thought without blasphemy, that the public worship of the whole congregation appointed by God himself, did signify hellish things, and antichristian idolatries?

But what may we think induced M. Sm. to this impiety? Even Satan deceived him by one place of scripture which he citeth in his book; viz. Rev. 11. 2. where John was willed in a vision, to *cast out the court which is without the temple, and not measure it, for it is given to the gentiles*. Hence doth M. Smyth gather that the Israelites which were wont to worship in the courts of the Lord, did signify the *gentiles*, that is the Antichristians, and consequently the court must betokē Antichrists Church, and the worship Antichrists worship. Thus one dark scripture is alleged to overthrow the clear doctrine that shineth throughout all the prophets. Yet even this place itself mought have taught him better. For first the commandment to measure the temple, altar, and worshipers, signified the restoring or repairing of God's Church and people, after some destruction & desolation; as the like visions shown to Ezekiel and Zechariah, after the destruction of Solomon's temple, do manifest. Secondly, whereas the *court* and the *holy city* was not measured here by John; as before by the other prophets, they were, and as afterwards John did see: it may teach us, that as yet there was not a full restauration of God's Church and worship, from the defection of Antichrist.

Thirdly in that the court is here said to *be given to the gentiles*, & the *holy city* should be trodden underfoot of them, & a time limited how long, *two & forty months*: this argueth that the court was not made, nor the city built for them: but by God's permission, for the chastisement of men, was given unto them for a season, during which time his *two witnesses* should prophesy against them. And thus it is said of the figure the first temple and city, I have *given* the dearly beloved of my sowl, into the hands of her enemies. So all Judah was *given* into the hand of the king of Babel: and Isaiah complaineth how the adversaries had *trodden down* God's sanctuary, as here they *tread down* the holy city. And if the court of the temple must needs signify Antichrists court, because it was given to the gentiles; then must the *holy city*, (by which name Jerusalem is often alled): signify also Antichrists city & Church, because it was trodden down of the same gentiles; but all the Prophets show that it signified the Church of God.

Finally, if M. S. would have interpreted scripture by scripture & not by his own fancy, he mought have seen a figure of those *gentiles*, Rev. 11. set forth by the Psalmist, *O God the Gentiles are come into thy inheritance, thine holy temple have they defiled, and made Jerusalem heaps*. Where by *Gentiles* are not meant the Israelites, but Babylonians or other hethen

persecutors: and the very name *Gentiles* Rev. 11. whereby Antichristians are called, should have taught him to look for their type, not in the Church of Israel, but in their adversaries; as Antichrist's Church is called *Babylon*, and Christ's *Jerusalem*. And as the gentiles of old, exposed the dead bodies of God's saints, unburied, to the beasts and birds: so these gentiles here, having killed the Lord's witnesses, would not suffer their carcasses to be put in graves. But M. Smith's base account of Israel to be but a *carnal people*, brought him to this dotage; to make them in their assemblies and worship, to be figures of *Antichristian persecutors*. This being thus cleared; the reader may taste, how unsavory and bitter M. Smith's wormwood is, who to abolish the reading of God's word out of his worship and service; would make the reading of it in the Church of Israel, to signify it should be read in the Churches of Antichrist, but not of Christ.

Having handled thus the *essential causes*, of God's worship, with the types in Israel; next follow the parts and kinds of the same, which M. Sm. saith are 1. *praying*, 2. *prophesying*, 3 & *singing psalms*. Psal. 50. 14. 17. 1 Cor. 11. 4. and 14. 15—17. 26. I am. 5. 13. Rev. 19. 10.

Worship, properly so called, whereof he would seem to entreat: is not so large as here he makes it: and if he mean worship in general, it is more large than these three particulars do express.

Worship strictly taken, for that which in Greek is *proskunesis*, betokeneth a prostrating or supplicating unto God: & is in scripture applied and annexed unto prayer, *Exod.* 34. 8. 9. unto thanksgiving, *Gen.* 24. 26. 27. unto offerings & sacrifices, (after which it was performed,) 1 *Chron.* 16. 29. with 2 *Chro.* 29. 29. unto the bringing of first fruits, with acknowledgement of God's goodness, *Deut.* 26. 2—10. unto confession praising and blessing of God; *Nehem.* 9. 3. 2 *Chron.* 7. 3. 1 *Chron.* 29. 20. *Job.* 1. 20. 21. and sometimes it is set down absolutely, where these or some of them, are to be understood. *Act.* 8. 27. *Exod.* 4. 31. Wherefore it is truly and properly applied unto all manner supplication or calling on the name of God. But that it may fitly be applied unto *prophesying*, no scriptures that I know of, manifest; neither will the nature of the action bear it.

Prophesying (to speak properly of it, as is meet in such controversies,) is one of the extraordinary gifts of God unto his Church by his spirit; as we have example in Israel, *Num.* 11. 25. 26. as was foretold by Joel to be at Christ's coming, *Joel* 2. 28. 29. and as was fulfilled upon the Apostles & members of the primitive Churches. *Act.* 2. 4.—17. and 19. 2.—6. 1 *Cor.* 14. Now why M. Sm. should choose out this one gift, and neglect all others (except singing a Psalm:) and make it above the rest, properly worship, I cannot tell. If he use it for that which generally is called the *preaching of the word*, it is not fit in this place, where propriety is by himself pleaded for, and should in deed be used. He might have seen in the same 14. to the Corinthians, four ways of teaching noted by the Apostle, *verse* 6. *either by revelation, or by knowledge, or by prophesy, or by doctrine*; and examples of these four, in the Christians practice: For Paul spake of revelations to the Church of Corinth, 2 *Cor.* 12. 1. 2. &c. and John by revelation, to the Churches in Asia. *Rev.* 1. 1. 2. 4. 9. 10. &c. and by knowledge the same man spake to the Church in general, when he reported that which they had seen, heard, handled and known to be true; *John.* 19. 35. 1 *John.* 1. 1. 3. and Peter doth the like; 2. *Pet.* 1. 17.

18. by prophesy, when by secret instinct of the spirit, they wer moved to speak something which tended to the edifying exhortation & comfort of the Church, 1. Cor. 14. 3. 29. 30. 31. Act. 19. 6. by doctrine, when they scanned the scriptures and gathered doctrines, and exhortations from them, Heb. 4. 3. 4. 7. & 7. 1. 2. &c. Rom. 4. 3. 4. &c. Luk. 4. 17. 18—21.

And this latter is the surest way and safest now for the Church, when by the scriptures they are taught the will of God: the other extraordinary and miraculous gifts being ceased. Therefore the Evangelists and ordinary ministers of churches are not exhorted to *prophesy*, but to *feed*, preach, read, teach, exhort comfort &c. Act. 20, 28. &c. 1 Pet. 5, 1, 2, &c. 1 Tim. 4, 13—16. 2 Tim: 4, 2. 1 Tim. 3. 2. Tit. 1, 9. though *prophesy* was not to be despised, 1 Thes. 5, 20. Even as the Priests and Levites in the Law, were not appointed ordinarily to prophesy but to teach, which they did by reading & expounding the scriptures: and prophesy was extraordinary to them or any other of what tribe so ever. Although therefore the preaching of the word now among us, may be called prophesying, for the like use and effects in the church: yet have we not that proper gift or exercise, anymore then of tongues: which we attayn by ordinary labor and study, they had without study. Act. 2, 4. and 19, 6.

But however M. Sm. taketh the word, I deny *prophesying* to be *worship properly so called*: and will consider his reasons, which are two, 1. *praying & prophesying are joined together* ( saith he) *as parts of worship*, 1 Cor. 11, 4. *and men must be uncovered at both of them*. Again, 2. *Prophesying and Psalms are coupled together for the same purpose*. 1. Cor. 14. 26.

The first reason is insufficient, for in 1 Cor, 11, 4, *praying & prophesying* are joined indeed together, but not as *parts of worship* properly so called, that is of the gloss, not of the text. The thing there spoken of concerneth all ecclesiastical actions: & two differing ech from other are named, to imply all the rest. For Paul speaketh of the habit of men and women, which became them to have in all public meetings: which was, that women should be veiled, men unveiled on their heads: and this not only because of the worship of God: but also *because of the Angels*, which are not to be worshiped; and because of the man, whose glory the woman is: yea because of *nature* itself, which by giving women long hayr, teacheth them thereby, that their heads should be covered. And by the man *having on* (or *over*) *the head*, is not meant the having of a hat, cap, or bonnet upon his head, for that was lawful even in God's worship, the Priests having bonnets upon their heads, by God's appointment; and to this day, the Eastern countries put not off their bonnets or tucks when they pray or worship. But it was the having of a covering or veil (called by the Apostle *peribólaion & catacálumma*.) which was a sign of dishonor and subjection, unmeet for men which were principal in the assembly, & carried God's image and glory upon them; but meet for women, which were inferior to men, both by creation and otherwise, and therefore were to have *power* upon their head, that is, a veil, signifying the power & authority which men had above them, as in all places, so chiefly in the church assemblies, where women mought not speak, for the same cause. And that it was a shame and dishonor for men to have their heads covered, appeareth by other scriptures; as Ier. 14. 4. *the ploughmen were ashamed they covered their heads*. So David & his men in their sorrow and affliction had their heads covered; and Haman in his mourning covered his head; where the Greek hath the very phrase (*kata*

*kephales*) which the Apostle here useth. And that among the Greeks also, (such as the Corinthians were) the like custom was for men to cover their heads in dishonor, reproach, and grief; human histories do record. But bonnets or miters on the head, were a sign of honor: even as with us, the masters wear hats, when servants stand bareheaded. Whereas therefore the Apostle willeth women to be veiled or covered, it is not only for the worship of God properly so called, but because of God's worship in general, yea because of reverence and submission to men and Angels. So it followeth not, because men must be unveiled at prayer and at prophesy, therefore these two actions are of one and the same nature: for they mought not be veiled in the Church at all; unless perhaps in extraordinary time of mourning and sorrow, they covered their heads, as I have shown examples in Israel.

The other reason from 1 Cor. 14, 26. where *prophesying & psalms are coupled together* (as M, Smyth saith) *for the same purpose*; is more weak and less to the purpose. For prophesy is not named there; but if it had been named, it would not have proved it *worship* properly, anymore then *tongues, revelations, interpretation, doctrine*, which there are named, be parts or kinds of worship. And if because things are named together we must therefore count them of the same nature, then *faith, hope, and love* coupled together, and many other things in other scriptures, must be esteemed the same: which is vanity to affirm. Yea in this very chapter, Mr. Smyth mought have learned the contrary; for it is said *if all prophesy, and one that believeth not come in, he is rebuked of all &c. and so he will fall down on his face and worship God, and say plainly that God is in you indeed.* where Paul showeth a difference between *prophesy & worship*, as in name so in gesture, by falling down, whereas at prophesy they sate. And if men should kneel or prostrate themselves at the ministry of the word and sacraments, it were liker idolatry then seemly behavior in the church: but at worship properly so called, kneeling, bowing, falling down &c, are the most fit gestures: so as one is put sometime for another, as when Matthew saith the leper *worshipped* Christ, Luke recording the same saith, *he fell on his face and besought him.* And how often throughout the scriptures is bowing and falling down joined with worship? So in Israel, at the ministry of the word, the people *stood up*; but at the worship of the Lord they *bowed down*. Moreover worship being directed unto God himself, (for he that boweth, kneeleth, prayeth &c. doth these things unto God, as by the Angel it is commanded *worship God*;) and prophesy being directed unto men, (as Paul saith *he that prophesieth speaketh unto men*;) also the next end of worship, being the glory of God (Ex. 23, 14—17. with John. 12, 20. Act. 8, 27.) but the next end of prophesy being the edifying exhortation & comfort of the church, these things may teach us that prophesy is not worship properly so called, that is *proskunesis*: but only in a general sense, as *latreia* or *sebasis*, even as reading the scriptures (which is for men's edifying, exhortation and comfort as prophesy is) and all other like ecclesiastical actions. And this word *latreuo*, Paul applieth to himself, in his preaching of the gospel; of whom we may learn what manner of worship prophesy is.

Whereas therefore M. Smyth hath accused us of idolatry, for reading the scriptures in the church (wherein we do but that God commanded, in that manner and to that end) and the man himself calleth and esteemeth prophesy <1 page duplicate> <1 page duplicate> to be worship in the proper sense: he is taken in the snare which he set for the righteous; and if

any be idolaters for such things, himself is one and principal. Or, how ever it be for that, all men may see how he hath sought to abuse us by his equivocation, & to shroud himself in a conceited fancy.

Yet one thing more I will observe touching the sacraments, which M. Sm. speaketh not of in this place; but elsewhere in that book saith thus; *The publishing of the covenant of grace, and the putting to of the seals: is only one concrete action or part of worship: for the publishing of the covenant giveth being to the seals: otherwise, breaking bread and baptising are but putting of seals to a blank.* Here first I note by the way, how M. S. acknowledgeth the Lord's supper and baptism to be seals of the covenant of grace; (as in another place also he calleth them;) yet now being put to his shifts for defense of his anabaptisme, he is driven thus to say, *I deny that baptism is the seal of the covenant of the new testament.* Thus the windy cloud carrieth himself to and fro, and rather then he will forgo his error, he will contradict that which before he had well written; though it may be also confirmed by the testimony of the holy ghost, who calleth *circumcision* (the figure of our baptism,) *a seal of the righteousness of faith.* Rom. 4, 11. But, to the point in hand, *if the publishing of the covenant, and the putting to of the seal as baptising with water; breaking, giving, taking, eating of bread &c. be one concrete, that is, one joint action or part of worship* (as I grant it is, taking worship generally:) why is not the reading and expounding or preaching of the word, also one conjoined action and part of worship: especially seeing they were joined together in Israel, as Nehem. 8. 8. *They read in the book of the law of God distinctly, and gave the sense &c.* If the Priests and Levites then whose office was to *teach* Jacob God's judgments and Israel his law; did thus teach with reading: and if it be true that the Apostle saith, *Moses of old time hath in every city them that preach him, he being read in the synagogues every Sabbath:* and if Christ himself first read the text of scripture and after that preached from it: have we not as good ground to say that reading and preaching is one joint action and part of worship, as preaching and baptising? But it was Satan's policy to disgrace the reading of God's book, and seek to thrust it quite out of the worship of God; that men mought prophesy (as now they use to speak,) out of their harts; and honor that as God's proper worship; and so the serpents word if it were mixed with the Lord's, mought the more easily be unespied, the scriptures being absent. But God hath joined his word together with his *spirit:* that his people should not be deceived by such as walk in the spirit, and lie falsely.

*Singing of Psalms.* M. Sm. will have to be the third part of worship; because *praying and singing Psalms are put together* (saith he) *in the same sense,* (that is, as parts of worship.) 1 Cor. 14. 15 17. I am. 5. 13. Act. 16. 25. And *prophesying and psalms are coupled together for the same purpose.* 1 Cor. 14. 26.

Here again M. S. omitteth the needful distinction of Psalms and singing of them. For some Psalms are written in the Bible, as canonical scripture, given to the Church for to be read, expounded, and sung: which M. S. himself granteth, even of the translation, saying, *It may be read in the Church and sung in tunes.* And this singing is with harmony of voices. An other kind of Psalm there is, which one man uttereth in the Church, and others hear him: of which sort the Apostle speaketh, 1 Cor. 14. 26. *when ye come together, as everyone of you hath a Psalm, or hath*

*doctrine, or hath a tongue, or hath a revelation, or hath interpretation, let all things be done to edifying.* This kind is far inferior to the other, as being uttered by men subject to err as well in singing as in teaching, and it is to be tried by the psalms in scripture, and other authentic books. This was an extraordinary gift as strange tongues and the like. Yet M. S. loving to handle things confusedly, that his error might less appear, speaketh here of singing Psalms as of one sort, and nature. Again, that he might make all serve his own fancy, he describeth singing of Psalms to be *the showing of our thanksgiving to God, by the manifestation of the spirit,* Philip. 4. 6. 1 Cor. 14, 15—17. Whereas we find in the scripture many Psalms directly penned for doctrine and instruction to the Church, as othersome are for thanksgiving to God: yea matter of all sorts, history of things past, prophesy of things to come, rebuke, threatening, comfort, lamentation, and what not, is mixed in songs of the scripture, and why such Psalms might not by the spirit be suggested to Christians in Paul's time, (as well as thanksgivings,) I know not any reason at all. So that his reasons of prayer & song mentioned together, are insufficient to prove them both of one nature properly; as before is noted of prophesy: rather we are to distinguish praying, singing, prophesying, as three several gifts and works of the spirit: and all of them God's worship and service in the Church according to their several kinds and nature. But it seemeth strange unto me, that M. Sm. should now both allow of the scriptures to be sung in tunes in the Church; and also make the singing by gift of the spirit, a part of God's proper worship in the new testament; and yet he & his disciples to use neither of these in their assemblies. If it be an ordinary part of worship, why perform they it not, but quarrel with us, who accounting it an extraordinary gift now ceased, do content ourselves with joint harmonious singing of the Psalms of holy scripture, to the instruction and comfort of our hearts, and praise of our God. Separating ourselves (as the holy Ghost willeth us) from such as dote about questions and strife of words, whereof cometh envy, contention, and many other evils.

#### OF THE SCRIPTURES.

HAVING ended the point of *worship*, with the nature & parts of it: it remaineth now to see, how this thing is applied by M. S. against reading of the scriptures. And first in the general touching all manner writings, he saith that *books or writings are in the nature of pictures or images, and therefore in the nature of ceremonies, and so by consequēt reading in a book is ceremonial.*

If M. Sm. can prove *books & images* to be both of a nature, & both alike ceremonies: he may be a Proctor for the Pope, who hath brought *images* into the Church, for *lay men's books*. And if the book be to him that readeth, of the nature that an image is to him that gazeth: who would not plead for them both alike, to be used or rejected? But what if another would come and say, that *words or speeches are in the nature of trumpets or bells; and therefore in the nature of ceremonies; and so by consequēt as the silver trumpets; & golden bells in the Law were ceremonies, & ended by Christ: so speaking or preaching of the word is likewise ceremonial & men now must* be all taught by the spirit. Hath not this as good a color against the audible voice, as the other against the visible writing? For as the sound of the voice affecteth the ear and understanding of the hearer; so the sight of the letter affecteth the eye &

understanding of the reader: and as far doth a book differ from an image, in this respect, as a man from a bell. A bell when it soundeth in the ear, yieldeth no distinct articulate voice, for the edifying of the hearer; but a man when he speaketh, is understood of the hearers, & his reanable voice doth edify: so an image when it is looked vpō, affordeth a man no edification (no not if it were an image sent frō heaven, unless it had a *voice* withal:) but a book when it is read, informeth the mind, and feedeth not the eye only, as doth a picture. An image & picture hath a mouth & speaks not; no spirit or breath of life is in thē: but the book of God, is *theopneustos*, inspired of God, his spirit & life is in it; it is not a dumb teacher, but speaketh & testifieth the mind of God; and by that which is there written the spirit speaketh to the Churches. Wherefore a main difference is to be put between lifeless pictures & God's lively oracles in his book; & so in all writings. And if M. S. continue in this mind that a book and an image are both of a nature, I could with he would set out no more books, but images in their stead: so should less harm come unto men's souls, then now doth by reading his heretical writings.

But if books and writings be in *nature of ceremonies, & reading* (as he saith) *ceremonial*; whereof he giveth this reason, *for as the beast in the sacrifices of the old testament was ceremonial, so was the killing of the beast ceremonial*;) how is it, that he said before of *reading*, that it is a *lawful ecclesiastical action*; doth not the lying tongue vary incontinently? For shall we have legal ceremonies, (the shadow of things to come, whose body is in Christ,) to be used as lawful ecclesiastical actions? may we not then have pictures & images of *cherubims* &c. for ecclesiastical use; as we have the holy scriptures, which by M. S. religion, are in the nature of images & ceremonies. In another place he saith, *As musical instruments and playing upon them was typical, because it was artificial: so reading of a book was typical also, because it is meerartificial*. So then the playing on the organs, and the reading of the scriptures are both of a nature, both types and ceremonies, & so abolished.

How near these reasons & groūds do reach to Judaism & Familism, I leave unto the wise to judge; and future things will show more: for as yet the wandering stars have not run all their course.

### **Of the Original scriptures.**

AFTER his censure of books in general, to be of the nature of images: M. Sm. cometh to fight against the use of God's scriptures in his worship; beginning even with the Originals, the Hebrew and Greek as they were written by the prophets & Apostles. Wherein he is fallen into a higher degree of error, or of fraud; then when we had controversy with him: for then his plea was, *no translation* (for it is *apocrypha*) *but only the canonical scriptures are to used in the church in time of God's worship*. Now he will out with canonical scripture also, for the reading of it, he thinketh was a ceremony ended by Christ: thus see we fulfilled the saying of the Prophet, *they proceed from evil to worse*. And first to prove them ceremonies, he layeth these grounds.

*The holy Originals* (saith he) *signify and represent to our eyes, heavenly things: therefore the book of the law is called the similitude of an heavenly thing. Heb. 9. 19—23. Holy scriptures or writings began*



with Moses, Exo. 24, 4. and 31. 18. John. 1. 17. 2 Cor. 3, 7. Before Moses, holy men prophesied out of their harts, and received and kept the truth of doctrine by tradition from hand to hand. 2 Pet. 2, 5. Jude ver. 14, 15. Deut. 31, 24. When Moses had written the law, he caused it to be put by the ark in the most holy place, as a witness against the people, Deut. 31, 26. therefore the Apostle calleth it the handwriting in ordinances which was contrary to us, which Christ nailed to his cross. Col. 2, 14, Eph. 2, 15. Hence it followeth that the holy Originals, the Hebrew scripture of the old testament, are ceremonies, 2 Cor. 3, 3, 7 Num. 5, 23. 24. & by necessary consequent. The book or tables of stone, typed unto the Jews their hard heart, void of the true understanding of the law. 2 Cor 3, 3. Hebr. 8. 10. Ezek. 36, 26, 27. 2 Cor. 3, 14, 15. The ink wherewith the letters were written, signified the spirit of God. 2 Cor. 3; 3, Heb. 8, 10. with Exod. 31, 18. The letters written or characters engraven signifieth the work of the spirit, who alone doth write the law in our harts. by proportion. also Deut. 9, 10. with Heb. 8, 10. Reading the words of the law out of the book, signifieth the uttering of the word of God out of the heart, by proportion. See also 2 Cor. 3. 2. 3. 6. 1 Cor. 12, 7. The writings of the old testament being ceremonial, are therefore abolished by Christ only so far forth as they are ceremonial, Col. 2. 14. Gal. 4. 9. The thing signified by the book, viz the law of God & the new testament remaineth, 2 Cor. 3. 11. 7. Heb. 8. 6. 7. 13.

Here first may be observed, how M. Sm. professing to treat of the original scriptures, in which both old and new testament, both law and gospel are written unto us: taketh one part only, to weet, the law or old testament, and from it will conclude against the whole body of the scriptures; and this fallacy he often useth in his writings. But if all he here saith were granted, that the writings of Moses were abolished by Christ: Yet will it not thereupon follow that the writings of the other Prophets and of the Apostles also, are typical, ceremonial and abolished. Nay rather the contrary would follow thus; that as circumcision, and the passover &c. were figurative shadows ended by Christ, no more to be used; but baptism and the Lord's supper instituted by Christ in stead of the former, are continually to be practiced: so the writings of the old testament, if they were shadows & ended by Christ, yet the writings of the new testament, given instead of the other, are never to be abolished.

Secondly, let it be considered what M. Sm. hath here left unto us, not ceremonial and unabolished; *the thing signified* (saith he) *by the book, viz, the law of God and the new testament:* but where is this to be had? not in letters written with ink, on paper, or parchment, for all these he saith are ceremonial and so abolished; but written in men's harts as in books, with the spirit as with inck, and so to be uttered by men, out of their harts. If Satan can but persuade this point, he will bring out of men's harts, as out of the bottomless pit, a smoke of heresies, instead of the fiery law of God, & who shall control him. For men's harts now, are the same which God's book was of old; and as Israel fetched their laws, doctrines, worship, and services from the scriptures written with inck: so Christians now must fetch their laws, doctrines, worship. &c. from the harts of men, as from the tables of the law, and what is from thence uttered, is to be counted, as written with inck of God's spirit. For the heavenly things themselves are as much yea more to be honored, esteemed, credited; then the book which was but a type and similitude of heavenly things. H. N. the enemy of God's scriptures, can show no stronger ground for his familism, wherein he reproacheth scripture learning: then this which is here laid by M. Smyth.

But the scriptures and reasons which he hath brought, be far from proving so deadly an error. For the book of God as always, so still, *signifieth and representeth to our eyes heavenly things*; (although some figurative extraordinary use thereof be abolished:) for it signifieth and teacheth unto us the mysteries of the kingdom of heaven. And as the book of the law was a witness against Israel, when they walked rebelliously and with a stiff neck: so is it a witness to this day against all Christians that walk in like sort. But such in Israel as had the word near unto them in their mouth and in their heart for to do it; the book of the Law was a witness for them; a sure testimony giving wisdom to the simple, a perfect law, converting the sowl; and the statutes of the Lord therein, were right unto them, and rejoiced the heart, the commandment of the Lord was pure and gave light unto the eyes: even so to all faithful Christians now, the writings of the Prophets & Apostles is a sure word, to which they do well to take heed, as to a light shining in a dark place; by it they believe, and so come to life; and by it their joy is made full.

Again M. Sm. erroneously substituteth one extraordinary use of some part of the scripture, for the ordinary uses of the whole. Moses wrote in a book the old testament or covenant of works, (summed up in *Exod. 20. 21. 22. and 23. chapters*;) which book was read in the people's ears, and sprinkled with blood, as the people also was; for a sanction or confirmation of the Testament: in which action there was an extraordinary and figurative use of the book for that time, which now is abolished by Christ's blood which hath confirmed the new testament, and abrogated the old. The holy histories, prophesies, psalms, parables &c. were never thus sprinkled with blood; but only that book wherein the conditions of the covenant were written. Wherefore there were besides this, other ordinary permanent & perpetual uses of the scriptures, by reading them privately and publicly, for the teaching exhorting comforting reproving of the people, according to their daily need & occasion, that every child of God might have knowledge of the certainty of the word of truth, for to answer words of truth to them that sent unto him; as Solomon saith. And therefore as at the public solemn assembly of all Israel in the Sabbath year, the law was read unto them all, that they might learn, & fear God, and keep all his words, they & their children: so at their particular assemblies in their synagogues throughout every city, both Moses and ∴ the Prophets that wrote after him, were read every Sabbath day: and this from old time, even unto Christ's days on earth, who himself in his own person and action allowed and sanctified this holy custom; and commended by his Apostles all the scriptures fore written, unto his disciples; and gave them also other scriptures, for like end and use; & warned them that no man should *presume above that which is written*. Wherefore it is a deceit of Satan for man's ruin, to seek to make the scriptures generally & wholly ceremonial and abolished; because of that extraordinary use of them at the sanction of the law, at mount Sinai. But the counsel of God unto his people is, *seek in the book of the Lord, and read; & search the scriptures, for in them ye think to have eternal life*.

As for the law of God to be written in men's hearts by the spirit, this taketh not away the use of the law written in books with ink; for in Israel when the bible was read every Sabbath, David had the law of God within his bowels, whereby he declared righteousness in the great congregation; and as he, so every other righteous man's mouth, spake of wisdom, & his

tongue talked of judgment, the *law of his God* being *in his heart*, as Moses commanded: yet ceased not the reading of the law out of the book. So at this day, true Christians in whose hearts God's law is written, are not (no though they be ministers extraordinarily furnished with grace) to leave the reading of the law written in books anymore then they did in Israel; and Christ's Apostles have written the word even with paper and ink, as they spake it with voice; to meet with their dotage that dream ink and paper to be merely ceremonial. As for all hypocrites, they are now as heretofore stony hearted, and the outward letter written with ink, resembleth their hypocrisy.

But whereas M, S. having cited Deut. 31. 26. inferreth, *therefore the Apostle calleth it the handwriting in ordinances which was contrary to us, which Christ nailed to his cross Col. 2. 14. Eph. 2, 15.* he mismatcheth the places: for Paul speaketh of *worldly rudiments*, the outward services of the Law, (which elsewhere he calleth also *beggarly rudiments*) such as was *circumcisió*; the observing of *days & months &c.* which ordinances were as an *handwriting* or obligation against the Jews, witnessing that they were debtors unto God, sinners, miserable, & under the curse: unless they saw and learned Christ in them: by whom the obligation is cancelled, and curse done away. For by circumcising themselves, they acknowledged (as by a bill of their hand) that they were born in syn, and impure by nature: even as we by baptising ourselves, do the like. By offering sacrifices for sins, they acknowledged themselves actual transgressors of the law, and the killing of beasts, argued themselves were worthy of death. Now it was not possible for the blood of bulls and goats to take away sins, and the law taught them so much: therefore it was a schoolmaster to lead them to Christ, that they might be made righteous by faith. This *handwriting* which stood thus in decrees against the Jews, and which rose up as an adversary and contrary unto them: Christ blotted or wiped out by his death on the cross, where he spoiled also the *principalities and powers*, the Devils which were ready to plead against Israel, & urge this *hādwriting*, these ordinances which they practiced, against them; if they used them not with faith in Christ, but with expectation of justice by works of the law. Now this word *handwriting* figuratively used and applied to the legal ordinances, M. Smyth taketh properly, for the written law and prophets: as if Christ had blotted out them: and taken them from his Church, even as he took circumcision, altars, sacrifices, &c. which how far it is from truth, I leave unto every conscience ⟨◇⟩ judge. But were it as he thinketh, the written word of God, yet must it then be limited, so far forth only as men do abuse it, and learn not Christ by it; for to such only it is a *handwriting*, contrary to them: and so is at this day. But this is not the proper use or end of the law or scripture in itself, for it preacheth to men the word of faith, and righteousness thereby in Christ, as well as righteousness by works of the law: and the gospel hath witness of the law and prophets, and they testify of Christ, & are a sure word unto Christians. Wherefore it were woe with us, if these were blotted out, and taken away as ceremonies and shadows abolished: the reading whereof both public and private, is a continual light and comfort to our hearts, and confirmation of our holy faith. And to substitute men's hearts (which are, by testimony of the prophet, *deceitful and wicked above all things,*) in stead of the holy bible, whose words are all true and faithful: is a miserable exchange; for either men must be as were the prophets, moved and carried by the holy ghost; and so all their words taken for heavenly

oracles: or else we shall be fed with chaff in stead of wheat, and drink deadly poison in stead of wholesome liquor.

The serpent is subtle more then any beast of the field: he saw this ground of making the scriptures of God, ceremonies, and abolished by Christ, would be distasted of many, yea of any that feareth God: therefore he laboreth to sweeten this wormwood, with an after receipt: which yet is so tempered, as it may serve to help forward his purpose, in taking the book of God out of the church.

M. Smyth in the next place granteth, that *the holy scriptures are the fountain of all truth: the ground and foundation of our faith: that by them all doctrines, and every spirit is to be judged: that they are to be read in the church and to be interpreted: nevertheless, not retained as helps before the eye, in time of spiritual worship.*

There is no such battle, as when a man is at war with himself: & it is a special judgment where with God smiteth his enemies. Would any man think that such bitter & sweet waters could come out of one fountain, as have flowed here? Standeth this either with religion or with reason; that that which as an adversary, is *blotted out, nailed to Christ's cross, & abolished* as being *ceremonial* and a worldly rudiment; should yet be the *fountain of all truth, the ground of faith, &c.* If these will stand together, what will not? Then also may circumcision, altars, sacrifices, and other Jewish services, although they were shadows and abolished by Christ; yet be retained and used of Christians, with a little qualification, and distinction of *worship properly so called:* and this will like the Jews very well. But we that have learned Christ, cannot brook such contrary potions. For if the book, writing & reading of it be Jewish shadows ended and abolished by Christ; and the heart and speaking out of it, be the shadowed thing, the heavenly truth, figured by, and substituted for the other: we would keep the substance, & leave the ceremony for such as follow shadows. But if the book of God, the written scriptures, be *the fountain of all truth, and foundation of our faith;* as it is in deed, and we so esteem it: then can we not but detest, that former plot, as a groundwork of Satan, that hung up the scriptures as our enemy upon the cross, so blotting them out as a cancelled bond, and abolishing them forever.

Wherefore the reading and expounding of the scriptures, continueth, now as of old in Israel, where the law and prophets were read in the synagogues every Sabbath, for to teach & inform God's people in his ways: so read we them still for like end and use, and shall by God's grace (maugre Satan's slights) so do unto the end. And as for the snare, the distinction I mean, of *spiritual worship properly so called.* Which was set to take the simple: it is broken before; and the adversary himself, if any man be, is caught with the same.

Yet ceaseth he not, but proceedeth with reasons, that the *original scriptures are not given as helps before the ey in worship.* But the foundations being already overthrown; we shall with less difficulty and more brevity, discover and do away the errors. His reasons are.

*Because Christ used the book to fulfil all righteousness, Mat. 3. 15. & having by the use of the book fulfilled the law of reading, he shut the book in the synagogue, to signify that the ceremony of book worship, or the Ministry of the letter, was now expired and finished. Luk. 4. 20. John. 19. 30.*

First here is the *law of reading* brought to an end, according to that first ground of *ceremonies*; & contrary to the second grant that the scriptures *are to be read in the Church and to be interpreted*: which reading and interpreting if it be not God's worship and service, it is the worship of the Devil. Thus M. Sm. wavereth as a reed shaken with the wind.

Secondly, in the other side of the leaf, M. Sm, forgetting himself as a drunken man, saith, *all the worship that was appointed by Moses for the Priests, was limited to the holy place, whether the people were not admitted; and therefore reading was of another nature performed in the utter court or synagogue or elsewhere, either by the Levites or any other learned men; (quoting again Luke 4. 16.) and so no part of worship properly so called, but only a ceremonial ground or foundation, of inward or outward spiritual worship, common to the Churches of all ages.*

If this be so, how ended Christ the *ceremony of book-worship*, where none was to end? If there were no proper worship in the synagogues but exercises of another nature; then Christ reading in the synagogue, read not worship; and shutting the book there, shut not up book worship, nor caused it to exspire; and so M. Sm. hath lost his dream.

Again, if Christ by shutting the book there, signified an end of reading; and the reading that there was, (as M. S. even now said,) was such as is *common to the Churches of all ages*: then Christ hath ended all manner reading whatsoever in the Church, even that which is common to all ages; or else the allegory will turn to a fancy; & so all reading must be abolished out of the Church; & that would the Devil fain bring to pass.

But the reason of ending reading, is slight; that because Christ shut the book and gave it to the Minister, therefore he ended the work of reading. He used not to do such weighty matters, by dumb signs, without word of signification. And if the *closing* of the book were such a mystery: what was the taking and opening of the book, nothing? proportion will carry it to be the beginning, as well as shutting should be the end. But they be vain speculations, to gather from mute actions, an otherthrow of moral laws, permanent and needful for the the Church in all ages. Neither was this the first or the last time of Christ's reading thus; for *as his custom was* (saith the scripture) he went into the synagogue and stood up to read: neither was it a decent thing, that he having received the book shut, should redeliver it open; their books being long rolls or volumes, not bound up like ours. Finally this argument against reading, hath like weight of truth, as the Papists have for their vanities, who allege for prayer in a strange tongue, that Christ prayed *Eli Eli lama sabachthani*, which the people that heard him, understood not: and that he preached out of S. Peters bote, to signify how in S. Peters chair, his doctrine should always be steadfastly professed. Such trifles must be brought where sound proofs are wanting.

*2. Because reading words out of a book, is the ministration of the letter. 2 Cor. 3. 6. namely a part of the Ministry of the old testament which is abolished, Heb. 8. 13. 2 Cor. 3. 11. 13. and the ministry of the new testament, is the ministry of the spirit. 2 Cor. 3. 6.*

This scripture of the 2. Cor. 3. M. Sm. often allegeth for his purpose; pag. 1. & 7. & 13. & 19. and 20. he thought belike it would sound well in simple folks ears, that the reading of scriptures should be the ministry of the letter. But the ignorance & evil of the allegation is

great; and fitted for Satan's policy, to draw men from reading the book of God. For if *reading* be the Ministration of the Letter there spoken of; then is it the ministration of death & damnation, as the Apostle there calleth it, verse. 7. 9. and then the Papists have doon best of all, forbidding the people to read the scriptures, least they should gather out of them errors, and so death and damnation. And who can comfortably read the scriptures, if that be the ministry of the letter, and so death? But out upon such a slanderous interpretation; it is far from the Apostles meaning. He calleth the *Law* the letter, figuratively, because it was written with letters, & graved on stones: he intendeth not the books of the Prophets, wherein both law and gospel was written, & always to be read for instruction, comfort & salvation to the people. The law was first spoken, and afterwards written by Moses: the gospel of Christ was also first spoken, and afterwards written by his Apostles. If writing and reading made the other the letter, then maketh it this the letter also; and so the word of life, shall be the ministration of death. The law if it had never been written, but only spoken, yet had it been the ministration of death: for all Israel hearing it, were afraid, and death seised upon their consciences: and this by hearing God's lively voice from heaven, not by hearing the stony tables read, for it is not manifest that ever they were read unto them, but only put and kept in the ark for a testimony. Deut. 10. 1—5. and when the 10. commandments were read out of the book, there was no such fear: and the glory of Moses face terrified the people when he spake and talked with them, for which he put a veil upon him: but of reading out of a book at that time (whereto the Apostle here hath reference,) there is not a word. So it was not reading only but speaking also without book, which was the ministration of the letter to the Jews; and as Paul here calleth the law the *letter*, so elsewhere he calleth it, the *voice of words*.

It is not therefore the writing, but the thing written which he intendeth. And if M. Sm. should fall to the heresy of justification by the works of the law, and teach this in prophesy out of his heart, though he never read line in the holy Bible, yet should he be a minister of the letter and of damnation to his disciples.

Of this letter Paul saith, it is the *ministration of death*: but of the scriptures Christ saith serch them, for in them ye think to have eternal life. Of this letter Paul saith, it is the ministry of *condēnation*; but of the *holy letters* in God's book, he saith, *they are able to make one wise unto salvation* through the faith which is in Christ Jesus.

The law is called the *letter* (not *letters* as the scripture is called) by a similitude: for a letter is an outward visible thing appearing to the eye of another that looketh on; whereas the thing whereon it is written, whither paper or stone, is not moved or changed thereby. Such is the doctrine of the law to the professor of it. It maketh him seem a fair hypocrite before men: they look and see the commandments of God written on his forehead, on the fringes of his garments, and on his door posts: but his heart and mind are stony still. For the law reneweth no man, but syn that is in us, taketh occasion by the law, and worketh in us all manner transgression of the law, and so death. But the Gospel is the spirit that reneweth & quickeneth by faith in Christ: and changeth the stony heart into flesh, and writeth there the laws of the most high. Thus by the *letter* is not meant the holy scriptures, which are God's

instrument for our renovation: but the external work of the law upon a man: in which sense Paul also mentioneth *circumcision in the letter* Rom. 2. 29. meaning outward circumcision of the flesh to be seen and read of men: where to take it as this man doth 2 Cor. 3. of reading the scriptures, were to follow the devouring words of the deceitful tongue.

3. *Because upon the day of pentecost and many years after the churches of the new testament did use no books in time of spiritual worship, but prayed, prophesied and sang psalms merely out of their hearts* Act. 2, 4. 42. and 10. 44. 48. and 19, 6. 1 Cor. 14, 15, 17, 26, 37.

4. *Because no example of the scripture can be shown of any man ordinary or extraordinary, that at or after the day of pentecost used a book, in praying, prophesying, and singing psalms: if yea, let it be done and we yield.*

Nay, it is not in men's power to yield to the truth though it be shown them: or though their own writings convince them: it is in God that showeth mercy.

First M. Smyth holdeth that such reading as was in the Jews synagogues *was common to the churches of all ages*. Secondly he saith *the scriptures are to be read in the church, and to be interpreted*, Col. 4. 16. *compared with* Luk. 24, 27, & 1 Cor: 14, 27. and 12. 10 *by proportion*. 2 Pet. 3. 16. If these assertions and these places alleged, (let the reader look and examine them) prove that the scriptures are to be read in churches; as in deed some of them do: we need fight no longer: the enemy unawares hath yielded the field.

His flourish that he maketh, how *the churches of the new testament used no books*, because no example can be shown: is a deceitful argument. For when there is a ground from God to do the thing: we are to suppose men did it, although it be not expressly written. And this adversary granteth the scriptures were to be read; and we are sure that the churches were to be taught by the men of God: and Paul saith that all the scripture is profitable to teach, to improve, to correct, to instruct in righteousness: that the man of God, that is the minister of the new testament as well as of the old, may be absolute, & made perfect unto all good works. Wherefore as the Priests and Levites which were to teach Israel, taught them by reading & expounding the scriptures; so doubtless did the ministers in the Apostles days, upon the same ground and proportion; though their particular form of administration be not expressed.

That cavil of *spiritual worship* which as a leprosy overspreadeth all M. Smiths book, is before taken away. *Praying* never was by reading out of a book; *prophesying & singing psalms*, being extraordinary gifts of the spirit, were also uttered by the spirit, without a book. Al this notwithstanding, the scriptures were read and expounded to the people, & so must be still; and this though it be not *proskunesis* adoration supplicatiō or worshiping of God, in the strict sense; yet is it *latreia* his worship or service in general.

5 *Because none of the books of the new Testament were written many years after the day of Pentecost, at the least 7. years: and the Churches all that time, could not use the books of the New Testament which they had not.*

But they could use the books of the prophets, which they had: wherein both old & new Testament were contained. And Peter commended the Churches for taking heed unto them, as to a light that shined in a dark place.

*6. Because the Churches of the Greeks had no books to use, that they might use lawfully; for they understood not Hebrew, and the Septuagint's translation ought not to be used or made; & the Apostles made no Greek translatiō. &c.*

If they had no books to use, they were blameless if they used none. But they had the Greek translation, which was lawful to be made and used in the Jews synagogues; as anon shall be shown, when the Septuagint's work cometh to be scanned.

*7 Because as in prayer, the spirit only is our help; and there is no outward help given of God, for that kind of worship; so also in prophesying and singing 1. Cor. 11. 4. and 14. 16.*

God never gave books to read for prayers unto him: but prepared men's hearts and bended his ear. And as every man knew the plague, (and consequently the benefit) in his own heart, so was he to pray & supplicate unto God, who heard in heaven, and was merciful, and did, as he knew every man's ways and heart. But as in praying men speak their minds to God: so in preaching God speaketh his mind to us; and this he doth by his scriptures and by gifts unto men for teaching and applying them ordinarily to his Church. *Prophesying and singing*, hath often been performed by the spirit without book, both in the Old Testament and in the new. If any now have such gifts, it were folly to say they must read them out of a book. Reading the scriptures is for ordinary teaching; which by extraordinary gifts, was never destroyed; and things coordinate, are not contraries.

*8 Because it is against the nature of spiritual worship: for when we read, we receive matter from the book into the heart: when we pray, prophesy, or sing, we utter matter out of the heart, unto the ear of the Church Ezek, 2. 8.—19 and 3. 1.—4. Rev. 10. 8.—11.*

If Ezekiel a Priest under the law, prophesied without a book; and yet reading the book of the law and expounding it, was their ordinary service every Sabbath, as before is manifested: all men may see, that these two may stand together in God's worship, and not one throw out another, as M. Sm. would have it.

Neither is it against the nature of spiritual worship, to read God's book in the ears of the Church: for if it be worship in them to hear the spirit speak out of the Ministers heart; it is worship also in them to hear the spirit speak, out of the holy book. And it cannot be denyed but God's spirit speaketh there; and that which cometh out of the heart of man, must be tried by that book; and accordingly, accepted or refused. As for the Minister himself when he readeth out of God's book, and when he speaketh by gift of the spirit the meaning of the scripture, to the people; he serveth God in them both: having Christ himself for an example. Luk. 4. 17.—21.

*9. Because upon the day of Pentecost, fiery cloven tongues did appear, not fiery cloven books. Act. 2. 3. and always there must be a proportion betwixt the type and the thing typed. Upon the day of Pentecost the fiery law was given in books, Deut. 33. 2. Exod. 24. 4. 12. upon the day of Pentecost the*



*fiery gospel was given in tongues, Act. 2. 3. Mat 3. 11. Act. 1. 5. the book therefore was proper for them, the tongue for us.*

In deed if any *fiery books* had appeared at the giving of the law, M. Smiths allegory would have had some light: but when as no such thing was seen, but only *a voice of words* was heard, as Moses telleth us; we should beware of such cloudy collections.

The *fiery law* mentioned Deut. 33. 2. hath plain reference to God's promulgating of the law, by voice out of the midst of fire, Exod. 19. 18. 19. & 20. 1—18. Deut. 4. 11. 12. Afterwards those & other laws were written by Moses in a book, Exod. 24. 4 and God himself wrote the ten words on tables of stone: not then at Pentecost, but 40. days after, Deut. 9. 9. 10. Even so the fiery doctrine of the gospel was first uttered by voice, and afterwards written in books, Luk 1. 1. 3. Act. 1. 1. &c. John. 20. 30. 31. The book then was not proper to them, (as M. S. feigneth,) but common also with us. God by Moses first spake, then wrote to his Church: Christ by his Apostles, first spake, then wrote also, to the same Church: and though the *son of thonder* wanted no gift of utterance by voice, yet Christ bad him *write*: when if he had pleased he could have sent him to speak. And blessed is he that readeth, and they that hear the words of that prophesy, and keep those things which are written therein: but cursed is he that despiseth reading of the Lord's book, and dissuadeth the Church from that use thereof; by colorable reasons causing the blind to go out of the way: and all people should say, *Amen.*

*10. Because as all the worship which Moses taught began in the letter outwardly, and so proceeded inwardly to the spirit of the faithful: so contrarywise all the worship of the N. Testament signified by that typical worship of Moses, must begin at the spirit, and not at the letter originally. 2 Cor. 3. 6. 8. 1 Cor. 12. 7. or else the heavenly thing is not answerable to the similitude thereof.*

The true and proper worship which Moses taught Israel was the worship of God in spirit and truth, Deut. 5. 7. 8. and 6. 4. 5. 6. though he led them hereunto, under veils and shadows, and by the covenant of works brought them to Christ, who doeth both that covenant and shadows away as the wise did understand; Psal. 32. 1. 2. with Rom. 4. 4. 5. 6. 7. Psalm. 40. 6. and 51. 6.—16. &c. with Heb. 10. 8. 9. Their spiritual worship, proceeded from the spirit and heart unto God, 1 King. 8. 22. 23. 33. 35. 38. &c. Ezra, 9. 5. 6. &c. Nehem. 9. 5. 6. &c.

Of the legal worship, & M. Smiths inept allegorizing thereof, is spoken before; also his abuse of that scripture, 2 Cor. 3. 6. is already manifested; with his equivocation about this word *worship*: that the reader may be wearied, to have the same things oft repeated. Only now the falsehood and snare of these reasons against reading God's word, being discovered: let him learn to beware of Satan's deceit. For the mouth of an heretic is a deep pit, like the strange woman's: *he with whom the Lord is angry shall fall therein.*

After this M. Sm. feigneth 4. *objections for book-worship*, as he termeth it; and then frameth answers as he seeth good; but ever and anon retiring to his old sconce of *spiritual worship*, thinking thereby to ward off all blows. Though it be a weariness to follow such an empty cloud; yet for help to the weak, I will briefly show his vanity.

*Reading in the old testament was commanded by Moses, Deut. 31. 9-13. was amplified by David, 1 Chron. 16. & 25. was practiced by Josiah 2 Chrō. 34. 30. by Ezra and Nehemiah, Neh. 8. 8. and 9. 3. allowed by our Savior Christ, Luk. 4. 16. & by the Apostles, Act. 13. 14. 15. and reported as a thing of ancient approved continuance. Act. 15. 21.*

To this he answereth; *First, the reading commanded by Moses was only once every 7. yere, Deut. 31. 10. 11. and therefore it was no part of ordinary worship, and there is no commandment in Moses, given either to the Priests or Levites, for ordinary reading of the law in the tabernacle. Secondly, hence it followeth, that reading in the old testament, was no part of the worship of the tabernacle or temple, or of the service performed by the priests therein, &c. Thirdly, therefore reading was of another nature performed in the utter court or synagogue or elsewhere, either by the Levites or any other learned men of what tribe soever: Math. 23. 2. Luk. 4. 16. Act. 13. 14. and 15, 21. Deut. 31. 9.-11. 1 Chron. 16. 4. 7. 37. 39. & 15. 1. 8. & 28. 13. 2 Chron. 34. 14. 30. 31. Neh. 8. & 9. and so no part of worship properly so called, but only a ceremonial ground or foundation of inward or outward spiritual worship common to the Churches of all ages. Lastly it is not denyed but that reading now is to be used in the Church: only we say it is not a part of spiritual worship, or a lawful means in time of spiritual worship.*

M. Smyth cannot see *any commandment in Moses for ordinary reading of the law in the tabernacle:* and no marvel, for neither could all the Sadducees see any doctrine in Moses that taught the resurrection of the dead; but Christ could find it by necessary consequence: Moses commanded the feast of boothes to be kept seven days to the Lord, mentioning but *holy convocations & sacrifices:* M. Sm. (I dare say) will not gather reading, out of this commandment. But Ezra the Priest and all Israel with him, saw it here implied and practiced it, by reading *the book of the law of God, every day, from the first day unto the last:* when they kept this feast. If every seventh day was to be sanctified in Israel, & all things be sanctified by the word and prayer; and in the synagogues they sanctified the Sabbaths by reading the scriptures: reason might teach us, that the tabernacle was not behind the synagogues in holiness. And where findeth M. Sm. a commandment to read the law in the synagogues? yet was it commanded, or else it was will worship and vanity. The ordinance for Levi to teach Israel God's law; was commandment enough both to read and preach it, as they did daily: and they were not so dull or carnal, but they could well perceive this to belong to their charge and ministry.

But here M. Sm. saith, that the reading in Israel was *no part of worship properly so called:* forgetting himself (it seemeth) when elsewhere he saith, that the *worship that beginneth in the book, is from the letter or ceremony and so is not properly of the new testament but of the old;* and again that, *book-worship is Judaism and so Antichristian; and idolatry now under the New testament;* and again, that *Christ shut the book in the synagogue to signify that that ceremony of book-worship, or Ministry of the letter was now expired.* Thus fighteth he against himself; one while they had *book worship;* another while it was *no part of worship;* & if *properly so called* help not here at a need, M. Sm. will be found a calumniator both of us, and of Israel, and of Christ himself. For he would have his reader think that we whom he opposeth, made arguments for *book-worship,* which here he answereth, whereas we never spake or thought of reading to be worship in such a sense, as he would draw it unto, nor otherwise *worship* then reading was in

the synagogues, by Christ himself, neither was there controversy about worship at all, but only whether it were God's word or man's, that we read in the Church, in the worship of God. But now to cloak his blasphemous error, he hath dived into his wit, to bring out a distinction of *properly so called*: so cogging the reader with the die of deceit, and calumniating us. And hath he not also injured Israel in charging them with *book worship*, and belied Christ himself, that he should use and finish a *ceremony of book worship*? when yet here he granteth it was of *another nature*, it was *no part of worship properly so called*: it was that which is *common to the Churches of all ages*.

As one tossed in the sea of error, so reedeth this adversary to and fro, and staggereth like a drunken man.

The second objection he forgeth thus. *Reading is commanded in the new testament, Col. 7. 16. 1 Thes. 5. 27. and a blessing promised thereto, Rev. 1.5. and the commandment is that it be practiced in the church: therefore it is a part or means of the worship of the new testament.*

The sum of his answer hereunto is.

*Not everything performed in the Church, is a part of spiritual worship: for all the parts of public administration of the kingdom are done in the Church, and yet cannot be said to be parts of spiritual worship properly so called chap. 1, and 2.*

*Properly so called*, is a common visor of deceit, pulled off before as here it shall be again. For M. Smyth divided the whole *liturgy* of the church, into actions of the *kingdom* and of the *Priesthood* of the saints. chap. 1. and 2. The actions of administering the priesthood, he made to be *actions of concord and union*: and of these generally he saith, *they be actions of spiritual worship properly so called*. The actions of administering the kingdom, he made to be *actions of opposition, difference plea and strife*: and of them generally he saith, *they are not actions of spiritual worship properly so called*. Now here and often he denieth reading of the scriptures to be such *spiritual worship*, therefore it is no action of *the priesthood*; therefore no action of *concord or union*. So when the Priests and Levites read the law in the synagogues, and at their solemn feasts; we may not say, they did any action of the priesthood; and when Christ read the prophet Isaiah, Luk. 4. we may not say he did an action of concord or union; & when Paul would have his Epistle read in the churches of Colossae & Laodicea; and Christ would have the Revelation read of all, we must not understand them to mean reading as an *action of concord or union* in the church; for then it must be an action of the *priesthood*, and consequently *worship properly so called*: which M. Sm. will by no means admit of: for he hath limited their bounds: and if any read the scriptures in the church as an *action of concord and union*, he will draw it as by the hair of the head, along these grounds, to be *antichristian & idolatrous*; so setteth he his mouth against heaven. Yet reading he granteth, but it must be of another nature: and what is that trow we? He is loath to speak: of the priesthood it is no part; and in handling the actions of the kingdom, he specifieth it not; only there he saith, that *books of all sorts* may be produced for finding out of the truth: and he quoteth among other Act. 7. 22. and 17. 28. 1 Cor. 15. 33, Tit. 1. 12. Where the learning of the Egyptians, and testimonies of the hethen poets are alleged: and further he nameth particularly *translations*,

*dictionaries, histories, chronicles, commentaries. &c.* Behold here what place this man alloweth the reading of the scriptures, yea even of the Originals: they must not be read but by way of *opposition, difference, plea and strife*; they must not be read but where when and as histories, chronicles, commentaries, books of hethen poets and all other like, may be read and produced: so they are tolerable, otherwise there is no place allowed them: though elsewhere he esteemeth better of them then of other writings. But in the actions of the *priesthood*, in the actions of concord or union, to read them is idolatry. What heretic professing Christ could more have sought the disgrace of God's holy book; then thus to shut it quite out of God's worship, allowing it no other place, by these his wicked grounds, then Julian the Apostate Christ's deadly enemy, would and did allow it (though he esteemed worse of it) in his blasphemous writings. For eyen he in cases of *opposition, plea and strife*, alleged the testimonies of holy scriptures, among other writings; but in his worship of his God's he would none of them. No marvel though God have stricken this man like Elymas with the blindness of Anabaptism; it is a just recompense of his former error: that as he would have deprived the church of the use of the scriptures, the instrument of God's covenant: so himself now should be deprived of the covenant with Abraham and his seed, and become an alien from *the common wealth of Israel*.

But let us proceed with his answer.

*Moreover (saith he) when he commandeth his Epistles to be read in the churches, his meaning is not strictly literal: that is that the very words which he wrote should be repeated verbatim out of the book: but his meaning is that the sense of the words or meaning of the Apostle should be related, whither by reading the very words, by expounding the meaning by interpreting or translating. &c.*

Loe here the shifts of heretics. Paul willeth the church to read his Epistles, yea chargeth them in the Lord, to read them to all the brethren; and writeth to them again, to keep the instructions, taught by his Epistle: M. Smyth saith *the meaning is not strictly literal, that the words which he wrote should be repeated: but the sense related*. As if Paul wanted fit words to set down his meaning, & they that should read, could tell it better. He that readeth, must read words as they ar written, specially in God's book, & Epistles from the holy Ghost, wherein no one word is vain idle or unprofitable, no word misplaced or out of order: and he that shall presume to add or diminish or change the order in reading God's writings, doth wickedly, and is near unto the curse. If things in reading be difficult, God hath given gifts unto men to open and expound them, to the understanding of all: but this expounding is not reading. Reading is first, exactly to the letter; exposition cometh after with such words as God putteth in the expositors heart; as by Daniel's practice, we may learn. Neither are the words of the expositor comparable to the words of the writer; these being divine, are all as silver fined seven times, no dross mixed with them. The other being human, (I speak of ordinary men as we are) and showing the man's judgment that expoundeth them, are mixed with human infirmities, mistakings, and sometime deadly errors. Wherefore reading of the Original scriptures whereof here we treat, must be strictly literal, as is in the book. Translations are after to be spoken of; and is here vainly inserted, for Paul wrote in Greek,

which all in Colossae, Laodicea, Thessalonica, and the whole country over, used as their vulgar tongue, that they needed none to translate for them.

Further M. S. answereth, that *the Apostle wrote upon particular occasions, for particular ends, and the commandment of reading was special in these respects to them &c. yet acknowledgeth he at last, an absolute necessity of reading; only he denieth it to be a lawful help or part of spiritual worship. &c.*

As the Apostles, so the prophets wrote *upon particular occasions*; yet is there a general use, for whatsoever is fore written, is fore written for our learning, as Paul himself teacheth. Wherefore this cavil is frivolous. An *absolute necessity* of reading the scriptures now, as they were read in Israel, and in the Christian churches, and to the same end: is all that we hold, and stand for. Which how it is worship is before shown.

*The Apostle 1 Tim. 4. 13. 16. commanded Timothy and so all Elders to attend to reading: where reading is joined with exhortation and doctrine; & so importeth, that it is to be understood of the joining of reading in the time of spiritual worship.*

This objection (as the rest) is made of M. Smiths own fashion; and was never thus framed by us. And here he excepteth, that it is not spoken of *the execution of his office, but of preparing himself to the execution of it. &c.*

That reading in the public church is necessary, he is forced to acknowledge: and in that we rest. If he think this place is not meant of public, but of private reading: he may keep his judgment. My self see no cause why it may not also be meant of the public execution of his office; for Paul departing from Ephesus, besought Timothy to abide there and look unto the Church; and after wrote this letter for his direction how to behave himself in God's house, whiles he tarried away, and in it saith, *til I come attend to reading, to exhortation, to doctrine.* where seeing all these are public ecclesiastical actions, (as M. Sm. himself granteth,) seeing they are joined thus together, & with this limitatiō *til I come*; what letteth but these all should be executed by him in public? Private reading for his own preparation, was to be always, and not only til Paul's coming. And as for such preparation, it is mentioned after, in verse. 15, and both again jointly verse. 16. for the salvation of himself and others.

*Let it be granted that the Apostles and Evangelists used no books being extraordinary men, and having the extraordinary direction of the spirit, for they needed no such helps of books as we do: yet we being ordinary men have need of books. &c.*

This last objection, I reject as frivolous, and falsely intimated to be ours. The Apostles I am sure had no greater measure of the spirit then Christ: yet he read publicly in the book: and so did holy men of God before him: & public reading is granted yet necessary: therefore we are to use it. Though we have more need of the book then the Apostles, (our memories and judgments not being sanctified like theirs,) yet had they their infirmities, and used books. But it is God's ordinance of reading, that we stand for: which how M S. hath sought to undermine, and how he is snared *in the work of his own hands*; is worthy to be noted with *Higgajon Selah*, and meditated to the praise of God.

## OF TRANSLATIONS.

THE first and only controversy between M. Sm. and us being about the scriptures translated or overset into other tongues, which he affirmed to be *apocrypha* and human writings: how ever he hath sought to excuse and hide his error, yet hath he no will to forsake it, as appeareth by this, that having spoken of writings 1. by *men inspired of God*, as the prophets and Apostles, and 2. by *ordinary men* of all sorts; he shuffleth the *translations of the holy scriptures* among these latter; and affirmeth that \* *there is no better warrant to bring translationsof scripture written into the church, and to read them as parts or helps of worship, then to bring in expositions, resolutions, paraphrasts and sermons upon the scripture, seeing all these are equally human in respect of the work equal lie divine in respect of the matter they handle.*

Very impious is this comparison which thus matcheth a man's comment or written sermon, with God's written word set over into another tongue: for it debaseth the majesty of God's law, and advanceth too high, the baseness of men.

*Translation* is that in writing, which *interpretation* is in speaking: namely the expressing of an others mind: but commenting or expounding, is the expressing of ones own mind or understanding. The scriptures first written in Hebrew, and secondarily written in English: do set forth one and the same word & mind of God unto us, though which different letters & sownds: as *Emmanuel* is interpreted and translated *God with us*, Mat. 1 23. *Messias* is interpreted *CHRIST* in Greek; *ANOINTED* in English. John. 1. 41. Here the Hebrew, Greek and English differ only in outward letter & sound; the meaning substance or essential form being one in them all, & the word of God, so called by relation, because the mind of God is made known hereby to the mind or understanding of man. The different letter or character changeth not the nature of the thing: for if it did, then *Emmanuel* written by Matthew in Greek letters 〈 in non-Latin alphabet 〉 , and by Isaiah in Hebrew letters 〈 in non-Latin alphabet 〉 , should not be one and the same name of Christ; and so the Apostle should be made a falser, & our gospel betrayed to faithless Jews. The different sound or pronūciation changeth not the nature of the thing: for then *Messias* and *Christ* should not be one and the same; and so the gospel and new testament, and our faith were overthrown; and more then Jewish superstition should prevail. But God who hath sanctified by his spirit, all sounds and languages to the ear: hath also sanctified by the same spirit all letters and characters to the eye; as the Apostles practice showeth, writing with Greek letters, words and phrases; which had been profaned by lying histories and lascivious poets, unto all manner idolatry and wickedness. Herevpon it followeth, that the word of God, in whatsoever letter or language it be written or spoken unto us; is the word of God still; so to be revered and regarded: and not to be basely and profanely counted among human and apocryphal writings.

A comment or exposition of scripture, as for example, upon this word *Emmanuel*, showeth the man's judgment mind or understanding that commenteth; telleth the reason of this name why it was given to Christ, discourseth of his godhead, of his manhood, of the uniting of these two in one person, of the end and use of these, and many such like things. This being done by ordinary men, is properly an human writing, (though it may be, agreeable to

the word of God,) showing by letters as by signs, what is the mind or understanding of such a man in this mystery of Christ's incarnation: even as Paul saith of his own divine writing; *when ye read ye may know mine understanding in the mystery of Christ. Ephes. 3. 4.*

Now God hath by his Prophets and Apostles written to his Church a short sum of his mind and will; guiding and carrying them, and inspiring their writings with his good spirit; that there should be nothing but words of truth, faithfulness, equity and perfection in them; that men might have a sure ground for their faith and actions, throughout all generations. And minding man's weakness, the holy Ghost hath omitted to write many things, (though otherwise in their nature very good:) penning such only as were needful and profitable for our faith and salvation: giving us warning also to take heed of other things, *because there is no end of making many books, and much reading is a weariness to the flesh. Ecclesiast. 12. 12.*

But because in these scriptures, some things are *hard to be understood*, and all men know not how to use and apply God's word unto their times, estates, actions, &c. therefore hath Christ given gifts unto men, to open and apply the scriptures for the edification of the Church unto the worlds end: always binding them both teachers and hearers, to the foundation laid by the Prophets and Apostles, whose writings are sufficient to make men wise unto salvation through the faith which is in Christ Jesus.

For this cause the holy scriptures are necessary for all Churches, to be read & expounded unto the people: & as every nation differeth in language, so to have the word spoken and written in their vulgar tongue, which change of the tongue or letter, changeth not the nature of the word spoken or written, but it is still divine and heavenly. Only because in this changing or translating, imperfections, wants, errors may fall in: therefore the first writings as the Prophets & Apostles penned them, are to be made the absolute canon, rule, touchstone, whereby all translations are to be tried: by which being tried & found faithful, it is the same word of God, in what language or letter soever, & differeth as much from human commentaries or expositions, as heaven doth from earth.

But Mr. Sm. avoucheth men's written sermons or comments upon the scripture, & the scripture itself written in English, to be *equally human in respect of the work equally divine in respect of the matter they handle*. Of this his bold and false assertion he maketh no proof at all, it is a speculation of his own heart. Two carnal reasons he setteth down, which are these. *To translate the originals into any mother tongue is as well and as much the work of a man's wit and learning, as to analyse the scriptures rhetorically or logically, to collect doctrines and uses theologically, to give expositions and interpretations of places doubtful*. Where first if M. S. mean the action of translating simply, without reference to the matter and thing translated, he doth but dally and seek to deceive: for writing, printing, translating are all alike human actions, but the things written printed translated, are different, some good some evil, some of God, some of men and of the devil. The books of Moses written printed or translated, are God's law; the book of Mahomet written printed or translated, is the devils law: the actions of writing, printing, translating, are mere human actions in all of these. Now if because translating is an human action, therefore the thing translated must also be human, & the work of man's wit and learning: then also because writing and printing are human actions,

therefore the bible written or printed in Hebrew Greek & all languages, must likewise be human, and the work of men's wit and learning: and then there can be no divine scriptures but the very first copies which the Prophets & Apostles wrote with their own hands: And if Satan could persuade this; he would be glad.

Secondly if Mr. Sm. meaneth the thing translated, as Moses law, David's psalms or other like in English: that these are *as well and as much the work of a man's wit and learning; as an exposition of doubtful places in them or doctrines and uses collected from them;* he teacheth wicked error, which all of judgment & conscience will abhor. The holy scriptures faithfully expressed in English or any language, is the work of God's wisdom & unsearchable knowledge: and cannot without injury to his majesty, be said to be the work of man's wit & learning; though man have used his skill in writing or translating it according to the original copy given of God. This plea of Mr. Sm. is like as if Jeroboam should have said; the cherubims and the brazen bulls in Solomon's temple, are as well and as much the work of man's wit & skil as my golden calves; & if they may be admitted into the house and worship of God, then why not these? If M. Sm. should answer that the cherubims and bulls which Solomon made, were commanded of God, and from the divine pattern, though human art did make them; but Jereboam's calves were from his own heart: so answer I in this case; the translation is from the divine pattern of God's original book, and commanded to be made and used; but to write comments or homilies to read in the Church, is frō a man's own heart, and hath no commandment or warrant from God so to be used; but are forbidden. Eccles. 12. 12.

Secondly he saith *The translator cannot conceive nor express in writing the whole mind of the holy spirit contained in the originals, but only some good part of it: the expositor, paraphrast, commentator may express as much as the translator, yea and in respect of some particulars, as Hebraisms, Grecisms and the like considerations much more.*

If a translator cannot express the whole mind of the spirit in all the bible, by his interpretation literal or grammatical: then much less can the expositor express the whole mind of the spirit in the bible, by his exposition theological. For it is a thousand times easier for a translator to do his duty to the full, then for the expositor: yea this latter is utterly impossible, I say not only for one man, but for all the men in the world.

Though the translator cannot express to the full every word and sentence in the Bible, yet the most part he may; whereas the expositor cannot do any at all, but is still to seek all days of his life, and they that come after him also.

Hebraisms cannot always be expressed, through defect of the language: yet translation is needful, and the translator is blameless. For example, this name *God* called in Hebrew *Elohim*, Gen. 1. 1. is in Greek translated *Theos*, and that by the Apostles often in the New Testament. Here is a want in the language, for *Elohim* is in form the plural number, signifying the Trinity; yet joined with a word of the singular number *bara*, *he created*: signifying the unity of the persons in the Godhead. Such a phrase the Geek tongue wanted: therefore the Apostles admit of the Greek propriety, doing the full duty of translators & the defect resteth in the language, of which they were not Lord's. And that the Lord respecteth not so much the



words and phrases, as the matter meant by them; infinite examples in the scriptures do manifest.

But whereunto leadeth this cavil? what if all cannot be expressed in the translation, shall we therefore have none in the Church? then neither may we have any preaching by the voice of man; for none can fully express in his sermon, all things that God intendeth by a place of scripture, or any ground of religion. And if preaching must be used, though many human infirmities be mixed with it; then also reading the scriptures (and consequently the translations to them that know not the originals,) must be used, though fewer human infirmities be mixed therewithal; seeing these both are the ordinances of God, as before hath been proved.

But then M. Sm. will draw commentaries and homilies into the Church also. But that is denied to be God's ordinance. He hath appointed the lively voice of his graces in the mouths of his servants to be heard in the Church, for the opening and applying of the word unto them: but not their writings to be read. And because of some infirmities in translations, to disgrace them, as this man doth, and match them with commentaries; it is *capere* (as the Apostle speaketh,) to *play the false vintner* with the wine of God's word. For as such a falser to make sale of his mixture, wherein some wine, much water, yea perhaps some puddle water is brewed together, mought say, you can have no wine but such as is turned out of the first vessel; and it cannot be in the turning of it out, but some of the spirit and strength of the wine will vapor away, some taste it will have of the new cask; therefore you may as well drink of this liquor, for in respect of the vessel they are both alike changed, in respect of the matter they are both alike wine. Let M. Sm. therefore cease his odious comparisons of the translation with the comment: or else let him show us some comment or sermon written upon any text, wherein at the least there is not water and wine, and perhaps death in the pot.

#### OF THE LXXII. INTERPRETERS.

HERE M. Smyth before he proceed further, takes up an accusation against the Church of Israel, who in the days of *Ptolemy Philadelphus* King of Egypt, and at his request sent 72. learned Jews to translate the Hebrew Bible into Greek before the Apostles time almost 300. years. This *their translation* (saith M. Smyth,) *was a grevous syn.*

1. *For that the covenant of grace ought not to have been preached unto the gentiles til the fullness of time Mat. 10. 5. 6. 1 Tim. 3. 16. Rom. 16. 25. 26. with Mat. 10. 5. 6. & 28. 19. and therefore that the Lxx. by their translation did communicate it to the Grecians, before the fullness of the time, was their grievous syn.*

I answer in the behalf of Israel; First, by M. Smiths divinity, the Church of Israel was a carnal people, had a carnal covenant or promise of carnal things, &c. how is it then that he chargeth them here with profaning, *the covenant of grace?* and how will this agree with his grounds of Anabaptism?

Secondly, by his divinity also, the scriptures and reading of them, is *the ministration of the letter* 2 Cor. 3. 6. that is of *death & damnation*; as before hath been handled. How then could the literal translation & reading thereof, be the ministry or covenant of grace? the ministration of death, was fit enough for the Gentiles that were to die. Or, did it kill them before the time?

Thirdly I deny his collection from those scriptures against this action: for although the fullness of time was not yet come, that God would send preachers with the power of his spirit, to convert all nations: yet followeth it not hereupon, that no gentile, no nation, (no not though they desired it, as King Ptolemy desired the Bible;) mought have the truth imparted unto them. There is no such law made of God; nay the contrary is plain. For, 1. there were many strangers, Egyptians & others that went out with Israel to the Land of Canaan, not forbidden nor debarred of grace with Israel, Exod. 12. 38. nay the law admitted any stranger to circumcision & the passover, & so to the covenant of grace, Exod. 12. 48. 49. 1 Cor. 5. 7. 2. The Gibeonites which were of the worst sort of heathens, devote to destruction, yet obtained mercy with God, to be in the covenant of his grace. *Josh. 9. 27. 2 Sam. 21. 1. 2. 5. &c.*

3. There were also in Solomon's time 153. thousand and 600. strangers, none exempted from partaking with Israel's mercy.

4. God gave his law to be read even unto strangers also, Deut. 31. 12. so far was he from withholding grace, if any sought it.

5. And solomōd dicating the temple prayed even for strangers, that dwelt in far countries, (who mought when they heard of God's name, come thither and pray in that house) that they even *all people of the earth mought know God's name, & fear him as did his people Israel*. All which do show the untruth of M. Sm. collection, that it was a syn for Israel to impart the scriptures and covenant of grace to the gentiles.

*Because all the Gentiles ought to have been Proselytes of the Jews Church, and to have come to Jerusalem to worship, Exod. 12. 43. 49. Mat. 23. 15. Act, 2. . 10. and ought to have learned their tongue and worship, which was prevented by the Lxx. translation.*

First, this reason interfereth with the former; for, if all ought to have been *proselytes*: how might not the covenant of grace be preached unto them? Could they be converted without the word of the covenant? Here the accuser of the Saints hath rolled a stone, which is returned unto himself.

Secondly, their conversion was not hindered but furthered by the Greek translation; for many now might read and hear of God's name, enquire after his truth and finding it, come to Jerusalem, and learn that tongue, if they could. So yet the seventy are not found in syn, which helped men to righteousness.

*Because the Hebrew characters and writings were ceremonies, and so ought not to have been profaned among the Grecians by their wrings &c.*

Whether the *characters* were *ceremonies* or no, the LXX. are innocent of this blame; for they wrote the bible to the gentiles in the Greek characters, syllables, words, sounds &c. and not in Hebrew. If M. Smyth make the substance of the scripture a ceremony, that is a shadow to be ended and abolished at Christ's coming, it is a wicked error. Or if he make the characters ceremonies in that sense, it is erroneous: for the Hebrews converted to Christ may & ought to read the Hebrew scriptures in the Church, as they were wont in their synagogues. The profaning and abusing of the translated scripture was in deed a syn, in all that so did: so was it if any Israelite or stranger profaned the Hebrew. Yet Hebrew copies might go abroad, notwithstanding the danger of profanation, how much more the Greek? The personal sins of some, may not hinder the public good. Otherwise, at this day bibles should not be printed and commonly sold, because atheists and profane people may buy and abuse them. The scriptures are as much to be revered now, as ever they were; although M. Sm. hath labored their disgrace.

*If it were unlawful to sing one of David's Psalms in a strange nation as Babylon, Psal. 137. 4. then much more unlawful was it to translate the scriptures into a strange tongue: for the ceremonial law was bounded within the holy land.*

If at this day Turks captiving Christians should ask in scorn and mockage to sing some spiritual song for them to laugh at, I doubt not but we should answer them as the Jews did the Babylonians; & not expose God's word to derision. But if any would hereupon infer, it were syn to translate the scriptures into vulgar tongues, M. S. himself would condemn him: like measure must be meted to himself, for these frivolous reasons.

The scriptures were not ceremonies, (though there was some figurative use of the book of the law,) but if they had been, yet this is an error in M. Smyth. to bound them within the holy land. For circumcision was a shadow, (or as he calleth it, a ceremony) yet did they it in Babylon, and many shadows moe. And for the scriptures, who doubteth but the Jews had and used them in Babel, which was out of the holy land: Yea some of the scripture was written and sent to Babylon, as Ier. 29. 1. &c. some written in Babylon, as the prophetes of Ezekiel and Daniel, Ezek. 1. 1. &c. and some written in the Babylonian language, and not in Hebrew, as Ezra. 4. 7. 8. &c. Dan. 2. 4. 5. &c. Wherefore if any Babylonian would have sought for God, the scriptures should not have been denyed him.

*The translation &c. is contradictory to the Lord's mercy to the Jews Church, and their special privileges. Psal. 147. 19. 20. Rom. 3. 1. 2. Act. 10. 28. and 22. 1. 2. 3. 4—18. Eph. 2. 11. 12. 13. 14. 15. Act. 13. 46. 47. 48. Rom. 16. 25. 26.*

This reason is in a manner the same with the first, and so before answered.

The Jews privileges even then appeared, that the Gentiles must have the instrument of mercy, the scriptures from them. And that God gave them this not for themselves only, but also for the Gentiles occasionally, is before proved. General mercy I know there was not, as is now under Christ.

Peters fact was called in question, about conversing and eating with them, being uncircumcised, Act. 11, 2. 3. not for letting them partake of the privilege of God's word: for it was permitted the Gentiles to hear the word read and preached in the synagogues, as appeareth Acts. 13. 42. 44. 46. 48. And how was it contradictory to God's mercy to the Jews, when his prophets wrote some of the scriptures in the heathens language: as did Daniel and Ezra, which are mentioned before.

*Because that seeing the Hebrew writings were ceremonies, it was unlawful for the Septuagint to change them from their proper kind, and to picture them out by the Greek writings for the Greeks use.*

Here again is a repetition of the third reason, refuted before: and if he will he may make it twenty; by a little change of the words. But the weight of the argument is shown to be too light: and Greek writings for Greeks use, was no more unlawful, then Chaldee writing for the Chaldeans use; which the LXX. had learned by Daniel's example, if no way else.

*Because the LXX did of purpose conceal many things, as judging the Gentiles unworthy to know them fearing also least they should profane such holy mysteries, wherein their consciences told them plainly that their translation was syn. Also they did pervert many things of purpose, add something, and infinitely corrupt their translation, which was their grievous synn.*

This last reason seems to come from M. Smiths jealous head, or surmising heart: and it is overthrown by himself. For a little after he saith, *it is manifest by histories that the LXX. translation is lost; and this that goeth under the name of the LXX. is a patcherie made out of ancient writings.* If this be so, how knows this accuser, that they *infinitely corrupted their translation?* seeing he never saw their work, which long since is lost? Belike he thought it might be so; and therefore he wrote it was so. If he make not better proof of this his heinous charge; all men may see whose son he is, that so calumniateth the saints: & readeth without book not only their *infinite errors*, but what *their consciences told them also.*

His inference hereupon, that *the Apostles would never account so sinful a translation to be holy scripture coming from the holy Ghost, nor approve the use of it in the Greek churches;* This falleth with his weak reasons: there being no such grievous syn proved against the Greek translation: but rather we may judge it a blessed work of God, that hereby brought many Gentiles to be proselytes, and prepared them for the receiving of the gospel. Albeit I deny not but errors were in the translation, some of which as occasion was, the Apostles in their writings did amend. And whereas he further saith, *there could be no use of the LXX translation for reading in the latin church of the Romans.* I answer, First if there was use of it, in the Greek churches only: it is enough to warrant like use of translations in all churches, in what tongue soever. Secondly, there could be use of it even in the church of Rome, where the Greek tongue was commonly known before the Apostles time, as Tullie testifieth, and the poets taxed the people for it. And if they understood not Greek, is it likely that Paul would have written his Epistle to the Romans in Greek, as he did? seeing he misliked speaking (and consequently writing,) in an unknown tongue. 1 Cor. 14. 6. 18. 19.

M. Sm. having spent his strength, (though in vain) to heap syn upon Israel for translating the bible: proceedeth unto *arguments against reading translations in time of worship.* Where first

I will give the reader advertisement, how contrary this enemy is to himself: and then I will come to his fraud against the truth. Of the scriptures set over into other languages, commonly called *translations*; he thus affirmeth *A translation is as much and as truly an human writing, as the apocrypha (so commonly called) writings are*. Again he saith, *Translations are not the pure word of God, and so contrary to Eccles. 12. 10. Mat. 15, 9*. Again, that translations of scripture, and written sermons upon the scripture, *are equally human in respect of the work, equally divine in respect of the matter they handle*. These and the like blasphemous opinions he sought to infect our church withal, for which he was resisted: these labored he by word and writing to confirm, with sophistical reasons, the pillars of all heresy. Yet even in this same book, he pulleth down this his former uncouth building; it being the nature of error, as the foolish woman, to destroy her house with her own hands. For afterwards he writeth thus, *The translation agreeable to the originals, is a secondary scripture, yet much inferior to the originals*. So then it is not apocryphal, unless he use a fallacy in this word *scripture*: for we understand hereby (as Christ himself did) holy scripture, inspired of God: as 2 Tim. 3. 15. 16. *It may be read (saith he) in the church, and sung in tunes*. Then (say I) it is not as the apocryphal (so commonly called) writings are: for their very name signifying *hidden*, teacheth that they are not to be read in the public church. *It may (saith he) be expounded in the church*. But so (say I) may not homilies be, nor apocryphal writings. And if M. S. in his synagogue do read and expound such scriptures to his people, he maketh thē with himself notorious idolaters. Exod. 20. 4. 5. 2 Tim. 3. 16. 17. Eccle. 12. 10. *The matter of it (saith he) agreeable to the originals, is inspired to weat, of God*. But the matter (say I) of the Apocryphal books, as Judith, Tobie &c. though exactly translated, is not inspired unless of the Devil; for lies and fables are in them both, the translations I mean, and the original Greek copies. *It may be made a ground of our faith (saith he) and an instrument to try doctrine by*. Then is it (say I) not apocryphal but Canonical: for it is made a *canon*, that is, *a rule of our faith and walking*. But far be it that human apocryphal writings should have such use in the Church of God▪ Will M. Sm. ground his faith upon this, that there are *seven holy Angels, which present the prayers of the Saints*; and that lying *Raphael*, (of the kindred of *Azarias*,) is one of them? will he ground his faith upon this, that the smell of the heart and liver of a fish perfumed on the coles, will so drive away the Devil, that he shall *never come again anymore?* or will he have his disciples to try their religion by such crooked instruments? no marvel though they be led with him into the ditch, when they try his doctrine by that which they profess to be *as much and as truly an human writing, as the Apocrypha (commonly so called) writings are*. For it argueth that either they use the Bible but for a show and color, (seeing they esteem so vily of it:) or else that they honor the base borne apocrypha, as inspired of God. Which is the very syn & snare, that they have sought to bring upon us.

Now let us examine his arguments.

*1 Thes. 5. 21. Try all things, keep that good thing. But no man ignorant of the tongues can try whither the translation be fit or good: & therefore no man ignorant of the tongues, can strictly keep or read a translation in time of worship.*

Here first M. Sm. striking at the translation, mysseth that, and hitteth only the ignorant reader of it: for if one have skil of the tongues, & know it to be truly translated; this reason maketh nothing against his reading, but for it. So M. Sm. plays the sophister, to argue against a holy thing, because of the ignorances & infirmities of some men. He mought thus have cavilled against reading the law in Israel; that no man blind of sight (as was Ahijah the prophet) could try whither the original scriptures were truly written or not.

Secondly, if he proceed further as he hath begun, hereafter he may come with like reason thus: *Try all things, keep the good thing; but no man ignorant of the tongues, can try whither the interpretation of scriptures which the minister giveth in preaching the word, or any text that he allegeth in his doctrine be fit or good;* then mind what conclusion the Devil will make hereupon, in a simple man's conscience: to draw him to doubt of, and consequently to forsake and despise, not only all reading, but also preaching of the word, because he being ignorant of the tongues, cannot judge or try whither that which is read or taught be true; according to the original scriptures. And thus he falleth into the snare of Satan, which Mr. Sm. here hath set in secret.

Thirdly, this reason overthwarteth that which elsewhere the man granteth; that the translation *may be made the ground of our faith and an instrument to try doctrine by.* This being so, how doth Paul's counsel (*Try all things &c.*) make against translations?

*Rom. 14 23. 1. Tim. 1. 4. - 7. Heb. 11. 6. whatsoever cometh not from faith is syn. but no man ignorant of the tongues can of faith use the translation, seeing he cannot examine it whither it be good or bad; and so beleve or refuse it. Therefore it is not of faith in him, and so it is syn for him, to use it before the eye in time of worship.*

Like sophistry and impiety is in this argument as in the former; for it concludes not the thing unlawful in it self, but only in him that is ignorant of the tongues; and his faith, it seeks to shake. For there is no faith without God's word, and where to have this word he cannot tell. If it be set over from the originals to his mother tongue in writing, he cannot try whither it be good or bad: if the Minister translate or interpret it by voice, the poor man is as much uncertain, or more, whither the teacher speak true or false. Thus can he neither read nor hear of saith, if M. Smiths engine once take him: But either he must look for *enthusiasms*, or revelations from heaven; (which some Anabaptists have dreamed of;) or else, he falleth to profaneness or desperation. And it is not M. Sm. distinction of *worship properly so called*, that here will comfort the troubled sowl; for he must do all, especially his ecclesiastical & religious actions of faith, and not his proper worship only. Yea the serpent will build more on this rotten foundation, and assault him also that hath skil in the tongues and trouble him, saying; though thou hast knowledge of Hebrew and Greek, yet how canst thou tell whither this that thou readest, be the pure word of God? There be many Jewish fables and human traditions, that have been written in Hebrew, and in Greek also: and whither God spake or wrote these things, as now thou readest them, thou knowest not: and therefore canst not of faith make this book a ground of thy religion and worship. And if thou wilt credit M. Smyth, loe he telleth thee, that *as Antichrist hath polluted all God's ordinances, so hath he violated the original scriptures.* Do not thou therefore build thy faith upon the

scriptures any longer; but believe that which M. Smyth and his like, shall *prophesy out of their harts*, for so he saith, *holy men prophesied before Moses time*: (and indeed so some prophesied in Ezekiel's time, though they were blamed for it:) & *books are in the nature of pictures and images*, and therefore *ceremonies*, and *reading a book is ceremonial*; and *reading Prophesies* in the time of the law, was a *type of prophesying*: and *reading the words of the law out of the book*, signified the *lettering of the words of God out of the heart*: and *Christ fulfilled the law of reading*, and *shut the book in the synagogue*, to signify that the *ceremony of book-worship or ministry of the letter was now expired and finished*: and now the *worship of the new testament must proceed originally from the heart and spirit*. Wherefore lay aside the scriptures, and hear what men shall prophesy out of their harts; or if that like thee not, expect thou revelations and visions from heaven. Thus M. Sm. as a snare on Mispah, & a net spread upon Tabor, hath laid in his book such a groundwork against the script<sup>r</sup> as fitteth the Devils purpose to intāgle men's sowls; although to deceive the birds withal, he hath strewed some wheat at the mouth of the pit, as, that translations *may be made the ground of our faith, & an instrument to try doctrine by*: &c. so breathing out of one mouth, both hot and cold.

*A translation made verbatim from the originals is absurd by reason of the difference of the dialects, & therefore unlawful seeing it edifieth not, 1 Cor. 14. 26. a translation paraphrastical or a paraphrast if it be lawful in time of worship to be read then why not a written sermon.*

These are but blocks, to make the blind stumble. God's word may be set over into English, for the most part word for word without absurdity: and where our language will not bear the strict propriety of the original phrases; we are warranted by the Apostles allegations of scriptures in another tongue, to use such words as the language will afford, to express the other withal. Though tongues differ one from another in propriety of speeches: yet God hath sanctified them all, for instruments to convey his word and law unto us; and this in writing as well as in speaking. Dan. 2. 4. &c. Act. 1. 4. 8. 9.—11. & 15. 23. Rev. 1. 11. 19.

*Written sermons* are the works of men: God's book set over into English, though with some diversity of phrase, is God's book and word still; for (as hath been shown) it is not the letter or sound, but the thing signified & meant by them, which properly is God's word, and which we are so to reverence. But M. Sm. having granted that the translation may be *read in the Church, made a ground of our faith* &c. and now asking *why a written sermon* is not also lawful in God's worship: either alloweth human writings to be read in the Church, as well as God's writings translated, which is a notable error; or else he cavilleth against the truth, contrary to his conscience: And in his reasoning, dealeth like a false coyner; who because the gold of the common wealth is not so fine perhaps, as the gold of Ophir or Uphaz: saith to the merchant, if such course metal may be taken for money; then why not brass or copper?

*A paraphrast, commentary or exposition upon a chapter which containeth more of the contents of the originals and the holy Ghosts meaning is unlawful to be read in time of worship: therefore a translation of a chapter which containeth less, is unlawful also to be read in time of worship.*

First by Mr. Sm. ground laid in the beginning; a paraphrase, comment or any human writing, may be used in the administration of Christ's kingdom, in like sort as the scriptures;

which is erroneous. Secondly he addeth more to his error, in teaching here that a commentary hath more of the contents of the holy Ghosts meaning then the text itself in English or other translations. His cōclusiō therefore bringeth forth vanity, and his belly hath prepared deceit. No commentary in the world made by an ordinary man, containeth the meaning of God, so as the text itself in a faithful translation of the book or chapter doth. Thirdly, Mr. Sm. confesseth that *the matter of the translation agreeable to the originals is inspired: but not the writing or character*. If the thing written be inspired of God, then is it canonical scripture, 2. Tim. 3. 16. then not apocryphal nor an human work, as a commentary: then containeth it more of the contents of the originals, then any man's exposition. As for his exception of the *writing or character*, it is but vanity: for the Apostles had the matter of their writings by inspiration, frō God: as for the writing or character, that was not inspired▪ but God's word was written in such characters, words, phrases, as the hethen Greeks, philosophers and Poets, had used long before.

*Lev. 22. 22. Mal. 1. 8. 13. 14. Mat. 22. 37. Rō. 12. 1. 2. Ps. 119. 45. & 103. 1. God will be served with the best we have. But there is no one translation the best we hav, seeing the Lord may in time of worship, minister better to him that administereth, if he understand the originals; if he understand not the originals he hath it not at all, for it is another man's work; and therefore no one translation written may be read in time of worship.*

M. Sm. is like one of them that hunteth the souls of God's people; setting reasons as hayes to entangle. *No one translation (saith he) is the best we have seeing the Lord may in time of worship minister a better: as good a reason against reading the translated scriptures▪ tures, as if he should have said unto an Israelite, no one sheep of thy pasture is the best thou hast: seeing the Lord may in time of worship minister a better, (as he did the ram to Abraham:) therefore no one sheep of them may be offered for sacrifice Mal. 1. 8.* Nay his reason against translations hath not so good a color as this: for it is certain that God once ministered a ram to Abraham for sacrifice; but it was never heard that God so ministered another translated book to read, then that which was brought to be read. The gift of interpreting or expounding by voice, is of another kind, and not properly reading, whereof we entreat. But let us follow M. Sm. in his circle, & see whither he will lead us. No translated bible may be read in God's worship, for God may minister a better: what then? shall I bring the original bible & look on that, expecting what interpretation God will give me to speak: seeing I may not read? Not so neither (saith M. S.) *the holy original scriptures are not to be retained as helps before the eye in time of spiritual worship:* So then neither is that the best sacrifice yet, but I must expect the Lord to minister a better. If neither the translated bible nor the original be the best: where then is the word that is best to be read or uttered to the people? In a man's own heart: that must be the book out of which M. Sm. will have God's law to be read in his worship: all other books are as *images and ceremonies, abolished, & ended* by Christ. Though he plead here against translations, colourably; yet he aimeth at God's book generally, even as his holy Prophets and Apostles wrote it. But the wickedness of this engine is before discovered. Also for translations this further I say; the scriptures in English are the best for to read unto English ears; better then either Hebrew or Greek, which they cannot hear. And seeing it is needful the scriptures should be read; the translation is best. Yet so, as no Christian is tied to the



words of the book, but if he know any error in print or translation, or any better words to express God's mind; he is to do all things for the best unto the church; giving the sense together with his reading, as the practice was in Israel, Nehem. 8. 8. But he that withdraweth corn, the people shall curse him, saith Solomon: how much more deserveth this mā the curse of God's people, that hath sought to withdraw from them in all their public worship, the whole scriptures and book of God, whereby the true corn and bread of their souls, is broken unto them.

*Deut. 16. 16. 1 Chro. 21. 24. Eph. 4. 8. Rom. 12. 3. we must worship God with our own, not with another man's: with that which cost us something, not with that which cost us nothing. But for one ignorant of the tongues to read the translation and offer it to God, is to offer to God another man's labor not his own, that which cost him nothing, but is another man's cost, therefore it is unlawful.*

Al wisdoms words are plain and straight; but M. Smiths are rough and crooked. Who ever said before, that men *read translations and offered them to God*? He mought as well have said, we minister the sacraments unto God. For if he mean, the last end is the glory of God: so is it of all a Christian man's actions. Did Paul when he charged that his Epistle should be read *unto all the brethren the saints*, mean they should read and offer it unto God? Or had it been for them to except (as this man here cavilleth) *we must worship God with our own, not with another man's, with that which cost us something, not with that which cost us nothing: but this Epistle cost us nothing, it is another man's cost and pains: therefore it is unlawful to read it, and offer it to God.* If this reason had been ridiculous in them, why they would not read Paul's Epistle: even so is it here in M. Smyth, for we read the bible (which is God's Epistle unto us,) in no other manner, nor to no other end then they read Paul's letter which was part of holy scripture) in the church, and the book costeth us as much, as that cost them. And David which would *not offer burnt offerings wthout cost*: would he not read, or be at the reading of the book of the law in the church, because it cost him nothing, but had been written by Moses, and freely given unto Israel? Never was there heard more childish sophisms. But what if a man translate a book or chapter or text himself and writeth it: this is his own cost, I think: & then he may read and offer it to God, or else M. S. cavilling is little worth.

*Reading a translatiō is not commanded, nor was ever practiced by Christ, the Apostles, or primitive churches in time of worship, & so being devised by mā, is the account of vain worship Mat. 15. 9. and will-worship Col. 2. 23. and so a kind of idolatry, and therefore the translation is self before the eye in time of worship an idol, and so hath a curse denounced against the use of it in time of worship. Rev. 22. 18. Exod. 20. 4. 5.*

Though they curse, yet thou wilt bless, saith David to God against his enemies: and so say I against this adversary, who curseth the reading of the scriptures, as a will-worship; which God hath blessed: so maketh he himself by his blasphemy, a child of the curse. And by his own mouth let him be judged: for thus he writeth in his book. *Mat. 28. Christ commandeth to go teach all nations, and therefore all nations may have the holy scriptures translated into their own vernacular tongue, that thereby they may learn the truth.* Then further he addeth. *The translation agreeable to the originals, may be read in the church and sung in tunes, may be expounded in the church, may be made a ground of our faith &c.* From whence I reason, if Christ commanding the

Apostles to teach Mat. 28. did thereby intimate a commandment (or permission) of translations to learn the truth by; and such translations may be read & expounded in the church, & made a ground of our faith: then we & all other Christian churches that have made and used translations to this end, are not idolaters, neither have used will-worship, nor incurred the curse: but it hangeth over M. S. own head, if he prevent it not by repentance.

Writing and reading the law is a part of preaching the law, Act. 15. 21. Deut. 33. 10. with Nehem. 8, 7, 8, Mat. 28. 19. with 1 Thes. 5, 27, Eph. 3, 4, Col. 4, 16, Rev. 10, 10, 11. with Rev. 1, 19, and 22. 18. Preaching must be in all languages, therefore writing and reading must be in all languages: & being a part of preaching of the word and one joint action with it, (so as one and the same word is used in the holy tongue both for to *read* and to *preach*,) it is a part of the worship or service of God in spirit, in the gospel of his son, as Paul speaketh; Rom. 1. 9. But woe unto them that speak good of evil, and evil of good; and with feigned words make merchandise of men's souls: their judgment long ago is not far off, and their damnation sleepeth not.

*A translation being the work of a man's wit and learning, is as much and as truly an human writing as the Apocrypha (so commonly called) writings are; and seeing it hath not the allowance of holy men inspired but is of an hidden authority, it may be justly called Apocryphon, for the signification of the word importeth so much, and therefore not to be brought into the worship of God to be read.*

The Apocryphal writings are human both in matter and form, in language, letter, words, sentences, method and order: the book of God set over into English, notwithstanding the difference of the letters and sounds, is yet for the substance divine, the words, sentences and method heavenly. He that translateth faithfully, altereth not the nature of the work translated, neither maketh he it his own. Luke translating into Greek Isaiah prophesy from the Hebrew, (Luk. 4. 17. 18.) and we translating it into English, have not changed the prophesy itself, from divine to human, from God's work to man's: it was no fruit of our *wit or learning* to find out such a prophesy of Christ; but we understanding the originals, express the same thing in English which Isaiah wrote, and it is his prophesy not ours. And the visions of John in the Revelation now Englished; are not *as much and as truly an human writing*, as if M. Smyth should make a book of visions or dreams, out of his own wit and learning, and set it forth in English. Wherefore his heart is stricken with the darkness of Egypt, that can see no difference betwixt the Prophets and Apostles set over into our tongue, and other men's apocryphal writings; but maketh these alike *as much and as truly human*.

Again this enemy of God's book is herein condemned by his own mouth, for the *apocrypha* commonly so called, are holden and described thus; *These books &c. are called apocrypha, that is books which were not received by a common consent to be read and expounded publicly in the church, neither yet served to prove any point of Christian religion, save inasmuch as they had the consent of the other scriptures called canonical to confirm the same, or rather whereon they were grounded.*

These things are spoken of the Apocrypha, not as touching the outward letter or language, but for the substance or things in them contained.

But M. Smyth alloweth translations *to be read and expounded* publicly in in the Church, and *made a ground of our faith*: which agreeth as well with this his argument, as did the evil servants plea with his practice. Luk 19. 20. 22. &c.

*Al the arguments used against the reading of homilies and prayers, may be applied against the reading of translations in time of worship, as, 1. they do stint or quench the spirit, which is contrary to 1 Thes. 5. 19. 20. 2 Cor. 3. 17. 2. They are not the pure word of God: and so contrary to Eccles. 12. 10. Mat. 15. 9. 3. They are the private works of men: contrary to 1 Cor. 12. 7. 8. 2 Pet. 1. 20. 4. They are the private openings or interpretations of the prophecies of scripture, contrary to 2 Pet. 1. 20. 5. They contradict the gifts bestowed by Christ upon the church for the work of the ministry: contrary to Eph. 4. 8. 11. 12. Act. 2. 4. Joh. 16. 7. 6. They derogate from the virtue of Christ's ascension, and dignity of his kingdom: contrary to Ephe. 4. 8. 7. They blemish Christ's bounty to and care of his church, contrary to John. 14. 16. 18. 26. 8. They disgrace the spirit of God, setting him to school: contrary to 1 John. 2. 27. 9. They bring into the church a strange ministration, contrary to 1 Cor. 12. 5. and so a new part of the Gospel or covenant, contrary to Gal. 3. 15. 10. They do not manifest the spirit which cometh from within, but the letter which cometh from without 2 Cor. 3. 6. Therefore they are not spiritual worship, Joh. 4. 24. with 2 Cor. 3. 17. Gal. 5. 1. and 4. 31.*

Indeed if lies may go for arguments, here is a heap. What *Lucian* could have written more reproachfully & slanderously of the holy scriptures? Cannot the written word and spirit of God, his scriptures and his gifts to open them, stand together: but one must *contradict, stint, quench, and disgrace* another? Did Christ when he took the book, read the text, and after spake from the same to the people: did he herein *contradict* his own gifts, *blemish* his own bounty, *stint* or *quench* the spirit in him? or did the church of Israel contradict God's gifts or quench his spirit, when they preached & read the law every Sabbath: Or did the churches of Colossae, Thessalonica &c. run into any of these evils, by reading the scriptures in the public assemblies? Nay rather this adversary would quench the spirit, by abolishing the scriptures out of God's worship: seeing God's spirit is in his scriptures, and he having commanded them to be written, commandeth also him that hath an ear, to hear what in them *the spirit speaketh to the churches*. Let him not here cavil that he meaneth these things of translations only; for we have heard before, how even the original scriptures are also by him shut out of God's worship; and the reading of them so, condemned for *ministration of the letter, Judaism & Antichristian*.

But some special things here are, which he seemeth to bend at translations only: as that *they are not the pure word of God, and so contrary to Eccles. 12. 10. Math. 15. 9*. So then belike, when we read the laws of God, *thou shalt not kill; thou shalt not steal; honor thy father and thy mother*: or any other scriptures how faithfully soever translated into English; we read not the *pure word of God*; nor as Solomon saith, *an upright writing, the words of truth*: but we do that which Christ blamed the Pharisees for, Matth. 15. 9. worship God in vain, teaching doctrines the precepts of men. Loe here some part of the deepness of Satan, who would persuade that *the pure word of God, the upright writing, the words of truth*, cannot be written in English; no nor

spoken; for if they may be spoken, they may be written: but whatsoever is written, (& by consequent spoken) of us in our mother tongue, is a doctrine and precept of men. For thus far reacheth this impious argument.

Again where he calleth them *private works of men, private openings or interpretations of propheties, contrary to 1 Corin. 12. 7. 8. 2 Pet 1. 20.* he injureth the holy scriptures: for the work or thing itself is God's, whosoever hath written, printed or translated it. The decree of King Ahashverosh, when it was translated and published into all the provinces after every people's language, was it a private decree of him that translated or wrote it? If M. Smyth should translate Paul's Epistles, or John's Revelation; should we esteem them M. Smiths epistles or visions? These be but delusions to make the work his, or of the nature of him, that is but the interpreter or oversetter of the same.

Neither do the scriptures by him alleged, speak ought against trāslations; for God having given to his church, the scriptures for a a ground of their faith; and gracious gifts unto men for opening and applying the scriptures: the one of these destroyeth not the other, but they confirm ech other. And Peter speaketh not of translation or grammatical interpretation of a tongue, called *hermencia*: which even an infidel that wanteth God's spirit, yet having skil in the tongues, can do: but he speaketh of a theological resolution, opening and applying of the propheties, called of him *epilysis*, which may be done without any translating at all, as Christ unlosed or expounded his own parables, Mark. 4. 34. and as Joseph opened or expounded the dreams told unto him.

Thus see we the weakness of these reasons; and how M. Smyth quoteth many scriptures to prove things that we all hold: as that it is syn to *quench the spirit, to contradict God's gifts &c.* but for that which we deny, namely, that in reading the scriptures we commit these evils; this be will have taken for granted: thinking belike his readers will be so simple, that if any one propositiō of an argument be proved, the whole shall be yielded unto. How then doth he reason against us in vain, seeing in his arguments there remains but leasing?

The last of his reasons followeth.

*Children may read a translation perfectly well: but children cannot perform any part of spiritual worship: therefore reading a translation is no part of spiritual worship.*

The second proposition is untrue, and injurious to all the children of God; and the Devil it seemeth put in his heart to write this, as a ground of his anabaptisme, whereunto soon after he drew him; and now hath moved him to write further, that *an infant is no more capable of baptism then is any unreasonable or unsensible creature*; thus evil men and deceivers wax worse and worse, deceiving and being deceived. Is not the praising of God, a part of his worship? & Christ when the children cried Hosanna in the temple, defended their fact against cavilling Jews, by this, that out of the mouth of babes and fuklings, God had made perfect the praise. Mat. 21. 15. 16. Wherefore this one testimony is enough to confute and still this enemy and avenger, whom Satan useth to wreak his teen upon the children and infants of the Lord.

But I will turn his own weapon against him thus. Mr. Sm. anabaptized himself with water: but a child could have done the like unto himself, who cannot perform any part of spiritual worship: therefore Mr. Sm. anabaptising himself with water, did no part of spiritual worship: and consequently it was carnal worship, and service of the Devil. If he answer, that a child though he could cast water on himself, & utter such words as he heard Mr. Sm. speak withal; yet could he not preach or open the covenant as Mr. Sm. did: I answer in like manner, though children may read the scriptures perfectly well; yet can they not preach nor open the covenant as did the Priests and Levites, Nehem. 8. 8. and as Christ himself did when he read in the synagogue, Luk. 4. Wherefore reading and preaching being joined together, as baptising with water & preaching: he that condemns the one outward action because a child can do it, condemneth also the other by the like reason. And Mr. Sm. having thus written of children, and doon to himself; the babes and sucklings whose souls he would murder by depriving them of the covenant promise and visible seal of salvation in the Church; shall rise up in judgment & shall condemn him in the day of Christ.

### **Objections for translations answered and maintained.**

After this Mr. Sm. professeth to answer *objections for translations*: where he taketh his liberty to make the objections, as liked him best to answer, thus.

*Rom. 4. 3. What saith the scripture, and then followeth the Septuagint's translation. Heb. 3. 7. The holy Ghost saith; and then follow the words of the Lxx. translation: and it is observed that the Apostles quote the words of the seventies translation not only where they expound the meaning of the holy Ghost, as Heb. 10. 5. Rom. 4. 3. where the Apostles follow the Lxx. not the Hebrew, but also in their devises besides the original; as in the second Cainan, Luk. 3. 36. 37. and in the 75. persons of Iaakobs family, Act. 7. 14. whereas there is but one Cainan and 70. persons in the Hebrew.*

*If the originals themselves are not to be used as helps in time of spiritual worship, as hath been proved; then this objection is of no force for translations.*

But the original scriptures are to be used in God's public worship, by such as understand them; as hath ben proved: therefore this answer is of no force against translations.

*Secondly, if it were of force to bring translations to be read in time of worship, it were available thus far even to bring in to the time of worship, the errors of the translations. &c.*

Whatsoever the *Scripture & holy Ghost saith*, may be read & heard in God's public worship ordinarily; as before hath been manifested: Errors by God's special extraordinary dispensatiō admitted because of men's infirmities; as *Cainan* in Luke's genealogy, &c. are not of us ordinarily to be followed; that we should put new persons into genealogies, no more then we may dispense ordinarily with God's commandments, because himself dispensed with the Jews for putting away their wives, for having many wives, and the like; which he suffered for the hardness of their hearts.

*The holy Ghost needeth not the lies of men to work his work, nor the seventies errors to support the faith of Theophilus and the Grecians. &c. And it is one thing by connivancy to pass by syn, as was the toleration of polygamy, divorce and usury, see Act. 17. 30. another thing to translate errors from a*

translation into the original, which is to approve them, and this whosoever affirmeth, speaketh little less than blasphemy. Thirdly, therefore as Antichrist hath polluted all God's ordinances, so hath he violated the original scriptures; and therefore one Cainan must be put out, for some ancient copies have it not: and for 75. there must be seventy all: pente for pantes: as Rom. 12. 11. kairo kurio, and it is possible easily to mistake so small a matter, in copying out anything, as experience teacheth.

Thus Mr. Sm. is slipped aside from translations, to quarrel with the original scriptures and correct them: where (though I would not follow his wanderings) I observe briefly these things.

1. He restreyneth, the holy Ghost from using the seventies errors (bearing with men's weakness:) because he *needeth* them not: why doth he not also restrain God from suffering divorce & many wives to one man in Israel, seeing he *needed* not thus to have done then, more then now? Shall man limit the holy Ghost, to do no more then he *needeth*?

2. He mismatcheth God's passing by the syn of heathens idolatry, Act. 17. 30. with God's permission of divorce and polygamy in his law, and putting in Cainan in Luk. 3. The first was horrible syn in all that did it, though God overlooked it upon their repentance: the latter not so, but tolerable; and Luke's naming of Cainan, holy.

3 He injurieth Luke, intimating as if he put errors from a translation into the original; indeed he had so done, if from the Lxx. he had put it into Moses Hebrew; which was far from him. But he only sets it down out of a common known & received record, into the genealogy which he wrote; which all would allow of, & by which they would try Luke's writing: where the leaving of it out, mought have caused much strife. And if God so bare with the Jews hardness of old: what mouth can blame him for bearing with the weakness both of Jews and Gentiles here? Nay rather his mercy is to be magnified for writing his word so: as the weak mought not stumble or fall away, the froward mought not cavil. For had the Apostles written in Hebrew, the Greeks (& of likelihood many Jews)▪ could not have understood: and if they should have ordinarily left the common translatiō, not only the Gentiles mought have made doubt, but the Jews would have taken occasion to speak evil. For they revered the labors of the 70▪ greatly, and would suffer no other translatiō. God therefore who turneth all things to his glory turned this his indulgence, to the praise of his grace.

4 Mr. Sm. hazardeth the credit of the original scriptures, and of all men's faith; in saying *Antichrist hath violated them, as he hath polluted all God's ordinances*. It is not good, they say, to bely the Devil: & Antichrist hath evil enough upon him though he be not charged with violating the originals, which this accuser will not easily prove. No doubt but copiers, and writers might fail, and did mistake; and some thinking to mend the new testament by the old, or Luke by Matthew, might make it worse; which by true copies may be amended. So faults are in translations through ignorance or oversight. But this point if it were true, helpeth translations and hurteth them not. For if the *originals be violated*, and yet are not for the faults to be rejected: so translations may be violated, & the *errors* in the part, are no cause to reject the whole.

5 He presumeth to put *Cainan* out, because *it is not in some ancient copies*: these *some* I take it will prove but *one*, which Beza mentioneth: and if the credit of it will countervayl all others in *Cainan*, it must do the like also in a great part of the genealogy beside; varying all the names from Joseph up to David, according to Matthews narration: which is to overthrow Luke's purpose quite. For he deduceth Christ from *Nathan* his father in the flesh; and not from the brother *Solomon*, his father but in the kingdom, as Matthew doth. But to change *pente* five, into *pantes* all, Act. 7, 14. without warrant of any Greek copy at all, is too much boldness; & cannot be be born out by *kurio & kairo*, where many copies are for a ground. If men that perceive not the counsel of God in penning his word, shall presumptuously change it according to their own conceit: we shall have nothing left sound or uncorrupt. Rather, if men be ignorant, let them lay their hand on their mouth.

*Lastly (saith he) fully to answer the objection whatsoever is good in the LXX translation, was taken out of the new testament, and ancient fathers of the Greek church. For it is manifest by histories that the LXX translation is lost, and this that goeth under the name of the LXX is a patcherie made out of ancient writings: & therefore the holy Ghost doth not aim at the LXX. translation at all, as is imported in the objection.*

This is not *fully* but foolishly to answer: for though the LXX. trans. were now lost, yet was it not lost in the Apostles days, nay there was no other but that known in the world; & to reason because we have it not now, therefore they then *aimed not at it at all*, is without reason or color of truth. Neither doth M. Smyth manifest by histories that the Seventies translation is now lost: rather the translations of *Aquila, Symmachus, Theodotio*, & others that since the Apostles time set over the bible in Greek, these all are lost, save some pieces of them; and that which we have, is for the body of it the Seventies, though much corrupted with words and sentences of the other. And this Jerome's translation of the prophets from the Septuagint, and his commentary citing the divers versions of *Aquila, Symmachus &c.* showeth: and the best Greek bibles now extant, that have *varias lectiones* do confirm the same.

Neither if all were granted which he would, is the objection *fully answered*: for the Apostles cite the scriptures in Greek, which the prophets wrote in Hebrew; either therefore they *aimed at the Septuagint* or translated it themselves. Whereupon it followeth that the Hebrew text set over into Greek, is the scripture of God still, and speech of the holy ghost. Or (if M. Smiths divinity had then been known,) the unbelieving Jews mought have alleged, that Paul proved not his doctrine by canonical scripture, but by apocryphal writings, that were equally human with the Rabbin's commentaries in respect of the matter: and in respect of the letter & language, worse.

*There were Greeks and Grecians, Hellenes and Hellenistai, Rom. 1. 16. Act. 6. 1. The Greeks were so by progeny and blood, the Grecians or Hellenists were Jews by progeny, borne in Grecia. Therefore Paul calleth himself an Hebrew of the Hebrews. Phil. 3, 5. These Grecians had forgotten their language, and spake Greek only; and in their synagogues had the Greek translation read unto them: and the Apostles coming into their synagogues approved that act: and so it followeth, that reading translations is lawful in worship.*

*The distinction of Greeks and Grecians, is vain (saith M. Sm.) as appeareth by these places compared, Act. 21. 39. & 18. 2. 24. with Act. 6. 1. Phil. 3. 5. For Paul was born at Tarsus in Silicia, and Aquila at Pontus, and Apollos at Alexandria: and yet are all called Jews, not Hellenists or Grecians. And Act. 6. 1. The Hellenists murmured against the Hebrews: the Hellenists did understand their own tongue, and had not forgotten their own language.*

This reason of Greeks and Grecians, was propounded not as certain, but as probable: because human writers testified it, and in the scriptures, some footsteps only might be seen.

That there is a distinction in scripture of *Hellenes* Greeks, & *Hellenists* Greekists or Grecians; all that have eyes to see, and judgment in the tongue, may read: though in our English this difference is not always manifested. For ordinarily they of that nation are called *Hellenes* Greeks. John. 12. 20. Act. 16. 1. & 18. 17. and 21. 28. Rom. 1. 14. and often in that and his other Epistles. *Hellenists* or Grecians are mentioned Act. 6, 1. and 9. 29, & 11. 20. The *Hellenes* or Greeks are usually set against Jews; as Act. 14. 1. & 18. 4. and 19. 10. and 20. 21. Rom. 1. 16. and 2. 9. 10. and 3. 9. and 10. 12. 1 Cor. 1. 24. and 10. 32. and so in other places▪ The *Hellenists* or Grecians, are set against Hebrews, Act. 6. 1. The *Hellenists* were such as spake Greek; for *Hellenisti* is the Greek tongue, Act. 21. 37. as *Ebraisti* is the Hebrew tongue, John. 19. 20. All *Hellenes* or *Greeks* could their own language; but many of other nations could speak it also, it being spread over all; and such were called not *Hellenes* but *Hellenists*; as a *Latin* is he that is born in *Latium*, or of that blood; but a *Latinist* is he that can speak Latin, what country man soever.

That the Jews were dispersed in the Greek nations, we may read all over the history: for there were synagogues of Jews at *Salamis*, Act. 13. 5. at Antioch of Pisidia: Act 13. 14: at Iconium, Act. 14. 1. at Thessalonica, Act. 17. 1. at Berea, Act. 17. 10. at Athens, Act. 17. 16. 17. at Corinth, Act. 18. 14. at Ephesus, Act. 18. 19. and other places. Their dispersion among the gentiles, had been about 300 years: for Ptolemy Lagi King of Egypt, surprising Jerusalem unawares, carried many thousands of them captives, and made them freemen of Alexandria upon their oath of fealty; and after them many Jews went thither of their own accord, as Josephus witnesseth. And his son Ptolemy Philadelphus who procured the bible to be turned into Greek; willing to gratify the Jews, made free six skore thousand of their captives: who remaining in those parts, not only learned Greek, but forgot Hebrew, as may evidently be gathered by Ben Sirachs words in his prologue before his fathers book, among our Apocrypha, called *Ecclesiasticus*. For he in the days of Ptolemy Euergetes, (who reigned next to Philadelphus) turned his Fathers Hebrew work into Greek, *that they which remained in banishment (as he saith) and were desirous to learn, might apply themselves to good manners, and live according to the law.* This pains he might have spared if his people all, could have understood Hebrew. Also under the tyrant *Antiochus*, the Jews troubles & dispersiō continued & increased, as the book of Maccabees witnesseth: and so the Apostles in their days found synagogues of the Jews, almost in all cities of the Gentiles, as before is shown. Now who knoweth not, that far fewer years than three hundred in a strange land, will make a people, specially in bondage and affliction, forget their native speech: wherefor as it is most probable, that many Jews had forgot Hebrew, so is it almost incredible, that all should keep



it, in such estate; when also they married with the gentiles, as Timothy's mother is a president. Acts. 16. 1. Moreover in Jerusalem itself it may be probably gathered they knew & spake Greek. For when Paul spake once in Hebrew to them, it is noted how the people kept the more silence. See Act. 22. 1. 2. and 21. 37. 38. 39. 40. And very learned Jews, as *Philo* of Alexandria, who lived in the Apostles days, and *Josephus*, wrote eloquently their works in Greek, having small skill in Hebrew, as by their writings may be gathered.

Now for M. Smiths exception, that *Paul, Aquila, & Apollos*, are called *Jews* not *Hellenists*: it is nothing to the matter: for I grant, all were called *Jews* but not all *Hebrews*: and in Act. 6, 1. not *Jews*, but *Hebrews* are murmured against by the *Hellenists*, that is, by such as spake Greek. Wherefore, he needed not have called the *distinction vain*, when himself can make but such an empty answer. Neither showeth he any reason at all, why Paul reckoning up his privileges (Phil. 3, 5.) calleth himself *an Hebrew of the Hebrews*: & unless it be for the language I can show none sufficient. For thus I mind his speech; by kindred or stock in general, he was of Israel by tribe in particular he was of *Benjamin*; by language an *Hebrew*; by profession of law or religion, a *Pharisee*; for *zeal*, a persecutor of the contrary; and for legal righteousness, unrebukeable. Herein the Gr. Scholiast agreeth with me, saying that the name Hebrew is added *pros •desin tes Ebraidos* glosses, for his skill in the Hebrew tongue. The like he speaketh of himself 2 Cor. 11. 22, *They are Hebrews, so am I, they are Israelites, so am I, they are Abraham's seed, so am I*. It is well known this people had much to boast of for their stock of *Israel*, famous throughout all the bible; likewise of *Abraham* they boasted because of God's covenant with him, and of his fatherhood. But of *Heber* they had nothing to rejoice more then of other patriarchs, save for the language only, which was derived from him to *Abraham the Hebrew*, and so to his posterity, til in dispersion it was lost of some, by others retained. And if it be excepted that Paul was born at Tarsus in *Silicia*, and therefore an *Hellenist* as others there: I answer, though there he was born, yet his bringing up was in Jerusalem at the feet of Doctor *Gamaleel*, where he learned both the language and law of the *Pharisees*; and therefore boasted to be an *Hebrew* as well as any other.

And for those whom the scripture calleth *Hellenists* or *Greekists* they seem to be no other but *Jews*. For they that were *Proselytes* or converts among the *Hethen*, are called *Hellenes* *Greeks*; as John. 12. 20. *there were Greeks among them, that came up to worship at the feast*. Neither know I why a Greek converted to Judaism should have the name of a *Greekist*, seeing by his conversion, he doth more degenerate from *Greekism*; so that the name were unfit. Besides, in Act. 2. 10. & 13. 43. such converted strangers, are called *Proselytes* not *Hellenists*. Likewise when Paul newly converted, disputed in Jerusalem with the *Hellenists*, and they went about to slay him, Act. 9. 29. this their carriage argueth that they were *Jews*, for it is not like that strangers would have been so busy in that place.

Also the *Hellenists* in *Antiochia* Act. 11. 20. seem to be *Jews* there, to whom the Gospel was first preached; as in the words immediately before is noted, *they preached to no man, but to the Jews only*: after that, many more were converted there daily: & when the gentiles of the city had received the faith, they were troubled concerning circumcision, (this fell out about 7. years after the conversion of the *Hellenists*, Act. 11) and then the church at Jerusalem

writing thereof, directed their letters *to the brethren of the Gentiles in Antiochia*: all which do persuade that the *Hellenists* first spoken of were Jews. Hereupon I conclude, that the testimony of learned men, recording how the *Hellenists* were dispersed Jews, that used the Greek bibles in their synagogues; hath more probability, if not certainty to be true, even by the scripture; then M. Smiths sleight answer can turn away. But he hath yet more to speak.

*A. Secondly (saith he) it cannot be proved by scriptures, that the Hellenists had the Gr. transl. read in the synagogues: it is manifestly otherwise by the reasons used before against the translation of the LXX.*

*R.* Those reasons were rather calumnies; & I have before refuted thē, showing that no such syn can be proved upō the Sep. for their trāsl. That the Greek bible was read among the *Hellenists*, the point before handled giveth light; & I leave it to the judgment of the wise Further I answer, that seeing by scripture we learn that not Jews only but Greeks were present in the synagogues; it cannot be thought that the Lectures there were in Hebrew; which the Jews themselves in likelihood, the Greeks of certainty, could not understand.

*Thirdly (saith M. S.) the worship of God properly so called of the whole Church of the Jews was performed in the holy place at Jerusalem, and so that which was performed in the synagogue was not properly the worship of the whole Church of the Jews: but was of that nature that passed between Christ and the Doctors in the temple Luk. 2. 46. with Act. 17. 2.*

Neither is that which we perform in our assemblies, the worship of *the whole church of the Christians*, but of our own particular Church: neither is our reading the scriptures, the *worship of God properly so called*: as before I have manifested. So in the man's answer, lodgeth guile and deceit.

Though all the Jews worshiped at the temple thrice in the year, yet followeth it not thereupon they had no proper worship in their synagogues. For Mr. Smyth himself counteth prophesy or preaching, proper worship; and this was in their synagogues. Again Prayer & thanksgiving is worship properly; & this they did other where then in the temple as appeareth Act. 16. 13. Neither can we think of our godly forefathers (howsoever Mr. Sm. counteth them a carnal Church,) that they would read and preach the word, and not pray in their synagogues; yea their synagogues were called *Oratories* or prayer houses; as witnesseth *Philo* a Jew in the Apostles age, who complaining of the outrage offered in *Alexandria* (the city where he lived) by throwing down the synagogues calleth them *Proseuchas Oratories*; and mentioneth also the synagogues of Rome, by the same name.

*Fourthly (saith M. Sm.) if the Hellenists read the seventies translation as a part of their proper worship having forgotten their own language, therein were committed these sins:*

- 1. *Forgetting their tongue, one part of the ceremonial law. Nehem. 13. 24.*
- 2. *Instituting worship in a common tongue, which was as unlawful as sacrificing a dog.*
- 3. *Therefore it was false worship; as it was to sacrifice an unclean beast*

Proper worship is an improper term wherewith Mr. S. would cloke his error, before discovered. But had it been *proper worship*, yet this man's charge of them were both unproper and untrue. For, although the willing neglect and forgetting of their Hebrew, was syn: yet the constrained loss of it was not syn. The scripture alleged mought have taught him this; for they that of lust married strange wives, which taught their children Azotik or *Ashdod* speech, are justly blamed by the holy Ghost: but were any blamed for speaking Babels tongue, where they had been prisoners near 70. years? nay Ezra and Daniel wrote a great parte of their books in Babylon's language, and not in Hebrew. And if it had been such a breach of the ceremonial law as is intimated; Daniel and his brethren who refused the King of Babels diet, would also have refused his language, which they did not at all.

The comparison of *sacrificing a dog* is odious: for mought not converted strangers pray and praise God in their mother tongues; did God abhor their languages, as dogs in sacrifice? Daniel was skilful both in Zion's tongue and Babels: and he writing his book, recordeth his own prayer and thanksgiving in Babylon's language; Dan. 2. 20.—23. He that should have condemned this for false worship: the godly Jews would have counted him a dog. The Prophets warned Israel of the Idols of Babel, but never of their tongue: nay Jeremiah in Canaan, teacheth the people in the Chaldee tongue, how they should answer and confute Idolaters. Ier. 10. 11. And what will this calumniator of the saints, say of Christ himself, who prayed on the cross, *Eloi Eloi lamma sabachthani*, which was Syriac not Hebrew, though the scripture which he had reference unto, Psal. 22. 1, was Hebrew. And ordinarily he spake Syriac, as by *Ephphatha*, *Talitha coumi* and other like words recorded by the Evangelists, may be probably gathered.

*Lastly (saith M. Sm.) if they read the seventies translation, and the Apostles came in & heard: it followeth not they did allow it, as a part of the worship of the new testament, anymore then circumcision &c.*

First this followeth, that the bible translated, is the bible still; and Moses turned into Greek, is Moses still: for it is not said that apocryphal human writings were read in the Synagogues, but the *law* and the *prophets*. So it proveth the question, that the scriptures in our mother tongue, are divine writings, not human, as M. Sm. avoucheth. Hereupon it will follow undeniably, that they are to be read in all Christian churches now, as then in Israel: and not as profane & apocryphal, to be quite thrust out of God's worship. The Apostles shown an end of circumcision, and like legal shadows: but never any end or ceasing or reading the scriptures: nay they show plainly the contrary. 2 Pet, 1, 19, 2 Tim. 3, 15, 16, 17. 1 Thes. 5, 27.

*Deut. 31. 12. The reasons that are alleged for reading the law are perpetual, and therefore the law of reading is perpetual: the moral reasons are, hearing, learning, fearing God, and keeping his laws.*

Hereunto M. Smyth answereth: *First the law of reading is not moral in the particular act, but in the equity, for it was commanded to be doon but once in seven year, at the feast of tabernacles, Deut. 31. 10. and if it had been moral in the particular act, it should have been from the beginning, which was not so, seeing it began with Moses, and it should continue after the end of the world, for moralities endure forever: but books and so reading of books shall perish.*

Men should kiss the lips of him that answereth upright words: but our adversary answereth with a froward mouth. He saith the law was commanded to be read *but once in seven year*: these words, *but once*, are not of the law, but of his own false comment. There was a special charge to read the book then, in the ears of all together; not intending to read it *but then*. For every Sabbath, was to be sanctified, and all things are sanctified by the word and prayer; and Israel knew this well, and therefore from old time read the word in the synagogues every Sabbath; and our Lord Christ accompanied thē in this holy work; so that he is more then Sadducean blind, which saith it was commanded to be doon *but once in seven year*.

No better is the next plea, that because writing & reading began with Moses & was not frō the beginning of the world, therefore the law of reading is not perpetual, neither bindeth us now: a Familist or Atheist may likewise say, baptism or the Lord's supper in the particular outward act, is not to continue til the worlds end, because it was not from the beginning, but began with Christ. A practice commanded of God, at what time soever; is to continue til by him it be repeled, which reading the scriptures never was, but repeated and augmented, by the Apostles writings. Like vanity is in the reason following: *books and reading of books shall perish*, when the world is at an end: therefore now whiles the world continueth, we are not bound to read God's book. Mought he not have made these reasons against preaching the word, and other ordinances of God, as well as against reading; seeing these shall cease also at the end of the world. But a seduced heart hath deceived this man, that he cannot deliver his sowl, nor say, *Js there not a lie in my right hand?*

*Secondly (saith he) it is moral in the equity, that is, that all means must be used to attayn the knowledge of the truth, whereof reading is a principal: and yet hence it followeth not, that reading is either part or means of spiritual worship: For books are things merely artificial, as are pictures and images, Gen. 4. 22.*

Here again the enemy is caught in the snare of his own tongue: for if *reading* God's law be a *principal mean* to attayn the knowledge of the truth now, as it was in Israel, Deut. 31. 12. and so moral & perpetual: then his former cavils against the objection, may be cast as dung upon his own face. Then do we well to read God's word in our church, for that end: and M. Sm. hath doon wickedly for it to blame us, and charge us with idolatry. To hide this his shame, he runs into his old borough, that it is *no part or means of spiritual worship*; but out of this he hath been often hunted before: and we are sure that observing it according to God's will, we worship & serv God in spirit and truth, as well in this as in other like ordinances of the gospel.

His matching of *books* with Tubal-cains craft (Gen. 4. 22.) & *images*, showeth how his idol error hath shut his eyes that he cannot see, his heart that he cannot understand. For in holy scriptures (whereof we speak) the mind of God is made known unto us, and his spirit is in them, so as when we *read in the book of Moses*, we *read that which is spoken to us of God*; as the Evangelists in plain words teach us: whereas in handicrafts we see or enjoy but the fruit of man's wit and skil; and an image without life, is the teacher of lies. Such impious

comparisons seem rather to come from Tubal-cains forge, then from any possessed with the spirit of God.

*Reading the law was performed in the Synagogue, and not tied to the temple: an argument that reading is not ceremonial but moral, for no part of ceremonial worship was performed from the tabernacle or temple.*

This objection with the reason, (I think) was never so made of any, but by M. Smyth himself. It is true that reading was *not tied to the temple*; it is true also (though this argument thus framed, hardly proveth it) that *reading is not ceremonial*. The last branch is untrue, for some ceremonies or figurative services *were performed out of the temple*. His answers to this objection, are for the most part true, being well understood: but in part false, when by the way he denieth *reading the law to be a moral action*; whereof he giveth no reason at all: and the thing is handled before.

*Luk 4. 16. Christ stood up to read and redd his text, and then preached out of it. Now his actions are our instructions: and therefore we are to read words out of a book, in time of preaching or prophesying.*

This objection M. Smyth hath falsified: it was never thus pressed by us for translations, whereof now we treat: but thus. Luke reporteth that Christ read where it was written *The spirit of the Lord is upon me &c.* This text Luke setteth down in Greek, which Isaiah wrote in Hebrew; whereupon it followeth, that the scripture translated into another language, is the same scripture still for the substance of it, though the letter and language differ, and is not an apocryphal human writing, and so an idol in God's worship, as Mr. Smyth blasphemed. Els, Luke and the new testament cannot be defended against Jews that should cavil, how human apocryphal writings, are cited for divine and canonical. Thus serveth it to prove the reading of translated scriptures, by necessary consequence: and that we are not bound to bring the book of the law and prophets in Hebrew when we would read to the people, and so interpret or *read mentally* out of it, as M. Smyth then dreamed: though since he is fallen to forbid the Original Hebrew also, in God's worship, as we have heard before. But M. S. finding (as seemeth) this objection too heavy for him, hath sought to change it, as he could best make answer: which is thus.

*First in that it was doon in the synagogue by Christ which was neither Priest nor Levite, it is an argument that it was no proper part of the worship of the Old Testament, but of that nature as was the exercise performed by Christ and the doctors in the temple, so that reading most properly is searching the scripture, which is not worship.*

Christ as his custom was, (saith the scripture) *went into the synagogue on the Sabbath day, and stood up to read*: and after speaking from the scripture which he had read, *all bare him witness, and wondered at the gracious words, which proceeded out of his mouth.* He sate daily teaching in the temple and in the synagogues among the people. But all this reading and teaching: was *no proper part of the worship of the old testament*, (with M. Smyth) because *he was neither Priest nor Levite*. Howbeit, before he would needs persuade us by a mystical interpretation, that *Christ having by the use of the book fulfilled the law of reading, he shut the book, to signify that the*

*ceremony of book-worship was now expired.* So sweet an accord & harmony is in his writing. Well, Christ's action here is excluded from being a part of God's worship. But M. Smyth though he were neither Priest nor Levite of the old testament, nor Apostle, Prophet, Evangelist, Pastor nor teacher, no nor member of the church of the new testament, (he and his followers having dischurched themselves and dissolved their communion;) yet he in that estate, preached, and anabaptized himself, and then anabaptized others: and this in him was the worship of God, or else of the devil, properly so called. And hath not this man behaved himself like a proud Korah, that without all office would presume to do these things which he counteth proper worship; and yet censureth Christ's action in reading & preaching of the word to be no proper part of worship, because he was neither Priest nor Levite? Shall the word out of Christ's mouth, read and applied with all grace of the spirit (which he had without measure) be no proper part of God's worship; and shall the word which Mr. Smyth uttereth out of his heart, be proper worship? And of what *nature* may we think, was *that exercise performed by Christ and the Doctors in the temple?* was it none of God's worship? He was I am sure *in his fathers business*, among the teachers of the word, whom he heard, whom he asked, whom he answered with such understanding as astonished all that heard him. If M. Smyth esteem his own teaching or prophesying used in his synagogue to be the worship of God; and this of Christ and the teachers of Israel in the temple, to be not his worship: he is worthy of all true Christians, to be holden Anathema.

But *reading* (saith he) *is serching the scriptures, which is not worship.* But reading (say I) as Christ now did, is proclaiming the word of God unto the people: and if *preaching* be worship, *reading* in this sort is worship: not *proskunesis*, supplication or prostrating unto God: but *latreia* a worship or service of God in the spirit, in the gospel; as before hath been manifested.

*Secondly (saith M. Smyth) Christ had the Originals the Hebrew text of Isaiah the Prophet, and read or interpreted out of it: for it is doubtful whither he uttered the Hebrew words, or spake the sense of the Hebrew in the Syriac dialect, and therefore from hence reading a translation cannot be concluded, but either reading or interpreting the Originals.*

How it maketh for translations, I shown before against M. Smiths fraud: and to that we have no answer, but by-matters brought as clouds to darken the light. And if we had alleged this for the Originals, yet Mr. Smyth would not have allowed it, as before hath been shown. He doubteth whither Christ spake in *Syriac* or not: but if he so did, & preached or prophesied in that common language, (as before I have shown it most likely,) and preaching or prophesying be properly worship; and *instituting worship in a common tongue*, Be as unlawful as *sacrificing a dog*, as M. Smyth before affirmed: will not he be found a blasphemmer of Christ, as one that speaks not by the spirit of God, *calling Jesus execrable?*

*Thirdly (saith he) hence cannot be concluded that manner of preaching now used, that a man shall take his text, and then divide it into parts, analysing it rhetorically and logically, collecting doctrines and uses from every member, &c. of his text, all this while he having his book before his eye, to help him at all assays: a thing whereof I am assured the holy scripture yieldeth no warrant that it may be counted a part of spiritual worship. For though the scripture may be so handled, and that for very*

*profitable use; yet that is rather a scholastical lecture, then an Ecclesiastical worship, it is rather an inquisition and serching of the holy spirits intent and purpose then prophesying*

If the scriptures may be so handled, and that for very profitable use: surely Mr. Smiths schism, and charge of idolatry laid upon us, had very unprofitable use, and wicked end. For his own conscience can testify for us, if it be not feared; that we never pleaded for other use of the scriptures, then was in Israel, where Christ read the text, and after taught from and applied it; where the law was read, the sense given, and the people caused to understand the reading; where lectures were of the law & prophets in their synagogues every Sabbath; and other such like exercises. But because we did thus out of our translated English bibles (of him called *apocrypha*,) he accused us of *idol-latrie*, that is the worship or service of idols; we maintained it to be *theo-latrie*, that is, the worship or service of God, because it was God's word, not man's, though written in English. This point is now sought to be shifted off, and a new question made, whither reading the scriptures in the Church may be called worship: which I have cleared before.

His sophistical distinction of *scholastical lecture, and ecclesiastical worship*; we heard not of til now; and it serveth him in no stead: for every such lecture in the Church to Christ's scholars, is the *latreia* or service of God, not of Idols; and is a manifestation of the holy spirits intent, as of old was in prophesying. The teacher most properly doth then inquire & serch, when he prepareth himself privately by reading, study and meditation, to expound the scriptures in public. Were not the voices of the Prophets in Israel, a manifestation of the spirits intent? But when they were read in the synagogues, their voices were heard, as the scripture teacheth; Act. 13. 27.

*Lastly (saith M. S.) if we must needs be tied to this example of Christ, (which I see no reason for, seeing reading was of the old testament,) then the example of Christ shall bind also thus far, as that the book shall be laid aside, so soon as the text is read, and the book that is used, shall be the originals, which is nothing for vocal but for mental reading, or for interpreting, which I never have thought to contradict. &c.*

No man that I know, *tieth* to follow this particular example. We doubt not but men may teach, without any book. But that it is lawful by Christ's example here, to read, open and apply the scriptures; as by other examples of him also, to preach without reading. The main thing is left, and new questions set on foot.

We know well, he at first contradicted not *mental reading* (as he calleth it) or *interpreting* out of the originals though now he writeth against the use of the originals also, as before we have seen: so fast he runs on in error. His conceit of mental reading, as it hath no ground frō Christ here, nor any prophet or Apostle, to be the ordinary way of reading or interpreting scripture: so mind we it to be a far more vncertayn and erroneous course; let the man make as many *Queries* after it, as he will.

Having answered these few objections, as we see; he afterwards questioneth *whither the hearers may have their translations or the originals to read or search in time of prophesy*. Which he denieth. Of this point, though it was not controverted between us, yet I will speak what I

mind about it. Not condemning it, as doth he; nor justifying it, as it is abused by some; but showing the mean, which I take to be best.

His first reason is; *that the Prophets and Apostles wrote books, but never divided them into chapters or verses, Henry Stephen first made the verses of the N. Testament: whereupon he concludeth that the hearers could not serch their books in time of hearing.* I deny the consequence; for in reading the law & expounding it, comparing words with that which went before and after; the hearers mought serch and see; though it were with more difficulty.

Secondly the Hebrew bibles that we have, are all divided into chapters and verses; as also into other sections, noting where the lecture of the law began and ended, and the lecture of the Prophets answerable to it. Whither the first writers did this, or the Church after them, I will not dispute; but that thus they might do, I make no doubt: For God hath left to the discretiō of the Church and Ministers, what quantity of scripture to read and teach of. And this was the practice in th' Apostles days; for it was not possible that every sabbathall the law and prophets should be read over: & the Hebrew letters and marginal notes, are sufficient records of the antiquity of them. The Churches practice in the books of the Prophets, showeth us our liberty in the Apostles writings; which cannot be read over at once. And long before *Henry Stephens* time the Greek copies of the New Testament had chapters and sections though otherwise then we now have. And Matthews gospel parted into 68. chapters or titles, and 355. sections, was in a manner as easy for the readers to serch, as it is now with us; and so the rest.

His second reason is, that th' Apostles in citing scriptures, *quote not chapter and verse, but only say it is written by Zechariah, by Jeremiah; the scripture saith, &c.* This reason dependeth on the former, and is there answered, in part. Further I observe, the Apostles speak diversely, sometime naming no book at all; sometime naming the book, as the Psalms; sometime a part of the book; as the second psalm, and how they particulated matters in their doctrine, is not set down; the summonly of things is recorded. The argument therefore concluding, thus, it is not written that they quoted chapters, therefore they did it not; is not of force, negatively. But if it be true which *Hilary* an ancient writer recordeth that the seventy Greek interpreters did number and order the Psalms; and we find that sometimes the Apostles quoted what Psalm in noneber they alleged; it may warrant us such like use of human labors, for help of our memory.

His third reason is of like nature, *that no mention is made of any hearer that had his book &c.* yet mought it be, say I, though it were not mentioned, they used to dispute in their synagogues (after the lecture was ended); and that *by the scriptures:* and the hearers *serched the scriptures daily* for trial of doctrine. Who now can say that the hearers had or used no books in the synagogues?

His 4. reason is, that *serching quotations hindereth attention, for the mind and affections are distracted from hearing by seeking the places &c.* This I grant to be amiss, in all that so use their books; for diligent ear should be given to all that is spoken. Howbeit this abuse, may not abolish the lawful use: for as by turning of leaves many hinder themselves in time of



hearing; so many again attentively hearkening, and comparing things spoken with the matters before and after in the chapter, are not hindered at all, but greatly furthered by looking on their books. And for this matter, I rest with that rule given by th' Apostle, for all things to be doon unto edification, seemlily, and with order. 1 Cor. 14. 12. 40.

His last reason is, *that manuscripts being few, and very dear, (there being yet no printing found out) all could not have or bring their books; but there is only one kind of true and profitable hearing: either all to have books and serch or none.* If God have left it to the wisdom and discretion of his people when and how to use the scriptures, so it be not to confound actions or hinder their good: I will not bring their liberty into bondage, nor prescribe a law, where God hath given none. Though written copies were dear, yet were they many; & many had them; not all: for all now have not. That such as have not books, or cannot read, should prejudice other that have & can, there is no reason. It is not therefore for us to walk by example in this case, but by general ground and equity from God's law: who permitteth us free use of the scriptures for our edification, according to which if men use them in private or public, they do well.

Thus am I at an end about the main controversy of the scriptures, which for the readers good I have beaten out and explained, showing the true differences which he handled covertly for his best advantage. Wherein the judicious may discern, how Mr. Sm. hath been up and down, wavering like a reed shaken of the wind; sometimes seeming to allow translations, sometime bitterly writing against them: that as easy it is to know *the way of a serpent upon the rock*; as the way of a man with his mineon error.

#### **A DEFENCE OF CHRIST'S MINISTRY in the church: against the contradiction of M. Smyth.**

VNto the former battle against the scriptures, M. Sm. addeth strife about the ministry: affirming that *the triformed presbytery* (as he calleth it) *consisting of three kind of Elders, viz. Pastors, Teachers, Rulers, is none of God's ordinance, but man's devise; and that lay elders (so called) are antichristian.*

That other point, being an idol of his own invention, which he would have had worshiped in our church, I have more largely dealt against: this latter being a thing oft discussed heretofore, and no new thing by him alleged; I will the more briefly answer.

M. Smyth a while before, both agreed in judgment with us; and wrote in defense of this ministry which now he oppugneth: but that his first faith and labors, he retracteth in this book: and sithence is fallen into further error about the covenant between God and his people. So by degrees he is come to undermine the word, the ministry, and the covenant of grace, three main grounds of Christian religion: to manifest himself one of those which privily should bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation.

Touching the Eldership, his assertion is; *The presbytery is uniform consisting of Officers of one sort. Esa. 66. 28. compared with Exod. 28. 1. and Num. 11. 24. 25. 1 Tim. 3. 1—8. Act. 14. 23. Phil. 1. 1. Ier. 23. 1—4. Ezek. 34. 1—6.*

If this opposite would have avouched the contrary, he mought with far more reason have alleged these scriptures. For Isa. 66. 21. speaketh of *Priests & Levites.*, which had charge of the sacrifices & sanctuary: and Num. 11. 24. mentioneth the LXX. elders of Israel, joined with Moses to aid him in the government: and which mought not meddle with the sacrifices. And are these fit scriptures to prove *Officers of one sort?* If he mean no other *Uniformitie* in the presbytery, then was between those Elders and the Priests, he fighteth with his own shadow, not with us: who hold a more strict agreement in the Eldership of the church now, then was in that Eldership and priesthood of the law; where one tended to civil causes, the other to ecclesiastical. But I will come to his *reasons, proving the Elders to be of one sort, viz. all Pastors.*

*First in the old testament (saith he) there was but one kind of Priests, who had equal authority to administer all the holy things: excepting the high Priest, who typed forth Christ: so proportionably in the New Testament, there is but one sort of Elders, who succeed the Priests in the dispensation of holy things. Esa. 66. 21.*

Behold here at first, the falsehood of this adversary: even now he quoted scriptures that spake of Priests, Levites and other Elders; all which were different: and here he taketh one sort only, *Priests*, to conclude about the Eldership of the church of Christ. But thus to reason from part of the figure; to the whole thing figured, is mere deceit.

Again, he misseth in his proportion, making all the Elders now, to *succeed the Priests* then, who *had equal authority to administer all the holy things.* For the prophet speaketh both of *Priests* and *Levites* Isa 66▪ 21. which had not equal authority in all the holy things, as the law plainly showeth, Numb. 16. 8. 9. 10. 40. and 18. 2. 3. If now all the Elders be of one sort, & equally administer all the holy things, proportion is not kept with the Priests and Levites of the law as Isaiah prophesied.

M. Sm. saw this inconvenience, and therefore afterwards seeketh thus to shift it off. *The Deacons (saith he) in the new testament are answerable to the Levites in the old; as the Elders are answerable to their Priests Esa. 66. 21. compared with 1 Chron. 26. 20.*

Here again he useth his former fallacy, concluding from part of the Levites, unto the whole. And taking one piece of scripture he neglecteth many other which make against him. For as 1 Chron. 26. 20. showeth that some Levites had charge of the treasures; so 1 Chron. 23. 27. 28. &c. and 25. 1, 2. &c. and 26. 1, 2. &c. & Num. 18▪ & other scriptures many, show that othersome were assistants to the Priests in the service of the Lord's house in all businesses, standing every morning and evening to give thanks and to praise the Lord: and together with the Priests did teach & instruct the people, according to the blessing which Moses pronounced upon the whole tribe, Deut. 33. 9. 10. So that the Levites were Ministers also of the word & prayer, which is directly differing from the Deacons office in the Church now, as appeareth Act. 6. 2. 3. 4.

*As in the Old Testament there was the sanhedrim which consisted of 70. ancients for the administration of the kingdom, which was a type of the visible Church, all which elders in their first institution did prophesy and were of one kind under Moses: so in the new testament under Christ Jesus*

which is the King of the Church there is asu•drion or eldership consisting of ancients of one kind, who administer for the good of the Church. Rev. 4. 4. & 5. 6.

First here is the same fallacy that we had before, concluding frō a part to the whole. For in the former, Isaiah was cited for Priests and Levites to be figures of our Ministers, and now the Ancients of Israel are alleged for figures also; & because these Anciēts were of one sort, therefore all the Presbyterie figured both by Priests of Levi, and by Ancients of other tribes, must be all of one sort. The conclusion is vanity. Rather the reason should be framed thus, as the teaching Priests were of one sort and the governing Elders of another; so the teaching Ministers, and the governing elders differ at this day.

Or, taking those Elders politik, to be figures of our Elders ecclesiastik, as M. Sm. maketh them, the true proportion is but this, as governing elders then, so governing elders now, are all of one sort; and this is that which we hold.

Neither will his other places Rev. 4. 4. and 5. 6. help him any better. For he seemeth to understand by that vision, the church; and by the 24. elders about the throne, (all which were of one kind) the eldership of the Church: but he should with all have considered, that besides those *Elders*, there were 4. other winged creatures full of eyes, which incessantly praised God, and went before the Elders in this action of worship: and these were of the number of the redeemed by Christ blood, and of the Kings and Priests that reigned on earth; and being as meet to signify the Teachers of the Church, as the 24. are to signify the ruling elders; will rather show a difference between the teachers and governors of the Church; then that they should be of one sort. Howbeit I rest not in his exposition of those Elders: but that is another point.

*Again (saith he) if Pastor, Teacher, Elder, had been 3. offices formally differing, the Apostle intending to teach the several officers of the church, would have mentioned them, 1 Tim. 3. but there he only mentioneth Bishops and Deacons, according as Philip. 1. 1. go: Bishops are only of one sort or kind.*

How M. Sm. understandeth this phrase of *formally differing*, I cannot tell; his logik is not like every man's: the speech being well taken, I admit of; and do deny the consequence of his argument, that *if they differ formally* they should have been mentioned 1 Tim. 3. for it is as if he should have said, if *Priests & Levites* differ formally, Moses would so have mentioned them, Deut. 33. 8.-10. Nay Moses having mentioned the difference other where; thought it not needful to set it down here; and so doth th' Apostle. It is a weak ground to conclude against a thing, because it is not written in such or such a chapter.

But the Apostle (saith he) *intendeth to teach the several offices of the Church*. Not so; but rather he intendeth to show, how officers in general should be qualified; and setting down things common to all, it had been needless repetition to speak of the Pastor first, and the same things of the teacher, and again the third time, the same of the Elder: he useth no such tautologies. And Timothy needed not to be taught what offices belonged to the Church, though he mought have need to be put in mind of their qualifications. Yet even in the same Epistle, upon other occasions, he mentioneth the difference of the office, some being to *rule*

well, some to labor in the word and doctrine. Of which we shall speak anon. And in his other Epistles, the like differences are plain. Rom. 12. 7. 8. 1 Cor. 12. 4. 5. 28.

*Moreover, (saith he) if th' Apostles had ordained three kind of ELDRS Acts. 14. 23. they would have mentioned them with their several kinds of ordinations: but that is not doon: for in one phrase their election and ordination is mentioned: go; their ordination being one, their office is one, and not three.*

A reason much like the former, & of like vanity; for to say, such a thing is not mentioned in such a place, therefore it was not doon; is inconsequent.

And here the minding of his own words, might have stayed him from so concluding: for if Luke writing the action, doth *in one phrase* yea even in one word sum up both the election & the ordination, which yet are different, and doon with many circumstances: may he not also under the general name *Elders*, imply different sorts. Again where the holy Ghost expresseth not any one kind of ordination, nor any one word spoken to the officers, concerning their charge and office laid upon them; which yet no doubt was doon: Who would look for a *several kind of ordination*, to be mentioned in such a place?

*Further if there had been 3 kind of Elders at Ephesus, then the Apostle at Miletum would have given them several charges as having several duties lying upon them: but th' Apostle Act. 20. 28. giveth them one general charge common to them all, namely the duty of feeding, the work of the Pastor. go, they are all Pastors.*

These reasons be all of a suit: and the prayer of David seemeth to have prevailed against this man, for *when he shooteth arrows, they are as broken: or like unto staves.*

First, we cannot say what *several charges* Paul gave those Elders; seeing all his words in particular are not recorded. For there is no doubt, but he spake many more words, then are set down: and it is usual in the scriptures, to sum up men's speeches.

Secondly suppose he gave no *several charges, but one general common to them all*, which was *Poimainein* to feed and govern the flock: yet will not this prove that they had all one undistinct office: anymore then that Peter had no other then a common Pastors office, because Christ gave him but a general charge common to all Pastors *poimaine, feed my sheep.*

The Priests and Levites had distinct offices, as before is manifested: yet Hezekiah speaking to them all generally, (as Paul doth here to the Elders,) gives them not several charges, according to their several duties, but useth one common exhortation to them all: which if one would pervert, (as this man doth Paul's speech,) he might plead that all the Levites then were properly to burn incense, as that all the Elders now should properly do the Pastors duty. See 2 Chro. 29. 4. 5.—11.

The conclusion which he maketh that therefore *all are Pastors*, if he mean it in the strict sense, is denied, as inconsequent. If in the large sense, it is from the question, and deceiveth by ambiguity: for Christ is a Pastor, the Apostles-were Pastors, and so are all Bishops & governors generally: yet no man I think doubteth but these do differ.

*Besides. Eph. 4. 11. Pastors and Teachers are all one office. For whereas the Apostle had spoken distributively before of Apostles Prophets, Evangelists as intending them several offices: he speaketh copulatively of Pastors and Teachers, exegetically teaching that they are both one office.*

First, let it be observed, how himself doth say, *Apostles, Prophets Evangelists were several offices;* yet can he not deny, but generally they were to *poimainein*, that is do the duty of Pastors, feeding and governing the Church of Christ: & so his former exception against Act. 20. is found of no weight. Also his reasons from Isa. 66. 21. & Numbers 11. 25. for one sort of officers to be figured in the law, are of as little value; unless we should think that the principal officers of the Christian Church, were not figured or prophesied of at all.

Secondly the exposition which he giveth of Ephes. 4. 11. is against the Apostles purpose, who distinctly and distributively setteth down the divers gifts and offices of the church: and therefore cannot be thought to express one & the same office by two names. For though he *speak copulatively, pastors and teachers*, yet is there no reason why these should be taken for one, seeing this word *and*, coupleth divers things & divers officers; as *Apostles and Prophets*, Eph. 2. 20, and 3, 5. *Apostles and Elders* Act. 15, 2. *Prophets & Teachers*, Act 13, 1. and a thousand the like. Neither needed he *teach exegetically*, by way of exposition what the pastors office is; seeing it was as well, if not better known, then the Prophets office or Evangelists: neither is it an exposition, when the latter is as dark and more then the former; and the first more proper then the second. For the proper name of the office, as M. Sm. takes it, is *Pastor*: now to say *Pastors that is teachers*, were to explain the proper by the unproper, or commune name, which neither Paul nor any wise writer useth to do.

But is ignorance or a worse thing that causeth M. Sm. to pervert so plain a place. The Apostle particulating the several offices *some Apostles, some Prophets &c.* doth in the last branch according to the elegancy both of the Hebrew and Greek tongues, omit the word *some*, putting *and* in the stead, in the very same meaning. An example of the Hebrew may be seen Hos. 3. 4. where the Prophet telleth how Israel should remain *without King, and without Prince, and without offering, and without statue, and without Ephod, and Teraphim*: meaning *and without Teraphim*. Here in the last place the word *without*, is omitted, and to be understood of the reader, as our English translation doth express; for it were trifling to say as Mr. Smyth, that the two last are one, because *and* coupleth them, or that *exegetically* one expoundeth another, when as it is but an elegancy in the language: as all that have skil in it can tell.

The like is in the Greek tongue, and in Paul's own writing▪ Gal. 3. 28. *There is neither Jew (saith he) nor Greek; there is neither bond nor free: there is neither male and female: that is nor female*▪ where *and* coupleth in the last place, male and female, not as of one kind but divers; and meaneth the same that *nor* did before.

The very like phrase and elegancy useth he here, Eph. 4. 11. as any that favoereth the language and purpose of the Apostle, may perceive. and this is plainly confirmed by the Syriac, which speaketh of the two last as of the former, saying, *and some Pastors and some Teachers*. It is also manifested by Paul himself elsewhere distinguishing these two offices, as 1 Cor. 12, 8. *to one is given the word of wisdom, and to another the word of knowledge*: and Rom. 12. 7.

8. or he that teacheth on teaching, or he that exhorteth on exhortation. And if in one place he putteth a difference; we should not think that in another he takes it away. And there is no plain doctrine set down in scripture, but may be corrupted by such violent expositions as Mr. Smyth maketh of this place.

*Lastly (saith he) if all the Elders have the pastors gifts, and the works of the pastor, and the pastors ordination, then they have all the pastors office. But all the Elders have the pastors gifts viz. the word of wisdom or the gift of exhortation, Tit. 1. 9. and therefore the pastors work, as Act. 20. 28. 1 Pet. 5. 2. which is feeding or exhorting: and so the same ordination. Act. 14. 23. Therefore all the Elders have the same office of the Pastor, and so are all of one sort.*

The second part of this reason is deceitful; for though in some sort and common measure all the Elders have the pastors gifts, & ordination, and do the pastors work; being all *Bishops*, that is, careful lookers to, and feeders of the flock: yet in special manner & measure they differ in all. Otherwise, we may also confound other offices: as Apostles and Evangelists, the Evangelists and the Pastors. For Paul an Apostle saith of Timothy an Evangelist, *he worketh the work of the Lord, even as I.* Had these two therefore one office? Again, Timothy and Titus Evangelists, and the other pastors of the churches, had the same gifts, namely the word of wisdom to *exhort*, 1 Tim. 6, 2. Tit. 2, 15. with Rom. 12, 8. and therefore the same work, (as these scriptures alleged show;) and the same ordination by imposition of hands of the Apostle and Eldership 2 Tim. 1. 6. 1 Tim. 4. 14. with Act. 14. 23. Will M. Sm. hereupon conclude, therefore *all pastors have the same office with the Evangelists?* If he acknowledge an error in that, so may he do in this. For it is the special excellency of the gifts of exhorting, teaching, ruling, which causeth the pastors, teachers, rulers, to be designed unto several works and offices. For it were vanity to suppose, that the teachers might be without the word of wisdom at all, or Pastors without the word of knowledge, or rulers without both. Everie Levites lips were to preserve knowledge, for the people to seek the law at his mouth, as at the priests; Deut. 33. 8. 10. Mal. 2. 7. yet was there difference in the office So in Christ's Church where gifts are bestowed in variety, he that excelleth in the word of wisdom and exhortation more then doctrine, is (being lawfully called thereto, a pastor; and he that excelleth in doctrine more then in exhortation, is a teacher: and they that excel other brethren in discretion gravity &c. though they have not meet gifts for pastors or teachers, are (being called thereunto) Elders or governors, to assist the other in guiding the ways of the church. And needful are they unto the same, for one man may well teach an hundred, but two men will scarce govern half so many in peace and order: so great a difference there is, between the knowledge of the truth, and the due walking and practice of the same.

Whereas therefore M. S. gives all the Elders, the *word of wisdom*, and so the pastors office; meaning strictly and properly: he contraryeth the Apostle who saith, *there are diversities of gifts; and to one is given the word of wisdom, and to another the word of knowledge;* and again speaking of office, he mentioneth distinctly *teaching, & exhorting, & ruling*, not in one person but in sundry. Although sometime speaking of the Eldership in general, he ascribeth the same work in general thereto, as in Tit. 1. Act. 20. and other like places. Of the ordination Act. 14. we spake before.

Now after all these reasons, M. Sm. thus concludeth. *Hence this con•ectorie (saith he) ariseth: that the Eldership consisting of three sorts of Elders, is the invention of man, having both an antichristian ministry and government in it. And therefore when the popish prelacy was suppressed, and the triformed presbytery substituted, one antichrist was put down, and another was set up in his place. &c. with other like contumelies.*

But the falsehood and vanity of his reasons having been manifested, all these reproaches do turn into his own bosom, and in him is fulfilled the word of the Prophet, whiles like the raging sea, he thus casteth up mire and dirt. For God having given to his church *diversities of gifts, diversities of administratiōs (or offices,) and diversities of operations*, some for to *teach*, some to *exhort*, some for to *rule*; and having evidently distinguished between *Teachers*, and *Governors*; between those Elders that *rule well*, and those that *labor in the word & doctrine*: it must needs be the spirit of Antichrist and of Satan, that thus despiteth Christ's holy ordinances, which this adversary himself sometime acknowledged and walked in; and now hath forsaken, without ground of truth. But he hath more yet to say, in *answering the objections for 3. sorts of Elders*: which he thus layeth down.

### **The first objection.**

1 Tim. 5. 17. In this place the Apostle maketh two sorts of Elders, 1. those that rule only, 2. and those that teach and rule. And Ephe. 4. 11. he maketh 2. kinds of those that teach, Pastors and Doctors. Therefore there are 3. kinds of Elders formally differing each from other.

Mr Smiths answer.

The Apostle to Timothy teacheth that Elders are to be honored for 2. works, well ruling and laborious or painful teaching: and the place doth not import a distribution of Officers, but a commendation of several works of one office: and the specialty consisteth not in the works of ruling & teaching which are common to all Elders; but in the quality of the works, viz. well ruling, and painful teaching, as if th' Apostle should say. Elders are to be had in double honor for wise government, but much more are they to be honored for their laborious and painful teaching.

Reply.

If empty words mought carry away matters, it were woe with the truth of religion, for ech spirit of error would bear it down. A doctrine most plain, set forth in evident words; is here turned aside, with a deceitful gloss, contrary to the tenor of the text.

*Two several works* he acknowledgeth *ruling and teaching*: yet two several men for these works he will not admit of. But had he learned the Apostles word, who is sufficient for these things? he mought have seen a reason of the counsel of God, in adding helps to the teachers of the word. For if the Apostles those excellent master builders, had need of supply, for want of sufficiency; how much more need have we weaklings? It is God's usual administration in his church, for several works to appoint several persons: so to Moses he committed the government political, to Aaron the ecclesiastical. To Moses he adjoined 70. ancients of

Israel; besides the ordinary inferior governors: to Aaron he gave for a gift the whole tribe of Levi. The Levites had also their special distributions, some helping the Priests in sacrificing &c. some tending to song and music, some warding the Tabernacle, some looking to the treasures: all jointly the Ministers and teachers of the church. Deut. 10, 8. & 33. 10.

Christ also providing for the good of his church, as he hath *diversities of operations* or effects to work in the same, so hath he given *diversities of gifts*, and these to diverse persons, and also with *diversities of ministries* or offices, some to *teach*, some to *exhort*, some to *distribute*, some to *rule*; that that gift which is dim in one man, may shine clear in another, and the church have the use and benefit of all. Now comes M. Sm. and he not being able to deny the diversities of works and operations required in the church: yet dareth deny the diversities of offices, and will have one man in one limited office of the Pastor, to do all that pertaineth to exhorting, teaching, and governing of the church: though the scriptures do so plainly distinguish. And if men excelling in the gift of exhortation, be chosen to attend unto that ministration or office of exhorting; and others excelling in the gift of teaching, others in governing, be chosen to execute their gifts in the teachers and governors offices; this he exclaimeth to be Antichristian: for one office he thinks must do all.

To this end wresteth he these words of Paul *The Elders that rule well, are worthy double honor: specially they that labor in the word & doctrine*. The *specialty* saith M. S. consisteth not in the works of *ruling & teaching*, but in the quality of the works, viz, *well ruling & painful teaching*. I deny this violent construction: and affirm the *specialty* here added of Paul, to respect a special distinct person in and for his work: as may thus be manifested. The Apostle treateth of *honor*, and unto whom it belongeth. *Honor widows* (saith he) *which are widows in deed*. *Give double honor to the Elders that rule well: specially to them that labor in the word*. As *honor & double honor*, respecteth several persons in their several estates and employments; so *double honor* and *special double honor*, respecteth several persons in and for their several works and employments; some *ruling well*, othersome *laboring in the word*. Thus the scripture is plain. But M. S. will have the *specialty* to consist in the *quality* of the work, viz, *well ruling and painful teaching*, As if Paul would have double honor given to them that *rule and teach*, but *specially* if they *rule well & teach painfully*. But thus he neither speaketh nor meaneth. For all *rule* is either *well* or *ill*: but *ill rule* deserves no honor, therefore it were unmeet to appoint *double honor* in this respect, where *open rebuke* rather is due, and where loss and damage followeth, because the work must burn. 1 Cor. 3. 14. 15. But take it as the Apostle speaks and intends, *widows indeed* are to have honor: the *well ruling Elders* are to have *double honor*, thus it is meet, and the meaning evident. Now the *specialty* cometh after *well ruling*, and respecteth another work, *laboring in the word*: where the former word *well* is again to be understood. For false teachers labored in the word, to seduce and deceive: such were to have no *special double honor*, but their *mouths stopped*, and to be turned away from, though they creep into houses, though they use fair speech and flattering, though they take such pains, as they compass sea and land to make one of their profession.

Again, the word *laboring* makes not the *specialty*: as M. Smyth interpreteth it, *painful teaching*; for *labor* is a common duty lying upon all church officers, whose office is not in idleness.



None can rule well but with labor: none can teach well but with labor: and therefore PAUL useth this word of all the officers, 1 Cor. 16. 16. So the *specialty* here is not for labor simply, but for *labor in the word & doctrine*, which some Elders did; differing from labor in government, which othersome did, as is evidēt both by this & other scriptures, as 1 Cor. 12. 28. *thirdly teachers; after that governors:* and Rom. 12. 7. 8. *he that teacheth on teaching: he that ruleth with diligence.*

Thus several men were employed in these several labors or works, and in respect of the persons employed, is the word *specially* added, and purposely put between rulers & teachers, as if the Apostle should say, they that labor in ruling are worthy of double honor, specially they that labor in teaching. And that this is Paul's mind his plain words show, when he saith, *they that rule, and they that labor:* where this word, *they*, leadeth to diverse persons; as in other scriptures, they that have doon good, and they that have doon evil; they that weep and they that rejoice; and innumerable such speeches. Again the word *specially* being put between *them that rule*, and *them that labor*, confirmeth this yet more: for it increaseth the distinction: as when Paul in the same Epistle saith, God is the savior of all men, *specially of the faithful:* the word *specially* distinguisheth *the faithful* from other common men of the world, who have not faith in God, and yet are saved or preserved by him, that is the preserver of all his creatures, and saveth man and beast. So to Titus he saith, there are many deceivers of minds, *specially they of the circumcision;* where the word *specially* distinguisheth those of the circumcision from other deceivers; and meaneth not the same, but different persons. And if here we take it not so for several persons (where *well ruling* is first set down, and *specially* comes after, for such as *labor in the word and doctrine:*) we overthrow the force and grace of Paul's gradation, or stepping to his specialty. And if he had meant as M. S. takes it, for the *quality of the works*, doon by the same persons: it should be as elsewhere Paul writeth, *they that labour much or labour more* then the rest: but he speaks not so here.

M. S. expounding the place of the same persons to be honored *for wise government, but much more for their painful teaching:* confirmeth not his doctrine by any circumstances of this scripture, but citeth others saying,

Answer.

That this is so see Tit. 1. 9. and 1 Thes. 5. 2. 1 3. with 1 Tim. 3. 1. 4.

In Timothy the Apostle saith every Bishop must be *didacticos*, and *proistamenos*: and therefore that some Elders are only *didacticoi*, and not *proistamenoi*, is contrary to the Apostles intent. Further in Titus, the Apostle expoundeth *didacticos* to be able to exhort with wholesome doctrine, and to convince the gainsayers: how then shall some of the Elders be rulers only?

Reply.

That all Bishops must be *didacticoi*, that is, apt and ready for to teach, reprove &c. I grant: yet that they must therefore hav all one office I deny. For Apost. prophets, Evangelists, &c. were all *didacticoi*, yet differed in office. But how then *shall some of the Elders be rulers only?* I

answer, even Ruling Elders are to be *didacticoi*, and yet have the office of ruling only. For everyone set over others to teach or inform them in faith or manners, must have aptness to teach the things pertaining to their office, and convince the contrary: or else they are unfit for the place.

But have they not then the teachers office? No, for this aptness to teach is common to all offices of government, but in several sorts, according to every man's function. For example, an Apostle must be apt to teach as an Apostle: and though a man have aptness to teach as a pastor, yet hath he not therefore aptness as an Apostle. For the office is greater, and requireth greater gifts. So a ruling Elder must be apt to teach as a ruler: yet hath he not therefore aptness to teach as a pastor, in whom greater skill is required.

Let us see this in Israel▪ Aptnes to teach was to be in all the Governors: in the whole tribe of Levi generally, Deut. 33. 10. in the priests of Levi more specially, Mal. 2. 7. Deut. 24. 8. in the judges of Israel also according to their office, Deut. 1, 13, 16. with Exod. 18. 15, 16, 21, 22. For this cause God gave the 70. Elders, the spirit of prophesy, Num. 11. 17. 25. And in the reformation by K. Jehoshaphat, we find not only priests and Levites, but other Princes of the king, sent for to teach the people, 2 Chr. 17, 7, 8. 9. These all were *didacticoi*, apt to teach, but in several respects, and measures, and in several offices.

Otherwise if one will understand aptness to teach, strictly as in the pastors office: then are Paul's words to be taken figuratively the whole for a part, or general for a particular: as a Bishop, that is a teaching Bishop, must be *didacticos*. And thus the scripture sometime speaketh; as Deut. 33. 8. 10. of the whole tribe of Levi, it is said *they shall teach; they shall put incense &c.* when as, though all were to teach, yet all were not to burn incense but the Priests only; Also in Deut. 10. 8. of the Tribe of Levi in general, it is said, God separated them, to *bear the ark, to stand before the Lord to minister unto him, and to bless in his name.* Yet were there special things about blessing, bearing the ark, and other ministrations, which belonged to the Priests of the Levites in particular. Even so Paul writing to Timothy and Titus, of the Eldership in general, may note some things, which more specially pertain to some only in particular.

Touching the word *Proistamenos; Provost or Ruler;* although I will not deny but every Elder may be so called in a large sense: yet specially it is the title of Ruling Elders only. And it is an oversight in M. Smyth to write that the Apostle saith, *Every Bishop must be proistamenos:* for that word hath relation to the *ruling of his own house*, which every Bishop must be able well to do; but in relation to the Church, the governing elders only are called *proistameno;* and it is their peculiar title, even as Pastors and Teachers are peculiar titles to others, and the name BISHOP and ELDER, common to them all.

In the last place M. Sm. repeateth his former reason from Ephes. 4. how the Apostle saith not *some Pastors, some Teachers,* but *Pastors & Teachers copulatively.* But that is before answered, and the plain meaning of Paul manifested, to be, *some Pastors and some Teachers,* as the ancient Syriac speaketh, and other reasons from that and the like scriptures do confirm.

**The 2, objection.**

1 Cor. 12. 5. 8. 28. *The Apostle saith, there are diversities of ministries namely one that hath the word of wisdom, another that hath the word of knowledge, another that hath government, verse. 28. Therefore the Eldership consisteth of three sort of Elders. &c.*

Mr Smiths answer.

*First it is granted that there are diversities of ministries, as Ephe. 4. 11. 1 Tim. 3. 1. 8. Phil. 1. 1. namely Apostles, Prophets, Evangelists, Pastors, Deacons. Yet it followeth not hereupon, that elders are of divers sorts, as is pleaded. see verse. 28.*

*Again the word diaconia, signifieth sometime any spiritual work proceeding from any member or officer of the Church, as 2 Cor. 8. 4. alms is called diaconia, 1 Pet. 4. 10. diaconein signifieth any work that proceedeth from any gift. So it may signify here: and all the works that follow almost: may be referred thither. Only there are certain energemata mentioned in verse. 10.*

Reply.

I perceive though the light shineth in darkness, yet the darkness comprehendeth it not: especially when men do wink with their eyes, least they should see. The sun shineth not clearer at noon, then the truth shineth out of this scripture, with M. S. seeks to darken with a cloud of deceit. The Apostle teacheth, first that one and the same spirit of God, bestoweth on the Church *diversities of gifts*; to one the word of wisdom, to another the word of knowledge, &c. Secondly, that one and the same Lord, (Jesus Christ) giveth to his Church, *diversities of ministries* or offices, that so the divers gifts may be ministered to the people, doctrine by the teacher; exhortation by the exhorter or pastor; government by the ruler &c. Thirdly that one and the same God (the father of whom are all things) worketh or effecteth diversities of effects or operations in the Church, by those divers gifts, and divers ministries. For example; as Christ is given for Prophet Priest and King of the Church; a Prophet to work upon the knowledge of men, that they may discern syn and righteousness: a Priest to work upon the will and affections, killing them as sacrifices, that a new and reasonable creature may be given up to GOD; asking, that the things taught by prophesy; and applied by priesthood, may be orderly practiced in life, preserved from all adverse power, and in the end perfected: even so in his Church (besides extraordinary miraculous Ministries of Apostles, Prophets, Evangelists, Tongues, gifts of healing and the like, which were but for a time,) he hath set ordinary permanent Ministries to the worlds end; of teachers that by the word of knowledge should teach & inform the minds of men; of Pastors, that by the word of wisdom should exhort and apply the truth unto the conscience and heart of men; and of Governors, that by diligent rule, should look unto the practice and walking of men, & conserve the church in order and peace. Thus God effecteth divers effects by the divers Ministries in his Church, as the Apostle teacheth.

Now though in the enumeration of the Ministries, Teachers & Governors are evidently distinguished, as *thirdly teachers, after that, governors*; and elsewhere as plainly distinct in their administrations, as *the Elders that rule well, & they that labor in the word and doctrine*: and again, *he that teacheth on teaching: he that ruleth, with diligence*: yet Mr Sm. would darken all

this light, with this dim answer, *it folowes not hereupon that elders are of divers sorts: see verse 28.* as if he should say, though the Apostle plainly speaks it, yet do not you believe him.

So though Paul expresseth the office of *Teachers*, 1 Cor. 12. 28. which M. S. will hav to be the *exegesis* that is the *expositiō* of the word *Pastors* Ephe. 4. 11. and so must needs be the proper and plain name of the office: yet in his book where he pleads for the abomination of Anabaptism, he thus proclaimeth, among other challenges, *Loe. we protest against them, to have a false Ministry of Doctors or Teachers:* as if he would have the world to take notice, that he meaneth to war against heaven.

With like grace striveth he against the word *Diaconia, Ministry*, (which the Apostle useth, 1 Cor. 12. 5.) saying *that it signifieth sometime any spiritual work &c. and, so it may signify here.* But if such shifting & winding may be admitted, we shall have no truth so plain, but may be oppugned: yea Judaism and Atheism may be maintained. For we allege against Jews to prove the death of Christ how the Angel prophesied *Messiah shall be slain* Dan. 9. 26. I, saith the Jew, but *Messiah* sometime signifieth any one that is anointed; Priest or King; & so may it here be meant of any anointed governor, & not of him that is properly the Messiah. Tel an Atheist that God made heaven and earth; and he may answer that *Elohim* God is sometime used to signify Angels, Psal. 8. 5. with Heb. 2. 7. sometime to signify Magistrates, Psal. 82. 1. 6. and therefore he believes not any such God properly, as we profess. Thus every truth, upon a diverse use of the word, may be turned away.

But showeth Mr. Sm. any reason, why *diaconia* should so signify here? none at all: but saith, *so it may be*, and telleth of *certain energemata mentioned verse. 10.* which is as much to the edifying of the reader, as if he had told him there are certain giants of the sons of Anak, with whom it is not safe to meddle.

He should not thus trouble the reader with clouds; the truth is clear and plain. For *diaconia* is the most proper fit word that the Apostle could possibly use; it being the ordinary word used for ministry of every kind; as the *ministry* or *office* of the Apostleship, Rom. 11. 13. 1 Tim. 1. 12, the *ministry* of the Evangelists, 2 Tim. 4. 5. the *ministry* of Pastors or Teachers, Col. 4. 17. the Ministry of Rulers, and ministry of Deacons, Rom. 12. 7. 8. Act. 6. 1 Tim. 3. 12. 13. So *Diaconos* is every minister, and *Diaconia* every *ministry* or *administration* of what sort soever. Now Paul here spake before of divers *gifts* to be administered; and after of divers *effects* or *operations* of the gifts being administered; & between booth mentioneth *diversities* (*diaconioon*) of *ministries* or *offices* whereby those gifts should be administered and manifested in the Church, that they might be effectual: which what can they be, but the offices or ministries committed to men and executed by them for this end? Even as immediately followeth *the manifestation of the spirit is given to every man to profit withal.* And after by a similitude of the body, and members, applied to the Church and officers, he confirmeth the same. But though the wisdom of God poureth out her mind unto us, and maketh us to understand her words: yet some men will none of her counsel, they despise all her correction.

### The 3 Objection.

*The Apostle Rom. 12. 6. 8. maketh an opposition between prophesy and an office and maketh five kinds of officers, Pastors, Teachers, Rulers, Deacons, Widows.*

M. S. Answer.

*That is denied to be the true resolution of the place &c. for although there be five several actions repeated, yet doth it not follow that there are five several officers to perform those actions: for one person may perform them all, and yet be no officer, viz. teach, exhort, rule, distribute, show mercy. 1 Cor. 14. 3. 26. 31. Rom. 12, 13. 1 Cor. 5. 5.*

Reply.

*Behemoth is so big that he trusteth to draw up Iarden into his mouth; but no beast (I trow) weeneth that he can drink up all the waters of the sea. Korah thought so well of his holiness and ability, that though he were but an ordinary Levite, he could do the Priests office also: but I never heard of man til now, that could perform all the actions that are to be doon in a church. The Apostles could not tend to two offices therein at once, but got others to do one; & notwithstanding complained of their inability in that, saying who is sufficient for these things? And may one person now perform all actions? needs must the works become much more easy; or the person that doth them, much more mighty, then any that lived in the Apostles time. How ever it may be in distress and extremity, that one man may do some things one after another, about all these actions, yet perform them he cannot. And who but one stricken with madness and blindness and astonying of heart, (as Moses did prophesy) to grope at noon day, as the blind gropeth in darkness, could read this scripture Rom. 12. and the other places cited, & gather such a doctrine from them? The Apostles purpose in Rom. 12. is to persuade unto virtue, among virtues specially to sobriety or modesty, which bewtifieth all good actions. Hereunto he persuadeth by this, that every man hath but his part and measure from God, & one hath not all. This he confirmeth by the similitude of the body, whose members have not all one office or action, but many: so is it with the church; for God hath given divers gifts unto the many members or persons of the same; some have simply the gift of prophesy, which they may use to the edifying of the church, some have an office or ministry also whereunto they are appointed and must attend. Some are Teachers, some Exhorters, some Distributers, some Rulers, some shewers of mercy. Everyone of these must look to the administration and dispensation of his gift, in sobriety, according to the measure and vocation that he hath from God, for the good of the whole body of the church.*

*The like doctrine is taught again, 1 Cor. 12. 4. 5. 8—12. &c. Now let him that readeth consider, whither M. Sm, doctrine that one person may perform all these, be not as directly opposite to the Apostles meaning and scope, as darkness to light? But he hath yet more to answer.*

Answer.

*Again the distributive particle Eight four times repeated, in prophesy, diaconia, exhorting, and teaching, importeth thus much: that the Apostles intention is not to subordinate teaching and exhorting to diaconia, but to oppose ech of these 4. particulars to other, as thus: Prophesy is the manifestation of a gift, 1 Cor. 14. 3. Diaconia is the office, & there are divers kinds thereof 1 Cor. 12. 5.*

*Teaching is one action or work of the prophets or officers 1 Cor. 14. 26. Exhorting is another action or work of them. 1 Cor. 14. 3. Hence it followeth that teaching & exhorting are as well subordinate to prophesy as to diaconia.*

Reply.

*Thorns and snares (saith Solomon) are in the way of the froward: that find we here. For to trouble and entangle the simple reader, all shifts are sought out, least truth should prevail. First the objection was of M. Smiths own contriving, as he liked best to answer: otherwise he could not (I suppose) be ignorant, that most learned men of these times, (so far as I have seen) though they detest his error, do grant his conclusion. But he concludes not the question, namely that 1. Teaching, 2. Exhorting, 3. distributing, 4. ruling, 5. showing mercy, are all to be performed in the church by one person: or that Paul intends any such thing here. I have before shown the contrary.*

But I will labor to break his snare, that the simple fall not therein. *diaconia* he rightly interpreteth *Office*, and saith, *there are diverse kinds thereof*: citing 1 Cor. 12. 5. Let this be compared compared with his answer before to the second objection: where he pleaded that *diaconia* in 1 Cor. 12. 5. mought signify *a work*. There he set himself to cavil against the truth, here unawares he granteth it. Well, seeing *diaconia* here is an *office*; and there be offices divers: let us proceed. *Teaching* (saith he) *is one work of the prophets or Officers; exhorting is another work of them. Of them, I grant; for they are divers: but is it of him, that is of one and the same officer? is there any word or title that intimateth this? none at all, but the contrary: for as the Apostle mentioneth divers works, teaching exhorting &c. so mentioneth he divers persons, the teacher, the exhorter, the distributor, the ruler. Neither doth he say, let him that teacheth, teach, & exhort, & distribute, and rule, as if one man should do all: but, let him that teacheth teach, let him that exhorteth exhort. As if he should speak of the members of the body (which similitude he used) let that which seeth, see circumspectively: let that which heareth, hear attentively; let that which speaketh, speak warily &c. Would any reasonable man think, that one member must do all these actions, that the eye because it seeth, it also must hear, and speak: and not understand this of the three several members, the eye, ear, and tongue? Even so unreasonable is the collection, that Paul should mean one person to do those several actions.*

But M. S. striving about the *particle eight*, which signifieth *whither & or*, & applying it to the 4. *particulars*; maketh the two last to be *teaching & exhorting*: wherein he useth deceit for advantage. For he putteth the action for the actor that doth it. The Apostle saith, *or he that teacheth, or he that exhorteth*, so noting two persons: M. Sm. saith *or teaching, or exhorting*, so noting two actions. Thus he intending to have many actions doon by one person, wresteth the scripture, and maketh it speak after his own fancy.

This being observed, his pleading about *Eight* will be little worth, for the Apostle by it, disjoineth things thus. *Gifts ye have divers*, which gifts ye use and manifest, either by prophesy (which any private person in the church may do, even as all other like gifts, of tongues,

interpretations, Psalms and the like:) or by *ministry* that is by office and charge laid upon you, which as it is divers, so everyone must attend unto, and look that he fulfil the same

Thus is here a full and perfect distribution of all the gifts that are in the church, by the two general sorts of persons, or subjects that have them: 1. private brethren, or 2. public officers.

This first division being perfect: that which followeth is an under division, or another division, not of the gifts, but of the persons that have the gifts: which are five, 1. Teachers, 2. Exhorters, 3. Distributers, 4. Rulers, 5. Shewers of mercy. The two first whereof have the sign of disjunction or before thē, in the other it is to be understood: for such defect is common. Now all these persons are to be referred, either to the former 1. *prophesy*, or 2. *ministry*, that is office: or both. But seeing no scripture, that I know of, speaketh of *distribution*, or *Ruling*, or *Showing mercy*, under the name of *prophesy*: therefore I refer them to the latter word *Office* or *Ministry*, to which they all agree. *Teaching* and *exhorting* I grant are doon in *prophesy*, by private brethren: but that they are more specially doon in *ministry* by public officers, none I think will deny. And that here Paul refers them to *ministry*, seemeth to me most evident: for *prophesy* was limited by him, *according to the proportion of faith*: so that if any brother in prophesying, kept unto the proportion of faith he did enough: but an officer must not only do this, but must also attend unto the continual doing of it, in season, out of season, privately, publicly, and therefore must give himself hereunto; whereas a private brother followeth other vocation, and speaketh but when he seeth occasion. For this cause, Paul saith here, an office should be in the office, or ministry in the ministration: meaning that it should be waited upon, and executed in sobriety. And then coming to the *Teacher* and *Exhorter*, he useth like speech, in *doctrine* & in *exhortation*, meaning that they should give themselves to these works, and execute them with modesty. So the officers, rather than the private brethren (upon whom no such burden is laid) seem here to be intended by *teacher* & *exhorter*, and so consequently diverse officers, as there be divers actions for them to perform, and have diverse gifts of God for the same end.

But M. S. continueth his answer thus.

*Further if Diaconia be the genus to these 5. species following, then I say that Diaconia signifieth not an office, but a work: and of works there are those 5. kinds. That diaconia doth sometime signify a work is plain. 2 Cor. 8. 4. 1 Pet. 4. 10. Lastly, the Apostle that knew how to speak would never have made teaching and exhortation members distributive with prophesy and diaconia, if he had intended to make them species subordinate to diaconia: therefore questionless that is not his intention.*

Rather than he will yield to the truth, he seeks every corner of error: and now the diverse use of the word *diaconia* must again be urged, against the proper meaning of the same, against the evident light of this scripture, & against the man's own former interpretation. And sure he is used to rough ways and words, that saith it is plain, *diaconia signifies a work*: the scriptures that he quoteth show it not. The word signifieth *ministry* or *office*, and *ministration* or *service* doon unto any other: but *work* is an unproper interpretation. Let linguists judge. Nay let M. S. himself judge, if he will be tried by himself; for in his book against *M. Bernard* (written after this) he hath this proposition; *The true ministry hath a true office, in execution*

whereof it is exercised; Rom. 12. 7. 1. Cor. 12. 5. 28 Eph. 4. 11. I would gladly know how M. Sm. will prove his assertion from these scriptures, if *diaconia* do not signify an office in this place. But it is God's special judgment against heretics, that they should be autocrats, condemned of themselves. Yet were it translated work, what would it help him? *Of works there are 5. kinds* saith he. Who denies it? but are there not also as many kind of workers? let this be disproved: otherwise to strive for the former, is to fight with his shadow.

The Apostle (we doubt not) knew well *how to speak*; and therefore spake not as M. S. feigneth, of *teaching & exhortation* as *distributive members*; but of the *teacher* and *exhorter*. And all men know that an *office* and *officer* have fit reference each to other; so *ministry* being mentioned in general, the several ministers are fitly next named. But of this point I spake before.

#### The 4. objection

*The Apostle by the commandment of Christ; writeth to the Angels of the Churches of Asia Rev. 1. & 2. & 3. That is to the Pastors which are but one in every particular Church. For so the words are, to the Angel of the Church, &c.*

Mr Smiths answer.

First it can never be proved by scriptures, that there was but one Pastor in a Church, it is plain, Act. 20. 28. that there were many in the Church of Ephesus, (that was one of those 7. Churches) that did perform the work of the Pastor, which is *poimainein* to feed; even all the elders verse. 17. with verse. 28. And therefore there were many Pastors in that Church in Paul's time. Again, all churches had officers of one sort, & one kind of Presbyterie; &c.

Reply.

This is the last objection which M. Sm. maketh and answereth. Other reasons many there are, more pregnant: this alone without conference with other scriptures, I know will not prove many sorts of officers But it may serve to confirm the point thus: seeing in Ephesus there were many Elders; & Christ here directeth his Epistle to the *Angel* or *Messenger* of that Church; this seemeth to be one that had the principal charge of the whole, that is the *Pastor*. *But it cannot be proved* (saith M. S.) *that there was but one Pastor in a church*. Neither can it be proved (say I) that there were many. Yes saith he, all the Elders in Ephesus were *poimainein* to feed, or do the Pastors work therefore there were many Pastors. I answer, it followeth not; for the reason deceiveth by equivocation or double meaning of the word. Pastor, generally taken is any governor; particularly and strictly (whereof now we speak) it is the Exhorter, or he that hath *the word of wisdom*. In the general meaning Christ is the Pastor, the Apostles Pastors, all the Elders of a particular Church are Pastors. Will he conclude hereupon, that an *Apostle* and a *Pastor* properly so called, is all one office?

The Apostle showeth the contrary, Ephes. 4. 11. As then an Apostle and a Pastor be diverse officers, though both do *poimainein*, feed: so Pastors, Teachers, Rulers, may be different officers, though all do *poimainein*, that is feed & rule the flock.



The Pastors in Israel, in the scriptures which he before alleged, Ier. 23. 1. Ezek. 34. 2, had they all one particular office? Far otherwise. For *Priests* and *Levites* were distinct in office, and other *Elders* distinct from them both, as before I have manifested. yea not only the *Sacrificers*, but the civil governors were Pastors. K. David was a Pastor taken to feed Jacob and Israel. Accordingly in Act. 20. & 1. Pet. 5. all the *Elders* may feed, & yet not all be in one & the same, but in distinct office.

Answer

*Further, (saith Mr. Sm.) the Angel of everyone of those Churches, doth not signify one Pastor only in every Church, but either the college of Pastors if they were many, or the company of the most sincere and holy men, that most opposed the corruptions of the Church, or were most holy and zealous in life & doctrine. That an Angel signifieth a company of men, is plain, Rev. 14. 6. 8. 9. & 18, 4.*

Reply.

It is not *plain*, but very obscure and figurative, if an *Angel* signifies at any time, a *company of men*; the scriptures alleged show it not. For though there is no *Angel* or messenger mentioned, but there is a people also implied, to whom he is a messenger; as there is no *Pastor*, but implieth a flock; yet is not the *Pastor* the flock, nor the *Angel* the people. Special persons are rather noted by the *Angels* in my judgment. To take the *Angel* for a *company of the most sincere and holy men*; is further from the mark: seeing some are written to, in whom little zeal or sincerity can be gathered, Rev. 3. 1. 15. and to pass by the officers, and direct the Letters to private persons, and such especially; is not according to order; encommended by Christ to the Church, 1 Cor. 14. 40.

Answer.

*Lastly (saith M. S.) in all likelihood there were some extraordinary men yet living in the Churches, either Prophets or Evangelists, that had extraordinary gifts, whose zeal and holiness might win them special estimation in the Churches: in regard whereof it might be the holy Ghost intending his Epistles to the whole Church, chiefly directeth them to these Persons so qualified, as men best able to prevail with the Church, and calleth them Angels, whether one or more: as John the Baptist is called an Angel. Mark. 1. 2.*

Reply

Any thing hath more *likelihood* with Mr. Sm. then that which is most likely to be true. Can this have *all likelihood*, that the *Evangelists* or *Prophets* extraordinary, on whose foundation Christ's Church is built, should come to that corrupt estate, which some of these *Angels* were come into? Rev. 3. 1. 15. Hath it *all likelihood* that such as were officers of all the Churches in general, should be intitled *Angels* of particular Churches? But it seemeth M. Sm. thinketh the name *Angel* must needs import some zealous or godly person: wherein he is mistaken. For the *Angels* are the stars in the firmament of the Church, and of these stars or *Angels*, many are cast by the Dragons tail, from heaven to earth, and some have the key of the bottomless pit; & some *Angels* hold the wind of God's spirit from blowing on the earth. So that the *Angels* or *stars* in the book of Revelation, usually signify the ministers of the

Churches, whither good or evil. Who rather in likelihood have the title of angels or messengers given unto them, both from the like title given by God himself to the Priests of Israel, Mal. 2. 7. and by the Jews common phrase, who called him that was chief ruler in their Synagogues, *Sheliach tsibbur*, that is the Legate or Messenger of the congregation; which name *Sheliach* the Rabbin's use for *Maleach* an Angel; and the Chaldee paraphrast putteth *Meshammesh* that is, a *Minister*, in the stead.

Now Christ used to speak familiarly and to the understanding of the people, & so I doubt not but he doth here. And although it be questionable whither there may be moe pastors then one in a Church; yet see I no likelihood of moe then one here; though many Elders. For the Pastor both by his name gift & employment, hath special charge of the flock in such things as Christ writeth of to these Churches. And as *Archippus* in the Church at Colossae is in special charged to take heed to his Ministry to fulfil it, (though it is to be thought there were moe Elders with him, as in all other Churches:) so mought *Polycarpus* (the Pastor in John's time of the Church in Smyrna, as writers record;) be written to in special, to look to his Ministry, and so the other Pastors, the Angels, in their several Churches; that by them Christ's mind, mought be signified to the congregations. This course God taketh usually; his messengers the watchmen are to hear the word at his mouth, and give the people warning from him Ezek. 3. 17. Things that concerned the whole Church of Israel, were first spoken from God to Moses, from Moses to the Elders, from them to the people: Exod. 19. 3. 7. and Exod. 12, 1, 3, 21. God doth nothing but he reveleth his secret to his servants the prophets, Amos. 3. 7. So in this Revelation, God gave it to Christ, Christ to an Angel, (properly so called;) the Angel to John: and John writeth to the Angel of the church, the Minister: that by him it may come to all the Congregation.

Thus have we heard the reasons and arguments whereby M. Sm. laboreth to manifest that *the triformed presbytery* (as he calleth it) *consisting of three kinds of Elders, Pastors, Teachers, Rulers, is none of God's ordinance, but man's device: and Antichristian.* wherein what weakness or vanity rather, hath appeared, the judicious reader, may discern; & how little cause this challenger had, to cry out the second time for an answer, with, *loe, we protest against them to have a false government of a triformed presbytery,* But Christ who hath set these for officers in his church, and holdeth all the stars in his right hand; will rescue & deliver them from the hand of aliens, whose mouth talketh vanity, and their right hand is a right hand of falsehood.

#### OF THE TREASURY.

THE last point of difference from us Mr. Smyth setteth down thus *We hold that in contributing to the church treasury, there ought to be both a separation from them that ar without, and a sanctification of the whole action by prayer and thanksgiving.* Of these & other points about the Deacons office, he speaketh after in his book. Wherein, if he would have his readers think we differ in all, he notably abuseth both them and us. But of the two points mentioned in his article, I will briefly entreat. First, for the *separatiō frō thē without*, thus he writeth *There ought to be a separation in alms and contribution to the treasury, as well as in other parts of our spiritual cōunion.* Act. 4. 32. & 5. 13. 2 Cor. 6. 17. Act. 2. 42. Heb. 13. 16. 2 Cor. 8. 7. *therf•e they that are*

*without, if they give anything, must lay it a part severally from the treasury, & it must be employed to common use. Mat. 27. 6. 7.*

How M. S. gathereth his proposition frō those scriptures, & how far he will stretch them, I cannot tell: the first place (Act, 4, 32.) mentioneth community of all goods among the saints: the second place Act. 5. 13. showeth how no other man durst join unto thē: the third place 2 Cor. 6. 17. requireth God's people to come out and separate from unbelievers, and touch no unclean thing. If he match these things thus together, as if the goods of unbelievers ar uncleā, & not to be touched or received of the Saints, he misseth of Paul's intent: for upon this ground, that *the earth is the Lord's, and the plenty of it*: the Apostle proveth it lawful for Christians to partake with unbelievers at their table in whatsoever things is set before them: so that meat drink, clothing, or money may be received from them: neither are these or any like outward things, the *unclean things* that he forbids to touch, 2 Cor. 6. 17. Consequently, if we may go to their table, we may hav them at ours: if in our poverty we may receive releef of thē: in their poverty, we may and should releev them: wherefor there is that communion in these carnal things permitted: which in spiritual things, as prayer, sacraments &c. is unlawful: & though it be said Act 2. 42. they continued in the Apost. *doctrine, fellowship, breaking of bread, & prayer*: yet he that shall gather we may have no more communion with an unbeliever in eating & drinking, then in prayer; mistaketh quite. We know that *to the defiled & unbelieving nothing is pure*, as Paul saith, *but unto the pure all things are pure*: and if an idol cannot defile God's creature so, but a Christian may use it, (so it be not with offense) neither can the idolater.

In some outward things, I observe difference between the Jews state and ours. They went not in to, nor ate with men uncircūcised, Act. 10. 28. & 11, 3. we go in to men unbaptised, & eat with them, 1 Cor. 10, 27. They did not eat of all meats set before thē by infidels, Dan. 1. 8. we do eat of all that is set before us by such, 1 Cor. 10. 25. 26, 27. They admitted not an uncircumcised into the temple Eze. 44 9. Act. 21, 28, 29. we forbid not any unbaptised to come into our assemblies. 1 Cor. 14. 23—25, Notwithstanding his I find among them, that Solomon asked & received outward things as timber for the temple, of Hiram King of Tyre: & king Darius gave of his own revenues towards the temple & worship of God, & it was not refused. In Israel I find not that any admitted into the public place of the word and prayers, was forbidden there if he would to contribute: neither any such law made by Christ. Rather the ground laid by the Apostle showeth the contrary: *if the Gentiles (saith he) be made partakers of their spiritual things, their duty is also to minister unto them in carnal things. Rom. 15. 27.* Vnbelievers are admitted to the ministry of the word in Christian assemblies, & so made partakers of our spiritual things; if then & there they will give of their carnal things, upon what ground may we refuse them?

It is alleged, how 2 Cor. 8. 7. the communion of almose is called a *grace*, and in Heb. 13. 16. a *sacrifice*. I acknowledge it thus to be in the saints, whither they give it in public or private. For when he saith, *to do good and to communicate forget not, for with such sacrifices God is well pleased*; he meaneth it not only of public contribution in the church, but of private distribution to any at any time. Paul brought almose and offerings to his nation Act. 24. 17.

and himself received such a sacrifice from the Philippians, Philip. 4. 18. And if any one Christian in private had sent him the like, had it not been a sacrifice also? Wherefore the Almose of the Saints are sacrifices, though one give to another in secret: yea if a Christian releev an unbeliever in poverty and distress, it is a sacrifice and sweet odour to God. If therefore upon this ground we may not receive it of unbelievers in the public Church, because it is in the saints a communion of *grace* and *sacrifice*: how may we receive it of such in private?

*But (saith M. Sm.) they that are without if they give anything, must lay it apart, several from the treasury, & it must be employed to common use. Mat. 27. 6. 7.* This position I will not absolutely condemn: neither can I yet grant it, for the proof is insufficient. For whereas the Jews (Mat. 27) would not put Judas wages into their treasury, it was not because he was one *without*; for Judas was a Jew, no stranger unto them: but because it was *the price of blood*, therefore they mought not put it into the treasury. This teacheth us, that goods gotten by violence, extortion, murder, theft or other like evil way: may not be put into the treasury, though the members of the Church do offer them. But this is no more for those *without*, then for those *within*. And for *common use* of all unbelievers gifts; I suppose this example will not bear it out. For if in the poverty and distress of Christ's church, they which are not of the same, minister relief thereunto, (which if they do not, it shall be one reason of their condemnation at the day of judgment:) hath not the church liberty to use & enjoy these benefits for themselves, seeing *the earth is the Lord's and the plenty thereof*? must they needs bestow it for the behoof of *strangers*, as was Judas hire? I am otherwise minded, for the reasons before rendered. Howbeit concerning these things if any shall better inform us, by the word of God, we shall be willing to receive it.

For the latter branch, *that it should be sanctified with blessing or thanks giving to God*, we do well approve; upō that general ground of thanks unto God for all his benefits: and as any do give or send more special releef, so more special thanks to be rendered therefore, as we are directed, 2 Cor. 9. 12—15.

Albeit for the manner of performing this thing, as whither a special prayer is to be made before the contributiō, & a special thanksgiving after: or whither in the general prayers of the Church, it is to be sanctified among other the public actions; there may be some question, and I will not contend: let everyone use herein, the wisdom that God giveth them. Only I do observe, how M. Sm. himself makes a query, *at what time of the Lord's day, and after what manner the treasury is to be collected*: which showeth in him no certainty for the form of this business. & I doubt not but as he, so we all may be to seek, for the most convenient manner & order of doing many things: wherein if any lust to be contentious, I say with the Apostle, *we have no such custom, neither the churches of God*.

#### **A FEW OBSERVATIONS UPON SOME OF M. SMITH'S *Censures*, in his answer to M. Bernard.**

Mr Smyth in his late book, called *Parallels, censures &c.* seeks occasion to censure some things which I had written in answer to *Mr. Bern.* but chiefly insisteth upon the question of

ecclesiastical government, whereabout he chargeth me with *antichristianisme*. If it were not for others that may stumble at this reproach, I would bear it in silence; minding my adversary so fickle and inconstant, as he holdeth almost to nothing that himself hath written; and I would restin God's work, who as already he hath made this man *like unto a wheel*, so, if he repent not, in due time will make him † *like stubble before the wind*. For from the faith which he defended in that his book he presently after, in great measure fell away himself. The *constitutiō* of our Church, (in which estate himself then professed to be with us,) he writeth of it thus *I am bold to pronounce &c. our true constitution to be the most honorable and bewtiful ornament of our Church; more glorious then our true Ministry, worship, and government*. Contrary to this, a few days after, he sets out *The character of the Beast*, wherein (having dissolved & forsaking his former *true and glorious constitution*,) he exclaimeth against us, (as before I have shown,) as having a *false Church falsely constituted*, and therefore *no one ordinance of the Lord true among us*. Thus Wormwood fell from heaven.

Again in this answer to Mr. Bernard he acknowledgeth, *the apostate Church of the 10. tribes in the Old Testament to be a Church falsely constituted*; and so the *Churches of Antichrist in the N. Testament*: contrarywise in his *Character of the Beast*, seking shifts for his anabaptisme, he saith *Israel's apostasy did not destroy the true constitution of the Church, but Antichrists doeth*, &c. I leave these and other like flowers of contradiction, for others to gather that deal in that controversy. Only because his answer to Mr. Bern. seemeth to be written in defense of our cause, and so may be taken of posterity: I would have the reader take notice, that the silver there is mixed with dross and the wine, with the gal of asps. As where Mr. Sm. saith, that *to the constitution of the typical Church*, (meaning the church of Israel) *there was not required true holiness but ceremonial cleanness*. This is a false and blasphemous assertiō, injurious to God's holy majesty, as making him to constitute Church of hypocrites: & it is evidently overthrown by the covenants made between God and them; Gen. 17. Exod. 19. 5. 6. 8. Exod. 20. and 21. &c. and 24. 3. 4. 7. 8. Levite. 19. 2. with 1. pet. 1. 15 16. Deut. 5. 1. 2. 3. and 26. 17. 18. 19. and 29. 10. 11. 12. 13. &c.

So when he saith, the Israelites *did worship to repentance, we do worship from repentance: therefore they might and did worship, thereby to reconcile themselves to God, we being reconciled to God and accepted in Christ, do proceed to offer to the Lord the calves of our lips, the best grace we have with us, first men declare their repentance▪ and then we receive them into our cōmuniō to worship with us: with thē first men were received into typical cōmuniō, and then they were trained up to repentance and faith in Christ &c.* These & the like distinctions Mr. Sm. hath fetched out of his own heart, not from the word of God: for although there be differences many between them and us, as touching outward rites and services, ended & abolished by Christ, (as the Epistle to the Hebrews showeth;) yet as touching the substance of their religion, worship, constitution &c. as touching repentance, faith, reconciliation to God &c. there was no such differences as Mr. Sm. feigneth. They had the law to show them their fyn, and to bring them to Christ: so have we. Mat. 5. 17. Rom. 3 30. 31 and 7. 7.—12. 21. &c. I am. 2. 8. 9. 10. 11. We have the gospel, to show us our righteousness by Christ, without works of the law: so had they, Heb. 4. 2. Levite. 26 42—45. with Luk. 1. 54. 55▪ 72. 73. Deut. 30. 1.—12. 13. 14. with Rom.

10. 5. 6.—8. Gen. 15. 6. Psal. 32. 1. 2. with Rom. 4. 6. &c. 1 Cor. 10. 1. 2. 3. 4. Hebr. 11. Only in the manner of administration the Law & gospel, there be differences manifested.

Also when he saith, that the Jews *moral uncleanness did not pollute their ceremonial communion; that their real wickedness did not pollute their ceremonial or typical CHURCH, worship and communion; but lawfully they might have typical communion in typical worship, that were typically clean, though they were wicked in deed:* these assertions, manifest M. S. to be not only a *typical* but a *real* seducer and deceiver of minds *in deed*; who would make us believe that if a man in Israel had but touched his own wife lying in her child-bed, or put apart for her disease; if he came to worship in the tabernacle, and had not washed and cleansed himself according to the law, he *polluted* the Church and communion of the Saints: but though he had committed adultery with his neighbors wife, and came into the tabernacle in his syn to worship, without repentance; yet he polluted not the Church, but *lawfully mought have communion* in the word, prayer, sacrifices &c. which unclean doctrine is evidently condemned, by these and many other like scriptures. Levite. 4. 2. 3. 13. 14. 22. 23. 27. 28. 35. Levite. 6. 2—7. Num. 15. 22. 23. 24. 27. 29. 30. 31. Levite. 19. 17. Levite. 18. 29. 30. Josh. 22. 16. 17. 18. 20.

But upon these and like rotten grounds, M. S. hath now sought to build his tower of Anabaptism, which the breath of the Lord, will throw down upon his head.

Although therefore the cause which M. S. then had in hand was good, and many good things are in that book; yet the dead flies have caused to stink, and putrefied the ointment of the apothecary: as in these so in other points, which the wise must observe. Leaving therefore those things, I come to the matter which he maketh against me, and in his foresaid book of *Parallels*, pag. 67. hath thus inveighed.

*But Mr Ains. steppeth up with a new kind of Antichristianism, never heard of before: and he teacheth us, if we will believe him, that Christ's ruling power is in the Eldership; and that the Pope and Prelates, arnot Antichrists, for taking into their hands the power of the multitude, but the power of Christ.*

Here first Mr S. maketh his own collection, to be my assertion. I said not, neither would say thus absolutely, *Christ's ruling power is in the Eldership*, my words are these (Counterp. pa. 176) *We acknowledge Christ to have ordained aPresbyterie or Eldership, and that inevery Church: for toteach and rule them by his own word and laws.*

That which I wrote, I plainly confirmed by scriptures in the margin, which the reader may serch and judge of: neither hath this adversary taken them away; or said ought against them; or yet set them down in his book (where he printed my words) for his reader to take notice of.

That which I have written, is further confirmed, for the substance of it, by Mr Sm. himself, in the very same book of *Parallels*, the last page but one, where he hath set down this argument. *The government of the primitive Apostolic institution, was by a college of Pastors, or presbytery. The government of the English assemblies, is by an antichristianPrelate and his officers. Therefore, The government of the English assemblies is not the primitivs Apostolic government. The major is evident; &c.*

Again, in this very passage, where he treateth of popular government, he is driven into such straits, as force him to say: *We dispute not whither the Elders must rule or not: but we dispute who hav the negative voice, &c.* and a little after: *yet we say the Elders are to lead and govern all persons and causes of the Church.* Who now will not wonder, at this man's malice, to charge me with Antichristianism for my writing: and himself in the same book, to write as he hath doon.

And were i• in deed *Antichristianism*, as he saith, which I have *stepped up with*: yet he overlasheth with his tongue, in calling it *a new kind, & never heard of before*; considering what he had heard before of M. Bernard, (if not of others) as the opinion of those that he calleth *Puritans*. But let us turn the edge of his own argument against himself, thus: *The government of the primitive Apostolic institution, was by a college of of pastors or presbytery.* (This M. S. himself defendeth,) *But popular government by the multitude, is not the government by a college of Pastors or presbytery. Therefore, popular government by the multitude (which yet M. Sm. would also plead for,) is not the government of the primitive Apostolic institution.*

Again his argument helpeth me thus, *The government of the primitive apostolic institution is not Antichristianism. The government which J plead for, in answer to M. Bern. is the government of the primitive Apostolic institution; (for it is the government by the Presbyterie,) Therefore the government which I plead for is not Antichristianism.*

Thus mought M. Sm. have been better advised what he censured in me: if he had duly weighed, what he wrote himself.

In his confutation of my writing, he first would have it remembered, *that the power of Christ which they speak of, is a ministerial delegated power, given to man &c.* I answer, that I had to deal with M. Bernard's book, and knew nothing at all, of 〈◇〉 which had passed between M. S. and him: but finding him to have set down things so badly, as that he mought make his reader believe, there was no other difference, between Papist, protestant, puritan, and Brownist, (as he calleth them,) concerning church government; then only who should administer the same: whither the Pope, or a Prelate, or the presbytery, or the multitude: I thought it needful in my answer, to show the reader a further difference, even in the power and jurisdiction itself, which whosoever do administer, they make themselves Antichrists: seeing the Pope & all Papal prelates, challenge such ruling power, as encroacheth upon Christ's own right: besides their usurping of the power of the church.

And where I say that the Pope is *Antichrist, not for taking into his hands the power of the multitude, but of Christ, to rule and govern the church as head of the same*: my meaning was not altogether to free the Pope of Antichristianitie, for taking the power of the multitude, which I acknowledge to be a heinous syn in him: but for to show by way of comparison, that the other syn is much greater, to usurp the power of Christ. And thus I write, not only from the general equity of the law, which maketh a syn against God, to be much more then a syn against man: but also from the like speeches in the scriptures. For when Jeremiah said in the Lord's name to Israel, *J spake not to your fathers, nor commanded them when J brought them out of the land of Egypt, concerning burnt-offerings and sacrifices: but this thing I commanded them, obey my voice &c & when Paul said Christ sent me not to baptize but to preach, &c.* neither of them

denied simply, the things which God had plainly spoken, & Paul practiced; but only by way of comparison: even so do I. And yet if I should stand upon fit and proper terms, I would not call the Pope *Antichrist*, for doing that which the people in Christian liberty should do: but for doing that which Christ only is to do, who is L. and head of the church. Even as the Apostle John maketh such to be *Antichrists* in his days, as denied Jesus to be the Christ, or come in the flesh: so all that in these days, deny or oppugn Christ, are properly *Antichrists*: and they that bereave the brethren of their liberty, are tyrants & oppressors of the church. But as things are some time taken largely, he that sinneth against his neighbor, may be said to syn against God & Christ. Anabaptists, Arians, and all other heretics, are *Antichrists*: & so I acknowledge the Pope for robbing the church of her power, may be called *Antichrist*.

But M. Sm. to help the Pope, if thereby he may think to hurt me, pleadeth that the Pope *doth not assume that power which Christ as king hath in his own hands reserved to himself*. This is catholicly spokē of him and very favourably on the Popes part: but how truly, let the sequel show. The Pope assumeth this power, to be Rector of the universal church; director of the Lord's universal flock: (*P. Bonifac. 8. Sexto. decretal. cap. vbi.*) To be Cephas, that is (by his interpretatiō) *Caput*, the head of the Apostolic church. (*Anaclet. dist. 22. cap. sacrosācta.*) To be *Lex animata in terris*, a living law in earth; whose sentence & judgment must stand, as given out of heaven by the mouth of Peter himself. *Sext. decret. c. Ab arbitris. glosa. P. Agatho. dist. 19. c. sic omnes.* which sentence no man must break nor retract, no mā must dispute or doubt of. (*P. Nicol. 9. q. 3. c. patet. P. Jnnoc. 2. Art. 17. q. 4. Si quis.*) The Pope assumeth this power, to be set of God over nations and kingdoms, to pluck up, and to root out &c. even to judge the princes of the earth; to be one and the same head with Christ of the visible church: and therefore every earthly creature if he will be saved, must of necessity be subject to the Pope. (*Bonifac. 8. Extrav. c. unam sanctam. De major. & obed.*) He by Romish religion, is that one Pastor, over the one fold: God himself and he his vicar, have but one consistorie. (*Hostiens. in cap. Quant. de trans. praeb.*) under his feet are all things subdued, sheep and oxen & beasts of the field, fowls of heaven, and fishes of the sea, that is to say, (in catholic interpretation) Jews, heretics, pagans, Christian men of all sorts, Angels in heaven, and souls in purgatory *Antonin. sum. major. 3. part. dist. 22.* As for emperors and kings, (whom God himself honoreth with his own title of God's,) they may serv to hold the Popes stirrup, or kiss his foot: for they be more inferior to him, then lead is inferior to gold. *P. Gelasius. Dist. 96. cap. duo.* Wherefore his doctors have kept decorum, in giving him the titles of the highest God; as *Optimus, Maximus*, most good and most great, & *Supremum in terris numen*, (*Staplet. in princ. fid. doct. praef. ad Greg. 13) Yea Dom. Deus noster papa*, our Lord God the Pope, *Can. Extravag. Johan. 22. c. cum inter. In glosa.* These and many moe like testimonies which might be alleged, will tell every wise heart, whither the pope assumes not the power which Chr. hath reserved to himself: and whither M. S. had not a greater splen against me, then against the Pope: when to contradict what I had written, he sets down, that *properly the Pope is not antichrist, for challenging Christ's kingly power proper to himself*: & in another place also saith, *The pope is not Antichrist, for that he usurpeth that regal power which is proper to Christ: but is antichristian for usurping the delegated power. &c.*



As for his friendly qualifications, that *the Pope claimeth to be a ministerial head▪under Christ, & in that he doth many actions proper to Christ himself, it is but the misinterpretation of his ministerial headship, not understanding how far it extendeth, &c.* these are but colors to hide the filthiness of that scarlet whore, who surmounting in arrogancy all the children of pride, yet will needs be called servant of the servants of God. But I set down, not what the Pope and papal Prelates say they be; (for the Devil will say he is an Angel of light,) nor what they plainly profess to do: but what they be & do in deed; though yet they profess so much, as any forehead might blush to say, the Pope claims not the power proper to Christ alone.

And what if I would press Mr Smiths words as much for the Pope on the other hand, namely that *he claimeth to be ministerial Bishop under Christ, & in that he doth many actions proper to the Church, it is but the misinterpretation of his ministerial office, not understanding how far it extends, &c.* and hereupon conclude, *that properly the Pope is not Antichrist for challenging the Churches ruling power proper to itself;* would not this plea be as good as Mr Smiths? And thus the Pope mought be freed from being Antichrist *properly* at all; or else Mr. S. pleading is but little worth.

Again, for Papal Bishops among the Protestants, however they utter not such speeches of their power, (being curbed through fear of the civil magistrate:) yet their Lordly jurisdiction, which they challenge and usurp over many parishes and provinces, together with the names of blasphemy upō their foreheads as *Lord's-spiritual, Archbishops &c.* do prove them to encroach upō Christ's kingly power, and usurp the same; though neither they, nor the Pope, nor Belial himself, will say so much.

Next for the government by Elders which I proved by scriptures; Mr Smyth, neither answering, nor once mentioning the scriptures quoted, seeketh to blind his reader with a *We say*, and a general disclaiming of mine error, (as he calleth it,) without conviction. And let the reader observe his manner of disputing against me. At the first, he said to me, *This of you deney M. Ains. (which I think you do not) I say you are therein departed from the faith.* Behold how his own heart checked him, when he began his invective against me; it told him, that I denied not the truth. But he proceeds; and after he had shown his own faith, he comes upon me with another *If*, and conceles his own thought, saying, *If you hold any other faith, it is not the faith of Christ.* After drawing to an end, he concludeth a gainst me thus *I do therefore utterly disclaim this your error Mr. Ains. as one part of Antichristianism in your Church.* First let us see what mine error is, and then how it is convinced. Is it mine error to hold that Christ hath ordained a *Presbyterie in every Church?* why the scriptures which I cited prove it to be truth; and mine adversary hath nothing to say against it, but yieldeth it himself in the last leaf of his book as before I shown. Or is it mine error to hold, that this Presbyterie is to teach and rule the Church by Christ's own words & laws? This seemeth in deed to be the scandal, which Mr. Sm. stumbleth at, & would thus spurn away. *The power ministerial of the Elders* (saith he) *is rather a leading power, then a ruling power: neither ar the Elders in all the New Testament (to my knowledge) called rulers Archontes, but overseers leaders, elders, prohistamenoι: whereby the holy ghost would teach, that their power is not to rule but to lead and direct. I do therefore utterly disclaim this your error &c.*

I answer that Mr. Sm. doth sophisticate & dally with the word *Rule*, whiles he maketh it to answer only to the greek word *Archein*; which signifieth to rule and reign as Princes; Mark. 10. 42. Rom. 15 12. whereas he knoweth or may know that other words also are fitly translated *Rule*; as *poimainein*, Rev. 2. 7. and *proistasthai*, Rom. 12 8. and he saw before his eyes, how I alleged for teaching and ruling 1. Tim. 5. 17. where this later word is used. Which he not knowing, as it seemeth, how to translate better, and yet not willing to brook the word *Rule*, saith they are not called *Rulers archontes*, but *prohistameno*i. He might as well have said, neither ar they called *Overseers* but *Episcopoi*, nor *Leaders*, but *hegoumeno*i, nor *Elders* but *Presbyteroi*; and so have bleared the simple readers eyes, with all Greek words, to spoil Christ's Ministers of their authority, and to make men believe they stand but for ciphers. If he be so ignorant of the Greek tongue as he pretendeth, that he will neither allow *Prohistameno*i to be translated *Rulers*, (which so many Greek authors will allow,) nor give us another English word for it, I will leave him to his ignorance or frowardness rather, and refer the reader to 1 Tim. 3. 4. 5. 12. where this same Greek word is applied to the ruling or governing of a house, and of children, which the Apostle after in 1. Tim. 5. 17. and other places, applieth to the ruling of the Church by Elders. So that Mr Sm. may as well teach householders, they must not rule their houses or children: as that Elders must not rule the Church, because they be not called *Archontes* princely-rulers, but *prohistameno*i, rulers standing before or over them.

Again if this reason of Mr S. be good it hath broke the neck of his popular government; for it is this; If Elders be not called *Archontes* (Princes or Princely-rulers;) then are they not to rule the Church of God. But Elders are not called *Archontes*. Therefore &c. Which I return upon himself thus, If the multitude of brethren be not called *Archontes*; then are they not to rule the Church of God: but the multitude of brethren are not called *Archontes*; if they be, let M. S. show where. yea I might add, that they are not called *Overseers*, nor *Leaders*, nor *Elders*, nor *prohistameno*i; Therefore neither are they to rule the Church; and so it is to be without rule or government of man at all; which if M. Sm. do hold, it will be found that himself deneyes the faith. For however it be true, that only Christ himself (who is the *Archon* or Prince of the kings of the earth,) is properly the *Archon* or princely-ruler of the Church, and imperial power perteyns to him alone: yet he hath given ministerial power and authority to his servants, *poimainein* & *proistasthai*, to feed, rule, govern, go before and direct his Church: and who so refuseth them whom he hath sent and set, refuseth him.

Whereas I further added of the Elders set to teach and rule, that unto them *all the multitude, the members, the saints, ought to obey and submit themselves, as the scriptures teach*; Heb. 13. 17. 1. Pet. 5. 5. this wholesome doctrine Mr. Sm. before misliked and kicked against, in answering Mr. Bern. & seeks to turn it away, with this peremptory and perverse answer *To the place Heb. 13. 17. J say the Apostle doth not intend to teach that the whole body of the Church must yield to the voice of the Elders, in everything that they liest*. O notable cavil! who saith they must yield to *everything the Elders liest*? Is this a fit answer to cashier the government of the Elders? Then away also with his popular government: for I say, no scripture intendeth to teach that either minister or member, must yield to the voice of the multitude, in everything they liest. If so;

then Aaron had been blameless for making the golden calf; because it was the people's liest, and they importuned him thereto Exod. 32. 1. 22. 23.

But M. S. proceedeth, saying; *nor that the Eldership hath in their hands the power of Christ to rule contrary to their liking.* I answer, the Elders are to teach and rule the Church by Christ's own word and laws, as I have expressed. And herein I presuppose that both the Elders will teach and rule according unto godliness, & the people will obey the godly doctrines & directions of their Elders, without mislike or discontentment. For Christ's sheep will hear his voice; his kingdom is peaceable; his subjects loyal and obedient. Now whiles I speak of the ordinary power that the Elders have to teach and rule the Church, as Christ hath constituted it in peace; it is but from a contentious humor, to object, that they have not power to rule contrary to the people's liking, as if there could be no rule, but when the Elders and brethren are at war one with another. Of the Church it is written, *the multitude of them that believed were of one heart and of one sowl;* yet none (I think) doubteth, but there was rule & government among them. And of such quiet rule spake I, though M. Sm. would disturb it with his exception; which he mought also have alleged against the Presbyteries authority to pray preach and administer the sacraments; seeing these ar no more to be done contrary to the people's liking, then rule and government: for God hath called us in peace. So for ought that is yet said; the government by Elders standeth fast.

The last battery followeth. *But (saith M. S.) the intent of the Apostle is to show, that all the particular members in all their affairs, must submit themselves to the instruction and guidance of the Elders. For although Christ hath placed the Elders as stewards over the servants yet he hath not appointed them as Lord's over his spouse & wife. Your argument therefore (saith he) is a fallacian a conjunction & division thus; Al the particular members must obey the elders in their lawful instructions and their wholesome admonitions severally; Ergo the whole body must jointly obey the voice of the Elders.*

Here M. Sm. running himself into a fallacy, by dividing those that are joined together of the Lord, would bear himself out in his evil, by blaming another first, but without all equity, as the judicious reader may easily perceive. For his reason is to this effect, *If Elders be stewards over the servants, and not Lord's over the wife (the church): then is not the church to obey or submit unto them.* Where learned the man this logik? Is there no obedience or submission, thinks he, but unto Lord's? Then is there no obedience ecclesiastical, which the church may yield to any save unto Christ, for he is the only Lord. But this man is blinded with his erroneous conceit. For as in civil government we are to obey and submit, not only to the King as unto the superior, but also to the governors that are sent of him: so in government ecclesiastical we are to obey and submit, not only to the King Christ, but to the Elders his ministers sent of him: to the one we submit as to the Lord and King: to the other as to servants and ministers, set over us by the Lord. Again, I would fain know, whither Mr. Sm. thinketh the Elders to be Lord's over the particular members? If he say, yea, I abhor his pride, for it is injurious to Christ the sole Lord of all & everyone in the church: if nay, then I detest his sophistry; for by the same reason that he dissuadeth the whole flock from obedience, he mought also dissuade each particular member: which yet he doth not, but yieldeth the

contrary. Now that the Apostle intendeth not only the particular members, but the general flock also, is apparent; First, by his reason which he annexeth, *for they watch for your souls as they that must give accounts*. All good Elders, I ween, do watch as well for the public church, as for the private members, and shall give account for the whole. If then the Apostles reason be of weight; the whole flock, as well as the particular sheep, must obey and submit to such as watch over them. Secondly the Apostle saith elsewhere, to the Elders of another church, *take heed to all the flock, whereof the holy ghost hath made you overseers: poimainein*, (that is to feed, rule, govern, guide, direct and do all other duties of good shepherds unto) *the church of God*. Now these words *flock & church*, mean not particular members, but the general company under charge & guidance. And if the holy Ghost have set Elders and shepherds over the whole flock: can any man doubt, but they must teach rule and direct the whole? & if they must do this by authority from God: is not the whole flock bound to be taught ruled & directed by them in the Lord? What perverting of the scripture then is this, that when the Apostle writing to a whole church, to obey and submit unto their guides: it should be restrained unto particular members for to obey? Such doctrines fit rather the confusion of Babylon, then the holy order & government of Zion. But it seemeth the stench of this restreynt, went up into the nose of the man himself as he wrote it: for presently he seeketh to sweeten the ill savor with these flowers: that *All the saints shall yield obedience to the Elders in things commanded by God: and the Elders shall all of them obey the voice of the church in things commanded of God*. He might also have added that both Elders and people should obey the voice of any particular person, in things commanded by God. For if the whole church do syn, and any one make it known unto them, and show them the law of God: they are bound to obey him, & submit to his good counsel in the Lord. But what is this to the purpose? The question is into whose hands Christ hath committed the ordinary teaching guiding governing and ruling of his saints here on earth. The scriptures teach, and we accordingly have long since professed, that it is into the hands of the Bishops or Elders. This is that which I defend in my answer to M. Bernard: for this, if for anything, M. S. also inveigheth against me: being indeed against himself also herein. For besides the testimonies fore alleged out of his book, he hath further in the same book written thus, *Christ is not their king, seeing he only ruleth by his own laws and officers, and not by Antichristian Lord's and laws &c*. And again, *You refuse Christ's testament and his kingdom, and will not have him to reign over you in his own offices and laws, which is contrary to these places, Luk. 19. 27. Apoc. 14. 9. 10. 11*. Loe here the truth which I defend, confirmed by my adversaries own pen; for this is the only thing which I plead, that Christ ruleth his people, only by his own laws and officers, as mine opposite himself granteth: & yet see, what an outcry he maketh against me, as teaching such Antichristianism, as was never heard of before. But by his former dispute against the Presbyterie, himself is found to be one of those enemies, that will not have Christ to reign over them, by his own offices and laws.

Whereas he putteth the question thus, *how far the sheep must obey the Elders which are shepherds*: that is not the point between Mr. Bern. and me, neither medle I with it: yet if any be desirous to know my mind in general, it is. So far as the shepherds do teach rule and direct the sheep in the ways of Christ, by his own word and laws; so far at they all jointly and

everyone severally, bound to obey and submit to their shephards, and no further. For although this be the ordinary way of teaching and governing the Church; yet if extraordinarily it fall out, that the shepherds walk and lead awry, and the sheep go aright; then is neither the whole flock, nor any one sheep to follow or obey them, unless they will fall together into the ditch.

Neither will that reason, which M. Sm. so laboreth about, namely that the Ministry is not by *succession* but by *election* of the church; make ought against me: unless the man thinketh this consequence good, *If Elders be chosen by the Church, then are they not to teach and rule the Church by Christ's word and laws.* The contrary rather is true. For if the Church be authorized and commanded of Christ to chose and set Elders over them, for to teach and rule them by his own word and laws; and are also commanded to obey and submit themselves unto their Elders: then are the Elders to teach & rule them by Christ's word and laws, and the Church is therein to obey. But the first is true, as the scriptures and reasons forealleged prove; Therefore also the latter.

No more will that similitude of a body, (which as all parables will easily be perverted, being strained beyond the purpose of the holy spirit) help ought against the truth I defend. For as God hath disposed the members everyone of them in the body at his own pleasure, & given them several faculties, so as all the members have not one work; and as the eye for seeing, the ear for hearing, the mouth for speaking, &c. do administer, not for particular members only, but for the whole body: even so the Church hath many members with diversities of gifts, and diversities of offices or ministries; which they are to attend unto and execute for the whole body: & the whole, (not the particular members only, as this man fancieth) are to obey and submit unto these distributions & administrations, being all of the Lord, as the Apostle teacheth. And as all the members of the body have not the gift of speaking, seeing, smelling &c. but these are bestowed on special members for the use of all: so in the church, all are not prophets, or all teachers, or all governors &c. but to one is given the word of wisdom, to another the word of knowledge &c. unto the administration of which gifts, by the due offices or members; all the body is to submit, and obey in the Lord. So that a wonder it is any man should have the face to blame me with *Antichristianism*, for disclaiming that position which M. Bernard imputed unto us; namely, *that the power of Christ, that is, authority to preach, to administer the sacraments, and to execute the censures of the church, belongeth to the whole church, yea to overy one of them:* or for affirming, some special authority to be committed to the Elders for reaching and ruling the church by Christ's own word and laws, unto whom the other brethren are to obey, always in the Lord. What would it be but a mere confusion and abuse of the holy ordinances of the gospel, if everyone in the church should administer & perform the works of all Christ's ministers: which they may, if the power and authority pertaineth unto them: for who may abridge the saints of these things?

And most strange it is, that M. S. (if anything may be strange in him,) would thus inveigh against me: when in handling this very point against M. Bern. he writeth thus *Wherefore I say unto you, that the gifts of preaching, administration of the sacraments, and governing are given unto some men, but the offices and officers endued with these gifts are given unto the church &c.* If but

*some men in the church, have the gifts of preaching, administration of sacraments & governing: will M. S. blame me for denying this position of M. Bernard, that Christ's power and authority to preach, administer the sacraments &c. belongeth to everyone in the church. Have they authority to preach or govern, which have not the gifts of preaching or government? I leave the judgment of this controversy, to every wise heart.*

And this I hope may suffice for clearing myself of *Antichristianism*, in that which I wrote about church government: being the main thing which M. Sm. hath wrested against me. Other things there are which he girdeth at briefly: and which I omit to strive with him about, whom I see to be set upon debate. And how adversarylike he dealeth with me, in mangling, corrupting and depraving my answers, for his advantage: they that compare them with his book may see. Let this one be an instance. To an objected error against us, I thus answered: *Neither is this position set down in our words, (to my knowledge) neither doth Mr. Bernard take away, but confirm rather the thing that we hold: for he granteth that they offend God, which may and do not ordinardie (having means offered) live in a church rightly constituted: & we grant, that many of Christ's subjects for want of means, do not live in a true constituted church. If therefore he were not a caviller, he would not have reckoned this among our errors.*

This my answer M. S. of his liberality hath set down in his book thus.

*M. Ains. answering M. Bern. pag. 173. useth these words. Neither is this position set down in our words, (to my knowledge:) if therefore M. Bern. were not a caviller, he would not have reckoned this among our errors.* Thus having dealt more injuriously with my words, then the unjust steward did with his Masters reckoning, in abating more then half of my writing, without so much as any note or mark to intimate of further matter in my answer, (which he maketh almost senseless): he proceedeth to charge me with forsaking the defense of the truth and then runs on to justify that he had written to Mr. Bernard which I knew not of.

But for his injurious dealing with me, and persecuting this poor church (which deserved better of him) with his pen in public, as the world now may see he hath don in high measure: I leave him unto God for mercy or judgment. Whose hand as it is heavy upon him already, in giving him over from error to error, & now at last to the abomination of Anabaptism: so will the same hand still follow him unto further judgment if he do not repent. But I wish he may find grace in the eyes of the Lord.

FINIS.

### **Faults escaped▪**

Pag. 12. line 2. for *tunea* read *tuned*.

pag. 15. line 2. for *alled*, read *called*

pag. 98. in. the last line, read *well ruling, and painful*. Other faults may easily by discerned and pardoned.



**P-HA-3. A reply to a pretended Christian plea for the anti-Chistian [sic] Church of Rome: published by Mr. Francis Johnson a<sup>o</sup>. 1617 Wherein the weakness of the said plea is manifested, and arguments alleged for the Church of Rome, and baptism therein, are refuted; by Henry Ainsworth. Anno 1618. - Ainsworth, Henry, 1571-1622?**

A REPLY TO A PRETENDED *CHRISTIAN PLEA* FOR THE ANTICHRISTIAN CHURCH OF ROME: published by Mr. Francis Johnson a<sup>o</sup>. 1617.

Wherein the weakness of the said *Plea* is manifested, and arguments alleged for the Church of Rome, and Baptism therein, are refuted; By *Henry Ainsworth*. Anno 1618.

We would have healed Babylon, but she is not healed: forsake her, and let us go everyone into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies;

Ier. 51. 9.

Printed in the yere 1620.

### **The Preface.**

TWoe things (good Reader) have been heretofore controverted between Mr. Johnson and me, the one concerning the Power of the Christian church, which he would have installed in the Ministry thereof: the other concerning the Antichristian church of Rome, with the ministry and baptism thereof, which he hath pleaded to be true, though corrupted; I have proved to be false and deceitful. These things have passed publicly (through mine Opposites occasion) in Mr Richard Cliftons *Advertisement*, and my *Animadversion* thereto. The former of these two points, Mr. Johnson hath left unanswered; so the prudent may judge of the strife, by that which we both have said: the latter, he hath sought to maintain by a colorable Plea for the Roman church, chiefly underpropped by two reasons, 1. because Antichrist should *sit in the Temple of God*; 2. and because Apostate Israel (the figure of this Antichristian church,) was the church of God; as he pretendeth. These, with his other like reasons, I have labored to refell, in this treatise following. His order of handling them, I have altered; beginning with the Church of Rome; then with the Baptism of that church: for so I judge the truth of the controversy will soonest appear. His often longsome repetitions, I seek to abridge; as being fruitless, & wearisome to the Readers: his bold and bitter taunts, I pass over; being not willing to answer any man (and least of all the dead,) to such things. As also his marching us among the Anabaptists, for our more disgrace: his dissembling of his own former judgment and accord with us, in the things now controverted; imputing them to us and others, when himself hath formerly spoken and written for the things which he now would pull down; but hath not taken away his own grounds. Only whereas in his preface he intimateth *sundry manifest untruths* published in the *Animadversion*, but nameth none: I signify in a good conscience, that to my knowledge • published not any one untruth, but rather spared him, then pressed things in extremity. That which I suppose he aimeth at, I set down from the



report of honest faithful witnesses, (of whom some are now at rest in the Lord,) who would not (as I am persuaded) willingly have related anything but the truth. Finally, as in all other my labors, so in these controversies following, I endeavor to find out & manifest the way and will of God, by the light of his word; to the glory of his name, and comfort of those that love the truth in sincerity.

#### **A REPLY TO A PRETENDED *Christian Plea*, for the Antichristian Church of Rome.**

WEe are taught of God, that *they which forsake the Law, praise the wicked; but such as keep the Law will contend with them.* Wherefore, though my desire hath been to leave off contention with all men, & to labor to build up Zion in peace: yet being provoked by name, & my writings against the *Man of syn*, that *Son of perdition* being publicly traduced; I held it my duty to maintain the war which I began to wage against the Beast, whom *The Lord will consume with the spirit of his mouth, and will abolish with the brightness of his coming.*

The state of this controversy is; whether notwithstanding the infinite idolatries and other abominations now of a long time with strong hand practiced by the church of Rome; it be to be reputed the true church of Christ; and the Sacraments (especially Baptism) to be esteemed the true signs and seals of the covenant of grace, from God to them, in their present estate. I deny it: mine opposite hath colourably pleaded for it, & inveighed much against me, in his last book called *A Christian Plea*; a°. 1617. Wherein, though in many things he deserved sharp blame; yet having ended his life with his work, and not being now to answer for himself, or make use of that which is written: I will omit the just reproofs, which might through God's mercy have been a benefit unto him: and will address myself, to remove the stumbling blocks out of others way, and to clear the truth which is darkened with the cloud of error. The Lord which hath taken this counsel against Babylon, that the least of the flock shall draw them out; and that he will surely make their habitation desolate with them: enable me with his grace to fight the good fight of faith, and to declare in Zion *the vengeance of the LORD our God, the vengeance of his Temple.*

#### **Of the church of Rome.**

BEcause the true Church is that people to whom pertaineth the adoption of sons, and the glory, and the covenants, & the giving of the Law, and the service (of God,) and the promises: it is requisite that we first handle the state of Antichrists church, so shall we the better discern of the ministry; seals of the covenant, and other ordinances of God which the man of syn abuseth, whether they be true or false unto them, in that their sinful abuse.

In my former answer, I laid down these grounds; The Antichristian synagogue is by the Holy Ghost called *a Beast*, Rev. 13. 11. which signifieth *a Kingdom*, Dan. 7. 23. it is named also *a great City*, Rev. 11. 8. which noteth the largeness of the tpolitie & kingdom. It cometh up *out of the earth*, Rev. 13. 11. as being of this world, (which Christ's kingdom that cometh down from heavē Rev. 21. 2. is not:) and therefore is called *a man of syn*, 2 Thes. 2. 3. and *a great whore*, Rev. 17. 1. whose head is *Abaddon* or *Apollyon*, Revel 9. 11. the Destroyer of others, and himself the *son of perdition*, 2 Thes. 2. 3. and they that follow him are the children of damnation, 2 Thes. 2. 12. This wicked generation warreth against *the Lamb Christ*, and against the Saints,, Rev. 17.

14. 6. and 13. 7. blasphemeth God's name and Tabernacle, and them that dwell in heaven, *Rev. 13. 6.* that is the true church, whose conversation is heavenly, *Phil. 3. 20.* Yet do they all this mischief, under show of Christian religion: and therefore this Beast, hath horns like the Lamb Christ, *Rev. 13. 11.* this whore is arrayed with purple & scarlet, gilded with gold, precious stones and pearls, *Rev. 17. 4.* as if she were the *Queen* and spouse of Christ, *Psal. 45. 9. 13. Ezek. 16. •0.—13. Song. 7. 5.* she hath Peace-offerings and Vowes, *Prov. 7. 14.* (as if she were devout in God's service, *Psal. 66. 13.*) bread and waters, *Prov. 9. 16. 17.* (as ready to refresh the weary souls.) Her doctrines, sweet and amiable, lies spoken in hypocrisy, *Prov. 5. 3. 1 Tim. 4. 2.* but yet confirmed with signs and miracles, as if they came from heaven, *2 Thes. 2. 9. Rev. 13. 13. 14.* her power & efficacy great, prevailing over the many and the mighty, the Kings and Princes of the world, deceiving all nations with her enchantments, *Prov. 7. 21. 26. Rev. 17. 2 & 18. 23.* and if it were possible, God's very elect, *Math. 24. 24.* Her continuance and outward prosperity is long, *Rev. 13. 5. & 18. 7. & 20. 2. 4.* her end, miserable, *Rev. 18. 19. 21. & 19. 20. 21.* consumed with the spirit of the Lord's mouth, and abolished with the brightness of his coming, *2 Thes. 2. 8.* And for her destruction, the heavens shall rejoice, and sing praises to God, *Rev. 18. 20. & 19. 1. 2.*

The accomplishment of these prophetesies, I there shown to be in the Church of Rome at this day; confirmed by her own canons and doctors, that set forth her profession and practice. These grounds remain yet unanswered by mine opposite; being such as I assure myself neither could he, neither can any soundly refute. Now let us see how far he yieldeth, and how he opposeth. First he *prayeth all to take knowledge, that his mind and desire in himself is to plead against the present estate of that church, and not for it: acknowledging it to be fallen, into most sinful and deep defection and apostasy, and so to be a notorious harlot and idolatress: which all the people of God ought to forsake, and to witness the truth there against, even unto death.*

How well this his acknowledgement agreeth with his plea in the residue of his book; shall appear in the discussing of the reasons after following. But what saith he to the description of Antichrists church, which I before shown from the scriptures? He saith, *I speak of the church and Synagogue of Antichrist, of the Beast, of the great City, of the man of Syn, of the great whore, of Abaddon or Apollyon, the son of perdition &c. whereas I should treat of the Temple of God, whereof Paul speaketh. 2 Thes. 2.* Hereupon he chargeth me, to keep what I could from the point of the question in hand, and therefore also to confound things that differ.

I answer, that the the question was by this mine opposites former grant, about *the church of Rome*, whether it were *the church of God* or no. Now when at first I show from the scriptures, what manner of Church that Roman church is, in God's account: how could he charge me to keep from the point of the question? 2ly. the place of the Apostle being alleged by mine opposite for a proof that the church wherein Antichrist sitteth, is the *Church of God*; I come immediately after to scan that scripture: and yet he challengeth me for keeping from the point; whereas all men of judgment may see it was needful to know what God foretold of that church throughout the scriptures, that so we might understand in what sense Antichrist is said to sit *in the Temple of God, 2 Thes. 2.* For seeing *the Temple of God*, is a figurative phrase, taken from the shadows of the Law: it is not wisdom in us, to expound a

parabolical speech contrary to the plain scriptures & grounds of Christian religion; but we must understand it according to them. Wherefore, there being no other answer made to the description aforesaid: it standeth in force to prove that the church of Rome, is not the true Church of Christ.

So for the accomplishment of the propheties, whereas I shown from the Papists own writings of their church, how fitly it agreeth with Antichrists synagogue foretold of by God: mine opposite answereth *I tell them of a Church, such as Bellarmine and others describe, one part whereof lives on earth, another under the earth, and a third part in heaven &c. Whereas our question is of the Temple of God, whereof Paul speaketh, 2. Thes. 2. 4. and of the court and holy city whereof John speaketh Rev. 11. 2.* Thus neither the Propheties of God, nor the complement of them shown by the men themselves whom the propheties concern, may be brought to clear the controversy: but mine opposite will insist upon dark and figurative speeches; that men may be the more easily deluded. For how shall we prove against Papists, that the Pope is Antichrist; if we may not allege the Popes own doctrines and practices, which are contrary to Christ? Yea how shall we judge of any church, but by their own Confessions published, and comparing them with the scriptures? Wherefore the profession of Papists concerning their church, is a strong argument whereby they may be discovered to be none of Christ's: & even the Cretian liars testimony against themselves, is true, as the Apostle noteth, *Tit. 1. 12. 13.*

#### **An Answer to the arguments brought for the church of Rome.**

Mine opposite pleadeth thus; *1. First, I take an argument from the baptism had in the churches aforesaid, [the Apostate churches of Christians▪] thus. The Baptism had in the church of Rome, is the Lord's baptism, the sign and seal of his covenant, the ordinance of God had in that church from the Apostles times (before Antichrist there arose) Rom. 6. 2. 3. and so is true baptism, which is from heaven and not of men: that one baptism which pertaineth to the body of Christ, Eph. 4. 4. 5. which the Lord hath given to his church, and not man &c. Therefore the church of Rome, is the church of God, and under his covenant &c.*

Answ. Here, let it first be observed, whether mine opposite pleadeth *against the present estate of that church*, as before he pretended. For if they be under God's covenant, & have it sealed unto them from heaven, by that one true baptism, then are they in the state of grace and of salvation: which is the very thing that all Papists at this day do plead for. Concerning his Argument, I deny, that the baptism had in all Apostate churches of Christians and particularly in the church of Rome, is the Lord's true baptism, or the sign and seal of his covenant of grace unto them. Here mine opposite referreth me to another place of his book, for proof of the truth of their Baptism: whereto I will make answer anon, in their place. And now that my denial may not be so bare as is his assertion here: I will insist upon the two scriptures which he citeth▪ and disprove their baptism.

In *Rom. 6. 2. 3. 4.* the Apostle saith; *How shall we that are dead to syn, live any longer therein? Know ye not that so many of us as are baptized into Christ Jesus, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, by the*

*glory of the Father, even so we also should walk in newness of life.* Here first the Apostle speaketh of such as are *dead to syn*; that is mortified Christians, which live not in syn, neither reigneth it in them, but they are *freed* (or *justified*) from syn; and are *alive* unto God. But Antichristians (such as are the professant members of the church of Rome,) are not dead unto, or freed from syn: for they are the subjects of the Man of syn, the worshipers of the Beast, for whom is prepared *the wine of the wrath of God, Revel. 14. 9. 10.* They are of that church, which by my opposites confession a little before) is *fallen into most sinful and deep apostasy, & is a notorious harlot and idolatress, which all the people of God ought to forsake:* Wherefore they are rather to be counted *dead in sins* (as the Apostle speaketh of the Gentiles, *Ephes. 2. 1.*) and that they are in deed dead, and not partakers of the first resurrection; is evident by *Revel. 20. 4. 5. 6.* in that they are the worshipers of the Beast, and murderers of the witnesses of Jesus. Wherefore, the doctrine of Baptism in *Rom. 6.* is far from proving the Antichristians or other heretical and apostate churches, to have the true baptism of Christ, or seal of his covenant: but his servants they are to whom they obey, even of syn unto death, *Rom. 6. 16.*

The other scripture is *Ephes. 4. 4. 5.* There is *one body and one spirit, even as ye are called unto one hope of your calling: one Lord, one faith, one baptism.* By which words it appeareth, that such as have the *One baptism*, have also one and the same *faith, Lord, hope, spirit, and body:* which to affirm of the Antichristian church of Rome, and of all other heretical and Apostate churches that profess Christ, is very impious. And most firm arguments there are from the Apostles words to the contrary of that which this man pleadeth for. As, The Romish and other heretical churches have not the one & same faith with the true Churches of Christ; witness, their blasphemous doctrines published by the Council of Trent, and in other books; and the Apostles prophesy, that they are departed *from the faith, 1 Tim. 4. 1.* &c. therefore they have not the one Baptism. They have not one and the same Lord Jesus Christ; but have Antichrist the Man of syn, for their Lord: therefore they have not the one baptism. They have not that one hope, nor that one Spirit, neither are they one body with the true Christian churches: therefore they have not that one baptism. These things are partly proved before in the description which I set down of Antichrists church: they are also acknowledged of all Christian churches, which disclaim the unity with the Antichristians in their faith, spirit, & body. And the scriptures most abundantly disclaim this feigned unity: as *2 Cor. 6. 12. what concord hath Christ with Belial?* meaning, none at all. And Belial is there put for Antichrist and his retinue, as in *2 Sam. 23. 6. & 22. 5.* The Apostle showeth, that the Antichristians have from God, strong delusions, to believe lies unto their damnation, *2 Thes. 2. 11. 12.* That they are departed from the faith, do give heed to *educing spirits, and doctrines of Devils, speaking lies in hypocrisy, &c. 1 Tim. 4. 1. 2.* That the false teachers (among Christians) privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, *2 Pet. 2. 1.* That the Beast (which is the kingdom of Antichrist,) and the false prophet (his ministers) and all that worship him, or take his mark; shall be tormented in fire and brimstone forever and ever, *Rev. 20. 10. &c. & 14. 9. 10.* And shall we now say, that these miserable creatures, have one Spirit, hope, Lord, faith and baptism with the saints and true Churches of Christ? My soul, come not thou into their secret, that so affirm.

The second argument for such churches, is; *If they be not under the covenant of God, but divorced from the Lord &c: then is there no salvation for any in those churches.*

Ans. I deny the consequence. For then, after Israel was divorced from the Lord, (as is testified in *Ier. 3. 8.*) there was no salvation for any among them: which I know mine opposite himself would not say.

*Objection. Why, out of the covenant of God, there is no salvation.*

Ans. I grant it. But though the church be not under the covenant of God, but without it, or divorced from him, yet some particular persons in that church, may through God's grace be in his covenant. For as every true church is in the covenant of God, yet some hypocrites and reprobates are in the same, which perish forever: so every false church is out of the covenant; yet some truly faithful and elect may be therein, which by the covenant of grace may be saved. Example in Rahab the Canaanitess, the church whereof she was, had not the covenant of grace in Christ: yet she having heard of God's works towards Israel, believed in God, and was saved; and before she joined herself to the church of Israel, she shown the fruits of true and living faith, whereby she was justified, & is put in the catalogue of the Saints, *Jos. 2. 1. 9. 10. &c. Heb. 11. 31. 39. Jam. 2. 25. 26.* The like is to be thought of the other nations, far off from God, who by some means hearing of his name and truth, might embrace the faith unto salvation, though the churches whereof they stood members were false and idolatrous, *1 King. 8. 41. 42. 43.* So where mine oppositē bringeth scriptures to prove, that they which are not in the covenant of God and Christ, cannot be saved: he proveth that which is not denied: but this he should have proved, if he could; that if a church be false, and not under the covenant; none in that church can by any means come unto the faith and covenant of Christ; for this I deny. And his argument if it had been sound, should have been this. If Antichristian churches be not under the covenant of God, but divorced from the Lord; then is there no salvation for any that are under the covenant of that church, and in no other covenant: and so I would have granted his argument; as confirmed by the Holy ghost, that all such are in the state of damnation, *2 Thes. 2. 10. 11. 12. Rev. 14. 9. 10.*

Here to help the church of Antichrist into the covenant of Christ, he bringeth in the profession of the Jesuits of Reims, which (as he saith) *•old Christ by nature to be truly both God and man, to be the one eternal Priest and Redeemer, which by his sacrifice and death upon the cross, hath reconciled in to God, and paid his blood, as a full and sufficient ransom for all our sins, &c. again to be the singular advocate and patron of mankind, that by himself alone, and by his own merit procureth all grace and mercy to mankind. &c.*

I answer, First for the persons that set down this profession they are by the testimony of God that *false prophet*, which with the Beast shall be tormēted forever & ever, *Rev. 20. 10.* or at least, they are those *unclean spirits* which come out of the mouth of the Beast & of the False prophet, *for they are the spirits of Devils, working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battle of that great day of God almighty, Rev. 16. 13. 14.* And this is apparent by that corrupt Testament and blasphemous notes and interpretations upon it, which they there set forth to the world, in stead of the true

Christian and catholic faith. Moreover they are a part of the popish hierarchy which mine opposite after maketh to be the *Man of syn, the son of perdition, and the Beast*, which he will not endure to hear that they should be accounted the church, or married to Christ: yet here he maketh them the preachers of the doctrine of salvation. Secondly for the Profession which they there make, if it were sound and good, yet denying it again in their works, it nothing availeth them: for of such it is written, *They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate; Tit. 1. 16.* But what shall we say, if they deny the truth of the doctrine of Christ, not in work only, but even in word and profession? First then, (to omit their railing against Calvin about the Godhead of Christ being of himself, in their *Annot. on John 1. sect. 3.*) concerning Christ's manhood, and the truth of his human nature, how ever they acknowledge him to have taken flesh of the virgin; yet believe they, (and burn to ashes such as will not believe it,) that the bread in the sacrament is transubstantiated into the very body of Christ; so they have a Christ made of a wafer cake; a Christ whose whole body is in an hundred thousand places and moe at once, even in all places of the world, wheresoever Mass is said by a Priest: so he must have a fanatical body, which can neither be seen, felt, tasted or by any sense of man perceived as an human body: & this breaden Christ they worship in that their idolatrous sacrament, and do eat him really & properly with their mouths. And do these now believe Christ's human nature aright; when as by the plain scripture we are taught, that *the heaven must receive him, until the times of restitution of all things, Act. 3. 21.*

As for his office of Mediatorship; whereas they profess him to be *the singular Advocate and patron of mankind*; by *singular* they mean not the only Advocate or mediator, as the scripture teacheth, •*Tim. 2. 5. 1 Joh. 2. 1.* but a special or chief mediator: for they have innumerable other advocates and mediators, as the heathens of old, had one chief God, and many inferior gods. So the same Rhemists gloss on 1 *Tim. 2.* telleth us, that though Christ be the only singular Advocate and patron &c. yet this letteth not but there may be other inferior mediators, though not in that singular sense: And how they believe in their Queen of heaven, let this one song (amongst many other) to the virgin Marie witness, when they sing *O regina poli, mater gratissima prosi: Spernere me noli, me commendo tibi soli. i. O queen of heaven &c. J commend me to thee only.*

As for the redemption, *the full and sufficient ransom for all our sins, paid by his blood*, which they would seem to hold: it is with fraud and injury to Christ's blood, which by their distinction) satisfied for the syn, but not for the punishment; and therefore they have feigned a purgatory fire, wherein men's souls do bear the punishment of their own venial sins: *Council. Trid-sess. 6. can. 30. Bellarm. de Parg. c. 1.* From which also they can redeem themselves by money, given to Antichrists priests that sacrifice for the sins of the living and the dead. And whereas God teacheth us, that we are *justified freely by his grace, through the redemption that is in Jesus Christ; Rom. 3. 24.* and that we are *not justified by the works of the Law, but by the faith of Jesus Christ, Gal. 2. 16.* the Antichristians teach us a justification by faith and works together; by Christ's merits, Saints and Popes merits, & their own; and these works by which they believe to be saved in part, are very many of them wicked works of their own devisings, as going on pilgrimage, giving of their goods to maintain Antichrists clergy, and idolatry, and

other like works of the Devil. And of their own idols, as of an *Agnus Dei* made of wax, they believe and profess, *Omne malignum peccatum frangit, ut Christi sanguis, et angit. It breaketh all wicked syn, as the blood of Christ doeth.* Thus blasphemously they tread Christ's blood under their feet.

Finally, the faith which they profess to have in Christ, what is it? Any trust or confidence such as the faithful have in Christ to be their savior, as the Apostle teacheth, in *Rom. 8. 33. •. 39. & Gal. 2. 20. Hebr. 3. 6. Ephe. 3. 12.* Nay, this confidence they reject as a presumption; and their faith, (which is without confidence) being but an assent to the truth of God's promises; & not a confidence of their justification in particular: is such a faith as the Devils have, who know and assent to the truth of God's promises unto mankind. See Bellarm. *de Iustific. l. 1. c. 5. 6. &c.* Now if this painted face of the Romish Jezebel, be so fowl and ugly, being compared with the beawtie of Christ's true spouse: what may we think is the faith of that ignorant seduced multitude of Antichristians, who professing Christ in name, look for salvation by the wicked works which the Pope hath learned them, and by the works of the Law of God, and belief in Christ, and their own sufferings, confusedly together; and yet neither know Christ, nor what true saving faith in him doth mean.

Object. *Who dare say but that God by this faith in Christ, saveth some of them, who do thus believe in simplicity &c.*

Answ. And who dare say, but that God, notwithstanding this faith professed by the Jesuits as before, may justly damn them, though they thus believe in simplicity? Seeing even in these things which they profess, they corrupt themselves with horrible idolatries, having many false God's, and false Christ's in whom they also trust, and daily pray unto them, as did the heathens. And, seeing this their faith, considered in the best, is no true saving faith; but as themselves say, *The faith which truly justifieth, is not that whereby they believe that God is merciful unto them; but that whereby they believe with the whole heart without any doubting, that Jesus is the Christ, and the son of God.* Bellarm. *de Iustific. l. 1. c. 8.* Such a faith appeareth to have been in the Devils, as it is written *And Devils also came out of many, crying out and saying, Thou art Christ, the son of God, Luke 4. 41.* But that God giveth some in that church a sounder faith, and saveth them of the riches of his grace; I never denied or doubted of.

Object. 2. *Of this mind concerning them, I have been a long time; see Answ. to Mr. Jak. p. 13. 47. &c.*

Answ. But then and there, this distinction was rightly put, of, *some particular men, considered a part from their constitution;* that is, from their church estate: now, that church and all other Apostate churches professing Christ's name, are generally pleaded for, to be in the state of grace, having the one true baptism &c. which is to justify the open wicked, and count Christ's enemies blessed.

Object. 3. *Some of them die Martyrs in defense of the Christian faith, (acknowledging Jesus to be the Christ the son of God.) against Turks, &c.*

Answ. If it be in defense of the Christian faith, it is well: but if acknowledging Jesus to be the Christ, they die also in defense of the Antichristian faith professed by that church, and for

the idolatry of the same, (which is hateful to the very Turks:) then I say with the Apostle, they may give their body to be burned, and it profit them nothing. Neither doubt I, but some of the Jews, have died and will die in defense of the God of Israel as they now profess him from Moses and the Prophets; rather then yield to the heathens. But the extraordinary mercy of God to some in Antichrists church, justifieth no more the estate of that Synagogue of Satan, then his like extraordinary mercy to some of the heathens (of whom we shall speak anon) will justify the heathens synagogues to be God's true churches. As for Martyrs, our own English acts and monuments and other, do show that many have given their lives for this, that the church of Rome is not the true church of Christ. Now by mine opposites plea they died not herein for the truth but for error: what Martyrs them were they?

Obj. 4. *Many Jndians, Pagans, Jews are by them converted, and brought to the profession of Christian religion, among whom I doubt not, but the Lord hath and saveth his, even by that knowledge and faith of Christ, which by their preaching among them they are brought unto, &c.*

Answ. That many of all nations are converted or perverted unto Antichristianitie by the Papists, there is no doubt, for experience showeth it, and so it is prophesied, that by Babylon's sorceries, all nations should be deceived, *Reve.* 18. 23. So the heathens of Babylon, Cuth, Hamath &c. were converted by a Samaritan Priest, and taught to fear the Lord the God of Israel: that *they feared the Lord, and served their own God's; & also, they feared not the Lord, neither did they after their statutes or after their ordinances,* 2 *King.* 17. 28. 29. 30. 33. 34. If that misceline rabble were God's true church, so are these popish proselytes: if they were not (as I never heard any affirm they were,) neither are these. And what have our learned men of England answered to this old popish argument? *J deny* (saith D<sup>r</sup>. Fulk) *that ever the popish church converted any to the true faith. Answer to a counterf. Catholik art.* 1. Yea what say the Papists themselves, of this point? Jerome Benzo (in *Histor. Indiarum*) saith, that all the religion the Indians have, is to make the sign of the cross, & to hear a Latin mass, and to perform such like ceremonies. Joseph a Costa, a Jesuit, in his book *De procuranda Judaorum salute*, telleth us, that the Spanyards have baptized many against their wills. He saith, they are like the Samaritans, that worshiped God and idols both together: they make (saith he) a feigned show of Christianity, they serve not God in deed, neither believe they unto righteousness. And are not these converts now, a goodly plea for mine opposite to allege, for proof of a true Christian church? But he proceedeth,

*Yea and who can say, but that wheresoever the name of Christ is preached and called upon, the Lord saveth some &c. seeing that Christ is the way, the truth, and the life, and whosoever believeth in him shall not perish, John.* 3. 16. 17. &c.

Answ. Where Christ is truly preached, and believed, no Christian will say, but the Lord saveth some: but where Christ is falsely preached and believed in, after Antichrists idolatrous manner, none can truly say, that they are a true Christian Church. As for God's saving some by the doctrine there preached; it is a thing not for us to dispute of: we are commanded to leave secret things unto God, and to hold us unto things revealed, *Deut.* 29. 29. God who brought light out of darkness, can cause the truth to shine into the harts of his elect, by the corrupt preaching of the Papists▪ and so I doubt not but he doeth. yet is this no justification



of the popish church; anymore then the true preaching of the gospel, which is unto the reprobates the savor of death unto death, is a condemnation of the Christian Church, and true doctrine of the same.

Object. 5. *But, Out of the Church there is no salvation, which I suppose themselves will not deny. And (that which is more) the Lord's constitutions cease not to be his holy ordinances, though the people that enjoy them, should have no benefit thereof to salvation.*

Answ. Here we have suppositions in stead of proof. His assertion I deny, though he supposed the contrary: for out of the true visible Church (whereof we dispute) there may be salvation. Many that are not of any true Church, yea are persecutors of it, and excommunicates out of it, may repent and believe in Christ, even at their last hour, and at their death; and so be saved; though they neither have time, place, or means to be joined to any true visible church on earth. If he speak not of a particular visible church, but of the Universal church which is invisible, and comprehendeth all God's elect: he swerveth from the question, and deceiveth by equivocation; for we treat of the visible church of Rome, whether it be Christ's true church or no. As for the Universal church, which is all over the earth, and from the beginning of the world to the end thereof, and containeth God's elect only: out of it in deed there is no salvation. But what is this to the purpose? For so a man might reason thus. In the church there are no reprobates, there is no damnation; for Christ giveth all his sheep eternal life, and they shall never perish, John. 10. 28. But the Popish synagogue, is (by mine opposites plea) the church, even the true church of Christ. Therefore in it there are no reprobates, there is no damnation. Here (I doubt not) mine opposite would distinguish between the Catholik or universal church in the first proposition, and the particular church of Rome, in the second; and so deny the argument: & why would he then himself obtrude upon us, such a deceitful reason?

The latter part of his speech I grant: but it helpeth him nothing. For the synagogue of Antichrist, is none of God's constitutions, though every true Christian church is: neither hath he annexed promise of grace, to his ordinances abused by the man of syn, and his subjects, in that malignant church, but hath threatened the destruction of the deceivers and deceived, 2 Thes. 2. 8. 10. 11. 12.

3. The third reason for the church of Rome consisteth of a division of the world into *Christians, Jews, Turks and Pagans*; and of a question, *if it be asked, which of these is the Church of God at this day? should we not answer, the Christians: and among the Christians, comprise the churches aforesaid, for the reasons before specified?*

Answ. The first part of his answer, I yield unto, that Christians now are God's church. The second I deny, namely that Antichristians (such as the Papists be,) & other heretical and apostate churches, are to be comprised in the number; save in name only, for in deed and truth they are not. His *reasons before specified*, I have particularly refuted: & so might here end. But further to explain the truth, I answer; that after this general division, we must make another subdivision, or else we may be deceived. The subdivision is of Christians again, into true and false, or into Christians and Antichristians which profess Christ in name &

deny him in deed. And this I learn of the holy Ghost, who in the Apostles times divided the Jews into outward, and inward, Rom. 2. 28. 29. and counted these latter only Jews: and such as said they were Jews and were not, but did lie, he calleth them *the Synagogue of Satan*: Revel. 3. 9. Even so, he prophesied of a *Beast* (or kingdom) which should have *two horns like the Lamb* (Christ, and so be called Christians) but should *speak as the Dragon*, work wonders, & deceive men that dwell on the earth, &c, Revel. 13. 11. 13. 14. He also foretold of *false teachers among Christians*, who privily should bring in *damnable heresies, even denying the Lord that bought them* &c. 2 Pet. 2. 1. If thus we distinguish not between the true Christ and *false Christ's*, between true prophets and *false prophets*, and so between true churches and false: we may retain the name of Christ and Christian churches, and be in deed nothing less. And according to mine opposites manner of plea, another might reason thus, Of sinners in the world, some are Angels, and some are men. If then the question be asked, seeing Christ came to save sinners, 1 Tim. 1. 15. which of these are redeemed and saved by Christ, & are the church of God? should we not answer *men*; and among men also comprise all people's upon earth, Jews, Turks Pagans &c. This is the mould of mine Opposers argument; and as colourably as he pleadeth for Antichrists synagogue to be Christ's Church, so others do plead for universal redemption of all people's & persons borne into the world; from John. 1. 9. Rom. 5. 18. and other like scriptures.

4 The fourth reason is from baptism, a visible sign of God's visible Church among Christians, as circumcision was among the Jews &c.

I answer, the baptism among Antichristians is in deed like their church; Christ's in name, but not in deed and truth. As for that which he annexeth, of our defending and reteyning that visible baptism received in the church of Rome; it followeth after to be discussed, when we come to treat of their baptism. In the mean while, let it be observed, that as Circumcision was a sign of the Church of old; so was sacrificing, both then, and before Circumcision was instituted: and all nations reteyning sacrifice then, as well as Antichrist reteyneth baptism & the Lord's supper now; it will also follow by like reason, that all nations were then God's churches; which argument shall be prosecuted hereafter. Again, as the *foolish woman* calleth passengers to her sweet *stolen waters*, and pleasant *bread of secresies*, Prov. 9. 13. 17. so this foolish woman (the church of Antichrist) by like stales, allureth the simple unto her: which are no sounder proof that she is Christ's true spouse, then the true man's purse in the theefs hand, will prove the thief to be a true and honest man.

5 The 5<sup>th</sup> reason is from the defection of Judah and Israel, remaining still God's people notwithstanding: therefore also the church of Rome, in like manner.

*Answ.* Of the first part of this reason, touching the state of the Israelites, we are after to speak in particular: but were it granted, I deny the consequence, it followeth not, the Antichristian synagogue is so also.

*Inst.* The consequence (saith he) is proved, because these were types of the like state of the Christian churches, recorded for our instruction. 1 Cor. 10. 6.—11. with Rom. 154. & 2 Tim. 3. 16. 17. 2 Pet. 2. 1. Jude v. 5. 11. Rev. 2. 14. 20. & 11. 2. &c.

Answ. I grant that he saith, for the Christian churches: but for the Antichristian, it is true in part only. The sins of Judah and Israel, are found in Rome: so are the sins of Sodom, Egypt, Babylon, and heathen Rome; which by warrant from God, were types also of this Antichristian Babylon, Rev. 11. 8. and 17. 5. From which I may as truly conclude; Sodom, Egypt and Babylon of old, were so far fallen frō God, as they were not his churches or people's: and they were types of this church of Antichrist, and the things written of them, are for our instruction, Rom. 15. 4. Jude v. 7. 2. Pet. 2. 5. 6. Therefore this Antichristian synagoge, is not Christ's true church.

Further I answer, that the types which were in Israel, prove not that the things typed are in the same degree of good or evil, neither more nor less; as mine opposite would infer that Antichristians are not now more deep in apostasy then were the Israelites. For types and figures agree in some things, but not in all. Moses, Aaron, David and all other types of Christ were sinners: but it were wicked thereupon to conclude, that Christ himself was a sinner. Moreover Christ's Priesthood was figured in Aaron & his sōns: yet did not that Levitical Priesthood fully type out his office, but in part: & a more complete figure of him was in Melchizedek, as the Apostle showeth in Heb. 5. and 7. chapters. Accordingly, it will follow, that Antichrist is answerable to Israel's apostasy in part: and yet a more complete figure of him is to be found in the Gentiles. And as Christ excelleth in holiness all that were types of him: so Antichrist exceedeth in wickedness all the types of him; & therefore hath many sorts of wicked men, to resemble his impiety. Rev. 11. 8. And that his consequence followeth not from the type to the thing typed, that they are both in an equal estate, appeareth further by his own grant (in pag. 126.), where he maketh *Antiochus* and his captains &c. a type of the Papacie. Now it is confessed of all, that *Antiochus* and his company were Pagans in religion: so by the like reason, the Pope with his captains and souldjers, must be Pagans also.

6. The 6 reason alleged for them is, that it should be syn for Papists and Apostate Christians, to marie with Pagans, to neglect baptism, not to sanctify the Lord's day; as it was in Judah and Israel to marie with the heathen, to neglect circumcision, to profane the Lord's day &c. Dan. 11. 32. with 1. Maccab. 1. 16. 45. 51. 55. and with Mal. 2. 11. Ezr. 9. 1. 2. & 10. 10. Neh. 13. 3. 23.—27. Hos. 5. 7. & 7. 8. & 8. 12. Amos 8. 5. with 2 Cor. 6: 14. &c. which should not so be, if they were not the church and people of God, under his covenant, and bound to the observation of his ordinances. For Pagans, and such as pertain not to the Lord's covenant, being not his church and people, are not in their estate bound to these and the like ordinances of the Lord, which he hath given to his church and people. *Psal.* 147. 19. 20. with *Deut.* 7. 1.—11.

Answ. This reason is sundry ways faulty. 1. Of Pagans he saith, they are not *in their estate* bound &c: but Papists and apostate Israelites, he would have them bound, yet mentioneth not *their estate*: whereas if he speak not of them also *in their estate*, his argument is false and fraudulent.

2. The scriptures alleged *Psal.* 147. & *Deut.* 7. are by him abused, whiles he restreyneth them to *these and the like ordinances*, namely, marriage, circumcision, baptism, and the Sabbath; understanding by *the like ordinances*, (as I suppose) the Passover and other sacrifices, the

Lord's supper, &c: whereas the Psalmist speaketh generally of God's *Words, Statutes* (or *Ordinances*) and *Judgments, Psal. 147. 19. 20.* which three, do comprehend the moral Law, called the *Ten Words*, the Ordinances of worship and service, and the Iudicials for punishment of malefactors: all these the Prophet saith, were shown *unto Israel*, and God *dealt not so with any nation*. Now to conclude from these words, therefore the nations were not bound to observe *the ordinances*, because God had not shown them unto them, as he had done unto Israel (namely by his written Law given at Mount Sinai,) hath no more weight then this, Therefore the nations were not bound to the moral Law, or to the Iudicials; and so sinned not in committing idolatry, murder, whoredom, or the like. But this is impious to say, and a false conclusion: therefore his conclusion also touching the ordinances is false, and cannot rightly be gathered from this text. The evil of it further appeareth in one of his instances, *the Sabbath day*: which is one of the ten commandments, and instituted from the beginning of the world, *Gen. 2.* If then the nations were free from syn when they kept not the Sabbath, because they had it not written in the book of the Law or Tables of stone as had Israel: were they not also by the same reason free from syn in not keeping the other commanments?

So for the Lord's day now, he maketh the church of Christ only (and so the Papists and other like whom he accounteth true churches) sinners if they keep it not: all others he freeth from syn, as not bound to keep it. Wherupon this paradox followeth, that the further men fall away from Christ, the more free they are from syn. For the church of Rome being fallen to Antichrist the Pope, they are sinners in his account, if they keep not the Lord's day: but the churches of Corinth, Ephesus and other like which are fallen to Mahomet, they are no sinners in his account, though they observe not the Lord's day: and why? Only because they are fallen so far, as they are no church of God, nor in his covenant of grace. Thus, the further from Christ the freer from syn; if this doctrine be true.

But I suppose the contrary to be true: and that all people's how far soever fallen from Christ, are now bound to keep the Lord's day, and other ordinances of Christ; and it is their great syn that they do not. For Christ sent his Apostles to teach all nations, & to baptize them, and to teach them to observe all things whatsoever he commanded his Apostles, even to the worlds end, *Mat. 28. 19, 20.* And they went into all the world, preaching and admonishing all men everywhere to repent, and believe the Gospel, & to be baptized, and observe all the ordinances of Christ: and all that obeyed not, or that have since fallen from their obedience, are guilty before God, and shall be condemned, because they believe not in Christ, and keep not his commandments. *Mark. 16. 15. 16.*

If it be said that a Turk or Pagan in that their estate of unbelief may not lawfully be baptized or admitted to the Lord's supper, til they repent: this is true; yet can we not therefore say, they are not bound to be baptized, or are free from syn in neglecting baptism: for they are bound to all the doctrines and ordinances of the gospel in order, first to repent and believe, then to be baptized, then to receive the Lord's supper, and so all the rest. If further it be said, that the Papists in their estate of misbelief and idolatry; may without repentance and without returning to the true faith, be partakers of baptism and the Lord's supper &c: it is denied. For if the Jews (which were the true church though corrupted) might not be received

to baptism without repentance, as the scriptures show, *Mat. 3. 6. 7.—10. Luk 7. 29. 30. Act. 2. 38.* then the Antichristians, the members of that church which (by Mr. Johnsons own acknowledgment) is *fallen into most sinful and deep defection and apostasy, and is a notorious harlot and idolatresse;* may much less be baptized, or admitted to the Lord's supper unless they repent. And whereas mine opposite pleadeth for their right in the sacraments & other ordinances which they should syn to neglect: it would be known where they are bound to receive them, whether in their own church, or in some Christian reformed church. If in their own; then they are bound to hear Mass, and syn if they be not partakers of it; for that is their idolatrous supper: then do not the Magistrates well to forbidd them their Masses, and other ecclesiastical exercises, which they are bound by God to frequent, and should syn if they used them not. If they have right unto them in other reformed churches: then is there to be a communion between true Christians and those Antichristians, in one body, at one Table: for (as the Apostle saith) *we being many are one bread, and one body: for we are all partakers of that one bread, 1 Cor. 10. 17.* But this were to build a new Babylon, and to make a confused mixture of the members of Christ and of Antichrist, contrary to all the scriptures. *2 Cor. 6. 14. 15. 16. 17 Rev. 21. 27.*

The other scripture which he citeth, *Deut 7. 1 - 11.* helpeth him no more then the former: for there in the 11. verse, the *Commandments, Statutes and Judgments* (which imply all Moses law) are expressed: if other nations were freed from all these, then were they freed from all law, and so from all syn; for where there is no Law, there is no transgression, seeing *Syn is the transgression of the Law: 1. John. 3. 4.* And where he instanceth marriage with Pagans, which is there forbidden *Deut. 7. 3.* and applieth it to Papists now, that they should syn to mary with such, I grant it. But his inference thereupon, that therefore they are the true church and in the covenant of grace, I deny. For the Jews at this day, which profess (after their false manner) the God of Israel, and all things written in the Law and Prophets, should syn if now they married with such, doing contrary to their express Law, *Mal. 2. 11,* Yet are not the Jews now in the covenant of grace, or the church of God.

Again in *Deut. 7. 5.* there is commandment to destroy images and like monuments of idolatry: if this was peculiar to Israel, then other nations sinned not, in suffering idols among them undestroyed: whereas the Apostle plainly showeth their grievous syn in making and using such idols, *Rom. 1. 23.* and consequently it must needs also be their syn, that they did not forsake, destroy and abolish them.

If any now ask, whether the other nations were then bound to all the ordinances of Israel? I answer, no: for some things were never before commanded, nor unto other then the church of Israel, as the strangers might eat some meats, which the Israelites might not, *Deut. 14. 21.* Such things having never been forbidden them of God, they might eat without syn, as we may at this day. But this I say of the nations, that all the Laws, Statutes and judgments which were once commanded them of God; they were bound forever to keep, til God again repealed them. As for example all the ten commandments; and such Statutes (or ceremonies) as were taught them of God, as sacrificing, *Gen 4. 3. 4. & 8. 20.* not to eat flesh with the blood, *Gen. 9. 4.* and all other the like. And for judgments, to kill murderers, *Gen. 9. 6.* and so to punish other

malefactors. And no Apostasy could ever free them from syn, in neglecting any of God's laws once given them. So no Apostasy could free the Israelites from any law of Moses; or the world now, from the Law of Christ. The Jews that under Antiochus turned, to Paganism, *1 Maccab. 1. 43.* were guilty they and their seed, for neglecting circumcision, the Passover and all other ordinances of Moses; and their apostasy (whereby they went out from the covenant of God and his church,) freed them not from syn at all. So the Christians in like manner that have Apostate to Mahometisme, are nevertheless in their sins for neglect of Christ's truth & ordinances; though they be no Christian church, as all of us grant.

Only there is this difference to be put; that such as know the will of God, (as did the Jews, and many Papists now may, by the scriptures,) and do it not; shall be beaten with many stripes; whereas the ignorant people's, and Popish multitude, shall be beaten with few, *Luke. 12. 47. 48.* But to excuse them from syn wholly, is to plead for iniquity. And for this cause, both David in *Ps. 147.* and Moses in *Deut. 7.* urgeth Israel to thankfullnes and obedience above other people's, in that the Lord had now written his laws and ordinances unto them, and made them an holy people, when he left other people's, only to that doctrine which by word of mouth was delivered them from Noah and his sons; which if they did forsake (as they had in a great measure,) they should perish forever.

7. His seventh & last reason for the church of Rome is taken from *2. Thes. 2. 3. 4.* Where it is prophesied that Antichrist should sit *in the Temple of God.* This argument he handleth at large. But first let it be observed, how all his reasons, hitherto, are shown to be insufficient▪ and built upon weak grounds, the first being taken from their baptism, which is adulterate as the church itself: The second, frō an inconvenience falsely presupposed, that none in that church can else be saved: The third, from a question, whether Christians, Jews, Turks or Pagans, be the church. The 4. is again from their baptism. The 5. is from the types of Judah and Israel in apostasy. The 6. is from a supposed freedom that such as are apostate from the covenant of God, should have from syn, if they neglect the ordinances of the gospel. None of these arguments are taken from the essential things whereof the true church consisteth; none from the matter, to prove them saints; or form, to prove them united unto Christ and one to another, according to the order of his testament; none from the faith, to show it to be true; or from the worship and service of God; or from the ministry, to manifest either of these to be according to Christ. And now, the last of his reasons is from a figurative phrase *the Temple of God,* which may be diversely understood and applied, as himself cannot deny. Let the prudent reader judge, whether these his seven arguments be anything like those *seven pillars,* which Wisdom hewed out, when she built her house, *Prov. 9. 1.*

Now let us weigh, his seventh reason. *The Apostle (saith he) speaking of Antichrist, in 2 Thes 2. 3. 4. describeth him thus; There shall come an Apostasy (defection or falling away) and the man of syn shall be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he as God, suteth in the Temple of God, showing himself that he is God &c. Here the Apostle describing Antichrist▪ speaketh of the Temple of God, where he suteth &c. Now that by the Temple of God in Israel, was figured the church of God among Christians, appeareth by these scriptures, 1 Cor. 3. 16. 17. 2 Cor. 6. 16. Ephe.▪ 21. Rev. 11. 1. 2. 19. & 14. 15. 17. & 15. 5. 6. 8. & 16.*

1. 17. compared with Zach. 6. 12. 13▪ and is acknowledged by the best writers of all ages &c. So then from this scripture I reason as followeth.

*If the Pope of Rome with his hierarchy be the man of syn (here spoken of) and the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped: then is the church of Rome the Temple of God here spoken of; wherein he suteth as God, showing himself that he is God.*

*But the Pope of Rome with his hierarchy, is (bytheir own grant) the man of syn of whom the Apostle here speaketh &c. Therefore the church of Rome, is the Temple of God also, that here is spoken of.*

I answer. This argument I might wholly grant, and not hurt the cause I plead for. For though the church of Rome be the Temple of God, which Paul speaketh of: yet followeth it not, that it is God's true Temple, or true Church, (which is the point that should be concluded;) seeing the scriptures often speak of things as once they were▪ though so they continue not still: as also, they speak of things according to the outward pretense and show that is made of them; though in deed and truth they be nothing less. The first is manifest by these and other like instances: Abigail is called *the wife of Nabal*, 1 Sam. 30. 5. though Nabal was then dead, and his wife married to David. Simon is still called *the Leper*, Mat. 26. 6. though he was then cleansed of his leprosy. The king of Tyrus an heathen man that lived in Ezekiel's days, is said to have been *in Eden the garden of God*, to have been *upon the holy mountain of God*, and to have walked *in the midst of the stones of fire*, Ezek. 28. 13. 14. meaning that he had been in God's church, on mount Zion, among the people of God: although not he himself, but Hiram his predecessor (many years before, in the days of David and Solomon) was the man that became a proselyte in Israel, and helped to build the Temple; 2 Chron. 2. 3.—16. even as if a man should speak to the Bishop of Rome at this day, and tell him what he was for a Bishop in the Apostles days, and how now he is degenerate and become the man of syn. The mountains of Horeb and Tabor, where God once gave his Law and Christ was transfigured; are after still called *the mount of God*, and *the Holy mount*, 1 King. 19. •. 2 Pet. 1. 18. because they had been for the time sanctified by the presence of God. And so the Temple in Jerusalem, after the Jews had crucified Christ, refused the gospel, & were *broken off, because of unbelief*; and the sacrificing and worshiping in that place was ended; yet is it until the utter ruin of it by the Romans, called *the holy place*, Mat. 24. 15. Thus also the City become an *harlot*, is called *the faithful City*▪ *Isaiah. 1. 21.* the wicked that hath forsaken his righteousness is named *arighteous man*. Ezek. 18. 26. according to their former and not their present estate. And when these titles are given them, it is not to justify them at all, but to aggravate their syn. So for the second, that things are called according to the outward appearance and pretext set upon them, though they be in deed false; is evident by these and the like examples; false God's, which are but idols, are called gods, usually: so one Prophet calleth those the Philistians *gods*, 1 Chron. 14. 12. which another calleth their *images*. 2 Sam. 5. 21. False prophets are called Prophets, 1 King. 22. 6. 22: and Balaam a *Soothsayer* among the heathens, Jos. 13. 22. is called a *Prophet*. 2 Pet. 2. 16. The evil spirit whom the witch of End or raised up for Saul, is called in the scripture *Samuel*, 1 Sam. 28. 11. 12▪ 15. 16. 20. by reason whereof, the Papists contend that it was Samuel in deed, and not the Devil; urging the letter, as mine opposite doth urge against me this phrase of *the Temple of God*. The idolatrous Temple which Jeroboam made in Israel, in

honor of the God which had brought them out of Egypt, is called *the house of their God*, Amos 2. 8. yet that it was his true house or temple, I never heard of any that would affirm: though it was the true God whom they worshiped therein; for Baal with his house, was then destroyed out of Israel, 2 King, 1. 27. 28.

Now mine opposite hath given us a good rule in this his last book, when answering the Anabaptists he saith, *The word of God is not the bare letter or outward syllables, but the intendement and meaning of the holy Ghost by whom it was given. Which should carefully be observed by the due consideration of the scriptures, with the circumstances thereof, and by the conference of other places of scripture, and the proportion of faith laid together. Which whiles the Anabaptists neglect, they look on the scripture partially, and press the letter extremely, without consideration of the true and right meaning thereof.* These words of his are true; the more it is to be lamented that he himself would so press the letter against me, and not weigh the meaning of the same, by itself, and other scriptures, and the proportion of faith laid together.

In alleging this text, he layeth down the words thus, *There shall come an apostasy (or falling away):* whereas the Apostle saith, *except there come an apostasy (or falling-away) first:* which word *first*, may intimate that the church should fall away from the love of the truth, before the man of syn should be revealed: and this is apparent by the 10. verse, where the people whom Antichrist seduceth, are said to be *them that perish; because they received not the love of the truth, that they might be saved.* Or, if the word *first* (which mine opposite leaveth out,) be understood before Christ's coming, then is it meant of *the apostasy (or the falling away,)* so called by an excellency, as exceeding all other. And is not to be referred to Antichrist the head only, but to Antichristians the body also; who after other sins, should fall away with Antichrist, and be damned with him; as in the 11. verse it is said, *God shall send them strong delusion, that they should believe a lie; shat they all might be damned who believe not the truth, but had pleasure in unrighteousness.* So that by the whole scope of this scripture it is evident, the Apostle divideth not the people of the church of Rome, from the Bishop and ministers of the same; as if the people should be God's true Temple, Christ's true Church, under his covenant, and so in the state of grace; when the Bishops and ministers are the Devils Temple, Antichrist, the man of syn, and so in the state of damnation: but maketh both bishops and people, deceivers and deceived, all of them under wrath and condemnation; otherwise then my opposite would persuade. For he pleading thus, *The Apostle speaking of Antichrist, describeth him thus. There shall come an apostasy &c:* would have men think, that the Bishop and ministers of the church of Rome are the apostasy, and the people not: contrary to all the scope of this scripture, contrary also to Paul, in *1 Tim. 4 1.* where he foretellet of some that should *apostate (or depart) from the faith, giving heed to seducing spirits, and doctrines of Devils;* meaning it of the people deceived by false teachers: yea it is contrary also to mine opposites own grant, who said (a little before) that the church of Rome is *fallen into most sinful and deep defection and apostasy, and so is a notorious harlot and idolatress.* Wherefore his distinction here between the apostasy & the church of Rome, making the one Antichrist, the other God's temple, under his covenant of grace: neither accordeth with the scriptures, nor with his own assertion.



Next this, where he saith, that *by the Temple of God in Israel, was figured the church of God among Christians*: it is granted. But withal, let it be noted, that himself cannot deny, but *the Temple and tabernacle in Israel, was not the church and congregation of God's people properly, but a sacramental sign of God's dwelling with them*; which I before confirmed by these scriptures, *Exod: 25. 8. 2. Chron. 6. 2. Ezek. 37. 26. 27. Rev. 21. 3.* Secondly, he himself affirmeth, that *the temple at Jerusalem, did primarily figure out Christ, and secondarily the church, both the catholic or universal, and particular churches likewise; & particular Christians, and (in several respects) both their bodies, and their souls and consciences.* Upon which graunts of his, it followeth, that there is no necessary consequence of this his proposition, *If the Pope of Rome with his hierarchy be the man of syn spoken of in 2. Thes. 2. then is the church of Rome, the Temple of God there spoken of*: for he understanding by the church, the people, (as in *1. Cor. 3. 16. 17. 2. Cor. 6. 16. Eph. 2 21.*) and yet granting that the Temple in Israel, was not the people; all may see the weakness and insufficiency of this inference, that because the Pope of Rome sitteth as God in the Temple of God; therefore the people of the church of Rome, are that Temple of God there spoken of; & consequently God's true church. For why now may we not as well (if not much better) say that by the Temple of God, is understood the doctrine and profession of Christ the true Temple; or as in my former † book I shown, thus. *As the Temple was an outward sign of God's presence with his people, and of his inward dwelling in their harts \* by saith and by his spirit▪ unto their salvation: so Antichrists temple is an outward show of his presence with that seduced people, in whose harts † he dwelleth by Popish faith, and by his spirit of error carrying them to damnation. But as Antichrist shall not professedly deny the true God or Christ, though in deed he falsely \* showeth himself that he is▪ God: so shall h•not professedly deny the Temple or church of God, but falsely vaunt his adulterous synagogue to be the same.* Unto this exposition, mine opposite hath given no answer: and it being according to the scriptures, & truth of the thing in controversy; I leave it to the prudent reader, whether the outward show and profession of Christ and Christian religion, be not the first thing here intended of the Apostle by the *Temple of God*. And this is further confirmed by *Rev. 11. 1.* Where the *Temple, Altar, and Worshipers*, are three distinct things; and the people are the worshipers there spoken of, & neither the Temple, nor the Altar; of which place we shall treat anon.

Then whereas he granteth that the Temple in Jerusalem *did primarily figure out Christ*: how is it, that he wholly neglecteth the primarie thing figured, and insisteth upon the secondary, the church or people of Rome? Seeing it is known, how the Pope pretendeth himself to be Christ's vicar and deputy on earth, and to be the servant and worshiper of Christ in heaven: and may we think that the Apostle in warning them of *themysterie of iniquity*, would not imply the chief point of the mystery, that Antichrist should in pretence sit for Christ and in his stead, as his vicar general on earth? Thus to sit *in the Temple (or for the Temple) of God*, may well be understood, that Antichrist should sit for Christ, a pretended friend, but in deed an adverse foe.

Now for that which the Temple secondarily figured, namely the church catholic, and also particular, and so men's consciences: he wavereth in his application. He saith *this term [the church of Rome] is taken either particularly (which he applieth to the Lateran church in Rome, the Popes parish church:) or more generally, for all other such Christian churches; as are come under the*

*Popes jurisdiction* &c. This later I hold to be most proper here: for what needed there such warning to the Thessalonians & other Christian churches through the world, if a Bishop of the Lateran parish (a corner in Rome) had exalted himself above God therein only; and had not usurped also a pretended Christian power over all? And the complement of the prophesy, is an evident exposition of it: for who knoweth not, that the Pope scorneth to be Bishop of the Lateran parish only▪ it is a jurisdiction over the catholic church throughout the earth, which he challengeth. And now what proof bringeth mine opposite, that the church of Rome as God constituted it, is *taken generally for other Christian churches under the Popes jurisdiction?* None at all: neither can he bring any jote of God's word for the same▪ Again what proof maketh he, that the catholic Roman church wherein the Pope sitteth, is the true church of God? None but this, *I suppose these men themselves being better advised, will not deny them to be the churches and Temple of God.* But he should have shown (if it had been possible for him) that the Roman church is by divine institution the catholic or universal church: which because I assure myself it can never be done, I conclude that this Roman catholic church is a fiction of the Popes brain, and a mere idol like himself: and is no otherwise *the Temple of God*, then the Pope is Christ's universal vicar; namely in lying words and vain ostentation. And so the main ground for *the Temple of God* wherein Antichrist sitteth, to be the true church of Christ, is overthrown.

As for the Popes Lateran parish, I both deny it to be Christ's true church; and that it only is the Temple of God wherein Antichrist should sit. His proof of the former is this. *If we understand it of a particular church, (as the Apostle wrote his epistle to the church of the Romans) how shall we soundly deny it either to be the Temple of God, or Antichrist to be set therein?* Thus have we suppositions and questions, in stead of proofs. To his demand I answer: it is the Temple of God in pretence, not in truth; even as the Pope is a bishop of Christ in pretence, but in deed is Antichrist the man of syn, as mine opposite granteth. The church that was in Rome in Paul's time, will no more justify the Popes synagogue there now; then the Christian ministers which were then in that church, *Rom. 12.* will justify the Antichristian prelates that there reign at this day. Secondly, the Lateran parish at Rome, is of the Popes faith, religion and worship: there are like priests like people. Now if the Bishop of that parish be Antichrist, the son of perdition, as the Apostle telleth us, *2 Thes. 2. 3.* then his parishoners which have no other faith or religion then he, are also the children of damnation, *2 Thes. 2. 12.* and so cannot be judged to be Christ's true church, and in the state of grace▪ sealed of God with his covenant unto salvation. In the Lateran Church of Rome, where Antichrist is parish priest; the people are gross idolaters, heretics, worshipers of Devils, and of him that *sitteth as God in the Temple of God;* ascribing unto him that Holyness, divine power and jurisdiction, which he doeth blasphemously challenge; and mine opposite could not show one man of that parish that differeth at all from the religion of their priest: how is it then possible that he should be Antichrist, and they true Christians; he under wrath, they under the covenant of grace; he the very Temple of the Devil, and they the true Temple of God? For shall not the same religion and faith which justifieth them, justifieth him also; when it is found in him as well as in them? Wherefore either the man of syn himself must be a saint among those saints: or they together with him must be (as the holy Ghost calleth them) *an habitation of Devils, Revel.*

18. 2. To conclude then, seeing there is no true visible church of God's institution, but a particular congregation; (any other general or catholic visible church of Rome, being but the Popes own wicked fiction;) and seeing Antichrists parish church can no more be Christ's then Antichrist himself: it cannot without injury to the Apostle, and to the proportion of faith, and to other scriptures, and to reason itself, be gathered that the church of Rome is at this day God's true Temple or Christ's true Church. Albeit, for that there was once a true Christian church in Rome, and these Antichristians now profess to be the successors of the same, and pretend one faith, religion & worship, and retain some doctrines and ordinances of Christ still, which they sinfully profane: they are therefore said to be *the Temple of God*; as before I have shown.

Moreover there can no church be called the true Temple of God, but in respect of Christ the *chief corner stone* and foundation of the building: for he is called the *living Stone*, and his people are *living stones*, *built up a spiritual house* in him, and so grow up to an *holy Temple in the Lord*, 1 Pet. 2. 4. 5 Eph. 2. 20. 21. If therefore Antichrist sitteth in the true Temple of God, he sitteth first in Christ the head, and secondarily in his body and people: but Antichrist is no otherwise in Christ than in a feigned profession of him, whom in deed he denieth, 1 Joh. 2. 22. therefore he is not in the Temple of God, but in respect of his profession of Christianity and of the Christian society in his people, both which are false and deceitful, *after the working of Satan, & in all deceivableness of unrighteousness*, 2 Thes. 2. 9. 10. Now it followeth, that I defend my former writings against which he excepteth; as for the reproaches which he layeth upon myself, and his trifling exceptions against words and phrases, I will omit as fruitless.

Whereas in scanning the Apostles words, I noted mine opposites omission of Antichrists sitting *as God* in the Temple of God; which words *as God*, do give light to the true meaning: he excepteth how he *could allege* that one Greek copy wanteth those words▪ so doth *the Syriakas Mr. Beza observeth*, also *the Latin*. I answer, if one copy want them, and many, or all other have them; it is no wisdom to leave the many & follow one without apparent reason. For the Syriac he was deceived, for it hath those words plainly, though the copy which Tremellius used wanted them, through the copiers default, as Mr. Junius showeth in his notes upon the Syriac version on 2. Thes. 2. 4. As for the Latin, it omitteth sundry other good things in other places, and is no warrant for us to follow.

*Obj. The question was not about the manner of Antichrists sitting in the Temple of God, whether he should sit as God therein or no. Therefore I needed not allege these words.*

*Answ.* But the question was about the Apostles meaning in that place; and therefore his words which help to manifest his meaning, should have been alleged.

*Obj. It is known to be usual in all writers sometimes not to mention, sometimes not to insist at▪ all upon such words as *per te*▪ne not to the matter in hand &c.*

*Answ.* Yet I, though I first used the whole phrase of *the Temple of God*, am taxed for that I do not after always repeat all the words: But to let pass such things, this speech *sitteth as God*, pertaineth much to the matter in hand: for if the people (which he will have to be *the Temple of God*;) do so acknowledge and honor the Man of syn for *God*, as he there *sitteth showing*

*himself that he is God:* then may we as well doubt whether they be the people of the true God, as whether the man of syn be the true God. But whatsoever honor & divine power the man of syn challengeth to himself, the same do the people of Rome (the Temple of God) give unto him, in word and deed. So the words are needful, and pertain to the matter in hand. For by the worshiping of that Beast, the false church is distinguished from the true church, which refuseth to worship him, *Rev. 13. 8. 16. 17. & 14. 1. 4. 9. 10. 11. 12. & 20. 4. 2 Thes. 2. 10. 11. 12.*

*Obj. Of Antichrists sitting, th' Apostle saith, that he sitteth as God:* but of the seat where he sitteth, he saith expressly, *in the Temple of God;* and saith not *as in the Temple of God,* as the answer here would import; which therefore is merely shifting, and full of deceit.

*Answ.* So the Prophet saith expressly, *in the house of their God,* *Amos. 2. 8.* and saith not *as in the house of their God;* though he speaketh of an idolatrous temple, which Jeroboam pretended to be God's: and the Apostle saith expressly, *there be gods many and lords many,* *1. Cor. 8. 5.* and saith not *as gods,* or *as lords,* when yet he meaneth the false gods and idols of the heathen. And the scripture expressly saith, *the woman saw Samuel;* and *Saul perceived that it was Samuel,* and, *then said Samuel, & because of the words of Samuel;* *1. Sam. 28. 12. 14. 16. 20.* and saith not, *one as or like to Samuel,* though it was but the devil in the likeness of Samuel. Paul saith expressly that Satan is *transfigured into an Angel of light* *2. Cor. 11. 14.* and saith not *as into an Angel;* though in the very next words he saith, that his ministers are *transfigured as the ministers of righteousness,* *v. 15.* Which term of transfiguring, is sometime used for a true change, as in *Phil. 3. 21.* he saith Christ *shall transfigure our vile body, that it may be conformed to his glorious body:* yet in the former place he useth the word but for a counterfeit change. And that the people which worship Antichrist as God, are called the *Temple of God,* for name, show and pretence; I have before manifested.

*Obj. He doth abuse the scripture &c. as if Paul's words were not plain to such as will understand, that Antichrist exalteth himself above all that is called god, so that he as God sitteth in the Temple of God; and therefore is not the true God, but the man of syn &c.*

*Answ.* Some may think, by Paul's words, that Antichrist should openly profess himself to be God, and above all God's: yet the Pope (who is the head of Antichrist) professeth himself to be *the servant of the servants of God,* & to be but the minister of Christ▪ and Paul teacheth the same, when he calleth his working *the mystery (or hidden▪secret) of iniquity;* *2 Thes. 2. 7.* Even so some may think, by *the Temple of God,* is meant the true church of God, the people that in Christ *are built-together for an habitation of God through the Spirit,* and that Christ dwelleth in their hearts by *▪aith,* *Eph. 2. 21. 22. & 3. 17▪* yet the Papists (who are Antichristians) do believe that man of syn, that exalteth himself above all that is called God, to be a most holy man, and Christian bishop, they are of his saith, worship and religion, trusting in his pardons for remission of their sins &c: and therefore are no better Christians then he, but children of perdition with him, and are by Paul in the very same place counted among *them that perish,* *because they received not the love of the truth that they might be saved,* therefore God hath sent them *strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but have pleasure in unrighteousness,* *2 Thes 2. 10. 11. 12.* Who now, (except they be blinded with affection) can think that Paul calleth such people *the Temple of God* otherwise

then in respect of their profession of Christianity, and boasting, that they are the only good Christians, when they are in deed the sworn servants of Antichrist, and *synagogue of Satan*, as Rev. 3. 9.

Object. *Difference is to be put, between the man of syn that sitteth, & between the temple wherein he sitteth: he sitteth as God, yet the temple wherein he sitteth, is the Temple of God.*

Answ. There is in deed such a difference as is between the pastor and the flock; (understanding by *the Temple of God*, the church of Rome at this day:) such a difference as is between the seducer and the seduced, both adjudged to destruction, 2 *Thes.* 2. 10. 11. 12. Rev. 14. 9. 10. 11. Other differences if men feign, that the pastors (or hierarchy) are the man of syn, sons of perdition; and the idolatrous people which be of one faith and religion with them, are men of God, and in his covenant of grace; it is far from the truth.

Object. *See the like in the cases that fell out at Jerusalem and the Temple there: when Baals idol of indignation was set at the entry of the house of God, Ezek. 8. 3. 5. and when Antiochus Epiphanes and his officers profaned the sanctuary and city of Jerusalem, and set the image of Jupiter Olympius, in the Temple and seat of God, Dan. 11. 31. 36. who would not now put difference between the idols and persons aforesaid on the one hand, and between the Temple and city of God wherein they were set, and which they polluted, on the other.*

Answ. The examples are far unlike: first Rome, is not Jerusalem but Babylon, Rev. 17. Secondly, the Temple and holy things in Jerusalem being made of senseless stones and matter, they could not be polluted with syn in themselves as the living stones of Christ's house the people now may soon be, and turned into a *synagogue of Satan*; as the Christian churches in the Apostles days, are now long since turned to be Turks and Papists. Doth not the Law plainly teach us this; for in the yerely cleansing of the Sanctuary, it was *because of the uncleannesses of the sons of Israel, and because of their trespasses, in all their sins, Levite.* 16. 16. and for no uncleanness or syn in itself. Thirdly, the example of Antiochus is fit, but wrong applied: for he speaketh only of *Antiochus and his officers*; whereas both he, his officers and his people (the common souldjers) were they that defiled the sanctuary of God; as it is said in the story, *Antiochus went up against Israel & Jerusalem with a great multitude, and entered proudly into the Sanctuary &c. 1 Maccab.* 1. 20. 21. So in applying this, he would have the Pope and his officers (the hierarchy) to be the man of syn, as Antiochus and his officers: & the multitude of papists at Rome, he will not have to be (as in deed they should be counted) answerable to Antiochus soldiers; but they must be *the Temple of God*, answerable to the Temple of Jerusalem, a most unjust resemblance. For the Temple then was a mere patient, and suffered that abuse at Antiochus hands: so the thing answerable hereto, should be (if he would have made a fit comparison,) the Christians (God's true Temple,) which suffer for the truths sake at the Antichristians hands; such as are opposed to the worshipers of the beast, and those that receive his mark, of whom it is written, *Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus, Revel.* 14. 9.—12. and again, *I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast nor his image &c, Rev.* 20. 4. And such I never doubted but they were the true Temple of God: but I deny that the church of Rome at this day is such a people or such a

Temple: they are the marked soldiers of Antiochus the Pope, and honor him as God in the temple of God (their pretended Christian church) with high impiety. Or at least, they are like the Apostate Jews, which turned to Antiochus religion and became heathens, with worse impiety; 1 Maccab. 1. 13. 14. 15. 43. 52.

Of this sort is his next allegation, where to make his reader merry, he likeneth me to *the old man of Athens*, which would compel the Jews to call their Temple by the name of *Jupiter Olympius*, because Jupiter's image was set up in it; 2 Mac. 6. 1. 2, so I would have the church of Rome called Antichrists church &c. I answer: if the church, the people of Rome were now mere patients, amongst whom Antichrist cometh in by violence, they not consenting unto him anymore then God's temple did to Jupiter's image; it should be foolishness in me to call it Antichrists church. Or, to put the example more fitly; if a Jew had been forced by Antiochus violently to kyss or bow the knee to Jupiter's image, when he resisted and testified against it: none could justly call him an idolater, or one of Jupiter's people. But if another Jew had revolted to Antiochus religion, and believed in his Jupiter and honored him with heart, profession and action; he now might justly be called the servant of Jupiter, or one of his people, (as the Moabites are called *the people of Chemosh*, Numb. 21. 29.) So the church of Rome now fallen from true Christianity, and believing, worshiping, obeying Antichrist, the Popes holiness, are and may justly be called his church: or else Antichrist hath no temple, church or people in the world.

Object. *Observe here and throughout his treatise, how still he calleth that the Temple, church and body of Antichrist, which Paul expressly and purposely calleth the Temple of God. And so therein note still his sh·fs and his errors &c.*

Answ. Loe still an urging of the bare letter, as do the Papists *This is my body*, to prove their transubstantiation, that there is no bread left but Christ's very body, really and properly. I have (I trust) without shifting or error proved the present church of Rome to be Antichrists temple church and body, if the Pope be Antichrist. And seeing his *mystery of iniquity*, is contrary to Christ's *mystery of godliness*; and Christ hath a mystical temple which is his church and body, Eph. 2. 21. & 5. 23. I would gladly know what temple church and body Antichrist hath, if the church of Rome be not the same. Again, he speaketh too largely, that *J still so call it throughout my treatise*; for I have other wise written, though it liked him not, thus. *God's true temple and tabernacle is in mount Zion▪ in heaven▪ (Rev. 14. 1. 17.) where God sitteth on a throne, (Rev. 16. 17. & 7. 15.) and dwelleth among his people; where is the Ark of his covenant (Rev. 11. 19.) and from thence, lightnings, voices, thondrings, earthquake and h·yle come forth against th· Antichristians his enemies; and vials of his wrath poured out upon the throne of the beast, (Rev. 16. 1. 2. 10.) and on men that have his mark. On the contrary, the Beast, which is the kingdom of Antichrist, ascendeth from beneath, out of the bottomless pit, (Rev. 17. 8.) and blasphemeth this heavenly tabernacle (Rev. 13. 6.) and sitteth in Babylon (Rev. 16. 19.) upon the Dragons throne (Rev. 13. 2.) and fighteth against the Lamb, and against the saints, (Rev. 19. 19.) treading underfoot the holy city (Rev. 11. 2.) and casting down the place of Christ's sanctuary, (Dan. 8. 11.) When th' Apostle therefore telleth us, that Antichrist sitteth as God in the Temple of God, it is to be understood of their invading and destroying of God's church, and people, as the heathens of old deal· with Jerusalem and dwellers*

therein, (Psal. 79. Dan. 8, 11. 13. & 11. 36. Ier. 22. 12. 13. Law. 2. 7. 9.) Secondly of their own vain ostentation, whiles they will have it called the Christian catholic church, and the Pope the head of the same. Ezek. 28. 2. 6. Esa. 14. 13. 14. 2 Thes. 2. 9▪ 10▪ Rev. 13. 11. 14. & 17. 4. 2 Cor. 11. 13. 14. 15. Thus I grant, that the Temple which Antichrist invadeth & destroyeth, is God's true Temple: but that wherein the Beast sitteth as God, which he trimmeth, upholdeth and boasteth of; (as he doeth the church of Rome at this day) is the synagogue of Satan. But he proceedeth.

Object. As for the ancient Doctor whom here he citeth, let us hear himself speak. His words are these. That which is the Temple of any idol or Devil, the Apostle would not call the Temple of God. Wherupon some will have in this place, not the Prince himself, but after a manner his whole body, th• is the multitude of men pertaining unto him, together with himself under the Prince, understood to be Antichrist. And more rightly also they think it to be said in Latin *templum* in the Greek; that he sitteth not in the Temple of God, but for the Temple of God which is the church. As we say he sitteth for a friend, that is as a friend. Augustine de Civic. D•, l. 20. c. 19. Where note how far differing Augustine is from this man that citeth him, &c.

Answ. There is not so great difference as mine opposite would pretend. First I cited not Augustine for his own judgment, but for others whom he speaketh of, touching the translation of the Text, *in the Temple of God*, or, *for the Temple*. Secondly, he setteth down Augustine's words maimed both at head and foot. For Augustine beginneth thus: *But in what temple of God he shall sit as God, is uncertain: whether in that ruin of the Temple which was built by King Solomon; or in the church. For that which is the temple of any idol or devil, the Apostle would not call the temple of God: &c.* Now the ruin of Solomon's temple, cannot at this day be called *God's temple*, otherwise then because it was the Temple of God of old; & hath now no more holiness in deed & truth, thē any other place in the world. And thus I have granted that the church of Rome may be called the church of God, in respect that there was a church there in Paul's time, whereas now it hath no more true holiness, then the synagogue of Satan. So we see how for advantage mine opposite baulked Augustine's first words. In the end, he breaketh off in the midst of a period: for Augustine saith, *sitteth for a friend, that is as a friend: or if any other thing is wont to be understood by this kind of speech*, So he defineth not certainly of this place, but leaves it doubtful: and presently after confesseth his ignorance; *For what is this (saith Augustine) For the mystery of iniquity doth already work, only he who now holdeth let him hold, till he be taken out of the way. I confess myself to be utterly ignorant what he meaneth.* Thus we need not strive about Augustine's words here: and I grant, that the Apostle would not have called it *the Temple of God*, unless either it were so in deed and truth, or had been so in times past, or did pretend to be so still. And I think all will likewise grant, that the holy Ghost would not have called the witches spirit at endor *Samuel*, unless either it had been Samuel in deed (as the Papists do contend;) or something in pretence and show like Samuel. Neither would the prophet have said to the King of Tyrus, *Thou hast been in Eden the garden of God*, (a proselyte in the church of Israel;) unless either himself or some of his predecessors had been there in times past. Neither would Amos have called the Israelites idol temple *the house of their God*, unless either it were so in deed, or in pretence: which phrase when the Greek translateth according to the letter, *the house of their God*, and the Chaldee paraphrast (as ancient as the Apostles age) expoundeth *the house of their idols*, they contradict not one

another: seeing the same thing may be God's in show, and the devils in deed and truth: for even Satan himself is transformed into an Angel of light; 2 Cor. 11. 14.

*Obj. When the Apostle describeth the mystery of Antichrists iniquity, would he teach the church that the place of his sitting is the Temple of God, if he meant that it were in deed the synagogue of Satan and the temple of Antichrist? For that Antichrist should sit in the temple of Antichrist and synagogue of Satan, what mystery is there in it? All the world would easily perceive, that these agreed very well and most fitly together. But for Antichrist to sit in God's temple and Christ's church, this is in deed a mystery.*

*Answ.* The mystery of iniquity began in the true church, but continued not therein always: for when it was discerned, the church either cast it out, or soon degenerated into a synagogue of Satan, if it accepted Antichrist for God, as the Church of Rome doth at this day. Which I further manifest thus, 1. The Apostle saith, *As ye have heard that Antichrist shall come, even now are there many Antichrists, &c. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us, but (they went out) that they might be made manifest, that they were not all of us.* Who is a liar, but he that denieth that Jesus is the Christ? he is Antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: 1. Joh. 2. 18. 19. 22. 23. This scripture teacheth us first that all heretics departing from the faith of Christ, are generally Antichrists, though they retain the name of Christians still, as did the heretics in the Apostles time. 2. That such are gone out from the church, and are in deed none of it, though they pretend to be the true church, as all heretics have done. 3. That both teachers and people departed from the faith and church of Christ, are comprehended under the name of Antichrists, and not the Bishops only. 4. That whosoever is Antichrist (especially the great Antichrist) he denieth the Son (Christ) and consequently God the Father. Now let us apply these things to the Bishop and hierarchy of Rome, whom mine opposite granteth to be the great Antichrist. If the Pope and his hierarchy be Antichrist, then are they none of the Apostolic church, but gone out of the same: but they are Antichrist (by my opposites own confession:) Therefore they are none of th'Apostolic church.

The Pope and his hierarchy are both in and of the church of Rome, the heads, teachers and principal members of it, of the same faith, religion and worship: but they are not in or of the Apostolic Christian church, as before is proved: therefore the church of Rome is not an apostolic Christian church.

If the church of Rome denieth both the Father and the Son: then is it Antichrist (as the Apostle saith) and so no true Christian church. But the church of Rome denieth both the Father and the Son: therefore it is no true Christian church.

If the Pope & his hierarchy deny both the Father and the Son, then the church of Rome also denieth them; for they believe as the Pope and hierarchy believeth, have one and the same religion with their priests. But the Pope and his hierarchy deny both the Father and the Son, otherwise they are not the Antichrist, (as mine opposite saith they are:) therefore the Church of Rome also denieth both the Father and the Son. Now seeing it is thus, how is it



possible that it should continue the true Church of Christ, otherwise then by lying pretext and ostentation? And this is the *mystery of iniquity*, if men could comprehend it that the Bishops and people of Rome, being at first Christ's true church, departed by degrees from the faith & worship of God; til they came jointly to believe lies, and to worship creatures, idols and *devils* (*Rev.* 30.) and became a Beast (or Antichristian kingdom) yet with two horns like the Lamb Christ (*Rev.* 13.) & blaspheming God's Tabernacle & them that dwell in heaven, (that is the true church,) they pretend themselves to be the only true church of Christ, and that all other are heretics; they pretend succession even from the Apostles days, without change of religion, and so they sit in the temple of God, or for the Temple, as if they & none but they were the Temple and church of God; the Pope being the head of this sinful corporation, of this Beast or kingdom; and exalting himself above God & Christ, whiles yet he calleth himself Christ's vicar, and the Servant of the servants of God; and by strong delusion keepeth his people in belief of lies, that together with him *they all might be damned, who believe not the truth but have pleasure in unrighteousness*; as the Apostle saith, *2. Thes. 2. 12.*

Now where he objecteth, *what mystery is there in it, that Antichrist should sit in the temple of Antichrist?* I answer, it is a great mystery, in that it is done by him and his, under the name and show of Christianity; and as the Apostle saith, *after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness, 2. Thes. 9. 10.* And where he further saith, *but for Antichrist to sit in Christ's church, this is in deed a mystery*; I answer, it is in deed a contrariety and impossibility (not a mystery:) *for no man can serve two masters, Mat. 6. 24. of whom a man is overcome, of the same is he brought in bondage, 2. Pet. 2. 19. to whom men yield themselves servants to obey, his servants they are to whom they obey, Rom. 6. 16.* Now the church of Rome, yielding unto and obeying Antichrist, cannot be the servants of Christ, if the Apostles doctrine be true. And after mine opposites manner of reasoning, another man might say, seeing Christianity is the *mystirie of godliness*, *1. Tim. 3. 16.* as Antichristianitie is *the mystery of iniquity*, *2. Thes. 2. 7.* Christ must sit in the Temple of Satan, as Antichrist sitteth in the temple of God: for for Christ to sit in the Temple & church of Christ, what mystery is there in it? but for Christ to sit in Satan's temple, and Antichrist's church, this is in deed a mystery. Were not this (think we) good reasoning, to put darkness for light, and light for darkness; Christ into Antichrist's place, and Antichrist into Christ's; for to find out a mystery? But they that have their eyes opened to read the *mystery* that is not only in the Pope, but *on the forehead* of the whore of *Babylon* his church, will soon espy this fraud: though others are bewitched with her painted face. For as Satan can transform himself *into an Angel of light*, and his ministers can be *transformed as the ministers of righteousness* *2 Cor. 11. 14. 15.* is it such a marvel, that he should transform his temple and church, into the Temple of God, and church of Christ: and yet as he is a Devil still, notwithstanding his transformation; so his Temple cōtinueth still the Temple of the Devil, and church of Antichrist, how ever they are disguised with other names and habits. And to help a little to the discerning of both these opposite mysteries of piety and impiety: we are to know, that Christ's Kingdom beginneth in the kingdom of Satan, and is perfected in the Kingdom of God; and Antichrist's kingdom beginneth in the kingdom of God, and is perfected in the kingdom of Satan. For, the god of this world having blinded the eyes of infidels, who are dead in sins, and walk according to

the prince of the power of the aier: Christ by his Ministers sent into the world, and by his word of truth, the gospel, causeth light to arise unto them, openeth their eyes, and turneth them *from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in him:* and thus God delivereth them *from the power of darkness, and translateth them into the kingdom of his beloved son.* Then cometh Satan by Antichrists, which are his ministers, privily crept into the church, and by the word of lying, (which is Antichrists gospel) he darkeneth the minds of them that have not received *the love of the truth,* and turneth them back again from God, and by *damnable heresies* privily brought in draweth them *even to deny the Lord that bought them,* and so bring upon themselves swift destruction. Then do they go out from the church, & blaspheme the way of truth, and together with the Beast, do war against Christ: whom yet in name and pretense they would seem to honor and serve, so accomplishing the mystery of their iniquity, unto assured damnation, if they turn not again unto God.

This thing not being observed, how Christ beginneth in the world, and draweth men out of it into his church; and Antichrist beginneth in the church, & draweth men out of it into the world again, (as the Dragons tail, draweth the stars of heaven, & •fteth them to the earth, Rev. 12. 4.) mine opposite thought it absurdity and contradiction in me, for writing thus; *When th Apostle therefore telleth us, that Antichrist sitteth as God in the Temple of God, it is to be understood first of their invading and destroying of God's church and people, as the heathens of old dealt with Jerusalem and dwellers therein: secondly of their own vain ostentation, whiles they will have it called the Christian catholic church, and th: Pope the head of the same.* Upon this, he thus inveigheth:

*What have we here? Doth himself now by the Temple of God understand God's church and people: yea such as was answerable to Jerusalem, and the dwellers therein of old? why then hath he so eagerly oppugned us hereabout? &c.*

Answ. I oppugn the present church of Rome, which Antichrist destroyeth not, but buildeth and adorneth as an alluring harlot: the Christian church which was in Rome of old, that hath he invaded and destroyed long since; for they then were Saints, such as he hateth: these now are worshipers of him and of idols & Devils; and are *an habitation of Devils.* So there is as much difference between the church of Rome now, and the church then: as between the Bishop of Rome now, & the Bishops then: they were Christ's ministers, this now is Antichrist, as mine opposite himself confesseth. And what cause hath he to insult, as if he had got the victory? Let wise men judge. But he proceedeth.

Obj. *Where can he show in the scriptures, that sitting is put for invading or destroying &c. Otherwhere still he teareth that by sitting is meant abiding, continuing, dwelling, &c.*

What if I cannot prove that *sitting* is put for *invading* or *destroying*: if I prove my assertion by other words of the text, shall it not suffice? The words *Eiston Naon, into the Temple,* may imply by a figure, his invading: and the person that invadeth being an enemy, a thief, a wolf, implieth his destroying; for our Savior saith, *The thief cometh not but for to steal, and to kill, and to destroy.* 1 Joh. 10. 10. The scripture often wanteth words, easy to be understood: so here

Paul saith of Antichrist, *that he (having entered) into the Temple of God, sitteth as God.* And if they regard not my exposition, they shall have his on whom they so much rely, Mr. Junius I mean, who so explaineth it, saying, *The testimony of sign is this, that Invading the temple of God, he shall sit as God.* Jun. *Animad verse. in Bellarm. Controv. 3. l. 3. c. 14. not. 18.* But what if I confirm it by the word *sitting*, which he thought so unlikely? In *Isaiah. 14. 13.* the Prophet upbraideth the king of Babylon thus, *Thou hast said in thine heart, J will ascend into heaven &c. J will sit also in the mount of the congregation, in the sides of the North;* meaning, mount Zion where God's temple was. But this is meant of Nebuchadnezers invading of Jerusalem to spoil the same, as the history showeth, *2 King. 25.* and in him, Antichrists tyranny against the church was lively figured. As for sitting to mean *continuing*, though it doth so often times, yet not always; Christ sate upon the mount of Olives, *Mat. 24. 3.* the disciples sate in the house, *Act. 2. 2.* yet dwelt they not, or continued long there. And when the Babylonian invaded mount Zion to sit there, he continued not there, but having spoiled the city, burned the Temple, and captived the people, he returned into Babylon, *2 King. 25.* so Antichrist spoiling Christian churches returneth to his whore of Babylon, his proper habitation, which he wickedly boasteth to be the Zion, Temple and church of God.

Whereas mine opposite expounded the *Temple of God* to be the church, and shown not whether he meant a church particular, or general and catholic; I said for a particular church, *it will not agree with the propheties of Antichrist, whose city or church is so great, as people's, kindreds, tongues & nations, do dwell in the streets thereof, Rev. 11. 8. 9.* He gainsayeth me thus:

*First, Still he calls that Antichrists church, which th' Apostle calleth the Temple of God.*

*Answ.* It is his own interpretation, that the *Temple* meaneth the *church*; and that he that sitteth in it is *Antichrist*; and *sitting* he will have to be *continuing*; and why may not I call that church wherein Antichrist sitteth continually as God, *Antichrists church*; yea though it were indeed God's church as he supposeth. Seeing the city wherein Christ did but dwell, was called *his own city*, *Mat. 9. 1.* And that which God saith, *in my house, and in my kingdom*, *1 Chron. 17. 14.* another Prophet relateth it, *thine house and thy kingdom*, speaking to David the governor, *2 Sam. 7. 16.* Or to show a fitter similitude, as the holy Ghost calleth the Moabites *the people of Chemosh*, *Numb. 1. 29.* because they worshiped Chemosh for their God; so the church of Rome which worshipping Antichrist, is fitly called Antichrists church.

*Object.* How will he prove that the Beasts city *Rev 11. 8.* is the temple of God, *2 Thes. 24.*

*Ans.* It is himself that expoundeth the *Templ*▪ to be the *church*▪ and in special the Lateran church in Rome, where the Pope is parish priest. I show by *Rev. 11. 8.* that the Popes parish is a larger city or church then either that Lateran parish or Rome itself, even over many nations; and so cannot be a particular church such as Christ instituted; but a new catholic church which the Pope hath devised, and would have it accounted the Temple and church of God. Here mine opposite, laboreth to find a difference between the Beasts city and his church: but all in vain. For thus he reasoneth.

*1. This city in Rev. 11. 8. is spiritually called Sodom and Egypt, where also our Lord was crucified. But the church is here called the Temple of God, or the Court without the Temple, or the holy City.*

Answ. First then he granteth that the same church may be called both a *temple* & a *city*: so the diverse name helpeth him nothing. Secondly, it is true that Antichrists church is called Sodom and Egypt which was an whole country: let men now judge how fitly mine opposite hath confined Antichrists church within the Lateran parish, a corner in Rome. Shall we rather believe him, or the Holy Ghost? Thirdly that is called the *Holy city*, Rev. 11. 2. which the Gentiles (the church of Antichrist) tread underfoot, as destroyed and wast: whereas the church of Antichrist is a great city called *Babylon*, sumptuously built, garnished, and by him maintained, Rev. 17. and that is the church of Rome at this day, as all know: and of the present church of Rome is now our controversy.

Obj. 2. *This great city is that where our Lord was crucified, Rev. 11. 8. Now all know that he was crucified in and under the jurisdiction of the city, not of the church of Rome. For he was condemned by Pontius Pilate &c.*

Answ. The thing he aimeth at, is that the *city* mentioned in Rev, 11. 8. is a civil polity, as when Rome killed Christ; and not an ecclesiastical polity or church. But he laboreth in the wind: for the city is such as is the Beast or kingdom: the Beast is a spiritual polity most sinful, for it cometh out of the *bottomless pit*, Rev. 11. 7. that is from the Devil; whereas all Civil polities are from God, though they be heathens, Rom. 13. 1. 2. Secondly he should have known, that the same City which was a civil polity in Christ's time, & killed him: is now subordinate to an ecclesiastical polity, church, or Papacie; and still crucifieth Christ in his members.

Obj. 3. *This city is that which was the Dragons throne, and by him given to the Beast, Revel. 13. 2. But this was the city, not the church of Rome. Neither J think will these men themselves say, that the church was the Dragons throne, or was by the Dragon given to the beast.*

Answ. The city or polity which the Dragon gave to the Beast, was civil, but is now subjected to, or become ecclesiastical: for the city of Rome is now by profession Christian, which of old was heathen: and by professed Christians (namely the Pope & his church) are those witnesses of God killed, Rev. 11. 7. 8. so their corpses lie unburied in the streets of the beasts city, that is of Antichrists church or polity, which reacheth over many nations.

Obj. 4. *This city also is the throne of the Beast, and Babylon the great city spoken of Rev. 16. 10. 19. & 17. & 18. chapt. which is to be understood of the city of Rome and dominion thereof.*

Answ. It is granted that this city is Babylon, and Rome, and the dominion thereof: but it is a spiritual polity or church: for who hath dominion now of Rome, but the Pope or Bishop there, the pretended vicar of Christ; and who but he hath killed those Martyrs, within his Diocese or Bishopric, which reacheth over many kingdoms?

Obj. 5. *This city is the woman that sitteth on seven-mountains, Reve. 17. 9. 18. And the city, not the church of Rome, is built on 7. mountains.*

Answ. Yes, the same heathen city which was first set on seven hills; is now a pretended Christian city, sitting still on her 7 hills: and being a Christian in name, hath killed Christ in his members, by her Popes power ecclesiastical, who hath his seat in her, but his Dragons paws reach into far countries. This city, the woman on 7. hills, is she that hath *made the*

*inhabiters of the earth drunk with the wine of her •ornication, Rev. 17. 1. 2. &c. and who but the church of Rome hath done this?*

*Obj. 6. This city hath 7. kings or kinds of government &c. by Kings, Consuls, Dictators, Decemvirs & Tribunes (ceased before Johns time) Emperors▪ (when John lived) and Popes (not then come:) But how should this be found in the church of Rome, which was not before Johns time; and therefore could not have 5. Kings or kinds of government then fallen.*

*Answ. Ill do they thrive, that kick against the pricks. Here himself confesseth the Popes government to be one of the seven: now the Popes government or papacy, is an ecclesiastical monarchy; by it were the witnesses of Christ slain, as before I shown. As for seven goverments to be found in the church of Rome, that is in the papacy, is absurd; for it is to seek 7. kinds of government in one. But six are gone and the seventh remaineth by the Pope. That city or polity which once was heathen, now Christian in name (Antichristian in deed;) which the Pope menageth: is the malignant church that killeth God's witnesses, amongst *people's, kindreds, tongues and nations, Rev. 11. 8. 9.* Therefore it cannot be restrained to one particular congregation.*

*Obj. 7. This city is that which reigned over the kings of the earth in Johns time, Rev. 17. 8. And that not the church but the city of Rome so reigned when John wrote, all do acknowledge.*

*Answ. But, that the city the church of Rome now reigneth by the Pope the head of that church, all do acknowledge. And the killing of those witnesses Rev. 11. was not in John's time, but after, when the city or polity of Rome was become Christian in name and title. To say, it was not so in John's time, therefore it is not so now; is dallying, rather then sound reasoning.*

*Obj. 8. Finally, the Lord himself putteth difference between this city Babylon, and his people therein, Rev. 18. 4. as of old, in Babylon of Chaldee▪. Ier. 50. &c.*

*Answ. This is true; but what can he infer thereupon? It was not God's people in Babylon, that killed those witnesses, Rev. 11. but it was Babylon that killed those witnesses, God's people therein. Because God's people killed not those witnesses, but the Beast in his catholic city or church: therefore (thinks he) that city of the beast, is not his church; a fair conclusion.*

*Obj. Note here, that by the great city, is meant not only the city itself, but the whole jurisdiction, authority and dominion thereof, how far soever extended.*

*Answ. It is a good note, and worth the marking: for the great city being the church of Rome, as before is proved; it followeth, that the extents of that church, reach further then the material walls of Rome, even to all nations that are of the Popes religion: and therefore to bound it within the Lateran parish of Rome, is to restrain that which God showeth to be more large. It were a happy day, if the Popes unruly power, were limited within the Lateran parish, and his jurisdiction reached no further. But he must have a larger scope to range in yet a while: and weak warriors are they against him, that plead for his whorish church of Rome, that it is the true church of Christ, and under his covenant of grace. It is the thing*

that the Pope would most gladly have proved: and I am well assured, Babylon will not fall, til it be otherwise battered.

Obj. Where yet observe further, that the church of Rome, being fallen into deep apostasy, and having the man of syn sitting there in as God, who hath that city for his throne: the things that are spoken of this city, are also applied to the apostate estate of that church of Rome, and the other churches that are under the jurisdiction of the prelacy of that Sea, wheresoever, and of whatsoever people, kindred, tongue or nation they be: &c. But shall we therefore conclude, that by the Temple of God, 2 Thes. 2. 4. may not be understood the church of God?

Answ. How glorious is the truth, that forceth those to yield, that fight against it. His former reasons (that by the City in Rev. 1. 8. the church was not meant,) he now frustrateth himself. But still he cleaveth to his first plea, *The temple of God 1 Thes. 2. is the church of God.* I may answer hereto, as God by Jeremiah did to the Jews, *Trust not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these: Ier. 7. 4.* Our dispute is, in what sense Paul calleth it *the Temple of God*; whether as the true temple built by Solomon, or as the false temple built in Samaria by the Apostate Israelites, which the Prophet calleth *the house of their God, Amos 2. 8.* as the Apostle calleth this *the Temple of God.* Now fain he would have this Romish temple of apostate Papists, to be the true temple of God; and that they notwithstanding their *deep apostasy*, are God's true church, *under his covenant*: which I deny, and have before disproved; and Paul in the very same place, counteth them among *those that perish*, for believing lies, & which shall be *damned* for not believing the truth, 2 Thes. 2. 10. 11. 12. and Christ teacheth, that being worshipers of the beast, *their names are not written in the book of life. Rev. 13. 8. & 17. 8.* but they shall be *tormented in fire and brimstone* forever, Revel. 14. 9. 10. 11. and that the whorish church *Babylon the great, the mother of harlots and abominations of the earth*, which is *drunken with the blood of the Saints and of the martyrs of Jesus* shall be destroyed forever, Rev. 17. 5. 6. & 18. 21. And who now, that have not their right eye blinded, will not rather say, it is the Samaritans Temple, then Solomon's; though in pretence and color, *the Temple of God.* And seeing every true church now, is a particular congregation in one place; but the church of Rome is a new found catholic church, spread over many nations under one head & Bishop the Pope: it cannot possibly be Christ's true church, having neither the constitution, faith, worship, ministry, order or ordinances of Christ; but of his enemy Antichrist.

Whereas I formerly wrote, *Neither is that* (if they mean a particular church) *answerable to the Temple in Israel, which was not for one synagogue, but forth whole nation of the Jews, and for the Gentiles that came to the faith, through the world.* To this he saith;

*How greatly forgets he himself, and how presently, seeing but a line before he said, the Temple figured not only the catholic or universal church, Ephe. 2. 21. but also every particular church by proportion, 1 Corint. 3. 16. 17. And may we not then apply it to that whereof it was a figure? &c.*

Answ. No: for mine opposite granteth that the Temple was *primarily a figure Christ*: but so to apply it in this place, 2 Thes. 2. himself thinketh not fit. I deny not, but some where it may and ought to be so applied: but considering that the Temple of God wherein Antichrist now

sitteth is a catholic church spread over many nations, (as was prophesied *Rev. 11. 8. 9.*) I think the applying of Paul's words in *2 Thes. 2.* to a particular church, is neither fitting to the type, nor to the prophesy, nor to the accomplishment of it which we see at this day. The priests in Israel figured Christ chiefly, secondarily Christians, *Rev. 1. 6.* But to apply those things which Paul speaketh of the Priests in *Heb. 10. 11. 12.* to us Christians, were not only unfitting, but heretical.

*Obj. The Candlesticks and Lamps were set in the Temple of God: and the church of Rome was a golden Candlestick, as well as the rest of the primitive churches; and this man himself saith definitely the true churches were many of them apostate when John wrote; whom yet notwithstanding Christ acknowledgeth to be golden candlesticks. In any of which, of Antichrist had sit, as in the church of Rome, I suppose this man would not deny, but his sitting then should have been in the Temple of God: whether it were considered as a particular candlestick itself, or a branch of the great & general candlestick &c.*

*Answ. 1.* If the Candlesticks were churches in the Temple the church: then the Temple in such respect is the catholic church, for one particular church is not in another. *2.* I grant that the church of Rome was a golden candlestick in the Apostles time: and I think mine opposite would not deny but then also the Bishop of Rome, was a starr in Christ's right hand. But now the Bishop is a starr fallen from heaven, and acknowledged to be Antichrist: why then may not the church be fallen with him, (as Paul forewarned, *Rom. 11. 22.*) and the candlestick removed from it, as well as from Ephesus, *Rev. 2. 5.* except Rome have a privilege above all other cities, because it crucified Christ. *3.* I grant also that the true churches apostate in *Rev. 2. & 3.* were still *golden candlesticks*, though some of them rusty: but I would have it likewise granted me, that there were other churches but copper candlesticks, though they pretended to be golden; namely such Antichristian haeretical synagogues, as of whom it might be said, *They went out from us, but they were not of us, 1. Joh. 2. 18. 19.* And if those petty Antichrists were no golden candlesticks; much less can the great Antichrist with his synagogue, be a golden candlestick; for he far exceedeth them in idolatry, heresy and impiety. That Antichrist could sit in any true church then, as he sitteth now in the church of Rome, namely as God, and so to be believed with his lies, worshiped, and obeyed; I utterly deny: for that church that so doeth, departeth from Christ the foundation, and *denieth both the Father and the Son, 1 John. 2. 22. 23.* and whether it be a particular church, or a more general, it skilleth not: universalitie in worshiping the Beast, causeth but universalitie of damnation, *Rev. 13. 16. 17. & 14. 9. 10. 11.*

*Obj. Whereas he would be taught how that whorish company that worship the Beast and Dragon, can be the true catholic church and spouse of Christ: though that which J noted before be sufficient for the point in hand; yet let him first remember, how but a little before he told us, the catholic church of the now Romish religion, as themselves describe it, hath one part thereof on earth, another under the earth, & a third part in heaven: and now here he speaketh only of such as are on earth, and those also such as worship the Dragon and beast, Rev. 13. 4. whereas the catholic church in deed containeth all churches & people of God from the beginning of the world &c.*

Answ. By this then it appeareth, that the church of Rome lieth apparently, when she calleth herself the catholic church: and therefore is not the true church or Temple of God. But I would be taught in deed, how that whorish company here on earth which worship the Beast, can be the true church either universal or particular.

Here first he asketh whither I think *there was no other churches of Christians catholic or particular wherein Antichrist sate since th'apostasy of the man of syn, but such as worshiped the Dragon and the beast? And who then were the Tabernacle and those that dwelt in heaven, whom the beast blasphemed, and the saints with whom he made war 42. months, Rev. 13. 5. 6. 7. and of what church they were &c.*

Answ. He seemeth to use the word *sit* in two senses; 1. for oppressing, blaspheming, killing the Saints that resisted Antichrist; and 2. for quiet governing and having in subjection the wicked that believe and obey him: with such aequivocations his writings are too full. Such churches or persons as resisted the beast, and whom he blasphemed and killed: they were of God; and of them there is no question. But the other sort given over of God to believe lies, and to worship the man of syn as God, like as he showeth himself that he is God; they are not the true church of God, catholic or particular: and of such is the present church of Rome, now in question. As for the Saints that dwell in heaven, whom Antichrist blasphemeth: they are where he is not in the true church out of which he is gone, both he and his; and therefore doth he persecute them. The scripture by him cited, *Rev. 13. 6.* yieldeth a strong argument against his purpose, thus. The true Tabernacle, church and heavenly people, are blasphemed and warred against by Antichrist. The church of Rome now, is not blasphemed and warred against by Antichrist, but blessed commended & maintained. Therefore the church of Rome now, is not the true tabernacle, church or heavenly people.

Obj. *Jerusalem came to be a whore, old in adulteries, and the Jews to be an ungodly nation laden with iniquity &c. sons of the sorceress, the seed of the adulterer and the whore; rebellious people &c. transgressing after all the abominations of the heathens and polluting the house of the Lord, &c. yet they were still notwithstanding the city, people and temple of the Lord. Isaiah. 1. 3. & 3. 12. with Jer. 50. 28. & 51. 11 35. 36. 45. 50. 51.*

Answ. One findeth a dead and stinking carcase of a man; and to prove it a living man he saith, Such an one was so and so diseased, he had the burning ague, the palsy, dropsy, the gangrene & the plague: yet was he a living man, therefore this is likewise. Such is the mould of mine opposites argument. For the Papists the worshipers of the Beast are said of God to be *dead men, Rev. 20. 4. 6.* not partakers of the *first resurrection*; that is, dead in syn, not revived by Christ: now to prove them alive, examples of other persons and people's of Israel are alleged; who because they were great sinners, but not dead in syn, therefore these dead men under Antichrist, must be living also. He hath been answered, that the Jews while they continued God's Church though greatly corrupted, are not fit resemblances of Antichrists church which the holy Ghost calleth nowhere Judea, but *Babylon, Rev. 17.*

Whereas I said, *The very word Temple* (speaking of that wherein Antichrist sitteth as God,) *leadeth us to understand Antichrists church to be but a counterfeit:* showing this reason, that the



Temple in Israel was not the church or people properly, but a sacramental sign of God's dwelling with his people, *2 Chron. 6. 2.* and of his inward dwelling in their hearts by faith, *Eph. 3. 17. & 2. 22.* so Antichrist's temple is an outward show of his presence with that seduced people, in whose hearts he dwelleth by popish faith, and by his spirit of error carrying them to damnation: &c. *Rev. 13. 4. 14. & 16. 14. 1 Tim. 4. 1. 2 Thes. 2. 10. 11.* He answereth,

*Then when the Apostle saith to the church of Corinth, ye are the Temple of God, 1 Cor. 3. 16. his meaning should be according to this gloss, ye are a counterfeit church. And when Christ said, Destroy this Temple, Joh. • 19. speaking of his body; the word Temple should lead us to understand Christ's body to be but a counterfeit.*

Would any man of good understanding and affection have made such inferences upon my words? Doth not the very word *God*, when it is spoken of Baal, and of images made with men's hands, lead us to understand them to be but counterfeit gods: or would any adversary, if I had so spoken of Baal and the word *God* which is applied unto him by the Prophet, *1 King. 18. 27.* have wrested my reason against the true God? But sundry such abuses I bear, and forbear to reply unto; because my opposite cannot now hear his reproof: and to other men it would be fruitless.

Hitherto of the Apostles phrase, *the Temple of God*. Now touching *the Man of syn* there also spoken of, mine opposer in the second proposition of his argument fore-set down, saith. *But the Pope of Rome with his hierarchy, is (by their own grant) the man of syn, of whom the Apostle here speaketh.* Other proof of this position he giveth none, but saith I grant it; which in his understanding I have not granted. For he so divideth the Pope and hierarchy, (which are *Bishops, Priests, and Deacons,*) from the church of Rome, as he maketh the one, Antichrist and Man of syn: the other Christians, and men of grace; which how it can be, when both parties are of one and the same faith, worship, religion c it passeth my slender capacity. For if the Bishops priests and deacons have one faith & religion with the people, as it is known they have; and the people have the true Christian faith and religion, though corrupted, yet so as they are still under the covenant of grace, and sealed of God therein by baptism: how should not the same faith give life to the priests or hierarchy, as it doeth to the people? And then, though the hierarchy be Antichrist, the *Man of syn, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, 2 Thes. 2. 3.* yet they shall also be true Christians, men of God, and children of salvation.

Now to prove it to be my grant, he sendeth his reader to 30. pages of my book at once; that if he myss it in one, he may suppose it is in another, for not one man of many, will read over so many leaves, for such a purpose only. Well, howsoever I will not make nice to call the Pope and his hierarchy, *the Man of syn*; yea or the Pope alone, *the man of syn*, because he is the head of that sinful corporation, and the highest exalted for almightyenes & holiness: yet do I not exclude the people from this body, and give it to the Pope and hierarchy only, as mine opposite would intimate. Nay the reader shall find there the contrary, most expressly: for in pag. 76. I wrote thus. *The Antichristian synagogue, is by the holy Ghost called a Beast, Rev. 13. 11. which signifieth a kingdom, Dan. 7. 23. it is named also a great city, Rev. 11. 8. which noteth the largeness of that polity and kingdom. It cometh up out of the earth, Rev. 13. 11. as being of this world,*

(which Christ's kingdom, that cometh down from heaven Rev. 21. 2. is not;) and therefore it is called a Man of syn, 2 Thes. 2. 3. and a great whore, Rev. 17. 1. whose head is Abaddon or a Apollyon, Rev. 9. 11. the destroyer of others, and himself the son of perdition, 2 Thes. 2. 3. and they that follow him, are the children of damnation, 2 Thes. 2. 12. Again in pag. 83. I do not only show mine, but mine opposers own judgment heretofore saying; *She* (speaking of the church of Rome) *being in this forlorn estate, she is but a lump of syn, a man of syn, 2 Thes 2. 3. a child of perdition. The Beast is not one person, but a kingdom, Rev. 13. 11. Dan. 7. 23. and Mr. Johnson himself hath acknowledged more then once, that the man of syn, is the false church (and religion) of Antichrist, compared to the body of a man, and consisting of all the partes together. Treat<sup>a</sup> of the Minist. against Mr. Hilders. p. 7. Apolog. p. 109.*

How faithfully now mine opposite hath dealt with me, to make it seem my *grant* that the Pope and hierarchy apart from the church of Rome, is *the Man of syn*, all may see. As for his own former confession, he passeth it over, without approving or disproving what himself hath written.

This point is of weight, to give light to our controversy, for if the whole church, Pope, priests and people, be altogether a *man of syn*, & *son of perdition*; then cannot any of sound judgment, think they are a true Christian church, or under the covenant of God's grace.

To show this therefore; first, the scriptures sundry times speaketh of a whole state or company, both governors and people, as of one person, man, woman, or child: as in *Hos 1. 4. 6. 9.* the three children *Jezreel, Lo-ruhamah, and Lo-ammi*, signified the three estates of the congregation of Israel, then shortly to follow. So in *Rev. 12. 1.* a *woman* signifieth the church of Christ; in *Rev. 17.* another *woman* signifieth, the church of Antichrist; even as in *Prov. 9. 1. 13.* the same churches are set forth like two women, *Wisdom*, and the *Foolish woman*. In *Rev. 12. 5.* the *Man child* which the woman brought forth, meaneth a company of valiant Christians; as further appeareth by comparing *Isaiah. 66. 7. 8.* where the Woman that travelleth, is called *Zion*; and the *man child* in verse. 7. are called *Zion's children* in verse. 8. Secondly, as Christ and Antichrist have their several churches, so these ech of them are called a *man*: as in *Ephes. 2. 15.* Christ is there said to *make in himself, of twain* (that is, of two people's, Jews and Gentiles) *one new man*: where the whole church together with Christ their head, is called a *new man*. Accordingly, Antichrist the Pope, together with his whole church, is called *the man of syn*. And as in the *new man* the true Christian church, Christ the head hath in all things the preeminence: so in the *man of syn*, the Antichristian church, the Pope (Christ's pretended vicar) hath in all things the preeminence, exalted for power & pretended holiness. As the *new man* the Christian church, is to be esteemed in the state of salvation, though some secret hypocrites and reprobates closely creep in among them here on earth: so the *man of syn* the Antichristian church, is to be esteemed in the state of damnation, though some of God's elect and hidden ones are in the same, *Rev. 18. 4.* And this man of syn the Pope and his church, sitteth in *the Temple of God*, the profession of Christ (whom the Temple chiefly figured) and of Christian religion and worship, (even as this beast or kingdom hath *two horns like the Lamb Christ, Rev. 13. 11.*) that so under the show of Christianity, *after the effectual working of Satan, with all power and signs and lying wonders (2 Thes. 2. 9. Rev. 13. 13. 14.)* he may

deceive them that dwell on the earth, and draw them into the lake of fire. Thus much of the Man of syn sitting in the Temple of God. *2 Thes. 2.*

Other scriptures he allegeth to confirm his cause, as *Manasseh* defiling God's house, *2 King. 21.* the *Chaldeans* defiling the Temple, *Psalms. 79.* the king of Babylon's sitting on the mount of the congregation, *Isaiah. 14.* The prophets visions of the Temple polluted, *Ezek 8.* And the prophesy of Antiochus, *Dan. 11.* In all which places, I acknowledge the true Temple of God, to be understood. But his error in applying this to his purpose, I have before manifested. For that Temple was not the people, but an outward ordinance of God set among his people: whereas in his understanding the Temple of God, wherein Antichrist sitteth is the people. 2. That Temple was not infected with syn, but the syn rested in the persons that worshiped in it, or came into it; as I shown before, from *Levite. 16. 16.* Whereas the church of Rome is so infected with Antichrists syn, as mine opposite confesseth it to be *in most sinful and deep apostasy, and so to be a notorious harlot and idolatress which all the people of God ought to forsake. 3.* That temple merely suffered that misusage at the hands of sinners, Jews and Gentiles: even as Christ, the true Temple in his humanity, & true Christians his members have suffered, at the hands of the Romans, of old heathens and now Antichristians. But to make that temple a type of this malignant church, which together with her head the Pope, persecuteth Christ and his saints, and worshippeth creatures, idols and Devils; is altogether amyss. For so we might conclude thus: As the Temple of God though it were defiled with the apostasy & idolatry of the Jews and of the Gentiles, with how great abomination soever; yet continued God's holy Temple still; and could not by any impiety become the Temple of Antichrist or of Satan: so the church of Rome, though it should be defiled with apostasy idolatry profaneness atheism either of Antichrist or of Jews Turks or Pagans; if it should believe and receive the religion of Maomet or of Julian the Apostate; yet should it continue the true church and people of God, and under his covenant of grace. Behold what favor the church of Rome hath found above all churches under heaven: that if she receive Judaism or Paganism, if she worship the Beast; the Dragon, or Devil himself by open profession, yet she abideth the church of God: for if Antiochus who set up Jupiter Olympius image in the Temple, had set up also the professed worship of the Devil; yet the Temple should have been God's holy temple notwithstanding; and so by proportion the church of Rome must be, if this comparison of mine opposites be true. By such doctrine, the whole gospel of Christ is overthrown. For faith and sanctimony of life, are the sum of all the gospel: and both of them are destroyed. For though Rome be apostate and departed from the faith, as Paul foretold, *1 Tim. 4. 1.* though she believe in a wafer cake, and worship it for her God and maker: though she believe to have forgiveness of sins, by the abominable massing sacrifice of her priests, by the pardons and indulgences of her popes, and to merit salvation in heaven, by wicked works which she doeth, being taught by the Man of syn: though she have many thousands of new God's and new Christ's, even so many as there be Angels and saints in heaven, and moe too: though she be as filthy in life as *Sodom*, as idolatrous & malignant against God's people as were *Egypt* and *Babylon*, (unto which the holy Ghost hath compared her, *Rev 11. 8. & 14. 8.*) yet so long as she will say to Christ, but as the Devil said, *Thou art Christ the son of God, Luke 4. 41.* that is, so long

as she reteyneth the profession of Christianity; she is the Temple of God, the church of Christ, and under the covenant of salvation.

But he that *justifieth the wicked is an abomination to the Lord, Prov. 16. 15.* and *woe unto them that say concerning evil, it is good, Esa. 5. 20.* Can not men put difference between God's ordinances given unto a people, & the people: themselves that enjoy, use or abuse those ordinances? The Temple was an ordinance given unto Israel, as were the altars and sacrifices therein: so God gave unto all the world by Noah, commandments for altars and sacrifices, *Gen. 8. 20.* unto Abraham he commanded circumcision, unto Christians baptism, the Supper of Christ &c. All God's ordinances continue in themselves holy, (till God do abrogate them,) though men that abuse them, fall to be most unholy, and without God in the world. So the sacrifices of sheep and Oxen were in themselves God's holy ordinances, howsoever abused by the Jews in Jerusalem, by the Israelites in Samaria, and by the heathens in their several lands: so circumcision, though profaned by the Sichemites *Gen. 34.* so baptism and the Lord's supper, though turned by Antichrist into abominable idols; remained and do remain in themselves God's holy ordinances, though men have abused them to their damnation: so the Sun moon and stars continued God's good creatures, though men made idols of them to themselves. To reason therefore from the creatures and ordinances, unto men which abuse them; and to gather because the creature or ordinance abideth good in itself, therefore the person that abuseth it, abideth good also: or to wrest a type, as mine opposite doeth, from a creature or ordinance of old, to a most sinful people now, and make them alike holy; is an high abuse of God's ordinances, and a taking of his name in vain.

### **Of the Temple in Rev. 11.**

Mine opposite proceedeth to speak of the Temple and court in *Rev. 11. 1. 2.* and to apply it to his present cause. That which he first speaketh of the word *Temple* diversely used, and meaning not only the house but the Court yard, or Courts: I grant unto him. How to apply it, he showeth himself uncertain, whether more generally to the Christian church, or more specially to the church of Rome. Yet *every way (saith he) it will follow that the state of the said church (of Rome) and Christians, is to be esteemed according to the estate of the Temple at Jerusalem, and particularly with reference to the court and holy city given to the gentiles: and therefore is to be accounted the church and city of God, as the other were his court and city, though polluted &c.* This I deny: the church or people of Rome at this day, is not answerable to the Temple or court, or city of Jerusalem in holiness: but to the gentiles, in profaneness. And I have before manifested his great abuse of that proportion, from the Temple polluted, yet continuing the Lord's, and holy in itself; to the people apostate and fallen from the Lord, from his faith and worship, to the faith and worship of Antichrist.

In stead of proofs, he offereth things to be *considered*: The first whereof I leave, as not pertaining to our controversy: though it may seem not agreeable, that the most holy place should be omitted as figuring heaven; seeing in the 19. verse, when the Temple was opened, the Ark of God's testament was seen in it: and the Ark, was set in the most holy place, *2 Chron. 5. 7.* It is true that that place figured heaven, *Heb. 9. 24.* but it might also figure other things

on earth, as the Temple itself, figured both Christ, and the Church, as we have formerly heard.

His second consideration is, *whether by the temple of God here, may not be understood the holy place, and figuratively faithful Christians, and more inward church of God, invisible to men, but seen and preserved of God, &c. And by the Altar and worshipers, be figuratively noted the spiritual worship and mediation of Christ, with faithful Christians and worshipers (made Priests unto God) who wholly and only rely upon Christ &c.*

Answ. Seeing here are three distinct things, the *Temple*, the *Altar*, and the *worshipers*: it seemeth unfit to confound the first with the last; the *worshipers* here are the faithful Christians, which serve God in his *Temple*, (as *Rev 7. 15.*) and upon his *Altar*. To make the *Temple* to signify faithful Christians here, when the *worshipers* are the faithful Christians here themselves: it •itteth not the vision. Rather, as the Temple figured Christ in his humanity, *Joh. 2. 19. 21.* God manifested in the flesh, in whom God dwelt, & in whom all do serve the Lord; and as the golden altar of incense figured his mediation, the brazen altar for sacrifice, figured his oblation of himself for his Church: so here the measuring of the Temple, Altar, and worshipers, signifieth the restauration of Christian religion from the Apostasy of Antichrist; the *Temple of God* signifieth Christ truly professed for his person, or doctrine of true Christianity, & constitution of the Church therein: the Altar is the true doctrine of his oblation and mediation for us; and the worshipers are the faithful Christians, that worship God in the true profession of Christ and of his mediation and sacrifice, as in the true Temple and altar of God, contrary to the heresies and abominations of Antichrist.

His third and fourth considerations are, *by the Court without the Temple, to be noted in figure the visible church & Christians. By the holy city (Jerusalem) to be noted in figure oither the visible church and outward state of Christians more generally, or such as are truly godly and God's holy church more particularly. By the Gentiles to understand heathens and rebellious Jews, that is profane and wicked Christians, the Antichristian hierarchi• and Locusts Rev, 9. &c.*

Answ. This is faulty three ways, first in confounding persons and other things, as one: secondly in shuffling true Christians and Antichristians as one body: thirdly in restraining the gentiles or heathens (spoken of in *Revel. 11. 2.*) to the Pope and his hierarchy only. 1. The thing here shown in vision, was after the manner of Jerusalem and the Temple of old: there, the Temple was not the people, neither were the courts, the people, neither the city, when it was distinct from the citizens: but they were holy places and signs appointed of God for the people to worship him in & by them. 2. True visible Christians (which he saith are the court and city) and Antichristians (or as he would have it the Pope and his hierarchy,) whom the Lord calleth *Gentiles* or *heathen*; he would have mixed together as one body and church, the Antichristian heathens to be the Bishops and pastors, and the visible Christians to be the flock; and this for the space of *1260. years*, as himself numbereth the *42. months*, a day for a yere. Which is contrary to the whole scope of this book of the Revelation; which showeth the true Christians to be such as are marked and sealed of God, *Revel 7. 3.* &c. having his name in their foreheads, virgins, and followers of the Lamb, *Rev. 14. 1. 4.* such as worship not the Beast, or his image, neither receive his mark on forehead or hand, *Rev. 20 4.* whereas by his

exposition, the true visible Christians are those that worship the beast, as the church of Rome doeth and have done these many years. 3. That the gentiles should be only the Pope and hierarchy, agreeeth neither with truth nor type: for whether he respect the rebellious Jews or faithless Gentiles; it can never be shown at any time, that they were only Priests and Levices, or Kings captains and officers, that trode down Jerusalem, or dwelt in the court without the Temple: but people with priests, and soldiers with captains; that strange it is from whence he should gather this interpretation. And though many of all sorts have expounded this book; yet never read I of any one, neither doeth he cite any one man that ever was of his mind, so to interpret these things; but it was his own singular conceit.

As for the key which should open the door to the understanding of this vision, namely, the commandment to *measure the Temple &c.* with the *reed*, *verse. 1.* this he omitteth. But with that will I begin.

After that God, for the idolatries and other sins, of the Jews, had delivered the holy city Jerusalem and the Temple therein, into the hands of the Gentiles the Babylonians, who first robbed the temple, and carried away all the chief men *into captivity from Jerusalem to Babylon*; and afterward, for further sins, broke up the City, *burnt the Lord's house, and the Kings house, and all the houses of Jerusalem, and brake down the walls of Jerusalem round about, and carried away the rest of the people that were left in the city*: the Lord pitying the desolation of his church, began to restore and reedise the same; calling his people to repentance; and unto Zechariah his Prophet, by visions signified that he would return to *Jerusalem with mercies*, and his house should be *built in it*: and shown him *a man with a measuring line in his hand*, to measure the *breadth and length* of Jerusalem, signifying the reedifying of the same; and thereupon called his people out of Babylon. He foretold him also of the *Branch Christ*, that should *build the Temple of the Lord*. And unto Ezekiel, then in captivity, he likewise shown in a vision, a man like brass, with a *line* and a *measuring reed*, wherewith he measured the breadth and height of the building which Christ should erect; and this in all the parts thereof, as gates, chambers, windows, posts, courts, tables c and also the temple, posts, doors, walls c likewise the *utter court*, with all things concerning the same. The end of which vision, was to signify, that in that place he would  *dwell in the midst of the sons of Israel* (as before he had by the sign of Solomon's Temple;) and he willed the Prophet, that if the house of Israel were *ashamed of all* (the evils) *that they had done*, he should *show them the form of the house, and the fashion thereof &c. and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and let them measure the pattern.*

Accordingly, when God had set his Temple or Tabernacle among Christians, (as is described in *Rev. 4.* by the similitude of Moses Tabernacle;) and for the sins of the people, who began to revolt from the faith and to embrace Antichrist even whiles the Apostles lived, and after their decease, fell more and more from Christ, as by the opening of the seals *Rev 6.* and by the sounding of the Trompets, *Rev 8.* is clearly signified: so that the Sun (wherewith the church had been clothed) was become black▪ the Moon, bloody; the stars (the ministers) fallen from heaven to earth; and the heaven itself departed as a scroll tolled together; and God for the sins of Christians (as of the Jews of old) had delivered this rebellious people into

the hands of the spiritual Babylon; ••• synagogue of Antichrist, a Beast (or kingdom) blasphemous, idolatrous, filthy in life, and hating the Saints, as Sodom, Egypt and Rome when it was heathenish: then God in wrath remembering mercy to a remnant, the election of his grace: began again to reedify his church. And to signify this, John had in vision a measuring *reed* given him, to measure the *Temple, Altar, and worshipers*; but not the *Court, or City* as yet, because he would renew his church by degrees. Afterward he saw the *City, gates, & wall thereof* measured also, when the church should fully be restored.

This *reed*, which was of *gold*, signifieth the word of God, or scriptures; whereby all doctrines, ordinances, churches and people's are to be measured tried and discerned, whether they be the building of God or no. For God by his word directed Moses to make the Tabernacle and all the appurtenances, according to the pattern shown him in the mount, *Exod. 25. 40. Heb. 8. 5.* and so they were made, *Exod 39. 42. 43.* Solomon likewise had the pattern of the Temple, and of the Courts, chambers, treasures &c, the weight of gold for the Candlesticks, tables, bowles, cups &c, as *the Lord* had made David *understand in writing, by his hand upon him, even all the works* of that pattern, *1 Chron. 28. 11.—19.*

So then the commandment to *measure* with the reed, the *Temple, Altar and worshipers*, *Rev. 11. 1.* signified such a renewing of Christianity and professors of it, as should be according to God's word, when they are measured and tried thereby, of such as have the Apostle John's spirit. But the Court, City and Gentiles treading down the same, were to be *cast out*, and not measured: to signify that the holy doctrines and ordinances of the gospel, abused and trodden down by the Antichristian gentiles, can endure no measure or trial of God's word, but are to be rejected as profane, in their sinful abuse of them. Because as the Gentiles of old, *changed the truth of God into a lie*, *Rev. 1. 18* . and when they knew God, they glorified him not as God, but became vain in their imaginations, and changed the glory of the incorruptible God, into images, *Rom. 1. 21. 23.* therefore though they retained after their profane manner, many of God's divine ordinances, taught them from Noah; yet no Prophet or man of God, ever measured their Temples, altars, sacrifices, Priests or people, but cast them out as wicked: so the Gentiles (the Antichristians) now, having likewise changed the truth of God into a lie, and whiles they profess Christ in word, do in deed *deny* him; albeit they tread down and sacrilegiously profane the holy things of God, his doctrines and ordinances of faith, worship, church &c▪ yet are they to be cast out, and left unmeasured, being such as will endure no trial by the word of God. How then doeth mine opposite seek in vain to measure the church of Rome, and to prove her God's true church though corrupted, and to be under his covenant of grace: when God here expressly biddeth them to be left unmeasured? How is it, that he pleadeth for a *reformation only*, and will have no new building or plantation; when Sodom and Babylon, must be reformed with fire, that is utterly destroyed; as in the types of old; so in the thing typed at this day? as it is written, *she shall be utterly burnt with syre; for strong is the Lord God, who judgeth her. Rev. 18. 8.* We find in the type, how after the Babylonians had burned the Temple, when the Jews returned out of captivity, they laid again *the foundation of the Temple of the Lord*, and then built it: *Ezr. 3. 6. 10. 11.* We find also in the Gospel, that Antichrist should destroy the Temple, even to the foundation, which is Christ, *1 John. 2. 22. 1 Cor. 3. 11.* And in *Rev. 11.* there is measuring, as for a new building: yet

now we shall have (by these pleaders) Babylon reformed, and no new Temple built, or Jerusalem reedified. If any like to apply this foresaid measuring of the Temple *Revel 11.* to the defection of the church, rather than to the reedifying of it; I will not strive here about: neither will it (if so it be understood) anything help the present state of the church of Rome, about which our controversy here is.

By this which hath been said, I leave it to the judgment of men of understanding, whether it be more fit to apply these *Gentiles* to the wicked Jews, which whiles the true Temple, courts and city stood; did in hypocrisy abuse God's holy ordinances *Esa. 1.* as mine opposite doth apply them: or to the *Gentiles* of whom the Psalmist complaineth that they had come into God's inheritance, defiled the Temple, laid Jerusalem on heaps (that is ruinous, as *Mica 3. 12.*) killed God's servants, and left them unburied, (as here in *Rev. 11. 8. 9.* the dead bodies of God's witnesses, are not suffered to be put in graves:) that had devoured Jacob, and laid wast his dwelling place, for the former iniquities of Israel. Seeing that in *Isaiah* days, there was no measuring for the new building of the Temple, as was after the captivity of Babylon then, and in this place: nor casting out of the court, and giving of the city to be trodden down of the *Gentiles* for many years, as Judah was given into the hand of the King of Babylon, when God forsook his house, and left his heritage, to be destroyed, and trodden underfoot, seventy years. But as of the destruction of the earthly Jerusalem by the heathen Romans, Christ said: *Jerusalem shall be trodden down of the Gentiles,* (that is, ruined, & not suffered to be built again), *until the times of the Gentiles be fulfilled, Luke. 21. 24.* so of the ruin & wast of this spiritual Jerusalem, by the Antichristian Romans, he saith, *it is given to the Gentiles, and the holy City shall they tread down 42. months:* after which time John seeth the heavenly Jerusalem measured, that is built again, *Rev. 21. 15. 17.*

But whether we understand it to have reference to former wicked Jews (called heathens for their hethenish manners,) or to the Babylonian *Gentiles*: yet hath mine opposite no reason, or color of reason, to restrain it to the governors only, as he doth to the Pope and his hierarchy. For they that trode in the Lord's courts. *Isaiah. 1.* were the people, as well as the Priests and princes: the *people of Gomorrhah,* as well as the *princes of Sodom, Isaiah. 1. 10.* and they that ruined Jerusalem, were the Babylonian soldiers, as well as the King and captains, *2. King. 25.* And he should so have applied these *Gentiles* (that tread down God's holy ordinances touching his church and worship,) to the papists (the Popes marked soldiers, that have the number of his name,) and not to the Bishops and Priests only. For in the beasts army, there are not only Kings and captains which fight against Christ and Christians, but all sorts of men, *both free and bond both small and great,* which shall be slain with the sword of Christ which proceedeth out of his mouth, and all the fowls shall be filled with their fleshes; *Rev. 19. 17. 18. 21.* So not the popish hierarchy alone, but all other of their idolatrous religion, are the *Gentiles,* in *Rev. 11.* whom the holy Ghost measureth not amongst his people, but casteth out as profane treaders down of his holy things: though mine opposite measureth them as God's true church and in his covenant, yet counteth their pastors, (which are as faithful and holy as they) to be wicked *Gentiles.*



So the Beast which killeth God's witnesses, Rev. 11. 7. he expoundeth the Antichristian hierarchy & Locusts: which are but the heads, horns, and chief members of the Beast. For as in Dan. 7. the Lion, is the kingdom of Babel, both princes and subjects; and the Bear the kingdom of the Persians, and so all the rest; as is there expounded in v. 23. the fourth Beast shall be the fourth kingdom upon earth, and the ten horns out of that (Beast or) kingdom, are said to be ten kings, v. 24. so the Beast in Rev. 13. is meant of a whole kingdom, and not of governors only. And the scripture plainly enough clareth this, saying, *And they of the people, and kindreds, and tongues, & nations, shall see their dead bodies &c, and shall not suffer their dead bodies to be put in graves: and they that dwell upon the earth, shall rejoice over them, and make merry &c.* Rev. 11. 9. 10. So not the hierarchy only, but popish multitudes also, do belong to this beast and kingdom, that murdereth the witnesses of Christ. And here note, how mine Opposite himself is driven to confess that *the Church of God, and the Beast, do in deed differ much the one from the other:* but the Church of Rome, both hierarchy and people, are the Beast, as before is proved: therefore the Church of God, and the church of Rome, do in deed differ much the one from other; and mine adversary granteth that which overthroweth his own plea.

This will yet further appear by this that followeth. Whiles the holy city lieth ruinous trodden underfoot by the Antichristian Gentiles, which keep it from being reedified and measured so long a time, 1260. years: there is another *great city which spiritually is called Sodom and Egypt, where also our Lord was crucified,* Rev. 11. 8. even *Babylon the great, the mother of fornications and abominations of the earth,* Rev. 17. 5. which lieth not ruinous, but is stately built, dekt and garnished, glorifying herself and living diliciously, *which saith in her h<sup>er</sup>t, I sit  $\langle \diamond \rangle$  Queen, and a<sup>n</sup>o widow, and shall see no sorrow:* and this is the *great City* (Rome) which in the Apostle John's time reigned *over the kings of the earth,* Rev. 17. 18. but after that became a Christian city or polity, but soon forsook Christ, and were Christians in name (being in deed Gentiles,) and a Catholik church, sitting and reigning over *people's and multitudes and nations and tongues,* Rev. 17. 1<sup>o</sup>. Which albeit mine opposite before labored to make it differ from the Church of Rome, yet I also before took away his reasons. And here himself yieldeth so much, as will overthrow him. For▪ Note here (saith he) *that by the great City, is meant not only the c<sup>it</sup>ie itself &c. for (as one well writeth) the city is not only the Town or piece of ground, contained within the comp<sup>o</sup>sse of the walls thereof, together with the Citizens and inhabitants, having order and government &c. but also the whole jurisdiction and government of the cite in all places pertaining thereto. So the streets of this city reach far, even to all places, under the jurisdiction thereof, and comprehend sundry people's, and kindreds, and tongues and nations, as here is said. Wherupon it is fitly compared to the great city Babylon &c. Where yet observe further, that the church of Rome, being fallen into deep Apostasy, and having the man of syn sitting therein as God, who hath the city for his throne: the things that are spoken of this city, are also applied to the apostatle estate of that church of Rome, and the other churches that are under the jurisdiction of the prelacy of that Sea, wheresoever, and of whatsoever people, kindred, tongue on nation they be. Which application thereof J do also acknowledge, as it is observed by and according to the word of God, Rev. 11. 8. with Isaiah. 1. 10. Jer. 23. 14. Ezek. 16. 2.-46. Rev. 14. 8. and 17. and 18. &c. with Isaiah. 21. 9. and 48. 20. Jer. 50. and 51. 1.-45. Ezek. 16. 2.-35. and c. 23. Ziaoh. 2. 6. 7.*

Thus far he yieldeth: Wherupon it is evident to all that will see, how this great city, the glorious church of Rome, that killeth God's witnesses in it, is a far different thing from the *holy City*, which that church treadeth down, and keepeth from being reedified, as the Babylonians having ruinated Jerusalem, kept it from being built again, during their reign. So then his comparing of *Rev. 11. 8.* with *Isaiah. 1. 10.* and *Ier. 23. 14.* seemeth to be an unequal match, by which he would make the church of Rome, as truly God's, as Jerusalem and the Temple were God's in Isaiah time and Jeremiah's, when wicked Jews likened to Sodomites and Gomorrheans, worshiped in them. For 1. Jerusalem then was standing, here it is tuined and lieth unbuilt, unmeasured, *cast out* from all measuring by the reed of God's word. 2. Sodom, and Babylon, are never in scripture called the *holy city*, as Jerusalem is: yet here he would have that which God nameth *Sodom, Egypt, Babylon;* to be in deed Jerusalem. 3. Neither Isaiah nor Jeremiah do call the *holy City* Sodom or Gomorrhah, but the wicked people in that *holy city*. Which may fall out in the truest church on earth, that there may as slagitious persons be in it, as any in Sodom. So in the church of Christ and his Apostles, there was Judas a *Devil*. But Antichrists city hath no other name, then Sodom, Egypt, Babylon, and Rome, by whose power and polity Christ was crucified: and this name is given it *spiritually*, that is in spirit and truth; as being no way inferior, but beyond them rather in all impiety, cloaked with hypocrisy. In deed Bellarmine pleading for the Pope, contendeth against Jerome, that *Jerusalem might be called Sodom*, and citeth this very text *Isaiah. 1. 10. ye Princes of Sodom:* but Mr Junius (on whom mine opposite so much relieth, as we shall see anon) answereth him, *It is false. The Prophet calleth not the city Jerusalem, Sodom or Gomorrhe; but the Princes and people figuratively, princes of Sodom, and people of Gomorrhe. The comparison is made of men, not of places.* Likewise D. Whitaker's answering Bellarmine to the same objection, saith, *Neither do we ever read Jerusalem to be called Sodom, or Egypt: this agreeth much more truly unto Rome &c. I confess that there (in Esa. 1.) the people of the Jews are for their vices compared to Sodom and Gomorrhe, as also in Ezek. 16. but yet it was not called Sodom and Gomorrhe spiritually, but figuratively: whereas this city is called Sodom and Egypt spiritually, that is in a spiritual respect, for spiritual lust, luxury, blindness, all which are found in the popish church.*

But mine opposite putting no difference between the *holy city* Jerusalem ruinated; and the *great city* Babylon, Sodom, Egypt gloriously edified; compareth the phrase of *treading the holy city* by the Gentiles, *Rev. 11.* with *treading the Lord's courts* by hypocritical Jews *Isaiah. 1.* and saith, *it may signify, besides a treading down, or underfoot, a frequent continual conversing in the outward visit le church with their bodies.* Which if it be granted, yet this must be granted also, that it is here *cast out* & not to be measured as God's true church: which was not the case of Jerusalem and the Courts in Esaies time. And as for the phrase, it is such as may mean no *frequent continual conversing* at all, but a violent suppressing of the building thereof. For, (to omit that he speaketh here of *treading down the city*, and in *Isaiah*, of *treading down the Courts*) the Gentiles *treading down* the earthly Jerusalem, *Luke 21. 24.* meaneth not the frequenting of that place to worship God in. Neither doth the adversaries *treading down* of the Sanctuary, in *Isaiah. 63. 18.* or, of the Sanctuary and host, (that is the temple and people of Jerusalem) *Dan. 8. 13.* or the *treading down* of the Lord's portion, *Jere. 12. 10.* or of his vineyard, *Esa. 5. 5.* signify a frequenting to do good in appearance; as did the Jews in *Isaiah. 1.*

11. 12. 13. who came with multitude of sacrifices to honor God and that place of his dwelling. Finally, as he dutst not deny but the *Gentiles* in *Rev. 11.* were also figured out by the heathens of old, for he saith, *not heathens alone, as Antiochus &c, but sinful rebellious Jews:* so he should have observed, that figures agree not in all things. For if I would prove the Antichristians now to be professed heathens, and no church; because Antiochos, and the Babylonians were professed heathens and no church, in comparison with the Jews; he would deny the consequence: even so his matching them with the true church of God in Judea, because the wicked of that church were figures of them, is a very weak conclusion.

His exposition of making the Temple, altar, and worshipers to signify the invisible church of God's elect; and the Gentiles with the Court and holy City to be the visible church of hypocrites: agreeth neither with this place, nor with *Isaiah. 1.* For no men can know much less measure the invisible church of God's elect, as John here measured the Temple, altar, and worshipers: this belongeth to God alone, who knoweth who are his. Neither in *Isaiah. 1.* were there two distinct churches or places in Jerusalem, one wherein the faithful and elect worshiped; and another wherein Sodomites and hypocrites trode the Lord's courts. Besides if so it were as he supposeth: what manner of people doth he make the church of Rome which he pleadeth for? a company of Sodomites & hypocrites cast out & unmeasured of God, & of all good men. And how thē are they God's true church, sealed with his covenant of promise? He saith, *the daughter of Zion, left as a cottage in a vineyard &c. Isaiah. 1. 8. was the faithful church of the sealed and elect.* Who ever heard of such an exposition of those words? The *daughter of Zion*, usually signifieth the Common wealth or church of the Jews; as the *daughter of Babel, Psal. 137. 8.* was the Common wealth of Babylon. And as *Isaiah* here complaineth of the calamities of the church of Judea by former wars for their sins; *v. 5. 6. 7. 8. 9.* so where the Babylonians afterward utterly wasted it, *Jeremiah* lamenteth, how *from the daughter of Zion*, all her beauty was departed; the Lord had covered her with a cloud, in his anger &c. purposed to destroy her wall; her elders sate on the ground; her breach was like the sea, none could heal her; her prophets had not discovered her iniquity, to turn away her captivity &c. all which do concern the general state overthrown by the Babylonian; & not the state of the faithful and elect only.

He setteth down from my former writing against Mr Smyth, my judgment touching this scripture *Rev. 11.* when I wrote (as he saith) *for the truth.* He traduceth me now as a quite other man: but how justly, the reader may see by the very words of mine which he hath set down. For there I said, *the cōmandementto measure the Temple, altar and worshipers, signified the restoring or repairing of God's church and people, after some destruction, and desolation; as the like visions shewedto Ezekiel & Zechariah, after the destruction of Solomon's temple, do manifest: &c.* There I applied the *Gentiles* in *Rev. 11.* to the Babylonians and other heathens, *Jer. 12. 7. & 20. 4. Esa. 63. 18.* Further I shown, (but this he setteth not down) that *M. S. enought have seen a figure of those Gentiles, Rev. 11. set forth by the Psalmist, O God the gentiles are come into thine inheritance &c. where by Gentiles are not meant the Jsraelites, but Babylonians or other heathen persecutors &c. and that Antichrists church is calledBabylon; and Christ's,Jerusalem &c.* As *M. Io.* then well approved of my answer to *M. S.* so even now he saith still, *I did soundly convince him.* And who then will not see, that *M. I.* even by his own grant, is likewise soundly convinced. For as *M. S.*

fetches the type of these *Gentiles*, from the Israelites: so doeth M I. fetch it from the Israelites in *Isaiah. 1.* and contrary to that sound conviction, will not have it like the restoring of the Temple after the Babylonians had burnt it; but like the afflictions of the Jews, whiles their Temple Courts and City stood undestroyed, *Esa. 1.* So whether of us two, be *carried about of every wind*, and *as reeds shaken hither and thither*, (as he intwiveth me,) I leave it unto the prudent reader to judge. As then, so still I hold the *holy City, Rev. 11.* to be meant of Jerusalem, not of Babylon: how mine opposite now hath expounded it, we have seen. As I did then, so still I hold those Antichristian *Gentiles Rev. 11.* to be answerable to the Babylonians and other heathens, *Psal. 79. Jer. 20. 4. Isaiah. 63. 18.* he now will have them answerable to the Jews. I then blamed and still do, that men should make God's holy courts, city and people, to be figures of Antichristians, of their church and worship.

But mine opposite (to make his words seem to hang together) saith, that *now J teach, that the Temple of God spoken of 2 Thes. 2. 4. is Antichrists Temple, church, body, &c.* Be it so: yet of that scripture there was no controversy between M. S. and me: and as *the house of the Lord God of Israel in Ezz. 1. 8.* is meant of his true temple; but *the house of their God in Amos 2. 8.* and in *Hos. 9. 8.* is meant of an idolatrous Temple: so by *the Temple of God in Rev. 11. 1.* may be understood his true Temple, and yet the *Temple of God in 2 Thes. 2.* may be understood of the Temple of Antichrist. And this I said upon mine opposites interpretatiō, which will have the *Temple in 2 Thes. 2.* to mean the people or church of Rome; which are in deed the *Gentiles in Rev. 11.* the Sodomites Babylonians Egyptians that tread down the Lord's holy city, and have built a new Babel. For otherwise, if he did understand Antichrists sitting in the Temple of God, to be his treading down of his Temple, as here he treadeth down the holy City, having ruined and burnt it, and keeps it from being reedified, as the Babylonians did during their reign, I would not have contended with him about it. But then his applying of it to the church of Rome, which the Pope hath built, honored, garnished as a most gorgeous harlot: would be altogether unfit; and agree no better then Babylon did with Zion. But of that place *2 Thes. 2.* we have spoken at large before.

Whereas heretofore he pleaded, that Antichrist *doth not wholly take away the church of God, and every truth and ordinance of the Lord:* and I answered, *Neither did the Devil take away every truth and ordinance of God from among the heathens, but they retained many rites of God's worship received from their fathers &c.* First he blameth me as *shifting &c.* for not saying, *the Devil took not wholly away, the church of God from among the heathens:* I answer, if by church, he understand the order and constitution of the church, the heathens strayed not further from it, then Antichrist hath by his counterfeited catholic church: and whosoever will bring them to the trial, it will soon appear. Or, if he understand by Church, God's people, (as he hath now his people in this Romish Babylon, *Rev. 18.*) I also say, that the Devil took not away the church wholly from the heathens for God had many elect among them, whom by means he called from heathenish idols, to the true faith: of whom there are many instances of sundry persons in the scriptures; and I doubt not but there were many more, whose names are written in the book of life. The dispersion of Israel among the nations, might bring many heathens to the faith; as we have an instance in *Esth. 8. 17.*

To that which I said, *that the Devil did not take away wholly every truth and ordinance of God from among the heathen: he answereth, it is nothing to the purpose, seeing they are not the church and people of God, under his covenant neither do so enjoy any of them.*

*Answ.* First, I spake of the heathens of old, whiles sacrificing was God's ordinance, as the examples that I alleged show. He answereth of the heathens now, whose state is much worse, by refusing or falling from the Gospel. Secondly, his answer is true also of the Antichristian heathens, *Rev. •1. 2.* if it be applied unto them: *for they are not God's church and people under his covenant, neither do they so enjoy any of them: but they are in the bondage and covenant of Antichrist, as before is proved. So my answer was to purpose, & his reply is but the begging of the question.*

*Object.* *Take an instance (saith he) in one of the particulars which he mentioned, where he said that the heathens retain baptisms or washings among them: yet when any of them leave that estate, and come to the faith and church of Christ, they are to be baptized into the Lord's name &c. but so may not be done with those that have received baptism in the church of Rome, or any other apostate churches, when they leave such estate &c.*

*Answ.* First, he wresteth my words, spoken of the heathens of old, which retained baptisms or washings whiles they were God's ordinances: and applieth them to their washings now, when they are none of God's ordinances. I said, *the ordinances of God retained in other nations (besides Israel) as Altars, sacrifices &c,* and alleged authors, before Christ's coming in the flesh: he setteth down these as my words, *the heathens retain &c.* Had I thus altered the case, I should have been charged with *shifting*, and that justly. But I acknowledge not though legal washings, sacrifices, altars &c. of Gentiles or Jews to be God's ordinances now, as they were before Christ's death. That which he saith of baptism not to be repeated, I grant: and so must he have done for circumcision among the heathens, such as retained it for a divine ordinance, as they did their sacrifices. I instanced *the Colchians, Egyptians, Ethiopians; and the Samaritans,* which latter Mr. Johnson acknowledged to have *still used circumcision,* and yet were not God's true Church. But this he passed over, and answereth not. Now he would bring in the heathenish washings at this day, which is a plain tergiversation. But of Baptism, we shall speak more hereafter.

#### **Of Revel. 18. 4.**

TO prove the church of Rome at this day God's true church, he alleged *Rev. 18. 4, Go out of her my people &c.* I answered, *These very words are taken from Jer. 51. 45. My people go out of the midst of her, where by My people, the Church of Babylon is not meant, but the Israelites, Godslost sheep, scattered there upon the mountains and hills, whom first the King of Ashshur had devoured, and lastly Nebuchadnerar King of Babel had broken their bones, having burned Jerusalem and the temple with fire, &c. These Israelites figuring Godselect, are called out of Babylon, which God would utterly destroy &c. So from Antichrists church, which is Babylon, Sodom, Egypt, are God's elect called out: an evident proof, that she is none of God's church, whatsoever she pretendeth &c.*

His replies are, questions. *Very well (saith he:) But are not those words My people, the words of the covenant, as J said?*

Answ. They are; but not of any covenant with Babylon: and consequently not with the church of Rome, which is Babylon at this day; *Rev. 17. 5.*

2. *And were not that people now in Babylon, the church and people of God under his covenant?*

Answ. They were God's people, and his *lost sheep* there: but their Common wealth & church estate was dissolved, their Temple and holy city burned, (when Babylon and Bels temple in it flourished, and was garnished with the holy vessels stolen out of God's temple.) The Lord had *swallowed up all the habitations of Jakob;swallowed up Israel, and all her palaces;destroyed his places of assembly, caused the solemn feasts and Sabbaths to be forgotten in Zion;cast off his Altar, abhorred his sanctuary.Mount Zion was desolate, and the foxes walked upon it.* But was Babylon, (which thus abused God's people, and burned his Temple,) God's church? If not, how should the Church of Rome, which now is Babylon *the mother of harlots and abominations of the earth, which is drunken with the blood of the Saints:* how should she be God's church, people or Temple?

3. *Had not that people also polluted the Temple of the Lord, and fallen into notorious idolatry &c. for which they were given by the Lord into the hands of the Babylonians: and were they not still the Lord's church and people, &c.*

Answ. They were, some of them, as before is shown. And so Christians having polluted God's temple of Christianity, and fallen into idolatries and heresies, were given over of the Lord, some into the hands of the Turk (as Israel into the hands of Assur) some into the hands of the Pope (as Judah into Babel.) And such Israelites as embraced the religiō of the Assyrians & Babylonians ceased to be God's people actually, til they repented: others that resisted evil and kept the truth, as Daniel and his brethren; were God's holy people. So all in Rome and Turkey that abide in the truth refusing their abominations, are God's holy people: the rest that have received Maometisme and Antichristianism, are not God's people actually; albeit many of them are God's elect, and shall so be manifested when they come out from them. But mine opposite changeth the state of the question, turning it from Babylon itself, to Israel God's people in Babylon; and so from the Church of Rome now Babylon, to the faithful witnesses of Christ therein; of whom none make doubt.

4. *Js there not difference to be put between the people of God in Babylon, and Babylon itself? &c.*

Answ. Yes; which whiles it is not held unto, we are dallied with. The controversy is about the church of Rome itself, which is Babylon: the reasons given, are for God's people (open or secret) in that Babylon. Who seeth not the deceit? For God hath had his people in Rome, not only when it was Antichristian, but when it was heathen: and multitudes have been killed for Christ therein, in both estates. This justifieth not, but condemneth Rome, the murderer of the Saints.

*Obj. To make this matter yet more plain, observe Zach. 2. 6. 7. Ho, ho, come forth &c. Deliver thyself ô Zion, that dwellest with the daughter of Babylon. This plainly showeth that Zion is in Babylon: not mount Zion itself &c. but the people of God, that pertained to Zion: among whom, when God set his Temple, he said withal, I will dwell in the midst of you: showing that the Temple was a token of his*

*presence among them; a band of the holy and mutual conjunction that was between God and them: whether they were bound to come for to worship God, and to bring their sacrifices.*

*Answ.* In deed this maketh the matter more plain. For 1. here he grāteth the Temple to have been a token of God's presence among his people; but when so I applied it in expounding 2. *Thes.* 2. he resisted me, and would have it there to be *the people, the church.* 2. This temple the token of God's presence and band of his communion with his people, God had forsaken. For his people synning in it by their idols, *Ezek.* 8. God in wrath sent destroyers upon them; *Ezek.* 9 But before destruction he marked his people on the forehead, that cried out for all the abominations. Which being done, he slayed to destruction all others not marked, both old and young, and began at his sanctuary. Then scattered he coals of fire over the city; removed his *glory* (the sign of his presence) out of his Temple, and from the midst of the city; to signify his departure from amongst them. Then came the king of Babylon God's *servant* (to execute his wrath) and performed the vision, in burning both Temple and city, and carrying the people thence into Babylon. So Moses prophesy was fulfilled, *Levite.* 26. 31.—36. Then both such godly ones as had not been polluted with the abominations in Jerusalem, and had been marked of God for his; such sinners also as by their afflictions were brought to repentance, and confessed their iniquity and the iniquity of their fathers, and had their uncircumcised harts humbled, and turned unto him with all their heart, and with all their soul; he mercifully respected them, & remembered his covenant towards them. The rest perished in their sins, being given over in just judgment, (whiles they were in that dispersion,) to serve *other goods, wood and stone:* though yet by his prophets, God warned them not to do it, *Ier.* 10. So the Lord set the sign of his gracious presence in the Christian church, *Rev.* 4. but they soon defiled it by their idolatries, & heresies, for which they were chastised, *Rev.* 6. Wherefore God in justice ready to bring further plagues, marketh and sealet on the foreheads, such as were his, *Rev.* 7. then his judgments came forth in greater measure *Rev.* 8. & by a beast (or kingdom) whose chief seat should be in Babylon, that is Rome, he suffered the Saints to be overcome, and gave him power over all kindreds and tongues and nations: that such as had not their names written in the book of life, should worship him; and be damned forever. In which Babylon or Popish church, the Lord hath notwithstanding his open witnesses, that withstand their abominations unto the death: and many moe of his elect, whom he calleth out in his time from that whorish church; and these are the people of God, that pertain to mount Zion: and will no more justify the state of the church of Rome at this day, then God's lost sheep of Israel, justified Babylon of old.

*Obj.* Note here, 1. That the people of God pollute his temple, become apostates and idolaters, and are captived in Babylon.

*Answ.* But note withal, that they have their temple of God, and holy city, consumed with fire; and are carried out of their holy land, into another sinful nation, as before is shown.

2. That thus now Zion is in Babylon, and consequently the Temple of God (so to speak) the people of G. the church of G. is in Babylon.

*Ans. So to speak!* But the speech is unproper, and God nowhere speaketh so. The visible Temple was burnt; and they had none with them in Babylon, but Bels temple, none of the Lord's. The lost sheep, the people of God *pertaining to mount Zion*, (as whileere he said) were in Babylon. And for his figurative applying of the *Temple* here, to the *people* or *church*; it is amysse: it should be applied to God himself. For so the Lord saith by the Prophet, *though I have scattered them among the countries, yet will J be to them as a little Sanctuary, in the countries where they shall come, Ezek. 11. 16.* So the Lord, not the people, was the Sanctuary or temple in Babylon.

3. *Stil they are acknowledged of God, to be Zion, his people &c, though in Babylon.*

*Answ.* So I always and still acknowledge God to have his people in Babylon the church of Rome. But it should be proved (if it were possible) that Babylon is Zion; or the church of Rome, to be the church of God.

4. *The Lord calleth them from thence by diverse prophets &c.* 5. *Being so called, they did not all come together at once &c.*

*Answ.* These things are true: and so for the Lord's calling of his people out of Babylon now. But it is not yet concluded, (not ever will be soundly) that the Babylonians are God's people; except the elect, which belong to mount Zion, though-actually in Babylon.

*Obj.* *There will be of God's people yet called from thence, even then when this Babylon (the city of Rome) shall be burnt with fire, and cast down, never to rise anymore. Rev. 18. 4. 8. &c.*

*Answ.* This conclusion is partly true, and partly implieth error. It is true, that there shall be of God's people called out of Babylon, til she be utterly cast down. But the error implied is, that he maketh Babylon *the city* (not *the church*) of Rome: and seemeth also to restrain it to the city properly, and to the burning of the material city and houses thereof. Whereas this *Babylon*, is the *great Whore*, who though her chief ear is in Rome, yet her ecclesiastical jurisdiction reacheth over *people's, and kindreds, and tongues, and nations*. And when the *tenth part* of that city fell; it is not meant of the tenth part of the houses in Rome; but of people in that catholic church. And when God calleth his people out of Babylon: it is not meant out of Rome only, or Italic▪ but Spain also and all other places where Popery reigneth. Neither is it meant in regard of civil polity, as if the subjects in Italy, Spain and other lands, might not remain in those common wealths still; but they are called out from the heresies, idolatries and extravagant jurisdiction of the Romish church. So the civil bondage of the Jews in the old Babylon, typed the spiritual bondage of God's people in this new Babylon, the church of Rome: and out of it are men called, not out of the civil state, or material place. For who will deny, but Christian churches may dwell in Spain, Italy, yea and Rome itself (if the magistrates will suffer them,) and yet not disobey this precept *Come out of her my people*. It is a doctrine of grace, and necessary unto salvation to come out of the church estate of this Romish Babylon, but to understand it of the Cōmon wealths estate, and to call men out of it, were a doctrine of rebellion, contrary to *Rom. 13. 1. 1. Pet. 2. 13. 14.*



Whereas I concluded, *God's covenant of grace is not therefore with her at all, for she is appointed to damnation, 2 Thes. 2. 8. 12. Rev. 18. 8.—21. but the elect that obey God's voice calling them out of her, them he will receive into covenant, he will be a father unto them, and they shall be his sons & daughters, as he hath promised. 2. Cor. 6. 17. 18. He replieth: As if they were not already under the covenant of God, being his people: or as if they could be the Lord's people and yet not be under his covenant. The Jews knew better when they were in Babylon; and thereupon prayed, as in Isaiah. 63. 17. 18. 19. & 64. 7. 8. 9. Return to the tribes of thine inheritance &c, we are thine &c. O Lord thou art our father &c.*

Answ. The people of God in Rome, being his elect; are under his covenant in regard of his electiō, which was before the world began: but until they be called & come out; they appear not unto men to be under the visible covenant of God's church, whereof Paul speaketh in the place alleged, *2 Cor. 6.* That the godly Jews in Babylon, figured God's elect, I before shown from *Rom. 11. 4. 5. 7.* and mine opposite gainsayeth it not. That God calleth the elect *his people*, even before they know or obey his voice, was shown him also heretofore, when God said to Paul of heathenish Corinth, *J have much people in this city, Act. 18. 10.* yet Paul knew not who they were, till after they believed by his preaching. So Christ said, *Other sheep J have which are not of this fold, John. 10. 16.* speaking of the elect gentiles, whiles yet they were not *sheep* actually before men; but wild beasts of the wood. His comparison from *Isaiah. 63.* if it be referred to the Martyrs which the church of Rome hath imprisoned, killed, banished for the truth: is fit, and I acknowledge them visibly under God's covenant. But referred to them that are one with the church of Rome, in her faith and religion; it is very unfit. For those people of God in Babylon, were in civil bondage, but in freedom of spirit, and not servants to syn: such were Daniel, Ananias, and other saints. But these of the Romish church & religion, are in spiritual bondage to Antichrist, and so partakers of his sins, and in state of death, by man's judgment; till they obey their calling and come forth; though God knoweth them before to be his people, by election of grace. By this which hath been said, the wise may discern, what weight there is in *Rev. 18.* to prove Babylon (the present church of Rome,) to be the church of God, because out of her, God calleth his people. And let all men take notice of the main ground of his error, that he would have Babylon now, to be the civil state or material city; when in deed it is the ecclesiastical or church. For God calleth not people's out of their civil states, (it is a doctrine of rebellion so to interpret it, and contrary to *Rom. 13:*) but from their sinful ecclesiastical estate. All civil states, though governed by Popish yea or heathenish magistrates, are sanctified to God's people, *Act. 25. 10. 11. Rom. 13. 1. 2. &c. 1 Pet. 2. 13. 14. 17.* they may lawfully continue under them, have the use and benefit of them: they are all of God, and none of them from the bottomless pit or of the Devil, as is the Beast the Empire of Antichrist, *Rev. 17. 8.* from which God calleth all his people.

### **Of comparing the church of Rome with Israel.**

Mine opposite labored to strengthen his former reason frō *Rev. 18.* by saying, *And so Israel is often called the Lord's people in the time of their apostasy, 2 King. 9. 6. &c.* I answered, *the Question was not hereby proved. For 1. The Antichristian church is Babylon, Rev. 16. 19 and 18. 2. and out of her, that is Babylon; are Gads people called, Rev 18. 4. Now to prove her God's church, they flee to*

*Israel, whereas the Gentiles were her true types, Rev. 11. 2. 9, 18. though all the wickedness and hypocrisy of apostate Israel, is also found in this Romish Babel.*

His reply is, *Let the reader judge, whether the point in hand, touching that phrase of God's people to imply the covenant of God, be not proved by* <1 page duplicate> <1 page duplicate> *the example of Israel.*

*Ans.* I leave it also to judgment, whether the Question touching the church of Rome be proved hereby. As for the phrase of *God's people* in that church; I never denied it to imply the covenant of God: to some visibly, as the Martyrs of Christ killed in that church; to other some according to the election of grace, which shall appear when they obey their calling, and are come out of her: as before I shown.

*Moreover (he saith) the question was about the Temple of God, 2. Thes. 2. whereabouts he alleged that term and estate of the people of God, Rev. 18. 4. but J flee to Babylon &c.*

*Answ.* A plain evasion. The question was about the church of Rome, as before I shown from his own grant. To justify her to be God's church, he alleged *2 Thes. 2.* for one proof; *Rev. 1.* for another; *Rev. 18. 4.* for a third: and now the state of Israel for a fourth. His other repetitions, I have answered before. I always distinguished in *Rev. 11.* between the *Gentiles* (the Antichristians) and the *holy city and court*, which they have destroyed & trodden underfoot, and still do. Neither have I denied but the idolaters in Judah and Israel, were types of Antichristians in part: but this I said and still say, that the more full and perfect type of them, is by the holy Ghost shown us to be in the Sodomites, Egyptians and Babylonians, *Rev. 11. & 17. & 18.* As the Priests of Aaron were types of Christ, but Melchizedek was a more full and perfect type of him; as the Apostle proveth in *Heb. 7.*

Again, if that which he striveth for, were granted him, namely that Israel in apostasy typed out Antichristians; and that Israel was notwithstanding a true church: yet will it not follow therefore the Antichristian church of Rome, is a true church also. For the apostasy and idolatry of Rome, is far greater then Israel's, as I have elsewhere shown; and can easily confirm against any that shall gainsay it. 2. Mr. Io. himself maketh Antiochus and his captains, (which were of the worst sort of heathens,) to be types and figures of the Pope and his hierarchy (which are the Bishops priests and Deacons of the church of Rome,) as before we have seen. Yet would he not admit of this conclusion; therefore the Bishops Priests and Deacons of the church of Rome are heathens; as was Antiochus. So his reasoning for Israel, though it were true; will be no sound proof for Rome. Types, figures and similitudes hold in some things, not in all: and it is a very easy thing to deceive men by figures, similes, allegories. But the plain doctrines in the scripture, they are a sure ground: and if any do wrest a type or similitude against them, it is to be rejected, what color soever it hath. Now mine opposite reasoneth not from these doctrines; which would soon end the strife. For the scripture plainly saith, that Antichrist, the man of syn, is the *son of perdition*, and all that believe his lies and follow him are damned. *2 Thes. 2. 3. 10. 11. 12.* That Antichrist is a liar, denying both the Father and the Son, *1 John, 2. 22.* they that are of God, do overcome him: they that are of the world, hear him. Hereby is known the spirit of truth, and the spirit of

error; *1 Joh. 4. 3.—6.* They that belong to the Lamb (Christ) on mount Zion, have his Fathers name written on their foreheads, *Rev. 14. 1.* and worship not the beast, nor receive his mark, *Rev. 20. 4.* but they that belong to Antichrist, and have not their names written in the book of life, do worship the beast, and receive his mark, and shall be tormented forever, *Rev. 13. 8. 16. & 14. 9. 10. 11.* But the church of Rome believeth Antichrists lies, worshippeth the Beast and his idols, receiveth his mark, and is partaker of all his abominations. Who now without open injury, to the word of God, can make this people the true church of Christ, and in the visible covenant of grace? On the other hand, my Opposites reasons are drawn from that figurative phrase *the Temple of God, 2 Thes. 2.* and the type of apostate Israel; and an objection cast in the way to stumble at, that *else we must be baptized again:* (as if men that cannot tell how to avoid an inconvenience, must run into a mischief; to justify those whom God cōdemneth.) And upon these and the like grounds, are his reasons framed; (as may be seen throughout his work;) with some few props of human authority, to undershore them.

Though this brief answer might serve unto all his discourse about the state of Israel: yet for to help the weak reader, that might stumble at some things laid in his way; I will annex a few moe observations.

Under his wonted title of *Errors, evasions, contradictions &c.* wherewith he chargeth me, this is 1. *That the Temple of God 2 Thes. 2. 4. is no more God's temple, then Jereboam's idol temples in Israel, and Bels temple in Babylon: yet also J said, it was to be understood of God's church & people invaded and destroyed by Antichrist &c.*

Answ. This his tautology, I have before answered; and cleared myself both of error and contradiction. For that Antichrist should destroy God's temple and church, I proved by the example of the Babylonians burning the City & Temple of God, and captiving his people: and by the measuring of the new building, *Rev. 11.* That this being done, Antichrist should have another Temple and church of his own frame, which he should call God's and Christ's; I shown by the Beast arising from the sea, and from the earth, with horns like the Lamb (Christ) *Rev. 13.* which beast is a kingdom spiritual or ecclesiastical polity, a *great whore, Rev. 17.* by Antichrist adified, adorned, maintained: which still he pretendeth to be the ancient catholic church, and temple of God.

Now further for Jeroboam that drew Israel into syn, he confesseth that he was a type of Antichrist: though he showeth not wherein. But Jereboam's syn was in making a new House (or Temple) and a new altar to sacrifice in unto God, and new priests, with new signs, as Calves to worship God by: *1 King. 12.* In these things then he must be a type of Antichrist: who accordingly (if he answereth to his figure) must erect a new Temple, altar, priesthood and signs, differing from Christ's, as in deed he hath done. And that idolatrous house erected for the worship of the true God, not only the Israelites, but the Prophet Amos, calleth *the house* (that is the Temple) *of their god, Am. 2. 8.* as Paul calleth the house wherein Antichrist sitteth, *the temple of God, 2 Thes. 2.* yet this man blameth me for comparing that Temple with Jereboam's idol temples, which Israel built when he *forgot his Maker, Hos. 8. 14.* how justly, let men of judgment consider.

2. His 2. exception is about *Babylon*, and the *Beast*, that I make them one with the Church of Rome, and distinguish not Babylon from Zion. This I have before cleared: showing that the church of Rome is the *whore of Babylon*, Rev. 17. and I distinguish it from Zion, which he confoundeth with Babylon, being himself in that blame which he would impute unto me. And to teach that God calleth us out of any civil state or government, I have formerly proed to be erroneous and seditious, contrary to the Apostles, Rom. 13. 1 Pet. 2.

3. That Antichrists Apostasy and the church of Rome with him, is much worse then Jereboam's and Israel's with him; I constantly affirm: and let the sins of them both be compared, and it will soon appear. Did Jeroboam pray unto creatures, as the church of Rome doth to innumerable, even all Saints and Angels, and some mere fictions? Did Jeroboam hold any of those manifold blasphemous heresies now holden in the church of Rome? Nay let the very Babylonians of old be taken: and I will undertake to prove that the church of Rome is not behind them, but in respect of the light of the Gospel revealed by Christ, much worse.

4. I grant that in Paul's time the church of Rome was set in the way of God, and soon after fell into apostasy: but where he chargeth me to say, that *the ordinances of God still retained in that church are stolen*; he wrongeth me. For I acknowledge not this church now, to be that which was in Paul's time, but a counterfeit, arisen since: a thief, partner with Antichrist, in robbing the church, (as the Babylonians robbed the Temple,) and abusing the ordinances thereof to their perdition. But then he objecteth.

*If the church of Rome should repent &c. they should not retain the baptism and other ordinances of God which she hath, but must part with them seeing they are stolen goods. And here he insulteth, asking the Anabaptists, how they can ever be thankful enough to me, for thus pleading their cause &c.*

Answ. If the Babylonians should have repented, and joined to the church of God at Jerusalem: they there might have had an holy and lawful use of God's vessels, altars &c, which before they had stolen, and abused: so may these spiritual Babylonians have at this day, if God give them grace to repent, & join unto Zion. Here then the Anabaptists will conne mine opposite but little thank for his gratulation.

5. He calleth it *my like error and iniquity*, to match baptism and the other ordinances of God in the church of Rome, with the feasts worship and sacrifices of the heathen, who were without Christ and without God &c. These assertions he saith are *miserable and Anabaptistical*.

Answ. But why then doth he not refute them by the word of truth? I could as easily call his assertions *miserable* and *Papistical*: but he would take that for no sound conviction. And had he but related mine own words (in that 85. page of my book,) the reader might have seen how little cause he had to exclaim • • I spake not generally of the heathens *feasts, worship and sacrifices*, as he would intimate to his reader: but distinctly of those which had been ordained of God, differing from other of their own devisings. 2. I said, the heathens kept God's ordinance, *as well as Rome with their sacrifice of the Mass*. He telleth his reader, I match *the baptism &c* in Rome, with *the worship and sacrifices of the heathen*. Is this good dealing so to

change my words? But sundry such injuries I must bear. And why may we think, doth he in stead of the Lord's supper, (now turned into a Romish mass) put baptism? But because he thinketh that he hath color to plead for one sacrament more then for another. In handling that point of their baptism, I instanced this other seal, our Lord's supper; and another ordinance of God, *Excommunication*: both which he passeth over: yea everywhere when it cometh in his way, he shunneth it throughout his book, as in this place. He knew well, it was as a red hot iron that would burn his fingers. But of it, we shall speak more, when we come to handle their baptism. 3. To his reason, I answer: the heathens were in deed without Christ and without God, *Eph. 2.* and so are these Romish Antichristians, or else the Apostle hath not given us a true rule to discern Antichrist by, that he *denieth both the Father and the Son: 1 Joh. 2. 22.* The heathens retained the knowledge of the true God in some measure, as their writings manifest; and worshiped ignorantly the true God whom the Apostles preached, *Act. 17. 23.* so the Antichristians ignorantly worship the true God whom we preach and believe; and as ignorantly (by stocks and stones, and prayers in an unknowen tongue like Parrats) as did the heathens of old. The heathens retained a knowledge of Christ the Redeemer, figured in the sacrifices ordained of God: so, the Antichristians retain a knowledge of Christ in name, and signified in the sacraments; but as impiously do they abuse them by holding they confer grace *ex opere operato*, by the work done, and other iniquities mixed with them, as did the heathens; and by believing and worshiping a Christ made of bread, they surpass the heathens in ignorance and idolatry.

Finally, had mine opposite read Mr. Bezaes larger annotations on *Eph. 2.* as he read him on *2 Thes. 2.* he might have seen the Antichristians very little inferior to the heathens without God, even in Mr. Bezaes judgment; which yet I suppose he would not have called *miserable and Anabaptistical*, as he doeth in me.

Touching the state of Israel, in my discourse (as he calleth it) he confesseth I have *many truths* which he also holdeth: yet *somesleightes, errors &c also mixed*: which he instanceth. Seeing he yieldeth the rest for *truths*▪ I refer the reader to the things there written; which being observed, he may the better judge of our controversy. As first, that we both agree, *The covenant between God & man, was always conditional: by the Law, if theydid his commandments they should live by them; if theycontinued not in all things written in the Law to do them, they were cursed. By the Gospel, he that believeth in the Son of God hath everlasting life, and he that obeyeth not the Son, shall not see life. And all the figurative covenants that Israel had, were also conditional, blessings promised to the obedient, and curses to the transgressors. 2. That man's breaking of the covenant, is alwayes by syn; and so God never breaketh covenant. But by punishing and putting from him the rebellious; we may say God breaketh or disanulleth the covenant. Whensoever a people by syn forsake God, and refuse his word calling them to repentance: they cannot have themselves, neither can other men have concerning them any assurance of their salvation, or that they abide in the covenant of his grace. For whosoever abideth in him, he sinneth not: whosoever sinneth hath not seen him, neither known him. Be it man or woman or family or tribe, which turn their heart from the Lord, to serve other gods, though they bless themselves in their harts &c. the Lord will not be merciful unto them. Deut. 29. 18. 19. 20.* These things being plain by the scriptures, and by him yielded; with many other things, which I will not here repeat: he though he could not contradict, yet intimateth

notable heresy against me, *Whether J do not in some things, speak so about the covenant, as may establish the righteousness of works, in some respect. Always remembering that the covenant of God, whereof we speak is this, to Abraham, J will be a God to thee and to thy seed after thee; and J will be your God, and ye shall be my people, Gen. 17. 7. & 22. 18. Hos. 2. 23. Zach. 13. 9. with Act. 2. 39. & 3. 25. Rom. 9. 25. 26.*

Answ. As I from my heart abhor that heresy of righteousness by the works of the Law, as that which maketh Christ's death in vain, and abolisheth grace, *Gal. 2. 21. Rom. 11. 6.* so I trust no equal reader will gather any such doctrine frō my writings; though this man (without all proof) insinuateth it more then once against me. 2. In repeating the covenant, he useth not plainnes, I might say, sincerity. For those words in *Gen. 17. 7.* are but one part of the covenant, to weet, on God's behalf: he should have expressed the stipulation foregoing, in verse. 1. 2. *walk before me, and be thou perfect, and J will make my covenant between me and thee:* and after in verse. 9. *Thou shalt keep my covenant therefore &c.* So the other scripture by him cited, do not so fully express the covenant on both parts, as doth *Heb. 8. 10. 11. 12.* Where both forgiveness of sins, to justification, and writing of the Law in our harts to sanctification and obedience, are shown to be the covenant of God's grace with men.

He taxeth me as for error and contradiction, in seeking to persuade, *that God brake the covenant on his part with Israel, when all the tribes were together (Animadversion. p. 88) and yet after (in the same page,) say, that whiles Israel was one, they continued God's church.*

Answ. Herein he wrongeth me, (as he too often useth,) and keepeth not my words or meaning, neither taketh away the reasons from the scripture which I there set down. I spake not of *The covenant* in general, as he would give his reader to understand; but of *a covenant, and a condition of the covenant.* And what I said, I proved, from *Exod. 6. 4. 5.—8. J have stablished my covenant with them, to give them the land of Canaan &c.* Then God brought them to the borders of the counttie, and said, *Loe the land is before you, go up and possess it, Deut. 1. 20. 21.* but they were afraid, and would not go up, through their unbelief. Then the Lord was presently wroth, and swore that not one of those transgressors should see that good land: neither did they, but died in the wilderness, *Deut. 2. 1. &c. Heb. 3. 17—19.* Again I instanced *a condition of the covenant on God's part, that he would cast out the Canaanites &c, and on Israel's part, that they should make no compact with the inhabitants.* But when they brake covenant, and agreed with them for tribute; the Lord also presently brake with them, saying, *J said, J will never break my covenant with you c but you have not obeyed my voice, wherefor J say also, J will not cast them out before you &c. Judge. 2. 1. 2. 3. 20. 21.* Now what saith mine opposite to these things: are they not so? He neither yieldeth to the truth, neither could stand before it: but shunning to meddle with my reasons, turneth upon me who shown them; as the reader hath seen: and in stead of *a covenant, and a condition of the covenant,* setteth down *the covenant,* meaning the covenant of grace and salvation: whereas notwithstanding the breaking of these covenants & conditions and other the like, the people by repentance, held fast through faith the covenant of grace. For Moses and Aaron and many other, who for their sins could not come into the land of Canaan, yet are in heaven through the covenant of grace. And so though some conditions of the covenant were

broken, both on their part and on God's, yet they being brought to repentance continued his church. That herein I neither wrote error, nor contradicted myself, as he would persuade against me. And these things that fell out in Israel on both parts, touching these figurative promises: do teach us the like touching the spiritual promises of eternal life, if men break concerning them; as in *repentance, faith and holiness*, without which men perish, and shall never see God; *Luke 13. 3. Act. 2. 38. Mar. 16. 16. Heb. 12. 14.*

He next findeth fault, *That J shuffle together the estates of Israel, when they were one body, and when they were rent in two. Also whilst Israel was in the land and presence of the Lord, and when they were cast out of his house and presence. Animadv. p. 88. 89. 90. 91.*

Answ. The first is a wrong imputation, as the reader may see in the place of my book by him cited. I there blame him for not distinguishing their estate, when they were one, and when they were rent asunder. And though I pass from one to another, as I was led by answering him, yet confound I them not. But here he dealeth as in the former point: answereth not my reasons whereby I convinced him of misapplying his *diverse respects*, contrary to the words and meaning of the scriptures; and to avoid if he could his deserved blame, checketh me, but disproveth not what I wrote. Let the reader compare what we both have said.

For the second, I confess I did not so distinctly handle the state of Israel whiles they were in the land, and after when they were put out, as I should and would have done, had I foreseen his pressing of every light thing against me. The reason hereof was, that it skilleth not for the point in controversy, (to weet their Circumcision) whether we respect them before they were cast out or after, for they were not circumcised the second time in either estate. And this mine opposite himself showeth even in this his last book, where he dealeth against the Anabaptists. For in his *Chr. plea p. 27. 28.* he saith, *Circumcision once received in the apostasy of Israel, was not repeated again at their returning to the Lord, and leaving of their idolatrous ways &c:* and quoteth among other scriptures, *2 Chron. 30 ch. and Ezr. 6. 19. 20. 21.* Of which, the one speaketh of them that returned in Ezekiahs days, whiles the Israelites were in the land: the other of them that had been dispersed among the heathens, and returned. So I, where I treat of Baptism, handle those estates indistinctly: which is made a great matter against me, by him that doeth the same thing himself against others. But now, I will speak of them a part.

The Israelites that rent themselves from Judah, I take to be a false church; and so continued whiles they dwelt in the land. After they were dispersed, and were no church.

The first, I show thus. The twelve tribes by God's institution were all one church, both in Moses time when they had the Tabernacle among them, and encamped all round about it, in the order set of God, *Num. 2.* and after in the land of Canaan, whiles the Tabernacle stood, & when the Temple was built by Solomon: both which were signs of God's presence and dwelling with his church. And to keep them in this unity, he commanded all the men of Israel to come jointly together from all parts of the land, three times every yere, to worship him and keep their solemn feasts, in that one place which he should choose: and at all other times to offer their sacrifices there, and in no other place; and thither only to bring their

first fruits, their commanded and their voluntary oblations; *Exod. 23. 14.—17. 19. Deut. 12. 5. 6. 7.* Who so did otherwise, blood was imputed unto that man, and he should be cut off from among his people; to keep the people from offering *their sacrifices unto Devils, Levite. 17. 3. 4. 7.*

Now when the ten tribes revolted and made Jeroboam king, then Israel forgot his maker and built Temples, *Hos. 8. 14.* For Jeroboam took counsel and made two calves of gold, and said unto them; *It is too much for you to go up to Jerusalem; Behold thy gods ô Israel, which brought thee up out of the land of Egypt; and he set the one in Bethel, and the other he put in Dan: and this thing became a syn. And he made an house of hie places, and made priests of the lowest of the people, which were not of the sons of Levi. And he offered on the Altar, which he had made in Bethel. 1 King. 12. 28.—33.* And having cast off the Lord's Priests & Levites, Jeroboam ordained him priests for the hie places, and for the Devils and for the calves which he had made: but such of all the tribes of Israel, as set their harts to seek the Lord God of Israel, went to Jerusalem, to sacrifice unto the Lord God of their fathers: *2 Chron. 11. 14. 15. 16.* Thus of one daughter of Zion, (one church) there became two women, or daughters: the one, to weete Jerusalem (the tribe of Judah) the Lord named Aholibah, that is, My Tabernacle in her; the other, Samaria (the ten tribes) he named Aholah, that is her own tabernacle. So Israel was without the true God, and without a teaching Priest, and without Law, *2 Chron. 15. 3.* and the Lord was not with Israel: *2 Chron. 25. 7.* but at their first falling away, he threatened by his Prophets, that because Jeroboam had made himself other gods, and molten images, and cast the Lord behind his back, Jeroboam's house should be cut off, and taken away a• dung; and the Lord would smite Israel, and root them up out of that good land which he gave to their fathers, and would s•arter them beyond the river: *1 King. 14. 9.—15.* Yet for to show his patience towards his people, (whom he had chosen for his, above all people's of the earth,) and for to save his elect among them, and to make the rest the more inexcusable, he forbare them many years: and by all the Prophets, and all the Seers said unto them, *Turn ye from your evil ways, and keep my commandments & my statutes: yet they would not hear, but hardened their necks, and believed not in the Lord their God; but rejected his statutes and his Covenant that he made with their fathers; and followed vanity, and became vain, and went after the heathen that were round about them; and left all the commandments of the Lord their God: therefore the Lord was very angry with Israel, and removed them out of his sight. 2 King. 17. 13.—18.*

From these and other the like testimonies against this people, I gather, that from the time they departed from the Lord, from his Temple, altars and holy signs of his presence with his people in Christ; from his Priests and the lawful sacrifices at Jerusalem, which were figures of Christ, and from the communion of their brethren the Jews (which remained the church of Christ;) and made a new Temple, altar, priesthood and church of human and sinful institution: that this their church, Temple, priesthood and worship were false. For that is truth which agreeth with the will and word of God: all human devices in religion are lies and vanities.

If it be said, the Lord himself rent the kingdom from Solomon's son, and gave it to Jeroboam, *1 King. 11. 29. 31.* and therefore this second church, was also of divine institution. I answer; though God divided the kingdom, yet he divided not the church: there might have been twelve kings over the twelve tribes, (as there were of old twelve princes, *Numb. 1. 5.—16.*)



and▪ yet they should have been one Church. The kingdom or Civil state, is an ordinance immediately under God, *Rom. 13.* the church or ecclesiastical state is an ordinance immediately under Christ the mediator, *and he is the head of the body the church, Colos. 1. 18.* The civil state is above the ecclesiastical, as *God is the head of Christ:* therefore the Church is to be subject to the Magistrate, the higher power, the minister of God, though he be an heathen, *Rom. 13. 1. &c. 1 Pet. 2. 13. 14.* for the civil state is not taken away by difference of religion, error, heresy or any apostasy from Christ: but the ecclesiastical state is by such things dissolved, the Candlestick (the church) may be removed, and of a Church of Christ, become a Synagogue of Satan: *1 Joh. 2. 18. 19. Rev. 2. 5. 9.* In their civil state, the Israelites were to be subject unto Nebuchadnezzar an heathen, when he conquered them, *Ier. 27. 6. 8. 12.* but for their ecclesiastical estate they might never submit to Nebuchadnezzars church, or priests, nor offer to God upon any of his altars. So to Jeroboam as king they might be subject, without dissolving their communion in the mysteries of Christ, set in the Temple, altars, priests &c at Jerusalem. Thus this new church and ministry arising from Jeroboam's syn, was not of God; and therefore could not possibly be a true church, which always is a divine ordinance in Christ the head of the same.

Touching their second estate, after that God had called them back unto him by all his Prophets, but they would not hear; and chastised them *seven times*, and *seven* (that is many) *times for their sins;* he brought the land into desolation, and scattered them among the heathen; so the land did spew them out, as it spewed out the heathens that were before them: the Lord did *put her away, and gave her a bill of divorce, Jer 3. 8.* and they were *Lo-ammi*, not God's people, neither was he their God, *Hos. 1. 9.* they were not his wife, neither was he their husband, *Hos. 2. 2.* In which estate, they abiding *without King, Prince, sacrifice, image, ephod, or Teraphim,* were as scattered sheep, devoured by the King of Assyria: and therefore no Church, nor Common wealth, but so broken, that they were *not a people. Isaiah. 7. 8.*

The next error he chargeth me with is; that I say, *If they cannot prove Babylon in Chaldea to be God's Church, when the Jews were there captived, they shall never prove the Temple of God spoken of in 2. Thes. 2. 4. to be God's true Church, &c.*

Answ. He hath falsified my words, and not answered my reason. Thus I wrote; *Their applying of these things to our times, is not in all points aright. For though in this, Antichrists synagogue and Israel's do agree, that neither be God's true Church: yet the perfect type of Rome, as God describeth it, is Babylon, Rev 17. 18. and we should not be wiser then God. And if they cannot prove Babylon then to be God's true Church, which was not more deep in sin then now Antichrist is, and which city had promise and performance of mercy in Christ, at the end, they shall never prove this synagogue of Satan to be God's true Church, which hath no promise of recovery or mercy, but prophesies and threatenings of assured destruction; Numb. 24. 24. Rev. 14. 9. 10. & 18. 8 21. & 19 20. 21. 2. Thess. 2. 8. 12.*

Thus men may see what manner of replies he hath made unto me; and when he hath no other thing to say, he flieth to his wonted refuge *The Temple of God,* and saith *our question and reasoning was about it;* as if it were not about the Church of Rome, but about a phrase, that we contended. But hereof I have spoken at large.

For the word *Church* taken *sometime largely, sometime strictly*, he taxeth me for *omitting this*.

*Answ.* Why should I not omit that whereabout is no controversy. That which *Keckerman* (whom he citeth) saith of the Church largely taken, to comprehend both the elect and hypocrites, and strictly taken, to comprehend the elect only, I acknowledge for truth. But it is nothing to our controversy.

For his *double regard of apostate Churches*, and so of *Israel*, I yielded to him that which was truth, and shown wherein he missed: whereto as he replieth not, but referreth it to the readers judgment: so do I.

I shown how the Jews at this day *professing the God of Israel, and praying to him, and reading his Law in their synagogues, may be called God's people in comparison of Pagans that know not God or his scriptures at all, but worship the Sun and Moon, and some the Devil by open profession: yet the Jews now are not actually in the covenant of grace. And the the Turks that profess oneimmutable living, true, most wise and high God; and Christ to be sent of God with his Gospel and that he is the Breath or Spirit of God; may in comparison of Julian the Apostate, and Atheists, be called the people of God and Christians, though indeed they be far from being either. So the church of Rome, in comparison with Turks and Paynims may be called Christians, but are indeed false Christians, &c.* To that of the Jews, he answereth nothing. For the Turks, he maketh it nothing to the purpose, seeing they profess not Christ to be the Son of God, made Man, that died for our sins, as the Church of Rome professeth, &c.

*Answ.* It is to the purpose, that in divers respects, and in comparison with Atheists, and people that profess not God, or Christ at all: they that are not indeed God's people, or true Christians, may be called God's people and Christians: so his *double respect* help him nothing. And for the Church of Rome, I shown them to be in comparison with Turks, nearer Christ; and so the doctrine there, nearer to salvation then the Mohammedans: and I doubt not but God by it saveth some chosen therein: which yet justifieth not their estate to be a true Christian Church; as the reprobates in the true Church, condemn not the estate thereof.

I shown by many instances, the Church of Rome to be in some things more gross idolaters then either Jews or Turks, or heathens. This he being not able to deny, opposeth, how *Jerusalem justified Samaria and Sodom, Ezek. 16. Jer. 3. That Tyre, Sidon, and Sodom, shall have easier judgment then Chorazin, Bethsaida, and Capernaum. Mat. 11. yet these cities were the Churches and people of God.*

*Answ.* For Jerusalem, the Prophets speak of it sometime as generally wicked; when yet there were many godly, that partaked not with her sins, Ezek. 9. 4. Such as were more openly wicked then Samaria and Sodom, I deny them to be actually then in the covenant of grace to man's judgment; for the Lord appointed them to destruction, Ezek. 9. The cities of Israel in Christ's time, were a part of the true Church of the Jews: yet for refusing Christ, they should have heavier judgment then the heathens: so shall hypocrites in every true Church, have greater punishment then many heathens. But comparison should be made of Church with Church, not of some in the true Church, with the estate of a false church. And that the general state of the Church of Rome is Antichristian, and so denieth indeed both the Father

and the Son; is before proved. And they generally these many years, have been more gross idolaters then either Jews or Turks: therefore their profession of Christ in name, will not prove them to be in the covenant of grace. God testifieth to the Churches of Galatia, *Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace, Gal. 5. 4.* If they that would be justified by the Law of God, and works of the same, fell from grace: much more they that will be justified by the law of Antichrist, and wicked works, are fallen from grace, and have no benefit by Christ. But such is the general faith of the Church of Rome, believing to be justified by the idolatrous works, which they walk in as they are taught by the Man of Syn, that sitteth as God, in the Temple of God, carrying them to destruction.

Whereas to prove the *Temple of God* 2. Thes. 2. which he expoundeth *the Church of Rome*, to be the true Church, he alleged Zach. 6. 12. 13. Eph. 2. 11. &c. 2. Cor. 6. 16. Rev. 11. 19. I shown how he misapplied the Scriptures: he repeateth his former answers, which I have formerly resuted. And now he addeth; *But to put him from his shifts, let him tell us plainly, when Paul saith, The Temple of God hath not agreement with Idols, 2. Cor. 6. 16. if yet there be idols set in the Temple of God, as was in the time of Manasseh and Antiochus, whether now it ceased to be the Temple of God or not. The Scripture showeth it is the Temple of God notwithstanding. 2. King. 21. 7. Ier. 50. 28. Ezek. 8. 5. 10. 16. Dan. 11. 31. 38.*

Answ. I tell them plainly, that that *Temple of God* which the prophets speak of, had no agreement with idols; though the wicked set up idols in it by force. But the Church of Rome (which these call the Temple of God) hath agreement with idols, if images of silver and gold, wood and stone, a wheaten god in the Mass, and the man of syn which sitteth as God, be idols. For these idols the Church of Rome worshippeth and serveth most sinfully: but the Temple of God which the Prophets speak of, never worshiped the Idols set up in it, nor had accord with them. But this is a shift of shifts, and a notorious sophisme in mine opposite, to reason from the material Temple of God then, which only suffered that abuse; to the spiritual Temple, the Church or people now, which are voluntary agents, & worshipers of Idols. By which false argumentation he might even as well conclude, that if the Papists should turn flat Pagans of Antiochus religion, and serve his idols, and be of his faith: yet they should continue the true Church and people of God notwithstanding: because the Temple then, continued God's true Temple, notwithstanding all that Antiochus did thereto.

The next point, touching their *baptism*, I will anon treat of in particular.

For his objection of *salvation now had in the Church of Rome*, &c. it was his second main argument for that Church, which I have before answered: he after his manner repeateth again and again the same things, so lengthening his work. I refer the reader to that answer I gave before.

Other things whereby I convinced his doctrine, *to beat the path for all licentiousness*, contrary to the plain Scriptures, which show, that *he that committeth sin is of the Devil; and we know that whosoever is born of God, sinneth not, &c.* 1. John. 3. 8. & 5. 18. whereas (if that he plead for be true) *men may be as profane as Esau, filthy in life as Sodom, idolatrous and sinful as the Egyptians*

and Babylonians, and yet if they will call themselves Christians, and be outwardly baptized, &c. they shall be justified as God's true Church, they and their seed in his covenant of grace, &c. which is to strengthen the hands of the wicked, that he should not return from his wickedness, by promising him life. Ezek 13. 22. These and other like things, he passeth over, without word of answer. It is enough for him to cry, the Temple of God, the Temple of God; and to insist upon phrases which may diversely be understood. Whereas the sound plea should be from the doctrines of faith and sanctification of life according; by which the Apostles teach us to discern true Christians from false. And who, that seeketh after the truth, would not rather insist upon these main grounds taught by our Savior and his Apostles? Verily, I judge this pleading for Rome, to be an exceeding great sin; because it by consequence overthroweth both faith and holiness: seeing misbelievers and most sinful idolaters as ever were on earth, are justified to be God's true Church notwithstanding, and in his covenant of grace, contrary to the whole Testament of Christ. It is to make a wide gate and broad way into heaven, and will make men secure in all syn: if they that serve the Man of syn himself, worship his idols, believe in his heresies, and walk in his wicked works, which hope to merit salvation by them in heaven: may be said to be true Christians, and in the state of grace.

### **Of the state of the Heathen.**

WHereas I said, *J held it presumption for any to limit God, by how small means or measure of faith and knowledge he will save a man. Who dares den▪ but God had many elect among the heathens, after he had separated Israel from them? Yea God expressly said, when he made Israel his peculiar people; that yet all the earth was his, Exod. 19 5. which are the words of the covenant generally. Wherefore we leave God's secret counsels to himself, as he willeth us. Deut. 29. 29. and do consider only the visible state of Churches, by the rules of God's law and promises.*

To this mine opposite saith, *What is it that he meaneth hereby? If by the covenant he mean the covenant of grace for salvation, whereof we treat; and think that all people of the world, in all ages and places of the earth are under it: what differeth this from the opinion of the Anabaptists and Arminians touching general redemption? If he speak not of the covenant of grace which is for salvation; all may perceive he speaks not to the point in hand.*

Answ. My meaning is plain, that God had his elect among the heathens, as he bath in the Church of Rome: and he could not but see what I intended. By the *covenant generally* with all nations, I mean the same that himself alleged whileare from Ke•kerman, of *the Church largely taken*: which he explaineth, *the company of all those which profess Christian religion or the name of Christ in what manner soever. And thus* (saith he) *are all heretics, schismatics, and Arians, Papists, Anabaptists, and such like, referred to the Christian Churches▪* So if he understood himself, he might understand me, when I spake of the covenant generally. For such large Churches as he describeth, I hold all nations to be, when God made his special covenant with Israel. Noah was a Christian, and had the covenant of grace in Christ to him and to his seed, as absolutely as any Christian Church in the Apostles days: though the mystery of the Gospel was not then so clearly revealed \* as it was afterward by the Apostles. But for the substance of the covenant, namely Christ, and faith in him, with obedience; it was given to Adam and his seed; to Noah and his seed, Heb. 13. 8. & 11. 1. 2 3. 4. 7. &c. And this covenant of grace in Christ,

confirmed by sacrifices, as to us now by the sacraments. Which sacrifices all nations kept the first thousand years after *Noah*, (which was till after *Moses* death,) as well as the large Christian or false-Christian churches kept the sacraments. Yea let any show, that any of the heathens (I except not the very Canaanites,) turned the sacrifices into such abominable idolatry, as the Church of Rome hath turned the sacraments. And for other sins, Antichristians are not behind them. How freely did *Abraham*, *Isaac*, and *Jakob* live and publicly worship God by altars and sacrifices, in the midst of the Caananites, Hittites, &c. Gen. 12. 7. & 26. 25. & 35. 6. •. whereas if they had so done (according to the true worship of the Gospel) in the Church of Rome now these many hundred years; they had been burned for heretics, as innumerable of *Abraham's* faith have been. How religiously did the King of Gerar carry himself towards *Abraham's* wife, Gen. 20. in comparison of the outrageous adulteries and fornications by the chief of the Church of Rome, as all histories testify. Yea God himself appeared unto that King, and appointed *Abraham* to pray for him, Gen. 20. 3.—7. How honourably did the Hittites entreat *Abraham*, acknowledging him a Prince of God, and offered him all kindness, Gen. 23. 5. 6. &c. yet other nations were better then they, Gen. 24. 3. 4. & 27. 46. Look upon *Balaam* the soothsayer of Mesopotamia, even in *Moses* time: and see how he consulted with *Jehovah his God*, by altars and sacrifices of Burnt-offerings, such as were used in Israel, Num. 22. 8. 9. 18. & 23. 1. 2. 3. &c. and it will plainly appear, the heathens had not more degenerated from the religion & worship learned from *Noah*, then the Church of Rome, hath from that which *Paul* taught there. Yea there was a better Church in the land of *Vz* (in all likelihood,) then the Church of Israel was in Egypt, when they polluted themselves with the idols thereof, Ezek. 20. 6. 7. 8. For in *Vz* land, *Job* was governor, a most godly man as was upon the earth, and a Priest unto the most high God, Job. 1. 1. 5. 8. & 42. 8. 9. holding firm the faith of Christ his redeemer, and of the resurrection to life, Job. 19. 25. 26. 27. and free from idolatry, Job. 31. 26. 27. 28. And what knowledge and religion was then among the Temanites, Shuhites, Naamathites, and Buzites; the friends of *Job* that came to visit him, do show; Job. 2. 11. &c. and 32. 2. &c. and notwithstanding their error in their disputation, they obtained pardon of God in Christ, Job. 42. 7.—9. And who can tell when the golden Candlesticks of Christian churches were removed from those other people's. Though soon, even too soon, there was a general apostasy among the nations after *Noah*, as among the nations after the Apostles times. But among which of them was there a such a *Man of Syn* reigning at any time, as hath now reigned in the Church of Rome, these many hundred years? Wherefore they measure not things by the golden reed, which cast off those Churches of the nations, as wholly profane and fallen from grace; and yet justify this notorious harlot the church of Rome, to be still in the covenant of grace; whose impieties are not inferior to any of those nations in *Moses* time, but rather above them; for her sins have reached up to heaven, Rev. 18. 5. And whereas those nations had not the word of God written, but as they learned it by voice of men, which might more easily be corrupted and forgotten: the church of Rome having the written word, hath despised it; not suffered their children to read or hear it, lest (forsooth) it should make them heretics: that for a man to have God's book, it was as much as his life was worth: so the miserable people, for contempt of God's holy Law, have been justly given over into Egyptian darkness, and into most abominable idolatries and heresies, which have drowned men in perdition.

Now that which mine opposite objecteth of the opinion of the Anabaptists, &c. as I reject it for a great error; so his supposition whereby he would feoff it upon me, is injurious: *If I think that all people of the world in all ages and places of the earth, are under the covenant of grace, &c.* whereas I spake but of the nations in Moses time, which were not so far fallen from God, as they were afterward, and now much more. Again, himself pleadeth for the church of Rome at this day, to be in the covenant of grace: yet I hope he would not say, that all in that church are redeemed; otherwise then many reprobates are redeemed, except he should think there are no reprobates. And if the Man of Syn (which himself expoundeth the Pope and his Hierarchy) be redeemed; which are the chief members of that Church: we must needs acknowledge a very general redemption.

So where he chargeth me with abuse of *Ezek. 16. 8. thou beamest mine:* and asketh me, *Is this now the case and estate of all the earth with the Lord?* I answer, no: it was not then, much less is it now. For I said, that then God *made Israel his peculiar people, Exod. 19. 5.* though generally he said *all the earth was his.* But because the earth corrupted their ways before him, as they did before the •loud, *Gen. 6. 11. 12.* therefore God separated to himself a peculiar people to be his inheritance. And so I think mine opposite himself would confess, though all that profess Christianity be God's Churches in his account, yet the Christian reformed churches, are Christ's peculiar Churches, though all Christendom be his in a large sense.

Yet he ceaseth not to object, that *the heavens are the Lord's, Deut. 10. 14. and every beast of the forest is his, &c. Psa. 50. 10. 11. 12. shall we therefore think (saith he;) that the beasts are the wife and Church of God* •s *Ezekiel speaketh of the Jews? &c.*

Answ. None but beasts would so think. The comparison in *Exod. 19. 5.* is not between men and beasts, but between men and men. And such men as had all within less then a thousand years been God's wife, and church, and in his covenant of grace. But most of them on their parts fallen from it to idolatry, as Israel also had *Ezek. 20. 7. 8.* and as the church of Rome, and other churches within a thousand years after the Apostles, have done. The heathens then were not more fallen from God, then the church of Rome is: mine opposite pleadeth for Rome, because they were a church 15 hundred years before, and Antichrist still sitteth in the Temple of God. I answer him, the heathens in Moses time were all the church nine or ten hundred years before, and are still called God's people, *Exod. 19. 5.* He replieth, with the instance of *Wild-beasts, &c.* If I should so have turned my back upon an argument, what outcries would he have made after me?

When David exhorteth *all the earth* to sing unto the Lord, *Psal. 66. 1. & 100. 1.* speaketh he to the beasts? When Moses saith, *All the earth* was of one language, *Gen 11. 1.* doth not he mean it of the men of the earth only, and not of beasts? So in *Exod. 19. 5.* *ye (Israelites) shall be a peculiar treasure unto me, above all people's: for all the earth (that is all people's of the earth) are mine.* Where God calleth all people's *his,* not only by creation, as the beasts were his; but by covenant made with them in Noes time, when he smelled the sweet savor of his sacrifice, and promised no more to drown the world; and *blessed both Noah and his sons,* and established his *covenani with them and with their seed after them;* and gave them *a sight of his covenant, his bow in the cloud, Gen 8. 20. 21. & 9. 1. 9. 12. 13.* which covenant, though the natural

benefit of it, extended to the beasts, (as the *beasts* also had natural refreshing by that water out of the Rock, which to the Israelites was a sacrament of *Christ*, Numb. 20 8 1 (or. 10. 4.) yet unto men, (and to men only,) it was a spiritual covenant of grace by Christ, as appeareth by *Esa. 54. 8. 9. 10. Rev. 4. 3. and 10 1. 1 Pet. 3. 20. 21.* Now the covenant of grace, thus established with Noah, his sons, and their seed after them; was respected of God in *Exod 19. 5.* when for the Apostasy of Noes seed, he of his love made Israel his peculiar, above all other people's: though some of the Nations were (as in charity I judge from Job's history,) God's true churches still; and in the worst of the nations (as the cursed Canaanites) he had many of his elect, (as he hath now in the church of Rome;) which the examples of Rahab the harlot, the Gibeonites or Nethinims, Uriah the Hittite, Aravnath the Jebusite; and many other throughout the scriptures, do confirm. All men (as the Apostle teacheth from the heathens confession) are God's *offspring* (or *generation*,) *Act. 17. 28. 29.* The Gentile (as the parable shewerh in Luke 15) was brother to the Jew; and God is the God not of the Jews only, but also of the Gentiles, *Rom. 3. 29.* and if the uncircumcised Gentile kept the righteousness of the Law, his uncircumcision was counted for circumcision, for there is no respect of persons with God, *Rom. 2. 10. 11. 26. Act. 10. 34. 35.* And as Paul reasoneth, *Hath God cast away his people (Israel)? Far be it: for J also am an Israelite &c God hath not cast away his people which he foreknew: Rom. 11. 1. 2.* So I reason; Did God cast away his people's of the seed of Noes sons? Far be it. For Rahab was a Canaanite, Aravnah a Jebusite, Uriah an Hittite; Ebedmelech an Ethiopian, Iether an Ismaelite; and thousands of these and the other nations, which were God's people whom he foreknew, and saved of his grace in Christ. They which cannot answer these things but by instancing beasts; do want the wisdom which men of God should have.

With like success (in another place of his book) he answereth touching the Gentiles. For whereas I wrote, *The ordinanoes of God which they (the Apostate Israelites) in show retained, could not be unto them the figes and seals of the forgiveness of sins, and of life eternal; and therefore were in their use of them, false and deceitful, as were also the ordinances of God retained in other nations; as \* Altars, Sacrifices, Priests, tithes, first fruits, incense, meat-offerings, drink-offerings, feasts, baptisms or washing▪ •byntings, excommunications, prayers, vows, and many the like, whereof all histories do record, that the Gentiles did retain them▪ (\* Numb. 23. 1. Pompon. Laetus de Sacerd. T•bull. l. 1. eleg. 10. & l. 2. eleg. 1. 2. Homer. Odyss. 3. & Jliad. 1. Uirgil Aen. 2. Caesar bell. Gall. l. 6.*

He replieth, *All is to no purpose. For if it be to show that the Gentiles had Altars, sacrifices, priests &c none doeth deny it. But if it be to show that these were the Lord's ordinances, given by him to these nations, as circumcision was to Israel, for confirmation of his covenant unto them; or that circumcision in Israel, was no more a sign and seal of God's covenant, and consequently of forgiveness of sins and life eternal, then those were among the heathens &c▪ then all may see, that this scripture is also perverted, and that neither it nor all the writers in the world, prove any such matter. &c.*

Answ. It is easy to say, *the scripture is perverted;* and show no reason how. I have before proved from the history of Noah, & God: covenant of grace with his seed after him; and from the history of Job: that all nations had not only *Altars, sacrifices, Priests &c,* but had them also as *the Lord's ordinances* given them for confirmation of his covenant, of forgiveness of sins in Christ to come. Whence did Cain and Abel, Noah, Abram, Jacob and Job; learn to offer first

fruits, and beasts, build altars, pay tithes, make vows &c: but from divine institution taught their fathers from God, and by the fathers to the children? Otherwise they could not have done them in faith, as of some of them the Apostle testifieth they did, *Heb. 11.* which teacheth us so to judge of the rest. And if all other nations had kept the faith as did Job; their sacrifices had been the seals of forgiveness of sins unto them, as they were unto Job. When they lost their faith, their sacrifices were vain, and no seal of grace unto them. Now compare Israel in their Apostasy: they made new Temples, new Altars, new Priests, new feasts and signs, which were not only none of God's ordinances, but expressly forbidden them by his written Law, *Exod. 20. 4. 5.* so that they were so far from having their sacrifices, seals of forgiveness of sins unto them, as they were reputed for blood unto them, and they were by the doom of his Law, to be cut off for offering them, *Levite. 17. 4.* Thus having no word of promise, they neither did nor could sacrifice of faith; but their sacrifices were abominable, as the sacrifices of the heathens: and they *sacrificed to devils, not to God*, as Moses and the prophets testify, *Deut. 32. 17. 2. Chron. 11. 15.*

Now for *Circumcision*; first it was not commanded to the Gentiles, neither was it a seal of the covenant of grace to *Noah* and his seed; but was first commanded to *Abraham* and his seed, and household, *Gen 17.* and so to Israel, and such as would be of that Church, and partake of their passover, *Levite. 12. Exod. 12. 44. 48.* Wherefore it being not commanded to *Noes* sons, such of them as were scatered far off, and heard not of the precept to *Abraham*: were doubtless in the covenant of graceful, if they abode in *Noes* faith; and were saved without circumcision as well as we at this day. Who doubteth of the salvation of the Patriarchs *Sem* and *Heber*, who both of them lived till after the ordinance of circumcision: yet is there no record that they were circumcised. Yea all the Israelites that were born for the space of 40. years in the wilderness, were uncircumcised till *Joshua's* reign, *Jos. 5. 2.—6.* yet with them in that estate, Moses renewed the covenant, to be the Lord's people, and that he would be their God, as he had sworn to their fathers, *Deut. 29. 10.—13.* And whereas mine opposite boldly affirmeth, that *all the writers in the world prove no such matter*, viz. touching God's ordinances given to the heathens the sons of *Noah*, for signs of salvation: it will appear otherwise, even by the greatest enemies of the heathens, the Jews themselves. Who though they gloried in circumcision, and the Laws given by Moses; yet thus they write, *It is lawful for an heathen to offer burnt offerings unto God in every place; and he himself may offer in an high place, which he hath built. But it is not lawful (for an Jsraelite) to help him, &c. for behold, we are forbidden to offer without (the Sanctuary, Levite. 17. And it is lawful to teach them, and to learn them how they should offer to the name of the blessed (God.) Maimonides in Misn. treat. of Offring sacrifices, chap. 19. s. 16.* Thus by the Hebrews testimony, the Gentiles might lawfully use sacrificing in their own lands, on their altars, &c. and the Jews might instruct them to do it aright, though they themselves might not do it with them, being restrained of God. And as for the state of grace, and salvation with God, they also say, *Whosoever receiveth the seven commandments (given to the sons of Noah) [of which I have spoken elsewhere, and whereof circumcision was none;] and doth them; he is of the saints of the nations of the world; and he hath a portion in the world to come [that is, in eternal life] if he receive them and do them, because the holy blessed (God) hath commanded them, &c. Maimonides in Misn. treat. of Kings. chap. 8. s. 11.* Thus mine opposite needed not to



have made it so strange, what I wrote of the state of the Gentiles, nor have called it *an idle flourish*; had he duly weighed their estate, as God's word and human writers bear witness of it.

*But this indeed is admirable (saith he) that he should account the heathens superstitions to be God's ordinances: and yet esteem the circumcision and other ordinances of God had in Israel, to be lying and deceitful signs, &c. Besides in all his bead-roll of Writers, there is no mention at all of circumcision, whereabout our question is, &c.*

Ans. 1. I called both the one and the other, *the ordinances of God*, in respect of their divine institution. The other nations that fell from God: and the Israelites that fell from God: I count them all abusers of God's ordinances; which were not *in their use of them*, true signs and seals of eternal life unto them: but false and deceitful. Thus I match them alike, without respect of persons, as I am taught by the Apostle, Rom. 2. 9. 10. 11. 12. The *heathens superstitions* (if he mean things of their own devising,) I never esteemed God's ordinances at all; no nor Rome's superstitions at this day.

2 That *circumcision* is not in the *bead-roll* as he calleth it: he need not marvel, seeing it was not commanded the heathens, as before I have shown. It seemeth he had a special fancy to circumcision above all other God's ordinances: otherwise, why might not he think that it might be profaned as much as any other. There was no more holiness in it, then in the sacrifices. And the Apostle saith, *If thou be a breaker of the Law, thy circumcision is made uncircumcision*, Rom. 2. 25. what then will it avail, that Israel had circumcision, when they broke the Law, yea were *without the true God, and without Law*, 2. Chron. 15. 3. and sacrificed to Devils, Deut. 32. 17. 2. Chron. 11. 15. Finally, here he seeketh for circumcision, where it was not to be found: but within three le•es after in my book, I instanced some among the nations circumcised, even by his own confession; and there he hath passed it over without answer, as if he had not seen it. Such entreaty and worse I bear at his hand with patience. Let me here add the testimony of a learned man. Mr. Calvin (in his Sermon against idolatry, upon Psal. 16. 4.) hath these words, *There are diverse which at this day use another starting hole: for confessing that it is a detestable thing to mingle themselves with the idolatries of the Paynims, they will not that this extend itself to the superstitions of the papacy: as though all the impieties of the Paynims had not been the corruptions of the true service of God. From whence I pray you drew the Paynims all their ceremonies, but from the holy Fathers? The mischief was, that they corrupted that which was well instituted of God. And yet all the abominations that were in the world, had this goodly cloke of the name of God, and of Religion: but this made them not therefore justifiable, neither might the faithful communicate with them.*

### **Of Mr. Junius judgment for the church of Rome.**

IN my brief answer to the things which mine opposite alleged from Mr. Junius (whose treatise they have printed the second time:) he taxeth me for omitting many clauses in that work. But I then and still do hold it enough to take away the main grounds; which being done, the other of lesser moment will be also found insufficient.

I shown by the scriptures, the Church of Rome now, to be another, and not that church which was in Paul's time: therefore no just proportion to be between them. In stead of disproving that which I shown, he (after his manner) asketh a question, *Whether J think these (the Man of syn with his worshipers come in the place of the ancient true Church) be the Temple of God, the people of God, under the covenant of God, having the baptism of God, &c. or whether there be no such there at all, though corrupted and abused?*

Answ. I have often told him, and proved by God's word, that this present church of Rome, is not God's true Temple or people, under his covenant, having his baptism: but a false church arisen since, vainly pretending the church covenant and baptism of Christ. Seeing God's word moveth them not, let it be lawful for me to oppose man's authority to man's. D. Whitaker's answering Bellarmine, saith, *This church succeedeth the Apostles indeed, but as a den of thieves (doth) the house of God, and as an harlot (doth) the faithful city. It retaineth the chests and coffers wherein of old the treasure was (as Chrysostom elsewhere writeth) but hath lost the treasure it self. It is no more Bethel (the house of God) but Bethaven, that is, the house of vanity or lies. Yea Mr. Junius himself hath thus well written of it, The Church of Christ is said to fight against the Pseudo-Christian (or falsely called Christian) church, over the which Antichrist ruleth. Also, when Bellarmine citeth Tertullian, marvellously praising Rome: Junius answereth, Not Rome, but the Church: and not this Church, but that which then was, nearer the Apostles times, which cleaved to the truth and simplicity of Christ. The disputer would deceive, ex elenchi ignoratione. Into the same fall acie doth mine opposite often run, in his dispute against me: and is therefore reprov'd by Mr. Junius himself.*

To the objection of God's calling in the Church of Rome; barely affirmed without proof: I shown from 2. Thes. 2. that the man of syn sitteth there, calling all to worship him, &c. and from Rev. 18. 4. that God calleth out of her, such as shall be saved And from Rev. 9. that their Bishops (the ordinary means of calling) are fallen from heaven, and have the key of the bottomless pit, &c. which Mr. Junius himself hath applied to the popish hierarchy. Mine opposite replieth, that I had not what to answer, but boldly deny that God is there calling as in his Church, &c. In stead of disproving, he falleth to his wonted questioning: *how then there can be salvation to any in that church, &c.* Answ. It is a weariness to answer his often demands. Salvation by sundry means cometh to God's elect in all false churches, and in the world. How came Rahab to faith among the Canaanites? Heb. 11. 31. I am. 2. 25. and other God's chosen among the heathens. It is one thing for God to call by extraordinary means; another thing for him to call as in his church, by his ordinary ministry, which is the thing that I deny in Rome, and they prove it not there.

The distinction between the papacy and the church of Rome; that is, the pastors and the flock of that church; is of no weight to prove the difference pretended: unless they were of divers faiths and religions. But when the priests teach lies, idolatries and heresies; and the people believe, worship and obey them, (as they do in Rome,) they both perish together, as the scriptures witness 2. Thess. 2. Rev. 14. 9. 10. 11.

Touching the order or rank of Apostates (to omit his trifling about his own translation of the word) he saith *Mr. Junius speaks this not of the whole Church, but only of the papal hierarchy.* Be it

so: but what proof is brought for that he saith. It is known to all that have understanding of their estate, that the church and people of Rome are apostate from the faith and service of Christ, as are their priests and hierarchy. What shall I need to bring proofs? Mr. Johnson himself here confesseth, and *prayeth all to take knowledge* of it, that the Church of Rome, is *fallen into most sinful and deep defection and Apostasy; and so is a notorious harlot and idolatress*. If Mr. Junius say otherwise, and will have the Apostasy to be in the Hierarchy only, not in the church: let them first agree between themselves, before they trouble others with their contrary pleas. Or let a third be umpier between them: Mr. Cartwright, who (in his second Reply to D. Whitgift, pag. 245.) saith; *J would gladly learn where the Lord hath willed us so to cast away the use of our judgment, that when men make open profession, that they are members of the Pope, which is Antichrist; yet we must account of them as of members of Christ. Or how this is to judge wisely*, John. 7. 14.

Whereas Mr. Junius made the *papacy, or papal hierarchy* to be an *accident growing to the Church, apoyson in the church, a pestilence, a dropsy, a gangrene in the body*. I shown these inconveniences upon their own grant, *If the hierarchy be no part of the body, but an accident, a poison, a gangrene, &c. what shall we think of all the actions of that hierarchy, their ministration of sacraments, making of ministers, & whole church administration? They cannot possibly be the actions of the body, of the church, neither of Christ, &c. And now what is become of their true baptism, and ordination of ministers? And how doth God cal in that Church, as before they reasoned? &c.* Here mine opposite chargeth me with *trifling and cavilling, &c. as if similitudes should hold in all things*.

Answ. A similitude must hold in some things, and in that for which it is alleged; else it is vain: to prove the hierarchy none of the Church, this instance is brought, the pestilence, dropsy, gangrene, is none of the body, but an accident. To disprove this, I show that such accidents can do no natural functions of the body: but the hierarchy do the natural functions of the body of the church of Rome, in teaching, ministering the sacraments, &c. therefore they are not accidents, but true members, yea the chief of that Church.

Object. *The Apostate Jews are compared to brass and iron, Jer. 6. 28. Ezek. 22. 18. Shall we now conclude against Judah, to make a nullity of all the actions, ministration, and Churches estate?*

Answ. It is a living body that doth actions, and not metal: if a simile be given of a living body, and of a gangrene or scab that consumes the life of that body; all in reason will see, that the body doth actions, the scab or gangrene doth none. But in a similitude from metal, there is no reason to speak of actions. But thus, the whole company is compared to a lump of metal: the godly are as pure *silver*, Psal. 66. 10. the wicked are as *dross*. Psalm. 119. 119. the fire of God's word, and tribulation, trieth them, 1. Pet. 1, 6. 7. The Finer reserveth the pure metal, but consumeth or casteth away the dross: thus God threateneth to do with the Jews, Ezek. 22. 18.—22. Here to bring in actions of a living body, is quite from the purpose; but in the other simile not. Here I would say, of dross can be no vessel for the Finer: or, of *brass, iron, and reprobate silver*, the Lord maketh no choice for vessels in his sanctuary. Of like sort are his other wrested similitudes of *trees, corn, seed, &c.* all which must be fitted to their proper natures.

But what answer giveth he to the point itself? First, he breaketh out into his charitable terms, saying, *Could any Anabaptist write more Anabaptistically then thus, &c.* And after sundry reproaches, he replieth in Mr. Junius name, and to my question, *Can a scab or gangrene perform any action of a natural body or member?* he giveth no answer, but asketh again, *Can a body that hath a scab or gangrene, perform no actions of a natural body?* I answer; yes, it can. And what now will it help his cause? For though the body can do the natural actions of it: yet it is not possible for the scab or gangrene to do them. Either therefore the Pope and his hierarchy must be other then accidents, gangrenes, poison, dropsy, &c. in the church of Rome (as in deed they are the chief members of that Whore) or else they can perform no ecclesiastical action. As for his usual refuge (when all other fail) *the baptism had in Rome*, we shall speak of it in due place. Only let it here be observed, that this baptism is there administered by such as are not of the body or Church, (by their own grant,) but by *ulcers, gangrenes, &c.* And Mr. Junius himself answering Bellarmine, so urgeth it; saying of the *Man of Syn* (the popish Hierarchy) *he is not properly of the Temple, for the ulcer (saith he) is not of the body, though it be in the body.* So I strain not the similitude beyond the due proportion, if Mr. Junius his own reasoning be good.

Object. *Of Himenaeus and Philetus it is said, their word did eat as a gangrene, 2. Tim. 2. 17. 18. would he then conclude, that the baptism ministered by them was not true baptism? &c.*

Answ. First, it is not said of the men, but of their doctrine, that *their word* fretted as a gangrene; but Mr. Junius maketh the very men, ulcers and gangrenes, *in the body*, but not of it. If the officers or members of a church teach heresy, that doctrine is as a gangrene; but the persons teaching them are truly officers or members of that church, though sinful. But in Rome, the officers are ulcers, *not of the body*, in his account: so his example is not fit. Secondly, if they were by the Apostle *delivered to Satan*, as is probable by *1 Tim. 1. 20.* then they and their followers were no true Christian church, but a synagogue of Satan, to be reckoned among the Antichrists, *1 Joh. 2. 18. 19.* and so could not administer true Christian baptism, to their disciples.

Obj. *Where he again denieth any calling to be in the church of Rome, and asketh, How God doth call in that church, let him ask it of such of his followers, as have heretofore been of the Priests and members of that church &c.*

Answ. He again wrongeth me (as too often,) saying that I deny *any calling to be in that church:* it never entered into my heart. I hold there is some calling in the churches of Turks and Jews, much more, in false Christian churches. I denied that *God is there calling as in his church*, which they plead for: that is, God hath not there his ordinary true ministers, but Antichrists hierarchy doth call the people from God. How be it, by some whom God raiseth up of ministers or people, his witnesses whom that church murdereth, *Rev. 11. 3. 7.* and by reading the scriptures and other writings, God calleth his people out of that Babylon. Witness the late Archbishop *Marcus Antonius de Dominis*, who testifieth, that without persuasion counsel or advise of any man of what sort so ever; he was, by reading the scriptures and Fathers, drawn to mislike and forsake that Roman church. And thus among Turks, Jews, heathens, I doubt not but God calleth some from them by the light of his word and spirit. Yea not only in

the church of Rome, but by it and the ministry of it, God calleth his elect: for as the Apostles doctrine in the true church, was to the reprobates *the savourof death unto death*, which yet is no condemnation of the true church or ministry thereof: so some grounds of Christianity, & doctrines in the false church, (by the false ministry, erected to destroy men's souls with heresies and idolatry;) God, of his wisdom and goodness, causeth them to turn unto the conversion and salvation of his chosen; which yet is no justification either of that church or ministry. Let this answer once suffice, to all his repetitions. And to Mr. Junius (on whom he so relieth) I could oppose Mr. Calvin (man for man) who saith, *We see the horrible confusion that is in Popery: but yet there is not any doctrine to pluck men back to God: nay rather the doctrine which is there, doth draw them quite and clean from him. And we see that the Devil hath gotten such sooting there, that all is full of trumperie and illusions, and the loving God is quite forsaken. Sermon 31. on Deut 5. 7.*

Obj. *What difference Mr. Junius observed between the ministry simplyconsidered, and the hierarchy grown in that church upon it, himself could best have shown. This here is evident, that in one respect he acknowledgeth the hierarchy to be an order or estate of apostasy in the church, an accident &c. in another respect, he esteemeth the ministry of God's holy things to be there, though exceedingly corrupted.*

Ans. By such differences and distinctions mine opposite would carry us from the truth, that I say not from common reason. For he granteth the church itself, the people, to be exceedingly corrupted, with *most sinful and deep defection and apostasy*▪ yet in another respect to be the temple, the people of God. Now we have the like for the Bishops and Priests, in one respect an order of apostasy, in another, God's ministry. Wherefore then have we been led about with distinctions, of the ministry or hierarchy, from the church, the one to be the Man of syn, the son of perdition, the other to be the Temple of God? The plain way should have been thus, The Ministers and people of Rome, are in one respect an apostatical church, in another a faithful church; in one respect the synagogue of Satan; in another, the Temple of God. But either my judgment faileth me, or Mr. Junius driveth at another matter; let men of understanding mind his writing.

Further I answer, by like distinction, we are to put difference between the Angels that sinned, or sinful men, *simply considered* as God's creatures, and the poison of syn which as an accident is grown upon them: and this is true. But shall that their being God's creatures, free them from damnation which that poison, that accident syn hath brought upon them? No man of knowledge will so say, Even so, the Man of syn, the Pope, hierarchy & people of the church of Rome, which are all in apostasy from the faith of Christ, and service of God; cannot in that estate be judged heirs of salvation, (except God turn them again to Christ,) for the scripture hath given sentence of their damnation, *2 Thes. 2. 3. 10. 11. 12.*

Against their bare affirmations to prove Rome *on God's behalf altogether a church, a company called of God with his calling by the spirit, and the holy Scripture, &c.* And, that God calleth her with his calling, by his spirit and word, &c. I objected the Apostles testimony, *God shall send them strong delusion, that they should believe lies, 2. Thess. 2. 11. and this is verified by the manifold heresies, idolatries, wherewith the whole body of that Church is poisoned, And strong is the Lord God*

*which will condemne her, Rev. 18. 8. and with the spirit of his mouth he will consume that lawless one, 2. Thess. 2. 8.*

Mine opposite replieth, *Might he not also thus conclude against Judah in Apostasy, that God did not cal that Church, nor any in it, or by any of them in that estate, alleging Ier. 5. 30. 31. & 6. 28. 29. 30. Ezek. 13. & 14. ch. And again, As if there were no difference to be put between the Temple of God, and that lawless one, 2. Thes. 2. 4. 8. nor between the people of God, and Babylon, Rev. 18. 4. 8. &c.*

Answ. I deny not all calling of God in her, as he accuseth me; to it I have before answered. His comparison I deny. In Judah were the Lord's prophets and priests: in Rome, none but the hierarchy, which they say is the Man of syn, no members but ulcers in the body. Let them show me a Jeremiah or Zephanie now in Rome, or a lawful ministry of God therein; as was in Judah, till the captivity, reckoned by the holy Ghost, 1. Chron. 6. 3.—15. Let them show me a company that abstaineth from, and crieth out against their abominations in Rome, as was in Judah and Jerusalem, Ezek. 9. 4. or a basket of good figs, which God acknowledged for his people, Ier. 24. 2. 5. 6. Finally, they still plead for Rome, by the name of Jerusalem; when the holy Ghost calleth it Babylon; Rev. 17. & 18. chap. Such calling as was out of Babylon, I grant unto them. As for *the Temple of God*, I have before answered their plea from the same.

They pleaded *the public record of holy marriage, the scripture, and the ministry, &c.* I answered, *the scripture showeth no such marriage, but doth defy her as an harlot, Rev. 17. 1. Where is the record that Christ was ever married to the Beast that came up from the bottomless pit, Rev. 17. 8. If her having the book of holy scripture in an unknown tongue, wickedly abused to maintain her whoredoms and abominations, and subjected to the interpretation of her Lord God the Pope, be a record of that holy marriage: the Jews, which have Moses and the Prophets read and expounded in their mother tongue, have better records, &c.*

Mine opposite saith, *The Scripture showeth record of the marriage of that church, Rom. 1. 7. 8. & 7. 4. & 16. 19.*

Answ. It is denied: for this is not that church, but another harlot arisen since, falsely boasting to be the same. 2. That church consisted of officers and people, all jointly married to Christ, Rom. 12. if this record will serve now for the people of Rome, it will serve also for the Bishop and ministry of Rome, (the hierarchy) which they confess to be the Man of syn, 2. Thes. 2. the great Antichrist▪ so then the Scripture showeth belike, that Christ and Antichrist have been married together. And seeing the marriage of Christ with his Church, is by *faith*, Hos. 2. •0• and the Pope hath still the same faith that the people hath, his marriage standeth as well as theirs. 3. The Scripture showeth like marriage with the churches of Ephesus, Philippi, Thessalonica, and many other; which have revolted to Mahomet, as Rome hath to the Man of syn: so then we must account those Churches still married unto Christ, by the same record. But they will deny those churches to continue the marriage; so do I this. Besides, if he had considered the scripture, Rev. 19 7. 8. he might have seen a new marriage between Christ and his Church: which needed not have been, if the former marriage had continued undissolved, as he supposeth.

Object. *Neither is it anything that he saith, God doth defy her as an harlot, Rev. 17. 1. For (besides that he putteth no difference between Babylon and the Church or Temple of God) what will he say to Israel, yea to Judah also and Jerusalem: thinks he not that God defied them also as harlots? Ier. 3. 8. 11. with Isaiah. 1. 21. &c. yet the scripture shows record of •hew marriage with God, Exod. 19. 4. 5. 6.. & Ezek. 16. 8. &c.*

Answ. What difference he would make between the Whore of Babylon, Rev. 17. and the Church of Rome whom himself proclaimeth to be *a notorious harlot and idolatress*, I cannot comprehend. Some that are dazzled, may think one thing to be two or three: I find in Rev. 17. but one notorious harlot Babylon; if they grant that she was never married to Christ, it is all that I desire. That Israel (the twelve tribes) was married to Christ, and after ten of them became an harlot, and was divorced, I grant: and so her adulterous sister Judah▪ afterward. The same I acknowledge for the churches of Rome, Corinth, Ephesus, &c. But since they were divorced from Christ, and married to Mahomet, and Antichrist; there remaineth no more record of their former marriage; ill they return again to the Lord, out of Babylon unto Jerusalem the holy city, which is *prepared as a Bride, adorned for her husband, Rev. 21. 2.*

Of my next words, mine opposite maketh a wonderment. *But it exceedeth all (saith he) that he blusheth not to ask, where is the record that Christ was ever married to the beast that came up from the bottomless pit? Rev. 17. 8. To the beast! That Christ was ever married to the Beast! Did Mr. Junius ever say so? Or thinks he that ever it entered into his thought? Did not Mr. Junius speak expressly of the Church? Will this man never learn to put difference between the Beast and the Church? between the Man of syn and the Temple of God? &c.*

Answ. It seemeth that his wonder made him to forget himself. Sayd he not even now, it was evident that Mr. Junius in one respect acknowledged the Hierarchy to be an order or estate of apostasy in the Church; and in another respect he esteemed the ministry of God's holy things to be there? So then, though the Hierarchy only be the Beast (as mine opposite thinketh) and though in respect of the Apostasy it is not married to Christ, yet in respect as it is God's ministry, though corrupted, it is married to Christ. But behold how their doctrines are admirable to themselves. The ministers of the Church of Rome, are of the same religion, faith and holiness with the people: the people he will have to be still married to Christ; but the ministers in no wise; he cannot endure to hear of it; especially when it cometh under the scripture names of the *Man of syn*, or the *Beast*. And where he asketh if I will never learn to put difference between the Beast and the Church, &c. I do put difference, though not so great as he would have me: for the *Beast*, and the *whore* that rideth him, Rev. 17. though they differ, yet are they so nearly conjoined, that if one be married to Christ, the other is also. But why doth he not teach from the scriptures what the Beast signifieth? I have learned from the Prophet Daniel, that a *Beast*, meaneth a *Kingdom*, Dan. 7. 23. and a kingdom by light of reason consisteth of King and subjects, of governors and people; and Mr. Junius himself telleth us so, saying, *A kingdom is a multitude of men gathered under one King*. As the Christian kingdom therefore consisteth of Christ, his ministers, and people: so doth the Antichristian, of Antichrist, his ministers and people. This *Beast* hath *seven heads* and *ten horns*, Rev. 17. 3. the ten horns are said to be *ten Kings*, v. •2. (as in Dan. 7. 24. the *ten horns* out of that kingdom, are

*ten kings:)* these kings are none of the hierarchy: wherefore the whole body of this beast containeth more then the Pope and his hierarchy. The *Lamb* against whom the Beast with his horns fighteth, Rev. 17. 14. Mr. Junius expoundeth to be *Christ and his Church*: why may not we by like reason expound the Beast to be Antichrist and his Church? Finally, *the Beast* (saith Mr. Junius \* himself) *is the Roman Empire, made long ago of civil▪Ecclesiastical*, the chief head whereof he maketh the Pope to be▪▪ And *the Beast of Rome* (saith he) *of a civil Empire, is made an ecclesiastical Hierarchy*. The Whore he expoundeth to be *the spiritual Babylon, which is Rome*: so then, by mine opposites plea, neither did Mr. Junius say, neither ever entered into his thought, that the ecclesiastical Roman Empire since the Pope was head of it, or the hierarchy, was ever married unto Christ. As for the Whore, the Church which rideth this Beast, he calleth it the *False-Christian Church over which Antichrist ruleth, and Antichrists Church*: (which title mine opposite will not bear at my hand:) and that Antichristian Church which the Angel biddeth cast out, *and measure it not*, in Rev. 11. 12. Mr. Junius explaineth thus, *As if he should say, it belongeth nothing to thee to judge those which are without*, 1. Cor. 5. 12. *which be innumerable; look unto those of the household only, or unto the house of the living God*. Notwithstanding all this, Mr. Johnson would needs measure it for the true Church, House, and Temple of God: so well do Mr. Junius and he accord together.

To a testimony which I alleged out of D. Fulk, concerning the miserable blindness of people in Popery, (of which mine opposite saith, *he might have been better advised*,) he to require me, as he thinketh, allegeth a speech of Mr. Broughtons, who saith, *Millions of millions of Rome's clients are saved*: Brought. on Rev. 13. 18. p. 203.

Answ. Would he be content that Mr. Broughton should decide our controversy touching the Church of Rome? Thus then saith that author in the same book; *The Popes clients are the tail of the great Dragon. Thence (from Rome) was the Rebellion to arise, Man of syn, Apollyon, &c. to set up, or depose states; and to have a people of his own frame; and to burn the true Temple of God. The Popes power, driveth the Church, not to be seen for certain hundreds of years. (The Pope) wresteth all that is spoken of the true Church, into protection for his synagogue of Satan. Rome passeth all the enemies of the Church, in cruelty and idolatry. Pharaoh and Nebuchadnezzar were never so hardened. The profane Caesar's did not so strictly hinder all use of Religion. Rome hath far passed the old Babel in idolatry. The Pope followeth all heathen superstition, in name, staff, apparel of Caesar's, and Temples; setting but a face of Christianity upon them. All their doctrine is such, that their Temples, Mass, and daily profession in all things, is from the unclean spirit: and their whole policy is a lie. The Beast which is ascended out of Abyssos, that is, all his eorporations, millions of millions, alpapists, go from their Abyssos of black ignorance, unto Abyssos Luk. 8. whither the Devils shall come in their time to be tormented forever & ever*. These & sundry the like commendations doth the author alleged give of the church of Rome, which mine opposite pleadeth for: and taking hold of a phrase, wresteth it for his purpose, from the man's meaning; who seemeth not to speak of the popish church, but of the ancient Christian; for these are there Mr. Broughtons words. *And for Julius the captain, who was so careful for S. Paul, that for his sake the lie of the prisoners▪ were spared, Act. 27. God would not record this, but to save millions of millions of Rome's clients for S. Paul: but for the unthankful to S. Paul, and forgers that Peter was at Rome, who never came near it; he still reserved Pilats holiness, that Popes self-murder should be the reward*. Was not here a testimony



well alleged? So in other places of his book, he quoteth Mr. Brightman, and others; whose writings directly cross that which he pleadeth for in many things; as they that read the authors may see; and anon I will set down their sayings. No marvel then if he wrest my words; as where next he saith, that *that which the Apostle speaketh of the Man of sin, and of them that perish, because they receive not the love of the truth, &c. 2. Thess. 2. 9. I apply (for exclusion from pardon and certain condemnation) to the whole Church of Rome, and so to all the members thereof, and that for all ages that either have been, are, or shall be, ever since the Man of syn was seated there.*

*Answ.* I said no more but thus. God (if it were granted that he is the husband of this whore) hath promised her no pardon, but delivered her to Satan, to be seduced, deluded, damned, 2. Thes. 2. 9. 11. 12. I speak not here of those in Rome that have withstood her whoordoms, which have been many; nor of those, to whom at last God hath given repentance unto life, which I hope are moe; nor of other his elect: but of the whore in general, whose damnation is shown in Rev. 17. and 18. yea the Apostle speaketh more particularly, *That they all might be damned, who believe not the truth, but had pleasure in unrighteousness.* Behold how he saith, *they all:* which some evil minded man might urge against the Apostle, as mine opposite doth against me. But wise men know that the promises of life to the true Church pertain not to the reprobates that are in it: so the threatenings of death to the false Church, take not hold on God's elect which are therein.

*Object.* *If this harlot the Church of Rome, was never Christ's spouse, otherwise then all the world was by our first parents Adam and Noah: how then hath she broken the covenant of wedlock if she never were in it? how can she be called a whore in respect of Christ, anymore then the heathens, that never knew God in Christ? How can she be said to be in Apostasy? &c.*

*Answ.* Of the state of the Gentiles I have spoken before; and proved them to have been all in the covenant of grace in Christ: from Gen. 9. 9. &c. But they generally fell from God to idolatry, (which is whoredom) and apostasy: and were in time rejected of God: who renewed his covenant with one small nation of the Jews, and yet saved his elect among the Gentiles also. So the Christian Churches planted by the Apostles, soon fell from God, and in time were rejected of God; some given over to Mohometisme, some to popery. Yet God hath preserved his little Church, fled into the wilderness, Rev. 12. and saved his elect also in false Churches. I compare these not with the Gentiles at this day, but with the Gentiles before Christ's coming, whiles sacrificing was lawful; as I am taught of God, Rev. 11. and 17. and 18. with the old Babylonians & Egyptians. In those times Tyrus was an harlot, Esa. 23. 16. Nineveh was an harlot, Nahum. 3. 4. and so other nations then by like equity were harlots: and Rome likewise at this day. Who knoweth not, that a woman which is divorced from her husband, (as Israel was from God,) for whoredom, and followeth that trade still; may still be called a harlot? I deny not, but in a large kind of speech, Rome at this day, may be said to have been once married to Christ, in respect of the Christian church that once was there: but so all the Gentiles were in respect of the covenant with Noah. Neither doubt I to say, that the Jews even now do go a whoring from their God; for Moses and the prophets so speak of them, yet actually there is now no covenant between God and them. The out-cries which he maketh

unto the *Anabaptists* to *hearken*, and to the *Reformed Churches* to *hang down their heads*, &c. I omit, as the gall of bitterness which ran too fast out of his pen.

To prove them the same Church which was in Paul's time, he citeth Moses propheties of Israel, Deut. 32. which were the same people & their seed: whereas he should rather have looked on, 2. King. 17. 24.—34. and compared these with the men of Babylon, Cuthah, &c. that came and possessed the Lord's land, and received some part of Israel's religion with their own old idolatry: for so I shown the present estate of this Popish church. And the example of other churches that were in Corinth, Ephesus c looked upon at this day, will confirm it.

About my answer for the godly fathers of the Jews, and wicked fathers of these Antichristians, which the holy Ghost maketh to be *Gentiles, Sodomites Egyptians* &c. Rev. 11. 2. 8. 18. he saith *If I mean this of the city of Rome, I speak not to the point: if of the church of Rome; then he objecteth Ezek. 16. 3. thy father was an Amorite* &c.

Answ. His distinction between the city and church of Rome, serveth him in no stead. It was true in Paul's time, when the city was heathen, and a Christian church in it. But now the city is Christian Rome, the Empire is an ecclesiastical empire, as I shown before from Mr. Junius own grant.

The Amorites were not those fathers for whose sake the Jews are loved: but Abraham Isaac and Iakob, out of whose loins the Jews naturally came. But this church of Rome now, is not the child of that primitive church, either in nature or in grace. In place she succedeth them, and so the Mahometists in place succeed other Christian churches planted by th Apostles. And in pretence she is the same Christian church; but as Satan in pretence is an Angel of light.

But *the strangers* (saith he) *that came to Israel, in times of sincerity or of apostasy, were of the church of Israel as well as the Jews, though not of the same natural posterity.* 2 Chron. 15. 9. & 30. 25. 5. 6. 7. Lev. 16. 29. Num. 9. 14.

Answ. But the strangers that wasted Israel, and dwelt by force in their land, though they were taught how they should fear the Lord, by a Priest, yet were not that church, of whom Moses wrote: 2 King. 17. 24. 27. 28. So the Goths, Vandals, Saracens, &c which overcame Italy Spain &c and dwelt there, though the priest of Rome taught them his religion, are not the ancient church, of whom Paul wrote. Besides, he hath strained things too far: for diverse Christians are at this day apostate and become Jews: can we say of them, as Paul doth of the natural Jews, *As touching the election, they are beloved for the Fathers*, Rom. 11. 28. I understand that speech, of the Jewish nation in general, not of particulars which perish through unbelief; as also of the natural Jews, (who refused the gospel for the time, and still do;) and not to concern their proselytes, which they beget to their apostasy. For there is a special regard to the Jews, because they were *natural branches*, though now broken off; as the Apostle showeth Rom. 11. 21 24.

Obj. *The many changes of the Roman state, and troubles by the Goths, Uandals, &c: these specially concern the Roman state touching the city & Empire &c: whereas our question is only of the church of Rome.*

Answ. As the state of the Empire is changed, yet in some respect is the same, for *the Beast was, and is not, and yet is*, Rev. 17. 18. so is the church, and ministry thereof; it was, and is not, and yet is. A man may speak to the Bishop of Rome now, as Ezekiel did to the heathen king of Tyre, *Thou hast been in Eden the garden of God, &c.* Ezek. 28. 13. to weet in his predecessor Hiram, which had been a proselyte in the church of Israel, 2 Chron. 2. as the Hebrews R. D. Kimchi & Sol. Rashi upon Ezek. 28. and some Christian writers do expound it. So I may say to the Pope, *Thou hast been a Christian Bishop, a starr in Christ's right hand; because such was the Bishop of Rome in Paul's time. But mine opposite himself holdeth the Pope and his hierarchy now to be the Man of syn, the son of perdition, and thought it most strange in me, that I should ask when ever Christ was married to that Beast. Now it is as strange, that he pleadeth for the whore of Babylon, the Antichristian church. He would exclude the hierarchy or ministry, because of their apostasy; I also for the same do exclude the church; for the priests and people of Rome are of one faith and religion; if the one be cut off from Christ, so is the other. It cannot be denied but they all have the mark of the Beast upon them; for to take Mr. Junius own exposition, The mark of the beast (saith he) is their Chrism, by which in their sacrament of Confirmation, they oke servile unto themselves, the persons and doings of men &c. and as for the sign left by Christ, (of which Chap. 7. 3.) and the holy sacrament of Baptism, they make void &c.*

Obj. *He cannot show that ever the church of Rome, ceased to be, since it was first planted, but it hath continued still either in sincerity or apostasy even to this day. Nor can he show that the Lord hath yet put them out of his covenant, or given thm a bill of divorce, or that they have lest off to baptize in his name.*

Answ. Neither can he show that the Ministry ever ceased in that church, but hath still continued either in sincerity or apostasy: or that the Lord put the ministers out of his covenant, or that they have left off to baptize in Christ's name. Yet he now excludeth the ministers from being Christ's, he makes them *Antichrist, the Beast, the Man of sin, the son of perdition, &c.* and is offended that I should speak of their marriage with Christ. And Mr. Junius maketh them *accidents, ulcers*, and no members of the body; as we have seen. 2. Neither can he show that the churches of the Gentiles ceased to be after their first planting, Gen. 9. but continued still either in sincerity or apostasy, even till the Apostles time; and sacrificed still unto God, and in his name. Let him show when old Babylon was divorced from God: and it will as soon appear that this new Babylon is divorced also.

Object. *The Papists plead that Rome standeth not where it did on the seven hills: and the Pope sits on the other side the river, on the hil Uatic•ne, &c. Jn like sort is the answer for the church of Rome, and the changes in religion and state, &c.*

Answ. Is this a fit comparison, the change of place, and the change of religion? If it be, then as a man going from England to India, is the same man still: so if he go from the religion in

England, to the religion of the Indians, which is Paganism, he is of the same religion that he was still. Or, to keep nearer the point in hand, the Bishop of Rome at this day, notwithstanding all changes of his faith and state since the Apostles time, is a true Christian Bishop still: then he is not Antichrist, the Man of syn spoken of in 2. Thess. 2. as mine opposite saith he is.

*Object. Many of those people that made the invasions, became Christians themselves, and so the Church was increased. Not to speak how the very catalogue of the Bishops of the Church of Rome giveth evidence against him. Or will he say, that though there were Bishops of that Church, yet there was not a church whereof they were Bishops?*

*Answ. So, many of the Babylonians, Cuthims, &c. that invaded Israel, were taught the manner of the God of Israel, and feared the Lord, and had Priests of Israel, which sacrificed for them, 2, King. 17. •4. 25. 27. 32. 33. But what saith the Scripture? Everyone that is joined (to Babylon) shall fall by the sword: their children also shall be dashed to pieces, &c. Esa. 13. 15. 16. And God will cut off from Babylon, name and remnant, son and nephew, Esa. 14. 22. The catalogue of Bishops (if it will do him any pleasure) serveth for the Pope, the Man of syn, the great Antichrist, to prove him a true Christian Bishop, successor of Peter, (whom they falsely put the first in their catalogue;) Now he will not have the Hierarchy to be the church, no of the Church, but accidents, ulcers, gangrenes, and I know not how vile: but the people the church, that turned from paganism to the Pope, or fell with him from Christianity to popery, they are the Temple of God, the Church of Christ, in the covenant of grace. How great partiality is this in men, to magnify the people for their faith and religion, and to despise the Bishops and ministers, that are the chief teachers and maintainers of the same faith & religion, making them accidents, hang-bies, scabs, ulcers, gangrenes, and all that bad is. So his questions of the time when the Church ceased, are answered with the like, when the ministry ceased? Let the year be named when the true Christian ministry was abolished out of the church of Rome, and Antichrist the Man of syn come in the place: & I will answer, in the same year, the people that were fallen with him to the same idolatries, heresies, and to worship him as God in the Temple of God; ceased to be the true Christian Church, and became a synagogue of Antichrist.*

*Object. His esteeming of the state of the church of Rome in apostasy▪ to be but as the state of the Is•••elites, Edomites, and as Adonisedek with his Amorites and Jebusites in Jerusalem, is disproved and contradicted by himself, when he maketh them like Israel and Judah in their apostasy, Animadv. p. 84.*

*Answ. It is not contradicted by myself, neither can it be disproved by any. For myself, my words (in the place which he quoteth) are these. She (the Church of Rome) fell into apostasy soon after Paul's time, for then themystery of iniquity did work, & many Antichrists were gone out whiles the Apostles lived. For which their apostasy (like Jsraels) when they would not repent (as Christthreatned some that were new fallen into such sins) the candlestick (the Church) was removed; the Church of Rome, as Paulforewarned, for unbelief was cut off among others; and for a punishment of their apostasy, God▪ delivered the East Churches into the hands of Mahomet, and the West Churches*

*into the hands of that false horned Beast, Antichrist: even as Israel and Judah of old for their like sins, were delivered into the hands of the Assyrians and Babylonians.*

By which I show, that as the Christians that fell to Mahometisme, ceased to be God's true Churches: so they likewise that fell to Antichristianism. He could not deny the first, nor disprove the latter: for Paul saith of the Antichristians, *God shall send them strong delusion, that they should believe a lie; that they all might be damned, &c.* • *Thess. 2. 11. 12.* For the Ishmaelites and Edomites, they were Abraham's natural seed: so can no man prove the Church of Rome at this day, or any one in it, to be the natural seed of the Christians of Rome in Paul's time. The Ishmaelites and Edomites were fallen from Abraham's faith: the Church of Rome at this day is much more fallen from the Apostles faith taught to the church of Rome by him. Whosoever will bring them both to the trial, it will soon appear; but this trial mine opposite everywhere shunneth. Melchizedek was king of Jerusalem in Abraham's time, *Gen. 14.* and then none doubteth▪ but there was a true church. Adonisedek was king of Jerusalem in Joshua's time, *Ios. 10.* both kings, both of the same city; by name, the one *King of justice*, the other *Lord of justice*, as pretending to be the successor of Melchizedek; and not more departed from his faith, then the Pope is from Paul's.

*Obj. Mr. Junius knew that there dwell Jews in Rome, who are not of the Church; and that the natural posterity of the Saints, may become Jews, Turks, Pagans; and saith, the church may at length cease to be a church, when God ceaseth to call it back, and takes away the evidence of their holy marriage, that is, the holy Scripture out of the hand of the adulteress.*

*Answ.* So Mr. Junius knew that there dwelt Gentiles in Israel, who were not of the Church, *Deut. 14. 2.* But it is well, that neither dwelling in the place, nor being of the natural posterity, is any sure proof that a people continueth a church. We must then have some other proof, namely continuance in the faith of Christ; which the church of Rome doth not, but is revolted to Antichrist and his infidelity. Where he maketh *God's ceasing to call it back* a sign of the churches ceasing: first, it is barely said, without proof. Secondly, it is obscure what calling back he meaneth. For take the thousand year after Christ, and see what calling back had Rome. Was it by her own ministry or hierarchy? They were the *Man of syn*, the *ulcers* of the church, they called her further from God, but not back from syn. Extraordinary prophets at that time, I think there will scarce be found any: but grant that there were; doth not God so call back the Jews and Turks at this day? Do not some turn to Christianity, and persuade others to turn? Do not some suffer death among the Turks, for the truth? Do not some write books now to the Jews in their own tongue, to call them back unto God? yet are not the Jews therefore the church. God called back the Gentiles from their apostasy▪ by the Apostles preaching, *Mark. 16. 15.* and before, he sent Jonah to the Ninevites, yea Judah and Israel he scattered among the heathens, who called them back from idolatry, as Daniel did Nebuchadnezzar, and Belshazzar. And the Gentiles seated near Canaan, had always as much means to be called to the Lord's mountain, by the Israelites trading with them, as the church of Rome hath at this day. Besides the prophets that God raised up among the very Gentiles to call them from Idols unto God: as *Sibylla*, whose prophesies were famous among the heathen Greeks and Romans. But for *taking the Scriptures out of the adulteresses hand*: if

ever church had it, Rome hath had it. For the Scriptures were in a manner buried, kept in the closets of the hierarchy, the people might not have them in their mother tongue, nor read them, on pain of death. Were the Scriptures ever so taken out of the Jews hand? Nay they all have them, read and study them more then many Christians. And now that Bibles are printed, and so common: how is it possible the Scriptures should be taken out of any heretics hands, otherwise then they have been from Rome? When God gave Israel *the bill of divorce*, did he take the Scriptures out of her hand? If not, (as in deed he did not) then is not this a true rule, that an adulterous church is never divorced, nor ceaseth to be Christ's church, till the Scriptures be taken out of her hands. Mr. Junius elsewhere hath written better, when speaking of some apostate churches of Christians, as *Marcionists, Ualentinians*, and others, of whom Jerome saith, *They were not the Church of Christ, but the Synagogue of Antichrist*: he readily granteth it, because *they denied the fundamental Articles of the doctrine of faith*. The like he granteth to Irenaeus assertion, because (saith he) *he spake of heretics and schismatics which retained not the truth in the foundation thereof*. Now let us compare this with the former. Did God cease to call back those heretics and schismatics? Were there not many learned Doctors that disputed and wrote against them: by whose means God still called them to repentance? Or did God take the Scriptures out of those heretics hands: when they from them and by them pleaded for their heresies? Thus the rule which Mr. Junius hath given us for the church of Rome, agreeth not with himself. And if those heretical churches were not *Christian*, but *Antichristian* synagogues: then is the church of Rome much more, which worshippeth the greatest Antichrist, the man of syn, and denieth the foundation of Christian religion, believing as the Pope believeth, who either denieth the Father and the Son, or else he is not the Antichrist, 1. John. 2. 22. And that the Apostle meaneth not only of open and direct denial, but of indirect and denying in deed when by word he professeth Christ, Mr. Junius himself, D. Whitaker's, Mr. Brightman and others (that have answered Bellarmine's 14. chap. *de Rom. Pontif. l. 3.*) do soundly prove. Now as the Pope denieth Christ, so doth the Whore of Babylon, the Romish church, holding the same heresies and idolatries: that if the Pope be Antichrist, then is the church of Rome an Antichristian synagogue, and not the true church of Christ.

By this also mine opposites insultation against me, as if I wrote errors and contradictions irreconcilable touching apostate churches, is taken away. For as I never denied, but some apostate churches continued true churches, till the candlestick was removed for their impenitence; so neither could he, nor can any truly deny, but some apostate churches are mere synagogues of Satan: as those Antichrists mentioned 1. John. 2. 19. & those heretical churches whō Mr. Junius himself denieth to be true Christian churches, because they retained not the foundation. And such by necessary consequence, is the church of Rome at this day. But it it is a needless and wearisome labor to follow mine opposite in his tautologies and repetitions of the same things again and again, to enlarge his work, besides his manifold reproaches.

I said of this Roman church, *It is not the woman fled into the wilderness▪ Rev. 12. 14. but another woman or city, reigning over the King's of the earth, Rev. 17. 1. 18. &c.*

*What then, (saith he) difference is to be put between the inward parts of the Temple, and the outward; the parts measured, and the parts unmeasured, between God's Temple, Altar, and worshipers therein, Rev. 11. 1. and the court of the Temple given to the Gentiles, and the holy city trode down by them 42. months, v. 2. If it be not one of these, shall it therefore be none of them? If it be not the inward part of the Temple, will it follow it is not the outward? &c.*

Answ. He should have said, though she be not the company of worshipers of God, whom he measureth▪ yet may she be the company of Gentiles that tread down God's courts and city, whom he casteth out as unmeasured. But he leaveth the comparison of persons, and runneth to things, God's ordinances which she abuseth. Of that Scripture, *Rev. 11.* we have spoken before. Of these two women in *Rev. 12.* and *17.* the Scriptures are so plain, that none of good understanding can mistake the one for the other; or (as this man doth) make the one a part of the other, as if both put together, should make one Temple, one woman, one Church. When the one persecuted, flieth from the Serpent or dragon, the other in the Dragons throne persecuteth, reigneth, triumpheth; abusing and treading underfoot God's ordinances which belong to the persecuted woman; as the Babylonians abused the vessels of God's sanctuary, burned and trode down the holy city, the place of the woman's assembly.

His question, *When was the time that the woman fled into the wilderness?* is nothing to the purpose. For whensoever she fled, seeing this other woman is not she; but the *foolish waman* which opposeth her self and her doctrines unto *Wisdom*, (as in *Prov 9. 13. 14. 15. 1. 2. &c.*) men should know, that the *dead* are with her, and her *guests* are in the *depths of hell*.

He again injurieth me, when he saith *I here make the church of Rome* (she that now is) *to be also the court of God's Temple, and holy city.* I make her to be the company of *Gentiles* (like the *Babylonians* of old) that tread down the holy city: and it is he that speaketh *M. Sm. language*, whiles he maketh the *Jews* (not the *Babylonians*) to be the types of these *Antichristians*, as we have formerly heard. And it is his continual fallacy in reasoning, when speech is of the persons, to fly to the things and ordinances typed by those holy places: as if *Jerusalem* because it was always the holy city, even when it was ruined; could give holiness to the profane *Gentiles*, that burned and trode it down.

I said, *The heathens in their Altars, Temples, Sacrifices, had the divine things of God among them, as well, if not better then hath the Man of Syn and his worshipers, in their sacrifice of the Mass, and other manifold id•luries.*

He replieth: *Why saith he not, then hath the church of Rome in her baptism, and other divine things of God among them, though corrupted?*

Answ. Behold here again a plain tergiversation. I compare the sacrifices of the *Gentiles* with the sacrifice of the *Antichristians*: he shunneth this, and would have me speak of their baptism. As if the *Lord's Supper* were not as holy as *Baptism*. But he is a frayd once to meddle with the *Lord's supper* in *Rome*, (as we have seen before,) and will have me write what he thinks good, when the reason which I bring is too hard for him. And yet he knoweth, that elsewhere I speak as much of their baptism. But thus he would here evade. So I speaking of the *Man of syn* (which in his own understanding is *the hierarchy*,) and of his

worshippers, the popish multitude, he tells me *Mr. Junius speaketh of the church of Rome, and distinguisheth between it, and the Man of syn with his hierarchy.* As if I also did not speak of that church, when I mention the *worshippers* of the man of syn: which whiles he (by Mr. Junius help,) would prove to be Christ's true church in his covenant of grace, contrary to the Apostle who showeth them to be in the state of damnation, *2 Thes. 2.* he is forced to give ground, answereth not my reason touching the Gentiles; but presently flieth to his wonted shelter, of *Judah and Israel* Not regarding the instruction of the holy Ghost, who throughout the book of Revelation, mentioneth not the Israelites, but as the sealed of God, and kept from Antichrists abominations, *Rev. 7.* and for the Popish multitude, they are called *Gentiles, Sodom, Egypt, Babylon. Rev. 11. & 17.* with which when mine opposite is pressed, he flieth to Judah and Israel for an answer; as we everywhere have seen.

For the Church of Rome to be the *Mother* of Christians, feigned to be like the true Mother, sick, swollen with the dropsy &c. wherein he chargeth me not to answer or confute Mr. Junius; I have done both: showing by evidence of the scripture, *Rev. 17.* with *Rev. 12.* that she is not the true mother, Jerusalem; but the whore of Babylon, not sick only, but *dead* in her sins *Rev. 20. 5.* with *Ephes. 2. 1.* And Mr. Junius himself calleth her, the *Pseudo Christian* (or falsely-named Christian) *church.*

Mine opposite, (after that he hath again according to his wont fled to Judah and Israel,) replieth to *Rev. 20.* And first, He referreth us to his answer unto the like spoken before of Israel.

Answ. There he labored to prove it not death in syn, but death civilly, by overthrow of their estate. But that (say I) though it were true of Israel, cannot be the meaning here: for this speaketh of their estate, whiles Antichrist the Beast and his kingdom liveth reigneth and triumpheth, killing the saints, *Rev. 20. 4. 5.* so that he and his church is not dead civilly, that is, his kingdom 〈◇〉, not overthrowen all this while. Secondly God speaketh here of such a death, as is opposed to the *first resurrection*, verse. 5. but the first resurrection is from syn, *Coloss. 2. 13. & 3. 1.* and it is here said to be such, as they that have part therein, *the second death hath no power on such, Rev. 20 6.* but if it be but a rising from civil death, or destruction of an outward state, they should not by it be freed from *the second death*, which is due to such only as rise not from death of syn. So this his answer is impertinent. Besides, even Mr. Junius himself expoundeth it of them that *lie dead in syn.*

2. *If this death (saith he) be, as some think, the apostasy spoken of 2. Thes. 2. 3. we must then remember withal, that this apostasy is in the Temple of God, verse. 4. like as there was apostasy in Judah and Israel heretofore: and that difference is to be put between God's Temple and the apostasy itself. &c.*

Answ. I have shown, that this death (Mr. Junius also assenting) must needs here be understood of death in syn, or in Apostasy, if so he will have it named. Whereas after his manner he compareth it with th'Apostasy of Judah and Israel, the holy Ghost (as we have heard) compareth it with Babylon, *Rev. 17.* But if he grant the apostasy in Israel, was death in syn, it will help him nothing: for what people soever is dead in syn, they are not actually



God's visible church, til they be raised in Christ. I grant him a difference between *God's Temple* and the *Apostasy*: for if by the Temple he mean the people of God free from apostasy, such in deed are not dead: but the people of Rome now are in apostasy, and have been long; and by the sentence of God, are *dead* in syn and apostasy▪ therefore they are not those *living stones, built up to a spiritual house* (on Christ the living stone) *an holy Priesthood to offer up spiritual sacrifice: and for an habitation of God through the spirit:* but they are dead stones built upon Antichrist.

3. Moreover (saith he) *the dead here spoken of, live again, and reig•• with Christ after the finishing of 1000. years, Rev. 20. 5. whereas he speaketh of the Church of Rome, as being long since damned and dead forever: so this Scripture will be found to be against himself.*

Answ. The words of the Scripture are these, *But the rest of the dead lived not again, until the thousand years were finished: this is the first resurrection, Rev. 20. 5.* How maketh this against me? Doth it not show they were dead, the 1000. years of the Beasts reign? yet he would have them not dead, but sick and diseased. And how notoriously doth he wrong me, as if I made the church of Rome *damned and dead forever*, that is, as if there could be no mercy shown to the papists, for repentance and turning to the Lord. They are only the reprobate multitude which are damned and dead forever. Many of that church, yea even of the hierarchy, (whom my opposite holdeth to be the *Man of syn, the son of perdition*) being dead in their sins, God hath in mercy revived and raised with Christ, as he did in the churches of the Gentiles, *Eph. 2, 1•Coloss. 2. <math>\langle \diamond \rangle*. But such as are not raised from the death of Antichrist, and quickened by Christ, they perish forever. And we speak of that Church now remaining in her sinful death: unto which so continuing, no salvation is promised, but assured destruction threatened, *2. Thes. 2. Rev. 14. 9. 10. 11.* Thus we see how notwithstanding all his turning and winding, and backing his error with learned men's names, these *Gentiles* the church of Antichrist, and worshipers of the Man of syn, are by the sentence of God dead in sins, as were the Gentiles before Christ gave them life. That such of them as the Lord shall in mercy raise up out of the grave of popery▪ shall escape the second death: the rest, do remain under God's wrath, dead in syn, and shall die in torment.

In the end, to that which I shown of that whores death otherwise, and of her burning with fire, *Rev. 18. 7. 8,* and of the joy which the heavenly multitude shall have at her destruction, *Rev. 18. 20. & 1•. 1. 2. 3.* mine opposite seemeth to assent▪ referring it to the *City, resembled* (as he saith) *by Babylon, and Babylon's destruction that was of old, Rev. 18. with Ier. 50. & 51.* Thus the truth hath wrung out at last an acknowledgement from him; as the fear and light of his conscience made him acknowledge at the first. For he began with *the Church of Rome* thus, *acknowledging it to be fallen into most sinful and deep defection and apostasy, and so to be a notorious harlot and idolatres.* This notorious harlot the holy Ghost calleth *Babylon the great, the mother of horlots, and abominations of the earth, Rev. 17. 5.* which is meant of the *City Rome, v. 18.* but of an ecclesiastical state, such as is in that city at this day. And that *Babylon* or church it is, whole destruction is threatened in *Rev. 18.* and for which there shall be joy, and singing Alleluiah, for that God *hath judged the great wh•re▪ which did corrupt the earth with her fornication, and shed the blood of his servants, Rev. 1•. 1. 2. 3. &c.* For the destruction of this

*great whore* (which in deed is no other then the Church of Rome) mine opposite saith with me, *they shall be so far from mourning at her funeral, as they shall rejoice with the heavenly multitude, and sing Hallelujah, when the Lord hath given Sodom's judgment on her, and they see her smoke rise up for evermore, Rev. 19. 1. 2. 3.* Of his own mouth now let him be judged; with what truth, equity, conscience, he hath pleaded for the church of Rome to be the Temple of God; the church of God, in his covenant of grace, and to have his baptism the seal of his covenant, even in that adulterous and most sinful estate wherein she standeth at this day under her Pastor Antichrist, whom she honoreth and worshippeth, believing his lies, serving his idols, and trusting to merit heaven by the wicked works which that Man of syn hath taught her. But (that God, for a reward of his popish error in advancing the Ministers above the church, and the pastor above his fellow ministers, gave him over to this second error) who would have thought that a man of understanding would so bitterly have inveighed against me, for denying her to be Christ's true Church; and that he would for defense of such a *notorious harlot*, have forsaken and written against his own former good testimony, which he witnessed against her? God's counsels are unsearchable▪ and let all that fear him, hear what the Spirit saith unto us; *Hearken unto me now therefore ôye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath east down many wounded: yea many strong men have been slain by her. Her house is the way to hell; going down to the chambers of death. Prov. 7. 24—27.*

### **Of other Writers.**

TO his citations of *Polanus, Keckerman, &c.* I answered, *That diverse men were mistaken in judging of that rotten Church* (of Rome) *which would help these our opposites nothing, who have seen and acknowledged better, and now go back.* And I instanced sundry others contrary minded, as *Mr. Carwright, Mr. Perkins, D. Fulk, D. Willet. Mr. Bale*, all our countrymen, who deny the church of Rome to be the true Church of Christ.

Mine opposite replieth, that I say in particular of *Polanus*, that *he was mistaken*, and in this, for that he said *that Antichrist must sit in the Temple of God, not Jewish or at Jerusalem, but Christian, &c.* wherein, as his manner is, he drepraveth both my words and meaning. For I never dreamt that Antichrist should sit in the Jewish Temple at Jerusalem; but in the Christian Church falsely so called, as *Mr. Junius* nameth it in *Annot. on Rev. 11.* But *Polanus* pleadeth otherwise for the church of Rome, as mine opposite hath set down his words, *Chr. plea. p. 212.* And in that, I judge he was mistaken, and not I only, but many moe with me, men of greater learning, and before me; though mine opposite leaveth it with this reproach, *That all (in my judgment) are mistaken hereabout, but myself and my followers.*

And presently after, to that which I alleged from *Mr. Cartwright, Perkins, &c.* he wisheth they had *written more advisedly, and more soundly.* And why? even for his former often refuted reasons, of the *Temple of God, and Baptism* in that church; wherein he doth but beg the question, and answereth not them. For I named to him *Mr. Perkins* reasons, that the Papists doctrine doth *rase the very foundation of Religion;* and his 4. *arguments* in a treatise for that purpose. Now to these he answereth not one word. But *the Temple of God, the Temple of God, and Antichrist must sit in the Temple of God:* and Martyrs out of the Church of Rome; and

where else, had they their baptism? these are his common bucklers. To which I have answered before.

And now, that the Reader may further see, how not I only, but many before me, even such as he nameth in his book for him, (as *D. Whitaker's*, *Mr. Broughton*, *Mr. Brightman*, and others) are direct against him, I will set down their testimonies.

What *Mr. Bale*, *Mr. Cartwright*, *D. Fulk*, *M. Perkins*, and *D. Willet* have written, I have shown heretofore: and them he regardeth not.

Whereas *Bellarmino* would conclude from the protestants grant, that the church of Rome is Christ's true Church, because it is *the Temple of God*, *2. Thess. 2.* *D. Whitaker's* giveth sundry answers, the two first are these. 1. *It may be called the church wherein Antichrist sitteth, because it was the true church of Christ before, not because now it is; &c. So Isaiah saith▪ the faithful city was become an harlot, Esa. 1. 21. where he calleth Jerusalem the faithful city, because it had been faithful before: so we say, the Temple of God is the seat of Antichrist, that is, that which of old was the Temple of God. 2. The Church of Rome taketh to it self the name & title of the true Church, and in the opinion of our adversaries it is the true Church. 〈ϕ〉 was a monstrous thing of old 〈ϕ〉 deny this neither was it denied but of a very few, who straight way when they were known, were killed: notwithstanding it was not the true Church, but the whore of Babylon &c. These answers when I gave, mine opposite could by no means endure at my hand.*

The same author saith a little before. *Now let us see whether the Bishop of Rome hath departed from Christ, and from the faith: so that the church of Rome now, reteyneth not the form of the Apostles doctrine. Surely that is evident by all the heads of doctrine, which are in controversy between us and them. That Church succeedeth the Apostles in deed, but so as a den of thieves do the house of God, and as an harlot doth the faithful city. &c. And after. But the Pope, saith Billarmino honoreth one true God, the Father, Son and holy Ghost. J answer, he honoreth him not, but blasphemeth him. He doth, I confess, as Atheists are wont to do, which will not openly deny God, but in heart and works they deny him: so the Pope signeth and preclaimeth that he honoreth the trinity, but in deed he car•h not for him. For he that honoreth not the Son, honoreth not the Father, of the holy Ghost: but the Pope honoreth not the Son, for he corrupteth his doctrine, &c. Again, touching that particular before handled, whether by Babylon in Rev. 17. be meant the City or the Church of Rome, Mr. Whitaker's saith, Whereas the adversary affirmeth, that it is not the Church of Rome who•• is called Babylon, but the city, such as it was under the Emperors, it is false. For it is certain, that Rome is by John in the Revelation, called Babylon, because of that Church which should be at Rome. For mention is made there of the false Prophet, as also of the Whore, which by her allurements should bewitch the whole world. These things cannot be understood but of the Church, and are necessarily to be referred unto Antichrist.*

*Mr. Brightman* in his book of the Revelation, expoundeth the Gentiles in Rev. 11. 2. to be the christiās that are so in name only. On Rev. 13. 8. he saith, *The holy Ghost doth cry openly, that all they do wholly •eopard and cast away their salvation, that are subject to the Pope of Rome, if so be that they depart out of this life without repentance. And again; This Beast is worshipped of all Reprobates, with whom while thou conspirest in thy worship, who shall separate thee frō the state of*

*reprobates? He doth not therefore break off unity, who departeth from the synagogue of Rome: but he purchaseth unavoidable destruction to himself, who cleaveth unto it, without repentance.*

These and the like things saith Mr. Brightman, one whose name mine opposite useth to grace his erroneous cause by. Mr. Broughtons testimony we have heard before.

Mr. Dudley Fenner in his Theology, writeth thus; *Antichrist is the head of the universal apostasy that should come, 1. John. 2. 18. John. 4. 2. 2. Thess. 2. 4. 5. 6. Wherupon his church is by a Synecdoche called Antichrist, 1. John. 4. 3. & 2. 18. as the true Church (is called Christ) 1. Cor. 12. 12. The Antichristian church, compared to a Beast, is the apostatical church, but counterfeiting the visor of the true, which representeth the lively image of the Roman monarchy formerly done away, and of the government, power, amplitude & seat thereof amongst all people's; 2 Thes. 2. 4. 5. 6. 8. Revel. 11. 7. 8. & 13. 3. 11. 12.—18. Antichrist, or the False prophet is the head of the Antichristian church, the mediator between it and the Dragon; Rev. 16. 13. & 13. 4. 11. 12. This Antichrist is an Opposer, for to defend the foresaid departing away frō the truth of Christ, (2 Thes. 2. 4. compared as touching the phrase with Dan. 8. 11.) and an Exalter of himself▪ first that he may lift up himself against all that is called God, or that is worshiped; that is, against all powers and majesties, both earthly & heavenly. 2. Thes. 2. 9. Dan. 8. 11. 36. Secondly, that placing his seat in the church in name called God's, he may show himself as God, that is, arrogate to himself the divine power, and absolute dominion of Christ: Isaiah. 31. 1. 2. 2 Thes. 2. 4. Dan. 8. 25.*

Napier, (the Noble of Scotland) expounding the Revelation, saith. *But as for the outward and visible face of the pretended church, it must be rejected from God, and no care, measure nor account had by him thereof; because it must be given over to Antichristian and idolatrous people, who shall subdue his holy church and spiritual Jerusalem, and tread it underfoot 1260. years. God's true church and spouse, was chased away and remained invisible and soliturie, among certain private persons, predestinate & elect of God. But the rest of the people that lay dead in Antichristian errors, arose not therfrom to embrace the word of life, ill &c. But the rest, J mean the whole outward visible church, lay wholly as dead and corrupt with papistocal errors.*

### **Of the Baptism in the Church of Rome.**

Although the former things against the Church of Rome, be enough to disprove her baptism, which is ordained of God only for his Church, and those in his covenant, out of which Rome is gone: yet because mine opposite urgeth some special reasons against me, for the same; I will also briefly answer them.

About this point, he hath nine reasons; in his *Christian plea*, pag. 27...30.

1. The first, which is against the repeating of Baptism again: I grant him: neither do I hold it needful or lawful to repeat again the baptism received in false churches.

2. The second, being for the same purpose, I likewise grant. As also, *that there is one baptism, as there was one circumcision*: which plea of his, I would have noted, because of his contrary reasoning afterward. Likewise his example from Israel, whose circumcision was not repeated; I hold very fit. But let the Reader observe, how the Scriptures by him brought to

prove it, are 2. *Chron.* 30. chap. & *Ezr.* 6. 19. 20. 21. of which the first was before the captivity, the other after.

3. The third, that the covenant of grace is everlasting, is also true: but should have this addition, taught of the holy Ghost, *To such as keep his covenant, & that remember his commandments to do them: Psal.* 103. 17. 18. For, *if we deny him, he also will deny us, 2. Tim.* 2. 12. That God hath regard to his covenant in Apostaticall churches and estate, is also true: but barely by him set down, without showing how. That Moses teacheth us in *Levite.* 26. namely, that the Israelites for their apostasy and forsaking of God, should be chastised; and if they would not amend, they should at last be scattered among the heathen, and perish among them: and they that are left, if they confess their iniquity, and the iniquity of their fathers; and if their uncircumcised hearts be humbled, &c. then God will remember his covenant with Jacob, and will not cast them away, nor abhor them, to destroy them utterly, to break his covenant with them; but will for their sakes remember the covenant of their ancestors.

4. The fourth, of Christ's dying once, and our being once baptized: I also grant.

5. The fifth, that the Church of Rome was espoused to Christ, and had his baptism in the Apostles days: is true. But where he addeth, that she hath *ever since retained it, with other grounds of Christian religion;* there he goeth too far. For many grounds of Christian religion she hath forsaken: as all that are not Papists will acknowledge. Wherefore he addeth a qualification, *either for faith, or order, or both, in whole or in part.* This is so large as will bring in, not only the heathens of old, but all the old condemned heretics in the Apostles days and after, yea even the very Jews and Turks at this day. For *in part* they retain the grounds of Christian religion. It is a ground of Christian religion to believe that there is one God: and that the very Devils (as the Apostle saith) do believe, *I am.* 2. 19. But not to go so far, as I grant him that the Papists in baptism retain Christ's ordinance *in whole or in part;* so he cannot deny, but also in the Lord's Supper (now turned to an abominable idolatrous Mass,) they retain Christ's ordinance in whole or in part; and so in other their abominations. The Pope himself, the great Antichrist, the son of perdition, reteyneth Christian religion in part. The image of God wherein he made man at the first, *Gen.* 1. 26. remaineth in all men still in part, as the Scriptures testify, *Gen.* 9. 6. *I am.* 3. 9. Wherefore if the reteyning of things *in part,* holdeth men still in the state of grace and salvation: who then shall be damned? What a wide gate is here opened into the kingdom of heaven, that if men retain Christian religion, *either for faith or order, or both; in whole or in part,* they remain still in the church and covenant of grace: which is quite contrary to the doctrine of Christ, and of his Apostles, *Math.* 7. 13. 14. 22. 23. *1. Cor.* 6. 9. 10. *Gal.* 5. 19. 20. 21.

6. His sixth reason, from the Jesuits profession made in their Reims Testament &c, I have before answered; it being in his second argument made for the church of Rome. And that which he addeth of their *baptising with water in the name of the Father &c:* is of no more weight to justify their baptism; then the like elements of bread and wine, and the words of Christ's institution *This is my body &c,* are to justify the Popish Mass to be the true supper of our Lord. Of which Mass, (to omit that which many others have written of the abomination of it)

Mr. Calvin saith thus, *The Mass •n itself is a ronouncing of the death of Jesus Christ, and a sacrilege forged by Satan, utterly to abolish the sacrament of the Supper.*

7. His seventh reason, that Jews and Pagans are turned to the popish Christian •aith; was also refused in answer to his second reason brought for the church of Rome. The conclusion, that there needeth no repeating of baptism, as there was none of circumcision: is granted, and by me never denied.

8. Likewise his eight reason▪ that *God hath his people in the Romish Babylon, Rev. 18. 4. under his covenant of grace;* is before answered. But he should have proved (if he could) that Babylon itself (which is the church of Rome) is under the covenant of grace: that I deny, the holy Ghost showing in Rev. 17. & 18. ch. that she is under wrath, and destruction. He saith, *the children of that church should plead with their mother (as the Prophets taught and dealt with Israel of old, Hos 2. 2. & 3. 1. & 4. 1. 2. 12. &c) that she take away her fornications out of her sight &c.* It is true, so they should: but why doth this man diminish from the word of God? For the Prophets words are, *Plead with your mother, plead; for she is not my wife, neither am I her husband; let her therefore •ut away her whoredoms &c, Hos. 2. 2.* Thus do I plead against this mother church of Rome; but my opposite blameth me, and pleadeth for her, she is the wife of Christ, and not divorced▪ as before we have heard. *Baptism (saith he) is not of her adulteries, but of Christ's ordinances.* True, so is the Lord's supper, so is excommunication, not of her adulteries; but of Christ's ordinances; and we retain them from Christ. But that whorish church hath corrupted and adulterated all these and other ordinances of Christ, & turned them to abominable idolatries and lies; for which we also plead against her: and her sinful abuse of these divine ordinances, shall nor justify, but the more condemn her.

9. To his ninth and last reason, *if baptism be renounced, then also the articles of •aith, the Scriptures and translations: likewise marriages dissolved, &c.* I answer. Far be it, that we should renounce any good thing with the church of Rome abuseth▪ anymore then Paul renounced the true God, whom the Athenians ignorantly worshiped: *Ac. 17. 23.* Whatsoever is of divine▪ institution among Papists▪ Jews, Turks or heathens, we renounce it not; but their profanation and abuse of holy things, we do renounce. Neither can we justify their estate, or any holy thing in their sinful abuse of it • though we put difference between the things▪ which in their ow• nature are good, and the persons which are evil, Thus men, ma• see how weak and without edge his reasons are to justify the bap tisme in the church of Rome, to be in their use of it the true seal of God's covenant of grace in Christ unto them.

Next this, he setteth himself to answer objections, The first whereof he maketh this. *But the baptism had in the Church of Rome, i• not true baptism: but an idol, and lying sign; a detestable and cursed sacrament; a fiction and not true Christian baptism; no better then when we wash our own face with water daily. &c.*

*Answ.* That it is not true baptism, I constantly affirm: so did Mr. Johnson himself, whiles he stood in, and wrote for the truth. That the Papists have turned baptism into an idol: I have also formerly proved; and will maintain, against his answers. That therefore it is detestable and cursed unto them, through their abuse of it, doth necessarily follow: for *the sacrifice of*

*the wicked is an abominatiō to the Lord, Pro. 15. 8. That it should be no better then the daily washing of our face; is wrongfully imputed to us; and Mr. Cl. whom he citeth in his margin, professeth to hold no such thing. For our daily washing, is no religious action, nor sacrament at all; but baptism by heretics and apostates, is a religious action after their manner, and a false sacrament, therefore neither true, neither yet none at all; as our opposite with us once professed. Apolog. p. 110. Insted of proving it true baptism, he bringeth reasons to show, that if it were an idol and lying sign, it ought to be renounced, and another received. This he knoweth the Anabaptists do practice: so it is no conviction of, them all. But he bendeth his force now against us, and leaveth them. Let us try what he saith.*

1. *Because (saith he) idols and lying signs and fictions are not of God, but of the Devil, who is a liar, and father thereof, John. 8. 44. Rom. 3. 4.*

*Answ. I grant that which he saith: but he concludeth not the question. Idols so far as they are idols and lies; are wholly of the Devil, and so far forth to be renounced. But some idols and lies, are made of God's true ordinances, and of his good creatures; as Paul saith of the Gentiles, that they changed the truth of God into a lie; and worshiped and served the creature, Rom. 1. 25. Here the Gentiles lie, is to be done away, and their idolatry renounced: but the truth of God is to be retained, and a holy use of the good creature may be had, which they abused. So we have renounced the popish idolatry and lies which they have brought upon God's sacraments; but the truth we retain.*

2. *An idol, or such a baptism as is no more then a daily washing of our faces, cannot be the sign and seal of God's true and everlasting covenant, &c.*

*Answ. I grant it: and from his own words conclude against him; Baptism in the Church of Rome is formerly proved to be an idol: because they give to the creature and work of man's hands, that honor which is due unto Christ only. Therefore it cannot be a sign and seal of God's everlasting covenant; by his own grant. As for us, we retain no idol, but God's truth only, as before I shown.*

3. *The sign in a Sacrament is that which is outward and visible; which in baptism is washing with water in the name of the Lord. If this be a fiction and lying sign, in the churches aforesaid, then is it not the Lord's: and they there baptized have not then the outward visible sign, which the Lord ordained to be had of his people, and therefore are bound to get it unto them, where it may be had, Rom. 4. 11. & 6. 3. 4. Act. 10. 47. 48. &c.*

*Answ. 1. The first part of his reason is unperfectly set down: for washing with water is a sign of the washing away of sins, by and in God's institution only; by which institution it is to be ministered to none but the faithful and their seed, Act. 8. 36. 37. & 2. 38. 39. If it be not ministered according to this ordinance of God, it is not the sign of his grace in that abuse, though it be the thing which God in the right use hath appointed for a sign. 2. He would deceive his reader, as if we held washing should be with any other creature then water, or in any other name then the Lord's. These things we know are in themselves the true ordinances of Christ; but by Antichrist turned to a lie, whiles he falsely applieth them to his adulterous synagogue, which Christ hath given to his Church only; and whiles he idolatrously giveth*

that grace to the work of his sacrilegious priests, which is peculiar to Christ and his blood. It is the true sign of the covenant of Christ which is by Antichrist turned to a lie: and if we should devise to ourselves any other sign, we should be liars like him: who hath devised, cream, spittle, and other like elements, sinfully joined with his baptism.

4. *That also is to be done without delay, seeing the neglect of baptism is sin, and no unbaptised may eat of the Lord's Supper, &c.*

Answ. It is true: and so we, if we had not been baptized with water, &c. would do it without delay. But he trifleth, insisting upon the outward element, which he knoweth we had: and leaveth the main thing, the relation to the covenant of grace, which we had not in that Antichristian synagogue.

5. *If any retain an idol baptism, &c. and presume to come to the Lord's table, they eat judgment to themselves.*

Answ. We retain no idol baptism: but have put away the idol, and the lie: and retain the truth only, as before is shown. The same we answer to his sixth reason, which is but a repetition and enlargement of his former, as is his manner.

7. *Neither can it be thought that repentance (which still they speak of) should ever make a lie to be a truth, and idol to be God's ordinance, &c. For though repentance findeth mercy with God for a lie, yet a lie is a lie still, and an idol-vanity. Zach. 10. 2. Ier. 10. 8. John. 8. 44. & 14. 6. & 17. 17. with 2. Cor. 6. 14. 15. 16.*

Answ. It is true, of such idols and lies as the Scriptures which he citeth speaketh of; but there are other idols and lies, which by men are made of God himself, and of his word and ordinances, which by God's grace upon men's repentance and faith, are restored to the first truth. As, the Gentiles *changed the truth of God into a lie*, Rom. 1. 25. and *changed the glory of the incorruptible God, into an image*, Rom. 1. 23. and Israel changed God *their glory, into the similitude of an Ox*, Psal. 106. 20. When they repented of their changing the truth into a lie, they retained the truth still, and kept *that God* whom before they *ignorantly worshiped*, and of whom they had made an idol to themselves, Act. 17. 23. So for God's ordinances; as, if the Israelites had made idols of *Jachin and Boaz* (the two sacramental pillars in the Temple) 2. Chron. 3. 17. and had burnt incense to them, as they did to the brazen Serpent, 2. King. 18. 4. they should have repented of, and put away their idolatry, but have retained those pillars still, for such signs as God had ordained them. But such pillars and posts as Israel had invented of their own heads, and set them by the Lord's posts, Ezek. 43. 8. no repentance could make them the Lord's posts, but they must have been utterly taken away. So in Popish baptism, water is the Lord's ordinance, by them abused and turned to an idol: salt, oil, &c. are Antichrists ordinances set up also for idols; these latter we utterly reject, because they were never God's ordinances in baptism; the water we retain, having put away only the abuse and lie of Antichrist annexed thereto. If this be not so, then the Jews should not only have repented of and put away their lie, when they used those lying words, *The Temple of the Lord, the Temple of the Lord, &c.* Ier. 7. 4. but they must have destroyed the Temple it self also. And whereas the Papists and other heretics make lies of the Scriptures, and of Christ's holy



words *This is my body*, make their idol of Transubstantiation, and the like; they should not only repent of their lies, and put away their idols; but also renounce Christ's words, and put away the holy Scriptures; if this doctrine of our opposites be true.

8. *Nor do they in deed repent, who still retain such baptism, as themselves think to be an idol, &c. for true repentance bindeth us to cast away all idols, &c.*

Answ. This is already answered: neither do we retain such a baptism as we think to be an idol; but that ordinance of God which was an idol by Antichrists abuse, and is through the grace of God restored unto his former truth, that only do we retain, repenting of our former abuse thereof amongst them. God himself (as I have shown) was made an idol by the Gentiles; their repentance bound them to cast away their idolatry, but to retain God still.

*Whereas they say, We have gotten the Lord's baptism by coming to the Lord in true faith and repentance, who baptiseth us with the holy Ghost and with fire. As for the outward washing which we had, it need not be repeated, [as before is shown: and we may as lawfully eat the Lord's Supper, without a new washing, as the idolatrous Israelites turning to the Lord, might eat the Passover without a new cutting or circumcising. 2. Chron. 30. 1. 5. 11. 18.—25. Ezr. 6. 21.] And afterward say, We have renounced that Romish baptism, as an impure idol in their abuse, [standing up in the place of Christ and his precious blood, which it is not; pretending to give grace, and wash away sins, which it doth not] &c. they do but shift and contradict themselves, and deceive others, and still run into errors, more and more.*

Answ. Great words as if he would bear down all before him. But let us hear his proofs.

*For first (saith he) speaking of the Lord's baptism, they speak of that which is inward: whereas our question, is of that which is outward.*

Answ. A good beginning. The Apostle saith, there is *one Lord, one faith, one baptism*; Eph. 4. 5. Himself also a little before, said against the Anabaptists, *There is one baptism, as there was one circumcision*. Now against us, he would have two baptisms, one outward, another inward. Whereas, though there be two actions, one outward, done by men, the other inward, done by God's spirit: yet both are but one baptism, one sacrament; as the outward body, and the inward soul, make not two men, but one man. A sacrament is a sacred order between the outward visible thing, and the spiritual invisible, which have a mutual proportion and likeness between them. The Apostle saith, *That is not circumcision which is outward in the flesh, but that which is of the heart, in the spirit*, Rom. 2. 28. 29. If they have in Rome but the outward washing, without the inward: then have they not true baptism, but a false deceitful sign. Secondly, it is not true, that I spake but of the inward work only, for I spake also of the outward; which being had in Rome, need not be repeated: as I shown by the example of the Israelites. Now which of us two *shifteth, contradicteth, and deceiveth*, I or he: let indifferent men say.

2. *They spake (saith he) of abuses in the ministration, and opinions of the Ministers thereof: whereas our question is of the thing it self, not of the abuse.*

Answ. We speak of the thing it self (Baptism) abused by the ministers and receivers; neither of which are in God's covenant; and therefore can have no true sign or seal of his covenant unto them in that estate. Secondly, if it were not for *abuses* and *opinions* of men, God and his truth, and ordinances, could never be changed into lies and idols, as the Apostle teacheth us they were, *Rom. 1. 23. 25.* The Athenians were idolaters against the true God; whom Paul preached, and whom they ignorantly worshiped, *Act. 17. 23.* If one would take them in hand to excuse them, & say, Our question is of the thing it self (the true God) and not of the Athenians abuses and opinions, were it not a worthy plea? yet such we have, for Antichristians baptism.

3. *Their assertion (saith he) implieth that they had not the Lord's baptism, till they got it themselves by coming to the Lord in true faith and repentance, which is plain Anabaptistry, and covert Popery and Arminianism: whereby they debase God's grace, and exalt man's works. For it must be understood either of the inward or outward baptism: if of the inward, besides that it toucheth not the question, it implieth Popery: if of the outward, it containeth Anabaptistry.*

Answ. *Deliver my soul, ô Lord, from lying lips, from the deceitful tongue: Psa. 120. 2.* First he citeth as my words, *till they had got it themselves by coming to the Lord:* whereas the word *themselves*, is of his own addition. Secondly, he wresteth them to such a meaning, as in his conscience he knew I never intended; namely, *to debase God's grace, and exalt man's work,* as do the *Papists* and *Arminians*. As if I thought that we came or could come to the Lord of ourselves, without being drawn of the Father; or, as if our coming to him were a meritorious work: which errors I abhor. 3. Neither do my words imply such a meaning; anymore then our Savior's, when he said, *Come unto me all ye that labor, &c. and J will give you rest: take my yoke upon you, &c. and ye shall find rest to your souls: Math. 11. 28. 29.* To conclude of that speech, Therefore they could come of themselves; or their coming should be a meritorious work, or the like: were an openinjury to our Lord's words. His two baptisms *inward* and *outward*, is before shown to be but'an evasion: we acknowledge but *one baptism*, *Eph. 4. 5.* Neither if it be understood of the outward, doth it (as he saith) conteyn *Anabaptistry*; for the Anabaptists do not hold that they have the outward baptism by faith and repentance, but do repeat the outward work, and baptize again; which I deny. So herein he hath done me double wrong.

4. *If they had died in infancy, they had not then had the Lord's baptism, nor had been baptized with the Holy Ghost: nor any other infants there baptized.*

Answ. We and all, are by nature the children of wrath, *Eph. 2. 3.* and being born in Antichrists church, we had not the visible covenant of promise, which is given only to Christ's Church. Albeit God hath his elect in false Churches, as among the Gentiles of old, and in Israel after they were divorced from the Lord. *Jer. 3.* whom he can save without baptism, as he did without circumcision. The same is answered to his fifth objection, of the same persons come to years. And is further cleared in the\* answer to his second argument for the Church of Rome; where he alleged the like things. And where he saith, *Either we have no outward baptism at all, confirming the covenant of God: or else we had it before we came under the Lord's covenant, and in a church divorced from the Lord.* I answer; We had the outward washing with water, as the Israelites had the outward cutting of the flesh, when they were divorced from the Lord, *Jer.*

3. 8. which could not then confirm God's covenant to us or them in such sinful estate. But as after, when they repented, and turned to the Lord, they had their outward cutting sanctified unto them, for a sign of his covenant, and were admitted to eat of his Passover, Ezr. 6. 21. (which no uncircumcised might eat of, Exod. 12. 48.) so our washing hath been by like grace sanctified unto us, for a sign of his covenant; and we may lawfully eat of the Lord's Supper.

His 6. reason is of like nature, touching the members of the Antichristian church, *that they have not the Lord's baptism, being not come to the Lord in true faith and repentance, &c.* This also is before spoken of in answering his reasons for that church. The Scripture showeth them to be departed from the faith of Christ, 2. Thes. 2. 1. Tim. 4. to be dead in syn, Rev. 20. to be under the wrath of God, Rev. 14. 9. 10. 11. Our opposite himself saith of that church, *She is a notorious harlot and idolatress:* and of the Hierarchy (the ministers of that church, which have the same baptism with the people, and do administer baptism to that people) he saith, they are the *Man of Syn, the son of perdition, 2. Thess. 2. the Beast. Rev. 13.* concerning whom he could not endure that we should ask his proof that ever they were married unto Christ. And are such a people and Hierarchy, remaining in that estate, *come to the Lord in true faith and repentance?* If they have brought themselves by their idolatries, heresies, and innumerable sins, into a *woeful estate:* what are we, that we should justify those whom God condemneth. Let false prophets preach peace unto them, we must notwithstanding declare the judgments of the Lord, whose *wrath is revealed from heaven, against all ungodliness and unrighteousness of men, who deteyn the truth in unrighteousness,* Rom. 1. 18.

7. Finally (saith he) *Whereas they say, the outward washing need not to be repeated, and yet say also, they have renounced the Romish Baptism as an impure idol in their abuse; they use shifts, and contradict themselves. For if the outward baptism be an Idol, why do they retain it? If not, why have they renounced it?*

Answ. I have formerly shown, the *shift and contradiction* to be in himself; who pleaded against the Anabaptists, that there is but *one baptism*, and now against us would have two. 2. I have also shown, that God's ordinance turned into an idol or lie; the lie, the idol, is to be renounced, the truth of the ordinance retained: so do we.

*That (saith he) which they speak of their abuse, is a shift. Difference is to be put between a thing abused, and th'abuse thereof. The scriptures are the word of God, and not an impure idol to be renounced, though they be abused by the Papists and themselves &c.*

Answ. when he hath naught else to answer, he casteth reproaches, and calleth my reason a *shift*. Would he have me so impious, as to call Baptism, the Lord's supper, or other divine ordinances, *idols:* unless for the syn and abuse of men, which turn them to idols, as *the truth of God*, was turned into a *lie* by the Gentiles, Rom. 1. 25. And do not I put that very difference which himself here putteth: how then is it a shift in me, more than in him. The scripture in itself is always pure: yet popish heresies falsely gathered from the scriptures, are most impure; these we reject, but hold fast the scripture. Water in popish baptism is God's good creature, Antichrist hath turned it and the action with it, into an abominable idol, as if it

gave grace, and washed away syn by the work doon of a sacrilegious priest. This abomination we reject: the creature of God, is of his grace sanctified unto us, and we retain it.

Now follow his other reasons to prove it no idol, but true baptism.

*1. Because an Idol, &c. is an invention of man in the worship of God. whereas Baptism in those churches, is of the holy things of God, a true sign of his covenant &c.*

Answ. The first is granted him: the latter is denied: and he but beggeth the question. For neither doth the church continue in Rome which the Apostles planted: neither doth the true baptism there continue, anymore then the true Supper of our Lord, (turned by them into an abominable Mass,) or anymore then the true ministry, which is changed by his own grant into a *man of syn*, a *Beast*, and the great Antichrist. Or, anymore then the true Censure of excommunication, which they profane against such as forsake their idolatrous church.

*2. Els those churches should not have a mixture of God's ordinances with their own inventions, &c but should be utterly deprived of all and everyone of God's ordinances. But they have such a mixed estate: &c.*

Answ. He concludeth nothing: but should conclude, therefore it is no idol to them in their abuse, but Christ's true baptism. This I deny. And first I answer, that all the heathens had before Christ's coming a mixture of God's ordinances with their own inventions: yet were they not therefore in the covenant of grace, neither had they the true signs and seals thereof. 2. as men's inventions are idols, so God's ordinances may by men be turned into idols, as are the sacraments in Rome. For is not the wheaten God in their supper, an Idol? what mouth will deny it? Mine opposite pressed with it, passeth it over always, as if he could not see it. That thing alone, would have convinced this, and many other his reasons of like sort; if he durst have meddled with it.

*3. If their baptism were an idol, then it should be syn in them to retain that baptism still: &c.*

Ans. How often shall we have repetitions of the same thing? He hath been answered: the idol ought to be put away, the ordinance of God, ought to be retained? If the Jews had made an Idol of *Iachin*, *2 Chron.* 3. 17. they should have repented of their idolatry, but let the pillar stand. And it is the great syn of the papists, that they keep their Mass, and their popish Christening, and do not put them away as they are idols, and restore them to their ancient truth, as they were Christ's ordinances.

Obj. *When Israel fell into defiction, the Prophets that blamed their idolatries, did then also reprove them for not observing religiously such of the ordinances of God as were still remaining among them.* Amos. 8. 5. with 2. 8. 11. 12. & 5. 4. 5. Jer. 17. 21.—27. with 2. 20.—28. & 7. c. Ezek. 20. 7. with v. 12. 13. *So far were they from accounting God's ordinances retained in apostasy, to be idols, and detestable things, &c.*

Answ. So we blame the papists, and all heretics, for not observing religiously God's ordinances, whether retained among them, or omitted by them. Yet were not the prophets

so far from counting God's ordinances abused by them, *detestable things*, as he would pretend. *Incense* was God's ordinance, yet in Esa. 1. 13. he saith, *Incense is an abomination unto me.* *Sacrifices* were God's ordinances, yet in Esa. 66. 3. he saith, *He that killeth an Ox, is as if he slew a man: he that sacrificeth a Lamb, as if he cut off a dogs neck: he that offereth an oblation, as if he offered Swines blood: he that burneth incense, as if he blessed an Idol.* For these and the like reprehensions, the prophets were counted blasphemers, and persecuted and killed by the Jews: yet were there not half so many corruptions in their sacrifices, as are in baptism and the Lord's Supper now among the Antichristians: though mine opposite counteth me a blasphemer for speaking of them but as they are. And what would he say to the Passover, and all the sacrifices that apostate Israel offered; were they not detestable things through their abuse: When for offering them as they did, they were by God's law to be cut off as murderers, and sacrificers to Devils, Lev. 17. 3. 4.—7. Deut. 32. 17. compared with 1. King. 12. 28—33. 2. Chron. 11. 15. & 13. 9. & 15. 3. And was that Passover now a true sacrament and sign of Christ unto them, and seal of the forgiveness of their sins? If not, then neither was their circumcision: for God's people have not one sacrament true and another false unto them in the same sinful estate.

4. *Baptism* (saith he) *in the defection of Christian Churches, is as circumcision was in the Apostasy of Israel. But circumcision in that estate was not an idol or lying sign, &c. but the Lord's ordinance, a true sign, had before their defection, and still continued in their apostasy; as hath also come to pass in the Christian Church, concerning baptism, Gen. 17. 7.—14. and Lev. 12. 2. 3. with 2. King. 13. 23. 2. Chron. 30. Ier. 9. 26. Ezek. 23. & 32. 24. 26. 29. 32. Also Mat. 28. 18. 19. Rom. 6. 3. 4. with 2. Thes. 2. 4. Rev. 11. 1. 2. 19.*

Ans. As baptism is answerable to circumcision, so is the Lord's Supper to the Passover: all of them God's ordinances in themselves but abused by the idolatrous Israelites, and by the Antichristians to their further judgment. Yet nothing so far abused in Israel, as in the church of Rome. Did ever the Israelites believe the paschal lamb to be the very natural body of Christ, and worship it for their maker? Or did they ever add so many abominations to circumcision, as Antichristians do to baptism? or did they believe that the circumcising by the work done, took away all their sins. If they had, then I would prove against all men, that they had turned God's sacraments into abominable idols. If they did not, then he hath made no equal comparison. But take them as they were, I deny their sacraments to have been true signs of forgiveness of sins unto them in that their estate. And where is his proof for this? He citeth many Scriptures, but not one that confirmeth this point in hand. It is true they had the outward cutting of their foreskin: and so had the Canaanites of Shechem, *Gen. 34. 24.* but God instituted the sign of circumcision, to be the *seal of the righteousness of faith, Rom. 4. 11.* Now one of the Scriptures which he bringeth for proof, saith, *All the house of Israel were uncircumcised in the heart, Ier. 9. 26.* If they had true faith, their hearts had been thereby purified, *Act. 15. 9.* and consequently circumcised. But they were not circumcised in heart by faith in Christ; therefore their circumcision could not seal up to them the righteousness of faith; and so was to them a lying sign through their abuse of it. Paul saith, *If thou be a transgressor of the Law, thy circumcision is made uncircumcision, Rom. 2. 25.* They transgressed, and continued in transgression, though God called them to repentance by all his prophets,

yet they believed not in the Lord their God; but rejected his statutes and his covenant that he made with their fathers, and his testimonies which he testified against them; and followed vanity and became vain, &c. and left all the commandments of the Lord their God, and made them molten images, &c. that the Lord removed them out of his sight, 2. King. 17. 13.—18. and he gave them a bill of divorce, Jer. 3. 8. and yet they continued circumcision: which could not be to them in their idolatrous and unrepentant estate, a seal of the righteousness of saith, or forgiveness of their sins, unless we will contradict all the Scriptures, Deut. 29. 18.—21. Mat. 3. 7.—10. 1. Cor. 6. 9. 10. Gal. 5. 16.—21. Rom. 8. 1—8. Rev. 22. 15.

5. *The covenant of God (saith he) is an everlasting covenant, which God continueth and respecteth even in the times of apostafie, yea and when he chastiseth the transgression thereof, &c. Otherwise the ground and continuance of God's covenant and of the seal thereof, should depend on man's work and merit, and not frecly and wholly on God's grace and mercy.*

Answ. The first is ambiguous and deceitful: God's covenant is everlasting, and continued in times of apostasy; but unto whom? Not to the unrepentant or unbelieving that are hardened in their sins, as were the Israelites; but to them that repent, believe, and turn to the Lord; Levite. 26. 15.—40. 41. 42.—45. Deut. 29. 19. 20. Prev. 1. 23.—33. Ezek. 3. 18.—21. & 18. 10.—13. 21. 22. 23. 24. 26. 27. 28.

The second is untrue; for though God damneth unrepentant and unbelieving sinners (as in justice he needs must, because they are not in Christ,) yet doth not the covenant or seal depend on *man's work* or *merit*. For it is God's work & grace through Christ's merits only, that men do repent, believe, and return unto him, Act. 11. 18. Eph. 2. 4. 5.—8. 9. And there is no covenant between God and man, but conditional: for without faith and holiness no man shall see the Lord, Mark. 16. 16. Heb. 12. 14. Rom. 11. 20. 21. 22. 23. Though these conditions even in men, are the work of God in them, Heb. 8. 10. 12. Whosoever is born of God, overcometh the world, sinneth not; but keepeth himself, and the wicked one toucheth him not, 1. John. 5. 4. 18. And they that teach otherwise, destroy the Gospel, and open a gap to all profaneness and licentiousness.

*If God (saith he) break the covenant on his part, when men break it on theirs, then should there still be a new entering into the covenant again between God and man: and a new baptism daily received again, as the sign and seal thereof.*

Answ. God always breaketh not the covenant on his part, when men break it on theirs: but calleth them often back unto repentance, Psa. 89. 31—34. Exo. 32. & 33. chapters. But to some that are hardened, and will not repent, he breaketh his covenant visibly, casting them out of his church, cutting them off, Rom. 11. 20. 22. giving them a *bill of divorce*, Jer. 3. 8. removeth *the candlestick*, Rev. 2. 5. Otherwise if a man coming from Judaism or paganism to the Christian faith and Church, do again revolt from Christ to Judaism or paganism, and for obstinacy in his sin is cut off by the power of Christ from his Church: he must still be reputed in the covenant of God visibly on God's part: which is most untrue, seeing God on his part hath cut them off, and given them a *bill of divorce*. If any such return, the covenant must be renewed, Hos. 2. 7. 19. 20. 2. Cor. 6. 17. 18. yet the seal of the covenant once given, is not to be

repeated; as a Christian revolted to paganism, and cut off from the Church; is not when he returneth, baptized again. Because though he was visibly cut off even of God, for his syn: yet by his return, it appeareth that he still belonged to his election of grace which was to man invisible, whiles he continued cut off. Yea though he received the seal after a false manner, when it was not due unto him: yet when he turneth to the Lord it is not repeated. As the Israelites which were circumcised after they were divorced from God, *Ier. 3. 8.* had no new circumcision in the flesh, when they turned unto God, *Ezr. 6. 21.*

*6. If such were the baptism of the Church in Rome, &c. then should it be likewise in the East Churches, and in all Churches of the world, when they fall into sin, breaking the covenant. &c.*

*Answ.* I deny the comparison. For Rome is revolted from Christ to Antichrist, and fallen from grace, (by the Apostles rule, *Gal. 5. 4.*) and is become dead in syn, *Rev. 20.* and is not the true Church of Christ, but a *Man of syn*, and *whore of Babylon*, *2. Thes. 2. Rev. 17.* which things are before proved. Such is not the state of all Churches that syn and break the covenant: till for their hardness and contempt of God, they be also cut off, as Rome is: which when they be, then have they no true sacraments any longer among them.

*7. If there, baptism were indeed a lying sign and fiction, then would it follow that there should be no salvation for any members of those Churches, reteining the baptism there received. For the sign hath reference to the covenant and thing signified, and so a lying sign must have respect to a lying covenant. And by a lying covenant there is no salvation to any, &c.*

*Answ.* The covenant which the Church of Rome hath made with Antichrist, is a lying covenant; and hath lying signs to confirm it; and God hath sent them *strong delusion to believe a lie, that they all might be damned, who believe not the truth, but had pleasure in unrighteousness*, *2. Thes. 2. 11. 12.* Therefore by the covenant and seals of that Antichristian synagogue, we cannot say, that any one by the promise of God shall be saved. But by the covenant of grace which God communicateth with his elect in that and other false churches, many are saved: but that is not the covenant of the church. Of which point, I have spoken before, in answer to his 2. Argument for the church of Rome. His reasons are the same, again and again repeated. Here further note, how by his argument, the popish Mass may be justified, thus. If the Lord's Supper or Mass in Rome, be an idol, a lying sign and fiction; then is there no salvation for the members of that Church, reteining the Mass. For a lying sign must have respect to a lying covenant, and by a lying covenant there is no salvation to any. But the church of Rome (by mine opposites plea) is in the covenant of salvation, which is the true covenant; therefore it also hath the true sign and seal of that covenant in their Mass or Babylonish Supper. For our Lord's Supper is the true sign and seal of the forgiveness of sins, and covenant of grace, *Mat. 26. 26. 28. Luk. 22. 19. 20.* If he yield not this, then he must say, that they have two covenants, the one of life and salvation sealed to them by baptism, the other of death and damnation, sealed unto them by the Mass or Supper. So they shall go both to heaven and hell, by their double covenant.

*8. Finally (saith he) the baptism of those Churches is from heaven, and not of men: and is derived unto us from the Apostles of Christ, through the loins of the church of Rome, &c. Therefore is no idollor*

*lying sign, but the true sacrament and ordinance of the Lord, Math. 21. 21. & 28. 18. 19. with Rom. 6. 3. 4. Heb. 7. 9. 10. 2. Chron. 30. ch.*

*Answ.* I deny this his conclusion, it being but a begging of the question which he should have proved. It is not their baptism which is from heaven: they are fallen from heaven, and become a *Beast* (or kingdom Ecclesiastical) arisen out of the earth, *Rev. 13. 11.* they are gone out from the Apostolic Church, and become Antichrists, *1. Joh. 2. 18. 19.* Mine opposite himself hath granted that the Pope and his Hierarchy are Antichrist, the Man of syn, the *Beast*; never married to Christ. Again he saith (in this his *Chr. plea p. 3.*) *In baptism the action is wholly enjoined & laid upon the baptiser, and not upon the baptized.* The baptizers in Rome, are the Priests, which be a part of the *beast*, and Man of syn: on them the whole action lieth, as he saith. Now is this baptism from heaven? Did God ever bid Antichrist baptize? The whole action then of popish baptism, lieth upon them that are confessed by him, to be Antichrist: & yet this baptism he will have to be from heaven. 2. They were not in the loins of the primitive Christian Church, either by nature or by grace; otherwise then all nations in Moses time, were in the loins of the primitive Church in Noes time. 3. We have not our baptism frō them, but from God, who hath delivered us from Antichrist, & given us to his son Christ; and hath so sanctified to us that baptising with water in his name, which they idolatrously and sinfully abused; as we need no other outward washing, but to be baptized by his spirit; as his dealing with such as had been circumcised in Israel, (after they were become a false church, and were divorced from him) and returned again unto him, doth assure us; *2. Chron. 30. ch. Ezz. 6. 21.* His reason may also as probably be framed thus. The Lord's Supper or Mass in the Church of Rome, is from heaven, not of men, *Math. 26. Luk. 22.* and is derived unto us from the Apostles of Christ, through the loins of that Church, which have from that time retained and continued it to this day. Therefore it is not an idol or lying sign; howsoever all protestants with one mouth call it justly, an idol, an horrible idol, an abomination, and the like. The Ministry of the church of Rome, is from heaven, and not of men, *Rom. 12.* and is derived to us from the Apostles, through the loins of that church, which have from that time continued it to this day. Therefore it is not the *Man of Syn*, the *Beast*, the *Antichrist*, as all protestants say, and as Mr. Johnson himself hath pleaded in his last book, but the true ministry and ordinance of the Lord. The like may be said for their Excommunications, and all other divine ordinances which that church hath sinfully profaned. Yea the very same plea, might all the heathens have made for their sacrifices and divine ordinances, which from Noah and his sons, through the loins of their parents were derived unto them; as before I have manifested.

Whereas I described the abominable manner of baptising in the Church of Rome, how heathen-like they profane Christ's ordinance, mine opposite not being able to justify their impiety, yet pleadeth his best, thus;

*But will it therefore follow, that the baptism there had is not God's ordinance, but an idol, a false and lying sign, &c.*

*Answ.* It followeth that they in their Antichristian estate and abuse, have changed God's ordinance into an idol and lying sign, as the Gentiles of old, *changed the truth of God into a lie,*



Rom. 1. 25. And have added also many lies and lying signs of their own devising, as bad as did the heathens.

*Or will it follow, because of their errors and corruptions, that the baptism there had is to be renounced, and another new one to be received?*

*Answ.* Their lies and lying signs, and changing of the truth into a lie, are all to be renounced: but the ordinance of God which he hath restored to the former truth unto those that repent and believe in him, is not to be renounced, and a new received; and such is the outward washing with water in his name, 2 Chron. 30. Ezr. 6. 21.

*Is everything abused or misapplied by men, straight way an idol?*

*Answ.* Every thing so abused as they do baptism and the Lord's Supper, is straight way an idol: for divine honor is given to the creature, and work of a wicked man's hand, Exod. 20. Yea let him be a witness against himself: for afterward in pag. 246. he saith touching book-prayer; that it is *an image and similitude of spiritual prayer, which yet it is not. And so these books and stinted prayers prescribed by man in the worship of God, come in deed to be idols, supplying the place of the word and spirit of God, which ought not to be.* Here the abuse of the book by his own grant, maketh it *in deed an idol:* for the book may lawfully be used and read of men for instruction, as well as written Sermons, Homilies, &c.

*Do they that are baptized, bow down to it and worship it?*

*Answ.* Did the infants that were offered to Molech, (Levite. 20. •.) bow down and worship it? Or they that made their belly their God, Phil. 3. 19. did they bow down to their belly and worship it? Or, do they that make the book *an idol*, as himself saith; bow down and worship the book? How strangely doth he plead: as if idols cannot be set up in, and worshipped with the heart. But they bow down & worship the bread in the Supper: will he grant that to be an idol?

*If that were done unto it (saith he) as was unto the Sun among the Jews; why might it not be still notwithstanding God's ordinance in it self: as the Sun was the true Sun, and God's creature, even unto them, and in that their estate, whiles they made it an idol to themselves.*

*Answ.* O fraud and guile in pleading for idolaters! Every creature of God is good, every ordinance of God is holy *in it self:* who doubteth of it? If this distinction helpeth the popish sacraments, it helpeth the heathens idols of silver and gold, which are God's good creatures *in themselves.* But it is a mere fallacy to reason as he doth from the Sun to Baptism; from a creature which is an absolute substance, to a sacrament which is a relation of the covenant between God and men. No idolatry, unbelief, or other wickedness can hinder the Sun from being God's creature unto men in that their sinful estate. If it be likewise in the sacrament, then no idolatry, unbelief, or other wickedness, can hinder baptism and the Lord's supper from being true signs and seals of God's covenant of grace and forgiveness of sins, unto Turks or Pagans, in their sinful estate, if they baptize with water in the name of the Lord, and eat the bread and wine in the Supper of our Lord. But he should have known that common received rule of all truly religious, that Nothing is in deed a sacrament, without the

use ordained of God: as we are taught of the Apostle, *This is not to eat the Lord's Supper*: 1. Cor. 11. 20. The water that flowed out of the rock, was the same creature of God to men that drunk of it, and to the beasts that drunk of it, *Numb.* 20. 11. but it was a sacrament to men only, using it for a confirmation of their faith, by a divine institution, 1. Cor. 10. 4. Further, by his reason, it is undeniable that the Pope himself (whom he acknowledgeth to be Antichrist) and all that partake with him in his Mass, notwithstanding all their idolatry and heresy thereabout, do eat the true sacrament, sign and seal of the forgiveness of their sins. And why then should he deny the Pope to be as good a Christian as himself: seeing all they are blessed whose sins are forgiven them, *Rom.* 4. 6. 7.

*Let it be observed, that they baptize only in the name of the Lord: and with acknowledgement of the Articles of the Christian saith, as in their form of baptism may be seen.*

*Answ.* And let it also be observed, that they sacrifice their Mass (or celebrate their idolatrous supper) only in the name of the Lord; and with acknowledgement of the same Articles of Christian faith, even by the Pope himself. Why then hath he pleaded against the Pope and his Hierarchy, that they, they only are the *Man of syn, the son of perdition, the Beast, the Antichrist*; and why wondered he so at me, when I called for proof that Christ was married to that Beast; seeing he hath the same baptism, the same Lord's Supper, the same belief touching the Articles of faith, that the people of his church have. But their counterfeit profession of Christ is before discovered. And they that baptize (which are the Hierarchy) he confesseth to be the Man of syn, the Antichrist, they are none of the church (as we have heard) but ulcers, gangrenes, &c. what now have such to do with the name of the Lord, or administration of the seals of his covenant. And compare with this, that which himself saith in the 3. page of his book, that *the action (of baptism) is wholly enjoined and laid upon the baptiser, and not upon the baptized.* If this be so, where hath God laid the action of baptizing upon Antichrist, the Man of syn: and if God hath not laid it upon him, how can he truly do it in God's name?

*How will they prove (saith he) that it is a lying sign unto them in their estate, seeing baptism (as the other sacraments in Israel and under the Gospel) hath this in it to be a sign by the ordinance of God, not at the pleasure of man. And God is the God of truth, and appointeth no lying signs, but true. Neither can man's iniquity make God's signs to be lying signs. Synful therefore and erroneous it is so to think, if not also blasphemous so to speak.*

*Answ.* And was it sinful and erroneous (thinketh he) in Paul, when he said, *They changed the truth of God into a lie*, *Rom.* 1. 25. For if man's iniquity cannot change God's signs into lying signs: how should it change the truth of God into a lie? And how could Jeremiah have proved unto the Jews (if mine opposite had then lived to plead for them) that those were *lying words*, when they said *The Temple of the Lord, the Temple of the Lord, &c.* *Ier.* 7. 4. for had they not in deed the Temple of the Lord, his true ordinance and sign, whereof they spake? The word of God is *truth*, *John.* 17. 17. How then should man's iniquity, make God's truth to be a lie unto themselves, though they pervert the word unto all manner false-doctrine, error and heresy▪ Idols are lies, *Esa.* 44. 20. *Ier.* 16. 19. 20. How can the Pope make an idol of the bread in the sacrament, though he fall down and worship it, and believe it is his maker:

seeing as it is bread, it is a true thing, and God's good creature; as it is sacramental bread, it is a true sign by the ordinance of God, who appointeth no lying signs. Is it not blasphemous now, and would he not rend his clothes as did Caiaphas, if he should hear one call the Popes sacrament of the altar, *an idol*, or a *lying sign* unto him in that estate? But to conclude, The sacraments are in deed signs by the ordinance of God, not at man's will: God's ordinance maketh them signs of grace to the faithful receivers only, 1. *Cor.* 11. 20. 29. *Rom.* 2. 25 *Act.* 8. 36. 37. If infidels and Antichrists falsely challenge and usurp God's signs, and abuse them to open idolatry, and their own perdition; they change the truth of God's ordinance into a lie unto themselves; and whiles they vainly think to have forgiveness of sins by them, they add syn unto syn, and receive their own damnation.

Whereas I had set down two reasons to prove the Popish baptism *false*, and a lying sign unto them: mine opposite passeth them over, as too heavy for him; and cometh to set down differences between God's ordinances and men's corruptions; God's signs, and men's errors: Marriage, meats and drinks, and the abuses of these; the scriptures, and the errors gathered from them; the Sun, Moon and Starrs, as they are creatures, and as they are made idols and worshiped of men, &c. Wherein he laboreth to prove the thing which we hold; and doth most injuriously intimate against us, as if we thought the contrary. Should we be so wicked as to imagine the ordinances of God, or his creatures to be evil in themselves? Far be it from us. Nay we say, that the papists for abusing the sacraments, and turning them to lies and idols, shall have the greater judgment: not for abusing bread and wine and water as they are creatures only, but for abusing them as they are sacramental signs ordained of Christ, which maketh their profanation more horrible, their damnation more just. But this is a practice of many, that plead for error; to leave the arguments which do convince them, and to propone new questions and reasons of their own: that they may seem to say something, by multitude of words.

So when I shown the example of the idolatrous Israelites, that *repenting and forsaking their false Synagogues & lying signs in them usurped, they needed not a new outward cutting or circumcising, as is shown at large in our former writings. Discovery, p. 116.—120. Apolog. p. 110.—113.* He passeth over the reasons manifested in those books, as if he had never seen them: when as the one was most of it penned by himself. And now he pleadeth:

*Whereas they say, that circumcision was also a lying sign, and false sacrament to Israel in their defection, how do they prove it? where doth the Scripture teach it? will they have us take it on their bare word, and believe that their saying are Oracles? &c.*

*Answ.* He might have seen reasons in the books before cited, besides those that I have set down. But thus in seeking to wound us, he hath smitten through his own sides, as if himself when he wrote those things in our Apology, would have had men believe his *bare word*, and that his *sayings were Oracles*. Whereas, if ever he wrote soundly in his life, he did it in that Apology, as all men of good judgment may perceive. Further now to answer him, I say, that I spake of their *lying signs*, which implied their Passover and sacrifices, as well as their circumcision. And those being so profaned, as for them they were by God's Law to be cut off as murderers, *Levite.* 17. as sacrificers to Devils, not to God, *Deut.* 32. 17. 2. *Chron.* 11. 15. & 15.

3. were they then true signs unto them of God's grace and favor, and forgiveness of their sins in Christ? The Scripture teacheth, they could not be partakers of the Lord's table, and of the table of Devils, 1. Cor. 10 21. In particular, for their circumcision, I proved it thus, *True circumcision was the seal of the righteousness of saith, Rom. 4. 11. Israel in their apostasy were fallen from the faith Hos. 11. 12. they were without the true God, without Priest to teach, & without Law, 2. Chron. 15. 3. and how then could they have the true circumcision the seal of the righteousness of saith, and forgiveness of their sins in that sinful estate.* Thus I shown God's words (not mine own) for oracles.

He asketh, if we will be *wiser, and more righteous then God himself, who accounted them still to be his people, under his covenant, and himself to be their God, and upon this ground called them to repentance, &c.*

*Answ.* All this notwithstanding, whiles they continued unrepent and unbelieving, and hardened their necks against the Lord their God; &c. their *circumcisim* (by Paul's doctrine) was made *uncircumcision*, Rom. 2. 25. their *sacrifices were an abomination to the Lord*, Prov. 15. 8. And he might have seen in the Scriptures, that though Israel were divorced from the Lord, *Ier. 3. 8.* and not his people; or wife, nor he her husband, *Hos. 1. 9. & 2. 2.* yet they are in respect of their former state, their continual profession, and the future mercy towards them, called God's people still, even till Christ's time, *Isaiah. 11. 11. 16. Amos. 9. 14.* That he should not urge a phrase (as his manner is,) against the plain doctrines of the Scripture.

*Obj.* *What will they say to the circumcision of Judah in their apostasy, &c. was it also among them none of God's ordinance, but an idol? &c.*

*Answ.* It was God's ordinance, though abused by the unworthy receivers, as before is shown. But he from a false church, and Babylon, fled to Zion the true Church corrupted; which is his perpetual fallacy. If Judah, or any Church in the world had done with the sacraments as Rome hath done, they had changed them into idols, contrary to the 2. commandment. But Judah never did so with circumcision and the Passover; he showeth no word of God to prove it.

*Obj.* *Have the gates of hell more prevailed against the Christian Church since Christ's coming, then they did or could against the Church of the Jews before his coming in the flesh? Mat. 16. 18.*

*Answ.* This old popish reason, hath been often answered by many Writers against the Antichristians: and is of no more force for Rome turned to Antichrist, then for Ephesus, Corinth, and other churches turned to Mahomet. For what privilege (besides a popish dream) had Rome above Ephesus? Should it, (because it crucified Christ, and is therefore cursed above all cities,) have prerogative above Ephesus, wherein was a church (in Paul's time) which was the ground and pillar of truth. 1. *Tim. 1. 3. & 3. 15.* yet is that church long since cut off: but Rome's church must continue, for her good service to Devils and idols, *Rev. 9. 20.* and for worshiping the Beast, *Rev. 13.* He might have seen in *Rev. 12.* that the woman the Church perisheth not, though she be fled into the wilderness, from the presence of the Serpent, and synagogue of Antichrist. His other repetitions again and again; are before answered.

Obj. *The ordinances of God may in any churches become unprofitable to men by their own sins, circumcision may be made uncircumcision to such as break the Law, &c. Rom. 2. 25. 26. so baptism now. But shall we therefore say, that they are not in such churches, to such persons, the Lord's ordinances, nor his true signs and sacraments, but idols and lying signs, &c. Was the Lord's table in the Church of Corinth, a table of Devils; or the Lord's Supper an idol or lying sign, &c. to such as eat it unworthily? Was it not the Lord's ordinance, and true sacrament, though sinfully abused by them? &c.*

Ans. The Lord's ordinances abide always the same, and holy in themselves, howsoever abused by Christians, by Antichristians, by Jews, Turks or Pagans, to their perdition. Neither is there a like degree of abuse in all; neither doth every abuse make a thing an idol: but when the honor due to God alone, is given to a creature, then it is made an idol: and so I have proved is done in the church of Rome; to which proofs he answereth not. I instanced the Lord's Supper in Rome, whereof they have made an abominable idol, worshiping a piece of bread as their maker. Mine opposite will never mention or meddle with this, but shunneth it as convinced in conscience. And from Antichrists church, runneth to the Christian Church in Corinth; and asketh if the Lord's table there, were a table of Devils? I answer, No; not then in Corinth, but now in Rome, they have made it by their idolatrous Mass, a table of Devils: and as Moses said of Israel, *they sacrificed to Devils, not to God. Deut. 32. 17.* so say I of these Antichristians, their sacrifice of the altar is a sacrifice to Devils, not to God. This he should have disproved, if he could have done it; and not to leave the persons and things whereof we dispute, and run to others. So the Lord's baptism, they have turned into an idol▪ ascribing the gift of grace (which only is God's) to water, words and works of men: that as the Gentiles turned the truth of God into a lie, *Rom. 1.* these Gentiles also have turned the truth of God, and of his sacraments into lies. And as the Lord's incense and sacrifices were an *abomination* to him, from the hands of wicked sinners. *Isaiah. 1. 13. Prov. 15. 8.* so the Lord's sacraments are an abomination to him, from the hands of Antichristians. And as he doth, so ought all his people to esteem of them; and not to regard *lying words* of such as cry nothing but *the Temple of the Lord, the Temple of the Lord, the sacraments and ordinances of the Lord;* to deceive God's people, and to harden the sinners in their wicked works.

Whereas I distinctly shown the idolatry committed in Antichrists baptising of his subjects, partly by perverting the holy signs, as the Israelites did the brazen serpent, • *King. 1. 4.* partly by inventing signs of his own, as crosses, exorcismes, &c. Mine opposite first † censureth the things I wrote to be *notable shifts, errors, contradictions, abuse of scriptures, vain distinctions, and odious assertions.* Such grace hath flowed from his tongue and pen.

1. *Observe (saith he) a needless distinction of idols, nothing helping for the question in hand.*

Ans. The distinction is true and needful to discern the truth of the question, against his clamorous reproaches, as if I called God's ordinance in itself considered, an idol.

2. *If they mean (saith he) that baptism there had is an idol of both sorts, they do the more increase their error.*

Ans. I do so mean: yet is there no increase of error: I hear his bold words, but no proof.

3. *They speak of crosses, exorcismes, &c. whereas we speak of the baptism it self.*

*Ans.* So do I: but of popish baptism, mixed with Christ's ordinances and Antichrists together. All parts of a thing put together, make the whole: and it is deceitful dealing to dazel men's eyes with the whores golden cup, and to pass by the abominable ingredients, the fornications that are in it, when both are joined together, *Rev. 17. 4.*

4. *They speak of the abuse, our question is of the thing it self, notwithstanding their sinful abuse.*

*Ans.* Our question is of popish baptism, which cannot be rightly handled without looking to their abuses: for how should we judge of the heathens worship and sacrifices, if we look not upon their abuses, as Paul doth in *Rom. 1.* The same I answer to his 5. exception, of their opinions and errors. Take away the errors of actions, and what fault can we find with any?

6. *If the Romish baptism be a lie in the right hand of all that receive it: then of infants; then also in their own right hand that were baptized there. Not to speak of the Martyrs, &c.*

*Ans.* There is no respect of persons with God. Bee they old or young, better or worse: syn is syn in all. Though God's grace in Christ, purgeth syn from his elect, which remaineth in the reprobates.

His 7. 8. and 9. exceptions, are vain; and repetitions of former things, without conviction. If Bellarmine or any speak truth, we may speak it with them: so Paul speaketh with the heathen Poets, *Tet. 1. 12. 13. Act. 17. 28.*

10. *If they mean the true sacraments in Christ's Church, seal not up to God's people, forgiveness of sins, it is an error: if they mean that they do not themselves take away sins, and confer grace, they use shifts, and keep not to the point of the relation here spoken of, and as it is appointed to be by the Lord himself.*

*Answ.* The first I grant him; and he knew well it was not my meaning. The latter I have proved, that they being under God's wrath, *2. Thess. 2.* have no seal from God of forgiveness of sins in that estate. And their doctrine of conferring grace by the work done, is heretical and idolatrous: which he not being able to gainsay, puts it away (as his manner is) with a shift.

11. *From God's sentence of condemnation touching Antichrist and his adhaerents, they reason to God's baptism never condemned by the Lord, but still continued in the Church and Temple of God, where Antichrist sitteth.*

*Ans.* Of his own mouth let him be judged. We reason only of Antichrist and his adherents, the Whore of Babylon, or adulterous church, which he saith are condemned of God. How then doth God give them the sign and seal of grace & forgiveness of sins? God's baptism we condemn not, neither our Lord's Supper: but Antichrists Christening and Mass, we deny to be Christ's baptism and supper. He still beggeth the question which he should prove. And let him take away *Antichrist and his adhaerents*; and the church of Rome, whereof we reason, will

be vanished as smoke, and come to nothing: as take away Christ and his adhaerents, so there will be no Christian Church, nor sacraments to be found.

*12. From the brazen serpent, which was but a temporary and extraordinary sign, the use whereof was ceased when it was thus perverted, &c. they reason to baptism, which is an ordinary sign, whose use still continueth, and may never be taken away or destroyed, to the end of the world.*

*Ans.* We reason not from the one to the other: but by the abuse of the one, we show the abuse of the other. And what is this in him but a *shift*, to plead the temporarinesse of that sign? For if they had burnt incense to it in the wilderness; or if they had burnt incense to the Cherubims, or brazen Bulls, or pillars which were continued signs, they had made idols of them nevertheless. Otherwise the wheaten god in the Popish supper is no idol: seeing the use of the Lord's Supper continueth to the worlds end, as well as baptism. And hitherto of the *shifts* as he calleth them; wherein how he hath shifted in stead of answering by the word of truth, the wise reader may see. Like these are his catalogue of *Errors*.

*1. That the baptism had in the church of Rome is an idol, &c.*

*Ans.* 1. This is proved by the 2. commandment, *Exod. 20.* whiles they ascribe divine honor to the creature. 2. It is proved also by his own assertion, that books of prayer, read for prayer, are idols; as before I shown from his words in his last book. 3. He showeth not one word to prove it an error in me: but saith, *Of which more hereafter.* Thus vain tautologies are his arguments to oppose the truth which he calleth Error.

*2. That whereas idols are of two sorts, both the kinds are in Popish baptism. If it be as the brazen serpent, that from an holy sign was perverted to an idol, it should presently be destroyed, as 2. King. 18. 4.*

*Answ.* I deny his inference. If they had burnt incense to the Temple, should it have been destroyed. The brazen serpent was named but for an instance, to show that holy signs may be made idols by wicked men. This doctrine he being not able to convince; leaveth it, and would evade by the destroying of it. As if all idols must be destroyed. The heathens made idols of the Sun, Moon, Starrs, Beasts, Fishes, Mountains, Lakes, &c. Must all these therefore be destroyed? If men make an idol of their King, as did the Babylonians, *Dan. 6. 7.* must the King presently be destroyed? whoever heard of such divinity? That which he addeth of the Popes crossings, exorcismes, &c. is before answered: for he saith, *Our question is of the baptism it self;* as if those were not a part of Popish baptism. He would have wicked men's actions separated from all their sins, errors and wickedness in doing them. So in deed I could justify all idolatry in the world: for take away the error and syn of an action, and that which remaineth must needs be good.

*3. They say not they have renounced the abuses and kept the baptism itself, &c. but say they have renounced that Romish baptism, as an impure idol in their abuse. If they have in deed so done, then here again is notable error and Anabaptistry. And now then what outward baptism have they remaining to themselves?*

*Ans.* Neither doth Solomon say, the abuse of the wicked's sacrifice is an abomination, and except the sacrifice as holy: but he saith expressly, *The sacrifice of the wicked is an abomination to the Lord*, Prov. 15. 8. He was answered before to his two baptisms outward and inward, that the Apostle (and elsewhere himself) maketh but *one baptism*, Eph. 4. 5. And the outward part thereof we retain as now sanctified to us of God; as the outward cutting of the idolatrous Israelites was to them that repented, 2. Chron. 30. Ezr. 6. 21. which again he putteth off till afterwards.

4. *Note also that the brazen Serpent was not in deed an idol: but an holy ordinance of God, which in time came to be idolatrously abused, &c.*

*Ans.* He saith all things, but proves nothing. It was in deed an idol, and an holy ordinance idolatrously abused also. These things stand well together. The Sun was in deed an idol to them that worshiped it: and yet it was a good creature of God also idolatrously abused. The bread in the sacrament is in deed an idol to Papists that worship it as their maker: yet is it also in it self, God's ordinance idolatrously abused: so is popish baptism. He might even as well say, that Reuben's fact in lying with his fathers concubine, was not in deed adultery; but an abuse of God's ordinance of marriage, or a defiling of his fathers bed, Gen. 35. 22. & 49. 4.

5. *Moreover, the brazen Serpent was but a temporary ordinance, &c.*

*Ans.* This was the twelfth of his *shifts* before: now he repeateth and multiplieth it among his *Errors*. I refer the reader to my former answer.

6 *That the Romish baptism is an impure idol in their abuse, standing up in the place of Christ, and his precious blood, which it is not, pretending to give grace, &c. which it doth not. But the baptism in the church of Rome is God's ordinance, had and planted there by the Apostles, &c. These are the errors and abuses of men about it, not the nature of the baptism it self. Otherwise all that have received it, ought to renounce it utterly, and to get another outward baptism, &c.*

*Answ.* This also was before objected and answered: and it is a world to see how he wearieth his reader with repeating worthless reasons. Sacrificing among the heathens I have before proved was God's ordinance. So was the Lord's supper in the church of Rome in the Apostles time: so was excommunication; so was the Ministry of Bishops, &c. These have been continued in Rome with their baptism: may we not say therefore the Mass is an idol, or that the Bishop the Pope of Rome now is an idol and Antichrist? Of our getting another baptism (which is the usual foot and base of his arguments) we have before spoken that which he could not take away.

*Obj.* *Will these men say, that we can without sin retain anything, and not utterly reject it, that standeth up in the place of Christ's precious blood? &c.*

*Ans.* We cannot indeed without syn retain it, while so it standeth: neither do we so retain it; far be it from us. Neither might the Gentiles retain the *lie*, which they had made of the *truth of God*, Rom. 1. 25. But when the lie was done away, and God restored to them his former truth, that they were to retain. The idolatrous Israelites, if they had set up their own blood of circumcision in place of Christ's blood; might not without syn have retained it whiles so it



stood. Yet repenting of their idolatry, they might keep the outward sign without repeating it: even so we in this case.

Obj. *Errors and abuses of men may hurt themselves: but cannot change the nature of God's ordinance in it self.*

Answ. Not *in it self* I grant, considered without their abuse: but together with their abuse, God's ordinance of sacrifice, incense, &c. is an *abomination* to him, Prov. 15. 8. Esa. 1. 13. So baptism and the Supper now in Rom, are abominations to the Lord.

Obj. *Mans unbelief cannot make the faith of God of none effect. God is true, though every man be a liar, Rom. 3. 3. 4.*

Ans. What may we think would he conclude from this Scripture? To cite a place, and leave it doubtful what he inferreth, is to deceive the reader. If he intend (according to the question in hand) that the sacraments are seals of grace and of salvation unto men, whether they believe or do not believe: it is a notable error overthrowing the Gospel; and establishing the popish herefie of grace *ex opere operato*, by the work done. The Scriptures teach, touching God's word and promise, that it profiteth not them that hear it, if it be not mixed with faith in them, *Heb. 4. 2.* if men believe not, they shall not be established, *Isaiah. 7. 9.* but shall be damned, *Mark. 16. 16.* they shall not see life, but the wrath of God abideth on them, *John. 3. 36.* Neither is the faith of God, by men's unbelief, made without effect. For his truth and faithfulness is confirmed as well in damning unrepentant & unbelieving sinners, as in saving those that repent and believe. When the righteous turneth from his righteousness, and committeth iniquity; he shall die in his iniquity; and yet the way of the Lord is equal; as saith the prophet; *Ezek. 18. 24. 25. 26.* Again, as all men naturally are liars, and do fail and break covenant on their part, by syn; which God never doeth: so if they continue in syn, and turn not to the Lord by repentance and faith, they all perish, *Luk. 13. 3. 5. Rom. 8. 6.—10. 1. Cor. 6. 9. 10. Jude v. 5.* But let men repent, and turn from their transgressions, so iniquity shall not be their ruin, *Ezek. 18. 30.* Otherwise it would follow, that after men are entered into covenant with God, & are baptized: though they fall frō Christ to Antichrist (as the church of Rome hath done) though they fall to Mahomet (as many East churches have done;) though they turn to be Jews or pagans, and so die, yet they shall be saved; for their unbelief cannot make the faith of God of none effect. But so to expound this Scripture *Rom. 3.* were to turn judgment into wormwood, unto the destruction of men's souls. And if mine opposite would not gather some such thing from it; what will it help his plea for the baptism of the church of Rome, which is the *whore of Babylon*, whom God hath devoted unto destruction, except they repent. *Rev. 17. & 18. chap.*

Obj. *The Jews in Christ's time and before, holding justification by circumcision, & works of the Law; set these up in the place of Christ & his precious blood, &c. Should we therefore say, that circumcision was then an impure idol in their abuse? &c. Or should we not rather learn to put difference between God's ordinance in it self, and between man's abuse thereof, &c.*

Ans. Whensoever Jew or Gentile, held justification by circumcision, sacrifice, or works of the Law: they made their sacraments, sacrifices, and works idols, impure idols to themselves in

their abuse. And it is admirable, that men teaching religion, should be ignorant, that whatsoever creature or work of man is put in the place of God and Christ; it is thereby made an idol: though God's ordinances, and the works of his Law in themselves are always good; but turned to idols, are always evil, and an *abomination to the Lord*, as is before proved. What mouth can deny, but the Papists are idolaters in praying to Saints and Angels? If idolaters, then they serve idols: if they serve idols in so praying; then the Saints and Angels are idols to them in their sinful abuse. Yet who knoweth not that the Saints and Angels in heaven, are blessed and holy, and not Idols in themselves. But this is mine opposites continual fallacy whereby he would deceive his reader; that because Baptism and the Lord's supper, are God's holy ordinances in themselves; therefore the Papists that worship them as God's, have not made them idols to themselves. And under this shelter of falsehood he shrowdeth himself when he hath naught else to answer: repeting it I know not how often.

*7. That the Romish baptism is a lie "in the right hand of all that soreceive it. Where the Prophet speaketh of idols, that by nature are no God's &c. If the Romish baptism were in the nature of it no baptism &c, then should it without question be renounced as a very idol in deed. &c.*

Answ. Belike then, he would have us take it for no *lie*, but for a truth, that popish baptism giveth grace, and washeth away syn by the work done. Neither is it a lie, but truth, that bread in their Mass is very Christ really & properly, as he died on the cross. To apply *Esa. 44. 20.* against these things, is to hold an error. Well, let my error continue with me: for I trust I shall always hold that they are *lies* in the right hand of all that so receive them. And as the prophet speaketh of thē that by nature were no God's: so do I. For neither is water in Baptism, not wine in the Mass, Christ's blood naturally: neither can they do that which only Christ's blood effecteth. And how ever there is difference between the idols of false God's, and the idols of the true God; yet the scripture calleth them all *Devils*, *Deut. 32. 17. 2 Chron. 11. 15. 1 Cor. 10. 20.* so I call them all *lies*. And where he saith, *if it were in the nature of it no baptism*; he might have known, that God's true ordinance of baptism, turned into a lie, maketh it a *lying baptism*, and yet some baptism it is, though not the true. Wherof the lie being put away, and the truth restored of God unto us; there need no other renunciation, as before I have proved. His other repetitions and questions of the same thing; need no further answer.

*Obj. How will he show, that baptism is so received as standing in the place of Christ &c. seeing they are infants usually that receive it there &c.*

Answ. Even as he will show against the Anabaptists, that baptism is truly and rightly received in Christian churches: where they are infants usually that receive it. For as the covenant of Christ is to parents and their seed: so the covenant of Antichrist is to parents and their seed; even the covenant of destruction; that their babes be dashed against the Rock, *Psal. 137. 9. Esa. 13. 16.* The infants of Jews, are Jews; the infants of Turks are Turks; the infants of Christians are Christians: so the infants of Antichristians are Antichristians.

*Obj. Considering also their profession of Christ, and baptising with water in the name of the Father Son and holy Ghost; and that this alone is in deed the baptism of that church; the other things being but erroneous opinions, and sinful additions &c.*

Answ. We have before considered that the profession of that church, is all one with the profession of the Pope, who either is not Antichrist, or else he denieth both the Father and the Son, (as the Apostle saith, *1 Joh. 3. 22.*) how ever in word he confesseth both. 2. As they baptize with water in the name of the Father &c: so they consecrate their Supper or Mass with bread and wine, and the words of Christ's institution, *Mat. 26.* why doth he not also affirm, that their Mass is no idol, no lie, in the hands and mouths of them that receive it as their maker, and eat their God, more profanely then the heathens. 3. It is untrue that *that alone* (which he mentioneth) *is in deed the baptism of that church:* in deed it ought to be, but so it is not. He might as well say, their prayers to God, are the only prayers of that church; for by divine institution so it should be; but it is known they pray also to innumerable creatures. 4. I grant the other things, are but erroneous opinions, and sinful additions: and he also must grant, that all the idolatry of the heathens, condemned in *Rom. 1.* were but erroneous opinions and sinful additions; contrary to the covenant which God had made with them in Noes days, *Gen. 9. 9. 10. 11. &c.* Were it not for *erroneous opinions, and sinful additions;* all men now should be in that perfect estate wherein at first we were created. *Eccles. 7. 29.*

*8. That the Romish baptism is such, as the saying of the Apostle is verified in it, an idol is nothing in the world, 1 Cor. 8. 4. &c. If so, then the baptism of that church, hath no relation to God, nor any divine institution, representation, or signification in it, &c. Then it ought of necessity to be rejected &c.*

Answ. If the Apostles doctrine be true of idols, that they *are nothing, 1 Cor. 8. 4.* he ought not to kick against it, or me for alleging it. To his inference I answer, it hath no true relation unto God's covenant (which is not with that Antichristian church,) but a false pretended relation it hath: as their other sacrament of the Mass or supper; where also there is a lying relation to Christ's sacrifice, which they blasphemously renew, crucifying daily the Lord of glory. To his conclusion, he hath oft been answered: we reject the idol wholly; and retain only the truth, so far as God by his word hath sanctified it unto us: without either *gross Anabaptistry, or notorious blasphemy,* which with open mouth he chargeth us, & would fray the simple with.

*9. That water (the material thing) in popish baptism, is as the gold and silver (that is the matter) of the idols spoken of, Psal. 115. 4. where as the use of water in baptism is appointed by the Lord and still to be retained, John. 1. 33. &c. but the use of gold for idols, is forbidden, and utterly to be abandoned, Exod. 20. 23. Deut. 7. 25. 26. &c.*

Answ. He corrupteth my words. I said, *An idol for the matter and workmanship is something (Psal. 115. 4.) but for the relation unto God, it is nothing. So Popish baptism as touching the material thing is somewhat, the salt, water, oil, are God's creatures: the outward action is the work of the hands of an idolatrous priest; and this work remaineth, as did the work of the idolaters circumcising in Israel. &c.* This he maketh an error in me▪ which all that have knowledge, will easily see to be truth. But *the use of water in baptism, (saith he) is appointed by the Lord.* True, unto the Christian church it is so: but the use of water in popish idol baptism, or of bread and wine in the Popish mass, was never appointed by the Lord: this was the point he should have proved. As God said to the Jews, *bring no more vain oblations, incense is an abomination unto me, Esa. 1. 13.* so saith he to the Antichristians, *make no more vain baptisings, the Mass is an abomination to*

me. Mine opposite saith, *the use of gold and silver for idols is forbidden*: very well; and is not the use of water, bread and wine for idols forbidden also? The use of gold to make the images of Cherubims was commanded, *Exod. 25. 18.* but if the Gentiles had made themselves golden Cherubims, they had been idols and syn to them, for God commanded them not. So water, bread and wine, are commanded the Christian church, in her sacraments: but to the Antichristian church God commandeth not these, til they repent & turn to Christ; then and not before may they use them for holy signs. *Psalm. 50. 16. 17. Prov. 21. 27. & 9. 13. 17. 18.* In this, his tenth error or exception is also answered; which is about the very same thing: but that he delyteth in multiplication.

11 *Touching the relation, (which is the main thing in a sacrament) that it should seal up unto them the forgiveness of sins, and (as they blasphemously say) quite take away sins, and confer grace; so it is a vain idol, and nothing. But the Sacraments in their relation are not only seals but signs also: Gen. 17. 11. Rom. 4. 11. &c. Now (by their assertion) the baptism aforesaid showeth nothing at all to the mind, and so is a vain idol and nothing; and that which it showeth to the eye, is but as the gold and silver of the heathens idols: which if it were true, then in deed there should be nothing of God's ordinance▪ nothing of a true sacrament, &c. And can they then blame the Anabaptists? &c.*

Answ. That there is no true relation in the popish baptism, is sufficiently proved; the persons being Antichristians, out of the covenant, and without promise in that estate. That they have the true material things, of washing with water in the name of the Father &c, I have always granted; though these materials are abused by them to idolatry, as the Jews abused their sheep and bullocks to abominable sacrifices. That of the gentiles silver and gold, is true also touching the matter, which is God's good creature: further comparison I made not, though he corrupted my words.

Object. *Whether think they that the baptism received in the truest Churches, do seal up to hypocrites the forgiveness of their sins? If they think not, whether they will say, that the baptism of those churches hath not the relation which is the main thing in a Sacrament. It is generally held that Simon Magus who was baptized by Philip, was an hypocrite, and that his baptism did not seal up unto him the forgiveness of his sins: will they therefore say, that the baptism ministered by the Evangelists, had not the relation &c? Besides that thus the relation of the sacraments should depend wholly upon man, and not upon the Lord or his ordinance at all.*

Answ. To pass over his form of writing, how he asketh questions, when he should prove or convince: I answer, his question is from the matter in hand, and so is deceitful. We speak of the outward visible church of Christ and ordinances belonging thereto; also of the visible Antichristian church and ordinances there abused. He leaveth this, and runneth to *hypocrites*, which men cannot discern; and whom therefore we must leave unto God, among other secrets, *Deut. 29. 29.* To reason from the one of these to the other, would bring all confusion; for hypocrites are lawfully admitted into the Church; as was Judas, Simon Magus and many other: if upon this ground, open Antichristians, idolaters, unbelievers, may be admitted also: then the church and the world, shall be one confused Babel. To his question I answer; baptism in true Churches administered as th' Apostles and Evangelists did: •ealeth up to all, the forgiveness of their sins; unto the judgment of man; and they should greatly

syn, and profane God's ordinance, to baptize any other. Simon Magus when he was baptized, it is testified that *he believed*, Act. 8. 13. so by the ordinance of Christ, he was to be baptized, Mat. 28. 19. neither knew they him to be an hypocrite when he was baptized, til afterward. Thus are we bound by the rule of love, to believe that all rightly baptized in the Christian church, have the seal of forgiveness of sins, and are *buried with Christ by baptism*, and that *by one spirit, we are all baptized into one body*, Rom. 6. 3. 4. 1 Cor. 12. 13. And so mine opposite believing the church of Rome to be Christ's true church, and to have his true baptism, was bound also to believe them all to be of one body and one spirit with himself, til they manifest to him the contrary: which seeing they have not done by all their idolatries, heresies & impieties; it is not to be thought that ever people which will call themselves Christians, could do it. As for us, we know the covenant of Christ is not with Antichrist, or his whoreish church; though therein God hath many elect: but we know that his covenant is with the true Christian church, and all the members of it, although therein be many hypocrites and reprobates; both which are manifested in time by their fruits. We walk by the rules reviled to us of God: secret things are not for us to judge of, until they be manifested.

Where he concludeth, *that thus the relation of the sacraments should depend wholly upon man*, and not upon the Lord *at all*: it is a calumination without all color of proof. The relation is by mutual consent, the Lord offering his son Christ for salvation to all repentant believing sinners: we by grace having obtained faith, do thereby apprehend Christ for our savior, as in the word, so in the sacraments.

His next demand about ourselves and our baptism had in Rome; is a thing again and again answered, without running into Anabaptistry, whither he would so sayn drive us.

12. *These men, err not a little, when they say that (popish) baptism hath not the relation of a sacrament to them, but is a vain idol and nothing, becausethey say of it, that it quite taketh away sins. Shall men's erroneous sayings and opinions make a nullity of God's ordinances, signs and seals? Can not God be true, though they be liars? &c.*

Answ. Here is another repetition of that which he forealleged in his 6. reason or error; which I there refuted. Men's erroneous sayings, opinions, and doings, do disannul to themselves all God's promises, signs and seals: which are only conditional, if men repent, believe and obey; which grace God giveth to all that are Christ's. And if men believe not nor obey, and so be damned: their damnation impeacheth not God's truth at all, but confirmeth it; for he hath said of such, that they shall be damned. Mar. 16. 16. Joh. 3. 36.

Obj. *Besides the relation in a sacrament, there is also to be regarded the commandment of God, who hath appointed it to be observed in the church. As Christ who was without syn &c, yet in obedience to the Law, was circumcised and baptized. &c. Therefore it should be syn in the church of Rome, if they should reject baptism and not keep it. Which doth plainly evince, that it is not a vain idol and nothing, (for then it were not syn but their duty to cast it away; and not to keep it at all) but that it is the Lord's ordinance &c.*

Answ. The first is true, for without the word and commandment of God, it could be no seal of his covenant, or have any relation at all thereto. The second is a deceytful reason,

concluding from the holy commandment of God, to the unholy keeping of it in Rome. It should be syn in them to reject baptism & the Lord's supper professedly: it is syn in them, to keep them as they do profanely. It were better for a man never to be baptized or eat the Lord's supper all his life, then to communicate with the church of Rome in either of these, as they profane them: for we may not do evil that good may come thereof, *Rom. 3. 8.* So his *plain eviction* that it is not a vain idol in their abuse of it, is but a plain fallacy: let him apply it to the other Sacrament, and it will appear. Antichrist hath transformed the Lord's supper, into an abominable massing sacrifice, and therein worshippeth a wafer cake for his maker and redeemer: this he durst not deny to be a notorious idol. But his reason (if it be good) will prove it no idol: thus. It should be syn in the church of Rome if they should reject the Lord's supper and not keep it. Which doth plainly evince that the Lord's supper in Rome (though changed by them into a wicked Mass) is not an idol, for then it were not syn, but their duty to reject it. The refutation hereof is this; Rome and all nations syn, that do not believe aright in Christ, and keep all his ordinances. The more that they openly renounce Christ or any of his ordinances, the more they shall add unto their syn. Yet in that they keep them not aright▪ but have changed the truth of God into a lie, and his holy ordinances into idols; they are also great sinners, for which if God give them not repentance, they are under wrath and damnation, *2 Thes. 2. 10. 11. 12.* Of this point, I have spoken before, in answer to his 6. reason for the church of Rome.

His 13. and last error, is but a repetition of former matters, about the brazen serpent, God's ordinances and creatures considered in themselves &c, to which I have before answered; showing that it helpeth the Papists no more to clear them of idolatry herein, then the heathens of old, who made idols of creatures and ordinances, which in their own nature and first institution, were good and holy. And hitherto of his *errors* wrongfully imputed unto us.

To these, by his figure of repetition and multiplication, he hath added from the former grounds, *Contradictions, Abuse of scriptures, Uaine distinctions and Anabaptistical assertions*: all which being but the same things turned and repeated, and by me before cleared; I count it needless labor to make the same answers again, to his empty calumniation.

### **Of Circumcision in Israel.**

THE reason why we repeat not the outward work of baptising with water again, such as have been baptized in false churches; is the example of the Israelites: who after their falling from God and from the Church, and after the Lord had given them the bill of divorce, when they repented and turned to the Lord, were admitted to the Passover, without any new cutting or circumcising in the flesh: *2 Chron. 30. Ezz. 6.* And because I denied them in such estate to have true circumcision (which is the sign and seal of the righteousness of faith, *Rom. 4. 11.*) mine opposite as his manner is, chargeth me with *very erroneous and ungodly assertions*, and maketh a longsome discourse of the state of Israel, and of words and phrases used concerning them. And unto ten lines of mine, (in *Animadv. pag. 70.*) he giveth an answer of above 30. pages (in his *Christian plea* pag. 65. to pag. 96.) to blind his reader with many words. I will briefly show the insufficiency of his answers.

And first, that Israel after they departed from the Lord, his Temple, altars, sacrificers, and church; and made new Temples, altars, sacrificers, signs and a new church of their own divising; that Israel I say, from that time was not a true church, I have before shown my reasons in handling the state of the church of Rome.

Mine opposites first colorable reason, is from such scriptures as still name them *the Lord's people*, and the Lord to be *their God*, and to remember the covenant of their fathers Abraham &c, 2 King. 9. 6. &c. and 13. 22. 23.

Answ. I have heretofore answered, that this Argument, *They are called the Lord's people, therefore they are his true church*; is not to be granted. For 1. *Things are named in scripture sometimes, as they have been before, though they be not so still: as Abigail is called the wife of Nabal, though he were then dead, and she married to David, 1 Sam. 30. 5. Solomon was begotten of Uriah's wife, whereas she was then David's, Mat. 1. 6. Jesus was in the house of Simon the Leper, Mat. 26. 6. so named, because he had been a Leper &c. 2. They were so called in respect of their profession, that they would be so esteemed and named: though in deed they were without the true God, 2 Chron. 15. 3. as, O thou that art named the house of Jakob &c. Mic. 2. 7. 8. Thirdly, in respect of their calling unto him, and his covenant afterward, though for the present they were none of his: as, In that day, J will marie thee (Israel) unto me forever &c. Hos. 2. 18. 19. 20. 23. Thus the Gentiles were called Christ's sheep, because they should after be brought into his fold, John. 10. 16. and God had much people in Corinth an heathenish city, Act. 18. 10. 1 Cor. 12. 2. And the Jews to this day are God's people, and beloved, not for their present state which is cursed, but for the promise that they shall hereafter be graffed again into Christ, Rom. 11. 11. 20. 23. 25. 26. & 9. 4. with Esa. 59. 20. 21. Ezek. 34. 23.—30. Hos. 3. 5. Fourthly, in comparison with the Philistines and other heathens, they were called the people of the Lord; because they never renounced their God in name and professedly, but pretended the contrary. Fifthly, that God did not presently cast them off, in respect of calling them to repentance, and of their dwelling in the land, or as the scripture saith (in 2 King. 14. 27.) of putting out the name of Israel from under heaven. For his covenant was to punish them by degrees (Levite. 26. 16. 18. 21. 24. 28. 33.) and at last if they repented not, to scatter them among the heathens, til their uncircumcised harts should be humbled▪ and they rued their former syn▪ and then he would 〈…〉 his first covenant, and so receive them again to grace in Christ. Unto which I now add this sixth, that God called himself the *God of Israel*, and them his *people*, because of many among them that were in deed his; both such as yielded not to Jereboam's idolatry, but went to Jerusalem to sacrifice, 2 Chron. 11. 16. and seven thousand in Israel, which bowed not the knee to Baal, 1 King. 19. 18. and such also, as erring at first in simplicity, were by the Prophets brought to repentance: though the general state of the land never repented, but went on in their syn, til the Lord cast them out of his sight, as is testified in 2 King. 17.*

His next chief ground is the comparison of Judah, who likewise for sook the Lord, and sometime became more corrupt then Israel: so that if Israel were not in truth God's people and church, then Judah was not.

Answ. I have shown how Israel might be called God's people still: and why I judge them not to be God's true Church. For Judah, they changed not the constitution wherein they were set

of God, made no new face of a Church, no new Temples, priests &c as did Israel. Therefore they did wickedly in the true Church, as often times greater impiety is committed in the Church, then among the heathens: yet the state of the church & of the heathens may not be compared; though the punishment of such as transgress in the Church, and repent not, shall be worse then the heathens, *Mat. 11. 20.—24.* Secondly, the defection of Judah was not general like Israel's, (though sometime the scriptures speak generally, when many are corrupted,) but even then when for their sins they were carried into Babylon, there was a godly company, compared to a basket of *good figs, Jer. 24. 2. 5. 6. 7.* which had cried out for all the abominations, & were marked and reserved of God, *Ezek. 9. 4. &c.* Thirdly, the state of Judah was often times reformed by many good Kings, as Josiah, Hezekiah, Jehoshaphat and others; the people brought to repentance, and the covenant renewed: but never so in Israel, by any king that there reigned, from their first apostasy, to the captivity. *2 King. 17.* Fourthly, for the wicked troupes in Judah, that refused admonition, persecuted their brethren, killed the Prophets, maintained idolatry; for which the godly left their sinful communion; I hold them not God's true Church, or in his covenant of grace. Because the covenant was always conditional, (if men repent and believe) as I have before proved, and mine opposite himself hath granted. This may suffice, to his often repeated reasons, which are deduced and varied from the grounds aforesaid.

### Touching 2 Chron. 15. 3.

IShewed from the Prophet Azariahs speech to Asa and all Judah; that Israel was *without the true God, without teaching Priest, and without Law, 2 Chron. 15. 1. 2. 3.* and therefore could not in that estate be judged to be in the covenant of grace.

Mine opposite laboreth to bring Judah itself also within this estate: but that hath no color with it. The distinction of names, Judah and Israel; the state of Judah under Solomon, Roboam, Abijah, and Asa, (though corruptions were come in,) plainly showeth it otherwise; and I leave it to the readers judgment. 2. he granteth, *it may well be understood of the 10. tribes,* and showeth good reasons for it: how then doth he take away the weight of the reason, that Israel being *without the true God, without a teaching Priest, (God's true ministry) and without Law,* could not in that estate be God's true church, in his covenant of grace▪ or have the true seals thereof unto them? He fayrly denieth the conclusion, *It will not prove (saith he) that circumcision or the other ordinances of God had in Israel or in Judah, were false and deceitful signs &c. If it would, then it might be urged against Judah also; and where then was circumcision? &c.* I answer; If there were no circumcision but among them that were *without the true God,* without his ministry, and without his Law: then was there no true circumcision in the world. For if we consider the first institution of circumcision, *Gen. 17.* and the Apostles doctrine of it, in *Rom. 2. 25. 28. 29. & 4. 11.* and the doctrine of Christian baptism now, answerable to circumcision of old: it is impossible that that people should have the true seal of righteousness and salvation from God in Christ, that are without God, and without Christ. No colorable excuses or distinctions will here avail▪ except men can prove an absolute promise of salvation whether men repent & believe or no: whether they be in God and Christ or no: Which is contrary to all the scriptures. Wherefore this one testimony is enough to overthrow



all his long plea for Israel; as if they in this sinful stare, unrepentant, continued still actually in the covenant of grace and state of salvation. And what color maketh he, against this plain scripture? He first speaketh of *forsaking God*, what it meaneth, and how it is spoken of the Jews in the Prophets: namely of forsaking his *Law, Temple, Worship, and service: and not simply of so dealing with the Lord himself, as the bare words and letter itself. might seem to imply.*▪ For even in the defection of Israel, when Jeroboam set up the calves, yet still they intended to worship the Lord that brought them out of the land of Egypt &c. 1 King. 12. 28.

Answ. First observe, how here he would not have *the bare words and letter*▪ of the scripture to be insisted upon: yet is it his continual practice, and only colorable reasons. For the *Temple of God, 2. Thes. 2.* and the *people of God*, are his main grounds for the church of Rome, and of apostate Israel. 2. He omitteth the words which I cited, that Israel was *without the true God* &c: and speaketh of another phrase, of their *forsaking the Lord*; to ease his burden, which he found too heavy. 3. It is granted him, that by forsaking the Lord, is meant the forsaking of his *Law, Temple, Worship* and *service*: and not that they did professedly renounce God, but still pretended and intended to serve the true God: what would he infer hereupon? This maketh the more against his plea for them. The scripture saith, they were *without the true God, without teaching Priest, without Law*: this was true, either in their own account, or in God's; not in their own account, for they thought they still retained the true God, (even as the heathens of old, heretics, Antichristians and Jews at this day, persuade themselves that they serve the true God;) therefore they were such in God's account. Now God's judgment is always according to truth, when man's judgment erreth, and deceiveth himself. Thus then, though Israel thought themselves the true church, and to have the true God (as mine opposite also thinketh and pleadeth for them;) yet in the Lord's account, which is truth, they were *without the true God, and without Law*. So mine opposite hath the Israelites own erroneous judgment to help him; I have the Lord's judgment & his Prophets, against both him and them.

He then referreth us to his former book, where he shown diverse respects, how on their part they brake the covenant, but the Lord brake it not on his part, but called them to repentance &c. To which book of his I gave answer, and have in this also before shown, how he yieldeth me the main ground; namely that the covenant of grace is conditional only, if men repent and believe▪ Which seeing the scripture witnesseth that Israel did not, 2 King. 17. 13. 14. 15. 16. c they remained still *without the true God, without teaching Priest, and without Law*; til the Lord cast them out of the land, and scattered them among the heathens, which were without God and without Law, before them. And now what could their circumcision, Passover, sacrifices &c avail them; but seal up their further judgment, who had rejected the true God, but falsely retained and abused the signs of his favor, to their condemnatió.

### **Touching Ier. 3. 8.**

GOD testifieth of adulterous Israel, *J put her away, and gave her • bill of divorce, Ier. 3. 8.* Then was she no longer his wife, nor he her husband: but the covenant of her spiritual marriage was disanulled even on God's part also. Yet the Israelites kept circumcision the sign and seal of his covenant, but by usurpation, not by right: so it was in their abuse of it, no true sign or sacrament unto them.

To this he answereth, that *the Prophet sp•k• this in Josiahs days, at which time Israel was carried captive into Assyria. So this place is not to the point of the question, of their state from Jereboam's time, all the while they abode in the land.*

*Answ.* First he takes it for granted, that by the *bill of divorce* is meant their putting out of the land: which though I should grant him (as I will not deny it, but leave it to further consideration,) yet it is to the question in hand touching their circumcision which they still retained, and were upon repentance received to the Passover, without any new circumcising in the flesh, *Ezr. 6. 21.* and he himself urgeth this very place of *Ezr. 6.* against the Anabaptists, to prove they need not baptize again: the same by as good right, do I urge against him. Yea and suppose that I erred in judging of their estate while they were in the land: yet this their estate after, is enough to prove my cause; namely that Circumcision, and so baptism usurped by false churches, or by them that are no church (as Israel now were no people,) need not be repeated. Whereas he pleadeth if Rome be not the true church, & have not the true baptism, we are to be baptized again. Now that in *Ezr. 6.* was many years after Israel's captivity, or divorce; for it was after Judah's captivity, and return after 70. years. When Gyrus, to whom the Lord God of heaven had *given all the kingdoms of the earth,* proclaimed the people's return throughout all his kingdom. At what time, as those that had been carried to Babylon, returned, *Ezr. 2.* to the number of 42. thousand and moe: so after in Darius days *Ezr. 6.* when the children of Israel which were come out of captivity, kept the Passover with joy, for that the Lord had turned the heart of the *King of Assyria* unto them, all such as had separated themselves unto them, from the filthyne of the heathen of the land, to seek the Lord God of Israel, did eat with them: *Ezr. 6. 21.* So they of Israel that had been captived in Assyria, and returned to the Lord, were received without any new circumcising, as they were also before in *Hezekiah* days, *2 Chron. 30.* Which example being in the days of Ezra and other prophets, & written in the scriptures for our instruction: is a sufficient ground for us now to do the like, whom the Lord hath brought out of the Antichristian Babylon and Assyria, that we may eat the Lord's supper, and enjoy other his ordinances, without any new baptising with water.

*The bill of divorce,* he expoundeth to be *the putting of them out of the land of Canaan, as out of the Lord's house or presence;* from *Hos. 9. 3. 15. 17. 2 King. 13. 23.* A woman divorced, is termed (he saith) *one that is cast out, or thrust forth out of her husbands house, Ezek. 44. 22.* Thus some think excommunicats to have a bill of divorce &c. and then also, they are not to be esteemed as put out of the covenant of the Lord, but from his house and family, til they repent. So as upon their repentance, they ought to be received again into the Lord's house, without any new baptising of them again, which yet should be, if they had been put out of the covenant of the Lord. For baptism is the sign of our entrance thereinto: &c.

*Answ.* By this it appeareth, he takes the bill of divorce, for no putting out of the covenant; but out of the house, out of the land of Canaan only. Which if it be so, then the marriage of Israel, was no taking into the covenant but into the land of Canaan. And this agreeth well with the Anabaptists, who hold that Israel's covenant, was not the covenant of grace, but a carnal covenant & promise of the land of Canaan. It is known, that the bill of divorce,

disannulleth the covenant of marriage, as appeareth in the Law in *Deut.* 24. First by the name *C•rithuth* that is *Cutting-off*, secondly by the lib•ty thereupon following, that she may marry another man; thirdly by the just cause thereof which is whoredom, *Math.* 19. 9. fourthly, by the consequent thereof, that a man having so put away his wife for whoredom, he also may without danger of adultery marie another woman; which cannot be unless the covenant of marriage be disannulled; *Mat.* 19. 5.—9. Fifthly it is confirmed by the copy of the bill of divorce used in the common wealth of Israel, as appeareth by their ancient records, in these words; *Jn such a day of the week &c, J• N. the son of N. have voluntarily &c, dismissed & left and put away thee, even thee N. the daughter of N. &c. which hast been my wife heretofore, but now J dismiss thee, and leave thee, and put thee away, that thou mayst be free, and have power over thine own soul, to go away, to be married to any man whom thou wilt &c.* Sixthly, it is testified by the Apostle writing to the Israelites, *the strangers scattered throughout Pontus, Galatia &c, 1 Pet.* 1. 1. and saying to them. *Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet.* 2. 10. Whereby it is evidently proved, that their divorce was from the Lord, and from being his people, or partakers of his mercy in Christ.

Now whereas he gathereth from *Ezek.* 44. 22. that a divorced woman is called *Gerusha*, that is *Cast out, or thrust forth*, which he expoundeth *from her husbands house*: he might have seen better in the Law of Moses, (to which the Prophet there hath reference) where the like commandment is given, in *Levite.* 21. 14. which a little before, in *verse.* 7. is explained by God himself, *Gerusha meishshah*, that is, *cast out or put away from her husband*; according to which Law, and phrase, Israel was divorced and cast out, not only from the Lord's house and land, but from the Lord himself. Moreover he might have seen, in *Deut.* 24. 1. *the bill of divorce* in the woman's hand, and her *sending out of her husbands house*, to be distinct things, one following upon another. Again, a woman may of herself go out of her husbands house, & play the whore in another man's house, yet is she not thereby divorced: as for example Michal David's wife, was by her father Saul, adulterously given to Phalti, *1 Sam.* 25. 44. so she was out of David's house, and had another *husband* in whose house she remained: yet David that had not given her a divorce, required her as his *wife*, and she was taken by Abner from her second husband, *2 Sam.* 3. 14. 15. 16. Wherefore the bill of *divorce* or of *cutting off* is not from the house only, but disannulleth quite the covenant of marriage; so as they cannot without a new marriage be reunited. And the Lord, (as if he purposely would prevent all such vain pleas for Israel) useth in *Ier.* 3. 8. both the word *put how away*, and the word *divorce*, and this also in the form plural, thus, *and I gave unto her, the bill of her divorces* (or, *of her cuttings-off*;) as if he would teach us, that whatsoever divorce or cutting off belonged to such an adulterous wife, he had given unto her; and so not from the land but from the Lord also she was divorced. As yet further appeareth by *Hos.* 2. 2. *plead with your Mother, plead; for she is not my wife, neither am I her husband*; but if he had only put her out of the land, he was her husband still, contrary to that which the Prophet teacheth. And contrary to the Apostle, who writing to the dispersed of Israel, *which had not obtained mercy, but now have obtained mercy, 1 Pet.* 2. 10. hath reference to that Prophet, who promised, *I will have mercy on her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, thou art my God: Hos.* 2. 23.

His applying this divorce to excommunication, is as strange. Excommunicates he will have to be as put out of the house and church, but not out of the covenant. Whereas excommunicates are (by our Savior's doctrine) *as heathens and publicans*, *Mat. 18. 17.* and heathens are not in the covenant. Again by Paul's doctrine, excommunication is the *delivering to Satan*, *1 Cor. 5. 5. 1 Tim. 1. 20.* what that meaneth, we may learn by the contrary, in *Act. 26. 17. 18. I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins &c.* Wher the power of the Gospel is shown, in turning men *from Satan to God*, whereupon they repenting and believing, receive forgiveness of sins: so on the contrary, when men syn, and join obstinacy with it, and will not repent; they are by the power of Christ delivered from God unto Satan again, that is, are of the world where Satan is prince; and in that estate, deprived of the promise of the forgiveness of their sins, til they turn again unto the Lord.

Where he saith, upon their repentance they may and ought to be received, it is true, so ought the Turks and heathens: for God as he never made absolute covenant but conditional; so he never gave absolute bill of divorce, but conditional; for who so repenteth and believeth in Christ shall be saved. And whereas he saith, *if they had been put out of the covenant of the Lord, they should be baptized again:* it is marvel how he could not see himself herein, to be a very Anabaptist, or that which is worse. For if a man be baptized in the true church, as was Simon Magus, and fall from the faith of Christ, to become a Jew, or a Turk, or a paynim; and for his obstinacle & blasphemy be justly excommunicated: this man he thinketh, doth continue still in the covenant of grace; for he is but cast out of the church or house, not out of the covenant. Who ever heard such doctrine, that the covenant of grace should be continued to most wicked sinners, excommunicated for turning to Judaism or Paganism? Much lesser syn it were to err with the Anabaptists and baptize again, then to hold such an heresy. If he hold it not, but would grant that such are out of the covenant: then he saith, they should be baptized again, when they return; and so he that hath so busily set a snare to catch us in Anabaptistry, is fallen himself into it, or into a worse.

Now to deliver our souls from both these extremities, we are to observe the difference between the reviled covenant made with every particular visible church, and the unreveiled estate which is in God's secret counsel touching all the members of the catholic church the company of those that are predestinated unto life: for many are out of the covenant reviled, which yet are God's elect. As the Ephesians whiles they were heathens, dead in sins, were to all men's judgment, *without Christ, without God in the world, and strangers from the covenants of promise*, *Eph. 2. 1. 12.* who after they were called to repentance and faith, were no more strangers and forreyners, but fellow-citizens with the Saints, and of the household of God, *Ephes. 2. 13.—19.* in which estate they were in God's counsel before, being chosen in Christ before the foundation of the world, *Ephes. 1. 4.* On the contrary many reprobates enter into the covenant of the church visible, and as Simon Magus, do believe and are baptized, *Act. 8. 13.* they believe for a while, and in time of temptation, fall away, *Luke 8. 13.* Hereupon it cometh to pass, that the church not knowing certainly who are elect, and who not, but judging every tree by the fruits that appear; receiveth into the covenant and baptizeth all that profess to repent and believe in Christ unfeynedly: yet afterward seeing them to break

the covenant and forsake Christ and will not be reclaimed, casteth them out, and delivereth them to Satan: in which estate, they cannot be said to continue in the covenant, or in the state of salvatiō; though the election of some of them standeth sure with God. Who when he of his grace giveth them repentance, they are restored again to the church; and then it appeareth that they fell for a time, but are raised again of God. And because when they were first baptized, they were not baptized into that particular church only, but are counted baptized into the catholic church, and into Christ, his death and burial, *Rom. 6. 3. 4.* therefore though they renew the covenant, yet their baptism is not renewed; for then it is manifested to the judgment of man, that the seed of God (though for the time it was not seen) remained in them, and therefore their syn was not unto death, *1 Joh. 3. 9.* And this the Apostle teacheth us from God, saying. *This is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers. For the gifts and calling of God, are without repentance, Rom. 11. 27. 28. 29.* Where we see, that while men's sins are not (by promise of God) taken away, they are not in his covenant, (as is confirmed also by *Heb. 8. 10. 12.*) And in that God's gifts and calling (concerning his elect) are without repentance; they are to be restored into the covenant, when they turn unto the Lord, without any repeating of their outward baptism.

Where he addeth this reason, *For baptism is the sign of our entrance into (the covenant) and the Lord's seal of his so receiving and admitting of us: as circumcision was unto the Jews;* Though it may in some sense be admitted which he saith: yet not as he intendeth and urgeth it. For first, Abraham was in the covenant of grace, and justified by faith in Christ, before he received circumcision, *Gen. 15. 6. Rom. 4. 3.* And after that, he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, *Genes. 17. Rom. 4. 10. 11.* Secondly the children of Abraham were borne in the covenant, and holy, *1 Cor. 7. 14. Ezz. 9. 2.* and borne unto the Lord, *Ezek. 16. 20.* but were not circumcised til the *eight day*, *Levite. 12.* and such infants as died before the eight day, died not out of the covenant: not to speak of the women in Israel, which were in the covenant without circumcision in the flesh. Thirdly, Moses said to men women and children, *ye stand this day all of you before the Lord your God, &c. that thou shouldst enter (or pass) into covenant with the Lord thy God; Dent. 29. 10. 11. 12. 13.* Yet all which had been borne within 40. years before, were uncircumcised, and so continued till Moses was dead, *Ios. 5. 2.—7.* By all which it appeareth that men may otherwise enter into the Lord's covenant, then by Circumcision, or by baptism now come in stead thereof. How much more then, if they have been baptized before, and fallen from the covenant; may they enter into it again, without a new baptising with water? His other tautologies, I omit: being before answered.

But he thinks to have help from *Jer. 3. 12. 13. 14.* where God calleth Israel to return unto him, and he will not cause his anger to fall upon them; and saith, *Turn o backsliding children, for I am married unto you; and I will take you one of a city, and two of a family and will bring you to Zion.* Where amongst many observations, these are the chief, 1. *That God dealt otherwise herein then a man doth with his wife whom he putteth away, and she become another man's; as he shown in Jer. 3. 1. 2* That these words *The Lord thy God, are words of the covenant, Genes. 17. 7. 3<sup>lie</sup>.* That he saith, *I am married unto you; which the bestwriters expound to be the covenant of grace.* 4. *That he would*

*take them one of a city, and two of a family, teaching that they should not stay one for another; & though the body of the people should remain obstinate, yet if a few returned he would receive them: which showeth the stability and eternity of his covenant, as Gen. 17. 7. which he performeth, if but a few be made partakers of that grace, as Rom. 11. 1.—5.*

*Answ.* He erreth himself, and causeth to err, in not observing the scope of this scripture; nor the conditions propounded: and in not distinguishing the times, past, present, and to come; nor the covenant of the Law, and the covenant of grace.

The scope of this scripture *Jer. 3. 6. &c.* is to show 1. the transgressions of Israel and Judah; under the covenant of the Law: 2. the punishments inflicted for the same; 3. and a promise of another covenant of grace which God would make with them in Christ. Israel played the harlot, *Ier. 3. v. 6.* God called her to repent, but she repented not, *v. 7.* then God put her away, and gave her a bill of divorces, *v. 8.* yet Judah her sister, feared not but played the harlot also, and dissembled, so that Israel justified herself more then Judah, *v. 8. 9. 10. 11.* Then God seeing them both to be covenant breakers, promiseth of his grace, a new covenant to be made with them in Christ; which he proclaimeth first to Israel, if they repent, acknowledge their sins, and turn unto him, *v. 12. 13.* and so speaketh of his marriage with them, to weat with the remnant of them, *one of a city and two of a family*, whom he would bring to *Zion*, *v. 14.* unto whom he would give faithful pastors. *v. 15.* not as under the Law, and rudiments thereof, for the most excellent signs thereof, even *the Ark of the covenant of the Lord*, should not be remembered or visited anymore, *v. 16.* But *Jerusalem, the Lord's throne* (the Christian Church) should be for the Gentiles of all nations, *v. 17.* and for the Jews, and for the Israelites walking together, *v. 18.* Then showeth he the signs and fruits of his grace in them, manifested by their calling upon God, as their Father in Christ, *v. 19.* their weeping and supplication for their former sins, *v. 20. 21.* the Lord's promise of mercy to them that return, and their acceptation of his mercy offered, *v. 22.* shown by their humble confession of their sins, and just punishments, *v. 23. 24. 25.*

The same argument is in *Jer. 31.* both touching Israel & Judah, where after many promises, he speaketh of a new Covenant with Israel and Judah, not like the covenant made with their fathers, when he brought them out of Egypt, which they brake, though the Lord was *an husband unto them*: but a covenant, that he would write his Law in their harts, and forgive their iniquity; which Paul expoundeth to be the new Covenant or Testament now confirmed by Christ, *Heb. 8. 8. &c.*

Now to apply these promises which concerned future times & graces in Christ, to that present time whē they were in their sins, unrepentant, unbelieving, unforgiven; under the bill of divorce, and put away from the Lord: is quite to mysse of the mark which the prophet aimeth at. For though he speaketh to Israel as a body or corporation which continueth through many ages: yet not those persons then living, but their posterity are meant▪ for they perished in their sins (save some few that turned to the Lord) but their after generations found mercy. Neither can we deny (if we rightly observe the Apostles doctrine in *Rom. 11.*) but those and the like promises made by the prophets, do belong to the Jews even at this day (though for the present they are without the covenant in their own

persons:) for when the fullness of the Gentiles is come in, *all Israel shall be saved* (saith he) as it is written▪ *There shall come out of Zion, the Deliverer, and shall turn away ungodlynes from Jacob. And this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes, but as touching the election, beloved for the fathers.*

The conditions propounded he observeth not, namely, *Returnthou backsliding Israel, and J will not cause mine anger to fall upon you:Only acknowledge thine iniquity &c.* But pleadeth as if they in that rebellious estate, were still in their persons, in the covenant of grace visibly; though God, because they returned not, had given them the bill of divorce. Contrary to the gospel, which saith, *If we say that we have fellowship with (God), and walk in darkness; we lie, and do not the truth. If we confess our sins, he is faithful and just to forgive us &c. If we say, that we have not sinned, we make him a liar, and his word is not in us.* 1. John. 1. 6. 9. 10. Now this was Israel's state, they walked in darkness, and sins; and *left all the Commandments of the Lord their God,* they would not turn from their evil ways, nor hear the Lord's prophets, *nor believe in the Lord their God; but walked in all the sins of Jeroboam, they departed not from them, until the Lord removed Israel out of his sight.* And if any of them after their dispersion, returned to the Lord, they were then received: so also were the Gentiles that turned to him, and so the Jews at this day, that come unto Christ.

He distinguisheth not the times. For their marriage with the Lord, which he saith *thebest writers expound of the covenant of grace:* if he refer it to the future time of Christ; is true; but then it will nothing help those unrepentant sinners divorced from the Lord: for by the bill of divorce, the marriage is dissolved, as before is proved. If he refer it to former times, it agreeth not with the scope of the prophesy, as I shown: but if that be granted him, then his *best writers* will hardly prove it to mean the covenant of grace; for better then they, do show it to be the covenant of the Law, even Jeremiah himself and Paul his expositor. For Jeremiah in chap. 31. v. 32. useth the same word *Baalti, J was married* to them: when he speaketh of the old covenant made when they came out of Egypt, which was the covenant of works, not of grace; though they were then also in the covenant of grace, as they were in the faith of Christ. And Paul expoundeth that word *Baalti,* (according to the Greek version) *J regarded them not,* Heb. 8. 9. which is quite contrary to mine opposites purpose. But it is usual in the Prophets, to speak of things to come, as already done; as Isaiah prophesying of Christ saith, *Unto us a child is borne,* Isaiah. 9. 6. who was not borne til many years after. And so here the Greek version (so much approved in the New Testament) expoundeth this word *Baalti, J am* (or was) *married;* futurely thus; *For J will rule over you; and will take youone of a city and two of a family, and bring you into Zion:* so it is a prophesy of a future marriage with Christ: and accordeth to the Apostles writing unto that people, saying, *ye are an holy nation, a peculiar people, &c: which in time pass, were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.* 1 Pet. 2. 9. 10. When was the time that Israel were *no people,* nor *obtained mercy;* unless when *Lo-ammi,* and *Lo-ruhamah* were borne, Hos. 1. 6. 9. and Ephraim was so broken, that it was *not a people,* Isaiah. 7. 8. Thus Peter testifying they were *no people,* (by which name Moses calleth the Gentiles when they were estranged from God, Deut. 32. 21.) and Paul saying that God *regarded them not,* or *cared not for them,* because of

their breach of covenant, *Heb. 8. 9.* do overthrow all my opposites plea for them, in their most sinful and unrepentant estate.

That which he saith from *Jer. 3. 1.* that God *dealt otherwise herein, then a man doth with his wife whom he putteth away &c:* helpeth him not. First, he should say, *then a man might do with his wife,* for it was syn for such a man to return to his wife, it polluted the land, *Jer. 3. 1.* the reason whereof was, the man by unjust divorce, had caused his wife to be defiled, as the law closely teacheth, *Deut. 24. 1.—4▪* which fault cannot be imputed to the Lord. Secondly, the Lord dealeth likewise with the Gentiles, when they turn from their adulteries, he receiveth them according to his former covenant and spiritual marriage with Noah and his seed, *Genes. 9. 9.—16. Isaiah. 54. 1. 4. 5. 9. 10.* So the promise being conditional, benefited not them that would not return unto him.

The last point, of the stablenes of God's promise, though but a few are made partakers of it, *Rom. 11. 1.—5.* is true: and concerneth as well the Gentiles as the Jews; for in all ages, God brought some of the Gentiles into his grace, as the whole history of the scripture showeth. Wherefore it is marvel how he could so insist upon the promise made to the Jews, & to their children in *Act. 2. 39.* whereas the promise of grace in Christ pertained also to the Gentiles as is testified by all the Prophets: *Deut. 32. 43. Psal. 117. Esa. 19. 24. 2•. & 49. 1. 6. Ezek. 4•. 22*

And whereas next he digresseth to speak of Judah, and from *Esa. 54. 4.* compared with *Ier. 51. 5.* would show how *in one respect they were forsaken, and bare the reproach of widowhood,* (to weet by their captivity in Babylon) *and in another respect, they were not forsaken as a widow of the Lord, who yet remembered his covenant to show them mercy;* he followeth his own wisdom in expounding the scriptures, & regardeth not the wisdom of God who elsewhere hath opened that prophesy, after a heavenly manner. The prophet Isaiah in chapt. 53. foretold of Christ and of his sufferings; and in chap. 54. he prophesieth of the Christian church: and beginneth, *Sing joyfully ô barren (woman) thou that didst not bear c for moe are the children of the desolate, then the children of the married wife, saith the Lord.* This argument he goeth on to enlarge, showing the former *shame and reproach,* which this barren desolate woman had, for her *widowhood;* & the contrary comforts that she should receive from her *maker her husband the Lord of hosts.* Here are two women intimated, one that hath an husband and children, another barren, desolate and in widowhood: whose estates God would change, as Anna prophesied, *The barren hath borne seven, and she that had many children is waxed febl•• 1 Sam. 2. 5.* This barren woman, Paul interpreteth to be, *Jerusalem which is above, the mother of all us Christians;* *For it is written (saith he) Rejoice thou barren &c. Gal. 4. 26. 27.* the fruitful woman was the earthly *Jerusalem,* the church under the Law, (answerable to Agar the bondwoman,) *in bondage with her children,* verse 25. For the Jews church was (in their legal policy) under the Law, as an *husband:* til being made *dead to the Law, by the body of Christ,* they were married to another, that they might *bring forth fruit unto God,* as the same Apostle teacheth, *Rom. 7. 1. - 4.* Now this heavenly Jerusalem consisteth as well of Gentiles as of Jews; and this woman bringeth forth children conceived by the immortal seed of the word, the gospel: whereas before the church under the Law, brought forth many Ismaels, children of Agar, servants, not free borne, to be cast out with their mother, *Gal. 4. 30.* Whether now is it safer to take this



man's exposition of the earthly Jerusalem, the mother of the Jews; or to follow the Apostle, expounding it of the high Jerusalem, *the mother of us all*? But it would require a volume, to go through his many allegations out of the Prophets: where he worketh upon advantage of words and phrases, neglecting yea contrarying the main doctrines of the gospel, whiles he pleadeth for open obstinate and unrepentant idolaters, yea and such as were divorced from the Lord, that they continued notwithstanding in the covenant of grace in that estate.

### Touching Hos. 2. 2.

WHeras the Lord testifieth of Israel, that she was not his *wife*, nor he *her husband*: and willeth her therefore to put away her whoredoms, left he stripped her naked &c. Hos. 2. 2. 3. Mine opposite laboreth by comparing the prophesies before, in ch. 1. and after in ch. 3. &c, to prove that this was not meant til Israel was put out of the land. And yet that putting out of the land, he maketh to be the stripping of her naked; which was an effect and reward of her former estate. And mixing the several prophesies together, (whereas in the 23. verse of the 2. chapter, the Lord speaketh of the days under the Gospel,) he giveth this conclusiō, *Thus now she is a wife, and not a wife: she is a wife, but a wife of whoredoms, Hos. 1. 2. she is not a wife, that doth demean herself loyally as she should, but hath her adulteries between her breasts: Hos. 2. 2.* And after a longer discourse, he inferreth, *But what is this to the point of the question in hand, which is not touching the condition afterward, but concerning their circumcison and estate, from the time of Jereboam's apostasy, whiles they were yet in the land. &c.*

Answ. He keepeth his wont, to pretend the question otherwise then it is. The point was indefinite about the circumcison of Israel in their Apostasy. These were his own words, *The baptism of the church of Rome, is true baptism, as the circumcison in Israel's apostasy was true circumcison, and not to be repeated again. And if it be not a true baptism, it is a false baptism &c.* He referred us not by any scripture, to their apostasy before or after they were put out of the land. I answered him in a few lines, and shown him from 2 Chron. 30. & Ezz. 6. 21. that there was no repeating of circumcison, therefore not of baptism. Those two scriptures he himself also now urgeth against the Anabaptists: the latter whereof speaketh of a time long after their captivity. Then I briefly referred him to 2 Chron. 15. 3. Ier. 3. 8. Hos. 2. 2. & 13. 1. to show their sinful estate to be such, as that *the ordinances of God which they in show retained, could not be unto them the signs and seals of forgiveness, and of life eternal; and therefore were in their use of them false and deceitful.* Thus neither he nor I, put any difference of their estate; though now he pleads it for advantage. But it is sufficient for to end our controversy, if the things I speak of, be after their captivity: for then returning with repentance, they were not recircumcised: so we, if we be baptized in false churches, need not be rebaptised. So he hath written many leaves to plead for the whore Israel; but where shall we find this soundly concluded, which I denied, that when they were not the Lord's *wife*, nor he their *husband*; then in that estate (were it before or after their captivity, let him take his choice,) their circumcison *sealed unto them forgiveness of sins, and life eternal.* This not being proved, he hath led his reader into a wood, where it would weary any man to follow him in his windings: and yet in the end, he shall not find that which his soul thirsteth after, touching their circūcison, when they were no longer the Lord *wife*. Now to his distinction, *she is a wife, and*

*she is not a wife*: take it at the best, she is a wife of whoredoms, a wife threatened to be stripped naked &c. Where is the promise of forgiveness of her sins, unless she repented? And where is the testimony of her repentance? No where, (til Christ made the remnants of their posterity his wife, and his people, after they had been *no people*, 1 *Pet.* 2. 9. 10.) but whiles they were in the land, they grew more hard, unbelieving and unrepentant, 2 *King.* 17. 13. 14. 15. &c. But when she had the *bill of divorce*, *Ier.* 3. and was indeed not his wife, nor he her husband, but he had stripped her naked, and sent her among the heathens her companiōs: where now was the seal of the forgiveness of her sins, she abiding unrepentant? This is the thing that should be shown, which is not to be seen in all his large discourse.

And what help findeth he at the hands of the Chaldee paraphrase which he citeth thus, *Rebuke the congregation of Israel, and say unto her, that she submitteth not herself to my worship, therefore neither doth my Word accept of her prayers: until she shall remove her evil works* &c. Will this prove true circumcision among them? First it appeareth that the Paraphrast understood this of them whiles they were in the land, otherwise then he, which referreth it to their after state. Secondly, in that sinful estate whiles they worshiped or served not the Lord, but *Idols* (as after the Chaldee speaketh,) *the Word* of God, that is *Christ* (as himself expoundeth it) accepted not their prayers. And could they then offer any true sacrifice or administer true sacrament, when God testified that Christ was not their mediator, to accept their prayers? Seeing it is certain, that no man cometh to the Father but by him, *Joh.* 14. 6. Thus men may be overseen sometimes, to cite authors on their side, which either say nothing, or look quite another way.

### **Touching Hos. 13. 1.**

THE last place which here I cited was *Hos.* 13. 1. where Ephraim *offended* (or *sinned*) in *Baal*, and *died*: whence I judged their estate to be dead in syn.

To this mine opposite saith, *the same term and phrase is used by Christ, of the church of Sardis. Thou hast a name that thou livest, and art dead*, *Rev.* 3. 1. *Should we now infer hereupon, that therefore baptism and the other ordinances of God, in the church of Sardis, were but in show retained therein, and could not be unto them the signs & seals of the forgiveness of sins and of life eternal: and therefore were in their use of them false and deceyefull, as were the ordinances of God, retained among the Gentiles? Would any man of heart and understanding, endure such blasphemy? Sayth not the Scripture, that the church of Sardis, was one of the seven golden candlesticks? &c.*

Ans. A man of understanding, will discern things that differ, and be carried by judgment, not by affection. The syn of Sardis, was secret hypocrisy, the syn of Ephraim was open idolatry: the death of Sardis was discerned of Christ, (who *searcheth the heart & reins*;) the death of Ephraim, was discerned of men, who can judge but by the works. Sardis had a *name* among the churches, to be alive: when for the most part they were dead before God; though some things remained which are but *ready to die*, *verse.* 2. and a *few* among them, were worthy ones, and undefiled, *verse.* 4. Ephraim was openly known to be fallen from God to Baal, by the Prophets, and by the church of Judah. Hypocrites in all true churches, are dead before God, though alive before men. So Simon Magus was alive in the judgment of the

Apostolic church, and baptized therein, *Act. 8.* when before God he was dead. His baptism was true baptism so far as men could judge: though to himself before God, he received judgment thereby, not being a worthy partaker. But had he been an open worshiper of Baal, and baptized or circumcised among the Baalists; it could not by men have been judged a true sign and seal of the forgiveness of his sins, he remaining unrepentant. They that should so affirm, should themselves not be far from blasphemy, before men of understanding, that know upon what conditions the covenant of grace is made between God and men. They in Sardis that were dead, that is without true faith, (for by saith, the just doth live,) could not by the sacraments or by any ordinance in the church be partakers of Christ, of his death or resurrection before God: so their baptism was to them no baptism. And had they been so discerned of men, their baptism should so have been judged by men. As the Canaanites in Shechem, their circumcision was uncircumcision, before men; and not the sign and seal of the righteousness of faith, when they had no faith: for the unbeliever remaineth in the state of damnation, *Mar. 16. 16.* and the baptism that saveth, is *not the putting away of the filth of the flesh, but the answer of a good conscience towards God*, as the Apostle saith; *1 Pet. 3. 21.*

That which he further annexeth, that I say *their reasons from Israel, might well serve for the times wherein John lived, when the true churches were many of them apostate*: whereupon he noteth, my *contradicting of myself &c.* was a mistaking, that I distinguished not the state of Judah, which was a true church corrupted, from Israel a false church: and so the true churches apostate in the Apostles time, *Revel. 2. & 3.* from the false churches also in those times, *1. John. 2. 19.* Into which oversight I fell, by their citing undistinctly, *Jer. 3.* and *Isaiah 50.* the one speaking of Israel, the other of Judah; as is to be seen in their *Advertisement* pag. 107. whereto I gave answer, in *Animadversion.* p. 103.

Secondly, he pleadeth, *if Hose. 13. 1. be understood of death in syn, yet let it be well considered, whither it will therefore follow, that Circumcision now in Israel was not the Lord's sign and seal of his forgiveness of syn, but a false and deceitful sign in their use thereof, and no better then the ordinances of the heathen. For Christ said, Let the dead bury their dead &c. Luke 9. 60. was circumcision then among the Jews, a false and deceitful sign in their life thereof &c.*

Answ. He runneth into his former error: the Jewish church in Christ's time was a true church, and Christ communicated in their Temple and sacrifices: Israel when they served Baal, was a false church: and no man might awfully communicate with their Temple and sacrifices. Christ speaketh not of the Church generally, but of such as he knew to be hypocrites and dead, though seeming alive: we speak of Ephraim generally, open offenders, serving Baal, and dead in the judgment of the Saints. The same I answer to his next instance of the church of Ephesus, which then when Paul wrote, was not the house of Baal, but *of the living God, the pillar and ground of the truth*, *1 Tim. 3. 15.* Moreover he citeth not my words sincerely▪ I spake of the seal of forgiveness of sins 〈◇〉 *them*: neither did I say, *no better then the ordinances of the heathen*, which the reader may understand, the ordinances devised by the heathens themselves; but I said, *in their use of them false and deceitful; 〈◇〉 were also the ordinances of*

God, retained in other nations; as altars, sacrifices &c. touching whose estate I have spoken of before.

Thirdly he excepteth, that Baals worship was first instituted by Ahab, about 60. years after Jeroboam, and great difference was between Jereboam's calves, and Baals idolatry &c.

Answ. It is not material to our question, who spake of Israel's circumcision in their apostasy in general, before and after they were out of the land; as before I have manifested. 2. I acknowledge Ahab's syn was greater then Jereboam's, and false churches may grow worse and worse: yet Jereboam's calves, were also Devils, as the holy Ghost calleth them, 2. Chron. 11. 15.

Fourthly he instanceth, the 7000 in Israel, that bowed not the knee to Baal: 1. King. 19. 18. asking, what we shall say to these? were they not circumcised? or had they not the circumcision that was then in Israel? or was it not to them the Lord's seal of forgiveness of sins? &c.

Answ. The instance is good, to clear the controversy, by the help of other scriptures. In Rom. 11. Paul speaking of the rejection of the Jews, saith, Hath God cast away his people? Far be it: For I also am an Israelite &c. God hath not cast away his people which he foreknew. Then speaking of Elias prayer against Israel▪ and God's answer, I have reserved to myself 7000. men, who have not bowed the knee to (the image of) Baal. Even so then (saith he) at this present time also there is a remnant, according to the election of grace: &c. By this we are taught, 1. That if a few, or any one of a people be reserved of God, though the multitude be cast away; yet it cannot be said absolutely, that God hath cast away his people. And this may lead us to understand, why God called Israel his people in their apostasy; because some he kept from falling into it, some he brought out of it by repentance. 2. That those are in deed God's people, whom he foreknew: the rest are cast off. Now those which are foreknown of God, are described thus, that he also did predestinate them to be conformed to the image of his sonto▪ them he also called; them he also justified▪ them he also glorified▪ Rom. 8. 2▪ (ϕ) ▪ Thus are we led to judge who are God's people, when we see their calling▪ justifying▪ and gloryfying▪ that is their sanctification▪ ▪ Cor. 3▪ ▪8. by which i▪ charity we are to judge of their predestination, and estate in grace. 3. That as the remnant of the Jews, which embraced the gospel, were the election of grace, that is the people whom in charity we should judge to be elected of God according to his grace; and the others are blinded, hardened, cast off, til God give them repentance: so in Israel, they that kept themselves from the common idolatry of Baal, inwardly and outwardly, and retained the true service of God, were his election of grace, and to be judged his true people; the others that sinned in Baal, were dead; til God gave them repentance unto life. Thus the Apostles exposition and application of those 7000. in Israel; may help us to judge of their estate aright. And not because circumcision was unto them the seal of grace and of forgiveness of sins; to conclude, that therefore it was likewise to them that served Baal: for so we should prostitute God's grace and the seals thereof, to such as God condemneth and rejecteth.

Fifthly he instanceth the worship of Baal by Judah, Ier. 7. Judge. 2. &c. Wherto I answer (as before) that Judah in her constitution remained a true church, though corrupted: Israel

being a false church, as hath been manifested. Neither was the defection universal and open as in Israel. As for such in Judah as so fell from God, and would not be brought to repentance, the Prophet telleth them they *trusted in lying words*, when they said, *The Temple of the Lord, the Temple of the Lord* &c. Ier. 7. 4. 8. the Lord threateneth to cast them out of his sight, and forbad his Prophet to pray for them, Jer. 7. 15. 16. So their circumcision became unto them *uncircumcision*, Rom. 2. 25.

To this he objecteth, *Though man's idolatry &c may make God's sacraments unprofitable to himself; yet can they not make them lying and deceitful signs, but that in the Lord's ordinance they are unto all and therefore also unto them, his true signs and faithful seals (on his part) of forgiveness of sins and life eternal. For, shall the infidelity of man, turn the truth of God into a lie? God forbid.*

Answ. I have before answered, that all God's ordinances are in them selves, and on his part, holy faithful and true. They are true seals of forgiveness of sins, but to such as are worthy partakers of them, in faith; otherwise they seal judgment unto men: 1 Cor. 11. 27. 28 29. And it is not his ordinance, that open and obstinate idolaters and wicked men, should administer or receive them, Ezek. 44. 9. Numb. 15. 30. 31. Levite. 7. 20. Psalm.  $\langle \hat{\phi} \rangle$  . 1. 17. That men may turn *the truth of God into a lie*. the Apostle plainly teacheth, Rom. 1. 25. so may they the truth of his ordinances, into lies. But the truth of God, as it is in himself, or his faithfulness, is unchangeable: & if men believe not, or sanctify him not, they perish by the judgment of God, which is according to truth; and his faithfulness suffereth him not to save such, unless he make them first new creatures and believers; Joh. 3. 36. 1. Joh. 5. 10. 12.

Sixthly, he expoundeth Israel's *death* in Hos. 13. 1. to be (by the exposition of sundry writers) not death in syn, but *slain* for their sins; or their estate overthrown, or near utter destruction. &c.

Answ. Both may be true; that first they were dead in syn, and after destroyed civilly for their syn. God's judgmēts are according to men's deserts; he destroyed not the Amorites, Egyptians, and other nations, til their iniquity was full. Gen. 15. 16. Wherefore to condemn the exposition which I gave, because another consequent followed upon it, as the ruin of Ahab's house, or the like; is no fitme argument. And to his many expositors whom he citeth, I oppose one greater then all, even the Apostle in Rom. 11. before spoken of: who showeth the *election of grace* to be in the 7000 that worshiped not Baal: and not in the multitude of the Baalists. And if they were not of the election of grace, then were they dead in syn, though he and many say the contrary.

Finally he allegeth the sayings of the Prophet before and after, *The Lord found Jacob in Bethel, and there he spake with us, &c, Therefore turn thou to thy God &c.* Hos. 12. 4. 5. 6. 9. And, *yet am J the Lord thy God, from the land of Egypt, and thou shalt know no God but me. I did know thee in the wilderness &c.* Hose. 13. 4. 5.

Answ. I have before shown, that the prophets speak to Israel, as a corporation or body, which after a sort continueth one and the same through many generations; when yet, as touching their particular persons or generations, they are different & contrary; as godly fathers in the

state of grace and life, may beget wicked children without grace, and in state of death. *Ezek. 18. 9. 10. 13. 14. 17. 18. &c.* So the King of Tyre had been *in Eden the garden of God*, (a proselyte in the Church) *Ezek. 28. 13.* not that heathen king then living, but his predecessor Hiram, long before. 1. King. 5. So Paul speaketh of the Jews cast away of God, as the same people, till their last calling, Rom. 11. And I doubt not, but a man preaching to convert them at this day, might apply unto them the like sayings, *I am the Lord thy God from the land of Egypt, thou shalt know no God but me: J led thee in the wilderness &c.* But always in such general phrases, the promises of grace belong only to such as believe and turn to the Lord: the others that remain hardened, shall perish.

And hitherto of his exceptions against the scriptures which I cited: although (as I shown) if they had continued God's true church in the land; yet whē they were for obstinacy in their sins cast out of it, had the bill of divorce, were not the people or wife of the Lord: their circumcision could be no seal from God unto them of forgiveness of sins, & eternal life, in that estate.

That which after he prosequuteth touching the heathens state, I have answered before. And as for his other exceptions or repetitions touching Israel; they are such as are before answered; and it is not a thing so necessary to be insisted upon, touching their estate before they were cast out of the land; seeing their circumcisiō in the ages following, (when the Apostle testifieth they were not a people, or partakers of God's mercy, *1. Pet. 2.* and when all do acknowledge they had the bill of divorce, *Ier. 3.*) was not repeated when they came again to the Lord, *Ezr. 6. 21.* Here therefore I will end; and leave the things that have been controverted, to the discreet censure of the judicious reader.

THat it may appear how it is no new thing that we teach touching the Sacraments, and the falsehood of them in the church of Rome: I will here annex a few things, out of the Theses of *Zach. Ursinus* Doctor of Theology in Heidelberg: which are added at the end of his Catechism set forth by *D. Pareus*; among the *Miscellanea Catechetica*.

**Of the Sacraments, Theses publicly disputed at Heidelberg, the 23. of August, anno 1567.**

1. God from the beginning, hath adjoined signs or rites unto the promise of grace: which in the Church, are usually named Sacraments.
2. And Sacraments are signs of the eternal covenant between God and believers; that is to say, they are rites commanded of God unto the church, and added unto the promise of grace, that by them as by visible and sure testimonies, God may signify and testify, that unto them that use these symbols in true faith, he communicateth Christ and all his benefits, according to the promise of the gospel; and so may confirm in them, the confidence of the promise; and that the church may by these visible notes, be discerned from all other sects &c. *Gen. 17. 11. Exod. 20. 10. & 31. 14. Ezek. 20. 12. Deut. 30▪ 6. Col. 2. 2. 11▪ 1 Cor. 5. 7. John.▪ 19. Heb. 8. 9. 10. Mar. 16. 16. &c.*

3. Rites which are not commanded of God, or not instituted to this end, for to be signs of the promises; are no Sacraments.

8. The lawful use of the sacraments is, when they that are converted (to the Lord) do keep those rites which God commanded, to those ends for which they were instituted sacraments of God. Proof. That only is the lawful use, which agreeth with the divine institution. And the institution comprehendeth these circumstances of persons, rites, and ends. If these therefore be violated, the signs are abused, *Isaiah. 1. Jer. 7. Psal. 50.*

9. In this use, the things signified, are always received together with the signs: *Mark. 16. 16.*

10. But out of the use instituted of God, which is not without conversion (unto him); the ceremonies have no respect of a sacrament, neither are God's benefits (signified by them,) received with the signs. Proof. The signs of the covenant, confirm nothing to them which keep not the covenant, or which substitute other things in their place; or which refer them to another end. But Sacraments are signs of the covenant, whereby God bindeth himself to give us forgiveness of sins and life eternal freely for Christ's sake: and bindeth us to show forth faith & new obedience. Therefore they confirm not God's grace to those which use them without faith and repentance, or that use other rites, or to another end then God hath instituted. Moreover it is superstitious and idolatrous, to attribute the testimony of God's grace, either to the outward work without the promise, or to a work devised of men. Therefore this abuse of the Sacraments, hath not▪ God's grace joined with it, neither confirmeth it to any▪ as it is said, in *Rom. 2. 25.* Circumcision profiteth if thou keep the Law: but if thou be a transgressor of the Law, thy circumcision is made uncircumcision.

11. The godly, do receive the signs unto salvation; the wicked, unto condemnation: but the things signified, can only the godly receive unto salvation. *1 Pet. 3. 21. 1 Cor. 10. 16. Esa. 66. 3. 1 Cor. 11. 17.*

12. Yet in the elect, though they have received the sacrament unworthily, the fruit followeth at length after they are converted. Proof. The promise, and the signs of the promise which hath the condition of faith added to it, are confirmed, whensoever the condition is performed. And such is the promise, which is signified and confirmed by the sacraments. Therefore whether faith (which believeth the promise and signs) cometh either in the use, or after the use; the promise and things signified are received. *Ezek. 16. 69.*

**Objections against the Theses of the Sacraments and the solutions of them, by D. Zach. Vrsinus: in public disputation Anno. 1567.**

Object. 4. against part of the tenth position. The papists sacraments are done without regeneration. And yet they are Sacraments. Therefore they may be without (men's) conversion (to God.)

Answ. The second proposition may be denied, touching them that are not converted. For to such, the sacraments are no sacraments, that is, signs of grace; especially seeing they turn them into mere idols. But they are made sacraments unto them, that is, signs of grace, when

(the Papists) are converted. And if they never be converted, they never become sacraments unto them.

*Instance to an absurdity.* They that deprave the words and the form of the institution, they overthrow the substance of baptism. The Papists do the first, therefore also the latter. Wherupon their baptism is no baptism; and we which were baptized in the papacy, must be baptized again.

Answ. For the first, they do overthrow the substance of baptism, namely to themselves, and to those which ⟨◇⟩ unto ⟨◇⟩ and are not converted but not unto those, which acknowledging their errors are converted, and do join themselves unto the Church of Christ.

*Object.* 6. against the twelfth position. That which brings condemnation▪ brings no fruit▪ The unworthy▪ usurpation of the sacrament brings condemnation▪ by the 11▪ position. Therefore it brings no fruit.

Answ. I grant all, before conversion: but after it, the unworthy usurpation, becometh worthy.

*Instance.* Condemnation followeth not conversion. The fruit of the sacrament received unworthily, is condemnation, by position 11. Therefore the fruit followeth not those that are converted.

Answ. We grant it, touching condemnation. But we speak here of the fruit of the sacrament unworthily received, which before conversion was condemnation, because of the unworthy receiving: but after conversion, it is changed into a good and saving fruit.

Hitherto *Ursinus*. Whereunto I will add this saying of Mr. Calvin, in his 111. Sermon upon Deuteronomy, (on Deut. 18. 22.) *And what (saith he) is to be said of their sacraments? It is evident that they be mere witcheries in the Popedom, so as Jesus Christ is driven a great way off by them: and men make idols of the visible signs and lifeless creatures, and Sa•a• hath so imbrued the wretched world with his illusions, that men▪ are become stark beasts.*

FINIS.

In pag. 125. line 25. for of *t•em* all read, of *them* at all.



**P-HA-4. A true confession of the faith, and humble acknowledgement of the allegiance, which we hir Majesty's subjects, falsely called Brownists, do hold towards God, and yield to hir Majesty and all other that are over us in the Lord Set down in articles or positions, for the better & more easy understanding of those that shall read yt: and published for the clearing of our selves from those unchristian slanders of heresy, schism, pride, obstinacy, disloyalty, sedicion, &c. which by our adversaries are in all places given out against us. - Ainsworth, Henry, 1571-1622?, Johnson, Francis, 1562-1618. Aut**

A TRVE CONFESION OF THE FAITH, AND HVMBLE ACKNOWLEDGMENT OF THE ALEgeance, which we hir Majesty's Subjects, falsely called Brownists, do hold towards God, and yield to hir Majesty and all other that are over us in the Lord. Set down in Articles or Positions, for the better & more easy understanding of those that shall read yt: And published for the clearing of our selves from those unchristian slanders of heresy, schism, pride, obstinacy, disloyalty, sedicion, &c. which by our adversaries are in all places given out against us.

we believe therefore have we spoken.

2 Cor. 4, 13.

But, who hath believed our report, and unto whom is the arm of the Lord revealed?

Isai. 53, 1.

M.D.XCVI.

**To all that desire to fear, to love, & to obey our Lord Jesus Christ, grace, wisdom and understanding.**

THou canst not lightly be ignorant (gentle Reader) what evils and afflictions / for our profession and saith towards God we have sustcined at the hands of our own Nation: How bytterly we have been / an yet are / accused / reproached and persecuted wich such mortal hatred / as if we were the most notorious obstinate heretics / and disloyal subjects to our gracious Queen Elizabeth / that are this day to be found in all the Land. And therefore / besides the daily ignominy wet susteine at the hands of the Preachers and Prophers of our time / who have given their tongnes the rems to speake despitefully of us / we have been further miserably entreated by the Prelates and cheef of the Clergy: some of us cast into most vile and noisome prisons and dungcons / laden with irons / and there / without all piti• / detained many years / no man remembering our affaction: until our God released some of us out of their cruel bands by death / as the Cities of Londō / Norwich / G•oicester / Bury / and many other places if the land can testify. Yet here the malice of Satan stayed not itself / but raised up against us a more grievous persecution / even unto the violent death of some / and lamentable exile of us all; causing heavy decrees to come forth against us / that we should forswear our own Contrey & depart / or else be slain therein. This have our adversaries used / as their last and best argument against us / (when all other failed) followinge the steps of their bloody Prodecessors / the popish Priests and Prelates. Now therefore that the true cause of this their hostility & hard usage of us may appecre unto all

men; we have at length amyds our many doubles / through God's favor / obtained to publish unto the view of the world / 〈◇〉 confession of our faith & hope in Christ / and loyal harts / to wards our Prince / the rather to stop the mouths of impious and unreasonable men / who have not ceased some of them / both openly in their Sermons & printed pamphlets / notoriously to accuse and defame us / as also by all indirect means secretly to suggest the malice of their own evil harts / thereby inveigling our sovereign Prince and Ru•s against us: that when the true state of the controversy between them and us shall be manifested / the Christian (or but indifficent) Reader may iuge whether our adversaries have not followed the way of Cain and a Balaam / to kill and curse us God's sernants without cause. For if in this our Confession appear no matter •orthie such mortal immitie and persecution / then we protest (good Reader) that / to our knowledge / they neither have cause nor color of cause so to entreat us / the nayneand entire difference betwixt their Synagogs and us / being in these Ar•cles fully & wholly comprised.

An other motive inducing us to the publication of this our testimony / is / the ru••• estate of our poor Contrymen / who remain yet fast locked in Egypt / that •ous of servants / in slavish subjection to strange LLs. & laws / enforced to bear the burdens and intolerable yoke of their popish canons & decrees / being subject every day they rise to 38. antichristian ecclesiastical offices / and many mot Romish statutes and traditions / almost without number: besides their high transgression daily in their vain will worship of God / by reading over a few prescribed prayers and collects / which they have translated verbatim out of the Mass-book / and which are yet taynted with man•• popish heretical errors and superstions / instead of true spiratuall invocation upon the name of the Lord.

These and many other grievous enormities are amongst them / not suffered only but with a high hand mainterned / and God's servants / which by the pour of his word and Spirit witness against & condemn such abominations / are both they & their testimony / rejected / persecuted & plasphemed. What a woeful plight then are such people in / how great is their iniquity / how fearful judgments do ab•• them? we have therefore / for their sakes / manifested this our Confession of 〈◇〉 vowed obedience unto that Faith which was once given unto the Daincts / whereby they may be drawn (God showing mercy unto them) unto the same faith and obedience with us / that they perish not in their sins. For how could we behold so many souls of our dear Contr•inen to die before our eyes & we ho•• our peace? And whereas they have been hecrtofore greatly abused by their tymeserving Priests / being givē to understand that we were a dangerous people / holding many errors / renting ourselves from the tue Church / because of some m••mities in men / some falts in their worship / Ministry / Church gouvernment / ••. that we were Donatists / Anabaptists / Brownists / Schismatics / &c. these few leaves (we trust) shall now clear us of these and such like criminations / and satisfy any godly heart / yea every reasonable man / that will but with an indifferent ear hear our cause. For we have always protested / and do by these presents testify vn to all mē / that we neither ourselves do / neither accompt it lawful for others to seprate frō any true church of Crist / for infirmities falts or errors whatsoever except their iniquity be come to such an heith / that for obstinatie they cease to be a true visible Church / and be refused and forsaken of God. And for this their renowned Church of England / we <sup>a</sup>

have both by word and writing / proved it unto them to be false and counterfeit / deceyving hir children with va• titles of the word / Sacraments / Ministry &c. having indeed none of these in the ordinance and pour of Christ amongst them. They have been shown / that the people in Their Parish-assemblies / neither were nor are meet stones for God's house / meet members for Christ's glorious body / until they be begotten by the seed of his word unto faith / and renewed by repentance. Their general irreligious profanne• ignorance / Atheism and Machevelisine on the one side / & public Idolitrie / usual blasphemy / swearing / lying / kylling / stealing / whoring / an• all manner of imptetie on the other side / utterly disableth them from being Citizens in the new Jerusalem / sons of God & heirs with Christ and his Saints / until they become new creatures. Their slavish bondage unto the antichristian• tyrannous Prelates / whom they celibrate and honor as their Lord's & rever•n Fathers spiritual / accepting their popish Canons and Injunctions for laws 〈◊〉 their Church / their marcked Priests / Preachers / Parsons / •ars &c. unlewe of Christ's true Pastors and Teachers / running to their Courts and Confisterits at every summons &c. do manifest whose servants they are / & to whom they yield their obedience. Their learned Ministry even from the highest Arch-prelat to the lowest Vicare & half-Priest th•th been•by the pour of our Lord Jesus Christ-cast down into the smoky furnace of that pyt of bottomless diepth from whence they arose / revealed by the light of his word / to be strange / false / popish & antichristian / the very same / and no other then we•e hatched and advanced in their Metropolitan Sinagoge of Rome / from whence they have feched the very pattern and •old of their Church / Ministry / Service & Regiment / even the very express Character and image of that first wild beast of Italy / as all in whom an• sp•rk of true light is / may easily discern. With mese and many other like weighty arguments have we pleaded against that our whorish mother / hir Priests and Pre•te / which as a heavy mylstone presseth hir down to hell: for the vyalls of God's wrathful judgments are poured upon them / which maketh them so to storm rage and curse / gna•ing their tongues for sorrow & pain of these wounds / and not yet finding grace to repent of and turn from their sins. For when we have proclaimed this our testimony against them / how have they behaved themselves / but as savage beasts renting and tearing us with their teeth / never daring to come unto the trial of the word of God / either by free writing or conference / but greedily hunting after Christ's poor lambes / and so many as they could get into their paws / misvsing their bodies with all exqvisite tyranny in long and lamentable emprisonment / bedsies despite and reproaches without measure. So that through their barbarous cruelty 24. souls have penshed in their prisons / with in the City of London only / (besides other places of the Land) & that of late years. Manie also have they / by their immantie / caused to blaspheme and forsake the hath of our glorious Lord Jesus Christ / and many mo they terrify and keep from the same. For all this / yet were not these savage men satisfied / though blood in abonndance ran out of their wyde mouths / but they procured certain of us (after name years emprisonment) to be indighted / arrayned / condemned and hanged as scious / (how unjustly / thou Lord just and true knowest) Henry Barrow / John Greenwood (and John Penry) whose particular examinations / araignments and manner of execution / with the circumstances about them / if thou didst trully understand (gentle Reader) it would make thy heart to bleed / considering their vnchristi•and unnatural usage. About the same time they executed also

one william Deus / at Thetford in Northfolke / and long before they killed two men / at Bury in •uffol• / Coppyn and Elias / for the like testimony. Others they deteyne in their •ysons to this day / who look for the like measure at their mercesse hands / if God in mercy release them not before. Our God (we trust) will one day raise by another John For / to gather and compile the Acts and Monuments of his later Martyrs / for the vew of posterity / though yet they seem to be buried in obli•ion / and sleep in the dust. Then will this last infernal Cergie also appear in their proper colors / and befound nothing inferior to their bloody predecessors •poisoned mal•ce and and tyranny but rather even to exceed them / in regard of the time. Alas for our poor Contreye / that it should be so again defiled with the blood of the sciens / which crieth loud from under the Altar / and speaketh no leter things for it / then did the blood of Habel. Needs must the righteous Lord referue a scarfull vengeance for such a Land / and make it an example to all Natons / if speedely they •urge not thewselnes by notable repentance. But oh how far are they from this / which harden their •arts against us / as did the Egyptians / and cease not to add unto their formor iniquities / still pursuing us with their accusio•ed hatred / who seek the welfare of their souls / & Offer them the things which concern t•eir peace / which they refuse. Thy peace o England hat hoorought thy •oe / and thy long prosperity / thy ruin / thou hast been fat•thou hast waxed gross / thy heart is covered / thow hast forsaken the God that made thee•and despised the rock of thy falvation / thy sins have reached up to Heaven / & God hath remembered thine iniquities to give unto thee according to thy worcks. Behold / the tempest of the Lord is gone forth with wrath / the wirle wind that hangeth over ••ll light upon the heads of the wicked / the indignation of the Lord's wrath shall not return until he hane doon / and until he hane performed the intents of his heart: In the later days thow shait understand it. ' Our God show mercy to them that are his in thee / and hastely draw them out of the fire / that they perish not •••...hy sins. And most af all we are sorry for our dread sovereign Queen / whom •...ee have alwayed loved / reverenced and obeyed in the Lord that she should so be •...awn by the subtle suggestion of the Prelates to smyte hir faithfullest subieers having hir finger so deep in the blood of God's children / whereby she hath not only befiled hir precious soul in the eyes of hir God / but also brought an evil name upon h•r meck and peaceable Government here on Earth / in all Nations rown about hir who do with greef behold that Land to persecute and waste true Christians now which was erewhiles an harbor and refuge for Christians perse•ted in other places. But as we are verily persuaded that hir Ma•s. clemenc• hath been much abused by the wretched vnconcionable false reports and instiga•ons of the Priests / so will we not cease (though we be exiled hir Dommions) with fervent harts to desier hir Nighnesse prosperity & pray that hir sins ma• be forgiven hir / lamenting that God's benefits / and great d••yverances / should 〈◇〉 foone of hir be for gotten / & so ill requited / by this hard usage of his poor servants for his fave. And if she proceed in this course / alas how shall she ever be able t• behold the face of hir God with comfort? wherefor our souls shall weep in secret for hir / and we will not ce•se to pray the Lord to show hir mercy / and open hir eyes before she die. And lykewuse for those honorable Peers hir grave Counselors / who also have consented to this our hard measure / although our innocence hath been sufficiently manifested unto the cōsciēces of some of the chiefest of thē / our humble request is / that they in the scare of God may weigh their proceedings against us / &

remember their accompt that they shall shortly make unto the Judge of he•• and earth / where Christ will reckon unto them all the tribulations of his poor despised members on earth / as if they had been inflicted upon his own glorious person / and will render reward accordingly. The Lord give them true wisdom / th•• they may learn / at last / to kiss the Soone before he be angry / and they prrish in the way. As for the Priests and Preachers of the land / they / of all other me• / have bewrayed their notable hypocrisy / that standing erewhile against the English Romish hierarchie / and their popish abominations / have now so redely submytted themselves to the Beast and are not only content to yield their canonical obedience unto him / and receive his mark but in most hostile manner oppose and s•t themselves against us / not ceasing to add unto our afflictions / scorning and reviling us / and alienating the minds of many (◊) •pic hearted people / who are (we doubt not) iuchnable enough unto the truth / were it not that these their lying Proph•s did strengthen their hands / that they may not return from their wicked ways / by promising them life and peace / where no peace to. These have long busic• themselves in seeking out new shifts and cavils to turn away the truth / which presseth them so sore and hauc at last been dryven to palpable & gross absurdity• / seeking to daub up that ruinous antichristian muddy Wall / which themselves d•• once craftily under mine. And herein we report us to the learned discourses of Do. Robert Some / and Mr. Gistard who have so refereed their writings with reproaches / slanderous untruths / and false collections on the one side / and manifest digressions / shiftings & turnings from the state of the question in hand / on the other side / as we think the like presidents can hardly be shown in any writings of controversy in these t••es and specially Mr. Gistards last answer / which (◊) secmeth) he did in haste: wherein (◊) boys play / in skipping over many whole leaves of ••s adversaries book / (leaving thē both unanswered & untouched) he hath so wisely carried hunself in those tuings winch he professeth to answer as a man afraid once to come neers the battle and main coutroversie in hand / run••ing our into vain and frutlesse excursions / never approving by the word of God t•• places and offices of his Lord's the Prelates / with their retinue / Courts / Ci••n &c. neither the public (◊) ministry or people of this their Church of England. Fro be knew well (◊) adve••aries were fast locked & wa•hed in pry•o•from writing anymore / and their books intercepted / so that few men could ame to the brew of them: He might therefore deal as he lysted himself for as own best ad vantage / and be are the people in hand that he had confuted his Brownists and Donatists / for the prynt was as free for him / as the close prison or them. But God (we trust) will give means one day / that some things / •...ch as yet are hid / shall come to light. In the mean time / thow for thy satis•...ing (Christian Reader) examine the man's writings / and see how he hath an•...ered unto these criminations / or purged his Church of them. Look what scrip•...es he hath brought for defense of his spiritual Lord's / their places and proce•...gs / their Courts / Cannons / Dignities / &c. what warrant in Christ's Testa•...ent he hath found for his service-book and all the abominable rites therein•... his Angelies / Saints and Lady days / popish Fastes / Lent / Embers and •...ves: How he hath approved their English missal Prayers / Letanie / Collects •...d Trentalls / their mar•ng / burying / churching of women / wretched abuse of •...th Sacraments / their Romish Goss•pps / hollowed Font / Cross / enchanted Collects / their processions /

bishopping of children / and a thousand such like trnm...es / which were all blamed unto him. Yea / come unto their own Ministeric / & •...hold from whence he hath fetched the genealogy of those Anakims and horned •...ds of the Beaste. Arch bbs. Lord bbs. Deans / Arch-Deacons / Chancel•...s / &c. or of their Mr. Parson / Vicar / Curat / and the rest of that rabit: How •...e opproveth their offices / ellections / callings / entrāce / ad•umst• ations / Bishop•...ks / Dcanries / Prebends benefices / &c. by the ordinance of our Lord Jesus in 〈...〉 new Testament left unto his Church to the worlds end.

These are some of the innumerable abominations / wherewith we charged •...rr Church / which they must either •ustifie by God's word / or clear their Church of them. Now he that findeth not these things approved in his wrings / •...ay easily perceive how he hath uever meddled with the main coutroversie be•...een us. Wherefore either let him dischargde •ns Church of these accusations / •...ne must we and all God's children still by the pour of the word of God con•...ne them / and send home again these Rounsh wares into the Land of Shinar 〈...〉 whence they came / and the Lord that condemneth them is a strong God.

On the other side we desire thē that they would show us by the Scriptures •...r errors wherewith they chardge us / & for which they thus hate us / what they •...oue in our Doctrine or practice. As for ourselves / we protest with simple •...ts in the presence of God / and his holy Angels / unto all men / that we do 〈...〉 wittingly & willingly mantame any one error against the word of truth (though •...ee doubt not but as all other men we are liable to error / which our God we •...st will in mercy forgive unto us / ) but hold the grounds of Christian Religion •...th all God's ancient Churches in *Judea, Rome, Corinth, Ephesus, Gala•a, Pontus, Cappadocia, Asia and Bythinia*, and with all faithful people at his day in *Germany, France, Scotland, the Low-Contries, Bohemia*, 〈...〉 other Christian Churches rownd about us / whose con•essions published we 〈...〉 here to witness the sincerity of our aith / and our agreement and unity with ••em in the points of greatest moment and controversy between us and our adver•...ies. And whereas our Preachers were wont to tell us / that their Church •...death the foundation and substantial grounds of Rilligion / Faith in God and Justification by Christ alone / &c. and therefore / notwithstanding their wants and •...rptions / they had the essence / life and being of a true people of God: wet •...ust now they will let us that make the like plea / find the like favor / & accompt 〈...〉 as a true Cougregation of Christ / and blaspheme us no longer by the names of Broswnists / Donalists / Anabaptists / Schismatics &c. for will they slay th•... that Christ gyveth life unto? shall profession of faith save them / and shall yt 〈...〉 us likewise / that make the same profession? Or if theytake exception at our•... let them show what one truth they hold / where in we agree not with thē / or wh•... good thu•g they have in practice / that we do not the sainew. et worship the true•... God in spirit and truth / having his word truly taught / his Sacraments right administered (at such time as our God douchafeth us the means for administration of thē at all:) That ministry of Pastors, Teachers / Elders / Deacons / 〈...〉 which they sometimes stood for / we (through God's great mercy) obtained th•... before their faces / which they yet never did. That government of Christ by 〈...〉 own laws / ordinances / & holy cenfures (which they call Discipline) we fa•...fully obey and execute: receiving into our society all that with faith and

re...tance come unto us willingly: casting out again / and removing by the pour ⟨...⟩ our Lord Jesus Christ all notorious & obstinate sinners / heretics / schismatic... or wicked lyvers whosever / without respect of persons. Only we reject the ⟨...⟩ bominable Romish relics which they yet retain and maintain / to the high...honor of God. And for the sins wherewith we charge them / they are so app•rant / as even our forest addersarie sometimes confessed and complained of them ⟨...⟩ that in great measure openly / muchmore secretly amongst themselves / as is ⟨...⟩ known. But let us hear themselves speak / as they have published in prynt to the view of the world. Of their people / the members of their Church they gyve this commendation.

*The greaeest multitude, by many partes do not understand the Lord's prayer, the ten Commandments, or the articles of the faith, ⟨...⟩ the Doctrine and use of the Sacraments, in any competent measu... There be thou wsands, which be men & women grown, which if a man ask them bow they shall be saved, they cannot tell. As for wickedness in pride, euvie, hatred, and all sins that can be named almost, yt doth overflow: & yet you are not ashamed to say, are they not Christians? Concerning their own ministry and government, they have lykewisecomplayned how they lack both a right Ministry of God, and a right government of his Church, according to the Schriptides. More pertienlarly That that profane iurisdiction of Lordly Lord Arch. bb<sup>s</sup>. Bb<sup>s</sup>. Arch-Deacous, Chancellors Officials, &c. a... contrary to God's government, and wholly vnderpropt by the Cano• and popish law, and withal joined with hypocrisy, vainglory, lordlynes & tyranny, evē for these respects, if there were no more, are to be v•terly rooted out of the Church, except possible we mean by reconciliation to make Christ and antichrist friends. Item that that ugly & ylfauored hyerarchie or Church-princelynes, which instituted at the fi... by Antichrists devise, did afterward vilely serve the Pope of Rome to ⟨...⟩ complishe the myst•rie of iniquity, and to distroy the Church ⟨...⟩ Christ, and doth yet still at this day serve him, must be so abolished that no remnants, ne yet any show therofremayne, if so be we will...•...aue Christ to reign over us. Item that the Lord Gouverners of their Church be Peti-Popes, & Peti-Antichrists, and Bishops of the Devil. These Testimonies have we from their own writings / & many such like. For these impieties have we separated our selves from those tages of unclean byrds / •...llowing the counsel of the Holy-Gost / lest-we should communicate with their sins / and be partakers of their plagues. With what equity now can these Priests so blaspheme and persecute us for rejecting the heavy yoke of their tyra...us Prelates / whom they themselves call antichristian & Bishops of the Devil: •...r forsaking their Priesthood / which they have complained is not the right Mi...erie. with what conscience could Mayster Giffard (of all other men) so be...mently charge us with intolerable pride / presumption / and intrusion into God's •...dgment seat / to judge and condemn wholl assembles which profess the Faith of Christ sincerely &c. in most sa•age and desperate manner to rend and tear up the •eake plants &c. The Lord rebuke Satan / and judge betwixt us. Our enemies •...fest arguments against us hitherto / have been reproach and cursed speaking / with violence and oppression. But let them know and understand / that for all these •...ings God will bring them unto judgment / whē they shall receive such recompense of their error and wickedness as is meet.*

The last and great scandal which offendeth many and turneth them out of the way / is the seed of discord which Satan hath sought to sow amongst our selves / ...tting variance among brethren / prevailing mightily in the children of perdition / whom he hath either turned back into apostasy / or dryven into heresy or schism. whereby he hath caused the truth of God to be much evil spoken of / and to suffer great reproach at our adversaries hands / who have long wayled for our halting. Such things (good Reader) are neither new nor strong unto us / (though much is be laiuented / ) yt being the lot of Christ's Church to have such troubles within yt self / and as incident to the same as is the cross of outward tribulation. Neither can any that knoweth the state of God's people / or the word of God aright / ...ke for other things in this world / where we are but strangers & pylgrims / warting against manic and nughtie adversaries / even the Prince of darkness / with his <math>\langle \diamond \rangle</math> of spiritual wickednesses. We are taught of God that there must be discen•• & heresies emōgst ourselves / that they which are approbed may be known / ...that grievous woldes should enter in amongst us / and of ourselves men arise / speaking perverse things to draw away disciples after them. By such sukorned •...sts of Satan doth our Lord sift & try us / whither we love him with our wholl •...rts or no. wherefor though never so many forsake us / & our own friends dole •...faithfully with us / yet we know assuredly it shall be well with I sraell / even to the pure in heart. when we call to •ynde / the murder of Cain. the deriding of Cham / the flowting of I sinacl / the hatred of Esau / the envy of the Patri•...rks / the rebellien of Corah / the conspiracy of Absalom / the treason of Iu•...es / the hypocrisy of Ananias and Sapphira / the Apostasy of Demas / the •eresie of Nicholas / and many suchlike mischevous practices in old time with in •...e households of the Saints / and Churches of God / we mervell not though in •...ese last & evil days some childrē of Belial / that were of old ordained unto this •...ndernimation / rise up in the Church and work the unrest and sorrow of the same. The time is come that judgment must begin at the house of God / the Lord will •...oue us to the utmost / and suffer Satan to winnow us as wheat / but Peters faith is prayed for that it fail not / and he that shall continue to the end / he shall•... saved. This is our comfort that God will hereby purge his vine and disclofe the disguysed hypocrites which come unto us in sheep's garments / but his own portion he will brin I thoro the fire / and fine them as the Silver is fined / and will try them as the Gold is tried / to the prase & glory of his own great name. These things are stumbling blocks unto the blind and hard hearted worldlings / who have no love unto the truth / nor wilbee brought unto the obedience of the same. It is <math>\langle \diamond \rangle</math> with God to let them be octended by such things. But he knoweth to deliver the godly out of temptation. Let him therefore that readeth consider / & the Lord give him understanding in all. Weigh all things uprightly in the balance of the Sanctuary / and judge righteous judgment. Bee not offended at the simplicite of the Gospel / neither hold the Faith of our glorious Lord Jesus Christ in respect of meas persons. God's cause shall stand when all that handle yt amiss shall fall before <math>\langle \diamond \rangle</math> . We offer here our Faith to the view and trial of all men. Trial things and keep that •...ch is good: and if thou shalt reap any fruit by these our labors (gentel Reader) give God the glory.



Though Babel should mount up to heaven, and thou she should defend hir strength on high, Yet from me shall hir destroyers come saith the Lord  
Ierem. 51.53.

Save us o Lord our God and gather us from among the nations, for to celebrate thy holy name, For to glory in thy praise.  
Psal. 106.47.

**A TRVE CONFESSON OF THE FAITH, AND HVMBLE ACKNOWLEDGMENT OF THE ALEgeance, which we hir Majesty's Subjects, falsely called Browniste, do hold towards God, and yield to hir Majesty and all other that are over us in the Lord. Set down in Articles or Positions, for the better & more easy understanding of those that shall read yt: And published for the clearing of our selves from those unchristian slanders of heresy, schism, pride, obstinacy, disloyalty, sedicion, &c. which by our adversaries are in all places given out against us.**

**We believe with our hearts & confess with our mouths.**

[Art. 1] THat there is but one God, one Christ, one Spirit, one Church, one truth, one Faith, one Rule of obedience to all Christians, in all places.

2 [Art. 2] That God is a Spirit, whose being is of himself, and giveth being moving, and preservation to all other things being himself eternal, most holy, every way infinite, in greatness, wildome, pour, goodness, justice, truth, &c. And that in this Godhead there be three distinct persons coeternal, coequal, & coessential, being everyone of thē one & the same God, & therefore not divided but distinguished one frō another by their several & peculiar property: The Father of none, the Son begotten of the Father from everlasting, the holy Gost proceeding from the Father and the Son before all beginnings.

3 [Art. 3] That God hath decreed in himself from everlasting touching all things, and the very least circumstances of everything, effectually to work and dispose thē according to the counsel of his own will, to the praise and glory of his great name. And touching his chiefest Creatures that God hath in Christ before the foundation of the world, according to the good pleasure of his will, ordained some men and Angels, to eternal life to be accomplished through Jesus Christ, to the praise of the glory of his grace. And on the other hand hath likewise before of old according to his just purpose ordained other both Angels and men toe, ternall condemnation, to be; accomplished through their own corruption to the praise of his justice.

4 [Art. 4] That in the beginning God made all things of nothing very good: and created man after his own image and lykenes in righteousness and holiness of truth. That straight ways after by the subtlety of the Serpent which Satan used as his instrument himself with his Angels having sinned before and not kept their first estate, but left their own babitation; first Eva, then Adam by hir means, did wittingly & willingly fall into disobedience & transgression of the commadement of God. For *the which death* reigneth over all: yea even yea even over infants also, which have not sinned, after the like manner of the transgression

of Adam, that is, a tually: Yet are, all since the fall of Adam begotten in his own likeness after his image, being conceived and borne in iniquity, and so by nature the children of wrath and servants of sin, and subject to death, and all other calamities due unto sin in this world and forever.

5 [Art. 5] That all mankind being thus fallen and become altogether dead in sin, & subject to the eternal wrath of God both by original and actual corruption: The elect are redeemed, quickened, raised up and saved again, not of themselves, neither by works, lest a nie man should boast himself; but wholly and only by God of his free grace and mercy through faith in Christ Jesus, who of Good is made unto us wisdom, & righteousness, & sanctificatiō, & redemption, that according as it is written, He that rejoiceth let him rejoice in the Lord.

6 [Art 6] That this therefore only is life eternal to know the only true God, ⟨◇⟩ whom he hath sent into the world Jesus Crist. And that on the contrary the Lord will rēder vengeance in flaming fire unto them that know not God, & which obey not the Gospel of our Lord Jesus Christ.

7 [Art. 7] That the rule of this knowledge faith & obedience, concerning the worship & service of God & all other christiā duties, is not the opinionis, devises, laws, or constitutions of mē, but the written word of the everlyving God, contained in the canonical books of the old and New Testament.

8 [Art. 8] That in thus word Jesus Christ hath reveled whatsoever his father thought needful for us to know, believe & obey as touching his person & Offices, in whom all the promises of God are yea, & in whom they are Amen to the praise of God through us.

9 [Art. 9] That touching his person, the Lord Jesus, of whō Moses & the Prophets wrote, & whō the Apostles preached, is the everlasting Son of God, by eternal generation, the brightness of his Fathers glory, & the engraven form of his Person; coessential, coequal, & coeternal, god with him & with the holy Gost, by whō he hath made the worlds, by whom he upholdeth and governeth all the works he hath made; who also when the fullness of time was come, was made man of a woman, of the Tribe of Judah, of the •seed of David & Abraham, to wyt of Mary that blessed Virgin, by the holy Ghost coming upon hir, & the pour of the most high ouershadowing hir; & was also in all things like unto us, sin only excepted.

10 [Art. 10] That touching his Office, he only is made the Mediator of the New Testament, even of the everlasting Covenant of grace between God & man, to be perfectly & fully the Prophet, Priest & King of the Church of God for evermore.

11 [Art. 11] That he was frō everlasting, by the just & sufficient authority of the father, & in respect of his manhood frō the womb, called & separated heervnto, & anointed also most fully & abundantly with all necessary gifts, as it is written; God hath not measured out the Spirit unto him.

12 [Art. 12] That this Office, to be Mediator, that is, Prophet, Priest and King of the Church of God, is so proper to him, as neither in the whole, nor in any part thereof, it can be transferred from him to any other.

13 [Art. 13] That touching his Prophecy, Christ hath perfectly revealed out of the bosom of his father, the whole word & will of God, that is needful for his servants, either jointly or severally to know, believe & obey: That he hath spoken & doth speak to his Church in his own ordinance, by his own ministers and instruments only, and not by any false ministry at any time.

14 [Art. 14] That touching his Priesthood, being consecrated, he hath appeared once to put away sin, by offering & sacrificing of himself; and to this end hath fully performed and suffered all those things, by which God through the blood of that his cross, in an acceptable sacrifice, might be reconciled to his elect; & having broken down the partition wall, & there with finished & removed all those legal rites, shadows, & ceremonies, is now entered within the veil into the holy of Holies to the very heaven, and presence of God, where he forever liveth, and sitteth at the right hand of Majesty appearing before the face of his Father, to make intercession for such as come unto the Throne of grace by that new & living way And not that only, but maketh his people a spiritual house, a... holy Priesthood, to offer up spiritual sacrifices, acceptable to God through him. Neither doth the Father accept, or Christ offer any... other sacrifice, worship, or worshippers

15 [Art. 15] That touching his Kingdom, being risen, ascended, entered... into glory, set at the right hand of God, all pour in Heaven and... earth given unto him; with pour he now exerciseth over <...> Angels and men, good and bad, to the preservation and salvation of... the elect, to the overruling and destruction of the reprobate; communicating and applying the benefits, virtue and fruits of his prophecy and Priesthood unto his elect, namely to the remission, subduing, and taking away of their sins, to their justification, adoption-of-sons, regeneration, sanctification, preservation & strengthening in all their spiritual conflicts against Satan, the world & the... flesh & continually dwelling in, governing & keeping their heart in his true faith and fear by his holy spirit, which having once given it, he never taketh away from them, but by it still beget... and nourisheth in them repentance, faith, love, obedience, comfort... peace, joy, hope, and all Christian virtues, unto immortality, notwithstanding that it be sometimes through sin and temptation, interrupted, smothered, and as it were overwhelmed for the time. Again on the contrary, ruling in the world over his enemies, Satan, and all the vessels of wrath; limiting, using, restraining the... by his mighty power, as seemeth good in his divine wisdom and justice, to the execution of his determinate counsel, to wit to their seduction, hardening & condemnation, delivering them up to a reprobate mind, to be kept in darkness, sin and sensuality unto judgment.

16 [Art. 16] That this Kingdom shall be then fully perfected when he shall the second time come in glory with his mighty Angels unto judgment, to abolish all rule, authority and power, to put all his... enemies under his feet, to separate and free all his chosen from then forever, to punish the wicked with everlasting perdition from his... presence, to gather, join, and carry the godly with himself into endless glory, and then to deliver up the Kingdom to God,

even th... Father, that so the glory of the father may be full and perfect in th... Son, the glory of the Son in all his members, and God be a in all.

17 [Art. 17] That in the mean time, bisides his absolute rule in the world, Christ hath here in earth a spiritual Kingdom and a canonical regiment in his Church over his servants, which Church he hath purchased and redeemed to himself, as a peculiar inheritance (notwithstanding many hypocrites do for the time lurk emongst thē) calling and winning them by the pour of his word unto the faith, separating them from emongst unbelievers, from idolitrie, false worship, superstition, vanity, dissolute life, & works of darkness, c making them a royal Priesthood, an holy Nation, a people set at liberty to show forth the virtues of him that hath called them out of darkness into his meruelous light, gathering and uniting thē together as members of one body in his faith, love and holy order, unto all general and mutual duties, instructing & governing thē by such officers and laws as he hath prescribed in his word; by which Officers and laws he governeth his Church, and by none other.

18 [Art. 18] That to this Church he hath made the promises, and given the seals of his Covenant, presence, ⟨◇⟩ blessing and protection: Here are the holy Oracles as in the ⟨◇⟩ of the Ark, s•e•lie kept & puerly taught. Here are all the ⟨...⟩ and sp...s of his grace continually replenished and flowing forth. Here is he lysted up to all Nations, hither he inviteth all mē to his supper, his marriage seast: hither ought all men of all estates and degrees that acknowledge him their Prophet, Priest and King to repair, to be enrolled •mongst his household servants, to be under his heavenly conduct and government, to lead their lives in his walled sheepfold, & watered orchard, to have communion here with the Saints, that they may be made meet to be partakers of their inheritance in the kingdom of God.

19 [Art. 19] That as all his servants and subjects are called hither, to present their bodies and souls, and to bring the guyfts God hath given them; so being come, they are here by himself bestowed in their several order, peculiar place, due use, being fitly compact and knit together by every joint of help, according to the effectual work in the measure of every parte, unto the edification of yt self in love; whereunto whē he ascended up on high he gave gifts unto men, that he might fill all these things, and hath distributed these gifts, unto several functions in his Church, having instituted and ratified to continue unto the worlds end, only this public ordinary Ministry of Pastors, Teachers, Elders, Deacons, Helpers to the instruction, government, and service of his Church.

20 [Art. 20] That this ministry is exactlye described, described, distinguished, limited, concerning their office, their calling to their office, there administration of their office, and their maintenance in their office, by most perfect and plain laws in God's word, which laws it is not lawful for these Ministers, or for the wholl Church wittinly to neglect, transgress, or violate in any parte; nor yet to receive any other laws brought into the Church by any person whatsoever.

- 21 [Art. 21] That none may usurp or execute a ministry but such as are rightly called by the Church whereof they stand ministers; and that such so called ought to gyve all diligence to fulfill there ministry, to be found faithful and unblameable in all things.
22. [Art. 22] That this ministry is alyke given to every Christian congregation, with like power and commission to have and enjoy the same, as God offereth fit men and means, the same rules given to all for the election and execution thereof in all places.
- 23 [Art. 23] That as every Christian Congregation hath power and commandment to elect and ordain their own ministry according to the rules prescribed, and whilst they shall faithfully execute their office, to have them in superabundant love for their work sake, to provide for them, to honor them and reverence them, according to the dignity of the office they execute. So have they also power and commandment when any such default, either in their life, Doctrine, or administration breaketh out, as by the rule of the word debarreth them from, or depriveth them of their ministry, by due order to depose them from the ministry they exercised; yea if the case so require, and they remain obstinate and impenitent, orderly to cut them off by excommunication.
- 24 [Art. 24] That Christ hath given this power to receive in or to cut off any member, to the wholl body together of every Christian Congregation, and not to any one member aparte, or to moe members sequestered from the wholl, or to any other Congregation to do it for thē: yet that ech Congregation ought to use the best help they can here unto, and the most meet member they have to pronounce the same in their public assembly.
- 25 [Art. 25] That every member of ech Christian Congregation, how excellent, great, or learned soever, ought to be subject to this censure & judgment of Christ; Yet ought not the Church without great care & due advise to proceed against such public persons.
- 26 [Art. 26] That for the keeping of this Church in holy & orderly communion, as Christ hath placed some special men over the Church, who by their office are to govern, oversee, visit, watch &c. So likewise for the better keeping thereof in all places, by all the members, he hath given authority & laid duty upon thē all to watch one over another.
- 27 [Art. 27] That whilst the Ministers and people thus remain together in this holy order and Christian communion, ech one endeavoring to do the will of God in their calling, & thus to walk in the obedience of faith Christ hath promised to be present with them, to bless & defend them against all adversary power, & that the gates of Hell shall not prevail against them.
- 28 [Art. 28] But when & where this holy order & diligent watch was intermitted, neglected, violated. Antichrist that man of sin corrupted & altered the holy ordinances, offices, & administratiōs of the church brought in & erected a strange new forged ministry, leitourgie and government & the Nations Kingdoms & inhabitants of the earth, were made drunken with this cup of fornications & abominations, & all people enforced to receive the Beasts mark and worship his image & so brought into confusion & babilonish bondage.

29 [Art. 29] That the present ministry retained & used in England of Arch. b<sup>bb</sup>. Deans, Prebendaries, Canons, Peti-Canons, Arch-Deacons, Chancellors, Commissaries, Priests, Deacons, Parsons, Vicars Curats, Hireling roving Preachers, Church-wardens, Parish-clerkes their Doctors, Proctors, & wholl rabble of those Courts with all from & under them set over these Cathedral & Parishonal Assemblies in this confusion, are a strange & Antichristian ministry & offices; & are not that ministry above named instituted in Christ's Testament, or allowed in or over his Church.

30 [Art. 30] That their Offices, Entrance, Administration and maintenance, with their names, titles, privileges, & perogatives they usurp over and in these Ecclesiasticall assemblies over the wholl ministry, wholl ministrations and affairs thereof, yea one over another by their making Priests, citing, suspending, silencing, deposing, absolving, excommunicating, &c. Their confounding of Ecclesiasticall and Civile jurisdiction, causes & proceedings in these persons, courts, commissions, Visitations, the rest of less rule, taking their ministry from and exercising it under them by their prescription and limitation, swearing Canonical obedience unto them, administering by their devised imposed, stunted popish Liturgie, &c. are sufficient proofs of the former assertion, the particulars therein being duly examined by and compared to the Rules of Christ's Testament.

31 [Art. 31] That these Ecclesiasticall Assemblies, remaining in confusion and bondage under this Antichristian Ministry, Courts, Canons, worship, Ordinances. &c. without freedom or power to redress any enormitie, have not in this confusion and subjection, Christ their Prophet, Priest, and King, neither can be in this estate, (whilst we judge them by the rules of God's word) esteemed the true, orderly gathered, or constituted churches of Christ, whereof the faithful ought to become or stand Members, or to have any Spiritual communion with them in their public worship and Administration.

32 [Art. 32] That by God's Commandment all that will be saved, must with speed come forth of this Antichristian estate, leaving the suppression of it unto the Magistrate to whom it belongeth. And that both all such as have received or exercised any of these false Offices or any pretended function or Ministry in or to this false and Antichristian constitution, are willingly in God's fear, to give over and leave those unlawful Offices, and no longer to minister in this manner to these Assemblies in this estate And that none also, of what sort or condition soever, do give any part of their Goods, Lands, Money, or money worth to the maintenance of this false Ministry and worship upon any Commandment, or under any color whatsoever.

33 [Art. 33] That being come forth of this antichristian estate unto the freedom and true profession of Christ, besides the instructing and well guiding of their own Families, they are willingly to join together in Christian communion and orderly covenant, and by confession of Faith and obedience of Christ, to unite themselves into peculiar Congregatiōs; wherein, as members of one body whereof Christ is the only head, they are to worship and serve God according to his word, remembering to keep holy the Lord's day.

34 [Art. 34] That such as God hath given gifts to enterpret the Scriptures, tried in the exercise of Prophecy, giving attendance to study and learning, may and ought by the appointment of the Congregation, to teach publicly the word, until the people be meet for, and God manifest men with able gifts and fitness to such Office or Offices as Christ hath appointed to the public ministry of his church; but no Sacraments to be administered until the Pastors or Teachers be chosen and ordained into their Office.

35 [Art. 35] That whereas there shall be a people fit, and men furnished with meet and necessary gifts, they do not only still continue the exercise of Prophecy aforesaid, but do also upon due trial, proceed unto choice and ordination of Officers for the ministry and servise of the Church, according to the rule of God's word; And that soe they hold on still to walk forward in the ways of Christ for their mutual edification and comfort, as it shall please God to give knowledge and grace thereunto. And perticularly, that such as be of the seed, or under the government of any of the Church, be even in their infancy received to Baptism, and made partakers of the sign of God's Covenant made with the saithfull and their seed throughout all Generations. And that all of the Church that are of years, and able to examine themselves, do communicate also in the Lord's Supper both men and women, and in both kinds bread and wyne in which Elements, as also in the water of baptism, even after their are consecrate, there is neither transubstantiation into, nor Consubstantiation with the body and blood of Jesus Christ; whom the Heavens must contain; until the time that all things be restored. But they are in the ordinance of God signs and seals of God's everlasting covenant representing and offering to all the receivers, but exhibiting only to the true believers the Lord Jesus Christ and all his benefits unto righteousness, sanctification and eternal life, through faith in his name to the glory and praise of God.

36 [Art. 36] That thus being rightly gathered, established, and still proceeding in Christian communion & obedience of the Gospel of Christ, none is to separate for falts and corruptions which may and so long as the Church consisteth of mortal men, will fall out & arise emong them, even in a true constituted Church, but by due order to seek redress thereof.

37 [Art. 37] That such as yet see not the truth, may hear the public doctrine and prayers of the church, and with all meekness are to be sought by all means: Yet none who are grown in years to be received into their communion as members, but such as do make confession of their faith, publicly desiring to be received as members, and promising to walk in the obedience of Christ. Neither any <sup>i</sup> Infants, but such as are the seed of the faithful by one of the parents, or under their education and government. And further not any from one Congregation to be received members in another, without bringing certificate of their former estate and present purpose.

38 [Art. 38] That though Congregations be thus distinct and several bodies, everyone as a compact City in itself, yet are they all to walk by one and the same rule, & by all means convenient to have the counsel and help one of another in all needful affairs of the Church, as members of one body in the common Faith, under Christ their head.

39 [Art. 39] That it is the Office and duty of Princes and Magestrates, who by the ordinance of God are supreme Governors under him over all persons and causes within their Realms and Dominions, to suppress and root out by their authority all false ministries, voluntary Relligions and counterfeit worship of God, to abolish and destroy the Idol Temples, Images, Altares, Vestments, and all other monuments of Idolatry and superstition and to take and convert to their own civile uses not only the benefit of all such idolitrous buyldings & monuments, but also the Revenues, Demeanes, Lordships, Possessions, Gleabes and maintenance of any false, ministries and unlawful Ecclesiastical functions whatsoever within their Dominions. And on the other hand to establish & maintain by their laws every part of God's word his pure Relligion and true ministry to cherish and protect all such as are careful to worship God according to his word, and to lead a godly life in all peace and loyalltie; yea to enforce all their Subjects whether Ecclesiastical or civile, to do their duties to God and men, protecting & mainteyning the good, punishing and restraining the evil according as God hath commanded, whose Lieuetenants they are here on earth.

40 [Art. 40] That therefore the protection & commandment of the Princes and Magistrates maketh it much more peaceable, though no whit at all more lawful, to walk in the ways and ordinances of Jesus Christ which he hath commanded his church to keep without spot and unrebukable until his appeering in the end of the world. And that in this behalf the brethren thus minded and proceeding as is beforesaid, do both contynually supplicate to God, and as they may, to their Princes and Governors that thus and under them they may lead a quiet and peaceable life in all godliness and honesty.

41. [Art. 41] That if God incline the Magistrates hearts to the allowance & protection of them therein they account it a happy blessing of God who granteth such nourcing Fathers and nourcing Mothers to his Church, & be careful to walk worthy so great a mercy of God in all thankfulness and obedience.

42 [Art. 42] That if God withhold the Magistrates allowance and furtherāce herein, they yet proceed together in Christian covenant & communion thus to walk in the obedience of Christ evē through the midst of all trials and afflictions, not accompting their goods, Lands Wives, Children, Fathers, Mothers, brethren, Sisters, no nor their own lives dear unto thē, so as they may finish their course with joy, remembering always that we ought to obey God rather thē mā, & grounding upon the commandment, commission and promise of our Savior Christ, who as he hath all pour in heauē & in earth, so hath also promised if they keep his commandments which he hath givē without limitatiō of time, place, Magistrates allowance or disallowance, to be with them unto the end of the world and when they have finished their course and kept the faith, to •iue them the crown of righteousness which is laid up for all them that love his appeering.

43 [Art. 43] That they do also willingly and orderly pay and perform all manner of lawful and accustomed duties unto all men, submitting in the Lord themselves, their bodies, Lands, Goods and lyves to the Magistrates pleasure. And that every way they acknowledge, reverence and obey them according to godliness, not because of wrath only but also for conscience sake.



44 And thus do we the Subjects of God and hir Ma<sup>tie</sup>. falsely called Brownists labor to give unto God that which is God's, & unto Caesar that which is Caesar's, endeavoring our selves to have always a clear conscience towards God and towards men: And if any take this to be heresy, then do we with the Apostle freely confess that after the way which they call heresy we worship God the Father of our Lord Jesus Christ; believing all things that are written in the Law, and in the Prophets & Apostostles: And whatsoever is according to this word of truth published by this State or holden by any reformed churches abroad in the world.

45 Finally, whereas we are much slandered, as if we denied o<sup>r</sup> misliked that form of prayer commonly called the Lord's Prayes we thought it needful here also concerning it to make known that we believe and acknowledge it to be a most absolute & most excellent form of prayer such as no men or Angels can set down the like And that it was taught & appointed by our Lord Jesus Christ, not that we should be tied to the use of those very words, but that we should according to that rule make all our requests & thanksgyuing unto God, forasmuch as it is a perfect form and pattern containing in it plain & sufficient directions of prayer for all occasions and necessities that have been, are, or shall be to the church of God, or any member thereof to the end of the world.

*Now unto him that is able to keep us that we fall not, & to present us faltlesse before the presence of his glory with joy; that is to God only wise our Savior, be glory, & Majesty & dominion, & pour both now & forever. Amen.*

**P-HA-5. An animadversion to Mr Richard Clyftons advertisement Who under pretense of answering Chr. Lawnes book, hath published another man's private letter, with Mr Francis Johnson's answer thereto. Which letter is here justified; the answer thereto refuted: and the true causes of the lamentable breach that hath lately fallen out in the English exiled Church at Amsterdam, manifested, by Henry Ainsworth. - Ainsworth, Henry, 1571-1622?**

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Imprinted at Amsterdam, by Giles Thorp. An<sup>o</sup>. D<sup>i</sup>. 1613.

### **The Preface, to the Christian reader.**

OF all sorrows that do befall the people of God, there are none so grievous as intestine troubles, which Satan raiseth among themselves. With these, above others, we have been often afflicted, the Lord so chastening our sins, humbling us, and exercising our faith and patience: whiles many among us, at sundry times, have turned aside from the way of truth, and holy commandment which God gave unto them. And not contented to stray themselves alone; they have sought by all means to draw others after them: if they follow not, they make war against them. What challenges & provocations we have had by others, the world hath seen heretofore by works published: what now is further come upon us, they may see in part, though not as we have felt. Our adverse brethrē, (although themselves have not answered the things formerly published against their present errors, yet) have not ceased to urge us with boastful speeches, private letters, and public treatises, to come into this field: and whiles we were otherwise employed, they have much insulted against us; and now, rather then we should be quiet, they take our private letters & print them: so restless is error in itself, so troublesome unto others. And whereas *Ch. Lawn* and others, first declined to these our Opposites faction, and afterwards fell from evil to worse, and have set out a lewd pamphlet, to the disgrace of the truth and of sundry men's persons: *Mr Clyfton* (who hath printed my letter with *M. Johnson's* answer,) entitleth his treatise, *An Advertisement concerning Ch. Lawns book*: but taking occasion by Articles therein printed, the most that he advertiseth, is against me. It was my desire and purpose to have left controversies, & have exercised myself in more quiet and comfortable meditations: but it pleaseth not God as yet, to grant my request therein. My prayer therefore is, that his gracious spirit may guide me in this conflict for his truth, and gyrd me with strength unto this battle. A few things I will here briefly note, touching our present controversy.

1. The power of Christ which he left with his Church, hath been continually assailed by Satan and his instruments. *Diotrephes* began the love of preeminence, in the Apostles time: Bishops have prosecuted the same, in all ages sithence: but the high Priest of Rome did get the victory, and wears the triple crown. Two pillars there are, which do most underprop the

tower of Antichrist: 1. a proportion drawn from the government in Israel, 2. and a pretended privilege from Peters keys. Pope *Innocent the 3.* from Deut. 17.8.12. bolstreth his canon law, for exercising his jurisdiction over all causes & persons, proportionable to the high court and Synedrion of Israel. *Pighius* writing for his Lord's hierarchy, and *Dorman* (our countryman) his disciple, laboring to prove the same, plead from the Jews state, how God provided to take away schisms that might arise, by appointing a place and Judge to flee unto in all such doubts, Deut 17. and would have us think that God hath provided as well for his church now, which hath no less need then they. And because they had the same God, the same Christ, the same faith, the same covenant &c, that we, & the law contained a shadow of the good things to come, they think their proofs impregnable, concluding from the high Priests court in Israel, to their high Prelates consistorie in Christendom. *Bellarmino* and other popish writers (as this treatise after manifesteth,) allege the like arguments. Our opposites now, do plead against us, from the very same grounds: wresting a proportion from the Princes of Israel to the Ministers of the gospel, & telling us we may not be strangers from the polity of Israel, whereof see after in this treatise pag. 13.14. &c. neither of them observing, how the Angel foretold that Christ should destroy the City and the Sanctuary of the Jews, Dan. 9, 26. and so abolish Moses polity, & bring another into his house, wherein he should be found as faithful as Moses, Heb. 3, 2, 5, 6. And he hath forbidden his ministers to exorcise princelike authority, or dominion over his heritage; Mat. 20, 25, 26 1. Pet. 5, 1.3.

2. The Papists seek shifts & distinctions, to turn away the reasons that disprove their errors. *Bellarmino* being pressed, with judgments used heretofore in the Churches, would ease himself thus. *There is a double judgment* (saith he) *public and private. Publik, is that which is uttered by a public judge with authority, so as others are bound to rest in that judgment. Private, is the sentence which everyone chooseth as true, but it bindeth no man. Public judgment in the cause of faith, is never given to the people, but private judgment sometimes is given them &c.* In like manner these our opposites, who themselves heretofore reasoned well for the churches judging of sinners from 1. Cor. 5.4 — 12. do now seek to solute their own arguments, with the same distinction. *There is also* (say they) *a public judgment and a private, &c. The public judgment cometh out frō the Lord and from his ministers, for him and the church or common wealth, whose public officers they are. The private judgment is to every particular person, touching their discerning, assenting or dissenting to or from the things spokē &c, as everyone is persuaded. If this their judgment agree with the public, it is already signified by the officers, and so is the same with the public. If some disagree, it is the dissent of such particular persons judgment frō the public, of what sex or conditiō soever they be, that so are diversely minded, & is to be regarded as there shall be cause. Alleging for this private judgment, 1 Cor. 6.2.3. Act. 26.10. with 22.20. & 21.25. with 15.6.22. & 16.4. with 1. Cor. 5.12.13. 1. Cor. 10.15. & 11.13.* Now although these men quote scriptures, which the Cardinal doth not: yet are the places but for a show; they yield no sound proof of the question. For none of them do manifest, that in the Churches judging of sinners, Paul intended the Elders only should have a *public judgment*, and all the people beside, but a *private*: nay the contrary doth appear, by the whole argument of that chapter: to omit things which may be pressed against their distinction, from Act. 15.22.25.28. and other places. As, when he mentioneth *sorrowing*, 1. Cor. 5.2. he meant not that the Elders sorrow should be *public*, and the people's

*private*. When he willeth that the wicked man, by the power of Christ should be delivered to Satan, and cast out frō among them, verse 4.5.13. he did not purpose that the Elders should deliver and cast him out *publicly*, & the people *privately*▪ all being gathered together for that business. When he would have them purge out the old leaven, that they might keep the passover with unleavened bread; verse 7.8, he meant not that the Ministers should purge the leaven, and keep the feast *publicly*, & the church *privately*: neither did the type of the Passover in Israel, teach them such a thing. No nor the judging of malefactors in Israel: for when the Magistrates gave sentence of death, and the people stoned wicked persons at the gates of the cities: the rulers fact was not then *public*, and the people's *private*; the scripture teacheth us not thus to distinguish, nor reason itself: but that the execution was a part of the public judgment. The Apostle writeth in 1. Cor. 5. to all the Church, blaming their neglect of the Censure, even as in 1. Cor. 11. he writeth to all, reproving their abuse in the Lord's supper. Wherefore, if mē will, they may misapply this distinctiō to all church actions, as to Sacraments, prayers, election of officers, and the like, making them *public* in the Elders, and *private* in the church or people: and so, as the Papists do also in other cases, give all lay men but a *private spirit* (as they use to speak,) and the ministers only a *public*. We find not that Christian people are more excluded from being public members of the body, and actors with their ministers in the Kingdom of Christ, then they are in the Priesthood and prophesy. And we know no reason, why the Pastor himself, if he consent not with the Church in casting out such an incestuous person, may not be said to have a *private judgment*, as well as another man. But by such popish distinctions, the clergy were severed from the laitie, and so the people by degrees, turned out of all. And what now do these our Opposits allow the people, if they see their Elders to corrupt judgment, & therefore do dissent frō thē; they make it but *the dissent of particular persons judgment from the public, of what sex or condition soever they be*, (the Christian Magistrate, when he is a member of the Church, not excepted, touching ecclesiastical proceedings,) and *it is to be regarded* (they say) *as there shall be cause*: they mean, I trow, as the Elders themselves shall see cause. And so if a church have 3. or 4. officers, and they corrupted with heresy or other vice, the whole congregation of people, *of what condition soever any persons be*, can pass no *public ecclesiastical judgment* upon them, by this doctrine: as for their *private judgment* or censure, the Elders themselves will regard it as there shall be cause. If this be not a Prelacie which the Elders would usurp, I know not what is. But of these things, see after in this Treatise, pag. 22, 23.

3. Come we to reproaches & disgracings of the truth and way of God; and we shall see among the Papists, how they disdeyn that the people should medle in matters of religion and judging of controversies. They complain of them for their ignorance, unrulynes, disobedience unto government: they say *the Protestants reason as Chore Dathan and Abyram did, Nū. 16. when they rebelled against Moses & Aaron the Ministers of God; saying that there needeth here in the Church no head to govern it, because Christ is always with it. And did not those wicked men* (saith the Papist) *in their rebelliō against Moses & Arō, use the same reasō, when they told thē to their face, let it suffice you that all the multitude is holy, & they have God present with thē. And why then take you upō yourselves, the rule over the people of our Lord? As who would say, having no need of any other ruler, God being with them &c.* The very same reproaches do our Opposites

now, cast upon us, advancing the Elders, disgracing the people, by intimating their *simplicity & error*; charging us as oppugners of government; and abusing against us the example of *Corah Dathā and Abiram*, (as we have often heard with grief,) telling us, we go upon their grounds, and the like. For which we wish they may find repentance and mercy with the Lord, least he turn the evil upon their own heads, as Moses then did upon the Levites. For unto them *it seemed a small thing that the God of Israel had separated them from the multitude of Israel, to take them near unto himself, to do the service of the Tabernacle, & to stand before the Congregatiō, and to minister unto them, but they sought the office of the Priest also:* so these our opposers are not contēt with their office, to be separated unto the gospel of God, to stand and minister before and unto the Congregation, but will needs be the Congregation itself, and take more authority then is given them from heaven: whereof see after in this book, pag. 17.21.22.23. &c.

4. What enmity and persecution the Papists have raised against the withstanders of their heresies, I need not speak: all nations have felt of their cruelty. Neither would I here mention our opposite brethren's hard measure to us, but that themselves have printed, and seek to defend it, & cease not still to prosecute their purposes against us. Although themselves have lately professed, practiced, & publicly maintained the truths, which now they oppugn and persecute: and bringing innovation into the Church, would needs obtrude their errors upon our consciences, either in judgment or in practice, or in both. Yea breaking the peace which themselves had devised, agreed unto and confirmed; because their brethren would not agree to the undoing of themselves and their families, for the satisfying of their wills, as is after manifested in this treatise, pag. 123, &c. If the Lord should reward them according to their works herein towards us, their account will be heavy: but my prayer shall be against their evils.

5. Whereas many Treatises have been written in defense of the truths we maintain: these our Opposers answer them not; neither yet are they silent, nor will give rest unto others, but urge and provoke more writing still. For the Churches power now in controversy, our *Apology* bringeth nine reasons: these have answered only one of them, which is the sixth, drawn from Mat. 18.17. all the other they let stand. And yet what clamours have we heard, because their exceptions against that one, are not by us refuted! So in our other articles of differences, the scriptures and reasons set down in our *Apology* and other books, they pass by without answer. If they can make any colorable exception, they spare it not: otherwise, for want of argument, they fall to asking of questions, seeking if they can to ensnare us. Of which things the reader may see after in this book, pag. 45, &c. & 51. &c. & 59, &c. & 23, &c. The reasons pressed by our common adversaries, *Mr Some, Mr Giffard, Mr Bernard* and others, touching the baptism and church of Rome, & other like matters, these men now take up against us. The answers published by Mr. Barrow, and Mr Robinson, they pass by, as if they knew them not: yea their own former answers and writings, they take not away; and yet (which is most strange,) they ceass not to press us with the same things. I might well have stayed my pen upon these considerations, at least until our Opposers had given themselves further answer, and manifested what of their former profession they will still abide by: but their importunacie will not suffer me to be silent. Wherefore, (humbly craving the Lord's

assistance,) for the defense of the faith once given to the Saints, & for my brethren's good (if it may be,) who are thus fallen into error and evil, I have written this answer to their ADVERTISEMENT, (so far as it concerneth me,) laboring by the word of God, to reduce them again into the right way. Their straying from it, is a reproach to the world, a scandal to the weak, dangerous to their own souls, and to me most dolorous, and my soul shall weep in secret for them, remembering our former amity & concord in the truth. And I shall yet labor for their good, both by prayer unto God, and by the utmost of my poor indevours otherwise, so long and so far as I may.

**The principal things handled in this treatise.**

- The Occasion of publishing this controversy, and the state thereof. pag. 1. &c.
- Articles agreed of by the English Church at Frankford in Q. Mary's days; touching the Churches power, contrary to our Opposites errors. pag. 8.9.
- A defense of the Letter which Mr. Johnson hath answered and published. pag. 10. &c.
- The first point of difference, about the power of the Church and Eldership. pag. 12. &c.
- The 2. of the Churches power to receive in and cast out members, when it hath no Elders. pag. 45. &c.
- The 3. of the Churches power for election and deposition of their ministers. pag. 51. &c.
- The 4. of executing a ministry without lawful calling. pag. 59. &c.
- The fifth of the Baptism in the Church of Antichrist. pag. 67. &c.
- Of the Church of Rome, and whither it be still God's true Church. pag. 76. &c.
- Mr. Junius his judgment of the Church of Rome, tried. pag. 68. &c.
- The 6. of using the help of other Churches, in hard controversies. pag. 107.
- An answer to the 7. articles objected by Mr. Johnson to us; pag. 110. &c.
- Mr. Robinson's answer to Mr. Johnson's exceptions against his book. pag. 111. &c.
- Of the conditions of peace by us desired, by our opposites refused, pag. 123.
- Of the Agreement by our opposites propounded, made and ratified; and by them again broken. —pag. 127. &c.
- The Testimony of the Elders of the Church at Leyden, touching the foresaid agreement, and breaking thereof. pag. 123. &c.

**An Animadversion to Mr Richard Clyftons Advertisement.**

**Of the occasion of publishing this controversy▪ and of the state thereof.**

AS they that styrr up wars and strife, impute the cause unto others, which lieth on them selves: so these our opposers, which will needs bid us battle, yet begin it as occasioned by us thereunto. They object 1. our private letters, and 2. printed Articles, as reasons moving them to print against us. But how weighty motives these are on their part; let the discreet reader judge, by these our answers.

1. I wrote no such letters to any, til they had printed their first book, and so possessed the world with the strife. 2. Mine were private, to friends & brethren; theirs public, even to enemies also. 3. They did it of their own proper will and motion; I was provoked sundry ways, by letters from abroad, and friends at home. For example, one writeth to me thus: *Because it is doubted by some, not only whither [Mr Jo.] his practice with you, be answerable to his writing: but also whither in his writing there be not a discoherence, he being so intricate that many cannot apprehend his meaning: my earnest desire is, and the desire of many others among us, that you would afford us this favor, to signify to us by your letter, the certaynty &c.* Another writeth to my friend thus, *we not knowing well to send a letter unto M. A. thought good to write unto you to entreat him to write unto us concerning the differences that be amongst you &c. Those that come over of M. J. his side, say they hold no more concerning the Eldership, then M. A. hath written against M. Smyth: others say to the contrary; we do therefore entreat M. A. to certify us of the truth &c.* Upon these and the like motives there and here by some that went over to their friends, I have written as I was necessarily occasioned privately, of the differences between us; making account my letters would come to our opposites hand, as is fallen out: for w<sup>ch</sup> I am not sorry, save so far as hereby they occasion their own evils to be further manifested, which I had rather (if so it pleased God) they were hid and buried by repentance. 4. Themselves have doon the like, and even this Advertiser well knows, who wrote to a friend in Engl. persuading against us that saying of the Apostle, *Receiv him not to house neither bid him God speed: 2. Joh. 10.* which letter (if we would have sought occasion as they have,) we might ere this have printed, with the answer. By this all may see, how partial these men are, which advertise the world of our writing *coversly*; when themselves (if it be a fault) are guilty of the same.

2. Touching the printed Articles, so often spoken of in their Advertisement; as we had no hand in, or knowledge of the publishing of them: so must we now show the reason, of *giving them out*, as we did, being even against our wills forced thereunto, by the frowardness of these our Opposers.

First, for the Scornful that printed those articles, they bear the world in hand, as if the Congregation whereof I am, and myself had sued others at the law, for the meeting house: whereas the contrary was publicly agreed in our Church, that we would rather bear the wrong, than trouble the Magistrate with our controversy: neither have we ever commenced such a suit. 2. But whereas two of our brethren and a widow, were chief owners of the building, they sought first in private friendly manner to come to agreement with their opposite brethren, but could not; then they desired to put it to the arbitrement of indifferent citizens, but the other party refused: whereupon our brethren signified to us, that they must seek help of the Magistrate, for the estate of some of them was such as they

could not bear the loss and dāmage. And asked us, if the churches right were called in question▪ (for our adversaries plea was the church the church,) what should be answered before the magistrate? We, with signification as before, that we would rather suffer wrong, then sue at law; yet could not hinder them of seeking for their particular right: & if in so doing the churches right were called in question, that then some certain appointed, should answer for the same. 3. Those our brethren (before they went to the Judges,) entreated the help of the Burgemasters, the chief of the City: who labored by persuasion with our Opposites, to put the matter to the arbitrement of good men chosen by both sides, but they still peremptorily refused. 4. When it was brought before the Judges, they also at first both persuaded unto, and nominated two indifferent men to hear the case: but when our opposers came before them, they refused to stand to their arbitrement. The Judges the second time appointed them, with a mulct or forfeit upō those that refused their arbitrement: but our adverse party, persisted in their refusal as before: and urged sentence of the Magistrates, and pleaded that *they which build on another man's ground, are by law to loose their building*; which plea they made, because the assurance of the ground was made in the name of one man only, (now among them,) whose name was used but in trust, for any other might have had the same as well as he, as was proved before the Magistrate by sufficient witness. Now unto these Arbiters appointed, did our brethren willingly refer the cause, and to them (inquiring of the differences) were those Articles exhibited: which it seemeth those Libellers, or their Scribe, by some means that we know not of, procured a copy of, and so printed them. What cause now have these our opposers, to find such fault with our giving out those articles, which we were constrained by them selves to do, unless we should have suffered the truth to have been trodden down? They rather have cause to acknowledge their own stiff & refractory carriage, who would not yield to any good counsel given them, by our brethren, by Arbiters, or by Magistrates; til law forced them thereunto: and so have occasioned many ways, our common adversaries to rejoice.

3. But *we have not* (saith the Advertisement) *as we ought, handled and justified the causes for which we separated; which were annexed at the end of the Treatise on Mat. 18.17. but have gone about also to possess the world with other matters.* So after they urge again this point, *that we leave the Treatise unanswered, which was purposely written upon that occasion and argument.* I answer. 1. We handled and justified the causes for which we separated, by word of mouth in much disputing, before we left them: and this for them was as we ought, and sufficient, according to the Apostles practice, *Act. 1•8.9.* And now we are by their importunacie, called to handle and justify them before the world in writing: which whither we do as we ought, the sequel shall show, to the judicious reader. 2. It is not we, but they which have gone about to possess the world with other matters: for the things we charge them with, themselves in effect acknowledge; and as well as they can do defend them. But their declaration against us in the *Treat. on Mat. 18.* is defective; and the 7. points they article now against us, are superfluous; and injuriously wrested against us, as our answers to them shall manifest. The controversy in deed began upon the exposition of *Mat. 18.17.* but so as we have heard in times past Anabaptists begin controversy upon *Mat. 28.19.* who have reasoned both from that and all other scriptures, against the baptising of infants: so these opposites from *Mat 18.17.* and all



other scriptures that we could bring, reasoned against the power of the people in judging syn & sinners. We formerly professing the Church there to be Elders and people jointly: they now striving that it is not so, but the Elders only, we knew it must be either the name or the power of the church, that they would have. And we never thought them so vain, as to make such a styrr for a name or title: we held therefore to the *power* which Christ hath given to his church for judging of them that are within, *1. Cor. 5.4.12.13.* Of this when we pressed them, they first gave this answer, that the Elders had *the rightful power* to excommunicate though without and against the consent of all the people, but not *the able power*: even as David had rightful power to put Joab to death, but was not able, because others were too hard for him: *2. Sam. 3.39.* To which we answered; in matters of this life, which are external, men may be hindered by outward force: but in the spiritual administration of the Church not so: God's word (by which they administer) is not in bonds, *2 Tim. 2.9.* But if one man only have the power from Christ, he may use it, against all the world. So upon better consideration, a week after, they affirmed the Elders to have both *rightful power*, and *able power*, to excommunicate, though without and against the consent of all the people. And thus was full power put in the Elders hands: & of the people they said, their power and right was as in Israel, and in the primitive churches. But being asked what that was? answer was made, it was to be inquired. So the poor people are left to seek their right where they can find it: the Elders have enough, they have found that they sought for.

As Paul to dissuade the Corinthians from their error in denying the resurrection, shown them the dangerous consequences of the same, as *that if there be no resurrection of the dead, then Christ is not risen, then the Apostles preaching was vain, then the Churches faith was also vain, &c.* so I held it my duty to show the people the consequences of the former error, which though at first it may seem small, yet is it as a strong fort in the mouth of a country, which if the enemy win, the whole land is soon lost. For if all the power of receiving in and casting out, were given to the Elders: then our Church which was first gathered and constituted, did receive in and cast out members without Elders, was not planted by the power of Christ; neither had they authority to set up Elders if they could not again upon desert depose them, and if they had not power to judge their brethren, much less could they judge their Elders. And here came in the gathering of the church by virtue of popish baptism, and of receiving the ministry from Rome, as well as the baptism, and the like, which our opposites were and must necessarily be driven unto, for defense of their error. And as for the first gathering of this church, they said an error in the doing, overthroweth not the action: for Isaac erred in blessing Jacob in stead of Esau, yet the action did stand. To which we answered, that it was doon by a person who had power from God to give the blessing, and the action was also confirmed by the evidence of God's spirit afterward: but this people (upon our opposites doctrine) had no authority from God, to do as they did, neither could they show any confirmation of the work by God, if our former grounds fail us.

The sentence given in the end by the Elders that leaned to the Pastors error, was, not that discourse they speak of at the end of the Treatise on Mat. 18. (for that was privately penned afterward by the Pastor himself,) but a brief and yet large approbation of the things which the Pastor had shown, to be *the truth*; and a promise that *by the grace of God they would so*

*practice*. Upon which sentence giving, we on the contrary approved our former profession published, and shown sundry reasons (which hereafter shall be set down) why we could not yield to their new vowed *practice*.

And because they always sought to extenuate the controversy, as if it were but a strife about words, or about the meaning of *Mat. 18.17*. We purposely prevented it, signifying expressly, before we parted, that we would bear with them in their understanding of *Mat. 18.17*. so as they would yield the point in controversy, (which was about the Churches power,) from other scriptures, showing it also by another case, that if we had to deal upon *John. 1.* with an Arian that denies the godhead of Christ, if he would plainly and sincerely yield to the truth of that doctrine, though he thought it not proved by *John. 1.* (where yet it is evidently proved,) we would bear with him therein. And this we still offer unfeignedly to these our opposite brethren, let them yet directly and plainly renounce the error itself touching the power of the church now engrossed into the Elders hands, and the other errors that necessarily flow from the same: and we will bear with their judgment concerning *Mat. 18.17*. though we think of it otherwise that do they.

Moreover seeing we offered much more, (which concerneth not only *Mat. 18.17*. but all other scriptures,) that *we would notwithstanding our difference of judgment, have continued together, if our former practice might have been retained;* and themselves in their Advertisement cannot deny this: how do they then bear the world in hand, that the breach among us was for the understanding of *Math. 18.17*?

Touching their Treatise on *Mat. 18.17*. the causes why I have not answered it are. 1. When others heretofore (as namely Mr. Smyth) wrote against the truth w<sup>ch</sup> they formerly professed: we all thought best not to answer, til the second and third time we were exceedingly provoked: for we considered how the common adversary would rejoice at our intestine troubles. The same I minded here▪ and these men should (if they were not partial) have doon the like. 2. I had experience, in former dealing with M. Smyth, of his unstayednes, that would not stand to the things which himself had written: I mind the like in these Opposites, who are not settled for the constitution of their Church and Ministry, upon any ground that I know of, unless it be popish succession. Their former writings about the Church and ministry, and their present estate, will not stand together. Seeing those books are unanswered by others, they should answer them (if they can) themselves; and show us by God's word what is allowable, what disallowable in them. Till they do this, who would willingly deal with them? 3. Ther are 9. reasons in that our Apology to confirm the power of the Church now in question: the foresaid Treatise dealeth but against one of them, leaving the rest there, and whatsoever is written of that argument in other our books, unanswered: what reason have they to cal so upon others to write, when so much is already written? If they yield us the cause, upon the other reasons, we will not strive about the meaning of one scripture, as before we shown.

4. The meaning of *Mat. 18.17*. is handled by Mr. Robinson against Mr Bernard (whose book, our opposites so much respected,) and the false gloses upon that text, sufficiently refuted: why do not these men answer the things there written, but cal still for more; as if all men

must leave other studies, to follow them in their hunting for preeminence. 5. I have had intelligence of Mr. Robinson's further purpose to answer in particular that their treatise, as occasion shall be given. And in deed, I for the love and respect that I have always had to these now opposite brethren; have desired their conviction rather by others than by myself; who are both better able to perform it, and are likely to be more regarded than I, and to do it with less public scandal to the world: who desire nothing more, than to see us, that were so nearly joined, to sharpen our pens one against another. Thus have I been stayed hitherto, though now as the things in that Treatise are repeated in this their *Advertisement*, I shall discover also the insufficiency of their reasons there alleged.

Now as the Advertiser showeth by examples of troubles in churches heretofore, that the godly wise should not be offended at these dissensions: accordingly do I desire all sincere hearted for to walk. And further that he himself with others, would look into the 3. particulars that he allegeth. 1. For the troubles in Corinth, the Apostle composeth by showing the Church their place in Christ above their ministers, *1. Cor. 3.21.22.23.* which might also if it were well observed, end the strife that is now among us.

2. The contention about Easter, as it was evil in itself, being about men's traditions: so was it as ill carried. For they learned not to redress things as Paul before taught, *1. Cor. 3.* but contrariwise as Jerome after telleth us by *setting up one Elder about others, that the seeds of schisms might be taken away.* Which human wisdom furthering the mystery of Antichrist so far prevailed, that about this their Easter strife, Victor Bishop of Rome, determined to have excommunicated the East churches, and had doon it, but that Irenaeus blamed him and stayed it. Thus ambition having wrung the power first out of the whole Churches hands into the Elders only, and then out of the Elders hands jointly, into ones alone: began to work factions and styrrs in the churches, worse then ever before.

3. The troubles which they speak of, in the English church at *Frankford* in Q. Mary's days, is even a picture of our present calamities, and worthy of perpetual remembrance. For there when *M. Horn* the pastor with his fellow Elders usurped authority above the church; they were well withstood by the body of the congregation, among whom were sundry men of wisdom and learning. And to appease that strife, by the Magistrates counsel they agreed upon articles, which directly overthrow the errors so stood for by these our opposers. For thus the printed Discourse of the troubles of that church saith.

#### **The Discipline reformed and confirmed by the authority of the church and magistrate.**

Art. 38. The ministers and seniors severally and jointly, shall have no authority to make any manner of decrees, or ordinances to bind the congregation or any member thereof: but shall execute such ordinances and decrees as shall be made by the congregation and to them delivered.

44. The ministers and seniors elect, have authority as the principal members of the congregation, to govern the said congregation according to God's word, and the discipline of the church: and also to call together and assemble the said congregation for causes and at times, as shall to them seem expedient. Provided always, that if any dissention shall happen

between the ministers and seniors, or the more part of them, and the body of the congregation, or the more part of it: and that the said ministers and seniors in such controversy, being desired thereto, will not assemble the congregation; that then the congregation may of itself come together, and consult and determine as concerning the said controversy or controversies, and the said assembly to be a lawful congregation, and that which they, or the more part of them so assembling, shall judge or decree, the same to be a lawful decree and ordinance, of sufficient force to bind the whole congregation, and every member of the same.

46. Item in case some do depart [out of the said congregation] that yet not withstanding, those which still remain, (if they be the greater part) to be a lawful congregation: and that which they or the more part of them shall decree, to be a lawful decree, of force to bind the whole body, ministers, seniors, deacons, and every other member or members thereof without exception.

53. If any of the congregation be offensive &c. to any of the brethren, so that the offense be private, he is first brotherly to admonish him alone. If that do not prevail, to call one or 2. witnesses. If that also do not prevail, then to declare it to the ministers and Elders, to whom the Congregation hath given authority to take order in such cases, according to the discipline of the Church.

54. There be 3. degrees of ecclesiastical discipline: first, that the offender acknowledge his fault, and show himself penitent before the ministers and seniors. The 2. that if he will not so do, as well his original crime, as also his contempt of the ministers &c. be openly declared by one of the ministers, before the whole congregation &c. The 3. that if he remain still obstinate before the whole congregation, after a time to him by the whole congregation limited to repent in, he then shall be openly denounced excommunicate: which excommunicatiō, seeing it is the uttermost penalty of ecclesiastical power, shall not therefore be executed until the matter be heard by the whole Church, or such as it shall specially appoint there unto.

62. If all the ministers and seniors [which have authority to hear and determine &c.] be suspected, or found parties, or if any appeal be made from them: that then such appeal be made to the body of the congregation, the ministers, seniors, and parties excepted: and that the body of the congregation may appoint so many of the congregation to hear & determine the said matter or matters, as it shall seem good to the Congregation.

65. That the Ministers and Seniors, and every of them, be subject to ecclesiastical discipline, and correction, as other private members of the Church be.

67. If any controversy be upon the doubtful meaning of any word or words in the discipline; that first it be referred to the ministers & seniors. And if they cannot agree thereupon, then the thing to be brought and referred to the whole congregation.

These and the like things were agreed of by that church, to suppress the exorbitant power which the ministers then challenged: whereby the reader may see, 1. what the learned and

most conscionable of the church of England held heretofore: which if they had continued in, would have freed them of all antichristian prelacy, the bane of so many churches. 2. That this opinion of the churches power above the Elders, is not new, or first professed by us, as some do reproach us. 3. And that these Advertisers, which now oppose against us, if they had looked upon the examples which themselves allege, might have seen their errors resisted by others, against which the Lord hath now called us also to witness. He vouchsafe to be with us in this business; and guide my heart and hand, to defend his truth.

**Of the Letter by M. Johnson answered and published, and by H. Ainsworth now defended. Wherein the Articles of difference between both parties, are set down and discussed.**

THree things are to be treated of. 1. The points wherein they are gone frō their former profession. 2. The points wherein they now charge us to differ from our former profession. 3. The conditions of peace, which they refused.

For an entrance into this controversy, M. Johnson gives 5. observations. *First, that we left them upon two particular matters, (concerning the Churches government▪ and the exposition of Mat. 18, 17.) & do not directly keep to them as we ought, nor answer the things printed.* I answer: this their beginning is ambiguous and fraudulent. The *churches government*, is sometime taken largely; sometime strictly: sometime it is spoken of Christ, *upon whose shoulders the government is*; and hereof there was no controversy. Sometime it is spoken of the ministerial ruling and governing the church by Elders: neither of this do we make any question; but hold (as heretofore) that Christ governeth his church outwardly by their ministration. Sometime men use it generally for the whole outward polity, power, and (as many cal it) discipline of the Church: and about this in part our controversy was. But I will manifest the fraud. We in our published writings, distinguish the *government*, and the *power*: acknowledging *government* to be by the officers; but *power* in the whole body of the Church. And for this point of *power*, are 9. reasons set down, whereof one is drawn from Christ's speech, *Mat. 18.17. tell the Church.* Apol. pag. 62.63.

Between these two is the matter so conveyed, as while we plead for the churches right and power, we are said to oppugn government: and when we yield the Elders to govern, they thereby would inclose the whole power in their hands; as in the further handling of these things shall appear. But if a church have one minister only, he is to teach and govern them by the word of God: yet is not any one man a Church, neither hath the power of a Church. Yea this distinction is in one particular, by themselves acknowledged, in the same book: *it is (they say) undeniable, that to give voices in election is not a part of government, or a duty peculiar to the governors of the church, but an interest, power, right and liberty, that the saints and people out of office have.* Very well said; whereupon we infer also, that to give voices in deciding of controversies, and judging of sinners, is not a part of government, but a power and right that the saints out of office have. The Elders are to teach direct and govern the church in election of officers; they are to do the like in judging & excommunicating wicked persons, and in all other public affairs. Of the exposition of *Mat. 18.17.* and why their Treatise was not particularly answered, I have spoken before: & the special things therein, are in this treatise repeated, and so shall be here answered.

2. Their second observation I like well, & yield unto; that men may change and redress, according to God's word, things that are amys: but withal, I would have them, 1. plainly to acknowledge wherein they erred, and what they stablish for truth; and 2. to take away by God's word, the reasons whereupon they built before. Which wither these our opposers have doon as they ought; I leave it for the discreet reader to judge by their writings, compared with those which were published heretofore to the contrary.

3. The third, for *the churches government by the officers*, is that which we always have and still do yield to, as even now I shown. As for our former practice altered, and as he saith, by me acknowledged: touching the order and manner of the practice in one particular, I grant it; but for the *power of the Church*, whereof we treat, I deny it. There never was such a practice in my days, as whereby the *Elders* should be esteemed the *Church*, and to have the power of the same.

4. The 4. observation is that *our exceptions are such as the Anabaptists would object in much like manner*. Yet doth he not show this so to be: and I know, for their successive Ministry, they are nearer the Anabaptists than we: & both for it and other points, they build upon the very grounds of popery, as after shall be manifested. But what do we *except?* is it not from our former Articles, and Apology confirmed by scriptures, from which these are departed: in penning also whereof these that thus write, had a principal hand? So they do hereby not only join with our common adversaries, who intwite us with Anabaptistry: but impute *weakness* to their own former writings and cause, wherein more strength of truth hath appeared then ever they shall be able to pul down, howsoever they may assayl it.

The 5. observation is a mist cast before the readers eyes, a collection of 7. things wherein they would make men believe, we are gone from that we held heretofore. The error whereof I will show hereafter when (as order requireth,) I have examined the answers that they make for themselves, to these our Articles, which now next follow.

#### **The first point of difference: in the Letter.**

1. Whereas we had learned and professed, that *Christ hath given the power to receive in or to cut off any member, to the whole body together of every Congregation, and not to any one, or moe members sequestered from the whole*: now we have been lately taught, that the Church which Christ sendeth to, for the redress of sins Mat. 18.17. is not to be understood of the whole body of the Congregation, but of the Church of Elders. And it being granted of all, that with the Church is the power, the Elders being the Church, have the power, and so not the whole body of the congregation together.

And in the copy which Lawne printed.

The 24. Article [of the Confession of our faith,] (confirmed in our Apology, pag. 60.62.63.) professeth that the power to receive in, or to cut off any member, is given to the whole body together of every Christian Congregation, Mat. 18.17. &c. These have pleaded for the Eldership to be the Church, Mat. 18. and to have both rightful power and able power to excommunicate, though without & against the consent of the body of the Congregation.

The scriptures to confirm our former doctrine and practice, are in our Confession, Psal. 122.3. Act. 2.47. Rom. 16.2. Mat. 18.17. 1. Cor. 5.4. 2. Cor. 2.6.7.8. Levite. 20.4.5. & 24. 14. Num. 5▪ 2.3. Deut. 13.9.

The reasons in our Apology are nine, the first referring to proofs of former positions, the other 8, confirmed by sundry arguments doctrines & practices gathered from the Prophetical and Apostolical scriptures.

For answer hereunto, their *Advertisement* telleth us many things. First of their *Treatise* published on *Mat. 18.17.* touching which, I also have spoken before. Neither is this point of the *Churches power* therein plainly handled, but closely carried: neither is there anything at all said, to take away the other 8. reasons, in our Apology. Let the reader compare the writings, and judge. There be also things formerly written both by others and by them selves, touching this of *Mat. 18.* and things lately published against M. Bernard about it: to these they give no answer at all, yet cal they upon us to write more.

2. Secondly they carp at this phrase, *the Church of Elders*; and would have it the *Congregation* or *Assemble of Elders*: saying that so men might sooner perceive the vanity of our error. And that I myself elsewhere show the word is sometime used for an *Assemblie of Elders*. I answer; 1. If they will rase the word *Church*, out of the Bible, as unfit, they may do so in *Mat. 18.* and in this controversy: or else they must give us leave, to keep wonted known words, which help men to discern the truth of matters. 2. Neither show they any one scripture for the phrase they would have, the *Congregation of Elders*: neither did I ever show or could see the word *Church* so to mean in all the New Testament: but in the old (which now is changed,) I have observed it in some few places. 3. But be it *Church* or *Congregation*, I will not much contend: yet I know their eyes will dazel that look hereby to discern in our doctrine either *vanity* or *error*. Albeit I confess these our opposites, have the Papists on their side; for so Card▪

Bellarmino expoundeth this *Tel the Church*, that is the *Prelate*, or the *Congregation of Prelates*; & Stapleton interpreteth the *Church, Mat. 18.* to be *the Ministers*. 3. Thirdly, they observe that the scriptures of the old testament are quoted for our 24. Article, as *directly carrying us for this matter to the Church of Israel; which now we would not be brought unto. &c.* I answer; the first is true, for the scriptures cited do show that the people were interested in those public actions with their magistrates: and therefore there is no reason that now there ministers should claim the whole power to themselves. The latter is untrue; for we did *consider and decide the matter between us*, by the scriptures of the Old Testament, compared with the new, and so are still ready to do. But always with observing the differences between the state of the church then & now; which are many, as the Apostles do teach us. *Heb. 8. & 9. & 10. chapters. Gal. 4.1.2.3. &c. Heb. 12.1▪.—28.*

4. Their last observation hath two branches: the 1. *that the power of receiving in & cutting off in Israel, was to be performed according to order; and not to weaken but to stablish thhe Elders authority.* This we willingly grant: neither ever doubted of. But we observe withal, a deceit which they couch under this name *Elders*: which usually in the Old Testament, is given to *Magistrates*▪ which are also called in respect of their authority *Lord's, Princes, Judges, yea and God's, 1. Sam. 23.12. Num. 21.18. & 22.7.8. Deut. 19.17.18. Exod. 21.6. Psal. 8 2.* and by the Apostles

they are called *•owers* (or *Autorities*) and *Glories*, (or *Dignities*;) *Tit. 3.1. 2. Pet. 2.10.* But the name *Elders*, now in the Church of Christ is given to the Ministers, *1. Pet. 5.1.* who are forbidden to *exercise authority*, or to be as *Lord's* over God's heritage, or to be called by such stately titles, *Mat. 20.25.26. 1. Pet. 5.1. Luk. 22.25.26.* They streyn therefore too far, which will proportion the authority and power of the Elders that should stand and minister to the Church (as did the Priests and Levites;) with the authority of the Elders the Magistrates, that late and judged in the gates. 2. The second branch of their observation is, that *we must not be strangers from the policy of Israel; Ephe. 2.12.* &c. I answer, by *polity*, they mean not, I hope, the inward faith which Israel had: but the outward order of administering in that Church: otherwise they reason neither properly nor to the question in hand. Yea in this very place the Apostle distinguisheth the *polity*, from the *covenants of promise*. And so I deny that we are bound now to keep the polity of Israel; neither doth the Apostle mean any such thing. For he putteth the Ephesians in mind of their estate being paynims, when they were uncircumcised, without Christ, without Israel's polity, without covenants of promise, without hope, without God. But now in Christ they were united & brought *near*; but whereunto, to *circumcision*? nay, he saith elsewhere, *if they were circumcised Christ should profit them nothing?* or, to the ordinances of worship in the Temple? nay, for he saith *we have an alter, whereof they have no authority to eat, which serv in the tabernacle.* Or were they now to go up, as did the Tribes to the earthly Jerusalem, where *thrones of judgment were set, thrones for the house of David?* nothing so, for Christ was to destroy both *City & Sanctuary*; so to force the Jews to an end of their polity. But now the Ephesians were come *unto the Father, by one Spirit*, and unto Christ, who *abrogated through his flesh the hatred*, that is, *the law of commandments*, which stood in ordinances; and was faithful, as Moses, in all his house: and to be citizens with *the Saints and howshold of God*; which are built, not upon Moses polity that is doon away, but upon *the foundation of the Apostles and Prophets*, that is the doctrine which they taught of Christ and of the ordinances of his Testament, which is *a kingdom that cannot be shakē*, as was the common-wealth of Israel according to the flesh. Look therefore what polity the Apostles have taught and taken from the Law; or Moses & the Prophets foretold should continue under the Gospel, so much will we retain, the rest we leave to Jews & Iewishly affected. And these are the things which they have answered to the first objection in the Letter: which whither they have proved the *Elders* now under the Gospel to be the *Church* which is to judge of syn and sinners, and to have *power* as the Church, in their own hands; let all indifferent men judge: as also what cause they had to conclude that we oppose *against Israel, Moses and the Prophets*, and to cry out against us as they do, that *such is our error, and so great is our transgression and iniquity.* But because of the printed copy, they set upon us afresh, with many *observations*, and *questions*, and by matters, with longsomnes enough: whereas a few sound arguments, would much better have cleared the controversy, and contented the reader. They observe 1. *that the scriptures of the Old Testament are quoted in our Article, as well as of the new.* 2. *That Mat. 18. is to agree with the other scriptures cited.* 3. *That it must be understood with proportion to the manner in Israel.* 4. *That therefore their understanding is according to the ancient faith; and not ours, who would make them strangers from Israel, and would persuade them that Christ's doctrine in Mat. 18.17. is a new rule &c.*



I answer; these are in effect the things we heard before, and which in my answers I have partly granted, partly refuted. 1. The *proportion* they speak of, is a *disproportion* concluding from *Magistrates* authority in the Common•wealth▪ to *Ministers* in the Church; which is against Christ's doctrine *Mat. 20.25.26*. And if they will not learn it of Christ, they may learn it of Cato, an alien from the common wealth both of Israel and of Christ, who yet said to such *Jt becomes yow to be mindful of your condition, that yow are not Magistrates but Ministers*. 2. It is a main pillar of Popery, to proportion the Church now, in the outward polity to Israel. The Rhemists would have the *the see of Rome, in the new law, to be answerable to the chair of Moses*. Cardinal Bellarmine maketh his first argument for the Popes judging of controversies, from the *Priest & Judge* that was appointed in the Law, *Deut. 17*. And as Moses sate as Prince of the Church, and gave answer to all doubts arising about the Law of God, *Exod. 18*. so by proportion he will have now in the papacy. And in deed, for show, the papists proportion to have one supreme court above all, to end weighty causes and appeals; more resembleth Israel, then doth these men's Eldership in every particular Church. 3. It is an argument that others (except papists) have disclaymed. D. Bilson, (whose learning and goodwill hath holpen the prelacy as much as any man's, and whose understanding of *Mat. 18.17*. these our opposites in some points do now follow,) he confesseth that to reason *from the Magistrate to the minister, from the sword to the word, from the law to the Gospel &c. the leap is so great, that cartropes will not tie the conclusion to the premisses*. D. Whitaker's, D. Junius, and others, refuting the Papists, disallow the reasons drawn from the law, and magistracy of Israel; which these our opposers make their chiefest bulwark. M. Cartwright answering D. Whitgift, saith *the argument is not good from civil government to ecclesiastical*. When Bellarmine allegeth the civil Monarchies to justify the ecclesiastical: Junius answereth, *the exāple is altogether unlike, of temporal empire and spiritual ministry: between these, there is not, neither ought, neither can a proportion or comparison be rightly made*. 4. It is an argument that is yet hid, and by our opposites themselves unmanifested how the proportion they speak of, shall be shaped. For in Israel there were Magistrates in the cities, & Priests and Levites, in the Tabernacle, and Ministers in the Synagogues. Let them show us who now are proportionable to the Magistrates, who to the Priests; and who to the Ministers in the synagogues. The Magistrates also were of sundry sorts, as *Elders, Heads, Judges, & Officers*. The *Judges* again differing both in number and power. In all the cities throughout the tribes, were *Judges*, (which the Jew•doctors call the *lesser Sanhedrin* or *Session*, and say it consisted of 23. *Judges*,) and *Officers* which they say were weaponed, and executed the *Judges* sentences. In the chief City Jerusalem were also *Judges* and *Priests*, for the weightiest and hard causes: this they called the *great Sanhedrin*, or *Session*, and it had 71. *Judges*, of whom first Moses was chief, and successively, one called *Nasi* the *Prince*, next whom they place *A•beth di•*, the *Father of the judgment hall*, besides other officers as two *Scribes* to write the causes of the condemned & the absolved: *Sh•lc•h •th din*, the *Messenger* (or *Angel*) of the *Court*, even as there was also in other cases *Shelia•h •sibbur*, the *Messenger* or *Angel of the Church* or *Congregation*, in the synagogues: whereunto it may be thought that in *Rev. 2.1*. &c. hath allusion. Again they make another *court of three*, for lesser strifes and money matters▪ called *d•ies m••monoth*: the lower *Synedrion* of 23. judged matters of life and death *di•i nephashoth*: & the high Senate of 71. judged weightiest matters of state, of wars, of a Tribe, of a False prophet, of appeals brought

&c. Also among the Priests and Levites, there were divers orders and functions, some chief, some inferior, some ministering in the sanctuary by course, some overseers and judges, some Musicians, some Tresurers, some Porters &c. In the synagogues there were always lecturers and preachers of the law and prophets, in every city, and in Jerusalem itself were many synagogues, besides the Temple there. Now they that would proportion their power with Israel, should show whither they mean all these fore-spokē, or but some. They should tell us to whō the Pastor is proportionable, to whom the Teacher, to whom the ruling Elders. And seeing they will have that rule in Mat. 18. to be as it was in Israel, they should tell us to which of those Synedrions, or Priests, or Rulers, Christ sendeth. Whiles these things are not cleared, but we are told generally of a p•oportion with Israel, we are led as in the clouds; and know not into what errors we may fall.

5. They refer us in the beginning of their Treatise on Mat. 18.17. to a place in Mat. 5.22.23. &c▪ *where Christ (they say) teacheth the offending brother how to carry himself, as in Mat. 18.15. &c. he doth the brother offended: & that in both places Christ showeth to whom the offender may be brought, viz, to the Church or Congregation Mat. 18.17. to the Synedrion or sitting of Elders, Mat. 5.22. which must be either all one with the other, or ells how should his hearers then understand him, or these things then be observed, or these two places be reconciled?*

I answer; Christ might far better be understood then, then our opposites may now: his words are clear, but not to the purpose that they cite them. Christ there speaketh not of men judging on earth, but of God's judging in heaven. For men had not power to condemn to *hell fire*, there spoken of: neither could they by Moses law, condemn a man to death for *unadvised anger*, as Christ there God would do: neither was every mā, that called his brother *Raka*, to be brought to the *Synedrion* at Jerusalem, the lesser courts in the cities, could hear and end such matters. The Jew Doctors say, that *such as bring an evil same* on their neighbors, were to be judged, by *the Court of 3.* or by that of *the 23.* but for the high *Synedrion*, both they and Moses law show it was for the more weighty and difficult cases. Our savior in Mat. 5. interprets the law otherwise then did the scribes. They said, *whosoever killeth shall be culpable of judgment*, that is, he should die by God's law: and further then outward actual murder they went not. But Christ showeth 3. kinds of kylling otherwise then with the hand: the least whereof, even *unadvised anger*, should be punished with death by God; and as it did increase and show itself in evil speeches, so should their punishment be increased in hell: which he setteth down by allusion to the sundry civil judgments in Israel. And so he proceedeth to teach men the true keeping of the law, by love and reconciliation; without which they should be cast into *the prison* of hell: how ever such sins were not punishable by men. But in Mat. 18. Christ speaketh of judgments *on earth*, in this life; and that not of the civil punishments by the Magistrates sword; but of *binding and loosing* by the word of God, to be performed by *the Church*, that is, (as Paul showeth) the ecclesiastical assembly gathered in Christ's name. Wherefore the *church* in Mat. 18•17. is not the *Synedrion* in Mat. 5.22. as these would have it. Or if it be, then is it meant of the Magistrates, and not of the church ministers, unto whom these would now draw it. For, were the Ministers and preachers of the law in the synagogues; judges in the synedrion? *Sheliach Isibbur, Angelus ecclesiae, the messenger of the Congregation*, was he the chief of the synedrion, as the *Pastor* (who they say is

*Angelus ecclesiae*) is now chief in the Eldership? If Christ must needs speak to the understanding of the Jews, and order his Church like their common wealth; there must be more then one court or Synedrion; and he could not give that to 2. or 3. gathered anywhere in his name, which belonged to the Senate of the Realm.

6. So whereas they say *we would persuade them Christ's doctrine in Mat. 18.17. is a new rule which Israel had not*: I think it will be good for them to yield unto this persuasion. For the Elders in Israel, to whom they refer us, by *Psal. 82. Josh. 0.4.5.6. Num. 35, 12.24.25. 29. Deut. 19.11.12.16.17.* and other like places, being Magistrates, that had power of life and death; if Christ sendeth unto such, the Ministers of the Church, I hope will not intrude into their places. Wherefore either let them acknowledge the New Testament, to have new rules and ordinances: and that the kingdom being changed as well as the Priesthood, there must needs be *a change of the law* thereof also: or else, let them leave it to the Magistrate, unto whom it belongeth.

Next this, they give us a distinction *between the sentence of excommunication, and between the execution thereof. As in Israel, the Elders, & Priests, had a rightful power to give out the sentence of death & of leprosy according to the law, without asking the people's consent, yea though it should have been without and against it; Deut. 1.16. & 17.8.12. & 24.8. with 2. Chrō. 26.16.20. Levite. 13. &c. and then it was for the people to perform the execution accordingly: so the Elders now may by office give out the sentence of excommunication according to the law of God, & the people should accordingly put it in execution, by avoiding the excommunicate persons til they repent.* I answer; this comparison is faulty many ways. First, it speaketh only of a *rightful power*, whereas the thing they should answer to, is both *rightful and able power*, as themselves once distinguished: or let them say, whether the Church that Christ sendeth to for redress of syn, hath not *able power* to excommunicate. 2. Secondly it matcheth the power of the Ministers in spiritual things, with the power of the Magistrates in civil things: which what is it, but to make the one Lord's spiritual, as the other are Lord's temporal; according to the Popish hierarchy? 3. Thirdly it misseth in the proportion of the Priests judging leprosy; for God's law in Lev. 13.2. is, that the suspected person should *be brought to Aarō the Priest or to one of his sons the Priests*; and the Priest should look, and pronounce him unclean, or clean, as he discerned it. The proportion hereto now, is one Bishop or Minister, rather than a Church of Ministers: for if one Priest might judge then, why may not one Minister judge now? Do not the Papists, which allege this very example, and apply it to one Priest: make a fitter proportiō, then they that deny this power unto one, and yet apply it unto many? 4. Fourthly, thus far I grant this proportion, that as every Priest then might according to the law, declare what was leprosy: so every Minister now, may and ought by the law to declare what is syn and heresy; and this though it be *without and against the consent of the Church & of all the world. Ezek. 3.17,— 21.2. Tim. 4.1.2. Tit. 1.9.* But as then, not the priest only, but the children of Israel, put every leper out of the host: so now, not the minister only, but the childrē of Christ, the church, are to put the wicked out frō among them, as the Apostle showeth. 5. Fifthly, if the Elders the Magistrates, might (as these men say) give sentence of death against a man, though *without and against the people's consent*; & then it was for the people *to perform the execution*: then that people, I say, were in great subjection and servitude to their Elders, that must execute that man, to whose death they cōsented not: and to shape the Ministers power now accordingly,

is to make them Lord's, and the Church their subjects and servants: yea the Pope himself never had men in greater slavery. I know, when God's law condemned a man, if it were shown by all or any one of the Judges, or Priests, or Prophets, yea or Israelites; the people should in order have executed him: but oft times the heads of the people judged for rewards, the Princes as Lions, the Judges as Wolves devoured them, the Priests polluted the sanctuary, and wrested the law. And then the people of the land, whose duty also it was to look to open wickedness, were neither to follow the many nor mighty in evil. And that the Judges had power to put any man to death, whom the people judged innocent, I find not, but would see it proved. I find how in Naboth's case (though it were a wicked fact,) there was a solemn fast and assembly of the people with the governors: how in Jeremiah's case, he was accused to the Princes and people, made his defense to princes and people, and was acquitted by princes and people. When King Saul sware that Jonathan should die; the people sware the contrary, & saved him from death: when the high priests & scribes would have killed Christ, they feared the people, *Luk. 20.19. & 22.2.* and the people as well as the rulers, were called before Pilate about Christ's death, *Luk. 23.13.* and by their voices prevailed, *Mat. 27.20.22.25.26. Luk 23.23.* So that to prove the Ministers sole power now, for to cut off a man from the Church, by the Magistrates power then to cut off a man from Israel, neither is the proportion just, if it were so, neither yet is it manifested that so it was in Israel. 6. Sixthly, the proportion which they here make, is so misshapen; that I marvel wise men would ever bring it forth to the view of the world. For they make the *avoiding of the excommunicated person* by the people, to be *the executing of the sentence of excommunication*; whereas this censure is properly executed by him that in the name of Christ and with consent of the Church, *delivereth the wicked man to Satan*, as the Apostle willeth, *1. Cor. 5.* which being doon, the man is certainly excommunicated, whither the people avoid his company or not. And if they otherwise here understand the word *execution*; they do but deceive the reader with an equivocation.

This their other example of *the sentence of death*, and the *execution* thereof, will plainly manifest. For Pilate *gave sentence* of death upon Christ; the souldjers that killed him with nails and spear, they executed the sentence of death, as we commonly speak and understand. Then Joseph of Arimathea and Nicodemus, embaulmed him with myrrh, wound him in a sheet, and laid him in grave: shall we say that these two now were the *executioners* of Christ; because they carried themselves towards him as towards a dead man? Or if any refrained from touching a dead man that had been hanged, least by him they should be polluted: did they here by *execute* him? No more do they properly *execute the sentence of excommunication*, which avoid the company of one excommunicated. 7. But because all the weight of their wrested *proportion* frō Israel, is couched herein: let us look upon it a little more. In their Treatise on Mat. 18. there they say: *in Israel, such as would not hearken to the Priests and Judges, were to die by the hands of the people, Deut. 17.* Again they say, *delivering to Satan*, in *1. Cor. 5.* is in stead of *death in Israel. Levite. 20.11.* By this, one would think, that the *people* now should deliver a wicked man to Satan, when the Elders have judged him worthy: otherwise, how stands the *proportion*? But they mean nothing less: for a little after, they tell us, *in the Churches excommunication, there is the giving of a sentence judicarie, which pertaineth to*

*government and authority; there is also in particular, a delivering to Satan, by the power of our Lord Jesus Christ &c. which likewise implieth authority; & that it is proportionably answerable to the taking away by death &c, that it is a special use of the keys given by Christ to the Apostles; that the force hereof is such, as thereby a man is not only cast out of that particular Church whereof he was a member, but is cut off & excluded from all churches upon earth: as on the contrary by baptism, we are entered into communion with all Churches of Christ in the world. By these things compared together, we may observe: 1. that the church elders may by their sole authority give judicarie sentence, that a man shall be excommunicated: answerable to the Magistrates in Israel, that gave sentence a man should be put to death. 2. That the Elders may also by authority in particular deliver a man to Satan by the power of Christ; which is proportionably answerable to the taking away by death: which in Israel, themselves grant, was to be doon by the hands of the people. Thus do the Elders now challenge by proportion in the Church, that which belonged both to Magistrates and people in the common wealth. But because they fear the people, they shape them this deceitful proportion, that their avoiding the excommunicate person, is the executing (or putting in execution, as they ambiguously speak) of the sentence: answerable to the people's stoning of a malefactor in Israel; how fitly, let all that have understanding judge. For whether the people avoid him or not, the man is judged and delivered to Satan, and so cut off from the church: as on the contrary, when one is baptized by the minister, whether the people keep company with him or not, he is made a member of the church: and as a man beheaded in Israel, was surely dead, whether the people refrained from touching him or no. 2. Again they give no more to the people of that Church whereof he is a member, then to the people of all other churches, that are bound to avoid the excommunicated person, as well as they. 3. Yea they give hereby their people no more power, then the Pope doth to his marked servants; for he also will have the people avoid such as he doth excommunicate: and if this be the boasted right and liberty of the people, they had as much in the greatest bondage of popery, as now when they are carried thus blindfold by propertions. But they tell the people, that if any can except against the Elders proceedings they shall be heard. I answer, First before whom and unto whom, shall any man except against the Elders: is it not before and unto the Elders themselves? And is it meet that they should be judges in their own cases? In Israel when any complained of wrong in the Synagogues or Cities, there was an higher Court to control unruly Elders, and to help the oppressed. But now 2. or 3. Elders in a Church, bearing themselves upon their forged authority from Mat. 18.17.20. may be lawless; and who shall let them in their proceedings? Secondly, how should the people except, when by these men's doctrine, they are not bound to be present at the hearing and deciding of the controversy: will it not be a just blame upon them, if they except against a matter, which they have not heard discussed? Thirdly, when the party accused shall except against the Elders proceedings, (as commonly he will do, for if he acknowledged himself to have sinned, he should not need to be excommunicated:) may the people now require to hear the case debated between the Elders and him? nay, they plead in their Treatise on Math. 18. saying, But where hath the Lord appointed a rule of further proceeding, beyond that of the Elders & governors, for hearing the brethren's causes, and judging between a man and his brother? &c. And again, the Elders also are the Churches officers, &c. so as when they have heard, examined, admonished, and judged according to the word of God, it is to be esteemed as doon by*

*the Lord and the Church &c.* Thus let the mā except what he will, the judgm<sup>t</sup> is at an end, the *Lo: hath doon it, the Church hath doon it*, because the *Elders* have doon it: and it must be presupposed, that they have doon it *according to the word of God*, though the man except never so much: and though the scriptures foreshow of judges that were *wolves* not sparing the flock, and latter days abundantly confirm the same. And thus when a Naboth is condemned by wicked Elders, if any except on his behalf, they will take him in a snare that reproveth in the gate: perhaps he shall hear it said, *by what authority do you speak? &, are you one of the Church spoken of in the 1<sup>o</sup>. of Matthew?* for the Elders have power to deal with him also that shall except, and can easily bring him within the compass of a *contentious person*, or an *oppugner of government*, and cast him likewise out of the Church; that a man sometime were as good take a Lion by the paw, as *except against the Elders proceedings*.

Next follow their many questions; and other matters imputed unto us: wherein we observe how when arguments fail them for their own cause, they seek to darken the truth, by casting clouds before the readers eyes. 1. First they ask, *whither in Israel the Lord abridged the people of their right and liberty &c.* I answer, No: but these men that by wrested proportions, give the ministers of the church, the power that Magistrates, Priests and people had in Israel; do abridge the people of their right, as before is manifested.

And for the further clearing of it, seeing there were diverse governors in Israel, as the Priests and Levites in the Temple; the ministers in the synagogues; the Elders or Magistrates at the gates of the cities, and these also divers and of unequal power, as before is shown: I ask of them again, *whither now the Eldership of every church, be proportionable in power and government, unto all those governors: and if not unto all, unto which of them?*

2. Secondly they ask, *whither the people have anymore right and authority in the churches government now, then the people of Israel had in those days.* I answer, they should not seek to entangle by ambiguity of terms. First, we give not to the people *government*, as before I have shown, but a right and power to observe and do all the commandments of Christ, touching his propheticall priestly and kingly office, by the Elders teaching guiding and governing of them in the Lord. 2. The govern<sup>t</sup> in Israel was diverse, by Magistrates in the gate, by Priests in the sanctuary, by ministers in the synagogues. To the Magistracy, all Christians are to be subject now, as they were then: for it is an human ordinance, tending to civil peace, and concerneth all men whither within the church or without, indifferently. The external Priesthood of Israel, is accomplished in Christ and now abolished, Heb. 7. yet in David's Kingdom, and Levies priesthood, there was a figure also of the kingdom and priesthood that Christ bestoweth on the saints. Who have as much more power and liberty in the Gospel now, than the Jews had; as the heyr when he is of years, hath more then in his childhood; Gal 4.1.2.3. yet always in order, and with submission to the ministerial government of their Leaders. And I ask of these again, *whither the Christian Magistrates now, are not to have their voices with the ministers of the church whereof they are, in the admonishing & censuring of sinners ecclesiastically, and in other public questions and controversies of religion.*

3. Thirdly they ask, *Whether the people of Israel were not Kings and Priests &c. as well as the Christian people are now, Exod. 19.5. Psal. 149.1. &c. with 1. Pet. 2.9.10. Rev. 1.6.* I answer, first as touching the cōmunication of their external kingdom and priesthood, it is evident, that the Israelites were not so the natural seed of David & of Levi, as Christians now are the spiritual seed of them in Christ, *Jer. 33, 22.* Secondly, for communication with the spiritual kingdom and priesthood of Christ by them shadowed, the Israelites were Kings and Priests as well as we, but with differences. For Israel's state and ours, are not simply opposed, yet do they differ in manner & degree. They were Kings and Priests as they were Christians, and partakers of the Anoynting, and that is, as they were under the New Testament. But they were not so under it as we are: neither are we so under the Old Testament as were they. They were heirs of the heavenly things, but as children, and so (as Paul saith) *under tutors and governors, & in servitude under the rudiments of the world,* until the time appointed of the Father, that is until Christ's coming. The scriptures which they quote, do confirm this. For the promise in Exodus 19.5.6. is legal, *if they kept God's covenant;* as in another place *if they did his statutes, they should live by them,* which Paul showeth to be a speech of the law, not of the gospel. Now that condition, Israel kept not, neither could: therefore not the law, but Christ *hath made us Kings and Priests, Rev. 1.5.6.* and until Christ came, Israel was kept under the law, as under a scholemaster, & had an external priesthood, which could give them no perfection, and therefore is abolished, and our state much bettered, as is shown at large, *Heb. 12.18, 19, 20.21, 22. &c.* as the prophets also foretold, *Jsa. 61, 5, 6. Jer. 33, 15.—22. Mal. 3.3.4. &* of this estate under the gospel, is the 149. psalm a prophesy, (though in their measure they then also fulfilled it,) and the place of Peter confirmeth it. Whereunto we may add the testimony of the Jews Rabbies touching their estate, under that scholemaster of the law. *With three crowns (say they) was Israel crowned: with the the crown of the law, and the crown of the priesthood, and the crown of the kingdom. The crown of the priesthood was bestowed upon Aaron and his seed, Num. 25.13. The crown of the kingdom, was bestowed on David and his seed, Ps. 89.36. The crown of the law, loe it is appointed stablished and confirmed unto all Israel, as it is written, Moses commanded us a law, the inheritance of the congregation of Ja•kob.* In that they all had the law to use so freely, & were so restrained frō the kingdom & Priesthood; it argueth their childhood: yet might they see by faith their inheritance in those types: how all Christians should by participation of Christ's anointing, be that seed of David and of Levi, promised *Jer. 33.22. Rev. 5.9.10. & 20, 6.* And here I also ask of our opposers, whither the Ministers of the Gospel, be Kings and Priests now, by their office of ministry in the Church.

4. Fourthly they ask, *whether the Churches power be not a ministerial power only.* I answer, the power itself is Christ's; and so royal or kingly: but all that the Church doth, is only to administer that power, under Christ. And I ask of them again, whether they think the Elders have the whole power, which Christ hath given to his Church.

5. Fifthly they ask, *whether the Elders power be not ministerial, under the Lord, in and for the Church. &c.* I answer, an ambiguous question cannot be answered til it be cleared. First this word *power* is large, and they must show how they limit it: for by comparing this question with the former, they seem to put all the Churches power into the ministers hand; which I deny. They have also misshapen the proportion of their power from the Magistrates of

Israel, as before we have heard; contrary to Christ's commandment, *Mat. 20, 25, 26. 1. Pet. 5.3.* Secondly the word *ministerial* is also diversely used: in a special sense, the Officers only are called *Ministers*; in a general sense the whole Church are *Ministers*, and do administer and dispose the manifold graces of God: & the word *Cohen, Priest*, given to all saints, doth properly signify a *Minister*. Thirdly for the Elders function, I grant it to be *ministerial under the Lord, in and for the Church*; but also unto, yea and *under the Church* secondarily, as the spouse of Christ, in that sense that Paul speaketh, *the spirits of the Prophets are subject to the Prophets, 1. Cor. 14, 32.* And I ask of them again, whether the Ministers of the Christian synagogues now, have anymore authority, then had the Ministers in the Jews synagogues, or then they to whom it was said, *Serv the Lord your God, & his people Israel. 2. Chron. 35, 3. Ezek. 44.11.* But here (before they have our answer) they conclude, that *therefore there is no weight in our objections about the Elders power, as if it were not the churches &c.* I answer, first they conclude not the question set down in the article, but because it was too heavy, they leave it and turn to other matters. Secondly they conclude with an equivocation in this word *power*, which is not in the same sense to be applied to the Elders, as it is to the body of the Church. Thirdly the Jesuits do in this wise conclude also for the Pope. For the power & government which they dispute for, is *not absolute, but such* (they say) *as may be in ministers and stewards, 1. Cor. 4, 1.* And that the power which the Pope and prelates execute, should be the Churches power, it is the thing that they would have. So whereas our opposites tell us of the Elders power that *in deed it is the Churches*; the papists also tell us the same: but the more is their syn that deprive the Church of it, by ingrossing it into their own hands alone; thus did the Pope clime by steps unto his primacy. *And it is* (say they) *to be ministered by the Officers*: but not (say I) by them only; therein is the deceit. The whole Church is *akingdom of Priests*, that is of *ministers*: who are to be guided and governed by their Officers, (called also *ministers* in more special manner,) for the holy and orderly practice of the power. And thus the Prophets foretold the state of the Christian Church, saying, *strangers shall stand and feed your sheep, and the sons of strangers shall be your plowmen and dressers of your vines; but ye shall be named the Priests of the Lord, & men shall say unto you, The Ministers of our God.* Where the Officers of the Church are compared to pastors & husbandmen, (as the new testament also cōfirmeth,) which should be of the converted Gentiles: and the Church itself, is the Lord's priesthood, and his Ministers.

Sixthly they ask, *whither we in the Churches government, as the Anabaptists in the sacraments would not make them aliens from the common wealth of Israel, &c.* I answer, this was in their fourth observation before, and there is by me answered, I trust without *absurdity, or ungodlynes, errors or evils*, all which they here insinuate against us, for to fill up their measure. But here again the reason deceiveth the reader, for in stead of *common-wealth* or *polity*, they bring in *one body, one Lord, one faith of theirs and ours: &c. Ephe. 2. &c.* Al this we grant: but the outward *polity & government*, we deny to be the same, it being changed by Christ both for *City & Sanctuary, Dan. 9.26.* There was always one *Lord & faith* of the Church: but not always one *polity*. The kingdom and priesthood were first executed by one person, as in Melchizedek: afterward these functions were divided, & Kings might not do the Priests work. Also the civil government in Israel was changeable, sometime without a King,



sometime with one: yea sometime by hethen Kings, as Nebuchadnezzar, Cyrus, &c, to whom the Israelites were bound to be subject, but not so in their sacraments: that there is no just consequence to be drawn frō the one of these to the other. We rather may ask of our opposites, whether they as the Papists would not draw us frō the testament of Christ, (who was faithful as Moses in all his house,) to the Jewish polity now abolished. And let them tell us whether there may be now Archbishops, over other Bishops and Ministers, as in Israel there were Archpreists over other Priests and Levites; or a superior court to hear the appeals from particular synagogues & cities now, as was then: and whether the ministers of the Church, now, may be captayns of politik armies, as Benajah son of Iehojada the chief Priest, was general of the field in Joab's room? Such orders have been heretofore in Israel.

Seventhly they ask, *why we speak not of ourselves, what we pleaded to be the church spoken of Mat. 18, 17. &c.* I answer, because our plea is already set forth in sundry books, as the *Discovery*, the *Revitation* of M. Gifford, the *Apology*, the *Treatise of the Ministry* against M. Hildersh the *Answer to White* &c. And I ask of them again, why they answer not the things already published in so many treatises, but fish for more matter by subtle questions, as if men had nothing ells to do, but answer all things that they write and demand: and to let them range at will, without orderly answering as is meet.

They say, *some of us taught it to be the whole church, alleging to that end Num. 15.33. & 27.2. and 35.12.* I answer, first, we taught then no otherwise then as them selves taught heretofore with us. Secondly we alleged many other scriptures and reasons both from the Prophets and Apostles, though it please them to omit those, and cull out these against which they think they have more color to contend. For hereupon they thus argue, *1 If this rule be found in the book of Numbers &c. then it is not a new rule first given in Mat. 18.17.* I answer, they wrong us, and would deceive the reader: we alleged not those scriptures to prove the rule to be the same then and now; but to give light unto the question, by showing what was the people's right then, under the law, and under the Magistrate: which may be more, but cannot be less now under the gospel, where the church ministry, hath not the power of Magistracy over God's heritage. The Apostle applieth many things from Aaron's priesthood to Christ: yet he maketh Christ's priesthood not to be after Aaron's order but Melchisedeks: should men now thus carp at his allegations?

Then they say, *those scriptures speak of civil government, which we except about the Elders, but they suppose we will not give to the people civil authority.* I answer, first them selves grant that the people have as much right and power now as they had in Israel: but we deny, & they can never prove that the ministers now have as much authority over the people, as had the Princes of Israel: so our reasoning is good, though theirs be naught. Secondly for *civil authority* as we never challenged it: so neither should it be objected to them, but that they will have it to be no *new rule*. Then say we, it must be left to the Magistrate, and ministers may not intrude into their place. And seeing they thus urge it, let them, if they please, clear them selves, whither they think not that the Elders of the church, may have civil authority also, as had the Elders in Israel.

Thirdly they say, that by these and the like scriptures *it is certain, sinners in Israel were brought before the congregation of Elders.* I answer, if they mean Elders only, (as they must if they reason to the matter in hand,) I deny it: and there is no weight in their proof. For, it is also certain that Paul imposed hands on Timothy, *2. Tim. 1.6.* but elsewhere it appeareth, others also imposed hands as well as he. *1. Tim. 4.14.* So, the Apostles and Elders came together about a controversy, *Act. 15.6.* but the *whole Church* came together also, verse *22.23.* Titus was left to *ordain Elders, Tit. 1.5.* but was he to do it, himself alone? The keys were promised to Peter, *Mat. 16.19.* but were they meant to him only? In *Rev. 2.1.* John wrote *to the Angel* (or *Messenger*) *of the church:* but by *Rev. 1.11. & 2.7.* it is plain the whole church was intended. So in Israel, the law saith in a case of marriage, *let her go up to the gate to the Elders: Deut. 25.7.8.9.* but the practice of this showeth, that *the people* were also interested with the Elders, *Ruth. 4.2.7.9.11.* *Jn Exod. 5.1.* Moses and Aaron went to Pharaoh, but by *Exod. 3.18.* we may gather that the Elders of Israel went with them also. So in the place cited *Num. 15.33.* *they brought him to Moses and to Aaron, and to all the Congregation;* the people are here meant with the Magistrates, for God then said, *let all the congregation stone him;* and *all the Congregation* brought him without the host and stoned him. Now by M. Johnson's own grant, they whom the Judges condemned, did die by the hands of the people: who is it then that cannot see, the *Congregation* here to mean both Elders and people? So in the other place, *Num. 27.2.* when they stood *before Moses, and Eleazar the priest, and before the Princes, and all the Congregation,* this distribution of the persons, together with the place, the *door of the Tabernacle of the Congregation;* may show that the Elders only were not meant: besides in the same chapter, Joshua being there ordained over the *Congregation &c.* it cannot with any color be gathered, that the Elders only were the *congregation, Num. 27.16.17.19.20. &c.* Wherefore when one scripture mentioneth the *Elders, Jos. 20.4.* and another the *Congregation Num 32.12. Jos. 20.6.* we should not restrain it to the lesser, but let the scripture have the largest sense, unless apparent reason do urge a restreynt, which is not here, but the contrary. For if they were to die *by the hands of the people,* conscience required the people, to hear their cause tried also, seeing the law charged everyone, *thou shalt not slay the innocent and the righteous:* and it was not safe for them to trust their Judges, which so often and so many ways corrupted judgment as all the prophets do complain. It is therefore an evil argument to say, in Israel by one scripture men were sent to the Elders, & by another to the Congregation, therefore it was the congregation of Elders, and not of the people also. For by such wrested reasons, one might prove that the Elders only were bound to keep the passover, because in one place it is said, *speak to all the Congregation* of Israel, that every man take to him a Lamb, *Exod. 12, 3.* and in another place it is said, Moses called *all the Elders* of Israel, saying choose out & take for every of your howsholds a Lamb; *Exod. 12, 21.* therefore it was meant of the *Congregation of Elders,* and so the other people were not bound to this service. Again, it was commanded, *Exod. 19, 3, 5. tell the children of Israel,* if ye will hear my voice and keep my covenant, ye shall be my chief treasure &c. afterwards it is said, *Moses caledfor the Elders of the people,* and proposed unto them all these things: shall we now conclude, therefore the covenant was made with the Elders only? Who seeth not the weakness of such consequents: and that it is usual in scripture, to name but the principal of a company, and yet to include others with them? Notwithstanding between Israel and us, there were two main differences, the one, that Church ministers now,

have not such ecclesiastical authority over the people, as is proportionable to the Magistrates authority then: for this is forbidden, *Mat. 20, 25.* where Christ saith, *the rulers of the nations have domination over them, and they that are great exercise authority over them: but it shall not be so among you.* And *1. Pet. 5.2, 3.* *Feed the flock of God &c. not as having domination over (his) heritage.* The other is, that they were a national Church, & the Magistrates in the gates of Jerusalem, the Priests in the Temple, being for the whole Realm; it could not be that all the people should be present at the daily judgments of the Magistrates, or sacrifices of the Priests. And therefore it was not required so of them; as now it is of us, who are but particular Churches, to be present at all public administration of Christ's kingdom and priesthood. Yea even in their most solemn assemblies, they could not do, as we are bound to do. For they did eat the passover in their private houses, because all the thousands of Israel could not eat it in one room: but we are bound to eat the passover now (I mean the Lord's supper) in the public Church, and not elsewhere.

Whereas therefore they next except, *that the people were 600. thousand men, and would we have them to think that they came together to hear examine and judge the cases of syn &c.* I answer, no: neither all the Elders. For I have before shown, there were divers officers, for several causes. And Boaz took but ten of the Elders of Bethlehē to hear his cause. The Elders also did meet by themselves as there was occasion: and so are they to do now. Secondly for this exception of so many thousands in the wilderness, that could not come to hear and judge: they should mind how the same lieth against the execution. When God said of the blasphemer, *let all the Congregation stone him:* will they say six hundred thousand men came together to do it? yet themselves grant this was to be doon *by the people.* It was as easy for them to come to hear his cause tried, as to come and stone him: and care of equity taught them to do the first, as well as the last, as before is shown.

Next they except against our expounding the *Kingdom of Heaven, Mat. 18.1. &c.* to be the church under the gospel, since Christ: this they say *is not sound,* because *the same phrase is spoken of the church of the Jews, Mat. 22.2. &c.* I answer; this their reason is insufficient, for I could so except against the exposition almost of any scripture, by showing a diverse use and meaning of the words. When the Apostle proveth Christ's excellency above the Angels, because of his *name, the Son of God:* the Jews might allege, that the Angels are also called *Sonns of God,* yea holy men have the like title: but were this a sufficient answer? Well, I will not strive with them, about the phrase (although in some places they may see the *Kingdom of Heaven* opposed to the state of the Jews church, as *Mat. 11.11*) but as the prophets tell us of *new heavens* under the Gospel, so will I distinguish and call the Jewish church the *old heaven,* (as that which is shaken and removed,) and the Christian church the *new heaven;* of which the Gospel usually speaketh, as *Repent for the Kingdom of Heaven is at hand, Mat. 3.2. & 4.17.* Now when the disciples asked Jesus, *who is the greatest in the Kingdom of Heaven?* there might be reason of their demand touching the Christian church then to be planted: but to ask such a thing about the Jewish church; I see little reason. They knew already the state of it, and who was chief therein. Secondly Christ's answer leadeth us hereto: for there being great expectation of that Kingdom, and an erroneous persuasion that it should be a glorious worldly state, Christ tells them the contrary, that it was for the converted and humble souls

to enter into: that many scandals and offenses should arise herein, both from the world, and from men's corruption in them selves, and from their brethren. Against all which he armeth his disciples, and teacheth the orderly way to redress them. And that his rules should not be despised, he assureth them that their censures executed on earth, shall be ratified in heaven: the ground whereof is his *name* wherein they should be gathered together, and his presence in the mids of them. And this phrase of *Christ's name*, leadeth us also evidently unto the church under the gospel: for it meaneth the clear manifestation of Christ with the power and profession of him, as *Act. 2, 38. & 3, 16 & 4, 12, 17. 2 Tim. 2, 19.* In respect whereof, Christ said to his disciples, *hitherto have ye asked nothing in my name, Joh. 16, 24.* These rules therefore, do most properly serve for the Church since Christ's coming: & therefore he sendeth not his disciples to the Jews synedriōs, much less to the hethen magistrates, for redress of the sins that should arise in his kingdom. But our opposites do except, *what is here taught that the Jews should not observe as well as we? should not they be humble, harmless, &c.* I answer, that which the gospel teacheth touching faith, repentance, humility &c, the Jews were also bound unto; though these and the like things are otherwise opened and urged now under the gospel, *Rom. 16.25.26.* but there was to be another form and order of the Christian church, than of the Jewish: and in that respect, Moses polity must give place. Ye▪ they proceed and infer, that the offender if he repent not should be brought to *the Congregation of Elders.* This I deny in their understanding, who make this to be one with the *Synedrion* or *Council* of Magistrates, in *Mat. 5.22.* (which place I have also treated of before,) and I affirm it to be the Christian Church or Congregation of faithful people, the spouse and bride of Christ, with whom his power is left to judge all sinners within the same; their Elders guiding and governing them in their judgments. For the outward form of the Jewish Church was abolished by Christ; the common wealth of Israel dissolved, and given up to the Romans, whose Caesar they preferred before Christ. The Temple ruined, the ministry also changed, and the ordinances, though in many things proportionable with Israel: but for Ministers authority over his people, to govern them Magistrate like, it is forbidden *Mat. 20.25, 26. Luk. 22, 25. 1. Pet. 5, 3. 1. Cor. 3, 22, 23.* and for any *church of Elders*, the whole New Testament knoweth it not; nor any such practice as these would bring in: but that the same church which came together to the word and sacraments, came also together to judge and cast out obstinate sinners, and were all blamed for the neglect of this duty, as for any other. And for deciding controversies, the Apostles, Elders, and brethren *did come together with one accord.* And such order continued in Churches some years after the Apostles, for Tertullian relateth the manner of Christian assemblies in his time, how they came together into a congregation, for to pray unto God, and for to rehearse the divine scriptures, and with holy words to nourish faith, styrr up hope, and fasten confidence. How there also were exhortations, reproofs and divine censures; and judgment given with great deliberation: the approved Seniors being presidents in the assemblies. And Cyprian Bishop of Carthage showeth how with him men's causes were handled not only before the Elders but *the whole multitude:* without whose consent also, nothing was doon.

Next followeth their exception about *women and children;* asking *if they should in a controversy be the greater part, whither then they be the church spoken of?* Also, *whither in the congregation and*

presence of the Elders, the women and children have authority by virtue of that rule Mat. 18.17. to examine, rebuke, admonish their husbands, parents &c. for, they that are of the church there spoken of, may examine &c. I answer; first they omit what heretofore we answered them, when they fished about this matter: namely that the whole church of men women & children are to be present at ecclesiastical judgments, as at all other public administrations of the church, where whatsoever is performed, is doon by prayer and the ministration of the word, that all may receive instruction by the word there ministered, and as is written all Israel may hear and fear and do no more any such wickedness. But no other to have voices or suffrages in excommunications &c. then they that have voices in election or deposition of officers. And they know well, it was never our judgment or practice, that in Elections women or children should give their voices, the Apostle and nature itself requiring women to be silent in the church: they also themselves have thus professed and practiced with us many years. Secondly they have seen Mr. Robinson's answer to M. Bernard (cavilling likewise about women and children,) to the same effect. Yet will they take no notice of his answer, or of ours; nor make any reply, but thus trouble the world, and us in special, to answer again and again whatsoever they please to demand. For after in pag. 43. of their book, they are twice up again with these questions of women and children, as if we had naught ells to do, but to answer and answer their tautologies. Thirdly seeing they thus deal, to make the truth seem odious, and to set the more color upon their prelacy, imitating the papists and popish affected, they shall have the like things demanded of them, not by us, but by others. Themselves as yet allow popular election of officers, because they say to give voices in election is not a part of government, but a power right and liberty that the saints and people out of office have and should use. Now those of the prelates faction which deny this power of the people, say thus unto them; By this reckoning men women and children (for all the faithful be interested) shall have voices in election of their ministers; if any dissent, all must be dashed. It had been very requisite that our author for the appointing of these Democratical elections the better unto us, should with proof out of scripture for every particular have shown whether women or children of some reasonable discretion, should have voices in election of their Minister? whether he should be chosen by all, by the greater part, or by the better part? whether the wives voice should be accounted several, or but one with her husband, or whether she might dissent from her husband, or the father from the son? &c. They that compare these two writers, may see how they wrote by one spirit, and almost with one pen. Yet because in this point of popular election they do differ: we leave it for our opposites to answer these demands to the Prelates; and then if need be, they shall hear further of us, touching popular excommunication. Fourthly, if some would thus cavil against Moses law, which requireth the hands of all the people to stone a wicked man; and ask, whether women also and children must be present & cast stones: he might have as good color for his question as have these, if not better. For these say, in Israel, such as would not hearken to the Priests & judges, were to die by the hands of the people: and the proportion that they cast for the people now, is that they shall put the sentence in execution, by avoiding the excommunicated persons. Now, I think, they will have women yea and children also, to avoid excommunicated persons; so then by proportion, women & children in Israel must cast stones at malefactors. Yea this may be further urged against them, by reason of a pregnant note which they give in their Treatise on Mat. 18 that that is such a church, as where women may speak & are to be

*heard in their cases and pleas as well as men, but, it is not permitted to women to speak in the Churches of the saints, &c. where either they equivocates with this word speak, using it in divers senses, (a common practice of such as would deceive,) or they must permit women to have voices and suffrages as well as men, in all their churches of Elders: and so, by their proportion, women were to cast stones in Israel. For if women are to do execution now, why not then also?*

5. Now whereas they intimate to the reader, as if we would have all men *examine, rebuke, admonish* in the presence of the Elders; they do but labor the disgrace of the holy order in the church: where the Minister as the mouth of the congregation, propoundeth examineth and carrieth matters: and then the people if there be defect or default, may speak in due order, but if in matter or manner they transgress, they are to bear their rebuke. All things in the public judgments of the church being carried holily, peaceably and by the government of the Elders, even as in elections of officers, in prophesy, or any other thing wherein men have liberty for to speak. And when the Ministers carry things well, we commonly find it as in Act. 15.12. that *all the multitude keepeth silence*: otherwise strife (and sometime disorder) doth often arise, by the evil dealing of the Elders. 6. It is also to be observed how these our opposites will require by their proportion from Israel, children to stone their parents, wives their husbands, and servants their maysters, by avoiding their communion: yet will they not have thē to be of that church which is to hear, examine & judge of the causes why their parents, &c. should be stoned and excommunicated; not bound to be present at the trial of their case? Did ever any common wealth in the world require such *execution* at the hands of wives children and servants; and yet teach them so little to honor and regard their parents, as not to think themselves bound to hear their case tried, but upon the Elders report, to stone their own fathers, husbands, masters, which do take it on their death that they are innocent?

Against 1. Cor. 12.21.—26. which was by some alleged, they except, 1. that the Apostles purpose is not to speak of cases and pleas about syn, and of the manner of dealing therein: but of the diversity of gifts and functions, given for the help and service of all, to the building up of the body of Christ. I answer; 1. the Apostle speaketh generally of the diversities of gifts, Ministries, and operations in the church, as they are given to *to every man to profit with all*; and nameth in particular the gifts, operations and ministries, and among the rest the *governors or governments*: and there is no church action, which the Apostle purposeth not in that his dispute to comprehend: their first exception therefore is not true. 2. Neither doth it agree with itself: for if he speak (as they confess) of *the diversity of gifts and functions given for the help and service of all, to the building up of the body of Christ*: then can he not but speak of *cases and pleas about syn*: seeing they are to be judged by the *gifts and functions* of the church; they are for the help and service of all; they help to build up the body of Christ. Unless they would have us think, that the Elders prelacy which they strive for, is none of those *gifts or functions*, nor for the *help and service of all*, nor for the *building up of Christ's body* but of Antichrists: this we will grant them to be true.

2. Secondly they except, *the Apostle showeth it by the similitude of the natural body and faculties; and applieth it to the feeblest members, even the youngest children newly baptized, verse. 13••22. to whom he appointeth not the cases of syn to be brought to judgment and censure, as we hereupon would infer.* I answer; in thus speaking they injury us, and the truth itself. Would we *infer*, that the judgment of syn should be brought to infants newly baptized; because we say, not the Elders only but the church is to judge, as Paul teacheth? And would the Apostle also *infer* (think they) that infants should *rebuke* and *judge* unbelievers, because he saith, *when the whole church is come together in one, if all prophesy, and there come in one that believeth not, he is rebuked of all, & is judged of all.* And did Joshua also mean, that the youngest children newly circumcised threw stones at Achan, because he saith, *all Israel stoned him?* we had not thought wise men would ever have made such inferences. And what weight is in their reasoning from infants? that if other besides Elders may judge sinners, then infants: if not infants, then no other but Elders. Might not men thus elude all Paul's arguments? As when he saith *the manifestation of the spirit is given to everyone to profit withal;* they to conclude, therefore the youngest children newly baptized can manifest the spirit to the profit of others. *We have beneall made to drink into one spirit:* therefore infants also were partakers of the Lord's supper. *If one member be had in honor, all the members rejoice with it:* therefore even the sucking babes▪ for they also are members. But did not these men think to find babes of us, that they have given such an answer to our allegations?

3. Thirdly they except that this similitude, *might likewise be applied to Israel:* which we grant. Also we acknowledge that it may not either then or now *pervert God's ordinance about the Elders hearing &c.* They say, *the governors are set in the Church for that use:* I answer, not the governors only: this is that which they should prove. They are to govern the Church in all actions, but not to do them alone. Also they say, *all members have not fit gifts for examining of persons, deciding of questions &c.* I answer, that is true, for infants (as they excepted,) have not. But that only the Elders have fit gifts for such purposes, is untrue: the scripture, and daily experience tells us the contrary: yea some other members may have fitter gifts than the Elders. And they themselves that now are officers, had they not gifts fit to examine judge decide &c. before they were chosē into office: or did their election give them gifts, which had none fit before?

4. Fourthly, they will have *this scripture direct against us; in that it showeth how some have a more chief place than others, as the head and eyes & hands in the body.* This is not against us at all, for we grant so much. But they say *we little regard it, who in cases of controversy will look where the greatest number of people is, (though they may be of the most simple) and will have them to be the church, and to have the power &c. as if the multitude should still be followed, and that there were no difference of gifts, of office, or other respect at all to be had.* I answer, 1. they keep their wont, in abusing us before the world: we look not in any case to the *greatest number*, either of *people* or Elders: but in all cases we look to God's law and testimony as we are commanded; which when it is shown by whom soever, all ought to yield unto. We know neither the *multitude*, neither yet the *mighty* or *Rabbies* are *still to be followed;* there are *differences of gifts and offices* in the church, yet no man's *gift* or *office* (no not though he were *an Angel* from heaven,) may carry us from the written word, by which the Godly people tried even the Apostles

doctrine, and were commended. Although therefore the Church hath that liberty which all societies (that have none to exercise dominion or authority over them) have, namely that the greater number overswayeth the lesser, when all accord not: yet the faithful are not so to look unto or follow the greater number, as to decline from the least of God's commandments. This we may see in the 12. tribes of Israel, where the greater number, even ten of the tribes fell to false worship, and they carried away with them, not only the tribute of two hundred thousand lambs and ramms, which were due yerely from Moab to the Kings of Judah, & were wrongfully challenged and taken by the Kings of Samaria: but carried away also the title of the Church, being usually even by all the Prophets named *Israel*, whereas Judah and Benjamin were Israel as well as Ephraim and the rest, yea in deed they were the only Israel of God, as the scripture counteth Israel. Yet did not the faithful respect this greater number, but left them with their title, and usurpation, and went to the lesser part which was the better.

2. But is it not strange that these our opposites will object these things to us; when in some things they do the same, and in their new established hierarchy much worse? For in their popular election of officers (which they still allow, if it may continue,) must not the greater number of voices carry the thing? And yet there is no action of the church, that needeth more wisdom, government or circumspection then this. And therefore many precepts are left for the careful and holy performance of it, *1. Tim. 3. & 5. Tit. 1.* And will not the Papists now cast the reproaches on their own faces, as they that would have *the multitude still followed*, as if there were *no difference of gifts &c.*

3. And touching their hierarchy the Eldership they will not I think deny, but the greater number of voices among them must prevail. Now that being so, a Church having a Pastor, and a Teacher that are learned, and 3. or 4. ruling Elders, which are as unlearned as the other of the people, taken of trades men and the like: these 3. or 4. Rulers (whose power they have proportioned with the Princes of Israel,) shall by their number of voices carry matters, though it be against Pastor, Teacher, and 500 brethren. Yea these may excommunicate or depose the Pastor and Teacher, and cast out of the brethren: but none can excommunicate them, or depose them jointly from their offices. The utmost that we can find these men to allow the Church in these exigence, is when they have doon all they can, *to separate* from them: and this power any man hath in the church of Rome. But I hope everyone that •avoureth the things of God aright, will abhor such an unruly prelacy. For if these Elders prove such as Paul foretold of, *grievous wolves not sparing the flock, but speaking perverse things to draw disciples after thē*; & as the Church hath had woeful experience of, now so many hundred years: what havoc & misery will not they bring upon God's people? And if we add unto this their other opiniō of God's covenant to continue with a Church, though they fall into so many horrible sins, idolatries & blasphemies as the Romish synagogue hath doon, which now they plead for to be still the true church of Christ: what will not a presumptuous Eldership do, and yet bear out themselves with this that they are the true church, and all that leave them (for what cause soever) are schismatics.



4. Let the reader also observe their manner of pleading, when they speak of the Elders proceedings, they annex, *according to the Law of God*: but speaking of the people, they annex, *though in error, and though never so erroneously carried, and though they be of the most simple*: as if they would persuade men, that the Elders usually through their wisdom and godliness walked aright, and the people through simplicity and error went astray. Whereas if either the scriptures be searched, or human histories, or the present state of churches be looked upon, we shall see the greatest errors, heresies, schisms and evils to have both arisen and been continued by the Elders, priests and learned Rabbin's in all ages: even Christ himself found no greater enemies then the high priests, scribes and rulers of the people, which turned to his reproach then, (whereof his church now is made partaker,) so that they said, *doth any of the Rulers or of the Pharisees believe in him? but this people which know not the Law, are cursed.* John. 7.48.49.

5. Neither (if it were true) doth their supposition that the Elders will judge *according to the law*, bear out their supremacy, which Christ hath forbidden. For (besides that one man may judge according to law,) both the princes of Israel, and the princes of other nations, were bound to the laws prescribed: yet may not the ministers now by proportion have princelike authority, *1. Pet. 5.3.* The philosopher could say *They that bid the Law bear rule, do bid God to bear rule by his own voice: but they that bid man bear rule (meaning without law) do bid a beast to bear rule.*

6. Here also they do violence to the Apostles similitude of a body, and say, *when a part of the body is hurt, the hand is not used nor sought unto to see withal, nor the foot to hear, neither doth the head take them to consult and determine what to do, but when the head itself hath considered and determined, then it useth the help of the hand or foot &c. as there is need and occasion.* I answer, 1. first much abuse may be offered to all parables, by wresting them beyond their general scope, as is here to this. For by this manner of reasoning the Elders as the head, have all the wit, and the people as the hands and feet, have none at all. The Elders as the eyes, see all things: but the people see no more then the ears. For if the people have some understanding and insight into matters as well as the Elders, why should they not be used also in consulting and determining public things which concern all. Unless the Elders now have such abundance of wisdom, as they can afford enough to all, and need supply from none. But the scripture tells the contrary, saying, *who is sufficient for these things? 2. Cor. 2.16.* And what meant the Apostles and Elders of Jerusalem, to have all the people with them at their consultation & determination of a controversy, *Act. 15.2.—22, 23.* And why did the Apostles being the eyes, speak to the multitude, (which it seemeth saw no more then do the hands and feet,) to *look out men of wisdom, for office among them? Act. 6.2.3.* But what if there be of the people that see more then all their Elders, being illuminated as was David by God's precepts: & what if the Elders be *blind guides* as Christ calleth some, & *without understanding*, as the prophet cōplayneth? Then men must leave the blind Eldership, and go to the prudent brethren, and they must consult and determine, yea without the Elders, if these men say true. Do not these things manifest how they have wrested the similitude? 2. Secondly, it is direct against the Apostles meaning: who because of dissensions in the church of Corinth, showeth by that similitude of a body, that the chiefest members have need of the inferior, and the

head cannot say to the feet I have no need of you: but now the Elders can say to the people, we need not your help to judge and determine questions and controversies, this gift and duty is ours; neither are you bound to be present to hear and decide public causes; but when we have judged, you shall *execute* our judgments. And if the people again should say to the Elders when they are about choice of officers, we need not your help, or counsel: you are not bound to be present when we do this business; the feet have no more need of the eyes to go, then the eyes have of the feet to see. Were not this to make a *division in the body*, which the Apostle there condemneth. 3. Moreover, it is vain to think that any officer or brother in the Church should so be one special member of the body, as that he cannot be another. The Prophets in Israel were *Seers*, and so in stead of *eyes* in the head: but when they looked out vain things, then as the Lord saith, *the Prophet that taught lies, was the tail*▪ *Jsa. 9.15*. The Elders, by directing the church in the right way, are as *eyes* to the body; by administering the sacraments and censures, they are as *hands*; when they are sent on the Churches message, they are as *feet*; when they reprove sins, they are as the *mouth*, when they are reprov'd for their sins, they should be as *ears*; and so other Christians in their places and employments. And as God hath bestowed his graces upon any, so is he to be regarded of all, without respect of person: neither should the Elders be minded like Achitophel and take it ill, if at any time their counsel be not followed. A man may see that in the Church, which Solomō saw in the besieged city, a *poor wise man*, that delivered the city by his wisdom: though both he and his wisdom were despised. A woman in Abel when it was in danger to be spoiled, persuaded all the people with her wisdom to cut off Shebaes head; and so preserved the city. Was she in this action, a part of the foot, or of the heart and head in that body, may we think? 4. Finally, this their reasoning is one with the Jesuits, that exclude the people frō church affairs. *The Church* (saith Bellarmine) *bindeth and looseth, but by their Prelates, not by whomsoever: even as the body speaketh, but by the tongue, not by the hand*. Thus doth the Cardinal answer M. Luther's argument, and thus do these men answer ours.

6. Yet have they not said enough, but they will make it *Antichristian servitude*, to have the people bound to come to the public ecclesiastical judgments; unless perhaps when the Elders call them together to execute their sentence, for then I trow they are bound to come. And is not this again to divide the body, when the head must be present, and the shoulders with the other parts and members may be absent? The Apostle writing to the Church of Corinth, how to do when they *came together* for the Lord's supper, writeth also to them how when they *were gathered together*, they should deliver the wicked unto Satan. We find no difference, but they were bound to come to the one as to the other. And if they answer, they are bound to assemble for to excommunicate him, but not to hear him by the word convinced in the trial of his cause; they may as well teach the people they are bound to come to eat the bread and wine in the Lord's supper, but not bound to hear the word teaching and preparing them here unto. We do so understand God's law, that when it commandeth us anything, it doth also command us to use all means for the right and holy performance of it: and all will be little enough. The people therefore that were bound to stone an idolater in Israel, were bound by that law *thow shalt not slay the innocent*, to look that he were duly convicted of the crime: and now by this law, *be not partaker of other men's sins, keep thyself pure*, every sowl that

is bound to cast out a man condemned for heresy or other syn, is also bound to see him convicted, least Diotrephes cause to cast out faithful brethren. He that stands out to excommunication, will commonly plead his cause to be just; and complain that the Elders have perverted judgment: with what comfort of heart can the people now excommunicate him, if they have not heard the proceedings against him, and yet must execute the Elders sentence upon him? Let wise men judge whither this be not spiritual tyranny which the Elders would bring upon the consciences of the Church.

But they allege further, *the Elders are to have maintenance for the doing of it and of the other duties &c.* I answer, let them then excommunicate alone, as well as try the case alone: seeing they have maintenance for both, and let the people be bound to come to neither: no nor to the Pastors ministering of the word and sacraments (if this reason be good,) because he is more worthy maintenāce than the ruling Elders, as the Apostle showeth. But then, they say, *men must leave their trades, women their families, children their schools, servants their work, and come to hear and judge cases that fall out between brother & brother.* I answer, 1. First they restrain things too much, when they say *between brother & brother*: for what if it be a public case of heresy or idolatry, as that mentioned *Deut. 13, 12, 13, 14. &c.* will they say *women children and servants* were then, or are now bound to leave their callings, & come together to try out the matter? 2. Secondly many cōtroversies between neighbors, are for civil things of this life: such are not church matters, nor there to be heard, but by Magistrates, or arbiters chosen. 3. Thirdly for doubtful cases ecclesiastical, people are to inquire the law at the Priests mouth, and to ask counsel of their Elders severally or jointly, who are to have their meetings apart for such and other like ends: so many things may be composed without trouble of the Church. 4. Fourthly, when apparent sinners so convicted by witnesses, are to be judged by the Church: there is no time more fit then the Sabbath day; wherein all men are bound to leave their own works, & tend to the Lord's, of which sort this is. Or if that day suffice not, they may take any other for them convenient: for unto public affairs the Church is to be assembled, *1. Cor. 5.4. Act. 14.27. & 15.4, 30. & 21.18.— 22.*

Against this I know, they except saying, *who can show such an ordinance of God? find we such a course used in Israel on the Sabbath days? Did they not meet on the Sabbath, in the temple and synagogues for God's worship &c. and the Elders sit in the gates on the week days to hear controversies &c.*

I answer; for this later point they bring not any one scripture to confirm it: yet will I not strive there about, for I think it is true▪ Sure I am, the Jews canon laws so declare; *It is not lawful (they say) to judge on the Sabbath, or on a festival day: yea further, that matters of life and death may not be judged on the evening of the Sabbath, or on the evening of a festival day, least [the accused] be found guilty, and it be impossible to kyl him on the morrow.* I account civil controversies, of things pertaining to this life (as Paul calleth them,) to be of *our own works*, which by the law, are to be doon in the six days: and therefore think it not lawful for Magistrates to keep courts or Assizes, to judge and execute malefactors on the Sabbath. And this, among other things, showeth a main difference between the Eldership of the Church, and the Magistracy of Israel. But for ecclesiastical works by priests or people, they were to

be doon on the sabbaths, as circumcision, kyling, slaying, cutting and burning of sacrifices, which was very laborious work, and even a *breach* of the Sabbath in outward show, but that the different nature of the action made it *blameless*. Now the church judgments are the Lord's works, not ours, and therefore fittest to be doon on the Lord's day: they belong to Christ's kingly office, and therefore are holy, as the works of his prophetic and priestly office. These our opposites themselves compare the casting out by excommunication, with the contrary receiving in by baptism. Al churches baptize on the Sabbath, and also excommunicate on the Sabbath: why should not the cause be heard, as well as the judgment executed on that day? We find, ecclesiastical controversies were disputed on the Sabbath days in Israel, as the Apostles practice showeth, *Act. 13.44.45.46. & 17.2.3. & 18.4*. It was lawful on the Sabbath to heal the body: and is it unlawful to heal the sowl? It was lawful to save a sheep from dying in a ditch: and is it not lawful to save a sowl from death, and cover a multitude of sins? Seeing therefore the Sabbath is to be sanctified by the word of God, and prayer: and all that the church ministers are to do, belongeth unto these, as the Apostles teach us, *Act. 6.4*. we think it is too Pharisee like to carp at church judgments on the Sabbath: and then servants (which are the Lord's freemen) and all other, resting from their own works, may attend to the Lord's, without such inconveniences as these would cast in their way. And hitherto of the first point in controversy.

**The second point of difference: in the Letter.**

2. WE had learned, that every true Church of Christ, hath this power to cast out obstinate sinners from amongst them, & this not only when it hath officers, but also when it wanteth them: but now we were taught, that a people without officers have not power to cast out obstinate sinners. Which doctrine amongst other evils, overthroweth the constitution of the Church that so taught; for it was gathered and constituted by Christians without officers, receiving in the repentant, and casting out the disobedient, whereas by this opinion, they had power from Christ to do neither; for they that cannot cast out, cannot receive in, one power is for both.

With this they join out of the printed copy.

6. The 33. article [in our Confession] which our Apology also confirmeth, pag. 45. professeth that people being come forth of the Antichristian estate &c. are willingly to join together in Christian communion and orderly covenant, and to unite themselves into peculiar and visible congregations &c. These have pleaded, that all are bound to communion by virtue of their baptism received in the Church of Rome, or other Antichristian assemblies.

These things are confirmed by *Mat. 18.17.—20. with 28.20. 1. Cor. 5.4.5. and 12.27. & 1.2. Rom. 12.5. Heb. 12.22.28. Mat. 5.14. Phil. 1.1.5- Act. 2.41.42.47. & 17.4*. The latter is also confirmed with sundry scriptures and reasons expressed in our foresaid Apology.

Against this their former profession, these men now thus write.

1. Where find we in the scriptures, that God hath thus laid upon the people without officers to excommunicate? where is the precept for it? which be the examples of it? or what are the grounds requiring & bearing it out?

I answer, 1. First as their manner is, they would put others to prove, that which by others and themselves hath been proved and approved; and is not as yet by them or any taken away. It is easy for any to dispute and trouble men after this manner. 2. Secondly in that place of their Treatise on Mat. 18. they quote *Mat. 2.20.* as alleged for a ground: yet they give not any answer to that scripture, but still call upon us to answer their questions, & write more. Whereas Christ there encōmendeth to his disciples of all nations to the worlds end *the observing of all things whatsoever he commanded the Apostles.* And excommunication was one of those things commanded, *Mat. 18. 1. Cor. 5.* Therefore to be observed by a Christian people though they want officers, unless these men can show some prohibition. Christ requireth to observe *all things*; these men say, nay, not excommunication: it lieth now, on them to show where Christ or his Apostles have excepted *excommunication.* But from that place, and by the very same reasons, do the Anabaptists deny baptism of Children, calling for scripture, example, precept, & ground to warrant it, as these do now in this case.

3. Thirdly, besides all things heretofore written, they have a ground in the article itself, which they neither do nor can take away; which is the power that the church always hath to *receive in* members: and therefore consequently to *cast them out* again if they deserve it. Which ground if they deny, they in effect deny that there can be any church without Elders, contrary to the express scripture *Act. 14.23. 1. Cor. 12.28. Tit. 1.5.* Yea or that there can be any visible Christians without Elders: for how can they be Christians without union with Christ? And if men cannot be united with his members and body, because there wanteth Elders, how should they be united with him the head? 4. They have it proved a point of false doctrine by Mr Johnson himself, to teach *that the Church of Christ hath not always power to receive in and to cast out by the keys of the kingdom.* Answer to M. Jacob, pag. 159.160.

2. They secondly allege *sundry examples & grounds that it hath been doon by the Lord himself and by his officers, &c.* This we never doubted of, but a Church having officers may excommunicate. Though yet the proof for the Elders will be excepted against by the Prelates and such like. For, th'examples of Abraham, of Paul, of Titus, of Timothy, and of the Priest judging a leper, make rather in show for one Bishop, then for a Church of Elders: and so are alleged by Papists, for the Prelacie. The other scriptures do none of them show the Elders power to excommunicate, but to watch, take heed, reprove, admonish &c, all which the Prelates grant to their inferior Priests: whom yet they will not suffer to excommunicate, without the Bishop or his Official, as these will not the Church, without an Eldership. The examples of excommunicating by the Rulers of Israel, I will turn against them thus: If the Magistrates and people of Israel might not only punish civilly with death, but also execute a spiritual censure of *excommunication* upon the consciences of evil doers, though they had wanted ministers of the Temple, and synagogues: then a Christian magistrate and people may do so now, though they want ministers ecclesiastical. And if the Church may excommunicate having a magistrate, it may also do it wanting one: seeing the power of

spiritual censure dependeth not upon the civil magistracy, as the state of the Churches in the Apostles days showeth.

3, Thirdly they will have us to consider how a people can challenge the ministration of excommunication, more then of the sacraments &c. This we have considered, and find that if the reason be good, the ruling Elders may not excommunicate, anymore then minister the sacraments: which whither they hold or no, let them tell us in their next. For they know well, the Prelates object these things against the ruling Elders, as themselves do now against the people.

4. Fourthly they say, they cannot find in scripture but when the church is called the body of Christ, or compared to a body, house, city or kingdom: it is spoken either of particular Churches having officers, or of the catholic church, in respect of Christ the head &c. I answer, it appeareth then plainly, they have lost that which they had found; and let them take heed least for not keeping it, God deprive them of finding it anymore. But I will help them, if it may be by their own writing, where this same author saith, *A company of faithful people, (though considered a part by themselves, they be private men, yet) being gathered together in the name of Christ, and joined together in fellowship of his gospel, they are a publick body, a church, a city, a kingdom, and that of Jesus Christ, who is present among them to guide bless and confirm what they do on earth in his name, and by his power. So that like as in a city the citizens considered a part, are commonly private members, yet jointly together are the corporation and public body of that town: so is it also in the church of Christ, whither it consist of moe or of fewer, yea though they be but 2. or 3. so as they be joined together in the communion of the gospel, and gathered together in the name of Jesus Christ as before is said.* These things they have acknowledged: though now it seemeth they have forgot them, or (which is worse,) do dissemble them. Unto these I will add the Apostles testimony, concerning a house; Christ, is the chief corner stone: and Christians that come unto him, as lively stones are made a spiritual house, an holy Priesthood to offer up spiritual sacrifices. Men come unto Christ by belief, and are joined unto him and one to another by mutual covenant. The ministers of Christ are as builders of this house, by preaching the gospel, laying first the foundation Christ, then upon him Christian people, God's building. But if (as often cometh to pass,) the builders do refuse, yet the Lord without them putteth Christ for head of the corner, and causeth the faithful to come unto him, and maketh them his spiritual house to dwell in them, whose house they continue to be, not by having officers always among them, but by holding fast their confidence and rejoicing of hope unto the end. Wherefore these men that can find no house of God without Elders, must prove that men cannot come unto, nor continue in Christ, unless it be by ecclesiastical officers, (which they shall never be able to manifest:) or all may see, how they are beguiled with error, that they cannot find things so apparent, and heretofore acknowledged by themselves. Their opinion is injurious not only to Christians, but to Christ himself; whiles they will not grant him being the corner stone, the head, the king; and the faithful, the living stones his members and subjects, to make a house, body or kingdom; if the Elders want or refuse: though he as is written, walketh among his Churches and is with them all days to the worlds end.

5. Fifthly they say, *our controversy was about a Church established with officers: & things concerning people without officers, are left to further consideration.* I answer, true it is, they sought always to hide their errors, and to put off things which pressed them, to further consideration, and the Elders having gott the Churches power into their hands, they lysted not to scan the people's right. But we were necessarily drawn to controvert this point two ways: first because their error did eat out the very constitution of the Church whereof they were, as shall after be manifested. Secondly because it was by themselves acknowledged that whatsoever power the people hav before; is not to be takē away by their officers; this therefore was an argument that manifested the evil which lurketh in their new doctrine. And who can soundly discuss any question, if they look not to the foundation; as Christ said to the Pharisees, *from the beginning it was not so.*

6. Finally, whereas we shown how their doctrine *overthroweth the constitution of their Church;* as being without power from Christ, they say, *First it were worth the knowing by whom the first man or two men of this church were received in, and by what power.* I answer, it is true they say; and pray them therefore to show by what power their church began, if they would have men acknowledge it for true, and planted by the power of Christ Otherwise they must renounce their estate, and begin a new. As for ours, it is shown in our published writings, which if they can, let them disprove; as, in *Treat. of the ministry*, against M. Hildersh. p. 73.74. Apology, p. 44.45.46.47.

2. Secondly they say, *by our baptism, as also by accord in the truth, we ar bound to communion in anything lawful, as God giveth occasion and opportunity.* I answer; 1. they here turn from the question: we speak of *constitution* of a particular church, they tell us of *communion by baptism and accord in the truth;* which extendeth to all churches in the world, and to Saints that ar not gathered and constituted into any particular church. We speak of a *church with power to receive in and cast out, though it have no officers:* they touch not this point, unless they closely grant us the question, to the overthrow of their opinion. For if they yield such power and practice, to be *a lawful thing in the communion of all such as ar baptized, or do accord in the truth;* they refute themselves: if not, all men may see how they seek to divert from the matter in hand. 2. Secondly by *their baptism,* they mean not only the true baptism in Christ's church, *but the false baptism in Antichrists,* as the article expresseth, and after we ar to scan: which if it be according to the scriptures which they cite, the *one baptism, that by one spirit baptizeth all into one body;* then are they returned into the *cōmmunion and body* of Antichrists synagogue, (if the church of Rome be it,) & are *bound* to communicate even with Friers and Jesuits *in anything lawful as God giveth occasion,* and that is, I suppose, to hear them when they preach nothing but the truth, or to pray with them, when they in spirit pray to God in Christ &c. I would be loath to wrong them, their own words lead me to this, if I gather amyss let them pardon me, & show their meaning plainly: for, *he that doth truth, cometh to the light.* 3. Thirdly, without baptism there may be a Church entered into covenant with God & one with another: as all Israel passed into the covenant renewed by Moses; when all the men under 40. years old, were uncirsed: besides all the women.

3. They thirdly say, *it is plain and undeniable that to choose or give voices in election, is not a part of government &c. but an interest power, right and liberty, that the Saints out of office have and should use &c.* I answer,

1. First this is *plain and undeniable*, so long as it pleaseth them not to deny it: but if they change their mind in this point tomorrow, as they have doon in the former about the people's power to excommunicate, then we shall hear, as we did before, *where find we in the scriptures that God hath thus laid on the people without officers to make electiō? where is the precept for it? which be the examples of it? &c.* They tell us it is *plain*; but not one scripture is brought to show it: yet is it needful, seeing they know the Papists and other Prelates deny such elections without officers. The Prelates will show them sundry examples, where it was doon by the counsel, direction and government of officers, as *Act. 1.15.21, 22. & 6.2, 3. & 14, 23, 1. Tim. 3, 1.— 14.15. Tit. 1.5.* but not one place where a people without officers attempted such a work. Wherefore we wish our opposites not to deal so slenderly, as to tell men it is *plain and undeniable*, & so to leave it: for we make no doubt, but the sound proof of this point, will disprove their former error. 2. Secondly, we have upon their bare word, that *to give voices* in election of officers is no *part of government*: we pray them in their next to show, whether then to *give voices* for deposition of unworthy officers, be a part of government; as also how they prove that to give voices for the reciving in, and putting out of members in the Church, is a *part of government*, more than the other. 3. Thirdly the reader may observe their covert carriage of this point, whiles they speak but of *giving voices in election*: but what say they about *giving power of administration* to the ministers: who must do that? or how had these men that, but by the people? And if the people have power in the name of Christ, to say to the elected Pastor, *Take thou authority to preach the word &c.* or in any other terms to give him pastoral office which had none before; I hope they will not deny but if that Pastor afterward prove a Wolf, the same people may put him out of all his pastoral office: and if they have that power, why also may they not put him quite out of the fold and Church by the power of Christ, that is, excommunicate him? And if it be not lawful for a people to give authority of Ministry unto a man: how then do these administer, which renounced some of them their former office and priesthood given by the Prelates, and as private men received a new calling and ordination: others from private estate, were constituted Elders by the people. Is this Ministry now from heaven, or from men?

4. Lastly they say, *seeing their doctrine overthroweth not the constitution of the Church of Israel, nor of the primitive Churches, it cannot therefore overthrow the constitution of their church, or of any that is accordingly built upon the foundation of the Apostles and Prophets &c.* I answer, this in deed is the surest argument of all: save that it is a fayr begging of the question. For the thing they should prove, is, that their constitution is according to Israel, or Apostolic. For, if Israel or the primitive Churches before they had officers, did or might receive in and cast out members, and if the people might set up, and depose officers by power from God: then are these men's errors overthrown. If not, but that the thing is unlawful for any then or now so to do, then is the constitution of their Church overthrown, as that w<sup>ch</sup> did grow up to such estate without power from heaven, and they are to let it fall, and be rooted up, and come to



a better (if they can find it) according to the scriptures. Whether therefore our exception, or their defense be more *vain & frivolous*, (as they speak) let the prudent judge.

**The 3. point of difference: in the Letter.**

1. WE had learned, that every Christian congregation hath power and commandment to elect and ordain their own Ministry, according to the rules of God's word: and upon such default in life doctrine or administration, as by the rule of the word depriveth them of the ministry, by due order to depose them from the ministry they exercised, yea if the case so require, orderly to cut them off by excommunication. But now it is by some maintained, that the Congregation can neither put into office, nor put out of office unless they have officers to do both: and can neither for heresy or other wickedness excommunicate or depose their Eldership.

With this they join the first out of the printed copy: which is as the former.

These things are confirmed in our Articles, by Act. 6.3.5.6. & 14.23. & 15.2.3.22.23. 2. Cor. 8.19. 1. Tim. 3.10. & 4.14. & 5.22. Num. 8.9.10. 1. Cor. 16.3. Tit. 1.5. &c. Eph. 4.11.12. 1. Cor. 12.7.8.14.15.28. Levite. 8. ch. Rom. 16.17. Phil. 3.2. 1. Tim. 6.3.5. Ezek. 44.12.13. Mat. 18.16. And in our Apology by 7. reasons deduced frō the Scriptures.

Hereunto they say 1. *That the church may excommunicate an officer as well as any other member.* I answer, they yet touch not the point; We speak of the churches *ministry* or *Eldership* in general; they tell us of one in particular: who because there ar other ministers, he may be censured by them. Bur if a church have only one minister, and he prove a wolf: they can neither put him out of office, nor excommunicate him, by their doctrine. 2. Secondly they say, *if all the officers jointly transgress and so persist: then the church which did choose thē, may also depose and refuse them from being their officers any longer, and may separate themselves from them. But that the people may excommunicate all their officers, they desire to see it shown from the word.* I answer, though they cannot deny the Article, yet they seek covertly to carry the reader aside. The article speaketh of *choosing and ordaining*, and so *putting into office*: they answer only of *choosing*: the other they pass by. But let them show ever any church, where men were *chosen*, and not also *ordained* and *put into office*: or that God committed the beginning of such a work to any people, and not the ending also. And why will they sever the things God hath joined? In the law; the church had authority to *make them* (that is as the Greek version showeth *constitute* or *ordain*, which word Paul useth Tit. 1.5.) *Judges and officers in all their cities*: and not to elect them only. 2. The article speaketh of *deposing from ministry* and *putting out of office*: they answer only of *deposing and refusing from being their officers any longer*: That is to say, as men that have left the church of Rome, have *deposed* the Pope: for in separating from him, he is their officer no longer. But is he not, trow we, a Pope still▪ And shall not an Eldership, when the people have doon all this that they speak of, retain a ministry still?

The *separation* which they tell us of, is thus opened by their own comment, that *it implieth the power we have over ourselves, whereas excommunication implieth power and authority over others.* Thus they allow not the body of the Church *power and authority* over their heretical Eldership, (though it be but 2. or 3. wicked men,) to cast them out of the Church in Christ's

name and power, or to depose them from office, but from being *their officers*. Even thus they themselves have deposed all the Bishops of England long ago. But whether this be not to equivocate with the word *depose*, let wise men judge: for a little after they ask *whether it can be shown by any scripture, that any did ordain or depose officers, but Governors*. Now whereas our

⟨◇⟩ & Apology is confirmed by many scriptures & reasons deduced from them, they answer them not, as is meet they should, seeing they will abrogate their former profession, and bring in a new: neither do they (as they then wrote must be doon) show some other manner of entrance [into the ministry] ordained by Christ; but thus they labor to confute themselves. 1. *The particulars of the 23. Article of our Confession being found true in the churches of Israel, and of the Gentiles since Christ: the exception made hereabout cannot be of weight against this or any other Church established according to the word of God, as those were, but must be also against those Churches withal*. What to make of this their answer, as yet I cannot tell: my slendernes comprehendeth not the depth of it. That the *particulars of that 23. article, were found true in the Churches of God; I doubt not of it: that is the thing we stand for. That exception should be made by us hereabout, against this or any Church, established according to the word of God as these were: is far from our thought. What is it then that they have said: but an ostentation of the name of Israel, their main colorable argument, which yet is against them, not for them at all, as our Cōfession and Apology showeth. In Israel the whole Congregation was assembled at the ordination of their ministers, and the childrē of Israel imposed hands upon them. This rule we follow: but these our opposites will not allow churches (unless they have ministers before,) to do thus: they will rather have their ministry from the great Antichrist of Rome, (as after shall be manifested,) for which they have no show in the scriptures. For did Israel ever take Egyptian or Babylonian priests to minister in their sanctuary? or did the primitive churches ever take any Bishop of the Antichrists that were in there time, & set them by virtue of their Antichristian ordination over the flock of Christ? why then do these men so often tell us of *Israel* and the *primitive churches*, unless they think their very names would make us afraid?*

But they except against *Num. 8.9.10. saying, by the children of Israel &c. are the Elders of Israel often meant*. I answer, 1. First this being granted, it disprooveth not our argument; for it may be often so used elsewhere, and yet not here. When we reason from *Heb. 1.8. O God thy throne is forever*, to prove Christ's Godhead: the Arians object, that Princes and Magistrates are often called *God's*, *Psal. 82. Exod. 21.6.* but is that a sufficient answer? 2. Secondly that which these say, is here true, but not the whole truth. ⟨◇⟩ Elders, are meant as principals, but not they to be *all the congregation*: which I thus manifest. The *Levites* now to be ordained Ministers, were taken instead of *all the firstborn* of Israel, and not instead of the firstborn of the Elders only: *Num. 3.40.41.* The Levites were now to be offered before the Lord, as a shake offering of the children of Israel, *Num. 8.11.* being freely given as a *gift of theirs* unto the Lord, to do the service of the Tabernacle of the congregation, *Num. 18.6. & 8.16.* All offerings were by those that offered them, to be presented at the door of the Tabernacle, with imposition of hands, *Levite. 1. verse. 2.3.4. &c.* For as much therefore as these Levites were offered by all the Congregation (and not the Elders or officers only,) in stead of their own firstborn: it is evident that not the Officers only, but the other people also are here meant, *Num. 8.10.* the

rather also for that before verse. 9. and after verse 11. others besides Elders are intended. 2. Secondly they object, *how should so many hundred thousand of Israel, either at once hear, or do the things there spoken of?* I answer, as well as they heard and did other public affairs in the Tabernacle: unless they think, that all the people never heard or did anything there. When the whole Congregation of Israel sinned, all the Congregation was to bring a sacrifice, *Num. 15.24, 25, 26.* will they ask how so many 100000. could do it? By this reason, nothing at all should ever be doon in Israel by the multitude, either for word, prayers, sacrifices &c. And so by their proportion of the Church now, let the people be exempted from word, prayers, sacraments, as well as from ordination of officers, and censuring of sinners: and let the Eldership be all in all.

3. Thirdly they except, *if it be said some did it for the rest: first, who were those some, but the Elders! secondly, under whom did they it, but under the Lord, who set them over the people to minister and govern in his stead?* I answer, first the multitude & not the Elders only were assembled. Secondly the multitude and not the Elders only, gave these Levites to the Lord: both these are before proved. Thirdly for the order and manner of giving, Moses governed the action, to him it was said, *thou shalt sprinkle water, thou shalt bring them before the Lord &c.* and then *the children of Israel* imposed hands: this I understand, not of every particular man, but of some of the chief for the rest: as the Elders, heads of tribes, chief fathers of families &c. as when the multitude brought an oblation for their syn, the Elders put their hands on the head of the sacrifice, *Lev. 4.14.15.* Accordingly have we practiced in our ordination of officers (as these our opposites well know,) some of the chief of the Church, the ancientest, and fathers of families, imposed hands in name of the rest. Now to their second questiō I answer, they did it under the Lord, and for the other people. But this will not satisfy them, for they say they were *over the people to minister and govern in God's stead, Exod. 20.12. Num. 11.16.—30. Deut. 1.9.—18. & 16.18. & 17.12. & 19.12, 17. &c.* I answer, admit that all they which imposed hands were governors, (though that cannot be proved, neither doth *honor thy father & mother Exod. 20, 12.* I am sure, show any such thing:) yet they did not this thing as a work peculiar to their office of government, neither do any of the scriptures alleged, show so much, but the contrary may be manifested. For if they did it as *governors*, then was it either as *governors ecclesiastical* and ministers in the sanctuary: but so were not they, for Aaron and his sons had peculiarly that charge, *Levite. 8.* Or they did it as *governors civil*, & Magistrates of the common wealth. Which if it be affirmed, then first, Christian Magistrates now (which have civil authority equal with the Magistrates of Israel;) may ordain and impose hands on church ministers: and so men need not run to Rome to borrow a Ministry from Antichrist, as many now do fancy. Secondly if civil Magistrates may impose hands on Ministers: it will follow, that the Church wanting Magistrates, may also by the Fathers of families, or other fittest members impose hands. For it is not properly a work tied to the magistrates office: 1. because then the churches in the Apostles times wanting Magistrates, could not have had Ministers: but they had, and yet never intruded into the Magistrates office. 2. Because the Magistrates sword and office is not subordinate to Christ as he is mediator and head of the Church, (for so there should be no lawful magistrates but Christians & members of the church:) but Magistrates have their office next under God, to be heads of the Common

weales (whether they be members of the church or not,) as Christ hath his office under God to be head of the Church: and these two governments are so distinct, as they neither may be confounded, neither do one take in hand the work peculiarly belonging to another. Christ professed his kingdom not to be of this world, neither meddled 〈◊〉 with the outward sword, nor civil controversies: neither on the other side, might the Kings of Israel meddle with the Priests work, to burn incense, or the like. 3. Because the works of the civil Magistrates office in Israel, might be performed by hethēs when they ruled over that nation: as appointing of officers, judging of controversies, punishment of malefactors &c. So Nebuchadnezzar the Babylonian lawfully (as concerning God,) reigned over the Jews, and did set over them a governor, and put some of them to death for adultery & other evils. And the Jews were bound to obey him and his substitutes, and to pray for his common wealth. But to the Babylonian Priests they might not be subject. Neither do I think that our opposites will say, Nebuchadnezzar and his Princes might give office of Ministry, or impose hands on the Levites in the sanctuary. Wherefore I conclude that the chief fathers of Israel imposed hands on the Levites, not because of their office of magistracy (if they had such an office,) as if it could not ells have been performed: but because they were the principallest members of the Church, & therefore by order to do it before all other, and in the name of all other, which for the multitude of them could not perform it: which order all churches now are bound to keep forever. And this which I have said, the words of the text in their natural sense do confirm, *the sons of Israel shall put their hands upon the Levites*: showing that they did it not by title of Magistracy, but as Israelites. So also in the other case, when the Elders imposed hands on the syn offering, Levite. 4, 14, 15. it was not a work peculiar to the ecclesiastical Elders: for afterward King Hezekiah with the Congregation laid their hands upon the sacrifices. Which thing also he did not by peculiar right of his kingly office, but as he was principal of the Church of Israel; for when they had no King, the Church might do it, by the next chief members; & an unbelieving King reigning over them might not do it. Also if any people returning from captivity, had wanted Magistrates; they were not deprived thereby of offering sacrifice for their public syn. For if every private man might impose hands on his own sacrifice, as Levite. 1.3.4. how can we think that the whole company synning, the chief fathers might not have imposed hands, according to that rule, Lev. 4.15. Yea the word *Elders* doth not always (though often) mean Magistrates or ministers by office, but sometime ancient in years.

The other things which they allege, about the variety of phrase, as they do not disprove the thing forespoken: so make they nothing for them. They say such as *are called Elders, Lev. 9.1.* are called *children of Israel, Lev. 9, 3.* this is true: for whoever doubted but the *Elders* were *sons of Israel* as well as the other people. But if they bring it to prove the Elders or Officers only to be there intended, I deny it: the whole chapter after manifesteth the public church to be meant. For when Aaron had offered his own syn-offering, and burnt-offering; then offered he the *people's syn-offering*, and their *burnt-offering*, and their *peace offerings*: and after lifted up his hands to the people and blessed them. This was one of the most public assemblies, and who would ever dream that the Elders only were here expiated by sacrifice, and blessed of the Priest? they might even as well say, the Elders only did keep and eat the passover;

cōparing *Exod. 12.3.* with *Exod. 12.21.* where one verse saith *all the congregation,* and another, *all the Elders.*

The next exception of the Septuagint's translating *the sons of Israel* in Greek the *Eldership*: is not of weight, though the translators should have minded as do their Commenters. But they purposed not hereby to exclude the people, anymore then in *1. Sam 8.4.* they would exclude the Elders: where when the original text saith, *the Elders of Israel came to Samuel,* they translate it in Greek, *the men of Israel.* So *the Elders of Jabesh,* *1. Sam. 11, 3.* the Greek calleth *the men of Jabesh.* Of like weight are their observations about the word *Church* or *Congregation,* which being but once turned in Greek *the synedrion,* they skore it up, as making for their Eldership: but though it be once, twice and thrice turned *laos, plethos, ochlos,* that is, *the people,* and *multitude;* they can let them places pass, and say never a word. Moreover touching this place in hand, *Num. 8, 10.* the Greek version as well as the Hebrew itself saith, *the children of Israel, shall impose their hands upon the Levites:* so that their exception here standeth them in no stead.

Finally they observe *the clauses* in the article, *according to the rules in God's word,* and by *due order &c. which as they bind them to show by scriptures, that the people not being in office may choose their officers, as is proved there & in Apol. p. 46.47.* so they bind us to show like rules practice or warrant of ordination, deposition and excommunication. I answer; first if a man would except as they do, he might ask them how they prove that people without officers may by *due order* choose any into office: for in the scriptures which they stand upon, all things were doon by the counsel, ordering and government of the officers, even the election itself, *Act. 6.2.3. & 1.15.—22. & 14.23. &c.* Secondly their new devise of having their ordination successively frō Rome, is neither *according to the rules in God's word,* nor by *due order,* nor by any example in Israel; no though Rome were as true a church as they now plead her to be. For that the ministers of one particular church should ordain officers for another church, is more unorderly then when every church ordeyneth them in itself: the Apostles and Evangelists had their offices in all churches, so have not Pastors. Magistrates are limited within their own precincts: and the Major or Bailive of one corporation, hath no jurisdiction in another. So should all ministers be bounded within their own charges, and not challenge catholic authority in all churches, as doth the *lawless* usurping man of syn, Antichrist. Thirdly, the scriptures and reasons in our Articles and Apology, serv also for the ordination and deposition of ministers; though it please these men to pass them over in silēce, because they are too heavy for them to lift. In our Apology pag. 43. there are 6. arguments, and in pag. 47. six other arguments confirmed by scriptures, as the reader may see: til our opposites answer thē, we think it needless to set down more.

Fourthly, we hold it necessary that all church actions be orderly carried, either by the officers if there be any, or by the Magistrates as in Israel, or by the Fathers of families, or the most excellent in gifts requested thereunto by the congregation: this we firmly maintain, against all popular confusion and disorder whatsoever. And M. Johnson himself hath expressly defended this truth heretofore against M. Jacob, *that where people first come to the order of Christ, imposition of hands is to be doon by the fittest among them, being thereunto appointed*

by the rest of the church, alleging Num. 8.10. though now he useth for defense of his contrary error, the Jesuits answers. For even so doth Bellarmine turn away the reasons of the protestantes, saying, *the people did never ordain nor create ministers, nor give them any power, but only named and designed them. Act. 1. & 6.*

**The 4. point of difference: in the Letter.**

4. WE had learned that none may execute a ministry but such as are rightly called by the Church whereof they stand Ministers, unto such offices and in such manner as God hath prescribed in his word. But now these will execute a ministry, which have not rightly been called by the Church whereof they stand ministers, according to their own account and doctrine: which hold (as before) that a people without officers have no warrant from God, to make or depose Ministers.

With this they join, out of the printed copy.

3. The 29. article (of our Confession, as also our Apology pag. 51.52.) professeth that the hierarchy of Archbishops, Lord bishops, Priests &c. are a strange and Antichristian Ministry and officers, not instituted in Christ's Testament, nor placed in or over his church. These have placed over them, one that was made Priest by a Lord bishops ordination, so as because of it, they did not ordain or impose hands on him, when at the same time they ordained and imposed hands on others, whom together with him they set over the Church.

5. The 32. article (whereto our Apology agreeth pag. 52.53.54.) testifieth that all such as have received any of those false offices (of Lord bishops Priests &c.) are to give over and leave them: and so hath it been practiced here before by all such Priests as came to our faith and Church. Now one is Minister over thē, ordained Priest by the Prelates, as is before said.

The Confirmation of these points in our Apology (besides the scriptures quoted in our Confession,) is of the one by 8. of the other by 12. reasons deduced from many scriptures.

Hereunto they make these answers. First, that this point *is of like nature with the 2. & 3. here before, where therefore see the answers.* And there also let the reader see our replies. But they would blind their reader with show of answer, where none is. For the first point was of every Churches *power to cast out obstinate sinners:* the second of their *power to elect and ordain officers.* Now what are these to justify any unlawful ministry, either set up by a people without the power of Christ, or received by the tradition of Antichrist? It had been their part, seeing they deny their former grounds, to have shown us some better by the scripture: which how they have doon either there or here, let their writings being viewed manifest.

Secondly, they say *if we would here imply a particular matter concerning one of their Ministers, about imposition of hands, that is a point also left to further consideration, &c.* I answer, no, we mean others of them that were Ministers before, and such as have had (some of them,) imposition of hands twice: and this they could not but see plainly to be our intent in that 4. article: though they wink and will not see it, and are mute, and will not defend it, but wind away to other things not there intended. Let them therefore in their next, bring a plain

defense of their Ministry, which by their new doctrine is overthrown: and use no more such tergiversation.

Unto the other thing objected in the 3. & 5. articles by Lawn printed: First they *signify that their testimony against the antichristian hierarchy treated of in the Confession, is not by them reversed or weakened any way &c.* I answer, these are but words: in deed and truth, the contrary will appear. For as heretofore they proved Antichrists baptism to be not a true but a false sacrament; but now they plead for it to be the one true baptism of Christ: so having heretofore witnessed against the whole Antichristian hierarchy of prelates Priests &c. their offices, entrance and administration: they now compare the popish ordination with the baptism. Also they bring to warrant this, the Priests and Levites which were called of God; as after is to be seen: and yet they would be thought, not to *reverse their testimony*. Secondly they tell us how they were combred with the Anabaptists, and occasioned to think of their ministry; as 1<sup>st</sup> *That imposition of hands is of God, and not an invention of Antichrists &c.* I answer, thus also they shall be occasioned to think of the Popes *excommunication*, for that is God's ordinance as well as their *sacrament of orders*: and of the Romish Mass or supper, for that is God's ordinance also; though by them abused to idolatry. Yea thus the Jews that fell to paganism, might take occasion to think of the *hethē sacrifices*, for they also were God's ordinances in their first institutiō, as well as Antichrists sacraments. But as for the Anabaptists, themselves long since so refuted them, without this their new plea: that there needed no fear of their strength at all. Finally, the impositiō of hands by an Antichristian prelate, upon that ministry which is not of Christ but of Antichrists apostasy, I deny that such imposition of hands is of God: and that such the whole ministry of Rome is, is proved at large by many scriptures, in M. Johnson's *Reasons and Arguments against spiritual communion with the M<sup>n</sup>ist pag.* 17.18. &c,

- Their second observation is, *that baptism and imposition of hands, are joined together among the principles, Heb. 6, 2.* I answer, so are baptism & the Lord's supper (now of Antichristians called the Mass) joined in 1. Cor. 10.2.3. & 12.13. that if this reason be good, their next thoughts must be, about the lawfulness of the Mass.

3. Thirdly they allege *that imposition of hands is in Rome still given to the office of ministry, and in the name of the Lord.* I answer, so also the Popes bulls of excommunication go forth from the office of Ministry, and *in the name of the Lord*: but so all mischief began, and gave occasion to the proverb, *in nomine Domini incipit omne malum*. But let us take a view, how *imposition of hands* is used now in Rome, as they say *in the name of the Lord*. Ordination of ministers there is a sacrament, the outward sign or rite whereof, is *imposition of hands*: the thing signified, is *the promise of grace*. They have seven orders, Priests, (or Sacrificers,) Deacons, Subdeacons, Acoluthes, Exorcists, Readers and Ostiaries (or keepers of the door.) They are made Priests, when by the Bishop, (who only can give this order) it is said, *Receiv power to offer sacrifice unto God, and to celebrate Masses, both for the living and for the dead, in the name of the Lord.* The Bishop saith with all, *Receiv the holy Ghost*: the Priests are also shaved on their crowns, and anointed with oil on their hands; that by that unction, and the Bishops *blessting* those hands may be consecrated and sanctified of God. A *stole of innocence* is put upon the

Priest, and he promiseth to the Bishop and his successors, *reverence*, and *obedience*; and the Bishop gives him again the blessing of God *the Fa<sup>t</sup>ther, & the †Son and the holy†Ghost* that he may be blessed in his priestly order, and may offer *placable hosts* (or *sacrifices*) to God for the *sins of the people*. This ordination hath a double effect, 1. *a perpetual spiritual power*; in sign whereof a *character* (or mark indelible) is *imprinted on them*; and 2. *grace making them acceptable, whereby they are enabled to execute their office*. So this Bishoply ordination *conferreth grace*; and if any shall say, that the *holy Ghost is not given hereby*, let him (saith the Council of Trent) *be accursed*. This is that holy ordination (or rather, that abominable Idol, and mark of the beast,) so commended unto us by these men, as doon *in the name of the Lord*. And as for the *Office of ministry*, to which they say now it is given. M. Johnson himself ha<sup>•</sup>h set down heretofore 33. reasons and differences proving by many scriptures, that the popish priests office, is not the Christian Pastors office. Yea he affirmed the *hierarchy of Antichrist, to be the most detestable anarchie of Satan that ever was*: and what now will imposition of sacrilegious hands *in the name of the Lord*, do good unto such a *detestable ministry*?

4. Fourthly they say, *they find not precept, example or ground in scripture, binding them to the repetition of [that ordination.]* I answer, it is very true; no scripture bindeth men to repete or do again such abominations. And we pray them show us where is there precept, example or ground to keep the priesthood and indelible character of Antichrist? But be it as they say; what then will become of their own Ministry, for some of them have both received, & given unto others, *reordination*: are they not in as evil case (by their own grounds) as the Anabaptists with their *rebaptisation*? They unjustly insinuate Anabaptistry against us very often: but themselves are in like actual transgression with the Anabaptists (if their doctrine be true), and yet manifest not their repentance, nor tell us by virtue of which ordination, they do now administer.

5. Fifthly they say, *the Priests and Levites in Israel, being cleansed of their uncleanness, retained still their places, and their children after them, did minister without a new anointing or new imposition of hands &c.* I answer, then belike the Romish priests must keep their Antichristian priesthood still; for so the Priests in Israel did theirs. Otherwise if they must have a new office; how can they do it by their old ordination? Even in Rome itself, when a Priest is promoted to a Bishops office, he is new *anointed*, both hands & head; the *holy Ghost* again given him, the *pastoral staff*, the *ring*, the *Gospel* is also given him, to *go preach to the people committed to him &c.* and he hath a new *imposition of hands* besides that he had before.

2. If the Priests children called of God, did in Israel minister without imposition of hands upon them at all, as they suppose: yet this will make nothing for Antichrists hierarchy, called of the Devil, with greasing, shaving, & imposing of hands, to sacrifice blasphemously for the quick and dead; that they should now minister by virtue of this office and calling in the Church of Christ. Neither might Baals Priests or Chemarims, administer in God's temple. Their reason therefore from the Lord's own Ministry, is altogether unfit; the hethenish *Flamins* or *Druides*, are fitter matches for Belials clergy. And this M. Johnson himself acknowledged, when he wrote against M. Hilderdersh. thus, *If Jupiters Priest, Act. 14.13. or if Mahumets Priests now in Turkye, should by the laws of their nations be enjoined, and thereupon*



*should execute the Ministry of God's word, sacraments and censures: would it follow therefore that such Priests had the substance of the Pastors office? And why then should this Priesthood of Antichrist have more privilege then those, seeing the word of God hath laid this duty no more upon it then upon the other, but hath left them all, with their followers and adherents under the curse. Psal. 119, 21, 128. Rev. 9, 3. & 14.9, 10, 11.* Thus he then wrote, but now we find another manner of plea.

6. Sixthly they say, *That they find in scripture some officers admitted with it, some without it.* This I find not. They allege *Act. 13.1.2.3.* where *Paul and Barnabas had it.* It is true: yea Paul had imposition of hands twice, *Act. 9.17. & 13.3.* but where is the scripture that saith *some had it not?* They say, *we read not that the other Apostles had.* what then? doth this prove they had it not? So we may also conclude the other Apostles were never baptized, for we read not that they were. We read not (say the Anabaptists) that children were baptized in the Apostles days: will these men now conclude, therefore they were not baptized. But do not they know, that arguments thus drawn negatively from scripture, are generally blamed for insufficient?

7. Seventhly they say, *that some churches hold it not of necessity to be had &c.* I answer: that is nothing to such as hold it, and have Elders to do it. But they diminish the state of the question; for when the Apostle speaketh of *Imposition of hands Heb. 6.2.* doth he mean the outward ceremony only, or the doctrine of the ministry, calling, & ordination signified by the sign? I hope the reformed churches deny no principle of religion, such as that is. So in this case spoken of, were it only the outward sign, I would not contend. But they compare the baptism of Rome and the Ministry of Rome together: no new baptising into the church, therefore no new ordaining unto the ministry: but as all come out of the Apostasy baptized Christians, so some do come ordained ministers. Wherefore if these be alike, they bring with them in their account, the substance of a true office and of a true calling. Otherwise if a new office and calling be given them, I assure myself they that say *Receiv the Teachers office &c.* may impose hands: even as they that say: *I baptize thee into the name of the Father &c,* may put on water. Now these men's testimony heretofore hath been strong against the Office or ministry itself, with the calling, administration &c. And now let them show by the word, that a new calling into a new office which men had not before, may be by the ordination or imposition of hands given by Antichrist unto a false office with a false calling.

8. *Thus (say they) we show our keeping of communion with all other churches &c.* I answer, this reason is good, if communion be kept in the light not in darkness: let God's word therefore try the case. Yet let these men say, whither they know not, that the ministers made in these reformed churches, are not admitted in Engl. without a new ordination by the Prelates. And that all Scholars admitted into Geneva, must expressly *detest the Popish hierarchy so called, as a Divilish confusion:* which hierarchy consisteth of *Bishops, Priests and Ministers,* and they that say it is not by *divine ordination* are by the Council of Trent, *accursed.* Is not here good communion? Yea let me further tell them, how the learned and better sort in England, have disclaymed communion with that Romish clergy. D. Fulk, in the *Answ. of a true Christian to a counterfeit catholic,* saith, *Although all godly men wish more severity of discipline to be used, in receiving them that come out of heresies to serv in the Church, then is commonly practiced in England: yet you are highly deceived if you think we esteem your offices of Bishops, Priests, Deacons, any better*

*then the state of lay men, but far worse: for we judge them to be nothing ells but Antichristianitie, heresy and blasphemy. And therefore we receive none of them to minister in our church, except they forswear your religion: and so their admission is not an allowing of your ordering, but a new calling unto the Ministry.* Thus wrote M. Fulk: but now these our opposites, to show how they would keep communion with Rome, allow of their *ordering*, as of their *baptising*, which they plead to be *true baptism*, as after shall appear. Yet let them show us whither all the hierarchy of Antichrist, as Popes, Cardinals, Archbishops, Bishops, Friars, Monks, Jesuits, Seminaries, Priests, Parsons, Vicars, with the rest of that crew, be all of them to be admitted true Ministers into a Christian church, by virtue of the Imposition of hands, had in that kingdom of the Beast: and if not all, which of them must be *reordeyned*, and which not. Themselves have acknowledged that *the Ministers of Antichrist, are the spirits of Devils, Rev. 16, 13.14.* let them now if they can, manifest them to be the Ministers of Christ.

9. *We thought best (say they) to stay and consider further &c. if we find it ought to be doon, we can do it at any time, &c.* Then (say I) they should have stayed the practice of admitting such a teacher to administer, til they had been resolved whither his office and ordination had been of God or no. But first they let him administer, then they inquire of the lawfulness: the Godly heretofore did not so in a case of doubt, but stayed the administration of some priests, til they had assurance from God. *Ezr. 2.62.63.*

10. *The church (say they) did choose him into office, and we by prayer commended him to God for his grace and assistance in the ministraton thereof. Which we did without imposition of hands at that time; as both ourselves had before doon, at our first growing into order: and as the French and Dutch churches also did &c.* I answer, things are darkly set down: by saying first *the church did*, then, *and we*; they occasion us to ask what *church* they mean, their own particular, or some other. If their own, whether they chose him to an office that had none before: or chose him from a false office to a true: or chose him being already a true officer, to be theirs, as they admit the members of another Church to be a member of theirs by prayer. If the last were not, how stands their comparison between *baptism & ordination*? If they did so: then they abuse the reader with the example of their own ordination before. For they had renounced their former Ministry as false; and received a new, by the election and ordination of the people (though at the first without that sign spokē of,) who gave them a ministry which they never had. The outward sign at that time was not used, only because there were not Elders before: now there were Elders which imposed hands at the same time on others. It is a known fallacy, to pretend that for a cause w<sup>ch</sup> is not the cause. Moreover let them say whither their Teachers former election were not as holy as his ordination: and why then they rep<sup>te</sup> one and not another?

11. *Observ (say they) how these and their partakers can hold that the people having no office may excommunicate, and some of them that they may also minister the sacraments: and yet can except against such as are in office, if they do but make question of a ceremony &c.* I answer; the first we hold but as themselves heretofore did: & upon what ground they have left it, is before discussed. The second as touching us, (so far as I know) is a slander, a mere untruth. I know not one among us, that holdeth *men without office, may minister the sacraments.* The third, if it

be as they say *a question but of a ceremony*, and not of the very substance of the ministry, to be retained as their baptism, I will profess to cease striving thereabout, (though I think they err in it,) yea and repent that I have striven so far. But if it be in deed more then *a ceremony*, as I suppose the things forespoken will manifest; let these men take heed how they so dissemble, for *Woe unto them that seek deep to hide their counsel from the Lord*. Of the *Anabaptists* objections we have spoken before. And now let him that readeth, consider, what weight there is in their later thoughts, compared with their former judgments confirmed by so many reasons, as the public writings show. Let him also note, how for this later point which they count but a *ceremony*, they say many things as we have heard: but for the former, their own ministry, which is a matter of substance and most nearly concerns them, they say nothing, but turn aside as if they saw it not. And for this also, let the reader observe Mr Johnson's own words, in answer to Mr Hildershā, *who can bring aclean thing out of filthyneſe? Is it possible that a lawful ordination, should be had from the ministers & Apostasy of Antichrist? Mat. 7.16. 2. Cor. 6, 14, 15, 16. with 2. Theſ. 2.3.* And if he be loath to stand to his former assertions: let him yet show what comfort or assurance any can have of the ordination in the Papacie, that it is frō heavē; considering the Priests have their authority from the Bishops, the Bishops from the Pope: the Popes (as their own writers & Chroniclers do record,) have been divided by schisms, 2, or 3, Popes at once, one cursing and condemning another, and among the successors, one repealing the acts of another. And among the rest, one she Pope John an harlot. And among many schisms one (which was the 22.) dured forty years, wherein the Antipopes so rent their Babel-church into factions, that *the chiefest and learnedest of the clergy, could not discern which of them was the true successor of Peter*, (as they use to speak) but some clave to one Pope, some to another. Had these no power from Christ to make ministers in his church? or are not they strangely carried, that had rather derive their Ministry by uncertayn succession frō such beasts than from the Lord's true Church and people? And may we think that when God bring the Jews again to the faith (as he hath promised,) that they will go to Antichrists throne for to erect a ministry for them? These and the like things considered, may show what soundness is in their doctrine and practice, that fetch their ordination from Rome, as they do their baptism.

Finally let me admonish the reader, that *The man of syn*, who boasteth himself to be *the Bishop of the whole world*, as also to have the *Princedom (or soveraygntie) of all the world*; and may not only order and degrade priests, but set up and depose Princes, so exalting himself above all that is called God; is for thus doing, to be accounted a traitor against Christ and all Princes of the world. And as the days have been when he challenged both church and crown of England (as in King John's time,) to have the Prince his vassal, as well as the Priests his subjects: so is his will to do always and in all places. But this being tyranny and usurpation in him both over church and common wealth, he hath always had as good authority to make a Lord Major in London, as to make a Bishop there, and to create a Prince as well as a Priest or prelate: the one is injurious to the State, the other to the Church. And for men to hold or derive the priesthood or ministry from that Usurper, hath no more warrant that I know of, then if one would hold or derive a magistracy from him; for as God hath given every common wealth power next under himself, to cal & set up Magistrates, according to the laws

of Realms; so Christ hath given every church power next under himself, to call and constitute ministers according to his word: and not to derive their spiritual functions from his professed Adversarie, whom he hath promised to consume with the spirit of his mouth, & to abolish with the brightness of his coming.

**The 5. point of difference: in the Letter.**

1. WEe had learned that it was gross error, and notorious absurdity, either to hold the Popish Church to be a true Church, having a true Ministry and true sacraments, or ells that men must admit of rebaptising. But now we have heard, that the baptism of the Popish church is true baptism (by which we are bound to communion,) or ells that men must be rebaptised: and that the church of Rome is the Church of God, because Antichrist should sit in the Temple of God.

With this they join the 4. & 8. out of the printed copy.

4. The 31. Article of our Confession, (and also our Apology, p. 109.) professeth that such ecclesiastical assemblies as remain so in confusion and bondage under that Antichristian ministry, courts, canons, &c. cannot be esteemed true visible churches &c. These now plead, not only for thē, but for Rome itself, to be the true church of God.

8. The 8. is as the 5. before expressed.

These things are confirmed by sundry scriptures and reasons in the places quoted, as the reader may there see.

Against these their former testimonies they now thus dispute. 1: *It is true baptism: as the circumcision in Israels Apostasy was true circumcision.* I answer, these are their own assertions: but we would hear, *Thus saith the Lord.* True circumcision was *the seal of the righteousnes of faith: Rom. 4.11.* Israel in their Apostasy were fallen from the faith, *Hos. 11, 12.* they were *without the true God, & without priest to teach, and without law, 2. Chron. 15.3.* and how then could they have the true circumcision, the seal of the righteousness of faith, and forgiveness of their sins, in that sinful estate? 2. The matching of Popish baptism and Israel's circumcision, though in this they agree that they are both false sacraments & lying signs: yet is baptism ten times more defiled in Rome, then circumcision was in Israel. Let us take a view thereof, as it is at the best, and now refined by the Jesuits. When any man comes to be baptized in Popery, after some quaestions praemised, 1. He hath the sign of the Cross made on his forehead and breast; which holy sign among other good properties, hath power to drive away devils, 2. Then followeth *Exorcisme* that is, adjuration of the Devils to go frō the man that is to be baptized. 3. After that comes *Exsufflatiō* or blowing of the Devils away, & an afflation of the good spirit in their stead. 4. Next followeth the *tasting of salt*, which is unto them in stead of the Eucharist. 5. Then the touching of the nostrills and ears with *spittle*, and saying *Ephata*, that is, *be opened.* 6. After that the priest gives him *imposition of hands*, and his *blessing.* 7. And then he is anointed with *blessed oil on his breast and showlders.* 8. When he is thus sanctified, *a name is given* unto him. 9. He must have *Godfathers* or *Godmothers*, to instruct him in time to come. 10. Then folowes *consecration of the water*, 11. And a *dipping three times*

into the water, in the name of the Father of the Son & of the holy Ghost. 12. After comes the *kyss of peace*, in sign that the brother is baptized. 13. And an *Unction of the Chrism*, on the crown of his head. 14. Then is a *wax candle lighted* given him, for a sign of faith and grace received, & that he is translated out of darkness into light. 15. And a *white garment* is put upō him, which he weareth for a certain time. These pageants are played in Babels language, an unknown tongue: & this baptism *ex opere operato, by the work wrought* (for here is a great deal more doon then Christ ever would,) doth *confer grace*, and in very deed *taketh away all sins*, so as they are not only not imputed, but there is not anything that can be imputed for a blame unto him. And if any shall say, that *grace is not conferred by the work doon*, the Fathers of the Council of Trent have decreed, *Let him be accursed*. And although this baptism be of itself so gracious, yet any graceless person may baptize in time of need, be it *man or woman*, be it *Christian, Jew, Turk or Pagan*: baptism hath his effect, & *conferreth popish grace*, and washeth away sins notwithstanding. This is the baptism about which we contend: now let us proceed with our opposites arguments. *If • be not a true baptism ( say they ) it is a false: and false baptism is not God's baptism. &c. A true baptism we are bound to have, when we have the means, wherefor they that hold it not to be true baptism, must be rebaptised.* I answer, we doubt not but it is a false baptism, and a lying sign, wherewith Antichrist deceiveth his subjects, under a show of Christianity: 1. because it is not possible for any work of a mere man (much less of a sacrilegious priest) to *give grace*, or to *take away sins*, for this is peculiar to Christ God and man, and to his most precious blood, which only cleanseth us from all syn. 2. because true baptism being a sign of the washing away of sins, and a seal of the righteousness of faith, of our engrafting into Christ, his death, burial & resurrection: it cannot be that Antichrist the man of syn, and his worshippers, which are by the sentence of God devote unto damnation, should have from God such a sign and seal; but they falsely usurp the same, as many other things to their just judgment. Yet need not men that discern and forsake those lies and impostures, to have any new washing: because the Idolaters heretofore repenting & forsaking their false synagogues and lying signs in thē usurped, needed not a new outward cutting or circumcising, as is shown at large in our former writings, *Discoverie, p. 116.—120. Apology p. 110.—113.* For though the degree of syn in Rome be greater by far then that of Apostate Israel, (as elsewhere is also manifested:) yet seeing they then were fallen from God and from his church, and so were divorced from the Lord, and were not his wife, but dead in their sins: the ordinances of God which they in show retained, could not be unto them the signs and seals of forgiveness of sins, and of life eternal, and therefore were in their use of them, false and deceitful; as were also the ordinances of God retained in other nations, as Altars, Sacrifices, Priests, tithes, firstfruits, incense, meat offerings, drink offerings, feasts, baptisms or washings, anoyntings, excōmunications, prayers, vows, & many the like, whereof all histories do bear record, that the Gentiles did retain them.

2. They proceed secondly and say, *If the baptism had in the church of Rome be not true baptism, then it is not the Lord's baptism: and then they which have no other but it, should get the Lord's baptism, afore they come to the Lord's table, to eat the Lord's supper &c.* I answer, this reason is the same in effect with the former, and there answered, as also long ago objected by the enemies of the truth, and refuted by M. Barrow. We have gotten the Lord's baptism by coming to the

Lord in true faith and repentance, who baptizeth us with the wholly Ghost and with fire. As for the outward washing which we had, it need not be repeated; as before is shown: and we may as lawfully eat the Lord's supper without a new washing, as the Idolatrous Israelites turning to the Lord, might eat the passover without a new cutting or circumcising. *2. Chron. 30.1.5.11.18.19.20.21.25. Ezra. 6.21.* So whereas they charge us with *profaning the Lord's table*, it is turned upon their own heads: for they have these many years professed the Romish baptism to be not a true but a *false Sacrament*, whiles yet without a new washing they did partake of the Lord's supper. If this be to *pollute and profane it*, as now they press us, why do they not first repent themselves of such *profanation*; why cal they not in, their former writings, and refute them?

3. *Again (they dispute) there is but one baptism, Eph. 4.5. Baptism in the church of Rome, either is that one baptism or is not it. If it be that one: then is it true baptism: if not, then they which have no other but it, have not that one baptism, and therefore must get it &c.* I answer, 1. This again is the same argument with the former, and before answered.

2. This ground from *Eph. 4.5.* was that which Cyprian built on, who taught rebaptising of such as had been baptized by heretics: whose arguments seeing our Adversaries thus urge, we pray them tell us, whither they be of Cyprians mind for rebaptising; and if they be, wherein they differ in that point from Anabaptists? If they be not, then it seemeth they hold that all such as are baptized by heretics, Antichrists, excommunicates, schismatiks, and other like, have that one true baptism of God, *Eph. 4.5.* and so have the seal from God of forgiveness of sins, and are one body with themselves. And if not, then they reason but for fashion sake, to trouble us and the world with questions.

4. *Furthermore (they argue) such baptism is either a seal of God's covenant or not. If it be, then sure it is true baptism. If not, then 1. they which have no other baptism, must with the Anabaptists get another, that they may be assured they have the seal of God's covenant &c. 2. then that there neither have been nor shall be in Babylō any of God's people &c. Rev. 18.4. 3. then, baptism now had in Apostate churches is not answerable to the circumcision had in the Apostasy of Israel: for that was true circumcision &c.* I answer, they may by a little varying of words make an 100. such reasons, alone and the same; all begging the question, and proving nothing. What one scripture or reason frō thence, is here brought to prove Antichrists baptism, true baptism? Let any mā define by the word, true Christiā baptism, & then compare therewith the blasphemous Christening before set out from Bellarmine, and he shall see what accord is between them. And whereas the burden of these men's song, is, we must ells baptize again: this is no proof at all; for (besides that which is before answered,) what if it be our error that we baptize not again? where be then all their proofs, are they not vanished into smoke? Verily I should much rather incline to Cyprians error (though I am far from it) for a new washing: then approve the sacrilegious washing used by that man of syn with most high dishonor to the blood of Christ, to be that one true Christian baptism; the seal of God's covenant. For that of *Rev. 18.4.* because God calleth his people out of Babylon, therefore Babylon's baptism is true baptism, is without all color of reason. As if one should argue thus, God by Jeremiah called his people out of Babylon, *Ier. 51, 45.* therefore Babylon's sacrifices,

and sacraments, were true. Who would not rather conclude hereby the contrary: God calleth his people out of her, therefore she with all her counfeyt service, sacraments & apish imitation of God's holy things, are detestable and cursed. Again, a people may be God's, though unbaptised: as the uncircumcised Israelites were God's people, *Deut. 29.10,—13.* with *Josh. 5, 4, 5.* The 3. point of Israel's circumcision to be true, is but barely by them affirmed, without proof; and is before disproved. And if they shall continue thus to say all things, and prove nothing: I will never trouble myself more to answer their discourses.

5. Finally (they reason) *if baptism in Rome be not true baptism, then (as we also said) it is an idol; bearing show and image of that which it is not in truth. And jdols ar things of naught &c. and so baptism in Rome, is a thing of naught; and to be esteemed as nothing in the world, as filth, or dounge &c.* I answer, idols are of two sorts; some merely devised by men, as Jereboam's calves: some perverted by men from holy signs to Idols, as the brazen Serpent. Both these kinds are in popish baptism. For their *crosses, exorcismes, greasings &c.* are Idols of the first sort, worse then Jereboam's bullocks: their washing with water *in nomine patris &c.* is of the second sort, that is, God's ordinance turned into an Idol as was the brazen Serpent. Thus is there a mixture in Antichrists Christening, of both sorts of abominations. Therefore have we renounced that Romish baptism, as an impure idol in their abuse, standing up in the place of Christ and his precious blood, which it is not; pretending to give grace, and wash away sins, which it doth not; but it is a lie in the right hand of all that so receive it: and the saying of the Apostle is verified in it, *an idol is nothing in the world. 1 Cor. 8.4.* Yet, I hope, they think not that the Apostle is contrary to the Prophet, who saith *their idols are silver and gold, the work of men's hands, Psal. 115.4.* an idol then for the matter and workmanship is something, but for the relation unto God, or divine grace, it is nothing: and thus the Apostle meaneth as his next words show, *there is no other God but one.* So Popish baptism, as touching the material thing is somewhat, the salt, the water, the oil, are God creatures: the outward action is the work of the hands of an idolatrous Priest; and this work remaineth as did the work of the Idolaters circumcising in Israel: but as touching the relation, (which is the main thing in a sacrament,) that it should seal up unto them the forgiveness of sins, and (as they blasphemously say) quite take away sins, and confer grace; so it is a vain idol and nothing: for neither do the true Sacraments in Christ's church work any such effect to God's own people: and as for that Antichristian synagogue, it is not appointed to salvation, but to condemnation by the just sentence of God. *Rev. 17.11. & 18.8.20.21. 2. Thes. 2.11.12.* Therefore it will not help them to say, that baptism in itself considered, is Christ's ordinance: for the brazen Serpent was in itself God's ordinance at first, and a sacramental sign of their redemption by Christ, yet they that burnt incense to it, made it an Idol, and therefore as *Nehushtan*, (a piece of brass,) it was destroyed. Yea this is acknowledged of the popish baptism, by the most learned and conscionable of our own Land. M. Perkins saith, and proveth it, *The Church of Rome transformeth the sacraments to Idols, by teaching that they confer grace ex opere operato, by the work doon &c. To this effect (saith he) thePreist is appointed to pray, that the nature of waters might conceive the virtue of sanctification: that God would make the water fruitful by the secret admixtiō of his godhead, that having cōceived sanctification, a new creature may spring out of the immaculate womb of the divine fountayn, that it may be living water &c.* Yea

further he showeth that *God himself, & Christ, being worshiped in, at, or before an image, is presently transformed into an idol.* But what need I insist upon other men; even Mr Johnson himself, hath pleaded the *Prelates and Priests* (which administer baptism) to be *Jdol shepherds*, the sacraments to be *not true but false*; and citeth against them their own testimonies to prove that *Christ himself is made an idol among thē.* Yet loe how he now inveigheth against us, for saying that the baptism in Antichrists synagogue is an Idol.

But now as Satan hath begun to persuade Antichrists christening to be Christ's true baptism, (although the scripture plainly saith, *what concord hath Christ with Belial?*) so he will not cease there, but justify the cursed *Mass*, by like reason, to be the blessed *Supper of our Lord.* For it is the same church that enjoyeth these 2. sacram<sup>ts</sup>, the same priests minister them, both in the same Babylonish unknown language, both of thē having Christ's institutiō abused by the man of syn: and as water is in their baptism, so bread and wine is in their mass: as in baptism they use the *name of the Father the Son & the holy Ghost*, so in the Mass, they use *Take eat this is my body &c.* Now why should one of these sacraments be true, and not another? Al that are not Antichrists bondmen, detest his Mass as a monstrous idol: let them that liest, honor his baptism. Again, *excommunication* is God's ordinance as well as *baptism*: and these our opposites say, that by it a man is cut off *from communion with all churches of Christ upon earth, having his sins also bound in heaven; as on the contrary by baptism we are entered into communion with all churches of Christ in the world.* This *Excommunication* the church of Rome useth as well as baptism, and hath power from Christ to do it, as well as to baptize: whereupon it will follow, if we be bound to communion with them that they baptize, we are also bound to avoid the communion of them that they excommunicate. Now for as much as these our Opposites themselves (besides all other) that have separated from the church and doctrines of Rome, have many curses and Anathemaes laid upon them by the council of Trent and Popes Bulls: what ar they the better for being baptized in their infancy, now that they are excommunicated in their man's age.

They told us before, (and said, *we have not yet learned it as we should,*) that by our baptism we ar bound to communion: and now let them also teach us, whither by their excommunication, we ar not bound to shun their communion. Or if they will not answer us, let them answer the Papists, who plead that their *Apostate priests being divided and cut of from the church, and excommunicate, may not lawfully minister the sacraments.* And whereas M. Jewel complained, *we have been cast out by these men, being cursed of them (as they use to say) with b•l book and candle:* Harding answereth; *To be excommunicate, ye have deserved &c. neither were ye by excommunication put from us, til ye had by contumacie severed yourselves from the Church, and shown yourselves desperate and incorrigible.* And what will they say to the Synedrion, the representative church of England, whose *excōmunications ipso facto*, if they be of the Lord, do forbid all Christians to communicate with these men, that thus plead for Antichrists baptism: yea they will tell M. Johnson in his own words, that it is a *fearful syn, (their Church being a true Church) to contemn their excommunication.* If they answer, their excōmunications are unjust, therefore they are of no weight: this will not salve the sore. For 1. all excommunicated, will say they are cast out unjustly: shall their own sayings be accepted? if not, then neither these men's; til their particular causes be cleared. In the mean time, men



will more regard the church, then him that is cast out of the Church: and according both to Christ's doctrine, & the doctrine of the Church of England, he should be esteemed an hethen and publican. 2. Again many have been cast out for contemptuous refusing to come unto the Bishops synedrion, & they have left those Bishops, Ministers, Consistories & Churches, as being all false and Antichristian, unto whom no church duty of admonition &c. did belong. And now that these men have changed their mind, and count it a true Church and Ministry, (though with corruptions): how will they be able to bear out such as are excommunicated, for so great contempt and error? 3. Thirdly, as Antichristians do excommunicate such as they should not: so do they baptize such as they ought not, even open impenitent Idolaters and their seed, the generation of Vipers which John the Baptist would refuse. Yea Mr Johnson himself hath said of a better estate then Rome's, that *God's covenant is sacrilegiously violated, whiles it is said to the open wicked (in delivering them the seals of God's covenant) Thou art righteous.* Therefore if the Popes excōmunicatorie bulls, are but bubbles because they are unjustly executed: his baptism also will be found but a fiction, & no true seal of salvation to such as receive it of him.

Finally touching circumcison, I think it cannot be manifested that any people's fallen from God and his Church, using it colourable for a religious action, (as all Antichristians and heretics do baptism at this day,) did or were bound to cut their foreskin the second time, if they came unto the truth of God: as for example, the *Colchians, Egyptians and Ethiopians*, whom histories mentiō to be circumcised; or the *Samaritans*, whom Mr Johnson acknowledgeth to have *still used circumcison*. Hereunto we may add out of the Jewish records, how they hold, that *Al have leave to circumcise, yea though it be an uncircumcised person, or a servant, or a woman, or a child, circumcising in the place where there is no man. But an hethen may not circumcise at all: yet if he do circumcise, there is no need to return & circumcise the second time.* If this rule stand, we shall not need to repeat our outward washing in baptism, though given us by Antichrist, or any other aliens from the church & covenant of promise.

Of the Church of Rome.

The Church of Rome being acknowledged by all that fear God, to be the throne of Antichrist, & Mr Johnson himself having professed, that *the hierarchie and Church-constitution of Antichrist, is the most detestable anarchie of Satan that ever was:* yet imitating now M. Gifford, M. Bernard▪ and other professed enemies of the truth, he pleads for that Church after this manner. *The Apostle expressly teacheth, that Antichrist should sit in the Temple of God, 2. Thes. 2, 4.▪ And by the Temple understanding the Church of God, it will follow that Antichrist should sit in the Church of God, and is there to be sought and found, and not among Jews, Turks, Pagans &c. neither that Antichrist takes away wholly the church of God, and every truth and ordinance of the Lord &c.* I answer, truth & error are closely couched together in this their plea: for the discerning whereof, we are to consider, first how Antichrists church is described in God's word; secondly what the state of the church of Rome is at this day. The Antichristian synagogue is by the holy Ghost called a *Beast*, which signifieth a *kingdom*: it is named also a *great city*, which noteth the largeness of that polity and kingdom. It cometh up *out of the earth*, as being of this world, (which Christ's kingdom that cometh down from heaven is not:) and therefore is called a *man of syn*, and a

*great whore*: whose head is *Abaddon* or *Apollyon*, the destroyer of others, and himself the son of perdition; and they that follow him, are the children of damnation. This wicked generation warreth against *the Lamb* Christ, and against the saints; blasphemeth God's name & tabernacle and them that dwell in heaven, that is the true Church, whose conversation is heavenly. Yet do they all this mischief under show of Christian religion: & therefore this beast hath horns like the Lamb Christ, this whore is arrayed with purple & scarlet, gilded with gold, precious stones and pearls; as if she were the Queen and spouse of Christ: she hath peace offerings & Vowes, as if she were devowt in God's service: bread and waters, as ready to refresh the weary sowl. Her doctrines sweet & amiable lie spoken in hypocrisy: but yet confirmed with signs and miracles, as if they came from heaven: her power and efficacy great, prevailing over the many and the mighty, the Kings & Princes of world, deceiving all nations with her enchantments, and if it were possible, God's very elect: her continuance and outward prosperity long: her end miserable, consumed with the spirit of the Lord's mouth, and abolished with the brightness of his coming: and for her destruction the heavens shall rejoice and sing praises to God.

Now for to find the accomplishment of these things, we are directed by the now Romish religion, to a Catholik or Universal church, one part whereof lives on earth, another under the earth, and a third part in heaven. 1. On earth, is the whole multitude of such as are named Christians through the world, united as a catholic body under one visible head the Pope, who with his 2 horns like the Lamb, pretendeth to be Christ's Vicar in the Kingdom & Priesthood; and is professed of his vassals, to be that tri•d precious corner stone, that sure foundation in Zion, *Jsa. 28.16.* and it is *declared, defined and pronounced, that it is of necessity to salvation, for all men to be subject unto him.* Under this Captain are three bands of soldiers, the first clergy men, as Bishops, Priests, Deacons, Subdeacons and the rest of those shavelings; the second Lay men, as Kings, Pinces, Nobles,, Citizens, and Commons of all sorts and vocations; the third sort is both of the Clergy and Laity, called Monks or Regulars. 2. Under the earth, or in Purgatory fire, are the souls (they say) of all such as die with venial sins, whose payns are to be holpen by prayers, and masses, said for them by such as are alive on earth. 3. In heaven, are the sowl of men departed in the popish faith, and delivered from purgatory: some of which, the Pope canonizeth for Saints, whom the people on earth are religiously to honor and pray unto, as their mediators with God. This church on earth, cannot err in things which it commandeth men to believe o• do, whither they be expressed in scripture or not: therefore men must believe in her, and trust her in all things; for the truth of the faith as touching us, relieth upon her authority: and she hath power to make laws which do bind and constreyn men's consciences.

These things premised, I come to our Opposites arguments. Their first reason from *2. Thes. 2.4.* is unperfectly alleged, for the text there saith of the man of syn, that he doth *sit as God in the Tēple of God*: whereupon their conclusion must be, that *Antichrist sitteth as God in the church of God.* And if they can prove that he is *the true God*, I will yield that his temple is the true temple, & his Church *the true church.* Otherwise, if he be but an Idol and not God: his Temple

church and body, will prove but an Idol like himself, and his *blasphemy* is worse then theirs which said they were Jews and were not, but did lie, and were the synagogue of Satan.

Secondly, they take it for granted, that by the *Temple* is meant the *church*: and so go on in obscurity. Whereas the Temple did primarily figure out Christ, *Joh. 2.19.21.* and in the heavenly Jerusalem, (the true church), there was no other temple seen, but the *Lord God almighty and the Lamb* (Christ) which are *the Temple of it, Rev. 21.22.* If in this sense we understand that speech of Paul touching Antichrist, then must we translate the words, (as some ancient Doctors have doon) *eis ton Naon, for the Temple,* or, *as if he himself were the Temple:* and so in deed Antichrist taketh upon him the person and office of Christ, (under pretence of his Vicarship,) *showing himself that he is God,* proclaiming himself to be the *brydegroom* of the Church, which is the office of Christ, yea taking a title above him, for whereas Christ is called *Pontifex magnus, the Great high Priest:* the Pope is usually entitled *Pontifex maximus the Greatest high-priest;* and reason there is for it, because *in the Pope there is power above all powers, as well of heaven as of earth,* as in a public Council it was spoken of this Beast. Now that these things should be true of the *man of syn,* otherwise then by lies spoken in hypocrisy, none of grace, I know, will affirm.

Secondarily the *Temple* figured the Church, but first the catholic or universal church *Eph. 2, 21.* then every particular church by proportion, *1 Cor. 3, 16, 17.* Which of these two, our opposites do intend, they show not. If they mean a particular church; it will not agree with the prophesies of Antichrist, whose *City* or church is so great, as *people's, kindreds, tongues & nations,* do dwell in the streets thereof. Neither is that answerable to the Temple in Israel, which was not for one synagogue, but for the whole natiō of the Jews, and for the Gentiles that came to the faith, through the world. If they mean the catholic or universal church, (which indeed Antichrist claymeth for his Temple,) then we are to be taught of them, how that whoorish company that worship the Beast and Dragon; can possibly be the true catholic church and spouse of Christ, otherwise then by counterfeysance and lying ostentation, even as the Devil himself is an Angel of light.

And the very word *Temple,* leadeth us to understand Antichrists church to be but a counterfeit. For what was the *Temple* or *Tabernacle* in Israel? Not the Church or congregation of God's people properly, for they were the worshipers of God in the Tēple: but it was a sacramental sign of God's dwelling with his people, as it is written, *they shall make me a sanctuary, that J may dwell among them.* So Solomon built the Temple that God might dwell therein:: and for the times under the gospel, God promised, *J will set my sanctuary among them forever, & my Tabernacle shall be with them, & J will be their God, & they shall be my people:* and the fulfilling hereof is set down *Rev. 21, 3. behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people.* So in *Revelat. 11.1.* the Tēple is distinguished frō thē that *worship therein,* which is the people. The Temple then, was an outward sign of God's presence with his people, and of his inward dwelling in their harts by faith and by his Spirit unto their salvation: so Antichrists Temple is an outward show of his presence with that seduced people, in whose harts he dwelleth by Popish faith and by his Spirit of error carrying them to damnation. But as Antichrist shall not professedly deny the true God or Christ, though in

deed and truth he falsely showeth himself that he is God: so shall he not professedly deny the Temple or church of God, but falsely vaunt his adulterous synagogue to be the same. God's true temple and tabernacle is in mount Zion, in heaven, where God sitteth on a throne and dwelleth among his people; where is the ark of his covenant, and from thence lightnings, voices, thunderings, earthquake and hayl, come forth against the Antichristians his enemies, and vials of his wrath poured out upon the throne of the beast, and on the men that have his mark. On the contrary, the Beast, which is the kingdom of Antichrist, ascendeth from beneath out of the bottomless pit, and blasphemeth this heavenly tabernacle, and sitteth in Babylon upon the Dragons throne, and fighteth against the Lamb, and against the Saints, treading underfoot the holy City, and casting down the place of Christ's sanctuary. When the Apostle therefore telleth us, that Antichrist *sitteth as God in the Temple of God*, it is to be understood first of their invading and destroying of God's church and people, as the heathens of old dealt with Ierusalē & dwellers therein; secōdly of their own vain ostentatiō, whiles they will have it called the Christian catholic church, and the Pope the head of the same.

The next point that Antichrist is *to be sought there, and not among the Jews Turks & Pagans*; is a fallacy from an insufficient division; for all out of the true Church are not *Jews, or Turks, or Pagans*, there is a fourth to make up the mease, even *popish Antichristians*, and among these is the *Man of syn* to be found, though with a visar on his face, and a sheepskin on his back. In the true Church he hath sometimes been found raunging as a wolf, but not reigning as a God, which in his own Temple he doth: where he is acknowledged *Our Lord God the Pope*, and <sup>h</sup> *Thou art another God on earth*; and *To believe that our Lord God the Pope might not decree as he hath decreed, it were a matter of heresy*; and, *O thou that takest away the sins of the world, have mercy upon us*; with other like intolerable blasphemies.

Thirdly they say, *Antichrist takes not away wholly the church of God, and every truth and ordinance of the Lord*. I answer, neither did the Devil take away wholly every truth and ordinance of God from among the heathens: but they retained many rites of God's worship received from their fathers, as before is noted. Yet in very deed, so much as in them lay, and us stood with the safety of their deceitful kingdom, the Devil of old, and Antichrist his son of late, have sought wholly to take away the church & truth of God; and to put lies in the place. But God hath nourished the woman (his church) in the wilderness, from the presence of the Serpent, *Rev. 12.14*. And for further answer hereof, let us hear what M. Johnson himself wrote heretofore against M. Jacob, *J would know of yow (saith he) who are so deep a clerk, how Antichrists church and religion should justly be accounted a mystery of iniquity, and truly be said to speak lies in hypocrisy, also privily to bring in damnable heresies, and to have a show of Godliness, if they did so absolutely and wholly depart from the faith, and not only from some points thereof &c.*

Fourthly they allege *Rev. 18.4. Go out of her my people &c. which words (they say) imply the covenant of God continued among them*. I answer, these very words are taken from *Jer. 51.45. My people, go out of the midst of her*: where by *my people*, the Church of Babylon is not meant, but the Israelites, God's *lost sheep* scattered there upon the mountains and hills, whom *first the King of Ashur had devoured, & lastly Nebuchadnezzar King of Babel had broken their bones*, having

burned Jerusalem and the Temple with fire, broken down the city walls, imprisoned their King in Babylon, captived the Princes & people, and carried the vessels of the Lord's house into Babylon: so that now Israel was without Temple, without kingdom, without polity or common wealth of their own; (only the Lord himself was a Sanctuary or Temple to the faithful there dispersed,) and their holy vessels were carried into the Temple and treasury of Nebuchadnezzar's God. And these Israelites figuring God's elect, are called out of Babylon, which God would utterly destroy & make desolate forever. And thus from Antichrist's church, which is *Babylon, Egypt, & Sodom*, are God's elect called out: a most evident proof that she is none of God's church, (whatsoever she pretendeth,) anymore than the idolatrous heathens, whom she matcheth in filthiness of whoredoms, and multitude of abominations. God's covenant of grace is not therefore with *her* at all, for she is appointed to damnation: but the elect that obey God's voice calling them out of her, them he will receive into covenant, he will be a *Father* unto them, and *they shall be his sons and daughters*; as he hath promised.

Fifthly they add, *And so Israel is often called the Lord's people, in the time of their Apostasy: 2. King. 9.6. & 13.23. 2. Chron. 30.6.—9. &c.* I answer; they prove not the Question: for first the Antichristian church is *Babylon*, and *out of her*, that is *Babylon*, are God's people called. Now to prove her God's church, they flee to Israel: whereas the Gentiles were her true types as elsewhere I have manifested; though all the wickedness & hypocrisy of Apostate Israel, is also found in this Romish Babel.

2. Neither yet is their argument for Israel good: to say *they are called the Lord's people*, therefore they are his true church; I deny the consequent. For things are named in scripture sometime as they have been before, though they be not so still: as *Abigail* is called the wife of *Nabal*, though he were then dead, and she married to *David*; *Solomon* was begotten of *Uriah's* wife, whereas she was then *David's*: so *Jesus* was in the house of *Simon the Leper*, so named because he had been a leper. Thus *Israel* were called God's people, for that he had been their *first husband* though in their apostasy they were *not his people*, nor *his wife*. Secondly they were so called, in respect of their profession, that they would be so esteemed and named; though in deed they were *without the true God*. As *ô thou that art named the house of Jaakob &c. but he that was yesterday my people, is risen up for an enemy*. Thirdly they were called God's people in respect of their calling again unto him and his covenant afterward, though for the present they were none of his: as *In that day, J will marry thee (Israel) unto me forever, J will even marry thee unto me in faith, and thou shalt know the Lord: and J will have pity on her that was not pitied, and will say to them which were not my people, thou art my people, and they shall say, thou art my God*. And thus the Gentiles were called Christ's *sheep*, because they should after be brought into his fold, *Joh. 10, 16.* & God had much people in *Corinth* a heathenish city, *Act. 18.10. 1. Cor. 12, 2.* and the Jews to this day are *God's people & beloved*, not for their present state which is cursed, but for the promise that they shall hereafter be grafted again into Christ. *Rom. 11, 11, 20, 23, 25, 26. & 9.4.* with *Jsa. 59, 20, 21. Ezek. 34, 23.—30. Hos. 3, 5.* As for this false church and state of *Israel* (which compassed the Lord *with lies and with deceit*,) it also may show us how to understand that *Temple of God* forespoken of, wherein *Antichrist should sitt as God*. For was there any true Temple anywhere but in *Jerusalem*? yet when *Israel* forgot his maker, he

*built Temples.* These howsoever they pretended the God that brought them out of Egypt, yet were in deed built for the worship of *Devils*, to whom they sacrificed, and not to God. Therefore the Lord by names distinguisheth these two churches, calling Samaria *Aholah*, that is, *Her own Tabernacle*, & Jerusalem *Aholibah*, that is, *My-tabernacle in her*: but if God's tabernacle had been also in Samaria; the difference had not been such. The Idol temples then which Jeroboam and his successors built, were none of God's temples, otherwise then by lying pretenses: much less then was *Bels* temple in Babylon, God's temple: and if the figure were not his, neither can the figured thing be his, I mean this spiritual Babylon, the *mother of whores*, the *habitation of Devils*. For as Christ surmounteth in grace and holiness, all types & figures that went before of him: so Antichrist surpasseth in wickedness, all the types and figures of him. Therefore the holy Ghost contenteth not himself with one name, but calleth Antichrists church, *Babylon*, and *Sodom*, & *Egypt*, and *where our Lord was crucified*, meaning hethenish *Rome*, by whose policy Christ was killed, when he was delivered to Pilate the Roman deputy, and to the Gentiles (the Roman souldjers) to be mocked scourged & crucified. So that look what idolatry, fornication, persecution and wickedness hath been read of among those hethen people's, the same may be proved upon the synagogue of Antichrist, (though mixed with profession of the name of Christ, the more easily to deceive:) as whensoever any will bring them to be compared, shall soon be manifested.

6. But they proceed, and plead, that *this clause partake not in her sins, Rev. 18, 4. showeth what we are to leave and renounce, namely their sins, and not whatsoever is had or retained by them.* I answer, first the text saith *Go out of her*: meaning this whore, this Babylon, that is, this Church: and so from the *golden cup* in her hand, as well as frō the filthy potion that is in it; & frō the Beasts counterfeit Lambs horns, as well as from his Lions mouth and Bears paws. We may not in the truest Church in the world *partake with their sins*: yet is not every true Church that sinneth, Babylon. Secondly, she being in this forlorn estate, she is but a lump of syn, a *man of syn*, a child of perdition: the Beast is not one person, but the whole kingdom: & M. Johnson himself hath acknowledged more then once, *that the man of syn, is the false Church (& religion) of Antichrist, compared to the body of a man, and consisting of all the parts together.* Now to the defiled and unbelieving, nothing is pure; their sacrifices are abominable, their prayers are turned to syn. We acknowledge therefore no good or holy thing in Antichrists synagogue, as touching her use of it. Thirdly we renounce not any good thing, because that harlot doth challenge & abuse it: but we practice God's ordinances as he hath commanded, condemning utterly the profanation of them by Antichrist.

7. They further allege, *that the Church of Rome was at the first set in the way of God: since which time she is fallen into great apostasy as Israel did: in which estate she hath kept sundry truths and ordinances of God, as Israel also did. Which causeth a twofold consideration of her estate, 1. in respect of the ordinances of God still retained among them, 2. and of the mixture of their own abominations. In regard of the one to acknowledge the truth and church of God there; in regard of the other to observe their apostasy, and confusion against Antichrist: and for this mixture, to separate from them, and to practice every ordinance of God, which was and is in that church: leaving only their corruptions lest we fall into Anabaptistry and other evils.* I answer, they do but roll the first stone, saying the same things; comparing Antichrists church with Israel, whereas the holy Ghost compareth it

with the gentiles, even the most vile, the Sodomites, Egyptians, Babylonians, and hethen Romans, as before I have shown. In all which nations, there were many truths & ordinances of God retained & abused; which truths made them no true Church, unless we will say, all the world was God's true Church. But I will follow their particulars. *The Church of Rome* (they say) *was at first set in the way of God*: I answer, there was at Rome such a Church in Paul's time; but the Romish Church now, is a Beast since that time sprung out of the bottomless pit; a Catholik monster, dispersed (as they feign) through earth, heaven, and purgatory, as before I shown: such a Church Paul never saw, but by the spirit of prophesy foretold of it. That Church then was Saints, & worshiped God: this Church now is an habitation of Devils, and worshipping Devils.

*Since that time* (say they) *she is fallen into Apostasy*. True, say I, even soon after Paul's time, for then the mystery of iniquity did work, and many Antichrists were gone out, whiles the Apostles lived. For which their Apostasy (like Israel's) when they would not repent, (as Christ threatened some that were new fallen into such sins,) the candlestick (the Church) was removed, the Church of Rome as Paul forewarned, for unbelief was cut off among others: and for a punishment of their Apostasy, God delivered the East Churches into the hands of Mahomet, and the West Churches into the hands of that false-horned beast Antichrist: even as Israel and Judah of old, for their like sins, were delivered into the hands of the Assyrians and Babylonians. And this Paul prophesied, that there should be *a departing frō the faith*, before that *Man of syn* should be disclosed: and because they received not *thelove of the truth* that they might be saved, therefore God would send upon them that Adversarie, with Satan's power and strong delusion to believe lies, that they might be damned. Thus Mahomet & Antichrist, were God's 2 plagues, to bring not only the death of body, but of sowl, upō thē that loved not the truth, but departed frō it. For when the *great mountain* (which is the kingdom of Babylon, Antichrists monarchy,) burning with the fire of ambition and strife, was cast into the sea, that is, among people's and nations: then the living creatures that were in the third part of the sea so corrupted and bloody, died: & lived not again for a thousand years, as did the godly which worshiped not the beast. Although therefore we may truly call the state of Mahometisme and Antichristianism, *apostasy*: yet we are taught of God, to understand such apostasy as was among the heathens, in Sodom, Egypt and Babylon; and so Rome is called, not only figuratively, (as sometimes the Jews are called *people of Gomorrah*, but *spiritually*, that is in deed and effectually: for the spirit and life (so to speak) of all their abominations, are in her most powrful and apparent. So their comparison with Israel, falleth too short in measure: though Israel also when they forsook God and his Church, and built new Temples were not God's true Temple or Church, as before is proved. Their cōsideratiō *in respect of God's ordinances to acknowledge the church of God there*: is a speculatiō of their own, not of God. For the stealing & abusing God's ordinances & mixing thē with their own inventiōs, maketh not a people God's people or Ch.; anymore thē a true man's money in a theefs purse, maketh the thief an honest mā. If it were so, then the heathens when they sacrificed swine, were to be condemned▪ but when they sacrificed bullocks and sheep, were to be approved as God's Church, for they kept God's ordinance as well as Rome with their sacrifice of the Mass. When they worshiped idols, they

were to be condemned; but when they worshiped the true God in their ignorant manner, they were to be justified as his people: so when they kept the feasts of new moons, they were to be praised as God's Church, for it was an ordinance of his: but when they kept their Bacchanalia, to be disclaimed for heretics. And what will this come unto at the last; but to justify the Devil as he is a creature of God, and transformed into an Angel of light; but to condemn him as he is a black Devil, and Apostate from his original. Their *fear least* they should fall into *Anabaptistry*, is before defrayed: but as some mariners to avoid Charybdis have falln into Scylla, so these to shun the shelves of Anabaptistry, have run their ship upon the rocks of Popery.

8. Their next *double consideration*, is about *the covenant of God made with his people*. For oftēn, the people on their part break the covenant when the Lord doth not so on his part; but still counts them his people, calls thē to repentance, folowes them sometime with judgm<sup>t</sup>, sometime with mercy, Lev. 26, 15—45. Ezek. 16, 59,—62. Jud. 2.1—20. Thus in Israel they fell to Idolatrie & transgressed the covenant on their part, Exo. 32. Jud. 2. & 3. with Ps. 78.56.58. 1. Sam. 7.3, 4. 1 King. 12, 28, 33. & 14.22, 23, 24. with 2. Chron. 12. & 13. & 1. King. 19, 10. Hos. 6.7. & 8, 1. yet the Lord breaks it not on his part, but spareth and destroyeth not, nor presently gives them a byl of divorce, but in his mercy as a loving husband calls them to repentance, sendeth Prophets, calls them still his people, helps them and casts them not off. Adjoyning also punishments, both for avenging the quarrel of his covenant, and procuring their conversiō. Exo. 33, & 34. &c. Lev. 26, 14, 15—25—42, 44, 45. Jud. 2, 1, &c. Ps. 78. 1. Kin. 13, & 16. & 18. 2. King. 5, 8, 15, 17. Jer. 51.5. Ezek. 16, 59.60 &c. Hosea's, Amos &c. In these two divers respects, Israel considered in themselves and their idolatrous estate are said to be without God, without Priest, without law: to forsake and break the covenant, not to be the Lord's wife but an harlot &c. having children of whoredoms, and that the Lord is not with Israel, or with any of Ephraim, 2. Chrō. 15.3. 1. King. 12, 28.33. & 15, 34. & 16, 13, 26, 31, 33. & 19, 14. Hos. 2, 1,—5. & 5, 3, 4. & 8, 1. & 9, 1. with Psal. 106, 29.39. Ezek. 16. and 23, ch. 2 Chron. 25, 7. But again in respect of the Lord and his covenant into which they were received, & which he breaks not on his part, he calls them to repentance, is called their God, and they the people of the Lord, and their children born to the Lord, and Israel not to have been a widow forsaken of God, but the Lord pitied them, & respected them for his covenant with Abraham, and would not cast them off as yet. And thus Israel continued long, respected of the Lord notwithstanding her apostasy, Jud. 2, 1. 1. King. 18.36. 2 King. 9, 6. Hos. 4, 6, 12. & 5.4. & 7.10. & 8, 2. & 9, 1. & 14, 1, 2. Amos 7, 15, with Psal. 89, 30.—34. Eze. 16.20.60. Jer. 51, 5. 2. King. 13, 23. Yet in these times, the Prophets taught the people to plead with their mother, & separate themselves. &c. Hos. 2, 1—5. & 4, 12, 14, 15. Amos 4.4, 5. & 5.4.5. Al these are writ for our learning, & to be applied to the the churches estate in Apostasy since Christ, Rom. 15, 4. 1. Cor. 10.11. I answer, these things are very obscurely and confusedly by them set down: so that the error is couched in darkness. 1. They show not how the covenant between God and men stood: 2. there is an equivocation in this word *breaking of the covenant*, which they clear not: thirdly they shuffle together the estates of Israel when they were one body, & when they were rent in two, 4. so also the churches in Apostasy since Christ, they distinguish not, from the kingdom of Antichrist: but confound Zion (when she sinneth,) with Babylon.

1. The covenant between God and men, was always conditional; by the law, if they did his commandments, they should *live by them*; and if they *continued not in all things written in the*



book of the law to do them, they were cursed. By the gospel, *he that believeth in the son [of God] hath everlasting life, and he that obeyeth not the son shall not see life, but the wrath of God, abideth on him.* And all the figurative covenants that Israel had, were also conditional, blessings promised to the obedient, and curses to the transgressors.

2. The *breaking of the covenant* on man's part, is always by syn: in which sense it cannot be said that God ever *breaketh covenant* at any time. But in another sense by punishing, and putting from him the rebellious people, in just judgment; we may say God *breaketh* or *disannulleth the covenant*. Whensoever a people by syn forsaketh God, and refuseth his word calling them to repentance: they cannot have themselves, neither can other men have concerning them any assurance of their salvation, or that they abide in the covenant of his grace. For *whosoever abideth in him* (as saith the scripture) *he sinneth not: whosoever sinneth, hath not seen him, neither known him.* Be it *man or woman, or family or tribe*, which turn their heart from the Lord, to serve other God's, though they bless themselves in their harts, saying we shall have peace &c. *the Lord will not be merciful unto them.* As for God's patience, who presently punisheth not, but sometime forbeareth long; and inviteth them to repentance: this doth not assure any that they are under his covenant of grace, unless by repentance and faith they turn unto the Lord. The long suffering of God abode in the days of Noah, 120. years, whiles he preached to the old world which perished in the flood: so his bountifulness to many other people's should have led them to repentance, when they after their hardness and impenitent harts, heaped unto themselves wrath against the day of wrath. And the judgments upon God's professant people, come often times more speedily, then upon the open infidels. Let us look upon the typical estate of Israel, our ensamples: It was a covenant between God and them, that he would give them the land of Canaan, a figure of the heavenly inheritance: and he led them through the wilderness, to the borders of the countrye, and said, *Loe the land is before yow, go up and possess it: but they were afraid and would not go up, through their unbelief.* Then the Lord presently was wroth and swore, that not one of those transgressors should see that good land; yea though they after were sorry, and offered themselves to go up, yet the Lord forbad them, slew some of them by the sword, and turned all the rest back to wander and perish in the wilderness. Again, it was a condition of the covenant on God's part, that *he would cast out the Amorites, Canaanites &c.* from before the Israelites; and on their parts, that *they should make no compact with the inhabitants of the land &c.* But when they brake with him, and rooted not out the people, but agreed with them for tribute; the Lord also presently brake with them, saying, *J said J will never break my covenant with yow &c. but ye have not obeyed my voice, wherefor J say also, J will not cast them out before you; and again because this people hath transgressed my covenant, therefore will I no more cast out before them any of the nations; and so they were left as a whip on their sides, and thorns in their eyes.*

The like may be seen by comparing all other particulars, and those threatings in *Levite. 26.15.16. &c.* with their histories in the books of the *Judges* and *Kings* of Israel: according to that saying of God to Moses, *they will forsake me &c. and J will forsake them.* And as for that which is cited from *Levite. 26.45.* it was a promise of the Gospel, upon their unfeigned repentance; and pertaineth to the Jews also at this day, as Paul showeth us *Rom.*

11. for this rule is general, he that confesseth and forsaketh his sins, shall have mercy. Although therefore God useth sometime more forbearance of evil men than at other time, and often giveth space to repent: yet if they repent not, they shall assuredly perish, and their boasting of the covenant shall not save them.

3. Touching their application of things to Israel, not putting difference between their state when it was one, and when it was rent asunder: therein also they fail. Whiles Israel were one, they continued God's Church: for though they often sinned, yet by his word & afflictions he soon brought them to repentance, as is noted, *Judge. 2.4, 5. and 3.8, 9.15. and 4.1.2, 3. &c.* But when after many other sins, ten tribes fell from the Lord, and rent themselves from the Kingdom of David, and Priesthood of Levi, both which were sacramental types of Christ and his Church; when they left the other testimonies of God's presence, the Temple and Altar at Zion, where God had said he would dwell forever; and built them new Temples and Altars to syn, forgetting their maker; when they set up Calves and Devils to worship God by; then presently God sent his Prophet to them with a denunciation of judgment, which being done, he was to avoid them as Hethens & Publicans; not eating or drinking in the city: which because he did (though drawn in by the lie of another Prophet,) the Lord slew him with a Lion. And all that feared God, both Priests & people, left the country and went to Judah: and the rest wer still called upon by the Prophets to forsake them, as not being God's *wife*, that is, his Church: and their estate shown to be without the true God, and without Priest, and without law: and they were unto God as the Ethiopians. Now whereas our Opposites allege, God did not presently cast them off; it is true, in respect of calling them to repentance, and of their dwelling in the land, or, as the scripture saith, *of putting out the name of Israel from under heaven*: for his covenant was to punish them by degrees, & at last if they repented not, to scatter them among the Hethens, til their uncircumcised harts should be humbled, and they rewed their former syn; and then would he remember his first covenant, & so receive them again to grace in Christ. And as for not casting them presently out of the land, the Lord dealt with them, as he had before dealt with the Hethen Canaanits which were spared therein for a time, *because their wickedness was not yet full*, Gen. 15.16. If this patience towards them, will not prove them a true Church; no more will God's like patience towards apostate Israel. And how they in their impenitent estate, hardening their necks daily more & more, could be said to be the true Church of God, (though they cōpassed him with lies,) and in the covenant of his grace unto salvation; I leave for them to judge that are wise in heart. As for these men's double *respects*, they are not all of them sincere. They would have it said in respect of the Israelites, (and not of the Lord) that they were *without God, without Priest, without law, none of his wife, having children of whoredoms, and the Lord is not with Israel* &c. & again in respect of the Lord (and not of themselves) that he is called *their God*, and they *his people*, and their *children borne to him*, and Israel *not to have been a widow forsaken* &c. I answer, whatsoever was syn, was wholly their own, and whatsoever was grace, was wholly God's: & this is true in the best Churches in the world. But whatsoever was a reproof and punishment for their syn, respected both God's justice, and their demerit: and whatsoever acceptation of grace was in them, respected both God's mercy in Christ, and their faith. If therefore they were in any sense a true Church at that time actually, it must needs be by mutual referēce to

the covenant on both parts, God offering, they taking his grace offered; through his holy Spirit working in them: otherwise it is a mere fiction in religion, to make difference where none is. Now let them show that they accepted the grace of God, calling them to repentance: we show the contrary by the Lord's own testimony, who for their unbelief and stubborn disobedience did put them out of his sight in wrath. And if men accept not the grace of God: his calling upon them to repent, makes them no more his Church, then the Hethens unto whom he doth the like.

Again, it is not sound to say that in respect of themselves only, it was spoken by the Prophet *the Lord is not with Israel, with any of the children of Aephrain*. For he there dissuadeth Amaziah from having the army of Israel to help him: his reason is, *the Lord is not with Israel*: this most directly respecteth the Lord and his withdrawing of his presence from that people. Even as Moses said, *Got not up [to war] for the Lord is not among you*: did not the event show (when they fled before their enemies) that it was meant in respect of God's presence and help now withdrawn from them? Also when it is said in other scriptures *the Lord was with the Judge*: and *the Lord is with me, I will not fear*: and *I am with yow all days*, & many the like: whoever would dream that these things could be spoken in respect of the men only, and not of God and Christ? Finally the Prophets speech to the Jews, *the Lord is with yow, while yow be with him, but if ye forsake him, he will forsake yow*, doth evince manifestly, that it is an evil gloss, when the text saith *the Lord is not with Israel*, to turn it by respects, as if nothing were meant but *Israel is not with the Lord*. So in the other speech *Israel hath been without the true God*; the words following *but had he turned to the Lord God of Israel; and sought him, he would have been found of them*; these manifest, that it was in respect of God's forsaking them also, and not only of their forsaking him.

No better (if it be not worse) is their citing of *Hos. 2.2. she is not my wife*, that this respected Israel in themselves: be it so, but what followeth? *neither am I her husband*: and if the former branch respected Israel, then this respecteth the Lord, especially seeing he testified by Jeremiah, *I cast her away, and gave her a byll of divorcement*: unless they will say this also was not spoken in respect of the Lord. They do not well therefore to cite one branch of the text, and conceal another, deceiving the reader. How and in what sense God called them *his people*, I have shown before: their former state, their present pretense to be the Lord's, and the future mercy that they should and yet shall receive, might well and did occasion such speeches: but in deed and truth it was as God said to them *you are not my people, therefore will not I be yours*. And as for God remembering his covenant, it is true even to this day, for they are beloved for their fathers sakes, and shall again have the benefit of their first covenant, and so may still becaled *God's people*, as the Prophets foretelling their return, do entitle them: yet I hope our opposites will not hereupon conclude, that the Jews now (whiles they continue unrepentant) are God's true visible church. That of *Israel and Judah being no widow, Jer. 51.5*. is a prophesy of their return out of Babylon, and restoring of their common wealth, as the whole argument there manifesteth. They should repent and seek the Lord with tears, and renew the covenant on their part, and God would forgive them all their sins. This therefore is not spoken in respect of God only, but of them also turning by repentance to the Lord in their affliction, and the Lord turning to them; as the first performance of this

prophecy showeth, *Nehem. 9.1.2.—32.—38.* Moreover, it proveth not that Israel was always before, God's wife or Church; for it is plain to the contrary, *Hos. 2.2.* and she was divorced, *Ier. 3, 8.* & dead in syn, *Hos. 13.1.* but now was to be fulfilled in such as returned, that which was prophesied, on Israel's part, *J will go and return to my first husband;* and on God's part, *J will marry the unto me in faith.*

Their applying of these things to our times, is not in all points aright. For though in this, Antichrists synagogue and Israel's do agree, that neither be God's true Church: yet the perfect type of Rome, as God describeth it, is Babylon: and we should not be wiser then God. And if they cannot prove Babylon then to be God's church, which was not more deep in syn thē now Antichrist is, and which city had promise and performance of mercy in Christ at the end: they shall never prove this synagogue of Satan to be God's true Church, which hath no promise of recovery or mercy, but prophesies and threatenings of assured destruction.

They proceed further to a double regard of apostate Churches, in comparison with other people's; as Israel compared with the Philistines &c, is called and counted God's people, having the only true God for their God: *2 King. 5, 8.15.17. & 9, 6.* but being compared with Judah, is an harlot and not God's wife. *Hos. 2.2.5. & 4.15. &c.* So the church of Rome in apostasy, compared with Jews, Turks & Pagans, ought to be counted Christians, and the Temple of God, the Church of God brought to the faith of Christ, *2 Thes. 2.4.* with *Ezek. 43, 7, 8. Zach. 6, 12, 13. Eph. 2, 11. — 13, 19, 21. 2. Cor. 6, 16. Rev. 11.19.* but again cōmpared with the ancient church of Rome, & such as now are faithful churches, she is to be esteemed the great whore, believing & speaking lies in hypocrisy &c, *Rev. 17.1.5. 1. Tim. 4, 1, 2, 3. 2 Thes. 2, 3, 10, 12.* And thus in a double consideration, it may be said of Rome in one respect, there is a true Church there, and in another respect there is a false church there.

I answer; first to the double regard of Israel; if they mean that only in respect of Judah, and not also of God, Israel was called none of God's wife; it is untrue, and before by me disproved. If they mean, that not only in respect of God, but of Judah also, Israel was an harlot, and not God's wife, it is true, and maketh so much the more against their estate, but nothing at all, (no not in show) for it. And how Judah respected Israel, (besides all former testimonies of the Prophets alleged,) their continual wars both with word and sword do manifest, as when after reproof of their falling from God, they killed five hundred thousand chosen men of Israel at one battle: besides their continual combats after, excepting some few Kings which made amity with them, for which they were reprov'd: as the Prophet said to K. Jehoshaphat for joining with the King of Israel against the Aramites, *wouldest thou help the wicked, and love thē that hate the Lord? therefore for this thing, wrath from the Lord is upon thee.* But had the Israelites been their brethren in the faith, and covenant of Christ, Judah had sinned greatly in so destroying them. And how the Jews afterward also esteemed of their faith and godliness, their Rabbin's testimonies in the Talmud showeth, where they say of the ten tribes, *Aein lahem chelek leolam haba:* that is, *they have no part in the world to come, in life eternal;* and that *the Lord did put them from upon their land in this world, and will send them into another land in the world to come.* Did they now (may we think) esteem them within the holy covenant, and to have true circumcision, *the seal of the righteousness which is by faith?* As for comparison with the Philistines and other heathens, it is true they were called the people of

*the Lord*; because they never renounced their God in name and professedly: but pretended the contrary. Yet seeing they did but compass the Lord with lies and deceit: this their vain profession did naught avail them, with God or his Saints. And so at this day, the Jews professing the God of Israel, and praying to him, & reading his law and prophets daily in their synagogues, may be called God's people in comparison of pagans which know not God or his scriptures at all: but worship the Sun and Moon, and some of them the Devil, by open profession. Yet none I think will say, that the Jews now being without Christ, are actually in the covenant of grace. Again, the Turks that profess *One immutable, living, true, most wise & high God*; and do acknowledge Christ *to be sent of God with his gospel*, and call him *Ruchella*, that is *the Breath (or Spirit) of God*: these men in comparison of *Julian the Apostate*, and other like wretches, and Atheists, may be called the people of God, and Christians: though in deed, they be far from being either.

Secondly for their *double regard* of the Church of Rome, I say as before of Israel, that in comparison with Turks and paynims, they may be called Christians, but are in deed false Christians, such as in name and show pretend to be Christ's; but are Antichrists & worship the Dragon, and the Beast, and him that sitteth as God in the Temple of God; so to them the scripture may be applied, *they say they are Christians and are not, but do lie, and are the synagogue of Satan*: and if this will help them, let them make the most of it. It is sufficient for the matter in hand, if in respect of Christ and his covenant, and in comparison with Christ's true Churches, that synagogue be condemned, as the *great whore*, the *beast* that came up from, and shall again go down into the bottomless pit. vertheless (but that comparisons are odious) it might easily be proved, that though Antichrists Church pretend to be Christ's, & so in name is better than Turks and Pagans: yet in deed, those miscreants are in some things to be justified, in comparison of them. For Jews and Turks, are not so gross as to worship *the Queen of heaven*, and Images of Wood and of stone, as do the Antichristians.

The Jews are not so vain as to pray to Abraham and the Prophets, though they be in deed saints in heaven: whereas the popish Church prayeth daily to *S. Nicolas, S. Martin, S. Sylvester, S. Benedict, S. Dommik, S. Antonie*, and all other their own canonized and deified Saints, of whom they know not but many may be Devils in hell. And Bp. Bale observeth, *that they have doon as their old predecessors the idolatrous priests did by the ancient Romās, they have set us up a sort of lecherous God's to be worshiped in our temples, to be our advocats, and to help us in our needs*. Yea the Hethens would marvel (as Tullie telleth us) that any should be so mad, as to believe that that thing which he eateth is his God: yet Antichristians believe that they eat their God and maker, when they eat their blasphemous Sacrament of the altar, which before they eat, they worship with divine honor. At Canterbury were kept the clowts that *Thomas Becket* did occupy to wipe of his sweat and to blow his nose on: which were kissed as holy relics, and thought to be wholesome for sick folks. Was there ever, may we think, more foolish idolatry, among any paynims? Wherefore they are in many respects worse than the very Hethens: and it is true which a learned man hath said, that their *Church is like their Transubstantiatiō, accidents without the true and proper subject*.

Their allegation of 2 Thes. 2.4. that the Man of syn *should sit as God in the Temple of God*, is before answered; and is but the misunderstanding of a phrase, that if they would contend, they might as well prove, the Devil which appeared to the Witch of Endor, was Samuel; because the scripture phrase saith that *Samuel said to Saul* &c. 1 Sam. 28 14.15 &c. Neither is Ezek. 43.7.8. fitly joined with 2 Thes. 2. they should set the type from Bels Temple in Babylon, where the vessels of God's true Temple were holden captive: or from the Samaritans Temple built by Sanballat on moūt Garizim, whither the Apostate and wicked Jews used to flee. And whereas they cite Zach. 6-12.13. it is direct against them, for it showeth not that the *Branch* (Christ) should *build the Temple of the Lord*, and then leave it for the man of syn to be worshiped there as God; but that Christ himself should also *carry the glory, and sit and rule upon his throne, and be a Priest upon it*; and this we see accomplished in the Christian Church warring against the Beast: for out of the true temple, and from God's throne there, do come plagues upon the Beasts throne, and upon all his worshipers; and God contineweth still in his temple, which the beast blasphemeth. And of this temple speaketh Paul in *Eph. 2, 11.* where the true God dwelleth by his spirit, *verse 12.* So *2 Cor. 6, 16.* confirmeth this, saying; *what agreement hath the temple of God with idols?* but these would make agreement, which will have the *Adversarie the idol shepherd*, there to sit, where also he is worshipped as God. And in the words next before, *what concord hath Christ with Belial?* *2 Cor. 6, 15.* by *Belial*, we may understand Satan or his eldest son *Antichrist*, the Hebrew word being taking from *2. Sam. 23.6.* where *Belial*, the company of *wicked ones* is opposed to David's house, the father and type of Christ: & Sibylla prophesying of *Antichrist* calleth him *Belial*, (in the Greek termination *Belias*). Now that which Paul doth most vehemently deny, these would affirm, in making such *concord*, that where *Belial* sitteth as God, and is so worshipped; there Christ also sitteth & blesseth him and his worshipers, with the one true baptism, sealing up unto them the forgiveness of sins, and life eternal. For so we have heard it pleaded, that the baptism which the Antichristians have and use in Rome, is the *true*, the *one baptism* spoken of *Eph. 4, 5.* How fitly may we put Mr Johnson here, in mind of his own words cited from a Commenter on *Dan. 11.34.35.* of *the wily whelps that seek how to agree Belial with Christ, Idols and the true worship in spirit; thrusting the Pope and Christ both together into one poke.*

Whereas they end their divers respects, with *a true church there, and a false Church there*: they conclude not the question, but closely turn it away. They should prove *her*, that is the *whore*, to be Christ's true spouse and Church; if so they could. For, *there* there may be a true Church, though *she* be none of it: even as God had his people in Babylon, and there he was a *Sanctuary* or Temple unto them: but the Babylonians were not the men: neither was Bels temple, the Lord's. But it may be they mean *herself*, by *there*: for presently they prove it as *Paul said of one and the same womā, she is dead & alive in divers respects*, *1. Tim. 5, 6.* A fit comparison: for Paul meaneth that *she* was alive in this natural life, but dead as touching spiritual life in God: and this is very true in Antichrists synagogue: for *she liveth in pleasure, and saith in heart, J sit being a Queen* &c. but as touching life with God, she is dead, and appointed to damnation. We acknowledge therefore with them, that things are often in the scriptures spoken in *divers respects*, without observing whereof, men shall err infinitely: but it is evil for men to make other respects then God maketh; the scriptures may easily be

misapplied; as a little after, they bring us the respect of *Abraham unrighteous in himself, but righteous by faith*, Rom. 4.3.5. I hope they will not apply this to that *son of perdition*, in 2 Thes. 2. for that were a most wicked comparisō. Yet thus they have shuffled together many scriptures (whereby the simple may be deceived,) for to show things diversely spokē, which none doubteth off: but how soundly they have proved Antichrists Church to be Christ's, let the judicious Reader give setēce. And let all that fear God mind, whither such doctrines will not beat the path for all licenciousnes. For although the scripture saith, *he that committeth syn is of the Devil: and, we know that whosoever is borne of God sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not:* notwithstanding, men may be as profane as Esau, as filthy in life as Sodom, as idolatrous and sinful as the Egyptians and Babylonians, and yet if they will but cal themselves *Christians*, and be outwardly baptized, they may be blamed in words, and separated from by men: but yet justified as God's true Church, they and their seed in his covenant of grace, & sealed with baptism, which is to remission of sins: and what need they care for more? Who will fear his estate, or amend his life, for the doctrine of such men, as pul down with the left hand, & build up with the right? Is not this rather to *strengthen the hands of the wicked, that he should not return from his wickedness, by promising him life?* Moreover this acknowledging all that profess Christ and are baptized, to be true Churches having the true baptism of God: will necessarily draw unto a general communion with all such societies, where men think actually no evil is committed, as may fall out ofteñ in the sermons of Friers, Jesuits, and other false Prophets; for with true visible Churches and members of Christ, who may not communicate, so it be not in evil? And thus Christians may come to that vanity & cōfusiō which was among the Hethens, of whom an ancient Doctor noteth, that though they had infinite and contrary opinions about the God's and their religion: yet all of them kept communion together in their Temples and sacrifices.

Whereas Mr. John. referreth us to his first writings, in answer to M. Jacob, pag. 7. & 13. and 47. as having then *written somewhat tending this way*, which now he pleads for: the Reader may see (by comparing them) how far they differ. There, touching England, he distinguisheth between their Church estate, in respect whereof he is *persuaded they cannot be judged true Christians*, and the personal estate of some considered apart from their Church constitution, that they *may well be thought in regard of God's election to be heyr's of salvation, and in that respect true Christians:* so in pag. 13. & 47. touching the Church of Rome, and some God's elect in it. Although in pag. 146 he is *persuaded, whosoever lives & dyes a Papist and member of that Church of Antichrist, in the knowledge, profession, and maintenance of that religion in the parts thereof, cannot of us be esteemed to live and die in the estate of salvation.* Now what is that to his present plea, for the Church & baptism of Rome, but rather the contrary. And for us, we never disputed with any touching God's elect, which we leave unto himself who only knoweth those that are his. We deny not but there may be of the elect in all false Churches: even as Satan hath his reprobates in the true Churches. I hold it presumption for any to limit God, by how small means, or measure of faith and knowledge he will save a man. Who dares deny but God had many elect among the Hethens, after he had separated Israel from them? Yea God expressly said, wen he made Israel his peculiar people, that yet *all the earth was his*, which are the

words of the covenant generally. Wherefore we leave God's secret counsels to himself as he willeth us; and do consider only the visible state of Churches, by the rules of God's Law and promises. Finally in that very book which he mentioneth, how sharply doth M. John's. inveigh against his opposers, and against M. Hooker (that pleaded for the Church of Rome because of some truths there retained;) & saith, that *what by the Prelates and their Proctours on the one hand, and the Pharisical daubing reformists on the other, all may justly fear, least the end of that Church will be to look back not only in part, but even wholly to the Romish Egypt and Sodom, and to wollow again in the same mire, from which they would seem all this time to have been washed.* When the Prelates and Reformists shall see what the same man now writeth himself, for that Romish Egypt: what will they say, but that even he also is come to dawb with them for company; and fear a further fall.

Of their judgment of the Church of Rome: translated out of M. Junius.

To countenance their cause the more, they set it out with the name and judgment of a learned man, now deceased. Against whō themselves wrote heretofore; when they would have been loath to stand to his judgment. But what will not men do, for help in time of need? The thing borrowed from him is in deed his own judgment, rather than proof of argument: I shall therefore the more briefly touch it, yet not meddling with the author (who I hope is at rest in the Lord) but with these his translators.

*The Church of Rome (whereof they treat) is properly (they say) the company which is at Rome, as Paul wrote Rom. 1. abusively, it is all the Churches on earth cleaving to it and the doctrine & constitution thereof. They treat of the first, but would have men by proportion understand the same of the later.* I answer; A Church there was at Rome in Paul's time, beloved of God, called Saints, whose faith was published through the whole world. A Church (or piece rather of a Church) there is at Rome now, loathed of God, called Devils: whose whoredoms & abominations are famous through all the earth. In deed and truth there is a great City spiritually called *Sodom, & Egypt and Babylon, Rev. 11.8. & 16.19.* dispersed over the world under the name of a Christian Catholik Church, whose chief place & throne is Rome. As for the congregation of Saints that was there in Paul's time, it is gone long since, and the Man of syn with his worshipers, come in the place. Between these two, there is no just proportion: for what concord hath Christ with Belial? 2 Cor. 6.15.

*The Church of Rome considered as a subject, (they say) hath 2. parts, Pastors and the flock of Christ, for which Church the Apostle of old gave thanks to God, Rom. 1, 8. Neither do we deny this subject to be at Rome evē at this day, because we trust there is God calling, persons called, & the calling itself yet in her, which together in one, giveth being to a Church.* I answer, First, I deny that God is there calling as in his Church, but the man of syn sitts there as God, calling all to worship him, and his calling is by *the working of Satan, and in all deceivableness of unrighteousness among them that perish:* and the persons called, are *deluded to believe lies. 2 Thes. 2.9, 10, 11.* Al these together, give being to Antichrists church, but not to Christ's. And we are sure God calleth out of her, such as shall be saved, Rev. 18, 4. Their starr (or Bishop) is long since *fallen from heaven:* and in stead of Peters keys, he received *the key of the bottomless pit,* which he opened, and brought up a *smoke* of heresies, and darkened all truth and means thereof, and sent abroad his clergy



*the Locusts to sting and poison men's souls: by calling them from God, to worship Devils: And these things Mr Junius himself, hath applied to the popish hierarchy.*

*Touching the papacy, (say they) or papal hierarchy called ecclesiastical, we say not that it is the church properly so called, but an accident growing to the church, and which covertly worketh against the life and health of the church. For the papacy is an order, human and naught; the church is an assembly divine, &c. And after they say, The papacy is in the church as the order of apostasy in the house of God 2 Thes. 2. the man of syn sitteth in the temple of God, with his whole order or rank of Apostates: and the Temple of God consisteth not in that order and number of Apostates, which is a thing most strange and furthest off. And again, the papacy is a poison in the Church, which must needs be vomitted out if it will be preserved, or ells the Church will be extinguished by it, if it suffer that poison to prevail and possess all the veyns of the body. I answer, true it is, and I agree with them, that the rank of Apostates, is far from being God's temple: whereupon I assume, the whole popish church, priests and people are a rank of Apostates; because they worship the Beast, who showeth himself there for God, where the Pope is acknowledged to be the Lion of the tribe of Judah, the root of David, the Savior and deliverer: they worship Devils and Idols of silver and gold, Rev. 9.20. and their belief is in lies 2 Thes. 2.11, 12. therefore the whole popish Church being a rank of Apostates, is a Temple of Antichrist, but not of Christ. Secondly, (to take that which they grant,) the papal Hierarchy ecclesiastical, if it be no part of the body of the Church, but an accident, a poison, a gangrene, an ulcer eating the body: what shall we think of all the actions of that ecclesiastical hierarchy, their ministration of sacraments, their making of ministers, and the whole Church administration, by that rank of Apostates, they cannot possibly be the actions of the body, of the Church, neither of Christ. Can a scab or gangrene perform any action of a natural body or member? And now what is become of their true baptism, and ordination of Ministers before pleaded for? these will be but as the operation of the poison or fretting of the gangrene, for they that did them, being the popish ecclesiastical hierarchy, were no parts of the Church, but accidents, as the gangrene or pocks upon the whores body, which consume life and grace, but give none at all. Thirdly, seeing the popish ecclesiastical hierarchy, (which consisteth of Bishops, Priests & Ministers,) are the poison and botches in the body of the Church, and no parts of the same: how doth God cal in that Church, as before they reasoned? For his ministry is not among them; as for his word, the people have it not so much as to read; and the service of their God's, is in a tongue that they understand not: what now is the means of their calling? Fourthly, compare this with their former plea for the Eldership and Ministry, whē they could not find the Church to be called the body of Christ, house, city, or Kingdom, unless it had officers &c. Now for Rome they will have it the body of Christ, house & Temple of God, ministering true baptism, &c. and yet the ecclesiastical hierarchy are no parts or members, but scabs on the body. But the truth is, these Egyptian boils, the hierarchy, ar the chiefest parts of the body of that Antichrist: which in some respect may be likened to the Image that Nebuchadnezzar saw, Dan. 2.31. &c. The Pope with his triple crown, who is proclaimed for a Vice-God, the invincible Monarch of the Christian common wealth, and vehement conserver of the popish omnipotency: he is the head of Gold. The Cardinals and prelates are next him as breast & arms of silver; the other belly-God Clergy, is the strong brazen paunch, and the Lay people, are as the legs and feet of iron and*

clay, which carry and bear up the bulk: and the unclean Spirit of Satan giveth life and effectual operation to this Beast. For to be a member of this their body and Church, the papists themselves profess that *there is not any inward virtue required*: so then there is no need of the spirit of God, to join these limbs of the Beast together.

But they proceed and say, that *On God's behalf it is altogether a Church, wheresoever there is found a company called of God with his calling by the spirit and the holy scripture, and the ministry of persons ordained for holy things and divine actions.* And a little after, *After this manner do we esteem of the Church in which the papacy is, God calleth her with his calling by his spirit and word, and public record of that holy marriage, the scripture, & the ministry and things & holy actions, which before we have briefly reckoned up.* I answer; if men's eyes did not dazel with looking on the bewtie of the harlot, I marvel how they could so esteem of that Church, which hath for her hierarchy (as even now they confessed) a rank of Apostates, no members but ulcers of the body. And are they now with another breath, become an holy ministry of God? Most strange it is that men should publish their own esteemings, without any word of God to warrant them. But let us bring them to the trial. They say, *God calleth her by his spirit and word*: but Paul saith, *God shall send them strong delusion that they should believe lies, 2 Thes. 2.11.* and this we see verified, by the manifold heresies, idolatries, blasphemies wherewith the whole body of that Church is poisoned. They say *God calleth her with his spirit*: the Apostle saith, strong is the Lord God which will condemn her, *Rev. 18, 8.* and with the spirit of his mouth, he will consume that lawless one, *2. Thes. 2, 8.* And whereas they cal the scripture, *the public record of that holy marriage* between God & her: the scripture shows no such marriage, but doth defye her as an harlot: where is the record that Christ was ever married to the Beast that came up from the bottomless pit? If her having the book of holy scripture in an unknown tongue, wickedly abused to maintain her whoredoms and abominations, & subjected to the interpretation of *her Lord God the Pope*, be a record of that holy marriage; the Jews which have Moses and the Prophets red and expounded in their mother tongue, have better records; and so they, and all heretical assemblies in the world, among whom the Bible is, must be judged God's true Churches. Let us add hereunto the testimony of men, and touching our own county. *D. Fulk* answereth the Papists thus, *you taught the people nothing ells but to pronounce and that full ylfavouredly like popingeyes, certain Latin words which they understood no more then stocks or stones. So that the people had no instruction from you, no not of the name of God in many places, but that they received by vncertayn talk of their parents, as it were from hand to hand. For how many thousand parishes are here in England, that within these 60. years would declare that they never heard sermon in their life. As for that they heard of their service, they learned as much of it, as of the ringing of their bells, which was a sound without understanding.* These things being so, what calling had the poor seduced people more then among the heathens.

*We will make the matter plain (say they) by a similitude from Ier. 3. A wife being filthy with adulteries, if her husband will pardon her, and consent to receive her, she abideth still his wife &c. So a church overflowing with adulteries &c.* I answer, God (if it were granted that he is the husband of this whore,) hath promised her no pardon, but delivered her to Satan, to be seduced, deluded, damned *2 Thes. 2.9, 11, 12.* Secondly I deny that this harlot was ever Christ's spouse, otherwise then all the world was, by our first parents Adam and Noah. For this is not she

unto whom Paul wrote *Rom. 1.* but another of whom he prophesied, *2 Thes. 2.* She succeedeth in the same place, as the night succeedeth the day. The Church in Paul's time, came from heaven, *Rev. 21.2.* and is long since gone to God: this came up from the bottomless pit; *Rev. 17, 8.* and thither she must return. She is of another religion, the daughter of a strange God. But they allege, *touching the election (as is said of the Jews, Rom. 11.28.) she is beloved for her fathers sakes.* I answer, first then this proveth rather the Jews at this day a church; for still they are loved for their fathers sakes: and shall be called again, as the Apostle there showeth. Secondly, if the Jews are beloved for their good fathers sakes: then Rome may well be hated for her evil fathers sakes. For who were her fathers, but the *Gentiles, Sodomites and Egyptians; Rev. 11, 2, 8, 18.* not the saints in Rome; for she is not of their faith and sanctity. But you will say, she is the natural posterity of them. Nay, there is not so much as likelihood thereof, much less any certainty. For besides the bloody persecutions in those times, that did cut off the godly; there were after that, many changes of the Roman state, & great cōmotions, that *heavens departed away as a scrol when it is rolled, every mountayn & ile were moved out of their places, Kings, Captayns and all sorts of men sled and hid themselves; Rev. 6, 14, 15,* so great were the troubles of those times. And for particulars, Alaricus with his Goths above a thousand years ago, did take, spoil and burn Rome, in the yere of Christ 414. After that again within 44. years, Gensericus with his Vandals took and spoiled it, and Rome for a time remained without any inhabitant. A few years after, did Odoacer with another company, invade Italy and conquer Rome, put the Emperor to flight, made himself King, and did much spoil. Then Theodoricus and the Ostrogothes took it; and after him again Bellisarius with his army, wann it: But above all, Totilas King of the Goths, in the yere of our Lord, 546. after all the former invasions, did overthrow Rome quite, cast down the walls, burn the houses, and made it so desolate, that there remained in it neither man nor woman. These turmoiles in Rome, within the space of a few years, being observed, and the possessing of that land by those forreyners the Goths, who mixed them selves with the people, and degenerated into the name of *Italians,* and other plagues afterwards by the *Saracens* that killed innumerable sowls in Rome & Italy: these & the like may teach us, how unpossible it is to show that the present church of Rome, is so much as the natural posterity of the Saints in Paul's time: though if they were, yet would it help them no more in this estate, then the Ishmaelites & Aedomites which were the natural seed of Abraham. And Adonisedek with his Amorites and Jebusites in Jerusalem, (*Josh 10, 1. &c.*) may as well be justified to be God's true Church, because of Melchizedek King & Priest of God, who with his faithful company dwelled there 5. or 6. hundred years before: *Gen. 14, 18. &c.* as the popish Beast with his Jesuits and marked slaves at this day, may be pleaded for, because of the godly that lived in Rome 15, or 16. hundred years agone. And thus their reasons from Israel, are also impertinent to this estate: they might well serve for the times wherein John lived, when the true Churches were many of them apostate: but the Egyptians and Babylonians are shadows of our Antichristians, among whom their hethenish abominations are *spiritually accomplished. Rev. 11.▪*

But they plead still, *Jn that the Church of Rome hath all the divine things in the scriptures, it is of God & a Church: in that it hath them all corrupt, that is of itself, and it is a corrupt Church. The Church is not taken away by corruption, unless it be total &c.* I answer still they take for granted,

that which they should prove; and which I have before again and again disproved. It is not properly the old Church of Rome corrupted; but a new church arisen out of the bottomless pit, carrying the show and titles of the old. It is not the woman fled into the wilderness: but another *woman* or *city*, reigning over the Kings of the earth. The Lamb Christ is not there, as on mount Zion with his 144. thousand, having his fathers name written on their foreheads: Rev. 14, 1. but the Wolf Antichrist with his sheep's skyn & lambs horns, is there with his army of Canaanites as on moūt Maggedon. At first those Gentiles invaded the courts of God's temple, and trode down the holy city, Rev. 11.2. as the Babylonians of old dealt with God's sanctuary: Ps. 79.1. &c. Ier. 51.1.3. &c. Lam. 1.10. If that army of infidels were God's true Church: so is the synagogue of Antichristians. And the Hethens in their altars, temples, sacrifices &c. had the *divine things* of God among them, as well, if not better, then hath the man of syn and his worshipers, in their sacrifice of the Mass, and other manifold idolatries. *The duty of those that are in the popish Church and see their corruptions, is (they say) such as of those children that dwell with their adulterous mother: that is, to abhor her syn, with speech and sign to cal her back from evil, & abstain themselves from it, and in all things cleav to their father, & betake themselves into his closet &c.* I answer, thus it appeareth, that these our opposites are returned to acknowledge the whore of Rome to be their mother: whom they feign to be as *woman whichlyeth in a deadly sort swollen with waters of the dropsy, or with poison, which had long ago given up the ghost, if God by the imposition of his grace &c. had not nourished and kept her warm.* Now to leave their mother thus on her sick bed, as they have doon (disclaiming all Christian duty unto her which is due to a true Church in corruption,) is but the part of unnatural children. Whiles God doth *nourish & keep her warm*, will they quite abandon her? let them return and cherish her also, and all her members, and see if there be any baulm to heal her wounds, and to comfort her. As for us, we have been taught of God, that in respect of him she is dead long ago in her sins; (Rev. 20.5. with Ephes. 2.1.) having been the marked whore & worshiper of the Beast, from which death she is not risen to live & reign with Christ. Although to this world, she liveth and reigneth in pleasure, til at one day *death* otherwise also come upon her, & she be *burnt with fire*, Rev. 18.7.8. And then shall we be so far from mourning at her funeral, as we shall rejoice with the heavenly multitude, and sing Hallelujah, when God hath given Sodom's judgment on her, and we see her smoke rise up for evermore, Rev. 19, 1.2.3.

Finally, to back M. Junius judgment, they cite *Amandus Polanus*, & *Bart. Keckerman*, who said that *Antichrist shall sit in the temple of God, not Jewish but Christian, &c. and as a rotten apple is an apple but corrupt; so that Church is corrupt &c.* I answer, they may I confess cite diverse men, that were mistaken, in judging of that *rotten church*, which will help these our opposites nothing, who have seen and acknowledged better, & now go back. *Bernard* was a learned man in his time, and is counted a Saint, and he plainly reprov'd many Romish abominations, and said, *the beast in the Revelation, which hath a mouth speaking blasphemies, occupieth Peters chair: yet himself doted overmuch upō the beauty of that harlot, when he wrote thus at another time to her Leman the Pope, Thou art the great sacrificer, the chief Priest, thou art Prince of Bishops, heyr of the Apostles; thou art in primacy Abel, in government Noah, in patriarchship Abraham, in order Melchizedek, in dignity Aaron, in authority Moses, in judgship Samuel, in power*

*Peter, in anointing Christ.* It is not therefore to be marveiled at, though wise & godly men be mistaken; for in many things we syn all. *Jam. 3, 2.* But I have shown how the scriptures do judge of this sorceress; and could also allege many learned men's judgments; but I will go no further then our own country. *Mr Cartwright* speaking of the baptising of children saith, *If both (parents) be Papists, or condemned heretics &c. their children cannot be received [to baptism] because they are not in the covenant &c.* And again, *If the corruption be such as destroyeth the foundations, as in the Arians which overthrow the person of Christ, as in the Papists which overthrow the office of Christ, they being no Church, ought to have no privilege of the church.* *Mr Perkins*, writeth thus, *As for th'Assemblies of Papists, understanding companies of men holding the Pope for their head, and believing the doctrine of the council of Trent; in name they ar called Churches, but in deed they are no true or sound members of the catholic church; for both in their doctrine, & in their worship of God, they rase the very foūdatiō of religiō.* And again; *Jt is no more a church in deed, then the carkes of a dead man, that wareth a living man's garment, is a living man, though he look never so like him.* And again; he hath a treatise and Assertion, that *A reprobate may in truth be made partaker of all that is contained in the religion of the church of Rome, and a Papist by his religion cannot go beyond a reprobate: and bringeth 4. arguments for proof hereof, and endeth with this Corolarie, that A man being endued with no more grace then that which he may obtain by the religion of the Church of Rome, is still in the state of damnation.* *D. Fulk*, answering the counterfeit Catholik saith *Jt is evident that the true Church decayed immediately after the Apostles times: and telleth the Papist yow cry the Catholik Church, the Catholik Church, when yow have nothing in deed, but the Synagogue of Satan.* Again *The Church of Antichrist is founded upon 7 hills, Rev. 17. upon the traditions, dreams, fantasies and devises of men &c.* Therefore (saith he) in no wise may she be called the city of God, but *Babylon the mother of fornication, Sodom, & Egypt, where our Lord is daily crucified in his members.* *D. Willet* answering *Bellarmino* saith *We deny utterly that they are a true visible Church of Christ, but an Antichristian Church, and an assembly of Heretiks, & enemies to the Gospel of Jesus Christ.* Again he saith *2. Thes. 2. he shall sit in the temple of God, that is, the visible Church, that which sometime was the true visible Church, as the Church of Rome, and after should be so take•n, reputed and challenged, as it is at this day by the Papists &c.* He shall sit in the Temple of God, that is, take upon him the name & title of the Church, and yet an adversary unto it. And again, *The Turk is out of the Church, and so in truth is the Pope, but yet he challengeth to him and his, the name of the Church.* *M. Bale* compareth the Pope and Turk together, thus, *So glorious are the pretenses of Romish Pope & Mahomet, that they seem unto them which regard not these warnings, the very Angels of light, and their Churches most holy congregations, being very devils, with the very dregs of darkness. The Pope in his Church hath ceremonies without number, none end is there of their babbling prayers, their portases, bedes, temples, altars, songs, howrs, bells, images, organs, ornaments, Jewels. lights, oilings, shavings &c. that a man would think they were proctours of paradise. On the other side Mahomet in his Church is plenteous also in holy observations, they wash themselves oft, frequent their temples, pray 5. times in the day, they reverently incline, they lie prostrate on the ground, they fervently cal to God, they abstain from wine, they abhor idols &c. But unto what end this holiness leadeth, the sequel declareth. Daniel maketh these two but one, because they are both of one wicked spirit &c. The Pope maketh his boast, that he is the High Priest, he is of equal power with Peter, he cannot err, he is head and spouse of the Church &c. Mahomet braggeth also that he is that great Prophet, the promised Messias, the Apostle of both testaments &c. He is well*

*contented that Christ be an holy Prophet, and a most worthy creature, yea the word of God, the sowl of God, and the spirit of God, conceived of the Holy Ghost, but he will in no case grant him to be the Son of God, nor that he died here for man's redemption. Both these two mainteyners of mischief allow Moses law, the Psalter, the Prophets, and the Gospel, yea they commend them, advance them, sing them, read them, honor them &c. yet will they have their own filthy laws preferred above them, the Pope his execrable decrees, and Mahomet his wicked Alkoran: ells will they murder men without measure. Thus though they outwardly appear very virtuous, yet are they the malignant Ministers of Satan, denying the Lord which hath redeemed them. By these may we measure their inferior Merchants, having their livery & mark. I might allege many moe, especially of the Martyrs in England, which died in this testimony against that false whore; but it is enough that God's word doth condemn her, as before is manifested.*

**The 6. point of difference: in the letter.**

WE had learned that all particular congregations are by all [ VI] means convenient to have the counsel and help one of another, in all needful affairs of the Church, as members of one body in the common faith: yet here when differences had arisen about our common faith, and could not amongst ourselves be cōposed, they would not desire nor consent to have desired, the help of our sister Church at Leyden, although it were instantly urged by many members that their assistance should be had.

With this they join the 9. out of the printed copy, to the effect of the former.

Against this they except, *1. that though for some reasons they abstained from desiring it, or sending for them, or giving their consent so to do: yet they were content to permit it: which was not a denying of the practice of it, as the printed copy objecteth &c 1 Cor. 7.6. Deut. 24.1.* I answer; the scriptures on which we grounded that article, being Act. 15. chap. 1. Cor. 14.33.36. show another manner of duty, then a *permission*. For when dissention had arisen in the church of Antioch, *they ordeyned* that some should go up to Jerusalem, unto the Apostles & Elders about the question. And the messengers were sent forth of the Church, and were received by the Church at Jerusalem, & the Apostles and Elders, who came together with one accord, & after discussing and agreement, wrote to the Church of Antioch, what had seemed good to the Holy Ghost and to them. And Paul showeth a reason of such mutual intercourse, when he saith, *Came the word of God out from you either came it unto yow only?* 1 Cor. 14.36. Wherefore seeing the word of God, was come unto the Church of Leyden, as unto us; and considering the practice that was in the APOSTOLIKE Churches heretofore, and our profession to walk according; it is but a sory answer to say they would *permit* of it, if others did it; as Moses permitted the bill of divorce, for the hardness of men's harts; and as Paul spake a thing by *permission, not by commandment*. For we think those Apostolical practices, Act. 15. to be in stead of commandments unto us, Philip. 3.17. And our Confession noteth it as a duty, even by *all means convenient*. By this all may see, how weak a defense they make, for their proceedings.

Their reasons follow; *1. that the other Church & we were in peace together: & if by this occasiō the peace should be brokē, they should not say, they sēt for thē.* I answer, this exceptiō will lie against

all Churches in the world that are at peace: and might have been objected by the contentious at Antiochia; Act. 15. and will be color to cut off all use of that practice, and of our former profession. 2. *That the Church of Leyden was in the same error with us who desired their help.* I answer; this also might the troublers of the Church in Antioch, have objected as colourably against the Church of Jerusalem, Act. 15. & it is a bar to cut of all help from other Churches. Yea if any heresy be raised by the officers in a Church, contrary to their former faith: they may thus except against all Churches, unless they will fall into the same errors with them.

3 Thirdly they allege *former experience with others.* I answer, we never had experience of the like: M. Smyth in deed leaving the truth, and broaching his heresy against the translated scripture, would needs publish it in our Church. It is one thing to raise up a new error, as did he: another thing to maintain the ancient faith, as did the Church of Leyden with us. So that which they fourthly allege, is but a pretence that all will make, be their errors never so new; & they that urged circumcision Act. 15. could plead the anciēt practice in Israel, far better then these our opposites can do for the power of their Eldership.

4 Their next exception about *a letter written by some to that church, a copy whereof was desired, but not granted &c.* is an occasion taken by that accident. But they know, that before that letter was written, they signified their unwillingness to entreat their help: and now were glad, that they had gotten a show to hold them off. 2. For the Letter mentioned, I did think it was meet they should have sent it, and so I wish they had: though they shown reasons of their not doing it for the present, but have since that time sent thē a copy.

5. They next object, *my own subscribing of those letters to Leyden &c & ask whether I denied the practice of that article &c.* I answer; first I had sundry times signified in public my mind, that their help should be desired in the end, if we could not agree, but we would first use all means among ourselves: & so I never was of their mind, who refused absolutely to desire their help; & this they well know. Secondly, I subscribed those Letters, because I thought it meet that a copy of the foresaid letter should have been sent, as before I signified. Thirdly for the last letter (which to my remembrance I consented to,) they know I refused to subscribe it, til some words which implied an absolute denial of requesting their help, were put out and changed. Fourthly, when no means among ourselves could end the strife, they know, how I both entreated them to consent they might be sent for: & when they would not, myself went and obtained their coming. In deed I was loath to trouble them without urgent cause; & with my brethren now opposite, I sought to nourish peace, & it may be more then I should; which now they thus return upon me: and I therefore shall bear, and make use of it for hereafter.

6. Of their reasoning with them when they came from Leyden, it is not to the point in hand. Yet how unwilling they were even to *admit* of it, all present then did see: and the Elders of the church of Leyden, as occasion is can testify. But I forbear to insist upon particulars: which are not so profitable for the readers.

7. Finally they ask *why we did not desire the counsel and help of the Dutch & French churches?* I answer, first these our opposites with us, had before dealt with them against their errors in

this and other points, so far as we could, and ended with them. What reason had we now to call for them to defend that error which our whole church had condemned? Secondly, they could not discuss the controversy in our English tongue, to the understanding of our Congregation now troubled: no nor of all our Elders. Thirdly, these that thus object, did not (to my remembrance) desire any such thing: if they had, I should not for my part have refused so absolutely as did they. But thus have they turned every stone, to see if they could find any color, for withstanding the help of the Church of Leyden: with what weight and equity, let the prudent judge.

**Of the 7. articles which they object unto us; as contrary to our former profession.**

They pretend *more sound and better observations* that they could send and spread out against us. Let us bring them to the trial.

1. WHeras (*say they*) we had learned and professed, that Christ was the only King and Lord of his Church, and had left unto it among men but a ministerial government, and that all the multitude of the members the saints, ought to obey & submit to the Eldership in every Church: Now we have lately been taught, that the people as Kings have power one over another: and that the saints being Kings are superior to their officers, because the order of Kings is the highest order or estate in the Church, and so an order superior unto, and above the order of the officers or Eldership. Also that the church may in relation to the officers, being servants therein, be called a Lord &c.

I answer; first our former profession touching *Christ the only King and Lord*, we hold it firm in all points as before; and never had so much as a thought to reason against it. Secondly for the ministerial government of the Church by the Officers, we never disputed against it: but do still acknowledge the whole Church and every member is to submit unto their ministration in the Lord. Our controversy was about the Churches power, as we have before manifested. Thirdly, for the people being Kings, we neither taught nor do teach otherwise then as we always professed; namely that they are *aroyal Priesthood*, made by Christ unto God, both *Kings and Priests*, and that *reign on the earth: not one over another*, as they speak, but *one with another*, in the fellowship of the faith of Christ. That *every Christian is a King and Priest unto God, to spy out, censure, and cut down syn as it ariseth, with that two edged sword that proceedeth out of Christ's mouth*. These things heretofore both we and they professed: which now they would injuriously turn to be against *Christ the only King*, and against the *ministerial government* of his officers: such collections, as we think our common adversaries (that make conscience of their words•) would be ashamed for to make. Touching Mr. Robinson's book which they allege, I have desired himself to answer, which he was willing to do, and hath written as followeth.

**Mr Robinson's answer.**

Because *Mr Johnson* hath in his *Answer touching the division* expressly taxed my book against M. Bernard, I think it meet to insert a brief answer to his exceptions, as followeth. He there writeth thus.



Whereas we had learned, and professed that Christ was the only King, and Lord of his Church, and had left unto it among men, but a ministerial government, and that all the multitude of the members, the saints ought to obey, and submit to the Eldership in every Church: Now we have lately been taught, that the people as Kings have power one over another: and that the saints being Kings are superior to their officers, because the order of Kings is the highest order in the Church &c. Also that the Church may in relation to the officers being servants therein, be called a Lord, &c. And for this he quoteth my book, p. 217 225. adding that I advance the people one above another as Kings, entitle them with kingly and lordly power in the outward policy and affairs of the church, by which as the Prelates on the one hand, so the people on the other hand become idols.

Acknowledging the former and latter part of that he saith we have formerly professed, I except against the middle clause of the sentence, in sundry respects. First, in that he draws the question, which is about the power of Christ in the Church (common to all) to *the government* and guydance of the Church *in the use of this power*, which is peculiar to the officers: which may also more clearly appear to him that reads the places he quotes in the margent, wherein he concludeth (though more covertly) a double untruth: the one, that, because the government of the Officers is only ministerial and not Kingly, therefore there is no Kingly power left unto the Church, or communicated with the Saynts for the suppressing of sin: the other that, because the Officers are the only governors of the Church, and so by us acknowledged, therefore they only have the power of Christ. And thus he would closely wrap up the Churches power, in the officers government, and not be seen in it. For the clearing then of the difference between government, and power; it must be considered, that by government may either be understood the whole.....ensation of Christ's Kingly office, whither inward, or outward, whither by himself or up others: and so this power, we speak of, is comprehended under it as a part thereof. Or it is taken more strictly for the guidance, and ordering of the Church in her Public affairs, and the administration, and exequution of them: and so it apperteyneth to the Officers and is clean another thing then the power in question. For the proving of this difference. The Apostle Paul writes to the whole Church of Corinth to excommunicate the incestuous man, *by the power of the Lord Jesus Christ*. This Power he would have the whole Church to use; but yet would not have the whole Church to become governors, nor to take upon them government, but the officers only: by which it appeareth that government, and power, are divers things. I do further add, what if the whole Eldership should be charged by 2. or 3. witnesses, with heresy, blasphemy, or the like crime, and complaynt thereof be made to the Church? *Mr. Johnson* in this his *Answer* cōfesseth that the *Church* (he would be asked whither womē and childrē or no,) *may depose all her officers jointly, persisting in transgression*, though in the same place he mince the matter too small, in saying they may *depose, or refuse them, & separate from thē*, and again, *refuse them*. Whereas to depose, and to separate from, or refuse, are very divers, For 1. to separate from the Eldership requires no power, but liberty, and therefore may be doon by one man, or woman, upon just occasion: so cannot deposition be, upon any occasion, but by the Church: for which deposition of all the officers of the kingdom of Christ, the church; a man would think the power of Christ were needful, and that by it such a judgment should pass out. Besides, the Church in deposing her officers, doth not separate herself from them, (to speak properly)

but them from her. Well, to take the least liberty he will give the people. If they *may separate from all their officers persisting in transgression*, then they must receive the complaynt of sin, which is orderly brought, and by sufficient witnesses, against them, and must examine, and judge the matter. Now if it argue power to receive a complaynt of sin against one brother, and to examine, and judge it, and so to censure him by excommunication, if there because; doth it not also argue power to receav a complaynt of sin against all the officers, to examine, and judge it, and so to censure them, as their is cause, by deposition? But what now shall the Elders do accounting themselves innocent, and wrougfully accused, whilst the Church thus examineth things, and judgeth of them? Shall they sur•ease their government, and fail the Church in so great a •eed? and would M. Johnson so practice? or are they not now to do a special work of their government, not only in preserving order, but in directing, instructing, and guiding the Church by the wod of God in her whole procedings. By which it appeareth, that judging of sin, and power to suppress it, is one thing, and government for the right use, and ordering of the same, another thing. The officers which are judged do govern, and the bod• of the Church which judgeth them, is governed by them. We may yet further see this difference even in the Lordly governments of this world, and that both in Peace and War.

In the civile government of our own land, (then the which none in the world in the right use of it is more excellent,) when a malefactor comes to be arraigned at the Assizes, or Sessions, he is to be tried by his country, (a competent company, where all cannot possibly pass upon him) which they cal the Jury, whose power and sentence is of such force, as that the Lord Cheif justice himself, and all the Bench with him cannot proceed against it, either for the quitting or cōdemning of the person: and yet the Bench governeth the whole action, and the Jury is by them, according to law, to be governed. I wish the Elders with whō we have to do, would allow the body of the church the like liberty, at their Sitting, as they call it, that is, at their spiritual Sessions: or rather that they would better consider, that they are as Ministers to *stand, and serve*, and not as Lord's to sit, and judge.

Lastly when an army is sent against the Kings and their own enemies, the government is in the Captains, and Officers, but so is not all the power for fighting with, and subduing of their, and their kings enemies. Neither is all the power of the church, which is an *army with banners*, in the officers alone, for the the subduing of Christ's, and their enemies, sin, and Satan, though the government be. Thus may the difference plainly be seen betwixt power, and government: in the opening of which I have been the longer, because 1. I think it a main ground of our controversy. 2. Our opposites do much insult over us, as speaking contradictions, when we yield the officers all the government, and yet deny thē all the power.) 3. The weaker sort ar much misled, and carried away thorough want of discerning this difference.

I proceed to a second thing, and affirm, that *Christ hath not left to the church among men only a ministerial power* (which he confusedly calleth *government*) as he saith. He hath left *the word of God, and gospel* in the church, which is lively, and *mighty in operation, piercing even to the dividing asunder of the soul, and spirit &c.* ruling, and reigning in, and over the very hearts, and lives of men; binding their consciences: and *bringing into captivity every thought to the*

*obedience of Christ.* I know men can only minister this power, whither in doctrine, or discipline, as they speak. But it is one thing to say the power is only ministerial, and another thing, that men can only minister it. For men may be the ministers only of that power, which is kingly, and Lordly in itself, and so over men, as this is. So the saints can only minister their kingly power by participatiō of Christ's anointing, as one special grace they have received: of which more hereafter.

Now in laying down the things, wherewith he chargeth me, he alters my words, misinterprets my meaning, and conceals that which I have writ, and he read, in my book, for the explaining of the same.

And first he saith I have taught that *the people are as Kings one over another; that I advance them one over another, as Kings, and above their governors intitling thē with Kingly, & Lordly power,* (that is government, as he explains himself) *in the outward policy of the Church.*

I do not in these places, or any other, advance the people one over another, much less over their officers, in the outward policy of the Church, that is (as he explains his meaning) in the government of it. I do everywhere profess the Officers the governors, and the people the governed by them.

Neither do I anywhere affirm, that the people ar *Kings, or as kings one over another,* as he chargeth me. I say in one place, that *the saints are not Kings for themselves alone, but for their brethren also,* as they are not Priests only for themselves, but for their brethren. And in another place, that *everyone of the faithful is a King, not only to himself, but to every other member, as he is a Priest, and a Prophet &c.* Here is a *King one for another, and one to another,* but not one over another, (much less over the officers) for government, in the external policy of the Church. The plain and simple truth then is; whatsoever men either mistake of ignorance, or suggest of an evil mind, that we do not cal the saints Kings in respec• of outward order, and government, as though they were to order, and govern the Church in her public affairs, which is the work of the Officers: but as they are partakers of Christ's kingly anointing, by his spirit, common to the head, and the members, and so Kings by participation, and endowed with kingly power, for the cōquering and subduing of the power of sin, and Satan, not only in themselves, but in their brethren also, by *the sword of the spirit, the word of God,* which they are to minister unto them, as all other graces in their order.

And this meaning being held, it may safely be taught that *they are over one another,* that is, to watch one over another, and so as kings to conquer their spiritual enemies one in another mutually. But I will rather insist v̄pō mine own words, *for, or to one another,* as being most fit to show that cōmuniō of the saints in this grace, as in the rest; which he also in all equity should have done. And thus I will prove this royal communion of the saints. And for them that make themselves merry herewith, *let them suffer me to speak, and when I have spoken, let them mock on.*

And first it must be observed that the place and scriptures which M. Johnson notes in our Confession to prove *Christ the only King of his Church,* prove him as well, (and that truly) to be the *only Priest & Prophet of his Church.* And if notwithstanding his sole prophecy, and

priesthood peculiar to him, as the head, the saints may be Prophets and Priests as members, by cōmunication, they may also be Kings by cōmunication notwithstanding his peculiar imperial power. And so the scriptures testify that he hath *made us kings, and priests unto God even his Father*, and so our Father.

But it will be answered, that Christ hath made us Kings to resist, subdue, and conquer our spiritual enemies, Sin, Satan, this world, and our worldly lusts, by *the sword of the spirit, the word of God*, and the work of the spirit, in and by the same. I grant it, and thereupon conclude, that since God's people are also by the same weapons, and means to resist and subdue the power of sin in their brethren, they are also kings in the same respect, unto them.

The saints are Christians: and that for, and in respect one of another, *as members under Christ, one of another*: and therefore Kings. For to be a Christian for another, is nothing else but by participation of Christ's anointing, to be a Priest, Prophet, and King for another. Ad unto this, that whatsoever *grace* any member of the body *hath received*, it is for the use, and edification of the rest, and so in order *to be administered* by him as a *good disposer of the grace of God*. And must this royal grace then, which the saints have received, find no time nor place for the dispensation of it, unto others?

When a brother comes to subdue, and make conquest of some spiritual enemy, or sin, appearing in his brother, either privately, or publicly, in his place and order he doth this as a fellow member, and Christian, and so by one of his three states, and endowments, of priest, prophet, or king (for he hath no office, wherein he administereth:) but by neither of the two former, therefore by the latter, and as a king, and so made by Christ.

Lastly, the people are by M. Johnson's own grant, to choose their officers, as also upon just occasion to depose them. And this, as the former, they do not as Priests, or Prophets, and therefore by their kingly indowment from, and under Christ.

And thus much to prove the saints in their communion (as Priests to offer up the prayers one of another, and Prophets to instruct one another, so also) partakers of the kingly dignity of Christ, as his members, for the suppressing, and conquering of sin appearing, one in another, in that order which Christ hath left. And where do I in all this, as is imputed to me, *advance the people, as others do the Prelates, and make them Idols*? Do I give them power to prescribe and appoint other forms of God's worship, offices of Ministry, canons, ceremonies, or holy days, then Christ hath prescribed, and appointed? to bind the conscience by urging subscription *ex animo*, to their own inventions, or to loose conscience by dispensations to sin, as of pluralities, non residencies, and the like? or that one man should set up, and pul down ministers and excommunicate, and absolve both ministers, and people by his sole authority? If another man should thus have charged Mr Johnsō when he maintained the same liberty of the brethren (if nor greater) which I now do, though it may be not under the same terms, he would have pronounced it blasphemy in him. B passing by his terms of provocatiō, and reproach, I come to another exception: which is, that I make *the order of saints superior unto the order of officers*; to wit, in itself, as I there explayne my meaning, and not in respect of

government, as he traduceth me. I know that he which guideth, ordereth, and directeth another, is in that his art, and work, superior unto him that is so guided, ordered, and directed. So is the Pilote in guiding the ship, superior, and above all the passengers in it, though the King, and his Council: so is the Physician in ordering the kings body; as is also the meanest guide in leading, and directing him, and his army Royal in unknown places. So are the officers superior to the Church in their art, or work of government▪ which is the opening and applying of the scriptures to the use, and direction of the Church: but as this is done by them, in an order of service, and not of Lordship, so I judge, and call them inferior. And so in my book, I make them equal in their persons, as saints: superior in the word they minister, and in the place of God: not so in their order of servants, wherein they minister, but inferior.

My reasons there brought to prove mine affirmation, because he here meddles not with, I also forbear in this place to confirm; only a few words of one of them, upon which the next, and last exception dependeth. Which is, that the order of Church-officers is inferior to the order of the saints, because their order is an order of service, and servants unto the saints the Church. I know Kings may be said to serve their people, and so to become their servants, but this is only in respect of their love towards them, and care for them; but not in respect of their order, which is a Lordship, and Kingship, by which they reign over their people, as their servants, and subjects. The like may be said of Christ himself, as that he *served* his disciples, and *became as a servant*, &c. And for that it must be considered, that as in the things wherein he did thus serve, and become as a servant, he did in his love make himself inferior to his disciples, and preferred thē before himself: as *ingiving his life a ransom for many*: in being *as he that serveth at the table wherat his disciples sate*, (in which respect he expressly teacheth thē to be greater thē himself:) and in *washing their feet as they sate at supper*; so was not his order an ord of service in itself, but of headship, and kingship: which if our Ch:officers could prove their order to be, we would then acknowledge it in deed superior to the order of saints. But their order being merely an order of servants, me thinks common sense should serve to judge the same inferior to the order of the Church, whose servants under Christ they are.

I ad in my book, pag. 225. that, the officers being by their order, servants, the Church may in that relation be called a Lord: not for the governing of them, in the outward policy, and affairs in the church, as he injuriously collects: but as they are *for the Churches use*, and service; which he conceals: though I expressly so note in the same place; as also that the same *Church-servants are Church-governors: the gogovernment of the Church being a mere service*. And for the thing If the officers be to be called servants to the Church, what is the Church to be called to the officers? A servant is a relative, and must have a correlative: and I would know by what name he would call it, if not by the name of Lord, Mayster, Mistress, or the like. And if he deny this, he takes away from men the use of common reason, and understanding. Let the servants know, yea though stewards, as are the Church-officers, add so betruisted with the government in a special manner, that the wife of their Lord, and Mayster, is a degree above thē, and so to be acknowledged by them: least they not only wrong her, but provoke him to wrath.

Lastly, because he imputes new doctrine to me, I will note down the doctrine of some few others, both more ancient, and more worthy of respect than myself.

*Musculus* in his *Cōmentaries* upon 1. Cor. 3, 22, 23, 24. *Let no man glory in men, for all are yours &c. saith thus. Is it not absurd that the greater (to wit the Church) should glory in the less, (to wit the officers) the Lord or master in the servant? And in this sense (saith he further) the perverseness of the false Apostles is noted, who when they were servants of the Church, did make of a Mistress, or dame, a servant, and of servants, Lord's. And again the foolishness of the Church is taxed, who when they were Lords of their Ministers, gloried in their servants.*

*Bullinger* upon the same place, verse. 21. saith thus. *So great is the dignity of them that believe, that God hath subjected all things unto thē. It is therefore great folly if the Lord of things subject himself to the things &c.*

*Pareus* professor of *Heidelberg* in his *Cōmentaries*, upon the same scripture, reproving the churches *glorying in Paul, C̄phas, &c.* and quoting 2 Cor. 4.5. *we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus sake, saith thus. It is not meet that the Lord should glory in his servant: we are your servants, Therefore &c.*

All these, and many more, call *the Church* expressly *a Lord*, in the very same relation with me: and yet I suppose, never man challenged them for making an Idol of it, or setting up a Lordly government: neither would Mr. Johnson me, had he not been immoderately jealous for the officers dignity.

John Robinson.

### **The 2 Article objected.**

We professed heretofore, that Christ gave the power of receiving in & cutting off, to the whole body together of every Christian congregation, & not to any one or more members sequestered from the whole &c. Now we have been taught that in cases of question and controversy, the greater part of the people are the Church; though all the Elders and other brethren be against them, &c. and so have the power to receive in & cut off &c.

I answer, there is no contradiction in these things; we hold still in all points according to the article alleged: neither ever taught we the people only to be the Church sequestered from their officers; but the officers governing, and the people governed, to be the Church which hath the power, to use in holy order. But if these officers fall into heresy or wickedness themselves, or to abett wickedness in others, and will not be reclaimed by any holy means the Church can use, then may they by the Church which chose them, be deposed, as unworthy of their places, yea and excommunicated, and so all other impenitent sinners. and this by the voices of the most of the congregation, if all consent not; as well as members or officers are received in by the voices of the most, if some do dissent: for there is one power for them both. And these our opposites must either manifest, that if one or 2 officers or members do dissent in a controversy, there is a *sequestration of them from the whole*, and the Church then *hath not the power of Christ to receive in and cut off*: or else all may see, that this is a colorable accusation of theirs, & no contradiction of ours. For if the consent of all &

everyone, be not necessarily to be had, they dissenting through their ignorance, forwardness, or the like: thē the most voices must prevail. But how far their new doctrine (that the Elders are the Church,) is, both from our former professiō and from equity, I have before shown.

### **The 3 Article.**

We wrote heretofore, that the Elders have the reins of government committed to them: now we are taught that the governmēt of the church is not Aristocratical, yea the people as Kings have the power &c.

I answer; we differ not from our former profession, but they deceive the reader, by turning *government* into *power*, which we in our public profession heretofore distinguished, and so do still: giving the government of the whole Church, and all the actions of it, unto the officers: the power to the whole body; and so to the officers with the people, as jointly Kings and Priests: of which things we have spoken before. We never held the Church to be a mere *Aristocratie*, as they speak, intending that the *cratos* or *power* should be in the hands of a few: neither shall these men ever prove it. And in the book which they cite, in the very same place (though they dissemble it,) we show *the Church* (not the Elders only) *to have Christspower to judge all within the same*; and that *the keys of the Kingdom of Heaven* are committed to the whole Church, as the Protestants have heretofore testified against the Papists. That these men do but feign contradiction, and would blind the reader, by confounding the Churches power and government, as one.

### **The 4. article.**

We professed heretofore, that no sacraments should be ministered, until the Pastors or Teachers were chosē & ordained into their office: now it is held by some, that seeing all the holy things of God are the churches, & people without officers are a church, therefore they may without officers have the use of the sacraments and all the holy things of God, and consequently may receive in by baptism, confirm by the Lord's supper, cast out by excommunication &c. And in this writing sent unto yow, it may be observed, how they infer that people without officers may cast out, and therefore may receive in, there being one power for both.

I answer; they wrong us, and abuse their readers. 1. There is not to my knowledge (as before I testified) any one man among us, that held or holdeth that people without officers may have the use of the sacraments; but we all continue in the same profession that we made before. 2. It is fraud, and abuse of the reader, and injury to me, when they first speak of *receiving in by baptism*, and then allege from my letter, that *the people without officers may receive in*: as if they would bear the world in hand, I therefore hold, they may baptize. Whereas first the scripture showeth that persons uncircūcised (and consequently unbaptised), may pass into the Church-covenant of the Lord, *Deut. 29.10.11.12.13.* compared with *Jos. 5.2.5.*

Secondly the children of the faithful, are born members of the Church, and are in the covenant before they are baptized. Thirdly a man excommunicated, may be received into the Church, yet not by baptising of him. And 4. we heretofore in our Confession when we denied the sacraments in a Church without officers, yet professed they had then power to receive in members. Wherein now are we contrary to our former faith? Doo not these things rather show, how they seek to make strife, where none is.

#### **The 5. article**

We had learned, that none may usurp or execute a ministry, but such as are rightly called by the Church whereof they stand ministers, unto such offices, and in such manner as God hath prescribed in his word: now it is held by some that people out of office may execute all the works & duties of the ministry, for baptism, Lord's supper, censures &c. And these men in their second exceptiō here write, there is one power for receiving in and casting out, and that people without officers may do both, as is observed before.

I answer; their fraud and wrongful dealing is also observed before; and here to make their syn the more remarkable, they proclaym it the second time. Of ministering the sacraments, and of receiving in and casting out of members, and against usurping or executing a ministry without due calling, we hold as always heretofore: they repete the same things, but to their own further blame; for our professed enemies, do not ordinarily more wrest our words.

#### **The 6. article**

6. We learned and used heretofore to apply to our estate and use, the things that the scriptures teach concerning the governors and people in Israel. Now we ar excepted and opposed against, if we do so, with these exceptions and the like, that they had civil authority and government, which the church hath not; that they could not in Israel forgive one an others syn, as we can now: that the people now have more power then in Israel, because now we follow Christ into heaven, whereas the people might not follow the high Priest into the most holy place &c.

I answer; the right applying of our estate to Israel, we always have and still do approve: but these men's wrested proportions, and making the Church in *Mat. 18.* to be the same with the Jews Synedrion or Sessions of civil Magistrates, we do reprove, and so have doon in our more ancient writings, *Refut. of M. Giff. pag. 76. &c.* so that no new thing is doon by us.

2. That private men forgave not sins in Israel, so absolutely touching the Church order or polity, as Christians do now, is evident by the Law, which bound the offender not only unto repentance and faith in Christ, as also to confess his syn and satisfy his neighbor offended; but withal to *bring a trespass offering to the Priest*, (the minister of the Church,) that so *the Priest making an atonement for him before the Lord, it should be forgiven him, Levite. 6.2.5.6.7.* Now under the Gospel, the Law is, *if thy brother trespass against thee rebuke him, and if he repent forgive him: Luk. 17.3.* neither is such a man bound to go to a minister that he may pray for, or forgive him; as the Papists by proportion do gather. 3. That the Apostle also showeth a



difference of our Church estate from the Jews polity, *Heb. 9.7.8.9. &c. & 10.19.20.* compared with *Gal. 4.1.2.3. &c.* is manifest: neither can our opposites deny it; only they cast stonbling blocks in the readers way: saying thus, *1. what if any other would say, that Elders and Kings now should have more power then they had in Israel, because they now follow Christ into Heaven &c.* To omit their ill framing of the reason, for their most advantage, I answer, they that would so say, should show their ignorance, or a worse humor, Because Christ's Kingdom is not of this world, neither meddled he with Magistrates power, but left it as it was, authorized of God his Father, and not subordinate to his Mediatorship; as before is shown: and therefore Magistracy hath neither more nor less by him now, then in Israel and former ages. But his Church, and so the Magistrates therein as they are Christians, are advanced to a further degree of grace, then they were in, under the rudiments of the Law, *Gal. 4.3.4. &c.*

2. The Second block is a marginal note, that *yet the people were typically carried in by the high Priest, in the precious stones on his shoulders and breast, as the most holy place itself was a type of Heaven.* I answer, this is true, and confirmeth that which I said: for if into the earthly sanctuary the people could not freely enter, in their own persons, at any time, but figuratively, although they had so much as by faith in Christ did save them: then is our estate now, as touching the outward Church order and polity, better then theirs, which are not restrained from any place whither the ministers of the Gospel may them selves enter, but we are *the Priests of God and of Christ, and may be bold to enter into the holy place,* into the type whereof only the high Priest under the Law might enter sometimes and the people not at all personally. And in every place we may *offer incense unto the name of God, and a pure oblation, Mal. 1.11.* and are freed frō those legal prohibitions, *touch not, taste not, handle not,* and other *worldly rudiments* under which Israel in their child's estate *were in bondage, Gal 4.3.* Therefore the Apostle, which showeth their estate and ours to be one in substance concerning faith in Christ unto salvation, *H•b. 11.* showeth also great differences between their condition and ours touching the clear manifestation of God's grace, and the outward polity of the Church; *Heb. 9. & 10. & 12. Gal. 4.*

Finally these things we never intended or extended to any further rights or liberties of the people now, then we find evidently taught us by the doctrine and practice of the Apostles: that if in anything we miss (as easily we may,) in the application of those legal types, yet the doctrine confirmed by other plain scriptures, remaineth sound and good. And such differences between Israel and us, we also have put, in our more ancient writings: *Discover. pag. 40. & 60.*

Their last *note* is in effect one with the first: showing how Christ and the Apostles reasoned well, from the civil state of Israel, which we grant. Yet I hope they will not deny, but it is possible for other men to reason amyss, and to make ill proportions from the common wealth of Israel, as do the Papists, and as before is manifested that these our opposites have doon.

## The 7. article

7. We held that the baptism of Rome, was as true baptism, as circūcision in the Apostasy of Israel was true circumcision, and needed not to be renounced and repeated: Now we were taught that the baptism aforesaid is an Idol; and we know all Idols &c, are to be renounced and rejected, Isa. 30.22. and an Idol is nothing in the world, 1. Cor. 8.4. so then such baptism is nothing.

I answer; our former profession and writing hath been, that circumcision in the Apostasy of Israel, *could be no true sacrament, no true seal of the covenant of God's favor unto them*: also that *baptism delivered in the false church is no true seal of God's covenant, or true sacrament*. Mr. Johnson himself hath defended this very same, that *in that estate of their Apostasy it could not be a true Sacrament*, and so for the baptism in Rome; not a true but a false sacrament. So the contrariety must be thus, *heretofore we held it to be a false sacrament, but now we were taught it is an Idol*. Between these I hope all men of judgment, which know what an Idol meaneth, will think there is no contradiction. But is not this good conveyance, for them to say; *as true baptism, as circumcision in the Apostasy of Israel was true circumcision*: whereas we professed of that baptism (as also of that circumcision) that *it could not be a true sacrament unto them, but a false*? Will not the judicious reader see, that they cast a myst before men's eyes, to disgrace the truth which themselves formerly professed? As for the consequences, I have before answered them; and shown how though the Idol be put away, there need no repeting again of the outward washing: and have proved that Antichrist hath turned the Lord's baptism into an Idol, as the Jews did the brazen serpēt, by burning incense to it: and that the most conscionable in our own nation have so professed, and the University of Cambridge printed, that *the church of Rome transformeth the sacraments (yea even Christ, and God himself) into Idols*. But these our opposites are gone from the truth and from themselves herein, into the tents of our common adversaries, *M. Gifford* and others, who would have concluded hereupon a new outward washing: but were refuted by Mr Barrow. And Mr Johnson once professed that *he thought he should never have seen anymore absurd writing then M. Giffards*; though now he reasoneth like him. He also told the Oxford Doctors, that *to hold the popish church to be a true church, having a true ministry and true sacraments, or else that they are unbaptised, and must admit of the Anabaptists rebaptisation, are naught else, but gross errors and notorious absurdities*. Yet loe how he now presseth us with the same things: and passeth over our reasons rendered heretofore, without answering them as is meet.

### **Of the conditions of peace, by our Opposites refused, and broken.**

Hitherto we have heard the particulars wherein they are gone from their former profession; & again the articles which they have insinuated against us. Now followeth, the peace which notwithstanding the former things, we desired to retain with them.

*The first.*

1. Before our parting, we offered, that notwithstanding our differences of judgment, we would continue together, if our former practice might be retained: but this was refused.

Their answer hereto is.

Which is, as if they should say, they would have continued with us, if we would have continued in error and evil, so found and acknowledged by us: suffering the ordinance of God, touching the Eldership to be trodden underfoot; the Elders to be despised and abused by the people, and the whole Church to be continually subject to contentions and scandals.

Our reply.

Here first observe, how they cannot deny, but thus we offered them: and yet they would bear the world in hand, we left them for their understanding and exposition of *Mat. 18, 17*. They might have kept their understanding both of that, and other scriptures, if the Churches practice had not been altered. Secondly, how do their people yet bear themselves & others in hand, that their practice is not changed; but all things continue with them in that respect as before. Either their Elders dissemble with them, or they with others; according to the Philosophers doctrine, that, in such changes, *it behooveth men to feign and counterfeit the contrary*. Thirdly, the answer is evil & injurious to the truth & people of God: for his ordinance touching the Eldership is not trodden under foot, the Elders despised, &c. by the holy order of the Church judging sinners as the Apostle teacheth, and governed in all actions, by the officers, which was our former practice. These are but contumelies, such as Papists and lovers of Prelacie, have laid upon the saints heretofore: and upon such pretenses have excluded the people from choosing their ministers, *for avoiding such tumults and uprores, as the primitive Church (they say) was afflicted with*. Fourthly what if some persons have miscarried themselves, as cannot be denied: have not some of the Elders also doon the like? And shall the Church, because of the abuses, tyrannies, heresies which their Elders have in all ages brought in: refuse to have any more Elders? no more may the Elders refuse to have the people to hear and judge causes of public syn with them, because of the disorder and unrulynes of some; whom the people have been as willing to reprove and censure as the Elders themselves. As for the Church *subject continually to contentions and scandals &c.* it is most true by the Elders means: for (to let pass what we have seen among ourselves,) let all histories be looked, & it will appear the Church hath never more abounded with contentions and scandals, then when all power was in the Ministers hands, and the people excluded. Yea even in the Elders most solemn assemblies and Councils; as Gr. Nazianzen in his time complained, being himself an Elder or Bishop. *I am minded (saith he) to shun all assemblies of Bishops, because I never saw a good event in any Council, that did not rather increase then diminish our evils. Their contention & ambitio, passeth my speech.*

Secondly, they speak of their offer *to bear with us in our difference of judgment, if we would be content to walk peaceably with the Church in that our difference: but this was refused*. I answer; they might also (if they had pleased) have shown the reasons of our refusal, which more then once we gave them: as, 1. Because we are willed *to observe all things whatsoever Christ commanded* his disciples, *Math. 28.20*. and therefore his ordinances must not be left in practice, and holden in judgment only.

2. Because touching the ministry it is said, *a man can receive nothing except it be given him from heaven, John. 3, 27*. now to the Ministers it is given to feed guide and govern the Church, but

not themselves to be the Church, and to challenge the power of the same in things pertaining to the kingdom of Christ.

3. Because touching the people it is said *Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. 5.1.* but this was a part of the people's Christian liberty, recovered out of Antichristian bondage, viz. to judge sinners that are within, *1. Cor. 5.* and to decide public causes with their ministers, *Act. 15.23.—28.* as parts of the same Church and body, *1. Cor. 12.27.28.* therefore to be held fast, not only in judgment but in practice.

4. Because such giving place to the usurpation of the ministers, was the mean of Antichrists beginning and climbing to his preeminence; which had the people resisted at first, and practiced the Gospel in the order set by Christ, he could not so have prevailed. And now also we should look, that Antichrist being expelled, do not again set in his foot.

5. Because if we holding otherwise in judgment, should let the true practice of the Gospel go; posterity after us, being brought into bondage, might justly blame and curse us, that would not stand for the right of the people, in that which we acknowledged to be their due. These things considered, we desired them then, and still do, to show us how we could let go our ancient practice, until our judgment were by the word of God changed.

*The 2. thing by us offered.*

2. We desired, that then we might have a peaceable parting; and to be two distinct congregations, each practicing as they were persuaded, yet nourishing brotherly love and unity. This also they would not agree to, unless we would leave this city.

Their answer is;

A peaceable parting we grant they desired in word, but in deed stayed not with us, but departed whiles we were considering whither it could lawfully be effected or not. &c.

Our reply.

We desired it in word and deed instantly: alleging the parting of Paul and Barnabas, *Act. 15.39.* the doctrine of the Apostle, *Phil. 3.15.16.* the practice of Abram and Lot (though in a civil case) parting to avoid strife, *Gen. 13.8.9.* the avoiding of public reproach in the world &c. But whatsoever we could say, persuaded them not, but they withstood us. We stayed long, and had we followed their delays, we might have tarried to this day, and have had no other answer at their hands. How long have they been considering about their Teachers ordination, and still it dependeth.

We are not ignorant of their pretenses, to put off the thing they like not, with a consideration. But in deed we had their refusals often, before we parted. Which was much in them that had changed their former profession, and innovated the practice, that they should so refuse. Had we been the men that had made such innovation, and they continued as before: we had surely been excommunicated long ere that time of our departing. Of our

business with the Church of Leyden, it fell out after; and is now to be spoken of, in the third place.

*The third thing.*

3. We procured, though without their consent, the help of the English church at Leyden, who labored our peace: a way of peace by these themselves propounded, and by the Church of Leyden and us agreed to, these after reversed, and stood not unto, unless we would go dwell out of this city. And although in the treaty of the agreement, it was testified by the Elders of that Church, that unless it were to the apparent undoing of us and of our families, we should not be dismissed again to dwell here: yet because we would not absolutely promise to leave this city, they would not stand to the agreement which themselves had made.

Their answers, & our replies.

Here they seek to wind out themselves from blame, by sundry pretexts, and long narrations. I will briefly touch the principal, being sorry to weary the reader with our strifes.

1. First for the thing by them propounded, (of men's going *frō the one Church and Pastor to the other*) & by us agreed unto; it was not because we desired or liked such a course: but earnestly desiring peace upō any tolerable cōditions, & seeing for the present no unlawful thing in it, we assented; though the thing would have been much to our detriment. For all of us must have made a journey to Leyden and back again, with charge and trouble, it being then midwinter: and such as could have had means of livelihood there, must there have remained; which perhaps would have been the one half of us, and so our congregation had been greatly diminished, which was one main thing that our adverse brethren plotted, as the events did manifest. The Church at Leyden also, as we, must have suffered continually their & our members, to go when they would, into the practice of those errors with our opposite brethrē: a thing which we will carefully take heed of, how ever we yield to the like again.

2. That the officers of the Church of Leyden did at the first cōceive that we all must remain with them: we cannot say. Sure we are, we did not so conceive; but M. Johnson so propounded it, as we all even by his words understood it otherwise, and himself being after pressed, could not deny it.

3. That the thing was agreed of, and the second time by them absolutely concluded, & that *three were sent with the message after the brethren of Leyden* to signify it, as they write: is true, and past denial.

4. That after they *made new motion of another course*, is true also; but they omit the public breaking of the former agreement: whē they signifying that forasmuch as they perceived our purpose was to return and live again in this city, they did plainly *reverse* it.

5. The motion which they made *of a double practice*, as it was disliked by the Church of Leyden (as they signify:) so we also shown like reason of our dislike, it being both unlawful for us to practice syn as it were with the right hand, and righteousness with the left; & no likelihood of our peace, but of grief and daily dissensions.

6. Touching the motion made by the Church of Leyden, for *coming first to the Elders as Church governors &c.* and for *admonition being carried according to the alteration practiced and agreed upon*; whereupon these our opposites now *observe* against us, for not yielding thereto, *how greatly we oppugned the ordinance of God touching the Elders hearing and judging of causes &c.* this rightly weighed, will show how greatly we are by them abused. For first, it was such a course as neither the Church at Leyden would bind themselves to walk in, neither did these our opposites, or we, think it to be according to the order of God. Secondly they tell us not, (wherefor we desire them in their next to tell us,) whither themselves would sincerely have practiced these things according to the true intendment of the Church of Leyden that motioned them. Thirdly, for the *carriage of admonition* spoken of; it was found out, and by M. Johnson himself publicly acknowledged that the controversy between us, was therein closely implied and yielded unto them, when upon *despising the admonition of the Elders, the parties were to be excommunicated*. This being thus manifested, with what conscience could we yield to practice error privily brought in under hand: and deny to practice the same thing publicly professed? Would not all men, and even they themselves have blamed us for such dissimulation? Fourthly for coming to the Elders first as governors, we did then and do now yield it the brethren's duty, in doubts so to come for counsel & advise: but for to bind all men in most manifest sins which the Church should judge, to come first to the Elders only, and so to lay it on the brethren as for not doing it, they should be excommunicated; and yet both sides acknowledge it is not the order of God: we told them this would be to deal worse then the Pharisees, when none of us walked in that which we professed to be the right way, but leaving that, would stablish our own traditions and cast out men for not observing them. These weighty reasons they overpass, and bear the world in hand *how greatly we oppugned God's ordinance touching the Elders*: whē we but oppugned the Elders traditiōs, least they should be advanced above the ordinance of God.

Next follow their reasons why they would not stand to their former agreement with us, *nor have spiritual fellowship* (as they write) *with us in such estate & walking*. 1. *Because they could not find warrant for it in the word of God*. I answer, if they acknowledge no warrant found for our peaceable parting here, nor dismissing to another Church: what remained, but either we must yield to their errors, which for the reasons foreshowed we might not; or ells part from them as we did; the causes of the division being in them, both by broaching error, and refusing peace.

2. Their second reason is, *because we refused* (as they say,) *disobeyed and spake evil of the truth and way of God*. I answer; first this is to take that for granted, which is the question between us. Secondly if this reason be good, and the truth be with us, (as we doubt not of it:) then they grant us that we had just cause to leave spiritual fellowship with them, which departed from, and spake evil of, and persecuted the truth and way of God, wherein themselves once walked with us. Howbeit, if we would have lived at Leyden, all had been peace: is it more lawful, trow we, to *speak evil of, and disobey the truth* there, then at Amsterdam?

3. Their third reason is, *because we refused to continue communion with them, though we might be suffered to walk in peace with protestation in our difference of judgment*. I answer, this having been

first offered by us to them, and they refusing it, as before they grant; it cometh upon their own heads, if any weight be in it. Secondly, we have shown sundry reasons from scripture, why we might not so walk: & have never yet heard from them, any like reasons to warrant us, to protest against a sinful practice, and yet to practice it daily. If our own harts and mouths condemn us, God is greater.

4. Their 4. reason is, *because some of us professed we would not deal in causes by way of protestation, neither when we were with them nor from them.* I answer; first the different mind of some few, is not of weight to break the agreement with us all. Secondly, this might have fallen out also occasionally, if we had lived at Leyden; where they would have had peace with us. So it is our living in this city, that was in deed the only true cause why they stood not to their agreement, the other are but pretenses.

5. Their 5. reason is, *because we went not from one Church & Pastor to another, so to live and remain, but purposed when we had joined unto them, presently to return and live here in this town apart from them.* I answer; this was in deed that which troubled them; they could not endure us in the same city by thē. Yet they cannot deny but it was promised, we all should live and remain there, *unless it were to the apparent undoing of us and our families.* And were not these loving brethren, that had rather we and our families should be undoon, then they would want of their wills▪ For what reason (much less necessity) can they show why we must go from one church and pastor to another, and may not continue in the place and state wherein God had called us, with as many officers already among ourselves, as the Church of Leyden had; and one a Teacher of the word. They tell us afterward, *that the very naming of going to another Church & Pastor, caryeth weight of reason with it:* belike because he is a Pastor that saith it: for word of God show they none, that binds men to go to another Church where there is a Pastor and no Teacher; but forbids them to remain in their own communion and church, where there is a Teacher and no Pastor. Especially when without the apparent undoing of men & their families, they cannot remove their habitation.

6. Their 6. reason is, *because by such walking of ours, great reproach would come upon us all, with much dishonour to God &c.* I answer, it cannot be avoided but offenses will come, but woe unto them by whō they come. Yet greater reproach (as we always feared) is come by their refusing peace with us, (unless it were upon unlawful & unreasonable conditions,) then would have been by our peaceable parting, which we often and instantly desired.

7. Their last reason is, *because they thought there should always be somewhat in such cases used, as whereby the Lord might work upon our consciences, to consider our estate, and to repent and yield to the truth and way of God which we had refused & oppugned.* I answer, first this manifesteth their minds to be far from peace with us, whatsoever they pretended; unless we would yield to their innovation and prelacy. Secondly this reason, if it be good, serveth as well for them that should live at Leyden, as at Amsterdam: unless they would permit us there to oppugn the truth and way of God, as they entitle their errors.

Thirdly, this evil being found in themselves, that they do not only *refuse & oppugn the truth* offered; but forsake, speak evil of, and persecute the truth and way of God which they had

long embraced & walked in: the judgment which they give upon us, is most just upon their own heads; by the sentence of our Savior. And we could do no less with these our merciless brethren, that would nourish no peace with us, unless either we made shipwreck of a good conscience, or would consent to the undoing of our estates and families; but leave them as we did, by the Apostles warrant, for *causing division and offenses, contrary to the doctrine which we had learned Rom. 16.17*. If their new doctrines be good, I shall acknowledge we have greatly sinned: but if they be the high way to Antichristian promotion, and a bereaving of the Church of her right & power, as we are verily persuaded, and do trust we have so proved it; then have they given sentence against themselves, and except they repent, their condemnation shall be just.

Notwithstanding all their former reasons, they after allege, *that they reversed not their agreement concerning such as would go and live with the Church at Leyden, but only about such as purposed to return and live here &c.* I answer, by this all may judge whither the fear of God, or fleshly policy did more prevail in them. For such of us as would have lived at Leyden, they pretend they *could find warrant for it in God's word*, but show none: they would let them there, *refuse & speak evil* of their pretended way of God, without leaving anything to work upon their consciences, &c. and yet have peace with them as Christian brethren. Only at Amsterdam these things might not be suffered. The Pope himself permitteth Jews which never received his religion, to live in the same city with him, where he is Prince: but these our adverse brethren, would not endure that we, (though we never received their innovations,) should live in one city with them, where they were but strangers. What should we have found, if they had been Princes of the State? Secondly, they plainly *reversed* the agreement, as before was shown, & when some of our brethren desired their testimonial, for to go to Leyden, they refused to give it. And we could not tell before we came thither & tried, whether there would be means found for our living there or no. But strange and unheard of cruelty was in these men, that would bind us there to remain, though we and our families should be undone; & being but strangers themselves in this city with us, would take upon them so imperiously to banish us the town, which the Lord's of the city never offered. I wish they may find more mercy with the Lord at the day of Christ, then they have shown unto us.

And whereas they object, *that when we left them, we went not to Leyden, to join ourselves to that Church according to the agreement &c.* I answer, there never was such agreement, that of ourselves we should go, but that by them we should be dismissed, and this they refused to do, yea and publicly reversed the covenant that themselves had devised and twice confirmed: besides, that we of our own mind did never desire, but only for peace sake consented to that agreement, as before I shown. Neither was it ever agreed, that such only as would remain there, should go: but it was general for us all. But these their carriages show, what dominion such Elders would exercise over God's heritage; and how impossible it was for us to have peace with them, that would thus turn and wind, say and unsay, agree of a thing today, and break it tomorrow. Our souls were wearied, with their turnings of devises.

Finally for our not *remaining with them, til there was an answer of their Letter from Leyden*, I answer, we tarried with them a good while after their foresaid letter, whereas we might



upon their breaking of their own solemn agreement, added to all their former evils, justly have forsaken them. Neither could the Church of Leyden (as it seemeth) tell what to advise us, and therefore gave no answer to their Letters, or to ours: and because they would have no hand in the breach between us, thought better to be silent; seeing unto what extremity things were brought. And the agreement between the Churches being disannulled, articles of war and discord being proclaimed to us, and written of to them; delays only sought to work our dissipation: we know no word of God, that bindeth us to suffer ourselves to come into such bondage, with men that daily in their public doctrines and prayers, inveighed against the truth they formerly professed, wounded the consciences of the brethren, and sought all occasions to draw men from the right way and practice of the Gospel. What should we do, but shake off the dust of our feet against such authors of errors, and peace breakers? Albeit in these our great troubles and straits, we doubt not but many things through our ignorance and frailty might be doon amys; for which we have, and do always humbly ask mercy of God, that even our secret sins may be forgiven us. And touching the Church of Leyden, whose help they refused to desire, or consent to have desired, though now for their advantage (as they think) they speak of them, and have printed some of the passages between them: I have desired their Elders testimony upon this occasion, that the ages present and to come, may have true information of these matters; which is as followeth.

#### **The testimony of the Elders of the Church at Leyden.**

Though we much rather desired to have been mediators of the peace of our brethren, then witnesses of their strife: yet may we not, because that which we desired, could not be effected by us, with draw from that, which both may, and ought by us to be doon. We therefore being desired thereunto by Mr. Ainsworth, and occasioned by that which both Mr Johnson and he have writ, and taking the evils which have befallen others, as matter both of humbling, and warning to ourselves, do signify, what we know, and have found in our dealings thereabout.

And first, Our special calling to intermedle in this uncomfortable business, was a letter sent unto us by some 30. of the brethren there. In which, mentioning in the beginning of it, their *long, and grievous controversy*, they signified how they had *oft desired of the Church to request our help* therein, and that *the Elders would no way approve thereof*: but would only permit our coming, either of ourselves, or at their request. Wherein they also certified us, how some of them *had charged the exposition of these words Tell the Church, Mat. 18, 17. Tell the Elders*, with some other particulars thereupon depending, to be *error*: and so *were to prove their charge*: and therefore *earnestly requested us to help in that great business, that the truth might be maintained, and not by their weakness injured, and the innocent condemned: and that we would help the Lord against the mighty &c.*

And the reason why they thus earnestly requested our help was, because M. Ainsworth was so sparing in opposing of Mr Johnson's new doctrine (though always misliking it) as they scarce knew how he was minded in the things: so loath was he to come to any professed, and public opposition with him, whom he rather hoped to pacify by moderation, then by opposition to stop in his intended course. Besides he was careful not to give any

encouragement to the too violent oppositions of some brethren, though minded as they were, in the things themselves.

This their letter, and earnest request in it notwithstanding, we went not, but wrote to the Church and shown them what the substance of the letter was; desiring by thē to be informed how things stood with them: and signifying withal, our unwillingness to interpose, but upon a dew, and necessary calling; and that also as much as might be, under the conditions of best hope of good issue.

They, as before, denied to approve of our coming, and would only permit it, and that under the terms of jealousy, and advantage, as appears by that which themselves have published: and did oft, and earnestly require of us a cobby of the letter before mentioned, with the names of the persons subscribed unto it. Which though we judged, and still do, an hard, and extreme impositiō in itself, considering they themselves had permitted them to send unto us, and knew from us whereabout they wrote, and had not laid it upon them to show them their letter before they sent it; yet had we given way to their desires herein, had it not been for one phrase in the end of the letter, which being borrowed from *Deborahs* speech against Sisera, *Judge. 5, 23.* and applied as it was, might give offense, and minister occasion of further strife, which phrase also we reproved in the writers of the letter, and they acknowledged amiss; professing notwithstanding they had no evil meaning in it, but only a desire to provoke us the more effectually to supply their inability against those with whom they had to deal. Now for our withholding the cobby of the letter (though since that time, for their importunity we sent it them) as also for our purpose of coming unto them, and the ends thereof, we will here insert what we wrote unto them in two several letters thereabout,

For the former thus. *If the letter whereof you desire a cobby, might further your common peace, or procure good to any, we should easily answer your desire: but if, on the contrary, there were the least evil in it, we should hold it our duties to deal with the parties offending, ourselves, and not to discover their sin.* And loath would we be either to minister matter of further scanning amongst you, or that any *register* of unkindness should come unto you from *our hands*. And the fear of this was in truth the only cause, why we refused to send this letter, as they required. Wherein if we failed, (as we see no cause so to think) yet was it the error of our love, and great desire of their peace.

About our coming we thus wrote. *Our purpose therefore is, according to the request of the brethren which have moved us, and our duty; to send, or come unto you; not to oppose any person, or to maintain any charge of error, but by all other brotherly means to help forward your holy peace (if so the Lord's will be:) which how precious it is unto us, we hope to manifest to the consciences of all men: then which we know nothing in this world we have more cause to endeavor, both with God, and yourselves. Of which our coming we pray you to accept, and to appoint us some such time, as seems to you most convenient. Wherealso we shall satisfy you to the utmost, both touching the letter, and other particulars in all equity, yea so far as we can without apparent sin.*

These things notwithstanding, they would not approve, but only permit of our coming, as men use to permit of that which is evil, and which in deed they could not hinder. And so we

came unto them: first of ourselves, and afterwards at the request of M. Ainsworth, and them with him, being sent by the Church, whereof we are: and so inform ourselves upon them for the delivering of the Churches message, did reprove what we judged evil in them, and that we confess with some vehemency. And in that regard it was, that (upon the motion made by Mr. Johnson for the free dismissal of such members with them, unto us, as could not there walk with peace of conscience,, there lying no other cause against them; which should also be mutually performed on our part) we signified (as he writeth) that *we little thought they had been so inclinable to peace; & that if we had so thought, we would have carried ourselves otherwise towards them, then we did.* And good cause had we so to speak. For neither is the same carriage to be used towards men, prosecuting their purposes and persuasions, with all violence and extremity; and towards them, which manifest Christian moderation in the same: neither had we before, or have we since found the like peaceable inclination in them, to that which they then manifested. Which how great grief it hath been unto us, and how it hath even wounded our very hearts, he only knoweth, which seeth the sorrows of the hearts of his servants, and putteth their tears in his bottel.

But to pass by these things, and to proceed. The motion made by Mr Johnson for a peaceable dismissal, was by the Church there received with general assent; unto which the Church also at Leyden condescended: and so sent back the Officers for the further ratification of it, and for some other purposes tending to the establishing of peace amongst them. Wherupon it was also the second time by thē confirmed: always in deed with submissiō to the word of God, as was meet: and that if either they, or we minded otherwise, we should so signify. Which notwithstanding they did not: but reversed the agreement of themselves, without acquainting us with the change of their mind or reasons thereof.

Afterwards indeed, they gave us knowledge of their purpose, as appears in their former letter by themselves published, desiring *the continuance of our consideration about it*, as if the thing which was fully agreed upon, as is aforesaid, and that oftener then once had been only in consideration: and in their second letter (as also appeareth) they gave us certain Reasons of their dislike.

Unto which reasons of theirs we gave no answer (as they both write) before their parting. And the causes were. 1. For that they continued not long together after they came to our hands. 2. We had upon occasion of the motion made for a double practice, propounded another course (both more fit, and warrantable, as we thought, then that) for the bringing of things first to the Elders, as appears in our letter. Unto which course though we do not bind our brethren, yet may we safely say (so far as we remember) that there never came complaynt of sin to the Church, since we were officers, but we took knowledge of it before: either by mutual consent on both sides, or at least by the party accused: with whose Christian modesty, and wisdom we think it well sorteth, that being condemned by two, or three brethrē, he should not trouble the Church, or hazard a public rebuke upon himself; without counseling with them who ar set over him, and who either are, or should be best able to advise him.

Thirdly, and which was the chief cause, we were without all hope of doing good, when they once misliked the motion, which made it. Whilest they liked it, we had hope, though it were with hard measure to the other, and so did further it, to the utmost of our power: but when they laid it down, we knew all our labor would be lost in endeavoring their second listing of it.

Lastly where Mr Johnson affirmeth, that at the first treating of the matter, we conceived that those by them dismissed should remain at Leydē with us, notwithstanding their want of means of living, it may well be as he saith, though we well remember it not. And therein all men may see, how we were even overcaryed with a vehement desire of peace with them, and amongst themselves, and how far we were from being partial towards them with whom we agreed in the things in controversy. Yea the truth is, we were boldest with thē, both because we would prevent all jealousy in the other, and preserve in them all the interest we could for the common peace: and also because we were well assured of Mr Ainsworths great moderation, upō whom the rest did much depend.

But howsoever we conceived at the first, it is certain that both they, and we conceived otherwise in the agreement. And therefore when one amongst them made exception, that we should not dismiss thē back, which came unto us, to live a distinct congregation in the same city with them, it was presently answered both by Mr Johnson, and Mr Studley, that *that concerned not them, but that they would leave it unto us*: though that appeared afterwards to be the only thing for which they broke off their purpose, and promise. And here the work of God's providence is to be observed, that they who would have no peace with their brethren abiding in the same city with them, are about to leave it themselves, and to settle their abode else where. Which thing, that it might well come to pass in short time, they were by us put in mind of before hand, if God gave them not again to reunite, which by a peaceable parting, might hav been furthered. Which how much better had it been they had admitted of, (all things considered) then, thorough extreme streytnes in themselves (not to medle with the main cause) thus to have made their brethren their adversaries, and themselves, yea and us all, a by-word to the whole world?

- *John Robinson.*
- *William Brewster.*

This is the record of our brethren of Leyden, touching our troubles. Whereas our opposites object unto us, *that we refused to try if by writing among ourselves, we could have come to better accord &c.* I answer, first we had by a twelv months dispute tried if we could have come to accord; but were further off in the end, then at the beginning Secondly things were brought to that pass, that the practice of their errors was established; the truth in public doctrines inveighed against; the opposers of their errors, compared to Korah Dathan and Abiram; the Lord's supper of a long time not administered among us; occasions sought against sundry persons to cast them out of the Church; peace by us offered, by them refused; peace by themselves propounded and confirmed, and by them again broken; open war proclaimed against us, as against men that *refused disobeyed and spake evil of the way and truth of God &c.* was this

an estate for us to continue in together, and go to writing, which would prove we knew not how many months or years work? For loe to a letter of mine of 3. pages, they have given an answer of 70. and if they continue thus to multiply, what volumes shall we have in the end: and when shall we have an end? It is rather to be feared that we suffered things to depend too long: for when the Apostles found Christians liberty to be endangered, and bondage to be brought upon them, though privily, they *gave not place by subjection for an howr, that the truth of the Gospel might continue with them, Gal. 2.4.5.* Thirdly it was a way which they always mislyked: and in our former troubles, when heretofore M. Smyth and others, having debated their causes in conference, proffered writings: then M. Johnson himself, with the rest, withstood and refused that course. But now, that which they blamed in others, they commend in themselves: so partial are they in all things. When they like of a thing, it must be good: when they dislike, it must be evil. We wish they would show more sincerity. And now, as we desire the Christian reader, not to be offended at the truth, because of our infirmities who cannot walk in it as we ought; nor to stumble for the troubles and dissensions which Satan raiseth among God's people: so we desire these our opposite brethren, to return into the right way, from which they are estrayed, and putting away all love of preeminence, and of their own aberrations, to receive again the love of the truth, and of brotherly concord: that the name of God, be no more evil spoken of by the wicked, and that the harts which ar wounded by these dissensions, may be healed and refreshed. The Lord look upon the afflictions of Zion, wipe away her tears, forgive her iniquities, take away her reproach; restore her joy, and comfort her, according to the days that she hath seen evil. Amen.

Finis.

**Faults escaped in the printing.**

Pag. 6. line 11. for *that*, read, *than*.

pag. 46. two lines before the end, for *uncirsed*, read, *uncircumcised*.

pag. 70. line 23. for *wholly*, read, *holy*.

pag. 112. line 42. for *wod*, read, *word*.

**P-HA-6. An arrow against idolatry Taken out of the quiver of the Lord of hosts. By H.A. - Ainsworth, Henry, 1571-1622?**

AN ARROW AGAINST IDOLATRIE. TAKEN OVT OF THE Quiver of the Lord of HOSTS.

By H. A.

PSALM. 119.31.

I cleave to thy Testimonies: Lord, let me not be ashamed.

Printed. 1624.

**THE PRINCIPALL things here handled.**

- OF the Beginning and Nature of idolatry. *Chap. 1.*
- How fast the sin of idolatry cleaveth to all flesh. *Chap. 2.*
- Of Jereboam's idolatry that infected Israel, and of the pretenses that he mought make for his sin. *Chap. 3.*
- A conviction of Jereboam's impiety. *Chap. 4.*
- Of the idolatry of these times, far exceeding Jereboam's. *Chap. 5.*
- A Conclusion Dehortatorie from this sin. *Chap. 6.*

AN ARROW AGAINST IDOLATRIE.

**CHAPTER I.**

Of the Beginning and Nature of Idolatry.

THE old Serpent, called the *Devil* and *Satan*, hath frō the beginning sought to draw men from the service of God, to the service of himself: and this he hath done, as by other sins, so chiefly by idolatry, which therefore above all other, is called, and counted, the worship and service of *Devils*.

2 To bring men hereunto, he hath first labored to separate them from the true Church. For that being the house of the living God; the place where his honor dwelleth; the pillar and ground of truth: it is a mean to conserv men in the true service of God, and preserv them from Idolatry. And from the Church, Satan hath separated men, either by causing thē to be cast out for sin, as *Cain* was and his seed: or to with-draw and schism themselves for some pretended cause or quarrel; as did the Israelites, and others after them: or to forsake the fellowship of the Saints for love of the world, fear of affliction, or the like; as *Nahor* and his house accompanied *Abram*, from Vr, of the Chaldees unto Charran, and no further; but

dwelling there, gave himself to idolatry, from which *Abram*, and all that would go with him, were called.

3 Again, the divill takes a contrary course to draw men to this sin; by commingling and uniting his children and synagogue, with the Church and People of God; whereby even they also may be made flesh, drawn by examples and allurements, to partake with idolatrous worship: as Israel and others, were mixed with the Heathens, and learned their works, and served their idols; which were their ruin.

4 Idolatry is performed, either by mixing men's own inventions with the ordinances of God in the service of him: or by using and applying the rites and services of the Lord, or other human devices; unto the honor and service of some creature, in heaven, earth, or under the earth: which is with neglect and dishonor of the Creator, who is blessed forever, Amen.

5 Again, as the service of God is outward and inward; outward, by observing and doing the external things commanded, of assembling together, bowing down, vocal praying, and preaching, administering and partaking of the sacrifices, sacraments, and other holy things; inward, by fear, faith, hope and love: so is the service of idols or Devils, outward and inward, performed with body or with spirit, or with both; for whatsoever is due unto God, Satan seeketh to defraud him of, and apply unto himself, by idolatry.

6 *Idolatry* is a Greek word, compounded of *Idol*, which signifieth any similitude, image, likeness, form, shape or representation, exhibited either to the body or mind; and *latrie* which signifieth *service*. Wherupon *Idol-latrie*, or *Service-of-similitudes*, is the performance of any religious duty to that which hath a supposed similitude of God, but is not God indeed: or the performance of that unto the true God, which hath a similitude, show and resemblance of his service, but is not so in deed; because he requireth it not at our hands, and therefore is but a *will-worship*, or voluntary Religion; a thing devised and done, *according to our own understanding*. And these two sorts of Idolatry, God hath forbidden in the first and second commandments.

7 The first commandment bindeth us to have *Jehovah* the living and true God, for our God, and none other: and forbiddeth generally these four things. 1 The having of strange gods, and not the true; as had the heathens. 2 The having of strange God's with the true, as had the Samaritans. 3 The having of no God at all, as foolish Atheists. 4 The not having of the true God aright, but in hypocrisy only; not in truth and sincerity. These, with all causes, occasions, provocations, &c. that any way move draw or persuade unto these or any of them; yea, every appearance of them, are to be shunned and abhorred.

8 The second commandment bindeth to the true worship of the true God, which is, only, as himself commandeth, and by the means, rites and services that he ordaineth: and it forbiddeth. 1 All inventions of our own to worship God by; voluntary religion, opinions and doctrines of men. 2 All imitations of Heathens or Antichristians in their God-services, to do the like unto the Lord our God. 3 All imitation or counterfeiting of God's own ordinances and institutions; as to make Temples, like his Temple, Feasts like his Feasts, Altars like his, Ministers like his: which was the sin of Israel. 4 All neglect of God's services, or of the means

and instruments by him ordained; all irreligious profaneness or hypocrisy. Together with all communion with such kind of idolatry, all causes, occasions, and provocations thereunto.

9 And that *Idols*, are not only false resemblances of things which are not; and *Idol-latrie*, not only the giving of divine honor to a creature, as unto God; (as Antichrists champions do pretend:) but that all religious images, or similitudes, made by man himself, are *Idols*; and that all religious use and service of them is *idolatry*, appeareth by the words of the Law. For every man is forbidden to make unto himself, *anyform, shape, or resemblance*, of things in the heavens, earth or waters, of *anysimilitude, show, or likeness*; *any frame, figure, edifice or structure*, of man or beast, fowl or fish, or any creeping thing; *any Image, type, or shadowed representation*▪ *any imagined picture, fabric, or shape*; *any statue, erected-monument or pillar*; finally, anything graven or carved, or molten; drawn-out, painted or poutrahed: So that it is not possible, for the wit or hand of man, to devise or make any image, or representation whatsoever, which cometh not within the compass of the words and things fore-warned of God.

10 The *latrie*, or *service* of Idols forbidden, is also as large, under these words, *thou shalt not worship them, neither shalt thou serv them*. For man being charged to *worship the Lord his God, and serv him only*; is bound to give him all manner of religious honor, and none at all unto images, or creatures. *Worship* is any reverend submissiue gesture, as *bowing-down, kneeling, prostrating*, with all other like lowly & lovely behavior, as *kissing, lifting up of the eyes*, and all that appertain or lead unto this worship, as observing the time, coming to the place, and other the like. And hereby is meant, not external worship only: but as God is a Spirit, and must be worshipped in spirit; so spiritual worship may be given to no idols: as in heart to love, reverence or regard them; for *God will not give his glory to another, nor his praise to graven images*.

11 *Service*, is the practice or observing of any religious ordinance of what sort soever, inward or outward; and hereunto pertaineth, all Ministry, Priesthood, ministration, about Temple, Altar, Sacrifices, &c: all gifts and oblations of things living or dead, as cattle, silver, gold, vessels, instruments, &c. all purifications, cleansings, preparations of things for God's worship; administering of Sacraments, and partaking with them; eating of the sacrifices; building, repairing, fortifying of any holy City, Temple, Altar, or other like, belonging to religion; with all manner work, labor, industry of body or mind, to help forward such things; paying of tithes, offerings, contributions, of what creature soever, for the maintenance of the Ministers, ministration, or worship. Finally, whatsoever tendeth to the furtherance and upholding of any worship or religion, it is comprehended in this word *service*: that vain is the distinction that Idolaters make between the service *latria*, and the service *dulia*; giving this to Saints and Images, the other not; when God by one word *Ghnaabad* forbiddeth both; and bindeth us to give *dulia*, as well as *latria*, unto God only.

12 Many sorts of idolaters have always been in the world, which have defiled themselves with innumerable idols; whose vanity and filthiness, God manifesteth by titles and names giving unto them. For *Idols* are called *Aelilim*, that is, *things of naught*; because they have



nothing of that which fools think they have, that is, of the divine power and Godhead, or of true Religion: and so can neither help those that honor them, nor hurt those that abhor them; neither sanctify any creature, nor pollute the same, to him that hath knowledge: in effect they are nothing, they can neither do good nor evil. Wherupon the Apostle saith, *an Idol is nothing in the world*: and therefore nothing to be esteemed.

13 They are called also *Gillulim*, as it were *filths, dung, or excrements*, because they are loathsome and abominable to God, and do defile the consciences of men; proceeding as dung and excrements out of man's corrupt heart, and vain invention: and in other plain terms are named *Shikutsim*, that is, *loathsome things, or detestable*, and *Toghneboth*, that is, *abominations*.

14 And for the labor and misery that cometh by their means, they be called *Ghnatsabim*, that is, *Sorrows*; because with much labor, care and curiosity, they are invented, framed, erected; and yet bring nothing to man, but sorrow and misery. Briefly, as they are in every respect false, vile, vain, and worthless: so carry they the titles of *Vanities, lies, unprofitable, false-vanities, leasings*; and *Aven*, that is, *vain-iniquity*.

15 Though this be the nature and condition of idols with God; yet men love to vanish in their own vanities, robbing him of his honor, and deceiving themselves; ascribing to idols a false conceited holiness, more or less, according to the folly of the institutor, or worshipper. For all true holiness is frō God alone, who as he is most holy, so halloweth he, or sanctifieth his people and his worship, with all the Rites and Ordinances of the same. He by his Word and presence, giveth holiness to persons, to places, to altars, to statues, to sacrifices, to means and instruments of all sorts, wherewith his service is performed: and in the right use of these holy things, God is hallowed and honored of us; which right use he manifesteth in his Word. But Satan, who seeketh the possession of God's throne and glory, giveth or ascribeth to his own ministers temples, altars, images, instruments and ceremonies, a counterfeit holiness, which is in deed most deadly contagious filthiness, as the evil spirit frō whom it proceedeth, is most filthy and impure: and in the use of these execrable things, the Devil is hallowed and honored as a God.

16 And the more to deceive, this serpent maketh man himself his instrument, to frame and set up his religion and service, which bringeth to perdition. For the wisdom and prudence of the natural man, which is very foolishness and enmity unto God, the Devil doth abuse to devise and establish a carnal worship and politick religion; which exceedingly pleaseth the naturals: for highly do they esteem of themselves, and of all their own inventions. And Satan to confirm them, addeth lying signs and wonders, as fire from heaven to consume the sacrifices on the altar erected to his honor, who is Prince of this world, whom worldly men adore. Thus steppeth up *Idolatry* with her blind devotion; a *work of the flesh*, and of the Devil.

17 And this sin, so bewitcheth men given over thereunto: as (through God's just judgment,) it *shutteth their eyes that they cannot see, their hearts that they cannot understand*. They have no knowledge or discretion to argue, that if they cannot give life or sense or motion to a dead image; nor any natural power thereunto, to do good or evil: how much less can they give it spiritual life, or any religious power, virtue or operation? For example: a man maketh

images of silver and gold, and buildeth for them a court or palace. One image he setteth on a throne, and calleth it his King: others he nameth Lord's of the Council, Judges and Justices of the Common-wealth. Unto a Judge he cometh and saith; Good my Lord hear the cause of your suppliant, and do me right from the violence of my adversary: another while he supplicateth to the golden King, falling down and saying, deliver me, for thou art my Le•ge. Would not this man be derided of all for his folly, and counted as witless as the image it self that he sueth unto? No less is their madness, that make images of Saints for religious use, building for them Churches and Chapels. One idol they name *Christ*, another *S. Peter*; and the rest, as they please to call them. And though they be altogether false representations, (as it the lot of images to be teachers of lies;) so that the picture of *Christ*, be in deed like *Caiaphas*, and *S. Peters*, like *Iscariot*; resembling no more the true visage of *Christ*, and of *Peter*, then *K. Henry the S*, his picture, is like the image of *Julius Caesar*; neither is there anymore holiness in these statues, by any relation or reference, then the Devil can give them, (for word of God to sanctify them, there is none:) yet fall the fools down before these their fictions, and say, *O Christ help me: S. Peter pray for me*. But these stony Saints have eyes and see not, have ears and hear not: like them be they that make them, and whosoever trusteth in them.

18 Nor is there less impiety, in idols of other nature and esteem. For when among men, one is set up as *Head of the Church*, another as *Patriarch*, another as *Primate*, *Arch-bishop*, *Metropolitan*, &c. all of them as very good *Lord's spiritual*; and these without calling and appointment from God: these be *idol Shepherds*, not true Pastors of the flock; and the indignity and dishonor which they do unto *Christ*, is more then if disloyal subjects should choose, and set up from among themselves, without public Authority, one to be *Lord President*, another *Lord Chief Justice*, and others in their several rooms and offices, for to rule the realm, and to judge all the causes and occurrence of the same.

19 So is it in all other religious ordinances of human invention: as when Antichristians set forth new Sacraments to seal up God's grace and remission of sins; what is it, but as if some falser should make conveyances of crown land, seal them with a signet of his own counterfeit making, and call it by the name of the Kings privy seal. When they make a new form or frame of Churches, as to be Provincial, National, Ecumenical, with Arch-priests and Prelates to over-awe them: mought they not with as good right alter the form of the Common-wealth, making new Ditions and Jurisdictions, with Curions, Decurions, and other new Magistrates to control them? When they make solemn days of assembly, and call them *holy*; when they make new books, canons, constitutions, ceremonies, and call them *Ecclesiastical*, *sacred*, *laudable*; constraining men to keep and do them: they deal with *Christ* and his Kingdom, as they that in a civil State should take upon them, without commission, to appoint new *Terms*, *Sessions* & *Assizes*; to forge new *Laws*, *Statutes*, *Court-rolls*, *evidences* &c, and compel men to credit and obey them. Now therefore ô *Kings be wise; be learned ye Judges of the earth, serve the Lord with fear, and rejoice with trembling*; and purge your Realms of all idolatries, the human ordinances of religion, which are after the rudiments of the world, and not after *Christ*. For you would none of you suffer such innovation or alteration in your Civil Polities, lest your Honors should be impeached: much less should ye suffer it, in the Politie Ecclesiastic, to provoke God to wrath. For he is *a jealous God*, and will visit this iniquity on

Princes and on Subjects; on fathers and on children: blessed are they that watch, and keep their garments from pollution of the world herein.

## CHAP. II.

How fast the sin of Idolatry cleaveth to all flesh.

THE service of idols, or of God by them, although it be a sin more reprehended in God's word, more punished in his works, then other vices: yet is it most common and familiar with the sons of *Adam*, easily compassing them about, and hanging fast upon them. As may appear by three demonstrations; first, how the best men in the world do easily fall into it; secondly, after, what pleasure they take in it; thirdly, and then, how hardly they are drawn from it. Of all these, the Scriptures give testimonies many.

2 When God had renewed the face of the world, after the sin-flood, and *Noah's* three sons *Sem, Ham, and Japheth* had multiplied on the earth: our father *Abram*, with his father *Terah*, were foul of this sin, and served strange God's, till the true God called him from that impiety. In his days, idolatry was spread over all, but men would not be reclaimed from it, either by *Abraham's* word or sword; though Kings were given as dust unto it, and as scattered stubble unto his bow. The Nations in deed saw this great work of God, and were afraid; yet turned they not unto him from Idols, but strengthened one another in their false religion; and made them moe images, to save them from destruction.

3 When *Abram* would provide a wife for his son, of the best that he could find, (for the Canaanites he abhorred:) he sent to his kindred of *Nahors* house, who yet was not free from this leaven of idolatry, neither he nor his posterity. Into *Jaakobs* house did this canker creep, and his retinue also were polluted with strange God's, which *Jacob* did his best for to do away.

4. But when he came with his family into Egypt, (a land full of Idols;) having prepared his house as a pure virgin for the Lord: after his decease, the Egyptians infected his children with idolatry, even in her youth laid they with this virgin Israel, bruised the breasts of her virginity, and poured their whoredoms upon her: Then was God wroth with idolatrous Egypt, and lifted up his hand to bring his people from among them, and to execute judgment, both upon their God's, and upon their first born, that ministered unto them: and unto Israel he said, *Defile not yourselves with the idols of Egypt, I am the Lord your God:* but Israel would not hear, nor leave her abominations; or idols which she had loved. Yet God respecting his own name, brought them out of Egypt into the wilderness, where he gave them his statutes, and declared his judgments unto them; severely and often charging them to keep themselves from idolatry.

5 In those days notwithstanding, they made them *God's of gold*, and worshipped the work of their own hands, even a molten calf: and stayed not there, but were given over, unto further evil, even to serve the host of heaven, as it is written in the book of the Prophets, *O house of Israel, have ye offered to me slain beasts and sacrifices, forty years in the wilderness? nay, ye took up the tabernacle of Moloch, and the star of your god Remphan, the figures which ye made to worship*

*them*. Also they joined themselves to *Baal-peor*, and did eat the sacrifices of the dead, such was the great fall of the people whom God had chosen from among all people's of the earth, for to be his; they *sacrificed to devils after whom they went a whoring*, as Moses told them.

6 When notwithstanding all this, God brought them in mercy to Canaan, a land flowing with milk and honey, and most pleasant of all Countries; and cast out the Heathens before their faces, and warned them to beware of their idols: yet there also they did wickedly, served Baalim, and forsook the Lord God of their fathers, and followed the gods of the people's round about them; serving their idols, and sacrificing their sons and their daughters unto devils, and shedding the innocent blood of their children whom they offered unto the idols of Canaan. And thus they did from age to age, whiles the Judges ruled them; till God was wroth, and greatly abhorred Israel, and forsook the habitation of Shilo, the tabernacle where he dwelt among men, and delivered his power (the Ark of the covenant) into captivity, and his beauty into the enemies hand.

7 Yet after this again in *Samuel's* days, they were defiled with their idols; and in the days of the Kings, they increased wrath. *Solomon* himself, the wisestman on earth fell into this folly of serving idols, even the abomination of the Heathens; although God had appeared unto him twice, and given him a charge concerning this thing. And *Rehoboam* his son, though for his fathers sin he lost the most part of his Kingdom, yet gave himself to idolatry, he forsook the Law of the Lord, and all Israel with him. Then Judah wrought wickedness in the sight of the Lord; and provoked him more with their sins which they committed, then all that which their fathers had done; for they built them high Places, and statues (or pillars) and strange altars, and groves on every high hill, and under every green tree. And *Rehoboam* made *Gillullim*, filthy idols, and *Chammanim* idols, or images of the Sun, and *Maacah* his wife made *Miphletseth* an idol of terror, in a grove. And *Abijam* his son, walked in all his fathers sins, neither was his heart perfect with the Lord his God; although he despised *Ierobams* calves, and boasted that God was with him.

8 Idolatry being thus fastened upon Judah, could hardly ever be weeded out again: for though *Asa* the next King, did his best, with an upright heart, to abolish all the idols that his fathers had brought in, yet were the high places not taken away, but remained till *Jehoshaphat* his son was King, who took away many both groves & high places, howbeit not all; for the people had not yet prepared their harts unto the God of their fathers, but offered still, and burnt incense in the high places. And when *Jehoshaphat* was dead, his wicked son *Joram* walked in the ways of the most idolatrous Kings of Israel, even of *Ahab's* house, whose daughter he married; and he made high places in the mountains of Judah, and caused and compelled Jerusalem and Judah to commit fornication, that is, idolatry. And *Ahaziah* his son, continued his wicked way, counseled also thereto by his ungracious mother *Athaliah*; who after her sons death, broke up the house of God, and all the things that were dedicated for the house of the Lord, were bestowed upon Baalim. Thus *Baal* was honored of the people of God, had a house, and altars, and images, and a Priest to minister unto him.

9 The Lord abhorring this great impiety, sent this wicked King and his mother both soon unto hell; and set *Joash* his young son upon his throne; who had for his Tutor and Patron, the

good high Priest *Iehojadah*: by whose advice, the people destroyed Baal and his house, and God's true worship was restored; albeit not brought as yet to the primitive sincerity, for the people offered still, and burnt incense in the high places untaken away. But so soon as this aged father the Priest was dead; the Princes of Judah fawning on the King, turned him away to the former superstition; and again they left the house of the Lord God of their fathers, and served groves and grievous idols; and the high Priests son, (the Kings cosin) who prophesied against their sins, they stoned him to death (by the unthankful Kings cōmandment,) in the court of the Lord's house, even between the temple and the altar.

10 When *Joash* was taken away by a bloody death, *Amaziah* his son succeeded like his father; did uprightly in the eyes of the Lord, but not with a perfect heart; for idolatry still continued in Judah, and the people burnt incense in the high places. And the King himself (to add unto all his fathers sins) brought the God's of the Aedomites, and set them up to be his God's, and worshipped them, and burned incense unto them, which turned to his ruin. But *Uzziah* his son, sought God and did uprightly, yet according to all that his father *Amaziah* did; for the high places stood still for offerings and incense, and *Iothan* his son trode the very same steps. But *Achaz* son of *Jotham* marred all again, and made it worse then before; for he walked in the way of the Kings of Israel; yea, and made his son to pass through the fire, after the abominations of the Heathen; and made an altar in the Lord's house like to the idolatrous altar which he saw in Damascus; and brake down the work in the temple of God; and made molten images for Baalim; yea being afflicted for his sins, he trespassed the more against the the Lord, sacrificing to the God's of Damascus which had plagued him; breaking the vessels, and shutting up the doors of the Lord's house, making altars in every corner of Jerusalem, and high places in every city of Judah, to burn incense unto other God's. And thus Jerusalem *Aholibah*, marred her self with inordinate love, and with her fornications, more then her idolatrous sister *Aholah*, or Samaria: for Judah forsook the Lord, & turned their faces from his tabernacle, shut the doors of his house, quenched his lamps, and neither burnt incense, nor offered burnt offerings in the sanctuary unto the God of Israel, but sacrificed to Devils, new God's whom they knew not, nor their fathers, and burnt incense to *Nehushtan*, the serpent of brass.

11 Then God raised them up the good King *Hezekiah*, who did uprightly in the sight of the Lord, according to all that *David* his father had done. He opened the doors of the house of the Lord, brought in the Priests and Levites; cleansed the Temple, altar, and instruments of God's service; sacrificed unto God for their sins; restored the true worship; sought the conversion of all Israel; caused them to break the images, cut down the groves, break down the high places and altars through all his Dominions; and, brake in pieces the brazen serpent that *Moses* had made, and Israel polluted. Thus dealt he well and uprightly, and truly, before the Lord his God, even with all his heart, and departed not from him. But when he was laid down in peace, *Manasseh* his son, repeated all the former evils, and added more unto them, if ought mought be. For he went back, and built the high places which his father had broke down; and set up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them, and built altars to them in the Lord's house; & made strange God's, and caused his sons to pass through the fire; and gave himself to witchcraft, and

charming, and sorcery, and used them that had familiar spirits; and shed innocent blood exceeding much, till he filled Jerusalem from corner to corner; and made Judah and Jerusalem to err, to do worse then the heathen whom the Lord had destroyed before them. The children gathered wood, and the fathers kindled the fire, and the women kneaded the dough, to make cakes to the Queen of heaven, and to power out drink offerings unto other God's, that they mought provoke the Lord to anger: they set their abominations in the house whereupon his name was called, to pollute it: they built the hie places of Baal, to burn their sons with fire for burnt offerings unto Baal and unto Molech. By which abominations they so provoked the Lord, as he forbad his Prophets to pray anymore to do the people good; for they had kindled a fire in his anger, which should burn forever.

12 And although *Manasseh* rewed all before his death, and repented heartily when he lay fettered in Babel, and being restored to his Kingdom, took away the strange God's, and altars and images that he had made, and restored in Judah God's true religion, save only that the people sacrificed in the high places: yet *Amon* his son would not be warned by his fathers evils; but turned again from God, made idols, and images, and altars of Baalim, high places, and groves; and sacrificed to all the images which his father had made, and served them, & humbled not himself as his father *Manasseh* had done: wherefore he was soon rooted out of the land of the living, and laid in dust.

13 *Josiah* his son abolished all these former idolatries & monuments of them; & did uprightly in the sight of God, as *David* had done, and trembled at his law & judgments: but the people would not hear the words of the Prophets, calling them from their idolatry, they sought not the Lord, many of them, but worshiped the host of heaven, on the house tops; remaining frozen in their dregs; and shown themselves to be a Nation not worthy to be loved. So when *Josiah* was dead, *Jehoahaz* his son, did as evil as all his fathers, for the time which he reigned, which was but 3 months: and *Iehojakim* his successor dealt as badly; and killed the Prophets which called them to repentance, and burned their writings. And after him *Iehojachim* proved no better; though in these days death came up into their windows, and God's wrath was in pouring out upon Jerusalem. And *Zedekiah* the last King, did still evil in the Lord's eyes; neither he nor his servants, nor the people of the land, would obey the words of the Lord; therefore the wrath of the Lord, was against Jerusalem and Judah, until he cast them out of his sight. For it was not the Kings only, that did all these evils, but also their wives, and the Princes of the land, the Priests and the Prophets, and the men of Judah, and the inhabitants of Jerusalem, even the chief of the people trespassed wonderfully, according to all the abominations of the Heathen, and polluted the house of the Lord, which he had sanctified in Jerusalem, and mocked the messengers of God, despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, and till there was no remedy. For that City Jerusalem had been unto him a provocation of his anger, and of his wrath; from the day they built it, even unto the day that he should remove it out of his sight: they had whorish hearts, and their eyes went a whoring after their idols: and with them they committed adultery, till being wexen old in adulteries God said, *Now shall she and her fornications come to an end.*

14 And as it was with Judah, so was it also with the ten tribes of Israel; who sucked the milk of Idol superstition in the days of *Jeroboam* son of *Nebat*, whereunto they were addicted always after, so long as their Common-wealth did stand; even throughout the reign of nineteen Kings, who added unto their forefathers sins, and drew the people to most horrible impieties, for which the land did spew them out, and Heathens came to dwell in their stead. As these are ensamples to us, to the intent that we should not be idolaters like them; & are written to admonish us, upon whom the ends of the world are come: so do they plainly manifest the strength of this bewitching sin of idolatry, which as a harlot stealeth away the heart of man; and the proneness of all flesh, (not of such only as are aliens from the Church, but even of God's own called people,) to fall into this vice, if God restrain them not by his special grace.

15 Now for the pleasure that men take in this sin; it may be conjectured, by the readiness of all sorts of people (as we have seen) to fall thereinto; and by the cause of the same, which is the flesh, (one of the works whereof it is,) and therefore must needs delight the fleshly: and that so much the more as it proceedeth from the chiefest part of the flesh, namely conscience, wisdom, reason, knowledge, judgment, prudence, policy, and whatsoever is most excellent in the natural man. It may also further be shown by examples & similitudes which the Scripture setteth down.

16 The Prophet *Isaiah* calleth men's idols their *delectable things*; because of their desire that is towards them, & their pleasure in them. *Ezekiel* compareth the idolaters of Israel, to a woman inflamed with love towards some goodly young man, on whom she hath cast her eyes, and fixed her affections: and forgetting all modesty, she sendeth messengers for him, and bringeth him to her into the bed of love, so discovering her fornication and disclosing her shame. Teaching us by this similitude, that idolatry is as sweet to the corrupted conscience and mind of man, as lust and fornication, is to any wanton body.

17 The objects also of this vice, are very pleasurefull and alluring: for the doctrines, rites, ceremonies and observances of false religion, with the gifts and learning of the Teachers thereof; are like unto the goodly proportion, comely stature and glorious apparel, which set forth and adorn the persons of men, making them seem like Captains and Princes▪ and pleasant choice-youths, clothed in silks, and all kind of Gentleman-like apparel, whereby the woman's heart, as soon as she sees them, becomes enamored. The external pomp and show that idolatry carrieth with it, in temples and altars, and images of gold, in copes and vestiments, in organs & melody, in peaceable visions, sweet prophesies, and lying divinations; in diligent sacrificing, tithing, thanksgiving, and proclaiming free offerings, with other like devotions: these give content to the worshippers conscience, and please the mind no less then a feast with peace offerings, and after it a sweet perfumed bed, decked with quilts & curtains most fine and costly, & courteous entertainment of a paramour, with fill of love, and pleasure of dalliance all the night, is to a loose and lustful young man, given over to the fleshly and sensual sin of whoredom.

18 Agreeable to these similitudes, are the things foretold of the idolatry of Antichrist, whose false Church is resembled by a *whore*; the doctrines, superstitions, rites, ceremonies of the

same, as the *wine of her fornication*; making drunk the kings & inhabitants of the earth. And the more to allure them thereunto, her *cup* (wherein are the abominations, and filthiness of her fornication:) is of *gold*; her self is arrayed with *purple and scarlet, and gilded with gold and precious stones and pearls*; counterfeiting hereby the habit & ornaments of the true Church, the Spouse of Christ, whose *shining* is like to gold and stones most clear and precious; her lips like scarlet, and her love much better than wine. The pleasantness of that false religion, enamouring so many fools, is noted by the abundance of her pleasures, whereby her merchants waxed rich; the luxurious life and fornication of Kings with her, the apples that her soul lusted after, and all things that were fat and excellent; the music and melody that there was heard; and is signified further by the sorrow and lament which all her lovers make for her desolation. Now when the Holy Ghost taketh the most pleasant delightful things in the world, and by them noteth out that counterfeit religion; what would he but teach us and warn us hereby of the sweetness of this deceit, which lulleth men in security; having their wits bewitched with the whors enchanting song; *Who so is simple let him come hither; stolen waters are sweet, and hid bread is pleasant.*

19. But if the enticing words of others, do so far prevail with men, that they follow straightway, as oxen that go to the slaughter, and as fools to the stocks for correction, till a dart strike through their liver; what may we think is the strength of a man's own heart, when he goeth a whoring with his own inventions; how easily will it prevail against him? Every man naturally pleaseth himself, and liketh well of his own designs; loving the fruit of his wit, as the child of his body: that when he hath conceived mischief, and brought forth (an idol, that is) iniquity; it groweth up with him, and delighteth him, and he rejoiceth in his own invention; persuading himself that now the Lord will be good unto him, seeing he hath found out a truth, or right manner of worshipping God. For this his devise, (specially if it be painted with some color of holy scriptures,) he esteemeth as an image come down from Jupiter, a doctrine from heaven itself. And henceforward, all the blessings that he enjoyeth do flow from this, that he burneth incense to the Queen of heaven, the idol that he hath made according to his own understanding. wherefore he will loose his life, rather than his religion, which he defends with tooth & nail, lest the magnificence of his Diana should be destroyed; he will preach, and dispute, and write for the same, against whomsoever; and persecute (if it be in his power) all that contradict it. And whatsoever is said from the word of the Lord against it, he will not hear; being as hardly induced to think it no truth, which his own wit hath discovered, as were the Ephesians to think them no God's, which were made with hands; for his idol invention hath bereft him of sound judgment, a seduced heart hath deceived him, that he cannot deliver his soul, nor say. *Is there not a lie in my right hand?*

20 So in his blind devotion he continueth, blessing himself in his evil, feigning that he is high in God's favor, and shall have peace, although he walk in the wrest and obstinacy of his own heart; and that because he is guiltless, surely God's wrath shall turn from him: For he followeth no idols, (whatsoever men say,) but he swears, *the Lord liveth*; and will show by his works, the zeal that he hath for the Lord against idolaters. He bringeth his sacrifices and his tithes, offereth thanksgiving, proclaimeth free offerings; yea willing he is to please



the Lord, though it cost him thousands of rams, or ten thousand rivers of oil; and to give his first-born, the fruit of his body, for the sin of his soul: and though he burn incense to Baal, yet will he come and stand before God in the house whereupon his name is called, and say, *I am delivered*; he will lean upon the Lord, and say, *Is not the Lord with me? No evil can come upon me*; neither shall the plague come unto me, neither shall I see sword nor famine.

21 Finally, the Lord, to teach us how fast this sin cleaveth unto us, saith by his Prophet of the idolatry of Judah (his own professant people,) that it was written with a pen of iron, and with the point of a Diamond graven upon the table of their heart; showing that the inmost affections are most deeply and continually infected with this vice, and addicted unto it; from which, no kind persuasion, no earnest dehortation, nor dreadful threatening will turn them. For when Jerusalem had given themselves to this iniquity; the Lord sent unto them all his servants the Prophets, rising up early and sending them, saying; return now every man from his evil way, and amend your works, and go not after other gods to serv them, and ye shall dwell in the land which I have given unto you and to your fathers; oh do not this abominable thing that I hate: but they would not hear, nor incline their ear, to turn from their wickedness, and to burn no more incense unto other God's. And now are we come to the last demonstration, how hardly this sin is left, when once men have tasted the bitter sweetness of the same. Which may be seen by the willful and stiff persisting herein, notwithstanding all judgments threatened, all punishments inflicted therefore. And hereof let Israel be our pattern.

22 After that they had forsaken the Lord, to follow their idols, he (to reclaim them from the iniquity) denounced, and brought upon them many heavy judgments. King *Jeroboam* son of *Nebat*, the author of sin to the people, was rebuked by a Prophet, heard the destruction of his religion threatened; felt his own arm miraculously withered and recured▪ saw the altar rent before his eyes: yet could he not perceive the impiety of his trespass. He had again another Prophets reproof, heard the horrible ruin of his house menaced, that his posterity should be swept away as dung, and eaten of dogs and fowls of the aier; and by the death of his son *Abijah*, was deterred, if it mought have been, from proceeding in his idolatry: but all this prevailed nothing. He lost in one battle that he fought with Judah, five hundred thousand chosen men; and some of his cities: and yet had no heart to return unto the Lord; till he was plagued of God and died. And the yere after, *Nadab* his son walking in his fathers sin, was murdered, and all *Jereboam's* house, (none left alive) destroyed, according to the word of the Lord.

23 *Baasha*, whose hands had executed God's wrath on *Jereboam's* house, yet had no grace to forsake his sin; no not though he were threatened for it by a Prophet, to have like vengeance brought upon his own posterity; but continued in that Idolatry to his dying day; and *Elah* his son, in the second year of his reign, felt the reward of his fathers sins, and of his own, was killed by a conspiracy, and all that family rooted out, none left unto *Baasha*, either of his kinsfolks, or his friends. Neither yet would *Zimri*, who rooted out *Bashaes* house be warned himself, but walked still in *Jereboam's* sin, wherefor reigning but seven days, God hastened wrath upon his head, and he burned himself in his distress.

24 All this notwithstanding the people of Israel, and Kings that succeeded, left not *Jereboam's* sins, but added moe unto them, and did worse then he. And although wrath was increased upon the Nation, by sword and by famine, that women did eat their own children for hunger, and the Prophets did weep to think of the plagues before they came upon them: yet could they not be persuaded to leave their idolatry. The Lord gave them cleanness of teeth, and scarceness of bread in all their cities, yet turned they not unto him. He withheld rain from them, and made them wander about to seek water to drink; yet turned they not unto the Lord. He smote them with blasting and mel dew, and kanker worms did consume their fruits; yet turned they not unto the Lord. Pestilence he sent among them after the manner of Egypt, and killed their young men with the sword; yet turned they not unto the Lord. He overthrew them, as God overthrew Sodom and Gomorrah, and they were as a firebrand plucked out of the burning; yet turned they not unto the Lord. And though the Lord testified unto them by all the Prophets, and by all the Seers, saying; Turn from your evil ways, and keep my commandments: yet would they not hear, but followed vanity, and became vain in their idolatry, till the land did spew them out, as it had spewed out the Heathens that dwelt before them, & they were spoiled by the Assyrians, and carried captives among the Heathens, and Hethens came and dwelt in their stead.

25 In like manner fared it with the Kingdom of Judah; many plagues did they feel for their idol service, and many moe were threatened: yet would they not turn from this iniquity. Presently upon *Rehoboams* apostasy they were set upon by the King of Egypt, their strong cities taken; the treasures of the Lord's house, and of the Kings, were lost▪ and the men themselves made servants to *Shishak*.

27 The idolatrous Kings after, augmented sin and wrath, but could not be brought to amendment. *Jehoram* lost Aedom; had his house and children robbed and carried away by the Philistines and Arabians, and himself after two years sore sickness, had his guts fall out, and so died. *Amaziah* was taken by the King of Israel, the wall of Jerusalem was broken, and the temple robbed. *Achaz* was sold into the hands of the Kings of Aram & of Israel; and six score thousand valiant men of Judah were killed in one day; ( because they had forsaken the Lord God of their fathers,) and two hundred thousand taken prisoners; besides other miseries that came upon the Countrie. But these and other plagues many which God laid upon them, till the whole head was sick, and the whole heart heavy, from the sole of the foot unto the head, there was nothing whole therein, but wounds and swelling and putrefied sores; the land wasted, the cities burnt with fire, and the daughter Zion remained like a cottage in a vineyard: yet the more they were smitten, the more they fell away; all labor was spent in vain upon them, the bellows were burnt, the lead consumed in the fire, the founder melted in vain, they were called reprobate silver, because the Lord had rejected thē. For though he threatened to make Jerusalem a heap, and a den of Dragons, and to make the cities of Judah wast without an inhabitant, and sent unto them saying, Behold I prepare a plague for you, and purpose a thing against you, turn you therefore everyone from his evil way; yet they said desperately, surely we will walk after our own imaginations, and do every man after the speculation of his wicked heart.

27 Moreover, when God had brought upon them the desolation threatened, that Jerusalem was broken up by the Babylonians, the temple burned, the people killed, and the rest carried prisoners into Babel; some poor men only left to till the land; yet that remnant afterward fled into Egypt, both small and great; and there committed idolatry again with the works of their hands, burning incense unto other God's in the land of Egypt, that they might bring destruction unto themselves, and be a curse, and a reproach among all Nations of the earth.

28 Behold in this mirror (whosoever thou art that readest,) the readiness of all flesh to fall away from God; the pleasure that men take in their own vain inventions; and the difficulty to draw them from following after Satan. Behold the madness, and blindness, and astonishment of heart wherewith they are stricken that be given to idolatry; and how this gangrene did spread the whole body over, in the Church of Israel; whose history is left written for example and warning to us, who all are subject to fall into like sin, are liable to like plagues, and of like obstinacy in evil. For though God have scourged Christendom with *fire, & smoke, and brimstone*, out of the horses mouths and horsemen, conducted by the Angels of destruction: yet the remnant of men not killed by these plagues, have not repented of the works of their hands, that they should not worship devils, and idols of gold and silver, and of brass, and of stone, and of wood, which neither can see, neither hear, nor go; men have blasphemed the God of heaven, for their pains and for their sores, and repented not of their works. All the world wondreth and followeth the beast, admireth the glory and magnificence of the whore, and without God's special grace, none can keep himself from her, for she sitteth in the high places of the city, calling them that pass by the way; and her lips drop the honey comb liquor, and her mouth is softer then oil; though her end be bitter as wormwood, & sharp as a two-edged sword. She taketh her fair jewels of God's gold and silver, the holy Scripture and treasures therein; and with them she maketh her images and heresies; and covereth them with broidered garments, as wrought by God's own spirit; and setteth his oil and perfume before them. She washeth herself, as if she were clean from all iniquity; and painteth her eyes, as if she had the very visage of true faith; and decketh her with ornaments, as wanting no gifts of knowledge, or utterance, or other furniture of the spirit; and she sitteth upon a costly bed, as being seated and constituted in the best perfection. Her table is furnished with God's incense and oil; for the word, prayers, sacraments, are the diet of devotion wherewith she feedeth her lovers; and a voice of a multitude being at ease, is with her; for many fools follow her, because of her worldly prosperity, she allureth and intertaineth all comers. Thus with her great craft she causeth men to yield, and felleth down many wounded; great is the number of all that are killed by her; for her heart is nets and snares, and her hands bands; he that is good before God shall be delivered from her, but the sinner shall be taken by her.

### CHAP. III.

Of Jeroboams Idolatry that infected Israel; and of the pretenses that he mought make for his sin.

THat the allurements of this whore Idolatry, with her deceits and snares, may be further manifested, and people be warned to avoid her destruction: I will yet prosecute this

argument against her, to uncover her skirts and disclose her iniquity; hunting her steps, as they are traced in the Scriptures, and left to be seen as a perpetual type in Israel.

2 The common-wealth of Israel did never enjoy such peace and happiness, as in the days of *Solomon* son of *David*, who reigned forty years. Him the Lord loved (whereupon he was named *Jedidjah*;) and chose him from among many sons, to sit upon the throne of the kingdom of the Lord over Israel, and to build his house and courts, and to be his son, and he would be his father. He gave unto him wisdom and knowledge, and riches and treasures and honor, so as there was no King like him before or after. But *Solomon* loved many strange women, who withdrew him from the love of God, that he followed the abominations and idolatries of the Hea•hen. Then God was angry, because he had turned his heart from him, who had appeared unto him twice, and given him a charge concerning this thing, that he should not follow other God's, but he kept not that which the Lord had commanded him. Therefore God rent the Kingdom from him, and gave it to his servant *Jeroboam* son of *Nebat*, a man of the tribe of Ephraim; with this certification, that if he would hearken to all that God commanded him, and walk in his ways, and do the right in his eyes; he would be with him, and build him a sure house, and give Israel unto him. Now when *Solomon* was dead, all this came to pass; for *Rehoboam* his son, lost the most part of his realm, and ten Tribes declined after *Jeroboam*, and chose him their King.

3 But he (though otherwise a man wise and politick,) wanting heavenly wisdom, relied not in faith on the promise of God, but went and consulted with flesh and blood, how he mought confirm the Kingdom to himself. And thinking in his heart, that if the people should (as they were wont) go up to Jerusalem to worship God there; their hearts would turn from him to *Solomon's* son, who reigned in that place, and so they would kill him. Being fraught with this fear, and void of faith; he thought to prevent these evils, by setting up a place of God's public worship, in his own dominions. And knowing that the people would not easily be drawn to a new religion, he retained a show still of the old, not altering any article of the faith, nor yet many of the external rites; but as in Jerusalem there was a Temple, and Altar, and other outward signs of God's habitation with his Church; so would *Jeroboam* in Israel, make Temples, and Altars, and signs of God's presence, that his people mought serv him there. Then made he two calves or oxen of gold, and set one at Bethel, another at Dan, with houses and altars, and other like furniture, and said to the people, It is too much for you to go up to Jerusalem, behold thy God's (ô Israel,) which brought thee up out of the land of Egypt.

4 The changes and corruptions which he brought into God's worship, were chiefly these. First of the place, which God had chosen to be at Jerusalem: but *Jeroboam* would have at Dan and Bethel. Secondly, of the signs or testimonies of the divine presence; which at Jerusalem was by God's own ordinance, the ark of the covenant, with the glorious golden Cherubims whereon he •ate, and from which his voice had been heard: but at Bethel and Dan, by *Jereboam's* device, were bullocks or calves of gold. Thirdly, of the time; for the feast of Tabernacles appointed of God to be kept the 15 day of the seventh month; *Jeroboam* put off until the 15 day of the eighth month. Fourthly, of the persons administering the holy things;

which by God's authority were Aaron's sons, and their brethren the Levites: but by *Jereboam's* dispensation, were of other parts and lowest of the people. These things being consulted of, and agreed upon by the King and State, the people of Israel yielded unto; and practiced accordingly; showing their prompt obedience and devotion in going, because of the one, even to *Dan*, a city in the utmost part of all the land. Thus sinned *Jereboam*, & made Israel to sin; and it turned to sin unto his house, even to root it out and destroy it from the face of the earth.

5 Against this innovation, there were some that presently rose up, refusing to follow the religion of the King; especially the Priests and Levites, (according to the charge they had to teach *Jankob* God's judgments, and Israel his law,) resisted the superstition, and put the people in mind of their duty; which *Jereboam* perceiving, put them from their office, and drove them out of his realm. Some also there were of all the Tribes of Israel, that hearkening to the wholesome doctrine of their Ministers, and following their good example, left their own Country; and resorted to Jerusalem, so strengthening the kingdom of Judah. Thus was there a controversy among the people, about these (the Kings) ceremonies; some counting them novelties, and profane superstition; others (and they the many,) esteeming them laudable, and well-fitting their State. But the men of Judah reproached them for this, as having forsaken God, and made them golden calves for God's, and done many like abominations. The Lord also used other means to draw the King and people to repentance, by the admonition of a Prophet, confirmed by miracle; by striking dead *Jereboam's* arm, and healing it again; and by taking away his beloved son *Abijah*. These things, though they could not but trouble both King and people, yet could they not prevail to bring them to repentance; for *Jereboam* had many things to say for himself, and much could he color his new coynd religion, answering the objections that were made against them, by th's, or the like apology.

6 I See my course, (ô men of Israel,) to be much suspected, if not wholly misliked of many▪ some thinking my ceremonies to savor too rankly of Heathen superstition; some charging me plainly with flat apostasy and forsaking of God. But how far off I am from all such impiety (how ever it please men to mistake my meaning, and pervert my actions) I hope to manifest unto all indifferent persons. Chiefly since that I have neither spoken nor done against any article of the ancient faith, nor changed any fundamental ordinance of religion, given us by *Moses*; but worship with reverence the God of my fathers, and love him (as I am taught) with all my heart, and with all my soul, cleaving unto him alone who is my life, and the length of my days. Other God's of the nations I utterly abhor, with all their impure rites and services; and if any shall now or hereafter decline to such abomination, I trust we shall show the zeal that we have for the Lord our God, against all their impiety. The alteration that I have made, is in matters of circumstance, things merely ceremonial; whereof there is no express, certain or permanent law given us of God; and which are variable, as time, place, and person give occasion; and such as good Kings have changed before me; and have been blameless.

7 And first for the place where God is to be worshipped, which many now would have at Jerusalem only; I find the practice of our Patriarch *Abraham*, and the fathers following, to be far otherwise. They sacrificed to God, as occasion was offered, in every place they came; in *Shechem*, and in this *Bethel*; in the plain of *Mamre*; and in *Beersheba*: so this superstition of tying God to one place was not hatched in their days. After this, when our fathers came out of *Egypt*, they offered sacrifices in the wilderness, and being come into this land, in how sundry places of it have they served God? At *Shilo* the Tabernacle & Ark was many days, and all *Israel* sacrificed there. Again at *Kirjath-jearim* the Ark had abiding twenty years, and there men sought the Lord: and after that, in other places many. But when *David* was King, he removed the Ark to *Jerusalem*; and the Tabernacle which *Moses* had made, he left in a high place at *Gibeon*: and thus were there two places of public worship at one time; and *Solomon* sacrificed in them both. And shall we now grow so superstitious, as to bind God to any one place. Nay, this all is the Lord's land, and his eyes are in every part of the same: and it is not so material where we do worship, as whom we worship, and with what affection; for our God is near in all times and places, to all that call upon him in truth.

8 But it will be said, that *Jerusalem* is the place which God hath chosen; promising unto *Solomon* to put his name in the Temple there forever, and that his eyes and heart should be there perpetually. I answer, the promise and covenant was conditional, if God's statutes and judgments were observed: for if they should turn away, and serve other God's, God said he would cast out of his sight, that house which he had hallowed for his name; and it should be an astonishment & a hissing to all that pass thereby. And see we not how *Solomon* forfeited his bond? His wives turned his heart after other God's: he followed *Ashteroth*, and *Milcom*, *Chemosh*, and *Molech*; and other abominations of the Gentiles, and built them high places: for which his wickedness God was angry, and hath rent his Kingdom from his son, and given it to me. Look to God's place which was in *Shilo*, where he set his name at the beginning; and see what he did to it for the iniquity of *Israel*: even so will the Lord do to that house in *Jerusalem* whereupon his name is called, wherein also they trust. Example see in the rent of the Kingdom▪ for at the same time when promise was made to dwell in that house forever, God promised also to stablish that throne of *Solomon's* forever: howbeit already the throne is thrown down, and most of the Realm committed to me. As is the one, doubtless so is the other; no sanctity remaineth in the place so polluted with idolatry: the holiness is gone.

9 And now that this *Bethel* where I build a house to our God, is the place which he hath chosen to dwell therein; we may boldly say; for it is most renowned, the chief and supereminent place in the land. They boast in *Jerusalem*, how their Temple standeth upon mount *Morijah*, where *Abraham* our father offered his son *Isaac* (a type of the Messiah) for a sacrifice to God: we also can glory, how *Jaakob* our Patriarch saw in this our place, a ladder that reached from earth to heaven, by which the Angels of God went up and down; a type also doubtless of our Messiah to come; by whom, as by a ladder we shall get up to heaven, whom all the Angels of God shall worship when he cometh, and shall be seen to ascend and descend upon him. Here God appeared to our father *Jaakob*, promising him the land, and heirs to possess it. He then acknowledged how the Lord was in this reverend place, that it was no other but the house of God, & the very gate of heaven; & thereupon gave it a new name

*Bethel*, God's house; whereas at first it was called *Luz*: yea *Jaakob* vowed that at his safe return, the stone which here he had set up for a pillar, should be God's house. And this his devotion was approved of God, who expressly commanded him to dwell in *Bethel*, and make him an Altar here; which he performing, God graciously accepted, & appeared again with new promises in this place, whereupon the name was again confirmed to be God's house or *Bethel*. Thus having so venerable antiquity on our side; can any man doubt but it is more safe to worship here at *Bethel*, a place sanctified of old, and so long continuing; then at *Zion*, of late so foully polluted by *Solomon's* gross idolatry.

10 And me thinks the remembrance of that late impiety, should keep men from doting so on that place; for it is much to be feared *Rehoboam* will set up ere long his fathers religion, who followed strange God's; seeing he walketh already in his evil way of oppressing the people, and could not be brought to ease them at all of any tax or burden, wherewith his father loded them. As he followeth his father in sinning against the people, so is he like to do in sinning against God. For loe the hie places which *Solomon* built for *Ashteroth* and *Chemosh* and *Milcom*, the idols of the Heathen, are left standing still, even before *Jerusalem*, and on the right hand of the mount of corruption, and are like there to continue. Which wherefor is it, but for a snare to the people, that they may fall again to the former sin?

11 I now being King, do hold it my duty to keep all my subjects from such danger of idolatry; and to look that the true God be served in my Kingdom, lest men either grow profane, or turn unto vanities. For to go to *Jerusalem* it may prove perilous; sure it is overmuch for the people that dwell a far off, and seemeth to me altogether unreasonable. For may and ought not every Prince and people to serve God in their own country? Was there any before me, that mought not do it; and am I more in bondage then all? Besides, who knoweth not the grudge that *Rehoboam* hath against us, whom of late he would have warred with, if God had not stayed him? Why, he counteth me and my people rebels; and if he can get me within his dominion, he will surely cut off my head, and the heads of many more. And doth God, (who desireth mercy rather then sacrifice) require of men thus for to run upon the swords point, and endanger their lives without cause, and only for a circumstance of place? I am not so weak of judgment, as to think it; neither will I be so unwise as to hearken to these Levites, who kindle the fire of contention among my subjects, and teach that we all must go up to *Jerusalem*, or else we may offer no sacrifice to God. Beleeve them that list; I have otherwise learned the truth of the Law; and trust we shall so serve the Lord at home, as will please him well enough.

12 For the worship that here we perform unto God, is (for the substance) the same that himself commanded by *Moses*. We serve the same God that brought us up out of the land of *Egypt*: and this is the first and the great commandment on which all other do depend; the keeping whereof, hath the promise of reward. We offer the sacrifices of beeves and sheep, we burn incense, pay first fruits and tithes of all we possess; we observe all the ordinances that our fathers have kept since the world began, and God hath confirmed in his written law forever. We hold the main article of our *Messiah* to come, and of redemption from our sins by him; by which faith our ancestors have pleased God: and unto this he leadeth us in his Law.

In this faith offer we according to the Law, bullocks for atonement and forgiveness of our sins; a shadow unto us of our Messiah, who shall be led as an ox to the slaughter, and purge our iniquity by his own blood. In testimony of this true & catholic faith, I have made these bullocks of gold (similitudes of the greatest sacrifices,) as representations of that our true sacrifice, the promised Savior whom we expect.

13 If here it be said, we do against God, in making these golden figures; because he forbiddeth graven images to be made: the answer is easy, God's meaning is not to forbid all images simply, but only idols that have divine worship done unto them. Such as was that Calf which our fathers made in the wilderness: for they worshipped the molten image itself (not God by the image,) but made them *God's of gold*, which was against the express words of the Law; yea, they were so gross, as they turned him their glory, into the similitude of a bullock that eateth grass; and *forgot God* their Savior, which had done great things in Egypt for them. But God forbid, and far be it from us (good people) that we should thus do. We worship not the images of our bullocks here, anymore then we worshipped the images of the Cherubims, and other resemblances, in *Solomon's Temple*: but we worship God, and him only do we serve, even the God that brought us out of Egypt, not any other.

14 Yet some are so hardly prejudiced against me, as they spare not to say, I have made you these golden calves for God's, and think that I give the honor to them, that is due to the eternal and blessed God himself; because (forsooth) I said, *Behold thy God's ô Israel*. But were I so minded; I should be indeed more brutish then a calf myself. What, should I deny the Creator of the world; the God of all our fathers; the wonders wrought for us in Egypt, and other places; and turn to these images which are made with men's hands, and think them very God's? Far be such a gross conceit, from every true Israelite. Nay, if I should have attempted any such thing, would you not have stoned me? And as for my speech in calling them *God's*, who is there so simple that knows it not to be figurative, and very familiar to every man's ears? I am not the first, that thus hath spoken, our fathers before me used often such phrases. When the Angel of God appeared unto *Abraham*, he called the place *Jehovahjireh*, that is, *The Lord seeth*. *Jaakob* built an Altar, and called the place, *The God of Bethel*: *Moses* himself made an Altar in the desert, & named it *Jehovah Nissi*, that is, *The Lord my banner*. Yet none of us, I trow, do think that they esteemed these places or altars, to be properly God's. The Ark is called *the glory of Israel*; *the strength of God*; *the King of glory*; and (what can be said more) *the holy Lord God*. The Lamb is called, *the Lord's Passover*; and many such like Sacramental speeches, have we and our ancestors been accustomed unto. What if I should call the pascall Lamb, our Messiah; because it is a type of him: or the Manna which our fathers did eat, and water which they drank out of the rock; the body and blood of our Messiah: should I for this be suspected of Idolatry? My enemies mought be ashamed thus to cavil, and calumniate my honest actions, who have made these visible signs, for to serv the true God by; and to be but as testimonies of his presence here.

15 And that this is lawful, the Law it self will show: which intendeth not the prohibition of all images, but the abuse of them as idols; for so it is written, *Thou shalt not bow down to them, nor serv them*; whereby God explaneth his mind, which is, that we should make no graven



images for *to worship them*; but to worship God by them, where is that forbidden? Nay the contrary is evident; for have we not worshipped God in Jerusalem, and other places, by images; What are the golden winged *Cherubims* upon the Ark, but images, by which both we and our fathers have honored God. And if any object, that those were made by *Moses* at God's command; but none else may be made by any other: let him look into *Solomon's* Temple built but the other day, and there he shall find two new *Cherubims* of great and high stature, whose wings reach from one end of the holy place to another; and besides these, all the walls of the Temple are full of such figures. Perhaps some will say, it is tolerable to have the shape of *Cherubims*, as being figures of *Angels*; but any other forms, especially of beasts is utterly unlawful. Well, however the Law forbiddeth to make the likeness of things in heaven, as of things in earth, and so the *Angels* may no more be pourtrahed then beasts or birds: yet to take away scruple, I refer you to *Solomon's* twelve oxen, or bulls of brass, which bear up that molten sea, which standeth at the door of the Temple for the *Priests* to wash in: also to the *Lions*, *Bulls* and *Cherubims* wrought upon the ten brazen bases of the cauldrons, wherein the work of the burnt offerings is washed and cleansed every day. If *Solomon* in his Temple might make bulls of brass, is it a sin for me to make such of gold? Tush, these are but the cavils of these Puritan *Priests* and *Levites*, that of a stomach and refractory mind will not be conformable to my ceremonies; whom therefore I mean to drive out of my country, that they trouble my people no more.

16 Yet will I do my best, to satisfy them ere they go, in whatsoever they can say against me. To proceed therefore to the *time*, (another circumstance which they object, for want of more weighty matter;) they think it much that I have prologed the feast of *Tabernacles*, until the 15 day of the 8 month; because it is appointed by *Moses* to be kept the 15 day of the 7 month. Herein they still do but strain out a gnat: for so the thing it self be observed, what skilleth it for the change of the month? The feasts were made for men, not men for the feasts; and if we keep them in any meet and commodious time, it pleaseth God well enough: which I will further show by the Law it self. When our fathers came out of *Egypt*, they kept by God's commandment the *Paschal* feast upon the 14 day of the first month; and this was enacted to be an ordinance forever. After, it fell out, when a *Passover* was kept in the wilderness, that certain men defiled by a dead man, could not keep it by reason of their uncleanness, and came unto *Moses* to know what they should do. He could not tell, till he had asked the Lord. Then God spake and said, If any of you, or your posterity, be unclean, or in a journey, let him keep the *Pascha* in the 14 day of the second month. Behold here how God explaineth his own law, showing that he respecteth not the month, as though there were any holiness in it; but if the feast were kept, though a month after, (upon just occasion,) it should be acceptable: Forasmuch then as we have so pregnant an example of occasional changing the time, without any sin: me thinks these men are too too precise; that condemn me, who upon just occasion, and advice with others, have deferred this feast, a month longer then ordinary.

17 It may be these men, make question of my authority, and think me not the lawful supreme Governor, under God, of the Church; or that my primacy bears me not out to alter ceremonies or circumstances in religion: but this I can sufficiently clear. For I have my

kingly office from God the King of kings; he appointed me hereunto by his Prophet, and chose me by his people. I am not inferior to any Prince that hath been before me. What though I be not born of kingly blood? neither was *David*. And what though *Solomon* and *Rehoboam* his son, were possessed of the crown before me? So was *Saul* and *Ishbosheth* his son possessed of it before king *David*. But God for *Saul's* sin, gave the kingdom to *David* his servant, and no man doubteth of his lawful title: so God for *Solomon's* sin, hath given this kingdom to me his servant; and my title is just. Neither go I beyond my line; I am content with my ten Tribes, let *Rehoboam* have the rest. Now being your lawful Prince, ô Israel, it lieth me upon to see the Church ordered, as well as the Common-wealth; to make Laws (no contrary to the laws of God,) for the holy and peaceable government of you; to take heed you fall not to *Solomon's* idolatry, or follow other God's. Things substantial and fundamental; I will in no wise change: circumstances of things, and ceremonies I may freely change, for they are not permanent or perpetual.

18 And herein I can assure myself and others, by example of DAVID the beloved of GOD, commended to me for his holy walking and upright administration. He ordered many things in the service of God, otherwise then he had express warrant for, in the written Law. He removed the Ark, from Kirjathjearim to Jerusalem. He appointed instruments of music, cimbals, and vials, and harps, &c. whereof there is no mention in *Moses* Law. He distributed the Levites into their orders and offices, making some singers, some porters, some assistants to the Priests: yea, and the sacrifices he set in 24 classes or courses; and where shall we find these things warranted in the Law? If *David* then our worthy Predecessor, did thus order the Church, and alter the ceremonies, by his regal authority: may not I, which have equal power in my dominions do the like? And *Solomon* his son, before he fell from the true God to idols, did many things otherwise then is written in *Moses*; and God did allow them. In his famous Temple he had ten golden candlesticks, and ten tables; whereas God by *Moses*, ordained of each but one. In stead of one laver that *Moses* made to wash in, *Solomon* made ten cauldrons; besides that other vessel, which for the hugeness of it, is called a sea: with many other differences, which who so compareth his works with *Moses* writings may easily perceive. These Priests of *Levi* are much to be pitied, that urge so the letter of the Law, which I think they understand not. They say it is written, *Ye shall put nothing to the word that I command you, nor take ought therefrom*; but they mind not how this intendeth matters of faith, and doctrines fundamental, which I willingly grant may in no wise be corrupted: but ceremonies are variable, and circumstances may be changed upon every just occasion, as before I have proved, and the practice of my godly predecessors doth approve. Accordingly mean I to retain my liberty, and maintain my prerogative royal.

19 It resteth to be scanned how we shall do for Ministers, if the Priests of *Levi* be put away. And for this I am reproached as violating the Law; whereas necessity constraineth me to take other order. I know that *Aaron's* sons are appointed by Law to do the Priests office: but the power is in the Church, of whom they had their authority; and might still administer if they were not so scrupulous. It is then their own fault that they are deposed, and be it upon them: for we will serv God as did our fathers, before these Aaronites enjoyed the Priesthood. I find that of old, the Patriarchs *Abraham*, *Isaac* and *Jaakob*, offered sacrifices themselves,

even then when *Melchizedek* the Priest of the most high God lived in the land. I find again how *Moses* did send young men of the children of Israel to offer burnt offerings and peace offerings to the Lord. How ever therefore for order sake, this work was committed to the sons of *Aaron*, yet hold I it not to be of necessity to salvation, or of the essence and being of a true sacrifice, that an Aaronite must offer it. But seeing all the Lord's people are holy, yea, a *kingdom of Priests*, as the Lord calleth them in his Law: they may (no doubt) being duly sanctified and consecrate thereto, offer acceptable sacrifices unto God. And hereof will I have care, that none shall administer but such as are consecrate; but I will not debar any, be he of what Tribe soever, if he be fit otherwise. As for these refractarie Ministers, the Levites, I will revenge me of them, for they are the troublers of the State, the boutefeus that set on fire all the country. For loe, how many people of all the Tribes of Israel, are ready to leave the land, and run to *Rehoboam* in Jerusalem. These men are the cause of all this stur, and faction: their doctrine impeacheth my supremacy, and disturbeth the peace of the Church. Wherefore as *Solomon* cast out *Abiathar* from being Priest unto the Lord, because his hand was with *Adonijah*: I also by like right, will cast out these Priests of *Levi*, whose hands are with my enemy *Rehoboam*. So rest and peace shall be unto myself, and to my people.

20 Yet a few words more of the events that are happened; which in their simplicity many do mistake and abuse against me. The Prophet that came out of Judah to Bethel, and gave there a sign; made some for to think, I had sinned in deed. My self, I confess, was somewhat moved when I felt my arm withered: but seriously weighing things after, as they were, I stayed my thoughts. For first, he came but as any false Prophet, (if God so permit,) may come at all times; I mean, with sign and wonder, but without word of truth, to convince the conscience. He cried against the altar: but shown no law of the Lord to condemn it. He threatened destruction; but who knows when the day shall come; for no time was set down; that men may be held with continual expectation. I find in the Law, that a Prophet may arise, giving a sign or wonder, which shall come to pass: and yet his doctrine may be abominable, and God thereby proveth the hearts of his people. The enchanters of Egypt could also do miracles even like unto *Moses*: yet were they no Ministers of the Lord. What then though this falser had power to do great things, and thereupon was hired by the King of Judah to come preach against me, and seduce my people; no wise man will rest on counterfeit miracles, but will settle his heart on the Law of God; which that Prophet could not convince me with all (for then I had yielded,) but sought to get credit by abusing that power, which God did permit him to have for my trial. The abuse of God's name cannot go long unpunished, for it is a great sin: neither scaped this Prophet due vengeance for his crime; but as he went homeward, he was slain by a Lyon. Well worthy end, for such as dissemble the message of the most High. How ever therefore some think of this matter, I am not persuaded he was a man of God, that came to so fearful a death.

21 But the death of mine own son *Abijah*, sate nearer me, and made me look narrowly into mine actions, till I found indeed whereof to resolve. I sent mine own wife to *Ahijah* the Prophet for counsel about him: but the choleric old man would not suffer her to speak, but breaking out into heat and menaces, gave her an answer before she asked. It is easy to see his partial affection; he leaneth towards Judah, and speaketh with bitterness against me,

that never did him hurt. And were it indeed that I had offended; my fault might be shown me in love and meekness: which would better beseeem the Prophets of God, then this their distempered carriage. And what was the cause, why he did so threaten me? even the common calumny that the Jews do give out, for he said, *J had made me other God's*: but how false this is I have shown before; and it became not his gray head to believe such reports, and condemn me unheard: I have not forsaken the Lord my God, but the thing is mistaken by the blind Prophet, who discerneth no better my actions, then he can do colors. My son is dead and gone, for his day was come: if he were cut off before the time, it was rather for his vice then for his virtue. The Prophet said there was *some goodness found* in my son, towards the Lord God of Israel; and therefore he must die. But doth the Lord use so to reward them that are good before him? It is said in the Scripture of wicked men, that *they shall not live out half their days*: yet now this young man's death is brought as an argument to prove he was godly. *Ahijah*, I perceive, is too old to be a Seer any longer; else could he not have been so much overseen in this his new doctrine. God's law biddeth children to honor their parents, that their days may be long in the land: but this my child had his days shortened; doubtless for disobedience. My other sons consented to that which I did about religion; and they live and prosper: he only would be more precise then his brethren, and his honor is laid in the dust. Thus see I in my house the proverb fulfilled, *The fear of the Lord increaseth the days: but the years of the wicked shall be diminished*. For which I lament, through fatherly affection, but am nothing moved to leave my religion; nay rather these judgments confirm me therein, for I see how they that speak against it are cut off. Yea, God himself hath been my Protectour, and withheld by his Prophet, my enemies of Judah from fighting against me. On him will I lean, and trust in his name; being fully resolved not to alter my course, but I and my people to continue as we are, until we lie down in peace.

### CHAP. IIII.

A Conviction of Jereboam's impiety.

THEse, and the like pretences many, *Jeroboam* could allege for to justify his cause; wherein was only show, but no weight of truth. Yet such is man's corruption, as he will admit of any color, rather then leave the sin that he affecteth: and being in high transgression of the Law, will bear himself upon the Law, as if it made for him in his iniquity. But as *David* prayed God, that he would not incline his heart to word of evil, to set himself to pretend pretences (or forge excuses) in wickedness, with men that work iniquity: so need we all continually to ask of God this grace; for as of *Adam* we have learned to sin, so also for to hide and cloke our sin, and cover our nakedness, though it be but with fig-leaves. That may be seen in *Jeroboam* here.

2 For he not having faith in God, nor resting on his promise, (who would be with him, and build him a sure house as had built for *David*, if he did that which was right in his eyes:) gave himself to policy, and followed the wisdom of this world, (which is foolishness with God;) whereby he fell into vanity, altered and innovated the ordinances of religion, to the ruin of his house and of his people.

3 The plea how he retained the grounds of true religion, and varied but in ceremonies; came out of Satan's school, where God's commands are wont to be extenuate. The Lord required of his people, entire obedience to all and every of his ordinances, among which nothing was to be neglected, nothing to be counted light or little: for who so breaketh one of the least of his precepts and teacheth men so, he shall be called the least in the Kingdom of heaven. The lightest matters in man's account, and circumstances that he presumes to violate; have in God's administration procured heavy doom. As, for the *place* of public worship, it was enacted, that whosoever brought not his sacrifice to the door of the Tabernacle of the Congregation, but offered it other where, blood should be imputed to that man, & he should be cut off from among his people▪ yea such oblations were esteemed of God, as offered unto Devils. Likewise for the *time*; though the Lord dispensed with the unclean and travellers, for keeping the Passover: yet if any were clean and not in journey, and neglected to keep the feast in the 14 of the first month; that person was to be cut off from among his people, because he brought not the offering of the Lord in his due season. And for the *persons* that should administer before God; if any that was not a Levite, and of *Aaron's* line, did minister at the altar▪ he was to be slain. Therefore *Korah* (though a principal Levite) was killed of God, and all that took his part: for presuming to do the Priests office, whereunto he was not called. Such was the severity of God against the sins, that *Jeroboam* and his followers, have made so light of.

4 *Nadab* and *Abihu* the sons of *Aaron*, being newly entered into the Priests office, (whereto a many particular observances were annexed,) failed but in one point, taking strange or common fire to burn incense, in stead of hallowed fire from the Altar; and behold a fire went out from the Lord, and devoured them. When the Ark of God was in transporting to Jerusalem, upon a cart, and the oxen shaking it, endangered the overthrow thereof: *Uzzah* a Levite that guided the cart, of a good intent to help the Ark, put forth his hand to hold it; but the wrath of the Lord was kindled against him, and he smote him that he died there, because he laid his hand upon the Ark, which was not lawful for him to do; God having charged the Levites, not to touch the holy things, lest they died. The men of *Bethshes'esh*, (a city of the Priests) when the Ark of God came home unto them out of the Philistines land, because they looked into the Ark, (which by the Law they mought not do;) the Lord slew of the people of that city, fifty thousand men & three score and ten. So jealous hath God been for the transgression of every rite and circumstance of his Law: that all mought learn to dread him, and have care of his commandments. Here was no place found for those distinctions of mortal sins and venial; fundamental and accidental, and other like quirks which the Serpent and his Seed have invented, to beguile man's heart. The soul that sinneth shall die: and sin is every transgression of the Law; the person that doth any sin with a high hand, blasphemeth the Lord, & must be cut off from among his people; for cursed is every man that continueth not in all things which are written in the book of the Law to do them; and all the people must say, Amen.

5 The innovation then which *Jeroboam* brought in by his Kingly power, what colors soever could be set upon it, was loathsome idolatry. His assembling of Israel unto Dan and Bethel, was a double sin: a departure from God, and a schism from his people. From God they

departed, by leaving Zion where he loved to dwell, and which should be his rest forever. There was his face and presence, there was his name; there was his heart and eyes perpetually. There was the holy and most holy sanctuary, with the Ark of God's strength, the Tables of the Testament; the memorials of ancient benefits▪ the tokens of his love and mercy, and mystery of salvation; in the pot of Manna; the rod of Aaron; the book of the Law; the Mercy-seat; the glorious Cherubims, and other like resemblances of heavenly things, not made by wit of man, by direction and pattern from God himself. So the leaving of these, was the leaving of God: wherefore Israel now, is said for to be without the true God. *Jereboam's* calves, made to worship God by, were teachers of lies: being called *God's*, as resembling his presence, who was not there; and signifying his favor, which was far away: as hallowing the place, where Satan had his throne; and sanctifying the worshippers, polluted by apostasy. So *Ephraim* was fed with the wind, and followed after the east wind; for the golden *God's* which *Jeroboam* made them, were *Devils* unto God, and so esteemed of his Saints.

6 The schism from their brethren, was a breach of that brotherhood and unity in faith and love, wherein God had set the twelve Tribes of Israel, to grow up together as branches of one tree, and members of one body; whose abiding together, was both good and pleasant; but the renting asunder, was a withdrawing to perdition, because God's soul had no pleasure in them, that forsook the mutual gathering together of themselves. As in the former, *Jeroboam* shown his foolishness, not knowing the way into the City of the Lord: so in this later he added to his sin, doing that which the Lord did abhor.

7 The pollution of the Temple, is but a pretence: and the sanctity of Bethel, rather in conceit, then indeed and truth. *Solomon's* idolatry defiled himself, and all the partakers; but not the Temple, wherein it never came. Or if it had come there, yet might it have been purged, as it was in days following. Or if it had not been purged, yet could no other place be hallowed without the word of God: For who could put his name there, and cause him there to dwell; but himself? It was not *Solomon's* sin, that gave *Jeroboam* right to the Kingdom; but the word of the Lord, in the mouth of the Prophet: neither was it the pollution of the Temple, (if defiled,) that could warrant the King to build him another; for God was to appoint both place, and person: and without his word, nothing is lawful in his service. So sanctity in *Bethel* there was none at all; but it was *Bethaven* the house of iniquity. The holiness which had been there of old, was only by relation unto God that appeared, and his Word which appointed an altar there; when his presence departed, and commandment ceased; it was as common as any other place. For this, God ordained an Altar of earth to be made unto him, in the wilderness, and all places where he should cause his name to be remembered; that at their departure it might be defaced, not left for superstition.

8 *Jereboam's* supremacy in the Kingdom of Israel, could not bear him out in altering the ordinances of the service of God. For he was a subject unto God, bound to his fear, and to keep all the words of his Law, as another man. He that bears rule over men, must be just (saith the Scripture,) and rule in the fear of God: his heart may not be lifted up above his brethren, nor he turn from the commandment to the right hand, or to the left. If he were in a straight, and saw himself in danger, he should seek counsel of God▪ and not of his own

heart, (as *Saul* did of a Witch▪) for the heart of man is deceitfull above all things; and it is a double evil, to forsake the Lord, the fountain of living waters, and to dig himself pits that can hold no water. If he would worship God, he should ask of him how: for man is ignorant (if the Lord inform him not) what will please him. He left not to the discretion of *Moses* or *Solomon*, (though wise and godly Governors,) any part or implement of the Tabernacle or Temple, or any of the services in them used. To *Moses* he told on the mountain, the laws and judgments which Israel should observe; he shown him a pattern of the Tabernacle and things therein, giving him this straight charge, *look that you make these things, (even all things,) after their fashion that was shown thee in the mount*; and according to every point that the Lord had commanded, so provided he the work to be made, disposed of, and ordered, as *the Lord had commanded Moses*.

9 *David*, with the other Prophets that assisted him in ordering the Ecclesiastical estate, and providing for the Temple; had their commandments also by the hand of the Lord; and he gave to *Solomon* his son, (when he charged him to build the Temple) a pattern of the porch and of the houses, closets, galleries and chambers thereof, (and the pattern of all that he had by the spirit) and for the courses of the Priests and Levites, and for all the work for the service of the house of the Lord, and for all the vessels of ministration; the weight also of gold for the candlesticks, tables, and other instruments; all by writing sent unto him, by the hand of the Lord. Thus was there nothing left to their own will or wisdom: both matter and form of all things about God's service, was set down by God himself. Yea and at first, when it was in *David's* heart to build him a house; he durst not attempt it, without consent of the Prophet: and being forbidden of God, he desisted.

10 But *Jeroboam* would do things out of his own heart; & that was his sin. He took counsel, but it was of men, not of God, nor of his testimonies, which had been *David's* counsellors: therefore shame did take Ephraim, and ashamed was Israel of his own counsel. He made house of high places; but spake the Lord any one word unto about this matter? Nay Israel, (as the Prophet saith) forgot their Maker when they built temples: therefore their temples were destroyed. He appointed places for public worship at Bethel and Dan; but did the Lord chose them (as *Moses* saith) to put his name there, and there to dwell? Nay, they provoked God with their high places, therefore their blood was poured upon them: they went with their sheep and with their bullocks to seek the Lord, but they found him not, he withdrew himself from them. He made altars, but they were unto sin. He made pourtratures of bullocks; but gave God him any pattern or precept, as he gave unto *Solomon*? Wherefore their bullocks did cast them off; God's anger was kindled against them. He made a feast; but in the month which he had forged of his own heart: therefore God hated and abhorred their feast days, and would not smell in their solemn Assemblies; but turned their feasts into mourning, and all their songs into lamentation. He ordained them Priests; but their rods had never budded, neither had they *Vrim* and *Thummim* in their breasts. Himself went up to the Altar to burn incense; but it was with *Nadabs* fire. He offered sacrifices to the God that brought them up out of Egypt; but God spake not to their fathers, when he brought them out thence concerning burnt offerings or sacrifices: but commanded them this, obey my voice and I will be your God, and ye shall be my people, and walk ye in all

the ways which I have commanded you, that it may be well with you. This God, did *Jeroboam* cast behind his back; therefore evil came upon his house. He pretended ease to the people, that they should not go so far as to Jerusalem; but they went even to Dan, a city remote, in the furthest part of the land. So turned they their backs upon the *holy City*, where the Tabernacle of God, and his dwelling was; and sought to the possession of the handmaids child, polluted of old by public idolatry therein erected, and long continued: whose Idol, *Jeroboam* now reneweth, doing evil above all that were before him. Thus Ephraim is become a harlot, Israel is defiled.

11 And although God sent his Prophets with the word of power, to reprove *Jereboam's* iniquity; yet hardened he his heart as did *Pharaoh*▪ no threatening dismayed him; no sign or miracle drew him to repentance. But he scorned the Prophets, eluded God's judgments, perverted his actions, and pleased himself in his evil way, because of his outward peace: not minding how oft times the righteous are taken away from the evil to come, when wicked men are kept unto the day of destruction, and shall be brought forth to the day of wrath. Yet could not this King be established by wickedness; his idolatry was his overthrow; for as a harlot it flattered him with words, and drew him to forget the covenant of his God; so went he unto her and returned not again, neither took hold of the ways of life; but dying without instruction, and going astray through his great folly, when the Lord plagued him and he was dead, *Nadab* his son was soon killed in conspiracy, and after him, all *Jereboam's* house, the remnant whereof, was swept away as dung, till all was gone; the dogs eating him that died in the city, and the fowls of the air, him that died in the field: for the Lord had said it.

## CHAP. V.

Of the Idolatry of these times, far exceeding *Jereboam's*.

IT is the manner of men to be more equal and indifferent judges of other times than of their own: the sins & sinners that are past and gone, we readily blame; but though the like or worse be in our days, we have not either skill to discern, or courage to condemn them. We can easily say, as did the Pharisees; If we had been in the days of our fathers, we would not have been partners with them in the blood of the Prophets: and yet upon every occasion we also are ready to fulfil the measure of our fathers, walking in their sins, resisting, blaspheming, persecuting all that speak against us for so doing. Example hereof see in the Christian Church, after the idolatry and overthrow of Israel: for so far have we been from taking heed by their evils, as we have added unto all their sins; and it was but a little which they then did, in respect of the huge mass of abominations that hath since been heaped up, even unto heaven.

2 And first the frame and constitution of the Church, hath quite been changed from the pattern given of God, confirmed by Christ's blood, and erected by his Apostles in all Nations. For loe the man of sin hath joined together many Parishes into one Diocese, and many Diocecess into a Provincional, and many Provincional into one National; and many national into one Oecumenical or Catholic Church; of which he himself will be the *most holy*



*Father, the Bridegroom, Lord, Pastor, Rector, and Rock.* Of which Catholic society so combined, we find no record in the holy Apostles Writ, where every Congregation of the Saints, is shown in every City to be complete in it self, a Church and body of Christ, furnished with his power and presence; everyone under the guidance of many Bishops; and not all under the government of one: joined altogether in brotherhood, through faith, love and obedience of the spirit, but not in one visible catholic Church, with a visible Head or Vicar, Lord, Papa, Patriarch or Archpastor; but only Christ himself walking among them, overseeing their ways and works, and approving or reproofing them.

3 This pseudocatholike Church, or false Ecclesiastical Monarchy, is an idol or beast, bred in the bottomless pit, surpassing all the abominations that ever stood up in the land of the living: and had for the parent of it, the Dragon or Devil, that old Serpent, who used his most utmost skil, cunning & craft, to beget and bring forth this his foulest child. It had also of the gravest and learnedst Divines in their ages, to nurse it with the milk of human superstition; and the Princes of the earth to endow and adorn it, with the riches and jewels of all worldly glory: that when this *Jezebel* shown her self on the stage of the world; she made all men astonied at her majesty, enamored the Nations with her beauty, bewitched them with her sorceries, and made them drunken with the wine of her fornications. The forest of *Rome* was the high place, where this *Miphletseth*, or idol of horror, should have her seat; for there grew many fair trees, whose shadow was good to burn incense under: and there before time had other beasts been hatched and honored, whose image in this place must have reverence still.

4 And here the mystery of iniquity wrought contrary to *Jereboam's*, prevailed more, and continued longer: For he in policy to settle his Kingdom, schismed or rent the Church in twain, which God had conjoined in one: but *Abaddon*, the king and patron of this our idol, will have his false Church resemble the polity of Israel in monarchical unity, to allure and gather all people hereunto. But as *Jereboam's* counsel was devilish to divide without God: so is *Rome's* doctrine Satanean, to conjoin without Christ. The Church then was confined within one little land, whose assembly was annual in the earthly Jerusalem, where the high Priest remained to reconcile them to God: but now the Church Catholic is disspread over all, Jerusalem our mother is above, and Christ our high Priest is in the very heaven, there interceding for us unto God. And for any one City to be as Jerusalem, the place of resort for all Saints on earth: or for any Arch-priest, or Vicar of Christ, to be his vicegerent, and rule in his stead: he never appointed, neither entered it into his heart; but it is the excrements of the Popes wit, whereby in policy he would maintain the pomp and magnificence of his *Diana*; and in her, his own pontificality.

5 And that this Lady might be made of perfect beauty, her friends have devised to paint her face with this vermilion, that the goddess, *theCHARCH absolutely cannot err, either in things absolutely necessary, or in other things which she proposeth to be believed or done of us, whether they be found expressly in Scriptures, or not.* Hereupon she trusting in her own beauty, takes a pride and power, to make Laws Ecclesiastical, to bind and constrain men's consciences; charging and obliging us, to *believe and trust her in all things.* So this Idol of indignation, (being crept

into God's throne, to be *Judge and Law-giver*;) surmounteth far *Jereboam's* dumb calves, which had mouths and spake not: for this image can speak, because she hath a spirit; and exacteth worship of the inhabitants of the earth, that all should adore her, as *mother, and mistress of all the Churches*; receive, believe and obey her word, constitutions, canons, commandments, doctrines and decrees, without contradiction; because *the truth of the faith as touching us, relieth upon the Churches authority, and whatsoever the Church alloweth is true, whatsoever she disalloweth, is false*: and her word, is not altogether man's word, that is to say subject to error, but after a sort the word of God. Out of this smoky furnace, have come the many heresies and whoorish doctrines of Free will, merit of works, limbus, purgatory, pardons, indulgences, vows, prayer to and for the dead, penance, pilgrimages, auricular confession, and extreme unction, with sundry other like; which by this Churches supreme authority, have been concluded Catholic, Orthodox and Authentical. Who seeth not now that *Jereboam's* Church, was but a Babe to this Beldam; for she had no such sovereignty over men's souls, taught no such doctrines, neither made she any decrees till *Omri* was King (whose praise in the Scripture is this, that he did worse then all that were before him;) and he indeed made statutes which were observed in Israel; though nothing so many or so imperious as the mistress of Rome hath made.

6 This *Queen* being thus set aloft on the high places of the earth, is far taller then the golden image that *Nebuchadnezzar* set up in the plain of Dura; for her hand and scepter reacheth up unto heaven, where she ruleth among the canonized Saints; and the very tail of her beast whereon she rideth, can draw down the stars unto the earth. This is the woman whom *John* saw in the wilderness, arrayed in purple and scarlet, and gilded with gold and precious stones and pearls, with a golden cup in her hand, full of the filthiness of her fornication; even the great city (*Rome*) then reigning over the Kings of the earth. From this *common mother*, (as her children do entitle her,) came all the bastard idols into the Christian world: for she being a *whore*, sitting upon many waters, that is, people's, multitudes, nations and tongues; she was set on fire with her lovers the neighbor nations; that came to her into the bed of love, and defiled her with their fornication; (for they went in unto her as they go to a common harlot;) and she learned their works, and served their idols, which will be her ruin.

7 Of the Jews she hath received one high Priest, (not Jesus Christ the true High Priest entered into the heavens, but a supposed vicar of his, having two horns like the Lamb;) to be the chief Governor and Monarch Ecclesiastical: and he entereth once a year into the most holy of the Popish Church, as the other did into the most holy of the Jewish Tabernacle. From the glorious attire of *Aaron* and his sons, as Ephod, Robes, Girdles, &c. she hath learned to deck her Priests with cops, surplices, stoles, girdles, amices, all's, and other like ornaments. She imitateth their Ark, which had the Tables of the covenant; with her ark or tabernacle the Pix, which hath the Sacrament of the Eucharist: their candlestick and seven burning lamps; with her candles, torches, tapers: their sprinkling water of purification; with her holy water: and in many other particulars, of Temple, Altar, Oil, Laver, Fire, &c. she followeth her footsteps, and Iudaizeth more then did the false Teachers in the Apostles days. Which things in Israel had their holy use and end, until Christ came in the flesh: but since are dead and abolished, as beggarly worldly rudiments; though this

whore-mother of Rome reviveth them by her Art, and for her fleshly pleasure; whiles herself and her friends go a whoring after these Jewish ceremonies.

8 But she had not her fill, by defiling her self with Jews: therefore she sought to take her pleasure of the Gentiles round about her, far and near; and decked her bed with all their abominations. And first she fell in love with Egypt; where Israel of old committed fornication▪ and had the breasts of her virginity bruised. For whereas the Egyptians commingled the Kingdom and Priesthood; the Civil Magistracy, and the Ecclesiastical Ministry in one person; and would have all their Kings to be also Priests, as Writers do record: with this goodly invention, the whore of Rome is enamored, and joineth, or confoundeth the Magistracy and Ministry, Princedom and Priesthood, in the persons of her Popes, Cardinals, Bishops and other Church Princes. And although God in the Law distinguished the office of the King and Priest, constituting one in the Tribe of Judah, the other in Levi; so as one mought not intermeddle with that which belonged to another: and Christ in the Gospel hath plainly forbidden his Ministers to have the authority or titles of pol•tick Princes▪ yet pleadeth this Babylonish Queen, that it is not against God's word for one man to be a Prince Ecclesiastical and Political together; and so she and her daughters practice to this day. In which point, she is more abominable and polluted now professing Christianity, then she was of old when she professed Paganism; for the hethen Priests or Flamins in Rome, were not permitted to have any Migistracie; because (as the Philosopher by light of reason reasoneth,) it could not be, (the actions of these offices being so divers and different,) that one man should perform both at one time; but needs it must fall out, when both duties were to be done together, that one should be omitted; and so sometimes God not to be duly served, sometimes the Civil state should suffer damage.

9 Again this Romish Babylon doreth on the ordinances of Babel in Chaldea▪ for as there they had images of silver and gold, wood and stone, to which they bowed and worshipped; and which were representations of the God's and Saints whom they adored, to weet of *Bel* (which was *Jupiter*,) and *Nebo*, and *Succothben•th*, and other the like: even so hath idolatrous Rome ordained to have in her temples, images of Christ, of the virgin *Mary*, and of other Saints, which idols must have *their due honor and worship*, because the honor which is given to them, is referred to the prototypes whom they do represent. And these abominations she kisseth, as idolaters of old, were wont to kiss the calves; lighteth Tapers before them, as the Babylonians did candles before their images; censeth them, as the Heathen Romans were wont to do their statues; kneeleth, falleth down, and prayeth before them, saying *Our Father*, &c. as idolaters of old, said to a tree *thou art my father*, and to a stone, *thou hast begotten me*. Teaching her children further, that *these images are to be worshipped, not only by accident or improperly, but also by themselves and properly; so as they do terminate or end the worship, as they are considered in themselves, and not only as they bear the part of the examplar or person represented*: yea saying of an image, *This is Christ*; as paynims said of theirs, *Thou art my God*. But woe unto them (from the Lord) that say to the wood awake; to the dumb stone, rise up. Herein this Catholic Church exceedeth the devotion of *Jeroboam* son of *N•bat*, who worshipped by the Calves, •he God which had brought them out of Egypt, and not any other Saints, much less the images themselves. Yea in this kind, she passeth sundry of the

Heathens, and her own Predecessors; for *Licurgus* the Lawgiver of Lacedemonia, and institutor of many ceremonies; ordained no images in his Religion; but forbad the forms of men, or other living creatures to be given to the God's. *Apollonius* a Philosopher, found fault with the foolish and absurd images in many places, and thought it more honorable if the God's had no images at all. The Persians had no images, for they thought it a madness to worship God by such. The Germans in their paynisme held it unlawful to paint their God's on walls: or express them in any human shape. And *Numa*, the King of the antique Romans forbad them to think that the image of God, had the shape of a man, or form of other living creature. Yet Rome that now is, alloweth *the image of God the Father, in form of an old man; and of the Holy Ghost in form of a dove*. Though the holy Prophet inveighing against this vanity, demandeth, *To whom will ye liken God, or what similitude will ye set up unto him?* And though the learned Heathen by light of nature, approved the practice of ancient Rome worshipping the God's without any images almost two hundred years; and blamed those that first brought in images, as authors of error, and causes of impiety: yet such is the love of this whorish Church to these *teachers of lies*, the counterfeits of God; as she adoreth thē, or the divill in them, to fulfill that which is written of her, that men would not repent of the works of their hands, and of the worship of devils, and idols of gold and of silver, and of brass and of stone, and of wood, which neither can see, neither hear nor go.

10 In another point also, hath our Babylon's zeal, surpassed *Jeroboams*, to weet, in her Clergy, and multitude of Church officers. For *Jeroboam* had none but simple *Priests*, to say and do the Divine service in his high places: But our *Jezebel* hath founded *Priests* and Arch-priests, Lord Bishops and Arch-bishops, Deans and Arch-deacons, Suffragans, Cardinals▪ Patriarch▪, and Popes; Abbots, Friars, Monks, Seminaries, Jesuits, and a number moe Chemarims, her Ecclesiastical senate, to guard her throne, to fight her battles, to retail her wares, and to satisfy by them her superstitious lust, which hath been even insatiable, as was the whores of Israel. And *Priapus* the Pope is *bridegroom* of this spouse, and hath preeminence over all, to pour out his fornications upon her, by his doctrines, canons, rites, ceremonies, decrees and decretals: for he is *head* of this Church, and *Prince* of the *Priests*, *Father and Doctor* of all Christians, and *Bishop universal*: who when he teacheth the whole Church in things pertaining to faith, cannot err by any hap or chance; and not only in matters of faith, but in precepts of manners also, prescribed to the whole Church, he cannot err: and his wife the catholic church hath always believed, that he is a true Ecclesiastical Prince in the whole Church, who can of his own authority, without consent of the people or counsel of the *Priests*, make laws which bind the conscience, can judge in causes ecclesiastical, as other judges do, and punish also the disobedient. And his lawyers have born men in hand, that this Pope may dispense against the Law of God, and against the law of nature; even with the Precepts of the old and New Testament; (*Summ. Angel. in dict. Pap.*) that his bare will must be holden for a law; and whatsoever he doth, no man may say to him, why do you this? And whosoever obeyeth not his precepts, incurreth the sin of idolatry. Finally, to lift up their blasphemy to the highest, they honor him with this title, *our Lord God the Pope*. And although this Romish Synagogue hath received some of her jolly Church Prelates, with their exorbitant power, by imitation of her Heathenish Predecessors *Romulus* and *Numa Pompilius*, who made *Flamins*, *Arch-flamins*, and a *Pontifex*

*Maximus* to sacrifice unto the God's; and some of their ceremonies from other Infidels, as the shaving of Priests crowns, like the Priests of *Isis & Scrapis* in Egypt: yet neither, antique Rome, nor Egypt, nor Babylon, nor any nation in the world, ever founded such a pompous Hierarchy, such store and variety of Divines, Friers, Priests, Prelates, and religious persons, as this latter Babylon; whose clergy flieth about like a cloud of Locusts, to molest the world; and came out from the deep of the bottomless pit.

11 As be her deep Divines, so is her divine service, above all that ever superstition hatched in any age. For as it is in Babels language, an unknown tongue, so is it an idol wholly made (as the Scripture speaketh) according to her own understanding, and is all the work of the craftsmen, the Prelates and Popes, the lovers of this whore, who have patched together in their several ages, the limms of this deformed monster, the Mass and Canon thereof, (a sacrifice for the sins of the quick and the dead,) with the Letanie and Collects, Anthems and Responds, hymns and songs; some of the canonical Scriptures, and some of apocryphall writings of men; and in this Liturgy God and his Angels, and Apostles, and Martyrs, and Confessors, and he Saints, and she Saints, (and some that had Satan's sanctity,) are wrapped up together in a longsome stage-like worship, with organs and music to make them all merry; as *Nebuchadnezzar* with melody celebrated the dedication of his golden image. Which portesse and Missal, these artizens have framed, not by example of God in the Law, who prescribed no such leitourgie by *Moses* or the Prophets; nor of Christ in the Gospel; nor of *Jeroboam* and Israel of old, for they forged no such idol; nor of the Turks at this day, who have no such written worship; nor of the Heathens of old, that I ever heard of: but it is their own device and forgery, provoking God most high to jealousy and wrath.

12 But above all these sins, and beyond all wickedness that ever was invented in any age; this catholic mother (woe woe unto her saith the Lord God) hath made her a God, not of gold and silver, but of a wafer cake, by a charm of five Latin words: and this transubstantiated idol, she falleth down before, and adoreth as her Maker▪ anathematizing and cursing all that shall deny this idol of indignation to be adored with the highest degree of worship, which is proper to God himself; for it is her God, as she singeth in her Roman missal,

Plagas sicut Thomas non intueor:

Deum tamen meum te confiteor.

Wounds as Thomas did, I do not see:

Yet do I confess thee my God to be.

And this breaden God, her children eat, even flesh, blood and bones, (more vile then Cannibals,) and devour their maker, (even *their Lord and their God*,) in their own carnal conceit; vanishing in their vanity more then the Hethens, who thought *none was so witless as to believe, that that which he eateth is a God.*

13 And further to manifest her madness unto all men, this insatiable whore doteth on and adoreth the Devils own engin, the Cross or Gibbet whereby he killed Christ the Savior of the

world. For the curse of the Law, was to be done away by a cursed death upon a tree, on which, who so was hanged, the curse of God was upon him. This death the innocent Lamb CHRIST JESUS suffered for our sakes at the hands of wicked sinners, *Pilate* and the Jews, the children of the divill; who used all exquisite tormēt to make his death miserable, crowning him with thorns, piercing his hands, feet and side▪ with nails and spear, and hanging him on a tree, to do him die. And this tree, these thorns, nails, yea other counterfeits of them, are for killing of Christ, honored of these Babylonians, with as good a ground and devotion, as the *Ophites*, or *Serpentaries*, are said to honor the Serpent, the devils instrument for to bring man to the knowledge of good and evil. And that all the world mought take notice that Rome is the city *where our Lord was crucified*, the Romanists do proclaim, that the cross was *the Altar*, whereon the great sacrifice Christ was offered: whereas the Scripture teacheth that the bodies of those beasts whose blood was brought to make reconciliation in the holy place, were burnt without the host of Israel; (and not on the Altar, which stood "before the door of the Tabernacle;) according to which figure, Jesus also (that he mought sanctify the people with his own blood,) suffered without the gate of Jerusalem, which was a reproach. Yet will these God-eaters, and crucifiers of our Lord, make the cursed cross to be the *altar most holy*, and so greater then Christ the sacrifice, as being that which sanctified him, for the Altar sanctified the offering. And hereupon they call the cross *blessed*, and ascribe unto it *worthiness to bear the talent of the world*; they account it *among the most precious relics, and not only the whole, but every piece thereof*; they adore it, salute it, pray unto it, and trust therein for salvation, crying; *Haylō cross our only hope, increase thou to the godly righteousness, and unto sinners give pardon; Save thou the company, gathered together in thy praises*. Yea, the very sign of this idol made in the aier, upon the forehead, or over any other thing, is *sacred and venerable*, hath force to *drive away Devils*, and do many like feats. Wherefore this abomination hath prevailed above other, and is like Beelzebub Prince of the Devils, the badge of the beast and character of Antichrist, imprinted in Churches, Chapels, Altars, houses and high-ways; in books and writings, in word, prayers, sacraments, in garments, bodies and souls of men, both quick and dead, and other creatures: nothing is well hallowed without it, no Sacrament perfect without it. This great honor hath the cross, because the Devil killed our Savior by it: so that marvel it is, how *Judas* lips scaped honor, seeing he also was Satan's instrument to betray Christ with a kiss. Wherefore this spiritual Egypt, the pseudocatholick church, deserveth more to be branded by some Satirist, for worshipping monsters, then the first Egypt, whose less impiety a heathen Poet did deride.

14 Moreover, to fill up her cup with abominations, this Witch hath learned of the old idolaters to worship *the Queen of heaven*. For by her power fetched out of the bottomless pit, she deifieth, or rather defileth the blessed Virgin *Mary*, with unsufferable blasphemies; intitling her *Lady, Queen and Goddess*; hayling her for *Queen of heaven, Lady of Angels, mother of grace and mercy; life, sweetness, hope*, and what not: and together with her, she invocateth the Angels, Apostles, Martyrs, Confessors, Popes, Bishops, Virgins, &c. and prayeth God, that *by the merits and prayers of her Popes, she may be delivered from the fire of hell*.

15 And as the Heathens had their God's and Goddesses of divers ranks, supreme, inferior, and middle ones called *Daemones*, by whom as by mediators and intercessors, they thought

men's desires and merits did come unto God: so hath this synagogue of Satan *Div's* and *Divas*, Saints of all sorts, whom she hath *canonized*, to be called upon in her public prayers; to have *temples, altars, feast days, dedicated and kept unto their memory*, and many other honors; acknowledging them to be *mediators between God and men*; and hath dealt with these *Divi*, as the ethnicks did with their *Dij* and *Daemones*. For as each country and city among them had their special God's or Goddesses to protect them; as for Ephesus, *Diana*; for Athens, *Minerva*; for Paphos, *Venus*; for Delphos, *Apollo*; for Rome, *Remus* and *Romulus*; for Babel, *Bel*; for Egypt, *Isis* and *Osyris*; and the rest in like manner: so the mother of Rome, instead of tutelar gods, hath got her self *Peter & Paul*, hath procured & appointed *S. George* for England, *S. Andrew* for Scotland, *S. Patrik* for Ireland, *S. Denys* for France, *S. James* for Spain, *S. Martin* for Germany, (instead of *Mars* their antiqu patron;) the *three Kings* for Colen; & so for others. Moreover she hath *Iodicus & Vrbanus* for corn & wine, as the Heathens had *Ceres & Bacchus*. Her Mariners now have *S. Nicol.* & *S. Christop.* to be their Pilots, as the ancient Pagans had *Castor* and *Pullux*. Her Scholars now have *S. Gregory* and *S. Katherine* to sharpen their wits, as Poets of old, had *Apollo* and *Minerva*. Physicians and Chirurgicalians now are aided by *Cosmas & Damian*, as of old by *Aesculapius*. *S. Wendlin* wardeth the sheep, as *Pan* the shepherds God was wont: and other artizens have their special Patrons to pray and trust unto; and beasts their several guardians: not so much but the very whores have *Mary Magdalene* and *Afra* to sacrifice unto, if they will, as alder days had *Venus* and *Flora*: and almost every disease, hath a special Saint appointed for Surgeon. And thus is fulfilled that which is written, *They followed the Heathens that were round about them, concerning whom the Lord had charged them that they should not do like them*. Yea the Heathens do come short in their count of tutelar God's, with this catholic whore; and she exceedeth those of whom it is written, *according to the number of thy Cities are thy God's ô Judah, and according to the number of the streets of Jerusalem, have ye set up altars of confusion*.

16 As for *Jeroboam*, he dares not show his face before this beast his successor; for his inventions compared with hers, are not one to a thousand. What were his two Calves to the infinite images of this strumpet? Nay her *Lambs* of wax, are more worth then his *kowes* of gold: for every immaculate *Agnus Dei*, or *Lamb of God*, that this Witch maketh of Virgin wax and holy water, hath *the same virtue* against all divilish wiles and guiles of the malignant spirit; that the innocent Lamb Jesus Christ, delivered our first father *Adam* with, from the power of the Devil. But *Jeroboam* doubtless had no skill at all, to make such idols of proof. Again he forged but one feast out of his own heart, to make merry with his images once in a year: whereas this our purple Queen, hath made many moe holy days then there be months (that I say not weeks) of the year, in honor of her Lady & all her Saints: and these, some of them, correspondent to the Paynim festivities: as *Christmas, Candlemas, Fasgon* or *Shrouetide*, according to the times and customs of the Gentiles Saturnall, Februal and Bacchus feasts. For unless it be, she would imitate Heathens; she can hardly show any cause at all, why she celebrateth her *Christmas* in the end of December, and her feasts at answerable times: seeing in all likelihood Christ was born in September rather then in December; but herein the Churches authority which cannot err, must bear out all lies and forgeries. Unto these she hath added fair temples, high altars, and other devotions moe then can be told, much more

effectual then were *Jereboam's*. For his chappels and high places were simply to worship God in: but wheresoever any of our *Izebels* Churches be, *it is surely no other then the house of God and gate of heaven*. And needs must it so be, seeing it is hallowed with *exorcised* or conjured *salt, water, ashes, and wine*, which have virtue so to consecrate that Church, as that it may *drive away all the Devils temptations; every fancy, wile and wickedness of divilish fraud, every unclean spirit, and power of the enemy, and to root out the Feind himself with his apostatical Angels*: and also by the merit of the *Virgin Mary* and *N. the Saint* unto whose honor and name the Church is founded, and of all other *Saints*, God is entreated to visit that place, *and by infusion of his grace to purify it from all pollution, and to conserv it being purified, and that spiritual wickednesses may flee from thence*. Which being granted, (as cannot, I think, but be by so many *Saints* intercessions) it is impossible now that any idolatry should be committed in such a Sanctuary; whose first stone is laid by a Bishop, *in the faith of Jesus Christ, that the true faith and fear of God and brotherly love, may there flourish*. Such powerful works as these, none of *Jereboam's* Bishops could turn their hands unto: for they were but novices in Satan's school, and had never well learned the art of exorcism or conjuration, which the sorceresse of Rome, by long practice & experience hath attained; being grown as cunning in these feats, as she that was *mistress of her art, and sold the nations through her Witchcrafts*.

17 For by these and innumerable moe enchantments of Idolatry, (which the day would not be enough to reckon up,) this *Circe*, the Lady of the pseudocatholicks hath intoxicate the earth, that the inhabitants *are drunken with the wine of her fornication*; doting upon her reverend clergy, her devout service, her sacred ceremonies, her hallowed Churches, her *Saints* relics, and other like amatory potions; wherein Christianity, Judaism and Paganism are tempered and mixed together, in the golden Babylonish cup of her abominations.

18 Hence is it, that the relics of this Romish idolatry, are so fast retained among some which yet hate the whore, and eat her flesh, and burn her with fire. Of her have they received their Diocesan, Provincial and National Churches. Of her have they learned to make portesses or Leitourgies, reading and singing their prayers upon a book with organs and melody. Of her institution have they their solemn festivities of Christ's, Angels and *Saints* days, with their fasting Eves. Of her hand have they taken their Archbishops, Lordbishops, Suffragans, Archdeacons, Parsons, Vicars, and a great many moe of her royal retinue. From her have they had their Churches, Chapels, Minsters, baptized bells, hallowed fonts, and holy Churchyards; though some of those high places are of more antiquity, as having been built and dedicated to the Heathen Devils. Finally, from her have been received lands, livings, tithes, offerings, garments, signs, gestures, ceremonies, courts, canons, customs, and many moe abominations, wherewith have been enriched the *merchants* of the whore, and all that sail with ships in her sea. Thus with all the evils before mentioned, and others moe then can be told, which are very *Gillulim* the loathsome idols and excrements of the Queen of Sodom, and the filthiness of her fornication; hath she dishonored and blasphemed the God of heaven, and all that therein dwell; with them she defileth the consciences of men; with them she delighteth and solaces her self in fleshly ease and pleasure: till in one hour, she and all her riches, pleasures, wares, merchandise shall perish; and that be again fulfilled, which was said by the Prophet▪*Now shall she and her fornications come to an end*.



## CHAP. VI.

A Conclusion Dehortary from this sin.

THE wares of idolatry being so common and universally spread by the merchants of the whore, and conveyed into all nations: it cometh to pass that many are interested in this Mart, buy and sell, partake and communicate with these evils, not being aware of the danger they come into hereby. To warn them therefore of the mischief ere they fall into it, or to help them out if they be fallen, have I penned this Treatise: and add, to the things fore written, these few advertisements.

2 This sin is direct against the Majesty of God, whose honor is to be regarded above our own lives; above the peace or tranquility of nations. The sin provoketh the anger of God, as adultery provoketh the rage of a man injured in his private bed. As he will not spare in the day of vengeance, and cannot bear the sight of any ransom: so the Lord is a jealous God, and visiteth the sin of the fathers upon the children, even to the third and fourth generation of those that hate him.

3 Idolaters, as they are shut out of the city of the Lord, the Church of Christ, the heavenly Jerusalem; so have they further this doom against them, they *shall not inherit the kingdom of God*. The cōmunicating with idols, depriveth men of communion with God; for there is no fellowship of righteousness with unrightousnes, no agreement betwixt the Temple of God and idols. The partakers therefore in this evil, (though perhaps not authors, inventors; nor open maintainers of the same,) shall come unto shame and confusion before God; for *all that are of the fellowship thereof, shall be confounded*.

4 Folly is a blot and shame unto men, which they fain would shun: but wisdom is man's honor, and maketh his face to shine. Of all foolishness, idolatry is the greatest; depriving men of sound judgment in the best & heavenly things, and possessing their minds with habitual vanity. Therefore is this vice resembled by a foolish woman, ignorant, & knowing nothing; yet troublesome and talkative, & loud in her babbling: of a smooth and flattering tongue, and her mouth more soft then oil; yet cruel also and malicious, hunting for the precious life of a man; bringing him to beggary, death and hell. But true religion, or the fear of the Lord, is resembled by wisdom, which uttereth her voice to the children of men, & speaketh of excellent things; the words of her mouth are all righteous & plain, her instructions better then fine gold, and all her pleasures are not to be compared unto her. Blessed is the man that heareth her, watching daily at her gates, and giving attendance at the posts of her doors: for he that findeth her, findeth life, and shall obtain favor of the Lord, but he that sinneth against her, hateth his own soul; all that hate her, love death.

5 To worship and serv the Devil▪ is a thing horrible in religion, and even in nature; worthy of vengeance from the hand of God. Though all manner sin pertaineth to the Devils service: yet idolatry above all is counted and called the worship of Devils, and so shall be punished. The Heathens albeit they had some knowledge of the true God, and worshipped him ignorantly; yet their worship is reckoned to Satan, for the things which they sacrificed they sacrificed to Devils, and not unto God. *Jeroboam* made account he served the true God, even the God

that had brought Israel out of Egypt land: notwithstanding the Lord hath thus testified of him, that they were *Devils* which he made, when he made his calves, for to worship God by. And Israel before him made a calf for like use; but *Moses* doth blame them as having offered unto *Devils*, and gone a whoring after them: and prophesieth that their children would also run into like blot. Antichristians would seem to be worshippers of God; yet the Holy Ghost chargeth them to worship the *Devils*, when they think to serv God by idols. Forasmuch then as all idols are *Devils*, though fools count them *Saints*: to partake with them, is to forsake God, and to bring our selves into satans damnation: for the Spirit hath protested, that we cannot drink the cup of the Lord and the cup of *Devils*; we cannot be partakers of the Lord's Table, and of the table of devils.

6 Many fearful judgments are threatened of God, against this sort of sinners, and have come upon them. By *Moses* he denounced hasty, fearful, and consuming plagues, aches, and botches, and incurable sicknesses, sore diseases and of long durance; which punishment he brought even upon the *Kings* for their idolatry. He threatened famine and drought, making heaven as iron, and earth as brass, that the land should not give her increase, nor trees their fruit: as came to pass in the days of wicked *Ahab*, when heaven was shut, three years and six months, that it sent down neither rain nor dew, whereby great famine was throughout all the land, because they had forsaken the Lord, and followed *Baalim*. Wilde beasts he menaced to send upon them, which should spoil them and their cattle, and make their high ways desolate; of which plague they tasted in Samaria, when the Lord, whom they feared not, sent *Lions* among them which slew them. He said he would send the sword upon them, which should avenge the quarrel of his covenant: and this plague the *Israelites* often felt, because they forsook the Lord God of their fathers. Hunger and misery was prophesied unto them, that they should eat and not be satisfied, that men and women should eat their own children, and after births, and every man eat the flesh of his friend, fathers should eat their sons, and sons their fathers, when all things should lack in the seige and streightnes wherein their enemies should inclose them: which extremities God brought upon Israel in *K. Ieroms* days, and after, when children & sucklings swooned in the streets, & gave up the ghost in their mothers bosom, for want of bread and drink; and the hands of the pitiful women sod their own children for their meat; and did eat their fruit, even children of a span long. The Lord threatened destruction of their high places and images, and to cast their carcasses on the bodies of their idols; & that his soul should abhor them▪ he would make their cities desolate, and bring their sanctuary to naught, & would not smell the savor of their sweet odors, but scattered them among the *Hethens*, & draw the sword out after them: all which, with other like calamities came upon the idolaters, whose dead bones were taken out of their graves & burned upon their polluted altars; and the idolatrous *Priests* sacrificed upon them. *Jerusalem* the holy city, was broken up, and all the men of war, fled; the house of the Lord, & all great houses burnt with fire; *Kings* captived in chains, *Princes* & nobles killed; the Lord trode underfoot, all the valiant men; *Zion* mourned, and there was none to comfort her; the beauty of Israel was cast down from heaven to earth, God cut off all the horn thereof in his fierce wrath, which he poured out like fire; causing the feasts and *Sabbaths* to be forgotten in *Zion*, and despising in the indignation of his wrath, both King

and Priest; forsaking his Altar, and abhorring his Sanctuary; so that people's eyes failed with tears, their bowels swelled, their liver was poured upon the earth; for the Lord performed that which he had purposed, and fulfilled his word determined of old; doing that to Jerusalem which he never did before, neither would do anymore the like, because of all their abominations; and death was desired rather than life, of all the residue of that wicked family; for the Lord had rejected and forsaken the generation of his wrath.

7 All these, and whatsoever else God threatened unto, or brought upon Israel, for their idolatries; are examples written for us upon whom the ends of the world are come: that we should not sin like them, lest we be partakers of like punishments. It is a fearful thing to fall into the hands of the living God. For if we sin willingly, after that we have received the knowledge of the truth; there is left no more sacrifice for sins: but a fearful looking for of judgment, and a violent-heat of fire which shall devour the adversaries.

8 Wherefore, unto the children of men, thus saith the wisdom of God; O ye foolish, how long will ye love foolishness, and scorners take pleasure in scorning, and fools hate knowledge? Turn you at my correction, loe I pour out my mind unto you: cause your ears to hearken unto Wisdom, incline your hearts to understanding; seek her as silver, and search for her as for treasures, then shall you understand the fear of the Lord, and find the knowledge of God, which will deliver you from the evil way, from the flattery of the tongue of the strange woman. Desire not her beauty in your heart, neither let her take you with her ey-lids: keep your way far from her, and come not near the door of house; lest you give your honor unto others, and your years to the cruel; and mourn at your end, when you have consumed your flesh and your body. For surely her house tendeth to death, her paths unto the dead; all they that go unto her, return not again, neither take they hold of the ways of life. *Children keep,yourselves from Idols. Amen.*

FINIS.

**P-HA-7. An epistle sent unto tuuo daughters of Warwick from H.N., the oldest father of the Family of Love ; with a refutation of the errors that are therein, by H.A. - Ainsworth, Henry, 1571-1622?, Niclaes, Hendrik, 1502?-1580? Epistle sent unto two daughters of Warwick.**

AN EPISTLE SENT VNTO TWO daughters of Warwick *from H. N. THE OLDEST* Father of the Family of Love.

With a refutation of the *errors that are therein*; by *H. A.*

Rescue me (Lord), and deliver me from the hand of strangers: whose mouth talketh vanity; and their right-hand is a right-hand of falsehood.

Psal. 144. 11.

Imprinted at Amsterdam by Giles Thorp. 1608.

**To the Christian reader, wisdom & grace.**

AS there are many enemies of the truth of the gospel, and many that write to broach and spread their errors: so is it needful that some write against them, least trodden truth be quite forsaken; and silly souls be wrapped in error, unto perdition. It is not easy for all men to espy Satan's subtleties, nor the deceitful sophisms of his ministers: both he & they, can trāsforme themselves like Angels of light. Such therefore as discern them through the grace of God, should give warning unto others; that as the *foolish womā* is troublesome, babbling & loud, inviting her guests to the depth of hell: so the *maidens of wisdom*, may lift up also their voice; and make their cry be heard, on the highest places of the city.

What wormwood and bitterness & even deadly poison, is sparsed abroad in *Henry Nicholas* his writings, (who calleth himself the *Father of the Family of Love*;) the children of wisdom that do read the same, may by the light of God's law soon perceive: yet with fair and flattering speeches, he hath beguiled many unstable souls; & such as have had no love to the truth, have been givē over unto his lies. And never had Satan a fitter time to work his malicious will on the sons of Adam: then in these last evil days, when Atheism and iniquity, do so much abound. Never had he a fitter religion for Atheists and carnal hypocrites, then that which *H. N.* out of his corrupt and fleshly heart hath set abroad. It taketh away the cross of Christ, & persecution for righteousness sake: and teacheth men to communicate with all religions, services and ceremonies; so as they cleave in heart to his feigned *service of the Love*; It maketh them pure and without all syn, in their own foolish imaginations; yea (more then which the Serpent himself did never teach,) it deifieth them with God. In a word, it bringeth a fretting leprosy upon all religion, & overthroweth the grounds of faith laid in holy scriptures, which *H. N.* by foolish allegories, perverteth to the destruction of himself and his Family. And for the principles of theology, he hath written more blasphemously and absurdly then ever did *Mahomet* in his *Alcoran*. For this cause, in answering this his letter, (as I was requested by some that heard how much it was boasted of, among the *Nicholaitans*;) I have touched by the way some of the impious heresies that are in his other writings, without knowledge whereof,

his fraud in this Epistle cannot easily be perceived. For as a child of darkness, he laboreth to be obscure in his words, y<sup>t</sup> men may admire the deepness of Satan by which he speaketh; and himself when he is followed, & can no other way escape, may have this for his last refuge, that men *understand him not*. But all things when they are reprov'd of the light, are manifest: for the light is that which maketh all things manifest. Now the word of the Lord is a lantern, & his Law a light; by it therefore have I assayed to discover the snares of this seducer: not doubting but God, who causeth the Morning to know his place, that it may take hold of the corners of the earth, & that the wicked may be shaken out of it; will, notwithstanding all the dark delphick speeches, and glozing allegories of these falsers, declare their works and manifest their impieties, and will turn the night, (in the darkness whereof they think to be shrowded) and they shall be destroyed.

Let therefore the prudent reader, make trial of that which on both sides is said, by the word of truth: least, as the serpent beguiled Evah through his subtlety, so their harts be withdrawn from the sincerity of Christ. And the Lord give them understanding in all things; and preserve them from this generation forever; for the wicked walk on every side, whiles vileness is extolled among the sons of Adam.

Henry Ainsworth.

#### **The preface, made by some of H. N. his disciples.**

THis Epistle was written by the author unto two maidens that were before purposed out of zeal to have suffered death for the confession sake of the Christiā ceremonies, which as he saith in divers places of his works, are no more but outward means set forth by God & his ministers to direct people to the inward righteous life of Christ in the spirit;) supposing therein that they should rightly have obeyed & fulfilled the cōmandemēt of Christ, who willeth us to forsake our own lives for his sake. But upon better consideration thereof, through the grace of God, and these distinct godly testimonies and reasons, (both touching that point and divers others) herein contained; their minds as it hath been reported by some of that followship wer altered herein to another understanding of the matter, and they did willingly endeavor themselves afterwards, to follow his good counsel.

#### **Answer.**

THE drift of this Epistle / being (at the best) to dissuade from the patient and cōstant witnessing of the truth of Christ / especially in the outward ordinances of the gospel and open profession of the same, Under a color of inward and spiritual confession / and service of God in the holy Ghost it shall not be amiss to look a little into the sleights of Satan / whereby (as it seemeth) he hath deceived / and would still deceive the simple; and to show the weakness and insufficiency of the reasons alleged in this Letter: as also to manifest / how the outward obedience of the body / must be conjoined with the inward of the mind and spirit; and the external ordinances of Christ's testament professed and practiced; if we would have the spirit and life which is of God. And howsoever *H. N.* accounteth the ordinances of the gospel but *ceremonies*; yet in that he confesseth them to be *outward means set forth by God, to direct people to the inward righteous life of Christ in the spirit*, he manifesteth

himself to be but a seducer / in persuading the *two maidens* not to suffer death for the confession sake of them: seeing the outward means of man's salvation and of the righteous Christian life / is to be stood for unto the death / as in handling the particulars shall by God's grace appear. And if by the authors counsel / those daughters were drawn (as here is insinuated) from their outward confession & suffering affliction for the ordinances of Christ / against the Romish Antichristian doctrines & ceremonies; their faith was but weak / they forsook the inward righteous life of Christ in the spirit / and their minds were perverted to a very evil understanding. If also they assented to other points of *H. Ns.* heresies / and followed his corrupt counsel: then were they led captive / (as the Apostle saith / ) being simple women / laden with sins and led with divers lusts. From which estate / God keep all his people / & direct their feet in the ways of life & peace.

**AN EPISTLE. Sent unto two daughters of Warwick.**

**From H. N.**

THE wisdom of the Father, through the Love of Christ in the power of the holy Ghost, in the second birth out of the new life, of the heavenly being, be unto everyone which with an vnpartial heart seeketh the godliness in Jesus Christ, to a hearty salvation. Because that everyone which seeketh God with heart, mought know the right diversity betwixt the heavenly and the earthly, betwixt the spirit & the flesh, betwixt the light and the darkness, betwixt the death & the life, and betwixt the righteousness of the spirit, and the righteousness of the elementish things; and then to love the same. That grant us the Almighty God through his love, Amen.

1. Because ye mought through the spirit of Christ inherit the same gift and mere affection or goodwillings to the godly life: I do bear or carry the same gift, (God is my witness) before all men. But now am I compelled through the love of Christ, severally to open the same gift unto two young daughters of a certain place named *Warwick*. The Lord give his prosperity and grace thereunto; for that his righteousness which is wrought through the Spirit of Christ, mought be known of them, and that the life of Christ which by many is sought after the flesh, might be known and inherited of them according to the spirit, even like as God which is blessed is a Spirit. *John. 4. 2 Cor. 3.*

**H. A.**

OUR savior Christ / *thewisdome of the Father* / hath warned us to beware of false prophets / which come unto us in sheep's clothing / but inwardly are ravening wolves. The Apostles / *through the love of Christ in the power of the holy Ghost*, have foretold us / that in the latter times / some should depart from the faith / and give heed unto spirits of error and doctrines of *Devils*, speaking lies through hypocrisy / and having their consciences burned-with-a-hot-iron; and therefore counseled us / not to believe every spirit / but to try the spirits whither they ar of God / because many false prophets / were even then gone out into the world. The evil that they should enterprise / *isprivilie to bring in damnable heresies, even denying the Lord that hath bought them*: the manner of their carriage should be to use *feigned words, fayr, flattering and good speech, swelling words of vanity promises of liberty*, and the like. The effect of

their doctrine should be / *deceiving of the harts of the simple, even of many / yea / if it were possible / of the very elect; and by those many that follow their damnable ways / the way of truth should be blasphemed.* The end of all which (touching themselves) is / that because such reprobates / receive not the love of the truth / that they mought be saved; therefore God sendeth them strong delusion / that they should believe lies / and they all may be damned / which believe not the truth / but hav pleasure in unrighteousness. These things considered / it standeth us upon / to look well to ourselves / least we be carried away with the error of the wicked. This author *H. N.* beginneth (as was foretold) not only with fayr and flattering speech / but also with swelling words of *the second birth, out of the new life of the heavenly being,* and sundry the like. He boasteth of *the gift / of the godly life / which he beareth before all men /* and here *severally openeth unto two young daughters:* and of this he taketh God to witness: He telleth them / (in the 2. section following / ) that *the Christ of God was not yet declared unto them according to the heavenly truth.* Thus promiseth he great matters / and seemeth to be a setter forth of a new *Christ /* and consequently of a new *God.* Very needful therefore it is / to attend unto his doctrine / and if it be true / for to receive it; if false / for to abhor it / and to hold the author thereof accursed. And hereunto the Lord enable and guide us by his grace.

1. First where he vaunteth of *the gift borne before all men /* (in his other writings / ) *opened to these daughters /* (in this Epistle;) let us bring it to the trial / by the word of God, who (he saith) is his *witness.* For we read of some / that have given gifts unto their lovers / that they might come unto them on every side for fornication: and whither this writing / and other pamphlets of *H. N.* be not gifts sent abroad for such evil purpose / let the godly reader judge. If his *gift* have witness of God / it hath witness of his written word / as the prophet saith / *to the Law, and to the Testimony, if they speak not according to this word, it is, because there is no light in them.* Is *H. N.* willing to come to this trial? it seemeth far otherwise; for in all his writings he much inveigheth against *scripture-learning;* contrary to the true prophets and Apostles / who highly commended this / as being able to make men wise unto salvation / and profitable to teach / to improve / to correct / to instruct in righteousness: and never did any of them entwite the learning or knowledge of the scriptures; as the reader may see *H. N.* to do in this Epistle and his other pamphlets. Our savior Christ / willed all men / even his adversaries / to serch the scriptures / for they testified of him. If they testified likewise of *H. N.* and his doctrine; doubtless he would not despise (as his manner is) the scripture-learning of others; especially whiles he will seem to rely upon the testimonies of the same for himself. But if we may not learn the truth of religion / out of holy writ; how then may we attain it? *H. N.* telleth us in his *First exhortation to his children,* thus *My beloved children, like as the true Communiality of holy ones, and Elders of the house of Love, confess, under the obedience of the Love, the belief in Jesus Christ, and the Christian baptism; and like as I express the same here unto you, and confess or acknowledge it before all men to be the true faith, and the upright baptism; even so ground with fast belief, your harts likewise therein.* So then the doctrine of *H. N.* and his followers must be the ground of our faith: as they confess and believe / so must we. And herein the *Familists* religion accordeth well with the *Turks,* whose great prophet *Mahomet* in his law or *Alchoran /* to draw disciples after him saith thus; *They that worship God, let them if they be good, believe his Messenger (Mahomet:)* and again; *O ye good men, be followers of God and of his messenger, & never*

wittingly depart from them. But may we not ourselves / by the light and grace that God giveth us / make trial of H. N. his religion by the word of the Lord? No: for in his *First exhortation* he saith; *no man can rightly according to the truth of the holy scriptures nor according to the spiritual understanding of the godly wisdom, deal in, or use the true God-services, nor the services of the holy word, (it becometh not likewise, that any man should take in hand to busy himself thereabout,) but only the illuminated Elders in the godly wisdom, which walk in the house of Love.* But what if H. N. with his coelders / be but deceivers of men's souls / seduced themselves and seducing others? for be they not men as others are / and subject to error? He telleth us no / for they have received the word of life, through the power of the most highest, out of his holy heaven, from the living God, and are even so through the same word, Godded with God. Therefore in another place of that book / he saith menought to beware that they distrust not the Eldest in the Family of Love, nor suspect any manner of evil or unwisdom by him: nor yet also in anywise persuade themselves y<sup>t</sup> the exercises, documents & instructions which ar taught or set forth before them, by the Father of the Family of Love, or oldest elder, are too slight, too childish, or too unwise for them to follow after or to obey. But with perfect harts, humbly and single-mindedly, even as good willing children unto the Obedience; to receive the same instructions, proceeding out of the wisdom and counsel of the Eldest. And must we needs put out our own eyes / that H. N. may lead us? may we trust him that he himself is not a blind guide / and false prophet / such as Christ foretold should come in this last time? For this matter he hath given us his warrant thus / *My loving children, and thou Family of Love, give ear to me your Father, and live according to my doctrine, that it may go well with you: For the Lord will have the Father honored of the children, and what the mother biddeth or commandeth the children to do, that will he have kept. Take heed to my doctrine; and all what I out of Love, do set forth, teach, and exhort you unto, that print to a seal of life, or a witness of the truth, in your harts. For it is your life.* By this we may see what a good ground H. N. hath laid for himself and his cause: that men should receive his word and doctrines / for Oracles of God. He saw that his brother / the Antichrist of Rome / had much prevailed in the foolish world / by making men believe / that he and his church could not err: he minded also (perhaps) the glory that Mahomet hath among Turks / by persuading them / that *the Alchoran* (his law-book) is without all falsehood; therefore H. N. will sail by that compass; and make that the foundation of his work. And coming as an enemy to war against Christians / he is much more malicious then *Nachash* the Ammonite / who would have thrust out but one ey of the Israelites / whereas this tyrann would thrust out both; and that not of the body / (as *Nachash* would) but of the mind and understanding; that having bereft men of their wits / he might keep them prisoners under his heresies. For in his *Crying voice*, he hath proclaimed saying / *Let yourselves now in all your Being, nature, mind, and disposition, become renewed through the Love, in her service; and give all your understanding captive, under the obedience of the Love.* Thus H. N. will be gaoler and keep in captivity the minds of all men; til they bow unto him and say / as he hath taught his children (or rather his s<sup>l</sup>aves) in his *First exhortation*, *O my father in the Love, I submit myself, and all mine understanding, under the wisdom of thy doctrine.* And when he hath gotten men's minds this captived; he may lead them whither he liest / though it be into the deepest dungeon of hell. We find in Christ's Testament the *Bereans* commended / that tried the Apostles doctrines by the scriptures daily; *Act. 17. 11.* and other Christians also / that took heed to the most sure word of the Prophets / as to a light shining in a dark place; 2



*Pet. 1, 19.* Howsoever therefore *H. N.* would extinguish the seven lamps of the golden candlestick of God's law / that men might see by the smoke of the fire which he hath kindled: we mean not to trust his pretended light / but to bring to the trial both his spirit and his gift. For the serpent by his subtlety / brought Evah unto death / while he took away God's plain word / and set his own in the place: like may be our end / if we submit ourselves / and all our understanding / under the foolishness of this man's doctrine.

**H. N.**

2. See my beloved in the Love of Christ, I must speak unto you even like as Paul spake unto the fleshly Israelites, where he saith, I bear Israel witness that they stand fervently minded towards the lov of God, but not according to knowledge; for they seek to set up their own righteousness. Rom. 10. So is now the witness of God in our spirit with the holy Paul towards you, that ye likewise stand fervently minded towards the love of God, but not according to knowledge, because that the Christ of God is not yet declared unto you according to the heavenly truth, but well according to man's wisdom or industry, which to the literal scripture, add their own prudency, and even so go forth withal, or occupy their own righteousness without the spirit of Christ, which is a miserable doctrine, being taught without the spirit of Christ.

**H. A.**

Solomon warneth us of an heretic under the figure of a foolish woman / that calleth unto her / them that pass by the way: yea such as go right on their way / saying / *who so is simple let him come hither.* And in this her cal / she counterfeiteth *Wisdomes* words / for even so had her maidens spokē: before to the sons of men / that went astray. The Apostle Paul / found fault with the Israelites / that for want of knowledge did seek to set by their own righteousness / by the works of the Law: neglecting the righteousness of God / which is by the faith of Jesus Christ. *H. N.* here cometh / like the troblesom woman / and calleth these two daughters / which went right on their way / even in the true path beaten by Paul and the other Apostles. And the more to allure them / he useth Paul's words / and pretends his affection: but his drift is to draw them quite awry / from the true way of righteousness / which Paul did preach / unto a false righteousness by the works of the law / *a miserable doctrine* which *H. N.* in his writings hath *taught without the spirit of Christ.* These two daughters of *Warwick*, did (as I have heard) so know and believe in Christ and in God / and seek the true righteousness / which is by faith; as other true Christians of our English nation have done and do. But *the Christ of God was not yet declared unto them*, (as *H. N.* saith) *according to the heavenly truth.* Whereas that which he meaneth by *heavenly truth* / will be found indeed to be *hellish error*; he teaching such things of *God*, and of *Christ*, and of man's *righteousness*; as the prophets and Apostles have every where condemned: which anon will appear.

**H. N.**

3. Because that the same miserable doctrine and false wisdom of the flesh which gendreth her own righteousness, mought be made known, and even so then to be forsaken, therefore hath God now in the same last day showed his grace & mercifulnes on us poor & wretched

ones, and hath declared unto us through his holy spirit, his service of Love, for to declare unto all good willing ones through the self same service, which is the true way to the everlasting life. Therefore let everyone now through the same service of love be warned that he look well hereto, that he boast not himself in any of the works of righteousness, or take on the same to salvation neither to condemnation, before that he in the spirit of Christ through the love of the Father be renewed in all righteousness of life. Not that I mean in the elementish ceremonial righteousness, which the man setteth forth or occupieth out of his own prudency, but I mean in that righteousness which according to the heavenly truth is in the being of Christ, and is set forth through the spirit of God. For the Father is not honored but through the Son, that is, no man may know, either serve God, but that he must be born out of the spirit of Christ, even like as there standeth written; Ther availeth before God neither circumcision nor uncircumcision, but only a new creature in Christ Jesus wrought through the Love, Gal. 6. Therefore shall Christ in the day of judgments, accuse and find faulty a flesh in their righteousness, even like as he saith, I shall reprove or rebuke the world of their righteousness. John. 16. That this is all what the man out of his first birth, hath set up for a righteousness, which is an enemy unto God, even like as he saith, John. 10. They are all thieves and murderers which are come before me: that is, whosoever letteth himself think, that he is a Christian before the spirit of Christ be born in him, that same is a thief and a murderer. For whosoever hath not the spirit of Christ, the same belongeth not unto him. Rom. 8. Even like as Paul hath witnessed where he saith, I durst not speak any word, unless that Christ had spoken the same in me, or through me. Rom. 15. yea no man (saith he in another place) can name Jesus to be the Lord, but through the holy Ghost. 1 Cor. 12. A natural man (saith he) testeth not the spirit of God. 1 Corinth. 2. My children (saith Paul to the Galatians) with whom I travel again in birth, until that Christ be fashioned in you. 1 Gal. 4. Here may we mark that without the Spirit of Christ, there is no knowledge of God, And where God is not known, there can there not any doctrine be occupied to the man's salvation. It is very true.

#### H. A.

THE author pretending to deal against that / which he would faynest establish / to weet / *the miserable doctrine and false wisdom of the flesh, which gendreth her own righteousness*: first draweth the readers to himself and his family / and *the service of Love*; as being the declarers of *the true way to the everlasting life*, now in the same last day. But this is like the carriage of the whorish woman who caught the young man and kyssed him / and with an impudent face said unto him / *I have peace offerings, this day have I paid my vows: therefore came I forth to meet thee.* &c. and H. N. hath no better warrant then his predecessor *Mahomet*, who (before him) boasted himself to be the *Teacher of the nations*. That the reader may discern the fraud of this falser / I will first briefly show what doctrine he hath taught concerning *God and Christ*; And then I will proceed in answering this his Letter. The *God* which H. N. treacheth to the world / is not as the scriptures declare the true God unto us / One eternal / everliving / infinite / incomprehensible / almighty / unsearchable and unchangeable Being / who only hath immortality / and dwelleth in the light that none can attayn unto / whom never man saw / neither can see / unto whom be honor and power everlasting Amen. 1 Tim. 6. 16 Exod. 3. 14.

Rev. 1. 4. Job. 11. 7. 8. 9. & 36. 26. Psal. 90. 2. & 93. 2. & 102. 26. 27. & 145. 3. Act. 17. 25. I am. 1. 17. But *H. N.* telleth us of a God / that was in the beginning as a light of life, of one substance with the manly creatures. For as he saith after in this letter, God had created the man, that he should be of one life, one Being, one Spirit, and of one nature with God. Now the manly creature we know was finite / comprehensible / not from eternity / but had his beginning in the sixth day of this world / and soon was changed from his estate and became like to the beasts that perish. How then can it without highest blasphemy / and dishonor of God / be said or thought / that God was of one substance with the man? yet *H. N.* to bring his blasphemy to a higher degree / if he may; hath further manifested his mind thus: See and mark ye beloved, in the beginning, when God made all things well, then was the Lord one Lord of his kingdom, & one God of his works; there was also no more but one God and one man, and they were one, and had in all one order, being and nature, for God was all that the man was, and man was all that God was. The Devil when he had the Serpent for his instrument / (the subtlest beast of the field) durst not utter such abomination unto *Evah* / as to say she should be of one substance with God, or all that God was; but only that she should be like unto God, knowing good and evil: but here having gotten a new instrument *H. N.* (which mystical letters may rightly be read *Ha Nachash*, that is / *The Serpent*, who now is wren more old in evil / more bold in falsehood / ) he shameth not to teach / that God and man were one substance and being: God all that man; and man, all that God was. By this doctrine *H. N.* leadeth men at once from God to the Devil / and deifieth the Serpent. For the Serpent was too subtle for the manly creature: the Devil deceived and overcame the man / with all that he was: his body soul and spirit. Now seeing God the creator / and man the creature / had all one substance and being, and the one was all that the other was; it will follow upon this blasphemers doctrine / that the man had as much power / wisdom / will and ability every way to withstand the Devil / as God himself had: but the Devil was too strong and too wise for the man; therefore also he was too strong and too wise for *H. N.*s. God / who had no more of anything then the mā. Now he that is most mighty / most wise &c. must needs / (even in any Pagans judgment) be esteemed for God. The Devil could not prevail with Christ / though he proffered him all the kingdoms of the earth / to fall down and worship him: but he hath gottē this honor and much more from *H. N.* for far less preferment / that he will not only worship him / himself; but draw all the world / if he can to do the like / by his Serpentlike doctrine.

But a man would think / that upon consideration of Adams fall / and all his children's misery; *H. N.* would change his more then beastly judgment / of God and man to be one substance. No it is far otherwise. For as he hath feigned such a God as never was; so hath he begotten and brought us forth a *Christ*/to weet / a *Lovely Being*; or rather a lothsome Idol in his own heart / as after shall be shown; which *Christ*, (he saith) maketh of two that they be one, namely the Godhead and the manhood. By means of this mediator / is God the Father one substance, or manned with us through *Christ*, and is all in all. Herevpon *H. N.* (which hath written the world a new Gospel / and beginneth it with his own praise / as the holy Evangelists begin theirs with *Christ*'s / ) telleth us of himself / that he is Godded with God in the spirit of his Love. And least men should neglect to worship this beast / and give him his Divine honor; he every where urgeth his godhead and authority; one example whereof I will set down. *The God*

of heaven, as the Father himself, is come down, and he bringeth in the service of his Love, himself with his Christ and his holy Ghost, & with all that which with him is God's: unto his obedient mā H. N. & Godding the same w<sup>th</sup> him, he hath Manned him with the same; and his will is, that now in the last time, through his service of Love, all people or generations of men, which are good willing to his righteousness, should assemble them unto him & his Godded man, & even so likewise with them, all that which is manly; to the end that they all should become of one Being with him and his godded man, & so be all named God's, and children of the most highest. For even so in the same conjoined coming and conformity of being; namely God with all what is God's, and the man with all what is manly; it all, what is not God's nor manly, becometh through God and the man utterly condemned. Was there ever any trump of Satan / that durst proclaym such Atheism to the world under color of religion as this man doeth? Mahomet was never so gross or wicked to think thus of God / or of himself: He in his Alchoran everywhere speaketh rightly of God / that he is One, immutable, most wise, most high, incomprehensible, omnipotent &c. He was willed (he saith) to say, Nothing is enjoined me, but to worship God alone, and not to esteem any his fellow (or partner.) and again That thou (Mahomet) mayst be proved true, cal thyself but a messenger only. But H. N. will be Godded with God, and have all that is God's, (as himself saith:) then is he doubtless God's fellow: and hath the eternal power and godhead, which the Apostle saith, ar seen by the creation of the world &c. Now what can H. N. or any of his ylluminated Elders, answer to that which the true God propounded unto Job; where wast thou when I laid the foundation of the earth? declare if thou hast understanding &c. Hast thou an arm like God? or dost thou thunder with a voice like him? deck thyself now with majesty & excellency, & array thyself with beauty and glory. Cast abroad the indignation of thy wrath, and behold everyone that is proud, and abale him &c. Then will I confess unto thee also, that thy right hand can save thee. We know the true God can do all things / and that there is no thought hid from him. Let H. N. with his new God's / show forth their Godhead in their powerful works. Let them (as the prophet Isaiah saith) show things that ar to come hereafter, that we may know that they ar God's. Isa. 41. 23. Christ said to the Jews / If I should bear witness of myself, my witness wer not true. John. 5. 31. But H. N. beareth witness of himself / and hath no testimony from God / nor his scriptures / more then had Theudas or Judas of Galilee. or Mahomet. Christ did confirm his authority by signs and wonders. He alleged his works for witnesses that the Father had sent him. But blessed be God / who though he hath suffered these idols of indignation (the Familists) to utter the pride of their arrogant harts / yet hath he not permitted Satan to give them power to work any miracles / for to seduce the world withal: that such as do follow them / may show them selves deprived of wisdom and human reason / in crediting such an impostor / that hath nothing but foolish words to bewitch their minds withal. The prophet Isaiah teacheth / that Al nations before God are as nothing / and they are counted to him / less then nothing and vanity. To whom then will ye liken God? To whom now will ye liken me / that I should be like him? saith the Holy one. H. N. answereth / that himself is not only like God / but hath one substance with him / and all that is God's. But as the prophet mocked those wooden idols / that were half burnt in the fire / and the other half worshipped as a God: so may all men deride these earthen idols / that cannot save their bodies out of the dust or fire? For go they not down to the grave as other men / and perish like their dounge? Is not H. N. rooted out of the land of the living / and doth not his name rott with him? Can any of his Godded men save themselves from fire or

sword / and scape out of the hand of the hangman? And then may we speak to them as did the Lord to the king of Tyrus; *wilt thou say before him that slayeth thee, I am a God? but thou shalt be a man, and no God, in the hands of him that slayeth thee.* The Apostle Paul showeth the folly and blindness of the Gentiles that *turned the glory of the incorruptible God, into the similitude of the image of a corruptible man;* and is not *H. Ns.* foolish heart more full of darkness then theirs; that after so great light of the scriptures / turneth the glory and *Being* of the incorruptible God / into (not the image only but) the very *Being* of a corruptible man? Doubtless God hath delivered him up into a reprobate mind; that his madness may be manifest unto all men; which thus hath turned the truth of God into a lie / magnified and honored the creature, to the dishonor and blasphemy of the creator / who is blessed forever / Amen. To all then that *H. N.* can say for his own *Godhead*/or his disciples / let all true Christians answer / as Jeremy taught the Jews to answer the men of Babel; *The God's that have not made the heavens and the earth, shall perish from the earth and from under these heavens, Ier. 10. 11.* By this the reader may perceive / what a poisoned religion this *Nachash H. N.* hath brought into the world / concerning God.

Now for his *Christ, H. N.* teacheth us not according to the scriptures / of one particular man / of the stock and generation of the Jews / born about xvi. hundred years ago in Bethlehem; who himself alone (being God equal with the Father before the world was / and in that fullness of time took unto him our human nature) bare in his own body the sins of all his elect / and by that once offering of himself upon the cross / hath purged them all / from all their sins &c. No, *H. N* regardeth not (as after in this Letter sect. 11. he showeth) this knowledge / *that in times past there was one Christ in Israel which was born amongst his own &c.* but telleth us of a *Lovely being*/and a holy life: this is his *Christ*. For in his *First exhortation* he saith / *walk with your spirit in the Lovely and virtuous Being: Fasten your mind thereto, and build your righteousness thereon. For that is an eternal and fast standing foundation, whereon all God's prophets and holy ones have built, and is Christ himself.* Again / in the same book he saith / *After a little time of your distress and anguish, or heaviness, the Lord will bring his Christ, (that is his best beloved and most holy being) in power and glory unto you.* In this his Epistle to the two daughters, he expoundeth Paul's words 1 Cor. 13. *though I had all faith, &c. if I had not love, it were nothing; that is (saith H. N.) whosoever hath not Christ, he is with u• God: th•rf•re* also in another place / he calleth *Love, the upright Being of Christ himself;* And because this *Lovely life and being* / appeareth daily fresh and new / in those that come to the family of *Love* / therefore they profess to believe / not that *Christ was*, but that he *I••••eived of the holy Ghost, through the power of the most highest, & born of the H. virgin Mary.* And whereas the scriptures teach that *Christ suffered for us/and for our sins; H. N. <...> Christ beareth in us our sins.* The scriptures teach / that by the obedience of one (meaning *Christ*) many are made righteous: he hath washed us from our sins in his blood / he was once offered to take away the sins of many / and with one offering hath he consecrated forever them that are sanctified: *H. N.* teacheth us that *Christ / under the obedience of the Love of his Father, is gone before us therein, for that we should, in like manner follow after him, under the obedience of his Love, in his death of the cross, to the safemaking of us from our sins.* Thus must we save ourselves by our own sufferings / and *Christ* (set forth unto us in the scriptures) is but an example / to teach us what we must do.

But what should I stand longer upon this point; for the Familists hold and profess / that *an obedient and godly life is Christ Jesus*; and so their doctrine of *Christ*, agreeth with their former doctrine of *God*: both being wretched and blasphemous. Having thus opened the groundwork of *H. Ns.* religion, it shall be the easier to discern his fraud in this Letter / which I now will particularly answer.

*Let everyone now, through the same service of Love (saith this author) be warned, that he boast not himself in any of the works of righteousness, or take on the same to salvation neither to condemnation, before that he in the spirit of Christ, though the love of the Father be renewed in all righteousness of life. In that H. N. saith / before he be renewed, he plainly intimateth that his deadly error / that after men are renewed / they may boast in and take on their works to salvation; contrary to Paul's doctrine / who showeth that not only the uncircumcision, (the unrenewed Gentiles / ) but also the circumcision (the renewed Jews) should be justified of God by faith, which faith excludeth man's rejoicing or boasting; and all works of the Law. He confirmeth it also by Abraham's example / who though he were renewed in righteousness of life / had nothing to rejoice of with God; but was justified by faith alone; and as he / so we all / shall have faith (not works) imputed to us for righteousness. But H. N. speaking of the 10. commandments given on mount Sina / calleth that law / God's eternal, true, & living righteousness; that he would have to be erected through his people Israel, upon the earth, and wherein all the children of men, generations and heathen, should live. Wherein his doctrine is quite contrary unto Paul's / who saith / if there had been a law given, which could have given life, suerly righteousness should have been by the Law; but the scripture hath concluded all under syn, that the promise by the faith of Jesus Christ, should be given to them that believe. Now the way of life / the Apostle had before shown / in the same chapter / saying / it is evident that no man is justified by the Law in the sight of God, forth just shall live by faith; and the Law is not of faith, but the man that shall do though'e things shall live in them. H. N. therefore teaching contrary to the Apostle (as we have seen,) even a miserable doctrine / and false wisdom of the flesh / which gendreth her own righteousness / is by th' Apostles commandment to be holden accursed. Gal. 1. 8. And this gift of his / hath no witness of the holy prophets or Apostles to confirm the same; but by his predecessor Mahomet is well approved; for evē so did he teach the Turks That the Law of God is not impossible and intolerable: (howsoever the Apostles say the contrary (Rom. 8. 3. Act. 15. 10.) and that they which keep the the Law are joined with God & saved.*

After this *H. N.* showeth that he means not the *elemetish & ceremonial righteousness*, but that which according to the heavenly truth is in the *Being of Christ*, (for this we had heard is his heavenly truth, that every man should have the *Being of Christ / or be Christ himself.*) His proof hereof is, *The Father is not honored but through the Son; that is (saith H. N.) no man may know or serve God, but that he must be born out of the spirit of Christ.* And thus he leadeth the daughters by degrees / to their own *new birth / for their righteousness and salvation*: and to maintain this heresy / he corrupteth and abuseth the scripture *Gal. 6. 15.* where Paul saith (against such as urged Christians to be circumcised / that they might avoid persecution) that *in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature*; meaning that such as were graffed into Christ by faith / unto salvation from their sins; they need not care in this estate for having or wanting the outward Jewish sign of circumcision /

but labor for that which it signified / namely to become new creatures / dying daily unto syn / and living unto righteousness / which fruits are undoubted testimonies that they are in Christ. But *H. N.* corrupteth the words / first saying *Ther availeth before God*, and then adding, *in Christ Jesus wrought in the Love*, meaning / that a new creature / in Christ (which Christ is) wrought in the Love / (for so he thinketh Christ to be the *Lovely Being* in us / as before is shown;) this new creature availeth before God / for righteousness / and *safe-making from our sins*; as his words elsewhere are. Thus careth he not / how he wrest / or what he add unto the scriptures / so as they may seem to serve his turn. That the reader may see his deceit / I will show what is his vein and manner of reasoning. Two things are given us of God through Christ. 1.*justification*, and 2.*sanctification*. Justification is by the forgiveness of our sins for Christ's sake / and for the death that he once suffered for us himself alone on the cross; whereupon followeth our blessedness and salvation; and this justification we apprehend by faith alone. After which followeth the work of Christ in us / by sanctifying our bodies souls and spirits / and making us conformable to his death burial and resurrection / and furnishing us with fruits and graces of the Spirit: which being fruits of faith in Christ / following the same; are no cause of our justification or blessedness / for that we have freely before given us of grace. Now cometh *H. N.* and he taketh this latter point of *Sanctification*, and all such scriptures as speak thereof / and putteth it in place of the former / to weat / our *justification*, making this our new birth / and these fruits of faith / to be the very cause of our happiness / righteousness itself / yea and *Christ* himself. Which deceitful reasoning of his / may further be manifested / by a type and shadow of our redemption / shown to our fathers / traveling towards their outward rest in Canaan; as we do now travel towards our eternal rest in heaven. They in their journey were stung by *fiery serpents* / and many of them died. To save them from this death / a *serpent of brass* was set up / on which who so looked / was (without any other salves or medicines / ) healed of his deadly wound. Then being thus healed, they went forward on their way / fought against the Amorites and other enemies, and won the promised land; and this they were to do / before they could have possession of the same. If *H. N.* had then lived / and should have persuaded the people / that not the looking up to the brazen serpent / but their after journeys / and battles against the Amorites / did heal them of their stings; should he not have belied the work of God's grace / who without any work or war of theirs / did heal them freely? even so doth he in this. The venom of Synn / by the fiery serpents the Devils / tormenteth men, and bringeth them to death. Jesus Christ is lifted up unto us / as was the Serpent in the wilderness / unto whom we looking up by faith / are thoroughly healed. After this God unemployeth us in a holy life / and Christian warfare / to subdue our lusts and affections / and bring forth fruits of the spirit in sanctification. Now cometh *H. N.* and telleth us / this holy life / this Christian warfare / is our righteousness / our safemaking from our sins / and is *Christ* himself. Thus is he an enemy unto the grace of God / and hinderer of man's salvation; seeking to procure it by the works of the law / by which no flesh shall be saved; and instead of *Christ* / would give us an idol of his own fiction.

After this / as vnsavourily and to as little purpose / he alledgeth / another scripture / where *Christ* (as he saith) *in the day of judgemēt, shall find faulty all flesh in their righteousness, as he*

saith I shall rebuke the world of their righteousness. *John*. 16. First it is to be observed that Christ spake these words of the *Comforter* (the Holy Ghost) which he / being gone away would send to his Apostles / *John* 16. 7. (as after came to pass / *Act*. 2. 33.) and saith / when he is come he will reprove the world &c. but *H. N.* allegeth this / that *Christ* himself should do it / and falsifyeth our Lord's words / putting *I*, for *He*, the reason whereof seemeth to be for that *H. N.* holdeth not a distinctiō of the three persons in the Godhead / as we profess according to the scriptures; but ignorantly shuffleth and confoundeth all. Secondly / he addeth to the scripture / saying *their righteousness*; whereas *Christ* saith only that the Holy Ghost should convince the world of *righteousness*; which may as well / (if not better) be understood of *Christ's* righteousness / then of the worlds; especially seeing the reason thereof is rendered thus / *Of righteousness, because I go to my Father*. Now though one may understand it otherwise / of the worlds feigned righteousness / yet is it overmuch boldness in *H. N.* to put his own understanding in stead of the text itself: for this is the means to corrupt God's pure word / even as the man's heart is most corrupt. Thirdly, he referreth this to *the day of judgments*, which is far from *Christ's* meaning; for he promiseth the efficacy and power of the Holy Ghost in his servants / whiles he is absent from them / before the day of judgemēt; as the text showeth to any wise heart. But wherefor doth *H. N.* put in this, may we think? Doubtless to draw men unto himself / for he is the *Comforter* promised / yea he is *Christ* himself; and this day and time of his preaching / is *the day of judgments*. This is evident by his own words elsewhere. For in his *First Exhortation*, he thus writeth; *According to all the testimonies of the holy spirit of Love, this gracious word, and his service of Love, is the Light, and the day of the true judgment, wherewith God with his holy ones accomplisheth, and wherewith also he will accomplish, his judgment upon the earth, according to the truth*. In the *Gospel* of *H. N.* it is also thus written; *For behold in this present day, the glorious coming of our Lord Jesus Christ, with the many thowsāds of his Saints, becometh manifested, which hath set himself now upon the seat of his majesty, for to judge in this same day, which the Lord hath ordained or appointed, the whole world with equity and with faithfulness and truth according to his righteousness*. And again in the same book. *Behold and consider my beloved, how wonderfully God worketh in his holy ones, and how that now, in this day or light of the Love, the judgment seat of Christ is revealed and declared unto us out of heaven, to a righteous judgment upon earth, from the right hand of God, and how that on the same judgment seat of Christ, (that the scripture mought be fulfilled) there sitteth one now, in truth in the habitation of David, which judgeth uprightly, thinketh upon equity and requireth righteousness*. By this the reader may see / what this man aimeth at in all his writings / even to draw all men unto himself / as judge of the world sitting on the throne of *Christ* / and spareth not to apply the promises of *Christ's* coming / to this day of his preaching / being a more shameless and presumptuous blasphemer then ever was *Mahomet* / or any arch-heretic that *Satan* sent to bewitch the world. As he hath abused this 16. of *John*, so doth he afterwards the 10. of *John*. *They are all thieves and murderers which are come before me: that is (saith H. N.) whosoever letteth himself think that he is a Christian before the spirit of Christ be born in him, that same is a thief and a murderer*. Wher again he intimateth *Christ* and a *Christian* to be all one: and if the Spirit of *Christ* be borne in a man / then though he make himself *Christ* / the door / the shepherd &c. he is no thief / no murderer. Thus *H. N.* showeth himself to be sold unto syn / and given over



to an heretical and reprobate mind / perverting all scripture unto his destruction. It is very true.

**H. N.**

4. See my beloved in the love of Christ, even thus standeth the foūdatiō of y<sup>e</sup> Christianity, & in such manner of wise hav•th Apostles taught the salvation in Christ, even like as Paul saith to the Corinthes. 13. although I givc all my goods to the poor, and that I suffer my body to be burned, and although I had faith (saith he) that I could remove mountayns, if I had not love, it were not anything unto me: that is, whosoever hath not Christ, he is without God, and without righteousness in this world. I mean the being like Christ, which is received through the power of the holy Ghost, and not any ceremonial Christ, which one man speaketh of or promiseth to another, through the ceremonial service, which he out of his prudency according to his fleshly mind hath set up. O no, The work and begetting or procreating of the children of God, cometh not so slenderly to pass, as men now at this time teach each other: out of their unregenerate spirit, which never proceedeth from God.

**H. A.**

UUHat a sandy *foundation of Christianity* H. N. hath laid / we hav seē before by his doctrine of God and of Christ / and of man's righteousness. Here / (to build hay on his rotten ground / ) he perverteth an another scripture / and would father his error on the Apostle Paul / who most of all other did set against it. For the teaching *the salvation in Christ* to be by *Faith*, as before is shown: H. N. will have him say it is by *Love*, the Love that is in us; which *Love* he expoundeth (as his manner is) to be *Christ* himself; so wresting the word / (as did the old serpent / ) unto men's destruction.

The *Love* treated of by the Apostle / 1 Cor. 13. is a quality in the Saints / wrought in them by the spirit of God; as it is written / *The fruit of the spirit is Love, &c.* Now this *Love* which is in us / (whither it be towards God or our brethren / ) is not the foundatiō or cause of our happiness / but an effect thereof / as we may learn by the Apostle / that saith / *Herein is Love, not that we loved God, but that he loved us, & sent his son, to be a reconciliation for our sins.* Which *Love* / when we perceive by faith; then we again do love the Lord; as it after followeth / *We love him, because he loved us first.* Then from the *Love* of God / floweth also the *Love* of our brethren / as is further added / *And this commandment have we of him, that he which loveth God, should love his brother also.* And that these graces come not of ourselves / (and consequently ar not meritorious in us / nor causes of our salvation.) Moses taught his people / when he said / *The Lord thy God will circumcise thy heart & the heart of thy seed, that thou mayst Love the Lord thy God with all thy heart & with all thy fowl, that thou mayst live.* As for the cause of our salvation / that it is only God's *Love* and grace towards us / the Apostle Paul showeth saying *God which is rich in mercy, through his great Love wherewith he loved us, even when we were dead by sins, hath quickened us together in Christ; (so) by grace ye are saved.* This *Grace* we apprehend by faith; which faith / if it be alive / stirreth itself / and worketh by love. And thus the Saints do show their *faith* by their *Love* and good works; but in case of justification before God / and man's salvation / all works are excluded / as the same Apostle proveth

saying / *David declareth the blessedness of the man, unto whom God imputeth justice without works.* This being so / what labor they for / but our curse and wretchedness / which would have us rely upon our *Love*, or any good works / for the saving of our souls.

His next inference is more mischeevous / when he expoundeth those words / *if I have not Love*, thus: *That is (saith H. N.) whosoever hath not Christ is without God.* Thus maketh he *Love* in us to be *Christ*; and so the plain doctrines of the Gospel concerning our Savior shall be but a fable. And that this is his meaning / he showeth elsewhere more plainly / when he saith / *If ye will not that the wrath of God should come or fall upon you, so deal faithfully before God & his holy ones, & walk with your Spirit, in the Lovely and verteous Being, fasten your mind thereto, & build your righteousness thereon, for that is an eternal fast standing foundation, whereon all God's prophets & holy ones have built, and is Christ himself.* Here men may see what a miserable foundation he hath laid / for to build our righteousness on / evē our own walking in the lovely & verteous being, and this with him is *Christ*. Whereby he proclameth himself to be *Antichrist*: for the Apostle John saith / *Every spirit which confesseth not Jesus Christ comen in the flesh, is not of God, but this is (the spirit) of Antichrist.* Now to say that *Love* (which is an affection of the mind / ) is *Christ*; is to deny him comen in the flesh / out of the loins of David and Abraham / of the virgin Mary / in the days of Herod the King / as the scriptures plainly teach. And by as good reason may *H. N.* deny that ever there was any such man as *Adam*, any such beast as the *Serpent*, any such creation of the world / as Moses describeth / *Gen. 1.* or any God: and so by his allegories / overturn all religion / and bring *Atheism* in the place; which in deed he hath done / with most high abomination / in deifying himself and blaspheming God. By *Christ*, or *righteousness*, *H. N.* saith he *meaneth the being like Christ, not any ceremonial Christ*: so he seemeth to esteem the plain doctrines of the gospel / to be but *ceremonial*, that whereas we read there of one Jesus to be crucified for our sins &c. this he coūteth but a ceremony / shadow or figure / such (it may be) as was the ram that Abraham offered / or the beasts that Aaron killed / or (perhaps) the parable that Jotham told: for the true *Christ* that saveth men / is the *Lovely being* that is in the Familists themselves: this idol hath their god *H. N.* out of his prudency according to his fleshly mind set up. And this is a great secret / or mystery of iniquity.

**H. N.**

5. Herevpon my beloved mought ye or some other say, we learn not, or there is not anything taught unto us, then out of the clear scripture, which may not lie. Yea my beloved the scripture lieth not, but all those which ar not instructed through the spirit of Christ, they lie & are beguiled, & signify or expound the scripture which is spokē through the holy Ghost, & shown out in the spirit of life John. 6. upon an earthy or elementish foundation, wherthrough the man cannot obtain or get any renewing of the heart. Even like as in the witnessing of the scripture there is witnessed sufficiently to those that can understand the same. Who is there without the word of the Lord which is spirit & life, John 6. that hath atteyned unto the salvation, or who hath I beseech you in any world, brought forth any true witness, unless that he through the Spirit of the Lord, which is his word, become altogether born anew•

## H. A.

UUE are sure the sacred scripture l••th not / but *H. N.* which abus•th and falsifieth the scripture / and denieth Jesus to be the Christ / making *Love* and the *Lovely Being* in himself and his family / to be *Christ*, (as we have heard:) is by the Apostle condemned for a *Liar* and an *Antichrist*, *1 John. 2. 22.* and he *not being instructed through the Spirit of Christ*, hath taught an earthly and rotten foundation / to the ruin of true religion.

The scripture cannot rightly be understood or opened but by the Holy Ghost, that is the gifts of the holy Ghost. But some have the gifts of the Spirit / which yet are not themselves altogether born anew: as had Balaam / the Scribes and Pharisees / Caiaphas / Judas the traitor and others many / which as the Apostle saith / *Heb. 6. 4. were once lightened & have tasted of the heavenly gift, & were made partakers of the holy Ghost.* Therefore it is false which *H. H.* writeth / that *none in any world, brought forth any true witness, unless that he became altogether born anew.* Again he here brocheth another error / in expounding the *Spirit of the Lord*, to be his word; which *H. N.* in his gross understanding perversely gathereth from Christ's words *John. 6. 63. the words that I speak unto you are spirit*, whereby our Lord meaneth that his words were *spiritual*, not that they were the *Holy Spirit* itself. For he useth the like phrase of a spiritual and regenerated man saying / Except a man be born of water and of the spirit / he cannot enter into the kingdom of God; and / *that which is born of the spirit is spirit.* *John. 3. 5. 6* Now seeing *H. N.* describing his Communialty of the Love / saith / *Whosoever cometh into this good city, he becometh altogether born anew in the spirit*, he may by like reason conclude that himself and his Nicholaitans / are also the *holy Spirit*, and so be a blasphemmer against the *Holy Ghost*, as he is against the *Father* and the *Son*. The Scriptures teach us plainly to distinguish between the *word* and the *Spirit* of the Lord / this latter being cause and author of the former / as it is written / *2 Sam. 23. 2. The Spirit of the Lord spake in me & his word was in my tongue:* and of all the prophets it is witnessed / that *they spake as they were moved by the holy Spirit.* *2 Pet. 1 21.* The Apostle saith / *this is the word which is preached among you;* and how they preached it / another showeth / when he saith / *that by the spirit of God they knew the things given them of God, and spake those things not in words which man's wisdom teacheth but which the holy Spirit teacheth.* that all men may see how ignorantly (if not worse) *H. N.* hath confounded the *word* and the *Spirit* of the Lord / as if they were one thing.

## H. N.

6. Note well, or consider of fellowship, the estate or manner of the Apostles, how that they, although they went about so long time with Christ, & wer always with him, whiles the power of God was wrought through him, understood not what the mind of the Lord was, concerning the godly causes, before that the day of Pentecost or Whitsontide, when that they received the holy Ghost, was come unto them. Even like as there standeth written, how that they said at the time when Christ was crucified among them, we had hoped or supposed, that he should have delivered Israel, and it is now the third day, and there cometh nothing of it, we will go a fishing. For they supposed that Christ should have set up a fleshly kingdom.

**H. A.**

HEre *H. N.* to magnify himself / as a spiritual and *godded man*, spareth not to wrong the holy Apostles; as if they before *Pentecost*, (*Acts. 2.*) understood not the scriptures / nor preached the word truly; whereas it is evident that they were sent and had preached the word long before / *Luk. 9. 1. 2.* which word Christ had given them and they received / *John. 17. 8. 14.* and were made clean by it / *John. 15. 3.* and he had opened their understanding to understand the scriptures *Luk. 24. 45.* though afterward at *Pentecost*, they received more plentiful graces of the spirit / when Christ was gone from them. *Act. 2. 1. 2. 4. &c.*

Again *H. N.* as if he delited to falsify the scripture / saith *there standeth written, how that they said when Christ was crucified, we hoped that he should hav delivered Israel &c.* whereas these words were spoken by *Cleopas* and another disciple which were none of the Apostles / as appeareth *Luk. 24. verse. 18. 21 33.* and to make up his patcherie / he addeth that they said / *it is now the third day, & there cometh nothing of it, we will go a fishing* Whereas those two spake not at all of *going a fishing*, but other men at another time, *John. 21. 3.* By this the reader may mind what credit is to be given to *H. N.* his allegations of scripture / who careth not to profane the holy word / for maintenance of his lies / and setteth things down as they come in his idle head. But why say I so of this *godded man*; seeing menought not to distrust him, nor suspect any manner of evil or unwisdom by this Oldest Father; whose *eysight* (as himself saith) was *clearer then Chrystal, & his understanding brighter then the Sun.*

**H. N.**

7. The whiles then that the Apostles which daily went about with Christ, and had the word of the Father daily among them, understood not the Spirit of the Lord: how should then the multitude of these, (which now say that they are Christians, & yet neither have nor know spirit nor word, but go on with their fleshly prudency in the literal scripture, and set forth the same with their fleshly harts before the simple people, as it seemeth best unto them, and say even so very stowtly, we have the word of the Lord, whereas it is but their own word, wherein that they through their own prudency are gendred or begotten,) feel either perceive the same.

**H. A.**

THE application of this invective / belongeth to *H. N.* himself and his *Nicholaitans* / who out of his fleshly heart as seemeth best unto him / though against the literal scripture / setteth forth his forgeries to the simple people; yet boasteth very stowtly / that he *isanointed with the holy ghost, in the old age of the holy understanding of Jesus Christ, godded with God in the spirit of his Love, made heyr with Christ in the heavenly goods of the riches of God; illuminated with the spirit in the heavenly truth, the true light of the perfect being: elected to a minister of the gracious word &c.* so that in him and his sect / the prophesy is fulfilled / which foretold how in the last days / *men should be lovers of them selves, boasters, proud, cursed speakers &c. 2 Tim. 3. 1. 2.* But if the Apostles (as he saith) *understood not the spirit of the Lord*; how should then he / (that is sold into syn / and given over unto heresies which are works of the flesh / ) feel or perceive the same?

**H. N.**

8. It is true they have the scripture, and the same giveth witness of the Lord and of the word, but is not the word itself *John. 5.* neither yet may any man understand the witnessing of the same, unless that he hath first inherited the spirit of the Lord in the second birth.

**H. A.**

ONE evil and heresy draweth on another / where God restreyneth not men by his grace. Here *H. N.* denieth the *scripture* to be the *word* of the Lord / saying that it *giveth witness* of the Lord and of the word. Which he would gather from Christ's speech *John. 5. 39. Serch the scriptures for they testify of me;* but he abuseth the scripture and concludeth amiss / as if because it *giveth witness of the Lord Jesus, therefore it is not the word;* the contrary whereof is true / it *giveth witness of him, therefore it is his word.* For Christ plainly calleth that which is written in the Law / *the word, John 15, 25.* and so doth Paul / *Rom. 9. 9. 1 Cor. 15. 54.* and Peter *2 Pet. 1. 19.* The scriptures (for we speak not here of the essential word of the Father / which is Christ himself) *are the word of the Lord written,* even as the lively preaching of the prophets and Apostles / *was the word of the Lord spoken.* The beginning of their books showeth this; as *Hos. 1. 1. The word of the Lord that came to Hosea;* *Joel. 1. 1. The word of the Lord that came to Joel;* and many the like. It is said *Exod. 20. 1. God spake all these words;* and in *Exod. 24. 4.* it is said *Moses wrote all the words of the Lord.* If then that be God's word which is spoken / that also is his word which is written; and *H. N.* is but an instrument of Satan / to teach otherwise / that he may bring his own word in the place. If the *scripture* be not *God's word,* because it is a *witness:* then the *Holy Spirit,* which *H. N.* made the *word* (before in sect. 5.) is not so / seeing that is a *witness* also; *1 John 5. 6. yea Christ is a witness Rev. 1. 5. God the Father is a witness, 1 John 5. 9. 10.* the Apostles also were *witnesses, Luk. 24. 48.* If then that which is a *witness,* is not the *word,* then none of these / but *H. N.* and his dreams must be the *word,* to weet / of the *Serpent;* and he indeed is no witness of God / neither do his writings bear testimony to the truth / but seek to destroy it.

**H. N.**

6. Oh my beloved look into the same a little with me, what vncertayn witnessings that we out of an earthly or a natural Being, have followed after, even until this day. We may well say with the Prophet, it is altogether lies what the scripture learned preach either teach for as much as they do reject the word of the Lord *Ier. 8.* Here giveth the prophet a distinction or diversity, betwixt the word of the Lord, & the witnessing of an unregenerated man, which he bringeth forth out of the Letter of the scripture.

**H. A.**

THE more we look / the more indeed we see *what vncertayn witnessings you H. N. out of an earthly Being, have followed after, even until this day.* This still more and more appeareth in your abusing of the prophets and Apostles. Here you would father a distinction upon Jeremy / as if the *word of the Lord,* and that which is written in the scripture / were not one and the same; the Prophet teacheth no such thing; but blameth the Jews for *rejecting the word* in truth and

deed / whiles they boasted to be wise / and to have the law with them *Ier. 8. 8. 9.* He denieth not the written law to be the word; (for I have before proved / that it was God's word *Exod. 20. 1. & 14. 4.*) but showeth how unregenerate men will abuse it / and yet boast of it; as yourself *H. N.* are found to falsify the word / and yet vaunt yourself to be a *godded man, and minister of the gracious word.* Every jod and title / and consequently every Letter word and sentence of the scripture / is God's undoubted word / though yow and all Devils should deny it; the false glosses / and heresies that yow and other unregenerated men gather from it / are the word of Satan; which the scripture itself / by help of God's spirit / evidently doth disprove / and so the word of the Lord endureth forever; and that is the word which the Apostles preached / *1 Pet. 1. 25.* and what they did preach / is recorded in their writings.

#### H. N.

10. Oh if these men, which now so boldly or freemindedly do say that they are Christians, and will always confess Christ with the mouth; had eyes to see, & the right spirit for to understand: then should they surely cease or leave off, for to walk in the strange or erring ways.

11. There is read in the scripture, that Christ should be confessed or acknowledged; which is a very true witness: but the mind or meaning of the Lord therein do very few understand. And many suppose (whiles they have read in the scripture of one Christ, & likewise through their industry or prudency, they know that in times past there was one Christ in Israel, which was born amongst his own,) that the same when they know it, & confess it with their mouth, is the right confessing of Christ, whereof the scripture speaketh. No my beloved, no, the confession of Christ must stand in greater force or effect, then to be confessed with the mouth, in the ceremonical service, which is a baptising with water, or another elementish confession.

#### H. A.

HEre *H. N.* openeth his evil mind more plainly to the two daughters; Whom hitherto he hath boarded with feigned flattering speeches. First he is offended that m•n will so boldly say they are *Christians*: But we have no cause to be afraid or ashamed of this name / which is warranted in the word of God / *Act. 11. 26. 1 Pet. 4. 16.* But to be called *The family of Love*, is a name that *H. N.* hath invented and taken to himself and his sectaries. Secondly he speaketh of *erring ways*; when he hath not yet shown any one error / that we walk in; but pratled against us (as the Apostle said of *Diotrephes*) with malicious words.

Then coming to speak of *confessing Christ* he denieth not the thing; but stands upon the *meaning*. He inveigheth against the *knowing & confessing with the mouth of one Christ, (whom they read of in the scripture) that in times past was born in Israel &c.* Wherein he teacheth open Antichristianity; for our Savior speaking of his own person that was born in Israel / said / *except ye believe that I am He, (meaning the redeemer of the world which was promised;) ye shall die in your sins.* and again praying to his Father he saith / *this is life eternal that they know thee the only very God, & whom thou hast sent Jesus Christ.* The Apostles preached this one man and no other / who was born among his own / of David's seed after the flesh / according to

the scriptures; they require a confession of this Christ with the mouth / as well as belief in him with the heart; and did themselves confess him with the mouth / as ensamples unto us. Act. 2. 22. 23. &c. & 3. 13. &c.

But *H. N.* liketh not of this *Christ*, nor of this manner *confessing* with the mouth; he would persuade another Christ bred and borne in his own fancy and corrupt imagination / as before hath been shown; and another manner confession doth he require: which what it is / let us now examine.

#### H. N.

12. Mark well what I write, No man can confess Christ among all those that will confess him, unless that he in his like being, have his fashion or shape in him; not according to the elementish ceremonies, wherewith the one maketh another wise with the historical scriptures: O no, but according to the true being, or flowing out of the Christian-like nature. Through which Christian-like nature, there is subdued or brought under foot, among all those where the same is born, out of grace, the death, Devil & hell.

#### H. A.

UUE mark well that *H. N.* writeth for truth / his own errors and deceits / out of his corrupt heart. *No man* (saith he) *can confess Christ, unless that he in his like being have his fashion in him.* This is an untruth of *H. Ns.* fiction; he writeth thus / but in the holy scriptures it is not so written. For to *confess Christ*, is one thing / to *hav his fashion in us*, is another thing: the first may be / where the latter is not; as the Apostle telleth us of some that *confess* that they know God / but in works do *deny him*, Tit. 1. 16. The *confessing* of Christ is with the mouth; Rom. 10. 10. the having of Christ's shape in us / is by faith; Eph. 3. 17. Phil. 3. 8. 9. which faith is in the heart; and (as the Apostle showeth Rom. 10. 10.) these both / (confession with the mouth / and belief with the heart) are needful to salvation. It is possible for hypocrites to make a good and true confession of Christ with the mouth / and yet in their harts not be partakers of the Christian or godly nature; as *Judas Iscariot*, *Simon Magus*, and others that were baptized and made Christ's disciples by a true outward confession: but it is impossible that any should have the Christian like nature in him in deed and truth / but he will also confess Christ with his mouth; or weep bitterly with Peter / if through fraylty of the flesh he do deny him. Whereas therefore God's word requireth both these in Christians; and *H. N.* would draw these two daughters from the one (namely from outward confessing with the mouth / ) under pretense and color of the other / (namely of having Christ's shape within them:) he dealeth deceitfully / and not according to truth. It is / as if he should allure them to fornication; and when they alleged against him God's Law / Heb. 12. 16. *Let there be no fornicator &c.* he should answer / *true, but the meaning you understand not; many suppose that the chastity of body, is the right chastity; no my beloved no, the godly chastity must stand in greater force & effect then to be in the outward or elementish body, for so the Pharisees understood the Law of old; but Christ applieth it against the lusts of the heart.* Mat. 5. 27. 28. If this reasoning be naught / so is *H. Ns.* about confessing Christ. For as God's word requiring *chastity* / intendeth it both of the body and of

the mind: so when it requireth *confessing of Christ* / it meaneth both with mouth and heart / as is plainly set down *Rom. 10. 10.*

Other deadly poison hath *H. N.* here touched / as where he saith *Christ in his like Being* must have his *shape in the man*; whereby he meaneth such a kind of *trāsustātatiō* / as that *Christ* and the man, should be one substance *one being*; yea the *Lovely virtuous being in man* / that is his *Christ* / as before I have shown. This opinion is not possible to be warranted by holy writ / but is the mere invention of this *Antichristian*. *Christ* our redeemer / is in his own substance and person / in heaven at God's right hand / *Mark. 16. 19. Act. 3. 21.* but we are on earth / and *Christ* dwelleth not otherwise in us thē by faith / *Ephe. 3. 17.* which faith purifieth the heart / *Act. 15. 9.* and worketh by Love *Gal. 5. 6.* and faith / which is the evidence of things not seen / apprehendeth God's great and precious promises / which are given unto us that by them we should be partakers of the godly nature / in that we flee the corruption which is in the world through lust / (not by having the very *substance* and *Being* of God and of *Christ* / as *H. N.* grossly imagineth / ) and wait with patience for the second coming of our Lord in the clouds of heaven / at what time both the dead in *Christ* / and those that are alive / shabe caught up in the clouds to meet the Lord in the air / and so shall we ever be with the Lord / as the Apostle saith *2 Thes. 4. 17.*

An other damnable error / *H. N.* here hath / saying that *through the Christian-like nature, there is subdued among all those where the same is born out of grace, the death Devil and hell.* Whereby he would teach us to be our own saviors / we ourselves must conquer the death devil and hell; for as we have heard our own *Lovely Being* / that is *H. Ns. Christ.* And whereas the Apostles teach us / that forgiveness of sins is by God's imputation of *Christ's* righteousness and death / and not imputing our sins unto us / and that our faith in *Christ* is imputed unto us for justice; *Rom. 4. 6. 8. 24. 25. 2 Cor. 5. 19.* *H. N.* hath put *imitation* instead of *imputation* / saying / that *through the daily God-service and offering in the Holy, in the taking up of our cross, in the Imitation of Christ in his death, we obtain the remission of sins.* Therefore he willeth us to follow after *Christ* in his suffering, for those are the days of affliction heaviness and death, wherein *Christ* hath gone before us in the Holy, for to prepare us throuh the same death of the cross, the everlasting forgiveness and redemption of sins. Again in his book called *The spiritual land of peace,* he telleth us of an *Instrument wherewith all enemies be overcome. This instrument of victory is the cross of Christ;* (not that which *Christ* / of whom we read in the scriptures / died himself on / and triumphed in the same over the principalities and powers / *Col. 2. 15.* but that which we bear in imitation of *Christ* / ) & it is named *patience or sufferance* / (such as is mentioned *Heb. 12. 1. 1 am. 5. 7.*) and it (saith *H. N.*) is the true altar in the Holy, upon the which the true meat offering is, that is given to the faithful believing travellers to eat, and also the true drink offering that is given them to drink, which meat offering is named the *flesh or body of Jesus Christ,* and the drink offering is named the *blood of Jesus Christ.* And the same body and blood of *Jesus Christ,* is unto the constant & faithful traveler in the proceeding on in his pilgrimage, a true mediator to lay away the syn in the flesh, & to establish the promises with him that are made to the *Fathers.* Thus the things which are spoken of *Christ* and his oblation of himself / and of our partaking thereof by faith; this man perversely applieth to our own patient sufferings; and maketh *Patience* to be our victory, contrary to the evident doctrine of the Apostle / who saith that it is *Faith, 1 John 5. 4 5.* Again,



the scriptures teach not that *our Christianlike nature* / but that *Christ himself* in his own person for us by death destroyed him that had the power of death which is the Devil / and so delivered all us his children which for fear of death wer all our life time subject to bondage / *Heb. 2. 14. 15.* but *H. N.* teacheth that Christ's death / is our like suffering / as appeareth by his *First exhortation* where he saith that *the man ought in his yongnes, to learn to take up his cross on him, to follow after Christ, his Savior, in his like suffering and death of the cross, and to show forth patience with Christ, against all the assaulting, until that all the enemies or adversaries of the Lovely life, through the death of Christ, (that is, in manner of suffering,) be utterly vanquished.* By these words / and the scriptures which he quoteth / it is plain / that he meaneth our own sufferings in imitation of Christ / to be our vanquishing the enemies / and our salvation: which heresy he everywhere out of his own carnal wisdom urgeth and persuadeth / to the dishonor of our Lord Jesus / and magnifying men's own sufferings and merits.

And if we look further what *H. N.* meaneth by his *Death, Devil, and Hel*; we shall find these also to be idols and fictions of his own; that in deed his *victory* / is like his *Christ*; even erroneous fabulous and blasphemous. The holy scriptures teach us of a death *in syn*, (when men are wholly given over thereunto / ) *Ephe, 2. 1.* contrary to which is a death *to syn* / by sanctification of life *Rom. 6. 2.* They teach us also of a death *for syn*, (that is a reward of eternal punishment in hell.) *Rom. 6. 23. Gen. 2. 17. I am. 1. 14.* called the *second death, Rev. 2. 21. & 20. 14.* Unto which the Devils and all reprobate men shall be condemned forever and ever for their sins at Christ's appearing; *Mat. 25. 41. 46.* Now *H. N.* (playing the part of the old Serpent / which persuade▪ Evah that she should not die / ) persuadeth his disciples that here in this present world and life / is death and hell; so the judgment / the fire / the condemnation threatened in the scriptures; he maketh fantastical imaginations or human affections. For as with him / the *Love* / and to *walk in the Lovely & virtuous Being* / is *Christ himself*: so on the other hand inveighing against them that speak evil by the service of Love / and the minister of the same; he saith / their *false Being is the Devil, the Antichrist, the wicked Spirit, the kingdom of Hel, and the Majesty of the Devil himself.* Now the punishment for this / is the Sentence which *H. N.* (who as we have heard / vaunteth that he sits on the throne of Christ to judge the world) pronounceth: his condemnation of the *false Being* / is eternal death and hell fire / as appeareth by his *Crying voice*, where he calleth all men to himself / to Come all and confess their sins / and make known vncoveredly the inwardnes of their harts / to the end that they may become justified or purged from all their sins, and received into the holy Communialty of the Love / when as now in thissame day the wicked world becometh judged with the Lord's mighty hand. *Which wicked world (saith he) is reserved or kept in store til unto this same day of the Love, to the fire of hell, for to be condemned in the self same day of the Love, for evermore, to her eternal cursing & judgment of the fyers cruel vehemency.* And a little after he addeth, *Verily, now in thissame day, when as now all ungodly, and all selfwise, with all unrepentant persons, and false harts of the scripture-learned &c. inherit with much smart and grief in the vehement cruelty of the fire of hell, the terrible condemnation: then shall the people of God / namely, the whole communialty of the Love of Jesus Christ &c. rejoice them in all Love &c.:* And that this their joy / is like Epicures in this present world and life / and in their counterfeit regeneration and godded estate: he elsewhere plainly confirmeth / saying that in their *city of Peace* there is a

watchman on the wall thereof / that hath a *trumpet* named *After-this-time-no-time-more*; and that the watchmā fōudeath out of the same last time / as out of the last trumpet, *the sound of the everlasting life, after the which there is no life more to be waited for, for the same life continueth for evermore*. Therefore in the conclusion of his *Crying voice* when he had bidden all *Come now hither to the Love and her service*; he addeth / *Come now all hither to the Paradise of your Lord and God &c. Come in now all hither to the Paradise of the Love, and pluck in her garden the tender Olives; Become drunken with the wine of her soon-ripe grapes, and embrace her to all concordable friendlynes*. Thus like an harlot, he allureth men to his religion / and imitateth the whore of Babylon which made the inhabitants of the earth drunken with the wine of her fornications. For his vain conceyted *Lovely Being*, with the toys and pleasures that men imagine in that estate / is a fools paradise, where men become drunken and besotted in syn / and drowned in perdition. This is *H. Ns. heaven*; and they that are not here / he thinks they are in *hell*; yea plainly saith / (in his new gospel / ) that *the second death is come and beareth dominion over the world, and all unbelievers*. By this the discreet reader may see / what a Christ and salvation *H. N.* doth teach, and what a Death Devil and Hel / the *Nicholaitans* or *Familists* do subdue. This wretched man seemeth to have written his books in scorn of all true religiō, that *Atheism* and *Epicureanism* / under show of religiō mought reign in the earth.

#### H. N.

13. Herevpon mought some men say, ye would have the man perfect. No, my beloved, no; I speak not of the perfection of the man, but I speak of the perfectness which Christ ought to have with the man, before he can be confessed or acknowledged. The man in his unregenerated spirit is imperfect, I speak not thereof, but what he is, that is he out of grace, without cause of boasting.

14. Therefore let everyone look well unto it that he be not self-minded in his vncertayn forecasts or preconceiving: but that he take heed, or be well advised, whither he be worthy to receive the same grace of God.

#### H. A.

THat which David saith of the wicked man / that *this mouth is full of deceit and fraud, under his tongue is mischief and iniquity*: is verified of *H. N.* in his deceitful writings. He seemeth here at first / as if he would not have the man perfect; *no, my beloved*, (crieth he at it) *no*; but presently from under his tongue floweth out *mischief* and *iniquity*; when he speaks of *the perfectness which Christ ought to have with the man, before he can be confessed*▪ This is a depth of Satan / to bring men into misery under color of perfection; and to abolish them from Christ / whiles they may imagine / he is perfectly with them. Though Christ (I mean the true Christ whom we profess / not the idol which *H. N.* feigneth of the *Lovely Being* / ) be in himself perfect / yea perfectiō itself; and though the work that he hath done *for us* / be also perfect; because with one offering he hath consecrated forever them that are sanctified / and his blood hath cleansed us from all syn: yet his work *in us* is yet imperfect even in the best men that ever confessed Christ whiles they lived on earth; who therefore were taught every day to pray that their sins might be forgiven them: and the Apostle Paul / after he had long

confessed and preached Christ truly / saith of himself / *Not as though I were already perfect, and again, I do not the good thing which I would, but the evil which I would not that do I; and again / we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part, shall be abolished; now we see through a glass darkly, but then (shall we see) face to face &c.* But H. N. by another spirit which persuadeth him: that he is like God / yea Godded with God; writeth of his city or communitie and those that are come unto it / *thatas then there is no more evil, nor evil suspicion, nor yet sight of evil in them; for within the same, one doth neither see nor think anything else, but all good, joy, rest and peace, in the everlasting life.* Such a society hath yet never been heard of on earth since Adams fall / neither doth the history of the bible show us any such church; only it telleth us / *there is a generatiō y<sup>t</sup> at pure in their own eyes, which yet ar not washed from their filthiness, Pro. 30 12.* If the Familists be this generation, they may rejoice in the sparks of the fire that they hav kindled / til they shall lie down in sorrow. As for us / we have learned of a better teacher / *that there is no man just in the earth that doeth good and sinneth not, but in many things we syn all, for syn yet dwelleth in us / and if we should say we have no syn / we should but deceive ourselves / and the truth were not in us.* Yet know we that our confession of Christ / is acceptable unto him / because he pardoneth all our iniquities / and healeth all our infirmities / hath washed us from our sins in his blood / and will not impute them unto us.

Whereas H. N. to help the matter / saith *The man in his unregenerated spirit is imperfect / he followeth but his wonted course to deceive the readers; for none are so gross as to think the unregenerated man is perfect; neither is this the question between him and us; but whither the regenerated be perfect or no / which H. N. erroneously holdeth but cannot prove; we contrarywise have proved that the Apostles and other Christians were regenerated / but not perfect / whiles they lived here on earth among men / Phil. 3. Rom. 7. 1 Cor. 13. I am. 3.*

**H. N.**

15. Now mought ye say, we incline or endeavor ourselves thereafter, so much as we may, for we have given ourselves to the Christian-like baptismey and supper of the Lord.

16. Oh my beloved, that were very well, if it were even so in the truth; for there ar many that boast themselves of the baptismey of Christ, and they have not known him in any world. For were they baptized in Christ, then should they have put on Christ, even like as Paul saith to the Galatians 3. so many of you as are baptized have put on Christ.

17. I would gladly now ask of all those which say they have received the Christianlike baptismey, how or after what manner Christ hath a shape or fashion in them. I am very sure, that they all for the most part should be deceived, and should find themselves vnmighty or weak in that Being of Christ, wherein many should make manifest themselves, that they have not received the baptismey of Christ, but their own baptismey.

18 Everie one therefore that is upright of heart, and seeketh the truth in Christ vnpartially, let him prove himself how he hath put on Christ, according to the spirit. And if he then find not the stirring of the holy spirit of Christ in him, then let him advisedly look sharply yea

sharply hereunto, that he boast not himself of the Christianity, but let him humble himself before the might of the Lord, and trust upon his grace.

#### H. A.

THE Christian baptism / consisteth of an outward washing with water by Christ's Minister; and of an inward washing with the holy Ghost / by Christ himself. *John. 1. 33. Act. 8. 38. and 10. 47.* The outward washing of the flesh / without the inward cleansing of the heart, is not available to salvation. *1 Pet. 3. 21.* Yet may not the outward action be despised or neglected. For as the true circumcision was of the heart in the spirit; yet if any had not circumcision also in his flesh, he was to be cut off from his people / as having broken God's covenant; so is it likewise for baptism come in place of circumcision. *Act. 2. 38. Colos. 2. 11. 12.*

The outward baptism many do rightly receive / which have not the inward; as did *Simon Magus, Act. 18. 13. 20. 21.* The inward none have in deed and truth / that do despise the outward; we teach that these both must be joined together according to the scriptures; and labor for both. The Familists therefore which boast of their inward baptism / and administer not the outward among themselves / but present their children to be baptized of Papists or any other Antichristians / so offering their children unto *Molech*, and persuading others to do the like; show themselves to be far from true Christian baptism / which defile their bodies and souls with such hypocrisy and idolatry. And *H. N.* which laboreth here to dissuade these two daughters from suffering and witnessing against Popery / bewrayeth himself not to have known Christ in any world; nor can he show Christ's shape to be in him / whiles vnderhand he teacheth gross impiety; pretending inward baptism and spiritual regeneration. But the drift of this man is / by his invective against others / to allure men to himself; for when he concludeth with his exhortation that everyone should *humble himself before the might of the Lord, and trust upon his grace*; his meaning is / as elsewhere he explaneth himself, *Let yourselves now in all your being, nature, mind, and disposition, become renewed through the Love, in her service: and give all your understanding captive under the obedience of the Love, and humble yourselves even so under her service; to the end that ye all may become washed in the Love, with the pure water of the Love. For to become washed in the Love with her pure water, is the upright washing, and the true Font of the regeneration or new birth*▪ Now seeing thus harlot-like he allureth all men to his stolen waters within his lovely Family; for *th'upright washing*; let us see what manner of washing and baptism that is / which he so boasteth of. In this Letter he coucheth his heresy in a word, namely *that Being of Christ*; whereby the meaneth that the man / or the lovely Being in the man baptized / is Christ himself / as before is manifested / and after shall further appear. This error he would ground on the Apostles words *Gal. 3. 27. For all ye that are baptized into Christ, have put on Christ*; which place this author thus allegeth / so many of you as are baptized have put on Christ. Where first (as his manner is) he corrupteth the text itself / by taking away those words *into Christ* / and saying only *baptized*/whereby he would intimate / that none are rightly baptized / but such as have put on Christ; contrary to the scriptures which show that *Simon Magus* and many others were rightly baptized / as touching the Ministry of man / which yet had not put on Christ / because they were not *baptized into Christ* as the Apostle here addeth / but *H. N.* omitteth. Again / he gathereth that

which the Apostle strowed not / namely that to *put on Christ* is to have the *Being of Christ* in us: but this *H. N.* fancieth to himself; for the spirit of God speaketh not so; yea the Apostle meant far otherwise; as his former words show / where he said / *for ye all are the sons of God, by faith in Christ Jesus.* So *Christ* is put on by *faith*, as also elsewhere he is said *to dwell in us by faith*, not by a real or essential *Being*, such as the Familists feign to themselves by the spirit of error. Now to *Believe in Christ*, and to have the *Being of Christ*, that is / to be *Christ himself*: are far differing things / as all men know. And as well might the Familists plead / that *Abraham was God* / because he *believed* in God; and that the multitude of *Israel* were the *Lord* because they believed in him; as that men *are Christ* or have the *Being of Christ* / because they believe in him / and by belief have put him on. Neither can our imitation or following of God or of *Christ* in the likeness of his death and resurrection / make the *Being* of God or of *Christ* to be in us; anymore then our following of the Apostles / (which also we are exhorted unto;) can make us of one *Being* with them. How absurd these things are / any reasonable man may see: Yet such absurdities many / are the groundly documents of this oldest Father *H. N.* touching Baptism and other mysteries of religion; as is more plainly to be seen in his *First exhortation*; For there treating of Baptism / and having described God to be a *might Spirig, a perfect clear Light, and a true Being*; he addeth that *the same Being, is God the Fathers name,* (meaning that Name of the Father into which we are baptized / ) *and his Love itself.* No word of God telleth him this / but he forgeth it out of his fleshly heart. The *Being* of God (as we may learn by the Scriptures) is such a thing / as neither men nor Angels can know or comprehend: how then should they *Be* the same? 1 *Tim.* 6. 16. *Isa.* 6. 2. *Psal.* 145. 3. *Job.* 11. 7. 8. and 36. 26. But the *Name* of God is that whereby in some sort he hath made known and manifested himself in his word and works; *Exod.* 3. 15. and 6. 3. & 33. 19. *Deut.* 12. 8. 11. *Psal.* 9. 11.

After this having discoursed of the Fathers plucking us to the Love of *Christ* / and so baptising us into the name of the Father / and this by the Familists / in the administration of the holy word under the obedience of the Love / with the Law of the Lord and with his correction; &c. *H. N.* telleth us that *God the Father with the discipline of his Law, manneth himself with us, and we become likewise Godded with him, to the end that we through his own Being, should bear as men of God, his holy Name, under the obedience of his Law &c.* Wherein this heretic uttereth double blasphemy; first that *God the Father manneth himself with us*; by which doctrine *Ath•an* like he spoileth God of his true *Being*, his simplicity / immutability / infinitenes and the like / which the scriptures show to be in God; *Deut.* 6. 4. *I am.* 1, 17. *1 King.* 8. 27 Secondly in saying / that men *become Godded with him* / he wretchedly extolleth corruptible man into the throne of the incorruptible God; confounding heaven and earth / the creator and the creatures / between whose *Being* there is no comparison. Which things if he would not learn of the *H.* scriptures / (because he scorneth scripture learning / ) yet might he have learned of Philosophers and heathen men / who have said / that *though by certain demonstration it is manifest that a divine artizen hath procreated us, yet by no reason or wit can we perceive what his essence (or being) is.* That God is *One alone separated from all, who cannot be explained nor perceived, that he is the first simplicity, incomprehensible, incomparable, vniform; that he cannot be known or found out, yea that it is neither possible to find him out, nor lawful to serch him out.* And many like speeches have the Pagans spokē of God / more divinely soundly

and religiously a great deal / then this Epicure *H. N.* (the God of the Familists) hath written in his blasphemous pamphlets.

*After he hath thus described the upright Christian Baptism (as he saith) or washing in the name of the Father; he proceedeth with his Baptism / in the Name of the Son; of whom he saith that he is conceived of the holy Ghost, and born of the holy Virgin Mary. And that this same Son of God beareth in us our sins &c. and that he under the obedience of the Love of his Father, is gone before us therein, for that we should in like manner follow after him under the obedience of his Love, in his death of the cross, to the safemaking of us from our sins: become incorporated to him with his like death, and baptized or washed under the obedience of the Beleaf in his Name or safemaking, and bury even so through the belief the old man &c. to the forgiving and releasing of our sins through his name or safemaking, to the end that we might even so through Jesus Christ, obtain the renewing of our spirit and mind, in an upright life and resurrection from the dead with Christ in the appearing of his Majesty. And that this is the upright Christian Baptism in the name of the Son, and is the true forgiveness and purging of our sins through Jesus Christ. And all that thus follow not Christ are no Christians, nor yet baptized in the name or salvation of the Son.*

Here is another puddle of heresy for men to be washed in / in the name of *H. Ns Christ*. Of whom he first telleth us / that he is conceived and born; whereas we believe in that Christ which was conceived and borne now many years ago. But the *Nicholaitans* have a *Christ* in them / to weet / their *Lovely Being*, as before is shown; Neither is their faith settled on one Jesus borne heretofore in Israel, but they themselves are born of the virgin Mary / as their Father *H. N.* teacheth them in his Gospel / saying / *the upright children of the belief, which had their descent out of the seed of the faith of Abraham, and the pure virgin Mary, as also from the holy Ghost, were known to be the true seed of Abraham, because the same seed, was the seed of the promise of God the Father, & was likewise in his mind, according to the spirit, the likeness of God his Father; also spirit & spiritual, of the godly nature & being, & according to the will of God, wholly minded w<sup>th</sup> God.* These upright children of the belief / ar the Familists themselves / (if we will believe them / ) they are born of the holy Ghost / and of the pure virgin Mary / and are not only their own saviors / but / as a little before in the same place he writeth / *the seed out of the faith of Abraham, & out of the pure Virgin Mary, is the true seed of promise, to the blessing of all generations of the earth.* Thus do these caytiffs take to themselves the honor of Christ; and though the Prophet telleth us but of one child that is born unto us / which should be prince of peace / should order and stablish the kingdom of David forever: yet these tell us of many children of the pure virgin Mary / as being that seed of promise in whom all generations of the earth should be blessed. How they have this strange birth / we may gather by *H. N.* his learned interpretation of the name *Mary* / which he saith signifieth a *Doctresse*; for the doctrine of *H. N.* is that whereby his disciples are born anew; as elsewhere he expoūde that to be born of the virgin Mary out of the seed of David after the flesh / is of the pure doctrine out of the seed of Lov. Now *Mary* called in Greek *Mariam* / in Hebrew *Mirjam*, I find in the scripture to signify their rebellion; *Nehem. 9. 17.* which name very fitly agreeth to the Familists *Doctrine*: but how or in what tongue it signifieth a *Doctresse* / themselves I suppose can hardly show / unless upon *H. Ns* authority / who as he hath given them a new gospel / so

also a new language / (far differing from the language of Canaan / ) whereby they may make what meaning and gather what allegories they liest from words; and none must suspect any *unwisdom* to be in them.

Secondly *H. N.* saith that *thissame Son of God beareth in them their sins*; whereas that Son of God / in whom the scriptures teach us to believe / hath washed us from our sins in *his own blood* / and put thē away by the sacrifice of *himself*: for he was wounded *for our transgressions*; *his own self* bare our sins in his body on the tree / and died *for us*. How erroneously then doth *H. N.* persuade / that Christ beareth *in us* our sins?

Thirdly he saith that Christ is gone before us / *for that we should in like manner follow after him under the obedience of his Love, in his death of the cross / to the safemaking of us from our sins*: so teaching us to save ourselves by imitation of Christ; this being all the benefit we have by his death / that it is an example unto us how to do likewise. Wherein *H. N.* showeth himself to be a greater enemy to Christianity then was *Caiaphas* / who said it was expedient that *One man should die for the people* / and that the whole nation perished not; so prophesying that Christ should die *for the nation*; whereas *H. N.* would have men die themselves for their own salvation / that so they might all perish forever. But we have otherwise learned the true Christ / who was delivered to death for our sins / and is risen again for our justification. That as by one man / (the first Adam) syn entered into the world, and death by syn / and so death went over all men; so by one man / (the second Adam Christ) we might reign in life / and as by one man's disobedience many were made sinners / so by the obedience of one / many might he made righteous.

Fourthly *H. N.* teacheth that men are *baptized under the obedience of the belief in his name or safemaking, and bury even so through the Beleef, the old man &c. to the forgiving and releasing of their sins*. Where again he perversely applieth that to *obedience* and mortification / which is due unto faith. For when the *Eunuch* would be baptized / Philip required nothing of him but to *believe*; and Paul saith / *to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness*. Although therefore obedience to the faith must be given by all true Christians / and they which are baptized into I. Christ / are baptized into *his death and burial*; yet is not this done / *to the forgiving and releasing of their sins*, as *H. N.* Pharisaically inferreth; but to show forth the fruit and force of faith / whereby the just do live / and lay hold on Christ / whom God hath set forth for a reconciliation though faith in his blood, to declare his righteousness by the forgiveness of sins that ar passed through the patience of God.

Whereas therefore *H. N.* doth gather from the premisses that *this* (which he hath set down) is *the upright Christiā baptism in the name of the Son, & is the true forgiveness & purging of our sins through Jesus Christ*; he is found a false witness against God and Christ / and would give us a sinful sink of error / even a vain persuasion of our own obedience righteousness and sanctification / to wash ourselves in; and hath royled with his feet / the pure fountayn of Christ's blood / which cleanseth all believers from all syn. That upon himself his own words may justly be retorted / *he boasteth himself of the baptismey of Christ, and he hath not known him in any world*.

Of like leaven / is *H. N.*s baptism in *the name of the holy Ghost*; which he maketh to be also the *second birth out of the holy Ghost, the true love of God & Christ*. And this (even as the former of baptising in the name of the Father and of the Son / ) we must not understand / of any outward action by the minister of Christ / washing with water as did John the Baptist / nor yet to be done at one and the same time with the former: but as *H. N.* saith / *in the oldnes of time, when the days of the patience of Christ, in the obedience of the holy and gracious word, & his service of Love are fulfilled*, (that is / when men have walked long enough in the Familists religion) *that then the holy Ghost becometh poured forth through Jesus Christ* (understanding / *H. N.*s Christ / to weat / the Lovely being;) *over them all that have followed Christ in his death of the cross obediently*, (that is / which have saved themselves from their sins / by their own fantastical sufferings / ) *and have kept his doctrine, with the word of his patience even unto the end*. Thus hath this deceiver of minds / drawn all God's ordinance of Baptism / (which with men is outward / and was by the Apostles administred with material water / ) unto a blasphemous imagined Being and conformity with God / or regenerated estate: and the holy doctrine of Justification / by forgiveness of sins through the blood of Christ shed for us / and sealed unto us in baptism; he hath wiped away under color of Sanctification or deification by our own following of Christ. Which things he teacheth by the same spirit that the Serpent taught Evah not to fear the outward eating of the forbidden fruit, seeing she should be like unto God / knowing good and evil.

#### **H. N.**

19. After such a like manner witnesseth Paul of the supper of Christ where he saith, so many of you as have eaten of one bread, are become partakers of one body. Hath any man now rightly used the supper of Christ, the same is then become partaker of the body of Christ, according to the mentioning of the scripture.

20. Therefore see unto it, yea see unto it, everyone which saith, that he hath fulfilled the service of Christ, or would be a disciple of Christ. For those services and ceremonies which are ministered through the commandment of the holy Ghost, out of a Christianlike Being; they have the promises whiles they are rightly obeyed, that should receive the pledge of the godly inheritance, which is the holy Ghost. And where that cometh not to pass, unto them there is not the Christian service ministered; let them make them then so like fashioned to the scripture as they will. For whatsoever is served without the spirit of Christ, it is an abomination before God; therein may everyone think freely.

#### **H. A.**

That which is here said of *the supper of Christ* / if an honest faithful mā had written the same; might well be yielded unto / for in the words there would lurk no fraud. But coming from this old seducer / *H. N.* and being affixed to his former heresies / I deny that *after such a like manner* (as *H. N.* before treated of Bapisme) Paul witnesseth of the supper of Christ. For Paul saith not that we ar one *Being* with Christ / but that we are the *body of Christ* / and that the bread which we break / is the *communion of his body*; which body we eat and have communion with / by faith / not really and essentially as fleshly men imagine; and we ar called the *body*



of *Christ*, not properly but figuratively / by way of similitude / and in great mystery; for as a man joined to a woman / is *one flesh*, so he that is joined unto the Lord is *one Spirit*. But as the woman / notwithstanding her conjunction / is not the man / neither hath the *Being* of the man; so the church notwithstanding her conjunction / is not *Christ* / neither hath the *Being* of *Christ* but by faith is coupled unto him / as he saith by the prophet / *I will marry the unto me in faith*.

Now that *H. N.* hath the like gross understanding of the Lord's supper / as he shown before of Baptism; appeareth not only by his entrance saying *After such a like manner &c:* but also by his words in his *Gospel* where speaking of the *Passover*, he saith *Christ* gav his disciples to *drink out of the cup*, (*which is his passion*,) *his true blood*, which is *his holy life of the New Testament*. Thus applieth he all things about *Christ* / to a *holy life*; even then and there / where it is plainly spoken of *death*. For though blood whiles it is in the body / is the life of the same: yet when it is shed out of the body / (as *Christ* there saith his was / ) it signifieth *death* & not the life of the party; as also the Apostle testifieth / so oft as ye eat this bread / and drink this cup ye show the *Lord's death* til he come. And as *David* would not drink the water that came out of the well of *Bethlehē* / because it was *the blood of the men* that fetched it / that is / because they jeoparded their lives unto the death to fetch it; so we when we drink the wine out of the cup in the Lord's supper / do drink the *blood of Christ*, that is his death which for our sins he did undergo. But *H. N.* by the spirit of error that possessed him / he takes *Christ's death* for us / to be a *holy life* in us; as before is more largely shown.

Vnsound it is / and savoring of a *fāstical* spirit / that he opposeth in the end / the *services and ceremonies* which ar ministered through the *comandement of the holy Ghost* out of a *Christian like being*, unto the *service* fashioned like to the *scripture*. For there is no *service* commanded by the *holy Ghost*, but it is *fashioned like to the scripture*, and hath the ground and warrant therfrom; otherwise it cometh from the Spirit of *Satan* / and not from *God*. For *God's Spirit* leadeth men into all truth / *John*. 16. 13. and it is *God's word* which is the truth. *John*. 17. 17. The three that bear witness in heaven / *The Father, the Word, and the holy Ghost*, as they ar in *Being* / so are they also in their testimony one. 1. *John*. 5. 7. As the doctrine of *Christ* was not his own / but the *Fathers* that sent him: so neither is the doctrine of the *holy Ghost* his own / but the *sons* that sent him / as *Christ* witnesseth saying *he shall not speak of himself, but whatsoever he shall hear he shall speak*; and again *he shall glorify me, for he shall receive of mine, and shall show it unto yow*. Now seeing the *holy Ghost* teacheth no other doctrine then *Christ* / nor *Christ* then the *Father*; and seeing *Christ* himself sendeth all men to serch the *scriptures* / as they which testify of him; and his *Apostle* hath taught us / that the knowledge of the *scriptures* is able to make us wise unto salvation through the faith which is in *Christ Jesus*: we may veryly deem it to be a delusion of *Satan* / whatsoever any would teach us touching *God's service* / that is not warranted by the *scriptures*; and that those are spirits of error / which so disdeyn and scoff at *scripture-learning*, and boast of illumination by the *holy Ghost*.

Vnsound also it is / and contrary to the *scriptures* / that *H. N.* here would persuade us / that *where it cometh not to pass, that the holy Ghost which is the pledge of the godly inheritance, is not received: unto them there is not the Christian service ministered*. For the *Apostle* showeth / that

Israel had the true Christian service ministered to them / when they did all eat the same spiritual meat / and drink of the spiritual Rock which followed them / which Rock was *Christ*: yet received they not the Godly inheritance which is the holy Ghost; for with many of them God was not pleased / they were overthrown in the wilderness / and could not enter into the Rest of God / because of their unbelief. The Christian service was rightly administered to *Simon Magus*, whē he was baptized: yet was not his heart right in the sight of God; also unto *Judas*, when he did sit and eat with the other Apostles; yet even then Satan / (and not the holy Ghost / ) entered into him. Even so with us / the true Christian service in the administration of the word / seals / and censures / is set forth and practiced: though many receive it into evil harts and unfaithful / to their greater condemnation. But the elect of God / are edified / comforted and confirmed in his grace hereby: though these are not many; for many be called but few elected. *Mat. 20. 16*

Again / *H. N.* hath here set down that which overthroweth the whole scope of his writing; when he saith / *Those services & ceremonies which are ministered through the commandment of the holy Ghost, out of a Christian-like Being; they have the promises, whiles they are rightly obeyed &c.* If thus it be; then ought all Christians to labor and seek for those *services* and *ceremonies* / (as he calleth them) that so they may obtain the *promises*: then also must they shun and refrain from all false and human ceremonies or services / which have no promise / and are but the profaning of God's name. And this is our cause / faith and practice / which witness against and abstain from the Antichristian services and ceremonies of Popery / for which doing / the world hateth and persecuteth us: from which profession / practice / and patient suffering / this writer would dissuade / and allure to communion with wickedness / by the vain pretenses set forth in this Letter: as after more plainly followeth.

#### **H. N.**

21. Oh, how well should they do, which do now extol themselves before the simple, and say that they are preachers of Christ, if they would first learn to know Christ, before they made themselves ministers of him. They will preach the word of Christ, and yet they have not according to the Spirit, seen the fashion or shape of Christ, or heard of the same in any world. They say the scripture witnesseth unto us, that we for Christ's cause should forsake our lives, the which according to the truth, is very true: but the most part which speaks so much thereof, they themselves understand not the mind or meaning of God, in that which the scripture saith: namely, how that we must hate and forsake our own life, or else we cannot be the disciples of Christ. Therefore mark well thereupon; & not only upon that, but also upon all the witnessings of the scripture.

22, Oh understand advisedly what I do write, of the forsaking of our own life. When God had created the man, then was the man in subjection to the life of God, and not to his own life: for thereunto God had created the man, that he should be of one life, one being, one Spirit, and of one nature with God. But when the man desired in his heart, to love some other thing beside the life of God, (namely the concupiscence of the syn,) then went he into his own life, and contentation, and forsook the life of God, and lived even so his own life, and the life of the Devil.

23. The whiles now that the office of Christ hath his ministration, for to bring the man again unto God the Father: so cannot Christ bring the man to the Father, unless that the man forsake his own life, which he hath lived so long to the Devil and to himself, which is all that same wherein he hath sought, loved & lived to himself.

24. Is not this now a great overshooting or misunderstanding that the children of men, can say and teach, that Christ meant hereby, the natural or elementish man?

**H. A.**

IT had been well in deed if *H. N.* who so *extolleth himself before the simple, & saith that he is a preacher of Christ, (yea Godded with God / ) would first have learned to know Christ, before he had made himself a minister of him.* For now being ignorant of the principles of religion / and a mere stranger from the life of God; he hath perverted all things to his own and there men's perdition. Witnes this his corrupt doctrine about the *forsaking of our own life.* Wherein he first and generally seeketh to color his iniquity with deceit and fraud. For / to persuade that we need not give our lives / our *natural & elementish lives,* for Christ's cause / at any time; which is a doctrine of the serpent: he maketh a discourse of our spiritual life in synn / and the old man corrupted with vices / that we ought to lay down and forsake; which we all acknowledge to be a truth. And from this he gathereth a *great overshooting and misunderstanding,* of such as say *Christ meant the natural or elementish man;* which is a false and deceitful conclusion. We know that these both are required at our hands; the one (which is the mortifying of lusts and sinful affections / ) of all men / if they would be saved: the other (which is a suffering of natural death for Christ's sake / ) of so many as God calleth thereunto / in times of persecution. But *H. N.* urgeth the one / that he might abolish the other; with as good reason / as if one should persuade us not to serv or worship God with *body,* because Christ saith / we must worship him *in spirit;* or as if to defend fleshly filthynes / he should reason in this manner. *The wordome which God condemneth, is the whoring with men's own inventions, Psal. 106. 39. the fornication, with stones and stocks, Ier. 3. 9. the going a whoring after other God's. Deut. 31. 16. Is not this then a great overshooting or misunderstanding, that the children of mē can say & teach of that commandment, Thou shalt not comit whoredom, Deut. 5. 18. that God meant hereby fleshly whoredom, done by the natural or elemētish man?* Loe this is the mould of *H. Ns* argument / and may as truly be alleged for defense of carnal fornication / as he allegeth it for defēce of carnal idolatry / which he would persuade these two daughters to commit with the *man of syn,* rather then to suffer bands or death for the witness of Christ's truth. Neither is it to be thought but he thus understandeth in deed the 7. commandment; who so erroneously understandeth / and expoundeth the second / for the maintenance of his fleshly ease. But *Oh* he would have us *understand advisedly what he doth write of the forsaking of our own life.* God (saith *H. N.*) *had created the man, that he should be of one Life, one Being, one spirit, and of one nature with God;* this he meaneth / as before we have seen / to be *godded with God,* and that the man should *be all that God was.* Which blasphemous error / I have before by the scriptures refuted. Neither doth *H. N.* confirm his cursed doctrine here by any scripture; because in deed he cannot. For all that the scripture saith is / that God created man *in his own image and likeness, Gen. 1 26. & 5. 2.* but that the man should be of one

*Being with him; it saith not / but H. N. hath forged it out of his arrogant mind / who would thrust himself into God's throne. The image of God, is expounded by the Apostle to be inknowledge, righteousness and true holiness: and H. N. addeth / to be of one Being. which if it had been true / then could not man have fallen anymore then God himself; and if he had had the same life essentially with God; then should he have ben immortal / and incorruptible / death could never hav seised on him / 1. Tim. 6. 16. So H. N. must either deny the fall and corruption of man / whereof not only the word of God / but nature itself and daily experience will convince him / and himself yieldeh: or else / he must hold a God subject to corruption and mortality. Which if he do / then is he a monster among men / and a wonderment to the very hethen. For whereas the Stoicks of old / esteemed their God's subject to all human changes and corruption; a hethen man writing against them saith; *It may be one may meet with some barbarous and savage men, that think there is no god: but there hath not been any one man found, who thought their was a God, and yet the same not free from corruption, and eternal.* Let this error therefore (which draweth such hethenish and blasphemous consequences after it / ) return into H. Ns. bosom where first the Serpent hatched it.*

The next deceit wherewith he would beguile his reader / lieth in this word *Life*; whereby he meaneth man's carriage or conversation / according as the Apostle speaketh of *walking in newness of Life, Rom. 6. 4.*: whereas the *Life* which Christ telleth us we must be ready to lay down for his sake / is another thing / both for Name and signification; For the *Name*, is *Psuche*, the sowl, *Luk. 17. 33. & 9. 23. 24.* which word howsoever we may translate *Life*, because the sowl is the life of the body; yet can we not take it for a *Life* or *conversation*, which the Apostle in *Rom. 6.* calleth *Zoe*, Whereas therefore *H. N.* speaketh of the *Life of God*, and then of man's own *life*, and *life of the Devil*; (as if Christ spake or meant of it / when he speaketh and meaneth of the Sowl and natural life;) herein he useth fraud / and not Christian simplicity; or ells / bewrayeth gross ignorance. Which may yet further be thus proved. Our savior speaketh of such a *Life* as himself laid-down for us / saying / *I lay down my life for my sheep*; now let *H. N.* say what *life* that was; whither it were not his very *natural* and *elementish life*; (as he calleth it) for I hope he will not be so wretched as to say that Christ had any *wicked sinful life* or *life of the Devil* in him / to lay down; seeing we know that in Christ there never was synn; or if he should be so absurd as to say it / yet Christ himself will convince him saying *I lay down my life, that I might take it again*; for was he to take again a *sinful life*? far be it from Christian thoughts. Now from this example of Christ the Apostle reasoneth thus / *Hereby have we perceived love, that he laid down his Life for us: therefore we ought also to lay down our lives for the brethren.* So then what *Life* or *Sowl* Christ laid down for us; the like ar we to lay down for our brethren; and for Christ himself / (as Peter said he would;) but that was no *sinful life* or *conversation* / but the natural life which he did lay down; therefore ours must be the like. Again this is further confirmed by Christ's words saying / *hethat looseth his life (or sowl) for my sake shall find it*; meaning in the world or life to come; but I hope we shall there find no *sinful life*, such as *H. N.* fancieth Christ here to mean. Again the words following make it more plain / Christ saying *For what should it profit a man though he should win the whole world, if he loose his own life (or sowl.)* But it is our greatest profit / to loose our *sinful life*. Of that therefore Christ speaketh not / as any reasonable man may perceive. So the *Psyche* sowl or *life*, which we must

be ready at God's pleasure to lay down for Christ's cause / is not only the *sinful life*, but also the natural life of the natural or elementish man; and *H. N.* is but a carnal worldling to love his elementish life more then Christ / and teach men so; under color of forsaking our own wicked life and *life of the Devil*.

If the prophets and Apostles had known this deep understanding which *H. N.* conceiveth, and had not thought they were also bound to lay down the *natural and elementish man*, they would never have endured such things in their flesh as is witnessed of them. What needed *Shadrach, Meshach* and *Abednego*, to have changed the kings commandment / and yielded their bodies to the fire / rather then they would serv or worship his image; or *Daniel* have jeoparded his life among the Lions; or *Stephen* have been stoned to death for confessing of Christ; or others to have been racked / scourged / prisoned / hewn asunder / slain with the sword &c? or what meant the Apostles / to show us these patterns / and will us to *take the prophets for an example of suffering adversity*? Was is not (thinketh *H. N.*) a *great overshooting or misunderstanding* in all these / to teach both by word and practice / that afflictions should be suffered in the *natural or elementish man*? Or rather had not all these holy martyrs / first laid down the spiritual *sinful life*, and then gave up the *natural life* also? How contrary then is this *H. N.* to all holy men that ever were or wrote / that thus dissuadeth frō the outward cross / under pretence of inward holiness? Therefore let us all y<sup>t</sup> lov the Lord Jesus / say *Anathema* to such false prophets / as thus teach doctrine contrary to the scriptures / for to favor the flesh / & avoid afflictiō / as is best pleasing to their sēsual minds. Let the same mind be in us that was in Christ Jesus / who (besides the troubles and anguishes in his heart) humbled himself and became obedient unto the death / evē the death of the cross. And he which suffered these things for us / hath left us an *ensample* (as saith the Apostle) *that we should follow his steps*; who his own self bare our sins in his body on the tree. And let us learn with *Paul*, to take pleasures in infirmities / in reproaches / in necessities / in persecutions / in scipes and prisonment / in hunger and thirst / in cold and nakedness / and all other anguish for Christ's sake; for when we are weak / then are we strong; and this is a part of our mortification and denial of ourselves: unto which when true faith and obedience in the spirit is adjoined / God's work goeth forward in us towards perfection / the end whereof will be everlasting life.

**H. N.**

25. Oh comprehend I beseech yow, the understanding. We ourselves have not made the natural mā: wherefor he cannot belong unto us. For the heaven with the earth and all that is therein, belongeth unto God; and it is God's pleasure and will; that all shaped creatures, so well the manly creature as any other of all those which God hath created, should live, and that it mought go well with them.

26. What shall the man then forsake, that he mought be reconciled to God? not anything else but his own life, that is the man of syn, which hath so long lien hidd in the heart of man, which is the temple of God, and hath said that he was God. 2. Thes. 2.

**H. A.**

IT is hard to *comprehend* any good *understanding* in anything which *H. N.* doth write / he is so ledd with the spirit of error in all his ways. yet may we comprehend that his first reason here is against himself; *we have not made the natural man; wherefor he cannot belong unto us.* Very true; but God hath made it; therefore it belongs to him. If he made it / and it be his; then may he require it when he will / and we must not deny him his own. Now he requireth it / when for witness of his truth men will shed our blood; though they do it unjustly / yet his requiring is just; and we may not deny him or his truth / for the saving of our lives; as before is proved. Of this reason therefore which *H. N.* bringeth / we may say with the prophet / his sword hath entered into his own heart.

His next reason is a depth of iniquity; for seeming to plead for God / he seeketh to draw men from God. *God's will is (saith he) that all shaped creatures, so well the manly creature as any other, should live & that it might go well with thē.* So then to save their natural lives / y<sup>e</sup> Familists think they may deny & forswear Christ & all true religion; & may communicate with all idolatry & worship of devils / if Princes vpō payn of death / shall so cōmand. This was the intendement of this present Letter / sent to two maidens / that refused (as it seemeth) the idolatrous Mass and subjectiō to the Romish Antichrist / with hazard of their lives. This is the daily practice of the *Nicolaitans H. Ns* disciples / who rather then they will suffer imprisonment / banishment / death or the like / for their religion; will join with Papists / Protestants / Arians / Anabaptists / or any religion / if the magistrate authorize and command it. For though they hold that *their God of Love (as they cal him) is the true living God, and besides him there is no God more; and his God's-service of Love, which they minister under the obedience of his Love, is the true safe-making God's-service, and besides the same there is not any God's-service more, neither in heaven nor yet in earth:* yet will they partake with any of the Gods-services used in the world / though they be contrary one to another. For *H. N.* in his new Gospel complaineth that *many have vnorderly rejected and blasphemed the services and ceremonies of the catholic church of Rome, rented the concord & nurturable sustentation of the same, & turned them away therfrom, & even so out of their knowledge which they took out of the scripture, brought in certain services & ceremonies in another wise or order &c.* But his disciples in England / which land hath rejected / and departed from the catholic church of Rome / (as many other nations have / ) do pretend / in their late supplicatiō to the King, y<sup>t</sup> they ar his *true faithful loyal and obedient subjects, to all his laws and ordinances spiritual & temporal,* and do deny that they vary or swerve frō the now established religion in this land, either in services, ceremonies, sermons or sacraments. Thus either *H. N.* or these his followers / or both / must needs be hypocrites / that so do write and profess of two adverse churches and religions; when in deed they approve of neither, but think as *H. Ns* Co-elder avoucheth / *that they which remain without them and their Communalitie, and without the Requiring of the gracious Word, and his Service of Love, or withdraw them selves therfrō: have no living God, nor yet true God-service; but are without God, and without God's-service, in this world.* yet notwithstanding this their judge meant and profession, rather then the *manly creature* should die / they will fall down before idols / will deny their *God of Love,* and will worship the Papists *God of bread* in the Mass / yea will confess or deny any point of doctrine / and submit unto any *God's-service* or religion. And if they will thus do / in things concerning God; how much more may we think they will so do / in things

concerning men. That if any Prince should be so wicked as to forbid all marriage on payn of death / and command or permit a community of womē / or whoredom; these mē rather thē *y<sup>e</sup> manlie creature* should perish / would not spare to defile their bodies (as well as their souls) in all manner filthynes. Yet syn they not (as they perhaps think) if their *God of Love* have their heart in hold / and they be obedient to *the requiring of the service of the Love*; for as *H. N.* saith *They know not of any other religion or godservice, then of the service of Love.*

But let us further see / if we can comprehend what *H. Ns.* position here doth imply. If it be *God's will that the manly creature should live*; and this be absolute and without restraynt; then may not the Magistrate put any to death for any crime; or make war upon any occasion; for *H. N.* will tell the magistrate / *he made not the natural man, wherefor he cannot belong unto him; but unto God, & his will is, that all shaped creatures should live, and that it mought go well with them.* This Anabaptistical error / is built on *H. Ns.* rotten ground; and that the Familists do indeed deny the use of the sword unto the Magistrate (contrary to Paul's doctrine *Rom. 13.*) and all use of wars / may appear by *H. Ns.* words elsewhere / *complaing of the Land of ignorance (which is everywhere / but in his Family) that they make there many swords, halberds, spears, bows & arrows, guns, pellets, powder, armor or harness &c. for that the tyrannical oppressors and those that have a pleasure in destroying, should use war & battle therewithal one against another.* And because the taking away of the sword / is the frustrating of the magistrates office / (for wherefor serveth he / if not as for the wealth of the good / so to *take vengeance on them that do evil?*) therefore it followeth necessarily / that they condemn all magistracy in the church / as do also the Anabaptists; for *H. N.* saith of his lovely city / *that no man reigneth over another, and that pleaseth God well, namely that the one man of God reigneth not over the other.* Thus under a color that God's creatures all should live / he would abolish God's ordinances / (who hath commanded that some malefactors should die and not live) and bring confusion upon civil polities / as he hath upon Christian religion.

Again / in that he saith *all shaped creatures should live* / and then the *manly creature*, so well as any other; will it not follow also hereupon that Beasts must live / & may not be killed for the food of man. For they are shaped creatures / and made by God / not by us; and so by *H. Ns.* learning / cannot belong unto us; and therefore may not be killed for our sustenance; though God do plainly permit it in his law / *Gen. 9. 3. Deut. 12. 20. 21. 22.* And so here is another *doctrine of Devils*, (as the holy Ghost calleth it) comprehended in this Oldest Fathers deep head / whiles by consequence he commandeth *to abstain from meats*; or else his ey-sight failed him / when he set down this reason. But the Apostle gathereth quite contrary to this man; as namely because / *The earth is the Lord's and the plenty thereof* / therefore we may eat all flesh / *1 Cor. 10. 25. 26.* Accordingly / should *H. N.* (if he had savoured the things of God) have reasoned and concluded; *The Lord made our bodies and our souls* / therefore it belongeth unto us / to look that with both we glorify him. The body is for the Lord / therefore not for fornicatiō: the body is the temple of the holy Ghost; therefore it may not be prostrate before idols; *for what agreement hath the temple of God with idols*; the body is the Lord's / therefore it may not sit at the table of Devils; and whatsoever the heathens or Antichristians offer / they offer unto Devils / and we cannot drink the cup of the Lord / and the cup of Devils. Thus should *H. N.* if any Christian wisdom or grace had been in him / have

collected and inferred; and not as now he doeth / persuade the *two daughters* to communion with the church of Rome / (which the holy Ghost calleth *the habitation of Devils*) because their bodies or lives are the Lord's; and it belongs not unto them / to lay down their natural lives for the testimony of Jesus at any time.

But if *H. N.* had known *in any world* what the true life meaneth; he would not so have dissuaded from suffering temporary death for the Gospels sake. This present life (which he so much esteemeth) is *adying daily*, as the Apostle teacheth: the true life is / when the body having been sown in dishonor / shall be raised in glory. Of which raising up / this Sadducee *H. N.* is utterly ignorant / as after shall be shown; and in his ignorance perverteth all religion / and even reason itself / for to maintain a momentary natural life / though it be to the / perpetual damnation of body and sowl in hell.

His conclusiō *what the man must forsake, that he may be reconciled to God? not anything else but his own life, that is the man of syn &c.* is like his premisses / full of guile and error; and what truth is in it / is against himself. Erroneous it is / to say or to insinuate / that we may be *reconciled to God*, by anything that we can forsake / be it syn or what else. For our reconciliatiō to God is wrought by Christ alone / not by ourselves when we forsake synn; of which point we have before spoken. Guileful it is to say or insinuate / that Christ in willing us to forsake our lives for his sake / meant that by so doing / we should be reconciled to God, or that we do so esteem of any martyrs death. The man doth by it / (as Christ signified of Peters death) *glorify God*; unto whom he was before by Christ's death *reconciled*. False it is to say a man must *not forsake anything else* but his own sinful life; for Christ telleth us further *offorsaking houses, brethren, sisters, father, mother, wife, children, lands for his names sake*; and these I trow are not also *the Man of syn* that *lieth hid in man's heart*. But it was far from *H. Ns* heart / to forsake any of these for Christ; he loved his sensual life so well.

Erroneous it is / that our *sinful life* is that *man of synn* spoken of 2 *Thes. 2.* of which point / is to be spoken in the next place.

And this only truth / that we should *forsake our own sinful life*, overthroweth *H. Ns* doctrine / and his disciples practice. For syn it is and a continual sinful life / to frequent idolatrous assemblies / hear mass / worship a God of bread / and the beast Antichrist; observe his wicked ceremonies / and profess his heretical doctrines; as the *Nicolaitans* will do / and *H. N.* would persuade these daughters unto; whiles yet he pretends to have them leave syn. Dissimulation and hypocrisy / is a hateful syn both to God and man; wherein they that live / are altogether strangers from the life of God: and this is the trade of life and religion among the *Familists*, who hating all religions but their own; yet will profess counterfeit and walk in any religion / save their own; for that they do only in secret / because their works are evil; but God in his time / will give them their due reward / even openly.

**H. N.**

27. Oh how grossly then do they comprehend this, which signify or apply this same unto us upon the Pope of Rome, & say that the Pope is the Antichrist. Oh, oh, no: the Antichrist is nearer unto us, were it well known. The wisdom of the flesh, wherewithal the man will judge



the godly causes, is verily the right Antichrist; I say, the wicked nature of the Devil, (wherewith the man is of one mind; so long as he in the renewing of his spirit, is not incorporated with Christ,) is verily that same right Antichrist. Oh understand it rightly, with an vnpartial heart.

#### H. A.

HEre *H. N.* crieth out of their *gross comprehension*, that say / *the Pope of Rome is the man of syn*, the *Antichrist*; in the *meā* time / he showeth himself to be most gross / and carnal in his comprehension / that expoundeth that *man of syn* spoken of 2 *Thes.* 2. to be *The wisdom of the flesh; the wicked nature of the Devil &c.* The vanity and falsehood whereof / every babe in Christ / that looketh into that scripture / may easily perceive. For the Apostle speaking there of *the day of Christ's coming*, teacheth them not to expect that / until *the departing* (from the faith) *were first come*, and *the man of syn, the Son of perdition were first disclosed*. But *the wisdom of the flesh and wicked nature of the Devil*, was come already / for Adam and his children had brought it forth and nourished it in the world / even from the beginning *Gen 3. Rom. 5. 12. 14. 17. 18. &c.* and it was disclosed both by the Law / *Rom. 3. 20.* and by the Gospel already preached / *1 Cor. 1. 18. 19. 21. 27. and 2. 6. 7. &c. 1 John 3. 8. &c.* Wherefore it is but deceiving of men's souls / to teach them to wait and look for that thing to come / which is already come; and *H. N.* showeth how far he is from understanding the scriptures / which yet so insolently vaunteth himself over all men. As for us / we have learned of the Apostles / to understand generally every false prophet to be an *Antichrist*, *1 John. 2. 18 19. 22.* But specially one great *Antichrist* to come after the Apostles times / whose mystery began even then to work whiles they lived; but something there was which then *withheld* his reveling / (namely the hethen monarchy of the Roman empire / ) which at that time withheld and hindered (the doctrine of the Gospel) by open tyranny and persecution; and should let the working and disclosing of that great *Antichrist* in the Papacie / until himself (that hethen Empire) were taken out of the way. Then after him should arise another *Beast* or Monarchy / with horns like the *Lamb* (Christ / ) pretending his faith and Religion / (as do the Papists / ) though his speech be like the Dragons / in all damnable doctrines and idolatries. And this *Antichrist*, should seat himself in the Temple or house of God / (which is the Church;) and in the consciences of men / by his errors wherewith he should deceive men's souls. A large and lively description of which *Beast* and great whore / that reigneth in the city built on 7. hills / we have in the book of Revelation / the light whereof *H. N.* would darken by the fogs and mists / of his own fleshly and allegorical interpretations.

Now that the reader may see how good a proctor *H. N.* is for the Pope / and wherefor he is so nearly affected to him / and denieth him to be *Antichrist*; it shall not be amiss / to show what pains he hath taken / to compare himself and his society with the Pope / and his clergy: that all *mē* may discern them to be both sworn brothers against *Christ*.

*In his new Gospel / called Evangelium regni, H. N. hath thus applied things / This same foregoing (saith he) of the Elders of the holy understanding, and their anointing of the holy Ghost, to Priests Elders and Fathers, hath the catholic church of Rome, til unto this day, ministered and observed in figures, as is abovesaid. For to a token of remembrance of the*

holy anointing of Christ with the holy spirit, they have used the anointing with oil, & it is a sacrament of the holy church of Christ, which signifieth unto us the anointing of the Priests or Elders, with the holy Ghost.

5. Of which anointed Elders or foregoers of the cōminality of the catholic church of Rome, the chiefest anointed is named Papa, & signifieth unto us an old Father in the holy understanding: also the chief Bishop or high priest which hath his being or conversation in the most holy of the true and perfect sanctuary, & ministereth his office of the holy word therout, and for that cause is also named The most holy Father. &c.

Those now that are next to the forenamed Papa, are named Cardinals, which signify unto us the principallest, which are nearest in the most holy understanding of the godliness, unto the Eldest or holiest Father; and have their communion with him in the most holy of the true and perfect being &c.

*After this he proceedeth to show how the Bishops signified the pastors of the sheep and lambs of Christ; The Parish priests or curats, signified Levitical priests, or adjoined Pastors and elders of the holy understanding &c. The Deacons, signified ministers or helpers of the parish priests in the holy Godservices; The Sextons, signified conservers or keepers of the holy things. The many manner of orders, wherthrough many anointed ones and zealous people sought the righteousness and holiness, which are named Monks, signified such as dwell alone, & are through the love of the righteousness Sanctified, & for that cause also separated from the world, and from all what is worldly and fleshly &c. And, Next unto all these forenamed anointed ones, are the common people, which believe and cleave unto the services religions and ceremonies of the Anoynted, and which also humble them to the requiring of those same, &c.*

Thus hath *H. N.* fetched the mystery of his Family of Love / from the Popes forge; that all men may see it is no marvel that he denieth the Pope to be Antichrist; for *H. N.* (the oldest Father of this Family / ) will be the *Papa* and great Antichrist himself / and the *Pope* of Rome / was but his shadow and figure. Howbeit / herein he was overseen to gather his pedigree frō the Papacie / which he enought much better have fetched frō the holy scriptures; (but that he is an enemy to scripture learning: as he ofteñ bewrayeth.) For *H. N.* the greatest in the Family / who is (as himself saith) *Godded with God in the spirit of his Love; Because The God of heaven as the Father himself, is come down, & bringeth in the service of his Love, himself with his Christ, & his holy Ghost, & with all that which with him is God's, unto his obedient man H. N. & Godding the same with him, he hath manned him with the same;* This new God of the Nicolaitans is described in scripture thus; *They have a king over them which is the Angel of the bottomless pit,* (for so also *H. N.* saith / he was raised up from the death;) whose name in Hebrew is *Abaddon*, and in Greek he is named *Apollyon*, [in all languages / *The destroyer.*] The doctrine taught by this *H. N.* corrupting and darkening all the holy scriptures / was figured out by the *smoke of the botomlesse pit*, which darkened sun and aier. And the ylluminated *Elders* of this Family / ar pourtrahed out by *Locusts* that came out of the smoke of *H. N.* his heresies / with stings in their tayls like scorpions / to wound men's consciences by their deceivable doctrines. This had ben a directer and playner pourtrature of the Familists / then that figure fetched frō the

Papists. And thus we may perceive / it was not without cause that *H. N.* cried out / *Oh, oh, no, the Antichrist is nearer unto us, wer it well known;* when in deed so great a monster of Antichristianity was hatched in his own bosom / who thus hath Deified himself and blasphemed God? Neither is he a friend to Popery only / and a Lover of the whore of Babylon; but of Judaism also / that he may appear to be quite abolished from Christ. Paul in his Epistle to the Hebrews / proveth at large the abrogating of the Levitical Priesthood and sacrifices / by the coming of our high priest Christ Jesus / and sacrifice of his own body / (according as was prophesied of him / *that he should cause sacrifice and; oblation to cease;*) and for the Jews / that would still continue their figurative worship / he showeth them to have no part in Christ / when he saith *We have an altar, whereof they have no authority to eat which serv in the Tabernacle.* But *H. N.* teacheth us that the services of Aarōs priesthood are yet necessary for some; in these words / *Oh alas, how grossly hav then certain wise of the world, and scripture-learned overreached them herein, which have without diversity forsakē the law & the service of the Elders Testament, and of the Priests office after the ordinance of Aaron, and set back the same as a thing vnnedful: not once distincting unto whom the service after the ordinance of Aaron, is yet necessary, nor yet with whom the same at th'appointed time ceaseth or leaveth off.* Thus *H. N.* showeth how good a friend he is to Jews and Papists; But his enmity against Christ and his Gospel / cannot easily be opened / it is in so many particulars. He thrusteth himself into Christ's throne / and maketh himself the Judge of all the world; *For behold (saith he) in this present day, the glorious coming of our Lord Jesus Christ with his many thousands of his saints, which hath set himself now upon the seat of his Majesty, for to judge in this same day which the Lord hath ordained or appointed, the whole world with equity &c. with many like speeches (as before is shown) wherein the scriptures which foretell of Christ's coming to judgment at the worlds end / H, N. applieth to himself; and so the plain doctrines of the gospel / are made but fabulous / by this blasphemers allegory: and he showeth himself to be the Father of those mockers that wer foretold should come in the last days / which walking after their lusts / should say where is the promise of his coming? &c.* Now because at Christ's coming / must be the resurrection of the dead / therefore that one error / necessarily draweth on another / namely that *the resurrectiō is past already,* which was the kanker whereby Hymenaeus and Philetus in the Apostles days / destroyed the faith. This heresy hath *H. N.* published in his Gospel; saying / *Behold in this present day is this scripture fulfilled and according to the testimony of the scripture, the raising up & the resurrection of the Lord's dead cometh also to pass presently in this same day, through the appearing of the cōing of Christ in his majesty. Which resurrection of the dead, seeing that the same is come unto us from God's grace, we do likewise in this present day, to an Evangelie or joyful message of the kingdom of God & Christ, publish in all the world, under the obedience of the Love. In which resurrection of the dead God showeth unto us, that the time is now fulfilled that his dead, or the dead which ar fallen a sleep in the Lord, rise up in this day of his judgment, & appear unto us in Godly glory, which shall also from henceforth live in us everlastingly with Christ, and reign upon the earth.* Thus hath this Sadducee overturned that main ground and principle of Christian religion / without which our faith were but vain / and we were of all men the most miserable; And that his religion might be even a sink of sinful errors / he hath taught / that in their Lovely society / *they do not vow or bind themselves in the matrimony of men, nor yet suffer themselves to be bound therein, but are like the Angels of heaven: to verify the*

Apostles words / that in the latter times some should teach and give heed unto doctrines of Devils / *forbidding to marry &c.* Now seeing he saith in another place / *that they commit not any adultery, for they are honest & chaste of life, and clean or pure of heart;* what may we think is among them / but a cōmunity of all men and women / yet without syn (as they suppose / ) so long as it is not with them of the World / especially seeing he saith also further / *There is no man that claimeth anything to be his own, as to possess the same to his own private use. For no man (& that out of every ones good disposition) can desire anything to be his own, or yet to make anything proper to himself from another, but also whatsoever is there is free, & is there left free in his upright form. Ther is also no man denied to use anything in freedom, of all what is profitable and needful for him; for they stand all in the equity as one in the Love; and again / That they know not of any other religion or God-service, then of the service of Love, and to love one another, and so to keep themselves pure and unspotted of the world;* Which writing of *H. N.* may give all wise men occasion to suppose / that he teacheth in secret commune filthynes; even the doctrine of the old Nicolaitans, which God doth hate. In secret / I say / for his loathsome carnal abominations he will not openly publish / (though he hath published too much / ) either to the world or to his young disciples; but this caveat he hath given to his fautors / *ye shall not talk of your secrets, either yet utter your mysteries openly or nakedly in the hearing of your young children and disciples: but spare not the same in the ears or hearing of the Elders which can understand the same, and are able to bear or away with the sound thereof. For it is given to the Elders to understand the privy mysteries of the wise, and to expound their parables.* This is the counsel of *H. N.* touching the secrets of his religion; quite contrary to the counsel and practice of Christ / his prophets and Apostles; for Christ said to his Disciples / *what I tell yow in darkness, that speak ye in light, and what ye hear in the ear, that preach ye on the houses;* and when the Prophets opened their mouths in parables / and declared high sentences of old / they would not hide them from their children / but show thē that posterity might know it / and children which should be born / might declare unto their children &c. But the deep mysteries of *H. N.* must not be disclosed / because as it is writ / *every mā that doth evil hateth the light, and / the morning, is to thē as the shadow of death:* wherefor his doctrine is like the foolish woman's which said / *Stollen waters are sweet, & hid bread is pleasant;* but let all God's people know / that the dead are there / and that her guests are in the depth of hell.

Now though he will not let his young-anes know his secrets; yet he will be so bold as to know their secrets; and hath taught them to shrive them unto him / with far greater spiritual slavery / then the Antichrist of Some hath done. For *H. N.* in his *First exhortation* (after he had warned his children *not to distrust the Eldest in the Family of Love, nor suspect any manner of evil or un wisdom by him*) saith; *Fourthly it is expedient, that they should make manifest their whole heart, with all their counsels, minds, wills and thoughts, together with all their doings dealings & exercises, naked and bare before the Eldest in the Family of Love, and not cover or hide anything, (be it what it is,) before him. Also all whereunto their inclination, kind, and nature draweth them, and all wherewith they become tempted or assaulted in their harts.* The Pope requireth but confession of mortal, not of venial sins; But this tyrann *H. N.* will know all / *be it what it is;* yea even men's natural inclinatiōs. Now be it his wisdom was much overseē to make such a law: for this may cal his Godhead into questiō / & make mē think / he is but a Liar / whiles he would be a God▪ for

our Lord Jesus knew the thoughts of men / and had no need that any should testify of man / for he knew what was in man. If *H. N.* be godded with God / what needeth he that men should thus make known their inclinations and actions unto him. But his disciples are well enough served; that whereas the Romish priests did whip thē with rods / these their Godded Priests should scourge them with scorpions.

*Finally this H. N. teacheth almost everywhere in his abominable books / the doctrine of that old Serpent / ye shall be as God's: saying that his people have their inhabiting in God's understanding, & stand cōprehended in the light of life, being united in God's true being: that they are one being with ech other, namely God & his people of peace: that God the Father through his only born son Christ, is become of one substance again with the manly creatures; and to that end also, because that all manly creatures should through Christ be one substance with God the Father, is Christ preached; that when as we are renewed in Jesus Christ through faith / also come to the same age of the man Christ / so is God the Father thē likewise one substance or manned with us through Christ, & is all in all: that it is God's will, that now in the last time, through his service of love, all people or generations of men, which are goodwill to his righteousness, should assemble them unto him and his godded man (*H. N.*) and even so likewise with them all that which is manly, to the end that they all should become of one being with him and his godded man, and so be all named God's, and children of the most highest. These and many the like blasphemies (whereby he quite overthroweth the Being of God / as before is proved /) ar often to be found in his writings. For which also / (that he might the more imitate the first serpent / which said God doth know,) he allegeth and corrupteth the holy scriptures; that if he be Antichrist, which should sit in the temple of God / showing himself that he is God / (as Paul warneth:) this *H. N.* may be known to be a great Antichrist; and all the world may see / Caiaphas prophesied not righter of Christ and of his death for the nation; then *H. N.* hath spoken / when he cried out of the Antichrist to be so near unto him. It is very true.*

#### **H. N.**

28. Oh, what a slight and earthly understanding is this, that God should be appeased with an elementish body: even like as though that God were fleshly, even as an unregenerate man.

29. I say on God's behalf, that God is not in that manner of sort with the man; but rather the ungodly being or nature, which all unregenerated men do carry in their harts, wherout all wickedness is engendered and brought forth. Read *Mark. 7. Mat. 23.* and in more other places in the scriptures, where the same is rcited or mentioned.

30. Therefore my beloved, this is the counsel of God towards yow both, that yow should not boast yourselves in such an vncertayn confessing; but for the love of Christ's sake, take it for the best, which I hav here witnessed unto yow; namely that yow have not confessed Christ according to the truth, but the elementish ceremonies, even as they out of the darkness, without the Spirit of Christ, wer taught unto yow. Not that I therein do accuse or blame any man, as one that doth evil of a set purpose. O no; for they know not any other, then that they do use the doctrine of Christ. But my hearty desire is towards everyone, which say that they seek Christ, that they mought seek and find him aright.

## H. A.

OH what a slight and serpentlike subtlety is this / that *H. N.* should abuse and deprave the words and actions of God's servants in this manner; as if by their meek and patient sufferings for Christ's sake / they thought to *appease God w<sup>th</sup> an elementish body*. It is far from the hearts of all the faithful / to imagine that anything which themselves can either do or suffer / in body or sowl / is able to *appease God*. They have otherwise learned to know the guilt and wages of syn / the infinitenes of God's majesty who is angry with the world for their misdeeds / the weakness and unworthiness of all men's works and sufferings. To that therefore which *H. N.* pretendeth to *say on God's behalf*; I answer with Job / and ask him / if he will speak wickedly for God; or talk deceitfully for his cause? For we esteem our sufferings nothing / and all our righteousness as dung. It is the body of our Lord Jesus that was hanged on the tree / which is the only sacrifice for our sins / and appeaseth the wrath of his Father: and the things that we do or suffer / benefit not him but ourselves: for the chastisements of God / whither on our bodies or souls / are (as the Apostle teacheth us / ) for *our profit*, that we might be partakers of his holiness. Wherefore *H. N.* hath conceived mischief and brought forth a lie / whiles laboring to abolish the outward confessing and suffering of Christians / he falsely imputeth unto thē this error / to believe they *appease God with an elementish body*, yea the fraud of this falser is manifestly discovered / as the reader may observe; for the error which he would lay upon others / is found to be in himself / whose doctrine is such as teacheth men to be their own saviors. By the Apostles Gospel / we have our redemption and forgiveness of sins through the blood of Christ once offered; to him also give all the prophets witness / that through his name / all that believe in him shall receive remission of sins / (saith Peter:) but by *H. Ns.* Gospel / we obtain it by our own *imitation of Christ* in his death / and *taking up of our cross*. And many such like deadly venomous doctrines are sparsed in his writings / to disannul the true Christ / with his sufferings and merits / and to set up a false and imaginary Christ bred / and born in his corrupt heart / as I have before proved. Now though we hold not God to be *appeased* with our sufferings / as this man cavilleth; yet hold we upon ground frō the scriptures / that we must serve and glorify God both with our bodies and with our spirits / because both ar God's; and therefore are we willed to give up our bodies / a living sacrifice / holy and acceptable unto God / which is our reasonable serving of God. And if by bonds and prisonment / by racking / scourging / stoning / hewing asundex; or other the like torments of body / as others before us have suffered / God also try us: we ought with patience to bear them / and not to go from the confessing of Christ and his truth / for avoiding them / as this deceiver would persuade us. His conclusion therefore / which he maketh against these two daughters / namely / that *they have not confessed Christ according to the truth, &c.* is yet to be proved / for as much as he hath not by any ground from God's word / overthrowen their faith or confessiō in any point / but only sought to undermine it / by falsehood and deceit; abusing the readers / and perverting the holy scriptures; his desire being to draw others into the same destruction with himself; who in stead of *confessing Christ according to the truth*, hath like an Antichristian overthrowen the whole Gospel of Christ / denied him to be come in the flesh / and set up an Idol in his place / even the *Lovely Being* out of his own fleshly heart.

**H. N.**

31. God is my witness, that it is true which I here write unto you; & the occasion of my writing is chanced, for that I bear a sorrowful heart with you both. But this is my hope over you, that ye will take it at my hands, as out of the Love of Christ, and not to be in any case obstinate in yourselves, for to wind away yourselves from the reading of these Letters with humble harts.

32. And when ye have deliberately read the same witnesses, and the Lord added his wisdom thereto, whereby the eyes of your harts mought be a little opened: then spare me not to be your servant, and give me to understand by the bring thereof, & there shall yet more be brought unto yow, then that which yow have presently.

33. And if yow cannot acknowledge this for the truth, yet look well always hereto, that ye do not blaspheme the same which ye know not. And I likewise shall not blame yow, although that yow cannot comprehend the same. For the godly gifts cannot be brought to any one by violence or compulsion, for they are the gifts of God.

34. Herewith I salute yow both, (whose names I know not,) very heartily through the love of Christ; & wish unto yow, out of the ground of my sowl, the knowledge of the very true Spirit of Christ, that ye mought learn to know aright, your calling in Christ. That grant us the Almighty God, through his Love, Amen.

By your unknown friend H. N.

**H. A.**

IF God were *witness*, that it is true which *H. N.* here hath written; the scriptures / which are God's *witnesses* or *testimonies* would approve of the same; but by holy writ / his errors are disproved; and the evils which he unjustly layeth upon others / are justly returned upon his own head; and found to be in himself and his bewitched followers / whom I leave to the doon of him which hath said / *I will come near to yow to judgment, and I will be a swift witness against sorcerers, & against adulterers, and against false swearers. &c.* And for all that shall read these writings / as they ought to be far from *blaspheming* the truth which they know not; so should they be far also from approving or hearkening to a known deceiver and blasphemer of God; such as this *Henry Nicolas* by this Epistle and his other ungodly writings is proved for to be. His fawning words and submissive carriage / with promise of more matters after; are but the behavior of the Lewd woman / that useth to entice with flattering lips; when her house is the way unto the grave / which goeth down to the chambers of death. What thank or reward then remains for *H. N.* for all his pains and proffered kindness / but that which the wise man hath appointed saying / *He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted to him as a curse. Pro. 27. 14.*

FINIS.

In pag. 47. lin. 5. before the end, for *love* read *live*





**P-HA-8. Annotations upon the five books of Moses, the book of the Psalms, and the Song of Songs, or, Canticles Wherein the Hebrew words and sentences, are compared with, and explained by the ancient Greek and Chaldee versions, and other records and monuments of the Hebrews: but chiefly by conference with the holy Scriptures, Moses his words, laws and ordinances, the sacrifices, and other legal ceremonies heretofore commanded by God to the Church of Israel, are explained. With an advertisement touching some objections made against the sincerity of the Hebrew text, and allegation of the Rabbin's in these annotations. As also tables directing unto such principal things as are observed in the annotations upon each several book. By Henry Ainsworth. - Ainsworth, Henry, 1571-1622?**

ANNOTATIONS UPON THE FIVE BOOKES OF MOSES; THE BOOKE OF THE PSALMES, AND THE SONG OF SONGS, OR, CANTICLES.

WHEREIN THE HEBREW WORDS and sentences, are compared with, and explained by the ancient Greek and Chaldee versions, and other Records and Monuments of the Hebrews: But chiefly by conference with the holy Scriptures, MOSES his words, laws and ordinances, the Sacrifices, and other Legal ceremonies heretofore commanded by God to the Church of ISRAEL, are explained.

With an Advertisement touching some objections made against the sincerity of the Hebrew Text, and allegation of the Rabbin's in these ANNOTATIONS.

As also Tables directing unto such principal things as are observed in the Annotations upon each several Book.

BY HENRY AINSWORTH.

LUKE 24. 44.

*All things must be fulfilled which are written in the Law of MOSES, and in the Prophets, and in the Psalms.*

LONDON, Printed for *John Bellamie*, and are to be sold at his shop in *Cornehill*, at the Sign of the three Golden Lions near the ROYALL EXCHANGE. 1627.

ANNOTATIONS UPON THE FIRST BOOKE OF MOSES, CALLED GENESIS: WHEREIN THE HEBREW WORDS and sentences, are compared with, and explained by the Greek and Chaldee versions: but chiefly, by conferring with the holy Scriptures.

BY HENRY AINSWORTH.

DEVT. 33. 4.

*Moses commanded us a Law; the inheritance of the Church of Jacob.*

MALACH. 4. 4.

*Remember the Law, of Moses my servant: which I commanded him in Horeb, for all Israel; with the Statutes and Judgments.*

[illustration] [printer's or publisher's device]

LONDON, Printed by *Miles Flesher* for *John Bellamie*, and are to be sold at his shop near the ROYALL EXCHANGE. 1626.

**A Preface concerning Moses writings, and these Annotations upon them.**

MOSES the man of GOD, and first writer of holy Scripture; was an Hebrew borne in Egypt, about 2432. years after the creation of the World: and before our Savior Christ's coming into the flesh, 1496. years. He was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob, the son of Isaac, the son of Abraham our father, in the seventh generation; as Enoch was the seventh from Adam. When he was borne, he had a divine beauty upon him: he was marveilously saved from death, being drawn out of the water, and thereof had his name; he was nourished by K. Pharaohs daughter for her own son; learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Forty years he lived in Pharaohs court; which then he left, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches then the treasures of Egypt. Forty years he was a stranger and shepherd in the land of Madian; from whence God called him, to feed Jacob his people, and Israel his inheritance. Which thing he also did with all fidelity forty years, being in the Church in the wilderness with the Angel, which spake to him in the mount Sinai, and with our fathers; where he received the lively oracles to give unto us; and he commanded us a law, which is the Inheritance of the Church of Jacob. Of all the Prophets that arose in Israel, there was none like unto Moses, whom the Lord knew face to face: and dying 120. years old, (but his natural strength not abated,) he was buried of God, no man knowing of his sepulcher unto this day.

He wrote the law, in five books; containing a brief history of things past; a covenant between God and his Church then present; and a prophesy of further grace to come, which now is exhibited by Jesus Christ. In his first book; he wrote the generations of the heavens and the earth, and of mankind: which we therefore (of the Greek word) call *Genesis*, that is, *Generation*. In the second, he set down the *Departure* of Israel out of Egypt, with the Covenant which God plighted with them, the same year that they went out: which book thereupon is named *Exodus*. In the third, he describeth the sacrifices and service of God, under the Levitical priesthood; called accordingly *Leviticus*. In the fourth, he reckoned the Numbers of the tribes, and, of their journeys from Egypt to Canaan, with the order wherein God settled that Common-wealth of Israel, whiles they were travelling towards their Rest: which book is therefore called *Numbers*. In the fifth, he wrote a repetition of the Law, and covenant which God had given unto Israel, and the confirmation of the same: whereof it is named, (according to the Greek,) *Deuteronomy*. In the propounding of all these things, Moses hath a veil drawn over his bright and glorious face: for in the histories, are implied Allegories, and in the laws

are types & shadows of good things that were to come; the body whereof, is of Christ. In *Genesis*, (which history endeth with the going down of Israel into Egypt,) we have the Image of a natural man, fallen from God into the bondage of sin. In *Exodus*, is the type of our regeneration, and state renewed by Jesus Christ. In *Leviticus*, the shadow of our mortification, whiles we are made sacrifices unto God. In *Numbers*, the figure of our spiritual war-fare; whereunto we are mustered and armed to fight the good fight of faith. In *Deuteronomy*, the doctrine of our sanctification, and preparation to enter into our heavenly Canaan, (after Moses death) by the conduct of Jesus the son of God.

The things which Moses wrote, were not his own: but the Law of the Lord by his hand: to him the Prophets after, bare witness. Our Savior also approveth of Moses, and of all that he spake and wrote: what he said, was the commandment of God; and what God spake unto him, the same is spoken unto us: him therefore we are willed to hear, which who so doth not, will not be persuaded, though one rose from the dead: Luk. 16. 29. 31. But because his writings were the *Old Testament*, under which the New was veiled; and which many reading, even to this day have a veil laid upon their heart, so that they cannot fasten their eyes upon the end of that which is abolished: therefore God sent the Prophets following, yea his own Son, and his Apostles, to open and explain the mysteries, which Moses had closely, and briefly penned: that now by their help, & through the Spirit of the Lord, we may all with unveiled face behold as in a glass, the glory of the Lord; and perceive how the law was given by Moses, but grace and truth is come by Jesus Christ.

The literal sense of Moses Hebrew, (which is the tongue wherein he wrote the Law,) is the ground of all interpretation; and that language hath figures and propeties of speech, different from ours: those therefore in the first place are to be opened; that the natural meaning of the scripture being known, the mysteries of godliness therein implied, may the better be discerned. This may be attained in a great measure, by the scriptures themselves; which being compared, do open one another. For dark and figurative speeches, are often explained; as, When God saith, *I live*: Num. 14. 21. 28, this we are to understand as an oath: for elsewhere he saith, *I have sworn by myself*, Esa. 45. 23. and to express this, Paul alledgeth it, *I live, saith the Lord*, Rom. 14. 11. Also when he saith, *I am the Lord that healeth thee*, Exod. 15. 26. hereby he intendeth the pardoning of our sins: for where other scriptures speak of *healing* his people, Esa. 6. 10. Mat. 13. 15. elsewhere it is interpreted, *the forgiving of their sins*, Mark. 4. 12. So, *he rolled himself on the Lord*, Psal. 22. 9. is in plainer speech, *he trusted*, Math. 27. 43. and Christ who should be *an ensign of the people's*, Esa. 11. 10. is under that phrase prophesied, *to rule over the nations*, Rom. 15. 12. When Moses saith, God smote the Sodomites *with blindnesses*, Gen. 19. 11. he meaneth very great or extreme blindness, noted by that word in the plural number: as where the Prophet mentioneth *weeping of bitteruesses*: Ier. 31. 15, the Apostle expoundeth it, *weeping and great mourning*, Mat. 2. 18. So when he teacheth us to *swear* by the name of the Lord, Deut. 6. 13. under it, he implieth the confession of his name and truth: as when another Prophet speaketh in like sort of *swearing*, Esa. 45. 23. Paul expoundeth it, *Confessing unto God*, Rom. 14. 11.

Oft times we shall see in Moses and the Prophets, a defect of words, which reason teacheth are to be supplied; as *Adam begat in his likeness*, Gen. 5. 3. that is, *begat a son*. The Scripture showeth us to supply such wants: as, *I the God of thy father*, Exod. 3. 6 that is, *I am the God*, Mat. 22. 32. Samuel saith, *Uzzah put forth to the Ark*, 2 Sam. 6. 6. another doth explain it, *Uzzah put forth his hand to the Ark*, 1 Chron. 13. 9. One Prophet writeth briefly, *I with scorpions*, 2 Chron. 10. 11. another morefully, *I will chastise you with scorpions*, 1 King. 12. 11. One saith no more, but *in the ninth of the month*, 2 King. 25. 3. another supplieth the want thus, *In the fourth month, in the ninth of the month*, Ierem. 52. 6. So, *thy servant hath found to pray*, 1 Chro. 17. 25. that is, *hath found in his heart to pray*, 2 Sam. 7. 17. and many the like. Here men may see the reason, why translators do sometime add words (which are to be discerned by the different letter;) for the original tongue affecteth brevity; but we desire and need plainness of speech. Yea this may help in weighty controversies: as, *Jesus took bread, and blessed, and brake*, Matth. 26. 26. here some imagining a tranfubstantiation of the bread, blame those that translate, *he brake it*, as adding to the scripture: whereas such additions are necessarily understood, many a hundred time in the Bible; and the same Apostle else-where saith, *Christ blessed and brake*, Matth. 14. 19. when another writeth, *he blessed them and brake*, Luk. 9. 16. which a third Evangelist explaineth, *he blessed and brake the loaves (or bread)* Mark. 6. 41. again he saith, a man shall leave *father and mother*, Matth. 19. 5. when Moses plainly saith, *his father and his mother*, Gen. 2. 24. But such usual defects, all of any judgment, will soon understand.

On the other hand, but more seldom, there is an abundance of words, (though not in vain,) which in other languages, may be made fewer; and the holy Ghost approveth it. As where Moses writeth, *a man a prince*, Exod. 2. 14. Stephen saith only *a prince*, omitting the word *man*, Act. 7. 27. So one Prophet saith, *men shooters*, 1 Sam. 31. 3. another saith but *shooters*, 1 Chron. 10. 3. Isaiah saith, *a man of his counsel*, Esa. 40. 13. Paul abridgeth it, *his counsellor*. 1 Cor. 2. 16. And, *one said saying on this manner*, 2 Chron. 18. 19. or, *one said on this manner*, 1 King. 22. 20. with sundry other of like sort.

But the change of names, words, and letters; as also of number, time, person, and the like; is very frequent, and needful to be observed. As Moses calleth a man, *Job*, Gen. 46. 13. elsewhere he nameth him *Iashub*, Num. 26. 24. *Ashbel*, Gen. 46. 21. is by another Prophet named *Iediael*, 1 Chron 7. 6. *Nebuchad nezer*, 2 King. 25. 1. is also *Nebuchad-rezar*, Ier. 52. 4. *Iether an Ismaelite* (by nature) 1 Chro. 2. 17. is *Iithra an Israelite* (by grace) 2 Sam. 17. 25. *Hoshea* is called also *Iehoshua*, Numb. 13. 16. and *Ieshua*, Ezra 3. 2. in Greck *Jesus*, Act. 7. 45. So *enemy*, 1 King, 8. 37. 44. is written *enemies*, 2 Chron. 6. 28. 34, *iniquity*, Ier. 31. 34. is *iniquities*, Heb. 8. 12. And contrariwise, Matthew saith they brought the Ass and the colt, and put *on them* their clothes, and set Jesus *upon them*, Matth. 21. 7. which Mark showeth to be meant of the *Colt* only, and that Jesus sare *upon him*, M•k. 11. 7. So, *the thieves* are said to revile Christ, Matth. 27. 44. when *one* of them did it, Luk. 23. 39. Likewise, *hear ye, but understand not*, Esa, 6. 9. or, *ye shall hear, but shall not understand*, Act. 28. 26. and the way *before me*, Mal. 3, 1. or, the way *before thee*, Matth. 11. 10. *Smite thou the shepherd*, Zach. 13. 7. which Christ citeth thus, *I will smite the shepherd*, Matth. 26. 31. and *I took the thirty pieces of silver*, Zach. 11. 13. or, *they took them*, Matth. 27. 9. Of which changes there are many, and of great use, throughout the Scriptures.

Questions, are as in other languages, so in the holy tongue, used for earnest affirmations, deprecations, denials, forbiddings, wishes, and the like: as when the people said, *Why should we die?* Deut. 5. 25. it was both an asseveration that they should die, and a prayer against it. The Scripture openeth it self: as, *why doth he speak blasphemies?* Mark. 7. 2. which another Evangelist writeth, *this man blasphemeth*, Math. 9. 3. And, *art thou come to torment us?* Mat. 8. 29. wherein was implied, *I pray thee torment me not*, Luk. 8. 28. So, *are they not written?* 2 King. 20. 20. is affirmed, *behold they are written*, 2 Chro. 32. 32. and that which the Prophet averreth, *All these my hand hath made*, Esa. 66. 1. is turned into a question; *hath not my hand made all these?* Act. 7. 49. Again, when God said to David; *shalt thou build me an house?* 2 Sam. 7. 5. he meant, *thou shalt not build*, 1 Chron. 17. 4. when Christ saith, *how shall Satan's kingdom stand?* Mat. 12. 26. he meaneth, *it cannot stand*, Mark. 3. 26. and *think ye that I am come to give peace?* Luk. 12. 51. is as if he had said, *think it not*, Matth. 10. 34.

I will pass on to a few more observations. When speech is of many, where one is principal; the scripture setteth it down, either as of one, or of many indifferently. As, *hear thou the word*, 1 King. 22. 19. or, *hear ye the word*, 2 Chron. 18. 18. *And they killed*, 2 King. 25. 6. or, *the king of Babel killed*; Ier. 52. 10. *David offered*, 2 Sam. 6. 17. or, *they offered*, 1 Chron. 16. 1. *They made peace with David, and served him*; 1 Chron. 19. 19. or, *they made peace with Israel, and served them*, 2 Sam. 10. 19. So, *Peter said unto Christ*, Mat. 15. 15. whereas another Evangelist saith, *his disciples asked him*; Mar. 7. 17. And, *couldest not thou (Peter) watch?* Mar. 14. 37. or, *could not ye (my disciples) watch?* Mat. 26. 40. By this, we may gather the reason, why Christ at other times spake to Peter singularly, that which was intended also to the rest, in Matth. 16. 17. 19. compared with John. 20. 22. 23. which some not observing, would restrain *the keys of the kingdom* unto Peter only.

But oft times, there is a force in words, whereby other persons or things are excluded: as when Moses saith, *they shall be one flesh*, Gen. 2. 24. he meaneth, *they two (not more) shall be one flesh*, Mat. 19. 5. and saying of God, *him thou shalt serve*, Deut. 6. 13. he intendeth *him only*, Mat. 4. 10. It was not lawful to eat the Shew bread, *but for the Priests*, Mar. 2. 26. that is, *but for the Priests only*, Mat. 12. 4. and, the fig tree had *nothing but leaves*, Mark. 11. 13. that is, *nothing but leaves only*, Mat. 21. 19. Accordingly Paul saith, a man is not justified by the works of the law, *but by the faith of Jesus Christ*, Gal. 2. 16. whereby is meant, *by faith only*.

In expounding the Oracles of God, we are taught to take absolute and indefinite speeches in the largest sense unless there be some special reason of restraint. As, when he said to Moses, *See, and make thou them, according to their pattern*, Exod. 25. 40. the meaning is, *See thou make all things, according to the pattern*, Heb. 8. 5. And in saying, *Cursed be he that confirmeth not the words of this law*, Deut. 27. 26. it extendeth thus far, *Cursed be everyone that continueth not in all things which are written in the book of the law*, Gal. 3. 10. When he promiseth Christ, to put his *enemies* for his footstool, Psal. 110. 1. he meaneth *all his enemies*, 1 Cor. 15. 25. So other such precepts and promises, are in like manner, to be understood.

But sometime general words are used, which scripture and reason teacheth to restrain: as, *all Israel* went up with David to Baalah, 1 Chron. 13. 6. meaning, *all the people that were with him*, as another Prophet explaineth it, 2 Sam. 6. 2. So Christ healed *all that were sick*, Mat. 8.

16. that is, all the sick that were brought unto him; or, as another Evangelist saith, *Many that were sick*: Mark. 1. 34. Thus *all*, is used for *very many*, Mat. 21. 26. Luk. 21. 17. Phil. 2. 21. Gen. 41. 57. *none*, for *very few*, Ier. 8. 6. 1 Cor. 2. 8. *nothing*, for *very little*, John. 18. 20. Act. 27. 33. Or, with other special restraint; as, *of his fullness, have we all received*, John. 1. 16. that is, all we which believe, and the like.

It is not the least help in opening the scriptures, to observe words & speeches that differ in sound, but accord in sense; & set down the same thing in sundry terms, one of w<sup>ch</sup> do often give light unto another. As, *the word of the Lord came*, 2 Sam. 24. 11. or, *the Lord spake*, 1 Chro. 21. 9. *There fell*, 1 Chro. 21. 14. or, *there died*, 2 Sam. 24. 15. *To sit on his throne*, 1 King. 3. 6. or, *to reign in his stead*, 2 Chro. 1. 8. *They fast not*, Mat. 9. 14. or, *they eat and drink*, Luk. 5. 33. *The time of temptation*, Luk. 8. 13. or, *of affliction and persecution*, Mark. 4. 17. *To enter into life*, Mat. 18. 9. or, *into God's kingdom*, Mar. 9. 47. *To take away the key of knowledge*, Luk. 11. 52. or, *to shut up the kingdom of heaven*, Matth. 23. 13. Thus they that are in one place called *Hypocrites*, Matth. 24. 51. are in another called *infidels*, Luk. 12. 46. and they that *walk not according to any law*, Mark. 7. 5. are said to *transgress the same*, Mat. 17. 2. And the *Wicked one*, Mat. 13. 19. the *Devil*, Luk. 8. 12. and *Satan*, Mark. 4. 15. are all one. By comparing the holy writers thus, even mysteries in words and phrases are manifested, and difficulties may be cleared. As in 2 Sam. 7. 23. *halecu Elohim*, that is, *God they went*; this soundeth to a paynim, as if there were many God's: but the same thing written by another Prophet, *halac Elohim*, *God he went*, 1 Chro. 17. 21. refuteth the plurality of God's, though closely teaching the trinity of persons in the Godhead. So when David saith, *for thy words sake*, 2 Sam. 7. 21. or, (as another recordeth his speech,) *for thy servants sake*, 1 Chron. 17. 19. these two compared, show that David meant *for thy Christ's sake*, for Christ is both *the word*, John. 1. 1. and *the Servant of God*, Mat. 12. 18.—21. When David's sons are called by one Prophet *Cohanim*, (that word which we English *Princes*, or, *Priests*,) 2 Sam. 8. 18. and by another are named *the First* (or *Chief*) *at the kings hand*, 1 Chron. 18. 17. we may hereby learn the office of Christ our *Cohen*, both *Prince* and *Priest*, who now sitteth at the right hand of the throne of the Majesty (of God) in the heavens, Heb. 8. 1. So for other material things in Israel, which we are not acquainted with; scriptures compared, do explain them. As when Solomon put *three pound* of gold to one shield, 1 King. 10. 17. and another Prophet saith, *three hundred* (shekels) *of gold* went to one shield, 2 Chro. 9. 16. we may certainly gather, that the *Maneh* or *Pound* in Israel, was a hundred shekels. When K. Achaz *made his son to pass through the fire*, 2 King. 16. 3. if any know not what this meaneth; another scripture telleth us, *he hurnt his sons in the fire*, 2 Chron. 28. 3. So the (*Debir* or) *Oracle* in Solomon's temple, 1 King. 6. 23. is shown to be the *Holy of holies*, or *most holy place* in that house, 2 Chron. 3. 10. When Christ teacheth us to pray, *Forgive us our debts*, Mat. 6. 12. thereby is meant, *our sins*, Luk. 11. 4. with many other like, of profitable use, in letters, words and phrases, throughout the Bible. And the more to excite men, to search and confer the scriptures, I will note a few moe, not unlike the former. The *name* of God, and of Christ, how often is it mentioned in the holy book? yet not always understood. How be it, the Prophets and Apostles, open themselves; one saying, he shall build an house *to my name*, 2 Sam. 7. 13. another, he shall build an house *to me*, 1 Chro. 17. 12. so Christ saith, *for my name*, Mat. 19. 29. that is, *for me and the Gospel*, Mark. 10. 29. *for my name sake*, Luk. 21. 12. that

is, *for my sake*. Mark. 13. 9. So things spoken by the Prophets in the Lord's *name*, 1 Chro. 21. 19. were the Lord's *commandments*, 2 Sam. 24. 19. accordingly James saith of the Prophets, *they have spoken in the name of the Lord*, I am. 5. 10. and where the Prophet saith, *the Iles shall wait for* (Christ's) *law*, Esa. 42. 4. the Apostle expoundeth it, *the Gentiles shall trust in his Name*, Mat. 12. 21. When David saith, he prayed *before the Lord*, 1 Chro. 17. 25. and the like is spoken of Hezekiah, 2 King. 19. 15. the meaning is, that they prayed *unto* the Lord, as is expressed in 2 Sam. 7. 27. and Esa. 37. 15. Like wise the kneeling *before* Christ. Math. 27. 29, is called the *worshipping* of him, Mark. 15. 19. and when the Devil would have had Christ done worship *before him*, Luk. 4. 7. he knew that in so doing, he should *worship him*, Matth. 4 9. yet many at this day, though they pray and do worship *before* images and idols; they will not be a known that they pray or do worship *unto* them.

It is needful for us to understand, that as the scriptures are of God, so whatsoever is written in them, is written unto all of us: this will increase our faith, and our obedience. If any doubt hereof, the Evangelists <1 page duplicate> <1 page duplicate> clear it: for when one writeth, *God spake unto Moses*, Mark. 12. 26. another saith, *it was spoken unto you by God*, Matth. 22. 31. Again, *Moses said*, Matth. 22. 24. is as much as, *Moses wrote unto us*, Mark. 12. 19. So Christ's blood *shed for many*, Mat. 26. 28. is applied in particular, *shed for you*, Luk. 22. 20. If men would thus mind all the precepts and promises in the Bible, it would greatly further them in godliness now, the Lord complaineth of the contrary, *I have written unto them the great things of my law, but they are counted as a strange thing*, Hos. 8. 12.

For these causes, I have chiefly labored in these annotations upon Moses, to explain his words and speeches, by conference with himself, and the other Prophets and Appostles, all which are commenters upon his laws, and do open unto us the mysteries which were covered under his veil: for by a true and sound literal explication, the spiritual meaning may the better be discerned. And the exquisite scanning of words and phrases, which to some may seem needless, will be found, (as painful to the writer) profitable to the reader. Our Savior hath confirmed the Law, unto every *jote* and *tittle*, Matth. 5. 18. that we should not think any word or sentence to be used in vain. On the contrary, the mistaking of phrases, oft times occasioneth error: as from Jacob's speech, in Genesis 48. 16. *let my name be called on them, and the name of my fathers Abraham and Isaac*: some would gather the doctrine of prayer unto the dead, or saints departed: whereas the phrase there, meaneth not *prayer* at all, but to be *named* of them, as their children, as by other scriptures compared, may be seen: Dan. 9. 19. Isaiah 4. 1.

Next this main help of the scriptures themselves. I compare the Greek & Chaldee versions, the first of them being in the world before Christ's coming in the flesh; the other, soon after: both of great authority, especially the Greek, honored even by the Apostles, in their so often following not only the words, but even the Theological exposition. Of many, I will produce these few examples. In Isaiah 11. 10. Christ is promised for *an ensign of the people's*: this the Greek version explaineth, *to rule over the nations*, and so doth Paul allege it, in Rom. 15. 12. In Prov. 3. 34. God *scorneth the scornors*, the Greek translateth, *he resisteth the proud*, and James followeth their very words, I am. 4. 6. In Prov. 11. 31. the righteous is *recompensed in the earth*;

the Greek saith, he is *scarcely saved*; and Peter saith the same, 1 Pet. 4. 18. In Isaiah 42. 4. *the yles wait for Christ's Law*: the Greek interpreteth it, *the Gentiles shall trust in his name*, and the holy Ghost approveth this, in Matth. 12. 21. When Moses saith of man and wife, *they shall be one flesh*, Gen. 2. 24. the Greek addeth, *they two*, and so the words are cited in Mat. 19. 5. Mar. 10. 8. Eph. 5. 31. 1 Cor. 6. 16. Where Christ saith (in David) *my ears thou hast digged*, (or *opened*) Psal. 7. the Greek expoundeth it, *a body thou hast fitted me*; and the same words Paul bringeth as Scripture, in Heb. 10. 5. So many Greek words are found in the Apostles writings, according to the Greek version of the Prophets; as *Aretas, praises*, in 1 Pet. 2. 9. from Isaiah 42. 12. and 43. 21. and 63. 7. *Thaumázontes prosopa*, in Jude verse. 16. are such as *regard, accept, or honor the persons of men*; from Deut. 10. 17. Prov. 18. 5. Job 22. 8. *Kuberneses, Counsellors* (that is, *Counsellors*) in 1 Cor. 12. 28. from Prov. 11. 14. and 20. 18. and 24. 6 *Mamona tes adikias*, in Luk. 16. 9. is *false* (or *deceitful*) *riches*, opposed (in v. 11. (to *the true*, as the Hebrew *Sheker*, is often turned *Adikia*: Psal. 119. 29. 69. 104. 163. Wherefore as occasion is offered, I observe sundry things from the Greek translatiō, which serve for the better understanding of Moses text: & other scriptures that have referēce to th same.

Concerning the Chaldee paraphrast, and other Heberew doctors of the ancients sort, and some later of best esteem for learning, as *Maimonides*, or Rabbi Moses ben Maimon, (who abridged the Talmuds,) & others; I allege their expositions for two causes: the one one, to give light to the ordinances of Moses touching the external practice of them in the common wealth of Israel, which the Rabbin's did record, and without whose help, many of those legal rites (especially in Exodus and Leviticus) will not easily be understood. By their records also, many particulars about the *Passover* which Christ kept, Matt. 26. the *Phylacteries* which the Pharisees wore, Mat. 23. & other things mentioned in the Evangelists, will much be cleared: whereof see the annotations on Exod. 12. and Exod. 13. 19. As for the theological exposition, therein the later Rabbin's are for the most part blind; but we are enlightened by the Apostles of Christ, whose writings, (specially Paul's) do unfold the mysteries of the law. Another reason why I cite the Rabbin's, is to show how in many words, phrases, and points of doctrine, they approve the New Testament; though sometime to the condemning of themselves: and so the testimony of the adversary against himself, helpeth our faith. Examples may be seen in the annotations themselves; some few I will here touch. *The day of judgment*, or *Judgment of the great day*, Jude verse. 6. was used of the godly Jews, against the opinion of the Sadducees, as *Iom dinarabba*, in the Chaldee on Psal. 50. 3. and many other places. So *Paradise for heaven, Geenna, for hell*; as Christ useth them, are common in all the Rabbin's; and the *Second death*, Revel. 20. 8. is used by *Jonathan* (a Rabbin of the Apostles age,) on Esa. 65. 6 15. where he damneth his own people to the *second death*. Christ is called the *Word*, John. 1. 1. so by the Chaldee paraphrast on Ps. 110. 1. and many a time beside. The Devil is called the *Accuser*, Revel. 12. 10. so *R. Menachem* on Levite. 25. speaketh of the *Serpent the Accuser*. Paul nameth Abraham the *heir of the world*, Rom. 4. 13. So doth. *R. Bochai*, fol. 23. The Apostle calleth Circumcision, a *seal*, Rom. 4. 11. so do the Jews in their prayer which they use at circumcision, *Maimonides treat of Circumcis. chap. 3*. And whereas they that deny the baptising of Infants, plead that circumcision was a carnal sign of carnal promises to a carnal seed: the Jews own testimonies do abundantly refute this error, as is shown after, on Gen. 17. Christ



baptizeth with the holy Ghost, and with fire, Matth. 3. 11. *It is said by our Rabbin's of happy memory, that the holy blessed (God) baptized with fire, saith R. Menachem on Levite. 6. Christ our high Priest is on the right hand of the throne of the Majesty in the heavens, Heb. 8. 1. and by the Rabbin's doctrine, Michael is the great Priest that is above, and offereth the souls of just men. R. Menachem on Levite. 1. and 6. chap. Maimonides (in Misneh, in Biath hamikdash, chap. 6. sect. 11.) showeth how the great Synedrion were wont to sit in a chamber of the Temple, to judge and try the Priests, both for their genealogies, and for their blemishes. What Priest soever was sound dissallowable by his genealogy, he was clothed in black, and so went out of the Priests court in the Temple; and who so was found perfect and fit, he was clothed in white, and went in and ministered with his brethren. This giveth light to that saying of (Christ in Rev. 3. 4.) they shall walk with me in white, for they are worthy. So the names of Iannes and Jambres, the sorcerers of Egypt, cited by Paul, in 2 Tim. 3. 8. are recorded in the Talmud, and other Jewish writers, as is noted on Exodus 7. 11. Wherefore the evidence brought from the learned Jews, will help both to understand some scriptures, and to end some controversies. But Jewish forbidden fables, of which there are too many, them I pass over as unprofitable: some things also I note from them, not as approving them myself absolutely, but leaving them to further consideration of the prudent.*

The Christian Fathers and Doctors, because they are usually cited by other expositors abundantly; I thought needless to repeat: and the rather for brevity, which is requisite in annotations.

The testimony of heathen writers, I allege more sparingly also; as of whom we have least need. Yet Paul had occasion sometime to cite them: and we likewise may have use of their sayings; both for ancient histories, and religious exercises, and for the witness which they bear unto the truth of God.

Finally, in all this labor, I desire the furtherance and stirring up of people in the study and understanding of God's law. Wherein though some things are brief, some things dark and hard to be understood, yet many things are by a little direction, made easy to the prudent. And let not the variety of phrase, or sundry interpretations trouble any, but let discretion choose out the best. Behold, the holy Ghost translateth one Hebrew word, by many Greek, to teach us both the ample wisdom comprised in that mother tongue; and that any words may be used, which express the true meaning of the text unto our understanding. The *Minchah* or *Meat-offering*, (as we English it,) in the law, is turned into Greek, *Thusia*, *Sacrifice*, Acts 7. 42. from Amos 5. and *Prophora*, *Oblation*. Heb. 10. 5. from Psal. 40. The Hebrew word *Pinnah*, Esa. 40. 3. is *Euthuno*, to *Make-straight*, John. 1. 23. *Hetoimazo*, to *Prepare*, Matth. 3. 3. and *Kataskevaso*, to *Make ready*, Matth. 11. 10. That one phrase of Moses in Deut. 25. 5. (*uben aeinlo*) and he have no son; is by three Evangelists translated three ways, all good; *having no children*, Matth. 22. 24. and *leave no children*, Mark. 12. 19. and *he die childless*, Luk. 20. 28. Yea one Hebrew word *Sorer*, in Esa. 65. 2. is expressed of Paul by two Greek words together, *Apeithounta*, and *Antilegont*, that is, *Disobedient* (or unperswaded) and *gainsaying*, Rom. 10. 21. the one noting the rebelliousnesse of the heart; the other of the mouth and carriage. By which, with many other of like sort, we may see the copiousnesse of matter, which the

original tongue containeth in few words: and that the noting of such varieties may be profitable unto us. The Hebrew Doctors have a saying, that the *Law hath seventy faces*, (that is, 70. manner of ways to be opened and applied) *and all of them truth*: R. Menachem on Gen. 29. and Exod. 21.

But forasmuch as my portion is small, in the knowledge of holy things; let the godly reader try what I set down, and not accept it, because I say it: and let the learned be provoked unto more large & fruitful labors in this kind. The Lord open all our eyes, that we may see the marvelous things of his Law.

Henry Ainsworth.

### **The sum of Genesis.**

*The first Book of Moses, showeth the Generation of the World; the Corruption thereof by Sin; the restauration promised in Christ; the Governement of the old World, 1656. years, till it perished by the Flood: and of the World that now is, (especially of God's Church therein) 713. years moe, till the death of Joseph.*

### **The Generation.**

- GOD, in six days, createth the World, all good: and Man in the Image of God, whom he made ruler over the earth. Chapter 1
- He adorneth this his world with a special sanctified Time; as the Sabbath day: Place, as the garden of Eden, with the River and Trees thereof: Order of man's obedience by the Law given to Adam, and of propagation of kind, by Marriage. Chap. 2

### **The Corruption of the World.**

- The Serpent tempteth to disobedience: Man falleth: so Sin and Death, are come upon all men. The Serpent is cursed; and the Earth for man's sake. Chap. 3

### **The Restauration.**

- GOD promiseth, that (Christ) the Woman's seed, shall bruise the Serpents head. The man calleth his wife, Eve: God layeth chastisements on them both; clotheth them; and drives them out of Paradise. Chap. 3

### **The government of the old World.**

- ADAM begetting two sons, Kain the first borne is wicked; Abel faithful. Kain killeth Abel, and is cursed: yet liveth, and increaseth in the world. Seth is given in Abel's stead; and of Seth, Enos. Chap. 4
- SETH progeth the faithful seed. Enoch prophesieth, and God taketh him away, that he dieth not. Chap. 5

- Seths seed, and Kains, are mixed: so Giants are bred, and sin increased. God repenteth that he made man; threateneth to drown the world, but Noah finds grace. Chap. 6
- NOE and his house, with some of all creatures, are saved in the Ark, which God bade him make: the world is all drowned. Ch. 7

### **The government of the world aset the Flood.**

- NOE with his family, come out of the Ark; are blessed, to fill the world again. Chap. < ϕ >
- GOD promiseth to drown the world no more. Sin reviveth in Cham, Noes son, whose posterity is cursed: the bless continueth to Sem and Japheth. Chap. < ϕ >
- Noes three sons, Sem, Cham, and Japheth, do multiply on the earth. Chap. < ϕ >
- Their posterity are scattered, by confusion of tongues at Babel. Sem propagateth the faithful seed which in Terah falleth < ϕ > God, but is called to repentance. Chap. < ϕ >
- ABRAM is called from Idolatry: and cometh a pilgrim into the land of Canaan. Chap. < ϕ >
- Abram (parted from Lot) is promised the land of Canaan, and a plenteous seed. Chap. < ϕ >
- He fighteth for Lot, oercommeth four Kings, and is blessed of Melchizedek. Chap. < ϕ >
- He (being childless) is promised an heir, justified by faith, and comforted by a vision, and covenant of God. Chap. < ϕ >
- He hath a son (after the flesh) Ishmael of Agar his bondwoman. Chap. 1•
- He hath a new name *Abraham*, the covenant of circumcision; and promise of *Isask Sarai* is named *Sarah*. Chap. 1•
- Abraham enterraineth Angels: hath the promise renewed: and Sodom's destruction revealed, for whom he maketh intercession Chap. 1•
- Sodom is burned; Lot delivered, begetteth of his daughters, Moab and Ammon. Chap. 19
- Abraham's wife taken by Abimelec, is restored unto him. Chap. 20
- ISAAK the promised seed, is borne: Agar and Ishmael, are cast out of Abraham's house. Ab melec covenanteth with Abraham. Chap. 21

- Isaac is offered for a sacrifice by his father: but saved from death by God. Abraham is blessed; and heareth of his kindreds increase. Chap. 22
- Abraham purchaseth in Canaan, a burying place for Sarah. Chap. 23
- He provideth a wife for Isaac, who marrieth Rebekah. Chap. 24
- Abraham dieth: Isaac begetteth Esau and Jacob, who strive in the womb. Jacob buyeth the birthright of Esau, surnamed Edom. Chap 25
- Isaac's wife taken by Abimelec, is restored: he covenanteth with Abimelec. Chap 26
- IAKOB by subtlety getteth the blessing from Esau, and is threatened. Chap. 27
- Jacob fleeing from Esau, is comforted by a vision of a Ladder, at Bethel. Chap. 28
- He sorveth for a wife; is beguiled, marrieth two, and hath four sons. Chap. 29
- He is increased with moe children: is wronged by Laban but waxeth rich. Chap. 30
- He fleeth secretly, is pursued by Laban, but God delivereth him. Chap. 31
- He is met of Angels; afraid of Esau; wrestleth with God, and is named Israel. Chap. 32
- Jacob and Esau meet, and are friends: Jacob put chaseth ground at Shechem. Chap. 33
- Jacob's daughter Dina is defiled: his sons slay the Sech mites for it. Chap. 34
- Jacob burieth Deborah the Nurse, Rachel his wife, and Isaac his father. Chap. 35
- Esau dwelleth in Seir, hath many Dukes and Kings of his posteitie. Chap. 36
- JOSEPH Jacob's son, is hated for his dreams, and sold by his brethren into Egypt. Jacob mourneth for him, and will not be comforted. Chap. 37
- Judah, Jacob's son, begetteth of his daughter in law, Pharez and Zarah. Chap. 38
- Joseph in Egypt is tempted to adultery, falsely accused, and imprisoned. Chap. 39
- Joseph in prison, expoundeth the dreams of Pharaohs officers: but is forgotten. Chap. 40
- Joseph expoundeth Pharaohs dreams, and is made ruler over all Egypt. Chap. 41
- Jacob sendeth his sons for corn into Egypt: Joseph handleth them roughly. Chap. 42
- Jacob constrainedly sendeth his sons again. and Joseph feasteth them. Chap. 43
- Joseph challengeth Benjamin for his cup; Judah supplicateth for his brother. Chap. 44
- Joseph makes himself known to his brethren: and sendeth for his Father. Chap. 45

- Jacob by God's advice, goeth with his household into Egypt: in all seventy souls. Joseph meeteth them in Goshen, and instructeth them what to say to Pharaoh. Chap. 46
- Joseph nourisheth his father and brethren in time of famine: bringeth the Egyptians into bondage, and sweareth to bury his father in Canaan. Chap. 47
- Joseph's two sons are blessed and adopted of Jacob, on his death bed. Chap. 48
- Jacob blesseth his twelve sons, prophesieth of Christ, and dieth in Egypt. Chap. 49
- Joseph burieth his father in Canaan, and returneth: forgiveth his brethren; prophesieth of their departure from thence; giveth charge concerning his bones, and dieth. Chap. 50

*The number of the Sections (or Lectures) in Genesis, are twelve: the Chapters, fifty: the verses, 1534. The midst is at Gen. 27. 40.*

*Search the Scriptures: John 5. 39.*

*To the Law, and to the Testimony: Isaiah 8. 20.*

*Whatsoever things were written aforetime, were written for our learning: that we through patience, and comfort of the Scriptures, might have hope. Rom. 15. 4.*

## **THE FIRST BOOKE OF MOSES CALLED GENESIS.**

### **CHAPTER I.**

1 The Heavens and the Earth are created, and the Light; in the first day. 6. In the second, the firmament is spread, and the waters divided. 9. In the third, the earth is made dry land, and fruitful: the waters are gathered to be seas. 14. The Sun, Moon and Stars, are created for Lights, the fourth day, 20. Fish and Fowls are brought forth, and blessed in the fifth. 24. In the sixth, Beasts are made out of the Earth. 26. Man is created in the image of God, 28. he is blessed, and hath dominion of the world. 29 Food is appointed for Man and beast. 31. God's works are all good.

IN THE BEGINNING, GOD created the Heavens and the earth. And the earth was empty and void; and darkness, was upon the face of the deep: and the Spirit of God, moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God separated between the light and the darkness. And God called the light Day; and the darkness he called Night: and the evening was, and the morning was, the first day.

And God said; Let there be an Out-spread firmament, in the midst of the waters: and let it separate, between waters and waters. And God made the Outspred-firmament; and separated between the waters which were under the outspred-firmament, and the waters which were

above the outspread-firmament: and it was so. And God called the outspread-firmament, Heavens: and the evening was, and the morning was, the second day.

And God said; Let the waters under the heavens be gathered-together, unto one place; and let the dry-land appear: and it was so. And God called the dry land, Earth: and the gathering together of the waters, he called Seas: and God saw, that *it was good*. And God said; Let the earth bud-forth the budding-grass, the herb seeding-seed, the fruit-tree yielding-fruit after his kind, whose seed is in it *self*, upon the earth: and it was so. And the earth brought-forth budding-grass, the herb seeding-seed, after his kind; and the tree yielding fruit, whose seed was in it self, after his kind: and God saw, that *it was good*. And the evening was, and the morning was, the third day.

And God said; Let there be lights in the outspread-firmament of the heavens, to separate between the day and the night; and let them be for signs, and for seasons; and for days, and years. And let them be for lights in the outspread-firmament of the heavens, to give light upon the earth: and it was so: And God made the two great Lights: the greater light, for the rule of the day; and the lesser light, for the rule of the night; also the stars. And God set them in the outspread-firmament of the heavens; to give light upon the earth. And to rule over the day and over the night; and to separate between the light and the darkness: and God saw that *it was good*. And the evening was, and the morning was, the fourth day.

And GOD said; Let the waters bring forth abundantly, the moving-thing, the living soul: and fowl, *that* may fly above the earth, on the face of the outspread-firmament of the heavens. And God created the great Whales: and every living creeping soul, which the waters brought forth abundantly after their kind, and every winged fowl after his kind; and God saw that *it was good*. And God blessed them, saying; be fruitful and multiply, and fill the waters in the seas, and let the fowl multiply in the earth. And the evening was, and the morning was, the fifth day.

And God said, Let the earth bring forth the living soul, after his kind; cattle and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth, after his kind, and the cattle, after their kind, and every creeping thing of the earth, after his kind: and God saw that *it was good*. And God said, Let us make Man in our image, according to our likeness: and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth. And God created Man in his image, in the image of God created he him: male and female created he them. And God blessed them, and God said unto them: Be fruitful and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth on the earth. And God said, Behold I have given to you every herb seeding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree seeding seed: to you it shall be, for meat. And to every beast of the earth, and to every fowl of the heavens, and to every creeping thing upon the earth, which *hath* in it a living soul: every green herb, for meat: and it was so. And God saw every *thing* that he had made, and behold, *it was very good*: and the evening was, and the morning was, the sixth day.

## Annotations.

*BOoke of Moses.*] so it is entitled, in Mark. 12. 26. called elsewhere the *book of the law of Moses*, 2. King 14. 6. Luke 2. 22. being indeed *the book of the Law of the Lord by the hand of Moses*, 2. Chro. 34. 14. Of this Moses his birth, education, authority and death, see Exod. 2. and 4. &c. Numb. 12. Deut 34. He was forty years a Philosopher in King Pharaohs Court in Egypt: Forty years a shepherd in the land of Madian; and forty years a King and Law-giver of Israel, leading them through the wilderness of Arabia; and dying an hundred and twenty years old, he was buried of God: Act. 7. 22. 23. 29. 30. 35. 36. Deut. 3• 4•. and 34. 5. 6. 7. His writings are approved of, by the Prophets after him, by the testimony of Christ and his Apostles; and by the Church of God, in all ages, Nehem. 8. 1, 2, 3. Dan. 9. 11. 13. Mal. 4. 4. Luke 16. 29. 31. and 24. 27. 44. Acts 15. 21. Rev. 15. 3. *Genesis,*] that is, *Generation*: so the Greek version calleth this book, because it setteth forth the *generations of the heavens and earth*, and of *Adam*, or mankind, Gen. 2. 4. and 5. 1. Howbeit, in Hebrew, the five books of Moses, have no names but by the first words of them: as this book is called *Breshith*, that is, *In the beginning*.

Vers. 1. *In the beginning,*] namely, *of the Creature which God created*; as our Savior expoundeth it, Mark. 13. 19. the whole frame whereof, is called the *World*, Mat. 24. 21. *Beginning* therefore is here extraordinary and supernatural, of the *Creature* or *Creation*; and so, of time. The Chaldee paraphrase called *Yerushalmi*, translateth it, *In wisdom*: so sundry Hebrews apply this mystically to *the wisdom of God whereby the world was created*, as it is written, *The Lord by wisdom founded the earth*, Prov. 3. 19. and, *in wisdom hast thou made them all*, Psal. 104. 24. R.

Menachem on Gen. 1. Many Christian writers also, apply it unto Christ, the *wisdom of God*, by whom he made the world, 1. Cor. 1. 24. Heb. 1. 2. Prov. 8. 27. 30. *God,*] in Hebrew *Elohim*, which signifieth the *Almighty's*, or *Almighty-powers*: his name is most used in this form plural, but joined with a word singular, *he created*, because God is but one, Deut. 6. 4. although in power infinite; in person or manner of being, there are three which bear witness in heaven, *the Father, and the Word, and the holy Spirit, and these three are one*, 1 John. 5. 7. The *Father* is this Creator, as is shown in Eph. 3. 9. The *Word* (or *Son*) is the Creator, Heb. 1. 8. 10. Col. 1. 16. so is the *Holy spirit*, as is here in the second verse, and in Psal. 33. 6. and 104. 30. Job 26. 13. and 33. 4. Hereupon Solomon saith, *Remember thy Creators*, Eccles. 12. 1. and God saith, *Let us make man*, Gen. 1. 26. The Apostles apply the general name *God*, to the persons severally; unto the *Father*, Heb. 1. 1, 2. unto the *Son*, Acts 20. 28. Rom. 9. 5. and unto the *Holy Ghost*. Acts 5. 3. 4. The Hebrew Doctors have left records of this mystery, though at this day that nation understands it not: *Come and see the mystery of the word [Elohim:] there are three degrees, and every degree by it self alone, (that is, distinct), and yet notwithstanding they all are one, and joined together in one, and are not divided one from another*, saith R. Simeon ben Iochai, in Zoar, upon the sixth section of Leviticus. Sometime this word is used singularly, *Aeloab*, the *Almighty*, Job 12. 4. and in a shorter form, *Ael*, *Mighty*, Gen. 14. 18. And *Aeloah* hath affinity with *Alah*, *he adjured*: for by oath and execration, men entered covenant with God, Deut. 29. 12, 14, 19. Nehem. 10. 29. Eccles. 8. 2. Angels and Magistrates are sometimes called *Elohim*, *God's*; Psal. 8. 6. Heb. 2. 7. Psal. 82. 1. 6. but in this work, *Jehovah Elohim*, was the Creator only, Gen. 2. 4. Isaiah 44. 24. and Angels were his creatures, Psal. 148. 2, 5. Col. 1. 16. The Apostles writing in Greek, use it always singularly, *Theos*, *God*: so in our and other languages, which cannot

attain the grace and propriety of the Hebrew speech. *Created,*] that is, excellently and perfectly made of nothing at all, or of that which is as good as nothing, as man's body of the dust, Gen. 2. 7. and 1. 27. Therefore *creation* is a work of God alone, to be understood of us by *faith*, Heb. 11. 3. although the eternal power and godhead of the Creator, are seen by his works, to make all men without excuse, Rom. 1. 20. wherefore no heathen writer almost, but hath acknowledged the world to be the workmanship of God; whereby his wisdom, power and goodness is manifested. *the heavens and the earth.*] The world, and all things that are therein, Act. 17. 24. things visible and invisible, Col. 1. 16. The Hebrew articles *eth* and *ha*, seem also to imply so much: *eth*, having the first and last letter of the Hebrew Alphabet, and so being of general comprehension; and *ha*, of plain demonstration. This creation of heavens and earth, the Scriptures do apply to the new and spiritual estate of the Church in Christ, Isaiah 51. 16. and 65. 17. and 43. 7. Eph. 2. 10. Rev. 21. 11. The Hebrew Doctors say; *All whatsoever the holy blessed (God) hath created in (this) his world, is parted into three parts. Some creatures compounded of matter and form, and are generated and corrupted continually, as the bodies of men and beasts, and plants, and minerals. Other some are compounded of matter and form, but are not changed from body to body, and from form to form, like the former: and they are the (heavenly) spheres and stars in them. And their matter is not like other matters, nor their form like other forms. And some creatures have form without matter, and they are the Angels: for the Angels have nobody, nor corporal substance, but forms disparted one from another.* Maimonides in Misn. in Iesudei hatorah, chap. 2. S. 3.

Vers. 2. *empty,*] Hebr. *emptiness*: a thing *empty*; without inhabitants, and void without ornaments, a deformed wilderness, and a wast: and so unfit for use, not being separated from the waters, not having light, herbs, trees, beasts, birds, or people to adorn and inhabit it, Gen. 2. 5. This sense the Chaldee paraphrase also yieldeth; and the Prophet confirmeth it saying, *He created it not to be empty, he formed it to be inhabited*, Isaiah 45. 18. and when extreme emptiness and desolation of a place is meant, it is expressed by (*Tehu* and *Bohu*) the words here used, Isaiah 34. 11. Ier. 4. 23. or by one of them, as Psal. 107. 40. Deut. 32. 10. *Darkness was:*] It is not said God created *darkness*, for it was but the want or privation of light, and so mere nothing. This *darkness* is mystically applied to man's corrupt state, destitute of heavenly light. Eph. 5. 8. and 4. 18. Sometime it signifieth affliction, and then God is said to *create* it, Isaiah 45. 7. The word *was*, and such like, are in the original tongues often understood, but not expressed; though in translations we usually set them down, for plainness sake: which the scripture warranteth, for in repeating matters, it many times expresseth words wanting: as 2. Chron. 9. 5. *true the word*, for which in 1. King. 10. 6. is written, *true was the word*. So in 2. Sam. 23. 18. *he chief among the three*; for which in 1. Chron. 11. 20. is said, *he was chief*. And the Greek translation adding such words, the holy Ghost alloweth it, as in Psal. 2. 7. *thou my son*, in Greek, *thou art my son*; and so the Apostle alledgeth it, Acts 13. 33. The like is in many other places. Compare Mat. 22. 32. with Exod. 3. 6. Mark 12. 29. with Deut. 6. 4. John. 10. 34. with Psal. 82. 6. Acts 2. 25. with Psal. 16. 8. Heb. 1. 12. with Psal. 102. 28. Rom. 3. 12. with Psal. 14. 3. *face of the deep:*] *face* is used for the upmost part, or outside of anything: the Greek version omitteth it, saying, *upon the deep*: and the Hebrew text sometime doth the like, as in 1 King 9. 7. *from on the face of the land*: which elsewhere is



written, *from on the land*, 2. Chron. 7. 20. By the *deep*, or *abyss*, is meant the deep of waters, which as a garment covered the earth, and stood above the mountains. Psal. 104. 6. Hereupon the Apostle saith, *the earth consisted out of the water, and in the water, by the word of God*, 2 Pet. 3. 5. *Spirit.*] The Hebrew *Ruach*, is generally any *Spirit*, *Ghost*, *breath* or *wind*: here it is, (as the work thereof showeth) no created spirit, but the creator and cherisher of all; as Psal. 104 30. *thou sendest forth thy spirit, they are created*. So Psal. 33. 6. Isaiah 40. 12, 13. Later Jews (whom some Christians follow) expound this *a wind of God*, or *a mighty wind*: but the wind (which is the moving of the air) was not created till the second day, that the firmament was spread, and air made. The ancient Rabbin's spake better, as Targum Ierusamely here saith, *the spirit of mercies from before the Lord*; and R. Menachem on this place interprets it, *the spirit of wisdom, called the spirit of the living God*: and the author of the *Zoar*, Col. 83. calleth it, *the spirit of the Messias. (or of Christ.) moved*] or, was *moving*. The Hebrew *Rachaph*, signifieth generally a *waving* or *moving*, Ier. 23. 9. and in special, such a *moving* and *fluttering* as Eagles use over their young, cherishing and stirring them up, Deu. 32. 11. So it is used here for the effectual comfortable motion, whereby God's Spirit sustained, and as it were stirred up the wast creature. Here again, *moving* is used for *moved*; as, the Queen of Sheba *hearing*, 1. King. 10. 1. for, the Queen of Sheba *heard*, 2. Chron. 9. 1. *warring*, 1 Sam. 31. 1. for *warred*, 1 Chron. 10. 1. Or we may understand, *was moving*; as, the Cherubims *spreading* the wings, 1 King. 8. 7. for, they *were spreading*. 2. Chron. 5. 8.

Vers. 3. *God said:*] This showeth how God created things by his *word*; saying, and it was; commanding, and it was created, Psal. 33. 6. 9. and 148. 5. *light,*] the first ornament of the world, wherewith the Lord decked it as with a garment, Psal. 104. 2. This glorious work, *Paul* applieth to our regeneration, thus, *God who said that out of darkness light should shine, he hath shined in our hearts, &c.* 2. Cor. 4. 6. that we which *were once darkness, are now light in the Lord*, Ephes. 5. 8. yea, God himself, and Christ, is called *Light*: for the brightness of his glory, and graces given unto us, 1. John. 1. 5. 7. John. 1. 4, 5. Psal. 27. 1. and 118. 27. And as God made *light* in the first day; so Christ rose from death in the same day, the first of the week, Mark. 16. 1, 2. & he is the true light, which lighteth every man that cometh into the world, John. 1. 9. No man perfectly knoweth the nature of this excellent creature, as Job 38. 19. *where is the way where light dwelleth?* &c. how much less of the Creator, *who dwelleth in the light that no man can approach unto*, 1. Tim. 6. 16.

Vers. 4. *it was good*] that is, agreeable to the will of God, and so, as it might draw the liking of the creatures thereto. Absolutely *there is none good but God*, Mark. 10. 18. who is good of himself, without dependence on others, and without limitation. But *every creature* so far as in the being thereof it agreeth with the will of the Creator, is also good by participation of God's goodness, Gen. 1. 31. 1. Tim. 4. 4. And the Hebrew word is largely extended also to that which is goodly, fair, sweet, pleasing, profitable or commodious, and causing joy: 1. Sam. 9. 2. Gen. 24. 16. Song. 1. 2. and 4. 10. Deut. 6. 11. 18. Hest. 1. 10. So that which one Evangelist calleth *good*, Mark. 9. 42. another calleth *profitable*, Luke 17. 2. and *goodness of heart* is opposed to *sorrow*, Isaiah 65. 14. And of *light* in special, Solomon saith it is *sweet*, Eccles. 11. 7. and *light* is used for *comfort* and *joy*: Ester 8. 16. Psal. 97. 11. and 112. 4. *separated between.*] that is, divided the light from the darkness, that always naturally, the one expelleth the other, and

in course of day and night do succeed each other: as is shown in 2. Cor. 6. 14. Psal. 104. 20. 22. Gen. 8. 22. Ier. 33. 20. The Hebrew phrase is, *he separated between the light and between the darkness*. So after usually.

V. 5. *Light, Day:]* Hereupon, one of these words is put for another, *the day shall declare it*, 1 Cor. 3. 13. that is, the *light*, Eph. 5. 13. So the Apostle applying this to our spiritual estate, calleth us both *children of the light, & of the day, not of the night, nor of darkness*. 1. Thes. 5. 5. The names which God gave in Hebrew, are now in other languages changed: as that which he called *Iom*, we english *Day*, and *Lajlah*, we call *Night*: yea the reason of these names is not always understood; so great punishment do we sustain by that confusion of tongues, *Gen. 11*. Howbeit, by affinity with other words, it seemeth the *Day* was named *Iom*, of the tumult, stir, and business in it: and the *Night, Lajlah*, of the yelling or howling of wild beasts therein. Experience also confirmeth this, and the Scripture accordeth, Psal. 104. 20. 21. 22. 23. *the evening was and the morning:]* The *evening*, which is the beginning of the *Night*, and the *morning*, which is the beginning of the *Day*, are here used for the whole time of the light and darkness in one succeeding course; which is with us, the space of 24 hours, which also in a more large sense, is here called a *Day*; as the time while light shineth, is the *Day* strictly taken, in which sense Christ saith, *there are twelve hours in the day*; John 1. 9. From the phrase here used, a large day is called *•hner•-boker*; that is, an *evening-morning*. Dan. 1. 14. and *Paul* in Greek calleth it *N•• the meron*, a *Night-day*, that is, a day comprehending the night also, 2 Cor. 11. 25. And because darkness was in time before the light, therefore is the *evening* set before the *morning*, and so among the Jews, they began their large day at evening; as Lev. 23. 32. *from evening to evening, you shall rest your Sabbath*. At the same time, the Athenians also began the day: but the Chaldeans counted the beginning at Sun rising; the Egyptians at noon; and the Romans, at midnight. This later, our western nations follow: counting from midnight, one of the clock in the morning; and so forward. *first day]* Hebr. *one day*: whereupon the Hebrews often say *one*, for *first*: Gen. 8. 5. Num. 29. 1. Dan. 9. 1. which phrase the Apostles use also in Greek. Mat. 28. 1. John. 20. 1. 19 1 Cor. 16. 2.

Vers. 6. *Outspred firmament,]* This name is of the Hebrew *Rakiagh*, which signifieth *a thing spread abroad*, and of the Greek *stereoma*, which signifieth *a firmament, or fast thing*: for the heavens are *stretched out as a curtain, and spread out as a tent to dwell in*, Psal. 104. 2. Esa. 40. 22. the skies are also *firm and fast, & as a molten looking-glass*, Job 37. 18 Prov. 8. 28. These, tell God's glory, and show his handy work, Psal. 19. 2. for, *in the heavens he buildeth his stories* (or *spheres*,) Amos 9. 6. and *planchereth his lofts in the waters*, Psal. 104. 3. *and stretcheth out the North, over the empty place*, Job. 26. 7. and in visions of God's glory, the *firmament* is mentioned, Ezek. 1. and 10. And as his *power* is shown in making the earth, so is his *prudence* in *stretching out the heavens*, Ier. 10. 12. Psal. 136. 5. And under the name *firmament* is comprehended the air, and all that is to be seen above the earth: for the *fowls fly*, and the *Sun, Moon, and Stars, are set in the firmament of the heavens*, Gen. 1. 16. 17. 20. *in the midst of the waters,]* namely, of the *Deepe* forementioned; part whereof was lifted up into the air, spread abroad into thin vapors, Psal. 135. 7. *bound up in thick clouds, and the cloud is not rent under them*, Job 26. 8. the other part was gathered into one place, *the Sea*, Gen. 1. 9. *separate,]* or, *let it be separating*, that is, let it continually separate, or divide. A like phrase is in Isaiah 59. 2.

V. 7. *and the waters,]* Hebr. *and between the waters. which were above]* to weat, in the air, above the lowest region whereof, the waters are. So elsewhere they are said to be *above the heavens*, Psal. 148. 4. meaning those *heavens*, and that *firmament*, wherein the birds fly: for, above that, are the watery clouds. As every part of the water, is called *water*: so every part of the *heaven* and *firmament*, is called by the name of the whole.

V. 8. *Heavens]* in Hebrew, *Shamajim*: so called, as is thought, of *Sham*, *There*, and *Majim*, *waters*, which are removed, or heaved up from us. And so the whole, hath the name of a part thereof. The word *Heavens*, is put for the *air*, wherein *winds*, *clouds*, and *fowls* do fly: Dan. 7. 2. 13. Psal. 8. 9. and for the upper firmament, where the *Sun*, *Moon*, and *Stars* are set, Gen. 1. 16. 17. and for the high places, where *Angels* dwell. Mat. 22. 30. Hereupon Paul mentioneth *the third heaven*. 2 Cor. 12. 2. And *Heaven* is called God's *throne*, Esa. 66. 1. & sometime put for God himself, Dan. 4. 26. and the kingdom of *heaven* is expounded the kingdom of *God*, Matth. 11. 11. and 13. 11. with Luk. 7. 28. and 8. 10. And the Evangelists express it in Greek, *Heaven*, or *Heavens*, indifferently, Luk. 6. 23. with Mat. 5. 12.

V. 9. *be gathered,]* or *flow together*, as with intent, to an expected place. This Hebrew word, is used only for the gathering together of men, and of waters. *to one place:]* which is, the Ocean, or main sea, from which many arms of seas are derived. Or, each to his several place. Hereby all the face of the earth is no longer covered with waters, as till this third day it was, the waters standing *above the mountains*, Psal. 104. 6. So now, *all rivers go into the Sea*, their common receptacle, Eccles. 1. 7. *it was so.]* At God's *rebuke*, the waters *fled*, *at the voice of his thunder*, they *hasted away*, *to the place which he had founded for them*, Psal. 104. 7. 8. And he *put the deeps into treasuries*, Psal. 33. 7. (as appeareth by the waters springs, that come out of the bowels of the earth, Job 28. 4. 10.) and he *shut up the sea with doors*, and *set bars*, and *said*, *hitherto shalt thou come, but no further*: Job 38. 8. 10. 11. and so the earth is *founded upon the seas*, and *stablished upon the rivers*, Psalm. 24. 2. the waters which were above, are put beneath; and men are said to *go down* (not up) *to the sea in ships*, Psal. 107. 23.

V. 10. *Earth:]* so named of the Hebrew, *Aerets*: which implieth a thing trod and run upon by the creatures on it, and heavenly orbs about it. The same word, spoken of particular places, we English, *land*: as *the land* (or *earth*) of *Canaan*, Gen. 12. 5. The earth is the midst or center of the world, and round in form, as a globe or circle, Esa. 40. 22. It is said to be *founded on her bases*, (even strong foundations, Mic. 6. 2.) *that it shall never be moved*, Psal. 104. 5. and yet it *hangeth upon nothing*, Job 26. 7. *Seas:]* that is, each place where waters are gathered together, is called a *Sea*. Wherefore not only the main Ocean, but other lakes and pools, yea and greater vessels that hold waters, are called *seas*: as the brazen sea which Solomon made for the Priests to wash in, containing 3000. bathes of water, 2. Chro. 4. 2. 5. 6. So that which one Evangelist calleth a *lake*, Luk. 8. 33. another calleth a *sea*, Matth. 8. 32. And *seas*, (in Hebrew, *Iamim*) are named of *Majim*, *waters*, and of the tumultuous noise which they make. Whereupon the Prophets apply the name of *waters*, and *seas*, to troubles, and troublesome people's: Ier. 51. 42. Rev. 17. 15. Esa. 57. 20. Psal. 65. 8.

V. 11. *yielding:]* Hebr. *making*: that is, bearing and bringing forth. From this fruitfulness of the earth, are many arguments of God's praise, in Psal. 104. 14. 15. 16. The holy Ghost compareth

man's nature hereunto, Heb. 6. 7. and men are likened to trees, their words and works, to fruits; Ier. 17. 7. 8. Math. 3. 10. *after his kind:]* so that men do not *gather figs of thorns, nor grapes of the bramble*, Luke 6. 44. This also noteth the great variety of herbs, weeds, trees of sundry sorts, and different qualities. The like, is after, concerning beasts. *whose seed is,] or, which hath it seed in it self:* whereby it is continued, and yearly renewed. For by seed sown, the herbs and trees spring up again, 1. Cor. 15. 37. 38. And from this work of God in nature, the Apostle showeth his work in grace, when *the seed* of God remaineth in us, 1 John. 3. 9. and from the springing up of seed, after it is dead in the earth, a similitude is taken of the fruit of Christ's death, & of our bodies resurrectiō: John. 12. 24. 1 Cor. 15. 36. 37.

V. 14. *Lights,] or Lighters,* that is, lightsome bodies, or instruments that show light. This name Paul applieth to the saints, that shine in the world; Phil. 2. 15. *for signs,] to signify things,* both natural and ordinary; and extraordinary for mercy or judgment, Luke 21. 25. Act. 2. 19. 20. Psal 65. 9. *seasons,] or, set times;* as summer, winter, spring, and autumn; Gen. 8. 22. which come by the course of the Sun: the Moon also, is *for appointed times*, Psal. 104. 19. so be the Stars and constellations, Job 38. 31. 32. In Israel also the set times of God's service were by them, as new moons, and festivities, *Numb. 28.* Of the stars Job saith, God *maketh Arcturus,* (which riseth in September, and beginneth Autumn;) and *Orion,* (which ariseth in December, and beginneth Winter;) and *Pleiades,* (which arise in the Spring;) *and the chambers of the South* (that is, the southern stars, which are for the most part hidden from us as in chambers, but some arise to us in Summer; as the dog-star, and the like) Job 9. 9. *days,] both large days, of 24. hours, from sun setting to sun setting; and strict, of 12. hours, from sun rising to sun setting, as is observed before on verse 5. a special use whereof, is shown in Psal. 104. 19.—23. and years:]* that is, *and for years,* as the Greek translateth it. A propriety of speech, when a word oft before expressed, is in the last branch omitted for brevity. The like is in Hose. 3. 4. Eph. 4. 11. Gal. 3. 28. A *year,* hath the name in Hebrew, of *Changing,* or *iteration,* which is by the revolutions of the sun, moon and stars. For in saying *years,* he may comprehend not only the period or circuit of the sun, (which is in 365. days, and 6. hours) but of the other planets also. The Hebrew Doctors say; *The months of the year, they are the months of the moon; and the years that we count, they are the years of the Sun. The days of the year of the moon, are 354. The year of the Sun, hath 365. days and a quarter, which is six hours.* Maimonides in Misn. in Kiddush hachodesh, ch. 1. S. 1. &c. 8. S. 3. &c. 9. S. 1.

V. 16. *the greater,] or, the great light,* meaning *the Sun,* Ps. 136. 8. which is called in Hebrew, sometime *Chammah,* the *warm-sun,* Isaiah. 30. 26. because *none is hid from his heat,* Psal. 19. 7. sometime *Cheres,* the *glistening-sun;* Job 9. 7. but usually it is named *Shemesh,* that is, a *Minister* or *servant,* because by it GOD ministereth light, heat, and precious fruits, to all people under heaven: Deut. 4. 19. and 33. 14. The Sun is in the midst of the planets as principal; and when he riseth, he is glorious, *like a Bridegroom coming forth out of his chamber,* Psalm. 19. 6. and he is the greatest of all the heavenly lights. By the accompt of our Astronomers, the Sun is 166. times greater, and by the Hebrew Doctors reckoning, *about 170. times greater-than the earth:* Maimonides in Iesudei hatorah, chap. 3. sect. 8. The name of the *Sun,* is spiritually applied unto Christ; Mal. 4. 2. whose face appeared *like the Sun shining in his strength;* Rev. 1. 16. ac whose death, this created Sun was darkened at noon day, for the space of three hours, Amos

8. 9. Mar. 27. 45. with him, this spiritual Sun, his Church is clothed, Revel. 12. 1. and shall shine also as the Sun, in the kingdom of heaven. Mat. 13. 43. *lesser,]* or, *little light*, that is, *the Moon*; called in Hebrew, of her fair whiteness, *Lebanah*; Song. 6. 9. and of refreshing the earth with her cool influences, *Iaroach*, Deut. 33. 14. *stars.]* which also are, for to rule the night, Psal. 136. 6. called *stars of light*, Psal. 148. 3. Of these, some are fixed, other some, *wandering stars*, (or *planets*) whereunto unstable men are compared; Jude verse 13. The stars differ one from another in glory, 1 Cor. 15. 41. and are not for man to number, Genes. 15. 5. but GOD counts *their number*, and calleth *them all by names*, Psalm. 147. 4. and with them, he hath by his spirit, *garnished the heavens*: Job 26. 13. Some of the stars or constellations, have names in holy scripture, as *Ash*, *Cosil*, *Cimah*, and *Mazzaroth*, (or *Mazzaloth.*) Job 9. 9. and 38. 31. Amos 5. 8. 2 King. 23. 5. which we call by other names, *Arcturus*, *Orion*, *Pleides*, *Planets*, and *Signs in the Zodiake*. They might well be Englished, *water-stars*, *winter-stars*, *Thunder-stars*, and the like: for by their rifting and influences, storms, tempests, fair and pleasant weather, &c. do proceed by the disposition of God. Consider those places, Job 38. Am. 5.

Verse 17. *set.]* Hebr. *gave them*; which word is often used, for *setting* or *putting*: as, *I have given my spirit*, Esa. 42. 1. that is, *I have put it*, Math. 12. 18. It signifieth also a firm settling: as, *thou hast given thy people*, 1 Chr. 17. 22. for which in 2 Sam. 7. 24. is written, *thou hast confirmed thy people*. Accordingly David saith, that God hath *firmly constituted* the Moon & Stars, Psal. 8. 4. Of the Stars, with their orbs and spheres, the Hebrew Doctors write thus; *The spheres are called Heavens, and the Out-spread firmament, &c. and there are nine spheres; that which is nearest unto us is called the sphere of the Moon: and the next above it, is the sphere wherein is the Star called Cocab, (or Mercury.) And the third sphere is that wherein Nogah (or Venus) is. The fourth sphere hath in it the Sun: the fifth Maadim (or Mars:) the sixth hath in it the star Tsedek (or Jupiter:) the seventh Shabthat (or, Saturn:) and the eighth sphere hath in it all the other stars that are seen in the firmament. The ninth sphere, is that which turneth about every day, from the east to the west; and it compasseth all round about, &c. The stars that are all in that one (  $\langle \diamond \rangle$  ) sphere, although they be one above another, yet because the spheres are pure and clear as crystal, and as Sapphire, therefore the stars in the eighth sphere are seen underneath the first sphere, &c. None of the spheres, are either light or heavy, or coloured red or black, or of any other color: and whereas we see them of a blew color, it is only to the appearance of the eye, by reason of the height of the air. Also they have neither taste nor smell; because these accidents have no place, but in bodies that are beneath them,* Maimonides in Misn. treat. Iesudei hatorah, chapt. 3. sect. 1. 3.

V. 18. *over the day:]* or, as the Greek translatheth, *to rule the day*: for, by their successive courses, the light is dispensed of God, unto the world, by day and by night: Ier. 31. 35.

Vers. 20. *the moving thing:]* or, as the Greek translatheth, *creeping things*. But the Hebrew, *Sherets*, is more large then that which we call the creeping thing, for it containeth, things moving swiftly in the waters, as swimming fishes, &c. Lev. 11. 10. and on the earth, as running weasels, mice, &c. Lev. 11. 29. and fowls also flying in the air, Levite. 11. 29. Moving things in the waters there are *innumerable*; one argument of God's praise, in Psalm. 104. 25. *Soul,]* named in Hebrew, *nephesh*, of breathing: and the scriptures apply this word not only to mankind, but to all creatures that live; and the breath of them, as here, and in Job 41. 21. The

Hebrews say, *The soul of all flesh is the form thereof, which God hath given thereunto*: Maimonides in Iesudei hatorah, chap. 4. sect. 8.

V. 21. *Whales,]* or *Dragons*: the Hebrew *Tannin*, is used for both. These are the greatest creatures in the waters; one kind of them called *Levjathan*, is described in Job 41. In the belly of a Whale Jonah lived three days and three nights, Ion. 1. 17. And human writers testify, that *into the river of Arabia, there have come Whales, 600. foot long, and 360. foot broad*; Pliny hist. b. 32. chap. 1. that they are not without cause called *great Whales*. These *Whales* and *Dragons*, are used in Scripture to signify great Princes, Psal. 74. 13. Ezek. 29. 3. *creeping,]* The Hebrew, *remes*, which hath the name of *treading*, is also largely used, for things creeping on the earth, or swimming in the waters: Levite. 11. 44. 46. Gen. 1. 25.

V. 22. *Blessed:]* that is, gave power to conserve their kind by generation, and to increase unto many: for so the word *blessing*, is often applied unto multiplication, Gen. 24. 60. Ps. 128. 3. 4. This word is also largely used, for God's gracious giving of all good things earthly or heavenly, Gen. 24. 35. Deut. 28. Eph. 1. 3. And when men give thanks therefore unto God, that is called *blessing* also: see Gen. 14. 19. 20.

V. 24. *cattle.]* in Greek it is translated, *fourfooted beasts*. The Hebrew, *Behemah*, is generally all beasts of the greater sort; whereof the Elephant is called *Behemoth*, Job 40. 15. The Apostle once translateth it in Greek, *Therion*, which properly is *wild beast*: Heb. 12. 20. from Exod. 19. 13. *beast:]* or, *wild-beast*: named in Hebrew, of *life*, or *liveliness*, which is most seen in the wild beasts. In Perkei R. Eliezer, chap. 11. the Jew Doctors say, *These that were created out of the earth, their souls and their bodies were of the earth; and when they die, they return to the place where they were created, as it is said (in Psal. 104. 29.) thou takest away their spirit, they die and another Scripture saith, (Eccles. 3. 21.) and the spirit of the beast, that goeth downward to the earth.*

Vers. 26. *Let us:]* This is meant of the *three in heaven the Father, the Word, and the holy Spirit*, which three are one, 1 John 5. 7. Hereupon he is called *God our makers*, Job 35. 10. Psal. 149. 2. After the world was made and garnished, the holy Trinity mentioneth the making of man, the excellentest creature under heaven: he is *fearfully and marvelously made*, Psal. 139. 14. *Man,]* or *earthly man*; in Hebrew, *Adam*: so called of *Adamah*, that is, *red-mould* or *earth*; because, of it his body was created, Gen. 2. 7. It was the name of the woman also, Gen. 5. 2. and so of all mankind, usually called *Adam*, and *Adams sons*, Gen. 9. 6. Psal. 11. 4. *our image,]* the image of the holy Trinity: whereby man in nature, knowledge, righteousness, holiness, glory, &c. resembled God his makers. See Gen. 9. 6. I am. 3. 9. Colos. 3. 10. Ephes. 4. 24. 1 Cor. 11. 7. 2 Cor. 3. 18. The Hebrew Doctors say; *The excellent knowledge (or reason) that is found in the soul of man, it is the form of man: and for this form, it is said, Let us make man in our image, &c.* R. Mos. Maimonides in Misn. treat. Iesudei. hatorah. chap 4. sect. 8. Also this *Image and likeness* is said to be in man, *for the understanding mind which is in him, such as is not in other living creatures*, R. Menachem Rakanat. on Gen. 1. The Heathens opinion agreed hereunto, as *Proclus* saith, *The mind that is in us, is an image of the first mind*, that is, of God. Man is also called of the Hebrews *Olam Hakaton*, of the Greeks *Microcosmos*, that is, *A little world*: for the hath in him the beauty of thing without life, even the chiefest, as of the Sun, Moon, and Stars, &c. Eccles. 12. 2. Gen. 37. 8. 9. Ezek. 28. 13. 14. he hath growth as plants, Gen. 38. 11.

and 49. 22. sense and sensible properties, with beasts, Gen. 49. 9. 17. 2 Sam. 23. 20. reason and wisdom with Angels, 1 Sam. 14. 20. But the image of God in him, excelleth all. *Let them have,]* that is, man and woman, with their posterity: for if *the root be holy, so are the branches*, Rom. 11. 16. Adam had God's image and glory, for him and his, if he had stood in his integrity: but falling, he lost them from him and his, Rom. 5. 12. 17. 18. 19. Howbeit, in the dominion and glory of man and woman, there is inequality, 1 Cor. 11. 7. 8. 9. 1 Timoth. 2. 12. 13.

Vers. 27. *Created:]* By reason of the excellency of man above all earthly things, and of God's image in him: the name *Creature* is appropriated unto him, as often in the Hebrew Doctors writings, so by Christ's and his Apostles; *every creature*, that is, every man: Mar. 16. 15. Coloss. 1. 23. So, *all living; for all men*, Gen. 3. 20. because the most excellent life is in man. *male:]* or, *a male and a female*, meaning one and not moe females for a male. This beginning of man's creation, Christ alledgeth against unlawful divorces, and taking moe wives then one, Mar. 10. 6. See also Malac. 2. 15. And when a thing is set down thus singularly, it is often to be restrained unto one. This the Scripture showeth in repeating matters: as, *a loase of bread and a flagon of wine*, 1 Chron. 16. 3. which another Prophet writeth thus, *one cake of bread, and one flagon of wine*, 2 Sam. 6. 19. So the Law, *him shalt thou serve*, Deut. 6. 13. Christ restraineth to *him only*: Mat. 4. 10.

Vers. 28. *subdue it:]* or *keep it in subjection*: the Greek translateth, *exercise dominion over it*. *Subduing*, meaneth such a prevailing and possessing, as a master hath over servants, Jer. 34. 11. 16. 2 Chr. 28. 10. Neh. 5. 5. For this state of man, made a little lower then the Angels, but crowned with glory and honor, and set over the works of God's hands, David laudeth the Lord, in Psal. 8.

Vers. 31. *everything:]* or, as the Greek translateth, *all things, very good:]* or, *vehemently good*; and so pleasing and profitable: see before in verse. 4. This showeth that sin and evil was not of God, or by the work of his hands: but came in after, by the creature it self, falling from God, Eccles. 7. 31. *the sixth day,]* According to this number of days in the creation of the world, the Hebrew Doctors have guessed at the number of years, that the world should continue: they say it is a tradition of *Rabbi Elias; Six thousand years shall the world be, and then it shall be destroyed. Two thousand, empty*; (that is, before the promise unto Abraham) *two thousand, the Law*, (the time of Circumcision,) and, *two thousand the days of Christ: and for our iniquities*, (say they) *which are many, they that are past of them, are past*; (that is, the years are past, and the Christ is not come:) *Thalmudin Sanhedrin, chapt, Chelek*. This conjecture some do the more regard, both because it is a testimony, that the Christ is long since come, even by the Jews own tradition; and because it is written, *one day is with the Lord, as a thousand years; and a thousand years as one day*, 2. Pet. 3. 8. We may compare with these six days, the six ages of the world, as they are manifestly distinguished in Scripture. The first from Adam, to Noes flood, which was often generations: this is called *the old world* 2 Pet. 2. 5. The second, from the Flood, unto Abraham: which was also of ten generations: at him the New Testament beginneth the genealogy of Christ, Mat. 1. 1. 2. The third, *from Abraham to David, fourteen generations*. The-fourth, *from David unto the captivity of Babylon, fourteen generations*. The fifth,

*from the captivity of Babylon unto Christ; fourteen generations; all which are so reckoned by the Holy Ghost, in Mat. 1. 17. The sixth, is the age after Christ, called the last days, Heb. 1. 2. the last time, 1 Pet. 1. 20. 1. John. 2. 18. after which, remaineth the Rest (or Sabbatism) for the people of God; to begin at our Lord's second coming, and to continue forever: 1 Thessal. 4. 16. 17.*

## CHAPT. II.

*The seventh day is sanctified for a Sabbath. 4, The manner of the Creation. 8, The planting of the Garden of Eden, 10, and the River thereof, 17, The tree of knowledge only forbidden. 19, Adam nameth the creatures. 21, The making of Woman, and institution of marriage.*

AND the heavens and the earth were finished, and all the host of them. And in the seventh day, God had finished his work, which he had made: and he rested in the seventh day, from all his work which he had made. And God blessed the seventh day, and sanctified it: because in it he had rested, from all his work, which God had created and made.

These *are* the generations of the heavens and of the earth, when they were created: in the day *that* Jehovah God made the earth and the heavens. And every plant of the field, before it was in the earth; and every herb of the field, before it grew-up: for Jehovah God had not caused-it-to-rain upon the earth; and *there* was not a man, to till the ground. And a myst went-up from the earth; and watered the whole face of the earth. And Jehovah God formed man, dust of the earth; and inspired his nostrils, with the breath of life: and man was a living soul. And Jehovah God planted a garden in Eden, eastward: and there he put the man whom he had formed. And Jehovah God made to grow-up out of the ground, every tree desirable for sight, and good for meat: and the tree of life, in the midst of the garden; & the tree of the knowledge of good and evil. And a river, went-out of Eden, to water the garden: and from thence it was parted, and was to four heads. The name of the one, Pison: the same *is it* that compasseth, the whole land of Havilah; where there *is* gold. And the gold of that land, *is* good: there *is* Bdelium, and the Beryl stone. And the name of the second river, *•i•on*: the same *is it* that compasseth, the whole land of Cush. And the name of the third river, Hiddekel: the same *is it* that goeth, to the east of Assyria: and the fourth river, is Euphrates. And Jehovah God, took the man: and put him in the garden of Eden; to till it, and to keep it. And Jehovah God, commanded the man, saying: of every tree of the garden, eating thou mayest eat. But of the tree, of the knowledge of good and evil, thou mayest not eat of it: for, in the day thou eatest of it, dying thou shalt die. And Jehovah God said, *It is not good* the man should be, himself alone: I will make for him an help, as before him. And Jehovah God had, formed out of the ground, every beast of the field, and every fowl of the heavens; and brought *them* unto Adam, to see what he would call them: and whatsoever Adam called each living soul, that *was* the name thereof. And Adam called names, to all cattle, and to the fowl of the heavens, and to every beast of the field: but for Adam, he found not an help, as before him. And Jehovah God, caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed-up the flesh in the stead thereof. And Jehovah God, built *the* rib, which he had taken from Adam, to a woman: and he brought her, unto Adam. And Adam said; This now, *is* bone of my bones, and flesh of my flesh: she shall be called Woman, because she was



taken out of Man. Therefore shall a man leave his father and his mother: and he shall cleave to his wife, and they shall be one flesh. And they were both of them naked, Adam and his wife: and they were not ashamed-of-themselves.

### Annotations.

*Finished:]* or, *all-done, perfected.* *host:]* or, *army;* called in Hebrew *Saba*, which meaneth, *an army standing in order, or battle ray.* The Greek here translatheth it, *garnishing, or furniture.* Hereby is meant all creatures in the earth and heavens, which stand as an army, *servants* to the Lord, Psal. 119. 91. and by him *commanded,* Isaiah 45. 12. The Angels are of this army, 1 King. 22. 19. and are called *the multitude of the heavenly host,* Luke 2. 13. 15. and they were (by likelihood) created with the heavens, in the first day, because those *morning stars* and *sons of God,* did sing and shout, when God laid and fastened the foundations of the earth, Job 38. 4. 6. 7. The stars, and furniture of the visible heavens, are also God's *host,* Isaiah 34. 4. Deut. 4. 19. and the *stars in their courses, fought against Sisera,* Judge. 5. 20. The Israelites coming out of Egypt, are called the *Lord's hosts,* Exodus 12. 41. Hereupon he is often named *the Lord of hosts,* or of *Sabaoth:* and the Apostles in Greek sometime keep the Hebrew name, *Lord of Sabaoth,* Rom. 9. 29. I am. 5. 4. sometime they translate it, *Lord God Almighty,* Revel. 4. 8. from Esa. 6. 3.

Vers. 2. *seventh day:]* The Hebrew *shebang,* (from which the German word, *sieben,* and English *seven,* are derived,) hath the signification of *fullness;* and is a perfect and complete number, after which we begin again with the first day of the week. Therefore *seven,* is used for *many* or a full number, Gen. 33. 3. Lev. 4. 6. 1 Sam. 2. 5. Ier. 15. 9. Prov. 26. 25. And many mysteries are throughout the Scripture, set forth by the number of seven, as in the feasts and sacrifices of Israel, Deut. 16. 3. 8. 9. 15. Num. 28. 19. and 29. 12. 32. especially in the book of the *Revelation.* See also Gen. 21. 31. The Greek interpreters, translated *the sixth day,* for the *seventh,* lest the heathens should think, (mistaking the phrase,) that God wrought upon the Sabbath. *rested:]* or, *sabbathised,* that is, *kept Sabbath:* for of this Hebrew *shebath,* it is called the *Sabbath (or Rest) day.* God *rested (or ceased)* from making more creatures, Exod. 20. 11. Heb. 4. 3. though as touching the preserving, ordering, governing of the world, the Father worketh hitherto, and Christ worketh, John. 5. 17. God's Sabbath, was also his *rejoicing in his works,* Psal. 104. 31. and this the Chaldee paraphrast observed here; saying, *and God delighted the seventh day in his work which he had made, and rested.* This resting, is spoken of God, after the manner of men; and implieth not any weariness in him; for *the Creator of the ends of the earth, fainteth not, neither is weary,* Esa. 40. 28. *work:]* generally put for works; as the Apostle expounds it, in Heb. 4. 4.

Vers. 3. *And God blessed:]* in Exod. 20. 11. it is said, *Therefore God blessed,* that is, because he him-self rested in the seventh day, therefore he blessed and sanctified it unto man; whereupon the Apostle reasoneth, *he that is entered into his rest, he also hath ceased from his own works, as God did from his;* Heb. 4. 10. and he *blessed the seventh day* by giving it this singular privilege, to be a day of rest and holiness, of delight and of feasting unto the world; Exod. 20. 10. 11. Nehem. 9. 14. Isaiah. 58. 13. Levite. 23. 2. 3. Wherefore this day is not described by *evening and morning,* as were the other six, which consisted of light and darkness: but this is *all day (or light;)* figuring out our perpetual joys; Esa. 60. 20. Zach. 14. 6. 7. Revel. 21. 25. And

so the Hebrew Doctors understand it of the world to come: for in *Breshith rabbah* they say; *The blessing of the Lord it maketh rich*, (Prov. 10. 22.) *this is the Sabbath day*, as it is written, *And God blessed the seventh day*, (Gen. 2. 3.) *he calleth the Sabbath, the Blessing of the Lord*, because it is received from the Blessing that is on high: therefore he saith, *it maketh rich*, because it is the abundant wealth of the world, &c, *And if we expound the seventh day, of the seventh thousand of years, which is the world to come, the exposition is, and he blessed, because in the seventh thousand, all souls shall be bound in the bundell of life; for there shall be there, the augmentation of the Holy Ghost, wherein we shall delight ourselves: and so our Rabbin's of blessed memory, have said in their Commentary; God blessed the seventh day, the holy God blessed the world to come, which beginneth in the seventh thousand (of years.) Compare the last note on Gen. 1. 31. sanctified:] or, hallowed: that is, separated it from common use and work, unto his own service alone: that it might be a sign unto men that they should enter into his Rest (or Sabbatism) Heb. 4. 9. and that the Lord their God doth sanctify them, Ezek. 20. 12. and thus the Sabbath was made for man, Mar. 2. 27. and made] Heb. to make: that is, to exist & be, and that perfectly and gloriously, as by divine power of creation. Or rather created and made, perfectly and excellently: for so the Hebrew phrase may be explained, as in 1 Chro. 13. 9. Uzzah put forth his hand to hold the Ark, for which in 1 Sam. 6. 6. is said, and held it: So in Exod. 17. 10. Making also is often used for perfecting, polishing, magnifying, Exod. 36. 2. Ezek. 41. 18. 19. 1 Sam. 12. 6. Psalm 118. 24. The Greek translateth, which GOD had begun to make.*

V. 4. *the generations:]* the Greek turneth it, *the book (or story) of the generation*, that is, of the procreation or making of the world, and of the accidents that fell out in time after. So other scriptures speak of the *begetting and gendering* of the dew and frost, Job 38. 28. 29. of the *bearing and bringing forth* of the earth, Psal. 90. 2. and of that which *a day may bring forth*, Prov. 27. 1. *the day:]* that is, *the time*: so *day* is used for the *time* wherein anything is done; as the *day of salvation*, 2 Cor. 6. 2. *this thy day*, Luk. 19. 42. and sundry the like. *Jehovah:]* This is God's proper name, Exod. 15. 3. the force whereof is opened in Rev. 1. 4. 8. & 11. 17. & 16. 5. by *He that is, that was, and that will be*, (or, *is to come*.) It cometh of *Havah, he was*: and by the first letter *I*, it signifieth, *he will be*, and by the second *Ho*, it signifieth *he is*. This the Hebrew Doctors acknowledge, for R. Bechai, (on Exodus, fol. 65) saith, that *these three times, past, present, and to come, are comprehended in this proper name [Jehovah,] as is known unto all*. It implieth also, that God hath his *being* or existence, of him-self, before the world was, Esa. 44. 6. that he giveth *being* unto all things: for in him, they both are and consist, Act. 17. 25. that he giveth *being* to his word, effecting whatsoever he speaketh, Exod. 6. 3. Esa. 45. 2. 3. Ezek. 5. 17. And thus it differeth from *Adonai Lord*, which is God's name, of his sustentation and dominion: whereas *Jehovah* is his name of existing or being, to which agreeth that name *Ehjah, I am*, (or *Will be*) Exod. 3. 14. and *Jehovah*, Gen. 15. 2. and *Yah*, Exod. 15. 2. Howbeit the Greek version, turneth *Jehovah Lord*, as well as *Adonai*: and the New Testament often followeth the same: as, *the Lord said to my lord*, Math. 22. 44. for that which is in Hebrew, *Jehovah said to my lord*, Psal. 110. 1. and many the like, Which is to be observed in the Apostles writings, for the understanding of sundry speeches: as Ro. 10. 9. *if thou shalt confess that Jesus is the Lord*: that is, *Jehovah* (as he is named in Ier. 23. 6.) So in 1 Cor. 12. 3 *no man can say that Jesus is the Lord*, (that is, *Jehovah*) *but by the holy Ghost*. Many times they use God, instead of this name *Jehovah*,

as 2 Sam. 7. 3. *Jehovah* is *with thee*: for which in 1 Chron. 17. 2. is written, *God is with thee*: 2 King. 11. 10. the house of *Jehovah*: for which, in 2 Chron. 23. 9. is, the house of *God*. So, the mouth of *Jehovah*, Deut. 8. 3. is interpreted, the mouth of *God*, Math. 4. 4. and *belief in Jehovah*, Gen. 15. 6. is *belief in God*, Rom. 4. 3. I am. 2. 23. *Jehovah* hath given me, Esa, 8. 18. is, *God* hath given me, Heb. 2. 13. And this is the name not only of *God the Father*, but also of the *Son*, and of the *Holy Ghost*, as in John. 12. 40. 41. Acts 28. 25. 26. compared with *Isaiah*. 6. The Jews at this day, hold it unlawful to be pronounced so as it is written: but read *Adonai Lord*, for it. But in the sanctuary they grant it was pronounced, when the Priest blessed the people, according to the law in Num. 6. 23.—27. *Talmud in Sotah, ch. 7. fol. 37.*

Verse 5. *plant:] or tree*, as the Chaldee interprets it. A general word, therefore the Greek translatheth it *green thing. before it was]* or, *which was not yet*: neither should have been, had not *God* made them by his word: who still causeth such things to grow, Psal. 104. 14. *caused it to rain:]* which rain, is the ordinary means to make the earth fruitful: Job 38. 26. 27. Heb. 6. 7. And this is spoken of *God*, because none but he, can give rain, Ier. 14. 22.

Verse 6. *And a mist:] or, vapor*: the Chaldee calleth it *a cloud*: the Greek, *a fountain*. As being the original matter of the rain: for by vapors ascending from the earth and sea, rain is engendered, and poured out on the earth, Psalm 135. 7. Amos 5. 8. 1 King. 18. 44.

V. 7. *formed man]* or, *the earthly man, Adam*. Hereupon it is said: *we are the clay, and thou (Lord) our former, (or potter:)* Esa. 64. 8. *dust:] or, mould*: that is, *of the dust*, as Eccles. 3. 20. but the speech is forcible, noting man's base original, whereof he was after put in mind, Gen. 3. 19. and we all, Eccles. 12. 7. Hereupon Paul saith, *the first man was of the earth, dustie*, 1 Cor. 15. 47. and we are said to  *dwell in houses of clay*, and to have our  *foundation in the dust*, Job 4. 19. *inspired:] or, blew*. This showeth man's spirit not to be of the earth as his body; but of nothing, by the insufflation of *God*: and so differing from the spirit of beasts, as Solomon observeth, Eccles. 3. 21. This word is used also, when *Christ* (for to make men new creatures by the preaching of the Gospel,) inspired his Apostles, with the holy Ghost, John. 20. 22. The Rabbin's say: *The form of the soul (of man) is not compounded of the elements, &c. but is of the Lord from heaven. Therefore when the material body, which is compounded of the elements, is separated, and the breath perisheth because it is not found but with the body, and is needful for the body in all the actions thereof; this (essential) form is not destroyed, &c. but continueth forever, even forever and ever. This is that which Solomon by his wisdom said, (in Eccles. 12. 7.) and dust shall return unto the earth as it was, and the spirit shall return unto God, who gave it.* Maimonides in *Misn. in Iesudei hatorah, ch. 4. s. 9. breath of life:] or, spirit of lives*: whereby is intimated one spirit or soul to be in man, which hath sundry faculties and operations. The *breath* here is in Hebrew, *Neshamah*, which hath affinity with *Shamajim heavens*: usually it signifieth either the breath of *God* or of men, not of other things: and so it is put for man's *mind*, or reasonable *soul*: and the Latin word *Men's, mind*, is of the same consonant letters that the Hebrew, and of it derived. And this *Mind* is the *Lord's candle, searching all the toward rooms of the belly*, Prov. 20. 27. The Hebrew *lives*, is by the holy Ghost translated in Greek, *life*, Act. 2. 28. from Psal. 16. 11. and it is so ⟨∅⟩ in the form plural, because in life, there are ma ⟨...⟩ operations, changes, occurrences, &c. that do fall out. *and men:] or Adam*: which Paul openeth thus, *the first man*

*Adam:* 1 Cor. 15. 45 was,] or, was to, that is, become a living soul. The word to, as it is often expressed, so is it sometime omitted in the Hebrew text as  $\langle \diamond \rangle$  Chron. 18. 21. I will be to (or for) a lying spirit: which in 1 King. 22. 22. is written, *I will be a lying spirit: unto this living soul*, Paul opposeth *the second Adam*, Christ, who is a *livemaking spirit*, 1 Cor. 15. 45. where he compareth *living* or *quick*, with *livemaking*, or *quicken*; & *soul*, with *spirit*: as also the *souly* (or *natural*) body, with the *spiritual*, verse 44. 46. So by *living soul*, here is meant, the natural estate of life in this world, where men do eat and drink, procreate children, &c. which in the world to come, shall be otherwise, when this *animalitie*, or *souly state*, shall be changed into *spiritualtie*. As for the term of this our *souly*, or *natural life*, it dureth while our *breath is in us*, and the *spirit of God in our nostrils*, Job 27. 3. for the *breath of the Almighty, giveth us life*, Job 33. 4. And here, for a *living soul*, the Chaldee translatheth *speaking*, that is, *reasonable*, because man hath a *soul reasonable*, whereby he speaketh: so differing from dumb beasts, Psal. 32. 9. 2 Pet. 2. 16. The Hebrew Doctors say, *the form of the inferior Adam, mystically signified the form of the superior Adam*: R. Menachem on Gen. 5. 1. The mystery is opened by the Apostle thus, *The first man, is of the earth, earthly: the second man, is of the Lord from heaven*: 1 Cor. 15. 47.

V. 8. *a garden*:] called hereupon, *the garden of Jehovah*, Gen. 13. 10. the Greek translatheth it a *paradise*, which name is borrowed from the Hebrew, *pardese*, that signifieth an *orchard*, Song. 4. 13. Eccles. 2. 5. This place for the pleasantness of it, is made a figure of heaven, named, *paradise*, in Luk. 23. 43. 2 Cor. 12. 4. It is also applied to the Church of Christ, Revel. 21. & 22. So the Hebrew Doctors gathered from Song. 4. 12. that this *garden signified the Church of Israel*: R. Menachem, on Gen. 2. 8. *in Eden*:] a country in the upper part of Chaldea, mentioned in Esa. 35. 12. Ezek. 27. 23. and other where. *Eden* signifieth *Pleasure*, (of it, the Greeks name *Pleasure, Hedone*.) and the name showeth it to be the pleasantest part of the world: wherefore comparisons are made by it, Esa. 51. 3. Ezek. 31. 16. 18.

Vers. 9. *desireable*:] that is, goodly, pleasant, tall, excellent: as Cedars and the like. See Ezek. 31. 8. 9. 18. *tree of life*:] which was continually flourishing and fruitful: unto which the scripture seemeth to have reference, in describing the spiritual Paradise under the Gospel, mentioning *the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations*, Rev. 22. 2. This was unto Adam a symbolical tree, a sign not only of a blessed natural life in Paradise for a time, but of a spiritual life after in Heaven forever, if he continued in obedience to his Creator. For as *the bread of life*, is that which giveth life eternal to them that eat of it, John. 6. 48. 50. 51. so this *tree of life* signified the like, as God himself after showeth, Gen. 3. 22. Compare also Prov. 13. 12. *midst of the garden*:] the Greek saith, *of the paradise*: which the Holy Ghost followeth in Rev. 2. 7. saying, *to him that overcometh, I will give to eat of the tree of life, which is in the midst of the Paradise of God*. The word *midst* often signifieth no more then *within*; as in Gen. 41. 48 *amidst* the same City, that is, *within* the same. So, *in the midst of thorns*, Luke 8. 7. is, *among* (or *into* the) *thorns*, Mat. 4. 7. And the tree of knowledge is said also to be in the *midst* of the garden, that is, *within* it, Gen. 3. 3. *the knowledge of good and evil*:] so named, because of God's law which forbad man to eat of this tree, should teach what is good and evil; be a rule of obedience, showing man's goodness and righteousness if he did obey, (as Deut. 6. 25.) or his evil, if he did transgress: for the *knowledge of sin*, is by *the law*, Rom. 3. 20. Also *knowledge* is

used for *sense*, or *experience*, Gen. 12. 12 Song 6. 11. Isaiah 59. 8. and sometime for most near union and conjunction, Gen. 4. 1. and this tree might so have the name of the event, because Adam by eating of it, brought evil into the world, was commingled and defiled with it, and felt the misery of it in his own conscience & experience, Gen. 3. 6. 7. The Greek translatheth, *a tree to know that which may be known, of good and evil*: and the Chaldee thus, *a tree of whose fruit they that eat, shall know the difference between good and evil*. So in Targum Yerushalmi likewise.

Vers. 10. *to water*] From this river, and the use of it in Paradise, the Scripture speaketh of God's spirit, and graces in his Church: as, *the pure river of the water of life*, Rev. 22. 1. *the river of God full of waters*, Psal. 65. 10. *the river, whose streams make glad the city of God*, Psal. 46. 5. See John 7. 38. 39. *was to,*] that is, *became into four heads*, meaning four beginnings of other rivers.

Vers. 11. *Pison:*] or, as in the Greek, *Phison*: it is so called of the *multitude* or *increase* of waters. The Scripture elsewhere speaketh not of it. *compasseth:*] This word is sometime used for turning and passing along by, though not round about; as in Ios. 15. 3. and 16. 6. where the Greek translatheth it *perieleusetai*, *pass by*: and so it may be taked here. *Havilah:*] in Greek, *Evilat*. This was the name of two men, one the son of *Cush*, the son of *Cham*, the son of *Noah*, Gen. 10. 7. the country where he dwelt, was called by his name, and that is it here mentioned, and after in Gen. 25. 18. 1 Sam. 15. 7. Another *Havilah* was the son of *Ioktan*, the son of *Heber*, of the race of *Sem*, son of *Noah*, Gen. 10. 29. His country befell him in the East Indies.

Vers. 12. *good:*] that is, *fine*, *precious*: so in 2 Chr. 3. 5. *Bdelium:*] the name of a tree, and of a sweet gum that runneth from it. The Hebrew name is *Bedólach*: and some think it to be a kind of Pearl: the *Manna* was like unto it, and the color white, Num. 11. 7. Exod. 16. 31. *Beryl:*] a precious stone, called in Hebrew *Shoham*: which the Greek in Exod. 28. 20. translatheth a *Beryl*; the Chaldee calleth it *Burla*, and the Arabic *all Belor*. On two of these stones, the names of the twelve Tribes were graven, and borne on the high Priests shoulders, Exod. 28. 9. 10. see the notes there.

Vers. 13. *Gihon:*] in Greek, *Geon*: a river about the land of *Cush*. There was also another river *Gihon* in Canaan, near Jerusalem, whereof see 2 Chron. 32. 30. *Cush:*] the son of *Cham*, the son of *Noah*, Gen. 10. 6. whose posterity in these parts of the world are called *Ethiopians*: and so the Greek here translatheth *Ethiopia*.

Vers. 14. *Hiddekel:*] The signification of this [unspec \2] word is of *sharpness* and *lightness*: for it was a swift running river. The Greek translatheth it *Tigris*, the *Tigre*, which is the name of a beast very light of foot, as Pliny showeth, in b. 8. chap. 18. *Tigris* also in the Medes and Persian tongue, signifieth *an arrow*, saith Pliny, b. 6. ch. 27. and Q. Curtius b. 4. speaking of this violent River. By it, Daniel saw visions of God, Dan. 10. 4. The Chaldee calleth it *Diglat*: whereupon the Latins also named it *Diglato*; Pliny in b. 6. ch. 27. *Assyria:*] in Hebrew *Assur*: he was the son of *Sem*, the son of *Noah*, Gen. 10. 22. of whom, his country was called *Assyria*, famous through all the Scripture; which usually nameth countries and posterities, by the names of the first inhabitants and parents. See the notes on Gen. 12. 10. and 19. 37. *is Euphrates:*] Hebr. *it is Phrath*; which river the New Testament calleth *Euphrates*, Rev. 9. 14. It

hath the name of *Encrease*: for the waters thereof wax mighty, by snow melting from the mounts of Armenia, and do make the country fruitful. This is called *the great river*, Deut. 1. 7. and 11. 24. Rev. 9. 14.

Vers. 15. *garden:]* in Greek, *paradise. to till:]* or, *dress*: the Greek saith, *to labor it*. The Hebrew Doctors apply this mystically to Adams labor in, and keeping of God's law: *Pirke R. Eliezer chap. 12*. And that the moral law, and work thereof, was written in his heart, is manifest: seeing the same yet remaineth in the corrupted harts of men, Rom. 2. 14. 15.

Vers. 16. *commanded:]* Besides the law of nature, graven on Adams heart, whereby he was bound to love, honor and obey his Creator: God here giveth him (for a trial of his love,) a significative law, concerning a thing of it self indifferent, but at the pleasure of God made unlawful and evil for man to do; that by observing this outward rite, he might testify his willing obedience unto the Lord. See 1 Sam. 15. 22. 23. *eating thou mayest eat:]* that is, *mayest (or shalt) freely eat*: thus God first showeth his love and liberality, before he makes any restraint. The doubling of words is often used in Scripture, for more earnestness and assurance, and in things to come, for to signify speedy performance, Gen. 41. 32. Sometime God altereth this manner of speaking, into other the like; as 2 King. 14. 10. *smiting thou hast smitten*; for which in 2 Chron. 25. 19. is written, *thou sayest, loe I have smitten*. So, *Building I have built*, 1 King. 8. 13. or, as in 2 Chron. 6. 2. *and I, I have built*. Sometime the doubling of the word is omitted; as, *hath any delivering delivered?* 2 King. 18. 33. which another Prophet writeth thus, *hath any delivered?* Isaiah 36. 18. In translating also, God useth sometimes the phrase which we follow here; as in Heb. 6. 14. *blessing I will bless thee, and multiplying I will multiply thee*: translated into Greek from Gen. 22. 16. *Seeing I have seen*, Act. 7. 34. from Exod. 3. 7. Sometime otherwise; as, *shot through with darts*, Heb. 12. 20. for that which is in Hebrew *shooting shot through*, Exod. 19. 13.

Vers. 17. *But of:]* Heb. *And of: and*▪ is often used for *but*: so translated in the Greek version, Isaiah 10. 20. and by the holy Ghost in the New Testament; as 1 Pet. 1. 25. from Isaiah 40. 8. Heb. 1. 11. 12 from Psal. 102. 27. 28. So here again, in verse. 20. and in Gen. 3. 3. and 42. 10. and in many other places. 〈◊〉 *thou mayest not,]* or *thou shalt not eat*. This law was given both to the man and woman; which were both called *Adam*, Gen. 5. 2. and the woman confesseth so much, Gen. 3. 3. and the Greek version here manifesteth it, saying, *ye shall not eat. dying thou shalt die:]* that is, *shalt surely and soon die*; or, as the Greek translateth, *ye shall die the death*. Under the name of *Death*, the Scripture comprehendeth, *deadly plagues*, as the punishment of Egypt with Locusts, is called a *death*, Exodus 10. 17. Also, inward astonishments, fears, &c. as Nabal's *heart died* in him, 1 Sam. 25. 37. Likewise outward deadly dangers, and miseries; as Paul was *in deaths oft*, 2 Cor. 11. 23. It is also used for *death in sin*, when men are *alienated from the life of God*, Ephes. 2. 1. and 4. 18. And for the dissolution of man's soul and body, which we commonly call death, when the *soul (or spirit) goeth out* of the man, Gen. 35. 18. Psal. 146. 4. And finally, *death* is the perdition of body and soul in hell, which is *eternal perdition from the presence of the Lord*; and called, *the second death*, Mat. 10. 28. 2 Thessal. 1. 9. Rev. 20. 6. 14. These, and whatsoever else mortality, misery, death, the Scriptures mention: are implied in this judgment here threatened upon disobedience, Rom.

5. 12. beside miserable *bondage* under him which hath *the power of death, that is the devil*, Heb. 2. 14. 15. On the contrary, here is implied upon condition of his obedience, the promise of eternal life, whereof the *tree of life* was a sign, Gen. 3. 22. So Paul opposeth *death*, as the *wages of sin*: and *eternal life*, as the *gift of God*: which now since man's fall, is only by Christ, who giveth us to eat of the tree of life: Rom. 6. 23. Rev. 2. 7. The Hebrew Doctors also say, *After the opinion of our Rabbin's of blessed memory, if [Adam] had not sinned, he had never died; but the breath which he was inspired with, of the most high blessed God, should have given him life forever, and the good will of God, which he had in the time of his creation, had cleaved unto him continually, and kept him alive forever*, R. Menachem, on Gen. 2. 17.

Vers. 18. *himself alone*:] or, *alone*, as the Greek translatheth it: so 1 King. 19. 10. I am left *myself alone*: for which Paul saith, I am left *alone*, Rom. 11. 3 God who made other creatures male and female together, did not so in mankind: which Paul observeth, saying, *Adam was first formed, then Eve*, 1 Tim. 2. 13. making it one reason of the woman's subjection. *as before him*.] the Greek here translatheth it, *according to him*; and in the 20. verse, *like unto him* meaning, one that should be as his second self, like him in nature, knit unto him in love, needful for procreation of seed, helpful in all duties, present always with him, and so very meet and commodious for him. The Apostle hence gathereth another reason of the woman's subjection, in that *the man was not created for the woman, but the woman for the man*, 1 Cor. 11. 9.

V. 19. *them unto Adam*:] or, *unto the man*: but the Greek version keepeth the Hebrew name *Adam*, & addeth the word *them*, for to make the sense plain. So the holy Ghost sometime doth, in repeating matters; as, *he blessed and brake*, Mat. 14. 19. that is, *and brake them*, Luke 9. 16. *Shew to the Priest*, Mar. 1. 44. that is, *show thyself*, Mat. 8. 4. See also Gen. 31. 42. *would call them*:] or, *call it*, that is, *every of them*. This showeth God's bounty, in giving man dominion over all earthly creatures, Psal. 8. for the giving of names, is a sign of sovereignty, Numb. 32. 38. 41. Gen. 35. 18. and 26. 18. It manifesteth also *Adams* wisdom, in naming things presently according to their natures; as the Hebrew names by which he called them, do declare.

Vers. 20. *he found not*,] that is, the man found not a meet help for himself, among all the creatures; therefore the woman when she was made, was the more acceptable. Or, as the Greek translatheth, *there was not found an helper like unto him*. So in Gen. 15. 6. *he imputed it*, is translated, *it was imputed*, Rom. 4. 3. See also Gen 6. 20. and 16. 14.

Vers. 21. *a dead fleepe*:] This the Greek calleth *an ecstasy*, or *trance*; which the Scriptures show to have fallen also on men, when they did see visions of God, as Gen. 15. 12. Act. 10. 10. In such *deep-sleep*, the senses are all bound up, as 1 Sam. 26. 12.

V. 22. *built*:] To *build the rib to a woman*, is to make, or create a woman of it, as with a special care, or art, and fit proportion. Hereupon our bodies are called *houses*, Job 4. 19. 2 Cor. 5. 1. And although by *building*, is meant *making*; (as *the Lord will build thee an house*, 1 Chron. 17. 10. is the same that *he will make thee an house*, 2 Sam. 7. 11.) yet by the many words used in the generation of man-kind, as *creating*, Gen. 1. 27. *making*, Gen. 1. 26. *forming*, and *inspiring*, Gen. 2. 7. and now *building*: Moses would set forth this wondrous workmanship, which the Psalmist so laudeth God for, Psal. 139. 14. *he brought*:] God her builder, was also her bringer,

and so her conjoyner in marriage with the man, Mat. 19. 6. and the Scripture noteth a wife, to be a special favor of the Lord, Pro. 18. 22. and 19. 14. He also blessed them together, as Gen. 1. 28. whereby may be seen, how Moses changeth the order in this Chapter; enlarging things here, which before he had touched briefly.

Vers. 23. *This now:] or, this time: this once. flesh, &c.]* Hereby Adam shown, both his thankfulness to God, and love to his wife: and from hence Paul teacheth, that men ought to love their wives as their own bodies, for no man ever *hated his own flesh*, Ephes. 5. 28. 29. The like speeches are used of persons near a kin, that they are their *bone and their flesh*, Gen. 29. 14. Judge. 9. 2. So the Apostle by this, setteth forth Christ's mystical union with his Church, that we are *members of his body, of his flesh, and of his bones*, Ephes. 5. 30. *woman:] or, Mannesse, of Man:* as in Hebrew she is called *Ishah*, of *Ish*: which word *Ish*, hath the signification of *strength* and *valor*: so that the Scripture useth this word, *show yourselves men*, for, *be ye strong*, or *courageous*, Isaiah 46. 8. 1 Cor. 16. 13. And it hath affinity with *Esh*, which in Hebrew is *fire*: for *heat* in man, causeth strength and courage. Therefore as *Adam* is used for base men, borne of *adamah, the earth*: so *Ish* is used for noblemen, Psal. 49. 3. Also *Ish*, is used both for *man* and *husband*: and *Ishah*, both for *woman*, and *wife*: as in the verses following. *out of man:]* The Greek translatheth, *out of her man*; and the Chaldee, *out of her husband*. Hence is a third reason of women's subjection, because *the man is not of the woman, but the woman of the man*, as Paul saith, 1 Cor. 11. 8.

Vers. 24. *leave his father, &c.]* This is a perpetu<sup>a</sup> all law, given of God, as Christ showeth, Mat. 19. 4. 5. and teacheth that the band of marriage, is the nearest conjunction in the world, and all societies rather to be left, then this between man and wife, who may not depart one from another, 1 Cor. 7. 10. 11. as they do depart from their parents, Gen. 24. 58. 59. and 31. 14. Lev. 22. 12. 13. The like is observed in the spiritual marriage, between Christ and his Church, Psal. 45. 11. 12. The Chaldee translatheth it, *he shall leave the bed of his father and mother*. And the Hebrew Doctors gathered from hence a law unto all Adams sons, against unjust carnal copulations, and incestuous marriages, with a man's *fathers wife*, or mother in law; and *with his own mother*; as after, by *he shall cleave to his wife*, (they say) is forbidden any *other man's wife*; and all pollution *with the male*, and likewise *with beasts*, Maimonides in Misn. book 14. treat of Kings: chap. 9. ⟨◇⟩ . 5. *to his wife:] or, to his woman:* for it is the same word *Ishah*, used before in verse 23. and by *his woman*, he showeth there is no lawful conjunction for a man but with one, and she *a wife*, become *his* by marriage. Wherefore all other women, are in this respect called *strangers* to him, Prov. 5. 3. 18. 20. And for *shall cleave*, the Greek saith, *shall be glued*: which word is also in Mar. 10. 7. & maketh against all unjust divorces. *they shall be:]* the Greek translatheth, *they two shall be one flesh*: and so it is alleged in the New Testament, Mat. 19. 5. that hereby a man is restrained from more wives then one: which is to be observed in other speeches of Scripture, wherein like restraint is implied: as, *him thou shalt serve*, Deut. 6. 13. that is, as Christ alledgeth it, *him only*, Mat. 4. 10. Luke 4. 8. So, *but for the Priests*, Mar. 3. 26. which another Evangelist writeth, *but for the Priests only*, Mat. 12. 4. Of like force is that saying, *a man is not justified by the works of the Law, but by the faith of Jesus Christ*; that is, by faith only, Gal. 2. 16. *one:] or, to one flesh*: See verse. 7. This is meant in special, by generation of children: wherefore Paul doth by proportion apply these words even against



unlawful fleshly copulation, 1 Cor. 6. 16. adding a further mystery of our union with Christ, *he that is joined to the Lord is one spirit*, verse. 17.

Vers. 25. *not ashamed:*] thought not themselves in any shameful plight: as a Chaldee paraphrase saith, *they knew not what shame was*. For they being innocent, and adorned with the image and glory of God, had nothing in soul or body, that was defective, miserable, or shameful: but now by sin, *nakedness* in us, is a want, a filthy thing, and a shame, Deut. 28. 48. Rev. 3. 18. For *shame* or *confusion* is the fruit of sin, Rom. 6. 21. the opposite of *joy*, Isaiah 65. 13. and companion of *destruction*, Ier. 48. 20.

### CHAP. III.

1, The Serpent deceiveth Eve. 6, Man falleth, 9, God arraigneth them. 14, The Serpent is cursed. 15, A seed promised that should bruise his head. 16, Mankind is chastised. 21, God clotheth them, 22, and drives them out of Paradise.

NOW the Serpent was subtle, *more* than any beast of the field, which Jehovah God had made: and he said unto the woman; yea because God hath said, ye shall not eat of every tree of the garden. And the woman said, unto the serpent; of the fruit of the trees of the garden, we may eat. But of the fruit of the tree, which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it: lest ye die. And the serpent said unto the woman: ye shall not dying die. For God doth know, that in the day that ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil. And the woman saw that the tree *was* good for meat, and that it *was* a desire to the eyes, and a tree to be coveted to make *one* wise; and she took of the fruit thereof, and did eat: and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they *were* naked: and they sewed-together fig leaves, and made themselves aprons. And they heard the voice of Jehovah God, walking in the garden; in the wind of the day: and Adam and his wife hid themselves from the face of Jehovah God, amongst the trees of the garden. And Jehovah God called unto Adam: and said unto him, where *art* thou? And he said, I heard thy voice in the garden: and I feared, because I *am* naked, and I hid *myself*. And he said, who told thee that thou *art* naked? Hast thou eaten of the tree, which I commanded thee that *thou shouldst* not eat of it? And Adam said; the woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, what *is* this that thou hast done? And the woman said, the Serpent beguiled me, and I did eat. And Jehovah God said unto the serpent; Because thou hast done this, cursed *art* thou above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: He, shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, multiplying I will multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children: and thy desire *shall be* to thy husband; and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, which I commanded thee, saying, thou shalt not eat of it: cursed *is* the

ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. And thorns and thistles shall it bring-forth to thee: and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread; till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wives name Eve: because she was the mother of all living. And Jehovah God made to Adam and to his wife, coats of skin, and clothed them.

And Jehovah God said, Behold the man is *become* as one of us, to know good and evil: And now left he put forth his hand, and take also of the tree of life, and eat, and live forever. And Jehovah God sent him forth, from the garden of Eden: to till the ground, from whence he was taken. And he drove out the man: and he placed at the east of the garden of Eden, Cherubims; and the flame of a sword, which turned-it-self; to keep the way of the tree of life.

### Annotations.

Vers. *SE•int:*] named in English, of *creeping* on [unspec] the earth; but in Hebrew, *nachash*, of *subtle observation, searching, & finding out by experience*, Gen. 30. 27. and 44. 5. The greater serpents are called *dragons*: and *nachash* is sometimes turned in Greek a *dragon*: Job 26. 13. Amos 9. 3. and for it in Hebrew, is put *Tannin*, a *dragon*, Exod. 7. 10. with 4. 3. And in the New Testament, the same thing is called both a *dragon*; and a *serpent*, Rev. 20. 2. *subtle▪*] that is, *prudent* and *crafty*: *prudent* to save and help it self, whereupon it is said, *be prudent as serpents*, Mat. 10. 16. *crafty*, to deceive others, as Paul saith, *the serpent by his craftiness beguiled Eve*, 2 Cor. 11. 3. by which two words, the Scriptures do express the Hebrew here used: which often is taken in the good part, opposed to *simplicity* and *folly*, Prov. 1. 4. and 8. 5. and 14. 15. 18. and 22. 3. *more than:*] the word *more* is usually omitted in the Hebrew, as easy to be understood: yet sometimes is expressed, as in Est. 6. 6. And the holy Ghost setteth it down in Greek, when it wanteth in Hebrew, as in Gal. 4. 27. from Isaiah 54. 1. *many are the children of the desolate, more than of the married*: in Isaiah 54. 1. the word *more* is not written. So the Greek version in this place addeth it: though sometime the Greek also wanteth it, as Gen. 38. 26. Luke 18. 14. *He said:*] Whereas *beasts* are known in nature to be speechless (and the Scripture confirmeth it, 2 Pet. 2. 16) because they want reason or understanding, Psal. 32. 9. Iud. v. 10. Moses under the name of the *serpents speaking*, closely meaneth *Satan*, who opened the serpents mouth, and caused it to speak with man's voice, as the Lord by an Angel opened the mouth of Balaam's Ass, Num. 22. 22. 28. 2 Peter 2. 16. And so the Hebrew Doctors write, that the unclean spirit *Sammael* (the devil) *was united with the serpent*: R. Menachem on Gen. 3. And, *as a man possessed with an evil spirit, all the works that he doth, and all the words that he speaketh, are not but by the reason of the evil spirit that is in him: so the serpent, all the works that he did, and all the words that he spake, he spake not, neither did, but by the reason of the Devil*, Pirke R. Eliezer, chap. 13. The Angels (of whose creation we spake before, on Gen. 2. 1.) being *spirits*, and a *flaming fire*, Psal. 104. 4. excellent in wisdom, and mighty in strength, 2 Sam. 14. 20 Psal. 103. 20. they many of them, (having one for principal,) did sin against God, Mar. 5. 9. Mat. 25. 41. 2 Pet. 2. 4. by *not abiding in the truth, nor keeping their first estate, but leaving their own habitation*, John 8. 44. Jude 6. and are now still called, of their *cunning* and *knowledge*, *Daemons*, Mar. 5. 12. of their mighty strength, *principalities and powers*, Col. 2. 15. of their

calumniation and enmity to God and his creatures, they are named *the malicious*, the *Devil*, and *Satan*, 1 John 2. 13. 1 Pet. 5. 8. Mat. 4. 8. 10. And the Devil speaking by this Serpent, is therefore called *the great dragon, that old Serpent, which deceiveth all the world*, Rev. 12. 9. And as him-self stood not in the truth, but *sinned from the beginning*, 1 John. 3. 8. so soon upon man's creation he overthrew him; and is therefore said to be *a mankiller from the beginning*, John. 8. 44. And man's fall and misery, is here immediately joined to his creation, and seating in Paradise. Also the Hebrew Doctors hold; that nothing here mentioned was done after the six days of the creation: *all our wisemen do agree, that this whole matter was done the sixth day*, saith Maimonides, in Moreh. Nebuchim, chel. 2. per. 30. *the woman:] the weaker vessel*, 1 Pet. 3. 7. whom Satan thought the more easily to deceive, and so did: as Paul observeth, *Adam was not deceived, but the woman being deceived, was in the transgression*, 1 Timoth. 2. 14. 2 Corinth. 11. 3. So the Serpent set upon Christ, in his hunger and infirmity, Matthew. 4. 2. 3. *Yea:] or, Moreover:* it is a word proceeding from an earnest mind; and usually it is an addition to something spoken before. So it is likely the Serpent had uttered words against God, the sum whereof is in this speech. A like phrase is in 1 Sam. 14. 30. *because God hath:] or, hath God indeed said?* So the Chaldee paraphrase translatheth, *in truth*, (that is, *Is it true*) *that God hath said?* and the Greek, *why is it that God hath said?* In this understanding, Satan beginneth with a question, as when by his servants, he sought to have taken Christ in his talk, Luke 20. 20. 21. 23. The temptation is directly against God's word; which as it was that whereby the world was made and existed Psal. 33. 6. 2 Pet. 3. 4. so by it *all things* are upholden, or carried, Heb. 1. 3. and if God's word had abidden in Eve, she had overcome the wicked one, 1 John. 2. 14. So Satan began the assault upon Christ, taking occasion at the word of God, (*this is my son*, Mat. 3. 17) saying, *If thou be the Son of God*, Mat. 4. 3. *of every tree:] or, of all trees:* but the Hebrew word for *all*, is sometime used for *everyone*, sometime for *any one*, as Psal. 143. 2. so the Serpents speech was doubtful, and bent to deceive. And as here he assailed the woman about food, so he began with Christ, Mat. 4. 3.

Vers. 2. *Trees:]* in Hebrew, *tree:* so in verse. 7. *leaf*, for *leaves*. This the Scripture openeth, as *parable*, Psal. 78. 2. is expounded *parables*, Mat. 13. 35. *heart*, Psal. 95. 8. for *hearts*, Heb. 3. 8. *work*, Psal. 95. 9. for *works*, Heb. 3. 9. And in the Hebrew text it self; as, *spear*, 2 King. 11. 10. for *spears*, 2 Chron. 23. 9. *ship*, 1 King. 10. 22. for *ships*, 2 Chr. 9. 21. See also Gen. 4. 20.

Vers. 3. *lest ye die:] or, (as the Greek translatheth) that ye die not.* This manner of speech doth not always show doubt, but speaks of danger, and to prevent evil: as Psal. 2. 12. *lest he be angry:* Gen. 24. 6. *lest thou bring*, for, *that thou bring not*. So Mar. 14. 2. *lest there be an uproar*, for, *that there be not an uproar*, Mat. 26. 5. Yea sometime it rather affirmeth a thing, *lest Hezekiah deceive*, Esa. 36. 18. for which in 2 King. 18. 3. is written, *for he deceiveth you*. So, *lest they faint in the way*, Mat. 15. 32. that is, *they will faint*, Mark. 8. 3.

Vers. 4. *not dying die:]* that is, *not surely die:* the Greek translatheth, *not die the death*. Here he impugneth the certainty of God's word, which had threatened assured death, Gen. 2. 17. And thus the Devil was *a liar*, and *the father thereof*, John. 8. 44.

Vers. 5. *in the day:]* that is, presently: so he opposeth present good, unto the present evil threatened of God. Whom he also calumniateth, as of ill will, he had forbidden them this

tree. *then your eyes, &c.*] By an ambiguous deceitful promise, he draweth her into sin: for by *opening of eyes*, she understood a further degree of wisdom, as the like speech importeth, Acts 26. 18. Eph. 1. 18. but he meant, a seeing of their nakedness, and confusion of conscience, as fell out immediately, Gen. 3. 7. 10. The Hebrew phrase is, *and your eyes*: but *and*, is often used for *then*; as Mark 14. 34. *And* he saith: which another Evangelist writeth, *Then* saith he; Mat. 26. 38. so Mark 15. 27. *and* they crucify, Mat. 27. 38. *then* were crucified: and many the like. as *God's*] This the woman understood of the Father, Son, and Holy Ghost, as appeareth by the words of God himself in v. 22. but the tempter might mean it also of the *Angels*, which had sinned, (for *Angels* are called *God's*, Psal. 8. 6.) who of their *knowledge* are named *Daemons*, and have woeful experience of the good which they have lost, and the evil wherein they lie. The Chaldee saith, as *princes*: and Devils are also called *principalities and powers*, Col. 2. 15. Another Chaldee paraphrase, which goeth under the name of Jonathan, for *God's*, translatheth *Angels knowing, &c.*] the name before given to this tree, Gen. 2. 17. the serpent here wresteth to a wrong sense: as if to *know good and evil*, were to be *like God* himself, & that the eating of the fruit, would work such an effect: whereas the tree was so called for another cause. See Gen. 2. 9.

Vers. 6. *saw:*] that is, looked upon with affectation. So Achan *saw* and *coveted*, and *took*, Ios. 7. 21. *a desire:*] or *a lust*, that is, most pleasant, and to be desired. *to make one wise:*] or, *to get prudency*, and so prosperity and good success thereby; as the Hebrew word often signifieth. According to these three things which the woman (by false suggestion) saw in the tree, for *meat*, for *the eyes*, and for *prudency*: the Apostle reduceth all that *is in the world* (and *not of the father*,) to the *lust of the flesh, the lust of the eyes, and the pride of life*, 1 John 2. 16. With which we may also compare the three temptations of Christ, Luke 4. *she gave:*] together with words to move and persuade him: for he is said to have *hearkened to her voice*, verse. 17. *he did eat:*] so the sin was accomplished that brought death into the world, as God threatened, Gen. 2. 17. and the death is gone over all men, for that all have sinned; and by the disobedience of one, the many are made sinners, Rom. 5. 12. 19. By *eating*, the Scripture elsewhere signifieth the committing of sin, Prov. 30. 20. Again, by eating, sin and death are done away, and life restored in Christ, John. 6. 50.—54. whom Satan sought to have drawn into sin also by eating, but was defeated, Mar. 4. 2. 3. 4. This first sin of man, is called in respect of himself an *offense* or *fall*; because by it, he fell from his good estate: in respect of God, it was *disobedience*; as unto whom hereby he denied subjection, and renounced obedience, Roman. 5. 18. 19. Neither was it his own sin only, but the common sin of us all his posterity, which were then in his loins; for by this *one man's disobedience many were made sinners*, Rom. 5. 19. and *in Adam all die*, 1 Cor. 15. 22.

V. 7. *naked:*] both in body and soul, which were bereaved of the image of God, deprived of his glory, & subjected to inordinate lusts, and thereupon to shame: of which nakedness the Scriptures often speak, as Ex. 32. 25. Ezek. 16. 22. Rev. 3. 17. & 16. 15 Hos. 2. 3. 2 Cor. 5. 3. *Sewed:*] that is, *fastened together*, by twisting and plating the leaves and twigs, for to gird about them. *fig leaves:*] in Heb. *leaf*, or *branch*, as we english the word in Neh 8. 15. and as the Greek translatheth it in Ier. 17. 8. This was to cover, not to cure their filthy nakedness: therefore in v. 10. they nevertheless do hide themselves for shame. The like natural

hypocrisy, is elsewhere compared to the *Spiders web*, Isaiah 59. 5. 6. And the *figtree* which had leaves & no fruit, was cursed of Christ, and withered, Mat. 21. 19. *aprons:]* named in Hebrew of *girding* about the loins. So Peter when he was naked, girded a garment on him, John. 21. 7. And those parts of the body which serve for generation, were then, and still are most shameful, and studiously covered; because sin is become natural, and derived by generation, Psalm. 51. 7. Gen 5. 3. Therefore circumcision (the sign of regeneration,) was also on that part of man's body, Gen. 17. 11.

Vers. 8. *the voice of Jehovah:]* this sometime signifieth any noise or sound, Ezek. 1. 24. sometime the thunder, Exod. 9. 28. 29. sometime God's distinct voice like thunder, as John. 12. 27. 28. 29. *walking:]* this by the Greek is referred to *God walking*: it may also be meant of the *voice*, which is said to *walk*, or *go on*, when it increaseth more and more, Exod. 19. 19. *the wind:]* by the Greek version, this was the *eventide*▪ So in the evening of the world, at the last day, the Lord shall descend from heaven, with a showt, with the voice of the Archangel, and with the trumpet of God, &c. 1 Thes. 4. 16. *hid themselves:]* through conscience and feeling of their sin and misery, and for fear of God's Majesty, verse. 10. Howbeit, *there is no darkness, nor shadow of death, where the works of iniquity may hide themselves*: Job 34. 22. Amos 9. 3. Psalm. 139. 7. 8. 9. Prov. 15. 3. Ier. 23. 24. *from the face:]* or, *the presence*, that is, for fear of the Lord's coming.

Vers. 10. *feared:]* or, *was afraid*: this fear was a terror through feeling of God's wrath for sin; as Israel also felt in themselves, when they heard the voice of God at mount Sinai, Ex. 20. 18. 19. 20. It was such as had *torment* with it, which *who so feareth, is not perfect in love*, 1 John 4. 18. and proceeded from the *spirit of bondage*, Rom. 8. 15. Otherwise, there is also a fear, which proceedeth from the spirit of adoption, and accordeth well with love and comfort, 1 Pet. 1. 1. 17. Psalm. 2. 11. and 147. 11. Ier. 32. 39. 40. Prov. 19. 23. This fear, if Adam had kept, he had eschewed evil, Prov. 16. 6 *am naked:]* he dissembleth the main cause, which was his sin: pure nakedness was God's creature, and he was *naked* before, without *fear* or *shame*, Gen. 2▪ 25.

Vers. 12. *thou gavest:]* Adams confession is mixed with excuses; and further evils: asking no mercy, but charging the woman, and God himself, with the cause of his fall. *The foolishness of man, perverteth his way, and his heart fretteth against the Lord*: Prov. 19. 3.

Vers. 13. *what is this:]* or, For *what?* that is, *Why hast thou done this*▪ [unspec 13]

Vers. 14. *unto the serpent:]* unto the beast and the devil; which together were the means to draw into sin, verse. 1. and therefore are joined as one here <...> the punishment. *cursed:]* this is contrary to *blessed*, Deut. 28. 3. 16. and as to *bless*, is to *say well* <◇> my; so to *curse*▪ is to *say evil*: so expounded by the holy Ghost: as, *thou shalt not curse the Ruler*, Exod. 22. 28. which Paul citeth thus, *thou shalt not speak evil of the Ruler*, Act. 23. 5. And as God's word is one with his deed; so his *curse* is the pouring out of evils upon the creatures for sin, unto their perdition, Deut. 28. 20. &c. So the fig-tree being cursed, withered, Mark. 11. 21. the children cursed, were torn of beasts, 2 King. 2. 24. And that the devil was implied under this curse, the Hebrew Doctors have acknowledged, saying of God, that *he brought those three, and decreed against them the decrees of judgment, and did •ast Sammael* (the Devil) & *his company*, out of his

*holy place, out of heaven, and cut off the feet of the serpent, and cursed him, &c.* Pirke R. Eliezer, ch. 14. So Peter saith, *God spared not the Angels that sinned, but cast them down to hell, &c.* 2 Pet. 2. 4. And in Rev. 12. 7. 8. 9. speaking of a spiritual combat with the Devil in the Church, it is said, *the Dragon fought, and his Angels; but they prevailed not, neither was their place found anymore in heaven; and that great Dragon, that old serpent, called the Devil and Satan, was cast out, &c.* As the Devil is cursed above all creatures, Mat. 25. 41. so the cursed serpent is in Scripture a similitude of the most hurtful venomous and hateful beasts, as Deut. 8. 15. Ier. 8. 17. Ps. 58. 5. Mat. 23. 33. *thy belly:] or, thy breast:* as the Greek hath a twofold translation, *upon thy breast and belly:* meaning with great pain and difficulty. For other creatures also go *on the belly*, Lev. 11. 42. but as Adams *labor*, and Eves *conception*, had pain and sorrow added to them, (verse. 16. 17) so the serpents gate. *dust:]* that is, vile and unclean meats: noting also hereby baseness of condition, Mic. 7. 17. and hunger and penury, which this beast should suffer above others, which eat the herbs of the field: Gen. 1. 30. This *eating of dust*, is again remembered in Isaiah 65. 25▪ where speech is of our Redemption from Satan by Christ: which showeth that these outward curses, implied further mysteries.

V. 15. *enmity:]* this is opposed to the amity and familiarity which had been between the woman and the Serpent, which God would break. And here beginneth the first promise of grace and life, to Evah and mankind now dead in sin, and enemies to God, Col. 2. 13. and 1. 21. For the amity of this world, is enmity of God, I am. 4. 4. *thy seed and her seed:]* that is, thy posterity and hers. *Seed*, is often used for *children:* by the Serpents *seed*, are meant not only those venomous beasts, which have enmity with mankind: but also wicked men, called *serpents, generations of vipers, and children of the Devil*, Matth. 23. 33. 1 John 3. 10. By the woman's *seed*, is meant (in respect of Satan) chiefly Christ, who being *God over all, blessed forever*, should come of *David and Abraham*, and so of Eve, *according to the flesh*, for she was *the mother of all living*, Roman. 1. 3. and 9. 5. And with Christ all Christians, who are Eves seed both in nature and in faith, as all Christians are called Abraham's seed: Gal. 3. 29. *He:] or, it;* that is, *the Seed*. This is first to be understood of *Christ*, who was *made of a woman*, Gal. 4. 4. *the fruit of the womb* of the Virgin Mary, Luke 1. 42. *He through death, hath destroyed him that had the power of death, that is the Devil*, Hebrews 2. 14. Secondly, it implieth *Christians* (the children of Christ, Heb. 2. 13) who resisting the Devil steadfastly in faith, the God of peace bruise Satan under their feet; 1 Pet. 5. 9. Rom. 16. 20. When promise is made concerning the *seed*, the faithful parents are also included, and so on the contrary: as when Moses saith, *I will multiply thy seed*, Gen. 22. 17. Paul alledgeth it thus, *I will multiply thee*, Heb. 6. 14. Again, where Moses saith, *All families shall be blessed in thee*, Gen. 12. 3. Peter alledgeth it, they shall be blessed *in thy seed*, Act. 3. 25. Also this word *seed*, is used either for a multitude, as Gen. 15. 5. or for one particular person, as Gen. 21. 13. and 4. 25. so here it meaneth one special seed *Christ*, Gal. 3. 16. This the ancient Hebrew Doctors also acknowledged, for in Targum Yerushalmi, the fulfilling of this promise is expressly referred to *the last days, the days of the King Messias*. And the mystery of original sin, and thereby death over all, and of deliverance by Christ, R. Menachem on Lev. 25. noteth from the profound Cabbalists, in these words; *So long as the spirit of uncleanness is not taken away out of the world, the souls that come down into the world, must needs die, for to root out the power of uncleanness out of the world, and to*

consume the same. And all this is, because of the decree which was decreed for the uncleanness and filthiness which the Serpent brought upon Eve. And if it be so, all the souls that are created & become unclean by that filthiness, must needs die before the coming of the Messias, &c. and at the coming of the Messias, all souls shall be consummate thenceforth. bruise,] or, pierce, crush: the Hebrew word is of rare use, only here, and in Job 9. 17. thy head:] or, thee on the head. Hereby is meant Satan's overthrow & destruction in respect of his power and works, John. 12. 31. 1 John. 3. 8. for the head being bruised, strength and life is perished. So in Targum Yerushalmi it is expounded thus, *The woman's children shall be cured; but thou ô Serpent, shalt not be cured.* And he saith *thee*, (rather than *thy seed*,) because Christ was to vanquish that *old serpent*, which overcame our first parents: who being destroyed, his seed perish with him, Revel. 12. 9. John. 14. 30. and 12. 31. 32. his heel:] or, his foot sole: for the Hebrew and Greek here used, signify not only the *heel*, but the whole *foot sole*, and sometime the *foot step*, or *print of the foot*. By the *heel*, or *foot bruised*, is meant Christ's ways, which Satan should seek to suppress by afflictions, and death for our sins, here foretold; as appeareth by the reference which other Scriptures make to this prophesy, Psal. 56. 7. and 89. 52. and 49. 6. and 22. 17. He was *crucified through infirmity, and put to death concerning the flesh, but was quickened by the spirit, & liveth through the power of God*, 2 Cor. 13. 4. 1 Pet. 3. 18. and so his foot, not his head was bruised by the Serpent. Who yet brought upon him a death that was shameful, and painful, and *cursed*, because he was *hanged on a tree*, Gal. 3. 13. for it is probable, that partly in remembrance of this first sin, by eating of the tree of knowledge, (which tree was a sign of curse and death if man transgressed:) God's law after accounteth such as die on a tree, to have in more special manner, the sign of curse upon them, Deut. 21. 23. But Christ *swallowed up death in victory*, Isaiah 25. 8. through whom, God also *giveth us the victory*, 1 Cor. 15. 57 unto which promise the Prophet hath reference, saying, *Why should I fear, in the days of evil: when the iniquity of my heels shall compass me about? God will redeem my soul, from the hand of Hell*, Psalm. 49. 6. 16.

Vers. 16. *multiply I will multiply:*] that is, I will much and assuredly multiply: see this phrase opened, on Gen. 2. 16. Here are annexed not curses, but chastisements for Eve and Adam: that their faith in the promised seed, might continually be stirred up, and their sinful nature subdued and mortified, Heb. 12. 6. Psal. 119. 71. *conception:*] meaning painful conception; and this word is used for the whole space that the child is in the mothers body, until the birth: and so here implieth all the griefs and cumberances which women do endure that time. The Greek translatheth it *groaning*. The reason of this chastisement, is, because sin is from Adam derived by propagation to all his posterity, Psalm 51. 7. Roman. 5. *children:*] Heb. *sons*: which implieth *daughters* also; therefore the Greek translatheth it *children*: so for *son*, and *sons*; the Holy Ghost saith in Greek, *children*, as in Mat. 22. 24. from Deut. 25. 5. Gal. 4. 27. from Isaiah 54. 1. By *bringing forth*, is also meant *bringing up* after the birth, as Gen. 50. 23. Unto the sorrows of childbirth, the Scripture often hath reference, in cases of great affliction in body or mind, Psalm. 48. 7. Mich. 4. 9. 10. 1 Thess. 5. 3. John. 16. 21. Rev. 12. 2. Howbeit this chastisement hindereth not a woman's salvation with God, for *nevertheless she shall be saved in childbearing, if they [women] continue in faith, and love, and holiness, with sobriety*: 1 Tim. 2. 15. *desire:*] The Greek translatheth it, *thy turning*, (or *conversion*;) the word implieth a *desirous affection*, as appeareth by Song. 7. 10. And that this should be *to her husband*, it noteth

subjection, as in Gen. 4. 7. Elsewhere this word is not used: the Apostle seemeth to have reference unto it, in 1 Thess. 2. 8. *rule:]* So Paul saith, *I permit not the woman to usurp authority over the man*, 1 Tim. 2. 12. And Peter, *Wives be in subjection to your own husbands*, 1 Pet. 3. 1. And this being here a chastisement for sin, implieth a further rule, then man had over her by creation, and with more grief unto womankind.

Vers. 17. *the ground:]* or, *the earth:* whereby is implied all this visible world, made for man, Psal. 115. 16. 2 Pet. 3. 7. So all hope of blessedness on earth, is hereby cut off, for all things under the Sun, are vanity and vexation of spirit, from man's birth to his dying day, Ecclesiastes 1. 2. 3. 14. and 12. 7. 8. and an heavenly heritage is to be sought for, immortal, and which fadeth not, 2 Peter 1. 4. Of *ground cursed*, there followeth barrenness, or unprofitable fruits, and desolation, Genesis 4. 12. and 3. 18. Isaiah 24. 6. and the end is to be burned, Hebrews 6. 8. So *the earth, and the works therein, shall be burnt up*. 2 Pet. 3. 10. And as for man's sake this world is cursed, and the *creature made subject to vanity*; so it *earnestly expecteth the manifestation of the sons of God*, that it may be *delivered from the bondage of corruption*, Rom. 8. 19. 20. 21. *in sorrow:]* with painful labor, as Prov. 5. 10. Hereupon the Scripture mentioneth our *bread of sorrows*, Psal. 127. 2. Adam was to have labored in his innocence, Gen. 2. 15. but without sorrow; being under the Lord's *blessing*, which *maketh rich*, and *he addeth no sorrow with it*, Prov. 10. 22. Concerning this *sorrow* (or *toil*) of our hands, Noah (the figure of Christ) was a *comforter*, Gen. 5. 29.

Vers. 18. *thorns:]* Heb. *the thorn*. Hereby is meant harmful weeds, instead of wholesome fruits, Job 31 40. Ier. 12. 13. for men *of thistles do not gather figs*, Mat. 7. 16. Thorns do choke the good corn, as Mat. 13. 7. And spiritually, these signify evil fruits, which wicked earthly men bring forth, Heb. 6. 8. *of the field:]* and so, no longer the pleasant fruits of Paradise, Gen. 2. 9. 16. But as Nebuchadnezzar, when he had *a beasts heart*, was driven out among beasts, *to eat grass as the oxen*, Dan. 4. 13. 22. so man, not lodging a night in honor, nor understanding, but becoming like beasts that perish, is to eat herbs with them, Psal. 49. 13. 21. but by the labor of his hands, his diet is bettered.

Vers. 19. *sweat:]* with much labor, which Adam and all his posterity was condemned unto; that this is a general rule, *if any will not work neither should he eat*, 2 Thess. 3. 10. The *sweat of the face*, though it is to be distinguished from the *care* of the <...> d, which Christ forbiddeth, Mat. 6. 25. 34. yet it doth imply all lawful labors, and industry of body and mind, for the good of both, Eph. 4. 28. Mat. 10. 10. 1 Cor. 9. 14. so that the giving of the heart also, to seek and search our things by wisdom, is *a sore occupation, which God hath given to the sons of Adam, to be occupied therein*, and humbled thereby: Eccles. 1. 13. *bread:]* that is, all food; whereof *bread* is the principal, as that which *upholds the heart of man*, Psal. 104. 15. Therefore that which one Evangelist calleth *bread*, Mar. 6. 36 another calleth *victuals*, or *meats*, Mat. 14. 15. *the ground:]* or, *the earth;* (called elsewhere our earth, Psal. 146. 4. and our dust, Psal. 104. 28.) meaning till man return to the *dust of death*, the grave: and there, *the wearied be at rest from their labors*, Job 3. 17. Rev. 14. 13. *dust thou art:]* or, *thou wast*, to weet, concerning the body, as Gen. 2. 7. not the spirit, which being immortal, goeth unto God for eternal joys or torments, Luke 16. 22. 23. and 23. 43. This difference Solomon teacheth, *And dust return to the*



*earth, as it was, and the spirit return to God that gave it, Eccles. 12. 7. Here God condemneth mankind to death, which is the wages of sin, Rom. 6 23. and to the grave, the house appointed for all living, Job 30. 23. where they must wait, till their change come, Job 14. 14. for it is appointed to men once to die, and after this, is the judgment, Hebr. 4. 27. Otherwise the life eternal could not be obtained: for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption; therefore we must all either die, or be changed; and this corruptible must put on incorruption, and this mortal must put on immortality: and then shall Death be swallowed up in victory, 1 Cor. 15. 50. 51. 53. 54. So the Hebrew Rabbin's also taught, saying, that unto this world there cleaveth the secret filthiness of the Serpent which came upon Eve, and because of that filthiness, Death is come upon Adam and his seed. For when God saw how uncleanness cleaved, and spread it self abroad in the world continually, he intended to consume it, and to root out the power of it; and therefore the bodies do consume and corrupt; and have no continued life. But when the filthiness is consumed, and the spirit of uncleanness taken out of the earth; behold God will renew his world, without any other filthiness, and will wake up by his power, those that dwell in the dust, &c. and the Lord will rejoice in his works, as the intendment of the creation was at the first: R. Menachem on Gen. 3. The Greek Philosophers have observed, that some dead men putrefied, turn to Serpents; Plutarch in vita Cleomenis. If so, it is a notable memorial of man's first poisoning by the Serpent.*

Vers. 20. *Eve:] in Hebrew Chavah: which is by interpretation Life, (as the Greek also translatheth it,) or Living; Adam first called her Woman, Gen. 2. 23. God called her Adam, Gen. 5. 2. and now the man calleth her Eve, Life: by which new name, he testifieth his faith in, and thankfulness for God's former promise, in verse. 15. In which he also trained up his children, teaching them to sacrifice, and serve the Lord. Gen. 4. 3. 4. So the Hebrew Doctors reckon Adam as a repentant sinner: and by Wisdom, (that is, faith in Christ) brought out of his fall: Joseph. Antiq. b. 1. c. 4. and the Author of the Book of Wisdom, c. 10. v. 1. all living:] that is, as the Chaldee paraphraseth, of all the sons of man: meaning this both naturally, of all men in the world, (and so of Christ the promised seed:) and spiritually of all that live by faith: in which sense, Sarah is also counted the Mother of the faithful, 1 Pet. 3. 6. Gal. 4. 22. 28. 31.*

V. 21. *coats:] to cover the body from shame and harm, and for a memorial of man's sin, & a further sign of those garments of justice and salvation, which men have of God, that their filthy nakedness do not appear, Rev. 3. 18. & 19. 8. 2 Cor. 5. 2. 3. 4. The Chaldee calleth these here, garments of honor. of skin:] that is, in likelihood, of the skins of beasts, which God taught him to kill for sacrifice. Which offerings were even from the beginning of the Gospel preached, as appeareth Gen. 4. 3. 4. & 8. 20. And after by the Law, the Skines of the sacrifices were given to the Priests, Lev. 7. 8. And the sacrifices being all figures of Christ, (Heb. 10. 5. 10) the Skins were fit to resemble man's mortification, (as the girdle of skin which John the Baptist wore, Mat. 3. 4.) and new life, by putting on the Lord Jesus Christ Rom. 13. 13. 14. and the garments of salvation, wherewith God clotheth his Church, Isaiah 61 10.*

Vers. 22. *is become as one,] to weat, of us three, the Father, the Word, and the Holy Spirit, 1 John. 5. 7 See before in Gen. 1. 26. Thus God upbraided Satan's lying speech, used in v. 5. and would leave an impression in Adams heart, of his pride and folly in believing the Serpents deceitful*

promises: that so long as he lived an exile here on earth, he might have continual motives of repentance and humiliation. The Hebrew phrase, *is as one; meaneth, is made, or become as one: as, this is, Psal. 118. 23.* the Evangelist translateth, *this is done, Mat. 21. 42. lest he put:]* An imperfect speech; where we may understand by that which followeth, *he must be driven out, lest he be put. &c.* Such phrases are usual, as *Gen. 38. 11. & 42. 4. Mat. 25. 9. and eat and live: or, that he may eat and live. And,* is often used for *That,* and noteth the end and purpose of an act: as here, so in *2 Sam. 21. 3. 2 King. 3. 11. Lam. 1. 19.* Because *the tree of life,* and the eating of it, was at first a sign of eternal life to man, if he had obeyed his creator, (as is noted on *Gen. 2. 9.*) it might not now in the justice of God, be so continued to man fallen into disobedience. Neither was the new covenant between God and man, of obedience again by the works of the Law, unto life: but of faith in Christ the woman's seed, unto forgiveness of sins, *Gen. 3. 15. 20.* God therefore in driving the man from this tree, would drive him from all confidence in himself and his own works, (and so from abuse of this tree also, which might turn to his further judgment,) that he might seek the life in heaven, which *is hid with Christ in God, Col. 3. 1. 2. 3.* who will give to such as by faith do overcome the world, *to eat of the tree of life, which is in the midst of the Paradise of God; Rev. 2. 7.*

V. 23. *to till:] tillage,* hath the name in Hebrew, of *servile-work,* for all, even Kings, are as servants to the field, *Eccles. 5. 8.* And this hard labor, was a continual remembrance of sin, and doctrine of humiliation and repentance. Wherefore God after in the Law, freed every seventh (or Sabbath) year, from this tillage in his land, when they did all alike eat of that which grew of it own accord, *Lev. 25. 4. 6.* to remember their former ease, lost by sin, but to be restored spiritually by Christ, when he should preach *the acceptable year of the Lord: Isaiah 61. 2. 2 Cor. 6. 2.*

Vers. 24. *drove out:] or, expulsed,* not to return thither again; but that he might seek admission into the heavenly paradise, whereunto Christ giveth entrance, *Luke 23. 43.* minding himself an exile and pilgrime here on earth, *1 Pet. 2. 11. 2 Cor. 5. 1. 4.* The Hebrews say (in *Bresith ketanna* on this place,) *Adam was driven out of paradise in this world, but in the world to come, he shalnot be driven out,* The remembrance of this future mercy, was kept afterward among the Gentiles; for it is one of the Chaldean oracles, *Seek paradise, the glorious country of the soul. Cherubims:] or Cherubs.* These were living creatures with wings, as may be gathered by comparing, *Ezek. 1. 5. and 10. 1. 15.* the figures of such were wrought in the Tabernacle, *Exod. 25. 18. and 26. 1.* See the annotations there. Moses here seemeth to mean *Angels,* by this name: for they have appeared sometime with wings *flying, Dan. 9. 21.* and with sword, *1 Chron. 21, 16.* and as *fiery chariots, 2 King. 6. 17.* as here they have the *flame of a sword,* (that is, a *flaming sword,* as the Greek translateth it,) to keep man out of paradise. Of *Angels,* see the notes on *Gen. 16. 7.* By these also, God further might signify, the Angels or Ministers in his spiritual paradise the Church, and the sharp two edged sword of his Word, wherewith they are armed, against all the disobedient, *2 Cor. 10. 4. 5. 6.* But the twelve Angels at the twelve gates of that paradise, direct from all quarters of the world, to enter thereinto by the gates which are never shut, such as are written in the lambs book of life; where the tree of life groweth and giveth fruit, wherein they have right, that do the commandments of God, *Rev. 21. 12. 25. 27. and 22. 2. 14. turned it self:]* to weet, *every way,* for more terror, that man

should not there attempt re-entrance. Such spiritually is the use of the Law and doctrine thereof, which terrifieth the conscience, and by the works whereof, no flesh can be justified, *Rom. 3. 20.* but it serveth to drive men unto Christ, that they may be made righteous by faith, *Gal. 3. 24.* The ancient Jews had an expectation of recovery of this loss by Christ, though now they are ignorant of him: for they write of *seven things which the King Christ shall show unto Israel*; two of which are, *the garden of Eden*; and *the tree of life*. R. Elias ben Mosis, in *Sepher reshith choemah*, fol. 4. 12. Also expounding that in *Song. 1. 4.* *the King hath brought me into his chambers: Our Doctors of blessed memory, have said, that these are the chambers of the garden of Eden.* And again, *There are also that say of the tree of life that it was not created in vain, but the men of the resurrection (that are raised from the dead) shall eat thereof and live forever,* R. Menachem, on *Gen. 3.* And by the *garden of Eden*, (or *Paradise*,) it seems they understood the kingdom of heaven: for the Chaldee paraphrast on *Song 4. 12.* saith, *as the garden of Eden, into which no man hath power to enter, but the just; whose souls are sent thither by the hands of Angels.* According to these speeches, familiar in old time among the Jews, the Holy Ghost also speaketh, of *carriage by Angels*, into Abraham's bosom, *Luke 16. 22.* of being with Christ in *paradise*, *Luke 23. 43.* and of *eating of the tree of life, which is in the midst of the paradise of God*, *Rev. 2. 7.* And that the Jews understood not these things carnally, appeareth by these words of theirs. In the world to come, *there is no eating or drinking, nor any other of the things which the bodies of the sons of Adam, have need of in this world; as sitting, and standing, and sleep, and death, and sorrow, and mi•th, and the like: So our ancient wise men have said. In the world to come there is no eating nor drinking; nor use of marriage, but the just do sit with their crowns upon their heads, and have the fruition of the glory of the Majesty of God.* Maimonides in *Misn. treat. of Repentance*, ch. 8. S. 2.

### CHAPT. III.

1. The birth, trade, and religion of Kaine and Abel. 8. Kaine killeth Abel. 9. for it he is examined of God, 11. and cursed: 13. he despaireth. 16. and departeth from God's presence. 17. Kaine buildeth the city Enoch, and hath children to the seventh generati•d▪ amongst whom▪ 19. Lame•h taketh two wi•es; 20. Iabel is a chief shepherd, 21. 〈∞〉 . •2. Tubal-kain a smith. 25. Ad•• bege••eth Seth, who is in Abel's stead: 26▪ and Seth, Enos.

ANd Adam, knew Eve his wife: and she conceived, and bare Kain; and said, I have gotten a man, of Jehovah, And she again bare, his brother Abel: and Abel was a feeder of sheep, and Kain was a tiller of the ground. And it was, at the end of days; that Kain brought of the fruit of the ground, in offering unto Jehovah. And Abel, he also brought of the firstlings of his flock, and of the fat of them: and Jehovah had respect unto Abel, and unto his offering. But unto Kain and unto his offering, he had not respect: and Kain was vehemently grieved, and his countenance fell. And Jehovah said unto Kain: why art thou grieved, and why is thy countenance fallen? If thou do well, *is there not forgiveness?* and if thou dost not well, *sin lieth at the door: and unto thee shall be his desire; and thou shalt rule over him.* And Kain spake unto Abel his brother: 〈∞〉 and it was when they were in the field, that Kain rose-up against Abel his brother, and killed him. And Jehovah said unto Kain: Where is Abel thy brother? and he said, I know not; am I my brothers keeper? And he said, what hast thou

done? the voice of thy brothers bloods cry unto me from the earth. And now, Cursed *art* thou: from the earth, which hath opened her mouth, to receive thy brothers bloods, from thy hand. When thou tillest the ground, it shall not henceforth yield her strength unto thee: a fugitive and a vagabond shalt thou be in the earth. And Kain said unto Jehovah: my iniquity *is* greater then may be forgiven. Behold, thou hast driven me out *this* day, from the face of the earth; and from thy face, shall I be hid: and I shall be a fugitive and a vagabond in the earth; and it shall be, *that* whosoever findeth me, will kill me. And Jehovah said unto him; Therefore, whosoever killeth Kain; vengeance shall be taken on him sevenfold: and Jehovah set a sign upon Kain; lest any finding him, should •lay him. And Kain went out from the presence of Jehovah: and dwelt in the land of Nod, ⟨◇⟩ the east of Eden. And Kain-knew his wife; and she conceived, and bare Enoch: and he was building a city, and he called the name of the city, as the name of his son Enoch. And unto Enoch, was borne Irad; and Irad begat Mehujael: and Mehujael, begat Methusael; and Methusael, begat Lamech. And Lamech took unto him, two wives: the name of the one, was Adah; and the name of the second, Zillah. And Adah bare Iabel: he was the father of them that dwell in Tents, and *that have* Cattle. And his brothers name was Iubal• he was the father of all that handle the harp and organ. And Zillah she also bare Tubal-kain; an instructor of every artificer in brass and iron: and the sister of Tubal-kain, was Naamah. And Lamech said un to his wives; Adah and Zillah, hear ye my voice; ye wives of Lamech, hearken to my speech: for I have killed a man, to my wounding, and a young man to my hurt. If Kain shall be avenged sevenfold: then Lamech, seventy and seven fold.

And Adam knew his wife again, and she bare a son: and she called his name Seth: for God hath set unto me, another seed instead of Abel; because Kain killed him. And to Seth also himself, there was borne a son; and he called his name, Enos: then began *men* profanely, to call on the name of Jehovah.

### Annotations.

*KNew:]* by lying with her; as this phrase is explained in Numb. 31. 17. A modest manner of speech, used again in verse 17. and 25. and throughout the Scriptures, Mat. 1. 25. Luk. 1. 34. *Kain:]* by interpretation, *Gotten*, or, a *Possession*; the reason followeth, *I have gotten (Kanithi) a man of Jehovah:* or, *with Jehovah*, that is, with his favor, and of his good will. The Greek translateth it, *by God*. Thus shown she her thankfulness to the Lord, whose heritage children are, Psal. 127. 3. and her hope of good in that first born son: howbeit her expectation failed her; for *Kain was of the wicked one Satan*; 1 John. 3. 12. The Hebrew Doctors also lay, *Kain was borne of the filth and seed that the serpent had conveyed into Eve:* R. Menachem on Gen. 4. herein *Kain* was a figure of all reprobates, the children of *the Devil*: John. 8, 44. 1 John. 3. 10.

Vers. 2. *again bare:]* in Hebrew, *she added, to bear*. From this phrase of her *adding to bear*, without mention of any other conception, some of the Jew Doctors gather, that Kain and Abel were twins: *Pirkei R. Eliezer, chap. 21. Abel:]* so the Greek, and the Evangelists write him, Math. 23. 35. The Hebrew name is *Hebel*, which signifieth *Uanitie*, or *a soon-vanishing vapor*: such is every man's life, I am. 4. 14. and so was Abe•• in special, being soon killed by his brother. And David saith that every man is *Uanitie* [Abel] though *settled*, as men may think,

Psal. 39. 6. *feeder:]* or *shepherd, Pastor and Governor of a flock*: which flock (in the original) comprehendeth both *sheep* and *goats*, as is explained in Lev. 1. 10. The New Testament translatheth it into Greek, sometime *sheep*, as Rom. 8. 36. from Psal. 44. 23. sometime *flock*, as 1 Cor. 9. 7. and sometime both together, as, *the sheep of the flock*, Mat. 26. 31. from Zach. 13. 7. for which in Mar. 14. 27. is written only, *the sheep*. Abel in sheperdy, as in sacrificing and martyrdom, was a figure of Christ; John. 10. 11. Of this trade also were the Patriarchs of Israel, Gen. 46. 32. 34. and Moses, David, and many other men of note: Exod. 3. 1. Psal. 78. 70. 71.

Vers. 3. *at the end of days:]* that is, *at the end of the year*. Some understand it to mean, *after many days*, that is, *in process of time*. But a full year, is called a *year of days*, Gen. 41. 1. 2 Sam. 14. 28. because of certain days that are in the year, besides the months. And for shortness of speech (which the Hebrew tongue affecteth), *days*, are used for a *year of days*, that is, a *whole year*: as in Lev. 25. 29. *days*, is in verse. 30. expounded to be a *perfect* (or *full*) *year*: and the *revolution of days*, 1 Sam. 1. 20. is that which Moses calleth the *revolution of the year*, Exod. 34. 22. And in Numb. 9. 22. *or two days, or a month, or days*, that is, a *year*. And in Amos 4. 4. *after three days*, meaneth *three years*, Deut 14. 28. and in Exod. 13. 10. 1 Sam. 1. 3. *from days to days*; is, *from year to year*: and the *sacrifice of days*, 1 Sam. 2. 19. was the *yearly sacrifice*. Whereupon in prophesies, often times, *days* are used for *years*, Rev. 11. 2. 11. At the years end, men were wont in most solemn manner to sacrifice unto God, with thanks for his blessings, having gathered in their fruits: so the law of Moses did command. Exod. 23. 16. which order (as by this appeareth) the Fathers observed from the beginning: and it was so accustomed among the Gentiles; for *the ancient sacrifices, and assemblies unto that end, were after the gathering in of the fruits, for* (an oblation of) *the first fruits*; saith Aristotle, in *Ethics*, book 8. *brought:]* in Greek, *offered*. It is likely, that the sons brought their offerings unto God, by Adam their Father, who was high Priest, (as after, all the first borne in families were *Priests*, Exod. 19. 22.) and upon an Altar he offered their gifts. The Hebrew Doctors say; *It is a tradition by the hand of all, that the place wherein David and Solomon built an Altar, in the floor of Araunah*, (1 Chron. 21. 22. 26. and 22. 1. 2 Chron. 3. 1.) *was the place where Abraham built an Altar, and bound Isaac upon it*, (Gen. 22. 9) *and that was the place where Noah built, after he came out of the Ark*, (Gen. 8. 20.) *and that was the Altar upon which Kain and Abel offered: and on it, Adam the first man offered an offering after he was created, and out of that place he was created. Our wise men have said, Adam was created out of the place of his Atonement.* Maimonides, in *Misn.* book 8. treat. of the Temple, chap. 2. S. 2. *an offering.]* or, *oblation*, called in Hebrew, a *Minchah*, by which name the *Meat offering* is called in the Law, Lev. 2. which commonly was of wheat flower. Although the word is sometime used generally for any gift or *present*, Gen. 32. 13. But Kain brought *of the fruit of the ground*, which custom continued; so that in Israel men might eat neither bread nor corn, till they had brought an offering unto God, Lev. 23. 14. Among the Greeks also they used to sacrifice the fruits of the earth, *Homer Iliad.* 1. and Numa ordained the like among the Romans, who *tasted not new corn or wine, before the Priests had sacrificed the first fruits*, saith *Pliny in book 18. chap. 2.* and in the Roman laws of the twelve Tables, the same oblation of corn is commanded: *Derelig. tit. 1. lex. 4.* The like was for sacrificing of beasts, as Abel did: which was used of Israel, and of all Nations till the coming of Christ: see Lev. 1.

Vers. 4. *the fat of them:*] As the first fruits of the earth, of beasts, of men, were given in thankfulness to the Lord, that all the rest might be sanctified and blessed, Exod. 22. 29. 30. and 23. 19. so God challenged *the fat* of all sacrifices peculiarly to himself, Lev. 3. 16. 17. and 7. 25. which *fat*, sometime figured man's unbelief, hardness of hear•, and want of sense, Psal. 119. 70. Acts 28. 27. which was to be consumed by the fire of God's spirit: sometime it signified the best of all things, Numb. 18. 12. in which sense it seemeth to be spoken here of Abel. From whose example, the Hebrew Doctors teach, that a man should *enlarge his hand, and bring his offering of the fairest and most laudable amongst those kind of things whereof he bringeth. Behold it is written in the law, And Abel he also brought of the firstlings of his flock, and of the fat of them. And this is a common law, in everything which is for the name of the good God, that it be of the goodliest and best. If one build a house of prayer, let it be fairer then his own dwelling house: if he feed the hungry, let him feed him with the best and sweetest that is on his Table: If he clothe the naked, let it be with the fairest of his clothes; if he sanctify anything, let him sanctify of the fairest of his goods; and so he saith, (Lev. 3. 16.) All the fat is the Lord's.* Maimonides in Misn. rom. 3. in Asurei mizbeach, chap. 7. S. 11. By the sacrifices of old, there was (besides a thankfulness to God,) a yearly remembrance also of their sins, Heb. 10. 3. and hope of the forgiveness of them by Christ to come, Heb. 10. 1. 10. 14. And seeing the godly offered in *faith*, Heb. 11. 14. and *faith* is by *hearing the word of God*, Rom. 10. 17. Abel and the rest were taught of God thus for to worship him: for all will-worship devised by men, is vain: Mat. 15. 9. Col. 2. 22. 23. *had respect:*] to weet, *with delight*, as the Hebrew word implieth; (and so one Greek version translateth it, *was delighted:*) and with *favorable acceptation*, as the Chaldee paraphrase explaineth it. So GOD commanded every man to offer sacrifice *for his favorable acceptation*, Lev. 1. 3. that he and it, might be accepted of the Lord. This gracious *respect* unto Abel, was seen of Kain, for which he was grieved; and the Apostle noteth it to be a testification of Abel's *justice by faith*, Heb. 11. 4. It is likely therefore, that God shown it by some visible sign, as by fire from heaven consuming the sacrifice, for so he, used to do in such cases after, as Lev. 9. 24. 1 Chron. 21. 26. 2 Chron. 7. 1. 1 King. 18. 38. and the burning of the sacrifices to ashes, was a sign of his favorable acceptance, Psal. 20. 4. and *Theodotio* (a Greek interpreter,) translateth it here, *he set on fire*. By this God's acceptance, Abel's *faith* was confirmed touching life & salvation in Christ: otherwise God would not have received an offering at his hands; as Judge. 13. 23, *unto Abel:*] for his *faith* in Christ, whereby he was just, and by which he *offered a greater sacrifice then Kain*, Heb. 11. 4. And so the sacrifice was respected for the man, not the man for the sacrifice, Prov. 12. 2. and 15. 8.

Vers. 5. *grieved:*] or, *displeased: very wroth*. The Hebrew word signifieth to *burn* or be *inflamed*, either with anger, or grief: the Greek here translateth, *he was grieved*; and in sundry other places, as Ion. 4. 1. 9. where both the Greek version, and all the circumstances show it to mean grief. So in 1 Sam. 15. 11. Samuel was grieved, and David, 1 Chron. 13. 11. and Nehemiah, Neh. 5. 6. and many the like. *countenance:*] or, *his face fell*; that is, *he shown himself ashamed, grieved, and discontented*. This is else-where expressed by the *falling of the light of the countenance*, Job 29. 24. contrary to which, is the *lifting up of the face*, for a sign of comfort and joy, Job 11. 15. See also Gen. 19. 21.

Vers. 7. *do well:] or, do good.* Hereby God teacheth, that *well-doing* consisted not in the outward offerings which Kain brought: but in faith, which he wanted, Heb. 11. 4. John. 6. 29. And the Apostle hence concludeth, that Kains *works were evil*, 1 John. 3. 12. *forgiveness:] or, acceptation.* The Hebrew word, which properly signifieth *elevation or lifting up*, when it is spoken of sin, (as the words following show here it is,) meaneth *forgiveness* at God's hand, who lifteth up, and so easeth us of the burden of it; as Rom. 4. 7. from Psal. 32. 1. And one end of sacrificing, was the forgiveness of sin, Lev. 6. 2. 6. 7. So the Chaldee here explaineth it, *If thou do thy works well, shalt thou not have forgiveness?* Otherwise it may be expounded, *is there not a lifting up*, to weet, of thy countenance which now is fallen, that is, an acceptation of thy face and petition, and consequently of thy offering, in Gen. 19. 21. *lifting up (or, accepting) the face*, signifieth favorable acceptation with God; and in Job 11. 15. it signifieth comfortable bold carriage. Or, *is there not a bearing (or carrying away) of blessing and reward*, as Psal. 24. 5. A question thus asked, is an earnest affirmation that so it shall be: as, *are they not written?* 2 King. 20. 20. is expounded, *Loe they are written*, 2 Chro. 32. 32. and *is not the life more then meat?* Mat. 6. 25. that is, *the life is more*, Luke 12. 23. Also the holy Ghost turneth into a question, *hath not my hand made all these?* Act. 7. 49. that which the Prophet affirmeth plainly, *all these my hand hath made*, Isaiah 66. 1. So Gen. 13. 9. and many the like. *sin:] or, the misdeed, error.* By *sin* and *iniquity* the *punishment* for it is often meant, as in Gen. 19. 15. Lev. 20. 20. 2 King. 7. 9. Zach. 14. 19. And *sin* is the *erring or missing* as of the mark aimed at, Judge. 20. 16. God's law is our mark, and way to walk in: therefore *sin* is defined to be *swerving from, or transgression of the Law, (anomie or enormitie,)* 1 John. 3. 4. In Hebrew it is called *Chattaah*, whereupon the Greeks framed the name, *Atee*, that is, *Hurt or Dammage*; and their Poets feigned that it was a woman cast out of heaven, *pernicious Atee, that (aatai) hurteth all men*, Homer *Iliad*. 19. *lieth:] or, coucheth, is couching:* a word usually spoken of beasts, applied here to *Sin*, as a hurtful beast ready to devour. For to lie *at the door*, is to be near at hand, Mark. 13. 9. and in Deut. 29. 20. the curses are said to *couch (or lie)* upon the sinner, whom the Lord will not be merciful unto. The Chaldee referreth it to the last judgment, saying, *thy sin is kept to the day of judgment, in which vengeance shall be taken on thee, if thou convert not.* And other Rabbin's thus; *Sin couching at the door, meaneth at the gates of justice; for from thence judgment cometh forever, upon them that are in transgression, for from thence the Angel of death hath his power*, R. Menachem on Gen. 4. *his desire:]* that is, Abel's; who being the younger brother is subject unto thee. For Kain being the first-borne, had great privileges by nature over his brethren, as is shown on Gen. 25. 31. and 27. 19. Or, *the desire of it, (that is, of Sin) is unto thee, but thou shalt rule over it;* that is, (as Paul speaketh) let not sin reign in thy mortal body, that thou shouldest obey it in the lusts thereof, Rom. 6. 12. The *Targum Yerushalmi* thus referreth it, to the subduing of sin: although the Hebrew differeth in gender from *Sin*, as the word *lieth* doth likewise. But such differences may often be observed, and sometime in the very Hebrew text, as *jabo*, and *jehi*, 1 Chron. 18. 2. 5. 6. and 21. 5. for which else-where is *tabo*, and *tehi*, 2 Sam. 8. 2. 5. 6. and 24. 9. *lahem*, and *bahem*, 1 King. 22. 17. and 1 Chro. 10. 7▪ which also is written *lahen*, and *bahen*, 2 Chro. 18. 16. 1 Sam. 31. 7. See also Exod. 1. 21.

Vers. 8. *spake:] or, said unto Abel his brother*, but what he said, is not set down. The Hebrew text hath here a pause extraordinary, implying further matter. The Greek version addeth, *let*

*us go out into the field:* and *Targum Yerushalmi* addeth the same and much more, how Kain (when they were in the field) should say, there was *no judgment, nor judge, nor other world to come, nor good reward for justice, nor vengeance for wickedness, &c.* all which Abel gain-said, and then his brother slew him. It seemeth to imply a dissimulation of Kains hatred, in that he conversed friendly with his brother, till he found opportunity to kill him: as others in their hatred, are observed to speak (of the matter of their grief,) *neither good nor bad:* 2 Sam. 13, 22. *killed him.] And wherefore killed he him? Because his own works were evil, and his brothers good.* 1 John. 3. 12. Hereupon the Scripture giveth them these titles, *Abel the just,* Mat. 23. 35. and *Kain of that wicked done,* 1 John. 3. 12. that is, of the Devil: for *he was a murderer from the beginning,* John. 8. 44.

Verse 9. *Where is Abel?]* Here God showeth himself to be the *seeker-out of bloods,* Psal. 9. 13. So Zechariah when he was murdered, said, *The Lord look upon it and require it,* 2 Chron. 24. 22. Hereupon these two martyrs are mentioned by our Savior, (whose bloods with all the rest,) should come upon the Jews, Mat. 23. 35. 36.

Vers. 10. *bloods:]* This word in the plural number, usually signifieth *murder,* and the guilt following it: and such as gave themselves to this sin, are called *men of bloods,* Psal. 5. 7. Sometime *bloods* meaneth man's natural generation, John. 1. 13. To this latter, the Chaldee Paraphrases have reference, translating it, *The voice of the bloods of the generations, (the multitudes of just men,) which should have proceeded from thy brother. cry]* or, *are crying.* This word hath reference in number, to the *bloods* fore-mentioned; as if many were spilled and cried. From hence the Apostle noteth the effect of Abel's *faith,* how by it, *being dead he yet speaketh,* Heb. 11. 4. This *crying,* was unto God for vengeance: wherefore Christ's blood is preferred before this, as *speaking better things than Abel,* Heb. 12. 24. Compare also Rev. 6. 10. In this first death which fell out in the world, God manifested the immortality of man's soul, the forgiveness of sins to the faithful, with the contrary concerning hypocrites; and the resurrection of the body: as Christ gathereth from another like Scripture, Math. 22. 31. 32.

Vers. 11. *Cursed]* As God's *blessing* implieth among other good things, *the light of his face,* and favor towards men, Psal. 67. 2. so his *curse* bringeth with other evils, the hiding of his face, and withdrawing of his favor; as Kain after complaineth, v. 14. By this sentence Kain is cast out from God's presence and Church, and is the first cursed man in the world.

Vers. 12. *not henceforth]* Hebr. *not add to yield:* that is, *not yield anymore her strength,* meaning the natural fruit, which otherwise, through God's blessing it could, Joel 2. 22. For as the cursed fig-tree, lost the vigor, and withered: Mark. 11. 21. so the fruitful land is made barren, when it is cursed for the sin of the inhabitants, Lev. 26, 20. Psal. 107. 34. Here the former curse laid upon the earth, Gen. 3. 17. is increased for Kains sake; and the destruction of the world hastened: see Gen. 5. 29. A contrary blessing is promised to them that fear the Lord, Lev. 26. 4. Ezek. 34. 26. 27. *fugitive]* or, *wanderer:* a curse which David wished to his enemies, Psal. 59. 12. and 109. 10. contrary to the safe and settled estate of God's people; Psal. 112. 6. 7. Mich. 4. 4. The word is sometime used for the fearful moving of the heart, as in Isaiah 7. 2. so the Greek here translateth, *Sighing and trembling shalt thou be on the earth.*



Vers. 13. *my iniquity]* or, *my punishment for iniquity*: see the annotations on verse. 7. and Gen. 19. 15. *then may be forgiven]* or, *then thou mayest forgive*. Or, referring it to the punishment, *greater then I can bear*. In this sense, Kain murmureth against God's justice: in the former, he despaireth of his mercy. So the Greek translath, *my fault is greater then may be forgiven me*: and the Chaldee paraphrase maketh the same exposition. Here in Kain is fulfilled that saying, *he believeth not to return out of darkness, and he is waited for of the sword*: Job 15. 22. And in him may be seen seven abominations, (so many as are in the heart of him that hateth his brother, Prov. 26. 25.) for, first, he sacrificed without faith; secondly, was displeased that God respected him not; thirdly, hearkened not to God's admonition; fourthly, spake dissemblingly to his brother; fifthly, killed him in the field; sixthly, denied that he knew where he was; seventhly, asketh not, nor hopeth for mercy of God, but despaireth, and so falleth into the condemnation of the Devil.

Vers. 14. *shall I be hid]* or, *be absent*: as Gen. 31. [unspec \2] 49. This meaneth a fearful banishment from the face or presence of God in his Church; as after followeth in verse. 16. Contrary to which, is the appearing before God's face, in the place of his public worship, Exod. 23. 17. Psal. 42. 3. Job professeth his faith in this respect, opposite to Kains despair, Job 13. 20. &c. *whosoever:]* or, *everyone that findeth (or meeteth) me*. This showeth his terror in conscience, fearing just recompense, and *fleeing where none doth pursue*: as Lev. 26. 17. 36. Job 15. 20. 21. Prov. 28. 1. Amongst the ancient Romans, when a man was cursed for any wicked fact, whosoever would, might freely kill him: *Dionys. Halicarnass. l. 2*. And of old, among the Galles (or French-men) such as obeyed not their Priests the *Druides*, were forbidden the sacrifices, (their divine worship:) and those so forbidden, were reputed amongst the most wicked; all men shunned them, and would not converse or talk with them, fearing to be defiled even by light communication with them, no benefit of law was allowed them, nor any honor done unto them: *Caesar Comment. de bello Gall. l. 6*. A like severe censure was also among the Greeks, as K. Oedipus his words show, in *Sophocles, in Oedip. Tyr.*

Vers. 15. *sevenfold:]* that is, he shall have much greater punishment: for *seven*, meaneth *much* or *many*: Prov. 26. 25. Job 5. 19. Psal. 12. 7. The Chaldee here understands it of punishment to *the seventh generation*. Hereby God repressed further bloodshed, which men else might rush into; for soon after, *the earth was filled with violence*, Gen. 6. 11. He let Kain live miserably, for a warning to others, as David (having reference hereto) saith, *Slay them not; lest my people forget: make them wander abroad (as fugitives) by thy power*: Psal. 59. 12. Thus also he provided for the increase of the world at the beginning: wherefore Kains posterity is after reckoned, to the seventh generation. *upon Kain:]* or, *unto Kain*, to secure him from his fear. *Upon him*, to keep others from killing him: as in another case, in Ezek. 9. 4. 5. 6. they that had God's mark set upon them, were not slain. *lest any:]* or, *that not any. slay:]* or *smite*, that is, *kill him* The full speech is *to smite him in soul*, as Gen. 37. 21. and where one Prophet saith, *he smote*, 2 King. 14. 5. another expounds it, *he killed*: 2 Chron. 25. 3.

Verse 16. *from the presence:]* or, *from before the face of Jehovah*: that is, from the place of God's word and public worship, which in likelihood was held by Adam the father, who being a Prophet, had taught his children how to sacrifice, and serve the Lord. So on the contrary, to

come into God's presence (or before him) 1 Chron. 16. 29. is explained in Psal. 96. 8. to be the coming into his courts. God's face, or presence is man's greatest joy in this life, and in that which is to come, Exod. 33. 14, 15. 16. Psal. 17. 15. Of which Kain was now deprived: for, *the evil shall not sojourn with God, nor fools shall stand before his eyes*, Psal. 5. 5. 6. Otherwise, as God's face signifieth his all-seeing providence and government, none can flee from it, Psal. 139. 7. 12. Ier. 23. 24. Of Jonah, it is likewise said, he rose up to *flee from the presence of the Lord*; Ion. 1. 3. *dwelt*:] or, *sate*: that is, *seated himself*. *Sitting*, is used for *dwelling*, as after in verse. 10. and often in the Scriptures. *Nod*:] in Greek, *Naid*; so named, because Kaine was there. *Nad*, that is, *a vagabond*, as God threateneth before, in verse. 12.

Vers. 17. *knew his wife*:] that is, *lay with her*, as v. 1. This was one of Adams daughters, spoken of in Gen. 5. 4. to whom it seemeth he was married before. And here follow seven generations of Kain reckoned: for God letteth the wicked prosper in this world, Psal. 17. 14. *he increaseth nations, and (afterward) destroyeth them*, Job. 12. 23. *Enoch*:] in Hebrew *Chanoch*: by interpretation, *Catechised*, *Instructed*, or *Dedicated*. It was the name also of that godly man mentioned in Gen. 5. 18. 22. *was building*:] this manner of speech (which the Greek translation also keepeth,) may imply a beginning of the work, though perhaps not finished, as after in the building of Babel, Gen. 11. And Kains building of a city, seemeth to be for his better security from his fears, and to denote his worldly affection, otherwise then Abraham had, who *looked for a city that hath foundations, whose builder and maker is God*: Heb. 12. 10. *the name of his son*: so proclaiming his name on the city, as David showeth vain worldly men do on lands, Psal. 49. 12. As Kains name signified *Possession*, so had he possessions of children, city, riches, arts, &c. in this world: all which Abel wanted, whose inheritance was in heaven.

Vers. 18. *Irad*:] or *Ghirad*, in Greek, *Gaidad*: for the Hebrew letters R. and D. are one much like another, and often put one for another by the Greek translators; and in the Hebrew text it self: as *Riphath*, Gen. 10. 3. is *Diphath*, 1 Chron. 1. 6. *Ch* ⟨...⟩ *dan*, Gen. 36. 26. is *Chamran*, 1 Chron. 1. 41. *Hadar*, Gen. 36. 30. is *Hadad*, 1 Chron. 1. 50. *Hadarezer*, 1 Chron. 18. 3. is *Hadadezer*, 2 Sam. 8. 3. and sundry the like: which show that the Hebrew letters had the same form and figure of old, which they have at this day. *Mehujael*:] or, *Mechujael*; written immediately after, *Mechijael*; in Greek, *M•delaal*, according to the name of Kains son, in Gen. 5. 12. *Methusael*:] in Greek *Mathousala*; as also they write Ehochs son, Gen: 5. 21. *L* ⟨...⟩ ] or, *Lem*•••, so Gen. 5. 21. Kains posterity, accord in name with Seths.

Vers. 19. *two wives*:] so violating the law of marriage, which by God's ordinance was to be but with one wife, Gen. 2. 18. 24. *Adah*:] by interpretation an *Ornament*: as *Zillah* (or *Sella*) signified her *Shadow*.

Vers. 20. *Iabal*:] in Greek, *Jobel*. *father*:] that is, *master*, as the Chaldee expoundeth it. Every *crafts-master* that either first inventeth, or perfecteth and teachech any art, is called a *Father*. So in the verse following. *dwelt in tents*:] that is, *used Shepherdy*: for shepherds used tents, to remove from place to place, where best pasture was to be found: Esa. 38. 12. Song. 1. 8. Ier. 6. 3. and 49. 29. The Hebrew phrase, *him that dwelleth*, is meant of many, as the Greek also translateth it, *them that dwell*. So *dweller*, 2 Sam. 5. 6. is expounded *dwellers*, 1 Chron. 1. 4.

*enemy*, 1 King. 8. 37. 44. is *enemies*, 2 Chron. 6. 28. 34. and many the like. See also Gen. 3. 2. *cattle*:] Hebr. *possession*: understanding the word *cattle*, as it explained in Gen. 26. 14. *he had possession of flocks, and possession of herds*. So the Greek here translateth, *feeders of cattle*. The supply of such words is often made in the text it self: as a *thousand*, 2 Sam. 8. 4. that is, a *thousand chariots*, 1 Chron. 18. 4. *Uzzah put forth to the ark*, 2 Sam. 6. 6. that is, *he put forth his hand to the ark*, 1 Chro. 13. 9. See also Gen. 5. 3.

Vers. 21. *handle*:] that is, *play upon*: as the Chaldee paraphraseth, *he was master of all that play on the Psaltery, and knew music*, which the Greek translateth, *this was he that shown the Psaltery, and the Harp, organ*:] it hath the name in Hebrew, of *loveliness and delight*; and it was an instrument of joy, Job 21. 12. so was the *Harp*, called therefore the *pleasant Harp*, Psal. 81. 3. Thus God gave the Kainites skill to invent things profitable and delightful to the flesh: yet were they irreligious, as is written; *they said unto God depart from us: and what should the Almighty do for them? For he filled their houses with good things*: Job. 22. 17. 18.

Vers. 22. *instructor*:] Hebr. *a whetter* (or, *sharpner*:) which the Chaldee expoundeth also a *master*. He sharply and wittily taught Smiths craft, and instruments of war. The Heathens after feigned *Vulcan*, (which name seemeth to be borrowed from this *Tubal-cain*,) to be the god of Smiths. *Naamah*:] she hath her name of *Pleasance*. Thus with profits and pleasures, they of the old world passed their time, *eating and drinking, marrying and giving in marriage, until the day that the flood came, and took them all away*: Math. 24. 38. 39. The Hebrew Doctors (in *Midras Ruth*, and *Zohar*) say of this *Naamah*, that *all the world wandered* (in love) *after her*; yea even *the sons of God*, (as in Gen. 6. 2. & that of her, there were born *evil spirits into the world*

Vers. 23. *I have killed &c.*] or, *I would kill a man in my wound, yea a young man in my hurt*. The Hebrew is of the time past, as speaking of murder committed; (and so the Greek translateth, *I have killed a man*:) but it may also be interpreted, as a boastfull threat for time to come; that if any did wound or hurt him, he should surely die for it. And it may be, that for violating the law of marriage by taking two wives, God vexed him with a disquiet life between them, that they lived in discontent and emulation one with another, (as there is an example in 1 Sam. 1. 6. 7.) and both of them with their husband: so in his wrath he uttered these words unto them, to repress their strife. Or he thus boasteth of his valor, for some other cause. The Chaldee Paraphrast understood this in a contrary sense; as if it were a question, *for have I killed, &c.* that is, *I have not*: and expoundeth it thus, *For I have not killed a man, that I should bear sin for him; nor destroyed a young man, that my seed should be consumed for him. to my hurt*] or, *for my stripe*: the original word signifieth a *wayl*, or *mark* of a stripe, or wound in the flesh.

Vers. 24. *seventy and seven fold*:] that is, *if he that killeth Kain, shall be punished seven fold; then he that killeth me, shall be seventy seven fold*. It seemeth to be an insolent contempt of God's judgment, and abusing of his patience towards Kain, v. 15. *Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men, is full in them to do evil*, Eccles. 8. 11.

Vers. 25. *Seth*] Heb. *Sheth*: that is, *Set* or *Appointed*, to weet, in *Abelsroome*. He was not borne till 130 years after the creation, Gen. 5. 3. It might be, Adam had other sons and daughters

before, Gen. 5. 4. but none, in whom such expectation of good was: for Seths posterity only remained at the Flood, when all the world perished, Gen. 7. *seed*] that is, *another son*: that as Abraham's *seed* was called *in Isaac*, (Ishmael being excluded,) Gen. 21. 12. so Eves *seed* should be in *Seth*; and not in any other of her children. *Seed*, is usually put for *children*: as, *they left no seed*, Mar. 12. 22. is expounded, *they left no children*, Luke 20. 31. *stead of Abel*] Eve showeth a reason of her sons name, also her faith grounded on God's appointment & settling of his mercy concerning this *seed*, who should be faithful as Abel; and a father of the world, who are all called *the sons of Seth*, Num. 24. 17. and the father of our Lord Jesus after the flesh, Luke 3. So in Ezek. 37, dead bones revive again; and in Revel. 11. 11. the witnesses killed, have the spirit of life from God, entering into them.

Vers. 26. *also himself*] or, *to him also*: when he was 105, years old, Gen. 5 6. and the world 235. *Enos*] so he is written in Greek, Luke 3. 38. in Hebrew *Aenosh*; that is by interpretation, *sorrowful, grievously-sick, miserable*. So named, (as seemeth) for the sorrowful state of those days, wherein great corruption grew in the Church, Gen. 6. 2. 3. 5. Therefore this name is in Scripture usually given to all men, as being *Enos*, or *sons of Enos*, full of sorrow and misery, Psal. 8. 5. and 144. 3. And to abate men's pride, David saith, *let the nations know, that they be Enos*, (or woeful men:) Psal. 9. 21. *began men profanely to call*] or, *profaneness began in calling*, (or, *for calling*) *on the name of Jehovah*. The Hebrew word may be translated, *men began*, or *men profaned*: but is commonly understood <...> ere, of the learned Hebrews, to mean *profaneness*; and some translating it *began*, yet take it thus, *men began to call* (their idols) *by the name of the Lord*: as images and representations of God, were called *God's*, Exod. 32. 4. The sorrows of this age were great, as the very name of *Enos* testifieth, and the history following in Gen. 6. confirmeth: for impiety crept into the Church, by unlawful marriages with Kains seed; and religion and manners were much corrupted, Gen. 6. 2. 11. The Hebrew Doctors describe it thus: *In the days of Enos, the sons of Adam erred with great error, and the counsel of the wisemen of that age became brutish; and Enos him-self was (one) of them that erred: and their error was this; They said, for as much as God hath created these stars and spheres to govern the world, and set them on high, and imparted honor unto them, and they are ministers that minister before him: it is meet that men should land and glorify and give them honor. For this is the will of God, that we magnify and honor, whomsoever he magnifieth and honoreth: even as a King would have them honored that stand before him, and this is the honor of the King himself. When this thing was come up into their heart, they began to build Temples unto stars, and to offer sacrifice unto them, and to laud and glorify them with words, and to worship before them, that they might in their evil opinion, obtain favor of the Creator. And this was the root of Idolatry, &c. And in process of time, there stood up false Prophets among the sons of Adam, which said that God had commanded & said unto them, worship such a star, or all the stars, and do sacrifice unto them thus and thus; and build a Temple for it, and make an image of it, that all the people, women, and children may worship it; & he shown them the image which he had feigned out of his own heart, and said, it was the image of such a star, which was made known unto him by prophesy: and they began after this manner, to make images in Temples, and under trees, and on tops of mountains, and hills, and assembled together, and worshipped them, &c. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto, and worship them. So in tract of time, the glorious and fearful name (of*

God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people of the earth, that knew ought, save images of wood and stone, and Temples of stone, which they had been trained up from their childhood, to worship and to serve, and to swear by their names. And the wise men that were among them, as the Priests, and such like, thought there was no God, save the stars, and sphaers, for whose sake, and in whose likeness they had made these images: but as for the Rock everlasting, there was no man that acknowledged him, or knew him, save a few persons in the world, is Enoch, Mathusala, Noah, Sem, and Eber. And in this way did the world walk and converse, till the pillar of the world, to weet, Abraham our father was born: Maim. in Misn. tom. 1. treat. of Idolatry c. 1. S. 1. 2. 3. That the heavens and stars were of old worshipped, both Moses and the Prophets after him show, Deut. 4. 19. Am. 5. 26. 2. Kin. 21. 3. 5. And as the heathen Philosophers counted the heaven a living body (Arist. de c<sup>o</sup>l. l. 2 c. 2) so did the wisest of the Hebrew Rabbins: All the stars and all the sphaers have souls, & knowledge, & understanding & are living things, and stand & acknowledge him who said, and the world was, everyone according to his greatness, and according to his dignity, lauding and glorifying him that formed them, even as the Angels. And as they know the holy God▪ so they know themselves, and know the Angels which are above them: and the knowledge that the Stars and Sphaeres have, is less then the knowledge of the Angels, and greater then the knowledge of the sons of men, saith Maimonides in Iesudei hatorah. chap. 3. S. 9. Upon this persuasion men might the easier be drawn to the worship of them. If we understand Moses here otherwise; Then began men to call upon the name of the Lord; then it may be meant of more public worship now erected then before: or, of public preaching in the name of the Lord, to call the wicked to repentance: or of calling themselves by the name of the Lord, as in Gen. 6. 2. the faithful are called *the sons of God*. Onkelos the Chaldee Paraphrast, translateth, then began men to pray: But the Chaldee in the Masorites bible saith, Then in his days the sons of men left off from praying, (or became profane, so that they prayed not) in the name of the Lord.

#### CHAP. V.

1, The genealogy of the ten first Patriarchs of the world. 3, Of Adam, 6, Seth, 9, Enos, 12, Kainan, 15, Maleleel, 18, Jared, 21, Enoch, (who walked with God, & was taken away without death;) 25, Mathusala, 28, Lamech, 32, and Noah.

THIS is the book of the generations of Adam: in the day God created Adam, in the likeness of God made he him. Male and female created he them: and blessed them, and called their name Adam, in the day they were created. And Adam lived a hundred and thirty years; and begat (a son) in his likeness; in his image: and called his name Seth. And the days of Adam were, after he had begotten Seth, eight hundred years, and he begat sons and daughters. And all the days of Adam which he lived, were nine hundred years, and thirty years: and he died.

And Seth lived a hundred years, and five years: and begat Enos. And Seth lived after he begat Enos, eight hundred years, and seven years: and begat sons and daughters. And all the days of Seth were nine hundred years, and twelve years: and he died.

And Enos lived ninety years: and begat Kainan. And Enos lived, after he begat Kainan, eight hundred years, and fifteen years: and begat sons and daughters. And all the days of Enos, were nine hundred years, and five years: and he died.

And Kainan lived seventy years; and begat Maleleel. And Kainan lived after he begat Maleleel, eight hundred years, and forty years: and begat sons and daughters. And all the days of Kainan were nine hundred years, and ten years: and he died.

And Maleleel lived sixty years, and five years: and begat Jared. And Maleleel lived after he begat Jared, eight hundred years, and thirty years: and begat sons and daughters. And all the days of Maleleel were eight hundred years, and ninety and five years: and he died.

And Jared lived a hundred years, and sixty and two years: & begat Enoch. And Jared lived, after he begat Enoch, eight hundred years: and begat sons and daughters. And all the days of Jared were nine hundred years, & sixty and two years: and he died.

And Enoch lived sixty and five years: and begat Methusala. And Enoch walked with God, after he begat Methusala, three hundred years: and begat sons and daughters. And all the days of Enoch, were three hundred years, and sixty and five years. And Enoch walked with God: and he was not: for God took him.

And Mathusala lived a hundred years, and eighty and seven years: and begat Lamech. And Mathusala lived, after he begat Lamech, seven hundred years, and eighty and two years: and begat sons and daughters. And all the days of Mathusala were nine hundred years, and sixty and nine years: and he died.

And Lamech lived a hundred years, and eighty and two years; and begat a son. And called his name Noah, saying: This shall comfort us from our work, and from the sorrow of our hands, because of the earth the which Jehovah hath cursed. And Lamech lived, after he begat Noah, five hundred years, and ninety and five years: and begat sons & daughters. And all the days of Lamech were seven hundred years, and seventy and seven years: and he died.

And Noah was five hundred years old: and Noah begat Sem, Cham, and Japheth.

### **Annotations.**

*The book:] that is, the narration, or rehearsal. generations of Adam:] the Greek translatheth, generation of men, it meaneth both the children which Adam begat, and the events that did befall them; as the word generation, is used for all accidents in times and ages, whatsoever the day may bring forth, (as Solomon speaketh, Proverb. 27. 1.) So Genesis 2. 4. and 6. 9. and 25. 19. And here are ten generations reckoned from Adam to Noah; the chief end whereof, is to show the genealogy of Christ the promised seed according to the flesh, and so of his Church, Luk. 3. 23. 38. 1 Chron. 1. 1. &c. likeness of God:] See Gen. 1. 26.*

Vers. 2. *their name:] so Adam was the common name of man and woman, (which were one flesh, Gen. 2. 23. 24) and of all their posterity, Gen. 9. 6. for we are all of one blood, Act. 17. 26.*

Vers. 3. *and begat*] to weet, a son, as the sequel showeth. The Scripture often omitteth such words, and sometime showeth they must be understood: as *David put in Syria*, 1 Chron. 18. 6. that is, *he put garisons in Syria*, 2 Sam. 8. 6. See before the note on Gen. 4. 20. *in his likeness*:] namely, that which he now had in his sinful state: for the first likeness and image of God in him was by sin corrupted, Gen. 3. whereupon all men now are conceived in sin, Psal. 51. 7. and are by nature children of wrath, Eph. 2. 3. *Seth*:] that is, *Set* or *Appointed* instead of *Abel*: see Gen. 4. 25. only his posterity were reserved, when all the world was drowned. And from him the genealogy is reckoned both in the Old and New Testament, 1 Chr. 1. 1. &c. Luke 3. 38.

Vers. 6. *years*:] Hebr. *year*: sometime the Original useth indifferently one for another; as, *eight years*, 2 Chron. 34. 1. for which in 2 King. 22. 1. is written *eight year*. It is also the property of the Hebrew, to set the least number for most, as here, *Seth lived five years, and an hundred year*; and so after: which because it differeth from our manner, and in the order there is no special weight, is changed according to our speaking: because the Hebrew it self, in repeating matters, doth often change the order of words: as, 2 Chron. 23. 7. *when he cometh in, & when he goeth out*: which in 2 Kin. 11. 8. is, *when he goeth out, and when he cometh in*. So, *great and small*, 2 Chron. 34. 30. or, *small and great*, 2 King. 23. 2. And in translating, the holy Ghost often also changeth the order of words: as Joel 2. 28. *your old men shall dream dreams, your young men shall see visions*: which in Act. 2. 17. is placed thus, *your young men shall see visions, and your old men shall dream dreams*. So in 1 King. 19. 10. *they have broke down thy Altars, and killed thy Prophets*: which Paul rehearseth thus, *they have killed thy Prophets, and broke down thy Altars*, Rom. 11. 3. and sundry the like. *Enos*:] or, as the Hebrew pronounceth it, *Enoch*: but because our language and custom rather followeth the Greek, which is more easy, the names are expressed as the New Testament doth in Luke 3. lest the Reader should mistake, and think them diverse persons.

Verse 9. *Kainan*] so Luke 3. 37. in Hebrew *Kenan*.

Verse 12. *Maleleel*] Hebr. *Mahalalel*. [unspec 18]

Vers. 15. *Iared*] Hebr. *Iered*.

Vers. 18. *Enoch*] in Hebrew *Chanoch*, that is, *Dedicated*, or *Catechised*: he is said to be *the seventh from Adam*, and a prophesier of God's judgment upon wicked men for their *impious deeds, and hard speeches against God*, Jude ver. 14. 15. So he is distinguished from Enoch the Kainite, the third from Adam, Gen. 4. 17. and *seven* being the number of the Sabbath, the seventh generation implied the mystery of rest in Christ. Accordingly the number of all the generations here, may be observed; which are ten from Adam to Noah: as before in Gen. 4. there are seven generations of Kain, so Abram the Hebrew was the seventh from Eber; Moses the seventh from Abram: and in Mat. 1. twice seven generations are reckoned from Abram to David, and so many from David to the Captivity of Babylon, and again so many from that captivity, to Christ, Mat. 1. 17. The estate of times for these ten Patriarchs, may thus be viewed:

- 1. Adam being 130. years old, begat *Seth*.

- 2. *Seth*, 105. years old, begat *Enos*. In the year of the World, 235.
- 3. *Enos*, 90. year old, begat *Kainan*: in the year of the World, 325.
- 4. *Kainan*, 70. year old, begat *Maleleel*: in the year of the World, 395.
- 5. *Maleleel*, 65. year old, begat *Iared*: in the yere of the World, 460.
- 6. *Iared*, 162. year old, begat *Enoch*: in the yere of the World, 622.
- 7. *Enoch*, 65. year old, begat *Mathusala*: in the year of the World, 687.
- 8. *Mathusala*, 187. year old, begat *Lamech*: in the year of the World, 874.
- 9. *Lamech*, 182. year old, begat *Noah*: in the year of the World, 1056.
- 10. *Noah*, 500. years old, begat *Japheth*: in the year of the World, 1556.

The lives of these Patriarchs are also to be noted.

- 1. *Adam* lived 930. years.
- 2. *Seth* lived 912. y.
- 3. *Enos* lived 905.
- 4. *Kainan* lived 910. y.
- 5. *Malaleel* lived 895. y.
- 6. *Iared* lived 962. y.
- 7. *Enoch* lived on earth, 365. years. The shortest liver.
- 8. *Mathusala* lived 969. y. The longest liver.
- 9. *Lamech* lived 777. y.
- 10. *Noah* lived 950. y. Gen. 9. 29.

By this computation it appeareth, that Adam lived to see Lamech the ninth generation, in the 56 year of whose life he died, first of all these Patriarchs. That Enoch the 7 from Adam, (after he had lived on earth, so many years as there be days in the year of the Sun,) was taken away into Paradise, next after Adams death, seven Patriarchs remaining witnesses of his translation. That all the first nine Patriarchs were taken out of this world, before it was drowned by the Flood that came in the 600. year of Noes life. That Mathusala lived till the very year wherein the Flood came, as his name signified that he should: with sundry other things, worthy to be observed in the brief History of these ten Fathers.

Vers. 21. *Mathusala*:] so in Luke 3. 37. in Hebrew *Methushelach*, which is by interpretation, *He dieth, and the emission* (or *dart*) meaning the *flood*, cometh. Enoch being a Prophet, foretold in



his sons name, of the flood to come in the year that Mathusala died: as came to pass. Compare Jude verse. 14. 15.

Vers. 22. *walked with God:*] that is, led his life and administered before God, holily, justly, and faithfully, and so pleasing to God, as Gen. 6. 9. Wherefore the Apostle (following the Greek version) saith, *he pleased God*, (which *without faith it is impossible to do*,) Heb. 11. 5. 6. The Chaldee translath, *he walked in the fear of the Lord*: and the Ierusalemite Targum saith, *he served (or labored) in the truth before the Lord*. And by comparing the like speech unto Eli, 1 Sam. 2. 30. 35. it seemeth to imply a pleasing or acceptable ministration of office before the Lord. Wherefore *Enoch* is noted to be a *Prophet*, Jude 14. And *Noah* who also *walked with God*, Gen. 6. 9. was a *Preacher of justice*, 2 Pet. 2. 5. Of *Eli*, it is spoken touching the Priesthood, 1 Sam. 2. 30. 35. and of *David* in the *Kingdom*, Psal. 56. 14. and 116. 9. See also Gen. 17. 1. Thus *Enoch* was a special figure of *Christ*.

Vers. 24. *he was not]* to weat, *not found*, as the Apostle (according to the Greek) saith, Heb. 11. 5. and the Chaldee addeth, *he appeared not, and yet the Lord killed him not*. The like speech is also used of them that are taken away by death, Ier. 31. 15. which the Evangelist alleging, addeth the word *are* (or *were*) that wanted in the Hebrew, as in this place it is wanting also *God took him,*] that is, *translated him*, (saith the Apostle) *that he should not see death*, Heb. 11. 5. where the Arabic version addeth, *he was translated into Paradise*: meaning the heavenly Paradise, mentioned Luke 23. 43. 2 Cor. 12. 2. 4. So *Elias* was *taken up into heaven*, 2 King. 2. and the Hebrew Doctors say, that *Enoch* was *taken up in a whilewind as Elias was*; and that he *was disarayd of the foundation corporal, and clothed with the foundation spiritual*. Also that God *shown him all the high treasures, and shown him the tree of life, in the midst of the garden, &c.* R. *Menachem* on Gen 5. and the *Zohar* on the same. By this translating of *Enoch*, God assured all the faithful, of their resurrection and eternal life: therefore they after applied the like work of God to themselves after death, as in Psal. 49. 16. And the Apostle teacheth, *we shall all be changed, and shall have spiritual bodies, and a building of God, an house not made with hand, eternal in the heavens, with which house we desire to be clothed-upon, &c.* 1 Cor. 15. 51. 44. and 2 Cor. 5. 1. 2. *Ben Sirach* saith, *Enoch translated, was an example of repentance to all generations*, Ecclesiasticus 44. 16.

Vers. 25. *Lamech]* Hebr. *Lemec*. [unspec 29]

Vers. 29. *Noah:*] so written in Luke 3. 36. 1 Pet. 3. 20. The Hebrew soundeth *Noach*, which signifieth *rest*, which proceedeth from *comfort*, as the words following show; his name having affinity with *Nachum*. *comfort us from our work:*] that is, *comfort us with rest from our work*: as the Greek translath, *he shall give us rest from our works*. This prophesy his father uttered of him, as he that should be a figure of *Christ*, in his building the *Ark*, and offering of sacrifice, whereby *God smelled a savor of rest, and said, he would not curse the ground anymore for man's sake*, Gen. 8. 21. Of we may read it, *comfort us concerning our work, &c. from the earth:*] understand again, *which cometh from the earth*: for the earth being cursed, bare not fruits without great labor and sorrow, Gen. 3. 17. 18. *hath cursed:*] Hebr. *hath cursed it*: but this phrase our Tongue useth not: for *it*, I therefore say before, *the* (or *that*) *which*. And the Hebrew text sometime omits it as superfluous, 2 Chron. 28. 3. with 2 King. 16. 3.

Vers. 32. 500. *years old*:] Hebr. *son of 500. years*: that is, going in his 500. year. An usual speech in the Hebrew Scripture of men's age, or of beasts: Gen. 17. 1. Exod. 12. 5. But sometime it is not meant of natural age properly, as appeareth 2 Chron. 22. 2. compared with 2 King. 8. 26. where *Ahaziah is son of 22. years*, for his own life: but *son of 42. years*, for the state of his kingdom. And by being *old*, (or *son of*) *500. year*, is not meant that year full ended; but while he was living in that year: As appeareth by Gen. 7. 6. where *Noah is 600 yere old*: which in v. 11. is explained to be, *In the year of the 600. year of his life*. Accordingly, must we understand the ages of men, and beasts, spoken of in Scripture: as when a Levite entered upon his Ministry, *being a son of 30. years*, Num. 4. 3. it is meant, going in the 30. yere of his life. Therefore Christ fulfilling that and all other figures, entered upon his Ministry, when *he began to be of 30. years*, as is expressed, Luk. 3. 23. And for the sacrifices in the Law, which were to be of any yeerling beast, (after the Hebrew phrase, *son of a year*, Exod. 12. 5.) the Jews have left recorded, that it must be strictly within the first yere of the life; and if it be but an hour older then a year, it is not allowable for an oblation to God: *Maimonides, 8. book in Magnaseh Korbanoth, chap. 1. S. 13. Noah begat,*] that is, *began to beget*; for all his three sons were not borne in a year, but *Shem* was borne two years after, when his father was 502 years old: as may be gathered by Gen. 11. 10. where two years after the flood, he was but an hundred years old: and then was Noah his father 602. by Gen. 7. 6. See the like of *Thara*, Gen. 11. 26. *Sem, Cham, and Japheth,*] sounded in Hebrew; *Shem, Cham, and Iepheth*: of which *Japheth* was the eldest, *Sem* the next, and *Cham* the youngest; as is evident both by the former note of *Shem* age, and by Gen. 10. 21. and 9. 24. But because *Sem* was in dignity preferred of God before his brethren, Gen. 9. 26. 27 therefore he is first named. The like is in the history of *Abram* and his brethren, Gen. 11. 26. So *Jacob* is named before *Esau* his elder, Gen. 28. 5. and *Ephraim* before *Manasseh*, Gen. 48. 20.

## CHAPT VI.

1, The sons of God, marry with the daughters of men: 4, so Giants are bred: 5, wickedness increaseth; 6, God repenteth that he made Man; 7, and will destroy them: 8, Noah findeth grace, 13, and is forewarned of the Flood; 14, The Ark (with matter and form thereof) is commanded to be made, 18, for the saving of Noes house, 19, and some of all living things; 21, with provision of food. 22, Noah doth all that God commanded.

AND it was when men began to multiply on the face of the earth: and daughters were borne unto them. That the sons of God saw the daughters of men, that they *were* fair: and they took unto them wives, of all which they chose. And Jehovah said; My spirit shall not strive with man, forever; for that he also *is* flesh: and his days shall be an hundred and twenty years. There were Giants in the earth in those days; and also after that, when the sons of God went in unto the daughters of men; and they bare *children* to them: they *were* mighty *men*; which *were* of old, men of name.

And Jehovah saw, that the wickedness of man *was* much in the earth; and every imagination of the thoughts of his heart, *was* only evil every day. And it repented Jehovah, that he had made man on the earth: & it grieved him at his heart. And Jehovah said; I will blot-out man, whom I have created, from the face of the earth; from man unto beast, unto the creeping-

thing, and unto the fowl of the heavens; for it repenteth me that I have made them. But Noah found grace in the eyes of Jehovah.

〈 in non-Latin alphabet 〉

THESE *are* THE GENERATIONS OF NOE; Noah was a just man, perfect in his generations: Noah walked with God. And Noah begat three sons: Sem, Cham, and Japheth. And the earth was corrupt before God: and the earth was filled with violent-wrong. And God saw the earth, and loe it was corrupt: for all flesh had corrupted his way upon the earth.

And God said unto Noah; An end of all flesh is come before me; for the earth is filled with violent wrong, from the face of them: and behold I destroy them with the earth. Make for thee an Ark of Gopher trees; nests shalt thou make *in* the Ark: and shalt pitch it within and without with pitch. And this (*the fashion*) which thou shalt make it of: three hundred cubits the length of the Ark; fifty cubits the breadth of it; and thirty cubits the height of it. A clearelight shalt thou make to the Ark; and in a cubit shalt thou finish it from above; and the door of the Ark shalt thou set in the side thereof: *with* lower, second and third *stories* shalt thou make it. And I, behold I do bring the Flood of waters upon the earth; to destroy all flesh, which *hath* in it the spirit of life; from under the heavens: every-thing that *is* in the earth, shall give-up *the ghost*. But I will stablish my covenant with thee: and thou shalt enter into the Ark; thou, and thy sons, and thy wife, and thy sons wives, with thee. And of every *living* thing, of all flesh, two of every *sort* shalt thou bring into the Ark, to keep alive with thee: they shall be male and female. Of the fowl, after his kind; and of the beast, after his kind; of every creeping thing of the earth, after his kind: two of every *sort*, shall come unto thee, to keep (*them*) alive. And take thou unto thee, of all meat, that is eaten; and thou shalt gather *it* to thee: and it shall be for thee, and for them, for meat. And Noah did: according to all that God commanded him, so did he.

### Annotations.

*MEn:]* Hebr. *Adam*: put generally for *men*, as the Greek translateth, and the last words of this verse do confirm: so the Chaldee saith, *the sons of man*. The posterity of Kain is hereby meant, who increased faster then Seths did: and sought so to do by taking moe wives, Gen. 4. 19.

Vers. 2. *the sons of God:]* the men of the Church of God; for unto such Moses saith, *ye are the sons of Jehovah your God*, Deut. 14. 1. so 1 John. 3. 1. The name *God*, in Hebrew *Elohim*, is in the form plural, and sometime *Princes* are so named, Exod. 21. 6. Psal. 82. so the Chaldee here translateth, *the sons of Princes*: understanding (as I think) *Seth*, and the other Patriarchs. *daughters of men:]* meaning of Kains posterity, that were out of God's Church, Gen. 4. 14. and because they were not borne again of God, by the immortal seed of his word, (1 John. 3. 9. 10. 1 Pet. 1. 23.) they continued children of the old Adam, and natural man still. So Paul saith, 1 Cor. 3. 3. *walk ye not as men?* that is, as unregenerate men. *fair:]* or *goodly*: Hebr. *good*, to weat, of countenance, as is expressed, Gen. 24. 16. the Chaldee translateth it *fair*. *took unto them:]* that is, *took to themselves*, and regarded not the counsel of their godly parents, (who should by right take wives for their children) nor the will of God, whose law after forbad such profane

marriages, Deut. 7. 3. 4. The like is noted of Esau, Gen. 26. 34. 35. and 28. 8. 9. Thus corruption grew in families. *which they chose:*] that is, *which they loved and liked*, following their own affections. So, *my chosen*, Isaiah 42. 1. is interpreted, *my beloved*, Mat. 12. 18. and *choosing* is often used for *liking* or *delighting*, Ps. 25. 12. and 119. 173. Isaiah. 1. 2. and so the Chaldee translatheth it here. Into this sin, Solomon also saith, *King. 11. 1. 2.*

Vers. 3. *my spirit:*] This is that holy spirit of Christ by which he preached in the Patriarchs, and especially in Noah, to the disobedient spirits of the old world, 1 Pet. 3. 18. 19. 20. 2 Pet. 2. 5. *not strive*] or, *not judge*, that is, *not contend in judgment* for so this word is elsewhere also used, Eccles. 6. 10. and may here import, both *contending* by preaching, disputing, convincing in the mouths of the Patriarchs, (as Nehem. 9. 30.) and by inward motions and checks of conscience which his spirit gave them for their sins; against which they that struggle, fall into the sin *against the holy Ghost*, despising the spirit of grace, Heb. 10. 29. So the Spirit of God is said to be *tempted, resisted, grieved*, Acts 5. 9. and 7. 51. Isaiah 63. 10. Ephes. 4. 30. *with man*] or, *in man*, implying both the contending of the Prophets outward, and of God's spirit inwardly; as before is observed. Here the Church declined, is called *man* (or *Adam*) to note their corrupt estate. The Greek translatheth it, *my Spirit shall not continue in these men*. The Chaldee paraphraseth, *This evil generation shall not continue before me forever*: understanding (as it seemeth) by the *Spirit*, man's natural soul and life, which God would take away by the Flood. *he also*] that is, *these also*, which are my peculiar professant people. *is flesh*] that is, *is fleshly, not having the spirit*, but *walking after their own lusts*; as Jude verse. 19. 16. The *flesh* and the *Spirit*, are also thus opposed, Rom. 7. 5. 6. and 8. 8. 9. Gal. 5. 16. 17. So the Chaldee here saith, *For that they are flesh, and their works evil*. And this is the state of all men in their first birth: for *that which is borne of the flesh, is flesh*, John. 3. 6. 120. *years:*] meaning, that so long time by Noes preaching, and building the Ark, they should have space given them to repent, or else then to perish. This long-sufferance of God, the Apostle mentioneth, in 1 Pet. 3. 19. 20. 2 Pet. 2. 5. and showeth the sum and end of his preaching to be, *that they might be judged according to men in the flesh, but live according to God in the spirit*. 1 Pet. 4. 6. that is, they repenting and turning unto Christ, *the body might be dead because of sin; but the spirit be life, because of righteousness*, Rom. 8. 10. So the Chaldee here saith, *A term shall be given them of 120 years, if they will convert*: So many were the years of Moses life, Deut 34. 7.

Vers. 4. *Giants*] in Hebrew, *Nephilim*, which hath the signification of *falling*, as being *Apostates, fallen* from God: and being fierce and cruel to men, *falling* on them (as Job. 1. 15.) and whom they made by fear and force, to fall before them: Such were men of great stature, that other men were *as grasshoppers* in respect of them, Num. 13. 33. The Chaldee calleth them *Gibbaraja*, that is, *mighty men*; (and so *Nimrod* was *Gibbor*, that is, *mighty on the earth*, Gen. 10. 8.) the Greek nameth them *Gigancies*, whereof our English is derived, and the Greek Poets feigned them to be *borne of the earth*, noting them to be earthly minded, not caring for heaven: and borne also of such parents. *after that*] that is, as before; so after God had threatened their destruction, that they were not bettered, or brought to repentance. *went in*] namely, *into the chamber*, as is expressed, Judge. 15. 1. and consequently, *companyed* with them: in like sense as *knowing* is used before, Gen. 4. 1. So David *went in* to Bathsheba, Psal. 51. 2. Abram to Agar, Genes. 16. 2. Jacob to his wife, Gen. 29. 21. a modest phrase *they bare*] to

weet, the women last mentioned: or, *they* (the men) *begat* children to *themselves*. The Hebrew implieth both. *mighty men*] the Greek translatheth this also *Giants*; and it seemeth to be an explanation of their former name. *men of name*] that is, of *renowm*: famous and renowned. Contrary hereto is, *men without name*, Job 30. 8.

Vers. 5. *wickedness*,] or *malice*, *evil*. *every imagination*,] or, *the whole fiction*; the word is general, for all and everything that the heart first imagineth, formeth, purposeth, 1 Chron. 28. 9. and 29. 18. Luke 1. 51. *every day*,] or, *all the day*: that is, continually. The Greek translatheth thus, *and everyone mindeth in his heart carefully for evils, all days*.

Vers. 6. *it repented Iohovah*,] This is spoken not properly, for God *repenteth not*, 1 Sam. 15. 29. but after the manner of men; for God changing his deed, and dealing otherwise then before, doth as men do when they repent. So 1 Sam. 15. 11. *the earth*] hereby teaching, that there was none on earth whom God respected. So that but for *the second man* (Christ) *the Lord from heaven*, (1 Cor. 15. 47.) whom Noah believed in; the world had now been consumed. So the Hebrew Doctors, as the *Zohan* upon this place saith, *man on the earth, to except the man above, (or the superior Adam) who was not on the earth, it grieved him:*] The Scripture giveth to God, *joy, grief, anger, &c.* not as any passions, or contrary affections, for he is most simple and unchangeable, I am. 1. 17. but by a kind of proportion, because he doth of his immutable nature and will, such things, as men do with those passions and changes of affections. So *heart, hands, eyes*, and other parts are attributed to him, for effecting such things, as men cannot do but by such members. God is said to be grieved for the corruption of his creatures: contrariwise, when he restoreth them by his grace, he *rejoiceth* in them, Isaiah 65. 19. Psal. 104. 31. Of these phrases spoken concerning God, the Hebrew Doctors write thus: *Forasmuch as it is clear, that (God) is no corporal or bodily thing; it is also clear, that not any corporal accident (or occurrence) doth befall unto him: neither composition, nor division, nor place, nor measure, nor going up, nor coming down, nor right hand, nor left hand, nor face, nor back-parts, nor sitting, nor standing: neither beginning nor ending, nor number of years; neither is he chāgeable, for nothing can cause him to change. Neither is there in him death, or life, as the life of a corporal living thing: nor folly, nor wisdom, according to human wisdom; nor sleep, nor waking, nor anger, nor laughter, nor joy, nor grief, nor silence, nor speech, as the sons of Adam speak, &c. but all these, and the like things spoken of him in the Law and Prophets, are parabolicall and figurative. As when it is said, He that sitteth in the heaven, doth laugh, (Psalm. 2.) and the like: of all such our wise men have said, The Law speaketh according to the language of the sons of Adam. And so he saith, Do they provoke me to anger? (Ier. 7. 19.) again he saith, I am the Lord, I change not. (Mal. 3. 6.) and if he be sometime angry, and sometime joyful, then is he changeable: But all these things are not found, save in persons obscure and base, that dwell in houses of clay, whose foundation is in the dust: but he the blessed (God) is blessed and exalted above all these. Maimonides in Iesud. hatorah chap. 1. S. 11. 12.*

Vers. 7. *blot-out:*] that is, *destroy and abolish. from man:*] that is, *both men and beasts*. For as the beasts were made for man, Gen. 1. 28. so they became subject to vanity and destruction, through man's iniquity, Gen. 3. 17. Rom. 8. 20.

Vers. 8. *found grace:*] that is, *obtained favor, or mercies*, (as the Chaldee translatheth it.) So this phrase is interpreted in Greek, sometime *finding grace*, Heb. 4. 16. sometime *finding mercy*, 2.

Tim. 1. 18. and *grace* is opposed unto *works*, and unto *debt*, Rom. 11. 6. and 4. 4. And it is a special title of God, that he is named *Gracious*, Exod. 34. 6. and a special prerogative of his people, that they *find grace in his eyes*, as after of *Lot*. Gen. 19. 19. of *Moses*, Exod. 33. 12. of *David*, Act. 7. 45. of *Marie*, Luke 1. 30. And the letters of *Noes* name, are the letters of *Grace* in Hebrew, the order being changed.

〈 in non-Latin alphabet 〉 These three letters in the Hebrew Bibles, do signify the *Parasha*, or great *Section* of Moses law, which was a Lecture on the Sabbath day, read in the Jews Synagogues, as is observed, Act. 15. 21. to which was added a Lecture out of the Prophets, Act. 13. 15. And the first Paragraph or Section (which is from the creation hitherto) they call *Breshith*, that is, *In the beginning*; this second, which reacheth to the twelvth Chapter, they call *Noah*; and so the rest: There are in all 54. Sections in the Law, which they read in the 52 Sabbaths, joining two of the shortest twice together, that the whole might be finished in a years space. Hereof the Hebrew Doctors write thus: *It is a common custom throughout all Israel, that they finish wholly the (reading of the) law, in one year; beginning in the Sabbath which is after the feast of Tabernacles, at the first section of Genesis: in the second (Sabbath) at These are the generations of Noah: in the third, at The Lord said unto Abraham, (Gen. 12. 1.) so they read and go on in this order, till they have ended the Law, at the feast of Tabernacles: Maimonides in Misn. treat. of Prayer, chap. 13. S. 1.*

Vers. 9. *generations*:] that is, *offspring*, and things that did befall him and them: so Gen. 25. 19. and 37. 2. and 2. 4. and 5. 2. *just*,] or, *righteous*: *Noah* is the first in the world that hath this title of *just*; and as generally *the just liveth by faith*, Rom. 1. 17. so of *Noah* the Apostle witnesseth, he was made *heir of the justice* which is *by faith*, Heb. 11. 7. *perfect*] or, *entire*, *sincere*, of a simple, plain, and upright carriage: as *justice* usually respecteth faith, so *perfectness* respecteth life and conversation, in the heart of man, Isaiah 38. 3. and in his ways, Psalm. 119. 1. This is not meant of perfection in measure or degrees, as being without all sin, Eccles. 7. 22. James 3. 2. 1. John. 1. 8. but when men by the grace of God, *keep themselves from their iniquity*, Psalm. 18. 33. 24. and sin hath not *dominion in them*, Psal. 19. 14. The *perfect* man is opposed to the *perverse* and *restless wicked*, Job 9. 20. 22. *in his generations*,] that is, *among the men of the ages wherein he lived*. So *generation*, Mat. 11. 16. and 12. 42. is expounded, the *men of that generation*, Luk. 7. 31. and 11. 31. *walked with God*:] that is, *by faith pleased and acceptably served God*: see the like before of *Enoc*, Gen. 5. 22. The word may imply also administration in the office whereunto God had called him, which was to be *a preacher of justice*, 2 Pet. 2. 5. So the Hebrew Doctors say, he preached to the old world, and said, *Turn ye from your ways, and from your evil works, that the waters of the flood come not upon you, and cut off the whole seed of the sons of Adam*. Pirke. R. Eliezer, ch. 22.

Vers. 11. *the earth was corrupt*:] that is, *the inhabitants of the earth*: (see Gen. 11. 1.) and so the earth it self for and through them; as is shown after in verse. 12. 13. therefore both were destroyed together. *Corrupting* is in special applied to *idolatry*, and *depraving* of God's true service, Exod. 32. 7. Deut. 32. 5. Judge. 2. 19. as, the people are said to *do corruptly*, 2 Chron. 27. 2. when they *sacrificed and burnt incense in the high places*, 2 King. 15. 35. So idolatry was their chief corruption here, as may also be gathered by Gen. 4. 26. see the annotations there.

*before God:]* that is, openly and boldly in God's sight, as Gen. 10. 9. and in respect of his worship and law: see Gen. 17. 1. *violent wrong]* *injurious and cruel dealing*, which seemeth to be chiefly meant of violating the duties towards men; as the former word noted corruption of religion, Gen. 49. 5. Joel 3. 19. Obad. 1. 10. The Chaldee turneth it *rapines*, (or *robberies*.) Or, by *violent wrong*, violent and cruel men may be understood: as, *pride*, is used for *proud men*, Ier. 50. 31. 32. *sin*, for *sinful men*, Prov. 13. 6. *poverty*, for *poor men*, 2 King. 24. 14. and many the like. Thus corruption increased in the ecclesiastical and political estate, as it began in the domestical.

Vers. 12. *all flesh:]* that is, *all men*, who are called *flesh*, both for their frailty, Psal. 71. 39. and corrupt unregenerate estate, Gen. 6. 3. So *flesh* is expounded to be *men*, and *people* Psal. 56. 5. 12. Isaiah 40. 5. 6. *their way:]* that is, both *their religion*, or *faith*; (for so a way often signifieth, Act. 18. 25. 26. and 22. 4. 2 Pet. 2. 2.) and their *manners*, *works*, or *course of life*; as elsewhere is mentioned *the way of Kain*, for maliciousness, Jude verse. 11. *the way of Balaam* for covetousness, 2 Pet. 2. 15. and sundry the like. And of this way of *the old world*, wherein wicked men did walk, it is noted, that *God had filled their houses with good things*, but *they said unto him, depart from us: they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the Ark, and the flood came, and destroyed them all:* Job 22. 15. 17. 18. Luke 17. 27. Vers. 13. *An end is come:]* that is, *the time of de* 〈...〉 *struction is at hand:* so Amos 8. 2. Ier. 51. 13. Ezek. 〈◇〉 . 2. 3. 6. *from the face]* that is, *because*, or *through them. destroy]* or, 〈◇〉 *corrupting*, that is, *ready to corrupt*, or *destroy*. Before, the word was used for *corrupting* by sin; here, for *corrupting* with punishment, due for their sin: that is, *destroying*. So Gen. 18. 28. and 19. 13. and often in the Scriptures. *with the earth]* the Greek saith, *and the earth:* which being given for a possession to the some of Adam, was also destroyed with them; as in other particular judgments, men's goods perished with them, Gen. 19. Num. 16. 32. Ios. 7. 15. 24.

Vers. 14. *an Ark]* or *Chest, Coffin:* called in Hebrew *Tebah:* and differeth from the *Ark* or *Coffer* which Moses made for God's Sanctuary, which was called *Aron*, Exod. 25. 10. and served to keep the Tables of God's law, Deut. 10. 2. 5. but this *Ark Tebah*, was to keep men, and live things from the water; as a ship, used only in this history, and in Exod. 2. 3 The holy Ghost in Greek expresseth them both by one word *Kibotos*, an *Ark* Heb. 11. 7. and 9. 4. Heathen writers also make mention of this *Ark*, but by another name *Larnax*, that likewise is an *Ark:* *Plutarch. de industr. animal.* This *Ark* was a figure of Christ's Church, where into they that enter by saith, are saved from the stood of God's wrath; of which grace, Baptism (the answerable type) is a sign and seal. See. 1 Pet. 3. 20. 21. *Gopher trees]* The Chaldee paraphrafts make them a kind of *Cedars:* the Scripture mentioneth not this word any other where. But *Gophrith* is after used for *sulphur*, or *brimstone*, Gen. 19. 24. whereupon some think these to be *Turpentine trees*, which bear sulphury b 〈...〉 yes, and the wood is known to be fit for such an use. *nests,]* that is, *little rooms* or *mansions*, (as the Chaldee translateth) for men, beasts, birds, &c. to be in severally. So a *nest*, is for a *mansion*; Num. 24. 21. Obad. 4. *pitch]* or *plaster:* the Hebrew *Copher*, which elsewhere is often used for *covering* and *propit••ting* of sin, *making atonement*, and the like; is only here used for *pitch* or *plaster*, there being two other proper words for such stuff,

Exod. 2. 3. It figured the atonement made for the Church by Christ, wherewith we being by faith covered and plastered, the waters of God's wrath, enter not upon us.

Vers. 15. *cubits:] or ells: a cubit is the measure from the elbow to the fingers end, containing six hand bredths, or a foot and a half: so 300 cubits make 450 foot. height,] or stature.* By these measures here set down, the Ark was by proportion like in shape rod Coffin for a man's body, six times so long as it was broad, and ten times so long as it was high: which was commodious for swimming, and steddinesse against winds: fit also to figure out Christ's death, and burial, and ours with him, by mortification of the old man: as the Apostle apply eth this type to *baptism*, 1 Pet. 3. 20. 21. whereby we are become dead and buried with Christ, Rom. 6. 3. 4. 6.

Vers. 16. A  $\langle \diamond \rangle$  *light:] whether by one, or by many windows, is uncertain: after there is mention of a window that was in the Ark, Gen. 8. 6 The Hebrew Zohar (which the Chaldee translath, Neh•r, Light,) is not found in the Scripture but here: of it Zaherajim is used for the noon day light. Some Hebrew Doctors say it was a precious stone, hanged in the Ark, which gave light to all creatures which were therein: Pirk R. Eliezar, chap. 23. This clear-light signified the enlightening of the Church, by the holy Ghost, as the door signified faith in Christ, Ephes. 1. 17. 18. John. 10. 9. in a cubit:] or, unto a cubit. it from above:] by it, seemeth the Ark to be meant; (rather then the light or window,) which Ark had the roof arched or bowed but a cubit, that it might be almost flat; yet so as the water might easily slide off. third stories] or, third nests, that is, rooms; as v. 14. So many distinct stories, there are also within man's body. And Paul maketh three parts of man, *body, soul, and spirit*, 1 Thess. 5. 23. Likewise in Moses Tabernacle, and in Solomon's Temple, were three rooms; the Courtyard, the Holy place, and the Most holy, Exod. 25. and 27. 1 King. 6. The Church also (figured by the Ark) hath three states, before the Law, under the Law, and under Christ, Rom. 5. 13. 14. John. 1. 27.*

Vers. 17. *I do bring:] or, am bringing:* the Lord hereupon is said to *sit at the flood:* Psal. 29. 10. as being the judge from whom this wrath proceeded, and moderator in mercy to *Noah. the flood,] or, deluge:* the Hebrew *mabbul*, is a peculiar name to this flood, which drowned the world, and made all things *fade and die* on earth, whereof it hath the name. In Greek the holy Ghost calleth it *Kataclysmos*, of the abundant shedding and inundation of the waters. Mat. 24. 38.

Vers. 18. *I will establish:] that is, make sure and stable, and faithfully keep my covenant.* For so the word importeth, and other Scriptures open it, as, *establish thou*, 2 Sam. 7. 25. is expounded, *let it be faithful* (or *sure.*) 1 Chron. 17. 23. and to *stablish the words of a covenant*, 2 King. 23. 3. is to *do* (or *perform*) them, 2 Chron. 34. 31. and to *continue* in doing them, Gal. 3. 10. with Deut. 27. 26. *my covenant,] or, testament; a disposition of good things faithfully declared:* which God here usually calleth his, as arising from his grace towards Noah, (verse. 8.) and all men; but implying also conditions on man's part, and therefore is elsewhere named *our covenant*, Zach. 9. 11. The Apostles call it *Diathekee*, that is, a *Testament* or *Disposition*; and it is mixed of properties both of *covenant* and of *testament*, as the Apostle showeth in Heb. 9. 16. 17. &c. and of both may be named a *testamentall covenant*, or a *covenanting testament*: whereby the



disposing of God's favors and good things to us his children, is declared. *and thou shalt enter, &c]* This explaineth the Covenant made; on God's part, that he would save Noah and his household from death by the Ark; and on Noes part, that he should in faith and obedience make, and enter into the Ark, so committing himself to God's preservation, Heb. 11. 7. And under this, the covenant or testament of eternal salvarion by Christ, was also implied; the Apostle testifying, that *the (antitype) or like figure hereunto, even Baptism doth also now save us,* 1 Pet. 3. 21. which *baptism* is a seal of our salvation, Mar. 16. 16. *wives]* Hereupon the Apostle observeth, how in the Ark, *a few, that is, eight souls, were saved by water,* 1 Pet. 3. 20.

Vers. 19. *two]* or, by *twoes*, that is, by *paires*: which is after explained to be seven of every clean, and two of every unclean beast, Gen. 7. 2. Thus God showeth himself to be the *saver of man and beast*, Psal. 36. 7. *to keep alive*, that is, *that thou mayest keep alive*: (as the Greek explaineth it, *that thou mayest nourish*.) Observe how verbs indefinite, do often times include (though not express) a certain person, especially such as was spoken of before: as Eccles. 4. 17. (or 5. 1.) *they know not to do evil*; that is, *they know not that they do evil*. Zach. 12. 10. *they shall mourn, and to be bitterness*; that is, *and they shall be in bitterness* This the Hebrew text it self sometime manifesteth: as Esa. 37. 18. 19. *they have laid wast: and to cast their gods, &c.* that is, *and they have cast their gods*: as is written 2 King. 1<sup>o</sup>. 18. So in 1 Chron. 17. 4. *build me an house to dwell in*: for which in 2 Sam. 7. 5. is written, *build me an house for me to dwell in*. Likewise in the Greek, as, *Suzetein, to question*, that is, *they questioned*, Mar. 1. 17. for which another Evangelist saith, *Sunelaloun, they spake together*, Luke 4. 36. *not lawful to eat*, Luke 6. 4. that is, *for him to eat*, Mat. 12. 4. *not to enter*, Luke 22. 40. or, *that ye enter not*, Mat. 26. 41. Also the holy Ghost so translateth; as, *to be my salvation*, Isaiah 49. 6. which Paul citing, saith, *that thou mayest be my salvation*, Act. 13. 47. So in Gen. 19. 20. and 23. 8. Exod. 9. 16. and often through-out the Scriptures.

Vers. 20. *shall come to thee:]* to weet, of their own accord, by my instinct. Signifying hereby, that Noah should not need to hunt for them. So it was before with Adam, in Gen. 2. 19. *to keep alive:]* that is, *that thou mayest keep them alive*: as before in verse. 19. Or, *to be kept alive*: as the Greek here translateth, *to be nourished with thee*. For a verb indefinite active, is often to be understood passively; as, *a time to bear*, Eccles. 3. 2. that is, *to be borne*. *What to do?* Est. 6. 6. that is, *what shall be done?* So, *for to declare my name*, Ex. 9. 16. is by the Apostles authority translated, *that my name may be declared*, Rom. 9. 17. See Gen. 2. 20. and 4. 13.

Vers. 22. *And Noah did it]* This commendeth Noes singular faith and obedience, in undertaking and performing so great a work, full of infinite doubts, fears, troubles, charges, &c. wherefore he hath of the holy Ghost this good report; *By faith Noah being spoken to of God, of things not seen as yet, moved with reverence, (or using carefulness) prepared an Ark, to the saving of his house: by the which he condemned the world, and became heir of the justice which is by faith,* Heb. 11. 7. *did]* or *made it*: namely, *the Ark*, and all things appointed him of God. Wherefore the Greek so translateth; *Noah did (or made) all things*: and oftentimes a thing set down thus generally, is to be understood of all and every particular, the holy Ghost so expounding: as (in a like case) Exod. 25. 40. *look and make them after their pattern*: that is, *look thou make all things after the pattern*, Heb. 8. 5. So Deut. 27. 26. Cursed be *he that confirmeth not the words of*

this law: that is, Cursed be *everyone that* continueth not *in all things* written in the book of the Law, Gal. 3. 10. and sundry the like. *according to all*] so not only the things themselves, but the manner of doing them, was according to the commandment of God. Like praise was for the work of the Tabernacle, Exod. 39. 43. and 40. 16.

## CHAP. VII.

1, God commandeth Noah and his house, to enter into the Ark, with beasts and fowls. 7, Noah and they go in. 12, It raineth forty days and forty nights: 17, the waters bear up the Ark, 18, and drown the earth. 21, All that were on the dry land died, 23, save Noah, and those with him. 24, The waters prevail an hundred and fifty days.

ANd Jehovah said unto Noah, Enter thou and all thy house into the Ark: for thee have I seen just before me, in this generation. Of every clean beast, thou shalt take to thee, seven *and* seven, the male and his female: and of the beast which is not clean, two, the male and his female. Also of the fowl of the heavens, seven *and* seven, the male and the female: to keep alive seed upon the face of all the earth. For seven days hence I *will* cause-it-to rain upon the earth, forty days, and forty nights: and will blot-out every *living* substance that I have made, from upon the face of the earth. And Noah did: according to all that Jehovah commanded him. And Noah was six hundred years old: and the Flood was; waters upon the earth. And Noah went in, and his sons, and his wife, and his sons wives with him, into the Ark: because of the waters of the Flood. Of the clean beast, and of the beast which was not clean: and of the fowl, and of every *thing* that creepeth upon the earth. Two *and* two went in unto Noah, into the Ark, the male and the female: even as God had commanded Noah. And it was at the seventh of the days; that the waters of the Flood were upon the earth. In the year, the six hundred year, of the life of Noah, in the second month; in the seventeenth day of the month: in the same day, all the fountains of the great deep were broken-up; and the windows of the heavens were opened. And the rain was upon the earth: forty days, and forty nights. In this self same day, entered Noah, and Sem, and Cham, and Japheth, the sons of Noah: and the wife of Noah, and the three wives of his sons, with them, into the Ark. They, and every beast after his kind; and all the cattle after their kind; and every creeping-thing that creepeth upon the earth, after his kind; and every fowl after his kind; every bird of every wing. And they went in unto Noah, into the Ark: two *and* two of all flesh which *had* in it the spirit of life. And they that went in, went in male and female of all flesh, even as God had commanded him: and Jehovah shut him in. And the Flood was forty days upon the earth: and the waters increased, and bare-up the ark, and it was lift-up from the earth. And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters. And the waters prevailed most exceedingly upon the earth: and all the high mountains that *are* under all the heavens, were covered. Fifteene cubits upwards did the waters prevail: and the mountains were covered. And all flesh that moved upon the earth, gave up *the ghost*; of fowl, and of cattle, and of beast; and of every creeping-thing, that creepeth upon the earth: and every man. All which *had* the breath of the spirit of life in his nostrils; of all which was in the dry *land*, they died. And every *living* substance was blotted out, which was upon the face of the earth; from man unto cattle, unto the creeping thing, and unto the fowl of the

heavens; and they were blotted out from the earth: and Noah only remained, and *they* that were with him in the ark. And the waters prevailed upon the earth: a hundred and fifty days.

### Annotations.

*ENter thou]* that is, Betake thyself unto my tuition and providence, who will save thee and thine from the wrath that cometh upon the world, 2 Pet. 2. 5. A like speech is made unto the godly, in Esa. 26. 20. *just before me]* that is, *sincerely just*, by faith, and so *heir of the justice which is by faith*, Heb. 11. 7. for no flesh is *just before God*, by the works of the Law, Rom. 3. 20. Noc is also named a *preacher of justice*, 2 Pet. 2. 5. The *just before God*, are opposed to hypocrites, which *justify themselves before men*, Luke 16. 15. Rom. 2. 29. *in this generation]* that is, *among the men of this age*: which are called *the world of ungodly ones*, 2 Pet. 2. 5. See Gen. 6. 9.

Vers. 2. *of every cle••e beast]* Of these there were after by Moses law, two sorts; some clean for men to eat in common use, such as were *all that parted the* 〈...〉 *two, and chewed the cudd*, Lev. 11. 3. &c. all other were unclean. And some that were clean for sacrifice to God, which were either *beeves*, or *sheep*, or *goats*, Lev. 1. 2. 10. So of *fowls*, many were counted clean for man's meat, Lev. 11. 13. 21. &c. but for sacrifice to the Lord, only *tur•le doves* and *pigeons*, Lev. 1. 14. And all these sacrifices Abram offered, Gen. 15. 9. and of every *clean beast* and *clean fowl*, Noah offered a burnt offering after he came out of the Ark, Gen. 8. 20. wherefore by *clean beasts* here, such only seem to be meant, as were sanctified of God for sacrifice: which ordinances (as appeareth) were revealed of God to the Fathers from the beginning, as divers others, after written by Moses; as cleansing of men's persons, and garments, Gen. 35. 2. paying of tithes to the Priests, Gen. 14. 20. offering of first fruits, Gen. 4. 3. 4. and the like. As for civil use, all beasts seem to be clean to the sons of Noah, for meat, by that law in Gen. 9. 3. see the notes there. By nature all God's creatures are *good*, Gen. 1. 31. and *there is nothing unclean of it self*, Rom. 14. 14. but only by the institution of God, to teach men holiness and obedience, Act. 10. 15. Lev. 11. 44. 45. and *seven,*] Hebr. *seven, seven*, that is, *by sevens*, or *seven of each sort*: so after, *two two*, verse. 9. that is, *two of each*. This number of *seven* was after much used in sacrificing, as Job 42. 8. 1 Chron. 15. 26. Num. 23. 1. 14▪ 29. *male and his female]* the Hebrew is, *man and his wife*: which the Greek and Chaldee translateth, *male and female*, and so the Hebrew it self is in the next verse for the *fowls*. It is the manner of the Hebrew tongue, to call all living creatures by the name of *man and wife*, and their young ones *sons*, Lev. 1. 5. and things also without life, *woman and sister*, Exod. 26. 3. The mystery of things may by such names the better be discerned: for *beasts* clean and unclean, figured out *men*; as the vision shown to Peter, manifesteth, Act. 10. 11. 20. 28. *two]* the Greek explaineth it, *two two*, that is, *by twoes*; as before *by sevens*: and in the 9. verse following, the word *two* is doubled.

Vers. 3. *seven]* to weet, *of the clean, and two of the unclean*, as was before of beasts. And so the Greek expresseth it.

Vers. 4. *seven days hence]* Hebr. *to yet seven days*, that is, *the seventh day after this*, as verse. 10. So, *yet three days*, 2 Chron. 10. verse. 5. is in verse. 12. shown to be *in the third day*: So in Gen. 40. 13. The Hebrew *to*, is sometime used for *after*, as Exod. 16. 1 Psal. 19. 3. Num. 33. 38. Ier. 41. 4. Ezr. 3. 8. *I will cause]* Hebr. *I causing*: it is spoken as if it were then in doing, for the more

certainty. So, *thou heaping coles*, Prov. 25. 22. is translated, *thou shalt heap*, Rom. 12▪ 20. *forty days*] This time of vengeance is after used for the time of humiliation: as Moses, Elias, and Christ our Lord, fasted forty days, and forty nights, Deut. 9. 9. 11. 1 King. 19. 8. Mat. 4. 2. And forty days respite was given to Nineveh, Ion. 3. 4. as thrice 40. (that is 120.) years to the old world before it was drowned, Gen. 6. 3. *blot out*] or, *wipe out*: that is, *destroy*, and *abolish*. This the Hebrew Doctors expound to be *out of the land of the world to come, the land of the living*: R. Menachem. on Gen. 7. and the Apostle placeth their spirits in prison, 1 Pet. 3. 19. *living substance*] *everything that standeth up, or subsisteth*. This word is also used Deuteron. 11. 6. and Job. 22. 20.

Vers. 6. *600 year old*] Hebr. *a son of 600. years*: that is, going in his 600 year. See Gen. 5. 32. and hereafter in verse. 11. *waters*] or, as the Greek hath, *the Flood of water*.

Vers. 7. *his sons wives*] Thus but *a few, that is, eight souls were saved by water*: as the Apostle observeth, 1 Pet. 3. 20. And here again, Noes rare faith and obedience is set forth, Heb. 11. 7. *because*] or, *for fear of*: Hebr. *from the face*.

Vers. 9. and *two*] that is, *by twoes*: as v. 2.

Vers. 10. *at the seventh*] or, as the Greek saith, *after seven days*: see before v. 4.

Vers. 11. *the 600 year*] or, *In the year of 600 years*; that is, *while Noah was living, in the 600 year of his life*: which was from the creation of the world the 1656 year, and this was the beginning of that year of his life, for he continued a year in the Ark, Gen. 8. 13. and lived 350 year after the flood, and died 950 year old, Gen. 9. 28. 29. *the second month*] to weet, *of the year*: agreeable in part to that we now call *October*: for the *end, and revolution of the year*, was about the month which we call *September*, Exod. 23. 16. and 34. 22. and so the new year then began: this was after called the month of *Ethanim*, 1 King. 8. 2. where the Chaldee paraphraseth, that *they called it of old, the first month, but now* (saith he) *it is the seventh month*. For the year changed the beginning of it ecclesiastically, upon the coming of Israel out of Egypt: see Exod. 12. 2. and Lev. 23. 39. compared with Exod. 23. 16. Some take it here to be meant of the second month, according to the Jews ecclesiastical account, that is, *April. of the great deep,*] that is, *of the waters*, which had by the providence of God been put into treasuries (or store-houses) under the earth, Job 28. 4. 10▪ Psal. 33. 7. Deut. 8. 7. As also of the *Ocean sea*, which sometime is called *the Deepe*, Job 38. 16. 30. and 41. 31. Psal. 106. 9. *the windows*] or *sluices, flood-gates of heaven*: that is, *of the air*; as is noted on Gen. 1. 7. So Isaiah 24. 18. This denoteth the extraordinary violent falling of the waters from above; as the former did their springing up from beneath. Hereupon *waters, deeps, floods*, and the like, are used for great afflictions, whereby the life is endangered, Psal. 69. 2. 3. 15. 16.

Vers. 12. *the rain*] or *shower*, that is, *vehement rain*. After this manner the Israelites were baptized in the cloud and sea; when the clouds streamed down waters, 1 Cor. 10. 1. 2. Psal. 77. 18. Exod. 14. 24. 25. And now was Noah saved in the ark in the midst of the waters, and was spiritually baptized into Christ's death by faith, 1 Pet. 3. 20. 21. Heb. 11. 7.

Vers. 13. *In this self same]* Hebr. *In the strength (or body) of this day.* So Gen. 17. 23. Levite. 23. 14. Ios. 10. 27.

Vers. 14. *every beast,]* that is, *some of every sort, two of the unclean;* as before, v. 2. *every wing]* that is, *of every sort;* for some are winged with feathers, others with skin, as *Batts.* Therefore the Greek translateth here, as before, *according to his kind.*

Vers. 15. *went in]* of their own accord, miraculously, God so moving them: that they seemed beforehand to know the wrath of God that should come on the world.

Vers. 16. *shut him in]* or, *shut (the door) upon him, or after him:* the Greek saith, *shut the Ark on the outside of him.* And this was to keep him safe, and (as the Chaldee translateth) *protect him,* from the violence of the rain: also that no other should come in: for so the like speech seemeth to import, in 2 King. 4. 4. 5. The record of this grace to Noah, is found in sundry heathen Writers; they say *Deucalion* (when waters drowned all the rest) was with his wife preserved in a ship or ark, *Ovid. Metamorph. l. 1. Lucian. de Dea Syriae.* Noah was of the Greeks called *Deucalion,* (as *Justin Martyr Apol. 1. testifieth*) and the name implieth so much, it being made of the *wet and of the sea.*

Vers. 17. *40 days]* that is, large days, comprehending *nights* also: as v. 4. and so the Greek expresseth it, *forty days, and forty nights.* See the notes of Gen. 1. 5. *from]* or *from upon:* but the Greek saith, *from the earth:* and the Hebrew *meghnal,* *from upon,* is sometime only *from:* as Exod. 10. 28. Therefore that which in 2 Chron. 33. 8. is written *from upon the Land,* in 2 King. 21. 8. is but *from the land.* So *from by me,* Gen. 13. 9.

Vers. 18. *went upon the face]* that is, as the Greek translateth, *was carried upon* the waters: So *ships* are said to *go (or walk,)* Psal. 104. 26. Thus Noah in the Ark escaped the waters of God's wrath, wherein the world perished: as Israel after this, passed safe through the waters of the sea, wherein the Egyptians were drowned, Exod. 14. Hebr. 11. 29. Noah was baptized into Christ's death, and buried, (in the Ark) with him into his death, but raised up again with him also, God giving him victory through faith in Christ, Rom. 6. 3. 4. 1 Pet. 3. 20. 21

Vers. 19. *most exceedingly]* or, *most vehemently:* the Hebrew phrase (as also the Greek) doubleth the word, *vehemently vehemently.* So Gen. 17. 2. and 30. 43. and often.

Vers. 20. *Fifteene cubits]* that is, 22 foot and an half. God *weigheth the waters by measure,* Job 28. 25 *prevail]* that is, as the Greek explaineth, *were lifted up,* higher then all mountains: To this Job hath reference, saying; *he sendeth out (the waters) and they overturn the earth,* Job 12. 15. this judgment was admirable, seeing there are mountains, as *Atlas, Olympus, Causacus, Athos,* and other such, that are so high, as their tops are above the clouds, and winds; as Historiographers do report. And *the mountains of Ararat* so high, that the Ark rested upon them long before the face of the earth was discovered, Gen. 8. 4. 5. &c.

Vers. 21. *every man]* *the flood came and destroyed them all,* Luke 17. 27. *they were wrinkled before their time; a flood was poured upon their foundations,* Job. 22. 16.

Vers. 23. *Noah only*] or, *but Noah*. To this the Scripture after hath reference, Ezek. 14. 14. *though Noah, Daniel, and Job were among them, they should deliver but their own souls*. So, *a few were saved*, 1 Pet. 3. 20. and 2. 5. And heathen stories give testimony unto this truth, that at the deluge of all men *Deucalion only was left alive*, (that is, *Noah*;) by *going with his wife and children into a certain great Ark which he had*, &c. *Lucian. l. de Dea Syriae*.

#### CHAP. VIII.

1, The waters of the flood asswage. 4, The Ark resteth on Ararat. 7, Noah sends forth the Raven and the Dove. 15, God biddeth, Noah go forth of the Ark, 18, and he goeth. 20, He buildeth an Altar, and offereth sacrifice; 21, which God accepteth, and promiseth to curse the earth so no more.

AND God remembered Noah, and every beast, and all the cattle that was with him in the Ark: and God made a wind to pass over the earth; and the waters asswaged. And the fountains of the Deep, and the windows of the heavens were stopped: and the rain from heavens was restrained. And the waters returned from off the earth, going and returning: and the waters abated at the end of the hundred and fifty days. And the ark rested in the seventh month, in the seventeenth day of the month: upon the mountains of Ararat. And the waters were going and abating, until the tenth month: in the tenth (*month*) in the first of the month, the tops of the mountains were seen. And it was at the end of forty days, that Noah opened the window of the ark which he had made. And he sent forth a Raven: and it went-forth goingforth, and returning: until the waters were dried from off the earth. And he sent forth a Dove from him: to see if the waters were abated from off the face of the ground. And the Dove found not rest for the sole of her foot; and she returned unto him into the ark; for the waters were on the face of all the earth: and he put-forth his hand, and took her; and caused her to come unto him into the ark. And he waited yet other seven days: and did again send forth the Dove out of the ark. And the Dove came in to him at eventide; and loe an olive leaf plucked off, was in her mouth: and Noah knew that the waters were abated from off the earth. And he waited yet other seven days: and sent-forth the Dove; and she did not again return unto him anymore. And it was in the six hundred and one year; in the first (*month*) in the first of the month; the waters were dried up from off the earth: and Noah removed the covering of the ark; and he saw, and behold the face of the ground was dry. And in the second month, in the seven and twentieth day of the month; the earth was dried.

And God spake unto Noah, saying. Go-forth out of the ark: thou, and thy wife, and thy sons, and thy sons wives with thee. Every beast which is with thee, of all flesh; of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, bring thou forth with thee; that they may breed abundantly in the earth; and be fruitful and multiply upon the earth. And Noah went forth: and his sons, and his wife, and his sons wives with him. Every beast, every creeping-thing, and every fowl; all that creepeth upon the earth: after their families, went forth out of the ark. And Noah built an Altar unto Jehovah: and took of every clean beast, and of every clean fowl, and offered-up burnt offerings on the altar. And Jehovah smelled a smell of rest: and Jehovah said in his heart; I will not again curse anymore the ground for man's sake; for the imagination of man's heart is evil from his youth: and I will

not again anymore smite every living thing, as I have done. Henceforth all days of the earth; seed-time, and harvest, and cold, and heat, and summer, and winter, and day, and night, shall not cease.

### Annotations.

*God remembered*] that is, shown himself to have care of Noah, and helped him out of his troubles. Things are often spoken of God, after the manner of men: as Gen. 6. 6. So after Gen. 30. 22. *every beast*] or, *every living thing*; the Greek translateth, *all wild beasts*, and addeth *all fowls and all creeping things. a wind:]* The Hebrew name *Ruach*, signifieth generally any *spirit*, or *wind*; and all winds are brought forth of God *out of his treasures*, Psal. 135. 7. and we know not whence they come, or whither they go, John. 3. 8. but God maketh the weight for them, Job 28. 25. and raised this wind extraordinarily, in mercy. *asswaged*] or, *were stilled, quieted*. This word is applied also to the *asswaging of anger*, Est. 2. 1. and of *murmurings*, Num. 17. 5. Wherefore this wind, (which seemeth to be extraordinary,) had a miraculous effect in asswaging the waters, whereas usually wind maketh them rage, Psal. 107. 25. Ion. 1. 4. Therefore one Chaldee paraphrase calleth it *a wind, (or spirit) of mercies*.

Vers. 2. *of the deep*] the water gulfs within the earth, which before were broken up: see Gen. 7. 11. *stopped*] thus God shown himself to be he *that can stay the bottles of heaven*, Job 38. 37.

Vers. 3. *going and returning*] that is, *continually returning*, to weet, into their channels and treasures within the earth, Psal. 33. 7. Eccles. 1. 7. So after in verse. 5. *going and abating*, that is, *continually abating, more and more*. So *going*, is elsewhere used for *continuing*, and *increasing*, Exod. 19. 19. The like is in Gen. 12. 9. *at the end*] or *after*: as the Greek translateth it here, and in v. 6.

Vers. 4. *of Ararat*] that is, *of Armenia*: a country near Assyria and Mesopotamia, mentioned also in 2 King. 19. 37. Isaiah 37. 38. Ier. 51. 27. The Greek here calleth them as the Hebrew *Ararat*, but in Isaiah 37. 38. it translateth it *Armenia*. Also the Chaldee here calleth them *mounts of Kardu*, which many Writers witness to be hills in *Armenia*. And the name *Ararat* seemeth to be turned into *Armenia*, of *Aram*, (that is *Syria*) and *Minni*, (whereof see Ier. 51. 27) or of *Ararat & Minni* compounded.

Vers. 5. *tops*] Hebr. *the heads*.

Vers. 6. *that Noah opened*] Hebr. *and Noah opened*: we may leave the word *and*, as doth the Greek, and our English speech also beareth: which the Hebrew it self elsewhere showeth may be done, as 2 King. 14. 10. *and why shouldst thou meddle?* but in 2 Chron. 25. 19. *and* is left out: so in 2 Chron. 18. 12. *and* is set down, which in 2 King. 22. 13. is left out. So it may be in many other places, as Gen. 22. 4.

Vers. 7. *a Raven*] an unclean fowl, Deut. 14. 14 sent forth forty days after the tops of the mounts appeared, *to see if the waters were abated*, as the Greek addeth, and as the next verse showeth of the *dove*. For the Raven would have fed on the dead karkasses, if any had appeared, Prov. 30. 17. *returning*] that is, *flying to and fro*, returning to the ark, but not into the same, which the Dove after did, verse. 9. whereupon the Greek interpreters (as it seemeth)

translated it *returned not*. Noah had no tidings of the waters abating, brought by this messenger, therefore he sendeth another, the Dove: which returning with an Olive leaf or branch; verse. 11. signified the glad tidings of peace, by the ministry of the Gospel, and of the Spirit, (which the Dove represented Mat. 3. 16.) but the ministry of the Law & letter (which the Raven seemeth here to figure out,) giveth the heart of man no evidence, that the waters of God's wrath for sin, are any whit abated.

Vers. 8. *a Dove from him]* the Greek saith, *after him*, meaning *the Raven*. This Dove seemeth to be sent out seven days after the Raven, as may be gathered by the 10. verse, where is mentioned Noes waiting *other seven days*. Of the sending forth of this Dove, and of her returning unto Noah, (whom heathens name *Deucalion*) there is express mention in human Writers, *Plutarch. dialogue. de industr. animal. abated]* Hebr. *lightened*: that is, *decreased*: so in v. 11.

Vers. 10. *he waited]* or, *patiently abode*: so in v. 12. *did again send]* or, *added to send*: so in v. 12. *did not add to return*: and verse 21. *I will not add to curse*; that is, *not curse anymore*.

Vers. 11. *leaf]* or *branch*: as it is elsewhere englished, Nehem. 8. 15. a sign that the waters were low: and spiritually a token of grace and peace in Jesus Christ, brought in the mouth, that is, the word and doctrine of the Ministers of the Gospel, compared unto Doves, Mat. 10. 15. Isaiah 60. 8. Romans 10. 15. which came unto the Church in the evening of times, in these *last days*, Heb. 1. 1.

Vers. 13. *the 601 year]* to weer, *of Noes life*: as the Greek expresseth. *in the first]* to weet, *the first month*, as the Greek addeth; and the Hebrew before in v. 4. and after in v. 14. plainly speaketh; but affecting brevity, such words are often omitted. So after: *the first of the month*, that is, *the first day*, as *the first of the feast*, Mat. 26. 17. is expounded by the holy Ghost, *the first day of the feast*, Mark 14. 12.

Vers. 14. *the 27 day of the month]* By this it appeareth that Noah was in the ark a full year (or year of days) containing 365 days, according to the course of the Sun. For he entered the ark, the 17 day of the second month, in the 600 year of his life, Gen. 7. 11. 13. and there he continued till the 27 day of the second month in the 601 year of his life, as the 13 and 14 verses of this 8<sup>th</sup> Chapter show. Now the twelve months of the Hebrews had 354 days, (for six months had each of them thirty days, and the other six months had each 29 days, which make 354:) to which add 11 days, (till the 27 of the 2 month full ended) and there are days 365.

Vers. 19. *after their families]* that is, *the male with his female*, not confusedly rushing out all together, but in order, and *after their kind*, as the Greek translatheth. *Families* are here attributed to the brute creatures, as before, *man and wife*, Gen. 7. 2.

Vers. 20. *built an Altar]* of earth, as is probable by the Law after given in Exod. 20. 24. *an Altar of earth shalt thou make unto me*. And such the Nations after used, mentioning *Altars of grass*, and *of turfe*, Uirgil. *Aeneid. 12. Horat. l. 1. od 19*. An Altar is called in Hebrew, *Mizbeach*, that is, *a sacrificatory*, or *place of slaying the sacrifice*, for the sacrifices were killed, upon it, or by it, Gen.



22. 9. 10. Lev. 1. 11. It was a holy place, *and sanctified the offering*. Mat. 23. 19. Exod. 29. 37. and so was a figure of Christ, *by whom we offer the sacrifice of praise always to God*, Heb. 13. 10.—15. And it is a tradition of the Jews, that the place where Noah built this altar, was the place where Abraham afterward built an Altar to offer Isaac, Gen. 22. 2. and where Kain and Abel offered before. See the notes on Gen. 4. 3. *every clean beast*] of the *bullocks, sheep, and goats*: see the notes on Gen. 7. 2. So in *Pirke R. Eliezer, chap. 23.* it is said, *Noah brought of the kind of clean beasts, a bull, a sheep, and a goat, and of the kind of clean fowls, turtle doves and young Pigeons, and built an Altar, and offered, &c. burnt offerings:]* named in Hebrew *gnoloth*, that is, *ascensions*, for that they went up in fire to the Lord, all (except the skin) upon the altar, as Moses showeth, saying, *It is the burnt-offering, because of the burning upon the altar all the night, unto the morning*, Leviticus 6. 9. Therefore the Holy Ghost in Greek calleth them *holocaustomata*, that is, *whole burntofferings*, and showeth how they figured *Christ's body offered up* unto God for us, Hebrews 10. 6. 10. and our *reasonable service* of God by him, whiles we present our *bodies a living sacrifice, holy and acceptable unto God*, Rom. 12. 1. External burnt offerings were in use in the Church, before the Law given at mount Sinai, as appeareth by this, and Exod. 10. •5. and 18. 12.

Vers. 21. *the smell*] or, *the odour savor*: It hath the name originally of *respiration*, and it signified God's gracious acceptance of the sacrifice offered; as 1 Sam. •6. 19▪ *let him smell an offering*: Lev. 26. 31 *I will not smell the smell of your sweet odors*: So in Amos 5. •1. Wherefore the Chaldee translatheth, *the Lord accepted with favor his oblation*. The Scripture speaketh of God, after the manner of men, who are delighted with sweet odors, Isaiah 3. 24. Song 1. 〈...〉 *of rest*] that is, *of sweetness, or of sweet savor*, which refresheth, comforteth, and quieteth the sense. The Hebrew word is of the same root that Noes name was of, which signified *rest and comfort*, Gen. 5. 29. The Greek here, and usually, turneth it *eu•di•s*, of *sweet-savor*: which the Apostle followeth, saying; *Christ hath given himself for us, an offering and a sacrifice to God, for a smell of sweet savor*, Ephesians 5. 2. where this sacrifice of Noah, and all other in the Law, are shown to have their accomplishment in Christ's death: for otherwise, as it was *unpossible that the blood of bulls and goats should take away sins*, Heb. 10. 4. so was it unpossible that the smoke of such flesh burned, should be a sweet odour to God. *in his heart*] or, *unto his heart*, that is, *heartily*, minding and *purposing this thing* which followeth. Some understand it, unto Noes heart, as spoken to his comfort: but the Hebrew (*el*) *unto*, is often used for *in*: as Gen. 6. 6. 1 Sam. 27. 1. and the Greek explaineth it in the former sense. The Chaldee translatheth *in* (or *by*) *his word*: which may be understood as an oath; as not only the Hebrew Doctors say, that God *stretched out his right hand, and swar•, &c.* (*Pirke R. Eliezer, chap. 23.*) but the Prophet also witnesseth, *I have sworn that the waters of Noah▪ shall no more go over the earth*, Es. 54. 9. *not again curse*] or, *not add to curse*: This taking away of the *curse* (notwithstanding man's corrupt heart remaining) is a notable testimony of God's rich mercy in Christ, by whom we are freed from the curse, Gal. 3. 13. Rev. 22. 3. Zach. 14. 11. For the covenant now made concerning the *waters* with Noah▪ was a figure of that spiritual and eternal covenant of peace with us in Christ, as is shown in Isaiah 54. 8. 9. 10. *for man's sake*] the Greek saith, *for men's works. for the imagination*] or, *though the fiction*: See Gen. 6. 5. where from men's merits, the contrary is concluded to that which here God in mercy promiseth. *youth*] or *child-hood*: so that it

meaneth not only man's age, but infancy or child's age, as the word whence youth here is derived, is spoken of Moses when he was a babe, Exod. 2. 6. and we all are transgressors from the womb, Isaiah 48. 8. Psal. 51. 7. and 58. 4. In *Breshith rabba* (an Hebrew commentary upon this place) a Rabbine is said to be asked, *When is the evil imagination put into m•n?* And he answered, *From the ׀ that he is formed. as I have done] to weet, universally with water: howbeit, fire shall consume the remnant, Job 22. 20. for the heavens and the earth now, are by God's word kept-in-store, reserved unto fire, against the day of judgment; and perdition of ungodly men: 2 Pet. 3. 7.*

Vers. 22. *Henceforth, all days of the earth] that is, Hereafter, so long is the earth endureth.* It is a promise to conserve the orderly course and state of the world through all ages, unto the end: under which also the promise of stability of grace in Christ, is spiritually covenanted unto the faithful: as Jer. 33. 20. 21.

## CHAPT. IX.

1. God blesseth Noah and his sons. 4, Flesh with the blood, and murder, are forbidden. 9. God's covenant to drown the earth no more, 13, signified by the Rainbow. 18, Noah replenisheth the world, 20, planteth a vineyard, 21, is drunken, and mocked of his son: 25, Curseth Canaan; 26, Blesseth Sem, 27, prayeth for Japheth, 28, and dieth 950 years old.

And God blessed Noah and his sons: and said unto them; Be fruitful, and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth: and upon every fowl of the heavens: on all that moveth upon the ground, and on all the fishes of the sea; into your hand are they given. Every moving thing that is living, to you shall it be for meat: as the green herb, have I given to you all things. But flesh, with the soul thereof, the blood thereof, ye shall not eat. And surely, your blood of your souls, will I require; at the hand of every beast will I require it: and at the hand of man; at the hand of every man's brother, will I require the soul of man. He that sheddeth man's blood, by man shall his blood be shed: for in the image of God, made he man. And you, be ye fruitful and multiply; bring-forth-abundantly in the earth, and multiply therein.

And God said unto Noah, and unto his sons with him, saying. And I, behold I establish my covenant with you: and with your seed after you. And with every living soul, that is with you; of the fowl, of the cattle, and of every beast of the earth, with you: from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; and all flesh shall not be cut off, anymore, by the waters of a Flood: and there shall not be anymore, a Flood, to destroy the earth. And God said; This is the sign of the covenant, which I do give between me and you; and every living soul that is with you: to eternal generations. My Bow I have given in the cloud: and it shall be for a sign of the covenant between me and the earth. And it shall be when I make-cloudy the cloud over the earth: that the bow shall be seen in the cloud. And I will remember my covenant, which is between me and you, and every living soul, of all flesh: and there shall not be anymore the waters, to a flood; to destroy all flesh. And the Bow shall be in the cloud: and I will see it, to remember the everlasting covenant between God and every living soul; of all flesh, that is upon the earth. And God said unto

Noah; This is the sign of the covenant which I have established, between me and all flesh that is upon the earth.

And the sons of Noah that went-out of the ark, were Sem, and Cham, and Japheth: and Cham, he is the father of Canaan. These three *were* the sons of Noah: and of these all the earth was over-spread. And Noah began *to be* an husbandman: and he planted a vineyard. And he drank of the wine, and was drunken: and he uncovered himself, within his tent. And Cham the father of Canaan, saw the nakedness of his father: and told his two brethren, without. And Sem and Japheth took a garment; and they laid *it* upon both their shoulders, and went backward and covered the nakedness of their father: and their faces *were* backward; and they saw not their fathers nakedness. And Noah awoke from his wine: and he knew that which his younger son had done unto him. And he said, Cursed *be* Canaan: a servant of servants shall he be to his brethren. And he said, Blessed *be* Jehovah, the God of Sem: and Canaan shall be a servant to them. God persuade Japheth; that he may dwell in the tents of Sem: and Canaan shall be a servant to them. And Noah lived, after the Flood, three hundred years, and fifty years. And all the days of Noah were nine hundred years, and fifty years: and he died.

#### Annotations.

*BE fruitful]* the blessing first given to Adam, Gen. 1. 28. is here renewed, in the same words: and the Greek hereto addeth, *and exercise dominion* (or *sub due it*) which the Hebrew expresseth in Gen. 1. Here it is impyled in the verse following.

Vers. 2. *shall be upon every beast]* or, *be it upon them*: This is that sovereignty which Adam had over the creatures before his fall; though not after the same manner; for then the creatures were subject of their own accord, now of fear, and by constraint. And although many beasts rebel against men, and destroy them, (especially for some great sins, Lev. 26. 22. 1 King. 13. 24. 2 King. 2. 24.) yet as the Apostle saith, *every nature of wild beasts, and of birds, and of creeping things, and things in the Sea, is tamed, and hath been tamed of the nature of man*, I am. 3. 7.

Vers. 3. *moving]* or, *creeping thing that is living*: that is, as the Greek in the former verse translath, *moving things which live*: whereby things that die alone, or are not lawfully killed, seem unto some to be excepted; as after in the Law, such are plainly forbidden to be eaten, Lev. 22. 8. Exod. 22. 31. So the law touching unclean beasts, fowls, fishes, &c. mentioned in Lev. 11. seemeth not to be given as yet. And this was the ancient Rabbin's judgment, as in *Breshith rabba* they say. *What is that which Psal. 145. 7. teacheth us, saying: The Lord looseth the bound? All beasts which have been forbidden as unclean in this world, God will cleanse and license them in the world to come of the Messias. Even as to the sons of Noah, at the first they were clean, as it is written (Gen. 9. 3.) every moving thing that is living, to you shall be for meat: as the green herb, &c. As the herb is permitted unto all, so all beasts shall be permitted unto all. as the green herb]* given before for meat to man and beast, Gen. 1. 29. 30.

Vers. 4. *with the soul]* or, *in the soul*, that is, *the life*: for so the soul often signifieth, Job 2. 6. John. 10. 15. 17. *the blood]* this declareth what the former meant; *in the soul*, that is, *the blood*: a reason whereof is shown in the law, Lev. 17. 11. *for the soul* (or *life*) *of the flesh is in the blood*:

and in verse. 14. *the soul of all flesh, is the blood thereof.* So this law against eating *flesh with the life or blood*; seemeth to be against cruelty, not to eat any part while the creature is alive, or the flesh not orderly mortified, and cleansed of the blood: 1 Sam. 14. 32. 33. 34. and this the reason following doth confirm. Also the Hebrew Doctors make this the seventh commandment given to the sons of Noah, which all Nations were bound to keep: as there had been six from Adams time. Which they reckon thus; The first against idolatry, worship of stars, images, &c. The second against blaspheming the name of God. The third against shedding of blood. The fourth against unjust carnal copulations, whereof they make six sorts: 1. with a man's own mother, 2. or with his fathers wife; 3. or with his neighbors wife; 4. or with his sister by the mothers side; 5. or with mankind; 6. or with beasts. (Five of which they gather to be forbidden by Gen. 2. 24. the other by Abraham's speech, Gen. 20. 12.) The fifth precept was against rapine or robbery. The sixth to have judgment or punishment for malefactors. And unto Noah was added the seventh this here mentioned; which they understād to forbid the eating of any member, or of the flesh of a beast taken from it alive. Whosoever in the world, transgressed any of these seven commandments willfully, the Jews held he was to be killed with the sword: as showeth *Maimonides in Misneh, treat. of Kings, chap. 9.* But the Heathens that would yield to obey these seven precepts, though they received not circumcision, nor observed the other ordinances given afterward to Israel; they were suffered to dwell as strangers among the Israelites, and to so journe in their land, as is shown after upon Exod. 12. 45. and Lev. 22. 10.

Vers. 5. *And surely your blood]* This the Greek translateth, *For even your blood*: so making it a cause and reason of the former prohibition. *of your souls]* that is, *your life blood*, whereby your persons are kept alive. Or, *of your souls*, that is, *of yourselves*; meaning, that whoso killeth himself, God will require his blood at his own hands, and judge him as a murderer. So the Jews expound these words: *Maimonides in Misn. tom. 4. treat. of Murder, chap. 2. S. 3. require]* or, *seek out*; and consequently *punish*, as Gen. 42. 22. Hereupon God is called the *requirer* (or *seeker out*) of bloods, Psalm. 9. 13. and so the punisher. For where Moses saith in Deut. 18. 19. *I will require it of him*: Peter expoundeth it, *he shall be destroyed from among the people*, Act. 3. 23. *every beast]* So God ordained in the law, that the beast which killed a man, should be put to death; Exod. 21. 28. But the Jews apply this against such men as procure their neighbors death by any wild beast: *Maimonides in the foresaid place. of every man's brother]* this the Chaldee translateth, *of the man that shall shed his brothers blood*. By *brother*, is meant any other man, (as the next verse showeth:) for God made *all man-kind of one blood*, Act. 17. 26. The Jew Doctors understand this of such as lend or hire another man to kill their neighbor, *Maimonides ibidem*.

Vers. 6. *He that sheddeth, &c.]* meaning *willfully*: for he that killed his neighbor unawares: his life was provided for by the law, in Num. 35. 11. *by man shall his blood be shed]* that is, by the *Magistrate*; whose power is here stablished, for killing all willful murderers: as the Chaldee expresseth it, saying, *with witnesses by sentence of the Judges, shall his blood be shed*. This was one of the seven commandments given to the sons of Noah, forementioned. And this accordeth with the law, Num. 35. 29. 30. but private men may not use the sword, Mat. 26. 52: Rom. 73. 4. *image of God]* and so the injury is not only to man, but to God him-self. The *image*

of God in men, is defaced by sin; but not wholly: and man's nature having a soul spiritual, understanding, immortal, &c. still remaineth, wherein part of God's image is yet to be seen in man. So the Apostle useth a like reason against the *cursing of men*, I am. 3. 9. And the law after commandeth, that *no satisfaction should be taken for the life of a murderer, which was guilty of death*, Num. 35. 31. yea (as the Jew Doctors write) *though he could give all the riches in the world, and though the avenger of blood were willing to free him, yet he was to be put to death, because the soul (or life) of the party murdered, is not the possession of the avenger of blood, but the possession of the most holy God*, Maimonides, *treat of Murder. chap. 1. S. 4.*

Vers. 11, *to destroy*] Hebr. *to corrupt*: the Greek saith, *to corrupt all the earth*. This showeth that the covenant was against the universal drowning of the world, not but that some particular countries may so perish. Also by saying *a flood*, he reserveth other means to consume the whole world, as *by fire*, 2 Pet: 3. 7. 10. See the notes on Gen. 8. 21.

Vers. 12. *is the sign*] or shall be the *token*. The use of a sign, is to confirm men's faith in God's promises, Isaiah 7. 11. and 38. 7. 22. *do give*] or, *am giving*; that is, *do put*, or *set*: as the holy Ghost translateth *giving*, Isaiah 42. 1. by *putting*, Mat. 12. 18. So in the Hebrew, that is expressed by the word *set*, 1 King. 10. 9. which elsewhere is written *given*, 2 Chron. 9. 8. See Gen. 1. 17. And the Chaldee, for *between me and you*, saith, *between my word and you*: as oftentimes for *the Lord*, he putteth his *Word*; by which name *Christ* is called, John. 1. 1. in whom *all God's promises are yea & Amen*: 2 Cor. 1. 20

Vers. 13. *my bow*] that which we call the *Rain-bow*, because it is *in the cloud in the day of rain*, Ezek. 1. 28. which God calleth *his*, for the wonderfulness thereof, and for the sacramental sign by his special ordinance. The Heathen Poets therefore called it *Thaumantias*, as being the work of the wonderful God. It is called *a bow*, for the likeness: and hath many colors, partly waterish, and partly fiery; to put us in mind both of the watery flood, whereby the old world perished, and of the fire, wherewith the world that now is shall be burnt, Job 22. 15. 16. 20. 2 Pet. 3. 5. 6. 7. 10. And as the bow is an instrument of war, and so used in Scripture for a sign of wars, Gen. 48. 22. Ps. 7. 13. Lam. 3. 12 Zach. 9. 10. Rev. 6. 2. so the rain-bow naturally signifieth waters in the clouds, but is made of God a sign that the waters shall no more drown us: and though he seemeth to *bend his bow like an enemy*, (Lam. 2. 4.) yet in wrath he remembereth mercy. *I have given*] or, *do give*: for which the Greek saith, *I do put*. As the covenant made with Noah concerning the *waters*, is applied to the spiritual covenant made with us in Christ, Isaiah 54. 9. 10. so the *rain-bow*, (the sign of that covenant) is also applied for the sign of grace from God to his Church, Rev. 4. 3. and 10. 1. Ezek. 1. 28 *the earth*] that is, *all people in the world*: See Gen. 11. 1.

Vers. 14. *when I make cloudy the cloud*] that is, *when I bring many thick and watery clouds*: which naturally signify store of rain, 1 King. 18. 44. 45. Therefore *clouds* are often used in Scripture to denote *afflictions* and *dangers* unto men, as Ezek. 30. 3. 18. & 32. 7. & 34. 12. Soph. 1. 15. Joel 2. 2. *the bow shall be seen*] the use whereof is, on God's part, *to remember his covenant*, (as the next verse showeth) and on men's part, that they rest in faith upon his promise, that he will no more drown the world. Hereupon it is a custom amongst the Jews, that when any *seeth the bow in the cloud*, he *blesseth God, that remembereth his covenant, and is faithful therein, and stable in*

his promise. *Maimonides treat, of Blessings, ch. 10. S. 16.* So *Ben Sirach* saith, *look upon the Rainbow, and praise him that made it, Ecclus. 43. 11.*

Vers. 18. *Cham]* or *Ham:* Ch, is to be pronounced, not as we commonly do in the word *chamber*, but as in the name *Christ*; as if it were written *Cam*. And so in other proper names, written after this manner: as *Chaldea*, or *Caldea*; *Canaan*, or *Canaan*, and the like. *father of Canaan]* called in Hebrew *Cenaghnan*. And though *Cham* was father of many moe sons, Gen. 10. 6. yet *Canaan* only is named, because he was *cursed*, as here followeth in verse. 25.

Vers. 20. *began to be]* This speech doth not necessarily import as if he had never been an husbandman before; but that now after the Flood, he was one: as of *Christ* it is written, *he began to say*, Luke 12. 1. that is, *he said*, Mat. 16. 6. *he began to cast out*, Mar. 11. 15. that is, *he did cast out*, Mat. 21. 12. and of others, *they began to disdain*, Mark. 10. 41. that is, *they disdained*, Mat. 20. 24. and sundry the like. *a husband man]* or *lands man:* in Hebrew, *a man of the ground*; that is, giving him-self to *husbandry* or *tillage*: as the Chaldee saith, *working in the earth*: so a *man of war*, is a *soldjer*, Ios. 5. 4. a *man of blood*, is a *murderer*, 2 Sam. 16. 7. a *man of cattle*, is a *shepherd*, or *grasier*, Gen. 46. 32. a *man of words*, Exod. 4. 10. that is, *eloquent*.

Vers. 21. *he uncovered himself]* that his shame and nakedness was to be seen: which showeth, that *wine is a mocker*, Prov. 20. 1. and to be *drunk* therewith is a *riotous excess*, Ephes. 5. 18. This fell out (in likelihood) some years after his coming out of the Ark, as appeareth by the increase of his children's children: after *Canaan* was borne. Noes sin may be compared with *Adams*, who transgressed by eating, as *Noah* doth by drinking the fruit of a tree: upon that, *Adam* saw himself naked, and was ashamed; upon this, *Noah* is naked, and his shame discovered. Now, by drinking the fruit of the vine, we have a sign and seal of the covering of our shame, the forgiveness of our sins in *Christ*: Mat. 26. 27 28. 29. Upon this similitude of *Noes* sin with *Adams* in part, the Rabbin's say, that *Noah found a vine, that was cast out of the garden of Eden: R. Menachem on Gen 9.*

Vers. 22. *he told it]* and this (as the sequel showeth) with a mockage of his aged father. [unspec 22]

Vers. 23. *Sem]* in that *Sem* the younger is named before his elder brother *Japheth*, and after blessed before and above him, verse. 26. 27. it is most likely, that he was principal in this good counsel and work.

Vers. 24. *his younger son]* which the Hebrew calleth *lesser*, meaning *in years*. [unspec 24]

Vers. 25. *Cursea be Canaan]* or *Cursed* shall he be. It is thought of some, that *Canaan* told *Cham* his father, of *Noes* nakedness; and therefore had this curse upon him and his posterity, rather than the other sons of *Cham*, mentioned in Gen. 10. 6. or then *Cham* himself. And although by *Canaan*, may be understood or implied *Canaans father*, (as the Greek translation hath *Cham*, and as elsewhere in Scripture *Goliath* is named, for *Goliaths brother*, 2 Sam. 21. 19. compared with 1 Chr. 20. 5.) yet the event and history after showeth, that the *Canaanites* also were indeed under this curse, when the *Israelites* conquered their land. And that *Noah* pronounced this judgment by *God's* spirit. But *Cham* is not exempted hereby from the curse,

although his son be named: as *Sem* is not exempted from the blessing in the next verse, where *Jehovah his God* is named. So Jacob is said to bless Joseph, Gen. 48. verse. 15. when Joseph's children had their blessing, verse 16, &c. And the curse of the wicked, reacheth unto *the fruit of their body*, Deut. 28. 18. *a servant of servants*] that is, *a most base and vile servant*: the Chaldee saith, *a working servant*: Canaans name did also portend his condition, being of *Canagh to humble, bow, or press down*. And as *servitude* is here brought upon men for a curse, so the Scriptures under the name of *servants* signifying *sinful men*, do shut such out from the kingdom of God; John. 8. 34. 35. Gal. 4. 30. 31. Among the Heathens also, such an estate was counted miserable: *God taketh away half the understanding of those men that are brought into servitude*: saith Plato in his 6 book of *Laws*, from Homer.

Vers. 26. *the God of Sem*] under this, *Sem* also himself receiveth a blessing, for, *blessed is the people whose God Jehovah is*, Psal. 144. 15. and eternal life is implied herein, for *God hath prepared for them a City, of whom he is not ashamed to be called their God*, Heb. 11. 16. and *Sem* is the first man in Scripture, that hath expressly this honor. By *the God of Sem*, also may be meant *Christ*, who came of *Sem*, according to the flesh; but is also *God over all blessed forever, Amen*, Rom. 9. 5. *Sem* by interpretation is a *Name*, (which is also used for *renowme*, Gen. 6. 4.) and *Christ hath a name above every name*, whereat all knees bow, Phil. 2. 9. 10. *servant to them*] or, *to him*: that is, to *Sem*, and *Japheth*, and specially to *Sem*: the Hebrew signifieth both *them* and *him*. So in the verse following: the Chaldee translateth, *to them*: the Greek, *his servant*.

Vers. 27. *persuade*] or, *shall persuade*: or (as the Greek and Chaldee translate it) *enlarge*. The original word properly signifieth to *persuade, entice, or allure*, by fair and kind words, and is applied to God's drawing of men unto him by the Gospel, Hos. 2. 14. and in the Hebrew there is allusion to his name, *Iaphth le Iepheth: Persuade the persuasible*: It meaneth by fair alluring words to persuade unto faith and obedience: and so is a prophesy or prayer, that the Gentiles which come of *Japheth*, should be brought to the faith of the Gospel. This word of *persuading*, is often used for drawing men to Christ, Act. 17. 4. and 18. 4. and 19. 8. and 28. 23. 24. and it is the special work of God, John. 6. 44. Act. 11. 18. *Inlarging* also, is not only of roomth to dwell in (which may be implied in this blessing of *Japheth*, who had moe sons then either *Cham*, or *Sem*) but oftentimes of the heart by wisdom, love, and comfort; as in 1 King. 4. 29. 2 Cor. 6. 11. Esa. 60. 5. But it is another Hebrew word in those places. *he may dwell*] or, *and he shall dwell in the tents of Sem*: that is, be united with the Churches of the Jews, (the posterity of *Sem*) which was fulfilled when the Gentiles became *joint heirs, and of the same body, and joint partakers* of God's promise in Christ, the stop of the partition wall being broken down, &c. Ephes. 3. 6. and 2. 14. 19. Although it may further imply the grafting of *Iapheth's* children into the stock of the Church, when *Shem's* posterity, the Jews, should be cut off, as Paul showeth in Rom. 11. 11. 12. 15. 17. &c. So the *Reubenites* are said to *dwell in the Hagarims tents*, after the *Hagarims* were subdued and fallen, 1 Chron. 5. 10. The Church of Christ, is here and often called *Tents*, (or *Tabernacles*) which are a flitting and movable dwelling, because such is our estate on earth; *here we have no continuing City, but we seek one to come*, which hath foundations, &c. Heb. 13. 14. and 11. 9. 10. So, *the tents of Judah*, Zach. 12. 7. signify the Church; and *the tents of Jacob*, Mal. 2. 12. and *the tents of the Saints*, Rev. 20. 9. The Hebrew Doctors have gathered from this prophesy, *that they should speak in Iapheth's tongue*,

(which in the ages following was the Greek) *within the tents of Sem: Talmud Hierosol. in Megilah.* This was fulfilled by the Apostles speaking and writing the Gospel in Greek.

Vers. 29. *he died*] in the year from the worlds creation 2006. and did see *Tharah* the father of *Abram*, the tenth generation after him, before his death.

#### CHAP. X.

1, The generations of Noes three sons after the Flood. 2, The sons of Japheth: 6; The sons of Cham: 8, amongst whom is Nimrod, the mighty hunter, and King; 15, and the twelve families of Canaan, 19, the borders of their land. 21, The sons of Sem, father of the Hebrews.

And these *are* the generations of the sons of Noah; Sem, Cham, and Japheth: and unto them were borne sons after, the Flood. The sons of Japheth, Gomer, and Magog, and Madai, and Iavan, & Th 〈...〉 and Meshec, and Thiras. And the sons of Gomer, Ascanaz, and Riphath, and Thoga 〈...〉 . And the sons of Iavan, Elisa and Tharsis, Kitim, and Dodanim. Of these were the Iles of the nations divided, in their lands; *every* man after his tongue; after their families in their nations.

And the sons of Cham; Cush and Mizraim, and Phut and Canaan. And the sons of Cush; Seba and Havilah, and Sabtah and Regmah and Sabtaca: and the sons of Regmah, Sheba and Dedan. And Cush begat Nimrod: he began to be a mighty-one, in the earth. He was mighty in hunting, before Jehovah: therefore it is said; As Nimrod, mighty in hunting, before Jehovah. And the beginning of his Kingdom was Babylon; and Erech, and Acad and Chalneh: in the land of Shinar. Out of that land went-forth Assur: and he built Nineveh, and Rechoboth the city, and Calach. And Resen, between Nineveh and Calach: the same *is* a great City. And Mizraim, begat the Ludims, and the Anamims, and the Lehabims, and the Naphthuchims. And the Pathrufims, and the Casluchims, (from whence came out the Philistines,) and the Caphthorims.

And Canaan, he begat Sidon his first-borne, and Cheth. And the Jebusite, and the Amorite, and the Girgasite. And the Evite, and the Arkite, and the Sinite. And the Arvadite, and the Samarite, and the Chamathite: and afterward were the families of the Canaanite spread abroad. And the border of the Canaanite was from Sidon; as thou comest to Gerar, unto Gaza: as thou comest to Sodom and Gomorrhah, & Admah, and Seboim, unto Lashah. These *are* the sons of Cham; after their families, after their tongues: in their lands, in their nations.

And there was borne also to Sem himself: the father of all the sons of Heber; the brother of Japheth, the elder. The Ionnes of Sem, Elam, and Assur: and Arphaxad, and Lud, and Aram. And the sons of Aram: Vz and Chul, and Gether and Mash. And Arphaxad begat Salah: and Salah begat Heber. And unto Heber were borne two sons: the name of the one Phaleg, for in his days was the earth divided; and the name of his brother, Ioktan. And Ioktan begat Almodad, and Saleph: and Chasarmaveth, and Iarach. And Hadoram and Vzai, and Diklah. And Obal, and Abimael and Sheba. And Ophir and Chavilah, and Iobab: all these, *were* sons of Ioktan. And their dwelling was from Mesha: as thou goest to Sephar, a mount of the east. These *are* the sons of Sem; after their families, after their tongues: in their lands, after their



nations. These *are* the families of the sons of Noah, after their generations, in their nations: and from these were the nations divided, in the earth, after the Flood.

### Annotations.

*The generations]* that is, the children begotten of Noes three sons: by whom three parts of the world were inhabited; Asia by Shem posterity; Africa by Chams; and part of Europe, with Asia the less, by Iaphets.

Vers. 2. *Japheth]* the eldest of the three brethren, verse. 21. He is renowned in the ancient Greek writings, called *Iapetos*; of him many things are fabled by the Poets; and his posterity called *Iapetionides*, by *Hesiod*, and others. *Gomer]* in Greek *Gamer*: of him came a people still called by their fathers name in Ezekiel's days; seated Northward from the land of Canaan: who did help to afflict the Jews, after their return out of Babylon, Ezek. 38. 6. They are of Greek Geographers called *Kimmerioi* (*Kimmerites*) a people beyond Thracia. *Josephus* (in his *Antiquities*) saith, the *Galatians*, were of old named *Gomerites*. The *Kimmerites*, (or *Cimmerians*) afterward degenerated into the name of *Cimbrians*. *Magog]* of him also came a people and country so named, which were enemies to God. people, Ezek. 38. 2. and 39. 6. Revel. 20. 8. those that are now called *Scythians*, (or *Sarmatians*) are thought to be of his race: *Joseph. Antiq. b. 1. c. 7.* which *Scythians* dwelt in *Coesyria*. *Madai]* the father of the people called *Medes*, into whose Cities the Israelites were led captives, 2 King. 8. 11. They with *Paras* (the *Persians*,) overcame the Babylonians, Isaiah 13. 17. and 21. 2. Ier. 51. 11. Dan. 5. 28. 31. and 6. 8. That people is also mentioned in Act. 2. 9. *Iavan]* in Greek *Iouan*; of him came the people called *Iones*, that is, *Greeks*: which are mentioned by the name *Iavan*, in Ezek. 27. 13. Isaiah 65. 19. Dan. 8. 21. and 10. 21. Unto them the Israelites were sold for bond-men, Joel 3. 6. They were called *Greeks*, of one *Graekus* a King. *Thubal]* in Greek *Thobel*: his children were still called by his name; used trading with the Tyrians, Ezek. 27. 13. & ayded Gog their Prince, against the people of God, Ezek. 38. 2. 3. The *Thobelites*, *Josephus* saith, in his time were called *Iberi*, *Antiq. b. 1. c. 7.* they inhabited Spain, and the countries adjoining. *Meshec]* in Greek *Mosoch*: of him came the *Muscovites*, as some think, and the name seemeth to confirm: who removed their dwelling more Northward. *Meshec* is usually joined with *Thubal* before mentioned, near whom he was seated: Ezek. 27. 13. and 38. 2 *Josephus* deriveth from him the *Cappadocians*: (*Antiq. 1. c. 7.*) which of old were called *Meschines*.

*Thiras,]* of him came the *Thracians*, and the Greek name *Thrax*: he is not mentioned again in Scripture, save in the genealogy, 1 Chron. 1. 5. Here are of Japheth reckoned seven sons, which first settled in Asia; and from thence further Northward and West. So in Asia, there are seven Christian Churches of the Gentiles, Rev. 1. 11. Thus Japheth hath been persuaded and enlarged.

Vers. 3. *Ascanaz]* in Hebrew, *Ashehenaz*: his land and children retained his name, when they helped the Medes to overthrow Babylon, Ier. 51. 27. Of him the sea between Europe and Asia, was called *Axenos Pontos*, and after, *Euxenos*: and his posterity dwelt in Asia, Pontus, & Bythinia, (mentioned in 1 Pet. 1. 1.) where is the river *Ascanius*. The Jews now commonly call *Germany*, *Ashchenaz*: and others with them derive from it *die Ascanes*, and *Tuiscones* that is the

*Dutch-men*. But the *Jerusalem Chaldee paraphrase* turneth it here *Asia*. There (in *Asia* the less) is the country *Ascania*; and *Sicania*, named of this man. *Riphath*] he in 1 Chron. 1. 6. is called *Diphath*: for the Hebrew letters are like, and so one put sometime for another, as is shown on Gen. 4. 18. Of *Riphath*, the *Riphean mountains* in *Scythia*, seem to have their name. But the holy Scriptures mention him not: as being furthest off from the Jews land. *Josephus* saith, the *Paphlagonians* come of him. *Thogarma*] in Greek, *Thorgama*: (as the Hebrew it self sometime translatheth letters; *Almuggim*, 1 King. 10. 11. and *Algummim*, 2 Chron. 9. 10. *Harchas*, 2 King. 22. 14. and *Chasrah*, 2 Chron. 34. 22.) Of this *Thogarmahs* house and offspring, there is mention in Ezek. 27. 14. and 38. 6. he was seated Northward near *Gomer*; and the Chaldee paraphrast on Ezekiel, makes his Country *Garmamaia*, or *Germany*.

Vers. 4. *Elisa*] or (as the Hebrew writeth) *Elishah*: his sons dwelt in *Iles* and sold blue and purple to the Tyrians, Ezek. 27. 7. Of him came the Greeks called *Aeoles*, and the country was named *Hellas*: that is, *Greece*, as both the name, and *Targum Yerushalmi* witnesseth. *Tharsis*] Heb. *Tharshish*: his children dwelt by the sea, used much shipping and merchandise, Ezek. 27. 12. 25. The country was after named *Cicilia*, and there was also a famous City called *Tarsus*, where the Apostle Paul was borne, Act. 21. 39. Whither the Prophet Jonah fled, Ion. 1. 3. The Hebrews call the main Sea *Tharsis*, Psal. 48. 8. because they usually traffiqued but by that Tharsean Sea. *Kitim*] the Greek saith, *the Ketians*: whom the *Yerushalmi paraphrast* seateth in Italy: and *Maketia*, that is *Macedonia*, showeth by the name, that it also came of *Ketim*. Of this people and country mention is made also in Numb. 24. 24. (where the Chaldee translatheth *Romans*, the Latin *Italy*,) Esa. 23. 1. 12 Ier. 2. 10. and Dan. 11. 30. where the Latin translatheth it *Romans*. *Josephus* deriveth the *Cyprians* from *Kitim*, amongst whom is the City *Kition*.

*Dodanim*] written also *Rodanim*, 1 Chron. 1. 7. and here in Greek *Rhodioi*. The *Rhodeans* and *Doreans* about *Greece*, seem to come of these. The Scriptures mention not this *Dodanim* anymore then *Thiras*, in verse. 2. the *Dodonaean*s in *Epirus* seem to come of him. Thus *Japheth* hath seven nephews, as before he had seven sons.

Vers. 5. *the Iles*] that is, *the countries* where the nations of *Iaphets* linage dwelt, in *Europe*, and the *Iles* thereof: wherefor although an *Ile* is strictly used for a little land in the sea, yet often it is largely put for any country or nation there inhabiting; wherefore the holy Ghost translatheth that *nations* (or *Gentiles*) Mat. 12. 21. which in Hebrew is *Iles*, Isaiah 42. 4. every-man] The Hebrew *Ish, man*, is often put for *every-one*; and is so translated in Greek by the holy Ghost, Heb. 8. 11. from Ier. 31. 34. See also Gen. 15. 10. *their families,*] or *kindreds*: in Greek, *their tribes*: which word is after in this chapter, and elsewhere, as also in Rev. 1. 7. used for a *family, stock, or kindred* of any nation. And in the Hebrew, *Egypt* is said to have *tribes*, Isaiah 19. 13. of which word, see the notes on Gen. 49. 10. 16.

Vers. 6. *Cush*] he was father of the Arabians and Ethiopians, or *Mores*, as the next verse showeth: and where *Aethiopia* is mentioned in Scripture, the Hebrew name is *Cush*, Isaiah 37. 9. and often elsewhere; and they are called *Ethiopian*s (according to the Greek name) of their burnt faces and black skin: see Ier. 13. 23. *Mizraim*] of him came the Egyptians: and the land of *Egypt*, (so called of the Greek, in Mat. 2. 15. and always in the New Testament:) in the Hebrew by *Moses* and the Prophets, always called the land of *Mizraim*. And it is said to have

the name Egypt, of one *Aiguptos*, a King there. But the Arabians and Turks to this day, call that land *Mizri*: and *Cedrenus* in Greek nameth it *Mestra*. See also Gen. 12. 10. and 41. 56. *Phut*] or, *Put*; by whose name their children and land was still called in Ezekiel's time, Ezek. 27. 10. and 38. 5. in other writers it is named *Libya*, there is the river called *Phthuth. Ganaan*] in Hebr. *Cenaghnan*; he it was whom Noah cursed, Gen. 9. 25. his country (the land of Canaan) was after given for a possession to the Israelites; famous through all the Scriptures. *Palestine, Judea, (or Iewry) Samaria, Galilee,* were all parts of this land of Canaan.

Vers. 7. *Seba*] or, *Saba*: (as the Greek writeth it) of whom came the *Sabaeans*, who being mixed afterward with other people's, were thereupon called *Arabians*, that is, a *mixed people*: for *Arab*, (that is, *Arabia*) 2 Chron. 9. 14. is written also *Aereb*, 1 King. 10. 15. which properly signifieth a *mixed-multitude*, as in Exod. 12. 38. *Havilah*] in Greek *Euila*: the posterity of this man, with his four brethren following, dwelt near the former *Sabaeans*, and with others many, caused the name of their large territories to be called *Arabie*, of the mixture of people's, as before is noted. *Sheba*] called also in Greek *Saba*: his posterity dwelt southward, in Ethiopia, a rich land. The *Queen of Sheba* came from far to hear the wisdom of Solomon, 1 King. 10. 1. in the Gospel she is called *Queen of the South*, Mat. 12. 42. *Dedan*] he is mentioned with his seed, among the Merchants, in Ezek. 27. 15. and 38. 13.

Vers. 8. *Nimrod*] called in Greek *Nebrod*: so in the Hebrew text, *M.* and *B.* are put one for another, as *Merodach*, Isaiah 39. 1. or *Berodach*, 2 King. 20. 12. *Nimrod* signifieth a *Rebell*, he was the chief builder of Babel. a *mighty-one*] the Greek calleth him a *Giant*.

Vers. 9. *in hunting*:] This the Scripture applieth to hunting of men, by persecution, oppression, tyranny, Ier. 16. 16. Lam. 3. 52. and 4. 18. Prov. 1. 17. 18. And so the *Yerushalmi paraphrast* here expounds it of a *sinful hunting of the sons of men*. And Moses in the next verse showeth, how he hunted for a *kingdom*: which by right pertained not to him, seeing he came of Cham, the youngest of the three brethren, Gen. 9. 24. *before Jehovah*] that is, mightily, openly, and without fear of God, as Gen. 6. 11. And so as the Lord took notice of his evil. 〈◇〉 *it is said*] that is, *commonly said*; and become a *proverb* against all tyrants and persecutors.

Vers. 10. *Babylon*] in Hebrew, *Babel*: which the holy Ghost in Greek calleth *Babylon*, Rev. 18. 2. A City named of the event, because God there *confounded* their tongues, and *scattered them*, Gen. 11. 9.

*Shinar*] in Greek *Senaar*: which is by interpretation, (*She naar*) *That which scattered* (the inhabitants) *out of it*, as the like phrase is used in Job 38. 13. and hereof it seemeth to have the name: for otherwise, as all other countries were called by the name of their first possessors, so this was named *the land of Nimrod*, Mic. 5. 6. But usually it is called *Shinar*, Gen. 11. 2. 9. and 14. 1. Isaiah 11. 11. Dan. 1. 2. and is noted for the dwelling place of *wickedness*, Zach. 5. 11. The same land is also called *Chaldea*, Gen. 11. 28. Ier. 51. 24. 35. Ezek. 23. 16.

Vers. 11. *went forth Assur*] so the Greek translatheth it: as if Ashur (who was the son of Sem, v. 22.) to avoid Nimrods cruelty, went and built Nineveh, and the other Cities: and so *Josephus* maketh Assur the builder of Nineveh, *Antiq. l. 1. c. 7.* But it may also well be translated, *he*

went forth to Assur, that is, to Assyria, a country lying near to Shinar, or Chaldea, having the name of Assur. Thus Nimrod hunted from one land to another, increasing his dominion. So in the Hebrew is to be understood to; as often elsewhere: which the Scripture it self showeth; as *the house*, 2 Sam. 6. 10. for *unto the house*, 1 Chron. 13. 13. *the land*, 2 Sam. 10. 2 for, *unto the land*, 1 Chron. 19. 2. and many the like.

*Nineveh*] a great City, famous by the preaching of the Prophet Jonah, Ion. 1. *the city*] this is added, because *Rechoboth* signifieth also *streets*: but here it is the name of a city, which the Greek and Chaldee versions do confirm: as also Gen. 36. 37.

Vers. 13. *the Ludims*] that is, *Lud and his posterity*; so after *Anam and his posterity*. For besides the Hebrew form which is plural, the Greek by article plainly showeth them to be people's, not persons. The man's name seemeth to be *Lud*, spoken of in Ezek. 27. 10. and 30. 5. Isaiah 66. 19. (where also *Lud* the son of Sem may be comprehended, Gen. 10. 22.) and his race the *Ludims*, (or *Lydians*) in Ier. 46. 9. *Lehabims*] called *Lybians*; a people in Africa.

Vers. 14 *Philistines*] or, *Phylistians*; a people after much spoken of in Scripture, Judge. 13. and 14. &c. These first dwelt with the *Caphtorims*, (next mentioned) Ier. 47. 4. and were called by their name, Deut. 2. 23. and from *Caphtor*, the Lord brought them into Canaan, Amos 9. 7. where they remained uncast out of Israel, to their great trouble.

Vers. 15. *Sidon*] of him came the *Sidonians*, and a city in his land was called by his name, *great Sidon* Ios. 11. 8. and 19. 28. a City renowned also in human writers, for ancientness and fame of the builders thereof: *Qu. Curtius l. 4.* This was after allotted to *Aser*, son of Israel; though they failed in not casting out the inhabitants, Judge. 1. 31. *Cheth*] of whom came the *Chethites*, or *Hittites*, Gen. 15. 20.

Vers. 16. *the Jebusite*] that is (as the Chaldee paraphrast expresseth,) the *Jebusites*, *Amorites*, &c. the singular number being put for the plural, as also in Gen. 15. 20. 21. Exod. 3. 8. and 23. 23. and many other places: and the Hebrew text confirmeth this, as in 1 Sam. 5. 6. *the Jebusite the inhabitant*, for which, in 1 Chron. 11. 4. is written, *the Jebusite the inhabitants*: which plainly showeth this name to be put for the whole nation. See also before Gen. 3. 2. and 4. 20. *Iebus* the son of Canaan, in his country was a City called by his name *Iebus*, and *Salem*, and last of all *Jerusalem*, Judge. 19. 10. Gen. 14. 18. 1 Chron. 11. 4. These and their brethren before and after named, dwelt in the land, which God gave the Israelites. *the Amorites*] who were a mighty people, *whose height was like the height of Cedars, and they were strong as oaks*, Amos 2. 9. *Girgasite*] called also *Gergesons*, Mat. 8. 28. and *Gadarenes*, Luke 8. 26. who desired Christ to depart out of their coasts, Mat. 8. 34.

Vers. 17. *the Evite*] Hebr. *Chiwite*: in Greek *Euite*, that is, *Evites*, a people mentioned after, in Gen. 34. 2. and 36. 2. Exod. 3. 8. of them came the Gibeonites, whose lives were spared by Joshua, Ios. 11. 19. The rest which follow, dwelt also in cities near the former; as the *Arkite*, in Arka by the bottom of mount Lebanon; the *Semarite*, in *Semaraim*, which after fell to the Benjamites, Ios. 18. 22. and so the rest.

Vers. 19. *Sidon*] a City in the North west part of Canaan: the borders of the land which God gave the Israelites, are here briefly described: but purposely and largely in Num. 34. *Gaza*] a City of the Philistines, Judge. 16. situate in the South-west of Canaan. *Sodom*] in Hebrew *Sedom*: of this and the rest, see the history, Gen. 18. and 19. They lay in the South-east part of the land of Canaan.

Vers. 21. *there was borne*] to weat, *an offspring*, or *children*: set down afterward. Such words are often to be understood: as is shown on Gen. 4. 20. *sons of Heber*] or, *of Eber*, that is, of God's Church, which (when others fell away) continued in *Hebers* posterity, of whom came *Abram the Hebrew*, Gen. 14. 13. and his children were called *Hebrews*, Gen. 39. 14. 17. Exod. 1. 15. 16. And though Sem were *father* of many more sons than of Hebers; yet are they counted Shem in special, for retaining his faith and promises: as Rom. 9. 8. So on the contrary, Cham is called the father of Canaan, Gen. 9. 18. who had other sons also, but on Canaan his youngest, was Chams curse visibly executed, Gen. 9. 25. as Shem blessing was on Hebers seed, Gen. 14. 13. 19. *brother of Japheth*] he was also brother of Cham; but the Scripture calleth them brethren more especially, that are allied also in qualities, as *Sem and Japheth* for good, Gen 9. 23. 27. *Simeon and Levi*, for evil, Gen. 49. 5. *the elder*] or, *the great*, to weat, *in birth*: for Japheth was borne before Sem, as is observed in Gen. 5. 32. and the Greek version here plainly showeth that Japheth was the elder. So *greater* is used for *elder*, *lesser* for *younger*, in Gen. 27. 1. 15. and often in the Scriptures.

Vers. 22. *Elam*] of whom came the *Elamites*, which seated in a Province called *Elam*, in the upper part of Persia, Dan. 8. 2. Isaiah 21. 2. They proved enemies to the sons of Heber, and were for it punished; but in the end obtained mercy, Isaiah 22. 6. Ier. 49. 36. 39. Act. 2. 9. *Assur*] or, *Ashshur*: of him came the *Assyrians*, and their land was named *Assyria*; much spoken of in the Scriptures: they were the scourge of Israel, Hebers children, 2 King. 15. 19. 29. Isaiah 10. 5. and 36. 1. &c. *Arphaxad*] or, *Arpachshad*: he hath no special genealogy, or country in Scripture, but that he is the father of our Lord Christ, after the flesh, Luk. 3. 36

*Lud*] of whom came the *Lydians*, a people in Asia, differing from *Lud*, son of *Mizraim*, son of Cham, of whom came the *Lydians* in Africa, near Cush, or Ethiopia. See before, v. 13.

*Aram*] of whom came the *Aramites*, that is, (after the Greek) *Syrians*, enemies also to God's people, Judge. 3. 10. 2 Sam. 8. 5. 6. 1 King. 20. &c. For *Aram* seating in the land of *Shur* in Asia, his country is therefore called in the Hebrew by his name, *Aram*, in the Greek *Syria*: as of *Asshur*, cometh *Assyria*, the New Testament always followeth the Greek name, Luke 4. 27. Mat. 4. 14. *Aram's* land had many parts, as *Padan Aram*, Gen. 28. 2. *Aram Naharaim*, (or *Mesopotamia*) Gen 24. 10. *Aram of Damascus*. 2 Sam. 8. 6. *Aram Zobah*, Psal. 60. 2. *Aram Maacah*. 1 Chron. 19. 6. and *Aram beth Rehob*, 2 Sam. 10. 6.

Vers. 24. *Salah*] Heb. *Shelach*. [unspec 25]

Vers. 25. *Phalee*] or *Phalee*, as Luke 3. 35. in Hebrew *Peleg*, that signifieth *division*.

Vers. 20. *Ioktan*] or *Ioktan*: of him and his posterity (though here are reckoned many sons) the Scriptures make little mention: but by their names, compared with countries names in

human writers, they seem to have seated in the East Indies, and there to have increased to mighty nations: but fallen from the faith of their father Heber, that they are not worthy to be reckoned for his seed.

*Chasarmaveth]* in Greek *Sarmoth*: this man's posterity seem to have dwelt in *Sarmatia*, a great Country beyond Germany, and named (as is like) of this man.

Vers. 27. *Hadoram]* in Greek *Hedorra*: of the first part of this name, *Hado*, some think *Hodu*, that is *India*, was so called, Esth. 1. 1.

Vers. 29. *Ophir,]* in Greek *Oupheir*: from this man's land in India, Solomon's ships fetched store of fine gold, precious stones, &c. 2 Chron. 9. 10. 13 21. 1 King. 9. 27. 28. and the gold it self was called (by figure of speech) *Ophir*, Job 22. 24. and in other languages *Obruson*, and *Obryzum*, of *Ophyrizum*, *pure gold*.

Vers. 30. *their dwelling]* Hebr. *their seat*. *Mesha]* in Greek *Massee*. *Sephar]* in Greek *Saphera*.

Vers. 32. *the families]* in Greek, *the tribes*, or *kindreds*. By this genealogy here, compared with the names of nations in human Writers, it appeareth how God *hath made of one blood, all nations of men, for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitation*, Act. 17. 26.

## CHAP. XI.

1, One Language was in all the world. 3. The building of Babel, 5, for which God sent the confusion of languages. 10, The generations and lives of the second ten Patriarchs; as 11, of Sem, 12, Arphaxad, 14, Salah, 16, Heber, 18, Phaleg, 20, Ragau, 22, Saruch, 24, Nachor, 26, Thara, and Abram; 30, whose wife Sarai is barren. 31, Thara and Abram, remove from Vr of the Chaldees, towards Canaan: but tarry at Charran, where Thara dieth.

AND all the earth was of one lip; and of one speech. And it was when they journeyed from the east, that they found a plain in the land of Shinar, and they seated there. And they said every man to his neighbor; Go too, let us make bricks, and burn *them* with a burning: and they had brick, for stone; and slime had they for mortar. And they said; Go too, let us build us a City, and a Tower, and *let* the top thereof *reach* to the heavens; and let us make us a name: lest we be scattered-abroad upon the face of all the earth.

And Jehovah came down, to see the City, and the Tower: which the sons of men built. And Jehovah said; Behold the people *is* one, and they have all one lip; and this they begin to do: and now, there will not be cut-off from them, anything that they have imagined to do. Go too, Let us go-down, and let us confound there their lip: that they may not hear every-man his neighbors lip. And Jehovah scatteredthem-abroad, from thence, upon the face of all the earth: and they left-off to build the City. Therefore is the name of it called Babel; because there Jehovah confounded the lip of all the earth: and from thence Jehovah scattered-them-abroad, upon the face of all the earth.

These *are* the generations of Sem; Sem was a hundred years old; and he begat Arphaxad: two years after the flood. And Sem lived, after he begat Arphaxad, five hundred years: and begat sons and daughters.

And Arphaxad lived five & thirty years: and he begat Salah. And Arphaxad lived, after he begat Salah, four hundred years, and three years: and begat sons and daughters.

And Salah lived thirty years: and he begat Heber. And Salah lived, after he begat Heber, four hundred years, and three years: and begat sons and daughters.

And Heber lived four and thirty years: and he begat Phaleg. And Heber lived, after he begat Phaleg, four hundred years, and thirty years: and begat sons and daughters.

And Phaleg lived thirty years: and he begat Ragau. And Phaleg lived, after he begat Ragau, two hundred years, and nine years: and begat sons and daughters.

And Ragau lived two and thirty years: and he begat Saruch. And Ragau lived, after he begat Saruch, two hundred years, and seven years: and begat sons and daughters.

And Saruch lived thirty years: and he begat Nachor. And Saruch lived, after he begat Nachor, two hundred years: and begat sons and daughters.

And Nachor lived nine & twenty years: and he begat Tharah. And Nachor lived, after he begat Tharah, an hundred years, and nineteen years: and begat sons and daughters.

And Tharah lived seventy years: and he begat Abram, Nachor, and Haran. And these *are* the generations of Tharah; Tharah begat Abram, Nachor, and Haran: and Haran begat Lot. And Haran died, before the face of Tharah his father: in the land of his nativity, in Vr of the Chaldees. And Abram and Nachor took them wives: the name of Abram's wife was Sarai; and the name of Nachors wife, Milcah; the daughter of Haran the father of Milcah, and the father of Iscah. And Sarai was barren; she had no child. And Tharah took Abram his son; and Lot the son of Haran, his sons son; and Sarai his daughter-in-law, the wife of Abram his son: and they went forth with them, from Vr of the Chaldees; to go to the land of Canaan; and they came unto Charran, and dwelt there. And the days of Tharah were two hundred years, and five years: and Tharah died in Charran.

### **Annotations.**

*The earth*] that is, *the inhabitants of the earth, all nations*: Such words, easy to be understood, are often wanting: the Scripture it self sometime maketh them plain; as, *will God dwell on the earth?* 1 King. 8. 27. that is, *with men on the earth*: 2 Chr. 6. 18. and, *all lands and their land*, Isaiah 37. 18. is expounded, *nations and their land*, 2 King. 19. 17. *all the earth sought to see Solomon*, 1 King. 10. 24. that is, *all the Kings of the earth*, as is expressed 2 Chron. 9. 23. See Gen. 6. 11. and 27. 46. *of one lip,*] that is, (as *Targum Yerushalmi* expoundeth it,) *of one tongue, or language*. The like is in verse. 6. and 7. So *lips are languages*, 1 Cor. 14. 21. *one speech*] or, *the same words*. This speech was *Hebrew*, (which after the confusion remained in *Hebers* family) as the names of men do plainly confirm. So the *Yerushalmi Targum* here saith, *they spake in the*

*holy tongue, wherewith the world was created at the beginning.* And this Hebrew tongue Adam and all the Patriarchs spake, and Moses and the Prophets wrote the oracles of God in it: and it was used of all the world, the space of seventeen hundred, and fifty seven years, till Phaleg son of Heber was borne, and Babel tower in building; which was an hundred years after the flood, Gen. 10. 25. and 11. 9. After that, it was in use among the Hebrews, or Jews, (called therefore the *Jews-language*, Isaiah 36. 11.) until they were carried captive into Babylon: where the holy tongue ceased from common use among men, and mixed Hebrew came in place. So now of a long time, none in the world speaketh naturally the language of Adam, and of the old world; but it is gotten with study and learning. This great labor hath God laid on the sons of man.

Vers. 2. *Shimar]* or *Senaar*, which was also named *Chaldea*, and (as the Chaldee paraphrast translatheth it) *Babylon*; the *land of Nimrod*: see before, Gen. 10. 10. *Targum Yerushalmi* calleth it *Pontus*.

Vers. 3. *Go too]* or, *Come on*: Hebr. *give*: a word of exhortation. So verse. 4. and 7. *make]* or, *form as bricks. with a burning]* or, *to a burning*: that is, *thoroughly*, or as the Greek saith, *with fire*. Thus wanting stones, they devised matter to make their cursed building. *slime]* a kind of natural lime, that was found there in pits and rivers, which served for building, as well or better then artificial mortar. In Hebrew, the words differ but little, *they had chemer* (natural lime) for *chomer* (artificial lime, or mortar.) So Gen. 14. 10. Compare herewith the heavenly Jerusalem, whose walls are garnished with all *precious stones* Rev. 21. 19. 1 Pet. 2. 5

Vers. 4. *the top]* Hebr. *the head*, and here the word *reach*, or the like, is to be understood; for so the Scripture oft speaketh with brevity: as, *the ark under curtains*, 1 Chron. 17. 1. that is, *remaining under curtains*, 2 Sam. 7. 1. *the men of war, by night*, 2 King 25. 4. that is, *fled by night*, Ier. 52. 7. and many the like. See Gen. 13. 9. and 23. 13. And by *the head reaching to heaven*, is meant a very high tower; as Deut. 1. 28. Mat. 11. 23. and Babylon afterwards used like proud speeches, Isaiah 14. 13. 14. *a name]* meaning *a great name*, to be renowned and famous: as where one Prophet saith, *I have made thee a name*, 1 Chron. 17. 8. another explaineth it, *a great name*, 2 Sam. 7. 9. See also 2 Sam. 8. 13. This word *name*, is sometime put for God himself, Lev. 24. 11. 16. whose *name is a strong tower*, into which the righteous runneth, and is set aloft, Prov. 18. 10. and to *walk in his name*, is to keep his faith and true religion, Mich. 4. 5. contrary to which, some do think this tower of Babel was built; as R. *Menachem* on this place citeth some that said, *Name* here meaneth nothing but *Idolatry*. And *Targum Yerushalmi* expoundeth this building, to be partly for religion, partly for munition in time of war; saying, *Let us build us a City and Tower, &c. and let us make for us within it, a house of worship, (or Temple.) lest we, &c.]* a fear arising from their own guilty consciences, as is often in the wicked, Job 15. 20. 21. Lev. 26. 36. Prov. 28. 1.

Vers. 5. *came down]* that is, shown by his works, that he took knowledge of this evil to punish it. This is spoken of God after the manner of men: so Gen. 18. 21. Psal. 144. 5. See the notes on Gen. 6. 6 The Chaldee explaineth it thus; *And the Lord appeared to take vengeance upon the works of the City and Tower*.



Vers. 6. *there will not be cut off from them]* that is, *they will not be restrained*: so noting their willful persisting in the evil begun. Or question-wise thus, *should they not be cut off?* (or *restrained?*) meaning it was very meet they should.

Vers. 7. *Let us go down]* The holy Trinity here determineth, (as when in Gen. 1. 26. he said, *Let us make man*;) against the former determination of vain men, verse. 4. So *he dissipateth the counsel of the nations*, Psal. 33. 10. *not hear]* that is, *not understand*: so in 1 Cor. 14. 2. *he speaketh not unto men, for no man heareth*: that is, *understandoth*: and in Isaiah 36. 11. *Speak, Syriac, for we hear*; that is, *understand it*: so *a hearing heart, for an understanding*, 1 King. 3. 9. *Joseph heard*, that is, *understood*, Gen. 42. 23. and sundry the like. Albeit, God might at first smite them all with deafnesse, that they could not at all hear; and then change their tongues. A like judgment David wisheth against his enemies, Psal. 51. 10.

Vers. 8. *scattered]* and so dissolved their communion, and brought on them the evil which they sought to prevent, verse. 4. for, *that which the wicked feareth, shall come upon him*, Prov. 10. 24. The Hebrew Doctors from hence do conclude, *The generation of the division* (of tongues) *have no part in the world to come*, (that is, in the kingdom of heaven) *as it is written: And the Lord scattered them from thence, &c. The Lord scattered them in this world; and from thence the Lord scattered them in the world to come. Talmud Bab. in Sanhedr. ch. 10. left off to build]* the contrary miracle God wrought by the gift of tongues, to build up Jerusalem, Act. 2. 4. 6. 11. &c.

Vers. 9. *Babel]* or *Babylon*, in the Greek translated *Confusion*: because there the Lord (*Balal*, that is,) *Confounded* their language: And *Babel* is the same that *Balbel*, but for ease of speech the first *l* is left out: and it accordeth with the Chaldee or Baby lonian tongue, which soundeth the Hebrew *Balal*, *Balbel*, as the Chaldee paraphrast here hath it. *lip of all the earth]* that is, *language of all people on the earth*: see verse 1. And here *tongues* first were *for a sign to unbelievers*, (as 1 Cor. 14. 22.) that by this judgment they might be converted unto the Lord; though they made no such use thereof, as neither did those that *mocked* at the gift of tongues whereby the heavenly City was built, Acts 2. 4.—13. The Hebrew Doctors say, that at this dispersion there were seventy nations, with seventy sundry languages, *R. Menachem*, on Gen. 11.

Vers. 10. *old]* Hebr. *sox*, and so in the rest that follow. See the notes on Gen. 5. 32. and compare this genealogy with that there. Ten Patriarchs are there reckoned from Adam to Noah; and ten here, from Sem to Abraham: both of them proceeding with the lineage of our Lord Christ, who came of all these fathers according to the flesh, Luke 3. There each fathers generation is set down in three verses, here but in two: and their death is not spoken of. Howbeit the lives of men, are now shortened to the half.

Vers. 11. *500 year]* By this we may gather, that Sem lived till Isaac son of Abram was fifty years old, and saw ten generations after him before he died. A singular blessing both to him and them.

Vers. 12. *begat Salah]* or, *Shelach*: and as the holy Ghost counted the time of Arphaxads birth, *two years after the flood*; verse. 10. so may we gather it for all the rest: as *Sala* was borne 37 years after the flood, and after the creation of the world, 1693 The Greek translation

inserteth here, a man which never was, by the Hebrew verity, saying that *Arphaxad begat Kainan*: and that *Kainan lived 130 years, and begat Sala*. Also the time of each fathers procreation, is for the most part changed in the Greek. This seemeth to be done purposely: that the true genealogy might not be known to the heathen, for whom the Greek Bible was first translated. And because in all Greek Bibles *Kainan* was set down: the Evangelist also, (to bear with the worlds weakness, or for other causes seeming good to the Spirit of God, reckoneth *Kainan* between *Arphaxad* and *Sala*, in Luke 3. 36. But neither here, nor in 1 Chron. 1. nor in any Hebrew text, in his name recorded. See a like thing in Gen. 46. 20.

Vers. 14. *begat Heber*] after the flood, 67 years, in the year of the world 1723.

Vers. 16. *begat Phaleg*] or, *Peleg*: after the flood 101 y. and of the world, 1757.

Vers. 17. *430 year*] So *Heber* lived till *Abraham* was dead, Gen. 25. 7. and was the longest liver of all that were borne after the flood; and they that came after him, lived not past half his days.

Vers. 18. *begat Ragau*] or *Rehu*: after the flood 131 y. and of the world, 1787.

Vers. 20. *begat Saruch*] or *Serug*: after the flood 163 y. and of the world, 1819.

Vers. 22. *thirty year*] at the same age, *Phaleg* and *Salah*, are before noted to have begotten their sons. *begat Nachor*] after the flood 193. and of the world 1849.

Vers. 24. *begat Tharah*] or *Terach*: after the flood 222 y. and of the world, 1878.

Vers. 26. *begat Abram, Nachor, and Haran*] that is, *began to beget*: and so begat one of these three (to weet *Haran*) not all in the same year: The like was before in *Noes* begetting *Sem*, *Cham*, and *Japheth*, Gen. 5. 32. where *Sem* for dignity was named first, as *Abram* is here; and *Japheth* the eldest, last, as *Haran* is here. For *Tharah* the father, died 205 years old, verse. 32. then *Abram* departed from *Charran*, 75 year old, Gen. 12. 4. wherefor *Abram* was borne, not when *Tharah* was 70 but when he was 130 year old, which was after the flood. 352 year, and of the world 2008.

Vers. 28. *land of his nativity*] that is, *his native country*: or, as the Greek saith, *wherein he was borne*. *Vr of the Chaldees*] that is, *Vr* in the land of the *Chaldeans*; which land *Stephen* calleth also *Mesopotamia*, Act. 7. 2. 4. for it lay between two rivers. And *Chaldea* is by human writers also called *Mesopotamia*, *Plin. hist. b. 6. c. 27*. *Vr* signifieth *Light* and *Fire*: here the *Chaldee* paraphrast taketh it to be the name of a City, but the Greek translateth it a *Country*: and *Stephen* in Act. 7. 4. saith, *the land of the Chaldeans*. And the *Chaldees* being idolaters, in likelihood consecrated and named this place unto and of the *Fire*, which they had seen to come down from heaven upon the *Fathers* sacrifices, (as is noted on Gen. 4. 4.) and whereof they were wont to light lamps for to keep the fire, which thereupon they called *Orimasda*, *lights of grace*. So other heathens after used to honor *fire*, as *Qu. Curtius*, b. 4. saith of *Darius*, that he called upon the *sacred and eternal Fire*. Or it might be a place of sacrificing in *Chaldea*, as God had his *Vr* (that is, *Fire*) in *Zion*, and *Fornace* in *Jerusalem*, *Isaiah* 31. 9 So the *Yerushalmi* paraphrast calleth it here, *the fiery furnace of the Chaldees*. *Chaldees*] or *Chaldeans*: called in

Hebrew *Chasdim*, and s tunred into l, maketh *Chaldim*: the holy Ghost in Greek (whom we follow) calleth it so, *Chaldees*, Act. 7. 4. And because they much used Astrology, therefore in time it was common for Astrologers to be called *Chaldeans*, as in Dan. 2. 2. 4. 5.

Vers. 29. *Sarai*] she was daughter of Abram's father, though not of his mother, Gen. 20. 12. her name was changed to *Sarah*, as *Abram* also was named *Abraham*: see Gen. 17. 15. 5. *daughter of Haran*] by this also it appeareth, that *Haran* was eldest of the three brethren. And this *Milcah* (or *Melcha*, as the Greek writeth her) was grandmother to *Rebecca*, *Isaac's* wife, Gen. 22. 20. 23. *Ischa,*] in Greek *Iescha*; the Jews think this was *Sarai*, and that she had two names: and was said to be daughter of *Tharah*, Gen. 20. 12. as being his grandchild.

Vers. 31. *Tharah took Abraham,*] It appeareth by Ios. 24. 2. that these fathers were fallen to idolatry, and *served other gods* in Chaldea or *Mesopotamia*: and there *the God of glory appeared to Abram, and said, Come thou forth from thy land, and from thy kindred: and come into the land which I will show thee*, Act. 7. 2. 3. whereas therefore *Tharah* here *took Abram, &c.* it seemeth Abram acquainted his father with this oracle of God, and that *Tharah* repenting, consented also to go out; and is for it made as principal in the journey. *with them*] that is, *with Tharah and Abram*, whom Moses by this word *them*, implieth to be author under God of this removal towards Canaan, agreeable to Stephens narration, Act. 7. as is before noted. Wherefore also in Gen. 15. 7. and Neh. 9. 7. it is manifested that the calling was specially of *Abram*. And his *faith* is particularly commended, Heb. 11. 8 *dwelt*] or, *seated there*: that is, *dwelt in Charran*: as Act. 7. 2. where *Abram got substance, and made souls*, Gen. 12. 5. and tarried there till his father *Thara* died, Act. 7 4. whose old age seemeth to be the cause of their staying in that place. And this *Charran* was in the land of Chaldea also, and not far from Vr: wherefore God again called *Abram* thence, Gen. 12. 1. And although there was a nearer way from Vr to Canaan, then to go by *Charran*, (as in the maps of those countries may be seen:) yet because the nearest way was most dangerous and troublesome, God led them about by an inhabited and safe way, providing so for their infirmities, as he did the like after, for *Abram's* children, in Exod. 13. 17. 18.

## CHAP. XII.

1, God calleth *Abram* to go into another land, 2, promiseth to bless him, and in him, all families of the earth. 4, *Abram* departeth with *Lot*, from *Charran* to Canaan. 6, He journeyeth through the Land, 7, which is promised him in a vision; and there he buildeth Altars. 10, He is driven by a famine into Egypt. 11, Fear maketh him say his wife to be his sister. 14, For her beauty she is taken into King *Pharaohs* house; 17, but the Lord by plagues compelleth him to restore her.

〈 in non-Latin alphabet 〉 .

AND *Jehovah* said unto *Abram*; Go thou, from thy land, and from thy kindred, and from thy fathers house: unto the land, which I will show thee. And I will make thee a great nation; and I will bless thee; and will make thy name great: and be thou a blessing. And I will bless them that bless thee; and him that speaketh thee evil, I will curse: And blessed shall be in thee, all

families of the earth. And Abram went, as Jehovah spake unto him; and Lot went with him: and Abram was seventy years and five years old, when he went-out from Charran. And Abram took Sarai his wife, and Lot his brothers son, and all their substance that they had gathered, & the souls which they had made in Charran: and they went-out, to go to the land of Canaan; and they came to the land of Canaan. And Abram passed through the land, unto the place of Shechem, unto the Oke of Moreh: and the Canaanite was then in the land. And Jehovah appeared unto Abram, and said, unto thy seed will I give this land: and he built there an altar, to Jehovah, who appeared unto him. And he removed thence, unto a mountain, East-ward of Beth-el, and pitched his tent; *having* Beth-el Sea-ward, and Al East-ward; and he built there an altar, unto Jehovah; and he called on the name of Jehovah. And Abram journeyed; going and journeying, toward the South.

And there was a famine in the land: and Abram went-down to Egypt, to sojourn there; for the famine was heavy in the land. And it was, when he was come-near, to enter into Egypt; that he said unto Sarai his wife; Behold now I know, that thou *art* a woman of fair countenance. And it will be when the Egyptians shall see thee, that they will say, this *is* his wife: and they will kill me, and thee they will save alive. Say I pray thee, thou *art* my sister; that it may be well with me for thy sake; and my soul shall live because of thee. And it was, when Abram was entered into Egypt: that the Egyptians saw the woman, that she was very fair. And Pharaohs Princes saw her, and they praised her unto Pharaoh: and the woman was taken *into* Pharaohs house. And he did good to Abram for her sake: and he had sheep and oxen, and he asses, and men servants, and women servants, and she asses, and camels. And Jehovah plagued Pharaoh and his house, *with* great plagues: because of Sarai, Abram's wife. And Pharaoh called Abram, and said, What *is* this that thou hast done to me? Why didst thou not tell me, that she *is* thy wife? Why saidst thou, she *is* my sister? and I might have taken her to me to wife: and now, behold thy wife, take her, and go *away*. And Pharaoh commanded men, concerning him: and they sent away him, and his wife, and all that he had.

### Annotations.

〈 in non-Latin alphabet 〉 These three letters signify, that here begins the third Parashah or Section of the Law; which upon God's first words to Abram, is called *Lec leca*, that is, *Go thou*. See before in chap. 6. 9.

Vers. 1. *said]* to weet, *after that Abram's father was dead*, Acts 7. 4. Thus God was he *that redeemed Abram*, Isaiah 29. 22. *Go thou]* or, *Go for thy self*: signify in that though no other would, yet he should for his own good, get him out from that idolatrous place. So God calleth all from such estate. Rev. 18. 4. *from thy land]* or, *out of thy country*; that wherein he now dwelt in Charran, which was in the same land of Mesopotamia that Vr stood in, Gen. 24. 10. and 28. 2. 7. 10. compared with Act. 7. 2. Gen. 11. 28. The Hebrew Doctors expound the name *Charan*, by *Charonaph*, that is, *wrathful anger*, (*R. Menachem* on Gen. 12.) as if he were now to depart from the place of wrath. So we which *by nature were children of wrath*, (Eph. 2. 3.) are called and chosen of Christ out of this world, and from worldly corruption, John 15. 19. 2 Pet. 1. 4. and are by him *delivered from the wrath to come*: 1 Thes. 1. 10. *thy kindred]* to weet, *Nachor* and the rest, excepting Lot. For although there is no express mention of *Nachor*, among others

that went with Thara from Vr, in Gen. 11. 31. yet it appeareth by the history following, that Nachor went so far as Padan Aram, in Mesopotamia, and there settled: so that it was after called, *Nachors City*, Gen. 25. 20. and 24. 10. 15. and the same was *Charran*, Gen. 28. 2. 10. and there was *Abram's kindred, and country* here spoken of, Gen. 24. 4. *fathers house*] for the father *Thararah* being dead, his household (as it seemeth) would go no further, but stayed there with Nachor: and only Lot and his house went with Abram, as the fourth verse, and history following doth confirm. So Tharahs house and Nachor, left following of God, and turned again to idolatry; as appeareth by Gen. 31. 30. 53. Ios. 24. 2. From such Christ also calleth all, to follow him, Luke 14. 26. 27. and so the Spirit saith to the Church, *forget thy people and thy fathers house*, Psal. 45. 11. *will show thee*] that is, *the land of Canaan*, verse 5. but God here nameth it not, for more proof of Abram's faith and obedience. For as *he raised up* this man of *justice from the east*; so called *he him to his foot*, that is, to follow him and his direction, Isaiah 41. 2. Exod. 11. 8. But under this earthly inheritance, was typed an heavenly, which Abram looked for, Heb. 11. 9. 10. And in Salem a city of Canaan, Melchizedek reigned, and was Priest of the most high God, and blessed Abram, Gen. 14. 18. 19.

Vers. 2. *a great*] or, *to a great nation*, that is, *to become the father of a great nation*: see Gen. 2. 7. and 17. 4. Of this promise, there was no visible hope, because *Sarai his wife* (being 65 year old) was *barren*, Gen. 11. 30. for which Abram complained, Gen. 15. 2. 3. But under this promised *Nation*, was implied also a spiritual seed, of faithful people, Rom. 4. 11. 12. Gal. 3. 7. *bless thee*] *in all things*: both earthly, Gen. 24. 1. 35. and heavenly, Gal. 3. 14. Ephes. 1. 3. God's *blessing* is his favor, and thereupon an abundant multiplication of all good things: on the contrary, his *curse*, is both the depriving of good, and heaping of evil things upon them whom he hateth and punisheth, Lament. 3. 65. 66. *thy name*] which is better then a good ointment, then great riches, Eccl. 7. 3. Prov. 22. 1. So God made David *a great name*, 2 Sam. 7. 9. *be thou*] that is, *thou shalt be*, (as the Greek translatheth it:) but this mannner of speech is more vehement, as whereby God *commandeth the blessing*, Psal. 13. 33. So Psal. 128. 5. 6. *See thou*.

Vers. 3. *that speaketh thee-evil*] or *curseth thee*: but here are two words used, and this first, signifieth evil speaking with light esteem, or vile contempt, and dishonor. *Cursing* also signifieth *evilspeaking* by men, as Paul showeth, Act. 23. 5. from Exod. 22. 28. The like blessing, Isaac pronounced unto Jacob, Gen. 27. 29. and Balaam to Israel, Num. 24. 9. *in thee*] that is, *in thy seed* (Christ, who shall come of thee according to the flesh,) Gen. 22. 18. For Christ was sent of God to *bless us, in turning everyone of us from our iniquities*, Act. 3. 25. 26. and *that we may receive the promise of the Spirit through faith*, Gal. 3. 14. Wherefore this was a *preaching of the gospel to Abram*, Gal. 3. 8. And this *covenant confirmed before of God in Christ*, is observed to be *four hundred thirty years before the Law*, and could not by the Law *be disanulled*, because *God gave it him by promise*, Gal. 3. 17. 18.

Vers. 4. *went*] *By faith, Abraham being called did obey, to go out unto a place which he should after receive for an inheritance: and he went-out, not knowing whither he should come*, Heb. 11. 8. *old*] *Hebr. son of five years, and seventy years*, that is, *going in his 75 year*: See Gen. 5. 32. And his father Tharah being two hundred and five years old when he died, it appeareth that he begat Abram at 130 years, and so not he but Haran was begotten at Tharahs 70 year, Gen. 11. 26.

Abram after an 100 years pilgrimage more, died, Gen. 25. 7. and Isaac his son, then 75 y. old, is left heir of Canaan.

Vers. 5. *substance*] or, *gathered-goods*: for of *getting* and *gathering* it hath the name: and is a general word for cattle, money, or other like goods. *the souls*] Hebr. *the soul*: put for souls, that is, *persons* of men and women, as Gen. 14. 21. and 46. 26. Rom. 13. 1. and often in the Scripture. So in the Hebrew text, *man*, 1 Chron. 10. 1. is put for *men*, 1 Sam. 31. 1. *wizard*, 2 Chron. 33. 6. for *wizards*, 2 King 21. 6. See before, Gen. 3. 4. and 4. 20. and 10. 16. The Greek translath, *every soul*, As here *souls*, so elsewhere *flesh* and *spirit*, (Act. 2. 17. 1. John 4. 1.) are put for the whole persons. *had made*] that is, *had gotten*, to weet, into their possession, as the Greek manifesteth. But this may be meant, not only of getting them to their service, (as 1 Sam. 8. 16) but also of winning them to the faith of God; as the Chaldee paraphrast saith, *had subdued unto the law*: which is very probable by that example of his household soldiers, Gen. 14. 14. and his commendation for teaching his house, Gen. 18. 19. and their receiving the wound of circumcision, Gen. 17. 23. So Targum Yerushalmi also calleth these, *souls of proselytes*, (or *converts*) *land of Canaan*] a country in Asia the less; possessed by Canaan (the son of Cham, the son of Noah) and his sons; but for their wickedness the land was to *spew them out*, Levite. 18. 25 and it is now promised to be given to *Abram's seed*, verse. 7. and was thereupon called *the land of promise*, Heb. 11. 9. a goodly country it was, having *water-brooks, fountains, and springing depths, mountains and valleys, and mines; corn, and wine, and oil, & honey, & other fruits; it lacked not anything; it was watered with the rain of heavē, cared for of God, whose eyes were always on it*, Deut. 8. 7. 8. 9. & 11. 11. 12. so that it was *the pleasantest of all lands, & flowed* ⟨◇⟩ *milk and honey*, Ezek. 20. 6. In it God had prepared *a place where he would dwell* among his people the sons of Abram, the land being *his*, and they *strangers and sojourners* in it *with him*, Exod. 15. 17. Leviticus 25. 23. called therefore *Jehovah's land*, Hos. 9. 3. and *the holy land*, Zach. 2. 12. *the land of Immanuel*, that is, of Christ, Isaiah 8. 8. a figure of an heavenly country, Heb. 11. 9. 10. the borders of it reached to *the great River Euphrates*, Gen. 15. 18. And Abram who *dwelt beyond the river*, (without God's territories) Ios. 24. 2. is now brought of the Lord, into this good land. And the Hebrew Doctors have acknowledged the land to be a figure of heaven, saying, *it is written, And thy people shall be all just, they shall inherit the land forever*, (Isaiah 60. 21.) *this land is a parable, as if he should say, the land of the living, and that is the world to come*. Maimonides in *treat. of repentance*, chap. 3. S. 5. So R. Menachem on Gen. 12. referreth it to *the land which is above, watered with waters that are above, &c.* And in *Talmud Bab. in Sanhedrin*. chapt. *Chelek*, it is written, *All Israelites have their portion in the world to come; as it is said, And thy people shall be all just, they shall inherit the land forever.*

Vers. 6 *passed through,*] to survey his land wherein he was but a pilgrim, Heb. 11. 9. *Shechem*] or *Sychem*; that is, the place where Sychem after was: of which see Gen. 33. 18. This was about the midst of the country. *the oke*] that is, *the okes*, (as it is written in Deut. 11. 30.) meaning a grove or plain set with okes: the Chaldee therefore calleth it *a plain*: but the Greek, *an oke*; and it is named in Hebrew, *Aelon*, of *strength*. *Moreh*] this seemeth to be the name of some man, (as after is mentioned *the okes of Mamre*, Gen. 13. 18.) or of some hill, as in Judge. 7. 1. The Greek translath it, *an high oke*. *Moreh* signifieth also a *Doctor*, Job 36. 22. *the Canaanite*] that is, *Canaanites*, as Gen. 10. 16. 18. So the Greek saith, *the Chanaanites dwelt in the land*. An

idolatrous and wicked people, as the Chaldeans from whom Abram came, Deut. 12. 30. 31. So Gen. 13. 7. But when God promiseth the cleansing of his Church, he saith, *the Canaanite shall be there no more*, Zach. 14. 21.

Vers. 7. *thy seed*] that is, to all *the children of promise* (the elect) who only are counted Abraham's seed, Rom. 9. 7. 8. and in Christ are heirs by promise, as well the Gentiles as the Jews, Gal. 3. 26. 28. 29. Therefore the strangers are appointed their lot of inheritance among the Israelites, Ezekiel 47. 22. not in the earthly land, but the heavenly, which Canaan represented, Heb. 11. 9. 10. 14. 16. See Gen. 13. 15. *an altar*] for sacrifice and thanks to God, (as Gen. 8. 20) who, after his weary travel, had appeared, and comforted him with gracious promises of heirs, and an inheritance: neither of which he had as yet, but only by faith. Thus *he believed, and received the promises thankfully*: as Heb. 11. 13. and was the *son of God*, and a *light in the mids of a crooked and perverse generation*, Phil. 2. 15. Abram is the first man in the world unto whom God is said to *appear* or *be seen*: first in Vr of the Chaldees, Acts 7. 2. next here in Canaan.

Vers. 8. *eastward,*] or *on the east of Bethel*: a City after called by Jacob *Beth-el*, that is, *God's house*: at this time it was named *Luz*: Gen. 28. 19. *his tent*] showing by this, that he abode there *as in a strange country*, Heb. 11. 9. Psal. 105. 12. for a *tent* is opposed to an *house*, or settled dwelling, 1 Chron. 17. 1. 5. *seaward,*] that is, *on the West*: for because the main sea was the western border of the land of Canaan, Num. 34. 6. Ios. 23. 4. therefore the *sea* is often put for the *West*: so Gen. 28. 14. Ex. 10. 19. and 26. 22. Ezek. 48. 1. 2. &c. For like reason, the *desert* is used for the *south*, in Psal. 75. 7. *A*] a city, whereof see Ios. 8. *called on*] which the Chaldee translath, *prayed in the name*: it may also signify, *preaching in the name of the Lord*: for, *calling* or *crying* unto God, meaneth *prayer*, Joel 2. 32. unto men, it is *preaching*, Isaiah 40. 3. 6. The *calling on the name of the Lord*, is a sign of true faith and godliness, Rom. 10. 13. 14. 1 Cor. 1. 2.

Vers. 9. *going and journeying*] that is, *continually journeying*: see Gen. 8. 3. *the south*] as towards the Sun: whereby may be figured his progress in faith and grace, as Prov. 4. 18. 2 Cor. 3. 18. So the *building of the City* which Ezekiel saw in vision, was *toward the south*: Ezek. 40. 2. The Hebrew Doctors say, *that Abraham cleaved unto the condion of mercy, for that is the south of the world; and therefore all Abraham's journeys were towards the south*: R. Menachem on Gen. 12. The *North* on the contrary, figured the place whence *evil* proceeded, Ier. 1. 13. 14. And thus Abram passed from place to place, till God had *brought him through all the land of Canaan*, Ios. 24. 3. The Greek translath, *camped in the desert*. The *South (Negeh)* is named of *Drynesse*, for that part of Canaan wanted waters, Judge. 1. 15. Psal. 126. 4. For this, it may be, they translated it *desert*: so in Gen. 13. 1. 3.

Vers. 10. *a famine*] a new affliction for Abram also, who was hereby caused to leave his land, and go as a pilgrim to another barbarous country: so *walking from nation to nation, from one kingdom to another people*, Psal. 105. 13. Although Canaan was a most fruitful land, Deut. 8. 7. 8. 9. yet God now made it barren, for the wickedness of them that dwelt therein, Psal. 107. 34. *Egypt*] called in Hebrew *Mizraim*, here and always in the Scripture: but in the Greek, the New Testament always hath *Egypt*. See Gen. 10. 6. And *Mizraim* is put for *the land of Mizraim*, by an usual figure of speech; which the holy text sometime manifesteth, as 2 Chron. 5. 10.

when they came from Egypt (or Mizraim) for which in 1 King. 8. 9. is written, *the land of Egypt*: again there in v. 16. *from Egypt*: and in 2 Chr. 6. 5. *from the land of Egypt*.

Vers. 11. *now*] or, *I pray thee*: a word not of time, but of request: so ver. 13. and often in the Scripture. *of fair countenance*] or *fair of look*, or *visage*: Sarai was a figure of the new Testament, and of Jerusalem the mother of us all, Galat. 4. 24. 26. That Spouse of Christ is *fair*, Song 1. 14. and 4. 1.

Ver. 12. *that they*] Hebr. *and they*: so after v. 14. but *and* is often put for *that*: as the Hebrew text showeth, 1 Chr. 17. 10. *and the Lord will build*: for which in 2 Sam. 7. 11. is written, *that he will*. See Gen. 27. 4.

Vers. 13. *my soul shall live*] that is, *I*, or *myself shall live*. The word *soul* is used for any person. That Sarai was indeed Abram's sister, is after manifested, Gen. 20. 12. yet this fact of his, seemeth to be not without human infirmities.

Vers. 16. *Pharaoh*] a common name for all the kings of Egypt, from these days of Abram, til after the return out of Babylon, when in the beginning of the Grecian Monarchy, they were called *P•olomees*. And *Pharaoh* was an Egyptian title of Sovereignty, Gen. 41. 10. 44. and the *Pharaohs* had other proper names, as *Pharaoh Necho*, 2 King. 23. 29. *Pharaoh Hophra*, Ier. 44. 30. and the like. By interpretation, *Pharaoh* signifieth *free*, and an *Avenger*; the first in respect of himself; the other of his subjects, whom Kings ought to judge, and take vengeance of evil doers, Rom. 13. 4.

Vers. 16. *he did good*] or, *dealt well with*: as the Greek translateth, *he used well*. *he had*] or, *there was to him*: such is the Hebrew phrase usually. But the Hebraisine is opened by the holy Ghost: as, *There is not to us*, Luke 9. 13. that is, *we have not*, Mat. 14. 17.

Vers. 17. *plagued*] or *touched*, *stroke Pharaoh with great strokes*. This great deliverance David celebrateth, in Psal. 105. 14. *He suffered no man to do them wrong, but reprov'd Kings for them*.

Vers. 19. *and I*] or, *for I*. *And*, is often instead of *For*: as, *and he heard*, Isaiah 39. 1. that is, *for he heard*, 2 King 20. 12.

Vers. 20. *sent away*] This word is often used for *sending*, or *conveying away* with honor, as Exod. 28. 27. and so with *accompanying* and *bringing them on their way*, as the Greek and Chaldee translate it here.

### CHAP. XIII.

1, Abram and Lot return out of Egypt into Canaan, 4, where he calleth on the name of the Lord. 5, Lot and Abram being both rich, by disagreement between their herdmen, they part asunder. 10, Lot goeth to wicked Sodom. 14, God reneweth the promises to Abram. 18, He removeth to Hebron, and there buildeth an Altar.

AND Abram went up out of Egypt, he and his wife, and all that he had; and Lot with him, unto the South. And Abram was very rich: in cattle, in silver, and in gold. And he went on his journeys, from the south, and unto Beth-el: unto the place, where his tent had been at the



beginning; between Beth-el and Ai. Unto the place of the altar which he had made there at the first: and there Abram called on the name of Jehovah. And Lot also that went with Abram; he had flocks, and herds, and tents. And the land did not bear them, to dwell together: for their substance was much, that they could not dwell together. And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lots cattle: and Canaanite and the Pherezite, *was* then dwelling in the land. And Abram said unto Lot, let there be I pray thee, no strife between me and thee; and between my herdmen, and thy herdmen: for we *be* men brethren. *Is not all the land before thee? Separate thyself I pray thee from me: if (thou wilt take) the left-hand, then I will take the right; and if the right-hand, then I will take the left.* And Lot lifted-up his eyes, and saw all the plain of Jordan, that all of it *was* well-watered: before Jehovah destroyed Sodom and Gomorrhah, (*it was*) as the garden of Jehovah, as the land of Egypt, *as thou comest to Zoar.* And Lot chose to him, all the plain of Jordan; and Lot journeyed Eastward; and they were separated, *each* man from his brother. Abram, he dwelt in the land of Canaan: and Lot, he dwelt in the Cities of the plain; and pitched-tent unto Sodom. And the men of Sodom, *were* evil and sinners, to Jehovah, exceedingly. And Jehovah said unto Abram, after Lot was separated from him; lift up now thine eyes, and see, from the place where thou *art*: to the north, and to the south, and to the east, and to the Sea. For all the land which thou seest, to thee will I give it: and to thy seed forever. And I will put thy seed, as the dust of the earth: so that if a man be able to number the dust of the earth; thy seed also shall be numbered. Arise, walk through the land; in the length of it, and in the breadth of it: for to thee will I give it. And Abram removed-tent; and came and dwelt in the Okes of Mamree, which *is* in Chebron: and he built there an altar unto Jehovah.

### Annotations.

*The south]* in Greek, *the desert*: meaning the *southern part of Canaan.* (see Gen. 12. 9.) for otherwise Canaan was Northward from Egypt.

Vers. 2. *very rich]* Hebrew, *vehemently weighty* (or *heavy*▪) Which word is applied to weight of burden, as in 1 King. 12. 4. to weight of glory, as in Gen. 31. 1. to weight of multitude of people, as in 2 King. 6. 14. or of cattle, as Exod. 12. 38. and so to all manner of riches; as the Greek here translatheth it *rich.* Thus God's blessing promised in Gen. 12. 2. was in part performed, for his *blessing maketh rich,* Prov. 10. 22. Gen. 24. 35. And as Abram now, so his children afterward, returned out of Egypt, with great riches, Exod. 12. 32. 35. 36. 38. These figured the graces of God, as faith, knowledge, and the like, I am. 2. 5. 1 Cor. 1. 5. Colos. 2. 2.

Vers. 4. *called there]* the Chaldee saith, *prayed there.* See the notes on Gen. 12. 8. As Abram returned to his first altar, and there served God: so his children after him, were to return to Abram's first faith and service, from the idols of Egypt, wherewith they had been defiled, Exod. 4. 22. 23. Ezek. 20. 7. 8.

Vers. 5. *tents]* that is, servants dwelling in tents. So Ier. 49. 29. 1 Chron. 4. 41. [unspec 5]

Vers. 6. *did not bear]* the Greek translatheth, *received* (or *contained*) *them not;* that is, *could not contain them,* as the words following do explain it. And so the Scripture sometime resolveth this phrase; as, *who shall judge?* 2 Chron. 1. 10. that is, *who can judge?* 1 King. 3. 9. *It shall not*

*stand*, Mat. 12. 25. that is, *It cannot stand*, Mark 3. 24. *This kind goeth not out*, Mat. 17. 21. that is, *cannot go out*, Mar. 9. 29. and sundry the like.

Vers. 7. *the Pherezite*] that is, *Pherezites*; as Gen. 12. 6. But of these we heard no mention before: it seemeth they were some family of the Canaanites, Gen. 10. 18. for they dwelt with the Canaanites in that part of the country which after fell to the tribe of Judah, Judge. 1. 3. 4. 5.

Vers. 8. *and between my heardraen*] that is, *or between my heardmen: as he that curseth his father and his mother*, Exod. 21. 17. that is, *his father or his mother*, Mat. 15. 4. So, *and the son of man*, Psalm. 8. 5. that is, *or the son of man*, as it is alleged in Heb. 2. 6. *men brethren*] that is, brethren in faith, as Mat. 23. 8. and natural kinsmen: for Abram was Lots uncle, Gen. 12. 5. So Christ's kinsmen, were called his *brethren*, 1 Cor. 9. 5. The word *men*, may be omitted, as sometime the text it self doth: *shooters men with bow*, 1 Sam. 31. 3. that is, *shooters with bow*, 1 Chron. 10. 3. So, *a man a Prince*, Exod. 2. 14. is in Greek but *a Prince*, Act. 7. 27. *man of his counsel*, Isaiah 40. 13. that is, *his counselor*, 1 Cor. 2. 16. Although the Greek often keepeth this Hebraism, as an *enemy man*, Mat. 13. 28. *men sinners*, Luke 24. 7. *Men brethren*, Act. 1. 16. and 2. 29. 37. See also Gen. 38. 1.

Vers. 9. *Is not all?*] that is, *Loe surely it is*. A question earnestly affirrueth: as, *is it not written?* Mar. 11. 17. for, *it is written*, Mat. 21. 13. *do ye not err?* Mark. 12. 24. for, *ye do err*, Mat. 22. 29. and sundry the like. See Gen. 4. 7. *before thee*] at thy pleasure, to choose, by my permission. So the Lord set the land before the Israelites, Deut. 1. 21. The like is in Gen. 20. 15. and 34. 10. *if thou wilt take*] or wilt choose. These words are to be understood from the next speech, or from the 11. verse. *And Lot chose*, &c. Oftentimes words wanting are to be supplied: as, *I with Scorpions*, 2 Chron. 10. 11. for, *I will chastise you with Scorpions*, 1 King. 12. 11. *Against three hundred*, 2 Sam. 23. 8. for, *he lift up his spear against three hundred*, 1 Chron. 11. 11. and many such like. See Gen. 11. 4. Thus Abram for peace, parted with his right: choosing rather to take wrong, then to contend, as 1 Cor. 6. 7.

Vers. 10. *lifted up his eyes*] that is, *looked round about*• to view the land, as is after manifest by the like speech to Abram, verse. 14. and where one Evangelist saith, *lifting up their eyes*, Mar. 17. 8. another writing of the same, saith, *looking round about*, Mar. 9. 8. *Jordan*] Hebr. *Iarden*, the name of a goodly river: see Ios. 3. 11. &c. *well watered*] Heb. ••tering; that is, as the Chaldee saith, *a place of water*, or *of moisture*: thereby signifying a fruitful land; as Psal 66. 12. and 107. 33. 35. *destroyed*] or *corrupted*; as Gen. 6. 13. and 19. 24. *Sodom* is in Hebrew *Sedom*; and *Gomorrhah*, *Ghnamorah*: but we follow the plain writing in the New Testament, 2 Pet. 2. 6. *garden*] that is, as the Greek saith, *Paradise*: see Gen. 2. 8. and Ezek. 36. 35. meaning most pleasant and fruitful, as Eden and Egypt. *comest*] Hebr. *thou coming to Zoar*, or *to Zogar*: that is, all the plain of Jordan, even to Zoar, the little City called before Bela: see Gen. 19. 20. 21. 22. and 14. 2.

Vers. 11. *the plain*] or, *the country about Jordan*, as the Greek translateth, which words the holy Ghost useth in Luke 3. 3. the Chaldee translateth it *a plain*: and it is opposed to the *mountain*, Gen. 19. 17. *each man*, &c.] that is, *one from another*.

Vers. 12. *pitched tent*] that is, *removed his tents* from place to place, till he came even to Sodom: and as the Greek saith, *dwelt in tents in Sodom*.

Vers. 13. *sinner to Jehovah*] that is, *before the Lord*, (as the Greek translath) and *against him*, as 1 Sam. 2. 25. meaning, *very grievous and open sinners*. And here the Sodomites are the first in the world openly called *sinner*: and although by Adams disobedience we all are made *sinner*, Rom. 5. 19. yet usually such as are notorious wicked ones, have this title given them; as in 1 Sam. 15. 18. Psal. 104. 36. Mark 14. 41. 1 Tim. 1. 9. The Chaldee paraphrast translath, *they were unrighteous with their riches, and sinners with their bodies before the Lord*: agreeable to other Scriptures, which testify how they defiled their bodies, Gen. 19. 5. and that, *pride, fullness of bread, and abundance of idleness*, was in Sodom, *they strengthened not the hand of the poor, but were haughty, and committed abomination before the Lord*, Ezek. 16. 49. 50. The Hebrew Doctors, from the two words here used, of Sodom's sinful state, do gather their condemnation both in this world, and in the world to come, *Talmud in Sanhedr. chap. Chelek* See the notes on Gen. 19.

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Vers. 14. *to the sea*] that is, *the west*: see Gen. 12. 8. Abram vieweth the land, but possesseth it not: so did Moses, Deut. 34. 1. 4.

Vers. 15. *to thee*] *God gave Abram no inheritance in the land, no not the breadth of a foot: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child*, Acts 7. 5. *By faith he sojourned in the land of promise, as in a strange country; for he looked for a City which hath foundations, whose builder and maker is God*, Heb. 11. 9. 10. *and to thy seed*] this may be an interpretation of the former, *to thee, that is to thy seed*: for the word *and*, sometime meaneth, *that is, or even*: as 1 Chron 21. 12. *three days the Lord's sword, and the pestilence, for, that is to say the pestilence*: it expoundeth the former; therefore in 2 Sam. 24. 13. is written only, *three days pestilence*. So in 2 Sam. 17. 12. *of him and of all (for that is of all) the men that are with him: thy seed*] *thy posterity*. But as the earthly country figured an heavenly, Heb. 11. 16. so Abram's seed were some *after the flesh*; and some by *promise*, Galat. 4. 22. 23. *neither because they are the seed of Abram, are they all children*, Rom. 9. 7. The chiefest intended in this promise, is Christ, then with him, all Christians, Jews, and Gentiles, Gal. 3. 16. 26. 28. 29. See before, Gen. 12. 7. *forever*] or, *unto eternity*. Yet they possessed it *but a little while*, Isaiah 63. 18. For upon transgression they were threatened to be *scattered among the heathens, their land to be wast, and their Cities desolate*, Lev. 26. 33. and that *the land should spew them out, if they defiled it*, Lev. 18. 28. as came to pass, 2 King. 17. but the true seed, which are God's *elect, do inherit it, and his servants dwell there*, Isaiah 65. 9. Psal. 69. 36. 37. and 102. 29. These promises are spiritual, and to be referred unto *the just and meek*, put in possession by Christ, Psal. 37. 29. Mat. 5. 5. Gal. 3. 29. But unto the wicked saith God, *ye lift up your eyes to your idols, and shed blood, and shall ye possess the land? ye work abomination, and ye defile everyone his neighbors wife: and shall ye possess the land?* Ezek. 33. 24. 25. 26.

Vers. 16. *will put*] that is, *will make*: as the Greek translath it. *if a man*] This showeth the comparison not to be absolute for equality of number, but in respect of men, to whom Abram's children are infinite, as the dust. See after in Gen. 15. 5.

Vers. 17. *in the length]* This survey was to strengthen Abram's faith; who under this earthly land, did view an *heavenly*, Heb. 11. 10. 16. that he might be able to comprehend the length and breadth, and depth and height, and know the love of Christ, which passeth knowledge; Ephes. 3. 18. 19.

Vers. 18. *in the okes]* that is, *the oke grove, or plain:* see Gen. 12. 6. *Mamree]* in Greek *Mambree:* a man of the Amorites then living, with whom Abram made league, Gen. 14. 13. One of the chief Sorcerers of Egypt, was called by the like name. See the notes on Exod. 7. 11. *Chebron]* or *Hebron*, (the Greek writeth it *Chebrom*, as *Esron*, Gen. 46. 12. is written *Esrom*, Mat. 1. 3.) It had this name afterward: for before it was called *the City of Arba*, Gen. 23. 2. and 25. 27. which *Arba* was a *great man among the Anakims*, and a father of them, Ios. 14. 15. and 15. 13. It became a place of burial for many worthy persons, Gen. 23. 2. 19. and 49. 3. 1. it was sometime possessed by Giants, whom Caleb drove out, Num. 13. 23. Ios. 15. 14. It was given to Caleb for an inheritance, Ios. 14. 14. was made a City of refuge, and given for the Levites to dwell in, Ios. 20. 7. and 21. 11. 12. In it David first reigned over God's people, a Sam. 2. 1. 11. and to it came Ma•y to visit Elisabeth, Luke 1. 39. *an Altar]* to sacrifice thankfully unto God, and to sanctify his viewed heritage• See Gen. 12. 7.

#### CHAP. XIV.

1. *The battle of four foraine Kings, against five Kings of Canaan. 10, Sodom and Gomorrhe are spoiled; 12, Lot is taken prisoner: 14, Abram pursueth and smiteth the conquerors, 16, bringeth back the spoils, the captives, and his briber Lot. 17, The King of Sodom goeth out to meet Abram; 18, The King of Salem (Melchizedek) brings him forth bread and wine, and blesseth him. 20, Akram giveth him tith of all. 22, The rest of the spoils, (his partners having had their portions,) he restoreth to the King of Sodom.*

AND it was, in the days of Amraphel King of Shinar; Arjoch, king of Ellasar; Chedor-laomer, king of Elam; and Thidal, king of nations. They made war with Bera, king of Sodom; and with Birsha, king of Gomorrhah: Shinab, king of Admah; and Shemeber, king of Zebojim; and the king of Bela, that is Zoar. All these were joined together, in the valley of Siddim: that is the sea of salt. Twelve years they served Chedor-laomer: and the thirteenth year they rebelled. And in the fourteenth year came Chedor-laomer, and the kings which *were* with him; and they smote the Rephaims, in Ashteroth Karnaim; and the Zuzims, in Ham: and the Emims in Shaveh Kirjathaim. And the Chorites in their mount-Seir: unto El-pharan, which is by the wilderness. And they returned, and came to En-mishpat, that is Kadesh; and they smote all the field of the Amalekite: and also the Amorite, that dwelt in Hazezonthamar. And *there* went out the King of Sodom, and the king of Gomorrhah, and the king of Admah, and the king of Zebojim, and the king of Belah, that is Zoar: and they joined battle with them, in the valley of Siddim. With Chedor-laomer, king of Elam; and Thidal, king of nations: and Amraphel, king of Shinar; and Arjoch, king of Ellasar: four Kings, with five. And the valley of Siddim, *had* many pits of slime; and the King of Sodom and of Gomorrhah, they fled, and fell there: and the residue fled to the mountain. And they took all the substance of Sodom and Gomorrhah, and all their victuals, and went away. And they took Lot, the son of Abram's brother, and his substance, and they went away: and he dwelt in Sodom. And there came one

that had escaped, and told Abram the Hebrew: and he dwelt in the Okes of Mamree the Amorite, the brother of Escol, and brother of Aner, and they *were* confederates with Abram. And Abram heard that his brother was taken captive: and he armed his trained *servants*, the children of his house, three hundred, and eighteen, and he pursued *them* unto Dan. And he divided himself against them by night, he and his servants, and he smote them: and pursued them unto Chobah, which is on the left *hand* of Damascus. And he brought again all the substance: and also brought-again his brother Lot, and his substance; and the women also, and the people. And the King of Sodom went out to meet him; after his return from smiting Chedor-laomer, and the kings which *were* with him: unto the valley of Shaveh, that is the valley of the King. And Melchizedek, king of Salem; brought-forth bread and wine: and he a Priest of God most-hye. And he blessed him, and said; Blessed *be* Abram, of God most-hie; possessor of heavens and earth. And blessed *be* God most-hye; who hath delivered thy enemies into thy hand: and he gave him the tenth of all. And the King of Sodom said unto Abram: give me the souls; and the substance take thou. And Abram said unto the King of Sodom: I have lift-up my hand unto Jehovah, God most hie; the possessor of heavens and earth. If (*I take*) from a thread even to a shoe latchet, and if I take of anything that is thine: that thou say not, I have made Abram rich. Save only *that* which the young-men have eaten, and the portion of the men which went with me: Aner, Eshchol and Mamree; let them take their portion.

#### Annotations.

*IN the days*] the Greek saith, *in the reign. of Shinar*] that is, *Chaldea*: or (as the Chaldee turneth it) *Babylon*: see Gen. 10. 10. Targum Yerushalmi interpreteth it, *Pontus. Ellasar*] this is thought to be *Syria*. *Chedor-laomer*] written in Greek, *Chodollogomor. Elam*] that is, *the Elamites or Persians*, named of *Elam* son of *Sem*: Gen. 10. 22. *Thidal*] or *Thidgnal*; which the Greek writeth *Thargal*, *d* changed into *r*: see Gen. 10. 3. *of nations*] Hebr. *Gojim*, which may be kept unchanged: but the Greek and Chaldee translate it *nations*, or *people's*. It seemeth they were of sundry families, or populous: as *Galilee of the nations*, Es. 9. 1. Their country is thought to be after named Pamphilia.

Vers. 2. *Zebojim*] in Greek *Seboeim*: it is written by the letters in the line *Zebiiim*, of *Zebi*, which signifieth *glory, pleasantness*, and *a Roe*; by which name the pleasant and glorious land of Israel is called, in Ezek. 20. 6. but by the vowels, and in the margin noted to be read *Zebojim*, as being unworthy the pleasant name. So in verse. 8. *that is Zoar*] or *Zogar*, so called after, upon Lots request, Gen. 19. 20. 22. These five Cities stood near together in the land of Canaan, in the plain of Jordan, and were all (except Zoar) butned with fire and brimstone from heaven, Gen. 19. Deut. 29. 23. Here they are fore-chastened of God by wars. *sea of salt*] or *salt sea*: so Ios. 3. 16. meaning, that this goodly valley, after it was burnt from heaven, became *a salt sea*; and so barren and fruitless, that no living thing, fish or other, was found therein. For so all histories testify of that *salt and dead sea*, as it was also called. And the holy Scripture useth *saltness* for *barrenness*, Deut. 29. 23. Psal. 107. 34. This judgment of God brought upon one of the goodliest places in all Canaany; signifying, how that land and inhabitants should for their sins be deprived and made barren of all spiritual graces. But by

the Gospel and spirit of Christ, graces are restored: as was figured in a vision of waters issuing out of God's house, running into this sea, healing the waters of it, storing it with live fishes, &c. Ezek. 47. 1.—8. 9. 11.

Vers. 4. *served Chedor. laomer*] herein God shown the truth of Noes prophesy, that *Canaan* should be *Shem servant*, Gen. 9. 26. *Chedorlaomer* of Shem progeny, was chief of all these Kings, and Lord of the Canaanites.

Vers. 5. *smote*] that is, *killed*: see verse. 17. *Rephaims*] or *Raphaeans*, called of the Greek and Chaldee paraphrast, *Giants*: and the Hebrew word is after used for such, Deut. 2. 11. and *Rapha* was the name of a *Giant* that had four sons *Giants*, in David's days, 2 Sam. 21. 16. 22. But these *Rephaims* were now a people in Canaan, Gen. 15. 20. *Ashteroth*] a City in Basan, where Og after reigned, Ios. 13. 31. *Zuzims*] these the Greeks call, *strong nations*; and the Chaldee, *Mighties*. Of them we read not else-where: unless their name was after changed by the Ammonites into *Zamzummims*. Deut. 2. 20. *Emims*] or according to the Greek *Ommeans*, these the Chaldee calleth *Terrible ones*: and so the Hebrew name signifieth. They were a *people great and many, and tall as the Anakims, accounted Giants*; and by the Moabites were called (*Terrible*) *Emims*, Deut. 2. 10. 11. *Shaveh*] or, *the plain* (as the word signifieth) of *Kirjathaim*, which was a city in the Land of Sihon, afterwards King of Hesbon; see Ios. 13. 19.

Vers. 6. *Chorites*] or *Chorreans*, or *Chorims*, a people that dwelt in *Seir*, till Esau and his sons drove them thence, Deut. 2. 22. Gen. 36. 20. &c. *El-pharan*] by interpretation, *the Oke* (or *plain*) of *Pharan*, (or *Paran*;) which was a City by the wilderness of that name; see Gen. 21. 21.

Vers. 7. *En-mishpat*] that is by interpretation the *Well of judgment*; and so the Greek here calleth it: the Chaldee nameth it, *the plain of the division of judgment*. So called, as it seemeth, of God's judgment or sentence given against Moses and Aaron, for sinning at that place; see Num. 20. 1. 10. 12. 13. *the field*] that is, *the country or region*: so the *field of Edom*, Gen. 32. 3. *the field of Moab*, Gen. 36. 35. *the field of Soan*, Psal. 78. 12. *the field of Syria*, Hos. 12. 12. whereby those *countries* are meant. *the Amalekite*] so called afterward, of *Amalek* son of Esau, Gen. 36. 12. *Hazon-thamar*] which the Chaldee calleth *Engedi*, as it is also named in 2 Chron. 20. 2. a City in the Land of Canaan, which fell to the tribe of Judah, Ios. 15. 62. a fruitful place of vines: Song 1. 13.

Vers. 10. had *many pits*] Hebr. *pits pits*, which meaneth *many*, or *diverse pits*: so *heapet heaps*, is *many heaps*, Exod. 8. 14. *ranks ranks*, Mar. 5. 40. for, *by many ranks. fell*] that is, *were slain there*; as the word also signifieth in Ios. 8. 24. 25. Judge. 8. 10. and 12. 6. and many other places: So, *there fell of Israel*, 1 Chron. 21. 14. for which in 2 Sam. 24. 15. is written, *there died*. See after, Gen. 25. 18.

Vers. 11. *the substance*] or *the goods*, cattle, money, &c. see Gen. 12. 5. *their victuals*] or, *their meat*; the fruits of the land; which were both sweet and plentiful, made now a prey to the hungry soldiers. The like judgments God threatened to the Israelites, when they entered this land to possess it, if they brake his covenant, Deuteron. 28. 30. 31. 33. 51.

Vers. 12. *dwelt]* or, was *dwelling*; and so became partaker of their calamity: God thus chastening Lots former affectation of this pleasant country, Gen. 13. 10. 11.

Vers. 13. *the Hebrew]* so named of his father *Heber*, Gen. 11. 16. and he and his children were commonly known by this title, as in Gen. 39. 14. Numb. 24. 24. Ier. 34. 9. Some think he was so called of passing over the River, when God called him from Chaldea, Ios. 24. 2. but by Gen. 10. 21. it appeareth rather to be of *Heber* the Patriarch: and as this name of *Hebrews* was the first title given to Abram and his seed: so it endureth one of the last, 2 Cor. 11. 22. Phil. 3. 5. *the Okes]* or *plains*: see Gen. 13. 18. *confederates]* Hebr. *men* (or *masters*) of *league*, or *covenant*: *sworn-friends*, as the Greek importeth.

Vers. 14. *brother]* that is, *his kinsman*: see Gen. 13. 8. *armed]* or *drew out*, that is, *ledforth* of his house. Greek, *numbered, mustered. trained]* or *instructed*: we may understand it both of civil affairs, and religion, wherein he had trained them: the Chaldee calleth them *young men*: and so doth Moses, in verse. 24. *children]* that is, *servants borne in his house*, and to it belonging. See after in Gen. 15. 3. *pursued]* to weet, *after them*, as the Greek saith: meaning those kings fore-mentioned. *Dan]* a place in the north parts of Canaan, called of old *Leshem*, and being won by the Danites, it was named *Dan*, Ios. 19. 47. After, it was called *Cesarea*: so the Yerushalmi paraphrase calleth it, *Dan de Kasarjon*.

Vers. 15. *the left hand of Damascus]* called in Hebrew *Dammesek*. (and sometime *Darmesek*, as 1 Chron. 18. 5.) which was the head of *Aram*, (or *Syria*) Es. 7. 8. and for *the left hand*, both the Chaldee paraphrasts say, *north of Damascus*; and that rightly: for the east is counted the foremost part of the world, and the west the hindmost; Isaiah 9. 12. and the South is called the *rightside*, opposed to the *North*, Psal. 89. 13. Thus Abram *pursued them, passed in peace, by a way that he had not gone with his feet*, Isaiah 41. 3.

Vers. 16. *the substance]* or, *goods*, to weet, *of the S•do•ites*, as the Greek version addeth. Thus God gave the nations before Abram, and made him rule ever Kings: gave them as dust to his sword, as driven stubble to his bow, Isaiah 41. 2. A like victory God gave to David over the Amalekites, 1 Sam. 30. 18. 19. &c. And as the Hebrew have a saying, that *whatsoever befell unto the fathers, is asigne unto the children*; so of this victory they write, that *it befell unto Abraham, to teach, that four kingdoms should stand up to rule over the world, and that in the end, his children should rule over them, and they should all fall by their hand, and they should bring again all their captives, and all their substance*. Which are the four kingdoms spoken of in Daniel. R. Menachem, on Gen. 14.

Vers. 17. *from smiting]* or *from the slaughter*, as the Greek turneth it, and the Apostle hath the same word in Hebr. 7. 1. So in the Hebrew where one Prophet saith, *he smote*, 2 King. 14. 5. another saith, *he killed*, 2 Chron. 25. 3. *of the King]* a valley not far from Jerusalem, there Absalom set up his pillar, 2 Sam. 18. 18.

Vers. 18. *Melchizedek]* the Yerushalmi Targum saith, *hu Shem rabba*, this was *Sem the great*: and in *Breshith rabba* upon this place, it is said, *this Melchizedek was Sem the son of Noah*. He was called *Melchizedek*, that is by interpretation, *King of justice*, Heb. 7. 2. and therein, was a figure of *Christ, the King that reigneth in justice*, Isaiah 32. 1. (as all Kings should be, 2 Sam. 23. 3. Psalm. 72. 1. 2. &c.) Other the best and most ancient Hebrew Doctors, do also hold

Melchizedek to be Sem: so Pirke R. Eliezer, chap. 8. and Talmud Babyl. in Treatise of vows, at the end of Chap. 3. and Ben Syraoh saith, *Sem and Seth were glorious among men*, Ecclus. 49. 16. of Salem] both the Chaldee paraphrasts say, of Jerusalem: which is also called Salem, in Psalm. 76. 3. and it signifieth Peace, Heb. 7. 2 which was the sum and end of Christ's administration; (whom Melchizedek figured) Ephes. 2. 14 15. 17. So in him, *justice and peace have kissed*, Psal. 85. 11. for *the work of justice is peace*, Isaiah 32. 17. and he is called the *Prince of Peace*, Isaiah 9. 6. And the Hebrew Doctors in *Echah rabbethi* (or *Comment on the Lamentations*) say from Isaiah 9. 6 *the name of the Messiah is called Salom, (Peace.)* And Melchizedek his figure, here hath nothing to do with the wars of the nine Kings, but governed his realm in peace. *brought forth bread, &c.]* coming to meet Abram that returned from the slaughter of the Kings, Heb. 7. 1. so that *the bread and wine*, was to refresh Abram and his men after their travel; as David and his people were refreshed in the wilderness, by good men that brought them victuals: 2 Sam. 17. 27. 28. 29. and as on the contrary, the Ammonites and Moabites might not enter into the congregation of the Lord forever, *because they met not Israel with bread and water in the way, when they came out of Egypt*, Deut. 23. 3. 4. that is, because they refreshed them not when they were *faint and weary*, Deut. 25. 18. Melchizedek doing this as he was King, the Apostle being to treat of Christ's Priesthood in special, therefore passeth it over, Heb. 7. 1. Albeit even in this action, Melchizedek may be minded as a figure of Christ, who taketh away the hunger and thirst of all that believe in him, John: 6. 35. *〈ϕ〉 he a Priest]* or as the Greek addeth, *he was a Priest:* but the word *he*, sometime signifieth a continuance in the same estate, as in Psal. 102. 2. *thou he*, that is, *thou art the same*, Heb. 1. 12. and of Melchizedek it is said; that being *made like to the Son of God, he abideth a Priest continually*, Heb. 7. 3. And the Jew Doctors (in *Talmud. treat. of vows, chap. 3.*) scan the text thus, *He a Priest, and not his seed. A Priest or Sacrificer*, in Hebrew, *Cohen*, hath the name of *Ministration*; Isaiah 61. 6. 10. and so the Chaldee paraphrast calleth him here (*Meshamesh*, that is) *a Minister before God most-hye*) but a principal minister or officer next under God: as in 2 Sam. 8. 18. David's sons are called *Cohens*, for which is written in 1. Chron. 18. 17. that they were *the first at the Kings hand*, that is, *the chief* about the King. The Greek word *Hiercus* (which the Apostle useth in Heb. 7.) hath the name of *sacrificing*, or *doing sacred* (that is, *holy*) works. This Priesthood of Melchizedek, was a figure of Christ's, as David saith, Psal. 110. 4. *Jehovah sware, and will not repent; thou art a Priest forever, according to the order of Melchizedek.* Which words of David, are applied unto Christ, both by our Apostle, in Heb. 7. and by the Hebrew Doctors; as in *Breshith rabba*, upon Gen. 14. alleging that in Psal. 110. 4. it is said, *Who is he? He is the King Christ, of whom it is written, (Zach. 9. 9.) behold thy King cometh unto thee, he is just, and having salvation.* It was also the ancient manner in other nations, for Kings to be sacrificers, as Aristotle showeth, in *Polit. b. 3. c. 10. & b. 7. c. 9.* and *Plutarch in Quest. Rom. of God] le Ael eljon, to the Mighty the High:* which the Apostle (following the Greek version) translateth, *of God most high*, Heb. 7. 1. And here the name *Ael, the mighty God*, is first used in the history of Abram's victory: see Gen. 1. 1. By this title the true God is distinguished from the false gods of the nations, who then were worshipped, Isaiah 41. 5. 7. 29. The Hebrews observe, that *this word Ael, in many places signifieth the property of mercy*, as *Eli, Eli, &c.* (Psal. 22. 2.) *The Lord is Ael (God) and hath given light unto us*, (Psal. 118. 27.) and the like: *R. Menachem* on Gen. 14.



Vers. 19. *he blessed*] this was a work of the Priests office, *to bless in the name of God forever*: 1 Chron. 23. 13. Num. 6. 23. 27. and being done with authority in that name, *without all contradiction, the less is blessed of the better*, though Abram *had the promises*, Heb. 7. 6. 7. and herein he figured Christ, sent of God *to bless us, in turning everyone of us from our iniquities*, Act. 3. 26. Luke 24. 50. *Blessed be, &c.*] This manner of blessing, though uttered prayer wise, implieth an assured promise, as being done by an holy person in the name of God. To teach this, where one Prophet expresseth David's words thus, *be thou pleased and bless; and, let the house of thy servant be blessed*, 2 Sam. 7. 29. another recordeth them thus, *it hath pleased thee to bless, &c.* 1 Chron. 17. 2. *of God*] or, *to God*, as also the Greek saith: but the Chaldee translatheth it, *before God*: it meaneth, great, spiritual and heavenly blessings, from God, and making us acceptable to God in Christ, Ephes. 1. 3. 6. Alike blessing is on all God's people, Psal. 115. 15. See also Gen. 1. 22. and 2. 3. and 12. 2.

Vers. 20. *blessed be God*] that is, *thanked, or praised*: for blessing upon men from God, signifieth good things powerfully bestowed on them, Deut. 28. 2. 3. 4. but *blessing* of God from men is reverend *thanksgiving*: so where one Evangelist saith, that Jesus *blessed*, Mat. 26. 26. another saith, he *gave thanks*, Luke 22. 19. *enemies*] or, *distressers*. Melchizedek (or Sem) respected the injury done to Abram the blessed of the Lord, and was not offended at the slaughter of his own children the Elamites, that had captived Lot; verse. 1. 14. 17. *he gave*] that is, *Abram gave*: whereupon the Apostle biddeth us *consider how great [Melchizedek] was, to whom even the Patriarch Abram gave the tenth*, Heb. 7. 4. He being partaker of Melchizedeks spiritual things, his duty was also to minister unto him in carnal things, Rom. 15. 27. *tenth*] or *tithe, one of ten*, saith the Chaldee paraphrast. This was a sign of homage and thankfulness to God: for as tribute is paid to Kings for their attendance to the affairs of the commonwealth, Rom. 13. 6. 7. so *tithes* in the law are called *body*, and *an heave-offering to the Lord*, Levite. 27. 30. Numb 18. 24. and before the law, Jacob paid them to the Lord, Gen. 28. 22. and he appointed his tithes to the Priests, Num. 28. 8. 21. And Abram the tenth generation from Sem, here payeth to the Priest Melchizedek, (who is generally thought to be Sem) *the tenth of all*. The Priests also and Levites of the Law, who now were in Abram's Ioines, did in him pay tithes to Melchizedek: wherefore his Priesthood was greater then theirs, Heb. 7. 9. 10. 11. This service was also kept among the heathens: *Pisistratus* tyrant of Athens, writeth to Solon thus; *All the Athenians do separate the tithe of their fruits, not to be spent unto our use, but for public sacrifices, and common profits, &c.* D. Laert. in vita Solonis. So among the Latins, they were wont to pay tithes to their god Hercules, *Pomp. L'tus de Sacerdot. Macrob. Saturn. l. 3. c. 12. of all*] the Apostle saith, *the tithe of the spoils*: and so it was a special thankfulness for the victory God had given him. So of the spoils which Israel got from Madian, *a tribute* was levied unto the Lord, and given to the Priest, Num. 31. 28. 29. 41. A like custom continued among the Gentiles, for King *Cyrus* his soldiers, (by the advice of *Crasas*) were stayed from spoiling the Lydians City, that the tithes might first be paid to Jupiter, *Herodot. inClio*. And here endeth the History of Melchizedek, who is spoken of, and left, (as the Apostle observeth) *without father, without mother, without rehearsal of genealogy, having neither beginning of days, nor end of life; but made like unto the son of God, abideth a Priest perpetually*, Heb 7. 3.

Vers. 21. *the souls*] Hebr. *soul*: one put for many; and *souls*, for *persons*, the men and women of Sodom, whom Abram had brought back from the enemy. See Gen. 12. 5. and 3. 2. So the Greek translateth, *the men*.

Vers. 22. *lift up my hand*] So they were wont, when they did swear, Dan. 12. 7. Rev. 10. 5. 6. The Chaldee expoundeth it of *lifting up in prayer*: it seemeth to be a vow that Abram made when he went to the war, wherein he both prayed for victory, and sware this oath: for these are joined together, Psal. 132. 2. Judge. 11. 30. &c.

Vers. 23. *If from a thread*] An imperfect speech, used in oaths: for, *If I take from a thread*, that is, *I will not take* so much as a thread, or a shoe-latchet. So God sware, *if they shall enter into my rest*, Psal. 95. 11. which is expounded by the Apostle, *that they should not enter*, Heb. 3 11. 18. and Christ saith, *if a sign be given to this generation*, Mark 8. 12. which another Evangelist explaineth thus, *a sign shall not be given*, Mat. 16. 4. See after in Gen. 21. 23. *and thou shalt not*] or, as the Greek translateth, *that thou mayest not say*.

Vers. 24. *Save,*] or, *Except*; So the Greek and Chaldee also translateth. Some expound it: *It shall not be with me*; or, *Far be it from me. young men*] those *trained soldiers*, verse. 14. This word is not always meant of age, but often of *service* and *ministry*, though they be men of ripe years: as Est. 2. 2. Exod. 24. 5. and 33. 11. So such as one Evangelist calleth *young men and young maids*, Luke 12. 45. another calleth *fellow-servants*, Mat. 24. 49.

#### CHAP. XV.

1, God encourageth Abram. 2, Abram complaineth for want of an heir. 4, God promiseth him a son, and seed as the stars of heaven. 6, Abram believeth God, and is justified. 7, Canaan is promised again, to be his inheritance, and confirmed by a sign, 12, and by a vision. 13, The pilgrimage and affliction of Abram's seed, foretold, and limited. 18, Together with the covenant, the largeness of the heritage is described.

AFTER these things, was the word of Jehovah unto Abram, in a vision, saying: Fear not Abram, I *am* a shield to thee; thy reward *shall be* exceeding great. And Abram said; Lord Jehovah, what wilt thou give me, and I, go childless: and the steward of my house, is this Eliezer of Damaskus. And Abram said, Behold to me, thou hast not given seed: and Ioe the son of my house, is mine heir. And behold, the word of Jehovah *came* unto him, saying, This shall not be thine heir: but he that shall come out of thy bowels, he shall be thy heir. And he brought him forth abroad, and said, Look now towards heavens, and number the stars, and if thou be able to number them: and he said unto him, so shall thy seed be. And he believed, in Jehovah: and he imputed it to him, *for* justice. And he said unto him: I *am* Jehovah, that brought thee out, from Vr of the Chaldees, to give thee this land, to inherit it. And he said; Lord Jehovah, whereby shall I know that I shall inherit it? And he said unto him, take unto me, a three-yeerling heifer, and a three-yeerling she-goat, and a three-yeerling ram; and a turtle-dove, and a young-pigeon. And he took unto him all these, and parted them in the midst, and gave every ones part, against his fellow: and the birds he parted not. And the souls came down, upon the carkeises: and Abram huffed them away. And the Sun was going down, and a deep-sleep fell upon Abram: and loe a terror, a great darkness, fell upon him.

And he said to Abram; knowing know thou, that thy seed shall be a stranger, in a land not theirs; and shall serve them, and they shall afflict them: four hundred years. And also the nation, whom they shall serve, I will judge: and afterward they shall come out, with great substance. And thou shalt come unto thy fathers, in peace: thou shalt be buried, in a good hoary-age. And the fourth generation, they shall return hither: for the iniquity of the Amorite, is not perfectly-full, as yet. And the Sun was going-down, and there was a darkness: and behold, a smoking oven, and a lamp of fire, which passed between these pieces. In that day, Jehovah stroke a covenant with Abram, saying: to thy seed, give I this land, from the river of Egypt, unto the great River, the river Euphrates. The Kenite, and the Kenizite, and the Kadmonite. And the Chethite, and the Pherezite, and the Rephaims. And the Amorite, and the Canaanite, and the Girgasite, and the Jebusite.

### Annotations.

*These things]* Hebr. *these words*: that is, *these things spoken of*: for a word, is generally used for any thing mentioned in speech or writing, or whereof speech may be: the like is in Gen. 19. 22. and 24. 40. So an unclean word, that is, *thing*: Levite. 5. 2. an evil word, for, an evil thing: Deut. 17. 5. and many the like. in a vision] or a sight: the Chaldee saith, in prophesy: the Greek, in a vision of the night: which the 5. verse confirmeth. Prophets of old, were called Seers, 2 Sam. 24. 11. 1 Sam. 9. 9. and a prophesy is named a vision, Isaiah 1. 1. for to his Prophets God spake by visions, Num. 12. 6. and Abram is of God himself named a Prophet, Gen. 20. 7. fear not] that is, be not dismayed, or overcome with fear: so fear not, Mat. 28. 5. is, be not astonished, Mark. 16. 6. The Prophets were sometime terrified with visions, as Dan. 10. 7. 8. 11. 12. though this may also imply other discomforts, which Abram had, as his answer showeth. a shield] that is, a protection, as the name of a shield in the Hebrew signifieth: so the Greek saith, I will protect thee: the Chaldee paraphraseth, my word shall be thy strength. A like promise is to all God's people, in Psal. 115. 9. 10. 11. great] or, as the Greek translateth, shall be very much. Abram had sown righteousness, and therefore should reap a faithful reward, Prov. 11. 18. though he were not enriched by the King of Sodom, Gen. 14. 22. 23.

Vers. 2. Lord] in Hebr. *Adonai*, which signifieth *my stays*, or *pillars*: implying in it a mystery of the holy Trinity; and fitly spoken here to God (*the Lord of heaven and earth*, Mat. 11. 25.) who as a base, sustained Abram in all infirmities. It is written here with long A in the end, and so is proper to God, having the vowels of *Jehovah*: when it is written with a short a, it is applied to creatures. In in the form singular *Adón*, *Lord*, or *susteyner*, it is also ascribed unto God, the *Lord of all the earth*, Psal. 97. 5. and in the form plural *Adonim*, as Mal. 1. 6. *If I be (Adonim) a Lord, where is my fear?*

*Jehovah]* or *God*, in Greek *Lord*: this name is usually thus written, when it is joined with the former *Adonai*: and it hath the consonant letters of *Jehovah*, and the vowels of *Elohim*, *God*: and where one Prophet writeth *Adonai Jehovah*, (as here) 2 Sam. 7. 18. a•there writing the same, saith *Jehovah Elohim*, 1 Chron. 17. 16. It is of the same signification that *Jehovah*: whereof see Gen. 2. 4. *go childless]* by *going*, the Yerushalmi paraphrast understandeth, *going out of the world*, as fearing he should die childless, and so the promise before given, should be frustrate, Gen. 12. 3. and 13. 15. 16. So also the Greek translateth, *I am let depart* (as Simeon

speakeeth in Luke 2. 29.) *childless*. The Hebrew well beareth this sense; for, *thou shalt go with thy fathers*, 1 Chron. 17. 11. is expounded, *thou shalt sleep (or lie down) with thy fathers*, 2 Sam. 7. 12. *the steward*] or *administrator, dispenser*; Hebr. *ben meshek*, the son of administration, or of running about; or son of leaving: that is, *the man that runs about, and administereth, or to whom I leave the affairs of mine house*: such we call a *Steward*. So the Chaldee saith, *bar parnesaah*, that is, *son of feeding, governing, or procuration*, meaning the *Steward*, whose duty is to give the family their portion of meat in due season, Luke 12. 42. Under this name he may also intend one to whom he should leave his house after his decease. But Abram had one principal old servant, *ruler of all that he had*, Gen. 24. 2. of whom this seemeth to be meant. *Eliezer of Damaskus*] or, *the Damaskean Eliezer*, (as the Chaldee hath it:) *Damaskus* being put for a man of *Damaskus*; (as *Israel*, 1 King. 12. 18. is put for *the sons of Israel*, 2 Chron. 10. 18.) though some take *Damaskus* (in Hebr. *Dammesek*) to be the name of a man here. Of *Eliezer*, (or *Eliazar*, as the name is written in Exod. 6. 25.) is formed *Lazer*, (by leaving out the first letter, as in other countries they used:) & in Greek *Lazaros*; whom Christ in the Parable maketh to sit in heaven in *Abraham's bosom*, Luke 16. 23. that is, to banquet with him, & next unto him, as Mat. 8. 11. John. 13. 23

Vers. 3. *seed*] that is, *a child*, as the Chaldee expoundeth it. *son of my house*] that is, *my household servant, or bondman borne*: so in Eccl. 2. 7. *I got men-servants and women-servants, and I had sons of the house*: that is, *home-borne-slaves*: so called, to distinguish them from *sons of the womb*, Prov. 31. 2. Job 19. 17. See before, Gen. 14. 14. also Gen. 17. 12. Ier. 2. 14. *is mine heir*] or *inheriteth*, that is, (as the Greek translateth) *shall inherit me: shall possess and enjoy all that I have*. So to *inherit Gad*, Ier. 49. 1. which is there explained, *to dwell in his cities*.

Vers. 4. *And behold*] the Greek turneth it, *And straight way*: it noteth God's speedy help of Abram's infirmity. *shall come out*] that is, *the son of thine own body*: opposed to *the son of the house, or servant aforesaid*. So the Chaldee translateth, *a son whom thou shalt beget*. A like promise was to David, 2 Sam 7. 12. *thy seed after thee, which shall come out of thy bowels*: for which in 1 Chron. 17. 11 is written, *which shall be of thy sons*.

Vers. 5. *the stars*] which cannot by man be numbered, Ierem. 33. 22. only God *counteth their number, and calleth them all by names*, Psal. 147. 4. Before in Gen. 13. 16. God promised him *seed like the dust of the earth*: here, like *the stars of heaven*: that, might signify his natural seed; this, his spiritual and heavenly; as the Apostle teacheth us two sorts of Abram's children, Rom. 9. 7. 8. Gal. 4. 22. 24 &c. Hereupon the Israelites are in Joseph's dream, and in Daniel's vision, called *stars*, and *the host of heaven*, Gen. 37. 9. 10. Dan. 8. 10. In Gen. 22. 17. Abram's seed are compared with *the stars of heaven, and sand of the sea. so shall thy seed be*] and so it was fulfilled in Moses time, Deut. 1. 10. and 10. 22. and this promise was after renewed to Abram, Gen. 22. 17. and to Isaac, Gen. 26. 4. and in them to Israel, Exod. 32. 13.

Vers. 6. *he believed*] or, *had faith*. This is the first place where *faith, or belief* is expressly spoken of in Scripture; and is found in Abram, called *the father of all believers*, Rom. 4. 11. 12. 16. and hath *imputation of justice* added to it; because under this promise Abram saw and believed in Christ, and it was before either the law was given, or circumcision ordained, Gal. 3. 16. 17. Rom. 4. 10. Wherefore Abram's faith is highly commended; in that *against hope he*

believed in hope, that he should become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, being about an hundred years old; or the deadness of Saraes womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully persuaded, that what he had promised, he was able also to perform; and therefore it was imputed unto him for justice, Rom. 4. 18.—22. The Hebrew word for *believed*, meaneth that he thought and trusted the words of God, as *sure, certain, stable and constant*: so where one Prophet relateth David's words, *be it faithful forever*, 1 Chron. 17. 23. another writeth, *stablish thou forever*, 2 Sam. 7. 25. and again, *faithful shall thy house be*, 2 Sam. 7. 16. for which, in 1 Chron. 17. 14. is written, *I will stablish him in my house*. And as *belief* is with *the heart*, Rom. 10. 10. so it is said, *Iaakobs heart fainted, for he believed them not*, Gen. 45. 26. whereby it appeareth that *belief* is a lively motion of the heart and spirit, firmly resting in the things spoken. When Jacob saw *the Waggons which Joseph had sent*, whereby he was moved to believe, it is said that *his spirit revived*, Gen. 45. 27. And Paul saith, that *faith is the ground (or confidence of things hoped for, the evidence of things not seen*▪ Heb. 11. 1. *in Jehovah]* the Greek translatheth, *he believed God*, and so the Apostles cite the words, Rom. 4. 3. Gal. 3. 6. I am. 2. 23. *be imputed it]* that is, *God imputed that belief*. The Greek, (which also the Apostle followeth) saith, *it was imputed (or thought, counted, esteemed.) for justice]* or, *righteousness*; the word *for*, is added in Greek, and by the Apostle in Rom. 4. 3. and elsewhere in the Hebrew, Psal. 106. 31. which also in repeating things, expresseth such words wanting, as *lebeith, in the house*, Ier. 52. 17. which in 2 King. 25. 13. was written only, *beith, the house*. Now of this the Apostle inferreth, *To him that worketh, the reward is not imputed (or reckoned) of grace, but of debt: but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is imputed for justice*, Roman. 4. 4. 5. where he maketh Abram to be in himself *ungodly, (or impious)* as having been an idolater, Ios. 24. 2. and still without glory of works before God, Rom 4. 2. but counted just for his *faith* in the promises of God, (verse. 21. 22.) adding, that *it is not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him, that raised up Jesus our Lord from the dead*: Rom. 4. 23. 24.

Vers. 7. *from Vr]* This showeth that Abram was particularly called at the first, though Moses expressed it nor, Gen. 11. 31. and Stephen rightly gathered it from this place, and from Ios. 24. 3. as from the words of Abram's second calling, Gen. 12. 1. he gathereth what were the words of his first calling, Act. 7. 2. 3. 4. Of this *Vr*, see Gen. 11. 28.

Vers. 9. *Take unto me]* that is, *Take and offer unto me*: so the Chaldee translatheth, *Offer before me*: & Gen. 48. 9. *take them to me, is bring them*: so in Exod. 25. 2. and often: and, *thou hast taken gifts*, Psal. 68. 19. is expounded by the Apostle, *thou hast given gifts*, Eph. 48. *a three-yeerling]* or, *a trebled heifer*: but the Greek translatheth, *a three yeerling heifer*. Howbeit the Chaldee paraphrast saith, *three heiffers*, &c. the Hebrew signifying *trebled*, or *thirded*, is indifferent to either; but the first seemeth fittest here. Some take it for dividing into 3 parts: but they were parted *in the mids*, verse. 10. *a young pigeon]* the Hebrew word is used in Deut. 32. 11. for young eagles: but the Chaldee here hath *barjonah, a young dove*; and the Greek hath *a dove*: and thus also it accordeth with the law in Lev. 1. 14 where young doves are expressly mentioned. And as there, all offerings were either of *beeves, or sheep, or of goats, of turtles, or*

*young doves*, Lev. 1. 2. 10. 14. so here they all are commanded to Abram. And figured out his children that should be slain as sacrifices, and mortified by afflictions four hundred years, as God after expoundeth it, in verse. 13. for the sacrifices of beasts, signified our more reasonable service of God, Rom. 12. 1. Isaiah 66. 20. Roman. 15. 16.

Vers. 10. *and gave]* that is, *laid, or put. everyone• part]* or, *half:* Hebr. *man his part:* but *Ish, man*, is *everyone*, and is so expounded by Paul, in Heb. 8. 11. from Ier. 31. 34. and is applied to all other things as well as to men: here to beasts and birds: and in Isaiah 36. 18. to *the God's* of the Heathens. The parts were laid asunder one against another, as shoulder against shoulder, leg against leg; with a space to go between, Vers. 17. God hereby signifying, that the affliction of Abram's seed should be ordered so by his providence, that after the time limited, they should be restored one part to another; as the bones of that people scattered in Babylon, came again together, *bone to his bone*, Ezek. 37. 7. 11. 14. *parted not]* according to the law after given, which bade it should be *cleaved with the wings thereof, but not divided asunder*, Lev. 1. 17.

Vers. 11. *the fowls]* ravenous birds, as Eagles, Kites, &c. which prey upon dead bodies. Figuring the Egyptians and enemies of Abram seed, which should seek to devour them. So the Kings of Babel and Egypt, are likened to *Eagles*, Ezek. 17. 3. 7. 12. and the fowls are called to eat of sacrifices, Ezek. 39. 10. Rev. 19. 17. 18. And the Yerushalmi paraphrast expoundeth the fowls to be the monarchies that afflicted Israel. *buffed them]* drove them away with a wind or blowing, as the Hebrew importeth. So Moses and Aaron saved Israel, from being devoured by the Egyptians, Exod. 7. &c.

Vers. 12. *going]* or, *to go down:* that is, *about or ready to set:* Hebr. *to go in. a deep-sleep]* The Greek calleth it an *ecstasy*, (or *trance*.) so Gen. 2. 21. The Hebrew Doctors observe, concerning visions shown to the Prophets, that *they saw no prophetic vision, but by dream, or by night vision;* (Num. 12. 6. and 22. 19. 20.) *or by day, after that a deep-sleep was fallen upon them:* (Dan. 10. 9.) *And all that prophesied, their joints trembled, there remained no strength in them; and their thoughts were troubled, and the mind was left changed, to understand that which was seen: as is said of Abram, and loe a terror, a great darkness fell upon him: and of Daniel, my vigor was turned in me into corruption, and I retained no strength, Dan. 10. 8. Maimonides in Iesudei hatorah, chap. 7. S. 2.* But they except *Moses*, as the Scripture also doth, Num. 12. 7. 8. *a terror]* this and the *darkness* following, shadowed out also the great discomforts that Abram's children should have, by the vexation of their enemies: as David and others, complain of the like in their afflictions, Psal. 55. 4. 5. 6. and 88. 7. 17. So the *Yerushalmi paraphrast* applieth this vision to the Kingdoms of Babel, Madai, Iavan, and Edom (that is Rome) which should bring Abram's children into bondage.

Vers. 13. *knowing know]* that is, *know assuredly:* see Gen. 2. 17. *not theirs]* meaning Egypt, Mesopotamia, and Canaan it self; wherein they were but *strangers*, Gen. 17. 8. Psal. 105. 11. 12. and therein afflicted: Gen. 21. 9. and 26. 7. 14. 15. &c. but chiefly in Egypt. *400 year]* which began when Ishmael son of Agar the Egyptian mocked and persecuted Isaac, Gen. 21. 9. Gal. 4. 29. which fell out thirty years after the promise, Gen. 12. 3. which promise was 430 years

before the Law, Gal. 3. 17. and 430 years after that promise, came Israel out of bondage, Exod. 12. 41.

Vers. 14. *will judge,*] that is, *punish* as their sins deserve: the judgments that God brought on the Egyptians, are summed up in Psal. 105. 27.—36. and 78. 43.—51. handled at large in *Exodus. great substance*] or *riches*, both of their own and of the Egyptians, whose *jewels of silver & gold, and garments* they carried away, Exod. 12. 35, 36.

Vers. 15. *unto thy fathers*] that is, *shalt die*: the body returning to the earth, the spirit to God that gave it, Eccles. 12. 7. with whom are the spirits of just and perfect men: Heb. 12. 23. See this promise fulfilled in Gen. 25. 8.

Vers. 16. *the fourth generation*] This promise was verified, when *Eleazar* the son of *Aaron*, the son of *Amran*, the son of *Kohath*, came out of Egypt and parted the land of Canaan to Israel, Ios. 14. 1. *Kohath* being one that went into Egypt with Jacob, Gen 46. 11, 26. 1 Chron. 6. 2, 3. of *the Amorite*] that is, the *Amorites*, and other sinful nations, mentioned after, verse 19, 29, 21. towards whom God's patience should be shown till the measure of their sins were filled up. A like phrase is used, Mat. 23. 32.

Vers. 17. *going down*] the going down of the sun, and darkness, usually noteth calamities coming upon people: *Amos* 8. 9, 10. *Esa.* 5. 30. and 8. 22. and 9. 1, 2. *a smoking oven*] Heb. *an oven of smoke*, but as *a crown of thorns*, Mat. 27. 29. is resolved, *a thorny crown*, Mar. 15. 17. so this here as the Greek translatheth it a *smoking oven*, or *furnace*. And this word *oven*, is used to note our great afflictions, *Mal.* 4. 1. *Psal.* 21. 10. *Lam.* 5. 10. *Luke* 12. 28. So this *smoking oven*, may represent Egypt, the place of Israel's affliction, called by another like name, *an iron furnace*, *Deut.* 4. 20. *Ier.* 11. 4. The Yerushalmi Targum applieth this vision to *Gehenna* (or *hell*) *Fire*, prepared for the wicked. *a lamp:]* or *torch of fire*, that is, *a burning lamp*: the Greek turneth it, *lamps of fire*: and the Hebrew often useth one for many; see *Gen.* 3. 2. and 4. 20. This representeth the covenant between God and Abram's seed, for deliverance out of that smoking oven of Egypt. For at the Law-giving, lightnings called *lamps*, appeared on mount Sinai, *Exod.* 20. 18. and Christ was seen of Daniel and John, with his eyes like *lamps*, and flames of fire, *Dan.* 10. 6. *Rev.* 1. 14. and the *salvation* of God's people is likened to a *burning lamp*, *Isaiah* 52. 1. Also the *living creatures*, appeared to Ezekiel like *lamps*, *Ezek.* 1. 13. and God's people are compared to virgins with lamps, *Mat.* 25. 1. *which passed:]* by this *passage of the lamp*, or lamps to which only the Greek referreth it, the Lord would signify the making of the covenant between him and his people, as the next verse showeth; So, from a like action, in *Ierm.* 34. 18, 19, 20. the Lord blameth them that *performed not the covenant which they made before him, when they cut the bullock in twain, & passed between the parts thereof*, threatening for it, that *their carcasses should be for meat to the foul of the heavens*: though here, Abram drove the fowls away. *p\*\*\*\*s,*] the Greek calleth them *dichotomies*, that is, *divisions into two parts*.

Vers. 18. *stroke*] Hebrew, *cut a covenant*, that is, *made* or *stroke*, and (as the Greek translatheth it) *disposed a covenant*, or *Testament*: called usually *cutting*, because of the slaying and cutting of beasts at the making of it, as this place and *Ier.* 34. 18. do show. The holy Ghost in Greek expresseth this word *carath cut*, sundry ways; as by *poieo, make*, *Heb.* 8. 9. *sunteleo make perfect*,

Heb. 8. 8. *diatithemi, dispose*, Heb. 8. 10. all from Ier. 31. 31, 32, 33. and *entellomai, command*, Heb. 9. 10. from Exod. 24. 8. Of a *covenant*, see, Gen. 6. 18. *give I,*] or *I have given*. The time past is often used, in actions present, and to come. So the Greek here translatheth *I will give*. Of this gift, see Gen. 13. 15. But the Hebrew Doctors scan the word thus, *He saith not, I will give, but I have given: and yet Abraham had now begotten no children. But because the word of the holy blessed (God) is a deed, therefore he so speaketh: Midras tillim, in Psal. 107. 2. the river,]* called *Sichor*, Ios. 13. 3. *Euphrates:*] Hebrew *Phrath:* see Gen. 2. 14. This promise was accomplished in David's days, 2 Sam. 8. 3. &c. and in Solomon's, 2 Chron. 9. 26.

Vers. 19. *The Kenite,*] that is, *Kenites*, or *Keneans:* and so the rest, see Gen. 10. 16. The Chaldee calleth these *Salameans;* and so in *Numb. 24. 21*. Here are ten people's reckoned, whose lands Abram's seed should possess. Afterward they are usually counted *seven*, Deut. 7. 1. Acts 13. 19. it seemeth some were wasted, or mixed confusedly with the rest, before the Israelites came into their possession. So in Psal. 83. 7, 8, 9. there are ten nations reckoned, all confederates against God's people.

#### CHAP. XVI.

1 Sarai being barren, giveth Hagar (her Egyptian maid) to Abram. 4 Hagar being with child, and afflicted for despising her mistress, runneth away. 7 An Angel sendeth her back to submit her self. 11 and telleth her of her child's name and conditions. 15 Hagar beareth Abram a son, whom he calleth Ishmael.

AND Sarai, Abram's wife; did not *bearchildren*, unto him: and she had, an handmayd an Egyptian, and her name was Hagar. And Sarai said unto Abram, Behold now, Jehovah hath restrained me from child-bearing; go in I pray thee, unto my handmayd; it may be I shall be built, by her: and Abram hearkened, to the voice of Sarai. And Sarai Abram's wife, took Hagar the Egyptian, her handmaid: at the end of ten years, of Abram's dwelling in the land of Canaan: and she gave her, to Abram her husband, *to be* to him for a wife. And he went-in unto Hagar, and she conceived: and she saw, that she had conceived; and her mistress was despised, in her eyes. And Sarai said unto Abram, my wrong is upon thee: I have given my handmaid, into thy bosom; and she seeth that she hath conceived; and I am depised in her eyes: Jehovah judge between me and thee. And Abram said unto Sarai, Behold thy handmaid, is in thy hand; do to her, that which is good in thine eyes: And Sarai afflicted her, and she fled from her face. And the Angel of Jehovah found her, by a fountain of waters, in the wilderness: by the fountain, in the way of Shur. And he said, Hagar Sarais handmaid, from whence comest thou, and whether wilt thou go? And she said, *I am* fleeing from the face of my mistress Sarai. And the Angel of Jehovah said unto her; Return to thy mistress, and humble thyself, under her hands. And the Angel of Jehovah, said unto her; multiplying I will multiply, thy seed: and it shall not be numbered for multitude. And the Angel of Jehovah, said unto her; Behold thou art-withchilde, and shalt bear a son, and thou shalt call his name, Ishmael; because Jehovah, hath heard thy affliction. And he will be, a man *like* a wild asse; his hand *willbe* against all, and the hand of all, against him: and he shall dwell, before the faces of all his brethren. And she called the name of Jehovah, that spake unto her; Thou the God that seest me: for she said; have I also here, seen, after him that seeth me? Therefore the



well was called, Beer-lachai-roï: behold *it is* between Kadesh, and Bered. And Hagar bare unto Abram, a son: and Abram called, the name of his son, which Hagar bare, Ishmael. And Abram, was fourscore years and six years old: when Hagar bare Ishmael to Abram. [unspec 16]

### Annotations.

H ⟨...⟩ ] or, *bond-maid, servant*: opposed to a *free woman*, Ier. 34. 10, 11. Gal. 4. 22. The Holy Ghost translatheth it in Greek, sometime *Doulee*, a woman *servant*, Act. 2. 18. sometime *Paidiskee*, a *bondmaid*, Gal. 4. 22. This bond woman was of *Egypt* (or *Mizraim*) of the posterity of *Cham*, Gen. 10. 6. which *Egypt* is after called *the house of servants*. Exod. 10. 2. for holding Abram's seed in bondage. *Hagar*] in Greek *Agar*: by interpretation a *Fugitive*, or *repulsed stranger*; in the Arabian tongue. And the Apostle saith, that *this Agar* (allegorically) is *mount Sinai in Arabia*, and is in *bondage with her childre*, Ga. 4. 24. 25. where he maketh her a figure of the Old Testament, or covenant of the Law given on mount Sinai, and of the earthly Jerusalem: as *Sarai* the freewoman, figured the Jerusalem which is above, and the New Testament or covenant of the Gospel in Christ. *Hagars* posterity are called *Hagarens* (or *Hagarites*) in 1 Chro. 5. 10. where the Greek translatheth them *Pariokous*, *strangers*.

Vers. 2. *restrained*] the Greek interpreteth *closed me up*, according to that phrase of *closing up the womb*, Gen. 20. 18. contrary to which is the *opening of the womb*, Gen. 30. 22. God had promised a seed unto Abram, Gen. 15. 4. but not expressly as yet unto Sarai: wherefore doubting whether she should be the mother, she motioneth another course, which was not according to God (for it violated the law of marriage, Gen. 2. 24.) but *after the flesh*, Gal. 4. 23. *go in*] that is, *accompany with*: see Gen. 6. 4. *it may be*] or, *peradventure*: a speech not of faith, but of uncertain hope, and likelihood *after the flesh*, but Sarai her self, had afterward a son by *promise*, Gal. 4. 23. and the word of promise was, *In this same time will I come, and Sarah shall have a son*, Rom. 9. 9. wherefore she had a son by Agar, but he was no heir, Gen. 21. 10. so the Church hath had children by the Law, but they were not heirs of the Kingdom of God: for the Law is not of faith; neither are the heirs or inheritance, otherwise then by promise of grace in Christ: Gal. 3. 12, 14, 18, 22, 29. *be built*] that is, *shall have a son*. So the Greek explaineth it; and Moses in Deut. 25. 9. And in Hebrew, *ben*, a son, is named of *banah*, *he built*. So *Rachel* and *Leah*, are said to *build the house of Israel* (by bearing children) Ruth 4. 11. and God promised a seed to David, under the similitude of building him an *house*, 2 Sam. 7. 11, 12, 27. Sarai reckoneth her maids children, as her own: so by the Law, bond servants children were their masters, Exod. 21. 4. Rachel likewise counted her maids children, as given to her self, Gen. 30. 3, 6, 8. And among the heathens, *Plutarch* showeth, how *Stratonice* the wife of King *Deiotarus* being barren, gave secretly her maid *Electra* unto her husband, by whom she had an heir to the Crown.

Vers. 3. *end of ten years*] that is, *after he had dwelt there ten years*. So Abram was now 85. years old and Sarai 75. Gen. 12. 4. and 17. 17. In the year of the world, 2093. *a wife*] to weet, a secondary and not a full wife, but a *concubine*, Gen. 25. 6. So *Ketura* called a *wife*, Gen. 25. 1. was but a *concubine*, 1 Chron. 1. 32. what they differ, is noted on Gen. 22. 23. *despised*] or, *lightly set by*: the Greek saith *dishonored*. This pride of Agar, figured the like affection in the

heart of those that put confidence in the works of the Law, (as was in the Pharisee Luk. 18. 10. 11.) Rom. 10. 3. And it greatly disquieted Sarai, for it is one of the *four things* which the earth cannot bear, that an *handmaid* should be *heir to her mistress*, Prov. 30. 21, 23.

Vers. 5. *my wrong*] or, *my injury*, (which I suffer) is *upon thee*; that is, thou art the cause of it. So the Greek expounds it, *I am injured of thee*: and the Chaldee, *I have a plea against thee*: as if Abraham faulted, in suffering such misdemeanor: Or, *my wrong* be *upon thee*, that is, either right thou my wrong, or bear the punishment thereof from God. Thus it accordeth with the words following: and so *Targum Yerushalmi* explaineth it: *my judgment and my abuse, are delivered into thy hand. judge*] or, *will judge*, if thou look not to redress it. But the Greek translates it prayer-wise, *the Lord judge*. The speech argueth her great passion, as the like in Exod. 5. 21. Judge. 11. 27. 1 Sam. 24. 13, 16.

Vers. 6. is *in*] or, be *in thy hand*, that is, in thy own power to correct her. *good*] that is, *pleasing*: as the Greek translatheth, *use her as pleaseth thee*. So in Gen. 45. 16. and often: on the contrary, *evil in thy eyes*, is *displeasing*, Gen. 28. 8. *afflicted*] to humble her, and abate her pride. This seemeth to be by rough handling, or stripes; for *a servant will not be corrected by words*, Prov. 29. 19. *she fled*] as impatient of correction, whereby she added sin unto sin, for she should not have left her place, Eccles. 10. 4. nor bereaved Abram of his child in her body: therefore the Angel sendeth her home again; verse. 9. But hereby the difference between the two mothers, (the Law and the Gospel) was also figured.

Vers. 7. *Angel*] so named of the Greek *Aggelos*: in Hebrew *Maleac*, by interpretation a *Messenger*, or *Legate*, one sent and employed in any work, whether of God or men. And those sent of God, were sometimes men, as Haggai is called the Lord's *Angel* (or *Messenger*) Hag. 1. 13. and John the Baptist, Mal. 3. 1. Mat. 11. 10. and generally the Lord's *Priests* under the law, Mal. 2. 7. and ministers under the gospel, Rev. 1. 20. But in special, *Angels* are those heavenly *spirits*, and fiery flames, that are *wise*, 2 Sam. 14. 20. and *excel in strength*, Psal. 103. 20. which are *all ministering spirits, sent forth in ministry, for them who shall be heirs of salvation* Heb. 1. 7. 14. And here this Angel was sent, for the good of Abram's family. The Hebrew Doctors opinion of Angels is, that they are (essential) forms created, without any material sustance or body. And whereas the Prophets say, they saw an Angel like fire, and with wings, &c. it is all spoken of prophetic vision, and by way of dark-parable. Also, that the Angels are lower and higher one than another: not in highness of place, as when one man sits above another, but as we speak of two wise men, which excel one another in wisdom, that that man is higher then this. Likewise that there are ten names that Angels are called by, and accordingly ten degrees of them: and the tenth called *Men*, are the Angels which spake with the Prophets, & appeared unto them in prophetic visions, for which cause they are called *men*, as *Maimonides* showeth in *Misneh*, in *Iesudei hatorah chap 2*. That there are even ten degrees of Angels, the holy Scriptures show not: but degrees there are, as the Apostle mentioneth *Angels, Principalities, Powers, Thrones, Dominions*, Rom. 8. 38. Col. 1. 16. Howbeit we are warned, not to intrude into those things which we have not seen, Colos 2. 18. Sometime this name *Angel* is given to Christ himself, who is the *Angel of the Covenant*, Mat. 3. 1. and of God's *face*, Isaiah 63. 1. in whom God's *name is*, Exod. 23. 20. And this Angel which here found

Hagar, speaketh as God, *I will multiply*, verse. 10. and she calleth him *Jehovah*, verse 13. of *Shur*,] that is, *leading towards Shur*, which was a City in the wilderness between Canaan and Egypt, called *the desert of Shur*, Exod. 15. 22. wherein was scant of waters. So that Agar was fleeing into her native Country: and in this wilderness, her posterity after dwelt, Gen. 25. 18.

Vers. 9. *humble*] or *submit thyself*. This word is also used for humbling ourselves before God, with prayer, fasting, and suffering afflictions, as Hest. 8. 21. Dan. 10. 12. 1 King. 2. 26. I am. 4. 10. 1 Pet. 5. 6. And as it is the duty of all servants to be submisse, Tit. 2. 9. 1 Pet. 2. 18. so the Law (which is Agar mystically) is as a servant to the Covenant of Grace in Christ; under which all ought to submit themselves to the justice of God, Rom. 10. 3. Gal. 3. 24.

Vers. 10. *multiplying I will multiply*] that is, *I will surely much multiply*, see this phrase noted on Gen. 2. 17. Here the Angel speaketh in the person of God: and propesieth of the many, that should be Agars seed both in the flesh and in the allegory, that should seek for justice by the works of the Law: as did the Israelites, Rom. 9. 31, 32. and 10. 2. 3. 21.

Vers. 11. *shalt bear*,] or, *shalt very shortly bring forth*. The original word implieth both the time present and to come; noting the soon accomplishment. So in Judge. 13. 7. *Ishmael*,] that is, *God hath heard*, to weet, thy affliction. This showeth the effect of the law, which was *added because of transgressions*, Gal. 3. 19. and giveth *knowledge of sin*, Rom. 3. 20. and so *causeth wrath*, Rom. 4. 15. whereby the conscience being afflicted, calleth upon God for grace, and is heard, Rom. 7. 7. 8-24. 25. Gal. 3. 24. *heard*:] or *hearkened unto*, meaning the prayers made in her affliction: as the Chaldee translateth it, *hath received thy prayer*.

Vers. 12. *a man like a wild asse*,] or, as the Chaldee expoundeth it, *a wild-asse among men*: the Greek saith only, *a wild man*. This was first accomplished in Ismaels person, who dwelt in the wilderness, as a salvage, and was a warlike man, Gen. 21. 20. and the *Ishmaelites* mentioned in Gen. 37. 25. are there by *Targum Yerushalmi* called [*Sarkain*] *Saracens*, that is by interpretation *Thieves* or *Robbers*. Spiritually this signified the wild and fierce nature of man, which by the law cannot be tamed, but is made more rebellious; for *when the commandment cometh: sin reviveth, and worketh death in us, by that which is good, that sin, by the Commandment, might become exceeding sinful*, Rom. 7. 9. 13. The *wild asse*, liveth in the wilderness and mountains, is a beast of an untamed nature, and unserviceable to man, Job 39. 8, 9, 10, 11. therefore the Prophet likeneth rebellious Israel, to a *wild asse*, Ier. 2. 24. and the nature of the *wild asse*, is opposed (as signifying our unregenerate estate,) to the nature of a *man*, in Job 11. 12. And as here Ishmael and his offspring are called of the Angel, *Phere Adam, a Wild-asse Man*: so Israel on the contrary are named by the Prophet *Tson Adam, Sheep for men*; or *Men like a Flock*, Ezek 36. 37. 38. to signify our renewed nature in Christ, whose *Sheep* wear by faith, and obedient to his voice, John. 10. 3.—16. *Mahomet* the false Prophet of the Turks, and curse of the world, he had his generation from this *wild-asse, Ishmael, against all*] or, *against every man*: it meaneth, wars and fighting. *before*] that is, near unto, and in the sight of his brethren: see Gen. 25. 18.

Vers. 13. *Jehovah*] the Angel is so called, which seemeth to intimate this to be no creature, but *Christ* himself, who is called an *Angel*, as is noted on verse. 7. The Chaldee translateth it,

*she called on the name of the Lord:* and Targum Yerushalmi saith, *she prayed in the name of the word of the Lord, that was revealed to her, and said, Blessed art thou ô God, &c. God that seest me]* or, *God of sight, (of vision:)* which is more general, as the Chaldee paraphraseth, *the God that seest all:* God's *seeing* is often mentioned in respect of afflictions; as Exod. 3. 7. Psal. 25. 18. and 9. 14. and this Agar seemeth here to intend, from the Angels speech, in verse. 11. *here seen]* The Greek translatheth, *for I have openly seen him that appeared unto me.* In this sense she magnifieth God's mercy, for letting her have so clear a sight of him, which is more then the hearing of him, Job 42. 5. and so *here*, in the desert, is opposed to her master Abram's house, where visions were more usual. Or by *seeing*, may be meant the discerning of her evil plight, and her *reviving* after affliction, as in 1 Sam. 14. 29. so the Chaldee translatheth, *Loe I do begin to see, after that he appeared unto me.* Or, *seeing*, may mean *living*, after the sight of God, whereat men were afraid they should die, Judge. 13. 32. and 6. 22. Gen. 32. 30. So the *seeing* of the light and Sun, elsewhere seemeth to signify *living*, Eccles. 11. 7. 8. and 7. 13. Psal. 35 10. *after him that seeth me]* or, *after the vision.*

Vers. 14. *was called]* Hebr. *he called:* that is, every one; not restraining it to any one person. This the Scriptures elsewhere manifest; as, *he called*, 2 Sam. 5. 20. is by another Prophet written, *they called*, 1 Chron. 14. 11. and, *they had anointed David*, 2 Sam. 15. 17. that is, *David was anointed*, 1 Chron. 14. 8. *they buried him*, 2 Chron. 9. 31. that is, *he was buried*, 1 King. 11. 43. *they brought children*, Mark 10. 13. that is, *children were brought*, Mar. 19. 13. and many the like. See Gen. 2. 20. Exod. 15. 23. *Beer-lachai roi]* that is. *The well of him that liveth, that seeth me.* The Chaldee expounds it, *The well whereat the Angel of life appeared.* This name was given it, for a memorial of God's mercy, to all posterity with whom is *the well of life; and in whose light, we see light*, Psal. 36. 10. *Kadesh]* called also *Kadesh-barnea*, Numb. 32. 8. and 13. 27. *Bered]* in Greek *Barad:* we find it not elsewhere. The Chaldee calleth it *Chagra.*

Vers. 15. *Abram called]* by this it appeareth that Hagar believed and obeyed the Angels word, and returned to Abram's house: who (in likelihood) upon her relation gave his son the name, appointed by the Angel. So Ishmael is the first man in the world, whose name was given him of God before he was borne.

Vers. 16. *old]* Hebr. *son of 86 years:* see Gen. 5. 32. Thus long Abram had lived altogether childless: and yet he waited 14 years moe, before the child of promise was borne, Gen. 21. 5. and for the space of thirteen years after this, God keepeth silence, and the Scripture mentioneth no speech at all of God unto Abram; so exercised he the faith and patience of his servant; and taught him that the fleshly generation cometh in time before the spiritual: for *that is first which is natural, and afterward that which is spiritual*, 1 Cor. 15. 46. And this servants son was serviceable to Abram and Sarai, till the promised seed was come, and then Ishmael was put away with his mother, Gen. 21. 10. 14. even so the service of the Law is needful for the Church, till Christ be come, and formed in us, and we by him, do bring forth fruit unto God, Rom. 7. 4. Gal. 4. 1.—5. 19. 31.

## CHAP. XVII.

1, God reneweth his covenant with Abram: 5, changeth his name into Abraham, in token of a greater blessing; 10, and instituted the covenant of Circumcision. 15, Sarai her name is changed into Sarah, and she blessed. 17, Isaac is promised. 23, Abraham, and Ishmael, and all the males in Abraham's house are circumcised.

ANd Abram was ninety years, and nine years old: and Jehovah appeared unto Abraham, and said unto him; I *am* God Almighty, walk thou before me, and be thou perfect. And I will give my covenant between me and thee: and will multiply thee in very much abundance. And Abram fell upon his face: and God spake with him, saying: *As for* me, behold my covenant is with thee: and thou shalt be a father of a multitude of nations. And thy name shall not anymore be called Abram: but thy name shall be Abraham; for, a father of a multitude of nations, have I given thee *to be*. And I will make thee fruitful, in very much abundance; and will give thee, to *become* nations: and Kings shall come out of thee. And I will establish my covenant, between me and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God, unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting-firm-possession: and I will be a God unto them. And God said, unto Abraham; and thou shalt keep my Covenant: thou, and thy seed after thee, in their generations. This [unspec 10]is my covenant which ye shall keep, between me and you, and thy seed after thee: that every male among you be circumcised. And ye shall circumcise the flesh of your superfluous-foreskin: and it shall be for a sign of the covenant between me and you. And a son of eight days, shall be circumcised among you; every male, in your generations: the child of the house, and he that is bought with money, of any strangers son, which is not of thy seed. The child of thy house, and he that is bought with thy money shall be circumcised with circumcision: and my covenant shall be in your flesh, for an everlasting covenant. And the uncircumcised male, whose flesh of his superfluous fore-skin shall not be circumcised; that soul shall even be cut-off, from his people's: he hath broken by covenant.

And God said unto Abraham, Sarai thy wife thou shalt not call her name Sarai: but Sarah *shall* her name *be*. And I will bless her, and will give thee a son also of her: and I will bless her, and she shall be to nations; Kings of people's shall be of her. And Abraham fell upon his face, and laughed: and he said in his heart, shall *a child* be borne to *him that is* an hundred years old? and shall Sarah that is ninety years old, bear? And Abraham said unto God: O that Ishmael might live before thee. And God said, In deed Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him, for an everlasting covenant, to his seed after him. And for Ishmael, I have heard thee; behold I bless him, and will make him fruitful, and will multiply him, in very much abundance: twelve Princes shall he beget; and I will give him, to *be* a great nation. But my covenant will I establish with Isaac: whom Sarah shall bear unto thee, at this set time, in the year *next*. after. And he made an end of speaking with him: and God went up from Abraham. And Abraham took Ishmael his son, and all the children of his house, and all *that were* bought with his money; every male, among the men of Abraham's house: and he circumcised the flesh of their superfluous-foreskin, in this selfsame day, as God had spoken with him. And Abraham was ninety and nine years old; when he was circumcised *in* the flesh of his superfluous-

foreskin. And Ishmael his son was thirteen years old, when he was circumcised *in* the flesh of his superfluous-foreskinne. In this self same day, was Abraham circumcised, and Ishmael his son. And all the men of his house, children of the house, and the bought with money, of the strangers son: they were circumcised with him.

### Annotations.

*Old]* Hebr. *son of 99 years*: that is, *going in his 99 year*: see Gen. 5. 32. and the last note of the former chapter. *Almighty]* or *All-sufficient*: in Hebrew *Shaddai*, that is, *he who is*, (or hath) *sufficiency*, or *most abundant*, and *able to go through all things*, both in mercy and judgment: to which the Scripture hath reference, when it saith, *Shod (destruction)* shall come *from Shaddai (the Almighty)*: Isaiah 13. 6. *Walk thou]* or *walk pleasingly*, as the Greek translation implieth: see the notes on Gen. 5. 22. The Chaldee translatheth it *Serve thou*. This walking, comprehendeth both true faith, Heb. 11. 5. 6. and careful obedience to God's commandments. Wherefore that which is written, 1 King. 8. 25. *to walk before me as thou hast walked before me*, is expounded in 2 Chron. 6. 16. *to walk in my Law*. And this, in Luke 1. 6. is explained to be *all the commandments and ordinances of the Lord*. *perfect]* or *intyre, upright*, and as the Greek saith, *unblameable*. See Gen. 6. 9.

Vers. 2. *give]* that is, *dispose and make my covenant (or testament)*: see Gen. 9. 12. and 6. 18. *between me,]* the Chaldee interpreteth it, *between my Word*: so after in v 7. 10. 11. See also Gen 9. 12. *in very much abundance]* Hebr. *in abundance abundance*; or, *vehemently vehemently*: so after in v. 6. and often.

Vers. 3. *fell]* in reverence to God's word and majesty, and in thankfulness for this mercy. See the like humiliation in Lev. 9. 24. Ezek. 1. 29. and 3. 23. Dan. 8. 17.

Vers. 4. As for *me]* Hebr. *I*: the Greek addeth, *And I. a father]* or, *for afather*; but the word *for*, may be omitted in English, as the Greek here also doth; and sometime the Hebrew it self: as, *I will be for a lying spirit*, 2 Chron. 18. 21. that is, *I will be a lying spirit*, 1 King. 22. 22. The New Testament in Greek often keepeth the Hebraism, as Heb. 1. 5. &c. *a multitude]* that is, *of many nations*, as Paul expoundeth it, Rom. 4. 16. 17. where the Apostle showeth a twofold seed, that which is of the Law, and that which is of the Faith of Abraham, who is the father of us all. So by the *multitude of nations*, is meant besides his natural posterity, all Christian believers in the world, Gal. 3. 28. 29. who should inherit from him, (as children receive inheritance from their fathers,) the justice that is by faith, and blessedness accompanying the same, through the covenant of grace, propagated by Abram's doctrine and example: see Rom. 4. and Gal. 3. To this the Hebrew Canons do accord: *A stranger (say they) bringeth first-fruits, &c. for it was said to Abraham, a father of a multitude of nations, have I given thee to be*, (Gen. 17. 5.) *Behold he is father of all the world, which shall be gathered under the wings of the Majesty of God: Maimonides in Misn. treat. of First fruits, chap. 4. Sect. 3.*

Vers. 5. *Abraham]* *Abram* signifieth *A high father*: and the first letter of *Hamon* (that is, *a multitude*) being put unto it, maketh *Abraham*, as if it were *Abrahamon*, that is, *A high Father of a multitude of nations*: *Abram* is the first man in the world, whose name is changed of God: and it signified a change of estate, and a renewing with increase of grace from God:

therefore this is after mentioned, as one of his favors, Neh. 9. 7. So Jacob's name is made new, Gen. 32. 28. and all true Christians, Esa. 62. 2. Rev. 2. 17. But Isaac's name was not changed, for it was given him of God before his birth, Gen. 17. 19. *given*] that is, freely *made*; or, (as the Greek interpreteth) *put thee*: and this the Apostle followeth, in Rom. 4. 17. So Gen. 9. 12. and after here in verse 6. *will give thee to be nations*, that is, *will make nations of thee*.

Vers. 6. *Kings*] as David, Solomon, and the rest of Israel; besides the Kings of Edom, and other. Also the faithful Kings of the Gentiles, Revel. 21. 24.

Vers. 7. *thy seed*] *thy children*: especially *Isaac*, verse 19. for in Isaac was his seed called, Gen. 21. 12. So, *the children of the flesh, are not the children of God, but the children of the promise are counted for the seed*, Rom 9. 8. *everlasting*] *Hebr. covenant of eternity*. Although the outward signs, and manner of dispensing this covenant, were temporary and changeable, (as *Circumcision* into *Baptism*, Col. 2. 11. 12.) yet the covenant it self remaineth one in substance forever: being st<sup>b</sup>lished by the blood of Christ, the great Pastor, Heb. 13. 20. Luke 1. 69. 72. 73. *a God*] or, *for a God, unto thee*, that is, *thy God*, as the Greek translateth it. Herein consisteth the power and life of the everlasting covenant; whereby God himself, his power, wisdom, goodness, mercy, &c. is applied unto man, for blessing and salvation: and we are by adoption made the children of God, 2 Cor. 6. 16. 18. For, *blessed is the people, whose God Jehovah is*, Psal. 144. 15. they shall be delivered out of miseries, Rev. 21. 3. 4. raised up from the dead, Mat. 22. 31. 32. and God hath prepared for them an heavenly City, Heb. 11. 16.

Vers. 8. *of thy sojournings*] that is, as the Greek explaineth it, *which thou sojournest in*. For God gave Abraham *no inheritance in it, no not so much as to set his foot on*, Acts 7. 5. but he *by faith, sojourned in the land of promise, as in a strange country*, Heb. 11. 9. So this land, figured unto him the kingdom of heaven; as is shown on Gen. 12. 4. But the rebellious sons of Abraham, after they had full possession of Canaan; are in another sense called *sojourners* there, Ezek. 20. 38. and 11. 15. as being rather usurpers, then lawful possessors of that land. *everlasting*] so in Isaiah he saith, *thy people shall possess the land forever*, Isaiah 60. 21. howbeit they possessed the earthly land, *but a little while*, Esa. 63. 18. but the *eternal inheritance*, was to be received by Christ, reserved in the heavens for them and us, Heb. 9. 15. 1 Pet. 1. 4.

Vers. 9. *thy seed*] *thy children*, as before in v. 7. meaning all the faithful. Herupon the Hebrew Doctors say, *Circumcision was commanded unto Abraham and his seed only, as it is written, thou and thy seed after thee, (Gen. 17. 9.) The seed of Ishmael is excepted, as it is written, For in Isaac shall seed be called to thee, (Gen. 21. 12.) And Esau is excepted, for loe, Isaac said to Jacob, And he give to thee the blessing of Abraham, to thee and to thy seed, (Gen. 28. 4.) It is a general rule, that he only is Abraham's seed, that retaineth his law and his right way; and these are they that ought to be circumcised, Maimonides in Misneh treat. of Kings, ch. 10. S. 7.*

Vers. 10. *my covenant,*] that is, *the sign of my covenant* (or *testament*) as is explained in verse 11. Hereupon are those usual speeches, when the signs, and the things signified, are named alike: as, *the covenant of circumcision*, Act. 7. 8. the *Lamb*, is the *Lord's Passover*, Exod. 12. 11. the *bread*, is *Christ's body*, Mat. 26. 17. 18. and many the like. *circumcised*] This word signifieth a *cutting-offround-about*, to weet, of the foreskin of the flesh. So it was with shedding of blood,

and much pain and soreness to the flesh, Exod. 4. 25. 26. Gen. 34. 25. It figured the circumcision (that is, the mortification) of *the heart*, and spirit in *putting off the body of the sins of the flesh*, Deut. 10. 16. Rom. 2. 29. Col. 2. 11. and so it was a *seal of the righteousness of faith*, Rom. 4. 11.

Vers. 11. *superfluous-foreskin*] The Hebrew *Gnorlah*, signifieth a *superfluity* and *stoppage*, that hindereth the due effect and operation of a thing; and the Greek *Acrobustia* (which the Apostle useth, in Rom. 2. 25.) is in special that *superfluity* which is on the top of man's flesh, to weet, on the member of generation: the foreskin that covereth the secret part. Which God here commandeth to be cut quite off, as a sign of mortification and regeneration of nature. The same word is applied figuratively to other parts, as to the *lips* of a stammerer, which use superfluity in speaking, Exod. 6. 30. and to the *heart* covered with a fat skin, Lev. 26. 41. Isaiah 6. 10. to the *are* stopped that it cannot hear, Ier. 6. 10. And spiritually, all sin is signified by this superfluous foreskin; as the Apostle mentioneth the *superfluity of maliciousness*, to be put away, I am. 1. 21. and the *uncircumcision* of our flesh, is joined with our estate, *dead in sins*, Col. 2. 13. The Hebrew Doctors also did thus understand it: for the *foreskinne of the heart*, in Ier. 4. 4. the Chaldee paraphrast there expoundeth *the wickedness* of the heart; and in Deut. 10. 16. the Greek interpreters translate it *hardness of heart*. The *uncircumcised ear*, in Ier. 6. 10. and heart, in Lev. 26. 41. the Chaldee calleth *foolish*; and *uncircumcised persons* in Ezekiel 28. 10. and 31. 18. are in the Chaldee, *wicked, and sinners: the superfluous foreskin, signifieth the strength of uncleanness*: saith R. Menachem, on Gen. 17. And in speech of Adams sin, the Jews have a proverb, that *the first man* (Adam) *drew over* (or *gathered*) *his superfluous-foreskin*, that is, broke the covenant of his God, and became a sinner, R. Menachem on Gen. 3. Also when the word is applied unto *trees*, it signifieth the *impurity* of the fruits, which might not be eaten of, Lev. 19. 23. and the Hebrew Doctors write, that as *Epicures, and they that deny the Law* (of God) *the Resurrection of the dead, the coming of the Redeemer*, and other such like; so *he that draweth over* (or *gathereth his superfluous foreskin*, (that is, maketh him-self again uncircumcised) *hath no part in the world to come*, (that is, in eternal life) *but shall be cut-off and perish, and be damned for their great wickedness and sin, forever and ever*: Maimonides in *Misn. treat. of Repentance, ch. 3. S. 6. asigne*] or token; which showeth one thing to the eye, another thing to the mind. The Apostle calleth it also a *seal*, Rom. 4. 11. which serveth for assurance of the thing signified. And so the Hebrew Doctors use the phrase of *sealing* their offspring *with the sign of the holy covenant*, Maimonides in *Misn. treat. of Circumcision, ch. 3. S. 3*. And that they took not this for a carnal sign, appeareth by their words, in the book called *Zohar*, where treating upon this Section of the Law, they say, *At what time a man is sealed with this holy seal of this sign* (of Circumcision:) *thenceforth he seeth the holy blessed God properly, and the holy soul is united with him. If he be not worthy, that he keepeth not this sign; what is written? By the breath of God they perish, (Job 4. 9.) for that this seal of the holy blessed God was not kept. But if he be worthy and keep it, the holy Ghost is not separated from him*. Our Apostle openeth the mystery more heavenly, whiles he calleth *the sign of circumcision, a seal of the righteousness of faith*, Rom. 4. 11. and, *if thou be a transgressor of the Law, thy circumcision is made uncircumcision. Circumcision is, that of the heart, in the spirit, not in the letter*, Rom. 2. 25. 29.



Vers. 12. *a son of eight days]* that is, *a man child of eight days old*, meaning in the 8 day. Which time was so strict, that if the eight day fell to be the Sabbath, yet they circumcised the child therein, John. 7. 22. And so it is in the Hebrew Canons, *Circumcision in the time thereof driveth away the Sabbath:* that is, a man must omit the keeping of the Sabbath, for to circumcise in due time, *Maimonides treat. of Circumcision, ch. 1. S. 9.* God appointed the eighth day, as the first convenient time. For creatures new borne, were counted as in their blood, and unclean for seven days, and in the eighth day they might be offered unto the Lord, Levite. 22. 27. and so in mankind, Levite. 12. 2. 3. The same number of days was observed in many other things; as, for the consecration of the Priests, Levite. 8. 33. 35. and 9. 1. the cleansing of Lepers, Levite. 14. 8. 9. 10. and of persons with unclean issues, Lev. 15. 13. 14. the cleansing of polluted Nazarites, Num. 6. 9. 10. and for purifying the altar, Ezek. 43. 26. 27. and sundry the like. In all which, as the Sabbath day ever came over their heads, within that space, (which day was a sign of sanctification from the Lord, Exod. 31. 13.) so Christ ending all figures, and resting the Sabbath day in the grave, rose up from death, the eighth day (which was the first of the week following) whose death was a full cleansing of all our sins, and his rising again, our justification, Mark 16. 1. 2. 6. Rom. 4. 25. And in him are we circumcised, with the circumcision done without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, being buried with him in Baptism, Col. 2. 11. 12. *R. Menachem* on Gen. 17. saith, *Circumcision was therefore done on the eighth day, that the Sabbath might pass over it: for there is no eighth day without a Sabbath. shall be circumcised]* by the parents, masters, or Magistrates. The Hebrew Doctors say, *the charge lieth upon the father, to circumcise his son: and upon the master, to circumcise his servants, borne in the house, or bought with money. If the father or master transgress, and circumcise them not, &c. then the Judges are commanded to circumcise him, whether it be son or servant, in due time, that there be no uncircumcised left in Israel, nor among their servants. If the thing be hidden from the Judges, and they circumcise him not: when he is wexen great, he is bound to circumcise him-self. And every day that passeth over him, after he is wexen great, and he circumciseth not himself, loe he breaketh the commandment: Maimonides treat. of Circumcis. ch. 1. S. 1. 2. male]* who had by nature that foreskin of the flesh to be cut off: the females wanting it, were not to keep this rite, though they were as well as men, within the covenant of grace in Christ, Gal. 3. 28. and therefore baptism, the sign of the covenant now under the Gospel, (which is come in place of Circumcision, Col. 2. 11. 12.) is given both to *men and women*, Act. 8. 12. Moreover the woman is comprehended under the man, as her head, 1 Cor. 11. 3. who only had this sign in his flesh, with effusion of blood, which always had respect unto, and accomplishment in the blood of Christ, figured by the male, Heb. 9. 22. 23. 24. Here also the Hebrews write; that *a child who is borne as if he were circumcised* (without a foreskin) *the blood of the covenant must be made to drop from him, in the eighth day. A child that is both male and female, must also be circumcised the eighth day. Likewise if any be cut out of the side of his mothers body. And who so hath two foreskins, they cut them both off in the 8 day, Maimonides treat. of Circum. c. 1. S. 7. child of the house]* that is, *the home borne servant:* see the notes on Gen. 15. 3. So after, in verse. 13. 23. *bought with money]* Hebr. *purchase of silver:* whereby all money and *price* is meant. By this it appeareth, that the Heathens also might be partakers of Abraham's covenant, and of grace in Christ, and so of all other blessings in the Church: for every circumcised person, did also eat the passover, (which was another figure of Christ.)

Exod. 12. 48 1 Cor. 5. 7. Of this point the Hebrew Canons say, *Whether a servant be borne under the power of an Israelite, or be received from the heathens: the master is bound to circumcise him. But he that is borne in the house, is circumcised on the 8 day: and he that is bought with money, is circumcised in the day that he is received; although he receive him in the day that he is born, he is circumcised in that day. If he receive of the Heathens a servant grown in years, and the servant be not willing to be circumcised: he dealeth with him a whole twelve month. More then that, it is not lawful to keep him he being uncircumcised; but he must sell him again to the Heathens. And if he conditioned with him at the first, whiles he was with his master the Ethnik that he should not circumcise him: it is lawful to keep him though he be uncircumcised; only so, that he take upon him the seven commandments given to the sons of Noah, and he shall be as a stranger sojourning in the land. But if he will not take upon him, those seven commandments, he is to kill him out of hand, Maimonides treat. of Circumcis. chap. 1. S. 3. 6. Of the seven commandments to the sons of Noah, see the notes on Gen. 9. 4. And for killing such as would not yield to those precepts, it is to be understood, whiles the common wealth of Israel stood: but when they were in captivity or dispersion, they sold away such servants to the Heathens; as R. Abraham ben David noteth there upon Maimonides. And that we may the better know, how they were wont to receive heathens into the Church of Israel, I will note it from the Hebrew Doctors. By three things (say they) did Israel enter into the covenant, by Circumcision, and Baptism, and Sacrifice. Circumcision was in Egypt, as it is written, No uncircumcised shall eat thereof, [Exod. 12. 48.] Baptism, was in the wilderness before the giving of the Law: as it is written, Sanctify them today and tomorrow, and let them wash their clothes; [Exod. 19. 10.] And Sacrifice, as it is said, And he sent young men of the sons of Israel, which offered burnt-offerings, &c. [Exod. 24. 5.] And so in all ages, when an Ethnik is willing to enter into the covenant, and gather himself under the wings of the Majesty of God, and take upon him the yoke of the Law; he must be circumcised, and baptized, and bring a sacrifice. And if it be a woman, she must be baptized, and bring a sacrifice; as it is written [Num. 15. 15.] as ye are, so shall the stranger be. How are ye? By circumcision, and baptism, and bringing of a sacrifice: so likewise the stranger throughout all generations, by circumcision, and baptism, and bringing of a sacrifice. And what is the strangers sacrifice? A burnt-offering of a beast, or two turile doves, or two young pigeons, both of them for a burnt offering. And at this time, when there is no sacrificing; they must be circumcised, and baptized, and when the Temple shall be built, they are to bring the sacrifice. A stranger that is circumcised and not baptized, or baptized and not circumcised, he is not a Proselyte, till he be both circumcised and baptized. And he must be baptized in the presence of three, &c. Even as they circumcise and baptize strangers, so do they circumcise and baptize servants, that are received from heathens, into the name of servitude, &c. When a man or woman cometh to join a Proselyte, they make diligent inquiry after such, lest they come to get themselves under the law, for some riches that they should receive, or for dignity that they should obtain, or for fear. If he be a man, they inquire whether he have not set his affection on some Jewish woman; or a woman her affection on some young man of Israel. If no such like occasion be found in them, they make known unto them the weightiness of the yoke of the Law, and the toil that is in the doing thereof, above that which people's of other lands have: to see if they will leave off. If they take them upon them, and withdraw not, and they see them that they come of love, then they receive them, as it is written, When she saw that she was steadfastly minded to go with her, then she left speaking unto her, [Ruth 1. 18.] Therefore the Judges received no Proselytes, all the days of David and Solomon. Not in David's days, lest they should have come of fear:*

nor in Solomon's, lest they should have come because of the kingdom and great prosperity which Israel then had. For who so cometh from the heathens, for anything of the vanities of this world, he is no righteous Proselyte. Notwithstanding there were many Proselytes, that in David's and Solomon's days, joined themselves in the presence of private persons: and the Judges of the great Synedrion had a care of them, they drove them not away after they were baptized, out of any place, neither took they them near unto them, until their after fruits appeared: Maimonides in Misn. tom. 2. in Issurei biah, ch. 13. S. 1.—6. 11. 14. 15. Hereupon, Baptism was nothing strange unto the Jews, when John the Baptist began his ministry, Matth. 3. 5. 6. they made question of his person that did it, but not of the thing it self, John 1. 25. And as John said of Christ, *he shall baptize you with the holy Ghost, and with fire*, Matth. 3. 11. so the Hebrew Doctors say, *The holy blessed God baptizeth with fire: and the wise shall understand*, R. Menachem on Lev. 8. *strangers son*] that is, *gentile or paynim*; one foreign born, and without the privilege of God's people. The Chaldee translate it, *son of the people's*. Such would God admit, if they believed in him, to be partakers of Abraham's covenant.

Vers. 13. *circumcised with circumcision*] or, *circumcising circumcised*; that is, *certainly*, or *in any wise circumcised*. Which strict charge, is both for the thing it self, and for the manner and time thereof, which was the 8 day after their birth. Yet as God desireth *mercy and not sacrifice*, Hos. 6. 6. so sickness and weakness of body, might put off circumcision till time of health: as the Hebrew Canons say, *They circumcise not him that is sick, until he be well: and they reckon for him from the time that he is recovered from his sickness seven days, from time to time, and afterwards they circumcise him. By which words is meant, if he have an ague, or like sickness: but if he have sore eyes, or the like, they circumcise him so soon as they are whole. If a child be found on the 8 day, to be very pale coloured, they circumcise him not, till the blood come again into his countenance, like the countenance of children that are in health. Likewise if he be very red, they circumcise him not, till his blood be sunk down into him, and his countenance come again like other children: for this is a sickness, and men must be admonished well of these things. If a woman circumcise her first son, and he die through fervency of the circumcision, which decayed his strength. Also she circumciseth her second child, and he die through the fervency of the circumcision, whether she have this child by her first husband, or by a second: loe her third child shall not be circumcised, in the time thereof, but they defer it, till he waxe great, and his strength be made firm. They circumcise none but children that are without sickness, for peril of life, putteth away all. And it is possible to circumcise after the time, but impossible to restore the life of any one of Israel, forever: Maimonides treat. of Circumcis. ch. 1. S. 16. 17. 18. *your flesh*] that is, *the secret part, or member of generation*: for so, the word *flesh* here and in other places in special meaneth, Ezek. 16. 26. and 23. 20. Lev. 15. 2. God set not the sign of his covenant, on the lips, ears, or other parts of man, (which yet the Scripture calleth also uncircumcised, Exod. 6. 30. Ier. 6. 10.) but on the privy member, to teach the regeneration of nature, even of the whole man, who is borne *in sin*, Psal. 51. 7. and the derivation of his covenant, to the seed of the faithful, who are thereby *holy*, Ezr. 9. 2. 1 Cor. 7. 14. and to signify, that the true circumcision is inward, and secret, Rom. 2. 28. 29. This which in the eyes of man, seemeth a thing unprofitable, foolish, and ignominious, doth God choose to make a sign of the covenant of his grace in Christ, who is also himself a scandal and foolishness to the world: *but the foolishness of God, is wiser then* (the wisdom of) *men*, 1 Cor. 1.*

23. 25. And that member of the body which man thought to be less honorable, on it God put on more abundant honor, (as 1 Cor. 12. 23.) that it should bear the mark of the heavenly covenant.

Vers. 14. *that soul*] that is, as the Chaldee expoundeth it, *that man*: see Gen. 12. 5. *cut off*] The Greek and Chaldee translate it, *destroyed*, and *consumed*. This word is used before, in Gen. 9. 11. and after often in the law, Exod. 12. 15. 19. and 31. 14. Lev. 7. 20. 21. 25. 27 &c. It is sometime spoken of God, cutting off men by death for their sins, Lev. 17. 10. and 20. 3. 5. 6. and so the Hebrews understand it here, and in all other like places: that for willing transgression in secret, God will cut them off by untimely death: and if there be witnesses of it, the Magistrate is to punish or kill them: but for ignorant transgression, they were to bring the appointed sacrifices. Under this also, eternal damnation is implied. *Maimonides* in treat. of *Repentance*, chap. 8. S. 1. speaking of *eternal death*, saith, *And this is the Cutting off written of in the Law, as it is said* (in Num. 15. 31.) *that soul shall be cut-off he shall be cut off. Which we have heard expounded thus, cut off in this world, and cut off in the world to come.* Of this sanction here they say, *If the father or master do transgress, and circumcise not, they break a commandment, but are not guilty of cutting-off: for cutting-off belongs but to the uncircumcised person him-self.* *Maimonides* treat. of *Circumcis.* c. 1. S. 1. Howbeit, Moses the father had almost been killed, for not circumcising his son, Exod. 4. 24. &c. *broken*] or, *made frustrate*, *broken down*: this word is opposed to the former *stablishing*, or *making firm*, in verse. 7. The Hebrews have a canon, *who so breaketh the covenant of Abraham our father, and leaveth his superfluous-foreskin, or gathereth it over again; although he have in him the law and good works, he hath no portion in the world to come.* *Maimonides* treat. of *Circumcis.* chap. 3. S. 8. Which rule is true according to the Apostles interpretation, applying circumcision to the heart, spirit, and faith in Christ, Rom. 2. 29. and 4. 11. Col. 2. 11.

Vers. 15. *Sarah*] in Greek *Sarrha*. The letter *j* changed into *h*, signified the multiplication of her children, as before in Abram's name, verse. 5. And the Greek having no *h* at the end of words, doubleth therefore the letter *r*, with an aspiration *Sarrha*, and so the Apostles also write it, Rom. 9. 9. 1 Pet. 3. 6. *Sarai* the Chaldean name, is made Hebrew *Sarah*: which is by interpretation *a Princesse*. The Apostle calleth her *a Freewoman*, and maketh her a figure of the New Testament and heavenly Jerusalem, Gal. 4. 22. 24. 26. and the example of Abraham and Sarah, thus called, blessed, and increased, is set forth for their children the Church to consider, and comfort themselves withal, Isaiah 51. 1. 2. 3.

Vers. 16. *shall be to nations*] that is, *shall become nations*, and be a mother of them, both in the flesh, and in the Lord. For all godly women are called her children, 1 Pet. 3. 6. and Jerusalem her answerable type, is *the mother of us all*, Galat. 4. 26. Psal. 87. 5. 6.

Vers. 17. *laughed*] that is, as the Chaldee translatheth it, *rejoiced*: and so the word after importeth, Gen. 21. 6. though sometime it implieth also a doubting, as in Gen. 18. 12. 13. but the praise of Abraham's faith, who was not *weak*, nor *staggering*, but *gave glory to God*, Rom. 4. 19. 20. seemeth to free him from this imputation. Targum Yerushalmi expoundeth it, *he marvelled*. Of this word *laughed*, in Hebrew *jsaak*, the child promised was called *Isaac*: in whom Abraham saw the day of Christ, and rejoiced. *old*] Hebr. *son of 100 years*, that is, *going in his*

*hundred year. So Sarah was daughter of ninety years. See Gen. 5. 32. At these years, both their bodies were now dead, unapt for generation, Rom. 4. 19. Heb. 11. 12.*

Vers. 19. *shall bear]* or *beareth*: speaking as of a thing present: for God calleth the things which be not, as though they were, Rom. 4. 17. *Isaac]* Heb. *Iitschak*; the same word used before in verse 17. and signifieth *laughing* or *joy*: for besides his father and mother, *all that hear*, have occasion to *laugh* and rejoice for his birth, Gen. 21. 6. in whom both Christ the joy of the whole earth was represented, and all the children of promise, John 8. 56. Rom. 9. 7. 8. Gal. 4. 28. *seed]* the Greek version addeth, *to be a God to him and to his seed*; as before in verse 7.

Vers. 20. *heard]* the Chaldee explaineth it, *I have accepted thy prayer. twelve Princes]* So of Jacob, Isaac's son, came twelve *Patriarchs*, Act. 7. 8. These *Princes* are after named, in Gen. 25. 12.—16.

Vers. 21. *covenant]* This is the thirteenth time that the covenant is named in this Chapter; and hereby is meant the promise of Christ, and salvation in him, as the Apostle showeth in Rom. 9. 5. 7. 8. and by this it appeareth, that God's covenant with Abraham, was of spiritual and heavenly things in Christ, as is also confirmed by Luke 1. 55. 72. 73. 74. Gal. 3. 29. wherein Isaac was preferred before Ishmael.

Vers. 22. *God went up]* to weat, *into heaven*, and appeared no longer: so in other like visions of Angels, they are said to go *into heaven*, Luke 2. 25. For *God*, the Chaldee saith, *the glory of the Lord*, meaning the vision which had now appeared: which phrase the holy text sometime useth, as in Ezekiel 1. 29. and 3. 23. and 8. 4. So after, in Gen. 35. 13.

Vers. 23. *Abraham took]* herein he shown a rare example of obedience to God's word, not regarding the affliction, danger, shame, scandal, and foolishness, which this action in the eyes of the world seemed to bring with it: though to him-self, and all the faithful in his house, it was *the seal of the righteousness of faith*, Rom. 4. 11. Here the Jews have their uncertain conjectures, or traditions; as that *Abraham sent and called for Sem the son of Noah*, (he was *Melchizedek*) about this business: that it was done on *Atonement day* (spoken of in Levite. 16.) and in the place where afterward the Altar stood, in the Court of the Temple, and the like: *Pirke. R. Eliezer, ch. 29. circumcised]* or, *cut off*, to weat, *all the skin that covered the top of the flesh, that the top of the flesh remained bare*; for so the Hebrew show the manner of Circumcision to have been. And this being a holy sign and seal, Abraham doubtless sanctified the work by prayer: which custom all the Jews keep to this day. For he that circumciseth, doth first bless him that sanctified them with his commandments, and commanded them to circumcise; and to gather themselves into the covenant of Abraham their father, that sanctified his beloved from the womb, and sealed their offspring with the sign of the holy covenant: that commanded them to circumcise strangers, and servants, and to draw out of them, the blood of the covenant. Which blessings *Maimonides* recordeth in his foresaid treatise of *Circumcision, ch. 3. S. 1. 2. 3. 4. 5.* where he also noteth, that *who so circumciseth a man grown, must cover his nakedness, whiles he blesseth: and after he uncovereth and circumciseth him. self-same day]* Hebr. *the body* (or *strength*) *of this day*, at Gen. 7. 13. the Greek interpreteth it, *in the time of that day*. From hence, and the commandment in Lev. 12. 3. the Jews have

taught, that none might ever circumcise but in the day time, after the Sun was up:  
*Maimonides treat. of circum. ch. 1. S. 8.*

Vers. 27. *circumcised with him*] Not only Abraham himself, but *his household* with him, kept the way of the Lord, Gen. 18. 19. and by faith they all obeyed this hard precept, whereby they were wounded, pained, and sore in their flesh, all at once, as Gen. 34. 25. and spiritually, did *put off the body of the sins of the flesh, by the circumcision of Christ*: Col. 2. 11.

#### CHAP. XVIII.

1, Abraham entertaineth three Angels, 9, who promiseth Sarah a son, 12, where at she laugheth, and is reproved. 17, The destruction of Sodom is revealed to Abraham: 23, and he maketh intercession for the men thereof. 32, The whole City should be spared, if but ten just persons were found therein.

〈 in non-Latin alphabet 〉 .

AND Jehovah appeared unto him, in the Okes of Mamree: and he *was sitting at* the tent door, in the heat of the day. And he lifted up his eyes, and saw; and loe three men standing before him: and he saw, and ran to meet them, from the tent door; and bowed-down himself to the ground. And he said: Lord, if now I have found grace in thine eyes; pass not away I pray thee, from thy servant. Let a little water I pray you be taken, and wash ye your feet: and lean-ye-down under the tree. And I will take a morsel of bread, and sustain ye your heart, after that ye shall passon; for therefore have you passed, unto your servant: And they said; So do as thou hast spoken. And Abraham hastened into the tent, to Sarah: and he said, Hasten three pecks of flowry meal: knead, and make cakes. And Abraham ran unto the herd; and he took a Calf of the herd, tender and good: and gave *it* to a yongman; and he hastened to make it (*ready*.) And he took butter and milk, and the calf of the herd which he had made (*ready*.) and set *it* before them: and he *was* standing by them, under the tree, and they did eat. And they said unto him; where *is* Sarah thy wife? And he said, behold in the tent. And he said, Returning I will return unto thee, when *this* time reviveth; and loe, Sarah thy wife shall have a son: And Sarah heard, *in* the tent door, and it *was* behind him. And Abraham and Sarah *were* old, coming into days: it ceased to be with Sarah, after the way of women. And Sarah laughed, within her self saying: after I am wexed-old, shall I have pleasure? also my Lord is old. And Jehovah said unto Abraham: wherefore laugheth Sarah, saying, Shall I verily bear-*a-child*, and I am old? Shall any-thing be unpossible for Jehovah? At the appointed-time will I return unto thee, when *this* time reviveth, and Sarah shall have a son. And Sarah falsely-denied, saying, I laughed not: for she was afraid: and he said, nay, but thou didst laugh. And the men rose-up from thence, and looked towards Sodom: and Abraham went with them, to bring them on the way. And Jehovah said; shall I hide from Abraham, that which I *am* doing? And Abraham being shall be a great and mighty nation: and blessed shall be in him, all nations of the earth? For I know him, how that he will command his sons, and his house after him; and they shall keep the way of Jehovah, to do justice and judgment: that, Jehovah may bring upon Abraham, that which he hath spoken unto him. And Jehovah said; The cry of Sodom and Gomorrhah, because it is much: and their sin, because it is very heavy. I will go-

down now and see, whether according to the cry thereof that is come unto me, they have done altogether: and if not, *that* I may know. And the men turned the face from thence, and went to Sodom: and Abraham, he yet stood before Jehovah. And Abraham drew near, and said; wilt thou also consume the just with the wicked? If so be there be fifty just *men*, within the City: wilt thou also consume, and not spare the place, for the fifty just, which *are* within it? Far-be-it from thee to do according to this word, to slay the just with the wicked, and that the just should be as the wicked: far-be-it from thee; shall the Judge of all the earth, not do judgment? And Jehovah said; If I shall find in Sodom, fifty just *men* within the city: then will I spare all the place for their sake. And Abraham answered, and said: Behold now I have taken upon me to speak unto the Lord; and I, *am* dust and ashes. If-so-be there lack of fifty just *men*, five; wilt thou destroy for five, all the city? And he said, I will not destroy, if I shall find there, forty and five. And he added again, to speak unto him, and said; If-so-be forty be found there: and he said, I will not do *it*, for fourties sake. And he said, O let not now the Lord be wroth, and I will speak; If-so-be thirty be found there: and he said, I will not do *it*, if I shall find thirty there. And he said, Behold now I have taken-upon me to speak unto the Lord; If so be twenty shall be found there: And he said, I will not destroy, for twenties sake. And he said, O let not now the Lord be wroth, and I will speak but *this* once; If-so-be, ten shall be found there: And he said, I will not destroy, for ten's sake. And Jehovah went-away, when as he had made-an-end, of speaking unto Abraham: and Abraham, returned to his place.

#### Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the fourth section of the Law, called of the first word *Vajera*, that is, *And (the Lord) appeared*. See Gen. 6. 9.

Vers. 1. *appeared*] or, *was seen of him*, meaning *Abraham*. This vision was to renew the promise of Isaac's birth; and to acquaint Abraham with God's purpose of destroying Sodom. And for us, to see how Abraham's faith wrought with his works; and by works, faith was made perfect, as I am. 2. 22. *the aches*] that is, the *oke-grove*, or *the plain*: see Gen. 13. 18. *in the heat*] that is, *at •oone*: as the Greek translatheth it. At such time travellers wexe saint and hungry: *heat* also figureth afflictions, Mat. 13. 6. 21. Rev. 7. 16. the due time to show forth works of grace, Mat. 25. 35.

Vers. 2. *three men*] so they seemed at first to Abraham; but he *entertained Angels unawares*, Heb. 13. 2. for one of these is called *Jehovah*, verse. 13. 14. 17. 20. 22. and Abraham after so acknowledged him as the *Lord and Judge of all the earth*, ver. 25. 27. And this was Christ, Rom. 10 9. John 5. 22. The other two were created *Angels*, Gen. 19. 1. The Hebrew Doctors here say; *And behold three Angels were sent to Abraham our father: and they three were sent for three things, because it cannot be, that moe things then one should be sent by the hand of one of the high Angels. The first Angel was sent to show gladtidings unto Abraham our father, that Sarah should bear Isaac. The second Angel was sent to deliver Let from the overthrow (of Sodom.) The third Angel was sent to overthrow Sodom and Gomorrhah, Admah and Seboim: Targum Yerushalmi on Gen. 18. before him*] or, *against him*; thus occasioning Abraham to come unto them: who presently ran; and so pursued hospitality, as the Apostle speaketh, Rom. 12. 13.

Vers. 3. *Lord]* the Hebrew *Adonai* is written with long A in the end, which is the usual title of God, as is observed on Gen. 15. 2. The Greek also translatheth it absolutely *Lord*, and the Chaldee expresseth it by the letters of *Jehovah*; otherwise then in Gen. 19. 2. And Abraham in verse. 27. under this title, acknowledgeth him for God; opposing himself, as *dust and ashes*.

Vers. 4. *lean ye down]* that is, *rest ye*; or as the Greek translatheth, *refresh yourselves*.

Vers. 5. *sustain ye]* or *uphold*; that is, *comfort* or *strengthen your heart*: the Greek translatheth it *eat*. *Bread* is compared to a *staff* or *stay*, Isaiah 3. 1. for that it is the chief sustenance that upholds the life of man. So in Judge. 19. 5. Psal. 104. 15.

Vers. 6. *three pecks]* or *measures*, each of them was at least a pottle bigger then our English pecke, for three of them made an *Ephah*, or *Bushel*, (whereof see Exodus 16. 36.) The Hebrews write that this their *pecke*, (which they call *Seah*, the Greek *Saton*,) contained as much as 144 common hens eggs. For their least measure is the quantity of an egg; six whereof do make a measure called *Log*, or *Pinte*, (whereof see Lev. 14. 10.) and four of them *Logs* make a *Kab*, (whereof see 2 Kin. 6. 25.) and six *Kabs* make this *Seah* or *Pecke*; three whereof Abraham prepareth here, for three men's dinner; which with other things do manifest his liberality: contrary to Nabal's, 1 Sam. 25. 11. Our Savior also hath a Parable of *three pecks of meal* which a woman leavened, Mat. 13. 33. That which in Ruth 2. 17. is an *Ephah* (or *Bushel*) of *barley*; the Chaldee Paraphrase there calleth *three Seahs* (or *pecks*.) So also in Exod. 16. 36. *flowery meal]* that is, *fine meal*: Hebr. *meal of flower*. This, and the *tender and good calf*, verse. 7. showeth that Abraham's benevolence was of the best things that he had. See the annotations on Gen. 4. 4.

Vers. 7. *the herd]* or, *the beeves*: as the Greek and Chaldee turn it. *a calf]* Hebr. *son of the herd*, or *beefe*: so, *sons of the flock*, for *Lambes*, Psal. 114. 4. *son of the asse*, for a *foale*, Gen. 49. 11. 〈...〉 *es of the Vicornes*, Psal. 29. 6. and sundry the like. *to make it]* to weet, *ready*, that is, to *dress* it. An usual phrase for preparing, dressing, or trimming anything; so, *to make the Passover*, Exod. 12. 48. Mat. 26. 18. and other sacrifices, Exod. 10. 25. Psal. 66. 15.

Vers. 8. *set]* Hebr. *gave. standing]* the Chaldee translatheth; *he ministered to them*. And so the Hebrew word oft signifieth, as *the Levites that stood*, Neh. 12. 44. that is, *served*, or *waited*: so he *which stood before the King*, Ier. 52. 12. is said to be the *servant of the King*, 2 King. 25. 8. And this setteth forth Abraham's humility.

Vers. 9. *in the tent]* It is a virtue for women, to be *keepers at home*, Tit. 2. 5. but the lewd women's feet, *abide not in her house*, Prov. 7. 11.

Vers. 10. *Returning I will return]* that is, *I will certainly return*: see Gen. 2. 17. This was a word of promise, whereby the children of God, and true seed of Abraham, were discerned from the other, Rom. 9. 8. 9. Neither do we find that this *return* was by the Angels apparition again: but by the complement of the thing promised. *when this time reviveth]* or *liveth*; that is, *the next year at this time*: as appeareth by the accomplishment, Gen. 21. 2. 5. for then Abraham was an hundred year old, and now he was ninety nine, Gen. 17. 24. In the revolution of the year, things return to the same life and estate, which they had before. And in spiritual things, when promises are fulfilled, it is called *the acceptable year of the Lord*, Luke 4. 19. So a



City is said to be *revived*, when it is built and repaired, 1 Chron. 11. 8. and stones *revive*, when they are restored to their former state, Nehem. 4. 2. And the Apostle confirmeth this interpretation, citing the place thus, *At this time will I come*, Rom. 9. 9. It may also be translated, *According to the time of life*: or rather, *at this time of life*: the word *this*, being usually understood, as in Exod. 9. 18. 1 Sam. 9. 16. and 20. 12. and sometime expressed, as in Ios. 9. 6. The Chaldee referreth it to Abraham and his wife, *According to this time when ye shall be alive*. A like promise is made in 2 King. 4. 16. 17. where the Greek version hath, *as the time (or when the hour) liveth*.

Vers. 11. *into days*] that is, *into years*: as Gen. 4. 3. A like phrase the Evangelist useth of some *gone forward in days*; for, *very aged*, Luke 1. 7. 18. So Gen. 24. 1. *the way*,] that is, *the custom (or manner) of women*, for the ordinary and natural course of the body, or fluors; mentioned Levite. 15. 19. 25. meaning, that she was past natural strength to conceive and bear children; as is explained in Rom. 4. 19. Heb. 11. 11. So the promise of redemption was fulfilled for us by Christ, *when we were without strength*, Rom. 5. 6. *even dead in trespasses and sins*, Ephes. 2. 1.

Vers. 12. *laughed*] as thinking it could not be: which her weak faith is after reprov'd, and she strengthened, verse. 13. 14. But Abraham's laughing was for joy; in belief, and admiration, Gen. 7. 17. and so was Satahs afterward, Gen. 21. 6. wherefore her faith also is commended unto us, Heb. 11. 11. *my Lord*] that is, *my husband*, whom Sarah reverenceth by this name: wherefore her obedience is set forth for an example to all women, in 1 Peter 3. 6.

Vers. 14. *anything*] or *word*, that is, whatsoever can be spoken of. *unpossible*] or, *marvelous*; that is, hard to be done; or *unpossible*, as the holy Ghost translateth this according to the Greek version, Luke 1. 37. So in Zach. 8. 6. It implied also a *thing hidden and unknown*. Here God graciously pardoneth Sarah's infirmity, after he hath reprov'd her; and repeateth his promise to strengthen her faith, that she might be *blessed, in believing that there should be a performance of those things, which were told her from the Lord*, (as Luke 1. 45.) For Zacharias was stricken dumb for a time, because he believed not a like promise made unto him, Luke 1. 13. 18. 20.

Vers. 16. *to bring them on the way*] or, *to send them away*, to weat, with honor, and *after a godly sort*, as the Apostle speaketh, 3 John. 6. for this is a dutiful kindness much spoken of; as in Act. 20. 38. and 21. 5. Rom 15. 24. 1 Cor. 16. 11. Tit. 3. 13.

Vers. 17. *shall I hide*] that is, *I will not hide*. As, *shalt thou build me an house?* 2 Sam. 7. 5. is the same that, *thou shalt not build*, 1 Chron. 17. 4. And, *do men gather grapes of thorns?* Mat. 7. 16. which another Evangelist recording, saith, *men do not gather*, Luke 6. 44. *The Lord will do nothing but he revealeth his secret unto his servants the Prophets*, Amos. 37.

Vers. 18. *being shall be*] that is, *shall surely be, or, become. in him*] that is, in his seed, Christ: see Gen. 12. 3.

Vers. 19. *how that he will*] or, *to the end that he may command*: but the Greek keepeth the former sense. *his house*] *the men of his house*, as the Chaldee explaineth it. According to this is the law, Deut. 6. 7. and 11. 19. *and they shall keep*] or, *that they may keep*: these two phrases are

implied in the Hebrew, and the Scripture useth them indifferently, as, *judge not, and ye shall not be judged*, Luke 6. 37. or, *that ye be not judged*, as Mat. 7. 1. *the way*] that is, the true religion, faith, and obedience prescribed for men to walk it, Act. 18. 25. 26. Deut. 8. 6. and 10. 12. The Chaldee saith, *the wates that are right before the Lord. unto him,*] or, *of him*. The Greek translatheth, *all things that he hath spoken unto him*.

Vers. 20. *heavy*] or *grievous*: of their sins, see the notes on Gen. 73. 13. The Greek here translatheth, *their sins are very great*.

Vers. 21. *I will go down*] see this phrase in Gen. 11. 5. The Chaldee saith, *I will appear and judge. done altogether*] or, *made a full end*: that is, have wholly finished their sin, which bringeth forth death, I am. 1. 15. This word *full-end*, (or *consummation*) is used also for the full-punishment and consuming of the sinners, Ier. 46. 28. *that I may know*] so the Greek translatheth: it may also be Englished, *I will know*; that is, make trial. God speaketh of himself, after the manner of men: So in Gen. 22. 12. Exod. 33. 5. The Chaldee paraphraseth; *I will consume them if they repent not; but if they do repent, I will not take vengeance*.

Vers. 22. *the men*] two of the three which appeared to Abraham, verse. 2. which were *two Angels*, Gen. 19. 1. the third stayed with Abraham, and he is called *Jehovah*; the Lord Christ. *stood*] or, *was standing*, as the Greek translatheth: the Chaldee addeth, *stood in prayer before the Lord*: so Gen. 19. 27. And elsewhere by *standing before God*: prayer is meant, as Ier. 15. 1. And Christ saith, *when ye stand, praying*, Mark 11. 25.

Vers. 23. *drew-near*] to make his requests to the Lord: a sign and fruit of faith, Heb. 7. 19. and 10. 22. *consume*] or, *make-an-end* of.

Vers. 24. *If so be*] or, *It may be; peradventure*: it is a word that intimateth difficulty, and yet with some hope of possibility: as in Exod. 32. 30. Ios. 14. 12. Zoph. 2. 3. 1 Sam. 14. 6. 2 King. 19. 4. *spare*] or *forbear, forgive* the place, under one City Sodom, implying all the rest.

Vers. 25. *Far be it from thee*] The Hebrew *Chalilah*, signifieth *a profanation, or profane thing*; and so *forbidden* to be done. And sometime the name of God and Lord is added, as in 1 Chron. 11. 19. 2 Sam. 23. 17. and it is in our phrase, *God forbid*, or *God's forbod*. The Apostles, following the Greek version, express it sometime by (*Me genoito*) *be it not*, or *sarre be it*, Rom. 3. 4. 6. sometime by *hileos*, that is, *propitious or favorable*; as praying God in mercy to keep it away: as Matth. 16. 22. *Far be it from thee, (or God forbid,) Lord. to do*] or *from doing. this word*] or, *this thing. judgment*] that is, *right judgment, or equity*. So the word *judgment* is often used, as Psal. 9. 5. 17. and 119. 121. Mat. 23. 23.

Vers. 26. *all the place*] and so, the people of the place. In Ier. 5. 1. God offereth the like for Jerusalem, if there could a man be found that executed judgment, and sought the truth, he would spare it.

Vers. 27. *have taken upon me*] or, *have willingly begun*; for so the original word sometime signifieth *willingness and content*, Ios. 17. 12. Judge. 17. 11. sometime a voluntary *beginning*, or, *or taking hand*, Deut. 1. 5. Accordingly the Greek here translatheth, *I have begun. dust*] that is, *base, vile*: see Gen. 3. 19.

Vers. 28. *destroy]* or, *corrupt, mar:* see Gen. 6. 13 *for five]* that is, *for lack of five.* So, *for fatness,* Psal. 109. 24. and, *for the fruits,* Lam. 4. 9. is, *for the lack of them.*

Vers. 30. *and I will]* or, *that I speak:* as verse 19. the Greek translatheth it, *If I speak:* so verse 32. Also *and,* is put for *and if,* in Exodus 4. 23. Malac. 1. 2.

Vers. 32. *this once]* Abraham descended not to sewer then *ten:* a reason whereof the Hebrew Doctors give to be this, that in the generation of the flood, there were eight, Noah and his wife, and his three sons, and their wives; and yet the world was not saved for their sakes: *Breshith rabbah,* on Gen. 18.

Vers. 33 *Jehovah went away:]* the Chaldee saith, *the glory of the Lord was lifted up. made an end]* the Greek turneth it, *had ceased speaking.*

## CHAP. XIX.

1. Lot in Sodom entertaineth two Angels, 4, the Sodomites (to abuse them) do he set his house, and will not be dissuaded from their wickedness. 11, The Angels strike them with blindness, 12, and send Lot for safety into the mountain: 18, but he obtaineth leave to go into Zoar. 24, Sodom and Gomorrhah are destroyed with fire from heaven. 26, Lots wife looking back, is a pillar of salt. 30, Lot fearing to abide in Zoar, dwelleth in a cave. 31, His two daughters make him drunken, and of them he begetteth Moab and Ammon.

AND there came two Angels to Sodom, in the evening; and Lot was sitting in the gate of Sodom: and Lot saw, and rose-up to meet them; and he bowed-down himself *with* the face to the ground. And he said, Behold now my Lord's, turn in I pray you into your servants house, and tarry-all-night, and wash your feet; and ye shall rise-up-early, and go on your way: And they said Nay, but we will abide-all-night in the street. And he pressed upon them vehemently, and they turned in unto him, and came into his house: and he made them a banquet; and did bake unleavened *cakes,* and they did eat. But before they lay-down; the men of the city, the men of Sodom, compassed about the house, from the young even to the old: all the people, from the utmost *quarter.* And they called unto Lot, and said unto him; where *are* the men, which came unto thee, *this* night? bring them out unto us, that we may know them. And Lot went-out unto them, to the door: and he shut the door after him. And he said; I pray you my brethren, do not evil. Behold now, I have two daughters, which have not known man; let me I pray you, bring out them unto you; and do ye to them, as *is* good in your eyes: only to these men, do not any-thing; for therefore came they into the shadow of my rafter. And they said, Stand further; and they said, This one *fellow* came in to sojourn, and will he judging judge? now will we do worse to thee then *to* them: and they pressed sore, upon the man upon Lot, and came near, to break the door. And the men put-forth their hand, and brought in Lot unto them, into the house: and shut the door. And they smote the men, which [unspec 11] *were* at the door of the house, with blindnesses, from the small even to the great: that they wearied themselves to find the door. And the men said unto Lot; hast thou here any besides? sons-in-law, or thy sons or thy daughters, or any that thou hast in the City: bring-out, from *this* place. For we *will* destroy this place: because the cry of them is wexen-great, before the face of Jehovah; and Jehovah hath sent us to destroy it. And Lot

went out, and spake unto his sons-in-law, *that were* taking his daughters; and he said, rise-up go-out, from this place: for Jehovah *will* destroy the City: but he was as one-that-mocked, in the eyes of his sons-in-law. And when the dawning-of-the-day came-up, then the Angels hastened Lot, saying; Arise, take thy wife, and thy two daughters, which *are* found *here*; lest thou be consumed, in the iniquity of the City. And he lingered, and the men laid-hold on his hand, and on the hand of his wife, and on the hand of his two daughters, in the gentle-mercy of Jehovah upon him: and they brought him forth, and set him without the City. And it was, when they had brought them forth-abroad, that he said; Escape for thy soul, look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed. And Lot said unto them: Oh not so Lord. Behold now, thy servant hath found grace, in thine eyes; and thou hast magnified thy mercy, which thou hast done with me, to save-alive my soul: and I, I cannot escape to the mountain, lest evil cleave unto me, and I die. Behold now, this city *is* near, to flee thither, and it *is* a little one: oh let me escape thither, *is* it not a little one? and my soul shall live. And he said unto him, Loe I accept thy face, for this thing also: that I will not overthrow the City, *for* the which thou hast spoken. Hast thee, escape thither; for I cannot do *any* thing, till thou be come thither: therefore he called the name of the City, Zoar. The Sun came-forth over the earth: and Lot entered into Zoar. And Jehovah rained upon Sodom and upon Gomorrhah, brimstone and fire: from Jehovah, out of the heavens. And he overthrew these Cities, and all the plain: and all the inhabitants of the Cities, and that which grew on the ground. And his wife looked from behind him: and she was, a pillar of salt.

And Abraham gat-up-early, in the morning: unto the place, where he had stood, before Jehovah. And he looked toward Sodom and Gomorrhah; and toward all the land of the plain: and he saw, and loe the smoke of the land went-up, as the smoke of a furnace. And it was, when God destroyed the Cities of the plain, that God remembered Abraham: and sent Lot out of the mids of the overthrow, when *he* overthrew the Cities in the which Lot dwelt. And Lot went-up out of Zoar, & dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave; he and his two daughters. And the firstborn said unto the younger, out father *is* old: and *there is* not a man in the land, to come in unto us, after the way of all the earth. Come, let us make our father drink wine, and let us lie with him: and keep-alive seed of our father. And they made their father drink wine, in that night: and the firstborn went-in, and lay with her father; and he knew not when she lay-down, or when she arose. And it was, on the morrow, that the firstborn said unto the younger; Behold I lay yesternight with my father: let us make him drink wine *this* night also; and go thou in, lie thou with him; and let us keep-alive seed of our father. And they made their father drink wine, in that night also: and the younger arose, and lay with him; and he knew not when she lay down, or when she arose. And the two daughters of Lot, were with child, by their father. And the firstborn bare a son, and she called his name Moab: he *is* the father of Moab, unto *this* day. And the younger, she also bare a son, and called his name Ben-ammi: he *is* the father of the sons of Ammon, unto *this* day.

### **Annotations.**

*There came two]* or, *the two Angels came*, called before, *men*, Gen. 18. 22. and so they seemed unto Lot, who also entertained Angels unawares, Heb. 13. 2. Compare this action of Lot, with Abraham's, Gen. 18.

Vers. 2. *my Lord's]* so both Greek and Chaldee also translate it; the Hebrew, *Adonai*, being written otherwise, then when it signifieth the Lord God: see Gen. 18. 3. *Nay]* The Angels as men, humanely refused; being sent also to view the manners of the people, (Gen. 18. 21.) they would have abode in the streets indeed, had not Lots importunacy, made them do otherwise. So Christ made as if he would have gone further, but constrained by the disciples, he stayed with them: Luke 24. 28. 29.

Vers. 3. *pressed upon]* or, *was instant, constrained:* so Luke 24. 29. *a banquet]* or, *a drinking;* as both the Hebrew and Greek words signify, for large drinking is used in banquets; hereupon it is called *the banquet of wine*, Est. 5. 6. and 7. 7. and the King and Hamon came to *drink* with Queen Ester, that is, *to banquet*, Est. 7. 1. So Est. 3. 15. *unleavened-cakes]* for hast, because time suffered them not to be leavened. See Exod. 12. 39. where the word *cakes* is expressed, which here wanteth: as on the contrary, *cakes* were expressed in Gen. 18. 6. where *unleavened* is to be understood.

Vers. 4. *from the utmost]* meaning, *from every quarter:* for the Hebrew often omitteth the repeating of the same word at the end, for brevities sakes; as 1 Chron. 17. 5. *from tent to tent, and from tabernacle:* where is again to be understood, *unto tabernacle*. So here, *from utmost part (to utmost part:)* that is, *from all parts*. Sometime it is fully expressed, as in Matth. 24. 31. *from the end of heaven, to the end thereof*. The Greek here translateth, *all the people together*.

Vers. 5. *called unto Lot]* They were not ashamed to proclaim their own filthiness: so God reproveth the Jews, *they declare their sins as Sodom, they hide them not*, Isaiah 3. 9. *may know them]* that is, *may lie with them:* as Gen. 4. 2. which sense the Greek version also giveth here. Hereupon that horrible and unnatural sin, which the Scripture calleth *lying with the male*, Lev. 18. 22. and 20. 13. is called *Sodomy*, as being first practiced in Sodom, and the cities about it; which God would therefore severely plague in this world and forever, as the Apostle writeth of *Sodom and Gomorrah, and the cities about them in like manner giving themselves to fornication, and going after other flesh; they are set forth for an example, suffering the vengeance of eternal fire*, Jude verse. 7. The Canaanites having fallen from God, to idolatry, Deut. 11. 2. 3. 30. 31. God therefore gave them up to uncleanness, to dishonor their own bodies between themselves, and leaving the natural use of the womā, to burn in lust one toward another, men w<sup>t</sup> men doing that which is unseemly; as Paul observeth, in Rom. 1. 23. 24.—27. An example of like filthiness, fell out after this in Israel, Judge. 19. 22. &c.

Vers. 6. *the door]* two words are here used for *a door*, the first *Pethach*, which is the *open-place*, wherat he went out: this latter, *deleth*, which is the *door* that shutteth up the passage.

Vers. 7. *my brethren]* thus he lovingly entreateth those wicked men; respecting the common brotherhood of nature, Act. 17. 26. Isaiah 58. 7. so David called the evil and wicked, his *brethren*, 1 Sam. 30. 23.

Vers. 8. *not known]* to weet, *by lying with the male*; as the phrase is explained in Num. 31. 17. and so by the Yerushalmi Targum here. By this prostituting of his daughters, Lot thought to avoid a greater evil: but it is not lawful to *do evil that good may come*, Rom. 3. 8. *of my rafter]* or *beam*, that is, *of my roof*, or *house made with rafters*: a part being put for the whole: so the Greek hath, *under the roof of my rafters*: but the Chaldee saith, *of my habitation*.

Vers. 9. *stand further]* or, *get thee a side*: as if they would consult of the matter. But by a much like speech used in Isaiah 65. 5. it seemeth to be spoken in disdain. *and will he judging judge?]* or, *he will judging judge*: but the Greek resolveth it into a question, *came he also to judge judgment?* This phrase, doubling the word, (whereof see Gen. 2. 17.) may also imply Lots often rebuking of them at other times, for he was vexed with the lascivious conversation of those wicked men; and dwelling among them, in seeing and hearing, tormented his just soul, day after day, with their unlawful deeds, 2 Pet. 7. 8.

Vers. 11. *with blindnesses]* or, *dazzled-blindness*, both of body and mind; when the sight beams are confused, and nothing can be seen as it is. The word is not used but in this place, and at another like accident, in 2 King 6. 18. the plural number noteth the greatness of the plague; as *extreameblindnesse*.

Vers. 12. *or thy sons]* in the Hebrew, *and* is here for *or*; as the Greek also translateth it: see Gen. 13. 8.

Vers. 13. *will destroy]* or, *are destroying*: Hebr. *corrupting*: see Gen. 6. 13. that is, *we are about to destroy*: so v. 14.

Vers. 14. *were taking]* that is, being betrothed, were ready to take in marriage: or *had taken*, as the Greek explaineth it. If we thus understand it, then Lot had some daughters which perished with the Sodomites: for only two which were virgins, escaped with him, verse. 8. 30. This also seemeth closely to be implied in verse. 15. *go-out]* The Hebrew word hath in it a prick extraordinary, (noted also in the Hebrew margin) which increaseth the signification, as urging an hasty going-out. The like is in Exod. 12. 31.

Vers. 15. *are found]* that is, *present*. The Chaldee addeth, *which are found faithful with thee*: the Greek saith, *which thou havest*. But *found* is often used for *present*, 1 Chron 29. 17. 2 Chron. 5. 11. and 30. 21. and 31. 1. and 34. 32. *the iniquity]* that is, *the punishment for iniquity*. Hereupon is that usual phrase of *bearing iniquity*, for *suffering punishment*, Lev. 20. 17. 19. 20. Num. 14. 34. Even the righteous are in danger, to partake of the wicked's punishment; if (when God calleth) they depart not from among them. Compare Rev. 18. 4.

Vers. 16. *lingered]* or, *delayed*, *distracted himself*, with much trouble and business: the Greek translateth, *they were troubled*. David contrary wise *delayed not*, to keep God's commands, Psal. 119. 60. 〈◇〉 *in the gentle-mercy]* or, *for the merciful sparing*, that is, *the Lord being merciful and sparing him*; as the Greek translateth. The word importeth *gentleness*, and *loving affection*, or *commiseration*, as whereby men are *spared from punishment*. So in Esa. 63. 9. *in his love & in his gentle mercy* God redeemed his people.

Vers. 17. *that he]* or, *then he said*, meaning the Lord [unspec 17]I ⟨...⟩ h, as appeareth v. 18. 24. who (it seemeth) was new come from Abraham to Sodom, Genesis 18. 22. 33. *thy soul]* that is, *thy life*: for so the Scripture usually speaketh, as, *keep his soul*, Job 2. 6. that is, *spare his life*: to *seek the soul*, is to *seek ones life*, Exod. 4. 19. Mat. 2. 20. See also Gen. 2. 7. and 37. 21. *look not]* this commandment (as the like in Gen. 2. 17.) was given not to Lot alone, but to his wife and children, as the event showeth, verse. 26. and forbiddeth all affectation of worldly things, which draweth from ready obedience unto God: Compare Luke 9. 62. Phil. 3. 13. 14. Mat. 24. 16. 17. 18. *to the mount]* The *mountains* are sometime spoken of, as places of safety, Mat. 24. 16. figuring God's providence and protection, Psalm. 121. 1. and 125. 2. Isaiah 2. 2.

Vers. 18. *Lord]* or, *my Lord's*: for the Hebrew *Adonai* (by reason of the pause) is here doubtful, whether it be the title of God, or of men. For the Chaldee putteth for it *Lord's*; but the Greek *Lord*: and the words following are directed to one, though before he spake *to them*: See Gen. 15. 2. and 18. 3.

Vers. 19. *cleave unto me]* the Greek saith, *take hold on me*. Herein Lot shown his weak faith, not resting in God's word; wherefore the place which he chose for safety, secured him not; but for fear he left it, ver. 30.

Vers. 20. *to flee]* that is, *for me to flee*: as the Greek translateth. See Gen. 6. 19. and 23. 8.

Vers. 21. *accept thy face]* or, *lift up thy face*; that is, *do respect*, and so will gratify thee, and grant thy request in this thing. Thus the Lord doth *the desire of them that fear him*, Psal. 145. 19. This phrase of *accepting the face*, is usual for showing of favor to any; which sometime is spoken in the ill part, and commonly called *respect of persons*, and then it is denied of God, Deut. 10. 17. and forbidden to men, Deut. 16. 19. The Greek expresseth it by *ethaúmasa to prosopon*: which here, and in sundry other places meaneth, *an honorable regard and estimation of ones face, or suit*: in which sense the Apostle useth it, Jude v. 16. against such as would *respect the face*, or *gratify men for profits sake*. The contrary whereto is, *to turn away the face of any*; which is, *to say one nay, or deny their request*. 1 King. 2. 16. 20.

Vers. 22. *any-thing]* or, *the thing*, to weet, now in hand. Heb. *a word. he called]* that is, *everyone*, or, *it was called*. See the notes on Gen. 16. 14.

*Zoar]* or *Zogor*: in Greek *Sigor*, and else-where *Sogor*, in the Latin *Segor*, by interpretation *Little*: before it was called *Bela*, Gen. 14. 2.

Vers. 23. *came forth ever]* or, *arose upon the earth*. This time of the morning was fittest to show the light of grace arisen to Lot: and how in prosperity affliction shall come upon the wicked, and they *not know the morning thereof*, as Isaiah 47. 11. For the rising of the Sun, is a sign of favor from the Lord, Mat. 5. 45. but unto Sodom, it is the time of vengeance. Hence Christ saith, *as it was in the days of Lot, they did eat, they drank, they bought, they sold, they pl••ed, they built; but the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day, when the son of man is revealed*, Luke 17. 28. 29. 30.

Vers. 24. *and upon Gomorra]* with two other cities (not here expressed) *Admah and Seboim*, Deut. 29. 23. *brimstone]* this added to *fire*, increaseth it, Isaiah 30. 33. and so is used in Scripture to signify increase of torment for the wicked, and the second death, Rev. 14. 10. and 19. 20. and 20. 10. and 21. 8. And of these Cities it is said, besides their temporal judgment, that *they suffer the vengeance of eternal fire*, Jude ver. 7. and are made an ensample to those that after should live ungodly, 2 Pet. 2. 6. So the Hebrew Doctors say, *The men of Sodom, have no part, (or inheritance) in the world to come, as it is written, The men of Sodom were wicked, and sinners before the Lord exceedingly, (Gen. 13. 13) wicked in this world, and sinners in the world to come, Talmud. Bab. in Sanhedrin. chapt. Chelek.* This judgment of burning, was answerable to Sodom's sin, that burned in brutish lust, man towards man: so Nadab and Abihu, that transgressed with fire, are burned with fire, Lev. 10. 1. 2. Others sinning by shedding of blood, have blood to drink, Rev. 16. 6. Exod. 7. 20. 21.

Vers. 25. *overthrew]* this word noteth a sudden, *unevitable, and perpetual destruction*, whereupon the Prophet saith, *the Lord overthrew them and repented not*, Ier. 20. 16. and the Apostle saith, *he condemned them with an overthrow*, 2 Pet. 2. 6. and in Lam. 4. 6. *Sodom was overthrown even in a moment, and no hands stayed on her:* and to the perpetual desolation of these Cities, there is allusion in Isaiah 13. 19. 20. Ier. 50. 40. Zoph. 2. 9. yet the punishment of them that despise the Gospel, shall be greater then Sodom's, Mat. 11. 24. *that which grew]* or, *the bud of the ground:* so that in the plain where these cities stood, there grew no good thing after, to this day; but it became a dead and loathsome lake, called the dead sea, and *sea of salt*, see Gen. 14. 3. Zoph. 2. 9. Deut. 29. 23. So the Rabbin's say, *Of the wickedness (of the five Cities) even to this day, the wast land that smoaketh is a testimony, and plants bearing fruit, that never come to ripeness*, Wisd. 10. 7.

Vers. 26. *from behind him]* the Greek translateth it, *unto the things behind:* which phrase is used in Luke 9. 62. Phil. 3. 14. This being done contrary to the commandment, verse. 17. and with a corrupt affection in her, God did severely punish: and she is a warning to all; as Christ saith, *he that is in the field, let him not return to the things behind, remember Lots wife*, Luke 17. 31. 32. *was a pillar]* or, *became a pillar (or statue) of salt:* and so she had part of the plagues of Sodom, which was *brimstone and salt*, that it became a *sea of salt*, Deut. 29. 23. Gen. 14. 3. And this her *statue or pillar*, stood for a memorial to others, that they may be the better seasoned. This salt pillar continued long; *Josephus* a Jewish historian after Christ's life on earth, writeth that he did see it: *Antiqu. 1. book chapt. 12.* and so others since his time.

Vers. 27. *had stood]* the Chaldee addeth, *stood in prayer:* see Gen. 18. 22.

Vers. 28 *toward]* Hebr. *on the face of Sodom:* so after. *the smoke]* a visible sign of the fire and judgment consuming them: and a fearful change of this pleasant land which was before *like the garden of the Lord, like Eden*, Gen. 13. 10. So in the City of Antichrist, (spiritually called *Sodom*, Rev. 11. 8) where first the smoke of heresies had arisen like the smoke of a fornance, which darkened Sun and air, Rev. 9. 3. after there did arise *the smoke of her burning*, which went up *for evermore*, Rev. 18. 9. 18. and 19. 3. The Greek here translateth, *a flame went up out of the land, as the vapor of a furnace.*



Vers. 29. *destroyed]* Hebr. *corrupted*: see Gen. 6. 13. *Abraham]* for whose sake Lot his nephew fared the better, as before, Gen. 14. 14. 16. according to the promise, Gen. 12. 3. and the intercession of Abraham, Gen. 18. 23. &c. *in the which]* that is, *in one of the which*; in Sodom. Things spoken as of many, are often meant but of one: see Gen. 46. 23. in the notes.

Vers. 30. *in the mountain]* where God appointed him at first, verse. 17. but then he pretended danger, and prayed against it, verse. 19. now he feareth to dwell in Zoar, which he had chosen, and God had granted him, and of himself goeth to the mount; showing much weakness.

Vers. 31. *in the land]* of Canaan; or, *in the earth*. She seems to intend, no godly man, with whom they might marry: otherwise she might know there was people in Zoar, and other places. *to come in]* that is, *to company with us*: see Gen. 6. 4.

Vers. 32. *and keep-alive]* or, *that we may keep alive. seed]* that is, *children*, as the Chaldee paraphrast hath it.

Vers. 37. *Moab]* by interpretation, *Of the father*; so the Greek addeth, *Moab, saying, of my father. of Moab]* that is, *of the Moabites*, as the Greek and Chaldee do express. The Hebrew useth to call all posterity by the fathers name: as *Jacob* and *Israel*, for the *Iaakobites* and *Israelites*, Gen. 34. 7. and 49. 7. *Ishmael*, for the *Ishmaelites*, Gen. 28. 9. *Edom*, for the *Edomites*, Gen. 36. 9. *Aaron*, for the *Aaronites*, 1 Chron. 12. 27. and 27. 17. and many the like. The Hebrew text often explaineth this, by adding the word *sons*, or *house*, or the like: as, 1 King. 12. 18. *all Israel stoned him*: for which, in 2 Chron. 10. 18. is written, *the sons of Israel*. And 2 Chron. 11. 1. *to fight against Israel*: for which, in 1 King. 12. 21. is written, *against the house of Israel*. Again, *all Israel came*, 2 Chron. 10. 3. that is, *all the congregation of Israel*, 1 King. 12. 3. These *Moabites* soon fell from the faith of God, and became idolaters, *the people of Chomsh*, and *Baal peor*, Num. 21. 29. and 25. 1. 2. 3. and dwelling near the land of Canaan, were enemies to Abraham's children, as the Scriptures often mention, Num. 22. Judge. 3. 14. &c.

Vers. 38. *Ben ammi]* by interpretation, *Son of my people*; in Greek *Amman*; *son of my kindred*: in both names there was a memorial of their incestuous procreation, which the daughters it seemeth boasted of, as having children of their own godly kin, not of the faithless and cursed nations. *the sons of Ammon]* that is, according to the Greek, *the Ammonites*: as those whom the Prophets usually call *sons of Israel*, the Apostles sometime call *Israelites*, Rom. 9. 4. and 11. 1. These *Ammonites* dwelt also by Moab, near Canaan; and became partners with Moabs idolatry, and enemies to Israel, Judge. 11. 4. 24. Deut. 23. 3. 4. Of these two Nations, many things are spoken in the Scripture; whose original, Moses therefore describeth here.

## CHAP. XX.

1, Abraham sojourneth in Gerar, 2, saith again, that his wife is his sister. 3, Abimelech (for taking her) is in a dream threatened of God. 4, Abimelech excuseth himself unto the Lord; 9, rebuketh Abraham, 14, restoreth Sarah, 16, and reproveth her 17, He and his are healed by Abraham's prayer.

AND Abraham journeyed from thence to the South country; and dwelled between Kadesh and Shur: and sojourned in Gerar. And Abraham said, of Sarah his wife, she *is* my sister: and Abimelech, King of Gerar, sent; and took Sarah. And God came unto Abimelech, in a dream by night: and he said to him; Behold thou *art* a dead *man*, for the woman which thou hast taken; for she is married to an husband. And Abimelech had not come-near unto her: and he said, Lord, wilt thou slay also a just nation? Said not he unto me, she *is* my sister? and she *even* she also said, he *is* my brother: in the perfection of my heart, and in innocence of my hands, have I done this. And God said unto him, in a dream; I also do know, that in the perfection of thy heart, thou hast done this: and I also withheld thee from sinning against me: therefore I gave thee not, to touch her. And now, restore thou the wife of the man, for he *is* a Prophet; and he shall pray for thee, and live thou: and if thou restore *her* not; know thou, that dying thou shalt die, thou, and all that *are* thine. And Abimelech rose-early in the morning, and called all his servants, & spake all these words in their ears: and the men were sore afraid. And Abimelech called Abraham, & said to him, what hast thou done unto us, and what have I sinned against thee, that thou hast brought on me, and on my kingdom a great sin? Thou hast done unto me, deeds that should not be done. And Abimelech said unto Abraham: what sawest thou, that thou hast done this thing? And Abraham said; because I said, Surely *there is* no foare of God in this place: and they will kill me for my wives sake. And yet truly, she *is* my sister, the daughter of my father, but not the daughter of my mother: and she became my wife. And it was when they, *even* God, caused me to wander from my fathers house; then I said unto her, this *is* thy kindness which thou shalt do unto me: at every place whither we shall come, say thou of me, he *is* my brother. And Abimelech took sheep and oxen, and men servants, and women servants; and gave unto Abraham: and restored to him Sarah his wife. And Abimelech said, Behold my land is before thee: dwell thou in *that which is* good in thine eyes. And unto Sarah he said, Behold I have given a thousand *shekels* of silver to thy brother; behold he *is* to thee a covering of the eyes; unto all which *are* with thee: and all that (*thou mayest be*) rebuked. And Abraham prayed unto God: and God healed Abimelech, and his wife, and his women-servants, and they bare-*children*. For Jehovah had closing closed-up, every wombs, in the house of Abimelech: because of Sarah, Abraham's wife.

### Annotations.

I *Ourneyed*] or *removed*, to weat, from the okes of Mamre, Gen. 18. 1. *country*] or, *land of the south*; that is, the south part of the land of Canaan: see Gen. 12. 9. *Kadesh*] see Gen. 16. 14. 7. *Gerar*] a country of the Philistines, in the southern parts of the Land of Canaan, Gen. 10. 19. Hither Isaac came afterward to so journe, for famine, Gen. 26. 1.

Vers. 2. *of Sarah*] the Hebrew *el* which properly signifieth *unto*, is used for *of*, or *concerning* and is so translated by the Greek, here and Ier. 27. 19. and so the Greek *pros*, in like manner, Heb. 1. 7. and 4. 13. Or if we read it, *unto Sarah*, the meaning is, that together with her, both he and she said it: as after in verse. 5. is manifested. See the like done before, in Gen. 12. 11. 12. 13.

Vers. 2. *Abimelech*] by interpretation, *Father-King*: a common title of the Kings of Palestine, as *Phar* ⟨...⟩ was of the Kings of Egypt: see Gen. 26. 1. Psal 34. 1. For *Kings* should beo *Fathers* to their countries: so rulers are casled *fathers*, 2 King. 5. 13. Job ⟨◇⟩ . 16. and 1 Sam. 1•. 15. where your *fathers*, is translated in Greek, *your King*: see Gen. 4. 20.

Vers. 3, *God came*] the Chaldee saith, *word came from the face of God*. This serteth forth God's care for his. *he suffered •o man to do them wrong, but reprovod Kings for then sakes*, Psal. 165. 14. *a dream*] which is ⟨◇◇⟩ •on that the mind of man conce ⟨...⟩ ⟨◇⟩ isle ⟨◇◇⟩ natural arising from the ⟨∞⟩ of the body; or affections of the mind, are many, and have their *vanities* and deceits, Eccles. 5. 7. Isaiah 29. 7. 8. But dreams supernatural sent of God, as here, or by his Angels, as Mat. 2. 13. are to be regarded: for God by them signifieth what he would, or what men should do, Gen. 41. 25. Job 33. 14. 15. 16. &c. Dreams also are sometimes by the lying spirit of Satan: which are not to be believed or regarded, Zach. 10. 2. Deut. 13. 1. 2. 3. See also Gen. 37. 5. *a dead man*] that is, *shalt surely die*. But under such threats, conditions often are implied: as here, if thou deliver not the woman. See Ezek. 33. 14. 15.

Vers. 4. *come-near*] that is *lain with her*: being stayed by sickness, as it seemeth by verse 17. the Greek saith, *touched her not*, the Hebrew also, in verse 6. So Paul useth the phrase of *touching a woman*, 1 Cor. 7. 1. and Solomon, Prov. 6. 29. *just nation*] fearing, as it seemeth, wrath upon his people also, verse. 9. as often cometh to pass for the Princes sins. So for David's sin, a plague came on his people, 1 Chron. 21. 14. 17. Or he calleth his *family* a *nation*: which was now visited of God, verse. 17. 18.

Vers. 5. *perfection*] or, *integrity, simplicity, sincerity*. The Chaldee interprets it *truth*; the Greek, *a pure heart*. It is opposed to hypocrisy. *innocence of my hands*] or, *cleanness of my palms*: the *palms of the hands* are named, as wherein filthiness might be hidden: so purging himself even from secret crime.

Vers. 6. *withheld*] the Greek translatheth, *spared thee* It seemeth God's chastisement restiained him, verse. 17. and so he was not able to do the evil, which otherwise naturally he could, and was proneunto. *from sinning*] the Greek saith, *that thou shouldst not sin*. As God, for Abraham's sake, with held Abimelech from the fact; so respecting the integrity of the Kings hearr, he kept him also from the sin. *gave thee not*] that is, *let or suffered thee not*; as the Greek translatheth. *Giving* is often used for *suffering*, as Gen. 31. 7. Exod. 3. 19. Psal. 16. 10. but it is more then bare sufferance, as implying an action also on God's part, who giveth means to stay from evil, or *sendeth delusions*, when so it pleaseth him, as 2 Thess. 2. 7.

Vers. 7. *a Prophet*] therefore do him no harm, Psal. 105. 15. A Prophet in Hebrew *Nabi*, in Greek *Prophets*, from which we have the word *Prophet*, so named of *speaking, interpreting* or *uttering* words and oracles that come from God, Deut. 18. 15. 16. 18. as of seeing or receiving them by visions, such were named *Seers*, 1 Sam. 9. 9. So Moses interpreter is called his *Prophet*, Exod. 7. 1. and all interpreters of the Scriptures, 1 Cor. 14. 29. In special, *a Prophet* was one endued with the Spirit of God, and could foretell things to come, Deut. 18. 22. Psalm. 74. 9. Ier. 29. 15. Such are called *holy men of God*, which *spake as they were moved by the holy Ghost*, 2 Pet. 1. 20. The Hebrew Doctors say; *It is one of the foundations of the Law, to know that*

God maketh the sons of men to prophesy: and prophesy resideth not, but in a man that is great in wisdom, mighty in his virtuous qualities, so that his affections overcome him not, in any worldly thing; but by his knowledge he overcometh his affections continually; and he is a man expert in knowledge, and of a very large understanding: &c. On such a man, the holy spirit cometh down; and when the spirit resteth upon him, his soul is associated unto the Angels, and he is changed to another man; and perceiveth in his own knowledge, that he is not so as he was, but that he is advanced above the degrees of other wise men: even as it is said of Saul (in 1 Sam. 10. 6.) and thou shalt prophesy with them, and shalt be turned into another man. Maimonides in *Iesudei hatorah*, ch. 7. S. 1. shall pray] This was a special work of the Prophets, to pray for the people, Ier. 14. 11. and 15. 1. whereupon it is said; *If they be Prophets, and if the word of the Lord be with them, let them entreat the Lord, &c.* Ier. 27. 18. Praying or interpellation, hath the first signification of judging, and so meaneth the presenting of the person and cause of any unto God as the judge; and the judging of ones self. *live thou*] that is, *thou shalt live*: but it is a powerful manner of speech: (whereupon God is said to *command* his mercy, and the salvation and blessing of his people, Psal. 42. 9. and 44. 5. and 133. 3.) The like is often used, as Amos 5. 4. *seek me and live*: that is, *ye shall live, and dwell forever*, Psal. 37. 27. *dying*] that is, *shalt surely die*: see Gen. 2. 17.

Vers. 9. *that should not*] the Chaldee translatheth, *that are not meet to be done*; the Greek saith, *which none should do*.

Vers. 11. *Surely or, Only*. The Greek translatheth, *Lest there be not the fear of God*: so making it an imperfect speech, implying doubt, as in Mat. 25. 9. *By the fear of the Lord men depart from evil*: Prov. 16. 6.

Vers. 12. *of my father*] The Jews opinion from hence is, that Sarah was the same that Iseah, mentioned in Gen. 11. 29. and had two names: and that she being the grandchild of Thara, by another woman then Abraham's mother, is so spoken of here. *became*] Hebr. *was to me, for a wife*.

Vers. 13. *they even God*] *Elohim* the name of God, in form plural, is usually joined with a word singular, as *he created*, Gen. 1. 1. here and in some few other places, it is coupled with a word plural •no without mystery of the Trinity: which the Gentiles not understanding, they fell to hold many gods, contrary to the truth, Deut. 6. 4. A like speech of God is after used, in Gen. 35. 7. and in 2 Sam 7. 23. *they even God went*: which another Prophet relating saith singularly, *God he went*, I Chron. 17. 21. so that though words of the plural number be joined, yet the plurality of gods is no way intended; one Scripture clearing another: yea sometime the very same text, explaining it self, as Ios. 24. 19. *Elohim holies* (or *holy ones*) *he*. The Greek translatheth here singularly, *when God brought me out from my father house*: the Chaldee otherwise thus, *And it was when the people's wandered, (that is, committed idolarry,) after the works of their hands, the Lord applied me unto his fear, out of my fathers house. is thy kindness*] or shall be *thy mercy*, that is, *thy work of mercy*: so *love*, (1 John 3. 1.) is put for the benefits proceeding from love; and *wrath*, (Mic. 7. 9. Rom. 13.) is for punishment proceeding from wrath.

Vers. 15. *before thee*] exposed to thy choice: See Gen. 13. 9. *good in thine eyes*] that is, as the Greek translatheth, *where it pleaseth thee*.

Vers. 16. a 1000 shekels] or *shistings*. The word *shekels* understood in the Hebrew, is expressed by the Chaldee interpreter: so in 2 Sam. 18. 12. and 2 King. 6. 25. and the Greek also hath a 1000 *didrachmes*, meaning *shekels*, for so in Gen. 23. 15, 16. and in many other places, the Hebrew *shekels* are turned in Greek *didrachmes*, (or *double drams*;) and usually where *silver* is set down, and not the sum, *shekels* are understood, as appeareth by Num. 7. 13. 85. where *the shekel of the sanctuary* named after, showeth the same to be meant before. Also where *shekels* are set down, and the metal not expressed, *silver* is understood, not gold or any other: as is manifest by Exod. 30. 13, 15. compared with Exod. 38. 25, 26. A *shekel* (coming of *Shakal, he weighed*, from whence our English *skole* and *skale* to weigh with, is derived,) is by interpretation *a weight*, as being the most common in payments, in which they used to weigh their money, Gen. 23. 16. Ier. 32. 9. And the *shekel of the sanctuary*, weighed *twenty gerahs*, Exod. 30. 13. and a *Gerah* by the Jews records, weighed *sixteen grains of barley*: so the *holy shekel weighed 320 grains*: as *Maimonides* showeth in *treat. of Valuations, &c. ch. 1. S. 4.* But the common shekel weighed they say, half so much, viz. 160. grains; which make two drammes and 16. grains. The Chaldee calleth a *shekel Silghna*, and *Selang*, (from whence our English *shilling*, seemeth to be borrowed:) and the quantity of the common *shekel* differed not much from our *shilling*, as the shekel of the sanctuary was about *two shillings*. This Chaldee name came in use among the Jews after their captivity in Babylon, and was somewhat more in weight, then the shekel of Moses, which weighed *320 grains of barley*: but now our wise men have added thereto, (saith *Maimonides* in *treat. of shekels, ch. 1. S. 2.*) and made the weight of it equal to the coin called *Selangh*, in the time of the second Temple: and that *Selangh* weighted 384. common grains of barley. to thy brother] that is, to Abraham, thy husband, whom thou calledst thy brother: to him rather than to her, was it given, lest suspicion should arise that she was defiled. *he is to thee, &c.*] that is, *he is*, (and shall be) *thy husband to defend thee from injury, and to whom thou must profess subjection*. For the covering of the eyes and face with a veil, was a sign of the woman's subjection to the man, and of his power over her. Gen. 24. 65. 1 Cor. 113, 6, 7, 10. Or thus, it shall be to thee: that is, *this gift of mine to thy brother, shall be a recompense of the injury done in taking thee from thy husband*. The Hebrew is ambiguous, and may indifferently be read, *he* or *it*; and so the Chaldee; though it favoereth most this latter, saying, *behold it is to thee a covering of honor, for that I did send to take thee, and have seen thee and all that are with thee*. The Greek more plainly thus, *these* (1000 *didrachmes*) *shall be to thee, for an honor of thy face, and to all the* (women) *that are with thee. and all that, &c.*] that is, *and all* (this is) *that* (thou mayest be) *rebuked*, and warned to carry thyself otherwise: and so they are the words of Abimelech. Or, if they be the words of Moses, we may read, *and all* (this was) *that* (she might be) *rebuked*. The Chaldee translatheth, *and for all that thou hast said, and be thou rebuked*: the Greek thus, *and all things speak thou truly*.

Vers. 18. *closing closed*] that is, *fast closed*. See the like phrase, in Gen. 2. 17.

## CHAP. XXI.

1 Isaac is borne; 4 he is circumcised. 6 Sarah's joy. 9 Hagar and Ishmael are cast forth, 15 and fall into distress. 17 The Angel comforteth her. 22 Abimelech's covenant with Abraham at Beer-sheba.

ANd Jehovah, visited Sarah, as he had said: and Jehovah did unto Sarah, as he had spoken. And Sarah conceived, and bare to Abraham a son, in his old-age: at the set-time, which God had spoken to him. And Abraham called the name of his son, that was borne unto him, whom Sarah bare unto him, Isaac. And Abraham circumcised Isaac his son, *being* a son of eight days: as, God had commanded him. And Abraham was, a hundred years old: when Isaac his son, was borne unto him. And Sarah said, God hath maid me a laughter: everyone that heareth, will laugh with me. And she said; who would have said unto Abraham, *that* Sarah should have given sons suck? for I have borne a son, in his old age. And the child grew, and was weaned: and Abraham made a great banquet, in the day that Isaac was weaned. And Sarah saw, the son of Hagar the Egyptian, which she had borne unto Abraham, laughing. And she said to Abraham; Cast out this bond woman, and her son: for the son of this bond woman, shall not be heir, with my son, with Isaac. And the word was very evil, in the eyes of Abraham: because of his son. And God said, unto Abraham; Let it not be evil in thine eyes, because of the lad, and because of thy bondwoman; in all that Sarah shall say unto thee, hear her voice: for in Isaac, shall seed be called to thee. And also the son of the bond woman, I will make of him a nation: because he, is thy seed. And Abraham rose-early in the morning, and took bread, and a bottle of water, and gave unto Hagar, putting *it* on her shoulder; and the child, and sent her away: and she went and wandered, in the wilderness of Beer-sheba. And the water of the bottle, was spent: and she cast the child, under one of the shrubs. And she went, and sate herself over-against *him*, going-far-off about a bow shoot; for she said, let me not see the death of the child: and she sate over-against *him*, and lifted up her voice and wept. And God heard, the voice of the lad; and an Angel of God, called to Hagar, out of heaven; and said unto her, what *aieth* thee Agar? fear not, for God hath heard the voice of the lad, there where he is. Arise, lift up the lad, and hold him in thy hand: for I will make of him, a great nation. And God opened her eyes, and she saw a well of water: and she went and filled the bottle with water, and gave the lad drink. And God was with the lad, and he grew: and dwelt in the wilderness, and was a shooter with bow. And he dwelt in the wilderness of Pharan: and his mother took him a wife, out of the land of Egypt.

And it was, in that time; that Abimelech, and Phicol prince of his host, said unto Abraham, saying: God *is* with thee, in all that thou dost. And now, swear unto me here by God; If thou shalt lie unto me, or to my son, or to my newphew: according to the kindness that I have done unto thee, thou shalt do unto me; and unto the land, in the which thou hast sojourned. And Abraham said; I, will swear. And Abraham reprov'd Abimelech, because of a well of water, which Abimelech's servants had violently-taken away. And Abimelech said, I know not, who hath done this thing: and also thou, didst not tell me; and I also, did not hear *it*, but today. And Abraham took sheep and oxen, and gave to Abimelech: and both of them stroke a covenant. And Abraham set, seven ewe-lambes of the flock, by themselves. And Abimelech said, unto Abraham: what *mean* here, these seven ewe-lambes; which thou hast set by themselves? And he said; for, the seven ewe-lambes, thou shalt take of my hand: that they

may be to me for a Testimony; that I have digged, this Well. Therefore, he called that place, Beer-sheba: because there they sware, both of them. And they stroke a covenant, in Beer-sheba: and Abimelech rose-up, and Phicol the Prince of his host, and they returned, into the land of the Philistines. And he planted a tree in Beer-sheba: and he called there, on the name of Jehovah, the eternal God. And Abraham sojourned, in the land of the Philistines many days.

**Annotations.**

*Visited]* This word signifieth a remembrance, providence, care and performance of that which was spoken, be it good or evil. For good, as here, and Gen. 50. 24. Exod. 4. 31. Luk. 1. 68. and often. For evil, and so it meaneth punishment, Exod. 20. 5. Psal. 89. 33. Num. 16. 29. The Chaldee here translateth *remembered*: and the Hebrew implieth that, as 1. Sam. 15. 2.

Vers. 2. *conceived,]* hereupon her faith is commended, Heb. 11. 11. *By saith Sarah her self received strength to conceive seed, and was delivered of a child when when she was past age, because she judged him faithful who had promised, in his]* or, *to his oldage*: so verse. 7. *the set time]* promised the year before, Gen. 18. 10. Hereupon Isaac is said to be borne of *a freewoman, by promise, and after the spirit*, Gal. 4. 22, 23, 29. and this birth is set forth as an example of God's mercy to, and increase of his Church, by the covenant of grace in Christ under the New Testament, whereof Sarah was a figure; Isaiah 51. 2, 3. Gal. 4. 24. 28.

Vers. 3. *Isaac]* which signifieth *Laughter*, or *Joy*: this name was foreappointed him of God, Gen. 17. 19.

Vers. 4. *son of 8 days]* or, *8 days old*: but understanding, *in the 8 day*, as the Greek translateth it: see the Law, Gen. 17. 12. Isaac is the first that we read of, circumcised at this age.

Vers. 6. *made me]* or, *made laughter to me*, that is, *joy*, as the Chaldee translateth it: as if she had said, *hath made me to laugh*, or, *rejoice*. The word is sometime used for *laughing to scorn*, or *mocking*, as v. 9. & Ezek. 23. 32. and so some understand it here, *laughter at me*, that is, *hath made me to be laughed at*; meaning of the profane, which would laugh & mock, as did Ishmael, verse 9. Though both may be implied in the word, yet the first seemeth most proper: and according to the propheties, *Rejoice thou barren which didst not bear*, Isaiah. 54. 1. which hath reference to this birth. Gal. 4. 22.—27. 28. & Isaiah 51. 2. 3. *with me]* or *at me*: but the Greek translateth it, *rejoice with me*: the Chaldee also turneth it into *joy*. And so the Prophet, *Rejoice ye with Jerusalem, and be glad with her, all ye that love her*, Isaiah 66. 10. which *Jerusalem*, was figured out by this *Sarah*, Gal. 4. 22, 26.

Vers. 7. *should have given sons]* Hebrew *hath given sons*: so noting the certainty: speaking as of a thing done. By *sons*, is meant *any son*, or *child*: as the Greek explaineth it: see Gen. 46. 23. The like admiration is spoken by the Church, Isaiah 49. 21. *who hath begotten me these?* The Chaldee paraphrast referreth this to God, saying, *faithful is he that said to Abraham, and hath fulfilled it, that Sarah should give suck*,

Vers. 8. *weaned]* The Hebrew word signifieth an exchange of one thing for another; and so in weaning, from milk to stronger meat: which as it signified in Isaac a growth in strength of

nature, so is it in the faithful, a sign of growth in grace and understanding, 1 Cor. 3. 1, 2. Heb. 5. 12, 13, 14. and of abstaining from worldly childish pleasures. Psal. 131. 2. and Isaac being a figure of all the children of promise (Gal. 4. 28.) we may hereupon gather the reason why Abraham made so great a banquet at Isaac's weaning. So at Samuel's weaning he was presented to the Lord, with a spiritual feast, or sacrifice 1 Sam. 1. 22, 24.

Vers. 9. *laughing*] that is, *deriding* or *mocking*: for so *laughing* often signifieth, as Gen. 19. 14. Ezek. 23. 32. Lam. 1. 7. it meaneth also abusing otherwise, whereupon laughter and scorn followeth, as Gen. 39. 14. 17. also idolatrous laughing or play, as Exod. 32. 6. Hereupon the Yerushalmi paraphrast referreth it to this latter, of laughing in God's worship: the Greek translatheth it, *playing with Isaac her son*: (which word *playing* is sometime used for *fighting*, 2 Sam. 2. 14, 16.) and by *laughing* or *mocking*, the Scripture often noteth a contemptuous and malignant carriage, Job 30. 1. and 12. 4. Lam. 3. 14. Mat. 27. 29. But the Apostle plainly calleth it *persecuting*, and saith, *as then he that was born after the flesh, persecuted him that was borne after the spirit, even so it is now*, Gal. 4. 29. And here beginneth by an Egyptians son, that 400 years affliction, spoken of in Gen. 15. 13.

Vers. 10. *this bondwoman,*] she figured the old Testament: and her son, such as are under the works of the law, Gal. 4. 24. and the mother being to be cast out, it is likely she was the cause, or an abettor of her sons evil. *not be heir,*] or, *not inherit*: under which inheritance is figured heavenly blessings in Christ, and life everlasting. Gal. 3. 18, 29. and 4. 7. 1 Pet. 1. 4. So Ishmael cast out from being heir, is a type of servants that abide not in the house forever, that is, of reprobates, John 8. 35. Galat. 4. 30. And though Ishmael were now but a youth, yet even *a child is known by his doings, whether his work be pure and right*. Prov. 20. 11. therefore Sarah by the spirit of God uttered this speech, and God confirmeth it, ver. 12. and Paul saith not that Sarah, but the Scripture speaketh this, Galat. 4. 30. and by this it is probable, that Ismaels mocking, was about the inheritance; as some of the Hebrew Doctors also have observed: *R. Moses Gerundens. my son,*] who am a free-woman, *with Isaac*, who is freeborne: see Gal. 4. 30. 31. 28.

Vers. 11. *very evil,*] or *vehemently evil*, that is, *very much displeasing*, as on the contrary, to be *good in the eyes* of any, is to *please* or *content*, Gen. 20. 15. *because,*] or, *for the causes*: so v. 25. The love to his son, caused this grief: howbeit when God bad him kill his beloved son Isaac, he shown no such discontentment, Gen. 22. 2, 3. it seemeth he thought this to proceed but from Sarah's own passion of mind, till he was further informed of God, verse. 12. 14.

Vers. 12. *shall seed be called to thee*] or, *shall thy* [unspec 12]*seed be called*: they shall be named of Isaac, not of Ishmael: that is, (as Paul inferteth) *they which are the children of the flesh, these are not the children of God; but the children of the promise, are counted for the seed*: Rom. 9. 7. 8. *Seed to thee*, may also be read *seed of thee*, that is, *thy seed*: for the Scripture sometime putteth one for another, as *disciples to thee*, Mar. 2. 18. is the same that *disciples of thee*, or *thy disciples*, Mat. 9. 14. From this limitation of Abraham's seed to Isaac, the Jews do reckon none for Abraham's, but the Israelites: as in their Canons they say: *who so voweth concerning Abraham's seed, is free from Ismaels and Esau's sons, and is not bound but touching Israelites: as it is said, for in*



*Isaac shall seed be called to thee: and loe Isaac said to Jacob, And God give thee the blessing of Abraham, Gen. 28. 4. Maimonides, treat. of Vowes, chap. 9. S. 21.*

Vers. 13. *make of him]* Heb. *put him unto a nation*, so verse 28. Compare Gen. 17. 20. *thy seed]* thy son, according to the flesh: though not after the promise as Isaac was.

Vers. 14. *bread]* Sometime *bread* is used for all food, as in Mark. 6. 36. compared with Mat. 14. 15. Psal. 78. 20. if it be not so here, the Scripture would note the great hardness and misery which they must endure that are cast out of the Lord's inheritance. *and the child]* to weet, *he gave unto her*, he being now about 18. years of age: so casting him his first borne son, with her, out of his house. *the wilderness,]* the way towards Egypt, where there was no way, no food, no waters, no inhabitants: thus were they exposed to many miseries: see Deut. 8. 15. Ier. 2. 6. Contrariwise, Isaac's children were led and guided of God, through that great & fearful wilderness, wherein Ishmael and his mother wandered: Deu. 32. 10. 11. 12. Ex. 13. 21. 22. Our English word *wilderness*, signifieth a place where *men go wild*, that is, *go astray*, or wander, as Agar here did; and so in Job 12. 24. Psal. 107. 40. the like is spoken. In Hebrew it is called *Midbar*, as being *without order*, a place not for men to dwell in; but only for beasts, who there must also be led and governed. See Exod. 3. 1. 18.

Vers. 15. *she cast the child]* that is, she left him being sick, and fainting for thirst. The state of such as are without Christ is hereby resembled: Isaiah 65 13, but they that drink of his waters, shall never thirst, for it shall be in them *a well of water, springing up unto everlasting life*, John. 4. 14. *shrubs,]* or, *trees*, as the Chaldee expounds it. The Greek saith, *under a firre-tree*.

Vers. 16. *the death,]* This showeth the extremity that they were come into in the desert, who erewhile had meat and drink enough in Abraham's house, now ready to perish for thirst: God so chastening their former insolency. A like example is of the prodigal son, who almost died for hunger, when the servants in his fathers house had bread enough, Luk. 15. 14. 17. for the man *that wandreth out of the way of understanding, shall remain in the congregation of the dead*, Prov. 21. 16.

Vers. 17. *there where]* in Greek, *from the place where he is*: that is, in this desolate wilderness, where he lieth, perishing, forsaken of all Compare herewith God's promises to his people in misery, Deut. 4. 27.—30. and Psal 107. 4. 5, 6. And thus God remembereth his former promises, Gen. 17. 20. and 16. 10. &c.

Vers. 19. *she saw a well,]* which though it were there before, yet she saw not, her eyes being holden, till they were opened of God, (as in Luke 24. 16. 31.) By similitude of *waters breaking out in the wilderness*, and *drawing waters out of the wells of salvation*, the Scripture denoteth the spiritual graces of the gospel, communicated with the poor afflicted, Isaiah 35. 6. and 12. 3.

Ver. 20. *God was]* The Chaldee paraphraseth, *the word of the Lord was a help to the lad. shooter with bow]* or, *an archer*: and so consequently, a wariour: for shooting with bow, was used in battles with men, Gen. 49. 23. 24. and 48. 22. and thus the oracle was fulfilled, that he should be *a wild man*, and have *his hand against every man*, Gen. 16. 12.

Vers. 21. *of Pharan]* or *Paran*: a wilderness next adjoining to the desert of Sinai, through which the Israelites journeyed as they went from Egypt to Canaan, *Num.* 10. 12. and 13. 1. 4. *Deut.* 33. 2. *Hab.* 3. 3.

Vers. 22. *Abimelech,]* King of Gerar in Palestine: see *Gen.* 20. 2. *Prince]* that is, *chief Captain*: as the Greek calleth him *Archistrategos, Chief-leader of the Army.* *God is]* the word of the Lord is for an *help to thee*, saith the Chaldee paraphrast: so in the verse following, for *God*, he useth the word of the Lord.

Vers. 23. *if thou shalt lie,]* that is, *that thou wilt not lie*: as *Psal.* 89. 36. an imperfect speech, where an imprecation is understood, which sometimes is expressed in part, as in *Ruth* 1. 17. *the Lord do so to me and more also, if. &c.* For an oath, is both a taking of the Lord to witness that which one sweareth, and to punish if any violate his faith: both which Paul expressed when he sware, *I call God for a witness upon (or against) my soul*, *2 Cor.* 1. 23. See before *Gen.* 14. 23. and 26. 29. The Greek for *lying* translatheth *hurting*, or *wronging*. It meaneth false and deceitful dealing contrary to the covenant now to be made between them, see *Ps.* 44. 18

V. 25. *a well]* which was of great use and worth in that dry country, as the south parts of Canaan are noted to be, in *Judge.* 1. 15. Hereupon grew that between Isaac and the Philistines, for wells of water, *Gen.* 26. 18. 20. 21. The Greek for *well*, translatheth *wells*, as being many: and indeed Abraham had there moe wells then one, as appeareth by *Gen.* 26 15. 18. and it is usual in scripture, to put one for many, as is observed, on *Gen.* 3. 2. and 4. 20. Albeit the 30. verse. showeth rather one special to be here meant; where also the Greek speaketh of one.

Vers. 31. *Beer sheba]* by interpretation, *the well of the oath*, as the Greek translatheth it, and the words following do confirm: or, *the well of seven*; because of the 7 *lambes* forementioned, for *Sheba* usually signifieth *seven*, and *Shebuah*, an oath. See also *Gen.* 26. 33. *they sware,]* or, *were sworn*: for swearing is always expressed in Hebrew, in the form passive, to *be sworn*; because it is with a passion of the mind, and offered or occasioned by another. It hath also the signification of *seven*, which is a mystical number, *Gen.* 2. 2. The reason hereof some think to be, because it is confirmed as by seven, that is, by many witnesses: or, as having reference to the *seven spirits that are before the throne of God*, *Rev.* 1. 4. *the seven horns, and seven eyes of the Lamb (Christ,) which are the seven spirits of God sent into all the world*, *Rev.* 5. 6. Wherefore Abraham's seven lambes, seem to be not without mystery.

Vers. 33. *he planted]* that is, *Abraham planted*: as the Greek expresseth: which showeth his purpose and hope here long to continue. *a tree]* or, *a grove*: that is, *a plot of trees*: the Greek saith, *he planted a field*: the Yerushalmi Targum translatheth it, *a paradise*, or *orchard*: and it is usual to put one for many, see *Gen.* 3. 2. The Hebrew *Aeshel* is used also for *a tree*, in *1 Sam.* 22. 6. and 31. 13. which another Prophet rehearsing, calleth *Aelah*, that is, *an Oak*, *1 Chron.* 10. 12. It is before recorded, that Abram had such trees by his tent, under whose cool shadow men sate and were refreshed, in that hot Country, *Gen.* 18. 1, 4, 8. but by that which here followeth, that *he called there on the name of the Lord*, it is also probable, that this plantation was for religious use, which before the Law given by Moses, might be lawful; and was used

generally of the nations, Deut. 12. 2. but after was forbidden, when God had chosen a place of worship. Yet as from Abraham's example, offering his son Isaac, Gen. 22. the Jews would superstitiously sacrifice their children, Ier. 7. 31. and 19. 5. so from Abraham's grove, they used *groves* for religious use, and sacrificed under *green trees*: 2 King. 17. 10. Ier. 17. 2. Isaiah 57. 5. But God forbad such things, Deut. 16. 21. yet the heathen Romans commanded them, saying, *Lucos in agris habento: Leg. 12. tab. de relig. lex. 2. eternal God]* or, *God of eternity*, or, *of the World*. But the Greek translatheth *eternal*; and so God is called in Rom. 16. 26. Here is the first place, where this title was given him.

Ver. 34 *many days]* or, *years*, (as Gen. 4. 3.) Thus God gave some rest to this weary pilgrim: he dwelled here still when Isaac was offered, (which was in the 33. year of his life,) Gen. 22. 19. and how long after is uncertain.

## CHAP. XXII.

1 Abraham is tempted to offer-up Isaac. 3 He giveth proof of his faith and obedience. 11 The Angel stayeth him. 13 Isaac is exchanged with a ram. 14 The place is called Jehovah jireh. 15 Abraham is blessed again. 20 The generations of Nahor, unto Rebekah.

AND it was, after these things; that God, did tempt Abraham: and said unto him, Abraham, and he said, Behold *here I am*. And he said, Take now thy son, thy only (*son*,) whom thou lovest, *even* Isaac; and go thou, into the land of Morijah: and offer him there for a burnt-offering, upon one of the mountains, which I shall say unto thee. And Abraham rose-early in the morning, and saddled his asse; and took two of his yongmen with him, and Isaac his son: and clave the wood of the burnt-offering, and rose-up and went, unto the place which God had said unto him. In the third day, then Abraham lifted up his eyes; and saw the place, afar-off. And Abraham said unto his yongmen; abide you here with the asse, and I and the young-man will go yonder: and we will bow-down our-selves, and we will return unto you. And Abraham took the wood of the burnt-offering, and put *it* upon Isaac his son; and he took in his hand, the fire, and the knife: and they went both of them together. And Isaac said unto Abraham his father, & said my father; and he said, Behold *I am here* my son: and he said, Behold (*here is*) the fire, and the wood; but where *is* the lamb, for a burnt-offering? And Abraham said, God will provide himself a lamb, for a burnt-offering, my son: and they went both of them, together. And they came, to the place which God had said unto him; and Abraham built there an altar, and laid the wood in order: and bound Isaac his son, and put him on the altar, upon the wood. And Abraham thrust forth his hand, and took the knife, to kill his son. And the Angel of Jehovah called unto him, out of the heavens; and said, Abraham, Abraham: and he said, loe *here I am*. And he said, Put not forth thy hand, unto the young-man; neither do thou any-thing to him: for now I know, that thou fearest God; and thou hast not withheld, thy son thy only *son*, from me. And Abraham lifted-up his eyes, and saw and behold a ram; behind, holden in a thicket by his horns: and Abraham went, and took the ram, and offered him for a burnt-offering, instead of his son. And Abraham called, the name of that place, Jehovah Ireh: *of* which it is said to *this* day, in the mountain of Jehovah, it shall be seen. And the Angel of Jehovah, called unto Abraham; the second *time*, out of the heavens. And he said; By my *self* have I sworn, assuredly saith Jehovah that, for because thou

hast done this thing, and hast not withheld thy son thy only son. Surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of the heavens; and as the sand, which is upon the sea shore: and thy seed shall possess the gate of his enemies. And in thy seed, shall all nations of the earth bless themselves: because that thou hast obeyed my voice. And Abraham returned, unto his young men; and they rose up, and went together, to Beersheba: and Abraham dwelt in Beersheba.

And it was, after these things; that it was told Abraham, saying: Behold Milcah, she also hath borne sons, unto thy brother Nachor. Vz his first borne, and Buz his brother: and Kemuel, the father of Aram. And Kesed, and Chazo; and Pildash, and Iidlaph: and Bethuel. And Bethuel begat Rebekah: these eight did Milcah bear; to Nachor, Abraham's brother. And his concubine, whose name was Reumah: even she also did bear, Tebach, and Gacham; and Tachash, and Maacah.

### Annotations.

*THings]* Hebr. words: that is, *things spoken of*: so in verse. 20. See the notes on Gen. 15. 1. *tempt]* that is, *try* or *prove*. The original word hath the signification of lifting up as for a sign, or essaying of some high thing. And God tempteth men, when he requireth some great or high experiment of their faith, love, and obedience; as here and in Exod. 15. 25. 26. Deut. 8. 2. and 13. 3. But temptation often signifieth a solliciting and provoking to evil, which Satan doth, Mat. 4. 1. 3. and man's own corruption, I am. 1. 14. In which sense God *tempteth no man*, I am. 1. 13. for it always tendeth to evil; but God tempteth us, to do us *good at the end*, Deut. 8. 26. 1 Cor. 10. 13. And this is spoken of God after the manner of men: for he both knoweth long before what is in man, and what himself will do, Psal. 139. 2 John 2. 25. and 6. 6.

Vers. 2. *only son]* Paul calleth him *only begotten* son, Heb. 11. 17. for he had no other of Sarah the freewoman: also Ishmael of Hagar, was cast out of his house, Gen. 21. 14. *Isaac]* who was particularly designed for the hope of all Abraham's seed to be called in him, Gen. 21. 12. which special point the Apostle observeth in this temptation, Heb. 11. 18. So Abraham's obedience was tried in offering his son; and his faith, in offering him concerning whom he had received the promise.

*Morijah]* the Greek calleth it *the high land*: for it was a mountainy country, and this high mount was seen far off, verse. 4. The Chaldee nameth it of the *service* of God, there now performed, and after increased: for upon this mount *Morijah*, did Solomon build the Temple, for God's worship, 2 Chron. 3. 1. And by the Jews tradition, here Adam, and Noah sacrificed, and served God: see the notes on Gen. 8. 20. and 4. 3. *burnt offering]* Hebr. *an ascension*: so called, because it went all up in fire, burned upon the Altar. See Gen. 8. 20. Levite. 1.

Vers. 3. *rose early]* so it seemeth this was spoken to Abraham in the night: and here his ready obedience is commended; as on the contrary, the like hast is noted of Balaam for evil, hastening to curse Abraham's children, which God forbad, Numbers 22. 21.

Vers. 4. *the third day]* As the number *seven* is of special use in Scripture, because of the Sabbath day, Gen. 2. 2. so *three* is a mystical number, because of Christ's rising from the dead

the third day Mat. 17. 23. 1 Cor. 15. 4. as he was crucified at the third hour of the day, Mark 15. 25, and Isaac as he was a figure of Christ, in being the only son of his father, and not spared, but offered for a sacrifice, Rom. 8. 32. so in sundry particulars, as this third day, in which Christ also was to be *perfected*, Luke 13. 32. and the carrying of the wood, verse. 6. as Christ did the tree whereon he died, John. 19. 17 the binding of Isaac, verse. 9. as Christ was bound, Mat. 27. 2. and in other like, he was a figure of the Lamb of God, sacrificed for the sins of the world. So Moses craved leave for *three days* journey into the wilderness, for to sacrifice, Exod. 5. 3. and *three days* they went therein, ere they found water to drink, Exod. 15. 22. and *three days journey* the Ark of the Lord's covenant went before them, to search out a resting place for them, Num. 10. 33. Against the *third day*, the people were to be ready to receive God's Law, Exod. 19. 11. and after three days, to pass over Jordan into Canaan, Ios. 1. 11. The *third day* Ester put on the (apparel of the) kingdom, Est. 5. 1. and in that day Hezekiah went up to the Lord's house, recovered as from death, 2 King. 20. 5. and that day, is it wherein the Prophet saith, *God will raise us up, and we shall live in his sight*, Hos. 6. 2. And in the third day (as well as in the seventh) the unclean person was to purify himself, Num. 19. 12. with many other the like memorable things, which the Scriptures speak of the third day, not without mystery. See Gen. 40. 12. 13. and 42. 17. 18. Ion. 1. 17. Ios. 2. 16. Unto which we may add a Jews testimony (in *Breshith rabba*, commenting upon this place) *that there are many a three days, in the holy Scripture, of which one is the resurrection of the Messias.*

Vers. 5. *bow down]* or, *worship*, to weat, God: for in praying unto (or serving) God, they used to bow their bodies, in sign of reverence and honor; and sometime to *kneel*, sometime to *bend down the head*, sometime to *prostrate themselves*, or fall on their faces. See these gestures distinguished, in the annotations on Exod. 4. 31. *we will return]* Abraham in faith obeying God, did account that God was *able to raise up Isaac even from the dead*, Heb. 11. 19. therefore he thus spake, and prophesied of his return with himself, when he went to kill him.

Vers. 6. *upon Isaac]* so Christ bare the wood whereon himself died, John 19. 17. and all good Christians, are to *bear their cross*, and follow him, Luke 14. 27. And the sacrifice being to be burned to ashes, it was no small quantity of wood that would suffice hereunto: by which also appeareth that Isaac was not now a child but a man grown: *Josephus* maketh him 25. year old: others 33.

Vers. 7. *the lamb]* or *kid*, The Hebrew word signifieth either young sheep or goat, Exod. 12. 5. Deut. 14. 4. the Greek translatheth it *sheep*.

Vers. 8. *provide him]* or, *see for himself*. So Abraham imparted not the whole matter to Isaac, till he came to the place of execution: but stayed him upon the providence of God. Unto this faith and promise of Abraham, God answered in performance, verse 13. and upon this divine providence, the place had the name, verse 14.

Vers. 9. *altar,]* to sanctify the sacrifice Mat. 23. 19. See Gen. 8. 20. *bound Isaac:]* whose faith and obedience herein was also admirable, that he neither in deed nor word resisted his father Abraham, (there being none but they two) but meekly suffered himself to be bound and laid on the altar, as a lamb to be slain: being also herein a type of Christ, in his meek and

patient sufferings, Mark. 15. 1. Act. 8. 32. Phil. 2. 8. and of all Christians, the children of promise, who are to present their *bodies a living sacrifice; holy, acceptable to God, which is their reasonable service*, Rom. 12. 1. The Jews yearly feast upon the first of Tizri (or Septēber) called *the memorial of blowing of trumpets*, Levite. 23. 24. they named also *The binding of Isaac*, in remembrance of this action.

Vers. 10. *to kill his son]* By faith Abraham, when he was tempted, offered up Isaac and he that had received the promises, offered up his only begotten son, of whom it was said, that in Isaac, shall seed be called to thee: Heb. 11. 17. 18. Abraham our father, was he not justified by works; having offered Isaac his son upon thee altar? Seest thou how faith wrought with his works, and by works, was faith perfected? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for justice, and he was called the friend of God, I am. 2. 21. 22. 33.

Vers. 11. *the Angel]* who speaketh as God, ver. 12. sweareth by himself, and is called Jehovah, verse 16. wherefore this was Christ himself: see before on Gen. 16. 7. and 18. 2.

V. 12. *put not forth]* or *send not forth*, that is, *lay no violent hands upon him*. Thus God spared Isaac from death; and Abraham, who believed that God was able to raise him up, even from the dead; did from thence also *receive him, in a parable*: Heb. 11. 19. *I know]* that is, *I have experience*: God speaketh after the manner of men, as in Gen. 18. 21. and often. *and thou hast,]* or *for that thou hast*, see Gen. 12. 19.

Vers. 13. *the ram,]* Thus Abraham's word 〈...〉 s fulfilled, that God would *provide himself a lamb*, verse 8. and hereby the redemption of the Church by Christ, (the *lamb without blemish*, 1 Pet. 1. 19.) was signified according to that in Job 33. 24. *Deliver him from going-down to the pit; I have found a ransom*.

Vers. 14. *Jehovah Iireth]* that is, *Jehovah will see*, or *provide*, as verse 8. the Greek interpreteth it, *The Lord hath seen*: for he answering to Abraham's prophesy, verse 8. the perpetual memory of his mercy, was kept in the name of the place. *Mori-Yah*, the usual name of the mountain, is of like interpretation: *Jehovah* being shortened into *Yah*, whereof see Exod. 15. 2. The Chaldee paraphraseth thus. *And Abraham prayed and served, (God) there, in that place; and said before the Lord, here shall the generations (to come) serve (God) Therefore was it said in this day, In this mount Abram served before the Lord*. He hath reference to the Temple built after in this mount, wherein God was served, 2 Chron. 3. 1. Abraham calling this place *Jehovah Iireh*, speaketh figuratively, as the Scripture useth in all Sacramental things: because it was a sign of God's providence. So Moses called his altar, *Jehovah Nish*, Exod. 17. 15. Jerusalem is called *Jehovah Shammah*, Ezek. 48. 35. *it shall be seen,]* or, *it shall be provided*, of God. So this special providence of God towards Abraham, is become a general proverb, for the comfort of his children, in all their distresses. The Greek translateth it, *In the mountain the Lord was seen*.

Vers. 16. *By my self,]* the Chaldee turneth it *By my word*. Elsewhere the scripture saith, God sweareth by *his soul*, Ier. 51. 14. by *his holiness*, Amos 4. 2. by *his name*, Ier. 44. 26. Of this the Apostle saith, *when God made promise to Abraham, because he could swear by no greater, he sware by himself saying, surely &c. And, God willing more-abundantly to show unto the heirs of promise,*

*the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation: Heb. 6. 13. 14. 17. 18. where also the Apostle teacheth that this is written for our comfort, as all other scriptures, Rom. 15. 4. And by this it is plain, that the Angel who spake to Abraham was God himself: and this oath had the accomplishment in Christ, Luk. 1. 73. &c. assuredly-saith] or, the faithful-saying. The original word *Neum*, is peculiar to God's oracles, which all are *faithful sayings*, as Paul speaketh, 1 Tim. 1. 15. and 3. 1. and 4. 9. Of the same Hebrew letters transplac'd cometh also *Amen*.*

Vers. 17. *Surely]* so the Apostle (following the common Greek version) translateth the Hebrew *Ki* (which also signifieth *Because*, or *That*;) Heb. 6. 14. And here under the name  *blessing*, is meant the promise of eternal salvation, as the Apostle there showeth. *thy seed]* for which, the Apostle saith *thee*: Heb. 6. 14. Again, where Moses saith *thee*, in Gen. 12. 3. the Apostle saith, *thy seed*, Act. 3. 25. By such interpretations, the holy Ghost teacheth us how to understand the Scriptures: and by Abraham's *seed*, Christ the principal, and author of salvation, is implied: and all the faithful by him saved, Gal. 3. 16. 29. *shore]* Hebrew *lip*. Here they are compared to the *sand* of the sea, which before in Gen. 13. 16. were to be like the dust of the earth: see also Gen. 15. 5. This promise through the *faith* of Abraham and Sarah believing it, was fulfilled, as the Apostle observeth, Heb. 11. 11. 12. *thy seed]* Isaac's posterity, Gen. 21. 12. *the gate]* for, *gates*, (as *tree* for *trees*, see Gen. 3. 2.) and by *gates*, he meaneth *cities*, and all strong defended places: as *the door* (or *entering*) *of the gate*, 2 Sam. 10. 8. is explained to be, *the door of the city*, 1 Chron. 19. 9. And at the gates of cities, were public places of judgment, Deut. 22. 15. Job 31. 21. So the strength and dominion of the enemies is meant here, by the *gate & dominion* over them, by *inheritance*, Levite. 25. 45. Psal. 82. 8. The Greek also translateth it *cities*: and so in Gen. 24. 60. *his]* or, *their enemies*, meaning enemies of the *seed*, which word being put for *children*, (at the Chaldee translateth it) may have with it a word, singular or plural, and so the Scripture speaketh indifferently: as saying of the people, *it went*, 2 Chr. 10. 5. or *they went*, 1 King. 12. 5. *it rejoiced*, 2 King. 11. 20. which another Prophet writing saith, *they rejoiced*, 2 Chron. 23. 21. So 2 King. 21. 24. with 2 Chron. 33. 25. and 2 King. 23. 30. with 2 Chr. 36. 1. The reason hereof is, because a multitude is many, and yet as one: therefore, that which in Mat. 20. 31. is (*ochlos*) a *multitude*, in Mar. 10. 48. is (*polloi*) *many*.

Vers. 18. *in thy seed]* here the word *seed*, is in special meant of one, that is, *Christ*, Gal. 3. 16. 18. who was both of the seed of David, and son of Abraham according to the flesh, Rom. 1. 3. and also *God over all blessed forever*, Rom. 9. 5. in whom the nations do bless themselves, and glory, Ier. 4. 2. Ps. 72. 17. *bless themselves]* that is, apply thy faith the blessing of Christ to themselves, and so profess it: or, *shall be blessed*, as the Greek translateth it, and as the promise was before made in that form, in the Hebrew, Gen. 12. 3. and after in Genesis 28. 14.

Vers. 19. *Beersheba]* which the Greek interpreteth, *the well of the oath*: See before in Gen. 21. 31.

Vers. 20. *Milcah*] called in Greek *Melcha*: she was Abraham's brothers wife, Gen. 11. 29. Of whose offspring, Abraham now heareth glad tidings, unto whom he after sendeth for a wife, for his son Isaac, Gen. 24.

Vers. 21. *Uz*] or *Urs*: in Greek *Oox*. In this land Job the patient dwelled, Job. 1. 1. There was also another *Vz* of Aram, Gen. 10. 23. and again *Vz* of Seir, in Edoms country, Gen. 36. 28. *Buz*] in Greek *Baux*: of him came that learned young man *Elihu*, Job 32. 2. *Buz* dwelt by his elder brother *Vz*, in Arabia, Ier. 25. 20. 23. 24. *Kimuel*] in Greek *Kamouel*. of Aram] the Greek saith, of the Syrians. There was an *Aram* before of Sem, Gen. 10. 22. *Aram* throughout the Bible is turned in Greek *Syria*, and *Syrians*: as *Mizraim* is Egypt, and *Cush* Ethiopia.

Vers. 22. *Kesed*] or *Cesed*: in Greek *Chazad*. [unspec 22]

*Chazo*] in Greek *Nazais*. *Pildash*] in Greek *Phaldese Iidlaph*] in Greek *Iledaph*.

Vers. 23. *Bethuel*] in Greek *Bathouel*, of whom see after, Gen. 24. 15. *Rebekah*] or *Rebekka*; in Hebrew *Ribkah*: she became wife to Isaac, Abraham's son, Gen. 24. 15. 67. And for that cause chiefly, is this genealogy here set down.

Vers. 24. *his concubine*] to weet, *Nachors concubine*. The Hebrew *Pilegesh*, (whereof the Greek *Pallakis*, and Latin *Pellex* is borrowed, which we call a *Concubine*) signifieth: *an half wife*, or a *divided* and *secondary wife*: which was a wife for the bed, (and thereby differing from an *whore*,) but not for honor, and government of the family, (as King Solomon's wives were *Princesses*, but his *concubines* not so, 1 King. 11. 3.) neither had their children ordinarily any right of inheritance, but had gifts of their father, as Gen. 25. 5. 6. Such a concubine was Hagar to Abraham, yea and Keturah his second wife, is called a *concubine*, Gen. 25. 1. 6. 1 Chr. 1. 32. And Bilha and Zilpha were concubines to Jacob, Gen. 35. 22. And many other men of note had also concubines: as Caleb, 1 Chron. 2. 46. 48. Manasseh, 1 Chron. 7. 14. Gideon, Judge. 8. 31. David, 2 Sam. 5. 13. Solomon, 1 King. 11. 3. Roboam, 2 Chron. 11. 21. and among the heathens, as Est. 2. 14. Dan. 5. 3. The Hebrew Doctors say, *wives were taken in Israel, by bills of Dowry, and solemn espousals; but concubines, without either of both: Maimonides treat. of Kings, ch. 4. S. 4.* So among the Gentiles, as appeareth by that saying in the Poet, *lest this report go of me, that I have given thee mine own sister, rather for a concubine, then in way of matrimony, if I should give her without a dowry: Plautus in Trinumum.* Likewise among the Greeks, the Orator saith, *we have concubines, for daily concubineship, (or use of the bed;) and wives for to bring us forth children legitimate, and faithfully to keep the things in the family, Demosthenes in Orat. against Neaera.* *Tebach*] in Greek, *Tabec*: of him and his brethren we find no mention in other Scripture. *Tachash*] in Greek *Tochos*. *Maacah*] in Greek *Mocha*.

#### CHAP. XXIII.

1, The age and death of Sarah, for whom Abraham mourneth; 3, and purchaseth of the sons of Cheth a place for her burial: 10, which Ephron would have given him, 13, but Abraham would not receive without giving the full price. 17, So the field and cave in Macpelah, becometh Abraham's possession; and there he burieth Sarah.



〈 in non-Latin alphabet 〉 .

AND the life of Sarah was a hundred years, and twenty years, and seven years: *these were* the years of the life of Sarah. And Sarah died in Kirjath-Arba, the same is Chebron, in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood-up, from before his dead: and spake unto the sons of Cheth, saying. I *am* a stranger and a sojourner, with you: give me a possession of a burying-place, with you; that I may bury my dead, out of my sight. And the sons of Cheth, answered Abraham, saying to him; hear us, my Lord; thou *art* a Prince of God, amongst us, in the choice of our burial-places, bury thou thy dead: a man of us, shall not with-hold from thee his burying place, from burying thy dead. And Abraham stood-up, and bowed-down himself to the people of the land, to the sons of Cheth. And he spake with them, saying: if it be your mind, to bury my dead, out of my sight; hear me, and entreat for me, to Ephron the son of Zohar. And let him give me the cave of Macpelah, which he hath, which *is* in the end of his field: for full money, let him give it me, amongst you, for a possession of a burying-place. And Ephron was sitting, amongst the sons of Cheth: and Ephron the Chethite answered Abraham, in the ears of the sons of Cheth; of all that went in at the gates of his city, saying; Nay my Lord hear me, the field I give thee, and the cave that *is* therein, I give it thee: in the eyes of the sons of my people, give I it thee, bury thy dead. And Abraham bowed-down himself, before the people of the land. And he spake unto Ephron, in the ears of the people of the land, saying; But if thou (*wilt give it*) I pray thee hear me: I will give the money of the field, take *it* of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him; my Lord hear me; the land (*is worth*) four hundred shekels of silver, between me and thee, what *is* that? and bury thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron, the silver which he had spoken of, in the ears of the sons of Cheth: four hundred shekels of silver, currant with the merchant. And the field of Ephron, which *was* in Macpelah, which *was* before Mamree, was made-sure: the field, and the cave which *was* therein, and every tree which *was* in the field, which *was* in all the border thereof, round about. Unto Abraham for a purchase, in the eyes of the sons of Cheth; with all that went-in at the gates of his city. And afterward, Abraham buried Sarah's his wife, in the cave of the field of Macpelah, before Mamree, the same *is* Chebron, in the land of Canaan. And the field, and the cave which *was* therein, was made sure to Abraham, for a possession of a burying place: by the sons of Cheth.

### Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 5 section of the Law called *Chajjee Sarah*, that is, *The life of Sarah*. See Gen. 6. 9.

Vers. 1. *the life*] in Hebrew *lives*: see Gen. 2. 7. This special honor hath Sarah our mother, above all women in the Scripture, that the number of her years is recorded of God. Eve was the *mother of all living*, Gen. 3. 20. and Sarah is mother of all the faithful, 1 Pet. 3. 6. She lived a pilgrim with Abraham her husband 62 years, and before her departure from *Charran*, 65. in all 127 years.

Vers. 2. *Kirjath Arba*] that is, *the city of Arba*. as the Greek translatheth it: called also *Chebron*: see Gen. 13. 18. *came*] or, *went-in*, namely into Sarah's tent, wherein she dwelt and died: for Abraham had many tents, (as had Lot, Gen. 13. 5.) and one special for Sarah, Gen. 24. 67. and 18. 6. *to weep*] Sarah also is the first, for whose death, mourning and weeping is mentioned, another note of honor, as appeareth by Gen 50. 9. 10. 11. Ier. 22. 18. 2 Sam. 1. 17. &c. But sorrow for the dead, must be moderate in God's people, as having hope of the resurrection, 2 Thes. 4. 13. 14. and *weep*, in the Hebrew hath one little letter, extraordinary, noted also in the margin of the Hebrew bibles, whereby as the Jews think is signified, that Abraham's mourning was not excessive, but with moderation. The Hebrew Doctors say that afterwards in Israel, *a man was bound by the law* (in Lev. 21. 2. 3.) *to mourn for his mother, and for his father, his son and his daughter; and his brother and his sister by the fathers side. And by the Rabbin's, a man was to mourn for his wife that he had married, and so the woman for her husband: to mourn also for brother and sister by the mothers side. Maimonides in Misneh, tom. 4. treat. of Mourning. ch. 2. S. 1.*

Vers. 3. *from before*] or, *from the face* of his dead: where in likelihood, he had sitten a while on the earth, as was the manner of mourners to do: Job 2. 12. 13. Esa. 47. 1. *sons of Cheth*] that is, the *Chethites*, or *Hittites*, the people which came of Cheth the son of Canaan, Gen. 10. 15.

Vers. 4. *asojourner*] or *foreigner*: properly it signifieth one that dwelleth in a strange country, and hath no possession of his own there. And as Abraham, so David acknowledgeth this of himself & his people, with God: 1 Chr. 29. 15. Psal. 39. 13. and the law taught them so much, Leviticus 25. 23. and the Gospel teacheth us the same for our estate on earth, 1 Peter 2. 11. and commendeth to us the faith of these fathers, that did so profess themselves, to be strangers and foreigners in the land: thereby declaring plainly that they sought a better country, even an heavenly, where God hath prepared for them a city: Hebr. 11. 13. 14. 16. *a burying place*] or, *grave, sepulcher*, in Hebrew *Keber*, from which the Germaine *grab*; and our English *grave* are derived. Abraham having sojourned 60. years in these lands, never purchased foot of inheritance, Act. 7. 5.) till now for his dead; not for any, (though it is likely sundry had died in his house within this time,) but for Sarah his wife. As the former shown his faith, abiding there *as in a strange Country*, Heb. 11. 9. so this purchase of a grave, showeth the like, not only for the general resurrection of the dead, but for the special possession of this promised land: for which cause, Jacob also would be brought out of Egypt to be buried here, Gen. 47. 29. 30. and Joseph by like faith, *gave commandment of his bones*, Gen. 50. 24. 25. Heb. 11. 22. For a Sepulcher of ones own, was a sign of right, and firm possession, Isaiah 25. 16. *out of my sight*] or, *from before me*: so verse 8. Death, so defaceth all earthly things, that the most lovely, are by it made loathsome: for Sarah had been *the desire of his eyes*, Ezek. 24. 16. but now he cannot suffer her in his sight. And the living do bury their dead, that according to the sentence of God, man may return to his earth and dust, Gen. 3. 19. and be sown as seed in the ground till the resurrection, 1 Cor. 15. 35. 36. &c. where they rest in their graves, as in their beds, till their change come, Esa. 57. 2. Job 14. 14.

Vers. 6. *a Prince of God*] that is, *a mighty prince, an holy ruler: preferred and advanced of God*. So Abimelech acknowledged that *God was with him*; Gen. 21. 22. Things that excel, are said to be of God: as *Mountains of God*, Psal. 36. 7. *Cedars of God*, Psal. 80. 11. *wrestlings of God*, Gen. 30. 5.

and many the like. The Greek here translath, *a King of God*, the Chaldee, *a prince before the Lord*. A like speech is used of the Priests, called *Princes of God*, 1 Chron. 24. 5. *the choice*] that is, *the best*, the *fairest*: as the Chaldee explaineth it; because men use to chose the best things. And *choice* is put for *chosen*: as *glory of grace*, and *riches of grace*, Ephes. 1. 6. 7. for *glorious and rich grace*: the *promise of the spirit*, Gal. 3. 14. for the *promised spirit*; and many the like. *withhold*] or *closeup*, *forbid*, either by word or deed.

Vers 7. *bowed down*] *did obeisance*, in sign of reverence, and thankfulness: so verse 12. Sometime they that bowed, would say they did so, as professing their thankfulness, 2 Sam. 16. 4.

Vers. 8. *your mind,*] or, *your will*: Hebrew with *your soul*; which word is often used for the *mind* or *will* of any: Psal. 27. 12. and 41. 3. and 105. 22. The Greek translath, *if ye have in your soul*: the Chaldee, *if it be the pleasure of your soul. to bury*] that is, *that I should bury*: an usual phrase, where the person is not expressed, but easily understood: see Gen. 6. 19. and 19. 20. and 47. 29.

Vers. 9. *of Macpelah*] which is by interpretation, *the cave of doubleness*, as the Chaldee hath, and so the Greek also translath it, *the double cave*: but it appeareth by verse 17. 19. to be the name of the place. *full money*] Hebrew, *full silver*, that is, *for as much money as it is worth*: *silver* is named for all *money*, and *full*, for *full weight*, as appeareth verse 16. A like speech is used in used in 1 Chron. 21. 24. *for full silver*; which another Prophet saith, *for the price*, that is, the worth of it, 2 Sam. 24. 24.

Vers. 10. *sitting*] there present among them: or *dwelling*, as the word often signifieth. *in the ears*] that is, *in the audience*, or *hearing*: as the Greek explaineth it. So verse. 13. and 16. *went in*] meaning *the citizens*; who are described by *going in*, as in Gen. 34. 24. by *going out*: which two are often joined together, *to go in and out*, for to converse, trade, &c. see Ier. 17. 19. 20. 25. & 22. 4.

Vers. 11. *in the eyes,*] that is, *in the fight*, or *presence*: or *before*: as the Greek translath it: so verse 18. *sons of my people*] which the Greek turneth, *my citizens*; an usual east country phrase: so in Luke 19. 14. *his citizens*, is turned in the Syriake, *the sons of his city*. Bargains passed thus publicly in the city gates, for more testimony and assurance, as was used also in other cases, Ruth. 4. 1. 4. 9. 11.

Ver. 13. *if thou*] that is, *wilt give it*, or *if thou be he*, whom I speak of: as the Greek translath, *seeing thou art with me*: (that is, *present*.) Such imperfect speeches are often used, where other fit words are to be understood, as the scripture it self sometime manifesteth: as *behold the oxen*, 2 Sam. 24. 22. which another Prophet relating saith, *behold I give the oxen*, 1 Chron. 21. 23. See also before, Gen. 11. 4. and 13. 9. and after here in the 15. ver. *money*] Hebrew *silver*, that is, *the price of the field*.

Vers. 15. *shekels*:] or, (as we may call them) *shillings*: the Greek translath them *didrachmes*: w<sup>ch</sup> word is used Mat. 17. 24. what the *shekel* weighed, see noted on Gen. 20. 16.

V. 16. *currant]* or, *passing to:* and so *allowed of Merchants,* as the Greek turneth it: which the Chaldee amplifieth thus, *that was taken for merchandise in every Country.*

Vers. 17. *was made sure]* the Hebrew is *stood up:* that is, was made stable, sure and *confirmed,* as the Greek translatheth it in the last verse of this chapter. And this purchase thus assured to Abraham was a prophetic sign, that his posterity should have the inheritance of that land: even as Jeremiah's buying of his uncles field before witnesses, was a sign of the Jews return into the possession of this land; Jer. 32. 7. 9. 10. 15. 43. 44.

Vers. 19. *in the cave]* or *de:* thus carefully bought, and described where it lay, for a monument to posterity. In this cave also Abraham himself was buried with his wife, at his death, Gen. 25. 9. Likewise Isaac his son, with Rebekah his wife, and Jacob with Leah his wife: Gen. 49. 31. and 50. 13. The Patriarchs hereby testifying their faith in the promises of God, for the inheritance of this land, and of life eternal figured hereby, as before is observed on v. 4. Herewith may be compared the purchase of the potters field bought with the price of Christ's blood to bury strangers in: Mat. 27.

#### CHAP. XXIV.

1 Abraham sweareth his servant, to take a wife for Isaac, not of the Canaanites, but of his own kindred: 8 The conditions of the oath. 10 The servants journey: 12 his prayer: 14 his sign, 15 Rebekah meeteth him, 18 fulfilleth his sign, 22 receiveth jewels, 23 showeth her kindred, 25 and inviteth him home. 26 The servant blesseth God. 28 Laban entertaineth him. 34 The servant showeth his message, and what had befallen him by the way. 50 Laban and Bethuel acknowledge God's work, and grant Rebekah for a wife unto Isaac: 58 Rebekah also consenteth to go. 62 Isaac walking out to meditate in the field, meeteth her; 67 She is brought into Sarah's tent, and becometh Isaac's beloved wife.

AND Abraham was old, was come into days: and Jehovah had blessed Abraham, in all *things.* And Abraham said, unto his servant, the eldest of his house; that ruled, over all that he had: put I pray thee, thy hand under my thigh. And I will make thee swear by Jehovah God of the heavens, and God of the earth: that thou shalt not take a wife unto my son, of the daughters of the Canaanite, among whom I dwell. But thou shalt go unto my land, and unto my kindred: and shalt take a wife, unto my son Isaac. And the servant said unto him; If so be the woman will not be willing, to go after me, unto this land: shall I returning return thy son, unto the land from whence thou camest-out? And Abraham said unto him: Beware thou, least thou return my son thither. Jehovah God of the heavens, which took me from my fathers house, and from the land of my kindred; and which spake unto me, and which sware unto me saying, unto thy seed, will I give this land: he, will send his Angel before thee, and thou shalt take a wife unto my son, from thence. And if the woman will not be willing, to go after thee; then shalt thou be clear, from this my oath: only thou shalt not return my son thither. And the servant put his hand, under the thigh of Abraham his lord: and sware to him, concerning this matter. And the servant took ten camels, of the camels of his lord, & went; and all the goods of his lord, in his hand: and he arose, & went to Mesopotamia; unto the city of Nachor. And he made the camels to kneel down, without the City by a well of

water: at the time of the evening, at the time that women which draw (*water*) go forth. And he said, Jehovah, God of my lord Abraham; I pray thee bring *it-to-pass* before me, *this day*: and do mercy, unto my lord Abraham. Behold I stand, by the well of water; and the daughters of the men of the city, come-out to draw water. And let it be, that the damsel to whom I shall say, bow down I pray thee thy pitcher, and let me drink; and she shall say drink thou, and I will give thy camels drink also: *be* the same thou hast evidently appointed, for thy servant Isaac; and thereby shall I know, that thou hast done mercy unto my lord. And it was, before he had made an end of speaking, that behold Rebekah came-out; who was born to Bethuel son of Milcah, the wife of Nachor Abraham's brother: and her pitcher, upon her shoulder. And the damsel, *was* of a very good countenance, a virgin neither had *any-man* known her: and she went down to the well, and filled her pitcher, and came-up. And the servant ran, to meet her: and he said, let me drink I pray thee a little water, out of thy pitcher. And she said, drink my lord: and she hastened and let down her pitcher, upon her hand, and gave him drink. And she made-an-end, of giving him drink: and said, I will draw for thy camels also, until they have made-an-end of drinking. And she hastened, and emptied her pitcher into the trough, and ran again unto the well, to draw: and drew, for all his camels. And the man wondering at her: held his peace, to know, whether Jehovah had prospered his way, or not. And it was, when the camels had made-an-end of drinking, that the man took an earering of gold, half a shekel *was* the weight thereof: & two bracelets for her hands, ten (*shekels*) of gold, *was* the weight of them. And he said, whose daughter *art* thou? tell me I pray thee: is there in thy fathers house, place for us to lodge? And she said unto him; I *am* the daughter of Bethuel: the son of Milcah, whom she bare unto Nachor. And she said unto him, with us, *is* both straw and provender enough: place also, to lodge. And the man bended-down-the-head and bowed-himself unto Jehovah. And he said, Blessed *be* Jehovah, God of my lord Abraham, who hath not left off his mercy and his truth, from with my lord: I, being in the way, Jehovah led me *to* the house of the brethren of my lord. And the damsel ran, and told her mothers house: according to these words. And Rebekah had a brother, and his name *was* Laban: and Laban ran unto the man, without, unto the well. And it was, when *he* saw the earering, and the bracelets upon his sisters hands; and when he heard, the words of Rebekah his sister, saying, thus spake the man unto me: that he came unto the man, and behold, *he was* standing by the camels, at the well. And he said, Come in thou, the blessed of Jehovah: wherefore standest thou without? and I have prepared the house, and place for the camels. And the man came, into the house; and he ungirded the camels: and he gave straw and provender for the camels, and water to wash his feet, and the feet of the men that *were* with him. And there was set (*meat*) before him, to eat, and he said, I will not eat, until I have spoken my word: and he said, speak. And he said, I *am* Abraham's servant. And Jehovah hath blessed my Lord, greatly, and he is become great: & he hath given him flocks and herds, and silver and gold, and men servants, and women-servants, and camels and asses. And Sarah my lords wife, bare a son to my lord, after her old-age: and he hath given unto him, all that he hath. And my lord made me swear, saying: Thou shalt not take a wife unto my son, of the daughters of the Canaanite, in whose land I dwell. If thou shalt not go unto my fathers house, and unto my family: and take a wife, unto my son. And I said, unto my lord: if so be, the woman will not go, after me. And he said, unto me: Jehovah, he before

whom I have walked, will send his Angel with thee, and will prosper thy way; and thou shalt take a wife unto my son, out of my family, and out of my fathers house. Then shalt thou be clear from my execration, when thou shalt come unto my family: and if they will not give thee (*one*,) then shalt thou be clear from my execration. And I came *this* day unto the well: and I said Jehovah God of my lord Abraham, if thou be now prospering my way, the which I go. Behold I stand, by the waters: and let the maid that cometh forth to draw, and I say to her, let me drink I pray thee a little water, out of thy pitcher. And she say to me, Both drink thou, and I will draw for thy camels also: *let* the same be the woman, whom Jehovah hath evidently appointed, for my lords son. And before I had made-an-end of speaking in my heart; behold Rebekah came forth, and her pitcher on her shoulder, and she went down unto the well, and drew: and I said unto her, let me drink I pray thee. And she hasted, and let-down her pitcher from upon her, and said, drink thou, and I will give thy camels drink also: and I drank, and she gave the camels drink also. And I asked her, and said; whose daughter *art* thou? and she said, the daughter of Bethuel, son of Nachor, whom Milcah bare unto him: and I put the earering upon her face, and the bracelets upon her hands. And I bended down-the-head, and bowed myself unto Jehovah: and I blessed Jehovah God of my lord Abraham, who led me in the way of truth, to take the daughter of my lords brother, unto his son. And now, if you will do mercy & truth unto my lord, tell me: and if not, tell me; that I may turn unto the *right-hand*, or unto the left. And Laban & Bethuel answered & said; The thing proceedeth frō Jehovah: we cannot speak unto thee, evil or good. Behold Rebekah *is* before thee, take *her* and go: and let her be the wife, to thy lords son, as Jehovah hath spoken. And it was, whē Abraham's servant heard their word; that he bowed himself down to the earth, unto Jehovah. And the servant brought-forth, vessels of silver & vessels of gold, and garments; and gave to Rebekah; and he gave to her brother, and to her mother, precious things. And they did eat and drink, he and the men that *were* with him, & tarried-all-night: & they rose-up in the morning; and he said, send me away unto my lord. And her brother, & her mother said, let the damsel abide with us, days, at least ten: afterward, she shall go. And he said unto them, Hinder me not, seeing Jehovah hath prospered my way: send me away, that I may go unto thy lord. And they said we will call the damsel: and will ask of her mouth. And they called Rebekah and said unto her; Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, & her nurse: and Abraham's servant, and his men. And they blessed Rebekah, & said unto her; Our sister, be thou unto thousands of ten-thousands: & let thy seed possess, the gate of those that hate them. And Rebekah arose, and her damsels, and they rode upon the camels, & went after the man: and the servant took Rebekah, and went away. And Isaac came from the way, to Beer-lachai-roi: and he dwelt in the south country. And Isaac went-out to meditate in the field, at the looking-forth of the evening: and he lifted up his eyes, & saw, and behold the camels *were* coming. And Rebekah lifted-up her eyes, and saw Isaac: & she lighted off the camel. For she had said unto the servant, what man *is* this that walketh in the field, to meet us? And the servant had said, he *is* my lord: and she took a veil, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her unto the tent of Sarah his mother; and he took Rebekah, and she was to him a wife, and he loved her: and Isaac was comforted, after his mother was *dead*.

**Annotations.**

*INto days]* that is, *years*: see Gen. 18. 11. He was now 140 years old: for Isaac his son was forty, Gen. 25. 20. and he was borne when Abraham was 100. Gen. 21. 5.

Vers. 2. *the eldest]* or, the *Elder*: so the Greek translatheth it *elder*, or *ancient*, whereby may be meant *Governor*, as the words following do explain: for *Elder*, is an usual name for *Governor*, Gen. 50. 7. Num. 11. 16. Ruth. 4. 2. 1 Tim. 5. 17. This in likelihood was his Steward *Eliezer*, Gen. 15. 2. *under my thigh]* a sign which Jacob also required of his son Joseph, Gen. 47. 29. either to signify subjection, or for a further mystery of the covenant of circumcision, or rather of Christ the promised seed, who was to come out of Abraham's loins or thigh, as the like phrase showeth, in Gen. 46. 26. of *the souls that came out of Iaakobs thigh*: wherefore Abraham and Jacob make their thighs as holy signs, in respect of God's promise. For otherwise in swearing, they used to lift up the hand towards heaven: see Gen. 14. 22. Hereupon the Greeks have of the Hebrew word *Ierek*, that is, a *Thigh*, framed their *Horkos*, that is, *an oath*: even as of the Hebrew *Iamin*, which is the *right hand*, (used when oaths were taken, Isaiah 61. 8.) they have formed the Greek word *Omnuo*, to *swear*.

Vers. 3. *by Jehovah]* by whom alone we are commanded to swear, Deut. 6. 13. The Chaldee saith, *by the word of the Lord*: that is, *Christ*: John. 1. 1. *the Canaanite]* or *Canaanites*, as the Greek translatheth: see Gen. 10. 16. This care Abraham had for his sons wife, lest by marrying with unbelievers, he or his posterity should be drawn from God, as the Law saith, *Thou shalt make no marriages with them; they daughter thou shalt not give unto his son, neither take his daughter unto thy son; for they will turn away thy son from following me, &c.* Deut. 7. 3. 4. See also Gen. 27. 46. *Plato* a heathen Philosopher divinely showeth (in his 6 *book of laws*;) the end of marriage to be, the continual propagation of mankind, and good education of children, that leaving children's children after them, parents may always have some as in their own stead, to *serve God*, and to *worship him according to the Law*. As Isaac was a type of Christ, so in this procuring of him a holy wife by his servant, may be typed the Church, gathered of Saints, by the employment of his ministers, to be the Spouse of Christ. For he is compared to a *bridegroom*, John. 3. 29. and the Church is the *bride the Lambes wife*, Rev. 21. 9. 10. and the Apostles prepared the Churches *for one husband, to present them a pure virgin to Christ*, 2 Cor. 11. 2. which was not to be of the *Canaanites*, that figured the unholy shut out of the Lord's house Zach. 14. 21. but from Christ's own land and kindred, that is, *from heaven*, borne of God from above, Rev. 21. 2. 1 Per. 1. 23. 1 John 3. 9. 10.

Vers. 4. *my land]* which after is named *Mesopotamia*, verse. 10. where though Idolatry too much prevailed, (Ios. 24. 2. Gen. 31. 19. 53.) yet not so much as among the *Canaanites*, Deut. 12. 31.

Vers. 5. *If so be]* or, *Peradventure*, so verse. 39. see Gen. 18. 24. *go after]* that is, *follow*, or *come with me*: so in ver. 8. &c. That which in Mar. 1. 20. is *went after him*, in Mat. 4. 22. is written, *followed him*. Again, where one writeth, *he followeth not us*, Mar. 9. 38. another saith, *he followeth not with us*, Luke 9. 49. that is, *he accompanieth us not*.

Vers. 6. *lest thou]* or, *that thou return not*. As Abraham by faith abode in the land of promise, so would he have his son, Heb. 11. 9.

Vers. 7. *thy seed]* the Chaldee explaineth it, *thy son*: the Greek, *to thee and to thy seed*. See Gen. 12. 7. *before thee]* and *with thee*, as in the repetition, verse. 40. is expressed: both to lead and to protect. As *a prudent wife is of the Lord*, Prov. 19. 14. so Abraham believed that the Angels, *who are all ministering spirits, sent forth to minister, for them, who shall be heirs of salvation*, Heb. 1. 14. should be sent for assistance in this business, which unto many, seemeth worldly and base, but is indeed *honorable*, Heb. 13. 4.

Verse 8. *clear]* or *innocent*: and so *discharged* of the oath.

Vers. 9. *his Lord]* or *master*; the pillar and sustainer of the family: see Gen. 15. 2. As the Hebrew signifieth *Lord* and *Master*; so the Scripture useth them indifferently: as where one Evangelist saith *Lord*, Matth. 17. 4. another saith *Master*, Mar. 9. 5.

Vers. 10. *and all the goods]* the Greek translateth, *and of all the goods of his Lord, with him*. This by comparing ver. 53. seemeth to be the true meaning. *Mesopotamia]* in Hebrew called *Aram Naharajim*, that is to say, *Aram* (or *Syria*) *of the two rivers*, it being a country that lay between the rivers Euphrates and Tigris (or *Chiddekel*,) whereof see Gen. 2. 14. The Chaldee calleth it *Aram that is by Euphrates*. As *Mizraim* is in Greek and other tongues, called *Egypt*, Gen. 12. 10. so *Aram Naharajim*, is in Greek *Mesopotamia*, so called of lying amidst the rivers, which name the New Testament also keepeth, in Act. 7. 2. Afterwards it is called *Padam Aram*, in Gen. 25. 20. *Aram*, the New Testament usually calleth *Syria*, Mat. 4. 14. Act. 15. 23. 41. See Gen. 10. 22. *of Nachor]* where Nachor dwelt, that was *Charran*, Gen. 28. 2. 10. By which it appeareth that Nachor accompanied Abraham and Tharah from Vr to Charran, but no further, Gen. 11. 31. So that is called Christ's City, wherein he dwelt, Mat. 9. 1.

Vers. 11. *to kneel down]* and consequently *to rest* them; as the Greek interpreteth it.

Vers. 12. *bring it to pass]* or, *cause it to happen*: that is, *give good success*, or *send me good luck*. The same word is in Gen. 27. 20. and is spoken of occurrences and events that do fall out and offer themselves unto men, beyond their skill and counsel, through God's providence, but to us by hap or chance, as the Scripture also speaketh in Luke 10. 31. This being repeated by the servant, ver. 42. is expounded *prospering*: and the Greek there and here, so translateth it by one and the same word.

Vers. 14. *the damsel]* or *young-woman, maid*: in Hebrew *Naarah*, which five times in this chapter, and often elsewhere is written by the letters *Naar*, in the form masculine, but by the vowels *Naara*. *evidently-appointed]* or *prepared*, as by certain *argument* and *demonstration*: or *nurtured*, that is, prepared and brought up by nurture and chastisement. The original word signifieth properly to *argue*, *chastise*, or *nurture*. Here it signifieth *appointing* or *preparing*, (as the Greek and Chaldee do translate it) but with evident demonstration to another. So Paul useth the Greek word *Elench*, (answerable to the Hebrew here) for an *Evidence* or *Demonstration*, Heb. 11. 1.



Vers. 15. *it was, &c.*] this may also be read thus, *And the same was, (or came to pass,) before he had made an end of speaking; for loe Rebekah, &c.* So God promiseth his people, *before they call, I will answer; and whiles they speak, I will hear,* Isaiah 65. 24. And in the 45 verse following, it is said that this *speaking was in his heart. and her pitcher*] the Greek translatheth it, *having her pitcher (or waterpot.)* The Scripture often setteth down the base and homely works, wherein the Saints (men and women) were in old time employed from their youth; as here of Isaac's wife, the mother of the Patriarchs: likewise of Rachel Iakobs wife, Gen. 29. 9. and of the daughters of Moses father in law, Exod. 2. 16. and sundry the like.

Vers. 16. *good countenance*] or, *good of visage, that is, fair to look upon.* So Gen. 26. 7. and Exod. 2. 2. translated *fair* or *goodly*, by the Apostles authority. *known*] that is, *lain with her:* see Gen. 4. 1. These properties of humility, kindness, beauty and chastity, are mentioned by the Holy Ghost, as the most excellent: so Christ's Spouse is spiritually described by such, Song 1. 8. 15. &c.

Vers. 17. *let me drink*] or, *slake my thirst.* The word here used is strange, and seemeth to be Syriac, which they spake in that country, and to have the significatiō of great thirst, which he desireth to be slaked: and after in repeating this, ver. 45. he useth the common Hebrew, *hashkini*, that is, *let me drink.*

Ver. 21. *wondering*] that is, *wondered;* and as the Greek translatheth, *considered her, and held his peace.*

Ver. 22. *took*] and gave unto her: as *taking*, Psal. 68. 19. is expounded *giving*, Eph. 4. 8. *ear-ring*] or *abillement, jewel, ouch:* which was hanged sometime on the care, Genesis 35. 4. sometime on the nose, face, or forehead, Ezek. 16. 12. and so this here was, as the 47. ver. showeth. The Greek turneth it as of many *ear-rings.* In narration of this story, (which yet seemeth to be of light and trivial matters,) the Spirit of God is very exact and large; whereas other things wherein great mysteries are infolded (as the history of Melchizedek, Gen. 14. and many the like,) are set down in few words. That men might consider God's wisdom and providence in things of least esteem among men. Compare 1 Cor. 1. 25. 27. 28. *half a shekel*] a weight called in Hebrew *bekagh*, which signifieth *cleft* or *cut in the mids:* and so the Law expoundeth it to be *half a shekel*, Exod. 38. 26. the Greek translatheth it a *drachm*, or *dram:* which if it were half the common shekel, weighed 80 grains of barley: the holy shekel was double so much: see Gen. 20. 16. *ten*] to weet, *shekels*, as the Chaldee expressly addeth: such words as are easy to be understood, are often omitted: so *a thousand*, 2 Sam. 8. 4. for *a thousand chariots*, 1 Chron. 18. 4. *the three*, 1 Chron. 11. 18. for *the three mighty men*, 2 Sam. 23. 16. and many the like.

Vers. 24. *Bothuel*] in Greek, *Bathouel son of Melcha.*

Vers. 26. *bowed himself*] or, *adored, worshipped Jehovah.* The former word signifieth the bending or stooping with the head: this meaneth the *bowing* or *prostrating* of the whole body: usually called *worshipping* or *adoration.* So Exod. 4. 31. Gen. 22. 5.

Vers. 27. *mercy]* or *gracious kindness*: see v. 49. *brethren]* that is, *kinsfolke*: see Gen. 13. 8. or *brethren* is put for *brother*, as the Greek and Chaldee translatheth it, and so it is after explained, v. 48.

Ver. 31. *blessed of Jehovah]* an honorable title, used as it seemeth, in those times by many, as Gen. 26. 29.

Ver. 33. *there was set]* to weet, by *Laban*; or *he set*: (for the Hebrew hath a double reading to afford both senses) and so the Greek translatheth *he set*, and the Chaldee, *they set*: and here the word *meat* or *bread* (as the Greek expresseth) is to be understood; as elsewhere other words, which the scope of the place showeth: as, *he put in Syria*, 1 Chron. 18. 6. for, *he put garisons in Syria*, 2 Sam. 8. 6. See Exod. 34. 7. *not eat]* an example of a diligent and faithful servant, preferring his work for which he was sent, before his food. So the Apostle teacheth servants obedience, *in singleness of their heart, as unto Christ: not with eye-service as men pleasers, &c.* Eph. 6. 5. 6. 7. 8.

Vers. 36. *after her old-age]* that is, *after she was wexen old*: and so without natural strength to bear: see Gen. 18. 11. *all that he hath]* wherein he also was a figure of Christ, whom the Father hath made *heir of all things*, Heb. 1. 2. and of true Christians, who with him *shall inherit all things*, Rev. 21. 7. So again in Gen. 25. 5.

Vers. 38. *If thou shalt not go]* understand, *wishing a curse to thy soul, if thou go not*: for so imprecations were annexed with solemn oaths, but not expressed: see Gen. 21. 23. The Greek translatheth, *but thou shalt go*: which is also the meaning, and so expressed before, in v. 4. *family]* that is, *kindred*, or as the Greek saith, *my tribe*: and so before in v. 4. and after, v. 40. 41.

Vers. 40. *have walked]* and *pleased* (as the Greek translatheth) and that by his calling and faith in his promises, as before, v. 7. see Gen. 5. 22. and 17. 1. *with]* and *before thee*: see verse. 7.

Vers. 41. *execration]* or, *curse*: as the Greek here translatheth it. Before it was called simply *an oath*, verse. 8. and so the Chaldee still hath it here: but this word, and the form of the oath in v. 38. showeth it was also with imprecation of evil, if he did break his promise. So Gen. 26. 28. Deut. 29. 12. 14. 19. 21. The Hebrew *Alah*, is by the Apostle in Greek, *ara*; that is, *acurse*, Rom. 3. 14. and in Num. 5. 21. both are joined, *an oath of cursing*.

Ver. 42. *if thou be now]* or, *O be thou I pray thee*: for it was a prayer, as the 12. verse before showeth: and as oaths, so prayers were often uttered after this manner: as in Luke 12. 49. *if it were already kindled*: that is, *O that it were*: as the Syriac translation explaineth it, *I desire that it were already kindled*. So in Psal. 139. 19. *If thou wouldst slay the wicked*: that is, *O that thou wouldst*: and sundry the like: see Gen. 28. 20.

Vers. 45. *in my heart]* or, *unto my heart*: the Greek saith, *in my mind*. This was not expressed before, in verse. 15.

Vers. 46. *from upon her]* from her shoulder, and to put upon her hand, as was said verse 18. and so the Greek here joineth them both.

Vers. 47. *her face]* or *nose, forehead*, from whence it hung down on the nose: so Ezek. 16. 12. See before in ver. 22.

Verse 48. *way of truth,]* that is, *the true (the right) way*.

Vers. 49. *do mercy and truth]* that is, *deal mercifully and truly*, or *kindly and faithfully*: which two things as they are often spoken of God towards men, as before in v. 27. and Gen. 32. 10. 2 Sam. 2. 6. Psal. 25. 10. and 57. 4. and 61. 8. and 89. 15. and 98. 3. and 138. 2. so of men toward men, as here, and in Gen. 47. 29. Ios. 2. 14. The first word signifieth a gracious, kind, and merciful affection; the other, a true and faithful disposition, constantly to perform what is spoken or expected: of these both it is said, *let not mercy and truth forsake thee*, Prov. 3. 3.

Vers. 50. *the thing]* or, *the word is come forth. unto thee]* the Greek turneth it, *speak against thee. evil or good]* that is, *anything at all against it*; but do rest in the will of God. A like speech is in Gen. 31. 24.

Vers. 53. *vessels]* or *instruments, ornaments, jewels, &c.* The word is large, signifying all things for use or ornament. *precious things]* or, *dainties*: and by conference with other places, the word seemeth to be meant of the precious or dainty fruits of the earth: the Greek translatheth it only *gifts*. This word is used in Deut. 3. 3. 13. 14. 15. Song. 4. 13. 2. Chron. 21. 3. and 32. 23. Ezz. 1. 6. The holy Ghost seemeth to express it in Greek by *opora*, that is, *summer or autumn-fruit*, Rev. 18. 14.

Vers. 55. *days, at least ten]* or thus, *days, or ten*: meaning *a year, or ten months*. The Greek interpreteth it, *about ten days*; but the Chaldee addeth, *or ten months*, and so it may well be understood,  $\langle \phi \rangle$  *year of days*, (that is, a full year) *or at least ten months*. *Days* is often used for *a year*, as is shown on Gen. 4. 3.

Vers. 57. *her mouth]* that is, *ask her consent*: or, *what she will say*. The Chaldee translatheth it, *and hear what she saith*. The *mouth* is put for *that which cometh out of the mouth*: which the holy Ghost expoundeth the word, Luke 4. 4. from Deut. 8. 3. Hereupon the *mouth* is often used for *speech, or words*; as in Gen. 41. 40. and 45. 21. Exod. 17. 1. Num. 9. 20. Deut. 1. 26. Psal. 49. 14.

Vers. 59. *her nurse]* named *Deborah*, whom Jacob buried with lamentation, Gen. 35. 8. she was sent for honorable respect, and to have tender care of Rebekah, as the Scripture showeth Nurses to have, 1 Thes. 2. 7. Num. 11. 12.

Vers. 60. *unto thousand,]* that is, *a mother of innumerable people*. The Chaldee translatheth, *thousands and ten thousands*, whereby an infinite number is meant, as in Dan. 7. 10. *the gate]* that is, as the Greek and Chaldee translatheth *the cities*: and by *possessing or inheriting*, is meant dominion over them Lev. 25. 46. See in Gen. 22. 17. *them]* or *it*, that is, *the seed*: see Gen. 22. 17.

Vers. 61. *after]* the Greek translatheth, *with the man*. So in 1 Cor. 10. 4. *the rock that followed them*, is in the Syriac and Arabic versions, turned, *the rock that went with them*. Thus Rebekah left her friends, and fathers house, to go unto Isaac her husband: so the Spouse of Christ is exhorted to *forget her people and her fathers house*, Psal. 45. 11.

Vers. 62. *from the way]* Hebr. *from the coming:* or, *from coming,* that is, *from walking.* The Greek translatheth, *Isaac walked through the wilderness.*

*Beer lachai roi]* that is, *the well of him that liveth, that seeth me;* whereof see Gen. 16. 14. The Greek saith, *by the well of vision:* the Chaldee, *from the well whereat the Angel of life appeared.* But the Yerushalmi paraphrase saith, *And Isaac went from the school-house of Sem the great, to the well whereat the majesty of the Lord had been revealed.* Though this exposition be uncertain, yet it is certain Sem was now alive, by comparing his life time, Gen. 14. 18. Where Melchizedek is counted by the Jews, Sem the great: who might well be master of a school of the Prophets. *south country]* or, *land of the south:* the south part of Canaan: see Gen. 12. 9.

Vers. 63. *to mediate]* or *to pray,* as the Chaldee translatheth: but the Greek saith, *to exercise him-self,* which comprehendeth both *meditation* and *prayer,* as the Hebrew also doth, Psal. 77. 4. 7. 13. and 119. 15. and 102. 1. *the looking forth]* or, *turning towards;* that is, when it was towards evening; before Sun setting: as on the contrary, *the looking forth of the morning,* Exod. 14. 27. is very early, before Sun rising. So in Deut. 23. 11. where this phrase is explained to mean before the Sun be set. It seemeth to be at the ninth hour of the day, (with us, the third hour after noon) for then they began the daily evening service of God, and burning of sacrifice, and it was called in Israel, *the hour of prayer,* Act. 3. 1.

Vers. 64. *lighted]* Hebr. *fell down;* the Greek hath, *leaped down,* which was to meet him with the more reverence and submission. *a veyl]* a sign also of subjection, 1 Cor. 11. 5. 6. 10.

Vers. 67. *the ••nt of Sarah]* which she had peculiar, for her own use, see Gen. 23. 2. the Greek translatheth it, *the house,* or *habitation:* and so the Lord's *tent,* is called an *house,* 1 Chron. 9. 23. Compare with this, Song 8. 2. where the Church bringeth Christ *into her mothers house. he took]* by solemnity of marriage; this was in the 40 year of his life; Gen. 25. 20. *loved her]* So ought men to love their wives, as their own bodies: likewise he saith, *Husbands, love your wives, even as Christ also loved the Church,* Eph. 5. 28. 25▪ *was dead]* These words the Chaldee paraphrast addeth: and the Hebrew text sometime supplieth such wants, as *that which thou hast prayed,* Isaiah 37. 21. for, *I have heard that which thou hast prayed,* 2 King. 19. 20. The Greek translatheth, *he was comforted concerning Sarrha his mother.* She died three years before his marriage. Hereupon the Hebrew Doctors say, *Isaac mourned for his mother Sarah, three years; after three years he took Rebekah, and forgot the mourning for his mother: from whence thou mayest learn, that whiles a man takes not a wife, his love goeth after his parents; when he takes a wife, his love goeth after his wife; as it is said (in Gen. 2. 24.) Therefore shall a man leave his father and his mother, and he shall cleave to his wife.* Pirkei R. Eliezer, ch. 32.

## CHAP. XXV.

1, Abraham taking Keturah to wife, hath by her many sons and nephewes. 5, The division of his goods. 7, His age and death. 9, His burial. 11, Isaac blessed after his father's death. 12, The generations of Ishmael; 17, his age and death. 19, Isaac prayeth for Rebekah being barren. 22, She conceiving, the children strive in her womb. 24, The birth of Esau and Jacob. 27, Their different state. 29, Esau selleth his birthright to Jacob, for a mess of pottage.

AND Abraham added, and took a wife, and her name was Keturah. And she bare to him Zimran, and Iokshan, and Medan, and Midjan: and Iishbak, and Shuach. And Iokshan begat Sheba, and Dedan: and the sons of Dedan, were Asshurim and Lerushim, and Leummim. And the sons of Mid•an, Ephah and Epher, and Epoch▪ and Abida, and Eld 〈...〉 all these, *were* the sons of Keturah. And Abraham gave all that he had to Isaac. And to the sons of the concubines which Abraham had, Abraham gave gifts: and sent them away from 〈...〉 aak his son, while he yet lived; eastward, unto the east country. And these *are* the days of the years of the life of Abraham, which he lived: [hundred years, and seventy years, and five years. And Abraham gave-up *the ghost*, and died, in a good hoary: age, an old-man, and full (of 〈...〉 ) and he was gathered unto his people's▪ And Isaac and Ishmael his sons, buried him; in the cave of Macpelah▪ in the field of Ephron the son of Zohar the Chethite, which is before Mamree. The field, which Abraham purchased, of the sons of Cheth: there was Abraham buried, and Sarah his wife. And it was, after the death of Abraham, that God blessed Isaac his son: and Isaac dwelt by Beer-lachai-roi.

And these *are* the generations of Ishmael, Abraham's son: whom Hagar the Egyptian Sarah's hand maid, bare unto Abraham. And these *are* the names of the sons of Ishmael; by their names, *according* to their generations: the first-borne of Ishmael, Nebajoth and Kedar, Adbeel, and Mibsam. And Mishma, and Dumah, and Massa. Hadar and Tema, Ietur, Naphish, and Kedmah. These are the sons of Ishmael, and these *are* their names; by their towns; and by their castles: twelve Princes, *according* to their nations. And these *are* the years of the life of Ishmael; a hundred years, and thirty years, and seven years: and he gave-up *the ghost* and died; and was gathered unto his people's. And they dwelt from Havilah unto Shur; which is before Egypt, as thou goest to Assiria: before the faces of all his brethren, did he fall.

〈 in non-Latin alphabet 〉

And these *are* the generations of Isaac, the son of Abraham: Abraham, begat Isaac. And Isaac was forty years old, when he took Rebekah, daughter of Bethuel the Syrian, of Padan Aram: the sister of Laban the Syrian, unto him to wife. And Isaac entreated Jehovah, for his wife; because she *was* barren: and Jehovah was entreated of him, and Rebekah his wife conceived. And the sons strougled-together, within her; and she said if *it be* so, why *am* I thus? And she went to inquire of Jehovah. And Jehovah said unto her; Two nations, *are* in thy womb; and two people's shall be separated from thy bowels: and the *one* people, shall be stronger then the *other* people; and the greater shall serve the lesser. And her days were fulfilled, to bring-forth: and behold, twins *were* in her womb. And the first came-out red, all over like an hairy mantle: and they called his name Esau. And afterward came his brother out; (and his hand holding by the heel of Esau; and he called his name Jacob: and Isaac *was* sixty years old, when she bare them. And the boys grew; and Esau was a cunning huntsman, a man of the field: and Jacob *was* a perfect man, dwelling *in* tents. And Isaac loved Esau, because venison *was* in his mouth: and Rebekah loved Jacob. And Jacob sod pottage: and Esau came from the field, and he was faint. And Esau said to Jacob; Let me taste I pray thee, of that red, *that red pottage*, for I *am* faint: therefore he called his name Edom. And Jacob said, Sell to me this day thy first-birthright. And Esau said, Loe I *am* going to die: and wherefore (*serveth*) this first-birthright

unto me? And Jacob said, Swear unto me this day, and he sware unto him: and he sold his first-birthright unto Jacob. And Jacob gave to Esau, bread and pottage of lentiles; and he did eat and drink, and rose up and went-away: and Esau despised the first-birthright.

### Annotations.

*ADded]* that is, *did again take a wife*, when he was an hundred and forty years old, and had of her six sons, by the extraordinary blessing of God: whereas forty years before, his body was even *dead*, in respect of natural strength and vigor, as the Apostle noteth, Rom. 4. 19. *a wife]* called elsewhere *a concubine*, 1 Chron. 1. 32. what manner of wife that was, see on Gen. 22. 24. *Keturah]* in Greek *Chettoura*.

Vers. 2. *Zimran]* in Greek *Zombran*. *Iekshan]* in Greek *Iezan]* *Medan]* whose posterity are called *Medanites*, Gen. 37. 36. *Midian]* in Greek *Madiam* and *Madian*, Act. 7. 29. of him came the people called *Madianites*; that soon fell from Abraham's faith to idolatry, Num. 25. *Shuach]* in Greek, *Soie*: of him came *Bildad*, Job's friend, called the *Shuchite*, Job 2. 11.

Vers. 3. *Sheba]* in Greek, *Saba*: his posterity robbed Job of his oxen and asses, Job 1. 15.

Vers. 4. *Ephah]* or *Gepha*: in Greek, *Gephar*. *Epher]* or *Gepher*, in Greek *Apheir*: of him the country *Aphrica* is thought to have the name. *Enoch]* in Heb. *Chanoch*: as Gen. 5. 18.

Vers. 5. *to Isaac]* as being his only heir, and child of promise, Gen. 21. 12. a figure of Christ and Christians, heirs by promise of all things, Heb. 1. 2. John 3. 34. Rev. 21. 7. Gal. 3. 29. and 2. 28.

Vers. 6. *concubines]* *Hagar*, and *Keturah*: verse. 1. *east country]* or, *land of the East*: a part of Arabia: hereupon mention is made of *the sons of the East*, Job 1. 3. And Job himself was in likelihood the son of one of these sons or nephewes of Abraham by *Keturah*.

Vers. 7. *175 years]* This sum of his years showeth, how Abraham had lived a pilgrim in Canaan a hundred years after he came out of Charran, Gen. 12. 4. That he attained not to the years of his forefathers, who all lived longer then he, Gen. 11. 11. &c. as did also his son Isaac, Gen. 35. 28. That he left alive behind him, *Heber*, that great Patriarch and Prophet, of whom he had the surname to be an *Hebrew*, Gen. 11. 17. and 14. 13. and from whom he was the seventh generation, as Enoch was from Adam.

Vers. 8. *hoary age]* as was promised, Gen. 15. 15. *of days]* so the Greek and Chaldee explaineth it, and the Hebrew it self elsewhere, Gen. 35. 29. Such words are often to be understood, as a *full*, for a *full cup*, Psal. 73. 10. see Gen. 4. 20. and 5. 3. and by being *full of days*, is meant a willingness to die, without desiring longer life on earth. *his people's]* the Greek translatheth, *his people*: the like is said of Ishmael, verse. 17. of Isaac, Gen. 35. 29. of Jacob, Gen. 49. 33. of Aaron, Num. 20. 24. of Moses, Deut. 32. 50. and others: sometime it is said, *gathered to their fathers*, 2 King. 22. 20. Judge. 2. 10. Act. 13. 36. and by Abraham's *people's*, are meant his *fathers*, Gen. 15. 15. and the phrase signifieth the immortality of souls: for Abraham's body was gathered to the body of Sarah only, as the next words show: and by *his fathers*, are meant *the spirits of just men made perfect*, Heb. 12. 23. See after, in verse 17.

Vers. 10. *and Sarah]* as is shown in Gen. 23. 19. Afterwards Isaac and Jacob with their wives, were buried there also, Gen. 49. 29. 31.

Vers. 11. *blessed Isaac]* so applying and confirming to him, the promises made to Abraham, Gen. 12. 2. and 14. 19. and 17. 19. and so Isaac commended to Jacob, the blessing of Abraham, Gen. 28. 3. 4. and by this *blessing*, the righteousness of faith is implied, to Abraham's seed, Galat. 3. 8. 9. &c. *Beer-lachai-roi]* in Greek, *the well of vision*; in Chaldee, *the well at which the Angel of life appeared*: this place of Isaac's seating, is not without mystery: see Gen. 16. 14. and 24. 62.

Vers. 12. *generations]* a rehearsal of Ismaels offspring; as Gen. 5. 1. And here, the fulfilling of God's promise is seen, made in Gen. 16. 10. 12. and 17. 20. and how he that was borne after the flesh, and cast out of Abraham's house, Gal. 4. 23. 30 was multiplied before Isaac the child and heir of the promise. See the like of Esau, Gen. 36. 43.

Vers. 13. *Nebajoth]* he and his brethren seated in Arabia, Isaiah 20. 13. 14. 16. Ezek. 27. 21. where people's and places retained the footsteps of their names: they gave themselves to shepherdly, as appeareth, Isaiah 60. 7. Ier. 49. 29. And here are twelve sons reckoned, which were Princes of their tribes, as was promised in Gen. 17. 20. answerable in number to the twelve sons of Jacob, heads of the twelve tribes of Israel; but these Ishmaelites are a generation before them, as Ishmael himself was borne before Isaac. For, that is first which is natural, and afterward that which is spiritual, 1 Corinth. 15. 46.

Vers. 16. *castles,]* or, *villages*: dwelling houses so named of being fair and high built in a row or order. In Greek *habitations*, as in Act. 1. 20. from Psal. 69.

Vers. 17. *137 years]* So he lived not so long as his father Abraham, or his brother Isaac, or as did Jacob; though he lived till a great old age. And this mention of the term of his life, and gathering to his fathers, (as was spoken before of Abraham, v. 8.) and the burying of his father with his brother, verse. 9. may be some probability of Ismaels repentance, and dying in the faith of Abraham: for unless it be he, no reprobate hath his whole life time recorded in holy Scripture. Or if Ishmael died wicked; then by *his fathers* to whom he was gathered, are meant the souls of wicked men before him: which are *spirits in prison*, 1 Pet. 3. 19.

Vers. 18. *they]* that is, *Ismaels sons* dwelt. In Greek, *he dwelt. Shur]* a place in the wilderness: see Gen. 16. 7. The Chaldee there and here calleth it *Chagra. did he fall]* meaning either, that his lot did befall him, so to *dwell*, or that he so *died*, as the word *fall* sometime signifieth, Psal. 82. 7. Gen. 14. 10. But the Greek here translateth it, *he dwelt*: so also doth the Chaldee paraphrast, & so the plain text was before, in the promise, Gen. 16 12. and to *make to fall*, is to divide by lot an inheritance to dwell in, Ios. 23. 4. Psal. 78. 55.

〈 in non-Latin alphabet 〉 Here beginneth the sixth Section of the Law, called *The generations* of Isaac. See Gen. 6. 9.

Vers. 19. *the generations]* that is, the history of the offspring of Isaac; and things that befell unto him, as Gen. 2. 1. and 5. 1. and 6. 9.

Vers. 20. *old]* Hebr. *son of forty year*, so v. 26. see Gen. 5. 32. *the Syrian]* the Hebrew name is *Aramite*: which the holy Ghost in Greek calleth *Syrian*, Luke 4. 27. See Gen. 10. 22. *Padan Aram]* the same that *Aram Naharajim*, Gen. 24. 10 for the Greek turneth them both, *Mesopotamia of Syria*. *Aram* is *Syria*, Gen. 24. 10. and 10. 22. *Padan* in the Syrian tongue is a *pair* or *couple*, and the country of *Aram* lying between a couple of rivers, is so named *Padan Aram*: and sometime only *Padan*, as Gen. 48. 7.

Vers. 21. *for]* or, *directly-for*, (as the force of the Hebrew word implieth) and *before his wife*: so it seemeth to be some solemn prayer which they made together directly for this matter: having lived twenty years together without any child, and Isaac waxen old, into the 60 year of his life, ver. 26. God exercising his faith hereby, as he had done Abraham's, Gen. 15. 2. The Jews have a tradition, that Isaac went with his wife *to mount Morijah, to the place where he had been bound, (Gen. 22. 9.) and prayed there: Pirke R. Eliezer, ch. 32.*

Vers. 22. *struggled-together]* or, *bruised themselves*, by struggling: which did presage the contrariety that should be between these two brothers: and so between the children of God, & of this world. *if so, &c.]* an imperfect speech, which in her passion she uttered: the Greek translatheth it, *if it shall so be with me, why (is) this unto me?* why have I conceived, if I must feel such things? *to enquire]* or *seek*, either by private prayer, or by asking some Prophet. The *Yerushalmi Targum* taketh it in this last sense, and saith, *she went to the School of Sem the great*: Howbeit *Sem* was dead about ten years before this: but by *Abraham*, or *Heber*, the great Patriarch, then living, she might well inquire of God. Others, (as *R. Eliezer, Perek 32.*) take it to be meant of her praying unto God.

Vers. 23. *Two nations]* that is, fathers of two nations, and divers people's: Edomites and Israelites. *the greater]* to weat, *in dignity*, which came naturally by the first birthright: or, *the elder*. The Hebrew *Rab*, (whereof *great men* and *masters* are called *Rabbies*, John 1. 39. Mat. 23. 8.) signifieth a superior in dignity. The holy Ghost in Greek translatheth it, *the greater*, Rom. 9. 12. Hereby *Esau* and his posterity are meant. *shall serve]* as came to pass carnally, when the *Aedomites* (of *Esau*) became servants to *David*, and to the Israelites which were of *Jacob*, 2 Sam. 8. 14. and spiritually, when *Jacob* got of *Esau* the first birthright, and bereaved him of the blessing, Gen. 25. 33. and 27. 29. For *servitude* came in with a curse, and figureth reprobation, Gen. 9. 25. John 8. 34. 35. Gal. 4. 30. 31. Therefore from hence the Prophet teacheth, that *God loved Jacob, and hated Esau*, Mal. 1. 2. 3. and the Apostle gathereth the doctrine of God's election and reprobation, saying, *when Rebekka had conceived by one, even by our father Isaac, the children being not yet borne, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the greater shall serve the lesser, as it is written, Jacob have I loved, but Esau have I hated*, Rom. 9. 10. 11. 12. 13.

Vers. 25. *red]* a sign of the choleric, cruel, and bloody disposition, found in *Esau* himself, and in his posterity, Gen. 27. 40. 41. Obad. 1. 10. Ezek. 25. 12. So the cruel persecuting *Dragon* was of *red* color, Rev. 12. 3. The Hebrew Doctors say, *Esau the wicked, was drawn after the works of judgment, mystically signified in these words, And by thy sword shalt thou live, Gen. 27. 40. and therefore he was red: R. Menachem Rakenat. on Gen. 25. And in Bresith rabbah they note, how he*



was red, and his meat was red, Gen. 25. 30. end his land was red, (as in Gen. 32. 3.) &c. And he that takes vengeance on him is red; and in red clothing, Song 5. 10. Isaiah 63. 1. 2. all over] Hebr. all of him like a mantle of hair; which the Greek translatheth, like a rough hide. This also signified his strong, fierce, and crafty nature: For hair is a sign of natural strength; and nature being corrupted, hairinesse denoteth the power of corruption; therefore when Lepers were purified, all their hair was to be shaven off, Lev. 14. 8. So the Hebrews say, that his hayrinesse signified the strength of uncleanness, which came out of him: R. Menachem, on Gen. 25. Esau] by interpretation, Made, or Perfected: as being of a more strong and perfect constitution natural, then other children: rather like a man then a babe.

Vers. 26. the heel] or foot sole; as if he would have pulled back his brother from the birth, and have been before him: or at least, for to overthrow him. Which as God by their former struggling in her body, and now by this behavior did signify: so the Prophet mentioneth it after to Jacob's children, how he thus strove for the grace of the first birthright, which they by sin suffered themselves to be deprived of, Hos. 12. 2. 3. This manner of birth, that Jacob's hand held his brother by the heel, was also extraordinarily strange, and perilous for the life both of mother and child. See the like after, in Gen. 38. 28. he called] that is, everyone called: as in verse. 25. it is written, they called: or, he was called; so verse. 30. See the notes on Gen. 16. 14. Jacob] that signifieth one that should hold by the foot, or overthrow his brother.

Vers. 27. a cunning huntsman] Hebr. a man knowing hunting. of the field] ranging the fields for to hunt beasts. Of a disposition much like Ismaels, Gen. 16. 12. or Nimrods, Gen. 10. 9. perfect] of a religious, honest, plain and simple disposition, without guile or wickedness: as the Greek translatheth, vnfeighned. See Gen. 6. 9. dwelling] or, sitting in tents: that is, either keeping home, (as Judge. 5. 24.) or being with the sheepfolds as an heirder: for shepherds kept in tents, Gen. 4. 20. Esa. 38. 12. and such was Jacob's trade and his children's, Gen. 46. 34. Besides, that dwelling in tents, signified his pilgrimage in the land, Heb. 11. 9. Hereupon Jacob's tents, are used for the state of the commonwealth of Israel, Num. 24. 5. Mal. 2. 12. The Greek here translatheth, dwelling in house: but the Chaldee saith, A minister of the house of doctrine: as giving himself to religious study and schollership. So other of the Hebrew Doctors; as in Pirkei R. Eliezer, ch. 32. it is said, After the children were grown, the one walked in the way of life, the other walked in the way of death. Jacob our father walked in the way of life, for he dwelt in tents, and studied the law, all his days; but Esau the wicked, walked in the way of death, to kill Jacob, Gen. 27. 41.

Vers. 28. in his mouth] or, for his mouth; namely, his meat, as the Greek explaineth it: that is, because he delighted to eat of Esau's venison. This love for carnal respect continued contrary to the Oracle of God, but it was disappointed, Genes. 27. 4. 33.

Vers. 29. pottage] or broth: Hebr. sod a seething. faint] with weariness; as the word implieth. This signified Esau's vain employment of his time and strength: whereas they that wait on the Lord spiritually, faint not, Isaiah 40. 30. 31. but the righteous eateth to the satisfying of his soul: Pro. 13. 25.

Vers. 30. *Let me cast]* or, *let me have a draught;* the Greek and Chaldee translate it *taste*. It is a word not used but in this place. *red]* which in Hebrew is *Adom*: whereupon his name was called *Aedom*. The doubling of the word *red*, and omitting the word *pottage*, noteth Esau's hast and greediness, increased also by the color. *he called]* or, *his name was called Aedom*, that is, *Red*: for he was *ruddy* when he was borne, verse. 25. and now longing for *red* broth, and selling his birthright for it, this name was given him, as a brand-mark of his greediness and profaneness.

Vers. 31. *this day]* or, *even now*: the Hebr. *Cajom*, *As today*, is often used for *hajom*, *this day*, as the Greek here interpreteth it, and in verse. 23. following. So 1 Sam. 2. 16. and 9. 13. 27. 2 Chron. 18. 4. And the Hebrew word for *As*, is often a very affirmation: see Gen. 27. 12. *firstbirthright]* The dignity whereof the Law showeth to be great, in that all the first-borne were peculiarly consecrated and given unto God, Exod. 22. 29. were next in honor to their parents, Gen. 49. 3. had a double portion of their fathers goods, Deut. 21. 17. succeeded them in the government of the family, or kingdom: 2 Chron. 21. 3. and administration of the priesthood, and service of God, Num. 8. 14.—17. Therefore the *first-borne* is used for one that is loved, and dear to his father, Ex. 4. 22. and higher than his brethren, Psal. 89. 28. and figured Christ, Rom. 8. 29. and true Christians heirs of the kingdom of heaven, Heb. 12. 23. This honor Jacob strove to have at his birth; but missing then, he seeketh now, and obtaineth it. The Greek translatheth it plurally, *firstbirthrights*; and so doth the Apostle in Heb. 12. 16.

Vers. 32. *going to die]* that is, *ready*, or *in danger to die*: which may be meant, both in respect of his present hunger, which could not (as he profanely thought) be satisfied with the title of his birth-right: and of his daily danger to be killed by the wild beasts, in the field where he hunted. *wherefore serveth]* or, *what profiteth?* as if he should say, *nothing at all*.

Vers. 33. *Swear]* to confirm the bargain, (Heb. 6. 16.) and to make it irrevocable, (Psalm. 110. 4. and 15. 4.) So by oath he renounced his birthright before God, whose name is therefore used in oaths; Deut. 6. 13. *he sold]* It is recorded in the Jews canon laws, that *the first-borne who selloth the portion of his birthright, even before it be parted; his sale standeth in force: because the firstborn hath part in the birthright, before the parting thereof: Maimonides, Treat. of Inheritances, ch. 3. S. 6.*

Vers. 34. *of lentiles]* a kind of pulse much like to *vetches*, or small pease; and but course food, so vile an exchange did Esau make of his heavenly dignity: that not without cause doth the holy Ghost call him a *profane* person; *who for one meals meat, sold his first birthrights*, Heb. 12. 16. It is a tradition of the Hebrew Doctors, that *Lentiles* were wont to be eaten of men, in their *sorrow and mourning*: and that *Jacob did feed upon Lentiles, in mourning and sorrow, for that the kingdom, and dominion, and first-birthright was Esau's*. Whereupon they also gather, that *the sons of Esau should not fall, until the Remainder of Jacob come, and give to the sons of Esau, food of lentiles, with mourning and sorrow, and take from them the dominion, kingdom, and firstbirthright, which Jacob bought of him by oath. Pirkei R. Eliezer, ch. 35. eat and drink]* This seemeth to intimate not only a satisfying of his hunger, but a carnal secure despising of his honor now sold: as in 1 Cor. 15. 32. *let us eat and drink, for tomorrow we shall die. went away]* without showing any

remorse or sorrow, for his profane bargain. *despised*] unto this the Yerushalmi Paraphrast addeth, that *he also despised his portion in the world to come; and denied the resurrection of the dead.* Thus the Jews esteemed his fact most irreligious and profane: as the Apostle also doth, Heb. 12. 16.

#### CHAP. XXVI.

1. Isaac because of famine goeth to Gerar; 2, God biddeth him, not go into Egypt, but dwell in the land; and promiseth him the blessings of Abraham. 7, Isaac denieth his wife, 9, Abimelech therefore reproveth him. 12, He groweth rich. 18, He diggeth three wels, Esek, Sitnah, and Rechoboth. 23, Abimelech maketh a covenant with him at Beersheba. 34, Esau's wives.

AND there was a famine, in the land; besides the first famine, which was in the days of Abraham: and Isaac went unto Abimelech King of the Philistines unto Gerar. And Jehovah, appeared unto him; and said, Go not down into Egypt: dwell in the land which I shall say unto thee. Sojourn in this land; and I will be with thee, and will bless thee: for to thee and to thy seed, will I give all these lands; and I will stablish the oath, which I sware unto Abraham thy father. And I will multiply thy seed, as the stars of the heavens: and will give unto thy seed, all these lands: and in thy seed, all nations of the earth shall bless themselves. Because that Abraham obeyed my voice: and kept my charge, my commandments, my statutes and my laws. And Isaac dwelt, in Gerar. And the men of the place, asked of his wife; and he said, she is my sister: for he feared to say my wife, lest the men of the place should kill me for Rebekah, because she was of a good countenance. And it was, when the days had been prolonged by him there; that Abimelech King of the Philistines, looked out through a window: and saw, and behold Isaac was sporting, with Rebekah his wife. And Abimelech called Isaac, and said, Behold surely she is thy wife; and how saidest thou, she is my sister? And Isaac said unto him; Because I said, lest I die for her. And Abimelech said; what is this thou hast done unto us? one of the people might lightly have lain with thy wife, and thou shouldest have brought upon us guiltiness. And Abimelech commanded all the people, saying: he that toucheth this man, or his wife, dying he shall be put to death. And Isaac sowed, in that land; and found in that year, an hundred measures: and Jehovah blessed him. And the man waxed-great; and went going-on, and waxing-great; until he was waxed-great, exceedingly. And he had possession of flocks, and possession of herds, and much husbandry: and the Philistines envied him. And all the wells which his fathers servants had digged, in the days of Abraham his father: the Philistines stopped them, and filled them with dust. And Abimelech said, unto Isaac: Go from us, for thou art very-much mightier then we. And Isaac went from thence: and pitched in the valley of Gerar, and dwelt there. And Isaac returned, and digged the wels of water; which they had digged, in the days of Abraham his father, and the Philistines had stopped them, after the death of Abraham: and he called their names, according to the names that his father had called them. And Isaac's servants digged in the valley: and found there a well of living waters. And the herdmen of Gerar did strive with the herdmen of Isaac, saying, The water is ours: and he called the name of the well, Esek; because they contended with him. And they digged another well; and they strove also for it:

and he called the name of it, Sitnah. And he removed from thence, and digged another well; and they strove not for it: and he called the name of it, Rechoboth; and he said, for now Jehovah hath made-room for us, and we shall be fruitful in the land. And he went-up from thence, to Beersheba. And Jehovah appeared unto him, the same night; and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee; and will bless thee, and multiply thy seed, for my servant Abraham's sake. And he built there an altar, and called on the name of Jehovah; and stretched-out there, his tent: and there Isaac's servants digged a well. And Abimelech went unto him, from Gerar: and Achuzzath his friend, and Phicol, the Prince of his army. And Isaac said unto them; wherefore come ye unto me: and ye hate me, and have sent me away from you? And they said, Seeing we have seen, that Jehovah is with thee; and we said, Let there now be an oath-of-execration betwixt us, betwixt us and thee; and let us strike a covenant with thee. If thou shalt do unto us evil, as we have not touched thee, and as we have done unto thee, but-only good, and have sent thee away in peace: thou now, the blessed of Jehovah. And he made unto them a banquet; and they did eat and drink. And they rose early in the morning, and sware *ech*-man to his brother: and Isaac sent them away, and they went from him, in peace. And it was, the same day; that Isaac's servants came, and shown unto him, concerning the well which they had digged: & they said unto him, we have found water. And he called it, Shibeah: therefore the name of the City, is Beer-sheba, unto this day.

And Esau was forty years old; and he took a wife, Judith; the daughter of Beeri, a Chethite: and Basemath, the daughter of Elon, a Chethite. And they were, a bitterness of spirit: to Isaac, and to Rebekah.

### Annotations.

*First famine]* whereof see Gen. 12. 10. *Abimelech]* of whom see Gen. 20. 1. 2. &c. which history is to be compared with this.

Vers. 2. *Egypt]* as Abraham did, Gen. 12. 10. and whither it seemeth Isaac was purposing to go.

Vers. 3. *this land]* of Canaan, the land of promise, and figure of the place of heavenly rest; see the notes on Gen. 12. 5. So by David he exhorteth, *Dwell in the land, and feed on faith*, Psalm. 37. 3. See Gen. 37. 1. *I will be]* the Chaldee expoundeth it, *my word shall be an help unto thee*: so in verse. 24. and 28. *these lands]* or *countries*, possessed by so many nations, Gen. 15. 19. 20. 21. so Psalm. 105. 44. The Greek translath singularly, *land*; and so was the promise made to Abraham, Gen. 13. 15. and 15. 18. and 17. 8. see the notes there. *stablish the oath]* that is, *perform the promises: sworn*, Gen. 22. 16. 17.

Vers. 4. *stars]* that is, *innumerable*: see Genes. 15. 5. *seed]* meaning *Christ*: Gal. 3. 16. 8. *bless themselves]* or as the Greek translath, *shall be blessed*, see Gen. 22. 18.

Vers. 5. *charge]* Hebr. *keeping*, or *observation*: that is, *ordinances to be kept*. So in Lev. 8. 35. and 22. 9. Deut. 11. 1. *laws]* for this word, elsewhere the Scripture saith, *judgments*, Deut. 11. 1. and 5. 1. 31. and 6. 1. 20. and 7. 11. and 8. 11. &c. and under these three particulars, the whole

*charge* or *custody* forespoken of, is comprehended; as afterward by Moses God gave the ten *commandments*, or moral precepts, Exod. 20. *Judgments*, or judicial laws for punishing transgressors, Exod. 21. &c. and *Statutes*, or *rules*, *ordinances* and *decrees* for the service of God, Lev. 3. 17. and 6. 18. 22. Exod. 12. 24. & 27. 31. & 29. 9. & 30. 21. Al which Abraham observed, and is commended of God therefore.

Vers. 7. *my sister*] He imitateth his father Abraham's practice, Gen. 12. 11. 12. 13. and 20. 2. *kill me*] Moses expresseth this as Isaac's own words of himself. The Greek translateth it, *should kill him*: so elsewhere that version changeth the person, for more easy order of speech, and understanding to the reader. See Psal. 144. 12. *good countenance*] elsewhere it is *fair of countenance*, (or *visage*) Gen. 12. 11. so the Greek turneth it here: and before, *good* is used for *fair*, or *goodly*, Gen. 24. 16.

V. 8. *by him*] or *to him*: that is, *when he had been, a long time there. sporting*] or *laughing, playing, rejoicing*: it is the word whereof Isaac himself had his name, Gen. 17. 17. 19. and 21. 6. Solomon saith, *Rejoice with the wife of thy youth*, &c. Prov. 5. 18. 19

Vers. 10. *might lightly*] or, *had almost lain. guiltiness*] a sin making us guilty of punishment, a *shameful crime*: named in Hebrew *Asham*: the Greek translateth it *Ignorance*: and so Paul calleth the sins of the people *Ignorances*, or *ignorant trespasses*, Heb. 9. 7. rightly so gathered from Levite. 4. 22. See the further explication of this word, there. Abimelech by this word *Asham*, meaneth both the sin and the punishment for the same; as in the law, *Asham*, is both the *Guilty-sin*, and the *Sacrifice* for the same, Lev. 5. 5. 6.

Vers. 11. *toucheth*] that is, *hurteth*, or *injureth*: so in verse. 29. and in Ios. 9. 19. Ruth 2. 9. Job 1. 11. Psal. 105. 15. Zach. 2. 8. or] Hebr. *and*: which is often used for *or*, as is observed on Gen. 13. 8. *dying*] that is, *he shall surely be put to death*: as Gē. 2. 17

Vers. 12. *100 measures*] that is, as the Chaldee explaineth it, *a hundred for one when he measured it*: or *an hundred*, may mean *many*: as *an hundred fold*, Matth. 19. 29. is elsewhere called *manifold more*, Luke 18. 23. The word *Shegnarim*, signifieth *public measures*, such as were used at the gates of cities, which were full and large. And this increase, (which is the most that our Savior speaketh of in Matth. 13. 23.) showeth the fruitfulness of the land of Canaan when God blessed it; and figured the bountiful reward which the godly shall find of their labors, in the heavenly country, which we seek, Gal. 6. 7. 8. 9. Heb. 11. 14. 16. The fruitfulness of Canaan, signified also the graces of the Gospel, Ezek. 34. 27. Zac. 8. 12. Ps. 67. 7. *blessed him*] & his blessing *maketh rich*, Pro. 10. 22. Job 42. 12. This the next words of Isaac do also confirm.

Vers. 14. *possession*] or *cattle*: so Gen. 47. 17. *husbandry*] so also the Greek turneth it *georgia*. It implieth all manner work and service belonging to a family; and so servants, and tillage of all sorts. The like is said of Job, Job 1. 3. *envied*] *had an envious zeal* and *emulation*. So Solomon saw how all labor and rightness of work, brought *envy to a man from his neighbor*, Eccles. 4. 4.

Vers. 15. *with dust*] or *earth*, as the Greek translateth. This also they enviously did against their oath before, Gen. 21. 30. 31. And this injury was great, because of scarcity of waters there, Gen. 21. 25. It figured out the corrupting of the clear doctrines of the gospel, by

earthly glosses and traditions of Antichristians. Psal. 65. 10. and 84. 7. Song 4. 15. Num. 21. 16. 18. John 4. 10. 14.

Vers. 17. *pitched]* to weer, *his tents:* or, *encamped.* A word used for pitching of camps or armies, Exod. 14. 9. and 15. 27. &c. applied first here to Isaac's family, afterwards to Jacob's, Gen. 33. 18. and so to his posterity. And betokeneth a residing, or quiet sitting: opposed to removing, or journeying, Num. 1. 50. 51. 52. and 9. 17. 18. The Chaldee translatheth it *dwelled.*

Vers. 18. *returned and digged]* that is, as the Greek explaineth it, *again digged.* Figuring the restoring of the ancient truth, out of corruption: as v. 15. *their names]* so renewing the ancient good names (that carried, as seemeth, the memorial of God's graces) which the wicked had defaced: as on the contrary, the idolatrous names of places, on which the heathens had set the memorial of false gods and superstition, were by the Israelites changed, when they came into their possession, Num. 32. 38. for the very names of idols, are not to be heard out of our mouths, Exod. 23. 13. Psal. 16. 4.

Vers. 19. *the valley]* of *Gerar,* as the Greek yersion doth express. *living]* that is, as the Chaldee here translatheth, *springing waters.* Waters that spring or run, are for their continual motion, called *living,* Levite. 14. 5. 50. and 15. 13. Num. 19. 17. Song 4. 15. For life consisteth in continual motion. The Greek keepeth the Hebrew phrase: and so in the New Testament, where *living waters,* signify heavenly graces, John 4. 10. 11. 14. and 7. 38. Rev. 21. 6. and 22 1.

Vers. 20. *ours]* or (belonging) *to us:* the Greek changeth the person, *saying that the water was theirs.* So ver. 7. *Ezek]* that is, *Contention,* or *wrongful strife: Wrangling,* the Greek translatheth, *Injurie, because they injured him.*

Vers. 21. *Sitnah]* that is, *Hatred,* or *Spitefulness.* Of this the devil hath his name, *Satan.*

Vers. 22. *Rechoboth]* that is, *Roomths;* or *large spaces.* Compare Psalm. 4. 2. *in distress thou hast made roomth for me.*

Vers. 24. *fear not]* for the opposition of the Philistines, and other afflictions that are incident unto thee. So God comforted Abraham, Gen. 15 1.

Vers. 25. *called on]* the Chaldee saith, *prayed:* so did Abraham his father, Gen. 12. 7. 8. and 13. 4. 18. *⟨◇⟩ stretched out]* that is, *set up,* or *pitched his tent,* as the Greek explaineth it, which was with spreading and stretching out the curtains and cords unto stakes, Esa. 33. 20.

Vers. 26. *Achuzzath his friend]* or, *aretinue of his friends:* and so the Chaldee translatheth it, *a company of his friends:* but the Greek takes it for a proper name, *Ochozath;* and *his friend,* the Greek calleth *nymphagogos,* which is the *companion (or leader) of the bridegroom;* like that in Judge. 14. 20. which the Greek there translatheth as this here. *Prince]* that is, *Chief captain:* in Greek, the *Chief leader of the army,* as in Gen. 21. 22. with which this history is to be compared. Isaac's ways pleasing the Lord; he made his enemies to be at peace with him: as Prov. 16. 7.

Vers. 28. *Seeing &c.]* that is, *we have evidently seen. Jehovah]* the Chaldee expounds it, *the word of the Lord is thine help. an oath-of-execration]* in Greek, *a curse?* that is, an oath wishing a curse to

the breaker of it: as Gen. 24. 41. The Chaldee paraphraseth thus, *Let the oath now be confirmed, which was between our fathers; and between us and thee. strike]* Hebr. ⟨◇⟩ foe Gen. 15. 18.

Vers. 29. *If thou shalt]* understand, *Taking a curse upon thee, if thou shalt:* meaning, *that thou shalt not* (or *wi* ⟨...⟩) *do evil*, as the Greek explaineth it. See Gen 21. 23. *touched]* that is, *hurt*, as v. 11. *blessed]* see Gen. 24. 31. An imperfect speech, as if he should say, *O thou blessed of the Lord, do thou likewise deal with us:* or, *as thou art now blessed of the Lord*, so swear unto us by him. The Greek translateth, *and now thou art the blessed of the Lord.*

Vers. 30. *a banquet]* used when men made covenants together, Gen. 31. 54.

Vers. 31. *man to his brother]* that is, *one to another:* the Greek saith, *man to his neighbor.*

Vers. 33. *Shibeah]* in Greek *Horkos*; in English, *Oath. Beersheba]* that is, *the well of the oath:* as the Greek also interprets it. This name was given before, Gen. 21. 31. It seemeth in tract of time the name was forgotten, the rather because the well then digged by Abraham, (verse. 30.) was by the Philistines stopped, Gen. 26. 15. and they would therefore have no such monument: but Isaac now reneweth the name. Or here *the city* is named *Beersheba*; there *the place*, Gen. 21. 3. that is, the whole region.

Vers. 34. *old]* Hebr. *son*. This also was the age of his father Isaac when he married, Gen. 25. 20. *Judith]* one of the daughters of the Canaanites, called by another name, Gen. 36. 2. see the annotations there. This fact was contrary to Abraham's charge, Gen. 24. 3. and his father Isaac's, as is likely by verse. 35. and Gen. 28. 2. 6. 8. *a Chethite]* in Greek, *an Evite:* see Gen. 36. 2. These were of the worst sort of people in the land, Ezek. 16. 3.

Vers. 35. *a bitterness of spirit]* that is, *a grief of mind*, through their bitter provocation and rebellious carriage: so that they were *irked of their life* by reason of them, Gen. 27. 46. Or, *of a rebellious spirit*, resisting their parents. This latter the Greek followeth, calling them *Contentious with Isaac and Rebekah:* and the Chaldee saith, *they were rebellious and stubborn against the word of Isaac and Rebekah:* unto which the Yerushalmi Targum addeth, that they *served (God) with strange service* (that is, *idolatry*) *and received not the instruction either of Isaac or of Rebekah.* See Gen. 27. 46.

## CHAP. XXVII.

1, Isaac sendeth Esau for venison, purposing to eat, and bless him before his death. 5, Rebekah instructeth Jacob to obtain the blessing. 15, Jacob under the person of Esau, obtaineth it. 30, Esau bringeth venison. 33, Isaac trembleth. 34, Esau complaineth, and by importunity obtaineth a blessing. 41, He threateneth to kill Jacob. 42, Rebekah disappointeth it.

AND it was, when Isaac was old, and his eyes were dim, that *he* could not see: then called he Esau, his elder son, and said unto him, my son; and he said unto him, Behold *here am I*. And he said, Behold now I am old: I know not the day of my death. And now, take I pray thee thy wepons, thy quiver and thy bow: and go out to the field; and hunt for me venison. And make for me savoury-meats, such as I love; and bring *it* to me, that I may eat: that my soul may

bless thee before I die. And Rebekah heard, when Isaac spake to Esau his son: and Esau went to the field, to hunt *for* venison, for to bring *it*. And Rebekah said unto Jacob her son, saying: Behold I heard thy father speaking unto Esau thy brother, saying. Bring me venison, and make for me savoury-meats, that I may eat: and I will bless thee, before Jehovah, before my death. And now my son, obey my voice: *according* to that I do command thee. Go now, unto the flock, and take to me from thence, two good kids of the goats: and I will make them savoury-meats, for thy father, such as he loveth. And thou shalt bring *them* to thy father, that he may eat: for that he may bless thee; before his death. And Jacob said, to Rebekah his mother: Behold Esau my brother, *is* a hairy man; and I, a smooth man. If so be, my father shall feel me, then shall I be in his eyes, as a deceiver: and I shall bring upon me, a curse, and not a blessing. And his mother said unto him; Upon me *be* thy curse, my son; Only obey my voice, and go, take *them* unto me. And he went and took, and brought *them* to his mother: and his mother made savoury-meats, such as his father loved. And Rebekah took the desireable garments, of Esau her elder son; which *were* with her in the house: and put *them* upon Jacob, her younger son. And the skins of the kids of the goats, she put upon his hands: and upon the smooth of his neck. And she gave the savoury-meats, and the bread, which she had made, into the hand of Jacob her son. And he came unto his father, and said, my father: and he said, Behold *here* I *am*; who *art* thou, my son? And Jacob said unto his father, I *am* Esau thy firstborn; I have done even as thou spakest unto me: Arise I pray thee, sit, and eat of my venison; that thy soul may bless me. And Isaac said, unto his son; How *is* this that thou hast so soon found *it*, my son? And he said, because Jehovah thy God, brought *it* to pass, before me. And Isaac said unto Jacob; Come near, I pray thee, and let me feel thee my son: whether thou *be* the same, my son Esau, or not. And Jacob went-near, unto Isaac his father, and he felt him: and he said, the voice *is* the voice of Jacob; and the hands *are* the hands of Esau. And he discerned him not, because his hands were, as the hands of Esau his brother, hairy: and he blessed him. And he said, *art* thou the same, my son Esau? And he said, I. And he said, Bring-near unto me, and I will eat of my sons venison, that my soul may bless thee: and he brought *it* near to him, and he did eat; and he brought unto him wine, and he drank. And Isaac his father, said unto him: Come near now and kiss me, my son. And he came near, and kissed him; and he smelled the smell of his garments, and blessed him: and said, See, the smell of my son; *is* as the smell of a field, the which Jehovah hath blessed. And God give unto thee, of the dew of the heavens, and of the fatnesses of the earth: and multitude of corn, and of new-wine. Let people's serve thee, and nations bow-down-themselves unto thee; be thou a master to thy brethren, and let thy mothers sons bow-down-themselves unto thee: Cursed *be* everyone of them that curse thee, and blessed *be* everyone of them that bless thee. And it was, when as Isaac had made an end of blessing Jacob; and it was, *that* Jacob was but going gone out, from the presence of Isaac his father: that Esau his brother came in from his hunting. And he also made savoury meats, & brought *them* to his father: and said unto his father, Let my father arise, and eat of his sons venison; that thy soul may bless me. And Isaac his father said unto him, who *art* thou? and he said, I *am* thy son thy first borne, Esau. And Isaac trembled, *with* a very vehement great trembling & said, Who where *is* he that hath hunted venison, & brought *it* unto me, & I have eaten of all, ere thou camest, and have blessed him: yea and he shall be blessed. When Esau heard the words of his father; then



cried-he-out, *with* an outcry, great and bitter, very vehemently: and said unto his father, Bless me, me also, my father. And he said, Thy brother came, with guile: and he hath taken thy blessing. And he said, *Is* it because his name was called Jacob; for he hath supplanted me, these two-times; he took my first-birthright, and behold now, he hath taken my blessing: and he said, hast thou not reserved a blessing for me? And Isaac answered, and said unto Esau; Loe I have appointed him *to be* a master over thee; and all his brethren have I given to him, for servants; and with corn and new wine have I sustained him: and unto thee now, what shall I do, my son? And Esau said unto his father, Hast thou but that one blessing, my father; bless me, me also, my father: and Esau lifted up his voice, and wept. And Isaac his father answered, and said unto him: Behold, of the fatnesses of the earth, shall thy dwelling be; and of the dew of the heavens from above. And by thy sword shalt thou live; and thy Brother shalt thou serve: and it shall be, when thou shalt get-the-dominion, that thou shalt break his yoke from off thy neck. And Esau, hated Jacob; for the blessing *with* which his father had blessed him: and Esau said in his heart, The days of mourning for my father are nigh; and I will kill Jacob my brother. And the words of Esau, her elder son, were told to Rebekah: and she sent and called Jacob, her younger son; and said unto him; Behold Esau thy Brother, comforteth him-self as touching thee, to kill thee. And now my son, obey my voice: and arise flee thou unto Laban my Brother, to Charran. And tarry with him, a few days: until the hot-wrath of thy Brother, turn away. Until the anger of thy Brother turn-away from thee; and he forget, that which thou hast done to him; and I will send, and take thee from thence: why should I be bereaved, even of you both, *in* one day? And Rebekah said unto Isaac: I am irked of my life, because of the daughters of Cheth: if Jacob take a wife of the daughters of Cheth like these, of the daughters of the land; wherefore have I life?

### Annotations.

*THat he could not see*] Hebr. *from seeing*: which phrase the Apostle turneth in Greek, *not to see*, Rom. 11. 10. from Psal. 69. 24. Upon this occasion. God's works were shown in Isaac, (as John. 9. 3.) for in his blindness he gave Jacob the blessing, which he would not so have done, if he had seen: verse. 23. *elder*] in Heb ew, *greater*, to weet, of age, or by birth; as the Greek translatheth *Elder*: and *lesser* for *younger*: v. 15. see Gen. 10. 21.

Vers. 2. *my death*] the Greek saith, *my end*: yet lived he after this, above forty years, Genes. 35. 28. 29.

Vers. 3. *Venison*] Hebr. *hunting*: whereof *venison* hath the name, as being gotten by hunting. So v. 5. 19. &c.

Vers. 4. *that I may*] or, *and I will eat*: so in v. 7. and 10. These two phrases are used indifferently: as, *that ye be not judged*, Matth. 7. r. which another Evangelist saith, *and ye shall not be judged*, Luke 6. 37. See also Gen. 12. 12. *that my soul*] or, *to the end my soul*: that is; *I myself*: as after in v. 7. it is repeated. Isaac being to give the blessing in *faith*, Heb. 11. 20. would eat savoury meat, and drink *wine*, ver. 25. to stir up and cheare his spirit, that he might be the more fit instrument of the spirit of God. For sorrow, anger, and other such passions, do distemper the mind: which may be mitigated by outward means, as *wine* maketh

men to forget their *misery*, Prov. 31. 6. 7. and music allayeth anger: wherefore Elisha the Prophet, when he was moved against King Jehoram, called for a musitian, who *when he played, the hand of the Lord came upon the Prophet*, 2 King. 3. 14. 15. *bless thee*] as the Priests with authority blessed and put the name of God upon the people, Gen. 14. 19. Num. 6. 23. 27. So the Patriarchs derived the blessing before their death, unto their children, (or someone of them) as an inheritance by testament: wherefore Paul speaketh of *inheriting the blessing*, Heb. 12. 17. which also was of great authority and strength, as being done by the Spirit of God; and in faith, and before the Lord, as verse. 7. See Gen. 28. 3. 4. and 48. 15. 16. 20. and 49. 25. 26. 28. Heb. 11. 20. 21. and 12. 17. Esau, (who had his name of *Doing*) is here promised the blessing upon his deeds; as the law also promiseth blessing and life to the doers thereof, Rom. 10. 5. but Jacob got the blessing by faith, as do all the faithful, Gal. 3. 9.

Vers. 7. *before Jehovah*] that is, in his presence, by his power and authority, and forever, (the like phrase is of *cursing*, 1 Sam. 26. 19.) And being done *before his death*, it was with the more power, case, reverence, and as by his last will and testament. So Deut. 33. 1.

Vers. 12. *if so be*] or, *Peradventure my father will feel me, and I shall be, &c.* The Greek translatheth it, *Me pote*, which word Paul useth, 2 Tim. 2. 25. in like sense; *If so be, (or If peradventure) God will give them repentance. as a deceiver*] or, *as one that causeth to err*: the Greek translatheth it, *a despiser*, the Chaldee, *a mocker*. Or we may English it, *a very deceiver*: for in the Hebrew, *as*, is often a sure affirmation, Neh. 7. 2. and so the Greek answering thereto, John 1. 14. *a curse*] not feared without cause, for *cursed is he that maketh the blind to err in way*, Deut. 27. 18. and *deceitfulness* in all God's works, maketh men liable to the *curse*, Ier. 48. 10. Mal. 1. 14.

Vers. 13. *upon me thy curse*] a speech of her faith, to encourage him, (though it may be mixed with infirmity of carriage:) for it seemeth she relied on the oracle of God, in Gen. 25. 23. *the greater shall serve the less*: which oracle, Isaac might understand not of the persons of Esau and Jacob, but of the *nations* and *people's*, their posterity; and therefore thought it his duty to give the blessing of the first birthright unto Esau, to whom by nature it belonged, and which might not be changed for affection, as the Law after provideth, in Deut. 21. 15. 16. 17. But Rebekah understood it of these very persons also; and therefore attempted this strange and perilous way, to procure the blessing unto Jacob. A like different meaning of that oracle, is gathered by men at this day. The Chaldee paraphraseth thus, *It was said unto me by prophesy, that curses shall not come upon thee, but blessings.*

Vers. 15. *desireable garments*] Hebr. *garments of desire*, that is, *good, sweet, precious*: the Greek translatheth it, *a goodly robe*, (or *fair stole*, which was a long garment that great men used to wear, Luke 20. 46. and 15. 22. The Priests after in the law had *holy garments*, to minister in, Exo. 28. 2. 3. 4. which the Greek there also calleth a *holy robe* or *stole*. Whether the first borne before the law had such to minister in, is not certain; but probable, by this example. For had they been common garments, why did not Esau himself, or his wives keep them? but being in likelihood holy robes, received from their ancestors; the mother of the family kept them in sweet chests, from moths and the like; whereupon it is said in verse 27. Isaac *smelled the smell of his garments*. These might well figure out those *robes* of innocence and righteousness,

wherewith the saints are clothed, Rev. 7. 9. 14. and 19. 8. and 3. 18. The like mystery also is in the *kids skins* following: see Gen. 3. 21.

Vers. 19. *firstborn*] This though it were not so properly (and cannot in that respect be excused,) yet was it true in mystery; and spiritually; as John the Baptist was *Elias*, Matt. 11. 14. and we gentiles, are the *Circumcision*, Phil. 3. 3. Rom. 2. 28. and the children of promise are counted for the seed, Rom. 9. 8. Gal. 4. 28.

Vers. 20. *brought it to pass*] or, *made it to meet* [unspec \2] (or *occur*) in Greek, *delivered it*: in Chaldee *prepared it*. See 24. 12.

Vers. 22. *and the hands*] or, *but the hands*: the Yerushalmi Targum saith, *the feeling of the hands of a field*] the Greek addeth, *of a full (or plenteous) field*: which with herbs, flowers and fruits, giveth a fragrant smell. Compare Song. 2. 13. and 4. 12. 13. 14. and 7. 11. 12. 13. The Yerushalmi Targum applieth this to the *smell of the perfume of good spices, that should after be offered in the mount of the house of the sanctuary*.

Vers. 28. *And God give*] or *will give*, it is both a prayer and a prophesy: the word *And* noteth the passion of the mind: for so it is often used to signify vehement affections, of desire, joy, indignation, or the like. See Gen. 47. 15. Psal. 2. 6. Act. 23. 3. Mark. 10. 26. 2 Cor. 2. 2. Sometime it is omitted quite; as 2 Sam. 24. 3. *and the Lord thy God add*. for which, in 1 Chron. 21. 3. is written, *the Lord add*: leaving out *and, dew*] which as it is the means to make the field fruitful, so •an it not be given but by God, Ier. 14. 22. and the with holding of it, is a curse, 2 Sam. 1. 21. It spiritually signifieth the doctrine and graces of the gospel, and spirit of Christ upon men. Deut. 32. 2. Isaiah 45. 8. and 26. 10. Hos. 14. 6. 7. Psal. 133. 3. A like blessing is in Deut. 33. 13. 28. *fatnesses*] that is, sundry sorts and plenty of fat things: whereby is meant the best of everything, (see Gen. 4. 4. and 49. 20. Isaiah 30. 23.) and spiritual graces, Isaiah 25. 6. The land of Cahaan, (the figure of all blessedness,) is called therefore the *fat land*, Neh. 9. 25. 35. *corn and new wine*.] which as they are the stay and comfort of man's life, Psal. 104. 15. so they also signify heavenly blessings that God sendeth upon his people, Psal. 65. 10. 14. Zach. 9. 17. A like blessing Moses uttered, Deut. 33. 28.

Vers. 29. *nations*,] the Greek translatheth it, *Princes*: the Chaldee *Kingdoms*. The Yerushalmi Targum applieth these *people's, nations, brethren, and mothers sons: to the sons of Esau, of Ishmael, Keturah and of Laban. As servitude implieth a spiritual curse, Gen. 9. 25. so this sovereignty, is a spiritual blessing, Rev. 2. 26. 27. a master*] or, *a sovereign, a Lord, or governor: named of prevailing*. Herein was implied a part of the first birth-right, 1 Chron. 5. 2. Psal. 89. 28. *everyone, &c.*] Hebrew *thy cursers, cursed be he*, that is, *everyone of them*: for a word singular, joined with a plural, noteth exactly all and everyone. Compare this with Gen. 12. 3. Numb. 24. 9.

Vers. 30. *and it was*] or, *it was I say*: the doubling of this, maketh the matter the more remarkable, touching God's providence herein. *going gone*:] that is, *newly gone, or scarce gone out*.

Vers. 33. *trembled*] or, *was terrified*; as the Greek and Chaldee translate, *was astonished*: it signifieth an exceeding fear with trembling, as Exod. 19. 16. 18. Gen 42 28. *who where*] a

trembling passionate speech: or, *who then is he? he shall be*] So the gifts of God (which are *without repentance* Rom. 11. 29) are stablished to Jacob here, and after more advisedly, in Gen. 28. 1.—4.

Vers. 35. *with guile*] the Chaldee saith, *with wisdom*: but the word is usually taken in the evil part, and so Isaac seemeth to intend it. The Scripture also seemeth hereby to blame the indirect means which Jacob used: for none should do evil, that good may come, no not though through man's lie, the truth of God doth more abound, unto his glory; Rom. 3. 7. 8.

Vers. 36. *Is it because*] or understand, *hath he done this because?* meaning *surely he hath*. Therefore the Greek translatheth it, *Rightly was his name called Iskob*, and the Chaldee, *Fitly: was called*] Hebrew *he called*, meaning everyone: See Gen. 16. 14. *for he hath*] or, *that he hath supplanted*: where the Hebrew *Iaakbeni*, *supplanted me*, is Esau's interpretation of Jacob's name, as signifying a *supplanter* or *overthrower with the foot*, and so a *deceiver*: So Ier. 9. 4. *he took*] thus Esau layeth the fault on his brother, for taking that which himself profanely sold, Ge. 25. 33. He. 12. 16. *my blessing*] but that followed the *first birth-right*, which being sold, the *blessing* was lost also: as the Apostle inferreth upon it, that afterward when Esau *would have inherited the blessing, he was rejected*, Heb. 12. 16. 17.

Vers. 37. *appointed*] or *put*; that is, *made*, as the Greek translatheth it. *sustained*] the Greek translatheth *strengthened*: See Psal. 104. 15.

Vers. 38. *and wept*] yet found he no place of repentance, though *he sought it with tears*, Heb. 12. 17. For because when God calleth, men do refuse: when they call upon him, he will not answer; Prov. 1. 24. 28.

Vers. 39. *fatnesses*] that is, *fat and fertile places*: which were upon mount *Seir*. Gen. 36. 6. 8. and this was unto Esau, a gift of God, Ios. 24. 4. Therefore this also is a blessing, which Isaac by *faith* uttered *concerning things that were to come*, unto Esau, as before unto Jacob: Heb. 11. 20. How be it, the chief, spiritual, and hereditary blessing was before given to Jacob only, and Esau willing to inherit it, *was rejected*, Heb. 12. 17. and the oracles here following confirm the same.

Vers. 40. *And by*] or, *But by thy sword*: that is, with wars and troubles, shalt thou defend thy state and country; and not enjoy peace as Jacob, Deut. 33. 27. 28. The *sword* is opposed unto *peace*, Mat. 10. 34. and *living by the sword*, meaneth the continuance of that trouble some state; as *life*, is opposed to momentary troubles, Psal. 30. 6. Contrariwise in Christ's Kingdom, the *swords* are beaten into *plow-shares*, Isaiah 2. 4. *thou serve*] namely, *in thy posterity*: for Esau in his person served not Jacob, but his children in David's days, 2 Sa. 8. 14. So before, that was spoken as to Abraham, which was properly accomplished to and in his seed, Gen. 12. 3. and 22. 18. and 15. 7. 18. *shalt get the dominion,*] or *shalt get strength*: and that shall be, when Jacob shall for his sins, lose the dominion; as came to pass in the days of Jehoram son of Jehoshaphat who did evil in the eyes of the Lord, 2 King. 8. 16. 18. 20. So both the Chaldee paraphrases say, *when his sons shall transgress the words of the law, thou shalt remove his yoke (the yoke of their servitude) from off thy neck*. Otherwise (as the Hebrew word sometime signifieth to *mourn*, or *be cast down with sorrow*, Psal. 55. 3.) it may be interpreted, when *thou shalt mourn*,

to weet, for that hard servitude. *his yoke]* the *yoke of servitude*, as the Yerushalmi Targum explaineth it. So *yoke* also signifieth in *Levite*. 26. 13. *Isaiah* 9. 4. and 10. 17. *Ier.* 27. 8. 11. And *Esau* broke the yoke, when *Edom rebelled from under the hand of Judah, and made a King over themselves*, 2 *King.* 8. 20. 22.

Vers. 41. *hated]* with an inward spiteful hatred, as the word signifieth, which showeth his former tears to proceed not from true repentance. And in *hating* his brother *for the blessing*: he shown himself to be of that wicked one, as was *Kain*, 1 *John.* 3. 12. 15. This hatred continued also in his posterity, against *Jacob*, *Obad.* v. 10. 11. &c. *for my father]* the Hebrew phrase, as also the Greek is, *of my father*; but the meaning is *for my fathers death*, as the like speeches otherwhere manifest, *Ezek.* 24. 17. *Ier.* 6. 26. and at burials they used to mourn *seven days*, *Gen.* 50. 10. The Greek translateth; *Let the days of my fathers mourning be nigh, that I may kill Jacob my brother*: so making it a wish for his fathers speedy death; and the Hebrew also will bear that translation; yea his words are such, as may imply, not a stay till his fathers death, but that he would with the first opportunity kill *Jacob*, and so his father would soon die with sorrow. Thus meaning, he would be a double parricide. And *Rebekah* with the first, sent *Jacob* away, to prevent danger.

Vers. 42. *comforteth himself]* in respect of his loss of the blessing, with this purpose and hope to kill thee. So the comfort of the wicked, is grounded on evil. The Greek translateth, *he threateneth thee*, and the Chaldee, *he layeth wait for thee*.

Vers. 43. *flee thou]* or, *flee for thyself*: and for thy safety. Here the blessing, brought speedy persecution and exile upon *Jacob*, which his mother counseled him in faith to undergo, rather then for his life, to make accord with *Esau*, and to forgo his first birthright now obtained.

Vers. 44 *a few days]* these fell out to be *twenty years*: as the sequel of the history showeth, *Gen.* 31. 38. and *Rebekah* saw him no more, as the Hebrew Doctors gather, by the time of her death, which they think was before *Jacob* came again. See the notes on *Gen.* 35. 8.

Vers. 45. *why should I be]* the Greek turneth it, *lest I be bereaved*: and she speaketh of the loss of *them both*, for that *Esau* for his murder, was also to be killed, by the law in *Gen.* 9. 6. or if man had not punished him, God might have cursed and cast him out, as he did *Kain*, *Gen.* 4. 11. 16. *of Cheth]* the Greek saith, *daughters of the sons of Cheth*, the *Chethites*, whom *Esau* had married, *Gen.* 26. 34. 35. This grief, she took for an occasion also, to get *Isaac's* consent, unto *Jacob's* departure. *of the land]* that is, of *the inhabitants of the land*, whether *Chethites*, or any other of the *Canaanites*: see *Gen.* 11. 1. *wherefore have I]* that is, *what good will my life do me?* meaning, none at all.

## CHAP. XXVIII.

1, *Isaac* blesseth *Jacob*, and sendeth him to *Padan Aram* for a wife, 9, *Esau* seeing it, marrieth *Machalath*, the daughter of *Ishmael*. 10, *Jacob* by the way hath a dream and vision of a ladder, 13, God appearing, promiseth to bless him, and bring him home again. 16, *Jacob* awaking, and moved with reverence of the place, annointeth a stone set up for a pillar, and

nameth the place Bethel, 20, and maketh a vow to honor God there, when he shall return in peace.

AND Isaac called Jacob, and blessed him: and commanded him, and said unto him; Thou shalt not take a wife of the daughters of Canaan. Arise go to Padan Aram, to the house of Bethuel, thy mothers father: and take to thee a wife, from thence; of the daughters of Laban, thy mothers brother. And God Almighty, bless thee; and make thee fruitful, and multiply thee: and be thou an assembly of people's. And he give to thee, the blessing of Abraham, to thee, and to thy seed with thee: that thou mayest inherit the land of thy sojournings, which God gave unto Abraham. And Isaac sent-away Jacob, and he went to Padan Aram: unto Laban son of Bethuel, the Syrian; the brother of Rebekah, mother of Jacob and Esau. And Esau saw, that Isaac had blessed Jacob; and sent him to Padan Aram, to take unto him a wife from thence: when he blessed him, and commanded him, saying; thou shalt not take a wife, of the daughters of Canaan. And Jacob had obeyed his father and his mother: and was gone to Padan Aram. And Esau saw, that the daughters of Canaan *were* evil in the eyes of Isaac his father. Then went Esau, unto Ishmael: and took Machalath daughter of Ishmael, son of Abraham, the sister of Nebajoth, unto his wives, to him to wife.

〈 in non-Latin alphabet 〉

And Jacob went-forth, from Beersheba: and went to Charran. And he lighted upon a place, and tarried there all night, because the sun was gone-down; and he took of the stones of the place, and put *for* his pillows: and lay-down, in that place. And he dreamed, and behold a ladder set-up on the earth, and the head of it, reaching to the heavens: and behold the Angels of God, ascending and descending on it. And behold Jehovah *was* standing above it, and said; I Jehovah the God of Abraham thy father, and the God of Isaac: the land, that which thou liest upon, to thee will I give it, and to thy seed. And thy seed shall be, as the dust of the earth; and thou shalt spread-abroad, to the sea, and to the East, and to the North and to the south: and blessed shall be in thee, all families of the earth, and in thy seed. And behold I *will be* with thee, and will keep thee, in all (*the way*) that thou shalt go, and will return thee again, unto this land: for I will not leave thee, until that I have done, that which I have spoken unto thee. And Jacob awaked, out of his sleep; and he said. Surely Jehovah is, in this place: and I, knew *it* not. And he feared, and said; how fearful, *is* this place? *this is* no *other*, but the house of God; and *this is* the gate of heavens. And Jacob rose-up-early in the morning; and took the stone, that he had put *for* his pillows; and set it *for* a pillar: and he poured oil, upon the head thereof. And he called the name of that place, Bethel: but Luz *was* the name of the city, at the first. And Jacob vowed a vow, saying: If God, will be with me; and will keep me, in this way, which I *am* going; and will give me bread to eat, and raiment to put on. And I return in peace, unto my fathers house: and Jehovah shall be to me a God. And this stone, which I have set *for* a pillar; shall be, the house of God: and of all, that thou shalt give to me; I will tithing givethe-tenth unto thee.

**Annotations.**

*Blessed him]* God hereby confirmed Jacob's faith, against doubts and fears, both of things past and to come, while his father now wittingly and willingly blesseth him, and comforteth him against future troubles, that might befall him in his pilgrimage. The Hebrew Doctors say. *Better is the end of a thing, then the beginning thereof, (Eccles. 7, 8.) the first blessings where with Isaac blessed Jacob, were of the dew of heaven, and corn of the earth. Gen. 27. 28. the after blessings, were blessings that had an eternal foundation, and had no end of them, either in this world, or in the world to come: as it is written, And God almighty bless thee, (Gen. 28. 3. 4. and addeth moreover unto him, the blessing of Abraham. Pirkei R. Eliezer. ch. 35.*

Vers. 2 *Padan Aram]* or *Mesopotamia*, as the Greek turneth it: so verse. 5. 6. &c. see the notes on Gen. 25. 20. *a wife,]* The like care Abraham took, to provide a wife for Isaac, Gen. 24. But there, servants were sent with camels, and store of good things: here the son himself is sent on foot in poor estate, *with his staff, Gen. 32. 10. to serve for a wife, Hos. 12. 12.* So great was the trial of Jacob's faith in this his pilgrimage, greater then all his fathers: and upon his inheriting of the blessing, there followed presently great afflictions.

Vers. 3. *Almighty]* or, *All-sufficient;* see Gen. 17. 1. *an assembly]* or, *church, congregation, company, that is, a multitude of people's,* as, Ezek. 23, 24. I he Greek translatheth it *synagogues* (or *assemblies*) of *nations*, and the Chaldee, *an assembly of tribes:* respecting the twelve tribes that came of Jacob: Exod. 24. 4. This blessing, God promised at Bethel to perform unto Jacob, Gen. 48. 3. 4. and 35. 11.

Vers. 4. *bessing of Abraham]* which chiefly consisted in redemption frō the curse of the law, by forgiveness of sins, and receiving the promise of the Spirit (of the adoption of children, and Sanctification) through faith in Christ, Gal. 3. 13. 14. 9. 29. Rom. 4. 7. 8. 13. &c. Here Jacob is made heir of the blessing: so are all true Christians, 1 Pet. 3. 9. *of thy sojournings]* wherein thou art a sojourner and pilgrim, the land of Canaan. see Gen. 17. 8. *gave to Abraham]* to weet, by promise: of this gift, see Gen. 12. 7. and 13. 15. and 15. 7. 18. and 17. 8.

Vers. 5. *Syrian]* so the Greek usually translatheth it, which the new testament followeth, Luk. 4. 27. The Hebrew is, *the Aramite:* see Gen 10. 22.

Vers. 8. *evil]* that is, *displeasing, grievous:* so Gen. 48. 17. on the contrary, *good, is for pleasing,* Gen. 16. 6. 8.

Vers. 9. *Ishmael]* that is, *Ismaels family,* or the *Is [unspec 9]maelites:* for Ishmael himself was now dead, Gen. 25. 17. See the notes on Gen. 19. 37. *Machalath]* called also *Basemath,* Gen. 36. 3. he took her, (being of his kindred,) to please his father; though neither according to God's will, nor his fathers. So the wicked would seem to amend one evil, by running into another. *of Nabajoth]* that is, of the same mother that Nebajoth (Ismaels eldest son) was. *unto his]* that is, besides and unto the two Canaanitish wives which he already had Gen. 26. 34. so now he had three wives.

〈 in non-Latin alphabet 〉 Here beginneth the seventh section of Moses law, whereof see the annotations on Gen. 6. 9. Which section when it is less absolute, the Hebr. call *Parasha,* a

*distinction*; and signify it by a threefold P: but when it is more full and absolute, they name it *Seder*, an *Order*, and denote it by a threefold S as in this place.

Vers. 10. *Charan*] of which place, see Gen. 11. 31. It was distant from Beersheba, almost 500 English miles. And Jacob was now about 77. years of age, when he undertook this pilgrimage, as may be gathered by the history following, and by Gen. 47. 9. Of which journey, the prophet after speaketh, how *Jacob fled into the land of Syria, and Israel served for a wise*, Hos. 12. 12. So the afflictions of the fathers, are examples unto the children in all ages, even whatsoever is written: Rom. 4. 23. 24. and 15. 4. 1 Cor. 10. 11. Of Jacob's age, the Rabbin's also say, *Seventy and seven years old was Jacob, when he departed from his fathers house*, Pirkei R. Eliezer. ch. 35.

Vers. 11. *he lighted upon,*] or *happened, met with*, by God's providence, not of his own purpose or choice; who would have gone further, had not night prevented him: and made no reckoning of this place, above any other. It was about 48 English miles distant from Beersheba, whence Jacob came: and from Jerusalem 8. miles northward. *pillows*] or *head bolster*: so in 1 Sam. 26. 7. The Greek translatheth, *at his head*. As this pillow of Jacob, showeth his hard distress for the present in body: so God's appearing and word here revealed, manifesteth the comforts and refreshing of the spirit, which the faithful have in their afflictions and pilgrimage. Hos. 12. 4. Gen. 35. 7. 2 Cor. 1. 5. See after, on verse. 18.

Vers. 12. *dreamed*] a divine dream, such as in times past God used to speak unto men by, Job 33. 14. 15. Dan. 7. 1. and so he usually spake unto the Prophets, as it is said, *If there be a Prophet among you, I Jehovah, will make myself known unto him in a vision, will speak unto him in a dream*: Num. 12. 6. See the notes on Gen. 15. 12. *ladder*,] representing Christ, *the son of man, on whom the Angels of God, ascend and descend*, John. 1. 51. applied now in special to Jacob, and his journey, as followeth in verse 13. 15. The Hebrew Doctors say; *The things made known to a Prophet by prophetic vision, were made known unto him by way of parable: and immediately, the interpretation of the parable, was written in his heart, and he knew what it was. As the Ladder which Jacob our father saw, and the Angels ascending and descending on it. And that was a parable of the (four) monarchies. Maimonides in Misn. in Iesud. hatorah, ch. 7. S. 3.* Other Rabbin's also apply this vision to the monarchies in Daniel; but our Savior is the best interpreter, John 1. 51. *on the earth*] signifying Christ's human nature, and conversing with men, John 16. 28. and 17. 4. *the heavens*] signifying Christ's heavenly nature, and mediation for men with God, Heb. 8. 1. and 9. 24. By whom all things are reconciled unto God, and both the things in earth, and things in heaven, are set at peace *through the blood of his cross*, Col. 1. 20. He is *the way*, no man cometh to the Father, but by him: John. 14. 6. *ascending, &c.*] that is, looking with desire into the mysteries of Christ, 1 Pet. 1. 12. ministering unto him, and through him unto his people, Mark. 1. 13. Heb. 1. 14. and now in special, guarding Jacob from all perils in his journey: Gen. 32. 1. 2.

Vers. 13. *Jehovah*] whose providence and grace is towards his in Christ. The Chaldee translatheth it, *the glory of the Lord. God of Abraham, &c.*] See Gen. 17. 7. He is not ashamed to be called their God, for he hath *prepared for them a city*, Heb. 11. 16. Hereby also the resurrection of the dead, was taught unto Jacob; God calling himself no less the *God of Abraham* (now dead



to the world) then *of Isaac* now living: for Abraham also was alive unto him, Luk 20. 37. 38. *to thy seed]* that is, as the Chaldee expounds it, *to thy sons*: when as yet he had no child, (as is noted of Abraham, Acts 7. 5.) nor wife. Here God confirmeth to Jacob, the blessing of Abraham, which his father Isaac had bequeathed unto him, before in v. 3. 4. And as the former, so this promise also was spiritual, to be accomplished by Christ in whom (under the name of *David*) God promiseth, that his people should  *dwell in the land, that he gave unto Jacob his servant*, Ezek. 37. 24. 25. So the *ladder* which Jacob saw, should be for him (besides this earthly voyage) to climb by, unto his *heavenly* country, and inheritance eternal; Heb. 11. 14. 16. and 9. 15. So after, in Gen. 35. 11. 12.

Vers. 14. *the dust]* that is, innumerable: see Gen. 13. 16. and 32. 12. So Balaam said, *who can count the dust of Jacob* Numb. 23. 20. In Gen. 32. 12. for *dust*, is said *sand of the sea*. The Chaldee here translateth, *thy sons shall be multiplied as dust. spread-abroad]* Heb. *breakeforth*: that is, *greatly increase and suddenly spread abroad*. So the word is also used in Exod. 1. 12. Gen. 30. 30. 43. 1 Chron. 4. 38. The Greek translateth it, *enlarge*; the Chaldee, *prevail*. It is a Prophecy of the spreading of the Church, through all parts of the world. *the sea]* that is, as the Chaldee expounds it, *the west*: see Gen. 12. 8. *all families]* So the promise unto Jacob, pertaineth also to us, who may say with the Prophet, *God found him in Bethel, and there he spake with us*: Hos. 12. 4. And it implieth the blessing of eternal life. *and in thy seed]* that is, *Christ*: see Gen. 22. 18. and 12. 3. *And*, may here be taken for *That is to say*; for it explaineth the former promise. See the notes on Gen. 13. 15.

Vers. 15. *I will be with thee]* The like promise God made at his return, Gen. 31. 3. which Jacob understood thus, *I will do thee good*, Gen. 32. 9. The Chaldee translateth it, *my word shall be thy help*. See Exod. 33, 15. 16. Mat. 28. 20. Gen. 46. 4. *all the way]* so the Greek expresseth the word *way*, here wanting; expressed also elsewhere in the Hebrew, Gen. 35. 3. And here the vision of the *Ladder*, (*Christ*,) is applied to his present case & journey: for God giving his Son, doeth *with him give all things also*, Ro. 8. 32. & godliness hath the promise of *the life present, and that which is to come*, 1 Tim. 4. 8. *not leave thee,]* This taught Jacob to repose confidence in God, being content with things present: the like is spoken to us all, Heb. 13. 5.

Vers. 16. *Jehovah is]* The Chaldee paraphraseth, *the glory of the Lord dwelleth in this place*.

Vers. 17. *this is, &c.]* The Chaldee addeth, *this is no common (or private) place, but a place wherein God taketh pleasure, and over against this place, is the gate of heaven*. This place represented the Church of Christ, called *the house of God*, 1 Tim. 3. 15. which oftentimes is, where men are not aware of it, Rev. 12. 6. John 1. 46. where the Ladder Christ standeth, Matt. 18. 20. Rev. 14. 1. and where his servants see and serve him, Rev. 22. 3. 4. Unto which (as to the *gate of heaven*) the Lord bringeth such as shall be saved, to walk in the light of it; Acts 2. 47. Rev. 21. 24.

Vers. 18. *the stone]* either *stone*, is here put for *stones*, (as in Gen. 3. 2. *tree*, for *trees*,) or, that before in ver. 11. *of the stones*; is meant some *one of them*: see Gen. 46. 23. *a pillar]* or *statue*, that is, *a monument or title erected and standing up*: This was here for a religious sign, as altars also were, Isaiah 19. 19. and Jacob did the like afterward, Gen. 35. 14. But when the Law was given by Moses, no *pillars* might anymore be set up, Lev. 26. 1. Hos. 10. 1. but all such as the

heathens had erected, were to be broken down; Deut. 7. 5. and 12. 3. There were also pillars for civil monuments, Gen. 35. 20. 2 Sam. 18. 18. *oil*] to anoint and consecrate it for holy use: as after in the law, there was an *anointing oil*, for to sanctify the tabernacle, altar, laver, and all other things used in God's service, Exod. 40. 9. 10. 11. &c. So after Jacob poured both a *drink offering*, and *oil* upon his pillar, Gen. 35. 14. Which *oil*, represented the anointing of the Holy Ghost upon Christ and his people, Psal. 45. 8. 1 John 2. 20. 27. both which are also compared unto *living stones*, 1 Pet. 2. 4. 5. And the Hebrew Doctors commenting upon this place, in *Bresith rabbah*, do make this stone to signify the *Messias*.

Vers. 19. *Bethel*] that is by interpretation, *The house of God*, as verse 17. and so the Greek here also translatheth it. And upon this ancient religious use of this place, which God himself approved of, Gen. 35. 1. it seemeth Jeroboam set up there the monument of his strange worship, which turned to him to sin, 1 King. 12. 28. 29. 30. wherefore the Prophets changed the name from *Beth-el*, *God's house*, to *beth-aven*, *the house of iniquity*, (or of *anidol*) Hos. 4. 15. Of Luz see Gen. 30. 37.

Vers. 20. *Uowed*] that is, *promised to God*: for a *vow*, is an holy or religious promise, made therefore with prayers, as this place showeth, and Psal. 61. 6. Judge. 11. 30. 31. and paid with thanksgiving, Psal. 65. 2. and 66. 13. 14. See more in the law of vows, Lev. 27. and the annotations there. *If God,*] that is prayerwise, *O that God would be with me*; and in way of promise, *When God shall have been with me*, &c. For, a *vow*, implieth both prayer and promise, as before is noted. And the Hebrew *Im*, that is, *If*, is used in prayers, as is noted on Gen. 24. 42. *if thou be*, &c. It signifieth also, *when*, as in 1 Sam. 15. 17. Therefore one Prophet saith, *If a man shall sin*, 2 Chron. 6. 22. another (relating the same) saith, *When a man*. So the Evangelists, one writeth, *If thine eye be single*, Matt. 6. 21. another, *when thine eye is single*, Luke 11. 34. *with me*] this respecteth the first part of that promise of God in v. 15. *keep me*] as the second part of God's promise was, v. 15. *give me bread*, &c.] this respecteth the fourth thing promised in ver. 15. *I will not leave thee*, which taught him contentation, Heb. 13. 5. and Jacob void of covetousness, desireth but food and raiment; wherewith we all should likewise *be content*, 1 Tim. 6. 8.

Vers. 21. *return*] this respecteth the third part of God's promise, in ver. 15. So Jacob's vow, was grounded in all points, upon the word and promise given him: to teach us how to vow, and pray unto the Lord. *and Jehovah*] or *then Jehovah*: for this may be the first part of Jacob's vow or promise again to God, whom he would in faith and reverence constantly profess to be *his God*, that is, author of his welfare and salvation. And this respecteth God's spiritual worship. Though it may also be meant on God's part, as are the former branches, and respect the promises made in v. 13. and 14.

Vers. 22. *the house of God*] that is, *a place of God's worship*; as the Chaldee expoundeth, *whereupon I will serve before the Lord*. This Jacob after performed, when he built there an altar, Gen 35. 7. And this respected God's outward service. *tithing give*] that is, *surely give the tenth*. A sign also of homage and subjection unto God: which therefore was given to the priests of the Lord; see Gen. 14. 20. and the law for tithes, in Lev. 27. Numb. 18. Deut. 14. 22. 23. &c.

## CHAP. XXIX.

1, Jacob cometh to the well of Charan. 9, He taketh acquaintance of Rachel. 13, Laban entertaineth him. 18 Jacob covenanteth for Rachel to be his wife. 23, Laban deceiveth him with Leah. 28, He marrieth also Rachel, and served for her seven years more. 32, Leah beareth Reuben. 33, Simeon, 34, Levi, 35, Judah.

AND Jacob, lifted up his feet, and went, to the land of the sons of the East, And he saw, and behold a well in the field; and loe there *were* three flocks of sheep lying by it; for out of that well, they watered the flocks: and a great stone, was upon the wells mouth. And thither were all the flocks gathered, and they rolled the stone from the wells mouth, and watered the sheep: and they put the stone again, upon the wells mouth in his place. And Jacob said unto them; my brethren, whence *be ye?* and they said of Charan *are we.* And he said unto them, Know ye Laban the son of Nachor? and they said, we know *him.* And he said to them, Is there peace to him? and they said Peace; and behold, Rachel his daughter, *is coming with the sheep.* And he said, loe yet, the day *is great, it is not time that the cattle should be gathered together: water ye the sheep, and go feed.* And they said, we cannot, until all the flocks, be gathered together; and they roll the stone, frm the wells mouth: then water we the sheep. He yet *was speaking with them; and Rachel came, with the sheep which were her fathers: for she fed them.* And it was, when Jacob saw Rachel; the daughter of Laban his mothers brother; and the sheep of Laban, his mothers brother: that Jacob went near; and rolled the stone, from the wells mouth, and watered the sheep of Laban his mothers brother. And Jacob kissed Rachel: and lifted up his voice, and wept. And Jacob told Rachel, that he *was her fathers brother; and that he was Rebekah's son: and she ran and told her father.* And it was, when Laban heard, the tidings of Jacob his sisters son; that he ran to meet him, and embraced him, & kissed him, & brought him in, to his house: and he told Laban, all these words. And Laban said unto him, Surely thou *art my bone and my flesh: and he abode with him, a month of days.* And Laban said unto Jacob; Because thou *art my brother, shouldest thou therefore serve me for naught? tell me, what shall thy wages be?* And Laban had two daughters: the name of the elder, was Leah; and the name of the younger, Rachel. And the eyes of Leah, *were tender: and Rachel was fair in form, and fair in countenance.* And Jacob loved Rachel: and said, I will serve thee seven years, for Rachel thy younger daughter. And Laban said, *It is better that I give her to thee, then that I should give her to another man: abide thou with me.* And Jacob served for Rachel, seven years: and they were in his eyes, as a few days, because he loved her. And Jacob said unto Laban, Give *me my wife, for my days are fulfilled: that I may go in unto her.* And Laban gathered-together, all the men of the place, and made a banquet. And it was in the evening, that he took Leah his daughter: and brought her in, unto him: and he went in, unto her. And Laban gave to her, Zilpah his handmaid: *for a handmaid, to Leah his daughter.* And it was in the morning, that loe it was Leah: and he said unto Laban, what *is this thou hast done unto me? Did not I serve with thee, for Rachel? and wherefore hast thou beguiled me?* And Laban said, It may not be so done, in our place: to give the younger, before the first-borne. Fulfill thou the seven of this; and there shall be given unto thee, this also; for the service which thou shalt serve with me, yet seven other years. And Jacob did so, and fulfilled the seven of this: and he gave unto him Rachel his

daughter for a wife unto him. And Laban gave to Rachel his daughter, Bilhah his handmaid: for a handmaid to her. And he went in also unto Rachel; and he loved also Rachel, *more* than Leah: and served with him, yet seven other years. And Jehovah saw, that Leah was hated; and he opened her womb: and Rachel, *was* barren. And Leah conceived, and bare a son; and she called his name Reuben: for she said, for Jehovah hath seen my affliction; for now, my husband will love me. And she conceived again, and bare a son; and she said, because Jehovah hath heard that I *was* hated; he hath therefore given me, this also: and she called his name Simeon. And she conceived again, and bare a son; and said, now this time my husband will be joined unto me, because I have borne unto him, three sons: therefore she called his name, Levi. And she conceived again, and bare a son; and she said, this time, I will confess Jehovah; therefore, she called his name Judah: and she stayed from bearing.

### Annotations.

*Lifted up]* that is, went lightly and cheerfully on his long journey, being comforted by the vision and oracle of God, received at Bethel. See a much like phrase, in Psal. 74. 3. *sons of the East]* that is, *the eastern people*, in Mesopotamia, which lay eastward from Canaan. So in Job 1. 3. The Greek omitteth the word *sons*, and translateth *the east countries*. *From the east* God had raised up Abraham the (man of) *righteousness*, Isaiah 41. 2. Gen. 12. 1. & thither now Jacob his nephew fleeth, there to *serve for a wife*, Hos. 12. 12. wherein the mystery of Christ and his Church, was figured: Eph. 5. 32. 2 Cor. 11. 2.

Vers. 2. *a well]* at a well in the field, Abraham's servant met with Rebekah Isaac's wife, Gen. 24. 11. 15. So here Jacob meeteth with Rachel his wife. A much like thing befell unto Moses, Exod. 2. 15. 16. 21. And Christ sitting on *Jacob's Well* (in Samaria) preached there of the *living waters* of his Gospel and spirit, which who so drinketh, they shall be *in him a well of water springing up into everlasting life*, John 4. 6.—14. and 7. 38. 39. *lying]* This the Gr. translateth *resting*. The two works of shepherds to their flocks, are *feeding*, and *causing them to lie down*, or *to rest*; both which Christ performeth to his people, Song, 1. 6. Ezek. 34. 15. Psal. 23. 1. 2.

Vers. 3. *the stone]* wherewith the well was closed and sealed up, to keep the waters safe and pure: and which the shepherds must remove to water the sheep. A figure of the Pastors duty, in opening the mysteries of the Scripture, that men may *with joy draw waters out of the wells of salvation*, Esa. 12. 3. The *three flocks* here mentioned, are by the Hebrew Doctors (in *Bresith rabbah* upon this place,) applied to the whole body of the Church, *Priests, Levites*, and the other *Israelites*.

Vers. 6. *Is there peace]* that is, *welfare & prosperity*. This was the manner, in those places of saluting, or asking of ones welfare; as in Gen. 43. 27. 28. 1 Sam. 25. 5. 6. 2 Sam. 20. 9. The Greek translateth *is he in health?*

Vers. 7. *is great]* that is, *much day yet remaineth*; or *it is high day*. He exhorteth to use the time, whiles it remained, for the good of their sheep: and not to take them so soon from their pasture.

Vers. 8. *cannot*] that is, *are not able*, the stone is so great: or, *may not*, by right, till all come together. In this latter sense, the word is used, Gen. 34. 14. and 43. 32. and 44. 26. and other where.

Ver. 9. *she fed them*] or, *she was shepherdesse*. In Gr. *she fed her fathers sheep*. It seemeth, men used to employ their daughters in such works, Exod. 2. 16. (whereupon Christ's spouse is compared to a shepherdesse, Song. 1. 7. 8.) unless it were laid upon her through her fathers covetousness, as some think.

Ver. 10. *rolled the stone*] either, with the help of the shepherds; or, by extraordinary strength of his own. This latter, some Rabbin's hold, saying, *Jacob's steps were not straitened* (as Prov. 4. 12) *neither did his strength fail, but as a mighty strong man, he rolled the stone from the wells mouth, &c. and the shepherds saw it, and wondered all, and were not able to role away the stone, but Jacob rolled it away himself alone.* Pirkei R. Eliezer, chap. 36

Vers. 11. *lifted-up*] that is, *with a loud voice wept*: the Greek translath, *cried with his voice & wept*. It argued his great affection, and passion of mind for her sake; as the like was after in Joseph, Gen. 43 30. and 45. 2. 14. 15. Such things God setteth down particularly and often, (though they may seem of small momēt, to show how he is delighted in the actions of his children, whom the world contemneth.

Verse 13. *the tidings*] or, *the hearesay*: in Hebrew, *the hearing*: figuratively put for *the word* (or *matter*) *heard*. The Apostles in Greek sometime keep the phrase; as, *who hath believed our hearing?* Rom. 10. 16. that is, *our report, preaching, or word preached*. Sometime they explain one another, with other words; as, *his hearing spread abroad*, Mark. 1. 28. for which in Luk. 4. 37. is written, *his fame* (or *sound, •choe.*) *words*] or *things*, to weet, about his journey, and the causes of it, as is before specified. For else, it might seem strange unto him, that Isaac's son should come in that poor sort alone: whereas Abraham's servant came richly, with other men accompanying him: Gen. 24. 10. 32. 53.

Vers. 14. *my bone*] that is, *my kinsman*, as the Chaldee explayneth it. The Greek saith, *of my bones*. See the like phrase, in Judge. 9. 2. 1 Chro. 11. 1. 2 Sam. 19. 12. 13. *of days*] that is, *a whole month*: as *a year of days*. 2 Sam. 14. 28. is *a whole year*. See the notes on Gen. 4. 3.

Vers. 15. *brother*] that is, *kinsman*: see Gen. 13. 8. *shouldst thou?*] The Greek explaineth it, *thou shalt not*. See Gen. 18. 17.

Vers. 16. *elder*] Hebrew, *greater*: meaning in age: and so the *younger*, is the *lesser*. See Gen. 27. 1. By interpretation, *Leah* signifieth *Labourious*, or *Painfull*: and *Rachel* an *Ewe* or *Sheep*.

Vers. 17. *tender*] as the Greek translath, *infirm*, or *weak*: but the Chaldee translath *fair*. Targum Yerushalmi addeth, that they *were tender with weeping and praying.* *inform*] that is, *in proportion of body*, or *personage*: as the next in *countenance*, or *visage*, is for *beauty of color*. Both together, make perfect beauty. The like is said of Esther, Esth. 2. 7. and of Joseph, Gen. 39. 6. The Hebrew Doctors mystically apply this to the Church, *the fairness in the congregation of Israel, when it was guiltless from the power of uncleanness: as it is said, (in Song. 4. 7.) Thou art all fair my love, there is no spot in thee.* R. Menachem, on Gen. 29.

Verse. 20. *served*] These things are set down to show Laban's churlishnesse, & Jacob's meekness, poverty, patience, and hard condition in this life; which the Prophet after rehearseth, *how Jacob fled into Syria, and Israel served for a wife, and for a wife, kept* (sheep:) Hos. 12. 12. For whereas men used of their substance to give, *dowries*, Gen. 34. 12. Exod. 22. 7. Jacob having nothing to give, out of his poverty, (Gen. 32. 10.) giveth his service to his uncle for a wife, which service was hard unto him, Gen. 31. 40. 41. as David, instead of a dowry, gave 100 foreskins of the Philistines, whom he killed with great peril of his own life; 1 Sam. 18. 23. 25. 27. These things of Jacob, may also (as the former of Abraham & Isaac) be mystically applied to Christ, whose spouse and Church, is beautiful, Song. 4. 1. 7. Ephes. 5. 25. 27. & hath made him to *serve* with her sins, & *wearied* him, with her iniquities, Isaiah 43. 24. *were in his eyes*] that is, *seemed unto him. loved her*] & *love* suffereth, hopeth, and endureth all things, 1. Cor. 13. 7. *much water cannot quench it, neither can the floods drown it:* Song. 8. 7. See Gen. 24. 67.

Vers. 21. *are fulfilled*] or, *are full, complete*: The Chaldee addeth, *the days of my service are fulfilled*: meaning the seven years covenanted, v. 18. Some take it to mean full, in respect of his age: and that he was married at the first; before the 7. years were expired. But in *Pirkei R. Eliezer, cha*, 36. it is said; *Jacob began to serve for a wife 7. years: after 7. years he made a banquet, & a rejoicing 7. days, & had Leah &c. & added 7. days banquet more, & received Rachel, go in] into the chamber*, (as Judge. 15. 1.) that she may be to me as my wife. See Gen. 6. 4. The Bride, usually had a *privy chamber* (or *closet*) whereinto she entered at the marriage day, Joel 2. 16. Whereupon, among the Jews, the coming together in marriage, is called *the assembling into the privy-chamber*, *Maimonides* in treat. of *Wives*, ch. 10. S. 1.

Vers. 22. *a banquet*] named in Hebr: of *drinking*, as is noted on Gen. 19. 3. such we cal a *Bride-ale*. The Greek translatheth it *a marriage*: hereupon the word marriage is used for a *banquet*, or *feast*, in Luk. 14. 8. and so the Syriac there translatheth it.

Ver. 23. *Leah*] in Greek, *Leia*. A notable example of perfidie in Laban, so to deal with his own sisters son. And by reason that women at such times were veiled, (as in other like cases may be seen, Gen. 38. 15. 16) Jacob could not discern the fraud.

Ver. 24. *Zilpah*] in Greek *Zelpha*. *hand maid*] or, *bondwoman, servant*, see Gen. 16. 1.

V. 25. *the morning*] *Every man's work shall be made manifest, for the Day shall declare it*, 1. Cor. 3. 13. They that do evil, *know not the light; & the morning is to them, even as the shadow of death*, Job 24. 16. 17. Therefore is this fact observed to be done in *the evening*, and discovered in *the morning*. *beguiled me*] The Chaldee saith, *lied unto me?* These things as they show the evil mind and carriage of Laban, both in this his fact, and the excuse following: so may they be considered as a chastisement of God upon Jacob, who had *by guile* (though with a better mind) gotten the blessing, Gen. 27. 35. For even *the righteous are recompensed in the earth*, Prov. 11. 31. and *with what measure men mete, it shall be measured to them again*, Mat. 7. 2. But how great an affliction was this unto Jacob: to be beguiled of his Love, and deflyed with another, whom in respect of her he hated? ver. 30. 31. For, *love is strong as death*, Song. 8. 6.

Ver. 27. *the seven of this]* or *the week*, that is, the seven days banquet of *this Leah*, and so confirm the marriage with her; and then we will give thee the other. A *week* hath the name in Hebrew, of *seven days*; as with us, it is called a *seven night*. And the marriage feast, used to continue *seven days*, as appeareth by Judge. 14. 10. 12. And it is a canon among the Jews, that *whosoever marrieth a maid, shall rejoice with her 7. days not doing any work, but eating, drinking, and making merry*. And so, if he marry a woman not a maid, 3. days. And if he take more wives together he must rejoice with every of them; her convenient time of joy: *Maimonides, treat. of Wives ch. 10. S. 12. 13.* Thus Laban provided, that Jacob by voluntary consent to this marriage with Leah, should not be able afterward to put her away. The Jerusalem Chaldee paraphrase, plainly applieth this to the *seven days banquet for Leah*. And that it cannot be meant of *seven years*, before he should marry Rachel: the birth of their children, and life of Jacob after in the History, do manifest, Gen. 47. 9. and 41. 46. and 30. 24. *there shall be given]* to we et, by me; as the Greek translateth, *I will give*. The Hebrew also may signify, *we will give*: that is, I and my friends. *this also]* meaning *Rachel*: ver. 28. So to make him amends, he urgeth upon him, another marriage incestuous. Which how ever Jacob accepted; and it may, by the special motion of God's spirit, (as Samsons marriage with the Philistian woman, *was of the Lord*, Judge. 14. 4.) yet ordinarily the fact cannot be cleared, nor may be imitated. Though in mystery, the churches of Jews and Gentiles, may by these two sisters be implied: as the two Testaments were in Abram's wives, Gen. 16. Gal. 4. *shalt serve]* So covetousness of gain by Jacob's service, made him thus to offer: and Jacob in yielding to this, is a mirror of patience.

Ver. 31. *hated]* not simply but in comparison of Leah; that is, *less loved*, as the former verse showeth. So in Deut. 21. 15. also in Mat. 6. 24. and Luk. 14. 26. And herein Leah was chastised of God, for consenting to the sin, with her father. *opened her womb]* that is, made her to bear children: the contrary was in Gen. 20. 18. The Chaldee translateth, *gave her conception*.

Ver. 32. *Reuben]* that is, *Son of-seeing* (or *of him that seeth*) meaning her affliction, as the next words do explain: or, *See ye the Son*. So in *Pirkei R. Eliezer, chap. 36.* it is said; *God saw Leah's tribulation, and gave her conception, and consolation to her soul; and she bare a man-child of a goodly form; and said, see the son, which God hath given me.*

Vers. 33 *Simeon]* written in Greek by the Evangelists, *Simeon*, 2 Pet. 1. 1. and *Simon*, Mat. 10. 2. by interpretation *Hearing*, or *son of hearing*, that Leah was hated.

Vers. 34. *he called]* or, (not noting any person,) *his name was called*: See Gen. 16. 14. *Levi]* that is, *loyned*: the reason of the name here, was of her husbands *joining* unto her: after, the *Levites* were *joined* unto the Priests in the ministry and service of God, as Numb. 18. 2. 4.

Vers. 35. *this time]* or *now*, to weet *again*, as the Greek addeth. *confess]* that is, *openly praise* and *celebrate*, in solemn manner. This here applied to the Lord, is after applied to Judah himself, Gen. 49. 8. *Judah]* or *Iehudah*; in Greek, *Judas*: by interpretation, *A Confessor*, or the son of *Confession*, or of *Praise*. Of him, all the sons of Jacob, are called *Jews*, Esth. 3. 6. Mat. 27. 37. and he is a true Jew, whose praise is *of God*, Rom. 2. 29. *stayed]* or, *stood still*, that is, *left off bearing*, for a whil• afterward she had more increase, Gen. 30. 17. And thus God dispensed his

blessings, where least love of man was shown: which redounded to his further glory by Leah's thankfulness.

**CHAP. XXX.**

1. Rachel in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5. Bilhah beareth Dan and Naphtali. 9. Leah giveth him Zilpah her maid, who beareth Gad and Asher. 14. Reuben findeth Mandrakes, with which Leah hireth her husband of Rachel. 17. Leah beareth Issachar, Zebulun, and Dinah. 22. Rachel beareth Joseph. 25. Jacob desireth to depart. 27. Laban stayeth him, on a new covenant. 37. Jacob's policy, whereby he became rich.

AND Rachel saw, that she did not *bearechildren* unto Jacob; and Rachel envied her sister: and she said unto Jacob, Give me sons; or else, I die. And Jacob's anger was kindled, against Rachel: and he said, am I in God's stead, who hath withheld from thee, the fruit of the womb? And she said; Behold my handmaid Bilhah, go in unto her: and she shall bear, upon my knees; and I also, shall be built by her. And she gave unto him, Bilhah her handmayd, to wife: and Jacob went in, unto her. And Bilhah conceived, and bare unto Jacob, a son. And Rachel said, God hath judged me; and hath also heard my voice, and hath given unto me a son: therefore, called she his name, Dan. And Bilhah, Rachel's hand maid, conceived again; and bare, a second son, unto Jacob. And Rachel said, wrestlings of God, have I wrestled with my sister, I have also prevailed: and she called his name Naphtali. And Leah saw, that she had stayed from bearing; and she took, Zilpah her handmaid; and gave her unto Jacob, to wife. And Zilpah, Leah's handmayd, did bear unto Jacob, a son. And Leah said; With a troupe: and she called his name, Gad. And Zilpah, Leah's hand-maid, did bear, a second son, unto Jacob. And Leah said, With my blessedness, for the daughters will call me blessed: and she called his name, Aser.

And Reuben went, in the days of wheat harvest; and found Mandrakes, in the field; and brought them, unto his mother Leah: and Rachel said unto Leah; Give me I pray thee, of thy sons Mandrakes. And she said unto her; *Is it a small-matter*, that thou *hast* taken my husband; and *wouldest thou* take, my sons Mandrakes also? And Rachel said, therefore he shall lie with thee to night, for thy sons Mandrakes. And Jacob came out of the field, in the evening; and Leah went-out to meet him; & she said, thou shalt come in unto me; for hiring I have hired thee, with my sons Mandrakes: And he lay with her that night. And God heard Leah: and she conceived, and bare unto Jacob, the fifth son. And Leah said, God hath given *me* my hire, *for* that I gave my hand-maid, to my husband: and she called his name, Issachar. And Leah conceived again: and she bare the sixth son unto Jacob. And Leah said, God hath endowed me *with* a good dowry: now will my husband dwell *with* me, because I have borne unto him six sons; and she called his name, Zebulun. And afterward, she bare a daughter: and she called her name, Dinah. And God remembered Rachel: and God heard her, and opened her womb. And she conceived, and bare a son: and said, God hath gathered away, my reproach. And she called his name, Joseph; saying: Jehovah will add to me, another son. And it was, when Rachel had borne Joseph: that Jacob said unto Laban; Send me away, and let me go; unto my place, and to my land. Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest, my service which I have served thee. And Laban said unto him; I



pray thee if I have found grace, in thine eyes: I have learned by experience, that Jehovah hath blessed me, for thy sake. And he said, Expressly name thy wages unto me, and I will give it. And he said unto him; Thou knowest, how I have served thee: and how thy cattle hath been, with me. For *it was* little, which thou haddest before me, and it is increased to a multitude; and Jehovah hath blessed thee, at my foot: and now, when shall I also do, for my own house? And he said, what shall I give unto thee? And Jacob said, thou shalt not give unto me anything; if thou wilt do for me this thing, I will turn again, I will feed thy flock, I will keep *them*. I will pass through all thy flock, today; removing from thence, every lamb speckled and spotted; and every brown lamb, among the sheep; and the spotted and speckled, among the goats: and it shall be my wages. And my justice shall answer for me, in time to come; when it shall come for my wages, before thy face: every-one that is not speckled and spotted amongst the goats, and brown amongst the sheep; that (*shall be counted*) stolen, with me. And Laban said, behold; I would, it might be according to thy word. And he removed in that day, the he-goats that *were* ring-straked and spotted; and all the she-goats, that *were* speckled and spotted; every-one that *had some* white in it, and every brown one, amongst the sheep: and he gave *them*, into the hand of his sons. And he set three days way, betwixt him *self* and Jacob: and Jacob, fed the rest of Laban's flocks. And Jacob took unto him, the rods of green white-poplar, and of nut-tree and of plantane-tree; and pilled in them white strakes, *with* making bare the white, which was on the rods. And he set, the rods which he had pilled; in the gutters, in the troughs of waters. when the flocks came to drink, before the flocks; that they might conceive, when they came to drink. And the flocks conceived, before the rods: and the flocks brought forth, ring straked, speckled, and spotted-ones. And the lambs, Jacob separated, and gave the faces of the cattle, toward the ring-straked, and all the brown, among the cattle of Laban: and he put his own flocks by themselves-alone; and put them not, unto Laban's cattle. And it was, whensoever the lusty cattle conceived, then Jacob put the rods before the eyes of the cattle, in the gutters: that they might conceive among the rods. And when the cattle were feeble, he put *them* not: so the feeble, were Laban's; and the lusty, Jacob's. And the man increased, most exceedingly: and he had many flocks, and women-servants, and men-servants, and camels, and asses.

### Annotations.

*ENvied,*] One word in the original, is for *envy*, *zeal*, and *jealousy*; taken sometime in the good part, sometime in the evil, as in this place. It is a stronger affection than *wrath* or *anger*, Pro. 27. 4. & a work of *the flesh*, Gal. 5. 21. 1 Cor. 3. 3. *sons*] some son, or child. or else I die] or, and if not, I am a dead woman. The like phrase was before in Gen. 20. 3. Through fretfulness & impatience, she should kill her self; fought *envy is the rottenness of the bones*, Prov. 14. 30. whereas she ought to have sought unto the Lord, as did Isaac, Gen. 25. 21.

Ver. 2. *in God's stead*] who only can give children: 1 Sa. 2. 5. 6. Ps. 113. 9. & 127. 3. So the Chaldee paraphraseth, *Askest thou (sons) of me? shouldst thou not not ask thē of the Lord? fruit*] that is, as the Chaldee expoundeth, *the child of thy bowels*. So all child•ē are called the fruit of the womb, Deut. 7. 13. Ps. 127. 3 even Christ himself, according to the flesh, Lu 1. 42

Ver. 3. *and she shall] or, that she may bear. upon my knees]* meaning, children that might be brought up & nused on her knees, as her own; so Gen. 50. 23. Hereupon she calleth Bilhahs children, hers: v. 6. *shall be built]* that is, *shall have children*, as the Gr. translatheth. See Gen. 16. 2. where the like was spoken by Sarah.

V. 4. *to wife]* or, *for a wife*. The like is said of Agar, who yet was but a secondary wife, or concubine: see Gen. 16. 3. & 22. 23. So this *Bilhah* (or *Balla*, as the Greek writeth her,) is called a concubine, Gen. 35. 22. The like is to be minded for *Zilpah*, in verse. 9.

Ver. 6. *judged]* This word, when it respecteth the godly, sometime meaneth *chastisement*, and affliction for sin, 1. Cor. 11. 32. sometime *deliverance* out of their affliction, as 1 Sa. 24. 15. 2 Sam. 18. 19. Both may be implied here. *heard my voice,] received my prayer*, saith the Chaldee paraphrase: so in v. 17. and 22. By this it appeareth that faith & virtues, were mixed together with the infirmities of these holy persons. So after in v. 17. *Dan]* that is by interpretation, *Iudging*: so named of God's *judging*, that is, helping, & delivering her. Afterward his name is applied to the *Iudging*, that should be among his children, Gen. 49. 16.

V. 8 *Wrastlings of God]* that is, *divine & vehement wrastlings*, very great and earnest endeavors both with God in prayer, and by all other means that she could; as *wrestling* is a writhing & turning every way to prevail by might or slight. The name of *God*, is added to things for excellency sake: see Gē. 23. 6. The Greek translatheth it, *God hath holpen me, & I have been compared with my sister*; the Chaldee addeth, *God hath received my request; when I supplicated in my prayer, I desired that I might have a son, as my sister; and it is granted me. Naphtali]* or as the Greek writeth it, *Nephtalim*: Rev. 7. 6. by interpretation, *Wrastler*, or, son of *My wrestling*.

Vers. 11. *with a troop]* or, *a troupe is come*: for here is a double reading, in the Hebrew margin it is written *ba Gad, a troupe is come*, which in the text is one word *bagad*, that is, *in* (or *with*) *a troop*: so after in v. 13. *beasri, in* (or *with*) *my blessedness*. And so the Greek translates it, *In*, or *with*; but the Chaldee turneth it *is come*. *Gad* signifieth *a troop*, or *band* of men, and to this interpretation Jacob after doth allude, Gen. 49. 19. How be it the Greek translates it, *with good luck* (or *fortune*) *Fortunately*. And in Arabic, the planet *Jupiter*, is called *Gad*. *Gad]* that is, *a troop* or *host*: after the Greek, *Luck*, or *fortune*. This word is used in Esa. 65. 11. *that prepare a table for the troop*: there the Chaldee translatheth it *Idols*: for it meaneth *the host of heaven*, or *planets*.

Ver. 13. *with my blessedness]* or *In my happiness*: that is, as the Greek explaineth it, *O blessed* (or *happy*) *am I*: meaning that this child was both *with her felicity*. The Chaldee translatheth it, *I have praise* (or *commendation*.) *daughters]* that is, as the Greek translatheth it, *women*: so in Prov. 31. 29. *Song*. 6. 8. And the Chaldee, *women will praise me. call me blessed]* or *count me happy*. This phrase the Virgin Mary useth, Luk. 1. 48. see also *Song*. 6. 8. *Aser]* or *Asher*, that is, *Blessed*, *happy*: or *making blessed*.

Vers. 14 *Mandrakes]* in Hebrew *Dudaim*, which signifieth *lovely* or *amiable*: the Greek translatheth them *apples of Mandragoras*, (or *Mandrake-apples*;) the Chaldee also calleth them *Iabrochin*, that is, *Mandrakes*, which name is borrowed from the Arabic. They were such things as *gave a smell*, *Song*. 7. 13. Whether they were those that we now call *Mandrakes*, is

uncertain. The name is not found in Scripture, but in this history, and in Song 7. 13. there the Chaldee paraphrase calls it *Balsa*.

Vers. 15. *Is it small*] the Greek translatheth, *Is it not enough?* These contentions were not merely carnal, but partly also for desire of God's ordinary blessing, in propagation; and chiefly for the increase of the Church, and obtaining the promised seed for salvation.

Vers. 17. *heard Leah*] the Chaldee saith, *received her prayer*: so verse 6 and 22. God's providence and goodness is here admirable, that he should regard, and in his book record such things as these; about childish works, and women's contentions for their husband: unto which notwithstanding the Lord abase•h himself, (passing by the heroical acts of the world,) and preacheth his grace, (in the midst of all human infirmities;) to those that in faith do call upon him.

V. 18 *Issachar*]•he G•e ke addeth the interpretation, *Issachar*, that is; *Hire*. It is written with the letters *Issaschar*, but by the vowels *Issachar*, one S not pronounced, which is not usual. *Sachar* signify•h *Hire* or *wage*: whereof he had the name. But in that she counteth her son a reward from God, for giving her maid to her husband; it seemeth to be her error.

Vers. 20. *endowed*] or, *given me a good gift*, as the Greek translatheth. *Zebulun*] o•, as the holy Ghost writeth it in Greek *Zebulon*; that is by interpretation, *Dwelling*.

Vers. 21. *Dinah*] that is, *Judgment*; in Greek *Deina*.

Vers. 22. *remembered*] that is, *shown care, and help*: for Gen 8. 1. The Chaldee translatheth, *the remembrance of Rachel came before God, and he received her prayer*. So in 1 Sam. 1. 19. 20. *the Lord remembered Hannah*. *opened*] that is, as the Chaldee expoundeth it, *gave her conception*. So in Gen. 29. 31.

Vers. 23. *gathered*] or *taken away my reproach*, meaning her *barrenness*; which was a *reproach among men*, Luke 1. 25. 1 Sam. 1. 6. Isaiah 4. 1.

Vers. 24. *Joseph*] that is, *He will add*: or, *adding*. Sometime he is written *Iehoseph*, as in Psal. 81. 6. and so it was graven on Aaron's Brestplate, Exod. 28. The like is in the writing of other names, as *Jonathan*, 1 Chron. 10. 2. or *Iehonathan*, 1 Sam. 31. 2. *Joash*, 2 Chron. 24. 1. or *Iehoash*, 2 King. 12. 1. and sundry the like. *will add*] or *prayerwise, be add to me*. The performance hereof, see in Gen. ⟨◇⟩ . 17. Hereby her saith appeareth. The Hebrew ⟨...⟩ ors observe, that *she said not other sons, for she know that there should be but twelve tribes; and she* ⟨...⟩ *yed that the some son might be of her*: R. Menachem on Gen. 30.

Vers. 25. *to my land*] or *country*, meaning *Canaan*, •om•ed to him, Gen. 28. 13. whither by faith he would return, and dwell in it, expecting the blessing of God, as Gen. 26. 3. Heb. 11. 9. So in Ier. 51. 9.

Vers. 27. *grace*] or, *favor in thy eyes*: an imperfect speech meaning. *tarry* I pray thee See the notes before on Gen. 11. 4. and 13. 9. and 23 13.

Verse 28. *Expresly-name]* or, *Nominate plainly, appoint:* The Greek saith, *distinguish;* that is, *distinctly name.*

Vers. 30. *before me]* that is, *before my coming:* so Gen. 32. 3. and 46. 28. *increased]* Hebrew, *broken forth:* that is, *increased,* and *spread-abroad suddenly:* so verse. 43. and Gen. 28. 14. The Greek here translatheth it, *increased. at my foot]* that is, *since my coming,* and *by my travel and service.* So the *foot* is used to signify *laborious service,* Deut. 11. 10. and the *coming* or *presence* of any, Hab. 3. 5 The Chaldee translatheth it as *before* in verse. 27. *for my sake. do]* that is, *provide, labor, prepare, &c. for my own family?* which he that doth not, is *worse then an Infidel,* 1 Tim. 5. 8. The Greek translatheth, *make myself and house?*

Vers. 31. *anything]* that is, *any certain wage,* or *stinted hire,* of Laban's gift. He chose rather to depend on God's providence. *will turn again, will feed, &c.]* that is, as the Greek explaineth it, *I will again feed thy sheep, and keep them.*

Vers. 32. *removing]* or, *remove thou:* and so the Greek translatheth, *separate thou. it shall be]* meaning, *fu•h* should be his wage, namely, all that were borne so party coloured after that time. And this choice depended upon God's blessing: for naturally the cattle would bring forth others like themselves, and so Jacob's part should be few. But by God's extraordinary providence, it fell out otherwise; see Gen. 31. 10. 12.

Vers. 33. *my justice]* that is, *a just reward of my labors* from the hand of God, on whom I depend, and *just dealing in me,* who shall be seen to keep nothing but my own. *answer sor]* or *testify for* (or *with me.*) The contrary is in Isaiah 59. 12. *our sins answer, (or testify) against us.* *Answering* is for *witnessing* in Exod. 20. 16. *in time to come]* that is, *hereafter shortly:* the Hebrew phrase is, *in day tomorrow:* but *tomorrow* is often used for *hereafter,* or *time to come,* Exod. 13. 14. Deut. 6. 20. Ios. 4. 6. Mat. 6. 34. as *yesterday,* is for *time past,* Gen. 31. 2. *when it shall come]* or, *for it shall come;* or, *when thou shalt come* (to look) *on my wages.* The Greek translatheth, *for my wages is before thee.*

Vers. 34. *I would, it might be]* or, *I wish it, let it be:* for the distinction seemeth to afford this sense. The Greek omitting the former, saith only, *Let it be.*

Vers. 36. *way]* that is, *journey:* so Gen. 31. 23. and often in the Scripture.

Vers. 37. *rods]* Heb. *rod:* as *tree,* for *trees,* Gen. 3. 2. *green]* that is, *m•ist:* opposed to *dry;* and is not meant of color. It may also be referred to the *rods. nut tree]* in Hebrew *Luz:* some think it to be the *hazell,* others the *almond* tree: the Hebrew and Greek are both general, for any *nut tree:* and the word is not found for a tree, but in this one place. Elsewhere *Luz,* is the City *Bethel,* so named as seemeth of *nut trees* growing there, Gen. 28. 19. as elsewhere *Jericho* is called the *City of Palme trees,* 2 Chron. 28. 15. *platane tree]* or, *plain tree:* thus both the Greek and Chaldee do interpret the Hebrew name *gnarmon:* some think it to be the *chesnut tree.* It was a fair tree, as appeareth by Ez k. 31 8.

Ver. 38. *conceive]* Heb. *be in heat;* whereby *conception* or *engendering* is meant, as the Greek plainly translatheth. And these things Jacob did by the oracle of God, as appeareth by Gen. 31. 9. 10. 11. 12 by reason whereof, it was no more unlawful for him to do thus, then for his

children to rob the Egyptians, Ex. 12. 35. 36. It was in recompense of his sore labors, Gen. 31. 38 40. and had not God provided this way for his recompense, Laban would have sent Jacob away empty, Gen. 31. 42.

Vers. 39. *ring-straked*] with a round strake, or ring about their legs, as if they were tied about. The Greek saith *white*: so in Gen. 31. 8.

Vers. 40. *the lambs*] which were so spotted and particoloured. verse. 39. *gave*] that is, *set*, or *turned* the faces of the sheep towards them, that by seeing them, they might conceive the like: as they did before, by seeing the pilled rods in the troughs.

Vers. 41. *lusty*] or *strong*. The Hebrew word signifieth *bound together*; which may be understood both of their bodies *well-set* and *trust together*, and of their *conspiring together* the male and female for engendering. Which was at the beginning of the year, and therefore the Chaldee translateth it, *the forward* (or *first borne*.)

Vers. 42. *feeble*] or *lateward*, as the Chaldee also translateth it, or *engendered late*. It hath the signification of *covering*: and it may be understood, when they were thick covered with wool, as towards the end of summer, when they are not so strong for generation.

Vers. 43. *increased*] Hebrew *brake forth*: as v. 30. Gen. 28. 14. The Greek here translateth it, *waxed rich. exceedingly*] or *vehemently*: doubling the word to enlarge the sense, as in Gen. 7. 19. Thus even in outward blessings, God kept his promise to Jacob, Gen. 28, 15. and delivered him from covetous Laban's injuries, Gen. 31. 7. 42. enriched him with his substance, Gen. 31. 9. as elsewhere the Lord promiseth, that his people shall *rob those that robbed them, and spoil those that spoiled them*: Ezek. 39. 10. Of the things in this chapter, and other the like, the Hebrew Doctors give this commendation. *Marvelous mysteries are in the histories of the holy law: that none is able to tell the praise of the excellency thereof, and of the hid things of the same, yea even then, when histories are found in the Law, which may be thought unnecessary and unprofitable. And when we read in the law, we bless (God) for the histories; by which he hath planted eternal life amongst us, as by the ten Commandments, (Exod. 20.) For when a man removeth the veil of blindness from off his face, he shall find in that work, a mountain of spices and of frankincense: neither hath the eye seen, ô God, besides thee: (Esa. 64. 4.)* R. Menachem, on Gen. 30.

#### CHAP. XXXI.

1, Laban and his sons, envy Jacob's prosperity. 3, God biddeth him return into Canaan. 4, He acquainteth his wives herewith, complaining of their fathers hard dealing. 14, They agree to go with him, 17, so they all flee secretly, 19, Rachel stealeth her fathers images. 22, Laban pursueth after him, 26, and complaineth of the wrong; 33 and searcheth for his images, 34, but Rachel in policy hideth them. 36, Jacob chideth with Laban, for abusing and hard usage of him. 43, Laban would make a covenant, 45, which Jacob assenteth unto, and it is confirmed by a sign, an oath, and a banquet; 55, so they part in peace.

AND he heard, the words of Laban's sons, saying; Jacob hath taken, all that was our fathers: and of that which was our fathers, hath he made all this glory. And Jacob saw, the face of Laban; and behold it was not with him, as in former days. And Jehovah said unto Jacob;

Return, unto the land of thy fathers, and to thy kindred: and I will be with thee. And Jacob sent, and called Rachel and Leah: to the field unto his flock. And he said unto them, I see your fathers face, that it is not toward me, as in former days: and the God of my father hath been with me. And ye know, that withal my able-power, I have served your father. And your father hath deceived me, & changed my wages, ten times: but God hath not given him, to do me evil. If he said thus, The speckled shall be thy wages; then bare all the cattle, speckled: and if he said thus, the ring-straked shall be thy wages; then bare all the cattle, ring-straked. And God, hath taken away the cattle of your father, and given *them* to me. And it was, in the time that the cattle conceived; that I lifted up my eyes, and saw in a dream: and behold the he-goats which leaped-up on the cattle, *were* ring-straked, speckled and grisled. And the Angel of God said unto me in a dream; Jacob: and I said, Loe *here I am*. And he said, Lift-up now thine eyes, and see, all the he-goats, that leap up on the cattle; *are* ring-straked, speckled and grisled: for I have seen all that Laban doeth unto thee. I *am* the God of Beth-el, where thou anointedst the pillar, where thou vowedst unto me, a vow: now, arise go out from this land, & return unto the land of thy kindred. And Rachel & Leah answered, and said unto him: Is there yet for us, any portion or inheritance, in our fathers house? Are we not counted of him, strangers? for he hath sold us: and eating he hath eaten up also, our money. For all the riches, which God hath taken-away from our father; that *belongeth* to us, and to our sons: and now, all that God hath said unto thee, do thou. And Jacob arose, and took up his sons, and his wives, upon camels. And he led away all his cattle, and all his substance which he had gathered; the cattle of his getting which he had gathered in Padan Aram: for to come unto Isaac his father, *in* the land of Canaan. And Laban was gone to sheare his sheep: and Rachel had stolen the Teraphims, that *were* her fathers. And Jacob stole *from* the heart of Laban the Syrian: in that he told him not, that he fled. And he fled himself, and all that he had; and he rose up, and passed over the river: and set his face *toward* mount Gilead. And it was told Laban, in the third day; that Jacob was fled. And he took his brethren with him, and followed after him, seven days way: and overtooke him, in mount Gilead. And God came to Laban the Syrian, in a dream by night: and he said unto him; Take thou heed, lest thou speak with Jacob from good to bad. And Laban overtooke Iakok: and Jacob had pitched his tent in the mount; and Laban pitched with his brethren in mount Gilead. And Laban said, to Jacob; what hast thou done, that thou hast stolen-away *from* my heart: and hast led-away my daughters, as captives *with* the sword? Wherefore didst thou flee secretly, and steal-away *from* me: and didst not tell me? that I might have sent thee away, with mirth and with songs, with timbrell and with harp. And hast not suffered me to kiss my sons, and my daughters: now, thou hast done-foolishly in so doing. It is in the power of my hand to do you evil: but the God of your father said unto me yesternight, saying; Take thou heed, that *thou* speak not with Jacob from good to bad. And now, going thou wouldest be gone, because longing thou longedst after thy fathers house: wherefore hast thou stolen my gods? And Jacob answered, and said to Laban: because I feared; for I said, lest thou take-byforce thy daughters from me. With whom thou shalt find thy gods, let him not live: before our brethren, discern thou what *is* thine with me, and take *it* to thee: and Jacob knew not, that Rachel had stolen them. And Laban entered into the tent of Jacob, and into the tent of Leah, and into the tent of the two handmaids, and he found *them* not: and he went out from the tent of Leah, and entered into

the tent of Rachel. And Rachel had taken the Teraphims, and put them in the camels furniture; and sate upon them: and Laban felt all the tent, and found *them* not. And she said to her father, Let it not be displeasing in the eyes of my Lord, that I cannot rise-up before thee, for the custom of women *is* upon me: and he searched, and found not the Teraphims. And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban; what *is* my trespass, what *is* my sin, that thou hast hotlypursued after me? Whereas thou hast felt all my stuff, what hast thou found of all the stuff of my house? set *it* here, before my brethren and thy brethren: and let them debate between us two. This twenty years *have I been* with thee; thy ewes and thy she-goats have not cast-their-young; and the rams of thy flock, I have not eaten. The torn, I brought not unto thee; I made-itgood; of my hand, didst thou require it: the stolen *by day*, or stolen *by night*. I was in the day, the heat did consume me, and the frost in the night: and my sleep fled from mine eyes. This *was* my twenty year, in thy house: I have served thee fourteen years, for thy two daughters; and six years, for thy cattle: and thou hast changed my wages, ten times. Except the God of my father, the God of Abraham, & the Fear of Isaac, had been with me; surely now, thou hadst sent me away empty: my affliction and the labor of my hands, God hath seen, and rebuked *thee* yesternight. And Laban answered, and said unto Jacob; *These daughters are* my daughters, and *these sons* my sons, and *these cattle* my cattle; and all that thou seest, it *belongs* to me: and to my daughters, what shall I do to these *this day*; or to their sons, which they have borne? Now therefore, come let us strike a covenant, I & thou: and let it be for a witness, between me and thee. And Jacob took a stone: and set it up, *for* a pillar. And Jacob said to his brethren, Gather stones; and they took stones, and made an heap; and they did eat there, upon the heap. And Laban called it, Iegarsahadutha: and Jacob called it Gal-eed. And Laban said, This heap *is* a witness, between me and thee, *this day*: therefore he called the name of it Gal-eed. And Mizpah, for he said; Jehovah watch, between me and thee: when we shall be hid, *each* man from his neighbor. If thou shalt afflict my daughters, and if thou shalt take wives besides my daughters, no man *is* with us: see, God *is* witness, between me and thee. And Laban said to Jacob; Behold this heap, and behold this pillar, which I have cast between me and thee. This heap *be* witness, and the pillar *be* witness: that I will not pass over this heap unto thee; and that thou shalt not pass over this heap, and this pillar unto me, for evil. The God of Abraham, and the God of Nachor, they judge between us; the God of their father: and Jacob sware, by the Fear of his father Isaac. And Jacob slew a slaughter (*of beasts*;) in the mount; and called his brethren to eat bread: and they did eat bread and tarried all night in the mount. And Laban rose early in the morning, and kissed his sons and his daughters, and blessed them: and Laban went, and returned, unto his place.

### Annotations.

*HE]* that is, as the Greek expresseth, *Jacob heard. made all this glory]* that is, (as the Chaldee expoundeth it) *get all these riches*; for, thereupon glory ariseth; as *riches* and *glory* are join•d together, in Prov. 3. 16. and 8. 18. Eccles. 6. 2. *Glory* (or *honor*) hath the name of *weightiness*, (as Paul mentioneth the *weight of glory*, 2 Cor. 4. 17.) and Abraham was said to be *weighty*, when he was *rich*, Gen. 13. 2. And in Isaiah 61. 6. *glory*, is in Greek translated *riches*.

Vers. 2. *face]* or *countenance*, wherein favor or displeasure is easily discerned: the Chaldee saith, *the look of his face. as in former days]* or, *as in time past*: the Hebrew phrase is, *as yesterday, and the day before*: which two days past, are used for all *times before*; even as *today*, is for the *time present*, Psal. 95. 7. and *tomorrow* for all *time to come*, Gen. 30 33. So after here in verse. 5. Exod. 4. 10. and 5 7. 14. and often in the Scripture.

Vers. 3. *of thy fathers]* the land of Canaan, given by promise to Abraham and to Isaac, Gen. 13. 15. and 26. 3. *be with thee]* that is, *do thee good*, Gen. 32. 9. the Chaldee translateth, *my word shall be for thy help*. See Gen. 28. 15.

Vers. 4. *unto his flock]* the Greek expounds it, *where the flocks were*.

Vers. 5. *with me]* to bid me depart, verse. 13. or, as the Chaldee explaineth it, *his word hath been my help*.

Vers. 7 *ten times]* in his six years service; *ten* here may be put for *many times*; so in Job 19. 3. *given]* that is, *suffered*. See Gen. 20. 6.

Vers. 9. *God hath]* so it was not by Jacob's fraud, as his brethren unjustly calumniated him, verse. 1. neither used he that art of putting rods into the troughs (Gen. 30. 37.) but by God's direction.

Vers. 10. *a dream]* sent of God, as Gen. 28. 12. *he-goats]* and *rams*, as the Greek expressly addeth. By this he was taught, that the generation of cattle in that manner, was by the instinct of God, for to enrich Jacob. *grised]* or *hail-spotted*, that is, having many white spots like haylestones; for so the Hebrew and Chaldee words import. The Greek expounds it, *sprinkled as with ashes*. It may be also to signify, that this was God's work, as the hail falleth from heaven. Such was the color of certain *horses*, that Zacharias saw in a vision, Zach. 6. 3.

Vers. 11. *Angel]* called in verse 13. *the God of Bethel*: that is, *Christ*. So after, Gen. 48. 16. The Hebrew Doctors also name this Angel, *Michael*: •*irkei R. Eliez. c. 36*.

Vers. 12. *he-goats]* the Greek again addeth, and *rams. cattle]* or *flock*, which the Greek translateth *sheep and goats*, the Hebrew comprehendeth both, as Levite. 1. 10.

Vers. 13. *the God]* Heb. *El Beth-el*, that is, *the God of the house of God*: which the Chaldee expoundeth thus, *the God which appeared unto thee in Beth-el*: the G•eeke, *thy God, which appeared unto thee in God's place*. God here manifest th• that he accepted the service which Jacob used in consecrating Bethel, Gen. 28. 18. 19 22. and was mindful of his promises there made, verse. 15. *kindred]* or *nativity, generation*, as the Greek translateth; adding moreover, *and I will be with thee*, as was in verse 3.

Vers. 14 *for us]* or, *to us*: these words may imply, both that they had no hope of benefit from their father; and that they had no mind any longer to continue with him, out to depart. Compare 1 King. 12. 16. and the law, in Gen. 2. 24. Laban is set forth in this history, as a picture of a man covetous, envious, injurious, unthankful, and unnatural; besides his



idolatry and hypocrisy. By such a miser, was Jacob's faith and patience exercised twenty years.

Vers. 15. *of him]* or *to him:* meaning that he had dealt with them as strangers, rather than as children. *sold us]* for fourteen years service by thee our husband. *eating he hath eaten]* that is, *quite eaten up*, and consumed: or *greedily eaten*. Or questionwise, *should he eat?* that is, *consume us quite?* For by often changing Jacob's wages, he sought to have enriched himself, with the extreme poverty of his daughters, *money]* Hebr. *silver:* used here generally for their *price*, which he had turned to his own profit: or figuratively, the *meats* and *commodities* bought with such *money* as was due to them for their husband service: besides their own portions.

Vers. 16. *riches]* the Greek addeth, *and glory*, as verse 1.

Vers. 18. *substance]* or, *gathered-goods:* see Gen. 12. 5. Thus also Jacob's children went with all their goods out of Egypt, Exod. 10. 26. *Padan Aram]* that is, as the Greek hath it, *Mesopotamia*.

Vers. 19. *Teraphims]* the Greek here translatheth them *Idols;* the Chaldee, *Images:* Laban calleth them *his gods* verse. 30. and that they were *images* or representations used in divine worship, other Scriptures also do confirm, Judge. 17. 5. and 18. 14. 17. 20 Hos. 3. 4. and it seemeth that idolaters consulted with their gods by them, and had oracles, Ezek. 21 21. Zach. 10. 2. therefore the Chaldee and Greek in Hos. 3. 4. translate it, *declarers*, or *manifesters*, to weet, of hidden things. They were greatly displeasing to the true God, 1 Sam. 15. 23. and therefore were by the godly, rooted out, 2 King. 23. 24. Sometime the Greek version keepeth the original name *Theraphein*, Judge. 17. and of it, the Heathen Greeks framed the word *Therapeuein*, for to signify the *service* or *worship* of their gods; and using to consult with such, for recovery of their health, (as Ahazjah did with Beelzebub, 2 King. 1. 2.) they applied the Greek word *Therapeuin*, for to *heal* o*cure* diseases. An ancient Rabine saith, *What were those Teraphims? They killed a man that was a first borne (son,) and took off his head, and salted it with salt and with oil, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the tongue thereof; and set it up on a wall, and lighted candles before it, and bowed themselves down unto it, and it spake unto them; as it is written, (in Zach. 10. 2.) the Teraphims have spoken vanity. Pirkei R. Eliezer ch. 36.* It is more likely, they were Images in the shape of men, as may be gathered by 1 Sam. 19. 13. 16.

Vers. 20. *stale from the heart]* that is, *stale* (or *conveyed away himself*) *without the knowledge or consent of Laban.* For the *heart* is the seat of *knowledge* and *understanding*, Eccles. 7. 25. Prov. 7. 7. So the Greek here for *stale*, translatheth *hid:* and the Chaldee saith, *Jacob concealed it from Laban.* The word *from*, is here to be understood, as afterward in verse. 26. & 27. where this speech is opened: and sometime the Scripture it self supplieth this and the like wants; as in 2 Chron. 6. 33. *hear thou from the heavens:* whereas the same speech being written in 1 King. 8. 43. the word *from* is wanting. Otherwise, to *steal the heart*, meaneth *pri•lie* to draw the heart and affection unto one, as in 2 Sam. 15. 6. Or, if here we so read it, *stale the heart of Laban*, the meaning is, he carried away, and deceived him of that which his heart did expect and affect, namely more wealth by Jacob's service, &c. And so it is a Syriac phrase, not much differing

from that in 2 Cor. 12. 16. *I caught you with guile*, where the Syriac translatheth, *I stale you with guile*. And *stealing* is used for *carrying away*, Job 21. 18.

Vers. 21. *the river*] *Euphrates* (as the Chaldee explains it,) which was between Chaldea and Canaan: Ios. 24. 2. 3. *set his face*] that is, his affections and actions, without declining to any other way. Therefore the Greek translatheth it *hormesen*, which signifieth an *earnest (violent) running* thitherward. The like phrase is in Ier. 50. 5. Luke 9 51. 53. *Gilead*] in Greek, *Galaad*. It was a goodly mountain adjoining next to Lebanon, beneath which mount, was a fertile country called also the *land of Gilead*, Ier. 22. 6. Deut. 34. 1. They were stored with *balm, myrrh*, and other spicerie, Gen. 37. 25. Ier. 8. 22. were very good for feeding of cattle, and were afterwards taken from the Amorites, and given partly to the sons of Reuben, and Gad, and partly to the sons of Manasseh for inheritance; Song 4. 1. Numb. 32. 1. 39. Ier. 50. 19. Deut. 3. 12. 13. 15. 16. There was also a man of this name, one of Jacob's posterity: Num. 26. 29.

Vers. 22. *the third day*] his flock being 3. days journey from Jacob's, Gen. 30. 36. [unspec 22]

Vers. 23. *brethren*] that is, *kinsfolke*: see Gen. 13. 8. *way*] that is, *journey*: so Gen. 30. 36. Laban pursueth Jacob gone out from his servitude: so Pharaoh pursueth his children, for the like cause, Exod. 14. 5. 6.—9.

Vers. 24. *God came*] The Chaldee saith, *word came from the face of God*. Compare Gen. 20. 3. *Take thou heed*] or, *Keep thyself*, as the Greek translatheth. It was a rebuke unto Laban: verse 42. *from good to bad*] the Greek saith only, *that thou speak not bad words*. The Hebrew phrase seemeth to mean, *either good or bad*: as in the like, Gen. 14. 23. and also in this very phrase, 2 Sam. 13. 22. And to speak *neither good nor bad*, is meant respectively to that end for which Laban pursued him; as to carry Jacob back again into his servitude. So after in verse 29. This was the Lord's hook in Laban's nostrils, to carry him back the same way he came, as in verse 55. & Esa. 37. 29.

Vers. 26. *from my heart*] secretly, and unawares to me: the Chaldee saith, *concealed it from me*: as verse 20. *captives*] or *prisoners*. But they went voluntary, verse 16. and belonged to Jacob, rather then to Laban; Gen. 2. 24.

Vers. 27. *secretly flee*] Hebr. *keep thee secret in fleeing. from me*] this openeth the former speech of *stealing away from his heart*. The Chaldee here again translatheth, *didst conceal it from me. timbrel*] or *tabret*, in Hebr. named *Toph*, of the sound which it maketh, when it is beaten on with the hand? It was an instrument of joy, Esa. 24. 8. used by Jacob's daughters when they went out of the Egyptians service, Exod. 15. 20. which Laban here speaketh of, though it may be he meant no such thing.

Vers. 28. *to kiss*] and so *bid farewell*. For *kissing* was used both at the meeting, and at the parting of friends, Ex. 4. 27. Gen. 29. 21. & 31. 55. Ruth 1. 14.

Vers. 29. *It is*] or *It was*: but the Greek translatheth it of the time present; *And now my hand is able*. A vain boast, like Pilate's, John. 19. 10. 11.

Verse 30. *going &c.*] that is, *thou wouldst needs be gone. longing*] that is, thou *greatly longedst*, or *desiredst. my gods*] that is, *Teraphims*, verse. 19. images by which he worshipped God. For so figuratively the Scripture useth to call those things *God's*, which represent God and his presence unto men: as Exod. 32. 4. 1 King. 12. 28. And the word *God's* is spoken of one image, Exod. 32. 8. and is the same that *God*, Neh. 9. 18. So *Teraphim*, though a word of the plural number, yet is used also for one *Image*, 1 Sam. 19. 13. 16. The Chaldee here translateth it, *my Fear*, that is, *my God whom I fear*, as in verse 53. This complaint of Laban that his *God's were stolen*, showeth the vanity of such Idolatry, Ier. 10. 5. 11. 15. Judge. 6. 31. and 18. 24. So God also did execution upon the gods of Egypt, when Jacob's sons departed thence, Numb. 33. 4. Exod. 12. 12. and threateneth the like after, Ier. 43. 12. 13. Esa. 19. 1.

Vers. 32. *not live*] a severe judgment, uttered unawares, for *he knew not that Rachel had stolen them*: yet the Hebrew Doctors note, that *Jacob said, whosoever hath stolen the Teraphims, he shall die before his time; and that which cometh out of the mouth of a just man, is as if it came out of the mouth of an Angel, and Rachel travelled in childbirth, and died*, Gen. 35. 16. 18. Pirkei R. Eliez. ch. 36.

Vers. 34. *furniture*] or, *saddle*: the Greek word also meaneth such stuff as the Camel was laden with. *felt*] that is, *searched*; So verse. 37.

Vers. 35. *displeasing*] or *wrathful, grievous*: see Gen. 4. 5. The Greek translateth, *take it not ill, (or grievously.) my Lord*] so in words she honored her father, as Sarah with like title, did her husband: see Gen. 18. 12. *rise up*] to do thee honor; in gesture, as Lev. 19. 32. *custom*] Hebr. *way of women*; meaning her natural disease, such as women used to be put apart for; Lev. 15. 19.

Vers. 36. *trespass*] or, *disloyal-iniquity*; the Greek translateth it *injury*, (or *unrighteous-deed*: and it is in degree greater then *sins*; as Job 34. 37. *he addeth trespass to his sin*.

Vers. 37. *debate*] or *dispute, argue* and *discuss* the thing; and consequently *judge*, and lay the blame where it is due.

Vers. 38. *not eaten*] as is the manner of evil shepherds, Ezek. 34. 2. 3. &c.

Vers. 39. *The torn*] to weat, *with wild beasts*, as the Greek explaineth it. *I made it good*] or, *I paid for it*; as the Greek translateth. The Hebrew word signifieth to *expiate*, or *satisfy as-for-sin*, as if he should say, *I put away the sin by satisfaction*: so spoken, because Laban imputed it to Jacob for a fault, though indeed it was not. *thou require*] which he could not do without injury: for God's law showeth, that that which is torn of beasts, should not be made good by him that kept it, Exod. 22. 10. 13.

Vers. 40. *consume*] or, *eat*: The Greek translateth, *burnt with heat. fled*] The Greek saith, *departed*. Care of his flock, kept his eyes that they could not sleep. The duty of good shepherds, is hereby signified, Luke 2. 8. Hebr. 13. 17. the contrary is in the evil, Esa. 56. 10. This relation setteth forth Jacob's misery while he dwelt in Syria, and kept sheep; not only once noted by the Prophet, Hos. 12. 12. but continually remembered unto God by Jacob's children, who bringing their first fruits, did everyone confess, *A Syrian ready to perish, was my father*: Deut. 26. 5.

Vers. 42. *the Fear]* or *Dread*; that is, *the GOD whom Isaac feared*; as also after in verse 53. So the Chaldee expresseth it, *he whom Isaac feared* So Jacob himself explaineth it, Gen. 32. 9. and in Psal. 76. 12. God is absolutely called the *Fear*, as unto whom all fear and dread is due, Esa. 8. 12. 13. *with me]* or *for me, and on my side*: see the like speech in Psal. 124. 1. 2. &c. *hands]* Hebr. *palms*: a part being put for the whole. Though hereby secret and unknown labor, may be implied. *thee]* This word the Greek also addeth, the sense requiring it. The holy Ghost often supplieth the want of such words, as, *I believed not the words*, 1 King. 10. 7. that is, *their words*, 2 Chron. 9. 6. And, *to provoke*, 2 King. 21. 6. that is, *to provoke him*. 2 Chron. 33. 6. So, *the heel*, Psal. 41. 10. is translated, *his heel*, John. 13. 18. And by the Evangelists, *into the garner*, Mat. 3. 12. that is, *into his garner*, Luke 8. 17. and sundry the like. See before, Gen. 2. 19.

Vers. 43. *and to my daughters]* that is, *and as for my daughters, what shall I do to them?* The pawses in the Hebrew, yield this sense: but the Greek referreth it to the former, *it is mine and my daughters*.

Vers. 44. *therefore]* Hebr. *and now*; which the Greek also translateth, *Now therefore*. The Hebrew sometime useth one of these for another: as, *and he called*, 2 Sam. 5. 9. which another Prophet saith, *therefore they called*, 1 Chron. 11. 7.

Vers. 45. *a pillar]* a moniment of the covenant, which Jacob consented to make.

Vers. 46. *did eat]* after the covenant had been made, verse 54.

Vers. 47. *Iegar sahadutha]* these are Syriac words, signifying, *The heap of witness*, as the Greek turneth them. So Laban named it in his own language. *Gal-eed]* This is Hebrew, and signifieth also, *The heap a witness*; as the Greek translateth it. So Jacob named it in his holy language: and thus the children of them both, by the name, might remember the league here made. And hereupon it seemeth, the mount and country adjoining, was called, *Galaad*, or *Gilead*.

Vers. 48. *heap]* in Hebrew *Gal. a witness]* in Hebr. *Ed*: which together make *Galeed*.

Vers. 49. *Mispah]* that is by interpretation, a *Watch-tower*, or place of *Espying*. The place had these names figuratively, as being a sign of God's *witness* to, and *watch* over the covenant now made. *watch]* or *espy*: it showeth a reason of the former name. *hid]* that is, *absent*, out of the sight one of another. The Greek translateth, *because we depart one from another*.

Vers. 50. *If thou shalt]* we may understand, *Swearing*, or, *Wishing a curse to thyself, if, &c.* Or, *That thou shalt not*. See the notes on Gen. 24. 38. and 14. 23. *is]* or, *be witness*: and consequently a punisher of the evil. For the men that were present, were not meet-witnesses, because they were kinsfolkes: v. 23.

Vers. 52. *that I, will not]* this manner of speaking is earnest, and deliberate; as is meet in making covenants. It may also be properly interpreted, *If I, to weet, shall pass over this place, I will not pass over to thee for evil*: and, *if thou, to weet, shalt pass over, &c.* But *If* in Hebr. is sometime used for *That*; and so the Greek, Act. 26. 23. *unto thee]* meaning, *for evil*; as in the latter branch is expressed.

Vers. 53. *God]* or *God's. their father]* that was *Tharah*, and he served strange gods, Ios. 24. 2. So Laban sweareth by idols. *the fear]* that is, *the God feared:* as v. 42. So Jacob sware by the true God only; as is commanded, Deut. 6. 13.

Vers. 54. *slew a slaughter]* for a feast; and so they used at making of covenants, Gen. 26. 30. Vsuually the word is applied to slaying of sacrifices: but the general meaning, seemeth most proper here. So in 1 King. 1. 9. Numb. 22. 40. *bread]* this word is often used generally for all *food:* (see Gen. 21. 14.) and sometime for *flesh:* Lev. 3. 11. and 21. 6. Numb. 28. 2.

Vers. 55. *blessed them]* Thus God over-ruled Laban's cruel mind, as he turned Balaam's curse into a blessing, Deut. 23. 5.

#### CHAP. XXXII.

1. Jacob meeteth an host of Angels. 3, He sendeth a message to Esau. 6, Hearing of Esau's coming, he is afraid, 9, and prayeth for deliverance. 13, He sendeth a present to Esau. 24, He wrestleth with an Angel, and will have a blessing of him. 28, Thereupon his name is called Israel; 30, the place is called Peniel; 31, and Jacob halteth.

AND Jacob went on his way: and the Angels of God, met him. And Jacob said, when he saw them; This is God's host: and he called the name of that place, Machanaim.

AND IAKOB SENT messengers, before him; to Esau, his brother: unto the land of Seir, the field of Edom. And he commanded them, saying; Thus shall ye say, to my Lord, to Esau: thus saith thy servant Jacob; I have sojourned with Laban; and tarried, until now. And I have, oxen and asses; flocks, and men-servants and women-servants: and I have sent, to tell my Lord; to find grace in thine eyes. And the messengers returned unto Jacob, saying: we came to thy brother, to Esau; and also *he is* coming to meet thee, and four hundred men with him. And Jacob feared greatly, and was distressed: and he divided the people that *was* with him; and the flocks, and the herds, and the camels, into two companies. And he said; if Esau come to the one company, and smite it: yet the company that *is* left, shall escape. And Jacob said; ô God, of my Father Abraham; and God, of my Father Isaac: Jehovah, that saydst unto me, Return unto thy land, and to thy kindred, and I will do thee good. I am less then all the mercies, and then all the truth, which thou hast done unto thy servant: for with my staff, I passed over this Jordan; and now I am become two companies. Deliver me I pray thee, from the hand of my brother, from the hand of Esau: for I, fear him, lest he will come and smite me; the mother with the sons. And thou saidst, doing good, I will do thee good: and will put thy seed, as the sand of the sea; which shall not be numbered, for multitude. And he lodged there, the same night: and took of that which came into his hand, a present, for Esau his brother. Two hundred she-goats, and twenty he-goats: two hundred ewes, and twenty rams. Thirty milch camels, and their young-ones: forty she-bullocks, and ten he-bullocks, twenty she-asses, and ten he asse-colts. And he gave *them*, into the hand of his servants; every herd by it self alone: and said unto his servants, pass over before me; and put a space between herd and herd. And he commanded the first, saying; when Esau my brother shall meet thee, and shall ask thee saying; whose *art* thou, and whither goest thou; and whose *are* these before thee? Then thou shalt say, (*they be*) thy servant Jacob's; it is a present sent to my Lord,

to Esau: and behold he also, *is behind us*. And he commanded also the second, and the third, and all that went after the herds, saying: according to this speech, shall ye speak unto Esau; when you find him. And ye shall say also, Behold thy servant Jacob, *is behind us*: for he said, I will appease his face, with the present that goeth before me; and afterward, I will see his face; peradventure, he will accept my face. And the present passed-over, before his face: and himself, lodged that night, in the company. And he rose up that night, and took his two wives, and his two hand-maids; and his eleven children: and he passed over the foord Iabbok. And he took them, and caused them to pass over the brook: and caused to pass over, that which he had. And Jacob was left, him-self alone: and there wrestled a man with him, until the rising-up of the morning. And he saw that he prevailed not against him; and he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, let me go; for the morning riseth-up: and he said, I will not let thee go, except thou bless me. And he said unto him, what *is thy name?* and he said, Jacob. And he said, thy name shall not be called anymore, Jacob; but Israel: for as-a-Princehast-thou-power with God, and with men, and hast prevailed. And Jacob asked, and said, Tell me I pray thee thy name; and he said, wherefore *is it, that thou askest for my name?* And he blessed him there. And Jacob called the name of the place, Peniel: for I have seen God face to face; and my soul is delivered. And the Sun arose unto him, as he passed over Penuel: and he halted upon his thigh. Therefore, the sons of Israel eat not, of the sinew that shrank; which *is upon the hollow of the thigh; unto this day: because he touched the hollow of Jacob's thigh; in the sinew that shrank.*

#### Annotations.

*Angels]* by interpretation *Messengers*, and so the word is used in the 3. verse. but these were heavenly spirits; of whom see the notes on Gen. 16. 7. By this vision, God confirmed Jacob's faith in him, who commanded his Angels to keep his people in all their ways, Psal. 91. 11. *host]* or *campe, army*; as in wars: for Angels are *heavenly soldiers*, Luk. 2. 13. *horses and chariots of fire*, 2 King. 9. 17. fighting for God's people against their enemies, Dan. 10. 20. Of them there are *thousand thousands, and ten thousand times ten thousand*, Dan. 7 10. and they are all *sent forth, to minister for them who shall be heyr's of salvation*, Heb. 1. 14. and they *pitch a campe* about them that fear God, Psal. 34. 8. The heathens retained the knowledge hereof, though corruptly; for the Greek Poet saith, *there be thrice ten thousands of the immortal (Angels) of God, here upon the earth, keepers of mortal men, and observers of their works both just and unjust; they are clad with the air, and go abroad all over the earth.* Hesiod. *Oper. & Dies*, l. 1. *Machanaim]* that is, *two hosts (or camps;)* either because the Angels appeared in two companies, for Jacob to go between them: or because there was one campe of Angels, and one of Jacob's family. About this place, there was a city afterwards called *Machanaim*, inhabited by the Priests of God, Ios. 21. 38. This also hath a spiritual application to the Church of God, in Song 6. 13.

Vers. 3. AND IAKOB] Here beginneth the eight section, or lecture of the law, called of the first word *Vajishlak*, that is, *And he sent*. But it is not distinguished with great letters, as usually they are. See Gen. 6. 9. *messengers]* the same word which before was translated *Angels*, verse 1. *Seir]* a mountainy land possessed before by the *Chorims*, Gen. 14. 6. but Esau with his

children *destroyed them, and dwelt in their stead*, Deut. 2. 22. Thither was Esau gone from the face of his brother Jacob. See Gen. 36. 6. 7. *field]* that is, as the Greek translatheth it, *country of Edom*, that is, *Esau*. See Gen. 14. 7. & 25. 30.

Vers. 4. *my Lord]* by this title Jacob honored and submitted to him as to his elder brother, Gen. 4. 7. 1 Pet. 3. 6. For Jacob's superiority foregiven in Gen. 27. 29. the time was not yet come, that it should be fulfilled. So David carried himself to Saul • 1 Sam. 24. 7. 9. &c.

Vers. 5. *Oxen]* Hebr. *Ox and Ass*, &c. singular for plural: see Gen. 3. 2. *to find]* that is, *that I may find*, as Gen. 6. 19. The Greek translatheth, *that thy servant may find grace before thee*.

Vers. 6. *and 400. men]* armed for war, as seemeth by verse. 8. Here the ancient quarrel 20. years before (Gen. 27. 41.) was remembered, and Jacob's danger and trouble renewed. In *Pirkei R. Eliezer*, c. 37. it is said, Jacob's case, was; *As if a man did flee from a Lion, and a Bear met him*, (Amos 5. 19.) *The Lion was Laban, that pursued after Jacob, to tear his soul: the Bear was Esau, which stood by the way, as a Bear robbed of her whelps, and came to slay the mother with the children. And the Lion hath shamefastness, but the Bear hath no shamefastness*.

Vers. 7. *companies]* or *camps*: the word used before, in verse 2.

Vers. 8. *smite]* that is *slay (or kill) it*: as Gen. 14. 17. So after, verse. 11. *shall escape]* Hebr. *shall be to escaping*, or *shall have evasion*: the Greek saith, *shall be saved*.

Vers. 9. *will do thee good]* or, *will deal well with thee*: thus Jacob understood the promise, *I will be with thee*: Gen. 31. 3. So after in verse. 12.

Vers. 10. *less]* to weat, *in worth*, that is, *am unworthy all (or any) of the mercies*. So the Chaldee translatheth, *Less are my deserts, then all the mercies and all the benefits, which thou hast done to thy servant. with my staff;]* that is, having nothing else: the Chaldee expounds it, *myself alone*.

Vers. 11. *mother with the sons]* in Greek, *and the mother with the children*: (or upon them.) It meaneth great cruelty, in sparing none, as Hos. 10. 14. For *smite*, the Chaldee translatheth *kill me*.

Vers. 12. *doing good &c.]* that is, *I will surely do thee good. put]* that is, *make thy seed*: see this promise, Gen. 28. 14.

Vers. 13. *came into his hand]* that is, *such as he had, and could send for the present*. And it was a rich gift; of five hundred and fifty beasts, of sundry sorts, for store. *A man's gift, maketh room for him; and bringeth him before great men*: Prov. 18. 16.

Vers. 15. *young-ones]* or *colts*: in Hebrew, *sons*: see Gen. 18. 7.

Verse 16. *every herd]* or *drove*. Hebr. *herdherd*: see the like phrase in Gen. 14. 10. *and herd]* Hebr. *and between herd*. This was done, that by distant spaces, the heat of Esau's rage might be abated, verse 20.

Vers. 20. *is behind]* or, as the Chaldee explains it, *cometh after us. appease his face]* or *cover (and pacify) his face*, that is, *his anger*, as the Chaldee interpreteth it; for *anger* (as favor) appeareth

in the *face*. See the like in Lev. 20. 6. Psal. 21. 10. And *appeasing*, is the word so often used in the law, for *covering* or *taking-away* offenses, and so pacifying the anger by gifts, and making atonement: Exod. 19. 36. Levite. 1. 4. and 4. 20. 26. and 5. 6. 10. 13. &c. *the present*] for, *a gift in secret pacifieth anger*, Prov. 21. 14. *my face*] that is, *favor me, and grant my request*: see Gen. 19. 21.

Vers. 22. *handmaids*] or *bondwomen*: the Chaldee translatheth them *concubines*. See Gen. 35. 22. *the foord*] or *the passage*: so the Greek saith *the passage of Iaboch*. A river mentioned also in Deut. 2. 37. and 3. 16.

Vers. 24. *wrestled*] or *combated*, by taking hold one of another. A peculiar word, not used but in this history. It figureth the spiritual wrestling, strife and conflict of the children of God; Phil. 1. 27. Ephes. 6. 12. Rom. 15. 30. Heb. 10. 32. *a man*] called after, and by the Prophet Hosee, *God*, and an *Angel*, verse 28. 30. Hos. 12. 3. 4. It was therefore *Christ*, appearing in the form of a man, (as before to Abraham, Gen. 18. 2. 22.) the *Angel that redeemed Jacob from all evil*, Gen. 48. 16. God wrestleth with men, by temptations; and we with him, by prayers and tears, as Jacob now also did, for *he wept and made supplications unto him*, Hos. 12. 4. Rom. 15. 30. and *Christ playeth* in the earth, and hath his *delights with the sons of Adam*, Prov. 8. 31. And the ancient Jewish Rabbin's acknowledged this Angel to be Christ; *Our Doctors of blessed memory* (saith R. D. Kimchi, on Hos. 12. 4.) *have said, this Angel was Michael; and of him he saith*, (Genes. 48. 16.) *the Angel that redeemed me from all evil*. Michael, is Christ the *Archangel*, Dan. 10. 21. Jude 9. Revel. 12. 7. Later Rabbin's do feign, that this was Esau's Angel, who sought to hinder Jacob: but Jacob himself refuteth this, verse. 30. *the rising up of the morning*] or *ascending of the day dawning*, that is, *till the break of the day*. So. verse. 26. A phrase much like *the looking forth of the morning*, whereof see Gen. 24. 63. Exod. 14. 27. This time, in the night, and the continuance of it, setteth forth the greatness of this temptation. So Abram's vision was in the night, Gen. 15. 12. 17. And the *night*, is figuratively the time of troubles, fears, and dangers, Job 36. 20. Song. 3. 8. and 5. 2. Psal. 91. 5.

Vers. 25. *he*] that is, *the man* (the *Angel*) *prevailed not*. For faith prevaieth even over Christ him-self, as in Matth. 15. 22. 24. 27. 28. *touched*] and so did *hurt the hollow place* wherein the hucklebone moveth. Which being so hard a place for man to come unto, Jacob by this touch, perceived he was no ordinary man, with whom he wrestled. *was out of joint*] or, *hung loose*; the Greek translatheth, *was benumbed*. This was to humble Jacob the conqueror, that he should not be exalted out of measure, as 2 Cor. 12. 7. and to teach him that he could not overcome the troubles in the world, without sorrow and pain unto his flesh, by the hand and work of God.

Vers. 26. *let me go*] or, *send me away*: the Angel craveth to be dismissed of Jacob, and so giveth him the victory, who held him fast, and gave not over, though he had hurt him; for when God's people are *weak*, then are they *strong*, 2 Cor. 12. 10. Thus God said to Moses, *Let me alone*, Exod. 32. 10. and men by zealous prayer, are said to *take hold on God*, Isaiah 64. 7. *riseth up*] or, *ascendeth*: and so would reveal more clearly what manner of one he was that wrestled with Jacob: but he would not yet have his glory manifested, for he dwelleth *in the dark cloud*, 2 Chron. 6. 1. and in *the light that none can attain unto*, 1 Tim 6. 16. Besides, as the *night* signifieth the time of afflictions; so the *day* is the time of deliverance, joy, and comfort, when



our wrestling shall have an end, Isaiah 60. 20. *will not*] Jacob perceiving him to be a divine person, would not let him go without a blessing, for which (with the feeling of his own infirmity) *he wept and prayed unto him*, Hos. 12. 4. and in all his temptations got a full conquest through him that loved him, as Rom. 8. 37. So in Song. 3. 4. the spouse of Christ *holdeth him, and will not let him go*: and such importunacy in prayer offendeth not, but pleaseth God, Luk. 18. 1.—7. 8.

Vers. 28. *anymore*] meaning, not *Jacob only*, or not so much as *Israel*: for he and his posterity, are often in the Scripture called *Jacob*, but much more often *Israel*. This change of name signifieth a change and more excellency of his estate; as in Abraham's before; see Gen. 17. 5. 15. Esa. 62. 2. *Israel*] that is, *one that hath princely power with God*; as the words following do manifest. He had both his names given him of striving and wrestling; but the first, *Jacob*, was at his birth, where he strove to be the firstborn, but prevailed not till afterward, Gen. 25. 26. and 27. 36. this latter is upon victory prevailing with God and men. This new name, God giveth him the second time, Gen. 35. 10. Hereupon the Church, when speech is of her infirmity, is often called *Jacob*; and when her glory and valor is signified, she is called *Israel*, as throughout the Scriptures may be observed. See Amos 7. 2. 5. 8. Isaiah 41. 14. Galat. 6. 16. *as a Prince hast thou power*] or, *thou hast behaved thyself princely, hast had princely power, or got the principedome and dominion*. The Greek translatheth, *hast beenstrong*, or, *prevailed-with-power*. The Chaldee thus, *for thou art a Prince before the Lord, and with men. with God*] or, *with the gods*, that is, *the Angels*, as the word sometime signifieth, (Psal. 8. 6. so interpreted by the Apostle, Heb. 2. 7.) But the Greek translatheth it, *with God*; and the Prophet useth both words, *He had princely power with God, he had princely power over the Angel*, Hos. 12. 3. 4. *with men*] as with *Esau*, Gen. 25. 31. and 27. 36. and with *Laban*, Gen. 31. Thus was he confirmed against the fear of his brother, which now distressed him, verse. 7.

Vers. 29. *Wherefore*] This was a refusal to tell it; as the like was in Judge. 13. 17. 18. The Greek here addeth, *wherefore thus askest thou my name which is marvelous? blessed him*] so granting Jacob's first request, verse. 26. confirming the former blessings given him, Gen. 27. 28. and 28. 3. 4. and comforting him against the hurt in his thigh, v. 25. God so showing himself, the smiter and the healer, Hos. 6. 1.

Vers. 30. *Peniel*] and *Penuel*, verse. 31. and after the Greek pronunciation *Phanouel*; that is, *The face of God*; the Greek expounds it, *the shape of God*: the reason whereof followeth. This memorial of God's mercy, Jacob thankfully set upon the place. So before in Gen. 28. 19. In this place afterward a City and Tower was built, Judge. 8. 8. 17. It was about forty miles distant from Jerusalem. *God*] the Chaldee translatheth it, *the Angel of the Lord. face to face*] that is, *after a manifest manner*: spoken by way of comparison with other visions; as elsewhere of Moses, whom God knew & spake with *face to face*, Deut. 34. 10. Exod. 33. 11. But as touching the proper being of God, *no man can see his face, and live*; Exod. 33. 20. 23. *soul is delivered*] namely, *from death*; which the godly feared when they saw visions of God, being privy to their great weakness and unworthiness, Judge. 13. 22. and 6. 22.

Vers. 31. *arose unto him*] as *the son of righteousness* (Christ) riseth to them that fear the name of God, Mal. 4. 2. Contrariwise, *the sun of the wicked, goeth down while it is yet day*, Ier. 15. 9.

Amos 18. 9 See Gen. 19. 23. The Greek translath, *The Sun arose, when the shape (or appearance) of God passed away. halted]* which signifieth *infirmity*, which the best do bewray in their temptations and wrestlings with God, 2 Cor. 12. 7. 9. Psal. 35. 15. & 38. 18

Vers. 32. *eat not]* or, *shall not (may not) eat*. For it seemeth to be a law set of God, that as the halting upon this thigh, figured our infirmities; so the abstinence from the eating of that sinew, should figure our mortification, and abstaining from evil. The Hebrew Doctors say, Jacob's *sinew* being touched, *became like the fat of a dead thing: therefore it is unlawful for the sons of Israel to eat of the sinew, &c. Pirkei R. Eliez. ch. 37. that shrank]* or, *that was removed;* or, *forgot his place*. The Greek translath, *the sinew that was benumbed*. By the Hebrew Canons, they were bound to abstain from eating this sinew, both *within the land (of Israel) and without the land, in common meats, and in holy: in cattle and in wild beasts; in the right thigh (of the beast) and in the left. But not infowles, because they have no hollow (in the thigh:) And whose eateth of the sinew that shrank, the quantity of an Olive, is beaten with 40 s <...> es. Talmud. Bab. in Cholin; ch. 7. and Maimonides in treat. of Forbidden meats, ch. 8.* Therefore the Jews are careful to cut away, out of all beasts which they kill and eat, this sinew, with all the branches of it underneath, and the muscle of flesh wherein they are, for more assurance. Also in their sacrifices, when the members of the burnt offering were cut in pieces, and salted; then *all the pieces were laid upon the Altar: and they took out the sinew that shrank, being upon the top of the Altar, and threw it upon the ashes, which was in the midst of the altar: saith Maimonides in Misn. treat. of Offring the sacrifices, ch. 6. S. 4.* Among the Hebrews also, that pain in the thigh, with us named the *Sciatica*, is by them called *Gid hannasheh*, that is, *The sinew that shrank*.

### CHAP. XXXIII.

*1, Jacob goeth before his family, and boweth unto Esau seven times. 4, the kindness of Jacob and Esau at their meeting. 6, Jacob's wives and children bow unto Esau. 10, With much entreaty, he receiveth Jacob's present. 12, Offereth to accompany Jacob, but his courtesie is modestly refused. 17, Jacob cometh to Succoth. 18, At the city of Shechem he buyeth a field, and buildeth an altar called El-Elohe-Israel.*

AND Jacob, lifted up his eyes; and saw, and behold Esau came; and with him, four hundred men: and he divided the children, unto Leah and unto Rachel; and unto the two handmaids. And he put the handmaids and their children, first: and Leah and her children, after; and Rachel and Joseph, aftermost. And he, passed over before them: and bowed himself to the ground, seven times; until he came near to his brother. And Esau ran to meet him, and embraced him; and fell on his neck, and kissed him: and they wept. And he lifted up his eyes; and saw the women and the children; and said, who *are* these with thee? and he said, The children, which God hath graciously given to thy servant. And the handmaids came-near, they and their children, and bowed-themselves. And Leah also came-near, and her children, and they bowed-themselves: and after, came Joseph near, and Rachel, and they bowed-themselves. And he said, what meanest thou, by all this company, which I met? And he said, to find grace, in the eyes of my Lord. And Esau said, I have much: my brother, let that which is thine, be thine. And Jacob said; Nay I pray thee, if now I have found grace in thine eyes; then take my present, at my hand: for therefore I have seen thy face as though *I* had seen the

face of God, and thou wast pleased with me. Take I pray thee my blessing, which is brought to thee; because God hath dealt-graciously with me, and because I have all: and he urged him, and he took *it*. And he said, let us take *our* journey and go: and I will go, before thee. And he said unto him, my Lord knoweth, that the children *are* tender; and the flocks and herds, *are* with young with me: and *if* they overdrive them one day, then all the flocks will die. Let my Lord, I pray thee, pass over before his servant: and I will lead on softly, *according* to the foot of the work which is before me, and to the foot of the children; until I come unto my Lord, to Seir. And Esau said; Let me appoint I pray thee with thee, *some* of the folk which *are* with me: and he said, wherefore is this? let me find grace in the eyes of my Lord. And Esau returned, in that day; on his way, to Seir. And Jacob, journeyed to Succoth; and built him an house: and made boothes for his cattle; therefore he called the name of the place, Succoth.

And Jacob came safe, to the City of Shechem; which *is*, in the land of Canaan; when he came from Padan Aram: and he encamped, before the City. And he bought a parcel of a field, where he had stretched-out his tent; at the hand of the sons of Hamor, the father of Shechem: for an hundred lambs. And he set-up there an Altar: and called it, El-Elohe-Israel.

### Annotations.

*HAndmaids]* in the Chaldee, *concubines*. So one of them is called, Gen. 35. 22.

Vers. 3. *seven]* this may be taken for *many times*: as, *the barren hath borne seven*, that is, many, 1 Sam. 2 5. *seven* (that is, many) *abominations are in* (the hateful man's) *heart*, Prov. 26. 25. and sundry the like. Here Jacob doth that himself, which God promised should be done unto him, Gen. 27. 29. But humility goeth before honor. And it is noted by the Hebrew Doctors, as a decree of God, that Esau should be ruler over Jacob, in this world; and Jacob ruler over Esau in the world to come. *Pirkei. R. Eliezer*, ch. 37.

Vers. 4. *kissed him]* These were signs of Esau's affections changed from his former hatred, Gen. 27. 41. Luk. 15. 20. and of Jacob's prevailing with men, as he had with God, Genes. 32. 28. for his ways pleasing the Lord, he made his enemies at peace with him, Prov. 16. 7. Therefore the word *kissed* is extraordinarily noted in the Hebrew with three pricks over it, as leading the reader to observe well this matter. In the words following the Greek addeth, *they wept both*.

Vers. 8. *what meanest thou]* Hebr. *what to thee? company]* or *camp*, the *drove* sent before, Gen. 32. 16. *to find]* that is, *that I may find*: the Greek explaineth it, *that thy servant may find grace*.

Vers. 9. *much]* Hereby he may mean, *enough*, or, *a great deal*: the Greek translateth it, *many things*. Jacob in verse. 11. speaketh more freely, *I have all things*. Thus Esau had received his blessing; Gen. 27. 39. *be thine]* that is, *keep it to thyself*: or, (as the Chaldee explaineth it,) *much good do it thee, that which thou hast*.

Vers. 10. *therefore]* or, *because*: as this word signifieth in Gen. 38. 26. *face of God]* that is, honorable and comfortable. The Chaldee for *God (Elohim)* translateth *Princes*: as the word sometime signifieth, Psal. 82. *pleased]* or, *thou hast favourably accepted me*.

Vers. 11. *blessing*] that is, *the gift*, which by the blessing of God I have received, and do with a willing and liberal heart give unto thee. Hereupon the scripture often useth *a blessing* for a *bounteous gift*, or *liberality*, 1 Sam. 25. 27. and 30. 26. 2 King. 5. 15. and so the Apostle useth it, in 2 Cor. 9. 5. 6. The Chaldee keepeth here the word used in the former verse, *the present*. *all*] that is, *enough of all*: the Greek turneth it plurally, *all things*. A more full acknowledgment and contentation then Esau's, who said he had *much*, verse. 9. *he took it*] Jacob herein had the preeminence, for *it is more blessed to give, than to receive*, Act. 20. 35. and Abram would not be enriched by the king of Sodom, Gen. 14. 23. The Hebrew Doctors in *Bresith rabbah* here say, that *all the gifts which Jacob gave to Esau, the kings of the world shall restore unto the King Christ*; as Psal. 72. 10.

Vers. 12. *and go*] meaning unto *Seir*, where he would lovingly entertain his brother, and gratify his kinnesse. By Jacob's answer in verse. 14. it seemeth he did so understand him.

Vers. 13. *with young*] or, *giving-suck*, as the Chaldee translatheth it. The Hebrew may imply both; as 1 Sam. 6. 7.

Vers. 14. *will lead on*] or, *will gently-lead softly*. As Jacob here with his flock, so Christ the good shepherd, is prophesied to deal with his people, Esa. 40. 11. *the foot of the work*] that is, *the pace of the cattle*, as they are able to go: called *a work*, because about them his labor was employed. So in Exod. 22. 8. Thus Christ preached as men *were able to hear*, Mark. 4. 33. & so did his Apostles, becoming *weak to the weak*, 1 Cor. 3. 2. & 9. 22. Rom. 15. 1. For *foot* the Greek translatheth *leisure*.

Vers. 15. *appoint*] or *set*; and consequently *leave*, as the Greek and Chaldee do translate it. So in Exod. 10. 24. *let me find grace*] that is, *grant my desire*, and leave none. So *to find grace*, is to have a request granted, Gen. 34. 11. and 47. 25. 1 Sam. 25. 8. Or, as the Greek translatheth, *it is enough that I have found grace*; as being a thankful refusal: and so the Hebrew phrase seemeth elsewhere to import, as in Ruth 2. 13. 2 Sam. 16. 4.

Vers. 17. *an house*] in Greek, *houses*: they were cottages for present use; for he stayed not there long. *Succoth*] that is, *boothes*, or *tents*: hereof the place had the name, and so the city that was after there built, was called *Succoth*, Judge. 8. 15. 16. Likewise the place whither Jacob's sons first came, after they went out of Egypt, was called *Succoth*, Exod. 12. 37. and in memorial of their dwelling in *boothes* God appointed a yearly feast for all the people, called *the feast of Succoth*; that is, *of boothes*, or *tents*, made of green boughs of trees, wherein they dwelt seven days in a year, Levite. 23. 34—42. 43.

V. 18. *came safe*] or *came in peace, sound, & whole*, he and all that he had; having got the victory over all troubles and dangers, according to the promises of God, Gen. 31. 3. & 32. 28. The Hebrew *Salem* is so interpreted here by the Chaldee paraphrase *safe*, or *sound*: but the Greek maketh it the name of a place, *to Salem the city of the Sichimites*: Howbeit we find elsewhere no mention of such a city. Yet if so it be understood, it is another then that *Salem* where Melchizedek reigned, Gen. 14. 18. which was *Jerusalem*; from which this *Salem* was 40. miles distant. In John. 3. 23. there is mention of a *Salem* by Enon, where John baptized; which is thought to be that *Saalim* spoken of in 1 Sam. 9. 4. *Shechem*] or *Sychem*, as in Greek it is

called Act. 7. 16. called also *Sichar*, John. 4. 5. *Padan Aram*] or *Mesopotamia of Syria*, as the Greek hath it, See Gen. 25, 20. *encamped*] pitched his tents.

Vers. 19. *he bought*] yet was that land given of God to him and his fathers, Gen. 12. 6. 7. but hoc was a pilgrim on it, as were they, Heb. 11. 9. and in hope of that promise in time to be fulfilled, he purchased this field; as Jeremiah bought a field, for like signification, Ier. 32. 9. 15. After, it became the portion of Joseph & his children, Ios. 24. 32. *Hamor*] or *Emmor*, as it is written, Act. 7. 16. in Hebrew *Chamor*. 100. *lambs*] so the Greek & Chaldee both translate the word. Others think they 〈...〉 ere *pieces of money*, on which the images of lambs were stamped. So in Ios. 24. 32. Job 42. 11. It hath been an ancient custom in many nations, to buy and sell, not only for money, but by exchange of one thing for another, as among the Greeks, *Homer. Iliad.* 8.

Vers. 20. *an altar*] for thanksgiving to God, as his fathers had done, Gen. 12. 7. and 13. 18. &c.

*El Elohe Israel*] that is, *God the God of Israel*, so named, as a 〈...〉 stimoniall of his faith, and a memorial of the mercy of God, who gave him that new name: Gen. 32. 28. The like Moses did, Exod. 17. 15. calling his altar, *Jehovah Nissi*. The Greek here translateth, *he called upon the God of Israel*: also the Chaldee, *he sacrificed upon it, before God the God of Israel*. About this time, fell out the departure of Judah from his brethren, and marriage with a Canaanitish woman, mentioned in Gen. 38. 1. &c. see the annotations there.

#### CHAP. XXXIV.

1, Dinah Jacob's daughter is ravished by Shechem. 4, He sueth to marie her. 8, Hamor his father followeth the suit. 13, Jacob's sons offer the condition of Circumcision to the Sechemites. 20, Hamor and Shechem persuade them to accept it. 25, The sons of Jacob upon that advantage slay them. 27, and spoil their city. 30, Jacob for it, reproveth Simeon and Levi.

AND Dinah the daughter of Leah, which she bare unto Jacob: went-out, to see the daughters of the land. And Shechem the son of Hamor, the Evite, prince of the land, saw her: and he took her, and lay with her, and humbled her. And his soul, clave unto Dinah the daughter of Jacob: and he loved the damsel, and spake to the heart of the damsel. And Shechem said, unto Hamor his father, saying: Take me this maid to wife. And Jacob heard, that he had defiled Dinah his daughter; and his sons, were with his cattle, in the field: and Jacob held his peace, until they were come. And Hamor the father of Shechem, went-out, out, unto Jacob; to speak with him. And the sons of Jacob, came out of the field, when they heard *it*; and the men were grieved, and they were very wroth: because he had done folly in Israel, in lying with Jacob's daughter; and so, should not be done. And Hamor spake with them, saying: Shechem my son, his soul is affected unto your daughter; I pray you give her unto him, to wife. And make ye marriages, with us: and take ye our daughters, unto you. And ye shall dwell, with us: and the land shall be before you; dwell and trade you therein, and get firm possessions therein. And Shechem [unspec] said, unto her father and unto her brethren; let me find grace, in your eyes: and what ye shall say unto me, I will give. Very largely-ask of me

dowry and gift; and [unspec] I will give, according as ye shall say unto me: and give ye unto me the damsel, to wife. And the sons of Jacob, answered Shechem, [unspec] and Hamor his father, with deceit, & spake: because he had defiled, Dinah their sister. And they said unto them; we cannot do [unspec] this thing, to give our sister, to a man that hath a superfluous-fore-skin: for that *were* a reproach, unto us. Only in this, will we consent unto you: if ye will be as we *are*, that every [unspec] male of you be circumcised. Then will [unspec] we give our daughters, unto you; & we will dwell with you; and we will become, one people. And if ye will not hearken unto us, to be circumcised: then will we take our daughter, and we will be gone. And their [unspec] words were good, in the eyes of Hamor: and in the eyes of Shechem, Hamors son. And [unspec] the yongman delayed not, to do the thing; because he had-delight, in Jacob's daughter: and he was *more* honorable, then all the house of his father. And Hamor, and Shechem his son, came unto the gate of their city: and spake unto the men of their city, saying. These men, they *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold *is* large of spaces, before them: let us take their daughters to us, for wives; & let us give unto them, our daughters. Only in this, will the men [unspec] consent unto us, for to dwell with us; for to become, one people: if every male among us be circumcised, even as they *are* circumcised. Their cattle and their substance, and [unspec] every beast of theirs, *shall* not they *be* ours? only let us consent unto them, and they will dwell with us. And unto Hamor, and [unspec] unto Shechem his son, hearkened all that went-out of the gate of his city: and they were circumcised, every male, all that went-out of the gate of his city. And it was, in the [unspec] third day, when they were sore that two sons of Jacob, Simeon and Levi, Dinah's brethren; took *each*-man his sword, and came upon the city *in* confidence: and they killed, every male. And they killed Hamor, and Shechem [unspec] his son, with the edge of the sword: and took Dinah, out of Sechems house, and went-out. The sons of Jacob, came upon [unspec] the slain; and spoiled the city: because they had defiled, their sister. They took [unspec] their sheep, and their oxen, and their asses: and that which *was* in the city, and that which *was* in the field. And all their wealth and all their little-ones, and their wives, they took-captive, and spoiled: and all that *was* in the house. And Jacob said, to Simeon and to Levi; ye have troubled me; to make me to stink, among the inhabitants of the land; among the Canaanites, and among the Pherizzites: and I, *am* few in number; and they will gather themselves together against me, and smite me; and I shall be destroyed, I and my house. And they said: Should he deal with our sister, as *with* an Harlot.

### Annotations.

*The daughters*] that is, *the women*; as Gen, 30. 13. Upon what occasion she went to see them, Moses telleth not: the Hebrew Doctors say the maids of Shechem went abroad with timbrels to play, &c. *Pirkei. R. Eliezer*, ch. 38. and that it was on a solemn feast day, which they kept in that country, *Joseph. Antiq. b.* 1. God noteth Dinah's going out, as an occasion of her evil; and after reacheth young women to be *keepers at home*, Tit. 2. 5. So among the Jews, *virgins* were after this, wont to be *kept in*, 2 Maccab. 3. 19. Dinah was now about 14. years of age: Jacob's only daughter.

Vers. 2. *Hamor*] called in Greek, *Emmor*. So in Act. 7. 16. *Evite*] H•br. *Chiwite*, see Gen. 10. 17. *humbled*] or *afflicted*, that is, *defiled* her, verse. 5. for this word is applied only to adulterous and unlawful copulation; as in Deut. 21. 14. & 22. 24. 29. Judge. 19 24. 2 Sam. 13. 12. 14. Eze. 22. 10. 11.

Vers. 3. *spake to the heart*] or as the Greek translath, *according to the mind* of the damsel; that is, kindly on his part, and such things as liked and comforted her; who it seemeth was sorrowful for this injury done her, as Tamar was in like case, 2 Sam. 13. 19. 20. So the Chaldee translath, *he spake consolations to the heart*. A like phrase is used for kind and comfortable speaking; in Gen. 50. 21. Esa. 40. 2. Hos. 2. 14. And that which in John. 11. 19. is said *to comfort them*; the Syriac there translath, *to speak with their heart*. So in 1 Thes. 2. 11.

Vers. 5. *that he*] namely *Hamors son*, as the Greek translation addeth. *held his peace*] or, *kept-silence* as deaf, concealing his grief, and asswaging it with consideration of God's chastisement, as other godly men did in their troubles, Levite. 10. 3. Psal. 39. 10. Thus Jacob *ruling his own spirit*, did better then his sons *that took the city*, verse 27. Prov. 16. 32.

Vers. 7. *folly in Israel*] or *against Israel*: that is, as the Greek and Chaldee do explain it, a *filthy* and *ignominious* fact; on his part, vile, foolish and filthy; & to the Church of God, an ignominy and reproach. Moses writeth this according to the speech used in his time, when to *do folly in Israel*, was meant of wicked acts, done to the scandal of the Church, as Deut. 21. 21. Ios. 7. 15. Judge. 20. 6. *Israel* being put for his posterity the *Israelites*: see Gen. 19. 37. *should not*] the Chaldee addeth, *it was not right* (or *meet*) *to be done*. So the Law commandeth *there shall be no whore of the daughters of Israel*; Deut. 23. 17. and whoredom should not be named, among the Saints. Eph. 5. 3.

Vers. 8. *is affected*] or, *is fastened, cleaveth*: with desire, love and delight, as this word implieth *the setting of the love* upon any, Deut. 21. 11. & 7. 7.

Vers. 10. *before you*] free for you to choose where you like, and to possess it. See Gen. 13. 9. and 10. 15. The Greek addeth, *broad before you*; as verse 21. *get firm possessions*] or, *hold yourselves as possessors* in it.

Vers. 11. *find grace*] and have my request granted: see Gen. 33. 15.

Vers. 12. *Very largely ask*] Hebr. *Multiply ye upon me vehemently. dowry*] a gift of the man unto the woman or her parents, before and in respect of marriage. See the law hereof, Exod. 12. 16. 17.

Vers. 13. *and spake*] to weet, *deceitfully*: or, *when they spake* unto them.

Vers. 14. *they said*] This the Greek referreth to *Simeon and Levi, Dinah's brethren. superfluous*] or, *uncircumcised-foreskin*: see Gen. 17. 11.

Vers. 15. *Only in this*] or, *But with this* (condition.) The Greek translath, *In this we will be like unto you*: so in verse 22. where the Greek addeth the word *Only. circumcised*] *cut in the flesh*: see Gen. 17. 10. And herein was their *deceit*, pretending to have them like themselves in

religion and polity; intending, when they were sick of their circumcising, to kill them, verse 25.

Vers. 18. *good*] that is (as the Greek hath) *pleasing*. [unspec 18]

Vers. 20. *the gate*] where the public assembly of the citizens used to be, for all matters of the common wealth, for justice and judgment, and the like. See Deut. 17. 5. and 22. 15. 24. and 25. 7. Ruth. 4. 1. 11.

Vers. 21. *large of spaces*] Hebr. *of hands*, meaning *large and spacious*; or *roomthy enough*.

Vers. 23. *consent*] the Greek saith, *be like unto them in this*.

Vers. 24. *went out*] that is, *dwelt and conversed* there: see Genes. 23. 10. *were circumcised*] which being done without the knowledge and faith of God, was a profanation of this *seal of the righteousness of faith*, (Rom. 4. 11.) and was not let go unpunished of God, verse. 25.

Verse 25. *were sore*] with the wound of circumcision, which (as other wounds) was most fore on the third day; as the Chaldee translath, *when their pains were strongest upon them. in confidence*] that is, *confidently, boldly*; and *securely or safely*, (as the Greek translath) because the wounded men could not resist them. The Chaldee referreth this to the city *which dwelt securely*, as Judge. 18. 7. So it noteth both the *boldness* of Jacob's sons, and *security* of the Sechemites.

Vers. 26. *edge*] Hebr. *mouth of the sword*. These things were done without Jacob's knowledge or consent, Gen. 49. 6.

Vers. 27. *The sons*] the other brethren, besides Simeon and Levi, verse. 25. *they had*] that is, *one of them (Shechem) had*; & the other repressed it not. So in Israel, the fact of one man, was sometime imputed to the general; Ios. 7. 1. 11. 12. and 22. 20. Exod. 2. 14. compared with Acts 7. 27. 35. And because all nations were bound to punish malefactors; (as is before observed, on Gen. 9. 4.) the Hebrew Doctors write, that for this *the men of Shechem were guilty of death, because Shechem committed rape; and they saw and knew it, & did not judge him for it. Maimonides, in Misn. treat. of Kings, ch. 9. S. 14.*

Vers. 29. *wealth*] or *power*. The word comprehendeth all wherein a man's power and strength consisteth; not only strength in body, but help by others, as an *army* of men. 1 Sam. 10. 26. and *riches*, which many make their strength, and whereby men are enabled to do much, Prov. 10, 15. but are indeed gotten by the power of God. Deut. 8. 17. 18. Psal. 62. 11. and 73. 12. The Greek in this place translath it *bodies*, (which seemeth to mean *servants*, as in Rev. 18. 13.) the Chaldee, *riches. little-ones*] The word being of the singular number, meaneth generally the multitude of little children, male and female; Num. 31. 17. 18. *in the house*] that is, *in any house*; therefore the Greek translath, *in the houses*.

Vers. 30. *troubled me*] This word meaneth not only disquietness of mind, but danger also to be destroyed, by those with whom he lived before in peace, the Greek translath, *ye have made me odious*. So Achan *troubled* Israel, and was himself *troubled*, that is, *destroyed*: see Ios. 6.



18. and 7. 25. and Prov. 15. 6. 27. where it is opposed to *life*. For this fact of theirs, Jacob deprived these his two sons of the birthright, which else they might have enjoyed, Gen. 49. 5. 7. that in them the proverb was fulfilled, *he that troubleth his own house shall inherit the wind*, Prov. 11. 29. *to stink*] that is, *to be loathsome*, and as the Chaldee explaineth, *put enmity between me and the people*. The like is spoken in 1 Sam. 13. 4. and 27. 12. 1 Chron. 19. 6. and the phrase is more plainly opened in Exod. 5. 21. *you have made our savor to stink. few in number*] so the Chaldee translateth it: the Hebrew is, *methei mispar, men of number*, and the Chaldee, *a people of number*, that is, *easily numbered; a few, a small company*; as the phrase is explained in Deut. 26. 5. *men of fewness*, that is, *a few men*. So in Deut, 4. 27. Ier. 44. 28. The contrary is, *without number*, when *many* is meant, 2 Chro. 12. 3. *my house*] the Chaldee addeth, *the men of my house*.

Vers. 31. *Should he deal*] or, *do*? A stubborn answer, whereby they sought to defend their fact, which Jacob upon his death-bed cursed, Gen. 49. 7. *Harlot*] In the Hebrew *Zonah*, the first letter is extraordinarily great, for some hidden meaning. What if it be, to signify the stout and big words of these young men to their father? So a little letter is used before, in Gen. 23. 2. to signify moderation without excess in Abraham's weeping.

#### CHAP. XXXV.

1, God sendeth Jacob to Bethel. 2, He purgeth his house of Idols. 6, He buildeth an altar at Bethel. 5, Deborah Rebekah's nurse dieth at Allon bacuth. 9, God blesseth Jacob at Bethel. 16, Rachel trauelleth of Benjamin, and dieth in the way to Ephrath. 22, Rubenlieth with Bilhah his fathers concubine. 23, The twelve sons of Jacob. 27, Jacob cometh to Isaac at Hebron. 28, The age, death and burial of Isaac.

AND God said, unto Jacob; arise, go-up to Bethel, and dwell there: and make there an altar, unto God that appeared unto thee, when thou fleddest, from thy face of Esau thy brother. And Jacob said, unto his house; and unto all that *were* with him: Put-away the strange God's, that *are* among you, and cleanse yourselves, and change your garments. And let us arise and go-up, to Bethel: and I will make there an altar, unto God that answered me in the day of my distress; and hath been with me, in the way which I have gone. And they gave unto Jacob, all the strange God's, which *were* in their hand; and the earrings, which *were* in their ears: and Jacob hid him, under the oke, which *was* by Shechem. And they journeyed: and the terror of God, *was* upon the cities which *were* round about them: and they did not pursue, after the [unspec] sons of Jacob. And Jacob came to Luz, which *is* in the land of Canaan, that *is* Beth-el: he, and all the people that *were* with him. And he built there, an altar; and called the place, El Bethel: because there they, *even* God, *was* revealed unto him; when he fled, from the face of his brother. And Deborah Rebekah's nurse, died and she was buried, beneath Bethel, under an oke: and he called the name of it, The oke of weeping.

And God appeared unto Jacob again; when he was come, out of Padan Aram: and blessed him. And God said unto him, thy name (*hath been*) Jacob: thy name shall not be called anymore Jacob, but Israel shall be thy name, and he called his name Israel. And God said unto him, I *am* God almighty, be thou fruitful and multiply; a nation, and an assembly of nations, shall be of thee: and kings, shall come out of thy loins. And the land, which I gave to Abraham and

to Isaac, to thee will I give it: and to thy seed after thee, will I give the land. And God, went-up from him: in the place, where he spake with him. And Jacob set-up a pillar, in the place where he spake with him, a pillar of stone: and he poured-out a drink-offering thereon: and he poured oil thereon. And Jacob called the name of the place, where God spake with him, Bethel. And they journeyed, from Bethel; and there-was yet a little piece of ground, to come to Ephrath: and Rachel bare *a child*, and had hard *child-birth*. And it was, when she was in her hard *child birth*: that the midwife said unto her, fear not; for thou shalt *have* this son also. And it was, when her soul was departing, for she died; that she called his name Ben-oni: but his father called him Ben-jamin. And Rachel died; and she was buried, in the way to Ephrath; that is Bethlehem. And Jacob set-up a pillar, upon her grave: that is the pillar of Rachel's grave, unto *this day*. And Israel journeyed: and he stretched-out his tent, beyond the tower of Geder. And it was, when Israel dwelt in that land; that Reuben went, and lay with Bilhah, his fathers concubine: and Israel heard *it*: o

And the sons of Jacob, were twelve. The sons of Leah; Reuben, Jacob's firstborn: and Simeon, and Levi, and Judah, and Issachar, and Zebulun. The sons of Rachel; Joseph, and Benjamin. And the sons of B·l hah, Rachel's handmaid; Dan, and Naphtali. And the sons of Zilpah, Leah's handmaid; Gad and Aser: these, *are* the sons of Jacob; which were borne to him in Padan Aram. And Jacob came, unto Isaac his father; to Mamree, to the city of Arba: that is Chebron; where Abraham and Isaac, had sojourned. And the days of Isaac, were: an hundred years, and fourscore years. And Isaac gave-up *the ghost*, and died, and was gathered unto his people's; an old-*man*, and full of days: and Esau and Jacob his sons, buried him.

### Annotations.

*BEthel*] that is, *God's house*; a place distant from Shechem, about 30. English miles, southward: of it, see Gen. 28. 11. 19. *an altar*] that is, offer sacrifice and pay thy vow with thanksgiving for thy former deliverances, and strengthen thy faith, against thy present fears; Gen. 28. 20. 22. & 31. 13. and 34. 30.

Vers. 2. *his house*] the folk of his house, whom he carefully cleanseth of idols, (which have no agreement with *the house of God*, 2 Cor. 6. 16.) and informeth in God's ways, as did other saints, Gen. 18. 19. Ios. 24. 15. *with him*] this may be meant of the captived Sechemites, Gen. 34. 29. *strange God's*] or *strangers God's*: the Hebrew signifieth either *God's of alienation*, that is, *aliene* or *strange God's*, as the Greek explaineth it, or *God's of the alien*, that is, *of a stranger*, or *strange nation*; and so the Chaldee turneth it, *Idols* (or *erroncous God's*) *of the people's*. By these *strange God's* are meant *idols*, *images*, or representations of God, as appeareth by ver. 4. So those which are called the Philistines *God's*, which David burned, 2 Chron. 14. 12. are by another Prophet said to be their *Idols*, in 2 Sam. 5. 21. *among you*] either privily brought from Laban's house, whence Rachel had stolen her fathers *God's*, Gen. 31. 19. or lately taken from, and come with the captive Sechemites, which were idolaters. After this example, *Joshua*, *Samuel*, and others, purged the church of idols, when by repentance and faith, they turned and were reconciled to the Lord, Ios. 24. 23. 2 Sam. 7. 3. 4. Judge. 10. 16. *cleanse*] or *purify*, which outwardly was (according to the law) by washing in water, and other carnal rites, Levite. 15. 13. Numb. 31. 23. inwardly, by the grace and spirit of God, Psal. 51. 4. 12. Ezek. 36.

25. Heb. 10. 22. It behooveth all, to take heed to their feet, when they go to the *house of God*, that they give not the sacrifice of fools; Ecles. 5. 1. *garments*] another sign of renewing by faith and repentance: for when men came before God, their garments were either *changed* if they were undecent, 2 Sam. 12. 20. or otherwise, *washed*, Exod. 19. 10. 14. Lev. 15. 13. So are we exhorted to *cleanse ourselves, from all filthiness of the flesh and spirit*, 2. Cor. 7. 1. and to *hate even the garment spotted by the flesh*, Jude, v. 23. From this practice of Jacob the Hebrew doctors have gathered a pollution by Idols, saying: *Idols do defile, by the doctrine of the Scribes, and it is closely-signified in the law, (Gen. 35. 2.) put away the strange God's that are among you, and cleanse yourselves, and change your garments. And therein are four principal uncleannesses; by the Idol it self, and by the ministerial instruments thereof, and by the Oblation offered thereto, and by the wine that is poured unto it. And they defile men and vessels, by touching them, &c.* Deut. 7. 26. Isaiah 30. 22. Psal. 106. 28. Deut. 32. 28. Maimonides in Misn. tom. 3. in Aboth Hatumoth, chap 6 S. 1. &c.

Vers. 3. *answered me*] the Chaldee translatheth, *received my prayer, in the time of my distress, and his word was my help in the way which I have gone.* God's answering of his people, is when by word or work, he granteth their request: as he is said to *answer by fire*, when by such a sign he testifieth his approbation, 1. King. 18. 24. so he *answereth* by giving men his blessings, Isaiah. 41. 17. 18. or delivering them from miseries, Psal. 22. 22. it is therefore more then bare *hearing*, as Isaiah 30. 19. *when he heareth thee, he will answer thee.* So here Jacob calleth the vision and oracle of God, (Gen. 28. 12. 13. &c.) his *answer*.

Vers. 4. *earrings*] idolatrous jewels, and superstitious moniment, which are to be abolished as well as idols; & which may easily be turned into Idols themselves, Hos. 2. 13. Judge. 8. 24.—27. Deut. 7. 25. and 12. 2. 3. Exod. 32. 3. 4. So by the Hebrew canons, *It is commanded (they say) in Deut. 12. 2. 3. to destroy Idolatry, & the ministerial instruments thereof, and whatsoever is made for the same. And it is forbid den (by Deut. 7. 26.) to have any use (or profit) by any of these things.* Maimonides treat. of Idolatry, c. 7. S. 1. 2. *the oke*] or, as the Greek and Chaldee do translate it, *the Terebinth, (or Turpentine tree,)* the tree under which afterwards Joshua set up a stone for a witness, when having cleansed the people of their idols, he made a covenant with them & gave them a law in *Shechem*, Ios. 24. 23. 25. 26. There also he *hid* them from the knowledge of his family, under an *oke*, that they might not easily be found: *okes* and other trees being consecrated in those times to religious uses, and therefore stood long unfelled. Deut. 12. 2. see Gen. 21. 33. Under such also, they sometimes buried the dead, as after in v. 8. The Greek version here addeth, *Jacob hid them under the Terebinth tree in Shechem, and abolished them unto this day.*

V. 5. *they journeyed*] the Gr. explaineth it, *And Israel removed from Shechem. terror of God*] that is, *a mighty terror sent of God upon the cities.* The Chaldee saith *a terror from before the Lord.* Otherwise all the cities round about, would and easily might have destroyed Jacob's family, for the massacre done at Shechem.

V. 7. *El Bethel*] that is, *the God of Bethel* before he called it *Bethel*, that is, *God's house*, Gen. 28. 19. now for addition of graces from God, he addeth to the name, calling the place *God*, figuratively, as being his *house*. The like is in Exod. 17. 15. *was revealed*] or, *were revealed*, that is, *did appear* in more manifest sort. Here again a word plural, is joined with the name of *God*,

to signify the mystery of the Trinity in the unity of the godhead: see the notes on Gen. 20. 13. The Gr. translatheth it singularly, *was revealed* (or *did appear*;) so also doth the Chaldee, save that for *God*, it saith, *the angel of God*.

V. 8. *nurse*] sent with her from her fathers house, Gen. 24. 59. How she came to be in Jacob's family, is uncertain: the Jews say, she was sent to call Jacob home, as was promised in Gen. 27. 45. She might also come thither upon other occasion, after Rebekah's death. *The oke of weeping*] Hebr. *Allon Bacuth*: this name showeth his grief, for the death of this matron; the place also being the safest and most honorable that there he could have for such a purpose; see the notes on v. 4. & on Gen. 23. 2. The Chaldee paraphrast, for *Oke*, translatheth *the Plain* (or *valley*) of *weeping*. But the Greek turneth it an *Oke*: and so doth the *Yerushalmi Targum*. See also Gen. 12. 6.

V. 9. *again*] the Gr. addeth, *in Luz*: where he had appeared to him before, Gen. 28. 11. 12. 19. [unspec 9]

V. 10. *Israel*] the name given him before of the Angel, is here again given & confirmed of God: for the strengthening of Jacob's faith, and assurance of God's grace unto him, See Gen. 32. 28.

Ver. 11. *Almighty*] or *All-sufficient*: see Gen. 17. 1. The Gr. translatheth it, *thy God. an assembly*] or *company: church of nations*: the Chaldee saith, *an assembly of tribes*. Here God confirmeth the blessing given to Jacob by his father Isaac: and amplifieth it, see Gen. 28. 3. and 48. 3. 4. *Kings*] the Chaldee addeth; *that shall rule over the people's*: thus God giveth him the blessing of Abraham, Gen. 28. 4. and 17. 6.

Ver. 12. *and*] or, *that is to thy seed*: see Gen. 13. 15. The Chaldee explaineth it, *and to thy sons*: the Greek addeth *through their generations*.

Vers. 13. *God*] the Chaldee saith, *the glory of the Lord*: meaning the vision which now appeared unto Jacob. See Gen. 17. 22.

Vers. 14. *set up*] this he had done before, and now repeateth it: or as is likely, being ruined, he new repaireth it, see Gen. 28. 18. *drink offering*] or, *a poured out-offering, an effusion*: usually called a *drink offering*, because it was only of liquors or moist things, as the *Minchah* or *meat-offering* was of dry. And this *drink-offering* by the law of God, was of *wine*, or *Sechar*, Exod. 29. 40. Num. 28. 7. among the heathens sometime of *blood*, Psal. 16. 4. *oil*] to consecrate it, see Gen. 28. 18.

Vers. 15. *Bethel*] that is, *God's house*: see Gen. 28. 19. Thus he renewed the memorial of his faith and thankfulness to God, as God did before of his promises to him, v. 10. 11. 12.

Vers. 16. *they journeyed*] the Greek version addeth, *Jacob journeyed from Baithel, and pitched his tent beyond the tower of Gader*: borrowing these words from the 21. verse. *a little piece*] or, *about a mile*, as the Chaldee paraphrase explaineth it, This word is so used also in Gen. 48. 7. 2 King. 5. 19. and not elsewhere. *Ephrath*] a town called usually, *Bethlehem*, that is, *The house of Bread*: v. 19. some think it to have the name *Ephrath* of Calebs wife, so called, 1 Chron. 2. 19. 24. It hath both names in Mic. 5. 2. *Bethlehem Ephrata*: there Christ was borne, Matt. 2. 1. *the bread*

of God that came from heaven, John. 6. 33. *had hard child-birth*] Hebrew, *she was hard in her child-bearing*: that is, had sore and painful labor. According to the chastisement laid on Eve and her daughters, Gen. 3. 16. It is daily to be seen, and the Philosopher observeth it, *that no creature suffereth such strong pains in travel, as woman doth, (Aristot, de Animal. l. 7.) notwithstanding she shall be saved in child-bearing, if they continue in faith, &c. 1 Tim. 2. 15.*

Ver. 17. *midwife*] named in Hebrew, of *helping the woman in child-birth*: so Exod. 1. 15. 16. *thou shalt have*] or, *this also (shall be) to thee a son*: as Joseph before was. And this was according to Rachel's desire; see Gen. 30. 24.

Vers. 18. *departing*] or *going-out*, from the body to God that gave it, as Eccles. 12. 7. Psal. 146. 4. This showeth the Soul of man to be a spiritual immortal substance, distinct from the body. The heath ens acknowledged this, saying, that *death is nothing else, but the departing of the soul from the body, Aristot. in his book of Death: and that the souls of men are divine, and when they go out of the body, they return unto heaven: Cicero lib. de Amicit. Ben. oni*] the Greek and Chaldee interprets it, *Son of my sorrow*. In that she answered nothing, but thus named her son; it showeth she received no comfort. The like case, was in 1 Sam. 4. 20. 21. The word *oni*, is after used by Jacob for his *painful strength*: Gen. 49. 3. *Benjamin*] that is, *Son of the right hand*: meaning *loved, tendered*, and especially regarded. So *man of the right hand*, in Psal. 80. 18. for one loved and much regarded of God. This only of all Jacob's children, was borne in the land of Canaan.

V. 20. *unto this day*] the time when Moses wrote this, and after in Saul's days, 1 Sam. 10. 2. About this place, at Christ's birth, many infants were murdered by Herod: then *Rachel* wept for her children, and *would not be comforted because they were not*, Ier. 31. 15. Mat. 2. 16. 18.

V. 21. *Geder*] or *Gader* as the Gr. writeth it: by interpretation *the flock or herd*. A tower of this name is also mentioned in Mic. 4. 8.

V. 22. *concubine*] a *secondary wife*; see Gen. 22. 24. She is called also his *wife*, Gē. 37. 2. By this shameful crime (such as is *not once named among the heathens*, 1 Cor. 5. 5.) Reuben lost his first-birth: 1 Chron. 5. 1. Gen. 49. 4. Jacob also himself, having abused Bilhah, contrary to the first institution of marriage, Gen. 30. 4. is here chastised of God: So Absalom lying with his father David's *cōcubines*; God thereby chastised David's sins, 2 Sam. 12. 10. 11. and 16. 22. *heard it*] the Greek version addeth, *and it appeared evil in his sight*. But in the Hebrew, nothing is said; only an empty space is left in the line, with this mark o to move consideration: as before in Gen. 4. 8. Sometime sorrow is so great, as words or signs, cannot express it, Ezek. 24. 23. and such might here be Jacob's case. Here also is a pause & breaking off, as to a new matter, even in the midst of the verse: so in Deut. 2. 8. *twelve*] which becoming fathers of many families, are called *the twelve Patriarchs*, Act. 7. 8. and the people's that came of thē, are named the *twelve tribes*, Act. 26. 7. and although many great evils, have already and will hereafter more appear in these sons of Israel; yet God in mercy pardoned them, and hath honored them in the scriptures with great dignities, that their names should be graven on twelve precious stones, and carried upon the hie priests heart, Exod. 28. 21. 29. and that the gates of the heavenly Ierusalē should be after the names of these twelve sons of Israel, Ezek.

48. 31. Rev. 21. 12. And their number as it was answerable to the *twelve Princes* that came of Ishmael, Gen. 25. 16. so is it remembered by the *twelve Apostles* of Christ, Luk. 6. 13. Rev. 21. 14. And although of Joseph there came two tribes, Gen. 48. 5. 6. so that after a sort, there were thirteen: yet the scripture in naming or rehearsing them, usually setteth down but twelve; omitting the name now of one, then of another, as may in sunday places be observed, Deut. 33. Ezek. 48. Rev. 7. &c.

V. 23. *Issachar*] of the naming and interpretation of these, see the notes on Gen. 29. and 30. Here is to be observed how *Issachar & Zebulon*, are set next after *Judah*, though *Dan & Naphtali, Gad & Aser*, were borne between them, Gen. 29. 35. and 30. 6. 8. 11. 13. 18. because all the sons of one mother should be set together: so they are placed also in Gen. 46. 8. 14. 15. and 49. 3. 14. (where *Zebulon* is before *Issachar*.) and Exod. 1. 2. 3. Numb. 1. 5. 9. 26. 28. 1 Chron. 2. 1. And in this order, were they graven and set on the stones upon Aaron's Ephod; see Exod. 28. 10. 21. in the annotations.

V. 26. *were borne*] so the Gr. expresseth it, the Hebrew being singular, *was borne*. So in Gen. 46. 22. *Padan Aram*] or *Mesopotamia*, see Gen. 25. 20. But here except *Benjamin*; for he was borne in Canaan, ver. 18. Jacob's sons, though borne out of the land, yet come thereinto, it being promised them of God, Gen. 28. 13. when Esau's sons borne in the land, do go out and give place, Gen. 36. 5. 6.

Ver. 27. *Mamre*] see Gen. 13. 18. and 23. 2. the Greek addeth, *he being yet alive, to Mamre*.

V. 29. *his people's*] his godly forefathers: see Gen. 25. 8. *buried him*] so Isaac and Ishmael buried Abraham: Gen. 25. 9. Esau & Jacob were now 120 years old, Gen. 25. 26. the world was 2288. year old. And Isaac had lived blind, above 40. years before his death, Gen. 27. 1. Which death is here mentioned, to make an end of Jacob's history: for otherwise the things following in Gen. 37. & 38. about Joseph & Judah, fell out before Isaac died.

#### CHAP. XXXVI.

1, The generations of Esau by his three wives. 6, His removing to mount Seir. 10, The names of his sons. 15, The Dukes which descended of his sons. 20, The sons and Dukes of Seir. 24, Anah findeth mules. 31, The Kings of Edom. 40, The Dukes that descended of Esau.

AND these, *are* the generations of Esau, he is Edom. Esau took his wives, of the daughters of Canaan: Adah, the daughter of Elon the Chethite; and Aholibamah, the daughter of Anah, the daughter of Zibeō the Evite. And Basemath the daughter of Ishmael, the sister of Nebaioth. And Adah bare to Esau, Eliphaz: and Basemath, bare Revel. And Aholibamah bare, Ieush and Iaalam, and Korah: these *were* the sons of Esau, which were borne unto him, in the land of Canaan. And Esau took his wives, and his sons and his daughters, and all the souls of his house; and his cattle and all his beasts, and all his substance, which he had gathered in the land of Canaan: and went unto a land; from the face, of Jacob his brother. For their substance was more, then *that they* might dwell together: & the land of their sojournings, was not able to bear them, because of their cattle. And Esau dwelt, in the mount of Seir; Esau, he is Edom. And these, *are* the generations of Esau, the father of Edom: in the mount of Seir. These *are*

the names of the sons of Esau: Eliphaz, the son of Adah, the wife of Esau; Revel, the son of Basemath, the wife of Esau. And the sons of Eliphaz, were: Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz, Amalek: these *were* the sons of Adah, the wife of Esau. And these *were* the sons of Revel, Nachath, and Zerah, Shammah and Mizzah: these were the sons of Basemath, the wife of Esau. And these were, the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, the wife of Esau: and she bare to Esau, Jeush and Iaalam, & Korah. These, *were* Dukes of the sons of Esau: the sons of Eliphaz, the first-borne of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz. Duke Korah, duke Gatam, duke Amalek: these *were* the dukes of Eliphaz, in the land of Edom; these *were*, the sons of Adah. And these, *were* the sons of Revel, the son of Esau; duke Nachath, duke Zerah, duke Shammah, duke Mizzah: these *were* the duks of Revel, in the land of Edom; these *were* the sons of Basemath, the wife of Esau. And these *were* the sons of Aholibamah, the wife of Esau; duke Jeush, duke Iaalam, duke Korah: these *were* the dukes of Aholibamah, the daughter of Anah, the wife of Esau. These *were* the sons of Esau; and these the dukes of them, he *is* Edom.

These *were* the sons of Seir, the Chorite; the inhabitants of the land: Lotan and Shobal, and Zibeon, and Anah. And Dishon & Ezer, and Dishan: these *were* the dukes of the Chorites; the sons of Seir, in the land of Edom. And the sons of Loton were Chori and Hemam: & the sister of Lotan, was Timna. And these *were*, the sons of Shobal; Alvan and Manachath, and Ebal: Shepho, and Onam. And these *were* the sons of Zibeon, both Ajah and Anah: this Anah, was he that found the mules in the wilderness; when he fed the asses, of Zibeon his father. And these *were* the sons of Anah, Dishon, and Aholibamah, the daughter of Anah. And these *were* the sons of Dishan: Chemdan and Eshban, and Iethran and Ceran. These *were*, the sons of Ezer: Bilhan & Zaavan, and Akan. These *were*, the sons of Dishan; Vz & Aran. These *were*, the dukes of the Chorites: duke Lotan, duke Shobal, duke Zibeon, duke Anah. Duke Dishon, duke Ezer, duke Dishan: these *were*, the dukes of the Chorites, *according* to their dukes, in the land of Seir.

And these *were* the Kings, which reigned in the land of Edom: before there reigned *any* King, of the sons of Israel. And there reigned in Edom, Bela the son of Beor: and the name of his city was, Dinhabah. And Bela died: and there reigned in his stead, Jobab the son of Zerach, of Bozrah. And Jobab died: and there reigned in his stead, Chusham, of the land of Temani. And Chusham died: and there reigned in his stead, Hadad the son of Bedad, who smote Midian, in the field of Moab; and the name of his city was, Avith. And Hadap died: and there reigned in his stead, Samlah of Masrekah. And Samlah died: and there reigned in his stead, Saul, of Rechoboth by the river. And Saul died: and there reigned in his stead, Baal-chanan, the son of Achbor. And Baal-chanan the son of Achbor, died: and there reigned in his stead, Hadar; and the name of his city was Paü: and the name of his wife, Mehetabel, the daughter of Matred, the daughter of Me-zahab. And these *were* the names of the dukes of Esau, *according* to their families; *according* to their places, by their names: duke Timna, duke Alvah, duke Ietheth. Duke Aholibamah, duke Elah, duke Pinon. Duke Kenaz, duke Teman, duke Mibzar. Duke Magdiel, duke Iram: These *were* the dukes of Edom, *according* to their habitations, in the land of their possession; he *is* Esau, the father of Edom.

## Annotations.

*Generations*] a rehearsal of Esau's of-spring, whereby the promise to Abraham for multiplication, Gen. 22. 17. the Oracle given to Rebekah, concerning two nations that were in her won be, Gen. 25. 23. and the blessing of Isaac bestowed upon Esau, Gen. 27. 39. 40. may be seen in great measure accomplished: with the different estate of the children of this world, from the children of God. This same genealogy is again repeated in 1 Chro. 1. 35. &c. *Edom*] the name and note of his profaneness, see Gen. 25. 30.

V. 2 of *Canaan*] that is, as the Gr. translatheth, of *the Canaanites*; contrary to the will of God, of Abrahā, and of Isaac his father; for the Canaanites were a cursed race, Gen. 9. 25. and 24. 3. and 28. 1.

*Adah*, &c.] in Gen. 26. 34. Esau's wives had other names, which in those times was usual; as *Esau* himself, is called *Edom*: *Jacob*, is called *Israel*. *Maacah* daughter of *Abishalom*, 1 King. 15. 2. is called *Micaiah* daughter of *Uriel*, 2 Chro. 13. 2. and many the like. *Zibeon*] called in Gr. *Sebegon*: he was grandfather to *Aholibamah*, father to *Anah*: so there was a difference between these, & *Anah* & *Zibeon* which were brethren, v. 20. *Evite*] or *Chiwite* in Ge. 26. 34. called a *Chethite*: which though they were distinct people's, (Gen. 10. 15. 16.) yet might they dwell one in another's territories. Therefore in Gen. 26. 34. for *Elon a Chethite*, the Greek there translatheth *Evite*.

V. 3. *Basemath*] called also *Machalath*, Gen. 28. 9. *Revel*] or *Reguel*, in Greek *Ragonel*.

Vers. 5. *land of Canaan*] though they were there borne, and of Canaanitish mothers, yet they went out of the land; and Jacob's sons borne in Mesopotamia, came in to possess it, as their inheritance given of God, Gen. 35. 26. and 37. 1.

Vers. 6. *took*] or, *had taken*, to weet, before Jacob's coming; as appeareth by Gen. 32. 3. and 33. 14 God's providence thus making way, for to fulfill the promises unto Jacob: Gen. 28. 4. 13. *souls*] that is, *persons*: in Greek, *bodies*: see Gen. 12. 5. and 46. 26. *unto a land*] that is, as the Chaldee expoundeth it, *to another land*: or he went from the land; and so the Greek translatheth it, *from the land of Canaan*. For though the Hebrew (*el*) usually signifieth *unto*; yet such words often vary their sense, as the text it self sometime showeth. For that which in 1 King. 8. 30. is *el, unto* (or *in*) *thy dwelling place, unto heaven*, in 2 Chron. 6. 21. is written, *from thy dwelling place, from heaven*. So, *the Redeemer shall come unto Zion*, Isaiah 59. 20. is by the Apostle translated, *out of Zion*, Rom. 11. 26. Also in 2 Chron. 1. 13. *to the high place*, is in Greek according to the sense there, *from the high place*; so in Judge. 17. 2. *taken from thee*: and sundry the like. *from the face*] or, *from before*, which may mean *before his coming*: as Gen. 30. 30.

Vers. 7. *more then, &c.*] or, *much, for to dwell together*. A like occasion parted Lot and Abram, Gen. 13. 6. *of their sojournings*] that is, *wherein they were sojourners*.

Vers. 8. *of Seir*] a man, mentioned verse. 20. who dwelling there, the mountain country was called by his name: and to Esau God gave this mount for a possession, Ios. 24. 4. Deut. 2. 5.



V. 9. *of Edom*] that is, as the Chaldee expounds it, *of the Edomites*: see Gen. 19. 37. in the annotations.

Vers. 11. *Zepho*] called *Zephi*, 1 Chron. 1. 36. The Greek here nameth them, *Thaiman, Omar, Sophar, Gothom, and Kenez*.

Vers. 12. *Timna*] she was sister to *Lotan*, of the race of the *Chorites*, verse. 22. *Amalek*] he was a Duke, verse. 16. his posterity were called *Amalekites*, and proved great enemies to Israel, Exod. 17. 8. 14. God therefore commanded the memory of them to be blotted out *from under heaven*, Deut. 25. 17. 19.

Vers. 13. *Revel, &c.*] in Greek these are named *Ragouel, Nachoth, Zare, Some, and Moze*; (or *Samme and Maze*, as 1 Chron. 1. 37.)

Vers. 14. *Iaalam*] in Greek, *Ieglom, and Kore*. [unspec 15]

Vers. 15. *dukes*] that is, *Governors, Chief-leaders*; but inferior to Kings. A Duke is named in Hebrew *Alluph*, that is, a *Chief-leader, or Guide, or Captain of a thousand*; in Chaldee *Rabba*, a *Master*: in Greek *Hegemon*, a *Ruler or Governor*. Here fourteen Duke are reckoned to Esau; seven that came of his wife *Adah*; four of *Basemath*, and three of *Aholibamah*.

Vers. 16. *Korah*] in v. 18. there is another Duke of this name, that came of another mother. Albeit there is no mention of this *Korah* before among *Eliphaz* his children, v. 11. 12. neither in 1 Chr. 1. 36. unless he there bear the name of *Timna*.

Vers. 19. *he Edom*] the Greek translatheth, *these are the sons of Edom*.

Vers. 20. *the Chorite*] or *Chorean*, whereof see Gen. 14. 6. these seem to be of the *Evites* fore-mentioned, v. 2. for *Zibeon* there called an *Evite*, cometh of this race here, and in v. 24. *inhabitants*] in Greek, singularly, *the inhabitant. Zibeon*] in Greek *Sebegon*.

Vers. 21. *Dishon*] called after, *Dishan*, ver. 26. the Greek in both places calleth-him *Deson. Ezer*] in Greek *Asar. Dishan*] in Greek *Rison*: see the notes on Gen. 4. 18. So after in verse. 28 30.

Vers. 22. *Hemam*] called *Homam*, in 1 Chron. 1. 39. Here in Greek *Haiman*: in 1 Chron. 1. 39. *Heman. Timnah*] in Greek *Thamna*, concubine to *Eliphaz* son of Esau: verse. 12. So he and his father Esau (verse. 2.) marrying into the stock of the *Chorites*; therefore is this genealogy set down. That the occasion may be seen, how Esau and his seed, came to inherit the *Chorites* land in mount *Seir*: Deut. 2. 12. and so got his living by his sword Gen. 27. 40.

Vers. 23. *Alvan*] called *Aljan*. 1 Chron. 1. 40. in Greek *Golom. Shepho*] called *Shephi*, 1 Chr. 1. 40. in Greek *Sophar*: but in 1 Chron. 1. 40. the Greek is, *Sapphi*.

Vers. 24. *both Ajah*] Hebr. and *Ajah*: the Greek omitteth the word *and*, as superfluous, saying, *the sons of Shebegon, Aie, and Onan*. The Hebrew text doth the like, in 1 Chron. 1. 40. and in other places, as 2 King. 11. 1. and 2 Chron. 13 1. compared with 2 Chron. 22. 10. and 1 King. 15. 1. So in Gen. 40. 9. *Anah*] father in law to Esau, ver. 2. *mules*] The Hebr. *Iemin*, is nowhere found but in this place: *mules* elsewhere are called *Peradim*, 1 King. 10. 25. 2 King. 5. 17. It is

therefore doubted what *Iemim* here meaneth. And the Greek leaveth it untranslated, *Iamein*, as not knowing what it should be. The Chaldee turneth it *Gibbaraja*, that is, *Mighties*, or *Giants*, as the word is used, Gen. 6. 4. Others, because *Iemim* hath affinity with *I am the Sea*, and *majim*, waters, translate it *hot-waters*, or *bathes*, which Anah should find in the desert. But because it is known that *mules* are engendered of the mixture of *horses* and *asses*, or of *heasses* and *mares*, as *Pliny* showeth in *Histor. b. 8. ch. 44.* (translated commonly therefore in Greek *hemionous*, that is, *half-asses*, 1 King. 10. 25. &c.) and mules of themselves are barren, and do not increase, as the Philosopher noteth, *Arist. de Animal. l. 15.* it is likely they were not created at the first of God; because he gave all such creatures this blessing, to be *fruitful and to multiply*, Gen. 1. 22. 28. and 8. 17. And that therefore they were found out by the wit of this man; who feeding his fathers asses, caused them to ingender with another kind, as horses, which was both against nature, as first God set everything *according to his kind*, Gen. 1. 24. and 6. 19. 20. and against the plain law, which he after gave unto Israel, Levite. 19. 19. *thou shalt not let thy cattle engender with a diverse kind.* And the name *Iemim* first given them by *Anah*, might be changed into *Peradim*, which hath the signification of *Parted*, or *Separated*; as differing from all other beasts.

Vers. 26. *Dishan*] called *Dishon*: verse. 21. and 1 Chron. 1. 41. in Greek *Deson*. *Chemdan*] called also *Chamram*, 1 Chron. 1. 41. *d* changed into *r*, as is often: see Gen. 10. 3. In Greek *Amada*; and *Amadam*, 1. Chron. 1. 41. *Cerán*] pronounced *Keran*, or *Cran*: in Greek *Charran*.

Vers. 27. *Akan*] called *Iakan*, 1 Chron. 1. 42. in Greek here *Oukam*: and in 1 Chron. 1. 42. *Ilakan*.

Vers. 28. *Aran*.] Thus have we here of *Seir* seven sons and a daughter, and again of those seven, nineteen sons and a daughter. All which for *Esau's* sake, are registered in the book of God.

Vers. 29. *Chorites*] Hebr. *Chorite*: singular for plural, as verse. 21. see Gen. 10. 16. The Greek keepeth the singular, *Chorri*.

Vers. 30. *their Dukes*] that is, their *kingdoms*, as the Greek translateth it. For these 7 sons of *Seir*, had their Dukedomes at one time, in several places: and did not one succeed another; as the Kings that follow. So *King* in *Isaiah* 23. 15. is used for the *Kingdom* of *Babylon*: and *four Kings*, in *Dan*. 7. 17. are *four kingdoms*, as the Holy Ghost there expoundeth it, in verse. 23. *the fourth beast shall be the fourth kingdom*: and the *throne of the Kings*, 2 King. 11. 19. is by another Prophet called, the *throne of the kingdom*; 2 Chron. 23. 20.

Vers. 31. *of the sons*] or, to (that is, *over* or *among*) *the sons of Israel*; the Greek saith, *in Israel*: that is, before *Moses* time, for *he was King in Ieshurun*: Deut. 33. 5. Thus *Esau* after his *Dukes*, had of his posterity 8 Kings, which successively ruled their people; whiles *Israel* was in affliction in *Egypt*, Exod. 1. &c.

Vers. 32. *Bela*] in Greek *Balak*: and in 1 Chron. 1. 43. instead of *Beor*, the Greek hath *Sepphor*, according to the name of the King of *Moab*, in *Numb.* 22. 2.

Vers. 33. *Bozrah*] a chief City in the land of *Edom*, *Isaiah* 34. 6. and 63. 1. in Greek called *Bosora*.

Vers. 34. *of Temani]* that is, *of the Temanites*: which had the name of *Duke Teman*, Esau's Nephew, verse 15. Of this land was *Eliphaz*, Job's friend, Job 2. 11. By interpretation *Teman* signifieth the *South*: and so the Chaldee here taketh it. The Gr. translatheth, *Asom of the land of Thaimanon*.

Vers. 35. *Bedad]* in Greek here *Barad*: but in 1 Chron. 1. 46. *Badad. smote]* that is, *killed*, as the Chaldee and Greek explain: see Gen. 14. 17. *field]* that is, *country*; see Gen. 14. 7. *Avith]* called *Ajith*, 1 Chron. 1. 46. in Greek here *Gethaim*: but in 1 Chron. 1. 46. *Ebith*.

Vers. 36. *Samlah]* in Greek *Samada of Massekka*: in 1 Chr: 1. 47. *Samaa of Meserika*.

Vers. 37. *Rechoboth]* a City built by Nimrod, Gen. 10. 11. in Greek, *Robooth*. It was by the River *Euphrates*, as the Chaldee expoundeth it.

Vers. 38. *Baal-ghanan]* the same name by transplacing the parts of it, is *Hannibal (Channibaal)* of which name were sundry Captains afterward, as in the story of the Carthaginean wars. The Greek saith here *Ballaenon*, in 1 Chron. 1. 49. *Balenon son of Achobor*.

Vers. 39. *Hadar]* called *Hadad*, 1 Chron. 1. 50. The Greek is, *Arad son of Barad. Pau]* called also *Pai*, 1. Chron. 1. 50. in Greek *Phogor*; but in 1. Chron. 1. 50. *Phaoul*. In that these Kings were of so sundry Cities, it appeareth their Kingdoms came not by inheritance, but either by election of the people; or gotten by conquest, according to the Oracle, *by thy sword shalt thou live*, Gen. 27. 40. *daughter of Me-zahab]* by *daughter* some understand *neece*: others take *Mezahab* for the name of a City. *Medava*, named of *golden waters*, which the word signifieth; a *daughter (or inhabitant)* whereof she was. The Greek here translatheth *Son of Maizook*, in 1 Chron. 1. *daughter*: in Chaldee, *daughter of the Gold-melter (or Gold smith.)* In 1 Chron. 1. 51. there is added the death of this *Hadar*, here omitted; as, *And Hadad died*.

Vers. 40. *the Dukes]* after eight Kings, it seemeth the form of government was again changed among the Edomites, though it is uncertain when it was. At Israel's coming out of Egypt, they mention the *Dukes of Edom*, Ex. 15. 15. and as they passed through the wilderness, they sent to the *King of Edom*, Num. 20. 14. and here it was said, these 8 Kings *reigned in Edom* before any king reigned in Israel, v. 31. It is likely therefore, that upon the unkind dealing of that King of Edom, (w<sup>ch</sup> seemeth to be *Hadar*) who denied to let Israel pass through their Land: the Lord removed the dignity of Kings from that common-wealth, and let it be ruled by Dukes again; whereof eleven are here by name rehearsed. *families]* the Greek saith, *in their tribes*. *Timna]* in Greek *Thamna*: and *Thaiman*, in 1 Chron. 1. 51. *Alva]* called *Alja*, 1 Chron. 1. 51. in Greek *Gola*: and there, *Aloua. Ietheth]* in Greek *Iethar*.

Vers. 41. *Aholibamah]* the Greek writeth these names here, *Olibemas, Helas, Phinon*: & in 1 Chr. 1. 52. *Elibama, Hela, Phinon*.

Vers. 42. *Mibzar]* in Greek *Mazar*. [unspec 42]

Vers. 43. *Iram]* in Greek here *Zaphoei*: but in 1 Chron. 1. 54. *Areraman. habitations]* which the Greek translatheth *aedifices*, that is, *built habitations. possession]* or, *firm-hold*: whereas Jacob and his children dwelt in the land of their *peregrination* or *sojournings*, verse. 7. Gen. 37. 1. and 28.

4. God thus giving Esau his portion first in this world; and after, doing good unto Israel, Deut. 2. 5. &c. See also Gen. 25. 12.

#### CHAP. XXXVII.

2, Joseph is hated of his brethren, 5, his two dreams portending his superiority over them. 13, Jacob sent him to visit his brethren. 18, They conspire his death. 21, Reuben saveth him. 23, They strip him and cast him into a pit. 26, By Judah's advice, they sell him to the Ishmaelites. 31, His father, deceived by the bloody coat, mourneth for him. 36, He is sold into Egypt to Potiphar Pharaoh's eunuch.

〈 in non-Latin alphabet 〉

AND Jacob dwelt, in the land of the sojournings of his father: in the land of Canaan. These are the generations of Jacob; Joseph being seventeen years old, was feeding the flock with his brethren, and he was a lad; with the sons of Bilhah and with the sons of Zilpah, his father's wives: and Joseph brought their evil report, unto his Father. And Israel, loved Joseph, more than all his sons; because he was the son of old age, unto him: and he made him a coat of many-colors. And his brethren saw, that their Father loved him, more than all his brethren; and they hated him: and could not speak to him, with peace. And Joseph dreamed a dream; and he told it to his brethren, and they hated him, yet the more. And he said unto them; Hear I pray you this dream, which I have dreamed. For behold, we were binding sheaves, within the field; and loe my sheaf arose, and also stood upright: and loe your sheaves, compassed-about; and bowed-down themselves to my sheaf. And his brethren said to him; shalt thou reigning reign over us, or ruling rule over us? and they hated him, yet the more; for his dreams, and for his words. And he dreamed yet, another dream; and told it to his brethren: and said, behold I have dreamed yet a dream; and behold, the Sun and the Moon, and eleven Stars, bowed-down themselves unto me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him; what a dream is this, which thou hast dreamed? shall I, and thy mother and thy brethren, coming come, to bow-down ourselves to thee, to the earth? And his brethren, envied him: but his father observed the saying. And his brethren went, to feed their father's flock, in Shechem. And Israel said, unto Joseph; do not thy brethren feed in Shechem? Come, and I will send thee unto them: and he said to him, loe here am I. And he said to him; Go I pray thee, see the peace of thy brethren, and the peace of the flock; and bring me word again: and he sent him from the valley of Chebron, and he came to Shechem. And a man found him; and behold he was wandering in the field: and the man asked him saying, what seekest thou? And he said, I am seeking my brethren: tell me, I pray thee, where are they feeding? And the man said, they are departed hence, for I heard them saying, Let us go to Dothan: And Joseph, went after his brethren; and found them in Dothan. And they saw him, a far off: and before he came-near unto them, they craftily-conspired against him, to slay him. And they said each man unto his brother: behold, this master of dreams is coming. And now, come and let us kill him, and cast him into one of the pits; and we will say, an evil wild-beast hath eaten him, and we shall see, what his dreams will be. And Reuben heard it; and he delivered him, out of their hand: and said, let us not smite him, in soul. And Reuben said unto them; Shed no blood; cast him, into this pit

which is in the wilderness, and lay no hand upon him: that, he might deliver him, out of their hand; to return him unto his father. And it was, when Joseph was come unto his brethren: that they stripped Joseph out of his coat: the coat of many colors; which was on him. And they took him, and cast him into a pit: and the pit was empty, *there was no water in it*. And they sate-down, to eat bread: and they lifted up their eyes, and saw; and behold, a way faring company of Ishmaelites, was coming from Gilead: and their camels bearing, spicery, and balm and myrrh; going to carry *it* down to Egypt. And Judah said, unto his brethren: what profit *is it*, if we kill our brother, and conceal his blood? Come, & let us sell him to the Ishmaelites; and let not our hand be upon him; for he *is* our brother, our flesh: & his brethren hearkened. And there passed by, Midianites merchant men; and they drew, and lifted-up Joseph, out of the pit; and sold Joseph to the Ishmaelites, for twenty (*shekels*) of silver: and they brought Joseph, into Egypt. And Reuben returned, unto the pit; and behold Joseph, was not in the pit: and he rent his clothes. And he returned unto his brethren, and said: the lad is not; and I, whither shall I go? And they took Joseph's coat: and killed a kid of the goats; and dipped the coat in the blood. And they sent the coat of many-colors, and they brought *it* to their father; and said, this have we found: know now, whether it *be* thy sons coat, or no. And he knew it, and said, *it is my sons coat*; an evil wild-beast hath eaten him: Joseph is torn is torn-in-pieces. And Jacob rent his garments, and put sackcloth upon his loins: and mourned for his son, many days. And all his sons, and all his daughters, rose-up to comfort him; and he refused to be comforted: and he said, for I will go down unto my son, mourning, to hell: and his father wept for him. And the Medanites sold him into Egypt unto Potiphar, an Eunuch of Pharaohs; the Provost Marshall.

### Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the ninth section of the Law, called *And (Jacob) dwelt*. See Gen. 6. 9. and 28. 10.

Vers. 1. *of the sojournings*] or *pilgrimages*, that is, (as the Geeke saith) *wherein his father Isaac sojourned*: so Gen. 17. 8. and 28. 4. Hereby God's remembrance of his promise to Jacob, and providence for him is manifested, Gen. 28. 13. and 36. 6. 7. also Jacob's faith, Heb. 11. 9. Psal. 37. 3.

Vers. 2. *These*] which are rehearsed in Gen. 35. 23.—26. for this is a prosecuting of that history, which was by narration of Esau's pedigree, interrupted: or, *these* which follow, are the *generations*, that is, the *story* of things which did befall him: see Gen. 6. 9. and 25. 9. *old*] Hebr. *son of 17. year*: see Gen. 5. 32. As his father nourished him a child 17. years, so he again nourished his aged father 17. years in Egypt, Gen. 47. 9. 28. *alad*] or *young man*: which word is used not only for young in years, but often for a *servant*, or *minister*, see Gen. 14. 24. In this sense, it noteth Joseph's humility; and how his father, though he loved him most, yet brought him up without idleness, or cockering. So Christ *the Son of man, came not to be served, but to serve*: Matth. 20. 28. *report*] or *infamy*: their infamous carriage, which caused ill report of them. It intimateth Joseph's good affection, and godliness. And this was one occasion, which his brethren took to hate him. So Christ was hated of the world, for testifying that the works thereof were *evil*, John. 7. 7.

Vers. 3. *of old-age unto him]* that is, *of his old-age*, borne when his father was old: so Gen. 44. 20. The Chaldee applieth this *old age*, to Joseph's manners, saying, *he was a wise son unto him*. And others say, *was not Benjamin also a son of old age? But because (Jacob) saw by (the spirit of) prophesy, that Joseph should reign, therefore he loved him, above all his sons, Pirkei R. Eliez. ch. 38. many colors]* Hebr. *passim*, that is, *varieties*, and so the Greek hath (*poikilon*,) *various or manifold*, to wear, in threads and color; *an embroidered coat*; such kings daughters used to wear, 2 Sam. 13. 18. Such God spiritually clotheth his Church withal, Psal. 45. 14. 15. Ezek. 16, 10. 13. and thereby is signified the variety of wisdom and manifold graces given to his people, Ephes. 3. 10. 1 Pet. 4. 10. Song 1. 9. 10. And Christ had such, above his fellows, Psal. 45. 8. Heb. 1. 9.

Vers. 4. *with peace]* or, *unto peace*, that is, *peaceably, gently, lovingly*: for of the abundance of the heart, the mouth speaketh, Matth. 12. 34. The Greek translatheth, *no peaceable thing*.

Vers. 5. *dreamed]* by such means God used of old to show unto men, what he was about to do; Gen. 41. 25. Iocl 2. 28. Numb. 12. 6. 1 King. 3. 5. Such dreams were to be regarded as oracles of God: other, have their deceits and vanities: see Gen. 20. 3. And God sent dreams to his people, sometime to comfort, sometime to chasten, and afflict the <...> Matt. 2. 19.—22. Job 7. 13. 14. *the more]* Hebr. *they added yet to hate him*. So Christ and his disciples for declaring God's word, were hated of men, as John. 17. 14. *I have given them thy word, and the world hath hated them*. This story of Joseph is a pattern of afflictions, which the godly suffer in this world for Christ's sake and for the word of their testimony: and it ministereth comforts to the distressed.

V. 7. *binding]* Hebr. *sheaving*, or *sheaf-binding*. This being harvest work, and harvest usually signifying the latter time or end, Psal. 126. 5. 6. Matt. 13. 39. Rev. 14. 15. God foreshowed, not the present but future honor which Joseph should have, after many days of sorrow. Also when his brethren went into Egypt *for corn*, this dream was fulfilled. Gen. 42. 6. *within]* or, *in the midst of a field. compassed]* or *stood-round about*: and this is a sign of honor to him that is compassed. Therefore the testimonial of God's glorious presence, usually is in the midst; and others stand *about*, Num. 2. 17. Rev. 4. 3. 4. So Exod. 18. 13. Ps. 7. 8. & 142. 8. *bowed down]* or *did obeisance*: as was fulfilled in Gen. 42. 6.

Vers. 8. *reigning reign]* that is, *in deed reign*: so after, *in deed rule*: and in verse 10. *in deed come*. They apply this dream unto themselves, (as did also the Madianites, Judge. 7. 13. 14) which aggravated their sin, in resisting God's manifested will, John. 15. 22. The manner of speaking, is also a denial: *shalt thou reign?* that is, *thou shalt not*: see Gen. 18. 17. Thus Moses, and Christ himself, were refused by their people, Act. 7. 27. 35. Luk. 19. 14.

Vers. 10. *brethren]* Abraham's seed were likened to *stars* for multitude, Gen. 22. 17. here Jacob's children are likened to stars, for glory, shining as lights in the world, Phil. 2. 15. and in Dan. 8. 10. they are also the *host of heaven*. *Jacob* and his *wife* are here the *sun* and *moon*; such honor God vouchsafeth to his contemned servants. And *Joseph* in this, as in many other particulars, may resemble *Jesus*, at whose name all knees must bow, Phil. 2. 10.

Vers. 11. *observed]* laid it to heart, howsoever for the present, he gave his son a light rebuke; not fully perceiving the end of the thing. Thus is it spoken also of Mary the mother of Christ, Luke 2. 19. 51.

Vers. 14. *the peace]* that is, *the welfare*, or *how they prosper*: as the Greek explaineth it, *if they be well*. See Gen. 41. 16. As Joseph here, so Christ was sent to the lost sheep of the house of Israel, not only to know, but to procure their peace, Matt. 15. 24. Luk. 19. 42. *to Shechem]* which was about 60. English miles, distant from Chebron. There also was that great massacre committed a while before, by Jacob's sons, Gen. 34. The danger of the place, might make Jacob more careful to inquire of their welfare.

V. 15. *a man]* The Hebrew Doctors understand this of the *Angel Gabriel*, called in Dan. 9. 21. *the man Gabriel*: *Pirket R. Eliez. ch. 38.* but this is uncertain.

Vers. 16. *seeking my brethren]* this setteth forth Joseph's care & diligence. So the Son of man came, to *seek* and save that which was lost: Luk. 19. 10.

Vers. 17. *Dothan]* or *Dothain*; for both ways it is written. The Greek calleth it *Dothaim*. It was a place about 8. miles from Shechem. In this town was Elizeus the Prophet, 2 King. 6. 13.

Vers. 18. *craftily conspired]* or *malignantly*, as the Greek translation saith. This word is also used in Psal. 105. 25. and Num. 25. 18. of the Egyptians and Madianites, craftily plotting against the Israelites. So the husbandmen conspired the death of the Son of God, Luk. 20. 14. *This is the heir, come let us kill him.*

Vers. 19. *master of dreams]* this they speak in mockage: the Greek translatheth it, *a dreamer*. The Hebrew phrase meaneth one that hath great skill in dreaming, or a *captain dreamer*: as his brethren, are after called *masters of arrows*, that is, *cunning archers*, for their malicious practices against him, Gen. 49. 23. and a *master of anger*, is *an angry furious man*, Prov. 22. 24. and 29. 22.

Vers. 20. *one of the pits]* or, *some pit*; this setteth forth their inhumane cruelty, that would kill their brother, and not vouchsafe him honest burial: to which they next add, a lie to dissemble their murder; and a contempt of the oracles of GOD, which they sought and thought to defeat. So running headlong together, into a world of wickedness: *envy* carrying them, Acts 7. 9. Gen. 49. 23.

Vers. 21. *delivered him]* to weet, in respect of death which they intended against him. in *soul]* that is, *so as to take away his life: smite him dead*. A like phrase is in Ier. 40. 14. Deut. 19. 6 11. for which in Numb. 35. 11. 15. is said, *to smite a soul*; so also in Levite. 24. 17. 18. where *soul*, is put for the *life* of man or beast. See Gen. 19. 17. *Smiting* is used for *killing*, Gen. 4. 15.

Vers. 22. *that]* or, *to the end that*. The Greek addeth, *so he sought, that he might deliver him*. It appeareth by Gen. 42. 22. that Reuben exhorted them to more then they would yield unto.

Vers. 23. *stripped Joseph*] so Jesus also was stripped by the wicked, Mat. 27. 28. Here Joseph, in the anguish of his soul, besought his brethren, for favor, but they would not hear him. Genes. 42. 21.

Vers. 24. *no water*] into such a dungeon was Jeremiah put, Ier. 38. 6. and out of such a pit in figure, God delivereth his people, as Zechariah 9. 11. *I have sent forth thy prisoners, out of the pit, wherein is no water.*

Vers. 25. *eat bread*] so do the wicked, eating God's people, Psal. 14. 4. This showeth they wanted remorse, or sought (at least) to put it away with banqueting, as *eating of bread* sometime signifieth, Exod. 18. 12. See also Gen. 25. 34. *way-faring-company of Ism.*] the Greek translatheth, *wayfaring Ishmaelites*, and the Chaldee calleth them a *troupe of Arabians*. After in verse 28. they are called *Madianites*, and in verse 36. *Medanites*, so they were a mixed people, dwelling in that country, called therefore by the Chaldee *Arabians* which signifieth *Mixed people*, see Gen. 10. 7. *Gilead*] which was a place of merchandise, as appeareth also in Ier. 8. 22. and 22. 6. and 46. 11. *spicerie*] in Hebrew *Necoth*, which is thought to be a certain fruit of some, *wax. baum*] or *rosin*, as the Greek translatheth it: a thing good to heal wounds, Ier. 8. 22. and 46. 11. and 51. 8. *myrrh*] or *Ladanum*, which is a sat moisture on the herb *Ladum*, or, the *fruit of the Lot tree*, according to the Hebrew name, *Lot*. So Gen. 43. 11. Or according to the Greek *Stacte*, (commonly called *Storax liquida*) which is made of the *fat of new myrrh*, as *Dioscorides* saith in *b. 1. c. 62*.

V. 26. *conceal*] or, *cover*, (hide) *his blood*, Job 16. 18. [unspec 27]

Vers. 27. *hearkened*] or, *heard*, and so *consented*, and *obeyed*.

Vers. 28. *Midianites*] children of *Midian* Abraham's son by *Keturah*, Genes. 25. 2. who dwelt in the *Ishmaelites* country, (which also were Abraham's children by *Hagar*, Gen. 16. 15. therefore they are here called by both names. So in *Judge*. 8. 22. 24. 26. It may also be translated thus, *And the men, the Midianite merchants, passed by. shekels*] or *shillings*: this word the Chaldee expresseth, which wanteth in the Hebrew. What a *shekel* was, see noted on Genes. 20. 16. Christ's price was a little more, whom *Judas Iscariot* sold for 30. shekels, Mat. 27. 3. yet that was but the price of a slaves life, Exod. 21. 32. here Joseph is by the counsel of his brother *Judas the Patriarch*, sold for a slave, Psal. 105. 17. for twenty shekels. After by the law, men's persons of Joseph's age, were in case of vows, valued at *twenty shekels*, Levite. 27 5. but those were shekels of the sanctuary, double the value of common shekels. The Hebrew Doctors refer unto this, that threatening against *Israel*, *because they sold the just one for silver; and the poor for a pair of shoes*, Amos 2. 6. and they feign, that of the 20. shekels, every of the ten Patriarchs *had two shekels, to buy shoes for their feet*: *Pirkei R. Eliez. ch. 38*.

Vers. 29. *rent his clothes*] a sign of sorrow, and renting of the heart with grief, Joel 2. 13. So *Jacob* did, v. 34 & others, Job 2. 12. Gen. 44. 13. Num. 14. 6

Vers. 30. *is not*] to weet, *alive*: so he thought; and so the phrase signifieth, Ier. 31. 15. for he supposed, his brethren had killed him: as verse 20.



Vers. 31. *a kid*] or, *goat-bucke*. By this policy, Jacob should suppose his son was dead, and and make no further inquiry after him.

Vers. 33. *is torn is torn*] or, *tearing is torn*, that is, *surely torn*: the Chaldee saith, *killed*. This is added to all Jacob's former sorrows, and one of the most grievous; for which he admitted no comfort; verse 35. *Isaac* also was yet alive, and a partaker of his son Jacob's grief. See the notes on Gen. 35. 29.

Vers. 34. *sackcloth*] another sign of sorrow, with which they sometime added earth or *ashes* upon their heads, 2. Sam. 3. 31. 1 King. 21. 27. Nehem. 9. 1. Est. 4. 1.

Vers. 35. *all his sons*] the evil doers counterfeit sorrow, and conceal their cruel fact, Reuben himself also keepeth counsel. The Rabbin's say, *they had bound themselves by a curse not to bewray it*. R. Eiezer. *per.* 38. *to hell*] or, *to the grave*: the word meaneth not the grave digged or made with hands, named in Hebrew *Keber*; but the common *place*, or *state of death*, here called in Hebrew *Sheol*; which hath the signification of *craving* or *requiring*, because it is one of the four things that are never satisfied, Prov. 30. 15. 16. The Greek, and New Testament usually translate it *Hades* or *Hades*, which word is by change of letters, formed of the Hebrew *Adam*, and *Adamah*, the *earth*, unto which for sin, God hath condemned Adam and all his race to return, Gen. 3. 19. For so in the first book of the ancient Greek oracles of *Sibylla*, it is said: *they call it Haden, for that Adam first went thither, when he tasted death*. As *Abram*, is in Greek *Habram*, Gen. 12. 1. and *Habraam*, Luk. 3. 34. and *Mizraim*, in Greek is *Misrain*, Gen. 10. 6. *Hemam*, is *Haiman*, Gen. 36. 22. so of *Adam* they formed *Haiden*, and after the Greek termination *Hades*, or *Hades*: such changes of letters are usual. The Chaldee paraphrase; (when it keepeth not the Hebrew word,) most commonly translateth it the *house of the grave*, or *place of burial*. Our English, cometh from the old Saxon or German word *Helle*: in which tongues originally *Hel* signifieth *High* and *Deepe*; *Leh*, is *low*: and so it meaneth a *low* or *deep place*; and agreeth with the Hebrew *Sheol*, which is said to be *Low* and *Deepe*, Deut. 32. 22. Job 11. 8. And as death is appointed for all men, so is this *Sheol*, Psal 89. 49. Eccles. 9. 10. as death is sometime desired of the godly, so Job desired to be hid in *Sheol*, Job 14. 13. By this *Hell* therefore in Scripture, is not meant the place of the damned only, but of all that go out of this world: as *Sibylla* in the fore-named place, saith, *all earthly men are said to go into the houses of Hades*. And as for the wicked, they have a *prison*, 1 Pet. 3. 19. and place of *torments*, in hell, Luk. 16. 23. which the Scripture calleth *everlasting fire*, Mat. 25. 41. and by another Hebrew name, *Gehenna*; whereof see Mat. 5. 22. the Greeks called that place *Tartaros*, *Homer. Iliad.* 8. unto which word the Apostle hath reference, in 2 Pet. 2. 4. *Tartaros*, *He cast them down (to Hell or) into Tartarus*. So on the contrary, *Heaven* is not only the place of the Angels, and holy men, but generally all above us, as the air, spheres, &c. where the fowls fly, and the sun and stars run their courses, as is shown on Gen 1. 7. And the place of joys in heaven, is called *the garden of Eden*, or *Paradise*, Luk. 23. 43. to which the heathens alluded by the *garden of Alcinous*: *Homer, Odys.* 7. Jacob therefore by *going, down to hell*, meaneth a departing out of this life into the common place and state of death, whither all must go. So after in Gen. 42. 38. and 44. 29. 31. See also the annotations on Psal. 16. 10.

Vers. 36. *Medianites*] which were the posterity of *Medan*, the son of Abraham, and brethren to the *Medianites* before mentioned, verse. 28. Gen. 25. 1. 2. these were mixed in dwelling with the *Ishmaelites*, as they were generally before called in verse 25. *Eunuch*] properly and commonly this word is used for a *gelded man*, Isaiah. 56. 3. 4. 5. Mat. 19. 12. and is borrowed of the Greek *Eunouchos*, which signifieth a *keeper of the bed*, or *Chamberlain*: in Hebrew he is called *Saris*. Such gelded men they used to have in Kings courts, for Chamberlaines to keep their women, Est. 2. 3. and 4. 4. But in Israel, the law allowed not such, Deut. 23. 1. Through custom, the name was also given to other chief officers and courtiers, as here to *Potiphar*, who was a married man, Gen. 39. 7. and after to the kings chief butler and baker, Gen. 40. 2. Therefore the Chaldee here translates it *Rabba*, a *Prince*, or *Officer*. *Provost Marshal*] or *prince of the slaughter men*; or *Captain of the guard*: he was an officer that kept malefactors in prison, Gen. 40. 3. and was sent with a band of men to do execution upon rebels: 2 King. 25. 8. 10. Or, as the Greek translatheth it, the *chief Cook*: for so the Hebrew word is sometime used for a *Cook* that killeth and dresseth meat, 1 Sam. 9. 23. and 8. 13.

#### CHAP. XXXVIII.

1. Judas marrieth a Canaanitess, and begetteth of her Er, Onan, and Selah. 6, Er marrieth Tamar, and dieth. 8, Onan marrieth her, and for spilling his seed: the Lord slayeth him. 11, Tamar stayeth for Selah, but is not given to him to wife, 13, wherefore she deceiveth Judas, who supposing her to be an whore, lieth with her. 24, He hearing she was with child, would have had her burnt. 26, but knowing himself to be the father, he acknowledgeth his fault. 27, She beareth twins, Pharez and Zarah.

AND it was in that time; that Judah went down from his brethren: and turned-in to a man an Adullamite, and his name was Hirah. And Judah saw there, a daughter of a man a Canaanite, and his name was Shuah: and he took her, and went-in unto her. And she conceived, and bare a son: and he called his name Er. And she conceived again, and bare a son: and she called his name Onan. And she added again, and bare a son; and she called his name, Selah: and he was in Chezib, when she bare him. And Judah took a wife, to Er his first borne: and her name was Tamar. And Er Judah's first borne, was evil in the eyes of Jehovah: and Jehovah slew him. And Judah said unto Onan; go in unto thy brothers wife, and mary her: and raise-upseed to thy brother. And Onan knew, that the seed should not be his: and it was, when he went in unto his brothers wife, that he spilled it on the earth; that *he* might not give seed to his brother. And that which he did, was evil in the eyes of Jehovah: and he slew him also. And Judah said to Tamar his daughter in law; Remain a widow *in* thy fathers house; till Selah my son, be grown great; for he said, lest he also die, as his brethren: and Tamar went; and remained, *in* her fathers house. And the days were multiplied; and the daughter of Shua Judah's wife, died: and Judah was comforted, and went up unto his sheep shearers, he, and Hirah his friend the Adullamite, to Timnath. And it was told unto Tamar, saying: behold thy father-in-law, is going up to Timnath, to sheare his sheep. And she put-away the garments of her widowhood, from upon her; and covered *her* with a veil, and wrapped her self; and sate in the opening of Enaim, which is by the way to Timnath: for she saw, that Selah was grown great; and she, was not given unto him, to wife. And Judah saw her; and thought her, to be an

harlot: because she had covered her face. And he turned-aside unto her, by the way; and said, Grant I pray thee, *that* I may come in unto thee; for he knew not, that she was his daughter-in-law: and she said, what wilt thou give me, that thou mayst come-in unto me? And he said; I will send a kid of the goats, from the flock: and she said; if thou wilt give a pledge, till thou send *it*. And he said; what is the pledge, that I shall give thee? and she said; thy signet, and thy bracelet; and thy staff, that *is* in thy hand: and he gave *them* unto her, and went in unto her, and she conceived by him. And she arose and went-away; and put-away her veil, from upon her: and put on the garments of her widowhood. And Judah sent the kid of the goats, by the hand of his friend the Adullamite; to receive the pledge, from the woman's hand: but he found her not. And he asked the men of her place, saying; where *is* the whore, she *that was* in Enaim, by the way? And they said, there was no whore, in this (*place*.) And he returned to Judah; and said, I have not found her: and also the men of the place said, there was no whore in this (*place*.) And Judah said, let her take *it* to her; lest we become a contempt: Behold, I sent this kid; and thou hast not found her. And it was, about a three months *after*; that it was told unto Judah saying, Tamar thy daughter-in-law hath committed fornication; and also, behold *she is* with child, by fornications: and Judah said; bring her forth, and let her be burnt. She was brought forth; and she sent unto her father-in-law, saying; by the man whose these are, *am* I with child: and she said, acknowledge I pray thee; whose *are* these, the signet, and the bracelet, and the staff? And Judah acknowledged; and said, she *is more* just than I; for because that I gave her not, to Selah my Son: and he did not again, know her anymore. And *is was*, in the time of her *child*-birth: that behold, twins *were* in her womb. And it was in her *child*-birth, that *the-one* gave-out the hand: and the midwife took, and bound upon his hand a scarlet *thread*, saying, This, is come out first. And it was, as he turned-back his hand; that behold; his brother came out; and she said, How hast thou broken forth, upon thee the breach: and he called his name, Pharez. And afterward, came-out his brother; that *had* on his hand, the scarlet-*thread*: and he called his name, Zarah.

### Annotations.

*IN that time*] in the time before spoken of, when Jacob returned out of Mesopotamia into the land of Canaan, and long before the selling of Joseph into Egypt; did these things begin about Judah. Who likewise married when he was very young, as did also his children, otherwise the Chronicle will not agree. For Joseph was borne six years before Jacob left Laban and came into Canaan, Gen. 30. 25. and 31. 41. and Joseph was seventeen years old, when he was sold into Egypt, Gen. 37. 2. 25. and thirty year old was he, when he interpreted Pharaohs dream, Gen. 41. 46. and nine years after, when there had been 7 years plenty, and two years famine, did Jacob with his family go down into Egypt, Gen. 41. 53. 54. and 45. 6. 11. and at their going-down thither, Pharez the son of Judas (whose birth is set down in the end of this chapter,) had two sons, *Ezron*, and *Hamul*, Gen. 46. 8. 12. Seeing then from the selling of Joseph, unto Israel's going into Egypt, there cannot be above three and twenty years; how is it possible that Judas should take a wife, and have by her three sons one after another, and Selah the youngest of the three be marriageable, when Judas begat Pharez of Tamar, Gen. 38. 14. 24. and Pharez be grown up, married, and have two sons, all within so short a space? The *time* therefore here spoken of, seemeth to be soon after Jacob's coming to Shechem, Gen. 33.

18. before that history of Dinah, Gen. 34. though Moses, for special cause, relateth it in this place. *Judah*] or *Judas* as the Greek always nameth him: Mat. 1. 2. *a man an Adullamite*] that is, an heathen man dwelling in *Adullam* (or *Odollam* as the Greek calleth it,) a city in the land of Canaan, which afterward was given for a possession to the Sons of this Judas, Ios. 15. 1. 35. The word *man* here (as in the verse following) may be omitted for the sense: see Gen. 13. 8. or it may be read *a man of Adullam*, as where one Evangelist writeth, *The men Ninevites*, Mat. 12. 41. another writeth, *The men of Nineveh*, Luk. 11. 32.

Vers. 2. *Canaanite*] the Chaldee translatheth it a *merchant*, and so the word is sometime used in Scripture, Prov. 31. 24. Job. 41. 6. but the Greek here calleth him a *Chananaean*. *Shua*] in Greek *Saba*: but in verse. 12. *Saua*. *took her*] namely *to wife*, as verse 12. Contrary to his duty, for he should not have married with such, Gen. 24. 3. and 27. 46. and 28. 1. Judas was now in likelihood, about 13. or 14. years of age. *went in*] that is, *lay with her*, see Gen. 6. 4.

Vers. 4. *Onan*] in Greek *Aunan*. [unspec 5]

Vers. 5. *Selah*] or *Shelah*: in Greek *Selom*: so after, verse 11. &c. *he was*] the Greek saith, *she was*. *Chezib*] a town called also *Achzib*, which likewise fell to the tribe of Judah, Ios. 15. 44. The Greek calleth it *Chazbi*. The name hath in Hebrew the signification of *lying*: and to it the Prophet alludeth, saying, *the houses of Achzib shall be (Achzab) a Lye to the Kings of Israel*, Micah 1. 14.

Vers. 6. *to Er*] or, *for Er*; when in likelihood, he also was about 14. years of age. *Tamar*] or *Tamar*, that is by interpretation, *a palm tree*, Song 7. 7. Of what kindred she was, the scripture speaketh not; but she became the mother to our Lord Christ, according to the flesh: Mat. 1. 3.

Vers. 7. *evil in the eyes*] that is, *displeasing*. The letters in Hebrew of this word *evil*, and of his name *Er*, are the same, the order only changed: the like whereof is before in *Noes* name, and *Grace*, Gen. 6. 8. *slew him*] this was very soon after his marriage, in his youth. So *evil doers shall be cut off*, Psal. 37. 9. And this judgment on Judah's first borne, is mentioned sundry times, Gen. 46. 12. Num. 26. 19. 1 Chron. 2. 3. And as our Lord Christ was to come of Judas, Hebr. 7. 14. so God would have no wicked man to be his progenitor.

Vers. 8. *marie her*] the Hebrew word is not meant of usual solemnization of marriage, but peculiar for *marrying with his brothers widow*, and doing that duty of a kinsman: whereof there was a law after given of God, according to this case, Deut. 25. 5. which law (as many other) God had made known before unto the Patriarchs, as this scripture manifesteth. The Hebrew Doctors say, *It is commanded by the Law (in Deut. 25. 5. 6.) that a man shall marie the wife of his brother by the fathers side, if they have been married, or if they have been betrothed together, if he die without seed. Brethren by the mothers side only, are not counted brethren in this case of marrying the brothers wife, or for matter of inheritance, &c. Maimonides in Misneh. tom. 2. in Ibbum and Chalitsah. chap. 1. S. 1. 7. See the annotations on Deut. 25. seed] a child; which may be counted thy brothers, who is deceased; that his name be not wiped away out of Israel, Deut. 25. 6. Otherwise excepting this case, it was unlawful for a man to have his brothers wife, Levite. 18. 16. and 20. 21.*

Vers. 9. *not be his]* but stand up with his brothers name, as his brothers child: though this was only for the first borne, all the rest should have been counted his own. Deut. 25. 6. So the Chaldee translath, *that the seed should not be called by his name. when]* or *if* at any time. *Whensoever. spilled]* or *corrupted*, which the Greek translath, *shed* (or *spilled.*) An unkind, and most unnatural fact, to spill the seed, which by God's blessing should serve for the propagation of man-kind; and in this man, for the propagation of the son of God according to the flesh; in whom all nations of the earth should be blessed, Gen. 22. 18. which made the sin most impious, and hastened Onans speedy death from the hand of God.

Vers. 11. *Remaine]* or *sit, dwell a widow:* so sending her home to her fathers house, but without permission to marry another man, yet not purposing she should have his son, for whom he made her stay. This was in him very injurious, which God soon chastened him for, by the death of his wife, and giving him over to incest with his daughter in law. By the law, in Levite. 22. 13. a widow that had no child, might return to her fathers house, and her estate was, *as in her youth. he said]* in his heart, as the Greek explaineth it. *lest he die]* meaning, *I will not give her unto Selah to wife, lest he die also*, verse. 14. An imperfect speech, (whereof see Gen. 3. 22.) and an evil surmise that he had of Tamar, as if she had caused his other sons death.

Vers. 12. *the daughter of Shuah]* the Greek translath, *and Sava the wife of Judas died. was comforted]* after mourning for his wives death, as Gen. 23. 2. and 24. 57. *sheep shearers]* At such times they used to have feasts, 1 Sam. 25. 8. 11. So he went to make merry after his mourning. *his friend]* the Greek translath *Eira his shepherd:* reading for *Regneh*, a *friend*, (without vowels) *Rogneh a shepherd:* and so in verse 20. but the Chaldee translath *friend:* and it hath the name in Hebrew of *feeding-together;* and so generally of *society, friendship, neighbourhood.* *Timnath]* or *Thamna*, a city in the Philistines country, which also befell to Judah's children for a possession, Ios. 15. 57. There Sampson took a wife, Judge. 14. 1. &c.

Vers. 14. *wrapped her self]* that she might not be known. The Greek and Chaldee understand it, of *trimming and adorning. the opening]* or, *door of Enaim*, as being the name of a place: so the Greek translath, *the gates of Ainan.* *Enaim* signifieth *eyes*, or *fountains:* and *the door* (or *opening*) *of the eyes*, may be understood an *open place* to be viewed, or *place of two ways.* After it is called only *Enaim*, verse 21. Such open places, harlots used, Ezek. 16. 25. Ier. 3. 2.

Vers. 16. *Grant]* or *Give me leave:* as the Greek saith, *Suffer me:* or, *Come on now, let me, &c.* An example of inordinate lust in this Patriarch: so lightly to be affected unto a stranger, and esteemed harlot. But God hereby would show, how the Jews (so named of this *Judas*) have nothing whereof to rejoice in the flesh more then other nations: but only in Christ, his holy seed, (if they would receive him) who came *to save sinners*, 1 Tim. 1. 15.

Vers. 17. *a pledge]* or *pawn; earnest;* in Hebrew *Erabon*, whence the Greek *Arrhaebon*, is borrowed. By this means, she provided for her security against the danger which after followed, verse 24. 25. Yet she carried her self herein, after the manner of *Harlots*, Fzek. 16. 33.

Vers. 18. *signet]* or *seal:* the Greek translath it *ring* on the finger. Men did wear such for honor: Luk. 15. 22. Ier. 22. 24. *bracelet]* or, *riband, or handkerchief.*

Vers. 21. *her place]* that is, *the place where she was*. So, the prayer of *this place*; that is, *made in this place*, 2 Chron. 6. 40. *the whore]* the word here used, in Hebrew *Kedesah*, cometh from *Kadas*, which commonly signifieth *holiness*: and the *man* thus prostitute unto filthiness, is called *Kades*, usually Englished a *Sodomite* 1 King. 14. 24. This name is thought to be given (by a contrary meaning,) to common whores, who are most *unholy*, and *unchaste*. But it may be such abomination was committed among the Canaanites, under a pretext of religion and holiness. For in the apostasy of Israel, houses of such unclean persons, were in the house of the Lord, 2. King. 23. 7. and they sacrificed with such *whores*, Hos. 4. 14. An express law was given to Israel, that there should be no such *Sodomite*, or *Sodomitess* among them, nor their hire brought into God's house, *for any vow*, Deut. 23. 17. 18. *become in contempt]* or *to be contempt*: be laughed to scorn, for being thus deceived by a whore. Among the heathens this sin was infamous.

Vers. 24. *be burnt]* by God's law after given, to defile a betrothed woman (which here was Tamars case with Selah,) was death, by stoning them Deut. 22. 23. 24. and a Priests daughter if she plaid the harlot, was to be burnt with fire, Levite. 21. 9. These laws it seemeth were executed before, and after even among the heathens: so the King of Babylon *roasted* two Jews in the fire for committing adultery, *Ier.* 29. 22. 23. Here Judas in *judging* another, *condemned* himself, Rom. 2. 1. so David in like case, 2 Sam. 12. 5. 7.

Vers. 26. *know her]* that is, *lie with her*: see Gen. 4. 1. By this free confession (according to Judah's name, which signifieth *a Confessor*) and abstaining from further evil with her; appeareth the true repentance of the Patriarch. And though he was now (in all likelihood) not above thirty years of age: yet find we no mention of any children that ever he had more, but these two of Tamar, and Selah his son before: from w<sup>ch</sup> three only, the families of Judah are reckoned, Gē. 46. 12. Num. 26. 19. 22. 1 Chr. 2. 3. 4. Either he married not after this time, or God blessed him not with anymore seed.

Vers. 28. *gave out]* that is, *put forth*: the Greek translath, *the one brought forth the hand*. This showeth the birth to be most hard and dangerous, not according to the course of nature. God so chastening the sin of Tamar with her father. See the like also in Jacob's birth, Gen. 25. 26. *is come out]* the Greek translath, *shall come out*: as comforting the woman in the extremity of her travel.

Vers. 29. *Hast thou broken forth]* or *hast thou madea-breach? upon thee]* that is, *the breach is thine*, thou hast made it, and shalt carry the name of it upon thee. The Greek translath; *Why is the partition divided for thee?* The Chaldee, *How great strength hath been in thee, that thou mightest prevail?* This strange & perilous childbirth, may be compared with that of Jacob and Esau, Gen. 25. 22.—26. who strove for the first birth-right in the womb, as these also did at the birth. *Pharez]* Hebrew *Perets*, that is, by interpretation *Breach*, so named upon this fact of his, at the birth. He violently took the dignity of the first birth-right from his brother, is set before him in the genealogy, Numb. 26. 20. 1 Chron. 2. 4. 5. and became father of Christ, after the flesh, Matth. 1. 3. *Zarah]* Hebrew *Zerach*, which signifieth *Risen*, or *sprung up*: (as the Sun is said to *rise*;) because he should first have risen, that is, have been borne, but for the breach which his brother made. The Hebrew Doctors say, that *Zarah had his name of the Sun, and*

*Pharez had his name of the Moon, which sometime is broken (as in pieces) sometimes is full. And that in Pharez, the strength of David's house was portended: and therefore from him proceedeth the kingdom of the house of David, R. Menachem, on Gen. 38. In the birth of these two brethren, the estate of the two Churches of Jews and Gentiles, may as in a figure, be considered: The Jew, as the elder, drawing back the hand through unbelief, Rom. 10. 3. 21. The Gentiles as by violence getting the heavenly birth-right, Math 11. 12. Luk. 15. 11.—32. Act. 13. 46.—48. and when the Gentiles are fully borne, then shall the Jews (that had the sign of the first birthright on their hand) come forth again. Rom. 11. 11.—25. 26.*

#### CHAP. XXXIX.

1, Joseph being sold into Egypt, is there advanced in Potiphars house. 5, The Lord blesseth the house for Joseph's sake. 7, His Mistress tempteth him to lie with her, but he refuseth and shunneth her. 15, She complaineth of Joseph to the men of her house: 17, and fasly accuseth him to her husband, 19, who in anger casteth him into prison. 33, but God is with him there.

AND Joseph, was brought-down to Egypt: and Potiphar an Eunuch of Pharaoh, the Provost Marshall, an Egyptian man, bought him; of the hand of the Ishmaelites, which had brought him down thither. And Jehovah was with Joseph, and he was a prosperous man: and he was, in the house of his Lord, the Egyptian. And his lord saw, that Jehovah was with him; and all that he did, Jehovah made-*it* prosper in his hand. And Joseph found grace, in his eyes, and ministered to him: and he made him over-seer, over his house, and all *that* he had, he gave into his hand. And it was, from the time *that* he had made him over-seer, in his house, and over all that he had; that Jehovah blessed the house of the Egyptian, for Joseph's sake: and the blessing of Jehovah, was upon all that he had, in the house, and in the field. And he left all that he had, in Joseph's hand: and he knew not ought (*that was*) with him, save the bread which he did eat: and Joseph was fair in form, and fair in countenance.

And it was, after these things; that his lords wife lifted up her eyes, unto Joseph: and she said, lie w<sup>th</sup> me. And he refused, & said unto his lords wife; Behold, my lord knoweth not what *is* with me in the house: and all that he hath, he hath given into my hand. *There is* not he greater in this house, then I: and he hath not kept-back from me, anything; but thee, because thou *art* his wife: and how shall I do this great evil, and sin against God? And it was, as she spake to Joseph, day by day: that he hearkened not unto her, to lie by her, to be with her. And it was, on a certain like day; that he went into the house, to do his work: and *there* was no man, of the men of the house, there in the house. And she caught him by his garment, saying, Lie with me: and he lest his garment in her hand; and fled, and got him out. And it was, when she saw; that he had left his garment, in her hand: and was fled, out. Then called she to the men of her house, and said unto them, saying; See, he hath brought-in unto us an Hebrew man, to mock us: he came-in unto me, to lie with me; and I called with a great voice. And it was, when he heard, that I lifted up my voice, and called: that he left his garment by me; and fled, and got him out. And she laid-up his garment by her: until his lord came, unto his house. And she spake unto him, according to these words, saying: the Hebrew servant, which thou hast brought unto us, came-in unto me, to mockè me. And it was, when I lift-up my voice, and called; then left he his garment by me, and fled out. And it was, when his lord

heard the words of his wife: which she spake unto him, saying; according to these words, did thy servant unto me: then his anger was kindled. And Joseph's lord, took him; and committed him into the tower house, a place where the Kings prisoners *were* bound: and he was there in the tower house. And Jehovah was with Joseph, and extended mercy unto him: and gave him grace in the eyes of the chief *keeper* of the tower house. And the chief *keeper* of the tower house, committed to Joseph's hand, all the prisoners, that *were* in the tower house: and all that they did there; he, was the doer *of it*. The chief-*keeper* of the tower house, looked not to anything at all, in his hand; because Jehovah *was* with him: and that which he did, Jehovah made *it* to prosper.

### Annotations.

*EGypt*] in Hebrew, *Mizraim*, meaning *the land of Mizraim*: see Gen. 12. 10. God sent Joseph before his brethren, for their preservation, Gen. 45. 5. 7. *Potiphar*] in Greek, *Pentephres*. *Provost Marshall*] or *Prince of the slayers*: see Gen. 37. 36. *Ishmaelites*] the Chaldee calleth them *Arabians*. See Gen. 37. 25.

Vers. 2. *with Joseph*] and *delivered him out of all his afflictions*, Act. 7. 9. 10. The Chaldee saith, *the word of the Lord was his help*: So after in verse. 3. and 21. The like promise God maketh to every faithful man, *I will be with him in trouble*: Psal. 91. 15. *was in the house*] that is, remained there, patiently bearing his servitude: and ran not away, to his father again. For in his masters house, and in prison, he continued thirteen years, Gen. 37. 2. and 41 46. In the Jewish records it is said, that he served twelve months in Potiphars house, and was 12. years in prison: *Seder Olam*, chap. 2.

Vers. 4. *ministered*] or *served*: in Greek *pleased*. *Ministration* is a free service differing from slavery. *made him overseer*] or *visiter*: in Greek *constituted him*; which word is used in this sense; in Luk. 12. 44.

Vers. 5. *from the time*] so the Chaldee expounds the Hebrew phrase *from then*: the Greek translatheth it *after*.

Vers. 6. *save the bread*] this may be meant either of his ease and security, who cared for nothing; but to eat and drink, leaving all the trouble of his house upon Joseph: or, it excepteth *bread*, that is, *meat and drink*, for that the Egyptians would not eat with the Hebrews; see Gen. 43. 32.

V. 7. *lifted up*] that is, *cast her eyes*, or *looked* with impure affections and lust, which Christ condemneth for *adultery*; Matt. 5. 28. So the Apostle speaketh of *eyes full of adultery*, 2 Pet. 2. 14. The contrary was in *Job*, Job 31. 1. *I made covenant with mine eyes*; &c. *Lye with me*] this showeth the *impudency of her face*, such as Solomon warneth of, Proverb. 7. 13 18. And the dangerous assault of Joseph, whom Satan tempteth now with pleasure; when he could not before overcome him with afflictions.

V. 9. *not he*] This may be meant of all the household, *not any*; or of his lord himself, in a respect, *not he* himself.



Vers. 10. *day by day*] or *daily*: Hebrew, *day day*; which the Greek explaineth *day after day*: the Hebrew sometime addeth *day and day*: Hest. 3. 4. so the Greek, in 2 Cor. 4. 16. *to be with her*] in her company, so avoiding the occasions of evil. according to Solomon's counsel, *Remove thy way far from her; and come not nigh the door of her house*, Prov. 5. 8. This chastity of Joseph, is here opposed to the unchaste carriage of Judah, in Gen. 38.

Vers. 11. *on a certain like day*] so the Greek explaineth the Hebrew phrase *as this day*: meaning, a day wherein his mistress lusted after, or enticed him. Or *day*, being put for *time*, (as in 2 Cor. 6. 2) the meaning may be, *About this time. his work*] in Greek, *works*; which the Chaldee explaineth to be the *searching of the writings of his accounts*.

Vers. 12. *got him out*] or, *went forth out*: so in v. 15. *The woman, whose heart is snares and nets, her hands, bands, is more bitter then death*: but, *he that is good before God, escapeth from her*: Eccles. 7. 26.

V. 14. *Hebrew*] so she nameth him in contempt: for the Hebrews were abhorred of the Egyptians, Gen. 43. 32. but it was indeed a name of honor; see Gen. 14. 13. *to mock*] *to abuse us*, whereupon we shall be mocked and laughed to scorn, Or, *to play with us*. This word was used before, but in a better sense, Gen. 26. 8. And here the adulteress *hunteth for the precious life*, Prov. 6. 26.

Verse 20. *tower-house*] or *round house*, a prison built after a round form. The Greek calleth it *afort*, (or *sconce*;) the Chaldee, *a house of prisoners, prisoners*] *bound. men, or restrained of their liberty*. Among them, Joseph was laid in irons, *they hurt his feet with fetters; until the time that his word came, the word of the Lord tried him*: Ps. 105. 18. 19. He suffered trouble as an evil doer, even unto bonds: *but the word of God is not bound*: 2 Tim. 2. 9. And in his sufferings he was a figure of Christ, *who was taken from prison and from judgment*: Esa. 53. 8. and *in his humiliation, his judgment was taken away*, Act. 8. 33.

Vers. 21. *gave him grace*] so the Greek explaineth the Hebrew phrase, *gave his grace*: that is, made him to be gracious, and favored. For if when men do well, they suffer for it, and take it patiently; this is acceptable with God, 1. Pet. 2. 20. *chief-keeper*] Hebrew *Prince*, or *master*; the Greek translateth it, *Chief gaolor*.

Vers. 22. *the doer*] that is, by his word and appointment it was done. So the Chaldee paraphrase, (in the Masorites Bible) explaineth it, adding, *by his word*. Thus Pilate is said to *give the body of Christ unto Joseph*, Mark 15. 45. when *he commanded* it to be given: Matt. 27. 58. See also Exod. 7. 17.

Verse 23. *looked not &c*] or *saw not anything*: the Greek translateth, *knew not anything by him*. The Chaldee saith, *saw not any fault*: understanding the Hebrew *Meumah*, as *Meum* in Dan. 1. 4. for a *fault*, or *blemish*. And thus, though many *archers* had shot at Joseph, *his bow abode in strength, and the arms of his hands were made firm, by the hands of the Mighty (God) of Jacob*: Gen. 49. 23. 24.

## CHAP. XL.

1, The Butler and Baker of Pharaoh in prison, 4, Joseph hath charge of them. 5, He interpreteth their dreams; 20, which come to pass according to his interpretation, the Butler being restored to his place, and the Baker hanged. 23, Yet the Butler forgetteth Joseph.

AND it was, after these things; *that* the Butler of the King of Egypt, and the Baker, sinned: against their lord, the King of Egypt. And Pharaoh was wroth, against two of his Eunuchs: against the chief of of the butlers, and against the chief of the bakers. And he committed them into ward, *in* the house, of the Provost Marshall, into the tower house: the place where Joseph was bound. And the Provost Marshall, charged Joseph, with them, and he ministered to them: and they were *some* days in ward. And they dreamed a dream both of them, *each*-man his dream in one night; *each*-man, according to the interpretation of his dream: the butler and the baker, which (*belonged*) to the King of Egypt, which *were* bound in the tower house. And Joseph came in unto them, in the morning: and saw them, and behold, they *were* sad. And he asked Pharaohs Eunuchs, which *were* with him in the ward of his lords house, saying: wherefore, *are* your faces evil, today. And they said unto him; we have dreamed a dream, and *there is* no interpreter of it: and Joseph said unto them; do not interpretations (*belong*) to God? tell me *them*, I pray you. And the chief of the butlers, told his dream, to Joseph: and said unto him; in my dream, behold a vine, *was* before me. And in the vine, *were* three branches: and it *was* as though it budded, the blossom thereof shot-up; the clusters thereof, brought forth-ripe grapes. And Pharaohs cup, *was* in my hand: and I took the grapes, and pressed them into Pharaohs cup; and I gave the cup, into Pharaohs hand. And Joseph said unto him; This *is* the interpretation of it: the three branches, they *are* three days. Yet within three days shall Pharaoh lift-up thine head, and restore thee into thy place: and thou shalt give Pharaohs cup, into his hand; after the former manner, when thou wast his butler. But remember me with thee, when it shall be well with thee; and do mercy with me, I pray thee; and make mention of me, unto Pharaoh; and bring me forth, out of this house. For I was stolen by stealth, out of the land of the Hebrews: and here also, I have not done anything; that they should put me, into the dungeon. And the chief of the bakers saw, that he had given a good interpretation: and he said, unto Joseph, I also (*saw*) in my dream; and behold, three white baskets, *were* on my head. And in the uppermost basket, *there was* of all Pharaohs meat, of bakers work: and the fowls, did eat them, out of the basket, upon my head. And Joseph answered, & said; This *is* the interpretation thereof: the three baskets, they *are* three days. Yet within three days, shall Pharaoh lift up thy head from off thee; and shall hang thee, on a tree: and the fowls shall eat thy flesh, from off thee. And it was, in the third day, *which was* Pharaohs birth day; that he made a banquet, unto all his servants: and he lifted-up the head, of the chief of the butlers; and the head, of the chief of the Bakers, among his servants. And he restored the chief of the butlers, unto his butlership: and he gave the cup, into Pharaohs hand. And the chief of the bakers, he hanged: as Joseph had interpreted to them. Yet did not the chief of the butlers, remember Joseph, but forgot him.

#### Annotations.

*Butler*] or, *cupbearer*, who used to give the cup into the kings hand, v. 13. So Nehe. 1. 11.

Verse 2. *Eunuchs*] or *officers*, in *Chaldee Princes*, see Gen. 37. 36. *chief*] or *Prince*. The Greek translatheth *Archioinochoos*, the *Chief wine powerer*: and *Archisi•opoi•s* the *Chief bread-maker*. The Chaldee *Rabshakei*.

Vers. 3. *Provost Marshall*] see Gen. 37. 36. *tower*] *prison*, Gen. 39. 20.

Verse 4. *some days*] or *a year*: for so the word *days* often signifieth▪ see Gen. 24. 55. and 4. 3.

Verse 5. *according to the interpretation*] that is, no vain dream, but significant, and showing things to come, according to the interpretation that Joseph gave of them. Of *dreaming*, see the notes on Gen. 20. 3.

Vers. 6. *sad*] the Greek translatheth *troubled*, and so the Hebrew importeth an angrily discontent, and fretfull trouble of mind, Prov. 19. 3. with a sad and lowering countenance, Dan. 1. 10. So dreams and visions sent of God, use much to affect men, Gen. 41. 8. Dan. 2. 1. 3. Matt. 27. 19.

Vers. 7. *evil*] that is, *sad*; as the Greek translatheth *skuthropa*, which word the Evangelists use in like sense, Luk. 24. 17. Matt. 6. 16. so *good*, is often used for *merry* or *cheerful*, Esth. 1. 10. Esa. 65. 14.

Vers. 8. *no interpreter*] they being prisoners, could not go to the Soothsayers and wise men of Egypt, as that people was wont to do, Gen. 41. 8. When God's Oracles are not opened and understood, it is a cause of heaviness: Rev. 5. 4. *tell me*] Joseph was in bonds, as an evil doer: but the word of God is not bound: and so Paul, 2 Tim. 2. 9. Here Joseph's faith shown it self; before, he himself was a dreamer, Gen. 37. 5. 9. now he becometh an interpreter, and maketh a way for the accomplishment of those promises: and calleth these idolaters from their superstitions, to the true God, as Deut. 18. 10. 11. 12. Isaiah 8. 19. And taxeth the vanity of such in our times, as write books of the art of interpreting dreams.

Ver. 9. *behold*] Hebrew, *and behold*: but the word *and* sometime is redundant in that tongue, as is observed on Gen. 36. 24.

Vers. 10. *as though*] or, *when it budded*. *shot-up*] Hebrew, *ascended*. [unspec 10]

Vers. 12. *they are*] that is, *they signify three days*: So in Gen. 41. 26.

Vers. 13. *within three days*] which is explained verse. 20. to be *in the third day*: see a like phrase in Gen. 7. 4. and of the mystical number *three*. See Gen. 22. 4. *lift up*] this phrase sometime signifieth to promote unto honor, as Ier. 52. 31. sometime *head* is used for *sum*, and it meaneth to *take the sum*, or to *reckon*, as Exod. 30. 12. which may also be intended here. The Greek translatheth *shall remember thy principality*: the Chaldee, *shall remember thee*. *place*] or *base, seat*: meaning his *office, of butlership*, as the Greek and Chaldee explain it; and is confirmed by verse 21.

Vers. 14. *this house*] *this prison*; so the Greek saith, *this hold*. Joseph though patient in adversity, yet useth all good means to procure his liberty.

Vers. 15. *stolen by stealth*] or *indeed stolen*: Hebrew *stealing stolen*. *The Hebrews*] the land of Canaan, wherein the children of Abraham dwelt, who was called an *Hebrew*, Gen. 14. 13. Thus Joseph calleth it, by faith in God's promises. In Zach. 2. 12. it is called the *holy land*. *dungeon*] or *pit*: in Chaldee, *the house of prisoners*. Thus Joseph pleadeth his innocence; as Daniel also did, Dan. 6. 22. and Paul, Act. 24. 12. 13. 20. and 25. 10. 11.

Vers. 16. *saw*] this word the Greek addeth, *I saw a dream*. *white*] or, *with holes*; for the Hebrew word signifieth both: and may mean baskets made of white rods, with holes, as net-work. But the Greek, and Targum Yerushalmi do understand it of white bread, or meats in them.

Vers. 19. *lift-up*] or (as the Greek translateth it,) *take away thine head*; in a contrary meaning to the former, verse. 13. but it may be understood of *reckoning*, as before; and putting this man out of the number of his officers. *a tree*] the Chaldee translateth it, *a Gallow tree*, or *gybbet*, *cross*: such as that whereon Christ was crucified, called sometime only *a tree*, as Act. 5. 30. and 10. 39. 1 Pet. 2. 24. After by the law, such as died on tree, had the curse of God upon them; Deut. 21. 23

Vers. 20. *a banquet*] Hebrew *a drinking*. This custom to keep banquets on birth days, appeareth to be most ancient; and it continued till Christ's time on earth, Mat. 14. 6. and so till this day. *lifted up*] the Chaldee translateth, *he remembered the head*, &c.

Vers. 22. *hanged*] As Joseph was in prison with these two malefactors, and according to his word, the one was restored to his former honor; the other put to death: so Christ was in the midst of two malefactors; who one of them was restored to eternal life, the other left to die in his sins, Luk. 23. 33. 39.—43,

Vers. 23. *forgot him*] which was both great unthankfulness, and unto Joseph, a further exercise of faith and patience from the hand of God, two years longer: *until the time his word came*, Ps. 105. 19. So the scripture elsewhere taxeth forgetfulness of benefits, and of *the affliction of Joseph*. Eccles. 9. 15. 16. Amos 6. 6.

#### CHAP. XLI.

1, Pharaohs two dreams, of seven kine, and seven ears of corn. 8, The wise men of Egypt could not interpret them. 9, The Butler remembereth Joseph, and mentioneth him to Pharaoh. 14, Who sendeth for Joseph out of prison, and propoundeth to him his dreams. 25, Joseph interpreteth them. 29, Seven years of plenty are fore told, and seven years of famine. 33, Pharaoh is counseled to provide against the dearth. 39, Joseph is advanced, to be over Pharaohs house, and over all the land of Egypt. 45, He marrieth Asenath, 49, gathereth up much corn. 50, begetteth two sons, Manasseh and Ephraim. 54, The famine beginneth in Egypt and all lands.

〈 in non-Latin alphabet 〉

AND it was, at the end of two years of days: that Pharaoh dreamed; and behold, *he was* standing by the river. And behold, there came-up out of the river, seven kine; fair in sight, and fat in flesh: and they fed in a meadow. And behold, seven other kine came-up after

them, out of the river; ill in sight, and lean in flesh: and they stood, by the (*other*) kine; upon the brink of the river. And the kine (*that were*) ill in sight, and lean in flesh; did eat-up the seven kine, (*that were*) fair in sight, and fat: and Pharaoh awoke. And he slept, and dreamed the second-time: and behold, seven ears *of-corn*, came-up in one stalk, fat and good. And behold, seven ears *of corn*, thinn & blasted *with* the east-wind: sprang-up, after them. And the thinn ears swallowed-up the seven fat and full ears: and Pharaoh awoke, and behold, (*it was*) a dream. And it was in the morning, that his spirit was stricken-amazed; and he sent, and called all the magicians of Egypt, and all the wise-*men* thereof: and Pharaoh told them his dream; and *there was* no interpreter of them, to Pharaoh. And the chief of the butlers spake to Pharaoh, saying: I, do remember *this* day, my sins. Pharaoh, was wroth with his servants: and committed me into ward, *in* the house of the Provost Marshall: *both* me, the chief of the bakers. And we dreamed a dream in one night, I and he: we dreamed, *each* man according to the interpretatiō of his dream. And *there was* there with us a young man an Hebrew; servant to the Provost Marshall; and we told him, and he interpreted to us our dreams: *to each* man according to his dream, did he interpret. And it was, as he interpreted to us, so it was: me, he restored unto my place, and him he hanged. And Pharaoh sent and called Joseph; and they brought him hastily, out of the dungeon: and he shaved *himself*, & changed his garments; and came-in unto Pharaoh. And Pharaoh said, unto Joseph; I have dreamed a dream, and *there is* no interpreter of it: and I, do hear say, of thee; thou wilt hear a dream, to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God will answer, the peace of Pharaoh. And Pharaoh spake, unto Joseph: In my dream, behold, I was standing, upon the brink of the river. And behold, there came-up out of the river, seven kine; fat in flesh and fair in form: and they fed, in a meadow. And behold, seven other kine, came-up after them; poor and very ill in form, and lean in flesh: I have not seen their like, in all the land of Egypt, for evilness. And the lean and evil kine; did eat up, the first seven fat kine. And they came into the inward-parts of them; and it was not known, that they were come into their inward-parts; and their sight was evil, as at the beginning: and I awoke. And I saw, in my dream; and behold, seven ears *of-corn*, came-up in one stalk, full & good. And behold, seven ears *of corn*; withered, thinn, blasted *with* an east-wind: sprung up, after them. And the thinn ears, swallowed-up the seven good ears: and I told *this*, unto the magicians; and *there is* none that declareth *it*, to me. And Joseph said, unto Pharaoh; the dream of Pharaoh, is one: that which God *is* a doing, hath he declared to Pharaoh. The seven good kine, they *are* seven years; and the seven good ears-*of-corn*, they *are* seven years: the dream is one, And the seven lean and evil kine, that came up after them, they *are* seven years; and the seven empty ears-*of-corn*, blasted *with* an east-wind: shall be, seven years of famine. This *is* the word, which I have spoken unto Pharaoh: that which God *is* a doing, he showeth unto Pharaoh. Behold, seven years *are* coming: *of* great plenty, in all the land of Egypt: And seven years of famine, shall rise after them; and all the plenty shall be forgotten, in the land of Egypt: and the famine shall consume the land. And the plenty shall not be known, in the land; because of that famine, afterwards: for it, *shall be* very heavy. And for that the dream was doubled, unto Pharaoh, twice; *it is* because the thing *is* firmly-prepared, of God; and God hasteneth, to do it. And now, let Pharaoh provide, a man discreet and wise: and set him, over all the land of Egypt. Let Pharaoh do *this*; and let him appoint Bishops, over the land: and take up the

fifth-part, of the land of Egypt; in the seven years of plenty. And let them gather, all the meat of these good years that come: and lay-up corn under the hand of Pharaoh, for meat in the cities, and let them keep it. And the meat shall be for store, to the land; for the seven years of famine, which shall be in the land of Egypt: that the land be not cut-off, by the famine. And the word was good, in the eyes of Pharaoh; and in the eyes, of all his servants. And Pharaoh said, unto his servants: shall we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said, unto Joseph; forasmuch, as God hath made known unto thee, all this: *there is none discreet and wise as thou art.* Thou, shalt be over my house; and at thy mouth, shall all my people kiss: only *in the throne*, will I be greater then thou. And Pharaoh said, unto Joseph; see, I set thee, over all the land of Egypt. And Pharaoh took-off his ring, from on his hand; and put it, upon Joseph's hand: and arrayed him, in vestures of fine-linen; and put a chain of gold, upon his neck. And he made him to ride, in the second chariot, which he had; and they cried before him, Abrek: and he set him, over all the land of Egypt. And Pharaoh said, unto Joseph, I *am* Pharaoh: and without thee, shall not a man lift-up his hand, or his foot, in all the land of Egypt. And Pharaoh called Joseph's name, Zaphnath-paaneach; and he gave unto him Asenath, the daughter of Poti-pherah, priest of On, to wife: and Joseph went-out, over the land of Egypt. And Joseph was thirty years old; when he stood before Pharaoh King of Egypt: and Joseph went-out, from before Pharaoh; and passed through all the land of Egypt. And in the seven years of plenty, the land yielded, by handfulls. And he gathered up all the meat of the seven years, which were in the land of Egypt; and laid-up the meat, in the cities: the meat of the field which was round about every city, he laid-up within the same. And Joseph gathered corn, as the sand of the sea, very much: until he left numbering, for *it was without number.* And unto Joseph were borne two sons; before there came a year of the famine: which Asenath the daughter of Poti-pherah, priest of On, bare unto him. And Joseph called, the name of the first-borne, Manasseh; for God hath made me forget, all my molestation; and all my fathers house. And the name of the second, called he Ephraim; for God hath made me fruitful, in the land of my affliction. And the seven years of plenty, which were in the land of Egypt; were ended. And the seven years of famine, began to come; as Joseph had said: and the famine was in all lands; but in all the land of Egypt, there was bread. And all the land of Egypt, was famished; and the people cried to Pharaoh, for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith unto you, do. And the famine was, over all the face of the earth: and Joseph opened all (*the houses*) that (*had corn*) in them, and sold to the Egyptians: and the famine waxed strong, in the land of Egypt. And every land, came into Egypt; to Joseph, for to buy (*corn*) because the famine was strong in every land.

### Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the tenth section of the •awe, called AT THE END: See Gen. 6. 9.

Vers. 1. *of days*] that is, *two full years*; as a *month of days*, is a *full month*; Gen. 29. 14. See the notes on Gen. 4. 3. So *in the second year*, Nebuchadnezzar dreamed: Dan. 2. 1. *and behold*] the Greek translatheth, *he thought he stood*. So in v. 17.

Vers. 3. *ill]* that is, *deformed*, or (as the Greek translatheth) *foul*. So after, in v. 4. &c. *brink]* or *bank*, Hebrew. *lip*, So v. 17.

Vers. 6. *East-wind]* whose property is to burn and blast the fruits: Ezek. 17. 10. and 19. 12. Hos. 13. 15.

Vers. 7. *the thin]* the Greek addeth, *the seven thin ears*: so in ver. 20. 24. *a dream]* or, *the dream* was; that is, continued in his mind and troubled him, as the next words manifest. Of a *dream*, see Gen. 20. 3. and 37. 5.

V. 8. *stricken amazed]* the Greek translatheth, *his soul was troubled*. The Hebrew word signifieth *stricken* or *beaten as with a hammer; be hammered*. The same is spoken of King *Nebuchadnezzar* in like case, Dan. 2. 1. 3. It showeth the power of God in his word & works, even before men do understād the meaning of them. *magicians]* in Hebrew *Chartummim*, the Greek calleth them here *expositors* (elsewhere, *enchanters*, Exod. 7. 11.) they were such as had skill in the nature of things. *Nebuchadnezzar* King of Babylon called also for such, to show him his dream, Dan. 2. 2. and *Belshazzar*, his vision, Dan. 5. 7. 8. *wise-men]* the Learned of all Nations, were so called, even among the Jews, Matt. 23. 34. among the Greeks they were named *Philosophers*, that is, *Lovers of wisdom*. Act. 17. 18. *Pythagoras* was the first, who devised the name, because he thought no man was *wise*, but God only. *dream]* both his dreams, as the word *them* after manifesteth: called a *dream*, because they were both *one*, v. 26. or, after the usual manner of the Hebrew tongue, that putteth one for many: see Gen. 3. 2. *interpreter]* that could interpret. Thus God maketh the wisdom of the wise, to perish, Isaiah 29. 14. So was it also with the *Mages of Babylon*, Dan. 2. 10. and 5. 8.

Vers. 13. *he]* that is, *Pharaoh restored*: v. 20. The Greek translatheth, *that I was restored to my principality, and he was hanged. place]* that is, as Chaldee expounds it, *Office*, or *ministration*. So Gen. 40. 13.

Vers. 14. *brought him hastily]* Hebr. *made him run*. So Daniel was brought *before the King in hast*, Dan. 2. 25. Of Joseph it is said, *The King sent and loosed him; the ruler of the people (sent) and released him*: Psal. 105. 20. *dungeon]* or *pit*: the Chaldee saith, *the house of the prisoners. shaved]* who before (it seemeth) had let his hair grow, in sign of sorrow and mourning, as i. 2 Sam. 19. 24. *Mephibosheth* had *not trimmed* (as the Chaldee paraphrast saith *not shorn*) his beard; from David's departure, till his return in peace. And other nations kept this rite: for *T. Livius* (in his 6. book) telleth how one *Malius* being cast in prison, many men sorrowing for him, did *let the hair of their head and beard grow long*. The like is mentioned of others, *Plutarch*, in *Caton. Vtic. Cicero in Orat. de lege Agrar*. And by *shaving*, understand *polling* in a seemly sort; for to shave the hair all away, specially of the beard, was also a sign of sorrow, Ier. 41. 5. Therefore both extremities are forbidden, and the mean commanded to the Priests, in Ezek. 44. 20. See also the notes on Lev. 10. 6. *garments]* his prison weeds, which were also mournful, and so not meet to come in before the King; as Est. 4. 2.

Ver. 15. *thou wilt hear]* or, that *thou canst understand*: as *hearing* often signifieth, Gen. 11. 7. The Greek translatheth, *that thou hearing dreams, dost interpret them. to interpret]* or, as the Chaldee explains it, & *interpret it*. See the notes on Gē. 2. 3.

Ver. 16. It is *not in me*] or, Be it *not in me*, to take this upon me: or, *without me*, God will answer. The Greek (neglecting the points and distinctions) translatheth, *without God*, shall not be answered, the salvation of Pharaoh. The Chaldee addeth, *not out of my wisdom*, but from before the Lord, answered shall be the peace of Pharaoh. Like modesty was in Daniel also, not to take the glory to himself, Dan. 2. 30. 28. *peace*] in Greek, *salvation: peace* comprehendeth *welfare, prosperity, safety*, and all good things. For the word *Salom, peace*, hath the signification of *integrity and whole perfection* of ones good estate. So Gen. 37. 18.

Vers. 19. *evilness*] that is, *leannes, ill favourednes, or deformity*.

Ver. 21. *the inward parts*] that is, *the bowels*, as the Chaldee; *the bellies*, as the Greek translatheth. This noteth the greatness of the famine: v. 30. And both sorts of kine, fat & lean, coming out of the same river, seemed to portend the means of the famine. For in Egypt there falleth no rain, but the land is watered by the overflowing of the river Nile, and by the husbandmens care to draw small rivers along to moysten the country, Deu. 11. 10. 11. And as the overflowing of that river is less or more, so have they their increase. *I awoke*] the Greek addeth, *and slept again*.

Vers. 30. *the land*] that is, as the Chaldee explaineth, *the people of the land*: So v. 36. See Gen. 11. 1.

Ver. 31. *very heavy*] or *vehemently grievous*: the Greek translatheth in *strong*.

Ver. 32. *the thing*] Hebr. *word. firmly-prepared*] or *surely purposed, stablished*: the Greek saith, *the word is true*. Here God teacheth the reason, why things are sundry times repeated in the Scriptures.

Vers. 34. *Bishops*] or *overseers, officers* to visit and look to the state of the land. The Hebr. *Pakid* as the Gr. *Episcopos*, (from whence we have formed our English word *Bishop*) is any man that hath charge & office, for any business civil or ecclesiastical: as *the Bishops of the army*, Num. 31. 14. 2 King. 11. 16. *the Bishops (or overseers)* of them that did the work, 2 Chron. 34. 12. 17. So among the Priests & Levites, Num. 4. 16. Neh. 11. 9. 14. and Ministers of the Gospel, 1 Tim. 3. 1. 2. *take up the fifth*] Hebr *five the land*; as to *tithe*, is to *take the tenth* part. So *Targum Yerushalmi* expounds it, to take up *one of five*. Thus taught he providence in the time of plenty, against time of want; as Solomon doth by example of the *pismire*, Prov. 6. 6. 7. 8. See also Luk. 16. 9.

Ver. 35. *of Pharaoh*] the Chaldee explaineth it, *of Pharaoh officers*.

Vers. 36. *for store*] or, *provision; a thing committed in trust to be kept*. See Lev. 6. 2. *the land*] the Chaldee saith, *the people of the land*: as in v. 30.

Ver. 37. *the word was good*] or, *the thing was pleasing*. God gave Joseph *favor and wisdom in the fight of Pharaoh*, Act. 7. 10. and inclined the Kings heart to assent unto good counsel: for *the hearing ear, and the seeing eye, the Lord hath made even both of them*: Prov. 20. 12.



Vers. 38. *spirit of God*] The Chaldee paraphraseth, *the spirit of prophesy from before God*. The like praise is of Daniel, *Dan. 4. 6. & 5. 11.* So for office in the Church, men are to be chosen *full of the holy spirit*, *Act. 6. 3.* By this speech of Pharaoh, and by the verse following, it may be gathered, that Joseph preached many things unto the king, of God, his power, providence, goodness, &c. whereupon the King made him *a teacher of wisdom unto his Senators*, *Psal. 105. 22.*

Ver. 39. *all this*] the Greek saith, *all these things*. Joseph hath honor, for opening mysteries: so Daniel in Babylon, *Dan. 2. 46. 47. and 5. 29.* and the Lamb Jesus; *Rev. 5. 5. 9. 12.* And as Joseph by telling two dreams, fell into affliction, *Gen. 37. 8. 19. 20.* So here by expounding two dreams, he cometh to his exaltation. *discreet &c.* the Greek translates it, *more prudent and wiser than thou.*

Vers. 40. *over my house*] as *steward: or governor*, as the Chaldee saith, *Officer of my house:* so *1 Kings 8. 3. 2 Kings 18. 18. Luk. 12. 42. He made him Lord of his house, and ruler of all his possession.* *Psal. 105. 21. mouth*] that is, *word* (as the Chaldee explaineth it) or *commandment:* so *Job 39. 30. Num. 9. 20. Luk. 19. 22. Gen. 24. 57. kiss*] or *apply*, namely the hand to the mouth, as *Job 31. 27.* in sign of honor and obedience; so the Gr. translatheth, *at thy mouth shall all my people obey.* Or, we may refer it to the former, *shall kiss thy mouth*, that is, love, honor, obey thee and thy words; in which sense David saith, *kiss the son*, *Ps. 2. 12.* and Samuel kissed Saul, when he anointed him King, *1 Sam. 10. 1.* and men *kiss his lips, that answereth right words*, *Prov. 24. 26.* The Chaldee translatheth, *at thy word shall all the people be armed.* Joseph had authority over all the Princes of Egypt, *to bind them to his will, and to make the Elders wise:* *Psal 105. 22.* the king *made him governor over Egypt, and all his house*, *Act. 7. 10.*

V. 41. *I set*] or *give:* so v. 43. these words are used as one: see *Gen. 1. 17. and 9. 12. and 17. 5.* The Gr. saith, *I constitute thee this day.* As Joseph over Egypt, so Daniel had the government over Babylon, for expounding the Kings dream, *Dan. 2. 48.* Thus God *bringeth low, and lifteth up: raiseth up the poor out of the dust; and lifteth up the beggar from the dunghill, to set him among Princes, &c.* *1 Sam. 2. 7. 8. Psal. 113. 7.*

Ver. 42. *fine linen*] or, *bysse*, in Hebrew, *shesh:* a kind of silk that groweth in Egypt & other lands *Ezek. 27. 7.* It made costly white cloth, which great personages used to wear: *Pro. 31. 22. Ezek. 16. 10. Luk. 16. 19. Rev. 19. 8.* The Greek and Chaldee term it *bysse.* See the notes on *Exod. 25. 4.*

Ver. 43. *the second*] Kings had two chariots, for more honor and use, *2 Chron. 35. 24.* by setting Joseph hereon, the King honored him; as *Mordecai* was, by riding on the Kings horse, *Est. 6. 8. &c.* The Hebrew phrase is *chariot of the second*, whereby may be meant *of the second person*, or next to the King. The Greek translatheth, *second chariot.* *Abrek*] the Chaldee translatheth *this is the father of the King:* as compounded of *Ab*, a father, and *Rek*, which the Syriac useth sometime for a King, according to the Latin *Rex:* and Joseph professeth, that God had made him *a father to Pharaoh*, *Gen. 45. 8.* *Targum Yerushalmi* also expoundeth it, *God save (or Live let) the Father of the King; the Master in wisdom, and tender in years.* Or *Abrek* is to *kneel-*

down; the same that *Habrek*, after the Egyptian manner of pronouncing, as *Egalti* Es. 63. 3 is used for *Higalti*: & *Ashcem* Jer. 25. 3. for *Hashcē*.

Ver. 44. am *Pharaoh*] that is, *King*: for this is an honorable title, and no proper name: see the notes on Gen. 12. 15. It may also be an oath, to confirm his authority: *so true as I am Pharaoh; so without thee, &c. his hand or foot*] that is, *do anything*. The Chaldee as before he spake of *arms*, ver. 40. so here again, translateth, *without thy word shall not a man lift up his hand to hold weapons, nor his foot to ride on a hgrse, &c.*

V. 45. *Zaphnath paaneach*] Egyptian words, which the Gr. leaveth untranslated, the Chaldee paraphrast interpreteth, *The man to whom secrets are revealed*: & Philo saith, *a finder out of secret things*. Jerome expoundeth them, *the savior of the world. priest of On*] or *Prince, President*; (as the Chaldee calleth him *Rabba*. But the Gr. translateth *Priest of Heliopolis*. He might be both, as was the manner of those times & places. See Gen. 14. 18. And among the Egyptians, *Priests* were learned men & Doctors of Arts, as well as sacrificers to their God's, *Diodorus Sicul. 2. Book. On* was a City in Egypt called also *Aven*, Ezek. 30. 17. in Gr. *Heliopolis*; that is, *the City of the Sun*. They of *Heliopolis* are reported to be the wisest of all the Egyptians, and unto that City the people used to resort once a year to do honor unto the Sun, by sacrifice. *Herodot. in Euterpe. over*] the Chaldee addeth, *ruler over the land*. So in verse 46.

V. 46. *old*] Hebr. *son*, that is, *going on his 30. year*: see Gen. 5. 32. So this exaltation of Joseph was 13. years after he was sold into Egypt, Gen. 37. 2. And at this age of 30. years our Lord Jesus began his administration, Luk. 3. 23. so did the Levites in the Lord's tabernacle, Numb. 4. 3. and David then began his reign, 2 Sam. 5. 4.

Ver. 47. *yielded*] Hebr. *made*, that is, *brought-forth fruit*: see Gen. 11. *by handfuls*] meaning *abundantly*, a handful increase of one kernel.

Ver. 48. *laid up*] Hebr. *gave*: see Gen. 9. 12. *the field which was &c.*] in the Hebrew the words stand thus, *the field of the city which (was) round about it*.

V. 51. *Manasseh*] Hebr. *Manassheh*, the holy Ghost in Gr. calleth him *Manassei*, Rev. 7. 6. by interpretation, it is *Forgetting*, or *making to forget*: the reason whereof followeth. So in Esa. 65. 16. promise is made of *former troubles to be for gotten. fathers house*] meaning the molestation and injury which he had sustained at his brethren's hands.

Vers. 52. *Ephraim*] that is, *Made fruitful*. This son was by Jacob set before his elder brother; & of these two, came two tribes, so Joseph had a double portion for the first birthright. Gen, 48. 5. 14. 19. 20. 1 Chron. 5. 2.

Vers. 55. *was famished*] or *hungered, had famine*.

Vers. 56. *all the houses, &c*] in Greek, *all the barns of corn. sold,*] to weet, *corn*. The Hebrew word signifieth *breaking*, and because corn and meat *breaketh* men's fast and hunger; thereupon it is applied to the selling and buying of corn or food; the reason whereof is shown in Gen. 42. 19. where it is called the *breaking of the hunger*; meaning *corn for the hunger* (or *famine of their houses*. So in Psal. 104. 11. by water, the wild asses are said to *break their*

*thirst.* To this also we may add, the phrase of *breaking bread*, that is, of distributing and communicating it, Isaiah 58. 7. Act. 2. 46. and 20. 7. *He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it:* Prov. 11. 16. [unspec 56]

Vers. 57. *every land]* or, *all the earth:* so the Chaldee saith, *all the inhabitants of the earth:* in Gr. *all countries;* that is, the people in them, meaning all the countries adjoining thereabout. *in every land]* or, *in all the earth,* as verse. 56. *God called a famine upon the land, (or earth) he break all the staff of bread.* But *he had sent a man before Jacob and his house, even Joseph, who was sold for a servant;* him God sent before them, *to preserve life:* Psal. 105. 16. 17. Gen. 45. 5.

## CHAP. XLII.

1, Jacob sendeth his ten sons to buy corn in Egypt. 6, They are imprisoned by Joseph for spies▪ 18, They are set at liberty, on condition to bring Benjamin. 21, They have remorse for the injury they had done to Joseph. 24, Simeon is kept bound for a pledge. 25, They return home with corn and their money. 29, They relate unto Jacob the hard things befallen them. 36, Jacob refuseth to send Benjamin, though Reuben would engage his two sons for him.

AND Jacob saw; that there was *corn-tosell* in Egypt: and Jacob said unto his sons; why look ye one-upon▪ another? And he said, Behold I have heard; that there is *corn-to-sell*, in Egypt: go-ye-down thither, and buy▪ *corn* for us from thence; that we may live, and not die. And Joseph's ten brethren went-down; to buy corn, in Egypt. But Benjamin, Joseph's brother; Jacob sent not with his brethren: for he said, lest mischief befall him. And the sons of Israel came; to buy *corn*, among those that came: for the famine was, in the land of Canaan. And Joseph, he was the ruler over the land; he *it was* that sold *corn* to all the people of the land: and Joseph's brethren came, and bowed down-themselves unto him, *with their* faces to the earth. And Joseph saw his brethren, and knew them: and he made-himselfe-strange unto them, and spake with them hard words; & said unto them, whence come ye? And they said, from the land of Canaan, to buy food. And Joseph, knew his brethren: but they, knew not him. And Joseph remembered, the dreams, which he had dreamed of them: and he said unto them, ye *are* spies; to see the nakedness of the land, you are come. And they said unto him, Nay my lord: but thy servants are come, to buy food. We all of us, *are* sons of one man: we *are* true-men; thy servants, are not spies. And he said, unto them: Nay, but ye are come to see, the nakedness of the land. And they said; We thy servants, *were* twelve brethren, the sons of one man, in the land of Canaan: and behold, the youngest, *is* with our father *this* day; and one, is not. And Joseph said, unto them; That *is it*, that I spake unto you, saying, ye *are* spies. By this, ye shall be proved: *as* Pharaoh liveth, if ye go-forth from hence; except, when your youngest brother come, hither. Send one of you, and let him •etch your brother: and you, be ye in bonds; that your words may be proved, whether truth be in you: and if not, *as* Pharaoh liveth surely ye *are* spies. And he put them all together, into ward, three days. And Joseph said unto them, in the third day; This do, and live: I, fear God. If ye *be* true▪ men; let one of your brethren, be bound in the house of your ward: and go you, bring ye corn, *for* the famine of your houses. And bring your youngest brother, unto me; and your words shall be verified, and ye shall not die: and they did so. And they said, *each*-man unto his brother; Verily, we *are*

guilty, concerning our brother: in that we saw the distress of his soul, when he besought us-forgrace, & we heard *him* not: therefore, this distress; is come upon us. And Reuben answered them, saying; did not I say unto you, saying, do not sin against the child, and ye heard not? & his blood also, behold it is required. And they, knew not; that Joseph heard: for an interpreter was between them. And he turned about from them and wept: and he returned unto them, and spake unto them; & took from them Simeon; and bound him, before their eyes. And Joseph commanded, that they should fill their vessels with corn; and to restore, every man's money into his sack; & to give them, provision, for the way: and thus, did he unto them. And they took up their corn, upon their asses: and went, from thence. And one opened his sack to give provender, to his asse, in the Inn: and he saw his money, and behold it *was*, in his bags mouth. And he said unto his brethren, my money is restored; and also, behold *it is* in my bag: and their heart went-forth; and they treēbled, *ech*-man to his brother, saying; what *is* this, *that* God hath done, unto us? And they came, unto Jacob their father, unto the land of Canaan: and told him, all that befell them, saying. The man, the lord of the land, spake with us, hard-words: & took us, as spies of the land. And we said unto him, *we are true men*: we are not spies. *We were* 12. brethren, sons of our father: one is not, & the youngest *is this* day, with our father, in the land of Canaan. And the man, the lord of the land said unto us; By this shall I know, that ye, *are true men*: leave one of your brethrē, w<sup>th</sup> me; and take *for* the famine of your houses; & go. And bring your youngest brother, unto me; and I shall know, that ye *are not* spies; but *that ye are true men*: I will give you, your brother; and ye shall traffic, in the land. And it was, they emptying their sacks; that behold, *every* man's bundle of money, *was* in his sack: and they saw the bundles of their money, they and their father, and they feared. And Jacob their father, said unto them; Me, have ye bereaved-of children (◊) Joseph is not, and Simeon is not; and Benjamin ye will take away; all these *things*, are against me. And Reuben said unto his father, saying; Slay, my two sons; if I bring him not, unto thee: give him, into my hand; & I, will bring him again unto thee. And he said, my son shall not go down, with you: for his brother is dead, and he, is left himself alone; and mischief shall befall him, by the way, in the which ye go; and ye shall bring-down my gray-hayres, with sorrow, unto hell.

### Annotations.

*Corne-to-sell*] or *sale of corn*: so the Hebrew *Sheber*, (which is *breaking*,) is here translated in Greek, *the selling of wheat*: the Chaldee also so expresseth it. See Gen. 41 56. Jacob saw, that is, *understood* this, by the report of others; he *heard* it, verse. 2. So the people saw *the voices*, Exod. 18. 20. *one on another*] or, *on yourselves*: as negligent, or as men helpless, none knowing what to do. The Greek translateth, *why are ye slothful*: By the famine that came over all Egypt and Canaan, there was *great affliction, that our fathers found no sustenance*: Act. 7. 11. In Abram's days, Canaan was vexed with famine, Gen. 12. 10. again in Isaac's time, Gen. 26. 1. and now in Jacob's. So God exercised the faith and patience of the Saints, in the common calamities of the world. The like was in Act. 11. 28.

Vers. 4. *lest mischief*] understand, *I must take heed lest*, &c. see Gen. 3. 22. For *mischief*, the Chaldee putteth *death*: the word implieth it, and lesser evil also, as appeareth by *Exod.* 21. 22. 23. 24. The Greek calleth it, *sickness*.

Vers. 6. *the ruler*] he that had authority and power, in his hand; as the original word signifieth, *Eccles.* 8. 8. 4. and David confirmeth, *Psal.* 105. 22. Of the Hebrew *Shallet*, and *Shilton*, is made in Arabike the name *Sultan*, a title whereby the chief rulers of Egypt and Babylon are still called. *bowed down*] so fulfilling the Oracle, in *Gen.* 37. 7. 8.

Vers. 7. *made himself strange*] in Greek, *he was allenated from them*. The Chaldee expounds it, *he bethought him what he should speak with them. with them*] or, *unto them*: for the scripture useth these phrases indifferently, as *speak not with us in the Jews language*, *2 Kings* 18. 26. or *speak not unto us*, *Isaiah* 36. 11. and, *spake with him*, *2 Chron.* 10. 10. or, *spake unto him*, *1 King.* 12. 10. and in Greek, as, *he spake with them*, *Mark.* 6. 50. or, *he spake unto them*, *Mat.* 14. 27.

Vers. 9. *spies*] The Hebrew hath the signification of *footing*, or going from place to place. The Apostle in Greek translatheth it *spies*, *Heb.* 11. 31. *nakedues*] that is, *the naked, weak, or ruined places*; as the Chaldee explaineth it. The Greek translatheth it *footsteps*. Joseph dealeth with his brethren in sin, as God doth with his children: who often estrangeth himself from them, dealeth roughly, and counteth them unto him as *his enemies*, *Job.* 19. 11. and 13. 24.

Vers. 11. *true*] or *upright, honest men*. The Greek saith, *peaceable*.

Vers. 13. *is not*] that is, *he is dead*: as the phrase signifieth, *Matt.* 2. 16. 18. and so it is expounded in *Gen.* 44. 20.

Vers. 15. as *Pharaoh liveth*] a kind of asseveration or swearing, (as the like phrase of God manifesteth, *Ier.* 5. 2.) which sometime is joined with the name of God, as *1 Sam.* 20. 3. as *the Lord liveth*, and as *thy soul liveth*: so *2 Kings* 2. 2. 4. 6. *2 Sam.* 15. 21. *1 Sam.* 25. 26. And to swear by the *kings-life*, was a great oath in Egypt. The Greek translatheth, *by the health of Pharaoh*. It may also be read as a wish; so *Pharaoh live*: and is likewise an earnest asseveration. *if ye go*] that is, *ye shall not go*; as the Greek explaineth it: see *Gen.* 14. 23. *youngest*] Hebrew, *little*: so after, in verse. 20. 32. 34.

Vers. 16. *be ye in bonds*] *you shall be bound*, or *prisoners*. In Greek, *be ye led-away, until your words be manifest, whether ye speak-truth or not*.

Vers. 17. *put them altogether*] Hebrew, *gathered them*. *ward*] or *prison*: called *the house of ward* (or *custody*) verse. 19. and so by the Chaldee here. Here God by tribulation, calleth the Patriarchs to repentance for their sins: he chasteneth us *for our profit, that we might be partakers of his holiness*; *Heb.* 12. 10.

Vers. 18. *the third day*] of which number, divers things are observed, on *Gen.* 22. 4.

Vers. 19. *bring*] to your families. *corn*] for *the famine*: or, after the Hebrew phrase, the *breaking of the famine*; meaning *corn*: as *Gen.* 41. 56. The Chaldee saith, *corn which wanteth in your houses*.

Ver. 21. *guilty*] the Greek translath *in sin. our brother*] Joseph they mean, who besought them when they sold him into Egypt, Gen. 37. Thus by afflictions they are brought to acknowledge their sin committed about 13. years before, which their consciences did now accuse them of. So God saith, *I will go and return to my place, till they acknowledge their guiltiness, and seek my face: in their affliction they will seek me early:* Hos. 5. 15. *distress*] or *anguish*, the Greek translath, *we despised the tribulation.*

Vers. 22. *is required*] that is, God punisheth us for killing our brother: as is threatened, Gen. 9. 5. After many years, the guilt of innocent blood could not be removed out of their hearts; but the memory is renewed upon this their trouble.

Verse 23. *heard*] that is, *understood:* as Gen. 11. 7.

Vers. 24. *weps*] showing his love and natural affection, which yet he hid from his brethren, till they were thoroughly humbled. So God in men's afflictions often *hideth himself*, Isaiah 46. 15. Psal. 10. 1. *yet in all their affliction, he is afflicted*, Isaiah 63. 9. *Simeon*] who seemeth by this, to have been the chief procurer of Joseph's trouble; he was by nature, bold and fierce, as his fact against the Schemites doth manifest; Gen. 34. 25. & 49. 7.

Vers. 25. *vessels*] meaning, *their sacks. money*] Hebr. *their silvers. provision,*] or *food:* the Greek addeth, *food enough. did he*] or, as the Greek translath, *it was done*, meaning by Joseph's servant. See the like phrases noted, on Gen. 2. 20. and 16. 14. The holy Ghost observeth this kindness of Joseph, who was far from revenge, and did good for evil. Thus we should do, Rom. 12. 17. 19. Mat. 5. 44.

Vers. 28. *went forth*] or, *was gone*, that is, *failed them:* or (as the Greek translath) *was astonished;* A like speech is in Song. 5. 6. *My soul went forth*, that is, *failed: fainted.* The Chaldee translath, *the knowledge of their heart departed. trembled*] or, (as the Greek saith) *were troubled:* and so manifested it one to another, See Gen. 27. 33.

Vers. 30. *took us*] Hebrew, *gave us:* that is, *esteemed and counted.* Or *used us;* as the Greek translath, *he put us in prison.* A like phrase is in 1 Sam. 1. 16.

Verse 33. *for the famine*] understand from the 19. verse, *corn for the famine.* And so the Gr. expresseth it here, as there. The Chaldee also saith, *corn that wanteth in your houses.* Such defects are often in scripture: as, *he slew Goliath*, 2 Sam. 21. 19. *for, the brother of Goliath*, as is expressed in 1 Chro. 20. 5.

Vers. 36. *against me*] or *upon me*, as a heavy burden, hastening my death. [unspec 36]

Vers. 37. *my two sons*] so the Greek translath, and the Hebrew is elsewhere so used, Exod. 18. 3. But it may also be Englished, *two of my sons:* he having four in all, Gen. 46. 9. This condition being unnatural and sinful, Jacob would not admit of: but continueth his purpose, not to let Benjamin go, ver. 38.

Vers. 38. *himself alone*] meaning of Rachel's children, as is explained, Gen. 44. 20. 27. 28. *and*] or, *if mischief;* in Chaldee, *death:* see verse. 4. *my gray hairs*] Hebrew, *my grainesse*, or,

*hoariness*: that is, *me who am gray headed. unto hell] to the grave, or state of death.* See Gen. 37. 35. Jacob in these doubts and fears, bewrayeth weakness of faith; which afterwards he overcometh, resting in the providence of God: and then Moses nameth him *Israel*, Gen. 43. 11.

#### CHAP. XLIII.

1, The famine continuing, Jacob would send again into Egypt; but his sons durst not go without their youngest brother. 8, Judah offereth to be surety for Benjamin. 11, Israel at length yieldeth, and sendeth them with a present, double money, and a blessing. 15, Joseph entertaineth his brethren. 18, They are afraid; and offer the steward the money which had been restored them. 23, The steward comforteth them, and bringeth out Simeon. 26, Joseph receiveth their present, 29, blesseth Benjamin, 31, and maketh all his brethren a feast, 34, but showeth special favor to Benjamin.

AND the famine, was heavy in the land. And it was, when they had made-an-end of eating the corn which they had brought, out of Egypt: that their father said unto them; Go-again, buy for us a little food. And Judah said unto him, saying; The man did protesting protest unto us, saying, ye shall not see my face; except your brother *be* with you. If thou wilt send our brother, with us, we will go-down, and buy food for thee. And if thou *wilt* not send *him*, we will not go-down: for the man said unto us, ye shall not see my face; except your brother *be* with you. And Israel said; wherefor did you me the evil; to tell the man, whether ye *had* yet a brother? And they said, the man asking asked of us and of our kindred, saying; *Is your father yet alive? have ye a brother?* and we told him, according to the tenor of these words: Did we knowing know, that he would say, bring your brother down? And Judah said unto Israel his father; send the young man with me, and we will arise and go: that we may live and not die, both we and thou, and also our little ones. I, will be surety for him; of my hand, shalt thou require him: if I do not bring him unto thee, and set him before thee, then will I be a sinner unto thee, all days. For, except we had lingered: surely now we had returned these two-times. And Israel their father, said unto them; if (*it must be*) so now, do this, take of the praiseworthy fruit of the land, in your vessels; and carry down to the man, a present: a little baulm, and a little honey, spices and myrrh, terebinth-nuts, and almonds. And take in your hand, double money: and the money that *was* restored, into the mouth of your bags, ye shall carry again in your hand: peradventure it *was* an over-sight. And take your brother: and arise, go-again unto the man. And God Almighty, give you mercies, before the man; that he may send-away with you, your other brother, and Benjamin: and I, if I be bereaved *of-my-children*, I am bereaved. And the men took this present; and took double money in their hand, and Benjamin: and arose, and wentdown-to Egypt; and stood, before Joseph. And Joseph saw Benjamin, with them, & he said to *him* that *was* over his house, bring the men to house: and slay a slaughter (*of beasts,*) and make-ready; for the men shall eat with me at noon. And the man did as Joseph had said: and the man brought the men into Joseph's house. And the men feared, because they were brought *into* Joseph's house: and they said, for the matter of the money, that *was* returned in our bags at the first; are we brought-in: to roll himself upon us: and to fall upon us; and to take us for servants, and our asses. And they came near unto the man, which *was* over Joseph's house: and they spake unto him at the

door of the house. And said, Oh my lord: coming-down we came-down at first, to buy food. And it was, when we came to the Inn, and opened our bags; that behold *every-man's* money was in the mouth of his bag; our money in the weight thereof: and we have brought it again, in our hand. And other money, have we brought-down in our hand, to buy food: we know not, who put our money, in our bags. And he said, peace *be* to you, fear not; your God, and the God of your father, hath given to you the treasure, in your bags; your money, came unto me: and he brought out Simeon, unto them. And the man brought the men, into Joseph's house: and gave *them* water, and they washed their feet, and he gave provender to their asses: And they made ready, the present; against Joseph came, at noon: for they heard, that they should eat bread, there. And Joseph came to house; and they brought unto him, the present which was in their hand, into the house: and they bowed-down-themselves unto him, to the earth. And he asked them, of *their* peace; and said *is there* peace to your father the old-man, of whom you spake? is he yet alive? And they said; *there is* peace to thy servant, to our father, he *is* yet alive: and they bendeddowne-the-head, and bowed-themselvesdowne. And he lifted-up his eyes; and saw Benjamin his brother, his mothers-son; and said, *is this* your younger brother, of whom you spake unto me? and he said, God be gracious unto thee, my son. And Joseph made-hast; for his bowels did yern, towards his brother; and he sought, (*where*) to weep; and entered into a chamber, and wept there. And he washed his face, and went-out: and refrained himself; and said, set-on bread. And they set-on for him, by himself alone, and for them by themselves alone; and for the Egyptians that did eat with him, by themselves alone: because the Egyptians, might not eat bread with the Hebrews; for that *is* an abomination, unto the Egyptians. And they sate before him; the first-borne, according to his first birthright; and the youngest, according to his youth: & the men marvelled, *each* man at his neighbor. And he took-up measses from before him, unto them; and Benjamins measse, was five times more, then the measses of any of them: and they drank and largely-drunk, with him.

### Annotations.

BUy] Hebrew, *break*: so after, verse. 4. 20. &c. See Gen. 41. 56.

Vers. 3. *protesting*] that is, did solemnly and earnestly protest, even with oath, Gen. 42. 15. Of this phrase, see Gen. 2. 17. *be*] or, as the Greek translath, *unless your younger brother come with you*.

Verse 7. *asking*] that is, *straitly asked*: see ver. 3. They excuse themselves, as having not done it purposely, but of necessity; which they could not honestly avoid. *tenor*] Hebrew *mouth of these words*; that is, as the Greek translath, *according to this asking*, of his. *did we knowing know*] that is, *did* (or *could*) *we any way know*; or *certainly know*?

Ver. 8. *young-man*] meaning *Benjamin*: who was now above 30. years of age; being but seven years younger then Joseph.

Vers. 9. *will I be a sinner*] or *sin*; that is, *be guilty*, as a violator of my faith; and subject to punishment according. So the word *sinner*s, is used in 1 King. 1. 21. *all days*] of my life: or, *forever*:



Vers. 11. *praise-worthy-fruit*] Hebrew *of the music (or melody) of the land*; meaning the best fruits most commendable, and for which songs of praise are given to God. So the Greek translatheth it, *fruits*; and the Chaldee, that *which is laudable*. So a *blessing* is said to be in the cluster of grapes, Isaiah 65. 8. *baulm*] or *rosen*: see Gen. 37. 25. *Therebint nuts*] or, *nuts of the turpentine tree*. So the Greek translatheth it, *Terebinth*. The word is not found elsewhere in holy scripture. By this present, Jacob thought to procure favor, as he did before, Gen. 32. 20 &c. for, *a man's gift maketh room for him, & bringeth him before great men*. Prov. 18. 16. So Kings, bring presents to Christ; Psal. 72. 10.

Verse 12. *double money*] because the famine continuing, it was like, corn was dearer. *an oversight*] or *error*, Greek, *an ignorant act*. Hereupon justice required, that the money should be restored.

Verse 14. *if I be*] or, *when I be bereaved*: a like phrase is in *Esth.* 4. 16. *if I perish, I perish*. Both of them, seem to be a committing of themselves, and of the event of their actions unto God in faith: which if it fell out otherwise then they wished, they would patiently bear.

Vers. 16. *him that was over*] that is, *his steward*: so verse 19. and 44. 1. see Gen. 41. 40. *a slaughter.*] as is wont to be killed for a feast. So in Prov. 9. 2. 1 Sam. 25. 11. Gen. 31. 54.

Vers. 18. *for the matter*] or, *because of the money*, as the Greek translatheth. So *gnal debar*, signifieth *because*, or *concerning*, Exod. 8. 12. *to roll*] *that he may roll*; namely, the Lord of the land; by *rolling*, meaning *violent oppression*, as the Chaldee expoundeth it *domintering*, and the Greek *false accusing*, or, *calumniation*. See the like phrase in Job 30. 14. *to fall*] or *to fell*, that is, *cast down himself*; which the Chaldee translatheth, *seek an occasion against us*. A guilty conscience made them fearful and suspicious. So God's works of grace, through our sin and ignorance, do occasion our fear; Judge. 13. 32. 23. Mat. 14. 25. 26. 27.

Vers. 20. *Oh*] or *Unto me*; understand, *look*, or *let thine eyes be*; as the phrase is more fully expressed, in Job 6. 28. and 7. 8. The Greek and Chaldee translations make it here a word of entreating, *We pray*. So Gen. 44. 18. Exod. 4. 10. Judge. 6. 15. Ios. 7. 8.

Vers. 23. *peace to you*] that is, *be of good comfort*: or, *ye are in safety*. *Peace* is here opposed to *sear*: so in Job 21. 9.

Vers. 25. *against*] or, *until Joseph come. eat bread*] the Greek explaineth it, *dine there*. [unspec 25]

Vers. 26. *the present*] Gr. *the gifts which they had in their hands*, which being also from their father; now the sun, and eleven stars, do obeisance to Joseph; as he dreamed. Gen. 37. 10.

Vers. 27. *of their peace*] that is, *of their welfare*, how they did, as the Greek translatheth, *how do ye?* So after, *is your father in health?* See Gen. 37. 14. and 41. 16.

Vers. 30. *made-hast*] Gr. *was troubled. did yearn*] or *did burn, were kindled* with natural affection. The Greek and Chaldee express it, by being *turned*. The like is in 1 King. 3. 26.

Vers. 32. *an abomination]* The Greek explaineth the cause, for that *every feeder of sheep was an abomination to the Egyptians:* and Moses telleth the same, Gen. 46. 34. The Chaldee more plainly saith, *because the Hebrews eat the cattle which the Egyptians worship.* Compare this exposition with Exod. 8. 26.

Vers. 33. *youngest]* Hebr. *least according to his littleness:* meaning of age, not of stature. *at]* or, *looking upon his neighbor.*

Vers. 34. *unto them]* understand, *and sent unto them. five times]* or *five parts:* Hebr. *five hands:* which the Greek expoundeth *five fold;* the Chaldee *five parts,* (or *portions.*) so Gen. 47. 24. *largely-drunk]* or *drunk themselves-merry:* were drunken, which word is used for *large drinking,* unto mirth, but with sobriety. Hag. 1. 6. John. 2. 10.

#### CHAP. XLIV.

1. Joseph sending his brethren away with corn, causeth his cup to be put in Benjamins sack. 4, He sendeth after them, complaining of injury. 11, Search is made, and the cup found. 13, They are brought back, and submit themselves to servitude. 17. Joseph would retain Benjamin only. 18, Judah's humble supplication to Joseph: wherein (after relation of things that had passed) he offered himself bond-man in Benjamins stead, in commiseration of his aged father.

AND he commanded him that was over his house, saying; fill the men's bags, *with food;* so *much* as they can carry: and put *every man's* money, in his bags mouth. And my cup the silver cup, put in the bags mouth of the youngest; and his corn money: and he did, according to the word of Joseph, which he hath spoken. The morning was light; and the men were sent away; they and their asses. They were gone out of the city, not gone far; and Joseph said, to him that was over his house; rise-up, follow after the men: and overtake them, and say unto them; wherefor have ye rewarded evil for good? *Is not this it,* in which my Lord drinketh; and he would searching search diligently for it? ye have done evil, *in* that ye have done. And he overtooke them: and he spake unto them, these same words. And they said unto him; wherefore speaketh my Lord such words? Far be it from thy servants, to do such a thing. Behold, the money, which we found in our bags mouth; we brought again unto thee, out of the land of Canaan: and how should we steal, out of thy Lord's house; silver, or gold? With whom *soever* of thy servants it be found, both let him die: and we also will be to my Lord, for servants. And he said; now also according to your words, so *let it be:* he with whom it is found, shall be my servant; and you, shall be blameless. And they hastened, and took-down, *every man* his bag, to the ground: and they opened, *every man* his bag. And he searched, he began with the eldest, and ended with the youngest: and the cup was found in Benjamins bag. And they rent their garments: and laded *every man* his asse, and returned to the city. And Judah and his brethren, came to Joseph's house; and he, was yet there: and they fell before him, on the ground. And Joseph said unto them; what deed is this, that ye have done? knew ye not, that such a man as I, could searching search-diligently? And Judah said, what shall we say unto my Lord? what shall we speak, and how shall we justify ourselves? God hath found out, the iniquity of thy servants; behold, we *are* my Lord's servants; both we, and

he in whose hand the cup is found. And he said, far be it from me, to do this: the man, in whose hand the cup is found, he shall be my servant; and you, get ye up in peace, unto your father.

〈 in non-Latin alphabet 〉

And Judah came-near unto him, and said; O my Lord; let thy servant I pray thee, speak a word in the ears of my Lord; and let not thy anger be kindled, against thy servant: for thou art, even as Pharaoh. My Lord asked his servants, saying; have ye a father, or a brother? And we said unto my Lord; we have a father, an old-man; and a child of *his* old-age, the youngest: and his brother is dead; and he himself alone, is left of his mother, and his father loveth him. And thou saydst unto thy servants; bring him down, unto me: that I may set mine eye, upon him. And we said unto my Lord; the young-man, cannot leave his father: and *if* he should leave his father, then he would die. And thou saydst unto thy servants; if your youngest brother, come not down, with you; ye shall no more, see my face. And it was, when we came-up, unto thy servant, my father: then we told him, the words of my Lord. And our father said; Return, buy for us a little food. And we said, we cannot go-down: if our youngest brother be with us, then will we go-down; for we cannot see the man's face; and our youngest brother, not be with us. And thy servant, my father, said unto us: you do know, that my wife bare unto me two. And the one, went-out from me; and I said, surely he is torn is torn-in-pieces: and I saw him not, since. And *if* ye take this also, from my face, and mischief befall him: then shall ye bring down my gray-hairs, with evil unto hell. And now; when I come, to thy servant my father; and the young-man, he *be* not with us: and his soul, is bound-up in his soul. Then will it be, when he seeth that the young-man is not, that he will die: and thy servants shall bring-down, the gray-hairs of thy servant our father, with sorrow unto hell. For thy servant, became surety for the young-man; unto my father, saying: if I bring him not, unto thee; then will I, be a sinner unto my father; all days. And now, I pray thee let thy servant abide, instead of the young-man; a servant to my Lord: and let the young-man, go-up with his brethren. For how, shall I go-up to my father; and the young-man, be not with me? lest I see the evil, that shall find my father.

### Annotations.

*Over his house]* that is, *his steward*: see Gen. 43. 16. 19. The Chaldee calleth him, *Provost over the house*. So in verse 4. *food]* that is, *corn*; as the Chaldee explains it: So in verse 25.

Vers. 2. *youngest]* Heb. *least*: meaning in age: so after. By this Joseph meant to try his brethren's love to Benjamin, and to their father: whether they would assist him, in his utmost-peril. The hard measure which before they had offered unto Joseph himself, moved him hereunto.

Vers. 5. *Is not this, &c.]* Here the Greek translation addeth: *Wherefore have ye stolen my silver cup? Is not this, &c. would searching search]* so the Chaldee here translatheth it: or *would learn by experience by it*, that is, would try your truth and loyalty. So the word was used before, in Gen. 30. 27. The Hebrew *Nachash* (whereof the *Serpent* in that tongue hath his name, Gen. 3.

1.) signifieth first a diligent observation, trial or search, 1 King. 20. 33. Gen. 30. 27. secondly, a too curious search or finding out, by soothsaying or divination, which God's law forbiddeth, Deut. 18. 10. And so the Greek translateth it here, and *Targum Yerushalmi*; as if Joseph could find out the theft, by divination, or, by consulting with the soothsayers of Egypt: or used the cup for such an art. So after in verse 15.

Vers. 7. *such words*] or, *according to these words. far be it*] or, *be it a profane thing*: see Gen. 18. 25. *such a thing*] or, *according to this word*.

Vers. 8. *silver*] the Chaldee expounds it, *vessels of silver, or vessels of gold*.

Vers. 10. *blamelesse*] or, *clear, innocent*, and so without punishment: the Greek saith *pure*. [unspec 10]

Vers. 13. *rent their garments*] for grief of heart. See Gen. 37. 29. 34. [unspec 13]

Vers. 16. *iniquity*] other sins, for which they were under God's wrath: though in this they were innocent. This was the end, why God by Joseph brought this temptation upon them, that they might see their former sins, and repent. So the Prophet saith, *By this shall the iniquity of Jacob be purged; and this is all the fruit, to take away his sin*, Esa. 27. 9.

〈 in non-Latin alphabet 〉 Here beginneth the eleventh section of the law, called *Vajiggash*, that is, *And (Judah) came-near*: see Gen. 6. 9.

Vers. 18. *Oh*] or, *Have respect unto me*: see Gen. 43. 20. The Greek and Chaldee explain it, *I pray thee my Lord. as Pharaoh*] that is, *of princely power and Majesty*: so showing a reason why he besought him not to be angry: for *the Kings wrath, is like the roaring of a Lyon*: Prov. 19. 12.

Vers. 20. *and a child*] understand, *he hath a child*, as the Greek explaineth it. *of old age*] that is, borne him, when he was old, see Gen. 37. 3. *the youngest*] or, *a little one*.

Vers. 21. *that I may set*] or, *and I will set my eye*, that is, *be hold him*. The Greek translateth, *and I will have care of him*. So, *setting of the eye*, sometime signifieth, as Ier. 40. 4. In this sense, it was a promise of princely clemency; that they might the more readily bring their brother.

Vers. 22. *young-man*] so called because he was the youngest of the brethren: yet was he at this time married, and had ten sons. Gen. 46. 21. *he*] that is, *the father would die*.

Vers. 23. *no more see*] or, *not add to see my face*. See Gen. 43. 3.

Vers. 28 *is torn*] or, *tearing is torn*: the Chaldee saith *killed*: the Greek thus, *ye said unto me that he was eaten of wild beasts*: see Gen. 37. 33.

Vers. 29. *mischieff*] in Chaldee, *death. gray-hairs*] Hebr. *graynesse*, or, *hoarinesse*. So Gen. 42. 38. *with evil*] that is, *with affliction and sorrow*, as is explained, verse 31. So *evils*, are often used for *afflictions*, Deut. 31. 17. Psal. 88. 4. *hell*] or, *the grave*: so verse 31. See Gen. 37. 35.

Vers. 30. *his soul*] that is, the old man's life: see Gen. 19. 17. and 37. 21. *bound up in his soul*] that is, *knit with the young-man's life*. The Greek translateth, *his soul hangeth on this man's soul*,

(or life.) This phrase signifieth entire love, as 1 Sam. 18. 1. So the Chaldee expresseth it, *his soul is beloved unto him, as his own soul.*

Vers. 31. *is not]* namely, *with us*, as the Chaldee addeth.

Vers. 32. *a sinner]* and so *guilty*, and *subject to punishment*: see Gen. 43. 9. [unspec 32]

Vers. 33. *instead of the young man]* herein Judah showeth his faithfulness and love to his father, and brother, in this necessity; upon which experiment Joseph presently manifesteth himself, Gen 45. 1. Judah being surety for his brother, is here an image of Christ (*the Lion of the tribe of Judah*, Rev. 5. 5.) who being surety for us, Heb. 7. 22. *hereby have we perceived his love, that he laid down his life for us, therefore we ought also to lay down our lives for our brethren*, 1 John. 3. 16.

Vers. 34. *shall find]* that is, *shall come upon my father*. So *finding* is often used, 1 Chro. 10. 3. Psal. 116. 3. and 119. 113.

#### CHAP. XLV.

1. Joseph maketh himself known to his brethren. 5, He comforteth them in God's providence. 9, He sendeth for his father. 16, Pharaoh confirmeth it. 21, Joseph furnisheth them for their journey, and exhorteth them to concord. 25, Jacob is revived with the news.

AND Joseph could not refrain himself, before all that stood by him; and he cried, Cause every man to go-out from me: and there stood not a man with him, when Joseph made himself known, unto his brethren. And he gave forth his voice, with weeping: and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren, I *am* Joseph; is my father yet living? And his brethren could not answer him; for they were suddenly troubled at his presence. And Joseph said unto his brethren; Come near to me I pray you, and they came near: and he said, I, *am* Joseph your brother; he whom you sold, into Egypt. And now, be not grieved; neither let there be anger in your eyes, that ye sold me hither: for God did send me before you, for preservation-of-life. For these two years *hath* the famine *been* in midst of the land: and yet, (*there are*) five years; in which *there shall be* no earing, or harvest. And God sent me, before you; to put for you a remnant, in the earth: and to preserve life unto you, by a great escaping. And now, not-you send me hither, but God: and he hath put me, for a father to Pharaoh; and a Lord, to all his house; and a ruler, in all the land of Egypt. Haste you, and go up to my father; and say unto him: thus saith thy son Joseph; God hath put me for a Lord, of all Egypt: come down unto me, stand not *still*. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me; thou, and thy sons, and thy sons sons: and thy flocks and thy herds, and all that thou hast. And I will nourish thee, there; for yet, (*there are*) five years of famine: lest thou be impoverished, thou and thy house, and all that thou hast. And behold, your eyes see; and the eyes of my brother Benjamin: that *it is* my mouth, that speaketh unto you. And you shall tell my father of all my glory in Egypt; and of all that ye have seen: and ye shall haste, and bring-down my father; hither. And he fell upon his brother Benjamin's neck, & wept: and Benjamin, wept upon his neck. And he kissed all his brethren, and wept upon them: and afterward, his brethren spake with him. And the voice was heard, *in Pharaohs*

house, saying; Joseph's brethren, are come: and it was good in the eyes of Pharaoh: and in the eyes of his servants. And Pharaoh said unto Joseph; say unto thy brethren, this do ye; lade your beasts, and go get ye, to the land of Canaan. And take our father, & your houses, and come unto me: and I will give you, the good of the land of Egypt; and ye shall eat, the fat of the land. And thou art commanded, this do ye: take unto you out of the land of Egypt, wagons, for your little ones, and for your wives; and take-up your father, and come. And your eye, let it not spare your stuff: so the good of all the land of Egypt, is yours. And the sons of Israel did so; and Joseph gave them wagons, according to the mouth of Pharaoh: and gave them provision, for the way. To all of them he gave, to *ech* man changes of garments: and to Benjamin he gave, three hundred (*shekels*) of silver; and five changes of garments. And to his father, he sent after this *manner*, ten he-asses; carrying of the good *things* of Egypt: and ten she-asses, carrying corn and bread, and victuals for his father, by the way. And he sent away his brethren, and they departed: and he said unto them, be not stirred (*one against another*) by the way. And they went-up, out of Egypt: and came, to the land of Canaan; unto Jacob their father. And they told him, saying; Joseph is yet alive; and that he is ruler over all the land of Egypt: and his heart fainted, for he believed them not. And they spake unto him, all the words of Joseph, which he had spoken unto them; and he saw the wagons, which Joseph had sent, to carry him: and the spirit of Jacob their father revived. And Israel said; *it is enough, Joseph my son is yet alive: I will go and see him, before I die.*

#### Annotations.

*REfraine]* or *contain himself by force*, from crying out and manifesting himself, as hitherto he had done, Gen. 43. 31. This word, the Prophet applieth also unto God, who having long *refrained himself* in the afflictions of his people; will in the end for their deliverance, *cry out like a travelling woman*, &c. Esa. 42. 14.

Vers. 2. *gave forth his voice]* that is, *cried-aloud*, An Hebrew manner of speaking often used, as Numb. 14. 1. 2 Chron. 24. 9. Psal. 46. 7. and 68. 34. and 77. 18. So the Greek, *He sent forth his voice with weeping*.

Vers. 3. *suddenly troubled]* or *appalled*, with fear, and hasty troubled thoughts. Occasioned by the conscience of their former wickedness, and the beholding of Joseph's present glory. So when *the spirit of grace* shall be poured upon the Israelites, they shall see Jesus *whom they have pierced; and shall mourn for him*, &c. Zach. 12. 10. Rev. 1. 7.

Vers. 4. *he whom]* Hebr. *me*: which word either may be omitted, (as that observed on Gen. 5. 29.) or expressed in English, *he*: added for vehemency sake, and to assure his brethren, that he was *Joseph*.

Vers. 5. *anger]* or *displeasure, grief*, as Gen. 4. 5. that is, *be not angry* (or *displeased*) *with yourselves*. He would have them-moderate the sorrow for their sin, with consideration of God's providence, that turned it unto good. The Greek translath, *let it not seem bad unto you*. Here Joseph is far from revenge, or insulting against his troubled brethren: so Christ *prayed* for his crucifiers, Luke 23. 34. and by his Apostles comforted them with hope of the blotting

out of their sins, *when the times of refreshing should come from the presence of the Lord*, Acts 3. 14. 15. 17: 18. 19.

Vers. 6. *earing]* that is, *ploughing*, or *tillage* of the land: the Chaldee saith, *sowing*. This seemeth to be for lack of corn, which therefore in the last year, Joseph supplied: Gen. 47. 23.

Vers. 7. *to put for you a remnant]* that is, *to preserve for* (or *unto*) *you, a remainder*, that you and yours might remain alive. The contrary whereof is in 2 Sam. 14. 7. The Greek translateth, *that there might be left unto you a remnant. to preserve-life unto you]* that is, *to keep you and yours alive*. Or, *to preserve alive unto you*: as the Greek turneth it, *to nourish up of you a great remnant. by a great escaping]* or, *evasion*; that is, *by a great deliverance*; or, (according to the Greek interpretation) *by a great multitude-that-escape*: having respect to the great multiplication of them in Egypt according to God's promise, Gen. 15. 13. 14. The Hebrew *escaping* or *Evasion*, is used for a company or remnant that escape danger, 2 Chron. 30. 6. Esa. 10. 20. (as *captivity*, is a company of captives, Numb. 21. 1. Deut. 21. 10.) and so the Greek here translateth it a *remnant*.

Vers. 8. *but God]* whose wisdom and providence ruleth all, and his goodness turneth the evil actions of men, oftentimes to good events: therefore is this ascribed to GOD rather than to them, Gen. 50. 20. Psal. 105. 17. So *Herod and Pontius Pilate, with the Gentiles & the people of Israel*, did against Jesus, whatsoever God's hand, and his counsel determined before to be done; Act. 4. 27. 28. *put me for]* or, as the Greek explaineth it, *made me as a father*; so acknowledging God to be his exalter, as he had been his afflicter. A *father*, is used for any *teacher, guide, counsellor, &c.* Judge. 17. 10. 11.

Vers. 10. *Goshen]* in Greek *Gesem*: a province in the land of Egypt, fat and fertile, good for to feed cattle, lying next to the land of Canaan: see Gen. 46. 28. 29. and 47. 1. 6. 27.

Vers. 11. *impoverished]* Greek, *worn-out*: that is, *perish with poverty. thy house]* that is, *household*: in Greek, *thy sons*.

Vers. 12. *my mouth]* and not an interpreter, as did before, Gen. 42. 23. for an *interpreter* is another man's *mouth*, Exod. 4. 16. The Chaldee saith; *in your tongue I speak with you*.

Vers. 14. *wept]* through joyful passion of mind. See Gen. 29. 11.

Vers. 15. *spake]* being refreshed by his words, from their-amazed fear, which keepeth men from speaking, Psal. 77. 5. By *speaking* may also be implied the confession of their sin, and fear for the same. So Moses *spake*, Exod. 19. 19. that is, acknowledged his fear and infirmity, Heb. 12. 21.

Vers. 16. *the voice]* that is, *the fame*, or *rumour* of this thing. *good in the eyes]* that is, *pleasing*: they liked well of it. See Gen. 16. 6. The Greek here translateth, *Pharaoh was glad*.

Vers. 18. *Your houses]* that is, *your households*, as v. 11. The Chaldee saith, *the men of your houses*: the Greek, *your goods. the good]* that is, *the good things*: the Greek addeth, *of all the good*

*things*. So after in verse 20. and 23. *the fat*] the Chaldee translath, *the good*; the Greek, *the marrow*: that is, *the best fruits*: see Gen. 27. 28.

Vers. 19 *thou art commanded*] thou (Joseph) hast authority from me and full power. The Greek expresseth it thus: *and thou command, thou these things, that they take wagons, &c.* As Pharaoh here showeth himself bountiful and gracious to Jacob's house, for Joseph's sake: so God hath promised for Jesus sake: to make *Kings the nursing fathers* of Israel, Esa. 49. 1.—23.

Vers. 20. *let it not spare*] that is, *not regard your stuff* (or *vessels*;) or, *let it not be grieved, to leave your stuff behind you*. The *eye-sparing* (or *pitying*) is a common phrase, see Deut. 7. 16. and 19. 13. 21. Ezek. 7. 4 9. and 16. 5. and 20. 17. &c.

Vers. 21. *the mouth*] that is, *the commandments*, verse 19. or *words*, as the Greek explaineth it. So in Job 39. 30. Eccles. 8. 2. See Gen. 24. 57. *provision*] or *food*, as the Greek hath.

Vers. 22. *changes of garments*] *robes*, or upper garments, which they used in those countries often to shift, putting off and on: as we do clokes or gownes. The Chaldee translath them *stoles* (or *robes*;) and the Gr•ere *double stoles*: & after to Benjamin *changeable stoles*. Such were wont to be given for honor, or reward, Judge. 14. 12. 19. So in Rev. 6. 11. *white stoles*, (or *robes*) are given to the souls under the altar. Also Rev. 7. 9. 14. *shekels*] or *shillings*: this word the Chaldee also addeth: see Gen. 20. 16.

Vers. 23. *after this manner*] as many robes and shekels, as he gave Benjamin: so the Greek translath, *according to the same things*. Or, *as this* that followeth: viz. *ten asses, &c.*

Vers. 24. *be not stirred*] or, *make no stir*: that is, as the Greek translath, *be not angry*: the Chaldee *contend not*; or, *fall not out by the way*, The word signifieth *stirring* with anger and rage, as Prov. 29. 9. 2 King. 19. 27. or with grief, as 2 Sam. 18. 33. This he spake, because some persuaded, and the rest (save Reuben) consented to the selling of him into Egypt: Gen. 37. that now, they should make no stir about these and the like things; and Rubens former words, in Gen. 42. 22. occasioned this charge.

Vers. 26. *and that he*] or, leaving out the word *that*, as superfluous, as the Greek translath, *and he ruleth all Egypt*. For in the Hebrew, words sometime are redundant, as is observed on Gen. 7. 17. and 17. 4. *fainted*] or, *was weakened*, with unbelief; that is, *doubted* of that they said: yet *daunted* with the news they brought. So the Chaldee interprets it *doubting*, or *wavering*; and the Greek, *astonishment*. For *unbelief* and *doubting*, weakeneth the heart, Rom. 4. 19. 20. Mat. 14. 31. See also Gen. 15. 6.

Vers. 27. *revived*] the Greek expresseth it by a word (*anezopurese*) which signifieth the *reviving* or *stirring-up* of fire that is buried under ashes; which word Paul useth in 2 Tim. 1. 6. for *stirring-up* the gift of God. The Chaldee also here translath, *the holy spirit restod upon Jacob*.

Vers. 28. *enough*] or *much*. The Greek translath, *It is a great-thing to me, if my son. Joseph yet live*: and the Chaldee faith, *it is great joy unto me*.

## CHAP. XLVI.



I, Jacob sacrificing at Beersheba, is comforted of God, concerning his journey. 5, Thence • with his company, goeth into Egypt. 8, The number of his family that went into Egypt. 28, Judah is sent to Joseph, who cometh to meet Israel his father. 31; He instructeth his brethren how to answer to Pharaoh.

And Israel journeyed, and all that he had; and came to Beersheba: and sacrificed sacrifices, unto the God of his father Isaac. And God said to Israel, in visions of the night; and said, Jacob Jacob: and he said, loe *here I am*. And he said; I *am* God, the God of thy father: fear not, to go down into Egypt; for I will make of thee there, a great nation. I, will go down with thee, into Egypt; and I, will also bringing bring thee up: and Joseph, shall put his hand upon thine eyes. And Jacob rose-up, from Beer-sheba: and the sons of Israel, carried Jacob their father, and their little-ones, and their wives; in the wagons, which Pharaoh had sent to carry him. And they took their catrell; and their substance, which they had gathered in the land of Canaan; and came into Egypt: Jacob, and all his seed with him. His sons, and his sons sons with him; his daughters, and his sons daughters, and all his seed; brought he with him, into Egypt. And these *are* the names, of the sons of Israel, which came into Egypt, Jacob and his sons: the first-borne of Jacob, Reuben. And the sons of Reuben: Enoch and Phallu, and Hezron and Carmi. And the sons of Simeon; Iemuel, and Iamin, and Ohad, and Iachin, and Zohar: and Saul, the son of a Canaanitess. And the sons of Levi; Gershon, Kohath, and Merari. And the sons of Judah; Er, and Onan, and Selah, and Pharez and Zarah: and Er and Onan died, in the land of Canaan; and the sons of Pharez, *were* Hezron and Hamul. And the sons of Issachar; Thola, and Phuvah, and Job and Simron. And the sons of Zebulon; Sered, and Elon, and Iahleel. These, *be* the sons of Leah, which she bare unto Jacob, in Padan-Aram; and Dinah his daughter: all the souls, his sons and his daughters, *were* thirty and three. And the sons of Gad; Ziphion, and Haggi, Suni, and Ezbon; Eri, and Arodi, and Areli. And the sons of Aser; Iimnah and Iisvah, and Iisvi, and Beriah; and Serah their sister: and the sons of Beriah; Cheber, and Malchiel. These, *are* the sons of Zilpah; whom Laban gave, to Leah his daughter: and she bare these unto Jacob, sixteen souls. The sons of Rachel, Jacob's wife; Joseph, and Benjamin. And there was borne to Joseph, in the land of Egypt; whom Asenath daughter of Potipherah Priest of On, bare unto him: Manasseh, and Ephraim. And the sons of Benjamin; Belah, and Becher, and Ashbel; Gera, and Naaman, Aechi, and Rosh: Muppim and Huppim, and Ard. These *are* the sons of Rachel, which were borne to Jacob: and all the souls, fourteen. And the sons of Dan, Chushim. And the sons of Naphtali: Iachzeel, and Guni, and Iezer, and Sillem. These *are* the sons of Bilhah; whom Laban gave, to Rachel his daughter: and she bare these unto Jacob, all the souls *were* seven. All the souls that came with Jacob into Egypt, *which* came out of his thigh, besides the wives of Jacob's sons: all the souls, *were* sixty and six. And the sons of Joseph, which were borne to him in Egypt; *were* two souls: all the souls of the house of Jacob, that came into Egypt, *were* seventy. And he sent Judah before him, unto Joseph; to signify before him, to Goshen: and they came into the land of Goshen. And Joseph, bound his chariot; and went-up, to meet Israel his father, to Goshen: and he presented himself unto him; and he fell on his neck, and wept on his neck, still. And Israel said unto Joseph, now let me die: since I have seen thy face, because thou *art* yet alive. And Joseph said unto his brethren, and unto his fathers house; I will go-up, and show Pharaoh:

and will say unto him; my brethren, and my fathers house, which *were* in the land of Canaan, are come unto me. And the men, *are* sheep-herds; for they are, men that *feed* cattle: and they have brought their flocks and their herds, and all that they have. And it shall be, when Pharaoh shall call you; and shall say, what *are* your works? Then ye shall say; thy servants have been men that *fed* cattle, from our youth even until now, both we, and also our fathers: that, ye may dwell, in the land of Goshen, because every sheep-herd, is an abomination to the Egyptians.

### Annotations.

*BEersheba*] in Greek, *The well of the oath*, see Gen. 21. 14. 31. and 26. 33. this was the way from Chebron in Canaan, towards Egypt: and a place where he and his fathers had received mercies from God. Gen. 21. 31. 33. and 26. 33. *sacrificed*] that is, killed beasts for sacrifice: so both giving thanks for the tidings of Joseph, and consulting with God about his going into Egypt; whither in former time, Isaac his father was forbidden to go, in time of famine, Gen. 26. 1. 2. 3. and whereof he now made some doubt, v. 3. For he knew the oracle, that his seed should be afflicted in Egypt, Gen. 15. 13. 14. and now he and his fathers had been pilgrims 215. years, from the time that God had promised the inheritance of Canaan unto Abraham, Gen. 12. and he saw little hope of the fulfilling of that promise, being now to go but with 70. souls into another barbarous country. Only, as *by faith* they had sojourned in the land of promise, as in a strange country, Heb. 11. 9. so now also by faith he would go to sojourn in Egypt, if God should so command him. Among the Gentiles they used also to offer sacrifice, when they took a journey in hand: *Festus lib.* 14.

Vers. 2. *visions,*] in Greek, *a vision*, or *Sight*. See Gen. 15. 1.

Vers. 3. *God*] Hebr. *Ael*; that is, *the mighty*: see Gen. 14. 18. *make of thee*] Hebr. *put thee there unto a great nation*. So Gen. 21. 13. This God had promised him in times before, Gen. 28. 14. and 35. 11.

Vers. 4. *bringing bring-up*] that is, *surely bring thee up*: Gr. *will bring thee up unto the end*. This promise was like that which God gave him when he went to Mesopotamia, Gen. 28. 15. And Jacob himself was brought again into Canaan, dead Gen. 50. 5. 13. his posterity were brought alive a mighty army, Ios. 3. &c. And from hence, the Hebrew Doctors gather a general rule, that *wheresoever Israel are in captivity (or affliction) the presence of God is with them*. R. *Menachem* on Gen. 46. *upon thine eyes*] that is, *shall close up thine eye when thou diest*: and so bury thee. An ancient and honorable custom, used of them, and all nations. *The custom (afterwards) in Israel, about the dead, and their burial, was this; they closed up the eyes of the dead; and if his mouth were open, they tied up his jaws, and stopped the holes of his body, after that they had washed him: and anointed him with ointment made of divers sorts of spices: and shaved off his hair, and wrapped him in white linen clothes, that were not of dear price: and they used to cover the face of the dead with a napkin of a zuz, (that is, a quarter of a shekel) price, that the poor might be able also to buy it, &c. And it was unlawful to bury them in shrowds of silk, or cloth of gold, or broiderie, though he were a Prince in Israel; for this was gross pride of spirit, and the corrupt work of*

*infidels. And they carried the dead upon their shoulders unto the grave. Maimonides in Misn. tom. 4. treat. of Mourning, ch. 4. S. 1. 2.*

Vers. 6. *into Egypt]* to sojourn there, in the *land of Cham*. Psal. 105. 23. This journey of his is sundry times mentioned, Ios. 24. 4. Esa. 52. 4. Act. 7. 15. Num. 20. 15. Deut. 10. 22. This was in the 130. year of Jacob's life, Gen. 47. 9. after the promise made to Abraham 215. years, Gen. 12. 4. in the year of the world, 2298. *seed]* that is, *children, or posterity*. See Gen. 3. 15. and 13. 55. So the Chaldee translatheth it *sons*.

Vers. 7. *daughters]* one daughter, *Dinah*, verse 15. so in verse. 23. *son.* for one son. [unspec 7]

Vers. 9. *Carmi]* in Greek *Charmee*. These four, were heads of their fathers house, and of them are named the *families* of the tribe of Reuben: Exod. 6. 14 Num. 26. 5. 6. 1 Chron. 5. 3. So of the rest that follow.

Vers. 10. *Iemuel]* called also *Nemuel*, in Numb. 26. 12. 1 Chro. 4. 14 *Ohad]* in Greek *Aod*. This man is not mentioned in the families of Simeon, Num. 26. 12. 1 Chro. 4. 24. it seemeth he and his were then perished. *Iachin]* called also *Iarib*. 1 Chron. 4. 24. of him was a family called *Iachinites*, Numb. 26. 12. *Zohar]* in Greek *Saar*: by transposition of letters he is also called *Zerah*, and his family *Zarhites*, Num. 26. 13. 1 Chro. 4. 24. *Canaanitess]* or *Canaanitish woman*; the cursed stock, with which Israel's sons ordinarily might not marry; Gen. 28. 1.

Vers. 11. *Gershon]* called also *Gershom*, 1 Chron. 6. 16. *Kohath]* or *Kehath*, in Greek *Kath*. This man was grand-father to *Aaron* and *Moses*, and *Marie*: Exod. 6. 18 20. Of this family came the Priests of Israel, 1 Chro. 6. 3. 4. &c. and the *Kohathites* had the principal place in the service of the sanctuary, Num. 3. 31. and they are reckoned before the *Gersonites*, Num. 4. 34. &c.

Vers. 12. *died]* by untimely death, at God's hand, for their sin, Gen. 38. 7—10. *Hezron]* in Greek *Asron*; but the Apostle writeth him in Greek, *Esrom*, Mat. 1. 3. by interpretation, *the midst of exultation*.

V. 13. *Issachar]* why his family is set before other his elder brethren, is shown on Gen. 35. 23. *Thola]* he had a rare blessing, in multitude of children: for of this *Tholah* were 22600. valiant men of war, in David's days, 1 Chron. 7. 2. There was also a Judge of this name and tribe, Judge. 10. 1. *Phuvah]* called also *Phuah*, 1 Chron. 7. 1. and so the Greek here writes him, *Phoua*. *Job]* called also *Iashub*, Num. 26. 24. 1 Chron. 7. 1. and so the Greek writeth him here, *Iasoub*. *Simron]* or *Shimron*; in Greek, *Zambran*.

Vers. 14. *Elon]* in Greek, *Allon*. *Iahleel]* in Greek, *Aiel*.

Vers. 15. *Padan]* or *Mesopotamia*; see Gen. 25. •0. There Leah's sons were borne; but the families of her sons here reckoned, were borne after they came thence into Canaan. *all the souls]* that is, *persons*. Gen. 12. 5. Heb. *soul*, which the Greek translatheth, *souls*: so after. *and three]* counting Jacob himself for one, as verse 8. and excluding *Er* and *Onan*, which were dead; as Leah herself also was.

Vers. 16. *Ziphion]* called also *Zephon*, Num. 26. 15. and here in Greek *Saphon. Suni]* in Greek, *Sannis. Ezbon]* called also *Ozni*, Num. 26. 16. in Greek here *Thasoban. Eri]* in Greek, *Aedeis. Arodi]* called *Arod*, Numb. 26. 17. in Greek, *Aoredes*.

Vers. 17. *Iisvah]* in Greek, *Iesova*. This man's name and family is wanting, in Num. 26. 44. *Beriah]* in Greek *Baria*, and *Sara* their sister.

Vers. 19. *wife]* so called rather than the rest, because Jacob purposed to married her only, and loved her best; see Gen. 29. 18. 30.

Vers. 20. *priest]* or *prince*: see Gen. 41. 45. The Greek saith, *Priest of Heliopolis. Ephraim]* Here the Greek translation addeth these words: *And the sons of Manasseh, whom his concubine Syrabare unto him, were Machir: And Machir begat Galaad. And the sons of Ephraim, Manasseh brother, were Sutalaam and Taam, and the sons of Sutalaam; Edem*. This is not in the Hebrew of Moses, but was translated by the Greek interpreters; from 1 Chron. 7. 14. 20. unto this place, by reason of that speech in Gen. 50. 23. that Joseph saw his children to *the third generation*. And having added these five sons and nephews, they do sum up all in verse 27. to be 75. souls, where the Hebrew hath but 70. and the new testament also allegeth that number, 75. in Act. 7. 14. following the Greek, as it doth elsewhere for *Cainan*, in Luk. 3. as is observed on Gen. 11. 12.

Vers. 21. *Belah]* in Greek, *Bala*; he was the eldest of his sons, 1 Chron. 8. 1. *Becher]* in Greek, *Chobor*: he was not the second, but seemeth to be the fourth son, called *Nohah*, 1 Chron. 8. 2. neither is his name or family reckoned, in Numb. 26. 38. but in 1 Chro. 7. 8. there is mention of his children. *Ashbel]* in Greek, *Asphel*. he was the second son by birth, 1 Chro. 8. 1. called also *Iediael*. 1 Chron. 7. 6. and is named as second in Num. 26. 38. *Gera]* the Greek translation addeth, *and the sons of Bala were Gera*. &c. which seemeth to be taken from 1 Chron. 8. 3. where one *Gera* is made *son of Belah*. But how Benjamin being himself so young, should now have a sons son, is hard to comprehend. Moreover in Numb. 26. 38. there is no mention of *Gera*: neither was he Benjamins third son, but *Achra*, 1 Chron 8. 1. called here *Aechi. Naaman]* in Greek, *Noeman*: in 1 Chron. 8. 4. one of this name is son to *Belah*; as the Greek translation maketh this here: see also Num. 26. 40. *Aechi]* in Greek, *Eigcheim*: called also *Achiram*, Num. 26. 38. & *Achrah*, the third son of Benjamin, 1 Chro. 8. 1. *Rosh]* of this man, there is no mention in Num. 26. 38. but in 1 Chro. 8. 2. he seemeth to be named *Rapha*, the fifth son: who was father to *Palti*, one of the spies sent to view the land of Canaan, Num. 13. 10. who for his slanderous report, died with the rest, of a plague before the Lord, Num. 14. 36. 37. and so it may be, none of his family was left, to be reckoned in Num. 26. *Muppim]* in Greek, *Mamphein*: called also *Shupham*, Num. 26. 39. and *Shuppim*, 1 Chron. 7. 12. *Huppim]* called *Hupham*, Numb. 26. 39. in Greek, *Opheimeim*. *Ard]* The Greek saith, *And Gera begat Arad*. In Numb. 26. 40. *Ard* seemeth to be the son of *Belah*.

Vers. 22. *were borne]* Hebr. *was borne*: so in Gen. 35. 26. *fourteen]* the Greek saith, *eighteen*: by reason of that addition forementioned in v. 20. yet here faileth one in the sum. The Chaldee agreeth with the Hebrew.

Vers. 23. *sons*] that is, *one Son*; which was all that Dan had. So in verse. 7. *daughters*, for *one daughter*. Change of number is often in the Hebrew. As *tribes* of Benjamin. 1 Sam. 9. 21. *Sepulchers*, 2 Chron. 16. 14. *sons* for *son*, Gen. 21. 7. Num. 26. 42. 2 Chro. 24. 25. *thieves*, for one of them, Matth. 27. 44. Luk. 23. 39. 43. *asses*, Zach. 9. 9. for *an asse*, Matth. 21. 5. & *he sate upon them*, Matth. 21. 7. for which in Mark. 11. 7. is written, *he sate upon him*. *Chushim*] called also *Shuham*, Num. 26. 42. In Greek, *Asom*.

Vers. 24. *Iachziel*, &c.] in Greek *Asel*, and *Gouni*, and *Issachar*. *Sillem*:] or *Shillem*: called also *Sallum*, 1 Chron. 7. 13. in Greek, *Sullem*.

Vers. 26. *his thigh*] that is, *his body*; or *loins*: of his seed: a modest manner of speech: so Exod. 1. 5. *sixty and six*] so also the Greek here is. This number, is beside Jacob himself, with whom they came.

Vers. 27. *two souls*] these words the Greek translation doth omit: having added more in verse 20. *came*] understand, with Joseph and his sons who were there before. *seventy*] with *Jacob* and *Joseph* in the sum. The Greek translath, *seventy five*; and so Stephen alledgeth the number, Acts 7. 14. the cause is before touched in verse 20. The like is in Exod. 1. 5. But in Deut. 10. 22. the Lxxij. Greek interpreters, as well as the Hebrew, have but 70 *souls*. Which manifesteth the Hebrew text here to be exact; and the *five* to be added by the translators. The Hebrew Doctors say, that *things beneath do mystically signify things above: and these 70 souls signified the 70 Angels that are about (God's) glorious throne, the Presidents over the (seventy) nations*. R. Menachem on Gen. 46. See also the notes on Deut. 32. 8. In that Abraham's seed, in 215. years, were but 70. souls: it showeth the slow and small increase of the church at the beginning. But in 215. years more, they were multiplied to *six hundred thousand men*, besides women and children, Exod. 12. 37. Num. 1. 46. Hereupon Moses said; *Thy fathers went down into Egypt, with 70. souls: and now, Jehovah thy God hath made thee, as the stars of heaven for multitude*: Deut. 10. 22.

Vers. 28. *to inform*] or, *to teach*; that is, *that he might inform* (or *teach*) him. And it may be understood, both that Judas might inform Joseph of his fathers coming; and especially that Joseph might inform and teach where Jacob should abide at Goshen, when there he came; and so as the Chaldee translath it, *to prepare before him*. Likewise *Targum Yerushalmi* expoundeth it, *to prepare a place for him, wherein to dwell in Goshen. before him*] that is, *before himself came to Goshen*: so the phrase sometime meaneth, as Gen. 30. 30. or, *to his face*, that is, *to meet him*; so the Greek translath, *he sent Judas before him unto Joseph, to meet him at Heroopolis in the land of Ramesses*.

Vers. 29. *bound*] that is, *ordered and made ready*, (as the Chaldee expounds it:) tying and coupling the horses in it. So Exod. 14. 6. 1 King. 18. 44. The Greek translath, *joined. presented himself*] or? *was seen, appeared*; this was to honor his father. The same word is used in the law, for men's *appearing* (or *presenting themselves*) unto the Lord, Exod. 23. 17. *still*] or *yet*; that is, a *good while*; and as the Greek translath, *with much weeping*.

Vers. 30. *let me die*] that is, *I am willing to die*. The Chaldee translath, *now though I should die; yet am I comforted; since I see thy face*. So Simeon when he saw Christ, Luk. 2. 29. 30.

Vers. 32. *sheep-herds*] or *feeders of sheep*: so verse 34. *men that feed cattle*] so the Greek well explaineth the Hebrew phrase, *men of cattle*, that is, which feed or nourish them: *grasiers*. The Chaldee saith, *Lord's* (or *possessors*) of *flocks*. So *man of the ground*, for an *husbandman*, Gen. 9. 20. Joseph was not ashamed of his kindred, and their base trade, before King Pharaoh: though he knew their occupation was abominable in Egypt: verse 33.

Vers. 33. *works*] in Greek, *work*: that is, *your occupation*, or *trade*. So in Gen. 47. 3. *an abomination*] therefore the Egyptians would not so much as eat with them: see Gen. 43. 32. This is the condition of God's Church on earth; they are *made as the filth of the world; the off-scouring of all things*; 1 Cor. 4. 13. Even Christ himself (*the shepherd of our souls*. 1 Pet. 2. 25) was *the reproach of men, and despised of the people*, Psal. 22. 7. Esa. 53. 3.

## CHAP. XLVII.

1, Joseph presenteth five of his brethren, 7, and his father before Pharaoh. 11, He giveth them habitation and maintenance. 13, The famine increasing, Joseph for corn getteth all the Egyptians money, 16, their cattle, 18, their lands to Pharaoh. 22, The Priests land was not bought. 23, He letteth the land to the Egyptians for a fifth part. 28, Jacob's age. 29, He sweareth Joseph, to bury him with his fathers.

AND Joseph came, and told Pharaoh; and said, my father and my brethren; and their flocks and their herds, and all that they have; are come, out of the land of Canaan: and behold they *are* in the land of Goshen. And he took some of his brethren; five men: and presented them, before Pharaoh. And Pharaoh said, unto his brethren, what *are* your works? And they said unto Pharaoh, thy servants *are* shepherds; both we, and also our fathers. And they said unto Pharaoh; for to sojourn in the land, are we come: for *there is* no pasture, for the flocks, which thy servants have; for the famine *is* heavy, in the land of Canaan: and now, we pray thee, let thy servants dwell, in the land of Goshen. And Pharaoh said, unto [unspec] Joseph, saying: thy father & thy brethren, are come unto thee. The land of Egypt, [unspec] *it is* before thee; in the best of the land, make thou thy father and thy brethren to dwell: let them dwell, in the land of Goshen; and if thou knowest, that there be among them, men of activity: then appoint thou them rulers of cattle, over *those* which I have. And Joseph brought-in, Jacob his father; and made him stand, before Pharaoh: and Jacob, blessed Pharaoh. And Pharaoh said, unto Jacob: how many *are* the days, of the years of thy life? And Jacob said, unto Pharaoh; the days, of the years of my pilgrimages; *are* an hundred, and thirty years: few and evil, have been the days, of the years of my life; and they have not attained, unto the days of the years of the life of my fathers; in the days, of their pilgrimages. And Jacob, blessed Pharaoh: and went out, from before Pharaoh. And Joseph placed, his father and his brethren; and gave them a possession, in the land of Egypt; in the best of the land, in the land of Rameses: as Pharaoh had commanded. And Joseph nourished his father & his brethren; and all his fathers house: *with* bread, according to the little-ones. And *there was* no bread, in all the land; for the famine *was* very heavy: and the land of Egypt, & the land of Canaan, fainted; by reason of the famine. And Joseph gathered up all the money that *was* found in the land of Egypt, & in the land of Canaan; for the corn which they bought: and Joseph brought the money into Pharaohs house. And the money was spent out of the land of Egypt, and out of

the land of Canaan: and all the Egyptians came unto Joseph saying, give us bread; and why should we die, *in thy presence*: because money faileth. And Joseph said, give your cattle; and I will give you, for your cattle: if money fail. And they brought their cattle, unto Joseph; and Joseph gave them bread, for horses, and for cattle of the flock, and for cattle of the herd, and for asses: and he led them with bread, for all their cattle; in that year. And that year, was ended; and they came unto him, in the second year, and said unto him, we will not hide *it* from my Lord; how-that money is spent, and the possession of beasts, (*is come*) unto my Lord: there is not left, before my Lord; ought save our bodies, and our land. Wherefore shall we die before thine eyes; both we and our land? buy us and our land, for bread: and we will be, we and our land, servants to Pharaoh; and give thou seed, that we may live and not die, that the land be not desolate. And Joseph bought all the land of Egypt, for Pharaoh; for the Egyptians sold, *every man his field*; because the famine prevailed over them: and the land became Pharaohs. And the people, he removed them to cities: from *one* end of the border of Egypt, even to the *other* end thereof. Only the land of the priests bought he not: for the priests had an allowance from Pharaoh; and they did eat their allowance, which Pharaoh gave them; therefore, they sold not their land. And Joseph said unto the people; behold, I have bought you *this* day, and your land, for Pharaoh: loe *here is* seed for you, and ye shall sow the land. And it shall be, in the revenue; that you shall give the fifth *part* unto Pharaoh: and four parts shall be for you; for seed of the field, and for your meat, and for *them* that *are* in your houses, & for meat for your little-ones. And they said, thou hast preserved-us-alive: let us find grace in the eyes of my Lord; & we will be servants to Pharaoh. And Joseph put it for a statute, unto this day, over the land of Egypt, for the fifth *part* unto Pharaoh: only the land of the priests, of them alone; was not Pharaohs. And Israel dwelt, in the land of Egypt, in the land of Goshen: and they held-possession therein, and were fruitful and multiplied exceedingly.

AND IAKOB LIVED, in the land of Egypt seventeen years: and the days of Jacob, the years of his life; were an hundred & forty years, & seven years. And the days of Israel drew nigh, to die: & he called his son Joseph, and said unto him; if now I have found grace in thine eyes; put I pray thee thy hand under my thigh: & thou shalt do with me, mercy and truth; bury me not I pray thee, in Egypt. But I will lie with my fathers: & thou shalt carry me, out of Egypt; and bury me, in their burying place: and he said, I will do according to thy word. And he said, swear unto me; and he sware unto him: and Israel bowed-himself, upon the beds head.

### Annotations.

*Some*] or *part*: the Greek faith only, *of his brethren*. [unspec 1]

V. 3. *your works*] that is, *your occupation*. So Gen. 46. 33. *shepherds*.] Hebr. *a feeder of sheep*, the singular being put for all, as Gen. 3. 2. or understand, *every of them is a shepherd*.

Vers. 6. *before thee*] exposed unto, and free for thee. So Gen. 13. 9. and 20. 15. and 34. 10. *of activity*] or, *of ability, power, prowess*. It implieth as well fitness of mind, as of body: and so prudence, diligence, valor, Exod. 18. 21. *rulers*] or *masters: princes. those which I have*] meaning either *those*  $\langle \text{ϕ} \rangle$  ; as the Greek translath, *ruler of my cattle*: or *those rulers (those shepherds) which I have* already.

Vers. 7. *blessed*] that is, *saluted* him, with *prayer* for his welfare, and *thanks* for his bounty. So blessing is used for *saluting*, 2 King. 4. 29. for *praying*, Num. 6. 23. 24. for *thanks giving*, Mat. 26. 26. *with* Luk. 22. 19. Again, Jacob *blessed* Pharaoh when he went out, verse 10. that is, *took his leave*, commending him to God.

Vers. 9. *pilgrimages*] or *sojournings*: so he calleth it, rather than *life*, both for his many removings from place to place, on earth; and for that we have here no abiding city, Heb. 13. 14. and 11. 9. 13. See before, in Gen. 23. 4. *are 130. years*] his being in the third year of the famine, Gen. 45. 6. Joseph being 30. years old, 7. years before the famine, Gen. 41. 46. showeth that Joseph was borne when his father Jacob was 91. years old: which was the fourteenth year of his service to Laban, Gen. 30. 25. and 31. 41. and so Jacob was 77. year old, when he was sent of his parents from the face of Esau and to get a wife in Mesopotamia, Gen. 28. 1. 2. 10. *of my fathers*] for Abraham lived 175. years, Gen. 25. 7. Isaac 180. years, Gen. 35. 28.

Vers. 11. *placed*] or *seated*, *made to dwell*. *Rameses*] a city in the land of Goshen in Egypt: mentioned after in Exod. 12. 37.

Vers. 12. *nourished*] or *sustained*, *fostered* with all things needful: as he had promised, Gen. 45. 11. and after in Gen. 50. 21. Hereupon he is called *the feeder and stone of Israel*, Gen. 49. 24. The Greek translatheth it *esitometrei*, that is, *he gave them their measure of corn* (or *portion of meat*;) A like word *Sitometrion* is used for *a portion of meat* in Luk. 12. 42. which seemeth to have reference unto this place. *according to the little ones*] that is, according to the number that was in their families, as well small as great. In this sense the Greek translatheth, *according to the bodies*, that is, the number of their persons. See Gen. 50. 21. The Hebrew may also be Englished, *to the mouth of a little one*; meaning, *as meat is put into a child's mouth*, lovingly, tenderly, carefully.

Vers. 13. *the land*] the Chaldee expoundeth it, *the people of the land*, *fainted*, (or *were wearied*.) So the Greek also translatheth it, *fainted*: other, *raged*; as Prov. 26. 18.

Vers. 15. *and why*] or *for why?* but *and*, is oft used in troubled and passionate speeches; see Genes. 27. 28.

Vers. 16. *give you*] to weet, *bread*, as the Greek explaineth, & the next verse confirmeth; meaning in exchange for their cattle.

Vers. 17. *led them*] that is, *sed and nourished*, as the Greek interpreteth it. [unspec 17]

Vers. 18. *the 2. year*] namely after their cattle were sold: which was the sixth year of the famine. *possession of beasts*] that is, *flocks and herds* and other beasts.

Vers. 19. *and our land*] to weet, *die*, that is, *be desolate and barren*: as the Greek explaineth it thus, *that therefore we die not before thee, and our land be desolate, buy us, &c.*

Vers. 20. *of Egypt*] or, *of the Egyptians*; as the Greek translatheth.



Vers. 21. *removed*] or *made them pass*, which was to change their right, and translate the propriety of their land to Pharaoh, therefore the Gr. interpreteth, he *brought them into bondage unto him for servants*. Targum Yerushalmi giveth another reason hereof, that the Egyptians *should not deride the sons of Jacob* that were strangers among them. Here was an extraordinary punishment of God, upon others of Chams posterity, brought into bondage. See Gen. 9. 25.

Vers. 22. *the priests*] or *Princes*: the original word signifieth both; as is observed on Gen. 41. 45. and 14. 18. But both Greek and Chaldee here translate it *priests. an allowance*] or *constitution, statute*: that is, *a constituted portion* of food, (their daily bread) assigned and allowed them. The Greek translatheth it, *a gift*; the Chaldee *a portion*. See also Prov. 30. 8.

Vers. 24. *in the revenue*] that is, *the increase, when it brings forth fruit*: as the Chaldee explaineth. *parts*] Hebr. *hands*: in Chaldee *parts*: see Genes. 43. 34.

Vers. 25. *let us find grace*] vouchsafe to deal in [unspec] this business for us with Pharaoh. See this phrase, Gen. 33. 15.

Vers. 27. *exceedingly*] or, *vehemently, very mightily*. [unspec] so God fulfilled his promise, Gen. 46. 3.

〈 in non-Latin alphabet 〉 Here beginneth the twelfth Section of the law, (and last of Genesis) called *And (Jacob) lived*. See Gen. 6. 9. This section hath but one letter to distinguish it, whereas the other have three. Hereupon some reckon but 53. Sections in the whole law, joining this with the former. But one R. Abraham, in *Zeror Hammor*, speaking of this one letter, S. which standeth for *Sethumah*, that is, *close*, thinketh this to be a closed section, *because* (saith he) *it is the key, and seal of this book, yea of the whole law, and of all the Prophets, unto the days of Christ. For in Jacob's blessing* (Gen. 49.) *are shown all the captivities of Israel and the deliverances, until the Teacher of Justice come, as it is written, until Shiloh come. And because the time of Christ's coming was unknown, and none could or should understand it: therefore this Section is continued with the former, without any great distinction: &c.*

Vers. 28. 17. *year*] so long Joseph nourished his father in Egypt, as Jacob had nourished Joseph 17. year, at home: Gen. 37. 2.

Vers. 29. *to die*] that is, *that he must die*. See Gen. 23. 8. *my thigh*] to swear: with this rite, Abraham took an oath of his servant: see Gen. 24. 2. *do with me mercy*] or, *deal mercifully (kindly) with me*. See Gen. 24. 49.

Vers. 30. *But I will lie*] or, *when I shall lie-down* (that is, *sleep*) *with my fathers, then thou shalt carry me, &c. burying-place*] or, *grave*. This Jacob required, in faith, (as the Apostle observeth of Joseph, Heb. 11. 22.) believing the promises made of God, for his seed to return and inherit that land, which was a figure of their heavenly inheritance. Gen. 50. 24. 25. Hebr. 11. 9. 10. 14. 16. The Hebrew Doctors note of *Jacob*, that his whole body was buried in Canaan; of *Joseph*, that his bones only were buried there, (Gen. 50. 25.) and of *Moses*, that neither his body nor his bones were there buried; yet was he advanced above them all, in that he was

buried of God, no man knowing of his sepulcher, Deut. 34. 6. *R. Menachem*, and the *Zohar* on Gen. 47.

Vers. 31. *bowed himself*] namely unto God, with thankfulness, who had after other blessings, given him now this assurance by Joseph's promise and oath, that he should be carried into Canaan, the figure of the kingdom of heaven. Therefore this particular is related by Paul, as a testimony of Jacob's *faith*, Heb. 11. 21. *the beds head*] whereon he lay in his age and weakness, and on the head (or bolster) whereof, he rested himself, worshipping God. The like is said of David in his old age; that *he bowed himself upon the bed*, when he blessed God. 1 King. 1. 47. 48. The Hebrew *Mittah*, a *bed*; the Lxxij. Greek interpreters, having a copy without vowels (*Mtth*) did read it *Matteh*; which signifieth a *staff*, and so translated it: whom the Apostle followeth, saying, *on the top of his staff*, Heb. 11. 21. which might also well be, that he helped himself, by leaning *on his staff*, and resting *on the bolster of the bed*. Howbeit the two Chaldee Paraphrasts, and other Greek versions (save that of the Lxxij) translate according to the vowelled Hebrew, *bed*.

#### CHAP. XLVIII.

1, Joseph with his sons, visiteth his sick father. 2, Jacob strengtheneth himself to bless them. 3, He repeateth the promise. 5, He adopteth Ephraim and Manasseh Joseph's sons, as his own. 7, He telleth him of his mothers grave. 9, He blesseth Ephraim and Manasseh, 17, He preferreth the younger before the elder, though it displeased Joseph. 21, He prophesieth the Israelites return to Canaan, and giveth Joseph his portion therein.

AND it was, after these things; that *one* said unto Joseph; Behold thy father is sick: and he took his two sons, with him; Manasseh and Ephraim. And *one* told Jacob; and said, behold thy son Joseph, cometh unto thee: and Israel strengthened himself; and sate upon the bed. And Jacob said unto Joseph; God almighty, appeared unto me in Luz, in the land of Canaan: and blessed me. And said unto me; behold I *will* make thee fruitful, and multiply thee; and give thee to *be* an assembly of people's; and will give this land, to thy seed after thee, *for* an eternal possession. And now, thy two sons, which were borne unto thee in the land of Egypt; before I came unto thee, into Egypt, they *are* mine: Ephraim and Manasseh, as Reuben and Simeon, shall be mine. And thy begotten issue, which thou shalt beget after them, shall be thine: by the name of their brethren, shall they be called, in their inheritance. And I, when I came from Padan; Rachel died by me, in the land of Canaan, in the way; when yet *there was* a little-piece of ground, to come to Ephrath: and I buried her there, in the way of Ephrath; that is Bethlehem. And Israel saw, the sons of Joseph: and said, who *are* these? And Joseph said unto his father; they *are* my sons; whom God hath given to me, in this *place*: and he said, take them I pray thee unto me, and I will bless them. And the eyes of Israel were heavy for old-age; he could not see: and he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph; I had not thought to see thy face; and loe, God hath made me to see thy seed also. And Joseph brought them out, from between his knees: and he bowed himself on his face, to the earth. And Joseph took them both; Ephraim in his right-hand, toward Israel's left-hand; and Manasseh in his left-hand, toward Israel's right-hand: & brought *them* near, unto him. And Israel stretched out his right-hand, and put it

upon Ephraim's head, and he was the younger; and his left-hand, upon Manasseh head: he prudently guided his hands; for Manasseh, was the first borne. And he blessed Joseph, and said: the God, before whom my fathers, Abraham and Isaac, did walk; the God which fed me, since I was, unto this day. The Angel which redeemed me, from all evil; bless the lads: and let my name, be called on them; and the name of my fathers, Abraham and Isaac: and let them increase like fish into a multitude, in the midst of the land. And Joseph saw, that his father put his right-hand, upon Ephraim's head, and it was evil in his eyes: and he held-up his fathers hand, to remove it from on Ephraim's head, unto Manasseh head. And Joseph said, unto his father, not so my father: for this is the first borne; put thy right-hand, upon his head. And his father refused; and said, I know it my son, I know it; he also shall become a people, and he also shall be great: but truly, his younger brother shall be greater then he; and his seed, shall be a plenty of nations. And he blessed them in that day, saying; In thee, shall Israel bless, saying; God put thee, as Ephraim, and as Manasseh: and he put Ephraim, before Manasseh. And Israel said, unto Joseph; Behold I die: and God will be with you; and will return you, unto the land of your fathers. And I, do give unto thee one portion, above thy brethren; which I have taken, out of the hand of the Amorite; with my sword, and with my bow.

#### Annotations.

*THings*• Hebr. words. one said] or it was said: so verse. 2. [unspec 1]

Vers. 3.  $\langle \emptyset \rangle$  Luz] called also Bethel: see Gen. 28. 13. 19. and 35. 6.

Vers. 4. *give thee to]* that is, *make of thee an assembly*, that is, *a multitude*: see Gen. 35. 11. The Greek expounds it a *synagogue* (or *assembly*) of nations; the Chaldee, of tribes.

Vers. 5. *And now]* or, as the Greek translath, *Now therefore*. From the former promises, he groundeth his blessings to Joseph's children, as authorized of God hereunto; and putteth them in mind of returning to the promised land. *before,*] or, *until* I came: which the Greek translath *before*: so in Exod. 22. 26. *mine]* as my next children, and not, my child's children: so these two, are made heirs by adoption with Jacob's sons, and Joseph hath a double portion, the first birthright being taken from Reuben, and given unto him, Gen. 49. 3. 4. 1 Chron. 5. 1. 2. and of Joseph are reckoned two-tribes, both in the Prophets & Evangelist, Num. 1. 32. 34. Rev. 7. 6. 8.

Vers. 6. *name of their brethren]* of Ephraim and Manasseh; counted of their stock and tribe, as if they were their sons, not their brethren. For children are usually called by their fathers name, not by their brethren's. See after, verse. 16. So Ephraim and Manasseh are adopted into Joseph's place, as fathers of tribes: that if Joseph had ever begotten •oe children, they should have been reckoned as born to Ephraim & Manasseh, his sons.

Vers. 7. *Padan]* or, as the Greek hath it, *Mesopotamia of Syria*: see Gen. 25. 20. This mention of Rachel's death, is to show how by right the first birthright came to Joseph her first borne, she being indeed Jacob's first and most lawful wife, Gen. 29. 18. &c. *a little piece of ground]* a little way: see Gen. 35. 16.

Vers. 9. *take]* and *bring them*, as the Greek translath, See Gen. 15. 9. *and I will]* or, (as the Greek) *that I may bless: viz. in the name and authority of God: see Gen. 27. 4.*

Vers. 10. *heavy]* that is, *dim;* in Greek, *heavy sighted;* the same word is used for ears, that are *heavy* or *•eaf*, Esa. 6. 10. & 59. 1. Compare Gen. 27. 1.

Vers. 11. *thought]* or *judged.* The Greek expounds it, *Loe I am not deprived of thy face; and loe, God hath shown me thy seed also.*

Vers. 12. *between]* Hebr. *from with his knees;* the Greek translath, *from his knees:* the Chaldee, *fr•• before him, he bowed]* in reverence and thankfulness, for the former adoption, and further blessing to be received. The Greek faith, *they bowed,* implying his children also.

Vers. 14. *prudently guided]* so also the Chaldee [unspec] saith, *he wisely guided:* the Greek translath, *changing hands.* This sign of imposing hands on the head, is after used in blessings and designations to holy functions, Num. 8. 10. and 27. 18. 20. Deut. 34. 9. Act. 6. 6. 1 Tim. 4. 14. And as the right hand is naturally more strong and honorable then the left, (to which the scripture hath reference in speech also of God, Exod. 15. 6. Psal. 118. 16. and 110. 1.) so Jacob, (whose blessing was stronger then his parents, Gen. 49. 26) giveth the strongest and most honorable blessing to Ephraim, by this sign of the right hand put upon him.

Vers. 15. *Joseph]* to weet, in his children, as the [unspec] words following manifest: therefore the Greek translath, *he blessed them.* So on the contrary, Cham, was cursed in his youngest son *Canaan:* Gen. 9. 25. And in 1 Chron. 4. 31. *whiles David reigned:* that is, *David's sons. did walk]* did please by faith, in their conversation and administration: so the Greek translath, *pleased:* the Chaldee, *served.* See the notes on Gen. 5. 22. and 17. 1. *fed me]* or, *hath been my pastor:* so David celebrateth God by this grace, Psal. 23. 1. and 80. 2. *since I was]* that is, as the Greek explaineth it, *from my youth.*

Vers. 16. *Angel]* *Christ,* the Angel of the covenant, [unspec] Mal. 3. 1. the Angel in whom God's name is, Exod. 23. 20. 21. called here Jacob's *Redeemer,* or *Deliverer,* which is the title of God, Psal. 19. 15. Esa. 43. 14. and 47. 4. The Rabbin's acknowledge this Angel to be God, saying; *he mentioneth also God's-majesty (Shechinah) when he saith. the Angel that redeemed me. R. Menachem* on Gen. 48. See also Gen. 31. 11. *called]* that is, *named on them,* let them be called by my name; as my adopted children, verse. 5. So God's name is said to be *called on us,* Deut. 28. 10. 2. Chron. 7. 14. Ier. 14. 9. that is, we are called the *sons of God,* 1 John 3. 1. and the husbands *name is called upon* the wife, Esa. 4. 1. and the Lord's *name, upon* the city Jerusalem, Dan. 9. 19. and upon the Temple. 1 King. 8. 43. Ier. 7. 10. 11. *on them]* or *in them.* But the Hebrew *in,* is often used for *upon;* as Neh. 2. 12. Num. 13. 23. and *bammeh,* in 2 Chron. 7. 21. is the same that *gnal meh,* in 1 King. 9. 8. *increase like fish]* which multiply abundantly: therefore the Greek translath it, *multiply:* but the Chaldee addeth expressly, *like the fishes of the sea;* implied in one Hebrew word. According to this blessing, there were of Joseph by these his two sons, 85. thousand and 200. men of war in Moses time; a greater number then was of any other son of Jacob, Numb. 26. 28. 34. 37. And the like blessing was confirmed upon them by Moses, Deut. 33. 17. and Joshua acknowledged them to be *a great people.* Ios. 17. 17.

Vers. 17. *evil in his eyes*] that is, *it displeased him*, (as Gen. 28. 8.) that the younger should be preferred above the firstborn: which notwithstanding was often done by the counsel of God; as *Se* had the honor above *Japheth*, Gen. 5. 32. and 9. 26. Abraham above Haran, Gen. 11. 27. Isaac above Ishmael, Gen. 17. 18.—21. and Jacob himself above Esau his elder, Gen. 25. 23. Also in Jacob's house, Judah and Joseph, had preeminence above Reuben, Simeon, Levi, Gen. 49. 1 Chron. 5. 1. 2. And even from the beginning, Kain the firstborn of Adam, was reprobate, Gen. 4. to teach that man's dignity is not by works, or nature; but by God's grace and election, Rom. 9. 7. 8. 11. 15. And this action of blessing Joseph's sons, Jacob performed by *faith*, Heb. 11. 21.

Vers. 19. *shall become*] Hebr. *shall be to a people*: meaning, *a father to a multitude. shall be great*] in Greek, *shall be exalted. greater*] Therefore when the Israelites were first numbered in the wilderness, *Ephraim* was reckoned before, and had 8300. men, more then *Manasseh*, Numb. 1. 32. 33. 35. Also in camping about the Tabernacle of the Lord, Ephraim had the standard, and was set before Manasseh, Numb. 2. 18. 20. Howbeit in the second mustering, (38. years after) it was otherwise for the number; Num. 26. 28. &c. Yet after that again, Ephraim had his preeminence, Deut. 33. 17. Of him came Joshua the conqueror of Canaan, Num. 13. 9. 17. and Jeroboam King of Israel: whereupon *Ephraim* is used for the name of that kingdom, Esa. 7. 2. 9. 17. and 11. 13. and 28. 1. Ier. 7. 15. Ezek. 37. 16 Hos. 5. 12. 13. and 9. 3. 11. *a plenty*] or *fullness*: that is, as the Greek translatheth, *a multitude*: so called for filling up a number or place. So, *a plenty of shepherds*, Esa. 31. 4. that is, *a multitude*: and this phrase Paul useth in Rom. 11. 25. *the plenty of the Gentiles*, that is, the *full multitude*, and number of them. The Chaldee here translatheth, *his sons shall be rulers among the people's*. Though Ephraim had thus the preeminence, and a chief blessing above the sons of Israel: yet it pleased God to afflict him, before all his brethren; in that evil befell his house, and some of his sons were slain by the men of Gath (the Philistines) for whom *Ephraim mourned many days*, 1 Chron. 7. 20.—23.

Vers. 20. *In thee*] or, *By thee*, that is, taking thee for an example; as the words following show. So *Rachel and Leah* are propounded for examples in blessing, Ruth 4. 11. *Zedekias and Ahab*, in cursing, Ier. 29. 22. *Israel*] that is, my posterity *the Israelites*: see Gen. 19. 37. and 34. 7.

V. 21. *God will be*] the Chaldee expounds it, *the Word of the Lord will be your help the land*] of Canaan, where Abraham, Isaac, & Jacob dwelt, the figure of their heavenly inheritance, Gen. 12. 5. and 26. 3. and 37. 1. whereof Jacob putteth them in mind, and prophesieth their return thither.

Vers. 22. *do give*] bequeathing as by will and testament, that portion of the land *to thee*, that is, to thy posterity: above thy brethren: for the first born was to have a double portion, Deut. 21. 17. & now the first birth-right became Joseph's, 1 Chron. 5. 2. & in the figurative description of Christ's Church, *Joseph* hath two portions, Ezek. 47. 13. *portion*] the Hebrew *Shechem* signifieth properly a *shoulder*, Gen. 9. 23. it was also the name of a city (and the prince thereof,) where Jacob bought a piece of ground, Gen. 33. 18. 19. Here it is used (but with reference to the name of the place,) for a *portion* of ground, and so the Chaldee plainly expounds it, *one chief portion*. And that place of *Shechem*, was the inheritance of Joseph's sons the Ephraimites, Ios. 16. 1. &c. and 20. 7. John. 4. 5. and thither were Joseph's bones carried

out of Egypt, and buried, Ios. 24. 1. 25. 32. *have taken*] that is, *shall take*; but spoken prophetically, and in faith; (as unto us *a child is borne*, Esa. 9. 6. which was a prophesy of Christ.) Thus Jacob disposeth of things to come, as already possessed: whereupon his *faith* in this action is commended, Heb. 11. 21. *the Amorite*] that is, as the Greek translath, *Amorites*; which one name is used generally for all the heathens that possessed the land, Ios. 24. 8. Amos 2. 9. *my sword*] that is, *the sword of my children*; the Ephraimites; which helped to conquer the land, and were a mighty people in Joshua's time: see Ios. 17. 14.—18. So *my armeholes*, Ezek. 13. 18. that is, *the armeholes of my people*: also *my womb*, Job 3. 10. that is, *my mothers womb*. The Chaldee understood this *sword* and *bow* figuratively; translating, *by my prayer, and by my supplication*.

#### CHAP. XLIX.

1. Jacob calleth his sons to bless them. 3, The blessing of Reuben, 5, of Simeon and Levi, 8, of Judas, 13, of Zebulon, 14, of Issachar, 16, of Dan, 19, of Gad, 20, of Aser. 21, of Naphtali, 22, of Joseph, 27, of Benjamin. 29, Jacob chargeth them about his burial in Canaan. 33, He dieth.

AND Jacob called unto his sons: and said; Gather yourselves together, that I may show you; that which shall befall you, in the latter days. Assemble your selves together and hear, ye sons of Jacob: and hearken unto Israel your father. Reuben, thou *art* my first-borne; my might, and the beginning of my valor: the excellency of hie-dignity, and the excellency of strength. Vnstable as waters, excel not thou; because thou wentest-up, to thy fathers beds: then thou defiledst, my couch he went-up *unto*.

Simeon and Levi, brethren: instruments of violent-wrong, *in* their sojourning habitations. My soul, come not thou into their secret; my glory, be not thou united unto their assembly: for in their anger, they killed a man; & in their self-will, they houghed the ox. Cursed *be* their anger, for *it was* strong; and their exceeding-wrath, for it was hard: I will divide them in Jacob, and scatter them abroad, in Israel.

Judah; thou, thy brethren shall confess thee; thy hand, *shall be* in the neck of thy enemies: the sons of thy father, shall bow-down themselves unto thee. Judah a renting-lions whelp; from the prey, my son thou art gone-up: he stouped-down, he couched, as a renting-lion, and as a courageous-lion, who shall rouse him up? The Scepter shall not depart from Judah; and the law-giver, from between his feet: until Shiloh come; and unto him, *shall* the obedience of people's *be*. Binding his asse-colt unto the vine; and the foale of his asse, unto the choice-vine: he washeth his raiment, in wine; and his covering in the blood of grapes. His eyes *shall be* red, with wine: & his teeth white with milk.

Zebulon, he shall dwell, at the haven of the seas: and he *shall be* for an haven of ships; and his side, *shall be* unto Sidon.

Issachar, *is a strong*-boned asse: couching, between two-bounds. And he saw rest, that *it was* good; and the land, that *it was* pleasant: and bowed his shoulder, to bear; and was, a servant unto tribute.

Dan, he shall judge his people: as one, of the tribes of Israel. Dan shall be, a serpent by the way; an adder, by the path: that biteth the horse heels, & his rider falleth backward. For thy salvation, Iearnestly expect Jehovah. [unspec 18]

Gad, a troupe shall with-troop-overcome him: and he shall with-troop-overcome *at* the last.

Concerning Aser, his bread *shall be* fat: and he shall give dainties of a king.

Naphtali, is a hinde let-loose: that giveth goodly sayings.

Joseph, son of a fruitful *vine*, son of a fruitful *vine*, by a well: the daughters, *each* runneth over the wall. And the archers, grieved-him-bitterly; and shot, and hated him. But his bow, abode in strength; and the arms of his hands, were made-firm: by the hands of the Mighty-one of Jacob: from thence the Feeder, the Stone of Israel. By the God of thy father, who shall help thee; and the Almighty, who shall bless thee; *with* blessings of heaven, from above; blessings of the deep, that lieth under; blessings of the breasts, and of the womb. The blessings of thy father; do prevail, above the blessings of my progenitors; unto the utmost-bound, of the eternal hills: they shall be, on the head of Joseph; and on the crown-of-the-head, of the separated among his brethren.

Benjamin, he shall ravin *as* a wolf; in the morning, he shall eat the prey: & at evening, he shall divide the spoil. All these, are the twelve tribes, of Israel: and this *is it*, that their *•*ather spake unto them, and blessed them; *every*-man, even according to his blessing, he blessed them. And he commanded them, and  $\langle \diamond \rangle$  unto them; I, am to be gathered unto my people; bury me, with my fathers: in the cave, that *is* in the field of Ephron the Chethite. In the cave, that *is* in the field of Macpelah, which *is* before Mamre, in the land of Canaan: which Abraham bought, with the field; of Ephron the Chethite, for a possession of a burying-place. There they buried Abraham, and Sarah his wife; there they buried Isaac, and Rebekah his wife: and there I buried Leah. *In* the purchase of the field, and of the cave that *is* therein, from the sons of Cheth. And Jacob made-an-end, of commanding his sons; and gatheredup his feet, into the bed: and he yielded-up *the ghost*, and was gathered unto his people's.

### Annotations.

*The latter days*] that is, *the days following*, or *time hereafter*: Hebr *the posterity of days*: which phrase is often used for *time to come*; as Num. 24. 14. Deut. 4. 30. and 31. 29. Dan. 2. 28. and 10. 14. Prov. 31. 25. So that which is said in Act. 2. 16. *it shall be in the last days*; is in Joel 3. 1. *it shall be hereafter*. The Chaldee translatheth it, *the end of days*: the Greek, *the last days*: often it meaneth the days after Christ's coming, Esa. 2. 2. Heb. 1. 1.

Vers. 2. *hearken*] the Chaldee saith, *receive instruction*. [unspec 2]

Vers. 3. *might*] or, *able-strength*: this word (*Coach*) signifieth that lively vigor, and native moisture, whereby men are strong and lusty: Psal. 22. 16. Ios. 14. 11. as the next word *valor*, (Hebr. *On*.) meaneth the straining of the body forcibly to effect a thing desired. *of my valor*] or, *of my manhood*; *of my painful strength*: the first effect of the strength of my body. All the first borne are thus called. Deut. 21. 17. Psal. 78. 51. the Greek translatheth it, *the beginning of*

*my children; that is, my first child.* Such had natural right to a *double portion* of all their fathers goods, Deut. 21. 17. *the excellency]* that is, *most excellent in dignity* (or *preferment.*) Whereby the dignity of the *priesthood*, seemeth to be meant; as by *strength* following, is meant the *government* or *kingdom*. And so the Chaldee paraphrast explaineth it, *thou shouldst receive three portions, the first birthright, the priesthood, and the kingdom.* The Yerushalmi Targum saith the same: adding this withal, *and for the sin of my son Reuben, the first birthright is given to Joseph, the kingdom to Judah, and the priesthood to the tribe of Levi.* And that the first borne were Priests, and governors: see Gen. 25. 31. *of strength]* or *excellent strong.* This word which properly signifieth *hard* or *firm strength*, is often applied to *kings* and *kingdoms*, which for the most part are gotten and maintained by strength; and the *kings strength*, is an honorable style of his Majesty; see Psal. 99. 4. and 110. 2.

Vers. 4. *Vnstable]* or *Light, soon-moved:* this is always used in the evil part, Judge. 9. 4. Zoph. 3. 4. ser. 23. 32. and implieth both his sudden light affections, which carried him to evil: and his sudden downfall from his dignity. *excel not]* that is, *thou shalt not excel*, but lose thine honor. So the Chaldee explaineth it, *thou shalt not have profit, nor receive the excellent portion. he went up unto]* the Greek changeth the person, and translateth, *on which thou went est up:* also the Chaldee expoundeth it, *when thou wentest up to my bed.* Jacob as with indignation of the fact, turneth his speech from Reuben to his brethren. Such changes are often in the holy text, as Deut. 5. 10. *that love me, and keep his commandments;* for which in Exod. 20. 6. is *my commandments.* And in Dan. 9. 4. *thou keepest covenant towards them that love him:* for, that love thee. So Mark. 11. 32. *they feared the people:* for w<sup>ch</sup> in Matt. 21. 26. is written, *we fear.* Otherwise we may read it thus, *thou defiledst my couch, it is gone-up:* that is, it is vanished away; meaning the *excellency* which we should have had. For by defiling Bilhah his fathers concubine, he lost his birthright, Gen. 35. 22. 1 Chron. 5. 1. 2. To *go-up*, is sometime used for *vanishing away*, Exod. 14. 16. Jer. 48. 15.

Vers. 5. *brethren]* specially consociate in that evil deed of killing the Sychemites, Gen. 34. 25. and so brethren, not in nature only, but in conditions, See Gen. 10. 21. *instruments]* or *weapons*, to weet, *they were:* giving themselves and their members as weapons of unrighteousness unto sin, as Paul speaketh, Rom. 6. 13.) meaning of their cruel fact forementioned, Gen. 34. 25. *sojourning habitations]* *in the land of their sojourning*, as saith the Chaldee paraphrast; where they being strangers, endangered the ruin of themselves and their fathers house, Gen. 34. 30. Or, *their agreements*, meaning the covenanted conditions made with the Sychemites, to consent unto them if they would be circumcised, which was with *deceit*, Gen. 34. 13. 15. &c. Thus also the Greek may be understood, *hairesis* being sometime used for a *conditional covenant.* Or, *their swords:* but the word is not so found elsewhere.

Vers. 6. *secret]* that is, as the Greek translateth it, and Targum Yerushalmi, *their council, their assembly.* So David saith, *the secret of evil doers*, Psal. 64. 3. and Jeremiah, *the secret of mockers*, Jer. 15. 17. that is, the *assembly.* Jacob here meaneth that neither should any, neither would he approve of their perfidy. *glory]* or *honor*, hereby may be meant the *tongue* which is the glory of man by speech, being good, and the contrary if it be evil, I am. 3. 5. &c. So *my glory*,



Psal. 16. 9. is by the Apostle cited, *my tongue*, Act. 2. 26. Otherwise it is a repetition of the former, *my glory*, that is, *my soul. a man]* Hemor the King, and Sychem his son, with the men of the city: Gen. 34. 25. 26. Therefore the Greek translatheth it *men:* and Targum Yerushalmi, *Kings and rulers*. And the singular is often put for many, as *the man of Israel fled*, 1 Chro. 10. 1. that is, *the men of Israel*, 1 Sam. 31. 1. See also Gen. 3. 2. *self-will]* or *pleasure. houghed the Ox]* so the Greek also translatheth it: meaning that they took away and destroyed the *oxen*, and other beasts of the Sychemites, Gen. 34. 28. Ox is for *Oxen*, as Gen. 32. 5. Some (as the Chaldee) translate, they *pulled down the wall:* but *Shor*, (the word here used) is properly an *ox* or *bull:* and *Shur* a *wall:* neither was there mentioned any pulling down of walls in Gen. 34. Therefore the Yerushalmi Targum expounds it of their *selling of Joseph who is likened to an ox*. Deut, 33. 17. But that seemeth not to be intended here.

Vers. 7. *I will divide]* that is, *I prophesy their devison:* so Ezekiel saith, *when I came to destroy the city*, Ezek. 43. 3. Which was his foretelling the destruction. See also Hos. 6. 5. *them in Jacob]* that is, *their posterity among the children of Jacob:* see Gen. 19. 37. This was accomplished, when *Simeon* had his inheritance in the midst of the inheritance of Judah, Ios. 19. 1. and was fain to seek a larger possession, 1 Chron. 4. 39 40. and *Levi* had his cities of habitation, among the other tribes, Ios. 21. 2. 3. &c. Howbeit, afterwards *Levi* for their zeal against idolaters, (Exod. 32. 26. 28. 29.) had this their dispersion turned to a further blessing, while they were consecrated to *teach Jacob God's judgments and Israel his law*, &c. Deut. 33. 9. 10. and so had the priesthood in their tribe. This the Yerushalmi Targum also mentioneth, and saith likewise of the Simeonites, that they were *teachers of the Law in the Synagogues of Jacob;* and the Levites, *in the schools of the sons of Israel.*

Vers. 8. *thou]* to weat, art so by name, and shalt be so indeed: for *Judah* signifieth *Confession* or *Praise:* and to his name he hath reference; *Praised, thou art called, and praise thee shall thy brethren.* Targum Yerushalmi saith, *Judah, to thee shall all thy brethren confess, and by thy name shall all the Jews be called.* See the notes on Gen. 29. 35. *confess]* or (as the Greek translatheth) *praise thee:* meaning that his brethren should acknowledge the dignity of the firstborn, in respect of the government, to be given unto him, and that Christ the King should come of him, 1 Chron. 5. 2. Heb. 7. 14. And when the rest of the house of Israel compassed the Lord with lies and deceit, *Judah* is praised, for *yet ruling with God*, and being *faithful with the saints*, Hos. 11. 12. In Christ, this prophesy is chiefly fulfilled, as the particulars following show: to him the Hebrew Doctors also do apply it, as in *Breshith ketannah* (or their lesser Commentary) upon this place, it is said, *Judah was borne the fourth among the tribes, and in the fourth day were the lights created: and it is written of the Messi is, His throne, as the Sun before me: as the Moon, it shall be established forever.* Psal. 89. 37. 38. *in the neck]* that is, thou shalt beat down and put to flight thy enemies; as the Chaldee explaineth it, thus; *thy hand shall prevail against thy enemies, thy foes shall be scattered, they shall be turned backward before thee:* and Targum Yerushalmi saith, *thy hand shall avenge thee on thy enemies.* The performance of this promise, David the first King of Judah celebrateth, saying, *thou hast given me the neck of my enemies*, Psal. 18. 41. And after Joshua's death, *Judah* was the first that went up to fight for Israel against the Canaanites, and got the victory, Judge. 1. 1. 2. 4. 8. &c. *bow-down]* acknowledging the dignity of this tribe above the rest. For this tribe was the foremost of all, in their marching through

the wilderness, Numb. 10. 14. and the Prince of this tribe was the first that offered at the dedication of the altar, Numb. 7. 11. 12. and foremost in battle against their rebellious brethren, Judge. 20. 18. the first Judge that saved Israel, was of this house, Judge. 3. 9. and God chose this tribe, and David out of it, to settle the Kingdom of Israel in his stock forever, Psal. 78. 68. 70. 71. and 89. 20. 21. 28. 30. 36. 37. and to our Lord Jesus, who came of Judah, all knees do bow, Philip. 2. 10.

Vers. 9. *renting-lions whelp*] As there are sundry sorts of Lions, so they have sundry names, Job 4. 10. 11. and above other, the Lyon is a kingly beast, *strong*, Prov. 30. 30. *bold*, Prov. 28. 1. *stout-hearted*, 2 Sam. 17. 10. and of a *terrible countenance*, 1 Chro. 12. 8. Such are fit to be kings arms, and twelve such were stays for the steps of King Solomon's throne 2 Chron. 9. 18. 19. This kind here mentioned, is greedy to tear his prey, and thereof hath his name, Psal. 17. 12. being a prophesy of the valiant worthies that should come of Judah, & make a prey of their enemy: as *Othoniel*, Judge. 3. 9. 10. *David*, 2 Sam. 8. and especially *Christ*, called *the Lion of the tribe of Judah*, Rev. 5. 5. *couched*] lay down to rest, after he hath taken the prey: this was fulfilled when after David's conquests, all Israel had rest under Solomon, 1 King. 4. 25. and after Christ's victory, he went upon high, and sate him down at the right hand of God. Psal. 68. 19. Mark. 16. 19. 1. Cor. 15. 25. Balaam used such similitudes, speaking of the valiant acts of Israel, Num. 23. 24. *courageous*] or *hearty-lion*, named *Labi*, of *leb*, an *heart*. By these three is signified the growth of the Kingdom of Judah, from Princes to Kings, and from David to Christ, in whom all glory resteth. The Chaldee paraphraseth thus, *He shall have dominion in the beginning; and in the end, the kingdom of the house of Judah shall be magnified: for from the judgment of death, thou hast rid thy soul, O my son: he shall rest and dwell in strength, as a Lyon, and as a courageous-lion, and there shall be no kingdom that shall stir him.*

Vers. 10. *The scepter*] or, *The tribe*. The Hebrew *Shebet*, (whence the Greek word *sceptron*, and English *scepter* is derived,) signifieth *astaffe* or *rod*; and is by Moses applied to the tribes of Israel, (whereof see the 16. and 28. verses following:) and so the Greek interpreters, do often translate *Sceptron* for *Shebet*, *atribe*; 1 Sam. 10. 19. 20. 21. 1 King. 11. 32. 35. 36. &c. The prophesy is of Judah's tribe to continue distinct, until Christ's coming; whereas the other ten tribes were scattered and confused by their captivity, 2 King. 17. out of w<sup>ch</sup> they returned not, as the tribe of Judah with Benjamin, did from Babylon, Ezra 1. 5. It may also imply the power of government which should be in this tribe: for *Shebet* a *scepter*, sometime so meaneth, Psal. 45. 7. And so the Greek here translateth it, *a Prince*; and the Chaldee *one that hath dominion*: and Targum Yerushalmi, *Kings shall not cease from the house of Judah*. And elsewhere the scripture saith, *of Judah came the Governor*, 1 Chron. 5. 2. *lawgiver*] or, *statute-maker*, *writter of decrees*: a title of government, given sometime to God himself, Isaiah 33. 12. sometime to the governors set of God, Numb. 21. 18. So the Greek here translateth it, *Governor*: and in reference to this prophesy, God saith, *Judah my law-giver*, Psal. 60. 9. *his feet*] that is, *borne of, and brought up by him*: for so this phrase meaneth, Deu. 28. 57. and 33. 3. the *feet* being sometime used for the whole leg or thigh, which word was used before Gen. 46. 26. and so the Greek here translateth, *out of his thighs*. *Shiloh*] by interpretation *The prosperer*, the *Safe-maker*: or *His son*; (to weet, *of a virgin*) that is, *Christ*, who was to spring out of Judah, Heb. 7. 14. This the Chaldee paraphrast confirmeth, saying, *He that hath dominion shall not be taken*

away from Judah, nor a Scribe from his children's children, until the Christ come, whose the Kingdom is, and him shall the people's obey. The Yerushalmi Targum also saith, Kings shall not cease, from the house of Judah; nor Doctors that teach the law, from his children's children; until the time that the King Christ do come, whose the kingdom is, and all kings of the earth shall be subject unto him.

Likewise in *Breshith rabba*, upon the word *Shiloh* it is said *this is the Christ*: and R. D. Kimchi, (in the root *Shil*) expoundeth it *his son*, and saith it is a prophesy of *David*, or of the *Christ*. The Hebrew hath an unusual manner of writing, implying *his son*, and *her son*, as a prophesy that he should be of *Mary the Virgin*, of the lineage of *Judah*. *obedience] or gathering of people's*, that is, the people's (Jews and Gentiles) shall gather unto, and obey *Christ*. This the Chaldee paraphrasts both confirm: the Greek also to like effect, *he shall be the expectation of nations*. Compare *Esa. 11. 10. Rom. 15. 12. Esa 42. 4. Mat. 12. 21.*

Vers. 11. *asse-colt] or, young-asse*: great men used to ride upon such, *Judge. 10. 4. and 12. 14. and 5. 10.* to *bind* such to the *vine*, seemeth to mean great store of vines, which should be in the land of *Judah*, (as was in *Engeddi*, and other places, *Song. 1. 13. Ios. 15. 62.*) that men should tie their asses to them, as to other common trees that grow in every field. The Chaldee paraphrast by this *vine*, understandeth figuratively *Jerusalem*, and by the *asse-colt* the people of *Israel*; and thus expoundeth it, *Israel shall dwell round about his city, the people's shall build his temple, & the just men shall be round about it, and the doers of the law in the doctrine thereof*. This also may be referred to *Christ*, the King, who being just and meek, came riding into *Jerusalem* upon an asses colt, *Zachar. 9. 9. John. 12. 14. 15. Mat. 21. 2. 5. 7.* a figure of the people of the Gentiles, brought unto *Christ* for him to ride upon; and by this prophesy of *Jacob*, were to be tied unto him and his Church, (compared unto the *vine*, *John. 15. 1. Esa. 5. 7.*) where they should be filled with the gospel of his love, and gifts of his spirit, better then wine, *Song. 1. 3. Ephes. 5. 18.* And so the Yerushalmi Targum applieth this to *Christ*, saying, *How fair is the King Christ, that shall spring up of the house of Judah! He shall gird his loins, and shall go forth to war against his enemies, &c.* Likewise in *Breshith Rabba*, speaking of this place, it is said; *he showeth us that when the Christ shall come to save Israel, he shall make ready his asse, and ride upon him, and come unto Israel with poverty.* the foale] Hebrew, the son of his asse, that is, his young asse: see the notes on *Gen. 18. 7. washeth his raiment] another figurative promise of wine to be plentiful as water, that he may wash his clothes in it ••or, of a glorious victory that Judah and Christ should get over his enemies, as in Esa. 63. 1. 2. 3. his conquest is set forth by such a parable. And in Revel. 19. 13. he is clothed with a garment dipt in blood; and in Revel. 14. 20. his judgment on the enemies, is the treading of a wine-press. And so the Yerushalmi Targum doth explain it, saying, He shall kill kings and Princes, making the rivers red with blood of their slain, and the bills white, with the fat of their mighty men: his garments shall be embrewed in blood, and he like to one pressing clusters of grapes. blood] that is, juice of grapes, which for the red color is called blood: so Deut. 32. 14.*

Vers. 12. *red with wine] another sign of plenty of fruits; for the drinking of much wine maketh red eyes, Proverb. 23. 29. 30.* hereby also the plenty of spiritual blessings in *Christ* is signified: *Prov. 9. 1. 1. 2. Isaiah 25. 6. and 55. 1.* So Targum Yerushalmi applieth it, saying, *How beautiful are the eyes of the King Christ to look upon; more then fined wine, that he beholdeth not with them unchaste copulations or murders of innocents. His teeth are exercised in the law, that he*

*eateth not with them iniquities and robberies. His mountains shall be red with vineyards and winepresses: his hills shall be white with store of wheat, and stocks of sheep.* Other of the Jew Doctors, reckon Judah for the seventh patriarch, thus, 1, Abraham, 2, Isaac, 3, Jacob, 4, Reuben, 5, Simeon, 6, Levi, 7, Judah: and they compare him with *the seventh* (that is, *the Sabbath*) day. At Judah's birth it is said of his mother, *she stayed from bearing*, Gen. 29. 35. *at the Sabbath day*, it is said of God, *herested and was refreshed*, Exod. 31. 17. Of Judah it is said, *Judah thou, thy brethren shall confess thee*, Gen. 49. 8. (and, this time I will confess the Lord, Gen. 29. 35.) *and of the Sabbath, it is good to confess unto the Lord.* Psal. 92. 2. Of Judah it is said, *from the prey, my son, thou art gone up*, Gen. 49. 9. *the prey signifieth his food; as if he should say, thou art gone up from doing even the work for the life, as of the Sabbath it is said, in it thou shalt not do any work*, Exod. 20. 10. Of Judah it is said, *he stouped down, he couched as a Lyon, &c.* Gen. 49. 9. *and of the Sabbath, abide ye every man in his place.* Exod. 16. 29. Of Judah it is said, *binding his asse colt unto the vine*, Gen. 49. 11. *as if he should say; binding him from his work: of the Sabbath it is said, that thine ox and thine asse may rest.* Exod. 23. 12. Of Judah it is said, *he washeth his raiment in wine*, Gen. 49. 11. *which signifieth the sanctifying of the day which is with wine, signifying the property of judgment, and therefore the Scepter was given him, as the Scepter shall not depart from Judah, &c.* And as Judah was the fourth of the tribes (of Israel:) so the Sabbath is the fourth of the commandments, (Exod. 20.) R. Menachem, on Gen. 49.

Vers. 13. *Zebulon]* he though he was younger than *Issaehar*, Gen. 30. 18. 20. yet Jacob gives him the blessing before him: so also doth Moses. Deut. 33. 18. and his lot befell him in his land, before *Issachars*: Ios. 19. 10. 17. *seat]* his borders were both to the main sea westward, and to the sea of Galilee Eastward: see his portion, Ios. 19. 10. &c. *Isaiah* 9. 1. The Chaldee Paraphrast expoundeth it, *he shall subdue provinces with ships, and shall eat the good things of the sea, &c.* Moses giveth him a blessing, to *rejoice in his going out, or, trading*, Deut. 33. 18.

Vers. 14. *strong boned]* Hebrew, *asse of bone*, that is, *bony, hard, strong.* *two bounds]* or *set limits, borders*: so the Chaldee paraphrast also expoundeth it; and Targum Yerushalmi more plainly thus, *Issachar shall be a strong tribe, and his border shall be in the midst between two borders*, So also the Greek translath, *amidst the inheritances*. Others expound it, *between two burdens*; such as are laid on asses backs.

Vers. 15. *rest:]* this may be a note of their slouthfulness: in respect whereof others are blamed, for sitting still *between the two bounds, (or burdens)* Judge. 5. 16. Howbeit Moses biddeth them *rejoice in their tents*, Deut. 33. 18. And the Yerushalmi Targum expoundeth it, *he seeth the house of the sanctuary, that it proclaimeth rest, therefore it is good: &c.* gathering this sense (as I suppose) from Moses words, *they shall call the people unto the (Lord's) mountain, &c.* Deut. 33. 19. Thus it is their praise, for loving to be quiet, and being contented with their portion. Compare with this the time when *Thola* of *Issachar* judged Israel, in whose time Israel had rest, Judge. 10.

Vers. 16. *judge]* an allusion to *Dans* name, *Dan Iadin: the Iudger shall judge*: see Gen. 30. 6. This prophesy was fulfilled in *Samson*, one of his posterity, who *judged Israel*, Judge. 15. 20. So the Chaldee paraphrast explaineth it, *Of the house of Dan shall a man be chosen and rise up: in whose days his people shall be delivered, &c.* But the Yerushalmi Targum nameth him, saying, *this is*

*Samson son of Manoah. the tribes]* This name *Tribe* is borrowed from the Latin word *Tribus*, used for a *stock* or *kindred* that descend from one father. For Romulus the founder of Rome, divided the multitude of his subjects into three parts, which he named thereof *Tribes*, (as showeth Pompon. Laetus de Rom. Magistrate.) But in the Hebrew a *tribe* is here called *Shebet*, that is, a *staff*, *rod*, or *scepter*, (as is before touched, verse 10.) and elsewhere *Matteh*, which is also a *rod* or *staff*; either because they grew as rods and branches out of one root Israel, as is particularly mentioned of Joseph verse 22. or because their names were written upon twelve rods, Numb. 17. 2. &c. And this *judging* as one of the *tribes*, is so spoken, because each stock or tribe, had one chief head and Prince, ruler of the same. Numb. 1. 4. 16. and God raised up Judges and defenders of Israel, out of many several tribes, as the book of Judges showeth. Wherefore the Scripture (taking occasion also by likeness of name) putteth one of these for another, as a Sam. 7. 7. *spake I a word with any of the tribes, (or scepters Shibtei) of Israel, whom I commanded to feed my people:* for which in 1 Chron. 17. 6. is written, *to any of the Judges, (Shopt•i) of Israel,* See also after, in verse 28.

Vers. 17. *an addar]* or *arrow snake:* this name (in Hebrew *Shephiphon*) is not elsewhere found in scripture. It is a prophesy of a sudden and unexpected victory, which this tribe should get over their enemies, overthrowing them by subtlety, (as serpents naturally are prudent, Gen. 3. 1.) Fulfilled in Samsons dealings against the Philistines, Judge. 15. and 16. and when the tribe of Dan got *Leshem* (or *Laish*) for their possession: Judge. 18. But Moses compareth *Dan*, to a *Lions whelp*, Deut. 33. 22. The Chaldee paraphraseth thus, *There shall be a man that shall be chosen and spring up out of the house of Dan, the fear of him shall fall upon the people's, and he shall valiantly smite the Philistinis, as a serpent, as an addar he shall lie in wait by the path, he shall slay the mighty men in the campe of the Philistines, &c. the horse heels]* that is, the house pillars, on whose roof 3000. persons were: see Judge. 16. 26. 27. 29. &c.

Vers. 18. *thy salvation]* speaking to the Lord, and desiring his salvation in Christ, figured by Samson, of whom the Angel said, *he shall begin to save Israel*, Judge. 13. 5. Matt. 1▪ 21. The two Chaldee paraphrast explain it thus. *Our father Jacob said, I expect not the salvation (or redemption) of Gideon son of Joash, which is a temporal salvation, nor the salvation of Samson son of Manoah, which is a transitory salvation: but the salvation of Christ the son of David, who shall come to bring unto himself the sons of Israel, whose salvation my soul desireth.* Thus Simeon also calleth Christ God's *salvation*; Luk. 2. 30. Or Jacob might speak this to his son, *I expect Jehovah, to be thy salvation*, O Dan: for this tribe generally, and Samson in particular, was sore oppressed, by the enemies, and their own infirmities: Judge. 1. 34. and 18. 1. 30. and 16. 16 17. 21. &c.

Vers. 19. *a troupe]* or *band, army:* in Hebrew *Gedud*, which hath allusion to *Gads* name, that signifieth a *troop*, Gen. 30. 11. He prophesieth of this tribes troubles by enemies that bordered upon them; and of their victory at last. For they dwelling on the outside of Jordan, Ios. 13. 8. were molested by the Ammonites there, Judge. 10. 7. 8. and after that again, the King of Ammon and his people, possessed Gad, and dwelt in his cities, Ier. 49. 1. *with troupe-overcame]* he still runneth upon *Gads* name; which was not for naught given him, but signified his valor and victory, though late. And Moses enlargeth this blessing, comparing his dwelling to a *Lions*, that teareth the parts of his prey, Deut. 33. 20. This was fulfilled,

when Gad (with Reuben and Manasseh, all noble warriors,) warred with the Hagarims and other heathens; and crying unto God in the battle, were holpen, and did overcome, getting great spoils and possessions, 1 Chron. 5. 18. 19. 20. 21. 22. The Chaldee paraphrasts refer this, to Gads going armed over Iarden, before his brethren, and returning to his land with great riches, Ios. 4. 12. 13. and 22. 1. 2. 8.

Ver. 20. *Concerning Aser]* or *Out of Aser;* who had his name of *bliss* and *felicity*: to him here is promised a blessed and fruitful portion in the holy land: described in Ios. 19. 24. &c. *bread]* that is, *food*: for *bread* is used for all meats, See Gen. 3. 19. and 21. 14. and *fat*, is used for the *best* and most excellent of anything, Gen. 4. 4. and 27. 28. The Chaldee saith, *Asers land shall be very good, and he shall be nourished with Kings dainties*. Moses also inclaring this blessing, said, *Aser shall dip his foot in oil*: Deut. 33. 24.

Vers. 21. *let loose]* and so light footed, both to pursue enemies, and escape danger. Thus David signifying his deliverance, said, God had made his *feet like binds*, Psal. 18. 34. This may specially be referred to *Barak* a man of Naphtali, who with his people went up *on his feet*, against Siseraes iron chariots; put them to flight, pursued, and destroyed them all: Judge. 4. 6. 10. 15. 16. Moses giveth Naphtali the fullness of God's blessing, and pointeth out his inheritance in the land, Deut. 33. 23. To that the Chaldee referreth it here, saying, *Naphtalies lot shall fall in a good land, and his possession shall be fruitful*. He had the sixth lot, described in Ios. 19. 32. 39. *goodly sayings]* Hebrew *sayings of goodliness, or of fairness*, that is, *fair* and *pleasing words*. Which in Baraks time was fulfilled, when his prowess caused that pleasant song, which Deborah and he sang unto God for the victory; Judge. 5. The Chaldee (as before) refers it to the *praises and blessings* that they should utter, for the good fruits of their land.

Vers. 22. *son]* that is, *a bough, or branch*, which springeth out of the tree, as a son from the father: the Greek saith, *agrowing son*; so also the Chaldee paraphraseth, *Joseph a growing son, a son which shall be blessed as a vine that is planted by a well of waters*. Whatsoever cometh of or from another, is in Hebrew called the *son* or *daughter* of the same, as the young of beasts, birds, &c. Gē. 18. 7. *arrows* are called *sons of the bow*, and *of the quiver*, Job. 41.—28. Lam. 3. 13. *sparks*, are *sons of the burning coal*, Job. 5. 7. and the like. And here the *son* or *branch* is twice named for Joseph, and of him came two tribes; see Gen. 48. 56. Wherefore Moses nameth his two sons in Joseph's blessing, Deut. 33. 17. *vine]* this word understood in the Hebrew (as often the like are, Gen. 4. 20. and 25. 8.) is expressed in the Chaldee; and Targum •er• 〈...〉 my saith, *I liken Joseph my son, to a vine planted by a well of waters, that sendeth out her roots to the deeps*. The scripture else-where signifieth increase of children, by this similitude; Psal. 128. 3. *by a well]* by the waters whereof, the vine is made fruitful, as Ezek. 19. 10. *daughters]* that is, the *young small and tender branches*: as the *greater*, are before called *sons*. The Chaldee expounds this also of Joseph's sons, saying, *two tribes shall come forth of his sons, and they shall receive their part and inheritance*. See Gen. 48. 5. &c. *over the wall]* under which the vine groweth. This signifieth the abundant increase of Joseph's sons, Ios. 17. 17.

Vers. 23. *archers]* Hebrew *arrow masters*, whereby also seemeth to be meant *skillful archers*: as the Chaldee calleth them, *strong men*. See Gen. 37. 19. These were Joseph's brethren that hated and sold him into Egypt, Gen. 37. 4. 8. 11. 28. his mistress that tempted and fasly

accused; and his Master that imprisoned him, &c. Gen. 39. 7. 17. 20. Whereunto the Yerushalmi Targum addeth *the enchanter and wise men of Egypt that spake evil of him before Pharaoh.*

Vers. 24. *his bow]* his faith. *arms]* his virtues, wisdom, chastity, patience, &c. by which he resisted all enemies. Compare Psal. 18. 33. 35. The Chaldee paraphraseth, *And the prophesy was fulfilled in them, for that he observed the law in secret, and set his hope constant. made firm]* strong and solid, like fine gold; for of the Hebrew *Phoz*, (here used) fine solid gold is call *Phaz*, Psal. 19. 11. And this similitude the Chaldee explaineth, saying; *therefore gold was put upon his arms: he strengthened and confirmed his kingdom, which was given him, &c. Mighty-one]* meaning God: as Ps. 132. 2. Isaiah 49. 26. & 60. 16. *from thence]* or *whence* he was *the feeder, or pastor.* From God, Joseph was advanced to be the feeder of Israel, as before is shown, Gen. 45. 5. 7. 11. and 47. 12. The Chaldee saith, *who by his word, fed the fathers and the sons of the tribes of Israel. the stone]* the stay and strength of Israel. This may be referred also to Joseph, (as Christ whom Joseph figured is called *a stone*, Isaiah 28. 16.) or unto, *God*, fore-spoken of, who is the stone and rock of his church, by whom Joseph was advanced.

Vers. 25. *who shall help]* Hebrew, *and he shall help;* but the meaning of the phrase is, *who shall help:* as in Mal. 3. 1. *and he shall prepare,* is translated by the holy Ghost, *which shall prepare,* Mark. 1. 2. so in the sentence following. The Chaldee interpreteth it, *The word of the God of thy father shall be thy help. of heavens]* that is, the rain and dew, that shall make thy land fruitful: Deut. 33. 13. called in Ezek. 34. 26. *the rain of blessings. the deep]* springs of waters out of the earth: see Gen. 7. 11. Deut. 33. 13. *the breasts]* or *teats,* to nourish children, as the *womb* to bear them: that is, many and well nursed children: *ten thousands of Ephraim, and thousands of Manasseh,* Deut. 33. 17. Contrary to this blessing, is that curse in Hos. 9. 14. *give them a miscarrying womb, and dry breasts.*

Vers. 26. *of thy father]* that is, which I thy father do bless thee and thy brethren with. *do prevail]* or, *are stronger then the blessings of my parents,* that is, as the Chaldee saith, *with which my fathers blessed me.* Thus Jacob speaketh, because he more particularly explained the blessings, and applied them to his sons severally, and they were sooner to be fulfilled, and more largely communicated with all his posterity, and Joseph had a double portion. So John the Baptist is said to be *more then a prophet,* and no man greater then he, because he came immediately before Christ, preparing his way, and pointing him out, as with the finger, Matt. 11. 9. 10. 11. John. 1. 15 29. 36. *of my progenitors]* or parents, Isaac, Abraham, &c. The Greek saith, *of the mountains:* for *horai*, reading (with other vowels) *harei;* and respecting (it may be) Moses blessing, which hath *harerei, mountains,* Deut. 33. 15. *unto the utmost bound]* that is, *these my blessings extend, to the bound (or end) of the hills;* that is, all the world over, and so long as it endureth. For they contain besides earthly, heavenly blessings also in Christ; whom Joseph and Judah figured, in the first birthright and government. *Hills* and *mounts,* are used to signify durance of things, as Isaiah 54. 10. The word *bound.* (in Hebrew *Taavath,*) may also be englished *the desire,* and so the Chaldee understands it, saying *which (blessings) the great men which were of old, desired for themselves.* By *hills* understanding his ancient forefathers. But in this sense it may be a continuing of the blessings in the former verse, *unto the desire,* (that

is, *the desired fruits*) of the lasting hills: according to Moses blessing, Deut. 33. 15. *the separated*] or, *the Nazarite of his brethren*. For a Nazarite hath his name of *Separation*, Numb. 6. 2. meaning here a choice and chief man, separated of God unto excellency above his brethren; as the Greek also translateth it, *he governed* them. And hereupon *Nezer*, is used for a *crown*, put upon Kings and Priests, see Psal. 89. 40. and 132. 18.

Vers. 27. *ravin*] or *tear* his prey: a prophesy of the valor of this tribe, against their enemies, under the name of a *Wolf*, as before *Judah* was likened to a *Lion*. Neither need it be thought any dishonor to Benjamin, that he is likened to a *Wolf*: for even God likeneth himself to a *Leopard* and a *Bear*, in his dealings against his enemies, Hos. 13. 7. 8. in *the morning*] the first times: for *Ehud* of Benjamin, was the second Judge that saved the Israelites from the hand of the Moabites, Judge. 3. 15. &c. *Saul* of Benjamin was the first King of Israel, he and his son were great warriors, making a prey of many enemies; see 1 Sam. 11. 6. 7. 11. and 14. 13. 15. 47. 48. See also Benjamins war against his brethren, Judge. 20. 21. 25. *at evening*] in the last times: for *Mordecai* and *Esther* of Benjamin delivered the Jews from a great destruction, in their dispersion, and they slew their enemies. See Esth. 8. 7. 9. 11. & 9. 5. 6. 15. 16. Of this tribe also, was Paul the Apostle, Phil. 3. 5. who spiritually fought the battles of the Lord against his enemies: 2 Cor. 10. 3. 4. &c. The Chaldee paraphrast understandeth this prophesy, (according to Moses blessing, Deut. 33. 12.) of the temple and sacrifices which were to be in Jerusalem, saying; *Benjamin, in his land shall the divine Majesty dwell; and in his possession shall the sanctuary be built: at morning and at evening the priests shall offer oblations, and at even tide they shall divide the remainder of their portions, of the things left which are sanctified*. The Yerushalmi Targum also giveth the same exposition.

Vers. 28. *the twelve tribes*] that is, heads and authors of the twelve tribes (or kindreds) that came of Israel; whereof see also Gen. 35. 22. and 49. 16. Therefore the Greek saith *the twelve sons of Jacob. even according to, &c*] that is, *with such a blessing as was meet for every of them, as God's spirit did allot*.

Vers. 29. *my people*] to my holy fathers, by death, as the 33. verse showeth: see also the notes on Gen. 25. 8. *of Ephron*] bought of him, as the next verse showeth. See Gen. 23. 9. 10. &c. and 47. 30.

Vers. 31. *buried Leah*] of her death and burial, there was no mention before: neither of Rebekah's. These five, and Jacob himself the sixth, buried in one grave; the first letters of all their names, are contained in that one name of ISRAEL.

Vers. 32. In *the purchase*] or understand, *The purchase* was bought. But the Greek addeth the word *In*.

Vers. 33. *his feet*] this seemeth to denote his quiet betaking of himself to his rest: his former gesture, might be for reverence to the word of God, which in these blessings he uttered: as before he is noted to have *bowed himself*, Gen. 47. 31.

**CHAP. L.**



1, Joseph weepeth for, and imbalmeth his father. 4, He getteth leave of Pharaoh, to go to bury him. 7, The funer all solemnized by the Elders of Egypt; and by Joseph and his brethren. 13, Jacob is buried in Machpelah. 15, Joseph's brethren ask him for givenesse. 19, He comforteth them. 22, His age, 23, He seeth the third generation of his sons. 24, He prophesieth unto his brethren, of their return into Canaan. 25, He taketh an oath of them, to carry his bones. 26, He dieth, is embalmed, and chested in Egypt.

AND Joseph fell, upon his fathers face; and wept upon him, and kissed him. And Joseph commanded his servants the Physicians; to imbalm his father: and the Physicians embalmed Israel. And forty days were fulfilled for him; for so, are fulfilled, the days of the embalmed: and the Egyptians wept for him, seventy days. And the days of his weeping, were passed; and Joseph spake, unto the house of Pharaoh, saying: If now, I have found grace, in your eyes; speak I pray you, in the ears of Pharaoh, saying. My father made me swear saying; Loe I, die: in my grave, which I have digged for me, in the land of Canaan; there shalt thou bury me: And now, let me go-up I pray thee, and bury my father, and I will come again. And Pharaoh said: Go-up, and bury thy father, as he made thee swear. And Joseph went-up, to bury his father: and with him, went-up all the servants of Pharaoh, the elders of his house: and all the elders, of the land of Egypt. And all the house of Joseph; and his brethren, and his fathers house: only their little-ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him, both chariots and horsemen: and it was, a very great company. And they came, unto the threshing-floor of Atad; which was beyond Jordan; and they wailed there, *with* a very great and heavy wayling; and he made a mourning, for his father seven days. And the inhabitants of the land, [unspec] the Canaanites, saw the mourning, in the threshing-floor of Atad; and they said, this is a heavy mourning, to the Egyptians: therefore the name of it was called, The mourning of the Egyptians; which is beyond Jordan. And his sons, did unto [unspec] him; so, as he had commanded them. And his sons carried him, into the land of Canaan; and buried him, in the cave of the field of Macpelah: which Abraham bought, with the field, for a possession of a burying place; of Ephron the Chethite, before Mamree. And Joseph returned into Egypt, he and his brethren; and all that went-up with him, to bury his father: after, he had buried his father. And Joseph's brethren saw, that [unspec] their father was dead; and they said; Joseph will peradventure hate us: and rendering will render, unto us; all the evil, which we have rewarded him. And they commanded [unspec] (*some*) unto Joseph, saying: thy father did command, before he died, saying. Thus [unspec] shall ye say unto Joseph; I pray thee forgive now, the trespass of thy brethren and their sin, for they rewarded thee evil; and now, we pray thee forgive; the trespass of the servants, of the God of thy father: and Joseph wept, when they spake unto him. And [unspec] his brethren also went, and fell down before him: and said; Behold we *be* to thee, for servants. And Joseph said unto them, fear [unspec] not; for, *am* I in the place of GOD? And you, ye meant against me evil: God [unspec] meant it unto good; for to do, as *it is* this day, to save-alive much people. And now, [unspec] fear ye not; I will nourish you, and your little ones: and he comforted them; and spake, unto their heart. And Joseph dwelt in Egypt; [unspec] he, and his fathers house: and Joseph lived, an hundred and ten years. And [unspec] Joseph saw, unto Ephraim; sons, of the third *generation*: also the

sons of Machir, son of Manasseh; were borne, upon Joseph's knees. And Joseph said, unto his brethren; I die: and God, visiting will visit you, and will, make you go-up out of this land unto the land, which he sware to Abraham, to Isaac, and to Jacob. And Joseph, made the sons of Israel swear, saying; God visiting will visit you; and ye shall carry up my bones, from hence. And Joseph died, an hundred and ten years old: and they imbalmed him, and he was put in an ark, in Egypt.

### Annotations.

*Physicians]* in Greek *imbalmers*. *imbalm]* which was, with *myrrh*, *aloes*, and other *spices*, that the dead bodies might not stink or putrefy, John. 19. 39. 40. so laying them as in a bed of sweet odors, 2 Chron. 16. 14. and this with the solemnities of his burial, was to do Jacob honor at his death, as 2 Chron. 32. 33. and to keep his body sweet, for burial in Canaan: besides further mystery of the resurrection with incorruption in Christ, who was also imbalmed himself, Mark. 14. 8. John. 12. 7. and 19. 40. Of the Egyptian manner of imbalming and burying in ages following it is said by historiographers, that they *took out the bowels of the dead, cleansed them, and washed them with wine of dates, and after that again with odors: then filled they the bowels with pure myrrh beaten, and Cassia, and other odors (except frankincense;) and sowed them up. After this they seasoned the corps hidden in nitre, seventy days, not longer. After seventy days, they washed the corps, and wrapped it in fine linen cloth gummed; which gum the Egyptians often used instead of glew, &c. The Nitre consumeth the flesh, and leaveth only the skin and bones of the dead person. Herodot. in Euterpe.*

Vers. 5. *Idye]* or, *I, am dying:* see Gen. 47. 29. 30. 31. *digged]* or, *bought,* as the word sometime signifieth, Deut. 2. 6.

Vers. 7. *all the servants]* that is, a great multitude of them: so Mat. 3. 5. *all Judea:* that is, *very many* from all parts. *elders]* or *Senators;* that is, *governors, officers, counsellors,* as Ezek. 7. 26. joined therefore with *Princes,* Psal. 105. 22.

Vers. 9. *very great]* Hebrew, *vehemently heavy,* or *weighty;* which the Greek translath a *great campe,* (or *company.*) So a *weighty people,* 1 Kings 3. 9. is by the Hebrew text elsewhere expounded, *agreat people,* 2 Chron. 1. 10.

Vers. 10. *Atad]* by interpretation a *bramble,* Psal. 58. 10. It seemeth this floor was beset with brambles, and thereof had the name. *beyond]* in the inside of Jordan, for Moses when he wrote these things, was on the outside, in the wilderness; Deut. 1. 1. and 3. 25. *seven days]* so long they were by the law of God unclean by the dead, whosoever touched the same; Numb. 19. 11. so long also the Jews custom after was to mourn, as *Maimonides* showeth in *Misn. Tom. 4. treat. of Mourning, chap. 1.* and *Ben Sirach* saith, *Seven days do men mourn for him that is dead,* Eccles. 22. 12. There was also a lesser degree of mourning, which dured thirty days, that the Hebrew doctors gathered from Deut. 21. 13. *she shall bewail her father and her mother a month of days:* those thirty days, they might not trim the hair of their head or beard; nor wear white new garments, nor marry: and the like. *Maimonides ibidem, ch. 6.*

Vers. 11. *inhabitants*] Hebrew, *inhabitant*: and *Canaanite*. See Gen. 10. 16. *heavy*] in Greek *great*, as before in verse 9. *was called*] Hebrew *he* (that is, *everyone*) *called*: see the notes on Gen. 16. 14. *The mourning*] Hebr. *Abel Mizaim*.

Vers. 15. *peradventure*] or, *it may be*. The guilty conscience causeth fear, Levite. 26. 36. *rewarded him*] that is, *done* of our own accord unto him.

Vers. 16. *commanded*] that is, *sent* some on their message to Joseph: and after, went themselves, verse 18. The word *command*, is effectually to procure a thing to be done: as God *commandeth* his blessings and mercies, by effectual sending them; Psal. 42. 9. and Levite. 25. 21. Deut. 28. 8. where the Greek translatheth *send*. Here, the Greek expoundeth it, *they came unto Joseph, and said*.

Vers. 17. *of the God*] by this speech, they seem, both to insinuate their repentance, and faith to obtain mercy at God's hand; and use a reason to obtain the like at Joseph's. For if we forgive men their trespasses, our heavenly Father will also forgive us, otherwise not. Mat. 6. 12. 14. 15. Wherefore it is said, *forgive one another, even as God for Christ's sake forgave you*. Ephes. 4. 32. But the Hebrew Doctors observe a difference between damage to our neighbor in his goods, and hurts, or injury to his person, (which here was Joseph's cause.) They say: *he that doth his neighbor damage in his goods, when he hath paid that which he ought to pay; atonement is made for him. But he that hurteth his neighbor, although he gave unto him (for satisfaction) the five things. (namely, 1. damage it self, as when eye must be given for eye, tooth for tooth, 2. for the smart, 3. for his healing, 4. for his resting from his labor, 5. for his shame or dishonor; of which see the notes on Exod. 21. 19.) yet atonement is not made for him: yea though he should sacrifice (to God) all the Rams of Nebaioth, (Isaiah 60. 7.) yet atonement is not made for him, nor his iniquity forgiven; unill he request it of him that was hurt, and he do forgive him.* Maimonides in *Misneh*, Tom. 4. treat. of *Hurt and damage*, chap. 5. S. 9.

Vers. 21. *unto their heart*] that is, *friendly, comfortably*, and which *pleased* them: as, that which came into Solomon's *heart*, 2 Chron. 7. 11. is expounded, that which he was *pleased* to do, 1 King. 9. 1. See also the notes on Gen. 34. 3. Here Joseph is an example of lenity, and readiness to forgive; and to do good for evil, as Christ teacheth all: Matt. 5. 44. So the Hebrew canons say, *It is unlawful for him that is hurt, to be cruel and not to forgive: this is not the way of the seed of Israel. But when he that did the hurt, doth request it, and ask grace of him, once or twice, and he kneweth that he turns from his sin, and repenteth of his evil: he shall forgive him, Maimonides in his said treat. of Hurt and damage, ch. 5. S. 10.*

Vers. 23. *third generation*] or *third sons*. So was his blessing begun to be accomplished, Gen. 49. 22. and 28. 19. *borne*] that is, *brought up*: Of *Machir*, see Num. 32. 39.

Vers. 24. *visiting, &c.*] that is, *will surely visit*, meaning in mercy: See Gen. 21. 1. This was a testification of his faith in God's promises; as is written, *by faith Joseph at his ending, made mention of the departure of the sons of Israel, and gave commandment concerning his bones*, Heb. 11. 22. The land of Canaan, was a sign of their heavenly inheritance, as before is shown, on Gen. 12. 5. & 17. 8. Heb. 11. 13. 14. 16. and there Christ rising from the dead, should be the first fruits of them that slept, by whom the resurrection of the dead (which Joseph expected) was

to come, 1 Cor. 15. 20. 21. 22. And there many bodies of the Saints which slept arose, and came out of the graves, after Christ's resurrection: Matt. 27. 52. 53.

Vers. 25. *from hence*] or, *from this* place: the [unspec] Greek addeth *with you*. This charge was fulfilled, when at their going out of Egypt, *Moses took the bones of Joseph with him*, Exod. 13. 19. which afterward were buried *in Shechem*, Jacob's purchase, and Joseph's sons heritage, Ios. 24. 32. Stephen showeth that the other Patriarchs (the sons of Jacob,) were buried also in Sychem in the land of Canaan, Act. 7. 16.

Vers. 26. *old*] Hebrew, *son of 110. years* Gen. 5. 32. The same was the age of Jesus (or Joshua) when he died; the conqueror of Canaan, and one of Joseph's seed: Ios. 24. 29. *an ark*] or *chist, coffin*: to be ready, at their removal out of Egypt. This death of Joseph, (whereat the first book of Moses endeth,) was after the creation of the world, 2369. years.

ANNOTATIONS UPON THE SECOND BOOKE OF MOSES, CALLED EXODVS: WHEREIN, BY CONFERRING THE HOLY Scriptures, comparing the Chaldee and Greek versions, and other records of the Hebrews: MOSES his Words, Laws and Ordinances, are explained.

BY HENRY AINSWORTH.

PSAL. 103. 7.

*The Lord made known his ways unto Moses: his acts, unto the sons of Israel.*

ACTS, 7. 38.

*This is that Moses, which was in the Church in the wilderness, with the Angel; which spake to him in the mount Sina, and with our fathers: who received the lively Oracles, to give unto us.*

JOHN, 1. 17.

*The Law, was given by Moses: but Grace and Truth, came by Jesus Christ.*

[illustration] [printer's or publisher's device]

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### **The Sum of EXODVS.**

THIS second book of Moses, showeth the increase and oppression of Israel in Egypt: the sending of Moses to deliver them: the ten plagues of God upon Egypt: the bringing out of Israel with strong hand: the leading of them through the sea, where Pharaoh was drowned: the safe conducting of them in the wilderness: the Covenant between God and them at Mount Sina, where he gave them Laws and Judgments and Statutes; ordaining a Priesthood, for his service; and erected a Tabernacle, for to dwell therein among them.

**More particularly.**

- Israel increase, are oppressed in Egypt, and their sons drowned. *Chap.* 1
- Moses his birth, education, piety, and persecution. 2
- Moses keeping sheep, seeth a vision; and is sent to deliver Israel. 3
- He is confirmed by signs, is sent with Aaron to Pharaoh and Israel. 4
- Pharaoh resisteth, and vexeth Israel: they cry out of Moses, and grieve him. 5
- God encourageth Moses, and sends him again to Israel and Pharaoh. 6
- Moses worketh miracles; and is resisted by Pharaohs sorcerers. 7
- Egypt is plagued, with Frogs, Lice, and Flies: Pharaoh is hardened. 8
- Moe plagues of Murrain, Boyls, and Hail: yet Pharaoh resisteth. 9
- Plagues of Locusts, and Darkness: Pharaoh is more hardened. 10
- Egypt is appointed to the spoil: all their first-borne threatened to die. 11
- The Passover is kept: the first borne of Egypt slain: Israel departeth. 12
- Their first-born are sanctified to God: he conducteth Israel, with a pillar. 13
- Pharaoh pursueth Israel: they pass through the sea, where Pharaoh is drowned. 14
- Israel •ingeth God's praise. They murmur for water, and have it sweetened. 15
- They murmur for bread: God feeds them with Quails, and Manna. 16
- They murmur for water, and have it from th• Rock. They overcome Amalek. 17
- Jethro meeteth Moses. Officers are set over Israel. 18
- Israel is sanctified to receive God's fiery Law at Sina mount. 19
- God giveth the moral Law, with terror: all ⟨◇⟩ is afraid. 20
- Judicial laws, concerning the bodies and lives of men. *Chap.* 21
- Laws concerning goods and cha•tells. 22
- Moe laws concerning justice; and religious duties. 23
- The covenant of the law is approved and confirmed with sacrifice, 24
- God commandeth to make an Ark, a Table, and a Candlestick. 25

- To make a Tabernacle wherein they should be placed. 26
- To make a brazen Altar: and Court of the Tabernacle. 27
- To make priestly garments for Aaron and his sons. 28
- To consecrate the Priests, and Altar: to sacrifice daily. 29
- To make the golden Altar; the brazen Laver: anointing oil, and perfume. 30
- The workmen of the Tabernacle: the Sabbath: and Tables of stone. 31
- Israel's Idolatry: for which God would have destroyed them. 32
- They are brought to repentance. Moses would see God's glory. 33
- The covenant is renewed: Moses face shineth, and is veiled. 34
- The people bring gifts, for the making of the Tabernacle. 35
- Bezaleel and Aholiab, make the Tabernacle it self. 36
- The Ark, Table, Candlestick, golden Altar, Oile▪ and perfume are made. 37
- The brazen Altar, Laver; and Court. The sum of the offerings. 38
- The Priests garments are made. All the work is approved. 39
- The Tabernacle is set up; and anointed: and filled with God's glory. 40

## THE SECOND BOOKE OF MOSES, CALLED EXODVS.

### CHAPTER I.

1, The number of the sons of Israel that went into Egypt. 7, Their great increase after Joseph's death. 8, Their oppression by a new King. 12, Their multiplication notwithstanding their bitter service. 15, The King commandeth the men children to be killed at the birth: 17, but the midwives fearing God, do save them alive. 20, and are blessed of God for it. 22, Pharaoh commandeth all the men children to be cast into the river.

NOw these *are* the names, of the sons of Israel; which came, into Egypt: *every*▪ man and his house, came; with Jacob. Reuben, Simeon, Levi, and Judah. Issachar, Zebulon, and Benjamin. Dan, and Naphtali; Gad, and Aser. And all the souls, that came-out of the thigh of Jacob, were seventy souls: and Joseph was in Egypt. And Joseph died, and all his brethren; and all that generation. And the sons of Israel, were fruitful, and increased abundantly, and multiplied, and waxed-mighty, most exceedingly: and the land was filled, with them.

And there arose-up a new King, over Egypt; which knew not Joseph. And he said, unto his people: behold, the people of the sons of Israel, are moe and mightier than we. Come-on, let us deal-wisely with them: lest they multiply; and it be, when there fall out war, then they be

added also unto our enemies; and war against us, and go-up out of the land. And they set over them task-masters; to afflict them with their burdens: and they built for Pharaoh, treasure-cities; Pithom, and Raamses. And as they afflicted thē, so they multiplied, & so they increased: and they were irked, because of the sons of Israel. And the Egyptians, made the sons of Israel to serve with rigor. And they made their lives bitter, with hard service, in mortar, & in bricks; and in all service, in the field: all their service, wherein they made thē serve, was with rigor. And the king of Egypt said, to the midwives of the hebrew *women*: of which the name of one, was Shiphrah; and the name of the other, Puah. And he said, when ye do the midwives office, to the Hebrew-*women*; & see *them*, upon the stools: if it *be* a son, then ye shall kill him; and if it *be* a daughter, then she shall live. But the midwives, feared God; and did not as the King of Egypt spake unto them: but saved alive, the men-children. And the King of Egypt, called for the midwives, and said unto them; why have ye done this thing: and have saved alive, the men-children? And the midwives said, unto Pharaoh; because the Hebrew-*women*, are not as the Egyptian-*women*: for they *are* lively; and do bring-forth, ere the midwife come-in unto them. And God dealt-well, with the midwives: and the people multiplied, and waxed very mighty. And it was, because the midwives feared God; that he made them houses. And Pharaoh commanded, all his people, saying: every son that *is* borne, ye shall cast him into the river; and every daughter, ye shall save-alive.

### Annotations.

*BOoke of Moses*] so our Lord Christ calleth it, in Mark. 12. 26. See the first annotations on Genesis. *Exodus*] a Greek word, signifying *Departing*, because the first chief thing here handled, is of the *Departing* or *Out-going* of Israel from Egypt, Exod. 12. 41. This Greek word is used in Heb. 11. 22. Luk. 9. 31. Exod. 19. 1. In Hebrew the book is named of the first words, *Elle shemoth*, that is, *These are the names*. And here beginneth the thirteenth section, or lecture of the Law: See Gen. 6. 9.

Verse 1. *Now these*] Hebrew *And these*. This book is a continuance of the former history of *Genesis*, therefore it beginneth with *And*, as coupled thereunto: so likewise do *Moses* his two next books. Sometime *And* is used in the beginning of a story, as Esth. 1. 1. where it may in translating be omitted; as is noted on Gen 36. 24. and so the Greek omitteth it here. *Egypt*] Hebrew *Mitsraim*; that is, *the land of Mitsraim*, the son of Cham: See Gen. 10. 6. and 12. 10. *house*] that is, *household*, as the Chaldee saith, *the men of the house*.

Vers. 3. *Issachar*] he is named in the fifth place, because he was the fifth of the same mother Leah; though Jacob had other sons before him: see Gen. 35. 23. *Benjamin*] he, though youngest, is set before the four children of the bondwomen. In the wall of the heavenly Jerusalem, the *Jasper* on which his name was graven, is the first foundation, Rev. 21. 19. Exod. 28. 20. And in Deut. 33. Moses giveth *Benjamin* a blessing, before his elder brother *Joseph*.

Vers. 5. *souls*] that is, *persons*: and in Hebrew *soul*, put for *souls*: See Gen. 12. 5. *thigh*] *loins*, or *seed*: See Gen. 46. 26. *seventy*] the Greek addeth 75. and so the Holy Ghost in Act. 7. 14. the reason whereof is noted on Gen. 46. 20. 27. And this small number when they came in, commendeth God's blessing in multiplying them so greatly when they went out, Exo. 12. 37.

Deut. 10. 22. *and Joseph]* that is, *with Joseph who was in Egypt* already, as the Chaldee explaineth it: wherefor the Greek version putteth this clause before the former, to show Joseph to be of the number, he and his children: as Gen. 46. 20. 27.

Vers. 6. *brethren]* who were carried out of Egypt, and buried in Sychem, in the land of Canaan, Act. 7. 16. *generation]* that is, the men of that generation or age; both Israelites and Egyptians: see Gen. 6. 9.

Vers. 7. *increased]* or, *bred-swiftly*, as the fishes or creeping things of the earth, which of this word have their name: See Gen. 1. 20. And this was, *when the time of the promise drew nigh, which God had sworn to Abraham;* Act. 7. 17. whereof see Gen. 12. 2. and 15. 5. &c. *most exceedingly]* Hebrew, *with vehemency vehemency:* as Gen. 7. 19. and 30. 43. They became a nation, *great, mighty, and populous*, Deut. 26. 5.

Vers. 8. *new]* another King, saith the Greek version; which Stephen followeth, Act. 7. 18. *knew not]* this word is used both for knowledge and understanding with the mind, & for acknowledging & regard with the affections: both which might be in this King, Eccles. 2. 19. Psa. 31. 8. Hos. 2. 8. T 〈...〉 Chaldee expoundeth it thus, *which confirmed not the decree of Joseph.*

Vers. 10. *with them]* or *against them*, (as the Gr. [unspec] word, which also Stephen useth in Act. 7. 19. implieth:) that is, *wisely keep them under*. At this time, the sons of Israel began to corrupt their religion, and to commit whoredom with the idols of Egypt, for which God was angry with them, Ezek. 23. 8. and 20. 5. 7. 8. Ios. 24. 14. And *he turned the heart* of the Egyptians *to hate his people, to deal-craftily with his servants*, Psal. 105. 25. *war]* or understand *occasions of war:* the Greek saith, *when war befalleth us. go up]* to weet into Canaan. Thus Satan sought to hinder the fulfilling of God's promise, Gen. 46. 3. 4.

Vers. 11. *task-masters:]* Hebrew *princes of tasks* [unspec] (or *of tributes:*) that is commissaries to exact of Israel, tasks, and servile works; as the Greek translateth, *masters over works;* the Chaldee calleth them *rulers evil doers*. So because Israel served not the Lord their God with gladness of heart, he made them serve their enemies with much affliction, & put a yoke of iron upon their neck, as he threatened again after this; Deut. 28. 47. 48. And thus the oracle was fulfilled, Gen. 15. 13. *treasure cities]* or *cities of store*, wherein to lay up both the fruits of the earth, as 2 Chron. 32. 28. and other provision of armory and warlike furniture: wherefor the Greek translateth, *fortified cities. Raamses]* this differeth in writing, from *Rameses* spoken of in Gen. 47. 11. and Exod. 12. 37. the Yerushalmi Targum calleth it *Philusin*, (otherwise named *Pelusium:* and the former *Pithom*, he calleth *Tenis* (or *Tanis.*)

Vers. 12. *as they]* that is, *the more they afflicted them, the more they multiplied*. There is no wisdom, prudency or counsel against the Lord; Prov. 21. 30. *increased]* or *spread abroad:* Hebrew *brake forth* with sudden increase; see Gen. 30. 30. 43. and 28. 14. The Greek and Chaldee translate it, *wexed strong*. This mercy of God David celebrateth, saying, *And he increased his people mightily; and and made them stronger then their distressers.* Psal. 105. 24.



Vers. 13. *rigor*] or *fierceness* (which English word [unspec] cometh of the Hebrew *Pherec*;) the Greek translatheth it *force*; the Chaldee *hardness*. The Israelites were forbidden to rule after this manner, one over another, Levite. 25. 43. 46. Hereupon Egypt is called, *the house of servants* (or *bondmen*) Exod. 20. 2. and for the hardness of the servitude, *an iron furnace*; Deut. 4. 20. and because King Pharaoh caused this bondage, it is called *the house of Pharaoh*, 1 Sam. 2. 27.

Vers. 14. *bitter*] in Greek *sorrowful*. [unspec]

Ver. 15. *Shiphrah*] in Greek *Sepphora*: and the other, *Phoua*. These seem to be the chief of the midwives. The Targum Yerushalmi maketh them to be Hebrew women of Levi, *Iochebed*, and *Miriam*.

Vers. 16. *stools*] a peculiar round seat for women [unspec] in travel; the Hebrew word is not used elsewhere, but in Ier. 18. 3. for a *wheel* or *frame* which potters work upon. The Greek translatheth not the word but the sense, saying, *and they be about to bring forth. kill him*] this hath always been Satan's subtlety, to labor the death of the *men children*, the strongest and valiantest of God's people. So the *great red Dragon* (of the Roman Empire) stood ready to devour the manchild, which *the woman* (the Church of Church Christ) was about to bring forth, Rev. 12. 3. 4. 5. as here Pharaoh King of Egypt, (likened to *a great Dragon, lying in the midst of his rivers*, Ezek. 29. 3.) would have devoured the males of Israel.

Vers. 19. *Pharaoh*] this was a name of honor; common to all the Kings of Egypt: as is noted on Gen. 12. 15. *unto them*] Targum Yerushalmi expounds it thus, *ere the midwife comes at them, they pray to their Father which is in heaven; and he answereth them, and they do bring forth*.

Vers. 21. *that he*] Hebrew, *and he them*:] the Hebrew *lahem*, is properly *them men*, and so may be understood of the Israelites who being spared by the midwives, lived to have families. Or it is put for *lahen, them women*: the courageous midwives, to whom God made houses, that is, gave them children and families. So the Prophets some time vary the gender, as in 1 King. 22. 17. *lahem*: for which in 2 Chro. 18. 16. is written *lahen*. Also in 1 Chron. 10. 7. *bahem*: which in 1 Sam. 31. 7. is written *bahen*. And so the Gr. here, & Targum Yerushalmi, referreth it to the women saying; *because the midwives feared before the Lord, therefore they got them a good name in a strange nation, and made them houses; the house of the Levites, and the house of the High priesthood*. See the like after in Exod. 2. 17. also in Judge. 21. 22. and before, noted on Gen. 4. 7.

Vers. 22. *all his people*] so from secret oppression, proceeding to open tyranny; evil entreating our fathers, *making their babes to be cast out, that they might not be saved-alive*, Act. 7. 19. which though Israel's sin did deserve, Ezek. 20. 5. 7. 8. yet God after repaid to the Egyptians, in turning the waters of their river into blood, and slaying all their firstborn, Exod. 7. 20. 21. and 12. 29. 30. *that is borne*] namely *to the Hebrews* (or *Jews*;) as the Greek and Chaldee do express.

## CHAP. II.

1, Moses is borne, and hidden three months: 3, then in an Ark he is cast into the flags. 5, He is found, and brought up by Pharaohs daughter, as her own son. 11, He looketh on his brethren's wrongs, and slayeth an Egyptian. 13. He reproveth an Hebrew that wronged his neighbor. 15, He fleeth for fear of his life, into Midian; 17, rescueth the Priests daughters from the violence of the shepherds. 21, He dwelleth with the Priest, and marrieth Zipporah his daughter; 22, of whom he begetteth Gershom. 12, God respecteth Israels cry.

AND there went a man, of the house of Levi: and he took, the daughter of Levi. And the woman conceived, and bare a son: and she saw him, that he was a goodly *child*; and she hid him, three months. And she could not longer hide him; and she took for him, an ark of bulrushes; and daubed it with slime, and with pitch. and she put the child, therein; and put *it* in the flags, by the rivers brink. And his sister stood, afar off: to know, what should be done to him. And the daughter of Pharaoh came down, to wash at the river; and her maidens walked, by the rivers side: and she saw the ark, among the flags; and sent her hand maid, and took it. And she opened *it*, and saw the child; and behold, the babe wept: and she had compassion on him, and said; This *is one* of the Hebrews children. And his sister said, to Pharaohs daughter; shall I go, and call to thee, a woman a nurse; of the hebrew *women*: that she may nurse the child for thee? And Pharaohs daughter said to her, Go; and the maid went; & called, the child's mother. And Pharaohs daughter said to her. Take this child away, and nurse it for me; and I will give *thee* thy wages; and the woman took the child & nursed it. And the child grew great, and she brought him unto Pharaohs daughter; and he was to her, for a son; and she called his name, Moses; and she said, because I drew him, out of the water. And it was, in those days; when Moses was grown-great, that he went-out unto his brethren; and saw their burdens: and he saw, an Egyptian man; smiting an Hebrew man, *one* of his brethren. And he looked this way, and that way; and saw, that *there was* no man: and he smote, the Egyptian; and hid him, in the land. And he went-out in the second day; and behold, two Hebrew men, strove-together: and he said to the wicked one, wherefore smitest thou thy neighbor? And he said, who made thee a man a prince and a judge, over us? sayest thou *this*, to kill me, as thou killedst the Egyptian? And Moses feared, and said, surely, the thing is known. And Pharaoh heard this thing, and he sought to kill Moses: and Moses fled from the face of Pharaoh; and dwelt in the land of Midian, and he sate down by a well. And the Priest of Midian, had seven daughters: and they came and drew *water*, and filled the troughs; to water, their fathers flock. And the shepherds came, and drove them away: and Moses stood-up, and saved them; and watered their flock. And they came unto Reguel their father: and he said, why are ye come so soon, today? And they said, an Egyptian man, delivered us out of the hand of the shepherds: and also drawing drew *water* for us; and watered the flock And he said unto his daughters, and where *is* he? wherefore now, have ye left the man? call him, that he may eat bread. And Moses was content, to dwell with the man: and he gave Zipporah his daughter, unto Moses. And she bare a son, and he called his name Gershom: for he said; I have been a stranger, in a foreign land. And it was, after those many days, when the King of Egypt was dead; and the sons of Israel sighed, for the servitude, and cried-out; that their cry came-up unto God, for the servitude. And God heard, their

growning: and God remembered his covenant, with Abraham, with Isaac and with Jacob. And God looked upon the sons of Israel: and God knew *them*.

### Annotations.

A *Man*] named *Amram*, the son of *Kohath*, the son of *Levi*: *Exod.* 6. 16. 18. 20. To this religious family, rather than any other, God now appeared: which mercy is remembered in *1 Sam.* 2. 27. *took*] to wife, *Exod.* 6. 20. the *daughter*] named *Iochebed*, sister unto *Kohath*, and next daughter to *Levi*: aunt unto *Amram* her husband, *Exod.* 6. 20. *Numb.* 26. 59. So *Targum Yerushalmi* saith, *he took Iochebed his aunt, to him to wife*. Such marriages with their near kindred, were afterwards forbidden, when the tribes and families were multiplied: *Levite.* 18. 12. *a son*] this was not their first child, for *Marie* a daughter, and *Aaron* a son were both borne before him: *Verse* 4. *Numb.* 26. 59. *Exod.* 7. 7.

*Vers.* 2. *a goodly child*] or *fair proper child*, so the *Apostle* (following the *Greek version*) translatheth it, in *Hebr.* 11. 23. the *Hebrew* being *good*, meaning in form and beauty; as *Gen.* 24. 16. and *Stephen* addeth *goodly* (or *fair*) to *God*: *Act.* 7. 20. that is, *exceeding fair*, or having *divine beauty* and *goodliness*: and there be of the *Jew Doctors* which write to the like effect, that he had *the form of an Angel of God*: *Pirkei R. Eli* ⟨...⟩ *chap.* 48. And *heathen writers* make mention also of his beautiful personage, *Justin. hist. b.* 36. This *Moses* was, by the father, the seventh generation from *Abraham*; (as *Enoch* was the seventh from *Adam*: and *Abraham* the *Hebrew*, was the seventh from *Heber*:) and considering his *mi•des* upon *Egypt*, and his laws unto *Israel*; he may be likened to that *manchild, who* ⟨ϕ⟩ *to rule all* ⟨ϕ⟩ *with* ⟨ϕ⟩ *of* ⟨ϕ⟩ : *Rev.* 12. 5. ⟨...⟩ together with his father: therefore the *Greek* translatheth *they hid*. And *Paul* saith, *By faith Moses was hid of his parents three months, because they saw he was a goodly child, and they were not afraid of the kings commandment*, *Heb.* 11. 23. This *hiding* was in his own fathers house, *Act.* 7. 20. in the year from the creation of the world, 2433.

*Vers.* 3. *longer*] or *anymore*: by reason they [unspec \2] dwelt mixed with the *Egyptians*, *Exod.* 3. 22. and the *kings commandment* was strait, and dangerous to transgress, *Exod.* 1. 22. *Heb.* 11. 23. *ark*] or *coffin*, whereof see *Gen.* 6. 14. Thus *Moses*, as *Noah*, was saved in an ark from drowning, what that figured, see *Gen.* 6. 15. &c. *bulrushes*:] a thing there growing, of which the *Egyptians* used to make light botes and vessels to go upon the waters, *Isaiah*, 18. 2. *flags*] or, *sea weeds*, or *sedge*: such as grew by that river, and in the red sea, and other seas; *Ion.* 2. 5. Hereof the *Redsea* had the name, see *Exod.* 10. 19. *brink*] *Hebr. lip*.

*Vers.* 4. *his sister*] named *Marie*, or *Miriam*, of whom see *Exod.* 15. 20. *Numb.* 26. 59. *stood*] or, *set her self* to stand and look; or *espied* (as the *Greek* translatheth it) *to learn what should befall him*.

*Vers.* 6. *saw the child*] or, *saw him*, (namely) *the child. had compassion*] or, *mercifully spared him*: see this word, in *Cen.* 19. 16. *Hebrews*] so the *Israelites* were called, of *Heber*: see *Gen.* 14. 13. and 39. 14. The *Chaldee* translatheth it *Jews*: so after *verse* 7. 11. 13. &c.

*Vers.* 7. *a woman a nurse*] an *Hebrew phrase*, the word *woman* may in *English* be omitted: as the word *man*, in *verse* 11. 14. See *Gen.* 13. 8. & 38. 1.

Vers. 10. *for a son]* adopted to be as her own child, and trained up *in all the wisdom of the Egyptians*; Act. 7. 21. 22. *Moses]* in Hebrew *Mosheh*; but the Greek of the New Testament writeth him *Moses*, and *Moses*, Mat. 19. 8. Act. 7. 20. 35. 37. his name signifieth *Drawen-out*: What name his parents had given him before is not recorded. *I drew]* Hebrew, *Masithi*: of this, the child had his name: and it is not used again in Scripture, but in David's case, who saith of God, *he drew me out of many waters*, Psal. 18. 17. waters, signifying troubles.

Vers. 11. *grown great]* both in years, and in authority, being *full sorty years old*; and *mighty in words and in deeds*: Act. 7. 23. 22. There fore *In those days*, may he read, *After those days*: as in verse 23. *went-out:] it came into his heart to visit his brethren the sons of Israel*, Act. 7. 23. and he after this, renounced his honors and pleasures in Pharaohs Court, and associated him-self to God's afflicted people: for by *faith, he refused to be called the son of Pharaohs daughter choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season; esteeming the reproach of Christ, greater riches then the treasures in Egypt, for he had respect unto the recompense of the reward*, Heb. 11. 24. 25. 26. *saw their* ﴿ϕ﴾ ] he Greek translatheth, *considered their labor*: in Chaldee their *ser* 〈...〉 *de*.

Vers. 12. *smote]* that is, *killed him*, (as is shown on Gen. 14. 17) so *defending and avenging his oppressed brother*; *supposing that his brethren would have understood, how that God by his hand would deliver them: but they understood not*. Act. 7. 24. 25. And because his calling was not yet manifested, he did this action secretly, and hid the Egyptian in the sand. From this action of Moses, the Jew Doctors did gather a law, that if *an heathen smote an Israelite*, he was to die. *Maimonides in Misneh, tom. 4. treat. of Hurt and damage, chap. 5. S. 3.*

Vers. 13. *the second day]* the day next after the former, Act. 7. 26. so prosecuting diligently the work which God had secretly called him unto. *to the wicked one]* that is, *to him that did the wrong*, as the Greek translatheth it; and Stephen approveth the same, saying, *The next day he shown him-self unto them as they strove, and earnestly exhorted them unto peace, saying, Sirs, ye are brethren, why do ye wrong one to another?* Act. 7. 26.

Vers. 14. *he]* that did his neighbor wrong, he thrust Moses away; Act. 7. 27. *a man a prince]* or, *constituted thee a prince*; omitting the word *man*, as Stephen (following the Greek version) doth. See also Gen. 13. 8. This refusal of Moses, by one, is imputed to the rest of the Israelites, Act. 7. 35. And God for their unthankfulness, withdrew Moses from them 40. years, before he sent him again to deliver them: verse 23. *sayest thou]* to wit, *in thy heart*; (as Gen. 27. 41.) that is, *intendest thou, thinkest thou*; or, *wilt thou kill me?* as the Greek translatheth it; and so Stephen allegeth it, Act. 7. 28. And other scriptures have the like phrase, 2 Sam. 21. 16. *the Egyptian]* the Greek addeth, *yesterday*, and so it is in Act. 7. 28. *the thing]* Hebr. *the word*: Gr. *this word*: So in the verse following.

Vers. 15. *fled]* at this saying Act. 7. 29. Of this first departure, as well as of the second, some do understand that speech of the Apostle; *By faith Moses left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible*, Heb. 11. 27. *dwelt]* or, *seated*, namely as a stranger, Act. 7. 29. and so here in verse. 22. and Exod. 12. 40. *Midian]* *Madiam*, as the Greek calleth it, or *Madian*, as in Act. 7. 29. a people that came of *Madian* the son of Abraham, Gen. 25. 2.

Vers. 16. *Priest*] or, *Prince*, as the Chaldee translatheth it; but the Greek saith *priest*: See Gen. 41. 45. *father*] the Greek addeth his name *Iothor*, that is, *Iethor*, as Exod. 3. 1.

Vers. 17. *them*] the daughters, as the Greek version plainly showeth: but the Hebrew here and after is masculine, as if it were *them men*, which some understand to be the shepherds that looked to the flock, under these women: but the Hebrew putteth sometime one gender for another: see the notes on Exod. 1. 21. *saved*] in Greek *delivered them* daughters. Compare this fact of Moses, with Jacob's, Gen. 29. 9. 10.

Vers. 18. *Reuel*] in Greek, *Ragouel*: he was a Madianite, father to *Hobab* or *Jethro* the next father of these daughters: Num. 10. 29. All grand-fathers and ⟨ϕ⟩, are called *fathers*: 2 Kin. 14. 3. & 16. 2. & 18. 3. ⟨ϕ⟩ so soon] Heb. *hastened to come*.

Vers. 19. *drawing drew*] that is, *drew readily and enough*; the Greek saith, *and drew for us*.

Vers. 20. *now*] or, at *this time*; it being so late. The Greek translatheth it, *thus*.

Vers. 21. *was content*] or *began*; as the word is Englished, Deut. 1. 5. The Greek omitteth it, saying, *And Moses dwelt with the man*: and the Holy Ghost often omitteth the like, as some Evangelists say of Jesus, *he began to say*, Luk. 12. 1. Mark. 13. 5. another writeth, *Jesus said*, Matth. 16. 6. and 24. 4. so, *he began to cast out*, Mark. 11. 15. that is, *he cast out*, Mat. 21. 12. *he began to cry*, Mark. 10. 47. that is, *he cried*, Luke 18. 38. *they began to beseech*, Mark. 5. 17. that is, *they besought him*, Matth. 8. 34. and sundry the like. *gave Zipporah*] to wife, as the Greek addeth; and calleth her *Zemphora*, as the letter *m*, is often put in such Greek names; as *Abbakuk* the Prophet, is *Ambkoum* in Greek, Ab. 1. 1. so *Chiun*, Amos 5. 26. is *Remphan*, Act. 7. 43. the interpreters mistaking R. for C. and interposing M. And in the Hebrew, *Berodach*, 2 King. 20. 12. is called also *Merodach*, Esa. 39. 1. that such change of letters, should not seem strange unto us. Concerning this wife of Moses, his sister and brother afterwards spake against him, Num. 12. 1. where she is called a *Cushite*.

Vers. 22. *Gershon*] by interpretation, *A desolate stranger*; the reason whereof followeth. Here the Greek addeth, *And she conceived again, and bare a second son; and he called his name Eliezer, saying; for the God of my father is my helper, and hath delivered me from the hand of Pharaoh*. This addition is borrowed from Exod. 18. 4.

Vers. 23. *after those many days*] that is, as Stephen openeth it, *when forty years were expired*, Act. 7. 30. Exod. 7. 7. So the Hebrew Doctors also reckon the time: they say *Moses was Iethroes shepherd 40. years; and the wild beasts spoiled not his sheep, but they were fruitful and multiplied greatly*. *Pirkei R. Eliezer*, c. 40. Thus Moses had lived 40. years in Pharaohs court; was 40. years a stranger & shepherd in Midian; and after this, he fed God's people Israel 40. years, Act. 7. 36. Deut. 8. 2. and 34. 7. Here the Hebrew *In*, is rightly translated in Greek *After*, as it elsewhere also plainly signifieth, Numb. 28. 26. So in the New Testament, Mark 13. 24. *in those days*, that is, *after them*, as is explained, Matth. 24. 29. *after the tribulation of those days*. So in Dan. 2. 44. *In* (that is, *After*) *the days of these Kings, was dead*] both the King, and all other that sought Moses life, Exod. 4. 19. *servitude*] or, *bondage*: in Greek works: which, as appeareth, continued though the King was dead. The Chaldee addeth, *servitude which was hard upon them*.

*came up]* or *ascended* up to heaven. This their misery, and God's mercy in releasing them, is often mentioned; and was by the Israelites remembered in their land, every year, Deut. 26. 6. 7. 8. Num. 20. 16.

Vers. 24. *covenant]* whereof see Gen. 15. 14. and 26. 13. and 46. 4. which God is said to *remember* (after the manner of men) when he showeth care, of performance: See Gen. 8. 1.

V. 25. *knew]* namely *their sorrows*, as is expressed in Exod. 3. 7. or, *knew* them, in their sorrows, that is, *cared* for them; as *knowing* often signifieth, Psal. 31. 8. and 1. 6. Prov. 12. 20. The Greek translateth it, *he was known unto them*; The Chaldee, *he said by his word, that he would deliver them*.

### CHAP. III.

1. Moses keepeth Iethros flock. ⟨◇⟩ , God appeareth to him in a burning bush. 9, He sendeth him to deliver Israel. 14, The Name of God is declared. 15, His message to Israel, 18, and to the king of Egypt. 19, The kings resistance, Egypt's plagues, and Israel's departure with rich spoils, are foretold.

AND Moses was feeding the flock of Jethro his father in law, the Priest of Midian: and he led the flock behind the wilderness; and came to the mountain of God, to Horeb. And the Angel of Jehovah appeared unto him, in a flame of fire, out of the midst of a bramble-bush: and he saw, and behold the bramble-bush burned with fire, and the bramble-bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bramble-bush is not burnt. And Jehovah saw that he turned aside to see; and God called unto him out of the midst of the bramble-bush, and said, Moses, Moses, and he said, Loe *here I am*. And he said, Draw not nigh hither; put thy shoes from off thy feet, for the place the which thou standest upon is holy ground. And he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob: and Moses hid his face, for he feared to look upon God. And Jehovah said, Seeing I have seen the affliction of my people which *are* in Egypt, and have heard their out-cry because of their task-masters, for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk & honey, unto the place of the Canaanite, and the Chethite, and the Amorite, and the Pherizzite, and the Evite, and the Jebusite. And now, behold, the out-cry of the sons of Israel is come unto me, & I have also seen the oppression wherewith the Egyptians oppress them. And now come, and I will send thee unto Pharaoh; and bring thou forth my •••le the sons of Israel out of Egypt. And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring ⟨◇⟩ sons of Israel out of Egypt? And he said, Certainly I will be with thee, [unspec] and this *shall be* unto thee a sign that I have sent thee; when thou hast brought forth the people out of Egypt, ye shall serve God at this mountain. And Moses said unto God; [unspec] Behold, *when* I come unto the sons of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses; [unspec] I am, that I am: and he said, Thus shalt thou say unto the sons of Israel; I am, hath sent me unto you. And God said moreover unto [unspec] Moses, Thus shalt

thou say unto the sons of Israel; Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial to generation *and* generation. Go [unspec] and gather together the Elders of Israel, and say unto them, Jehovah, the God of your fathers hath appeared unto me, the God of Abraham, of Isaac and of Jacob, saying, Visiting I have visited you, and that which is done to you in Egypt. And I have said, I will bring you up, out of the affliction of Egypt, unto the land of the Canaanite, and the Chethite, and the Amorite, and the Pherizzite, and the Evite, and the Jebusite; unto a land flowing with milk and honey. And [unspec] they shall hearken to thy voice: and thou shalt come, thou and the Elders of Israel, unto the King of Egypt; and you shall say unto him, Jehovah the God of the Hebrews hath met with us, and now let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice to Jehovah our God. And I do know that the king [unspec] of Egypt will not grant you to go, no not by a mighty hand. And I will send out my [unspec] hand, and smite Egypt, with all my marvels which I will do in the midst thereof, and after that he will send you away. And I will [unspec] give this people grace in the eyes of the Egyptians, and it shall be when you go, ye shall not go empty. But every woman shall [unspec] ask of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and garments; and ye shall put *them* upon your sons, and upon your daughters, and ye shall spoil the Egyptians.

#### Annotations.

*IETHRO*] in Greek *Iothor*: he was also named *Hobab*, and was the son of *Ragouel* ⟨...⟩ Exod. 2. 18. Num. 10. 29. Judge. 4. 11. He is called also •••er, Exod. ⟨◇⟩ 18. Now God taketh Moses (as afterward he did David) from the folds of sheep, to ⟨◇⟩ Jacob his people, and Israel his possession, Psal. 78. 70. 71. and 77. 21. *priest*] in the Chaldee, *prince*: See Exod. 2. 16. The son succeeded in his fathers office, for it is likely that *Raguel* was now dead, this being 40. years after Moses his coming thither, Exod. 2. 21. Act. 7. 30 *behind*] to the back side: the Greek saith, *under the wilderness*; the Chaldee, *to a place of good pasture in the wilderness*. A *wilderness* (so named of *going wild*, that is, *astray* therein) as is shown on Gen. 21. 14. was a place where cattle used to be fed, as here and Luk. 15. 4. 1 Sam. 17. 28. *mount of God*] so called, because it was great and high, as Psal. 36. 7. and was sanctified of God, by his appearing there now, verse. 5. and after when God came down upon it, to give his law, Ex. 18. 5. and 19. 3. 17. 18. So in 1 King. 19. 8. The Chaldee calleth it, *the mount where the glory of the Lord was revealed*. *Horeb*] or *Choreb*: which signifieth *Drinesse* (for this wilderness was waterless, Deut. 8. 15.) it was called also *mount Sinai*, Act. 7. 30. Exod. 19. 1. 18. of the *Bramble-bushes* there growing; or of this vision there appearing.

Vers. 2. *Angel*] This was *Christ*, who in verse. 6. calleth himself the *God of Abraham*; named an *Angel*; as before in Gen. 48. 16. therefore Moses blessing Israel, mentioneth the *good will of this dweller in the bush*. Deut. 33. 16. where the Chaldee paraphrast addeth, *him whose habitation is in heaven*; meaning God. And other Rabbin's acknowledged as much; *R. Menachem*, upon Exod. 3. saith, *his Angel, in the opinion of some of our Rabbin's, was Michael; and therefore he saith the Angel of the Lord, and saith not the Angel of God, signifying the condition of mercies*. See also the notes on Gen. 32. 24. where *Michael*, is shown to be *Christ*. Again, *R. Menachem* there alledgeth;

*this Angel is that Angel the Redeemer, which said to Jacob, I am the God of Bethel: this is he (of whom it is said) and the Angel of his presence saved them: Gen. 48. 16. and 31. 11. 13. Esa. 63. 9. bramble-bush] In Hebrew Seneh, whereupon the mount, and wilderness is called Sinai, of the store of brambles that grew there: or of this bush and vision So in Pirkei R. Eliezer, c. 41. it is said, from the beginning of the world, this mount was called Horeb: and when God appeared unto Moses, out of the midst of the bramble-bush, of the name of the bramble (Seneh) it was called Sinai. consumed] Hebr. eaten up, in Greek, burnt up: fire is usually said to eat, that is, to consume, Lev. 6. 10. The flame is said to burn up the mountains, trees, &c. Psal. 83. 15. Joel 1. 19. and is therefore used to signify great afflictions from the hand of God, Esa. 30. 30. Lam. 2. 3. But here God (who is called a consuming fire, Deut. 4. 24.) consumeth not the bush, (a figure of the Church of Israel, afflicted in Egypt) but dwelleth with good will therein, as Moses mentioneth the good will of him that dwelt in the bush, Deut, 33. 16. And so hath promised to Israel, when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee: Esa. 43. 2. This God himself openeth to Moses, in verse. 7. 8. and it agreeth with that vision shown to Abraham, in Gen. 15. 13. 17. And the Hebrew Doctors so understood this vision, saying, God dwelt in the bramble-bush: and the bramble-bush was affliction & anguish, & all thorns and briars. And why dwelt he in the midst of affliction and anguish? but because he saw Israel in great affliction he also dwelt with them in the midst of affliction, to confirm that which is said (in Esa. 63. 9.) In all their affliction, it was afflicted. Pirkei R. Eliezer, c. 40.*

Verse 3. *great sight] or, vision: whereat Moses wondered, and drew near to consider it, Act. 7. 34. not burnt:] the Yerushalmi Targum addeth, is green and not burnt.*

Vers. 4. *unto him] and what God said unto him, the same he hath spoken to us; as our Lord himself explaineth it; Have ye not read, that which was spoken unto you by God? Mat. 22. 31. 32. And although God spake thus to Moses, yet he writing these things for the Church, it is said, that Moses shown them, and he called the Lord, the God of Abraham: Luke 20. 37.*

Vers. 5. *thy shoes] the putting off of shoes, was used for a sign of giving up ones right unto another, Deut. 25. 9. Ruth 4. 7. also for a sign of mourning and humiliation, Ezek. 24. 17. 23. 2 Sam. 15. 30. Esa. 20. 2•4. and consequently of sanctification before God; putting off uncleanness, as the change and washing of other garments also signified, Gen. 35. 2. Ex. 19. 10. Eccles. 4. 17. Psal. 119. 101. Ephes. 6. 15. All which may be implied in this precept, that Moses in all humility and holiness, should now resign up him-self unto God, and service of him. The like was commanded Joshua, Ios. 5. 15. By Stephens relation, GOD had manifested himself by the words following in the next verse, before he commanded this thing: see Act. 7. 32. 33. From this precept unto Moses, the Jews gathered a general rule, that whosoever standeth in the holy place, must put off his shoes: Pirkei R. Eliezer. c. 40. So from that precept in Lev. 19. 30. ye shall reverence my sanctuary, they conclude, that this belongeth to the reverence of it, that no man come in there, with his shoes on his feet. Maimonides in Beith habchirah (or Temple) c. 7. S. 1. 2 is holy ground] Hebr. it is ground of holiness: sanctified by the presence and apparition of God, who maketh the heavens, earth, and places where his glory is revealed, to be holy, and reverently to respected of his people, Psal. 20. 7. and 48. 2. Ios. 5. 15. Gen. 28. 16. 17. 2 Chron. 8. 11. So the mount whereon Christ was transfigured, is called the*



*holy mount*, 2 Pet. 1. 18. Therefore death was threatened to all that came into the holy place of the tabernacle, where God appeared; except such, and so sanctified, as the law did appoint, Lev. 16. 2. 3. &c.

Vers. 6. *I am*] The word *am*, is added by the Holy Ghost, in Matth. 22. 32. though for brevity sake, it is omitted here in the Hebrew, and also in the Greek, Mark. 11. 26. and often throughout the Scriptures. *thy father*] the Holy Ghost expoundeth this, *thy fathers*: Act. 7. 32. and the words following confirm it. See Gen. 3. 2. *God of Abraham*] to whom the land of Canaan was first promised, Gen. 12. 1. 7. the affliction of his seed in Egypt; prophesied; and the deliverance from the same, now to be performed: Gen. 15. 13. 16. Exod. 3. 8. And because *God is not the God of the dead but of the living*, our Savior from this speech proveth, that Abraham and others dead to the world; yet lived unto God, and their bodies should be raised again from the dead, Matth. 22. 31. 32. Luk. 20. 37. 38. *hid*] in Greek, *turned away*: this hiding was in conscience of his own infirmity, and of God's majesty, so that *Moses trembled and durst not behold*; Act. 7. 32. *Elias covered his face with his mantle*, 1 King. 19. 13. and the Seraphims covered theirs with their wings, Esa. 6. 2. See also Job 13. 20. Luk. 5. 8. Esa. 6. 5. *to look*] so the Greek also translateth it, referring it to the last word *feared*. It may also be Englished, *from looking*, or, *that he might not look*, referring it to the former, *he hid his face*. For God, the Chaldee translateth, *the glory of the Lord*.

Vers. 7. *seeing I have seen*] that is, *I have surely seen*: the like phrase is in Gen. 2. 17. God's *seeing* and *hearing*, implied a merciful regard and pitying of their misery: Psal. 106. 44. 45. Gen. 29. 32. therefore the people, when they understood this, gave thanks to God, Exod. 4. 31. Some of the Hebrews (as the *Zohar* upon this place) expounded it thus: *Seeing for the good of Israel; I have seen, for vengeance upon those that oppress them*. In this sense *Zechariah* said at his death, *The Lord see it, and require it*: 2 Chron. 24. 22. *their taskmasters*] or, *his taskmaster*; speaking of the people as of one man: see the notes on Gen. 22. 17. *Taskmasters*, here properly are *Exactors*; and is generally used for such as require and exact, either money, as in 2 King. 23. 35. or any debt, Deut. 15. 2. or otherwise do oppress any, Esa. 53. 7. Here the Greek translateth it *workmasters*; the Chaldee, *rulers*. They figured spiritual tyrants also, from whom will deliver his people; Esa. 9. 4. and 14. 2. and 60. 17.

Vers. 8. *am come down*] to wit, in this vision: as the Chaldee translateth, *I do appear*, (or, *am revealed*.) See Gen. 11. 5. *them*] Hebr. *him*: that is, the people. The Greek translateth it *them*: so doth the Holy Ghost, in Act. 7. 34. *the hand*] that is, the power and dominion: as Gen. 16. 6. and 32. 11. So Christ came to deliver us *out of the hands of our enemies*, Luk. 1. 74. whereof this now was a type. *milk and honey*] under which, all other blessings are comprehended; there was no lack of anything, Deut. 8. 7. 8. 9. Of this country, see the notes on Gen. 12. 5. and as the land figured out a heavenly country; so *milk and honey* signified spiritual blessings in Christ, Song 4. 11. Psal. 19. 11. Esa. 55. 1. 1 Pet. 2. 2. This praise of the land, is often mentioned by this phrase, as in Exod. 13. 5. and 33. 3. Lev. 20. 24. Deut. 6. 3. and 11. 9. Ios. 5. 6. Ier. 11. 5. Ezek. 20. 6. And the Israelites upon the first view, acknowledged it so to be, Num. 13. 22. and yearly professed the same, by God's command, Deut. 26. 9. 15. Yet the rebellious despised it, and called Egypt, a *land that floweth with milk and honey*: Num. 16. 13. 14.

*Canaanite*] that is, as the Greek and Chaldee translate, *Canaanites, Chethites, &c.* See Gen. 10. 16. and 15. 20. So after, verse 17.

Vers. 10. *send thee*] The secret inspiration which [unspec] Moses had before from God, (Exod. 2. 11. Acts 7. 25.) is here become an open calling and full commission; and he whom the Israelites had *refused, saying, who made thee a ruler and a judge? the same did God send to be a ruler and deliverer, by the hand of the Angel, which appeared to him in the bramble-bush:* Act. 7. 35. This sending of Moses, is also mentioned as a mercy of God, Psal. 105. 26. Mich. 6. 4. Hos. 12. 13. *unto Pharaoh*] the Greek addeth, *king of Egypt:* in Act. 7. 34. it is, *I will send thee into Egypt. bring thou*] in Greek, *thou shalt bring.* See the notes on Gen. 20. 7.

Vers. 12. *Certainly*] or, *Because I will be:* the [unspec] Chaldee saith, *because my word shall be thine help. this*] the present apparition of my glory in the bush, which thou seest: or, *this,* that followeth, *ye shall serve God at this mount.* The first was a sign to strengthen Moses in his business with Pharaoh, Exod. 5. 22. 23. the latter, to confirm him against the many rebellions of Israel, mentioned in Num. 11. 10. 11. 14. 15. Deut. 9. 22. 23. 24. *at this*] or, *by this mount.* This was fulfilled when at mount Sinai, the law being given, the tabernacle was made, and sacrifice and other service performed unto God, Exod. 19. and 25. &c. which being a mount in the wilderness, in Arabia; the worshippers & children thereof were in bondage, as was *Agar,* and figured the Old Testament and those under the same, by Moses law; Gal. 4. 24. 25. Now we by Christ are not come thither, but unto mount *Zion,* where all the house of Israel, and all in the land are to serve the Lord: Heb. 12. 18. 22. Ezek. 20. 40. Rev. 14. 1.

Vers. 13. *what is his name?*] This may imply, after [unspec] what manner, and to what end, God had now appeared; whether for mercy, or judgment. For God by names manifesteth his works, as after appeareth in Exod. 6. 3. So the Hebrews teach (in *Elle shemoth rabba* upon this place) that when God *judgeth* his creatures, he is called *Elohim (God;)* when he *warreth* against the wicked, he is called *Sabaoth (Lord of hosts;)* when he doth *mercy* unto the world, he is called *Jehovah;* as in Exod. 34. 6. *Jehovah, Jehovah, God merciful and gracious.*

Vers. 14. *I am that I am*] The Hebrew, *Ehjah asher ehjah,* properly signifieth *I will be that I will be:* the Greek translatheth, *I am he that is.* And God is called, *He that is, that was, and that will be,* Rev. 16. 5. where this name *Ehjah,* is opened, as also the name *Jehovah,* whereof see Gen. 2. 4. Exod. 6. 3. It implieth God's eternal and unchangeable *Being* in himself (before whom, all nations are as nothing, Esa. 40. 17.) and the constant performing of all his words, to be now and forever that which he was before, to Abraham, Isaac and Jacob: verse 15. So, *Jesus Christ yesterday and today, the same, and forever:* Heb. 13. 8. The Rabbin's do thus also explain this name, in *Elle shemoth rabba,* upon this text. *The blessed God said ••to Moses. say* ﴿ϕ﴾ *them, ﴿ϕ﴾* have been, and I the same now, and I the same ﴿ϕ﴾ *time to come, &c. I ﴿ϕ﴾ ,] or, I will be, hath sent, &c.* The Chaldee paraphrase called Jonathan's, giveth both expositions: *I •e that was and hereafter will be, hath sent me unto you.*

Vers. 15. *my memorial*] or, *the memorial of me* that whereby I will be remembered and mentioned always. To this the Prophets refer us, as in Hos. 12. 5. *Jehovah God of hosts; Jehovah is his memorial: and Jehovah thy name is forever: Jehovah, thy memorial, is to generation and*

*generation*, Ps. 135. 13. and 102. 13. *and generation]* or *of generation*; that is, *all generations* (or *ages*.) The Chaldee supplieth the word *and* (as the Hebrew elsewhere doth in Psal. 135. 13.) saying, *to every generation and generation*.

Vers. 16. *Elders:]* or *Senators*: in Greek *the senate*: such were not only aged men, but teachers and governors of the people, as among other nations: See Gen. 50. 7. By the *Elders*, things were orderly communicated with the multitude, as Exod. 12. 3. 21. and 19. 3. 7. *visiting]* the Greek translatheth, *with visitation*; that is, *surely or carefully visited*, and that in mercy; as Gen. 21. 1. Albeit from the word twice repeated, some of the Hebrews gather *a visitation in mercy concerning Israel*; and *a visitation in judgment, concerning the Egyptians, for their afflicting of Israel*, (as was promised in Gen. 15. 14.) R. Menachem, on Exod. 3.

Vers. 17. *Egypt]* or, *the Egyptians*, as verse. 8. and as the Greek translatheth here. *Canaanite]* that is, *Canaanites, Chethites, &c.* See verse 8.

Vers. 18. *met with us]* that is, *appeared unto us*, and so called and commanded us to offer him sacrifice. Men are said to *meet with God*, by prayer, and he to meet them, by appearing and speaking unto them; as in Num. 23. 3. 4. 15. 16. where the Greek translatheth it *appear*. Here the Greek version is, *he hath called us, three dates journey]* Hebr. *three days way*. This was, to mount Horeb, where they should *serve God*, verse 12. which it seemeth was b ⟨...⟩ three days journey from Egypt, had they gone the direct way: but because of troubles and fears, they were led about, Exod. 13. 17. 18. so that they came not thither till the third month, Exod. 19. 1. Of the mystery of this number, *three*, see the notes on Gen. 22. 4. *wilderness:]* the globe of the earth is of three parts, inhabited land, sea, and wilderness; which is a place of wild beasts, Mark. 1. 13. without inhabitant, without way to go in, without water; even *the shadow of death* it self, Ier. 2. 6. Deut. 8. 15. Psal. 107. 4. 5. into such a place must Israel go, because they might not sacrifice to God in Egypt, Exod. 8. 25. 26. Such was the place of Christ's temptation 40 days, Luk. 4. 1. 2. and of Israel 40 years, Deut. 8. 2. where God fed and guided them, as he did also the *woman* that fled into the wilderness, *from the present of the serpent*, Rev. 12. 14.

Vers. 1. *no not]* Hebr. *and not*: meaning, though [unspec] he should be s ⟨...⟩ tten with many plagues, yet he would not let them go willingly. Or *and not*, may ⟨◇⟩ here for *If not*, that is, *but by strong hand*, as the Greek here translatheth it: the Chaldee also saith, *but for strong fear*. For ten plagues were sent on Pharaoh, before he would let them go; Exod. 11. 1 So *and*, is put for *if*, in Exod. 4. 23. Num. 12. 14.

Vers. 20. *my hand]* the Chaldee saith, *the plague of my strength*; that is, *my strong plague*.

Vers. 21. *grace]* that is, *favor*▪ the Hebrew phrase is, *the grace of this people*; which the Greek translatheth, *will give grace to this people*, that is, will cause them to be favored. The Chaldee saith, *I will give this people to mercies*: (as in Psal. 106. 46.) See the like in Gen. 39. 21. Exod. 11. 2.

Vers. 22. *jewels]* or, *instruments vessels*. Thus the promise made to Abraham in Gen. 15. 14. was now to be fulfilled. *spoil]* So Ezek. 39. 10. *they shall spoil those that spoiled them*.

## CHAP. IV.

1, Moses doubting that he should not be believed, is confirmed by miracles; of his rod turned to a serpent; 6, and his hand leprous. 9, Waters should also be turned to blood. 10, Moses maketh excuses that he might not be sent. 14, God is angry; and appointeth Aaron to assist him. 18, Moses getteth leave of Jethro to depart into Egypt. 21, The Lord reheareth his message to Pharaoh. 24, He meeteth Moses in the In•e, and seeketh to kill him. 25, Zipporah circumciseth her son, and he letteth him go. 27, God sendeth Aaron to meet Moses. 29, Moses and Aaron do their message unto Israel. 31, They believe, and are thankful.

AND Moses answered, and said; But behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee. And Jehovah said unto him, What is that in thy hand? and he said, a rod. And he said; Cast it on the ground; and he cast it on the ground, and it was (*turned*) to a serpent: and Moses fled from before it. And Jehovah said unto Moses; Put forth thy hand, & take it by the tail: and he put forth his hand & caught it, and it was (*turned*) to a ro• in his hand. That they may believe, that Jehovah the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And Jehovah said further more unto him▪ Put now thy hand into thy bosom; and he put his hand into his bosom; and he took it out, and behold, his hand was leprous as snow. And he said, Return thy hand into thy bosom; and he returned his hand into his bosom: and he took it out of his bosom, and behold, it was turned as his flesh. And it shall be, if they will not believe thee; nor hark 〈...〉 to the voice of the first sign, that they will believe the voice of the latter sign. And it shall be, if they will not believe also these two signs, not hearken to thy voice, that thou shalt take of the waters of the river, and pour *upon* the dry *land*, and the waters shall be, which thou shalt take out of the river, even they shall be (*turned*) to blood upon the dry land. And Moses said unto Jehovah; Oh my Lord, I *am* not a man of words, either from days heretofore, or since thou hast spoken unto thy servant; but I *am* of an heavy mouth, and of an heavy tongue. And Jehovah said unto him; Who hath made the mouth of man, or who maketh the dumb, or the deaf, or the open-eyed, or the blind? have not I Jehovah? And now go, and I will be with thy mouth, and will teach thee what thou shalt speak. And he said; Oh my Lord, send I pray thee, by the hand thou shouldest send. And the anger of Jehovah was kindled against Moses; and he said, *Is* not Aaron the Levite thy brother? I know that speaking he can speak, and also behold he *is* coming forth to meet thee; and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and shalt put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what you shall do. And he shall speak for thee unto the people, and he shall be, *even* he shall be to thee for a mouth, and thou shalt be to him for a God. And this rod shalt thou take in thy hand, with the which thou shalt do the signs. And Moses went, and returned to Iether his father in law, and said unto him; Let me go I pray thee, and return unto my brethren which *are* in Egypt, and see whether they *be* yet alive: and Jethro said to Moses, Go in peace. And Jehovah said unto Moses, in Midian; Go, returnd *into* Egypt, for all the men are dead that sought thy soul. And Moses took his wife and his sons, and made them ride upon an asse; and he returned to the land of Egypt: and Moses took the rod of God in his hand. And Jehovah said unto Moses; When thou goest to return into Egypt see, all the wonders

which I have put in thy hand, that thou do them before Pharaoh, and I will make strong his heart, and he shall not send away the people. And thou shalt say unto Pharaoh;  $\langle\phi\rangle$  saith Jehovah, Israel is my son my first-borne. And I say unto thee, Send away my son, that he may serve me; and *if* thou refuse to send him away behold, I will stay thy son, thy first-borne: And it was in the way, in the Inn, that Jehovah met him, and sought to kill him. And Zipporah took a sharp stone, [unspec] and cut off the superfluous foreskinne of her son, and cast *it* at his feet, and said, Surely a husband of bloods *art* thou to me. And he [unspec] let him go: then she said, a husband of bloods, for the circumcisions. And Jehovah [unspec] said to Aaron; Go to meet Moses, into the wilderness: and he went, and met him in the mountain of God, and kissed him. And [unspec] Moses told Aaron all the words of Jehovah, who had sent him, and all the signs which he had commanded him. And Moses went and Aaron, and they gathered together all the Elders of the sons of Israel. And Aaron spake all the words which Jehovah had spoken unto Moses: and he did the signs, in the eyes of the people. And the people believed; and they heard that Jehovah had visited the sons of Israel, and that he had seen their affliction: and they bended down the head, and bowed themselves.

### Annotations.

*BVt beheld*] Hebr. *and beheld*: or, *and if*, as the Greek translath it, adding this question, *what shall I say unto them?* So (*hên*) *behold*, is used for (*im*) *if*, in Ier. 3. 1. Moses having experience of former refusal, Exod. 2. 14. feareth the like again; and maketh exceptions.

Vers. 2. *a rod*] or, *a staff*; as in Gen. 38. 18. A [unspec] instrument which shepherds used to guide their sheep with: Lev. 27. 32. with it Moses now fed Iethroes flock; but God sanctified it to work  $\langle\dots\rangle$  miracles by, and to feed his people Israel. Therefore it is after called *the rod of God*, v. 20. and many great things were effected by it. To this the Prophets after, have reference; as, *feed thy people*  $\langle\phi\rangle$  *thy rod*, &c. Mich. 7. 14.

Vers. 3. *was (turned) to*] or, *became a serpent*:  $\langle\phi\rangle$  [unspec] the word *turned*, is expressed in Exod. 7. 15. and the Greek here addeth it in verse 17. As the shining of Moses face, and veil put upon it, (Exod. 34. 30. 33.) signified the glory of his ministry, and the hiding of the end thereof, from unbelieving Israelites, 2 Cor. 3. 7. 13. 16. so his rod turned to a serpent, was here for a sign to such as would not otherwise believe him, verse. 5. 8. 9. signifying that his ministry should become deadly, to all that by faith saw not the end of the same, to be theredemption of Abraham's seed, by Christ, Luk. 1. 68. 74. Rom. 10. 4. Gal. 3. The feeding of God's people with his *rod*, was a sign of life and grace, and comfort. Mith. 7. 14. 15. Psal. 23. 4. *the rod* turned to a *serpent*, was a sign of death, Gen. 3. Num. 21. 6. Esa. 14. 29. Ierem. 8. 17. *from before*] or, *from the face of it*: for fear: because all serpents are odious to man; and this was terrible, called a *dragon*, in Exod. 7. 10. So the woman *fled from the face of the serpent*, Revel. 12. 14.

Vers. 4. *by*  $\langle\phi\rangle$  *tail*] which was dangerous to d  $\langle\dots\rangle$  n lest he  $\langle\phi\rangle$  be bitten thereby: howbeit Moses, obeying in faith, had no hurt; but the *serpent* was turned to a *rod* again: so that ministration of Moses which turneth to the unbelievers unto death, is to the obedient become an instrument of guiding them as a flock, unto life and salvation by Christ, Mark. 16.

18. 2. Cor. 2. 15. 16. and 3. 6. 16. Gal. 3. 24. The Hebrew Doctors, barely apply it to the present case thus; *as the serpent biteth and killeth the son of Adam, so Pharaoh and his people did bite and kill the Israelites: but he was turned and made like a dry stick.* •inkei. R. Eliezer, c. 40.

Vers. 5. *That they may]* this showeth the end of the former sign was to work faith: and it is an imperfect speech; as if he should say, *Do this before them that they may believe.* Such wants the holy Scripture of ⟨...⟩ supplieth, in the beginning or end of speeches: as in Mar. 14. 49. *but that the scriptures might be fulfilled:* which another explaineth thus, *but all this is done that the scriptures of the Prophets might be fulfilled;* Matth. 26. 56. So in 2 Sam 5. 8. these words are wanting, *he shall be chief and Captain:* which are afterwards supplied in 1 Chron. 11. 6. and sundry the like. See Exod. 13. 8. and 16. 8. and 18. 11. and 3• 32.

Verse 6. *leprous as snow]* that is, *white as snow*, as the Chaldee translateth. The leprosy was a sore contagious disease, and by man incurable: and God laid it sometime suddenly upon persons, for their great sins, as upon *Mary* the sister of Moses, Num. 12. 10. upon *Gehazi*, 2 King. 5. 27. and lepers were shut out of other men's company. See the law hereof, Levite. 13. And they that were thus leprous as snow, were *as dead*, their flesh half consumed, Numb. 12. 10. 12.

Vers. 7. *as his flesh]* that is, ruddy and lively: the Greek translateth, *into the color of his flesh:* A thing done *in the bosom*, signifieth secrecy, and effectualness, Prov. 21. 14. Psalm 29. 12. So by this plague of leprosy on Moses hand in his bosom, and healing it again; God seemeth to threaten unto Moses himself if he refused, and to all that should disobey the word of the Lord by his ministories, sudden, secret, and terrible judgment, but upon their return unto him; to cure them; for he ⟨ϕ⟩ *undeth, and boaleth*, Deut. 32. 39. Compare Ex ⟨...⟩ 25. 26. Deut. 28. 27. 35. 59. 60. 61. And *Moses hand*, signifieth his *ministry* unto the sons of. If ⟨ϕ⟩ , Psal. 77. 21. The Hebrew Doctors apply it thus; *As the Lapet is unclean, and maketh (others) ⟨ϕ⟩ so were Pharaoh and his people unlean, and ⟨ϕ⟩ Israel unclean. And when he made (his band) ⟨ϕ⟩ , he find unto him thus shall Israel be (⟕) the uncleanness of the Egyptian, Pirk•i. ⟨...⟩ , c. 40.*

Vers. 8. *the ⟨...⟩ ice,]* or *at the voice:* which is here given ⟨...⟩ *sign*, (as in Gen. 4. 10. it is unto *blood;*) because God by ⟨ϕ⟩ signs speaketh unto men: and an ⟨...⟩ word with the sign, that it may be heard and understood, as ⟨ϕϕ⟩ 30. Ezek. 1. •9. ⟨ϕ⟩ . ⟨ϕ⟩ 16. So ⟨ϕ⟩ calleth them, *the words of his sign••*, Psal. 10•. •7.

Vers. 9. *to blood* This third sign, was for like end as the former; to signify unto Israel, if they beleaved not, that God would bring upon them yet more bloody afflictions: and they believing he would avenge them, on their enemies. Of the Egyptians waters turned to blood, see after in Exodus 7. 19. &c.

V. 10. *Oh]* in Gr. *v I pray thee Lord:* see this word in Gen. 43. 20. so after in v. 13. *man of words]* that is, *eloquent:* so a *man of ⟨ϕ⟩* ; that is, *talkative*, Job 11. 2. a *man of arm*, that is, *mighty*, Job 22 8. a *man of tongue*, that is, a *pratler*, Ps. 140. 12. The Gr. here translateth, *I am not sufficient.* So Paul saith, *and who is sufficient for these things?* 2 Cor. 2. 16. *from days heretofore]* Heb. *from*

*yesterday or from the day before; used for all days past: see Gen. 31. 2. of an heavy] or, heavy of mouth; that is slow, (or troubled) in speaking, & hard to be understood of the hearers; as the latter of these two signifieth, in Ezek. 3. 6. The Greek translath, of a small voice & of a slow tongue: the Chaldee, of a heavy speech and of a deep tongue. This (as other things in Moses) may have reference to the effect of the Law, which he administered: as on the contrary, the Psalmist prophesying of Christ, had his tongue, the pen of a speedy writer. Psal. 45. 2. and the Spirit, (which is received, not by the works of Moses law, but by the hearing of faith in Christ, Gal. 3. 2.) causeth prophesy, and other words of wisdom and knowledge, Act. 2. 18. 1. Gor. 12. 8. 10. & causeth the lips of those that are asleep, to speak, Song 7. 9. By the Hebrew cannons, no Priest that stammered, lisped or was of an heavy mouth or tongue, might lift up his hands to bless the people: Maimonides in Misneh treat of Prayer, chap. 15. S 〈...〉 Soe the notes on Num. 6. 23.*

Vers. 11 *hath made] or as the Greek translath, hath given Heb put, the mouth to 〈◇〉 open eyed] or, open cared: for the Hebrew word signifieth both these, Esa. 42. 7. 20. and may have reference here to both. The Greek tranflateth, the seeing. Compare Psal. 146. 8 Esa. 61. 1. and 33. 5. 6.*

Vers. 12. *I will be] The Chaldee, expounds it my word shall be: the Greek, I will open thy mouth. will t•aoh] by my spirit, as Christ in like manner promiseth his Apostles, Matth. 10. 19. 20. Mark. 13. 11. Luke 12. 11. 12.*

Vers. 13. *by the hand thou shouldst] that is, by his hand (or ministry) whom thou shouldst send, as being fitterthand: (or) by the hand (of any other whom) thou wilt send. The Chaldee, and That gum Yerushalmi translate, by the hand of him whom it is meet to send: and the Greek 〈◇〉, choose an• then able man whom thou wilt send. Moses 〈◇〉 greatness of the work, would with draw his shoulder, through infirmity: God hereby 〈...〉 wing the imperfection of Moses administration, and impossibility of the law to bring men to perfection; when Moses could not bring Israel into the promised land: 〈◇〉. 3. 24. 25. 27. 28. Romans 8. 3. Hebrews 7. 19. The hand of one, is usually put for his ministry: as Moses now was s•m of God by the hand of the Angel which appeared to him in the bush 〈◇〉 7. 35. See Exodus 9. 35. Psal. 97 2•. Hag. 1. 1. Mal. 1. 1.*

Vers. 24. *speaking speak] that is, speak well and eloquently. Thus God distributeth his gifts by measure; diversely; to one is given by the spirit, the word of wisdom; to 〈...〉 there, the word of knowledge; to another, kinds of tongues; to another, the interpretation of tongues; &c. 1 Cor. 12. 8. 10. So among the Apostles, 2 Cor. 11. 6. and 10. 10. Mar. 3. 17. Of this Aaron, see after in Exod. 6. 20. 26.*

Vers. 15. *the words] which I have spoken to thee; as the Greek saith, my words. God signifying hereby, that the Priests (which came of Aaron) should receive their doctrine from the Law, which was given by Moses: as Ezek. 44. 24. Mal. 4. 4 Levite. 6. 8. 9. I will be] the Chaldee faith, my word shall be: the Greek, I will open thy mouth: as verse. 12.*

Verse 16. *he shall be]* or, *it shall be that he shall be:* the word is doubled, for more vehemency and assurance. *a mouth]* that is, *a spokes-man*, or as the Chaldee saith, *an interpreter*. In Exod. 7. 1. he is called his *Prophet. a God]* the Chaldee saith (*Rab*, that is,) *a Master:* and the Yerushalmi Targum addeth, *an inquirer of Doctrine from before the Lord*. The Greek translatheth, *in things pertaining to God:* which very phrase Paul useth in Hebrews 5. 1. The Hebrew *Elohim*, *God*, is after attributed to Judges and Magistrates. Exod. 22. 8. 9. Psal. 82. 6. and the reason is rendered by Christ, *because the word of God is given to them*, John. 10. 34. 35. Here Moses, though the younger brother (Exodus 7. 7.) is preferred before Aaron his elder: so God oftentimes disposed: see Gene•. 25. 23. and 48. 19.

Vers. 17. *this rod]* which was turned into a *serpent*, as the Greek addeth for explanation: In verse 20. it is called *the rod of God;* it was before Moses shepherds staff.

Vers. 18. *Iether]* called after, *Jethro:* in Greek *Iethor:* see Exod. 3. 1. *in peace]* or *with peace:* the Greek translatheth, *with health* or *welfare*.

Vers. 19. *thy saule]* that is, *thy life;* as Genesis 19. 17. So the Chaldee well explaineth it, *that sought to •ill thee*. Though sometime to *seek the soul*, is taken in the good part, as, *none seeketh for my soul*, Psal. 142. 5. that is, *careth* for me or for my life: yet usually it signifieth, seeking to kill one; and is sometime explained, *seeking the soul to take it away;* as 〈◇〉 Kings 19. 10. This phrase is often used. So Matth. 2. 20.

Vers. 20. *sons]* two, *Gershom and Eliezer*, Exodus 18. 3, 4. *an asse]* the Greek translatheth 〈◇〉 as moe then one, and often the Hebrew putteth the singular, for many. See Genesis 3. 2. This may argue Moses poor estate, as Christ's, Zichar. 〈◇〉 . 〈◇〉 . •od of God] that is, which God had appo 〈...〉 him to work miracles with, as verse 3. 17. So the Chaldee explaineth it, *the rod whereby miracles should be done, from before the Lord*. So in Exod. 17. 9.

Vers. 21. *have put]* or, *shall p 〈...〉 t in thy hand*, that is, give thee power to do. What wonders signify, see on Exodus 7. 3▪ *make strong:]* or, *make* 〈◇〉 , *fast*, 〈◇〉 , and *hard*, that he shall not re•ut or yield: therefore i• Exodus. 7. 3. God useth another word, *I will den;* and so the Greek translatheth this here. As before God 〈◇〉 Pharaohs heart, to hate his people, (Psalm 105. 25.) so now he is said to *make-strong*, and to *harden* his heart; and of King Sichon, the Lord *hardened his spirit, and made his heart strong* (or *obstinate*) Deuteronomy 2. 30. and *hardened the hearts* of the other Canaanites, Joshua 11. 20. and *made fat*, and *hardened the hearts* of the Israelites, Isaiah 6. 10. John 12. 40. and gave them *the spirit of slumber*, Romans 11. 8. As hardness is sin, so Pharaoh hardened his own heart, Exodus 9. 34. and so all wicked men, Psalm 95. 8. but as it is a judgment and punishment for sin, GOD hardeneth; using hereunto sundry means; sometime withdrawing his outward word and works, Psalm 147. 19. 20. Matthew 11. 21. 23. sometime the inward working of his spirit, Genesis 6. 3. and sending outward means to deceive them, 1 Kings 22. 20. 23. or strong delusions to blind their minds, 2 Thes. 2. 10. 11. Romans 11. 8. 10. or making his word (which they abuse) to be the favor of death unto them, 2 Corinthians 2. 15. 16. 1 Pet. 2. 8. or, giving them over to a reprobate mind, Romans 1. 28. or to Satan to be blinded and deluded unto destruction, 2 Corinthians 4.



4. 1 Kings 22. 22, 2 Thessal. 2. 9. 12. So God is said to *determine* and to do those things but justly; which the wicked of their own accord, do also rush into most unjustly; as Acts 4. 27. 28. 2 Samuel 12. 11. 12. And *he hath mercy on whom he will; and whom he will be hardeneth*, Romans 9. 18. The Hebrew Doctors, though they err about man's free-will, yet say, *that it may be a man sinneth so great a sin, or so many sins, as judgment is given from the Judge of truth, that vengeance be taken on the sinner, for the sins th• he hath done willingly & wittingly; and that repentance be withholden from him, and leave is not permitted him to ⟨ϕ⟩ from his wickedness; but that he die and perish in the sin that he hath done. This is that which the holy blessed (God) saith by the hand of Isaiah; Make the heart of this people fat, &c. (Esa. 6. 10.) Likewise he• saith, But they mocked the messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, till there was no healing, (2 Chro. 36. 16.) as if he should say, they sinned willingly, and multiplied their trespasses, till they were condemned to have repentance withholden frō them, for that is the healing. Therefore it is written in the Law, And I will make strong the heart of Pharaoh; because Phara•h sinned of himself first, and did evil unto Israel which were strangers in his land, as it is said, Com• on, let ⟨ϕ⟩ deal wisely with them, (Exodus 1. 10.) he gave sentence, that repentance should be withholden from him, till vengeance were taken on him: Therefore GOD hardened his heart. And why then sent his unto him by the hand of Moses saying, let (my people) go, and repent thou, when as GOD had said unto him; but thou and thy servants, I know that ye will not yet fear, &c. (Exodus 9. 30.) And indeed, for this have I raised thee up, &c. Exod. 9. 16. &c. To the end that he might make known to those that come into the world, that when God with-holdeth repentance from a sinner, he• cannot repent; but shall die in his wickedness which he did at the first of his own accord. Maimonides treat. of Repentance, chap. 6. S. 3. Whereas the Rabbin saith of repentance, that that is the healing: we may better say, that the forgiveness of sins upon their repentance and faith in God is the healing: for whereas it is written, lest they should be converted and I should heal them, Matth. 13. 15. another Evangelist expoundeth it, lest they should be converted, and their sins should be forgiven them, Mar. 4. 12. With his other doctrine, of God with-holding repentance from some sinners, we may compare that of the Apostle, in Heb. 6. 4. 6. of those whom it is impossible to renew unto repentance.*

Vers. 22. *my first borne]* This showeth both the right which God had in them, and the love which he bare unto them: Gen. 22. 2. Psal. 89. 28. 1 John. 3. 1. This grace Israel obtained by adoption in Christ, John. 1. 12. Rom. 8. 14. 15. Heb. 12. 23. Hos. 11. 1. And by *Israel* here is meant the *people*, the sons or *Church* of Israel; as *all Israel*, 1 King. 8. 62. is in verse 63. *all the sons of Israel*, and in 2 Ch•on. 7. 4. 5. called *all the people*. So, *all Israel*, 2 Chron. 10. 3. is expounded, *all the Church (or congregation) of Israel*, 1 Kings 12. 3. Howbeit as the like speech in Hos. 11. 1. is applied unto Christ himself, Matth. 2. 15. so is this place by the Hebrew Doctors in their Midras (or Comment) on Psalm 2. 7.

Vers. 23. *And I]* or *Therefore I:* see Gen. 31. 44. *say unto thee]* This manner of speech is with authority, as *commanding*: so the Greek translatheth the word, in Ios. 11. 9. and *say*, in Luke 9. 54. and 4. 3. is for *command*: and a thing spoken in God's name, 1 Chron. 21. 19. is said to be *commanded*, 2 Sam. 24. 19. and that which in Mark. 7. 13. is called *the word of God*, is in Matth. 15. 6. called his *commandment*. *send away]* that is, by thy word, *let my son go*, or *suffer him to go*; to wit, willingly: as that which in Mark. 5. 12. is written, *Send us unto the swine*; is in

Matthew 8. 31. and Luke 8. 32. *Suffer us to go.* And it is meant here, of letting them go free out of their servitude, (as after, this word is used in like cases, Exodus 21. 26. 27.) for Egypt was *the house of servants*, Exodus 20. 1. and 1. 13. *thy first borne]* not only of Pharaoh, but of all the Egyptians, as was fulfilled Exodus 12. 29. and upon all the host of Pharaoh, Exod. 14. 28.

Vers. 24. *the way]* towards Egypt. *Jehovah]* the Greek and Chaldee translate, *the Angel of the Lord. to kill him:]* that is, *Moses*; who for neglect of circumcising his son, was guilty of cutting off by the law of God, Genes. 17. 14. This severity God used toward Moses, who was going to take charge of the Church of God, and yet had such corruption in his own family, as that the seal of the righteousness of faith in Christ, was therein omitted; an evil example to all Israel. So the Hebrew Doctors (as the *Zohar* upon this place) frame a speech from hence, that God should say unto Moses, *Thou art going to deliver Israel, and to bring down a mighty king: and thou thyself hast cast away my covenant from thee.* Others of them write, that except the tribe of Levi of whom it is said, *they kept thy covenant*, Deuteronomy 33. 9. all Israel besides, omitted the covenant of circumcision in Egypt, and were circumcised there by Moses; that they might eat the passover according to the law, Exodus 12. 48. *Maimonides in Misneh*; tom. 2. in *Asure biah*; chapter 13. S. 2.

Vers. 25. *sharp stone]* or, *sharp knife*: but both Greek and Chaldee versions, call it *a stone*: the Hebrew hath the name of *edge*, or *sharpness*, Psal. 89. 44. and *a stone-rock* is so called for the sharpness of it. So in Ios. 5. 2. *mak thee knives of edges*, (that is, *sharp knives*,) or *of stones. cast it]* Hebrew, *made it touch his feet*: the Chaldee saith, *brought it near before him*. Hereby, Moses feet seem to be meant: howbeit the Yerushalmi Targum expoundeth it, *the feet of the Destroyer*, meaning of the Angel that came to kill Moses. The Greek translatheth, *she fell at his feet. a husband]* or, *a bridegroom of bloods*; that is, *a bloody bridegroom or husband*: as *a man of bloods*, 2 Sam. 16. 7. is a cruel bloody man: so here Zipporah seemeth in indignation against her husband, thus to call him. Some think the child is thus called, because in the day of the circumcision, it is as espoused unto GOD by the seal of the covenant. The Chaldee translatheth it, *for the blood of the circumcision, let my husband be given me.*

Vers. 26. *he let him go]* or, *left off (slaked) from him*: by *he*, meaning GOD, who sought before to kill Moses, verse 24. So the Targum Yerushalmi saith, *the Destroyer let him go. a husband, &c.]* here the Chaldee paraphraseth thus, *had it not been for the blood of this circumcision, my husband must needs have been killed.* And it is like that upon this occasion and trouble, Zipporah with her children was sent back again from hence, to her fathers house, as appeareth by Exod. 18. 2. 3.

Vers. 27. *of God]* that is, mount Horeb; *where the glory of the Lord had been revealed*, saith the Chaldee paraphrast. See Exod. 3. 1. And now God shown that mercy to Aaron, which after he rehearsed to Eli, one of his posterity, 1 Sam. 2. 27. 28. *Did not I plainly appear unto the house of thy father, when they were in Egypt, &c.*

Vers. 30. *Aaron spake]* as God ordained, verse 16. *he]* that is, *Moses did*, as was appointed, verse 17. and the signs were those three forementioned, verse. 3. &c.

Vers. 31. *heard*] that is, hearkened gladly to this joyful tidings, as God foretold, Exod. 3. 18. therefore the Greek translatheth it, *and they rejoiced that the Lord had visited*. And the Holy Ghost showeth such force to be in the Hebrew word; for when one Prophet saith, *Hezekiah heard*, (or *hearkened*) 2 King. 20. 13. another saith, *Hezekiah was glad*. Esa. 39. 2. *visited*] to wit, in mercy: the Chaldee saith, *remembered*. See Gen. 21. 1. Luk. 1. 68. *seen*] to wit, with commiseration, as Ex. 3. 7. *bended down the head*] this was a gesture of humiliation, with the *face toward the ground*, as is expressed in 2 Chronicles 20. 18. Exodus 34. 8. *bowed themselves*] or, *worshipped*; *fell down prostrate*. This was another humble gesture, used in reverence and thanksgiving; as Gen. 24. 26. Exod. 12. 27. 1 Chron. 29. 20. 2 Chron. 29. 30. Nehem. 8. 6. There were also two other gestures of honor, *kneeling*, 2 Chron. 6. 13. and *bending* (or *bowing*) of the body, 2 Chron. 29. 29. and these three are all mentioned in Psal. 95. 6. They differed one from another: the *bending of the head* was the least, and it was the bowing down of the face only. The *bending of the body*, was when the whole body was bent downward, the face towards the knees. *Kneeling*, was upon the knees, a gesture commonly known. *Bowing of themselves* (or *worship*) was with falling down upon their face on the ground, their hands and feet displayed. Wherefore that which one Evangelist calleth worshipping, Matth. 8. 2. another calleth *falling on the face*, Luk. 5. 12. So the Hebrew cannons also distinguish them, saying, *The bending of the body, spoken of in any place, is towards the knees, (the bowing of all the joints of the back-bone, so that he maketh his body as a bow:) the bending of the head, is with the face (or countenance) downward: the bowing of ones self (or worshipping) is the displaying of hands and feet, till he be prostrate with his face on the earth; Maimonides in Misn. treat of Prayer, c. 5. S. 12. 13.* Here the Israelites shown by these gestures, their reverence to God's word, and thankfulness: the Hebrew Doctors (as in the *Zohar* upon this place) say, that *the bending of the head with the face toward the ground, was for to escape judgment: and the bowing of themselves (or worshipping) was for to obtain mercy: and that the bending of the head, was before the worshipping; according to the mystery of the Sin-offering before the Burnt-offering*. The order of which sacrifices may be seen in Exod. 29. 14. 18. Lev. 8. 14. 18. and 14. 19. 20. and 15. 15. and 61. 11. 15. 24.

#### CHAP. V.

1, Moses and Aaron doing their message to Pharaoh, are resisted and rebuked. 5, The Israelites task increased 14, Their officers beaten. 15, Their complaints checked. 19, They cry out upon Moses and Aaron. 22, Moses complaineth unto God.

AND afterward, Moses and Aaron went in, and said unto Pharaoh; Thus saith Jehovah, the God of Israel, Send away my people, that they may keep a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah, that I should obey his voice, to send away Israel? I know not Jehovah, neither, will I send away Israel. And they said, The God of the Hebrews hath met with us: let us go we pray thee, three days journey into the wilderness, and sacrifice unto Jehovah our God, lest he fall upon us with pestilence, or with the sword. And the king of Egypt laid unto them; Wherefore do ye Moses and Aaron, cause the people to cease from their works? Get ye to your burdens. And Pharaoh said; Behold, [unspec] the people of the land now *are* many, and ye make them to rest from their burdens. And Pharaoh commanded, in that day, the [unspec] task-masters of the people, & their officers, saying, Ye shall not

anymore give straw to [unspec] the people, to make bricks, as heretofore: let them go & gather straw for themselves. And the tale of the bricks, which they did [unspec] make heretofore, you shall lay upon them; you shall not diminish *ought* thereof; for they *be* idle, therefore they cry out saying, Let us go *and* sacrifice to our God. Let [unspec] the work be made heavy upon the men, and let them labor therein, and let them not regard vain lying words. And the taskmasters of the people went out, & their officers, and said unto the people, saying; Thus saith Pharaoh, I *will* not give you straw. Go ye, take your straw where you can find *it*: yet not ought of your work shall be diminished. And the people was scattered abroad thorough all the land of Egypt, to gather stubble instead of straw. And the taskmasters hasted *them* saying, Fulfill your works, *every* days task in his day, as when there was straw. And the officers of the sons of Israel, which Pharaohs task-masters had set over them, were beaten, saying, Wherefore have ye not fulfilled your appointed *task* to make brick, both yesterday and today, as heretofore? And the officers of the sons of Israel came, and cried out unto Pharaoh, saying, Wherefore doest thou thus to thy servants? *There is* no straw given unto thy servants, and *they* say to us, make bricks: and behold, thy servants *are* beaten, and *it is* the sin of thy people. And he said, ye *are* idle, ye *are* idle: therefore ye say, let us go, *and* sacrifice to Jehovah. Now therefore, go work, for straw shall not be given you, yet shall ye deliver the tale of bricks. And the officers of the sons of Israel did see them in evil, saying, Ye shall not minish *ought* from your bricks, *every* days task in his day. And they lighted upon Moses and Aaron, standing to meet with them, as they came forth from Pharaoh. And they [unspec] said unto them; Jehovah look upon you, and judge, because you have made our savor to stink in the eyes of Pharaoh, and in the eyes of his servants; to give a sword into their hand, to slay us. And Moses returned [unspec] unto Jehovah, and said; Lord, wherefore hast thou done evil to this people; wherefore *is it that* thou hast sent me? For since I came to Pharaoh, to speak in thy name, he hath done evil to his people; and delivering thou hast not delivered thy people.

### Annotations.

*SEnd away*] let go out of thy servitude: see the notes on Exod. 4. 23. *keep a feast*] The first signification of the Hebrew word *chagag*, is to *dance*, 1 Sam, 30. 16. or, to *turn round*, Psal. 107. 27. and secondly it is applied to *keeping a feast* religiously, which was with eating, drinking, dancing, and mirth, Judge. 21. 19. 21. Deut. 16. 15. figuring out our spiritual joys for redemption by Christ, 1 Cor. 5. 8. Nah. 1. 15. This should Israel have celebrated *to the Lord*; but they performed it to *an idol, the work of their own hands*, Exod. 32. 6. 19. Act. 7. 41. Among the heathens, they observed also such rites, *sacrificing* to their God's, with *dances*, &c. *Sophocles in Electra. Plutarch in Theseo.*

Vers. 2. *Who is Jehovah*] The Chaldee paraphraseth, *The name of the Lord is not revealed unto me, that I should obey his word*, &c. Such an answer God foretold, that he would give, Exod. 3. 19. *I know not*] again the Chaldee turneth it, *the name of the Lord is not revealed unto me.*

Vers. 3. *hath met*] See Exod. 3. 18. The Greek translath, *hath called us. journey*] or *way*: see Exod. 3. 18. *fall upon*] or *meet us*, as verse 20. and Gen. 32. 1. but when there is added *the sword*, or the like, it signifieth *falling upon*, as Judge. 8. 20. 21. *pestilence*] or *mortality*. The Greek and

Chaldee translate it here and oftentimes, *death*. So the Holy Ghost putteth *death*, for the pestilence, in Rev. 6. 8. from Ezek. 14. 21. The Hebrews (who had orders for fasting and prayer in time of pestilence) seem also not to restrain it to that contagious sickness, which we commonly call the *pest* or *plague*; but count all extraordinary and continued mortality, the pestilence; if it be among five hundred strong men, that three die in three days one after another; and so in all number above that. Their words are; *What is the Pestilence (Deber?) A city wherein are five hundred footmen, (that is, strong and lusty men, as Exod. 12. 37.) if there go out of it (that is, be buried) three dead men in three days one after another; •oe, this is Deber (the pestilence.) If they go out in one day, or in four days, it is not the pestilence. If there be in it a thousand, and there go out of it six dead men in three days one after another, this is the pestilence: if they go out in one day, or in four, it is not the pestilence. And so (in others) according to this computation. But no women, or children, or old men that have left off working, are at all reckoned for men in this case. Maimonides in Mis•eh in Tagnanioth (or treat of fasting) chapter 2. S. 5. sword] this signifieth wars, Mich. 4. 3. and as the Greek and Chaldee translate it, slaughter: the Apostle joineth both in one, mentioning the slaughter of the sword, Hebrews 11. 37. it was one of God's four sore judgments, wherewith he used to chastise his people for their sins, Ezek. 14. 17. 21. And not the Egyptians only, but Israel might also fear these plagues, for their Idolatry in Egypt, Ezek. 20. 7. 8. Which therefore they sought to turn away, by humiliation and sacrifice to GOD in the wilderness. And it is a rule among the Jews, to fast and pray in the time of war; yea though it be (as they say) the sword of peace: as when heathens make war with heathens, and they pass by the place of Israel; although there be no war betwixt them and Israel, yet this is a distress, and they humble themselves for it: for it is said, and the sword shall not pass through your land, (Leviticus 26. 6.) It is a general rule, that the sight of war is a distress. Maimonides in Tagnanioth, chap. 2. S. 4.*

Vers. 4. *cease,] as free, and at liberty: the Greek translateth, do ye turn away the people. The Ministers of God are charged by Pharaoh, as authors of sedition among his subjects. So were Christ and his Apostles, Luke 23. 2. 5. Acts 24. 5. your burdens] The Chaldee saith, your service; the Greek, everyone of you to his works.*

Vers. 5. *of the land] meaning the Israelites in the land: therefore the Greek explaineth it thus, behold now this people is multiplied on the land.*

Verse 6 *taskmasters of the people] or, exactors among the people; but both Greek and Chaldee translate it of: and so Moses speaketh in verse 10. officers] the Greek translateth them Scribes: so in verse. 10. 14. and usually.*

Verse 7 *anymore give] Hebrew, add to give. Here the word of GOD caused afflictions to increase. And in Israel we may see a figure of our calling, (for all these things happened unto them for types, 1 Corinth. 10. 11.) they first had the word or promise, which caused them to believe, Exodus 4. 30. 31.) then followeth affliction, greater then ever before; which almost discourageth them, Exodus 5. 21.—23. after that came their deliverance with great glory, for which they sang the praises of GOD Exodus 13. and 14. and 15. So by the word preached, the Church of Christ was gathered, Acts 2. 41. &c. Then followed great persecution, Acts 8. 1. and 9. <math>\diamond</math> . and 12. 1. &c. Against which they were confirmed in grace, by expectation of glory*

in the Kingdom of God, Acts 14. 2\*. And this is the continual course of the Gospel; 1 Thes. 1. 6. 10. and 2. 14. and 3. 2. 3. 4. 2 Thessal. 1. 4. 5. 6. 7. 1 Peter 1. 3.—9. and 4. 12. 13. &c. *heretofore*] Hebr. *yesterday, and the third day before*: see Gen. 31. 2. so after, verse. 8. 14. &c.

Vers. 8. *idle*] or, *lazy*: *slicke*: so verse. 17. *and sacrifice*] or, *let us sacrifice*: which manner of speech noteth their importunity: but the Greek supplieth the word *and*. So after, verse. 17.

Vers. 9. *labor*] or, *do*; that is, *be doing, or busy themselves*; and so the Chaldee saith, *let them busy themselves therein, and not busy themselves in idle words*: So in Matthew 20. 12. *these last have done, (that is, have labored) but one hour*. Likewise in Exod. 31. 4. 5. where *doing*, is used for *working*. The Greek here translateth it *care. vain lying words*] Hebr. *words of lying*: which the Greek translateth *vain words. Vanity and falsehood*, are used one for another, as is noted on Exod. 20. 7.

Vers. 13. *task*] Hebr. *word, or thing*: which in this case, was their appointed task. So verse 19.

Vers. 14. *of the sons of Israel*] that is, which were Israelites; and the Greek explaineth it thus, *the scribes of the lineage of the sons of Israel*. The *taskmasters* therefore, were Egyptians; the *officers* were Israelites, appointed to oversee and hold the people to work; as the 15. and 16. verses also manifest: these were oppressed and beaten; so the bondage was great, and universal. *saying*] that is, and *said unto*, by Pharaohs task masters. An Hebrew phrase, whereof see the annotations on Gen. 2. 3. and 6. 20.

Verse 16. it is *the sin, &c.*] or, *sin* is laid upon *thy people*: It may be understood of the Egyptians, as if the *sin* or fault were theirs; and so the Chaldee explaineth it, *Thy people sinneth against them*; that is, against thy servants the Israelites, Or, *sin* (and so, *punishment*) is laid upon *thy people*, us the Israelites, without cause: and so the Greek translateth, *wilt thou therefore wrong thy people? Sin*, is often used for *punishment*. See Gen. 4. 7.

Vers. 19. *them in evil*] that is, both *themselves*, (as the Greek translateth it) and the people over whom they were, to be in an evil case. *saying*] understand from verse 13. and 18. the *taskmasters*, and the king also *saying*: or, *after it was said*: see verse 14.

Vers. 20. *lighted upon*] that is, *met with* as unlooked for; or *fell upon* them, with hard words: as verse 21. It is the word used before, in verse 3. and Gen. 28. 11.

Vers. 21. *judge*] the Chaldee saith, *be avenged*. An intemperate speech, and an example of great infirmity; imputing the cause of their troubles, to God's ministers; forgetting their former faith and thankfulness, Exod. 4. 31. *to stink*] that is, as the Greek explaineth it, *to be abhorred*: see Gen. 34. 30. *to give*] or, *and hath given*: as, *to hold the ark*, 1 Chro. 13. 9. is expounded, *and held it*, 2 Sam. 6. 6.

Vers. 23. *delivering thou, &c.*] that is, *thou hast not at all delivered*, nor shown any likelihood as yet thereof. And here Moses himself bewrayeth the remnants of his former infirmity, Exod. 4. 10. 13.

## CHAP. VI.

1, God comforteth Moses, renewing his promise by his name *Jehovah*; 5, and remembrance of his covenant. 6, He sendeth him with these comforts unto Israel: 9, but they hearken not unto him. 11, He sendeth him again to Pharaoh, though Moses is loath to go. 14. The genealogy of Reuben, 15, of Simeon, 18, of Levi, of whom came Moses and Aaron. 28, A repeating of Moses mission to Pharaoh, and his exception against it.

AND Jehovah said unto Moses; Now [unspec] shalt thou see what I will do to Pharaoh; for by a strong hand shall he send them away, and by a strong hand shall he drive them out of his land.

〈 in non-Latin alphabet 〉

AND God spake unto Moses, and said unto [unspec] him, I *am* Jehovah. And I appeared [unspec] unto Abraham, unto Isaac, and unto Jacob, by (*the name of*) God Almighty: but by my name Jehovah was I not known to them. And also, I established my covenant with [unspec] them, to give unto them the land of Canaan, the land of their sojournings, in the which they sojourned. And also, I have heard the groaning of the sons of Israel, whom the Egyptians keep in servitude; and I have remembered my covenant. Therefore say thou unto the sons of Israel; I *am* Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their servitude, and I will redeem you with a stretched out arm, and with great judgments. And I will take you to me for a people, and I will be to you a God, and ye shall know that I *am* Jehovah your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, which I did lift up my hand to give it to Abraham, to Isaac, and to Jacob: and I will give it to you *for* an heritage, I *am* Jehovah. And Moses spake so unto the sons [unspec] of Israel: but they hearkened not unto Moses, for anguish of spirit, and for hard servitude. And Jehovah spake unto Moses, saying; Go in, speak unto Pharaoh King of Egypt, that he send away the sons of Israel, out of his land. And Moses spake before Jehovah, saying, Behold, the sons of Israel have not hearkened unto me; and how shall Pharaoh hear me, and I *am* of uncircumcised lips? And Jehovah spake unto Moses and unto Aaron, and gave them a charge unto the sons of Israel, and unto Pharaoh the king of Egypt, to bring forth the sons of Israel out of the land of Egypt. These *be* the heads of their fathers houses: the sons of Reuben the first-borne of Israel; Enoch and Phallu, Hezron and Carmi; these *be* the families of Reuben. And the sons of Simeon; Iemuel, and Iamin, and Ohad, & Iachin, & Zohar, & Saul, the son of a Canaanitess; these *are* the families of Simeon. And these *are* the names of the sons of Levi, *according* to their generations; Gershon, and Kohath, and Merari; and the years of the life of Levi *were* an hundred seven and thirty years. The sons of Gershon, Libni & Shimei, *according* to their families. And the sons of Kohath, Amram, and Ishar, and Hebron, and Vzziel: and the years of the life of Kohath *were* an hundred three and thirty years. And the sons of Merari, Mahali & Mushi: these *are* the families of Levi, *according* to their generations. And Amram took Iochebed his aunt unto him to wife, and she bare to him Aaron and Moses: and the years of the life of Amram *were* an hundred seven and thirty years. And the sons of Ishar; Korah and Nepheg and Zichri. And the sons of Vzziel; Misael and Elshaphan, and Sithri. And Aaron took Elisabet, daughter of Amminadab, sister of Naasson, unto him to wife, and she and she bare unto him Nadab, and

Abihu, Eleazar, and Ithamar. And the sons of Korah; Assir and Elkanah, and Abiasaph: these *are* the families of the Korhite. And Eleazar son of Aaron, took unto him *one* of the daughters of Putiel, unto him to wife, and she bare unto him Phinehas: these *are* the heads of the fathers of the Levites, *according* to their families. This *is that* Aaron and Moses; unto whom Jehovah said, Bring out the sons of Israel from the land of Egypt, according to their armies. These *are* they which spake to Pharaoh King of Egypt, to bring out the sons of Israel from Egypt; this Moses, and Aaron. And it was, in the day *when* Jehovah spake unto Moses, in the land of Egypt: That Jehovah spake unto Moses, saying, *I am* Jehovah: speak thou unto Pharaoh King of Egypt, all that I speak unto thee. And Moses said before Jehovah; Behold, *I am* of uncircumcised lips; and how shall Pharaoh hearken unto me?

### Annotations.

*BY a strong hand*] that is, by force and constraint, [unspec] God even compelling him thereto by his judgments: •s verse 6. and Exod. 3. 20. This was fulfilled, Exod. 12. 31. 33. and 13. 3. 9. celebrated always after, Deut. 6. 21. 22. and 26. 7. 8. Psal. 136. 10. 11. 12. Ier. 32. 20. 21. Dan. 9. 15.

〈 in non-Latin alphabet 〉 ] Here beginneth the fourteenth Section or Lecture of the Law: called of the beginning of the third verse, *And I appeared*. See Gen. 6. 9. and 28. 10.

Vers. 3. *Almighty*] or *All-sufficient*: see Gen. 17. 1. The Greek translath, *being theit God*. The two titles here expressed, *Ael, God*; and *Shaddai, Almighty*; are not used in Scripture till Abraham's time, and in speech to him, Gen. 14. 18. and 17. 1. *name Jehovah*:] which name denoteth both God's being in himself, and his giving of being unto (that is, the performance of) his word and promises; as is observed on Gen. 2. 4. in which latter respect he here saith, *he was not known* to their fathers *by this name*; (or as the Greek and Chaldee translate, *he manifested not, nor make known this name*.) They being sustained by faith in God's almighty power, without receiving the thing promised, Act. 7. 5. Heb. 11. 9. 10. But now their children should receive the promise, and so have full knowledge and experience of God's power and goodness, and of the efficacy of that his name *Jehovah*; which therefore they sung to his praise, upon their full deliverance from the Egyptians, Exod. 15. 3. So upon performance of further promises or judgments, he saith, *they shall know* him to be *Jehovah*, Isaiah 49. 23. and 52. 6. and 60. 16. Ezek. 28. 22. 23. 24. 26. and 30. 19. 25. 26. And Christ in whom all God's promises are *yea and Amen*, 2 Cor. 1. 20. having fulfilled all things for our redemption, manifesteth himself by this name in the interpretation thereof, as that he is *Alpha and Omega, the beginning and the ending, the Lord who Is, and who was, and who Is to come, even the Almighty*: Revel. 1. 8. 17. 18. Otherwise neither *Abraham*, nor *Isaac*, nor *Jacob* was without the knowledge of this name *Jehovah* altogether; for by it also in part, God revealed himself to them; as Gen. 15. 7. 8. and 26. 24. 25. and 28. 13. But as the glorious ministration of the Law, is said to have *no glory, in respect* of the excellent glory of the Gospel, 2 Cor. 3. 10. so this is spoken by comparison here. The Jews of a long time have not used this name, but for it they read *Adonai*, that is, *Lord*. One of themselves hath written thus; *Why do the Israelites pray in this world, and are not heard? Because they know not the plain name* [of God, which is *Jehovah*] *in the world to come, [the world] of the Messias, God will make it known unto them, and then they shall be*



heard. *Ialkut, in Psal.* 91. This restimony is true upon them, not for the sound of the letters, but for the want of faith in Christ, who is called *Jehovah our Justice*: *Ierem.* 23. 6. when they shall be converted unto him, God will hear them, *John.* 16. 23.

Vers. 4. *established]* or, *erected frame* and sure: see *Gen.* 6. 18. this was done to Abraham, with express limitation of the time of Israel's release out of Egypt, *Gen.* 15. 13. 18. *sojournings]* or, *peregrinations, pilgrimage*: see *Gen.* 17. 8. and 26. 3. and 35. 27.

Vers. 6. *the burdens:]* the Greek saith, *from the power*: the Chaldee, *from amidst the tribulation of the servitude of the Egyptians*: so in verse 7. This mercy is remembered in *Psal.* 81. 7. *firetched our]* that is, *lifted up on high*, as both the Gr. and Chaldee do explain it: and it signifieth God's might, and open manifestation, with continuancie of the same against Egypt, till the redemption of Israel were fully performed, *Deut.* 4. 34 *2 King.* 17. 36. *Isaiah* 9. 12. 17. 11.

Vers. 7. *a God]* or, *for a God*: this was the covenant with Abraham: see *Gen.* 17. 7.

Vers. 8. *life up my hand]* that is, *swear*: as the Chaldee explaineth it, *I swear by my word to give it*. Of this sign see *Gen.* 14. 22. Hereof is that speech, *Jehovah hath sworn with his right hand, &c.* *Isaiah* 62. 8. *will give it]* under which figure, eternal life in heaven was implied also to the faithful; as is noted on *Gen.* 12. 5. which Paul confirmeth in *Heb.* 11. 10. 16. and the Hebrew Doctors say of this, that *it signified the Jerusalem that is above.* *R. Menachem* on *Exod.* 6.

Vers. 9. *anguish]* Hebrew, *shortness*, that is, *anger, grief* and *discouragement of spirit*; that they could not patiently endure their troubles: the Greek translateth it, *pusill•imity, or feebleness of mind*. So the *short of spirit*, is opposed to the man *slow to wrath*, *Prov.* 14. 29. and *shortness of spirit* in *Job*, was *trouble* and *discouragement*, *Job* 21. 4. A like phrase is, of *shortness of soul*, whereof see *Numb.* 21. 4. And this grief and discouragement of Israel was so great, that they wished rather to be *let alone that they might serve the Egyptians*, than to have any further proceeding in this business, *Exod.* 14. 12. *servitude]* or *bondage*, which was upon them, as the Chaldee addeth: the Greek translateth *for hard works*. And this was the outward cause, added to their inward discouragement and little faith.

Vers. 12. *of uncircumcised lips]* Hebrew, *superfluous, (or uncircumcised) of lips*: that is, as the Gr. translateth, *not eloquent*; as the Chaldee saith, *of an heavy speech*; the same which Moses complained before, in *Exod.* 4. 10. but figuratively spoken: as having *uncircumcised lips*, that is, many *superfluous words*, or unsanctified: and so unfit to speak to the King. So *Isaiah* complained of *polluted lips*, *Isaiah* 6. 5. Of this word *superfluous*, See *Gen.* 17. 11.

Vers. 13. *unto]* that is, as the Greek addeth, *to go unto. to bring forth]* that is, *that they might bring forth*; so ver. 27. see the notes on *Gen.* 6. 19. Thus God's work and faithfulness was not hindered by men's unfaithfulness: neither was Israel saved for their own righteousness; who from the first to the last, shown themselves rebellious, as Moses after telleth them, *Deut.* 9. 4. 5. 6. 7. 24.

Ver. 14. *heads]* that is, as the Greek translateth, *chief governors, or captains*. This genealogy following; is to show the natural stock of Moses and Aaron Levites, verse 26. 27. and the time

of Israel's deliverance, according to God's promise, verse 16. 18. 20. *Enoch*] Hebrew *Chanoch*: in Greek *Enoch*: see Gen. 46 9. &c.

Ver. 16. 137. *years*] This man's age with his sons, ver. 18. and Nephews, verse 20. serve for the opening of that speech concerning Israel's peregrination, Ex. 12. 40. see the notes there.

Vers. 20. *his aunt*] that is, *his fathers sister*; as saith the Chaldee paraphrase in the Masorites Bible: but the Chaldee set out by Arias Mont. hath, *the daughter of his fathers sister*; and the Greek saith, *the daughter of his fathers brother*: neither of them well; for she was *the daughter of Levi*, Exod. 2. 1. and so sister to Amrams father.

Vers. 21. *Korah*] he proved a rebel against Moses, Numb. 16. 1. &c. [unspec 21]

Vers. 22. *Vzziel*] of him and his two sons mention is made in Levite. 10. 4. where he is called *Aaron's uncle*.

Vers. 23. *Elisabet*] so the Greek writeth this name, and the New Testament, Luk. 1. 5. and so we in English: the Hebrew soundeth it *Elishebangh*. She was of the tribe of Judah, being the Prince Naassons sister; Numb. 2. 3. 1 Chron. 2. 3. 10. *Nadab and Abihu*] these died before the Lord by a fire, Levite. 10. 1. 2. *Eleazar*] he succeeded his father Aaron in the high priesthood: Numb. 20. 25. 26. &c. Of the priests that were of him and his brother *Ithamar*, see 1 Chron. 24.

Vers. 25. *Phinehas*] of him, see Numb. 25. 7. &c. [unspec 25]

Ver. 26. *their armies*] or, *their hosts*: that is, not confusedly, but their ordered troupes, being increased to many thousands, and called *the hosts of the Lord*, Exod. 12. 37. 41. and 7 4. These were after ordered according to their tribes, Numb. 10. 14. 15. &c. Of the word *host*, or *army*, see Gen. 2. 1.

Vers. 27. *to bring*] that is, *that they might bring*, as verse 13.

Vers. 30. *of uncircumcised*] Greek *of a small voice* Chaldee *of an heavy speech*; see before verse 12. and Exod. 4. 10.

## CHAP. VII.

1, Moses is made Pharaoh's God, and Aaron his Prophet. 3. Pharaoh's heart should be hardened against their words and signs. 6, Moses and Aaron do as they are bidden. 7, Their age. 10. Aaron's rod is turned to a Serpent. 11, The Sorcerers do the like. 13, Pharaoh's heart is hardened. 14, Moses is sent again unto him with word and sign. 19, The waters of Egypt are turned into blood. 21, The fishes die. 22, The Magicians do the like miracle, whereupon Pharaoh is hardened still.

AND Jehovah said unto Moses; See, I have made thee a God to Pharaoh; and Aaron thy brother shall be thy Prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the sons of Israel out of his land. And I will harden Pharaoh's heart; and will multiply my signs and my wonders in the land of Egypt. And Pharaoh shall not hearken unto you; and I will lay my hand upon Egypt, and will bring

forth mine armies, my people the sons of Israel, out of the land of Egypt, by great judgments. And the Egyptians shall know that I *am* Jehovah, when I stretch forth my hand upon Egypt: and I will bring out the sons of Israel from among them. And Moses and Aaron did as Jehovah commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. And Jehovah said unto Moses and unto Aaron, saying; When Pharaoh shall speak unto you saying, Give a wonder for you, then thou shalt say unto Aaron, take thy rod, and cast *it* before Pharaoh, it shall be (*turned*) to a dragon. And Moses and Aaron went in unto Pharaoh, and they did so as Jehovah had commanded: and Aaron cast his rod before Pharaoh, and before his servants, and it was (*turned*) to a dragon. And Pharaoh also called the wise *men*, and the sorcerers; and they also, the magicians of Egypt, did with their enchantments so. And they cast down *every* man his rod, and they were turned to dragons: and Aaron's rod swallowed up their rods. And Pharaoh's heart waxed strong, and he hearkened not unto them, as Jehovah had spoken. And Jehovah said unto Moses; Pharaoh's heart *is* heavy; he refuseth to send away the people. Go unto Pharaoh in the morning; loe, he goeth out unto the waters, and thou shalt stand to meet him by the rivers brink: and the rod which was turned to a serpent shalt thou take in thy hand. And thou shalt say unto him; Jehovah the God of the Hebrews hath sent me unto thee, saying, Send away my people, that they may serve me in the wilderness: and behold thou hast not heard hitherto. Thus saith Jehovah; in this thou shalt know that I *am* Jehovah: behold, I smite with the rod which *is* in my hand upon the waters which *are* in the river, & they shall be turned into blood. And the fish which *is* in the river, shall die, and the river shall stink, and the Egyptians shall be wearied to drink the waters of the river. And Jehovah said unto Moses; Say unto Aaron, take thy rod, and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers and upon their ponds, and upon every gathering together of their waters, and they shall be blood; and there shall be blood in all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone. And Moses and Aaron did as Jehovah commanded; and he lift up the rod, and smote the waters which *were* in the river, in the eyes of Pharaoh, and in the eyes of his servants, and all the waters which *were* in the river were turned to blood. And the fish which *was* in the river died, and the river stank, and the Egyptians could not drink the waters of the river, and there was blood in all the land of Egypt. And the magicians of Egypt did so by their enchantments: and the heart of Pharaoh waxed strong, and he hearkened not unto them, as Jehovah had said. And Pharaoh turned, and went into his house; and he set not his heart to this neither. And all the Egyptians digged round about the river for waters to drink, for they could not drink of the waters of the river. And seven days were fulfilled, after that Jehovah had smitten the river.

#### **Annotations.**

*MAde*] or, *given thee for a God*: that is, one to whom the word of God shall come, and by whom it shall be made known unto Aaron, and so to Pharaoh. This reason Christ rendereth of the like speech, John. 10. 35. The Chaldee, for *God*, translateth *a master*: see Exod. 4. 16. *Prophet*] to speak for thee, (as the next verse manifesteth) the Chaldee saith, *thy interpreter*: before, God called him his *mouth*, Exod. 4. 16. A *Prophet* hath the name of speaking or interpreting God's word: see the notes on Gen. 20. 7. Thus God confirms Moses, against his fears, Exod 6. 12. 30.

Ver. 2. *speake]* the Greek addeth, *to him*, meaning Aaron, as Exod. 4. 15.

Vers. 3. *harden]* as before he said, he would *make strong*: Exod. 4. 21. *wonders]* or, *perswading miracles*, for to draw men to believe and obey, as Deut. 13. 1. 2. John. 4. 48. Rom. 15. 18. 19. By such God beareth witness to his word preached, Heb 2. 4. and they portend, either good, 2 Chron. 32. 24. or evil, Deut. 6. 22. and 28. 46. yet can they not persuade any without the special grace of God, Deut. 29. 2. 3. 4.

Vers. 4. *lay]* Hebrew, *give my hand*; which the Chaldee expoundeth, *lay my powerful plague*: so verse 5. *armies]* or *hosts*: see Exod. 6. 26. The Greek translateth, *with my power*.

Ver. 7. *old]* Hebrew *some of 80 year*: of which phrase see Gen. 5. 32. By this it appeareth Moses had been 40. years in the land of Madian: as Stephen avoucheth, Act 7. 30. See Exod. 2. 23.

Ver. 9. *a wonder]* or, *persuading miracle*, that I may know ye are sent of God: see verse 3. The Greek addeth, *a sign or a wonder. thy rod]* because Aaron now used it: before it was Moses rod and God's: Exod. 4. 2. 20. *a dragon]* that is *a great serpent*: and therefore in ver. 15. it is called *a serpent*; as also before in Exod. 4. 3. So the Devil is called *the dragon the old serpent*. Rev. 20. 2. And Pharaoh himself, with his Egyptians, are called *dragons*, Ezek. 29. 3. Psal. 74. 13. But this wonder was a sign of their destruction, if they obeyed not: for the desolation of a Country is signified, by the dwelling of dragons there, Mal. 1. 3. Isaiah 13. 0. 22. Psal. 44. 20. See also the notes on Exodus 4. 3.

Vers. 11. *wise men]* *Philosophers*: of these see Genesis 41. 8. *sorcerers,]* or; *witches*: such as do bewitch the senses and minds of men, by changing the forms of things to another hue. And from the Hebrew *Cashaph*, (which hath the signification of *changing* or *turning*) the Greeks have formed their word *Bascaino*, and the Latins *Fascino*, which is to *bewitch*: & it is used for unlawful devilish Arts and Artizens, such as God's Law condemneth, and punisheth with death, Deut. 18. 10. Exod. 22. 18. and applied to false teachers, and their crafts, Gal. 3. 1. Rev. 18. 23. & these Egyptian sorcerers, were types of seducers, who *resist the truth*, as *Iannes and Jambres withstood Moses*, here 2 Tim. 3. 8. where Paul setteth down the names of the chief of these sorcerers, as they were kept in the Jews private records. For so to this day, in their *Babylonian Talmud, tract. Menachoth, chap. 9.* they show how *Iohanne and Mamre, chief of the sorcerers of Egypt*, withstood and mocked Moses, saying, *thou bringest straw into Aphraim*, (as water into the sea;) *for they thought, he did his miracles by sorcery, whereas the land of Egypt was full of sorcerers*. This *Mamre*, was also an Amoritish name, Gen. 13. 18. called in Greek *Mambree*; and by Paul *Jambres*, in 2 Tim. 3. 8. where the Syriac writeth *Ianbres*: for letters are often changed even in the same tongue, as *Merodach*, Isaiah 39. 1. or *Barodach*, 2 King. 20. 12. *Nemuel*, 1 Chro. 4. 24. or, *Iemuel*, Exod. 6. 15. and many the like. And that not Paul only, but the Jews commonly so named them, appeareth also by a Chaldee paraphrase of the law that goeth under the name of *Jonathan*; there upon this place of Exodus, their names are written *Ianis and Jambres*: and in another Hebrew commentary on the Law, called *Thanchuma*, in fol. 40. they are named *Ionos* and *Iombros*. Among the heathens also, their memory continued, though corrupted; for *Pliny in nat. hist. lib. 30. cap. 1.* speaketh of *Moses and Iannes*, and *Cabala* (or as some read it *Iotape*,) whom he calleth *Jews*, by whom *Magicke* was used. And *Origen*

against *Celsus, lib. 4.* showeth how *Numenius* a Pythagorean Philosopher speaketh of Moses miracles in Egypt, and his resistance by *Iannes and Mambres magicians*: Apuleius also a Latin Philosopher (in his *second Apology*) mentioneth one *Johannes*, among the chief Magicians: that their names as it seemeth were renowned over all. *magicians* see the notes on Gen. 41. 8. *enchantments*] or, *secret sleights, jugglings*. A word not used in this sense, save here, and in verse 22. and it hath the signification; of *secret and close conveyance* or, of *glistening* like the flame of a fire or sword, as Gen. 3. 24. where with men's eyes are dazzled. And by this word, God putteth difference between Moses miracles which were done in truth; and theirs done by flieght or sorcery: which were also figures of the *signs and lying wonders*, that Antichrist worketh, 2 Thessal. 2. 9. whose Church is called *Egypt*, Revel. 11. 8. *their rods*] that is, their dragons made of rods: or, if they were all turned to rods again, it was the greater miracle. But by comparison with Exod. 4. 4. it is most likely it was a serpent till Aaron took it into his hand again. And here Moses and Aaron do overcome *Iannos* and *Jambres* at the first, in that wherein they most excelled: so they that are of God, overcome Antichrist; for *greater* is he that is in them, *than he that is in the world*, 1 John. 4, 3. 4.

Vers. 13. *waxed strong*] or *hard*; both by his own impenitency, Rom. 2. 5. and God's just work in him, Exod. 4. 21.

Vers. 14. *heavy*] by reason of the hardness of it: and so unfit to be lifted up unto the obedience of my word. This heaviness when it is spoken of eyes, ears, hands, heart, or the like; signifieth the dullness and unfitness to do that which men ought: Gen 48. 10. Zach. 7. 11. Exod. 17. 12. Luk. 21. 34. And this in Pharaoh is after said, both to be done of himself, Exod. 8. 32. and of God, Exod. 10. 1.

Vers. 17. *I smite*:] Aaron it was that smote, verse. 19. but God by Moses commanded it: therefore he principally smote, and the rod is said to be in his hand. The Scripture sometime explaineth this; as, *he called*, Matt. 20. 32. that is, *he commanded to be called*, Mar. 10. 49. and *he gave*, Mar. 15. 45. that is, *he commanded to be given*, Matt. 27. 58. See also the notes on Gen. 39. 22. and 48. 22. And God fore-telleth the plague before he brings it, to wame him in mercy: but useth the time present, *I smite*, (or, *am smiting*:) to signify judgment to be at hand. So Exod. 8. 2.

Ver. 18. *be wearied*:] both by *digging round about the river for waters*, as verse. 24. and being grieved and loathing the waters turned to blood, which they shall not be able to drink; as in verse. 21. and so the Greek here translateth, *they shall not be able to drink*. And this plague being threatened to the *Egyptians* only: it is to be thought, the Israelites in Gosen were free frō this, as from other plagues following, Exod. 8. 22. and 9. 26. and 10. 23. And so the Hebrew Doctors say, *the plague of blood, was blood to the Egyptians, and water to the Israelites*: *R. Elias in Sepher reshith chocmah, treat. of Love, ch. 7.* Here God proceedeth in his work, from signs and wonders, to plagues and punishments: ten whereof he bringeth upon Egypt before the Israelites were let go out of their bondage, (as there are seven plagues, wherewith the spiritual Egypt of Antichrists church is smitten, in Revelat. 16.) These ten plagues, the

Hebrew Doctors sum up in ten letters, the first of all their names, 〈 in non-Latin alphabet 〉 whereby they mean,

Blood: Frogs: and Lice: a Mixed swarm:

Murraine that beasts annoyd:

Boils: Hail: and Locusts: Darkness thick:

and First-borne all destroyed.

Vers. 19. *gathering together]* that is, *place of gathering*, as the Chaldee expounds it: the word which is used in Gen. 1. 10. and implieth lakes, people's, pits, ditches, and vessels: as after is explained in the end of this verse. See also Levite. 11. 36. *vessels]* this word is expressed in the Chaldee, and is necessarily implied in the Hebr. as *a thousand*, 2 Sam. 8. 4. for *a thousand chariots*, 1 Chron. 18. 4. the *first*, Mat. 26. 17. for, the *first day*, Mar. 14. 12. and many the like.

Vers. 20. *he lift up]* the Greek explaineth it, *Aaron lift up his rod. to blood:]* as the Egyptians had shed the blood of the children of Israel, drowning them in the river, Exod. 1. 22. so in this first plague, God rewardeth that, by turning their waters into blood, which *R. Menachem*, (on this place) saith, *signified mercy turned unto them to judgment*. So upon the spiritually Egyptians, (by whose sin, the third part of the sea became *blood*, and of other waters, became *wormwood*: Revel. 8. 8. 11.) there be the like plagues, from the phials (or cups) of God's Angels, as are here by the rod of God's messengers: their *sea, rivers, and fountains* becoming *blood*: they having *shed the blood of Saints and Prophets*, and God *giving them blood to drink, for they are worthy*: Revel. 16. 3. 6. Of this plague the Psalmist also speaketh, Psal. 78. 44. and 105. 29. Contrariwise, God blesseth his people, by turning for them, *the rocks* to rivers and fountains of waters, Psal. 78. 15. 16. and 114. 8. and giving them the *water of life* to drink, John. 4. 10. 14. Rev. 22. 1. 17.

Vers. 21. *died:]* so in Antichrists sea, *every living soul dieth*, Revel. 16. 3. as by their impiety, they had caused the third part of such to die before, Revel. 8. 9. Contrariwise, in the holy land, corrupt waters are *healed*, the creatures in them *live*, and *fish* are multiplied, Ezek. 47. 8. 9. *stunke]* whereas the waters of Egypt served them for drink, Ierm. 2. 18. (there being no rain in the Country, Deut. 11. 10. 11.) God turning them to stinking blood, and killing the fish: the plague was the more grievous. For *fishes* were their common food, Numb. 11. 5. the flesh of many beasts, they through superstition would not eat of, Exodus 8. 26. so that which the Prophet after threateneth, was now upon them; *The fishers mourned, and all they that cast angle into the brooks lamented: and they that spread nets upon waters languished*, Isaiah 19. 8.

Vers. 22. *did so]* as before in verse 11. They could by enchantments increase their own plagues; but not ease themselves: see Exodus 8. 7. 8. But where had they water to turn into blood? either they found some by digging about the river, verse 24. or they had some fetched from another place, as Gosen; see the notes on v. 18. *wexed strongs]* the Greek saith, *was hardened*: see verse 13.

Vers. 23. *set not*] that is, regarded not, nor cared for this wondrous plague: so the *setting of the heart* signifieth careful regard, Exod. 9. 21. Prov. 22. 17. 2 Sam. 18. 3.

#### CHAP. VIII.

1, God threateneth Pharaoh, if he send not Israel away to plague his Realm with frogs. 5, Aaron stretcheth out his hand, and (the second plague) frogs come out of the waters, over all the land. 7, The Magicians do the like. 8, Pharaoh sueth to Moses. 12, And Moses by prayer removeth the frogs away. 15, Pharaohs heart is hardened. 16, The third plague: dust is turned into lice, on man and beast. 18, The magicians could not do so; yet Pharaoh is hardened. 20, God threateneth the fourth plague; swarms of flies upon the Egyptians. 22, exempting Israel in Goshen. 24, The land is corrupted with the swarms. 25, Pharaoh inclineth to let the people go. 30, Moses by prayer removeth the swarms away. 32, Pharaoh is bardned again.

AND Jehovah said unto Moses; Go in unto Pharaoh, and say unto him, thus saith Jehovah, send away my people, that they may serve me. And if thou refuse to send *them* away, behold, I smite all thy border with frogs. And the river shall abundantly bring forth frogs, and they shall come up, and enter into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thy ovens, and into thy troughs of dough. And the frogs shall come up upon thee, and upon thy people, and upon all thy servants. And Jehovah said unto Moses, Say unto Aaron, stretch forth thine hand with thy rod, over the streams, over the rivers, and over the ponds, & cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. And the Magicians did so with their enchantments, and caused frogs to come up upon the land of Egypt. And Pharaoh called for Moses and for Aaron, and said, Intreat ye Jehovah that he may take the frogs from me, and from my people, and I will send away the people, that they may sacrifice unto Jehovah. And Moses said unto Pharaoh, Glory over me, when I shall entreat for thee, and for thy servants, and for thy people, to cut off the frogs from thee and from thy houses: only in the river they shall remain. And he said, tomorrow: and he said (*be it*) according to thy word, that thou mayest know that *there* is none like Jehovah our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people: only in the river they shall remain. And Moses and Aaron went out from Pharaoh, and Moses cried unto Jehovah, because of the frogs which he had put upon Pharaoh. And Jehovah did according to the word of Moses, and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps, and the land stanke. And Pharaoh saw that there was a breathing; and he made his heart heavy, and hearkened not unto them, even as Jehovah had spoken. And Jehovah said unto Moses, Say unto Aaron, stretch out thy rod, and smite the dust of the land, and it shall be (*turned*) to lice in all the land of Egypt. And they did so, and Aaron stretched out his hand with his rod, and smote the dust of the land, and there were lice on man and on beast; all the dust of the land was lice, in all the land of Egypt. And the Magicians did so with their enchantments, to bring forth lice, but they could not; and there were lice on man and on beast. And the Magicians said unto Pharaoh, This *is* the finger

of God: and Pharaohs heart waxed strong, and he hearkened not unto them, even as Jehovah had spoken. And Jehovah said unto Moses, Rise up early in the morning, & stand before Pharaoh; lo,  $\langle \diamond \rangle$  cometh forth to the waters; and say  $\langle \diamond \rangle$  him, thus saith Jehovah, Send away my people, that they may serve me. Else, if thou *wilt* not send away my people, behold, I *will* send a mixed swarm upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of the mixed swarm, and also the ground where on they *art*. And I will marvelously sever in that day the land of Go  $\langle \dots \rangle$  upon which my people standethy that there shall  $\langle \diamond \rangle$  mixed  $\langle \diamond \rangle$  there, to th $\bullet$   $\langle \diamond \rangle$  mayest  $\langle \dots \rangle$  that I *am* Jehovah, in the  $\langle \diamond \rangle$  of the  $\langle \diamond \rangle$ . And I will put a  $\langle \diamond \rangle$  de  $\langle \dots \rangle$  people and  $\langle \diamond \rangle$  by people  $\langle \dots \rangle$  all  $\langle \dots \rangle$  be. And Jehovah $\bullet$  did  $\langle \dots \rangle$  there came a heavy  $\langle \dots \rangle$  I the house of Pharaoh, and the house of  $\langle \dots \rangle$  into all the land of Egypt  $\langle \diamond \rangle$  land was corrupted by reason  $\langle \dots \rangle$  Pharaoh  $\langle \dots \rangle$  and said,  $\langle \dots \rangle$  the land $\bullet$  And Moses said  $\langle \dots \rangle$  to do $\bullet$   $\langle \dots \rangle$  shall  $\langle \dots \rangle$  shall  $\langle \dots \rangle$  of the Egypt  $\langle \dots \rangle$   $\langle \dots \rangle$  not  $\langle \diamond \rangle$  us? We will go three days journey into [unspec] the wilderness, and sacrifice to Jehovah our God, as he shall say unto us. And Pharaoh [unspec] said, I will send you away, that ye may sacrifice to Jehovah your God in the wilderdersse; only in going you shall not remove very far away: entreat ye for me. And Moses said; Behold, I go out from [unspec] thee, and will entreat Jehovah that the mixed swarm may depart from Pharaoh, from his servants, and from his people, tomorrow: only let not Pharaoh anymore deceive in not sending away the people, to sacrifice unto Jehovah. And Moses went out [unspec] from Pharaoh, and entreated Jehovah. And Jehovah did according to the word of Moses; and he removed the mixed swarm from Pharaoh, from his servants, and from his people; there remained not one. And [unspec] Pharaoh made his heart heavy at this time also, and sent not away the people.

### Annotations.

*ABundantly bring]* This word is used in the [unspec] creation, Gen. 1. 20. that which then was a blessing, is here turned to a curse. And this second plague, even as the former, God raiseth from the *waters*: the next is from the earth, verse 16. this is threatened before it was inflicted; the next is not so. *house]* The Greek Interpreters understood one for many, translating *houses, chambers &c.* which the Hebrew also may imply: see Gen. 3. 2. *and upon]* or, *and into* (the houses of) *thy people*: in this sense the Greek translatheth it. *roughes of dough]* or (as the Greek expounds it) *lumps of dough*: which the word seemeth properly to mean, in Exodus 12. 34. This was one of the particulars in which God threateneth the transgressors of his law, to curse them, Deut. 28. 17.

Vers. 4. *upon thee]* or, *against thee*: This signifieth [unspec] the greatness of this plague, invading not only their houses, beds, pantries, &c. but the Egyptians themselves: whom neither doors, gates, walls, nor weapons, could defend from those silly creatures. By expressing these persons, the exempting of Israel seemeth to be implied $\bullet$  as after in plain  $\langle \diamond \rangle$   $\rangle$ , verse 22. And in Psal. 78. 12. 43. these wonders are said to be done in *Tsoan* (or *Tnis*) a region in Egypt, which was distinct from Goshen, where Israel dwelt.



Vers. 6. *the frog*] put generally for *frogs*; with [unspec] multitudes whereof God plagued the Egyptians, and as it is said in Psal, 78. 45. *corrupted* (or *destroyed*) *them*. Frogs are loathsome and troublesome creatures, and by God's law *unclean*, and *abominable*, Levite. 11. 12. 23. and by *frogs*, else-where the Holy Ghost signifieth, the *unclean spirits of devils*, which coming out of the mouth of the *Dragon, Beast, and False Prophet*, (as here they came out of *streams, rivers, and Ponds*;) go to *the kings of the earth*, (as these did into *kings chambers*, Psal. 〈◇〉 . 30.) to gather them to the battle of the grean day of God almighty, Rev. 16. 13. 14. *Plime* (in his *•at. History, book. 8. c. 29.*) speaking of notable documents of destruction by contemptible creatures, mentioneth a city in France, that was (of old) driven away by frogs.

V. 7. *did so*] or, *did likewise*: see Exod. 7 11. 22.

V. 8. *that he may take away*] or, *and let him remove*: by this Pharaoh acknowledgeth both the grievousness of this plague, (for he requested not the like for the first of the blood, Exod. 7. 23.) and that his Magicians could add unto his plagues, but were not able to deliver him from any. Wherefore he is now forced to seek help of that God, whom before he would not know, Exod. 5. 2. And when the Philistines land was plagued with mice, (as Egypt was now with frogs) they by counsel of their soothsayers, sent a sin-offering to the God of Israel, that they might be healed: and shunned hardness of heart, taking warning by this Pharaoh and the Egyptians, 1 Sam. 6. 2. 3. 6.

V. 9. *Glory over me.*] in appointing me the time when I shall entreat for thee: so the Greek translatheth it, *Appoint unto me when I shall pray*; and the Chaldee paraphraseth, *Ask for thee a powerful work, and give thou the time, &c.* The Hebr. properly signifieth to *glory over*, or, to *vaunt ones self against* another: as Judge. 7. 2. Isaiah 10. 15. In this speech Moses shown both great faith in God, and humility towards the king. *cut off*] that is, *destroy*, or *kill*. verse. 13. *only*] or, as the Greek translatheth, *but in the river*. So Moses limiteth the measure of the release, the time he leaveth to Pharaohs choice, who by seeing the remainders of both plagues, (that *frogs* were in the river where *fish* had been before, Exod. 7. 21.) might be the more moved to keep his promise, in letting Israel go. Therefore this deliverance is called but a *breathing*, v. 15.

V. 12. *because of*] or, *concerning the word* (or *business*, as the Chaldee translatheth it) *of the frogs*: which the Gr. interpreteth, *for the limited ending of the frogs, as he had appointed to Pharaoh. he had put*] that is, God had laid as a plague: or, w<sup>ch</sup> Moses had put unto Pharaoh, for choice of the time, v. 9. The Gr. favoreth this latter sense; so do the words following.

V. 14. *upon heaps*] or, *many heaps*: Hebr. *heaps, heaps*: of which phrase, see Gen. 14. 10. *stanke*] with dead frogs, as the river did before with dead fish, Exod. 7. 21. The Chaldee translatheth, *they stank upon the land*. Hereby God recompensed the Egyptians sin, in whose eyes the savor of Israel did stink before, Exod. 5. 21. and there remained as yet a memorial of their plague, the stink whereof came up into their nostrils: and the ill favor of such unclean spirits as were figured by these frogs, (Rev. 16. 13. 14.) is signified. The like is prophesied concerning the Locusts, in Joel. 2. 20. and the army of Gog, Ezck. 39. 11. and all other enemies of the Church, Isaiah 34. 3.

V. 15. *a breathing]* or *respiration*, in Gr. *a refreshing*: that  $\langle \diamond \rangle$ , some enlargement & respite from the plague, whe  $\langle \dots \rangle$  with he was before so straitly afflicted. The like word is used in Esth. 4. 14. *heavy]* unfit to understand,  $\bullet\bullet y$   $\langle \diamond \rangle$  to the word of God: see Exodus 7. 14. Thus neither the laying on of the plague, nor taking it off, could work any good in Pharaoh  $\langle \dots \rangle$  *let favor be shown to the wicked, yet will he not lea••e righteousness*, Isaiah 26. 10.

V. 16. *thy rod:]* the Gr. addeth, *with thy hand*, w<sup>ch</sup> the Heb. also expresseth in v. 17. And so in Exod. 10. 21. where Moses is bidden stretch, out his *hand*, seemeth to be meant his *rod* withal. Of this third plague, God gave Pharaoh no warning aforehand, as he did of the other two: but hastened his punishment, as his sins increased; & bringeth this plague from *the earth*, which was nearer unto them than the waters. So of the fourth and fifth plagues, God gave thē warning beforehand; but not of the sixth, Exod. 9. 8. again, of the sevēth & eighth plagues, he warned them, but not of the ninth, Exo. 10. 21. & at the tenth plague, the Israelites are sent away, Exod. 12. Moreover, these three first plagues, w<sup>ch</sup> were from the waters and earth, came by Aaron's hand stretching out the rod, Exod. 7. 19. & 8. 5. 16. three which were from the heavens and air, came by Moses stretching out his hand and rod, as the Hail, Exod. 9. 22. 23. the Locusts, Exod. 10. 12. 13. and the Darkness, Exod. 10. 21. 22. Three came without the hand, either of Moses or Aaron, as the Mixed swarm, Exo. 8. 21. 24. the Murraine, Exod. 9. 3. •and the death of the First borne, Exodus 12. 29. and one was by Moses hand, but not with the rod; as the plague of Boiles, Exodus 9. 8. 10.

V. 17. *there were lice]* Hebr. *there was the lowse*; put generally for the multitude of this vermin; which being of the least sort of God's creatures, did greatly plague the proud nation. This David rehearseth, among other God's wonders in Egypt, Psal. 105. 31. Humane writers do record, that *the Priests of Egypt did shave their whole bodies, every third day, lest any lowse, or other filth, should breed upon them that served their gods, Herodot in Euterpe*. So, with things which they superstitiously loathed, did God plague them. The Greek calleth this plague *Sknipes*, which are a kind of small stinging *gnats*: but by the Chaldee and others, they were *lice*.

V. 18. *did so]* that is, *endeavored to do so*, but *could not*: and when men are said to do things above their ability, it meaneth their labor and endeavor thereto: as Matt. 7. 13. *enter in at the strait gate*: that is, *strive to enter*, Luk. 13. 24.

V. 19. *the finger:]* that is, *the work, Spirit and power* of God; who is said, after the manner of men, to do things by his *hand* and *finger*, Psam. 102. 26. and 8. 4. & 109. 27. 1 Sā 6. 9. To this speech Christ hath reference, when he refuted those that withstood his miracles, as these Magicians did Moses; *If I with the finger of God cast out devils*, Luk. 11. 20. which another Evangelist explains to be *the spirit of God*, Matt. 12. 28. Here the confession of Iannes and Jambres (of whom see before in Exodus 7.  $\langle \diamond \rangle$  .) condemned Pharaoh and themselves: that in further resistance, they manifested their *folly unto all men*; as 2 Tim.  $\langle \diamond \rangle$  .  $\langle \diamond \rangle$  . 9. The Chaldee expoundeth their speech thus; *it is a plague from before the Lord*.

Vers. 20 *stand]* or *present thysself*. [unspec 21]

V. 21 *a mixed swarm*] of flies, wasps, hornets; or as somethinke, of wild beasts, serpents, mice, and the like. The Hebrew and Chaldee words, signify only a *mixed multitude*; but show not of what creatures. The Greek now extant, hath *Kunomnia*, that is, the *Dog fly*: Jerome saith, of old the *Lxxij*. Interpreters called it *Koinomuia*, and Aquila translated it *Pammuia*; that is, *the common*, or, *all sorts of flies*. The Chaldee paraphrase on Psalm 78. 45. expoundeth it *a mixed swarm of wild beasts of the field*; so the latter Hebrews, as *Ibn Ezra*, and *Sol. Rashi* (on Exodus 8.) name them, *Lions, Wolves, Bears, Leopards*; and all kinds of *evil beasts, Serpents, and Scorpions*. With whom accordeth *Philo*, (or the author of the book of Wisdom) who saith, that as the Egyptians worshipped *Serpents void of reason, and vile beasts*; so God sent *a multitude of unreasonable beasts upon them for vengeance*, for the Lord wanted not means (as he saith) to send among them *a multitude of Bears, or fierce Lions, or unknown wild beasts full of rage, newly created, breathing out either a fiery vapor, or filthy sentes of scattered smoke, &c.* Wisd. 11. 15. 17. 18. As in Exodus 12. 38. *gnereb* is used for a *mixed multitude* of people of sundry nations: so *gnarob* here seemeth to intend, not one, but many sorts of creatures, flying, or running: and such they were as did *eat* (or *devour*) the Egyptians, Psalm 78. 45. and *corrupted* (or *destroyed*) the land, Exodus 8. 24. and because he saith, their *houses* should be *full* of them, I think rather they were small creatures, than *Lions, Bears, or the like*.

Vers. 22. *will marvelously sever,*] will separate and exempt in a marvelous and glorious manner: wherefore the Greek expoundeth it, *paradoxaso*, that is, *I will marvelously glorify, or miraculously honor*. See Exodus 33. 16. *Goshen*] in Greek *Gesem*: a province in Egypt, where Israel dwelt: see Gen. 45. 10. *standeth*] that is, *stayeth* or *tarrieth*, from being sent away to serve me: as Exodus 9. 28. or, *standeth*, that is, *dwelleth. in the midst*] The Greek translateth, *ruling all the earth, (or land.)*

Vers. 23. *a redemption*:] that is, as the Greek translateth, *a division (or distinction)*: whereby it shall appear that I do redeem and save them from this plague. The Chaldee explaineth it thus, *I will put a redemption to my people, and upon thy people I will bring a plague*. So in Psalm 111. 9. *he sent a redemption to his people*: and herein God's grace in Christ was figured; for by him, God *hath made a redemption for his people*, Luk. 1. 68.

Vers. 24. *did so,*] *he said, and there came a mixed swarm*, Psal. 105. 31. which here Moses calleth *heavy* or *grievous*: both for the *multitude* of these noisome creatures, (as the Greek interpieth the word;) and for the hurt which they did to the people and) and which was *corrupted*, or, (as the Greek saith) *destroyed* by them.

Vers. 26. *not meet*:] or, *not right*, as being *not so [unspec] appointed* of God, who called into the wilderness, Exod. 3. 18. The Greek translateth, *it cannot so be done. the abomination*:] that is, the beasts which the Egyptians do worship, and do abhor to kill, or to see killed for sacrifice. And the sentence twice repeated, may imply two senses; 1. Shall we sacrifice to our God such things as the Egyptians sacrifice? that would be abomination to the Lord. 2. Or shall we sacrifice such things as God requireth? that would be an abomination to the Egyptians. The Greek translateth plurally, *abominations*; & the Chaldee explaineth it thus; *for the beasts which the Egyptian worshippeth, we shall offer for sacrifice: loe, shall we sacrifice the beasts which the Egyptians worship, &c.* The Scripture often calleth the *God's*, and *services* of the heathens,

*abominations*; as Deut. 7. 25. and 12. 30. 31. 2 King. 23. 13. Ezra 9. 1. Isaiah 44. 19. Now the principal sacrifices of the Hebrews, were Oxen and Sheep, Gen. 15. 9. and all sheep-keepers were an *abomination to the Egyptians*, Gen. 46. 34 for (as human writers do record) *they that kept in the Temple of Jupiter Thebanus, or dwelt in that province (in the land of Egypt) they all abstained from sheep, and sacrificed goats: and those Thebane Egyptians killed no rams, but counted them holy; and they had an image of Jupiter with a rams face.* Likewise the Egyptians might sacrifice no cowes because they were consecrated unto Isis; whose *image* also they had, like a woman with cowes horns; and all the Egyptians revered cowes above all of other cattle; as witnesseth Herodotus in his *history*, book 2. and other writers testify the like things of them: as Plutarch in his book of *Isis and Osiris.* *will they not stone us?*] meaning, *doubtless they will* Therefore the Greek translatheth, *we shall be stoned* and the Scripture it self often resolveth such questions, by affirmations: as is shown on Gen. 4. 7. and 13. 9.

Vers. 27. *shall say:*] for they knew not how [unspec] they should serve the Lord, till they came thither, Exod. 10. 26. The Greek translatheth, *hath said*, referring it to that general precept, in Exod. 5. 1. 3.

Verse 28. *not remove very far:*] or, *not in any* [unspec] *ease remove far:* Hebrew, *removing far, not remove far:* of which phrase, see Gen. 2. 17. *entreat ye:*] Greek, *pray ye therefore for me unto the Lord:* meaning that the plague might be taken away, as verse 8. and 29. So Simon Magus requested the prayer of Peter, Act. 8. 24.

Vers. 29. *that the mixed swarm may*] or as the Greek translatheth, *and the mixed swarm shall depart:* [unspec] for these two phrases are used indifferently, as one Evangelist writeth, *and the inheritance shall be ours*, Mark. 12. 7. another saith, *that the inheritance may be ours*, Luk. 20. 14. See also the notes on Gen. 27. 4. and 12. 12. Herein Moses showeth great faith, that his prayer should be granted. *anymore deceive*] Heb. *add to deceive;* or, *to mock*, as the word signifieth, 1 Kin. 18. 27. *this he said*, because he had promised the like before, verse 8. but, *God will not be mocked*, Gal. 6. 7. Job 13. 9.

V. 32. *made heavy* by hardening his heart against the Lord: see verse 15. and chap. 7. 14. *sent not*] is the Greek *are;* *he would not send.* And often when things are denied to be done, it implieth an unwillingness: which the Holy Ghost sometime explaineth; as *David removed not the Ark*, 1 Chro. 13. 13. that is, *he would not remove it*, 2 Sam. 6. 10.

## CHAP. IX.

1. God threateneth the fifth Plague, the murraine of cattle, 4 but exempteth Israel. 6 The Egyptians cattle die: 7, yet Pharaoh is harned. 8, God bringeth the sixth plague, boils upon man and beast: 11, so that the Magiciāns cannot stand before Moses: 12, yet Pharaohs heart is hardened. 13, God threateneth Pharaoh more severely. 22, The seventh plague of hail and fire, falleth upon men and beasts, and fruits of the earth. 27, Pharaoh confesseth his sin, and sueth to Moses; 33, who prayeth to God, and the plague ceaseth: 34, whereupon Pharaohs heart is hardened yet more.

AND Jehovah said unto Moses; Go in unto Pharaoh, and speak unto him, Thus saith Jehovah the God of the Hebrews, Send away my people, that they may serve me. For if thou refuse to send *them* away, & thou still *wilt* hold them: Behold, the hand of Jehovah is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: a very grievous murraine. And Jehovah will marvelously sever between the cattle of Israel and the cattle of Egypt; and there shall not die anything of all that is the sons of Israel. And Jehovah appointed a set time, saying, To morrow Jehovah will do this thing in the land. And Jehovah did this thing on the morrow, and all the cattle of the Egyptians died, but of the cattle of the sons of Israel died not one. And Pharaoh sent, & behold, there was not any one of the cattle of Israel dead: and the heart of Pharaoh was made heavy, and he sent not away the people. And Jehovah said unto Moses and unto Aaron, Take to you your hands full of ashes of the furnace, and let Moses sprinkle it towards the heavens, in the eyes of Pharaoh. And it shall be (*turned*) to small dust, upon all the land of Egypt; and it shall be upon man and upon beast, to a boil breaking forth with scalding blaines, in all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it towards the heavens, and it was boil <◇> standing blaines breaking forth up on man and upon beast. And the Magicians could not stand before Moses, because of the boil; for the boil was upon the Magicians, and upon all the Egyptians. And Jehovah made strong the heart o Pharaoh, and he <◇> not unto them, even as Jehovah had spoken unto Moses. And Jehovah said unto Moses, Rise eatly in the morning, and stand before Pharaoh, and say unto him, Thus saith Jehovah, the God of the Hebrews; Send away my people, that they may serve me. For at this time I *will* send all my plagues into thy heart, and upon thy servants, and upon thy people, that thou mayest know that *there is* none like me in all the earth. For now <◇> sent out my hand, and I had smitten thee and thy people with the pestilence, and thou hadst been cut off from the earth. But in very deed, for this have I raised thee up, for to show *in* thee my power, and that my name *may* be declared in all the earth. As yet exaltest thou thyself against my people, that *thou wilt* not send them away? Behold, I *will* rain, about *this* time tomorrow, a very heavy hail, such as hath not been the like in Egypt since the day it was founded, even until now. And now send *and* speedily gather thy cattle and all that thou hast in the field: every man and beast which shall be found in the field, and shall not be gathered into the house, the hail shall even come down upon them, and they shall die. He that feared the word of Jehovah, amongst the servants of Pharaoh, made his servants and his cattle fly into the houses. And he that set not his heart unto the word of Jehovah, he left his servants and his cattle in the field. And Jehovah said unto Mosis, Stretch forth thine hand towards the heavens, and there shall be hail in all the land of Egypt, upon man and upon beast, and upon every herb of the field, in the land of Egypt. And Moses stretched forth his rod towards the heavens, and Jehovah gave voices, and hail; and fire went upon the ground: and Jehovah rained hail upon the land of Egypt. And there was hail, and fire catching it self among the hail, very heavy, such as there was not the like in all the land of Egypt, since it was a nation. And the hail smote in all the land of Egypt, all that was in the field, from man even unto beast: and the hail smote every herb of the field, and brake every tree of the field.

<◇> the <◇> of <◇> , where the <...> And P <...> and called for M•ses and for <◇> ,

and said <...> , I have sinned th•• <◇> : <...> and <◇> and my peopl• <◇> quicked▪ <...> , for <◇> is <◇> , that <◇◇> no <◇> voices of God, <◇> , and I will send you away, and <◇> shall <...> ▪ And Moses said u <...> , When b <...> •one out of the city, I will <◇◇> > my hands unto Jehovah▪ the voices shall cease, and the hail shall be no more; that thou ••ist know that the earth is Jehovah's. But thou and thy servants▪ I know that ye will not yet fear before Jehovah God. And the flax and the ba•ey was smitten, for the barley was in the ear, and the flax was bolled. But the wheat and the <◇> were not smitten, for they were hidden. And Moses went out of the city, from Pharaoh, and spread abroad his hands unto Jehovah; and the voices and the hail ceased, and the rain was not poured upon the earth. And Pharaoh saw that the rain, and the hail, and the voices were ceased; & he added for to sin, & made heavy his heart, he and his servants. And the heart of Pharaoh waxed strong, and he sent not away the sons of Israel, even as Jehovah had spoken, by the hand of Moses.

### Annotations.

*HEbrewes]* in Chaldee, *Jews*: so in v. 13. and usually in other places. For they which of old were called *Hebrews* of *Heber* the Patriarch, Gen. 14. 13. were after called *Jews*, E•th. 3. 6. of Iu•as the Patriarch, Jacob's fourth son: see Gen. 29. 35. and 49. 8.

V. 3. *the •and]* The Chaldee expounds it, *a plague from before the Lord. sheep]* or *flocks*, both sheep and goats. *gri•v••• <◇> ]* or *heavy pestil•••••* the Chaldee and the Greek calleth it, *a very great death*. See the notes on Exod. 5. 3. for it is the same word therensed.

V. 4. *sever]* In the Greek, *will glorify*: see Exod. 8. 22. *anything]* Hebr. *a word*; that is, ought <◇> > may be spoken of; 10 *word*, is for *thing*, in v. 5. & 6.

V. 6. *all the cattle]* that is, of all sorts some: for other some renamed for an after plague, v. 19. 25. And this was the fifth judgment, of which Asaph saith, God *weighed out <◇> path to his anger*, &c. *and gave up their beasts to th••••rraine*, (or *pestilence*;) Psal. 78. 50.

V. 7. *made heavy]* and so, *obstinate*: see Exodus <◇◇> . [unspec 7]

Ver. 8. *your hands full]* Hebrew, *the fullness of your <◇> ▪* Here again, the sixth plague is brought upon Egypt, without warning given them before: see the notes on Exod. 8. 16. *•s•es]* or, *embers*. The matter of this plague is from the fire; as of the former, from the earth and water; of the next from the air. *the heavens]* as signifying this punishment to come upon them from God above; in special manner. *to a boil]* or, as the Greek translath, *boils* or *sores*, *bo•ches*. Of such oft times leprosy did breed, as Lev. 13. 18. 19. 20. *scalding blaines]* or, *•yling blisters*, a word not used but in this Egyptian plague, and it was an extraordinary & uncurable byle, such as Moses threatened among other curses, for the breach of God's law, Deut. 28. 27. *the Lord will smite thee with the boil of Egypt*, &c. *whereof thou canst not be healed*. The Holy Ghost expresseth it in Greek, by *an evil and a malignant boil*, Rev. 16. 2.

V. 10. *it was]* or *there was*, as the Greek translatheth *there were boils*. Thus the plagues come nearer unto Pharaoh, to his skin and flesh: but greater follow, even into his heart, v. 14. Unto

this sixth plague of Egypt, answereth the first plague of the spiritual Egypt, where *there was an evil and malignant boil, upon the men which had the mark of the beast, and which worshiped his image*, Rev. 16. 2.

V. 11. *couldnot stand]* as hitherto they had withstood Moses, and Pharaoh would have had them done so stille• but now *their folly was manifested unto all men*: see 2 Tim. 3. 8. 9. Exod. 7. 11. 12. and 8. 18. Compare also here with, Rev. 6. 17. where it is said, *the great day of the Lambes) wrath is come and who shall be able to stand?*

Ver. 12. *made strong:]* and as the Greek translath it, *hardened*. See Ex•d. 4. 21. A like event is seen in the latter Egyptians; *they blaspheme the God of heaven, for their pains and for their boils; but repent not of their works*, Rev. 16. 11.

Vers. 15. *I send out my hand]* by the pestilence or mu•rain among the beasts, v. 3. 6. *and I had smitten thee* with the same pestilence; and *thou hadst been cut off*, for so thy sins deserved; but for another cause, (which after is declared in v. 16.) I have spared thee. This seemeth to be the proper meaning of these words. Otherwise taking the time past, for that which is to come, (for more certainty) it may be read, *I will send*, namely, if thou submit not. And so the Greek expounds it, *I will send*; and the Chaldee thus, *for now it is near before me, that I will send out my powerful plague. pestilence]* in the Greek and Chaldee, *death*.

V. 16. *But in very deed]* or, *And verily. for this]* the Apostle (Rom. 9.) addeth a word of intention, *for this same*: meaning cause, or purpose; as the Greek expounds it, *for this cause. raised thee up]* so the Apostle (in Rom. 9. 17.) expounds the Hebr. *I have made thee stand up*; or *I have constituted* (and *se•*) *thee*. The common Gr. version hath, *thou hast been reserved* (or *kept alive*) which thought it be true, yet doth it not express the whole meaning of God, who had not only kept him alive frō the former plagues, but even raised, set and constituted him for a vessel of wrath; and an example of God's justice and •eve•itie; as Paul applieth it to that argument. And that *standing* may imply the constitution or being of a thing, the Scripture elsewhere showeth; as where one Prophet saith, the Angel of the Lord *stood* by the threshing floor, 1 Chron. 21. 15. another saith, the Angel *was* by it, 2 Sam. 24 16. *for to show]* or, *that I may show*: as Paul explaineth it. See the notes on Gen. 6. 19. *in thee:]* or, *show thee*: but both the Greek translation and the Apostle (Rom. 9. 17.) addeth the word *in*. Which is often to be observed in words compounded as this is; as Gen. 30. 20.  *dwell with me*, Psal. 5. 5. *so journe with thee*, Psal. 42. 5. *resorted with them*; *Sin against me*, Prov. 8. 36. and sundry the like. *be declared]* Hebr. *for to declare* (or *tell*) *my name*: See the notes on Gen. 6. 20. The Chaldee translath, *that they may declare the power of my name*. From hence the Apostle inferreth, *Therefore God hath mercy on whom he will; and whom he will he hardeneth*, Rom. 9. 18.

Vers. 18. *about this time:]* Greek *at this hour*, (or *time*) for the Greek useth these two indifferently; as, *In that hour*, Luk. 10. 21. whereas Matthew saith, *In that time*, Matt. 1•. 25. *very heavy,]* or, *vehemently weighty*; that is, sore and grievous. This plague proceedeth from the air as the former did from other elements. *founded]* that is, *the foundation of it laid*: as the Greek saith, *created*.

Vers. 19. *speedily gather]* gather for to flee, or to retire, as the word signifieth, Ier. 4. 6. and 6. 1. This warning, as it implied great danger to come; so, no less mercy in God, towards such ill deserving people. *even come down]* Hebrew, *and shall come down, and they shall die;* meaning with the hail, so soon as it should fall.

Vers. 20. *made to fly,]* the Greek and Chaldee translate, *gathered;* this explaineth the former word, in verse 19.

Verse 21. *set not his heart,]* that is, *regarded not.* See Exod. 7. 23. *he left,]* or, *he also left.* But the word *also* (or *and*) may be omitted, as is shown on Gen. 8. 6.

Vers. 23. *gave voices,]* that is, *sent noises of thunder:* so the Scripture elsewhere speaketh of the voice (or noise) of thunder, Rev. 6. 1. and *thunders uttered their voices,* Revel. 10. 3. And although sometime voices and thunders are mentioned distinctly, as in Rev. 4. 5. and 8. 5. yet here by voices, seem to be meant thunders. So at the giving of the Law, Exod. 19. 16. and 20. 18. *hail]* with such God killed also the Canaanites, Ios. 10. 11. And unto Job he saith; *Hast thou seen the treasures of the Hail, which I have reserved against the time of trouble, against the day of battle and war?* Job. 38. 22. 23. Unto this seventh plague of Egypt, the Lord compareth the seventh plague of the Antichristians; where, upon the vial poured out into the air, *there were voices, and thunders, and lightnings, and earthquake, such as was not since men were upon the earth, and a great hail of talent weight fell upon men, for which they blasphemed God,* Rev. 16. 17. 18. 21. *fire went,]* that is, *ran along* on the ground, as the Greek translatheth it; which was extraordinary and most terrible: so that not the hail only, but the lightnings and fiery flames, consumed their cattle; as the Psalmist witnesseth, Psal. 78. 47. 48. and 105. 32. 33. So in other judgments, hail and fire is mentioned, in the destruction of David's enemies, and of the Assyrians, Psal. 18. 13. 14. 15. Isaiah 30. 30. 31.

Vers. 24. *catching it self;]* that is, one flash of lightning taking hold of another, & so the flames infolding themselves, did increase and burn more terribly. This word is used only here, and in Ezek. 1. 4. The Greek translatheth it, *inflaming,* (or *setting on fire,* which word the Apostle useth, I am. 3. 6.) and so the Chaldee saith, *inflaming it self.* And David calleth it, *fire of flames,* Psal. 15. 32. *a nation]* or, *to a nation:* which the Greek explaineth, *since there was a nation upon it.* A like phrase is in Re 16. 18. *since men were upon the earth.*

Ver. 25. *from man &c.]* that is, *both men & beasts. every tree]* the Gr. saith, *all the trees,* meaning of all sorts; for there were some left remaining for an after plague, Exod. 10. 5. A like phrase is in Act. 10. 12. *all four footed beasts &c. & before* in verse 6.

Vers. 26. *no hail]* So God had preserved them from former plagues, v. 6. and ch. 8 ver 22. and so God promiseth to preserve his people in *quiet resting places, when it shall hail on the forest,* Esa. 32. 18. 19.

Ver. 28. *for it is enough,]* or, *and let it be enough:* so the Greek Interpreters took it, translating, *and let it cease. voices of God,]* that is, *thunders from God, or mighty loud thunders:* as *mountains of God,* Psal. 26. 7. are high and strong mounts; see the notes on Gen. 30. 5. and 23. 6. The Greek



retaineth the Hebrew phrase. *no longer stay*] Hebr. *ye shall not add to stand*: that is, *to stay*, or *remain*, as the Greek translatheth: or as the Chaldee expounds it, *be delayed*.

V. 29. *my hands*] Hebr. *my palms*; that is, as the Chaldee explaineth it, *my hands in prayer*. So in v. 33. The *spreading out of the palms of the hands*, was a common gesture used in prayer, as kneeling also was; signifying a desire that they might receive from God, the things they craved: so Solomon did when he prayed, 2 Chron. 6. 13. and David, Psal. 143. 6. and Ezra, Ezr. 9. 9. and others, Job 11. 13. Like this was the *lifting up* of the hands; where of see Exod. 17. 11. *is Jehovah's*] or belongeth *to Jehovah*, as the Creator, Possessor, Governor of all things; doing *whatsoever he pleaseth, in heavens, earth, seas, &c.* Psal. 135. 6. Of this sentence there is often mention and great use in the Scriptures: see Deut. 10. 14. 15. Psal. 24. 1. &c. 1 Cor. 10. 26. 28.

V. 30. *will not yet fear*] this the event shown to be true, v. 35. Hereby it appeareth, that the prayers of the faithful may remove temporary plagues, even from the wicked and impenitent. Compare 1 King. 18. 42. 45. Exod 32 11. 14. 34. 35.

V. 31. *in the ear*] the Hebrew *Abib*, signifieth a *green ear of corn* with the stalk, Levite. 2. 14. Of it, the month when cord was newly ripe, is called *Abib*, where of see Exod. 13. 4. *bolled,*] or in *the stalk*: the Greek translatheth it *seeding*.

V. 32. *ye*] or the grain called *Zea*, or *Spelt*, in Hebrew *Cussemeth*: of this is mention also in Ezek. 4. 9. Isaiah 28. 25. The Hebrew Doctors count it a kind of *wheat*: as *Maimonides* showeth in *treat of Leven, ch. 5. S. 1. hidden*:] Hebrew *dark*, or, *obscure*, that is, hid under ground, not to be seen: the Greek translatheth it, *lateward*.

Vers. 33. *hail ceased*] This showeth the effect of Moses faith and prayer: the Apostle noteth the like of Elias, who *prayed*, and it *rained not on the earth by the space of three years and six months: and he prayed again, and the heaven gaveraine*. I am. 5. 17. 18. This is written for our comfort, for they were men, *subject to like passions as we are*. The same is to be observed in Exod. 10. 18. 19. and the other plagues which Moses by prayer took away.

Vers. 34. *made heavy*] that is, *obstinate* and *hard*. See Exod. 7. 14. [unspec 34]

Vers. 35. *waxed strong*] was made fast and hard: see Exod. 4. 21. *by the hand*] that is, by the *ministry* or *prophecy* of Moses, who had signified so much before, verse 30. So God's word came *by the hand of Haggai*. Hag. 1. 1. *by the hand of Malachi*, Mal. 1. 1. and *by the hand of all the Prophets*, 2 King. 17. 13. that is, by them as his *ministers* and instruments. And *the hand of the Lord*, sometime is the spirit of *prophecy*, 2 King. 3. 15.

## CHAP. X.

1. God showeth Moses wherefore he hardened Pharaohs heart. 3, Locusts are threatened to be sent. 7, Pharaoh, moved by his servants, inclineth to let Israel go, but changeth his mind. 12, The eighth plague, Locusts come upon Egypt. 16, Pharaoh confesseth his sins, asketh forgiveness, and desireth Moses prayer. 19, The Locusts are taken away, and Pharaohs heart is hardened. 21, Darkness, the ninth plague, is sent upon Egypt. 24, Pharaoh would send

Israel away, but stay their cattle. 25, Moses refuseth to leave a hoof behind. 27, Pharaoh is hardened, and forbiddeth Moses, on pain of death, to see his face anymore.

〈 in non-Latin alphabet 〉

AND Jehovah said unto Moses; Go in unto Pharaoh, for I have made heavy his heart, and the heart of his servants, that I may set these my signs in the midst of him. And that thou mayest tell in the ears of thy son, and of thy sons so•e; the *things* which I have wrought in Egypt, and my signs which I have put amongst them; and *that* ye may know that I *am* Jehovah. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith Jehovah, the God of the Hebrews; How long re•usest thou to humble *thyself* before me? Send away my people, that they may serve me. For if thou refuse to send away my people, behold, I bring to morrow the Locusts into thy coast. And they shall cover the eye of the earth, and *one* shall not be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail; and shall eat every tree which groweth for you, out of the field. And they [unspec] shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which thy fathers, and thy fathers fathers have not seen, since the day *that* they were upon the earth, unto this day: and he turned himself, and went out from Pharaoh. And [unspec] Pharaohs servants said unto him, How long shall this *man* be a snare unto us? send away the men, that they may serve Jehovah their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were [unspec] brought again unto Pharaoh; and he said unto them, Go serve Jehovah your God: who and who, *are* they that shall go? And [unspec] Moses said, We will go, with our young and with our old, with our sons and with our daughters, with our flocks and with our herds, will we go, for we have a feast of Jehovah. And he said unto them, Let Jehovah be so with you, as I will send away you, and your little ones: see *to it*, for evil is before your faces. Not so; go now ye men, [unspec] and serve Jehovah, for that you did request: and he drove them out from Pharaohs presence. And Jehovah said unto Moses; Stretch out thy hand over the land of Egypt, for the Locusts, that they may come up upon the land of Egypt, and eat every herb of the land, all that the hail hath left. And Moses stretched out his rod over the [unspec] land of Egypt, and Jehovah brought an East wind upon the land, all that day, and all the night: the morning was, and the East wind brought up the Locusts. And the Locusts [unspec] went up over all the land of Egypt, and rested in all the coasts of Egypt, exceeding heavy; before them there were no such Locusts as they, and after them shall no such be. And they covered the eye of all [unspec] the earth, and the land was darkened; and they did eat every herb of the land, and all the fruit of the trees, which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, in all the land of Egypt. And Pharaoh [unspec] hastened to call for Moses and for Aaron; and he said, I have sinned against Jehovah your God, and against you. And now [unspec] forgive I pray thee my sin, only this once, and entreat ye Jehovah your God, that he may take away from me this death only. And he went out from Pharaoh, and entreated [unspec] Jehovah. And Jehovah turned a vehement strong sea wind, and took away the Locusts▪ and fastened them to the red sea: there remained not one Locust in all the coast of Egypt. And Jehovah made strong the heart of Pharaoh, and he sent not away the sons of Israel. And Jehovah said unto Moses; Stretch out thy hand toward

the heavens, and there shall be darkness over the land of Egypt, that *one* may feel the darkness. And Moses stretched out his hand toward the heavens, and there was obscure darkness in all the land of Egypt three days. They saw not *any* man his brother, neither rose they *any* man from his place, three days: but to all the sons of Israel there was light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou also shalt give into our hand, sacrifices and burnt offerings, that we may do *sacrifice* to Jehovah our God. And our cattle also shall go with us; there shall not an hoof be left, for thereof shall we take to serve Jehovah our God; and we know not *with* what we shall serve Jehovah, until we come thither. And Jehovah made strong the heart of Pharaoh, and he would not send them away. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more, for in the day thou seest my face, thou shalt die. And Moses said, Thou hast spoken well: I will not see thy face again anymore.

### Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the fifteenth Section or Lecture of the Law, see Gen. 6. 9.

Vers. 1. *for I]* or, *though I have made heavy*, that is, *hardened*: see Exod. 7. 14. *of him]* of Pharaoh and his servants: therefore the Greek translatheth it, *them*; saying, *that these signs may hereafter come upon them*.

Vers. 2. *thou]* this also meaneth Moses and the Israelites; as after he saith, *ye*; and so the Greek translatheth here. And in Deut. 6. 20. 22. Moses willeth Israel to tell their sons, of *the signs and wonders, great and evil*, which the Lord had brought upon Egypt. The like is in Psal. 78. 5. 6. 7. &c. *the things,*] the Chaldee saith, the *miracles*.

Vers. 3. *Hebrews]* in the Chaldee *Jews. humble* thyself] The Greek translatheth, *how long wilt thou not reverence me?*

Vers. 4. *Locusts]* or *Grashoppers*: the Hebrew is *Locust*; put generally for a multitude of Locusts; (as *tree*, for trees, Gen. 3. 2.) And the original *Arbeh*, hath the denomination of a *multitude*, because their nature is to be many together, as Prov. 30. 27. *the Locusts have no king. yet go they forth all of them by heaps*: and huge multitudes are therefore resembled to *Locusts*, Ier. 46. 23. Judge. 6. 5.

Vers. 5. *the eye]* put for the whole *face*, or *upmost part of the earth*, which is seen with the eye: as the Greek translatheth it, *the sight*, or *superficies*. The Chaldee explains it, of hiding the *sight of the sun from the earth*: so in verse 15. Humane writers testify, that *the great Locusts fly, and make great noise with their wings, as if they were birds, and do darken the Sun*. Pliny, book 11. chapter 29. *that which is escaped]* Hebr. *the escaping*, or, *evasion*.

Vers. 6. *houses]* the Locusts are reported to *gnaw all things, even the doors of houses*: Pliny, book 11. chapter 29. Some of the Hebrews write, that these Locusts did not only hurt the fruits of

the earth, but men also; as the author of the book of Wisdom, c. 16. verse. 9. saith, *the bitings of Locusts and of flies, killed them; neither was there found any remedy for their life.*

Vers. 7. *servants]* the nobles and counsellors of Egypt. *a snare]* that is, *a destruction*, by the plagues that he bringeth upon us. This word *snare*, usually signifieth the means of destruction; as Exod. 23. 33. Ios. 23. 13. 1 Sam. 18. 21. which here the Egyptians impute unto Moses; whereas *a snare is in the transgression of an evil man*, Prov. 29. 6. *knowest thou;]* the Greek interpreteth it, *or wouldest thou know?*

Vers. 9. *we have]* Hebr. *to us is*: whereby is meant *we have*; as is noted on Genes. 12. 16. The word *is*, is supplied here in the Greek version. *feast of Jehovah]* so called, because it was commanded by him, Exod. 5. 1. and was to be kept unto him; as the Chaldee expounds it, *a feast before the Lord*; and as elsewhere it is said, *a feast unto Jehovah*, Exod. 32. 5.

Vers. 10. *so with you, &c.]* It is an imprecation or curse, because he purposed not to let them go: but as God forced him to send them away, so turned he his curse into a blessing to them, Exod. 12. 30. 31. and 13. 21. 22. The Chaldee paraphraseth, *the Word of the Lord so be your help*. Here Satan, who had before sought the death of Israel's Infants, Exod. 1. seeketh to retain them at lest in bondage: and when he cannot hinder the redemption of the whole Church, yet to hinder it in part. So in Revel. 12. 13.—17. when the Dragon could not hurt *the woman*; he maketh *war with the remnant of her seed. evil]* this word is used both for *sin*, and for the *punishment of the same*, as Ierem. 18. 8. *if they turn from their evil, I will repent of the evil that I thought to do unto them*. Both may be here implied by Pharaoh, but the latter chiefly; threatening more affliction, if they left not off their intended course. The Chaldee expoundeth it thus; *see how the evil which you think to do, sitteth before your faces. he drove]* that is, Pharaoh drove, or caused them to be driven out of his presence. Or, *he drove*, is put for *they were driven*: see the notes on Gen. 16. 14.

Vers. 13. *over the land of Egypt]* the Greek expoundeth it, *towards heaven. the east wind,]* which is a strong and violent wind, with it God drove hackethe sea, Exodus 13. 21. and by it his judgments are often signified, Gen. 41. 7. Psalm 48. 8. Isaiah. 27. 8. Ezek. 19. 12. Ier. 18. 17. *L•ust,]* or *Grashoppers*; and with them *caterpillars* also, as David showeth in Psal. 105. 34. 35. and 78. 46. They are of God's heavy judgments upon sinners, Deut. 28. 38. 1 King. 8. 37. and unto this eight plague of Egypt, the army of Antichrist is resembled, that tormented men, Rev. 9. 3. 5. 7. &c.

Vers. 14. *heavy,]* both grievous for the hurt they did, and for the multitude of them; as the Greek explaineth it, *many. such.]* Yet great judgments upon Israel, are mentioned by Locusts, Iocl 1. 2. 3. 4. and by human writers it is said, that *in India there are some of three foot long*: Pliny, book 11. chapter 29.

Vers. 15. *the eye,]* the face, as verse 5. *darkened,]* that is, hid and defaced; and as the Greek transl•teth, *corrupted*.

Vers. 17. *death,]* that is, *deadly plague*; so 2 King. 4 40. *death is in the pot*. [unspec 17]

Vers. 19. *sea wind,*] that is, *west wind*, as the Chaldee explains it: the Greek saith, *from the sea*. For the main sea lay westward: see Genes. 12. 8. *fastened,*] or, *pitched them in*, the Greek and Chaldee translate *cast them*: but the word meaneth, that they were so thrown in, as there to remain and rise no more; as when a Tent or other thing is pitched and fast nailed. After this manner God often destroyeth Locusts in other places; *being taken up by heaps with the wind, they fall into seas or lakes*, saith Pliny, b. 11. c. 29. *red sea;*] or, *weedy sea*: called in Hebrew, *the sea Suph*; which word signifieth *sedge*, or *sea-weeds*, that grew therein, and whereof it seemeth it had the name: see Exod. 2. 3. Ion. 2. 5. The Holy Ghost in Greek calleth it, *Eruthran*, the *Red sea*, Act. 7. 36. Heb. 11. 29. either of the red sand of that sea, or red mountains by it; or of one *Erythras* a king, as *Strabo* writeth in his 16. *book*. But the Latins called it *Rubrum mare*, that is, the *Redsea*, *Pliny Hist*, b. 13. c. 25. *Pomp. Mela*. b. 3. *chap*. 7. and by that name it is usually known in these parts of the world. In this sea, Pharaoh, himself with his army, were afterward drowned, Exod. 14.

Vers. 20. *made strong,*] that is, *hardened*, as the Greek translatheth, see Exod. 4. 21. [unspec 20]

V. 21. *there shall be*] or as the Gr. translatheth, *let there be darkness*. Of this plague also, God warneth not Pharaoh before hand: see Ex. 8. 16. *that one may feel*] or *and •e* (that, is Pharaoh, or everyone) *shall feel*, meaning, as the Gr. translatheth it, *palpable darkness*, such as may he felt with the hand, for the thickness of the *•yre*. The Hebrew word signifieth sometime to *•fele*, Judge. 16. 26. sometime on the contrary to *take away*, or, *remove*, Exod. 13. 22. in which latter sense the Chaldee paraphrase here expoundeth it, *after the darkness of the night is re <...> d;* meaning that the day should be turned to <...> ▪

Vers. 22. *obscure darkness,*] Hebr. *darkness of <ϕ>* that is, most obscure *black and thick*. The Gr <...> sseth it by three words, *darkness, <ϕ> , <ϕ> , <ϕ>* *darkness*. This ninth plague, David celebrateth, in Psal. 105. 28. and unto it, the fifth plague of the spiritual Egypt is compared, Rev. 16. 10. where *the kingdom of the Beast is full of darkness, and men gnaw their tongues for pain*. A righteous judgment of God upon those that oppressed his people, *the light of the world*, Matth. 5. 14. and rebelled against the light; as Job 24. 13.

Vers. 23. *saw not,*] neither by sun or stars from above, neither by fire beneath, had they any light. So, *the light of the wicked shall be put out, and the spark of his fire shall not shine; the light shall be dark in his tabernacle*, Job 18. 5. 6. *from his place,*] or, *from under him*: the Greek translatheth, *from his bed*. Thus in them the saying was fulfilled, *the wicked shall be silent in darkness*, 1 Sam. 2. 9. *was light;*] so they had been freed from former plagues, see Exodus 9. 26. and God promiseth like mercy to his Church by the Gospel, saying, *Arise thou, be enlightened, for thy light is come, &c. darkness shall cover the earth, and gross darkness the people's, but Jehovah shall arise upon thee, &c.* Isaiah. 60. 1. 2.

Vers. 25. *do sacrifice,*] or, *offer*. The word *sacrifice*, here understood, is elsewhere expressed, as in 1 King. 12. 27. and when the word *do* (or *make*) is joined with sacrifices, as in this place, it signifieth to *offer*, as Levite. 9. 7. 22. and 16. 9. Exodus 29. 36. 39. 41. 42.

Vers. 26. *not an hoof,] not anything*, saith the Chaldee. Thus Jacob went before out of Mesopotamia into Canaan, with all his cattle and substance, Gen. 31. 18. And Moses constancy to keep the commandment of God unto the smallest things, in every particular, is an example of the obedience which we all owe unto the Lord, and from which no persecution or tyranny should stay us. And the not leaving of *an hoof* behind, signified their full departure out of Egyptian bondage; leaving nothing to tempt or occasion them to return thither again: which God after forbade them, Deut. 17. 16. and 28. 68. Hos. 9. 3.

Vers. 27. *made strong,] that is, hardened*, as the Greek translatheth. See Exod. 4. 21. *would not,] or, was not persuaded, consented not to send them*, notwithstanding all these plagues. This word is not used in all this history, until now: it setteth forth Pharaohs willfulness.

Vers. 28. *no more] Hebr. add not to see*: so in the [unspec] verse following. Here Pharaoh is enraged against Moses, and more fully manifesteth his hardness of heart: unto whom Moses answereth, with no less courage and faith in God; *not fearing* (as Paul saith) *the wrath of the king, but enduring, as seeing him who is invisible*, Heb. 11. 27. Therefore ere he went out of his presence, he denounceth the last plague, (in the chapter following) and departed, never seeing him more. As Pharaoh by all these plagues, is not bettered, but worse hardened: so when the beasts throne and kingdom is darkened, *they g... their tongues for pain; and blaspheme the God of heaven, because of their pains and their sores; and repent not of their deed*, Rev. 16. 10. 11.

Vers. 29. *well] or right*: the Greek translatheth, *as thou hast said*. So it was not an approbation of Pharaohs evil speech, but a signification that it should so come to pass. Wherein Moses shown great faith in God, and courage against the king, whose *wrath he feared not*, as the Apostle observeth in Hebr. 11. 27. For before his departure, he threateneth the last plague, and goeth out very angry, Exod. 11. 4. 8.

## CHAP. XI.

1. God's message to the Israelites, to borrow jewels of their neighbors the Egyptians. 4, Moses threateneth Pharaoh with the death of all the First-borne in Egypt. 9, Pharaohs heart is hardened still.

AND Jehovah said unto Moses; Yet one plague will I bring upon Pharaoh, and upon Egypt; afterwards he will send you away from hence: when he shall send you away, he shall thrusting thrust you out from hence altogether. Speak now in the ears of the people; & let every man ask of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold. And Jehovah gave the people grace in the eyes of the Egyptians: also the man Moses was very great in the land of Egypt, in the eyes of Pharaohs servants, and in the eyes of the people. And Moses said, thus saith Jehovah, About midnight will I go out into the midst of Egypt. And every first-borne in the land of Egypt shall die, from the first-borne of Pharaoh that sitteth upon his throne, even to the first-borne of the bondwoman, that is behind the mill; and every first borne of beasts. And there shall be a great cry in all the land of Egypt, such as there hath been none like it, nor shall be like it anymore. But against any of the sons of Israel shall not a dog move his tongue, against man or beast, that ye may know how

Jehovah marvelously severeth between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Go out thou, and all the people that is at thy feet; and after that, I will go out: and he went out from Pharaoh, in heat of anger. And Jehovah said unto Moses; Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and Jehovah made strong the heart of Pharaoh, and he sent not away the sons of Israel out of his land.

### Annotations.

SAid] or, *had said*, before he went last unto Pharaoh, being called, Exod. 10. 24. therefore ere he departeth out of his presence, he denounceth this last plague, as appeareth by the 8. verse following▪ *thrusting thrust*] that is, *earnestly and hastily thrust*, as came to pass, Exod. 12. 31. 33. The Greek translath, *with all rejection he shall reject* (or *cast you out;*) and as the Chaldee saith, *with full rejection*.

Vers. 2. *in the ears*] The Greek addeth, *privily. the people*] the Israelites. *his neighbor*] an Egyptian: this was signified at the first Exod. 3. 22. *jewels, or, vessels, instruments*, of all sorts. These they borrowed, but never restored; God's extraordinary commandment was their warrant, as it was unto Abraham for the killing of his son, Gen. 22. and it was a recompense of their labors, wherewith they had served the Egyptians.

Vers. 3. *grace*] that is, *favor*, Hebr. *the grace of the people*; which the Greek translath, *grace to his people*: see the notes on Exod. 3. 21. and Gen. 39. 21.

Verse. 4. *said*] to Pharaoh, before he went out of his presence, verse 8. and Exod. 10. 29. *I go out*] the Chaldee saith, *I will be revealed*: this God did by his Angel that destroyed them, Exod. 12. 23. And this *going out*, as the like phrase of *passing through*, in Exod. 12. 12. is meant for evil unto Egypt: unto which the Scriptures elsewhere have reference, as in Amos 5. 17. *I will pass through thee, saith the Lord*.

Vers. 5. *on his throne*] that is, *which shall reign after him*: the Chaldee explaineth it, *which shall sit upon the throne of his kingdom*. And the holy text so explaineth it self, as *his throne*, 1 Chron. 17. 12. is *the throne of his kingdom*, 2 Sam. 7. 13. and to *sit on the throne*, is to *reign* instead of another, 1 Kin. 3. 6. with 2 Chron. 1. 8. and a *man upon the throne*, 1 King. 9. 5. is expounded to be a ruler, 2 Chron. 7. 18. *behind the mill*] or, *after the mill stones*; that is, in prison grinding at the mill, as is explained in Exod. 12. 29. Judge. 16. 21. Esa. 47. 1. 2. and she is said to be *behind*, or *after* it, for thrusting it before them, as they wrought.

Vers. 7. *move*] that is, they shall not have the least let or disturbance. See the like in Ios. 10. 21. The *dog* signifieth the wicked, Psal. 22. 17. 21. that such should not move their tongue, is according to that saying, *Iniquity shall stop her mouth*, Job 5. 16. Psal. 1•7. 42. *severeth*] Greek, *glorifieth*: see Exodus 8. 22.

V. 8. *servants*] the Counsellors, Nobles, Courtiers. These compelled by the plague, should bow down to Moses: so greatly would God honor his servant. So God promiseth his Church, that

Kings and Queens should bow down thereto, with their face towards the earth, &c. Isaiah. 49. 23. *at thy feet,*] following thee: the Greek translatheth it, *whom thou ledest:* the Chaldee, *with thee, heat,*] or, *inflammation of anger.* Though Moses was a *very meek man, above all the men that were upon the earth,* Numb. 12. 3. yet now in the Lord's cause, with whom Pharaoh had so often mocked, he is very wroth, and so the king and he do part, angry each with other, as Exod. 10. 28. And such is the end of the ministry of Moses law, unto all hard hearted sinners, Rom. 2. 5. and 4. 15. Unto this we may apply that saying of Paul; *By faith Moses for sooke Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible,* Heb. 11. 27.

Vers. 10. *made strong*] that is, as the Greek expoundeth it, *hardened.* Herein the unsearchableness of God's judgments is to be considered; for as those whom he loveth, he loveth unto the end, John. 13. 1. and putteth his fear in their hearts, that they shall not depart from him, Ierem. 32. 40. so the wicked (whom his soul hateth, Psal. 11. 5.) he hardeneth their heart from his fear, Isaiah. 63. 17.) that though he do many miracles before them, yet they believe not; neither can they believe, because he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and he should heal them, John. 12. 37. 39. 40. So after their hardness and impenitent heart; they treasure up unto themselves wrath against the day of wrath, Rom. 2. 5. and God willing to show wrath, & to make his power known, endureth with much longsuffering the vessels of wrath, fitted to destruction, Rom. 9. 22. Of which Pharaoh is a most memorable example, appointed of God for this, that he might show his power in him, and that God's name might be declared throughout all the earth, Exodus 9. 16. Romans 9. 17.

## CHAP. XII.

1. The month wherein Israel went out of Egypt, is made the first month. 3, A commandment to prepare a Lamb for the Passover. 11, The manner of eating the Passover. 15, Unleavened bread must be eaten seven days. 22, The blood of the Lamb must be sprinkled on the door posts. 29, All the First-borne of Egypt are slain. 31, The Israelites are driven out of the land. 35. They spoil the Egyptians. 37, They journey to Succoth. 43, The ordinance of the Passover, and who they are that may eat the same.

AND Jehovah said unto Moses and unto Aaron, in the land of Egypt, saying: This month *shall be* unto you the head of months: it *shall be* unto you the first of the months of the year. Speak ye unto all the congregation of Israel, saying, in the tenth of this month, That they take to them, *every man a lamb according* to the house of *their* fathers, a lamb for an house. And if the house be too little to be for a lamb, then shall he, and his neighbor the next unto his house, take according to the number of the souls; *every man according* to his eating, ye shall make *your* count for the lamb. A lamb perfect, a male of the first year, shall *it* be to you; ye shall take *it* of the sheep or of the goats. And it shall be by you kept up, until the fourteenth day of this month; & the whole Church of the congregation of Israel shall kill it, between the two evenings. And they shall take of the blood, and give *it* upon the two side-posts, and upon the upper door-post, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast *with* fire, and *with* unleavened cakes; and with bitter *herbs* they shall eat it.



Ye shall not eat of it raw, or sodden at all in water, but roast *with* fire; the head thereof, with the legs thereof, and with the purtenance thereof. And ye shall not let *ought* remain of it until the morning: and that *which* remaineth of it until the morning, ye shall burn with fire. And thus shall ye eat it. *with* your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in hast; it is Jehovah's Passover. And I will pass through the land of Egypt in this night, and will smite every first-borne in the land of Egypt, from man even unto beast: and against all the gods of Egypt will I do judgments; I Jehovah. And the blood shall be to you for a sign upon the houses where you *are*; and I will see the blood, and will pass over you, and the plague shall not be upon you to destruction, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall festively keep it a feast to Jehovah; throughout your generations shall ye festively keep it, *by* an everlasting statute. Seven days shall ye eat unleavened *cakes*, even in the first day ye shall cause the old leaven to cease out of your houses: for whosoever eateth leavened *bread*, even that soul shall be cut off from Israel, from the first day until the seventh day. And in the first day there shall be unto you a convocation of holiness, and in the seventh day a convocation of holiness: not any work shall be done in them; but *that* which shall be eaten of every soul, that only shall be done of you. And ye shall observe the (*feast of*) unleavened *cakes*, for in this self-same day have I brought forth your armies out of the land of Egypt: and ye shall observe this day throughout your generations, *by* an everlasting statute. In the first (*month*) in the fourteenth day of the month, at the evening, ye shall eat unleavened *cakes*, until the one and twentieth day of the month at the evening. Seven days, old leaven shall not be found in your houses; for whosoever eateth *that which is* leavened, even that soul shall be cut off from the congregation of Israel, *be he* of the stranger, or of the home-borne of the land. Any leavened thing ye shall not eat: in all your habitations ye shall eat unleavened *cakes*. And Moses called for all the Elders of Israel, and said unto them, Draw out, and take to you lambes, *according* to your families, and kill the Passover. And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike on the upper door-post, and on the two side-posts, with the blood that *is* in the bason: and you, ye shall not go forth *any* man out of the door of his house, until the morning. For Jehovah will pass through to smite the Egyptians, and will see the blood on the upper door-post, and on the two side-posts: and Jehovah will pass over the door, and will not give the destroyer to come in unto your houses to smite. And ye shall observe this thing for a statute to thee, and to thy sons forever. And it shall be, when ye are come in unto the land which Jehovah will give you, even as he hath spoken, then ye shall keep this service. And it shall be, when your sons shall say unto you, What *is* this service to you? Then ye shall say, It is the sacrifice of the Passover, to Jehovah, who passed over the houses of the sons of Israel in Egypt, when he smote the Egyptians, and delivered our houses: And the people bended down the head, and bowed themselves. And the sons of Israel went and did, even as Jehovah had commanded Moses and Aaron, so did they. And it was, that at midnight Jehovah smote every first-borne in the land of Egypt, from the first-borne of Pharaoh that sate on his throne, unto the first-borne of the captive that *was* in the prison house, and every first-borne of beasts. And Pharaoh rose up *in* the night, he and all his servants, and all the Egyptians; & there was a great cry in Egypt, for *there was* not a house where there was not *one* dead. And he called for Moses and for Aaron *in* the night, and said,

Rise up, go out from amongst my people, both you and the sons of Israel; and go, serve Jehovah, as ye have spoken. Also take your stocks and your herds, as ye have spoken, and go: and bless me also. And the Egyptians were urgent upon the people, making hast to send them away out of the land: for they said, We *be* all dead *men*. And the people took up their dough before it was leavened, their lumps of dough, bound up in their clothes, upon their shoulders. And the sons of Israel did according to the word of Moses; and asked of the Egyptians jewles of silver, and jewels of gold, and garments. And Jehovah gave the people grace in the eyes of the Egyptians, and they gave them *their* asking: and they spoiled the Egyptians. And the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, *that were* men, beside little ones. And also much mixed *people* went up with them, and flocks and herds, a very great possession of *cattle*. And they baked the dough which they brought forth out of Egypt, cakes unleavened, for it was not leavened; for they were thrust out from Egypt, and could not tarry; neither had they made *ready* for themselves *any* victual. And the dwelling of the sons of Israel, who dwelt in Egypt, was four hundred years, and thirty years. And it was, at the end of the four hundred years, and thirty years, even in the self-same day it was, all the armies of Jehovah went out from the land of Egypt. It is a night of observations to Jehovah, for bringing them out from the land of Egypt: this is that night of Jehovah, of observations for all the sons of Israel through-out their generations. And Jehovah said unto Moses and Aaron; This is the statute of the Passover: no strangers son shall eat thereof. But every servant of *any* man, bought for money, when thou hast circumcised him, then he shall eat thereof. A foreigner and an hired *servant* shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth *ought* of the flesh abroad out of the house, and ye shall not break a bone thereof. All the congregation of Israel shall do it. And when a stranger shall sojourn with thee, and will do the Passover to Jehovah, let every male of his be circumcised, and then he shall come near to do it; and he shall be as the home-borne of the land: but any uncircumcised shall not eat thereof. One law shall be to the home-borne, and to the stranger that sojourneth among you. And all the sons of Israel did; even as Jehovah commanded Moses and Aaron, so did they. And it was, in this self-same day, Jehovah brought forth the sons of Israel out of the land of Egypt, by their armies.

### Annotations.

*ANd]* or, *Also Iebovah had said:* to wit, before Moses had gone out from Pharaohs presence; and threatened the death of the first borne, Exod. 11. 4. for this pasch all Lamb was got ready, the fourth day before it was killed; as after is manifest in verse 3. and 6. *This month*•named in Hebrew, *Abib*, Exod. 13. 4. and *Nisan*, Nehem. 2. 1. (by which name the Chaldee calleth it in this chapter, verse 18.) it is with us called *March*, or *April*; for it fell out sometime to be part of both. *the head]* that is, as the Greek translath, *the beginning*. So *the head* (that is, *the beginning*) of the year, Ezek. 40. 1. unto you;] By reason of this their going out of Egypt, the year (which before began in *September*, Exod. 23. 16,) hath his beginning to the Jews Ecclesiastically in *Abib*, or *March*: but for the Iubilees, and civil affairs, it began as it had done before, Levite. 25. 8. 9. 10. This also *Josephus* testifieth, in *Antiq. b. 1. c 4*. See the notes on Gen. 7. 11. Because this release of Israel, was a figure of the Churches redemption by Christ, who reneweth the world, 1 Cor. 5. 7. 8. 2 Cor. 5. 17. and who was to suffer death also in this

month, John. 18. 28. &c. therefore God made it the *head* and *first* of the year: that by it the Church might be taught to expect *the acceptable year of the Lord*, which Christ preached, Luk. 4. 19.

Vers. 3. *the tenth*] that is, *the 10. day*: as, *the first*, Matth. 26. 17. is expounded, *the first day*, Mar. 14. 12. On this day the Israelites after did go through Jordan, into the land of Canaan, Ios. 4. 19. And Christ (our pascal Lamb) on this day entered Jerusalem, riding upon an asse colt, and was received of the people with palm branches, and crying *Hosanna*, &c. John. 12. 1. 12. 13. &c. In him this type was truly fulfilled. *that they*] or, *and let them take*: the Greek translath, *let them take*: leaving ont the word *and*; which the Hebrew sometime doth, as is noted on Gen. 8. 6. *lamb*] or *kid*: a young *sheep* or *goat*, as is explained in verse. 5. It was a figure of *Christ*, the true *Lamb of GOD*, 1 Cor. 5. 7. John. 1. 29. *house*,] that is, as the Greek translath, *houses*. The whole army of Israel, was divided into twelve *tribes*, those tribes into *families*, the families again into *houses*, and then to particular persons; as appeareth by Num. 1. and Ios. 7. 14. &c.

Vers. 4. *to before*] or, *to be above* a lamb; so that they cannot overcome the same by eating it up. The words following, show this to be meant, for *eating*: and the Greek translath thus, *if there be few in the house so that they are not enough for the lamb*. As the word *little*, or *less*, sometime signifieth *unworthiness*, Gen. 32. 10. so here and elsewhere it signifieth *inability*: which the Scripture maketh plain; as, *too little to receive*, 1 King. 8. 64. is expounded, *not able to receive*, 2 Chro. 7. 7. *souls*,] that is, *persons*. 〈...〉 *make your count*,] or, *shell number*; to wit, how many are meet and sufficient, for the eating of the lamb. Our Savior and his twelve disciples did eat the same together, Matth. 26. 18. 20. Of this *counting* the Jews do write, (gathering it from this law) that it must be made, *whiles the Lamb is yet alive*: and the passover *might not be killed, but for such as were made count of*; and those they called *sons of the society*, (that is, *communicants*.) And that if the Lamb were killed for *such as were not counted* therefore, or for any that *could not eat thereof*, (as infants, sick persons, &c.) or for the *uncircumcised*, or for the *unclean*; it was *not allowable*. Maimonides in *Corban pesach*, chap. 2.

Vers. 5. *perfect*,] that is, *entire, whole, sound*, in all outward parts, and so *without blemish*; as the Law elsewhere explaineth it; saying, *it shall be perfect to be accepted, there shall be no blemish therein*, Levite. 22. 21. And the Greek in this place, translatheth it both ways, *perfect*, and *unblemished*. This also respected *Christ* our Passover, called the *Lamb unblemished*, 1 Pet. 1. 19. And all sacrifices, the types of him, were to be such, Levite. 1. 3. 10. &c. And by *perfect*, and without *blemish*, is meant (not to be without spots or sundry colors in the skin or wool; but) to have neither want, nor superfluity of members; to be neither *blind*, nor *broken*, nor *maimed*, nor *having a wenne*, nor *skurvie*, nor *scabbed*, nor *bruised*, nor *crushed*, nor *sick*, &c. Levite. 22. 22.—24. Mal. 1. 8. And the Jews write of *fifty blemishes* that do disable beasts for sacrifices; five in the ear, three in the eye-lid, eight in the eye, three in the nose, six in the mouth, twelve in the members of generation, six in the feet, four in any place of the body; as scabs, wens, &c. and three beside over all the body, as trembling with old age, sickness, and foulness with excrements. Maimonides in *Misneh*, treat. *of entering into the Sanctuary*, chap. 7. Likewise they mention other things, that make a beast unlawful to be sacrificed unto God; as, if it were untimely, before it was eight days old, Levite. 22. 27. if it were a beast of sundry

shapes, as part like a sheep and part like a goat, or a shaepe brought forth of a goat, or a goat of a sheep: if it were both male and female, or neither male nor female: if it had lien with, or had been lien with of another kind, contrary to Levite. 19. 19. and 20. 15. 16. if it had killed a man, Exod. 21. 28. if it were the hire of a whore, or price of a dog, Deut. 23. 18. if it had been dedicated to idolatry, for so corruption is in them, contrary to Levite. 22. 25. and the like, shown by *Maimonides*, in *Asurei Mizbeach*, chap. 3. of the first year:] Hebr. son of a year, of which phrase see the notes on Gen. 5. 32. So from the Law in Lev. 22. 27. and from this place it hath been expounded by the Jews, that the Lamb after it was eight days old, and forward, was allowable to be offered for the Passover: and if it were but an hour older then a year, it was unlawful. *Maimonides* in *Misneb*. treat. of the offering of the sacrifices, chap. 1. S. 12. 13.

Vers. 6. by you kept up:] or, for you kept; Heb. for a keeping up (or a custody) to you: that is, kept apart from the rest of the flock, from the tenth to the fourteenth day. Of this rite there is no mention after in the Law, Levite. 23. 5.—8. Num. 9. 2. 11. and 28. 16. 17. Deut. 16. where the Passover is commanded. And the Jew Doctors think it was but for-this time only: for they write of these partitulars, 1 the eating of it in their houses dispersed in Egypt; 2. the taking up of the pascal Lamb, from the tenth day; 3. the charge to strike the blood on the door posts; 4, and that they should eat it in hafle: these things were not required of the generations after, neither were done, but at the Passover in Egypt only. *Maimonides*, in *Corban Pesach*, chap. 10. S. 15. So in the B<sup>••</sup>. Talmud, treat. *Pesachim*, chap. 9. whole Church] that is, as the Greek translatheth it, the whole multitude; all of the Church or assembly. the two evenings] that is, as the Greek saith, towards evening: in the afternoon and before sun setting. For as God at the first made the day of evening and morning, Gen. 1. 5. so after among the Jews, (as is also amongst us) all the forenoone was counted morning, and all the afternoon, evening. The latter evening began at Sun setting, Ios. 10. 26 27. The day (from Sun rising to the setting) had twelve hours, as Christ saith, *Are there not twelve hours in the day?* John. 11. 9. Their first hour, was about six of the clock in the morning with us their sixth hour, was our noon: their ninth hour, was three of the clock in the afternoon. By this we may understand the time of Christ crutified; which began at the third hour (that is, at nine of the clock in the morning, the ordinary time for the daily morning sacrifice) and ended at the ninth hour, (that is, at three in the afternoon, the time of the evening sacrifice;) Mark 15. 25. 33. 34. 37. Wherefore the ninth hour, was their hour of prayer, when they used to go into the Temple, at the daily evening sacrifice, Acts 3. 1. And this was the ordinary time for the Passover; as *R. Menachem* (upon this place) saith, between the two evenings, at the time of prayer, at the oblation; as *Isack our father of blessed memory hath directed*, (Gen. 24. 63.) Howbeit, God setteth no hour for the killing of the Passover, because it might vary occasionally: but if it were killed in the afternoon, and before Sun set, it was allowable. Further to show this, the Hebrew Doctors in the *Babylonian Talmud*, treat. of the Passovers, chap. 5. do write thus. The daily evening sacrifice (whereof see Exod. 29. 38. 39.) was killed at the eight hour and a half, (that is, half an hour before three of the clock in the afternoon;) and it was offered up at the ninth hour and an half, (that is, half an hour after three.) In the evening of the Passover, it was killed at the seventh hour and an half; and offered at eight and an half; (that is, half an hour before three.) And if the evening of the Passover did fall to be on the evening of the Sabbath, it was killed at six and  $\langle \diamond \rangle$  half, and offered at seven and an half: (that is,

half an hour before two of the clock.) The reason her of was, because they were first to kill the daily sacrifice, and then to kill and roste the Passover, and also to rest the evening before the Sabbath. Agreeable unto this, *Maimonides* (in *Corban Pesach, chap. 1. S. 4.*) saith, *The killing of the Passover is after mid-day, and if they kill it before, it is not allowable and they kill it not but after the daily evening sacrifice, and burning of incense: and after they have trimmed the lamps, they begin to kill the pascal lambs, until the end of the day.* This he speaketh of their manner in the Temple. And by this time of the day God foreshowed the sufferings of Christ in the evening of times, or in the *last days*, Heb. 1. 2. 1 Pet. 1. 19. 20. and about the same time of the day, when the pascal Lamb ordinarily died, he died also, at *the ninth hour*, Matt. 27. 46. 50.

Verse 7. *give it]* that is, *strike it*, with the his sope sprinkle, as is explained in verse 22. signifying the applying of Christ's blood, sprinkled upon all believers hearts, 1 <math>\langle \diamond \rangle</math> 1. 2. Heb. 9. 13, 14. So the Law was after to be written on their *door posts*, Deut. 6. 9. intending it chiefly *upon their hearts*, Heb. 8. 10. Compare with this, the Law in E•k. 45. 19. where the blood of the sacrifice was also put upon the posts of the house of the Lord, for to cleanse the same. This ordinance was but for that time only in Egypt: for after they might not kill the Passover *within any of their own gates*, but in the public place of God's worship, Deut. 16 5, 6, 7. which at last was *Jerusalem*, where by the Priests the Passover was killed, and flayed in the court of the temple, and the blood sprinkled on the altar, 2 Chron. 35. 1. 2 6. 10. 11. Levite. 17. 3.—6. Then the owner of the Lamb took it of the Priests, and *brought it to his house in Jerusalem, and roasted it, and ate it in the evening*; as *Maimonides* showeth in *Corban Pesach, chap. 1. S. 6.* After this manner Christ with his disciples kept the Passover, eating it in a chamber within Jerusalem, Luk. 22. 7. 8. 10. 11. &c *upper door post]* but on the threshold under their feet, it was not commanded to be sprinkled. Hereby a reverent regard of the blood of Christ, seemeth to be taught: that men should not *tread underfoot the son of God*; nor *count the blood of the covenant*. wherewith they were sãctified, *an unholy thing*, Heb. 10. 29

Ver. 8. *unleavened cakes]* or, *loaves*: but the word *cakes* is expressed in the 39 verse. The signification hereof Paul declareth, saying, *Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unlovened cakes of sincerity and truth*, 1 Cor. 5. 8. The manner of speaking w<sup>ch</sup> Moses here useth, *and unleavened cakes with bitter herbs*, is changed in Num. 9. 11. thus, *with unleavened cakes, and bitter herbs*: so the one explains the other. Hereupon the Hebrews say, *The eating of the flesh of the peschall lamb on the 15 night, is commanded to be done: & it may be eaten alone, if unleavened bread and bitter herbs cannot be gotten: but bitter herbs, without the pascal lamb, are not commanded; for it, is written, with unleavened bread & bitter berbs, shall they eat it, Maimonides in Corban Pesach, c. 8 S. 1. 2. bitter herbs]* Hebr, *bitternesses*; but herbs are meant, as *cichory, wild lettice*, and the likes: which they did eat with the lamb, in remembrance of their afflictions in Egypt, where *their lives had been bitter*, Ex. 1. 14 And hereunto Jeremiah seems to have reference in his sorrows, saying; *He hath fed me to the full with bitter herbs (or bitternesses;) he hath made me drank with wormwood*, Lam. 3. 15. They were also to type out the bitter sorrows of Christ, & our mortificatiō & afflictions with him, 1 Cor. 5. 7. <math>\langle \diamond \rangle</math> 11. 26. Phil. 3. 10 <math>\langle \diamond \rangle</math> . <math>\langle \diamond \rangle</math> ▪ 24. Zach. 12. •0. Revel. 10. •0. Hereof the Hebrew cannons say; *The eating of bitter herbs, is not commanded*

by the Law, because of themselves; but depend *<...>* the eating of the pascal Lamb. For it is one *<ϕ>* , to *<ϕ>* the flesh of the Basseover, with *<ϕ>* bread •d bitter herbs. The bitter herbs spoken of in the L•; are Chazereth, and *<ϕ>* , *<ϕ>* and *<ϕ>* and Charchabinah, and Menor: [that it• a• is thought, Wild lettice, Cichorie, H *<...>* ; and the like: for they are not well known; everyone of these five fort of herbs, is called *<ϕϕ>* ; and they may eat of anyone or of all of them, Maimonides *<ϕ>* of L•v•n, chap. 7. *<ϕ>* . 12. 13. Moreover they used a certain •ause, thick like mustard; they called it Charoeth, and say it was a *<ϕ>* of the clay, wherein they wrought in Egypt: it was made, of the palm tree branches, or of ray sin•, or other like berries; which they stamped, and put vinegar thereto, and seasoned it and made it like clay, and brought it *<ϕ>* the tabl *<...>* the night of the Passeovar. Maimonides *ibidem*, S. 1•. This is thought of some, to be that wherein Christ dipped the sop, which he gave unto Judas, John• 13. 26: for by the Hebrews records, they used to dip the unleavened bread in that sauce (Charoeth) and to eat; then they dipped the bitter herbs in the Charoeth, and did eat them; Maimonides treat of Leven, c. 8. S. 7. Together with the pascal Lamb• they used to drink wine; for it was a feast of the Lord, and a sacrifice; therefore to be celebrated with joy and with wine, by proportion from the Law in Deut. 16. 11. 12. Num. 15. 5. They say, everyone both of men and women, is bound to drink that night• four cups of wine without fail: and though *<ϕ>* *<...>* , and live on alms, he must not drink less than those four cups; and every cup contained a quarter (of a Log, that is so much as an egg and a half; whereof see the notes on Exod. 30. 24.) He blesseth (God) for every of these cups severally; and for the fourth cap, •e accomplisheth the praise, and blesseth for it, the blessing of the Song, Maimonides treat of Leven, c. 7. S. 10. Unto these phrases, the New Testament seemeth to have reference, when it speaketh of the C•p of blessing, 1 Cor. 10. 16. and of singing an hymn, Mark• •4. 26. I will hereshew the order which the Jews *<ϕ>* the ages following, kept at the Passover; as themselves have recorded it. First a cup (of wine) is filled for everyone, and he blesseth for it, him that created the fruit of the vine, &c. and drinketh it. After that, he blesseth for the washing of hands; and washeth his hands: Then is brought in a table furnished, and upon it, bitter herbs, and unleavened bread, and the *<ϕ>* (Cha•s•th•) and the body of the pa••hall Lamb, and the flesh of the Chagigah [or Feast-offering, whereof *<ϕ>* the notes on Deut eronomie 16.] which is for the fourteenth day of the month. Then he *<...>* to bless (God) which created the *<ϕ>* of the earth; and taketh an herb, and dip *<...>* ▪ and eateth it, he and all that *<ϕ>* at the table with him everyone, none eateth *<...>* quantity of an *<ϕ>* . Afterward, *<ϕϕ>* is taken a•ay •rom• before him only *<...>* the *<...>* their deliverance out *<...>* ▪ as is commanded in *<ϕ>* •3. 8. and 12. 17.] Then they fill the second cup, and the son asketh [what is meant by this service; according to Exodus 12. 26.] and he that makes the declaration, •aith; How different is this night from all other nights? For all other nights, we wash but once, but this night twice. All other nights, we *<ϕ>* leavened bread, or unleavened: but this night unleavened bread only. All other nights, we eat flesh, roasted, baked or boiled: but this night roasted only. All other nights, we eat of any other herbs: but this night bitter herbs. All other nights we eat either sitting or lying: but this night, lying only. Then the table is brought again before him, and he faith; This Passover which we eat, is

in respect that the Lord passed over the houses of our fathers in Egypt. Then holdeth he up the bitter herbs in his hand, and saith; These bitter herbs which we eat, are in respect that the Egyptians made the lives of our fathers bitter in Egypt. Then he holdeth up the unleavened bread in his hand, and saith; This unleavened bread which we eat, is in respect that the dough of our fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy; and they baked unleavened cakes of the dough which they brought out of Egypt, Exodus 12. 39. Then he saith; Therefore are we bound to confess, to praise, to laud, to celebrate, to glorify, to honor, to extol, to magnify and to ascribe victory, unto him that did unto our fathers and unto us, all these signs; and brought us forth from servitude to freedom, from sorrow to joy, from darkness to great light; and we say before him Hallelujah. *Hallelujah, Praise O ye servants of the LORD, &c. unto, the f••trocke, to a fountain of waters:* that is, the hundred and thirteenth, and to the end of the hundred and fourteenth Psalm. Then they bless the Lord which redeemed them and their fathers out of Egypt; and hath brought them unto that night, to eat unleavened bread therein, and bitter herbs. And he blesseth GOD who createth the fruit of the vine; and drinketh the second cup. After this, he blesseth for the washing of hands, and washeth his hands the second time; and taketh two cakes; parteth one of them, &c. and blesseth (GOD) that bringeth bread out of the earth. Because it is said, *the bread of affliction (or of poverty)* Deuteronomy 16. 3. as it is the manner of the poor, to have broken meat, so here is a broken part. Afterwards, he wrappeth up of the unleavened bread and of the bitter herbs together, and dippeth them in the •auce, and blesseth GOD, which commanded to eat unleavened bread and bitter herbs; and they eat. Then he blesseth GOD, which commanded the eating of the sacrifice, and he eateth the flesh of the feast offering; and again blesseth GOD which commanded the eating of the Passover, and then he 〈◊〉 of the body of the Passover. After this, they •it long at Supper, and eat everyone so much as he will, and drink as much as they will drink. Afterward he eateth of the flesh of the Passover, though it be but so much as an olive, and tasteth nothing at all after it: that it may be the end of his supper, and that the taste of the flesh of the Passover, may remain in his mouth. After this, he lifteth up his hands, and blesseth for the third cup of wine, and drinketh it. Then filleth he the fourth cup, and accomplisheth for it the Praise (or Hymn;) and saith for it, the blessing of the Song, which is, *All thy works praise thee O Lord, &c. (Psalm 145. 10.)* and blesseth God that created the fruit of the vine, and tasteth nothing at all after it, all the night, except water. And he may fill the fifth cup, saying for it the great Hymn, (the hundred thirty six Psalm) *Confess ye to the Lord, for he is good; for his mercy endureth forever;* unto the end of that Psalm. But he is not bound (they say) to that cup, as to the four former cups. These things are shown by *Maimonides* in his treatise of *Leven and unleavened bread*, chapter 8. where also he noteth some differences at this time, when having no Temple, they can have no sacrifice, neither kill the pascal Lamb; but only use the unleavened bread, bitter herbs, and wine, in their private houses. After, in his *Copy of the Haggadah (or Narration)* of the Passover, he showeth what words they used at the breaking and delivering of the unleavened bread; *This is the bread of affliction, which our fathers did eat in the land of Egypt: whosoever is hungry, let him come and eat: whosoever hath need, let him come and keep the Passover, &c.* These observations of the Jews whiles their commonwealth stood, and to this day, may give light to some particulars in the

Passover that Christ kept; as why they lay down, one *leaning* on another's *bosom*, John. 13. 23. (a sign of rest and security) and stood not, as at the first Passover, neither ate on high, as we use. Why Christ rose from supper, and washed, and sate down again, John 13. 4. 5. 12. Why he blessed, or gave thanks, for the bread apart, and for the cup (or wine) apart, Mark 14. 22. 23. and why it is said, he took the cup after supper, Luke 22. 20. also concerning the Hymn which they sung at the end, Matthew 26. 30. and why Paul calleth it the *showing forth* of the Lord's death, 1 Corinthians 11. 26. as the Jews usually called their Passover, *Haggadah*, that is, a *Showing* or *Declaration*. But specially we may observe, how the bread which was of old a remembrance of their deliverance out of Egypt, was sanctified by the Son of God, to be a remembrance of his death, and of our redemption thereby from Satan, 1 Corinthians 11. 24. 25. 26. for which we have much more cause to praise, honor and magnify the Lord, than the Hebrews had for their temporary salvation.

Verse 9. *raw]* That *raw*, whereof the Law warneth us, is *flesh* whereon the fire hath begun to work, and it is roasted a little, but not fit for man to eat as yet; saith Maimonides in *Corban Pesach*, chapter 8. S. 6. It might figure a full and due preparation, by the preaching of the Gospel, and showing forth of Christ's death; with an examination of our selves, that we eat not unworthily, and so eat judgment to ourselves: 1 Corinthians 11. 26. 28. 29. *sodden at all]* or any way *sod*, Hebr. *sodden sod in water*. The Jews explain it, so generally: neither to be *sodden in water*, nor in any other liquor or juice of fruits. Neither roasted, and afterward *sodden*; nor *perboyled*, and afterward roasted, &c. Yet they say it was lawful to baste it with wine, or oil, or any liquor except water: also, lawful to dip the flesh when it was roasted, in liquors, or juice of fruits. Maimonides, in *Corban Pesach*, chapter 8. S. 7. 8. At the Passover which Christ did eat, the Evangelists mention his *dipping of a sop*, and giving it to Judas, John 13. 26. In seething, the water is mixed with the flesh: the forbidding whereof, seemeth to teach the *simplicity* that should be in Christ; that we know nothing but *Christ and him crucified*, 2 Corinthians 11. 3. 1 Corinthians 2. 2. *with fire:]* a figure both of God's *Spirit*, compared to *fire*, Matthew 3. 11. through which Christ offered himself to God, Heb. 9. 14. and of the fire of God's wrath which Christ was to suffer, whiles he was *made a curse for us*, by his death, Galath. 3. 13. Ierem. 4. 4. Lament. 1. 13. and 2. 4. This charge to *roast it with fire*, the Jew Doctors observed precisely, holding it unlawful to bake it any manner of way; also to heat a furnace, and taking away all the fire, to hang the Lamb therein, and so roast it, or the like, they say was unlawful. Maimonides, *Corban Pesach*, chapter 8. S. 9. 10. *the purt'nance,]* or, *the inward*: meaning that the Lamb must be roasted all and whole; not cut into pieces. To signify our full Communion with Christ, whole and undivided, 1 Cor. 1. 13. 30. Gal. 2. 20.

Vers. 10. *till the morning;]* they were to eat up all (if they could) at that meal. To teach care for the present enjoying of Christ by faith, and of his whole covenant, without delay. For by the *morning*, the change of our estate is often signified, Psalm 30. 6. Isaiah. 17. 14. 2 Kings 19. 35. for our sleep is an image of death. And the Jews have recorded that though it was *lawful to eat all the night long, till the day dawning; yet might none of the company eat again after he had slept, though it were in the beginning of the night*. Maimonides, *Corban Pesach*, chapter 8. S. 14. So *Manna*, might not be left till the morning, Exodus 16. 19. nor some other sacrifices, Lev. 22. 30. *burn]* that so it might be consumed: and such was the law for other sacrifices, which by



being reserved over-long, were made abominable to be eaten, and must therefore be burned, Lev. 7. 15. 18. & 19. 6. 7. So, flesh of the sacrifices *that touched any unclean thing, might not be eaten, but burnt*, Levite. 7. 19. Hereby also God might teach Israel, that when *the morning*, the time of grace in Christ is come, there should be no longer reservation of those legal shadows, which should have their accomplishment and end at our Lord's death; and be condemned as unlawful, as if they were burned by the fire of GOD'S Word and Spirit, Colossians 2. 16. 17. Gal. 4. 9. 10. 11. Hebr. 13. 9. 10. And so the Prophets fore-told, that the days should come when it, should *no more be said, The Lord liveth, which brought up the sons of Israel out of the land of Egypt*, Ier. 16. 14. *neither should they say anymore, The A•ke of the covenant of the Lord, for it shall come no more to wind▪ neither shall they remember it, &c.* Ier. 3. 16.

Vers. 11. *girded;*] this signifieth, a readiness to take a journey, or any other work in hand, 2 King. 4. 29. and 9 1. Ier. 1. 17. Luk. 12. 35. 36. and figured▪ the *girding* of the *loins of the mind*, with strength, justice verity, &c. Prov. 31. 17. Isaiah. 11. 5. Eph. 6. 14. Wherefore the Apostle saith, *Gird up the loins of your mind, be sober, and hope perfectly for the grace that is to be brought unto you, at the revelation of Jesus Christ*, 1 Pet. 1. 13. *shoes on,*] another sign first of readiness to go forth, Isaiah. 5. 27. Acts 12. 8. secondly, of deliverance out of bondage, (as the contrary to go *•arefoot*, was a sign of captivity, Isaiah. 20. 4.) and thirdly of joyfulness for their deliverance from affliction; (as contrariwise in sorrow men went *barefoot*, 2 Sam. 15. 30.) It was also a figure of the *Gospel of peace*, wherewith our feet should be ready and firm, Ephesians 6. 15. Of which the Holy Ghost saith, *How beautiful are thy feet with shoes, O Princes daughter: Song 7. 1. staff;*] to sustain their infirmities: and this *in their hand*, was also for expedition to the journey, Zach. 8. 4. Mark. 6. 8. Compare herewith, Jacob's speech; *with my staff I passed over this Jordan*, Genesis 32. 10. *in haste,*] because they were now in danger, and for it to *go out of Egypt in haste*, Deut. 16. 3. and so in haste, and as *with violence*, to apprehend and apply Christ unto them by faith, Matth. 11. 12. The original word signifieth, an hastening away through fear or amazement; as in Deut. 20. 3. and so may signify the sudden fears wrought in the conscience by the Gospel of Christ, at the first preaching thereof, (as in Act. 2. 37.) though after it giveth comfort and peace. This manner of eating, was peculiar unto the first pasche in Egypt: neither were the generations following bound to these rites, when they were come to their rest in Canaan; as is before noted on verse 6. Neither did Christ and his Disciples thus eat it; for they stood not girded with staves in their hands: but *sate*, or rather *lay down*, leaning one on another's breast, as was then the Jews manner, in sign of their rest and security otherwise than they had in Egypt: as their Doctors teach in the *Talmud, treat. of the Passover*. See Mark 14. 18. John 13. 12. 25. Also Isaiah prophesied, *ye shall not go out in haste, nor depart by fleeing away, &c.* Isaiah. 52. 12. *Passover*] called in Hebrew, *Pesach*; and after in the Ierusalemite language, *Pascha*: which name the Evangelists keep also in the Greek, Matth. 26. 2. &c. and in other tongues, it is now called *Pasche*: we in old English called it *F•reld*, at this day we name it the *Passover*, according to the interpretation of the Hebrew word, which signifieth to *fare, pass, o• (𐤑) over*, as God did over the houses of the Isra <...> verse 13. 27. And as the festival time, so the Lamb then killed, is called the *Passover*, Luke 2. 41. and 22. 7. and the Lamb of GOD *Christ* is so named also, 1 Corinthians 5. 7. because for his sake God passeth over us, and destroyeth us not with the world, John 3. 16.

18. Seven famous Passovers are recorded in Scripture to have been kept. The first, this which Israel kept in Egypt. The second that, which they kept in the wilderness, Numbers 9. The third, which Jesus kept with Israel, when he had newly brought them into Canaan, Josh. 5. 10. The fourth, in the reformation of Israel by King Hezekiah, 2 Chron. 30. The fifth under King Josiah, 2 Chronicles 35. The sixth, by Israel returned out of the captivity of Babylon, Ezr. 6. 19. The seventh, that which Jesus our Savior desired so earnestly, and did eat with his disciples before he suffered, Luke 22. 15. &c. At which time, that legal Passover had an end, and our Lord's Supper came in the place, The memorial of Christ our Passover, sacrificed for us▪

Vers. 12. *the gods;*] the Chaldee translath, *the [unspec] idols:* the same is again mentioned in Num. 33. 4. And after, a like thing is prophesied, *the Lord shall come into Egypt, and the idols of Egypt shall be moved at his presence,* Isaiah. 19. 1. and again, *he shall break the images of the house of the sun, &c. and the houses of the gods of the Egyptians, shall be burnt with fire,* Jeremiah 43. 13. So Laban lost his idols, when Israel fled from Syria, Genes. 31. 19. 30. the idols and images of Babylon perished, when it was destroyed, Ierem. 50. 2. and all such *shall perish in the time of their visitation,* Ier. 10. 15. and 51. 18. Of this the Hebrew Doctors also say, *when Israel came out of Egypt, what did the holy blessed God? he threw down all the images of their abominations, and they were broken in pieces.* Pirkei R Eliezer, chapter 48. *judgments,*] the Greek translath it, *vengeance.* This was done, that God might be known to be *greater than all the gods,* Exod. 18. 11. and to avenge the corruption that Israel had gotten by the idols of Egypt, Ezek. 20. 8.

Vers. 13. *pass.] or leap:* the Hebrew is *pasach,* and this showeth the reason of the name *Pasch* or *Passover,* and so Christ is called, because his *blood cleanseth us from all sin, and delivereth us from wrath,* 1 John. 1. 7. 1 Thes. 1. 10. The Greek translath, *I will protect you:* the Chaldee, *I will spare you:* and so in verse 27. *to destruction,*] Hebr. *to corruption;* that is, to be corrupted, or destroyed, by the destroyer, as verse. 23.

V. 14. *festively keep,]* it implieth mirth & joy, for their deliverance hereby remembered, see Ex. 5. 1. and at their feasts, they were commanded to *rejoice,* and forbidden to *mourn* or *weep,* Deut. 16. 11. 15. Nehem. 8. 9.—12. *everlasting statute]* Heb. *statute of eternity;* meaning an *eternal ordinance,* to be kept once a year, all days of their life, till Christ became our Passover: since which time it is also kept eternally, in remembrance of his death until he come, Deut. 16. 1. 3. 1 Corinth. 5. 7. 8. and 11. 25. 26.

Vers. 15. *Seven days]* after the pascal day, for it was a distinct feast and commandment. The *Passover* was to be kept *on the fourteenth day of the first month, at even:* the *feast of Unleavened bread,* began *the fifteenth day of the same month,* and lasted *seven days,* of which *the first day,* and the last, *the seventh day,* were *holy convocations,* wherein they might do *no servile work,* as Moses plainly showeth in Levite. 23. 5▪ 6. 7. 8. The Passover (in the ages following) might not be killed and eaten in any place, but where the Lord did choose to place his name there, Deut. 16. 5. 6. 7. which afterward was in Jerusalem: but the feast of Unleavened bread, the Hebrews thought themselves bound to keep *in every place,* where they dwelled, if they could not be at Jerusalem. *And the eating of it (they say) depended not on the eating of the Passover, but was a commandment by itself:* Maimonides treat, of *Leven and Unleavened bread,* chap. 6. 8. 1.

Howbeit, with the Passover they might eat no leaven, as before is shown in verse. 8. *It is unlawful to eat Leven, in the fourteenth day, from mid day and upward, which is from the beginning of the seventh hour of the day: and who so eateth it at that time, is to be beaten by the law; for it is said (in Deut. 16. 3.) Thou shalt eat no leaven with it, meaning with the sacrifice of the Passover. This they have expounded thus, Thou shalt not eat leaven from the hour that the Passover may be killed, which is between the two evenings, and that (beginneth) at mid-day. Maimonides ibidem, c. 1. <math>\diamond</math> .*

8. These seven days wherein they might eat no Leven, figured the whole time of our life, which must be holy, with *the unleavened cakes of sincerity and truth*, 1 Corinth. 5. 8. and with thankful remembrance of our deliverance out of miseries; as this unleavened bread is called *the bread of affliction*, Deut. 16. 3. For seven is a full and perfect number of days, and the whole world was created therein: see the notes on Gen. 2. 2. and Lev. 4. 7. *cause to cease*] that is, *put away*, or *abolish*, as the Greek explaineth it. The Hebrews expound it thus, that a man should *abolish it in his heart, and count it as dust; and determine in his heart, that he will have no leaven at all within his power, but whatsoever Leven is in his power, it be as dust, and as a thing whereof he will have no use at all. And by the exposition of the Scribes, he is to search after Leven in secret places, and in corners, and to find it out, and to bring it forth out of all the bounds of his habitation. And so they search out and abolish Leven that night, at the beginning of the night of the fourteenth (day) by the light of a candle, out of all holes and corners, &c. And the putting away thereof was thus, either they burnt it, or broke it small, and threw it into the wind, or threw it into the sea. Maimonides treat. of Leven, chap. 2. S. 2. 3. and 3. 11. This ordinance the Jewes carefully observed; for in the day before they did eat the Passover (called the Preparation, John. 19. 14.) the father of the family, with other men, having lighted wax candles, searched all corners; to purge out all the remnants and crumbs of Leavened bread very diligently: first blessing the Lord, who sanctified them by his commandments, and had bidden them put away Leven; as is recorded in <math>\diamond</math> . treat. of the Passovers. chap. 2. <math>\diamond</math> figured the putting away of wickedness and malice out of our hearts, and of wicked persons out of the Church. 1 Corinth. 5. 7. 8. 13. old L <math>\dots</math> ] Two words are used for *Leven*, by Moses, in this verse; the one *Seer*, which hath the name of being *left*, or *remaining*: this we may call *old Leven*, as Paul speaketh in 1 Cor. 5. 7. The other *Chamets*, so called of the *sourexesse* of the taste: of it, the Greeks (by transplacing the letters) call *Leven, Zumee*. These signified two sorts also of spiritual Leven, the one hidden and secret, which our Savior saith is *Hypocrisy*, Luke 12. 1. the other more open and apparent, as false and corrupt *Doctrine*, Matthew 16. 6. 12. evil manners, as *Malice* and *Wickedness*, 1 Corinthians 5. 8. and *wicked persons*, unto whom the Saints are opposed, as being *Unleavened-cakes*, 1 Corinthians 5. 6. 7. 13. So David calleth the malicious man, and him that corrupteth the word of God, and infecteth with error, a *Leavened person*, or *Levener*, Psalm 71. 4. and the *heart* infected with error, and vexed with grief, is said to be *Leavened*, Psalm 73. 21. Wherefore *Leven* was forbidden at the pascal Feast, to lead men unto soundness in the faith of Christ, and sincerity in all their conversation. The footsteps of this Law remained among the heathens; for, the *Flamen Dialis* (or Roman Priest) *might not*, by their canons, *touch any leavened meal*; Aul. Gellius, book 8. chap. 15. and *Plutarch* (in *Quaest. Rom.*) scanneth the reason of it; *because Leven it self proceedeth from corruption, and corrupteth also the meal with which it is mixed*. Now what *Leven* properly was, the Hebrew Doctors show thus:*

Nothing is forbidden by the name of Leavened bread in the Passover, but of five sorts of corn only; which are two sorts of wheat, namely the common Wheat, and the Rye: and three sorts of Barley; which are the common Barley, and the Fox ear (Barley) and Oates. But the kinds of pulse, as Rice, and Millet, and Beanes, and Lontiles, and the like; there is not of them any leavened bread. For though the meal of Rice and the like, •kne•ded, and covered with clothes, like dough which is leavened: yet is it lawful to be eaten, for it is not leavened but putrefied. The five sorts of corn aforesaid, if they be kneaded with the liquor of fruits only, without any water, they are never counted leavened, but are lawful to be eaten; for the juice of fruits do not leaven, but putrefy. And the liquors of fruits, are as wine and milk, and honey, and oil olive, and the juice of apples, and pomgranats, and all such like. But if any water be mixed with them, they do leaven. They may not boil wheat in water, neither the beaten grain, nor the meal, for then it is perfectly leavened; and if that it be burst in the boylying. They may not fr•e the paste in oil in a pan. But they may boil the grain and the meal of parched corn. It is lawful to boil the corn or the meal, in the liquor of fruits. Likewise paste, that is kneaded in the liquor of fruits, if they boil it in the liquor of fruits, or frie it in a pan in oil, it is lawful: for the liquor of fruits leaven not, &c. In any •roth or pottage that they boil; if any Barley or Wheat be found therein, and the grain be burst, all that broth is unlawful; for leaven is mixed with it. If the grains be not broken, they take them out and burn them, and the rest of the pottage they may eat: for corn so mixed or boiled, and not burst, is not by the Law perfectly leavened, &c. Maimonides in treat<sup>a</sup> of Leven and Unleavened bread, c. 5. S. 1. &c. that soul] the Chaldee expounds it, that man. So in verse 19. cut off,] the Greek saith, destroyed: see Gen. 17. 14. The Hebrew cannons say, who so eateth so much as an olive of leaven in the Passover, from the beginning of the might of the 15 night, unto the end of the one and twentieth day of Nisan, if he do it presumptuously, is guilty of being cut off: if ignorantly, he is bound to bring the sameoffring appointed for the same. If he eat any whit of leaven at all, it is forbidden by the law; and though he be not to be cut off, or bring an offering but for the foresaid quantity of an olive, yet he that eateth less than that presumptuously, is to be chastised with stripes, Maimonides treat, of Leven. chap. 1. S. 1. 7. from the first, &c.] that is, who so eateth leaven any of these days.

Vers. 16. convocation,] an holy assembly, of all the people: and so a Sabbath, as Levite. 23. 39. The like order was at other feasts, Levite. 23. 2. 3. 7. 21. 24. 27. 35. So these feasts were for the honor of God, and increase of faith and holiness in his people, assembling for religious exercises. done,] dressed and made ready to eat: which yet on the Sabbath day, was unlawful to be done: Exodus 16. 5. 23. 29. and 35. 2. 3.

Vers. 17. self same:] Hebr. the strength (or, body) of this day: so verse 41. and 51. see Gen. 17. 23. I brought forth] God did this by his Angel, as it is written, he sent an Angel and brought us forth out of Egypt, Num. 20. 16. The Hebrew Doctors say, The redemption from Egypt, was by the hand of the Angel the Redeemer, with the power of the great God, as is said, (in Exod. 32. 11,) which thou hast brought forth out of the land of Egypt, with great power, and with a strong hand. R. Menachem, on Exod. 12.

Vers. 18. first,] The Chaldee nameth it, In Nisan, in the tenth day: see verse 1. The Greek saith, Beginning in the fourteenth day of the first month.

Verse 19. *not be found:]* from hence the Hebrew Doctors gather; *Whosoever leaveth leaven within his power at the Passover, although he eat not of it, yet he transgresseth two prohibitions; no old leaven shall be seen with thee;* Ezod. 13. 7. *and; old leaven shall not be found in your houses,* Exod. 12. 19. *Moreover, Leaven when the Passover is gone over it, is forever unlawful to be put to any use.* Maimonides, *treat•of Leaven*, chap. 1 S. 2 *⟨...⟩ stranger]* that is, *strangers*, as the Greek translatheth it: opposed to the natural Israelites to be borne afterward in the land of Canaan.

Vers. 21. *elders]* by whom he would signify this law, to all the people, as verse. 3. So before, in Exodus 3. 16. *draw out]* separate from the resto•he flock, and dest *⟨...⟩* ate unto this end; as before in verse 5. 6. The Greek translatheth, *Go and take ⟨...⟩ lambs]* or, *stock beasts;* of the sheep or goats, as verse 5. So the Greek and Chaldee translate it plurally: neither is the Hebrew word *tson* used for one particular lamb, but for many. *Passover]* that is, *the Paschal Lamb*, called by figure of speech, and *⟨...⟩ ally, the Passover*, as circumcision is called the *covenant*, G *⟨...⟩* .•7. 13. *the Rock, Christ*, 1 Cor. 10. 4. *bread and wine, the body and blood of Christ*, Mark. 14. *⟨◇⟩ . ⟨◇⟩ . ⟨...⟩ d many the ⟨◇⟩ . ⟨◇⟩ P ⟨...⟩ followeth ⟨◇⟩ ⟨...⟩* Cor. 5. 7. *Christ ⟨◇◇⟩ (that is, ⟨◇⟩ ) is killed ⟨◇⟩ .*

Verse 22. *hyssop]* called in Hebrew, a *⟨...⟩* , in Greek (by the Apostle) *hyssopos*, Heb. 9. 19. whereupon we English it *eizop*, or *hyssop*: but whether it were that herb, which we commonly call by that name, is uncertain. It grew out of walls, 1 King. 4. 33. The Jews write, that there were *four sorts of hyssop*, and that this *spoken of in the Law, was such as men used to eat of, and season po•tuge with.* And the *bunch* spoken of, was *three stalkes of hyssop bound together.* Maimonides in *Misn. treat. Of the red Cow*, chap. 3. S. 2. and chap. 11. S. 1. This herb was used to sprinkle with, in other services, and purifications: See Exod. 24. 6. 8. Leviticus 14. 4. Num. 19. 6. 18. and signified the instrument whereby the blood of Christ is sprinkled upon, and applied unto our hearts, which is, the preaching of faith; for faith purifieth the heart of sinners, Acts 15. 9. and it cometh by the preaching of the Word, Rom. 10. 14.—17. which ministereth unto us the spirit. Galat. 3. 2. and we are elect through sanctification of the spirit, *unto obedience and sprinkling of the blood of Jesus Christ*, 1 Pet. 1. 2. which purgeth our consciences *from dead works, to serve the living God*, Hebr. 9. 14. See Psal. 51. 9. *strike]* or *sprinkler.* Hebrew, *make touch*: which the Greek translatheth *set (or put) the Chaldee, sprinkle. not go]* This also was but at the Passover in Egypt; for the present danger of death by the destroying Angels after, it was not required: and Christ with his Disciples, went out that night they are the Pasche, Matth. 26. 30. The houses of the Israelites thus sanctified by the pascal Lamb, and blood thereof; out of which they might not go that night, (when great cries were in Egypt, verse 30.) signified the safety of God's people by faith, keeping themselves in the holy assemblies, where Christ and his blood preserveth them from death, Acts 2. 47. 1 John. 2. 19. So the Prophet warneth us, to enter into our chambers, and shut our doors about us, hiding ourselves for a little moment, till the indignation be overpast; Esa. 26. 20. 21. So Noah was saved, being shut up in his Ark, Gen. 7. Rahab in her house, Ios. 2. 18. 19. [unspec]

Vers. 23. *smite]* or *plague;* as Exod. 8. 2. so after, and in verse 27. *not give the destroyer]* that is, *not suffer him*, as the Greek translatheth it. But the Hebrew speech is more forcible, to express

God's providence and hand in all things. As God by an Angel delivered his people, Num. 20. 16. so by an Angel he destroyed their enemies; as in the pestilence that was in Israel, he is called *the Angel that destroyed the people*, <math>\langle \diamond \rangle</math> Sam. 24. 16. And Paul faith (speaking of this Passover) *lest he that destroyed the first borne, should touch them*; Heb. 11. 28. Compare also Psal. 78. 49.

Vers. 24. *this thing*] Hebr. *this word*, the commandment [unspec] of the Passover every year: excepting the special rites forespoken of, that were only observed in Egypt, verse. 7. 11. 12.

Vers. 25. *the land*] of Canaan, Ios. 5. 10. 11. [unspec] howbeit they kept it once in the wilderness, before they came into the land, Num. 9.

Vers. 26. *what is?*] that is, *what signifieth?* So [unspec] both the outward •te, and the meaning of it, was to be taught to their children. Touching whom the Jews hold from the Law, in Exod. 23. 14. 17. Deut. 16. 14. 16. that *every child that could hold his father by the hand, and go up from Jerusalem (gates) to the mountain of the Temple, his father was bound to cause him to go up, and to appear (before God) with him, to the end he might catechize him in the commandments. And who so was bound to appear, was bound to keep the feast, Maimonides in Hagigah, ch. 2. S. 3. 4. Also they say, A child that is able to eat a morsel of bread; they catechize him in the commandments, and give him to eat so much as an olive of the vnleavened bread. Maimonides treat. of Leven, and vnleavened bread, c. 6. S. 10.*

Ver. 27. *bended,*] and so humbly thanked God for this mercy: see Exod. 4. 31. in the annotations. [unspec 27]

Vers. 28. *and did,*] in faith Moses and they obeyed God's word, for which it is witnessed of them; by faith he did (keep) *the Passover, and the sprinkling of blood: that he who destroyed the first-borne, might not touch them*, Hebr. 11. 28. Unto the keeping of this Passover, the Hebrew Doctors do apply that speech in Song. 2. 9. *My beloved is like a Roe, or a young Hart; behold he standeth behind our wast, &c. thus: The congregation of Israel said; At what time the glory of the Lord was revealed in Egypt, in the might of the Passover, and killed all the first-borne: he ascended upon swistlightning, and ran us a Roe, or as a young Hart, and protected the houses wherein we were, and stood behind our walls, and looked through the windows, and shown himself through the lattesses: and he saw the blood of the sacrifice of the Passover, (and the blood of Circumcision) which was sprinked on our gates: and from the high heavens he did behold; and saw his people, which did eat the sacrifice of the solemn feast, roasted with fire, with the purtenance, and with wild lettice, and unleavened cukes, and he spared us, and gave not the destroying Angel power for to destroy us. Targum on Song. 2. 9.*

Vers. 29. *at midnight:*] at the time of men's most secure rest, *when they say peace and safety; then cometh sudden destruction*, 1 Thes. 5. 2. 3. 10, *at midnight was acrymade*, when all slumbered and slept, Matth. 25. 5. 6. and *In a moment shall they die, and at mid-night*; Job. 34. 20. where the Chaldee paraphrase apply <math>\langle \diamond \rangle</math> it to the Egyptians here. The *night*, signifieth also the time of judgment. *smote*] that is, as the Chaldee expounded it, *killed*. And the Targum called Jonathan's, addeth, *The world of the Lord, killed. every first-borne,*] or, *all the first-borne: to*

avenge the wrong they had done to God's *first-borne Israel*, Exod. 4. 22. 23. These *first-borne*, were the *beginning* (or *chiefest*) of *all their strength*, Psal. 105. 36. the dignity of such, is noted on Gen. 25. 31. And as the first-borne of Israel, whom God saved alive, figured his elect, called the *Church of the first-borne, which are written in heaven*, Heb. 12. 23. 10 the first-borne of Egypt whom God destroyed figured the Reprobate, on which Satan and the second death ‹ϕ› ‹ϕ› have power. This tenth plague after celebrated, in Psal. 78. 51. and 105. 36. and 135. 8. and 136. 10. *that sae]* the Chaldee faith, *that should sit.*••e Exo. 11. ‹...› *prison house]* or, ‹ϕ› . Hebrew, *the house of the pit*; which the Chaldee translath, *house of prisoners*: where they ground at the mill, &c. Exod. 11. 5.

Vers. 31. *go out:]* to wit, *hastily*; for an extraordinary prick in the Hebrew word, implieth so much: see also Gen. 19. 14. Compare Matt. 25 6. where *at midnight there was a cry made there was a cry made, Behold the bridegroom cometh, go ye out to meet him.*

Vers. 32. *bless me,]* that is, as the Chaldee translath, *pray for me*. In that Pharaoh desired the prayers and blessing of God's people, both before, (Exod. 8. 8. 28. and 9. 28. and 10. 16. 17.) and now at their departing: it showeth, that in his heart he was convicted of sin, in oppressing God's servants, and that with reluctance of conscience, he had refused to let Israel go.

Vers. 33. *were urgent]* or, *were strong*: and as the Greek translath, *forcibly urged*. This was with humble entreaty, Exod. 10. 8. and *they rejoiced when they went out, for the dread of them was fallen upon the*, Psal. 105. 38. *they said]* the Yerushalmi Targum expounds it, *the Egyptians said, if Israel tarie one hour, toe all the Egyptians are dead men.*

Vers. 34 *lumps of dough]*•o the Greek here translath it. The word may also be interp•eted, *kneading troughs*: see Exod. & 3.

Vers. 35. *jewels]* or *vessels, instruments*: see Exod. 3. 22. and 11. 2 Psal. 10. 37.

Vers. 36. *grace]* Hebrew, *the grace of the people*: see Exod. 3. 21. *gave them their asking,]* the Greek translath, *lent unto them*. Thus the promise to Abraham was fulfilled; *They shall come out with great substance*, Gen. 15. 14.

Vers. 37. *Rameses]* a city in Egypt, Gen. 47. 11. This journey began the 15 day, the day after the Passover was killed; and they went out *with an high hand, in the sight of all the Egyptians*, Num. 33. 3. *Succoth]* by interpretation, *Boothes, or Tabernacles*: so called of the Israelites making them boothes of the boughs of treee, in this place: for perpetual memory whereof, God appointed a *feast of boothes* to be kept in Israel every year, Lev. 23. 42. 43. *about 600000]* & *not a feeble person among them* Psal. 105. 37. Thus the blessing of God in multiplying Israel was fulfilled, Gen. 15. 5. and 46. 3. The word *about* (or *as it were*) is not of doubt, or uncertainty, but often affirmeth a thing fully and certainly: as is said of the *Prophets, about 400. men*, 1 King. 22. 6. which another expoundeth, *Prop* ‹...› *s 400 men*, 2 Chron. 18. 5.

Vers. 38. *mixed people]* Egyptians and other nations; (the Chaldee saith, *many strangers*) who were moved by God's works shown in Egypt, to go out with Israel. These afterward fell a

lusting, and turned away, Numb. 11. 4. *great*] Hebrew *weighty possession*: see the notes on Gen. 13. 2.

Ver. 39. *thrust out*] as was foretold of God, Exodus 6. 1. A yearly remembrance of this their manner of leaving Egypt, was by the feast of unleavened cakes, Deut. 16. 3.

Vers. 40. *dwelling*] or, *peregrination*, that is  $\langle\phi\rangle$   $\langle\dots\rangle$  *ng as strangers*; for so the Greek translath, and the Apostle confirmeth,  $\langle\phi\rangle$  Act. 13. 17. So in Exod.  $\langle\phi\rangle$  15. Also Abraham was said to  *dwell* in Canaan, Gen. 13. 12. who yet did but *sojourn* there, *as in a strange country*. Heb. 11. 9. And his dwelling is implied also here. *sons of Israel*] these were sojourners with Abram in Canaan, in such sense as *Lovely and tithes* there, being *yet in the loins of his father*, Heb. 7. 9. 10. For things done by the fathers, do concern the children: see Psalm. 66. 6. Hos. 12. 4. Amos 5. 25. 26. 27. *dwelt*] as strangers, that is, *sojourned in Egypt*: to which the Gr. addeth, *and in the land of Canaan, they and their fathers*; which addition is, according to the true sense. 430. *years*] These could not be all in Egypt, but must be understood of dwelling also in Canaan and Mesopotamia: for Kohath son of Levi, was one that came first into Egypt, Gen. 46. 8. 11. *helived* but 133. years, Exod. 6. 18. Amram his son (the father of Moses) lived  $\langle\phi\rangle$  37. years, Exod. 6. 20. & Moses was but 80. years old when he spake unto Pharaoh, for the release of Israel, Exod. 7. 7. and after 40. years travel, in the wilderness, he died 120. years old, Deut. 34. 7. so that their dwelling in Egypt was far short of 430. years, and must needs imply their fathers dwelling also in Canaan, even from the promise given to Abraham, Gen. 12. 1. 3. 4. 5. And this the Greek version manifesteth, and the Apostle confirmeth, when he saith, that *the Law was 430 years after the covenant that was confirmed before of God in Christ, with Abraham*, Gen. 3. 16. 17.

Vers. 41. *self same*] Hebrew, *the body* (or *strength*) *of that day*; as Gen. 17. 23. The Jew Doctors gathered from this, that God brought Israel forth at *mid day*, (as he slew the first-borne of Egypt at mid-night). *Pirkei R. Eliezer*, chap. 48. And Moses saith, it was *with an high hand, in the sight of all the Egyptians*, Numb. 33. 3. But, for the beginning of their rising up to go their journey, they are said to be *brought forth by night*, Deut. 16. 1. with Num. 3•. 30 *armies*] or *hosts*; meaning the tribes of Israel no. see Exod. 6. 26.

Vers. 42. *of observations,*] that is, *to be much and carefully observed* of the people. [unspec 42]

Vers. 43. *the statute,*] or *ordinance*; in Greek, *the law. strangers son*] that is, *paynim*, or *gentile*: See Gen. 17. 12. This is meant whiles he continued in his unbelief, as appeareth by verse. 48. and so by proportion, forbiddeth all such as should forsake the faith: and the Chaldee paraphrast translath it. *no son of Israel that is apostate* (or *fall•e the faith*) *shall eat of it*, So David calleth the persecuting Jews *strangers*, Psal. 54. 5. and *heathens*. Psal. 59. 6. Also by the Jews ancient canons, it  $\langle\phi\rangle$  let the Passover be eaten of any *Apostate* (that changed his true religion) or *any idols*  $\langle\phi\rangle$  or *for•ever*, or *hired servant*: *Maimonides in Corban Pesach. ch. 9. S. 7.* And for *unclean persons*; it be law forbiddeth such, Numb. 5. 2. 3. and 9. 6. and •9. •3.

Verse. 44 *height for*] Hebrew, *the purchase of silver* that is, of *money*, or for any price. Compare  $\langle\dots\rangle$  *ssela* of circumcision Gen. 17. 12. 13.  $\langle\dots\rangle$  *shall*] eat  $\langle\phi\rangle$  his voluntary entering  $\langle$



...)> with Israel and do time for his cleansing; which by proportion with the law, Numb. 19. 11. was to be seven days. And so the Jews observed, for any *stranger* that became a proselyte on the 14. day of the first month, and was then circumcised and baptized, yet they killed not the pascha for him, because he might not eat of it at evening, for he was as one coming out of the grave, [having been as Paul saith, *dead in trespasses and sins*, Ephes. 2. 1.] and he must abide seven days, and afterward be clean. *Maimonides in Corban Pesach, chap. 6. S. 7.* Compare also herewith, Num. 31. 19. 24. Ios. 6. 23.

Vers. 45. *foreigner,]* or *sojourner*, (as Gen. 23. 4.) one that dwelleth in the land, but not his own; that hireth his house, or is an in-mate; (so differing from a *stranger*, who dwelt in another country) no such, nor *hired* person, might eat. Such foreigners, (leaving the worship of idols, and other heathenish practices) though not circumcised nor joined to the Church, might dwell in the land of Israel, even in Priests houses, but were restrained from the holy things; see Lev. 22. 10. and 25. 6. 45. 47. Such a stranger the Jews called *Ger to shab*, a sojourner among them; or, *a stranger within their gates* (as Moses speaketh) Deut. 14. 21. and he was to submit unto the seven commandments given unto the sons of Noah; whereof see the notes on Gen. 9. 4. *not eat:]* and so by proportion, not have communion with the other rites, as sprinkling of the blood and the like, unless he were circumcised, ver. 48. So the Jews explained this law, *If they kill (the Passover) for persons circumcised, and sprinkle the blood in the name of the circumcised and uncircumcised, it is unallowable) or abominable) for the sprinkling is a weighty matter, for it is the root (the principal) of the sacrifice.* *Maimonides in Corban Pesach. ch. 2. S. 6.*

Vers. 46. *one house,]* in the same house, or room: which the Chaldee translatheth, *in one society.* The Jew Doctors explain it thus: *Who so eateth of the pasche may not eat, but in one society, (or, in the same company) neither may they carry ought thereof out of the society wherein they eat. And the flesh of the Passover that is carried out of the society, whether presumptuously or ignorantly, is unlawful to be eaten, &c. but must be burnt.* Also, *two societies that eat in one house, must each make them a sign (of distinction) &c. and the one company must turn their faces togetherward, and the other company must turn their faces together ward and eat, so that they appear not mixed.* *Maimonides in Corban Pesach, ch. 9. S. 1. 2. 3. abroad]* or *out:* which the Jews (as before is noted) do understand, not only of the streets, but not out of the room nor society where it is to be eaten. *a bone:]* to foreshow that not a bone of Christ our Passover should be broken; as was fulfilled John. 19. 33. 36. which signified his victory and deliverance out of affliction and death; (from which he rose the third day;) as Psal. 34. 20. 21. the Lord *keepeth all his bones, not one of them is broken.* And in hope of resurrection, Joseph gave charge of his bones, and they were carried into Canaan, Heb. 11. 22. Exo. 13. 19. *The bones of the Passe over were burnt (with the flesh that remained, v. 10.) as is testified by the Hebrew Doctors, who also say, that though it were a little kid whose bones were tender, yet might they not eat them, for that were the breaking of the bones.* *Maimonides in Corban Pesach, ch. 10. S. 2. 9.*

Vers. 47. *do it]* that is, prepare, offer, and eat the pasche, as is ordained. For neglect, and not doing it, men were to be *cut off*, Numb. 9. 13.

Vers. 48. *a strangers,]* The Greek translath; *when any proselyte come unto you:* and so the Chaldee saith; *when a stranger shall become a proselyte (or join himself) with you.* So this differeth from that which was before in v. 22. and also in ver. 45. and is meant of a third sort of strangers that were converts, in Greek called *proselytes*, such as were joined to the Jews Church, Act. 13. 43. and 2. 10. Matth. 23. 15. Such they were wont to call *strangers within the covenant;* and *just strangers;* to distinguish them from *strangers within the gates* (that did but dwell among them) mentioned in Deut. 14. 21. and here in v. 45. *do the Passe-over]* that is, keep or celebrate it. This phrase is used in Matt. 26. 18. Heb. 11. 28. *and then,]* so not only himself, but his male children must be circumcised, ere he might be admitted to the Passover; for he was yet in his sin, whiles his children were (through his default) uncircumcised; see Gen. 17. 12. 13. 14. Exod. 4. 24. 26. And thus the Jews have interpreted this place, *that as the circumcision of himself, (if it be omitted) debarreth him from doing the Passover, so doth the circumcision of his sons, and of his servants, &c. and if he kill it before he do circumcise them, it is unlawful.* Maimonides in *Corban Pesach, chap. 5. S. 5. uncircumcised:]* the Chaldee turneth it, *profane person.* So God saith, *No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary, Ezek. 44. 9.* And the Hebrew Doctors say, *While the power of uncleanness, and the superfluous foreskin is upon him, he is unfit to be united with the divine Majesty, &c. R. Menachem on Exod. 12.*

Vers. 49. *that sojourneth,]* the Greek here (as in ver. 48.) translath, *the proselyte that is come among you.* So the obedient heathens, might by faith in Christ have part in all the holy things with Israel always: for in Christ *all are one,* Galat. 3. 28. Act. 15. 9. And unto *strangers,* is promised inheritance with the tribes of Israel in the holy land, Ezek, 47. 22. 23. The Jew Doctors of old have thus written concerning this; *Moses our master gave the inheritance of the Law and commandments to Israel only, as it is written (Deut. 33. 4.) the inheritance of the congregation of Jacob: and unto any of the other nations that willingly joined himself a proselyte, as it is written, (Numb. 15. 15.) as yeare, so shall the stranger be before the Lord. But whosoever is not willing, they force him not to receive the law and the commandments. But they force all that come into the world, to receive the commandments given to the sons of Noah, [whereof see on Gen. 9. 4.] and who so receiveth not them, is killed; and be that receiveth them, is called the stranger that sojourneth, &c. Maimonides in Misneh treat. of Kings, ch. 8. S. 10.* Likewise in their commentary upon Exodus, called *Elle shemoth rabbah,* upon Exod. 12. they say, *This is that which is written (in Isaiah. 56. 3.) And let not the son of the stranger that hath joined himself to the Lord, speak saying. The Lord hath utterly separated me: for Job saith The stranger shall not lodge in the street, (Job 31. 32.) And why? Because the holy blessed (God) excludeth no creature, but receiveth all. For his gates are open every hour, and whosoever would be received in, he entereth and is received. For this it was said by Job, the stranger shall not lodge in the street. And again he saith in the person of God, I will open my doors to the traveler, (Job. 31. 32.) Rabbi Barachias said, In whose person speaketh Job this? Doubtless because it shall be that the strangers shall be Priests, ministering to the holyblessed (God:) as it is written, and the stranger shall be joined them, (Isaiah 14. 1.) and this joining is not meant but of the Priests, as it is written, join me unto one of the Priests offices, (1 Sam. 2. 36.) For it shall come to pass, that proselytes shall eat of the Shew-bread, &c.*

### CHAP. XIII.

1, God commandeth to sanctify all the Firstborne, unto him: 3, to remember the day of their going out of Egypt: 5, to keep the feast of Vnleavened bread, in Canaan: 8, to show their sons the cause thereof: 12, to set apart for the Lord, the firstlings of beasts. 16, Phylacteries, for a sign of God's former mercies. 17, The way by which God led Israel in the wilderness: 19, The carrying of Joseph's bones with them. 20, Israel campeth in Etham. 21, God guideth them by a pillar of a cloud, and pillar of fire.

AND Jehovah spake unto Moses, saying, Sanctify unto me every first-borne, that which openeth every womb, among the sons of Israel of man and of beast; it is mine. And Moses said unto the people, Remember this day, *in* which ye came out from Egypt, from the house of servants; for by strength of hand Jehovah brought you out from hence: & no leavened bread shall be eaten. *This* day you come out, in the month of Abib. And it shall be, when Jehovah shall bring thee into the land of the Canaanite, and the Chethite, and the Amorite, and the Evite, and the Jebusite, w<sup>ch</sup> he sware unto thy fathers to give thee, a land flowing with milk and honey: that thou shalt serve this service, in this month. Seven days thou shalt eat unleavened cakes: & in the seventh day shall be a feast to Jehovah. Vnleavened cakes shall be eaten seven days; and no leavened bread shall be seen with thee, and no old leaven shall be seen with thee, in all thy border. And thou shalt show thy son in that day, saying; because of that which Jehovah did unto me when I came out from Egypt. And it shall be to thee for a sign upon thy hand, & for a memorial between thine eyes, that Jehovah's Law may be in thy mouth; for with a strong hand hath Jehovah brought thee out from Egypt. And thou shalt keep this statute in his season, from year to year. And it shall be, when Jehovah shall bring thee into the land of the Canaanite, as he sware unto thee, and unto thy fathers, and shall give it thee: That thou shalt cause all that openeth the womb, to pass unto Jehovah: and all that openeth (*the womb*) of the young of a beast, which thou shalt have, the males shall be Jehovah's. And all that openeth (*the womb*) of an asse, thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break the neck of it: and all the first-borne of man, amongst thy sons, shalt thou redeem. And it shall be, when thy son shall ask thee tomorrow, saying, What is this? that thou shalt say unto him; By strength of hand Jehovah brought us out from Egypt from the house of servants. And it was, when Pharaoh was hard, to send us away, that Jehovah slew every first-borne in the land of Egypt, from the first-borne of man, even to the first-borne of beast; therefore I sacrifice to Jehovah all that openeth the womb, the males; and every first borne of my sons I redeem. And it shall be for a sign upon thy hand, and for phylacteries between thine eyes; for by strength of hand Jehovah brought us out from Egypt.

〈 in non-Latin alphabet 〉

And it was, when Pharaoh had sent away the people, that God led them not the way of the land of the Philistines, though that was near; for God said, lest the people repent, when they see war, and they return to Egypt. But God led the people about, by the way of the wilderness of the red sea; and the sons of Israel went up harnessed, out of the land of Egypt. And Moses took the bones of Joseph with him; for he had swearing sworn the sons of Israel, saying; God will visiting visit you, and ye shall carry up my bones from hence with you. And they

journeyed from Succoth, and encamped in Etham, in the edge of the wilderness. And Jehovah went before them by day, in a pillar of a cloud, to lead them the way; & by night, in a pillar of fire, to give them light, for to ⟨◇⟩ by day and night. He took not away ⟨◇⟩ pill• of the cloud by day, and the pillar of ⟨◇⟩ by night, before the people.

### Annotations.

*SAnctifie]* or, *Hallow, Consecrate*; that is, put apart unto holy use for me and my service. The men and unclean beasts were to be redeemed with money, which was given to the Lord's Priests: the clean beasts were to be killed in sacrifice to the Lord, Numb. 18. 15. 16. 17. Moses is commanded here, to teach this unto Israel. Afterwards the Levites were taken for all the first-born Israelites, and employed in the service of the Lord, Numb. 3. 6. 12. *that which openeth]* so the holy Ghost translateth it in Greek, Luk. 2. 23. but the Hebrew phrase is, *the opening* (or *emission*) of every womb (or *matrice*) meaning the first birth of man or beast; and so the Chaldee, in v. 13. expoundeth it, *the first-borne*; and in Exod. 34. 19. 20. the Greek translateth it, *first-borne*, (or *firstling*.) This law signified, that God's people (which are a *congregation of first-borne*, Heb. 12. 23. Exod. 4. 22. being redeemed from death by the blood of Christ) should both themselves and theirs be consecrated to the service of the Lord, Rom. 6. 13. 19. 22. and 12. 1▪ even as he is their God, and sanctifieth them to himself from the womb, Psal. 22. 11. Isaiah. 46. 3. Ier. 1. 5. Gal. 1. 15.

V. 3. *Remember]* The Heb. *Zacor*, here & in Exo. 20. 8. and Ios. 1. 13. are properly indefinites, signifying *To remember*; but used for Imperatives, as *Halok, To go*, 2 Sam. 24. 12. is explained, *Lok, Go thou*, in 1 Chro. 21. 10. *To eat and to drink*, Isaiah 22. 13. is expounded, *Let us eat and drink*, 1 Cor. 15. 32. and in Gr. *Chairein, To rejoice*, for *Rejoice thou*, 2 John. 1. 10. But there be of the Hebrews that say, *the word Zacor is indefinite, because we are bound forever to remember this matter: R Elias in Sepher reshith choc•ah*, treat. of Holiness, ch. 6. This remembrance here commanded, was not only to keep in mind for themselves, but to mention and speak of it to others; as after Moses saith in ver. 8. *Thou shalt show thy son, &c.* The Hebrew canons say; *It is commanded by the Law, to tell of the temptations and marvelous works which were done to our fathers in Egypt; upon the fifteenth day of Nisan* (that is, *March*) *as it is written* (in Exod. 13. 3.) *Remember this day &c.* and (in verse. 8.) *Thou shalt show thy son, &c. And although he have no son, though they be great wise men, they are bound to tell of the going out of Egypt: and who so maketh a long speech of the things that fell out and came to pass, it is commendable in him. Maimonides in Misneh*, treat. of *Leven*, ch. 7. S. 1. *servants]* the Greek and Chaldee expound it *servitude*, or *bondage. strength of hand]* the Greek expoundeth it, *strong hand*: and so Moses him-self speaketh in verse. 9. This manner of deliverance, figured also our redemption by Christ; who being stronger than (Satan) the strong man armed, overcame him, and took from him all his armor wherein he trusted, and divided his spoils, Luk. 11. 21. 22. *leavened]* of this, see Exod. 12. 8. 15. It figured our sanctification, in abstaining from all corruption in doctrine and conversation, Matt. 16. 12. 1 Cor. 5. 8.

Vers. 4. *Abib,]* which the Greek translateth *New fruits*: the word signifieth, *a green ear* (or ⟨◇⟩ ) of corn, Exod. 9. 31. and because in those Countries corn was •ared and began to be ripe in

this month, (as witnesseth *Philo*, in his third book of *Moses life*) it was called therefore *Abib*; some of the Greeks name it *the month of flowers*, as *Mac•rius Egypt. in Hom. 47*. It was part of *March*, and part of *April*, as we now call the months: see also *Exod. 12. 2*.

Vers. 5. *Canaanite*] that is, as the Greek translatheth, *Canaanites and Chethites, &c.* see *Gen. 10. 16. 18. Jebusite*] the Greek version addeth, *Gergesites and Pherezites*; to make up the number of seven, which is here understood, as in *Deut. 7. 1. serve*] that is, *observe*, as *Exod. 12. 25.* or (as the Greek translatheth) *do this service*; which after followeth.

Vers. 6. *Seven*] or, *a seven (a week) of days*: figuring our whole life: see *Exod. 12. 15. a feast*] which among other duties, was kept with an *holy convocation*, *Levite. 23. 8*.

Vers. 8. *show thy son*] *It is commanded that we show our sons, though they ask not: according to the knowledge of the son, must his father teach him, saith Maimonides in treat. of Leven, ch. 7. S. 2. because*] or, *for this which Jehovah did unto me*: understand, *This is done*; or, *This feast we keep, for, or because of that*. Such want of words is oft in the Scripture, as in *2 Sam. 23. 8. against 800.* meaning, *he lift up his spear against 800.* as the words are supplied in *1 Chron. 11. 11.* So before in *Exod. 4. 5.* The Hebrew Doctors understand it mystically, saying, *what is that which the Scripture saith, For this? It is like This is my God, Exod. 15. 2. as if he should say; for his names sake, and for his glory, did he unto us, and brought us out of Egypt; and not for our righteousness. R. Menachem, on Exod. 13.*

Vers. 9. *a sign*] or, *a token*: so in verse. 16. but in *Deut. 6. 8. and 11. 18.* it is said, *Thou shalt bind thē for a sign upon thy hand, and they shall be for Phylacteries between thine eyes: and thou shalt write them upon the posts of thy house, and upon thy gates. a memorial*] or, *a monument*. This is an explication of that word *Totaphoth*, the *Phylacteries* mentioned after in the 16. verse. The manner of keeping these laws among the Jews, was; They wrote four sections of the law upon parchments, namely these, *Sanctify unto me every first-borne, &c. Exod. 13. 2. to the end of verse 10. And it shall be when Jehovah shall bring thee into the land, &c. Exo. 13. 11. to the end of verse 16. Hear ô Israel, Jehovah our God, Jehovah is one, &c. Deut. 6. 4. to the end of verse 9. And it shall be, if hearkening ye shall hearken unto my commandments, &c. Deut. 11. 13. to the end of verse 21.* These four sections (containing in all 30 verses) written on parchments, folden up, covered with lether, they tied to the forehead, & to the hand. Those that were for the head, they wrote on four parchments, and rolled them up everyone severally, and put them in four places which were joined together in one skin, or piece of lether. For the hand, they wrote the same 4. sections of the law, in 4 columes upon one parchment, and rolled it up from the end to the beginning. These all were written exactly according to Moses copy, not a letter more or less, otherwise the phylacteries were not lawful to be worn. They were also artificially sown up in the lether, and tied with strings upon the head, from the crown forward; and upon the left hand or arm, above the elbow, on the inside, that they might be towards the heart: (as *Deut. 6. 6•*) Howbeit the Sadducees used to wear them upon the forehead (or brow) and upon the palm of the hand (as *Maimonides observeth in Tephillin, chap. 4. S. 3.* They used these phylacteries religiously, always blessing God for the commanding of these things, when they put them on, which they used to do by day only, not by night; and upon the working days, not on Sabbaths or feast days, because (say they) it is

written, *It shall be to the for a sign*, whereas the Sabbath it self was a sign. And though they might wear them all the day, (so it were not in an unclean place) yet specially they put them on when they went to read the Law, or to pray, (whereupon they call them in their tongue, *Tephillin*, that is, *Oratories*, or *Prayer ornaments*;) and abused them to great superstition, teaching, *•hat all the while a man had the phylacteries upon his head and arm, he was meek and fearing God, and not drawn away by laughter or vain meditation, nor conceived any evil thoughts, but turned his heart to the words of truth and justice.* These and many other particulars about them, are largely set down by *Maimonides* in his treat. *Tephillin*: and the like rites they had for their *post writings*, (from the Law in Deut. 6. 9.) and for their *fringes*, (from the Law in Numb. 15. 38.) And our Savior blameth the Pharisees hypocrisy, in wearing their *phylacteries* broad, and their *fringes* long; Matt. 23. 5. And how well they thought of themselves for these things, appeareth by the saying of the Chaldee▪ paraphrast, upon Song 8. 3. *The congregation of Israel said, I am chosen above all people's, because I bind phylacteries to my left hand, and to my head, &c.* But God hereby taught them diligently to regard, and dutifully to proesesse and practice his Laws, having them written and laid up in their heart and soul, Deut. 6. 6. and 11. 18. Prov. 3. 3. 21. and 7. 2. 3. With this we may compare that in Rev. 14. 1. of those holy ones that had *Christ's Fathers name written in their foreheads*, as a sign of the profession of God's Law: (for that which in the Gospel is called *his Name*, Matt. 12. 21. in the Prophets is called *his Law*, Isaiah 42. 4.) So again, Antichrist exacteth the obedience of his precepts, as by a mark upon men's *right hands*, or on their *fore-heads*. Rev. 13. 16.

Vers. 10. *from year,]* Hebr. *from days to days*: but *days* often signifieth a *full year*, as is shown on Gen. 4. 3. The Chaldee translateth, *from time to time*: The Greek keepeth the Hebrew phrase: wherefore *days* are prophetically used for *years*, in the Greek of the New Testament, Rev. 11. 3.

Vers. 12. *to pass]* namely either *through the fire*; as this phrase is explained in Deut. 18. 10. 2 King. 16. 3. and implieth, in Ezek. 20. 26. Levite. 18. 21. and, the law for the firstlings, showeth in Numbers 18, 17, and here in verse. 15. it is expounded *Sacrifice*. Or, *thou shalt cause to pass*, namely, under the rod, as in Levite. 27. 30. and so *consecrate*, or, (as the Greek translateth) *put apart unto the Lord*: and so make it pass from under thy power, *and all, &c.]* Hebr. *and every opening*: which the Greek translateth, *all that openeth the womb*: see verse 2. And this is meant of clean beasts, as the exception of the *asse*, and of *mankind*, in the verse following showeth: therefore *and*, in Hebrew is by way of explanation of the former speech, for *even*, or *that is*, as is noted on Gen. 13. 15. *of the young]* *the increase*; or, as the Greek translateth it, *of the herds*: for this word is spoken of kine, as *flocks* is applied to sheep, Deut. 28. 4. 18. 51. but the Chaldee here expoundeth it *youngling*. shall be *Jehovah's]* or, *thou shalt make pass* (shalt sacrifice) *to Jehovah*; the Chaldee saith, *thou shalt sanctify before the Lord*.

Vers. 13. *an asse]* so in Exod. 34. 20. but in Num. 18. 15. it is said, *of an unclean beast*: so that by the *asse* here, may be implied all other unclean beasts, not meet for sacrifice. Howbeit some of the Jew Doctors understand the *unclean beast* there, to mean *the asse only*; as *Maimonides* in *Misneh*, treat. of *First fruits*, chap. 12. S. 3. and *R. Solomon Rashi*, upon this text. *a lamb]* or *kid*, as the word implieth both, Exod. 12. 3. And this the Jews take strictly, of a living lamb only,

saying, *it may not be redeemed with a calf, or with a wild beast, nor with a lamb that is killed, &c.* Maimonides treat of *First fruits, chap. 12. S. 8.* This *lamb* was to be given to the Lord, that is, to his Priest, Num. 18. 8. 15. and then the owner of the asse might use it for his own service; which otherwise he might not do, Deut. 15. 19. *break the neck]* or, *cut off the neck,* as the word is translated in Deut. 21. 4. and Isaiah 66. 3 where it is spoken of *a dog.* The Yerushalmi paraphrast here expoundeth it, *kill it. redeem]* for five shekels of money, Num. 18. 16. And (by the Hebrew Doctors) the father when he redeemed his son, was to bless God who gave this commandment, and preserved his sons life. And if the father transgressed, and redeemed not his son; he was when he came to age to redeem himself, Maimonides, treat. of *First fruits, chap. 11. S. 2. 5.* See the annotations on Num. 18. Hereby was figured the redemption of God's elect, (*the Church of the first-borne which are written in heaven, Heb. 12. 23.*) from the second death: for in respect of the first death, no man can give any ransom to God, Psal. 49. 8. 9. Heb. 9. 27.

Vers. 14. *tomorrow]* that is, *in time to come:* see the notes on Gen. 30. 33. The Greek translatheth, *hereafter:* elsewhere the Greek keepeth the Hebrew phrase, as in Deut. 6. 20. Ios. 4. 6. 21. *us out]* the things done to the fathers, are to be remembered as if they were done to the children: so the Prophets explain things, as Psalm 66. 6. *they passed through the river on foot, there did we rejoyce in him:* and Hos. 12. 4. *he found him in Bethel, and there be stroke with us.* So the Hebrew Canons say, *Thorowout all generations, a man is bound to show himself, as if it were he himself that came now out from the bondage of Egypt, as it is written, AND HE BROUGHT VS OVT, &c. and for this cause the holy blessed (GOD) hath commanded in the Law, AND THO• SHALT REMEMBER THAT THOU WAST A SERVANT, (Deut. 15. 5.) as if he should say, As they, so thou thyself wast a servant, and camest out free, and wast redeemed, Maimonides, treat. of Leven, chap. 7. S. 6.* The Apostle speaking of the things that befell Israel, saith, *these things were our examples,* 1 Cor. 10. 6. and the Rabbin's have a common saying, *Whatsoever happened to the fathers, is a sign nuto the children.* R. Menachem on Gen. 12.

Verse 15. *was hard to send us]* that is, *was stubborn, refusing to send us away.* Or, *hardened himself, against sending us away,* so that he would not let us go. The Hebrew word which commonly signifieth *to,* is sometime used for *from,* as is noted on Gen. 36. 6. and so here Pharaoh *hardened* his heart, *from sending;* that is, he would not send. In 2 Chr. 11. 4. it is said, *they returned from going:* whereas in 1 King. 12. 24. it is written, *they returned to go.* Compare, both for phrase and matter, that in Job 9. 4. *who hath hardened himself against (God) and hath prospered? the males]* or, being *males:* and this the Jews understand of males simply: for if it be a female, or both male and female, they hold it free from this service; not holy at all. Maimonides treat. of the *First borne, chap. 2. S. 5.*

Verse 16. *phylacteries]* or, *frontlets:* in Hebrew *Totaphoth, typical monuments:* called in verse 9. 4 *memorial:* the Greek translatheth them, *an immovable monument:* the Hebrew Doctors usually call them *Tephillin, prayer monuments,* because they used to bind them upon them when they prayed; as is noted on verse 9. The Syriac in Matt. 23. 5 keepeth that name, but the Evangelist in Greek nameth them *phylacteries, of conserving or keeping* the memorial of God's

Law: whom we follow in this translation. So in Deut. 6. 8. and 11. 18. See the annotations there.

〈 in non-Latin alphabet 〉 Here beginneth the 16 Section of the Law: see Gen. 6. 9. and 28. 10.

Vers. 17. *the way off]* that is, *towards the land:* so in Num. 14. 25. *the way of the red sea,* is *towards* it. Or, *by the way;* as in the verse here following. *see war]* that is, be warred against by the Philistines, who would deny them passage: for they had before this killed some of the Israelites, whiles they dwelt in Egypt, in the days of Ephraim son of Joseph; as is mentioned in 1 Chron. 7. 21, 22, 23. Thus God provided for his people's infirmity, lest at the first they should be discouraged; and would not suffer them to be tempted above that they were able, 1 Cor. 10. 13. So in his Law, he ordained that no *fearful* or *faint-hearted* should go to war, Deuteron. 20. 8. See also the notes on Genesis 11. 31.

Vers. 18. *went up]* it is the usual phrase in the Scripture, to call the journeying from Egypt to Canaan (which was northward) *a going up,* as here, and in Gen. 13. 1. and 44. 17. and often. On the contrary, from Canaan into Egypt, they are said to *go down,* Gen. 12. 10. and 26. 2. Deut. 10. 22. Act. 7. 15. and usually. *harnessed,]* or *marshalled by five in a rank:* the word in Hebrew hath the name of *five,* either of the harness girded under the fifth ribbe, (as the Chaldee translatheth *girded,*) or, of marching five in a row. The Greek version saith, *in the fifth generation:* but not well; for Israel went out in the *fourth generation,* as God foretold, Gen. 15. 16. and this word is elsewhere used for *armed,* or *harnessed;* as Ios. 1. 14. and 4. 12. Judge. 7. 11. Thus God led out his people *with an high hand,* Exodus 14. 8. and trained them for future wars, to conquer Canaan. See Numb. 1. 3. and 14. 3. 9. &c.

Vers. 19. *swearing sworn,]* or, as the Greek hath it, *sworn with an oath,* that is, straitly and earnestly adjured. Of this, see Gen. 50. 25.

Vers. 20. *Succoth]* the place of *Boothes:* see Exod. 12. 37. *Etham]* in Greek, *Othom.* Of this and their other journeys, see Numb. 33. 6. &c. *the edge]* or *the end;* that is, which Etham was in the end (or edge) of the wilderness, Numb. 33. 6. The Greek translatheth, *by the wilderness.*

Vers. 21. *Jehovah]* called in Exodus 14. 19. *the Angel of God;* meaning *Christ* whom the Israelites *tempted* in the wilderness, 1 Cor. 10. 9. he is named *Jehovah our justice,* Ierem. 23. 6. *went before them]* that is, as the Greek expoundeth it, *guided them. pillar]* which in Hebrew is named of *standing up,* or *stability:* and is by similitude here applied to the *cloud* and *fire,* that stood over the host of Israel, (as elsewhere *smoke* arising is called *a pillar,* Judge. 20. 40. and *pillars of smoke,* Joel 2. 30. are by the Apostle called *vapor of smoke,* Act. 2. 19.) In Psalm. 105. 39. this *cloud* is said to be *spread for a covering;* so that it shadowed them from the heat of the Sun: and in it they were *baptized,* 1 Corinth. 10. 2. and as there was occasion it removed, sometime before, sometime behind them, Exodus 14. 19. and in it God sometime appeared and spake, Deut. 31. 15. Psal. 99. 7. but the ordinary use of it, was to lead and to cover them, Numb. 9. 17. 18. And it figured Christ his guidance and protection of his Church, travelling through this world, unto his heavenly rest; as it is said, *The Lord will create upon every dwelling place of*



mount Zion, and upon her assemblies, a cloud, and smoke by day, and the shinning of a flaming fire by night: for upon all the glory shall be a covering, &c. Isaiah 4. 5. 6. of fire] the same dark cloud, which shadowed them by day, was also fire, and gave them light by night, Exodus 14. 19. 20. 24. So Christ baptized the Israelites in the cloud, with the Holy Ghost and with fire, 1 Cor. 10. 2. Matt. 3. 11. Isaiah 4. 2. 4. 5. Therefore Israel in faith, did betake themselves under the shadow of God's Majesty in this cloud; and Moses sanctified the action by prayer, Numb. 9. 17. 18. 19. 23. and 10. 34. 36. 1 Cor. 10. 1.

#### CHAP. XIII.

1, God instructeth the Israelites in their journey. 5, Pharaoh pursueth after them. 10, The Israelites are sore afraid and murmur. 13, Moses comforteth them. 15, God instructeth Moses to lead the people forward, and with his hand and rod to divide the Sea, for Israel to go thorough, 19, God's Angel and cloud remove behind the campe. 21, The Israelites pass thorough the red Sea. 23, The Egyptians follow them into the Sea. 24. The Lord out of the cloud troubleth the Egyptians. 26. He biddeth Moses stretch his hand over the Sea. 27. It returneth to his strength, and drowneth the Egyptians.

AND Jehovah spake unto Moses, saying; Speak unto the sons of Israel, that they turn, and encamp before Pi-hahiroth, between Migdol and the Sea, before Baal-zephon: over-against it shall ye encamp by the Sea. And Pharaoh will say of the sons of Israel, They *are* entangled in the land, the Wilderness hath shut them in. And I will make strong the heart of Pharaoh, and he shall follow after them; and I will be honored upon Pharaoh, and upon all his Host; and the Egyptians shall know that I *am* Jehovah: And they did so. And it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people; and they said, Why have we done this, that we have sent away Israel from serving us? And he bound his Charet, and took his people with him. And he took six hundred chosen Charets, and all the Charets of Egypt, and Captains over everyone of them. And Jehovah made strong the heart of Pharaoh King of Egypt, and he followed after the sons of Israel: and the sons of Israel went out with a high hand. And the Egyptians followed after them, and overtook them encamping by the Sea, all the horses, the Charets of Pharaoh, and his horse-men, and his Army, beside Pi-hahiroth, before Baal-zephon. And Pharaoh drew nigh; and the sons of Israel lift up their eyes, and behold the Egyptian marched after them; and they were-sore afraid: and the sons of Israel cried out unto Jehovah. And they said unto Moses, Because *there were* no graves at all in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou done this unto us, to bring us forth out of Egypt? *Is not this* the word which we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will do for you today: for the Egyptians whom ye have seen today, ye shall not again see them anymore forever. Jehovah will fight for you, and you shall hold your peace. And Jehovah said unto Moses, Wherefore criest thou out unto me? Speak unto the sons of Israel, that they go forward. And thou, lift up thy rod, and stretch out thy hand over the Sea, and cleave it: and the sons of Israel shall go in to the midst of the Sea, on dry *ground*.

And I, behold, I will make strong the heart of the Egyptians, and they shall go in after them: and I will be honored upon Pharaoh, and upon all his army, upon his chariots, and upon his horsemen. And the Egyptians shall know that I *am* Jehovah, when I am honored upon Pharaoh, upon his chariots, and upon his horse-men. And the Angel of God, which went before the campe of Israel, removed and went behind them; and the pillar of the cloud removed from before them, and stood behind them. And it came between the Campe of the Egyptians, and the Campe of Israel; & it was a cloud and darkness, and it made light the night: and the one came not near the other all the night. And Moses stretched out his hand over the Sea; and Jehovah caused the Sea to go *back*, by a strong East wind, all the night and made the sea dry *land*: and the waters were cloven. And the sons of Israel went in to the midst of the sea, upon the dry *ground*: and the waters *were* a wall unto them on their right *hand* and on their left. And the Egyptians followed, and went in after them, all Pharaohs horses, his chariots, and his horse-men, into the midst of the <◇> And it was in the morning watch that <◇> looked unto the campe of the Egyptians, in the pillar of fire, and of the cloud, and troubled the campe of the Egyptian: And took off their charet wheels, and led [unspec] them heavily: and the Egyptians said, Let us flee from the face of Israel, for Jehovah fighteth for them, against the Egyptians. And Jehovah said unto Moses, Stretch out [unspec] thy hand over the sea, and the waters shall return upon the Egyptian, upon his chariots, and upon his horse-men. And Moses stretched out his hand over the Sea, and the sea returned to his strength, at the looking forth of the morning: and the Egyptians fled against it; and Jehovah shook off the Egyptians into the midst of the sea. And [unspec] the waters returned, and covered the chariots and the horse-men, with all the army of Pharaoh that came after them, into the Sea: there remained not so much as one of them. But the sons of Israel walked on dry *land*, in the midst of the sea, and the waters *were* a wall unto them on their right *hand*, and on their left. And Jehovah saved Israel in that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great hand which Jehovah did upon the Egyptians; and the people feared Jehovah, and they believed in Jehovah, and in Moses his servant.

### Annotations.

*Pi-hahiroth*] or, *the mouth of Hiroth*, that is, *the straight* (or *passage*) between the mountains of *Hiroth*: for in Numb. 33. 8. the word *Pi*, (that is, *Mouth*,) is left out of the name. Into these straits did God lead Israel, both to free them from war with the Philistians, Exod. 13. 17. 18. and to give the Egyptians occasion hereby to pursue them, (as the verses following here show;) as also to try the faith of his people; which even here at first was turned to unbelief and rebellion, verse 11. 12. Deut. 8. 2. Psalm 106. 7. *Migdol*] in Greek *Magdol*: the name of a city of the Egyptians, Ier. 44. 1. by interpretation it signifieth *a Tower*. *Baal-zephon*] in Greek *Beelsepphon*. The Yerushalmi Targum expoundeth it, *the idol of Zephon*: and so it seemeth to be an idolatrous place or monument of the Egyptians; as *Baal-Pehor* was the Idol of the Moabites, Num. 25. 3. and *Baalmehon*, the name whereof the Israelites changed, when it came into their possession, Num. 32. 38. For as Israel passed from Egypt to Canaan. God did let them see the abominations and idols of the nations; whereof he warned them to beware, Deut. 29. 16. 17. 18.

Vers. 3. *entangled*] or, *perplexed*, not knowing what to do, as the Greek translath, *they wander* (or *stray*) and the word is used in Joel 1. 18. of cattle perplexed for want of pasture. So Pharaoh seeing the Israelites to take this indirect way, thought they were afraid of the wilderness, and in perplexity of mind: whereupon he hardened himself to follow after, and bring them again into his bondage.

Vers. 4. *make strong*] that is, as the Greek saith, *harden*: so after, verse 8 17. See Exodus 4. 21. *honored*] or, as the Greek translath, *gloried*: *will get me honor*, by their destruction, verse. 17. 18. For God hath glory by wrath upon the wicked, as by mercy upon the elect, Roman. 9. 22. 23. So Ezekiel 28. 22.

Vers. 6. *bound*] in Greek, *joined*, to wit, the horses to his chariot: *made ready*. So Gen. 46. 29. [unspec 6]

Vers 7. *captains*] or *Princes*, the third sort of governors in the kingdom: having the name of *three*, or *third*: the Chaldee calleth them *Mighties*.

Vers. 8. *a high hand*] that is, powerfully, openly, and boldly, like armed men, as in Exod. 13. 18. and in the sight of the Egyptians, Num. 33. 3. not like fugitives. So to sin with a *high hand*, Num. 15. 30. is to do it boldly and openly. The Chaldee changeth the phrase, saying, they went out *with uncovered* (or *open*) *head*: which meaneth, openly, boldly, cheerfully: as, the covering of the head, signifieth sorrow and shame, 2 Sam. 15. 30. Ier. 14. 4.

Vers. 9. *army*] Hebr. *power*: used for an *army* or *host*, as the Greek here translath it; so in verse 17. 28. And here again is to be understood, *they followed and overtook them*.

Vers. 10. *were fore afraid*] or, *feared vehemently*. This was for want of faith and love towards God, Matth. 8. 26. 1 John 4. 18. But was occasioned by the straits they now were in: *the congregation of Israel was shut in, from the four parts of the world: before them was the sea, behind them followed the enemy: and on each side of them were wildernesses full of fiery Serpents, which did bite and kill men with their venom*: saith the Chaldee paraphrase upon Song. 2. 14.

Vers. 11. *at all*] or, *none*: a double denial showing [unspec] the earnest passion and distemperature of their unfaithful and unthankful minds. Of this David said, *they remembered not the multitude of thy mercies, but rebelled at the sea, at thered sea: yet he saved them for his names sake*, Psal. 106. 7 8.

Vers. 12. *Let us alone*] or, *Cease from us*. They return to their former rebellious carriage in Egypt, mentioned in Exod. 6. 9.

Vers. 13. *fear not*] the Greek saith, *be bold*, (or, *of good comfort*.) *whom ye have seen*] or, as the Greek translath, *so as ye see*: meaning, they should see them no more alive, but dead, as verse 30. *not again see*] Hebr. *not add to see*. By these promises, God would stay their murmurings, strengthen their faith, and show his grace to an undeserving people: for which he is after celebrated, in Neh. 9. 9. *thou heardest their cry by the red sea*.

Vers. 14. *shall hold your peace]* or, *shall be silent, shall cease* from speaking or doing anything in this battle. The original word is often used for ceasing to hear or speak, as they that are deaf; but applied also to actions, signifieth silence or ceasing from deeds, as they that neglect and sit still, 2 Sam. 19. 11. Psal. 83. 2. and 50. 3. Isaiah 42. 14. 15. It may also be meant, *hold ye your peace*, that is, *cease* from murmuring against God and me.

Verse 15. *wherefore]* Hebr. *what*, that is, For *what criest* thou? God encourageth Moses to go on with the work in hand, which the people's murmuring began to hinder. So after (in Exod. 17. 4) he cried unto the Lord, upon the like occasion. Though here no words of prayer be mentioned, yet Moses might cry unto God by the Spirit, *which maketh intercession for the Saints, with groanings which cannot be uttered*, Rom. 8. 26. The Chaldee paraphrast turneth it, *I have accepted thy prayer: speak to the sons of Israel; &c.* as if he had cried our for fear of wrath to come upon them for their sin, as they deserved. So elsewhere another Chaldee paraphrast (on Song 1. 9.) more plainly saith, *When Pharaoh and his host were drowned, Israel also had likewise perished, if Moses the Prophet had not stretched out his hands in prayer before the Lord, and turned away the Lord's wrath from them.* A like preservation of them by Moses prayer, is after recorded in Deut. 9. 13. 14.—19. 20.

Verse 16 *thy rod]* where with miracles were done in Egypt, Exod. 4. 2. and 7. 9. &c. *the rod of God*, Exod. 17. 9 it signified the *Word of God*, which is *the rod of his mouth*, wherewith he *smiteth* the earth, Isaiah 11. 4. but *feedeth* his people, Mic. 7. 14 *cleave it]* that is, *forcibly divide*, and (as the Greek translateth) *rent it*. It is a commandment implying a promise.

Vers. 17. *honored upon]* or, as the Greek turneth it, *glorified in Pharaoh:* get me glory and honor upon him. The Lord knew that *they dealt proudly* against his people, so he made himself a *name*, as it is *this day*, Nehem. 9. 10.

Vers. 19. *the Angel,]* that is, *Christ*, called *Jehovah*, Exod. 13 21. So the Hebrew Doctors have acknowledged this Angel to be *Michael the great Prince, who was made a wall of fire, between the Israelites and the Egyptians; Pirkei R. Eliezer, chap. 42.* And others of them say *this Angel was (Shechinah) the presence (or Majesty) of God, and called an Angel and Prince of the world, because the government of the world to by his hand: R. Menachem* upon this place. This 19. verse, and 20. and the 21. following; have every of them in the Hebrew, 72. letters; from which the Hebrew Rabbin's have their curious speculations, of so many Angels, concurring in this glorious work of dividing the sea, and leading Israel through it.

Vers. 20. *a cloud and darkness,]* that is, the cloud was thick and dark to the Egyptians, and *made light* (or illumined) *the night* to the Israelites. And so the Chaldee paraphrase, and Targum Yerushalmi explaineth it, *the cloud was half light, and half darkness, the light, gave light unto Israel; and the darkness, gave darkness unto the Egyptians.* The Greek translateth, *and there was darkness & thick darkness, and the night came.* A like manifestation of God's glory, the Psalmist celebrateth; *He set darkness, his secret place; round about him his pavilion: darkness of waters*, (that is, of watrie clouds) *thick clouds of the skies*, Psal. 18. 12.

Vers. 21. *to go back,]* *O s•a what ailed thee, that thou fleddest?* Psalm •14. 5. *The waters saw thee ô God, the waters saw thee, they trembled: the depths also were troubled*, Psal. 77. 17. This work of

God figured the afflictions of this world, made easy for Christ's people to pass thorough by the power of God, Ps. 66. 12. Isaiah 43. 2. *east wind*] which being violent, is used to denote God's anger, Jer. 18. 17. Ezek. 19. 12. Psal. 48. 8. And of this work, the Prophet saith, *was thy wrath (Lord) against the sea?* Habakkuk. 3. 8. and David saith, *he rebuked the sea, and it was dried up*, Psal. 106. 9. It figured also the power of God's Spirit, for the salvation of his Church by Christ, Isaiah 11. 15. who for the help of his people, *flieth swiftly on the wings of the wind*, Ps. 18. 11. *dry land*] *Come & see the works of God he is fearful in his doing, toward the sons of men; he turned the sea into dry-land*, Psal. 66. 5. 6. *cloven*] or, *forcibly divided, into parts*, as Psal. 136. 13. from which the Jew Doctors teach, that there were 12. according to the number of the twelve tribes of Israel: *Pirkei R. Eliezer, c. 42.* and *Targum Yerushalmi, on Deut. 1. 1.*

Vers. 22. *went in*] following the Lord by faith: for he led them by *the right hand of Moses, with his glorious arm dividing the water before them, to make himself an everlasting name*, Isaiah 63. 12. and, *by faith they passed through the red sea as by dry land, which the Egyptians assaying to do were drowned*, Heb. 11. 29. And in this sea they were *baptized*, 1 Cor. 10. 2. *a wall*] standing up *steadfast, as an heap*, Psal. 78. 13. so they went safely: *God led them through the deep, as an horse in the wilderness, that they should not stumble: as a beast goeth down into the valley, the Spirit of the Lord quietly led the people, to make himself a glorious name*, Isaiah 63. 13. 14.

Vers. 24. *watch,*] or *ward, custody*; so called because men kept watch and ward there certain hours in the night. As here, and in 1 Sam. 11. 11. is mentioned the *morning watch*; so in Lam. 2. 19. *the beginning of the watches*; and in Judge. 7. 19. *the middle watch* is spoken of: in Luk. 12. 38. *the second and third watch*; and in Matt. 14. 25. *the fourth watch of the night*; which in Mar 13. 35 are named, *evening, midnight, cock-crowing and day-dawning*. See also after in v. 27. *looked,*] and manifested his presence with Israel, and wrath against Egypt; for *the clouds streamed down waters, the skies gave out a sound; God's arrows also (or hailestones) went abroad, the voice of his thunder was in the air, lightnings lightened the world; the earth trembled & quaked*, Psal. 77. 18. 19. *pillar of fire,*] wherein God did as it were *ride upon his horses, his chariots of salvation, for his people*, Habak. 3. 8. 9. *troubled the campe*] or *made a tumult in their host*; and *terribly struck them down*. The Yerushalmi Targum here saith, *God threw down upon them pitch, and fire, and hail-stones, and astonished the host of the Egyptians*. This word is after used, when God promiseth to destroy the Canaanites from before his people, Deut. 7. 23. And David in like sort, celebrateth his victories, saying; *he sent out his arrows, and scattered them: and he hurled forth lightnings, and troubled them*, Psalm 18. 15.

Vers. 25. *heavily,*] Hebrew, *with heaviness*: Greek *by force*. For the rain and tempest so softened the ground, that they could drive but slowly, and with much ado. *Egyptians*] Hebrew, *the Egyptian said, let me flee*: spoken as of one man, to note their joint consent. So in v. 26.

Vers. 26. *shall return*] the Greek translatheth, *let the water return and cover the Egyptians*. The word *cover*, is borrowed from v. 28. This was done with a wind, as before, v. 21. Exod. 15. 10.

Vers. 27. *the looking forth*, or, *turning towards of the morning*, at the day dawning: which time the Scripture noteth, both for judgment upon the wicked, as in this place; and for mercy to the city of God, as in Psal. 46. 6. It was also the time of Christ's resurrection, Matt. 28. 1. 2.

The like phrase, is, of the evening, in Gen. 24. 63. *shook off,*] that is, *cast away, destroyed:* so this word is elsewhere used, Job 38. 13. Nehem. 5. 13. Herein God recompensed them, according to their works: for they had drowned the children of Israel in the river, Exod. 1. 22. and now they themselves were drowned in the sea. This overthrow of the Egyptians, was also a figure of Christ's victory over our spiritual enemies, by *subduing our iniquities, and casting all our sins into the depths of the sea,* Micah. 7. 15. 19.

Vers. 29. *walked]* or *went on dry land,* as before, so whiles the waters retired and drowned the Egyptians. Of this miracle Asaph sung, O God, *thy way was in the sea, and thy paths in the many waters; and thy foot-steps were not known: thou didst lead thy people like a flock, by the hand of Moses and Aaron,* Psal. 77. 20. 21. Alike marvelous work, was at the river Jordan, when Israel entered in Canaan, Ios. 3. 16.

Vers. 30. *shore]* Heb. *lip of the sea.*

Vers. 31. *hand,]* that is, *handy work;* so in Psalm 109. 27. the Chaldee translatheth it, *the power of the great hand. in Jehovah]* the Greek translatheth, *believed God:* so in Gen. 15. 6. where is shown, that the Apostles approve the version. *in Moses,]* that is, in the word which Moses taught them from God: as the Chaldee explaineth it, *they believed in the word of the Lord, and in the prophesy of Moses his servant.* So in 2 Chro. 20. 20. it is said, *believe in Jehovah, &c. believe in his Prophets;* and in Exod. 19. 9. *that they may believe in thee.* It meaneth trust or confidence in the faithfulness of any; as in 2 Cor. 2. 3. Gal. 5. 10. A like speech is of Zion, in Isaiah 14. 32. *the poor of his people shall trust in it.* So, in 1 Sam. 12. 18. the people feared Jehovah and Samuel. See further in the notes on Exod. 19. 9.

## CHAP. XV.

1, The song of Moses and Israel; wherein they celebrate God's power and grace, for drowning the Egyptians, and saving of Israel, in the red sea: 13, for leading his people through the wilderness. 14, for terrifying the nations round about. 17, for seating his people in Canaan. 20, Marie and the women, answer the men in singing God's praise. 22, The people in the wilderness are brought to bitter waters. 25, a tree sweetneth them. 27, At Elim are twelve wels, and seventy palm trees.

THEN sang Moses and the sons of Israel this song unto Jehovah; and they said, saying; I WILL SING unto Jehovah, for he excelleth gloriously: the horse and his rider hath he thrown into the sea.

John is my strength and song, and he hath been to me a salvation: this is my God, and I will make him an habitation; the God of my father, and I will exalt him.

Jehovah is a man of war: Jehovah is his name. [unspec 3]

Pharaohs chariots and his host hath he cast into the sea; and the choice of his captains are drowned in the red sea.

The depths have covered them: they sank down into the bottoms as a stone. [unspec 5]

Thy right hand, O Jehovah, is become glorious in power: thy right hand; O Jehovah, hath dashed in pieces the enemy.

And in the greatness of thine excellency, thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* did eat them up as stubble.

And with the blast of thy nostrils the waters were gathered together; the floods stood upright as an heap, the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil: my soul shall be filled with them; I will draw out my sword; mine hand shall destroy them.

Thou didst blow with thy wind, the sea covered them; they sank as lead, in the mighty waters.

Who is like thee amongst the gods, O Jehovah? who is like thee, glorious in holiness, fearful in praises, doing wonders!

Thou stretchedst out thy right hand; the earth swallowed them.

Thou leadest forth in thy mercy, this people *which* thou hast redeemed: thou guidest them in thy strength, unto the habitation of thine holiness.

This may be sung also as the 113. Psalm. *〈♪〉 Nto Jehovah sing will I, for he excelleth 〈♪〉 gloriously: the horse and him that rode 〈♪〉 thereon, into the sea thrown down hath 〈♪〉 he. Yah is my strength and melodee, and 〈♪〉 hath been my salvation.*

This is my God, and for his sake

I will an habitation make;

God of my father is *this same*,

And I will highly him prefer.

Jehovah is a man of war: [unspec 3]

Jehovah his *renowned* name.

Charets of Phar'oh, and his host, [unspec 4]

He down into the sea hath cast:

His Captains eke each chosen one,

He did them in the Red sea drown.

The deeps them covered: they sanke down [unspec 5]

Into the bottoms, as a stone.

Thy right hand, O Jehovah, is

Glorious become, in powerfulness: [unspec 6]  
Jehovah, thou *with* thy right hand,  
Hast dashed in pieces th'enemy.  
And in thy great excellency, [unspec 7]  
Thrown down them that did thee withstand.  
Thy servant wrath thou forth didst pour,  
*Which* them as stubble did devour.  
And waters with thy nostrils blast, [unspec 8]  
Together gathered were; as heaps  
The floods stood upright; *and* the deeps  
In seas heart were congealed fast.  
The enemy said, I will make [unspec 9]  
Pursuit, I will *them* overtake,  
I will divide the gotten spoil:  
My soul shall be replenished  
With them; my sword I will unshard;  
Mine hand shall utterly them foil.  
*Then* with thy wind thou diddest blow, [unspec 10]  
The sea them covered: they sank low,  
As lead in waters vehement.  
Among the God's, who is like thee, [unspec 11]  
Lord? who like thee? in sanctity  
Glorious, in praises reverent;  
Thou doest wonders! Hast out spread [unspec 12]  
Thy right hand; them the earth swallowed.  
Thou in thy mercy leadest on [unspec 13]  
This people *which* thou didst redeem:  
*And* in thy strength thou guidest *them*:



Unto thine holy mansion.

The people's shall hear, *and* be stirred: sorrow shall take hold of the Inhabitants of Palestine.

Then the Dukes of Edom shall be amazed; the mighty men of Moab trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

Terror and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Jehovah, till this people pass over which thou hast purchased.

Thou wilt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O Jehovah, *which* thou hast made for thee to dwell *in*, *in* the Sanctuary, O Lord, *which* thy hands have established.

Jehovah shall reign forever and aye.

For the horse of Pharaoh went in, with his chariots and with his horsemen, into the sea, and Jehovah brought again the waters of the sea upon them: but the sons of Israel went on dry *land*, in the mids of the sea.

And Mary the Prophetess, the sister of Aaron, took a timbrell in her hand, and all the women went out after her, with timbrels, and with dances.

And Mary answered them: SING ye to Jehovah, for he excelleth gloriously; the horse and his rider hath he thrown into the sea.

And Moses removed Israel forward from the red sea; and they went out into the wilderness of Shur: and they went three days in the wilderness and found no water▪ And they came to Marah; and they could not drink of the waters of Marah, for they *were* bitter; therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried out unto Jehovah; and Jehovah shown him a tree, and he cast *it* into the waters, and the waters were made sweet: there he appointed to him a statute and a judgment, & there he tempted him. And he said, If hearkening thou wilt hearken to the voice of Jehovah thy God, and wilt do that *which* is right in his eyes, and wilt give ear to his commandments, & keep all his statutes; I will not put upon thee any of the diseases which I have put upon the Egyp <...> s; for I *am* Jehovah, <◇> he aleth thee. And they came to Elim, and there *were* twelve we•s of water, and se <...> <◇> trees, and they <◇> there by the•••••rs.

The people's they shall hear and quake: [unspec]

Sorrow shall hold upon them take,

That in Palestine remain.

The Dukes of Edom shall be then [unspec]

Amazed, Moabs mighty men,

Take hold on them shall trembling pain.  
In Canaan shall melt away  
The dwellers all. Fearfull dismay [unspec]  
And dread shall fall on them *from thee*;  
They shall as still be as a stone,  
By thy great arm, till over gone  
Thy people, O Jehovah, be;  
Until this people over past  
Shall be, *which* purchased thou hast.  
Thou wilt bring in and plant them sure,  
In mount of thine inheritance  
*In place which* for thine habitance  
Thou, O Jehovah, dost procure:  
*Even in* the Sanctuary, Lord,  
*Which* thy hands firmly have prepared.  
Jehovah ev'r and aye is king.  
For Pharaohs horse, cars and horsemen, [unspec]  
Went into Sea; Jehovah then  
Did the sea waters on them bring:  
But go the sons of Isr'el did  
Upon dry land, the sea amid.  
Unto Jehovah sing do ye, [unspec]  
For he excels with glorious fame;  
The horse and rider on the same,  
Into the sea thrown down hath he.

**Annotations.**

VNto *Jehovah*] that is, unto his praise, as David [unspec] saith, *They believed in his words, they sang his praise*, Psal. 106. 12. So the Chaldee beginneth the song thus, *We will sing praise and confess unto the Lord*. With this song of victory over Pharaoh, the Holy Ghost compareth the

song of those that have gotten victory over the spiritual Pharaoh, *the Beast* (Antichrist) when they stand, by the *sea of glass mingled with fire*, (as Israel here standeth by the red sea,) *having harps of God*, (as the women here had timbrels, v. 20.), *and they sing the song of Moses the servant of God, and the song of the Lamb, the Son of God*, Rev. 15. 2. 3. 4. *gloriously*] or *excellently*; Hebr. *excelling excelleth*; which the Gr. translateth, *is become gloriously glorious*. The Chaldee paraphraseth, *for he excelleth above the excellent, and excellency is his*. [unspec]

Vers. 2. *Yah.*] this is one of the proper names of God, Psal. 68. 5. first used in this song; and seldom but in songs and psalms. The Hebrew *Hallelujah*, (that is, *Praise yejah*) is kept by the Holy Ghost in Greek, *Allelouia*, Rev. 19. 1. 3. 4. 6. The memorial of this name, was kept also among the heathen Romans, who called their greatest god *Iu-piter*, that is, *Yah father*. The Greek Bible usually translateth *Yah Lord*, the Chaldee, *Fear*: and *Thurgum Ierusalem* on this place expoundeth it, the *Fear of all the world*. Other Hebrews make it an abridgement of the name *Jehovah*, and a part of it; *Maimoy* in *Iesudei hatorah*, chap. 6. S. 4. so it signifieth the essence or being of God, (as *Jehovah* also doth, whereof see the notes on Gen. 2. 4.) or, as *Yah* is pronounced with breathing, it may signify God, who *giveth to all, Life and Breath, and all things*, Acts 17. 25. *my strength*] he which giveth me strength, as in Psalm 68. 36 (so the Greek here translateth it *Helper*:) or, he to whom I give strength, that is, strong praise; as in Psalm 29. 1. *give ye to Jehovah glory and strength*: so, *out of the mouth of babes and sucklings, thou hast founded strength*, Psal. 8. 3. is expounded by our Savior, *thou hast perfected praise*, Matth. 21. 16. Howbeit, we may here retain the name *Strength*, which the Holy Ghost often ascribeth to God among other his praises; as in 1 Tim. 6. 16. *to whom be honor and strength*: in 1 Peter 4. 11. *to whom be glory and strength*; and sundry the like, Revel. 1. 6. and 5. 13. *Strength* is here and always ascribed unto God, *for by his own strength shall no man prevail*, 1 Sam. 2. 9. *song*] or *psalm, melody*; that is, the argument of my song; or whom I praise with Psalm; so the Chaldee translateth it, *my praise*: also the Greek in Isaiah. 12. 2. though here it turneth it, *my protector*. It is generally all *melody*, with *voice* of man, Isaiah. 51. 3. or instruments of music, Amos 5. 23. These words the Prophets after use, when they sing of Christ and of his graces, as Psal. 118. 14. and Isaiah. 12. 2. where the name *Jehovah* is added, *for Yah Jehovah is my strength and song*. There immediately before, he hath reference to Israel's salvation from the Egyptians, Isaiah. 11. 15. 16. which being by him applied to our salvation by Christ, showeth that *all these things happened unto them for types*, as the Apostle saith, 1 Cor. 10. 11. *and he*] or, *for he*: as, *And he heard*, Isaiah. 39. 1. is expounded. *For he heard*, 2 King. 20. 12. *And thou wilt save*, 2 Sam. 22. 28. is *For thou wilt save*, Psalm 18. 28. *a salvation*] or, *for a salvation*: that is, *hath saved (helped or delivered) me* from mine enemies, who were too strong for me. So this phrase meaneth, as in 2 Sam. 10. 11. *If the Syrian; be too strong for me, then thou shalt be to me a salvation*; that is, *shalt help or rescue me*. Thus Christ is called God's *salvation*, Luke 2. 30. because by him God hath *saved and delivered us out of the hands of our enemies*, Luke 1. 71. 74. The Chaldee here paraphraseth, *he said by his word, and hath been to me a redeemer. an habitation*] or *a comely dwelling*; and so, *will dwell with him*: the Chaldee explaineth it, *I will build him a sanctuary*. Or we may English it, *I will adorn him; will do him seemly honor*; as the Greek translateth, *I will glorify him. my father*] this the Chaldee expoundeth *my fathers*: it seemeth principally to intend Abraham, *the father of many nations*, Genes. 17. 5. and with him, Isaac, Jacob, and the

rest, to whom God gave his promises; which now began to be performed to their children, Gen. 15. 14. *exalt]* with song and praise, as this word is often used in Psalms, wherein God his name and actions are extolled, Psalm 30. 2. and 118. 28. and 145. 1. Isaiah. 25. 1.

Vers. 3. *man of war,]* that is, a *noble warrior*: for the word *man*, added to other things, often signifieth excellency: as, *a man of arm*, is a *mighty one*, Job 22. 8. *a man of words*, is an *eloquent person*, Exod. 4. 10. And so the Chaldee here expresseth it, calling him *the Lord*, and *Victour of wars*: and the Greek, *a breaker of wars*. Now did the Lord *ride upon his horses*, and his *chariots of salvation*, his *bow was made quite naked*; Habakkuk 3. 8. 9. This also may have reference to Christ, the Conqueror, as Psalm 24. 8. Revel. 19. 11. &c. *Jehovah]* this name among other things, noteth God's powerful effecting of judgments upon his enemies, for the salvation of his Church; and he is therefore called *Jehovah of hosts*, Psal. 83. 14.—19. and 46. 7. 8.—12. See the notes on Genes. 2. 4. and Exodus 6. 3.

Vers. 4. *the choice]* that is, as the Greek translateth, *his chosen captains*; meaning the fairest, best and valiantest; as the Chaldee translateth, *the fairest*: so in Gen. 23. 6. Of these *captains*, see Exod. 14. 7. Like triumph shall be over the enemies of Christ, when all the fowls of heaven shall be called to eat the flesh of Kings, and of Captains, and of mighty men, and the flesh of horses, and of them that sit on them, &c. Rev. 19. 17. 18. 21.

Vers. 5. *as a stone:]* that they could not help themselves with swimming; neither rise up anymore forever; as Ierem. 51. 63. 64. So after in verse 10. *they sanke as lead*. This is remembered in Nehem. 9. 11. *their persecutors thou threwest into the deeps, as a stone into the mighty waters*. A like judgment God will bring upon Babylon, the spiritual Egypt; for as *a stone cast into the sea, so with violence shall that great city Babylon be thrown down, and shall be found no more at all*, Revel. 18. 21.

Ver. 6. *become glorious,]* or, *wondrous excellent, ample and magnificent*. It may also imply, *is become glorious to me*. So David extolleth the works of God's *right hand*, Psal. 118. 15. 16.

Vers. 7. *against thee,]* the Chaldee saith, *against thy people*: for that which is done against them, is against God himself, Zechariah 2. 8. Matthew 25. 45. Acts 9. 4. *eat them up]* that is, *devour and consume them*; as the Chaldee explaineth it, *consumed them as the fire doth the stubble*. So God's *wrath* is likened to *fire*, Psalm 89. 47. and the wicked, to *stubble*, Esa. 5. 24. and 47. 14.

Vers. 8. *blast,]* or, *spirit*, or *wind of thy wrath*, as the Greek translateth it: because the Hebrew *Aph* signifieth both *anger*, and *the nostrils*: and this speech is used in cases of judgment upon God's enemies, as in Job 4. 9. *by the blast of God they perish*, &c. The Chaldee here translateth, *with the word of thy mouth*. It respecteth God's command, in Exod. 14. 26. 27. which was performed also by a *wind*; as after verse 10. So the Lord will consume Antichrist, *with the spirit of his mouth*, 2 Thes. 2. 8. *gathered]* or, *heaped up*: became as heaps. And this being done with a mighty wind, was with a great noise; to which the Prophet hath reference, saying; *the deep uttered his voice, and life up his hands on high*, Habakkuk 3. 10. *congealed,]* as ice, frozen, hardened. It may be meant of the seas bottom, which being muddy and soft, was hardened, that they went as on dry land. He *led his people through the deep, as an horse in the wilderness*,

Isaiah 63. 13. Some understand it of the waters, that they were congealed as ice. *the heart*] that is, the *mids*, or *deep* of the sea, so Psalm 46. 3. Ezek. 28. 2. And now, *the channels of waters were seen, and the foundations of the world were revealed*: at the rebuke of the Lord, at the breath of the wind of his anger; as David singeth for his victories, Psal. 18. 16.

Vers. 9. *divide the spoil*] which is done after victory, Luke 11. 22. and with joy, Isaiah. 9. 3. Thus the enemy vainly promised themselves the victory: so in Judge. 5. 30. *soul*,] that is, *lust*, or, *will*: so in Psal. 27. 12. and 41. 3. and 78. 18. *destroy them*] or, *repossesse them*: for so the original is used sometime for *destroying* or *disinheriting*; as Numb. 14. 12. sometime for *causing to inherit*, or *taking possession*, Numb. 14. 24. The Chaldee here translateth it, *destroy*: the Greek, *have dominion*, (or *Lord over them*) The Egyptians *came out as a whirlwind to scatter Israel*: *their rejoicing was even to devour the poor, in secret*, Hab. 3. 14.

Vers. 10. *blow*,] the Chaldee translateth it, *thou didst say with thy word*. Of this *wind* there was no mention in Exod. 14. 27. but it is gathered from verse 21. where the Lord, by a *strong east wind, caused the sea to go back. covered them*] God *made the waters of the red sea to flow over their faces, as they pursued after Israel*, Deut. 11. 4. *the waters covered the distressers of Israel; not one of them was left*, Psal. 106. 11. And here God *brake the heads of the Dragons, in the waters: the heads of Livjathan*, Psalm 74. 13. 14.

Vers. 11. *the God's*,] or, *the Mighties, the Potentates*: so the Princes of the world are called, Psal. 82. and 89. 7. *wonders*] or *marvels*: so the Greek also and Chaldee translateth it: the Hebrew being singular, *a wonder*, or *miracle*: but one is often put for many, as is noted on Gen. 3. 2. So in Psal. 78. 12.

Vers. 12. *the earth*,] in the bottom of the sea: so Jonah in the sea, said *the earth with her bars was about me forever*, Ion. 2. 6.

Vers. 13. *leadest*,] to wit, *softly* or *quietly*, as a flock is led: this was done by the pillar of the cloud and fire; also by the hand of Moses and Aaron, but ascribed to God as the principal; even as in verse 12. God is said to *stretch out his hand*, which was ministerially done by Moses, Exodus 14. 26. So in Psalm 77. 21. *thou didst lead thy people like a flock, by the hand of Moses and Aaron. habitation of thine holiness*] in Greek *thine holy lodging* (or *mansion*) It is a continuance of the former similitude of a shepherds lodge or habitation, which is in pleasant pastures to feed and give rest to his flock; as *in all the cities thereof, shall be an ha 〈...〉 of shepherds, causing their flocks to lie down*, 〈∞〉 12. It meaneth the land of Canaan, where God 〈...〉 uld give his people rest, and feed them with his Word. So when God promiseth to return them out of Babylon, he useth this word, *I will bring Israel again to his habitation, and he shall feed*, &c. Ier. 50. 19. and in that land Jerusalem was as the fold of the flock, and is called a *quiet habitation*, Isaiah. 33. 20. The fulfilling of this prophesy, is celebrated by Asaph, showing how God made his people to go forth like sheep, and guided them like a flock in the wilderness; and led them on in safety, and they dreaded not: but the sea covered their enemies. And he brought them to the border of his Holiness, to that mountain which his right hand had purchased, Psal. 78, 52. 53. 54.

Vers. 14. *stirred,*] with fear, or anger: both which do stir the mind and body, and cause it to quake and tremble: and these were in the people's hearing of God's works for Israel, Deut. 2. 25. Ios. 2. 10. 11. Num. 20. 18. 20. and 22. 3. 6. The Greek here translateth it, *angry*.

Vers. 15. *amazed]* or *suddenly troubled:* it implieth both *fear* and *haste*; and so the Greek translateth it *hasten*. See this fulfilled in Deut. 2. 4. and of Edoms *Dukes*, see Gen. 36. *take hold]* that is, *they shall greatly tremble*. For passions of the mind, fear, trembling, astonishment, and the like, are said to *take hold*, or *fall* upon men, when they are overcome by them. In Luk. 5. 26. it is said, *amazement took all;* which in Mark. 2. 12. is expounded, *all were amazed. melt,]* that is, *faint* with fear: as was accomplished, Ios. 2. 9. 10. 11. and 5. 1. A similitude whereby the heart is likened to *wax*, which melteth with fear, as wax with fire, Psal. 22. 15. and 68. 3.

Vers. 16. *terror;]* this also is signified in Deut. 2. 25. and 11. 25. Targum Yerushalmi expounds it *the terror of death:* which phrase David useth in Psal. 55. 5. *terrors of death are fallen upon me*. The Hebrew *aemathah*, hath here a letter added in the end, to denote the excess of fear, *great terror*. This, though it was in respect of the people, as it is said, *your terror is fallen upon us*, Ios. 2. 9. yet proceeded it from God, as he saith, *I will send my terror before thee*, Exod. 23. 27. *purchased]* or *gotten, bought, and possessest*. The Hebrew *Kanah* signifieth to *get* either by generation, as Gen. 4. 1. or by buying and purchasing, whereby it becometh ones own possession, Gen. 25. 10. Ex. 21. 2. All are in God, creating, redeeming, and regenerating his people in Christ. So Moses elsewhere saith, *Is not he thy father that hath gotten (or bought) thee?* Deut. 32. 6. and Asaph saith, *Remember thy congregation which thou hast purchased*, Psalm 74. 2. and the Apostle speaketh of such as *deny the Lord that hath bought them*, 2 Pet. 2. 1. The Chaldee here translateth it, *redeemed*, as in verse 13.

Vers. 17. *plant]* that is, give them a settled dwelling: a similitude from the vine tree, as Psal. 80. 9. and 44. 3. *mountain]* that is, mountany country; such as Canaan was, Deut. 11. 11. and in special, Mount Zion, where the Temple was after built. This land & sanctuary, did also figure heaven, as is noted on Gen. 12. 5. & Exod. 25. 8. So the Heb. Doctors say here, the *Sanctuary*, signifieth the *Jerusalem which is above*. R. Menachem, on Ex. 15.

Vers. 18. *and aye,]* or, *and yet:* in this world, and that which is to come: as the Chaldee explaineth it, *forever, and forever and ever*. God is said to *reign* or *be King*, when he manifesteth his power and goodness, in subduing his enemies, and saving his people. So after Antichrists overthrow, *voices in heaven do say, The kingdoms of this world are become (the kingdoms) of our Lord, and of his Christ; and he shall reign forever and ever. We give thee thanks O Lord God almighty, &c. because thou hast taken to thee thy great power, and reignest*, Rev. 11. 15. 17.

Vers. 20. *Marie]* in Hebrew *Mirjam*, in Greek *Mariam*: which was also the name of the mother of Christ, Matth. 1. 16. This *Marie the Prophetess*, was one of the three principal guides, which God sent before his people; which mercy is remembered in Mich. 6. 4. *I sent before thee, Moses, Aaron, and Marie. timbrell,]* see the notes on Gen. 31. 27. These and other instruments were used not only in civil mirth, but in spiritual joy, and thanksgiving unto God: as here, so in Judge. 11. 34. 1 Sam. 18. 6. 7. 2 Sam. 6. 5. prophesied also of, in Ier. 31. 4. *O Virgin Israel thou shalt again be adorned with thy timbrels, &c. dances]* or, *flutes*, as the word sometime signifieth,

Psal. 150. 4. and 149. 3. but the Greek and Chaldee translate it here, *dances*: which were wont to be used religiously, as Judge. 21. 21. Ier. 31. 4. 14.

Vers. 21. *them*:] that is, *the men*, to whom the word in the original, plainly hath reference. Wherefore her words answer to theirs in verse 1. which it may be also she repeated at the end of every verse of the foresaid song, as the 136 Psalm repeateth in every verse, *for his mercy endureth forever*. So also in a Chron. 5. 13.

Vers. 22. *of Shur*,] called also *the wilderness of Etham*, Numb. 33. 8. Exod. 13. 20. Of *Shur*, see Gen. 16. 7. *three days*;) so long a journey they requested of Pharaoh, Exod. 3. 18. and now found it full of wants and temptations. So after in Numbers 10. 33.

Vers. 23. *Marah*,] that is, by interpretation *Bitterness*: so called of the bitter waters. Which the Israelites not being able to drink, lead us to consider the nature of afflictions; both spiritual by the terrors of the Law, upon the consciences of sinners; and other temptations, wants, and earthly miseries, all which are bitter as worm wood, and sorrowful to the flesh, Lament. 3. 15. Psalm 80. 6. Mark. 10. 38. and 14. 36. Hebr. 12. 11. *was called*] so the Greek also translateth the Hebrew phrase *he called*: which may intend chiefly Moses, who called it so: or, *he*, that is, *everyone* called it. So where it is said, in 2 Sam. 5. 9. *he called*: in 1 Chron. 11. 7. it is said, *they called*. See the notes on Gen. 16. 14.

Vers. 25. *a tree*,] the Yerushalmi Targum saith, *And Moses prayed before the Lord, and the Word of the Lord shown him the tree Ardiphne*. This is said to be *a tree that hath flowers like lilies, but very bitter*: Elias in *Lexico Chaldee*. It seemeth to figure out the Tree of Christ, the Cross, whereby the bitterness of our afflictions, (likened to waters, Psalm 69. 2.) is turned into sweetness and joy, Gal. 3. 13. 1 Pet. 2. 21. 24. 2 Cor. 1. 5. 7. 10. Rom. 5. 3. and 6. 3. 4. So Elisens healed evil waters with salt, 2 King. 2. 21. The Hebrew Doctors, (in *Thancuma*,) upon this say; *It is the manner of the blessed God, to make that which is bitter, sweet, by that which is bitter*. Some thought, the wood it self had this virtue to sweeten the waters: of whose mind was *Jesus the son of Sirach*, saying, *Was not the water made sweet with wood, that the virtue thereof might be known?* Eccus. 38. 5. Others expound it mystically, of *the tree of life, which removed Satan away*: as R. Menaches on this place showeth. *he appointed to him*] or *he* (meaning God) *imposed upon him*, that is, upon Israel, the people spoken of as one man. *tempted him*] meaning Israel: whom God tempted or proved by this affliction, as by other the like afterward, *to know what was in their heart, and to do them good at their latter end*; as Deut. 8. 2. 15. 16.

Vers. 26. *right*] or, *pleasing*; for so the phrase also signifieth, 2 Sam. 19. 6. and so the Greek translateth it here: and the Holy Ghost useth the like, in 1 John. 3. 22. *Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight*. This is often mentioned in the scriptures; see Deut. 6. 18. *diseases*,] or, *sicknesses*: the plagues of Egypt threatened to the transgressors, in Deut. 28. 27. 60. So God's blessings, under the name of health and welfare, are promised to the keepers of his Law, Prov. 3. 7. 8. and 4. 22. Psal. 103. 3. *healeth*:] this word is applied to the soul as well as to the body: and implieth the forgiveness of sins: as *heal my soul, for I have sinned against thee*, Psalm 41. 9. And Christ when

he *healed diseases, for gave sins* also, Matth. 9. 2. 6. and *healing of men*, Matth. 13. 15. is expounded to be *forgiving of their sins*, Mark. 4. 12.

Vers. 27. *palm trees,*] or, *date trees*, which are upright and tall of stature, bear sweet fruits, the leaves always green and flourishing, good for shadow, Song 7. 7. 8. Levite. 23. 40. Psal. 92. 13. To bear the branches of this tree, is a sign of victory over afflictions, Revel. 7. 9. The number of 12. *wels*, and 70. *palm trees*, the Yerushalmi Targum maketh answerable to the 12. *tribes of Israel, and the 70. Elders of the Synedriion*, mentioned in Gen. 49. 28. and Num. 11. 16. It accordeth also to the number of 70. souls of Israel, that came into Egypt, Gen. 46. 27. Likewise to the 12. Apostles, and 70. Disciples of Christ, Luk 9. 1. & 10. 1. Rev. 21. 12. 14.

#### CHAP. XVI.

1, The Israelites come to the wilderness of Sin. 2, They murmur for want of bread. 4, God promiseth them bread from heaven. 11, Quails are sent, 14, and Manna. 16, The ordering of the Manna. 25, It was not to be found on the Sabbath. 32, An Omer of it is kept for the generations following.

AND they journeyed from Elim; and all the congregation of the sons of Israel came unto the wilderness of Sin, which is between Elim and Sinai, in the fifteenth day of the second month after their departing out of the land of Egypt. And all the congregation of the sons of Israel murmured against Moses and against Aaron in the wilderness. And the sons of Israel said unto them, O we wish we had died by the hand of Jehovah, in the land of Egypt, when we sate by the flesh pots, when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. And Jehovah said unto Moses, Behold, I *will* rain unto you bread from the heavens; and the people shall go out and gather a days portion in his day, that I may prove them, whether they will walk in my Law, or not. And it shall be, in the sixth day, then they shall prepare that which they bring in, and it shall be twice so much as they gather day by day. And Moses and Aaron said unto all the sons of Israel, *In* the evening then ye shall know that Jehovah hath brought you out from the land of Egypt. And *in* the morning, then ye shall see the glory of Jehovah, for that he heareth your murmurings against Jehovah: And what *are* we, that ye murmur against us? And Moses said, (*This shall be*) when Jehovah *shall* give unto you in the evening flesh to eat, and bread in the morning to the full: for that Jehovah heareth your murmurings, which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against Jehovah. And Moses said unto Aaron, Say unto all the congregation of the sons of Israel, Come near before Jehovah: for he hath heard your murmurings. And it was, as Aaron spake unto all the congregation of the sons of Israel, and they looked toward the wilderness, that behold the glory of Jehovah appeared in the cloud. And Jehovah spake unto Moses, saying, I have heard the murmurings of the sons of Israel: Speak unto them, saying, Between the two evenings ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I *am* Jehovah your God. And it was in the evening, that the Quails came up, & covered the campe; and in the morning there was a dew that lay round about the campe. And the dew that *ay* went up, and behold, upon the face of the wilderness *was* a small round thing, small as the *oar* frost, on the earth. And the sons of Israel saw *it*, and said *each* man unto his brother, It is



Manna; for they knew not what it was: and Moses said unto them This is the bread which Jehovah hath given unto you to eat. This is the word which Jehovah hath commanded: gather ye of it, *every man* according to his eating; an Omer for an head, *according to* the number of your souls; ye shall take *every man* for *them* which *are* in his tent. And the sons of Israel did so; and they gathered, *both* he that did (*gather*) more, and he that did (*gather*) less. And they did mete *it* with an Omer; and he that had *gathered* much, had nothing over; and he that had *gathered* little, had no lack: they gathered, *every man* according to his eating. And Moses said unto them, let no man leave of it till the morning. And they hearkened not unto Moses, but *some* men left of it until the morning, and it bred worms and stanke: and Moses was wroth with them. And they gathered it morning by morning *every man* according to his eating: and when the Sun waxed hot, it melted. And it was in the sixth day, they gathered twice so much bread, two Omers for one *man*: and all the rulers of the congregation came, and told Moses. And he said unto them, This is *that* which Jehovah hath spoken, To morrow is the sabbatism, the Sabbath of holiness to Jehovah: bake that which ye will bake, and seeth that which ye will seeth; and all that remaineth over, lay up for you, for a reservation until the morning. And they laid it up until the morning, as Moses commanded; and it did not stink, neither was there a worm therein. And Moses said, Eat that today, for it is the Sabbath today unto Jehovah: today ye shall not find it in the field. Six days ye shall gather it: but in the seventh [unspec] day, the Sabbath, in it there shall be none. And it was, in the seventh day *some* of [unspec] the people went out to gather, and they found none. And Jehovah said unto Moses, How long refuse ye to keep my commandments, and my laws? See, because Jehovah hath given you the Sabbath, therefore he giveth you in the sixth day the bread of two days: abide ye *every man* in his place; let no man go out of his place in the seventh day. And the people rested in the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers with honey. And Moses said, This is the word which Jehovah commandeth: Fill an Omer of it, for a reservation for your generations, that they may see the bread which I have given you to eat in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take thou one *golden* pot, and put there an Omer full of Manna, and lay it up before Jehovah, for a reservation for your generations. As Jehovah commanded unto Moses, so Aaron laid it up before the Testimony, for a reservation. And the sons of Israel did eat Manna forty years, until they came to a land inhabited: they did eat Manna until they came unto the border of the land of Canaan. Now an Omer is the tenth (*part*) of an Ephah.

### Annotations.

*OF Sin*] after they had been again by *the red sea*; which journey here omitted, Moses expresseth in Num. 33. 10. 11. It had the name of *Sin* a strong city of Egypt, near which this wilderness lay, Ezek. 30. 15. 16. The wilderness whereinto God brought his people, was a place of great wants and afflictions, as is noted on Exod. 3. 18. therein God tried their faith and patience, and *suffered their manners forty years*, Act. 13. 18. It figured [unspec] the people's of the world, through whom God leadeth his Church; as it is said, *I will bring you into the wilderness of the people's, and there will I plead with you face to face, as I pleaded with your fathers, in the wilderness of the land of Egypt*, Ezek. 20. 35. 36. *Sinai*] the mount called also *Horeb*, where

the Law was given; see Exod. 3. 1. and 19. 1. 18. *after]* or, *from their departing*: so an whole month, they lived of their provision brought out of Egypt: which being spent, they murmur. Here the Hebrew *letseth, of departure*, is put for *mitseth, from or after their departure*: so in Exod. 19. 1. Num. 33. 38. Ezr. 3. 8. The Scripture sometime showeth this, as *laleketh*, 1 King. 12. 24. is explained *milleketh, from going*, 2 Chron. 11. 4.

Vers. 3. *O we wish]* Hebr. *who will give*: which is a wish, *oh that some would give*; or, *that God would grant*; namely, to have ones request, as is explained in Job 6. 8. *by the hand;*] the Chaldee saith, *by the word*: the Greek explaineth it, *smitten of the Lord*. This was in them a desperate unthankfulness, with contumelious carriage against God and his ministers: and is written for an ensample to us, not to do the like; as 1 Cor. 10. 10. 11. So they murmured again, Num. 14. 2. *this whole assembly]* or, *all this Church*. The wilderness whereinto God brought his people, was a *land of drought, and of the shadow of death; a land that no man passed through, and where no man dwelt*, Ier. 2. 6. They that wandered there, *hungry and thirsty, their soul •inted in them*, Psal. 107. 5. There the Lord *afflicted Israel, and suffered them to hunger*, that he might prove them, and do them good at their latter end, Deuteronomy <math>\langle \diamond \rangle</math> . 3. 16. But as yet, this generation had *not prepared their heart ar•ght, and their spirit was not faithful with God*, Psal. 78. 8.

Vers. 4. *bread,]* *Manna, the wheat of heaven*, whereof they made themselves *bread* or meat, Psal. 78. 24. *portion,]* Hebr. *word*: put for any *thing*: and here for the portion of meat by the day. Whereby God taught them also, to take no thought for the morrow, what they should eat or drink; as Matth. 6. 31. 34. *prove them]* or *tempt them*▪ Heb. *him*, meaning *the people's*, spoken of as of one man. Therefore the scripture useth these indifferently, as is shown on Gen. 22. 17. And this end of *proving* (or *tempting*) the people, is also mentioned in Deut. 8. 2. Exod. 15. 25.

Vers. 5. *then they shall]* Hebr. *and they shall prepare*. This is meant of every sixth day, the evening of the Sabbath; then were they to make ready their food, that there might be no working, or fire kindled on the Sabbath day; as verse 23. and Exod. 35. 3. *day by day,]* that is, *daily*: see Genesis 39. 10.

Vers. 6. *Jehovah hath brought]* and not we of our selves, as was objected, verse 3. So he assureth them (by the miracle of Quails which God would give) that their calling into that place and stare, was of the Lord.

Vers. 7. *the glory]* a visible sign of Christ's glorious presence among them, appearing in the cloud; as verse. 10. to assure them, that the Lord was with them in the midst of all their wants: (whereof they also doubted now, as again afterward, in Exod. 17. 7.) and that he heard their murmurings. By such apparations God used to repress the people's tumultuous rage, Num. 14. 10. and 16. 42. and 12. 5. But when he withdrew the cloud, it was a sign of his face and favor withdrawn from them, Exod. 33. 7. 9. 10. Or by *the glory of Jehovah*, may be meant that glorious work of his, the Manna which they saw in the morning, verse 15. So Christ's divine work, in raising Lazarus from the dead, is called *the glory of God*, John. 11. 40. So *glory* is used for glorious works, in Num. 14. 21. 22.

Vers. 8. *This shall be,*] or understand from verse 6. *ye shall know this.* Such wants are often to be supplied, as in Exod. 45. *not against us,*] to wit, *us only*, or, *us so much as against the Lord:* for it was also against them, verse 2. The like speech is in 1 Sam. 8. 7. John. 12. 44. See also Gen. 32. 28. *against Jehovah,*] the Chaldee expounds it, *against the word of the Lord.*

Vers. 9. *before Jehovah]* that is, assemble together before the cloud: wherein Jehovah's glorious presence was manifested, verse 10. So *Uzzah died before God*, 1 Chron. 13. 10. that is, *by the Arks of God*, 2 Sam. 6. 7. And the commandment to *appear before the Lord Jehovah*, Exod. 23. 17. was at the place which he did choose to put his name there; namely, the Tabernacle, or Temple, Deut. 12. 5. 6. Levite. 17. 4. 5. 1 King. 14. 21.

Vers. 10. *the wilderness]* where the cloud went before the people to guide them, Exod. 13. 21.

Vers. 12. *between the two evenings,*] towards eventide, as the Greek explaineth it: see Exodus 12. 6. ⟨◇⟩ ⟨◇⟩ came evening, for naturally they ⟨◇⟩ in the day. time over the sea, and came to land towards even▪ see Num. 11. 31. And *Manna* came ⟨...⟩ ing because it fell with the morning dew. The Quails are not in Scripture noted to be a *spi* ⟨...⟩ , ⟨○○◇⟩ *Manna*, 1 Cor. 10. 3. the flesh therefore which was to fill their bellies came towards night the time of darkness: but the bread of heaven came in the morning, which usually signifieth th ⟨...⟩ of grace from the Lord, Psal. 30. 6. and 143. 8. Lam. 3. 22. 23. *filled with bread,*] in ea ⟨...⟩ ng with *Manna*, a figure of Christ, the Bread of life that came down from heaven, John. 6. 48. 58. Unto this speech Moses seemeth to have reference, in Psal. 90. 14. *Fill us in the morning with thy mercy.*

Vers. 13. *the quail,*] Hebr. *the quail:* put for a multitude of quail: (as *frog*, for *frogs*, Exod. 8. 6.) A like miracle God wrought for them about a year after this, Num. 11. 31. This David rehearseth, in Psal. 105. 40. *they asked, and he brought the Quail. that lay,*] or, *that lay poured out:* Hebr. *a•bed* (or, *an effusion*) of *dew:* the Chaldee translateth *a descension of dew*, that is, *dew which descended* or *fell down;* which agreeth with Num. 11. 9. And the Psalmist saith, *God opened the doors of heaven and rained upon them Manna*, Psal. 78. 23. 24. The *dew* is often used to signify the blessing and favor of God, as Genes. 27. 28. Job 29. 19. Esa. 26. 19. Hos. 14. 6. Mich. 5. 7. Zach. 8. 12. and in mystical speech of the birth of Christ, (figured by this *Manna*) the *dew* is mentioned, Psal. 110. 3. And as the preaching of the Word is likened to the *dew*, Deut, 32. 2. so *Manna* falling in and with the *dew*, figured Christ given unto us by the preaching of the Gospel, Rom. 1. 16. 17. and 10. 8. 14. Gal. 3. 1. 2. The Hebrew Doctors say of the *dew*, that *the holy blessed God will raise up the dead unto life therewith, in the time that is to come: and that is the Manna prepared for the just in the world to come.* R. Menachem on Exod. 16.

Vers. 14. *went up,*] into the air, vanishing with the heat of the Sun. So *going up* is used for *going away*, or vanishing, in Jerem. 48. 15. *roundthing,*] or *bare thing*, as the Chaldee translateth it, *pilled*. The Greek saith, *like coriander;* according to verse 31. So that the *Manna* was covered, and as it were hidden with the *dew* upon it, till it ascended, and lay also upon *dew* under it, Num. 11. 9. to which it seemeth the Scripture hath reference, when it promiseth *Manna that is hid*, Revel. 2. 17. *Manna,*] so the Chaldee and the Holy Ghost ⟨◇⟩

Greek calleth it, John. 6. 31. of the Hebrew *Man*▪ which by interpretation signifieth a *prepared* (or *distributed*) *portion*: for it was a ready meat ⟨...⟩ as it was gathered, if they would, or to beat, g ⟨...⟩ de and bake, as the people liked, Num. 11. 8. And the Jew Doctors, some of them so explain it, calling it *Angels food*; a *prepared bread sent from heaven, without* ⟨...⟩ *an labor, able to content every man's* ⟨ϕ⟩, and a ⟨ϕ⟩ *to every taste*, Wisd. 16. 20. Others at the ⟨ϕ⟩. Greek interpreters, Philo. ⟨ϕ⟩. 2. ⟨...⟩ *of the Law*, ⟨ϕ⟩ *Solomon*, &c. and others ⟨ϕ⟩ it, *What is this*▪ because (as Moses saith) *they know not what it was*. The *Manna* whereof *Galen* and other Physicians write, and which at this day is used for medicine, not for meat, differeth in many things, from this *Manna* which God gave unto Israel every day, the space of 40 years, till they came into the land of Canaan, Ios. 5. 12. God by it both fed their bodies and souls, teaching them hereby, *that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord*, Deut. 8. 3. and it was a *spiritual meat*, 1 Cor. 1. 30. and a figure of Christ, the true Bread, whom the Father hath given us from heaven, John. 6. 31. 32. 48. 49. 51. and of the spiritual comforts which Christ filleth his people with, Reve. 2. 17. And so the Jews (though now ignorant of this grace) have heretofore acknowledged it to be a figure of *the food of just men in the world to come*; R. Isaac on Gen. 1. and R. Menachem on Exodus 16. See more in Num. 11. 7. 8. Psal. 78. 23.—25.

Vers. 16. *an Omer,*] or *Gomer* as the Greek calleth it *Gomer*: the tenth part of an Epha or bushel; see verse 36. *an head*] or *skull, poll*: that is, *for a person*; the head being put for the whole man. So in Exod. 38. 26.

Vers. 17. both *he that did gather more,*] or, *some did gather more, and some less*: but the former exposition the Greek followeth, here and in the 18. verse, which the Apostle also approveth, 2 Corinthians 8. 15.

Vers. 18. *nothing over,*] to wit, besides an Omer full for a man, according to the number of persons in his family: and so there was an equality both for poor and rich; and hereupon the Apostle gathereth a reason to persuade unto liberality, and communication of God's blessings one with another, 2 Cor. 8. 14. 15. It figured also the equal portion which all sorts of believers have in Christ our heavenly Manna, Gal. 3. 28. 29. 2 Pet. 1. 1.

Vers. 20. *it bred,*] Hebr. *wormed worms*, that is, bred abundantly, or crawled full of worms. This miraculous judgment God showeth for their unbelief, curiosity, and disobedience; and taught them to be contented with things present, without covetous caring for the morrow; as Heb. 13. 5. Matthew 6. 31. 34. Compare also the law of the Passover, whereof nothing might be left till the morning, Exod. 12. 10. Jesus said unto the Jews, *Moses gave you not the bread from heaven, but my Father giveth you the true Bread from heaven*, John. 6. 32. so Manna was but a shadow and figure, which when the truth is come by Christ, is (as all other shadows) become vain and unprofitable, to the corruption and hurt of those that retain them, Col. 2. 16. 17. Gal. 4. 9. 10. 11. Heb. 13. 10.

Vers. 21. *and when,*] or, *for when the Sun waxed hot*, and so heated the Manna, *it melted*; therefore they were to gather it in the morning: whereby God taught them diligence to

provide for the food of their bodies and souls, whiles they had time and means. Compare Pro. 10. 4. 5. and 6. 6. 8. John, 12. 35. Gal. 6. 10. The like here followeth, for no Manna to be found on the Sabbath day, verse 25. 26.

Verse 23. *sabbatism,*] that is, *rest*, or *cessation*: but ⟨...⟩ the ⟨∅⟩ ⟨...⟩ *ath*, is retained by the ⟨...⟩ in ⟨∅⟩ *Sabb* ⟨...⟩ . Matth. 12. 5. 8. so the Hebrew *Sha•bat*•••, (here used) is by the Apostle *Sabbatismos* ⟨∅⟩ *sabbatism*, in Heb. 4. 9. by [unspec] interpretation, a *Rest* whereof see Gen. 2. 2. Hereby it appeareth, that the keeping of the Sabbath [unspec] was before the Law given at mount Sinai, Ex. 20. of ⟨∅⟩ ] that is, *an holy Sabbath* & both these joined together, signify an exact and careful rest. So Exod. 35. 2. Levite. 23. 3. *for a reservation*] that is, *to be reserved* or *kept*: so in verse. 32. 33. 34.

Verse ⟨∅⟩ *that today,*] as they that labored [unspec] in the sixth day, had what to eat on the Sabbath: so they that in this life (whiles God giveth time to work,) do labor in Christ, shall have in the life to come, the fruition of their labors, with eternal rest in heaven, John. 6. 27. 29. 58. Gal. 6. 7. •0.

Vers. 26. *there shall be none*] This life and world is the time and place of working; the world to come is for reward, when it will be too late to seek for Manna, if we have gathered none before, Matth. 25. 8 9. 10. And thus the Hebrews of old understood this figure, saying; *As in the six days a man must prepare for the Sabbath, both in respect of food and of work: so if a man prepare not aright his works in this world, he shall have nothing to eat in the world to come.* Again they say, *The Sabbath, in it there shall be none*, [unspec] Exod. 16. *this signifieth the world which shall be all Sabbath; for there shall be there no doing of the Law, but receiving of reward; as our Doctors of blessed memory have explained it, Who so laboreth in the evening of the Sabbath, he shall eat in the Sabbath.* R. Elias, in *Sepher reshith chochmah, treat. of Holiness, cap. 2. foli• 194• b.*

V. 29. *Out of his place*] The Sabbath was sanctified [unspec] with *an holy convocation*, or assembling of the people in Synagogues, Lev. 23. 3. Act. 15. 21. This *place* therefore whereto God restraineth them, was not their private tents, but the camp of Israel: out of which they might not go on the Sabbath. From hence the Hebrews gathered a general prohibition of going out of town on such days; and held it unlawful to travel beyond the suburbs of any city, which suburbs they set to be *two thousand cubits*, from the Law in Num. 35. 5. and a like space was between the Ark of God and the people, at their passage over Jordan, Ios. 3. 4. The Chaldee paraphrase on Ruth 1. 16. (in the Masorites Bible,) saith, *Naomi said unto Ruth, we are commanded to keep the Sabbaths & good days, (that is feasts,) & not to go above two thousand cubits.* The like measure is set in the ⟨∅⟩ . *Talmud*, in *Eurobin*, c. 4. And R. D. Kimchi•n his annotatiōs on Eze. 48. 7. saith, *two thousand cubits are a mile*; meaning an Italian (or English) mile. Hereupon in the Apostles days the speech was common of a *Sabbath days journey*: and so far Mount Oliver was from Jerusalem, Acts 1. 12. where the Syriac explaineth it, *almost seven furlongs.* In the Hebrews canons it is said; *Who so goeth out of the limits of a city on the Sabbath day, is to be beaten: for it is said, Let no man go out of his place in the seventh day, (Ex. 16. 29.) this place is the limits of the time, &c. By the doctrine of the Scribes no man may go out of a city above two*

thousand cubits; to go further, is unlawful for 2000. cubits, are the ⟨...⟩ of a ⟨...⟩ , &c. Maimonides in Misneh, treat of the Sabbath, c. •7. ⟨◇⟩ . 1. 2.

V. 31. *like cortander]* in shape & quantity: but the color white as ⟨◇⟩ or crystall, Num. 11. 7. The Heb. *Gad* is not found in this signification, but here and in Num. ⟨◇⟩ 7. some think it to be ⟨...⟩ *d*: but the Greek *cor* ⟨...⟩ , and the Chaldee *Cusbar*, (in *Targum Yerushalmi*,) which is the Arabic name of *Coriander*, do confirm the common translation. *taste of it]* to wit, as it was gathered and uncooked, was like ⟨...⟩ ; but being baked, &c. it tasted like ⟨...⟩ ⟨◇⟩ . ⟨...⟩ .

V. 33 *golden pot,*] so the Apostle in Heb• 9. 4. (following the common G ⟨...⟩ version) translated this word, which is not found but in this •oly place. *put there,*] Heb. *give there the fullness of an Omer. before Ieh vah:*] that is *before the Ark of testimony*, which was a sign of God's presence. So it is explained in v. 34. And in ⟨◇⟩ Chro. 20. •3. all Judah stood *before Jehovah*, ⟨...⟩ hat is, *in the house of Jehovah*, verse 5.

Vers. 34. *Testimony,*] that is, *the tables of God's law* which were in the Ark, which testified God's will to the people: see Exod. 25 16. 21. These were given afterward at mount Sinai, and there the Ark was made; although therefore Moses rehearseth the thing here, to make a full end of the story of Manna, yet the performance of this was not till after.

Vers. 35. *did eat Manna:*] all of them for their natural food, and it preserved their life: but many of them pleased not God, by reason of their *unbelief*, 1 Coriathians 10. 5. Jude verse 5. therefore though they did eat Manna, yet *they are dead*, John. 6. 49. even as they that now eat the Lord's Supper *unworthily, are guilty of his body and blood, and do eat judgment to themselves, not discerning the Lord's body*, 1 Cor. 11. 27. 29. but they that by believing in Christ, do eat the true bread which came down from heaven, do not die, but have *life eternal, and he will raise them up at the last day*, John 6. 35. 47. 51. 54.

Vers. 36. *Ephah,*] a common measure, much like and English *bushel*; containing three *Seahs* (or *pecks*) mentioned in Gen. 18. 6. as the Chaldee here translateth, *an Omer is one of ten* (that is, *the tenth part*) of three *Seahs*: so also the Greek saith, *the tenth of three measures*. The *Ephah* therefore contained so much as 432. hens eggs; about 7. gallons and a half of our measure. So the *Omer* was more than twice so much as the *Chaenix*• (a measure spoken of in Rev. 6. 6.) which *Chaenix* was wont to be a man's allowance of bread corn for a day. By which God's bounty appeared to his people, in allowing for every of them daily, an Omer of Manna (verse 16.) which contained so much as 43. hens eggs, and somewhat more.

## CHAP. XVII.

1, The people murmur• for water at Rephidi••. 4, Moses crieth to the Lord, who sendeth him for water to the R ⟨...⟩ in Horeb. 7. The place is called Massah and Meribah. 8, Amalek fighting with Israel, is overcome by the holding up of Moses hands, 14. God, threat ⟨...⟩ [unspec] ⟨...⟩ Amalek, 15, Moses buildeth the altar Jehovah ⟨◇⟩ .

AND all the congregation of the sons of Israel journeyed from the wilderness of Sin, after their journeys, according to the mouth of Jehovah: and they camped in Rephidim; and *there were* no waters for the people to drink. And the people contended with Moses, and said, Give ye us waters, that we may drink: and Moses said unto them, Why contend you with me? why tempt ye Jehovah? And the people thirsted there for waters, and the people murmured against Moses, and said, Wherefore *is* this, *that* thou hast brought us up out of Egypt, to kill us, and our sons, and our cattle, with thirst? And Moses cried unto Jehovah, saying, What shall I do unto this people? they be almost ready to stone me. And Jehovah said unto Moses, Go on before the people, and take with thee of the Elders of Israel; and thy rod, that wherewith thou smotest the river, take in thy hand, and go. Behold, I *will* stand before thee there, upon the rock in Horeb, and thou shalt smite the rock, and waters shall come forth out of it, and the people shall drink: and Moses did so, in the eyes of the Elders of Israel. And he called the name of the place Massah, and Meribah, because of the contention of the sons of Israel, and because they tempted Jehovah, saying, Is Jehovah among us, or not? And Amalek came, and fought with Israel, in Rephidim. And Moses said unto Joshua, Choose us out men, and go thou out, fight with Amalek: tomorrow I *will* stand on the top of the hill, and the rod of God in my hand. And Joshua did as Moses had said to him, to fight with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. And it was, when Moses hold up his hand, then Israel prevailed; and when he let down his hand, then Amalek prevailed. And Moses hands *were* heavy; and they took a stone, and put *it* under him, and he sate upon it: and Aaron and Hur stayed up his hands, one on this *side*, and one on the other *side*; and his hands were steady until the going down of the Sun. And Joshua discomfited Amalek, and his people, with the edge of the sword. And Jehovah said unto Moses, write this *for* a memorial in a book, and put *is* in the cares of Io 〈...〉, That wiping▪ I will wipe out the remembrance of Amalek from under the heavens. And Moses built an altar, and called the name of it, Jehovah Nissi. And said, Because the hand upon the throne of Yah, Jehovah *will* have war with Amalek from generation to generation.

### Annotations.

*After their,]* or, *by their journeys;* which were from *Sin* to *Dophkah*, from *Dophkah*, to *Al* 〈...〉 and from thence to *Rephidim*, the place here spoken of, Num. 33. 12.—14. *the mouth]* that is, as the Greek and Chaldee do translate, *the word of the Lord*. See Gen. 24. 57. *Rephidim]* in Greek▪ *Raphidein*.

V. 2. *contended]* or, *did chide:* with many & reprehfull provoking speeches: so they did again in Num. 20. 3. 4. upon the like occasion. *give ye,]* thou and Aaron who have brought us hither: see Exod. 16. 2. 3. *tempt ye]* by unbelief: for they doubted of God's presence with them, verse 7. and would by miracles be assured thereof: which is to tempt God; as Matth. 16. 1. Psal. 78. 18. 19.

Vers. 3. *us,]* so the Greek also translath in the Hebrew is, *me, and my sons,* &c. speaking of the multitude, as of one man.

Vers. 4. *cried,*] the Chaldee translath, *prayed* This was Moses usual refuge, in such troubles: see Exod. 14. 15. and 15. 25. Num. 11. 10. 11. *they be almost ready:*] Hebr. *yet a little, and they* ‹ϕ› ‹› *stone me.* Like outrage they shown also in Numbers 14. 10.

Vers. 5. *Go on,*] or, *pass on:* that is, journey towards Mount Horeb, and go thou and the Elders foremost. *rod,*] or *staff,* mentioned also in Exod. 7. 20. Num. 20. 8. 9.

Vers. 6. *I will stand,*] Hebr. *I standing:* to wit, in the pillar of the cloud, (the sign of my presence) standing at mount Horeb: whereof see Exod. 3. 1. *in the eyes,*] or, *before the eyes* of the Elders, as witnesses of this glorious miracle; whereby God (*turning the Rock into alake of water, the fli* ‹...› *fountain of water,* Psal. 114. 8.) gave them drink, both for their bodies and souls. For *the Rock,* and water out of it, signified *Christ,* and is therefore called *a spiritual Rock,* 1 Cor. 10. 4. He being *smitten* with Moses *rod,* and bearing the curse ‹ϕ› the *Law,* for our sins; and by the preaching of the Gospel also, crucified among his people, Gal. 3. 1. from him floweth the spiritual drink wherewith all believing hearts are refreshed; and ou• ‹ϕ› their bellies flow rivers of water of life, John. 7. 37, 38. 39. Isaiah. 53. 4. 5. Gal. 3. 13. Therefore this water out of the rock, is often mentioned to the praise of God, and strengthening of his people's faith, Deut. 8. 15. Psal. 78. 15. 16. and 105. 41. Ne• 9. 15. The Hebrew Doctors say, *the turning of the rock into water, was the turning of the property* ‹ϕ› *judgment, signified by the rock, into the proper* ‹...› *mercy, signified by water.* R. Menachem, on Exod. 17.

Vers. 7. *Massah*] that is in English *Tentati* ‹...› which name was given both for a memorial of their sin, and a warning to generations following, that they should not tempt the Lord, *as they tempted him in Massah,* Deut. 6. 16. Psal. 95. 8. 9. Heb. 3. 8 9. *Meri•ah,*] that is, *Contention,* or, *•itter ehiding,* and so *provocation* to anger: which therefore the Holy Ghost calleth in Greek *Para* ‹...›, that is, *Provocation,* or *bitter contention:* which here was with Moses v. 2. and not so much with him, as with the Lord himself, Exod. 16. 8. Num. 20. 2. 13. Heb. 3. 8. 9. *Is Jehovah,* &c.] that is, the gracious presence of Jehovah, and testimony thereof: or, are we deluded by Moses? The Chaldee explaineth it thus; *Doth the Majesty of the Lord dwell among us, or not?* Of this they would be confirmed by some sign or miracle, which was to tempt God; whose presence and power they had so often seen.

Vers. 8. *Amalek*] the Amalekites, the posterity of Amalek, a Duke of Eliphaz, the son of Esau, the brother of Israel, Gen. 36. 15 16. This was *the first of the nations,* who warring against Israel, procured their own utter destruction, Numbers 24. 20. Deuteronomy 25. 19. 1 Sam. 15. 2. 3. But for Israel's sin, came this chastisement upon them; as the Jews themselves acknowledged, saying, *After they had passed through the sea, they murmured for waters: then came against them, the wicked Amalek, who hated them for the first birth right and blessing, which our father Jacob had taken from Esau; and he came and fought against Israel, because they had violated the words of the law, &c.* Targum on Song 2. 15. *fought,*] or, *warred;* but treacherously: for he *smote the hindmost* of Israel, even *all that were seeble behind them, when they were saint and weary, and be feared not God,* Deut. 25. 18.



Vers. 9. *Joshua*] or, *Jesus*: in Hebrew *Iehoshuah*, whom the Holy Ghost calleth in Greek *Jesus*, Acts 7. 45. Heb. 4. 8. He was first called *Hosea's*. and Moses called his name *Jesus*, that is, *Savior*, Num. 13. 17. He was a figure of *Jesus Christ the Savior of the world*, both in his name and actions, fighting the battles of the Lord, and bringing his people into Canaan: he was the *minister* or servant of Moses, and his successor in the government of Israel, Exodus 24. 13. Numbers 27. 18.—23. Deuteronomy 34. 9. Ios. 1. &c. *the top*] Hebr. *the head of the hill*: so in verse. 10. There Moses holding up his rod as an ensign, might be seen of the people, for the strengthening of their faith. Compare Ios. 8. 18. 19. *rod of God*:] the Chaldee expoundeth it, *the rod wherewith miracles have been done from before the Lord*. Of it, see Exod. 4. 20. and 7. 9. &c.

Vers. 10. *to fight*] that is, as the Greek explaineth, [unspec] it, *and fought*. See the notes on Genes. 2. 3. A like phrase also is in Numb. 18. 22. Deut. 2. 16. 1 King. 12. 33. The Hebrew text sometime manifesteth this; as *to build*, 1 Chron. 14. 1. for which in 2 Sam. <math>\langle \diamond \rangle</math> . 11. is written, *and they built*. *To say*, (or, *Saying*) 1 Chronicles 13. 12. for which in 2 Sam. 6. 9. is written, *and said*. So in 1 Chronicles 34. 16. compared with 2 Kings 22. 9. *Hur*] or *Chur*: called in Greek *Oar*, he was a Prince of the Tribe of Judah, being the son of Caleb, the son of Ezron, the son of Pharez, the son of Judah, 1 Chronicles 2. 5. 9. 18. 19. This *Hur* was also left with Aaron to judge controversies, when Moses went up unto GOD, upon mount Sinai, Exodus 24. 14. His sons son B•aleel, was the master workman of the Lord's tabernacle, Exod. 31. 2.—5.

Vers. 11. *held up*,] or, *held all•ft* his hand with the rod of God in it, for a sign of God's power and help unto his people; and consequently, praying unto God for assistance; as the *lifting up of the hands* also signifieth, Psal. 28. 2. And so the *Targum Yerushalmi* explaineth it, *when Moses held up his hands in prayer, the house of Israel prevailed; and when he let down his hands from prayer, the house of Amalek prevailed*. *Hand* is here for *hands* as the Greek translatheth, and the verse following manifesteth.

Vers. 12. *heavy*:] that he could not continue to hold them up: a sign of man's infirmities, not able to endure long in spiritual exercises. *The spirit is willing, but the flesh is weak*, Matth. 26. 41. 43. See also Luke 18. 1. Rom. 12. 12. *a stone*:] under this similitude of *a stone*. Christ is often signified, Isaiah. 28. 16. Psalm 118. 22. Zechariah 3. 9. 1 Pet. 2. 4. upon whom our weak faith is sustained in prayer, and by whose spirit our infirmities are holpen, John. 14. 13. 14. 16. 17. Romans 8. 26. *were steady*] Hebr. *was steadinesse*, (or *faith fullness*.) And here the force of the Hebrew word *amunah*, which signifieth *faith*, is shown to be a *steady* or *firm* persuasion in the promises of God: and that which is most necessary in prayer, Matth. 21. 22. James 1. 6. 7. and 5. 15. Romans 4. 20. 21. And this phrase his *hand was*, meaneth that both his hands were steadfast. For *steadinesse*, the Chaldee saith; *Moses hands were spread-out in prayer. going down*] Hebr. *going in of the Sun*: which was the end of the day, and withal of the victory and salvation of Israel. So *he that endureth to the end, he shall be saved*, Matth. 24. 13.

Vers. 13. *edge*:] Hebr. *mouth*: which the Greek translatheth *slaughter of the sword*: and that phrase the Apostle followeth, in Heb. 11. 37. So in the Greek version of Num. 21. 24. Deut. 13. 15.

Vers. 14. *put in the ears,]* that is, *rehearse it in the bearing of Jesus*; he was to be Moses his successor; and so the charge was to continue successively, till it was accomplished. *wiping I will wipe]* that is, *will utterly wipe (or blot) out*. This God performed by the hands of Israel, to whom he gave this charge, *thou shalt wipe out the remembrance of Amalek, from under the heavens; forget it not*, Deuteronomy 25. 19. Whereupon the Hebrew Canons say, *We are commanded to destroy the remembrance of Amalek, (Deuteronomy 25.) and commanded to remember continually his evil deeds, and his treachery; to the end to stir up enmity against him, &c. and it is unlawful to forget his enmity and hatred, Maimonides in Misn. treat. of Kings, c. 5. S. 5. This, as it figured the destruction of Antichrist; so the fulfilling of it, is by the Jews themselves referred to the days of Christ: for they say; •n the days of the Mesias, the seed of E <...> und of A•alek shall be wiped out through the strength of Israel, which shall prevail most highly. <∞> on Exodus. 17.*

Vers 15. *Jehovah <∞> that is Jehovah is any <∞> <...> So the altar was to sacrifice thank offering• upon to the Lord and acknowledge the victory to be from him. The Greek translatheth it, the Lord my refuge. It is a sacramental speech; whereof see Gen. 22. 14. The Chaldee paraphraseth thus, And Moses built an altar; and served upon it before who had done signs (or miracles.) for him.*

Vers. 16. *upon the throne]* or *against the throne of <...> of God*. This referred to Amalek, meaneth thus: *because the hand of Amalek is upon (or against) the throne of the Lord: therefore Jehovah will have war with Amalek*. By the *throne of Yah*, meaning *heaven*, (as Isaiah. 66. 1.) and so God him-self that sitteth thereon, (as Matthew 23. 22.) against whom Amaleks hand was, while it was against his people and Church, Zach. 2. 8. Acts 9. 4. 5. And so *Jerusalem* is called the Lord's *throne*, Ier. 3. 17. Otherwise, if it be referred to God, or Moses his servant, and his *hand upon (or unto) the throne of Yah*, it may signify an oath, vowing perpetual war with Amalek: for so the lifting up of the hand to heaven, (which is God's throne,) is a sign of swearing, Revel. 10. 5. 6. Gen. 14. 22. And thus the Chaldee paraphraseth upon this place: *With oath this is said from before the fearful (God,) whose maijestie is upon the throne of glory; to wage war from before the Lord, against the men of the house of Amalek, to destroy them from the generations of the world*. So *Targum Yerushalmi* explaineth it to be an oath, and applieth the fulfilling of it, to King Saul, and to Mordecial and Esther, 1 Sam. 15. Esth. 8. and 9. &c. The Greek translatheth, *with hidden hand, the Lord will war against Amalek, from generation to generation*. In *Perkci R. Eliezer*, c. 44. it is said, *When God would root out and destroy all Amaleks seed, he stretched forth his right hand, and took hold on the throne of his glory, and sware to root out and to destroy all Amaleks seed, out of this world, and out of the world to come*.

#### CHAP. XVIII.

<...> Moses his wife and two sons. <...> him, and showeth him what the <...> for Israele <...> , Jethro beesseth God, and offereth Moses sitting alone to judge the people <...> to appoint Judges for inferior's <...> the burden might be eased. 24, Moses <...> to his counsel, and chooseth able men into of <...> own land▪

AND Jethro the Priest of Midian, the father in law of Moses, heard of all that God had done for Moses, and for ⟨...⟩ people that Jehovah had brought forth Israel out of Egypt. And Jethro Moses father in law, took Zipporah Moses wife, after he had sent her back. And her two sons, of which the name of the one was Gershom: for he said, I have been an alien in a strange land. And the name of the other was Eliezer: for the God of my father *hath been* my help, and delivered me from the sword of Pharaoh. And Jethro Moses father in law, came, and his sons & his wife, unto Moses into the wilderness, where he was encamping, at the mountain of God. And he said unto Moses, I thy father in law Jethro, *am* come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father in law, and bowed himself down and kissed him; and they asked each other of *their* peace; and they came into the tent. And Moses told his father in law, all that Jehovah had done unto Pharaoh, and to the Egyptians for Israel's sake: all the travail that had found them in the way, and *how* Jehovah had delivered them. And Jethro rejoiced for all the goodness which Jehovah had done to Israel: whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed ⟨◇⟩ Jehovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath delivered the people from under the hand of the Egyptians. Now I know that Jehovah is greater than all gods: for in the thing wherein they dealt proudly, (*he was*) above them. And Jethro Moses father in law, took a burn offering and sacrifices for God: and Aaron came, and all the Elders of Israel, to eat bread with Moses father in law, before God. And it was on the morrow, that Moses sate to judge the people: and the people stood by Moses, from the morning unto the evening. And Moses father in law saw all that he did to the people: and he said, what is this thing that thou dost to the people? why sittest thou thyself alone, and all the people stand by thee, from morning unto evening? And Moses said unto his father in law: because the people cometh unto me to enquire as God. When they have a matter (*everyone*) cometh unto me; and I judge between ⟨◇⟩ man and his neighbor: and I make known the statutes of God, and his laws. And Moses father in law said unto him: the things not good which thou doest. Fading those wilt fade away; both thou and this people that is with thee: for the thing is too heavy for thee; thou art not able to do it thyself alone. Now hearken unto in<sup>a</sup> voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward; and thou shalt bring the matters unto God. And admonish them of the statutes and the laws; and make known unto them the way wherein they shall walk, and the work that they shall do. And thou provide out of all the people, men of ability, fearing God; men of truth, hating covetousness: and set *them* over them, (*to be*) rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all time: and let *this* be, every great matter, let them bring unto thee, and every small matter let them judge: so make thou (*the burden*) lighter for thyself; and let them bear *it* with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to stand; and all this people also, shall come to their place in peace. And Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose men of ability out of all Israel, and made them heads over the people; rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all time: the hard matter they brought unto Moses, and every small matter they

judged themselves. And Moses sent away his father in law; and he went his way unto his own land.

### Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 17. Section of the law: see Gen. 6. 9.

*The Priest]* the Chaldee calleth him *prince*; the Greek, *Iothor priest of Madiam*: see Exodus 2. 16. and 3. 1.

Vers. 2. *he had sent her back]* Heb. *after her sending back*: that is, she and her children were sent back by Moses, for that trouble which befell in the way, Exod. 4. 26.

Vers. 3. *an alien]* or, *foreigner* so *Ger*, the first part [unspec] of his name signifieth: see Exod. 2. 22.

Vers. 4. *Eliezer]* by interpretation, *My God is* 〈...〉 Abram's ste 〈...〉 d was of this name, Gen. 〈...〉 *hath been my help]* Hebr. *in my help*; which the Greek translatheth *my helper*: the Chaldee 〈ϕ〉 *hath been for my help*.

〈...〉 *God]* the mountain (saith the Chaldee,) [unspec] 〈...〉 *glory of God was revealed*, that was 〈...〉 God gave his Law, Ex. 3. 1. Deut. 5. 2.

Vers. 6. *he said]* 〈...〉 by messengers sent before 〈...〉 *said* unto Jesus, that which 〈...〉 messengers spake, Matth. 8. 6. 8. compared with Luke 7. 3. 6. To make this plain, the Greek changeth the phrase thus, *And it was told Moses, saying; Loe Iothor thy father in law cometh, &c.*

Vers. 7. *each other]* Hebr. *man his neighbor*: this speech the Greek explaineth, *they saluted one another*: and to *ask*, may imply not only a question, but a *wish* of their welfare, as Psal. 122. 6. So in 1 Sam. 25. 5. and 10. 4.

Vers. 8. *found them]* that is, *befallen*, or *come upon them*: as the Greek explaineth it. A phrase often used for afflictions that come upon any, as Nehem. 9. 32. Psal. 116. 3. and 119. 143. Esth. 8. 6.

Vers. 9. *rejoiced]* the Greek translatheth, *was astonished*. Accordingly all that love Jerusalem are willed to rejoice with her, Esa. 66. 10.

Vers. 10. *the hand,]* that is, the *power* and *tyranny*: as the Chaldee translatheth it, *the anguish of the dominion of the Egyptians*.

Vers. 11. *in the thing]* Hebr. *in the word*: which is often used for anything or cause. The Greek translatheth, *for this cause*. *he was above them]* that is, above the Egyptians. Or, *wherein they dealt proudly against them*, that is, against the Israelites. This sense the Greek affordeth: and so we are to understand words wanting, as *therein hath he been greater then the Egyptians*; and *hath gotten himself a name*, as is expressed in Nehem. 9. 10. which place giveth light unto this. For Iethroes speech is broken off, through that joyful astonishment of his, verse 9. as passions of the mind do often swallow up words: as is noted on Exodus 4. 5. The Chaldee

paraphrase here saith, *in the thing wherein the Egyptians thought to judge Israel, in that are they judged.* They drowned the children of Israel in the river, Exod. 1. 22. and themselves were drowned in the sea, Exod. 14.

Vers. 12. *took a burnt-offering]* the Greek translateth, *took burnt-offerings:* (whereof see Gen. 8. 20.) These he *took for,* or *took and offered unto God;* as *taking of gifts,* Psal. 68. 19. is by the Apostle expounded *giving of gifts,* Ephes. 4. 8. So Exod. 25. 2. *sacrifices]* to wit, *of peace,* or *for thanksgiving,* which word is sometime added, as in Ex. 24. 5. and they now keeping a banquet before the Lord, it is to be understood of peace offerings, which men did eat of, Lev. 7. 15. whereas no man did eat of the burnt-offering, Lev. 1. 9. *bread]* which word is used for all *meat,* Gen. 3. 19. and 21. 14. and *eating of bread,* is here for feasting; as *bread* is put for *a feast.* Eccl. 10. 19. Dan. 5. 1. and the *flesh* of the sacrifices, is also called *bread,* Lev. 3. 11. and 21. 6. Num. 28. 2. *before God]* so it was a religious banquet, eaten before the Majesty of GOD, appearing in the cloud; as after in the place chosen of God for his worship, they offered sacrifices, and did *eat before the Lord,* Deut. 12. 5. 7. 1 Chron. 29. 21. 22.

Vers. 15. *to enquire of God]* or, *to seek God:* which the Greek explaineth, *to seek judgment of God;* and the Chaldee, *to seek doctrine from the face of the Lord:* which was done by Moses, bringing their matters unto God, v. 19. Num. 27. 5. 6. & 15. 33. 34. 35. & for doubtful things, they used in Israel *to enquire of God* by the Prophets, 1 Sam. 9. 9. Hereupon Moses told the Judges whom he appointed under  $\langle \diamond \rangle$ , that *the judgment was God's,* Deut. 1. 17. And this teacheth such as go to law one with another, not to seek after their own affections, but after the will of God, and therein to rest.

Vers. 16. *a matter]* Hebr. *a word:* which the Greek rightly translateth, *a controversy;* so in Exod. 24. 14. See also Deut. 1. 12. *make known]* the Greek saith, *I instruct them:* which version the holy Ghost approveth, 1 Cor. 2. 16. from Esa. 40. 13

Vers. 18. *fade away]* a similitude from the leaf of a tree, which fadeth for want of moisture: so the care of judging so great a people, would weary and wear him out. This Moses himself acknowledged, Deut. 1. 9. 12.

Vers. 19. *God shall be with thee]* and consequently will prosper thy proceedings for the good of thyself and thy people: see Gen. 31. 3. and 32. 9. and 39. 2. The Chaldee translateth, *the Word of the Lord shall be thy help. to Godward]* Chaldee. *inquiring doctrine from the face of the Lord:* as verse 15. *thou shalt bring]* or, *bring thou the matters;* (or words:) in Greek, *their words:* meaning their hard controversies, which could not be determined without counsel from God; as sometime fell out, Num. 15. 33. 34. 35. and 27. 5. 6.

Vers. 20. *the work]* or *deed:* in Greek, *the works.* This Moses explaineth to be *all the things which they should do,* Deut. 1. 18.

Vers. 21. *men of ability]* or, of *power, virtue, and activity;* that is, virtuous, active, and able men, in body and mind, as Gen. 47. 6. 1 Chron. 26. 6. The Greek translateth *able (or mighty) men.* The Hebrews describe them thus: *Anshei chajil* (that is, *Men of ability,*) *are such as be mighty in the commandments, and exactly look to themselves, and subdue their affections; so that there be no*

*dishonest (or contemptible) thing in them, nor evil name. And generally, able men are such as have a strong (or courageous) heart, to deliver the oppressed out of the oppressors hand; as it is said of Moses, he stood up and saved them, (Exod. 2. 17.) Maimonides in Sanhedrin, chap. 2. S. 7. men of truth] the Greek calleth them just men. So in Zach. 7. 9. judgment of truth, the Greek there translateth just judgment. Again, justice is put for truth, in Psal. 52. 5. because these virtues are near allied. So in the Hebrew canons it is explained; Men of truth are such as follow after justice, for it self, out of their own mind do love the truth, and •te violent wrong, and flee from all kind of injustice. Maimonides in Sanhedrin, c. 2. S. 7. covetousness] or gain, lucre. The Chaldee translateth, hating to receive Mammon. The Apostle expoundeth it, not greedy of filthy lucre, 1 Tim. 3. 3. 8. Sometime there is added, gain of money, as Judge. 5. 19. which the Apostle calleth love of money, 1 Tim. 6. 10. The Hebrews explain it thus, Hating covetousness, even ⟨ϕ⟩ own Mammon (or Riches) they hasten not thereto, ⟨ϕ⟩ ⟨...⟩ greedy to gather riches; for whose hasteneth ⟨...⟩ h, want shall ⟨ϕ⟩ upon him, Maimonides in San ⟨...⟩ c. 2. S. 7. The love of lucre is the corruption ⟨ϕ⟩ ⟨...⟩ stice, Deut. 16. 19. 1 Sam. 8. 3. Prov. 1. 19. Ezek. ⟨...⟩ Esa. 56. 11. Unto the four properties here ⟨...⟩ ed, we may add three •oe, which are na ⟨...⟩ Deut. 1. 13. Wise •en, and understanding, and known: under which seven, all other virtues and good qualities are implied. The Hebrew Doctors say, of the most inferior magistrates, whom they call the Court of three men: there must be in everyone of them these seven things; wisdom, meekness, the fear of God, hatred of Mammon, love of the truth, love of their (fellow) creatures, (that is, of other men,) and that they be men of good name. Maimonides in Sanhedrin, c. 2. S. 7. See Num. 11. Deut. 1. and 17. rulers] or princes, captains of thousands; in Greek Chiliarchs; such we English Chief Captains, Acts 21. 31. 32. Revel. 6. 15. as the next, Centurions.*

Vers. 22. *at all time]* always ready to hear the causes brought: the Greek saith, *every hour.* But the Sabbaths and feast days were excepted from these, as from all other civil affairs, Levite. 23. 3. 7. 8. 21. &c. and by the Jews canons, *the evening* before the Sabbath was also excepted from such judgments, notwithstanding this general speech, *at all time.* Maimonides in *Sanhedrin*, c. 11. S. 2. and 3. And they used in Israel, (as he there showeth in *Sanhedrin*, c. 3. S. 1.) the lesser courts, to sit *from morning prayer till the sixth hour of the day*, that is, till noon: and the greater court sate, *from the daily sacrifice in the morning, till the daily evening sacrifice.* *let this be]* or, *it shall be,* &c. *make thou the burden]* so Moses calleth it in Deut. 1. 1•.

Vers. 23. *to stand]* that is, *to endure.* *come to [unspec] their place]* that is, the land of Canaan, whither they are travelling; as Num. 10. 29. or, return home with an end of their controversies, without long waiting. So ones *house,* or *home* is called his place. Judge. 7. 7. and 9. 55. and 19. 28. 29.

Vers. 25. *Moses chose]* by the people's consent, [unspec] who brought fit men unto him, Deut. 1. 13. 14. &c. *made them]* Hebr. *gave* (or *set*) *them heads,* that is, *rulers.* This he did, with a charge unto the rulers to judge justly: see Deut. 1. 16. 17.

Vers. 27. *his way]* or, *himself:* as Gen. 12. 1. And [unspec] by Num. 10. 29. 32. it appeareth, that Moses earnestly requested his coming again, to guide the people.

## CHAP. XIX.

1, The people come to Sinai. 3, God calleth Moses up into the mount; and by him propoundeth unto Israel the keeping of his covenant. 8, The people's answer, that they would do all, is returned to the Lord. 10, The people are sanctified against the third day. 12, The mountain is bounded and must not be touched. 16, The fearful presence of God upon the mount: 19, whereat Moses is afraid. 21, The people and priests are again charged, not to break their bounds, upon pain of death.

IN the third Moneth, after the going forth [unspec] of the sons of Israel, out of the land of Egypt; in the same day came they into the wilderness of Sinai. For they had journeyed from Rephidim, and were come to the wilderness of Sinai, and encamped in the wilderness: and there Israel camped before the mountain. And Moses went up unto God: and Jehovah called unto him out of the mountain, saying; Thus shalt thou say to the house of Jacob, and tell the sons of Israel. You have seen what I did unto the Egyptians: and I have borne you upon Eagles wings, and brought you unto myself. And now, if hearkening ye will hearken unto my voice, and keep my covenant, then ye shall be a peculiar treasure unto me above all people's; for all the earth is mine. And you shall be unto me a kingdom of priests, and an holy nation: These *are* the words which thou shalt speak unto the sons of Israel. And Moses came, and called for the Elders of the people, and laid before their faces all these words which Jehovah commanded him. And all the people answered together and said; All that Jehovah hath spoken we will do: And Moses returned the words of the people unto Jehovah. And Jehovah said unto Moses, Lo I come unto thee in the thick cloud; that the people may hear, when I speak with thee, and may believe in thee also forever: And Moses told the words of the people unto Jehovah. And Jehovah said unto Moses, Go unto the people, and sanctify them today & tomorrow: and let them wash their clothes. And let them be ready against the third day: for in the third day Jehovah will come down, in the eyes of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying; Take heed to yourselves, that ye go not up into the mountain, or touch the border of it: all that toucheth the mountain shall die the death. There shall not a hand touch it, but he shall be stoned with stones, or shot through with a shot: whether *it be* beast or man, it shall not live: when the sound of the trumpet is drawn long, they shall go up into the mountain. And Moses went down from the mountain unto the people: and he sanctified the people; and they washed their clothes. And he said unto the people; Be ye ready against the third day: come not ye nigh unto a Wife. And it was in the third day, when it was morning, that there was voices, and lightnings, and a heavy cloud upon the mountain; and the voice of the trumpet exceeding strong: and all the people that *was* in the Campe trembled. And Moses brought forth the people out of the Campe, to meet with God: and they stood at the nether *part* of the mountain. And mount Sinai was all of it on a smoke, because that Jehovah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace; and all the mruntaine trembled exceedingly. And the voice of the trumpet was giong and waxing strong exceedingly: Moses spake; and God answered him by a voice. And Jehovah descended upon mount Sinai, on the top of the mountain: and Jehovah called for Moses unto the top of the mountain, and Moses went up. And Jehovah said unto Moses; Go down, testify unto the people; lest they break thorough unto Jehovah, to see, and many of them fall. And the priests

also, which come near unto Jehovah, let them sanctify themselves; lest Jehovah break forth upon them. And Moses said unto Jehovah; The people cannot come up unto mount Sinai: for thou hast testified unto us saying; Set bounds about the mountain and sanctify it. And Jehovah said unto him, Go down, and come up thou & Aaron with thee: but the priests and the people, let not them break through to come up unto Jehovah, lest he break forth upon them. And Moses went down unto the people, and said *it* unto them.

### Annotations.

*MO*neth] or, *new moon*; which was the first day of every month among the Hebrews: therefore here followeth *in the same day*, to signify not the *Moneth* only, but the first day thereof to be meant. Or (as some think) the *same day* meaneth the third day, as it was the third month, and this was 430. *years after* the promise made unto Abraham: but the covenant of the Law now given, could not *disannul the covenant* (of grace) *that was confirmed afore of God, in respect of Christ*, Gal. 3. 17. *Sines*] in Greek, the Holy Ghost writeth it *Sina*: which is a mountain in Arabia, situate in the wilderness, called thereupon, *the wilderness of mount Sina*. Gal. 4. 25. Acts 7. 30.

Vers. 3. *unto God*] the Greek saith, *unto the mountain of God*: the Chaldee, *into the presence of the word of the Lord*: this was Christ, who is called *the Angel*, Act. 7. 38. *the Angel of God's Face*, (or *presence*) Isaiah 63. 9. It seemeth that the cloud by which God conducted them, now rested upon that mount. See Numb. 9. 17. &c.

Vers. 4. *you*] or *yourselves* have seen, &c. This speech was to prepare them to receive God's covenant now to be made: and the like was spoken at the renewing of the covenant, Deut. 29. 2. &c. *Eagles wings*] to carry you out of your place of bondage, openly, safely, speedily; as the Eagle doth her young ones, from their sluggish nest. This similitude is more explained in Deut. 32. 11. And as the Church of Israel here, fled from the dragon Pharaoh, (as he is called in Ezek. 29. 3.) so the Christian Church fled from the Serpent, (or Dragon) into the wilderness, with *two wings of a great Eagle*, Rev. 12. 14. The Greek and Chaldee here translate, *as upon Eagles wings. unto myself*], to serve me at this mount, (as was promised in Exod. 3. 12) and forever: so the Chaldee explaineth it, *to my service*; and Targum Yerushalmi saith, *to the doctrine of my Law*.

Vers. 5. *my voice*] *the voice of my Word*, saith Targum Yerushalmi. *a peculiar treasure*] or *jewel*. The Hebrew *Segullah*, signifieth ones own proper good, which he loveth and keepeth in store for himself, and for special use, 1 Chron. 29. 3. Eceles. 2. 8. Here it is applied to God's Church, and translated in Greek *a peculiar people*, which phrase Paul followeth, in Tit. 2. 14. but Peter expresseth it by another word, *a people for peculiar possession*, 1 Pet. 2. 9. as the Greek version is in Mal. 3. 17. The Chaldee translateth it, *beloved*: so do other Hebrews, saying, *Segullah*, signifieth that they should be beloved before him, as a desirable treasure, which a king delivereth not into the hand of any of his officers, but keepeth it himself. And such is the case of Israel, of whom it is said, (in Deut. 32. 9.) *For the Lord's portion is his people* &c. R. Menachem on Exo. 19. This grace (which the Apostles show we have obtained by Christ) is sundry times mentioned to the praise of God, Deut. 7. 6. and 14. 2. and 26. 18. *For Yah hath chosen Jacob unto himself: Israel for his peculiar treasure*, Psal. 135 4. *the earth*] with the plenty thereof is mine, yet my delight is in



you, to love you, and to choose you and your seed above all people's; So Moses openeth this speech, in Deut. 10. 14. 15. and other Prophets; as, *Thou Israel art my servant; Jacob, whom I have chosen; the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee; Thou art my servant, &c.* Isaiah 41. 8. 9.

Vers. 6. *a kingdom of priests,]* which the Apostle (following the Greek version) calleth *a kingly priesthood*, 1 Pet. 2. 9. The Chaldee saith *ye shall be before me, kings, priests, and an holy people.* Such Christ hath made us, unto God his father, Rev. 1. 6. *Kings, to reign on the earth*, Rev. 5. 10. and priests *Mosser up spiritual sacrifices*, 1 Pet. 2. 5. Rom. 12. 1.

Vers. 7. *Elders]* by them to communicate these thing, with the people: see Exod. 3. 16. *laid]* or *proposed;* Hebrew put.

Vers. 8. *together]* with one accord, as the Greek 〈...〉 laineth it; and elsewhere Moses saith, with one 〈◇〉 Exod. 24. 〈◇〉 . The people not yet knowing the impossibilitie of the law, which is *weak through the flesh*, Rom. 8. 3. make promise of more than they were able to perform. After, when the law 〈◇◇〉 ▪ they fea•e and flee away, Exod. [unspec] 〈◇〉 1•. 1•• And it 〈◇◇〉 , but either men not understanding the 〈◇〉 ▪ 〈◇〉 presume of their 〈◇〉 strength, or understanding it, do despair, 〈...〉 e the grace of God in Christ do sustain 〈...〉 Rom. 7, 9, 10, 24. 25. 〈...〉 〈...〉 . *in the thick cloud▪ Hebrew in the thickness of the cloud:* which the Greek explaineth, *the pillar of the cloud:* the Yerushalmi Targum expoundeth it, *my Word shall be revealed unto thee in the thick cloud, in thee]* see Exodus 14. 31. This confidence in Moses the Jews always retained, and said they were *Moses disciples*, they knew *that God spake with Moses*, John 9. 28. 29. They write of him thus: *Moses our Master, Israel beleeved not in him because of the signs which he did: for he that believeth because of signs, there is in his heart a suspicion that the sign may possibly be done by enchantment or sorcery. But all the signs which Moses did in the wilderness, he did them upon necessity, &c. we needed food; he brought us down Manna. They were a thirst; he clave the rock for them. The congregation of Korah rebelled against him; the earth swallowed them: and so all other signs. But wherefore believed we in him? For that standing at mount Sinai, which our own eyes did see and not a stranger; and our ears did hear and not another; the fire, and the thunders, and the lightnings, and he went near into the thick darkness, and a voice spake unto him and we heard it; Moses, Moses, go say unto them thus and thus. And so it is said, face to face the Lord spake with you, (Deut. 5. 4.) &c. This standing at mount Sinai, it self alone was an evident confirmation of his prophesy, that it was truth, and without all suspicion in it; as it is written, Lo I come unto thee in the thick cloud, that the people may hear when I speak with thee, and may believe in thee forever, (Exodus 19. 9.) So that before this thing, they believed not in him, with such a belief as continueth forever; but with a belief that had [doubtful] conceits and thoughts after it.* Maimonides in *Misn. in Iesudei hatorah*, ch. 8. S. 1.

Vers. 10. *sanctify them]* that is, bid them, and [unspec] look that they do sanctify, and holily prepare themselves, that they may be humbled at my feet, to receive my words; as Deut. 33. 3. This was by cleansing themselves from all filthiness of the flesh and spirit, 2 Cor. 7. 1. inwardly by faith, Act. 15. 9. outwardly by washing their garments, (whereof see Gen. 35. 2.) and their bodies, as appeareth by other places that show the sanctifying of the priests and

people, Levite, 8. 6. and 15. 5. 6. 8. 13. 16. 18. 21. 22. &c. and abstaining from their wives, as after followeth here, verse. 15. Which things figured our sanctification and cleansing by Christ Jesus, *with the washing of water, by the Word, even the washing of regeneration, and renewing of the holy Ghost.* Ephes. 5. 26. Tit. 3. 5. From this precept the Hebrew Doctors gather their doctrine and practice, for baptizing all whom they admit unto their Church and covenant: as *Maimonides* showeth in *Asurei Biah*, ch. 13. and is more fully set down in the annotations on Gen. 17. 12.

V. 11. *the third day]* which is thought to be the [unspec] day that after was called *Pentecost*, the 50. day after the Passover; then was a yearly feast, Exo. 23. 16. Lev. 23. 15. 16. &c. Act. 20. 16. On this day the fiery law was now given on mount Sina: on this day the fiery tongues were after given for preaching the Gospel in Jerusalem, Acts 2. 1. 2. &c. And many mysteries are of the *third day*, in the Scriptures: see the notes on Gen. 22. 4.

Vers. 13. *touch it]* or, *touch him*; that is, the man or beast that shall touch the mountain, shall be so execrable unto you, as ye shall not touch it with hand, but stone it, or shoot it through. These ordinances were outward, concerning *the mount that might be touched*; terrible, that the people could *unbear that which was commanded*; and shown the nature and use of the law, contrary to the Gospel on mount Zion, as Paul explaineth it, Heb. 12. 18. 20. 22. &c. *with a shot]* with arrow (or dart,) as the Apostle in Greek openeth the Hebrew phrase *shooting, shot through*, Heb. 12. 20. *the sound of the trumpet]* or, *the sounding trumpet*: called in Hebrew *Jobel*, translated in Greek, *voices and trumpets*; but the Apostle seemeth to express it by the *sound (or echo) of the trumpet*, Hebr. 12. 19. the Chaldee turneth it *the trumpet*. Every 50. year was of the sounding of trumpets called *Jobel* (the *Jubilee*.) Levite. 25. 10. see the annotations there, and Ios. 6. 4. 5. *is drawn long]* or, *draweth* (that is, *continueth*) the sound: and so there be an end of the trumpets sounding. *shall go up]* that is, as the Chaldee paraphraseth, *when the trumpet shall be withdrawn, they shall have leave to go up*: and as the Gr. translateth, *when the voices, & the trumpets, & the cloud, are departed from the mountain, they shall go up*. So that whiles the signs of God's Majesty were on the mount, the people were forbidden to approach: but when they were ceased, the people might go up as to any other common mount; whereas until that time the mountain was sanctified, verse 23.

Vers. 15. *unto a wife]* or *to a woman*; that is, any of you unto his wife, to lie with her; as the Yerushalmi Targum expoundeth it, *the ministry of the bed*. A like speech passed between Achimelech the priest and David, about eating of the holy bread, 1 Sam. 21. 4. 5. This was for the more humiliation and preparing of the people: as Paul teacheth that man & wife may abstain with consent for a time, that they may give themselves to *fasting and prayer*, 1 Cor. 7. 5. It seemeth also by the Law in Levite. 15. 18. that there was a figurative uncleanesse by all such copulation: see the annotations on that place.

Vers. 16. *voices]* that is, *thunders*; see Exod. 9. 23. *heavy]* that is, *very thick cloud*, the Greek translateth, *darksom clouds*. These were signs of God's glorious presence, and of his judgments against the breakers of his Law: the Prophets use the like words to signify his Majesty, Psal. 18. 9. 10. 12. 14. and 97. 2. 4. And these things were now done by the ministry of *Angels*, Act. 7. 53. Gal. 3. 19. for God came, *with ten thousands of saints*, Deut. 33. 2. *trumpet]*

showing the nature of the Law, to manifest God's will, men's transgressions, and to warn them of the wrath deserved, Isaiah 58. 1. Ezek. 33. 3. Rom. 3. 20. and 4. 15. *trembled*] or was *afraid*. The spirit of bondage which was in the people, caused them to fear, Rom. <math>\langle \diamond \rangle</math>. 15. for they were not perfect in the love of God, 1 John 4. 18.

Vers. 17. *to meet with God*] as the Chaldee paraphraseth, *with the Word of the Lord*. Thus Moses as a Mediator stood between the Lord and the people; because they were afraid, Deut. 5. 5. Gal. 3. 19. *at the nether part*] without the bounds that Moses had limited, verse. 12. They flood here (as the Hebrews write) after the order that Moses mentioneth (in Deut. 29. 10. 11.) when after 40. years he renewed the covenant; *First there were the firstborn* (the priests, Exod. 19. 22.) which came near unto the Lord: after them the *Heads of the Tribes, the Rulers: after them the Elders: then the officers: after them all the men of Israel: then the little ones: after them the women: and then the strangers*. Ibn Ezra on Exod. 19.

Vers. 18. *on a smoke*] With clouds and smoke, God often manifested his glorious presence to his people, Exod. 40. 34. 35. 2 Chro. 5. 14. and 6. 1. and 7. 1. 2. Isaiah 6. 4. Rev. 15. 8. there was *the hiding of his power*, Hab. 3. 4. *descended*] God who filleth heaven and earth, Ier. 23. 24. is said to descend or come down to certain places, when he there manifesteth his glory: and it is spoken of him after the manner of men. See the notes on Gen. 6. 6. and 11. 5. *in fire*] for God's Word is *like to fire*, Ier. 23. 29. and his law was *fiery*, Deut. 33. 2. as he himself is a *consuming fire*, Deutro. 4. 24. Targum Yerushalmi explaineth it thus, *because the glory of the Majesty of the Lord was revealed upon it, in a flame of fire*. The mountain burnt with fire *unto the midst of heaven, with darkness, clouds, and thick darkness*, Deut. 4. 11. *all the mount*] the mountains saw the Lord, and *trembled*, Hab. 3. 10. they *leaped like rams*, Psal. 114. 4. *the earth quaked, the heavens also dropped at the presence of God; even Sinai it self, at the presence of God, the God of Israel*, Psal. 68. 6. Judge. 5. 5. The Greek translateth, *all the people was astonished*.

Vers. 19. *going and waxing strong*] that is, continually proceeding and increasing in londnesse and strength more and more. See a like phrase in Gen. 8. 3. *Moses spake*] *so fearful was the sight*, that *Moses said, I am sore afraid and tremble*, Heb. 12. 21. *by a voice*] by a more gentle mean than the thunder, or loud shrilling trumpet: that Moses might be confirmed and not affrighted. (So Daniel being daunted with a vision, was strengthened by the Angels words, Dan. 10. 8. 16. 17. 19.) And this *voice* was heard of the people; as is likely by that promise unto Moses, in verse 9. It signified also, that only the Lord's voice takes away the terrors of the Law: for by Moses the Law was given, but by Christ (who answered the Law and fulfilled it,) cometh *grace and truth*, John. 1. 17.

Vers. 21. *testify unto*] or, *charge (contest) the people*. Paul used to contest (or charge) *before God and his Angels*, 1 Tim. 5. 21. 2 Tim. 2. 14. and 4. 1. *lest they break*] or, *that they break not through*, to wit, the bounds set them. *to see*] as Moses did at the first, till he was stayed of God, Exodus 3. 3. Curiositie is forbidden, that men might walk by faith, not by sight, 2 Cor. 5. 7. and learn humility, Rom. 12. 3. The Greek here translateth, *Lest they draw near unto God, to consider; (or to behold)* and Luke useth the word in that sense, in Stephens speech of: Moses, Act. 7. 31. *fall*] that is, be killed of the Lord, verse 12. as 50. thousand and 70 men of Berhshemeth were

slain for looking into the Ark of God, 1 Sam. 6. 19. So *falling* is used for *stain*, in Gen. 14. 10. 1 Cor. 10. 8.

Vers 22. *which come near*] that is, as the Chaldee explaineth, *which come near to minister before the Lord*. These priests are after called *young men of the sons of Israel*, Exodus 24. 5. and were the *first borne* of the people whom God had sanctified to him-self, Exodus 13. 2. in whose place he afterward took the tribe of Levi, Numb. 8. 14. 15. 17. 18. *sanctify themselves*] that is, prepare, wash, and keep themselves from being defiled with sin, by touching the mount, as verse. 24. 12. *break forth*] which the Chaldee expoundeth, *be strong*, (that is, very angry) but it implieth death also, when God *breaketh forth as the breach of waters* upon men to destroy them; as 2 Sam. 5. 20. and 6. 6. 7. 8.

Vers. 23. *cannot*] or, *shall not be able* to come up, by reason of the former charge and limitation. It seemeth therefore that Moses thought it needless to speak so often and instantly to the people: but God urgeth it again, verse 24. so restraining the curiosity of the people; and showing the end of the Law, to be rather to exclude men from God, (by reason of their sins,) than to justify or give them life, as doth the Gospel; for it was the *ministration of death*, 2 Cor. 3. 7. Gal. 3. 10. 11. 19. 21. 22. 23. 24. Mount Sina, *is in bondage with her children*, Gal. 4. 25.

Vers. 24. *break through*] the Greek here translateth, *let them not violently press to come up*: but that which the Law suffereth not, the Gospel admitteth, Mat. 11. 12. Luke 16. 16. Heb. 12. 18. 22. 23. 24.

## CHAP. XX.

1, The ten Commandments are spoken by God on mount Sinai, 18, With thunders, lightnings, sound of the trumpet, &c. whereat the people are afraid. 20, Moses comforteth them. 22, God upon this occasion, again forbiddeth them Idolatry. 24, Of what sort the altar should be.

AND God spake all these words, saying; I, Jehovah thy God which have brought thee out from the land of Egypt, from the house of servants. Thou shalt not have *any* other gods before my face. Thou shalt not make unto thee a graven *thing*, or any likeness of *things* which *are* in the heavens above, or which *are* in the earth beneath, or which *are* in the waters beneath the earth. Thou shalt not bow down thyself to them neither serve them: for I Jehovah thy God *am* a jealous God, visiting the iniquity of the fathers upon the sons, upon the third and upon the fourth *generation* of them that hate me: And doing mercy unto thousands of them that love me and of them that keep my Commandments. Thou shalt not take up the name of Jehovah thy God in vain, for Jehovah will not hold him guiltless, that shall take up his name in vain. Remember thou the Sabbath day, to sanctify it. Six days shalt thou labor, and shalt do all thy work. But the seventh day *is* a Sabbath to Jehovah thy God: *in it* thou shalt not do any work; thou, or thy son, or thy daughter, thy man servant, or thy woman servant, or thy cattle, or thy stranger which *is* within thy gates. For *in* six days Jehovah made the heavens and the earth, the sea and all which *are* in them; and rested in the seventh day: therefore Jehovah blessed the Sabbath day, and sanctified it. Honor thy father and thy mother, that thy days may be prolonged upon the land which Jehovah thy God giveth thee. Thou shalt not

kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not answer a false witness against thy neighbor. Thou shalt not cover thy neighbors house: thou shalt not covet thy neighbors wife, or his man servant, or his woman servant, or his ox, or his asse, or anything which is thy neighbors. And all the people saw the voices, and the lightnings, and the voice of the trumpet, and the mountain smoking: and the people saw, and removed away; and they stood a far off. And they said unto Moses, Speak thou with us and we will hear; and let not God speak with us, lest we die. And Moses said unto the people; Fear not, for God is come for to tempt you; and that his fear may be before your faces, that you may not sin. And the people stood afar off: and [unspec] Moses drew near unto the thick darkness where God was. And Jehovah said unto Moses, Thus thou shalt say unto the sons of Israel: you have seen that I have spoken with you out of the heavens. Ye shall not [unspec] make with me gods of silver, or gods of gold ye shall not make unto you. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep and thy oxen: In every place where I shall make the memorial of my name, I will come unto thee, & I will bless thee. And if thou wilt make unto me [unspec] an altar of stones, thou shalt not build them of hewn stones: for if thou lift up thy tool upon it, thou hast polluted it. And thou shalt [unspec] not go up by steps unto mine altar, that thy nakedness be not discovered thereon.

#### Annotations.

*God spake*] The Law was given by the ministry of Angels, Hebr. 2. 2. Act. 7. 53. out of the midst of fire, cloud and darkness, with a great voice, which shook the earth, Deut. 4. 22. Heb. 12. 26. *all these words*] these ten Commandments following; and *he added no moe*, Deut. 5. 22. wherefore they are called *the ten Words*, Ex. 34. 28. that is, the ten Commandments; as the *Word of God*, Mark 7. 13. is the *commandment of God*, Matth. 15. 6. See the notes on Exod. 34. 28. The Apostle calleth the Law, *the voice of words*, Heb. 12. 19.

Vers. 2. *I Jehovah*] understand, *I am Jehovah*, as the Greek explaineth it: or, *I Jehovah am thy God*. The words *I Jehovah*, note the unity of the God-head, as elsewhere he saith, *Jehovah our God, Jehovah is one*, Deut. 6. 4. what the name signifieth, is noted on Gen. 2. 4. Exod. 6. 3. *thy God*] though he is so by creating us, yet here he specially intendeth the covenant of grace, made with his people; whereby they are blessed that have Jehovah for their God, Psalm. 33. 12. From hence ariseth his authority to command; and this is a reason of our obedience, because he is *Jehovah*, and our God: therefore as it is here prefixed to the first commandment, so is it annexed to the rest, as to the second in Lev. 19. 4. 31. to the third, in Lev. 19. 12. to the fourth, in Lev. 19. 3. 30. to the fifth, in Lev. 19. 3. 32. to the sixth, in Lev. 19. 16. to the seventh, in Lev. 18. 6. &c. to the eighth, in Lev. 19. 11. 12. to the ninth, in Lev. 19. 16. and generally to all the commandments, Lev. 18. 5. and 19. 37. *of servants*] the Greek and Chaldee saith, *of servitude*, or *bondage*: see Exod. 13. 3. Egypt was a *furnace of iron*, Deut. 4. 20. a figure of our spiritual bondage and misery under Satan: and the deliverance from it figured our salvation by Christ, Coloss. 1. 13. Luke 1. 71 74. 79. Acts 26. 18. from these graces are forcible arguments to persuade us to faith and obedience: Ye are *my witnesses*, saith *Jehovah*, &c. *that ye may know and believe me, and understand that I am •e. I, I am Jehovah: and beside me*

*there is no Savior. I have declared and have saved, Isaiah 43. 10. 11. 12. I am Jehovah thy God, the Holy one of Israel, thy Savior, I gave Egypt for thy ransom, &c. Isaiah 43. 3.*

Vers. 3. *Thou shalt not have]* or, *There shall not be to thee:* but this Hebrew phrase the Holy Ghost changeth into another equivalent; as, *There is not to us,* Luke 9. 13. that is, *We have not,* Matth. 14. 17 This and most of the other precepts are prohibitions, forbidding the evil, expressly commanding the contrary good inclusively: for we must both *ⲉⲃⲉ* *evil and do good,* Psalm 34. 15. But God's forbode bindeth most strictly, and always, and we are borne in evil and are prone unto it, rather than to good; and are therefore called by these commandments from all corruption, unto the integrity wherein God first created us. *other gods]* the Chaldee explaineth it singularly, *other god:* and so the Scripture also expresseth it, in Exod. 34. 14. Psal. 81. 10. For, *Is there a god beside me?* saith the Lord, Isaiah 44. 8. There is *none other god but one;* though there be *many* that are called *gods,* 1 Cor. 8. 4. 5. unto whom the vain heart of man falsely attributeth deity: for whatsoever the Gentiles sacrificed, was unto *devils, and not to god,* 1 Cor. 10. 20. Levite. 17. 7. Deut. 32. 17. And *the gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens,* Ier. 10. 11. Hereby on the contrary we are commanded to have Jehovah for our God: which is, to *know him, and to serve him with a perfect heart, and with a willing mind,* 1 Chron. 28. 9. to *love him with all the heart, and with all the soul, and with all our might,* Deut. 6. 4. 5. to *fear, believe, honor, obey, and cleave unto him,* Deuter. 6. 13. 2 Chron. 20. 20. Psal. 22. 24. 1 Sam. 15. 22. Deut. 11 22. *before my face]* or *against my face,* that is, *against, or before me:* the Greek and Chaldee translate it, *but me.* After, in verse 23. Moses saith, *with me.* It implieth also all time and place: as, *before the Sun,* Psal. 72. 17. is, so long as the Sun endureth; so here *before me,* is so long as I am, forever and ever. And all place, as, *Whither shall I flee from thy face (or presence?)* Psal. 139. 7. Therefore also the *face* or *presence* of God is here mentioned, because he beholdeth the secrets of the heart, Psal. 44. 21. 22. and 139. 23. 24. and *the Law* (and so every precept) *is spiritual,* Rom. 7. 14. and bindeth the whole man, body, soul, and spirit; the underdanding, the will, and the effects of them both, forever.

Vers 4 *Thou shalt not make]* As the former precept forbade all feigned gods, so this forbids all feigned service, whether it be to the true God, or any other: and commandeth to worship God *in spirit and truth,* John 4. 24. In the Chaldee paraphrase called *Jonathan's,* this is expressly said to be the *second* Commandment; and such is the general opinion of the Jew Doctors; as *Philo in exposit. Decalogi; Josephus antiq l. 3.* and others: yet some now would make this but a part of the first Commandment. So the *Sabbath* is by him and other ancient Rabbin's called the *fourth* precept, (as is observed on Gen 49. 12.) which by the others account must be the third. *Making,* here meaneth not only with the hand, but with the heart or imagination; for *we ought not to think that the godhead is like unto gold, &c.* Act. 17. 29. And to worship the Sun or Moon, or any creature, is to *make* an Idol of it, Deut. 4. 17. 19. *unto thee]* to (or for) *thyself:* to wit, without commandment from God; for by his commandment Moses made the *Cherubims* in the sanctuary, Exod. 25. 18. and the brazen *Serpent* in the wilderness, Num. 21. 8. And this forbiddeth not all images of creatures for civil use, (which are allowable, Matth. 22. 20.) but for religious. So the Law explaineth it; as, *ye shall not set up any image of stone in your land, to bow down unto it,* Levite. 26. 1. and the Prophets phrase of Images *which ye made unto you,*

Amos 5. 26. is expounded thus, *which ye made to worship them*, Acts 7. 43. But to make any image of the invisible God, is altogether unlawful, and unpossible, Deut. 4. 12. 15. Isaiah. 40. 18. Rom. 1. 22. 23. And by this, *for thyself*, he forbiddeth 〈...〉 king of any *for others* always when Aaron made one for the people, Exodus •2. 1. 〈ϕ〉. The Hebrew 〈ϕ〉 say, *He that 〈ϕ〉 (〈ϕ〉 and idols) for himself thought he make it not with his 〈ϕ〉 hand, nor serveth it, he is guilty. Likewise he 〈ϕ〉 maketh an idol with his hand for others, though he maketh for an 〈ϕ〉, he is guilty. Therefore he that maketh an idol for himself with his own hands, he is double guilty: Maim any entreat. of Idolatry, c. 3. S. 9. 〈ϕ〉 a graven thing] Hebrew, *Pesel*; which is anything hewn; graven, out, or carved: the Greek translatheth it, *an Idol*, the Chaldee, *an Image*, and the Targum called Jonathan's, addeth *Image or Figure*. And the holy text elsewhere expressly condemneth *Images*; Ezek. 16. 17. and not only *graven*, but *molten*, Hos. 13. 2. or *painted*, Ezek. 8. 10. So under this one particular, all portratures, and human devices are forbidden, not only things made with hand, but with heart and thought, Act. 17. 25. 29. Every such Image is *a teacher of lies*, Hab. 2. 18. and *who so formeth a god, or melteth a graven image, it is profitable for nothing*, Isaiah 44. 10. *likeness*] in Hebrew, *Temunah*: which Moses openeth by two other words, *Semel*, and *Tabnith*; that is, *Similitude* and *Figure*, Deut. 4. 16. and elsewhere he nameth also *Maisebah*, and *Maskith*, that is, *Statue*; (or pillar) and *Picture*, Levite. 26. 1. So that all shapes, portratures, precepts, and devices of men, are forbidden in God's worship, Isaiah 29: 13. Matt. 15. 8. 9. Coloss. 2. 23. And on the contrary, God's commandments and statutes for his worship and servico to be kept & practiced, without adding anything unto them, or taking anything from them, Deut. 5. 32. and 6. 17. 18. and 12. 8. 28. 32. *in the heavens*] as the Sun, Moon, Stars, Fowls, or the like; Deut. 4. 17. 19. The *worshipping of Angels* is also forbidden, Coloss. 2. 18. *in the earth*] as the likeness of man or woman, or of beasts, or creeping things, Ezek. 23. 14. Deut. 4. 16. 17. 18. Isaiah 44. 13. After this manner, the nations of the world corrupted true religion, Rom. 1. 23. *in the waters*] as any fish or the like, Deu. 4. 18. So all resemblances whatsoever, are here forbidden, which men can make. *Behold, they are all vanity, their works are nothing, their molten images are wind and confusion*, Isaiah. 41. 29.*

Ver. 5. *not bow down*] or, *not worship*: under this one, all other gestures of reverence are forbidden; as bowing the knee, 1 King. 19. 18. kissing, Hos. 13. 2. lifting up of the eyes, Ezek. 18. 6. spreading out of the hand, Psal. 44. 21. and the like. Contrariwise they are to be broken down, burned, destroyed, and detested, Deut. 12. 3. and 7. 25. 26. Isaiah 30. 22. 8. *to them*] that is, to any *creature*, Rom. 1. 25. though an Angel, Rev. 22. 8. 9. or, to the *Image* of any creature; or of God himself, Isaiah 40. 18. 21. Rom. 1. 23. or to any *•orke* of our own hands. Ier. 1. 16. Mic. 5. 13. And as we may not bow down *unto them*, so neither *before them*, 2 Chron. 25. 14. yea 〈...〉 ese two phrases do one explain another; as to *pray before* the Lord, 1 Chron. 17. 25. is to pray 〈ϕ〉, 2 Sam. 7. 27 and to bow down (or worship) 〈ϕ〉 the Devil, Luke 4. 7. is to bow down *unto him*, Mat. 4. 9. But to bow down unto men, for civil honor is lawful, Gen. 23. 7. Sam. 24. 8. *serve them*] The Hebrew *gnabad*, implieth all manner of service, both that which in Greek is called *L••rid*, as in this place; and *Doule•a* as by it the Greek version explaineth it, in Exod. 23. 33. and many other places. The Hebrew Doctors say, *The root of the commandment against idolatry, 〈ϕ〉, that men should not serve any of all the creatures; neither Angel, nor sphere,*

*nor star, not any of the four elements, nor anything that is created of them. And although he that serveth knows that the Lord is God, and serveth the creature after the manner that Enos and the men of his age served at first; (whereof see the notes on Gen. 4. 26.) yet loe, he is an idolater.*

*Maimonides in Misneh, treat. or Idolatry; chap. 2. S. 1. Under this name Serve, is comprehended every religious work, with hand, mouth, or heart: as prayer, or thanksgiving, Isaiah 44. 17. Ier. 2. 27. confidence in them, Psal. 115. 4. 8. offering of sacrifice, 2 King. 17. 35. burning of incense, Ier. 18. 15. preaching for them, Ier. 2. 8. asking counsel of them, Hosea 4. 12. building temples, altars, or other monuments unto them, Hos. 8. 14. and 12. 11. erecting of ministries, Numb. 8. 24. or doing any ministerial work for their honor, Amos 5. 26. compared with Numb. 4. 24. 25. contributing to their maintenance, Numb. 7. 3. 5. Nehem. 10. 32. 39. all fellowship with them, Isaiah 44. 11. communion in the service of them, 1 Cor. 10. 18.—21. 2 Cor. 6. 16. 17. familiar conversing with teachers of Idolatry, 2 John 10. 11. reading the books thereof, Acts 19. 19. or any other way to learn their abominations, Deut. 12. 30. The Hebrews say, *Idolaters have made many books of their service, and of the works and rites of the same; the holy blessed (God) hath commanded us that we should not at all read in those books.* Maimonides treat. of Idolatry, c. 2. S. 2. Also they say, *He that serveth an Idol, after the manner of the usual service thereof, although he do it in contempt thereof, he is guilty.* Maimonides *ibidem*, c. 3. S. 5. On the contrary, God hereby requireth, that we *serve him*, in such places, and with such things and rites as himself hath commanded, Deut. 12. 5. 6. 14. 28. and *serve him only*, 1 Sam. 7. 3. Matt. 4. 10. *jealous]* and *a consuming fire*, Deut. 4. 24. God as said to be an *husband* unto his people, Ierem. 2. 2. Hosea 2. 19. idolatry, is *whoredom*, Deut. 31. 16. Judge. 2. 17. Ierem. 3. 9. 20. Therefore God's indignation against this sin, is called *jealousy*: and as that is the *rage of a man*, so that *he will not spare in the day of vengeance*, Prov. 6. 34: so the Lord here threateneth to *visit*, that is, to search out and punish this iniquity: for so *visiting* often signifieth, Ier. 44. 13. and 5. 9. 29. and when he visiteth them, they shall fall and perish, Ier. 6. 15. and 10. 15. *the sons]* or *children*, posterity; meaning such as are transgressors with their fathers, as after he saith *of them that hate me*. So here the Chaldee paraphraseth, *upon the rebellious sons*. Otherwise, if the son fear, and do not such evil, God saith, *he shall not die in the iniquity of his father*, but, *he shall surely live*, Ezek. 18. 4. 10. 13. 14. 17. *generation]* this word is supplied both in the Greek and Chaldee • ⟨ϙ⟩ . The Heb. phrase is, *on the thirds, and on the* ⟨ϙ⟩ such defects are common, see Exo. 12 3. Gen. 4. 20. & 24. 22. So alter in v. 6. *unto thousands*, that is, the thousand generation. *of them that hate me]* or, *to my haters*: whereunto the Chaldee addeth, *where the sons go on to sin after their fathers*. For hereby they turn to be God's enemies, Mic. 2. 8. as they do love him, that keep his commandments, v. 6.*

Verse 6. *love me &c.] Love* is first named as that from which the keeping of the commandments proceedeth, John 14. 15: for *the end of the Commandment, is Love out of a pure heart, &c.* 1 Tim. 1. 5. and towards such as love him, and keep his commandments, God keepeth covenant and mercy, Daniel 9. 4. The Hebrew Doctors write, *Let not a man say, loe I do the Law, and exercise myself in the wisdom thereof, to the end that I may receive all the blessings that are written therein; or that I may be worthy of life, in the world that is to come: and I will keep me from the transgressions which the Law warneth me of, that I may be delivered from the curses written in the Law, or that I be not cut off from the life of the world to come. It is not meet to serve God after this*



manner. For he that serveth thus, serveth of fear, &c. but he that serveth of love, exerciseth himself in the Law, and walketh in the ways of wisdom; not because of anything in the world, nor for fear of evil, or that he may inherit good things: but doth the truth, because it is the truth, &c. And this is a very great dignity which no wise man is worthy of: and it was the dignity of Abraham our father, whom the holy blessed (God) calleth his Lover (or Friend, Isaiah 41. 8.) because he served him not but of Love. And this is the dignity which God commandeth us, by the hand of Moses, saying; And thou shalt love the Lord thy God, (Deut. 6. 5.) And at what time a man loveth the Lord, with love convenient, immediately he will do all the commandments, out of love, &c. Maimonides treat. of Repentance, c. 10. S. 1. 2.

Verse. 7. not take up] to wit, upon thy lips, or mouth, (as this phrase is opened in Psalm 16. 4. and 50. 16.) that is, not speak, use, or mention. So to take up a proverb, Isaiah 14. 4. to take up a lamentation, Ezek: 26. 17. is to speak or utter the same. The Chaldee restraineth it to one particular, thou shalt not swear by the name, &c. and the Targum called Jonathan's, thus, My people the house of Israel; Let not any of you swear by the name of the Word of the LORD your God in vain: But though swearing be a principal thing here intended, Isaiah 48. 1. yet the precept is more large, forbidding all irreverent & unholy use of God's name, in heart, mouth, oration: and commanding the sanctifying thereof, as it is Holy and Reverend, Matth. 6. 9. Psalm. 111. 9. and to swear by the same, Deut. 6. 13. Name] that whereby God hath made himself known, as his titles and attributes, Exod. 54. 56. 7. his Word, Law, Gospel, Deut. 32. 3. Act. 9. 15. (as the Law of Christ, Isaiah 42. 4. in expoundeth he his Name, Matt. 12. 21.) also prayer, Gen. 4. 26. and God's whole worship, and all ordinances: pertaining thereto, Deut. c. 12. 5. Mal. 1. 〈◇〉 . 12. Mic. 4. 5. his sacraments, Matth. •8. •8. 19. censures, 1. Cor. 5. 4. 5. Matt. 18. 20. and whatsoever belongeth to Christian religion, is comprised in this Name of God. That as the second commandment teacheth us wherewith to serve the Lord: so this third directeth us unto the holy use of all religion, in heart, profession, & action. in vain] or, to vanity: which word implieth also falsitie, (as after in v. 16.) and so it is used to denote false religion or idolatry, Ier. 18. 15. Ion. 2. 9. false doctrine, error, and heresy, Lam. 2. 14. Ezek. 13. 6. 7. but commonly vain and fruitless speaking or doing, whereof no good cometh, Ps. 127. 1. 2. Isaiah 1. 13. Ier. 4. 30. and 6. 29. So two things chiefly are here forbidden; the mentioning or using of God's name, in word or deed, when it should not be used; for that there is no just cause so to do: secondly, the using of it amiss, whē duty bindeth us to use it with fear and holiness. As swearing when there is no cause of an oath, Matt. 6. 34. and swearing falsely, Levite. 19. 12. swearing and not performing, 2 Chron. 36. 13. vowing and not paying; Deuternomie 23. 21. vain praying, in respect of matter or manner, Job 35. 13. Matt. 6. 7. corruption in teaching, or hearing the Word of God, Ezek. 21. 29. 2 Cor. 2. 7. Matt. 13. 19. Ezek. 33. 31. abusing the Word to unlawful arts, superstition, jesting, profaneness, Deut. 18. 11. Isaiah 66. 5. abuse of the sacraments and holy mysteries, Mal. 1. 11. 12. 1 Cor. 11. 27. 29. Ier. 7. 4. 10. abuse of ecclesiastical censures, Isaiah 66. 5. abuse of Lots; Esth. 3. 7. Prov. 16. 33. hypocrisy in any religious work, Mat. 15. 7. 8. 9. and all unbelief, Rom. 14. 23. I am. 1. 6. a sinful conversation, whereby the name of God is blasphemed among the Gentiles, Rom. 2. 24. with whatsoever else is contrary to the sanctifying of God's name; which on the other part is here commanded, Lev. 22. 31. 32. The Hebr. Doctors say; Whosoever transgresseth wittingly, and without constraint, any

one of all the commandments spoken of in the Law, with a contemptuous soul, to provoke (God's) anger; loe this man polluteth the Name (of God:) and if he transgress in the presence of the men of Israel, he polluteth the Name publicly. Also whosoever separateth himself from transgression, or doth that w<sup>ch</sup> is commanded, not for anything in the world, nor for feere or dread, nor for to seek honor; but for our blessed Creators sake, as Joseph the just refrained himself from his masters wife, (Gen. 39. 9.) loe this man sanctifieth the Name (of the Lord). Maimonian Iesudei hatorah, c. 5. S. 10. guiltless] or, clear, innocent: that is, he will not leave him unpunished: (so the phrase signifieth, as is opened in 1 King. 2. 9.) but he shall be plagued in this world, or in that which is to come, as Tharg. Jonathan paraphraseth, *the Lord will not hold him just (or innocent) in the great day of judgment.*

V. 8. Remember] Heb. *To remember:* of w<sup>ch</sup> phrase, see Exo. 13. 3. God speaketh thus of this commandment, to note the importance of it; for hereckoneth the breach of this precept, as one of the greatest sins in Israel, Ezek. 20. 12. & 22. 8. & 23. 38, &c Likewise to signify the antiquity of it, as being from the creation of the world; Gen. 2. 2. 3. and for that it was to be kept but one day in seven; that when the time come it be not forgotten or neglected. In repeating this law, Moses saith *Observe (or keep) the Sabbath.* Deut. 5. 12. In Esa. 58. •3. the Lord add ⟨◇⟩ two words ⟨◇◇⟩ to call *the Sabbath a Delight the holy day of the Lord honorable,* all which do show the weight of this precept. *Sabbath day▪ that is the day of rest or of ceasing,* namely, from our own works, as God did from his, Heb. 4. 10. See the nobles on Gen. •2. 3. A day is either large of twenty four hours, or strict of twelve hours, John 1•. 9. This here is meant of the large day, which in Israel began at evening; as Levite. 23. 32. *from evening to evening, you shall rest your Sabbath. sanctify it]* that is, separate it from common work, such as pertain to this natural life; & consecrate it to God and holy works, such as concern the spiritual life. As to have holy convocations or assemblies of the Church, Levite. 23. 3. in them to pray, Acts 16. 13. to read and expound the Scriptures, Luk. 4. 16. 22. Acts 15. 21. to dispute of matters of religion, Acts 17. 2. 3. and 18. 4. to talk and meditate on God's Word and work, Psalm 92. to do works of mercy to them that are in misery, both to man and beast, Matt. 12. 10. 11. 13. Luke 13. 10. 11. 17. and all other like actions tending to sanctification. And as all things are *sanctified by the word of God and prayer,* 1 Tim. 4. 5. so of the Sabbath, the Hebrews say, *It is commanded to sanctify it with words,* both at the coming in, and at the going out thereof. At the coming in to bless God, which hath given his Sabbath for a remembrance of the creation of the world, a beginning of holy convocations, a remembrance of the coming out of Egypt, and which of his love hath chosen and sanctified his Church above all people's, &c. at the going out of it also to bless God, which hath separated between the holy and the profane, between light and darkness, between Israel and other people's, between the seventh day, and the six working days. *Maimonides* in treat. of the *Sabbath,* ch. 29. S. 1. 2. 3.

Vers. 9. *labor]* or *serve,* which some do understand thus; Six days thou shalt serve the Lord, and do thine own work also: for *service* is a duty to the Lord, Exod. 3. 12. & 23. 25. But comparing this place with Exod. 34. 21. where it is opposed unto *Rest,* it seemeth rather to intend our own work or labor, which God of his bounty alloweth to be followed the six days, that we may the mo ⟨...⟩ willingly and cheerfully serve him in the seventh▪ *thy work]* the

Greek translath, thy  $\langle \diamond \rangle$   $\langle \dots \rangle$  by is meant things necessary as well for body  $\langle \diamond \rangle$  soul, and things good and lawful permi  $\langle \dots \rangle$   $\langle \diamond \rangle$  of God, as it is written, *Let him labor and work  $\langle \diamond \rangle$  his hands the thing that is good*, Ephel. 4. 28.  $\langle \diamond \rangle$  in Ps. 91. 11. *all thy ways*, mean such as God had appointed to walk in: which words Satan therefore omitted when the alleged that Scripture  $\langle \diamond \rangle$  Christ•• unlawful wares, Matt, 4. 6.

V. 10. But]  $\langle \diamond \rangle$  *And the seventh*. This is perpetual  $\langle \diamond \rangle$  one day of seven be a Sabbath: but that *seventh day*▪ which Moses commanded, is changed by Christ into  $\langle \diamond \rangle$   $\langle \diamond \rangle$   $\langle \diamond \rangle$  of the week, called the  $\langle \dots \rangle$  because our Lord Christ (who  $\langle 1 \text{ line} \rangle$   $\langle \diamond \rangle$  Isaiah 65.  $\langle \diamond \rangle$  .  $\langle \diamond \rangle$  ) finished his work and rose from the dead that day, Mat. 28. 1. 2. 6. and his disciples assembled in that day and after unto prayer and religious works, John. 20. 19. 26. Act. 20. 7. 1 Cor. 16. 1. 2. And if the bringing of Israel out of Egypt, was such a work, as God for a memorial thereof, made that day & month the head and beginning of the months of the year, otherwise than had been before, as is shown on Exod. 12. 2. how should not out redemption from death and hell, (manifested in the day that Christ rose from the dead, 1 Cor. 15. 14. 17.) deserve much more to be remembered in the day thereof: and the creation of the new world be celebrated, as of the old. The Heb. Doctors have a saying, that the world was not created but for the Messias; Thalm. in Sanhedrin. c. Chelek. And the bringing out of Egypt is made a reason why the Jews should keep their Sabbath, Deut. 5. 15. our deliverance by the Messias is a more weighty reason. Therefore as the other Jewish Sabbaths were figurative, & had their end in Christ, Colos. 2. 16. 17. so the seventh day in this Sabbath was also figurative, and is ceased; but the Sabbath still remaineth, Matt. 24. 20. in it] these words are added also in the Gr. version. any work] to wit, of thine own, or for this natural life; and under the name of work, is comprehended buying and selling of wares, or of victuals, Neh. 13. 16. 17. carrying of burdens, Ier. 17. 22. embalming of the dead, Luk. 23. 54. 56. dressing of victuals, Exod. 16. 23. going of journeys, Exod. 16. 29. Act. 1. 12. or any other thing that is of our own ways, or pleasures, or speaking our own words. Esa. 58. 13. even the work of the Lord's Tabernacle might not be done on the Sabbath, Exod. 31. 13. 17. but it is expressly commanded to rest on that day, Exod. 23. 12. Whereupon the Hebr. Doctors say, though they be things which are not work yet we must rest (or cease) frō them; namely, things like unto work, as climbing of a tree, riding on a beast, or the like. Likewise, judging of civil causes, putting off of the shoe, and taking the brothers wife, (spoken of in Deut. 25. 5. 9.) separating of •ithes, first fruits, &c. valuing of things, (spoken of in Lev. 27.) And from the Law, in Isaiah 58. 12. they teach it is unlawful for a man to speak with his partner (on the Sabbath day) what he will sell on the morrow, or what he will buy, or how he will build his house, and the like. Also that it is unlawful for a man to visit his gardens or fields on the Sabbath; for to see what they need, or how they grow, for this is to do his own pleasure, (Isaiah 58. 13.) neither might they punish (or execute) malefactors on the Sabbath, though the punishment of such is a thing commanded Maimonides treat of the Sabbath, c. 21. & 23. & 24. Neither was it lawful to marry a wife on the Sabbath day: neither  $\langle \dots \rangle$  they on the evening of the Sabbath,  $\langle \diamond \rangle$  on the first day of the week, left they should pollute the Sabbath by dressing of meat for the feast. Maimonides treat of  $\langle \diamond \rangle$  , c. 10. S. 14. Howbeit things belonging to God's service, (though laborious to the body,) as killing & dressing of the sacrifices, &c. were to be done on the Sabbath, 1 Chron. 23. 31. Matt. 12. 5. and so for works of mercy to men, Hos. 6. 6. So the  $\langle \diamond \rangle$  held it a Sabbath days work, to  $\langle \diamond \rangle$  sit the sick; and say, that peril of life putteth away the Sabbath; therefore to a sick person that is in danger, they do

*all things need full for him on the Sabbath day. Maimonides treat. of the Sabbath, chap. 24. S. 5. and chap. 2. S. 1. man-servant, &c.] that they may rest, as well as thou, Deuteronomy 5. 14. Here the Hebrews say, The man and woman servant, whom we bid to keep Sabbath, are servants that are circumcised and baptized, &c. and have received the commandments which servants are bound unto. But servants not circumcised nor baptized, but only have received the seven Commandments given to the sons of Noah; they are as sojourning strangers, and may do work for themselves openly on the Sabbath, as an Israelite may on a working day. Maimonides, treat. of the Sabbath, chap. 20. S. 14. But this permission seemeth unto me, to be against God's Law: which from the creation was given to all the world, Genesis 2. 2. 3. yet the Jews restrain it to themselves, from Exodus 31. 17. see the annotations there. cattle] or beast; which in Deuteronomy 5. 14. is amplified thus, thine ox, or thine asse, or any beast of thine. thy stranger,] in Greek, the proselyte. thy gates] the Chaldee expounds it, thy cities. So that which in 2 Samuel 10. 8. is called the entering in of the gate, is in 1 Chron. 19. 9. the entering in of the city.*

Vers. 11. *therefore]* Hereby it appeareth, that the Sabbath was instituted from the beginning of the world, and so was given to all nations, and not to Israel only. Though upon their bringing out of Egypt, they were put in mind to keep it: and in Deuteronomy 5. 15. that their deliverance is made a reason to them of this commandment.

Vers. 12 *Honor]* This is called *the first commandment with promise*, Ephesians 6. 2. that is, the first of the second table, which directeth us in all duties toward man: and this precept is to maintain the order which God hath set amongst men of superiority and subjection. The Hebrew word for *Honor* or *Glory*, hath the name of *weightiness*; and so Paul speaketh of the *weight of glory*, 2 Cor. 4. 17. and it implieth a dignity and excellency in parents and governors, which God would have to be maintained; whereupon magistrates are called *Glories* or *Dignities*, 2 Peter 2. 10. *Honor* is to be performed with the body in reverend gesture, 1 King. 2. 19. Leviticus 19. 32. in reverend speeches, 1 Peter 3. 6. Exodus 32. 22. Numbers 12. 11. in action, as obedience to their instructions and commandments in the Lord, Prov. 6. 20. Ephes. 6. 1. in recompensing their love and care, and relieving them with our substance in their age and need, Mark 7. 10. 11. 12. 13. 1 Tim. 5. 4. to cover their infirmities, Gen. 9. 21. 22. and in heart to reverence, fear, and love them, Leviticus 19. 3. Rom. 13. 5. 9. and by all other like means to show respect and honor unto them. In an Hebrew Commentary upon Moses, called *Chazkuni*, it is said, *Wer••de, Honor the LORD with thy substance, (Prov. 3. 9.) and Honourly father and thy mother, (Exodus 20) The LORD is to be honored, if thou have it: thy father and mother whether then hast it or no; for if thou hast nothing, thou art bound to beg for them.* Again, as God commandeth Honor; so he forbiddeth all dishonor, contempt, and disobedience, in heart, word, gesture, or action, Leviticus 20. 9. Prov. 30. 17. Deut. 21. 18. 21. Eccles. 10. 20. And as he requireth children to honor their parents: so the parents are bound to educate and govern them with gravity and lenity, *in the instruction and information of the Lord*, Ephes. 6. 4. *father and thy mother]* in Leviticus 19. 3. the *mother* is named before the *father*. Under these names, all superiors & governors are implied: first, *the father that begat, and mother that bare*, Prov. 23. 22. and 31. 2. then parents by law and affinity, Ruth 3. 1. 5. parents that adopt children, Esth. 2. 7. 20. Kings and all Magistrates; Isaiah 22. 21. 2 King 5. 13. Prophets and Church governors, as Elias and Eliseus, were fathers, 2 Kings 2. 12. and 6. 21. and 13. 14. Deborah, a

mother in Israel, Judge. 5. 7. and 17. 10. Ancients in years, patrons, instructors, protectors, and all such like, 1 Tim. 5. 1. 2. Job 29. 16. Gen. 45. 8. and 4. 20. 21. *may be prolonged*] in Deut. 5. 16. Moses addeth, *and that it may be well with thee*. It may be Englished, *that they* (thy parents by their prayers) *may prolong thy days*: but such phrases are often used impersonally, as is noted on Gen. 2. 20. and 16. 14. and so the Apostle (according to the common Greek version) saith, *that it may be well with thee, and that thou mayest be long lived* (or *live a long time*) *in the land*, Ephes. 6. 2. 3. Also the Chaldee said to be Jonathan's, translateth, *that your days may be multiplied. the land*] of Canaan which was to be given unto Israel, and was a figure of an heavenly country, as is noted on Gen. 12. 1. 5. Thus piety hath the promise both of this life and of that which is to come. *Maimonides in Misneh treat. of Repentance, chap. 8. S. 1. saith; That which is written in the Law* (Deut. 22. 7.) *that it may be well with those and thou mayest prolong thy days, we have been taught to understand thus: that it may be well with thee, in the world where all is well; and thou mayest prolong thy days in the world which is all long, and that is the world to come.*

Vers. 13. *Thou shalt not kill*] or, *Thou shalt not murder*: for the Hebrew *Ratsach* properly signifieth *Murder*, that is, killing of mankind unjustly; and so differeth from another word *Harag*, which is to kill a person, which sometime is justly, Deut. 13. 9. We may also English it, *Kill not*: and so the rest, *Commit not adultery: Steal not, &c.* for both these ways doth the holy Ghost translate these precepts into Greek, Matt. 19. 18. Mark. 10. 19. This sixth Commandment is for preserving man's life: the seventh is, for the just propagation of mankind: the eight concerneth his goods: the ninth his good name: the tenth teacheth every man to be contented with his own estate. The Chaldee translateth this, *Thou shalt not kill a soul*▪ that is, any person: and it for biddeth all murder of soul or of body, Ezek. 13. 19. and 3. 18. Gen. 9. 6. of ones self, or of another, Act. 16. 27. 28. Prov. 〈◇〉 . 11. 16. and this not only in act, but in reproachful words Matt. 5. 21. 22. malicious gesture, Matt. 27. 39. Gen. 46. inward unadvised anger, malice, 〈...〉 hatred, M 〈...〉 ew 5. 22. for, *whosoever hateth his brother is* 〈...〉 , 1 John 3. 15. Co 〈...〉 rari wise, it commandeth to preserve the life of all men, except such as God for their sins command•th to be killed, Genesis 9. 6. 〈◇〉 Samuel 15. 2. 3. 〈...〉 ▪

Verse 14. *not commit* 〈◇〉 ] or, *not adulterate*: the original is one word, and forbiddeth all manner of w•oredome, fornication, & uncleanness, Ephesians 5. 3. and unnatural filthiness, Leviticus 18. 22. 23. not only the outward act, but all lascivious words▪ gestures, and attire, Ephesians 4. 29. 1 Peter 2▪ 14. Proverbs 7. 10. 11. 12. 13. 22▪ and all inordinate lusts, for *who so looketh on a woman to lust▪ after her, hath committed adultery with her already in his heart*, Matt. 5. 28. Likewise pl•alitie of wives, Malachi. 2. 15. 1 Corinth. 6. 16. and 7. 2. unjust divorces, Malachi. 2. 16. Matthew 19. 3. 4. 9. and incestuous marriages, Leyiti•us 18. 6. &c. Contrariwise, God here requireth chastity in body and spirit, either in single life, 1 Corinth. 7. 34. or in lawful married estate, Hebrews 13. 4. *that everyone should know how to possess his vessel in holiness and honor*, 1 Thes▪ 4. 3. 4.

Verse 15. *not steal*] either persons, Exodus 21. 16. 1 Timoth. 1. 10. or any other things, by fraud, or by force, 1 Thes. 4. 16. It forbiddeth all unjust taking, or keeping back of things pertaining to God, Leviticus 5. 15. Malachi. 3. 8. Acts 5. 2. 4. or to men, Leviticus 19. 11. Romans 13. 7. all unrighteousness in covenants, contracts, bargains, &c. Genesis. 31. 39. 41. Leviticus 19. 35. oppression, Deuteronomy. 24. 14. ex•ortion, Luke 3. 13. taking of bribes, Deuteronomy 16. 19. usury, Exodus 22. 25. or any filthy gain, 1 Timothy 3. 8. detaining of other men's goods, either lent, Psalm 37. 21. or pawned, Exo•us 22. 26. or lost, Leviticus 6. 4. withholding of tribute, custom, &c. Matthew 22. 21. Romans 13. 6. 7. removing of land-marks Deuteronomy 19. 14. All idle and inordinate walking, 2. Thes. 3. 6. 10. 11. 12. covetousness, Hebrews 13. 5. and unmercifulness to the poor, Deut eronomie 15▪ 7. Contrariwise, it requireth justice and equity, faithfulness, diligence, and mercy in all ⟨◇⟩ dealings, Deut. 16. 20. Matthew 20. 7. Titus 2▪ ⟨◇⟩ . Proverbs 22. 29. Psalm 112. 9. and to d•e unto all men whatsoever we would that men should do unto us, Mat 7. 12.

Verse 16. *not answer*] that is, *not speak*, or *witness*, as the Chaldee translateth; the Greek saith, ⟨◇⟩ *fa•lsely* ⟨◇⟩ , and so this Commandment is alleged in Matthew 19. 18. *false witness*] or, *false* ⟨◇⟩ , as the Greek and Chaldee ⟨...⟩ , though the Hebrew *Ed*, signifieth also ⟨◇⟩ *testi••*, as in Levitic•• 5. 1. and so may here b• Englished, *a witness (or testify•) of falsehood*. In repeating this •awe, Moses useth another word, ⟨...⟩ *nesse of vanity*, D ⟨...⟩ , 5. 20. the same woe•d that was before, in ⟨◇⟩ ▪ for taking God's naine in *vain*. God here forbiddeth all lying and ••true speaking, Eph ⟨...⟩ 4. 25. especially in witness hearing: all ⟨◇⟩ o• depr•ving of the actions. words, or meaning of any, 2 Samuel 10. 2. 3. Matthew 2•. 59. 60. Psalm 52. 4. 5. 6. all rash and unrighteous judgment, without due trial and examination, John 7. 24. 51. Matthew 7. 1. D ⟨...⟩ onomie 19. 18. wresting of the Law, and of judgment, Deuteronomy 16. 19. Zeph. 3. 4. concealing the truth which one can witness, Leviticus 5. 1. false records, Ezra 4. 19. raising or received of false rumors or reports, Exodus 23. 1. Nehem. 6. 6. 7. 8. 1 Samuel 24. 9. walking about with tales; Leviticus 19. 16. whispering, backebiting, covenant-breaking, Rom. 1. 29. 30. 31. and all other ways of hurting with the tongue, Psalm. 101. 5. And he commandeth faithful testimony, Proverbs 14. 5. 25. righteous judgment, Deut. 1. 16. speaking truth, as it is in ones heart Psalm 15. 2. and all other things that may preserve the good name of a man, and of his neighbor, which is to be chosen rather than great riches, Proverbs 22. 1. *thy neighbor*] that is, any man, acquaintance or stranger, friend or foe: for though the Hebrew *Regneh*, sometimes signifieth a special friend, (as Deuteronomy 13. 6. Job 2. 11.) yet here it is to be taken in the largest sense, as Christ's answer to him that asked who was his neighbor, showeth, Luke 10. 29. 30. 37. By *neighbor* then, is meant any *other* man, joined to us, and living with us in human society; as God hath *of one blood made all nations of men*, Act. 17. 26. So *neighbor* is used generally for *another* man or woman: Genesis 11. 3. Esth. 1. 19. and in Proverbs 18. 17. the Greek translateth it an *Adversarie*, according to the true meaning there. The Holy Ghost in Greek calleth him *Plesion*, that is, our *Neighbor* or *Next*. Luk. 10. 27. 29. Ro. 13. 9▪

Vers. 17. *not covet*] in Deut. 5. 21. another word *Desire*, is also used: and there the coveting of the *wife* is first named; and then the coveting of the *house*: there also the *field* is added,

whereof here is no mention: howbeit the Greek hath the same order and addition in this place. This commandment forbiddeth covetousness and discounter: meant with our present estate, and all desire of anthing which God hath bestowed upon another: though we would have it without injury to another; as by giving him the worth of it in money, or otherwise, 1 King. 21. 2. And thus it differeth frō the former Commandments, which forbid together with the outward act, the inward desire of another man's goods, to his hurt. For as desire after a man's wife, is adultery, Matt. 5. 28. so the desire of any other man's house or beast wrongfully, is stealth. But this commandment forbiddeth an inferior degree of sin; and because men's desires are not satisfied with that they have, but *Covetousness, coveteth all the day*, Prov. 21. 26. therefore God here restraineth every inordinate lust, and teacheth us to be *content* with such things as we have; *for he hath said, I will not leave thee nor forsake thee*, Heb. 13. 5. & contentation saith, *I have all things*, Gen. 33. 11. These five last precepts, are in Deutonomie 5. joined one to another, with this word *And*: for they mutually respect each other in the things forbidden; and bind us to the observing of everyone severally, and of all of them jointly; as it is written, *Whosoever shall keep the whole Law, and offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill*, I am. 2. 10. 11. Hereunto we may also refer the double accents, which most of these ten Commandments have, in the Hebrew Scripture; different from all the Bible besides: which though they serve for a twofold manner of reading, the one common as the other Scripture, the other leasurly, & with a long pronounciation, as the Jews used in their assemblies; yet they may lead us also, to observe a distinction of matter in some, and a conjunction or continued matter in other some.

Ver. 18. *saw*] this word is generally used for *seeing, hearing, or perceiving*: not only by the eye, but by any sense or understanding: as *Jacob saw that there was corn in Egypt*, Gen. 42. 1. which the Holy Ghost expoundeth, *Jacob heard*, Act. 7. 12. So here, they *saw the voices*, that is, *heard them, lightnings*] in Hebrew and Greek, *lamps*; so called for that they burned and shined like lamps or torches: see Gen. 15. 17. where such appeared to Abraham, at the covenant making with him. They here signified the brightness and terrors of the Law: as did the shining face of Moses afterward, Exod. 34. 30. 2 Cor. 3. 7. Ps. 119. 105. *removed away*] being *afraid* as the Gr. translath. Showing the effect of the law in their consciences, to work fear by the spirit of bondage, which all that are borne of the bondwoman Agar, (or mount Sina,) are possessed with, Rom. 8. 15. Gal. 4. 24. 25. For they had before come near, and stood under the mount, Deut. 4. 11.

V. 19. *they said*] by the chief of their Tribes and their Elders, Deut. 5. 23. *will hear*] & do it. This speech of theirs God well approved of, Deut. 5. 27. 28. For as they desired Moses to be a mediator between God and them; so the Law is a *Schoolmaster to bring us to Christ*, the mediator of the New Testament, Gal. 3. 24. Heb. 12. 24. wherefore upon this speech of theirs, God promised Christ unto them, Deut. 18. 15. 16. 17. 18. *lest we die*] for *this great fire will consume us; if we hear the voice of the Lord our God anymore we shall die*, Deut. 5. 25. Hereby was manifested, that there was not a Law given *which could give life*; but that *the just should live by faith*, Gal. 3. 11. 12. 21. For the Law of God, and the will of man are adversaries, which cannot

be reconciled but by grace in Christ: only through fear man faineth to love the Law; but by faith it is fulfilled, Rom. 5. 1. 2. and 8. 1. 4.

Vers. 20. *Fear not*] but as the Gr. translatheth, *be of good comfort*. He encourageth them against the exceeding fear which dismayed them: (for otherwise, it was the purpose of God, that by this they might *learn to fear* him, Deu. 4. 10.) So when the Angel said, *Fear not*, Matt. 28. 5. he meant, *be not affrighted* (or *dismayed*) Mar. 16. 6. *is come*] as the Chaldee paraphraseth, *his glory is revealed. to tempt*] or, *to prove*: see Exod. 15. 25. *not sin*] thus the Law was *added because of transgressions*▪ Gal. 3. 19. to manifest sin, and to restrain men from it, Rom. 3. 20. Psal. 119. 11. I am. 2. 9. for, *without the Law sin is dead*, Rom. 7. 8. But sin, which dwelleth in us, that it might appear sin, and might become exceeding sinful, reviveth by the Law; taketh occasion by the Commandment, deceiveth us, and slayeth us; so that which was ordained *unto life*, we find to be *unto death*, Rom. 7. 13. 9. 10. 11. But what the Law could not do, in that it was weak through the flesh, God (hath done) sending his own son, in the likeness of sinful flesh, and for sin condemned sin in the flesh, Rom. 8. 3.

Ver. 21. *thick darkness*] or, *tempestuous darkness*. The Hebrew *gnaraphel*, which signifieth *thick* (or *obscure*) *darkness*, is by the Holy Ghost translated in Greek *thuella*▪ Heb. 12. 18. which signifieth *a tempest*; and so the Lxx. translate it in Deut. 4. 11. and 5. 22.

Ver. 22. *the heavens*] This was when God came down upon mount Sina, Neh. 9. 13. upon earth also, he shown them his great fire, and they heard his voice out of the midst of the fire, (which, did ever people hear and live?) Deut. 4. 36 33.

Ver. 22. *with me*] to wit, *any gods with me*, which the Chaldee translatheth, *before me* as in verse 3. So *with me*, in Esth. 7. 8. is used for *before me*; and *with the ark of God*, 2 Sam, 6. 7. is expounded *before God*. 1 Chron. 13. 10. *gods*] that is, *idols* of gold or silver, representing God unto you. Thus Israel when they made the calf in the wilderness, (which was an *idol*, Act. 7. 41. are said to have made them *God's of gold*, Exod 32. 8. 31. and the *idols* (or *images*) of the Philistines, are called their *gods*, 2 Sam. 5. 21. 1 Chron. 14. 12.

Vers. 24. *of earth*] this seemeth to differ from the brazen altar which was after made in the Sanctuary, Exodus 27. 1. 2. though some think it was the same, and being hollow was filled with earth. But earthen altars were used before, as is noted on Genesis 8. 20. And an altar was made by Israel, Exodus 24. 4. before that altar of brass, Exodus 38. Here *an altar of earth*, is opposed to the *gods of silver and gold*, before prohibited. For God is to be worshipped in spirit and truth, not with outward, carnal pomp, John 4. 24. And as the altar figured Christ, Hebrews 13. 10. so his earthly or human nature, was hereby signified, for he was made of the seed of David according to the flesh, Romans 1. 3. *peace-offerings*] or *thank-offerings*; of these▪ see Levite. 1. and 3. *make the memorial*] or *cause the remembrance of my name to be*: or, *make you to remember my name*: that is, all places of public worship and service of God; and monuments of him: such as were the many encamping places in the wilderness, and sundry afterward in the land of Canaan: altars, ark, tabernacle, temple, &c. For as Absalom, erected a pillar, to keep his name in remembrance, 2 Samuel 18. 18. so God chose out places *to put his name there*, Deuter. 12. 5. as in Jerusalem, 1 King. 14. 21. and in his temple there, 1 King. 8. 29. and before



that, in his Tabernacle and Ark, where David set Levites to *make mention* (or *memorial*) and to confess and praise the Lord God of Israel, 1 Chron. 16. 4. So in the heavenly Jerusalem, built by Christ, Isaiah 62. 6. The Chaldee paraphraseth, *in every place where I shall make my Divinity (or my glory) to dwell*: the Greek, *where I shall name my name*: which phrase Paul useth, 2 Tim. 2. 19. *bless thee*] Hereupon are those speeches, *he blesseth thy sons within thee* (Jerusalem) Psal. 147. 13. and Jehovah *bless thee out of Zion*, Psalm. 134. 3. and Obed-Edoms house was blessed, *because of the Ark of the Lord*, 2. Sam. 6. 12. and sundry the like.

Vers. 25. *of hewn stones*] so the Greek and Chaldee express the Hebrew phrase of *hewing*: whereby is meant *stones of hewing*. (as is expressed in 1 King. 5. 17) that is, *stones hewed*: of such the altar might not be built, but of *whole stones, over which no man had lift up any iron*; as Jesus did on mount Ebal, Ios. 8. 30. 31. *thy tool*] or, *thy axe, thy sword*: any iron or edge tool; therefore in Deut. 27. 5. Moses useth the word *iron*. And the Hebrew *Chereb* (*an axe, or sword*) here used, hath the name of *wasting* or *destroying*, being instruments of war for destruction of men, and of towers, as in Ezek. 26. 6. 9. and is here forbidden in making the altar: and in the building of Solomon's Temple, *no iron tool was heard*, 1 King. 6. 7. *polluted*] Thus that which in man's judgment and art, should polish it, God's Law maketh to be *pollution*. So human *wisdom of speech*, in preaching the Gospel, maketh *the cross of Christ vain* and of none effect, 1 Cor. 1. 17. and 2. 4. 5.

Vers. 26. *by steps*] or, *by stairs, greeces*: albeit the altar was higher then other places, and the sacrificers went up unto it, and down from it, 2 Chron. 4. 1. Levite. 9. 22. *nakedness*] that is, *uncomely parts, or shame*, as the Greek translateth it: which as honesty would have covered from the eyes of man, Gen. 9. 22. 23. so religion teacheth us to cover in the presence of God. And this rule extendeth to the comely covering of all parts of our body, 1 Cor. 11. 4. 5. 13. especially to hide our spiritual shame and nakedness, Revel. 16. 15. Wherefore God appointed *linen breeches* to cover the nakedness of the Priests, Exod. 28. 42. 43. & covereth of his grace the nakedness of all his people, Ezek. 16. 8. Rev. 3. 18.

## CHAP. XXI.

2. Judicial lewes for men servants. 5, For the servant whose ear is bored. 7, For women servants. 1•, For man 〈...〉 ter. 16, For stealers of men. 17, For cursers of parents. 18, For smiters. 22, For hurting a wom•n: with child. 26, For may•ing a servant. 28, For an ox that goreth. 33, For him that is an occasion of harm.

〈 in non-Latin alphabet 〉

AND these *are* the Iudgments which thou shalt set before them. When thou shalt buy an Hebrew servant, six y 〈...〉 he shall serve, and in the seventh he shall go out free for nothing. If he came in with his body, he shall go out with his body: if he *were* the husband of a wife, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her masters, and he shall go out with his body. And if the servant saying shall say, I love my master, my wife, and my sons: I will not go out free. Then his master shall bring him unto the gods; he shall also bring

him unto the door, or unto the door post: and his master shall bore his ear through with an aule; and he shall serve him forever. And when a man shall sel his daughter for a maid servant, she shall not go out, as the servants go out. If *she be* evil in the eyes of her master, that he do not betroth her, then shall he let her be redeemed: to a strange people he shall not have power to sell her, for that h 〈...〉 hath unfaithfully transgressed against he 〈...〉 And if he shall betroth her to his son, he shall 〈...〉 do unto her after the rightful manner of daughters. If he take him another wife, her food, her raiment & her marriage duty, shall he not w<sup>th</sup> draw. And if he do not these three unto her, then shall she go out freely without money. He that smiteth a man & he die, shall be put to die the death. And if he hat 〈...〉 not lien in wait, but God hath occasionally delivered *him* into his hand; then I will appoint thee a place whither he shall flee. And when a man shall come presumptuously upon his neighbor, to slay him with guile; from my altar shalt thou take him to die. And he that smiteth his father or his mother, shall be put to die the death. And he• that stealeth a man, and selleth him, or he be found in his hand, shall be put to die the death. And he that curseth his father or his mother, shall be put to die the death. And when men contend, and a man smite his neighbor, with stone, or with fist, and he die not, but falleth on bed; If he rise again, and walk abroad upon his staff, then the smiter shall be innocent, only he shall give his sitting still, and healing he shall heal *him*. And when a man smite his man-servant, or his woman servant, with a rod, and he die under his hand, avenging he shall be avenged. But if he continue a day, or two days, he shall not be avenged, for he *is* his money. And when men strive and strike a woman with child, and her births depart from *her*, and there be no mischief; punishing he shall be punished, according as the woman's husband will lay upon him; and he shall give by t• judges. And if mischief be, then shalt thou give soul for soul. Eie for eye; tooth for tooth; hand for hand; foot for foot. Burning for burning; wound for wound; stripe for stripe. And when a man shall smite the eye of his man-servant, or the eye of his woman-servant, and corrupt it; he shall send him away free for his eye. And if he shall smite out the tooth of his man-servant, or the tooth of his woman-servant; he shall send him away free for his tooth. And when an ox shall push a man or a woman that he die; the ox shall be stoned with stones, and his flesh shall not be eaten; and the owner of the ox *shall be* innocent. And if the ox were a pusher in times past, and it hath been testified to his owner, and he hath not kept him *in*, but *that* he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be killed. If a ransom be laid upon him, then he shall give the redemption of his soul, according to all which shall be laid upon him. Whether he have pushed a son, or pushed a daughter, according to this judgment shall it be done unto him. If the ox have pushed a man-servant, or a woman-servant, he shall give unto his master thirty shekels of silver, and the ox shall be stoned. And when a man shall open a pit, or when a man shall dignity a pit, and not cover it, and an ox or an asse fall there: The owner of the pit shall pay, he shall render money to the owner of it, and the dead *beast* shall be his. And when a man's ox shall strike his neighbors ox, that he die, then they shall sell the living ox, and divide the money of it, and the dead also they shall divide. Or *if* it be known that the ox was a pusher in time past, and his owner hath not kept him *in*, paying he shall pay ox for ox, and the dead shall be his own.

**Annotations.**

〈 in non-Latin alphabet 〉 Here beginneth the 18. Section of the Law, called *Mishpatim*, that is, *Judgments*. See Genes. 6. 9.

*THE Iudgments]* the Judicial laws, annexed to the Law or ten Commandments fore-given, Ex. 20. for punishment of transgressors: as the ordinances about God's worship, and sacrifices, are commonly called *statutes*, or *decrees*, Exod. 12. 24. 43. and 27. 21. and 29. 9. Lev. 3. 17. and 6. 18. 22. The Greek here and often tran lateth them *Dicaiomata*, *Just judgments*: and so the Holy Ghost useth the word, in Revel. 15. 4. The *statutes* and *judgments*, are often distinctly mentioned, Deut. 4. 1. 5. 45. and 5. 1. and 12. 1. and sometime the *Law* or *Commandments* annexed with them, Deut. 6. 1. and 26. 17. Mal. 4. 4. And these Iudicials were propounded by Moses, not by express voice of God unto the people, as were those *ten Words*, in Exod. 20. *before them]* that is, the Israelites; and in special, the Magistrates of Israel. From hence the Hebrews gather, (as *R. Solomon* on this place) that it was not lawful for them to have their causes judged by infidels. And Paul hath a much like doctrine, in 1 Cor. 6. 1.

Vers. 2. *Hebrew servant]* that is, as the Chaldee explaineth it, *a son of Israel*: see Exod. 3. 18. A man might not buy an Hebrew, but either when he willingly sold himself, for extreme poverty, Deut. 15. 12. Levite. 25. 39. or when he was sold against his will, by the Magistrate, for theft which he was not able to restore, Exod. 22. 3. *shall serve]* the Greek explaineth it, *shall serve thee*. This might not be *with the service of a bond-servant*, but as an *hired servant*; and without *rigor*, Levite. 25. 39. 40. 43. For the time, the Hebrew canons say, *He whom the Synedrion* (the Magistrates) *sell, serveth six years from the day of his sale: and in the beginning of his seventh year, he goeth out free. If the year of release* (Deut. 15. 1.) *fall out within any of the six years, yet he serveth in it: but if the year of Jubilee fall, though he be sold but one year before, yet he goeth out free*, as Levite. 25. 40. 41. 54. *He that selleth himself, may do it for moe than six years. If it be for ten or twenty years, and the Jubilee fall out within a year after he is sold, he goeth out free.* *Maimonides in Misneh, treat. of servants, cap. 2. S. 2. 3. free]* or, a *free man*, as both Greek and Chaldee do interpret it. This state of servitude, figured their subjection unto sin, under the Law Rom. 6. 6. 16. 17. Galat. 4. 25. the *seventh year*; figured the time of grace by Christ, who *proclaimed* by his Gospel, *the acceptable year of the Lord*, Esa. 61. 2. Luke 4. 18. 19. he by his *truth* maketh men *free in deed*, John. 8. 32. 36. that *sin hath no more dominion over them*, Rom. 6. 14. 18. *for nothing]* or, *for naught, freely*: without money, as is explained, verse 11. or moneys worth, Gen. 29. 15. It signified the free gift of man's redemption, and justification by the grace of Christ, Rom. 3. 24. where the Apostle useth the same Greek word *Dorean*, by which the Hebrew is in Greek translated here.

Vers. 3. *with his body]* only, and hath no wife, as the words following manifest: therefore the Greek and Chaldee translatheth it, *himself alone, of a wise]* which is entered into servitude with him; therefore the Greek translatheth it thus, *If a wife came in together with him, then the wife shall go out together with him.*

Vers. 4. *given him a wife]* to wit, an heathen bond woman: for such only, with their children might be left in servitude, Levite. 25. 44. neither might any man thus deal with an Hebrew

woman, as is after shown in verse. 7. &c. And this thing, (which God here commandeth not, but tolerateth) the Hebrew Doctors restrain to him only that is sold by the Magistrate, saying: *He whom the Magistrates do sell, his master may give him a Canaanitese bond woman, &c. and compel him hereunto, that he may beget servants (or slaves) of her; and he may lawfully use her, all the days of his servitude, Exodus 21. 4. but he that selleth himself, is forbidden a Canaanitese bondwoman, as are all other men of Israel. But, An Hebrew servant, may not have to wife a Canaanitese, until he have an Israelitess wife and children. For if he have not a wife and children, his master may not give him a Canaanitese. And this is by tradition, that although he be a Priest that is sold yet he may have a Canaanitese bondwoman, all the days of his servitude. If he have wife and children, though his master may give him a Canaanitese, yet may he not separate him from his wife and children, as it is written, verse. 3. HIS WIFE WITH HIM. And he may not give him two bond women; nor give one bondwoman to two Hebrew servants, as is the manner to give unto two Canaanite servants. These things are recorded by Maimonides, in his treat. of Servants, chap. 3. S. 3. 4. 5. with his body] that is, alone, as the Greek translateth it. For his children borne of the bondwoman, are bond-men also; as the example of Ishmael, whom Abraham begat of Agar, showeth, Genes. 21. 9. 10. Galat. 4. 22. 23. 30. So the Hebrew canons also testify: An Israelite that lieth with a Canaanitese bondwoman, &c. begetteth a Canaanite in every respect, who may be sold and bought, and made to serve forever, as other bond-men. Maimonides treat, of Servants, chap. 9. Sect. 1.*

Vers. 5. *saying shall say] that is, shall freely, openly, and plainly say: Greek, shall answer and say. my master] in Deut. 15. 16. is mentioned also his house: from which the Hebrews gather, that if the master have not wife and children, the servant is not to be bored in the ear: or if his master love not him, or if either the master or servant be sick, the servant is not to be bored; for it is said, (in Deut. 15. 16.) because he is well with thee. Maimonides, treat, of Servants, chap. 3. Sect. 11.*

Vers. 6. *the gods] that is, the Judges, or Magistrates. called gods in Psalm 82. 1. 6. because the Word of God was given to them, John. 10. 34. 35. So the Chaldee translateth it Judges: the Greek, the judgment of God. The Rabbin's expound it, the Synedrion (or Court) of three judges: and that was the lowest Court. Maimonides in Servants, chap. 3. Sect. 9. But withal they say, None are called Elohim (God's) but the Judges ordained in the land of Israel only; and such as were wise men, fit for to judge; whom the Senate of the Land of Israel sought out, and appointed, and imposed hands upon them. Maimonides in Sanhedrin, chap. 4. Sect. 4. the door] either of his masters house, or of any other man's, saith Maimonides in treat, of Servants, chap. 3. his master] this the Hebrew Doctors hold strictly must be done by the master himself, not by his son, nor by his messenger, nor by a messenger of the magistrates. Maimonides, in the same place. his ear] this the Hebrews explain to be his right ear, and through the body of it. And because the Law saith for servants, that at the Jubilee they should return unto their family; Leviticus 25. 41. they do except the priests from this. An Hebrew servant that is a priest, may not be bored in the ear, because he is made thereby blemished, and cannot therefore return unto his dignity. Maimonides, treat, of Servants, chap. 3. Sect. 8. serve him forever] that is, (as Maimonides there explaineth it) till the Jubilee; or, till his masters death. If he die and leave a son, yet he that is bored serveth not his son: for it is said, he shall serve him (not his son,) forever, to his ever of Jubilee. The Law for the Jubilee, (which was every fiftieth year) see in Levite. 25. 13. 28. 40. 41. and as the word Ever, for many things reached*

but to the Jubilee; so sometime it is but during life; as 1 Sam. 1. 22. Thus by all means God provided to keep men out of bondage, as he had brought them out of Egyptian servitude, to be his servants, Levite. 25. 42. Nehem. 5. 8. And the Apostle saith, *If thou canst be made free, use it rather* 1 Cor. 7. 21. Especially God taught them hereby, to labor for the Liberty which Christ at his Jubilee should bring unto them, John. 8. 32. 34. 36. and not to be *the servants of men*, 1 Cor. 7. 23. And by this outward state of servants, led them from the bondage of the Law, at mount Sina, to the freedom of the Gospel, at mount Zion, Galat. 4. 24. 25. 26. &c. For *the aule through the ear*, signified the sharp iron precepts, which men were bound to obey, in their going out and coming in, their whole administration, till either the death of the master, or the Jubilee did release them. So the Apostle saith, *The Law hath dominion over a man, as long as he liveth*, &c. *When we were in the flesh, the passions of sins, which were by the Law, wrought effectually in our members, to bring forth fruit unto death: but now we are delivered from the Law, that being dead wherein we were held, that we should serve in ne 〈...〉 of the spirit, and not in oldness of the letter*, Romans 7. 1. 5. 6.

Vers. 7. *sell his daughter*] which the Hebrew canons say, he might not do, but while she was a girl, under the age and state of marriage, not after, neither might he sell her but for extreme poverty when he had *nothing left of goods moveable, or immovable, unto the clothes on his back*. Maimonides, treat. of Servants, chap. 4. Sect. 1. 2. An example hereof was among the poor Jews, returned our of Babylon, Nehem. 5. 1. 5. 8. *maid-servant*, or, *hand maid*: see Gen. 16. 1. This servitude by the Law must be but till the seventh year; (as was before for men-servants, whom the Magistrates sold;) or, till the Jubilee, if it fell out before, Deut 15. 12. Levite. 25. 40. or (by the Hebrew canons, till the death of her master. *as the servants*. that is, *as slaves*, basely, and with dishonor: for the Hebrew men and women might not be made to serve as *servants*, but as *hired persons*, and *sojourners*, Levite. 25. 39. 40. Although therefore this by some is referred to the former law of men-servants, in verse 2. 3. &c. yet the Greek translation changeth the gender, and so understandeth it of *bond-women* or *slaves*. And the Jew Doctors refer it to that which followeth in verse 26. 27. that an Hebrew handmaid goeth not out for loss of limme, as of eye, tooth, &c. but must receive satisfaction for such hurts, as any other of Israel; according to the Law, in verse 24. Maimonides, treat. of Servants, chap. 4. Sect. 6.

Vers. 8. *evil*] that is, *displeasing*, as the Greek also translateth it. *that he do not betroth her*] unto himself, o•to his son, verse 9. Or, *who hath betrothed her to himself*: for the Hebrew hath both readings, the first in the line, the latter in the margin. And the writing differeth in the eye, (but hath no difference in the ear: so Moses hearing it of God, did by his spirit write both; and the margin is that which in the Hebrew is noted to be read. The Hebrew Doctors (in *Talmud Bab. in Nedarim*, chap. 4. fol. 37. b.) say, *The words read and not written, and written and not read, were the tradition of Moses from (mount) Sinai*; that is, as the Hebrew scholion on that place noteth, *so Moses received in Sinai, and delivered to Israel*. The Chaldee version in this and other the like places, translateth according to the margin; an evident proof, that these divers readings were not added by the Masorites, as some think; seeing the Masorites were not so ancient. The Greek copies here vary, some having, *hath betrothed her to him*, othersome, *hath not betrothed*; and so The•lotio, and Symmachus also translated, *hath not betrothed*. The

meaning seemeth to be, if he take dislike of her, either before or after she is betrothed. By the Jews canons, *An Hebrew maid might not be sold, but unto one who either himself or his son, might betroth her when she was marriageable. As, a man might not sell his daughter to his son, because she was not meet for her master, who was her brother; nor for her masters sons, because she was his fathers sister. Maimonides treat. of Servants, chap. 4. Sect. 11. shall he let her] or, cause her to be redeemed; the Greek translateth, he shall redeem her. The Hebrews say, If her master have betrothed her to him-self, or to his son, she is as other betrothed women, and goeth not out but by the death of her husband, or by bill: and the commandment to betroth, is before the commandment to redeem. If her master die, his son cannot betroth her to himself; because she goeth out free by her masters death. Maimonides, treat, of Servants, chap. 4. Sect. 7. 8. to a strange people] that is, to any stranger; the Chaldee interprets it, to another man. And Maimonides (in the foresaid place Sect. 10.) saith, he may not sell her, nor give her to another man, whether he be one far off, or near; and if he either sell, or give her, it is nothing that he doth. unfaithfully transgressed] or, dealt deceitfully, and treacherously, failing of that which was expected at his hands, The Chaldee translateth, he hath ruled over her.*

Vers. 9. *of daughters]* which the Chaldee explaineth, *of the daughters of Israel:* as is right and custom to be done with all other maids, which are not servants. This may be understood of giving a dowry: as Exod. 22. 16. 17. and all other privileges of a free woman.

Vers. 10. *take him]* this the Greek interpreteth, *take to himself:* though it may imply both the father and the son, forespoken of. *her marriage duty]* the due benevolence between man and wife, such as the Apostle speaketh of, 1 Cor. 7. 3. and so the Greek translateth it *conversation,* (or *companying together.*) the Hebrew Doctors also explain it (from the phrase in Gen. 19. 31.) *to go in unto her after the way of all the earth.* Unto these three the Hebrews add seven more: their words are, *When a man marrieth a wife, whether she be a virein or otherwise, be she great or small, a daughter of Israel, or a proselyte; he oweth unto her ten things, and she oweth four. Of the ten, three are in the Law; her food, her raiment, and her marriage duty, that is, to go in unto her after the manner of all the earth. And seven are by the doctrine of the Scribes. The first is, the principal of the dowry; [which for a maid, was fifty shekels, as is noted on Exod. 22. 17] and the other are called conditions of the dowry; and they are these: to heal her if she be sick; to redeem her if she be taken captive, to bury her if she die; and to let her be nourished of his goods, and to dwell in his house after he die, all the time of her widowhood; that her children which she hath by him, be nourished of his goods after his death, until they be espoused; & that her male children which she hath by him, be heirs of her dowry, above their portion of inheritance which they have with their brethren. And the four things which she oweth are; that the works of her hands be his; that her (presence, or) attendance be upon him; that he eat of all the fruits of her goods during her life; and if she die while he live, that he be her heir he is before any man, in inheriting that she hath. Maimonides, treat. of Wives, chap. 12. Sect. 1. 2. 3. withdraw] or, keep back, as the word signifieth in Numbers 9. 7. the Greek translateth it *defra*• which word Paul useth in speech of the like thing, *Defraud not one the other,* 1 Cor. 7. 5.*

Vers. 11. *these three]* mentioned last, in verse 10. or, one of those three fore-mentioned, touching her betrothing to himself, or to his son, or her redeeming. In this latter sense

Maimonides expoundeth it, in his treat. of *Servants*, chap. 4. Sect. 9. *freely*, or, *for nothing*, as verse 2.

Vers. 12. *that smiteth]* to wit, *willfully*, as the next verse manifesteth. See the notes on Gen. 9. 6. *put to die]* or, *made to die*, that is, killed by the Magistrate: and the doubling of the word maketh the charge more strait; for no ransom might be taken for the life of a willful murderer, Numbers 35. 31. The Hebrew Doctors say; *Four deaths were in Israel by the Judges; Stoning, and Burning, and Slaying with the sword, and Strangling (or Hanging.) Stoning was heavier than burning; and burning heavier then killing with the sword; and the sword heavier then strangling. All that were to be stoned to death by the law, were eighteen, namely, these: 1 He that lieth with his own mother: 2 or with his fathers wife: 3 or with his daughter in law: 4 or with a betrothed maid: 5 or with the male: 6 or with any beast. 7 The woman that lieth down to a beast. 8. The blasphemer. 9 He that worshippeth on Idol. 10 or that giveth of his seed to Molech. 11 He that hath a familiar spirit, 12 and the Wizard, (Leviticus 20. 27.) 13 The inticer to idolatry (Deuter. 13. 6.) 14 and the withdrawer (or thruster away) to idolatry, (Deuteronomy 13. 13.) 15 The witch. 16 The profaner of the Sabbath. 17 He that curseth his father or his mother: 18 and there bellious some, (Deuter. 21.) All that were to be burned, were ten: 1 The priests daughter that playeth the whore under her husband: 2 and he that lieth with his daughter: 3 or with his daughters daughter: 4 or with his sons daughter: 5 or with his wives daughter: 6 or with her daughters daughter: 7 or with her sons daughter: 8 or with his mother in law: 9 or with the mother of his mother in law: 10 or with the mother of his father in law. Who so lay with any of these whiles his wife lived, was to be burned. The killed with the sword were two: 1 The murderer: 2 and the drawn away to idols, (Deute•onomie 13• 15.) The strangled were six: 1 He that lieth with another man's wife: 2 He that smiteth his father or his mother: 3 He that steals a soul of Israel: 4 The Elder that rebelleth against the decree of the Senate, (Deuteronomy 17. 12.) 5 The false Prophet: 6 and he that prophesieth in the name of another god. So there are •ound in all, which were to be slain by the Magistrate, thirty and six. Maimonides in Sanhedrin, chap. 14. Sect. 1. 4. and chap. 15. Sect. 10. 13. Talmud Bab. in Sanhedrin, chap. 7. and 9. Likewise the Chaldee paraphrase on Ruth. 1. 17. (in the Masorites Bible) saith; Naomi said, we have four judgments of death for malefactors: Stoning with stones, Burning with fire, Killing with the sword, and Hanging on tree.*

Vers. 13. *not l•en in wait]* not hunted, as 1 Samuel 24. 12. The Greek translatheth, *not willing*. See this more explained in Num. 35. 22. 23. *occasionally delivered]* or, *offered by chance*: an example whereof is set down in Deut. 19. 5. The Greek and Chaldee translate, *delivered. a place]* in the land of Canaan, the cities of refuge, whereof see Num. 35. 6. &c. before that there were not any, unless God's Sanctuary and Altar in the wilderness; as may be conjectured by the verse here following; and the practice of Joab, 1 Kin. 2. 28.

Vers. 14. *shall come presumptuously]* or, *shall deal proudly*: the Chaldee saith, *do wickedly*. It meaneth wittingly, willfully, and presumptuously. *from my]* in Chaldee, *from before my altar*. The Greek addeth, *and flee unto the altar; from my altar shalt thou take him, &c.* But Targum Yerushalmi expoundeth it thus, *though he be the high priest, who standeth and ministereth before me, from thhnce shall ye take him, and kill him.* Joab fearing his life, fled unto, and caught hold on the horns of the altar, 1 King. 28. and among the Heathens, altars were places of refuge; The

*wild beast hath the Rock for a refuge; and servants the altars of God; saith Euripides in Supplic. to die] or, unto death: that is, to put him to death, as the Greek and Chaldee translate.*

Vers. 15. *his father, &c.]* though he kill him not, yet he is to die for it: as by comparison with the 12. verse appeareth. So the Hebrew Doctors also expound it, but with limitation: for they teach, if a child smite father or mother, and leave no print of the stripe on the flesh, he is to be punished, but not with death: if he leave an impression (or skarre) or that which is equivalent, as when he smiteth his father on the ear, and maketh him deaf; such a one is to be put to death, as *Maimonides* showeth, *it treat. of Rebels, chap. 5. Sect. 5. 6.*

Vers. 16. *a man] any of the sons of Israel,* saith the Greek translation: and also the Chaldee paraphrase. And so doth Moses explain this Law, in Deut. 24. 7. *a soul, (that is, man, woman, or child) of his brethren, of the sons of Israel.*

Vers. 17. *curseth] or, speaketh evil to, revileth;* useth light, vile and reproachful speech: see Genesis 12. 3. *put to die] the holy Ghost in Matth. 15. 4. (following the Greek version) translateth, let him be ended with death: that is, killed.* This law is repeated in Levite. 20. 9. The Hebrew Doctors say, that if he curse them either alive or dead, he is to be stoned to death for it. But they restrain this to his next parents only: if he curse his grand-father, they teach, he is not to be stoned, but punished as for cursing anotherman. *Maimonides* treat, of *Rebels, chap. 5. Sect. 1. 2.*

Vers. 18. *fist] so the Greek translateth, but the Chaldee is, a clod of earth. falleth] that is, lieth on, or keepeth his bed through infirmity.*

Vers. 19. *innocent] and so quit, and not punished as a murderer: though for the hurt, he is to satisfy, as after is shown. give his sitting] that is, pay for his sitting, or ceasing from labor, and loss of time.* So the Greek translates, *But he shall pay for his ceasing from labor, and for the charges of healing.* Here also is to be understood, that if he have caused a blemish in his neighbor, he is also to pay for it, Levite. 24. 19. 20. And the Hebrew Doctors gather from Deut. 22. 29. that he must pay also for the smart or pain, and from Deuter. 25. 11. 12. that he must pay for the shame or dishonor, if any be. So they have set down in such cases five penalties: 1 *for the hurt (or blemish;)* 2 *for the pain;* 3 *for the healing;* 4 *for the loss of time;* 5 *and for the shame (or dishonor:)* of which some must pay all five, some four, some three, some two, someone, as the cases do fall out. *Maimonides, treat. of Hurts and damages, chap. 1. and 2. healing he shall heal] that is, soundly and thoroughly heal: meaning by his charges, as the Greek showeth; and as the Chaldee translateth, he shall pay the hire of the Surgeon.* Wherefore in the Jews canons it is set down; *If he that did the hurt say, myself will heal thee; or, I have a Surgeon that will heal for <math>\phi</math> thing, they shall not yield unto him; but he must bring an approved Surgeon, and heal him for reward. If the patient transgress against the words of the Surgeon, and so make his own sickness (or sore) more heavy; the other is not bound to heal him.* *Maimonides, treat. of Hurts, chap. 2. Sect. 18. 20.* Moreover they say; *There are blows wherein is contempt, and a little pain, but as hurt: for such the Magistrates appointed mulcts or forfeits. As, he that kicked his neighbor with his foot, paid five shekels: he that smote him with his thigh, paid three shekels: he that bent his fist and smote him, paid thirteen shekels: if he smote him with the palm of his hand, one shekel. If he*



wrung him by the ear, or plucked off his hair, or did spit upon him, he paid an hundred shekels. And thus he paid for every time he did it; as if he kicked him four times one after another, he paid twenty shekels; and so for the rest. He that affrighteth his neighbor, although he fall sick through fear, he is free from the judgment of men, but guilty of the judgment of God; to wit, if he touch not his neighbor, but maketh a noise behind him, or appeareth in a dark place or the lake, S 〈...〉 he make a noise in his ear, and make him deaf; he is free from the judgment of man, but guilty of the judgment of God. But if he smite him ou•h 〈...〉, and make him deaf, or touch him, or thrust him, when he affrighteth him, or take hold on his garments, or the like, he is to pay for it. Maimonides treat. of Hurts, chap. 3. Sect. 8. 9. and chap. 2. Sect. 7.

Vers. 20. man servant] his slave, which after in verse 21. is called his money: but with Hebrew servants he might not thus deal, Levite. 25. 39. 40. nor with another man's servant. a rod] or staff, such as is meet to give correction with: wherefore the Hebrews gather, that if he smite him with a sword, dagger, stone, or the like, he hath not the privilege of this law; but if the servant die of the blow, though a year after, he must be killed for him. Maimonides, treat. of Murder, chap. 2. S. 14. under his hand] whiles he is in beating: as the verse following manifesteth. avenging] Greek, with vengeance: that is, he shall surely be avenged, or punished with death. The Chaldee translath, judged. This is meant, by the Magistrate, who is the Avenger under God, Rom. 13. 4.

Vers. 21. continue,] Hebr. stand, which the Greek translath live. a day,] a large day of four and twenty hours; which is as much as two other days which have each but twelve hours, John 11. 9. Thus the Jew Doctors explain it: if he continue four and twenty hours, and afterward die, he is not killed for him; though he die upon the beating, &c. and what is that, A DAY OR TWO DAIES? a day which is as two days, which is from time to time: (till that time again.) Maimonides, treat of Murder, chap. 2. sect. 12. his money] Hebr. his silver: meaning, bought with his money, and so his own. But he that smiteth a servant which is not his own, though he die not till after many days; yet shall he be put to death for him, as for any other free man, saith Maimonides, in treat. of Murder, chap. 2. Sect. 13.

Vers. 22. births] or child, as the Greek translath. no mischief] to the woman or child: the Chaldee expounds it, no death: but it implieth less also than death, as the words following manifest. The Greek refers it to the child; translating, if it be not figured, that is, have not the shape and proportion. punished] or, amearsed, mulcted, to pay a sum of money, as this word is explained in Deut. 22. 19. And this mulct must be paid to the husband for the child-birth: and (as the Hebrews gather from the former laws) satisfaction must be given beside, to the woman for the damage and for the pain. Maimonides treat. of Hurts, chap. 4. Sect. 〈◇〉. by the Judges] as the Chaldee saith, by the sentence of the Judges: the Greek translath it, with authority (or dignity.)

Vers. 23. thou give] speaking to the offender; wherefore the Greek changeth person, he shall give, as it was in verse 22. Othiers refer it to the Judge; thou (Judge) shalt give by thy sentence. soul] that is, life.

Vers. 25. *stripe]* or *wail*; the print or mark of the blow in the flesh. And all these (except *life for life*,) ⟨◇⟩ Hebrew Doctors say, may be redeemed by money; which they gather from Numb. 35. 31. *he shall take no ransom for the life of a murderer*: so that other maimes or hurts, are not forbidden to be satisfied for: and in respect of *satisfaction*, it is said (in Deut. 19. 21.) *thi'e eye shall not pity*, &c. Maimonides, in treat. of Hurts, chap. 1. Sect. 3. 4. Herein their opinion seemeth better than that of the Sadducees, which insisted upon the letter of the Law, to have limme for limme, and stripe for stripe, without redemption. Our Savior more fully openeth his Fathers Law; for although the Magistrates must execute being called upon; yet the plaintifes are taught meekness and moderation, and not to avenge themselves, nor to resist the evil: but *whosoever shall smite thee on the right cheek, turn to him the other also*, Matth. 5. 38. 39.

Vers. 26. *his man servant]* or, *his bond-man*, of the heathen, not an Hebrew, of whom he spake before, verse 2. Also *his own*, not another man's servant. *corrupt it]* that is, *perish it*; and as the Greek translath, *make it blind. send him away]* *dismiss him free*, from slavery; without any other satisfaction, which he must make to all other. The Hebrew canons explain it thus: *He that hurteth a Canaanitish servant of his own, is discharged*, (from making satisfaction.) *he that hurteth an Hebrew servant of his own, is bound to make satisfaction for all* (the five things before mentioned upon verse 19.) *save for his loss of time. He that hurteth a Canaanitish servant of his neighbors, the master of the servant is to have all those five things mentioned*, &c. *He that smiteth his own Canaanitish servant purposely, and bereaveth him of one of his limbs, which cannot be restored, must let him go out free, and must give him a bill of dismissal. None go out free for loss of limme, but servants which are circumcised and baptized, &c. the servant which is yet in his paganism, goeth not out for loss of limme. When he smites his servant on the eye, and somewhat decaieth the sight of it: on the tooth, and looseneth it: if he can still use the service of them, he goeth not out free; if not, he is to go out free. If the servant had a dim eye, or a loose tooth and the master makes the eye blind, or the tooth fall out: if he had use of his eye or tooth to do service with, then he is to go out free, otherwise not. If he smite out his servants tooth; or make his eye blind against his will, as when he throweth a stone at a beast, and hitteth his servant, &c. the servant is not to go out free therefore.* These and the like limitations are shown by Maimonides in treat. of Hurts, chap. 4. Sect. 10. and treat. of Servants, chap. 5. Sect. 4. 5. 8. 9. 11.

V. 27. *for his tooth]* and so by proportion for other parts, as an ear, a finger, or the like: *yea if he strike him on the ear, and he become deaf thereby, or the like, he is to go out free for the same*, saith Maimonides, treat. of Servants, chap. 5. Sect. 7.

Ver. 28. *an ox]* or, *bull*: and by proportion any other beast, that hurteth by pushing with the horn, kicking, biting, or any other way. *Every living creature which is in the power of man, if it shall damnifie, the owners are bound to pay for it, because their goods have done the damage. The Scripture speaketh not of the •xe but for an instance*, saith Maimonides, in Nizke Mammon, (or treat. of Dammages,) c. 1. Sect. 1. *not be eaten]* for detestation: God requiring man's blood at the hand even of beasts: as Gen. 9. 5. But how should it be eaten after it was stoned? This law teacheth, *that when sentence is past upon it to be stoned, it is forbidden, and is made as an unclean beast. So that if any before hand kill it after the lawful manner of killing beasts, it is unlawful for any*

use, or for the flesh thereof to be eaten. And so after it is stoned, it may not be sold, nor given to dogs, nor to infidels, &c. saith, Maimonides, treat. of Forbidden meats, chap. 4. Sect. 22. innocent] unpunished: as verse 19.

Vers. 29. *in time past*] Hebr. *from yesterday*, and *the third day*. So in verse 36. *to his owner*] and that before the Magistrate; as the Hebrew Doctors say, there is no testification *but before the owners, and before the Synedrion (or Court.)* Maimonides, treat. of Damgages, chap. 6. Sect. 2.

Vers. 30. *of his soul*] that is, *of his life*. But how much? For servants the sum is set, verse 32. for others, as *the Judges shall value the slain. And the ransom is to be given unto the heirs of him that is slain.* Maimonides, in Damgages. chap. 11. Sect. 1. 2.

Vers. 31. *a son*] the Chaldee addeth *a son of Israel, or a daughter of Israel.*

Vers. 32. *thirty shekels*] or, *shillings*; in Greek *didrachmes*: see the notes on Genes. 20. 16. This price is here set both for men and maid-servants, and as the Jews explain it, *both for great and small, whether the servant were worth an hundred pounds, or not worth one, &c.* Maimonides, *ibid.* This thirty shekels was the *goodly price*, that our Lord Christ was valued at, or the vile Jews, Zechariah 11. 12. 13. Matthew 26. 15.

Vers. 33. *or an asse*] or any other beast, cattle, or fowl; *the ox and the asse is named but for an instance.* But *vessels (or instruments) that fall into a pit and are broken, the owner of the pit is not bound to pay for them. The law is, if an ox fall, he saith not if a man: or an asse he saith not a vessel. Although an ox with his instruments fall in, and the ox die, and the instruments be broken: the owner of the pit is bound to pay for the beast, but not for the instruments.* Maimonides, treat. of Damgages, chap. 12. Sect. 1. and chap. 13. Sect. 1. *fall*] that is, *die there*; as the words following manifest. Therefore the Hebrew canons set down a scantling, how much is enough to kill a beast; if the pit or ditch be *ten hand breadths* (that is, two foot and a half) *deep. If it be any less, though an ox or any beast fall into it and die, the owner of the pit (they say) is not bound to pay for it.* Maimonides, in the same book, chap. 12. Sect. 10.

Vers. 34. *owner*] or *master*: that is, the doer or occasioner of the doing thereof; in whom the fault lieth.

Verse 35. *ox*] or any other beast of his: as before is noted *his neighbors ox*] This the Hebrew Doctors take strictly: and say, *If an Israelites ox push an ox sanctified (unto God;) or an ox that is sanctified do push an Israelites ox, he is not bound to* <...> y, (by th <...> ) *for it is said, HIS NEIGHBOURS OXE.* Maimonides, in Damgages, chap. 8. Sect. 1. *the dead*] the Chaldee paraphraseth, *the price of the dead also.*

Vers. 36. *be known*] or, as the Greek translath, *be made known*: that is testified to the owner, as <⊙> 29.

## CHAP. XXII.

1, Of theft. 5, Of damage by beasts, or fire. 7, Of trespasses, in things delivered to be kept. 14, Of hurting a thing borrowed. 16, Of enticing a maid to fo <...> cation. 18, Of witchcraft. 19,

Of bestiality. 10, Of idolatry. 21, Of vexing strangers, widows, and fatherless. 25, Of usury. 26, Of pledoes. 28, Of reverence to Magistrates. 29, Of the first fruits. 31, Of eating torn flesh.

WHen a man shall steal an ox, or a sheep, and kill it, or sell it, he shall pay five oxen for an ox, and four sheep for a sheep. If a thief be found in the digging thorough, and he be smitten and die, no bloods (*shall be shed*) for him. If the Sun be risen upon him, bloods (*shall be shed*) for him: paying he shall pay; if he have not, then he shall be sold for his theft. If the theft by finding be found in his hand, whether ox, or asse, or sheep, alive, he shall pay double. When a man shall cause a field or vineyard to be fed upon, and shall see 〈...〉 in his beast, and shall feed in another's field; of the best of his own field, and the best of his vineyard shall he pay. When fire shall go forth, and find thorns, and a stacke of corn, or the standing corn, or a field be consumed; he that kindled the fire shall paying pay. When a man shall give unto his neighbor money or stuff to keep, and it be stolen out of the man's house, if the thief be found, he shall pay double. If the thief be not found, then the master of the house shall be brought unto the gods, if he have not put forth his hand unto his neighbors goods. For every matter of trespass, for ox, for asse, for sheep, for raiment, for every loss, which he shall say, that this is he; the matter of them both shall come unto the gods: whom the gods shall condemn, he shall pay double unto his neighbor. When a man shall give unto his neighbor, asse, or ox, or sheep, or any beast to keep, and it die, or be broken, or driven away, none seeing it: An oath of Jehovah shall be between them both, if he have not put forth his hand unto his neighbors goods: and the owner of it shall accept it, and he shall not pay. And if it be stolen by stealth from him, he shall pay unto the owner thereof. If it be torn in pieces, let him bring it for witness: that which is torn, he shall not pay. And when a man shall borrow ought of his neighbor, and it be broken, or die, the owner thereof being not with it, paying he shall pay. If the owner thereof be with it, he shall not pay: if it be an hired thing, it came for his hire. And when a man shall entice a maid that is not betrothed, and lie with her, endowing he shall endow her to himself to wife. If her father refusing shall refuse to give her unto him, he shall weigh the money, according to the dowry of virgins. Thou shalt not suffer a witch to live. Whosoever lieth with a beast, he shall be put to die the death. He that sacrificeth to the gods, shall be utterly destroyed, except unto Jehovah, *even* to him only. And a stranger thou shalt not vex, neither shalt thou oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow or fatherless *child*. If afflicting thou shalt afflict him, surely if crying he shall cry unto me, hearing I will hear his cry. And my anger shall wax hot, and I will kill you with the sword: and your wives shall be widows, and your sons fatherless. If thou lend money to my people, to the poor *man* with thee, thou shalt not be to him as an exacting cred 〈...〉 : ye shall not lay upon him biting usury. If for a pledge thou take to pledge thy neighbors raiment, thou shalt return it unto him before the Sun goeth down. For that is his covering, that only; that is his raiment for his skin: wherein shall he sleep? And it shall be, when he crieth unto me, then I will hear, for I *am* gracious. Thou shalt not revile the gods, & the ruler of thy people thou shalt not curse. Thy full-ripe fruit and thy liquor thou shalt not delay: the first-borne of thy sons shalt thou give unto me. So shalt thou do with thine ox, and with thy sheep: seven days it shall be with his mother; in the

eighth day thou shalt give it unto me. And ye shall be unto me men of holiness: and ye shall not eat flesh torn in the field; ye shall cast it to the dog.

### Annotations.

A *Sheep*] or a *lamb*; a young sheep, or young goat: for the Hebrew word comprehendeth both, Exod. 12. 3. Deut. 14. 4. *five oxen*] or, *five of the herd, for an ox; and four of the flock for a sheep*: the Hebrew differeth in word, but the Greek version keepeth the same words here, that were before. This Law was, if the ox were *killed* or *sold*: but if it were *found in his hand alive*, he paid but two for one, v. 4. neither was it for any other theft, than of the ox and sheep: for all other, the thief paid but the double: as the Hebrew canons plainly express, *Maimonides*, treat. of *Theft*, chap. 1. Sect. 6. But these, because of the profit, use, and service which the owners might have of them, (and in particular, for sacrifices to God, which might not be with any other beasts) were to be paid five and fourfold: And as the theft was bolder, and the loss greater of an ox, than of a sheep; so the punishment was more.

Vers. 2. *in the digging through*] that is, digging (or breaking) through an house; as, Matthew 24. 43. or, *in the hole digged*; and so entering by the breach. By this the Hebrews understand all other indirect ways, by which the thief may enter, but this is specified, *because it is the way of most thieves, to enter by digging through in the night*. *Maimonides*, treat. of *Theft*, chap. 9. sect. 8. *no bloods for him*] that is, none shall be put to death for killing that thief. Or it may be read thus, *no bloods* (shall be) *to him*, meaning to the killer of the thief, he shall not have murder imputed to him, so the phrase is used in Numbers 35. 27. The Hebrew Doctors explain it thus; *If the master of the house, or any other man kill him, they are guiltless: yea it is free for any to kill him, either on the working day, or on the Sabbath day, with any death that they can put him to, &c. And wherefore doth the Law permit this? Because it is the manner of such, that if the masier of the house should withstand, and hinder them, they will kill him. And it is found, that he which comes into his neighbors house to steal, is as he that pursueth his neighbor to kill him. Such a one therefore may be killed, be he great or small, man or woman*. *Maimonides*, treat. of *Theft*, chap. 9. Sect. 7. 9.

Vers. 3. *risen upon him*] if it be clear day when the thief breaketh in, who so killeth him, his blood shall be shed therefore. For the Sun, the Chaldee paraphrast translath, *the eye of witnesses*. But *Maimonides* (in the foresaid place, Sect. 10.) giveth this sense; *If the matter be clear to the master of the house, that this thief will not kill him, and that he cometh not but to steal goods, it is unlawful to kill him: and if he kill him, he is a man slayer, as it is written, IF THE SVN BE RISEN UPON HIM; if the thing be clear as the Sun unto thee, that he is at peace with thee, thou shalt not kill him, he*] the thief, shall surely pay: therefore kill him not. But the Greek version referreth it to the slayer, that he shall pay, that is, *be put to death* for him. *he shall be sold*] for a servant by the Magistrate: see Exodus 21. 2. &c. And in the Jewish canons it is explained thus: *If he have nothing, neither moveable goods nor immovable, the Judges do sell him, and give his price for the damage. And they sell him not but to an Israelite, or proselyte. He is not to be sold publicly, &c. as slaves are sold, (as it is written, Leviticus 25. 42. They shall not be sold with the sale of a bond-man,) but privately, and by way of honor*, *Maimonides*, treat. of *Theft*, c. 3. S. 11. and treat. of *Servants*, chap. 1. Sect. 3. 5. *for his thief*] for the principal, ot thing stolen: *and no thief is sold, save for the principal: but the double, or paying of four or five for one, he \*s not to be sold for*

them; but they are at a debt upon him; till he be rich. If the principal which is stolen, be worth 100. Crowns, and the theest be worth but 50. he is to be sold, and the rest of the principal, with the dumble, remain upon him for a debt, until he go out (offer <...> ) in the seventh year, and when he is able, he <...> st pay it. If the thief be worth 100. Crowns and <Ⓛ> he may not be sold; as it is written, FOR HIS THEFT; so that his whole price must be spent in his theft Maim. treat. of Theft, chap. 3. Sect. 12. 14.

Vers. 4. *finding be found*] that is, *be certainly and wholly found*: the Greek translath, *be taken and found. whether, Ox, &c.*] Hebr. *from ox unto asse, unto lamb. he shall pay double;*] that is, shall restore that which was stolen, and another as good. Here the Hebrew Doctors have their exceptions, for women, children, and servants. *If a man's wife (steal) and she hath not to pay, the double shall lie upon her as a debt, till she be divorced, or her husband die, then the Judges shall exact it of her. A child that stealeth, is free from paying the double, &c. and if the thing be lost, he is not bound to pay the principal, no not after he is grown in age. A servant that stealeth is free from paying the double, his master is free also: for no man is bound to pay his servants damages, &c. but when the servant hath his freedom, he is bound to pay the double. It is meet that the Judges beat the children for stealing, that they grow not into a custom of it; and so for other damages that they do: likewise they are to beat servants thoroughly for stealing, &c. Maimonides, treat. of Theft, chap. 1. Sect. 7. 8. &c.*

Vers. 5. *or vineyard*] and so by proportion any other thing; as garden, or the like. [unspec 5]

Vers. 6. *find*] that is, *catch hold on thorns*; or on any other fuel, as straw, ferne, &c. So in the examples following, two or three things are named instead of all other. And not such things only, but if the fire break forth and hurt a man, he that kindled it, must pay for his hurt, and for his resting from his labor, and for his healing, and for his pain, and for his dishonor; (the five things forementioned on Exod. 21. 19.) even as if he had hurt him with his hand: as Maimonides showeth in treat of Dammages, chap. 14. Sect. 15. *that kindled*] or, *that set on fire the fire: that burned the burning.* The Hebrew Doctors explain this Law thus: *One brings fire, and another after brings wood; he that brings the wood, is bound to pay. One brings wood, and then another brings fire; now he that brings the fire is bound to pay. If one come and make the flame, then he is bound to pay, &c. Maimonides, treat. of Dammages, chap. 14. Sect. 7. paying pay*] that is, surely and fully pay, for the damage. If in the stacke (or floor) of corn, there be laid up such instruments as husbandmen are wont to use, and lay up about the threshing or treading out of the corn, they also must be all paid for. But if there be garments, plate, glasses, or the like, laid up there; he is not bound to pay for such things. He that causeth his neighbors house to be burned, is to pay for all that is within the same; for it is the manner of men, to lay up their goods, vessels, &c. within their houses, Maimonides, *ibid.* Sect. 8.

Vers. 7. *money or stuff*] Hebr. *silver or vessels, (instruments:)* or any beast, as the 9. verse after showeth. *to keep*] of trust; and for no reward, but of friendship.

Vers. 8. *the gods*] that is, as the Chaldee expresseth, *the Judges*: see Exod. 21. 6. The Greek here translath, *before God. if he have*] understand, *to see if he have not*; meaning that the Judges may find it out by oath; as is expressed in verse. 11. So the Greek translath, *and he shall*

swear, that in very deed he hath not dealt evil. The putting forth the hand unto the thing, the Hebrew Doctors understand, not only for stealth or conveying away, but also for the use or service of the thing; which when the keeper doth, if it be afterward stolen, lost, or any way miscarry, the keeper is to pay for it. *R. Ios. Karro* in *Chosen hamishphat*, treat. *Pikkadon*, c. 2. S. 1. goods] Heb. *work*, that is, anything gotten wherein ones work or labor is employed; as in Gen. 33. 14. The Greek translatheth it, *the thing committed unto him*, (which word Paul useth in 1 Tim. 6. 20. 2 Tim. 1. 14.) also the Chaldee saith, *that which his neighbor delivered him*. So after in verse 11.

Vers. 9. *matter of trespass*] or, *word of trespass*] that is, any injury spoken or complained of: which may be other ways than by *putting to his hand* fore-mentioned: as, if he kept it not in a meet place, &c. The Hebrew canons say, *Some things are usually kept in out-houses or yards, as timber, stones, &c. some in houses, as garments, &c. some locked up in coffers, as money, jewels, &c. If a keeper leave a thing committed unto him, in a place unmeet, though it be stolen, lost, burnt, or the like; he is to pay for it. Also, when he that committed to his neighbor anything to keep, demandeth the thing again; if the keeper of it say, I know not where I laid it, give me respite till I seek and find it, and I will restore it unto you; loe this man is a trespasser, and is bound to make satisfaction out of hand.* These and other like, are matters of trespass, as *Maimonides* showeth in treat. of *Borrowing, and committing a thing to keep*, chap. 4. loss, that is, *lost thing. which he*] that is, which the plaintiff shall charge, or challenge. *is he*] is the man that had it: or, *this is it*, the thing which I challenge. *the gods*] *the Judges*, as the Chaldee translatheth. But the Greek saith, *the judgment of them both shall come before God, and he that is taken by God, shall pay. condemn*] Heb. *make* (or *pronounce*) *wicked*: which in such cases, usually signifieth to condemn as guilty: as on the contrary, to *make just* (or *justify*), is to acquit or absolve in judgment, Deuteronomy 25. 1. Proverb. 17. 15. The Hebrews expound it thus: *A thief against whom two sufficient witnesses do testify that he stole, is bound to pay the double. A thief that confesseth of himself that he stole, must pay the principal, but is free from the double: so it is said, whom the gods shall condemn, he shall pay the double, not he that condemns himself*, *Maimonides*, treat. of *Theft*, chap. 1. Sect. 4. 5.

Vers. 10. *to keep*] not for nothing, as in the former case, verse 7. but for hire, as Jacob had Laban's flock to keep, Gen. 30. 31.—36. and 31. 39. The Hebrew Doctors say, *There are four keepers spoken of in the Law, and three laws are for them. The fourkeepers are, he that keepeth for nothing, and he that borroweth, and he that taketh wages (for keeping) and he that hireth a thing. The three*  $\langle \diamond \rangle$  *for them are these: He that keepeth for naught, if the thing be stolen from him, or lost, or die, &c. must be sworn that he hath kept it as the manner of keepers is to do, so he is free*, Exodus 22. 7 8. *The borrower payeth for all, whether the thing borrowed be lost, or stolen, or die, &c.* Exodus 22. 14. *The receiver of wages, and the hirer, there is one law for them both: that if the thing be lost or stolen they pay for it.* Exodus 22. 12. *if it die, or by any the like violence be for done; they must be sworn that so it was, and they are free*, Exod. 22. 10, 11. *Maimonides*, in *Misneh*, treat. of *Hired things*, chap. 1. Sect. 1. 2. *broken*] hurt, or maimed, &c. under these things specified all other violent accidents are implied; as loss by shipwreck, and the like.

Vers. 11. *oath of Jehovah*] that is, whereby the Lord is taken to witness: because there was no man that saw and could testify, verse 10. If there be witnesses, he is not to pay, not to swear:

as *Maimonides* showeth in the foresaid treat. c. 3. S. 1. *accept it]* the Chaldee saith, *shall take the oath*, that is, accept of it, and so end the controversy, as Heb. 6. 16. *he]* that is, the keeper shall not pay for it. Also the Hebrew Doctors say, If the keeper deliver (the goods) to a second keeper, and there be witnesses that the second kept them as the manner of keepers is to do, and that some such violent accident did befall, the first keeper was free. But if there be not witnesses, the first keeper is bound to pay the owner, and go to law him-self with the second keeper: yea though the first were a keeper for nothing. *Maimonides*, treat. of *Hired things*, chap. 1. Sect. 4.

Vers. 13. *torn in pieces]* Hebr. *tearing torn*: to wit, by wild beasts, as the Greek version manifesteth. *bring it]* that which is torn, or the remnants of it, as in Amos 3. 12. is mentioned *a leg*, or *an ear*, or the like. So the Yerushalmi Targum saith, *let him bring of the members of it, for a witness that it is killed. not pay]* understanding, if the keeper do his best to rescue it: and so it be not lost but by violence. Touching this, the Rabbin's say, *A shepherd when wolves come and take a prey from him, if there be but one wolf, it is not (counted) violence; if there be two wolves, that is violence. If two dogs come, it is not violence, if moe, then it is. A lion, a bear, a leopard, a serpent, &c. every of these is (counted) violence; but if he lead the flock to the place where wild beasts or robbers haunt, it is not violence, but he is bound to pay. A shepherd that hath means to rescue the prey by other shepherds, and by slaves; if he call not the other shepherds, nor bring staves to rescue with, he is bound to pay, whether he keep for nothing, or for wages, save that he which keeketh for no hire calleth shepherds, and bringeth staves without hire; if he find none such he is discharged. But he that keepeth for hire is bound to hire shepherds and staves to the worth of the beast, and rescue the same, and receives the hire again of the householder. If he do not thus, and may hire, but do not, he dealeth unfaithfully, and is guilty.* *Maimonides*, treatise of *Hired things*, chapter 3. Section 4. 6.

Vers. 14. *borrow]* Hebr. *ask*, and consequently, *receive a thing lent*. This law concerneth all moveable goods, beasts, household stuff, and the like *or die]* or perish any other way; therefore the Greek addeth, *or be driven away*: as was in verse 10. The Hebrews explain this law thus: *He that borroweth of his neighbor stuff, or beast, or any like moveable goods, and it be lost, or stolen though with great violence, as if the beast be hurt, or taken away by force, or die, he is bound to pay all*, Exodus 22. 14. *To wit, if such violent accident do befall it, and not in the time of the work. But if he borrow a beast to plough with, and it die whiles he is ploughing, then he is free. But if it die before he plougheth with it, or after; or if he ride upon it, or tread out corn with it, and it die in the time whiles he is riding on it, &c. he is bound to pay for it, and so in all like cases. As, he that borroweth a beast, to go to such a place, and it die under him in the journey: or borroweth an axe to cut wood, and it breaketh in, and by the cutting thereof; now the borrower is free.* *Maimonides*, treat of *Borrowing, and Committing a thing to keep*, chap. 1. Sect. 1. 2. *paying]* that is, *he shall surely and fully pay*. The manner whereof was this; they weighted what it was worth when it was well and whole, and what it was worth when it was broken; and the broken thing was restored, and what was less, he paid; and so the beasts carcass was restored, and what it came short was made good. *Maimonides ibidem*, chapter 1. Section 3. Unto these they add other cautions; as, *He that borrows a beast, is bound to give him food, all the while he hath borrowed him, If his flesh be abated, he must pay for so much as he is less in worth. But if his flesh be abated by reason of the work, he is free; and must take his oath, that he is waxed lean by working. He that borroweth ought*



absolutely, the lender may make him restore it at any time when he will: if he borrowed it for a certain time, the lender cannot make him restore it, till the end of that time; and though the borrower die, yet his heirs may use the borrowed thing, till the time be at an end. He that borroweth a thing to do a certain work with, the lender cannot make him deliver it out of his hand, til the work be finished. Maimonides *ib. c. 1. S. 4. 5 6.*

Vers. 15. *be with it]* This the Hebrews understand, of his being *with it*, in the time when it is borrowed, not in the time when it is used: for they say; *We have been taught, that whereas it is said, if the owner thereof be with it, the meaning is, if he be with it in the time of borrowing it, &c. and there is no need that he be with it in the time when it is broken, or dieth. If he be not w<sup>th</sup> it in the time whē it is borrowed, though he be with it in the time when it is broken, or dieth, (the borrower) is bound to pay for it. Ra•bam (or Maimonides) in his comment on Talmud Bab. in Baba metsignah, chap. 8. it came]* the Gr. translatheth, *it shall be to him (or his) for his hire.* And so though the thing miscarry, he payeth but the hire only.

Vers. 16. *entice]* or persuade, so that she consent unto the encicer. And herein this differeth from the Law in Deuteronomy 22. 28. 29. which was for such as consented not. The Hebrews say; *She that is lien with in the field, it is certainly presumed that she was forced; unless witness testify that* ⋄⋄⋄⋄ *with in the city it is presumed* ⋄ *she was* ⋄ *because she* ⋄ *; unless witness▪* ⋄ *that* ⋄⋄ *; ⋄ that the man dr•w a* ⋄ *and saith* ⋄⋄ *, if thou cry out I will kill her, Maimonides in Nagharah be* ⋄... *, chap. 1. Sect. •• not betrothed]* for to lie with a betrothed maid was death Deut. 22. 24. 25.

Vers. 17. *weigh]* that ⋄ *pay money.* The sum is shown in Deuteronomy 22. 29. to be fifty shekels of silver. The Hebrew Doctors say, this mulct was, not only if her father refused, but if the maid also, or if the inticer himself would not marie her, *they compelled him not, but he gave the mulct, and went his way.* If he married her, then *he paid not this mulct, but gave her a writing, as other maids had.* Maimonides in Nagyarah chap. 1. Sect. 3.

Vers. 18. *a witch]* or, *sorceresse*, whereof see the notes on Exodus 7. 11. He speaketh of the woman, because witchcraft is most in use among that kind: but implieth also the *man-witch*, or *sorcerer* (who is likewise named in Deuteronomy 18. 10.) Therefore the Greek translatheth it here plurally, *Witches.* The Hebrews observe, *Whosoever is guilty of death, the Judges that do not put him to death, they break an affirmative precept, but transgress not against a prohibitive saving of the Witch; for if they put not him to death, they transgress a prohibition; as it is said, Thou shalt not suffer a Witch to live, Maimonides, in Sanhedrin, chap. 14. Sect. 3.*

Vers. 19. *put to die]* Gr. *ye shall kill him with death.* Elsewhere it is commanded, that the beast be killed also, Leviticus 20. 15. 16. for this sin is *Confusion*, Lev. •8. 23.

Vers. 20. *sacrificeth to the gods]* that is, as the Chaldee expounds it, *to the idols of the people's;* and Moses explaineth it, *either the Sun, or the Moon, or any of the host of heaven, &c.* Deut. 17. 2. 3. And by *sacrifice*, he implieth also *worship and service*, as is expressed in Deuteronomy 17. 3. *utterly destroyed]* or, *anathematized*, that is, destroyed as execrable and cursed; be put to death without mercy, as the Hebrew *Cherem* implieth, and Paul useth such a phrase in Hebrews 10.

28. The Greek here translateth it, *destroyed*, the Chaldee by Onkelos, saith, *killed*; and the Targum called Jonathan's, addeth *shall be killed with the sword, and his goods consumed*: which interpretation he gathereth from the Law in Deuteronomy 13. 15. 16. 17. where the word *Cherem* is also used. But others gather from Deut. 17. 2. 5. that he was to be stoned, which is most agreeable. Howbeit this is to be understood of a witting and willing idolater, according to Numb. 25. 27. 30. and so the Hebrew canons say: *Whosoever serveth idols willingly and presumptuously, he is guilty of cutting off*, (to wit by the hand of God) *and if there be witnesses that have seen him, he is stoned to death; and if he have served them ignorantly, he is to bring the*  $\langle\phi\rangle$  *offering appointed therefore*, Maimonides, treat. of Idolatry, c. 2. S. 1. except  $\langle\phi\rangle$  understand, *except he sacrifice unto Jehovah*.

Vers. 21. *vex*] or, *make a spoil and prey*, *Coppresse*  $\langle\omega\rangle$  *and violence*; a word usually applied to the rich  $\langle\phi\rangle$  *mighty*, that *vex and spoil* the poor, fatherless, and stranger: whom God loveth, and commandeth us to love, even as ourselves, Deut. 10. 18. 19. Levite. 29. 33. 34. Zach. 7. 10. Ier. 22. 3. Ezek. 46. 18. In particular this word is used for *vexing or oppressing* in buying and selling, Leviticus 25. 14. 17. The Hebrew Doctors expound this here to mean *vexing* of the stranger *with words of reproach*; and the *oppressing* next spoken of, to be meant of his goods or riches. Maimonides in treat. of Merchandise, chap. 14. Sect. 15. Of this oppressing, see the notes on Levite. 25.

Vers. 23. *afflicting afflict*,] that is, in any measure, or any manner of way afflict. It seemeth also to be an imperfect speech, implying, *I will afflict thee*. See the like in Luke 13. 9. *surely if* or *and if*: so the Greek translateth it here and in 1 Sam. 2. 21. Also the Hebrew *Ci*, *Surely* (or *For*) and *Vau*, *And*, are put one for another, 2 Sam. 22. 28. with Psal. 18. 28. Esa. 39. 1. with 2 King 20. 12.

Vers. 25. *money*] Hebr. *silver*: by it is meant also gold, or brass, or meat, or raiment, or any other thing, as is explained, Levite. 25. 36. 37. Deut. 23. 19. And we are elsewhere commanded to *lend*, Deut. 15. 7. 8. Luke 6. 35. *my people*,] this putteth a difference between God's people, and strangers infidels, unto whom they might lend upon usury, Deut 23. 20. *as an exacting creditor*:] as a lender that is urgent to have his own again; or to have a pawn for the same: so the word is sundry times used in this sense, 2 King. 4. 1. Psalm 109. 11. Nehem. 5. 7. 10. 11. Deut. 24. 10. so the law elsewhere forbiddeth exacting of debts upon our poor brethren, Deut. 15. 2. 3. and so the Greek here translateth, *thou shalt not be urgent upon him*, Also the Hebrew Doctors gather from hence thus; *who so exacteth (payment) of a poor man, and knoweth that he hath not ought to pay him with, he transgresseth against this prohibition, Thou shalt not be to him as an exacting creditor*. Maimonides, treat of the Lender and borrower, chap. 1. Sect. 2. *biting-usury*;] usury is called *biting*, for that it biteth and consumeth a man and his substance: and is therefore here and elsewhere absolutely forbidden God's people, Deuteronomy 23. 19. Levite. 25. 35. 36. Proverbs 28. 8. Ezek. 18. 8. Of this the Jews have these canons set down by Maimonides, in his fore-named treatise, chapter 4. 5. and 6. *Usury and increase are both one thing*, Leviticus 25. 37. Deuteronomy 23. 19. *And why is the name of it called [Neshek] biting usury? because it [Noshek] biteth; for it nippeth thy neighbor, and eateth his flesh. As it is unlawful to lend, so it is unlawful to borrow upon usury; for it is written (in Deuteronomy 23.*

19.) *Thou shalt not cause to bite, (that is, to lend upon biting usury:) by tradition we have been taught that this is an admonition to the borrower, &c. Likewise it is unlawful to have ought to do between the borrower and the lender upon usury: and whosoever is either surety or scribe, or witness between them, he transgresseth against this prohibition. Ye shall not lay upon him biting usury, (Ex. 22. 25.) this is an admonition to the witnesses also, and to the surety; & to the scribe. He that lends upon usury transgresseth against six prohibitions. Thou shalt not be to him as an exacting creditor, Ex. 22. 25. Thou shalt not give him thy money upon usury, Leviticus 25. 37. Thou shalt not give him thy victuals for increase, Leviticus 25. 37. Thou shalt not take usury of him or increase, Leviticus 25. 36. Ye shall not lay usury upon him, Exodus 22. 25. and, Thou shalt not put a stumbling block before the blind, Levite. 19. 14. And the borrower transgresseth against two; Thou shalt not cause to lend upon biting usury, Deut. 23. 19. and, Thou shalt not lay a stumbling block before the blind, Levite. 19. 14. The surety, witnesses, and such like transgress against this; Ye shall not lay usury upon him. Whosoever borroweth or lendeth upon usury, are like unto them that deny the name of the God of Israel, and deny the coming out of Egypt; as it is written, Thou shalt not give him thy money upon usury, &c. I am the Lord your God, which brought you forth out of the land of Egypt, &c. Levite. 25. 37. 38. It is unlawful to take usury before or after. As one intending to borrow of a man sends him a gift, to the end that he may lend unto him: this is usury afore hand. Or he hath borrowed of a man, and paid him again, and sends him a gift for his money which he had of him for naught: this is after usury. Whose borroweth of his neighbor, and was not wont in former time to salute him first; it is unlawful for him to salute him first, (& I need not say, to praise him;) for it is written, Usury of any Word (or Thing) Deut. 23. 19. though they be but words, they are unlawful. Likewise, it is unlawful for the borrower to learn his lender to read, &c. all the while his money is in his hand, if he were not wont to do it before; as it is said, Usury of anything. It is unlawful to let out money to hire, as they do other things, &c. He that lendeth to his neighbor, and conditioneth with him to dwell in his courtyard for naught until he pay him what he hath borrowed; or that hireth a thing of him for less then it is worth till he pay him, &c. this is usury. He that lends unto his neighbor may not retain his servant to do work for him, although the servant sit still and hath nothing to do. The Judges are to see the usury which the lender hath received to be restored back unto the borrower. A bill for usury; the principal may be required by it, but not the interest, &c.*

Vers. 26. *neighbors raiment]* if he be a Poor [unspec] man, as the next verse manifesteth, and as is expressed in Deuter. 24. 12. 13. Neither may a pledge thus be taken of poor or rich, but by authority of the Magistrate, as the Hebrew Doctors teach: *Maimonides* in treat. of *Lender and Borrower*, chap. 3. Sect. 4. See more for this point in the annotations upon Deuteronomy 24. *raiment]* which he either weareth by day, or lieth in by night; and so by proportion all other things whereof he hath present use, as tools & instruments to work with, and such like, But things necessary for to feed the life, as *the mill-stone* which grindeth corn, or any the like, may not be taken to pawn, Deuteronomy 24. 6. *before the Sun]* or until *the Sun goeth in*, that is, *setteth*, or *goeth down*, meaning, by day. In Deuteronomy 24. 13. it is said, *when the Sun goeth down*. Hereupon the Hebrew canons say, *When one takes a pledge of his neighbor, if he be a poor man, and his pledge be a thing that he hath need of, it is commanded that he restore the pledge at the time when he needeth it: he is to restore him his bedding at night, that he may sleep on it; and his working tools by day, that he may do his work with them. If he do not restore the instrument of the*

day by day, and the instrument of the night at night, he transgresseth against this prohibition, Thou shalt not sleep with his pledge, Deut. 24. 12. this is meant of his night covering. And of things which he doth his work with by day, or clotheth himself with, he saith, Before the Sun goeth down thou shalt return it him; teaching to restore it all the day. Maimonides, in the foresaid place, chap. 3. Sect. 5. The Hebrew word *ad*, (until) is in Greek translated, *before*, and a like signification it had in Gen 48. 5.

Vers. 27. *his skin*] the Greek translatheth it, *his shame. when he crieth*] or, *that he will cry unto me, and I will hear.* The Greek translatheth, *if therefore he cry.*

Vers. 28. *revile*] *curse, banne, or blaspheme*, (which word the holy Ghost useth in this case, 2 Pet. 2. 10.) that is, *speak evil and dishonourably.* See Gen. 12. 3. *gods*] that is, as the Chaldee translatheth, *Judges:* as Exod. 21. 6. *the ruler of*] Heb. *ruler in;* but it meaneth *of thy people*, as it is translated in Acts 23. 5. where it is applied to the high priest: but generally it is any *prince or ruler*, Numbers 7. 2. 3. 10. The Jew Doctors explain it thus: *Whosoever revileth a Judge among the Judges of Israel, transgresseth this Law, Thou shalt not revile the gods. And so if he revile the Ruler, either the chief of the great Synedrion, or the King, he transgresseth this Law, Thou shalt not curse the ruler of thy people.* Maimonides, in *Sanhedrin*, chap. 26. Sect. 1. And Solomon saith, *Revile (or Curse) not the King, no not in thy thought*, Eccles. 10. 20. *curse*] that is, *speak evil*, as is explained, Acts 23. 5.

Vers. 29. *Thy full-ripe fruit*] to wit, the *first-fruits* thereof, as is explained, Exod. 23. 19. so the Chaldee translatheth, *Thy first fruits;* and the Greek, *The first fruits of thy floor.* The Hebrew signifieth, *fullness, or collection:* meaning fruits when they are full or ripe and gathered. So in Numbers 18. 27. and Deuteronomy 22. 9. Of this the Hebrew canons say, *They bring no first fruits but of seven things, viz. of wheat, and of barley, and of grapes, and of figs, and of pomgranats, and of olives, and of dates. And if one bring other besides these seven kinds, they are not sanctified. They bring no first fruits of liquors, save of olives and of grapes: if a man bring other liquors, they are not received of him. There is no measure of first-fruits set by the Law: but by the Doctors a man must separate one of sixty.* Maimonides, in *treat. of First-fruits*, chap. 2. Sect. 2. 4. 17. This measure is to be understood of the least quantity which men might bring, as the greatest was the fortieth part: and men might bring what they would, between forty and sixty for their first-fruits; whereupon they elsewhere say; *What measure did the wise men set? A good eye (that is, a bountiful person,) one of forty; and the meant eye, one of fifty; the evil eye, one of sixty: and none might give less, then one of sixty.* Maimonides, in *Trumoth*, chap. 3. Sect. 2. *liquor*] Hebr. *tear;* that is, the first-fruits of wine and oil, which when they are pressed, drop as tears: so the Greek translatheth it, the first-fruits *of thy wine-press.* Of the manner of bringing these first fruits, see more in the annotations on Deut. 26. *not delay*] or, *not fail*, to bring and offer the same; see Deuter. 26. 1. 2. &c. *Delaying*, is often used for *deferring a thing to the last*, and so consequently, for *failing and not doing it*, Deuteronomy 7. 10. and 23. 21. Habakkuk 2. 3. though it also may imply a *deferring* longer than the due time. By this oblation of the first fruits they acknowledged their thankfulness to God, whose •enants they were in the land, Deuteronomy 26. 9. 10. Leviticus 25. 23. and the whole increase was hereby sanctified unto them, Rom. 11. 16. Also the first fruits figured God's Church, separated and sanctified unto him, from the

rest of the world, Ier. 2. 3. James 1. 18. Rev. 14. 4. *give unto me]* by redeeming it for five shekels of silver, & giving them to the Lord's priest; Num. 18. 15. 16. Ex. 13. 13

Vers. 30. and *with thy sheep]* under which name, the goat also is comprehended, for the Hebrew implieth both, Levite. 1. 10. The Greek here addeth the word *And*, understood in the Hebrew; which sometime the holy▪ Text supplieth; as, *by each man, by all thy people*, 1 King. 8. 38. that is, *and by all thy people*, 2 Chronicles, 6. 29. So, *fight not with small, with great*, 2 Chro. 18. 30. that is, *with small or with great*, 1 King. 22. 31. *the eighth day]* and from that day forward, it was acceptable, both for first fruits, & for other sacrifices, Levite. 22. 27. And before the eighth day, the Hebr. Doctors say, it was not lawful to kill and eat any young beast, no not for common food. *Maimonides*, treat. of *Forbidden Meats*, chap. 4. Sect. 4. The reason hereof was, that in this time, *the Sabbath day passed over it, for there is no seven without a Sabbath*, saith *R. Menachem* upon this place. See the notes on Gen. 17. 12.

Vers. 31. *men of holiness]* or as the Greek and Chaldee translate, *holy men*: that is, separated from other men, as by inward virtue, so by outward abstinence from unclean meats; (of which some here follow) So Deuteronomy 14. 21. Levite. 11. 44. 45. *not eat]* This was a legal rite and figure of sanctification: and if any had unawares eaten of flesh torn, he was to *wash his clothes, and bathe him-self in water, and be unclean until the evening*, otherwise he should *bear his iniquity*, Levite. 17. 15. 16. *torn in the field]* that is, *torn by wild beasts in the field*, as the Gr. and Chaldee versions do explain. The like is for beasts that die alone, Levite. 17. 15. Of this the Hebrews say; *The torn thing spoken of in the Law, is that which is torn by the wild beasts of the wood, as Lion, Leopard, and the like. And so the fowl which is torn by ravenous fowls, as Eagle or the like. Though it be a torn thing which is not dead, it is forbidden: as if a Wolf take a Kid by the leg, and some m•n followeth him, and takes it out of his mouth; it is forbidden (to be eaten) because it is torn. Although he first slay it before it dieth, yet it is forbidden as a torn thing, because it cannot live after that wound upon it. The Law forbiddeth that which is inclining to die, by reaso• of any hurt, though it be not yet dead; and it is 〈◊〉 thing. Neither putteth it any difference, whe 〈...〉 torn by beast or it fall from the top of an house, and 〈...〉 be broken; or it be shot through the heart with an arrow, or any the like, when it is i•clining to die, it is as a torn thing; whether the occasion be by the hand of flesh and blood, or by the hand of (God of) heaven. Likewise he that cutteth flesh off from any living clean beast: that is torn flesh, and who so eateth of it is beaten, as for eating torn flesh.* *Maimonides*, in *Forbidden meats*, chap. 4. Sect. 6. &c.

#### CHAP. XXIII.

1, Of vain report and false witness. 2, Of following a multitude. 3. 6, Of justice. 4, Of charitableness to our enemies. 8, Of br•bes. 9, Of oppression. 10, Of the seventh year, the year of rest, 12, Of the Sabbath day. 13, Of not mentioning the names of other gods. 14, Of the three feasts in the year. 18. Of sacrificing with leaven. 20, An Angel is promised to go before them, with a blessing if they obey him. 23, Of casting out the heathens and their Idolatry. 25, God's blessings to them that serve him. 28. Of hornets that should drive out their enemies. 31, The bounds of Israel's land. 32, No covenant might be made with the heathens or their God's.

THou shalt not take up a vain report: [unspec] put not thy hand with the wicked, to be an unrighteous witness. Thou [unspec] shalt not be after many, to evil *things*: neither shalt thou answer in a controversy, to decline after many, to wrest (*judgment.*) And a poor man shalt thou not countenance in his controversy. When thou shalt meet thine enemies ox or his asse going astray, thou shalt returning return it unto him. When thou shalt see thine haters asse lying under his burden, and wouldest forbear to help him up, thou shalt helping help up with him. Thou shalt not wrest the judgment of thy poor in his controversy. From a word of falsehood thou shalt be far: and the innocent and just slay thou not; for I will not justify the wicked. And gift thou shalt take none; for the gift will blind the open-eyed, and will pervert the words of the just. And thou shalt not oppress a stranger: for ye know the soul of a stranger, because ye were strangers in the land of Egypt. And six years thou shalt sow thy land, and shalt gather in the revenue thereof. But the seventh thou shalt let it rest, and let it lie still, that the poor of thy people may eat; and what they leave, the beast of the field shall eat. So shalt thou do to thy vineyard, and to thy olive-yard. Six days thou shalt do thy works, and in the seventh day thou shalt cease, that thine ox and thine asse may rest, and the son of thy bondwoman, and the stranger may be refreshed. And in all that I have said unto you, ye shall be wary: and the name of other gods ye shall not mention; it shall not be heard out of thy mouth. Three times thou shalt keep a feast unto me in the year. The feast of unleavened *cakes* shalt thou keep: seven days shalt thou eat unleavened *cakes*, as I have commanded thee, at the appointed time of the month of Abib; for in it thou camest out from Egypt: and they shall not appear before me empty. And the feast of harvest, of the first-fruits of thy labors, which thou shalt sow in the field: and the feast of ingathering, in the going out of the year, when thou gatherest in thy labors out of the field. Three times in the year every male of thee shall appear before the face of the Lord Jehovah. Thou shalt not sacrifice the blood of my sacrifice with leavened *bread*, neither shall the fat of my feast remain until the morning. The first of the first-fruits of thy land thou shalt bring *into* the house of Jehovah thy God. Thou shalt not seeth a kid in his mothers milk. Behold, I do send an Angel before thee, to keep thee in thy way, and to bring thee unto the place which I have prepared. Beware thou because of him, and obey his voice; provoke him not: for he will not pardon your trespass, for my name *is* in him. But if obeying thou shalt obey his voice, and do all that I shall speak, then I will be enemy unto thine enemies, and I will distress thy distressers. For my Angel shall go before thee, and shall bring thee in unto the Amorite, and the Chethite, and the Pherizzite, and the Canaanite, the Evite and the Jebusite: and I will cut them off. Thou shalt not bow thyself down to their gods, nor serve them, nor do according to their works: but destroying thou shalt destroy them, and breaking shalt break down their pillars. And ye shall serve Jehovah your God, and he will bless thy bread, and thy water: and I will take away sickness from the midst of thee. There shall not be *any* casting their young, or barren in thy land: the number of thy days I will fulfill. My terror I will send before thee, and will dismay every people among whom thou shalt come, and will give all thy enemies (*to turn*) the neck unto thee. And I will send hornets before thee: and they shall drive out the Evite, the Canaanite, and the Chethite, from before thee. I will not drive them out from before thee in one year, lest the land be desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou shalt fructify, and inherit the

land. And I will set thy bound, from the red sea even unto the sea of the Philistines, and from the wilderness unto the river: for I will give into your hand the inhabitants of the land, and thou shalt drive them out from before thee. Thou shalt not strike a covenant with them, or with their gods. They shall not dwell in thy land, lest they make thee sin against me: if thou shalt serve their gods, surely it will be a snare unto thee.

### Annotations.

*NOt take up]* that is, neither *receive* (as the Greek and Chaldee translate) it of others, nor speak of it unto others: as *taking up*, in Exod. 20. 7. is for *speaking* or using any way. Both these are unlawful, 1 Sam. 24. 10. Levite. 19. 16. *a vain report]* or, *a false rumor*: Hebrew, *an hearing of vanity*: which the Greek translath, *vain hearing*. *Uanitie* and *falsity*, are used one for another, as is shown on Exod. 20. 16. and the Chaldee here expoundeth it, *falsehood*. *Hearing* (or *hearsay*) is used for *report*, *tale*, or *rumor*; whether in matters of religion, as Isaiah 53. 1. Rom. 10. 16. or in civil affairs, 1 Sam. 2. 24. 1 King. 2. 28. 2 Chron. 9. 6. And that which one Evangelist calleth *Acoee*, *Hearing*, Mar. 1. 28. another nameth *Echos*, *fame* or *rumor*, Luke 4. 37. *put not thy hand]* the Greek translath *consent not*. *unrighteous]* so the Greek also is; the Chaldee saith, *a false witness*: the Heb. phrase is, *a witness of unrighteousness*, (or, *of cruel wrong*.) Of such David complained, Psalm. 35. 11. and the Law appointeth such punishment for them, as they intend against their neighbor, Deuternom. 19. 16. 19.

Vers. 2. *after many]* or, *after the great men*, that is, to follow and consent unto them in evil: the Gr. saith, *with many*. So in the sentence following. *answer]* that is, *speak in a cause*, (or *plea*) The Chaldee paraphraseth, *neither shalt thou refrain from teaching that which thou seest (meet) in judgment. to wrest]* or, *to pervert*, namely, *judgment* (as the Greek addeth, and) as is expressed in v. 6. The Chaldee saith, *after the many, accomplish the judgment*. So other Hebrews expound it, saying *When the Judges are divided, some of them saying Guiltlesse, others saying Guiltie; they go after the most part. So as it be in money matters, and other cases of prohibition and permission, of pronouncing unclean or clean, and the like. But in cases of life and death, if they be divided, and the most part clear a man, he is cleared; and if the most condemn him, he is not killed, unless they that condemn him be moe than they that clear him by two men. Maimonides in Sanhedrin. chap. 8 sect. 1.*

Vers. 3. *not countenance]* or, *not honor*, which the Greek and Chaldee translate, *not pity in judgment*. The like is spoken of the rich, in Leviticus 19. 15. *Thou shalt not countenance the face of the great man*. It teacheth to do right in all causes, without respect of poor or rich.

Vers. 4. *asse]* and so any other beast, or garment, or lost thing, as Moses after explaineth, Deut. 22. 1. 2. 3. God hereby teaching every man, *not to look on his own things only, but also on the things of other men*, Phil. 2. 4. and to love and do good unto his enemy, Luke 6. 27. *returning return]* that is, in any case return and restore him: if the owner be not near, or not known, it is to be kept till inquiry be made after it, Deut. 22. 2. Also the Hebrew Doctors say, *Who so findeth a lost thing, which he is bound to restore, he is bound to cry the same, and to make it known and say, Who so hath lost such a kind of thing, let him come and give the signs of it, and he shall receive it, &c. Maimonides, in treat. of Robbery, and of loss, ch. 13. sect. 1.*

Vers. 5. *his burden]* or, fallen by any other occasion; and this Law concerneth all other beasts, as well as the Ass: see Deut. 22. 4. *and wouldest forbear to help him up]* or, *then thou shalt cease from forsaking him*, that is, shalt cease and leave off all ill will, and look that thou forsake him not. The Greek translateth, *thou shalt not pass by the same. helping helpeup]* that is, *in any wise help up*. Or, *thou shalt leaving leave* (thy own business to be) *with him*. But the former translation seemeth most fit: for so the Greek version saith, *thou shalt not pass by the same, but shalt raise up the same together with him*. And so Moses repeating this Law explaineth it, in Deut. 22. 4. *thou shalt raising raise up with him*. Likewise this Hebrew word Azab, which commonly signifieth to *Leave*, or *Forsake*, hath (as some other words) a contrary signification; to *Fortifie*, *repair*, or *help up* with a thing, as Nehem. 3. 8. and 4. 2. The Chaldee joineth both senses thus; *leaving thou shalt leave that which is in thy heart against him, and shalt help up with him*.

Vers. 6. *of thy poor]* that is, thy poor neighbor: implying also *the stranger, the fatherless and the widow*: whose judgment they that wrest (or turn aside) are cursed, Deut. 27. 19.

Vers. 7. *word of falsehood]* that is, *false word*, or *false matter*. The Chaldee saith, *idle words*: the Greek *every unjust word*. From hence the Jews have a rule: *A Judge that knoweth of his fellow, that he is a violent extortioner, or a wicked man, it is unlawful to be joined in society with him, as it is written, FROM A WORD OF FALSHOOD, THOU SHALT BE FARRE*. And so they in Jerusalem that had a clear conscience were wont to do: *they sate not in judgment, until they knew with whom they should sit, nor sealed any writing until they knew who should seal it with them, &c. Maimonides in Sanhedr. c. 22. sect. 10. not justify]* but will condemn *the wicked*, though he be the Judge himself. See Rom. 2. 1. 2. 3. So, *not to hold guiltless*. Exod. 20. 7. meaneth, to damn and punish as guilty. This which is spoken of God: is also an example for us: therefore the Greek changeth the person, and saith; *and thou shalt not justify the wicked, for gifts sake*.

Vers. 8. *gift]* or *bribe*; for *fire shall consume the Tabernacles of bribery*, Job 15. 34. And the Jew Doctors explain it thus: *Thou shalt take no gift, and I need not say, for to pervert judgment: but although it be to acquit the innocent, or to condemn the guilty, it is unlawful, and a transgression: for loe it is a general rule, Cursed is he that taketh a gift. And he is bound to restore again the gift, &c. And whatsoever Judge taketh his reward for judging, his judgments are frustrate. Maimonides in Sanhedrin, ch. 23. sect. 1. 5. take none]* neither give any, Act. 24. 27. So also the Hebrew Doctors teach from that Law, *Thou shalt not put a stumbling block before the blind*, Levite. 19. 14. Moreover they say, *Whatsoever Judge giveth a bribe, to get an office, it is unlawful to stand before him (in judgment.) And our wisemen have commanded to set him at naught, and to despise him, Maimonides in Sanhedrin, ch. 3. S. 9. open-eyed]* the Greek translateth, *the eyes of those that see*: and the Chaldee, *the eyes of the wise*; which words Moses also useth, in Deut. 16. 19. And Solomon saith, *a gift destroyeth the heart*, Eccles. 7. 7. *but he that hateth gifts shall live*, Prov. 15. 27. *will pervert]* example in Samuel's sons, who took bribes, and perverted judgment, 1 Sam. 8. 3. For a gift, *whithersoever it turneth, it prospereth*, Prov. 17. 8. and *every man is a friend to him that giveth gifts*, Prov. 19. 6. Such therefore as receive them are counted *wicked and companions of thieves*, Proverbs 17. 23. Isaiah 1. 23.

Vers. 9. *the soul]* that is, *the affection or heart*. See the like precept in Exod. 22. 21. Deut. 10. 19.



Vers. 10. *thy land*] the land of Canaan, which God would give to Israel, Levite. 25. 2. Neither did the Jews hold themselves bound to keep this Law in other countries, *Maimonides treat. of Intermission and Jubilee, ch. 4. S. 25.*

Vers. 11. *the seventh*] every seventh year: which was to be a Sabbath year; as every seventh day was a Sabbath day: therefore repeating this Law, he calleth it *a Sabbath of sabbatism* (or of rest) *to the land, a Sabbath to Jehovah*, Levite. 25. 4. As the Sabbath day signified that they themselves were the Lord's, and therefore they ceased from their own works, to do the Lord's: so the Sabbath year was to signify, that both they and their land was the Lord's, Levite. 25. 23. *let it rest*] or, *intermit it, let it be free* from manuring: as the Gr. translateth, *make a remission*. They might neither sow their fields, nor prune their vineyards, nor reap the corn, nor gather the vintage, &c. Lev. 25. 4. 5. The Hebrew canons explain it thus, that they might neither *dig* nor *plough the ground*, nor *gather out the stones*, nor *dung it*; neither *graff* nor *plant any trees save such as bare no fruit*; nor *cut off the knobs of trees*, nor *brush off the leaves*, or *withered boughs*, nor *bind up the branches*, nor *make a smoke to kill: he wermes*, nor any the like thing pertaining to husbandry. *Maimonides, treat. of the Intermission and Jubilee, ch. 1.* If any said, *What shall we eat the seventh year? behold, we may not sewe nor gather in our revenue*. The Lord promised, *I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years*, Levite. 25. 20. 21. God would by this Sabbath year, call his people from worldly <...> es, to depend upon his providence in faith, M <...> . 6. 31. 1 Cor. 7. 29. 30. 31. 32. and to exercise themselves in holy things, as the learning of his Law, which this year was to be read in the audience of all the people, Dent. 31. 10. 11. 12. Nehe. 8. and that they should not pollute his land by their own unlawful works, but walk holily upon it: otherwise, the land should spuethem out, and enjoy her Sabbaths, when it lay desolate and void of such evil inhabitants, Levite. 18. 24. 25. 28. and 26. 34. 35. 43. 2 Chron. 36. 21. *that the poor*] or, *and the poor of thy people shall eat*; to wit, as well as the owners and their servants, Lev. 25. 6. *may eat*] to wit, that which groweth of it own accord in the seventh year, Levite. 25. 5. 6. By the Hebrew records, it is shown, that *Whosoever looked up his vineyard, or hedged in his field in the seventh year, brake the commandment. Likewise if he gathered any of his fruits into his house: but he was to let all be common, and every man's hand equal in every place. He might bring into his house a little, after the manner of those that brought in common goods.* Moreover, concerning the fruits of the seventh year, *Whatsoever was properly man's meat, as wheat, figs, grapes, and the like, they might not make of them medicines, plasters, &c. Though for man's use, because it is said, TO YOV FOR MEAT, (Lev. 25. 6.) and not for medicine. Neither might they make merchandise of the fruits of the seventh year; but if they would sell a little thereof they might, and buy other meet with the price; and both the fruits which were sold, and the price were holy. And they might not be sold by measure, by weight, or by tale, (lest they should seem to make merchandise of the fruits of the seventh year,) but as other things that were free and common.* *Maimonides, in the foresaid treatise, ch. 4. sect. 24. and ch. 5. Sect. 11. and ch. 6. Sect. 1. 3. they leave*] as not being man's meat, it should be common for beasts, birds, &c. Therefore *they might not burn the straw or stubble of the seventh year, for that it was meet for the beasts to eat*, saith *Maimonides* in the same place, *ch. 5. S. 19. olive yard*] or *olive tree*. And consequently all other trees, and fruits of like use. This holy year of rest figured the rest which the Church should enjoy under Christ in her sanctification, and

communion of heavenly blessings: and so had an end in him, with other rudiments of the Law, Isaiah 61. 2. Coloss. 2. 16. 17. Galat. 4. 10. 11. Heb. 4. 9. 10. 11.

Vers. 12. *cease*] or *rest*, or *keep Sabbath*: see Exodus 20. 8. &c. *refreshed*] or, *take breath*: the Chaldee expoundeth it, *may rest*. See the Jews canons for these, on Exod. 20. 10.

Vers. 13. *shall be wary*] or *take heed to yourselves that ye transgress not. other gods*] the Chaldee calleth them, *idols of the people's*. So in Zecha. 13. 2. God saith he will *cut off the names of the idols out of the land*; and in Hosea 2. 17. that he will *take away the names of Baalim out of their mouths*; and David would *not take up the names of such upon his lips*, Psal. 16. 4. and so the Israelites practiced, in *changing the names of idolatrous places*, Numb. 32. 38. See also Joshua 23. 7. By the Hebrew canons it was decreed from this Law; *Who so maketh a vow in the name of an idol, or that sweareth by it, is to be beaten, whether he sweareth thereby for himself, or for an infidel. And it is forbidden to make an infidel swear by his God; or to mention the name thereof, though not by way of oath. Maimonides, treat. of Idolatry, ch. 5. S. 10. out of*] or, *upon thy mouth*, or, in 〈...〉 : but the Greek translatheth it, *out of*.

Vers. 14. *times*] Hebr. *feet*: meaning three journeys which they should go on foot every *gore*, to the place of God's public worship. The Greek and Chaldee translate, *times*.

Vers. 15. *Abib*] which we call *March*; the Gr. *the month of now fruits*: the first month unto Israel, because of their coming out of Egypt therein. This first feast was adjoined to the Passover: of it, with the rites and signification, see the notes on Exodus 12. and 13. and Numbers 28. 17. 18. &c. It was for a continual remembrance of their coming out of Egypt, Deut. 16. 3. and an expectation of their better redemption and sanctification by Christ which was to come: in whom we spiritually keep this feast, 1 Cor. 5. 7. 8. *they shall not appear*] that is, the males of Israel, ver. 17. Deut. 16. 16. The Greek translatheth it as before, *thou shalt not*; the Chaldee, *ye shall not appear empty* that is, without some gift or oblation to the Lord; as 1 Sam. 6. 3. Deut. 15. 13. 14. The Hebrew Doctors observe, that there were *three things commanded unto Israel at every of the three feasts; namely, Appearing, as it is said, All thy males shall appear, Exod. 23. 17. And Feasting, as it is said, Thou shalt keep a feast unto the Lord thy God, Deut. 16. 15. And Rejoicing, as it is said, Thou shalt rejoice in thy feast, Deuteronom. 16. 14. The appearing spoken of in the Law, is, that his face should be seen in the Court (of the Sanctuary) in the first Good day of the feast. And he must bring with him a burnt-offering, either of fowl, or of beast: and who so cometh into the court in the first day, and bringeth not a burnt-offering, doth not only omit a thing commanded, but transgresseth also a prohibition; as it is said, They shall not appear before me empty, Exod. 23. 15. The Feast spoken of in the Law, is, that he offer Peace-offerings in the first good day of the Feast, when he cometh to appear: and it is a known thing, that no peace-offerings are brought, but of beasts. And the Rejoicing spoken of at the Feasts, is, that he offer Peace-offerings more than the peace-offerings of the Feast: and these are called the Peace-offerings of the rejoicing of the Feast; as it is said, Thou shalt slay Peace-offerings, and shalt eat there, and rejoice before the Lord thy God, Deuteronomy 27. 7. Who so cometh into the Court in the other days of the Feast, is not bound to bring a burnt-offering in his hand, every time that he assembleth: for that which is said, They shall not appear before me empty, is not but for the root (or beginning) of the Feast only, which is the first day, or in*

recompense for the first. But if he bring every time that he cometh, they receive it of him, and offer it in the name of a Burnt-offering for Appearing: for this appearing hath no stinted measure.

Maimonides in Chagigah, Chap. 1. Sect. 1. and Chap. 2. Sect. 6. See more in the annotations on Deut. 16.

Vers. 16. *of harvest*] called also, *the feast of weeks*, (or, *of sevens*,) Exodus 34. 22. because it was seven  $\langle\phi\rangle$  after the former feast, upon the fiftieth day following, called thereupon *Pentecost*, Levi•• 2•. 15. 16.  $\langle\phi\rangle$  . 16. 9  $\langle\phi\rangle$  . Acts 2. 1. *First fruits*] whereof in sign of homage and thankfulness to God, he man was to bring a tribute, of a free offering of his  $\langle\phi\rangle$  , and give unto the Lord as he had blessed him, Deut. 16. •0. 12. At the time of this  $\langle\phi\rangle$  the  $\langle\phi\rangle$  • had also been given at mount Sinai, Exo•••••9. and at the same feast Christ gave the fiery Law of  $\langle\phi\rangle$  Spirit, in Jerusalem, Acts 2. *of ingathering*] to wit, *of the fruits* of the land. This feast was at *the revolution* (or *end*) of the year, Exodus 34. 22. namely, in the seventh month, (which we call *September*; the Hebrews called it *Ethanim*, (1 King. 8. 2.) in the fifteenth day of this seventh month it began, and lasted seven days; and was called also *the feast of Boothes* (or of *Tabernacles*) Levite. 23. 34. Deuteronomy 16. 13.—16. See the annotations there.

Vers. 17. *every male*] to wit, which were freemen, perfect males, and in health, able to go unto the place of public worship; which in the ages following was only at Jerusalem, Deuter. 12. 5. 6. and 1•. 6. 1 King. 14. 21. The Jews explain it thus: *Women and servants are not bound to appear: but all men are bound except the deaf, and the dumb, and the fool, and the little child, and the blind, and the lame, and the defiled, and the uncircumcised, and the old man, and the sick, and the tender and weak, which are not able to go up on their feet. All these eleven are discharged, but all other men are bound to appear. Such as are of neither sex, and that are of both sexes, male and female, are also discharged; and likewise they that are partly bond and partly free men. Every child that can hold his father by the hand, and go up from Jerusalem (gates) to the mount of the Temple, his father is bound to cause him to go up and appear with him, that he may catechize (or train him up) in the Commandments.* Maimonides in Chagigah, Chapt. 2. Section 1. 3. In repeating this Law God annexeth a promise, for the safety of the land from enemies, Exod. 31. 23. 24. that promise the Greek version inserteth also here. *the Lord Jehovah*] the Hebrew *Adon*, which we English *Lord*, properly signifieth a *Base, stay, or sustainer*, as is noted on Gen. 15. 2. the Chaldee translateth it, *Lord* (or *Master*) of the world. The other name *Jehovah*, denoteth God's Essence or Being; whereof see Gen. 2 4. The Greek here translateth, *the Lordthy God*.

Vers. 18. *sacrifice*] no•slay for sacrifice; as in repeating this Law is said, Exod. 34. 25. *of my sacrifice*] that is, *of my Passover*, as the Chaldee translateth it, and Moses in Exod. 34. 25. showeth the Passover to be mean•. *with leavened bread*] that is, having any leavened bread in thy house, or power, but shalt purge out the leaven before: as was commanded, Exod. 12. 15 &c. see the annotations there. *Whether it be he that slayeth, or he that sprinkleth the blood, or he that burneth the fat: if any leaven be in the power of any of these• or in the power of any of the company that eat the Passover, in the hour of the offering of it, he transgresseth;* as Maimonides showeth in  $\langle\phi\rangle$  . of the Passover• chap. 1. Sect. 5. *the fat of*  $\langle\phi\rangle$  ] which the Chaldee expoundeth, *of the sacrifice of the feast*; and for this, in Exodus 34. 25. is written, *the sacrifice of*

*the feast of the Passover.* Compare this with the Law foregiven, in Exod. 12. 10. The *fat* of the Passover, as of other sacrifices, was the Lord's, to be burnt upon his Altar; see Levite. 3. 14. 15. 16. 2 Chron. 35. 12. 13. 14. this might not be left unburnt till the morning; for so it became polluted▪ *remain]* or *be left all night.*

Vers. 19. *The first]* or, *The first fruit*, the beginning: see the notes on Exod. 22. 29. where seven things paid first-fruits. *thy land]* so this concerned only the land of Israel, and such as were owners of land there. Whereupon the Hebrew Doctors say, *He that buyeth a tree in his neighbors field, he bringeth not the first-fruits, because the ground is not his own: but he that buyeth tree and ground, bringeth the first-fruits thereof. And so the like.* M ⟨...⟩ *money, treat. of First-fruits, Chap. 2. Sect. 13. the house]* the tabernacle, (for that was called the *house*, 1 Chron. 9. 23.) or the Temple. The rites and words to be used in the bringing of them, are shown in Deuteronomy 26. 1. 2.—11. But from this Law the Jews have a canon: *He that separateth his first-fruits, (for the Lord), and they rot, or be lost, or stolen, or polluted, he is bound to separate other in their stead;* for it is said, THOU SHALT BRING (*them*) INTO THE HOUSE OF IEHOVAN THY GOD; to teach that he is bound for other after them, till he bring them to the mount of the house of God. Maimonides in *First-fruits, Chap. 2. Sect. 20. not seeth a kid, &c.]* This law is twice after repeated in the same words, Exod. 34. 26. Deuteron. 14. 21. For *a kid*, the Greek translatheth generally, *a lam*•• The Chaldee paraphrast omitteth the name of a *kid*, and more generally translatheth, *Thou shalt not eat flesh with milk.* So the Yerushalmi Targum on Exod. 34. 26. expoundeth it; *My people the house of Israel, it is not lawful for you either to seeth or to eat flesh and milk mixed together.* This sense the Thalmudists follow, gathering, if it be unlawful to seeth them together, much more to eat them. And understand it of the flesh and milk of all clean beasts. *Flesh with milk, it is unlawful to seeth it, and un!*••*full to eat it by the Law: it is unlawful also to make profit of it, but it is to be buried. Whoso boyleth ought of them two together, offendeth; as it is written, THOU SHALT NOT SEETH A KID IN HIS MOTHERS MILKE. So he that eateth ought of these two, of flesh and milk sodden together, offendeth though he boil it not, &c. Masmony, treat. of Forbidd*•• *meats, Chap. 9. Sect. 1. Others understand it, of seething it while it is very young, as in the mothers milk, that is, until it be seven days old; according to the law before, in Exodus 22. 30. and after, Levite. 22. 27. But the phrase may also imply, during the time that it sucketh the mothers milk; as a milk lamb, 1 Sam. 7. 9. is a sucking lamb. The intendment of this law, seemeth to be either against cruelty, according to another prohibition of taking the damme with the young, Deut. 22. 6. 7. or against mixtures of meats; as elsewhere God forbiddeth mixtures in garments, in sowing of fields, and the like, Levite. 19. 19.*

Vers. 20. *an Angel]* this is Christ, whom the Israelites are said to have tempted in the wilderness 1 Cor. 10. 9. See the notes on Exod. 14. 19. *R. Me*••*chem* upon this place, teacheth from ancient R•bbins, that the word *I* (send) *signifieth the property of mercies, and this Angel is the Angel the Redeemer,* (Gen 48. 16.) Also, *The holy blessed God said unto Moses, He that did keep the Father,* (viz. Abraham, Isaac and Jacob,) *shall keep the children. before thee]* or, *before thy face,* as the Greek translatheth. *the place]* *the land* (saith the Greek) *which I have prepared for thee.* A figure of that whither Christ is gone to *prepare a place for us,* John 14. 2.

Vers. 21. *because of him]* or, *of his face, or presence.* The Greek translath, *take heed unto him▪ provoke]* or, *rebel not against him:* the Greek translath, *disobey him not.* The Hebrew Doctors make the reason of the charge to be this, *Because his voice is the voice of the living God: R Menachem,* on Exod. 23. *in him]* or, *in the midst of him.* Christ is *the brightness of the glory, and the express Image of God's Person,* Heb. 1. 3. and God was in him, 2 Cor. 5. 19. and he in the Father, John 10. 38. and his name is *Jehovah our Justice,* Ier. 23. 6. The Chaldee translath, *his word is* (that is, he speaketh) *in my name.* And God's Name, may imply his Law or doctrine to be in him: for so the Law of Christ (Esa. 42. 4.) is expounded his Name, Matt. 12-21.

Ver. 23. *before thee]* as a leader of thee, saith the Greek version. And here the Hebrew *Malachi, My Angel,* some of the Rabbin's say, is *Michael,* by transposition of letters. *the Amorite]* that is, *the land of the Amorites, &c.* See Gen. 15. 18. 21.

Ver. 24. *gods]* called in the Chaldee, *idols. their works]* that is, the works of the Heathen people's. This Law is explained in Levite. 18. 3. *pillars]* or, *standing images, statues.* Under these all other monuments of idolatry are comprehended: as Deuter. 12. 2. 3. Of this the Hebrew canons say, *We are commanded to destroy idolatry, and the services thereof, and whatsoever is made for the same, Deuteronomy 12. And in the land of Israel we are commanded to persecute it until it be destroyed out of all our land: but without the land we are not commanded to persecute it: but every place which we shall subdue, we are to destroy all the idolatry that is therein.* Maimonides in Misn. treat. of Idolatry, c. 7. S. 1.

Vers. 25. *thy bread, &c.]* hereby the coarsest fare may be meant, which by God's blessing nourisheth, as in Daniel 1. 12. 15. Or, these are named for all food, as the Chaldee translath it, *thy meat and thy drink:* and the Greek addeth, *thy bread, and thy wine, and thy water. sickness]* in Chaldee, *evil sicknesses.* Compare Exod. 15. 26. Deut. 7. 15.

Vers. 26. *casting]* or, *miscarrying:* the Greek translath, *without seed.* See a like promise in Deut. 7. 14. *thy days]* which by the course of nature thou shouldest live. So Job died *being old and full of days,* Job 42. 17. whereas the wicked live not out half their days, Psal. 55. 24.

Vers. 27. *dismay]* with tumult and trouble; as God did before in Exod. 14. 24. So in Deut. 7. 23. Ios. 10. 10. The Greek translath, *I will astonish all nations. shalt come]* to war against them: as the Chaldee addeth. to turn] this is added by the Chaldee for explanation. And by *turning the neeke* (or *back*) is meant their flight; as the Greek translath, *I will give* (that is, *make*) *them fugitives.* So David praised God that had given him *the neck of his enemies:* that is, made them flee, Psal. 18. 41.

Vers. 28. *hornets]* Hebr. *the hornet,* a kind of great waspe, which stingeth venomously, threatened against the Canaanites here, and in Deuter. 7. 20. and shown to be accomplished in Ios. 24. 12. These signified the stinging terrors wherewith God striketh the hearts of his enemies. *the Evite]* that is, the whole nation of them, as the Greek saith, *the Amorites, and the Evites, &c.* These were the posterity of Canaan, of whom see Genesis, 10. 6. 7.

V. 30. *fructify]* that is, *be increased or grown.* [unspec 31]

Vers. 31. *the river]* which the Greek explaineth, *the great river Euphrates:* and Moses elsewhere so nameth it, Deuter. 11. 24. Gen. 15. 18. See these bounds in Numb. 34. the accomplishment of this promise in part, fulfilled in Solomon's time, 1 Kin. 4. 21. *thou shalt drive]* the Greek translateth, *I will drive.*

Vers. 32. *with them]* *the inhabitants of the land,* Exodus 34. 12. 15. Deuter. 7. 1. 2 &c. *gods]* in Chaldee, *idols.*

Vers. 33. *if thou shalt]* or, it may be translated, *for thou wilt serve,* as came to pass, Judge. 1. 21. 27. 29. and 2. 1. 2. 3. 12. &c. The Greek translateth, *for if thou shalt serve their gods: the Chaldee, and thou shalt not serve their idols. surely]* or, *for it will be a snare;* that is, a cause of thy fall and ruin: *a scandal* unto thee. See this fulfilled, Judge. 2. Psal. 106. 34. 35. 36. Numb. 25. 1. 2. Compare also Deut. 7. 16. 25. A *snare,* is used to signify the deceit whereby men fall into sin, Deut. 12. 30. Ier. 5. 26. Prov. 13. 14. 27. and so the destruction that followeth thereupon, Prov. 12. 13. Isaiah 8. 15. and 28. 13. Eccles. 9. 12.

### CHAP. XXIII.

1. Moses is called up into the mountain. 3. The people promise obedience. 4, Moses buildeth an Altar, and twelve pillars. 6, He sprinkleth the blood of the covenant. 9. Moses and the Elders of Israel see God. 12. Moses is to go up the mount, for the the Tables. 14, Aaron and Hur have the charge of the people. 16, The glory of the Lord on mount Si••a, like devouring fire. 18, Moses in the cloud and mountain, forty days and forty night.

AND he said unto Moses, Come up unto Jehovah, thou and Aaron, Nadab & Abihu, and seventy of the Elders of Israel: and bow down yourselves afar off. And Moses himself alone shall come near unto Jehovah; but they shall not come near: and the people they shall not come up with him. And Moses came and told the people all the words of Jehovah, and all the judgments: and all the people answered *with* one voice, and said; All the words which Jehovah hath spoken, we will do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the mount, and twelve pillars, *according* to the twelve tribes of Israel. And he sent the young men of the sons of Israel, and they offered burnt offerings, and sacrificed sacrifices of *peace-offerings,* of bullocks, unto Jehovah. And Moses took half of the blood, and put *it* in basons, and half of the blood he sprinkled on the altar. And he took the book of the covenant, & read in the ears of the people: and they said, All that Jehovah hath spoken, we will do, and obey. And Moses took the blood, and sprinkled on the people, and said, Behold the blood of the covenant w<sup>ch</sup> Jehovah hath stricken with you, concerning all these words. Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel. And they saw the God of Israel: and *there was* under his feet as *it were* a work of Sapphire brick, and as the body of the heavens for clearness. And upon the Nobles of the sons of Israel he laid not his hand: and they saw God, & did eat & drink. And Jehovah said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone, & a law, and commandment, which I have written, to teach them. And Moses rose up, and his Minister Joshua: and Moses went up into the mountain of God. And he said unto the Elders, Sit ye here for us, until we return unto you: and behold, Aaron and Hur *are*

with you; who so hath matters to do, let him come near unto them. And Moses went up into the mountain, and a cloud covered the mountain. And the glory of Jehovah dwelt upō mount Sinai, & the cloud covered it six days: and in the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of Jehovah was like devouring fire, in the top of the mountain, in the eyes of the sons of Israel. And Moses went in to the mids of the cloud, and went up into the mountain, and Moses was in the mountain forty days, and forty nights.

### Annotations.

*ABihu*] in Greek *Abioud*: he and Nadab, were Aaron's eldest sons, Exod. 28. 1 who were afterward, devoured with a fire from the Lord, Levite. 10. 1. 2. *seventy*] This number was answerable to the 70. souls of Israel that came into Egypt, Deut. 10. 22. and to the 70. that afterward were made the Senate of the commonwealth of Israel, Numb. 11. 16. 17. *bow down*] the Gt, translateth, *they shall bow down to (or worship) the Lord afar off*. This though it were a special favor to the Elders, and served for confirmation of the things spoken by Moses; yet signified it the impotency of the Law, which kept men afar off, and could not bring them near unto the Lord, nor unite them unto him, as the Gospel of Christ doth by faith, Heb. 10. 19. 22. and 12. 18.—22. &c.

Vers. 2. *with him*] with Moses: not with the Elders; [unspec] therefore the Greek translateth, *with them*. For the people abode beneath, at the foot of the mount: the Elders went up as it were half way: and saw part of God's glory, verse. 9. 10. but Moses himself went up to the top of the mount, into the dark cloud, v. 18. For the Law was to be given by *the hand* (or ministry) of a mediator, Gal. 3. 19.

Ver. 3. *will do*] the Greek addeth, *and hear*, (or *obey*) as is expressed in v. 7. Thus the covenant between God and Israel, was established by mutual and willing consent: albeit they yet knew not the *impossibility of the Law*, which is weak through the flesh, Rom. 8. 3. So in Exod. 19. 8.

Vers. 4. *wrote*] in a book, Heb. 9. 19. for the stony tables were written by *the finger* of God himself, Exod. 31. 18. *an altar*] which represented God, the first and chief party in the covenant. *pillars*] or, *statues*; the Gr. translateth them *stones*: and *pillars* were wont to be of *stones* erected, Gen. 28. 18. 22. and 31. 45. and 35. 14. according to] or, *for the twelve tribes*; that is, to represent them, (the other party in the Covenant) and their hard stony nature: as the tables of stone, signified their stony hearts, 2 Cor. 3. 3. 14. See Exod. 31. 1•.

Vers. 5. *the young men*] that is, *the first borne* (as the Chaldee translateth) which were *priests* or *sacrificers*, until the Levites (taken instead of the first-borne of Israel, Numb. 3. 41.) had the priesthood in their tribe. And the Hebrew word doth not always signify men young in years, but fit for service or ministry to their elders: so Jesus the servant of Moses, and other such servants, are often called *young men*, Exod. 33. 11. Gen. 14. 24. & 22. 3. 2 Sam. 18. 15. 1 King. 20. 14. *of peace-offerings*] Gr. *of salvation*. By these two sorts of sacrifices, (whereof see Lev. 1. and 3. chap.) the sanctification of the people was testified, who by the death of Christ (whom these sacrifices did figure out) presented themselves wholly to God, as obedient servants; and shown thankfulness for the peace and salvation, which through him they had obtained,

Rom. 12. 1. 2. Heb. 13. 15. See also the notes on Exod. 19. 10. *bullocks*] and other beasts; as the Apostle testifieth, *of bullocks, and of goats*, Heb. 9. 19. but the one is here named as principal.

Vers. 6. *on the altar*] and so *on the book*, Heb. 9. 19 which as it seemeth, was laid on the altar, to be sanctified thereby.

Vers. 7. *and obey*] or, *hear hearken* unto: that is, g 〈...〉 y learn and obey: See the notes on Exodus 4. 31.

Vers. 8. *on the people*] which may be meant of the twelve pillars set up to represent the people, verse. 4. [unspec] Howbeit the Chaldee paraphrase saith, *he sprinkled it on the Altar, to make propitiation for the people*. Thus the first covenant (or testament) was not dedicated without blood, (as the Apostle observeth in Heb. 9. 18.—23.) and the patterns of heavenly things were purified by the blood of these sacrifices: signifying that Christ by his death should sanctify himself for his people, and them unto himself, by the blood of a better testament, John 17. 19. Heb. 9. 13. 14. 1 Pet. 1. 2. And whereas the sprinkling and purifying in the Law, was usually done with *water, scarlet, wool, and hyssop*, Levite. 14. 6. 7. the Apostle telleth us, that this here was so done, though Moses nameth them not, Heb. 9. 19. *behold, &c.*] the Apostle explaineth it thus, *This is the blood of the Covenant (or of the Testament,) which God hath commanded unto you*, Heb. 9. 20. Thus the Sacrament of the Old Testament, confirmed by the blood of beasts, had a resemblance unto the New Testament established upon better promises, and confirmed by the blood of Christ. But that was for works of the Law: this is for remission of sins, Mat. 26. 28. Heb. 9. 15.

Vers. 10. *the God*] that is, signs of the glory and [unspec] presence of the God of Israel. For, never man saw God, neither can see him, 1 Tim. 6. 16. Therefore the Chaldee expounds it, *The glory of the God of Israel*; and the Greek translateth, *they saw the place where the God of Israel stood. of Sapphire brick*] Hebrew, *brick of Sapphire*: whereby is meant, Sapphire stone, hewed like brick, wherewith the place under him was paved. So also the Greek translateth it. Or, it may be Englished *of whiteness of Sapphire*, that is, *of white Sapphire* stone: for *brick*•ath the name in Heb. of whiteness. The Chaldee translateth, *under the throne of his glory, was, as* 〈◇〉 *were a work of precious stone*. The *Sapphire* is also mentioned in Ezekiel's vision of God's Throne and glory, Ezekiel 1. 26. It is a very precious trans•atent stone, of the color of the sky: see Ex 〈...〉 s 28. 19. The *work of brick*, might call them 〈◇〉 remember their brick work in Egypt, Exodus 1. 14. and 5. 16. 19. from which bondage, God now had brought them, to labor in the heavenly work of his Law, and the mysteries of •he same, whereby the throne of his glory should be erected among them, and his Church (which •s as the footstool of the Lord, Lam. 2. 1.) should have the foundations laid with Sapphires, Isaiah. 54. •1. and such should be the polishing of the Saints, Lamentations 4. 7. *the body*] the Greek •nd Chaldee translate, *the sight (or semblance) of heaven*. And this clear heavenly appearance •id see forth the favor of God towards them 〈◇〉 keep his Covenant: as on the contrary, a dark or cloudy Heaven, is a sign of God's displeasure, Jeremiah 4. 23. 28. Zeph. 1. 15. It signified also the cleanness & purity, that should be in the people of God. *for cleanness*] or, *in purity*.



Vers. 11. *the Nobles]* or *the select*; or *chosen men*, as the Greek translath; meaning those Elders spoken of in verse 9. *laid not his hand]* that is, hurt or affrighted them not: because they went up by the leave and Word of God, not of their own temerity, which was before forbidden, Exodus 19. 21. So the *laying of the hand* often signifieth, Nehemiah 13. 21. Psal. 55. 21. so the Chaldee translath, *they had not hurt*; and the Greek, *not one of them was dismayed* (or killed.) *did eat, &c.]* The Chaldee paraphraseth, *they saw the glory of God, and rejoiced in their sacrifices which were accepted; as if they had eaten and drunk.* So other of the Hebrews (as in *Elle shemoth rabbah*) say, *they fed their eyes with the brightness of the Majesty* (of God.) Christ promising felicity to his Disciples, saith they should *eat and drink at his table in his kingdom*, Luk. 22. 30.

Verse 12. *be there]* that is, *continue there*. So 1 Tim. 4. 15 *in these things be thou*: that is, continue and give thyself unto them. So in Ruth 1. 2. Isaiah 66. 2. Psalm 64. 8. *commandment]* in Greek *commandments*. But Moses often useth this word singularly, though he speaketh of the Law in general. So the Apostle also, 2 Peter 2. 21. and 3. 2. *to teach]* to instruct, or confirm in the Law. To this word the Apostle (following the Gr. version) hath reference, when he saith, the Israelites had *the giving of the Law*, Rom. 9. 4. and *the people received* (or were taught) *the Law*, Heb. 7. 11. and the covenant *established* (or taught) *upon better promises*, Heb. 8. 6. So that the word implieth a full information and constitution of them & their common wealth by the Law. Herein the Jews did glory, Rom. 2. 17. 18.

Vers. 13. *Joshua]* in Greek, *Jesus*: see Exod. 17. 9. *of God]* that is, as the Chaldee translath, *on which the glory of God was revealed*. See v. 16.

Vers. 14. *Sit]* that is, *Abide*, or *Tary*, as the Chaldee translath: the Greek saith, *be quiet*. *Hur]* of him see Exod. 17. 10. *hath matters to do]* or, *hath words to speak*: that is, hath any question or controversy. So the Gr. and Chaldee translate it *Judgment* or *controversy*. The Hebr. phrase is, *who so is a master of words*, (or of matters.)

Vers. 15. *a cloud]* the sign of God's presence; though with terror and obscurity, 2 Chron. 6. 1. Heb. 12. 18. See also Exod. 19. 9.

Verse 16. *dwelt]* the Greek expoundeth it, *came down upon the mount. six days]* to prepare Moses for to receive the Laws; as before he had done the people three days, Ex. 19. 10. 11. In six days God made the world, and the seventh he rested, Gen. 2. the same number is here at the giving of the Law; wherein God shown as great wisdom, as in the making of the world, Psal. 19.

Vers. 17. *devouring]* or, *consuming fire*, in Greek, *flaming fire*: this was for a terror to the transgressors of his Law, Deut. 4. 24. and he is no less fearful under the Gospel, Heb. 12. 28. 29.

Vers. 18. *forty days]* during which time he did not there eat bread, nor drink water, Deuter. 9. 9. The like number of days Elias fasted, 1 King. 19. 8. and Christ when he was to enter upon the ministry of the Gospel, Matt. 4. 2.

**CHAP. XXV.**

1, The Lord by Moses teacheth Israel what things they should willingly offer for the making of a Sanctuary, that he might dwell amongst them. 10, The matter and form of the Ark. 17, The Covering-mercy-feat thereof, with the Cherubims. 23, The Table for the Shewbread, with the furniture thereof. 31, The golden Candlestick, with the parts and instruments thereof. 40, All things must be made according to the pattern shown in the mount.

〈 in non-Latin alphabet 〉

AND Jehovah spake unto Moses, saying, Speak unto the sons of Israel, & let them take for me an offering: of every man whose heart shall make him willing, ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass. And blew, and purple, and scarlet, and fine linen, and goats *hair*. And Ram skins died red, and Tachash skins, and Shittim wood. Oile for the light, spices for anointing oil, and for incense of sweet spices. Beryl stones, & filling stones, for the Ephod, and for the Brest plate. And let thē make for me a Sanctuary, and I will dwell amongst them. According to all that I will show thee, the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make *them*. And they shall make an Ark of Shittim wood: two cubits and an half *shall be* the length thereof, and a cubit and a half the breadth thereof, & a cubit and an half the height thereof. And thou shalt overlay it *with* pure gold; within and without shalt thou overlay it: and thou shalt make upon it a crown of gold round about. And thou shalt cast for it four rings of gold, and shalt put them in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the second side. And thou shalt make bars of Shittim wood, and shalt overlay them *with* gold. And thou shalt put, the bars into the rings, by the sides of the Ark, to bear the Ark with them. In the rings of the Ark shall the bars be: they shall not be removed from it. And thou shalt put into the Ark the Testimony which I shall give 〈◇〉 thee. And thou shalt make a Coveringmercy-seat of pure gold: two cubits and an half *shall be* the length thereof, and a cubit & an half the breadth thereof. And thou shalt make two Cherubims of gold: of beaten work shalt thou make them, at the two ends of the Coveringmercy-seat. And make thou one Cherub on the one end, and o• Cherub on the other end: of the Coveringmercy-seat shall ye make the Cherubims, o the two ends thereof. And the Chrubi•e shall stretch forth the wings on high, covering with their wings over the Coveringmercy-seat; and their faces *shall be* one to another: towards the Coveringmercy-seat shall the faces of the Cherubims be. And thou shalt put the Coveringmercy-seat u• on the Ark above, & in the Ark thou sha•• put the Testimony which I shall give unto thee. And I will meet with thee there, and I will speak with thee, from above the Coveringmercy-seat, from between the two Cherubims, which *are* upon the Ark of the Testimony, all *things* which I will comm 〈...〉 thee, unto the sons of Israel. And thou sha 〈...〉 make a Table of Shittim wood: two cub 〈...〉 *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and an half the height thereof. And thou shalt overlay 〈...〉 *with* pure gold, and shalt make thereo 〈...〉 crown of gold round about. And thou sha 〈...〉 make unto it a border of an hand bred 〈...〉 round about, and thou shalt make a crown of gold to the border thereof round abov•• And thou shalt make for it four rings of gold, and shalt put the rings in the four corners which *are* on the four feet thereof. Over-against the border shall the rings be, 〈◇〉

places for the bars to bear the table. And thou shalt make the bars of Shittim wood, and shalt overlay them *with* gold; and the table shall be borne with them. And thou shalt make the dishes thereof, and the cups thereof, and the covers thereof, & the bowls thereof, which shall be to cover withal: pure gold shalt thou make them. And thou shalt set upon the Table Shewbread before me continually. And thou shalt make a Candlestick of pure gold: of beaten work the Candlestick be made; his shaft and branch, his bowls, his knops, and flowers shall be of the same. And branches coming out of the sides of three branches of the Candlestick out of the one side of it, and three branches of Candlestick out of the second side of Three bowls made like almonds, in branch, a knop and a flower; and the bowls made like almonds, in the other branch, a knop and a flower: so in the six branches that come out of the Candlestick. And in the Candlestick shall be four bowls made like almonds, his knops & his flowers. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, to the six branches, that come out of the Candlestick. Their knops & their branches shall be of the same: all of it shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof: and he shall cause the lamps thereof to ascend up, and shall cause to give light over against the face of it. And the sockets thereof, and the snuff-dishes thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels. And see that thou make them according to their pattern, which thou wast shown in the mount.

### Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 19. Section or Lecture of the Law. See Gen. 6. 9.

TAke for me] or, take unto me, that is, take & give (or bring) unto me. See the notes on Gen. 15. 9. The Gr. translath, and say thou, take ye unto me first fruits. offering] or, heave offering: an oblation, which was taken up and separated, out of a man's goods; and usually (in the sacrifices) was heaved or lifted up, when it was presented unto the Lord, Exod. 29. 27. but generally the word is used for all things separated and given unto God, even land it self, Ezek. 48. 8. 9. 10. 20. The Chaldee translath it, a separation: so doth the Gr. in many places, but here the Greek is, first-fruits. make him willing] or, move him to willingness and liberality. The Gr. interpreteth it, of all to whom it shall seem good in their heart. That which is here spoken of the heart, is also said of the spirit. Exod. 35. 21. And a like willing offering, was by David and the princes for the matter of the Temple, 1 Chro. 29. 5. 9. 14. &c. And so all the ministration of God's people ought to be of ready and willing mind; Ezra 2. and 3. 5. Neh. 1. 2. 2 Cor. 8. 11. 12.

Ver. 3. and brass] These three, are the richest, purest, and most glorious metals, they come out of the bowels of the earth, Job 28. 1. 2. Deut. 8. 9. The scripture useth them to signify persons, kingdoms, and other things, that are most precious, pure durable. I am. 4. 2. D. n. 2. 32. 38. 39. Rev. 1. 20. and 19, 10. Prov. 8. 19. Ezek. 40. 3. Zach. and 6. 1. And God

promising to erect the glorious Church of the Gospel, saith; *For brass I will bring gold and for iron silver; and for wood brass,* ‹ϕ› ‹ϕ› 60. 17▪ The Jews, as *R. Menachem* upon his place, observe, how no *Iron* was in the stuff ‹...› and do compare 1 King. 6. 7. where *no tool of iron was heard in the house* (of Solomon) *while it was in building*: Iron is often used to signify wars and hard affliction, Judge. 4. 3. Dan. 2. 40. and 7 7. 1 King. 8. 51. Psal 107. 10. Howbeit for Solomon's temple, *iron* also was prepared, 1 Chron. 29. 2. 7. 2 Chron. 2. 7.

V. 4. *Blew*] or *hyacinth*, as the Gr. translath. Although the *blew*, *purple*, & *scarlet* here, are colors only, and Moses expresseth not the stuff coloured: yet Paul affirming that *scarlet wool* was used in sprinkling of the blood, Hebr. 9. 19. seemeth to teach that the *scarlet* spoken of in the Law, was wool died: and the like we may say of the other colors. Thus also the Hebrew Doctors explain them. *The blew* spoken of in any place was wool died like the body of the heavens; (that is, sky color) *The purple* was wool died red; and the *scarlet* was wool died in scarlet; saith *Maimonides*, in treat. of the *Implements of the sanctuary*, c. 8. s. 13. The *blew* was a thing used and worn of Princes and great personages; & the nations clad the images of their gods with it, Jer. 10. 9. Esth. 1. 6. Ezek. 23 6. and 27. 7. 24. The same was also in Solomon's temple, 2 Ch. 2. 7. 14. *purple*] so we call it of the Gr. *porphura*: the name of a shellfish called the *purple*; it is like an oyster, and hath in it a liquor, which is used to make the purple die of great esteem, as *Pliny* showeth in his *nat. hist. b. 9. ch. 36*. The Hebr. is *Argaman*, (and as *Ezra* writeth it after the Chal. manner, *Argevan*, 2 Ch. 2. 7. 14.) from whence it seemeth the Gr. have borrowed *Amorgis*, the name of an herb or reed, which is used to die purple. This also is a Princely color, and used both for civil and religious honor, Dan. 5. 7. 29. Esth. 8. 15. Jer. 10. 9. Luk. 16. 19. Rev. 18. 12▪ *scarlet*] or *scarlet twice died*, as the Heb. *tolagnathshani*, importeth. That which was answerable to this in Solomon's Temple, is called by another name *Carmil*, that is, *crimson*, 2 Chro. 2▪ 7. 14 and 3. 14. but the Greek there and here translath alike, *coccinon*, *scarlet*. This also is a glorious color, Jer. 4. 30. Lam. 4. 5. *Purple* and *scarlet* are put sometime one for another; as, *they clothed him with purple*, Ma. 15. 17▪ *they put on him a scarlet robe*, Mat. 27. 28▪ for which another saith, *they put on him a purple robe*, John. 19. 2. These three died colors, represented blood of all sorts, and so figured unto the Church, how both themselves and their actions should be washed & died in the blood of Christ, into whose death they are baptized, Rev. 1. 5. and 7. 14. Rom. 6. 3. Christ also himself, warring against his enemies, appeared in garments died red, and glorious, Isaiah 63. 1. 2. &c. Rev. 19. 13. So the Gr. & Latins have applied the purple color to blood, & bloody death; as *porphureos thanatos*, *purple death*, in *Homer, Il. 5.* and *he vomited his purple soul*, that is, his life blood; *Uirgil. Aen. 9.* and the like *fine linen*] or *silken woolls* A thing w<sup>ch</sup> grew in Egypt, called *Shesh*, Ezek. 27. 7. of which princely clothing was made, Gen. 41. 42. The Greek and Chaldee translate it *Byss*: and so the stuff used in Solomon's Temple is called *buts*, that is, *Byss*, 2 Chro. 2. 14. and 3. 14. Likewise the Hebrew Doctors say, *What place sever in the Law speaketh of Shesh▪ or of Bad*, (a kind of linen mentioned in Exod. 28. 42. ‹ϕϕ› *flax*, and it is *byss*. *Maimonides* treat. of the *Implements of the Sanctuary*, c. 8. s. 13. Others put a difference between that *Byss* which Solomon used, and this *Shesh*, which they think was a silken cotten, which *Pliny* (in his *at hist. b. 19. ch. 1.*) showeth to grow in Egypt, on a shrub called *Xylon* or *Gossipian*: whereof soft and white l ‹...› en stuff

was made, whereof the Priests of Egypt delighted to wear. And this linen *Xyl* ⟨...⟩ *n*, they think to be the stuff that was died blew, purple and scarlet. *Byss* is also a silken linen, *white*, *pure*, and *bright*, and hath the name originally of whiteness, and signified the graces and *justifications of the Saints*, Rev. 19. 8. 14. Ezek. 16. 10. *hair*] whereof a covering was made for the Tabernacle, Exod. 26. 7. 13. The word *hair* is added also in Greek: necessarily understood in the Hebrew: see Gen. 42. 33.

Vers. 5. *Tachash skins*] This the Greek interpreters translate, *blew* (or *violet color*) *skins*. The *Tachash* was a beast of whose skin fine shoes were made, Ezek. 16. 10. and save there, no mention is made in Scripture of this beast, but in this history of the Tabernacle, whose upper covering was made of the skins of the *Tachash*, Exod. 26. 14. Of the Hebrew name seem to be derived the Germane *Tachs*, and Latin *Taxo*, which we English *the badger*, but the Jews hold it to be a clean beast, which our *badger* by Moses Law is not, neither are badgers skins used for shoes as the *Tachas*. *Shittim*] or, wood of the *Shittah tree*, mentioned in Esa. 41. 19. which is thought to be a kind of Cedar tree. It is nor found in scripture, save in this history of the Tabernacle, and that prophesy of Isaiah, where it is shown to be of special use & account. The Greek usually translatheth it *Aspeta*, that is, wood *which never rotteth*. The wood in Solomon's Temple was of *Cedar*. 1 King. 6. 9. 10. Of it the Heb. Doctors write thus; *Solomon the Prophet said, How fair is the house of the sanctuary of the Lord, w<sup>ch</sup> is build by my hands of Cedar wood: but fairer shall be the house of the sanctuary, which shall be built in the days of the King Christ; the beams whereof shall be of the Cedars that are in the garden of Eden [in Paradise.] Targum in Can. 1. 17.*

Ver. 6. *light*] or, *lig* ⟨...⟩ ; that is, the *Candle stock*, ⟨◇⟩ . 27. 20, *incense of sweet spices*] that is, ⟨◇⟩ : or, *sweet spices for incense*. The Greek translatheth, *for the composition of incense*.

Vers. 7. ⟨◇⟩ ] so also the Chaldee translates it: see the notes on Ex. 28. 9. 20. *filling stones*] Heb. ⟨◇⟩ of ⟨◇⟩ th ⟨...⟩ , *stones to be ei in*, and wherewith the ⟨◇⟩ places in the gold upon the *Bphod* were filled up •ee Exod, 28. 27. 20.

Vers. 8. ⟨◇⟩ *them make*] The Greek changeth the person, *And though• shalt make me a sanctuary, and I will be* ⟨◇◇⟩ *y•*. This was the main end of all, and to this, all ⟨◇⟩ particulars are to be re ⟨...⟩ ed and by it opened For this sanctuary (as Solomon's Temple afterward) was a place of prayer and pub ⟨...⟩ ⟨...⟩ ice of God, M•t. ⟨◇◇⟩ Lev. 17. 3. 6. and ⟨◇⟩ ⟨...⟩ ed the Church, ⟨◇⟩ habitation of ⟨◇⟩ the Spirit, 2 Cor. 6. ⟨◇⟩ . Ep ⟨...⟩ s. ⟨◇⟩ . ⟨◇⟩ ▪- ⟨◇⟩ . Re ⟨...⟩ ⟨◇◇⟩ . and was a visible sign of God's presence with, and protection of his people, Lev. 26. 11. 12. Ezek. 37. 26. 27. 1 King. 6. 12. 13. and of leading them into heavenly glory; for as the high Priest entered into the Tabernacle and through the veil into the most holy place, where God dwelt: so Christ (& we by him) entered through the veil of his flesh into very heaven, as the Apostle openeth it, in Heb. 9. and 10. cha. And so this sanctuary is to be applied as a type, first unto Christ's person, Heb. 8. 2. and 9. 11. 12. John. 2. 19. 21. then to every Christian man, 1 Cor. 6. 19. and Church, both particular, Heb. 3. 6. 1 Tim. 3. 15. and universal, Heb. 10. 21. And by reason of this divers & large signification, so

many sundry things about this sanctuary are set down by Moses, and sundry ways applied by the Prophets and Apostles. This sanctuary though made of the most glorious things on earth, is yet called but a *worldly sanctuary*, & was a similitude of the true, not made with hands: Heb. 9. 1. 24. *dwelling*] This was the greatest sign of God's grace to wards his people; whiles Christ having reconciled them to his father, dwelleth in their hearts by faith, Ephes. 3. 17. and they are the habitation of God by the spirit, Ephes. 1. 22. Therefore this favor is often mentioned, Exod. 29. 45. 46. Lev. 26. 12. Numb. 35. 34. Zach. 2. 10. and 8. 3. 2 Cor. 6. 16. Rev. 21. 2. 3.

Vers. 9. *Tabernacle*] or, *Habitacle, Dwelling place*: for of God's *dwelling* aforesaid, it hath the name. Therefore the *pattern* hereof, signifieth properly *the frame* or *disposition of a building*, like which an edifice is made. And as the pattern of this house and of all the implements, was given by God to Moses: even so had Solomon a pattern of the house which he built, and of all things belonging thereunto, 1 Chron. 28. 11. 12. 18. 19. See more in v. 40.

Verse 10. *they shall*] the Greek translatheth, ⟨ϕ⟩ *shalt make*; even as in the verse following, and after, God saith to him, *thou shalt*: because the over-sight of all the work, lay upon Moses. In Verse 39. it is said, *he shall make*, where the Greek again saith, *thou shalt*. *an Ark*] or *Coffer*, in Hebrew *Aron*, which differeth in name (as in use) from the *Ark*, that Noah made, Gen. 6. 14. The Apostles in Greek call them both by one name, Hebrews 9. 4. and 11. 7. and here the Greek version addeth, *the Ark of the Testimony*. This was made to lay up the Tables of the Covenant of God therein, verse 16. and for God to ⟨ϕ⟩ between the Cherubims upon the covering mercy feat that was thereon: verse. 22. So it was visible sign of God's gracious presence with his people in Christ: therefore is it the first and chiefest of all the holy things, and for it principally was the Tabernacle made Exod. 26. 33. and 40. 18. 21. and it sanctified the Tent and house wherein it rested; as Solomon said the places ⟨ϕ⟩ *holy where into the Ark of the Lord hath come*, 2 Chron. 8. 11. Yet was it but the furniture of a *worldly Sanctuary*, Hebrews 9. 1. are under the Gospel to be done away, and forgotten, that men shall say to m ⟨...⟩, *the Ark of the Covenant of the Lord*, Ier. 3. 16. albert mystically it is mentioned in the Church of the New Testament, as is also the Tabernacle, Rev. 11. 19. and 21. 3. Among the Gentiles there was an imitation of these things, when they carried the mysteries of their gods in coffers; *L. Apul. de Asin. our. l. 11. & Alb. Tibull. Et levis occultis conscia Cista sacris. Shittins*] or, *Cedar wood*: in the Greek, *wood incorruptible. a cubit*] that is, a foot and an half, or six handbreadths, see Gen. 6. 15.

Vers. 11. *a crown*] or, *border*: which was both for ornament, and for the close fastening of the cover of the Ark, which was as large as the ark it self, verse. 17. The Greek interpreteth *golden writhen waves round about*. So in ver. 24.

Vers. 12. *shalt put*] Hebr. *shalt give*.

Vers. 13. *bars*] or *staves*, to carry it with: verse 14. the Greek calleth them *bearers*.

Vers. 14. *to bear the Ark,*] this none might do but the Levites, and upon their shoulders: Numb. 7. 9. 2 Chron. 35. 3. When David faulted herein, and set the Ark upon a wagon; the Lord shown his wrath in killing Uzzah: see 1 Chr. 13. 7. 10. 11. and 15. 12. 15.

Vers. 15. *not be removed*] this caution was, left the Levites should think themselves discharged at any time from bearing God's Ark; therefore even in Solomon's Temple, the bars were left in their places, but with their ends out, to be seen, 1 Kings 8. 8. The Hebrew cannons say, *when they bear the Ark upon their shoulders, they bear it with their faces one towards another, and their after parts outward, and their faces inward. And they are warned, that they pull not the bars out of the ring, &c. Maimonides, treat. of the Instruments of the Sanctuary, ch. 2. Sect. 13.*

Vers. 16. *the Testimony*] in Greek, *the Testimonies*, [unspec] that is, the two tables of stone, whereon the Law or ten commandments were written, which were a testimony of the Covenant between God and the people, and should testify against them if they kept it not; as Moses showeth for the book of the Law, Deut. 31. 26. Hereupon those tables are called *the tables of the Testimony*, Exod. 31. 18. and the ark into which they were put, *the Ark of the Testimony*, Exod. 25. 22. neither was there anything in the Ark but they, 1 Kin. 8. 9. and the Tabernacle wherein the Ark was placed, is called *the Tabernacle of the Testimony*, Exod. 38. 21. Act. 7. 14. So elsewhere, the book of the Law is called the *Testimony*, 2 King. 11. 12. and the Gospel of Christ hath the same name, 1 Cor. 2. 1. 2 Tim. 1. 8. Likewise because on those Tables, *the words of the Covenant* were written, Exod. 34. 28. therefore they were called, *the tables of the Covenant*, Deut. 9. 9. 11. 1•, and the Ark that they were put into, *the Ark* 〈...〉 〈ϕ〉 〈...〉 Covenant, Num. 10. 33. Heb. 9. 4.

Ver•. 〈ϕ〉 *a covering mercy-seat*] named in Hebrew 〈ϕ〉, which hath the signification of *covering* 〈ϕ〉 〈...〉 *stering over*, Gen. 6. 14. and is commonly 〈ϕ〉 the merciful covering, and propitiation of 〈...〉 nes, Psal. 65. •4. Whereupon this is translated in Greek, and with the allowance of the holy Ghost, *hilasterion*, Hebr. 9. 5. that is, a 〈ϕ〉, or *mercy* 〈ϕ〉. And the Greek version 〈ϕ〉 addeth *hilasterion •pithema*, that is, a *propitiatory covering*; and it is by the Apostle applied to Christ, called God's *hilasterion*, or *propitiatory*, *through faith in his blood, to declare (God's) justice, for the remission of sins that are past*, Rom. 3. 25. he is *the propitiation* for our sins, 1 John 2. 2. So this *mercy-seat* on which God did sit between the wings of the Cherubims, was a figure of Christ, by whom our transgressions of the Law are forgiven and covered.

Vers. 18. *Cherubims*] or *Cherubs*. See Gen. 3. 24. We keep the Hebr. name, following the Apostle, who also keepeth the same name in Gr. Heb. 9. 5. where he calleth them *Cherubims of glory*. The name *Cherub*, is near unto *Rechub*, a *charet*, used to ride upon: and God is said to *ride upon the Cherub*, Psal. 18. 11. and to *sit upon the Cherubims*. Psal. 80. 2. and the *Cherubims* in Solomon's Temple are called a *charet*, 1 Chron. 28. 18. The use of these was to *cover* or *overshadow the mercy-seat*, w<sup>th</sup> their wings, Ex. 25. 20. as they were made of it, v. 19. and from this seat God used to speak unto Moses, v. 22. Num. 7. 89. These being of the *similitudes of heavenly things*, Heb. 9. 23. may diversely be applied: unto Christ, whose mediation was signified by this *mercy-seat*; and to the Ministers of God, both the Angels in heaven, God's *fiery chariots*, 2 Kin. 6. 17. Psal. 68. 18. whose service he useth for his honor, & to attend upon Christ, and upon his Church, into whose mysteries they desire to look, Heb. 1. 6. 14. 1 Pet. 1.

12. and his Ministers also on earth. For Kings are called by the names of Cherubs, Ezek. 28. 14. and the four living creatures with eyes & wings, Rev. 4. 6. 8. (w<sup>ch</sup> by comparison with Eze <...> . 1. 5. 6. 10. and 10. 1. 14. 20. were *Cherubims*.) are of them that are redeemed unto God by the blood of Christ, Rev. 5. 8. 9. 10. & so distinguished from heavenly Angels, Rev. 5. 11. These with heavenly affections looking into the law and Christ the mercy-seat, are such as on whom he also rideth by the preaching of the Gospel, Ps. 45. 5. Act. 9. 15. But the chief significatiō of the Cherubs here, respecteth Christ himself, the Mercy-seat, of which they were made on the two ends thereof, v. 19. And to this glorious seat where God's presence with his Church was manifested, the *throne of God* is answerable, in the Christian Church, in the presence of which throne his people are, and serve him day and night in his Temple, Rev. 7. 15. 17. and 4. 2. 4. 5. 6. and 8. 3. and 16. 17. and 21. 3. 5. and 22. 1. compared with Ier. 3. 17. Psal. 80. 2. *of beaten work*] that is, of whole pieces beaten out with the hammer. The like is said of the *Candlestick*, verse. 31. 36. and of the *Trumpets*, Numb. 10. 2. The Gr. translath it, *turned work*.

Vers. 20. *shall stretch*] Hebrew, *shall be stretching* (or *spreading*) *covering* or *shadowing*; as the Greek, which the Apostle followeth, doth translate, Hebrews 9. 5. This word is used for protection and defense from evil, Psal. 91. 4. & 140. 8. Exod. 33. 22. and the King of Tyrusis is called *an anointed Cherub, that covered* (or *protected*.) Ezek. 28. 14. This here being (as is foreshowed) a figure of Christ: the protecting Cherubs, may signify his kingdom, ps. 99. 1. the mercy seat which they covered, his priesthood, Rom. 3. 25. and the voice which spake from the fame, his prophesy, Numb. 7. 89. Heb. 1. 1. 2. Judge. 20. •7. *one to another*] Hebr. *man to his brother*.

Ver. 22. *will meet*] or *will convene*, at set times, and to appoint and order things for the Church; as the words following do explain. Hereupon the Tabernacle wherein this Ark was, had the name, *the Tabernacle of Meeting* (or *of the Congregation*) *where I will meet with thee*, Exod. 30. 36. The Chaldee translath, *I will appoint my word to thee there*: the Greek, *I will be known to thee from thence*. So this was the sign of God's presence with, and direction of his Church, as before is noted on ver. 18. The Hebrew Doctors say, that *the heart of man is answerable to the Most holy place of the Sanctuary, wherein was the Ark, and the Covering-mercy-seat, and the Cherubims: whereby we are taught, that as in the Sanctuary God's Majesty (Shekhinah) dwelled because there was the Ark, and the Tables, & the Cherubims; so the heart of man, it is meet that a place be made there for the divine Majesty to dwell in; and that it be the Holy of Holies*. R. Elias, in *Sepher reshith chocmah*, treat. of Holiness, chap 7. fol. 219.

Vers. 25. *a border*] or *closure*, that is, a border to fasten the feet of the table together.

Vers. 27. *places*] Hebrew, *houses*. [unspec 29]

Vers. 29. *dishes*] or *chargers*, wherein the bread was set on the table. Of such there is also mentioned in Num. 7. 13. 84. made of silver for other use. *cups*] or *dishes*; for incense to be put in, as appeareth by numb. 7. 14. and *incense* was with the shewbread, as is manifest by Lev. 24. 7. They have their name in Hebrew *Cappoth* of being hollow, like the hollow of the hand, or as a spoone: whereupon some translate them *speones*. The Hebr. say, there were two



of these cups, in each whereof was an handful of incense: and they had verges at the bottom, that they might rest upon the table; and they were set beside the two rewes of bread.

*Maimonides in Misneh, treat of the Daily sacrifices, cha. 5. sect. 2. covers thereof, and bowles thereof]* or (as the Hebr. Doctors understand it) *props thereof, and pipes thereof.* In the first sense, we may take these to be for covering the bread in the dishes, and the incense in the cups: & so it accordeth with the words following, *to cover withal.* And that not the latter of these two, were to cover with, but the former also appeareth by Numb. 4. 7. And in relating this, Moses changeth the order of these words, saying, in Ex. 37. 16. *the bowles thereof, & the covers thereof.* In the latter sense, these served for the bread only; which the Hebrews explain thus; *Kesothaiu* (which we English *the covers thereof*) were (*Seniphi*) *props*; *Menakkijothaiu* (which we English *the bowles thereof,*) were (*Kanim*) *reeds*, *There were four props of gold, that stayed up (the bread) two for the one rew, and one for the other rew: and 28. reeds (of gold) which were as half a*  $\langle\phi\rangle$  *reed (or pipe:) fourteen for one rew, and fourteen for the other. They set one cake*  $\langle\dots\rangle$  *betable, & after put upon it three reedes (or half*  $\langle\phi\rangle$  *;) & upō the reeds another cake, & after that again*  $\langle\phi\rangle$  *reeds: & upon the*  $\langle\phi\rangle$  *third cake, and after that the*  $\langle\phi\rangle$  *, upon them the fourth cake, and them three reeds: upon them the fifth cake, and then two reeds, and upon those two reedes the sixth cake. Talmud Bab. in Menacoth, Chap. 11. and Rambam (or Maimonides) is his exposition on the same. The like R. Solomon Rashi on Exod. 25. noteth; save that he differeth in the names, saying of the first, Kesothaiu, that they were like half reeds, hollow made of gold, upon which the bread was set, and they divided one cake from another that air might gather between them, that they might not mould (or putrefy.) Menakkijothaiu, which the Chaldee calleth the measures thereof (he saith) were props like stakes of gold, standing on the ground, and they reached higher than the table, so high as the rewes of bread, and were forked (or notched) with five forkes one above another; and the ends of the reeds which were between every cake stayed upon those forkes, that the weight of the upper cakes might not be too heavy for the nether, and break them. The reason hereof was, for that the table (as Moses showeth in verse 23. was but one cubit (that is, six handbreadths) broad, and two cubics long. and every of the twelve cakes, (as the Hebrews write) was ten handbreadths long, and five broad; and they set the length of the cakes on the breadth of the table. Talmud in Menacoth, Chapter 11. So the ends of the cakes hanging over, were stayed up by those props. The Greek, for Covers translath *Spondeia*, that is, *vessels to pour out with:* and bowles they cal *Kuathoi*, *cups*, Of these there is mention also in Numb. 4. 7. 1 Chro. 28. 17. and Ier. 52. 16. *to cover withal]* or *with which they shall cover;* to wit, the table, and furnish it: or, the cakes and the incense. The original word signifieth also *to pour out;* and so the Greek translath, *with which thou shalt pour out, (Speiseis)* as before the Greek called the *Covers Spondeia*, *pouring vessels:* but of such I know no use at this table. *pure gold]* whereupon the table is also called the *pure table*, Levite. 24. 6.*

Verse 30. *Shew-bread]* in Hebrew called *bread of faces*, or *of presence;* because they were to be set before the face, or in the presence of God continually. The Hebrew Doctors give also another reason, because *every cake was made square*, and so had as it were *many faces.* *The length of every cake (they say) was ten hand-breaths, and the breadth five hand-breaths, and the height seven fingers. Mamony treat. of the Daily sacrifices; C. 5. S. 9. The holy Ghost in Gr. calleth it bread of proposition, Mar. 1. 26. & in a contrary order, the proposition of bread (or of cakes)*

Heb. 9. 2. that is, with us, *Shew-bread*; which did *show & present* themselves to the Lord upon the table instead of Israel. For there were made every week *twelve cakes*, according to the number of the 12. tribes of Israel; to make every cake was take *two tenth deals* of an Epha, or bushd of *fine flower*; these, with *pure incense* were see every Sabbath new upon the table, in two rewes, six ⟨◇⟩ a rew; and the old bread was then taken away and eaten by the priests: see Lev. 24. 5. 9. with the annotations there. As the *Ark* signified the presence of God in his Church, so this table with the twelve cakes, signified the multitude of the faithful presented unto God in his Church, as upon a pure table, continually serving him: made by faith and holiness, as fine cakes; and by the mediation of Christ as by incense, made a sweet odour unto God, Acts 26. 7. 1 Cor. 5. 7. 2. Cor. 5. 15. It may also signify the spiritual repast which the Church hath from and before God, who feedeth them with Christ the bread of life, whose offering, of himself, was a sweet odour to God for his Church, before whom the Lord furnisheth a table, John. 6. 32. 33. 35. Ephes. 5. 2. Psal. 23. 5.

Vers. 31. *Candlestick*] or *Light-vessel*: called the *candlestick of light*, Exod. 35. 14. *pure gold*] whereupon it is called *the pure candlestick*, Levite. 24. 4. Exod. 31. 8. *beaton-work*] of one whole piece beaten with the hammer, and this was of a *talent of gold*, verse. 36. 39. *branch*] that is, *branches*, as the Greek translath; and the next verse manifesteth. *bowles*] or *cups*, as Gen. 44. 2. so named of the form or fashion. *flowers*] in Greek *lilies*. So *R. Menachem* on this place saith, that *the flowers were lilies*: and noteth from ancient Rabbin's, 42. particulars in the *Candlestick*, 22. *bowles*, 11. *knops*, and 9. *flowers*; which number he would have observed as mystical. As the *Ark* signified God's presence, and the *Table* with shewbread, the *Church* standing before him: so this *Candlestick* signified his *Law*, in the light whereof his people do serve him, Psal. 119. 105. Pro. 6. 23. 2 Pet. 1. 19. And the sundry *branches*, *bowles*, *knops*, and *flowers*, show the variety of things, and of delivering them in the *Scripture*; some easy, some hard to be understood, 2 Pet. 3. 16. some histories, some prophesies, some parables; &c.

Vers. 33. *made like almonds*] the *Chaldee* translath, *figured*; and the *Greek*, *figured with almond-nuts*: and this some refer to those also which follow, *the knop*, and *the flower*, as if they had that form. The *Almond tree* hath the name in *Hebrew*, of hasty bringing forth blossoms and fruit: and God likeneth the hasty performance of his word unto It, Ier. 1. 11. 12. So *Aaron's rod* miraculously bare *almonds*, Num. 17. 8.

Vers. 37. *seven lamps*] or, *the lamps thereof seven*: which figured *the seven spirits* (that is, the manifold graces of the *Spirit*) of *God*, as is written, *there were seven lamps of fire, burning before the throne, which are the seven spirits of God*, Revel. 4. 5. *be*] that is, *the priest*, as is expressed, Exod. 27. 21. Lev. 24. 3. See the notes there. *to ascend*] that is, as the *Chaldee* translath, *to burn*: for that the flame ascends upward. So in Exod. 27. 20. But the *Greek* version here understands it, of setting the lamps upon the top of the branches of the candlestick • ⟨◇⟩ *over against the face*] that is, right forward; or straight before it: as the like phrase signify ⟨...⟩ Ezek. 1. 9. 12. See also Numb. 8. 2.

Verse. 39. *a talene*] this is the greatest weight which ⟨◇⟩ use: it contained three thousand she•else; of which were two sorts, common and holy; as is shown on Gen. 20. 16. This talent,

as all other weights about the Sanctuary, being sacred, was an hundred and twenty pound weight: or three thousand holy shekels. See the notes on Exodus 38. 24. 26.

Vers. 40. *that thou make]* or, *and make*, to wit, all these things mentioned in this Chapter, and those which follow: as the Apostle expoundeth it, *see that thou make all things according, &c.* Heb. 8. 5. And of tentimes, things set down in this manner, are expounded universally; as 2 Chron 6. 30. *thou only knowest the heart of the sons of men*, that is, *of all the sons of men*, 1 King. 8. 39. So, *the word shall be established*, Deuter. 19. 15. that is, *every word*, 2 Cor. 13. 1. and *till I put thine enemies*, Psal. 110. 1. that is, *all of them*, 1 Cor. 15. 25. *as we for give our debtors*, Matth. 6. 12. that is, *everyone indebted to us*, Luk. 11. 4. and many the like. *pattern]* in Greek type: hereupon the Apostle noteth, that the priests of Israel, *served unto the example and shadow of heavenly things*, Hebr. 8. 5. So all this glorious furniture of the Tabernacle, was not for worldly pomp, but for spiritual mystery of heavenly graces, which should be enjoyed by Christ; whereof see Revel. 4. and 21. chapters. Neither might Moses alter the matter, form, or fashion, of any particular, from the pattern shown him; but was strictly bound unto it, and so did observe it, Exodus 39. 42. 43.

#### CHAP. XXVI.

1, God commandeth to make a Tabernacle, with ten curtains embroidered. 7, And a Tent over it of eleven certaines of Goats hair. 14, And a covering for the Tent, of Rams skins, and a covering of Tachash skins. 15. The boards of the Tabernacle, of Shittim wood. 19, The sockets of silver. 26, The bars of Shittim wood. 31, The embroidered vesle between the most holy place, and the holy. 36, The hanging vesle for the door.

AND thou shalt make the Tabernacle *with* ten curtains of fine linen twined, and blew, and purple, and scarlet: *with* Cherubims, the work of a cunning workman, shalt thou make them. The length of one curtain *shall be* eight and twenty cubits, and the breadth four cubits, of one curtain: one measure *shall be* for all the curtains. Five curtains shall be coupled together, one to another, and five curtains coupled together one to another. And thou shalt make loops of blew upon the edge of the one curtain, from the selvedge in the coupling; & so shalt thou make in the uttermost edge of the curtain, in the second coupling. Fiftie loops shalt thou make in the one curtain, and fifty loops shalt thou make in the selvedge of the curtain, which is in the second coupling, the loops being one right over against another. And thou shalt make fifty taches of gold, and shalt couple together the curtains, one unto another, with the taches; and it shall be one Tabernacle. And thou shalt make curtains of go  
 〈...〉 〈ϕ〉 , for a Tent over the Tabernacle: eleven curtains shalt thou make them. The length of one curtain *shall be* thirty cu•its, [unspec] and the breadth four cubits, of one curtain: one measure *shall be* for the eleven curtains. And thou shalt couple together five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the Tent. And thou shalt make fifty loops on the edge of the one curtain, the outmost in the coupling, and fifty loops on the edge of the curtain of the second coupling. And thou shalt make fifty taches of brass, & shalt put the taches into the loops, and shalt couple together the Tent, and it shall be one. And the overplus that remaineth of the curtains of the Tent, the half curtain that remaineth shall hang over, on the back sides of the

Tabernacle. And a cubit on this *side*, and a cubit on that *side*, in the remainder in the length of the curtains of the tent, it shall be hanging over on the sides of the Tabernacle, on this *side* and on that *side*, to cover it. And thou shalt make a covering for the tent, of Rams skins died red, and a covering of Tachash skins above. And thou shalt make boards for the Tabernacle, of Shittim wood, standing up. Ten cubits *shall be* the length of a board, and a cubit and half a cubit the breadth of one board. Two tenons for one board, set in order one against another: so shalt thou make for all the boards of the Tabernacle. And thou shalt make the boards for the Tabernacle, twenty boards for the South •de Southward▪ And fo•ie sockets of silver shalt thou make under the twenty boards; two 〈...〉 unde• one board for his two tenons, and two sockets under another 〈◇〉 for his 〈...〉 . And for the second side of the 〈...〉 , on the North side, twenty 〈...〉 . And the• forty socke•s of silver 〈...〉 〈...〉 one •ard, and two soc 〈...〉 another board. And for the sides of the 〈◇〉 thou shalt •ache 〈...〉 ▪ And two boards shalt thou make for th 〈...〉 of the 〈◇〉 , in the two sides▪ And they shall be equally joined be 〈...〉 〈...〉 shall be perfectly 〈...〉 the he•d of it▪ unto one ring: so 〈...〉 before them •oth▪ they shall be for 〈...〉 . And they sh•ll be eight 〈...〉 and th•• 〈...〉 of silver sixteen 〈...〉 two so••• 〈...〉 board, and 〈...〉 under another board▪ And thou shalt make bars of Shittim wood: five for the boards of the one side of the Tabernacle. And five bars for the boards of the second [unspec] side of the Tabernacle: and five bars for the boards of the side of the Tabernacle, for the two sides Seaward. And the mid 〈...〉 [unspec] bar in the mids of the boards, reaching from end to end. And thou shalt overlay the [unspec] boards *with* gold, and their rings thou shalt make *of* gold, places for the bars: and thou shalt overlay the bars *with* gold. And [unspec] thou shalt rear up the Tabernacle according to the right fashion thereof, which thou wast shown in the mount. And thou shalt [unspec] make a veil *of* blew, and purple, and scarlet, and fine linen twined; the work of a cunning workman: he shall make it *with* Cherubims. And thou shalt hang it upon four [unspec] pillars of Shittim, overlaid *with* gold, their hooks *shall be* of gold; upon the four sockets of silver. And thou shalt hang the veise [unspec] under the taches, and shalt bring in thither within the veil, the Ark of the Testimony; and the veil shall divide unto you, between the Holy *place*, and the Holy of holies. And thou shalt put the Covering-mercy-seat, [unspec] upon the Ark of the Testimony, in the Holy of holies. And thou shalt set the [unspec] Table without the veil; and the Candlestick over against the table, on the side of the Tabernacle, toward the South; and the table thou shalt put on the North side. And thou shalt make an hanging-veil for the door of the Tent, *of* blew and purple, and scarlet, and fine linen twined; the work of the Embroiderer. And thou shalt make for [unspec] the hanging-veil five pillars of Shittim, and overlay them *with* gold, their hooks gold, and thou shalt cast for them, five sockets of brass.

### Annotations.

〈◇〉 ] or *Habitacle*, which was for the [unspec] foresaid▪ *Ark, Table with show-bread*, and *C•dl•stick* to be placed in a figure of the Church, wherein God dwelleth graciously with his people, and inligh 〈...〉 them with his Law, and the seven spirits which are before his throne. See the anno•tions on the former Chapter▪ *twined*] or *twisted*▪ after it was spun▪ and

this was for more strength▪ 〈◇〉 . 4. 12. In the Hebrew canons it is said, *Wheresoever fine linn•n twisted is spoken of in the 〈◇〉 , it must be six• double thread.* Maimonides, treat of the 〈...〉 of the Sanctuary, chap. 8. Sect. 14. *scarlet] or double dy•d scarlet.* These colors represented the blood of Christ, and the white 〈...〉 bysse,) his justice. and so the vatiety of 〈...〉 erewith he and his Church is made glorious 〈...〉 he notes on Exod. •5. 4. *Cheru 〈...〉 ]* that is, as the Chaldee explaineth it, *figures of 〈...〉 ▪ signifying heavenly affections in Christ a 〈...〉 his Church, and the Angels ministers 〈◇〉 and about them: See Exod. 25. 18. *cun 〈...〉 ] or exquisite craftsman; that skillfully deviseth, and curiously worketh in any Art, Exod. 35. 〈◇〉 . 33. 2 Chro. 26. 15. The Chaldee translatheth it Craftsman; the Greek, Weaver: of which there is also mention in this work of the Tabernacle, Exod. 35. 35. and 39. 22. The Hebrew Doctors put a difference between this cunning work•a•, and the embroiderer, in verse 36. Wheresoever it is said in the Law, THE WORKE OF THE EMBROIDERER, that is, when the figures which are made in the weaving, are seen but on the one side; but THE WORKE OF THE CVNNING WORKEMAN, is, when the figures are seen on both sides, before and after. Maimonides, in 〈◇〉 . of the Implements of the Sanctuary, chap. 8. Sect. 15. The veil of the most holy place being of this cunning workmanship, verse 31. showeth that both sides were wrought alike.**

Vers. 2▪ cubits] Hebr. by cubit, that is, measuring by the Cubit, which is six hand-breadths, or a foot and a half. *of one] which may be understood of everyone, as in 2 Chron. 9. 16. one shield, it for every shield. Or, as the Greek here translatheth, the curtai•• shall be one•*

Vers. 3. *one to another•] Hebr. woman to her sister, which He••aisme, the Chaldee also translatheth one 〈◇〉 another; and the Greek giveth the like sense, and Moses himself so explaineth it in Exod. 36. 10. 12. where he saith one 〈◇〉 . So after in verse 5. and 17. This signified the union of persons and of g••es in the Church, by the Spirit, Ephes. 4. 3. 4. 5. 6. 1 Cor. 12. 4. 5. 6. 12. 13. for, in Christ all the building 〈◇〉 coupled together, groweth unto an holy Temple in the Lord, Ephes. 2. 21. 22. and 4. 16.*

Ver•. 4. *•dge] Hebr. lip. So in verse. 10. the one] or, the first curtain. so in verse 5. So one is used for the first, G 〈...〉 . 1. 5. second coupling] or, coupling of the 〈...〉 so in verse 5.*

Vers. 5. *being one▪ right ove• against another] or, •eceiving one to another, & so holding by the taches, one curtain to another. But both the Greek and Chaldee version favoereth the first exposition.*

Vers. 6. *one Tabernacle] or the Habitable shall be 〈...〉 is said for the Tent, verse 〈◇〉 . How••••, because of the distinction by the veise, there were after a sort two Tabernacles, and so the Apos••e speaketh of the first, called the Holy, and after the second 〈◇〉 , 〈◇〉 Tabernacle called the Holy of holies, 〈...〉 ▪ As the golden taches, clasped in the blew▪ (o• heaven-coloured) loops, made the ten 〈...〉 one Tent: so by faith and love in Christ, the Saints are fastened, & built together for an habitation of God through the Spirit, Eph. 2. 22. where 〈...〉 the 〈◇〉 mentioneth the unity of the Spirit, 〈...〉 peace; the •nit•e of the faith, and our 〈...〉 together in*

love, Ephes: 4. 3. 13. Co•s. 2• 2. ⟨◇⟩ this is to be for all affairs, both of peace and of war, Judges 20. 11.

Vers. 7. *a Tent*] that is, a *Covering*, spread over, so the Greek translatheth it a *Covering*; the Chaldee, *an overspreading*. See Exod. 40. 6. *eleven*] whereas the embroidered curtains were but *ten*, verse ⟨◇⟩ . So these were thirty cubits long, verse 8• those but 28. cubits, verse 2. Thus the *Covering* was larger in length and breadth, then the thing covered. The like may be thought by proportion of the two upper *Coverings* of skins, in verse 14. that they also were larger, the• this *Tent* of hair; though for brevity, their size is not expressed. And that this *Goats hair* was woven into clothe, appeareth in that it was spun by women, as the other stuff, Exod. 35. 26.

Verse 14. *Tachash skins*] in Greek *Violet color skins*, of them see Exod. 25. 5. These three sorts of *Coverings* served for the safety of the *Tent*, and things in the same, from the injury of the weather: also by these covers and veils, the people were kept from beholding the holy things: as at the removing of the *Tent* likewise, Num. 4. 5. 15. So they signified the safety of God's Church, covered and hid from the injuries of the world, Esa. 4. 6. and 25. 4. Psal. 27. 5. that the *S•ne shall not light on them, nor any heat*, Rev. 7. 16• and the state of the Church then, which had the mysteries of Christ under shadows and coverings, now taken away• Heb. 10. 1. Therefore the *Tabernacle* of the Gospel is described without any such veils or covers, in the open heaven, where the most holy things, even the *A•e* of God's Covenant is to be seen, Rev. 4 1. 6. and 11. 19. and 21. 2. 3. &c.

Vers. 15. *boards*] these were to bear up the embroidered curtain•• the Greek calleth them *styles* or *pillars*: and to these, with the *silver sockets* whereon they stood, (verse 19.) the Apostle alludeth, when he calle•lie God's House and Church, *the pillar and stay of the Truth*, 1 Tim. 3. 15.

Vers. 17. *tenons*] called in Hebrew *hands*, for that they held fast in the mortai•es of the sockets. *set in order*] or, *set ladder wise*, that is, equally distant one from another, as the staes of a ladder.

Vers. 19. *sockets*] or *bases*, as the Greek translatheth them, the ⟨...⟩ grounds that sustained the boards, having hollow mortai• for the tenons of the boards to be fastened in. Everyone of these sockets, was of a talent of silv•, ⟨...⟩ an ••dred and twenty pound weight, ⟨...⟩ •

Vers. 20. *twenty boards*] and every be and being a ••bi• and an half broad, verse •6• ⟨...⟩ of the whole *Tabernacle* appeareth to be •0. cubi•s, ⟨◇⟩ 45. foot.

Vers. 22. *S ⟨...⟩ d*] that is, ⟨◇⟩ • so verse. 27. See the notes on Gen. ⟨◇⟩ . 8.

Vers. 24. *equally joined*] or *j ⟨...⟩* that is, joined alike to the boards that are ⟨◇⟩ the side, and on the end of the *Tabernacle*, so fastening them both together. The Hebrew signifieth *twinning* or *twins*• ⟨...⟩ in this sonse• but here, and again ⟨...⟩ The Chaldee ⟨...⟩ reth it, *disposed* (or, ⟨◇⟩ •) the Greek, *th• shall be of equa••••e. ⟨◇⟩ ] ⟨◇⟩ • together. ⟨◇⟩ perfectly*

joined] or equally joined. The Hebrew▪ though it differeth in form, yet is thought to be of like signify at ⟨...⟩ with the former, and so the Chaldee ⟨◇⟩ it as before, and the Greek varieth but ⟨◇⟩ ▪ ⟨◇⟩ , they shall be [exisou] of equality beneath▪ and likewise they shall be [isoi] equal at the heads, &c. so in Exod▪ 36. 19.

Vers. 26. •arres] or, •afers, which were for ⟨◇◇⟩ •n the boards together. [unspec 26]

Vers. 28. in the mids] This •ids, seemeth to be ⟨◇⟩ of the length of the boards, not of the thickness, as if this bar went through the boards, (which so must needs be of an extraordinary thickness and weight,) but through rings put in the mids of the boards, as the other bars went through rings put in the ends. reaching] or, shooting through▪ of this word, the bar afore-said, hath the name in Hebrew, which signifieth •eeing, or speedy passing through.

Vers. 29. places] Hebr. houses, as Exod. 25. 27. The Greek explaineth it thus, into which thou shalt bring the bars.

Vers. 30. right fashion] or, just constitution: Hebr. judgment, which the Greek translath fashion (or shape) and Stephen calleth it a type, Acts 7. 44. so it is the same in effect, with Exod. 25. 40.

Vers. 31. of a cunning workman] that is, wrought (or woven) both sides alike: see the notes on verse 1. he] that is, the workman: the Greek saith as before, thou shalt make. Cherubi•s] that is, as the Chaldee •presseth, figures of Cherub ⟨...⟩ , wrought in the veil.

Vers. 32. hang] Hebrew, give▪ so verse 33. Shittim] or •edar, wood that will not rot, Exod• 25. 5.

Vers. 33. of the testimony] that is, of the Tables where on the Law was written, for a testimony to Israel, See Exod. 2• 16. divide] or separate. This was the special use of this veil, to de•arre men from entering (yea or seeing) into the most holy place, or the Ark, Exod. 40. 3. whereby. (as Paul saith) the Holy Ghost signified this▪ that the way into the Holies was not yet manifested, while as the first Ta ⟨...⟩ had st ⟨...⟩ g, Heb. 9. 8. that is, the way ⟨◇⟩ heaven (which the most holy place shadowed,) was not by those legal services; but should be ⟨◇⟩ •to ⟨...⟩ n by Christ, first entering there ⟨◇⟩ his ⟨◇⟩ ▪ Heb. 9. 24▪ and 10. 19. Therefore ⟨◇⟩ this ⟨◇⟩ ▪ signified the flesh of Christ, (under ⟨...⟩ was veiled▪) and through ⟨...⟩ death) he entered himself, ⟨...⟩ also for us, to enter into heaven, Heb. 9. 19. 20. To ⟨◇⟩ this▪ the veil of the Temple (at the death of Christ) was rent in ⟨◇⟩ , ⟨...⟩ ▪ Matt•• 7. 51. So the curious embroiderie, and glorious Cherubims of this ⟨...⟩ manifold graces of▪ the Spirit, ⟨...⟩ had in his ⟨...⟩ all ⟨...⟩ of his Word and Spi ⟨...⟩ ▪ which are in ⟨...⟩ understood▪ ⟨...⟩ of Holinesses▪ that ⟨...⟩ most holy place▪ ⟨◇◇⟩ name Christ him ⟨...⟩ c••ed, ⟨◇⟩ ▪ 9• 4▪ but ⟨◇⟩ it figured Heaven, into which Christ is entered in flesh, we also now are by hope, and shall also in our flesh, at his appearing, Heb. 6. 19. 20. and 9. 11. 12. 24. and 10. 19. John. 14. 2. 3. It was also a type of the Churches estate under the Gospel, wherein without veils we enjoy the mysteries of Christ, Revel. 4. and 11. 19. This place in Solomon's Temple, was called

*Debir*, that is, the *Oracle*, (because from thence God's oracles were heard, Num. 7. 89.) 1 King. 6. 19. where the Chaldee translatheth it, *the house of propitiations*.

Vers. 35. *without*] signifying that the twelve [unspec] Tribes of Israel, (represented by the Cakes upon that Table, were yet without the open enjoying of the mysteries of the Gospel, Heb. 9. 8. 9. 10. and 10. 19. and 11. 39. 40. and in respect of heaven it self, we all in this life, are yet *without*, and enter in only by the anker of hope, Heb. 6. 18. 19. 20. 1 Pet. 1. 4. 5. 2 Cor. 5. 1. 2. 3. &c. *the south*▪ which is the right hand, both in respect of the world, Psal. 89. 13. and of this Tabernacle, where God from the most holy place between the Cherubims, beheld his people worshipping with their faces towards the West, the type of them on the table, being on the Northside, and the Candlestick of his law burning with the seven lamps of his Spirit on the South side. So the Word, is above the Church.

Vers. 36. *an hanging veil*] or *covering*, as the word more properly signifieth. This was another veil, which hung as a door at the entry of the Tabernacle, through which the priests of the Law went every day to minister in the holy place; but the people might not, Heb. 9. •2. 6. Showing also the restraint of the Jewish Church, from such blessings as God hath opened unto us in Christ, Heb. 9. 9. 10. &c. and 10. •9. 20. *embroiderer*] or, *weaver with tinsell work*, who worketh curiously, and with many colors; figuring the variety of graces which God deeketh his Church with, Ezek. 16. 10. Psal. 45. •5. But the workmanship of this veil, was infe••ou• to the former, which had Cherubi••s. See the notes on verse 1.

Vers. 37. •*verlay them*] for this in Exod. 36. 38. is said, *he overlaid their heads (or chapters.) brass*] inferior to the former, which were of *silver*, verse 32. The 〈◇〉 things were unto God, the •ore precious they were, both for stuff and woe 〈...〉 ship.

#### CHAP. XXVII.

1, The brazen Altar of Burnt offering, with the vessels thereof. 9, The Court of the Tabernacle enclosed with 〈...〉 ings and pillars. 18, The measure of the Court. 10, The oil Olive beaten for the Lamp, which the priests trimmed daily.

AND thou shalt make an Altar of 〈◇〉 wood, five cubits the length, and five cubits the breadth; four squart shall the Altar be, & three cubits the height 〈...〉 of. And thou shalt make the horns of it upon the four corners thereof, of the same shall the horns of it be; and thou shalt overlay it *with* brass. And thou shalt make the pannes of it to receive the ashes thereof, and the shovels of it, and the basons of it, and the flesh-hooks of it, and the fire pannes of it: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of networke of brass; and thou shalt make upon the net four rings of brass, in the four utmost parts thereof. And thou shalt put it under the compass of the Altar beneath, and the net shall be even to the midst of the Altar. And thou shalt make bars for the Altar, bars of Shittim wood, and shalt overlay them *with* brass. And the bars thereof shall be put into the rings: and the bars shall be upon the two sides of the Altar to bear it. Hollow *with* boards shalt thou make it, even as he shown thee in the mountain, so shall they make it.



And thou shalt make the Court of the Tabernacle for the south side Southward; Tapestry hangings for the Court of fine linen twined, an hundred cubits length, for one side. And the pillars thereof twenty, and [unspec] their sockets twenty, of brass; the hooks of the pillars and their fillets of silver. And so [unspec] for the North side in length, tapestry hangings, of an hundred (*cubits*) length; and the pillars thereof twenty, and their sockets twenty of brass, the hooks of the pillars, and their fillets of silver. And for the breadth [unspec] of the court on the Westside, tapestry hangings of fifty cubits; their pillars ten, and their sockets ten. And the breadth of the Court on the East side Eastward, fifty cubits. [unspec] And fifteen cubits the tapestry-hangings for the side: their pillars three, and their [unspec] sockets three. And for the second side, fifteen [unspec] (*cubits*,) the tapestry hangings, their pillars three, and their sockets three. And for the gate of the Court, an hanging-veil, of twenty cubits, of blew, and purple, and scarlet, and fine linen twined, the work of the Embroiderer: their pillars four, and their sockets four. All the pillars of the Court round about shall be filleted with silver; their hooks silver, and their sockets brass. The length of the Court shall be an [unspec] hundred cubits, and the breadth fifty with fifty; and the height five cubits, of fine linen twined: and their sockets brass. All the [unspec] vessels of the Tabernacle, for all the service thereof, and all the pins thereof, and all the pins of the Court, brass.

〈 in non-Latin alphabet 〉

And thou shalt command the sons of Israel, that they take unto thee, pure oil olive, beaten for the Light, to cause the Lamp to ascend up continually. In the Tent of the Congregation, without the veil, which is before the Testimony, Aaron and his sons shall order it, from evening unto morning, before Jehovah: *it shall be a statute for ever* unto their generations, on the behalf of the sons of Israel.

#### Annotations.

*Altar*] in Hebrew *Mizbeach*, in Greek *Thusiasterion*, so named of *sacrifices* offered thereupon, and it was anointed, dedicated, sanctified to be most holy, that it might sanctify the gifts offered thereon, and whatsoever touched it should be holy, Numb. 7. 1. 88. Exod. 29. 37. Matth. 23. 19. It is called by the Prophets, *Ariel*, the *Lion of God*: and *Harel*, the *Mountain of God*, Ezek. 43. 15. The Altar and Sacrifice signified Christ, sanctifying himself for his Church, and by his mediation sanctifying the daily service of his people, whereof also the Altar was a public *igne*, Hebrews 13. 10-15. John. 17. 19. Esa. 19. 19. 20. Gen. 8. 20. and 12. 7. *Shittim*] in Gr. *incorruptible wood*, see Ex. 25. 5. *foursquare*] This form signifieth firmness and stability: therefore the heavenly Jerusalem is *foursquare*, Rev. 12. 16. so was the figure of it, Ezek. 48. 20. & the most holy place in the Temple & Tabernacle, 2 Chro. 3. 8. The Altar prophesied of under the Gospel, though it be much larger, (because the worshippers are increased all over the world,) yet is it also *foursquare*, Ezek. 43. 16.

Vers. 2. *horns*] which were not only for ornament, but to keep things from falling off the Altar, for the horns were upward, Ezek. 43. 16. And horns usually signifying power and might, (Hab. 3. 4. Lam. 2. 3. Ier. 48. 25.) these four horns of the Altar, signified the power and glory of Christ's Priesthood, for the salvation of his Church, gathered from the four corners

of the earth. *brass*] which was strong and durable, for to bear the fire that continually burned upon this Altar: hereby figuring Christ's sufferance of God's wrath and afflictions, without being consumed or overcome, John. 6. 12. So *mountains of brass*, signify God's invincible providence, Zach. 6. 1. & Christ's brazen *feet*, Revel. 1. 15. and the *man like brass* in Ezek. 40. 3. have like mystery of strength, and invincibleness. See also Job 40. 18. Mich. 4. 13. So the instruments of the Altar here following.

Vers. 3. *sho•else*] instruments to take away ashes, or any filth. Such *Hi•am* made also in Solomon's Temple, 1 King. 7. 40. 45. *•asons*] or, *bowl's*, in Greek, *vials*, these were to hold liquid things, as the blood of the Sacrifices, &c. So 1 King. 7. 40. Zach. 14. 20. *fleshhookes*] instruments with teeth, to take flesh out of *po•s*, &c. 1 Sam. 2. 13. 14. So in 2 Chron. 4. 16. *firepannes*] wherein coals of fire were put: Englished sometime *ce•sers*, Levite, 10. 1. and 16. 12. These instruments figured the ministry of the Word, in the Church of Christ: which serveth to purge the filth and corruption of the flesh, and to kindle the fire of the spirit, for the pure service of God, Rom. 12. 1. 2. and 15. 16. Zach. 14. •0. 21.

V. 4. *a grate*] or, *sieve*, as the word is Englished in Amos 9. 9. It was a broad plate of brass with many little holes, through which ashes and the like things might fall: and served as an hearth for the fire to burn upon.

Vers. 5. *put it*] that is, the *gra••* or *net* forementioned: the Greek translath, *put them*, meaning the rings. *the compass*] The Hebrew *carcob*, is nowhere found but in this history here, and in Exod. 38. 4. the Greek version maketh it to be the *grate* fore-spoken of. Others refer it to the square compass which was within the Altar that was hallow, verse 1. and 8. where either by rings, or upon a ledge, this grate was hanged on the mids. This signified the place within, where the holy fire always burneth, that is, the heart: which sustaineth also the sacrifice: and where all ashes and excrements of corruption are inwardly conveyed away, as they are discovered by God's Word and Spirit, and our sanctification furthered by afflictions, 2 Tim. 1. 3. and 2. 22. Rom. 12. 1. 1•. Hebr. 9. 14. and 12. 10.

Vers. 8. *he*] that is, God shown: or, according to the Greek translation, *as it was shown*. Thus all the instruments of God's daily service in Israel were appointed and shown of God himself, that no place might be left for man's will-worship or inventions, Colos. 2. 23. Matth. 15. 9.

Vers. 9. *Court*] or, *Courtyard*, an open place: into which the people should come daily unto the sacrifices and public service of God, Psal. 100. 4. and 116. 17. 18. 19. Thus was the Habitation of God, divided into three rooms, the outward Court which was in the open light and view of all: The Tabernacle or Holy place, which had light by the seven lamps of the gold Candlestick, and the most holy place, wherein was no external light, wherein God •ate upon the glorious Cherubims. 〈◇〉 man (who is the true Tabernacle and Temple of God) consisteth of three parts, *Body*. 〈◇〉, and *Spirit*, 1 Thes. 5. 23. The body is as the open Court, where all do see what is done. The Soul is as the Holy place, where by the lamps of God's Word and Spirit, man's reason and understanding 〈...〉: The Spirit is as the most holy place, where God only dwelleth in secret by faith, which is of things not seen, nor by human reason to be comprehended. And so by the Hebrew Doctors opinion, *the heart of man is answe*

〈...〉 to the Holy of H 〈...〉 s, in the Sanctuary: R. Eli• 〈◇〉 •pher reshith 〈◇〉 〈◇〉 ▪ of Holiness, chap. 7. 〈◇〉 219. The world also hath three parts, this i 〈...〉 wherein we live and dy• the superior, or heaven, lightened with seven Planets, and sta•res innumerable; and the Heaven of heavens, for third Heaven, 2 Cor. 12. 2.) the place of etern•ll blessedness: unto which the most holy place is resembled, Heb. 9. 24. *tapestry-hangings*] which were Curtaines woven with Tapestry work. The same word, when it is spoken of other matter, signifieth *carved-work*, as in 1 King. 6. 32. *fine linen*] in Greek *bysse*: see Exod. 25. 4. within this, (which figured the righteousness of the Saints, Revel. 19. 8.) was the Church of God to be in the service of him, as in a holy, pure and glorious inclosure.

Vers. 10. *Pillars*] which served to uphold those hangings fastened unto them by silver hooks. Figuring the stability of the Church, and of the righteousness thereof, by the word of God, (compared unto silver,) and Ministers of the same, Jeremiah 1. 18. Revel. 3. 12. Psalm 12. 7. Galath. 2. 9. *fillets*] or *hoopes* of silver, which compassed the •oppes of the Pillars, and served both for ornament, and for the hangings to be fastened by. They have their name in Hebrew of embracing about, and cleaving fast; derived from a word which is applied unto loving affection, Psalm 91. 14. and signify the pure love, wherewith the Saints are to embrace, and cleave to, and serve one another, Colos. 2. 2. and 3. 14. Galath. 5. 13. In the making of these it is said, that their *heads* also (or *chapters*) were overlaid with silver, Exodus 38. 17. 19.

Vers. 12. *Sea*] that is, the *west* side: see Genesis [unspec] 12. 8. *fifty*] so the breadth, was half so much as the length: and the form of the Court was 〈◇〉 long square, 100 cubits long, and 50 broad. The Tabernacle within the Court, was of like form 30 cubits long, and 12 broad, Exod. 26.

Vers. 14. *for the side*] that is, for *the one side*, as the [unspec] Greek translatheth it, meaning the side of the gate or entry▪ the Hebrew figuratively calleth it a *shoulder*.

Vers. 16. *hanging veil*] or, *covering*, for of that [unspec] it hath the name: so there was at the door of the Tabernacle, Exodus 26. 36. see the notes there▪ *blew*, &c.] so it differed from the other hangings of the Court, which were but of one color: this with variety of colors, represented the manifold graces of Christ applied unto us, by his blood, by whom as by a door, we have entrance and access unto God, in his Church, John 10. 9. Rom. 5. 1. 2.

Vers. 18. *with fifty*] that is, fifty on the West [unspec] end, with fifty on the East end. The like is to be understood before of the length; an Hundred on the one side, with an Hundred on the other: and so the Greek translation speaketh of that, as of this. *five*] half the height of the Tabernacle, which was Ten Cubits high: Exod. 26. 16.

Vers. 19. *for all the service*] the Greek explaineth [unspec] it thus, *and all the instruments*, such as served for the work thereof. *pins*] or, *•ailes: stakes*: which were to fasten it, and the parts thereof, that it might stand sure. These signified also the stability of the Church, and the ministry of God's word fastening the same, Ezr. 9. 8. Esa. 33. 20. and 22. 23. Zach. 10. 4.

〈 in non-Latin alphabet 〉

Here beginneth the twentieth section, or lecture of the Law: see Gen. 6. 9.

Vers. •0. *take]* and *bring* unto thee, so in Lev. 24. 2. where this law is again repeated. *Olive]* that is, of the Olive tree, which is always green and flourishing, fair and of goodly fruit; of whose fruit oil is made, good for food, for ointment, and for light; of which last he here speaketh. This *oil Olive* signified the fruitful graces flowing from Christ and the Saints compared to Olive trees, Judge. 9. 9. Ps. 52. 10. Zach. 4. Rev. 11. 4. Ier. 11. 16. who by the fire of God's spirit, cause the seven lamps to burn before his throne, and do enlighten the Church with his word: Esa. 61. 1. 2. Rev. 4. 5. Psal. 119. 105. Prov. 5. 23. 2 Cor. 4. 46. *beaten]* signifying how with much labor, & affliction, the light of God's word is to be prepared, & with patience preached, and made to shine in his Church; 2 Cor. 1. 4. & 2. 4. & 11. 23. 24. 25. &c. 1 Thes. 2. 9. *to ascend]* that is, as the Greek and Chaldee explain it, *to burn*.

V. 21. *the Testimony]* the Tables of the Law, within the Ark, Ex. 25. 21. *shall order it]* by causing [unspec] it to *burn*, as the Greek interpreteth. The manner whereof, the Jews record to be thus: When the Priest cometh to trim the Candlestick; *of every lamp that is burnt out, he takes away the week, and all the oil that remaineth in the lamp, and wipeth it, and putteth in another week, and other oil by measure, and that is half a log,* (that is, about a quarter of a Pinte, of which measure, see Lev. 14. 10. and the notes on Exod. 30. 24.) *and that which he taketh away, he casteth into the place of the ashes by the Altar, and lighteth the lamp which was out, and the lamp which he findeth not out, he dresseth it. The lamp which is middlemost, when it is out, he lights not it, (after it is made clean,) but from the Altar in the Court; but the rest of the lamps, everyone that is out, he lighteth from the lamp that is next. He lighteth not all the lamps at one time: but lighteth five lamps, and stayeth, and doth the other service, and afterwards cometh and lighteth the two that remain. He whose duty it is, to dress the Candlestick, cometh with a vessel in his hand, (which is called Cuz, and it is of gold, like to a great pitcher,) to take away in it the wekes that are burnt out, and the oil that remaineth i the lamp, and lighteth five of the lamps, and leaveth the vessel there before the Candlestick, &c. and goeth* ⚡ *▪ afterwards •e cometh and lighteth the two lamps, and taketh up the vessel in his hand, and boweth himself down to worship, and goeth his way. Maim treat of the daily Sacrifices, c. 3. S. 12. 13. 16. 17. The like they have in other records; as for the measure of oil, in T* ⚡ *yl treat. Menacheth, chap. 10. fol. 88. Three logges of oil and a half, for the Candlestick, ⚡ a logge for every lamp. And for the order, in the same* ⚡ *, in Ioma, c. 3. fol. 33. The cleans•g of the* ⚡ *Altar, was before the trimming of* ⚡ *•ive lamps: and the tri••ing of the five lamps, before the blood of the daily sacrifice; and the blood of the daily s••rifi•• before the trimming of the two lamps: and the trimming of the two lamps, before the burning of incense, &c. This charge of the Priests to order the lamps, signified how Christ and his ministers should continually look unto the purity of doctrine, and preaching of the light of the Gospel, from evening to morning, in the dark place of this world; till the day dawn, & the day-star arise in our hearts, Rev. 1. 13. and 2. 1. Deut. 33. 10. John. 5. 35. Eph. 3. 8. 9. 2 Pet. 1. 19. 20. 21. Matth. 4. 16.*

## CHAP. XXVIII.

1, Aaron and his sons are set apart for the Priests office. 2, Holy garments are appointed. 6, The Ephod• 8, And the curious girdle of it. 9▪ The two Beryl stones on the shoulders thereof,

on which the names of the twelve Tribes were graven. 15, The Brestplate of judgment, with twelve precious stones therein. 21, on which the names of the twelve Tribes of Israel were graven: 22, The golden chains to fasten it. 26, And the golden rings for the same▪ 30, The Vrim and Thummim. 31, The Robe of the Ephod, with Pomgranats and Bels. 36, The golden plate of the Miter. 39, The fine linen Coat, the Miter, and the Girdle. 40, The Coats for Aaron's sons, with their girdles and bonnets, 42, and their linen breeches. 43. The Priests must we are their garments, in their administration.

AND thou, take near unto thee Aaron thy Brother, and his Sons with him, from among the Sons of Israel, that he may minister-in-the-Priests-office unto me: Aaron, Nadab, and Ab•hu, Eleazar, and Ithamar, Aaron's Sons. And thou shalt make garments of Holiness for Aaron thy Brother, for honor and for beautiful glory. And thou, speak unto all the wise hearted, whomsoever I have filled with the spirit of wisdom; and let them make Aaron's garments, to sanctify him, that he may minister-in-the Priests-office unto me. And these *are* the garments which they shall make, a Brestplate, and an Ephod, and a Robe, and a Coat of circled-work, a Miter, and a Girdle: and they shall make garments of Holiness, for Aaron thy brother, and for his Sons, that he may minister-in-the-Priests-office unto me. And they shall take gold, and blew, and purple, and scarlet, and fine linen. And they shall make the Ephod *of* gold, *of* blew, and *of* purple, *of* scarlet, and fine linen twined, the work of a cunning workman. It shall have the two shoulder-pieces joining together at the two edges thereof, and it shall be joined together. And the curious girdle of his Ephod which [unspec 8]is upon it▪ shall be of the same, according to the work thereof, *of* gold, *of* blew, and purple, and scarlet, and fine linen twined. And thou shalt take two Beryl stones, and shalt grave on them the names of the Sons of Israel. Six of their names on the one stone; and the names of the fix that *are* remaining, on the second stone, according to their births. The work of an engraver *in* stone, *like* the engravings of a signet, shalt thou engrave the two stones, with the names of the sons of Israel, enclosed in ouches of gold shalt thou make them. And thou shalt put the two stones upon the shoulders of the Ephod, stones of memorial for the sons of Israel; and Aaron shall bear their names before Jehovah, upon his two shoulders for a memorial.

And thou shalt make ouches *of* gold. And two chains of pure gold, at the ends shalt thou make them *of* wreathen work, & shalt fasten the wreathen chains to the ouches.

And thou shalt make the Brest-plate of judgment, the work of a cunning workman, like the work of the Ephod shalt thou make it, *of* gold, *of* blew, & purple, & scarlet, and fine linen twined, shalt thou make it. Foursquare shall it be, doubled; a spanne the length thereof, and a span the breadth thereof. And thou shalt embosse in it, embosment of stones, four rouse of stones: a row, a Sardius, a Topaz, & a Smaragd, the first row. And the second row, a Chalcedonie, a Sapphire, & a Sardonyx. And the third row, an Hyacinth, a Chrysoprase, and an Amethyst. And the fourth row, a Chrysolite, and a Beryl, and a Jasper, they shall be set *in* gold in their embosments. And the stones shall be with the names of the Sons of Israel, twelve according to their names, *like* the engravings of a signet, *every* man with his name; they shall be *according* to the twelve Tribes. And thou shalt make upon the Brestplate, chains, *at* the end, *of* wreathen work *of* pure gold. And thou shaft make upon the Brestplate,

two rings of gold, and shalt put the two rings on the two ends of the Brestplate. And thou shalt put the two wreathings of gold in the two rings, on the ends of the Brestplate. And the *other* two ends of the two wreathings, thou shalt fa•en on the two ouches; and shalt put *them* on the shoulders of the Ephod before it. And thou shalt make two rings of gold, and shalt put them upon the two ends of the Brest-plate, upon the border thereof, which is in the side of the Ephod inward. And thou shalt <◊> two (*other*) rings of gold, and shalt put them on the two shoulders of the Ephod underneath, towards the forepart thereof, over-against the coupling thereof, above the curious girdle of the Ephod. And they shall bind the Brestplate, by the rings thereof, unto the rings of the Ephod with a lace of blew, to be above the curious girdle of the Ephod, and *that* the Brestplate be not loosed from the Ephod. And Aaron shall bear the names of the Sons of Israel in the Brestplate of judgment upon his heart, when he goeth in into the Holy *place*, for a memorial before Jehovah continually. And thou shalt put in the Brestplate of judgment, the Vrim, and the Thummim, and they shall be upon Aaron's heart when he goeth in before Jehovah, and Aaron shall bear the judgment of the Sons of Israel, upon his heart before Jehovah continually.

And thou shalt make the Robe of the Ephod all of blew. And there shall be a hole *in* the top of it, in the mids thereof: it shall have a binding for the hole, round about of woven work, as the hole of an habergeon shall it have, *that* it be not rent. And thou shalt make upon the skirts thereof, Pomgranats of blew, and of purple, and of scarlet, upon the skirts thereof, round about, & bells of gold, between them round about. A bell of gold and a pomgranate, a bell of gold and a pomgranate, upon the skirts of the Robe round about. And it shall be upon Aaron, to minister; and his sound shall be heard, when he goeth in unto the Holy *place* before Jehovah, & when, he goeth out, that he die not.

And thou shalt make a Plate of pure gold, and shalt grave upon it *like* the engravings of a signet; HOLINES TO JEHOVAH. And thou shalt put it on a lace of blew, & it shall be upon the Miter, upon the forefront of the Miter it shall be. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the Sons of Israel shall •allow, in all the gifts of their holy things; and it shall be upon his forehead always, for favorable acceptance of them before Jehovah. And thou shalt weave with circled work the Coat of sine linen; and thou shalt make the Miter of fine linen: and thou shalt make the Girdle the work of the Embroiderer. And for Aaron's Sons th• shalt make Coats, and thou shalt make for them Girdles, and Bonnets shalt thou ma• for them, for honor, & for beautiful glory. And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and fill their hand, and sanctify them, that they may minister-in-the-priests-office unto me. And thou shalt make for them linen breeches to cover the [unspec] naked flesh; from the loins even unto the thighs they shall be. And they shall be upon Aaron, and upon his sons, when they go in unto the Tent of the congregation; or when they come near unto the Altar, to minister in the Holy *place*, that they bear not iniquity, and die: (*it shall be*) a statute *for* ever, to him and to his seed after him.

### Annotations.

*TAke nere]* or, *cause to come* •*igh*, that is, to present themselves unto thee. Hitherto God hath appointed such holy things as pertained to his service: now he giveth order for holy persons to administer before him. *minister in*, &c.] or, *execute the Priesthood*. This honor no man might take unto himself, but he that was called of God, as Aaron, Heb. 5. 4. In this work Aaron, chiefly figured out Christ, & secondarily all Christians, whom he hath made priests unto God, Heb. 5. 5. Re. 1. 6.

Vers. 2. *of holiness]* that is, *holy garments*, (in Greek, *an holy stole*;) so called because they signified [unspec] the holy graces of God's Spirit, wherewith Christ and his people should be clothed. For such an high priest it became us to have, as is *holy, harmless, undefiled*, Heb. 7. 26. and God's *priests* are to be *clothed with justice*, and *with salvation*, Psal. 132. 9. 16. and so are all the Saints, Isaiah. 61. 10. *beautiful glory]* the Greek translatheth *for honor and glory*. These two, signify the highest degree of dignity; *honor* inwardly in the heart and affections: *glory* outwardly in the appearance and carriage: (as in Isaiah. 28. 1. 4. *glory*, or *beauty*, is compared to a *flour*; and in Isaiah. 61. 3. it is opposed unto *ashes*.) As Jesus the son of Iosedek the high priest was *clothed in filthy garments*, which signified *iniquity*: in him and his ministration, Zach. 3. 3. 4. so these garments of *honor* and *glory*, signified the holy and pure administration of Jesus the Son of God, who offered himself without spot unto God, to purge our conscience from dead works, Heb. 9. 14. by whom also his Church is clothed with *garments of beautiful glory*, Esa. 52. 1. with *fine linen clean and bright*, which is *the righteousness of the Saints*, Rev. 19. 8. From this speech of *honor and glory*: the Hebrew Doctors have delivered, that *the garments of the priests were to be new & fair*, &c. *like the garments of great men. If they were foul, or torn, or overlong, or overshort, &c. and the Priest did his service in them▪ it was unlawful. Every Priests garment that was made filthy, they did not whiten it, or wash it, but leave it for threads (or week,) and put on new. The high Prists garments, when they were old, were laid up in store: and the white garments wherein he served on the fasting day, (mentioned in Lev. 16. 4.) he never served in them the second time, but they were reserved in the place where ﴿ϕ﴾ put them off, as it is written, AND HE SHALL LEAVE THEM THERE, (Levite. 16. 23.) and it was unlawful to put them to any use. The coats of the inferior Priests, when they were worn old, they made of them threads (or week) for the Candlestick continually. Maimonides, in treat. of the Implements of the Sanctuary, chap. 8. Sect. 4. 5. 6.*

Vers. 3. *whomsoever]* Heb. *him whom I have filled*. Here God showeth his Spirit to be the author and teacher of handicrafts: the Prophet showeth the like of husbandry, Isaiah. 28. 24. 26. *sanctify]* or *consecrate him*, that is, to be a sign of his sanctification from God. Therefore it was death to minister without these garments, v. 43. and they are called *holy garments*, verse 2. and in times following were laid up in *holy chambers*, and the Priests might not wear them among the people, to *sanctify* them with their garments, Ezek. 44. 19.

Vers. 4. *circled work]* this differed from *broidered work*, which was of many colors, but this coat was of one color, white, being of *fine linen* only, verse 39. but woven with circles, or round hollow places like eyes; wherefore the same word is after, in v. 11. used for *ouches*, or hollow places wherein stones were set. *Maimonides* in the forenamed treatise, chap. 8. Sect. 16. saith; *The coats both of the high Priest, and of inferior priests, were of circled work, that is, had*

many hollow places (or houses) in the weaving, like the hollow place of cups, &c. and a Girdle] To these six add the golden Plate (or crown) verse 36. and the Breeches, verse. 42. so the high Priest hath eight ornaments: all which, & no more, he was to wear in his administration. They may be viewed in the order as they were put on (Levite. 8. 7. 8. 9. thus:)

1. *Breeches* of linen, put next upon his flesh.

2. A *Coat* of fine linen, put over the Breeches.

3. A *Girdle* embroidered, of fine linen, blew, purple, and scarlet: wherewith the coat was girded.

4. A *robe*, all of blew, with seventy two bells of gold, and as many Pomgranats, of blew, purple, and scarlet, upon the skirts thereof. This was put over the coat and girdle.

5 An *Ephod*, of Gold, and of blew, purple, scarlet and fine linen, cunningly wrought: on the shoulders whereof, were two goodly Beryl stones, on which were graven the names of the twelve Tribes of Israel. This Ephod was put over the Robe, and girded thereto with a Curious girdle made of the same.

6. A *Breastplate*, cunningly wrought of gold, blew, purple, scarlet, and fine linen: which being a span square, was fastened by golden chains and rings upon the Ephod. Herein were set twelve several stones, on which the names of the twelve tribes were graven: and herein was the *Vrim*, and *Thummim*.

7. A *Miter* of fine linen, sixteen cubits long, wrapped about his head.

8 A *Plate* of pure gold, (or *Holy crown*,) two fingers broad, whereon was graven HOLINES TO JEHOVAH. This was tied with a lace of blew, upon the forefront of the Miter.

These eight did the high Priest wear in the Sanctuary, his feet and hands (as of other Priests) being always bare, and washed daily, when he went into administer, Exod. 30. 21.

The inferior priests garments were four.

1 Linen *Breeches*.

2 Fine linen *Coats*.

3 Embroidered *Girdles* of fine linen, blew, purple, and scarlet, like the high priests.

4 *Bonnets* of fine linen, as large as the high priests Miter. Of these shall be spoken after in this Chapter particularly▪ 〈◊〉

Unto these we may here annex the four extraordinary garments, which the high priest wore on the Expiation day only.

- 1 Linnen *Breeches*, next his flesh.
- 2 A holy linen; *Coat*.



- 3 A linen *Girdle*.
- 4 A linen *Miter*.

These he put on, when he made reconciliation for the Church, in the most holy place, once in the year, (which was the tenth day of September) and having finished his service, he put these cloths off, and never wore them more, but left them there. See *Lev.* 16. 4. 23. with the annot.

Verse 5. *gold]* beaten into thin plates, and cut into wiers, see *Exod.* 39. 3. This gold, wrought with the three bloody colors, & with fine white bisse, signified the faith, obedience, and sufferings of Christ; and his justice, in the administration of his priesthood, *Heb.* 2. 17. and 5. 7. 8. 9. and 9. 12. 14 *Psal.* 132. 9.

Verse 6 *Ephod]* or, *Amicle*. *Ephod* is the Hebr. name: so called of compassing fitly the body, and being tied thereto, *Exod.* 29. 5. By the Hebrew Doctors, it was of *breadth, according to a man's back, from shoulder to shoulder: and long behind, down to the feet*. *Maimonides, treat. of the Implements of the Sanctuary, Chap. 9. Sect. 9.* Others think it was short, as a jacke, or habergeon. *Josephus* (in the 3. book of his *Antiquities, Chap. 8.*) saith it was a *cubit long*. In Greek it hath the name of the *shoulders*, upon which it was put. This was the outmost of all the priests garments; and served to hold fast the Brestplate: and figured out in Christ, his *justice*, which he put on, as an habergeon, *Isaiah* 59. 17. who appeared clothed like a priest, *Rev.* 1. 13. Besides this golden Ephod (which the high priest only did wear) there was another sort of linen Ephods, worn by inferior priests, and other persons, *1 Sam.* 22. 18. and 2. 18. *2 Sam.* 6. 14. *cunning workman]* who wrought or wove both sides alike▪ 〈ϕ〉 26. 1. Of this work, the Jews have thus recorded: *The gold that was in the weaving of the Ephod and of the Brestplate, was thus wrought; He took one 〈ϕ〉 of pure gold, and put it with six threads of blew, and twisted these seven threads as one. And so he did one thread of gold with six of purple, and one with six of scarlet, and one with six of linen. Thus there were four threads of gold, and 28 threads in all: Of which 28 he 〈ϕ〉 the Brestplate, and Ephod, &c.* *Maimonides treat of the Implements of the Sanctuary c. 9, S. 5. &c.*

Verse 7. *shoulder pieces]* Hercupon this garment is called in Greek *Epomis*, in Latin *Superhumerales*, of being put upmost upon the shoulders *There were 〈ϕ〉 upon it two shoulder pieces, that they might be upon the shoulders of the priest*, saith *Maimonides* in the *Impl. of the Sanct. Chap. 9. Sect. 9.*

Vers. 8. *curious girdle]* called in Hebrew *Cheshe*, of the *cunning workmanship*, in Greek, the *woven work*. Of this *Maimonides*, (in the forenamed place, chap. 9. Sect. 9.) saith; *The Ephod had as it were two hands, (or pieces) going out from it, in the weaving, on this side and on that, with the which they girded it; and they are called Chesheb (the curious girdle) of the Ephod*, And after (in Sect. 11.) he saith, *The curious girdle of the Ephod, was tied upon his heart, under the Brestplate*. This differeth from the *Girdle (Abnet)*, which is after spoken of in verse 39. and by reason of the gold in this, which the other had not, it is called the golden girdle. And Christ appearing with a priestly garment, and *girded about the paps with a golden girdle*, *Revel.* 1. 13. was declared thereby to be our high Priest, and it hath reference to this curious girdle of the

Ephod. See more on Exodus 29. 5. *of his Ephod]* or, *of the Ephod of it*, which the Chaldee expoundeth, *of the Ornament (or fitting)* thereof. This is said to be *upon it*: to distinguish it from the *Girdle* after mentioned in verse 39.

Vers. 10. *birthes]* or, *generations*, by their mothers; [unspec] First of all, Leah's Children, (as Moses him-self reckoneth them, Exod. 1. verse. 2. 3.) and then the other Mothers children, and Rachel's last, as shall after be more fully shown, in their several stones; verse. 17. &c. Of this also *Maimonides* writeth, in the same place, chap. 9. Sect. 9. *He set on each shoulder a Beryl stone, foursquare, embossed in gold: and he graved on the two stones, the names of the Tribes, six on one stone, and six on another, according to their birthes: and they wrote Joseph's name Ihoseph (as he is written in Psal. 81. 6.) So there were 25. letters on the one stone, and 25. on the other. And the stone whereon Reuben was written, was on the right shoulder; and the stone that Simeon was written on, was on the left; after the manner here set down.*

Simeon	〈 in non-Latin alphabet 〉
Ihudah	〈 in non-Latin alphabet 〉
Zebulon	〈 in non-Latin alphabet 〉
Dan	〈 in non-Latin alphabet 〉
Aser	〈 in non-Latin alphabet 〉
Benjamin	〈 in non-Latin alphabet 〉
〈 in non-Latin alphabet 〉	Reuben
〈 in non-Latin alphabet 〉	Levi
〈 in non-Latin alphabet 〉	Issachar
〈 in non-Latin alphabet 〉	Naphtali
〈 in non-Latin alphabet 〉	Gad
〈 in non-Latin alphabet 〉	Ihoseph

Vers. 11. *ingraver in stone]* or, *stone cutter, Jeweler*. This engraving in precious stone, and that like a *signet*, with the *names of the Sons of Israel*; signified the firm and perpetual love, memorial, esteem, and sustentation of the Church of Christ, Job 19. 23. 24. Song 8. 6. Hagg. 2. 23. *ouches]* that is, *bellow places*, in which the stones were set fast, see v. 4.

Vers. 12. *a memorial*] The G. addeth *a memorial concerning them*. In this work, Aaron was a figure of Christ, Hebrews 7. 28. the Sons of Israel, of all Saints, called the *Israel of God*, Galath. 6. 16. The two Beryl stones, square and of equal <...> sse, signified the like precious faith and <...> tie, which all have obtained before God <ϕ> <...> , <ϕϕ> 1. Galatians 3. 28. 29. (The Be <...> being also the stone mentioned in the descrip <...> of Paradise, Genesis 2. 12. and the stone of <...> 28. 20. who figured Christ in his <...> of Israel, Genesis 45. 7. 1•. and 49. 24.) The <ϕ> on which they are borne, signified the power and principality, which Christ hath <...> Church, presenting the same by his mediation, pure and holy unto God, and causing them to <...> perpetual memory, Isaiah. 9. 6. and 22. <ϕ> . Eph. 5. 25. 27. John. 17. 19. 20. 24. Mal. 3. 16. Psalm 115. 12.

Verse 14. *at the end*] or, *equal*: of like proportion. So in verse 22. The Chaldee translatheth *limited*▪ the Greek, *mixed with flowers*. <ϕ> .] Hebr. *give*, which word is used for making firm fast and steady, as the Scriptures show; one Prophet saying, *Thou hast given*, 1 Chron. 17. 22. another saying for it, *Thou hast confirmed*, 2 Sam. 7. 24. So after in verse 25.

Vers. 15. *Brestplate*] in Hebrew, *Choshen*, which is not easy to interpret; but because it was an ornament of the breast, we call it a Brestplate. *Josephus* in his Greek *Antiquities*, book 3. chap. 8. keepeth the Hebrew, *Essen*: the Lxx. Interpreters usually translate it *Logeion*, and *Logion*, as being the <ϕ> ornament, because by *Urim* and *Thummim* that was therein, God gave answers to the governors, Numb. 27. 21. It hath affinity with *Cha* <...> , that signifieth *silence*, as implying a *silent oracle*, to be seen on the breast of the high Priest, rather than heard. Also with *Chazah*, that signifieth *seeing*, and so we may English it, the *Contemplation* (or *Consideration*) of judgment, and it noteth the care that the Priest should have, of answering judgment and equity to them that asked of God by him. Whereof see more in the notes on v. 3•. *cunning workman*] woven both sides alike.

Verse 16. *doubled*] *Maimonides* (in the foresaid treatise, chap. 9. Sect. 6.) explaineth it thus, that *the cloth* (of the Brestplate) *was woven with cunning work of gold, and of blew, purple, scarlet, and fine linen; with 28. threads, as is before shown. The length of it was a cubit* (that is, two spans) *and the breadth of it, <ϕ> : and they doubled it into two, so it was a strain every way, foursquare. And they set thereon four <ϕ> of stones, expressed in the Law, and every stone was foursquare, &c.*

Verse 17. *Four rewes*] as the twelve tribes encamping about God's Tabernacle, were in four quarters, East, West, North, and South, three tribes in every quarter, Numb. 2. *Sardius*] or *Sardine*: a precious stone, called in Hebrew, *Odem*, of *Adam*, which signifieth *Ruddie*, Lam. 4. 7. for it was a blood-coloured stone. Accordingly the Chaldee Paraphrase calleth it *Samkan*, and Targum Yerushalmi *Samketha*, that is, *Red*. In the Greek, and by the holy Ghost in Rev. 21. 20. it is named *a Sardius*, (of *Sardis* a chief City in Asia, where such stones were.) On this stone the name of *R•ben* was engraved, and it foreshowed the warlike state of that Tribe, which frontierd upon the enemy, and in *Saul's* days, conquered the *Hagaruns*, 1 Chron. 5. 10, and went armed before their brethren, at the conquest of *Canaan*. Ios. 4. 12. 13. *Topaz*] so named

of the Greek *Topazion*, here, and in Revel. 21. 20. In Hebrew, *Pitdah*; from the letters of which word transplac'd, *Topad* or *Topaz* are derived. It was a precious stone found in Ethiopia, Job 28. 16. By the Hebrew Doctors, and also by *Pliny* in his 37. book, chap. 8. the Topaz is of a glorious green color, and 16. Book, of a golden color. Hereupon one sort of Topaz, is of *Pliny* named *Praseides*, *Green coloured*: and to this the Chaldee name agreeth, *darkan* in Onkelos, and *Iarkatha*, in *Thalgum Yerushalmi*, both signifying *green*, On this stone *Symeons* name was grav'd, of which Tribe there was little glory, till *Hezekiah* days, when the *Symeonites* smote the remnant of *Amaleek*, 1 C. 4. 42. 43. *Smaragd*] or *Emerald*, as it is also English'd. In Hebrew it is call'd *Barekath*, of *Barak*, which is *Lightning*, Ezek. 1. 13. and the Chaldee, names agree hereunto. But the Greek 16. Book, it *Smaragdos*, and so the holy Ghost in Revel. 21. 19. Which *Smaragd* (or *Emerald*) is of a most goodly and glorious green color, that the eye of man is delighted, refreshed, but, never fill'd with the looking upon it, as *Pliny* (in his 37. book, chap. 5.) saith. And as there are many sorts of *Emeralds*, so some glister like the Sun, whose Charret is therefore feign'd by Poets, to shine with clear *Smaragds*, *Ovid Metamorph.* 2. and the Greek name (as well as the Hebrew) implieth so much *Smaragd*, as being *Maragd*, of *Maira*, to shine. On this stone, *Levi* was engrav'd. So the *Yerushalmi Targum* upon this place, having nam'd these three stones, addeth, *write plainly upon them, the names of the three Tribes, Reuben, Simeon, Levi*. So this glistering stone, foreshow'd *Levi's* glory, who should reach *Jacob God's* judgments, and *Israel* his Law, Deut. 33. 10. whose lightnings do illuminate the world, Psal. 97. 4 Of *Levi* came *Moses* and *Aaron*, and all the *Priests*, and *John the Baptist*; who shined as *Emeralds* in the Church. So the covenant of grace is resembled by a *Rain-bow* of an *Emerald* color, in Revel. 4. 3.

Vers. 18. *Chalcedonie*] in Hebrew *Nophec*, which the Chaldee of Onkelos turn'd *Ismeragdin*, that is, the *Smaragd* forem ention'd; but *Targum Yerushalmi* calleth it *Cadcedana*, to which the name given it by the holy Ghost, *Chalcedon*, Revel. 21. 19. agreeth. The Greek version hath *Anthrax*, that is, a *Carbuncle*, and so the *Chalcedonte* is like unto a *Carbuncle*, and one sort of it, as *Pliny* showeth in book 37. chap. 7. This *Charcedonie* (as it is also call'd) shineth clear like a star, but somewhat purple-colour'd: and the *Carbuncle* (which is so call'd *Pyropus*,) hath the name of fire, like which it shineth. The ground of this *Chalcedonie*, seemeth to be the Hebrew *Cadcod* mention'd in *Isaiah*. 54. 12. On this stone, *Judah's* name was grav'd. In *Caleb*, *Othniel*, *David*, and *Solomon*, this stone shown his glory, but above all in *Christ*, who came of this Tribe according to the flesh, Hebrews 7. 14. *Sapphire*] this is the Hebrew name, kept also in Greek, and other tongues; but in the Chaldee it is *Sh* (...). It is a goodly stone, transparent, very hard, of blew or sky-color, used therefore in heavenly visions as Exodus 24. 10. Ezechiel 1. 26. The *Sapphire* and the *S* (...) ragd, are the most pleasant and comfortable for the eye to look upon. Upon this stone the name of *Issachar* was engrav'd. *Sardonyx*] This name seemeth to be made of the *S* (...) and the *Onyx* stone, nam'd in Hebrew, *Iahalom*, of *S*-ting; and in Chaldee, *Sabh* (...), that is, *bearing strokes*: for it is a very hard stone, like the *Adamant* or *Diamond* and in *Revelation* 21. 20. is nam'd in Greek 16. Book: which by the name, and by testimony of 16. Book, chapter 6. is mix'd of a white and reddish color, shining like to the nail of a man's hand set into flesh. On this gem, *Zebulon* was

graved: so the *Yerushalmi Targum*, setting down this second row, addeth; *Write plainly on them, the names of the three Tribes, Judah, Issachar, Zebulon*. So in Genesis 46. in Exodus 1. 2. 3. in 1 Chronicles 2. 1. and often, these two, *Issachar*, and *Zebulon*, are joined with the former four Patriarchs, that so all Leah's children, might be together.

Verse 19. *Hyacinth*] or, *Iacinth*, that is, of a bright purple color: by the Greek it is translated the *Ligure*, but some copies have for it the *Hyacinth*, and so the Holy Ghost translatheth it in Revelation 21. 20. In Hebrew it is named *Leshem*: upon it *Dan* was graven: and a city called *Leshem*, did afterwards fall unto the Tribe of *Dan*, as this stone did portend, and so *Leshem* was called *Dan*, Joshua 19. 47. *Chrysoprase*] which name signifieth a *golden green*, so noting the color of this stone. In Heb. it is *Sheb*: the common Greek version maketh it an *Achate* (or *Agate*,) of which sort of stone, there are many colors, and some the best, that are green with a golden list: which therefore the holy Ghost calleth a *Chrysoprase*, in Revelation 21. 20. *Naphtalims* name was graven upon it. So the two Sons of *Bilhah*, *Rachel's* maid, are joined together. *Amethyst*] called in Hebrew *Achlama*: in the Greek version, and in Revelation 21. an *Amethyst*, which is a stone of a wan purple color, and ruddie: so being a warlike sign, and *Gad* was graven on this stone, whose wars were prophesied, and his victories, Genesis 49. 19. and had fulfilling in 1 Chronicles 5. 18. 19. 20. Here again the *Yerushalmi Targum*, naming the third row of stones, addeth, *Write plainly on them, the names of the three Tribes, Dan, Naphtali, and G•d.*

Vers. 20. *Chrysolite*] which signifieth a *golden stone*, for the glorious color of it, which is a golden Sea green, and shining. The Hebrew name is *Th•shish*: which is also the name of the Ocean Sea, Psalm 48. 8. and accordingly the Chaldee <◊> it *Cr••jamma*, of the *Sea-color*. The Greek version, and Revelation 21. call it the *Chrysolite*. *As•r* was graven upon this stone, who dwelled near the Sea, wi•h is brethren. *Bryll*] in Hebrew *Shoham*, in the Greek version, and in Rev. 21. 29. it is called the *Beryl*: so the Chaldee here & elsewhere nameth i•*Burla*. This was *Joseph's* stone on which he was engraved: and on two of these stones, all the Tribes were written, v. 11. The *Beryl* is of the sky-color, but waterish, and as there are many sorts of *Berylls*, so have they many colors. This stone is said to be *precious*, Job 28. 16. and in *Joseph*, *Joshua*, *Deborah*, *Gideon*, *Ieph•he*, and *Abdon* the Judges of *Israel*, the glory of the *Beryl* shown it self. *Jasper*] of the Hebrew *Iashpeh*, and the Greek *Iaspis*: a stone of great worth and glory; of which are many sorts of sundry colors, some green, some azure or of aerie color, called therefore *Aerizusa*, by *Pliny*, in *Book 37. Chap. 8.* some are party-coloured and spotted, like *Panthers*, therefore the Chaldee paraphrase here calleth it *Pantere*: and the Chaldee on Song. 5. 14. saith *Benjamin was engraved upon Apant•r*. This last stone for the youngest *Benjamin*, is the first foundation in the heavenly *Jerusalem*, Revelat. 21. 19. The glory of this *Jasper*, shined in *Benjamin's* Tribe, when the Temple of *Solomon* was there built in *Jerusalem*, Deuteronomy 33. 12. Joshua 8. 11. 28. and in particular persons, as *Ehud* (*Judge. 3.*) *Mordecai* and *Ester*, but chiefly in *Paul the Apostle*, who was of this Tribe, Rom. 11. 1. whose writings are as a goodly *Jasper*, shining among the precious stones of the Scripture. Here also the *Targum Yerushalmi* addeth to the stones of the fourth row: *Write plainly on them, the names of the three Tribes, Aser, Joseph, and Benjamin. set*] or, *fastened withi••llow places* (or *o•ches*) of gold, as the Hebrew word implieth: see verse 11.

Vers. 21. *according to*] or, *by their names*, and here [unspec] the Greek translation addeth, *according to their generations* (or *birthes*) as was expressed in the 10. verse. and is here again implied. For in the same order that they were graven upon the Be•yls, were they here set and graven upon twelve several stones: as they are here set down in the page following.

Upon the	1 Sardine	was graven	1. Reuben	Sons of Leah.
2 Topaze	2. Simeon			
3 Smaragd	3. Levi			
4 Chalcedonie	4. Judah			
5 Sapphire	5. Issachar			
6 Sardonyx	6. Zebulon			
7 Hyacynth	7. Dan	Of Bilhah, Rachel's maid.		
8 Chrysoprase	8. Naphtali			
9 Amethyst	9. Gad	Of Zelpha, Leah's maid.		
10 Chrysolite	10. Aser			
11 Beryl	11. Joseph	Of Rachel.		
12 Jasper	12. Benjamin			

This order of names is before shown out of the Yerushalmi Targum: the same is also expressed by the Chaldee paraphrast upon Son. 5. 14. where speaking of the twelve tribes engraved on twelve precious stones, he nameth them thus: 1 *Reuben*, 2 *Syme*••, 3 *Levi*, 4 *Judah*, 5 *Issachar*, 6 *Zebulon*• 7 *D*••, 8 *Naphtali*, 9 *Ga*•, 10 *Aser*, 11 *Joseph*, 12 *Benjamin*: who were like to the twelve celestial signs, bright as lamps, and polished in their works like  $\langle \phi \rangle$ , and shining like *Sapphire*•. The same order we shown also from *Maimonides*, to be upon the two Berylls, ver. 10. except the transplacing of Bilhahs Sons. *like the engravings*] the Chaldee addeth, *written plainly like the engraving of a ring* (or *signs*.)

Vers. 22. *at the end*] or, *of equality*: see verse. 14. The Greek translath, *mixed*. [unspec 22]

V. 25. *before it*] or *towards the forepart of it*, or *of him*, that is the priest; for both on the forepart of the Ephod, and before the priest did the Brestplate hang.

Verse 26. *border*] or, *edge*: Hebrew *lip*. [unspec]

Verse 28 *bind]* with high knots, or *they shalt lift up. above, &c.]* *The curious girdle of the Ephod was bound upon his heart, under the Brest plate: saith Maimonides, in the fore-said treatise, Chap. 9. Sect. 11. loosed]* the Chaldee saith, *broken off.* The manner of fastening is by the Hebrews described thus: *There were made on each shoulder two rings; one above on the top of the shoulder, and another beneath the shoulder, above the curious girdle. And they fastened two <...> ings of gold, in the two rings that were above, & they are called chains. Afterwards, they put the ends of the •eathings of the Brestplate, into the rings that were above, on the shoulders of the Ephod. Then they p•t the two laces of blew, which were on the edges of the Brestplate, into the two rings which were above the curious girdle of the Ephod. And they let down the <ϕ> which were in the rings on the shoulders of the Ephod, unto the rings of the Brestplate which were uppermost; that the one might cleave fast unto the other, and so the Brestplate might not be loosed from the Ephod. M <...> ony, treat. of the Implements of the Sanctuary <ϕ> . 9. s. 9. 10.*

Ver. 29. *upon his heart]* The Greek translatheth *upon his breast:* so in Revel. 15. 6. *the breasts girded meaneth the hearts.* As before, presenting them •nto God, he bare them on his shoulders, on two <ϕ> of equal worth and glory: so now, to signify God's favor in Christ towards the Church, they are borne upon his heart, graven on sundry stones, which signified the manifold and sundry graces of the Spirit, wherewith the Saints are glorified here, everyone in their measure; proceeding all from the love of Christ. Wherefore the Church desiring confirmation in his grace & love, prayeth, *Set me as a •ignet upon thy heart,* Song. 8. 6. *memorial]* which the *graving* did signify, as in Isaiah 49. 15. 16. *I will not forget thee, behold I have graven thee upon the palms of my hands, &c.*

Ver. 30. *the Urim and the Thummim]* which is by interpretation, *the Lights and the Perfections;* but what these were, is not easy to say. The Gr. translatheth them, *the Manifestation and the Truth.* There is no commandment given unto Moses, for to make them; neither is there any mention of them in Exod. 39. where the making of all Aaron's ornaments is related: but in Levite. 8. 8. it is said of Moses, *he put in the Brestplate, the Vrim and the Thummim.* From which some of the Hebrews (as R. Menachem on Exod. 28.) do gather, that they were *not the work of the artificer, neither had the artificers, nor the Church of Israel, in them any work, or any voluntary offering; but they were a mystery delivered to Moses from the mouth of God; or they were the work of God himself. For Moses took the Urim and the Thummim, and put them in the Brest-plate, after that he had put upon Aaron, the Ephod and the Brestplate,* Levite. 8. 7. 8. Some do think, that as those words, *Holiness to Jehovah,* (in verse 36.) were graven on a plate, and put on Aaron's forehead: so these words *Vrim and Thummim,* were likewise graven on a golden plate, and put in the Brestplate, which was double, (verse 16.) for something to be put therein. Others think, they were no other then the precious stones fore-spoken of. The use of these Vrim and Thummim, was to enquire of God, and to receive an answer of his will by them; as is said of Eleazar the priest, *he shall ask counsel for (Joshua) after the judgment of Vrim before the LORD,* Numb. 27. 21. The manner of asking counsel, is recorded by the Hebrews to be thus. *When they inquired, the priest stood with his face before the Ark; and he that inquired, stood behind him, with his face to the back of the priest: and the inquirer said, Shall I go up? or, Shall I not? And he asked not with an high voice, nor with the thought of his heart only, but with a sub <...> <ϕ> as one that*

prayeth by himself. And forthwith; the holy Ghost came upon the Priest, and he beheld the Brestplate, and saw the 〈...〉 〈∞〉 of prophesy, Go up; or go not up; in the letters that shown 〈∞〉 themselves upon the Brestplate before his face. Then the Priest answered him and said, Go up, 〈∞〉 not up. And they made no inquiry of two things at once: and if they so inquired yet the 〈...〉 〈∞〉 but unto the first only. And they inquired not herey, for a common man: but either for the King, or for him on whom the affairs of the Congregation •ay Maimonides, treat. of the Implements of the Sanctuary, Chap. 10. Sect. 11. 12. Of this, see examples which may give light hereunto, in Num. 27. 18. 21. Judge. 1. 1. and 20. 18. 28. 1 Sam. 13. 9. 10. 11. 12. and 28. 6. These *Vrim* and *Thummim*, were lost at the Captivity of Babylon, and wanted at the people's return, Ezr. 2: 63. Nehemiah 6. 65. neither do we find, that ever God answered by them anymore. The Bab. Talmud, 〈∞〉 •oma, Chap. 1. sol. 21. speaking of Hag. 〈∞〉 . 8. where the Hebrew word *Ecchabda*, (*I will be glorified*) wanteth the letter *H*, which in numbering signifieth five, saith, *The want of H, showeth the want of five things, in the second Temple, which had been in the first, namely, 1 The Ark, with the Mercy-seat; and Cherubims: 2 The fire (from heaven:) 3 The Majesty (or Divine presence:) 4 The holy Ghost: 5 and the Vrins and Thummin* By the Majesty (*Shekhinah*) they seem to mean the Oracle in the most holy place, where God had dwelt between the Cherubims, Psal. 80. 2. Num. 7. 89. And by the holy Ghost, they mean the spirit of prophesy, not only in the Priests, but in the Prophets, as the Commentary on that place of the Talmud saith, *The holy Ghost was not in the Prophets, from the second year of Darius, &c.* that is, after Haggai, Zacharias, and Malachi, which were the last Prophets, and in that Kings time, Haggai, 1. 1. Zach. 1. 1 So elsewhere in the Talmud, in *Sanhedrin*, Chap. 1. they teach from their ancient Doctors, that *after the later Prophets, Haggai, Zacharias, and Malachi were dead; the holy Ghost went up (or departed) from Israel: howbeit, they had the use of a voice (or Echo) from heaven.* R. Menachem (on Ex. 28.) saith of this Oracle by *Vrim & Thummim*, that it was one of the degrees of the holy Ghost, (that is, of the gifts of the holy Ghost:) *inferior unto Prophesy, and superior to the voice (or Echo.)* Like wise R. Moses Gerundens, (on Exod. sol. 146.) affirmeth, that *between the Voice and the Prophesy, were Urim and Thummin.* Of this Voice (or Echo) there is no mention in the Scriptures of the Prophets: but the Hebrew-Doctors, (which say that it was in Israel after the Prophets ceased,) do often write of it, and call it *Bathkol*, that is, *the daughter of a voice*, as it were one voice proceeding out of another, such as we call an *Echo*; and which some think was with distinct and plain words. Of old, they had in Israel Oracies or answers from God, three manner of ways; by *Dreams*, or by *Urim*, (that is, the Priest with *Vrim* and *Thummim*, Num. 27. 21.) or by *Prophets*, 1 Sam. 28. 6. 7. When the Lord would by none of these answer King Saul, then he rought to a Witch. The footsteps of these 〈∞∞〉 among the ancient Heathens: as *Home* in 〈∞〉 . bringeth in Achilles advising the Greeks in the time of a sore pestilence, to 〈∞∞〉 thereof from God, by some *Prophet, or a Priest or a Dreamer of dreams.* And as the High 〈∞〉 of 〈∞〉 was adorned in his 〈∞〉 with *Vrim and Thummim*, translated in Greek *Manifestation and Truth*; so among the Egyptians, their high Priest is reported to have an ornament about his neck, of a *Sapphire stone*, and the ornament was called *Aletheia*, (that is, *Truth*): as *Aeliam* writeth in his Greek History, book 14. After the loss of *Vrim* and *Thummim*, and Prophets in Israel; the godly Jews held them to the Law of Moses, as they were commanded by the last Prophet, Mal. 4. 4. And hereunto *Jesus son of Sirach*, in Eccus. 33. 3. seemeth to



have reference, saying, *The Law is faithful to him (that understandeth) as the asking of Dela:* that is, as the Oracle of Vrim and Thummim, for Vrim is translated into Greek *Dela*: 1 Sam. 28. 6. R. Moses bar Maimon, saith, *They made in the second Temple Vrim and Thummim, (whereby he meaneth the Brestplate with the precious stones;) to the end they might make up all the [High priests] eight ornaments, (without which he might not administer,) although they did not enquire (of God) by them. And wherefore did they not enquire by them? Because the holy Ghost was not there. And every Priest, that speaketh not by the holy Ghost, and on whom the Divine-majesty resteth not, they inquire not by him. Maimonides, treat. of the Implements of the Sanctuary, Chap. 10. Sect. 10.* According to this phrase, are those speeches to be understood, in John. 7. 39. *The holy Ghost was not yet, because Jesus 〈ϕ〉 not yet glorified:* and in Acts 19. 2. *We have not so much as heard, whether there be an holy Ghost.* Whereby is meant, the gifts of the Spirit, in Prophecy, Tongues, &c. as there followeth in verse. 6. T 〈...〉 *holy Ghost came on them, and they spake with Tongues, and prophesied:* which gifts being before ceased, were restored by the Gospel; an evident proof that the Christ was come, Joel 2. 28.—32. Acts 2. 4. 17. 18. And in Christ, this mystery of *Vrim and Thummim* was fulfilled: for in the heart of him our great High-priest, were the gifts of the holy Ghost without measure, 3. 34. unto all Light and Manifestation of the Truth, with all perfection and integrity, John 1. 4. 9 17. and 3. 12. 13. and 18. 37. Coloss. 2. 3. whereby *the light of the knowledge of the glory of God, in the face of Jesus Christ,* is come unto us; by whom *the Spirit of Truth* is sent into us, to dwell with us, and to abide with us forever, John 14. 16. 17. who also hath given us to put on the *Brestplate of Faith and Love.* 1. Thessalon. 5. 8.

Vers. 31. *the Robe*] in Hebrew *Megnil*; in Greek *Hupodutes*, that is, an *Vnderclothing*: it was a long garment, worn next under the Ephod. The Hebrews say, *Upon the Robe, was the Ephod and the Brestplate; and he girded with the curious girdle of the Ephod, upon the Robe, under the Brestplate: and therefore it is called the Robe of the Ephod, because he gird• it with the Ephod.* Maimonides in *Implements of the Sanctuary, Chap. 10. Sect. 3.* See also Exodus 29. 5. and Levite. 8. 7. *of the Ephod*] the Greek here translateth it *Poderee*, that is, *of the garment-downeto the foot.* So in Revel. 1. 13. Christ appeareth 〈...〉 *ed with a garment down to the foot,* (in the Gr. there, *Poderee*;) to show himself, as High Priest for the Church.

Vers. 32. *an hole*] called in Hebrew *a mouth. top*] Hebr. *head. a binding*] or *welt*; called in Hebrew *a lip. woven work*] Hebrew, *the work of the weaver.* Josephus (in his 3. book of *Antiquities, Chap. 8.*) saith, *This coat was not of two pieces, but woven in one, without seames on shoulders or sides.* Maimonides (in treat. of the *Implements of the Sanctuary, chap. 9. Sect. 3.*) saith: *The Robe was all of blew, and the threads thereof were twelve times double; and the hole thereof was woven at the beginning of the weaving. And it had no sleeves, but was divided into two skirts, from the end of the neck unto beneath, after the manner of all Robes: and was not joined together, but about all the neck only.* The Gospel noteth of Christ, how in the days of his flesh he wore a coat without seam, woven from the top throughout, John 19. 23. Though that were not a priestly garment, yet was it mystical.

Vers. 33. *Pomgranats*] that is, similitudes of them: so the Greek translateth, *as it were Pomgranats of the flourishing pomegranat tree. scarlet*] every sort of these three (saith Maimonides) *being twisted of eight threads, as it is written, upon the skirts of it twisted, (Exod. 39. 24.)* So the

*threads of these skirts were in all, four and twenty. And he made them like pomgranats, which open not their mouth; and hung them on the Robe. Maimonides, treat. of the Implements of the Sanct. Chap. 9. Sect. 4. Wheresoever this word TWISTED is used alone, (as it is in Exod. 39. 24.) it must be eight double threads. Ibid. Chap 8. Sect. 14. The Greek version, both here and in Exod. 39. 24. addeth the fourth stuff, and of fine linen twined: but the Hebrew wanteth this, as also the Chaldee. bells] in number, threescore and twelve, (as Maimonides showeth in the soresaid treatise, chap. 9. Sect. 4.) and they were hanged 36 on the one skirt, and 36 on the other. And in these 72 bells, were 72 clappers, all of gold: and the bell, together with the clapper in it, is that which is called (in Hebrew) Pagnamon, (a Bell) saith Maimonides, *ibidem*.*

Vers. 35. *to minister] in the same: or, when he ministereth. sound] or, voice; that is, the sound [unspec] of his bells. Whereby was signified the voice of Christ, which is heard of God, in his prayer and mediation: and heard of the people, in his teaching and instruction, Heb. 5. 7. and 7. 25. Deuter. 33. 10. Isaiah 58. 1. Mat. 12. 18. Therefore these Bels were of gold, to signify the purity and preciousness of the words of Christ's; accompanied with Pomgranats, to signify the fruits and comfortable effects of Christ's both mediation and doctrine. For Pomgranats, were of the fruits of the holy Land, Deut. 8. 8. and they with the wine that is in them, signified the fruits and graces of the Saints, Song. 4. <math>\langle \diamond \rangle</math>. 13. and 8. 2. Therefore many such were also in Solomon's Temple, 2 Chron. 3. 16. and 4. 13. And the care that this Robe should not be rent (verse 32.) signified the unity of the doctrine and faith of Christ, which should be among his people without rents or schisms, 1 Cor. 1. 10 13. 1 Tim. 1. 3. *goeth in, &c.] that is, publicly administereth, as this phrase signifieth, Numb. 27. 17. 1 Chron. 27. 1. Acts 1. 21. that he die not] or, and he shall not die.**

Vers. 36. *Plate] the Hebrew Tsits, properly signifieth a flour; the Greek, Petalon, a leaf: because it appeared fair and glorious: after, it is called, the plate of the holy crown, Exodus 39. 30. It was a long plate of gold, two fingers broad, and reached from one ear (of the Priest) to another, saith Maimonides, in Implements of the Sanctuary, Chap. 9. Sect. 1. HOLYNESSE TO JEHOVAH] that is, these words shall be graven upon it: in Hebrew, KODESH LA JEHOVAH: which we may English, Holiness to Jehovah, or, The holiness of Jehovah: and so the Greek translatheth it Hagiasma Kurtou, The holiness (or Sanctification) of the Lord. These words might be written (as the Hebrews say) either in one line, or in two: and the letters were so graven, as that they stood out (above the rest of the plate, and were not cu• inward.) Maimonides, *ibid*.*

Vers. 38. *bear] or, take away the iniquity. This openeth the mystery of this flour; how it figured the mediation of Christ, who by his holiness which he had of the Godhead, took away the sins of his people, which they commit in their most holy and religious actions, John. 1. 19. 2 Cor. 5. 19. 1 John. 2. 1. 2. for favorable acceptation] that is, for a sign that the people are made acceptable unto God, by the holiness of Jehovah him-self, which through the mediation of this high priest, is imputed unto them, Ephes. 1. 6 2 Cor. 5. 19. And this was graven as a signet, and put on the forehead of the Priest, that it might be a visible and perpetual token of God's gracious acceptance to be seen and read of all the people, to their comfort; as also before the Lord, who respecteth his, in the face of Christ.*

Vers. 39. *coat*] the Greek translath *coats*: for whether it were the high priest, or the inferior priests, their coats were all of one stuff, and woven with like work, Exod. 39. 27. and *Maimonides* in the foresaid treat. *Ch. 8. Sect. 16.* where he showeth also, that these coats had sleeues woven of the same and sown unto the bodies of the coats; which were long, reaching down to the heels: and the sleeues for length and wideness fit for the arms. They figured the garments of justice, wherewith Christ and his children are arrayed, Psal. 132. 9. Revel. 19. 8. *Miter*] in Hebrew *Mistnepheth*, which signifieth *a thing wrapped about the head*. Such as the Tuffe which at this day is worn in the Eastern countries. By the Hebrew records, the high priests *Miter*, and the inferior priests *Bonnets*, were all of one stuff and size: and differed only in the manner of wrapping about the head; the *Miter* being woond more flat, and the *Bonnets* more round and high crowned. *The Miter of the high priest, or of the inferior priests, was sixteen cubits (that is, 24 foot) long*, saith *Maimonides* in *Implements of the Sanctuary, Chap. 8. Sect. 2. 19.* It was an ornament for priests and for Kings, *Ezek. 21. 26.* and signified both the power and authority which they had for their office under God, *Zach. 3. 5.* and their pure administration thereof in Justice & judgment, as Job said, *My judgment was as a Robe and a Miter, Job 29. 14.* So Christ our high priest, appearing in a priestly Garment down to the foot, had also *his head*, (that is, the attire of his head) *and his hairs, white as wool, and as snow, Rev. 1. 13. 14.* as in *Song 5. 11.* *his head is of fine gold*; as was the plate on the high priests forehead, and as a King with his crown. Among the heathen Romans, their chief priests were called *Flamines*; of the attire of their heads, as being *Pileamines*, without which, *it was unlawful* for them to go out of doors. *Pomp. Laetus de Rom. sacerdot. tit. de Flaminibus.* and *Plutarch* in *Numa*. Among the Arabians also, their high priests were clad with linen garments, & *Miters*; *Alex. ab Alex. lib. 2. cap. 8.* *Girdle*] in Hebrew *Abnet*: it was made of *fine linen, and of blew, and purple, and scarlet*, Exodus 39. 29. The Hebrew Doctors write, *it was about three fingers broad, and two and thirty cubits long: they wound it about, and turned it one fold upon another. The High priests Girdle was in making like to the other Priests.* It was to gird the coat with, which was under the Robe, Levite. 8. 7. and *Maimonides*, treat. of the *Implements of the Sanctuary, Chap. 8. Sect. 2. 19.* and *Chap. 10. Sect. 1.* *Josephus* (in his 3. book of *Antiquities, Chap. 8.*) saith, *The coat was girt with a girdle four fingers broad, but empty within; and woven so as it was like a serpents skin, pictured with flowers, red, purple, blew, and of fine linen; the woof was only fine linen; which being wound and tied once or twice about the breast, hung down to the ankles, so long as he did not minister; but when he ministered, lest it should hinder him, he cast it upon his left shoulder.* This must be understood of the inferior Priests girdles; for the high priest could not so do, by reason of his garments above it. These girdles signified the truth, constancy, and expedition of Christ in his ministration; and so of all Christians, Ephes. 6. 14. Isaiah 22. 21. Luke 12. 35. See the notes on Exodus 12. 11. *embroiderer*] or, *weaver with tinsell work*: See Exodus 26. 1. 36. The embroidery or cunning workmanship, was in the weaving: for *of all the Priests garments, none was made of needle work, but of woven work, as it is written*, (in Exod. 39. 22. 27.) THE WORKE OF THE WEAVER: saith *Maimonides*, in *Implements of the Sanctuary, Chap. 8. Sect. 19.*

Vers. 40. *Coats*] of fine-linen, such as the high Priest had, Exodus 39. 27. so for the girdles, and bonnets, they were of the same stuff and workmanship that the high Priests: as is before noted. And figured the garments of Christ's children, made white in his blood, wherein they

serve God day and night in his Temple, Rev. 7. 14. 15. and 19. 8. Among the Heathens also, they that sacrificed to their gods, were clad in *white raiment*, Valer. Max. b. 1. c. 1. *Bonnets*] of linen cloth, wrapped about their heads, much like the high Priests Miter. See the notes on verse. 39. So we Christians are to put on our heads, *the hope of salvation for an helmet*, and under it for to rejoice, 1 Thes. 5. 8. Rom. 5. 2. for the tire upon the head, is opposed unto mourning, Ezek. 24. 17. 23.

Vers. 41. *anoint*] with the holy oil, made at God's [unspec] direction: see Exodus 30. 23. 30. and 29. 7. *fill their hand*] that is, consecrate and dedicate them unto the ministry. This was by putting the flesh of the sacrifice, with bread, &c. into their hand: whereof see Exodus 29. 9. 23. 24. The Greek keepeth the Hebrew phrase: but the Chaldee translateth, *thou shalt offer their offerings*.

Vers. 42. *breeches*] alike for the High Priest, and [unspec] for the other, of the same matter and form. *naked flesh*] that is, the secret and shameful parts, called in the Hebrew *the flesh of nakedness* (or of *fhame*.) because of those parts we are most ashamed when we are naked. The Greek translateth, *the shame of their body*. So each of these words, is used for our shameful parts: *flesh*, in Gen. 17. 11. Ezek. 23. 20. *nakedness*, in Gen. 9. 22. 23. Lev. 18. 7. which are here commanded to be covered with *linen*, which signified *righteousness*, Revel. 19. 8. even the righteousness which is of God by faith, whereby our sin (which is our shame, Romans. 6. 21.) is covered, Rom. 4. 6. 7. And as all these garments are given of God to Aaron and his sons: so he it was that clothed our first parents after their nakedness, Gen. 3. 21. and he hath spread his skirts over us, and covered our filthiness, when we were naked and bare, Ezek. 16. 7. 8. and counselleth all, to buy of him white raiment, that they may be clothed, and their filthy nakedness appear not, Revel. 3. 18. even to put on the Lord Jesus Christ, and to make no provision for the flesh, to fulfill the lusts thereof, Rom. 13. 14. *the thighs*] *from above the navell, a little off from the heart, unto the end of the thigh*; saith *Maimonides* in *Implements of the Sanctuary*, Chap. 8. Sect. 18. Though these parts were covered by the former garments, yet lest by wind, or any other accident, they should haply be discovered, God (for more reverence of his Majesty, and regard of seemliness and honesty,) appointeth this close covering, which (as *Maimonides* expresseth) were tied with strings, and made close like a purse. Thus God gave more abundant honor, to that part which lacked; and our uncomely parts, have more abundant comeliness, as Paul saith, 1 Cor. 12. 23. 24.

Vers. 43. *bear not iniquity*] that is, bear not punishment for this iniquity, and die. The Greek translateth, *and they shall not bring sin upon themselves, that they die not*. For God is *of purer eyes, then to behold evil*, Hab. 1. 13. and he that had not on his *wedding garment*, was bound hand and foot, and cast into utter darkness, Matth. 22. 12. 13. Blessed therefore is he that watcheth and keepeth his garments: lest he walk naked, and his shame be seen, Revelat. 16. 15. This caution is not for the *breeches* only, but for all the garments; as the Hebrew Doctors have gathered thus; *The high Priest that ministereth with less then these eight garments, or the inferior Priest that ministereth with less then these four garments, his service is unlawful, and he is guilty of death by the hand of God; even as a stranger that ministereth; as it is written*, (in Exodus 29. 9.) AND THOU SHALT GIRTHEN WITH GIRDLES, &c. AND THE PRIESTHOOD SHALL BE THEIRS: *when*

*thee garments are upon them, their Priesthood is upon them: if their garments be not upon them: their priest-hood is not upon them, but loe they are as strangers; and it is written (in Num. 1. 51.) THE STRANGER THAT COMMETH NIGH SHALLBE PVT TO DEATH. As he that wanteth his garment, is guilty of death, and his service unlawful: so is he that hath moe garments. As he that puts on two coats, or two girdles; Or, the common priest that puts on the high priests garments, and serveth; loe he polluteth the service and is guilty of death by the hand of (the God of) heaven. Maimonides, in treat. of the Implements of the Sanctuary, ch. 10. sect. 4. 5.*

#### CHAP. XXIX.

1. The things which Moses was to get ready, for the consecrating of the Priests unto their office. 4, To wash their bodies. 5, The order how to put on the high priests garments, 7. and to anoint him. 8, The araying of the other priests. 10, The manner how to sacrifice the Bullock, which was for a sin-offering; 15, And the first Ram, which was for a Burnt-offering; 19, And the second Ram which was for consecration of the Priests, to, that the blood thereof, should be put on their ears, hands, and feet. 21, With that blood and with oil, they and their garments should be sprinkled. 26, The manner how to wave the breast of that sacrifice, and to leave up the shoulder thereof in the Priests hands. 30, Seven days, the time of consecration. 32, The Priest must eat the Ram wherewith they should be consecrated. 36, Of purifying the Altar seven days. 38, Of the two Lambs, which should be for a daily burnt offering in Israel continually, 40, with their meat and drink-offerings. 43, God promiseth to sanctify his Tabernacle and people, and to dwell among them.

AND this is the thing that thou shalt do unto them; to sanctify them, to minister-in-the-Priests-office unto me: Take one Bullock, a youngling of the Herd; and Two Rams perfect. And unleavened bread, and cakes unleavened, tempered with oil; and wafers unleavened anointed with oil: of wheaten flower shalt thou make them. And thou shalt put them into one basket, and shalt bring them near, in the basket: and the bullock, and the two Rams. And Aaron and his Sons thou shalt bring near, unto the door of the tent of the congregation: and shalt wash them with water. And thou shalt take the garments, and shalt clad Aaron with the Coat, and with the Robe of the Ephod, and with the Ephod, and with the Brestplate: and shalt fitly gird clàd, with the curious girdle of the Ephod. And thou shalt put the Miter upon his head: and shalt fasten the Crown of holiness, upon the Miter. And thou shalt take the anointing oil, and pour it upon his head: and anoint him. And thou shalt bring near his Sons; and clad them with Coats. And thou shalt gird them with Girdles, (Aaron and his Sons,) and shalt bind the bonnets on them, and the priesthood shall be theirs, for an eternal statute: and thou shalt fill the hand of Aaron, and the hand of his Sons. And thou shalt bring near the bullock before the Tent of the congregation: and Aaron and his Sons shall impose their hands upon the head of the bullock. And thou shalt kill the bullock before Jehovah: at the door of the Tent of the congregation. And thou shalt take of the blood of the bullock, and put upon the horns of the Altar with thy finger: and shalt pour all the blood at the bottom of the Altar. And thou shalt take all the fat, that covereth the inwards, & the caul, that is above the liver: and the two kidneys; and the fat, which is upon them: and shalt burn them upon the Altar. And the flesh of the bullock, and his skin, and his dung; shalt thou burn with fire,

without the campe: it is a Sin (*offering*.) And thou shalt take the one Ram: and Aaron and his Sons shall impose their hands upon the head of the Ram. And thou shalt kill the Ram: and shalt take his blood, and sprinkle upon the altar round about. And thou shalt cut the Ram into his pieces: and shalt wash his inwards, and his legs and put *them* unto his pieces, and unto his head. And thou shalt burn all the Ram upon the altar; it is a Burnt-offering unto Jehovah: it is a savor of rest, a Fire-offering unto Jehovah. And thou shalt take the other Ram, and Aaron and his sons shall impose their hands upon the head of the Ram. And thou shalt kill the Ram, and take of his blood and put upon the tip of the *right* ear of Aaron; and upon the tip of the right ear of his Sons, and upon the thumb of their right hand, and upon the great toe of their right foot: And shalt sprinkle the blood upon the altar, round about And thou shalt take of the blood which is upon the Altar, and of the anointing oil: and shalt sprinkle upon Aaron, and upon his garments, and upon his Sons, and upon the garments of his Sons, with him: and he shall be sanctified, and his garments, and his sons, and his sons garments with him. And thou shalt take of the Ram, the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat which is upon them; and the right shoulder: for it is a ram of filling *the hand*. And one loaf of bread, and one cake of oil bread, and one wafer: out of the basket of unleavened *cakes*, which is before Jehovah. And thou shalt put all on the palms of-the-hands of Aaron, & on the palms-of-the-hands of his Sons: and thou shalt wave them *for* a wave-offering before Jehovah. And thou shalt receive them from their hand, and shalt burn *them* upon the Altar, for a Burnt-offering: for a savor of rest, before Jehovah; it is a Fire-offering unto Jehovah. And thou shalt take the breast of the ram of the filling *of the hand*, which is for Aaron, and wave it, *for* a wave offering before Jehovah: and it shall be thy part. And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave-offering, which is waved, & w<sup>ch</sup> is heaved-up, of the ram of the filling *of the hand*; of *that* which is for Aaron, & of *that* which is for his Sons. And it shall be Aaron's and his Sons, by a statute *for ever*, from the sons of Israel; for it is an heave-offering: and it shall be an heave-offering from the sons of Israel, of the sacrifices of their peace-offerings; *even* their heave-offering unto Jehovah. And the garments of holiness which are Aaron's, shall be his sons after him, to be anointed in them, and to fill their hand in them. Seven days, shall he *that is* Priest in his stead, of his sons, be clad in them: when he shall come into the Tent of the Congregation, to minister in the Holy *Place*. And thou shalt take the Ram of the filling *of the hand*: and shalt seeth his flesh, in the holy place. And Aaron and his sons, shall eat the flesh of the Ram; and the bread which is in the basket *at* the door of the Tent of the Congregation. And they shall eat those *things*, with the which atonement-was-made; to fill their hand, to sanctify them: and a stranger shall not eat (*of them*,) because they *are* holy. And if there remain of the flesh of the filling *of the hand*, & of the bread unto the morning: then thou shalt burn the remainder w<sup>th</sup> fire, it shall not be eaten, because it is holy. And thou shalt do unto Aaron and to his Sons, thus, according to all which I have commanded thee: seven days shalt thou fill their hand. And thou shalt make *ready* for every day a bullock *for* a sin-offering, for atonements: and thou shalt purify the altar, when thou makest atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make atonement for the altar, and sanctify it: & the altar shall be Holy of holies; whatsoever toucheth the altar, shall be holy.

And this is *that* which thou shalt make *ready*, upon the altar: two lambes of the first year, *day* by day continually. The one lamb, thou shalt make *ready* in the morning: and the other lamb thou shalt make *ready* between the two evenings. And a tenth deal of flour, mingled with the fourth part of an Hin of beaten oil; and *for* a drink-offering, the fourth part of an Hin of wine, for the one lamb. And the other lamb, thou shalt make *ready* between the two evenings: according to the meat offering of the morning, and according to the drink-offering thereof, shalt thou make for it, for a savor of rest, a Fire-offering unto Jehovah. (*This shall be*) a continual burnt-offering throughout your generations, at the door of the Tent of the congregation, before Jehovah: where I will meet with you, to speak unto thee there. And I will meet [unspec] there, with the Sons of Israel: and he shall be sanctified by my glory. And I will sanctify [unspec] the Tent of the congregation, and the altar: & Aaron & his Sons I will sanctify to minister-in-the-priests-office unto me. And [unspec] I will dwell amongst the sons of Israel, and will before a God unto them. And they shall know that I *am* Jehovah their God, that brought thē forth, out of the Land of Egypt, that I may dwell amongst them: I Jehovah their God.

### Annotations.

*THE thing*] Hebrew, *the word*: the Greek [unspec] saith, *these things*. God having chosen Aaron and his seed, to be Priests unto him; entereth them into their office by many rites; as Washing, Clothing, Anointing, Sprinkling, and Offring of sacrifices for their consecration. *bullock*] in Hebrew *Par*: which is greater then a calf, but not so great as an ox. The Hebrew Doctors thus distinguish them: *Wheresoever it is said, (g <...> gel) a calf, that is, a young one of the first year: but (par) a bullock, is a young one of the second year. Maimonides treat, of Sacrifices, Chap. 1. Sect. 14. youngling of the herd) or, young ox: Hebrew son of the ox (or of the herd.)* The Greek saith, *of the oxen*. See the fulfilling of this precept, in Levite 8. <...> es] these were also of the second year; <ϕ> lambes were of the first. *perfect*] th• is, without blemish, want; superfluity, or deformity. See the notes on Exod. 12. 5. These sacrifices figured *Christ*, who was *without blemish, without <ϕ>*, 1 Pet. 1. 19.

Ver. 2. *unleavened*] which signified, sincerity, and in <...> ruption. See Ex. 12. 8. 15. *oil*] which sign <...> d the graces of God's Spirit, 1 John. 2. 27. See the notes on Exod. 30. 25. *flower*] the best part of the principal grain, called sometime *the fat of wheat*, Deut. 32. 14. with such God spiritually feedeth his Charch, Psal. 81. 17. and 147. 14. Such bread signified Christ also, whom the Father giveth us to feed upon, John. 6. 32. 33.

V. 4. *the Tent*] the whole Tabernacle or Habitation of God is so called, of one principal part thereof, Exod. 26. called *the Tent of Congregation, or of meeting*; because there the people assembled, and there God *met* with them; as after in v. 43. Here the Priests were to be presented before God, and before the people, who were also there gathered together, Lev. 8. 3. So the ministers of Christ, were ordained in the Churches, Act. 14. 23. and 6. 5. 6. *water*] out of the sanctified Laver, Exo. 30. 18. 19. for it was made and anointed, and set in the Lord's Court, before the priests were consecrated, Exod. 40. 7. 11. 12. Lev. 8. 6. This signified the washing from sin, which is the first part of purification, by the blood of Christ, whereof they

that come near unto God for to serve him acceptably, must be partakers, Psal. 51. 9. Isaiah 1. 16. Rev. 1. 5. Heb. 9. 13. 14. and 10. 22.

V. 5. *clad]* or, *put upon Aaron:* figuring the next work of God's grace, after the washing away and forgiveness of sin; to impart the gifts of righteousness and salvation, Ps. 132. 9. 16. The order of clothing, as appeareth by the Scripture, in Lev. 8. and is distinctly recorded by the Hebr. Doctors, was thus: *He put on the breeches first, and girded them higher then the navel, above his loins. After that, he put on the coat; and then he girded the girdle, wrapping it about his breast. After the girdle, he put on the Robe, and over the Robe, the Ephod & Brestplate: and girded him with the curious girdle of the Ephod, over the robe, and under the Brest plate. Afterward, he wrapped the Miter about his head, and fastened the golden plate thereupon.* Maimonides, treat. of the Implements of the Sanctuary, c. 10. s. 1, &c. These rites which Israel learned of God, were after corruptly imitated by the Gentiles; whose priests were washed before their consecration, continued in the preparation to their priesthood, ten days without eating flesh or drinking wine: were arrayed with 12. robes (as Aaron was with eight,) and those of bysse (or fine linen) painted or embroidered with divers colors, besides daily sacrificing, solemn feasting, & the like: as L. Apuleius showeth in *Asin. aur lib. 11. fitly gird]* here the Hebr. is *Aphad:* frō whence the name of the *Ephod* is derived, and so named (as here appeareth) of being aptly girded unto him. ⟨◇⟩ G ⟨...⟩ & Chaldee. versions here expound it. Th• g ⟨...⟩ ding is observed by Maimonides, to be about the ⟨...⟩ of the loins: and whereas in Ezek. 44. 18. ⟨∞⟩ ⟨...⟩ d, *they shall not gird themselves in the sweating ( ⟨◇⟩ ) their Jonathan* the ancient Chaldee par ⟨...⟩ expoundeth it, *not upon their loins, but upon their heart.* And this manner of girding, the Holy Ghost observeth in our high Priest Christ, who appeared *girded about the paps with a golden girdle,* Revelations 1. 13. As all girding signifieth a ready preparation and strengthening unto any service. Luk. 12. 35. Isaiah 5. 27. Act. 12. 8. so this is in special, for the heart of the Priests, to be girded with *Truth*, as Paul expoundeth it, Ephesians 6. 14. So Christ's ministers are likened to *Angels coming out of the Temple, clothed in pure and white linen, and girded about the breasts, with golden Girdles,* Rev. 15. 6.

Verse 6. *fasten]* or, *put:* Hebrew, *give.* See the notes on Exodus 28. 15. *Crown of holiness]* that is, *holy Crown,* or *Diadem:* meaning the golden Plate fore-spoken of, Exod. 28. 36. and 39. 30. Leviticus 8. 9. called here *Nezer,* that is, a *Separation,* because it was a sign of separation and exemption from other men. Therefore the Diadem of Kings was called *Nezer,* 2 Samuel 1. 10. Psal. 89. 40. and here it is the ornament of the High Priest, to denote his dignity. So the Greek calleth it *Petalon to Hagiasma;* as the *Plate* was before named, in Exod. 28. 36.

Verse 7. *anointing oil]* the making hereof, is after shown, Exodus 30. 23. &c. *anoint]* this third thing, signified the communication of the graces of God's Spirit, 1 John 2. 27. as it is said, *The Spirit of the Lord God is upon me, because the Lord hath anointed me,* &c. Isaiah 61. 1. And this for to cause the odour of his administration to spread abroad unto the comfort of the Church, dwelling together in love and unity, Psalm 133. 2. 2 Cor. 2. 14. 15. 16. *Anoint,* is in Hebrew *Mashach;* whereupon the high Priest and King that was anointed, was called *Mashiach* or *Messias,* Leviticus 4. 3. 1 Samuel 12. 3. 5. which *Messias,* is in Greek *Christ,* and is the name of the Son of God, our Savior, Dan. 9. 25. John 1. 41.



Verse 9. *fill the hand*] namely, with parts of the sacrifices, which after they were waved in the priests hand, were burnt on the altar, verse 2•. 24. 25. This is usually called *consecration*: the Greek calleth it *perfecting*; because hereby the priest was fully and perfectly authorized to do the Priests office. And this word Paul useth in Greek, writing of the priesthood of *the Son* (of God) *who is perfected* (or *consecrated*) *forever*, Heb. 7. 28. By this manner of calling, God shown that none might take in hand to minister before him, unless the things were first put into his hand, for a sign of his calling from God, John. 3. 27. Heb. 5. 4. 5. But in Jereboam's priests it was otherwise, when *whosoever would, he filled his hand, and became a priest of the high places*, 1 King. 13. 33.

V. 10 *the bullock*] which was to be a *sin-offering* for the Priest, ver. 14. So all sacrifices which the high priest offered for his sins, were *bullocks*; which were not so, for other ordinary men, Levite. 4. 3. 23. 28. *impose their hands*] with making confession of their sins, Levite. 5. 5. 6. and 16. 21. by which rite, they disburdened themselves of their sins, and laid them on the head of the sacrifice to be killed: which was a figure of Christ, killed for our sins, upon whom the Lord *laid the iniquity of us all*, Isaiah 53. 6. 7. 8. This imposition of hands was to be done by every man that brought a sacrifice for his sins, Lev. 4. 24. 29. the manner whereof the Jews have recorded thus: *There is no imposing of hands, but in the Courtyard: if he lay on hands without, he must lay them on again within. None may impose hands, but a clean person. In the place where hands are imposed, there they kill the beast, immediately after the imposition. He that imposeth must do it withal his might, with both his hands upon the beasts head, not upon the neck or sides: and there may be nothing between his hands and the beast. If the sacrifice be of the most holy things it standeth on the North side, (as Levite. 1. 11.) with the face to the West: the imposer standeth East-ward, with his face to the West: and layeth his two hands between the two horues, and confesseth sin over the sinoffring, and trespass over the trespass offering, &c. and saith, I have sinned, I have committed iniquity, I have trespassed, and done thus and thus; and do return by repentance before thee, and with this, I make atonement. Maimonides, in treat. of the Offring of Sacrifices, ch. 3. Sect. 11. &c.*

Vers. 11. *thou shalt kill*] Moses now at first did extraordinarily by God's appointment those things which were peculiar to the priests office afterward: so consecrating and instructing them, for time to come.

Ver. 12. *the altar*] which was most holy, and sanctified the sacrifice v. 37. Mat. 23. 19. which altar also signified Christ, who sanctified himself for his Church, John. 17. 19. and through *the eternal Spirit*, offered himself without spot unto God, Heb. 9. 14. so by the Godhead, the death of Christ was sanctified, and sufficient to cleanse all iniquity. This first sin-offering differed from the rest that ordinarily followed: for every such offering of the priest for sin, the blood of it was carried into the Tabernacle, and put upon the horns of the golden altar of incense, Levite. 4. 3. 7. whereas this was not so, but only put upon the horns of the brazen altar of burnt-offering, which stood in the court-yard. For the end of this first oblation, was to make atonement for the altar it self, and to sanctify it, that it might be fit afterward to sanctify the sacrifices of the people, which should be offered upon it; as appeareth after in v. 36. 37. and more plainly in Ezek. 43. 25. 26. 27. Also this first offering, was used herein, like

the offering of the common ruler, and private person, for the blood for their sin, was put on the horns of the brazen altar only, Lev. 4. 25. 30. because Aaron and his Sons, were not yet full priests, till the seven days of their consecration were ended, Lev. 8. 33. 34. &c. *finger*] This rite of putting blood *with the finger*, upon the *horns* of the altar, was for all sin off•ngs. Lev. 4. 6. 7. 17. 18. 25. 30. and not for any other kind of sacrifice. And teacheth us the efficacy of Christ's blood, for the purging of our sins, when it is so particularly presented unto God, and applied by his Spirit, (as the *finger* of God, Luk. 11. 20. is expounded to be the *Spirit* of God, Mat. 12. 28.) Heb. 9. 12. 13. 14. The outward rite was performed thus: When the priest took the blood in a bason, he brought it to the altar, and dipped the fore-finger of his right hand in the blood; and striked it on one home of the altar, & wiping his finger on the lip of the bason, (for no blood might remain upon it,) he dipped his finger the second time, and striked it on another horn, and so did he to all four, beginning at the South-side, and compassing the altar first Eastward, then North, then West; and at the bottom of that horn of the altar where he made an end with his finger, did he pour the rest of the blood, which was towards the South. These things *Maimonides* showeth in treat. of the *Offring of Sacrifices*, c. 5. s. 7. &c. and are more particularly to be opened in Leviticus. *all the blood*] that is, *the rest of the blood*, as the Greek explaineth it. This figured the fullness and perfection of the grace of Christ, by his blood obtaining full redemption, from our sins.

V. 13. *the fat*] This in Scripture is often taken for evil, because fatness hindereth sense and feeling. [unspec] So of the wicked it is said, *their heart is fat as grease*, Ps. 119. 70. and *thou art waxen fat, thou art waxen gross, &c. then he forsook God*, Deut. 32. 15. & *make the heart of this people fat, &c. lest they understand*, Isaiah 6. 10. This *fat* therefore, which was a sign of man's corruption, God would have to be consumed by fire on the altar; teaching thereby the mortification of our earthly members, by the work of Christ, and of his Spirit. Sometime the *fat* is used to signify the best of all things, as is noted on Gen. 4. 4. so it teacheth us, to give the best unto the Lord. *the inwards*] or *inmost part*, that is, *the heart*, w<sup>ch</sup> is most inward, and in the midst of the body. So the *inward* of man is used for the heart, and consequently for the thoughts, and mind: as in Ps. 5. 10. and 62. 5. and 94. 19. And that which the Prophet calleth the *inward part*, Ier. 31. 33. the Apostle calleth *the mind*, Heb. 8. 10. By the *fat upon the inwards* therefore, is signified all corruption that covereth man's heart, as carnal reason, unbelief, hypocrisy, evil thoughts and purposes, &c. all which must be consumed, and the heart purified by the Spirit of God. *caul* that is *above*] named also, *the caul of the liver*, in v. 22. It is thought to be the *midriff* or the at skin that is above the liver, the Gr. translath it *lobon*, *the lap* of the liver. *kidneys*] or *reine*: which as they are the instruments of seed for generation: so in Scripture they are used for the inmost affections and desires, and are joined with the *heart*: & of these only God is the searcher and possessor, Ps. 7. 10. and 139. 13. and here are to be offered up unto God in fire, figuring that w<sup>ch</sup> Paul teacheth, *Mortify your members which are on the earth; fornication, uncleanness, inordinate affection, evil concupiscence, &c.* Col. 3. 5. And thus the Heb. of old understood these figures; for they say, *Therefore the kidneys & the fat which is on them, & the caul that covereth the liver, were burnt unto God, for to make atonement for the sin of man, which proceedeth out of the thoughts of the reins, and lust of the liver, & fatness of the heart, &c. for they all consent in sin.* R. Menachem, on Ex. 29. fol. 111. *shalt burn*] the original word

signifieth properly to *perfume* or *resolve into smoke*, used for burning of incense, applied here to the burning of sacrifices, whereby the smoke went up towards heaven. The Greek translatheth it *Impose*; the Chaldee *Offer*.

V. 14. *burn*] It was a general Law, that no sinoffring, whose blood was carried into the Tabernacle, &c. should be eaten, but burnt in fire, Levite. 6. 30. and such sin-offerings as had not their blood carried in thither, should be eaten by the priests, Levite. 10. 18. Howbeit, this offering was burnt, though the blood were not carried into the holy place. One reason whereof seemeth to be, that the priests might not eat their own sin-offerings, Lev. 4. 3. 12. Because they could not bear, or take away their own sins, but needed another Savior as well as all men; and the eating of any man's sinneoffring, signified the bearing and expiating of that man's sin, Levite. 10. 17. *without*] a figure how Christ, the true Sacrifice for our sins, should suffer without the gate of Jerusalem, which was part of his reproach that he bare for us, Heb. 13. 11. 12. 13. *a Sin*] that is, *an offering for sin*; so the Apostle (according to the Gr. version) translatheth it *for sin*, Heb. 10. 6. from Psal. 40. 7. And after this Hebrew phrase, may that be understood of Christ, that God made him, who knew no sin, *to be sin for us*, that is, *a sin-offering*, or, *an exceeding sinner*, 2 Cor. 5. 21. Thus the law made men priests which had infirmity, & needed to offer sacrifice, first for their own sins: but we now have the Son, who is consecrated forever, Heb. 7. 27. 28.

Vers. 15. *impose*] with both hands between the homes; as before is noted on v. 10. and this every of them severally, for if *five men bring one sacrifice, they all impose hands upon it, one after another*: saith Maimonides, in treat. of *Offring sacrifice*, c. 3. S. 9. By this rite, the priests presented the Ram, a figure of Christ, unto God for them as a burnt-offering; in whom they were also by faith to present their ownbodies, a living sacrifice, holy, acceptable unto God, w<sup>ch</sup> was their *reasonable service*, Ro. 12. 1.

Ver. 16. *sprinkle*] this rite belonged to all burnt offerings, Lev. 1. 5. See the annotations there. It figured the sprinkling of the blood of Jesus, for our reconciliation, and sanctification before God, 1 Pet. 1. 2. Heb. 9. 12. 14.

V. 17. *cut the ram*] after the skin is flayed off. Of this and other rites, see the notes on Lev. 1. 6. &c. V. 18. *burnt-offering*] or, *whole burnt sacrifice*, in Heb. [unspec] *an ascension*; because it went up in fire all of it unto God: see Gen. 8. 20. *of rest*] of quieting or pacifying the wrath of God: the Chaldee saith, *that it may be received with favorable acceptation*: so in v. 25. The Gr. translatheth it, *a savor of sweet smell*, which phrase Paul useth, Ephes. 5. 2. See the notes on Gen. 8. 21. *fire offering*] in the Gr. it is called *asacrifice*, in Chaldee, *an oblation*. The *fire* that sent up the sacrifices, signified both the afflictions on Christ and his members; (for *everyone shall be salted* <math>\diamond</math> Mar. 9. 49. 1 Pet. 4. 12.) and the work of God's Spirit, Mat. 3. 11.

V. 19. *the other*] Hebr. *the second ram* which was for th <math>\langle \dots \rangle</math> consecration. *hands*] as they did in the former: signifying that from God in Christ (figured by that Ram,) they expected not only justification and sanctification, (as by the two former sacrifices; but consecration also to their office, and grace from him to perform the same.

V. 20. *the tip*] the *highest part*, as the Chaldee explaineth it. This putting of blood upon the ear, &c. was also used in the cleansing of the Leper, Lev. 14. 14. So here it signified in the Priests, the cleansing & sanctifying of their ears, to hear the word from the mouth of God, which they should teach unto the people, Ezek. 3. 17. 1 Cor. 11. 23. Isaiah 50. 5. Ma. 7. 33. *hand*] that their work and administration, might also be sanctified by the blood of Christ, and acceptable to God: Deut. 33. 11. Act. 5. 12. *foot*] that their walking & conversation might also be holy; and their imperfections cleansed by the same blood: Phil. 3. 17. Gal. 2. 14. 1 Cor. 11. 1. The blood thus put on them from head to foot, might also signify the sufferings of Christ, whereof his ministers and people are partakers. Col. 1. 24. Phil. 3. 10. *Altar*] that by Christ, their purity and sanctification might be fully perfected, 2 Cor. 3. 5. 6.

V. 21. *sprinkle*] for *sanctification*, as is after expressed: for the ministers of God both in their persons, and in their office (figured by the priests *garments*) are by the blood of Christ, and oil of his graces, sprinkled in their hearts from an evil conscience, and sanctified for the work of the ministry, Heb. 10. 22. 1 Cor. 15. 10. and 3. 10.

V. 22. *of filling*] to wit, *the hand*, as v. 9. that is, *of consecration*, or initiation: the Gr. saith, *of perfection*.

V. 23. *loaf*] or, *great-round-cake*: for this, in Lev. 8. 26. Moses saith *one cake*, So in 1 Chro. 16. 3. that is called a *loase*, which in 2 Sam. 6. 19. is called a *cake*. *oil bread*] tempered with oil, as in ver. 2. *which is*] or, as the Greek explaineth it, *which are set before the Lord*.

Vers. 24. *wave*] that is, move to and fro round about, and so to offer thē unto God. The original word is sometime used for *sisting* in a sieve, Esa. 30. 28. that signifieth trials and afflictions, Luk. 22. 31. and so the Prophets apply this word unto troubles, Isaiah 10. 32. and 13. 2. and 30. 28. And as here the things, so elsewhere the persons are *waved* as a *wave-offering*, Numb. 8. 11. For *wave*, the Greek translatheth *separate*: which word Paul useth, speaking of his designation to the ministry, Rom. 1. 1.

V. 25. *rest*] Gr. *of sweet smell*: see v. 18. This signified that God would make manifest *the savor of his knowledge* by his ministers, 2 Cor. 2. 14. 15.

V. 26. *thy part*] Heb. *to thee for a part*, (or *portion*;) to eat the same. That which was after given to the Priests, ver. 28. Lev. 7. 34. is here allowed unto Moses, as he that extraordinarily did now the priests work. See this fulfilled in Lev. 8. 29.

V. 27. *heave-offering*] so called because it was heaved or lifted up towards heaven. And these two parts the *breast* & the *shoulder*, thus waved & heaved up, and so given to the Lord and his minister, did teach the priests now cōsecrated, how w<sup>th</sup> all their heart, and with all their strength, they should give themselves unto the service of the Lord in his Church, w<sup>th</sup> much labor, & manifold afflictions; even as the prince of our salvation was consecrated also through afflictions, 2 Cor. 6. 4. 10. Heb. 2. 10.

Vers. 29. *to be anointed*] Hebrew *to anoint*: but such words are often used passively, as is noted on Gen. 2. 20. and 6. 20. and 16. •4▪ and so the Greek explaineth it, *that they may be anointed in them, and to perfect (or consecrate) their hands*. See Exod. 30. 30. and 40. 15.

Vers. 30. *Seven days*] during which time, they were to abide at the door of the Tabernacle, day and night, to keep the watch of the •ord, Levite. 8. 33. 35. Of the mystery of the number *Seven*, see the notes on Exod. 12. 15. Gen. 2. 2. Lev. 4. 6. It taught the priest here, that the whole term of their life should be spent before the Lord holily, and in his service, 1 Tim. 4. 15. 16. In this time of *Seven days* also, the Sabbath (which was a sign of sanctification (came over them, as is observed on Gen. 17. 12. And so the Hebrews do note of this action in particular, saying: *Great is the Sabbath day, for the high priest entereth not upon his service, after he is anointed, until the Sabbath pass over him, as it is written (in Exodus 29. 30.) Seven days shall he that is priest, &c. R. Elias, in Sepher Reshith cho•hmah, fol. 419. a.*

Verse 31. *the holy place*] the Courtyard of the Sanctuary, at the door: as the next verse showeth.

Ver. 32. *at the door*] there it must be both boiled, and eaten, Lev. 8. 31.

Verse 33. *atonement was made*] to wit, with God, by sacrifice: which being figures of Christ, the *Eating* of them, signified the applying of Christ's death by faith unto their own souls, John. 6. 35. 51. The Greek translateth, *by which they were sanctified. a stranger*] he that is not of the Priests flock. *holy*] Hebrew *holiness*, understanding *meats of holiness*.

Vers. 34. *burn*] as being unlawful to be eaten; and as all flesh that became polluted was burned, Lev. 7. 18. 19. This taught them care to apply the grace of Christ, without delay, see the notes on Exodus 12. 10. *holy*] or *a holy thing*: Hebrew, *holiness*, as verse. 33.

Vers. 36. *make*] to wit, ready for sacrifice; that is, kill, sprinkle the blood, offer, &c. See Gen. 18. 7. Exod. 10. 25. So verse. 38. and often after. *atonement*] or, *expiations, propitiations, reconciliations*: meaning for Aaron and his sons, and the altar. The original word implieth both pacification of God's wrath, and his merciful covering of transgressions, whereupon atonement followeth. See Gen. 32. 20. The Jews had one special day in the year▪ to cleanse them from all their sins; that ⟨...⟩ by this name, *the day of atonement*, (or, *of exp•••tion*) Levite 16. 30. All such things were figure• of Christ, Heb. ⟨...⟩ . 3. 1 John. 2 2. *purify*] to wit, ⟨...⟩ , as the Hebrew word signifieth to ⟨...⟩ , which as it is properly applied to the p ⟨...⟩ fying of men from sin, Numb. 8. 21. and 10. 22. ⟨◇⟩ 5 ⟨...⟩ so here and elsewhere, to the purifying of the ⟨◇⟩ , Ezek. 43. 26. of men's ⟨◇⟩ , Lev. 14. 49. ⟨◇⟩ and all things about them, Num. 31. •0. & of Go ⟨...⟩ use or *Sanct* ⟨...⟩ ie, Ezek. 45. 18. which was by ⟨...⟩ of the sins & unclean ⟨...⟩ the Sons of ⟨◇⟩ , amongst whom God's ⟨...⟩ and holy thing ⟨◇⟩ ▪ as is expressed in Lev. 16. 16. God ⟨◇⟩ teaching, that no service of the Church is acceptable, unless the sins that cleave to our best works be purged away by repentance and faith in the blood of Christ, Heb 9. 21. 22. 23. 13. 14. and 10. 19. 22.

V. 37. *holy*] Heb. *holiness of holinesses*; that is, *most* [unspec] *holy*: not only sanctified it self, but sanctifying the gifts that were offered to God upon it; and so it was greater then the sacrifices as our Lord teacheth in Mat. 23. 19. & was herein a figure of Christ, the *holy of holies*, Daniel 9. 24. Heb. 13. 10. 15. he sanctified himself for his Church; and though he knew no sin, yet was he made sin for us, John. 17. 19. 2 Cor. 5. 21. *holy*] or *sanctified*, as the Greek & Chaldee translate it.

Vers. 38. *make ready*] or *do*, that is, *offer* unto [unspec] God: see v. 36. *of the first year*] Heb. *sons of the year*: see the notes on Ex. 12. 5. *day by day*] or, *for a day*, that is, every day; So in Numb. 28. 3.

Ver. 39. *between the two evenings*] that is, in the [unspec] afternoon, about three of the clock. See the notes on Ex. 12. 6. This daily service, signified the continual sanctification of the Church, through faith in Christ the Lamb of God; by whose mediation, we and our actions are accepted of God, Act. 26. 6. 7. Rom. 12. 1. 1 Pet. 1. 2. 19. 22. and 2. 5. Of this the Hebrew Doctors say, *The continual sacrifice of the morning, made atonement for the iniquities that were done in the night; and the evening sacrifice made atonement for the iniquities that were by day*, R. Menachem, fol. 115.

Ver. 40. *tenth-deal*]•o wit, *of an Ephah* or bushel, Num. 28. 5. which measure was called also an *Omer* Exod. 16. 36. *an Hin*] a measure which *contey•ed twelve Logs* saith *Maimonides*, in treat. of *Sacrifices*, Chap. 2. Sect. 7. See Exod. 30. 24. A *Log* (whereof see Lev. 14. 10.) is about our half pinte: so the fourth part of an *Hin*; that is 3 *logs*, about a pinte and a half of oil, and so of wine. This flower and oil, was called the *Minchah* or *Meat-offering*, Numb. 28. 5. & whereas the meat-offering brought alone, by particular persons, had besides oil, incense also, and salt; and but a handful of it was burnt, Lev. 2. of this meat and drink offering here joined with the burnt sacrifices, the Heb. say ⟨◊⟩ *were not bound to bring incense upon it, but salt only; and it was burnt all of it upon the altar. And the* ⟨◊⟩ *was offered upon the altar, not put upon the fire, but (the Priest) lifting his hand on high, poured it upon the* •••*tome (of the Altar,) &c. Maimonides, ibidem, Chap. 2. Sect. 1. See more in Lev. 2.*

Vers 42. *continual burnt offering*] or, *burnt offering of continuation*▪ (as the Greek translateth it;) or, *of perpetualnesse*: which without intermission, was daily to be offered twice. And although other things have this word sometime adjoined, as the *continual bread*, Num. 4. 7. the *continual inc••s*, Exod. 30. 8. the *continual meat offering*, Num. 4. 16. yet commonly the daily burnt offering is ⟨◊⟩ hereby; and this sometime when the sacrifice is not expressed, as ⟨◊⟩ > Dan. 8. 11. 12. 13. and 11. 31. and 12. 11. *will meet*] or, *will congregate* at times appointed; upon the Mercy-seat, Exodus 30. 6. The Greek translateth, *Will be known* ⟨◊⟩ *thee; the Chaldee, will appoint my word unto you. <...> reason and* ⟨◊⟩ *of the* ⟨◊⟩ *, why* ⟨◊⟩ <...> the <...> (or, *of meeti* <...> ▪ because there God and his people met together; he to inform them by his Word, they to worship him, and to receive his oracles. See Exod. ⟨◊⟩ . 34. Levite. 1. 1. and 9. 23. 24. Num. 1▪ 1. and ⟨◊⟩ . and •2. 4. 5. and 14. 10. and 16. 19. 4• 44.

Vers. 43. *he shall*] or *it shall*, meaning Israel, the Church, and every member of the same▪ *my g* <...> ] my glorious presence, which often there appeared, as is before shown, and as did after in Solomon's Temple, 1 King. 8. 10. 11. Isaiah 6. 1. 3. 5. and in Christ's Church under the Gospel, Rev. 21. 11. 23. Isaiah 60. 1. 2. And this was that which truly sanctified the Tabernacle and Church, and all things in them; not blood or oil, or any other outward thing; which, did *sanctify but as touching the purifying of the flesh*, Hebrew 9. 13. 22. 23. and 10. 1. 10.

Vers. 45. *will dwell*] this was the signification of the Tabernacle, that God dwelled with men, Exod▪ 25. 8. Psalm. 78. 60. and so now with us in Christ, Rev. 21. 3. Zach. 2. 10. And of this Hebrew *Sha•an*, that is, *dwell*, the Hebrews usually call God's Majesty in his Church, *Shekhinah*, that is, *Habitation*; and so the gifts of the holy Ghost unto his people. And in this place, the Chaldee translateth, I will *settle my habitation* (or *divine presence*) *amongst the Sons of Israel*: and under these figurative speeches, eternal life in the presence of God, was promised unto them, Levite. 26. 11. 12. John. 14. 2. 3. and 17. 24. Psal. 16. 11.

### CHAP. XXX

<◇> God commandeth to make the Altar of incense, 6, which should be set before the veil by the Ark; <◇> , on which the Priest should burn incense every morning 1. 10, and once in the year make atonement upon the <◇> of it. 1•. When Israel should be numbered. every <◇> must give half a shekel of money, for the ransom of his soul, that he died not. 17, Acommandement to make the brazen Laver, with the foot thereof and to p•water therein for the Priests to wash their hands and feet daily. 22. How to make the holy Anointing oil▪ 26, and what thing• should be anointed with it. 32, Other men may not use it, or make the <◇> > 34. The composition and making of the Incense, 36▪ and use thereof. 37, Men may not make the like, for themselves.

AND thou shalt make an altar, an incense altar of incense, of Shittim wood shalt thou make it. A cubit <...> the length thereof, and a cubit the bre•• thereof; fouresqre shall it be, and two <◇> the height thereof▪ the horns thereof *shall be* of the same. And thou shalt overlay it *with* pure gold, the roof thereof, and the walls thereof round-about, and the horns thereof: and thou shalt make unto it a crown of gold round about. And two rings of gold shalt thou make to it, under the crown of it; by the two ribs thereof, upon the two sides of it shalt thou make *them*: and they shall be for places for the bars to bear it withal. And thou shalt make the ••rres of Shittim wood, and shalt overlay them *with* gold. And thou shalt put it before the veil, which is by the Ark of the Testimony, before the Coveringmercy-seat which is over the Testimony, where I will meet with thee. And Aaron shall burn thereon incense of sweet-spices every morning when he dresseth the lamps, he shall burn it. And when Aaron causeth the lamps to ascend, between the two evenings he shall burn it: a continual incense before Jehovah, throughout your generations. Ye shall not offer thereon strange incense or burnt-offering, or meat-offering; and drink-offering, ye shall not pour out thereon. And Aaron shall make-atonement upon the horns of it, once in the year: with the blood of the sin-

*offering* of atonements, once in the year, shall he make atonement upon it throughout your generations; it is holies, unto Jehovah.

〈 in non-Latin alphabet 〉

And I•hovah spake unto Moses, saying, When thou takest the Sum of the Sons of Israel, by those that are to be numbered of them; then shall they give *every* man the ransom of his soul unto Jehovah, when *thou* numbrest them: that there be no plague amongst them, when *thou* numbrest them. This they shall give, everyone that passeth among them *that are* numbered; half a shekel, by the shekel of the Sanctuary: the shekel is twenty gerahs; an half shekel *shall be* an heave-offering to Jehovah. Every one that passeth among them *that are* numbered, from twenty years old, and above: he shall give the heave-offering of Jehovah. The rich shall not *give-more*, and the poor shall not *give-less*, then half a shekel: in giving the heave-offering of Jehovah, to make atonement for your souls. And thou shalt take the silver of the atonements, of the sons of Israel, and shalt give it, for the service of the Tent of the congregation: and it shall be for a memorial for the Sons of Israel before Jehovah; to make atonement for your souls. And Jehovah spake unto Moses, saying; Thou shalt also make a Layer of brass, and his foot of brass, to wash: and thou shalt put it between the Tent of the congregation, and the altar; and thou shalt put water there *in*. And Aarō & his sons shall wash therefrom their hands and their feet. When they go into the Tent of the congregation, they shall wash *with* water, that they die not: or when they come-near to the altar, to minister, to burn the Fire-offering, unto Jehovah. And they shall wash their hands and their feet, that they die not: and it ••ill be unto them, a statute *for ever*; to him and to his feed throughout their generations.

And Jehovah spake unto Moses, saying; Thou also, take unto thee, the chief of spices; of pure Myrrh five hundred (*shekels*;) and of sweet Cinamon the half thereof, two hundred and fifty; and of sweet Calamus, two hundred and fifty. And of Cassia, five hundred, by the shekel of the Sanctuary: and of oil olive an Hin. And thou shalt make it an oil of holy anointing; a compound-ointment compounded, *after* the work of the Apothecary: it shall be an oil of holy anointing. And thou shalt anoint therewith, the Tent of the congregation: and the Ark of the Testimony: And the Table, and all the vessels thereof; and the Candlestick, and the vessels thereof: and the Altar of Intense: And the altar of burnt-offering, and all the vessels thereof: and the Laver, and the foot thereof. And thou shalt sanctify them, and they shall be holy of holies: whatsoever toucheth them, shall be holy. And thou shalt anoint Aaron and his sons: and sanctify them, to minister-in-the-priest-office unto me. And thou shalt speak unto the Sons of Israel, saying: This shall be an oil of holy anointing unto me, throughout your generations. Upon man's flesh it shall not be poured: and after the composition of it, ye shall not 〈...〉 ke like it: holiness it *is*, holiness shall it be unto you. *Any* man that shall compoundan-ointment like it, or that shall put thereof upon a stranger; he shall even be cut-off, from his people's.

And Jehovah said unto Moses; Take unto thee sweet-spices, Stacte, and Onycha, and Galbanum, sweet-spices, and pure frankincense: there shall be *one* alone with *another* alone.



And thou shalt make it an incense, a confection, the work of the Apothecary: salted, pure, holy. And thou shalt beat of it, pounding-••-small; and shalt put of it before the Testimony, in the Tent of the congregation, where I will meet with thee; holy of Holies shall it be unto you. And the incense which thou shalt make, after the composition of it, ye shall not make to yourselves: it shall be holiness unto thee, for Jehovah. Any man, that shall make like unto it, to smell thereto, shall even be cut-off, from his people's.

### Annotations.

*AN incense altar of incense]* or, *a perfumatorie (a perfuming place) of perfume:* where odors were burned daily, and resolved into fume or smoke. In the making, it is called only *an altar of incense*, Exod. 37. 25. and so the Greek translatheth it here. But because an *Altar*, in Hebrew *Mizbeach*, hath the name of *slain-sacrifices*, which were offered thereon; and upon this, there was no such service: therefore it is called for distinction sake, *Miktar*, a *Perfumatory*, or *Incense altar*. The Chaldee expoundeth it, *Thou shalt make an Altar, to offer upon it incense of sweet-spices. Shittim]* Greek, *incorruptible wood:* see Exod. 25. 5.

Vers. 2. *horns]* sharp high places in the four corners: see the notes on Exodus 27. 1. 2. &c.

Vers. 3. *gold]* whereupon it was called the *golden altar*; Num. 4. 11. Revel. 8. 3. as the other covered with brass, was the *brazen altar*, Exodus 38. 30. Of the matter underneath, it is sometime called *the altar of wood*; as in Ezek. 41. 22. where the measures of it (prophesied to be under the Gospel) are larger then these under the Law. For this was but one cubit long, that two: this two cubits high, that three. Because the service of God, by Christ's coming, should be enlarged, from East to West, God's name should be *great among the gentiles*; and *in every place, incense should be offered unto his name*, Mal. 1. 11. and the *Spirit of grace, and of supplications*, should be in larger measure poured out upon the Church, Zach. 12. 10. *roof]* by the *roof and walls*, are meant the *top and sides*: a similitude taken from an house. The Greek translatheth, *hearth, and walls. a crown]* The like was made about the *Ark*, Exodus 25. 11. and about the *Table*, Exodus 25. 24. To these the Hebrews apply the *three crowns* (as they call them) *of Israel: the Crown of the Law, that is, the Ark, the Crown of the Priesthood, that is, the golden Altar; and the Crown of the Kingdom, that is, the Table.* R. Elias, in Preface to *Sepher Reshith chocmah*, page 2.

Vers. 4. *places]* Hebrew, *houses:* so Exodus 25. 27. By the *bars* in these, the golden Altar was carried, when the host and tabernacle removed, Num. 4. 5. 11. 25.

Vers. 6. 〈...〉 *t with thee]* to answer by oracle, as before, Exod. 29. 42. The Greek translatheth, *I will be known unto thee there*; the Chaldee saith, *I will prepare my word for thee there*. This golden Altar figured out Christ in respect of his mediation with God for his Church: by whom, and in whose name, we offer up praises and prayers unto God, 〈...〉 . 3. 15. John. 16. 23. 24. which prayers 〈...〉 unto *incense*, Psalm. 14. ••. There 〈...〉 〈◇〉 the four horns of the golden Altar, a •• heard, Revel. 9. 13. as answering to the 〈...〉 God's people in Christ.

⟨...⟩ ] or, *cense, perfume, (of-sweet* ⟨...⟩ ⟨...⟩ , that is, sweet odoriferous in ⟨...⟩ compounded of sundry things, as after ⟨⊞⟩ ⟨...⟩ . Therefore the Greek translatheth it, ⟨...⟩ ] *every morning*] Hebrew, in ⟨...⟩ *in the morning. dresseth*] or, *trim* ⟨...⟩ , Hebrew *maketh well*. As the Lamps signified the light of God's Word, and incense, prayers: so the doing of these both at one time, signified our joining of prayers with our exercises in the Word ⟨...⟩ Acts 6. 4.

Vers. 8. *to ascend*] that is, *to burn*; see Exodus 27. 20. The order of burning incense as the Hebrew Doctors have recorded, was: that one went and gathered the ashes from off the Altar, into a golden vessel; another brought a vessel full of incense, another brought a censer with fire, and put coals on the Altar; and he whose office it was to burn the incense, (when the other, having bowed themselves down, were gone out,) strowed the incense on the fire; when he was bidden so to do by the governor. At which time, all the people went out of the Temple from between the porch and the Altar (in Solomon's Temple.) And every day they burned the weight of an hundred ⟨⊞⟩ of incense, fifty at morning, and fifty at evening, [Those 100 denarios were a pound amongst them, and weighed fifty shekels of the Sanctuary, every shekel being in weight 320 Barley cornes]. And when the priest had burned the incense, he bowed him down, and went his way ⟨⊞⟩ *Maimonides, treat of the Daily service, Chap. 3.* so that Zacharias, as his lot fell, burned incense in the Temple, the whole multitude of the people were without at prayer, while the incense was burning Luk. 1. 9. 10. By this service, God taught then that the faithful prayers of his people, are sweet as incense, and acceptable unto him; whiles our priest Christ Jesus, doth by his mediation, put ⟨⊞⊞⊞⟩ the prayers of all Saints, Psalm. 141. ⟨...⟩ . 3. 4. Heb. 8. 1. 2. and 9. 24. Rom. 8. 34. For the Priests in the Law, *served unto the example and shadow of heavenly things*, Heb. 8. 5. ⟨...⟩ ] Hebrew, *incense of continuation*, that is which continually every day should be offered. So we are willed to *pray without ceasing*, ⟨...⟩ . and Christ our High Priest, *ever liveth, to make intercession for us*, Hebrews 7. 25. and ⟨...⟩ .

⟨...⟩ ⟨⊞⟩ *incense*] in Greek, *other incense*: [unspec] the ⟨...⟩ received from other persons, or made of oth• composition, then is after commanded, ⟨...⟩ 34. 35. 36.) The Chaldee translatheth it, ⟨...⟩ . The Hebrew Doctors explain, *If they put honey amongst it, it was all* ⟨...⟩ ] *if there wanted any one of the sweet spices thereof, he was in danger of death, for loe it* ⟨...⟩ *if he burned other in* ⟨...⟩ *or burned upon it incense like this, which was voluntarily brought by any private person, or by many, &c.* *Maimonides, treat of the Implements of the Sanctuary, Chap. 2. Sect. 8. 11.* It figured the prayers of the Saints, which must be according to the will of God, by his Spirit, and in faith: not after the tradition of man, or will of the flesh, 1 John. 5. 14. Rom. 8. 26. Matth. 21. 22. and 15. 9. Luke 11. 1. 2. &c.

Vers. 10. *once*] or, *one time*, which was the tenth day of the seventh month, the day of Reconciliation, as Levite. 16. 18. 29. 30. See the annotations there. *of the Sin offering*] the Greek translatheth, *of the purgation of sins*: which phrase Paul useth, saying of Christ, that he *made a purgation of our sins*, that is, cleansed us from them, Heb. 1. 3. *of atonements*] that is,

whereby reconciliation was made. Which being a figure of the blood of Christ, reconciling us to God, Heb. 2. 17. signified that the imperfections and sins which cleave even to the best prayers of the Saints are to be pardoned and purified by that blood and death. *holy of holies*] that is, *a most holy thing*: Hebr. *holiness of holinesses*.

〈 in non-Latin alphabet 〉

Here beginneth the 21 Section of the Law, see Gen. 6. 9.

Vers. 12. *sum*] or *compt*: in Hebrew *head*: because the sum is as the head of the number, Therefore the Gr. here interpreteth it *computation*, and the Chaldee, *Compt* or *Number*. So in Numb. 1. 2. *by those that are to be numbered*] the Greek saith, *in (or by) their visitation*; the Chaldee, *by their Numbers. of his soul*] that is, *of his life*, which he should now lose, when he was particularly visited and looked unto of God; if he redeemed not himself with money. By this God taught his people to judge themselves for their sins, that they might not be judged of him, Ezek. 20. 43. and 36. 31. 1 Cor. 11. 31. And this redeeming of their souls with money, taught them faith in Christ, who was to redeem his people, not with *gold and silver*, but with his own *precious blood*, 1 Pet. 1. 18. 19. *no plague*] for their sins, if they were not redeemed. When David numbered the people, the Lord sent a pestilence among them, to the death of 70 thousand men, 2 Sam. 24. 9. 15. For *plague* here, the Greek translateth *fall or ruin*, the Chaldee, *death*.

Vers. 13. *of the Sanctuary*] which was twice so much as the common shekel. See the notes on Gen. 20. 16. *twenty gerahs*] as if we should say, *twenty pence*: this sum is also expressed in Levite. 27. 25. Numb. 3. 47. and 18. 16. Ezek. 45. 12. A *Gerah* (which the Hebrew Doctors name also *Megnah*) weighed sixteen barley cornes: twenty gerahs made the *shekel of the Sanctuary*, which was 320 *barley cornes weight of pure, silver*, as *Maimonides* affirmeth, in treat. of *Ualuations*, &c. ch. 1. S. 4.

Vers. 14. *old*] Hebr. *son of twenty years*, that is, going in his twentieth year. See Gen. 5. 32. At this age they were also numbered in Num. 1. 3. and 26. 2. and what the number of men, and sum of money was now at the first count, see in Exod. 38. 25. 26

Vers. 15. *give less*] 〈ϕ〉 〈ϕ〉 God hereby taught an equality of all men before him in respect of their sins, and of their redemption from sin, by Christ; through whom we have all obtained a *likeprecious faith* unto salvation, 2 Pet. 1. 〈ϕ〉 So there was an equality in the distribution of *Mann*, Exod. 16. 18. The Hebrews say, *Because with these half shekels they bought the daily sacrifices every year he would have that the hands of all of them should be equal, in the offerings of the congregation*. 〈ϕ〉 *Menachem*, on 〈ϕ〉 30. sol. 116.

Vers. 16. *service*] which is after mentioned in Exod. 38. 25. The Hebrew Doctors have taught this to be a perpetual ordinance, that *every man of Israel* 〈...〉 *mmanded to give half a shekel every year: yea though he be a poor man that liveth on alms, he is bound to beg it of others, or to sell his clothes from his back, and give half a shekel of silver, as it is written (Exodus 30. 15.) The rich shall not give more, and the poor shall not givelesse: and he must not give it some today and some*

tomorrow, but all of it at once. All are bound to give this half shekel, Priests, Levites, Israelites, Proselytes, and servants that are free; but not women, bond men, or children: yet if they will give, they receive it of them, but not of Infidels. This payment is not used but before the Temple, and in the time when the Temple standeth, they give the shekels both within the land of Israel, and without the same: but while the Temple is desolate, they pay<sup>a</sup> them not, though they dwell within the land. On the first day of Adar (that is which we call February) they make proclamation, that every man may be ready to pay his half shekel; and on the 25 of the same month, they sit in the Temple to receive the same. That which is gathered in other provinces, is sent unto the Temple: there in one of the Chambers, it is laid up in coffers. With this money, and other of like nature, they provided the daily sacrifices, and offerings for the congregation, salt for the sacrifices, wood, incense, show bread, the red Cow, &c. Maimonie in treat. of the shekels, Chap. 1. Sect. 1. 7. 8. 9. and Chap. 2. Sect. 4. and Chap. 4. Sect. 1. Howbeit, some do think this commandment was but for the present building of the Sanctuary; and not to be a yearly tribute. Compare 2 Chron. 24. 5. 6. and Neh. 10. 32 where the people charged themselves yearly with the third part of a shekel, for the service of the house of God. Of that, the Hebrews say, it was over and beside the half shekel (here spoken of) for the necessity of the things there mentioned. Ibn Ezra on Neh. 10.

Vers. 18. Laver,] in Hebrew Cijor, which word sometime is used for a Cauldron. 1 Sam. 2. 16. but commonly a washing vessel, in Greek Louter<sup>a</sup> that is, a Laver. When the priests and people were multiplied, Solomon in his Temple made ten Lav<sup>ers</sup> to wash the sacrifices, and one other great vessel, called a Sea, for the priests to wash in, 1 King. 7. 38. 23, 26. 2 Chron. 4. 2. 6. This in the Tabernacle, was made of the brazen looking glasses of the women which assembled at the door of the Tent, Exod. 38. 〈◇〉. From these; the holy Ghost mentioneth in the Church of Christ, mystically, a sea of glass like Crystal before the throne, Rev. 4. 6. and again, a 〈◇〉 sea mingled with fire, Rev. 15. 2. foot] or ••se, (as the Greek tr 〈...〉 it;) which was to uphold and stablish the •a•r. This foot is expressed usually, so 〈◇〉 as the L•er it self is mentioned, Exod. 〈...〉 and •5. 12. and 39. 39: and 40. 1• Levite. 8. 11. put mater] This (as the Hebrews do record) was to be done every day, in the morning, for that the water of the Laver, by continuing all the night, became unlawful for to wash with. And any water might serve to sanctify with, whether it were living (that is, spring or running) water, or lake water: only so as it had not changed the color, but were like water meet for to wash in. Maimonides, treat. of 〈...〉 tance into the Sanctuary. Chap. 5. Sect. 12. 14.

Vers. 19. therefrom] or, thereat, or, thereof: to wit, in the water that is taken out of the Lav<sup>er</sup>, into some vessel of the Sanctuary. For wash the Chaldee translateth sanctify. Touching this, the Hebrew Doctors say, It is commanded, to sanctify in the water of the Laver, & if one sanctify (that is, wash) in any of the vessels of ministry; it is lawful; but not in any profane vessel. If he sanctify in a vessel of ministry without (the Court,) or in a profane vessel within, and so perform his service, it is unlawful. And they sanctify not within the Laver; or with the ministering vessel, but from the same, as it is written, (Exod. 30. 19.) They shall wash THEREFROM: howbeit, if one sanctify within it, and serve, he is not polluted. He that washeth his hands and his feet, in a place of waters, though it be in a Well; this is no sanctification at all, until he wash in a vessel. And they may sanctify in any of the vessels of the Sanctuary, &c. Maimonides, treat. of Entrance into the Sanctuary, Chap. 5. Sect. 10.

11. feet] because they served always with bare hands, and bare feet in the Sanctuary. Of this also they write; *The Priest needeth not sanctify himself between every several service that he* 〈ϕ〉 ; *but be sanctifieth once in the morning, and so serveth and goeth all that day, and all that night. Provided, that he go not out of the Sanctuary, nor sleep, nor make water, nor remove his mind from one business to another. For if he do any one of these four, he must sanctify again. This was a general rule in the Sanctuary, no man* 〈ϕ〉 *into the Court to serve, although he were clean, un* 〈...〉 *he was washed. And who so covered his* 〈ϕ〉 *(that is, did his easement, as Judge. 3. 24.) was bound to wash; and who so made-water, was bound to sanctify bands and feet: If he sanctified them today, he must again sanctify them tomorrow yea though he slept not all the night; for, by continuing all night, his hands became disallowable (for service.) If he sanctified them in the night, and burried the fat all night long, yet must* •ee *again sanctify them in the day, for the service of the day. When he sanctifieth, he layeth his right hand on his right foot, and his left hand on his left foot and boweth himself and sanctifieth. And he doth not sanctify sitting, because it is as a service; and no service is dont but standing; as it is written, (in Deut. 18. 5.) TO STAND TO MINISTER; and who so serveth sitting, is prof•e, and his service not allowable, &c. Maimonides ibidem, Sect. 3. 4. 5. 8. 16. 17. and Thalm* 〈...〉 *〉 Bab. entreat. Z•bachim, Chap. 2.*

Vers. 〈ϕ〉 *die not]* by the hand of God, as 〈ϕ〉 [unspec] Aaron's sons, in Levite. 10. 1. 2. So Maimonides (in the foresaid place, Sect. 1.) saith; *The Priest that serveth, and sanctifieth not his hands and his feet in the morning, is in danger of death by the hands of the (God of) heaven: as it is written, They shall wash with water, that they die not, and his service is unlawful, whether •e* 〈...〉 *the high Priest, or an inferior. This rite did teach them and us, faith in Christ, in whose blood we are washed from our sins, and made Kings and Priests unto God. Revel. 1. 5. 6. also sanctification, by the washing of regeneration, and renewing of the holy Ghost, Tit. 3. 5. that we being sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water, may draw near with a true heart, in assurance of faith, Heb. 10. 22. and washing our hands in innocence, may compass the Altar of the Lord, Psal. 26. 6. to burn the fire offering]* which the Greek explaineth, *to offer the Burnt-offerings;* and the Chaldee more generally, *to offer oblations before the Lord.*

Vers. 21. *wash]* in the Chaldee, *sanctify. to his seed]* the posterity of Aaron; the Chaldee expounds [unspec] it, *his sons.*

Vers. 23. *chief]* or *head spices*, that is, the *principal and most excellent:* so in Ezek. 27. 22. Song 4. 14. *pure myrrh]* in Greek *choice myrrh*, Hebrew, *myrrh of freedom;* that is, free, pure, natural as it floweth. Myrrh (so named of the Hebrew *Mor*;) is a sweet gum or moisture, that issueth out of the myrrh tree, and none is preferred before it; as *Pliny* showeth in his *hist. book 12. chap. 15.* The graces of Christ and of his Church, are often resembled by this *myrrh*, Song 1. 13. and 3. 6. and 4. 14. and 5. 1. 5. 13. Psal. 45. 9. *shekels]* this word is added by the Greek, and the Chaldee in *Targum Yerushalmi*, and in the verse following it is here expressed. *sweet]* or, *aromatical cinamon*, which cometh of the Hebrew name *Kinnemon*, and is the bark of a tree, used for sweet odors: and signified spiritual grace, Prov. 7. 17. Song 4. 14. *half thereof]* that is, half the fore-said quantity, (as followeth) 250. shekels weight. But the Hebrew Doctors

understand it otherwise, and say there was of this 500. *shekels*, as of the former; and this which the Law saith, *Cinamon the half thereof 250. is because they weighed it at two times, 250, at each time: saith Maimonides*, in treat. of the *Implements of the Sanctuary*, chap. 1. Sect. 2. *Calamus*] or *Cane*, according to the Hebrew name  $\langle \phi \rangle$ , for *Calamus* is after the Greek name. It is [unspec] a kind of *sweet reed*, bought and brought out of far Countries; as appeareth by *Jeremiah 6. 20. Isaiah. 43. 24.*

Verse 24. *Cassia*] or *Costus*, another sweet cane, called in Hebrew *Kiddah*, mentioned only here, and in *Ezek. 27. 19. an Hin*] whereof see *Exod. 29. 40. Maimonides*, in the fore-named treatise, chap. 2. Sect. 2. saith, *the Hin was twelve logs; (of which measure, see Levite. 14. 10.) and every log, four qu  $\langle \dots \rangle$  ants. Others, more fully thus: a quadrant [unspec] (or quarter) containeth is much as an egg and a half. A  $\langle \dots \rangle$  ineth four quadrants, that is, six eggs. A Kab containeth four logs, that 24. eggs. A Hin, twelve logs, that is, 72. eggs. A Seah (or Pecke, whereof see *Gen. 18. 6.*) contained six Kabs, that is, 24. logs, two Hins, or 144. eggs. An Ephah was three Seahs, 18. Kabs, six Hins, 72. logs, or 432. eggs. R. *Alphes*, in treat. of the *Passover*, chap. 5.*

Vers. 25. *make it*] The manner is recorded to be thus; *Every of those four spices, was pounded severally: then mixed altogether, and steeped in waier pure and sweet, till all the strength of them was gone out into the water; then they put unto the water, an Hin of oil olive; and boiled all on the fire, till the water was consumed, and the oil left in the vessel for use afterward. Maimonides*, treat. of the *Implements of the Sanctuary*, chap. 1. Sect. 3. *compound-ointment*] or, *sweet-consecration. Apothecary*] or, *compounder of ointments*. Such in the ages following, were of the *Priests Sons*, 1 *Chron. 9. 30. holy anointing*] Hebrew, *unction of holiness*] or as the Greek translatheth it, *an holy chrisme*.

Vers. 26. *anoint therewith the Tent*] or, *the Tabernacle*, with all things about the same; which was performed in *Exod. 40. and Lev. 8. 10. &c.* These sweet odors, signified the joyful graces of God's Spirit, and the anointing with this oil, the pouring out of the holy Spirit upon Christ, his Church and ministers, *Acts 10. 38. Isaiah 61. 1. Psal. 45. 8. 2 Cor. 1. 21. 22. Song 3. 6. Psal. 133. 2.* As it is written, *Ye have an ointment from him that is holy, and know all things; and the Anointing that ye have received of him, dwelleth in you, and ye need not that any man teach you, but as the same Anointing teacheth you of all things, &c. 1 John. 2. 20. 27.*

Vers. 29. *whatsoever*] or, *whosoever*: so the Greek saith, *every-one that toucheth them, shall be sanctified*.

Vers. 32. *poured*] in Greek, *anointed. not make*] the Greek addeth, *not make unto yourselves. holiness shall it be unto you*]••e Greek translatheth, *holy it is• and a sanctification (or sanctified thing) shall it be unto you*. Therefore it might not be used unto common •ffaires: God hereby teaching the holy and reverend use of his graces, and sanctified ordinances; which must not be communicated with the unregenerate and sensual, which having not the Spirit, do turn the grace of God into lasciviousness, *Matth. 7. 6. 1 John. 2. 19. 20. Jude verse 4. 19. 1 Cor. 2. 6. 14.*

V. 33. *like it]* Of this point the Heb. do record; *He that maketh anointing oil, according to the work, & according to the weight of this, without adding or diminishing: if he do it presumptuously, is guilty of cutting off; if ignorantly, he is to bring the sacrifice appointed for it. He that shall anoint any with the anointing oil presumptuously, is guilty of cutting-off; if ignorantly, he is to bring a sacrifice, whether he anoint himself, or another man. Maimonides, treat. of the Implements of the Sanctuary, chap. 1. Sect. 4. 5. a stranger]* whosoever was not Priest, or King. Maimonides (in the foresaid place) saith, *They anointed none herewith in the generations following, but the high Priests, and him that was anointed for the war, (Deut. 20. 1. 2.) and the Kings of David's house only. Though he be a Priest, and Son of a Priest, yet they do anoint him, Lev. 6. 22. But they anoint not the King that is Son of the King, because the kingdom is the Kings inheritance forever, Deut. 17. 20. But if there be a sedition, they do anoint him, for to cease the sedition, and to make known unto all, who is the right King. Even as Solomon was anointed, for the sedition of Adonias, 1 King. 1. and Iash, because of Athaliah, 2 King. 11. and Ioachaz, because of his brother Jehojakim, 2 King. 23. 30. And whereas Eliseus anointed Jehu, 2 King. 9. he did not anoint him with the anointing oil, but with the oil of Balsam; at our wise men have said.*

Vers. 34. *Stacte]* so called in Greek, the Hebrew name is *Nataph*; both of them signify *Dropping*: and this *Stacte* is a fatness or gum that droppeth from the *Myr•h* tree, very sweet and precious, as *Dioscorides* showeth, lib. 1. chap. 62. The *Yerushalmi Targum* calleth it *Ketaph*, that is, *Rosin*: and so *Maimonides*, in treat. of the *Implements of the Sanctuary*, chap. 2. Sect. 4. saith, *Nataph* is the *Rosin tree*, out of which *baulme* (or *balsam*) issueth. *Onycha]* this also is the Greek name, and it signifieth a *nail*, or *hoof*; to which the Chaldee name *Tuphra* doth accord: and the Arabic *adfar tajib*, In *Larine* it is called *Ungula aromatica*, or *Vng•is odoratus*, or *Blatta Byzanti•*: of which *Dioscorides* in his 2 book, cap. 7. saith, *it is the cover of a shelfish, like the purple; and it is found in the spikenards lakes of India, and doth give a swee• odour, for that the shelfishes there do feed upon spikenard. The best is brought from the red sea, white, and fat. Some out of Babylon, which is blackish; both are burnt for sweet savor. The Hebrew name is Shecheleth, and is not found in Scripture, but in this one place: of it Maimonides also (in the foresaid place) saith, it is a nail (or shell) which men use to put in perfumes. Galbanum]* or *Styrax*: in Hebrew *Ch•lbenah*, in Greek *Chalbance*. It hath the original name of *fatness*: and *Galbanum* is the gum or liquor of a plant like *fenell*, growing in *Syria*, of a strong savor; that when it is burned, the smell of it driveth away serpents; &c. as *Dioscorides* showeth, in his 3. book, cap. 79: and *Pli•ie* in his 12. book, chap. 26▪ The Hebrew Doctors say also, that *Chelbenah* is like *black honey*, of a strong smell, and is the *rosin* (or *gum*) of trees, in the cities of *Greece*. In Arabic it is called *Miha*. *Maim•ny* in the *Impl•ments of the Sanctuary*, chap. 2. Sect. 4. *sweet spices]* this word some refer to the three before mentioned: the Greek version referreth it only to the *Galbanum* aforesaid, saying *Galbanum of sweet smell*, as to distinguish it from the common *Galbanum*, which is of strong savor. Others understand them of those sweet spices spoken of in verse 23. and some, of the leaves of *Spikenard*; which for excellency are called by this name. The Hebrews say, by their traditions, that howsoever four odors are only named here, yet there were *eleven* spoken of to *Moses* on *mount Sinai*; *Talmud Bab. tract. Cher. thoth*, chap. 1. in *Gemara*. The same doth *Maimonides* affirm, and nameth them, *Stacte*, and *Onycha*, and *Galbanum*, and *Frankincense*; of every of these (saith he) there was 70. pound weight. (Their pound weighed 50. shekels of the

Sanctuary, and every shekel 320. grains of barley.) And Myrrh, and Cassia, and Spikenard, and Saffron, of every of these 16. pound. Of Costus twelve pound. Of Cinamen, nine pound; and of sweet bark (or Casia lignea, in Arabic, Cashshor alicha,) three pound. The weight of all was 368. pound. Every day they burned a pound of this confection, upon the golden altar, 365. pound in the year, according to the days of the Sun, and the three pound that were over, they did beat (and prepare) in the even of Reconciliation day, &c. Maimonides, treat. of the Implements of the Sanctuary, chap. 2. Sect. 2. 3. Howbeit the Scripture mentioneth but four species for the perfume, as there were four for the holy oil: and the Greek interpretation, may well stand. This rite of burning sweet odors, the Gentiles also used in the service of their gods; *Alb. Tibull*, lib. 2. saith, *Vrantur pia thura focus, urantur odores, &c. alone*] every species beaten several by it self, and after that mixed, as Maimonides showeth in the foresaid place, Sect. 5. The Chaldee translateth it, *weight with weight*, and the Greek, *equal to equal*, meaning that there should be an equal weight or quantity of all these fore-named.

Vers. 35. *shalt make it*] Moses made it now  $\langle \diamond \rangle$  [unspec] first: after in Israel, there was made every year, the quantity fore-mentioned; Maimonides *idem*, chap.  $\langle \diamond \rangle$ . Sect. 1. *an incense*] or, *a perfume*, this signified our prayers; as it is written, they had *golden cups full of incense* (or perfumes) *which are the prayers of the Saints*, Revel. 5.  $\langle \diamond \rangle$ . *salted*] the Chaldee paraphrase, and Targum Yerushalmi, translate it *mixed, tempered*: and the Greek version favoreth this exposition. But it may be understood properly, for, from the Law in Lev. 2. 13, WITH ALL THINE OFFRINGS▪ SHALT THOU OFFER SALT, the Hebrews teach, that there was *not anything offered on the Altar, without salt, except the wine of the drink offerings, and the blood, and the wood*: Maimonides, treat. of things forbidden to be offered on the Altar, chap. 5. Sect. 11. And of this he saith, *they added to the incense, the fourth part of a Kab of salt*: [that is, the quantity of six eggs:] Maimonides, treat. of the Implements of the Sanctuary, chap. 1, Sect. 3. Our Savior saith, *Every sacrifice shall be salted with salt, and, Have salt in yourselves*, Mark. 9. 49. 50. If our speech must be *always with grace, seasoned with salt*, as the Apostle teacheth, Colos. 4. 6. how much more should our incense, our prayers unto God, be therewith seasoned? *holy*] Hebrew *holiness*: which the Greek translateth *a holy work*. For it signified the holy mediation of Christ, with the prayers of the Saints; as is before noted, on verse 8.

Vers. 36. *of it*] of these, saith the Greek, That is, some of this confection, (as it was daily to be used,) was first to be beaten small. Which may signify unto us, exactness in the particularities of things to be prayed for; & how afflictions, and contrition of heart are furtherances in this work, Act. 4. 24▪ 30. John. 17. Luk. 17. 1. 2. 7. Psal. 51. 19. *where I will meet with thee*] the Greek expounds it, *whence I will be known unto thee*; the Chaldee *where I will appoint* (or *prepare*) *my Word unto thee*.

Vers. 38. *to smell thereto*] This Law accordeth with the former of the oil, verse 33. the Hebrew Doctors explain it thus: *He that maketh a perfume according to these weights, for to smell thereto; although he do not sell, is guilty of cutting-off, for the very making, if he do it presumptuously. If ignorantly, he is to bring the offering appointed: and this, although he ache not the whole quantity, but a half, or a third part thereof: forasmuch as he hath made it according to these weights, he is guilty of being cut-off. If he smell thereto, and made it not; he is guilty of cutting-off, but his doom is*



like all theirs that use (or make profit of) any of the sanctified things; (to wit, unlawfully,) *Mimomy*, in treat. of the *holy Implements*, chap. 2. Sect. 9. 10. *be cut off*] the Chaldee expoundeth it, *be destroyed*: the Greek saith, *the soul of that man shall perish from his people*. God, by this judgment, would keep men from profaning and abusing the holy exercise of prayer, and doctrine of Christ's mediation, when the abuse even of the shadow hereof, brought destruction upon the offenders.

#### CHAP. XXXI.

1 *Bezaleel and Aholiab, are called and made meet for the work of the Tabernacle, and furniture thereof.* 12, *The observation of the Sabbath is again commanded.* 18, *Moses receiveth the two Tables of the Law.*

AND Jehovah spake unto Moses saying. See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God: in wisdom, and in understanding, and in knowledge, and in all workmanship. To devise cunning-works: to work in gold, and in silver, and in brass. And in engraving of stone; to fill; and in carving of wood: to work in all workmanship. And I, behold I have given with him, Aholiab the son of Ahisamac of the tribe of Dan; and in the heart of all wise hearted, I have given wisdom, that they may make all that I have commanded thee. The Tent of the congregation, and the Ark of the Testimony, and the Covering-mercy-seat that is thereupon: and all the vessels of the Tent. And the Table, and the vessels thereof: and [unspec] the pure Candlestick, and all the vessels thereof: and the Altar of incense. And the Altar of burnt-offering, & all the vessels thereof: and the Laver, and the foot thereof. And the garments of ministry, and the garments of holiness for Aaron the priest, and the garments of his sons, to minister-in-the-priests office. And the anointing oil, and incense of sweet-spices, for the holy place: according to all that I have commanded thee, shall they do.

And Jehovah spake unto Moses, saying. And thou, speak thou unto the sons of Israel, saying; Verily my Sabbath's ye shall keep, for it is a sign between me and you, throughout your generations; to know, that I am Jehovah that sanctifieth you. And ye shall keep the Sabbath, for it is holiness to you: they that profane it, *everyone* shall be put-to-die the death: for everyone that doth *any* work therein, even that soul shall be cut-off, from amongst his people's. Six days shall work be done; but in the seventh day, is the Sabbath of Sabbathism, holiness to Jehovah: everyone that doth *any* work in the Sabbath day, shall be put to die the death. And the Sons of Israel shall keep the Sabbath: to observe the Sabbath throughout their generations, *for* an everlasting covenant. Between me and the Sons of Israel, it shall be a sign forever: for in Six days, Jehovah made the heavens & the earth; and in the Seventh day he rested and was refreshed.

And he gave unto Moses, when he had made-an-end of speaking with him, on mount Sinai, two Tables of testimony: Tables of stone, written with the finger of God.

#### Annotations.

BEzaleel] in Greek, *Beseleel*; by interpretation, *In the shadow of God*: he was the son of *Vri*, the son of *Hur*, the son of *Caleb*, or *Chelubai*, the son of *Esrone*, the son of *Pharez*, the son of *Judah*; from whom he was the seventh generation, (as *Enoch* was the seventh from *Adam*,) and is here designed the master workman of the Lord's Tabernacle. See his genealogy, in 1 Chron. 2. 5. 9. 18. 19. 20.

Vers. 3. *Spirit*] that is, gifts of the Spirit, such as are after mentioned. So Paul openeth it, in 1 Cor. 12. 4. 8. 11. see also Act. 2. 4. The Greek expoundeth it, *a divine Spirit*; the Chaldee, *a Spirit from before the Lord*. *workmanship*] or, *Art*: Hebrew, *work*. So verse 4.

Vers. 4. *devise cunning-works*] such as were mentioned in Exodus 26. 1. &c. see the notes there. The Hebrew phrase, is figurative; *to think thoughts*: which the Greek explaineth, *to think* (or *mind*) and *to make-artificially*: the Chaldee saith, *to teach artificers*: as it is in Exodus 35. 34. These three things in *Bezaleel*; a calling, a furnishing with gifts, and a working or operation accordingly, are necessary in all the public ministers of the Church. So Paul mentioneth diversities (or distributions) 1 of *gifts*, by the *Spirit*; 2 of *administrations* (or *ministries*) by the Lord [*Jesus*]; and 3 of *operations*, by *God* [the Father,] 1 Cor. 12. 4. 5. 6. 〈◇〉 *to work*] or, *to do*, *to make*: but *doing* is often used for *working* (as is noted on Exod. 5. 9.) and so the Greek translateth it here; also in verse 5.

Vers. 5. *ingraving*] or *cutting*. The Hebrew word generally signifieth a studious and artificial ingraving or cutting in stone, in wood, in iron, in earth, (and then it is Englished *ploughing*,) or any other like handicraft. *to fill*] that is, *to set* in the golden ouches, as Exod. 28. 21. *to work*] or, *to make in all work*: meaning *cunning work*; as is expressed in Exod. 35. 33.

Vers. 6. *Aholiab*] in Greek, *Eliab*; by interpretation, *The Tabernacle of the Father*. He is the second master-workman, and of the tribe of *Dan* the handmaids son, joined with *Beseleel*, as God usually joineth two together in all weighty affairs: See Exod. 4. 14. 15. and 6. 26. Matth. 10. 2. 3. Luk. 10. 1. Acts 13. 2. Hag. 1. 14.

Vers. 7. *vessels*] or *instruments*, *furniture*, *implements*. So after.

Vers. 10. *of ministry*] veils, clothes, coverings, which served to wrap up the holy things in, when the host removed; as Num. 4. 5. 9. 11. 12. &c. Of the Priests garments, see Exod. 28.

Vers. 13. *Verily*] or *Notwithstanding*: the Greek translateth it *See*. Though the work of the Tabernacle, were studiously and speedily to be done, yet God would not have any of it done on the Sabbath days. The Law of the Sabbath is very often repeated, see Gen. 2. 2. Exod. 16. 23. &c. and 20. 8. &c. and 23. 12. and 35. 2. 3. *to know*] that is, *that ye may know*, as the Greek translateth. The principal signification of the Sabbath, was for grace and sanctity; which therefore the Lord often urgeth, and blameth the breach of this day, as the violating of his covenant. See Neh. 9. 14. Ezek. 20. 12. 13. 16. 20. 21. Isaiah 58. 13. The true observation hereof, is by faith in Christ, Heb. 4. 3. 9. 10. 11. The Hebrew Doctors say, *The Sabbath, and the precept against idolatry, each of these two, is as weighty as all the other Commandments of the Law: and the Sabbath is a sign between God and us forever. Therefore who so transgresseth the other Commandments, he is generally a wicked Israelite: but he that openly profaneth the Sabbath, is as an*

*Idolater, both of them as infidels in all their affairs. Therefore the Prophet laudeth and saith (Isaiah. 56. 2.) Blessed is the man that doth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, Maimonides, treat of the Sabbath, chap. 30. Sect. 15.*

Vers. 14. *that soul]* the Chaldee translateth, *that man shall be destroyed.* This cutting off, the Jews understand to be untimely death by the hand of God; when a man so violateth God's Law, as there are no witnesses whereby men should punish him: See Gen. 17. 14. And of the Sabbath thus they write; that for *doing work therein, if a man do it willingly and presumptuously, he is guilty of cutting-off,* (to perish by the hand of God:) *and if there be witnesses that see him, he is to be stoned to death;* [as was performed in Num. 15. 35. 36.] *and if he do it of ignorance, (or error,) he is bound to bring the sin offering appointed for the same:* (according to the Law in Numb. 5. 27. 30.) *Maimonides, in treat. of the Sabbath, chap. 1. Among the heathen Romans, their Flamins (or Priests) might see no work done on their holy days, but by a crier gave men warning to the contrary; and who so obeyed not, was <...> ulcted, and gave a beast for a sacrifice. Albeit they might do things whereof damage would follow, if they were omitted, as to pull an ox out of a ditch, to underset an house ready to fall, &c. Macrob. Saturn, book 1. chap. 16.*

Vers. 15. *of Sabbathisme]* that is, *of cessation* and [unspec] *rest.* See Exod. 16. 23. The Greek translateth it, *a rest holy to the Lord.*

Vers. 16. *to observe]* Hebrew *to do,* see the notes [unspec] on Exod. 34. 22.

Vers. 17. *me]* the Chaldee translateth, *Between* [unspec] *my Word and the sons of Israel:* that Word is Christ, by whom the Sabbath is truly sanctified to his Church, Hebrews 4. From this Scripture the Hebrews gather, that only Israel was charged with the Sabbath day, and not the nations of the world: *Talmud. in Betsah, chap. Iom tob.* So from Exod. 16. 29. Yet thus also they say; *It is unlawful to speak to an Infidel to do any work for us on the Sabbath day, although he be not charged to keep the Sabbath, and although he be spoken to before the Sabbath. Maimonides, treat. of the Sabbath, chap. 6. Sect. 1. Howbeit this opinion of theirs seemeth not agreeable to God's will; for the Sabbath was to be kept before the Law was given at mount Sinai, Exod. 16. 23. even from the Creation, Gen. 2. 2. 3. therefore it was given to all the world. was refreshed]* the Greek and Chaldee do translate, *he ceased and rested.* This is spoken of God, after the manner of men, who are refreshed by rest from their works. Of such manner speeches, see what is noted on Genesis 6. 6.

Vers. 18. *of stone]* that so the record of them [unspec] might remain forever, Job 19. 24. These Tables were *the work of God,* even as the writing was the *writing of God,* Exod. 32. 16. and these being broken in pieces, (Exod. 32. 19) two other tables of stone, like them, were hewed out by Moses, but written again by the Lord, Exod. 34. 1. 4. After this, Christ by the Spirit of God writeth his Law, *not in Tables of stone, but in fleshly Tables of the hear,* 2 Cor. 3. 3. and these *fleshly tables,* are also the work of God, as he saith, *I will take the stony heart out of their bodies, and I will give them an heart of flesh,* Ezek. 11. 19. The *Mind* and the *Heart,* are the spiritual tables, Heb. 8. 10. in the one, such things are written as men should know and believe, in the other, such as should be done or omitted. The first Tables which God made, signified the

stony hearts, which all men have by nature now corrupted, in which notwithstanding God hath left his Law written, so that they *do by nature the things of the Law*, and *show the work of the Law written in their hearts*, Rom. 2. 14. 15. though still they continue hard and stony, and their sinful nature is not changed. The second tables of stone, signified the heart of the Jews, hewed and polished by Moses and his legal ministry, in whose heart God also wrote his Law, wherein they rested, and *made their boast of God, and knew his will*, and had *the information of knowledge, and of the truth in the Law*, Rom. 1. 17. 18. 20. Howbeit their heart continued stony and unchanged, so that *they which taught others, taught not themselves*; neither could they *steadfastly look on Moses face*, nor see *the end of that which is abolished, but their minds were blinded*; and even to this day, *a veil is laid upon their heart*, Rom. 2. 21. 2 Cor. 3. 7. 13. 14. 15. The third, which are tables of flesh, is the work of Christ by his Spirit, giving us *new hearts*, and *writing his Laws in them*, 2 Cor. 3. 3. Ezek. 36. 26. Heb. 8. 10. These things, both of the weakness of Moses ministry, and of the grace of Christ, the ancient Hebrew Doctors acknowledged, as in their gloss upon Song 1. 1. *Let him kiss me, &c.* there, mentioning that request of the people in Exod. 20. 19. *Speak thou with us, &c.* they say, *Moses taught them the Law, and whatsoever they learned, they forgot again*. Then they came unto Moses, and said, O that God would show himself again; and kiss us with the kisses of his mouth, that his doctrine might be fastened in our hearts. Moses said unto them, *This cannot be done now, but it shall be in the days of Christ; as it is written*, (Jer. 31. 33.) *I will put my Law in their inward parts, and write it in their hearts*. Midrash. Cant. 1. 1. *finger]* which signifieth God's Spirit, as, *I with the finger of God*, cast our devils, Luk. 11. 20. which is expounded, *the Spirit of God*, in Matth. 12. 28. That which was written, was *according unto all the words, which the Lord spake with Israel in the mount, out of the midst of fire*, Exod. 20. Deut. 9. 10.

#### CHAP. XXXII.

1, The people in the absence of Moses, cause Aaron to make a Calf. 6, They sacrifice thereunto. 7, God certifieth Moses of their sin, 10, and his purpose to consume them therefore. 11, Moses entreateth for the people, 14, The Lord repenteth concerning the evil against them. 15, Moses cometh down with the Tables, 19, and upon sight of their sin, he breaketh them. 20, He destroyeth the Calf. 22, Aaron's excuse for himself. 25, Moses causeth the Idolaters to be slain. 28, The Levites are the executioners. 31, Moses prayeth that either the sin of Israel be forgiven, or himself to be blotted out of the Book of God. 34, God spareth the people for the present, but after plagueth them.

AND the people saw that Moses delayed to come down out of the mountain: and the people gathered themselves together, unto Aaron, and said unto him, Rise-up, make gods for us, which may go before us; because this Moses, the man which brought us up out of the land of Egypt; we know not what is *become* of him. And Aaron said unto them; Break-off the ear-rings of gold, which *are* in the ears of your wives, of your sons, and of your daughters: and bring them unto me. And all the people brake-off, the ear-rings of gold, which *were* in their ears: and brought *them* unto Aaron. And he received *them* at their hand, and fashioned it with a graving-tool, and he made it, a molten calf: and they said; These *be* thy gods, O Israel, which brought thee up, out of the land of Egypt. And Aaron saw *it*; and he built an Altar

before it: and Aaron proclaimed and said; To morrow is a feast to Jehovah. And they rose-up-early on the morrow, and offered Burnt, offerings, and brought-near Peaceofferings: and the people sate-down to eat and to drink, and rose-up to play.

And Jehovah spake unto Moses, (*saying:*) Go get thee down; for the people, which thou broughtest-up out of the land of Egypt, have corrupted *themselves*. They have turned-aside quickly out of the way which I commanded them; they have made them a molten calf: and they have bowed themselves-down thereto, and have sacrificed thereunto, and said; These be thy gods O Israel; which have brought thee up, out of the land of Egypt. And Jehovah said unto Moses: I have seen this people, and behold, it is a stiff-necked people. And now, let me alone, and my anger shall wax hot against them, and I will consume them: and I will make of thee a great nation. And Moses earnestly-besought the face of Jehovah his God: and said, Wherefore O Jehovah, shall thy anger wax hot against thy people; which thou hast brought-forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak *and* say; For evil did he bring them out, and kill them in the mountains, and to consume them from upon the face of the earth: Turn from the hotnesse of thine anger, and repent of the evil against thy people. Remember Abraham, Isaac, and Israel thy servants: unto whom thou swarest by thyself, and spakest unto them, I will multiply your seed as the stars of the heavens: and all this land which I have spoken of, will I give unto your seed, and they shall inherit *it* forever. And Jehovah repented concerning the evil which he had spoken to do unto his people.

And Moses turned and went down from the mountain, & the two Tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one *side* & on the other, *were* they written. And the tables, they *were* the work of God: & the writing, that was the writing of God; graven upon the Tables. And Joshua heard the voice of the people as they shouted: and he said unto Moses; *there is* a voice of war in the campe. And he said; *It is not* the voice of *them* that shout *for* mastery, neither *is it* the voice of *them* that cry *for* discomfiture: the voice of singing, do I hear. And it was when he came nigh unto the campe, then he saw the calf and the dances: and Moses anger waxed hot, and he cast the Tables out of his hands; & brake them, beneath the mount. And he took the calf, which they had made, and burnt *it* in the fire; and ground *it*, till it was small: and strewed *it* upon the face of the water; and made the sons of Israel drink *of it*. And Moses said unto Aaron, what did this people unto thee: that thou hast brought upon them, so great a sin? And Aaron said, Let not the anger of my Lord wax hot: thou knowest the people, that they *are set* on evil. And they said unto me; Make gods for us, which may go before us, because this Moses, the man which brought us up out of the land of Egypt, we know not what is *become* of him. And I said unto them, Who *soever* hath *any* gold, break ye *it* off; and they gave *it* me: and I cast it into the fire; and there came-out this calf. And Moses saw the people, that they *were* naked: for Aaron had made them naked, unto *their* shame, amongst those that rose up against them. And Moses stood in the gate of the campe; and said, Who *is* for Jehovah? (*let him come*) unto me: and all the Sons of Levi, gathered themselves unto him. And he said unto them; Thus saith Jehovah, the God of Israel, Put ye *every* man his sword upon his thigh: Passe ye and return ye from gate to gate, in the campe, and kill ye *every* man his brother, and *every* man his fellow-friend,

and every man his neighbor. And the Sons of Levi did, according to the word of Moses: and there fell of the people in that day, about three thousand men. And Moses said, Fill ye your hand today unto Jehovah, even every man in his Son, and in his brother: that that *he* may give upon you, *this* day a blessing. And it was on the morrow that Moses said unto the people, you have sinned a great sin: and now I will go-up unto Jehovah; peradventure I shall make-atonement for your sin. And Moses returned unto Jehovah, and said; Oh, this people hath sinned a great sin, and they have made them gods of gold. And now, if thou wilt forgive their sin, and if not, wipe me I pray thee out of thy Book, which thou hast written. And Jehovah said unto Moses, Whosoever sinneth against me, I will wipe him out of my Book. And now, go, lead the people unto (*the place*) that I have spoken to thee, behold my Angel shall go before thee: and in the day *when* I visit, then will I visit their sin upon them. And Jehovah plagued the people: for that they made the calf, which Aaron made.

### Annotations.

*DElayed*] The first signification of the Hebrew word is to be *ashamed*, Gen. 2. 25. and because long tarrying and looking for ones coming, causeth shame, (as in Judge. 3. 25. *they tarried till they were ashamed;*) therefore the word is also used for *tarrying* or *delaying of the time*, Judge. 5. 28. and is so here translated by the Chaldee and the Greek: and in Rev. 10. 6. *time* is used for *delay. the people*] that is, *some of them*, as the like word in v. 6. is opened by Paul, in 1 Cor. 10. 7. *God's*] that is, an image or representation of God; as after in v. 4. and the words here following manifest. This narration showeth, how the Israelites (who promised to do all that the Lord commanded, Exod. 19. 8.) did behave themselves in keeping of the moral Law, and of that great Commandment, which God had both spoken to them himself from heaven, and repeated again by Moses, Exod. 20. 4. 23. that so the impossibility of the Law, in that it was weak through the flesh, might be seen in this people, even at the first before any obedience was performed, Rom. 8. 3. Nehem. 9. 13. 16. *become of him*] or, *done to him*. They looked for Moses, to bring them a form of worship, and some visible sign of God's presence among them, (as afterwards was in the Tabernacle, and the Ark with the mercy-seat, Ex. 40. 34. 35. Num. 7. 89.) but because he came not, they would have a worship of their own, such (in likelihood) as they had used or seen in Egypt; for now *in their hearts they turned back again into Egypt*, as is written in Act. 7. 39. 40. And yet forty days were not expired, neither were the terrible signs of God's presence taken away; for the mountain still *burnt with fire*, Deut. 9. 15. The Hebrews say, *They required not the Calf, that it should be unto them for a God, &c. but only that it might teach them the way, as another Moses.* R. Menachem, on Exod. 32. fol. 117.

Vers. 3. *ear-rings*] the Jewels which God had given them, of the spoils of Egypt, (Ex. 1. 35. 36.) they now abuse to make an Idol of, to dishonor God with. So after God complaineth of Israel, that the ear-rings and Jewels where with he had decked them, they took and made images, and committed whoredom (that is, Idolatry) with them, Ezek. 16. 11. 12. 17. And the words and doctrines in the Scriptures, being likened to *chains* and *ornaments*, Prov. 1. 8. 9. the like sin to Israel's is committed, when men pervert the holy Scriptures unto heresies, to their own perdition, 1 Pet. 3. 16.

V. 4. *fashioned it*] or, *formed it*, meaning the Calf; [unspec] or *it*, is put for *them*, the Jewels everyone: and so the Greek saith, *he formed them. graving tool*] or, *pen*, as the original word elsewhere signifieth, Esa. 8. 1. which may be understood, that first Aaron drew with pen or pencil, the form of a calf, & after did cast the mould thereof: or, that he cut & polished the calf herewith, when he had molten and made it. So Idolaters do even to this day, draw out and polish with their pens, idol worship and heresy. *and he made*] or, *when he had made it. molten Calf*] Hebrew, *calf of melting*, or *of molten work*; meaning the image of a calf, as before the image of God, is called *God*, v. 1. As the Heathens changed the glory of the incorruptible God, into images made like to corruptible men, birds, beasts, &c. Rom. 1. 23. so Israel now *changed their Glory into the form of an ox that eateth grass; and forgot God their Savior*, Psal. 106. 19. 20. 21. *These be thy God's*] that is, *This is thy God*; as the holy Ghost expoundeth it in Nehem. 9. 18. *They made them a molten calf, and said, this is thy God*; meaning an image of the true God, which had brought them out of Egypt, who is also called in Scripture after the like phrase plurally, though he be but one, as in Gen. 20. 13. and 35. 7. Ios. 24. 19. As the image of a calf, was before called a calf; so the Scripture useth figuratively to call signs and figures, by the names of those things they signified, as Ex. 12. 11. and 17. 15. Gen. 37. 7. Matth. 26. 26. 28. 1 Cor. 10. 4. Thus Jeroboam spake also of his golden calves, 1 King. 12. 28. *And the intent of Israel in making the calf, and the intent of Jeroboam were one.* R. Menachem. on Exod. 32.

V. 5. *to Jehovah*] or *of Jehovah*, as the Gr. is, *of the Lord*; unto whom a feast should have been kept, Ex. 10. 9. and to him they intended this their service, although indeed *they sacrificed unto the Idol, and rejoiced in the works of their own hands*, v. 8. Act. 7. 41. and in God's account, offered *unto Devils, after whom they went a whoring*, Levite. 17. 7. So Jehu would be thought zealous *for Jehovah*, when yet he worshipped Jereboam's golden calves, which also were *Devils*, 2. King, 10. 16. 29. 2 Chron. 11. 15.

Vers. 6. *brought-near*] to the altar; that is, *offered*, as the Gr. translateth. *to play*] so the Apostle translateth it also in Gr. 1 Cor. 10. 7. sometime the word is used for *laughing* and *rejoicing*, Gen. 21. 6. here it is meant of their singing, dancing, &c. about their God's of gold, v. 18. 19. So that which one Prophet calleth *playing* (the word here used) 1 Chro. 15. 29. another calleth *dancing*, 2 Sam. 6. 16. The Hebr. (as R. Menachem on this place) expound it whoredom, according to that in Gen. 39. 14. *He hath brought in to us an Hebrew man to mock us (or to play with us,)* which being understood of spiritual whoredom, that is, Idolatry, is according to truth. And from this their practice, we are warned not to be *Idolaters like them*. 1 Cor. 10. 7.

V. 7. *Go*] the Gr. addeth the word *quickly*, as Moses also doth in Deut. 9. 12. *Arise, get thee down quickly. corrupted*] this implieth both their Idolatry, & the judgment which they brought upon themselves therefore, as in Gen. 6. 11. 12. 13. whereupon he calleth them Moses his people, as not being worthy to be named God's children, Deut. 32. 5. but under the wrath and curse of Moses law. The Greek interpreteth it, *have transgressed the law*.

Vers. 9. *stiffnecked*] or *hard necked*, as elsewhere the Lord saith, *Thou art hard, and thy neck is an iron sinew*, Isaiah. 48. 4. It is a similitude taken from unruly heifers that will not submit their neck to the yoke, Hos. 4. 16. Ier. 5. 5. and 27. 8. and so meaneth stubborn & disobedient

carriage; of which God often reproveth them by this name, Ex. 33. 3. 5. and 34. 9. Deut. 9. 6. 13. and 10. 16. and 31. 27. Ier. 7. 26. and 19. 15. Neh. 9. 17. 29. Act. 7. 51.

Vers. 10. *Let me alone*] that is, entreat me not to spare them; or, hinder me not by thy prayer, from punishing them. So the Chaldee translate, *Leave off thy prayer before me. consume] and put out their name from under heaven*, Deut. 9. 14. *of thee*] Hebrew *make thee to a great nation*. In Deut. 9. 14. it is said, *a mighty nation, and greater then they*. So again in Num. 14. 12.

V. 11. *the face*] this the Gr. and Chaldee translate, *he prayed before the Lord*: but God's *face*, is sometime used for his *anger*, as in Gen. 32. 20. Lev. 20. 6. Ps. 21. 10. & 34. 17. & so it meaneth a supplicating against the anger which was now waxing hot. For they had been abolished, had not Moses stood before God in the breach, to turn away his wrath from destroying them, Psal. 106. 23. *Wherefore, &c.*] This is not a question, as if there were no cause for the Lord to be angry; but is a manner of earnest entreaty, that he would not in wrath destroy thē. So the Prophets often used to pray in this sort, as in Psal. 10. 1. and 44. 25. Esa. 64. 12. And when Christ said, *Wherefore make ye this ado and weep*, Mar. 5. 39. another Evangelist explaineth it, *Weep not*, Luk. 8. 52. and, *Art thou come to torment us?* Mat. 8. 29. is expounded, *I pray thee torment me not*. Luke 8. 28.

Ver. 12. *for evil*] or, *in evil, in malice*, that is, *maliciously*: the Greek translatheth *with maliciousness. repent*] The Greek translatheth, *be merciful unto the evil of thy people*: which thing is here implied, but the Hebrew phrase meaneth also the evil of punishment, which God should *repent* of, that is, not inflict upon them; speaking after the manner of men, as in Gen. 6. 6. Therefore the Chaldee addeth *repent of the evil, which thou thinkest to do to thy people*, which is confirmed by v. 14.

V. 13. *by thyself*] God having no greater to swear by, and by such an oath, willing to show the immutability of his counsel, as Paul expoundeth it, Heb. 6. 13. 17. The Chaldee translatheth, *by thy Word*, see Gen. 22. 16. 17. 18. unto which place, this prayer of Moses hath special reference, where also the blessing of all nations in Christ, is mentioned, which is the ground of this request, and of God's yielding thereunto. So the Hebrew Doctors after a sort acknowledged, saying, *Then Moses returned & sought mercy at the face of the Lord, and the Lord remembered the inclination of Isaac, who was bound by his father in mount Morijah upon the Altar: and the Lord turned from his anger, and caused his divine-presence to dwell in the midst of them, as before*, Targum in Cant. cap. 1. verse. 13. cap. 2. verse. 17.

Vers. 15. *on the one*] Hebr. *on this side, and on this*. This manner of writing on both side, was also in other mystical books, Ezek. 2. 10. Rev. 5. 1. It signified in respect of the Law it self, that it hath both the outward letter, and inward spiritual meaning, Ro. 7. 14. Gal. 4. 24. in respect of men, that the Law should be written outwardly in their actions before men, and inwardly in their hearts before God, Matth. 5. 16. Heb. 8. 10. Rom. 2. 28. 29. See the notes on Exod. 31. 18.

Vers. 16. *the work of God*] herein they differed from the second tables, which were the work of Moses, Exod. 34. 1. It is a tradition of the Jews, that these first tables were *bewen out of the*



*Sapphire of the throne of God's glory*, (mentioned in Exod. 24. 10.) *Thargumin Cant.* cap. 1. verse 11.

Vers. 17. *Joshua*] or, as the Greek writeth him, *Jesus*: see Exod. 17. 9. *of them that shout*] or, *of them that answer* (or *sing*:) Hebrew, of answering, (or singing.) The Chaldee translates it, *it is not the voice of strong men, which overcome in the war, neither is it the voice of weak men, which are discomfited. discomfiture*] or *weakness*; of such as are overcome. *singing*] for play and voluptuousness, good cheare, &c. as in v. 6. Therefore the Chaldee translates it, *the voice of them that play*; and the Greek addeth, *of them that sing for wine*.

Vers. 19. *his hand*] or, *his hands*; that is, each of his hands: the Hebrew hath both readings; the first by the vowels and margin; the other by the letters in the line. So in Exod. 35. 11. Lev. 9. 22. and 16. 21. Deut. 2. 33. *break them*] to signify the breaking of the covenant, by reason of their sin. For that Moses did this advisedly, and by the motion of God's Spirit, appeareth by his relation of it again, in Deut. 9. 16. 17. Wherefore the Tabernacle of the congregation, (wherein the Lord was to be sought) was upon this, pitched a far off from the campe, until by Moses entreaty, reconciliation was made between God and the people, Exod. 33. 7. 9. &c.

Vers. 20. *small*] even *as dust*, Deut. 9. 21. that it might utterly be abolished: and that they might drink thereof. *the waters*] *of the brook that came down out of the mount*, Deut. 9. 11. from the Rock in Horeb, Ex. 17. 6. which Rock was Christ, 1 Cor. 10. 4. *drink*] By this they were taught the way of salvation from their sins: whiles Moses (that is, the Law) giveth the knowledge of sin & condemnation for the same, Rom. 3. 20. Gal. 3. 10. and forceth men unto Christ the Rock from whom do flow the waters of life, wherein all sin is swallowed up to the repentant believing sinner; who by drinking the dust thereof with the waters of the Gospel, into their own bowels; do acknowledge the curse which they have deserved, and do judge themselves, who are else to be condemned of the Lord, Gal. 3. 24. Ezek. 36. 31. and 20. 43. 1 Cor. 10. 31. Compare Num. 5. 17. 19. &c.

V. 22. *arose*] or, *lie in evil*; as the Apostle useth a like speech of the world, 1 John. 5. 19. or, *are in evil*: that is, *are very evil*: as God's works are said to be *in faith*, Ps. 33. 4. that is, *most faithful*, or *true*: the woman is said to be *in the transgression*. 1 Tim. 2. 14. that is, *the transgressor*, and many the like. The Greek translatheth, *thou knowest the violent-force of this people*.

Vers. 34. *there came out*] Aaron here is not so free in confessing his own sin, as he did the people's; but speaketh of the Calf, as if it had been made rather by hap, then by his art, verse 4. But Aaron's sin was so great, as the Lord was very angry with him, to have destroyed him: had not Moses prayed for him also, Deut. 9. 20. for he had made the people naked unto their shame; as after, in verse 25. Compare Aaron's excuse with Adams, Gen. 3.

Vers. 25. *naked*] in the shame of their sins, deprived [unspec] of the glory and protection of God, as naked unarmed men, to be devoured of their enemies, Compare Gen. 3. 10. Rev. 3. 18. and 16. 15. The Greek translatheth it *dissipated*, (or *scattered*,) *for Aaron had dissipated them; for a rejoicing to their adversaries. unto shame*] or, *infamy*, and as the Greek translates it, *a rejoicing, or mockerie*: which the Chaldee paraphraseth thus, *to blot them with an evil name in their generations*. So the Targum on Solomon's Song, cap. 1. verse. 12. saith hereof; *the wicked of that*

generation rose up, and made a golden calse, together with the mixed people which were among them: and they made their works to stink, and their evil name went out into the world. And Paul applieth the like against the Jews, *Through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you*, Rom. 2. 23. 24. amongst those that rose up against them] or, by their adversaries. For a people naked without God's protection, are easily by their enemies foiled, and put to shame; as in Num. 14. 42. 43. 45. 2 Chron. 12. 5. and 28. 5. 6.

Vers. 26. *the gate*] the public place of judgment: [unspec] see Gen. 34. 20. Deut. 17. 5. Ruth 4. 1. 11. *let him come*] this word, (supplied also by the Greek,) Moses through haste and earnestness omitteth. See the like in Gen. 13. 9. and 11. 4. and 23. 13. The Chaldee also addeth it, saying, *They that fear the Lord, let them come unto me*.

Vers. 28. *3000 men*] the principal authors of [unspec] this wickedness, for that many moe were guilty also of the same, appeareth by verse 30. &c.

Vers. 29. *Fill your hand*] that is, Consecrate your [unspec] selves and your service to the Lord, a phrase taken from the ordaining of sacrifices, Exod. 29. 7. He showeth that the executing of justice, is acceptable to God as sacrifice, 1 Sam. 15. 18. 22. The Chaldee translateth, *Ye have offered your offerings this day, &c. that he may give*] or, *that there may be given*, namely, from God. For this fact of the Levites, who acknowledged not their own parents, brethren or children, to spare them from death; is after mentioned to their praise, in the blessing that Moses uttered, Deut. 33. 9. &c. And this tribe of Levi, was adjoined by the Lord unto the priests, and taken instead of all the first borne of Israel, Num. 3. 9. 41. 45. So the children wiped out as it were, the stain of their Father Levi, who had before abused his sword unto injustice; for which he lost the blessing that else he should have had, Gen. 49. 5. 7.

V. 30. *per adventure I shall*] or, *it may be I shall*, or, *if [unspec] so be I may*; the Greek translateth, *that I may*. They are words that imply a difficulty, though good hope to obtain, as sinners are taught to have upon their turning unto God, Luk. 15. 18. So in Amos 5. 15. *It may be the Lord will be merciful*: and Ios. 14. 12. *If so be (per adventure) the Lord will be with me*; also in 1 Sam. 14. 6.

Vers. 31. *unto Jehovah*] before whom, he *fell down forty days & forty nights, as before*: for he was *afraid of the anger and hot displeasure, wherewith the Lord was wroth against them*, Deut. 9. 18. 19. *of gold*] As Moses here particularly expresseth the sin of Israel, so the Hebrew Doctors gather from this example, a general rule, that every sinner when he repenteth, must confess that particular sin which he hath committed. *Maimonides, treat. of Repentance, ch. 2. s. 3.*

V. 32. *if thou wilt*] an imperfect speech, through passion of mind: such as are sundry times used in Scripture. See Luke 13. 9. and the notes on Exod. 4, 5. and 18. 11. The Greek translation supplieth the defect thus, *And now, if thou wilt for give them the sin, forgive them*. The word *If*, is used also in prayers, as Gen. 24. 42. and 28. 20. *thy Book*] the *Book of life*, Phil. 4. 3. or, *of the living*, Psal. 69. 29. called *the writing of the house of Israel*, Ezek. 13. 9. spoken of God, after the manner of men. This wish proceeded from great sorrow in heart, for the fall of this people, from the zeal of God's glory, and love of his brethren, for whose sakes he could wish himself accursed (or separated) from Christ, as Paul also did, Rom. 9. 1. 2. 3. Herein also

Moses dealt as a mediator between God and men; and was a figure of our Mediator Christ, who laid down his life for the sheep, John 10. 15 and redeemed us from the curse of the Law, when he was *made a curse for us*, Gal. 3. 13. although Moses could not fully effect the grace that he desired for the people. *The intent of Moses* (say the Heb. Doctors) *was, that he might die instead of them, and bear their punishment, according to that, (in Isaiah 53. 5.) he was wounded for our trespasses: for the death of the just maketh reconciliation, &c. R. Menachem, on Ex. 32.*

Vers. 33. *Whosoever]* the Greek saith, *if any hath sinned;* meaning such sin as whereby men fall away finally; against whom David prayeth, *Let them be wiped out of the book of the living.* Psal. 69. 29. but who so overcometh, Christ will *not wipe his name out of the Book of life,* Rev. 3. 5. *I will wipe]* or, *I should wipe* him out, if any.

Vers. 34. *unto the place]* the word *place,* the Greek also addeth, meaning the land of Canaan. So God in indignation giveth over the people unto Moses, and the conduct of the Angel; and would withdraw the signs of his presence from them, as after he did, in Exodus 33. *Angel]* there was an Angel fore-promised in Exodus 23. 20. Howbeit, R. Menachem on this place saith, *This Angel is not the Angel of the covenant, of whom he spake in the time of favorable acceptance, My presence shall go, for now the holy blessed God, had taken away his divine presence from amongst them, and would have led them by the hand of another Angel.* And Moses speech in Exodus 33. 12. seemeth to imply so much. when *I visit]* or, *of my visitation,* that is, when I see good to punish them; for so *visiting* here signifieth, as in Exodus 20. 5. By this God would teach the impossibility of the law, to reconcile men unto God; in that Moses could obtain but a deferring of their punishment; they still remaining under wrath.

Vers. 35. *they made]* that is, caused to be made, for they that occasion or cause a thing, are said to do they same; as Judas *purchased the field,* (Act. 1. 18.) which was bought by the Priests, with the money which Judas returned, Matt. 27. 3. 7. see Ex. 7. The Greek here translath, *for the making of the Calf,* but the Chaldee saith, *for that they served* it. Amongst other punishments which God inflicted upon the people, there was one special for this sin, that *God turned, and gave them up to worship the host of heaven, &c. Act. 7. 42.* so giving them over from one evil to another, as he did also the Gentiles, Rom. 1. 24. 26. 28.

### CHAP. XXXIII.

1, The Lord refuseth to go as he had promised, with the people. 4, The people mourn for it, and put off their ornaments. 7, The Tabernacle is removed out of the campe. 9. Moses entereth into it, and God in a cloud talketh with him. 12, He prayeth the Lord to show him his ways, 15, and to let his presence go with his people. 17, God granteth it him. 18, He desireth to see God's glory. 19, God promiseth to proclaim his Name before him, but his face no man can see & live.

AND Jehovah spake unto Moses, Go get thee up hence, thou and the people, which thou hast brought up out of the Land of Egypt, unto the Land which I sware unto Abraham, to Isaac, and to Jacob, saying, unto thy seed will I give it. And I will send before thee, an Angel: and I will drive out, the Canaanite, the Amorite, and the Chethite, and the Pherizzite, the Evite, and the Jebusite. Unto a Land flowing with milk, and honey: for I will not go up in the midst

of thee, for thou *art* a stiff-necked people, lest I consume thee in the way. And the people heard this evil word, and they mourned: and no man did put his ornament upon him. For Jehovah had said unto Moses; Say unto the Sons of Israel, ye *are* a stiff-necked people; *in* one moment I will come-up in the midst of thee, and consume thee: now therefore put-off thy ornament from on thee, and I shall know what I shall do unto thee. And the Sons of Israel, stripped themselves of their ornament, from the mount Horeb. And Moses took a tent, and pitched *it* for him, without the campe, afar off from the campe; and called it, the Tent of the congregation: and it was, *that* everyone which sought Jehovah, went out unto the Tent of the congregation, which was without the campe. And it was when Moses went out unto the tent; all the people rose-up, and stood *every* man *at* the door of his Tent, and looked after Moses, until he was entered into the Tent. And it was as Moses entered into the Tent; the pillar of the cloud descended, and stood *at* the door of the Tent; and he spake with Moses. And all the people saw the pillar of the cloud stand *at* the door of the Tent, and all the people rose-up, and bowed-them-selvesdowne, *every* man *at* the door of his Tent. And Jehovah spake unto Moses, face unto face, as a man speaketh unto his friend: and he returned into the campe, and his minister, Joshua the Son of Nun, a young-man, he departed not from within the Tent.

And Moses said unto Jehovah, See, thou sayest unto me, Carie-up this people, and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name; and also thou hast found grace in mine eyes. Now therefore, I pray thee, if I have found grace in thine eyes, show me O now, thy ways, and let me know thee, that I may find grace, in thine eyes, and consider, that this nation *is* thy people. And he said: My presence shall go, And I will give thee rest. And he said unto him: If thy presence go not, carry us not up hence. For wherein shall it be known here, that I have found grace in thine eyes, *both* I and thy people? *Is it* not in that thou goest with us? So shall we be marvelously-separated, I and thy people, from all the people which *are* upon the face of the earth.

And Jehovah said unto Moses, I will do this thing also, which thou hast spoken: for thou hast found grace in mine eyes; and I know thee; by name. And he said, I pray thee, show me thy glory. And he said, I will make all my goodness pass before thee, and will proclaim the name of Jehovah, before thee: and will be gracious, to whom I will be gracious; and will be merciful, to whom I will be merciful. And he said, thou art not able to see my face: for no man shall see my face, and live. And Jehovah said, Behold, *there is* a place by me: and thou shalt stand upon a rock. And it shall be while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand, while I pass by. And I will take away my hand, and thou shalt see my back-parts: but my face shall not be seen.

### **Annotations.**

*Thy seed*] that is, as the Chaldee saith, *thy Sons*: the Greek saith, *your seed*. He respecteth chiefly the promise to Abraham, Gen. 12. 7. which he would perform, notwithstanding their unfaithfulness.

Verse 2. *an Angel]* in Greek *my Angel*: of whom see Exodus 23. 20. 23. Though this is thought of some, to be meant of another Angel, see the notes on Exodus 32. 34. *I will drive]* The Greek expounds it, *thou shalt drive. Canaanite]* that is, as the Chaldee translath, *Canaanites, &c.* see Gen. 10. 16. Unto the six nations here mentioned, the Greek addeth *the Gergesite*: to make up the number of *Seven*, as in Deut. 7. 1.

Verse 3. *Unto a land]* for explanation the Greek addeth, *And I will bring thee into a Land. milk]* a figure of heavenly blessings: see the notes on Exodus 3. 8. *I will not go]* to wit, with a visible sign of my presence, as in the cloud: so the Chaldee translath, *I will not cause my presence, (or Majesty) to go up in the midst of thee.* So after in verse 5. And now God had withdrawn the cloudy pillar (the sign of his gracious conduct) from them, as appeareth by verse 9. 10. So in the *Targum* (or Chaldee paraphrase) on Cant. 2. 17. the Hebrew Doctors say, *The Sons of Israel made the golden calf, and the glorious cloud which overshadowed them, was taken away, and they remained uncovered, &c. stiff]* or *hard necked*, that is, stubborn and disobedient: see Exod. 32. 9.

Vers. 4. *evil word]* that is, hard or heavy rydings. *mourned]* shown their mourning, by their habit, gesture, &c. as the words following manifest; and the force of the original word implieth, 2 Sam. 14. 2. Dan 10. 2. 3. The Greek translath, *they mourned in mourning weeds.*

Verse 5. *to the sons of Israel]* the Hebrews (as *R. Menachem* on this place) do observe, that this manner of speech, was *in the way of mercy; for* 〈...〉 *thereto he had called them THY PEOPLE* (Exodus 32. 7.) and *THE PEOPLE* (Ex. 33. 1.) *But now he calleth them by their beloved name, Sons of Israel. I will come up]* to wit, if thou repent not; so it is a threatening of judgment, as the Gr. also translath, *Look that I bring not another plague upon you, and consume you.* Or it may be Englished, *If I should go up in the midst of thee I should consume thee*, to wit, unless thou repent and walk better. *thy ornament]* that is, humble thyself, and show fruits of repentance. The Greek saith, *now therefore put* 〈ϕ〉 *the garments of your glory, and your ornament.* The Chaldee expounds it, *the ornament of thy armor*: so in v. 6. *and I will know]* God speaketh after the manner of men, who judge by the actions that appear; as in Gen. 18. 21. and 22. 12. for otherwise *God knoweth all his works, from the beginning of the world*, Act. 15. 18. The Greek interpreters understood it of God's *making known* to others, and manslateth, *I will show what I will do unto thee.*

Vers. 6. *from the mount]* that is, far from it, as being unworthy to come near unto God, whose glory was yet upon the mount, which *burned with fire*, Deut 9. 15.

V. 7. *a Tent]* or, *the Tent*; not that which after was the place of public worship, for it was not yet made (Exod. 36.) but either Moses own Tent (as the Greek translath *his Tent*;) or some other for this special use. *Tent of the congregation]* which was the name of that glorious Tent which God commanded to be made; see Exod. 29. 4. The Gr. translath it, *the Tabernacle of testimony*: the Chaldee. *the Tabernacle of house of doctrine.* This which should have been in the midst of the host, Num, 2 17. was now placed far out of it: signifying God's displeasure against, and departure from his people, Prov. 15. 29. According to which situation, are the complaints of holy men made to God, in their temptations, Psal. 10. 1. and 35. 22. and 38. 22.

sought Jehovah] the Chaldee paraphraseth, *that sought doctrine (or information) from the face of the Lord.*

V. 8. *and stood]* to look and observe with reverence, what signs of grace, Moses should have from the Lord, about this business in hand; for reconciling him unto his people. The Hebrews in their *Targum* on Solomon's song, apply hereunto that in Song. 3. 1. 2. 3. thus: *When the people of the house of Israel saw that the cloud of glory was removed away, and the crown of holiness which had been given them at (mount) Sinai, was taken from them: then they remained dark as the night, and sought the crown of holiness which was taken from them, but found it not. The sons of Israel said one to another, let us rise, & go, and compass the Tent of the covenant, which Moses hath spread without the campe: and let us seek information from the face of the Lord, and the holy Majesty which is taken away from us, &c.*

V. 9. *he]* that is, *Jehovah* spake (as in v. 11.) out of the cloudy pillar, w<sup>ch</sup> was a sign of favor, Ps. 99. 7. V. 10. *bowed]* or *worshipped;* so with humility thanking God for this token of his grace towards them.

V. 11. *face unto face]* familiarly, plainly, in his presence, and with lively voice, as he spake before unto all the people from the mount, Exo. 20. which is said to be *face to face*, Deu. 5. 4. Howbeit, the Hebr. (as *R. Menach.* on this place,) observe a difference in the words, this here being *Panim el panim;* that in Deut. 5. 4. being *Panim be panim*, as implying a different manner of speaking to Moses, from that unto all Israel. A like phrase is of speaking *mouth to mouth*, Num. 12. 8. So this was a special privilege that Moses had, above other Prophets, Deut. 34. 10. who had dark visions. See this more fully opened on Num. 12. *Joshua]* in Gr. *Jesus the son of Nave. youngman]* so called in respect of his service, not of years: for he was now above 50. years old, as may be gathered by Josh. 24. 29. But because ministry & service is usually by the younger sort, all servants are called youngmen. See Gen. 14. 24. *he]* that is, *Jesus* (or *Joshua*) *departed not.* This sense the Greek plainly yieldeth; but the Hebr. is so understood by some, as if *Jesus* returned with Moses, and *Jehovah* departed not out of the Tent.

V. 12. *whom]* or, *what thou wilt send*, that is, what sign of thy gracious presence, which hitherto hath been in the cloud conducting us, Exo. 13. 21. 22. The Gr. translath, *thou hast not manifested unto me, whom thou wilt send with me.* See the notes on Exod. 32. 34. *by name]* that is, in special & particular manner; as the Greek translath it, *above all men.* So after in ver. 17.

V. 13. *thy ways]* This sometime meaneth God's own works, and administration, as Job. 40. 19. Ps. 77. 20. sometime those things which men are to do and walk in, as Exod. 18. 20. Ps. 25. 4. 5. The former sense seemeth here to be meant; the Chaldee. translath, *the way of thy goodness;* and the Gr. thus, *Shew thyself unto me; let me manifestly see thee, that I may find grace before thee: and that I may know, that this nation is thy people. consider]* Hebr. *see.*

V. 14. *my presence]* or, *my face*, that is, a visible sign of me present; which the Chaldee calleth *Shekhinah*, used for the divine presence or Majesty of God, and Christ dwelling with his people. The Greek translath, *myself will go before thee;* and so the phrase is used in 2 Samuel 17. 11. *that thy presence (or face) go to battle;* that is, thou in thine own person. In Isaiah 63. 9.

the Prophet mentioneth *the Angel of God's presence* (or *face*) which saved his people. And so some Hebrews have expounded this here, saying; *The ground of this, My presence shall go, is as if he should say, the Angel the Redeemer, as it is written (in Isaiah 63.) And the Angel of his presence saved them. And (in Malachi. 3. 1.) the Angel of the Covenant whom ye delight in. And he is called the Face (or Presence,) because he is the Face of wrath to consume their enemies. And I will give thee rest, that thy people shall not be led, with the hard measure of judgment, but with the absolute measure of mercy; according to the meaning (of this word in Deuteronomy 25. 19.) when the Lord thy God hath given thee rest from all thine enemies. R. Monachem, on Exodus 33. give thee rest] to wit, from all thine enemies, as is explained in Deut. 12. 10. and so it implieth the subduing of them; as I have given thee rest from all thy enemies, 2 Samuel 7. 11. is expounded, subdued all thy enemies, 1 Chron. 17. 10.*

Vers. 15. *thy presence]* or, *thy face*. The Greek saith again, *If thou thyself go not with us; and so it is explained by Moses, in verse 16. the Chaldee addeth, If thy divine-presence, (Shekhinah) go not with us, that miraculous works may be done for us. It implieth God's care and protection of his people by Christ (as is before noted,) who is the express-image of God's face (or person) Hebr. 1. 3. Compare Psal. 31. 21.*

Verse 16. *here]* or, *now*; the Greek translatheth, *shall it be known in deed, (or truly.) marvelously separated]* severed and exempted to some marvelous and excellent use; the Gr. translatheth, *shall be made glorious, Compare Ex. 8. 22. Ps 4. 4. from all]* or, *above all*, as the Gr. saith, *above all nations. This Moses respecteth in Deut. 4. 7. for what nation is so great, who hath God so nigh unto them, &c.*

V. 17. *I know thee by name]* the Gr. expoundeth it, *I know thee above all men. So in verse 12.*

Vers. 18. *thy glory]* hereby he meant the *face* of God, as after is explained in verse. 20. that is a plain and manifest knowledge of God, as men are plainly discerned one from another, by the face. The Hebrews unfold it thus, *What was that which Moses our master sought to attain unto, when he said, I PRAY THEE SHEW ME THY GLORIE? He requested to know the truth of the being (or Essence) of the holy blessed (God,) until that he were known in his heart, like as a man is known, whose face is seen, and whose form is engraven in ones heart, so as that man is distinguished (or separated) in his knowledge from other men. So Moses requested, that the Essence of God, might be distinctly known in his heart, from the Essence of other things, so that he might know the truth of his Essence, as it is. But God answered him, that the knowledge of living man, who is compounded of body and soul, hath no ability to apprehend the truth of this thing, concerning his Creator. Maimonides, in Iesudei hatorah, c. 1. s. 10.*

Ver. 19. *my goodness]* The Chaldee expounds it, *my glory*, and the Greek, *I will pass before thee with my glory*. The *goodness* (or *good things*) or God, is that wherewith his people are satisfied, Ier. 31. 14. Psal. 65. 5. *the name]* Targum Yerushalmi addeth, *the good name*. This promise was fulfilled in Exod. 34. 6. The Hebrews explain it thus, *I will proclaim before thee, my great name, which thou canst not see. R. Menachem, on Exod. 33. be gracious]* or, *have mercy on*, as the Gr. translatheth, which the Apostle followeth, Rom. 9. 15. *be merciful]* or, *have compassion, commiseration. As this teacheth that God's grace, mercy, and compassion, is the cause of our*

happiness: so in that he doth this to *whom he will*, it showeth God's freedom in communicating his grace where he pleaseth, without wrong to any. So that which Moses asked for all the *people*, (v. 16.) God restraineth to his own will, according to his election of grace, excluding all others, and man's own will and works. Wherefore Paul citing this text, concludeth; *So then, it is not in him that willeth, nor in him that runneth; but in God that showeth mercy*, Rom. 9. 15. 16. The ancient Hebrews saw this grace of God, though now they be ignorant of it. For R. Menachem on this place, writeth, how God shown Moses at that time, his treasures; *and he said, O Lord of the world, whose is that great treasure? He answered, who so hath good works, to him will I give his wages: and who so hath none, I will do, and give unto him freely: as it is written. I will be gracious, to whom I will be gracious*. This exposition accordeth with Paul's, in Rom. 4. 4. 5. and 3. 24.

Ver. 20. *my face]* that is, see and know my glory as it is perfectly: by reason of sin, Rom. 3. 23. and of the weakness of the flesh, which always feareth death, when God appeareth, as Deut. 5. 24. 25. Judge. 13. 22. Isaiah. 6. 5. Dan. 10. 8. Rev. 1. 17. But after this mortal hath put on immortality, we shall see God *as he is, even face to face*, 1 John. 3. 2. 1 Cor. 13. 12. So the Hebrews hence do observe, *whiles men live, they are not counted-worthy; when they die they shall be counted worthy*, to see the face of God: R. Elias in *Reshith choc•a•*, fol. 41. 4. And R. Menachem here saith, *after his death he should attain unto it; for it is treasured up for the just, against the time to come*.

Vers. 22. *clift]* or, *hole, cave*: which is a place of hiding for fear, as in Isaiah. 2. 21. Song 2. 14. The *Rock* on which God's people are set, is spiritually God himself in Christ, and faith in him, Psal. 18. 3. 32. Matth. 16. 18. *cover]* this sometime signifieth safe protection, Psal. 91. 4. sometime a covering with fear and affliction, Job 3. 23. Lam. 3. 43. Here it is meant in the first sense. *my hand]* or, *my palm*, the hollow of my hand, which also is sometime the instrument of help, (Psal. 91. 4. 12. and 119. 173.) sometime of affliction, Job 13. 21. and 33. 7. It may also mean *my cloud*: for as a cloud arose in the sight of Elias servant, *like a man's hand*, 1 King. 18. 44. so Elihu calleth the *clouds, Cappajim*, that is, *hands*, Job 36. 32. The Chaldee here translateth it *my Word*: (which is the title of Christ, John. 1. 1.) So in the verse following the Chaldee saith, *And I will take away the word of my glory*.

Vers. 23. *back parts]* or, *after parts; the things behind me*. This may be understood of an imperfect image of the glory of God, such as man is able to behold in this life, where *we see through a glass, darkly*: opposed to the state which is to come, when we shall see *face to face, or eye to eye*, as 1 Cor. 13. •2. Isaiah. 52. 8. And it is spoken of God, after the manner of men; for properly he (being a Spirit infinite and incomprehensible) hath neither *face* nor *back-parts*, nor any such thing, as is noted on Gen. 6. 6. Some refer this to the vision which Moses saw of Christ transfigured upon the mount, Matth. 17. 2. 3. where also *a cloud over-shadowed* the disciples, v. 4. If we apply it unto Christ, his *back-parts* may be understood of his afflictions and sufferings, which in this life, his people do see and are partakers of: as in the life to come, they shall behold his face, and partake of his glory, Matth. 10. 38. Phil. 3. 10. 13. 14. 1 John. 3. 2. Psal. 17. 15. The Hebrews say, God made known unto Moses, *that which no man knew before him, nor shall know after him*: that he apprehended in his knowledge, the truth of



the Essence of God, distinctly from the essence of other things, as a man whose back parts are seen, and his whole body and raiment is attained unto in ones knowledge, from other bodies of men. Maimonides, in *Iesudei hatorah*, chap. 1. Sect. 10. It is a tradition of the Jews, that God now appeared like *Sheliach tsibbur* (the Messenger or Minister of the congregation,) clad with a robe. R. Menachem on Exod. 33. and so Maimonides in *Iesudei hacorah*, chap. 1. Sect. 9. saith, Moses saw him on the Sea, like a mighty warrior, and on Sinai, cladlike a Minister of the congregation. be seen] the Greek addeth, *seen of thee*: but it is more general, of no man, as in verse 20. And by *seeing* is not meant only with the outward eye, but with the heart or understanding, according to that phrase in Eccles. 1. 16. *mine heart hath seen*: because the mind of man cannot apprehend God, who is incōprehensible, Job 11. 7. 1 Tim. 6. 16. R. Menachem here saith; *Observe how he saith not, My face thou shalt not see, but SHALL NOT BE SEENE, as if he should say, there is no power in any creature to comprehend it.*

#### CHAP. XXXIV.

1, God willeth Moses to hew two tables of stone, on which he would write again the words of the covenant. 4, Moses having done so, went up into the mount; 5, The Lord descendeth in a cloud, and proclaimeth his Name. 8, Moses worshipping, and int•ateth God to go with them. 10, God maketh a covenant with them, warning them, 12, of the Idolatry of the Canaanites. 16, and marriages with them. 18, He reneweth the commandment of the feast of unleavened bread, and of sanctifying their first-borne. 21, Of the Sabbath. 22, Of other feasts, and rites about sacrificing. 28, Moses after forty days in the mount, cometh down with the Tables. 29, His face shineth, and he covereth it with a veil.

AND Jehovah said unto Moses, Hew thee two Tables of stone, like the first: and I will write upon the Tables, the words which were on the first Tables which thou brakest. And be thou ready in the morning: and come up in the morning, unto mount Sinai, and present thyself unto me there, upon the top of the mount. And let no man come up with thee; neither let any man be seen, throughout all the mount: neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him: and took in his hand the two tables of stone. And Jehovah descended in the cloud; and he stood with him there: and he proclaimed the name of Jehovah. And Jehovah passed by, before him, and he proclaimed: Jehovah, Jehovah; God, pitiful and gracious, long suffering, and much in mercy and truth. Keeping mercy, for thousands; forgiving iniquity, and trespass, and sin: and that will not clearing clear, (*the guilty*,) visiting the iniquity of the fathers, upon the sons, and upon the sons sons, unto the third, and unto the fourth *generation*. And Moses made-hast, and bended down-the head toward the earth and bowed himself. And he said; If ô now I have found grace in thine eyes, ô Lord; let the Lord now go amongst us: for it is a stiff necked people; and pardon thou our iniquity and our sin, and take us for *thine* inheritance. And he said: Behold, I, strike a covenant: before all thy people, I will do marvels, which have not been created in all the earth, or in any of the Nations: and all the people amongst which thou art, shall see the work of Jehovah, for it is a fearful *thing*; which I do with thee. Observe thou that which I command thee *this* day: Behold I drive out from before thee, the Amorite, and

the Canaanite, and the Chethite, and the Pherizzite, and the Evite, and the Jebusite. Take heed to thyself; lest thou strike a covenant with the inhabitant of the land, into which thou enterest: lest he be for a snare in the midst of thee. But ye shall destroy their altars, and break their pillars, and cut-down their groves. For thou shalt not bow-down thyself to another God: for Jehovah, whose Name is Jealous; he, is a Jealous God. Lest thou strike a covenant with the inhabitant of the Land; and they go a whoring after their gods, and sacrifice unto their gods; and he call thee, a *...* eat of his sacrifice. And thou take *⟨◇⟩* . Daughters, unto thy Sons: and his daughter go a whoring after then gods; and *⟨◇⟩* thy sons go-a-whoring after then g *⟨...⟩* . Thou shalt not make unto thee, *any m* *⟨...⟩* gods. The feast of unleavened *cakes* sh *⟨...⟩* thou keep: seven days *⟨...⟩* on shalt eaten leavened *cakes*, as I commanded thee; at th<sup>e</sup> appointed time, of the month of Abib: fo<sup>e</sup> in the month of Abib, thou camest out from Egypt.

All that openeth the womb, is mine: and all thy cattle *that* is male; that which openeth (*the womb*;) of ox and of sheep. And that which openeth (*the womb*) of an asse thou shalt redeem with a lamb; and if thou wilt not redeem *it*, then thou shalt break the neck of it: Every firstborn of thy Sons thou shalt redeem; and they shall not appear before me, empty. Six days, thou shalt labor, and in the seventh day, thou shalt cease: in eating-time<sup>e</sup> and in harvest, thou shalt cease. And thou shalt observe to thee, the feast of weeks: of the first fruits of Wheat harvest: and the feast of ingathering, *at* the revolution of the year. Three times in the year, every male of thee shall appear, before the face of the Lord, Jehovah, the God of Israel. For I will cast out the nations, from before thee, and will enlarge thy border: and no man shall desire thy land: when thou goest up, to appear before the face of Jehovah thy God three times in the year. Thou shalt not slay the blood of my sacrifice, with leavened *bread*: neither shall the sacrifice of the feast of the Passover, remain unto the morning. The first of the first fruits of thy Land thou shalt bring *into* the house of Jehovah thy God: Thou shalt not seeth a kid in his mothers milk.

And Jehovah said unto Moses, Write for thee these words: for after the Tenor of these words, I have stricken a covenant with thee, and with Israel. And he was there with Jehovah, Forty days and forty nights, he did eat no bread, nor drink water: and he wrote upon the Tables the words of the covenant; the ten words. And it was when Moses came down from mount Sinai, and the two Tables of Testimony in Moses hand, when he came down from the mount: that Moses knew not, that the skin of his face shone, when he spake with him. And Aaron, and all the Sons of Israel, saw Moses: and behold, the skin of his face shone: and they feared to come nigh unto him. And Moses called unto them, and Aaron, and all the Rulers of the Congregation, returned unto him: and Moses spake unto them. And afterward, all the Sons of Israel came nigh: and he commanded them, all that Jehovah had spoken, with him, on mount Sinai. And Moses made an-end of speaking with them: and he put a veil upon his face. And when Moses went in before Jehovah to speak with him, he took off the veil, until he came out, and spake unto the Sons of Israel, that which he was commanded. And the sons of Israel saw the face of Moses, that the skin of Moses face shone: and Moses did put the veil again upon his face, until he went in to speak with him.

## Annotations.

*HEw thee]* or, *Hew unto thyself*, whereas the former tables were the *work of God* himself, Exod. 32. 16. See the notes on Exod. 31. 18. Here followeth the renewing of the covenant, between God and his people: rehearsed again in Deut. 10. 1. &c. *and I]* The Greek here addeth, *and come thou up unto me into the mount, and I, &c.* So Moses himself repeateth it, in Deut. 10. 1.

Vers. 2. *present thyself]* or, *stand for me there*, that is, wait till I come down, as verse. 5. and then (as the Chaldee translath) *stand before me there*. And this being to be done *in the morning*, it was a sign of mercy, Psal. 90. 14. and 30. 6. and 5. 4.

Vers. 3. *before]* the Greek translath, *near the mount*, see Exod. 19. 12. 13. with the annotations. [unspec 3]

Vers. 5. *descended]* by a manifestation of his glorious presence. The Chaldee saith, *was revealed*, See Exod. 19. 18. ⟨ϕ⟩ *be proclaimed]* that is, the Lord did proclaim; as he promised, Exod. 33. 19. Or it may be understood of Moses, and translated, *he called on the name of Jehovah:* for so the Hebrew phrase sometimes signifieth, as Gen. 12. 8.

Verse 6. *passed by]* that is, as the Chaldee translath, *caused his Majesty (Shekhinah) to pass by*. Whereupon the Hebrews, comparing this with Exod. 33. 19. 22. say, *The Shekhinah* (or *divine-Majesty*) *called I, passed by. R. Menachem* on Exod. 34. So they held this *Shekhinah*, to be one with the Father. See after on verse. 9. *he proclaimed]* that is, God proclaimed, Exod. 33. 19. But Targum Yerushalmi referreth it to Moses, saying; *And the glory of the Majesty of the Lord passed before him, and Moses prayed and said, &c.* Howbeit Moses him-self saith, the Lord spake these words, Numb. 14. 17. 18. And so other of the Hebrews understand it, as before, that *Shekhinah* (*the Divine-presence*) *proclaimed these properties. R. Menachem. Jehovah, Jehovah, &c.]* Here all God's *goodness* passed before Moses, and was proclaimed, according to the promise, Exod. 33. 19. the three first titles signifying God in his Essence or Being, distinguished in three persons, 1 John 5. 7. *God]* in Hebrew *Ael*, which signifieth *Mighty:* see Gen. 14. 18. *pitiful]* or, *compassionate; of tender mercy.* These next seven attributes, show God's affection toward repentant and believing sinners, 1 in pitying their misery; 2 showing favor and grace unto them, though unworthy; 3 long suffering their infirmities; 4 of much mercy and bounty, in doing them good; 5 of much truth, in fulfilling his promises unto them; 6 and extending the like mercy to their children, even to the thousand generation; 7 and forgiving their sins of all sorts: wherein the blessedness of man consisteth, Psalm. 32. 1. 2. Rom. 4. 6. 7. 8. *long suffering]* or, *long* ⟨ϕ⟩ *he be angry:* Hebrew, *long of anger* (or, *of nostrith*) *mercy]* or, *bounteousnesse, kindness*, which David six and twenty times in one Psalm, confesseth to endure *forever*, Psal. 136. Compare also Neh. 9. 17. Ion. 4. 2. Psal. 103. 7. 8. 9. &c.

Vers. 7. *for thousands]* that is, (as Tharg•• Yerushalmi explaineth it) *for a thousand generations:* See Exod. 20. 6. The Greek translath, *and doing many unto thousands. not clearing clear]* that is, ⟨ϕ⟩ *will in no wise clear*, (or *acquit, hold innocent;*) to wit, *the guilty person*, as the Greek version addeth; or (as the Chaldee saith) *them that convert not*. Also the Yerushalmi Targum expoundeth it, *he will not clear sinners in the day of the great Judgment.* The like defect is in

Num. 14. 18. Nahum 1. 3. and in other like speeches, as Lev. 19. 18. which sometime the Scripture it self supplieth, as is noted on Gen. 4. 20. and 24. 33. And these two last attributes are in respect of God's dealing with the wicked; unto whom he imputeth no righteousness, for their good; but inflicteth punishment upon them and theirs, unto perdition. Yet this his justice upon the wicked, is a part of his goodness towards his people, as it is said, *The just shall rejoyce, when he seeth the vengeance: he shall wash his feet, in the blood of the wicked*, Psalm. 58. 11. *visiting]* that is, *punishing*; see Exod. 20. 5. *sons]* to wit, *of the wicked, or rebellious*, as the Chaldee here addeth. And Targum Yerushalmi saith, *remembering the sins of wicked fathers, upon the rebellious sons, unto the third generation, and unto the fourth generation*.

Vers. 8. *bowed himself]* or, *worshipped, fell prostrate*: Targum Yerushalmi expoundeth it, *he confessed and lauded God*. See the notes on Exod. 4. 31.

Vers. 9. *now go]* or, *I pray thee go*, to wit, with the signs of his presence, in the cloudy fiery pillar. The Chaldee saith, *Let the Majesty of the Lord go*. By the *Majesty* (or *Divine-presence*) of the *Lord*, which the Hebrews call *She'inah*, we may well understand Christ: for the Hebrews usually distinguish this from God the Father; and say, *there is no coming before the blessed and most high King, without Shekhinah*. R. Menachem on Levite. 10. Our Savior more plainly saith, *No man cometh unto the Father, but by me*, John. 14. 6. Of him the ancient Jews seem to speak, under this name *Shekhinah*; though at this day they despise their salvation. See before, on Exod. 33. 14. 15. and 34. 6. and 14. 19. *for it is]* or, *though it be a stiff necked people, yet pardon thou, &c. For in the time of favorable-acceptation, it was well with them; by Shekhinah (the Divine-majesty) that tooks pity upon them*: saith R. Menachem. *take us for inheritance]* or, *inherit (possess) thou us*: which the Greek translatheth, *we shall be thine*. This is the blessedness of a people, that God chooseth them to be his inheritance; as Psalm. 33. 12. Zach. 2. 12. and God doth *inherit* or *possess*, those whom he subdueth unto his obedience, and ruleth over them, Psal. 82. 2. Levite. 25. 46.

Vers. 10. *he said]* the Greek explaineth it, *the Lord said unto Moses. strike]* that is, *make*, to wit, *with thee*, as the Greek explaineth it. *marvels]* in Greek, *glorious things*: and so the Evangelist useth the word, Luke 13. 17. *the people rejoiced for all the glorious things that were done by Jesus*: where the Syriac hath, *marvelous things*. So in Job 5. 9. Exod. 33. 16. This promise seemeth to concern the marvelous works, which God after did before all Israel, in the days of Joshua: as when the Sun and moon stood still in the midst of heaven, &c. Ios. 10. 12. 13. of which it is there said, *Is not this written in the book of Iasher?* which the Chaldee there expoundeth, *the book of the Law*: as being a thing whereof Moses here wrote. *created]* the Greek saith, *done*: and *creating* is the making or doing of a new marvelous and glorious thing: as Gen. 1. 1. Numb. 16. 30. *a fearful thing]* or, *he is fearful*, meaning God: but the Gr. expounds it, *they are marvelous things. with thee]* that is, as the Greek translatheth, *to thee*; meaning all Israel; as the words following manifest; or, *with thee*, meaning Moses; that is, by thy hand; as Paul saith, not I, but the grace of God *with me*, 1 Cor. 15. 10.

Vers. 11. *Observe thou]* or, *keep for thyself*: for thine own good. *Amorite]* that is, *Amorites, &c.* as the Chaldee translatheth. See Gen. 10. 16. Exod. 23. 23. 28.

Verse 12. *snare]* or cause of thy ruin. See Exod. 23. 33. [unspec 12]

Vers. 13. *pillars]* or, *standing images, statues:* see Exod. 23. 24. *groves]* which they used to consecrate to their gods, offering sacrifice under green trees, Deut. 12. 2. 2 King. 16. 4. So among other heathens, trees and groves *were the Temples of their gods,* saith *Pliny hist. book 12. chap. 1.* And in the Roman Laws of the 12 Tables, in the 2 law of Religion, it was commanded to *have groves in the fields.* For this cause, Israel is here bidden to *cut them down,* and in Deut. 12. 3. to *burn them:* and were also forbidden to *plant any grove, or any tree near unto the altar of the Lord,* Deut. 6. 21.

Vers. 14. *other god]* to the idols of the people's, as the Chaldee expoundeth it.

Vers. 15. *go a-whoring]* that is, commit idolatry, which is spiritual whoredom, Ier. 3. 9. and so the Chaldee explaineth it here, to *err after their errors:* that is, their idols. *he]* that is, *the inhabitant* aforesaid; put for all and every of the inhabitants: therefore the Greek translateth, *they call;* and so after. Compare Num 25. 1. 2. Prov. 9. 13. 15.

Vers. 17. *molten gods]* or, *gods of metal:* Hebrew *of melting.* So Levite. 19. 4. Exod. 20. 23.

Vers. 18. *as I]* or, *which I commanded:* but the Hebrew *asher,* is put for *caasher:* as in Exodus 23. 15. and so the Greek translateth it here.

*Abib]* in Greek, *the month of new fruits.* See Exod. 13. 4.

Vers. 19. *is mine]* or, shall be *mine:* that is, sanctified unto me: see Exodus 13. 2. 12. *that which openeth]* or, *the first borne,* as the Greek and Chaldee here translateth it. See Exod. 13. 12. 13. and 22. 29. 30.

Vers. 20. *with a lamb]* a living lamb, of the sheep or goats, and no other beast; as is noted on Exod. 13. 13. and the lamb was to be given to the Priest, Num. 18. 8. 15. The Hebrews say, *It might be redeemed with a lamb, whether male or female, unblemished or blemished, small or great, If a man have no lamb to redeem it with, he may redeem it with the value of it, and give the price to the Priest. The Law commandeth not a Lamb, to make it heavier upon him, but lighter. For if he have the firstling of an Ass, which is worth ten shekels, he may redeem it with a lamb worth a quarter of a shekel. But the price in money, is from three zuzims and upward: [that is, three quarters of a shekel; for one zoz is the fourth part of a shekel.] If the price be less then three zuzims, they redeem it not therewith: and a good eye (that is, a liberal person) giveth not less then a shekel. Maimonides in treat, of Firstfruits, Chap. 12. Sect. 10. &c. break the neck]* the Chaldee saith, *kill it.* They might have no use or benefit of the Ass till it was redeemed. *If he sold it before it was redeemed, the price was unlawful. If it died before it was redeemed, or if the neck was broken, it was buried. For it was unlawful to make benefit of it, even after the neck was broken, because it was not redeemed. Therefore if he redeemed it not, but gave the Ass it self to the Priest; it was unlawful for the Priest to put it to any service, until it was redeemed with a lamb. Maimonides ibidem, Chap. 12. Sect. 4. they shall not appear]* or, *my face shall not be seen:* to wit, by any man: the Greek saith, *thou shalt not appear. empty]* without an oblation: see Exod. 23. 15.

Vers. 21. *labor]* or, *serve*: see the notes on Exodus 20. 9. For this in Exod. 23. 12. is written, *six days thou shalt do thy works*.

Vers. 22. *observe to thee]* Hebr. *do to thee*: meaning *observe*, or *make holy*, *celebrate*. According to this phrase, is, *to do the Sabbath day*, Exod. 31. 16. Deut. 5. 15. *to dee the Passover*, Deut. 16. 1. Matt. 26. 18. *to do the feast of Boothes*, Deut. 16. 13. and the like. The Greek translatheth, *Thou shalt do* (that is, *observe*) *to me. of weeks]* or, *of sevens*: a feast seven weeks after the Passover, called *Pentecost*, Lev. 23. 15. 16. Act. 2. 1. it was also called *harvest*, Exod. 23. 16. *revolution]* or, *circumvolution, circuit*; that is, the *return*; as the *revolution* of the year, 2 Chron. 24. 23. is explained to be the *return* of it, 1 King. 20. 26. when the old year endeth, and the new beginneth. This was in the seventh month, which we call *September*: see the notes on Exod. 23. 16.

Vers. 23. *every male of thee]* or, *all thy male-kind*: see Exod. 23. 17. Deut. 16. 16. [unspec 23]

Vers. 24. *no man]* to wit, of thy neighbors or enemies round about thee, shall have the heart, to set upon thy coasts, when all the men are gathered before me.

Vers. 25. *not slay]* for sacrifice, as in Exodus 23. 18. see the notes there. *sacrifice]* in Greek, *sacrifices*: meaning of the *Passover*, as after is explained. Hence the Hebrews gather their rite of purging Leaven out of their houses, before the Passover: they expound it thus: *Thou shalt not slay the Passover, whiles Leaven yet remaineth. Now the killing of the Passover, is the fourteenth (of Abib) after midday. Maimonides treat, of Leavened and Unleavenedbread, Chap. 2. Sect. 1. See more in the notes on Exod 12. verse. 15. and verse. 10.*

Vers. 26. *first]* or, *beginning* of the fruits: see Ex. 23. 19. *a kid]* in Greek, *a lamb*: in Chaldee, *thou shalt not eat flesh with milk*: and the Yerushalmi Targum addeth, *not to boil nor to eat flesh and milk mixed together*. See Exod. 23. 19.

Vers. 27. *tenor]* Hebrew, *the mouth of these words*: which the Chaldee expounds, *the speech of these words. have stricken]* or, *do strike*, that is, *make*: for these precepts were both given before, and now repeated.

Vers. 28. *he]* that is, *God* wrote, verse. 1. *ten words]* that is, *ten commandments*, which therefore we call of the Greek name, the *Decalogue*. *Ten*, is often used for many; as *ten times*, mean many times, Gen. 31. 7. Job 19. 3. *ten men*, Zach. 8. 23. and *ten women*, Lev. 26. 26. and *ten thousands*, Heb. 12. 22. that is, *many*: and as other numbers are made of ten, by reduplication; so all other writings of the Law and Prophets, depend upon these *ten words*: so by this number *ten*, God gave a perfect and complete Law. And *Words*, are used for whole sentences, or commandments: as Paul saith also, *one word*, Cal. 5. 14. when he rehearseth a commandment; and that is called the *Word of God*, in Mark 7. 13. which another calleth the *Commandment of God*, Matt. 15. 6. These *ten words*, were *according to the first writing*, and to the words which were spoken before, in the day of the Assembly, Deut. 10. 4.

Vers. 29. *shone]* which the Greek translatheth, [unspec] *was glorious*, and so the Apostle allegeth it, in 2 Cor. 3. where, by *glory*, is meant, *shining brightness*, as in 1 Cor. 15. 41. *there is one glory of the Sun, and another glory* (that is, *brightness*) *of the Moon, &c.* and the Israelites

could not behold the face of Moses, *for the glory* (that is, the brightness) *of his countenance*, 2 Cor. 3. 7. and *the earth was lightened with the glory* of the Angel, Rev. 18. 1. The Chaldee also translateth, *Moses knew not that the brightness of the glory of his face was multiplied*. The Latin version saith, *Moses face was horned*; mistaking the word: for of the Hebrew *Karan*, which is to *shine*, or cast forth glorious beams, the name *Keren* or *Horne* is derived: in which sense the Latin translated it here, and gave occasion unto the ignorant, to paint Moses face with two horns like an Ox, whereby this glorious mystery hath been obscured, and turned to a fable. For the glory of Moses face, signified the glory of the Law which he preached, 2 Cor. 3. 7. &c.

Vers. 30. *feared*] for Moses his ministration was [unspec] *death and condemnation*, 1 Cor. 3. 7. 9. (because the Law giveth knowledge of sin, and causeth wrath, Rom. 3. 20. and 4. 15.) and therefore the more bright and glorious that it is, the more terror it striketh in all men's hearts, there being a weakness and impossibility in all men, to do the same, Rom. 8. 3. For Aaron himself, and all the Rulers were afraid of Moses, as well as the other people: even as at the first giving of the Law, Moses himself, with all the people, were affrighted, and trembled, Exodus 19.

Vers. 33. *and he put*] or, *and he had put a veil*: but the Greek translateth, *And when he had ceased speaking unto them, he put a veil*, &c. that is, after this first communing with them, when he knew the cause of their fear, he put on a veil (or covering:) which signified the obscurity of the Law; whose first, true, and proper meaning and end, could not easily be discerned: also the darkness that is in all men's hearts naturally, till God take away the veil and hardness that is upon them. For so the Apostle speaketh of a double veil, one outward in the Law, another inward in the heart, 2 Cor. 3. 13. 14. &c. And as without a veil the people could not hear Moses; so except the Law be veiled, and hath as it were a new face upon it, the natural man cannot endure the glory of it: so terrible it is to the conscience of sinners. *R. Menachem* here observeth how the former Ancients of Israel, at the reading of the Book of the Law, *covered their faces, and said; he that heareth from the mouth of the reader, is as he that heareth from the mouth of Moses*.

Vers. 34. *took off the veil*] whereof there was no [unspec] use in the sight of God; who doth not only know himself the use and end of his Law; but showeth the same also to others; which was likewise here figured; for when men shall be *turned to the Lord, the veil shall be taken away*, 2 Cor. 3. 16.

Vers. 35. *put the veil again on*] hereby signifying [unspec] the continual glory of his ministry, and infirmity of the people; till both of them be done a way. Which is accomplished by the Gospel, *the ministration of the Spirit*, and *of righteousness*, which exceeds in glory, so that Moses ministry hath *no glory in this respect*: for *Christ* taketh away the veil, so that we may both steadfastly look to the end of the Law, which is abolished; and all of us with unveiled face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, 1 Cor. 5. 8. 18.

**CHAP. XXXV.**

1, Moses commandeth the people, from the Lord, to keep the Sabbath; 4, to bring willing offerings, of gold, silver, brass, and other stuff for the Tabernacle and furniture thereof. 20, The people go, and bring voluntary gifts. 22, Men and women bring their Jewels and ornaments, and other stuff, such as they had. 25. The wise women spin the stuff. 27, The Rulers bring precious stones, and spices. 30, Bezaleel and Aholiab, are shown to be the men whom God had filled with his Spirit and Wisdom, to do the work of the Sanctuary.

〈 in non-Latin alphabet 〉

AND Moses gathered together, all the Congregation of the sons of Israel, and said unto them: These *are* the words, which Jehovah hath commanded, to do them. Six days, shall work be done; but on the seventh day, there shall be to you holiness; a Sabbath of sabbatism to Jehovah: whosoever doth *any* work therein, shall be put-to-death. Ye shall kindle no fire, in any of your habitations upon the Sabbath day.

And Moses said, unto all the Congregation of the sons of Israel, saying: this *is* the thing, which Jehovah hath commanded, saying: Take ye from amongst you an offering, unto Jehovah; whosoever *is* willing *in* his heart, let him bring it, the offering of Jehovah: Gold, and silver, & brass. And blew, and purple, and scarlet, and fine-linen, and Goats *hair*. And Rams skins died-red, and Tachash skins, and Shittim wood. And oil, for the Light: and spices, for the anointing oil, and for the incense of sweet-spices. And Beryl stones, & filling stones, for the Ephod, and for the Brest plate. And every wise hearted among you, shall come and make all that Jehovah hath commanded. The Tabernacle, the tent thereof, and the covering thereof: the taches thereof, and the boards thereof; the bars thereof, the pillars thereof, and the sockets thereof. The ark, and the bars there of, the Covering-mercy-seat; and the veil of the covering. The Table, and the bars thereof, and all the vessels thereof: and the show-bread. And the Candlestick *for* the Light, and the vessels thereof, and the lamps thereof: and the oil *for* the Light. And the Altar of incense, and the bars thereof, and the anointing oil, and the incense of sweet spices: and the hanging veil of the door, for the door of the Tabernacle. The Altar of Burnt offering, and the grate of brass which *is* for it; the bars thereof, and all the vessels thereof: the Laver, and the foot thereof. The tapestry-hangings of the Court, the pillars thereof, and the sockets thereof: and the hanging-veil, of the gate of the Court. The pins of the Tabernacle, and the pins of the Court, and their coards. The garments of ministry, to minister in the *holy-place*: the garments of holiness, for Aaron the Priest, and the garments of his sons, to minister-in-the-priests-office. And all the congregation of the Sons of Israel departed, from the presence of Moses. And they came every man whose heart stirred him up, and everyone whose spirit made him willing; they brought the offering of Jehovah, for the work of the Tent of the Congregation, and for all the service thereof, and for the garments of holiness. And they came; the men with the women, every-one *that was* willing hearted, they brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold; and every man that offered, *offered* an offering of gold unto Jehovah. And every man with whom was found blew, and purple, and scarlet, and fine-linen, and Goats *hair*: and Rammes skins died red, and Tachash skins, brought *them*. Everyone that offered, an offering of silver, and of brass; they brought the offering of Jehovah: and everyone with whom was



found Shittim wood, for any work of the service brought *it*. And every woman *that was wise* hearted, did spin with her hands: and they brought the spun-work, the blew, and the purple, and the scarlet, and the fine-linen. And all the women whose heart stirred them up, in wisdom, spun Goats *hair*. And the Rulers brought Beryl stones, and filling stones, for the Ephod, and for the Brest-plate. And spice, and oil, for the Light, and for the anointing oil, and for the incense of sweet-spices. Every man, and woman whose heart made them willing; to bring for all the work, which Jehovah had commanded, to make, by the hand of Moses: the sons of Israel brought, a willing-offering, unto Jehovah.

And Moses said, unto the sons of Israel; See, Jehovah hath called by name, Bezaleel, the son of Vri, the son of Hur, of the tribe of Judah. And he hath filled him, *with the Spirit of God*; in wisdom, in understanding, and in knowledge, and in all workmanship. And to devise cunning-work: to work in gold, and in silver, and in brass. And in engraving of stone, to fill; and in carving of wood: to work in all cunning works. And he hath given into his heart, for to teach: he and Aholiab the son of Ahisamach, of the Tribe of Dan. He hath filled them with wisdom of heart; to make all work of the engraver, and of the cunning-workman, and of the embroiderer; in blew, and in purple; in scarlet, and in fine-linen, and of the weaver: *even of them that do any work; and that devise cunning works.*

### Annotations.

〈 in non-Latin alphabet 〉

HEre beginneth the 22 Section of the Law. See Gen. 6. 9. and 28. 10.

Vers. 2. *holiness*] that is, *a day of holiness*: or, *an holy day*: and sign of holiness from the Lord: See Exod. 31. 13. 14 &c. *of sabbathisme*] that is, *of rest*: see Exod. 16. 23. and 31. 15. *any work*] to wit, of his own works, ways, or words, Ex. 20. 9. Isaiah 58. 13. to except the works commanded of God, as circumcision, offering of sacrifice, and the like, John. 7 22. 23. Matth. 12. 5. and works of necessity, and of mercy towards man or beast, Matth 12. 7. 11. 12. See the annotations on Exodus 20. 8. &c.

Vers. 3. *kindle no fire*] either for to do work with; or, to dress meat (for that was unlawful on the Sabbath, though lawful on other feast days, Exod. 12. 16.) or, for to punish malefactors: as the Hebrew Doctors say, *Punishments may not be inflicted on the Sabbath: though it be commanded to punish malefactors, yet may it not be done on the Sabbath. As when one is condemned by the Judges to stripes, or unto death, he may not be beaten or put to death on the Sabbath: for it is written, Ye shall kindle no fire, &c. this is a warning to the Judges, that they burn not on the Sabbath, him that is condemned to be burnt; and the like is for other punishments. Maimonides treat. of the Sabbath, Chap. 24. Sect. 7. The like order they take against Iudging of causes of the Sabbath, Ibidem, Chap. 23. Sect. 14.*

Vers. 5. *an offering*] or, *an heave offering*: in Greek and Chaldee, *a separation*; a gift separated unto God, from their other goods. See the notes on Exod. 25. 2

Vers. 6. *blew*] in Greek, *hyacinth*: see Ex. 25. 4. [unspec 6]

Vers. 7. *Shittim*] in Greek, *incorruptible wood*: see Exod. 25. 5.

Vers. 8. *oil*] of the olive: see Exod. 27. 20. *anointing*] or, *oil of unction*: whereof see Exod. 30. 23. &c. *incense of sweet spices*] in Greek, *composition of incense*: see Exod. 30. 54. &c.

Vers. 9. *filling*] to be set in golden ouches; Hebr. *stones of fillings*: see Exod. 25. 7. and 28. 17. 20.

Vers. 11. *Tabernacle*] or, *Habitacle*: whereof see Exod. 26. *bars*] or, *bar*; meaning all and everyone. See the notes on Exod. 32. 19. So in Exodus 39. 33.

Vers. 12. *Ark*] or *Coffer*, wherein the Tables of [unspec] the Law were put: see Exod. 25. 10. In Greek, *the Ark of the testimony. of the covering*] the veil that hid the most holy place; whereof see Exod. 26. 31. &c. So after in Exod. 39. 34. The Greek translateth it only, *the veil*.

Vers. 13. *Table*] described in Exod. 25. 23. &c. [unspec] *Shew bread*] in Greek, *bread of proposition*. See Exod. 25. 30.

Vers. 14. *for the Light*] or, *Candlestick of light*; [unspec] that is, the shining Candlestick, whose lamps gave light always. So, *stars of light*, Psal. 148. 3. that is, shining stars.

Vers. 15. *Altar*] the golden altar: whereof see Exod. 30. 1. &c. *hanging-veil*] see Exod. 26. 36.

Vers. 16. *Altar*] the brazen altar; whereof see Exod. 27. 1. &c. *the foot*] or, *the Base*: see Exodus 30. 18.

Vers. 17. *tapestry-hangings*] see Ex. 27. 9. &c.

Vers. 19. *of ministry*] or, *of service*: see Exodus 31. 10. *for Aaron*] described in Exod. 28. This was the sum of Moses Sermon to the people at this assembly: wherein he taught them both what gifts to bring, and what holy things were to be made for the service of God; as he had been before commanded, Exod. 25. &c.

Vers. 21. *stirred*] or, *lifted him up*, to do it cheerfully; and so made him *willing*, as the Chaldee translateth it.

Vers. 22. *bracelets*] or, *chains*, or *hooks*; the Greek translateth, *seals*. Compare this with their fact before, in Exod. 32. where they gave their Jewels to make an Idol. *offered*] Hebrew, *waved* because they were heaved up and waved, when they were given to the Lord; and is therefore called a *wave offering*, Exod. 38. 24.

Vers. 24. *was found*] If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. 8. 12.

Vers. 25. *did spin*] of the virtuous woman it is said, *She laireth her hands to the spindle, and her hands hold the distaffe*, Prov. 31. 19. So for the building of God's spiritual Tabernacle, there were women that *labored in the Gospel*, Phil. 4. 3. that *labored much in the Lord*, Rom. 16. 3. 6. 12. Contrary were they that *wove hangings* for the grove, 2 King. 2. 7

Vers. 29. *willing offering*] or, *voluntary gift*. So ought all things that we give unto God, or for his sake, be freely given, as every man *purposeth in his heart; not of grief, or of necessity; for God*

*leveth a cheerful giver*, 2 Cor. 9. 7. Compare herewith, the offerings of David, and the Princes and people of Israel, towards the building of God's Temple, which caused great joy in men, and thanks unto God, 1 Chron. 29. 3. 6. 9. 10. &c.

Vers. 30. *Bezaleel*] of whom see Exod. 31. 2. &c. He was for Moses Tabernacle, as Hiram for Solomon's Temple, 1 King. 7. 13. 14. as Paul and the other Apostles for the Temple of Christ's Church, 1. Cor. 3. 10. But the Tabernacle of Christ's natural body, was *greater and more perfect; not made with hands, that is, not of this building*. Heb. 9. 11. and 10. 20. the Workmaster thereof, was *the holy Ghost himself*, Luke 1. 34. 35.

Vers. 31. *Spirit of God*] in Greek, *a divine Spirit of wisdom*. See Exod. 31. 3.

Vers. 34. *Aholiab*] in Greek, *Eliab*. See Exodus 31. 6. [unspec 34]

Vers. 35. *cunning-workman*] who wrought both sides alike: whereas the *embroiderer* wrought curiously but the one side: see the notes on Exod. 26. 1. *of the weaver*] which the Chaldee expoundeth *weaving*: understanding by the *weaver*, the weavers work: as elsewhere the Scripture useth *Spirits* for the gifts of the Spirit, 1 Cor. 14. 12. 32. *that devise*] in Chaldee, *that teach cunning (or artificial) works*. By these were figured the varieties of graces, which were abundantly to be seen in the first building of Christ, Church, after that men had received the Spirit of God, by the preaching of the Gospel from the mouths of the master workmen, the Apostles, 1 Cor. 1. 5. 7. and 12. 4. 8. 9. 10. 11. Gal. 3. 2. 5. Acts 19. 4. 6.

#### CHAP. XXXVI.

1, The offerings are delivered to the workmen. 5, The people bringing more then enough for the work, are restrained. 8, The making of the embroidered curtains with Cherubims; 14, The curtains of goats hair. 19, The coverings of Rams skins and Tachash skins. 20, The boards, with their sockets. 31, The bars. 35, The Veile. 37, The hanging for the door.

Then did Bezaleel, and Aholiah, and every wise hearted man; they to whom Jehovah gave wisdom and understanding, to know to do, all the work for the service of the Sanctuary: according to all, that Jehovah had commanded. And Moses called Bezaleel, and Aholiab; and every wise hearted man, in whose heart Jehovah had given wisdom: *even every-one whose heart stirred him up; to come-near unto the work, to do it*. And they took from before Moses, all the offering which the sons of Israel had brought, for the work of the service of the Sanctuary, to make it: and they, brought yet unto him, a willingoffring every morning. And all the wise *men* that made all the work of the Sanctuary, came; every man from his work which they made. And they said unto Moses, saying; The people bring much: *more then enough for the service of the work, which Jehovah commanded to make*. And Moses commanded; and they caused a voice to pass throughout the campe, saying; Let neither man nor woman, make any-more work, for the offering of the Sanctuary: and the people were restrained, from bringing. And the work was enough for them, for all the work to make the same: and to be overplus.

Then made they, *even every wise hearted among them that did the work*; the Tabernacle, of ten curtains: of fine-linen twined, and blew, and purple, and scarlet; *with Cherubims*, the

work of a cunning workman, made he them. The length of one curtain, was eight and twenty cubits; and the breadth, four cubits, of one curtain: one measure was for all the curtains. And he coupled-together five curtains, one to another: and five curtains he coupled-together, one to another. And he made loops, of blew; upon the edge of the one curtain, from the selvedge, in the coupling: likewise he made in the utmost edge of the curtain, in the second coupling. Fifty loops, made he, in the one curtain; and fifty loops, made he, in the selvedge of the curtain, which was in the second coupling, the loops being one right over against another. And he made fifty taches of gold: and coupled-together the curtains, one to another, with the taches; and it was one Tabernacle.

And he made curtains of Goats *hair*, for a Tent, over the Tabernacle: eleven curtains, he made them. The length of one curtain, was thirty cubits; and four cubits the breadth of one curtain: one measure, was for the eleven curtains. And he coupled-together five curtains by themselves: and six curtains, by themselves. And he made fifty loops, on the edge of the (*one*) curtain, the outmost in the coupling: and fifty loops, made he, on the edge of the curtain, of the second coupling. And he made, fifty taches of brass: to couple-together the Tent, for to be one. And he made a covering, for the Tent; of Rammes skins died-red: and a covering of Tachash skins above. And he made boards for the Tabernacle: of Shittim wood, standing-up. Ten cubits was the length of a board: and a cubit and half a cubit, the breadth of one board. Two Tenons, for one board; set in order, one against another: so did he make for all the boards of the Tabernacle. And he made the boards for the Tabernacle: twenty boards for the South side, southward. And forty sockets of silver, he made, under the twenty boards: two sockets under one board, for his two tenons; and two sockets under another board, for his two tenons. And for the second side of the Tabernacle, on the North side: he made twenty boards. And their forty sockets of silver: two sockets under one board; and two sockets under another board. And for the sides of the Tabernacle, seaward: he made six boards. And two boards made he, for the corners of the Tabernacle: in the two sides. And they were equally joined beneath; and likewise they were perfectly-joined, at the head of it, unto one ring: so did he for them both; for the two corners. And they were eight boards; and their sockets of silver; sixteene sockets: two sockets two sockets, under one board. And he made bars of Shittim wood: five, for the boards of the one side of the Tabernacle. And five bars for the boards of the second side of the Tabernacle: and five bars, for the boards of the Tabernacle, for the two-sides Seaward. And he made the middle bar; to reach, in the midst of the boards, from end to end. And he overlayd the boards *with* gold, & made their rings, of gold, places for the bars: and overlaid the bars *with* gold. And he made a veil; of blew, and purple, and scarlet, and fine-linen twined: the work of a cunning-workman, made he it, *with* Cherubims. And he made thereunto, four pillars of Shittim, and overlayd them *with* gold; their hooks *were* of gold: and he cast for them, four sockets of silver. And he made an hanging-veil, for the door of the Tent; of blew, and purple, and scarlet, and fine-linen twined: the work of the embroiderer. And the five pillars of it, and their hooks; and he overlayd their chapters, and their fillets *with* gold: and their five sockets *were* of brass.

#### **Annotations.**

*Then did]* or, *Then made Bezaleel, &c.* that is, began to do, or to work. Some refer this to the end of the former Chapter, and translate, *And Bezaleel shall do, &c.* which interpretation the Hebrew well beareth. But the Greek translateth, *And Beseleel did.*

Vers. 2. *And Moses]* or, *For Moses had called,* As they had gifts of wisdom from God, so were they also to have a calling unto the work: as Aaron had unto the priesthood, Lev. 8. Heb. 54.

Vers. 3. *they took from before Moses]* so the Chaldee also translates it: the Greek, *they received of Moses. every morning]* Hebr. *in the morning in the morning.* So in v. 4. *man man,* that is, *every man.* This noteth their zeal and diligence: for so the *morning* often signifieth, Psal. 5. 4. and 101. 8. Isaiah 50. 4. Ier. 21. 12.

Vers. 4. *wise]* that is, *skillful* men. In this sense Paul useth the word *wise,* in 1 Cor. 3. 10. *from his work]* or, as the Greek translateth, *according to his work,* for so the Hebrew phrase sometime signifieth, as in Ezek. 7. 27.

Vers. 6. *a voice]* that is, *a proclamation:* the Chaldee saith, *a crier;* and the Greek, *he cried* (or *proclaimed.*) *make anymore work]* that is, *make ready anymore stuff* to work with. So in the verse following.

Vers. 7. *the work]* that is, *the stuff* for the work: as verse. 6. *to be overplus]* or, *to remain over:* that is, *too much.* Thus the people shown their ready obedience unto that part of the Law, which consisted in outward ordinances of service, and for the making of a *worldly Sanctuary,* (as the Apostle calleth it, Heb. 9. 1.) whereas in the former Law, which God had himself spoken from heaven they had shown their headstrong disobedience. Exodus 32.

Vers. 8. *the Tabernacle]* or *Habitacle:* see the notes on Exod. 26. 1. &c. This is first made (though in the commanding of these things, the Ark, Table, and Candlestick were first mentioned, Exod. 25) because it was to receive and contain those holy things, which might not stand without their *Te <...>* or *Habitation,* 1 Chron. 15. 1. and 16. 1.

Vers. 9. *cubits]* or *by the cubit,* which is a foot and an half; see Exod. 26. 2.

Vers. 10 *to another]* Hebr. *to one,* meaning to the fellow of it, called the *sister,* in Exod. 26. 3.

Vers. 11. *edge]* Hebr. *lip,* so Exod. 26. 4.

Vers. 12. *being one right-over]* or *or receiving one to another:* the Greek hath, *opposite one to another:* see Exod. 26. 5.

Vers 17. *one curtain]* the word *one* (supplied also in the Greek) is expressed in Exod. 26. 10.

Vers. 18. *for to be]* or, *that it might be:* the Greek saith, *and it was one.* See Exod. 26. 11.

Vers. 20. *boards]* in Greek, *the pillars of the Tabonacle.* See Exod. 26. 15. &c.

Vers. 27. *Seaward]* the Greek interpreteth, *the part toward the Sea,* that is, as the Chaldee translateth, *the West:* so Exod. 26. 22.

Vers. 29. *equally joined]* or, *joined-as-two-tw <...>* see Exod. 26. 24.

Vers. 30. *under one]* or *under every board*; which the Greek explaineth thus, *two sockets for one pil•, and two sockets for another pillar*; and so the Hebre• was, in Exod. 26. 25.

Vers. 32. *of the Tabernacle]* in Exod. 26. 27. it is *of the side of the Tabernacle*; and so the Greek h• saith, *of the backside of the Tabernacle*.

Vers. 35. *cunning workman]* in Greek, *wovenworke*. It meaneth woven both sides alike, see Exod. 26. 31.

Vers. 37. *embroiderer]* or, *weaver with tinsel work*. See Exod. 26. 36.

Vers. 38. *their chapiters]* Hebr. *their heads*, or *tops*. In Exod. 26. 37. it was commanded to *overlay them*, having spoken of the *pillars. fillets]* or, *hoops*, see Exod. 27. 10.

#### CHAP. XXXVII.

1, The making of the Ark, 6, and the Coveringmercie-seat with Cherubims. 10, The Table, with the vessels thereof. 17, The Candlestick, with the lamps and instruments thereof. 25, The Altar of incense. 29, The anointing oil, and sweet incense.

AND Bezaleel made the Ark of Shittim wood, two cubits, and a half was the length thereof, and a cubit and a half, the breadth thereof; and a cubit and a half, the height thereof. And he overlaid it *with pure gold*, within and without: and made for it a crown of gold round about. And he cast for it, four rings of gold, in the four corners thereof; and two rings, *were* in the one side of it; and two rings, in the second side of it. And he made bars of Shittim wood: and overlaid them *with gold*. And he put the bars into the rings, by the sides of the Ark, to bear the Ark. And he made the Covering-mercy-seat of pure gold: two cubits and a half was the length thereof; and a cubit and a half the breadth thereof. And he made two Cherubims of gold, of beaten-work, made he them, at the two ends of the Covering-mercy-seat. One Cherub on the end on this *side*; and one Cherub on the end on that *side*, of the Coveringmercie-seat, made he the two Cherubims, on the two ends thereof. And the Cherubims, stretched-forth the wings on high; covering with their wings, over the Coveringmercie-seat; and their faces *were* one to another: towards the Covering-mercy-seat were the faces of the Cherubims.

And he made the Table of Shittim wood: two cubits was the length thereof, and a Cubit the breadth thereof; and a cubit and a half the height thereof. And he overlaid it, *with pure gold*, and made thereunto a crown of gold round about. And he made unto it a borber of an hand-breadth round about: and made a crown of gold, to the border thereof round about. And he cast for it four rings of gold: and put the rings in the four corners, with *were* on the four feet thereof. Over against the border, were the rings: the places for the bars to bear the Table. And he made the bars of Shittim wood, and overlaid them, *with gold*; to bear the Table. And he made the vessels, which *were* for the Table; the dishes thereof, and the cups thereof, and the bowles thereof, and the covers which *were* to cover withal, of pure gold.

And he made the Candlestick of pure gold, of beaten-work made he the Candlestick, his shaft, and his branch, his bowles, his knops, and his flowers, were of the same. And six

branches coming out of the sides of it: three branches of the Candlestick out of the one side of it; and three branches of the Candlestick, out of the second side of it. Three bowles made-like-almonds, in one branch, a knop and a flower; & three bowles made-like-almonds, in the other branch, a knop and a flower: so in the six branches, that came-out of the candlestick. And in the Candlestick *were* four bowles: made-like-almonds, his knops, and his flowers. And a knop under two branches of the same; and a knop, under two branches of the same; and a knop under two branches of the same, to the six branches that came-out of it. Their knops, and their branches, were of the same: all of it, *was* one beaten-work, of pure gold. And he made the seven lamps thereof; and the tongs thereof, and the snuff-dishes thereof, of pure gold. Of a talent of pure gold, made he it: and all the vessels thereof.

And he wade the Altar of incense, of Shittim wood: a Cubit *was* the length thereof, and a cubit the breadth thereof, foursquare: and two cubits the height thereof; the horns thereof were of the same. And he over-laid it *with* pure gold; the roof thereof, and the walls thereof round about, and the horns thereof: & he made unto it, a crown of gold, round about. And two rings of gold made he to it, under the crown thereof, by the two ribs thereof, upon the two sides of it, for places for the bars, to bear it withal. And he made the bars of Shittim wood: and overlaid them, *with* gold. And he made the oil of holy anointing; and the pure incense, of sweet-spices: the work of the Apothecary.

#### Annotations.

ARKE] or, *Coffer*: whereof see Exodus 25. 10. &c.

Vers. 6. *Covering-mercy-seat*] or, *Propitiatorie*. See Exod. 25. 17. &c.

Vers. 8. *on the end*] or, *out of the end*. So after. [unspec 9]

Vers. 9. *stretched*] Hebrew *were stretching*, (or *spreading*,) So Exod. 25. 20.

Vers. 16. *dishes*] or, *chargers*: see the notes on Exod. 25. 29.

Vers. 17. *beaten work*] out of one whole piece. See Exod. 25. 31. &c.

Vers. 21. *that came out of it*] namely, of *the Candlestick*, as Exod. 25. 35.

Vers. 25. *of incense*] or, *of perfume*. See the notes on Exod. 30. 1. &c.

Vers. 26. *roof*] or, *top*, Exod. 30. 3. [unspec 29]

Vers. 29. *holy anointing*] Hebrew *unction of holiness*. See Exod. 30. 25. *incense*] in Greek, *the composition*: see Exod. 30. 34. &c. The recording of these particulars by Moses, as in an Inventorie; is to show both the care which they had to make all things according to the pattern & precepts given on the mount, Ex. 25. 10.—40. and how God esteemed the obedience of his servants, in that he causeth their works to be particularly written in his Register. But chiefly to set forth the beauty of God's Sanctuary, and furniture thereof, which is worthy all serious consideration, not so much for the outward work, as for the heavenly mysteries of the same, Psal. 8•. Heb. 9.

CHAP. XXXVIII.

1, The making of the Altar of Burnt offering, 3, with the vessels thereof. 8, The Laver of brass, and the foot thereof. 9, The Court, and hangings thereof round about. 20, The pins of the Tabernacle, and Court. 21, The sum of that the people offered, of gold, of silver, and of brass, and the things that were made of them.

AND he made the Altar of Burnt offering, of Shittim wood: five cubits the length thereof, and five cubits the breadth thereof, foursquare; and three cubits the height thereof. And he made the horns of it, upon the four corners thereof; the horns of it were of the same: & he overlaid it *with* brass. And he made all the vessels of the Altar, the pans, and the shovels, and the basons, the flesh-hooks, and the firepannes: all the vessels thereof made he *of* brass. And he made for the Altar, a grate, of net work, *of* brass: under the compass thereof, beneath, unto the midst of it. And he cast four rings, in the four utmost parts, for the grate of brass: to be places, for the bars. And he made the bars *of* Shittim wood: and overlaid them *with* brass. And he put in the bars into the rings, on the sides of the Altar, to bear it withal: hollow, *with* boards made he it.

And he made the Laver of brass, and the foot of it of brass: of the looking-glasses of *the women* assembling-by-troops, which assembled-by-troops, *at* the door of the Tent of the congregation.

And he made the Court, for the Southside south-ward; the tapestry-hangings of the Court, *were* of fine-linen twined; an hundred cubits. Their pillars twenty; & their sockets twenty, *of* brass: the hooks of the pillars and their fillets *of* silver. And for the North side, an hundred cubits; their pillars twenty, and their sockets twenty *of* brass: the hooks of the pillars, and their fillets, *of* silver. And on the Sea side, tapestry-hangings, *of* fifty cubits; their pillars ten, and their sockets ten: the hooks of the pillars, and their fillets *of* silver. And on the East side eastward, fifty cubits. The tapestry hangings of fifteen cubits, for the side: their pillars three, and their sockets three. And for the second side, on this *hand* and on that, for the gate of the court: tapestry-hangings, *of* fifteen cubits; their pillars three, and their sockets three. All the tapestry hangings of the Court round-about, *were* of fine linen twined. And the sockets for the pillars, *were* *of* brass, the hooks of the pillars, and their fillets *of* silver, and the overlaying of their chapiters *of* silver: & they *were* filleted with silver, all the pillars of the Court. And the hanging-veil for the gate of the Court, was the work of the Embroiderer, *of* blew, and purple, and scarlet, and fine-linen twined: and twenty cubits was the length; and the height in the breadth, five cubits, answerable to the tapestry-hangings of the Court. And their pillars *were* four, and [unspec] their sockets four, *of* brass: their hooks *of* silver, and the overlaying of their chapiters, and their fillets *of* silver. And all the pins of the Tabernacle, and of the Court round-about, *were* *of* brass.

〈 in non-Latin alphabet 〉

These *are* the counted-things of the Tabernacle, of the Tabernacle of testimony, as it was counted by the mouth of Moses, *for* the service of the Levites, by the hand of Ithamar, son of



Aaron the Priest. And Bezaleel, the son of Vri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses. And with him, Aholiab son of Ahisamach, of the tribe of Dan, an engraver & a cunning-workman: and an Embroiderer, in blew, and in purple, & in scarlet, and in fine-linen. All the gold *that was* occupied for the work, in all the work of the Sanctuary: even the gold of the offering, was nine and twenty talents, and seven hundred & thirty shekels, by the shekel of the Sanctuary. And the silver, of them *that were* numbered of the congregation, was an hundred talents: and a thousand and seven hundred and seventy and five shekels, by the shekel of the Sanctuary. A Bekah for a poll, half a shekel, by the shekel of the sanctuary: for everyone that passed unto them that *were* numbered from twenty years old and upward; for six hundred thousand, and three thousand, and five hundred, and fifty. And the hundred talents of silver, was to cast the sockets of the Sanctuary, & the sockets of the veil: an hundred sockets, of the hundred talents, a talent for a socket. And of the thousand and seven hundred and seventy and five *shekels*: he made hooks for the pillars: and overlaid their chapiters, and filleted them. And the brass of the offering, was seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets *for* the door of the Tent of the congregation, and the altar of brass, and the grate of brass, which was for it: and all the vessels of the altar. And the sockets of the Court, round-about, and the sockets of the gate of the Court: and all the pins of the Tabernacle, and all the pins of the Court, round-about.

#### Annotations.

*Altar*] whereof see Exod. 27. 1. &c. *four-square*,] the Greek explaineth it, *the altar was foursquare*. So Exod. 27. 1. Ezek. 43. 16.

Vers. 8. *Laver*] see the notes on Exod. 30. 18. &c. *assembling-by-troops*,] or, *warring*, to wit, the Lord's spiritual warfare and service: as the Chaldee translateth, *which came to pray*; and the Gr. *which fasted*: and Targum Yerushalmi; *which were humbled*. The same word is used again in 1 Sam. 2. 22. of *women that assembled-by-troops at the door of the Tabernacle*: that is, *came to pray*, as the Chaldee there also saith. So *Anna in the Temple served God with fastings and prayers night and day*, Luk. 2. 37. and Paul speaketh of the desolate widow, that *trusteth in God, and continueth in supplications and prayers night and day*, 1 Tim. 5. 5. Accordingly Moses speaketh of the Levites that entered in *to war the warfare*, (that is, to perform the service,) *and to do the work in the Tabernacle*, Num. 4. 23. And Paul saith to Timothy, *that thou by them mightest war a good war-fare*, 1 Tim. 1. 18. so that this phrase is usual, to signify the service of God. Now of the brazen *looking-glasses* of these religious women, was *the Laver* made: who gave the instruments whereby they dressed their bodies, to make the instrument whereby through faith they might sanctify their souls. See before, on Exod. 30. 18. 19.

Vers. 9. *Court*] whereof, see Exod. 27. 9. [unspec 12]

Vers. 12. *sea*] that is, *the west*, as the Chaldee exponndeth it, see Gen. 12. 8.

Vers. 14. *the side*] that is, *the one side*; to wit, *of the Court gate*, as after the text showeth. See Ex. 27. 14.

Vers. 17. *chapiters]* or *heads, tops:* so after, in verse 19. 28. *filleted]* or, *hooped.*

Vers. 18. *hanging-veil]* of it, see Exod. 27. 16. [unspec 20]

Vers. 20. *pins]* or *nails, stakes:* see Exod. 27. 19.

〈 in non-Latin alphabet 〉

Here beginneth the 23. Section of the Law, see Gen. 6. 9. and 28. 10.

Vers. 21. *counted things]* that is, the sum and particulars of the things about the making of the Tabernacle; which the Greek translatheth *the constitution, (or, construction) of the Tabernacle. the mouth]* that is, *the word* as the Chaldee expoundeth it, or *commandment. Ithamar]* under his hand, the Levites of Merari, had charge of the boards, bars, pillars, sockets, pins, coards, &c. about the Tabernacle and Court thereof, Num, 4. 29. 33.

Vers. 24. *occupied]* Hebr. *made,* in Greek, *wrought. offering]* Heb. *wave-offering;* as the offering of it, is also called *waving,* Exodus 35. 22. It was likewise called an *heave-offering,* Exodus 25. 2. what these two motions meant, see the notes on Exod. 29. 24. 27. *talents]* every *talent* was 120. pound weight; for a talent weighed three thousand shekels, and every shekel 320. grains of Barley; see the notes on Gen. 20. 16. and Exod. 25. 39. This is confirmed by the sum here following, in verse 25. 26. for 603550. men, paying everyone half a shekel, it amounted to 100. talents, and 1775. shekels.

Vers. 26. *Bekah]* this, in the next words, is expounded to be *half a shekel;* see the notes on Gen. 24. 22. The Greek translatheth it, a *drachme (or dram,)* as a *shekel* is sometime turned in Greek *didrachme, a double dram,* see Gen. 20 16. *a poll]* Hebrew a *skul,* which the Greek translatheth *head,* used for the *person* or whole man. So in Ex. 16. 16. *old]* Hebrew, *son of 20, years;* see the notes on Genesis 5. 32.

#### CHAP. XXXIX.

1, The making of the garments of ministry, and holy garments for the Priests. 2, The Ephod. 8, The Brest-plate. 10, The setting of the twelve precious stones, in four rouse, upon it. 15, The chains, ouches, and rings of it. 22, The Robe of the Ephod, with the pomgranats, and bells, on the skirts thereof. 27, The Coats, Miter, Bonnets, and Girdle of fine-linen. 30, The plate of the holy Crown, tied to the Miter. 32, All the work is finished, 33, and brought unto Moses by the particulars. 43. Moses vieweth all the work, and seeing it to be done as the Lord had commanded, he blesseth them.

AND of the blew, and purple, and scarlet, they made the garments of ministry, to minister in the *Holy-place:* and made the garments of holiness, which *were* for Aaron, as Jehovah commanded Moses.

And he made the Ephod of gold, of blew, and purple, and scarlet, and fine-linen twined. And they did beat-thin, the plates of gold: and he cut wiers, to work *it* in the blew, and in the purple, and in the scarlet, and in the fine-linen: *with* the work of a cunning-workman. They made shoulder. pieces for it, joining together, at the two edges thereof, it was joined

together. And the curious-girdle of his Ephod, which was upon it, was of the same, according to the work thereof; of gold, of blew, and purple and scarlet, and fine-linen twined, as Jehovah commanded Moses.

And they wrought Beryl stones enclosed, in ouches of gold: engraven, *like* the engravings of a signet; with the names of the Sons of Israel. And he put them on the shoulders of the Ephod, stones of memorial, for the sons of Israel: as Jehovah commanded Moses.

And he made the Brestplate, the work of a cunning-workman, like the work of the Ephod: of gold, of blew, and purple, and scarlet, and fine-linen twined. It was four-square; doubled did they make the Brestplate; a span the length thereof, and a span the breadth thereof, doubled. And they embossed in it, four rouse of stones, a row, a Sardius, a Topaz, and a Smaragd; the first row. And the second row, a Chalcedonie, a Sapphire, and a Sardonyx. And the third row: an Hyacinth, a Chrysoprase, and an Amethyst. And the fourth row, a Chrysolite, a Beryl and a Jasper: enclosed in ouches of gold, in their embossments. And the stones were with the names of the sons of Israel: twelve, according to their names: *like* the engravings of a signet, *every*-man with his name, *according* to the twelve tribes. And they made upon the Brestplate, chains at the end of wreathen work, of pure gold. And they made two ouches of gold, and two rings of gold: and put the two rings upon the two ends of the Brestplate. And they put the two wreathings of gold in the two rings, on the ends of the Brestplate. And the two ends of the two wreathings, they fastened on the two ouches: and put them on the shoulders of the Ephod, before it. And they made two rings of gold, & put *them* upon the two ends of the Brestplate, upon the border thereof, which was in the side of the Ephod, inward. And they made two (*other*) rings of gold, and put them on the two shoulders of the Ephod underneath towards the forepart thereof, overagainst the coupling thereof, above the curious-girdle of the Ephod. And they did bind the Brestplate, by the rings thereof, unto the rings of the Ephod, with a lace of blew, to be above the curious-girdle of the Ephod, and *that* the Brestplate might not be loosed, from the Ephod: as Jehovah commanded Moses.

And he made the Robe of the Ephod, of woven work: all of blew. And *there was* a hole of the Robe in the midst thereof, as the hole of an habergeon: *with* a binding for the hole thereof, round about, *that* it should not be rent. And they made upon the skirts of the Robe, pomgranats, of blew, and purple, and scarlet: twisted. And they made bells of pure gold: & put the bells between the pomgranats, upon the skirts of the Robe, round-about, between the pomgranats. A bell and a pomgranat, a bell and a pomgranat, upon the skirts of the Robe, round-about, to minister *in*: as Jehovah commanded Moses.

And they made Coats of fine-linen, of woven work, for Aaron, and for his sons. And a Miter of fine-linen, and goodly-ornaments, Bonnets of fine-linen: and linen breeches of fine-linen twined. And a girdle of fine-linen twined, and of blew, and purple, and scarlet, the work of the Embroiderer: as Jehovah commanded Moses.

And they made the Plate of the crown of holiness, of pure gold: and wrote upon it a writing, like the ingravings of a signet; HOLINESSE TO JEHOVAH. And they put upon it a lace of blew, to put it upon the Miter, on high: as Jehovah commanded Moses.

And all the work of the Tabernacle of the Tent of the Congregation, was finished: and the sons of Israel did; according to all that Jehovah commanded Moses, so did they. And they brought the Tabernacle unto Moses; the Tent, and all the instruments thereof: the taches thereof, the boards thereof, the bars thereof; and the pillars thereof, and the sockets thereof. And the covering of Rams skins, died-red; and the covering of Tachash skins: and the veil of the covering. The Ark of the Testimony, and the bars thereof; and the Covering-mercy-seat. The Table, and all the vessels thereof; and the Shew bread. The pure Candlestick, with the lamps thereof, the lamps to be set-in-order, & all the vessels thereof: and the oil, for the light. And the Altar of gold; and the oil of anointing, & the incense of sweet-spices: and the hanging-veil, for the door of the Tent. The Altar of brass; and the grate of brass, which was for it; the bars thereof, and all the vessels thereof: the Laver, and the foot thereof. The tapestry-hangings of the Court, the pillars thereof, and the sockets thereof; and the hanging-veil for the gate of the court, the cords thereof, and the pins thereof: and all the vessels of the service of the Tabernacle, for the Tent of the Congregation. The garments of ministry, to minister in the Holy-place: the garments of holiness for Aaron the Priest; and the garments of his sons, to minister-in-the-priests-office. According to all that Jehovah commanded Moses; so the sons of Israel, made all the work. And Moses saw all the work; and behold they had done it; as Jehovah had commanded, so had they done: and Moses blessed them.

### Annotations.

*OF ministry]* whereof see Exod. 31. 10. *of holiness]* that is, *the holy garments*, specified in Exodus 28.

V. 2. *Ephod]* described in Exod. 28. 6. &c.

V. 3. *beat-thin]* or, *spread abroad. wiers]* or *threads*, of those plates. *in the blew]* or, *in the midst of* (<sup>w<sup>ch</sup></sup> the Gr. translath *with*) *the blew*, &c. For the gold thread, was twisted with the blew, & with every of the other colors, as is noted on Exodus 28. 6.

Vers. 6. *Beryl]* see Exod. 28. 9. [unspec 22]

Ver. 8. *Brestplate]* whereof see Exod. 28. 15. &c.

V. 10. *Smaragd]* or, *Emeraud:* see Exod. 28. 17.

Vers. 22. *woven work]* Hebrew, *work of the weaver:* see Exod. 28. 31. &c.

Ver. 24. *twisted]* or *twined:* the Greek addeth, *and bysse* (that is, *fine linen*) *twined*. See the notes on Exod. 28. 33.

Vers. 27. *coats]* whereof see Exod. 28. 40. [unspec 28]

Ver. 28. *goodly ornaments*] this words is sometime used for the *Bonnets* themselves, as in Ezek. 44. 18.

Vers. 30. *crown of holiness*] that is, *holy crown*, or *separation*, as both the Hebrew and Greek signifieth: see Exod 29. 6. and 28. 36.

Vers. 32. *so did they*] this hath respect unto the charge before given, Ex. 25. 40. and for this cause, the particulars have been repeated by Moses, that all might see the care which he and the workmen had, to make all things both for matter and form, according to the pattern and commandment given of God. Such faithfulness also was in Christ, Heb. 3. 2. and ought to be in all Christians, concerning God's heavenly ordinances in his Church, whereof these things were a *pattern and shadow*, Heb. 8. 5. 1 Tim. 6. 13. 14. and 5. 21.

Vers. 33. *bars*] or, *bar*; an in Exod. •5. 11.

Vers. 37. *to be set in order*] Hebr. *lamps of ordering*, or, *of disposition*, which the Priest were to trim every day: see the notes on Exod. 27. 21. the Greek translath, *lamps of burning*.

Vers. 38. *of sweet spices*] in Greek, *of composition*, that is, *the compounded incense*. [unspec 38]

Ver. 42. *all the work*] or, *all the service*; which the Gr. calleth *Preparation*, or *Furniture*. [unspec 42]

V. 43 *saw*] or, *viewed*, as he that was charged with the oversight of this whole work, Exodus 25. 40. *the work*] in Gr. *works. blessed them*] that is, as God's public minister, pronounced a blessing from the Lord, upon these workmen; see Gen. 14. 19. Herein Moses was a figure of Christ, who will bless them that faithfully observe the Commandments of God, 2 Tim. 4. 7. 8. for, who so is *a doer of the work, this man shall be blessed in his deed*, 1 am. 1. 25. Hereupon the Hebr. say, *Work is a great thing: for Shekhinah* (that is, the *Divine presence* or *Majesty* of God in Christ) *dwelled not in Israel, until they had done the work; as it is written* (in Exod. 39. 43. AND MOSES SAW ALL THE WORKE, &c. AND MOSES BLESSED THEM. *And how did he bless them? He said unto them, The Lord vouchsafe that the Divine-presence (Shekhinah) may dwell in the work of your hands. And so it came to pass: as it is said* (in Exod. 40. 34.) *And the cloud covered the Tent. &c. and the glory of the Lord filled the Tabernacle. R. Elias, in Reshith chocmah, fol 420. a.*

## CHAP. XL.

1, The Lord commandeth the Tabernacle to be reared. 4 and things to be set in order therein, 8, and the Court to be set about it. 9, The Tabernacle and all the vessels thereof, the Altar and Laver, to be anointed with oil. 12, Aaron and his sons to be washed, clothed, anointed, sanctified. 16, Moses obeyeth, and reareth up the Tabernacle, 21, carrieth in the Ark, 22, placeth the Table, 24, and the Candlestick, 26, and the golden Altar, 29, and the brazen Altar, 30, and the Laver, 33, and rear 〈...〉 up the Court 34. A cloud covereth the Tabernacle and God's glory filleth it. 38. The cloud was on the Tabernacle by day, and fire by night continually.

ANd Jehovah spake unto Moses, saying: In the day of the first month, in the first of the month: thou shalt rear-up the Tabernacle, the Tent of the Congregation. And thou shalt put there, the Ark of the Testimony: and cover the Ark with the veil. And thou shalt bring in the Table, and set-in-order the order thereof: and thou shalt bring-in the Candlestick; & cause to ascend, the lamps thereof. And thou shalt set, the Altar of gold, for the incense; before the Ark of the testimony: and put the hanging-veil of the door, to the Tabernacle. And thou shalt set the altar of the burnt-offring, before the door of the Tabernacle of the Tent of the Congregation. And thou shalt set the Laver, between the Tent of the Congregation, and the altar: and shalt put water there. And thou shalt set the Court, round-about: and put the hanging-veil, at the gate of the Court. And thou shalt take the oil of anointing, and anoint the Tabernacle, and all that is therein: and shalt sanctify it, and all the vessels thereof, and it shall be holy. And thou shalt anoynt the Altar of the burnt-offering, and all the vessels thereof: and shalt sanctify the Altar, and the Altar shall be Holy of holies. And thou shalt anoynt the Laver, and the foot thereof: and sanctify it. And thou shalt bring-near Aaron & his sons, unto the door of the Tent of the congregation: & wash them, with water. And thou shalt cloth Aarō with the garmēt̄s of holiness: and shalt anoint him, and sanctify him, & he shall minister-in-the-priests-office unto me. And thou shalt bring-near, his sons; and clothe them, with coats. And thou shalt anoint them, as thou didst anoint their father; and they shall minister-in-the-priests-office unto me: and their anointing, shall be, to be unto them, for an eternal priesthood, throughout their generations. And Moses did, according to all that Jehovah commanded him, so did he.

And it was in the first month, in the second year, in the first (*day*) of the month: the Tabernacle was reared up. And Moses reared-up the Tabernacle; and set the sockets thereof, and set-up the boards thereof, and put-in the bars thereof: and reared-up the pillars thereof. And he spread abroad the Tent, over the Tabernacle; and put the covering of the Tent upon it, above: as Jehovah commanded Moses.

And he took, and put the Testimony into the Ark, and set the bars on the Ark: and put the Covering-mercy-seat, above, upon the Ark. And he brought the Ark into the Tabernacle: and set up the veil of the covering; and covered the ark of the Testimony: as Jehovah commanded Moses.

And he put the Table in the Tent of the Congregation; upon the side of the Tabernacle, Northward: without the veil. And he set-in-order upon it, the order of bread, before Jehovah: as Jehovah commanded Moses.

And he put the Candlestick in the Tent of the congregation; over-against the Table: on the side of the Tabernacle, Southward. And he caused the lamps to ascend before Jehovah: as Jehovah commanded Moses.

And he put the altar of gold, in the Tent of the congregation: before the veil. And he burned thereon, incense of sweet-spices: as Jehovah commanded Moses.

And he set-up the hanging-veil of the door of the Tabernacle. And the altar of the burnt-offering, he put at the door of the Tabernacle of the Tent of the Congregation: and offered upon it, the burnt-offering, and the meat-offering; as Jehovah commanded Moses.

And he set the Laver, between the tent of the Congregation, and the altar: and put water there, to wash. And Moses, and Aaron, and his sons, washed thereat, their hands and their feet. When they went into the Tent of the Congregation, and when they came near unto the altar, they washed: as Jehovah commanded Moses.

And he reared up the Court; round-about the Tabernacle, and the altar, and set up the hanging veil, at the gate of the Court; and Moses finished the work.

And the cloud covered the Tent of the Congregation, and the glory of Jehovah, filled the Tabernacle. And Moses was not able to enter into the Tent of the congregation: because the cloud dwelt upon it: and the glory of Jehovah, filled the Tabernacle. And when the cloud was taken-up, from over the Tabernacle; the sons of Israel journeyed in all their journeys. But if the cloud were not taken-up: then they journeyed not, till the day that it was taken-up. For the cloud of Jehovah was upon the Tabernacle by day; and fire was on it by night: in the eyes of all the house of Israel, in all their journeys.

#### **Annotations.**

*IN the day]* to wit, *the first day*: so the Greek explains it, *In the first day of the first month, in the new Moon*. Among the Jews, the *months of the year*, were *the months of the Moon*: as their years were *the years of the Sun*: Maimonides in treat. of *Sanctifying the new Moon*, chap. 1. And all new Moons (or first days of the Months) were solemn feasts unto Israel, Num. 28. 11. 14. Psalm. 81. 3. This (which was the first month of the second year, after their coming out of Egypt) was solemnized the first day, by the rearing up of the Tabernacle, here described; which being done, *the Princes of Israel*, brought offerings of *wagons and oxen* for the service of the Tabernacle; and other offerings for the dedicating of the Altar, which solemnity dured twelve days, Num. 7. On the *fourteenth day of this month*, the Israelites kept the feast of the Passover in the wilderness, Num. 9. 1. 2. 3. The new Moon following, which was on *the first day of the second month*, the Israelites were numbered, and their Tents set in order four-square, round about the Tabernacle, Num. 1. 1. 2. &c. and 2. 2. 3. &c. and all unclean persons, were put out of the Camp, Numb. 5. 2. 3. 4. On the twentieth day of that month, the Cloud rethet Tabernacle now reared up, was then taken down again, and the Israelites took their journeys out of the wilderness of Sinai, Num. 10. 11. In the mean space, God by voice out of the most holy of the tabernacle, taught Moses and Israel all those laws, for sacrificing, cleansing, and other religious duties, w<sup>ch</sup> are written in the whole book of *Leviticus*, and the nine first Chapters of *Numbers*, Lev. 1. 1. &c. Num. 1. 1. &c. *of the Congregation]* or, *of the meeting*: where-God met w<sup>th</sup> his people, Ex. 25. 22. & 30. 36. Elsewhere it is named *the Tent of the testimony* (or *Tabernacle of witness*) Num. 9. 15. & 17. 7. 8. so in the New Testament, Act. 7. 44 Rev. 15. 5. because the Tables of Testimony were kept in the Ark therein, Exod. 25. 16. and so the Greek translateth it in this place.

Ver. 3. *cover the Ark,*] that is, hide it from the eyes of men, by hanging the veil before it: which parted the most holy place from the holy. Hereupon it is called the *covering veil*, Numb. 4. 5. The mystery of this veil is noted on Ex. 26. 33.

V. 4. *the order]* or *the disposition* thereof, that is, *the shewbread*; which was weekly to be set in two rows upon it: see Ex. 25. 30. The Gr. translath, *shalt propose the proposition*, meaning the bread of propositiō or show-bread; so called in Matt. 12. 4. *cause to ascend]* that is, *to burn*; or *shalt light*: see Exodus 25. 37. and 27. 20.

V. 5. *set]* Heb. *shalt give*, which is used for *setting, placing, disposing, &c.* often in this chapter, and else-where: see Gen. 1. 17. *hanging-veil]* or *coveringveil*: which hindered the people from entering or seeing into the holy place; see Exod. 26. 36.

Ver. 6. *Tabernacle of the Tent]* so called because the Tabernacle was overspread, and covered with the Tent, as v. 19. and Ex. 26. 7. and so it was an overspread and covered Tabernacle, signifying God's Church, by his providence covered & protected. A like phrase is in Rev. 15. 5. *the Temple of the tent of the testimony in heaven was opened.* For Moses *Tabernacle* is also called a *Temple* (or *Palace*.) as 1 Sam. 1. 9. and 3. 3. Psal. 27. 4. and 138. 2.

V. 7. *there]* that is, *therein*, as the Gr. translath *in it*; so v. 30. See Exod. 30. 18.

V. 8. *hanging veil]* or, *covering*: see Ex. 27. 16. [unspec 8]

V. 9. *oil]* whereof see Ex. 30. 23. &c. Levite. 8. 10. Num. 7. 1. *holy]* Hebr. *holiness*. [unspec 9]

V. 10. *holy of holies]* Hebrew, *holiness of holinesses*, that is, *most holy*; as that which hallowed the sacrifices: see Exod. 29. 37.

V. 15. *eternal priesthood]* so that their children after the should not need to be anointed, but administer by reason of this first unction of their fathers: only the high Priests were anointed in the generations following, Lev. 4. 3. See the notes on Exod. 30. 33.

V. 17. *second year]* to wit, *after they were come out of Egypt*; as the Gr. version here addeth for explanation: and as Moses speaketh in Num. 9. 1. *first of the month]* that is, *the first day of it*: as *the first of the feast*, Matt. 26. 17. is expounded, *the first day of the feast*, Mark. 14. 12. The Greek saith, *in the New moon*: see the annotations on v. 2.

V. 18. *the Tabernacle]* a visible sign of God's presence, dwelling with & governing his Church in Christ, Lev. 26. 11. Eze. 3. 27. 28. as it is said, *I heard a great voice out of heaven, saying; Behold the Tabernacle of God is with men, and he will dwell with them, & they shall be his people, & God himself will be with them, &c.* Rev. 21. 3. *set]* or *fastened*: Heb *gave*; which is used for a firm setting or stablishing, as is noted on Gen. 1. 17. This setting of the *sockets*, with the *boards bars, and pillars*, signified the stability of the Church, and members thereof, grounded and stablished by faith in Christ, Isaiah 33. 20. and 14. 32. 1. Tim. 3. 15.

V. 19. *the Tent]* in Gr. *the curtains*: which were of two sorts, some of white, blew, purple, and scarlet, cunningly wrought with Cherubims, & coupled together: others, of Goats hair, Exod. 26. 1. 7. *the covering]* both that of rams skins, and the other of Tachash skins, Ex. 26. 14. This



tent & covering, shadowed the heavenly graces wherewith Christ and his Church in him are adorned, their uniting together by the Spirit, through faith and love; and their safe protection: though these things veiled and obscure. See the notes on Exod. 26.

V. 20. *the Testimony*] the two tables of God's law, Ex. 25. 16. *Covering-mercy-seat*] a figure of Christ, in whose heart was God's law; by whom our transgressions of the Law are covered, and the word of grace from God cometh unto us: see Ex. 25. 17.

V. 21. *covered the Ark*] hid it with the veil hanged before it. A figure of Christ's flesh, veiling the divine things in him, till he entered through it into the holy heavens, and opened a way for his Church thereinto, Heb. 10. 19. 20. Rev. 11. 19.

Ver. 23. *the order of bread*] that is, the bread set in order, called in Gr. *the bread of proposition*, and so in Mat. 12. 4. but Paul nameth it *the proposition of bread* Heb. 9. 2. which we call *Shew-bread*: twelve cakes representing the twelve tribes, that is, all believers presented pure unto God in Christ: see Ex. 25. 30.

Vers. 24. *the Candlestick*] a figure of the Law, which giveth light to his people standing before God in his sanctuary, Psal. 119. 105. See the notes on Exod 25. 31. &c.

Ver. 25. *to ascend*] that is, to burn and shine, as v. 4. representing the seven Spirits of Christ, whereby (through the oil of his grace) his word shineth unto his Church, Rev. 4. 5.

Ver. 26. *Altar of gold*] figuring Christ's mediation for his Church, whereby they and their prayers are presented as sweet odors unto God. See the notes on Ex. 30. These all being in the most holy, and holy places, hidden with veils from the eyes of the people, signified the obscurity of the heavenly mysteries of the Gospel, before the veil of Christ's flesh was rent, & the treasures of his grace more fully opened, Heb. 10. 1. Rom. 16. 25. 26. Ephes. 3. 5.

Ver. 29. *the altar of burnt-offering*] the brazen Altar, standing in the open Court, for all to see: whereupon the daily sacrifices (figuring Christ's death and sufferings) were burned: to lead the Church unto the expectation of his body to be offered for us, and our bodies by him unto God, Heb. 10. 5. 6. 7. Rom. 12. 1.

Ver. 30. *The Laver*] a figure of the sanctification of the Church, washed frō their sins by the blood of Christ; that they may come near unto God, Heb. 10. 22. Rev. 1. 5. 6. Tit. 3. 5.

Vers. 33. *the Court*] an holy inclosure, for the Church to be kept in pure; when they came to appear before God. And here was the finishing of the work of the sanctuary: about which thus erected, first the tribe of Levi, Numb. 1. 50. and behind them, the other tribes of Israel pitched their Tents in holy order appointed of God, in a four square form, (Num. 2.) such as is the form of the heavenly Jerusalem, Revel. 21. 16. which Tents were also holy, & might have no unclean person within them, Num. 5. 2. (as nothing that defileth, may be in the new Ierusalē, the Church of Christ, Rev. 21. 27.) and unto which Tents or campe, the earthly Jerusalem, (*the holy city*, Neh. 11. 1.) was answerable. For some open unclean, might not be in the campe, or city: others though in the campe, might not come into the Lord's Court, & of those in his court, none entered into the sanctuary but the Priests: & of thē, none into the

most holy of the sanctuary, but the high priest, once in the year, He. 9. 6. 7. because *holiness becōmeth the House of the Lord, forever*, Ps. 93. 5. and the nearer they come unto him, the more they ought for to be sanctified, Lev. 10. 2. 3. & 16. 2. 3. &c. So after that Israel came into Canaan, and had there a temple; they had degrees of holy places: both of thē are described by the Heb. thus: *Three Camps were in the wilderness; the campe of Israel, which was in four camps, [Num. 2.] the camp of Levi, [Numb. 1. 50.] and the campe of the Divine Majesty; which was from the door of the Court of the Tabernacle of the congregation, and forward. And answerable unto thē, in the ages following, frō the gates of Jerusalem, unto the mountain of the Temple, was as the camp of Israel: & from the gates of the mountain of the Temple, unto the door of the Court, (which was the gate of Nicanor) was as the Campe of Levi: and from the door of the court & forward, was the camp of God's Majesty Maim. in Beth habchirah, c. 7. s. 11. Other like differences of holiness of places they also observe: which are to be mentioned elsewhere.*

V. 34. *the cloud*] a testimony of God's presence and approbation, who thus took (as it were) possession of the Tabernacle, to dwell therein amongst his people; but with an hiding of his glory and power. So when Solomon had built the Temple, *the cloud filled the house*; then spake Solomon; *The LORD said, that he would dwell in the thick darkness*, 1 Kin. 8. 10. 12. But when God's presence was with displeasure for the sins of the people, it was signified by a *smoke* filling the Temple, Esa. 6. 4. Rev. 15. 8, for *smoke* was a sign of anger, Psal. 18. 9. Isaiah 14 31. *glory*] a sign of God's glorious presence, who now came to dwell there, as he had promised Exod. 25. 8. So in 2 Chron. 5. 14. and Ezek. 43. 4. 5. where it is opened by God himself thus; *Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the sons of Israel forever, &c. Ezek. 43. 7. So the holy Jerusalem, hath the glory of God, Rev. 21. 11.*

Vers. 35. *dwelt*] that is, *abode* or *continued*; and as the Greek translateth, *over-shadowed* it. And in that Moses could not now go into the Tent, nor the priests into the Temple, 2 Chron. 5. 14. and 7. 2. it showeth the weakness and unworthiness of all flesh, to come into the presence of God: who therefore gave a Law, that the high Priest himself should not at all times come into the holy place within the veil, &c. that he died not; because God would *appear in the cloud upon the Mercy-seat*, Lev. 16. 2.

Vers. 36. *journeyed in all their journeys*] and in the place where the cloud abode, there the sons of Israel pitched their tents. Al the days that the cloud dwelled upon the Tabernacle, (whether it were a day or days, or a Moneth, or a year) they rested in the tents, and journeyed not; when the cloud was taken up, whether it were by day or by night, then they journeyed. At the mouth of the Lord they pitched their tents, and at the mouth of the Lord they journeyed; they kept the charge (or watch) of the Lord, Num. 9. 17. 23. This token of God's guidance and protection of his people, continued with Israel whiles they travelled in the wilderness: which grace, the generations following, remembered to the praise of God, Neh. 9. 19. Ps. 78. 14. and 105. 39.

V. 38. *the cloud of Jehovah*] which in Targum Yerushalmi is called *the cloud of the glory of Shekhinah* (the Divine presence) of the Lord. and *fire*] *At evening, there was upon the Tabernacle as it were the appearance of fire until the morning: so it was always; the cloud covered it (by day) and the*

*appearance of fire by night, Numb. 9. 15. 16. Hereby was figured the guidance and protection of the Church by Christ under the Gospel; whereof it is written, The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a Cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense, Isaiah 4. 5.*

The number of the Sections (or Lectures) in Exodus, are eleven: the verses 1209. The midst is at Exodus 22. 28.

*Remember the Law of Moses my servant, which I commanded him in Horeb, for all Israel; with the Statutes, and Judgments,*

Malachi. 4. 4.

*By the Law, is the knowledge of Sin,*

Rom. 3. 20.

*The Law worketh wrath; for where no Law is, there is no transgression,*

Rom. 4. 15.

*By the works of the Law shall no flesh be justified,*

Gal. 2. 16.

*The Law was our Schoolmaster (to bring us) unto Christ,*

Gal. 3. 24.

*Christ is the end of the Law, for righteousness to everyone that believeth,*

Rom. 10. 4.

ANNOTATIONS UPON THE THIRD BOOKE OF MOSES, CALLED LEVITICVS: WHEREIN, BY CONFERRING THE HOLY Scriptures, by comparing the Greek and Chaldee versions, and mowments of the Hebrews: the Sacrifices, and other legal Ordinances heretofore commanded of God, to the Church of Israel, are explained.

BY HENRY AINSWORTH.

HEB. 7. 19.

*The Law made nothing perfect, but the bringing in of a better hope, by the which we draw nigh unto God.*

HEB. 10. 14.

*By one offering (Christ) hath perfected forever, the m that are sanctified.*

HEB. 13. 15.

*By him therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips confessing to his name.*

[illustration] [printer's or publisher's device]

LONDON, Printed by *Miles Flesher* for *John Bellamie*, and are to be sold at his shop near the ROYALL EXCHANGE. 1626.

### **The Sum of LEVITICVS.**

THis third Book of Moses, containeth the Law of Sacrifices, and rites concerning them: of Sacrificers, and their holy ministration in the Sanctuary: of the people's sanctification, from all outward and inward pollutions: of religious actions to be done by the body of the Church, and all the members thereof, publicly and privately: of the place where, and times when God's worship was chiefly to be performed: with a confirmation of the whole Law, by promises and threatenings. All which God (speaking out of the Tabernacle in the wilderness) declared unto Israel, by the hand of Moses, in the first month of the second year, after their deliverance out of the land of Egypt: which was in the year from the creation of the World, 2514

### **More particularly.**

- GOD teacheth Israel how to sacrifice their Burnt offerings. *Chap. 1*
- The Meat-offering of flower, cakes, wafers, and first fruits. *2*
- The Sacrifice of Peace-offerings, of the herd or flock. *3*
- Sin-offerings, for the Priest, Congregation, Ruler, and private man. *4*
- Trespass-offerings of sundry sorts, for sundry sins. *5*
- Laws more particularly touching the former sacrifices. *6*
- Laws touching the Trespass-offering; and Peace-offerings: Fat, and Blood. *7*
- The consecration of Aaron and his sons, to the Priesthood. *8*
- Aaron's first offerings for himself and the people, consumed by fire. *9*
- Aaron's sons transgress, and are slain of God. Laws for the Priests. *10*
- The Law for clean and unclean beasts, fowls, fishes, &c. *11*

- Of a woman's purification after child-birth. 12
- Of discerning Leprosy and judging it, in men and in garments. 13
- Of cleansing Lepers that are healed. Of Leprosy in houses. 14
- Of the unclean by runningyissues, and their purification. 15
- Of the high Priests service on Atonement day, to cleanse the Sanctuary, and reconcile the Church unto God once in the year. 16
- The place of sacrificing. Against eating blood, torn things &c. 17
- Against unlawful copulations, idolatry, and heathenish customs. 18
- Sundry laws for holiness and righteousness, and against sins. 19
- Punishments for idolaters, fornicators, and other the like. 20
- Special holiness and perfection, required in the Priests. 21
- Unclean priests may not minister. Sacrifices must be unblemished. 22
- The solemn feasts at certain times of the year. 23
- Provision for Lamp oil; and Shew-bread. A blasphemmer is stoned. 24
- Of the seventh (or Sabbath) year, and Jubilee: with their rites. 25
- Promises and threatenings, to confirm the Law of God. 26
- A law concerning Vowes, devoted things, and tithes. 27

Ye shall be holy; for I Jehovah your God *am* holy. *Lev.* 19. 1.

### THE THIRD BOOKE OF MOSES, CALLED *LEVITICVS*.

#### CHAPTER I.

1, God giveth by Moses a Law unto Israel, touching the Burnt-offerings, 3, of the herd, 10, of the flock, 13, of the fowls.

AND he called, unto Moses: and Jehovah spake unto him out of the Tent of the Congregation, saying. Speak unto the sons of Israel, & say unto thē; when *any* man of you, shall offer an oblation, to Jehovah: of the cattle, of the herd, & of the flock, ye shall offer your oblation. If his oblation *be* a Burnt-offering of the herd; let him offer it, a male perfect: at the door of the Tent of the congregation, shall he offer it: for his favorable acceptation, before Jehovah. And he shall lay his hand, upon the head of the Burnt-offering: and it shall be favourably accepted for him, to make-atonement for him. And he shall kill the youngling of the herd, before Jehovah: and the sons of Aaron, the Priests, shall bring near the blood, and shall

sprinkle the blood upon the Altar round about: which is by the door of the Tent of the congregation. And he shall flay the Burnt-offering: and shall cut it, into the pieces thereof. And the sons of Aaron the priest, shall put fire, upon the Altar: and shall lay the wood in order, upon the fire. And the sons of Aaron, the priests, shall lay in order the pieces, the head, & the fat: upon the wood w<sup>ch</sup> is on the fire, which is upon the altar. And the inwards thereof, and the legs thereof, he shall wash in water: and the priest, shall burn all upon the Altar; it is a Burnt-offering, a Fire-offering, of a favor of rest, unto Jehovah.

And if his oblation be of the flock: of the sheep or of the goats, for a Burnt-offering: he shall offer it, a male perfect. And he shall kill it, at the side of the altar, northward, before Jehovah: and the sons of Aaron, the priests, shall sprinkle the blood thereof upon the altar, round about. And he shall cut it into the pieces thereof, and the head thereof, and the fat thereof: and the Priest shall lay them in order; upon the wood, which is on the fire, which is upon the altar. And the inwards and the legs, he shall wash in water: and the Priest shall offer all, and burn it upon the altar: it is a Burnt-offering, a Fire-offering, of a savor of rest, unto Jehovah.

And if the Burnt-offering his oblation to Jehovah, be of the fowl: then he shall offer his oblation, of turtle-doves, or of young pigeons. And the Priest shall bring it near, unto the altar; and he shall cut-with his nail the head thereof, and burn it on the altar: and the blood thereof, shall be wrung out, upon the side of the altar. And he shall pluck away the crop thereof, with the feathers of the same: and shall cast it beside the altar, eastward; into the place of the ashes. And he shall cleave it, with the wings thereof, he shall not divide-it-asunder: and the Priest shall burn it, upon the altar; upon the wood which is upon the fire: it is a Burnt-offering, a Fire offering, of a savor of rest, unto Jehovah.

### Annotations.

*LEviticus]* this name the book hath from the Greek translation; because it chiefly treateth of the service and sacrifices, which the Levites used in the Tabernacle. The Hebrew name, is of the first word of the book *Vajikra*, that is, *And he called*. See the like noted upon *Genesis & Exodus*.

Vers. 1. *And he]* namely *the Lord* (whose glory had filled the Tabernacle, Exod. 40. 35.) called unto Moses. So the Greek also explaineth it: and *Targum Yerushalmi* thus, *And the word of the Lord called unto Moses*. This book is by the word *And*, joined to the former, as a continuance of the history. And here beginneth the 24. Section or lecture of the Law, whereof see, Gen. 6. 9. *called]* The last letter of this word, in Hebrew is written extraordinarily small; where in the Hebrew Doctors suppose some mystery to be implied. The manner of calling, was by a voice from the mercy-seat upon the Ark, Numb. 7. 89. Exod. 25. 22. that being a figure of Christ, signified how God by him would teach Israel, how they should serve him in spirit and truth, John. 1. 17. Heb. 1. 1. And God spake not with a loud thundering voice, as he did on mount Sinai, but with a soft low voice: which the small letter seemeth to intimate. The phrase *he called*, and Jehovah's name being mentioned after, is like that in Exod. 24. 1. *he said, come up unto Jehovah. Tent]* or as the Chaldee translateth it *Tabernacle*, where God and his people met

at appointed times, as he promised, Exodus 25. 22. and 30. 36. In Greek it is, *the Tent*, (or *Tabernacle*) of *testimony*: by which name Moses also calleth it, in Numb. 1. 53. and Stephen, in Act. 7. 44. As the Tabernacle principally figured Christ, Heb. 9. 11. John. 2. 19 21. so God speaking now from it, who before had spoken on mount Sinai, signified how in the last days he would speak unto us *in the Son*, who by himself should purge our sins, Heb. 1. 1. 2. 3.

Vers. 2. *offer an oblation*] or, *an offering*, or *bring near a gift*: called in Hebrew *Corban*, of *coming near* unto God thereby: the Greek usually translatheth it *doron*, a *gift*; and so doth the Holy Ghost in Mark. 7. 11. Mat. 5. 23. and 8. 4. and 23. 18. Hebr. 5 1. And to *bring-near*, to weete, unto God, is to *offer* unto him: for one of these, is used for another; as in 1 Chor. 16. 1. *they brought near Burntofferings*: for which in 2 Sam. 6. 17. is written, *David offered Burnt offerings*. These offerings under the Law, were figures of Christ's offering, who gave himself for us, Heb. 10. and by whom we also present our *bodies a living sacrifice, holy, acceptable unto God*, Rom. 12. 1. and do *draw nigh unto God*, Heb. 7. 19. and offer by him, the *sacrifice of praise unto God, continually*, Heb. 9. 11. 12. 14. and 13. 15. For the legal sacrifices, *could not make him that did the service, perfect as pertaining to the conscience*, Heb. 9. 9. And so the wise among the Hebrews do acknowledge their *ignorance concerning the truth* of these mysteries, *until the spirit from above be poured out upon them*: yet supposing that they signified *the offerings which Michael offereth of the souls of the just*; as saith *R. Menachem* on Levite. 1. But unto us the Apostles have opened these parables, and shown their full accomplishment by *Michael*, that is, *Christ*, Heb. 7. and 8. and 9. and 10. Rev. 12. 7. *the herd*] or, *the Beeves*, or *Bulls*, as the Chaldee expounds them. These cattle of the herd and flock, were the principal sacrifices, both among Jews and Gentiles: as the law here, and Balaam's history, Numb. 23. 1. 14. 29. and heathen writers manifest. *Homer, Iliad. 1. flock*] the word comprehendeth *sheep* and *goats*, as is explained in verse 10. No beasts might be sacrificed to God, but these three sorts, *beeves, sheep, or goats*: nor any fowls, but *turtle-doves* and *pigeons*, verse 14. These five kinds of living creatures, (which only might be offered to God,) are of the most tame and meek, profitable and serviceable, harmless, sociable, &c. and so were fittest to signify the like things, in Christ and his people. God appointed not that men should be killed for sacrifices, (although the heathens and idolatrous Israelites sometimes killed such, Psalm. 106. 37. 38.) because as it was *not possible that the blood of Bulls and of Goats should take away sins*, Heb. 10. 4 so neither could the blood of men: but *God* (that is, *Christ*,) was to purchase his Church *with his own blood*, Act. 20. 28.

Verse 3. *Burnt-offering*] called in Hebrew *G* (⋯) *lah*, [unspec] that is, an *Ascension*; in Greek *Holocaustoma* (Hebrews 10. 6.) that is, an *whole-burnt-offering*: this was the first and principal sacrifice, wherewith God was served every day by the Church of Israel, Numbers 28. 3. The reason of the name is shown on Genesis 8. 20. where also it appeareth, that this kind of sacrifice was not now first instituted, but observed from the beginning: and kept among the Gentiles, Numbers 23. 1. 2. 3. 2 Kings 3. 27. and 5. 17. The signification was of Christ, that through the eternal spirit offered himself, unto God, Hebrews 9. 14. and 10. 8. 10. and of Christians, that *present their bodies a living sacrifice, holy, acceptable unto God*, which is their *reasonable service*. Romans 12. 1. There were five sorts of sacrifices ordinary, instituted of God: *Burnt-offerings* (commanded here,) *Meatofferings* (in Leviticus 2.) *Peace-offerings*, (in

Leviticus 3.) *Sin-offerings*, (in Leviticus 4.) and *Trespass-offerings* (in Leviticus 5. 15. &c.) *a male*] so must all burnt offerings of beasts be, verse 10. but the like is not said of the *fowls*, verse 14. And by the Jewish canons, the fowls might be *male* or *female*, *Maimonides*, in *Mis. tom.* 3. in *Maasch hakorbanoth* (or treat. of *offering the Sacrifices*,) Chapt. 1. Sect. 8. *perfect*] not having any deformity, want or superfluity of parts without or within; nor other corruption. The Greek translatheth it, *without blemish*: set the notes on Exodus 12. 5. and Leviticus 22. 21. Thus are we to understand the Prophet, when he saith, *Cursed be the deceiver which hath in his flock a male*, [that is, a perfect male,] *and voweth, and sacrificeth unto the Lord a corrupt thing*, Malac. 1. 14. It figured Christ's perfection in himself, and ours in him, Heb. 9. 13. 14. Ephes. 5. 27. and teacheth us to honor God with our best things, and to *serve him with a perfect heart*, 1 Chron. 28. 9. *at the door*] within the court, where the Altar was, verse. 5. see this law explained in Leviticus 17. 3. 4. &c. As it was the way of honor unto God, for the Offerer to bring his sacrifice himself unto the Sanctuary, and not to send the Priest to take a beast out of his house and offer it for him: so the *door* might also lead them unto Christ (who saith, *I am the door of the sheep*, John 10. 7.) by whom we enter into the holy place, Heb. 10. 19. 20. His body was the true Tabernacle and Temple, called *a greater and more perfect tabernacle, which the Lord pitched & not man*, Heb. 9. 11. and 8. 2. John. 2. 19. 21. The Church was secondarily figured by the Temple and Tabernacle, Ephesians 2. 21. 22. *for his favorable-acceptation*] or, *for acceptation of him*; that he and his offering may be favourably accepted of God. This sense, both the Greek and Chaldee versions yield, also the old Latin: and the promise in verse 4. confirmeth it; and the like phrase in Leviticus 23. 11. is so interpreted of all: the contrary whereof, is in Jeremiah 6. 20. *Your Burnt-offerings are not to favorable-acceptation*: that is, they are not acceptable. And the Apostle exhorteth, *present your bodies a living sacrifice, holy, acceptable unto God*, Romans 12. 1. Some take the words of this Law here to mean, according to *the good will of him* that offereth; that he should not sacrifice to God by compulsion, but of his own voluntary will, *for God loveth a cheerful giver*, 2 Corinth. 9. 7. In the former sense, it taught men to offer in the faith of Christ, without which it is impossible to please God. Hebrews 11. 6. and by *faith*, *Abel offered unto God, a more excellent sacrifice then Cain*, Hebr. 11. 4.

Vers. 4. *shall lay his hand*] or, *impose his hand*; and by *hand* seemeth to be meant *his hands*; as else-where is expressed, Leviticus 16. 21. The man that brought the offering, was to lay or impose hands himself upon it while it was alive; thereby disburdening himself of sin, and laying it upon the sacrifice, Leviticus 16. 21. and testifying his faith in Christ the true sacrifice to be slain for him. The Hebrew Doctors say, *All oblations of beasts, which a particular person offereth either of debt or voluntarily, he layeth hands on them whiles they are alive; except it be the first-borne, and the tithe, and the Passover. All do impose hands, excepting the deaf, the fool, and a child, and a servant, and a woman, and the blind, and the stranger. Neither may a messenger impose hands, for there is no imposition but by the owners; as it is written, AND HEE SHALL LAY HIS HAND; not his wives hand, nor his servants, nor his messengers. Five that bring one sacrifice, all do lay hands upon it, one after another, not all together. Who so dieth, and leaveth oblations, burnt-offering, or peace-offerings; his heir is to bring the same, and lay hands upon it, &c. There is no imposition of hands on the sacrifices of the Congregation, save two; on the scape Goat, Leviticus 16. 21. and the Sin-offering, Leviticus 4. 15. They lay on no hands but in the court: if they do it without the*



court, they must lay on hands again within. And in the place where they impose hands, they kill it. And the killing is immediately after the imposition. And he that imposeth, must do it with all his might, with both his hands upon the head of the beast, not upon the neck or sides: and nothing may be between his hands and the beast. He layeth his hands between the two horns, and confesseth upon the sinoffring, the iniquity of sin, and upon the trespasseoffring, the iniquity of trespass: and upon the burnt offering he confesseth the iniquity of doing that he should not, and not doing that he ought, & Maimonides, in treat. of offering sacrifices, Chapt. 3. Sect. 6. 8. 9. &c. But as for sacrifices of fowls (verse 14.) there was no charge to impose hands on them: Maimonides, *ibidem*, Sect. 7. *make-atonement*] or, *expiate, make-reconciliation*, which is usually meant in regard of man's sin, and God's wrath for the same, Leviticus 4. 20. &c. The Hebrew *Capper*, signifieth *covering*; not as with a garment (which may easily be taken off,) but as with plaster that cleaveth, Genesis 6. 14. and is applied to the covering, that is, the *appeasing* of an angry countenance, Genesis 32. 20. and so for the anger of God, which is appeased by the burnt-offering of Christ's body, for he is the *Atonement* (or, *Reconciliation*) for our sins: Dan. 9. 24. 1 John 2. 2. Heb. 10. 8. 10. Thus the Burnt-offering was for atonement and remission of sins, Job 42. 8. to weet, general sins, and such as often are unknown to men, (as Job offered burnt offerings, saying, *it may be that my sons have sinned*, Job 1. 5.) Whereas for special sins, there was a special sacrifice and sin-offering, Leviticus 4. And both the Burnt-offering, and Sin-offering are joined in Christ's offering up of his own body for us, Psal. 40. Hebr. 10. 5. 6. &c. Also Burnt-offerings were given in sign of thankfulness to God, and so betokened a new creature and holy life, Psalm. 51. 19. 20. 21. and 66. 13. 14. 15. Gen. 8. 20. For this cause the Burnt-offering is first taught, as being the principal and most common, offered daily for the Church: and when other sorts of sacrifices were brought, this burnt-offering was always one; See Leviticus 9. 8. 12. 15. 16. and 12. 6. and 14. 19. 20. and 16. 15. 24. Num. 6. 10. 11. and 7. 15. 16. and 29. 2. Judge. 20. 26.

Vers. 5. *he shall kill*] in Greek, *they shall kill*: meaning the Priests or Levites. For whereas it followeth, *the sons of Aaron the Priests, shall offer the blood*; this killing is not restrained to them as the offering of the blood, but might be performed also by the Levites, that were given to help the Priests in their service, Num. 8. 19. So though *the Priests killed*, in 2 Chron. 29. 24. yet the like is said also of the Levites, that *they killed*, and *the Priests sprinkled the blood from their hands*, and *the Levites flayed*, 2 Chron. 35. 10. 11. Also in 2 Chr. 30. 17. *The Levites had the charge of the killing of the Passovers*. This killing therefore, and the slaying after mentioned in verse. 6. was not strictly tied to the Priests office, as some other things were, in Numb. 3. 10. So in the Hebrew Canons they say, *The killing of the holy things may be done by strangers*, [such as are not of Aaron's seed,] *even of the most holy things*; whether they be the holy things of a particular person, or of the congregation: Maimonides in *Biath hamikdash*, Chap. 9. Sect. 6. The place of killing was on the North side of the Altar, V. 11. And the Jews have a tradition, that the morning sacrifice was killed at the *Northwest*, and the evening sacrifice at the *Northeast*, that it might be *over against the Sun*: Maimonides in *Tamidin* (or, treat. of the *Daily sacrifices*,) chap. 1. Sect. 11. The slaying of the sacrifices, figured the death of Christ, of whom it is prophesied, *Messiah shall be cut off*, (or slain) Daniel 9. 26. for, *without shedding of blood, there is no remission*. Heb. 9. 22. It figured secondly, the mortifying of God's people, by his Word, Spirit, and participation of Christ's afflictions; as, *Mortify* (or *kill*) *therefore your members which*

are upon the earth, Colossians 3. 5. and *If ye through the spirit do mortify the deeds of the body, ye shall live*, Roman. 8. 13. whereby is meant a ceasing from sin, 1 Peter 4. 1. 2. And, *For thy sake, we are killed all the day; we are accounted as sheep of slaughter*, Rom. 8 36. *youngling of the herd*] that is, the young bull, or calf, as the Greek translateth it: Hebrew, son of the herd: see Genesis 18. 7. In Mich. 6. 6. such sacrifices are called *sons of a year*, that is, young bulls, or bullocks of the first year, not older: see the notes on Exodus 12. 5. and 29. 1. *before Jehovah*] in the court of the Sanctuary, where all sacrifices must be slain, Levite. 17. 3. 4. and unto God only, not to creatures: for he that sacrificed to any, save unto Jehovah only, was utterly to be destroyed, Exodus 22. 20. *bring near*] unto the altar: or offer it. And this immediately; and out of the court it might by no means be carried. *The blood of the holy things, that goeth out of the court, becomes unallowable for sacrifice; and though they bring it in again, and sprinkle it on the altar, it is not acceptable: saith Maimonides, in treat of holy things polluted, chapt. 1. Sect. 35. sprinkle*] or, as the Greek translateth, *pour-on*; for the original word signifieth a pouring-on with sprinkling; and this was in large measure, that *the corners of the Altar* were filled with blood, Zach. 9. 15. Therefore the Jewish canons say, that the sacrificers were to endeavor to receive all the blood; and *the sacrifices of which less blood was received then sufficed for the sprinkling, the blood was not sanctified. When the Priest took the blood in the bowle, he sprinkled thereof two sprinklings, upon the two corners of the Altar overthwartly on the northeast borne, and on the southwest horn. And this must be so thick, that by the twice sprinkling, the blood may be found on the four sides of the Altar, as it is written (Leviticus 1.) ROVND ABOUT. And the rest of the blood, is poured at the bottom of the Altar on the south side. Maimonides treat. of offering the sacrifices, chap. 4. Sect. 8. and Chapter 5. Sect. 6.* This sprinkling had a foreshadowing of the sprinkling of the blood of Jesus Christ, 1 Peter 1. 2. Isaiah 52. 15. And unto this rite of pouring the blood at the bottom of the Altar, (commanded in Leviticus 4. 7.) that mystery hath reference, of the souls of them that were slain for the word of God, seen under the Altar, Rev. 6. 9.

Vers. 6. *he shall*] the Greek translateth, *they shall flay*; it is meant of the Priests and Levites which were to assist the Priests in offering all burnt sacrifices, 1 Chron. 23. 31. as before they helped to kill, verse 5. and as appeareth, by 2 Chronic. 29. 34. where *the Priests were too few, and not able to flay all the burnt-offerings; therefore their brethren the Levites helped them.* The Priest also had the skin of the burnt-offering which he offered, Leviticus 7. 8. *They flayed not until the blood was sprinkled: saith Maimonides, treat. of offering the sacrifices, ch. 5. sect. 18.* This flaying signified also the afflictions of Christ and his people, Mic. 3. 3. Matth. 27. 28. and the opening and making bare of the mystery of Christ by the Gospel, Galat. 3. 1. *the pieces thereof*] the natural pieces, or members (as the Greek translateth it,) as head, breast, legs, &c. it might not be a confused or disordered mangling. The manner of it, *Maimonides* showeth particularly, in his said treat. of offering sacrifices, chap. 6. where he mentioneth the cutting off of the head first, then of the legs or thighs, of the forefeet, and or the hinder feet, of the breast, of the sides, of the neck; of the Cane (or chanell bone) of the shoulder, of the Chine (or back bone,) and of the Rump. The Liver was left hanging on the right side; the heart and the lungs, on the channel bone; the milt, on the left side; and the kidneys on the rump. And to this question, *why the greater members were not cut into small pieces?* he answereth, *because it is written, he shall cut it into the pieces thereof, and not, shall cut it into pieces.* The Chaldee also

here translath, *he shall divide it by the members thereof*. From this custom of dividing the sacrifices, it seemeth the Greek interpreters thus translated and expounded the words of God to Kain; *If thou offer aright, and dividest not aright. hast thou not sinned?* Genesis 4. 7. It figured the work of the Ministry in the Church, *rightly dividing the word of truth*, 2 Tim. 2. 15. and so preaching the Gospel, that before men's eyes Jesus Christ may be *evidently-set-forth*, and as it were *crucified* among them, Galat. 3. 1. Isaiah 66. 21. It also signified the effect of God's word in us, *piercing even to the dividing asunder of the soul and spirit, of the joints and marrow, and a discernor of the thoughts and intents of the heart*. Heb 4. 12.

Vers. 7. *put fire*] Hebrew, *give fire*. This may be understood of making and ordering the fire, which was continually nourished upon the Altar, Leviticus 6. 12. 13. and which at first came down from heaven, Levite. 9. 24. But the Hebrew Doctors, from these words say, *although that fire came down from heaven, it is here commanded to bring common fire*. Maimonides, *treat. of the Daily oblation Chap. 2. Sect. 1*. It figured the continual ministrations of the Spirit, by Christ and his ministers preaching of the Gospel, Matth. 3. 11. Gal. 3. 6. Jer. 23. 29. and especially the preaching of the Cross, and afflictions of Christ and his people, Gal. 6. 12. 14. 1 Pet. 4. 12. 13. 14. *lay the wood*] of this ordering see the notes on Levite. 6. 12. Moreover *the wood* (as also the *salt*) for all sacrifices, was to be the *Congregations public*: and *no particular person, might bring salt or wood for his oblation, from his own house*: saith Maimonides, in *treat. Of things forbidden to come on the Altar, Chap. 5. Sect. 13* Hereupon public order was taken in Nehem. 10. 34. and 13. 31. for the *Wood offering*, (or *Corban*) to have it brought into the house of God, at times appointed. The Hebrew Doctors say, that in the month *Ab* (the fifth month, which we call *July*) *they hewed wood for the Corban* (or *offering*) *Jacob ben Aser*, in *Orach chajim*.

Vers. 8. *the pieces*] *When they had cut in pieces the burnt offering, they brought all the pieces to the footstall (of the altar) and salted them there*, (as is commanded, Levite. 2. 13. Ezek. 43. 24.) *Afterwards, they laid all the pieces on the top of the Altar. Then taking away the synew that shrank*, (whereof see Gen. 32. 32.) *on the top of the Altar, they shrew it upon the ashes which were in the midst of the altar. Then sprinkled* (or *strowed*) *they all the pieces upon the fire, as it is written* (in Deut. 12. 27.) *OF THE FLESH, AND OF THE BLOOD: even as the blood was sprinkled, so all the flesh was sprinkled. And after they were sprinkled, they laid them in order again upon the fire, as it is written*, (Levite. 1. 12.) *And the Priest shall lay them in order*. Maimonides, *treat. of offering the sacrifices, chap. 6. sect. 4*. This dividing and laying by pieces on the Altar, was observed in all burnt-offerings; see Exod. 29. 17. 18. 1 King. 18. 23. 33. Levite. 8. 20. 21. and 9. 13. *the fat*] The Hebrew *Peder*, is used only here, and in v. 12. and in Levite. 8. 20. and is thought to be the *fat-caul*, or *midriff*, that parteth the intrails. The Greek and Chaldee both translate it *fat*.

Vers. 9. *in water*] *not in wine, nor in any mixture, or other liquor. And the inwards they washed not less then three times*: saith Maimonides in *treat. of offering the sacrific. Chap. 6. Sect. 6*. The washing of the *inwards*, and of the *legs* (or the *feet*, as the Greek translath; signified our purification by the spirit of Christ, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water, Ezek. 36. 25. Heb. 10. 22. *He that is washed, needeth not save to wash his feet*; John 1•. 10. *the Priest*] *Michael* (that is, Christ, Revel. 12. 7.) *he is the great Priest that is on high, and he offereth the souls of the just, like the daily offerings made by fire*: saith R. Menachem on

Levite. 6. *shall burn*] to weat, as perfume, as the word implieth. It burned upon the altar, all night, until the morning, Levite. 6. 9. Howbeit, *they offered no offerings but by day; as it is written* (Lev. 7. 38.) *in the day that he commanded the sons of Israel to offer, &c. in the day, and not in the night. Therefore they slay no sacrifices, but by day, nor sprinkle any blood, but in the day of the killing: but the sacrifices whose blood is sprinkled by day, they burn their fat, &c. all the night; and so the members of the burnt offering, they burn them in the night, &c.* Maimonides, treat. of offering the sacrific. ch. 4. sect. 1. 2. This burning of sacrifices, signified the consecrating of Christ through afflictions and sufferings; and the like fiery trials which his people must undergo: Hebrews 2. 10. and 13. 11. 12. 1 Peter 4. 1. 12. Zachar. 13. 9. *For everyone shall be salted with fire, and every sacrifice shall be salted with salt*, Mark 9. 49. It figured also the work of God's Spirit, Matth. 3. 11. it is] or, it shall be: these words, *it is*, are added also in the Greek version, and rightly from the 13. and 17. verses following. *of rest*] that is, *of sweet savor*, as the Greek translath. The Chaldee expoundeth it, *which shall be received with favorable-acceptation before the Lord*. See the notes on Genesis 8. 21. It figured the sweet savor of Christ's sacrifice, (and of ours in him) unto God, Ephesians 5. 2. Romans 12. 1. 1 Peter 2. 5. For as a sweet smell refresheth and quieteth the senses, so Christ's oblation appeaseth God's Spirit. Therefore the Priest also prayed for the offerer, (figuring Christ's mediation) and so by prayer and oblation pacified God's wrath, as appeareth by Job 42. 8. where God said, *Go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall pray for you, for I will accept his face: lest I deal with you after your folly*. So Darius ordained that beasts should be given the Jews, *for the Burnt-offerings of the God of heaven, that they might offer Sacrifices of rest, unto the God of heaven, and pray for the life of the King, and of his sons*, Ezr. 6. 9. 10.

Vers. 10. *sheep*] or, *young-rams*; which the Greek here translath *lambes*. They were of the first year, Exodus 29. 38. For the Hebrew *Chesob*, (called also *Chebes*, Levitie. 4. 32. whereupon the Dutch *Schaep*, and English *Sheep*; by transplacing the letters, is derived;) *wheresoever these are spoken of in the Law, are sheep of the first year. And wheresoever Ajil er Aelim (Rammes) are mentioned; they are males of the second year: saith Maimonides, treat. of offering the sacrifices, chap. 1. s. 14* These also figured Christ *the lamb of God*, Isaiah 53. 7. John 1. 29. *or of the goats*] the law expresseth several kinds by themselves: hereupon the Hebrews gather, it may not be a beast of divers kinds, part like a sheep, and part like a goat: nor borne of such mixture, no nor like another kind; as if a sheep bring forth her young like a goat, or a goat like a sheep, it is not lawful to bring such a beast upon the Altar: *Maimonides in Issureimizbeach, ch. 3. S. 4. 5. &c.*

Vers. 11. *the side*] or, *the thigh of the Altar*; and so upon the ground, as the Altar standeth: whereupon the Hebrew Canons say, *That if a Beast be hanged up and killed in the air of the Court, it is polluted. Maimonides treat. of holy things polluted, Chapt. 1. Sect. 16.* In killing the daily Burnt-offerings of the Church (mentioned in Numbers 28. 3.) *they bound the Lamb, and laid his head to the South, his face to the West; the slayer stood on the East side, with his face to the West. The morning sacrifice he killed by the North-west horn of the Altar; the evening sacrifice, by the North-east horn. Talmud Bab. in Tamidin, chapter 4. northward*] on the North side of the altar; which is also to be understood of the young Bull forementioned, and of other the most holy sacrifices, as of the Sin-offering, Lev. 6. 25. and the trespass-offering, Lev. 7. 1. 2. *Of all sacrifices, they receive the blood in a vessel of ministration, by the hand of a Priest: but the place of killing them, and the place of*

receiving the blood, is not alike in them all. For the holy of holies, they kill not them, nor receive their blood, but on the northside of the Altar: but the light holy things, them they kill, and receive their blood, in any place of the Courtyard: saith Maimonides, *treat<sup>a</sup> of offering the sacrific<sup>a</sup> chap. 5. sect. 1. 2.* The most holy things that are killed on the southside, or whose blood is received on the south side, are polluted, Maimonides *treat. of holy things polluted, Chap. 1. Sect. 7.* The Hebrew Doctors gather a mystery here; that as it is said in Ier. 1. 14. *Out of the North, an evil should break forth, &c.* therefore to restrain the evils, or judgments of God, the Burnt-offerings and Sinneofferings were slain on the northside of the Altar. *R. Menachem: and Baal Hatturim, on Lev. 1.*

Vers. 12. *the Priest shall lay*] Chazkuni observeth, that of the bullock, which was a great beast, it was said, in verse. 8. *they* (the Priests) *shall lay:* but of the sheep which was a small beast, it is written, *he* (the Priest) *shall lay.*

Vers. 13. *offer all*] or, *bring near all, and burn it:* see verse. 9. *The wool that was on the sheep's head, and the hair on the Goats beard, and the bones and the sinews, and the horns and the hoofs: whiles they cleaved to the members, they burned all:* saith Maimonides *treat. of offering the sacr. chap. 6. sect. 2.* It signified all Christ and whatsoever he hath suffered and done, to be ours by faith, Gal. 1. 20. and that we also give ourselves wholly unto God by him, 1 Thessalon. 5. 23.

Vers. 14. *Turtle doves*] of the Hebrew *Tor*, the Latin *Turtur*, and English *Turtle* are derived: and the voice of this fowl, agreeth with the name. Here is no difference put of male or female, of perfect or blemished: howbeit, the Hebrew Doctors gather by proportion from the former laws, that although lesser blemishes disable not doves from sacrifices, yet the greater do, as if they want an eye, or a foot, &c. it is not lawful to bring them upon the altar. Also they say, *Young Turtles are unlawful, and old Doves are unlawful. Yong pigeons are allowable, so long as if one pluck the wing, the place whereout he plucketh, fill up with blood. And turtles are allowable, after that they wexe golden coloured;* [as Psalm. 68. 14.] Maimonides *tom. 3. in Issure Mizbeach. Chap. 3. Sect. 1. 2. young pigeons*] Hebr. *sons of the dove.* The holy Ghost in Greek translatheth these sons, *young ones*, Luke 2. 24. from Levite. 12. *The Turtle doves were to be old, not young: the pigeons, young, not old:* saith also *R. Sol. Rashi. on Lev. 1.* These were sacrifices for the poorer sort, that were not able to bring a lamb, Levite. 5. 7. and 12. 8. Therefore the *daily burnt-offering* of the Church of Israel, was two *Lambes*, Numbers 28. 3. and by the Hebrew Canons, *The Congregation never offered sowle*, Maimonides, *treat of offering sacrific. chapter 1<sup>a</sup> Sect. 4.* The *Dove* is a creature sociable, innocent, chaste, mournful, quiet, fearful, given to meditation: and unto such, God's people are often likened: See Song. 2. 14. and 4. 1. Matth. 10. 16. Isaiah 38. 14. and 59. 11. and 60. 8. Ezekiel 7. 16. Hosea 11. 11. Psal. 74 19.

Vers. 15. *bring-it-near*] or, *offer it at the Altar<sup>a</sup> cut-with-his-nail*] The Hebrew *Malak*, is found only here, and in Leviticus 5. 8. which the Greek interpreteth *Apokniso*, *to cut with the nail of ones finger.* By this means the blood came out, but the head was not thereby parted from the body, Leviticus 5. 8. The manner (as the Hebrew Doctors have recorded) was thus: *The Priest went up on the footstall (of the Altar) and turned in compass and came to the South-east horn, and there he took the head from the neck, and divided them asunder:* [and herein the burnt<sup>a</sup> offering differed from the Sin-offering, which might not be divided, Levite. 5. 8.] *and if he divided it*

not, it was unlawful. Then wrung he out the blood of the head and the blood of the body, upon the side of the Altar, &c. and he took the head, and returning to that place of the Altar where he cut it with his nail, he rubbed it with salt, and sprinkled it upon the fire-offerings. And he came to the body, and plucked away with his hand, the crop and skin that was upon it, with the meat, and the entrails that came-out therewith, and threw the into the place of the ashes. And he clave it with the wings thereof with his hand without a knife and divided it not asunder: then he rubbed it with salt, and sprinkled it upon the fire-offerings. He that cut the neck with a knife, or (did cut it) on the side, it was not Melicah [the cutting with the nail here commanded;] but as if it had been strangled, or had bled at the nose: [which was an unlawful way of killing.] Maimonides treat. of offering sacrific. chap. 6. Sect. 20. 21. 22. 23.

Vers. 16. *feathers of the same*] or, *filth of the same*; to weet, of the crop, for thereunto (by the gender) it hath reference; and is therefore by Onkelos the Chaldee paraphrast translated *the meat of the same*, which was in the crop; and the Chaldee called Jonathan's, expoundeth it, *the dung* (or, *filth*) thereof: but the Greek translatheth it, *fether*, as elsewhere the Hebrew word signifieth. *eastward*] that was nearest the door, and furthest from the Sanctuary: ready to be carried out, Levi. 6. 10. 11. to teach that all uncleanness was to be removed out of God's sight: for holiness becometh his house, Psalm 93. 5. And so it figured the holiness that was in Christ our sacrifice, who without all sin or uncleanness offered himself unto God for us; by which also he cleansed and purified his people, and their service of God, Heb 9. 14.

Vers. 17. *with the wings*] that is, having them on. And the not dividing it asunder, might foreshadow the manner of Christ's death, of whom  $\langle \diamond \rangle$  bone was not broken: John 19. 33. 36. And how we should give up ourselves wholly unto God by him, 1 Thess. 5. 23. So in Lev. 5. 8. *of rest*] Greek, *of sweet-smell*: see verse. 9. God comforteth the poor, by promising the like acceptance of, and delight in his small sacrifice; as in the Bulls, Rammes, Goats, of the richer sort: For  $\langle \diamond \rangle$  *there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not*, 2 Cor. 8. 12. These Burnt offerings pleased God, and were a sweet savor unto him, not in themselves, but in Christ, in whose faith the godly offered them, till the time of reformation. As for the outward sacrifices, God testifieth, *I desired mercy and not sacrifice: and the knowledge of God, more then Burnt offerings*, Hos. 6. 6. and David saying that the Lord delighted not in *sacrifice*, nor would accept of a *Burnt-offering*, addeth, *The sacrifices of God, are abroken spirit, &c.* Psal 51. 18. 19. And the wisest of the Scribes of old, could say, that *to love (God) with all the heart, and with all the understanding, and with all the soul, and with all the strength; and to love his neighbor as himself: is more then all Burnt-offerings and Sacrifices.* Mark. 12. 33.

## CHAP. II.

1, The meat-offering of flower, with oil and incense. 4, The Meat-offering baked in the oven; Cakes, or Wafers. 5, The Meat-offering baked on a plate, 7, or in a frying-pan: 11. all without Leaven. 12. 14. The Meat-offering of the first fruits in the ear. 13, The salt of the offerings.

AND a soul, when it will offer an oblation of Meat-offering, unto Jehovah; his oblation shall be, of fine-flower: and he shall pour oil upon it, and put frankincense upon it. And he shall

bring it, unto the sons of Aaron, the Priests: and he shall take thereout his handful, of the flower thereof, and of the oil thereof; with all the frankincense thereof: and the Priest shall burn the memorial thereof, on the Altar; a Fire-offering, of a savor of rest, unto Jehovah. And the remnant of the Meat-offering, shall be Aaron's, and his sons: it is Holy of holies, of Jehovah's Fire-offerings.

And when thou shalt offer, an oblation of a Meat-offering, baked in the oven: it shall be of fine-flower, unleavened cakes mingled with oil; or unleavened wafers, anointed with oil.

And if thy oblation, be a Meat-offering on a pan: it shall be of fine-flower, mingled with oil, unleavened. Thou shalt part it in pieces, and pour oil thereon: it is a Meat-offering.

And if thy oblation, be a Meat-offering of the frying-pan: it shall be made of fine-flower, with oil. And thou shalt bring the Meat-offering, which shall be made of these things, unto Jehovah: and he shall offer it unto the Priest, and he shall bring it unto the Altar. And the Priest shall take-up from the Meat-offering, a memorial thereof, and shall burn it upon the Altar: a Fire offering, of a savor of rest, unto Jehovah. And the remnant of the Meat-offering, shall be Aaron's and his sons: it is Holy of holies, of Jehovah's Fire-offerings. No Meat-offering, which ye shall offer unto Jehovah, shall be made with leaven: for ye shall not burn any old-leaven, nor any honey, in a Fire-offering unto Jehovah. In the oblation of the first-fruits, ye shall offer them unto Jehovah: but they shall not ascend on the Altar, for a savor of rest. And every oblation of thy Meat-offering, thou shalt salt with salt: and thou shalt not let cease, the salt of the covenant of thy God, from on thy meat-offering: with every oblation of thine, thou shalt offer salt.

And if thou shalt offer, a Meat-offering of first fruits, to Jehovah: thou shalt offer for the Meat-offering of thy first fruits, greenears-of-corn parched in the fire, ground-corn out of the full-ear. And thou shalt put oil upon it, and lay frankincense upon it: it is a Meat-offering. And the Priest shall burn the memorial of it, of the ground-corn thereof, and of the oil thereof, with all the frankincense thereof: a Fire-offering unto Jehovah.

### Annotations.

ASoule] that is, a person, or man, as the Chaldee translateth it. Therefore in the next words he saith, his oblation, and he shall pour: as showing a man to be meant. See the notes on Gen. 12. 5. and 14. 21. when it] or, if he will offer, to weet, voluntarily. A particular person might bring a voluntary meat-offering, though he were the anointed Priest: but the Congregation brought no voluntary Meat-offering; saith Chazkuni, on this place. an oblation of Meat-offering:] Hebr. korban Minchah; that is, the offering (or gift,) called Minchah: which was of things without life, as flower, cakes, wafers, &c. Minchah was generally any solemn gift or Present, unto God or man, 1 Sam. 10. 27. in special a present or sacrifice unto God, Gen. 4. 3. 4. more specially, an offering of the fruits of the earth, of us now called a Meat-offering: we might call it a Wheattoffring, for it was for the most part, of the flower of wheat: Ezek. 45. 13. 15. 1 Chron. 21. 23. Exod. 29. 2. The Greek sometime keepeth the Hebrew name Manaa, Ezek. 46. 5. 7. 11. &c. in this place and often elsewhere, Thusia, a sacrifice; and in Psal. 40. 7. prosphora, an offering: and this the Apostle followeth, Heb. 10. 5. 8. 10. and the former Thusia, is approved in Mark.

9. 49. from Levite. 2. 13. and in Act. 7. 42. from Amos 5. 25. *Of these, some were Meat-offerings of the Congregation, some of particular persons. The congregations offerings were three; the waved sheaf, (Levite. 23. 10. 11.) the two wave-loaves, (Levite. 23. 17.) and the show bread made every week, (Levite. 24. <...> .) This (Shew bread) came not on the Altar, but was all eaten by the Priests. The particular persons Meat offerings were nine: and all of them came to the Alta<sup>r</sup>. 1. The poor man's Meat offering for sin, (Levite. 5. 11.) 2. the jealousy offering, (Num. 5. 15.) 3. The Meat-offering of Initiation, which every Priest offered when he first entered into his service, (Levite. 8. 26. 28.) 4. The Meat-offering which the high Priest offered every day,) Levite. 6. 20.) 5. The Meat offering of fine- <...> re<sup>m</sup> 6. The Meat offering baked on a plate; 7. in a <...> ing-pan: 8. in an oven, 9. or wafers; (all mentioned in Levite. 2.) and all these five kinds came for vow<sup>s</sup>, or for voluntary offerings. Maimonides; treat<sup>m</sup> of offering the sacrifices, chap. 12. Sect. 1. 3. 4. The Minchah or Meat-offering was primarily a figure of Christ his oblation, who gave himself for us, an Oblation and a sacrifice to God, for a sweet-smelling savor, Eph. 5. 2. So the Apostle openeth it, in Heb. 10. from the 40. Psalm; *Sacrifice and Oblation (Minchah) thou wouldest not, but a body hast thou prepared me, &c. Above when he said, Sacrifice and Oblation, and Burnt offerings, and offerings for sin, thou wouldest not, &c. then said he, Loe I come to do thy will. O God, &c. By the which will, we are sanctified; through the offering of the body of Jesus Christ once.* Heb. 10. 5. 8. 9. 10. So that in the Oblation of Christ's body, this legal service was accomplished and ended: for it served also to expiate sins; as the Lord sware that the iniquity o <...> Eli's house should *not be purged with sacrifice or Minchah (Meat offering) forever*, 1 Sam. 3. 14. and as David showeth saying, *If the Lord have styrred thee up against me, let him smell (that is, favourably accept) a Minchah (or Meat-offering)* 1 Sam. 26. 19. Therefore when Christ himself was come, this Meat offering ceased, as was foretold in Dan. 9. 27. *he shall cause the sacrifice & the Minchah to cease.* Secondly, it figured the persons of Christians, who through him are cleansed and sanctified to be pure oblations unto God; as it was prophesied, *They shall bring all your brethren for a Minchah (a Meat offering) unto the Lord, out of all the Gentiles, &c. as the sons of Israel bring a Meat offering (Minchah) in a clean vessel, into the house of the LORD;* Isaiah. 66. 20. The accomplishment whereof the Apostle showeth to have been by his ministration of the Gospel of God, unto the Gentiles; *that the Oblation (Prospora) of the Gentiles, might be acceptable, being sanctified by the Holy Ghost,* Rom. 15. 16. Thirdly, it figured the fruits of grace and good works that Christians are to perform both towards God and men. Towards God, by prayer and thanksgiving; as David saith, *Let my prayer be directed as incense before thee; the lifting up of my hands, as the evening Minchah (or Oblation)* Psal. 141. 2. So when the Lord told the Jews, *I will not accept a Minchah (or Meat-offering) at your hand;* he addeth, *For from the rising of the Sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name, and a pure Meat offering:* Mal. 1. 10. 11. which is fulfilled, when men pray everywhere, *lifting up holy hands,* as the Apostle teacheth, 1 Tim. 2. 8. Towards men also, good works are as sacrifices unto God, as it is written, *To do good and to communicate forget not, for with such sacrifices, God is well pleased,* Heb. 13. 16. so the benevolence sent from the Church of Philippi, to the Apostle, was *an odour of a sweet smell, a sacrifice acceptable, welpleasing unto God.* Phil. 4. 18. Now because the Meatoffrings here prescribed, had oil and frankincense with them, whereas the Meat-offering which the poor man brought for his Sin, was to have neither of*



both, Levite. 5. 11. it seemeth the chief thing here figured, was the new creature, and holy estate which we have in Christ: that as our reconciliation unto God in Christ, was signified by the Burnt offering, Levite. 1. so the sanctification of our persons and actions, and the acceptance of them before God through his grace in Christ, was signified by this Meat-offering. *fine-flower*] of wheat, Exod. 29. 2. Ezzr. 6. 9. 1 Chro. 21. 23. *all the Meat-offerings were of wheaten flower, except the jealousy offering, and the waved sheaf, (Num. 5. Levite. 23.) which were of barley.* And for the quantity, *All Meat-offerings that were brought upon the Altar, not any of them was less then the tenth part (of an Ephah, as Lev. 5. 11. and 6. 20. that is, an Omer, as Exod. 16. 36.) The five Meat-offerings (mentioned in this chapter) that are brought for vow and voluntary sacrifice be may bring of them so much as he please, though 1000. tenth parts: but the Meat offerings of the sheaf, and of the sinner, and of jealousy, and of initiation, and the high priests meat-offering, everyone of them is but one tenth part, neither less nor more; saith Maimonides, in treat, of offering the sacrifice, chap. 12. Sect. 2. 5. Also for the quality, as all things offered to God were to be of the best, and without corruption, so the Meat-offerings. The flower might not be such as wherein worms bred, or made or wormeaten wheat; nor mixed with oil that had a rank smell, or ill taste, &c. Maimonides, in Issure▪ mizbeach, chap. 6. S. 1. *pure oil*] Sol. Rashi noteth that *the oil was poured upon all of it; the frankincense, was put upon part of it, on the one side.* Other of the Hebrews also say; *every Meat-offering that is offered upon the altar, must have oil and frankincense; a Log of oil (that is, half a pinte of oil, whereof see Lev. 14. 10.) for every tenth deal, and a handful of frankincense, for every Meat-offering, whether it be of one tenth deal, or of sixty; for they bring not moe then 60. tenth deals in one vessel. Except the jealousy offering, and the sin offering, (Num. 5. 15. Levite. 5. 11.) for they have no oil nor incense. Maimonides, treat, of offering the sacrifice, chap. 12. S. 7. The flower of wheat, signified the perfect and pure estate of Christ, and of all Christians (with their service) in him; purged from the bran of natural corruption, Heb. 10. 5. Esa. 66. 20. The oil signified the graces and comforts of the holy Ghost, whereby we serve God with gladness: Psal. 45. 7. Luk. 4. 18. 1 John. 2. 20. 27. The frankincense, figured the sweet odour whereby they are acceptable to the Lord: Song 3. 6. Ier. 6. 20. Ephes. 5. 2. Rom. 12. 1. The manner of making the Meat-offering of flower, is recorded to be thus; *He brought a tenth-deal of flower, (or many tenth deals, or according as he had vowed;) and oil meet for the same: the flower was measured by the Tenth-deal measure of the Sanctuary, and oil was put into a vessel, and afterwards the flower was put upon it. After that again, other oil was put upon the flower, and the flower was mingled with it. After this, they put it into a ministering vessel, and then poured oil into it. And the oil which first they put, and the oil which they mingled it with, and the oil which they poured on it, all was a Log (or half-pinte) for a tenth deal (of flower.) And then they put the frankincense upon it. Maimonides, treat, of Offring the sacrif. chapter 13. Sect. 5.***

Vers. 2. *the sons*] that is, one of the sons, as the words following do manifest; when it is said, *and he shall take,* meaning the Priest. *shall take*] or *shall gather-up-with-the hand,* as the word properly signifieth. The flower was put into a ministering vessel, and sanctified therein, (Esa. 66. 20.) *The Priest carried it to the altar, and brought it to the south-west horn thereof, and removing all the frankincense unto the one side, he took up a handful of the flower and oil mixed, and put that handful into a ministering vessel, and sanctified it therein. Then gathering up all the frankincense, he put it upon the handful in the vessel, and set it upon the altar, and salted it; and put*

it out of the ministering vessel, upon the fire. Maimonides, treat. of offering the sacrific. chap. 13. Sect. 12. *burn]* resolve into fume or vapor, as the word signifieth: so Levite. 1. 9. and after often. *the memorial thereof]* that is, that handful with the incense, named a *memorial*, because it called unto God's remembrance, (this is spoken after the manner of men,) his covenant to accept the service of faith, which his people offer to him by Christ. Hereupon it is said, *He remember all thy Meat-offerings*, Psal. 20. 4. and, *Thy prayers and thine alms, are come-up for a Memoriall before God*: Acts 10. 4. So Nehemiah prayed, *Remember me, O my God, concerning this; and wipe not out my kindnesses, that I have done for the house of my God, &c. and spare me, according to the greatness of thy mercy*: Nehem. 13. 14. 22. On the contrary, the sin and jealousy offerings, had no oil nor incense, because they were no offerings of *memorial*, but such as brought *iniquity to remembrance*; which was not gracious, nor sweet smelling before the Lord: Num. 5. 15. Levite. 5. 11. *of rest]* the Greek saith, *of sweet smell*; and consequently acceptable: as the Chaldee explaineth it, *an Oblation that shall be accepted with favor before the Lord*. See Leviticus 1. 9.

Vers. 3. *Aaron's]* to eat the same, in the sanctuary, Levite. 6. 16. This is to be understood of the Meat-offerings brought alone: but the Meat and drink offerings added to other sacrifices, were not to be eaten, but burnt and poured all upon the altar; see the annotations on Levite. 23. 13. *holy of holies]* Hebr. *holiness of holinesses*; that is, most holy things. By this they are distinguished from other things, which the Hebrew Doctors call therefore *light holy*, and which might be eaten out of the sanctuary, but within the host, and (in ages following) within Jerusalem. Maimonides, treat. of offering sacrifices, chap. 10. Sect. 5. and chap. 11. S. 5. Thus the Meat-offerings were in part for the maintenance and livelihood of God's Priests, Num. 18. 9. 10. and being given unto God, were most holy things, and figured the graces and good works wherewith we honor Christ, & relieve his poor saints, which are holy and acceptable sacrifices unto the Lord, Phil. 4. 18. Heb. 13. 16. And being referred to Christ himself, as he by the oblation of his own body was our Meat-offering, Psalm 40. Heb. 10. it figured our communion with him, and participation of his death, and resurrection, by faith; whereby he becometh unto us, *the bread of God, the bread of life*, that giveth us life forever; John. 6. 33. 35. &c. And of him, his whole church, (which are a *royal Priesthood*, 1 Pet. 2. 9.) are made partakers.

Vers. 4. *baked in]* Hebr. *a baking (or batche) of the oven*. They kneaded and baked it within the sanctuary, (though the wheat was ground and sifted without,) as Maimonides in the foresaid treatise showeth: which is confirmed by Ezek. 46. 20. *This is the place where the Priests shall boil the trespass-offering, and the sin-offering, where they shall bake the Meat-offering, &c.* See also 1 Chron. 23. 28. 29. where the Levites were assistants to the Priests, in preparing the Meat-offerings. *unleavened]* Heb. *cakes of unleavenings*; that is, altogether unleavened: signifying *sincerity and truth*, 1 Cor. 5. 8. see the notes on Exod. 12. *mingled]* The cakes were thus ordered: *the flower was mingled with oil, and kneaded with warm water: and baked, and broken in pieces and put into a ministering vessel: then frankincense was put upon it, but no oil poured on it, because it is written, mingled with oil. Of every tenth part (of an Ephah) they made ten cakes: saith Maimonides, treat of offering the sacrific. chap. 13. Sect. 8. 10. or unleavened]* Heb. *and wafers of unleavenings, anointed, &c.* Of this, Maimonides in the foresaid place saith; *And if they were*

wafers, the flower was kneaded with warm water, and the wafers anointed with oil. And it seems unto me (saith he,) that they were anointed after the baking. There was brought a Log (or half pinte) of oil, for every tenth deal (of flower,) and they were anointed and anointed again, till all the oil in the Log was ended. This anointing with oil, signified the graces of God's spirit, as before is shown; which the children of God should have within and without, so being both tempered and anointed with the same: of which the Apostle saith, *The anointing which ye have received of (the Holy one) abideth in you, &c.* 1 John. 2. 27. and, *He that establisheth us with you, in Christ, and hath anointed us, is God,* 2 Corinthians 1. 21.

Vers. 5. *on a pan]* or, *on a plate, or slice, flat and smooth.* Hereof Maimonides (treat. of offering sacrif. chap. 13. Sect. 7.) saith, *what differeth (Machahath) the Pan, from (Marchesheth) the Frying-pan? The Frying-pan hath a lip (or edge,) and the past that is baked thereon is soft, and for that it hath a lip, it runneth not out. But the pan hath no lip, and the past that is baked thereon is hard, so that it runs not off.* Moreover, *the Pan and the Frying-pan were in the Courtyard, and both of them vessels of ministration & of the holy things: and the Oven of the sanctuary was of metal,* Maimonides *ibid.* chap. 12. Sect. 23. They signified vessels of Christian hearts, as, *My heart hathfryed (or boiled) a good matter, &c.* Psal. 45. 2. See the annotations on that Psalm.

Vers. 6. *pieces]* or, *parts, They haked it in the sanctuary, and cut it in pieces, and put the pieces into a ministering vessel, and then put upon it oil and frankincense, and carried it to the Priest, and the Priest carried it to the altar, and brought it to the southwest horn, and did as it before noted on verse 2.* And for the manner of cutting; *he doubled the cake into two, and the two into four; and divided it. And all the pieces were as big as olives: and if they were greater or lesser, they would serve,* Maimonides, *ibidem,* chap. 13. Sect. 12. 10. This cutting in pieces is to be understood also of the cakes baked in the oven, verse 4. and in the Frying-pan, verse 7. 8. and signified the same thing that the cutting in pieces of the Burnt-offeing, Leviticus 1. 6. 12.

Vers. 8. *he shall offer]* that is, the man that brings the gift, shall present or offer it to the Priest: so *Sol. larchi* expoundeth it, *the owner thereof shall offer it to the Priest, and the Priest shall bring it unto the Altar.* Or, *it shall be offered, to weet, by thee: as, he imputed,* Gen. 15. 6. is translated, *it was imputed,* Rom. 4. 3. See also the notes on Gen. 2. 20. and 16. 14.

Vers. 9. *take up]* or, *lift up;* which the Chaldee translatheth *separate;* the Greek, *take-away. a memorial]* that is, an handful of the pieces thereof: see before, on verse 6. and 2. *All Meat-offerings that are offered upon the Altar, he taketh an handful thereof, and burneth it all upon the Altar: and the rest is eaten by the Priests.* Maimonides *ibidem,* chap. 12. Sect. 9. See an Exception, in Lev. 6. 23. *of rest]* Greek, *of sweet smell,* The Chaldee translatheth, *an offering that shall be received with favor before the Lord.*

Vers. 10. *Holy]* Hebr. *holiness of holinesses;* that is, *most holy:* see verse. 3.

Vers. 11. *with leaven]* except some thank-offerings, which were brought with leavened bread, Levite. 7. 13. *Leven and honey are unlawful to be burnt upon the altar, and they are unlawful every whit of them,* Levite. 2. 11. *But he is not guilty, except he burn them for an offering, or with an offering, and whether he offer them by themselves, or burn them mixed, he is to be beaten for each of them by themselves.* Maimonides in *Issure m'zheach,* chap. 5. Sect. 1. *old leaven]* see the

annotations on Exod. 12. 15. Leaven figured Sin of all sorts, inward and outward, in doctrine and manners, Luk. 12. 1. Matth. 16. 6. 12. 1 Cor. 5. 8. *honey*] which for sweetness of taste, is contrary to sour leaven; yet being eaten much, breedeth *•othsommenesse*, and is not good, Prov. 25. 16. 27. but turneth to choler and bitterness. And being put into the fire, it boileth up in froth; whereupon some of the Hebrews take it to signify *pride*, and therefore it was not to be burned in any *Fire-offering*. R. Elias, in *Reshith Chocmah*, treat, of *Humility*, chap. 3. Both these forbidden in this oblation, signified the perfection of Christ, & of us in him. Among the heathens they used *honey*, in their sacrifices for the dead: *Euripi*. in *Iphigen, in Tauris*. *Baal Hatturim* (on this scripture) noteth, *that the evil concupiscence* (the corruption of nature in man,) *is like to old-leaven; and this is the reason why honey is forbidden, because the evil concupiscence is sweet unto a man as honey*. And *Sol. larchi* saith, *All sweet fruit is called honey*. Sometime *Leaven* is used to denote grief and affliction, as in *Psal. 73. 21. my heart was leavened*: which may have use here, that neither extremity of grief as *Leaven*, nor of pleasures, as *Honey*, be in the *Meat-offering* of the saints, but a temperature and mediocritie. See 2 Cor. 1. 3. 4. 9. and 12. 7. 10.

Vers. 12. In *the oblation*] the word *In* or *With*, is [unspec] to be understood as in the former verse; or, *Of*, as the Greek version hath. *them*] leaven and honey though they might not come on the altar, yet came with the first fruits: *Leaven* is mentioned with the *first fruits*, *Levite. 23. 17.* and with thankoffrings, *Lev. 7. 13.* *Honey* is also among the first fruits, in 2 *Chro. 31. 5.* though there the Hebrew Doctors understand *Dates* which are sweet as honey: which may also be implied in the prohibition here, verse 11. So *Sol. Rashi* here expoundeth it saying, *first fruits of honey, as the first-fruits of figs and dates*. Otherwise by *them*, may be meant the one of them, to weet, *Leve* ⟨...⟩ (for Bees honey was not brought for first-fruits:) as the *thieves*, *Matth. 27. 44.* that is, *one* of them, *Luke 23. 39.* so, *his disciples*, *Matth. 24. 1.* that is, *one* of his disciples, *Mark. 13. 1.* *Chazkuni* here expoundeth it, *ye shall offer them to the Lord for a wave-offering: but not for an oblation on the altar. for a savor of rest*] in Greek, *for a savor of sweet-smell to the Lord*: which the Chaldee expoundeth, *to be accepted in favor*. This the Hebrews understand strictly, and therefore say, *for a favor of rest thou mayest not make them ascend, but thou mayest make them ascend* (to burn) *as wood*. But to mingle them with any oblation, as *sin-offering*, *trespass-offering*, *meat-of-fring*, &c. was unlawful: and who so did it, was to be beaten. *Maimonides in Issarei mizbeach*, chap. 5. Sect. 3. 4.

Vers. 13. *shalt salt*] or, *shalt season*. This the Priest [unspec] was to do, casting salt upon it, when it was brought to the altar, as is noted on verse 2. *Salt* is of a fiery nature, favoreth all meats, and preserveth from corruption, by the sharpness thereof: and is therefore applied to the wholesome doctrine of the Gospel, reproofs, and wise seasoned words of grace, *Matth. 5. 13. Col. 4. 6.* and here to the salt of the covenant, which on our part is faith in midst of afflictions: wherefore our unregenerate estate, is likened to a child new borne, and ⟨◇⟩ *salted*, *Ezek. 16. 4. of the covenant*] which is a sign of the covenant of thy God: for by *salt*, the covenant of grace was signified in Christ, which we by faith apprehend unto incorruption. We are therefore admonished, *Have salt in yourselves, and have peace one with another*. *Mark. 9. 50.* Hereupon a *covenant of salt*, is used for an inviolable, incorruptible, and perpetual

covenant, Num. 18. 19. 2 Chron. 13. 5. Therefore <math>\langle \diamond \rangle</math> this sacrifice, the Hebrew doctors held salt so necessary, that if it were offered without salt, it w <math>\langle \dots \rangle</math> polluted: Maimonides, treat- of holy things polluted, chap. 11. Sect. 16. every oblation] not the Meat-offerings only, but the Burnt-offerings, Ezek. 43. 24. and all other; as Christ saith, *Everyone shall be salted with fire, and every sacrifice shall be salted with salt*, Mark. 9. 49. The Hebrew doctors say, *It is commanded to salt all offerings, before they ascend on the Altar*, (Levite. 2. 13.) *and thou hast nothing which cometh on the Altar without salt, except the wine of the drink-offerings, and the blood, and the wood. And it is commanded to salt the flesh veryfayre, as one would salt flesh to roast, that he turn the piece and salt it. The salt which they season all offerings with, is the Congregations, as the Wood also is: and no particular man brings salt or wood for his offering, from his own house. And they laid on the salt in three places; in the salt chamber, and on the foot-bank (of the altar,) and on the top of the Altar. In the salt chamber they salted the skins of the holy things. Upon the foot-bank, they salted the members (or pieces of the sacrifices;) and on the top of the Altar, they salted the handful, and the frankincense, & the Meat-offerings that were burned, and the Burnt-offerings offowles. Maimonides, in Issurei Mizbeach, chap. 5. Sect. 11. 12. 13. Therefore (saith Baal hatturim) salt is three times mentioned in this verse, because they put on salt in three places (forementioned.)* The heathens retained a memorial of this service, offering with their sacrifices, meal or flower salted. *Homer Ilia. 1.*

Vers. 14. *Meat-offering of first fruits]* This seemeth to be meant of the sheaf (or Omer) of barley, whereof he speaketh again in Levite. 23. 10. See the annotations there. So R. Menachem, and Sol. Rashi here saith, *the scripture speaketh of the Meat-offering of the Omer (in Levite. 23.) green-ears-of-corn]* in Hebrew *Abib*, by which name the first month is called, Exod. 13. 4. for then barley was e•red, and began to be ripe; as is shown on Lev. 23. 10. The Greek translatheth it *New fruits. parched]* for they dried them with the fire, in the green-ears, because else they would not be ground in the mill, for that they were moist, saith Sol. Rashi on Lev. 2. *ground-corn]* or *small-broken-corn*: Hebr. *Geres*, that is, *breaking or grinding*; which the Greek translatheth *corn or grain*: The Chaldee, *broken-grains*: and Sol. Rashi expoundeth it, *broken whiles it is moist. Geres (saith he) meaneth breaking and grinding; broken with the mill. of the full-ear]* or, *of the green-ear*; called in Hebrew *Carmel* which, here, and in Levite. 23. 14. and in 2 King. 1. 42. is used for *fullgreene-ears* of corn; which the Chaldee expoundeth *tender*: elsewhere it is the name of a mountain, which was fruitful with corn, 1 Kings 18. 42. and generally a fruitful place is called *Carmel*, Isaiah 32. 15. 16. and 29. 17. The *First-fruits* chiefly figured Christ, by whom all the rest of the revenue is sanctified, 1 Cor. 15. 20. Rom. 11. 16. John. 12. 24. the parching, breaking, grinding, &c. figured his suffering for us, being *bruised for our iniquities*, Esa. 53 5. Whereby he was offered for a sweet favor unto God. And with him we are partakers in our measure, Rom. 8. 17. Colos. 1. 24.

Vers. 15. *shalt put]* Heb. *shalt give* (which the Greek translatheth *shalt pour*) oil; which was according to other meat-offerings, a log of oil, and an handful of frankincense; signifying the graces of God in Christ and his members, and the sweet odour of his oblation for us. See more in the notes on Levite. 23. 10. touching this manner of service.

### CHAP. III.

1, *The Peace-offerings, of the herd; 6, and of the stock; 7, either Sheep, 12, or Goat.*

AND if his oblation *be*, a sacrifice of Peace-offerings: if he offer it of the herd, whether it be male or female; he shall offer it perfect, before Jehovah. And he shall lay his hand, upon the head of his oblation: and he shall kill it, *at* the door of the Tent of the Congregation: and Aaron's sons the Priests, shall sprinkle the blood, upon the Altar, round-about. And he shall offer of the sacrifice of the Peace-offerings, a Fire-offering unto Jehovah: the fat that covereth the inwards, and all the fat that *is* upon the inwards. And the two kidneys, and the fat which *is* upon them, which *is* upon the flanks: & the caul above the liver, with the kidneys, he shall take-away it. And Aaron's sons shall burn it on the Altar, with the Burnt-offering, which *is* upon the wood, that *is* on the fire: *it is* a Fire-offering, of a savor of rest, unto Jehovah.

And if his oblation, for a sacrifice of Peace-offerings unto Jehovah, *be* of the flock: male or female, he shall offer it perfect. If he offer a Lamb, *for* his oblation: then shall he offer-it before Jehovah. And he shall lay his hand, upon the head of his oblation; and he shall kill it, before the Tent of the congregation: and Aaron's sons, shall sprinkle the blood thereof, upon the Altar, round-about. And he shall offer, of the sacrifice of the Peace-offerings, a Fire-offering unto Jehovah: the fat thereof, *and* the whole rump, it shall he take-off hard-by the backbone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards. And the two kidneys, and the fat that *is* upon them, which *is* upon the flanks: and the caul above the liver, with the kidneys, he shall take-away it. And the Priest shall burn it, upon the Altar: *it is* the bread of the Fire-offering unto Jehovah.

And if his oblation, *be* a Goat: then he shall offer it, before Jehovah. And he shall lay his hand, upon the head of it; and he shall kill it, before the Tent of the congregation: and Aaron's sons, shall sprinkle the blood thereof, upon the Altar, round-about. And he shall offer thereof, his oblation; a Fire-offering, unto Jehovah: the fat that covereth the inwards, and all the fat, that *is* upon the inwards. And the two kidneys, and the fat that *is* upon them, which *is* upon the flanks: and the caul above the liver, with the kidneys, he shall take away it. And the Priest shall burn them, upon the Altar: *it is* the bread of the Fire-offering, for a savor of rest; all the fat, *is* Jehovah's. *It shall be* an eternal statute, for your generations, through-out all your dwellings: any fat or any blood, ye shall not eat.

### **Annotations.**

*His oblation]* his korban, which the Greek translath *his gift unto the Lord:* so korban is by the Euangelift expounded *a gift*, Mark. 7. 11.

*Peace-offerings]* or, *Pay-offerings:* Hebr. a *sacrifice of Payments, or of pacifications, or of perfections,* whereby men paid unto God Confession and thanks for their peace and prosperity, and for his performing of mercies, and pacification, and paid their vows; as is written, *Thy vows are upon me, O God: I will pay confessions unto thee*, Psal. 56. 13. and *Peace-offerings, are upon me; this day have I paid my vows*, Proverbs 7. 14. These sacrifices were of sundry sorts, either for *Confession (or Thanks giving)* Lev. 7. 11. 12. or for a *Vow;* or for a *Uoluntary offering;* Levite. 7. 16. Here, and usually in the law, the word is *Shelamim*, as of many payments or thanks, due unto God for his many benefits, as David professeth, Psalm 116. 12. 14. 17. 18. but in Amos 5. 22. it

is used singularly *Shelem*. The Greek often translath it *Eirenikee*, that is, a *Pacifying* (or *Peace*) offering; but here and most commonly *Soterion*, a *sacrifice of salvation*, (offered unto God for his salvation of men.) The Chaldee hath, *the sacrifice of sanctities* (or *sanctifications*;) whether because none but clean & sanctified persons might eat of it? Leviticus 7. 19. 20. or for sanctifying the name of God by it. *Sol. Rashi* saith they are called *Peace-offerings*, because they bring peace into the world: as also because by them there is peace to the Altar, to the Priests, and to the owners: that is, every of these have a part in the Peace-offerings. *R. Menachem* saith, it is of like meaning as that in Isaiah. 44. 28. *He shall perform all my pleasure*. The mystery of this sacrifice is opened in Hosea 14. 2. *Take-away* (Lord) *all iniquity, and receive* (or *give*) *good: and we will pay, the bullocks of our lips*; which the Greek there translath, *the fruit of our lips*: and the Apostle likewise saith, *By him* (that is, by *Jesus*,) *let us offer the sacrifice of praise to God continually: that is, the fruit of the lips, confessing to his name*; Heb. 13. 15. These Peace-offerings, were also given, when men in their troubles prayed unto God for peace and salvation, Judges 20. 26. and 21. 4 1 Chronicles 21. 26. That as the *Burnt offering* (in Lev. 1.) figured our reconciliation to God by the death of Christ; and the *Meat-offering* (in Lev. 2.) our sanctification in him before God: so this *Peaceoffring* signified both Christ's oblation of himself, whereby he became our Peace and salvation, Ephes. 2. 14. 15. 16. Acts 13. 47. Heb. 5. 9. and 9. 28. and our oblation of praise, thanks giving, and prayer unto God; in the midst of troubles, temptations, and spiritual combats, which we fight by faith in this life: so that we *come boldly unto the throne of grace, that we may receive mercy, and find grace to help in time of need*; Heb. 4. 16. or *female*] herein it differeth from the *Burnt-offering*, which was to be of the males only, Lev. 1. 3. By this distinction of sexes, the Hebrews gather, that the beast which was neither perfect male nor female, or both male and female, though it had no other blemish, was not fit for sacrifice: *Maimonides in Issurei Mizbeach*, chap. 3. Sect. 3. Spiritually we may apply this to the state of the Church in Christ, in whom there is *neither male nor female*, but all are one in him, Gal. 3. 28. And that God accepteth not only the sacrifice of Christ, but ours also in him, Heb. 13. 15. *perfect*] in Greek, *without blemish*: See Exod. 12. 5. and Lev. 1. 3.

Vers. 2. *lay*] or, *impose his hand*, (in Greek, *his* [unspec] *hands*;) to testify by this sign his faith in God through Christ: see the notes on Levite. 1. 4. The difference there and here, the Hebrew doctors think to be this, that *over the Peace-offering, there was no confession* (of sins,) *but speaking words of Praise* (unto God:) and that *hands might be laid on in any place of the courtyard where he would, in the place where it was killed*. *Maimonides*, treat. of *offering sacrifices*, chap. 3. Sect. 14. 15. *he*] that is, the Priest or some other Levite shall kill it: see Lev. 1. 5. It might be killed in any place of the Court; (*Maimonides ibid.* chap. 5. Sect. 4.) and was not restrained to the Northside of the Altar, as the *Burnt-offering*, Levite. 1. 11. For these Peace-offerings the Hebrews call *the letghter holy things*; to distinguish them from the *Holy of holies*, Lev. 2. 10. *sprinkle*] according to the manner observed on Lev. 1. 5. For *the Bur-offering*. *Trespass-offering and Peace-offering; the sprinkling of the blood of these three upon the Altar, was* ‹ › *alike*: *Maimonides* treat. of *Offring sacrifices*, chap. 5. Sect. 6. It figured the sprinkling of Christ's blood, whereby we, our words, and works are sanctified before God. 1 Pet. 1. 2. Heb. 12. 24.

Vers. 3. *unto Jehovah]* wholly burnt upon the Altar unto the Lord. There were besides, of every Peace-offering, the *Brest* and the *right shoulder*, which were waved and heaved before the Lord, and given the Priests to eat: whereof see Lev. 7. 30. 32. &c. the other flesh of the Peace-offering, was eaten by the owner that brought it, and his family and friends; Lev. 7. 15. 16. *the fat]* or, *the su* (⋯) . This sometime signifieth the best of all things, (as is shown upon Gen. 4. 4.) and so teacheth to offer the best unto the Lord: sometime it signifieth unbelief, dullness, and hardness of heart, (as (⋄) is without sense,) Psalm 119. 70. Acts 28. 27. so the fat consumed in the fire, signified the taking away of our corruptions by the spirit of Christ. And the kidneys, (which are the seat of lust,) not the heart or brains (which are the seat of wisdom and understanding,) were likewise burned; to teach mortification of our members which are on earth, fornication, uncleanness, inordinate affection, &c. Colos. 3. 5. See the notes on Exod. 29. 13.

Vers. 4. *which is]* understand again, *the fat which is upon the flankes*, or (as the Greek and Chaldee interpret it) *upon the thighs*: so the Hebrew doctors expound it as a distinct fat from the former, and say it was *the fat which is in the roots of the thighs, on the forepart*. Maimonides, treat. of *forbidden meats*, chap. 7. Sect. 6.

Vers. 5. *shall burn it]* The order of offering this sacrifice was; the Priest killed it, and sprinkled the blood, and flayed it, and took out the inwards. Afterwards he cut in pieces the flesh, and separated the breast and the right shoulder, (Levite. 7. 30. 32.) and put the inwards with the breast and shoulder, into the owners hands. And the Priest put his hand under the owners hands and waved all before the Lord, on the East side. And if it were a Thank-offering (Levite. 7. 12. 14.) he took of the bread that was brought therewith, one cake often, and laid it with the breast, shoulder, and inwards, and waved all upon the owners hands. First he laid the fat upon the owners hands, then the breast, and the shoulder above. And the two kidneys and the caul of the liver, above them. And if there were any bread, he laid it above, and so waved all. After that, he salted the inwards, and burned all upon the Altar: but the breast and the shoulder, were eaten by the Priests; and the remnant of the Peace-offering was eaten by the owners. But the Priests might not have the breast and shoulder, till the inwards were burned. Likewise the bread waved with the Thank-offering, was eaten by the Priests; and the rest of the bread, by the owners If two brought a peace-offering in partnership; the one of them waved it, by leave of his fellow: and if they were 100. one waved for them all. If the owner of the sacrifice were a woman, she waved it not, but the Priest. A woman never waved, save only in the offering of jealousy, (Numbers 5.) and of a Nazirite, (Num. 6.) Maimonides, in treat. of offering sacrif chap. 9. Sect. 6. 7. &c. *upon the Burnt offering]* that is, laying it on the altar after the Burnt-offering; for that always had the first place. Sol. Rashi here saith: *this teacheth us, that the daily Burnt-offering, was before any other oblation*. It signified, that we are first to be reconciled unto God by the death of Christ, apprehended of us by faith, before any oblation of ours can be acceptable to God. *of rest]* Greek, *of sweet smell*: in the Chaldee, an offering which shall be received with favor, before the Lord. See Levite. 1. 9. Hereby God's acceptance of us, and of our service, prayers, thanksgiving, &c. in Christ, was signified, H b. 13. 15. 16.

Vers. 6. *of the flock]* sheep or goats, as after is explained: but here is no mention of fowls, as was for the Burnt-offering, Levite. 1. 14. The Hebrews say, *Peace-offerings are brought of sheep*,



and of goats. and of be•es, of males or of females, of great or of small: but no fowl is brought for Peace-offerings. Sm•l (beasts) are from eight days old, until a complete year, from day today: and great (beasts) of the herd, till they be full three years old, from day today; and of the flock, till they be full two years old, from day today: if they be more then thus, they are too old, and may not be offered. Maimonides, treat. of *Offring the sacrifice*, chat. 1. Sect. 11.

Vers. 7. *a Lamb*] or *sheep*; of the first year, as is noted on Levite. 1. implying also a sheep of the second year, which was lawful to be offered, as is before shown.

Vers. 8. *he*] that is, the Priest or Levite, shall kill it, so in verse 13. see Levite. 1. 5. *before*] the Greek translatheth, *at the door of the Tent*, (as Moses said in verse 2.) so after in verse 13. and these phrases explain one another.

Verse 9. *whole rump*] *the perfect* (or *entire*) *tail*; which in some kind of sheep is very great and fat; especially in those parts of the world, and namely in *Syria*, as *Pliny* mentioneth, *Hist. b. 8. c. 48.* Therefore it is here commanded to be burnt upon the altar, with the other fat and inwards.

Verse 11. *the bread*] or, *the food*, meaning the *flesh* which the fire on the altar was to eat up and consume. The Greek translatheth it, *a savor of sweet-smell*: so in verse 16. And because these things were burnt unto God, therefore God calleth them also his *bread*, *Num. 28. 2. Ezek. 44. 7.* and the Priests which burned them, are said to offer *the bread of their God*. *Levite. 21. 6. 8. 17.* and the holy things which the Priests did eat, are called by the like name, *Levite. 21. 22.*

Vers. 12. *a Goat*] this is here handled in a section apart, (not together with the sheep, as was in the law of the burnt-offering, *Leviticus 1. 10.*) because of some difference in the oblation; as *Sol. Rashi* observeth, *there is in the fat of the sheep, that which is not in the fat of the goat, for the rump of the sheep was offered with the fat*, verse 9.

Verse 17. *any fat*] to weet, any such far, and of such beasts as are here forespoken of, of *beeves, sheep, or goats*, as the law after explaineth it, *Leviticus 7. 23.* and a man was *not guilty, save for these three sorts of clean beasts only: of other tame or wild beasts, whether clean or unclean, the fat was as the flesh*: saith *Maimonides*, in tom. 2. treat. of *Forbidden meats*, chapter 7. Section 1. Moreover, there were *three sorts of fat*, for eating whereof, men deserved to be cut off, (as in *Leviticus 7. 25.*) *the fat which is upon the inwards, and which is upon the two kidneys, and which is upon the flanks: but the rump was lawful to be eaten, it was not called fat, but in the case of sacrifice only: even as the kidneys and the caul above the liver, are called fat, in the case of sacrifice. The fat which was covered over with flesh, was lawful: the fat upon the kidneys was forbidden, not that which was within the kidneys. The fat of the heart, &c. was lawful.* *Maimonides ibidem* Sect. 5. 7. 9. *any blood*] to weet of fowls, or of beasts absolutely, as is explained, *Lev. 7. 26.* But blood of fishes, *Locusts*, and other such things, was not within this prohibition: *therefore it was lawful to eat or to drink the blood of such fishes, locusts, &c. as were clean for food*: saith *Maimonides ibidem*, chap. 6. S. 〈◊〉. See the annotations on *Gen. 9. 4. Lev. 7. 26. & 17. 14.* As eating & drinking, signifieth communion, *1 Cor. 11. 24. and 10. 16. 17.* and the forbidding to eat, signifieth a

forbidding of communion, Act. 10. 13. 14. 15. 28. Heb. 13. 10. so this prohibition of eating blood (which was given upon the altar to make atonement for men's souls, Lev. 17. 11.) and of fat, (which was given-upon the altar to be consumed there with fire, and so was the Lord's, Levite. 3. 16.) seemeth to forbid figuratively, all ascribing unto ourselves of the work of our redemption, which is only by the blood of Christ, Eph. 1. 7. and of the work of our sanctification, which Christ by his spirit performeth in us; 1 Cor. 1. 30. 31. Ephes. 5. 26. Heb. 10. 10. 1 Pet. 1. 2.

### CHAP. III.

1, The sin-offerings, for the ignorances of the anointed Priest: 13, of the Congregation; 22, of the Ruler, 27, or of any of the people.

AND Jehovah spake unto Moses, saying, Speak unto the sons of Israel, saying: A soul, when it shall sin through ignorance, of all the commandments of Jehovah, which should not be done: and shall do, of any one of them. If the Priest that is anointed, shall sin to the guilty-sin of the people: then he shall offer for his sin which he hath sinned, a bullock a youngling of the herd, perfect, unto Jehovah for a *Sin offering*. And he shall bring the bullock, unto the door of the Tent of the congregation, before Jehovah: and shall lay his hand, upon the head of the bullock, and he shall kill the bullock, before Jehovah. And the Priest, that is anointed, shall take of the bullocks blood: and shall bring it, into the Tent of the congregation. And the Priest shall dip his finger, in the blood: and shall sprinkle of the blood, seven times before Jehovah; before the veil of the Holy place. And the Priest shall put some of the blood, upon the horns of the Altar, of the incense of sweet-spices, before Jehovah; which is in the Tent of the congregation: and all the blood of the bullock, he shall pour at the bottom of the altar of the Burnt-offering, which is at the door of the Tent of the congregation. And all the fat, of the bullock of the Sin-offering, he shall take off from it: the fat that covereth the inwards, and all the fat, which is upon the inwards. And the two kidneys, and the fat which is upon them, which is upon the flankes: and the caul, above the liver; with the kidneys, he shall take away it. As it was taken off, from the bullock of the sacrifice of Peace-offerings: and the Priest shall burn them, upon the altar of the Burnt-offering. And the skin of [unspec] the bullock, and all his flesh, with his head; and with his legs: and his inwards, and his dounge. Even all the bullock shall he carry-forth; [unspec] to without the campe, unto a clean place, at the pouring-out of the ashes; and shall burn him on wood, with fire: at the pouring-out of the ashes, shall he be burnt.

And if all the Congregation of Israel, sin [unspec] ignorantly; and the thing be hid, from the eyes of the church: and they have done any one of all the commandments of Jehovah, which should not be done, and are guilty. When the sin is known, which they have [unspec] sinned, against it: then the church shall offer a bullock a youngling of the herd, for a *Sin offering*; and shall bring him, before the Tent of the congregation. And the Elders of the [unspec] congregation, shall lay their hands, upon the head of the bullock, before Jehovah: and he shall kill the bullock, before Jehovah. And the Priest that is anointed, shall [unspec] bring of the blood of the bullock: into the Tent of the congregation. And the Priest [unspec] shall dip his finger, in some of the blood: and shall sprinkle seven times, before Jehovah; before the

veil. And he shall put *some* of the [unspec] blood, upon the horns of the Altar, which is before Jehovah, which is in the Tent of the congregation: and all the blood, he shall pour at the bottom of the Altar of the Burnt-offering; which is at the door of the Tent of the congregation. And all his fat, he shall take-off from him: and burn it, upon the Altar. And he shall do with the [unspec] bullock, as he did with the bullock of the Sin-offering; so shall he do with it: and the Priest, shall make-an-atonement for them, and it shall be mercifully-forgiven them. And he shall carry-forth the bullock, to [unspec] without the campe; and shall burn him, as he burned the first bullock: it is the Sin-offering of the church.

When the Ruler, hath sinned▪ and done [unspec] any one of all the commandments of Jehovah his God, which should not be done, through ignorance, and is guilty. Or if his [unspec] sin, be made-known unto him, that wherein he hath sinned: then he shall bring his oblation, a goat-bucke of the goats, a male perfect. And he shall lay his hand, upon [unspec] the head of the goat-bucke, and he shall kill him, in the place, where he killeth the Burnt offering, before Jehovah: it is a Sin-offering. And the Priest shall take, of the blood of the [unspec] Sin-offering, with his finger; and put it, upon the horns of the altar of Burnt-offering: and shall pour his blood, at the bottom of the altar of Burnt-offering. And all his fat, he shall burn upon the altar, as the fat of the sacrifice of Peace-offerings: and the Priest, shall make-an-atonement for him, concerning his sin, and it shall be mercifully-forgiven him.

And if one soul, sin through ignorance, of the people of the land: while it doth any one of the commandments of Jehovah, which should not be done, and be guilty. Or if his sin be made known unto him, which he hath sinned: then he shall bring his oblation, a she-goat of the goats, perfect, a female; for his sin, which he hath sinned. And he shall lay his hand, upon the head of the Sin-offering: and he shall kill the Sin-offering, in the place of the Burnt-offering. And the Priest shall take of the blood thereof, with his finger; and put it, upon the horns of the altar of Burnt-offering: and all the blood thereof, he shall pour, at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away, from off the sacrifice of Peace-offerings: and the Priest shall burn it upon the altar, for a favor of rest, unto Jehovah: and the Priest shall make an atonement for him, and it shall be mercifully forgiven him.

And if he bring a Lamb for his oblation, for a Sin-offering: he shall bring it, a female perfect. And he shall lay his hand, upthe head of the Sin-offering; and he shall kill it for a Sin-offering, in the place where he killeth the Burnt-offering. And the priest shall take the blood of the Sin-offering, with his finger, and put it upon the horns of the altar of Burnt-offering: and shall pour all the blood thereof, at the bottom of the altar. And he shall take away all the fa thereof, as the fat of the lamb is taken away, from the sacrifice of the Peace-offerings: and the Priest shall burn them upon the altar according to Jehovah's Fire-offerings: and the priest shall make-an-atonement for him, for his sin which he hath finned; and it shall be mercifully-forgiven him.

**Annotations.**

A Soul] that is, a person or man, as the Chaldee translatheth it. *when it shall sin] or, if it sin.* Whereas he had taught the justification and sanctification of the Church, by the former sacrifices, and how men ought to walk in newness of life: now, because there is *not a just man upon earth that doth good and sinneth not.* Eccles. 7. 20. but in many things we offend all, I am. 3. 2. the Lord appointed means for the cleansing of his Church and all the members thereof, from the infirmities, errors and ignorant sins which they fall into. But *if we sin willfully, after that we have received the knowledge of the truth; there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries,* (or enemies of the Lord,) Heb. 10. 26. 27. Isaiah 26. 10. 11. *through ignorance] or, in error, unawares, by unadvisedness.* *Shegagah* the word here used, signifieth *error* or *going astray* out of the right way, through ignorance or forgetfulness, or unadvisedness, or by being deceived, or the like. The Greek sometime turneth it, *Agnoia, Ignorance,* but here and often translatheth it, *Acousios, unwillingly:* which is contrary to that which the Apostle calleth *Heconsios, willingly* or *willfully,* Heb. 10. 16. contrary also to that which the law calleth *sinning with an high hand,* or *presumptuously,* Num. 15. 27.—30. We may see the meaning openly by Moses in Numb. 35. 11. where he speaketh of killing a person, *by error,* or *unawares,* which in Deut. 19. 4. is said to be *ignorantly,* or *without knowledge;* and both are joined together in Ios. 20. 3. *unawares,* (or *by error*) and *without knowledge,* (or *unweetingly:*) whereto is opposed a *lying in wait,* that is, a purpose and willingness to kill him, Deut. 19. 11. Exodus 21. 13. The Apostle likewise calleth such sins, *Agnoemata, Errors-done-of-ignorance,* in Heb. 9. 7. and more fully openeth it by two words, in Heb. 5. 3. showing the Priests duty to have compassion *on the ignorant, and on them that err.* So that these ignorances or errors, were misdeeds arising from error of the mind or of the affections; when men did either not know or understand the Law aright, or not remember or take heed thereto as they ought, when they knew not the nature of sin, or considered not how loathsome it was unto God; but were overtaken and miscarried by their errors or lusts, such are to be restored *in the spirit of meekness,* Gal. 6. 1. for such God appointed sacrifices; but for presumptuous willful & malicious sins, men were to be cut off: Numb. 15. 27. 30. These *Errors* or *Ignorances* are such and so many as no man can understand, Psal. 19. 13. and God both cleanseth us of them by the sacrifice of Christ, Hebr. 10. 10. 12. and restraineth us from them by afflictions, Psal. 119. 67. and warneth us to take heed of them, lest he be angry, and destroy the work of our hands, Eccles. 5. 6. And whereas there followeth a law in Lev. 5. 17. for sins not known, the Hebrews put this difference: *Shegagah* (an error or sin through ignorance) *is when he knoweth certainly: that he hath done the thing, but he did it in error (or unadvisedly:)* but *he that knoweth not, is he that is uncertain whether he did the thing or no.* Talmud Bab. in *Cherethoth* (and *Maimonie* in his explanations on the same.) *ch. 1. of all] understand, by doing any one of all the commandments.* So Moses himself explaineth it in the words here following, and in ver. 13. 22. 27▪ *commandments] or, charges:* meaning *prohibitions,* or *forbodes.* For God commandeth both to eschew evil, and to do good: and most of the ten commandments (Exod. 20.) are forbiddings of sin. And thus the holy Ghost useth the word, both ways; as *Take heed, &c.* lest ye make you *the likeness of anything, which Jehovah thy God hath commanded* (that is *forbidden*) *thee:* Deut. 4. 23. And contrariwise in Deut. 17. 3. *hath served other God's, &c. which I have not commanded;* to wit, to be done. Hereupon the Hebrew Doctors (*Maimonides* and others.) divide the laws into *Commandments to be done,* and *Commandments*

which should not be done. The Commandments given by Moses, they have summed up in all to be *six hundred and thirteen*: of them, they make affirmative precepts of things to be done, *two hundred forty and eight*, so many as (they say) there are bones in a man's body; & of negative precepts or prohibitions, *three hundred sixty and five*, so many as there are days in the year. *should not*] the Greek translatheth it, *ought not*. To these prohibitions, the Hebrew doctors do restrain this law, saying, *They bring no Sinneoffring, but for ignorance (in doing) that which should not be done, as it is written (Levite. 4. 13. 27.) any one of all the commandments which should not be done. Maimonides, treat. Shegagoth (or of Ignorance) c 1. s. 2.* These which are counted the greater sins, the Lord appointed for them the greater sacrifices, according also to the estate of the persons that did them, differing one from another. For some sins also which the poorer sort should commit, there were lesser sacrifices prescribed, Lev. 5. 7. 11. Other sins in omitting things to be done, were expiated by Burnt-offerings, which were offered daily for the whole Church, or by particulars persons, as they would bring them, as is shown on Levite. 1. Also by the sacrifices offered on Atonement day, whereof see Lev. 16. The Hebr. account some sins more heavy, and some more light. *The heavy transgressions (they say) are those for which men deserve death (by the Magistrate) or cutting off (by the hand of God,) also vain and false oaths.* Other, for which cutting off is not threatened, they hold *the lighter.* Maimonides, tom. 1. treat. of repentance, ch. 1. s. 2. *shall do*] this also they restrain unto deeds or facts, saying: *Every transgression, for the presumptuous doing whereof, men deserve cutting off, (as Numb. 15. 30.) they are bound for the ignorant doing thereof to bring a sin-offering; except for three transgressions; 1. b•sphemie, 2, neglect of circumcision, 3, and of the Passover. The passover and circumcision, because they are commandments to be done; and they bring no Sin offering, but for ignorant doing of that which should not be done, Lev. 4. 2. And the blasphemer, because in him there is no deed: and it is said. FOR HIM THAT DOTHT THROUGH IGNORANCE Numbers 15. 29. Therefore he that receiveth an idolatrous opinion of God, although he deserve to be cut off if he do it presumptuously, he is to be stoned, and if he receive it in ignorance, he is not bound to bring the sacrifice, because he hath not done any deed; and it is written, when he doth any one, &c. Maimonides in Shegagoth, c. 1. s. 2.* Neither if a man were accused to have done any sin, and he denied it, was he bound to bring a sacrifice: *If witnesses say, we saw thee, that thou didst work on the Sabbath, or eat fat; and he say, I know certainly that I did not this thing he is not bound (to bring) a Sinneoffring. Maimonides, ibidem, c. 3. s. 1.*

V. 3. *anointed*] that is, *the High Priest*; (as both [unspec] Greek and Chaldee do expound it:) for the high Priest only, in the ages following was anointed; Lev. 21. 10. and 16. 32. Exod. 29. 29. And this law concerneth his sin committed after his anointing only: that which he doth before, is counted but as of a private man. *The anointed Priest or the King, which sin before they be put into office, although it be not known unto them, till after they are in office do they are as a private man. Maimonides in Shegagoth, c. 15. s. 10.* Thus the Law (as the Apostle observeth) made men High Priests which had infirmity, who needed daily to offer up sacrifices, first for their own sins, and then for the people's: but our High Priest, Christ Jesus, was holy, harmless, un defiled, separate from sinners, and made higher then the heavens, Heb. 5. 2. 3. and 7. 26. 27. 28. Therefore the legal priesthood could not be perpetual; but was a figure for the time, till the coming of our Lord Jesus. *to the guilty-sin*] here may be understood, according

to the sin of the people, that is, he sinning like them. It may also be meant, that by his teaching, or practice, the people were caused to sin; as David was a guilty sin, that is, a cause of sin, to Israel, 1 Chron. 21. 3. And this latter the Greek version followeth, saying, so that the people sin: and the old Latin expoundeth it, making the people to offend: and the Hebrews, as Chazkuni, here openeth it, to make the people guilty, in that he hath taught, and permitted them to do a thing forbidden. Of this the Hebrew canons say, If he that ignorantly-ereth, in one of these &c. be a private man, he must bring a she goat, or an ewe lamb: and if it be the anointed Priest, he must bring a bullock for a Sin-offering. Whereby is meant, he is to bring a bullock for his unadvisedness, when he ereth by teaching himself, and doth a deed through unadvisedness of his teaching only; and is withal a very wise man, as is written, If the anointed Priest sin, to the guilty sin of the people. Loe the Priest is as the Congregation. As the Congregation, that is, the Judges, are not bound to bring a sacrifice, unless they be wise men, meet to teach, and do err in teaching, and the doers do it at their mouth, &c. so is the Priest, in all these things. If he err in fact only, without teaching, whether it be in idolatry or other sins, he bringeth not the oblation. If the anointed Priest teach with the Synedrion, and both he and they err in teaching, although they do according to this teaching wherein they go astray: for as much as he relied not in the time of the fact, upon his teaching only, but upon the Synedrions also; he is discharged, and needs not bring a bullock for himself, but when the Synedrion bringeth an oblation, atonement is made for him, with the congregation in general. If he teach with the Synedrion, in error, and they sin of ignorance, they in (eating) blood, and he in (eating) fat: then atonement is not made for him with the congregation, but he must bring a Bullock for himself. Maimonides, treat of Ignorance, ch. 1. s. 4. and ch. 15. s. 1. 3. 4. 5. See after in the notes upon verse. 13. 14. a bullock] a greater sacrifice than the common persons, verse. 28. or then the Rulers, v. 22. and equal to the Congregations, v. 14. youngling] Hebr. son of the herd: see Lev. 1. 5. so after in v. 14. perfect] without blemish, as Lev. 1. 3. therein figuring the perfection of Christ. a Sin-offering] Hebrew, a Sin: so called because the sin was confessed and laid on the head of this sacrifice, offered for the sinner. Figuring Christ whom God made sin for  $\langle \phi \rangle$ , though he knew no sin, 2 Cor. 5. 21. The Apostle in Greek translatheth it, For sin, (Heb. 10. 6. from Psal. 40.) that is, an offering for sin. So after in this chapter and other where, Exodus 29. 14.

Vers. 4. lay his hand] and confess his sin which he hath sinned; (as is noted on Levite. 1. 4.) so putting it upon the head of the beast, Lev 16. 21. and this should also be with repentance, and forsaking of the sin: Prov. 28. 13. and drawing near with a true heart in assurance of faith in Christ, whom that sacrifice figured: Heb. 10. 4. 10. 22. Neither Reconciliation day, (Levite. 16.) nor Sin-offering, nor Trespass-offering, do make atonement; saving for them repent and believe in their atonement: saith Maimonides, treat. of Ignorances, Chapt. 3. s. 10. kill the bullock] a figure of the death of Christ, Heb. 20. 5. 6. 8. 10. See the notes on Lev. 1. 5.

Vers. 5. anointed] in Greek, Christ, in Hebrew Messiah, so named as a type of our great high Priest Christ Jesus, who entered, not into the holy places made with hands, but into very heaven, not with the blood of goats or bullocks, but with his own blood, and obtained eternal redemption: Heb. 9. 24. 11. 12. This anointed Priest was the sinner himself, (for he offered up sacrifice for his own sins, Heb. 7. 27.) The Anointed Priests bullock brought for any of the commandments; the anointed priest himself took the blood, and sprinkled thereof, &c. Maimonides, treat. of offering the sacrifices, chap. 5. sect. 15.

Vers. 6. *seven times*] a mystical number, signifying the full and perfect cleansing of sin, by the sprinkling of the blood of Jesus, Hebr. 9. 13. 14. 1 Pet. 1. 2. 1 John. 1. 7. and, that our sins need much purgation, Psal. 51. 2. 3. *Seven* is a complete number, used for the perfect finishing of a work; as was in the seven days of the creation, Gen. 3. 2. 3. and is used for *many*, 1 Sam. 2. 5. Prov. 26. 25. and 24. 16. and in mysteries throughout the scriptures, as the like seven times sprinkling of blood on atonement day, Lev. 16. 14. seven times sprinkling of oil upon the altar, when it was consecrated, Lev. 8. 11. seven times sprinkling of the leper, and seven days for his cleansing, Lev. 14. 7. 9. seven days for consecrating the Priests, Lev. 8. 35. and for purifying the unclean, Lev. 12. 2. Num. 19. 19. seven times Naaman washed him in Jordan, 2 Kin. 5. 10. 14. Seven days was Jericho besieged, and 7. priests with seven trumpets blew, and the walls fell down, Iof. 6. seven priests blew trumpets before the ark, when David brought it home, 1 Chron. 15. 24. The lamb (Christ) hath seven horns, and seven eyes, which are the 7 spirits of God, Rev. 5. 6. there also are seven seals on God's book, Rev. 5. 1. seven Angels with trumpets, Rev. 8. 2. and seven with vials, Rev. 15. 7. Every seventh day was a Sabbath, Exod. 20. 10. and the seventh year, a year of rest; and seven times seven years brought the Jubilee, Lev. 25. 3. 4. 8. Seven bullocks & seven rams were sacrificed by David, 1 Chron. 15. 26. by Hezekiah, 2 Chro. 29. 21. by Job for his friends, Job 42. 8. and by Balaam for K. Balak, upon seven altars Num. 23. 1. 14. with many the like, as may be observed throughout the Bible, Ezek. 43, 25, and 39. 9. 12. Dan. 9. 24. And the mystery of this number *seven* was observed also among other of the heathens. *To purify myself, I wash me in the sea, dipping my head seven times in the waves; for the divine Pythagoras hath taught that that number is most fit, especially in religion.* L. Apulei• de Asin. aur. l. 11. *the veil of the holy place*] Hebr. *of holiness*: which the Gr. translath, *the holy veil*. It was that which parted the holy place and the most holy, called *the second veil*, Heb. 9. 3. This figured the preparation of the way for us into the holy heavens by the blood of Christ shed and sprinkled, to remission of sins: for *by the blood of Jesus, we may be bold to enter into the holy place, by the new and living way, which he hath prepared for us, through the veil, that is, his flesh*. Heb. 10. 19. 20. Moreover, these rites thus described in the law, were exactly to be observed, as the Hebrew Doctors say, *All the bloods that were to be bestowed within the sanctuary, if there wanted any one of them, there was no atonement made: but all of them were of the foundation of the atonement: for loe the scripture is careful of the very number, saying seven times. Blood which is commanded to be bestowed before the Lord, in the sanctuary, and they bestow it on the altar that is without: or, that which should be on the altar without, they bestow it before the Lord within the sanctuary, &c. behold the flesh of the sacrifice is polluted.* Maimonides, treat. of holy things polluted, ch. 2. s. 3. 10.

Vers. 7. *of sweet-spices*] the Greek translath *of composition*; it was the golden altar, on which the sweet confection was burned, Exod. 30. 1. 34. &c. *The bullocks that were burnt, &c. the blood of everyone of them, was sprinkled seven times, upon the v•tle that divided between the holy place and the most holy: and four times, upon the four horns of the golden altar. And all the bloods that were put upon the golden altar, when (the Priest) entered in, he stood between the Altar and the Candlesticks. and the altar before him. And he put (the blood) on the horns of the altar, o <...> he outside: beginning at the northe•st hor•e, and so to the northwest, and to the southwest and to the southeast:* Maimonides, treat. of Offring the sacrifices, chap. 5. sect. 13. 14. This was done, to cleanse and

sanctify the altar, from the uncleanness of the sinner, Levite. 16. 19. And the altar of incense, figuring Christ's mediation for us when we pray in his name, (as is shown on Exodus. 30. 6.) this rite here signified how by faith in the blood of Christ, our prayers are acceptable unto God, and our infirmities forgiven and purged. It may also prefigure his bloody sweat, when he prayed in the garden, Luke 22. 44. *the bottom]* or, *foundation;* in Greek *the base. And the Sin-offerings that were burned, he brought in their blood before (the Lord) into the sanctuary, and sprinkled thereof, as is expressed in the Law: and the rest of the blood, he poured at the west bottom of the Altar that stood without: for that [west bottom] was the first that came to hand, after he came out of the Sanctuary, Mai<sup>a</sup> ibidem, chap. 5. sect. 11.* It is recorded, that in the Temple at Jerusalem, *there were at the south west horn of the Altar, two holes, like two nostrils, that the bloods which were poured there might pass away, into the brook Kedron: Talmud Bab. in Middoth (or treat. of the measures of the Temple, chap. 3.*

Vers. 8. *the fat]* or, *suet:* see Levite. 3. 3. 4. After the killing and sprinkling of the blood, *they cut open (the Sin-offerings,) and took out the fat and inwards, and put them in a vessel, and salted them, and strowed them on the fire, upon the Altar, Maimonides, treat. of Offring the Sacrifices, chap. 7. sect, 2.* Hereby it became a sweet savor unto the Lord; as after is said, in verse 31. For the burning of these fats and entrails upon the altar (which sanctified the oblations, Matt. 23. 19.) figured the purifying of our affections by Christ, through the Spirit, & by our communion with his afflictions: Coloss. 2. 12. 13. and 3. 1. •5. Rom. 6. 4. 5. 6. 10. 11. 12. Psal. 16. 7.

Vers. 11. *the skin]* to weat, cleaving to the flesh: for *the sin-offerings that were burned, were not flayed at all.* But after they were carried out of the camp, *they there cut them in pieces, like the pieces of the Burnt-offering, (Levite. 1. 6. with their skin; and burned them there, in the place of the ashes, Maimonides, treat. of Offring the sacrifices, c. 5. s. 18. and c. 7. s. 2.*

Vers. 12. *he shall carry]* in Greek, *they shall earie forth:* so after, *and they shall burn. without the campe]* and after that they were seated in Canaan, and the Temple was in Jerusalem, they carried them out of the city: (*Maim. ibid.*) The like is after, for the sin-offering of the Church, v. 21. and upon expiation day, Lev. 16. 27. The mystery hereof, both touching Christ the sacrifice, and us the sinners, Paul openeth thus: *the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the campe, wherefore ••sus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him, without the campe, bearing his reproach: for here have we n• continuing city, but we seek one to come, Heb. 13. 11. 14.* See after in the notes upon Lev. 6. 30. *at the pouring out]* that is, as the Greek explaineth it, *where the ashes are poured out.* So Christ was sacrificed at the place of skulls, or dead men's ashes, John. 19. 17. and that was part of his reproach, (Heb. 13. 13.) which he suffered to take away our sins. *on wood]* all that were burned without the court (of the sanctuary) any wood might serve for the burning of them: saith Maim. in treat. of Offring sacrif. 6. 7. s. 5. Compare herewith the notes on Lev. 1. 7. *b••nt]* Hereby Christ's suffering without Jerusalem gates was signified, and so the abolishing of sin, and reconcilment of the sinner unto God. Hebrews 13. 12. and 10. 10. Rom. <math>\langle \diamond \rangle</math>. 10. Therefore in the sacrifices here following, verse. 20. 26. 3•. forgiveness of sins is promised; which is also to be understood in



this place. Howbeit the Hebrew Doctors observe the differences thus, that of this bullock, and the goat for the Ruler, verse. 26. *it is not said, for a sweet savor, &c. because of the bullocks, a part is without (the sanctuarie) for to remove away the unclean spirit: and in the sin-offering of the anointed Priest, it is not mentioned that it shall be mercifully forgiven him; for he hath not yet full pardon, until he make supplication unto his God, for he is the Angel of the Lord of hosts (Malac. 2. 7.) and he ought to be innocent and pure of hands, R. M'nachem on Levite. 4. It is also here noted by Baal Hatt'rim, how the Law commandeth the Anointed Priests oblation to be burnt openly without, at the pouring out of the ashes, that no man should be ashamed to confess his sin: for loe the high priest sinneth, and confesseth, and bringeth an oblation for his sin.*

Vers. 13. *all the congregation]* This showeth that [unspec] the Church may err. The Hebrew Doctors have here sundry observations, touching the Judges or Magistrates, which taught error, and the people that practiced the same: saying; *Every thing, for the ignorant sin whereof men are bound to bring the sin-offering appointed; if the great Session of Judges ignorantly sin in the teaching thereof, and teach that it is lawful; and the people sin of ignorance by their teaching, and the people do the thing, and rely upon their teaching. And afterward it is known to the Judges, that they have erred; loe the Judges are bound to bring the sin-offering, for their ignorance in teaching, although they themselves have not done the thing, &c. and the rest of the people are discharged of the sin-offering, although they were the doers of the thing, because they relied on the Judges. Provided, that they which teach, be the great Senate of 72. Judges, and that the Chief of the Senate see with them when they teach it, and that they be all of them meet to teach, and that they all, or the most of them, err in the thing which they teach; and that they teach it expressly, and say to the people, it is lawful for you to do it. Likewise if they which hear it from the mouth of the Judges say unto others, it is lawful for you to do it, and all the Church, or most part thereof, do it at their speech, and do it ignorantly at their speech, thinking that the thing which they teach is according to law. And they teach to infringe some part, and to confirm some part, and not to abrogate the whole body (of the commandment,) and when it is known unto them, they know the body (or substance) of the thing whereof they taught through ignorance. When all these concur, the Judges are bound to bring the sin-offering and he that doth the thing at their speech is discharged. But if there want any one of these things, then the Judges are discharged of the offering; and whosoever have sinned of ignorance, and do the deed, he brings the sin-offering appointed for his ignorance. As for example. If the Judges say, this thing is lawful: but teach it not to the people, nor say unto them, it is lawful for you to do it. And some man heareth, when they determine the thing to be lawful, and goeth and doth according as he hath heard: now who so doth it, is bound to bring the offering; and the Judges are free, because they taught them not expressly to do it. Likewise if they do it, and the lesser part of the Church do it at their word and the error be known: now the Judges are discharged, and they that do the thing are bound, and everyone brings his sin-offering, &c. If the Judges teach an unlawful thing to be lawful, presumptuously; and the Church doeth it at their mouth ignorantly; the Judges are discharged of the sacrifice, because they sin presumptuously, & everyone that did it at their mouth, is bound to bring a sacrifice for himself, because he sinned ignorantly. If the Judges teach it ignorantly, and the Church know that they are ignorant, and that it is not meet to receive it of them, and yet the Church do it at their mouth: now both of them are discharged of the sacrifice; the Judges are discharged, for the Church did it not because of their teaching which caused them to err: and all the doers are discharged*

of the sacrifice, because they sinned presumptuously, for they knew that they erred, and that it was not meet so to do. Maimonides, *treat<sup>a</sup> of Ignorances, chap. 12. & 13. sin ignorantly*] or, *err, of ignorance and unadvisedness, not presumptuously; as verse. 2. So the Greek here translath it, be ignorant, or, do-ignorantly. the thing*] Hebrew, *the word be hid*. This the Hebrews understand of some part of a commandment, not of the whole, which cannot be hidden from the eyes of the Church. *The Judges that sin ignorantly, and teach to abrogate a substantial-precept (or, body of a precept) of the substantial-precepts of the law, and all the people do it at their saying; the Judges are discharged; and everyone of them that do it, is bound to bring the sin-offering appointed: as it is written, AND THE THING BE HID, and not the whole body of-the-precept. The Judges are never bound (to bring the sacrifice) till they teach to abolish a part, and to confirm a part of the things which are not expressed in the law, and explained. Afterwards, the Judges are bound to bring the sacrifice; and they that do it at their saying, are discharged. As, if they teach that it is lawful to worship idols, &c. loe it is as if they should say there is no idolatry (forbidden) in the law; which abrogateth the whole body (of the commandment;) and this and the like is not ignorance in teaching, but forgetfulness. Therefore they are discharged of the sacrifice; and who so doth it at their saying, he is bound to bring the sacrifice for himself. But if they err, and teach, saying, he that prostrateth himself to idols, &c. is guilty, for it is said thereof, thou shalt not prostrate thyself to another God; but he that bendeth towards the ground, and prostrateth not, that is lawful; now they are bound (to bring the sacrifice) And so in all the like cases, if they teach, and the most part of the Church do it at their saying, these are discharged, and the Judges bring the sacrifice for their ignorance. Maimonides in Shegagoth. c. 14. are guilty*] or, *do offend, sin, trespass unto gu <...> esse. See Levite. 5. 3. 6.*

Vers. 14. *against it*] or, as the Greek translath, *in it*. So the Hebrew word *ghnal* sometime signifieth, as in Exod. 29. 3. Isaiah 38. 20. *the church*] or, *the assembly*: in Hebrew, *kahal*; whence the Greek word *ekklesia*, (a church) is derived. This the Hebrew Doctors understand, not only for the twelve tribes of Israel, but for every tribe, which is called (*kahal*) a church, as it is written, (in 2 Chron. 20. 5.) *Iohosaphat stood in the church (or assembly) of Judah*. And from this law they say, *Every Tribe was to bring a Bullocke for a sin-offering; in all twelve Bullockes. And, whether all the Israelites in the land, did the thing, at the saying of the Judges teaching them; or the most of Israel did it, though they were the least number of the tribes; or, the most of the tribes did it, though they were the least of all Israel; they brought according to the number of all the tribes, a Bullock for every tribe. As, if the inhabitants of the land of Israel were 600000 and one; and they that did (the sin) by the teaching of the Judges, were 300000 and one; and all of them of the Tribe of Judah only: Or, if they that did it, were all of them the children of seven tribes, though they were but 100000. the Judges were bound (to bring the sacrifice) &c. And the tribe of Manasseh and of Ephraim, were not counted as two tribes in this business, but both for one tribe. Maimonides treat of Ignor. chap. 12. Sect. 1. and chap. 13. sect. 2. It is also observed by them, that All the sacrifices of the Church, were either Burnt-offerings, or Sin-offerings: and among the sacrifices of the Congregation there were no Peace-offerings, save the two lambs that were brought with the waved loaves, at the solemn assembly, (Levite. 23. 19.) and they were called the Peace-offerings of the Congregation. And the Church never offered a trespass offering, nor any Bird. Maimonides treat of offering sacrifices, chap. 1. sect. 4. a bullock*] In Num. 15. 24. the law appointeth a bullock for a burnt-offering, and an he Goat for a sin-offering, when the congregation ignorantly sinneth: and here, it commandeth a Bullock for

a sin-offering only. The Hebrews reconcile these laws thus: *What is the offering they bring for this ignorance? If it be concerning idolatry that they (the Judges) ignorantly sin and teach it; they bring a Bullock for a Burnt-offering, and an he goat for a sin-offering, for every tribe; and this is the offering spoken of in Num. 15. 24. which by word of mouth hath been taught, to be spoken of ignorant-sinning by idolatry. But if it be concerning any other transgressions that they ignorantly-offend and teach, for the ignorant doing whereof they are bound to bring the appointed sacrifice; then every tribe bringeth a Bullock for a sin-offering; and this is that spoken of in Levite. 4. 13. 14. Maimonides treat. of Ignorances, chapt. 12. Sect. 1. Others do accord these laws thus, that this here is meant of the sin of all Israel jointly; and that in Num. 15. is meant of particular assemblies or synagogues, as they were distinct by their dwellings in Canaan. But I observe another difference, how this in Levite. 4. 13. speaketh of doing someone of all the commandments which should not be done: that, in Num. 15. 22. speaketh of not doing all the commandments, which the Lord had spoken by Moses.*

Vers. 15. *lay their hands]* There is no laying on of hands, upon the offerings of the Congregation, but upon two; viz. upon the scape goat, (Lev. 16. 21.) and upon the Bullock for the thing hid from the eyes of the church, (Lev. 4. 13. 15.) Upon it three of the Synedron, do lay their hands. Maimonides treat of offering sacrifices, chap. 3. sect. 10. See also the notes on Levite. 1. 4. It figured their faith in Christ, upon whom God would lay the iniquity of us all, Isaiah 5. 6. and so would not impute their trespasses unto them, (◇) Cor. 5. 19. he] that is, the Priest or Levite shall kill: see Levite. 1. 5.

Vers. 16. *anointed]* that is, as the Chaldee expoundeth it, *the chief Priest:* in Greek, *Christ*, that is *Anointed:* a figure of our Lord Christ.

Vers. 17. *seven times]* signifying a full purgation: see the notes on verse. 6. &c. For, the things done to the sacrifice of the high Priest, the same were done to the congregations.

Vers. 20. *the sin-offering]* in Greek, *the Sin:* meaning the sacrifice which was for the high priests sin, verse. 8. &c. *the first Bullock*, as it is called in verse. 21. *it shall]* that is, as the Greek translatheth, *the sin shall be forgiven them.*

Vers. 21. *he shall carry]* in Greek, *they shall carry out the whole Bullock:* as v. 12.

Vers. 22. *the Ruler]* or, *the Prince;* in Hebrew, *Nasi*, that is, one *Preferred*, or *Advanced* above others; or, one that lifteth up and easeth the burdens of the people, by governing them; as Num. 11. 17. Exod. 18. 22. It is a common name, both to inferior rulers, Num. 16. 2. Exod. 16. 22. and to the chief, as the King, Ezek. 34. 24. and 38. 2. and 45. 7. The Hebrew Doctors understand this law, of the later, saying, *Who is the Ruler spoken of in the law? It is the King, over whom, no man of Israel hath power; neither (◇) any above him in his kingdom, but the Lord his God. Whether he be of David's house, or of the other tribes of Israel. And if there be many Kings, and one of them do not serve another, everyone of them brings an he goat for his sin of ignorance. Maimonides, treat. of Ignorances, chap. 15. sect. 6* So in Ezek. 46. 2. 4. &c. the offerings of the *Prince* are distinct from those of the people of the Land. *through ignorance]* or, *by error:* in Greek, *unwillingly:* as in v. 2.

Vers. 23. *Or if*] the Greek translatheth it, *And his sin be known, &c.* so in verse. 28. But though *Or*, be sometimes used for *And*, or *If*: yet here it may be used properly, meaning, if his sin be known of himself, or be made known to him by others. So *Chazkuni* explaineth it, *And is guilty, that he knoweth it of himself: or it be made known unto him, by the means of others.* This is for his own particular sin, which he doth when he is a ruler. For, *the Ruler that doeth with the Congregation, by the teaching of the Judges, atonement is made for him, as for the people generally. If the Judges be they that offer for their ignorance, all the people and the King are discharged from bringing the sacrifice, as is before shown. And if they that do it at the saying of the Judges, be bound to bring the sacrifice, and the King be one of the doers, then he brings an he goat: for the Rulers he goat, is in place of the ewe lamb or she goat of the common person. Maimonides treat. of Ignorances, chap. 15. sect. 8. his oblation]* in Greek, his gift.

Vers. 24. *killeth the Burnt-offering]* that is, on the north side of the altar: see Levite. 1. 11. The Greek translatheth, *where they kill* (that is, use to kill) *the Burnt-offerings.*

Vers. 25. *of burnt-offering]* herein it differed from the former of the high Priest, and Church, whose blood was carried into the Sanctuary, and put on the homes of the altar of Incense, verse. 7. 18. *The sin offerings that were eaten* (as they were whose blood was not carried into the Sanctuary, Levite. 6. 26. 30.) *their blood was to be put on the four bo* ⟨...⟩ *of the altar that stood without, from the midst of the altar and upward. When the Priest took the blood in a bason, he carried it to the altar, and dipped thefore finger of his right hand in the blood, and put it upon the horn: and so he did to every borne. And he was bound to dip his finger at every horn. And when he had made an end of putting it upon the horn, he wiped his finger on the edge of the bason; and after that, he dipped the second time: for the blood that remained upon his finger, it was not lawful to put thereof upon another horn. Of all the sacrifices, not any ones blood was to be sprinkled with the finger, but of the sin-offering only. And thus he began; he went up on the foot-bank, and turned on his right hand and went round about; and put upon the south-east horn first: after that upon the next horn which was the north-east: then upon the north-west; and after that upon the south west. And at the bottom of that horn, where he made an end of striking on the blood, he poured out the residue of the blood; which was at the southern bottom. Maimonides treat. of offering the sacrifices, chap. 5. sect. 7. 8. 9. 10. pour his blood]* in Greek, *pour all his blood*: meaning all which remaineth after the sprinkling. So in verse. 30 Moses saith, *all the blood*, likewise in verse 34. which is to be understood here.

Vers. 27. *one soul]* in Chaldee, *one man*: meaning [unspec] man or woman, as Numb. 5. 6. *people of the land]* that is, *of the common people*, except only the high Priest, and Prince forementioned: any either *Israelite*, common *Priest*, or *Levite*: as *Ibn E* ⟨...⟩ explaineth it. *one]* The sacrifice here following, is for any one sin: if many sins be committed at once, there must, by proportion, so many sin-offerings be brought: as likewise the Hebrew Doctors explain, in the foresaid *treat. of Ignorances, chap. 4.* where also they say, for example; *He that killeth a beast of the holy things, out of the court yard of the sanctuary, on the Sabbath day, in the service of a false god; he is bound to bring three sacrifices; because he killed the holy things out of the Court; and because he prosaned the Sabbath; and because he committed idolatry: for here three unlawful things are* ⟨◇⟩ *in one.*

Vers. 28. *a she goat*] This is the sacrifice appointed [unspec] of God, which therefore the sinner might not alter, or bring any other instead thereof: though for some other sins, if he were poor and not able, he might bring a lesser sacrifice, Levite. 5. 7. 11. The Hebrews have this rule; *All sins that deser<sup>••</sup> cutting off by the Law, except those three before mentioned, [and shown in the notes on verse. 2.] if a particular person transgress in any of them through ignorance, he is to bring the sin-offering appointed: except the unclean person that eateth of the holy thing; and the unclean person that cometh into the sanctuary both of them do not bring the Sin-offering appointed, but the oblation mentioned in Levite. 5. 7. 11. a sh <...> beast if he be rich; and two Doves, or Floure, if he be poor. Maimonides treat. of Ignorances, chap. 1. s. 3. perfect] without blemish: see Levite. 1. 3. which he hath sinned] and not for any other of his sins: as, he that separateth a Sin-offering for fat which he hath eaten, may not bring the same for the Sabbath which he hath polluted, or for blood which he hath eaten, &c. for then it is unlawful. Yea more then this (they say) he that separateth his sin-offering for fat which he did eat yesterday, may not bring it for fat which he did eat this day: and if he bring it so, it makes no atonement for him. Maimonides treat. of Ignorances, chap. 3. sect. 3. If he bring two sin-offerings for two sins: the one is to be killed in the name of the first sin; and the other, in the name of the second sin. Ibid. s. 6.*

Vers. 29. *his hand*] with confession of his sin: see Levite. 1. 4. *the sin-offering*] in Greek, *the head of his sin*: that is, his sacrifice. *he shall*] that is, *the Priest or Levite shall kill*: Greek, *they shall kill the Goat of sin*, that is, the goat to be sacrificed for sin. See Levite. 1. 5.

Vers. 30. *the horns*] the four horns of the Altar, after the manner before described on v. 25.

Verse 31. *of rest*] Greek, *of sweet smell*: the Chaldee explaineth it, *to be accepted with favor*: see the notes on Lev. <ϕ> . 9.

Vers. 32. *a Lamb*] or, *sheep*. This sacrifice is spoken of, apart from the former of the goat, because of the difference in the fat which was burned; as is shown in the annotations on Lev. 3. 12.

Verse 33. *he shall kill*] in Greek, *they shall kill it for sin*, that is, for a sin-offering: which Sol. Iarohi expoundeth, *that the killing be by the name of a sin-offering*. All these perfect unblemished sacrifices, for the sins of the people, figured Christ *the lamb without blemish and without spot*, 1 Pet. 1. 19. *the lamb of God, which taketh away the sin of the world*, John 1. 29. *who once suffered for sins, the just for the unjust that he might bring us to God*, 1 Peter 3. 18. *For he made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him*, 2 Cor. 5. 21.

Vers. 35. *according to*] or, *upon*, or *with Jehovah's Fire-offerings*: which the Greek translatheth, *upon the Lord's Burnt-offering*. For the daily Burnt-offering was first offered to the Lord; and other sacrifices after, and as it were upon the same. But it may be referred to the fat of the Peace-offerings, Levite. 3. according to which, the fat of the sin-offering was to be burnt. As for the flesh or bodies of this and the former Sin-offering of the Prince, they were not burnt without the host, (as the High Priests and Churches were) but eaten by the Priests; as is commanded in Lev. 6. 26.—30.

## CHAP. V.

1. He that sinneth, in concealing his knowledge, when he heareth an adjuration: 2, When he hath touched an unclean thing, or person, 4, or in making an oath: 6, His Trespass-offering of the flock, 7, or of fowls, 11, or of flower. 14. The Trespass-offering in sacriliges, 17, and in sins of ignorance, not known.

And a soul when it shall sin, and hear the voice of an adjuration; and he is a witness; whether he hath seen, or known *of it*: if he do not utter *it*, then he shall bear his iniquity. Or a soul, that shall touch, any unclean thing; either the karkase of an unclean wild-beast; or the karkase of unclean cattle, or the karkase of an unclean creeping-thing: and it be hidden from him; and he is unclean, and is guilty. Or when he shall touch, the uncleanness of man; *according* to all his uncleanness, that he shall be unclean withal: and it be hidden from him; and he knoweth *of it*, and is guilty. Or a soul, when it shall swear, pronouncing with the lips to do evil, or to do good; *according* to all that a man shall pronounce, with an oath, and it be hidden from him: and he knoweth *of it*, and is guilty, in one of these. Then it shall be when he is guilty, in one of these: that he shall confess, that he hath sinned, concerning it. And he shall bring his *Trespass offering* unto Jehovah, for his sin which he hath sinned; a female from the flock, a lamb, or a she-goat of the goats, for a *sin-offering*: and the Priest, shall make-anatonement for him, concerning his sin.

And if his hand reach not to the sufficiency of a lamb; then he shall bring *for* his trespass which he hath sinned, two turtle-doves, or two young pigeons, unto Jehovah: one for a *Sin-offering*, and one for a *Burnt offering*. And he shall bring them, unto the priest; and he shall offer, that which is for the *sin offering*, first: and he shall cut-withhis-nail the head thereof, over-against the neck thereof, and shall not divide-*it-asunder*. And he shall sprinkle of the blood of the *Sin-offering*, upon the side of the Altar; and the rest of the blood, shall be wrung-out, at the bottom of the Altar: it is a *Sin-offering*. And the second, he shall make a *burntoffring*, according to the manner: and the Priest shall make-an-atonement for him, for his sin which he hath sinned, and it shall be mercifully-forgiven him.

And if his hand attain not to two turtle-doves, or to two young pigeons; then he that sinned, shall bring *for* his oblation, the *tenthpart* of an Ephah, of fine-flower, for a *sin-offering*: he shall not put upon it, oil; neither shall he give upon it, frankincense; for it, is a *Sin-offering*. And he shall bring it, unto the Priest; and the Priest shall take his handful of it, a memorial thereof, and shall burn *it* on the altar, according to Jehovah's *Fire-offerings*: it is a *Sin-offering*. And the Priest shall make-an-atonement for him, for his sin which he hath sinned, in one of these, and it shall be mercifully-forgiven him: and it shall be the Priests, as the *Meat-offering*.

And Jehovah spake unto Moses, saying. A soul, when it shall transgress a transgression; and sin through ignorance, in the holy things of Jehovah: then he shall bring his trespass unto Jehovah, a Ram perfect out of the flock, with thy estimation, of silver shekels, after the shekel of the Sanctuary, for a *Trespass-offering*. And that which he hath sinned, concerning the holy-thing, he shall pay; and the fifth *part* thereof he shall add thereunto, and give it unto the Priest: and the Priest shall make-anatonement for him, with the Ram of the *Trespass-offering*; and it shall be mercifully-forgiven him.

And a soul, when it shall sin; and do *any* one of all the commandments of Jehovah, which should not be done: though he know *it* not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram perfect out of the flock, with thy estimation for a Trespass-offering, unto the Priest: and the Priest shall make-an-atonement for him, for his ignorance which he ignorantly committed, and he knew *it* not; and it shall be mercifully-forgiven him. It is a *Trespass offering*: trespassing he hath trespassed, against Jehovah.

### Annotations.

A Soul] that is, any person, or a man, as the Chaldee translatheth it. And Moses in ver. 15. and 17. saying, *when a soul sinneth, he shall bring, &c.* showeth a man to be meant hereby. Though under the man, the woman also is comprehended, as in Num. 5. 6. touching which the Hebrew Canons say, *All sacrifices that a woman is bound to offer, her husband bringeth them by her hand: if he be poor, he brings the poor man's oblation, and if he be rich, he brings by her hand, the rich man's oblation.* Maimonides, *treat. of Ignorances, ch. 10. sect. 6.* These Trespass-offerings here following, were for sins of less importance; as omission of some duties, and not observing the legal washings and purifications, &c. whereas the sin-offerings in chapter 4. were for greater offenses, in doing things forbidden of God. Therefore the oblations for these trespasses, were made less, if the sinner were poor, Lev. 5. 7. 11. which in the former Sin-offerings were never lessened, Levite. 4. *an adjuration]* or, *exsecration, oath, or curse;* of which word, see the notes of Gen. 24. 41. The Greek here also translatheth it, *adjuration* (or *exaction of an oath:*) when one by oath or curse is charged to speak if he know; as Judge. 17. 2. Prov. 29. 24. 1 King. 8. 31. An example of such adjuration we have in Matth. 26. 63. where the high Priest said unto Jesus, *I adjure thee by the living God, that thou tell us, whether thou be the Christ the son of God.* Unto that adjuration Jesus gave an answer, and confessed it; whereas before, he held his peace. So the Apostle saith, *I adjure you by the Lord, that this Epistle he read unto all the holy brethren,* 1 Thess. 5. 27. And by the Hebrew Canons, *whether a man swear by his own mouth, or be adjured by the mouth of others, and he answer Amen, though he that adjured him were an infidel, or a child, he is bound. For who so answereth Amen after an oath, is as if he uttered the oath with his own mouth. And whether he answer Amen, or speak a word of like meaning, as if he say yea, or I am bound, or do take upon me this oath; or any the like, in any language: he is as a sworn man for any matter, whether he be (for sinning therein) to be beaten, or to bring an oblation. Whether he swear or be adjured by God's proper name, or by any of his titles: as that he swear by him whose name is Gracious, or Merciful, or Longsuffering, or any the like, in any tongue: it is a full oath. And so an exsecration, and a curse, is an oath.* Maimonides, tom. 3. in *Shebugnoth* (or *treat. of Oaths,*) chap. 2. sect. 1. 2. Accordingly the Evangelists set down these two as one, *the Son of God,* Matth. 26. 63. and, *the Son of the Blessed,* Mark 14. 61. *witness]* The Hebrews say, *there are four kinds of oaths; the oath of pronouncing a thing, [whereof see verse 4.] and vain (or rash) oaths, [for bidden in Exod. 20. 7.] the oath concerning that which was delivered to keep, [whereof see Levite. 6. 2. 3.] and the oath of witness; here spoken of. Which they explain thus; as when witnesses can give testimony concerning goods, and the owner requireth them to witness, and they deny that they can give testimony, and swear that they cannot, &c. for such an oath, they are bound to bring the sacrifice,* here appointed, verse 6. &c. Maimonides *treat. of Oaths, chap. 1. sect. 1. 12.* (⦿) *utter]* or, *not show, declare, tell* it. And this may be, though a man be not particularly called forth to

witness: as the Hebrews say, if the party that requireth testimony, do say; *I adjure all that st* 〈...〉 *here, if they can witness for me, that they come and bear witness: if there be any witnesses among them* 〈◇〉, and they deny, (or dissemble) it, they are guilty of the oath of testimony. Maimonides, *treat. of oaths, chap. 9. sect. 9. his iniquity*] that is, the punishment of his iniquity, if he repent not, and be reconciled by sacrifice; as the like is said in Levite. 19. 8. and 20. 17. where such as *bear their iniquity*, are threatened to be cut off. It may also be english ed thus, *if he utter, (or show) it not, and beareth his iniquity*, that is, is subject to the wrath of God. So in verse. 16.

Vers. 2. *carcass*] which who so touched, was by [unspec] the law unclean, Levite. 11. 8. 31. *it be hidden*• that is, *the uncleanness be hidden from him*, as •ol. Rashi expoundeth it. *is unclean*] that is, afterward knoweth himself to be unclean; as the explanation in verse. 3. seemeth to manifest. 〈◇〉 *guilty*] or, *trespasseth, sinneth*; for of this Hebrew word *Ashem*, the sacrifice appointed for it, is called A 〈...〉, in v. 6. that is, a *Trespass-offering, or Guilt-offering*. But what sin or guiltiness was upon a man, for touching an unclean carcass? And seeing the law maketh such unclean but till evening, Lev. 11. 24. 31. when washing themselves and their clothes they were clean, and for uncleanness by a dead man, the sprinkling water cleansed them, Num. 19. 16. 17. 18. 19. wherefore is here *confessing of sin*, and a *trespass-offering* required, in v. 5. 6. The Hebrew doctors say, this is meant, *for an unclean person, who when he was unclean came into the sanctuary, or did eat of an holy thing, ignorantly. For it is expressly said, (in Lev. 7, 20. 21.) if any eat of the flesh of the peace-offerings of the Lord, having his uncleanness upon him, the same person shall be cut off, &c. And of coming into the sanctuary it is said, (in Num. 19. 20.) that soul shall be cut off from among the church, because he hath defiled the sanctuary of the Lord. And when the law condemneth men to be cut off, for defiling the sanctuary and holy things thereof, [to weet presumptuously,] it implieth the sacrifice which they are to bring, for the ignorant doing thereof. Maim. treat. of Ignorances, c. 10. S. 1. 5. And thus Sol. Rashi also expoundeth it; is guilty, for eating of the holy thing, or for coming into the Sanctuary. These things figured the pollutions which men have not only by sins proceeding originally from themselves, but by partaking also with other men's sins, 1 Tim. 5. 22. 2 Cor. 6. 17. from which we are to be cleansed by the sacrifice and death of Christ.*

V. 3. *according to all*] or as the Gr. translatheth it, *of all (or of any) his uncleanness*: which might be sundry ways, as the law after showeth, in the 12. 13. 14. and 15 chap. of this book. *shall be unclean withal*] by touching it, as the Gr. explaineth it, *which when he toucheth he is defiled. and he knoweth*] to weet, if afterward by some means it be manifested. This the Gr. version plainly showeth saying, *and after this he knoweth of it*. And herein it differeth from another case, following in v. 17. *which he knew not*: whereupon two sorts of trespass-offerings are appointed: for this which he knew, *a female lamb*, or a lesser sacrifice if he were poor, v. 6. 7. &c. for that which he knew not, *a ram*, v. 18. Of which difference, more is spoken hereafter. It may also be translated, *whether it be hidden from him, or he know of it*. Howbeit of this matter of uncleanness, the Hebr. canons say; *The case of ignorance about defiling the san* 〈...〉 *y and holy things, differeth from the case of other* 〈◇〉 *that deserve cutting off. For all such sins, when one hath ignorantly done them, and it be known unto him in the end, that he hath sinned; although he had no knowledge of it in the beginning, yet he is bound to bring a Sin-offering: but for defiling the sanctuary*



& holy things, •e brings not the offering which is less if the man be poor, (Lev. 5. 7. 11.) unless he have knowledge of the uncleanness and knowledge of the holy thing, or of the sanctuary, in the beginning. And the knowledge of the uncleanness, and knowledge of the holy thing, or of the sanctuary, in the end; and it be hid from him between both. As, a man is unclean, and eateth of a holy thing, &c. and afterwards it is known unto him that he is unclean, and was unclean when he did eat; and that it was a holy thing which he did eat. L• he is not bound to bring a sacrifice, unless he knew that he was unclean, and that the thing was holy, before he did eat. As a man is unclean, and knows that he is unclean, and knows that the thing is holy. And afterwards the uncleanness is hidden from him, and he forgets that he is unclean, and eateth of the holy thing, and knows that it is a holy thing; or he erreth and forgetteth that the thing is holy, but knows himself to be unclean, and eateth. Or if he err or forget, both that he is unclean, and that the things is holy, and so eateth: afterwards the things are known to him, which were hidden from him: loe now he must bring the sacrifice here appointed; which is lessened if the man be poor. The reason of this exposition is; for that concerning other ignorances it is said, (in Lev. 4. 27. 28.) while he doth someone of the commandments of the Lord, which should not be done, and be guilty; or if his sin be made known unto him, which he hath sinned. When he knoweth it in the end, although he knew it not in the beginning. But concerning the uncleanness of the sanctuary and holy things, it is said, and it be hidden from him, & he knoweth of it, & is guilty, (Lev. 5. 3.) &c. Maim. treat. of Ignorances, c. 11. S. 1. &c. So in the Chaldee paraphrase called Jonathan's, this scripture is thus interpreted, and it be hid from him, and he touch any holy thing, and afterwards it be revealed unto him, and he knoweth it, &c. is guilty] or, is a trespasser, sinneth: as Sol. Rashi again faith, by eating of the holy things, or coming into the Sanctuary.

V. 4. a soul] in Chaldee, a man when he shall swear. pronouncing] distinctly-uttering. This is that which the Jews call the oath of pronunciation, (as is noted before on v. 1.) and of it they make four particulars, two of things to come, and two of things past: as when one swears of a thing past, that it was done, or it was not done; and of a thing to come, that he will do it, or he will not do it. And no oath of pronunciation it to be used, but for things possible for him to do, whether to come or past. He that sweareth any of these four oaths, and the thing be otherwise; as, •e that sweareth that he will not eat, and he eateth; or that he will eat, and he eateth not; or that he hath eaten, when he eateth not; or hath not eaten, when he hath; loe this is a false oath; and of this and such like, it is said, ye shall not swear by my name falsely, (Lev. 19. 12.) And if he swear falsely, of presumption, he is to be beaten: if of ignorance, then he brings the sacrifice here appointed. Maimonides, treat. of Oaths, chap. 1. Sect. 1. 2. 3. to do evil, &c.] This the Hebrew Doctors understand of things in a man's power, to do if he will, or to leave undone if he will. Therefore, he that sweareth to do evil to others, (as to smite his neighbor, &c.) this is not an oath of pronunciation, because he is commanded not to do it; but it seemeth to be a vain (or rash) oath. If he swear to his own evil and hurt, though he should not so do, his oath remains upon him: and if he do it not, he is guilty of the oath of pronunciation. If he swear to do good to others, the good which is in his power to do; the oath remains upon him, if he do it not, he is guilty of this oath. And, whosoever sweareth to break a commandemēt, & breaks it not, he is not guilty of this oath of pronunciation, but is to be beaē as for a vain (or rash) oath, & is to observe the cōmandement which he sware to break. If one swear that he will not sleep or eat for 7. days, or the like vain oath, they must not bid him watch or fast so long as he is able to endure, and afterward to sleep or eat: but he is to be beaten out of hand for his rash oath; and so may sleep or eat when he pleaseth.

Maimonides, treat. of oaths, chap. 5. Sect. 14. &c. Compare herewith Psal. 15. 4. *he that sweareth to do evil, (that is, to his own hurt) and changeth not: &c. it be hidden from him] that he hath transgressed against his oath, saith Sol. Rashi, on Levite. 5. And Targum Jonathan explaineth it, and he hath falsified (his oath) and it be hidden from him, and after that he hath transgressed, it be revealed unto him, and he know that he hath falsified it, &c. is guilty] or, trespasseth: in Greek sinneth, to weet, in breaking or falsifying ignorantly, that oath which he hath pronounced; or in any of the other three cases fore-poned.*

Vers. 5. *in one of these] in one of these four, saith Targum Jonathan; meaning the four sins mentioned in the 1. 2. 3. 4. verses before. shall confess] laying his hands on the head of the sacrifice, and confessing the iniquity of his trespass; as is noted on Levite. 1. 4. And so other rites were performed according to the manner of the sin-offering in chap. 4. The trespass-offerings, &c. were killed, and their blood sprinkled, as is before declared. Then they were flayed, the fat and inwards taken out, and salted, and strowed on the fire (upon the altar.) And the residue of their flesh, was eaten by the males of the Priests, in the court, like the sin-offerings. Maimonides, treat, of offering the sacrifices, chap. 9. Sect. 1. And touching this confession they say, The owners of the Sin or trespass-offerings, when they bring their sacrifices, &c. atonement is not made for them thereby, until they repent, and confess with word of mouth: &c. And so he that is in his neighbors danger, and hath done him damage in his goods, although he payeth him all that he oweth him: atonement there is none, until he confess, and turn away from doing the like again forever. Maimonides, tom. 1. treat. of Repentance, chap. 1. Sect. 1. See the notes on Num. 5. 7.*

Vers. 6. *Trespass-offering] or, Guilt-offering: in Hebrew Asham, that is, Guiltiness or Trespass, as the Sin-offering, in chap. 4. was for sin (as the words here following manifest,) and is likewise called a Sin-offering. And as the former, so this figured out the sacrifice of Christ for our sins; of whom it is prophesied that his soul should be made an Asham, an offering for trespass, (or, for sin, as the Greek translateth it) Esa, 53. 10. which he hath sinned] and respect must be had in the sacrificing, unto that particular sin which was committed, that atonement might be made for it. He that killeth a Sin offering or a Trespass-offering, it is necessary that his cogitation be on that sin by name, which (the sacrifice) is brought for. Ma•m. treat. of offering the sacrifices, chap. 4. Sect. 11. These things taught a special care that men should have of their wai•s, an examination of their own sins, a particular repentance, sorrow and sacrifice of a contrite heart, with faith in Christ (whom the Trespass-offering figured) even for their least transgressions; that so judging themselves, they may not be judged of the Lord: 1 Cor. 11. 31. Ezek. 20. 43. Lam. 3. 40. 2 Cor. 7. 11.*

Vers. 7. *his hand reach not] that is, he be not able enough to bring a lamb: thus God providēd for the poorer sort. This is that sacrifice which the Hebrews call Gn•leh vajored; that is, Ascending and descending, (Talmud. Bab. in Cerethoth, ch. 2.) because it ascendeth or is greater, if the sinner be rich, and descendeth or is lesser, if he be poor. And they observe, that Six are commanded to offer the oblation Gnoleh vajored (greater or lesser:) The Leper at his cleansing, (Levite. 14. 21. &c.) The woman after child-birth, (Levite. 12. 8.) He that sweareth the oath of testimony, (Levite. 5. 1.) He that sweareth the oath of pronounciation, falsely through ignorance, (Levite. 5. 4.) The unclean person that eateth of the holy things ignorantly; and the unclean that*

cometh into the Sanctuary ignorantly, (Levite. 5. 2. 3.) Maimonides treat. of Ignorances, chap. 1. Sect. 1. In these kind of sacrifices, the High Priest, or the King, was not charged to bring a greater, as they were in the Sin-offering, Levite. 4. 3. 23. but the offering fellower for the poor, even to a pottle of flower, v. 11. *The King and the anointed Priest, brought their offering for the oath of witness, or for the oath of pronounciation, or for defiling the sanctuary and holy things thereof as other private persons. For the scripture puts no difference between the offering of the king, priest or private man, save in the sin-offerings, appointed for their ignorances,* (Levite. 4.) Maimonides, treat. of Ignorances, chap. 10. Sect. 7. turtle-doves] see the notes on Levite. 1. 14. *If a poor man brought the oblation of the richer sort, he was discharged: but a rich man that brought the oblation of the poor, was not discharged,* Maimonides, treat. of Ignorances, chap. 10. Sect. 13. In that God would have men be at such charges for the expiating of their smallest sins and over-sights; it was to teach them the ugliness of their sins in his sight, and with how great price by the blood of Christ, they were to be redeemed, 1 Pet. 1. 18. 19. and how they should show by such cost, their thankfulness to God for his grace, 1 Chro. 21. 24. and towards his priests (the ministers of his grace) which had their livelihood in part by such sacrifices; Num. 18. 9. 1 Cor. 9. 13. 14. And in that he lessened the charge for the poorer sort; it was to show the riches of his grace, who freely forgiveth the poor as well as the rich, not in respect of their expenses, but of his mercy which is without respect of person, I am. 2. 5. 〈ϕ〉 55. 1. &c. Rom. 3. 24. 25. &c.

Vers. 8. *first]* that atonement might be made for his sin; after which was the Burnt-offering, a figure of a new and holy life. For Christ (whom the Sin-offering typed out) *bare our sins, in his* 〈ϕ〉 *the tree: that we being delivered from sin, should* 〈ϕ〉 *in righteousness,* 1 Pet. 2. 24. Albeit, the Burnt offering also was to make reconciliation for sin, as is noted on Lev. 1. 4. *cut-with-his nail]* see Lev. 1. 15. where the like is for the Burnt-offering. This here (by the Hebr. canons) was to be done, *at the south west horn of the altar. The Priest held the* 〈...〉 *feet (of the fowl) between his two fingers, and the* 〈...〉 *wings, between his two fingers; and stretched out the* 〈ϕ〉 *thereof unto the breadth of his two fingers, and cut it* 〈ϕ〉 *his nail. And this was one of the hardest services* 〈ϕ〉 *were in the Sanctuary. Maimonides, treat. of offering the Sacrifices, c. 7. S. 6. 8. Thus the priests greatest cun* 〈...〉 *was to be shown in offering the sacrifices of the poor. not divide]* he might not 〈ϕ〉 *the head from the body: and if he did divide it, he did unlawfully, and was beaten. Maimonides ibidem. Sect. 6. See the notes on Levite. 1. 17.*

Vers. 9. *the side]* Hebr. *the wall. He sprinkled of the blood, upon the wall of the altar, beneath the midst thereof, and the rest of the blood, he wrung-out at the bottom. It is a general rule, that which was put upon the wall, the residue thereof was wrung-out at the bottom: and this was the nether wall. Maim. ibidem.* This rite might fore-shadow the manner of Christ's suffering, both his sweating drops of blood, Luk. 22. 44. and the shedding of his blood, on the cross: which oblation was sanctified by his deity, as the blood of the sacrifice by the Altar; John. 17. 19. Heb. 9. 14. Matth. 23. 19.

Vers. 10. *the manner]* or ordinance: Hebr. *the judgment;* which word is here and often used for the manner or rite of doing a thing, and it hath reference to the law in Levite 1. 15. &c. The

Greek and Chaldee translate it, *as is fit, (or convenient.)* The Hebrews give this reason why the doves were one a Sin-offering, the other a Burnt-offering; *Because the Altar had nothing in the bird that was the Sin-offering save the blood thereof, which is not food [as Levite. 3. 11.] therefore it was needful to bring two, one for a Sin-offering to be meat for the Priest [Levite. 6. 26.] the other for a Burnt-offering, to be meat for the Altar. Chazkuni on Levite. 5. for his sin] or, from his sin; that is, cleansing him from it.*

Vers. 11. *attain not]* in Greek, *find not:* that is, if he be not able: as in verse. 7. he used another word of like meaning, *reach not.* So in Levite. 14. 21. 22. and 25. 26. 47. Num. 6. 21. *an Ephah]* that is, *a Bushel:* the tenth part whereof was called *an Omer,* about our *Pottle:* the Chaldee here for *an Ephah,* translateth *three Seahs* (or *pecks:*) see the notes on Exod. 16. 36. *oil]* because sin proceedeth from us for want of grace, which *oil* figured; and the memorial thereof is not sweet or grateful unto God, which *frankincense* did signify: therefore neither oil nor frankincense might be given with the sin-offering, nor with the jealousy offering, which *brought iniquity to remembrance,* Numb. 5. 15. but with the meat-offerings, both were given, Lev. 2. 1. &c. In the common Meat-offering, (Levite. 2.) *the want of oil* made it unlawful for sacrifice. *The sinners meat-offering, if oil were put upon it, or upon the handful thereof, it was made unlawful Maimonides, treat. of unlawful (or polluted) sacrifices, chap. 11. Sect. 8. 10.*

Vers. 12. *shall take]* or, *shall gripe; shall gather up with the hand:* see Levite. 2. 2. This was the manner of all meat-offerings, that a handful was burned on the altar, and the residue eaten by the Priests; except the Priests own meat-offerings, for sin or otherwise; they were not eaten, but all burnt; Lev. 6. 16. 22. 23. *according to]* or, *upon Jehovah's Fireofferings:* which the Greek translateth, *upon the Burnt-offerings to the Lord;* see the notes on Le. 4. 35.

Vers. 13. *shall be the Priests]* the residue which is not burnt on the Altar, shall be for the Priests to  $\langle \diamond \rangle$ ; the males among the priests were to eat it in the holy place, as the Meat-offering: see Levite. 2. 3. and 6. 25. 29. and 7. 6. 7.

Vers. 15. *transgress]* or, *sacrilegiously-trespas, defraud.* The Hebrew *Maghnal,* though it •e generally used for all transgression and disloyalty that the inferior committeth against the superior, as the wife against her husband, Num. 5. 12. and the like: yet for the most part, it is applied to evils committed against the Lord and his covenant, service, and holy things, whereof this law in special is: and so differeth from all the other laws. The Hebrew doctors thus explain it. *It is unlawful for a private man, to make profit (or use) of the holy things of the Lord: Whether they be things, that are offered upon the altar, or things sanctified for the reparation (or maintenance) of the Sanctuary. And who soever maketh profit (or use) to the value of a mite, of the holy things of the Lord, he transgresseth, Maimonides in Meghnilah, (or, treat. of Transgression) chap. 1. Sect. 1. through ignorance]* or *unadvisedness, by error:* see Lev. 4. 2. If he did it presumptuously, and God only knew it, he was in danger to be cut off by his hand: if his presumption were known to men, the Magistrate punished him. The sacrifice was for ignorance only. *Whosoever sacrilegiously-transgresseth presumptuously, is to be beaten; and must pay for the detriment, &c. Maim. in Megnilah, chap. 1. Sect. 3. the holy things]* these were many, and manifold ways men might transgress in them. As for a man to eat within his (private) gates, the tithe of his corn, wine, oil, &c. Deut. 12. 17. 18. to do work with his firstborn

bullock, or sheer his firstborn sheep, Deut. 15. 19. to eat the first fruits of his land. Exod. 34. 26. ler. 2. 3. to keep-back ought of the price of things dedicated to holy use; as did Ananias and Sapphira, Act. 5. 1. 2. &c. and many like things. *All the most holy things, men might sacrilegiously-transgress concerning them, (by making profit or use of them) from the time they were sanctified, until their blood was sprinkled. When the blood was sprinkled, they might transgress concerning them, in anything that was wholly for the fire, until it was burnt and carried out to the place of ashes. As the burnt-offering, whether beast or fowl; and the handful (of the meat-offering) and the frankincense, the meat-offering of the Priests. &c. they might transgress concerning them, from the hour they were sanctified, until they were carried out after their burning upon the altar, unto the place of ashes. So for bullocks and goats that were burnt (without the campe:) So for the red Cow (Num. 19.) from the sanctifying thereof till it were made ashes: for though it were of the holy things for the maintenance of the sanctuary, yet loe it is said thereof, it is a sin-offering; (Num. 19 9.) The sin-offering beast, and trespass offering, and peace-offerings of the congregation; they might transgress in them all, from their sanctifying, till the sprinkling of their blood. When the blood was sprinkled, they might transgress in the fat and inwards, til they were carried out to the place of ashes, &c. In the meat-offerings they might transgress from the sanctifying of them, (yea though they were not as yet sanctified in a ministering vessel,) until the handful was burnt on the altar, &c. The show bread, they might transgress therein, frō the sanctifying of it, (yea though it were not as yet baken,) until the incense upon it was burned. The drink offerings, men might transgres in thē after they were sanctified. The bones▪ sinews, horns & hoofs of the most holy sacrifices, which were separated, before t<sup>e</sup> sprinkling of the blood, they might transgress in them. The ashes of the altar in the courtyard, before they were taken from upon it or after: they might transgress in them. Any beast of the most holy things, that had able•ish &c, they might transgress therein from the sanctifying of it, till it was redeemed. He that separateth money, for (to buy) his sin-offering, burnt-offering, or trespass-offering, or for •••le doves, or pigeons: they might transgress therein, from the hour of the separating thereof. A man sanctifieth for the maintenance of the sanctuary, a thing meet to repair the same, as stone or timber; or a thing meet for the altar, as lambes or doves: or he sanctifieth for the altar, a thing meet to repair the sanctuary, as stone or timber. Or sanctifieth for one thing, that which is not meet for it, but for another; or which is not meet for either of both, as henns, lands c yea though it be but dust or ashes: they might transgress in any of these, from the hour they were sanctified, until such things were redeemed as were meet to be redeemed. These and many the like eases, are shown by Maimonides in Meghnilah, ch. 2, &c. of which he saith in the end, (c. 8. s. 8.) It is meet for a man to set himself to understand the ordinances of the holy Law, and to know the end of matters, according as he is able. And the thing whereof he can find no reason, nor know any worth thereof, let it not be light in his eyes. And let him not break through, to go up unto the Lord, lest he brake forth upon him: (Exod. 19. 24.) Neither let him think of this, as he thinketh of other common things. Behold how great weight there is, in the law touching s<sup>o</sup>rilegious transgression. And what though they be wood and stone, and dust & ashes? when the name of the Lord of all the world, is called only upon things, they are sanctified. And who so useth them to common use he transgresseth therein; and though he do it through ignorance, he must needs bring an atonement▪ How much more, concerning the commandments which the holy blessed God hath prescribed unto us; that a man should not tread them underfoot, because he knows not the reason of them, &c. Behold it is said in the law, (Lev. 19. 37. & 20. 22.) ye shall keep all my statutes, and all my judgments, and do them. Our wise men have said,*

that keeping & doing, must be applied unto the statutes, as unto the judgments, &c. Now the judgments, they are commandments, the reason (or meaning) whereof is manifest, and the good that cometh by doing them, is known in this world, as the forbidding to rob, & to shed blood; the commandment to honor father and mother. But the statutes (or ordinances) are commandments, the reason whereof is not known: &c. And all the sacrifices everyone generaly, are statutes (or ordinances:) and our wise men have said, for the service of the sacrifices, the world  $\langle \diamond \rangle$  continue: for by doing the statutes and the  $\langle \dots \rangle$ , righteous men are made worthy of life in the world to come. And the law setteth the commandment of the  $\langle \diamond \rangle$  ▪ first, saying. And ye shall keep my  $\langle \diamond \rangle$  & my judgments, which if a man do, he shall live by them▪  $\langle \diamond \rangle$  ▪ 18▪ 3. •n which last words of the Rabbin, it app  $\langle \dots \rangle$ , how the Jews (as Paul  $\langle \diamond \rangle$  us▪)  $\langle \dots \rangle$  God, but not according to knowledge; being ignorant of God's righteousness▪ and going about to establish their own righteousness. For Moses describeth the righteousness which is of the law, when he saith, the man which doth these things shall live by them, but the righteousness which is of faith, speaketh otherwise; That if thou confess with mouth that Jesus is the LORD, and believe in thy heart, that God hath raised him from the dead, thou shalt be saved, Rom. 10. 2. 3. 5. 6. 9. his trespass] that is, his trespass offering: or, for his trespass it self. aram perfect] without blemish. The  $\langle \diamond \rangle$  was to be of the second year, see the notes on Lev. 1. 10. with thy estimation] or, by thy valuation. This is spoken to the Priest, who was to esteem and value all holy things, as is expressed in Lev. 27 8. 12. &c. of silver shekels] Hebr. silver of shekels: see the like transplacing of words in Lev. 6. 21. and 7. 21. and so the Gr. translatheth, a ram without blemish out of the sheep, of price of silver of sekels: This some understand, of the thing wherein the transgression is committed, which the Priest should value, as is explained in the next verse: others understand it of the ram brought for sacrifice, that it should be worth shekels of silver, that is, two at the least, and besides that he should pay the principal, and the fifth part. Thus Sol. Rashi expoundeth it, Which is worth two shekels: and R. Levi giveth this reason, because multiplication in numbers is first made by two; therefore he saith, shekels for two shekels. Maimonides  $\langle \diamond \rangle$  Megnilah, c. 1. s. 3. saith, He that transgresseth through ignorance, payeth for that which he hath made use of to himself, and addeth a fifth part thereto; and bringeth a ram of two-shekels (that is; worth so much) and offereth it for a trespass-offering, & makes atonement for himself▪ (Of the shekel, see Gen. 20. 16.) Again in another place he saith: All trespass-offerings in the law, are brought being of the second year, & worth two shekels, except the Trespass-offering of the Leper, and of the Nazirite, for they are of the first year, and there is no price of them set. The doubtful Trespass-offering, is brought of little or of great: and by tradition we have learned, that it comes not but worth silver shekels. If rams be  $\langle \diamond \rangle$ , that he find not a ram worth two shekels; let him not buy but tarry till they be dearer, and bring one of two shekels. For loe the law provideth concerning the price, & determineth it. M•m. in Pesulei hamukdashin, c. 4. s 22. 23.

Vers. 16 holy thing] Hebr. holiness, which the G• translatheth holies, that is, holy things. The worth of it or of them must be paid. fifth-part] so much was also added to holy▪ things redeemed, Lev. 27. 13. 15. 19. The payment of the principal, with the addition of the fifth part, is commanded to be done together with the bringing of the sacrifice. The payment of the principal, and bringing of the trespass, hinder the atonement, (•o weet, if they be not brought together▪) but the

*fifth part hindereth not; for it is said (after) he  $\langle\phi\rangle$  make atonement with the ram of the trespass: the  $r^{\bullet}$  and the trespass hinder, but the fifth part hindereth  $\langle\phi\rangle$  ▪ [Meaning it may remain as a debt, to be pay $\bullet\bullet$  afterward:] Maim. in *Meghnilah*, c. 1. s. 3. 4. By the *Trespass (Asham)*, the scripture sometime mean  $\langle\dots\rangle$  the pr  $\langle\dots\rangle$  thing wherein the trespass is committed; which is to be recompensed, besides the sacrifice▪  $\langle\phi\rangle$  b. 5. &  $\langle\dots\rangle$  the Priest shall make  $\langle\dots\rangle$  meant▪] Tho $\bullet$ gh restitution was made, by the  $\langle\dots\rangle$  gressor▪ yet atonement could not be made but  $\langle\phi\rangle$  the Priest and sacrifice appointed; both which  $\langle\dots\rangle$  gured Christ, by whose blood sins of all sorts, which men through infirmity do commit, are forgiven and purged, 1 John 1. 7.*

Verse 17. *though he know it not*] this may also be translated thus; *and he know it not, and is guilty, and beareth his iniquity*; This differeth from the former cases, in verse 4. and 15. where there was knowledge of the sin, at least, in the end: but this law was for sins, though never known certainly, but in doubt or suspense, so that David said not without cause, *Ignorances (or, Vnadviced-sins) who can understand? cleanse thou me from secret-sins*, Psal. 19. 13.

Vers. 18. *a ram perfect*] that is, *without blemish*. Of this the Hebrew canons say; *Every sin, for the ignorant-doing whereof, they are bound to bring the Sin offering appointed, (Levite▪ 4.) they are bound, when it is not known, to bring the doubtful Trespass-offering: (Levite. 5. 17. 18.) And what meaneth this, If it be not known? If it be doubtful unto him, whether he hath ignorantly-sinned in the thing, or no. And this sacrifice is called Asham talui, (a doubtful Trespass-offering,) because it makes atonement for that which is uncertain and doubtful unto him, &c. As for example; there is a Sabbath day, and a working day; and a man doth work in one of them, and knows not in which he did it. He eateth of a dish of meat, and one witness saith unto him, this which thou hast eaten, is the fat (forbidden in the law, Levite. 3. 17.) another witness saith, thou hast not eaten fat: now he bringeth a doubtful Trespass-offering; and so in like cases. Maim. treat, of Ignorances, c. 8. S. 1. 2. On the other hand for some cases known, they bring another sort of sacrifice, called, *Asham Vaddai*, that is, a certain, (or manifest) *Trespass-offering*, concerning which in the same book, chap. 9. it is said. *For five transgressions, men bring the sacrifice Asham, and it is called a manifest Asham; because there is not any doubt therein. And these are they: For lying with a bond-maid, (Levite. 19. 20. 21.) For things taken-by-violence, &c. (Levite. 6. 2. 6.) For sacrilegious transgression, (Levite. 5. 15.) For the uncleanness of a Nazirite, (Num. 6. 12.) And for leprosy, when a man is cleansed from the same, (Levite. 14. 12.) estimation*] or valuation. The Greek translatheth it, *of price of silver*: see before in verse 15.*

Vers. 19. *trespassing he hath trespassed*] that is, *he hath certainly trespassed; or, he is surely guilty*. The Chaldee translatheth, *It is a trespass-offering for his sin which he hath sinned: he shall offer a trespass-offering before the Lord*. The rites about this sacrifice; were the same with the former: *whether it were a manifest trespass-offering, or a doubtful trespass-offering, it was killed, and the blood sprinkled; then it was flayed, the fat taken-out, and salted, and put on the fire (of the altar,) and the flesh was eaten by the Priests, in the court: Maimonides, treat. of offering the sacrifices, c. 9. S. 1.* The signification hereof, was also like the former, that by the death and blood of Christ, we are cleansed *from all sin*: 1 John. 1. 7. Heb. 10. 10. 11. 12.

## CHAP. VI.

1, The Trespass-offering for sins done against the Lord, and a man's neighbor. 8, The law of the Burnt-offering, 14, and of the Meat-offering, 19, The offering at the consecration of a Priest. 24, The law of the Sin-offering.

AND Jehovah spake unto Moses, saying. A soul, when it shall sin; & transgress a transgression, against Jehovah: and falsely deny unto his neighbor in a thing-delivered-him to-keep, or in the putting of the hand, or in a thing-taken-awayby-violence; or, hath deceitfully-oppressed his neighbor. Or have found a thing lost, and falsely-denieth concerning it, & sweareth with falsehood: for *any-one*, of all that a man shall do, sinning in these. Then it shall be, when he hath sinned and is guilty: that he shall restore the thing-taken by-violence which he violently took away; or, the thingdeceitfully-gotten, which he hath got-deceitfully; or, the thing-delivered him-to keep, which was delivered unto him to keep; or the lost thing, which he found. Or, all that about which he hath sworn, with falsehood: and he shall pay it, in the principal thereof; and shall add thereto, the fifth-*parts* thereof: unto him to whom it *appertaineth*, shall he give it, in the day of his Trespass. And he shall bring his Trespass-offering, unto Jehovah: a ram perfect, out of the *••ock*, with thy estimation for a Trespass-offering, unto the Priest. And the Priest shall make-atonement for him, before Jehovah, and it shall be mercifully-forgiven-him: for *any-one*, of all that he hath done, in trespassing therein.

〈 in non-Latin alphabet 〉

And Jehovah spake unto Moses, saying▪ Cōmand Aaron and his sons, saying; This is the law of the burnt-offering: it is the burnt-offering because of the burning, upon the altar all night, unto the morning; & the fire of the altar, shall beburning in it. And the Priest shall put-on, his linen raiment; and linen breeches, shall he put upon his flesh: and he shall take-up the ashes, which the fire hath consumed, with the Burnt-offering, on the altar: and he shall put them, besides the altar. And he shall put-off his garments, and put on other garments: and shall carry forth the ashes, to without the camp; unto a clean place. And the fire upon the altar shall be burning in it, it shall not be put-out; and the Priest shall burn wood upon it, every morning; and shall lay-in-order upon it, the Burnt-offering; and shall burn upon it, the fats of the Peace-offerings. Fire, continually, shall be burning upon the altar, it shall not be put-out.

And this is the law, of the Meat-offering: the sons of Aaron shall offer it, before Jehovah; before the altar. And he shall take-up of it his handful, of the flower of the Meat-offering, and of the oil thereof; and all the frankincense, which is upon the Meat offering: and he shall burn upon the altar, for a savor of rest, the memorial of it, unto Jehovah. And the remainder thereof, shall Aaron and his sons eat: in unleavened-cakes shall it be eaten, in the holy place; in the court of the Tent of the congregation, they shall eat it. It shall not be baked with leaven; I have given it for their portion, of my Fireofferings: it is holy of holies; as the Sin-offering and as the Trespass-offering. Every male, among the sons of Aaron, shall eat of it; it



*shall be a statute for ever, in your generations; concerning Jehovah's Fire-offerings: all that toucheth them, shall be holy.*

And Jehovah spake unto Moses, saying. This is the oblation of Aaron, and of his sons, which they shall offer unto Jehovah, in the day that he is anointed; the tenth *part* of an Ephah of fine-flower, *for a continual Meat-offering*: half of it in the morning, and half of it in the evening. On a pan, it shall be made with oil, hastily-fryed shalt thou bring it: the baked pieces of the Meat offering, thou shalt offer *for a savor of rest*, unto Jehovah. And the Priest that is anointed in his stead, of his sons, shall do it: *it is a statute for ever*, unto Jehovah, it shall be burnt *for a Whole-burnt-offering*. And every Meat-offering of the Priest, shall be Wholeburnt-offering: it shall not be eaten.

And Jehovah spake unto Moses, saying. Speak unto Aaron, and unto his sons, saying; This is the law, of the Sin-offering: in the place where the Burnt-offering is killed, shall the Sin-offering be killed, before Jehovah; it is holy of holies. The Priest that offereth-it-for-sin, shall eat it: in the holy place, shall it be eaten; in the court, of the Tent of the congregation. All that shall touch the flesh thereof, shall be holy: and when there is sprinkled of the blood thereof, upon a garment; that whereon it is sprinkled, thou shalt wash, in the holy place. And the earthen vessel, wherein it is sodden, shall be broken: and if it be sodden, in a brazen vessel; it shall be both scowred and rinsed, in water. Every male among the Priests, shall eat thereof, it is, holy of holies. And no Sin-offering, whereof *any* of the blood thereof, is brought into the Tent of the congregation, to make-atonement *with* in the holy-place, shall be eaten: it shall be burnt, in the fire.

### Annotations.

ASoule] that is, *man or woman*, as God explaineth [unspec] it, in Num. 5. 6. so the Chaldee expoundeth it, *a man. transgress*] it is the word before used, in Levite. 5. 15. The Greek here translateth, *despising despise the commendements of the Lord: (or, neglect them.) falsely deny*] or, *lie*, as the Greek translateth: but the word meaneth lying by denial of a thing, as Gen. 18. 15. This sin, God generally forbiddeth, Levite. 19. 11. And this law here, concerneth sins both against God, by swearing; and against our neighbor by injuring him. *a thing-delivered him-to-keep*] a thingcommitted-to one; which shall again be required; called in Hebrew *Pikkadon*, of encommending thing, and requiring it: in Greek, *Parathekee*, or committing it to ones fidelity, (which word Paul useth in 2 Tim. 1. 12. of God; *I am persuaded that he is able to keep that which I have committed unto him:*) in Latin, a *Depositum*. So in 1 Tim. 6. 20. and 2 Tim. 1. 14. In Gen. 41. 36. the word is used for *store or provision* laid up. See the judicial lawyer for these cases, in Exod. 22. 7. 10. &c. *the putting of the hand*] This phrase (here only used,) seemeth to mean *fellowship*, or *partnership*, when men deal, and put their hands as it were together in a matter: so the Greek translateth it *communion* (or *society*;) and the Chaldee, *the communion* (or *fellowship*) *of the hand*; that is, commerce. Or we may take it, for *putting into the hand*, that is, committing of a thing to ones care and fidelity to use or employ for him. It may also imply, the lending of a thing, or borrowing. Thus *Sol. Rashi* expoundeth it, *that he hath put money into his hand to occupy: or hath lent it him. a thing-taken-by-violence*] or, *arobberie, rapine*. It implieth force, as the next doth fraud. 2 Sam. 23. 21. Judge. 9. 25. This God hateth, though it be for

Burnt-offering: Esa. 61. 8. *deceitfully oppressed*] or, *defrauded*, by cavilation, calumniation, false accusation, or other like unjust means. Of this sin, Zacchaeus cleared him-self by fowrfold restitution, Luk. 19. 8. The Hebrew doctors thus distinguish these. *Who is a taker by violence, (or robber?) He that taketh a man's goods by force, as by plucking it out of his hand, &c. or, that forcibly-taketh ones servant or beast, and useth them for his own work; or goeth into ones field, and eateth the fruit thereof, and the like. Who is a deceitful-opressour? He that hath his neighbors goods in his hand, with the owners consent; and when they are demanded again, he keeps the goods in his hands by force, and restores them not; and the like. Maimonides, treat. of Robbery and lost things, chap. 1. Sect. 3. 4.*

Vers. 3. *a thing lost*] Hebr. *a loss*: which the law [unspec] bindeth him to restore unto the owner: See Deut. 22. 2. Exod. 23. 4. in the annotations. *with falsehood*] that is, *falsely*; and as the Greek translatheth it, *unjustly*. Of this kind of oath, the Hebrew canons say; *Who so hath his neighbors goods in his hand, whether they be delivered him to keeep, or lent him, or he hath taken them by violence, or by fraud; or hath found a thing lost, and restoreth it not, or the like; and the goods which he hath in his hand, he demanded of him, and he denieth them, loe he is a transgressor against this law, ye shall not fasly deny, (Levite. 19. 11.) And if he swear unto him falsely, concerning the goods which he denied; now he transgresseth another law, ye shall not deal-falsely; Lev. 19. 11. And this oath is called, the oath concerning a thing delivered to keep. And for this false oath, he is bound to pay the principal, which he denied, & to add the fifth part more thereto, and to offer a manifest Trespass-offering; &c. Maim treat of Oaths, c. 1. s. 8. 9. sinning*] or, as the Gr. translatheth, *so that he sinneth in these.*

Vers. 4. *he shall restore*] in Numb. 5. 7. God requireth also to *confess the sin*; which is to be understood here, and in all like sins and trespasses. About this restitution, the Hebrews have these observations. *Whether he be a violent robber, or a fraudulent-oppressor, or a stealer, or a borrower, or that hath by him a thing delivered to keep, or hath found a thing lost, and falsely-denieth it, or that there was partnership between him and his neighbor, and some of the goods remain in his hand; or that he hath done work for him, and he hath not given him his wages. It is a gener all rule for everything such as these, he that consesseth, is bound to pay by sentence (of the Judges:) and he that denieth and sweareth, must pay the principal & the fifth part, Lev. 6. 2. &c. This is meant, when a man is bound to pay for himself, but if he be bound to pay for his father, he pays not the fifth part. As, when his father robbeth, or stealeth, or is indebted to others, and the son knoweth it, and denieth it, and sweareth, and afterwards confesseth it; he payeth but the principal only; for it is written, (Lev. 6. 4.) which he violent tookeaway for his own violent-taking away, he addeth the fifth part more, but not for his fathers. This is meant, when the thing violently-taken-away is not remaining then present; but if his father did violence, and died, and the thing-taken-away remaineth there and the heir denieth it, and sweareth, and afterwards confesseth it; he payeth the principal and the fifth part. If the father rob, and swear, and confess it, and afterward die: now the heir payeth the principal & the fifth part. If he rob, and swear, and so die: and the heir confesseth it, he payeth but the principal only, but in both these cases, the heir is discharged of the Trespass-offering. Maim. treat of Robbery, and lost things, c. 7. s. 2. 3. &c.*

V. 5. *all]* or of anything: so implying other particulars besides these mentioned; as some are before noted. *principal]* or, *sum*; Hebr. *head*: which Sol. Rashi expoundeth the *principal* (the thing it self.) *Head* sometime is used for *beginning* or *first*: & so Chazkuni here noteth that the meaning may be, *before he bring his Oblation he shall put out of his hand, the thing got by rapine, &c. the fist-parts]* the Greek translateth, *the fist part*, as the Hebrew also was in Lev. 5. 16. And it may be put for *every fifth part*, the *fist part* of everything defrauded, as in Ezek. 16. 55. *thy sisters*, meaneth *each of thy sisters*. But the Hebrew Doctors insist upon the number thus; *He that restoreth the principal to the owners, & denieth at the second time the fist part, and sweareth about it; that fist part is made as the principal in every respect, and he must pay for it another fist part, as it is written, he shall add thereto the fist parts thereof, teaching that he must add a fist part for a fist part, until the fist part which he denieth and sweareth for, be become less then the worth of a mite. Who so hath by him a thing delivered to keep, and he pleadeth that it is lost, and sweareth, and returneth and confesseth that he hath it by him. And cometh again, and pleadeth that it is lost, and sweareth, and again returneth and confesseth that he hath it by him; he must pay a fist part for every oath, with that one principal; as it is written, He shall add thereto the fist parts thereof, teaching that he may pay many fifts for one principal. Maim. treat. of Robbery, &c. c. 7. s. 12 13. Now what the fist-part is, he there showeth in s. 7. one of four, with the principal: as if he robbed the value of 4. and sweareth; he payeth five. And if the stolen thing be remaining, he must restore it, and give the price of the fourth part thereof. to whom it pertaineth]* or, whose it is, by right, whether the owners, or the heirs, to him against whom he is guilty, Numb. 5. 7. *He that robbeth his neighbor, if he that is robbed dieth: must restore the robbery unto the heirs: and if it be lost, or changed, he must give them the price of it. And if he sware unto him, and afterward he died; he must give to the heirs, the principal and the fist part. He that robbeth his father, and sweareth unto him, and the father dieth; if the thing taken by robbery do not remain, or if it be changed, he must make an account with his brethren, for the principal and for the fist part. If the thing taken by robbery remaineth, he is bound to bring forth the thing it self, from under his hand. Therefore he is to give the thing taken by robbery, and the fist part also to his brethren; and make an account with them, &c. Maim. treat. of Robbery, c. 2. s. 1. 2. &c. But if the man have no kinsman to recompense the trespass unto, it must be recōpensed unto the Lord, even unto the Priest, Num. 5. 8. of his trespass]* or, of his *guiltiness*, that is, the day wherein he is found a trespasser: which the Greek interpreteth, *the day wherein he is convicted: (or reprehended)* Or we may understand it, the day wherein he offereth for his trespass: so Chazkuni explaineth it, *The robber shall give the goods to him that is robbed, in the day that he bringeth his Trespass-offering: turning from his sin, that his oblation may be accepted with favor.*

Ver. 6. *perfect]* without blemish. This oblation was performed w<sup>th</sup> such rites, as the other before mentioned, in c. 5. see the notes there; and on Numb. 5. 8. *in trespassing]* or, by *guilty-trespass*, or, with *guiltiness therein*: The Greek translateth, *and hath trespassed therein*. These sacrifices, could not by themselves make a•onement, or procure forgiveness of sins: but they signified the atonement made by the sacrifice of Christ: Heb. 10. 14. 10. 14. and taught men mortification, and dying unto sin, as David saith, *Thou delightest not sacrifice, that I should give it &c. the sacrifices of God, are a broken spirit, as broken and a contrite heart, &c. Ps. 51. 18. 19. And where true repentance, faith in Christ, & amendment of life is found in the sinner; there is*

promise of grace, and of forgiveness of sins; *though they be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* Isaiah 1. 16. 18.

〈 in non-Latin alphabet 〉 Here beginneth the 25. section of the law: see Gen. 6. 9. Hitherto in this book, God hath shown what sacrifices men should offer: now he declareth the manner and rites about those sacrifices, more particularly.

Vers. 9. *because of the burning]* or, *it is that which ascendeth by the burning.* Here is the reason of the name: for the *Burnt-offering*, is in Hebrew *Gnolah*, that is, an *Ascension*; because by burning all in fire, it went up in smoke and vapor. Therefore the Holy ghost translateth it in Greek, *Holocaustoma*, that is, *a whole Burnt-offering*: Hebr. 10. 6. from Psal. 40. The use of this sacrifice is shown on Leviticus 1. Here the *Targum* called Jonathan's, saith, *it was to make atonement for the imaginations of the heart. all night]* though the time of the Evening sacrifice began about mid afternoon (as is shown on Exod. 12. 6.) yet the burning might continue all night, till break of the day. *No sacrifices were offered, but by day: therefore they killed no sacrifice but by day, nor sprinkled any blood, but in the day that it was killed; for when the Sun was set, the blood became unlawful (to be sprinkled.) Sacrifices whose blood was sprinkled by day, their fat was burned by night, till the pillar of the morning ascended, (that is, till break of the day.) And so the pieces of the burnt-offerings, were burned by night, till break of the day. But for to keep men far from trespassing, our wise men have said, that they should not burn the fattes, or pieces of the burnt-offering, but until midnight. Although it was lawful to burn them by night, yet they did not defer them purposely, but endeavored to burn all by day. Gratefull is a commandment (done) in the hour of the same,* Maimonides, treat. of *offering the sacrif.* chap. 4. Sect. 1. 2. 3. This law here given, seems specially to intend the daily *Burnt-offering* of the church, which was offered first in the morning, and last in the evening, as the Hebrew Doctors say, *It is unlawful to offer any sacrifice at all, before the daily sacrifice of the morning: neither kill they any sacrifice, (to weete, for particular persons,) after the daily evening sacrifice, except the sacrifice of the Passover only.* Maimonides, treat. of the *daily sacrif.* chap. 1. Sect. 3. *shall be burning]* or, *shall be made to burn,* that is, nourished continually: so verse 12.

Vers. 10. *his linen raiment]* or, *the linen robe*; as the Greek translateth, *a sinnen coat*. Such were made for the inferior Priests to minister in, Exod. 28 40. 41. The original word *Middo*, signifieth a large garment, proportionable to the body. *It is the Co• (as Sol. Rashi observeth) and the scripture calleth it Middo, because it was like [Middatho] his measure that wore it.* Hence the Greeks borrowed their word *Ma•due*, which is a coat, or mantle. And the Hebrew ﴿◊﴾ signifieth finer linen then that of common flax, (which is called by another name,) therefore the Chaldee here translateth it *garments of bysse*: ﴿◊﴾ the notes on Exod. 25. 4. The ﴿◊◊﴾ (〈◊〉) *Ghazkuni* on this place,) is the *Coat, the Miter, and the Girdle, which all are of lin* 〈...〉 and the scripture speaketh of them as of one, because they all are as one garment, for he is not clothed with one without the other. *his flesh]* in Greek *his body*; meaning, his secret parts; which for honesty and reverence of God's sanctuary, were to be covered with these breeches next the skin. See the notes on Exod. 28. 43. and compare Ezek. 44. 17. 18. *hath consumed]* or, *hath eaten*: ashes are said to be consumed, when the wood and sacrifices are consumed and turned to ashes. So *meal* is said to be *ground*, Isaiah. 47. 2. when the corn by grinding is turned to meal. *besides the*

altar] on the east-side, furthest from the sanctuary: Lev.t. 1. 16. *The taking-up of the ashes from on the altar, is commanded to be done, every day, and it is one of the Priests services, Leviticus 6. 10. They did it, when the pillar of the morning ascended [that is, at break of the day.] And at the feasts, (they did it) at the beginning of the third part of the night; and on Reconciliation day, at midnight. He whose duty it was to take them up, washed himself and put on the clothes in which he was to take them up, and sanctified (that is, washed) h's hands and his feet. And took a fire-pan, and went up to the altar, &c. Maimonides, treat, of the daily sacrif. chap. 2. Sect. 10. 11. &c. The taking up of the ashes, is the first of all the services in the day; and the meaning and mystery of it is, to remove away the spirit of uncleanness that remaineth after the digestion of the members and fat entrails, that lieth on them. And therefore it is not done but in white garments only, because by mercy, iniquity is purged, (Pro. 16. 6.) R. Menachem, on Le. 6.*

Vers. 11. *other garments]* Unto the Altar, no Priest might come but in the holy garments appointed of God; and those garments they used not but in the Sanctuary. Hereupon it is written, when the Priests go forth into the utter court to the people, they shall put off the garments wherein they ministered, and lay them in the holy chambers: and they shall put <...> there garments, and they shall not sanctify the people with their garments; Ezek. 44. 19. Yet forasmuch as the carrying away of the ashes, belonged to the Priests, by other garments the Hebrews understand not common clothes, but other holy garments. *The Priests garments wherein he took away the ashes, were lesser then those wherein he ministered in other services; as it is written (in Levite. 6.) he shall put on other garments, and carry forth the ashes: he saith not other, for that they were common garments, but for that they were less then the former. Maimonides in Tamidin (or treat. of the daily sacrif.) chap. 2. Sect. 10. without the campe]* As the turning of the Burnt offering to ashes, was a sign of God's acceptation thereof, Psal. 20. 4. so the carrying out of the campe, into a clean place, signified his regard of the very relics of that holy thing: which had accomplishment in Christ his death and buriall, without the gates of Jerusalem, in Golgotha, and in a garden, Heb. 13. 11. 12. 13. John. 19. 16▪ 17. 18. 41. 42. the memory whereof is blessed. Of these ashes, the Hebrew canons say, *they were to be left in a place, where the wind did not blow strongly. And it was not lawful for strangers, to gather them up: neither might they be scattered there, but laid down: and it was unlawful for men to make profit (or use) of them. Maimonides, treat. of the daily sacrif. chap. 2. Sect. 15. a clean place]* the contrary is said touching the stones and dust of a leprous house, that they should be poured out into an unclean place, Lev. 14. 40 41▪ for they came fō a polluted house; but these ashes came from the Lord's holy house, therefore were to be laid in a clean place, where no dead carcasses, dung, or other filth was laid.

Vers. 12. *shall be burning]* or, *shall be kindled (or made burn) on it.* From hence the Hebrews gather, that *the fire might not be kindled beneath, and then laid upon the altar, but was to be kindled on the altar it self: Maimonides, treat of the daily sacrifice. c. 2. s. 9. And Baal Hatturim noteth how from hence they have said, Although fire came down from heaven, yet they were commanded to bring of common fire. be put out]* or, *quenched.* The Hebrew canons say, *He that quengeth the fire of the Altar, is to be beaten; for it is said, It shall not be put out, (Lev. 6. 12.) though it be but one coal, and though it be down from upon the Altar, he that putteth it out is to be beaten. Maimonides, ibid c. 2. s. 6. wood]* no other fuel was allowable for the altar, and it was to be the wood of the public

congregation, (as is observed on Lev. 1. 7.) And as all things about God's service, were to be of the best: so of this the Hebrews say, the wood was to be none but choice: such as had no worms in it. And that, timber of buildings pulled down, was ever unlawful: they might bring none but new wood. *Maimo•y, in Issures Mizbeach, ch. 6. s. 2. every morning]* Heb. *in the morning in the morning.* Of this service it is recorded; *In the morning they laid the wood in order, and they made upon the top of the Altar a great fire &c: likewise towards evening. Three fires were orderly made upon the top of the Altar every day: the first was the great fire on which they offered the daily sacrifice with the other oblations; the second was a little fire in the side, from which they took fire in a censer to burn incense with every day; the third was not for other use but to confirm the commandment concerning the fire, which is written, FIRE CONTINVALLY SHALL BE BVRNING, Lev. 6. 13. We have been taught that that which is said, BECAUSE OF THE BVRNING UPON. THE ALTAR, Lev. 6. 9▪ is •eant of the great fire: and this, THE FIRE OF THE ALTAR SHALL BE BVRNING IN IT, Lev. 6. 9. is the second (fire) for the ‹◊› : and this, THE FIRE UPON THE ALTAR SHALL BE BVRNING IN IT. Leviticus 6. 12. is the third, for keeping of the fire, Maimonides, in treat▪ of daily sacrifis. ch. 2. s. 2. 4. 5.*

Vers. 13. *Fire continually]* This commandment ‹...› ishing the fire always, being so oft repeated▪ showeth it to be of weight, and carefully to be observed: and signified, how by Christ our Altar, we should have continually through his Spirit, ‹◊› ready for the purging and •aking away of our sins, and access to offer unto God the sacrifice of praise, 1 John▪ 1. 9. Heb▪ 13. 10. 15. likewise the ‹◊› of God's ministers, by daily preaching of the word (which is likened unto fire, Ier. 23. 29.) to kindle and stir up the graces of the spirit in men, which may never be quenched, Mat. 3. 11. 1 Thes. 5. 19. It foreshadowed also the w•rke of Christ, who came to *send fire on the earth*, and ‹◊› defined to have it *kindled*, Luke 12. 49▪ likewise the afflictions of Christ and his Church, which are continual in this world, and through which we must enter into the Kingdom of God, Mark. 9. 49. Heb. 2. 10. 1 •e•. 4. 12. The Hebrews say of the fire on the Al•ar, *that it was as a ladder for the Angels to ascend by: as* (in Judge. 13. 20.) *the Angel of the Lord ascended in the flame of the Altar; and in Ezek. 9. 2. six men stood beside the brazen altar: Baal Hatturim on Lev. 6.*

Vers. 14. *Meat-offering]* the *Minchah*, whereof see Lev. 2. and the annotations there. *before the Altar]* that is, saith *Sol. Rashi, the south, for that was the face* (or forepart) *of the altar; for the foot bank was set on that side.*

Ver. 15. *of rest]* of sweet smell: see Lev. 2. 2. The Yerushalmi Targum translateth it, of *favorable acceptation:* and O•kelos, *to be received with favorable acceptation.*

Ver. 16. *unleavened cakes]* that is, made into unleavened cakes; as the next verse showeth. This, and the like that follow, show, how they that wrought about the holy things of the sanctuary; and they which waited at the altar, were partakers with the altar: so the Lord proportionably ordained also under the gospel, 1 Corinth. 9. 13. 14. Ezek. 44. 29. See Deut. 18. 1. 2. &c. What *leve•* and *unleavened cakes* signified, is noted on Exod. 12. *holy place]* meaning the Court of the sanctuary, in Num. 18. 10. it is called the *Holy of hol•es*, that is, the most holy place; yet hereby was meant neither the most holy within the Tabernacle, (into which none

went but the high Priest once a year, Levite. 16. 2. &c.) neither the holy place there: but the court of the sanctuary, where all the most holy things were boiled, baken, dressed and eaten, by holy persons: as is explained after, v. 26. and Lev. 8. 31. See the notes on Leviticus 24. 9.

Vers. 17. with *leaven*] or, *leavened*; as the Greek translath it. *holy •f holies*] that is, *most holy*▪ Hebrew, *holiness of holinesses*. The like is said after, touching the sin-offerings, &c. Levite. 6. 25. and 7. 1. 6. &c. Other things were called holy, as the passover, tithes, firstfruits, &c. Such the Hebrews call *light holy* things, to distinguish them from the most holy: and the laws concerning them differ. The sin-offering, trespass-offering, and remainder of the peace-offerings, were not eaten but by the males among the Priests, within the court. Other offerings, tithes, firstfruits, shoulder and breast of the people's Peace-offerings and the like, were for the Priests, their sons, daughters, &c. that were clean, Numb. 18. 9. 10. 11. 19. Again, the most holy things are here limited to be eaten within the court: the light holy things were to be eaten in the place which the Lord should choose, &c. Dent. 12. 5. 6. 7. and 16. 5. 6. which after, was Jerusalem; whereupon the Hebrew canons say, *who so eateth a bit of the flesh of the most holy things, without the court, is to be beaten, &c. The same judgment is for him that eateth the light holy things, out of Jerusalem. For Jerusalem walls, are for the light holy things; as the walls of the court for the most holy. Flesh of the most holy things, that is carried out of the walls of the court; and flesh of the light holy things, carried out of the walls of Jerusalem, is polluted and unlawful forever. And though it be brought back again to his place▪ yet is it unlawful to be eaten.* Maim. in treat of *offering the sacrif. ch. 11. s. 5. 6.* Hereupon Jerusalem is called the *holy City*: Nehem. 11. 1. Isaiah 48. 2. and 52. 1. Mat. 4. 5.

Vers. 18. *Every male*] although he be a *ble•ished* priest, saith Sol. Rashi. *all that toucheth*] or, *whosoever toucheth*: whether person or thing, as any vessel of ministry, and the like: meaning that no unclean person, or common vessel, might touch them. The Greek translath, *whosoever toucheth them, shall be sanctified*: and so Chazkuni, adding this, *and he shall purify himself, before he touch them.* See after, in v. 27. and Exod. 29. 37.

Vers. 20. *in the day*] and so, from that day forward, every day. Chazkuni saith, that *In* here is instead of *From*. And that it is used for *After*, is noted on Exod. 2. 23. *the day that he*] that is, Aaron him-self, (as Lev. 8.) or any of his sons after him. The Chaldee called Jonathan's, saith, *in the day that they anoint him to possess the high priests office.* The Priest-hood was by natural succession to Aaron's sons, such as were meet for the same, having no blemishes, or other impediments; which the Magistrates of the highest Court judged of, and put him in place. *None do constitute an high priest, but the Senate of 71. Judges: and they do not anoint him, but by day, as it is written (Lev. 6. 20.) In the day that he is anointed, &c. and they set not up two high Priests at once. The high Priest, he is the head of all the priests: and they do anoint him with the anointing oil (Exod. 30.) and clothe him with the garments of the high Priesthood, (Exod. 28.) They clothe him with the 8. garments, and when he puts them off, they clothe him again on the morrow, so 7. days, day after day, as it is written (Exod. 29. 30.) the son that shall be Priest in his stead, shall put them on 7. days. And as they array him with the clothes, seven days, so they anoint him with •ile seven days, one after another.* Maimonides, in treat. of the *Implements of the sanctuary. c. 4. s. 15. 12. 13.* This high Priest was a figure of Christ, clothed with the garments of justice and salvation,

offering himself to God for us, and us unto God through himself; making us, and our service acceptable unto his Father; Heb. 8. 1. and 7. 25. 28. and 10. 10. 22. and 13. 15. *Ephah*] or *Bushel*: the tenth part whereof, was an *Omer*: see Exod. 16. 36. *continual*] or thus, a *Meat-offering*, *continually*. The ordinary priests offered their *Minchah* but at their *Initiation*, or entering upon their office: the high priest, continually, every day. See the notes on Lev. 2▪ 1.

Vers. 21. *a pan*] to weat, a *flat-pan*, *plate* or *slice*: whereof see Lev. 2. 5. Such being baked dry, without li•ot, were the more subject to the heat and parching of the fire. And as the high Priest was in special manner a figure of Christ; so his daily *Meat-offering* being of this kind, figured out the sufferings of Christ, who was so parched with the site of afflictions for our sins. *hastily fried*] or, *•ken*▪ with bubbles, that is, so fried, that it may be hoven as with bubbles: so in Lev. 7. 12. The manner of making these cakes, is said to be thus. *The high Priest brought a whole tenth-deal, (of st•wre;) and sanctified it, and divided it by the half tenth-deal measure which was in the sanctuary: for although the oblation was half at once, yet was it not sanctified by the half. And he brought therewith, three logs of oil, as it is written, it shall be made with oil, to add oil thereunto, like the meat-offerings of the lamb. Then he mingled the flower with oil, and hastily-baked it with bubbles. And he kneaded of each half tenth part, six cakes. And they were made one by one thus, he divided the three logs (of oil) by the quarter measure that was in the sanctuary: a fourth part for every cake. And he baked the cake a little, and after that fried it upon the pan, with the other fourth part of oil which belonged to it. And he did not bake it much, as it is written Tuphinei [i. Bakings▪ Lev. 6. 21,] between baken and raw. And afterwards he divided every cake into two, by measure; that he might offer the half at morning, and the half at evening. And he took the halves, and doubled them everyone, into two; and brake them in in pieces, til he found every piece doubled into two. And he offered the one half, with half the handful of frankincense, in the morning; and the other half, with half the handful of frankincense at evening. And if it were the *Meat-offering* of *Initiation*, (or first entering upon his office,) he divided it not, but offered all at once, with the handful of frankincense: and both of them were a whole *Burnt-offering*, for offerings made by fire. Maim. in treat. of offering the sacrifices, ch. 13. s. 2. 3. 4. *baken pieces*] Hebrew, *bakings of the Meat offering of pieces*, that is, which was broken into pieces. See the like phrase in Lev. 5. 15. *thou shalt*] meaning, thou priest, whosoever; as the next verse showeth: therefore the Greek explaineth it, *he shall offer. of rest*] that is, *of sweet smell*, as the Greek translateth: in Chaldee, *to be accepted with favor before the Lord*.*

Vers. 22. *the Priest that is anointed*] Targum Jonathan explaineth it, *the high Priest that is anointed with oil. a whole-burnt-offering.*] Hebr. a *Ca•••*: that is, *whole*, or *altogether*; in Greek it is translated here *Hapan, All*; in the verse following, *Holocaustos*, that is, *wholly-burnt*. The people's *Meat-offering* was eaten by the Priests, that made a•onement for them, v. 15. 16. Lev. 7. 7. but because no Priest being a sinner, could make atonement for himself; therefore his *Meat-offering* might not be eaten, but all burnt on the Altar; to teach him to expect salvation not by himself, nor by his legal service or works, but by Christ. For the *eating* of the *sin-offering*, figured the bearing of the sinners iniquity, Lev. 10. 17.

Vers. 25. *be killed*] that was, on the north side of [unspec] the altar: see Lev. 1. 11. Hereby was figured that Christ ou• *sin-offering* should be killed by the priests in Jerusalem and mount



Zion, w<sup>ch</sup> was on the *sides of the North*, Ps. 48 2. crucified on mount Calvarie, which was on the North west side of Jerusalem: as by the Jews tradition, the morning sacrifice was killed at the North west horn of the Altar.

Verse 26. *offereth*] or, *expiateth-sin-by-it*; as the [unspec] Chaldee translath, *that maketh atonement by the blood thereof*: in Greek, *that offereth it*. The Priest did ⟨ϕ⟩ it, and so bare the iniquity of the sinner: (Lev. 10. 17.) and in type abolished the same. It was also a part of their livelihood, Ezek. 44. 28. 29. which coveto\*s priests abused, *eating the sin of God's people; and lifting up their soul, unto their iniquity*: Hos. 4. 8. It further figured our communion with Christ our sacrifice, eating his flesh by faith, John 6. 56. as he hath made us *an holy Priest-hood*, even *Kings and Priests unto God his father*, 1 Pet. 2. 5. Rev. 1. 6. *in the holy place*] within the courtyard of the sanctuary, not without the same. Seven other things were also to be eaten there, noted on Lev. 24. 9.

Vers. 27. *blood thereof*] of the sin-offering; whether it were that which was to be eaten, or that which was to be burnt. And this rite, was peculiar to the sin-offering, above all the other most holy things: *Maimonides, treat. of offering the sacrif. ch. 8. s. 1. 2.* As the sin-offering in special sort figured Christ (who was made sin for us, 2 Cor. 5. 21.) so this ordinance for all that touched the flesh of the sin-offering to be holy; the garments sprinked with the blood, to be washed; the vessels wherein the flesh was boiled, to be broken or scoured and rinsed: taught an holy use of this mystery of our redēption, whereof they that are made partakers, ought to be washed, cleansed and sanctified, by the Spirit of God; that we possess our vessels in holiness and honor, and yield not our members as instruments of unrighteousness unto sin anymore. 1 Thes. 4. 4. Rom. 6. 13. *wash*] This washing was for casual sprinkling, as when any blood sprung out of the bason, upon a garment: or the like. And as the Hebrew canons say, *Nothing was charged to be washed, but the bloody place only: and that which was upon an instrument apt to receive uncleanness, and apt to be washed. But if it were sprinkled on an instrument of wood or of metal, it was not to be washed, because they are things not fit to be washed, but they are only s•raped. If it be sprinkled on the skin of a fi ⟨...⟩ it is not required to be washed; because that is not a thing ⟨ϕ⟩ t• receive uncleanness. If on the skin of a •east before it be flayed, it is not charged to be washed: if it •ee after it is flayed, then must it be washed: for though it receiveth no uncleanness now, yet loe it is apt to receive uncleanness, after it is dressed for use. If it spring ⟨...⟩ of the neck, upon a garment▪ or from upon a ⟨ϕ⟩ of the alt•, or after that it is shed on the ground, ⟨ϕϕ⟩ gathered up, and any of it put on a garment, they ⟨ϕ⟩ ⟨...⟩ ged to wash it, for it is written, And when there is sprinkled of the blood &c. It is not meant, but of blood received in a ministering vessel, and fit for to spri ⟨...⟩ and that there be enough for that use. If he hath put the blood on the four horns of the altar, and afterward some of the blood left in the bason, be put on a ⟨ϕ⟩, it is not required to be washed, &c. When ⟨ϕ⟩ the bl•ody place, they must wash it very fair, ⟨...⟩ mark• of the blood, &c. Maimonides, i ⟨...⟩ ⟨ϕ⟩ sacrifice. ch. 8. s. 4. 10.* These ordinances shadowed the con•agion of sin; (as did all the like in ⟨ϕ⟩ cases, Levite. 11. 32. 33. &c.) and the care that we should have to cleanse ourselves by repentance and faith; 2 Cor. 7. 1. Heb. 10. 19. 22. The ⟨ϕ⟩ Hebrew Doctors had some knowledge of these mysteries; for speaking of this *washing of*

garments, they give a reason, because it was necessary to do-away-uncleanness, by the waters that are on high: R. Menachem on Levite. 6. These are the spiritual waters, mentioned in Hebr. 10. 22. John 7. 38. 39. Rev. 1. 5. and 22. 1. Zach. 13. 1. Isaiah 4. 4.

Vers. 28. scowred] as the washing, was to be in the holy place, or Court; ver. 27. so it was required that the earthen vessel should be broken in the court, and the vessel of metal, should be scoured and rinsed with water in the court. The scowring, was with hot water, and the rinsing, with cold. With water, not with wine, or any mixture, or other liquor. Maim▪ *ibidem*. ch. 8. s. 11. 12. Of breaking the earthen vessels, see the notes on Lev. 11. 33.

Ver. 29. holy of holies] Hebr. holiness of holynesses, that is, most holy; and the Greek addeth, unto the Lord.

Ver. 30. into the Tent] as was the blood of the sin-offerings for the high Priest; & for the Church. See Lev. 4. 5. 16. The signification of this law, for the burning of such sacrifices, and that the Priests might not cate of them, was to show the inability of that legal priesthood to reconcile men to God: and that men cleaving thereto, and not seeking for the better priesthood of Christ, could not be saved. For such sin-offerings as those Priests did eat, so typically bearing the people's iniquity, Lev. 10. 17. and taking it away, the blood of them came not into the sanctuary before God; which argued their unworthiness. But Christ with his blood (shed for our sins,) entered into the holy place, (not that which was made with hands, but into very heaven) and hath obtained eternal redemption: Heb. 9. 11. 12. 24. And in that the legal priests, might not eat the flesh of that sin-offering, whose blood was carried into the holy place, but the body was all burnt without the camp: the Apostle from hence saith; *we have an Altar* (meaning Christ,) *whereof they have no right to eat, which serve the Tabernacle:* (so excluding from Christ, all that cleaved to the rudiments of Moses. Which he proveth thus,) *For the bodies of those beasts, whose blood is brought into the sanctuary by the high Priest for sin,* (wherein Christ's sacrifice was most lively figured,) *are burnt without the campe;* (so that the Priest had no meat, or livelihood thereby:) *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate;* (so accomplishing the type; and showing withal, that such as would still serve the worldly sanctuary, had no right to eat of him, and live by him.) *Let us go forth therefore unto him, without the campe, bearing his reproach,* &c. Heb. 13. 10.▪13. Teaching us hereby, to have communion with Christ, both by faith, in applying to ourselves his death and sufferings, 1 Pet. 3. 18. Gal. 2. 20. and in partaking of his afflictions; going out from our earthly habitations, and seeking the things that are above, 1 Pet. 4. 1. Coloss. 2. 12. 13. and 3. 2. 1. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin,* Rom. 6. 6.

## CHAP. VII.

1, The law of the Trespass-offering. 11, and of the Peace-offerings▪ 12, Whether they were for Thanksgiving, 16, or a vow, or a voluntary offering. 23, The Fat, 26, and the blood are forbidden to be eaten. 28, The Priests portion in the Peace-offerings.

AND this is the law, of the *Trespass offering*: it is, holy of holies. In the place, where they kill the Burnt-offering, shall they kill the *Trespass-offering*: and the blood thereof, shall he sprinkle upon the altar, round about. And he shall offer of it, all the fat thereof: the rump, and the fat that covereth the inwards. And the two kidneys, and the fat which is upon them, which is upon the flanks: and the caul, above the liver; with the kidneys, he shall take-away it. And the Priest shall burn them, upon the altar; for a *Fire-offering* unto Jehovah: it is a *Trespass-offering*. Every male among the Priests, shall eat thereof: in the holy place shall it be eaten, it is holy of holies. As is the *Sin-offering*, so is the *trespass-offering*; there is one law for them: the Priest, that shall make-atonement therewith, his shall it be. And the Priest, that offereth a man's Burnt-offering: the skin of the burnt offering, which he hath offered; it shall be, for the Priest himself. And every Meat-offering, that is baked in the oven; and all that is made in the frying-pan, and on the pan: shall be for the priest himself that offereth it. And every Meat-offering mingled with oil, and dry: shall be, for all the sons of Aaron, one as much as another.

And this is the law, of the sacrifice of Peace-offerings: which he shall offer unto Jehovah. If he offer it, for Confession; then he shall offer with the sacrifice of Confession, unleavened cakes, mingled with oil; and unleavened wafers, anointed with oil: and of fine flower hastily-fried, cakes mingled with oil. With the cakes, leavened *cakes of-bread*, shall he offer for his oblation: with the sacrifice of Confession of his Peace-offerings. And he shall offer, one of *them*, out of the whole oblation; for an Heave-offering, unto Jehovah: it shall be of the Priests, even his that sprinkleth the blood of the peace offerings. And the flesh, of the sacrifice of Confession of his Peace-offerings; shall be eaten, in the day of the offering of it: he shall not leave of it, until the morning. And if the sacrifice of his oblation, be a vow or a voluntary offering; it shall be eaten, in the day that he offereth his sacrifice: and on the morrow, the remainder also of it shall be eaten. But the remainder of the flesh of the sacrifice: in the third day, shall be burnt with fire. And if any of the flesh of the sacrifice of his Peace-offerings be eaten at all, in the third day; it shall not be favourably-accepted: he that offereth it, it shall not be imputed, unto him, it shall be a polluted-thing: and the soul that eateth of it, shall bear his iniquity. And the flesh, that toucheth any unclean-thing, shall not be eaten; it shall be burnt [unspec] with fire: and the flesh; everyone that is clean, shall eat the flesh. But the soul that [unspec] eateth the flesh, of the sacrifice of Peace-offerings which *pertain* unto Jehovah, and *hath* his uncleanness upon him: even that soul shall be cut-off, from his people's. And the [unspec] soul that shall touch any unclean-thing; the uncleanness of man, or an unclean beast, or any abomination *that is* unclean; and eat of the flesh of the sacrifice of Peace offerings, which *pertain* unto Jehovah: even that soul shall be cut off, from his people's.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel, saying: ye shall not eat any fat, of ox, or of sheep, or of goat. And the fat of a carcass, and the fat of that which is-torn-in-pieces; shall be used for any work: but eating ye shall eat of it. For whosoever eateth the fat, of the beast, of which he offereth a *Fire-offering*, unto Jehovah: even the soul that eateth it, shall be cut off from his people's. And ye shall not eat, any blood, in any of your

dwellings: of fowl, or of beast. Any soul, that eateth any blood: even that soul shall be cut-off, from his people's.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel, saying: He that offereth, the sacrifice of his Peace-offerings, unto Jehovah, shall bring his oblatiō unto Jehovah, of the sacrifice of his peaceofferings. His hands shall bring, Jehovah's Fire-offerings: the fat with the breast, it shall he bring; the breast, to wave it for a Waveoffring, before Jehovah. And the priest shall burn the fat, upon the altar: and the breast [unspec] shall be Aaron's and his sons. And the right shoulder, shall ye give for a Heave-offering, unto the priest: of the sacrifices of your Peace-offerings. He of the sons of Aaron, that offereth the blood of the peace-offerings, and the fat; his shall the right shoulder be, for a portion. For the wave breast, and the h•ave shoulder, have I taken of the sons of Israel, from off the sacrifices of their Peaceofferings: and have given them, unto Aaron the Priest and unto his sons, by a stature for ever, from among the sons of Israel.

This is the anointing of Aaron, and the anointing of his sons; out-of Jehovah's fire-offerings: in the day when he presented them, to minister-in-the-priests-office, unto Jehovah. Which Jehovah commanded to give unto them, in the day that he anointed them, from among the sons of Israel: by a statute for ever, throughout their generations. This is the law, of the Burnt-offering, of the Meat-offering, and of the Sin-offering, and of the Trespass-offering: and of the fillings (of the hand,) and of the sacrifice of Peace-offerings. Which Jehovah commanded Moses, in Mount Sinai: in the day that he commanded the sons of Israel, to offer their oblations unto Jehovah, in the wilderness of Sinai.

### Annotations.

[Trespass-offering] Hebrew, *Asham*, that is, *trespass* or, *guiltiness*: in Greek, *the Ram for trespass*. This is an explanation of things commanded in Lev. 5. *holy*] Hebrew, *holiness of holinesses*, that is, a most holy thing, so in verse. 6.

Ver. 2. *the place*] the Northside of the altar, Lev. 1. 11. figuring the place where Christ our sin and Trespass-offering should be killed for us; as is noted on Lev. 6. 25. *he sprinkle*] meaning the Priest; as he sprinkled the blood of the Burnt-offerings, and of the Peace-offerings. See the notes on Lev. 1. 5. and 3. 2. 8.

V. 3. *the rump, &c.*] Of these rites, see the notes on Leviticus. 3. 4. 9. &c. for the same order in most things, wa• for all these sacrifices. *Whether it were a <...> fest Trespass-offering, or a doubtful Trespass-offering, •ee killed it, and sprinkled the blood, as is before declared. And flayed it, and took out the inwards, and salted them, and strowed them on the fire upon the altar. And if he would bring them in a vessel, he might: and the residue of the flesh, was eaten by the males of the Priests, in the court, as the sin-offering.* Maimonides, treat of offering the sacrifices, ch. 9. s. 1.

V. 4. *which is upon*] or, and *that which is upon the flanks*: in Gr. *upon the thighs*, it was a distinct thing from the former: see the notes on Lev. 3. 4. A like phrase is in Psal. 133. 3. *the dew of Hermon, which descendeth, that is, and the dew which descendeth <∞> mountains of Zion.*

V. *◊* . Fire-offering] in Chaldee, an oblation, and the G *◊* death, a smell of sweet saour. [unspec 5]

V. *◊* of the Burnt-offering] and so of other like offerings. Touching this point the Heb-  
 canons say; All *◊* of the most holy things, were the Priests: *◊* they were sacrifices of the  
 congregation, or sacrifices of particular persons. But the skins of the light holy things, were the  
 owners. And every Burnt-offering, whose flesh was not meet to be offered on the altar; the Priest had  
 no right to the skin thereof. All the most holy things, unto which pollution happeneth, before they be  
 flayed, their skins belong not to the priests: if after they be flayed, the priests have their skins. And all  
 the skins, the men of custody (which serve in their course) do divide them among them, from  
 Sabbath evening, to Sabbath evening. He that taketh his burnt-offering, for the maintenance of the  
 Sanctuary: likewise he that sanctifieth his goods, if there be males among them, whose right is to be  
 offered for Burnt-offerings: the Priests have not their skins; for it is written, THE PRIEST THAT  
 OFFRETH A MANS BVRNT-OFFRING, particularly distinguishing it from the burnt-offerings of the  
 Sanctuary. But those skins are sold, and fall to the reparation of the Sanctuary. Whether it be man or  
 woman, stranger or servant; the skins of their sacrifices are the Priests: he saith not A man's burnt-  
 offering, but to except the sanctuaries. Maim. trea•• of offering the sacrif. c. 5. s. 19. 20. 21. This  
 ordinance, compared with the coats of skin, wherewith God clothed our naked first parents,  
 Gen. 3. 21. and with the goats skins, wherewith Jacob's hands were covered when he got the  
 blessing, Gen. 27. 16. may lead us to the gift of God, in bestowing upon us Christ and his  
 righteousness, to be clothed with him by faith, and sanctification, partaking of his death and  
 sufferings; Rom. 13. 13. 14. Phil. 3. 9. 10.

V. 9. the pan] or, the flat plate. Of these, see the notes on Lev. 2. 5. 6. 7. for the Priest] or, the  
 priests, even his that offereth it. The scripture thus speaketh, (as the Hebrew doctors observe)  
 of this and the other sacrifices, to teach that the Priest who is meet for to serve, he hath his part  
 in them to eat the same. And he that is not fit at the hour of the offering; as, one that is unclean, he  
 hath no part to eat, although he be purified at evening▪ But in this matter of parting, all is for those  
 that offer in the same day. And they all have their parts, in all th• holy things of the sanctuary, one as  
 much as another. Maimonides, treat. of offering the sacrifice, chap. 10. Sect. 14. This figured our  
 thankfulness unto God for his graces, which we should use and employ unto his honor:  
 communicating unto them that teach us the word, in all good things, Gal. 6. 6. 1 Cor. 9. 7▪ 11.

Vers. 10. dry] that is, not mingled with oil, as the Greek translateth. Such were the Meat-  
 offerings of the sinner, and the like: see Levite. 5. 11. one as another] Hebr. man as his brother;  
 that is, every man alike; as the Greek explaineth it. From this word, man, The Hebrew doctors  
 say, A child hath not a share, no not in the light holy things, although it be lawful for him to eat even  
 of the most holy things. Likewise a woman, or one that is both man and woman, have no share in the  
 holy things of the sanctuary at all, for it is said, MAN AS HIS BROTHER. But he that hath a blemish,  
 whether continual or transitory; whether he be borne with his blemish, or is unblemished and yet  
 disabled; he hath a share and eateth, as it is written, The bread of his God, even of the most holy, and  
 of the holy, shall he eat, (Lev. 21. 22.) He also that is meet to eat. But if he be unclean, he hath no  
 portion to eat at evening. And the high Priest eateth, not by share, but taketh what he pleaseth,  
 Maimonides, treat. of offering the sacrifice, chap. 10. Sect. 17. &c.

Vers. 12. *for Confession]* or, *for thanksgiving*: the Greek translath it, *for Praise*: and *the sacrifice of praise*, with *confessing to God's name*, is mentioned by the Apostle, Heb. 13. 15. alluding to this law. See before in Levite. 3. This Confession, the Hebrews (as Sol. Rashi on this place) say, was for mercies and deliverances received from God; as by them that go down into the sea, or that travel through the deserts, or have been prisoners, or sick and recovered; for such are bound to make confession, as it is written, *Let them confess unto the LORD his mercy, &c. and let them sacrifice the sacrifice of Confession.* Psalm 107. 4. 10. 17. 21. 22. 23. &c. *If for any of these, a man hath vowed Peace-offerings, with these Peace-offerings of Confession he is bound to bring the bread here spoken of, and they are not to be eaten but that day and that night. with the sacrifice]* Maim. in *trea. of offering the sacrifices*, c. 9. s. 3. &c. showeth, that there were four sorts of Peace-offerings: One, the Peace-offerings of the congregation: & three, the Peace-offerings of particular persons. The peace-offerings of the congregatiō, they were killed, & their blood sprinkled as is before declared. Thē they were flayed, their inwards taken out with the fat, & salted, & burnt on the altar. And the remainder was eaten by the males of the Priests, in the court, as the Sin offering, and as the Trespass-offering; for they were most holy. The Peace offerings of particular men were of three sorts. The one was Peace-offerings brought without bread, as the Peace-offerings of the Chagigah (or Passover, Deut. •6.) and Pentecost (or feast of weeks:) these are called simply, Peace-offerings. The second sort was brought with bread, for a vow or for a voluntaryoffring; this is called Confession (or Thanksgiving) and the bread thereof is called, the bread of the Confession. The third sort, was that which the Nazirite offered, in the day of the accomplishment of his Nazariteship, this was also brought with bread; and it was called, the Nazarites ram: (Numbers 6. 13. 14. 15. &c.) These three sorts, were killed, their blood sprinkled, they flayed, their fat and inwards taken out. Afterwards, the flesh was cut-up, the breast and right shoulder separated: and the inwards, with the breast and shoulder, were put in the hands of the owners of the sacrifices, and the Priest put his hand under the owners hand, and waved all before the Lord. See further touching this in the annot. on Lev. 3. 5. *unleavened]* see the notes on Le. 2. 4. *hastily fried]* see Lev. 6. 21

Vers. 13. *With the cakes]* namely, with the unleavened cakes aforesaid, he shall also bring leavened cakes. So the Greek translath, *with the unleavened breads. leavened cakes of bread]* The Hebrew  $\langle \text{ל} \rangle$ , (that is, bread;) is sometime used for many loaves, or cakes; as in Levite. 23. 17. *wave-bread, two*: meaning, two wave cakes, or loaves. So in this place: for, the bread brought with the sacrifice of Confession, was thus prepared. *He took 20. te•ths, (or pottles) of fine flower, and made of them ten pottles leavened, and ten unleavened. The ten that were leavened, he made of them, ten cakes. And the ten that were unleavened, he made of them 30. cakes equally; ten cakes of every sort; to •eet, ten cakes baken in the oven, and ten cakes wafers, and ten cakes hastily-fried. These 30. cakes were made with the quantity of half a log of oil; a fourth p•rt thereof, for the cakes hastily •ryed: an eight part for the baken cakes, and an eight part for the wafers, &c. And the Priest took one of all four cakes, one of every sort. Maim. treat. of offering the sacrifices, c. 9. s. 17. &c.* Leaven (figuring corruption of nature and actions, 1 Cor. 5. 8.) is usually forbidden in all sacrifices: here, with the sacrifice of Confession or Thanks, God accepteth of it; either to teach us due preparation of our prayers and thanks unto him, (for leavening sometime is used in the good part, denoting the secret working of things in time, Matt. 13. 33.) or to teach us to temper our joys with sorrow and affliction in this life, (as the Prophets heart was leavened,

Ps. 73. 21.) or, to signify, that he would graciously accept of our thanks & service, though mixed with our infirmities, which of his mercy in Christ he forgiveth unto us, 1. John. 1. 8. 9. 10.

Vers. 14. *one of them*] to weat, one of the cakes aforementioned, of each sort one, as is above noted. [unspec] The Hebrew is *one of it*, to weat, of the *bread*, (that is, the cakes) spoken of in verse 13. *the whole oblation,*] or, *all the oblation*: the Greek translateth it, *all his gifts*. The Priest had but one cake of every sort; the rest were eaten by the owners: so in the sacrifice, the priest had the breast and shoulder; the other flesh was eaten by the owners. Yea (notwithstanding that Law in Leviticus 6. 23.) *if the owner of the sacrifice of confession were a priest, yet the residue of the bread, was eaten by the owners, as the sacrifice of another Israelite: for the bread that cometh with the sacrifice of Confession, or with the Nazarites ram, is not called a Meat-offering.* Maimonides treat. of offering the sacrifices, c. 9. s. 11. 12. 14. *an Heave-offering*] so called, because it was heaved or lifted up: the Chaldee and Greek expoundeth it, *a separation, or separated thing*.

Ver. 15. *eaten in the day*] the eating of the Peaceofferings was a religious feast wherein they rejoiced [unspec] before the Lord, and gave him thanks: Deut. 12. 6. 7. The eating of it the same day it was offered, taught them to hasten and not to delay, to keep God's Commandments; and with speed whiles it is called today, to be made partakers of Christ by eating his flesh in faith; and to be thankful unto God for his grace, Psalm 119. 60. Psalm 95. 7. 8. Hebrews 3. 12. 13. 15. See also the notes on Exodus 12. 10. *And as the time of (eating) the flesh, so was the time for (eating) the bread,* as Sol. Rashi, here observeth.

V. 16. *a vow, or a voluntary-offering*] which he bringeth not for Confession for deliverance, as before is noted on verse 12. then *he is not bound to bring bread with them, and they may be eaten two days*: saith Solomon Rashi. The difference between these two is declared in the Hebrew canons, thus. *He that saith, Loe upon me be a Burnt-offering; or, <⊠> upon me be a Meat-offering; or, loe, the price of this beast be upon me for a Burnt-offering; or a Peaceoffring; this is a Vow. But he that saith; Loe, this beast, or the price of this beast, be a burnt-offering <⊠> Peace-offering; or this tenth-d•ale of flower be a Me•offering: loe, this is a Voluntary-offering. What difference is there between vows, and voluntary-offerings? He that voweth, if he have separated his offering, <⊠⊠> l•st or stolen, he is bound for the worth of it aft <...> d, till he offer one like that which he hath vowed. B• he that voluntarily promiseth; if the thing die, <⊠⊠> st••ne; he is not bound to bring another for it. He that saith, the price of this ox be upon me a Burnt offering; or, the price of this house be upon me an oblation: if the •xe die, or the house fall, he is bound to pay, &c. Sin-offerings and Trespass-offerings, they are not brought but for sin: they come not by Vow or by voluntary-offering• He that saith, Loe, upon me be a Sinneoffring, &c. or, loe this be a Sin or Trespass-offering: he saith nothing. If he be indebted to bring a Sin or trespass-offering• and say; Lo this be for my sin or for my trespass-offering; or, this money be for my sin or trespass-offering: his words must be performed. He that voweth, or voluntarily-promiseth, is not bound, till his mouth and his heart accord. As he that intends to say, upon me be a Burnt-offering: and saith, a Peace-offering: he saith nothing. If he intend to vow a burnt-offering, and saith (generally) an offering: his words must stand: for the burnt-offering is an offering; and so in all like cases. In vows and voluntaries, it is not necessary that a man pronounce ought with*

his lips: but if he have fully determined in his heart, though he hath uttered nothing with his lips, he is indebted. Maim. in treat. of offering the sacrific. c. 14. s. 1. 5. &c.

V. 17. *in the third day, shall be burnt]* as being unlawful to be eaten: see the notes on Exod. 12. 10. So the longest time for eating the flesh of any sacrifice, was but the second day; in the third, none might ever be eaten. Which ordinance was given, partly that the holy flesh might be eaten while it was pure and sweet, for by the third day, it might easily in those hot Countries putrefy; partly to teach men diligence to apply & make use to themselves of the signs of grace in due time, as before is noted. But chiefly it seemeth to foreshadow the time of Christ, who rising from death the third day, abolished all legal offerings: see the annotations on Genesis 22. 4. And the Scripture useth today, and tomorrow for a short time, set and limited, as *Behold I cast out Devils, and do cures today and tomorrow, and the third day I shall be perfected*, Luke 13. 32.

Ver. 18. *eaten at all]* Hebrew, *eating be eaten*. The rules for this, are thus explained. *The Peace-offerings [unspec] <...>, the day that they are killed, and all that night, and all the next day, until sun-setting; Leviticus 7. 16. 17. 18. so they are eaten two days, and one night; whether it be the portion of the Priests, or the portion of the owners. The same law is for the first-borne, and for the <ϕ> <ϕ>; for they are light holy things, like the Peaceofferings. But the (sacrifice of) Confession, though it be of the ••ght holy things, is not eaten, save in the day that it is killed, with the night, Leviticus 7. 15. <ϕ> the Nazarites ram, and the bread that <ϕ> it, are like unto them, whether the portion of the <ϕ> ▪ or the portion of the owners. And the same l <...> <ϕϕ> Sin-offering, and for the Trespass-offering, <ϕϕ> Peace-offerings of the congregation, and the resi <...> of the Meat-offerings for all are eaten that day and that night, Levite. 7. 15. All the offerings are thus to <...> <ϕ> the Peace-offerings which the scripture expresseth, and the first-borne, and tithe, which are like unto them. All these which are to be eaten that day & that night, they may be eaten by the Law, until the break of the day: but for to keep men far from transgression, our wise men have said they are not to be eaten, but until midnight. Maim. treat. of offering the sacrific. chap. 10. sect. 6. 7. 8. By this we may see the reason why the Paschal Lamb being eaten the night before, the Jews on the morrow would not go into the judgment Hall, lest they should be defiled; but th•• they might eat the Passover: Mark 14. 12. John. 13. and 18. 28. For the Paschal Lamb was eaten the night before, and nothing of it might be eaten on the morrow, Exodus 12. 10. but the voluntary Peace-offerings sacrificed therewith, (which are also called the Passover, in Deuteronomy 16. 2.) might be eaten also the day following, but not on the third day; as this Law showeth▪ not be imputed] or, not reckoned, counted, or thought: to weet, by the Lord, as a pleasing service, or acceptable sacrifice. So this phrase is used, in Numbers 18. 27. 30. But the Hebrew Doctors▪ gather from hence another thing somewhat strangely; they say, *There are three thoughts (purposes or intendments,) that make the offerings unallowable; which are, the thought (or purpose) of changing the name, and the purpose of the place, and the purpose of the time. Of changing the name: as he that killeth the sacrifice, & not by the name thereof; but reputeth the burnt-offering, that it is a Peaceoffring, or the peace-offering, a burnt-offering, and the like. The purpose of the place; as he that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof, or burn that which is to be burnt, without the court, or to eat that which is to be eaten, out of the place where it ought to be eaten, &c.**



The purpose of the time, as •ee that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof after the Sun setting, which is not the time for sprinkling of it, or to burn that which is to be burned thereof, on the morrow after day light, which is not the time for burning of it; or to eat that which is to be eaten thereof, after the time appointed for the eating of it, &c. These are called sacrifices killed out of their due time, & they are called *Pigul* (that is, polluted) in every place, and this is the polluted thing spoken of in the law. By word of mouth we have been taught, that that which is said in the law, (Lev. 7. 18.) If any of the flesh of the sacrifice of his Peace-offerings be eaten &c. is spoken but of him that purposeth in the hour of offering it, that he will eat thereof in the third day. And the same law is for every offering, concerning which he purposeth in the hour of offering it, to eat thereof after the due time. And so if 〈◇〉 purpose to burn thereof on the altar, the thing which is fit to be burned: whether it be that which is eaten by man, or eaten (that is, consumed) by the Altar, if the purpose concerning it for after the time▪ the oblation is polluted. But the offering which is not corrupted with his purpose, but the blood thereof is sprinkled on the altar i•s due manner, and there remaineth thereof till after the time that it should be eaten: that which remaineth▪ is called *Nothar* (the Remainder, Lev. 7. 17.) and it is unlawful to eat it. But the oblation now is favourably accepted, and hath made atonement. Behold he saith of the blood, I have given it to you upon the altar, to make 〈◇〉 atonement, (Lev. 17. 11.) when the blood is applied to the altar in due manner, the owners (of the sacrifice) have atonement made for them, and the offering is accepted, &c. In four services, the sacrifice is polluted by the purpose: in the killing, and in the receiving of the blood, and in the carrying of it (to the altar) and in the sprinkling of it upon the altar. And the (sacrifice of) fowls, in two things: in the cutting of the neck with the nail, and in the wringing-out of the blood. And the *Meatofferings* out of which the handful is taken, in four: in the taking of the handful; & in the putting of the handful into a ministering vessel; and in the carrying of it to the altar; and in the sprinkling of it upon the fire. But if he purpose, in other things, except these: as in the hour of flaying, or of cutting in pieces, or in the hour when the fat is carried to the altar, or when the meat-offering is mingled, and the like: those purposes effect not anything at all; whether it be the purpose of changing the name or the place, or the time. And so he that purposeth in any of these four services, or in them all, any other purpose, (or thought) then these three, that purpose causeth no corruption at all: as if he purpose in the time of killing, carrying the blood, or sprinkling, to leave of the blood of the sacrifice; or of the fat, till the morrow, or to carry them out of the court, &c. or to put the blood on the golden altar, which should be put on the brazen altar, or purposeth, that they which are unclean shall eat the sacrifice, or to mixe the blood of the sacrifice, with the blood of unallowable things; or to break the bones of the *Pascal-lamb*, or to eat of it raw; or any the like; in all such thoughts (or purposes) the sacrifice continueth good, &c. No thought (or purpose) goeth save after him that serveth: but the purpose of the owner of the sacrifice •vayleth nothing: if the purpose of him that serveth be right, the sacrifice is good. Neither doth the purpose avail, save of him that is fit to serve, and in the thing that is fit for service, and in the place that is sit for service. Maimon. in *Pesulei* 〈...〉 *amukdashin*, c. 13. s. 1. &c. and c. 14. s. 1. 2. To the like effect they write in *Thalm. Bab. in Zebachim*, chap. 2. but this exposition hath no firm ground: for though such thoughts or purposes were unlawful, yet it is not manifest that they made the sacrifice a poll•ted thing; besides that the law saith, *If it be eaten at all in the third day, it is a polluted thing*, Lev. 19. 7. *a polluted thing*] or abominable, a thing to be refused for the corruption of it: in Hebrew it is called *Pigul*; and properly it is meant of a

thing polluted by passing the time of eating, offering, or the like; as ‹◊› the annotations before going, is shown. The word is used here, and again in Leviticus 19. 7. Isaiah 65. 4. and Ezek. 4. 14. and not elsewhere. The Greek translateth it sundry ways, *a thing polluted, unsacrificeable, and profane.* The Apostle ••th a word *Apobletō*, (that is, *a thing to be refused, or rejected,*) speaking of meats, in 1 Tim. 4. 4. which may be the interpretation of this word: and so Aquila, one of the ••actest translators of the Bible into Greek, turneth this *Pig*••, *Apobletōn.* Lev 19. 7. *the soul]* in Chaldee, *the man:* so in verse. 20. *his* ‹...› *tie]* that is, the punishment of his iniquity; see the notes on Gen. 19. 15. *Any •blation that is become polluted through purpose of the time, as is before declared: whosoever eateth so much as an olive thereof presumptuously is guilty of cutting off, as is written, the soul that eateth thereof shall bear his iniquity. And if he eat thereof ignorantly, he is to bring the Sinneoffring appointed.* Maimonides in *Pesulei hamukdashin*, ch. 18. sect. 6. The Lord himself expoundeth it thus; *because he hath profaned the hallowed thing of Jehovah, even that soul shall be cut-off from among his people's:* Lev. 19. 8. In the Babylonian Talm. in *Zebachim*, ch. 2. they have these canons; *He that killeth a sacrifice, to sprinkle the blood thereof without (the courtyard) or some of the blood thereof without; to burn the fat thereof, or some of the fat thereof without; to eat the flesh thereof, or so much as an olive of the flesh thereof without; it is an unlawful thing, but there is no cutting off for it. If (with purpose) to sprinkle the blood, or some of the blood thereof on the morrow, to eat the flesh, or so much as an olive of the flesh thereof on the morrow, it is Pigul, (a polluted thing) and they are guilty of cutting off for it.*

V. 19. *the flesh]* that is, as the Chaldee explaineth it, *the holy flesh;* which Sol. Rashi expoundeth, *the holy flesh of the Peace-offerings. burnt with fire]* The like law was for the remainders of things the second or third day, v 15. 17. *And generally, that which remained and was polluted, & all the holy things, that became unallowable, were all burned. An oblation that became polluted or unallowable; was burnt in the sanctuary out of hand. Flesh of the most holy things, if it were made unclean within (the sanctuary.) they burned it within: and if it were made unclean without, they burned it without. If any of the light holy things remained, the owners thereof burnt it in their houses, W•• so went out of Jerusalem, and remembered that there was holy flesh in his hand, if he were past the spies, [such as used to watch upon the walls, 2 Kin. 9. 17.] he burned it in his place: and if not, if he had a morsel with him, or more; he went back and burned it in Jerusalem. All the bones of the holy things, which had no ma•••• in them: they were not bound to burn them, except the bones of the Passover. These are the things that were burned: Holy flesh that was made unclean, or that remained; or was made disallowable. Likewise the M••toffring, that was made such. And the doubtful iraspasseoffring, when it was known to a man, before the blood of it was sprinkled, that he had not sinned; and the si••offerings of fowls that were brought upon doubt. And the hair of the clean Nazirite, (Num. 6• 18.) And the superfluity & mixtures of the vineyard, (Lev. 19. 13. Deut. 22. 9.) And the thing which was not accustomed to be burnt, was buried. Such were, the holy things that died, and that had untimely birthes: the ox that was stoned, (Exod. 21. 28.) the heifer that was beheaded, (Deut. 21. 4.) the sparrow of the Leper, (Lev. 14.) the hair of the unclean Nazirite, (Num. 6. 9.) the first-borne asse (Exod. 13. 13.) flesh in milk: and pr••••• things killed in the court of the sanctuary. All th•• were buried, the dust of them was unlawful: and all th•• were burnt, of the holy things, the dust of them was lawful, except the ashes of the outward and inward Al••, and of the Candlestick. Whatsoever was to be bur•••d, might not be buried; and whatsoever was to be bur•••d, might not be burned. M ‹...›*

› ▪ in Pesulei ⟨...⟩ , ch. 19. sect. 1. 2. 6. 7.—14. and the flesh] that which ⟨...⟩ clean and fit to be eaten; the holy flesh, as ⟨ϕ⟩ ⟨...⟩ aldee expoundeth it: the flesh of the Peace ⟨...⟩ ngs: verse 21. that is clean, shall eat the ⟨ϕ⟩ ] in Chaldee, shall eat the holy flesh. Here Sol. ⟨ϕ⟩ noteth, that whereas it is said (in Deut. 12. ⟨ϕ⟩ and thou shalt eat the flesh, lest any should say, ⟨ϕ⟩ •one may eat of the Peace-offerings but the ⟨ϕ⟩ (diat bring it,) therefore it is said, everyone that is ⟨ϕ⟩ shall eat (or may eat) the flesh.

Vers. 20. u•cleanness upon him] The Hebrews expound this of an unclean person that eateth of an holy thing before he is washed. He that eateth of it after he is washed, before his Sun be set, or before he hath brought his atonement, is to be beaten. But he is not guilty of cutting off; because it is said, AND HIS VNCLEANNES UPON HIM, whiles all his uncleanness is upon him. Maimonides in Pesule hamukdashin, ch. 18. s. 14. that soul shall be cut off] the Chaldee expoundeth it, that man shall be destroyed; in Greek, shall perish; meaning, by the hand of God. See Levite. 22. 3. 9.

Vers. 21 of man] that is, of an unclean man: such as had leprosy, running issue, or the like, Lev. 13. and 15. See also Levite. 22. 2. 3. 4. &c. Vncleannes of man, is put for man of uncleanness: see the like in Lev. 5. 1•. In the Hebrew canons, it is thus explained: Any man that is made unclean with such ••cleanness, as if he come into the sanctuary, he is gu•l ⟨ϕ⟩ of cutting off; if he eat so much as an olive of the holy things, whether it be of the clean holy thing or of the unclean holy thing, doing it presumptuously, he is guilty of cutting off, Lev. 7. 20. and if he eat ignorantly, he must bring the sacrifice appointed (in Levite 5. 2. 11. Maimonides in Pesulei hamukdashin, cha. 18. s. 13. of peace-offerings] and so by proportion, of other sacrifices: for the same law is for other holy things of the altar, saith Maimonides, ibidem. The flesh of these sacrifices being a figure of the flesh of Christ, to be eaten of the saints by faith: this law signified, that all unbelievers, hypocrites and wicked ones that profess the Gospel, and partake of the signs and seals of grace unworthily, do eat and drink judgment to themselves; 1 Cor. 11. •7. 28. •9.

Vers. 23. f• of ox] This explaineth and limiteth the law before given, in Levite. 3. 17. to the [unspec] fat of these three kinds of beasts: see the annotations there.

V. 24. of a karkasse] to weet, that which dieth of it [unspec] self, or otherwise, after an unlawful manner. To •ate the flesh of carcasses, or of things that were ⟨ϕ⟩ ; was unlawful, Exod. 22. 31. Levite. 17. 15. and 22. 8. Deut. 14. 21. Ezek. 4. 14. and 44. 31. to eat fat of such, was a double trespass. He that ⟨ϕ⟩ the fat of a dead or torn •east, is guilty both for ⟨ϕ⟩ the fat, & for eating the dead or torn beast: &c. ⟨ϕϕ⟩ . 2. treat of Forbidden meats, c. 7. s. 2.

Ver. 25 shall be cut off] the Greek translateth, shall [unspec] perish: to weet, if he do it with a high hand. He that ⟨ϕ⟩ so much as an olive of fat presumptuously, is in danger to be cut-off: if he do it ignorantly, he is to ⟨ϕ⟩ the Sin-offering appointed. Maim treat. of For ⟨...⟩ meats, ch. 7. s. 1. So for the next case, of eating blood: verse. 27.

V. 26. or of beast] This also is a limitation: whereupon the Jews hold no prohibition of the blood of fishes, locusts, creeping things, and the like: see the notes on Lev. 3. 17. and 17. 10.

14. and Gen. 9. 4. So *Sol. larchi* here noteth, *of fowl, or of beast, to except the blood of fishes, locusts, &c,*

Vers. 29. *his oblation]* in Gr▪ *his gift*, meaning those things which were given out of the Peace-offerings, to the Lord and to the Priest.

Ver. 30. *His hands]* he might not do it by another person: but the Priest put the parts-of the sacrifices into the owners hands, and received them of him. See the notes on Lev. 3. 5▪ and 7. 12. *fat with the breast]* of which, the fat was the Lord's, burnt on the altar; the breast was the Priests, to eat, verse 31. *wave it]* The manner of doing this and the signification of it, see in Lev. 3. 5. and Exod. 29. 24. It figured the giving of our breast, that is, of the heart and affections, unto Christ, in newness of life; in the fellowship of his afflictions: Prov. 23. 26. 1 Chron. 28. 9. Rom. 6. 3. 4. 5. 6. Phil. 3. 10.

Ver. 32. *Heave-offering]* in Greek and Chaldee, *a separation, or separated thing*; because it was separated from the rest of the body, heaved up towards heaven, and after given to the Lord's Priest. It signified, an acknowledgement that all good things came down from God; and an endeavor that all the ways of his people should tend upward unto God, that so their conversation might be heavenly, I am. 1. 17. Phil. 3. 20. Prov. 15. 24.

Verse 34. *statute for ever]* or, *an eternal ordinance*, to continue so long as the law of sacrificing should continue, that is, till Christ's coming: and after that, the equity of it to remain still; for as they which waited at the Altar, were partakers with the Altar: *even so hath the Lord ordained, that they which preach the gospel, should live of the gospel*, 1 Cor. 9. 13. 14.

Verse 35. *the anointing]* that is, the portion or reward of the Anointing; meaning, *of the anointed Priests*. For that he speaketh of their *portion*, the words before and after manifest; and in verse 36. it is that *which Jehovah commanded to give unto them*. And *Anointing*, is figuratively put for the Priest *anointed*, as Oil is used for Christ, which had the oil of grace without measure on him, Isaiah 10. 27. So *dreams*, are put for *dreamers*, Ierem. 27. 9. *Spirits*, for *spiritual gifts*, 1 Cor. 14. 12 *thanksgivings*, for *companies of thanksgivers*, Nehem. 12. 31. *Circumcision* for *persons circumcised*, Rom. 2. 26. and many the like. In like manner, *divination* is used for *the rewards of divination*, sent unto Balaam, Numbers 22. 7. *iniquity*, for the *punishment* or *desert of iniquity*, Levite. 7. 18. Job 11. 6. So *Chazkum* here expoundeth, *the anointing, to be the reward of their anointing. presented]* or, *offered them*, and here *in the day*, meaneth from that day forward, forever, as appeareth by verse. 36.

Vers. 37. *fillings of the hand]* that is, as the Greek explaineth it, *Perfection, or Consecration*: when the hand was filled with parts of the sacrifices: see Exodus 29. 9. &c. in the annotations. That sacrifice is here reckoned among the rest, because it was commanded at mount Sinai, Exodus 29. and i▪ after to be shown in practice, Leviticus 8.

Vers. 38. *in the wilderness of Sinai]* named of Sinai [unspec] the mountain in Arabia where the Law was given, which is Agar, gendering to bond age, Gal. 4. 24. 25. Before they came thither, they offered no sacrifice; there God gave them these laws, (described from the beginning of Leviticus hitherto,) as *shadows of good things to come*, Hebr: 10. <math>\langle \diamond \rangle</math> . •ll the Lamb (Christ) on

mount Zion, should by the sacrifice of himself, when he made *his soul a Trespass offering*, Isaiah 53. 10. *cause the Sacrifice and Oblation to cease*, Dan. 9. 27. *who hath by one offering, perfected forever them that are sanctified*, Heb. 10. 14. so that now among the Gentiles, in every place incense is offered unto the name of God, and a pure Meat-offering, Mal. 1. 11. *By him therefore let us offer the sacrifice of praise to God continually*. Hebr. 13. 15.

#### CHAP. VIII.

1. Moses consecrateth Aaron and his sons, to the Priests office. 14, Their Sin-offering. 18, Their Burnt-offering. 22, The ram of the filling of the hands. 31, The place and time of their consecration.

AND Jehovah spake unto Moses, saying. Take Aaron, and his sons with him; and the garments, and the anointing oil: and a Bullock *for a Sin-offering*, and two rams, and a basket of unleavened *cakes*. And gather thou together, all the congregation: unto the door, of the Tent of the congregation. And Moses did as Jehovah commanded him: and the congregation was gathered together; unto the door, of the Tent of the congregation. And Moses said, unto the congregation: *This is the thing, which Jehovah commanded to be done*. And Moses brought-near Aaron and his sons: and washed them with water. And he put upon him the Coat, and girded him with the girdle, and clothed him with the Robe, and put the Ephod upon him: and girded him with the curious girdle of the Ephod, and fitly-girded him therewith. And he put the Breast-plate upon him, and he put in the Breastplate, the Vrim and Thummim. And he put the Miter, upon his head: and he put upon the Miter, even upon his forefront, the plate of gold, the crown of holiness; as Jehovah commanded Moses. And Moses took the anointing oil, and anointed the Tabernacle, and all that *was therein*: and sanctified them. And he sprinkled there of upon the altar, seven [unspec] times: and anointed the altar, and all the vessels thereof; and the laver, and the foot thereof, to sanctify them. And he poured [unspec] of the anointing oil, upon Aaron's head; and anointed him, to sanctify him. And Moses [unspec] brought-near, Aaron's sons; and clothed them with costs, and girded them with girdles and bound bonnets upon them: as Jehovah commanded Moses. And he brought [unspec] nigh, the bullock *for the Sin-offering*: and Aaron and his sons laid their hands, upon the head of the bullock *for the Sin-offering*. And he killed *it*, and Moses took the blood [unspec] and put *it* upon the horns of the altar round about, with his finger; and purified the altar: and the blood, he poured at the bottom of the altar, and sanctified it, to make-atonement upon it. And he took all the fat, that [unspec] *was* upon the inwards; and the caul of the liver; and the two kidneys, and their fat: and Moses burned them upon the altar. And the [unspec] bullock, and his skin, and his flesh; and his dung; he burnt with fire, without the campe: as Jehovah commanded Moses. And he [unspec] brought-near, the ram *for the Burnt-offering*: and Aaron and his sons, laid their hands upon the head of the ram. And he killed *it*: and [unspec] Moses sprinkled the blood, upon the altar, round about. And he cut the ram, into his [unspec] pieces: and Moses burnt, the head, and the pieces, and the fat. And he washed the inwards [unspec] and the legs in water: & Moses burnt all the ram, upon the altar; *it was a Burnt offering, for a savor of rest; it was a Fire-offering* unto Jehovah; as Jehovah commanded Moses. And he brought-near the second [unspec] ram, the ram of the

Fillings of the hand: and Aaron and his sons, laid their hands, upon the head of the ram. And he killed it, and [unspec] Moses took of the blood of it, and put it upon the tip of Aaron's right ear: and upon the thumb of his right hand, and upon the great-toe of his right foot. And he brought-near [unspec] Aaron's sons; and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great-toe of their right foot: and Moses sprinkled the blood, upon the altar, round-about. And he took the fat and the [unspec] rump, and all the fat that was upon the inwards; and the caul of the liver; and the two kidneys, and their fat: and the right shoulder. And out of the basket of unleavened cakes, that was before Jehovah, he took one unleavened cake, and one cake of oiled bread, and one wafer: and put them on the fats, and on the right shoulder. And he put all, on the [unspec] palms-of-the-hands of Aaron, and on the palms-of-the-hands of his sons: and waved them for a Wave-offering, before Jehovah. And Moses took them from off the [unspec] palms-of-their hands, and burnt them on the altar, upon the Burnt-offering: they were the Fillings of the hand, for a favor of rest; it was a •re offering unto Iehvah. And Moses took the breast, and waved it for a Waveoffring before Jehovah: of the ram of the Fillings of the hand, it was Moses part, as Jehovah commanded Moses. And Moses took of the anointing oil, and of the blood, which was upon the altar; and sprinkled it upon Aaron, upon his garments; and upon his sons, and upon his sons garments with him; & sanctified Aaron, his garments; and his sons, and his sons garments, with him. And Moses said unto Aaron and to his sons, Boyle the flesh, at the door of the Tent of the congregation: and there eat it, and the bread, which is in the basket of the Fillings of the hand: as I commanded, saying; Aaron and his sons shall eat it. And the remainder of the flesh, and of the bread: ye shall burn, with fire. And ye shall not go-out of the door of the Tent of the congregation, seven days: until the day of fulfilling, the days of your Filling-of the hand: for, seven days, shall he fill your hand. As he hath done, in this day: Jehovah hath commanded to do, to make-atonement for you. And ye shall abide, at the door of the Tent of the congregation, day and night seven days; and shall keep the charge of Jehovah, that ye die not: for so, I am commanded. And Aaron, and his sons did: all the things, which Jehovah commanded, by the hand of Moses.

### Annotations.

Aaron] who was before designed unto the Priests office, Exod. 28. 1. Hitherto God hath given lewes for holy things: now, for holy persons, ⟨◇⟩ ministers and others; unto chap. 15. gar ⟨...⟩ ] the holy garments which were prescribed ⟨◇⟩ ⟨...⟩ d. 28. 2. &c. and made in Exod. 39. 1. &c. So ⟨◇⟩ Targum Jonathan it is explained, the gar ⟨...⟩ which I commanded thee. oil] whereof see ⟨◇⟩ . 30. 23. &c. a bullock] or bull, as the ⟨◇⟩ explaineth it. The Hebrew Par, here and always in the sacrifices meaneth a bull of the second year at the least: Maimonides, treat▪ of offering sacrif. chap. 1. Sect. 24. for a sin offering] Hebr. of sin: which the Greek translath for sin. This and the other sacrifices, were to sanctify them unto the Priests office; see Exod. 29. 1. 2. &c. two rams] the one for a Burnt offering, verse 18. the other for Consecration of the Priests, or Filling their hand, verse. 22. These also were to be above a year old, for all tammes for sacrifice were to be of the second year, as Lambs were of the first year. Maimonides ibidem.

Vers. 3. *of the congregation]* in Greek, *of testimony*: see Levite. 1. 1. Thus the presence of God, and of the Church, is here at the consecration of the Priests. And by the *door of the Tent*, is meant the Courtyard of the same, which was before the door; *and all the Court was so called*, as Sol. I•chi noteth on Exod. 29.

Vers. 5. *the thing]* Hebr. *the word*: of this commandment, see Exod. 29. 4.

Vers. 6. *water]* to wash away uncleanness: a sign of their sanctification from sin, by repentance and faith, through the spirit of our Lord Jesus Christ, who *came by water and blood*, 1 John. 5. 6. Ezek. 36. 25. Heb. 10. 22. Isaiah. 1. 16. See the notes on Exodus 29. 4.

Vers. 7. *put]* Hebr. *gave*. The putting off of his own clothes, signified the taking away of his iniquity, Zach. 3. 4. and these other garments signified the gifts of justice and salvation, Psal. 132. 9. 16. See the particulars observed on Exod. 29. 5. &c. *the Coat]* the linen coat, which was next his skin, save only the linen breeches under it upon his secret parts. See the annotations on Exodus 28. 4. &c. *fitly-girded]* the Greek saith, *tied-fast*: a sign of making him strong and ready in heart, to do his service: see Exod. 29. 5.

Vers. 8. *the Breast-plate]* called *the Breast plate of judgment*: the making and meaning whereof is shown, on Exod. 28. 15. &c. *Urim and Thummim]* that is, *Lights and Perfections*: in Greek, *Manifestation and Truth*: see Exod. 28. 30. These ornaments of the high Priest, figured the perfection of all graces in Christ, whom the legal Priests typed: Heb. 5. 1. 5. &c.

Vers. 9. *crown of holiness]* the holy diademe, on which these words *Holiness to Jehovah* were graved: whereof see Exod. 28. 36. 38. and 29. 6. It was a sign of the holiness and excellency of his calling; by the gifts of God's spirit upon him: and figured Christ's mediation for his Church; for now *Aaron did bear the iniquity of the holy things, which the sons of Israel should hallow, in all the gifts of their holy things*; &c. Exod. 28. 38.

Vers. 10. *the anointing oil]* called *the oil of holy anointing*; it was made of *Mirrhe, Cinamon, Calamus, Cassia, and oil olive*, Exod. 28. 23. 24. 25. and it figured the graces of the Spirit upon Christ, and his Church, Esa. 61. 1. 1 John. 2. 20. 27.

Vers. 11. *seven times]* to signify a full sanctification: see the notes on Levite. 4. 6.

Vers. 12. *head]* and it ran down upon his beard, and on the collar of his garments, Psalm 133. 2. This anointing signified the graces of God's spirit, whereby their ministration of God's word, became a sweet savor unto God, in them that heard it: 2 Cor. 2. 15. 16. *He anointed him after that he had clothed him*, as is said in Targ. Jonathan: and *first •e poured it upon his head, and afterwards put it between his eye brows, and drew it with his finger from the one to the other*; saith Sol. Rashi on Levite. 8.

Vers. 14. *sin-offering]* Hebr. *the sin-bullock*: see Exod. 29. 10. &c. *laid]* or, *imposed their hands*: so renouncing and disburdening themsel••• of their sins, which now were imputed to the sacrifice, a figure of Christ. See the notes on Exod. 29. 10. and Levite. 1. 4.

Vers. 15. *killed it*] whereby Christ's death for sin was shadowed; for, *without shedding of blood, is no remission*: Hebr. 9. 22. 28. *horns*] of this rite, see Levite. 4. 7. 25. and Exod. 29. 12. *purified*] or, *cleansed-from sin*: see the notes on Exod. 29. 36. *the blood*] that which remained. *sanctified it*] the Altar was by these rites sanctified, that from thenceforth atonement might be made for the sins of the people, by the sacrifices that should daily be offered thereon: for after this, the Altar sanctified the gifts and oblations upon it: Mat. 23. 19.

Vers. 16. *fat*] or, *suet*: see Lev. 3. 3. 4. 5. and 4. 8. Exod. 29. 13. *caul of the liver*] said in Levite. 3. 4. 10. to be the *caul above the liver*. And they used to *take a little of the liver with the caul*: as the Hebrews do record. Maimonides, treat. of *Offring the sacrif.* chap. 1. Sect. 18.

Vers. 17. *without the campe*] a figure of Christ, suffering *without the gate* of Jerusalem, Heb. 13. 12. See the annotations on Exod. 29. 14. Levite. 4. 12. and 6. 30.

Vers. 18. *Burnt-offering*] the law, and signification hereof, see in Levite. 1. and Exod. 29. 15. &c. Here for the Priests, as the former Sin-offering taught them to have Christ for their justification, and atonement, for the forgiveness of their sins: so this Burnt-offering taught them to expect by Christ, their transformation by the renewing of their mind, to present their reasonable service, even their bodies for a living sacrifice, holy and acceptable unto God: Rom. 12. 1. 2.

Vers. 21. *of rest*] in Greek, *of sweet-odour*, in Chaldee, *to be accepted with favor*. See Gen. 8. 21. Exod. 29. 18. So after in verse 28.

Vers. 22. *fillings of the hand*] that is, as the Greek saith, *of perfection*, or *of consecration*: see Exod. 29. 9. 19. This Ram was a kind of Peace-offering, as Sol. Rashi here saith, *The ram of filling (the hand) is the ram of Peace offerings (or of perfections) for they filled a'd perfected the Priests in their Priesthood*. It signified a sanctification of their calling; office, administration, by the sacrifice of Christ; whom Paul calleth the *Consecrator*, Heb. 12. 2. through whom they should with thankfulness and joy, perform the work of their ministry.

Vers. 24. *foot*] these rites signified, both the sufferings of Christ, whose hands and feet where pierced; and how the Priests should in Christ be sanctified to hear & receive the word from God, to administer the same unto others, and to walk themselves accordingly. See Exod. 29. 20. 1 Cor. 11. 23. and 9. 27. *sprinkled the blood*] that is, *all the residue of the blood*, as in Targum Jonathan is explained: which being sprinkled on the Altar, figured the perfection of their consecration to be in Christ.

V. 25. *the rump*] or *tail*, whereof see Lev. 3. 9. [unspec]

Vers. 26. *oiled*] Hebr. *bread of oil*; meaning, *tempered with oil*, as Exod. 29. 2. *wafer*] which also was unleavened, and *anointed with oil*, Ex. 29. 2. These Meat-offerings of the Priests, signified now they and their service of God, should be without leaven of hypocrisy, error, wickedness; & with sincerity and truth, and with the gracious oil of his spirit, given up unto God, acceptably in Christ, Isaiah. 66. 20. Psal. 141. 2. 1 Cor. 5. 8. 1 •oh. 2. 20. 27. See the annotations on Levite. 2.



Vers. 27. *waved*] that is, moved to and fro: of [unspec] these and their signification, see the notes on Exodus 29. 24. 27.

Vers. 28. *upon the Burnt-offering*] this Sol Rashi [unspec] expoundeth, *after the Burnt-offering; adding withal, and we find not that the shoulder of the Peace-offering was offered in any place saving in this.* For usually the shoulder, as well as the Breast was given to the priest, Levite. 7. 32. 33. 34. Here Moses, (who was Priest extraordinarily) hath the breast only, v. 29.

Vers. 29. *part*] or, *to Moses for a part, (or portion:)* see Exod. 29 26.

Vers. 30. *upon the Altar*] which sanctified the [unspec] things upon it, and figured Christ; from whom they were to receive *blood* for atonement and justification, and *oil* of grace for sanctification: that both their persons, office and administration might be acceptable unto God his Father.

Vers. 31. *at the door*] which the Greek explaineth, [unspec] *in the court:* see before, on verse 3. In Exod. 29. 31. it is called *the holy place:* and in verse 32. *the door of the Tent.* ﴿ϕ﴾ *commanded*] Moses speaketh this in the person of God, whose commandment it was, Exod. 29. 32. The Greek, for more plainness, translateth, *as it was commanded me.* Else-where, the holy Ghost translateth an active, passively; see Gen. 15. 6. Exod. 9. 16. and 20. 12.

Vers. 32. *the remainder*] which cannot be eaten [unspec] that night, but remaineth till the morning, Exodus 29. 34.

Vers. 33. *day of fulfilling*] that is, *the day, that the* [unspec] *days of your consecration be fulfilled:* which the Chaldee translateth thus, *till the day that the days of your offering, be fulfilled; for seven days shall your offering be offered. seven days shall •e fill*] that is, the Lord shall fill, or consecrate. In Exod. 29. 35. God said to Moses, *thou shalt fill their hand:* so the same thing is attributed unto the Lord, and unto Moses. These *seven days,* signified their whole life, which should be consecrated to the service of God: see verse 11. and Levite. 4. 6. From hence also the Hebrews gathered (as Sol. Rashi here noteth,) that the high Priest was to be separated from his house, seven days before Atonement day every yere. Of which point, see the annotations on Levite. 16.

Vers. 34. *he hath done*] or, *is done*] As, *he •ld,* 2 Sam. 15. 31. that is, *it was told.* *And they brought,* Mark 10. 3. or, *Then were brought,* Matth. 19. 13.

Vers. 35. *abide*] Hebr. *st*; which word is often used for *abiding,* or *c•ntinuing* as Lev. 12. 4. Io•. 5. 8. 1 Sam. 22. 5. Exod. 16. 29. Act. 18. 11. *ch•rge*] or *watch:* *ward,* Hebr. *keep the keeping:* or, *observe the observation;* in Greek, *the observations.* The Chaldee translateth it, *the charge (or observation) of the word of the Lord.* This phrase is used in Luke 2. 8. of the shepherds, *observing the observations (or keeping the watches) of the night, over their flock.* So in Num. 9. 19.

Vers. 36. *things*] Hebr. *words.* Thus the covenant of the Priesthood, was confirmed unto the tribe of Levi, in Aaron and his sons, which covenant was, *life and peace,* Mal. 2. 5. But these are made Priests *without an oath:* also they were *many Priests, because they were not suffered to continue, by reason of death,* and they served unto the example and shadow of heavenly things,

offering gifts and sacrifices, which could not make him that did the service, perfect, as pertaining to the conscience; for they were carnal ordinances, imposed on them, till the time of reformation, that is, until the coming of Christ, who now is sprung out of the tribe of Judah, and was made Priest of God, with an oath, and surety of a better testament all-covenant, established upon better promises. And because he continueth forever, he hath a Priest-hood that passeth not from him to another; and is a Minister of the Holies and of the true Tahernacle which the Lord pitched, and not man, and not by the blood of goats and bulls, but by his own blood he entered in once into the Holy place, (into Heaven it self,) having found eternal redemption; and is able to save fully and wholly, them that come unto God by him; as the Apostle largely manifesteth, in Heb. 7. 8. 9. and 〈ϕ〉 . chapters. which Jehovah commanded] R. Menachem here observeth, In every (other) pla•e it is said, As the LORD commanded Moses; but 〈ϕ〉 because they added unto the commandment 〈...〉 so: for they did not as the LORD had come 〈...〉 but did all things which the LORD command•, and added moreover unto them strange fire which he had not commanded them; Levite. 10. 1.

#### CHAP. IX.

1, The first offerings, of Aaron. for himself and the people. 8, The Sin-offering, 12, and the Burnt-offering for himself. 15, The offerings for the people▪ 23, M•ses and Aaron bless the people. 24. Fire cometh from the Lord, upon the altar.

〈 in non-Latin alphabet 〉

AND it was, on the eight day Moses called A•ron and his sons; and the Elders of Israel. And he said unto Aa•• Take thee a calf a youngling of the herd, for a Sin-offering; and a ram for a Burnt offering▪ both perfect▪ and offer, before Jehovah. And unto the sons of Israel, Ihou shale speak saying: Tak 〈...〉 a goat-bucke of the goats, for a Sin-offering, and a calf, and a lamb, both of the first year, perfect, for a Burnt-offering. And a Bull and a Ram, for Peace-offerings; to sacrifice before Jehovah; and a Meat-offering, mingled with oil: for today, Jehovah appeareth unto you. And they took, that which Moses commanded, before the Tent of the Congregation: and all the congregation drew-near, and stood before Jehovah. And Moses said; this is the thing, which Jehovah hath commanded that ye should do: and the glory of Jehovah, shall appear unto you.

And Moses said unto Aaron; go near unto the Altar, and make thy Sin-offering; and thy Burnt-offering; and make-atonement for thyself, and for the people: and make the oblation of the people, and make-atonement for them, as Jehovah commanded. And Aaron went-near, unto the Altar: and killed the calf of the Sin offering, which was for him self. And the sons of Aaron brought near the blood unto him; and he dipt his finger, in the blood; and put it upon the horns of the Altar: and poured out the blood, at the bottom of the Altar. And the fat, and the kidneys, and the caul of the liver of the Sin-offering, he burnt upon the Altar: as I 〈...〉 commanded Moses. And the fl•sh, and the skin: he burnt with fire, without the campe. And he killed, the Burnt offering: and Aaron's sons, presented unto 〈ϕ〉 , the blood; and he sprinkled it upon the Altar, round-about. And they presented unto him, the Burnt-offering,

by the pieces thereof, and the head: and he burnt *them*, upon the Altar. And he washed the inwards, and the legs: and burnt *them* upon the Burnt-offering, on the Altar.

And he brought-near, the people's oblation: and took the goat-bucke of Sin, which was for the people; and killed it and offered-it-for-sin, as the first. And he brought-near, the Burnt-offering: and made it, according to the manner. And he brought-near, the Meat-offering: and filled his hand out of it, and burnt *it*, upon the Altar; beside the Burnt-offering of the morning. And he killed the bull, and the ram; the sacrifice of Peace-offerings, which was for the people: and Aaron's sons presented the blood, unto him; and he sprinkled it upon the Altar, round-about. And the fat, of the bull; and of the ram; the rump & that which covereth *the inwards*, and the kidneys; and the caul of the liver. And they put the fat, upon the breasts: and he burnt the fat, upon the Altar. And the breast, and the right shoulder; Aaron waved, *for a wave-offering*, before Jehovah: as Moses commanded. And Aaron lift-up his hand, towards the people, and blessed them: and came-down, from making the Sin-offering, & the Burnt-offering, and the Peace-offerings. And Moses and Aaron, went into the Tent of the congregation, and came-out; and they blessed the people: and the glory of Jehovah appeared, unto all the people. And *there* came out a fire, from before Jehovah; and consumed upon the Altar, the Burnt-offering, and the fat: and all the people saw *it*, and showed; and they fell on their faces.

#### Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 26. section or lecture of the Law: see Gen. 6. 9.

*The eight day*] which was the first day after the Priests consecration, Lev. 8. 33. All creatures for the most part, were in their uncleanness and imperfection seven days, and perfected in the eight; as children, by circumcision, Levite. 12. 2. 3. young beasts, for sacrifice, Levite. 22. 27. persons that were unclean by leprosy, issues, and the like, Levite. 14. 8. 9. 10. and 15. 13. 14. Num. 6. 9. 10. so here the Priests until the eight day, were not admitted to minister in their office. Whereby the day of Christ was foreshadowed, who by his resurrection the day after the Sabbath, hath sanctified his church and ministry, and all their actions; and made us *an holy Priesthood to offer up spiritual sacrifice, acceptable to God*, 1 Pet. 2. 5. see the annotations on Gen. 17. 12. and Exod. 22. 30. So in Ezek. 43. 26. 27. it is said, *Seven days shall they purge the Altar, and purify it; and they shall fill their hands: and when these days are expired, it shall be, on the eight day and so forward, the Priests shall make your Burntoffrings upon the Altar, and your Peace-offerings, and I will accept you saith the Lord God. the Elders*] in Greek, *the Senate*: who together with the people (verse. 23. 24.) were now assembled; the Elders being in special to impose hands on the Sin-offering of the congregation, Levite. 4. 15.

Vers. 2. *a calf*] a beast of the first year, as is observed on Exod. 29. 1. In the former chapter, the sacrifices and rites for the Priests consecration to their office; in this, their first administration for themselves and the people; are declared. This *Calf* for Aaron's *Sin-offering*, is by Targum Jonathan, the Zohar, and other Hebrews said to be in respect of his sin which he had committed in making the golden calf, Exod. 32. But whether it were for that or for

other sins, God teacheth that without remission of sins (by Christ who was *made sin for us*, 2 Cor. 5. 21.) there can be no acceptation of any man's person, or service. *youngling*] Hebr. *son of the herd*; that is, a young bull: see Gen. 18. 7. Levite. 1. 5. *aram*] a beast of the second year: see the notes on Levite. 8. 2. *perfect*] in Greek, *unblemished*: see Levite. 1. 3. *offer*] in Greek, *offer them*: these were, to make atonement for himself and for the people, verse 7.

Vers. 3. *the sons of Israel*] in Greek, *the Senate (the Elders) of Israel*; as verse 1. *a goat-bucke*] a goat of the second year; for the Hebrew *Seghnir* so signifieth always, as Maimonides showeth in treat. of *Offring the sacrif.* chap. 1. Sect. 14. where also he saith (in S. 15.) that *All the oblations of the congregation were males, and the Sin-offerings of the congregation, were of goats, or bulls, and none of lambs. of the first year*] Heb. *sons of a year*: of which phrase, see Exod. 12. 5. Gen. 5. 32. And hence the Hebrews gather, that *Ghnegel (a Calf)* and *Chebes (a Lamb)* wheresoever they are spoken of in the Law, mean younglings of the first year.

Vers. 4. *a Meat-offering*] of fine flower of wheat, as Exod. 29. 2. Levite. 2. 1. *with oil*] and frankincense upon it, according to the Law, Lev. 2. 1. *Jehovah appeareth*] that is, *the glory of Jehovah will appear*, as in verse. 6. 23. and so the Chaldee translateth it. *The glory of the LORD is revealed*. And because of this appearance, the people were to prepare and sanctify themselves with all kinds of sacrifice, that they might with joy be made partakers of his grace and blessing: which was a shadow of a more glorious appearance, whereof it is said, *We know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure*; 1 John. 3. 2. 3. The presence and assistance of God in Christ, is always necessary unto his Church, and therefore promised here and other, where, both unto it and all the ministers thereof, Ezek. 48. 35. Revel. 22. 3. 4. 5. Matth. 28. 20. And of this it is prophesied, *When Jehovah shall build up Zion, shall appear in his glory shall turn unto the prayer of the lowly, and not despise their prayer. This shall be written for the generation after; and the people created, shall praise Yah.* Psal. 10. 17. 18. 19.

Vers. 5. *they took*] all they forementioned; as in Targum Jonathan it is explained, *Aaron and his sons, and all the sons of Israel took. before Jehovah*] before the sanctuary, in the courtyard.

Vers. 7. *Go near*] before this time, Aaron offered not, but Moses for him, Levite. 8. 14. 15. now Moses from the Lord authorizeth him to go near himself and offer; for *no man taketh this honor is himself, but he that is called of God, as was Aaron so also Christ glorified not himself, to be made an high Priest, &c.* Heb. 5. 4. 5. *make*] or *do*; that is, *make-ready, and offer*: see the notes on Exod. 10. 25. Thus the legal priests were to offer for themselves and their own sins first, otherwise then Christ needed: *for such an high Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher then the heavens*: Heb. 5. 3. and 7. 26. 27. 28. [unspec]

Vers. 9. *the Altar*] of Burnt-offering, at the beecome whereof the rest of the blood was poured. And herein this first sin-offering seemeth to dier from the rest that followed after, whose blood was to be carried into the sanctuary, Levite. 4. 4. 5. 6. 7. because Aaron as yet, had not access into the Holy place, till he had prepared a way by this first sacrifice in the Court. The like is to be observed, in the people's sin-offering, v. 15. compared with Levite. 4. 13. 17. 18. Of this dipping his finger in the blood, see the notes on Levite. 4. 25.

Vers. 10. *commanded*] of these rites, see the annotations on Levite. 4. 8. 9. 10. They figured the purging away of all corruption, by the sufferings and spirit of Christ, likened unto fire: and the giving up of all our inward parts, to serve the Lord, 1 Pet. 3. 18. Isaiah. 4. 4. 1 Thes. 5. 23. Psal. 103. 1.

Vers. 11. *skin*] with all other parts, even the whole beast: see Levite. 4. 11. 12 Sol. Rashi here observeth, that *We find no Sin-offering* whose blood is sprinkled on the Altar *without, to be burned* without the campe, *but this, and that for Consecration*, (Levite. 8)

Vers. 12. *the Burnt-offering*] the ram, which was also for himself, verse. 2. *presented*] or, *reached, brought*, as the Greek translath, Heb. *madeto-find*: so in verse 13. 18. The former oblation, was to purge from sin: this Burnt-offering, was also to make the Priests acceptable to God in Christ, by communication of his grace. See the notes on Levite. 1. 3. &c.

Vers. 13. *pieces*] or, *members*, as the Greek translath. See Levite. 1. 6. 8. [unspec 13]

Vers. 14. *washed*] in water; see Levite. 1. 9. *upon the Burnt-offering*] that is, *upon* (or *with*) the other parts of the Burnt-offering. The Greek translath, *and he put the Burnt-offering upon the Altar*.

Vers. 15. *of sin*] *which was for the sin of the people*; saith the Greek version. *offered-it-for-sin*] The Greek translath, *purified it*; so the word sometime meaneth: but it figured also a purifying of others from sin thereby, as Levite. 6. 26. and so the Chaldee here expoundeth, *and he made atonement by the blood thereof. as the first*] spoken of in verse. 8. and so he burnt it without the campe, as the other was, in verse 11. for which he was reproved by Moses, Levite. 10. 16. 17.

Vers. 16. *the manner*] or, *the ordinance*; Hebr. *the judgment*; the Greek saith, *as was meet*. It respecteth the Law, in Levite. 1.

Vers. 17. *filled*] that is, took his handful out of it: see Levite. 2. 2. *of the morne*] that is, which was daily to be offered every morning, as God commanded, Exod. 29. 38. 39. 40. This therefore was extraordinary; that as the daily meat-offering, was to testify their thankfulness, for God's ordinary and daily mercies: so this, for his special grace now manifested. Chazkuni explaineth it thus, *It teacheth that there were two Meat-offerings, one with the Burnt-offering, and one by it self*. Sol. Rashi saith, *All this he did after the daily Burnt-offering*.

Vers. 18. *sprinkled*] according to the law in Levite. 3. 2. The Greek translath, *he poured it*.

Vers. 19. *fat*] Hebr. *fats*: so in verse. 20. *rump*] or, *tail*, to weet, of the ram: see Levite. 3. 9. *that which covereth*] in Greek, *the fat which covereth, the inwards*; and so the text explaineth it, in Levite. 3. 9.

Vers. 20. *they put the fat*] Hebr. *the fatts*. Sol. Rashi saith, *After the waving, the Priest that waved gave them to another Priest to burn them*.

Vers. 21. *waved*] as was commanded, Lev. 7. 30. &c. By these sacrifices the sanctification of the people was signified; by the Sin-offering and Burnt-offering they had remission and justification from their sins, and reconciliation unto God; by the Meat-offering, their

renovation by the spirit; and by the Peace-offerings, their thankfulness unto God, whom they honor with the fruits of his own graces: all these obtained by faith in Christ, and in his death; for he of God is made unto us, wisdom and righteousness, and sanctification, and redemption: 1 Cor. 1. 30.

Vers. 22. *lift-up his hand]* or, *his hands*, as the Hebrew vowel, and reading in the margin, both show: so the Greek translath, *hands*. See Exod. 32. 19. R. Menachem giveth this reason, why it is written *Hand; to signify the right hand, because that was listed up higher then the left*. The lifting up of the hand was a gesture used in speaking or signifying of any weighty thing, Esa. 49. 22. and particularly, in *swearing*, Gen. 14. 22. *praying*, Psal. 28. 2. and *blessing*, either of God, Psal. 134. 2. or of men, as in this place. So Paul, speaking of prayer, useth the phrase of *lifting up holy hands*, 1 Tim. 2. 8. and David; let *the lifting up of my hands*, be as *the evening sacrifice*, Psal. 141. 2. *blessed them]* This appertained to the Priests office, to *bless* the people in the name of the Lord forever, Deuter. 10. 8. 1 Chron. 23. 13. and was accomplished by our high Priest Christ Jesus, when having finished his ministry on earth, *he lift up his hands, and blessed* his disciples, Luk. 24. 50. The form of Aaron's blessing is prescribed in Num. 6. 23.—27. see the annotations there. And this being done in the Lord's name; by his Priests, (a figure of Christ whom God *hath sent to bless* us. Act. 3. 26.) without all contradiction *the less is blessed of the greater*, Heb. 7. 7. *came down]* from the bank or hilly place of the altar, which was higher then the other ground: see Exod. 20. 26. So in Targum Jonathan it is explained, *he came down from the Altar with joy, after that he had finished the making of the Sin-offering, &c.* On the contrary, Christ when he had blessed, went up into heaven, Luke 24. 51. *from making]* or *doing*, that is, *offering*, as verse. 7. After that he had done; as before is shown.

Vers. 23. *went into the Tent]* the Priest went in (according to the law, in Exod. 30. 7. 8.) to burn incense on the golden altar; Moses went in with him, in likelihood, to direct him how to do the service: so Sol. Rashi here explaineth it. But he addeth withal, another exposition thus; *When Aaron saw that they had offered all the oblations, and done all the works, and the Majesty of God came not down to Israel; he was grieved, and said, I know that the holy blessed (God) is angry with me, and for my sake, the Majesty of God cometh not down to Israel; &c. Immediately Moses went in with him, and prayed for mercy; and the divine Majesty came down unto Israel.* After this manner Targum Jonathan also expoundeth it. *they blessed.* This was a second blessing by Moses and Aaron, when the people were dismissed. Unto which (and the like at other times, especially on Atonement day, Levite. 16. David, prophesying of Christ's days, seemeth to have reference, in Psal. 118. 26. *We bless you out of the house of Jehovah. glory]* the visible sign of God's glory, and favor, out of his holy place: either by the fire, mentioned in the next verse; or, by a cloud, as was in Exod. 16. 10. and 40. 34. or by them both. It was a token of his gracious acceptance of them and of their service, as after in 1 King. 8. 10. 11. 12.

Vers. 24. *from before Jehovah]* the Greek translath, *from the Lord*. And it was, either from heaven, as after in Solomon's days, *Fire came down from heaven, and confirmed the Burnt-offering and sacrifices*, 2 Chron. 7. 1. or, out of the Tabernacle. By this miracle God confirmed the people, touching the doctrine and ordinances given by Moses, and the priesthood now committed to Aaron and his sons, as appeareth by the prayer of Elias, (when the like miracle

was shown from heaven;) *Let it be known this day day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word;* 1 King. 18. 36. consumed] or, ate up: by which sign, the church was assured that their sacrifices were accepted: See Psal. 20. 4. The like was, at the dedicating of Solomon's Temple, 2 Chro. 7. 1. 2. 3. and at Elias sacrifice, 1 King. 18. 38. 39. This Fire which now came from God, was nourished on the Altar, (as the Hebrews say) unto Solomon's time. *Chazkuni* here writeth thus; *The fire which came-out (from the Lord) in the days of Moses, went not up from the brazen Altar, until he came into the eternal House [that is, into Solomon's temple, so called because of that promise, in 2 Chron. 7. 16. that God's name should be there forever.] And that Fire which came down, in the days of Solomon, went not up from the Altar of Burnt offering, until it went up in the days of Manasseh.* Of the departing of that fire in Manasse's days, we find no mention in the Scriptures. But after Solomon's Temple was destroyed, and the second built, the Hebrews testify (in Talmud Bab. in *Ioma* c. 1.) that they had not the Fire from heaven anymore. See the annotations on Exod. 28. 30. *shouted]* with astonishment and joy, humbly thanking God for this sign of grace towards them: as the Greek translateth, they were *astonished*; and the Chaldee, *they gave thanks*. So in 2 Chron. 7. 3. *when all the sons of Israel saw how the fire came down, and the glory of Jehovah upon the house: they howed themselves with their faces to the ground, upon the pavement, and worshipped; and confessed to Jehovah, (saying) For he is good, for his mercy endureth forever.*

#### CHAP. X.

1, Nadab and *...* for offering of strange fire, are *...* fire. 6, *...* and his sons, are forbidden to *more* for them. 8 The Priests are forbidden wine, when they are to go into the Tabernacle 12, The law of eating the holy things. 16, Moses blameth the Priests for not eating the sin-offering. 19, Aaron excuseth the transgression.

AND Nadab and Abihu, the sons [unspec] of Aaron, took, *each* man his censer; and they put fire in them, and put incense thereon: and offered before Jehovah, strange fire; which he had not commanded them. And there went-out fire, from before [unspec] Jehovah, and devoured them; and they died, before Jehovah. And Moses said unto Aaron; [unspec] *This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me; and before all the people, I will be glorified: and Aaron, held his peace.* And Moses [unspec] called Misael and Elzaphan; the sons of Uzziel, the uncle of Aaron: and said unto them; *Come-near, carry your brethren, from before the Sanctuary; out of the camp.* And they went near, and carried them in [unspec] their coats, out of the campe: as Moses had spoken. And Moses said unto Aaron, and [unspec] unto Eleazar, and unto Ithamar, his sons; *Make not bare your heads, neither *undress* your clothes, that you die not; and wrath-come, upon all the congregation: but your brethren, all the house of Israel, shall weep for the burning, which Jehovah hath burned. And ye shall not go-out, from the door of [unspec] the Tent of the Congregation, lest you die; for the oil, of the anointing of Jehovah, is upon you: and they did, according to the word of Moses.*

And Jehovah spake, unto Aaron, saying, *Do not drink wine or strong-drink, thou, [unspec] or thy sons with thee; when ye go-in, to the Tent of the Congregation, that ye die not: it shall be*

a statute *for ever*, through-out your generations. And that *ye may separate*, [unspec] between holy and profane: and between unclean and clean. And that *ye may teach*, the sons of Israel: all the statutes, which Jehovah hath spoken unto them, by the hand of Moses.

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sons, that *were left*: Take ye the Meat-offering, that is left, of the Fire-offerings of Jehovah, and *•a• it in unleavened cakes*, beside the altar: for it, is holy of holies. And ye shall eat it, in the holy place; for it is thy due and thy sons due, of the Fire-offerings of Jehovah: for so. I was commanded. And the wave breast, an *• the heave shoulder*, ye shall eat in a clea *•s place*; thou, and thy sons and thy daughters, with thee: for they are given, as thy due and thy sons due; out of the sacrifices of the Peace-offerings, of the sons of Israel. The heave shoulder, and the wave breast, with the Fire-offerings of the fat, shall they bring; to wave *for a wave-offering*, before Jehovah; and it shall be for thee, and for thy sons *▪ with thee*, by a statute *for ever*; as, Jehovah hath commanded.

And Moses, seeking sought the goat-buck of the Sin-offering; and behold it was burnt: and he was wroth with Eleazar and with Ithamar, the sons of Aaron, that *were left*, saying. Wherefore, have ye not eaten the Sin-offering, in the holy place; for it is holy of holies: and it, he hath given to you; to bear, the iniquity of the Congregation; to make atonement for them, before Jehovah? Behold, the blood of it was not brought-in, to the Holy-place, within: ye should eating have eaten it, in the Holy-place, as I commanded. And Aaron spake unto Moses; Behold *this day*, they have offered their Sin-offering and their Burnt-offering, before Jehovah; and such *things*, have befallen me: and *if I had eaten the Sin-offering*, today; should it have been good, in the eyes of Jehovah? And Moses heard *it*; and it was good, in his eyes.

### Annotations.

*CE•••er]* or, *fire-pan*, a vessel wherein coals of fire were put; see Exod. 27. 3. *thereon]* upon the fire. How the incense was burned, see the notes on Exod. 30. 8. *strange fire]* that is, other fire than God had sanctified on his altar. As *strange incense* was expressly forbidden, Exod. 30. 9. so *strange fire* was not commanded, but implicitly forbidden by Lev. 1. 7. & 6. 12. as afterward God plainly showeth, in Levite. 16. 12. Hereupon it is said, in Rev. 8. 5. *the Angel took the censer, and filled it with fire of the Altar*. This transgression of the Priests; in the beginning of their administration; showeth the weakness and imperfection of that Priest-hood; and *for the weakness and unprofitableness thereof*, it was alterwards *disannulled*; and a better Priest-hood of Christ, (who was *holy, harmless, undefiled, and separated from sinners*,) is come in place thereof: *for the Law, made nothing perfect*: Heb. 7. 18. 19. 26. So in the practice of the moral law, the people even at the first, fell into open impiety, Exod. 3•.

Vers. 2. *from before]* or, *from the face of the Lord*. As a fire of mercy came from thence to consume the sacrifices for sin, offered according to the law, Levite. 9. 24. so now a fire of judgment cometh, to consume the sinners. Chazkuni here observeth, *Measure for measure; by fire they sinned, and by fire they were plagued*. This is an example of God's jealousy, for the ordinances of the Law: teaching the same much more for the Gospel; Heb. 2. 2. 3. and 10. 28. 29. So he shown an example of judgment, upon two sinners, at the beginning of the Christian



church, whereby *great fear came upon all*; Acts 5. 1.▪11. *devoured*] or *ate them*; that is, *killed them*: for neither their bodies, nor their clothes were burnt to ashes, as appeareth by v. 5. And in Targ. Jonathan it is thus explained, *It burned their souls, but their bodies were not burnt*. Hereupon *our God* is said to be a *devouring fire*; Heb. 12. 29. Deut. 1▪ 24. See a like judgment, in Num. 16. 35. *before Jehovah*] that is, with sudden death, before the Tabernacle, wherein the Lord's glory dwelt. So *Uzzah* for his error, in putting his hand to the Ark, *died before God*, 1 Chron. 13. 10. which is expounded, *by the Ark of God*, 2 Sam. 6. 7. And it is observed, that these two Priests, died childless, Num. 3. 4. 1 Chron. 24. 2.

Vers. 3. *spake*] but where spake he this? It may have reference to Lev. 8. 35. Or it might be spoken, but not written before: as John. 20. 30. Chazkuni referreth it to Exod. 29. 43. others, unto Ex. 19. 20. *sanctified*] God is said to be *sanctified*, both when he graciously accepteth, and doth good unto them that serve him aright, Ezek. 20. 41. and when he punisheth them that transgress; as, *I will be glorified in the mids of thee* (Sidon), *and they shall know; that I am Jehovah; when I shall have executed judgments in her, and shall be sanctified in her*; Ezek. 28. 22. So in this place, and in Ezek. 38. 16. 23. Likewise God is sanctified of men, when they carry themselves holily and uprightly in his sight; as, *Sanctify the Lord God in your hearts*, &c. 1 Pet. 3. 15. *that come nigh*] or, *my nigh ones*, that is, the Priests and Levites; as in Ezek. 4• 13. *the Priests which are nigh unto Jehovah*. See also Levite. 9. 7. Num. 16. 9. So judgment beginneth *at the house of God*, 1 Pet 4. 17. at his *Sanctuary*, Ezek. 9. 6. *before*] that is, openly the Gr. translatheth, *in all the congregation*; as if the like danger were unto them also for transgression: see Ios. 22. 18. 20. *glorified*] or, *honored*; which is also not in showing mercies only, as 2 Thes 1. 10. but in executing judgments; as Exod. 14. 4. Ezek. 28. 22. And he is glorified of men; when their thoughts, words and actions, are according to his will, and to his praise; Acts 4. 21. Rom. 1. 21. 1 Pet. 4. 11. 16. *held his peace*] or, *was silent*; that is, rested patiently without murmuring against the work of God, who had killed his sons. So David saith, *I am dumb, I will not open my mouth; because thou hast done it*; Psal. 39. 10. And God said to Ezekiel the Priest, *Be silent*, that is, *Forebear to cry, make no mourning for the dead*, Ezek. 24. 17. Or, he mourned in silence for his sons death; for so the scripture expresseth great sorrow and unutterable, by *keeping silence*; as Lam. 2. 10. Esa. 47. 5. Thus the Greek translatheth, *he was pricked*; and Aaron's answer in verse. 19. implieth so much. So the heathens have said, *Curae leves, loquuntur; ingentes, stupent. Seneca in Hippolyto*.

Vers. 4. *uncle*] in Greek, *the sons of the brother of Aaron's father*: for *Vzziel* was brother to *Amram*, Aaron's father; see Exod. 6. 18. 20. 22. *carry*] or, *take up*: this duty of burial was laid upon their cousins the Levites, not upon their next brethren the Priests; that they might attend still to their holy ministration. See Levite. 21. 1. &c. *out of*] or, *to* (a place) *without the campe*:•o they used to bury without their cities, Luk. 7. 12.

Vers. 6. *Mak• not bare*] or, *Make not free*; that is, let not the hair of your heads grow long. The Hebrew *Pharangh*, signifieth two things, to *make bare*, or *uncover* the head; as Numb. 5. 18. so the Greek translatheth here, *ye shall not put off the m•ters from your heads*. Secondly, to *make free* for the hair to grow; as the Chaldee here translatheth, *ye shall not let your locks grow*. For this also was a sign of mourning, 2 Sam. 19. 24. See the notes on Gen. 41. 14. It is testified of

human writers, that *the Egyptians at their friends funerals, did let the hair of their head grow long, but shaved their beards; whereas other nations, at funerals did shave their heads; Herodot. in Euterpe.* And that *shaving of the beard*, was a sign of sorrow in Israel, appeareth by Jeremiah 41. 5. Hereupon is that law, in Ezek. 44. 20. *the Priests shall not shave their heads, nor suffer their locks to grow long; they shall only poll their heads:* where both extremities are forbidden. The latter sense may also well be implied here, as likewise after in Levite. 13. 45. and 21. 10. And concerning this, the Hebrews have these rules. *A Priest that letteth his hair grow-long, it is unlawful for him to come into (the sanctuary,) from the Altar forward: and if he do go in and serve, he is guilty of death by the hand of God, as he that drinketh wine and serveth: as it is written, Neither shall any Priest drink wine, &c. Ezek. 44. 21. and again, Neither shall they shave their heads, nor suffer their locks to grow long, Ezekiel 44. 20. As he that drinketh wine is guilty of death, Levite. 10. 9 so he that letteth his hair grow-long, is guilty of death. Yet profaneth he not his service hereby; though he be guilty of death, his service is allowable, [that is, standeth in force, and is not disannulled by it▪] As Priests are not forbidden wine, save in the time of their going into the Sanctuary, so it is not unlawful for them to let their hair grow, save at the time of their going into the Sanctuary; understanding this of the common Priest. But the high Priest, may never let his hair grow-long, nor rend his clothes at any time▪ Levi. 21. 10. because he is to be continually in the Sanctuary. How long may (a Priest) let his hair grow? Thirtie days, as a Nazirite; of whom it is said, *He shall let the locks of the hair of his head grow, Num. 6. 5. and there is no Nazariteship less then thirty days. Therefore the common Priest that serveth, shaveth him-self every thirty days. The judgment of them that rend their garments, and the judgment of them that make free (or •are,) their head, is one; Levite. 10. 6. if he serve with his clothes rent, he is guilty of death by the hand of God, although his service is allowable, and not profaned. Maimonides in Biath hamikdash, (or Of entering into the Sanct.) chap. 1. Sect. 8. 14. rend]* another sign of sorrow, Levite. 13. 45. and 21. 10. See Gen. 37. 34. From hence the Hebrews gather, that they which mourned for the dead, were bound to rend their clothes; because the Priests here being forbidden to mourn, were forbidden to rend; so that *another was bound to rend.* And they were not to rend, but standing; as (in 2 Sam. 13. 31.) *the King rose up, and rent his garments:* And they were to rend the forepart, not behind, or in the sides, nor beneath, save the high Priest, he rendeth beneath. The measure of rending, was an hand-breadth; and this on the upper garment only. They rend for the death of the Prince, or of the Father of the Synedrion, or of the multitude of the congregation, as David and the men with him, did for Saul, and for Jonathan, and for the people of the Lord, 2 Sam. 1. 11. 12. Also when they hear the name of God blasphemed, as in Isaiah. 36. 22. and for the burning of the book of the Law, as Jeremiah 36. 23. 24. and for the cities of Judah, and for Jerusalem, and for the Sanctuary destroyed, as Ierem. 41. 5. *Maimonides, treat. of Mourning, chap. 8. and 9. wrath▪ come]* or, *he (that is, God) be wroth*, as at other times, for the sin of one, or of few, the whole congregation was afflicted, Ios. 7. 1. 2. &c. and 22. 20. 2 Sam. 24. 1. 15. 17. The Priests duty also was, to stand in their administration, between God's wrath and the people, Num. 16. 46. 48. And their public duty might not be interrupted, by private passion or affection.*

Vers. 7. *not go out]* that is, not leave off your ministration for grief of this which is befallen you. See the annotations on Levite. 21. 12. *the oil, &c.]* which signifieth the Anointing, that is,

the graces of the Spirit, whereof *Joyfulness* was one special, Psal. 45. 8. 1 Thes. 1. 6. Therefore it was sin for the Priests to mourn, when they administered before the Lord; compare Levite. 21. 10. 11. 12.

Vers. 9. *wine or strong drink*] The Hebrews, (as *Baal hatturim* and others) think that Aaron's sons had sinned in drinking too much wine, when they offered strange fire; and that thereupon this law was given. Whether that were so, or not, the Lord by this precept required sobriety in the Priests, and carefulness to administer justly; lest they should drink *and forget the law*, as Prov. 31. 5. *should err through wine, & be out of the way through strong-drink*, as Isaiah. 28. 7. Accordingly the Ministers of the Gospel must be *sober, and not given* wine, 1 Tim. 3. 2. 3. It is likely, that all wine was forbidden the Priests, when they were to serve: yet the Hebrews have their limitations; as that they might not drink above *the fourth part* (of a Log, or of an half pinte) of wine, and that wine, and at one time, and of wine that was days old at the least. *But if he drink less then a fourth part* (of a Log) of wine, or drink a fourth part pause of time between, or if it be mixed with water, if he drink wine from the press within 40. though more then a fourth part: he is discharged, and profaneth not his service. If he drink more then part of wine, though it be mixed, and though he p tweene, and drink a little and a little▪ he is guilty of death, and his service is disallowable. Maimonides in *ath ha kdash*, c. 1. S. 1. But the Law forbidden wine absolutely, as here, so in Ezek. 44. 21. shall any priest drink wine, when they enter into the inner court. *strong-drink*] in Hebrew *She* , which the Greeks borrow the word *S* in Luke 1. 19. and it meaneth all whatsoever maketh drunken, whether drink made of mault, or of the juice of fruits, as Pearrie, Sider and the like. *When ye go into the Tent*] meaning the courtyard of the Tent, to serve therein; as it is opened by the Prophet, *when they enter into the inner court*, Ezek. 44. 21. The Hebrews understand it of the court, between the Tent and the Altar that stood in the court. *Every Priest that is fit for service, if he drink wine, it is unlawful for him to go into* (the Sanctuary,) *from the Altar forward: and if he do in and serve, his service is disallowed, and he is guilty of death by the hand of God, as it is written, That ye die not*, Leviticus 10. 9. *And as it is unlawful for a Priest to go into the sanctuary, for drunkenness: so is it unlawful for any man, whether Priest or Israelite, to teach when he is drunk. Though he have but eaten dates, &c. if his senses be troubled a little, let him not teach; as it is written, And that ye may teach the sons of Israel*, Levite. 10. 11. Maimo ny in *Biath hamikdash*, chap. 1. Sect. 1. 3.

Vers. 10. *that ye may separate*] or, *to make difference*; and this is meant not only for themselves, but others, as in Ezek. 44. 23. *they shall teach my people* (the difference) *between holy and profane, and cause them to discern, between unclean and clean*. And for not doing this, the Priests are blamed, Ezek 22. 26. See also Levite. 20. 25. *holy*] Hebr. *holiness*: meaning of persons, and things. In Greek, *between the holy ones, and the profane*.

Vers. 11. *all the statutes*] a part of the Priests office was to teach the people, as here, and in Deut. 33. 10. therefore it is said, *The Priests lips should preserve knowledge, and they should seek the Law at his mouth, for he is the Angel* (or Messenger) *of the Lord of hosts*, Mal. 2. 7. And as they

were to teach, so the things to be taught, should be *all God's statutes*; as the Apostle saith, *I have kept nothing back, but have shown you, all the counsel of God*; Act. 20. 27.

Vers. 12. *the Meat-offering*] that before mentioned in Levite. 9. 17. *unleavened*] or, *eat it made into unleavened cakes*. See Levite. 6. 16. and 2. 10. where this law was before given; which Moses here repeateth, lest through trouble of mind for the judgment now befallen them, the Priests should forget or neglect any of God's ordinances.

Vers. 13. *the holy place*] the court of the Sanctuary: as Levite. 6. 16. *due*] or, *statute, ordinance*. The Chaldee expounds it, *thy portion*. So in v. 14.

Vers. 14. *wave breast*] of the people's Peace-offerings before mentioned, Lev. 9. 18. 21. *in a clean place*] in Greek, *an holy place*, meaning the campe of Israel, and in ages following, the city Jerusalem, where the light holy things were eaten: see the notes on Levite. 6. 17. Sol. Rashi here saith, *The former things (in verse 13.) were not eaten in an unclean place, but they being most holy, were to be eaten in the holy place: and these needed not be eaten within the curtatnes (of the courtyard) but must be eaten within the campe of Israel▪ for that was clean that Lepers might not come into it, (Num. 5. 6.) so the light holy things might be eaten in all the city*.

Vers. 15. *by a statute*] or, *for an everlasting due*. Of this statute, see before, Levite. 7. 34.

Vers. 16. *seeking sought*] that is, *diligently sought the Goat*; that spoken of in Levite. 9. 15. *with Eleazar*] and why not with Aaron? seeing he should have eaten of it, verse. 19. Sol. Rashi saith, *For honor of Aaron, he turned his face towards his sons, and was angry*.

Vers. 17. *he*] that is, *God hath given it you*; by the law forgiven in Levite. 6. 26.—30. *to bear*] or, *to take away*; as the Greek translateth, *that ye should take away*. To *bear iniquity*, often signifieth punishment, without forgiveness; Exod. 28. 43. Levite. 20. 19. and 5. 1. 17. &c. The same word is also used for *bearing-away*, whereupon God forgiveth the sinner; Exod. 28. 38. So the Priests *bare*, that is, *took away the people's sins, by eating their sin-offerings*: wherein they figured Christ▪ John. 1. 29. Sol. Rashi saith, *The Priests were they that did eat, and the owners, they that had the atonement*.

Vers. 18. *within*] into the Tabernacle, for if it had, then it should not be eaten, but burnt, Lev. 6. 30. seeing it was not, ye should have eaten it in the holy place without; that is, in the courtyard; Levite 6. 26.

Vers. 19. *they*] the Targ. called Jonathan's explaineth it, *the sons of Israel have offered. such things*] that is, as the Chaldee expoundeth it, *such tribulations*: which the Yerushalmi Targum explaineth thus, *and great sorrow hath befallen me this day, for that my two sons Nadab and Abihu are dead, and I mourn for them. good in the eyes*] that is, *pleasing, and acceptable*: see Gen. 16. 6. Targum Yerushalmi expoundeth it thus, *Loe if I had eaten the sin-offering today, were it possible that it could be pleasing and right before the Lord?* meaning, it could not be. So Aaron excuseth himself, by reason of his sorrow, which made him unfit and unworthy to eat of those holy things. The law requireth them that •at before the Lord, to *rejoice*, Deuteronomy 12. 7. And when they brought their sanctified things, they were to say, *I have not eaten of it in my*

*mourning*, Deut. 26. 14. When God would refuse the sacrifices of sinners, he saith, they shall be unto them as the bread of mourners; all that eat thereof, shall be polluted, Hosea 9. 4. In the Hebrew canons it is also said; *An inferior Priest, which is in the Sanctuary, at his service; if he hear that he hath a friend dead, whom he ought to bewail; although he go not out of the Sanctuary, he may not serve, because he is a mourner: and if he serve when he mourneth, according to the law, he polluteth his service, whether it be in the offering of one man alone, or the offering of the Congregation. But the High Priest serveth when he is a mourner, as it is written, (Levite. 21. 12.) HE SHALL NOT GOE OVT OF THE SANCTVART, AND HE SHALL NOT PROFANE, &c. as if he should say, he shall abide and serve the service that he hath in hand, and it is not profaned. But though the High Priest serve mourning, it is unlawful for him to eat of the holy things, as it is written, (Levite. 10. 19.) AND IF I HAD EATEN THE SIN-OFFRING TO DAY, SHOVL D IT HAVE BEENE GOOD IN THE EYES OF THE LORD? And so he hath no portion to eat (with the rest) at evening. Maimonides, treat. of Entring into the Sanctuary, chap. 2. Sect. 6. 8. See for the Priests mourning, more on Levite. 21.*

Vers. 20. *it was good*] the Greek translatheth, *it pleased him*. So Moses admitteth of the answer, as reasonable. For often times the letter of the law, giveth place to great necessities; as David in his hunger, did ea• the show-bread, which was not lawful for him; Matth. 12. 3. 4. Hezekiah admitted to the Passover some chat were not cleansed according to the law, but healed by the Lord• 2 Chron. 30. 18. 19. 20. Here now, all Israol saw, and Moses and Aaron themselves acknowledged, the impossibility of the law, and of the Priesthood thereof, to bring them unto God: in that so great imperfections were manifested, at the very first administration; and always after. *For the Law maketh m•n High Priests, which have infirmity: but the word of the oath which was since the Law, (maketh) the Son, who is perfected for evermore: Heb. 7. 28.*

## CHAP. XI.

1, A law teaching what beasts may, 4 and what may not be eaten. 9, What fishes, 13, and what fowls. 24, How carcasses do pollute. 29, The creeping things which are unclean. 32, and how their carcasses do defile things. 39, Clean beasts that die of themselves, become unclean. 43, An exhortation unto holiness, in observing this Law.

ANd Jehovah spake unto Moses and unto Aaron, saying unto them. Speak ye unto the sons of Israel, saying: These *are* the beasts, which ye shall eat; of all the beasts, which *are* on the earth. All that parteth the hoof, and cleaveth•asunder the cleft of the hoofs; *and* cheweth the cud, among the beasts: that, shall ye eat. But this, ye shall not eat; of them that chew the cud, or of them that part the hoof: the Camel; because he cheweth the cud, and he parteth not the hoof: he *shall be* unclean unto you. And the Conie; because he cheweth the cud, and parteth not the hoof: he *shall be* unclean unto you. And the Hare; because he cheweth the cud, and parteth not the hoof: he, *shall be* unclean unto you. And the swine; because he parteth the hoof, and cleaveth•asunder the clef• of the hoof; & he, cheweth not the cud: he, *shall be* unclean unto you. Of their flesh shall ye not eat; and their carcass, shall ye not touch: they, *shall be* unclean unto y•u.

These ye shall eat, of all that *are* in the waters: all that hath fin and scale in the waters, in the seas, and in the rivers, them shall ye eat. And all that hath not fin and scale, in the seas, and in the rivers; of every moving-thing of the waters, & of every living soul, that *is* in the waters: they, *shall be* an abomination unto you. Even an abomination, shall they be unto you: of their flesh, ye shall not eat; and their carcasses, ye shall have-in-abomination. All that hath not fin and scale, in the waters: [unspec] that, *shall be* an abomination unto you.

And these, ye shall have-in-abomination [unspec] among the fowls; they shall not be eaten, they *shall be* an abomination: the Eagle, and the Ossifrage, and the Osprey. And the Vulture, and the Kite, after her kind. Every Raven, after his kind. And the Owl, and the Night-hawk, and the Sea-gull: and the Hawk, after his kind. And the Great-owl, [unspec] and the Cormorant, and the Little-owl. And the Redshanke, and the Pelecan, and the Gier-eagle. And the Stork; the Heron, after her kind: and the Lapwing, and the Bat. Every creeping-thing that flieth, that [unspec] goeth upon *all four*: that, *shall be* an abomination unto you. Yet these ye shall eat, of [unspec] every creeping-thing that flieth, that goeth upon *all four*: which *hath* not legs, above his feet; to leap with them, upon the earth. These of them, ye shall eat; the *common*-Locust, after his kind; and the *locust*-Soleam, after his kind; and the *locust*-Chargol, after his kind; and the *locust*-Chagab, after his kind. And every creeping-thing [unspec] that flieth, which hath four feet; that, *shall be* an abomination unto you.

And for these, ye shall be unclean: who-soever [unspec] toucheth the carcass of them, shall be unclean until the evening. And whosoever [unspec] beareth, *ought* of the carcass of them; shall wash his clothes, and be unclean until the evening. Of every beast, which do• [unspec] part the hoof, and it cleaveth not the cleasunder, and it cheweth not the cud; they, *shall be* unclean unto you: whosoever toucheth them, shall be unclean. And whatsoever [unspec] goeth upon his paws, of any beast, that goeth upon four *feet*; they, *shall be* unclean unto you: whosoever toucheth the carcass of them, shall be unclean until the evening. And he that beareth the carcass of them; [unspec] shall wash his clothes, and be unclean until the evening; they, *shall be* unclean unto you.

And these *shall be* unclean unto you, among [unspec] the creeping-things, that creep upon the earth: the weasel, & the mouse, and the ortoyoys, after his kind. And the ferret, and the chamaeleon, & the lyzard; and the snail and the moll. These *shall be* unclean to you [unspec] among all that creep: whosoever toucheth them, when they are dead, shall be unclean until the evening. And upon who-soever *ought* of them when they are dead doth fall, it shall be unclean; of any vessel of wood, or of cloth, or of skin, or of sackcloth; any vessel, with which work is done: it shall be put into water, and be unclean until the evening, and it shall be cleansed. And every earthen vessel, whereinto *any* of them falleth: whatsoever is within it, shall be unclean, and ye shall break it. Of all meat which may be eaten, that on which water cometh, shall be unclean: and all drink, which may be drunk; in every vessel shall be unclean. And every-thing, whereupon *ought* of their carcasses falleth, shall be unclean: oven, and pots, they shall be brokendowne, unclean they *are*; and unclean shall they be unto you. But fountain and pit, and a gathering-together of waters, shall be clean: but that which toucheth the carcass of them, shall be unclean. And if *ought* of their carcass fall, upon any

sowing seed, which shall be sown: it *shall be* clean. But if water be put upon the seed, & *ought* of their carcass fall thereon: it *shall be* unclean unto you.

And if any beast die, which is unto you for meat: he that toucheth the carcass thereof, shall be unclean until the evening. And he that eateth of the carcass thereof; shall wash his clothes, and be unclean until the evening: and he that beareth the carcass thereof; shall wash his clothes, and be unclean until the evening. And every creeping-thing, that creepeth upon the earth; it *shall be* an abomination, it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath many feet of any creeping-thing that creepeth upon the earth: ye shall not eat them, for they *are* an abomination. Make not your souls abominable, by any creeping-thing that creepeth: and make not *yourselves* unclean by them, that ye should be defiled by them. For I *am* Jehovah, your God. and ye shall make yourselves holy, and shall be holy, for I *am* holy: and ye shall not make your souls unclean, by any creeping-thing, that moveth upon the earth. For I *am* Jehovah, that bringeth you up out of the land of Egypt, to be a God unto you: and ye shall be holy, for I *am* holy. This is the law of the beasts, and of the fowl, and of every living soul, that moveth in the waters: and of every soul, that creepeth upon the earth. To make a difference, between the unclean and the clean: and between the beast that may be eaten; and the beast, that may not be eaten.

#### Annotations.

*Speake ye]* As before he gave special laws, for the sanctification of the Priests: so now he giveth general, for all the people: Which both Moses the Magistrate, and Aaron the Minister, must *speak*, and teach, and see carefully practiced: as afterward there is example of the Magistrates, in 2 Chron. 29. 5. and 30 18. of the Priests, in Ezek. 44. 23. and of both jointly, in Numb. 9. 6. where men that were unclean, came for judgment *before Moses and before Aaron*. And here the first kind of uncleanness, which cometh from things without the man, is described. *the sons of Israel]* to them only, and the proselites with them, was this law of unclean meats given; not at all to other nations, as *Sol. Rashi* here saith. *the Beasts]* Hebr. *Chajah, the wild-beast, or, the livingthing:* differing from B ⟨...⟩ *beasts, or cattle,* the word which next followeth: but the Greek also translateth them both alike. By the *beasts,* are spiritually signified *people's* of sundry sorts; and by *eating or not eating,* is meant communion with, or abstaining from them, as by the vision shown unto Peter, the holy Ghost expoundeth this law, Act. 10. 12. 13. 15. 28. and 11. 6. 7. &c. Likewise the Hebrew doctors applied the unclean beasts following in verse. 4. 5. &c. to the Babylonians, Medes, Persians, Greeks, Romans, &c. *R. Menachem,* on Levite. 11.

Vers. 3. *and cleaveth asunder]* namely *into two hoofs, or claws,* Deut. 14. 6. and so the Greek be•• translateth it. The former word, *parteth,* may be when it is divided above, but not beneath, as appeareth after in verse 26. such parting is in the feet of dogs and the like, which have many claws sundered above, and joined under with a skin. This second word meaneth a *cleaving- quite through,* as in the feet of sheep, oxen, &c. •o by *Sol. Rashi* it is expounded, *that divideth above and beneath into two claws.* A third sort of hoofs are solid and unparted, as in horses, &c. The first and last sort, were unclean. and *cheweth]* or, *chewing again:* the Greek also addeth

the word *and*: for both these properties were requisite, to divide the hoof, and to chew again. *Chewing the Cud*, in the original, signifieth the *bringing up* the meat into the mouth, to chew it again. These two signs, must be in every beast, or else it was unclean. In Deuteronomy 14. 4. 5. the clean beasts, are reckoned by their names, ten in number: and the Hebr. doctors say, *Thou hast not of all the beasts that are in the world, any that it is lawful to eat of, except those ten sorts mentioned in the Law; three of cattle, the ox, the sheep, & the goat; and seven sorts of wild beasts, the Hart, &c. those, and the kinds of them, Maimonides in Misneh, tom. 2. treat. of forbidden meats, c. 1. S. S. among the beasts]* to weet, bred of them according to their kind, as God ordamed in the first creation, Gen. 1. 24. For, as it was not lawful to let the cattellingender with a divers kind, Levite. 19. 19. so by the Hebr. canons, *If an unclean beast brought forth her young, after the kind of a clean beast, although it did both part the hoose and chew the cud, and were in all respects like an ox or a sheep, yet it was unlawful to be eaten; for that which was bred of an unclean beast, was unclean; and that of a clean beast, was clean. So that if a clean fish, were found in the belly of an unclean fish, it was lawful, because it bred it not, but had swallowed it. Likewise, if in a beast there were found (a creature) like a fowle, though it were a clean fowl; yet was it unlawful to be eaten. Maimonides, treat of forbidden meats, chap. 1. Sect. 5. 7. shall ye eat] or, ye may eat.* Hereby communion was signified; as when God called Peter by a vision, to communicate the Gospel with the Gentiles, he said, *Rise Peter, kill and eat;* Act. 10. 13. 17. 20. 28. So our communion with Christ, is taught under this figure, of *eating his flesh*, John. 6. 51. 53. The *beasts, figured men*, Act. 10. 12. 28. (as often in the scriptures, Esa. 11. 6. 7. 8. Ezek. 34. 31. Zeph. 3. 3. Matth. 7. 15.) The *parting of the hoof in twain*, signified the right discerning of the word and will of God, of the difference between the Law and the Gospel; and the walking in obedience to the word, with a right foot, Rom. 2. 18. and 3. 20. 21. 22. and 10. 4-8. Gal. 2. 12.—14. The *chewing of the eud*, signified the meditating in the law of God, which the godly man doth day & night, Psal. 1. 2. for that is the food of the soul, Amos 8. 11. which all ought to remember, Mal. 4. 4. 1 Cor. 11. 2. and having heard it, to search the scriptures daily, whether the things be so, Acts 17. 11. and having tried it, to keep that which is good, 1 Thes. 5. 21. and remember the commandments of God, for to do them: Psal. 103. 18. And as that which was borne of an unclean beast was unclean, and on the contrary: so the children of unbelievers are *unclean*, and the children of believers *holy*, 1 Cor. 7. 14. Ezra 9. 1. 2.

Vers. 4. *not eat]* to weet ordinarily, but in case of necessity they might be eaten. *Soldiers that come into the heathens country, and subdue them, it is lawful for them to eat carcasses, or torn beasts, or swine's flesh, or the like, if they be hungry and find not what to eat, save these forbidden meats: and so they may drink wine offered to idols: saith Maimonides in tom. 4. treat. of Kings. chap. 8. Sect. 1. or of them] Heb. and of them. camel]* named of the Hebrew *Gamal*; from which the Greeks also derived the name *Kamelos*, the Arabians, *Gemal*; the Chaldeans, *Gamla*. It is a beast that hath a long neck, and a *bunch* on the back, upon which men lay burdens, Isaiah. 30. 6. by reason of this shape, it is not easy for a camel to enter in a straight place; whereupon is that proverb of a camel to go thorough the eye of a needle: Math. 19. 24. Camels are of common use in other countries, both for service of war and of peace, for men to ride upon, to use in chariots, or to lade with burdens, Gen. 24. 10. Judge. 6. 5. 1 Sam. 30. 17. Isaiah. 21. 7. and 30. 6. But for to eat of, the camel was unclean; because it parted not the hoof, Deut. 14. 7.



Vers. 5. *conie*] in Hebrew *Shaphan*; which hath the name of hiding in holes; as it is said, *The conies are but a feeble folk, yet make they their houses in the Rocks*; Prov. 30. 26. and, *The Rocks, are a shelter for the coneyes*, Psal. 104. 18. In Chaldee, it is called *Taphsa*, of *skipping*.

Vers. 6. *hare*] in Hebrew, *arnebeth*: mentioned only here, and in Deut. 14. 7.

Vers. 7. *swine*] in Hebrew, *chazir*; so named of *returning*: for this beast *returneth* after it is *washed, to wallowing in the mire*, 2 Pet. 2. 22. It is also given to *wastand spoil*, Psal. 80. 14. To feed on it, or offer it for sacrifice, is counted most *abominable*, Esa. 65. 4. and 66. 3. 17.

Vers. 8. *not eat*] to weet, any whit of it at any [unspec] time. The Hebrew canons say: *All meats forbidden by the law, the quantity of them is as much as a common olive; whether (the punishment) be beating, or cutting off, or death by the hand of God. This measure or quantity, we have learned by tradition. And it is forbidden by the law, to eat any whit at all, of the thing that is forbidden: notwithstanding a man is not beaten, save for the quantity of an olive: yet if he eat any less, he is chastised with stripes. Maimonides, treat. of forbidden meat; chap. 14. Sect. 1. 2. carcass*] The original word, is used for *that which dieth of itself*, Lev. 22. 8. The Greek here translateth *carcasses, or caions. A carcass is one of the principal unclean things; as an olive of the flesh thereof, maketh men and vessels unclean by touching, and an ear then vessel by the air; and maketh men unclean by bearing. Maimonides, in Aboth hatumoth, chap. 1. Sect. 1. See after in the notes on verse. 40. As eating, so touching signifieth communion and fellowship, and is forbidden, to teach us to refrain from all fellowship in evil, Esa. 52. 11. 2 Cor. 6. 17. for dead carcasses, figured such as are dead in sins, Eph. 2. 1.*

Vers. 9. *fin and scale*] or, as the Chaldee and [unspec] Greek translate, *sins and scales*, one being put ⟨ϕ⟩ many. The Jews canons open it thus. *For fiftes there are two signs, the fin and the scale: the fin, is that which groweth out of it; the scale, is that which cleareth unto all the body; and whatsoever hath scales hath sins also; &c. If it hath not scales to cover it all over, it is lawful nevertheless; though it hath but one fin and one scale, yet it is lawful. Maimonides, treat. or forbidden meats, chap. 1. Sect. 24. The fin of the fish, serveth as wings to guide her way: the scale is to cove•, protect and adorn the body. These two figures in men faith in God's word, whereby all religioa is guided and directed: and good works the fruits of faith, by which it is manifested and adorned.*

Vers. 10. *every moving*] or, *any creeping thing of the waters*] which the waters bring forth: see Gen. 1. 20. and the notes thereon. The Greek translateth, *of all things which the waters bring forth*: The Hebrew doctors say; *what is this moving thing of the waters? They be the lesser creatures, as wor•es and horsleeches, which are in the water; and the greater creatures, which are the wild beasts of the sea. And generally whatsoever hath not the form of fishes, &c. ⟨ϕ⟩ sea dogs, frogs, and the like. Maimonides, treat. of forbidden meats, chap. 2. Sect. 12. soul*] that is *living creature*: see the notes on Gen. 1. 20. *a abomination*] that is, *unclean*; as Deut. 14. 10. But from this word Chazkuni teacheth, that it was not lawful to *make merchandize of them*.

Vers. 11. *their flesh*] so Paul mentioneth the ⟨ϕ⟩ of fishes, 1 Cor. 15. 39.

Vers. 13. *have in abomination]* or, *abhor of the foul. There are no signes of clean fowls explained in the law: but it reckoneth the sorts of unclean fowls only; and other sorts of fowls are lawful: saith Maimonides in treat of Forbidden meats, ch. 1 s. 14. eagle]* in Hebrew, *Nesher*: it is the chief of fowls, flieth most high and swiftly, sucketh blood, and feedeth on carcasses, Deut. 28. 49. Job 39. 27. 30. used to signify violent persecutors, Lam. 4. 19. Ier. 4. 13. and 48. 40. Hos. 8. 1. Heb. 1. 8. *ossifrage]* the Greek translatheth it, *Gryphen*: in Hebrew *Peres*, so named of *Breaking*; for with strength of beak and talons she breaketh her prey. The *Ossi frage* (by interpretation *bonebreaker*,) is bigger thē the eagle, and much of the same kind. It is mentioned only here, and in Deut. 14. 12. The Chaldee of Onkelos nameth it *Ar*; and Jonathan *Uzzah. osprey]* in Hebrew, *Oznijah*; in Chaldee *Azja*: (called so of *strength* in her sight and flying,) in Greek, *haliaetos*, that is, *a sea eagle*, or *Osprey*: which is a bird with a great neck and broad tail, strong sighted, and can look on the Sun, and from on high espieth fishes in the sea, and lakes, & falleth violently upon the waters, & taketh them.

Vers. 14. *vultur]* called in old English, *a geyr*; in Hebrew here, *daah*, of *flying*, and in Deut. 14. 13. *raah*, of *seeing*: (for the Hebrew letters *D* and *R*. be [unspec] one like another, and often put one for another, as is noted on Gen 4. 18.) for the *vultur* espieth and smelleth her prey from far, and flieth with violence, being an heavy fowl; teedeth on carcasses, and buildeth her nest on hye rocks. The Greek also translatheth it *gups*, (that is, *a geyr* or *vultur*,) both here and in Deut. 14. The Chaldee here followeth the Hebrew *Dajtha*: but in Deut. 14. 13. it hath *Bath canpha*; that is, *daughter of wing. kyee]* a known ravenous bird, called also *a glede*, and a *puttock*. In Hebrew it is named *Ajah*, of her manner of flying, which is as if she did swim, and by the bowing of her tail, seemeth to have taught how to govern ships by a rudder, as *Pliny* noteth in *hist. b. 10. c. 10*, The scripture elsewhere mentioneth her sharp eye sight, in Job 28. 7. The Chaldee here translatheth *T•raphitha*, of *Tearing & ravening her prey, after her kind]* This is spoken, because of *kites* there be two kinds; the greater, of a ruddy color, common in England: the lesser, of a more black color, known in Germany: both sorts, (and if there be any other) are unclean. In Deut. 14. 13 there is another named, W<sup>ch</sup> is not here, *the kite (Ajah,) and the glede (Dajah,) after her kind*. That *dajah*, (or *glede*,) is a fowl that haunterh ruinous places, Isaiah 34. 15. *The kite (Ajah) is the glede (Dajah) spoken of in Deuteronomy: saith Maimonides, in treat. of Forbidden meats, ch. 1. s. 14.*

Vers. 15. *raven]* a known bird; named in Hebrew *Oreb*, in Chaldee *Urba*, of her dark, or black color; Song. 5. 11. It is ravenous, and of unkind nature to her young, Prover. 30. 17. Isaiah 34. 11. Job 38. 41. *his kind]* as *crows, caddowes, pies*, and the like. *It is said, after his kind, to imply the Z•z•r (the pie) saith Maimonides, ibidem.*

Vers. 16. *the owl]* or, as in Greek, *the ostrich*; [unspec] the Hebrew *bath hajagnanah*, properly is, *the daughter of the owl* (or *ostrich*,) that is, the kind of that bird, or the young thereof. But by this word *bath*, the Hebrew doctors understand, *the eggs* of this bird, and so of all other unclean fowls, to be unclean also. *Maimonides, ibidem, c. 3. s. 1.* But *Chazkuni* here expoundeth it *the Estritch*, and by the *daughter* understandeth the young: because the flesh of the fowl when it is old, is (he saith) *as hard as a stick*, and so there was no need to forbid the eating thereof. This bird liveth in deserts and solitary places, Job 30. 29. Isaiah. 43. 20. and 34. 13.

and (as the name also implieth) makes a doleful noise, Mich. 1. 8. and is of a cruel nature, Lam. 4. 3. The *ostrich* spoken of in Job 39. 13. 14. hath another name. The Chaldee here translath *Bath neamttha*; of *pleasantness*, spoken by the contrary; for her *unpleasant cry*; so in Deut. 14. *night-hawk*] or, *night-owl*, as the Greek translath it. The Hebrew name *Tachmas* signifieth *rapine* and *violence*, which argueth the nature of this bird. Some think it to be the *Night-raven*, others the *Harpie*. The *Night-hauke* seeth bette; by night then by day; and hath deadly war with the Eagle, saith *Pliny*, *hist. b. 10. c. 8.* It is mentioned in scripture, only here and in Deut. 14. The Chaldee of her wing or flying, calleth her *Tsitsa*; but Jonathan, *Chatphitha*, that is, *the Snatcher*, or *Harpte. sca-gull*] or *sacob*: in Hebrew *Shachapls*, and in Chaldee *Shachpha*: mentioned but here and in Deur. 14. The Greek translath it *Laros*, that is, *a sea gull*, a bird of a greedy and reavenous kind, it nestleth on rocks by the sea: *Aristot hist. Animal. l. 5. c. 9.* Some think it to be the *cuckow*, others a kind of *Hawk*, called the *Merlin. Hawk*] called in Hebrew *Nets*, in Chaldee *Natsa*, in Gr. *hierax*; in all, she is named of her swift flying and fighting: and of *Nets*, the Latin word *Nisus* is derivec. Of it God saith, *Doth the hawk fly by thy wisdom? Job 39. 26. his kind*] as there are sundry sorts of hawks, (*Arist. hist. animal. l. 9. c. 36.*) all which are by this law unclean: so the Hebrew doctors understand this of a second kind, which they call *Sarnaka*, *Maimonides*, *treat. of Forbidden meats, ch. 1. s. 14.*

Vers. 17. *great owl*] called in Latin *Bubo*, *Aristotle* writes that it is of the bigness of an Eagle, and *Pliny*, that it dwelleth in deserts, maketh a doleful noise, & flieth not right forth but thwart wise. So the Prophet complaineth *I am like the great owl of the deserts*, *Psal. 102. 7.* In Hebrew it is named *Cos*, of *covering* or *hiding*; and Chazkuni saith, *it hideth it self from the eyes of men, and dwelleth in places not inhabited*: the Greek translath it here, *the Night raven*: and in Deut. 14. *the Heron*. The Chaldee by Onkelos calleth it *Kaja*; and Jonathan, *Tsajra. cormorant*] in Hebrew *Shalac*, or *casting* it self down into the water: the Chaldee nameth it *Shalenona*, that is, *the Fish hunter*; and Jonathan addeth, *the hunter of the fish of the sea. little owl*] or, *bat*: in Hebrew *Ianshuph*, so named of flying in the twilight or dark evening, which owls & bats both do. It dwelleth also in desolate places, *Isaiah 34. 11.* The Chaldee name is *Kiphopha*.

Vers. 18. *the Red-shanke*] so the Greek translath it here *Porphyrion*, which is either that, or like that which we call the *Red-shanke*. Jerome translath it *the Swan*. Some of the Hebrew dotors, *the Bat*: which is more likely, because the Hebrew *Tinshemeth*, which here is a bird, after in ver. 30. is the name also of a creeping thing, called *the Moll. Sol. Rashi* saith it is *like a mouse, flieth in the night, and is so called because it is like that creeping thing which lacketh eyes, called Talpa (a Moll.)* The Chaldee here calleth it *Cavtha*: and in Deut. 14. 16. *Botha. Pelecan*] or, *shovelard*: a fowl that dwelleth in the wilderness, *Psal. 102.* and in desolate places, *Isaiah 34. 11, Zeph. 2. 14.* In Hebrew, named *Kaath*, in Chaldee *Katha*, of *Vomiting*. So *Aristotle* and *Pliny* show the nature of the *Pelecan* or *Shovelard*, that it vomiteth up shelfishes, which it before devoured. And Chazkuni saith hereof; *Kaath, the name differeth not from the custom thereof, which is to vomit up the meat. gier-eagle*] or, *Swan*, as the Greek here translath it, but in Deu. 14. 17. the Greek is *the porphyrion*. The Hebrew *Racham*, hath the signification of *dear-love*, which it beareth to the young, as Chazkuni saith, The Chaldee translath it *Ierakreka*, which implieth a *greenish coloured fowl*, such as the Greeks call *Chlorion*, a *Witwol*.

V. 19. *Stork*] in Hebrew *Chasidah*, which signifieth *kindness*, such as the young storkes are said to show unto their dams, whō they feed in their age: or, as *Sol. Rashi* here saith, because *it showeth kindness unto her fellows, in food*. The Greek translatheth it diversely. The scripture noteth this bird for her wings and flying, Job 39. 13. Zach. 5. 9. it is a fowl much like a crane, white, but her wings partly black; she buildeth on high *fyrr trees*, Psal. 104. 17. and upon tops of houses and chimneyes in cities, as all Germany knoweth. It keepeth much about waters, and feedeth on fishes, snakes, frogs, and the like. Therefore in *Thessalia* (as *Plinte* reporteth) men might not kill them, upon pain of death, because they devoured the serpents. The storkes depart out of the country towards the end of summer, no man knoweth whither, and come again at the spring, whereupon the Prophet saith, *the stork in the heaven knoweth her appointed times*, Ie 8. 7. No man seeth them either going or coming, but when they are come, & that is a sign that winter is past. Of them *Pliny*, writeth, *hist. b. 10. c. 23*. The Chaldee calleth her *Chawaritha*, of her *white feathers*. So the Latin Poet; *cum Vere rubenti Canaida venit avis longis invisā colubris*, *Virgil. Geor. 2*. that is, *when in the rosie Spring, The white fowl comes which unto Snakes is a most hateful thing.* the *Heron*] in Greek, and the *Heron*, so in Deut. 14. 18. The *Heron* is in Hebrew *Anaphah*, so named of *anger*: The Greek turneth it *Charadrios*: so in Deut. 14. 18. The Chaldee translatheth it *Ibbo*, and *Ajbu*; which name implieth *enmity*. Chazkuni writeth *Anapha*; *commonly called Heron, it is soon angry*: and *Sol. Rashi* saith, *it is a furius fowl, and seemeth unto me to be that which they call the Heron.* *Lapwing*] so also the Greek translatheth it: the Hebrew name is *Duchiphath*, mentioned only here, and in Deut. 14. 18. The Chaldee, *Nagar tura*: the *Cock of the mountain, bat*] in Hebrew *Atalleph*, in Chaldee *Atalpha*, in Greek *Nucteris*: it flieth in the night, and cannot behold the day light, but keepeth in holes; whereto the Prophet alludeth in *Isaiah 2. 20*. they shall cast their idols, *to the mo•s, and the batts*. Chazkuni saith, *Atalleph is a little bird that flieth in the night, and hath no eyes*. Thus there be twenty several fowls named as unclean; to which if we add those words *after his kind* four times repeated, there are 24. and so many particular sorts do the Hebrew doctors say are *forbidden*. And *whosoever hath certain knowledge of these kinds, and of their names; he may eat any fowl that is none of them, and he need make no inquisition. Who so knoweth them not, nor knoweth their names; must make inquisition, by the signs which the wise men have given. Every fowl that treadeth on the meat and eateth, [as is the manner of ravenous fowls that tear their prey,] it is evident that it is of those kinds, and unclean*: saith *Maimonides*, in *treat. or Forbidden meats, chap. 1. sect. 15. 16*. And; *the signs of beasts, are spoken of in the law; the signs of <...> les are not spoken of: but our wise men have said, every fowl that treadeth (on her prey) is unclean: Talmud Bab. in Cholin, ch. 3*. These figured the ravenous, and unciene conditions of ungodly people: as *Babylon* is called, the *cage of every unclean and b•••ll bird*, Rev. 18. 2.

Vers. 20. *that flieth*] or, *of the flying-fowl*, as the [unspec] Greek translatheth, *All creeping-things of fowl <...>* that is, *all fowls (or flying things) that creep*. Under this prohibition, the Jews understand also, *flies, bees, hornets, ants*, and the like; as *Targum Jonathan* and others here explain it. *upon all four*] or, *upon four feet*: which word is expressed after, in verse 23.

Ver. 21. *hath not legs*] or, as the Hebrew read <...> [unspec] in the margin, *hath legs*. Both Greek and C <...> dee do translate as in the margin, *hath legs*: bu• because the legs of the

Locusts following, are bowed backward, and they go not with them ⟨ϕ⟩ other creatures, therefore after a sort they have ⟨ϕ⟩ legs above their feet. Or rather, because the young locusts are borne *without legs* (as *Plime shewett* in *hist. b. 11. c. 29.*) and afterwards their legs do grow. So the Hebrew canons say, *Whatsoever* ⟨ϕ⟩ *not now wings or legs, but they will grow upon them after a time when they are bigger: they are lawful (to* ⟨ϕ⟩ *eaten) presently.* *Maimonides, treat. of Forbidden me* ⟨...⟩, *ch. 1. s. 23.* Thus both readings were written by Moses: see the like, in *Exodus 21. 8.* The holy Ghost sometime plainly confirmeth these div ⟨...⟩ reading to be of God; as in *1 Chron. 11. 20.* \* *Lo, Not,* is in the margin to be read *Lo, To him,* and another Prophet, writing of the same person, hath only *Lo, To him,* *2 Sam. 23. 18.*

Vers. 22. common *Locust*] or, *grashopper*; in Hebrew [unspec] *Arbeh*, so named of their *multitude*; see the notes on *Exod. 10. 4. 5. 14.* Such in the eastern countries are used for meat; so *John the Baptist*, fed on *Locusts*, *Mat. 3. 4.* and human stories tell, how some in *Ethiopia* used to eat them salted and •ed in smoke, *Pliny, hist. b. 6 c. 30.* *Locust-Sol* ⟨...⟩ which hath the name, (as *Chazkuni* saith) of *Sole•• the Rocks*, on which they keep: the Greek calleth it *Attakes*: the *Chaldee Rashona*, and *Resh••a*, It is not mentioned in scripture, but in this place. *locust-Chargol*] this word also is not found any other where: the G. translatheth it *Ophiomiches*, that is, the *Serpent fighter*: and that there are *Locusts* which kill serpents, *Pliny* mentioneth, in *b. 11. c. 29.* *Chazkuni* interpreteth the name *Chargol*, as *striving with the feet to skip with them.* *locust-Chagab,*] or *grashopper*; which the Greek nameth *Akris*, that is, a *Locust*, so in *Numb. 13. 33.* *Isaiah 40. 22.* *Eccles. 12. 5.* *after his kind*] this being spoken four times, the Hebrews think it implieth four other sorts of *Locusts*, which they call *Zipporeth cramim*, and *Iothana Ierushalemith*, and *Gnartsubja*, and *Razbanith*; all which are also clean for to eat; *Talmud Bab. in Cholin, ch. 3.* So *Maimonides* in *Forb. meats, c. 1. s. 21.* where he calleth the two latter by other names, *Gnotsaranja*, & *Ducanith*: and so maketh *eight sorts of Locusts, which the Law permitteth to be eaten.*

V. 23. *every creeping thing*] to weet, every other, save those *Locusts* aforesaid.

Vers. 24. *for these*] or, *by these*; meaning as *Solom. Rashi* explaineth it, these which follow, that not only by eating, but by *touching* of them dead, they should be defiled. See before on v. 8. *The uncleanness by touching, spoken of in any place, whether it be of a dead man, or of other unclean things; is, when a man with his flesh toucheth the unclean thing it self; whether it be with his hand, or with his foot, or with any other part of his flesh; though it be with his tongue, loe he is unclean. And it seems to me, he is defiled if he touch with his nails or with his teeth, whiles they are joined to the body, they are as the body; saith Maim. in treat. of Poll. by the dead. c. 1. s. 3. till the evening*] that is, till the end of that day and beginning of a new: for the Jews day began at evening, as is noted on *Gen. 1. 5.* And so it figured man's pollution by sins, till he come to the new *day of salvation* by *Christ*, and become a *new creature*, *2 Cor. 5. 17.* & *6. 2.* It signified also, those legal pollutions to continue but during the day (or time) of the law: w<sup>ch</sup> in the day of *Christ* should be abolished, *Coloss. 2. 16. 17. 20. 21.*

V. 25. *beareth*] the Hebr. canons say, *although he touch it not, though there be a stone between him and it, for as much as he hath borne it, he is unclean, whether he bear it on his head, or on his hand, or*

on any other part of his body. Whether he hath taken it up him-self, or another hath laid it on him; yea though the unclean thing hang by a thread, or hair, and that thread hang on his hand; he beareth it, and is unclean. *Maim. treat. of Pollut. by the dead, ch. 1 sect. 6. wash his clothes]* that is, all the clothes that are upon him. Sol. Rashi not eth, that uncleaness by bearing, is more then the uncleaness by touching, for a man is charged for this, to wash his clothes. This washing was a sign of sanctification, as in Exodus 19. 10. for sin defileth men, and all that is about them: but by repentance and faith, our clothes are washed, & made white in the blood of the Lamb (Christ) Revel. 7. 14. The Hebrew doctors say, *Every place where it is said in the law, of the unclean, that he shall wash his clothes: it is not to teach us, that only the clothes which are upon him are unclean: but to teach that every cloth or vessel, which that unclean person toucheth, in the time whiles he is joined to the thing that makes him unclean, is unclean also. Maim. treat. of the Red heifer, chap. 5. sect. 2.*

Vers. 26. *them]* that is, *their dead carcasses*, as the Gr. here expresseth, and rightly from ver. 24.

Vers. 27. *paws, or palms;* which the Greek translatheth *hands*. And to explain this, Sol. Rashi instanceth, *the dog, and the bear, and the cat.*

Ver. 29. *upon the earth]* this is spoken, as Chazkuni saith *to expect those that are in the sea. weasell]* named in Hebrew, *Choled;* in Chaldee, *Chulda;* of running hastily from place to place. Rashi explaineth it by the Latin name *Mustela:* in Greek it is called *Galee. mouse]* in Hebrew, *Gnachar*, of troubling, gnawing and rooting things in the house and fields. With such, God marred the Philistians land, 1 Sam. 6. 5. and the eating of such is expressly condemned, in Isaiah 66. 17. *tor <...> ]* or, as the Greek translatheth, *the land crocodile;* in Hebrew *Tsab*, so called of the shell that covere <...> it; for *Tsab* is also used for a *coach, or covered wagon*, Numbers 7. 3. Of this creature Sol. Rashi saith, *it is like a frog. after his kind]* the Greek translatheth, *and things like unto it.*

Vers. 30. *ferret]* or *weasell-mouse*, as the Greek translatheth it *Mugalee;* which the Latins call *Mus araneus*, (*the Shrew*, as Gaza saith in *hist. animal. l. 8. c. 24.* It is *of the color of a weasell, and bigness of a mouse*, saith Aetius, in *l. 13. c. 14.* The Hebrew name is *Anakah*, which signifieth *groaning;* and the Chaldee, *Iela*, of *yelling*. The scripture mentioneth it not elsewhere. *Chamaeleon]* so the Greek translatheth it; others, *the lisard*. In Hebrew it is named *Coach*, of *Strength. lizard]* or, *stellio*, which is like a lizard, spotted on the back as with stars: and to this latter, the Greek *Askalabotes* agreeth. In Hebrew, *Letaah*, which Sol. Rashi expoundeth *Lisard. snail]* or *lisard*, in Hebrew *Chomet;* in Greek *Saura*, that is *the Lisard:* others think this to be *the chamaeleon*. These creatures names are not elsewher found in scripture. The Rabbins say, *There are eight creeping things spoken of in the Law, the weasell &c. who so eateth of their flesh the quantity of a lentel (or little pease) is to be beaten. Maim. in Forb. meats, c. 2. s. 7. Moll]* in Hebr. *Tinshemeth*, in Chaldee *Ashshutha;* which Rashi explaineth by the Latin name *Talpa;* but Targum Jonathan calleth it *Sallamandra*.

Vers. 31. *toucheth]* *Creeping things* (as the Hebr. doctors observe) *do defile men and vessels when they are touched, and earthen vessels by the aier: but defile not when they are carried,* (as other creatures do v. 25) *and the measure of their uncleaness, is by (touching) so much as a lentell.*

Maim. in *Aboth hatumoth*, c. 4. s. 2. are dead] There is no kind of living creature that is defiled while it is alive, or that defileth while it is alive, save man only, saith Maimonides, in treat. of Pollution by the dead, c. 1. s. 14. The creeping thing defileth not until it be dead. All other abominable creeping things, as frogs, serpents, scorpions, and the like, though they are unlawful to be eaten, &c (Lev. 11. 41. 42.) yet hast thou none of all the creeping things, that defileth (by touching it) when it is dead, save the eight sorts that are expressed in the Law. Maimonides, in *Aboth hatumoth*, c. 4. s. 14.

Vers. 32. ought of them] to weat, of their flesh. For as of beasts, the Hebrew doctors say, the bones, horns, hoofs, gristles, sinews, &c. of their carcasses, do not defile; to weat, when they are separated from the carcass; though who so toucheth any of these things, while they are joined with the flesh, he is unclean; so they say, the bones, sinews, nails of creeping things, are clean. Maim. in *Aboth hatumoth*, c. 1. s. 7. and c. 4. s. 8. vessel] or, instrument; anything made for use or service. The Hebrews say; there are seven sorts of vessels (or instruments) that by the law do receive uncleanness; which are clothse, things made of skin, and sacks, and things made of bone, and of metal, and of wood, and of potters earth. Five of these they gather from this verse and the next; for metals, from Numbers 31. 22. 23. and for bones, from Numb. 31. 20. all work of goats, &c. which by tradition they learned to understand of vessels made of the horns, or hoofs, or bones of goats, & consequently of other beasts: Maim. in *Celim*, c. 1. s. 1. of wood] under this, they understand also vessels made of bulrushes (as Isaiah 18. 2.) and of reed, of wicker, of shells of nuts, barks of trees, and other the like; of things which grow out of the earth like wood. All things made of wood, for the service and use of man only, as ladders, are clean, & receive no pollution at all. And all things made of wood, for the service of vessels and of men, as tables, bupboards, beds and the like, do receive pollution: (for these serve both for man's use, and for dishes, cups, plate, &c. to be set upon.) Things made of wood, for the service of vessels (or instruments) only, because they serve unto those things which serve unto man, if they serve unto those vessels, but in the hour of employment only, then are they clean and receive no pollution; as a wodden candle stick, which serveth for the candle in the time that it burneth: and so all other the like. But if they serve unto the vessel or instrument, in the time of the use of it, and in the time when it is not used, then it receiveth pollution, as sheads, scabberds, cases of knives, swords, and other the like. Maim. in *Celim*, c. 1. s. 13. and c. 4. s. 1. cloth] whatsoever is woven, be it of wool, or of flax, or of hemp, or of any other thing that groweth out of the dry land; is called cloth, in this case of uncleanness. Maim. in *Celim*, c. 1. s. 11. But cloth woven of wool that groweth in the sea receives no uncleanness. *Ibidem*. s. 3. skin] to weat, of beasts of the earth; but such as breed in the sea, their skins receive no uncleanness, Maim. in *Celim*. c. 1. sect. 3. sackcloth] it was made of threads of baire, braided like a chain, or woven as cloth, & made either of goats hair, or camels hair, or horse tails, or the like. Mai. in *Celim*, c. 1. s. 12. Hence we may observe, that John. Baptists garment of camels hair, was sackcloth opposed to soft & princely clothing, Ma. 3. 4. & 11. 8. and such the Prophets of old, used for to wear, as Elias, (in whose habit, and spirit and power John the Baptist came, Luk. 1. 17.) 2 King. 1. 8. & Isaiah 20. 2. and others, Zac. 13. 4. any vessel] or tool, instrument, fit for, and used unto any work. Therefore; a skin which had not upon it the form of a vessel (or instrument) received no uncleanness. Uessells of metal, received no uncleanness, till the work of them was all finished: imperfect shapes were not capable of pollution. Neither any other vessels whatsoever, till they were wholly finished. And if a clean vessel were brokē, the pieces of it, were not capable of uncleanness: as Mai. showeth in

*Celim, c. 7. s. 2. &c. 8. s. 1. &c. 1. s. 1. and ch. 6. s. 1. put] or brought, made come: the Greek translatheth dipped into water. And by the Hebrew canons, All that are unclean, whether men or vessels, are not cleansed, but by dipping (or baptising) in water: And wheresoever the law speaketh of washing a man's flesh, or washing of clothes for uncleanness, it is not but by dipping the whole body therein. And whether they be men or vessels, there may not be anything between them and the water to keep them asunder, as clay, pitch or the like, that cleaveth to the body or vessel: if there be, then they are unclean as they were before, and their washing profiteth them not. Maim. in Mikvaoth (or Water places) c. 1. s. 1. 2. 12. and it shall] or, then it shall be cleansed: which the Greek translatheth, and afterwards it shall be clean. Before the evening, that the sun be set, it abideth unclean, though in a less degree. And so for men, of whom it is said, they shall wash and be unclean until the even: as v. 25. 28. and Lev. 15. 5. &c. Hereupon the Hebrews describe the degrees of uncleanness; as, All that are unclean with any principal uncleanness, whether men or vessels, they are the first (or chiefest) in uncleanness, till they  $\langle \phi \rangle$  baptized. When he is baptized, then is he as the second in uncleanness, until his sun be set. And he t•at  $\langle \phi \rangle$  so baptized, (and his sun not set) may not eat or dr  $\langle \dots \rangle$  of the trumah (or holy offerings,) or of any meat or dr  $\langle \dots \rangle$  that is holy. If such a baptized person touch the Tr•mah, he maketh the third in uncleanness, because him-self is the second. If he touch the holy meats or  $\langle \phi \rangle$ , he maketh them the fourth in uncleanness. But  $\langle \phi \phi \rangle$  touch common meats, they are clean. Maim. in A  $\langle \dots \rangle$  hatumoth, c. 10. s. 1. 2. 3.*

*Vers. 33. earthen] or, vessel of pot bakers e  $\langle \dots \rangle$  [unspec] For there is a difference between this, and anoth  $\langle \dots \rangle$  vessel of earth or of stone. Any vessel made of  $\langle \phi \rangle$  mould of the earth, and afterward burned in the  $\langle \phi \rangle$  that is the vessel (Cheres) of earth, here spoken of, Maimonides, in *Celim. c. 1. s. 13.* See also Lev. 15. 1•. whereinto] or, into the midst whereof. The Hebrews scanning this word, say, that an earth  $\langle \dots \rangle$  sel is not made unclean but in the aier thereof. All  $\langle \phi \rangle$  vessels, if uncleanness touch them, they are u•clean: and if an unclean thing come into the aier of them, but toucheth them not, they continue clean. And they count that an earthen vessel is not made unclean,  $\langle \phi \rangle$  in the aier of it, as it is written, Into the midst where any of them falleth, (Levite. 11. 33.) in the midst ( $\langle \phi \rangle$  inside) thereof it is made unclean, not in the o  $\langle \dots \rangle$  parts. And as it is made unclean in the aier of it,  $\langle \phi \rangle$  maketh meats and drinks unclean by the aier of it,  $\langle \phi \rangle$  an unclean earthen vessel, if meat or drink c  $\langle \dots \rangle$   $\langle \phi \rangle$  the a•er of it, though they touch it not, yet are they  $\langle \phi \rangle$  unclean, as it is written, whatsoever is in the  $\langle \phi \rangle$  it, shall be unclean. But other unclean vessels  $\langle \phi \rangle$  not meats or drinks unclean, till they touch  $\langle \phi \rangle$  Maimonides, in *Celim, c. 13. s. 1. 2. break it]* so in Lev. 6. 28. and 15. 12. All vessels that are defiled, are made cleane again by water, except vessels of earth, and of glass. Of the earthen vessel it is said, and ye shall break it, (Levite. 11. 33.) and it is not cleansed but by breaking. Maim. in *Mikvaoth, c. 1. s. 3.* This seemeth to be in respect of the vileness of earth en vessels, more then of wood or of metal; so that the loss was not great, though they were broken. For otherwise, the Hebrew doctors say, that *Vessells also of wood, and of skin, and of bone, and of metal, when they are broken, are cleansed from their uncleanness; Maim. in Celim, ch. 12. s. 1.* Of this point Chazkuni here saith, *An earthen vessel is not defiled but by the aier of it, and the reason is, for as much as it cannot be cleansed but is to be broken; the Law is sparing from having it mored, so that it is not defiled on the outside, as it is written,**



And every open vessel, which hath no covering bound upon it, is unclean, Numb. 19. 15. Loe if it have a covering bound upon it, it is clean, for it is not defiled on the outside of it. As waters signified the blood and spirit of Christ, wherewith we are sanctified, Ezek. 36. 25. Hebr. 9. 13. 14. and 10. 22. so the breaking of the vessel signified the abolishing of sin and uncleanness, by death. We are compared to *earthen vessels*, 2 Cor. 4. 7. and the breaking of such is death, Ierein. 19. 11. and 48. 38. See the notes on Lev. 15. 12.

Ver. 34. *Of all meat which may be eaten]* Hebrew, *which shall be eaten*, that is, *which usually is eaten of men*. The Greek translatheth, *And all meat which is eaten. on which water cometh]* This is understood by some, of such water as whereinto an unclean thing was put to cleanse the same, mentioned before in verse 32. that that water defileth all meats. But the Hebrews understand it of all water generally, which when it cometh upon anything that is man's meat, it maketh the meat apt to receive uncleanness, by such things as are before mentioned: whereas unless water came upon it, it received no uncleanness by the touch of any unclean thing; according to that which followeth in verse 37. 38 where sowing seed is not defiled by any carcass, unless water be put upon the seed. So Rashi explaineth it, *Hence we learn (saith he) that meat is not apt and prepared to receive uncleanness, until water come upon it; but after water is once come upon it, it receiveth uncleanness forever, though it be dry again. And wine and oil*  $\langle \diamond \rangle$   *whatsoever is called Mashkeh (drink or liquor,)*  $\langle \dots \rangle$   *keth seeds apt to take uncleanness, as water doth. The like is holden by others of them, and they give these rules; All meat that is properly man's •eat, as bread, and flesh, and grapes, and olives, and the like, receiveth uncleanness; and whatsoever is not properly man's meat, is clean, and receiveth not uncleanness; unless there be an intent concerning it, and it*  $\langle \diamond \rangle$   *determined to be man's meat. And both the one and the other receiveth not uncleanness, until it be mixed first with one of the seven liquors: as it is said, But if water be put upon the seed, Lev. 11. 38. The sevenliquors that make meats apt for uncleanness, are these, water and dew, and oil, and wine, & milk, and blood,*  $\langle \dots \rangle$   *d honey. And they make not (meats) apt (for uncleanness,) until they full upon the meats by the owners will; and are not putrefied: for liquor that is putrefied maketh not apt (for uncleanness.) And when meat is made apt (to receive uncleanness,) although it be waxen dry again, yet it receiveth uncleanness. Meat that is mixed with water of fruits, as with water of mulberries, or of pomgranets, although it be mixed. & one that hath a running issue, or if the flesh of the dead do touch it: yet is it clean, because it was not made apt (to take uncleanness,) by one of the seven liquors. There is not any liquor that receiveth uncleanness, save only the seven liquors forementioned; but other water of fruits, as they make not apt, so neither receive they uncleanness at all. Somethings receive no uncleanness, though they be eaten by men; because they are not eaten save to give relish unto meats, or for odor, or for sight; as spices, ginger, pepper, and all such like. All meats that grow out of the ground, receive no uncleanness till they be plucked up: but so long as they stick in the ground, though it be but by a little root, whereby they may live, they receive no uncleanness. All meats that are of living things, receive no uncleanness until they be dead: so soon as a beast or fowl is killed, they may receive uncleanness. Fishes also receive uncleanness, when they are dead. All meat that is corrupt & putrefied so that it is not fit for man's meat; receiveth no uncleanness. So liquor putrefied and corrupt, that it is not fit for man to drink, receiveth no uncleanness. Maim. in Tumath Oclin (or Uncleannes of meats) c. 1. and 2. all drink] or all liquor. This general, the Hebrews restrain to seven particulars forementioned; water, dew,*

oil, wine, milk, blood, and honey, and such things as are of their kind. Which must be iudiciously weighed; for they had many traditions, which agreed not with the laws of God, Mark 7. 3. 4.—13. Moreover they say concerning these things, *Whatsoever is written in the Law touching things unclean and clean, it concerneth not ought save the sanctuary and the holy things thereof, and the Heave-offerings and the second tithe only. For loe the unclean are warned not to come into the Sanctuary, or to eat of the holy thing, or of the heave-offering, or of the tithe, in uncleanness:* (Levite. 12. 4. and 15. 31. Numb. 19. 13. 20. Levite. 7. 20. 21. Nū. 18. 11. 13.) *But of common things, there is no prohibition at all; but it is lawful to eat common things that are unclean, and to drink liquors that are unclean. Loe it is said in the Law, And the flesh that toucheth any unclean thing, shall not be eaten, Lev. 7. 19. Wherefore common things are lawful, for he speaketh not save of the flesh of the holy things. And so it is lawful for a man to touch all unclean things, and to defile himself by them: for loe the scripture warneth the sons of Aaron and the Nazirite, not to defile themselves by the dead, (Lev. 21. 1. Num. 6. 6.) intimating, that all the people may. Yea & the Priests & Nazarites might defile themselves with other uncleanness, save the uncleanness of the dead. All Israel, are admonished to be clean at every solemn feast; for then they are to be fitted to come into the Sanctuary, and to eat the holy things. And this which is said in the Law, Their carkasseshal ye not touch, (Lev. 11. 8.) is meant at the solemn feast only: but for other days of the year, he is not forbidden. The unclean & the clean person together, Deu. 15. 22. we have been taught, that the unclean & the clean may eat in one dish. But the husband may not eat in the dish with his wife that is separated for her uncleanness, (Lev. 15. 19.) &c. Although it be lawful to eat unclean meats, and drink unclean drinks, the holy men in former times used to eat common meats in their cleanness, and shunned all unclean meats all their days. Maimonides in *Tumath Oclin*, c. 16. s. 8. 9. 10. 11. 12. These things are to be understood of clean meats made unclean by touching other things: and not of twine & such beasts, fowls and fishes, as are forbidden before: for they might never be eaten by the people, except in case of necessity.*

Vers. 35. *oven]* in Greek *ovens*: wherein bread is baked, Levite. 26. 26. unto which *the heart* of man is sometime likened, Hos. 7. 6. *potts]* so the Gr. *Chyropodes* also signifieth *pots with feet*. Chazkuni saith *the oven was for bread; the potts, for flesh; to be baked and boiled in: and Sol. Rashi saith, they were vessels (or instruments) moveable, and were of potters earth. they shall]* Hebrew, *it shall*, that is, *every of them shall be broken down*. Because as Sol. Rashi saith, *an earthen vessel is not made clean by washing*. Therefore were they to be broken as other earthen vessels, v. 33.

Vers. 36. *and a gathering.]* The Greek addeth the word *and*, whereby this is distinguished from *pit* and *fountain*; implying all other places, *ditches*, ponds, pools, lakes, rivers and the like; where many waters are gathered together (not in vessels, but) upon the ground. Such when the unclean thing, and water that touched it were taken out, remained clean.

Vers. 37. *sowing]* or *sown seed*, which useth to be sown. *which shall be sown]* Chazkuni expoundeth it, *which shall be rooted in the ground: teaching even of unclean seeds, that when they are sown and have taken root, they are clean*.

Vers. 38. *water is put]* Hebrew, *is given*; meaning willingly: the Greek saith, *is poured*. Hereby is meant the fitting of it for man to eat: as by the Hebrew canons is before shown. Where also it

is said; By word of mouth we have been taught that this which is said, But if water be put upon the seed, (Lev. <math>\langle \diamond \rangle</math> . 38▪) is meant either of water, or of any other of the seven liquors: so that it be put thereon by the owners will, and after that it is pulled from the ground: for it is not spoken of putting water on, save after the meats are plucked up, and the liquors pulled off from where they grow: whatsoever liquor falleth on meats without the owners will it maketh thē not apt (to receive uncleanness.) As if it be mixed with his fruits for fear, or danger, or for necessity, & he was not otherwise willing that they should be mixed: it makes them not apt (for uncleanness:) as he that hideth his fruits in water, because of thieves, &c. M <math>\langle \dots \rangle</math> . in Tumath Oclin, c. 12. s. 1. 2. of their carcass] Ch•zkuni explaineth it thus; of their carcass, and not of the b••s, or of the teeth, or of the nails, or of the h•ire of th••: for these things made it not unclean. larchi teacheth, that this is not only whiles the seed is wet with the water, but also after it is dry from the water.

Vers. 39. any beast die] to weat, of it self; and is not orderly slain. for meat] that is, any clean beast, such as the Law permitteth to be eaten. And unclean beasts much more. toucheth the carcass] Sol. Rashi expoundeth this; the carcass, and not the bones or sinews, nor the horns, or hoofs, neither the skin: for that these defiled not him that touched them.

Ver. 40. that •eareth the •arkasse] see the notes on [unspec] verse. 25. The Hebrews say, A carcass is one of the chiefest unclean things; so much as an olive of the flesh thereof, defileth men, and vessels, by touching, and earthen vessels by the aeir, and defileth men by bearing it. Whether it be cattle or beast, lawful to be eaten or unlawful; if they die, the flesh of them all, so much as an olive, maketh one unclean. The killing of a clean beast, maketh it clean everywhere: an unclean beast, the killing thereof availeth it not: and whether it be killed, or strangled: or die of it self, it is a carcass; and all carcasses are alike in the case of uncleanness. The marrow is as the flesh; but the blood of the carcass defileth not as the carcass, but is like unclean liquors, which defile not men or vessels by the Law. The fat of a clean beast that dieth, is clean, as it is written, And the fat of a carcass, and the fat of that which is torn in pieces, sh•l be used for any work, but eating ye shall eat of it (Lev. 7. 24.) Maimonides in Aboth hatumoth, c. 1. s. 15. wash his clothes] the Greek addeth, and wash himself in water.

Vers. 41. every creeping thing] besides those eight forementioned in v. 29. 30. which defiled men by touching them dead; all other defile men by eating them; but not by touching their carcasses. See the notes on v. 31. Who so eateth so much as an olive, of any creeping-thing on the earth, is to be beaten: saith Maimon. in treat. of Forbidden meats, c. 2. s. 6. Touching this quantity, observe another rule which they give; This which we have said, of eating so much as an olive, is when he eateth that qua <math>\langle \dots \rangle</math> of any great creature, or if he join together a little of one creature, and a little of another of that kind, till he eat so much as an olive. But he that eat•th an unclean creature by it self all of it; he is to be beaten by the Law, although it be less then a grain of mustard seed; whether he eat it dead, or eat it alive, Maimonides, <math>\langle \diamond \rangle</math> ▪ c. 2. s. 21.

Vers. 42. upon the belly] as serpents and the like▪ Gē. 3. 14. upon all four] or, upon four feet. T• is the Scorpion, saith Sol. Rashi. or whatso <math>\langle \dots \rangle</math> Hebr. unto whatsoever hath many feet. Rashi saith, this is the Nadal, (the many-foot) a creeping thing which hath feet from the head there of to the tail that of on each side; •nd they call it (in Latin) C <math>\langle \dots \rangle</math> .

Vers. 43. *anything that creepeth*] This implieth all other besides the things spoken of; as *•eping* things in the waters, and the like. *He that* 〈...〉 *much as an olive of the creeping things in the waters,* 〈ϕ〉 *to be beaten by the Law,* Levite. 11. 43. *Lee in* 〈ϕ〉 *prohibition, are comprehended creeping things of the earth, and creeping things that fly, and creeping* 〈ϕ〉 *of the waters.* Maimonides, in *Forbidden meats,* 〈ϕ〉 s. 12. What the creeping things of the waters as is shown on v. 10.

Vers. 44. *make holy*] or *sanctify yourselves.* 〈ϕ〉 is the spiritual use of all these carnal rites: 〈ϕ〉 *Meat commendeth us n̄t to God,* 1 Cor 8. 8. 〈ϕ〉 is anything unclean of it *•efe,* Rom. 14. 14. 〈ϕ〉 *there is nothing from without a man, that entering into him, can defile him,* Mark. 7. 15. and these ordinances of *meats and drinks, and divers washings, were carnal ordinances, imposed on* (the Jews) *until the time of reformation (or bettering)* Heb. 9. 10. all which are by Christ now done away, Collos. 2. 14. 16. 17. 20. 21. who calleth us from our *former lusts in our ignorance,* to be *holy in all manner of conversation, because it is written, be ye holy, for I am holy,* 1 Pet. 1. 14. 15. 16. and to *cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,* 2 Cor. 7. 1. The Jews also themselves saw that these outward things were figures of heavenly, and to be abolished by Christ, as their own words noted on Gen. 9. 3. manifest: and R. Menachem on Lev. 11. showeth how things beneath, are all answerable to things above; and those above, have their figures here beneath, and that by unclean beasts, the *heathens of the world* were meant, (according to that vision in Act 10. 12.—18.) and that the *eating* of unclean beasts here forbidden, signified the *going in* unto (or unlawful marriages with) such infidels, according to the phrase in Pro. 30. 20. *she eateth, and wipeth her mouth:* and the saying in Gen. 2. 24. *they shall be one flesh.* Also, that *the cleansing with water, signified the water that is above, which is the water of mercy, &c.* And Maim. concludeth his treatise of the *Uncleanness of meats,* thus; *the cleanness of the body, bringeth one unto the holiness of the soul, from evil thoughts; and the holiness of the soul, is a means to make us like unto the Majesty (of God) as it is written, and ye shall make yourselves holy, and shall be holy, for I the Lord that make you holy, am holy. your souls*] that is, *yourselves;* the soul is often put for ones self, for the whole person, soul and body. So in v. 43. *that moveth*] or, *that creepeth upon the earth;* but the Gr. also translateth *moveth:* and it is of more large signification. Wherefore the Hebr. cannons say; *These kinds that breed in dunghills, and in bodies of carcasses, as worms, •ag gots, and the like, which are not procreated of male and female, but of rotten dung and the like; they are called the things that move upon the earth: and who so eateth so much as an olive of them, is to be beaten. &c. although they do not increase and multiply (by generation.) But the creeping thing that creepeth upon the earth (Lev. 11. 29.) is that which increaseth and multiplieth of male and female. Those kinds that breed in fruits & i• meats; if they be separated & go forth upon the earth although they return again into the meat; who so eateth so much as an olive of them, is to be beaten: but if they be not separated, it is lawful to eat the fruit, and the worm that is within it. Provided that the food breed worms after it is plucked up from growing on the earth: for if it breed worms, while it groweth; those worms are unlawful, as those that are separated upō the earth, because they are created upon the earth. And if the case be doubtful▪ •ey are also unlawful. Therefore all kind of fruits which are wont to breed worms whiles they grow, are not to be eaten, until they search into the fruit, lest* 〈ϕ〉 *worm be in it. But if the fruit last a twelve month*

after it is gathered, it may be eaten without any searching into it: for there is no worm which can live twelve  $\langle \hat{o} \rangle$  in it. Maim. treat. of Forbidden meats, ch. 2. sect. 13. 14. 15.

V. 45. *that bringeth you] upon condition that you should receive my commandments, have I brought you up from the land of Egypt: as Rashi explaineth it. for I am holy] Hence doth the Apostle frame his exhortation, as he which hath called you is holy, so be ye holy, in all manner of conversation: because it is written Be ye holy, for I am holy, 1 Pet. 1. 15▪ 16.*

V 47. *To make a difference] or to separate; & in the next sētence the Gr. addeth, to teach the sons of Israel, between the living thing, &c▪ as having reference to v. 1. 2. (where this law is spoken to Moses & Aaron,) and to the former precept, in Lev. 10. 10. 11. the beast, or, the living thing: which the G. calleth Zoogonountoon, that gender living things. And as we have heard of the creatures, so for those that come of the creatures, the Hebr. have these rules; All meat that cometh out of any of the kinds of creatures forbidden, for the eating whereof men are beaten: ••e that meat is by the Law forbidden to be eaten as the milk of an unclean beast, and eggs of unclean fowls or fishes. Woman's milk is lawful to be eaten, though the flesh of mankind is unlawful to be eaten. Honey of bees or of hornets is lawful &c. Though it be unlawful to eat the milk or eggs of unclean beasts & birds yet are not mē beā for eating thē; for it is said, Of their flesh shall ye not eat, (Lev. 11. 8▪) for eating the flesh they are beaten, not for eating the eggs or milk: yet for eating such they are chastised with stripes, Maim. in Forbidden meats, ch. 3. sect. 1 &c.*

## CHAP. XII.

1, The Law for a woman's separation & purification after childbirth; 6, with the offerings for her purifying.

$\langle$  in non-Latin alphabet  $\rangle$

AND Iehovan spake, unto Moses saying. Speak unto the sons of Israel saying; a woman, when she hath conceived seed, and borne a man-child: then she shall be unclean, seven days; according to the days of the separation for her infirmity, shall she be unclean. And in the eight day: the flesh of his superfluous-fore-skin, shall be circūcised. And she shall continue, in the bloods of *her* cleansing; thirty days and three days: she shall not touch any holy thing, nor come into the Sanctuary; until the days of her cleansing, be fulfilled. And if she bear a maidchild, then she shall be unclean two-weeks, as *in* her separation▪ and she shall continue in the bloods of *her* cleansing sixty days and six days. And when the days of her cleansing are fulfilled; for a son, or for a daughter: she shall bring a Lamb of his first year, for a Burnt-offering; and a young pigeon or a turtle dove, for a Sin-offering: unto the door of the tent of the Congregation, unto the Priest. And he shall offer it before Jehovah, and make-atonement for her; and she shall be cleansed, from the fountain of her bloods: This is the law of the childbearing-woman; for a male, or for a female. And if her hand find not, enough for a lamb: then she shall take two turtles, or two young pigeons; one for a Burnt-offering, and one for a Sin-offering: & the Priest shall make atonement for her, and she shall be clean.

## Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the seven and twentieth section of the Law. See Gen. 6. 9.

[Conceived seed] or yielded seed: Hebrew, *seeded*: which in Genesis 1. 11. signifieth the bearing, or yielding of seed. Here also it meaneth the woman's yielding or giving of seed unto conception, (as Ibn Ezra explaineth it,) and the word *born*, following, signifies the bringing forth thereof into the world. The Chaldee translatheth it, *conceived*. From these words, *yielded seed, and borne a male*; the Hebrew Doctors gathered, that *the woman which yieldeth seed first, beareth a male, (and if the man yieldeth it first, a female)* R. Menachem on Levite. 12. and R. Solomon, on Gen. 46. 15. As the former laws, concerned uncleanne, which proceeded from without, so this and the rest that follow, concern uncleanness which cometh from within; and the cleansing of the same by the grace of God in Christ. And Sol. Rashi noteth, from a former author, that *as man was formed after all cattle and beasts and fowls, in the work of the creation, (Genesis 1.) so his Law is set down after the Law of beasts, fowls &c. (Leviticus 11.) a manchild] or, a male: so after, a maydchild, or female; as in v. 7. And this law the Hebr. say, taketh place, whether the birth be timely or untimely, living or dead, so that it hath the perfect shape; which they limit to be after forty days from the conception. If within 40. days, they hold no uncleanness of childbirth thereby, Maimonides in *Issurei biah*, chap. 10. sect. 1. 2. *separation] or, removal. The Hebrew Niddah, though it be sometimes generally used for any uncleanness separated or removed away, Ezra 9. 11. 2 Chronicles 29. 5. yet commonly it is used for a woman's separation for her monthly fluors; whereof see Leviticus 15. 19. &c. infirmity] or, her menstrual-sickness; for unto that is the original word appropriated: that as at such a time, she was separated from all communion with others, and from her husbands bed, and defiled whatsoever she did lie, sit upon, or touch, Leviticus 15. 20. 21. so at her childbirth she should be unclean seven days for a male, and fourteen days for a female; with as contagious a pollution as the other. And this in respect of her childbirth, though no other accident should appear: as the Hebrews canons say, *Every woman in childbirth is unclean, as a menstruous-woman; yea although there be no blood seen: Maimonides, in Issurei biah, ch. 10. s. 1. Now the uncleanness of a woman in her menstruall sickness, was for the time, as great as hers that had an issue; and defiled also by her spittle and urine; as is after noted on Levite. 15. 8. 20. &c. This uncleanness of a woman by child-birth, argueth the corruption of nature, whereby we all are children of wrath, Ephesians 2. 3. For by one man's disobedience, many are made sinners: and by the offense of one, judgment is come upon all men to condemnation, Romans 5. 19. 18. that every man should confess with David, In sin my mother conceived me. Psalm 51. 7. Among the Gentiles, this law of uncleanness was also kept, as appeareth by Iphigenia in the Poet, saying: I m 〈...〉 like the sophisms of the goddess (Diana,) who if any man touch a slain person, or a woman in childbed, or a dead corps; she driveth him from her altars, counting him as unclean: yet she her self delighteth to have 〈ϕ〉 killed in sacrifice unto her, Euripid. Iphigen. in Tauri.***

V. 3. *the flesh]* that is, *the secret-part, which ha 〈...〉 a superfluous-foreskin upon it. So by the flesh of the [unspec] foreskin, is meant, the foreskin of the flesh: as by silver of shekels, Lev. 5. 15. is meant shekels of silver, and uncleanness of man, Lev. 7. 21. is, for a man of uncleanness; and many the like. Of this foreskin, and the circumcision thereof, see the notes on Gen. 17. 11. It figured*

the taking away of man's hereditary sin and original uncleanness, *in putting off the body of the sins of the flesh, by the circumcision of Christ*, Col. 2. 11. Psal. 51. 7. And this circumcision of the child in the *eight day*, agreed also with the law for all other young creatures, which were not fit to be offered unto the Lord, before the eight day from the birth, Exod. 22. 30. See Gen. 17. 12.

Ver. 4. *shall continue*] Heb. *shall sit*; that is, abid: at home, and not come into God's sanctuary. So *sitting* is for abiding or continuing, in Lev. 8. 35. and often. *in the bloods*] or *for the bloods*: which word, in the plural number, usually signifieth uncleanness, or guiltiness, either for murcer, as in Gen. 4. 10. or for natural pollution by original sin that dwelleth in all, as in this place, and after in Lev. 15. Wherefore they that are regenerate, and new creatures in Christ, are said ⟨◇⟩ *be borne, not of bloods*, Job. 1. 13. *of her cleansing*] or, *purification*: or, *of cleanness*. The org ⟨...⟩ word signifieth both *cleansing* or *purification*, ⟨◇⟩ is interpreted by the holy Ghost in Luk. 2. 22. are also *cleanness* or *purity*: in which sense, *bloods of cleanness*, is by the Greek interpreters here translated, *her clean* (or *pure*) *blood*: and in Targum Jonathan it is expounded, *and the 33. days next following*, ⟨◇⟩ *her blood shall be clane*: for, her greatest uncleanness had an end at 7. days, v. 2. 33. *days*] to which add the *seven days* forementioned, and there are forty days: all which time she was deb•red from the holy things of the Lord. Which numb• of forty days, is often used for the time of hamiliation before God, as in the fast of Mos• Elias, and Christ our Lord: see the notes ⟨◇⟩ Genesis 7. 4. So this Law taught mortifica ⟨...⟩ and humiliation in respect of that hereditary is which by the parents is conveyed to the children, Psa. 51. 7. whereby they naturally are ⟨◇⟩ *clean*, 1 Cor. 7. 14. and *children of wrath*, Eph. 2. ⟨◇⟩ . ⟨◇⟩ . For, *who can bring a clean thing, out of an unclean? not one*, Job 14. 4. To show the contagiō hereof, not only the child was circumcised from the impurity of it; but the mother also cleansed by sacrifice for sin, as after in ver. 6. And this the Hebrew doctors observed, saying; *No Sin-offering is brought, but only for sin, &c. and it seemeth unto me, that there is a mystery in this matter, concerning the sin of the old Serpent*, (Gen. 3.) saith R. Menachem, on Levite. 12. *holy thing*] but for common things, and all civil affairs, she was clean, after the *seven days* first spoken of. The Hebrews say, *All blood that appeareth of a woman in child birth, within the 33. days for a Male, and the 66. for a female, is called the blood of cleanness, (or of purification:) and there is no prohibition of a woman from her husband, if she be baptized (or washed) after 7. days for a man child, and after 14. for a woman child, &c.* But if he lie with her that beareth a male, *within any of the 7. days*: or with her that beareth a female, *in any of the 14 days*: he is guilty of *cutting off*, Maim. in *Issurei biah*, c. 4. s. 5. 2. *until, &c.*] This law was observed by the virgin Mary, the mother of our Lord; who though he was borne without sin, (Luke 1. 35.) yet being borne *under the Law*, (Gal. 4. 4.) and for that it *became them to fulfill all righteousness*, (Mat. 3. 15.) both himself was *circumcised the eight day*, and his mother, *when the days of her cleansing according to the Law of Moses, were fulfilled, brought him to Jerusalem, to present him to the Lord*, in the Sanctuary, Luke 2. 21. 22.

Ver. 5. *two weeks*] The time of her *uncleanness*, & so for the days of her *cleansing*, are doubled for a female child; which continued in all fourscore days; the ground of which law, partly ariseth from nature, which causeth more superfluties, and so requireth longer time for

cleansing about the female, then the male. *Who so brought forth a male and a female, twins, she continued [in the bloods of her cleansing] for a female, [that is, 66. days:] If she brought forth a child neither male nor female, or a child both male and female; she continued [in her cleansing] for a male, and for a female both. So if she brought forth twins, the one a male, the other of neither kinds or of both kinds, she continued both for a male and a female. If the one were a female, and the other of neither kinds, or of both: she continued for a female only.* Maimonides, in *Issurei biah*, ch. 10. sect. 18.

Ver. 6. *fulfilled]* The woman after childbirth, brings not her offering in the 40. day for a male, or in the 80. day for a female; but on the morrow, which is the 41. or the 81. and that is the day spoken of in Lev. 12 6. If these days pass over, & she bring not her atonement, she may not all that while, eat of the holy things: as Maimonides showeth, in *Mechosrei capporah*, ch. 1. s. 5. *of his first year]* Hebr. *son of his year:* of which phrase, see the notes on Gen. 5. 32 and Exod. 12. 5. And of these two sacrifices the *Burnt-offering*, and *Sin-offering*, see Lev. 1. and 4. There were four sorts of unclean persons, bound to bring sacrifices for their atonement, as the law showeth, and the Hebrew doctors have noted: *The woman that hath an issue, and the man that hath an issue, (Lev. 15.) and the woman in childbed, and the Leper (Levite. 14.) Everyone of these, although they be cleansed, and baptized, and their Sun be set; yet are they wanting, and their cleansing is not fulfilled, so as that they may eat of the holy things, until they have brought their oblation.* Maim in *Mechosrei capporah*, ch. 1. s. 1. *a young pigeon]* Hebrew, *son of a dove.* Baal hatturim here noteth, that *in every place he mentioneth the Turtles before the pigeons, save here: the reason whereof he saith is this, because she brought but one. And if she could find a dove, she should not take a Turtle; because the fellow (of the turtle) would mourn for her mate, and would not couple her her self with another. a Sin-offering]* By these two sacrifices, her full atonement was made with God; the Sin offering being an expiation for her sins; the Burnt-offering, both for that, and for her transformation by the renewing of her mind; that her body might be presented a living sacrifice unto God; which graces she received by faith in Christ, 2 Cor 5 21. Rom. 12. 1. 2. See the annotations on Lev. 1. and 4. chapters.

V. 7. *atonement for her]* So these sacrifices were in respect of the woman's uncleanness, not of the child, which had circumcision the sign of purification upon it, the eight day. And whereas pains in childbirth, are unto womankind a chastisement of their sin, Gen. 3. 16. God by this law, gave a means to strengthen their faith, by making atonement for their sins in Christ, whom these sacrifices, priest, and sanctuary figured. That as the marriage bed is *undefiled*, Hebrews 13. 4. and that state of life is without sin, 1 Corinth. 7. 28 so the children which they bring forth, are a *holy seed*, Ezra 9. 2. 1 Corinth. 7. 14. and *a seed of God*, Malac. 2. 15 and women shall be *saved in childbearing; if they continue in saith, and love, and holiness, with sobrie*, 1 Tim. 2. 15. *fountain]* that is, *flux*, or *issue*, as, *the fountain of her blood*, in Mark. 5. 29. is expounded, *the issue of her blood*, in Luk. 8. 44. The Chaldee translateth, *the uncleanness of her blood:* See the notes on Levite. 2. 18. Under this, all like accidents to women within that time, are comprehended: as the Hebrew cannons say, *whether she bring forth one or many, yet bringeth she but one offering for them all; and this is, if she bring them forth all within the days of accomplishment, [that is, the 40. of 80. days.] As, if she bear a female, all untimely births that fall*



from the birth day, to the end of the 80 days, are counted with the first birth: if she bring forth twins, one after another, yet bringeth she but one oblation. Maimonides in *Mechosrei capparrah*, ch. 1. s. 8.

Verse 8. *find not enough*] that is, she be poor, and not able to buy or bring a lamb; then she shall bring two doves. See the annotations on Leviticus, 5. 7 Thus God regarded the estate of his poor, and accepteth *according to that a man hath, and not according to that he hath not*, 2 Corinth. 8. 12. And the mother of our Lord, offering at her cleansing this poor woman's sacrifice, (Luke 2. 22. 24.) it showeth us both the humility, and the grace of our Lord Jesus Christ, that *though he was rich, yet for our sakes he became poor, that we through his poverty might be rich*, 2 Cor. 8. 9. *One for a Burnt-offering*] When Burntoffrings and Sin-offerings were brought together, the Sin-offering was first offered, Exod. 29. 14. 18. Lev. 8. 14. 18. and 9. 7. 8. 12. 15. 16. So in this place *Sol. Rashi* observeth from the Talmud, that howsoever the scripture nameth the Burnt-offering first, *yet for offering, the Sin-offering was before the Burnt-offering*.

### CHAP. XIII.

1, The laws and tokens whereby the Priest is to be guided in discerning and judging the plagues of Leprosy, arising of a swelling, or of a scab, or of a bright-spot; 18, or of a bile; 24, or of a Burning. 29, Of the Leprosy in the head, or beard. 38, of the freckled spot. 40, Of the Leprosy in the bald head, or forehead. 45, How the Lepers are to be arrayed, and put out of the campe. 47, The Law for discerning the Leprosy in garment, and skins; and burning them that were unclean.

AND Jehovah spake, unto Moses and unto Aaron, saying. A man, when there shall be in the skin of his flesh, a swelling, or a scab, or a bright-spot; and it be in the skin of his flesh, *like to the plague of leprosy*: then he shall be brought, unto Aaron the Priest; or, unto one of his sons, the Priests. And the Priest shall see, the plague in the skin of the flesh; and *if the hair in the plague, be turned white; and the sight of the plague, be deeper than the skin of his flesh; it is the plague of leprosy*: and the Priest shall see him, and pronounce him unclean. And if the bright-spot, be white, in the skin of his flesh; and the sight thereof, *be not deeper than the skin; and the hair thereof, be not turned white*: then the Priest, shall shut up the plague, seven days. And the Priest shall see him, in the 7. day: and behold *if the plague, stādeath in his eyes; and the plague spread not, in the skin; then the Priest shall shut him up, seven days, the second time. And the Priest shall see him, in the seventh day, the second time: & behold, if the plague be somewhat dark; & the plague spread not, in the skin: then the priest shall pronounce him clean, it is a scab; and he shall wash his clothes, and be clean. But if the scab spreading spread-abroad, in the skin; after [unspec \2] that he hath been seen of the Priest, for his cleansing: then he shall be seen the secondtime, of the priest. And if the priest see, that behold the scab spreadeth, in the skin: then the Priest shall pronounce him unclean, it is a leprosy.*

The plague of leprosy, when it shall be in a man: then he shall be brought unto the Priest. And the Priest shall see; and behold *if [unspec] a white swelling, be in the skin; and it, hath turned the hair white: and livelynes of living flesh, be in the swelling. It is an old leprosy, [unspec] in the skin of his flesh; and the Priest shall pronounce him unclean: he shall not*

shut him up, for he *is* unclean. And if the leprosy [unspec] break out abroad, in the skin; and the leprosy cover, all the skin of the plague; frō his head, even to his feet: to all the sight, of the eyes of the Priest. Then the Priest shall see; and behold, *if* the leprosy hath covered, [unspec] all his flesh; then he shall pronounce the plague clean: all of it, is turned white, he is clean. But in the day, that living flesh, is seen [unspec] in him; he shall be unclean. And the Priest shall see, the living flesh, and pronounce him unclean: the living flesh, it *is* unclean, it is a leprosy. Or when the living flesh, turn again, [unspec] and is changed into white: then he shall come unto the Priest. And the Priest shall see [unspec] him; and behold, *if* the plague be turned unto white: then the Priest, shall pronounce the plague clean, he *is* clean.

And flesh, when there shall be in it in the skin thereof, a bile: and it is healed. And there be in the place of the bile, a white swelling, or a bright-spot, white somewhat reddish: then it shall be shown, to the Priest. And *if* [unspec] the Priest see it; and behold the sight thereof, *is* lower than the skin; and the hair thereof, is turned white: then the Priest shall pronounce him unclean, it *is* the plague of leprosy, it is broken out in the bile. But if the [unspec] Priest see it, and behold there *is* no white hair therein; and it *is* not lower, than the skin, and it *is* somewhat-dark: then the Priest shall shut him up, seven days. And if it sprea [unspec] ding spread-abroad, in the skin: thē the pri ⟨...⟩ shall pronounce him unclean, it *is* the plague. But if the bright-spot stand in his place, ⟨◇⟩ [unspec] spread not; it *is* an inflammation of the bile: and the Priest, shall pronounce him clean.

Or flesh, when there shall be in the skin thereof, a burning of fire: and the livelines of the burning be, a bright-spot, white somewhat reddish, or white. Then the Priest shall see it, and behold *if* the hair be turned white, in the bright-spot; and the sight thereof, *be* deeper than the skin; it *is* a leprosy; ⟨◇⟩ *is* broken-out, in the burning: and the Prie ⟨...⟩ shall pronounce him unclean; it *is* the plagu• of leprosy. But if the Priest see it, and beh ⟨...⟩ there *is* no white hair in the bright-p ⟨...⟩ and it *is* no lower than the skin. ⟨◇⟩ it *is* somewhat dark: then the Priest sh ⟨...⟩ shut him up, seven days. And the priest sh ⟨...⟩ see him, in the seventh day: if spreading it be spread-abroad in the skin; then the priest, shall pronounce him unclean; it *is* the plague of leprosy. And if the bright-spot, stand in his place, *and* spread not in the skin, and it *be* somewhat-dark; it *is* a swelling of the burning: and the priest shall pronounce him clean; for it *is*, an inflammation of the burning. And man, or woman; when there shall be in him, a plague: on the head, or on the beard. Then the priest, shall see the plague; and behold *if* the sight thereof, *be* deeper than the skin; and *there be* in it, yellow thin hair: then the priest shall pronounce him unclean; it *is* a scall; it *is* a leprosy of the head, or of the beard. And if the priest see, the plague of the scall; and behold the sight of it, *is* no deeper than the skin; and *there is* no black hair in it: then the priest shall shut-up, the plague of the scall, seven days. And the priest, shall see the plague, in the seventh day: and behold *if* the scall spread not; and there be in it, no yellow hair; and the sight of the scall, *be* no deeper than the skin. Then he shall shave himself; but the scall shall he not shave: and the priest, shall shut up the scall, seven days, the second *time*. And the priest shall see the scall, in the seventh day, and behold, *if* the scall be not spread in the skin; and the

sight thereof, be no deeper then the skin: then the priest, shall pronounce him clean; and he shall wash his clothes, and be clean.

But if the skal, spreading spread abroad, in the skin; after his cleansing: Then the priest, shall see him; & behold *if* the scall be spread, in the skin: the priest shall not seek, for yellow hair, he is unclean. But if the scall stand; in his eyes, and black hair be grown-up therein; the scall is healed, he is clean: and the priest, shall pronounce him clean.

And man, or woman; when there shall be in the skin of their flesh, bright-spots: white bright-spots. Then the priest shall see: and behold *if* in the skin of their flesh, *be* bright-spots, darkish white: it is a freckled-spot, *that* groweth in the skin, he is clean.

And a man, when his head, hath the hair fallen off: he is bald, he is clean. And if his head hath the hair fallen off, from the part *towards* his face: he is forehead-bald, he is clean. And if there be in the bald-head, or in the bald-forehead; a plague, white somewhat reddish: it is, a leprosy sprung-up; in his bald-head, or in his bald-forehead. And the priest shall see it; and behold *if* the swelling of the plague, *be* white somewhat reddish; in his bald-head, or in his bald-fore-head: as the sight of leprosy, *in* the skin of the flesh. He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head. And the Leper, in whom the plague is, his cloths, shall be rent; and his head, shall be bare; and he shall put-a-covering upon *his* upper-lip: and he shall cry unclean, unclean. All the days, that the plague *shall be* in him; he shall be unclean, he is unclean: he shall dwell alone; without the camp, *shall* his dwelling *be*.

And a garment, when there shall be in it, the plague of leprosy: in a woollen garment, or in a linen garment. Either in the warp, or in the woof; of linnē, or of wolle: or in a skin, or in any work of skin. And *if* the plague be greenish, or reddish; in the garment, or in the skin, or in the warp, or in the woof, or in any vessel of skin; it is a plague of leprosy: and shall be seen of the priest. And the Priest, shall see the plague: and shall shut-up the plague, seven days. And he shall see the plague, on the seventh day; if the plague be spread in the garment, either in the warp or in the woof, or in a skin; of all that is made of skin, for a work: the plague, is a fretting leprosy, it is unclean. And he shall burn the garment, or the warp or the woof; in woollen, or in linen; or any vessel of skin, wherein the plague shall be: for it, is a fretting leprosy, it shall be burnt in fire. And if the Priest shall see; and behold, the plague is not spread; in the garment, or in the warp, or in the woof: or, in any vessel of skin. Then the Priest shall command, that they wash, that wherein the plague is: and he shall shut it up, seven days, the second *time*. And the Priest shall see, after the plague is washed; and behold, *if* the plague hath not changed his color, and the plague be not spread; it is unclean; thou shalt burn it in fire: it is a fret inward; in the bare inside thereof, or in the bare-outside thereof. And if the Priest see; and behold, the plague is somewhat dark, after it is washed: then he shall rend it, out of the garment, or out of the skin; or out of the warp, or out of the woof. And if it be seen still, in the garment, or in the warp, or in the woof, or in any vessel of skin; it is a *plague* breaking out-abroad: in fire thou shalt burn it; that wherein the plague is. And the garment, or the warp, or the woof, or any vessel of skin, which thou shalt wash; and the plague be departed from them: then it shall be washed the second-*time*, and shall be

clean. This is the law, of the plague of leprosy, in a garment of woollen, or of linen; or in the warp, or the woof; or any vessel of skin: to pronounce it clean, or to pronounce it unclean.

### Annotations.

A Man] or Woman; Hebr. *Adam*, used for all mankind: as in verse 29. meaning all Israelites and proselites; to whom the law following doth pertain. So the Hebrew Doctors explain it; *All are defiled by the plague (of Leprosy) though it be a child of a day old, and servants. But not infidels, nor strangers that sojourn (among the Israelites:) Maimonides, treat. of Leprosy, chap. 9. Sect. 1.* Here the law is given for the third sort of uncleanness, which proceedeth outwardly from the bodies, garments, or houses of men, chastised for their sins by the hand of God: for so leprosy was often laid upon men for sin, as the examples of *Marie* Moses sister, Num. 12. of *K. Uzziah*, 2 Chron. 26. and of *Gehazi*, 2 King. 5. do manifest. See the notes on Levite. 11. 2. and 12. 2. a swelling] or rising; in Hebrew *Seeth*, in Greek, *Oulee*, that is, *scarrc*. Of this he treateth in verse 9. 10. &c. and of the third and last, the *Bright-spot*, (with the *Scab* which is near unto it,) Moses speaketh in the first place. *ascab,*] or *scurfe*, named in Hebrew *sapachath*, that is, *acleaving-thing*: in Greek *semasia*, a signification. This the Hebr. doctors say is of two sorts, the one near unto the foresaid Swelling; the other, near to the *Bright-spot* after mentioned: between which two, it is therefore here placed, as an adjoynt to them both. So *Chazkuni* here saith, *Sapachath* is an adjoynt to the Swelling, and an adjoynt to the *Bright-spot*: it breedeth of the one and of the other. *bright-spot*] or *sore*, *wheale pimple*, which is white and glistening; as both the Hebrew, Greek and Chaldee words signify. Unto which the Hebrew doctors add again the *scab* forementioned, which groweth of the *bright-spot*, as the other did of the *swelling*: so making two principal, the *Bright-spot*, and the *Swelling*; and two secondary, the *scabs* arising of the former; four in all. They say; *There are four appearances (or sorts) of leprosy in the skin of the flesh, which are these: first an exceeding whiteness, then which there is no greater, which appeareth in the skin of the flesh like snow, and it is called [bahereth] a bright-spot. Secondly, a whiteness which is a little inferior to that, which appeareth like the clean wool of a lamb the first day it is borne; and it is called [Sēeth] a swelling. Thirdly, a whiteness little inferior to the swelling, which appeareth like the plaster of the wall of an house; it groweth of a bright-spot, and is called [Sapachath] a scab. Fourthly, a whiteness little inferior to the plaster of a wall, which is like the filme of an egg, and groweth of a swelling, and it is also called a scab. Maimonides, in treat. of Leprosy, chap. 1. Sect. 2. and Talmud Bab. (in Negagnim. chap. 1. Sect. 1.) accordeth hereunto. These sundry sorts of Leprie in the body, figured the many sins, which infect and defile man's soul: and for which God plagueth him, till his stripes stink, and are putrefied, because of his foolishness: Mark. 7. 21. 22. 23. Psal. 38 6. the skin] Hereupon they say, the places within the eye, and within the ear, and the nostrils, and the mouth, and the wrinkles of the belly and of the neck, and under the breast; also the armcholes, and soles of the feet, and the nails, and the bead and beard which have hair upon them; these places in a man are not defiled with a bright-spot, neither doth the plague spread within them, &c. for these are not the open skin, but some of them have no skin; other some have a skin, but covered, not open. Maimonides, treat. of Leprosy, chap. 6. Sect. 1. to the plague] that is, like to, or according to the plague: meaning white. The Greek saith absolutely, the plague. leprosy] or lepric; which word we borrow from the Greek *lepra*: so called of scales like fish scales, which grow upon leprous bodies: in Hebrew it is named *Tsaragnath*, which is a *fretting-soreness*, or *piercing-infectious-**

scabbedne <...> and in color white, as is noted on Exod. 4. 6. So the Syriac *Grab*, signifieth *Scabbednesse*: but the Chaldee *Segiruth* is so named of *Shutting up*, because the disease caused men to be secluded. The Hebrews say, *The leprosy of the skin of the flesh, is that which makes the place whiter then the (other) skin, and the whiteness is as the filme of an egg, or anything superior unto it: but if the whiteness be inf <...> our to the filme of an egg, it is not the leprosy, but a freckled spot (or morphey, Levite. 13. 39.)* Maimonides, in treat. of *Leprosy*, chap. 1. Sect. 1. And if thee be, with any of the four sorts of whiteness fore-mentioned, a red color also mixed: that is likewise a Leprosy; as is after observed, on verse. 19. 20.

Verse 3. *the Priest shall see] or, look upon, and consider it; teaching a care to discern and judge [unspec] rightly. The plagued man is sent to the Priest of God, (not to the Physician of the body,) that he might acknowledge his chastisement to be of God for sin, (the knowledge whereof is by the Law, Romans 3. 20. and 7. 7.) and might by repentance and faith in Christ, be forgiven and healed. Deuteronomy 28. 22. Job 33. 27. 28. Psalm 39. 11. 12. Numbers 12. 10.—13. Of this the Hebrew canons say, All men may lawfully see the plagues, save he himself that hath the plague: but though all may see them, yet the prono <...> , unclean or clean, depends upon the Priest. A\*, when a Priest knows not to discern it; a wiseman may see it, and say unto him, pronounce him unclean; and the Priest pronounceth, unclean: say clean; and the Priest saith, clean: Shut him up, then the Priest shutteth him up: as it is written (in Deuteronomy 21. 5.) by their mouth, shall every controversy and every plague be. And though <ϕ> Priest be a child, or a fool; the wise man speaketh <ϕ> him, and he either makes him absolutely unclean, <ϕ> freeth him as clean, or shutteth him up. This is me <...> when the Priest relieth upon the words of the wise <ϕ> but if the Priest look on it, & rely upon himself <ϕ> unlawful for him to look on any plague, until a m <...> have taught him, and he be expert in all plagues (<ϕ> sores) and in the names of them; in all plagues th <...> on men, and on garments: and on houses. Ma <...> , <ϕ> of Leprie, chapter 9. Section 1. 2. and Talmud Bab. in Negagnim, chap. 2. S. 1. white] this is the certain color to discern the leprie. But the white hair which is the sign of uncleanness by leprosy, is not less then two hairs. And they must be white at the root. And must be in the body of the bright spot. And turned white by the sore, verse 10. (not white before naturally.) The whiteness of the hairs maketh unclean in any of the (four) sorts, whether it be white as snow, or white in an inferior degree. Maimonides, treat of Leprie, chap. 2. The whiteness of the hair, (as Chazkuni on this place saith,) was a sign that the flesh was weakened, the natural vigor thereof decayed: for the plague mortifieth the flesh. And so old men when they grow weak, their hairs turn white, But if the hair be white, before the plague cometh, it is no sign of uncleanness. It figured the decay of spiritual strength in the soul by the power of sin reigning therein, Hos. 7. 9. Ezek. 16. 30. Rom. 7. 5. 9. 13. sight of the plague] that is, the plague to see to, (or in sight.) deeper] in Greek, lower. Sol. Rashi expresseth it by a similitude, as the appearanee of the Sun is deeper then the shadow. The nature of the Leprie, is to fret, eat and consume the flesh, as the original name implieth, and as may be seen by Marie who was smitten with this plague, Num. 12 12. Let her not be as one dead, of whom the flesh is half consumed. And when Naaman was cured of his leprosy, his flesh is said to come again, 2 King. 5. 10. 14. This signified the nature of sin, and in special of heresy, which cateth as a canker, 2 Tim. 2. 17. pronounce him unclean] or, declare him unclean: the Hebr.*

phrase, (as also the Greek and Chaldee) is, *make him unclean*, or, *pollute him*; and in verse 6. *cleanse him*: which is meant of pronouncing or manifesting him so to be, with power: as Rashi expoundeth it, *be shall say unto him Thou art unclean*. So Ezekiel is said to *destroy the city*, when he pronounced or prophesied the assured destruction of it, Ezek. 43. 3. And the ministers of Christ are said to *bind* and to *loose*, to *remit sins*, and to *retain* them; when they certainly declare them so to be, by the word of God, Matth. 16. 19. and 18. 18. John. 20. 23. So here, before the Priest may make him unclean, God (by these signs) saith, *it is the plague of leprosy*; and so often in this chapter. Accordingly the Hebrew doctors say; *A Priest that maketh unclean, him that is clean; or maketh clean, him that is unclean; doth not anything; for it is said, He is unclean, and the Priest shall make him unclean, (Levite. 13. 44.) he is clean, and the Priest shall make him clean. Maimonides, treat. of Lepr. chap. 9. Sect. 3.*

Vers. 4. *deeper*] Any appearance of leprosy in the skin of the flesh, is not called the plague (of leprosy,) neither defileth it a man, until the appearance of the plague, be deeper then the skin of the flesh, &c. Maimonides, treat. of Lepr. chap. 1. Sect. 6. *shut up the plague*] in Greek, *separate the plague*: that is, *him this hath the plague*; or, *the plagued man*. A figurative speech, often used in the scriptures; as *Charge*, Ezek. 44. 11. is for such as *have charge*: and *O thou Pride*, Ier. 50. 31. for, *thou proud man*. *If the uncircumcision keep the righteousness of the Law*, Rom. 2. 26. that is, *the uncircumcised man*. So *Dreams*, for *Dreamers*, Ier. 27. 9. and, *wickedness perverteth sin*, that is, *the sinner*, Prov. 13. 6. and sundry the like. And that such is the meaning here, appeareth plainly by the 12. verse. This shutting up of the suspected leper, taught a care of righteous judgment according to God's law, upon certain knowledge; that nothing be judged *before the time*, 1 Cor. 4. 5. but to expect till God reveal sins, of which *some are open before hand, going before unto judgment, and some follow after*, 1 T•m. 5. 24.

Vers. 5. *the Priest*] This is meant of the same Priest that saw him before; because he must consider, whether the plague be as it was before, or changed. So by the Hebrew canons, *The Priest that saw the plague at the first; he is to see it at the end of the first seven days, and at the end of the second seven, &c. If the Priest that saw him at the first, be dead, or sick; another Priest may look on him; but this second, may not pronounce him unclean by the spreading (of the sore) because he knoweth not whether it be spread or no. Maimonides, in Lepr. chap. 9. Sect. 4. in the seventh day*] except it be the Sabbath: for so they write; *On any day, they look on them that have the plague, except on the Sabbath, and festival day. If the seventh day fall out to be the Sabbath or feast; they put him off, till the day following. Maimonides, treat. of Lepr. chap. 9. Sect. 7.* And he saith, *in the seventh day*; whereupon Chazkuni noteth, *He d•h not make him tarie seven full days, to teach thee, that a part of the day, is as the whole, standeth in his eyes* that is, in the Priests eyes; as the Gr•eke translath *abideth before him*: or, *standeth in his colors*, as after in verse 55. the eye is used for the color of the plague: and thus the Chaldee expoundeth it, *standeth as it was*. By *standeth*, meaning *keeps at a stay*: being neither whiter, nor spread wider. Therefore the man thus plagued must do nothing to the sore, whereby to change the natural state of it. So the Hebrew canons say, *He that pulleth off the signs of uncleanness, either all or some; or that seareth the quick-flesh, all or part of it; or that cutteth out all the spot out of his flesh, or out of his garment, or out of his house: whether it be before he come to the Priest, or in the time of his shutting up, or when he is pronounced unclean, or when he is freed: loe he transgresseth the commandment, which saith,*

(in Deut. 24. 8.) *Take heed in the plague of leprosy, that thou observe diligently, to do all that the Priests the Levites shall teach you: as I commanded them, so shall ye observe to do: that he pull nothing off, nor cut it out.* Maimonides in *Lepr.* chap. 10. Sect. 1.

Vers. 6. *the seventh day the second time.*] This the Hebrews expound to be the *thirteenth day*, from the first: *because the seventh day goeth to the count of the first week, and to the count of the second week, in all plagues, whether they be upon men, or on houses, or on garments.* In the days between, what signs so ever fell out, they might do nothing. Maimonides, in *Lepr.* chap. 9. Sect. 9. 10. And in two weeks, the case was fully tried; for pronouncing him clean or unclean; he was to be shut up no longer; so the *Talmud* (in *Nega.* chap. 3. Sect. 3.) saith, *The skin of the flesh, is made unclean in two weeks, and by three signs; by white-hair, (Levite. 13. 3.) by quick flesh, (Lev. 13. 14.) & by spreading, (Lev. 13. 8.) somewhat dark] or dim, obscure; namely of a more dark color, then any of those four sorts of whiteness, which make it leprosy.* The Hebrews explain it thus. *There are three signs of uncleanness, in the leprie of the skin of the flesh, white hair, and quick flesh, and the spreading (of the sore) and these three are expressed in the law. As, who so hath a bright-spot grow upon him, and in it white hair, or quick flesh, when the Priest looketh on him, he shall pronounce him absolutely unclean. If there be no white hair in it, nor quick flesh: he shall shut him up seven days; and in the seventh day shall look upon him, whether any white hair be grown in the bright-spot, or any quick flesh, or that it be spread: if there be, then he is to be pronounced unclean: If no quick flesh, nor white hair be grown upon it, neither it be spread in the skin, he shall shut him up the second week. If any of these three grow upon him in that time, he shall pronounce him unclean; if not, then he is clean; and he shall set him free; for there is no shutting up, for plagues in the skin of the flesh, more then two weeks. And if after he is freed and cleansed, the plague do spread, or there grow on it white hair, or quick flesh; then he is absolutely pronounced unclean. The bright-spot, that is very white as snow, and after the shutting<sup>a</sup> up, becometh somewhat dark like the filme of an egg; or, that which was at first like the filme of an egg, and is made like (now; lae this is as it was (before:)) for the greater brightness of the appearance, is no sign of uncleanness; neither is the darkness thereof a sign of cleanness; except it be become lesser then the four sorts (forementioned,) and be made somewhat darker then the filme of an egg; so that it be made a freckled spot, and therefore clean, (Levite. 13. 39.) If it be so, what is that which is said in the Law, (Levite. 13. 6.) if the plague be somewhat dark? &c. It is, that if it be somewhat darker then the four sorts (of white,) he is clean. Likewise, if it be not somewhat darker, neither be spread, nor have white hair grow on it, nor quick flesh, behold he is clean.* Maimonides, treat. of *Leprie*, chap. 1. Sect. 10. 11. *ascab*] in Hebrew, *Mispachath*, that is, a thing adjoining, or cleaving; Rashi saith, it is *the name of a clean plague, (or sore.) wash his clothes] and how much more his body, (saith Chazkuni,) forasmuch as he stood suspected of uncleanness: and as larchi saith, because he was bound to be shut up, he is called unclean, and needeth to be washed.* This signified, that even upon lesser chastisements for sin, men should reform their ways, and by the spirit of sanctification from God, (figured by waters, Ez•k. 36. 25. 26. 27.) should endeavor to perfect holiness in his fear, 2 Cor, 7. 1. Hebr. 10 22. For though the man was pronounced clean, (namely from leprosy,) yet was he to wash, and be clean: teaching that the righteous man, is not wholly clean, but needeth still to be washed; repenting, acknowledging and asking mercy of God in Christ, and amending his life;

Prov. 20. 9. 1 John. 1. 8. 9. 10. And herewith we may compare that speech of Christ; *He that is washed, needeth not save to wash his feet; but is clean every whit*, John 30. 10.

Vers. 8. *spreadeth*] *The spreading maketh unclean, wheresoever it is, if it be in any of the appearances (or sorts) of the plague (of leprosy mentioned in Levite. 13. 2.) but if it be in a freckled spot (Levite. 13. 39) it is no spreading. Also, the spreading is no sign of uncleanness, until it be after the shutting up: but if at his first coming, the Priest seeth the plague that it spreadeth and goeth on, he shall not pronounce him unclean, but shut him up till the weeks end, and then look upon him again.* Maimonides, treat. of *Leprie*, chap. 4. Sect. 1. 2. The change of natural color, the deepness of the sore, (verse 3.) and the spreading of the same, being the chief signs of leprosy▪ signified the malignity and contagion of sin, which *eateth as the gangrene*; 2 Tim. 2. 17. *causeth no soundness in the flesh, nor peace in the bones*, Psal. 38. 4. but changeth the state of man: Lam. 4. 1. 7. 8. *pronounce him unclean*] for the spreading signified that more corruption was still within the body, and the inward parts were not sound. And it figured the dominion of sin in our mortal bodies; which maketh men unclean in God▪ sig••• for such are *free from righteousness, and not under▪ grace*; Rom. 6. 12. 14. 20.

Vers. 9. *The plague*] to weet, the other principal plague, that cometh of a *swelling*, first mentioned in verse 2. but handled here in the second place.

V. 10. *and livelines of living flesh*] or, *quicknes* ( ⟨ϕ⟩ *ving*) [unspec] *of quick flesh*; by *livelines* meaning *soundness, or recovery*; as after in v. 24. & as the Gr. here expoundeth it, and in verse 15. *living flesh*, is in Greek *sound flesh*: and in other scriptures when men w ⟨...⟩ healed of their wounds or sores, they are said in Hebrew to *live*, that is, recover health, as in Ios. 5. 8. 2 King. 20. 7. So the Hebrews, as Sol. Rashi h••e saith, *Livinesse is Saniment* (that is, *soundness*) in other language, when some of the *whiteness* which ⟨ϕ⟩ within the swelling is turned like the flesh, that also ⟨ϕϕ⟩ sign of uncleanness. The Chaldee translateth it, a *mark (or sign) of living flesh*. The reason hereof was, that leprosy did mortify, or make the flesh dead, Numb. 12. 12. The Hebrews also here take *and*, for *or*; saying, *It is not necessary that there ⟨ϕ⟩ them both, the hair, and the living flesh, but either ⟨ϕ⟩ them is a sign of uncleanness: and it is not written, white hair, with the liveliness of living flesh, &c.* Maimonides, in treat. of *Lepr.* chap. 3. Sect. 4.

Vers. 11. *It is an old leprosy*] or, *The leprosy, i•* [unspec] *waxt-old, in the skin. he is unclean*] The Hebrew doctors say; *The liveliness (or, quickness of flesh) is no sign of uncleanness, until it be as big ⟨ϕϕ⟩ lentile (or small vetch) square, or bigger thenso. ⟨ϕ⟩ be scattered abroad, so that the living flesh be as a g ⟨...⟩ of mustardseed in one place, and as much in another place, though all be within the bright-spot, they are ⟨ϕ⟩ to be counted together so big as a lentile, until it be i• one place, in the midst of the bright-spot, as big▪ square, or bigger then a lentile. Living flesh defileth, in any appearance (or color;) whether it be red or black, or white, yea though it be not of those four sorts of white forementioned. Neither is living flesh a sign of uncleanesse, till it be within the body of the bright-spot, &c.* Maimonides, treat. of *Lepr.* chap. 3. Sect. 1. 2. 3.

Vers. 12. *of the plague*] that is, of him that ⟨ϕ⟩ [unspec] *the plague*: as in verse 4. So verse 13. 17. &c. *to all the sight of the eyes*] that is, wheresoever the Prie ⟨...⟩ looketh, with all his heed and



*diligence.* From these words the Hebrew doctors gather, that although a Priest that had Blemishes, might look on a leper, yet *he that was blind though but in one eye, or, that was dim sighted, might not look on him that had the sore.* Moreover they say, *they looked not on the sores, but in the day time, &c. for in all this business, (the scripture) saith, IN THE DAY; and, IN THE DAY. They looked not on them in the morning, nor in the evening, nor within any house, nor in a cloudy day, neither at noon day, &c, but in the fourth and fifth hour; (that is, at 10. and at 11. of the clock before noon,) and in the 8. and 9. hour; (that is, at two and three of the clock in the afternoon,) whether the plague were on men, or on garments, or on houses, Maimonides, in treat. of Lepr. chap. 9. sect. 5. 6. and Talmud. in Negagnim, chap. 2. sect. 2.* This they observed, because in the morning and evening, the light is not clear; and at noon, the brightness dazeleth, and may cause to mistake the color.

Verse 13. *pronounce the plague clean]* Hebr. *makecleane the plague, that is, pronounce him clean that hath the plague.* Hereupon they say; *Every unclean person when the leprosy breaketh out abroad over all his (body,) is clean. If there appear upon him, quick flesh, so much as a lentile, he is unclean, if again he be all covered with leprosy, he is clean. If (quick flesh appear again, he is unclean, though the quick flesh begin to appear an 100. times, &c. Maimonides, treat. of Lepr. chap. 7. sect. 5.* This is explained by Moses himself, in the verses following: and the natural reason hereof seemeth to be; that when the disease is all driven out, it argueth strength and soundness in the inward parts.

Verse 15. *living flesh]* the Greek translatheth it *sound (or whole) flesh:* see verse 10. *it is a leprosy]* This is one of the most remarkable things in all this Law, that quick or sound flesh in the sore, should be judged leprosy, and the man unclean: whereas if *the leprosy covered all his flesh,* he was pronounced clean, verse 13. And hereby the Holy ghost seemeth to teach, that *if we would judge ourselves, we should not be judged of the Lord, 1 Cor. 11. 31. If we confess our sins; he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;* 1 John. 1. 9. But if any quick or sound flesh▪ any part of health or life be pretended in our sinful nature, or any whit of righteousness by the works of the Law, (by which *no flesh shall be justified,* Galat. 2. 16.) then God pronounceth us undeane, for we cannot be justified *but by the faith of Jesus Christ,* Gal. 2. 16. And *by grace we are saved,* Eph. 2. 5. so then it is *no more of works, otherwise grace is no more grace,* Rom. 11. 6. and *whosoever are justified by the law, are fallen from grace,* Galath. 5. 4. Wherefore David, that he might find grace in the eyes of God, acknowledged there was *no soundness in his flesh:* Psal. 38. 4. 8.

Vers. 18. *flesh]* the Chaldee translatheth it *a man:* [unspec] and •o the word *flesh* often signifieth, as is noted on Gen. 6. 12. though here it may be taken properly. So in verse 24. *abile]* in Hebrew *Shechin,* which signifieth *an▪ hot-ulcer, or push;* which is with inflammation, yet differing from the *burning* after mentioned, in verse 24. for that is with fire properly; but this may proceed outwardly *of a stroke with a stone, or with wood, and the like; or from inward diseases, inflammations, burning-fevers, and the like, which break out and corrupt the skin:* as the Hebrew doctors do distinguish them, *Maim. treat. of Leprie, chap. 5. sect. 1.* Such biles, figured sins and punishments for them, Exod. 9. 9. 10. Deut. 28. 27. Rev. 16. 2. *is healed]* *Abile, or a burning, all the while they are matterie sores, make not a man unclean at all. But if they have*

been fully healed, though the place have a scar, and be not like the rest of the skin, yet is it as the skin of the flesh for anything, and they become unclean by three signs, and are to be shut up as is before declared. *Maimonides ibid.* chap. 5. sect. 3. The healing of the bile, figured the forgiveness of sin, and release of punishment for the same: *Exod.* 15. 26. *Matth.* 13. 15. with *Mark* 4. 12. *Psal.* 41. 5.

Vers. 19. *or a bright-spot]* the same equity is, for the scab of the bright-spot, and the scab of the white swelling, forementioned; as the Hebrews affirm: *Maimonides, in Lepr.* chap. 1. sect. 4. *somewhat-reddish]* that hath any red color, little or much, mingled with it. Which mixed appearance, the Hebrew doctors disting•sh, and compare with the four appearances (or sorts) of white before mentioned, by this similitude, of *four cups full of milk; and in the first cup there are mixed two drops of blood; in the second, four drops; in the third, eight drops; and in the fourth, sixteen drops. The mixture in the bright spot, hath the appearance of (the milk in) the fourth cup: and the mixture in the swelling, is as the appearance of the third cup. The mixture in the scab of the bright-spot, is as the appearance of the second cup: and the mixture in the Scab of the swelling, is as the appearance of the first cup. All these mixed appearances are accounted as one. Maimonides, treat. of Lepr.* chap. 1. sect. 4. 5. The Greek translateth, *white or somewhat-reddish*, as if they were distinct. So after in verse 42.

Vers. 20. *plague of leprosy]* This sore, arising of a bile after it was healed, verse 18. and now turned to a worse, even to a leprosy; showeth how sins after we are healed of them, when they return, do make us worse then before: as the Apostle saith, *If after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome: the latter-end is worse with them then the beginning.* 2 *Pet.* 2. 20. Wherefore our Savior also said; *Behold, thou art made whole, sin no more, lest a worse thing come unto thee.* *John.* 5. 14.

Vers. 21. *seven days]* for the former, they might be shut up twice seven days, verse 5. Moses for this and the next sort, mentioneth but once. So the Hebrew doctors say, *The Bile, and the Burning do make one unclean, in one week, and by two signs; by white hair, and by the spreading. [And there is for them, no shutting up, but one week.] Talmud in Negagnim, c. 3. s. 4. Maimonides, treat. of Lepr, c. 5. s. 4.*

Vers. 22. *it is the plague]* to weet, *of leprosy*, as the Greek version addeth.

Vers. 23. *an inflammation]* or, *a skarre, a print*, as the Greek and Chaldee do translate it: so in verse. 28. The Hebrews explain it thus; *If the Bile and the Burning begin to be quick, and to heal; and there come upon them a rind like the rind of garlic, that is, the Tsarebeth (or inflammation) of the Bile, spoken of in the Law; and the Michjath (or c•red-skar) of the Burning spoken of there, &c. Ma•money▪ treat. of Lepr.* chap. 5. sect. 4. *pronounce him clean]* to weet, from the contagion of leprosy. By this was figured, that though the signs and marks of our former sins (which God hath healed by forgiveness) do remain in us; yet if they spread not, that is, reign not in our mortal bodies; they shall not be imputed unto us, but forgiven; for we are *not under the Law, but under Grace.* *Rom.* 6. 12. 14. 1 *John.* 1. 9. 10. 2 *Cor.* 12. 9.

Vers. 24. *flesh]* in Chaldee, *a man:* as verse 18. *burning of fire]* The Hebrews understand this properly, to be done with *coles, embers, red-hot iron* or the like: *Maimonides, in Lepr. chap. 5. sect. 1.* This also figured sin; as, *Can one go upon▪ hotcoles, and his feet not be burnt? So he that goeth in to his neighbors wife; whosoever toucheth her, shall not be innocent; Prov. 6. 28. 29. Livelinesse]* that is, *living* or *quick flesh;* meaning soundness, or the *cured-skarre.* This seemeth to answer unto the word *healed* in verse 18. and so the Greek here translateth it (*hugiasthen*) *a healed-place;* and the Chaldee (*roshem*) *a skarre, or print;* and to these, the old Latin version agreeth; and the Hebrew doctors, as is before noted on verse 23. The Hebrew also which properly signifieth *Living,* is used for *healing* or *recovery,* as is shown on verse 10. *be]* that is, *become, or have in it a bright-spot. or white]* that is, *only white,* without any red mixed: see the notes on verse 19.

Vers. 25. *leprosy]* The reason and signification hereof, was the same before noted on verse 20.

Verse 26. *somewhat dark]* not so white as any sort of leprosy; see verse 6. *seven days]* to weet, *one seven,* not *moe;* as is before noted on verse 21.

Vers. 28. *an inflammation]* or, *skarre, print, character:* as the Greek and Chaldee translate: see verse 23. where also the meaning hereof is shown.

Vers. 29. *plague]* the Greek addeth, *the plague of leprosy.*

Vers. 30. *a scall]* in Hebrew *Nethek* which is a name peculiar to the Leprie on the head or beard, not on other places; and it hath the name of *breaking* or *plucking-up.* And so the Greek also nameth it *Thra•sma, a broken sore.* The Hebrews describe it thus. *The plague of the head or beard, is when the hair that is on them, falleth off by the roots, and the place of the hair remaineth bare; and this is that which is called Nethek. Maimonides, treat. of Lepr. chap. 8. sect. 1. or of the beard]* this teacheth that they are counted two several, saith *Maimonides, ibidem* sect. 14. *Haire* is both an ornament to the body; and a sign of natural strength, as proceeding from kindly heat and moisture: which when they fail, and corrupt humors come in place, there breedeth a leprosy in the body: whereby God figured a like estate in the soul, destitute of the heat of his spirit, and moisture of grace, and replenished with sinful corruption.

Vers. 31. *no black hair]* for *black hair,* is a sign [unspec] of healing, verse. 37. as in nature it signifieth health, and strength of body: wherefore Christ's locks are in mystery said to be *black as a Raven,* Song 5. 11. *Yelow hair* and *thin* (or *small,*) is a sign here of the lepric, verse 30. as arguing decay and corruption of nature. And *the yelow hair* spoken of in this business, (as the Hebrews say,) is that which is of the color of *gold;* and that which is called *thin* (or *small*) is that which is *short:* but if it be long, though it be yellow as gold, it is no sign of uncleanness▪ *Two yelow small hairs, are a sign of uncleanness; whether they be one hard by another, or one far from another; whether they be in the midst of the scall, or in the edge of it; whether they be there before the scall, or the scall be there before the yelow hair; it is a sign of uncleanness: Maimonides, in treat. of Lepr. chap. 8. sect. 4. 5. the plague]* that is, *him that hath the plague:* as verse 4. So in verse 33.

Vers. 33. *shave himself]* The manner hereof, they say, was this; *he shaved* (the hair that grew) *without the scall, and left two hairs close by it, that they might discern whether it spread or no.*

*Maimonides in Lepr. chap. 8. sect. 3. the second time]* and no more. *There is no shutting up for the scall, more the two weeks: and if after he be released, there grow yellow hair therein, or it spread; he shall then be pronounced unclean.* *Maimonides, in Lepr. chap. 8. sect. 2. See before on verse 6.*

Vers. 37. *stand in his eyes]* in Chaldee, *stand as it [unspec] was; to weet, at a stay, without spreading: see v. 5. So the Greek saith, if before him it abide in the place. black hair]* See the notes on verse 21. *The black hair, freeth not a man in skulls, unless there be at least two hairs: neither do they free a man, length be such as the top of them may bow towards the root of them: &c. If two hairs grow up, one black, and another white or yellow; one long, and another short; they free not a man. The scall that is pronounced clean, for the yellow hair, or for the spreading; if there grow black hair in it, and he be pronounced clean: although the black hair go away, yet is he clean, until other yellow hair grow in it, or it spread further gain, after the black hair is gone: for it is said, if scall is healed, he is clean. When it is healed, he is clean, although signs of uncleanness be in the place. Maimonides, treat. of Lepr. chap. 8. sect. 6. 7. 8. he is clean, and the Priest, &c.]* Hereupon Sol. Iacobus noteth; *Loe the unclean whom the Priest pronounced clean, is not clean.* Teaching that the truth of a man's estate, discerned by the Law and word of God, (which is the truth, John. 17. 17.) made the man clean or unclean; and not the sentence of the Priest, if it swarved from the Law.

Verse 39. *darkish]* or *somewhat-dark*, as in v. 6. *So that their whiteness (saith Sol. Rashi) is not strong but somewhat-dark. a freckled-spot]* or *morpha*: in Hebrew *bhak*, a word not used but *morpha* this one place; & it hath the signification of *whiteness* or *whiteness*: and is not a leprosy, but a *morpha* goer of it, and near thereunto. The Greek call it *Alphas*, which is a kind of *white-spot* on the skin: for as *Corn. Celsus* (in l. 5. *Alphas*.) *though it bring no danger with it, yet it is filthy, and cometh of an evil habit of the body. he is clean]* to weet, from leprosy: for though it spotted the skin, yet it fretted not the flesh. God showeth him-self hereby merciful to the infirmities of his people; not esteeming every spot or deformity in them, as a malignant sin. So in the case following, verse 40. 41.

Vers. 40. *hath the hair fallen-off]* or, *is pilled. bald]* to weet, *behind*, from the crown towards the neck; which baldness the Hebrew calleth *Karachath*; and it is distinguished from the *forehead-baldness* called *Gabbachath*, verse 41. 42. which is, from the crown of the head, towards the face. And so the Hebrew doctors do explain them, as two sorts: *Maimonides, treat. of Leprie. chap. 5. sect. 8. 10.* The Greek also translateth them by two divers words, *Phalacroma*, the *baldness-behind*; and *anaphalantoma*, the *baldness-before*.

Verse 42. *the bald head]* or, *baldness-behind: Heb. karachath. bald-forehead]* or *fore-baldness: Heb. gabbachath. somewhat reddish]* the Greek translateth, or *somewhat reddish*: see the notes on verse 19. [unspec 43]

Verse 43. *swelling]* by naming this one, he comprehendeth also the other, as the *bright-spot*, the *bile*, and the *burning*, spoken of before in verse 2. 18. 24. all which might be upon the bald head, as well as upon the other skin of the body: and discerned as the former, saving by the hair. *leprosy in the skin]* or, *the leprosy of the skin of the flesh.* From these words, the Hebrew

doctors gather the signs of this kind of leprosy, according to those forementioned; saying: *The bald-head, and the bald forehead, defile by two signs, by quick flesh, and by spreading And they are shut up for them two weeks: for it is said of them, As the sight of leprosy in the skin of the flesh. And because in them there is no hair, the white hair is no sign of uncleanness in them. They make one unclean by two signs, and in two weeks, thus. If there be a bright-spot in the bald head or bald-forehead, and there be quick flesh therein, he is pronounced unclean: if there be no quick flesh, he shutteth him up, and seeth him at the seven days end; if there be grown any quick flesh on it, or if it be spread, he is pronounced unclean: if not, he shutteth him up seven days more. If then it be spread, or have quick flesh grown on it; he is pronounced unclean: if not, he is set free. If after he is freed, it spread, or quick flesh grow up; he is pronounced unclean. The bald, head, or bald-forehead, or the beard whose hair is fallen off; if there be upon them a bile, or a burning; they make a man unclean, as do the bile and the burning upon the sk•in of the flesh: for the head or beard whose hair is fallen off, is as the skin of the flesh for everything, save that they make not unclean by the white hair, &c.* Maimonides, treat. of Lepr. c. 5 s. 9. 11. Of these two signs, *the quick flesh, and the spreading*; see the notes on v. 8. 10.

Verse 44. *utterly unclean*] Hebr. *making-unclean he shall make him unclean*; or, as the Gr. saith, *shall pollute him with pollution*. This signified, that if unto infirmity, be added malignity, or presumption; it maketh the sinner a spiritual leper in the sight of God.

Vers. 45. *the plague is*] to weet, so pronounced by the Priest: as verse. 4. *rent*] in sign of sorrow: see Gen. 37. 29. Levite. 10. 6. Chazkuni expoundeth it, *He shall mourn for his deeds: for because of his evil deeds, the plague is come upon him. bare*] or *free*, to weet, *from cutting*, that is it shall be unshorn: for to let the hair grow, was another sign of sorrow: see the notes on Gen. 41. 24. and Levite. 10. 6. O. *free*, from cap or bonnet, that is, as the Greek translath *uncovered*; so the word also signifieth, Numb. 5. 18. yet not bare altogether, but covered with a cloth, after the manner of the mourners, 2 Sam. 15. 30. The Hebrew canons say, *It is come manded that the leper pronounced unclean, doc cover his head all the days that he is excluded; and put a covering on his upper lip, as a mourner; and rend his clothes; and make it known to those that pass by him, that he is unclean*, Levite. 13. 45. *Although it be the high priest that is a leper, he makes his head free, and rends his clothes: for an affirmative precept puts away a prohibitive. A leprous woman makes not her head free, neither rendeth her clothes, nor covereth her upper lip: but she sitteth without the city, and makes it known to others, that she is unclean.* Maimonides, treat. of Lepr. chap. 10. sect. 6. 8. *put a covering*] or, *cover, wrap over*; the Chaldee addeth, *cover as a mourner*: for as the covering of the head, so of the mouth or lip, was a sign of sorrow and shame as is said, *The S•ers shall be ashamed, &c. they shall all cover the upper-lip, for there is no answer of God.* Mi•h, 3. 7. ⟨◊⟩ in Ezek. 24. 17. when he had said *make no m••ning*, &c. he addeth, *bind the tire of thy head upon thee, and put on thy shoes upon thy feet a•d cover not the upper-lip*. Hereby also was implied, as the Hebrews say, that *he might not salute a•y m•n, all the days of his uncleanness, as being a mourner*, Ma ⟨...⟩ ny, treat. of Lepr. chap. 10. sect. 6. *the up* ⟨◊⟩ *lip*] or, *the beard of the upper lip*, as Sol. Iarch ⟨...⟩ preteth it, *the hair of the lips: the Greek* ⟨...⟩ *teth it his mouth▪ unclean unclean*] ⟨...⟩ , *I am, or here is one unclean: so confessing and* ⟨...⟩ *claiming his misery, and giving oth•rs warning, lest they be defiled by touching him. Therefore Onkelos the Chaldee*

paraphrast translatheth 〈◇〉, *•e not ye made unclean, be not ye made unclean:* and Jonathan, *Avoid avoid from the unclean.* This is opened in Lam. 4. 15. *They cried unto them, Depart, ( 〈◇〉 am) unclean: depart, depart, touch not.* Likewise in Esa. 52. 11. *Depart, depart, go out from thence; unclean (it is) touch it not.* The Hebrew doctors say, *The Leper is the chief of all things that are most unclean, he defileth men and vessels by touching him; and earth•n vessels by the air: and defileth men by carrying of him, and defileth his bed, and his seat, &c.* Maimonides, in *Lepr.* chap. 10. sect. 11. These rites, figured our mortification, confession of sins, and suffering of miseries for the same; •am. 4 8. 9. 10. *For, we are all, as an unclean person;* Esa. 64. 6. and David acknowledged himself to be a Leprous sinner, in Psalm 51. where he maketh confession of his misdeeds, and desireth to be purged *with hyssop*, as were the Lepers, Levite. 14. 4. And from Solomon's words in 2 Chron. 6. 29. *when everyone shall know his own plague and his own grief:* Baal hattu 〈...〉 *inferreth, that at first it is needful that a man know his plague, and be cleansed from it by repentance, before he pray.*

Vers. 46. *dwel] or sit alone*, as the Greek translatheth *separated*, from other, clean men's society. So King Azarias being a *leper, dwelt in a several house*, 2 King. 15. 5. And Marie stricken with leprosy, was *shut out of the campe*, Num. 12. 14. as all lepers were to be, Num. 5. 2. So that dwelling alone, debarreth him not from conversing with other lepers, but with the clean only. By the Hebrew canons, *If a leper came into any house, all that was in the house, was unclean, both men and vessels, although he touched them not. If he were standing under a tree, and a clean person passed under that tree, he became unclean. If he came into a Synagogue, they made for him a distinct room apart, ten handbreadths high, and and four cubits broad, and he came in first, and went out last; that his situation might be by himself alone, and he might not stand among the people, and defile them.* Maimonides, treat. of *Leprie*, c. 10. s. 12. The Lepers were thus to be secluded, *that they defiled not their camps, in the midst whereof the Lord dwelled*, Num. 5. 3. figuring the putting of polluting sinners out of the Church, lest others by them, be leavened and defiled, 1 Cor. 5. 6. 7. 13. Heb. 12. 15. and the abstaining from familiarity with them; 1 Cor. 5. 11. that they might be *ashamed* and humbled for their offenses, 2 Thes. 3. 14. Lam. 1. 1. 8. and 3. 1. 28. &c. The Hebrew doctors also, have thus understood these figures; they say; *When a man considereth this thing, he will be abashed and ashamed for his iniquity: for every iniquity, is a plague & a blemish in his soul. &c. And as it is written of the Leper, his clothes shall be rent, and he shall put a covering on his upper-lip, and shall cry unclean, unclean, and it is said, he shall dwell alone, without the campe, shall his dwelling be: so the pollution which is in the soul, and removeth far from the holiness that is on high, that causeth the body beneath to be likewise removed far from the campe of Israel: And if a man turn by repentance, to cleanse his spots, by receiving chastisements upon him; he is cleansed from his leprosy; otherwise, his leprosy cleaveth to his soul; and in this world and in the world to come he is removed far from all the Campe that is on high, until he be made clean.* R Elias, in *Sepher Reshith ch•chmah*, treat. of the *Fear of God*: c. 9. These ordinances for lepers, shown also the effect of the Law in sinners, which driveth them from the communion of God and his people: till by repentance and faith they come unto Christ, who then will touch and heal them, as Matth. 8. 2. 3. & 11. 28. As for the Law, it leaveth them in their uncleanness, and to mourn for the same: but means to heal them it showeth none; that grace was reserved for Christ to give, Matth. 11. 5. and 8. 16. 17.

Vers. 47. *woollen garment*] Hebr. *in a garment of wool, or in a garment of flax.* These things the Hebrew doctors understand strictly, of the wool of sheep, and of flax only, not of hempe or the like: saying, *No garments are made unclean by plagues (or spots) but garments of wool and of flax only; and all vessels (or instruments) of skin, &c. Camels hair and sheep's wool, that are sp•n (or twisted) one with another, if the most part be of camels hair, it is not made unclean by plagues; but if the most part be of sheep: wool, it is made unclean: or if half to half, it is made unclean. And the same law is for flax and hempe one with another. And if the warp be flax, and the woof hempe; or the warp hempe, and the woof flax: it is not made unclean by plagues. Likewise if the warp, or the woof be flax, or wool, and the residue, goats hair, or the like, it is not made unclean. Maimonides, treat. of Leprie, chap. 13. sect. 1. 3. and Talmud Bab. in Negagnim. chap. 10. sect. 2. The Law, which shown no way to cure the Leper, but left him in his uncleanness, sorrow and solitary estate: proceedeth here to show the contagion of this sickness, how it defileth not only the bodies of men, and separateth them from the campe of God and his people; but polluteth also their garments and instruments, so making them unfit for any use, save for the fire, verse 52. Hereby the nature of sin was signified, and the increase of the strength thereof by the Law.*

Vers. 48. *woof*] so named of *weaving in*: the Hebrew word, properly signifieth *mixture*; because the woof is mixed with and woven into the warp or threads that run along. These are thus distinguished, because *if the plague appear in the warp only, the woof is clean: or if it appear in the woof only, the warp is clean. Maimonides, in Lepr. chap. 13. sect. 9. Moreover they say, Garments that are died (or coloured) are not defiled by plagues; whether they be died by the hand of man, or by the hand of God; unless they be white. If the warp of a garment be died, and the woof white; or the woof died, and the warp white: the whole goeth after that which appeareth. A garment that hath many pieces sowed on; some died, and some white: if there appear a plague in the white, they shut it up: if it abide two weeks it is all unclean, and to be burnt. If it be all died, and there be but one small white piece in it, & there appear a plague thereon; he shutteth it up: if it continue so two weeks, it shall be burnt. Ibidem chap. 12. sect. 10. 13. of linen] Heb. of flax and of wool. work of skin] that is, any vessel, or instrument made of skin, for any work or use; as is after explained in verse 51. 52. Here the Hebrew doctors except the skins of the creatures in the sea, that they receive no uncleanness by plagues. But if anything that liveth on or groweth out of the land, be joined unto them, though it be but a thread of wool or of flax, or of other skin of beasts, and so any vessel be made of them; they are made unclean by plagues. Talmud in Negagnim: chap. 10. sect. 1. Maim. in Lepr. chap. 13. sect. 5.*

Vers. 49 *greenish*] or *very green*: and so after, *very [unspec] red.* The Hebrews say, *Three signs of uncleanness are in garments; greenness, redness, and spreading. Greenesse, is such a color as is in green herbs, which is very much green. And the red, is very much red, like fair-crimson. And for both these colors, they shut up the garment: and if it abide in this color, two weeks, they pronounce it unclean, and burn it. Likewise if <ϕ> spread, they pronounce it unclean, and burn it. As, if in a garment there appear a green spot, or a red, they shut it up 7. days: and in the seventh, he looketh <ϕϕ> > ; if it be spread, he pronounceth it unclean, and burneth all the garment. And if it abide in the color, b•• sp•ad not; or if it be spread, but be dimmor then the <ϕ> <...> lours wherein it was shut up: or if the color be gr <...> e more red, or more green, but not spread; they <ϕ> the spotted place,*

and shut it up seven days more. And in the end of those 7. days, which is the 13. day, he *⟨...⟩* eth if it be dimmer in color the third time, then is he bound to wash it, and it is clean. And if the color be changed from that it was; as if it was green, and is *⟨ϕ⟩*, or was red, and is become green: he rendeth *⟨ϕ⟩* the spotted place, and burneth that which is rent *⟨ϕ⟩*; and soweth a piece into the rent place: and the residue of the garment is free, and washed all over the second time, and is clean. But if it abide in the color wherein it was shut up at the first; he pronounceth it unclean, and burneth it all. A garment out of which the spot is rent, at the end of the second week; if any spot come again into it, it is burnt. Likewise if the spot spread in a garment, after it is freed; it is burnt. Maim. treat. of Leprosy, chap. 12. sect. 1. 2. 4.

Vers. 50. *shall shut up]* in Greek, *shall separate the plague;* meaning the thing that hath the plague of Leprosy on it: see verse. 4.

Vers. 51. *fretting]* or *rankling:* this word is not used, but in this case of leprosy, and in Ezek. 28. 24. where it is applied to a *pricking or rankling briar*. The Greek translatheth it *a continuing leprosy*, the Chaldee *a diminishing;* because that which fretteth, both continueth long, and wasteth the thing wherein it is. So in chap. 14. 44. *it is unclean]* it is one of the main unclean things, and as the Hebrews write, *it maketh unclean by touching it, or by bearing it, or by coming in where it is. As, a leprous garment, or warp, or woof, or any vessel of skin plagued (with leprosy:) if but so much as an olive of them come into a clean house; all that is in the house, is made unclean, both men and vessels, and are all made principal unclean things, &c. The leprous thing is like unto the dead, as it is said, Let her not be as one dead, Num. 12. 12. How doth the dead (defile?) by so much as an olive: so these things also, by so much as an olive. Maim. in Lepr. chap. 13. sect. 13. 14.*

Vers. 52. *in woollen]* Hebr. *in wool, or in flax;* that is, made of wool or of flax. This burning of leprous garments, signified the abomination which all should have of sin; for the consuming and abolishing of it, and of all instruments and monuments thereof: as by comparing scriptures for some particular evils, may be gathered. See Deut. 7. 25. Esa. 30. 22. Jude verse 23. Act. 19. 19.

Vers. 54. *command, that they wash]* the commandment, is by the Priest; the washing, by any man: as *Baal haturim* here observeth.

Vers. 55. *his color]* Hebrew, *his eye:* the color is so called, because it is discerned by the eye: so in Numb. 11. 7. Ezek. 1. 16. and 8. 2. *fret-inward]* or, *a deep-fret,* that diminisheth and consumeth it: the Chaldee translatheth it, *a breaking:* the Greek thus, *it is confirmed,* (or *fast-settled*) *in the garment, or in the warp, or in the woof. bare-inside]* Hebrew, *the fore-baldness thereof, or in the hinder-baldness thereof.* The words before used in verse 42. for the baldness of the head before or behind, are here applied to the garment; which when the wool or stuff is eaten off in the outside or in the inner, with the fretting leprosy; is thereupon called *bald*. The Greek translatheth them *the warp and the woof;* as before is noted: the Chaldee, *in the worn (or old) part thereof, or in the new part thereof:* and so other the Hebrew doctors explain it, saying, *Karachath, is the old-worn places: and gabbachath is the new.* Maim. treat. of Lepr., c. 12. s. 9.



Vers. 56. *rend it] rend the place of the plague, out of the garment, and burn it.* saith Sol. Rashi. But if it were still seen in the garment after this, then the whole garment was burnt; v. 57.

Ver. 57. *a plague breaking out-abroad] or, a spreading (as the Chaldee saith an increasing) leprosy.* In Greek, *a flourishing leprosy.*

Vers. 58. *washed the second time] Chazkuni explaineth it, the second time, for to cleanse it, and the first time, for to put away the plague of it.* These legal washings were *carnal ordinances, imposed on them, until the time of reformation,* Hebrew. 9. 10. but our washing is by the blood and spirit of Christ, whereby he *hath washed us from our sins,* Revel. 1. 5. so that we draw near unto God, *with a true heart, and full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,* Heb. 10. 22. and *cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,* (2 Corinth. 7. 1.) in us may be fulfilled that which is written, *These are they which came out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb.* Rev. 7. 14.

#### CHAP. XIV.

1, The rites and sacrifices, in cleansing of the Leper: with two birds, cedar wood, scarlet, yzop, and living water. 10, with lambs, flower, and oil. 21, Lesser sacrifices for the poor leper. 33, The signs of leprosy in an house: 40, the pulling out of the stones thereof, & putting in new. 45, The breaking down of the leprous house. 49, The cleansing of it, if the plague be healed; with birds, cedar, scarlet, yzop, and living water.

〈 in non-Latin alphabet 〉

AND Iehovan spake, unto Moses saying. This shall be, the law of the Leper; in the day, of his cleansing: that he shall be brought, unto the Priest. And the Priest shall go forth, out of the campe: and the Priest shall see; and behold, *if the plague of leprosy be healed, in the leper.* Then the Priest shall command, and he shall take for him that is to be cleansed, two birds alive, and clean: and Cedar wood, and scarlet, and yzop. And the Priest shall command; & he shall kill, one of the birds: in an earthen vessel, over living water. *As for the living bird, he shall take it; and the Cedar wood, and the scarlet, and the yzop: and shall dip them, and the living bird, in the blood of the bird that was killed; over the living water.* And he shall sprinkle, upon him that is to be cleansed from the leprosy, seven times: and shall make him clean; and shall let go the living bird, upon the face of the field. And he that is to be cleansed, shall wash his clothes, and shave off all his hair; and wash *himself* in water, that he may be clean; and after, he shall come into the campe: and shall tarry, abroad out of his tent, seven days. And it shall be, in the seventh day, he shall shave off all his hair; his head and his beard, and his eye-brows; even all his hair, he shall shave off: and he shall wash his clothes; and he shall wash his flesh in water, and he shall be clean. And in the eighth day, he shall take two he-lambs, perfect; and one ewe-lamb, of the first year, perfect: and three tenth-deals, of fine-flower for a Meat-offering, mingled with oil; and one Log of oil. And the Priest that maketh *him* clean, shall present the man that is to be made-clean, and those *things*: before Jehovah; at the door, of the Tent of the congregation. And the Priest shall take, one he-lamb;

and offer him, for a *Trespass-offering*, and the Log of oil: and he shall wave them, *for a Wave-offering*, before Jehovah. And he shall kill the he-lamb, in the place where he shall kill the *Sin-offering*, and the *Burnt-offering*, in the place of holiness: for as the *Sin-offering*, so the *Trespass offering* is the Priests; it is holy of holies. And the Priest shall take, of the blood of the *Trespass-offering*; and the Priest shall put *it*, upon the tip of the right ear, of him that is to be cleansed: and upon the thumb, of his right hand; and upon the great toe, of his right foot. And the Priest shall take, of the Log of oil: and pour *it*, upon the Priests palm of the left *hand*. And the Priest shall dip, his right finger; in the oil, that is on the palm of his left *hand*: and shall sprinkle of the oil with his finger, seven times before Jehovah. And of the rest of the oil, that is on the palm of his hand; shall the Priest put, upon the tip of the right ear of him that is to be cleansed; and upon the thumb, of his right hand; and upon the great-toe, of his right foot: upon, the blood of the *Trespass-offering*. And the remnant, of the oil that is on the Priests palm of the hand; he shall put, upon the head of him that is to be cleansed: and the Priest, shall make-atonement for him, before Jehovah. And the Priest shall make, the *Sin-offering*; and make-atonement, for him that is to be cleansed, from his uncleanness: and after, he shall kill the *Burnt-offering*. And the Priest shall offer-up, the *Burnt-offering* and the *Meat offering*, upon the Altar: and the Priest, shall make-atonement for him, and he shall be clean.

And if he be poor; and his hand attain *it* not: then he shall take one he-lamb *for a Trespass-offering*, for a waving, to make atonement for him: and one tenth-deal of fine-flower, mingled with oil for a *Meat offering*, and a Log of oil. And two turtle-doves, or two young pigeons; which his hand can attain: and the one shall be a *Sin offering*; and the other, a *Burnt-offering*. And he shall bring them, in the eight day, for his cleansing, unto the Priest: unto the door, of the Tent of the congregation, before Jehovah. And the Priest shall take, the he-lamb of the *Trespass-offering*, and the Leg of oil: and the Priest shall wave them, *for a wave-offering* before Jehovah. And he shall kill, the he-lamb of the *Trespass-offering* and the Priest shall take, of the blood of the *Trespass-offering*: and put *it*, upon the tip of the right ear, of him that is to be cleansed and upon the thumb, of his right hand; and upon the great toe, of his right foot. And of the oil, shall the Priest pour; upon the Priests palm of the left *hand*. And the Priest shall sprinkle, with his right finger; of the oil, that is in his left hand: seven times, before Jehovah. And the Priest shall put, of the oil, that is on the palm of his hand: upon the tip of the right ear, of him that is to be cleansed; and upon the thumb, of his right hand; and upon the great-toe, of his right foot: upon the place, of the blood of the *Trespass-offering*. And the remnant, of the oil, which is on the Priests palm of the hand; he shall put, upon the head of him that is to be cleansed: to make-atonement for him, before Jehovah. And he shall make the one, of the Turtle-doves; or of the young pigeons: of *that* which his hand can attain. That which his hand can attain, the one *for a Sin-offering*, and the other for a *Burnt-offering*, with the *Meat-offering*: and the Priest shall make-atonement, for him that is to be cleansed, before Jehovah. This is the law, of him in whom is the plague of leprosy: whose hand cannot attain, to his cle <...> sing.

And Jehovah spake, unto Moses and unto Aaron, saying. When ye be come, into the land of Canaan; which I give unto you, for a possession: and I put, the plague of leprosy; in a house,

of the land of your possession. Then he shall come, who ‹◊› the house is; and tell the Priest, saying: as *it went* the plague, appeareth to me in the house. And the Priest shall command, and they shall empty the house; before the Priest go-in, to see the plague; that all which is in the house, be not made-unclean: and afterward; the Priest shall go in, to see the house. And he shall see the plague; and behold *if* the plague, *be* in the walls of the house; *with* hollow strakes, greenish; or reddish: and the sight of them, *be* lower then the wall. Then the Priest, shall go out of the house, to the door of the house: and shut-up the house, seven days. And the Priest shall return, in the seventh day: and shall see, and behold, *if* the plague be spread, in the walls of the house. Then the Priest, shall command; and they shall take-away, the stones; in which, the plague is: and cast them, into (*a place*) without the city; into an unclean place. And he shall cause the house, to be scraped within, round-about: and they shall poureout, the dust which they have scraped off; in (*a place*) without the city; in an unclean place. And they shall take, other stones; and put *them* in the place of those stones: and he shall take, other dust, and shall plaster the house. And if the plague return, and breakout in the house; after, *that* he hath taken-away the stones: and after he hath scraped the house, and after *it* is plastered. Then the Priest, shall come; and shall see, and behold, *if* the plague be spread, in the house: *it is*, a fretting leprosy in the house, *it is* unclean. And he shall break-down the house; the stones of it, and the timber of it; and all the dust of the house: and he shall carry *them* forth, to (*a place*) without the city; to an unclean place. And he that cometh, into the house; all the days, *that* he hath shut it up: he shall be unclean, until the evening. And he that lieth in the house; shall wash his clothes: and he that eateth in the house, shall wash his clothes. And if the Priest, coming, shall come in; and see, and behold the plague hath not spread, in the house; after, the house was plastered: then the Priest, shall pronounce the house clean; because, the plague is healed. And he shall take, to purify the house, two birds: and Cedar wood, and scarlet, and hyssop. And he shall kill; the one bird: in an earthen vessel, over living water. And he shall take the Cedar [unspec] wood, and the hyssop, and the scarlet, and the living bird: and dip them, in the blood of the killed bird; and in the living water: and he shall sprinkle the house, seven times. And he shall parifie the house, with the blood of the bird; and with the living water: and with the living bird, and with the Cedar wood, and with the hyssop, and with the scarlet. And he shall let-go the living bird, out of the city, upon the face of the field: and shall make-atonement for the house, and it shall be clean. This is the law; for every plague of leprosy, and scall. And for the leprosy of a garment, and of an house. And for a swelling, and for a scab; and for a bright-spot. To teach, in the day of the unclean; and in the day of the clean: this is the law, of Leprosy.

### Annotations.

‹ in non-Latin alphabet › Here beginneth the 28. section or lecture of the Law, called in Hebrew *Metsorangh*, that is, *the Leper*. See Gen. 6. 9.

*THat he shall be brought]* The leper dwelt without the host, and in the day of his cleansing, he was brought to the utmost part of the host; (and in ages following to the gates of Jerusalem,) and the Priest went out thither to meet him, and performed certain rites for him, and after

that, he came into the host or city, and so by degrees into the Sanctuary, as after is explained. And this *coming to the Priest*, was requisite for every leper, though he were never so well healed: wherefore Christ said to him whom he had cured, *Go show thyself to the Priest, and offer the gift that Moses commanded*: Matth. 8. 4.

Vers. 3. *be healed*] The Priest healed it not, but looked upon it when it was healed, and directed and assisted the patient in duties of thankfulness to God, who is both the striker and the healer, Deut. 32. 39. Exod. 15. 26. Neither doth the Law, send the Leper to the Physician, or prescribe salves or medicines to cure him; but leaveth him unto the work of God's grace, which should after be fully manifested in Christ, who *himself took our infirmities, and bare our sicknesses*, Matth. 8. 16. 17. And the rites and sacrifices following, which were a profession of thanks unto God in Christ, closely taught them this: but the Gospel declareth the way of curing to be by faith, as unto the Samaritan that was healed of his leprosy, Christ said, *Thy faith hath made thee whole*, Luke 17. 19. which faith, causeth Lepers, though they stand *a far off*, to lift up their voices, and cry unto Jesus for *mercy*, Luk. 17. 12. 13. who *sendeth his word, and healeth them, and delivereth them from their corruptions*, Psal. 107. 20. Matth. 10. 7. 8. For, *being moved with compassion*, he putteth forth his hand, toucheth and speaketh; and immediately the leprosy departeth, Mark. 1. 41. 42. and so healeth he the souls of sinners, that come unto him. The Heb. say. *Leprosy is the finger of God, therefore it is unlawful to endeavor to heal it, &c. the only healing of it, is by the hand of the Priest that maketh atonement; for, by mercy, atonement is made for iniquity; (Prov. 16. 6.) even as uncleanness, which is not done away but by water. R. Menachem on Levite. 13.* This being the judgment of the Jews themselves, the Lepers whom Christ healed, were a good *testimony against them*, that he was the son of God; Matth. 8. 4. and by that and other like works, he declared himself to be *he that should come*, Matth. 11. 3. 4. 5. And he is the Priest, who cleanseth us all leprous sinners, and bringeth us into the true Sanctuary, being *washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God*; 1 Cor. 6. 11.

Vers. 4. *and he shall take*] the Greek saith, *and they shall take*, speaking indefinitely, of the leper or any of his friends, that might procure these things for his cleansing. *birds*] whether *doves* or *turtles*, commonly used in sacrifices (which are called *birds* in Gen. 15. 9. 10.) or any other clean fowls; for the scripture determineth them not otherwise, then that they must be *clean*; such as all are, save those excepted, in Lev. 11. 13. &c. and all that are clean for meat, are called *birds*, in Deut. 14. 11. The Hebrew canons say of these, they must be *free birds*, that is, such as are not tame, or any man's own, but at liberty to fly from place to place: and as God saith, *he shall take them for him*; so they expound it, they must be taken *in the name of cleansing of leprosy*, that is, designed for that purpose only. *Maimonides*, in treat. of *Lepr.* chap. 11. sect. 1. These *two birds*, of which one was killed, the other let go alive; were to figure out Christ, who should be killed *for our offenses*, and rise again *for our justification*, Rom. 4. 25. The like was figured by the two goats, on expiation day, Levite. 16. *Cedar wood*] or, *a Cedar stick*; which the Hebrews say was to be *a cubit* (that is, a foot and an half) *long, and so thick as the square foot of a bed. Maimonides, ibidem: and Talmud. Bab. in Negagnim, chap. 14. sect. 6.* Cedar wood rotteth not; the pitch that runneth out of it, is said *to keep dead bodies from corrupting, but corrupteth living bodies*; and it us good against the *Leprosy*, and other foul ulcers: *Pliny hist.*

lib. 24. cap. 5. and Dioscorides, l. 1.  $\langle\phi\rangle$  . 89. scarlet] this the Jews say was wool died in scarlet or crimson color: (and so the Apostle in another like case, calleth it *scarlet wool*, Heb. 9. 19) and there was to be of it a *shekel weight*: (which weighed 320. grains of barley:) *Maimonides ibidem*. This scarlet color resembled Christ's blood; and the essicacie thereof in the soul, restoring the natural lively color and vigor; which the pale white leprosy of sin had done away. *hyssop*] or, *hyssop*: whereof see the notes on Exod. 12. 22. This was for length, *not to be less then an hand-breadth*, and (they say) it might *not be Greek hyssop, nor Roman hyssop, nor wild hyssop, nor any other sort that was surnamed by the place*, but the common hyssop that grew in gardens. *Talmud in Negagnim*, chap. 14. sect. 6. These two plants, were the greatest and the smallest that grew: and so the *Cedar* is opposed to the *bysope*, 1 King. 4. 33. The *Cedar* that will not rot, figured incorruption and immortality; and the *Cedar* is used to signify Christ him-self, in Ezek. 17. 22. 23. The *hyssop*, of sweet savor, was used to sprinkle with and cleanse from sin: see Psal. 51. 9. *And the Cedar wood, or the hyssop, that had the bark pilled off, was unlawful*: faith *Maimonides*, treat. of *Lepr.* chap. 11. sect. 1.

Verse 5. *and he shall kill*] in Greek, *and they shall kill*; meaning some man. Chazkuni saith, *The commandment was by the Priest, and the killing, by any man. earthen vessel*] the Hebrew doctors say, by tradition, it was to be a *new earthen cup*. It figured the baseness and infirmity of the Ministers of the Gospel, 2 Cor. 4. 7. See further in Num. 5. 17. *living water*] that is, *spring water*, as the Chaldee translateth it; called living, because of the continual motion. See the notes on Gen. 26. 19. And thus Christ expoundeth *living water*, to be a *well of water springing up unto eternal life*, John. 4. 10. 14. The Rabbin's here say, it *might not be water that had been used about any business, nor salt water, nor water that had been melted (or warmed) nor of waters that lie [or fail, as in Jeremiah 15. 18. that is, whose course or spring doth cease at any time;] nor rain water, but living water, which always springeth and ceaseth not*: R. Sampson, comment, in *Talmud*, in *Negagnim*. c. 14. And that of this water, there was a *quarter of a Log*, put into a new earthen vessel. That *quarter* was as much as an egg and a half: see the notes on Exod. 30. 24. *They killed the fairest of the two birds*, (though they were as much as might be, of equal bigness and price) *over the water in the earthen vessel, and wrung it so that the blood might be discerned in the water; and then they digged and buried the bird there before the*. *Maimonides* treat. of *Lepr.* chap. 11. sect. 1. And Chazkuni noteth, that *the living water was mixed with the blood, because the blood of it self was un enough to dip the cedar, scarlet and hyssop in*.

Vers. 6. *dip them, and the living bird*] He bound together the *hyssop and the cedar, with the scarlet (wool) wound up lengthwise, and about them he put the tops of the wings and tip of the tail of the living bird, and dipped them four, in the water and blood that was in the vessel, and sprinkled seven times upon the hand of the Leper, [and some say, on his forehead] and so let the b•• loose*. *Maimonides ibidem*. This manner, of cleansing the leper, figured the cleansing of us sinners by Christ; who (as the killed bird) was *put to death in the flesh, but (as the living bird,) quickened by the spirit*, 1 Pet. 3. 18. *For though he was crucified through weakness, yet he liveth by the power of God*, 2 Cor. 13. 4. *who came, not by water only, but by water and blood*, 1 John. 5. 6. *whose blood (sprinkled) purgeth our conscience from dead works to serve the living God*, Heb. 9. 14. and 12. 24. *But we have this treasure  $\langle\phi\rangle$  earthen vessels: that the excellency of the power, may be of God, and*

not of us, 2 Cor. 4. 7. By the Hebrew doctors opinion the mixing of the blood of the bird and of living water, signified judgment and mercy joined together. R. Menachem on Levite. 14.

Vers. 7. *seven times*] signifying hereby a f <...> cleansing; for *seven* is a perfect number, see the notes on Lev. 4. 6. So Naaman the Leper, washed himself seven times in Jordan, 2 King. 5. 10. 14. And David praying to be cleansed of his spiritual leprosy, saith, *wash me thoroughly from mine iniquity*, Psal. 51. *make him clean*] that is, *pronounce him clean*; or by these rites *cleanse him*: the Greek translath, *and he shall be clean*. let go] or, <...> *se*, and *send away*. The like was done with the two goats on atonement day; the one was killed, the other let go into the wilderness; Levite. 16. 7.—10. These figured the deliverance of Christ from death, and of all such as are cleansed from their sins by his blood: for *he bare our griefs, and carried our sorrows* (or *sicknesses*;) Esa. 53. 4. Matth. 8. 17. And Solomon likeneth the escaping of the curse, to the flying away of a bird, Prov. 26. 2. Chazkuni maketh this comparison, that the Leper had sitten as a bird solitary on the house top, and was <ϕ> and restrained from conversing with other men; but now was permitted to come among his fellows; even as the bird had been bound in the hands of men; but now was let go, and set free to go among her fellows. *the face of the field*] that is, *the open field*: like that phrase in Genes. 1. 20. *on the face of the firmament*. The Greek translath it, *into the field*. Hence the Hebrew doctors say, *he that letteth the bird loose, may not turn his face towards the sea, nor to the city, nor to the wilderness: for it is said* (in Levite. 1453.) *out of the city, into the face of the field. If when he lets it go, it comes again: he shall let it go again, though it be an hundred times*. Moreover they say; *the Cedar wood, and hyssop, and scarlet, with which one leper was cleansed; he may with them cleanse other lepers: and so the bird that is let go, he may cleanse other lepers with it, after it hath been sent away; and it is lawful to be eaten. But the bird that was killed, is unlawful to be used for anything; and who so eateth ought thereof transgresseth*. Maimonides, treat. of Lepr. chap. 11. sect. 1. 7. These legal ordinances, led the people unto Christ; for, if the blood of birds, and water, with cedar, hyssop and scarlet, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge the conscience from dead works, to serve the living God? Heb. 9. 13. 14.

Vers. 8. *all his hair*] on every part of his body: so the Hebrews say, *he must cause the rasour to pass ever all his flesh that is seen, even his secret parts, and the hair all over his body*: Maimonides *ibidem*. The hair naturally springeth of hot & gross matter or fume, and argueth strength of nature: so in the Leprous and unclean, the hair signified the strength of uncleanness, which was to be cut off: *for it is needful to beat down the power of uncleanness, which aboundeth in him*; saith R. Menachem, on Levite. 14. So at the consecration of the Levites, they were to cause a rasour to pass over all their flesh, Numb. 8. 7. and Sampson when he lost his hair, lost his strength, Judge. 16. 17. And God threatening to weaken the state of his people, useth this similitude of shaving them with a rasour; Esa. 7. 20. Contrariwise, the Nazirite, whiles he was to be holy unto the Lord, by his vow, no rasour might come upon his head: Num. 6. 5. *that he may be clean*] or, *and he shall be clean*, to weet, in part, or in the end, after the performing of these and the rites following; for he was not clean all at once, but by degrees; and was to be shaven again seven days after, verse 9. Therefore the Jews explain it thus, *he shall be clean*

from polluting by coming in, and from polluting his bed and seat. Maimonides, treat. of Lepr. chap. 11. sect. 1. This figured the endeavor which God's people should have to cleanse themselves, that they may be again received of the Lord, when they have perfected holiness in his fear; 2 Cor. 7. 1. *And every man that hath this hope in him, purifieth himself, even as he is pure:* 1 John. 3. 3. *out of his tent]* and so as the Greek translatheth, *out of his house;* for Tents are often used for houses, or dwelling places, Ios. 22. 4. Deut. 33. 18. 1 Sam. 13. 2. 1 King. 8. 66. and from these words the Hebrews gather, *that it was unlawful for him to company with his wife in bed, these 7. days.* Maim. *ibidem*, and Talmud in *Negagnim*. chap. 14. sect. 2.

Vers. 9. *all his hair]* In the seventh day, the Priest shall shave him the second time, as at the first. Both times when he shaveth him, it must not be but with a rasour; if he shave him not with a rasour, and if he leave but two hairs, he hath not done anything. And none may shave him, but a Priest. And if there be left but two hairs, at the first shaving, and he shave them off the second time; it serveth him but for one shaving only, and that is, for the first. The killing of the bird, and the shaving, and the sprinkling; are to be done by day: and all his other works, either by day or by night. These are to be done by men; and all the other works; either by men or by women. These, by Priests, and all other works, either by Priests or (other) Israelites. Maimonides, treat. of Lepr. chap. 11. sect. 2. 3. 5. *wash his clothes]* as being yet unclean: whereupon the Hebrews gather, *All these seven days (to weet, from his first shaving,) he is yet one of the chief unclean persons, defiling men, and vessels by touching, not by bearing; for it is said, in the seventh day he shall wash his clothes, &c. to teach that he had made his clothes unclean, &c. and whatsoever defileth clothes, defileth men.* Maim. *ibid*. The washing of the Lepers garments was to signify that *the spirit of uncleanness should be put away from him:* saith R. Menachem, on Levite. 14. *shall be clean]* from defiling other men: and loe he is as other unclean in the day they are washed, and may eat of the tithes; and when his sun is set, he may eat of the heave-offering; and when he brings his atonement, he may eat of the holy things. Maim. *ibidem*. And Talmud in *Negagnim*. chap. 14. sect. 3. where this is added, *there are found three cleansings of the Leper, and three of the women in childbed.*

Vers. 10. *two he lambs]* one for a Trespass-offering, verse 13. 14. & the other for a Burnt-offering: v. 19. 20. For both these sacrifices must be males: see the notes on Levite. 1. 3. and 5. 18. *perfect]* that is, as the Greek translatheth *unblemished*. See the notes on Exod. 12. 5. and Lev. 1. 3. *of the first year]* Hebr. *daughter of her year:* which the Greek translatheth *a yeereling:* but it must not be more then a year old: see the notes on Exod. 12. 5. and Genesis 5. 32. This ewe-lamb was for a Sin-offering, verse 19. Levite. 4. 32. *three tenth deals]* to weet, *of an Ephah or Bushel;* (as is expressed in Numb. 28. 5.) that is, *three Omers or Pottles:* an Omer for every of the three sacrifices forementioned. *log]* or *half pinte:* the *log*, is an Hebrew measure, containing so much as six hennes eggs; as is noted on Exod. 30. 24. The Greek calleth it *•••yle*, which was a measure of about nine ounces. This Log of oil figured the measure of grace, and joy of the Spirit, bestowed upon us in our sanctification. Esa. 61. 1. Psal. 45. 8. 2 Cor. 1. 21. 22. It was, to sprinkle 7. times before the Lord, to sanctify the ear, hand, foot and head of the Leper, and for the Priests to eat the remainder.

Vers. 11. *of the congregation]* the Greek translatheth it, *the Tent of the testimony*. Herein the work of Christ our Priest, was figured: who hath sanctified and cleansed us leprous sinners, *with the washing of water, by the word; that he might present us to himself. glorious.* Eph. 5. 26. 27.

Vers. 12. *Trespass-offering]* or, *guilt-offering*: whereof see the notes on Levite. 5. 6. &c. It was to teach, that their atonement was to be made by the sacrifice of Christ; whose soul was made a *Trespass-offering*, Esa. 53. 10. *wave]* that is, move to and fro: see the notes on Exod. 29. 24. This ram was to be *waved alive*, as Sol. Rashi here noteth.

Vers. 13. *where he shall kill]* that is, *where he useth to kill*: which was on the north side of the Altar: see Levite. 1. 11. *place of holiness]* in Greek, *the holy place*, meaning the courtyard of the Sanctuary.

Vers. 14. *tip of the right ear]* These rites were to signify how by the blood of Christ, the ear should be sanctified to obey, the hand to work, the foot to walk in the commandments of God; and so the whole man to be renewed: 2 Cor. 7. 1. 1 Pet. 1. 14. 15. The like was done at the consecration of the Priests, whereof see Exodus 29. 20. Leviticus 8. 24. If the leper *had no thumb on his right hand, or toe on his right foot, or no right ear: he was never cleansed*; saith Maimonides, in *Mechosrei capporah*, chap. 5. sect. 1.

Vers. 15. *the Priests palm]* meaning either into his own, or another's Priests; for by the Hebrew canons, both were allowable: they describe the order of this cleansing thus. *When a Leper is healed of his leprosy, after they have cleansed him with cedar wood, and isope, and scarlet, and the two birds, and sheved all his flesh, and baptized him; after all this, he cometh into Jerusalem, and reckoneth seven days. And in the 7. day he is shaved the second time, as at the first, and baptized, &c. And on the morrow, in the 8. day, he is baptized the second time, and afterwards they offer his offerings. And he is baptized in the women's court, in the •p•s chamber that is there. If he be not sheven in the 7. day. but in the 8. or some days after; in the day that he is sheven, he is to be baptized; and when his Sunis set, on the morrow he brings his offerings, after he is baptized the second time, as is before said. Then unto the leper, they do thus. He standeth without the court of Israel, (that is, the men's court) over against the •stern door, in the porch of the gate of Nicanor, with his face to the west. And there stand all they that <math>\langle\phi\rangle</math> their atonement, in the time of their cleansing, and there they give the suspected women, the bitter waters to drink. (Numb. 5.) And the Priest takes the Lepers Trespass-offering, whiles it is alive, and waveth it, with the Log of oil, towards the east, as all wave-offerings, &c. After this, he brings the Lepers Trespass-offering unto the door, and he brings in both his hands into the court, and layeth them upon the (offering) and they kill it out of hand. And two Priests take the blood of it: the one takes it in a vessel, and sprinkleth it upon the top of the altar; and the other in his right hand, and poureth it into his left hand, and sprinkleth with the finger of his right hand: and if he do otherwise, and take it with his left hand, it is unlawful. The Priest that takes some of the blood in a vessel, carrieth and sprinkleth it upon the altar first. Afterwards the Priest that took the blood in the palm of his hand, cometh unto the leper, the Priest standing within, and the leper without. And the leper putteth in his head, and the Priest putteth of the blood that is in his hand, upon the tip of his right ear: afterward he putteth in his right hand, and he putteth of it upon the thumb of his hand; and after that, he setteth in his right foot, and he putteth of it upon his <math>\langle\phi\rangle</math>. And if he put it upon the*



left, it availeth not. And afterwards he offereth his sin-offering, and his burnt-offering. After that he hath put of the blood, upon his thumb and toe; the Priest taketh of the logge of oil, and poureth into the left hand of his fellow (Priest,) and if hee pour it into his own hand, it will serve. And he dippeth the finger of his right hand into the oil that is in his hand, and sprinkleth seven times towards the most holy place; every time that he sprinkleth, he dippeth his finger in the oil. Then he cometh to the leper and putteth of the oil, upon the place of the blood of the trespass-offering, to wit, on the tip of his ear, and on his thumb and toe. And the residue of the oil in his hand, he putteth on the head of him that is to be cleansed, and if he put it not, atonement is not made: and the remnant of the log of oil, is divided among the Priests. And that remnant of the log of oil, is not eaten but in the court, by the males of the Priests, as other the most holy things: and it is unlawful to eat thereof, until he hath sprinkled of it 7. times, and put of it upon the thumb and toe, &c. Maimonides, in *Mechosrei capporah*, chap. 4. and *Talmud Bab. in Negagim*, c. 14. s. 7. &c. The gate of Nicanor forementioned (whereof see the annotations on Num. 2. 27.) was the East gate between the women's court, and the court of Israel, (the men's court:) and into Israel's court, none might enter, that wanted his atonement, and the blood of the Trespass-offering, might not be carried out of the courtyard; therefore the leper stood without, in the gate, and put in his head, hand, and foot into the court of Israel, that the blood might be laid upon them.

Vers. 16. *in the oil*] or, *of the oil*; that is, taking some of it. But *of*, is here instead of *in*; as Chazkuni also noteth. *before Jehovah*] that is, towards the Sanctuary; as before is shown.

Vers. 17. *upon the blood*] that is, the same place where the blood was put; as is explained in verse 28. and so the Greek translateth here: wherefore the Hebrews say, *whether he put the oil upon the blood it self, above; or put it by the bloods side; and though the blood be wiped off, it will serve the*. Maimonides, in *Mechosrei capp.* chap. 5. sect. 1.

Vers. 18. *shall make-atonement*] but with this in special, no atonement was made, by the Hebrew canons, as is before noted. This putting of oil upon all these parts of the body, figured the graces of the spirit of Christ, for the sanctifying of souls as are redeemed from their sins by his blood, 1 John 2. 20. 2 Corinth. 1. 21. See the notes on Exodus 30. 26.

Ver. 19. *make the Sin-offering*] or, *do*, that is, offer the Sin-offering; a figure of Christ, *made sin* for us sinners, 2 Cor. 5. 21. *the Burnt-offering*] which figured also Christ's oblation of himself, Heb. 10. 8, 9. 10. and the reasonable service of a sanctified person, acceptable to God, Rom. 12. 1. therefore before it, the Sin-offering was made (or offered,) because reconciliation for sin, must be before any service be accepted.

Vers. 20. *the Meat-offering*] that of three tenth-deals of flour, verse. 10. which served both for expiation of sin, and to be a sign of sanctification, and a new creature: see the notes on Lev. 2. 1. The Hebr. doctors write (from the Law in Num. 15. 5.) that with every tenth deal of flour, there was also *the fourth part of an Hin of wine*; and that no sin or trespass offering save this of the Lepers, had the Meat offering and Drink offering added unto them. Maimonides in *Magnaseh hakorbaneth*, ch. 2. sect. 5. 6. See the annotations on Num. 15.

Ver. 21. *attain it not*] or, *reach, get it not*; the Gr. expounds it, *find it not*: it meaneth, want of ability. So after ver. 22. 30. 31. & Lev. 27. 8. *a waving*] or, *wave-offering*, to be waved alive, as before, in ver. 12. and after, in v. 24. 25. *tenth-deal*] of an Ephah; as verse 10. In this and the rest which follow, there was the same order, and rites to be used, as in the former.

Ver. 29. *to make atonement*] the Greek explaineth it, *and the Priest shall make-atonement*: so Moses wrote before, in verse. 18. See the like, noted on Gen. 2. 3. Exod. 17. 10. and elsewhere.

Vers. 30. *shall make*] or *do*; that is, *shall offer. hand can attain*] in Greek, *as his hand hath fo•d*.

V. 32. *to his cleansing*] that is, to the greater sacrifices, foreordained for the cleansing of lepers; none of which might be omitted, or changed, but for mere poverty. Wherefore the Hebrews write, *The poor man that brings the offering of the rich; it may posse: but the rich that brings the offering of the poor, it passeth not*, Talmud in Negagn. ch. 14. sect. 12. Also they say; *If a rich man vow and say, the oblation of this leper be upon me; & the leper be poor: yet must be bring the offerings of the rich; because the hand of him that <...> eth, can reach unto it. And if a poor man say, the oblation of this leper be upon me; and the leper be rich: <◇> also must bring the offerings of the rich; because he <◇> voweth is bound for the offerings of the rich.* Mai•o•• in Mecho•rcicapporah, ch. 5. sect. 11. By all these •ies about the cleansing of a Leper, after he was healed; God taught his people thankfulness unto himself in Christ, for whose sake, by whose dea••, resurrection and mediation, their sin (which was <...> use of their plague,) was forgiven and purged; and by whose grace and spirit, the corrup <◇> of nature is done away, and the man made a new creature, to serve the Lord in holiness. Wherefore when Christ had healed ten lepers, and but one of them *turned back, and with allowed voice glorified God, and fell down on his face at (Jesus) feet, giving him thanks*: then Jesus answering said; *were there not ten cleansed: but where are the nine? There are not found that returned to give glory to God, save this stranger*, Luk. 17. 15.—18.

Vers. 34. *and I put &c.*] by mentioning before, *the land of Canaan*, and now saying if I put (or give:) he teacheth this to be an extraordinary and supernatural plague, peculiar to that land and people; unknown in any other place: and so the Hebrew doctors do confess, that the *Leprosy of garments, and of houses, is not wont to be in the world, but was a sign and miracle in Israel, to give them warning of an evil tongue, &c*, Maimonides treat. of *Leprie*, chap. 16. sect. 10. From Mary's example in Numb. 12. they gather that leprosy is a punishment for an evil tongue. *of your possession*] or *t•nemen: firm-hold*. Hence the Hebrews gather, that *Jerusalem, and (houses) without the land, were not defiled with plagues; for Jerusalem was not parted unto the tribes (of Israel:) the houses also of heathens which were in the land of Israel, were not defiled with plagues.* Maimonides treat. of *Leprie*, ch. 14. sect. 11.

Vers. 35. *as it were the plague*] to weet, *of leprosy*: the speech is doubtful, because the sentence was to come from the Priest. *Although he be a wise man, and knoweth certainly that it is the plague, he may not determine and say, The plague appeareth to me in the house; but he shall say, As it were the plague &c.* saith Maim in treat. of *Lepr*. ch. 14. sect. 4. and Sol. Rashi on Lev. 14 35.

Ver. 36. *and they shall empty]* or, *that they empty*: which phrases are shown to be one, on Gen. 27. 4. The word *empty* properly signifieth to *prepare, by removing all things out of sight. that all &c.]* because the leprous house, was one of the most contagious things; defiling all things, as after shall appear: therefore all things were to be taken out, *though stacks of wood, or of reed,* as the Hebrew doctors observe, Maimonides in *Lepr.* ch. 14. sect. 4. And God in mercy, would thus preserve the stuff from pollution, by being removed in time.

V. 37. *hollow-strakes]* or *deep-strakes: concavities,* as the Greek translatheth the word, which is never found, but in this one place. Hence the Hebrews say; *no plagues in houses do make them unclean, till the appearance of the plague be lower then the well; as it is said, hollowstrakes, that they be deep in the walls;* Maimonides in *Lepr.* chap. 14. sect. 3. *or reddish]* these two colors, and the *spreading* ver. 39. are the three signs of leproy in houses. By the Hebrew canons, *if the house were dark, they opened not the windows, to see the plague; but if the plague appeared not init, it was clean.* Maimonides *ibidem,* ch. 14. sect. 5.

Vers. 38. *to the door]* there without the house, by the post of the door, the priest was to shut it up, (that is, command it to be shut up) or pronounce it unclean, or clean; and not in any other place. Maimonides *ibidem,* ch. 14. sect. 5. *seven days]* though he see the plague to be deep, greenish or reddish, and so find it all at the first, yet he shutteth it up 7. days. Maimonides *ibidem.* c. 15. s. 2.

Ver. 39. *be spread]* then the things after commanded must be done: but if not, and *the plague be dim, and I need not say, if it be gone away; he scrapeth the place of the plague only, and the house is cleans. If he find that it standeth at a stay in his eyes, and is not spread, he shuts it up seven days more, and looketh on it the thirteen day; if the plague be dim, or gone away, he scrapeth the place of the plague, and maketh the house clean with the birds. And if he find that the plague is spread, at the end of the second seven days, or that it standeth at a stay in his eyes; then he pulleth out the stones, wherein the plague is, and some of the dust, carrying them out of the city, and plaistereth all the house, and shutteth it up the third seven days, and in the nineteenth day he looketh on it; if the plague come again into it, this is spreading after the plaistering, and he pulleth down all the house, If the plague return not into it, he maketh it clean with the birds.* Maimonides treat<sup>a</sup> of *Leprie,* cha. 15. sect. 2. Thus there were three weeks for the shutting up of houses, whereas for men, or garments, there were but two weeks, and in some cases but one, as is noted on Lev. 13. 21. And so the Hebrews say, *Plagues of houses, there is for them a shutting up three weeks, which are 19. days; for the seventh day is reckoned for the last of the first week, and first of the second week; and the thirteenth day is reckoned for the last of the second week, and first of the third week,* *ibidem.* chap. 15. sect. 1. As the plague was greater, and God's judgment more se•re upon an house, then on a person or garment: so the Law requireth more care in the discerning, and longer respite before it was pronounced unclean and destroyed.

Ver. 40. *and they shall take away]* or, *and they shall (or that they) pull out the stones.* As the law speaketh here of *stones,* and after of *wood<sup>a</sup> and dust:* so the Hebrews understand these strictly, saying that *No house is polluted with plagues, unless it hath four walls, and •e built on the land, of stone & of dust (or earth) and of wood. And bricks<sup>a</sup> and marble are not counted for stones.* Maimonides in *Leprie* c. 14. sect. 6. 7. *unclean place]* or, *place that is unclean:* because of the

pollution that cometh hereby: For, A house plagued with leprosy, is one of the principal unclean things; whosoever toucheth it, is made unclean Likewise▪ the stones pulled out of it, after it is shut up, or the stones, timber and d<sup>st</sup> of the house that is pulled down; all of them are of the principal inclean things; and so much ⟨ϕ⟩ an olive of them defileth a man by touching, ⟨ϕ⟩ carrying, and by coming in where it is. As, if so much as ⟨ϕ⟩ of them be brought into a clean house; all that is in the house▪ is made unclean, both men and vessels: for they all are defiled by the bringing of it in, as by ⟨ϕ⟩ ▪ and they are all unlawful for any use▪ And if they be burnt, ⟨...⟩ me made of them, even that is unlawful to be used, &c. and must all be carried out of the ⟨ϕ⟩ ••though it be a city without a wall. Maimonides, treat, of Le<sup>••</sup>, ch. 16. s. 1. On the ⟨ϕ⟩ , the ashes carried out of the Sanctuary, were laid in a clean place, Le<sup>•</sup>, 6. 11.

Ve<sup>••</sup> •2▪ other stones] He may not bring one stone, in ⟨ϕϕ⟩ that he pulled out; nor •woe in •ead of one: but must bring two for two &c. Maim▪ ibid. c. 15. ⟨ϕ⟩ . 3.

Vers. 44. *be spread*] though it be but so much as two grains of barley, (for so much spreading the Hebrews hold enough to make it unclean. Maimonides in *Lepr.* ch. 15. sect. 2. *a fretting leprosy*] the Greek translatheth it *a continuing*, the Chaldee *a diminishing leprosy*: see Lev. 13. 51.

Vers. 45. *he shall break*] in Greek, *they shall break* [unspec] (or *pull*) *down*; that is, *it shall be broken down. the timber*] or, *the sticks*: all wood works. *he shall carry*] in Greek, *they shall carry*, meaning some men. The Hebrews (as Chazkuni on Lev. 14) apply the meaning of this Law, against the idolatrous houses of the Canaanites, which were commanded to be destroyed, Deut. 12. and were manifested to be such, by the plague of leprosy on them. But God speaketh of them also, after the Israelites were come in to dwell there, verse 34. so that for the idolatries and other sins of Israel, God would not only plague their bodies and garments, but their houses also, to their utter destruction. And by this severe judgment, taught men to shun all sin, and in special idolatry; and to abolish all instruments and monuments thereof, Esa. 30. 22. Maimonides in *Lepr.* ch. 16. maketh Leprosies to be a judgment of God against an evil tongue, and in special for lpeaking against the Prophets as did the Israelites, 2 Chron. 36. 16. which he confirmeth by the example of Marie, who for speaking against Moses the Prophet of the Lord, was smitten with this plague of leprosy, Numb. 12.

V. 46. *into the house*] An house shut up, defileth ⟨ϕ⟩ but (that which cometh) *within the same*, Lev. 14. 46. *all the days that (the Priest) hath shut it* ⟨ϕ⟩ ▪ *it maketh a man unclean until the evening. But that which is pronounced unclean, defileth both within it and without it; for who so toucheth it on the out par<sup>s</sup> of it, is unclean; as it is written. It is a fretting lepr<sup>s</sup>ie in the house, it is unclean*, Lev. 14. 44. Maimonides, in *Lpr.* ch. 16. sect. 2. *until the evening*] then ⟨ϕ⟩ evening, after that he hath washed himself, he is clean again: so Chazkuni here saith, *after that he hath washed his flesh, according to the Law*.

Ver. 47. *wash his clothes*] The lying in the house (as Chazkuni noteth) *is more weighty, for he the doth so, is bound to wash his clothes; and to wash his flesh: for whosoever is bound to wash his clothes, is bounded to wash himself also, and it was not needful to repeat, he shall be unclean till evening; for*

who so eateth or lieth in the house, he cometh into the same, for which he was unclean till evening, verse. 46.

Vers. 48. *pronounce clean*] Hebrew *make clean*, in Greek, *purify*; to weet, by his words: see Lev. 13. 3.

Vers. 49. *to purify*] to weet, *from sin*: as the [unspec] word properly signifieth. For as persons were plagued with leprosy for sin, Numb. 12. 1. •0. 2 Chron. 26. 19. 20. so for the same, their garments and houses were likewise plagued: even as the Lord's house was made unclean by the sins of the people, Lev. 16. 16. See the notes on Exod. 29. 36. *birds*] whereof see verse. 4. &c. For the cleansing of the house, was like the cleansing of the man. The Hebrews say: *They cleanse the house, as they cleanse the man forespoken of, in every point.* ⟨ϕ⟩ *that in the man, they sprinkle 7. times upon his* ⟨ϕ⟩ ; *but in the house they sprinkle seven times upon the upper dove post of the house, without: all other* ⟨ϕ⟩ *are alike.* Maimonides, treat. of *Leprie*, c. 15. s. 8. This is to be understood of the cleansing with birds, cedar wood, hyssop, scarlet, and living water: but not of the other sacrifices, which the leprous man brought afterward, for the house was cleansed, & atonement made for it, without those sacrifices, verse. 53.

Vers. 54. *for every plague*] From hence the Hebrews say of him that judged leprosy, that he might not view the plagues until he were expert in them all, and in all their names here written. Chazkuni on Lev. 14▪ 54.

Vers. 57. *in the day*] that is, *concerning the day*: meaning, as the Greek translateth, *what day he shall be unclean, and what day he shall be made clean.*

## CHAP. XV.

1▪ The law concerning uncleanness of men, in their issues: 4, and how they make other things and per ⟨...⟩ unclean. 13, The cleansing of them with sacrificing of doves. 16, Uncleanness by seed going from a ⟨ϕ⟩ ▪ 19, The uncleanness of women, in their issues. 28, Their cleansing by sacrifices. 31, The cause of these laws.

AND Jehovah spake, unto Moses & unto Aaron, saying. Speak ye, unto the sons of Israel; and say, unto them: Any man, when he shall have, an issue out of his flesh; his issue, it is unclean. And this shall be his uncleanness, in his issue: *whether* his flesh run, with his issue; or his flesh be stopped, from his issue; it is his uncleanness. Every bed, which he shall lie upon, that hath the issue, shall be unclean: and every vessel, which he shall sit upon, shall be unclean. And the man, that shall touch his bed, shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And he that sitteth, upon the vessel; which he sate upon, that hath the issue: shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And he that toucheth, the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and he unclean until the evening. And if he that hath the issue, spit upon *him* [unspec] *that it clean*; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And every saddle, which he shall ride upon, that hath the issue; shall be unclean. And every-one that toucheth, any-thing that shall be under him;

shall be unclean, until the evening: and he that beareth them; shall wash his clothes, and bathe *himself* in water, & be unclean until the evening. And every-one, whom he shall touch, that hath the issue; and he hath not rinsed his hands in water: he shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And the vessel of earth, which he shall touch, that hath the issue, shall be broken: and every vessel of wood; shall be rinsed in water. And when he that hath an issue, shall be cleansed of his issue: then he shall number to him *self*, seven days, for his cleansing, and wash his clothes: and shall bathe his flesh, in living water, and shall be clean. And in the eighth day, he shall take to him, two turtle-doves; or two young pigeons: and he shall come before Jehovah, unto the door of the Tent of the congregation; and shall give them, unto the Priest. And the Priest, shall make them; the one a Sin-offering; and the other, a Burnt-offering: and the Priest, shall make-atonement for him, before Jehovah; for his issue.

And a man, when seed of copulation, shall go-out from him: then he shall bathe in water, all his flesh, and shall be unclean until the evening. And every garment, and every skin; whereupon shall be the seed of copulation: it also shall be washed in water, and be unclean until the evening. And the woman, with whom man shall lie, *with* seed of copulation: they shall also bathe *themselves* in water; and be unclean, until the evening.

And a woman when she shall have an issue; *and* her issue in her flesh, be blood: she shall be in her separation, seven days; and every-one that toucheth her shall be unclean until the evening. And every-thing, which she shall lie upon, in her separation, shall be unclean: and every-thing, which she shall sit upon, shall be unclean. And every-one, that toucheth her bed: shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And every-one that toucheth, any vessel, which she shall sit upon: shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And if it *be* on the bed, or on the vessel which she sitteth upon, when he toucheth it: he shall be unclean, until the evening. And if a man lying shall lie with her, and her fluors be upon him; then he shall be unclean, seven days: and every bed, which he shall lie upon, shall be unclean.

And a woman, when the issue of her blood shall flow many days; out of the time of her separation; or when it shall flow, over her separation: all the days of the issue of her uncleanness, as *in* the days of her separation, she shall be unclean. Every bed, which she shall lie upon, all the days of her issue; it shall be unto her, as the bed of her separation: and every vessel, which she shall sit upon; shall be unclean; as the uncleanness, of her separation. And every-one that toucheth them, shall be unclean: and shall wash his clothes, and bathe *himself* in water, and be unclean until the evening. And if she be cleansed, of her issue: then she shall number to her *self* seven days; and after *that* she shall be clean. And in the eighth day, she shall take unto her two turtle-doves; or two young pigeons: and shall bring them, unto the Priest; unto the door, of the Tent of the congregation. And the Priest shall make, the one a *Sinneoffring*, and the other a Burnt-offering; and the Priest, shall make-atonement for her, before Jehovah; for the issue, of her uncleanness. And ye shall separate the sons of Israel, from their uncleanness: that they die not, in their uncleanness; when they make-unclean my Tabernacle, which *is* among them. This *is* the law, of him that hath an

issue: and of him whose seed of copulation shall go-out from him, to *makehim* unclean therewith. And of her that is sick of her fluors; and of him that hath his issue running; of the male, and of the female: and of the man, which shall lie with her *which* is unclean.

### Annotations.

AND to Aaron] the reason why he is joined with Moses, was because both of them in their places, were to look unto the sanctification of Israel: as is noted on Lev. 11. 1. And here followeth the law touching the fourth and last sort of ordinary uncleanness, which proceedeth from within the man secretly: see the annotations on Lev. 11. 2. and 12. 2. and 13. 2

Vers. 2. sons of Israel] to whom this law peculiarly did belong, for they only, their servants and all proselytes, were unclean and made others unclean by running issues. So the Hebrews say; *Servants do make unclean by issues, by menstruallfluors, and by childbirth, as Israelites: but the heathens make not unclean, either by issue, fluors, or child-birth,* (Lev. 15. 2.) Maimonides, in *Mitamei Mishcab &c.* chap. 2. sect. 10. Any man] or Every man: Hebrew, *man man*; which Targum Jonathan expoundeth *young man or oldman*. So *herd herd*, for *every herd*, Gen. 32. 16. *have an issue*] Hebrew, *when he shall be flowing* (or *issuing*) namely with *se••*, *out of his flesh*, that is, *his secret parts*; for so the *flesh* sometime signifieth, as is noted on Gen. 17. 13. The Greek translatheth, *to whom there shall be a flowing* (to weat, of seed,) *out of the body*. This disease the Greeks call *Gonorrhoea*, we in English, *the running of the reins*: when through infirmity of the inward parts, seed issueth against the man's will. This differeth from that *seed of copulation* in v. 16. So the Hebrews say, *The issue spoken of in the law, is the seed that cometh by infirmity of the concavities (the spermatical parts) wherein it is gathered, and cometh not with difficulty, as the seed of copulation, nor with desire nor with pleasure, &c.* Maimonides in *Mechosrei capporah*, ch. 2. sect. 1. *his issue, it is unclean*] and so the man, because of *his issue*, *he is unclean*. But the Greek and Chaldee follow the propriety of the Hebrew, saying *his issue is unclean••* So the Hebrew doctors, from these words conclude, *The issue of him that hath an issue, is a most unclean thing, as the man (himself) that hath the issue; for it is said, his issue is unclean: and it maketh* ⟨ϕ⟩ *unclean by touching, or by bearing any of it.* Maimonides in *Metamei mishcab &c.* ch. 1. sect. 12. The like is after for his *spittle*, in verse. 8. As leprosy was oftentimes a punishment for sin, Num. 12. 10. 2 Chron. 26. 19. so the running issue; as David laid this imprecation on Joab for his murder, *Let there not fail from the house of Iacob, one that hath an issue, or that is a Leper, &c.* 2 Sam. 3. 29. And as the disease is fowl by nature, so it was a figure of sin, issuing from the corrupt nature of man, whereby we are unclean in the sight of God. And it signified in special manner, errors, heresies, false doctrines, and idolatries flowing from them, Ezek. 23. 20. and 36. 17. 18. Lam. 1. 9. 17. opposite to the true faith, religion and service of God; which proceedeth from the incorruptible seed of the word of God, and *mi* ⟨...⟩ *sterie* of the same, I am. 1. 18. 1 Pet. 2. 23. 25. 1 Cor. 4. 15.

Vers. 3. *his uncleanness*] namely, the man's that hath the issue. The Greek addeth, *And this is* ⟨ϕ⟩ *law his uncleanness. his flesh*] his secret parts. *run*] or *distil*, to weat, thin, and continually. ⟨ϕ⟩ Hebrew *Rar*, of which *Rir*, that is *spittle*, is derived 1 Sam. 21. 13. Here the Greek

translateth it, *Gonon, seed. be stopped from his issue] or be stopped because of his issue, or, hath made a stoppage (or obstruction,) and by this reason of the thickness, as Sol. Rashi explaineth it: so signifying two sorts of this disease. Or, if it have begun, and after a while be stopped, yet he is unclean. The Hebr. gather from hence, that there is no measure (or quantity) of the issue limited, but every whit thereof, that is discerned, maketh one unclean: Mai <...> in Mechosrei capporah, c. 2. s. 9. Howbeit, they make a difference in respect of the times, saying He <ϕ> seeth •• appearance of an issue, he is like him that hath an accident of uncleanness, (whereof see Deut. 23. 10 11.) If he see two, he hath the issue; and must co <...> 7. days, and go into living water, but i• not bound to bring an oblation. If he see three; loe he hath the issue <ϕ> pleat, and is bound to bring an oblation. And there <ϕϕ> <ϕ> between the second appearance, and the third, <ϕϕ> obl••. Maimonides ibidem sect. 6. it is <ϕ> <...> nesse] the Greek explaineth it, his un <...> esse in him.*

Vers. 4. <ϕ> ] *He that hath an issue, defileth his bed (and so his seat and saddle) five ways; standing, sit <ϕ> lying, hanging, leaning: and the bed defileth men seven ways▪ by standing, sitting, lying, hanging, leaning, touching, bearing. Talmud. Bab. in Zabim. ch. 2 s. 4. Which is explained thus; A thing that is made for a bed, <...> seat, or saddle, though it be under a stone; if one of them that defile the seat, stand upon the stone, or sit, or lie, or lean, or hang upon it, he is defiled. Maim. in Metamei mishcab c. 7 s. 1. vessel] or instrument: anything whatsoever. So in v. 6. and after. The Hebrews have for these things a limitation, they say, He that hath an issue defileth not the thing, till the most part of him be upon the bed, or the seat, or the saddle. Yet, if he stand upon two beds; with one foot upon one bed, and his other foot on the other; they are both of them unclean. Maim. in Metamei mishcab. c. 7. s. 3. 4. This •ig••ed the contagion of sin, which defileth men, & all the good creatures and benefits which God giveth us in this life: unto the pure, all things are pure: but unto them that are defiled and unbelieving, is nothing pure. Tit. 1. 15.*

V. 5. *and bathe] or wash, baptize, to weat, himself, or his flesh, as is expressed in ver. 13. 16. meaning his whole body: and so the Greek translateth, shall wash his body. The Hebrews say, Every place where it is said in the Law, of bathing the flesh, and washing the clothes of the unclean: it is not meant, but of baptizing the whole body in water. Maim. in Mikvaoth, c 1. s. 2. See after on v. 11. It figured our sanctification by Christ and his spirit, by whom we draw near to God, having hearts sprinkled from an evil conscience, and bodies washed with pure water, Heb. 10. 22. See also Levite. 11. 25. till the evening] that is, till that day be ended, and a new begin: till then he is not clean. See the notes on Leviticus 11. 24. 32.*

Vers. 8. *shall spit] The spittle of him that hath an issue is unclean, and defileth even as the issue it self, v. 2. Hereby was figured the pollution that cometh to the souls of men, by the impure doctrines which false Prophets and hetericks spit out of their mouths; 2 Pet. 2. 1. 2. 3. 1 Tim. 4. 1. 2. Tit. 1. 9. 10. 11. as may be gathered by the contrary, when Christ by spitting on men, opened and loosed the eyes, ears and tongues of the blind, deaf, and dumb; Mark. 8. 23. and 7. 33. John. 9. 6. whereby the power and efficacy of the word out of the mouth of Christ was signified. And here under the name of spittle, all excrements of the mouth and nose (except blood) are comprehended: as the Hebrew canons say; The man and woe <ϕ> that hath*



an issue, and the menstruous, and the woman *⟨...⟩* ildbirth; everyone of these four, are of the principal sorts of things; defiling vessels by touching, and men by touching and bearing them; and defile bed, and seat, and saddle, & all under them, and makes them most unclean. The spittle of him that hath an issue, and his seed, and his urine, every of them three are most unclean by the law; and do every whit of them defile by touching and by bearing. Loe it is said of the spittle, and if he spit upon him that is clean, (Lev. 15. 8.) and his urine, and his seed, it is impossible that there should not be some of the issue in them. Both man and woman that hath an issue, and the menstruous, and the woman in childbed, the spittle and urine of every of them is most unclean. And so every place where it is said in these passages, He that hath an issue, it implieth both him & the residue of the four. The thick spittle, excrements and water of the nose, these are as the spittle in every respect, and are generally reckned as the spittle. Maimonides in *Metamei mishcab* &c. c. 1. s. 1. 14. 15. 16. So in *Talmud Bab.* (in *Zabim.* c. 5. s. 7.) it is said, Who so toucheth the issue of him that hath an issue, or his spittle or his seed, or his urine, or the blood of the menstruous; he is defiled.

Vers. 9. *saddle*] or, *thing to ride with*, as the word generally signifieth. [unspec 9]

Vers. 10. *under him*] wherefore they say, *If he that hath an issue, and a clean person sit in a boat, or on a piece of timber, or ride on a beast together; though their clothes touch not: yet they are unclean.* *Talmud. Bab. in Zabim,* c. 3. s. 1. Likewise if it be not immediately under him, but a stone or other thing between, yet it is unclean; as is before noted, on verse 4. *beareth*] hereupon is that which sundry times is before mentioned, of pollution by *bearing*, although they touch them not. The contagion of heresy, idolatry, and other sins, was hereby shadowed: that all might be warned to keep themselves pure, or by repentance and faith in Christ to purge themselves, if they have been defiled. Matthew 7. 15. 1 John. 5. 21. 1 Tim. 5. 22. 2 Cor. 6. 17.

Vers. 11. *rinsed his hands*] or, *washed* them. Although in other cases sometimes the hands only and feet were washed, as Exod. 30. 21. yet in this case of uncleanness, as the whole man was defiled, so the whole was to be washed; and the *hands* here are put the part for the whole. So the Hebrews explain it, saying; *that which is said of him that hath an issue,* (in Lev. 15. 11.) & *hath not rinsed his hands,* is as if he should say, *that he should baptize his whole body: and the same ordinance is for other unclean persons; so that if a man baptize himself all over, saving the tip of his little finger, he is yet in his uncleanness, &c.* Behold it is said (in Levite. 11. 32.) *it shall be put (or brought) into the water: so all the principal unclean persons, must be put into water. Whosoever is baptized (or washed) he must baptize all his body, when he is naked, in one place: and if he have locks of hair, he must wash all the hair of his head, for by sentence of the law, it is as his body, and any unclean that are baptized in their clothes, it will serve the turn, because the water passeth through them, and they part it not from the body: and so the menstruous woman that is baptized in her clothes, it is lawful for her to company with her husband. If there be anything that part between the body or vessel, and the water, as if clay or any like thing cleave to the flesh of man, or to a vessel, it is unclean still as it was, and the baptizing profiteth them nothing.* Maimonides in *Mikvaoth.* ch. 1. s. 2. 7. 12. This rinsing and washing of the hands in water, figured the cleansing of the body and spirit, from all filthiness, 2 Cor. 7. 1. Heb. 10. 22. So the Apostle saith, *Clense your hands, ye sinners, and purify your hearts, ye double minded,* I am. 4. 8.

Vers. 12. *of earth]* or of potters earth, such as potbakers burn in the kiln: see the notes on Lev. 11. 33. *All vessels that are unclean, are made clean by water, save vessels of potters-earth, and vessels of glass: such have no cleanness but breaking.* Maim. in *Mikvaoth*, ch. 1. s. 3. Earthen vessels sometime signify reprobate persons, Psal. 2. 9. Jer. 19. 11. so the breaking of these might figure the destruction of ungodly men; the rinsing and scouring of other vessels, signifying the purging of repentant believing sinners, by the blood of Christ, and waters of his word and spirit. Or, if it be applied generally, as all men are earthen vessels; it figured the utter abolishing of sin & uncleanness, by death; as is shown on Lev. 11. 33. *of wood]* or of other strong matter, as of silver, brass, copper, and the like. About though washing of vessels, the Jews have these rules; that nothing must part the vessel, or any part of it, and the water, as pitch, clay or the like that cleaveth to the vessel: that if a vessel be turned the mouth downward and baptized, it is as if it were not baptized, because the water so comes not to all parts of it. Likewise a vessel full of any liquor (except water,) and baptized, it is as if it were not baptized. Maimonides in *Mikvaoth*, c. 3. s. 1. 12. 18. Unto the ordinances of the Lord for washing men and vessels that were unclean; the Pharisees after added traditions of their own, washing when they were not unclean, for, except they washed their hands oft, *they did not cate*; and when they came from the market, *except they were baptized, they did not eat: and many other things they had received to hold, the baptising of cups, and of pots, and of brazen vessels, and of beds.* For these, Christ blamed them, that they *laid aside the commandment of God, and held the tradition of men*: Mark. 7. 4.—8. yea so far proceeded they in their superstition, that they said; *whosoever eateth without washing of his hands, he is as one that lieth with a harlot*: abusing for this, that scripture in Prov. 6. 28. as R. Menachem on Deut. 8. alleged from the *Talmud* in *Sotah*.

Vers. 13. *shall be cleansed]* that is, *healed*; but the means of healing are not declared, save that by the rites and sacrifices following, God would teach thē, that his grace in Christ maketh them whole; & by the Prophet he saith, *I will save you from all your uncleannesses*, Ezek. 36. 29. and, *from all your filthiness, and from all your idols, will I cleanse you*, Ezek. 36. 25. which cleansing is shown to be, by pardoning iniquities, Jer. 33. 8. and by creating a *clean heart* in sinners, Psal. 51. 12. so that they come unto Christ in faith; as the woman that had an issue of blood, and *had spent all her living on Physicians, but could not be healed of any*; when she touched the border of Christ's garment, her issue stanch'd; and Christ said unto her, *Thy faith hath made thee whole*; Luke 8. 43. 44. 48. *seven days for his cleansing]* to try whether he be perfectly cured and clean; and to lead him in mystery unto the day of Christ, and Sabbath or rest from sin under him: for so the number *seven* signified; as is noted on Exodus 12. 15. Levite. 4. 7. And from hence the Hebrews gather, *he must count seven clean days, and be baptized in the seventh, and bring his offering in the eighth. If he see any appearance of his issue, though it be at the end of the seventh day, after he is baptized; all that he hath done is nothing, but he must begin again to reckon seven clean days, after the day of the last appearance of his issue.* Maimonides in *Mechosrei capporah*, ch. 3. sect. 1. *bathe]* or, *wash his flesh*, which the Greek translateth, *wash his body*. See verse. 5. *living water]* that is, as the Chaldee expoundeth it, *spring (or fountain) water*: whereof see the notes on Levite. 14. 5. The Hebrews explain this law thus. *The man that hath an issue, is not elensed but in a fountain, for loe it is said of him, In living water: but the woman that hath an issue, and other unclean either men or vessels, are baptized though in a gathering of*

waters. Maimonides in *Mikvaoth*, c. 1. s. 5. The Pond, or *gathering of water*: (called in Hebrew *Mikveh* whereof see Levite. 11. 36.) was requisite for the cleansing of other unclean persons that needed baptising. *All unclean either men or vessels, &c. were not cleansed but by baptising in waters gathered-together upon the ground. By the law they might baptize in all waters gathered together, into one place; so many as would suffice to baptize the whole body of a man.* The quantity, their wise men determined to be *forty Seahs of water*: (the *Seah* was more then our English *pecke*, as is noted on Gen. 18. 6.) Such a pond or bath, they say, became unlawful to wash in, *by change of the color of the water only; not by change of taste, or change of smell. Running waters that flow from a spring; are as the spring it self, for any matter. Standing water is not allowable for men that have the issue, nor for the Lepers, nor for the water of purification,* (Numb. •9. 17.) These things and sundry the like, Maimonides hath recorded in *Mikvaoth*, ch. 1. s. 1. and c. 4. s. 1. and c. 7. s. 1. and ch. 19. s. 13. Among the Latins, spring and running waters, were called also *living*; as, *Attrectare nefas, donec me flumine vivo Abluero.* Virgil *Aeneid.* 2. This *living water*, figured the blood & spirit of Christ: for he hath *washed us frō our sins in his own blood*, Rev. 1. 5. from his throne proceedeth a *pure river of water of life*, into his Church, Rev. 22. 1. his mouth and Law, is a *will of (water of) life*, Prov. 10. 11. and 13. 14. John 4. 10. and *the Spirit* which they that believe in him do receive, is as *rivers of living water*, John 7. 38. 39. These clean waters, when God sprinkleth upon sinners, they *shall be clean*, Ezek. 36. 25. 27. *and shall be clean]* if then he washed not, he could not be clean: as by the Hebrew canons, *The man or woman that hath an issue, and the mensiruous, and the woman in childbed; they are unclean forever, and do defile men and vessels, and seat and saddle, until they be baptized. Although they tarry many years, and have no appearance of their uncleanness: yet if they be not baptized, they are still in their uncleanness.* Maimonides in *Metamei mishcab*, c. 5. s. 1. So sins that men have committed, though they do them not every day, yet the guilt of them remaineth as uncleanness upon them, till by repentance and faith they wash themselves in the blood of Christ, 2 Cor. 12. 21. 1 John. 1. 9. 10.

Ver. 14. *young pigeons]* Hebrew, *sons of the dove*: one for a *Sin offering*, and the other for a *Burnt-offering* verse. 15. The like sacrifice, the woman also was to offer, verse. 29. But the woman in childbed, brought for her offering, a Lamb for a burnt-offering, (or a dove if she were poor,) and a dove for a sin-offering, Lev. 12. 6. 8. The Leper brought for his offering, three beasts; one he Lamb for a trespass offering, one ewe Lamb for a sin-offering, and one •ee Lamb for a burnt offering, (and for poverties sake, the two later were doves,) Levite. 14. 10. &c. All these and only these sorts of unclean persons, brought offerings after their washing: others were clean by washing and sprinkling. For as the pollutions were greater, so were the expiation: to teach that our repentance, humiliation, and returning to the Lord with thanks after we have sinned and are forgiven, should be in a sort proportionable to our iniquity. *shall come]* so restifying his faith and thankfulness; with expectation of full cleansing by Christ from all sin.

Vers. 15. *for his issue]* or, *from his issue*: that is, from the uncleanness which he was in by reason of his issue. For as the issue was a disease with which God sometime plagued sinners, 2 Sam. 3. 29. and for which they were to be put out of the host of Israel, Numb. 5. 2. and signified the contagious sins which coming from within the man do defile him, Mark. 7. 20.—

23. so this Priest, and these sacrifices, signified Christ, (as in the beginning of this book is shown:) by whom we have atonement made by his blood for all sin, 1 John. 7. and from whom *virtue* proceedeth to heal us by his spirit; as it healed the woman that had a bodily *issue of blood twelve year*, when no Physicians could cure her, Mark 5. 25.—30. For *he hath taken our infirmities, and borne our sicknesses*, Matthew 8. 17.

Vers. 16. *a man*] Chazkuni observeth here, that this word *man*, *excepteth a little (child,) and he is not exempted from being counted a child, until he be nine years old and a day. seed of copulation*] or, *the effusion of seed*; the Hebrew and Greek properly signifieth the *lying or bed of seed*, that is, by changing the order of words, *the seed of the bed*, or of *copulation*: and it is not meant here of the *issue* forespoken of, nor when he lieth with a woman, whereof see verse. 18. but of the seed of the healthful; who by imagination, dream, or by any accident in the night in his sleep, may be unclean, Deut. 23. 10. Lev. 22. 4. *all his flesh*] that is, as the Greek translateth *all his body*. See the notes on verse. 5. *until the evening*] notwithstanding his washing, he continueth unclean, till his Sun be fet, and a new day begin: See the notes on Lev. 11. 24. 32. The Hebrews say, *The seed of copulation is a principal unclean thing, defiling men and vessels (or other things) by touching: and earthen vessels by the aier; but it defileth not by bearing; neither doth be which is defiled there with, defile garments, when he hath touched it. Maimonides in Aboth Hatumoth*, ch. 5. sect. 1. After in Deut. 23. 10. 11. all such were commanded out of *the campe*, (when Israel went out to war;) whereinto they might not come again, till they were washed and their Sun was down.

V. 17. *skin*] anything made of skin; see Lev. 11. 32. By these laws God teacheth us, to *hate even the garments spotted by the flesh*, Jude v. 23.

Vers. 18. *they also shall bath*] or, *and they shall wash*; to weet, both of them. By this we may see the reason, why the people which were to be sanctified at the giving of the Law, were to abstain from their wives, Exod. 19. 15. and why the Priest put this caution to David, *if the young men have kept themselves at least from women*, 1 Samuel 21. 4. For this law seemeth to imply a pollution, even in ordinary carnal copulation, which in it self was lawful, as being the ordinance of God Gen. 2. 24. But by reason of Sin, nature is so corrupted, that there is no act of generation whereto some legal pollution cleaved not; as there was also no procreation of children, but brought much more uncleanness with it, Levite. 12. both of them figuring that original and hereditarie sin, whereby we all have sinned in one man; and wherein our mothers do conceive us. Rom 5. 19. Psal. 51. 7. The Hebrew doctors say; *The man and the woman that do the act of generation, both of them are unclean by the sentence of the law. And the woman is not unclean, by reason of touching the seed of copulation*, (for that is not the touching which the law speaketh of,) *but hoc that doth the act, is as he that seeth an accident* (of uncleanness, Deut. 23. 10.) &c. Among the heathens, there remained monuments of this religion; as appeareth by that saying of the Poet: *discedat ab aris, Cui tulit histerna gaudia nocte Uenus. Al. Tibull. l. 2. Eleg. 1.* And another saith, *Ille petit veniam, quoties non abstinet uxor Concubitus. sacris, observandis{que} dicbus. Iuvenal. Satyr. 6.* Some referre this to the former case, as being spoken of the man, that had an accident of uncleanness in the night, and before he was cleansed, should company with his wife.

Vers. 19. *in her flesh*] the Greek saith, *in her body*: *flesh* is here meant, as in verse. 2. and *blood* is meant of her monthly customs. It may also be read thus, (*when*) *blood, shall be her issue, in her flesh*. Hereupon the Hebrews say, that *no other thing maketh her unclean, but blood only*; (as not that which made the man unclean, ver. 2. or any such like:) and that *all blood maketh her unclean, though it be not come forth to the exterior parts*: because it is said, *in her flesh*. Also, that *the blood of virgins is clean, and is neither the blood of separation, nor the blood of issue; because it is not from the fountain*, (whereof see Levite. 20. 18.) Maim. in *Issurei biah*, c. 5. sect. 6. 18. *in her separation*] or, *in her removal*, to weet, for the uncleanness of her menstrues: during which time, she was not only separated from the holy things as all other unclean persons; but separated also from her husband, Lev. 18. 19. and if they companied together, during that time, presumptuously, they were to be cut off, Levite. 20. 18. This uncleanness, was (as the rest) a figure of sin, proceeding from the fleshly and corrupt heart of man; as God himself reacheth saying, *When the house of Israel, dwelt in their own land; they defiled it by their own way, and by their doings: their way was before me, as the uncleanness of*  $\langle \diamond \rangle$  *removed (or menstruous) woman*: Ezek. 36. 17. And this was the sin of idolatry, Ier. 2. 23. 24. *seven days*] this was the limit•d time for the *separation, or menstrues*: during which space she was unclean as a separated woman, *though there had but one drop of blood appeared*. (Maimonides in *Issurei biah*. ch. 6. sect. 2.) if any appeared after this time, it was not called her *separation*, but her *issue*; whereof he speaketh after in v. 25. *that toucheth her*] the pollution of the menstruous, extendeth as far, as of the man that had an issue, (spoken of before, verse. 2. &c.) and as of the woman that hath an issue, (spoken of after, verse. 25. &c.) even *the spittle and the urine of everyone of them is unclean*, (as is before noted on v. 8.) Maimonides in *Metamei mishcab*, ch. 1. sect. 15. And these things figured the pollution of sin, Ezek. 36. 17. and taught to avoid all communion therewith, 2 Corinth. 6. 17. And unto a *menstruous woman*. *Jerusalem* was likened; when for her sins she was wasted, and her people captived by the Babylonians, Lam. 1. 17. *Her uncleanness was upon her skirts; and she had sinned a sin: therefore she was removed*: Lam. 1. 8. 9.

V. 24. *lying shall lie*] that is, *shall at all, or by any occasionlye* with her, to weet, ignorantly: for if he did it presumptuously, not only pollution but cutting off was his punishment, Lev. 20. 18. Therefore the Prophets complain of this sin; Ezek. 22. 10. *her fluors*] or (as before) *her separation*, which the Greek here translateth *her uncleanness*.

Vers. 25. *many days*] Here he passeth from the *menstrues*, which were natural purgations, and healthful for the body, (though legally unclean;) unto the *issues*, which were diseases that decayed natural strength, if they continued long; as the woman; which had it *twelve years, and suffered many things of many Physicians*, but all in vain, till she came to Christ, Mark. 5. 25. 26. These *many days*, must also be•, *out of the time of her separation, or menstrues*, that is, out of the seven days fore-mentioned; and by *many* the Hebrew doctors understand, from three upward. They say, *when she seeth blood first, in the due time of her customs, then is she in her separation, all the seven days. If she see it in the eight day, then this is the blood of issue, because it is out of the time of her separation. And so all the blood that is seen in the days that are between the times of her customs, is the blood of issue. [And the space between (they say) was eleven days only] When a woman seeth blood in the days of her issue, but one day only, or two days one after another,*

she is said to have the lesser issue; if she see it three days one after another, she is said to have the greater issue, or issue absolutely; as it is written, when the issue of her blood shall run many days (Levite. 15. 25.) a few<sup>a</sup> are two days; many, are three. There is no difference between her that hath the greater issue, and her that hath the less, but the numbering of seven days, and the bringing of a sacrifice, (Lev. 15 28. 29.) For she that hath the greater issue, is bound to number seven clean days: but she that hath the lesser, numbereth but one only. And she which hath the greater, bringeth a sacrifice when she is cleansed. Otherwise as touching uncleanness, and restraint from companying with her husband, they are both alike. Maimonides in *Issurei biah*. ch. 6. sect. 2. &c. over] to weer, over the time, or after her separation, as the Greek translath: which the Hebrews explain thus; that if she see it three days next after her separation (or menstrues:) then it is an issue. As, if she see it in the eight day of her separation, and in the ninth, & in the tenth; for they are the first, second, and third of the eleven days, which are the days of the issue. Maimonides in *Issurei biah*. chap 6. sect. 17. These things taught the care and diligence, that all should have in looking to their life and conversation; both for the judging of th <...> , and purging by repentance, 1 Cor. 11. <◇> . <◇> Co• 7. 11.

Vers. 26. e <...> ]ny thing for the use and [unspec] service of man, <◇> called a vessel or instrument. The particulars o• <◇> pollutions, are noted before. Observe <◇> , <◇> whereas the woman thus diseased, made <...> g unclean that she touched: on•lie Christ, w••n he was touched by such a one, was <◇> by <◇> defiled; but sh• by him, and the virtue <◇> <...> eded from him, was cleansed. For he was *undefiled, and separated from sinners*• Heb. 7. 26. and th <...> *he bare our infirmities*, Isaiah 53. 4. yet continued he *the Lamb without blemish, and without spot*, 1 Pet. 1. 19.

Vers. 27. *in water*] ordinary clean water<sup>a</sup> not being restrained to *living water* only, which was peculiarly appointed for the man that had an issue verse. 13. and for the Leper, Levite. 14. 5. and for the water of sprinkling, Num. 19. 17.

Ver. 28. *seven days*] as the man also did, see before [unspec] on ver. 13. *she shall be clean*] having performed the rites fore-mentioned of washing and bathing in water. And this time, and the manner of cleansing, figured the time of grace in Christ, and our cleansing from sin by his blood and spirit, whereof it is prophasied, *In that day there sha•• be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin, and for separation for uncleanness*, Zach. 13. 1.

Vers. 30. *make atonement*] for her *sin-offering* was <◇> [unspec] figure of Christ, to be offered for the forgiveness of sins, Matt. 26. 28. 2 Cor. 5. 21. and her *burnt-offering*, figured the same Christ, offered to make us acceptable unto God; by whom also we present our bodies and souls as holy and acceptable sacrifices, Heb. 9. 9. 12. 14. Rom. 12. 1. He is *the Lord*, that hath *washed away the filth (or excrements) of the daughters of Zion; and purged the bloods of Jerusalem, from the midst thereof: by the spirit of judgment, and by the spirit of burning*, Isaiah 4. 4.

V. 31. *shall separate*] or, shall *religiously-separate* and holyly exempt and sever them; by teaching them to understand & carefully to keep these ordinances. Le. 11. 47. The G.

translateth, *ye shall ma* 〈...〉 *thē wary* (or, *religiously careful*;) the original word is of *Nazar*, whereupon the Nazarites had their name, who were separated and sanctified unto the Lord: Numbers 6. *that they die not or, and let them not die, in their uncleanness* that is, (as *Chazkuni* expoundeth it,) 〈⊕〉 *their uncleanness*: meaning both these figurative pollutions, of issues, lepries, and the like, as also their sins, especially idolatry and corruptions of religion; for which the Prophets often reproved the people, under this name of *pollution* or *uncleanness*, and *making* the Lord's *Sanctuary unclean*: as Ierm. 2. 23. and 7. 30. Ezek. 5. 11. and 14. 11. and 22. 3. 4. and 37. 23.

#### CHAP. XVI.

1, Moses is taught how to direct the high Priest for to do his service on Atonement day; 3, with what sacrifices he must come into the Holy-place, 4, and with what garments. 6, The bullock for the Sin of the Priest himself. 7, The two goats for the people, on which lots were cast, for the one to be killed, and the other sent away. 11, The killing of the high Priests bullock. 12, The burning of incense in the most holy. 15, The killing of the goat for the people, & sprinkling of his blood. 16, The cleansing of the most holy place, 18, and of the holy. 20, The sending away of the scape-goat. 29, The yearly •ast on expiation day, the tenth of the seventh month.

〈 in non-Latin alphabet 〉

AND Jehovah spake, unto Moses, after the death, of the two sons of Aaron: when they offered before Jehovah, and died. And Jehovah said unto Moses; Speak, unto Aaron thy brother; that he come not at all time, into the Holy-place; within the veil: before the Coveringmercie-seat, which is upon the ark, that he die not; for in the cloud, I will appear upon the Covering-mercy-seat. With this, shall Aaron come, into the holy-place: with a bullock a youngling of the herd, for a sin-offering, and a ram for a Burnt-offering. He shall put-on, an holy linen Coat; & linen Breeches, shall be upon his flesh; and with a linen Girdle, shall he be girded; and with a linen Miter, shall he be attired: they *are* garments of holiness; and he shall wash his flesh in water, and put them-on. And he shall take, of the Congregation of the sons of Israel, two goat-bucks of the goats, for a Sin-offering: and one ram, for a Burnt-offering. And Aaron shall offer, the bullock of the Sin-offering, which is for himself: and shall make-atonement for himself, and for his house. And he shall take, the two goat-bucks: and present [unspec] them before Jehovah; at the door of the Tent of the congregation. And Aaron shall give lots, upon the two goat-bucks: one lot [unspec] for Jehovah; and one lot, for the scape-goat. And Aaron shall bring near, the goat-buck; that upon which, the lot for Jehovah did [unspec] ascend: and he shall make him a Sin-offering. But the goat-buck; that upon which the lot for the Scape-goat, did ascend; shall• be presented alive, before Jehovah, to make-atonement with him: to send away him, for a Scape-goat, into the Wilderness. And Aaron shall bring-near, the bullock of the Sin-offering, which is for *himself*; and shall make atonement for himself, and for his house: and shall kill, the bullock of the *sinoffring*, which is for *himself*. And he shall take a censer full of coals of fire, from off the altar, before Jehovah; and his hands full of incense of sweet spices, beaten-small: and he shall bring it, within the

veil. And he shall put the incense, upon the fire, before Jehovah: that the cloud of the incense, may cover the Covering-mercy-seat, which is upon the testimony, that he die not. And he shall take, of the blood of the bullock; and shall sprinkle with his finger, upon the Covering-mercy-seat, eastward: and before the Covering-mercy-seat, he shall sprinkle of the blood, with his finger, seven times. And he shall kill the goat-buck of the *Sinneoffring*, which is for the people; and bring his blood, within the veil: and shall do with his blood, as he did with the blood of the bullock; and sprinkle it upon the Coveringmercie-seat, and before the Covering-mercy-seat. And he shall make-atonement for the Holy-*place*; because of the uncleannesses, of the sons of Israel; and because of their trespasses, and a<sup>l</sup> their sins: and so shall he do, for the tent of the congregation; that dwelleth with them, in the midst of their uncleannesses. And there shall not be any man, in the Tent of the congregation; when he goeth in, to make-atonement in the Holy *place*, until he come-out: and he have made atonement for himself, and for his house; and for all the Church of Israel. And he shall go-out; unto the Altar, which is before Jehovah, and make-atonement for it: and shall take of the blood of the bullock, and of the blood of the goat-bucke; and put it upon the horns of the altar, round-about. And he shall sprinkle of the blood upon it, with his finger, seven times: and shall cleanse it and sanctify it; from the uncleannesses, of the sons of Israel. And he shall make an end of making-atonement for the Holy *place*; and the Tent of the Congregation, and the Altar: and he shall bring near the goat bucke that is alive. And Aaron shall impose, both his hands, upō the head of the live goatbuck; and shall confess over him, all the iniquities, of the sons of Israel; and all their trespasses, and all their sins: and shall put them, upon the head of the goat-bucke; and shall send *him* away, by the hand of a fit man into the wilderness. And the goat-bucke shall bear upon him, all their iniquities, unto a land of separation; and he shall send away the goat-bucke, into the wilderness. And Aaron shall come, into the Tent of the congregation; and shall put off the linen garmēts; which he did put on, when he went into the Holy-*place*; and shall leave them, there. And he shall wash his flesh with water, in the holy place; and shall put-on, his garments; and he shall come forth; and shall make his burnt offering, and the burnt-offering of the people; and make-atonement for himself, and for the people. And the fat of the Sin-*offering*, he shall burn upon the altar. And he that sent away the goat-bucke, for the Scape-goat; shall wash his clothes; and bathe his flesh, in water: and afterward, he shall come into the campe. And the bullock for the Sin-*offering*, and the goat-bucke for the Sin *offering*; whose blood was brought in, to make-atonement in the Holy-*place*, he shall carry-forth, without the campe: and they shall burn in fire, their skins and their flesh, and their dung. And he that burneth them; shall wash his clothes; and bathe his flesh, in water: and afterward, he shall come into the campe. And *this* shall be to you, a statute for ever: in the seventh month, in the tenth (*day*) of the month, ye shall afflict your souls; and shall not do, any work; the home-borne; or the stranger, that sojourneth among you. For in this day, he shall make-atonement for you, to cleanse you: from all your sins; before Jehovah, shall ye be cleansed. A Sabbath of sabbathisme, shall it be unto you; and ye shall afflict your souls: (*it is*) a statute, for ever. And the Priest whom he shall anoint, and whose hand he shall fill, to administer-the Priests-office in his fathers stead; he shall make-the-atonement: and shall put-on, the linen garments, the garments of holiness. And he shall make-atonement for the Sanctuary of



holiness; and for the Tent of the congregation, and for the altar, shall he make-atonement: and for the Priests, and for all the people of the Church, shall he make-atonement. And this shall be to you, a statute, *for ever*; to make-atonement for the sons of Israel, for all their sins; once, in a year: And he did, as Jehovah commanded Moses.

**Annotations.**

〈 in non-Latin alphabet 〉 Here beginneth the nine and twentieth section or Lecture of the Law: see Gen. 6. 9.

*The two sons*] Nadab and Abihu, Lev. 10. 1. after whose death for transgressing God's ordinances, this Law here is given, for the purging and [unspec] reconciliation of the Church unto God, one day in the year. *they offered*] to weat, *strange fire*, as the Gr. and Chaldee versions here annex; and as Moses shown before, Lev. 10. 1.

V. 2. *speaking unto Aaron*] God appointeth Moses to inform the Priest of his duty, and to see that he performed this service aright: so in ages following, there were appointed with the high priest, *elders, of the elders of the Synedrion, which did read before him, and taught him the service of this day, and the order of it*: as *Maim.* recordeth in *Misneh*, in *Iom hakippurim* (or *Day of atonement*) ch. 1. sect. 5. *that he come not*] or, as the Greek translatheth it, *and let him not come*. Of this the Apostle saith, *The Priests went always into the first Tabernacle, accomplishing the services: but into the second, (went) the high priest alone, once in the year, &c. The holy Ghost this signifying, that the way into the Holies was not yet manifested, while as the first Tabernacle had yet a standing. Which was a figure, for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience: &c. But Christ being come, an high Priest of the good things to come; by a greater and more perfect Tabernacle, not made with hands, that is, not of this creation (or building;) neither by the blood of Goats and bullocks, but by his own blood he entered in once into the Holies, having found an eter* 〈...〉 *redemption.* Heb. 9. 6. 7. 8. 9. 11. 12. But now we have liberty to enter into the Holies, by the blood of Jesus; by a new and living way, which he hath consecrated for us, through the veil, that is, his flesh: Heb. 10 19. 20. *the Holy place*] Hebrew, *the holiness*: which the Greek translatheth *the Holy*: meaning the Holy of holies, or most holy place; which the Apostle therefore calleth *Holies*: and showeth it to be a figure of *Heaven* it self, into which Christ our high Priest entered for us, Heb. 9. 12. 24. *that he die not*] for presuming to do that which he is not commanded, as his sons, Levite. 10. *I will appear*] Targum Jonathan expoundeth it, *the glory of my Majesty (or presence) shall be reviled.* upon the *Covering-mercy-seat*] Compare this with Exod. 25. 22. Because God's Majesty dwelled there, between the Cherubims; therefore the Priest might not come there, but by leave from God, and with reverence. And by this *cloud, he meaneth the cloud of glory which should be upon the Mercy-seat*; saith *R Menachem*; on Lev. 16. It may be understood of the cloud (the smoke) of the incense, whereof see v. 〈◇〉 .

Ver. 3. *With this*] in Greek, *Thus. a youngling*] Hebrew, *a son of the herd*: this was to be of the second year, or a two yeerling bullock, as is noted on Exod. 29. 1. And of that age, was the *Ram*, after mentioned. Observe, that on this day, he offered also the two Lambes, for the daily sacrifice, Numbers 28. 3. and one bullock and seven Iambes, for a *Burnt-offering*; and an he

goat fought a Sin-offering, (besides that goat after mentioned, in verse 5.) as is expressed in Num. 29. 7. 8. 11. all which, (with other services) the high priest him-self offered this day; which on other days, might be done by other priests. The Hebrew canons lay them down thus. *In the day of the Fast, they offer the daily sacrifice in the morning and evening, according to the order of every day. And they offer more for that day, a bullock, and a ram, and seven lambs; all of them Burn-offerings. And a goat for a Sin-offering which is eaten at evening. Over and besides this, they offer a Bullock for a Sin-offering, and that is burnt, & a ram for a Burnt-offering: and these both, are for the high Priest. And the Ram which is for the Congregation, is spoken of in Lev. 16. and it is the Ram spoken of in the general addition, Num. 29. and it is called the people's Ram. And further, they bring for the Congregation, two goat bucks, the one is offered for sin, and is burnt: the other is the goat sent away. So all the beasts that are offered this day, are found to be fifteen: the two daily sacrifices, and a bullock, and two rams, and seven lambs; all of them Burnt-offerings: and two goats, for sin: the one done without, and eaten at even; the other done within, and burnt: and the high Priests bullock for Sin, and that is burnt. The service of all these 15. beasts, offered this day, is not (performed) but by the high Priest only. And if it fall out to be the Sabbath day; the sacrifice added for the Sabbath (in Num. 28. 9.) none do offer it, but the high Priest. And so the other services of this day, as the burning of the daily incense, and the trimming of the lamps; all is done by the high Priest, &c. Maimonides in *Iom hakippurim*, c. 1. s. 1. 2. The high Priest and his work this day, figured Christ and his work of reconciling the Church unto God, Heb. 9. 7. 8. 11. 12. and in that the high Priest performed all the services himself, it signified how Christ should by himself purge our sins, Heb. 1. 3. and shown the weakness of the legal priesthood, which served but until *the time of reformation*, and then should be abolished: Heb. 9. 10. and 8. 4. 5. 6. *a burnt-offering*] these both, were for the Priest himself, as after in verse 11. 24. Therefore the other sacrifices are not here mentioned.*

Ver. 4. *holy*] Hebr of holiness, the Gr. casseth it *a sanctified linen Coat*. This and the rest, were peculiar for this day, and for the service of this day; that is, for making atonement: the other service which was ordinary, he performed this day in his other priestly garments; as appeareth by v. 23. 24. What the high priests eight ornaments were, which he usually ware, are noted on Ex. 28. 4, &c. & the four that were for this day, are here expressed. These the Hebrews call his *white garments*, the other his *golden garments*, because some were made with gold thread woven in them. These four, were made of *fixe double twisted thread*; and they were of *flax only*, saith Maim. in the *Implements of the Sanctury*, c. <math>\langle \diamond \rangle</math> . s. 3. It figured the base estate of Christ here on earth, and how he should without worldly glory perform the work of our redemption: Isaiah 53. 2. 3. &c. but with purity, innocence and holiness. Putting on *justice*, and it clothed him: his *judgment*, was as a *robe* and a *Miter*; Job 29. 14. *his flesh*] in Greek, *his skin*: the secret parts are hereby meant: see Exodus. 28. 42. Compare herewith, Ezekiel 44. 17. 18. there these four linen garments are mentioned, and no other: and that is a mystical prophesy of the state of the Church under the gospel: where the Priests have no other attire, then for atonement or expiation day; which mystery is opened, in 2 Corinth. 5. 19. *garments of holiness*] in Greek, *holy garments*. *wash his flesh*] that is, as the Greek translatheth, *wash all his body*. Sol. Rashi here noteth, that *he was charged to wash him-self every time that he changed (his garments;) and he changed them five times, &c.* This washing signified his cleansing

or sanctification, by repentance and faith in Christ, Hebrews 10. 22. the garments figured the justice and salvation wherewith by faith in Christ he should be clothed, Psal. 132. 9. 16. which they only that are sanctified, do put on. When the Priest put off these garments, and put on other, he washed again, verse. 24. It figured also the holiness and purity that should be in Christ himself, in whom was *no sin*, 1 John. 3. 5. *and put them on*] This was after the performance of his other morning services, which were due every day, and to be done in other garments. The order whereof is said to be this. *About midnight* (for the high Priest might not sleep all that night, lest any accident of uncleanness, such as is spoken of in Deut. 23. 10. should befall him,) *they went about the taking away of the ashes* (from the altar) and ordered the wood, &c. *until at break of the day, they began to kill the daily sacrifice; then they hanged a fine-linen cloth, between the high Priest and the people. And he put off his common clothes, and washed himself, and put on the golden clothes,* (those eight mentioned in Exod. 28.) *and sanctified* (that is, washed) *his hands and his feet, and killed the daily sacrifice, and took the blood & sprinkled it on the altar. After that, he went into the holy place, and burned the incense of the morning. and trimmed the Lamps, and burned the flesh of the daily sacrifice, and the meat offering and drink offering of the same, as was done every day. After the daily sacrifice, he offered the bullock and the seven lambes, which were appointed more for that day,* (Num. 29. 8.) *Afterwards, he sanctified his hands & his feet, and put off his golden garments; and washed himself, and put on his white garments, and sanctified his hands and his feet, and came to his bullock,* (spoken of in v. 6.) &c. Maim. in *Iom hakippurim*, ch. 1. s. 6. & ch. 4. s. 1. and *Talmud Bab. in Ioma*, ch. 3.

Ver. 5. *a Sin-offering*] figuring Christ, who should be a Sin-offering for his Church, 2 Cor. 5. 19. 21. and these goats, the one was killed, v. 15. the other sent away alive, v. 21. to signify, how Christ suffering for our sins, should be *put to death in the flesh, but quickened by the Spirit*, 1 Pet. 3. 18. The Hebrews write, that these two goats were to be *alike to see to, of equal stature, and price; and to be taken both at one time.* Maimonides in *Iom hakipp.* chap. 5. sect. 14. *Burnt-offering*] which was offered after the former Sin-offering, and in other garments, ver. 24. and signified (besides reconciliation,) a new and holy life, through the grace of Christ; after the purging us from our sins, Rom. 12. 1. See the notes on Lev. 1.

Vers. 6. *for himself*] or, *which shall be his own*: and so *Sol. Rashi* hence teacheth, that it was to be *of his own, and not of the congregations*: and Targum sonathan expoundeth it, *of his own goods.* This was the first sacrifice which was peculiar for this day, and for the work of Reconciliation: which beginning with the Priest himself, showeth the imperfection of that legal priesthood; and the impossibility thereof to bring men to God. So the Apostle teacheth, that every high Priest, was himself also compassed with infirmity; by reason whereof he ought as for the people, so *for himself* to offer for sins. Thus the Law, made men high Priests, which had *infirmity*; but the word of the oath, which was since the Law, maketh *the Son* (of God) *who is perfected forever*, Hebr. 5. 1. 2. 3. and 7. 28. *and for his house*] in Chaldee, *for the men of his house.* And hereby the Hebrews understand all the Priests: see after on verse. 11. As in all sinneofferings, they laid their hands on the head of the sacrifice, confessed their sins, and then killed it, Lev. 4. so was the order of this: which the Hebrews have declared thus. After that the Priest had *washed his body, put on his white garments, and sanctified his hands and his feet; he came to his bullock, which* (afterward in Solomon's Temple) *stood between the porch and*

*the Altar, with the head thereof to the south, and the face to the west; and the Priest stood eastward, with his face to the west, and laid both his hands on the head of the bullock, and confessed, saying. O God I have sinned, done iniquity and trespassed before thee, I and my house: I beseech thee O Lord make atonement now, for my sins, iniquities and trespasses which I have committed before thee, I and my house; as it is written in the law of Moses thy servant. For in this day be shall make atonement for you &c. (Lev. 16. 30) Ma• in Iom hakipp. c. 4. s. 1. and Talmud in Ioma, c. 3.*

*Ver. 7. present them] Hebrew, make them to stand: After the slaying of his own sin-offering, the Priest came to the North-side of the Altar, and two with him, the one called Sagan [who was the second chief priest, next in order to the high Priest,] on his right hand; and the other called Rosh beth ab, [that is, the chiese of the house of the father, or principal household, as 1 Chron. 24. 6.] on his left hand; and there the two goats were presented, with their faces to the West, and their back parts to the East. Talmud in Ioma. ch. 3. Mai. in Iom. hakip. c. 3. s. 2. at the door] that is, within the court-yard: see the notes on Lev. 8. 3*

*Vers. 8. give lots] that is, cast lots; the Greek translath, impose (or put lots;) The manner is said to be thus. The two lots, the one had written upon it, FOR JEHOVAH, and on the other was written, FOR A SCAPE-GOAT: and they might be of any matter, either of wood, or of stone, or of ma•tall: but the one might not be great, and the other little; the one of silver, and the other of gold; but both alike. And they were of wood: But in the second Temple they made them of gold. And they put the two lots in one vessel, which was a common vessel, and of wood; and it was called Kalphi. On the east part of the court, on the north side of the Altar, there they set the Kalphi. The goats were set with their faces towards the west, and their bind parts to the East. The high Priest came, with the Sagan (or second Priest) at his right hand, and Rosh beth ab at his left: and the two goats stood before him, the one on his right hand, the other on his left. He shook the Kalphi, and took out of it the two lots with his two bands, in the name of the two goats: & opened his hand. If the Lord's lot were in his right hand, the Sagan said to the high Priest, hold up thy right hand on high: if it were in his left, then Rosh beth ab said unto him, hold up thy left hand; and he laid the two lots on the two goats; the right on that which was at his right hand; and the left, on that which was at his left. Maimonides in Iom hakippurim, ch. 3. sect. 1. 2. 3. This casting of lots was, that the Lord (of whom the whole disposion of the lot is, Prov. 16. 33.) might show which of the two goats he would have to die, and which to live: and it figured, how the sufferings of Christ (who was to be put to death in the flesh, but quickened by the Spirit, 1 Pet. 3. 13.) should be no other then whatsoever God's hand, and his counsel determind before to be done, Act. 4. 28. for Jehovah] in Chaldee, for the name of the LORD: so after. the Scape goat] called in Hebrew Azazel, that is, the Goat-gone-away; which the Greek translath Apompaiion, Sent-away: the Chaldee, & many interpreters keep the Hebrew name untranslated: and it is thought to be the name both of the Goat, and of the place whereinto he was sent in the wilderness, as verse 10. so by Sol. Rashi it is expounded, a strong and hard mountain, &c.*

*Ver. 9. did ascend] that is, did light, or fall: which is said here to ascend or come up, because it was first taken up out of the vessel, and after was laid upon the beast. So in verse. 10. and elsewhere, Lots are said to ascend or come up, as in Josh. 18. 11. sometimes to come-forth (as out of the vessel,) Numb. 33. 54. Ios. 19. 1. and sometimes to fall, as Ion. 1. 7. 1 Chr• 26. 14. Act.*

1. 26. *make him]* that is, as the ⟨◇⟩ explaineth it, *offer him, for sin:* the manner is after shown in verse. 15. by killing him; to figure out the death of Christ, according to the flesh. Sol. Rashi expoundeth it thus, *when he layeth the Lot upon ⟨◇⟩ he shall call him by this name saying, A Sin-offering for the Lord.*

Ver. 10. *presented alive]* after that the Priest hath killed his own bullock and the other Goat, whose lot was to die: ver. 11. 15. 20. In the mean time, after the casting of these lots; the Hebrews say, that the Priest *bound a long piece* (they call it ⟨◇⟩ *tongue*) *of scarlet, of two shekels weight, upon the he ⟨...⟩ the Scape-goat, and set him before the place of his sending away; and the other which was to be killed, before the place of his killing, and then he killed the Sin-offering bullock, which was for himself.* Maimonides in I ⟨...⟩ *kip. ch. 3. sect. 4. and Talman Ioma. c. 4. to make atonement]* as the Goat which was slain, was for atonement or expiation, v. 16. 17. so was the live goat, as here, and in verse. 21. 22. so that both of them were figures of Christ, who is the *atonement* (or *propitiation*) *for our sins,* 1 John. 2. 2. & 4. 10. *for a scape goat]* or, *to azazel,* which is by some thought here to mean the place in the wilderness, where this goat was let go.

Vers. 11. *shall make atonement]* laying his hands on the head of the beast, confessing and asking pardon of God for his iniquities, trespasses & sins; as is before noted on verse 6. This he was to do for himself first, and for his house: that being reconciled to God, he might be fit (as a figure of Christ,) to make atonement for the people. Of this the Hebrew doctors say, (speaking of the practice in the ages following:) *he came to his bullock the second time, and laid both his hands on the head thereof, and confessed a second confession, for himself, and his house, and for the sons of Aaron* (all the Priests) and asked mercy of God, and then killed the bullock. Maimonides, in *Iom. hakipp. c. 4. s. 1.* So elsewhere (in the same treatise, ch. 2. s. 6.) he mentioneth *three confessions* which the Priest made this day. *One which he made for himself at the first, a second, which he made for himself with the other Priests, and both these were upon the bullock of Sin-offering which was for himself. And the third confession was for all Israel, upon the Scape goat. for his house]* that is, saith Sol. Rashi, *for his brethren the Priests, for they all are called his house, as it is written, O house of Aaron, bless ye the Lord, Psal, 135. 19. And all their atonement was not, save for the uncleanness of the Sanctuary, and holy things thereof, as in verse 16.* That he made atonement for *the Priests,* is expressly mentioned, in v. 33.

Ver. 12. *shall take a censer]* after the bullock was killed, before the blood was sprinkled, this service of burning incense came between, as to prepare the way into the holy place, by the cloud (the smoke of the incense upon the Mercy-seat, verse 13. 14. So Christ before he entered with his own blood into the most holy place of heaven (Heb. 9. 11. 12. 24.) prepared and sanctified himself and his way, by prayer, (which was figured by incense, Rev. 8. 3. 4.) John. 17. Matt. 26. 36. &c. This *Censer* or *Fire-pan* (as the word is Englished in Exodus 27. 3.) is called in Greek *Pureion,* that is, *a Fire vessel;* in the New Testament never so named, but *Libanotos,* an *Incense vessel* or *Censer,* Rev. 8. 3. 5. where mention is made of a *golden Censer.* Of this here, the Hebrews say; *Every (other) day, he whose duty it is to use the Censer, putteth coles in a censer of silver, &c. but this day the high Priest putteth coles in a censer of gold.* Maimonides in *Iom. hakipp. c. 2. sect. 5. before Jehovah]* this was the burnt-offering altar, in the courtyard, where fire always burned: but from this manner of speech, the Hebrews say they took the

fire from that part of the Altar, which was *next to the west*, (that is, towards the Sanctuary:) *Maimonides, ibidem.* chap. 4. sect. 1. So Rashi expoundeth it, *from that side* (of the outeraltar) *which is before the door, and that is the west side.* of incense] the making, and signification hereof, is shown on Exodus 30. 34, &c. It figured the prayers and mediation of Christ: Psal. 141. 2. *beaten-small*] it was beaten the evening before this day: see the notes on Exodus 30. 34. 36. This beating of the incense, figured the *agony* of Christ in his prayers before his death, which he offered up *with strong crying and tears*: Luke 22. 44. Heb. 5. 7. *within the veil*] meaning the *second veil*, (as the Apostle calleth it, Heb. 9. 3.) and so into the most holy place: a figure of *heaven* it self, into which the incense of Christ's prayer and mediation should come before God, for his Church, Heb. 9. 24. Rev. 8. 3. 4. *Maim.* (in *Iom hakippur.* c. 1. s. 7.) telleth how the *Sadducees*, which were in the days of the second Temple, said that *the incense for atonement day, was to be put upon the fire in the Temple, without the veil; and when the smoke thereof ascended, it went into the Holy of holies; and their reason was this, because it is written* (in Lev. 16. 2.) *I will appear in the cloud upon the Mercy-seat; they said that was the cloud of the incenso: but our wise men* (faith he) *have taught, that the incense was not burnt but in the holy of holies before the Ark; as it is written* (Levite. 16. 13.) *upon the fire before the Lord.* And forasmuch as they were careful, in the second Temple, lest the high Priest should incline to the *Sadducees*, side; they did swear him, in the evening of Atonement day: the Messengers of the Synedrion, saying unto him: *We adjure thee by him that hath caused his name to dwell in this house, that thou shalt not change* (or *alter*) *anything of all that we do say unto thee.*

Vers. 13. *the cloud of the incense*] that is, as the Greek translatheth it, *the vapor of the incense.* This cloud covering the Mercy-seat, figured the mediation of Christ, by which God's wrath is turned from his church; as is after said, *that he die not.* Compare Revel. 8. 3. 4. The manner of doing this service, they say was thus; the High Priest took *the Censer with fire in his right hand, and the Cup with incense in his left, &c. and went within the veil, till he came at the Ark: there he put the Censer between the two bars. And in the second Temple, where there was no Ark, he put it upon a stone there set: &c. And he filled the palm of his hand with incense, and put it upon the coles in the censer: and stayed there till the house was full of smoke, and went out. And he went out backward by little and little, with his face to the holy place, and his back to the Temple, until he came without the veil. Then prayed he there in the Temple, after he was come out, but a short prayer: that the people might not be afraid, and test they should say, he is dead in the Temple.* *Maimonides* in *Iom hakippurim*, chap. 4. sect. 1. *Chazkuni* here saith, *It is said before* (in verse 2.) *In the cloud I will appear, &c. and to the end▪ that the might not behold the Majesty of God, as it is written, No man shall see me and live,* (Exod. 33. 20.) *it was necessary that he should first, darken the house with incense, and after that, he brought the blood in th•there. upon]* or, *over the Testimony*, that is, over the Tables of the Law, which were in the Ark: see Exod. 25. 16. and 31. 18.

Vers. 14. *blood of the bullock*] which was killed for his own sins, verse 6. 11. and which had been given (as the Hebrew doctors write) unto one to stir the same. Hence the Apostle observeth how the high Priest went in, *not without blood, which he offered for himself, &c.* wherein he figured Christ, who should enter heaven, *not by the blood of Goats and Bulls, but by his own blood*, Heb. 9. 7. 11. 12. though his blood was shed, not for himself, (in whom was no sin,) but for our iniquities. *sprinkle with his finger*] this was *one sprinkling*, as Sol. Rashi and

others do note; and besides this, he after sprinkled seven times. *upon*] Hebr. *on the face*, that is, the upper part; which the Greek translath but *upon*: and so the Hebrew it self as, in verse 15. *and before*] Hebrew *and to the face*: so in verse 15. *seven times*] a number oft used in the legal services; it signified a full and perfect applying, and purging by the blood of Christ: see Levite. 46. and compare Heb. 9. 14.—23. 1 Pet. 1 2. The Hebrews understand these *seven times*, to be besides the former, and so to be eight in all: they relate the order of it thus. *He killed the bullock of the sin-offering which was for himself, and the goat on the which the Lot fell for the Lord. And he carried their blood into the Temple, and he sprinkled of the blood of them both, in this day, three and forty sprinklings. First he sprinkled of the blood of the bullock, eight sprinklings, in the most holy place, between the bars of the Ark; near the Mercy-seat, within an hand-breadth: as it is said, AND BEFORE THE MERCY-SEAT, HE SHALL SPRINKLE, &c. (verse 14.) And he sprinkled there, one above, and seven beneath. By word of mouth we have been taught, that this which is said, SEVEN TIMES, is more then the first sprinkling. And he counted them one, two, three, &c left he should forget, And afterward, he sprinkled of the goats blood, between the bars of the Ark eight times; one above and seven beneath; and counted them, as the former. And he turned and sprinkled in the Temple, upon the veil, of the bullocks blood, eight times, one above and seven beneath; for so it is said, OF THE BLOOD OF THE BULLOCK, UPON THE MERCY-SEAT, AND BEFORE THE MERCIE-SEAT. And he turned and sprinkled of the goats blood likewise, upon the veil, eight times; one above and seven beneath; (verse 15.) and counted them as the former. And afterwards, he mixed together the two bloods, the bullocks blood, and the goats blood. And sprinkled of them both four times, upon the four horses of the golden altar which was in the Temple, (verse 18.) and seven times on the midst if the same altar, (verse 19.) And at all these three and forty sprinklings, he dipped his finger in the blood, one dipping for every sprinkling; and sprinkled not twice with one dipping. And the rest of the blood, he poured at the western bottom of the (brazen) altar that was without. Maimonides, in Iom hakippurim, c. 3. s. 4. 5.*

V. 15. *he shall kill the goat*] after he had sprinkled of the bullocks blood, for himself, *he left it in the Temple, upon a base of gold that was there; and afterward went out of the Temple, and killed the goat*: saith Maimonides *ibidem* chap 4. sect. 2. *for the people*] that as he had offered for himself, so he might do, *for the ignorances of the people*, as the Apostle saith, Heb. 9. 7. *within the veil*] into the most holy place, a figure of heaven, whither Christ *the fore-runner, entered for us*; and whither also our hope, the sure Anker of our souls, entereth by him: Heb. 6. 19. 20. and 10. 19.—23.

Vers. 16. *because of*] or, *from the uncleannesses*, [unspec] that is, purging it from them. Hereby appeareth the horror of sin: for though the people never went into the Holy place, much less into the Most holy; yet such was the power of their iniquities, that the holy Altar, Ark and Sanctuary it self was defiled in the sight of God, and could not be cleansed without blood: so our sins do defile God's Church, and his most holy ordinances therein, and do come up into heaven it self; wherein, to we can have no entrance but by the blood of Christ, cleansing us and our way, and purging our consciences *from dead works, to serve the living God*: Heb. 9. 7. 11. 14. &c. *and all*] or, *in all their sins*: see after, on verse 21. *that dwelleth*] that is, *is placed and remaineth*; the Greek translath *built*: unto which phrase Paul hath reference, speaking of Christ's greater and more perfect tabernacle, not made with hands, that is, *not of this*

*building*, Hebr. 9. 11. *The Temple of his body*, (John. 2. 21.) and *veil of his flesh*, (Hebr. 10. 20.) were by imputation of our sins made as unclean, and sprinkled with his own precious blood; that he might reconcile us unto God. Esa. 53. 2 Cor. 5. 19. 21. *It was necessary that* (Moses Tabernacle, and Solomon's Temple,) *the patterns of things in the heavens, should be purified with these* (sacrifices forementioned:) *but the heavenly things themselves, with better sacrifices than these*. Heb. 9. 23.

Vers. 17. *not be any man*] neither of the people, [unspec] nor of the Priests: only the high Priest himself performed this service in the fight of God. Figuring herein our high Priest Christ Jesus, on whom God laid *the iniquity of us all*, Esa. 53. 6. *who his* ⟨ϕ⟩ *self, bare our sins, in his own body on the tree*, 1 Per. 2. 24. *who hath by himself purged our sins*, Hebr. 1. 3. and God by *him* hath reconciled *all things* ⟨ϕ⟩ *himself, even by him; whether they be things in earth, or things in heaven*, Colos. 1. 20. no creature helping, no nor comprehending the riches of his grace, *wherein he hath abounded towards us, in* ⟨ϕ⟩ *wisdom and prudence*, and hath gathered together in one *all things in Christ, both which are in the heavens, and which are on earth, even in him*, Eph. 1. 8. •0. These things, *the Angels desire to look into*, 1 Pet. 1. 12. and now unto the *Principalities and powers in heavenly-places*, is made known by the Church, *the manifold wisdom of God*, Eph. 3. 10.

V. 18. *shall go out*] from the most holy place. *to the Altar*] of incense which stood in the holyplace. *and of the blood of the goat*] both bloods mixed together in a basin; as before is noted. *and put*] Hebr. *and give*: so this was a striking of his finger with the blood upon the horns. *And he beg*•• (they say) *at the Northeast horn; so to the Northwest then to the Southwest, and so to the Southeast: Maimonides in Iom hakipp. chap. 4. sect. 2.* And of this, when God first appointed the Altar to be made, he said, *Aar on shall make atonement upon the horns of it*, ⟨ϕ⟩ *in the year; with the blood of the Sin-offering of at* ⟨...⟩ *ments*: Exod. 30. 10. This Altar being for incense, which figured prayers, (Psal. 141. 2.) and the *horses* signifying the power of Christ's mediation, (as from which voices or answers to the prayers of the saints were heard, Revel. 9. 13.) the cleansing of them by the blood of the Sin-offering, shown how the infirmities in the faith & prayers of the Saints, are to be holpen and purified by the death and blood of Christ.

Vers. 19. *blood upon it*] After the Priest had put blood upon the four horns: *he removed the coles and ashes which were on the golden altar, so that the gold appeared: then he sprinkled of the mixed blood, on the clean place of the altar, seven times; by the south side, by the place where he had finished the putting thereof upon the horns. And he went out, and poured the residue of the blood, at the western bottom of the (brazen) altar that was without, Maim, in Iom hakipp. chap. 4. sect. 2. seven times*] for a full and perfect purification, as in verse 14. *from the uncleannesses*] the imperfections and sins, which the people fell into, in their most holy service and prayers.

Vers. 21. *shall impose*] or, *shall lay both his hands*, which he now did in the name of the people, by this sign discharging them, and laying the burden of all their sins upon the beast, a figure of Christ. See the notes on Levite. 1. 4. *and all their sins*] or, *in*, or *with all their sins*: But the Greek translatheth it *and*: and so the Hebrew often signifieth, as is noted on Gen. 2. 3. and on



Exod. 17. 10. These three, comprehend sin of all sorts, which the Priest confessed in general, with the three names here used, (as in the ages following is recorded;) and asked mercy also for them all, saying, *Oh Lord, thy people the house of Israel, have sinned, and done iniquity, and trespassed before thee: Oh Lord make-atonement now for the sins and for the iniquities and for the trespasses that thy people the house of Israel, have sinned, and unrighteously done, and trespassed before thee: as it is written in the law of Moses thy servant, that in this day, he shall make-atonement for you, &c. Maimonides in Iom hakipp. chap. 4. sect. 2. shall put] Hebr. shall give, that is, affix or fasten them upon the head of the goat; which being also figure of Christ, shown how our sins should be imputed unto him, and God would lay upon him the iniquity of us all; that he which knew no sin, should be made sin for us, Esa. 53. 6. 2 Cor. 5. 21. a fit man] or, a man appointed and prepared: Hebr. an opportune ( a timely) man: which the Greek translatheth aready man; the Chaldee, a man that is prepared (or appointed) to go: and Sol. Rashi expoundeth it, appointed for it from the day before. Of this, the Hebrews write, that (in the ages after,) the live goat was led away by one of the Priests thereto appointed: unto a rock in the wilderness, twelve miles, (that is, ninety furlongs) distant from Jerusalem. Every mile (they say) was seven furlongs and an half. They made ten boothes between Jerusalem, and that rock in the wilderness; between every booth, there was a miles space: and in every booth one man or more, that some might accompany him that led the goat, from one booth to the next. So there being a mile (that is, two thousand cubits) between booth and booth, that was a Sabbaths days journey: and so far they might accompany him. And there remained between the last booth and the rock in the wilderness, two miles. At every booth, they said unto the man, *loe here is meat, and here is water, if his strength failed him, and he had need to eat, he might eat: but there never was man* (they say) *that needed so to do.* [And without necessity no man might eat, for it was their most solemn Fast.] From the last booth, they went not with him to the Rock, but half way (one mile, their Sabbath days journey,) and stood a far off, to see what he did with the goat. When he had put the goat down the Rock, they (at the boothes aforesaid) *waved with linen clothes* (or white flagges) to the end that they in Jerusalem, *might know that the goat was come to the wilderness.* Talmud in Ioma, chap. 6. and Maimonides in his Comment thereon, and in his Misneh, in Iom hakippurim, chap. 3. sect. 7. &c. Of their Sabbath days journey, see the notes on Exodus 16. 29.*

Vers. 22. *all their iniquities]* by this it appeareth, that as the killed goat figured Christ killed for the sins of his people: so this living goat, figured him also, who *bare our griefs, and carried our sorrows;* and on whom God *laid the iniquity of us all:* Esa. 53. 4. 6. And because Christ was not only to die *for our offenses,* but also to rise again *for our justification,* Rom. 4. 25. to be *crucified through weakness,* yet to *live by the power of God,* 2 Cor. 13 4. to be *put to death in the flesh, but quickened by the Spirit,* 1 Pet. 3. 13. and for that these two things could not fitly be shadowed by any one beast which the Priest having killed, could not make alive again; therefore God appointed two; that in the slame beast, Christ's death, in the live beast, his life and victory might be fore shadowed. Heb. 9. 23. 24.—28. See the like mystery in the two birds, for the cleansing of the Leper, Levite. 14. 6. 7. Or, the sending of this goat into the wilderness, (as the former was sacrificed in the Sanctuary,) might figure out the salvation of Christ communicated with the gentiles and people's of the world, as Esa. 42. 1. 4. 11. and 49.

6. For the *wilderness* is sometime used to signify *people's*; Ezek. 20. 35. The Hebrews say; *The scape goat made-atonement for all the transgressions of the Law, both the lighter, and the more heavy transgressions, whether done presumptuously, or ignorantly, whether they were known unto a man, or unknown; all are expiated by the Scape-goat, if so be the party do repent.* Maimonides in treat. of *Repentance*, chap. 1. sect. 2. This goat was but a shadow of Christ: and unto *repentance*, must be added *faith*: for God hath set him forth, to be a *propitiation through faith in his blood*: Rom. 3. 25. *land of separation*] or a *land cut-off, a land separated, to weet, from other lands, or from all people*: that is, as the Chaldee translateth it, *a land that is not inhabited*; which the Greek calleth *Abaton, waylesse, or inaccessible*; where no man goeth: afterward Moses calleth it a *wilderness*. Or it may mean, a place decreed of and determined whither to send him: for the Hebrew word sometime signifieth a *decree*, Job 22. 28. Dan. 4. 17. Hereby was figured the utter abolishing of our sins by Christ; both from the face of God, that they should not appear against us before him, to be imputed unto us: and also from us, that sin should have no more dominion over us, nor we serve it any longer; but having our consciences purged from dead works, should serve the living God. 2 Cor. 5. 19. Heb. 9. 26. 14. Rom. 6. 6. 12. So the Prophet speaking of the like grace, saith unto God, *Thou wilt cast all their sins, into the depths of the sea*; Mich. 7. 19. And this word which Moses here useth, is not elsewhere used in like sort for a *land*, but for cutting off of other things, and in particular is applied to Christ, working our redemption, that *he was cut-off out of the land of the living*, Esa. 53. 8. which the holy Ghost expoundeth thus, *his life was taken from the earth*, Act. 8. 33. and whereof himself speaking said, *whither I go, ye cannot come*: John. 13. 33. That *eternal Spirit* through which Christ offered himself without spot unto God, (Heb. 9. 14.) and by which he was *made-alive* after death (1 Pet. 3. 18.) enabled his flesh or manhood, to suffer such things as no other creature could come near unto: and thereby *Sin is put-away, and the body of sin, abolished*, Heb. 9. 26. Rom. 6. 6. The Hebrews say, of this goat sent away, that the man which carried it, threw it down the rock, and so it died: *Talmud in Ioma*, chap. 6.

Vers. 23. *Aaron shall come*] whiles the goat afore-said was going to the wilderness, these services following began, and other after them in this order as the Hebrews have recorded; *After he hath sent away the goat, by the hand of him that led him, he returneth to the bullock and goat, whose blood he had sprinkled within (the Sanctuary) and openeth them, and taketh out their fat, which he putteth in a vessel, to burn them upon the Altar. And he cutteth the rest of their flesh into great pieces, but one cleaving to another, and not parted asunder: and them he sondeth by the hand of others, to be carried out to the place of burning (without the campe, Levite. 16. 27.) When the (Scape-) goat is come to the wilderness, the high Priest goeth out into the women's court, to read the Law. And whiles he is reading, they burn the bullock and the goat in the place of the ashes (without the city:) therefore he that seeth the high Priest when he readeth, seeth not the bullock and the goat burnt. When he readeth, all the people stand before him: and the minister of the Congregation taketh up the book of the Law, and giveth it to the Chief of the congregation, and he to the Sagan (or second chief Priest) and the Sagan giveth it to the high Priest, who standeth up when he receiveth it, and standeth and readeth the 16. of Leviticus, and Levite. 23. 27.—32. &c. And when he readeth, he blesseth (God) before and after, &c. After this he putteth off his white garments, and washeth himself, and putteth on his golden garments, and sanctifieth his hands and his feet, and offereth the goat,*

which is for the general addition to this days service (Numb. 29. 11.) and offereth his own ram, and the people's ram, as it is said, AND HE SHAL COME FORTH, AND SHALL MAKE HIS BVRNT-OFFRING, AND THE BVRNT-OFFRING OF THE PEOPLE: Lev. 16. 24. And he burneth (on the altar) the fat of the bullock and of the goat that were burnt (without the campe;) And he offereth the daily evening sacrifice, [the Lamb. Numb. 28. 3.] and trimmeth the Lempes, as on other days, (Exod. 27. 21.) After this, he sanctifieth his hands and his feet, and putteth off the golden garments, and putteth on his own (common) garments, and goeth to his house; and all the people do accompany him to his house; and he keeps afeast, for that he is come out in peace, out of the Sanctuary. Maimonides in Iom hakippurim, chap. 3. sect. 7. 11. and chap. 4. sect. 2. leave them there] to weet, (as in the ages following,) they left them in some of the holy chambers which were about the Sanctuary, Ezek. 44. 19. Of this, the Hebrews write, *The white garments, wherein he served on the fasting day, he never served in them the second time; but they were laid upon the place where he put them off; as it is said, HE SHAL LEAVE THEM THERE; and they might not be put to any use.* Maim. in Keleiamikdash (or, Implements of the Sanctuary,) chap. 8. sect. 5.

Vers. 24. wash his flesh] that is, as the Greek [unspec] translath, his body: so he washed before he put on the linen garments, verse 4. and this was an usual rite, so oft as he shifted his clothes; as from this place the Hebrews teach, saying; *Every time that he changeth garments, and putteth off garments, and putteth on other garments, he is charged to wash or baptize.* And the high Priest washed five times, and sanctified (that is, washed his hands and feet) ten times this day. As, at first he put off his common garments which he wore, and washed [or baptized his whole body] and came-up and wiped himself, and put on the golden garments, and sanctified his hands and his feet. A• he killed the daily sacrifice, and trimmed the Lamps, &c. and offered the bullock and 7. lambs. And after that he sanctified his hands and his feet, and put off the golden garments, and washed and wiped himself, and put on the white garments: and sanctified his hands and his feet, and served the service of the day, [as is before shown] Afterwards, he sanctified his hands and his feet, and put off the white garments, and washed him-self and wiped, and put on the golden garments, and sanctified his hands and his feet; and offered the God for sin, which was added to this days service, and his own Ram, and the people's Ram, which were burnt offerings: and burnt on the altar the fat of the bullock• and goat that were burnt without, and offered the day evening sacrifice. And after that, he sanctified his hands and feet, and put off the golden garments, and washed and wiped himself and put on the white garments and sanctified his hands and feet; and went into the most holy place, and brought out from thence the incense 〈...〉 and the censer; and after that sanctified his hands and his feet, and put off the white garments: and washed and wiped himself, and put on the golden garments, and sanctified his hands and feet, and burnt the evening incense due for every day, and trimmed the Lamps; and sanctified his hands and feet; and put-off the golden garments, and put on his common garments, and were out. All these washings and sanctifyings were in the Sanctuary, except the first washing which he might die without, &c. If the high Priest were an old man, 〈ϕ〉 sick: they took off the cold from the water by 〈ϕ〉 made hot in the fire, or by mixing hot water with the cold. All other days the high Priest sanctifieth his 〈ϕ〉 and feet from the Laver [of brass] as the other Priests do: but this day, for honors sake, he sanctifieth from a golden vessel. Maimonides in Iom hakipp. chap. 2. sect. 2. 3. 4. 5. Of these and the like, the Apostle saith; their services stood only in meats and 〈ϕ〉, and divers baptisms (or washings,) and carnal or dinantes imposed on them, until the time of

refor <...> (or bettering;) Heb. 9. 10. which spiritually taught them and us, to draw near with a true heart, and full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; Heb. 10. 22. See the notes on Exod. 30. 19. 20. his garments] his ordinary high Priests garments, appointed in Exod. 28. wherein he was to perform his daily service in the sanctuary. Sol. Iarcht expoundeth it, the eight garments wherein he serveth all days of the year. shall make] or, shall do, that is, shall offer his burnt offering, that was the Ram, in verse 3. and the people's ram, verse. 5. which figured the accomplishment of their atonement, Levite. 1. 4. and the presenting of themselves unto God, as new creatures, to perform unto him their reasonable service; Rom. 12. 1.

Vers. 25. shall burn] or shall perfume: for the burning of the fat upon the altar, and the burning of the body without the campe, verse 27. Moses expresseth here and usually by two divers words. What the fat signified, is noted on Ex. 29. 13. Lev. 3. 3. upon the Altar] the brazen altar in the courtyard; for on the gold altar it might not be burnt, Ex. 30. 9.

Vers. 26. he that sent away] that is, as the Chaldee explaineth it, he that led (or carried) away: that fit man forementioned in verse 21. for the scape-goat] Hebr. for (or to) Azazel; which some take here to be the place in the wilderness. The Greek translatheth it, that which was sent away unto dismissal. his flesh] in Greek, his body: which was a sign that he was unclean, as Levite. 15. 5. The like is said of the man that burned the red heifer of whose ashes the water of sprinkling the unclean, was made, in Num. 19. 8. afterward] at evening, for till then he was unclean, Levite. 15. 5. After he had been with the goat, at the Rock, he came and remained under the last booth, (of the ten before noted on verse 21.) until it was dark: saith Maimonides in Iom hakipp. c. 3. s. 7.

Vers. 27. without the Campe] So the blood of this Sacrifice was carried into the holy and most holy places; the sat was burned on the altar in the court-yard; the body was burned without the Campe. The mystery is opened by the Apostle, that Christ our Sin-offering and sacrifice of atonement, and also our high Priest, entered into the holy place of heaven, not with the blood of others, but by his own blood, and obtained eternal redemption: Heb. 9. 11. 12. 23, And as the bodies of these beasts, were burnt without the campe: so Jesus, that he might sanctify the people with his own blood, suffered without the gate (of Jerusalem:) Let us go forth therefore unto him, without the campe, bearing his reproach; for here have we no continuing city, but we seek one to come: Heb. 13. 11. 14. See the notes, on Levite. 4. 12. & 6. 30.

Vers. 28. his flesh] in Greek, his body: for the cause foreshowed on verse 26.

Vers. 29. a statute for ever] Hebr. for a statute of eternity: that is, an everlasting ordinance. Meaning from year to year, till the ever of the Jubilee (as the Jews use to speak) that is, till Christ should come, in whom all these figures have an end. So ever is ended at the Jubilee, as is noted on Exod. 21. 6. tenth day] This service being done upon this day, every year; shown the inability both of this Priesthood and of these sacrifices, to make atonement in deed for the people; as it is written; For the Law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered, because that the

worshippers once purged, should have had no more conscience of sins? But in those, (there is) a remembrance again of sins every year. For it is not possible that the blood of bulls and of goats, should take away sins. Wherefore when [Christ] cometh into the world he saith: Sacrifice and offering thou wouldest not; but a body hast thou prepared me. Heb. 10. 1. 5. The commandment of fasting & sanctifying this tenth day, is again repeated in Levite. 23. 27.—32. the sacrifices which it should have more then other days, are expressed in Numb. 29. 7.—11. And the Jubilee (which was every fiftieth year) began and was solemly proclaimed with trumpet, upon this tenth day, Lev. 25. 8. 9. a shadow of that acceptable year of the Lord, the year of freedom, which Christ hath proclaimed by the trumpet of his Gospel, Luke 4. 18. 19. 21. 2 Cor. 6. 2. afflict your souls] the Greek translatheth, *humble your souls*: by the soul, the body also is comprehended, even the whole person, as is noted on Levite. 2. 1. Gen. 12. 5. Affliction or humiliation, is inwardly by godly sorrow for sin, which worketh repentance, carefulness, indignation, fear, vehement-desire, zeal and revenge, 2 Cor. 7. 10. 11. and a judging of ourselves, 1 Cor. 11. 31. and loathing ourselves for the evils which we have committed, Ezek. 6. 9. Outwardly by fasting, and abstinence from all fleshly delights. By the Hebrew canons, they were to abstain this day from five things; from *meat and drink*; from *washing* themselves, from *anointing*, from *putting on the shoes* (and all fine apparel,) and from *carnal copulation*. Maimonides in treat. of the *Rest of the tenth day*, c. 1. s. 4. 5. The Scriptures confirm these; as David afflicted his soul with *fasting*, Psal. 35. 13. Daniel, by it, and by not *anointing*; Dan. 10. 3. 12. Israel, by putting off their *ornaments*; Ex. 33. 4. 6. David, by going *barefoot*, 2 Sam. 15. 30. & wearing *sackcloth*, Psal. 35. 13. and not *washing* nor *anointing*. 2 Sam. 12. 20. 21. Vrias, by not *lying* with his wife, 2 Sam. 11. 11. But the chiefest of these was *fasting*, and the day is called the *Fast*, in Act. 27. 9. and the time by the law, is *from evening to evening*, beginning the *ninth* day of the month *at even*, Levite. 23. 32. by which words the Hebrews gather, that they were to *begin to fast and to afflict themselves in the evening of the ninth day next before to the tenth, and so in the end of it, to tarry in their affliction a little of the night after the tenth day*; and therefore that it was *necessary to add somewhat of the working day, unto the holy day, both before and after*. But they exempted from this fast, such as were *sick*, and all *children under nine years of age*. Maimonides in treat of the *Rest of the tenth day*, chap. 1. sect. 6. and chap. 2. sect. 8. 10. Moreover under this name of *afflicting* themselves, and *fasting*, the Lord required the putting away of all sin; and amendment of life; as, *to loose the bands of wickedness; to undo the heavy burdens, and to let the oppressed go free, and to break every yoke; to deal bread to the hungry to cover the naked, and the like*; Esa. 58. 6. 7. And so it figured our mortification with Christ; that as in the sacrifices killed, his *humiliation unto the death*, was fore-shadowed, Phil. 2. 8. so by the humiliation of the Church, our *sufferings* with him were signified; our baptising into his death and burial, and our walking in newness of life, our *old man* being *crucified* with him; *that the body of sin might be destroyed*. Rom. 6. 3. 4. 6. 1 Pet: 2. 21. Unless we do this, we may *fast*, but the Lord *seeth it not*; and *afflict our soul*, but he *taketh no knowledge*; neither can we make our *voice to be heard on high*; Esa. 58. 3. 4. *any work*] for this was a solemn *Sabbath*, verse 31. and by ceasing from work, figured that they which would have expiation and atonement by Christ's day, must cease from their *own works*, to do *the work of God*; believing in him whom he hath sent: Heb. 4. 10. John. 6. 29. *stranger*] in Greek, *Proselyte*: by the *homeborne*, are meant

Israelites borne in that land: the stranger, was of the heathens, joined to the faith and Church of Israel: such were bound to all Israel's ordinances. See Exod. 12. 19. 48. 49.

Vers. 30. *he shall*] that is, God by the Priest (as verse 32.) *shall make etonement (or expiation) to cleanse (or purify) you.* Herein was figured the power and efficacy of Christ's Priesthood, and sacrifice: that he expiateth and maketh atonement for our sins with God, 1 John. 2. 1. 2. and cleanseth us by his blood and spirit from all sin: 1 John 1. 7. Romans 8. 9. 10. 11.

Vers. 31. *sabbathisme]* or *rest*: this word the Apostle keepeth in Heb. 4. 9. and being joined to the word *Sabbath*, it noteth an exact and careful rest: therefore God threateneth to destroy them that did any work this day Levite. 23. 30. See also the notes on Exod. 16. 23.

Vers. 32. *whom he]* that is, whom God shall anoint; or, *which shall be anointed*, as the Greek translatheth *whom they shall anoint*. Such words are often used without designing any person; as is noted on Genes. 16. 14. By this *anointed*, the *high Priest* is meant, Levite. 21. 10. *shall fill]* that is, *shall consecrate*, see Exod. 29. 9. The Greek translatheth, *shall perfect (or consecrate) his hands*. Herein he also figured *the Son of God*, who is our high Priest *perfected (or consecrated) for evermore*, Hebr. 7. 28. *garments of holiness]* the four forementioned, verse 4. called in Greek *a holy stole (or robe:)* which word is used in Rev. 6. 11. and 7. 9. 13. 14. where the Saints that *came out of their tribulation*, are arrayed in *white stoles (or robes,)* which they have *washed and made white in the blood of the Lamb Christ*. The mystery of these garments is there touched: and by it we may learn, why the high Priest, in the work of Expiation, might have none but *white garments* this day.

Vers. 33. *the Sanctuary of holiness]* that is, as the Greek translatheth, *the holy of the holy*, meaning the *most holy place*: into which he went first with incense and blood: verse 12. 13. 14. 15. 16. *the Tent]* the *Holy place* or first Tabernacle; which he secondly expiated, verse 16. &c. *all the people]* in Greek *all the congregation*. Because the expiation of the whole Church dependeth thus on the high Priest, so that if he were unclean, or 〈ϕ〉 in his ministraton, he was in danger of death by the hand of God, (Lev. 10. 1. 2. 3. and 16. 2.) and so the Church should want atonement for th 〈...〉 sins: therefore the high Council or Magistrate•• looked carefully unto him, both for his purity, an• for information of him in his duty this day. 〈ϕ〉 is said, that *Seven days before the day of atonement, they separated the high Priest from his own house, 〈ϕ〉 his chamber which was in the Sanctuary: and kept him from his wife, all those seven days, lest his wife should be in her disease, and so he become unclean seven days.* [as Levite. 15. 24.] *and might not serve. And they appointed with him, another high Priest; that 〈ϕ〉 any pollution happened unto him, the other might serve in his stead. Whether the pollution happened unto him before the daily morning sacrifice, or after he had offered the oblations; this (other) that was taken in his stead, needed no institution (or consecration,) but began his administration where the first did leave off: &c. D•ring these seven days, they sprinkled him with the ashes of the heifer, in the third day after his separation, and is the seventh [according to Num. 19. 10. 12.] which was the evening of Expiation day; lest he should be def 〈...〉 by any dead, and not know of it, &c. All the seven days, they inured him with the services. He sprinkled the blood, and burned the incense, and trimmed the la 〈...〉 ; and burned the daily sacrifices on the Altar, that 〈ϕ〉 might be acquainted with the service on*

Expiation day. And they appointed unto him some Elders, of the Elders of the Synedrion (or Council,) which did read before him, and teach him the service of the day, and the order of it. And they spake to the high Priest to himself, lest he should have forgotten, or lest he shall not have learned this thing. And on the even of the Atonement day, in the morning early, they set him the East gate, and brought before him, bulls and rams and sheep, that he might be acquainted and inured with the service. All the seven days, they restrained him not from meat or drink: but in the even of Atonement day, they suffered him not to eat much, because meat bringeth sleep; and they would not suffer to sleep, lest any accident (of the night, as Deut. 23. 10.) should be seen; &c. Maimonides in *Iom hakipp.* chap. 1. sect. 3. 6. and *Talmud. Bab. in Ioma,* chap. 1. How ever it were for all these rites; the Lord who red sanctity and cleanness in all his Priests times of their service, Levite. 22. 3. required it carefully of the High Priest on this day; where he most solemnly figured Christ in his office work; of whom it is said, that *In all things it ved him to be made like unto his brethren, that might be a merciful and faithful high Priest, in things maintaining to God, to make atonement for the sins of the people. For such an high Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher then the heavens;* Heb. 2. 17, and 7. 26.

#### CHAP. XVII.

A law that all sacrifices must be killed and offered in the Sanctuary, and no other where, 7, that they might no more sacrifice unto Devils. 8, They that did otherwise, should be cut off. 10, All eating of blood is forbidden upon like penalty. 13, A law for covering the blood of beasts and birds that were slain. 15, Against eating the flesh of any carcass, or of any torn thing; and how they that did it, should cleanse themselves.

AND Jehovah said unto Moses, saying. Speak unto Aaron, and unto his sons, and unto all the sons of Israel; and say unto them: This is the thing, which Jehovah hath commanded, saying. Every man of the house of Israel; that killeth an Ox, or Lamb, or Goat, in the Camp; or that killeth it out of the Camp: And bringeth it not, unto the door of the Tent of the congregation; to offer an oblation to Jehovah, before the Tabernacle of Jehovah: blood shall be imputed unto that man, he hath shed blood; and that man, shall be cut off, from among his people. To the end that the sons of Israel may bring, their sacrifices, which they sacrifice, on the face of the field; even that they may bring them unto Jehovah, unto the door of the Tent of the congregation, unto the Priest; and sacrifice them, for sacrifices of Peace-offerings, unto Jehovah. And the Priest shall sprinkle the blood, upon the Altar of Jehovah; at the door, of the Tent of the congregation: and burn the fat, for a savour of rest, unto Jehovah. And they shall not sacrifice anymore, their sacrifices, unto Devils; after whom, they have gone-awhoring: This shall be unto them, a statute for ever, throughout their generations. And thou shalt say unto them; Every man, of the house of Israel; or of the stranger which sojourneth among you: that shall offer a Burnt offering, or a sacrifice: And shall not bring it, unto the door of the Tent of the congregation; to do it, unto Jehovah: even that man, shall be cut-off, from his people's.

And every man, of the house of Israel; or of the stranger, that sojourneth among them; that shall eat, any blood: I will even set my face, against the soul that eateth blood; and will cut it off, from among the people thereof. For the soul of the flesh, it is in the blood: and I have given it to you, upon the Altar; to make-atonement, for your souls: for it is the blood, that maketh-atonement for the soul. Therefore have I said, unto the sons of Israel; no soul of you, shall eat blood: and the stranger, that sojourneth among you, shall not eat blood.

And every man, of the sons of Israel; or of the stranger, that sojourneth among them; which shall hunt a hunting of wild-beast, or of fowl, that may be eaten: he shall even pour-out, the blood thereof; and cover it, with dust. For it is the soul of all flesh; the blood thereof it is for the soul thereof: and I have said unto the sons of Israel; ye shall not eat, the blood of any flesh: for the soul of all flesh, it is the blood thereof; who-soever eateth it, shall be cut-off.

And every soul, that shall eat a carcass, and a torn-thing; whether it be an home-borne person, or a stranger: he shall both wash his clothes, and bathe (*his flesh*) in water, and be unclean until the evening, and then he shall be clean. And if he wash them not, and bathe not his flesh: then he shall bear, his iniquity.

#### Annotations.

*HIs sons*] the Priests; for they were the sacrificers for the people; therefore this Law is first directed unto them, then unto all the people. And as the extraordinary sanctification of the Church was appointed in chap. 16. so the ordinary and daily sanctification of all and everyone is here taught; and how after their purification from all their sins, they should be careful to serve the Lord in newness of life, in that place, and after that manner which he prescribed. *the thing*] Hebr. *the word*. Every man] or, Any man, who-soever. Hebrew, *man man, of the house of Israel*; whereunto the Greek addeth, *or of the Proselytes that are adjoined unto you*: and so Moses addeth in verse 8. Targum Jonathan explaineth it, *young man or old*: and so in verse 10. and 13. *killeth an Ox*] or a Bull, meaning for sacrifice to God, verse 4. 5. for this law concerneth holy things, sanctified, and meet for the Altar, which might not be killed, nor offered (as v. 8.) but in the Lord's Court. This is often and instantly commanded, Deut. 12. 5. 6. 13. 14. 26. 27. & 14. 23. 26. & 15. 19. 20. The Hebrew canons say, *He that killeth holy things out of the court* (of the Sanctuary) *although he offer them not; if he do it presumptuously, is guilty of cutting-off*, Lev. 17. 3. 4. *If he kill in ignorance, he is to bring the Sin-offering appointed*, Maim. in *Magnaseh hakorbanoth*, (or treat of offering sacrif.) c. 18. s. 3. Hereby Israel was taught to serve God in Christ only: for he is the true Tabernacle, Heb. 9. 11. in whom God dwelleth among men, & by whom all our service and sacrifices are sanctified and made acceptable unto God in his church: •o that none can come unto the Father but by him▪ John. 14. 6. and he is *the door of the sheep*, John. 10. 7. 9. The Tabernacle also figured the Church, where God requireth his worship to be performed by all his people: 1 Tim. 3. 15. Rev. 21. 3. Eph. 2. 20. 21. 22. Act. 2. 47. And so it is written, *For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me: there will I accept them; and there will I require your offerings, and the first fruits of your oblations, with all your holy things*. Ezek. 20. 40. *in the Camp*] which is described in Numb. 2. answerable whereto the city Jerusalem was, in the ages following: as is noted on Exod. 40. 33.



Vers. 4. *blood]* that is, *murder*: for such corruption of God's worship, is hateful unto him as blood-shed. So in Esa. 66. 3. he saith, *He that killeth an ox, is as if he slew a man.* So the Hebrews; as Sol. Rashi here saith, *As if he shed the blood of man, for which he is guilty of his life. he hath shed blood]* Targum Jonathan explaineth it thus, *And it shall be to him, as if he had shed innocent blood. •ut-off]* in Chaldee, *destroyed*: so the Greek, *that soul shall be destroyed.*

Vers. 5. *the face of the field]* that is, *the open field*: see the notes on Levite. 14. 7. As the heathens, so the Israelites (before the making of the Sanctuary,) sacrificed everywhere in the fields, high places and mountains. The Hebrews say, *Before the Tabernacle was set up, the high places were lawful; and the service was by the Firstborne: after the Tabernacle was erected, high places were unlawful, and the service (was performed) by the Priests.* Talmud Bab. in Zebachim, chap. 14. Here Israel is restrained to the Tabernacle, but the other nations were not so, but might sacrifice other where, as did Job and his friends, Job 1. 5. and 42. 8. 9. And in the Hebrew canons it is said; *He that killeth the holy things of the heathens, without (the Sanctuary,) is guilty: likewise •e that offereth them without. But it is lawful for the heathens to offer burnt offerings unto God, in every place; and he himself may offer in an high place which he hath built. But it is unlawful (for a Jew) to help him, &c. for loe we are forbidden to offer without (the Court.) And it is lawful to teach them, and to learn them how they may offer unto the name of the Blessed (God.)* Maim. in Maaseh hakorbanoth, chap. 19. sect. 16. The same liberty which the nations had before the Law, we have now again spiritually under the Gospel, John 4. 21.—24. which God foretold, saying, *My name shall be great among the nations, and in every place incense shall be offered unto my name, and a pure offering,* Mal. 1. 11. *unto the door]* that is, into the courtyard: see the notes on Levite. 8. 3. *of the congregation]* or, *of assembly*: in Greek, *of the testimony*: so in verse 9.

Verse 6. *a savor of rest]* in Greek, *a savor of sweet smell*: which the Chaldee expoundeth, *to be accepted with favor before the Lord.* Of these words and rites, see Levite. 1. 9.

Ver•• 7. *unto devils]* as all Jews and Gentiles did• which sacrificed not by faith in Christ, and in such sort and place, as God approved of. Deut. 32. 17. 1 Cor. 10. 20. and as they had done when they made the golden calf, Exod. 32. at which time, *they sacrificed unto the idol,* Act. 7. 41. and so unto the devil; as Jereboam's idols are also called *Devils,* 2 Chron. 11. 15. and Antichrists likewise. Revel. 9. 20. *Devils* are in Hebrew named here *Seghnirim,* that is, *rough and rugged as hairy goats*; because in such shape they sometime appeared, like Sa•yres: Esa. 34. 14. or of their *hortour* and *terro••* which they cause unto men• for so the word originally signifieth. The Chaldee calleth them *Shedin* of their *wasting* and *destroying* the creatures: which name Moses after giveth them in Deut. 32. 17. The Greek translateth, *unto Vain things. gone a-whoring]* the Chaldee expoundeth it, *erred, or committed idolatry*: which sin is often called *whoredom* or *fornication*: (see the notes on Exodus 20. 5. and 34. 15. Levite. 20. 5. 6. Deut. 31. 16.) because it violateth the covenant between God and his people, which is called *marriage,* Hosea 2. 2. 19, 20. and 3. 1.

Vers. 8. *stranger]* or *sojourner,* in Greek *a proselyte*: [unspec] meaning a heathen joined to the Jews religion and church: so after in verse. 10. and 13. *shall offer]* as the sacrifice might not be *killed,* verse. 3. so neither might it be *offered* out of the Sanct•ary, though it were killed therein. Whereupon the Hebrews say, *He that killeth the holy things, and offereth them out of (the*

Sanctuary,) is twice guilty▪ once for killing, and once for offering. If he kill within, and offer without, he is guilty for offering: likewise if he kill without, and offer within; he is guilty for killing▪ M••money in Maaseh hakorbanoth, chap. 18. sect. 5. And Sol. Rashi (on Levite. 17.) saith, the Law speaketh of offering a Burnt-offering, to show that a man is guilty for burning the pieces (of the Sacrifice) without the campe, as is he that killeth it without: that if one kill, and another offer, both of them are guilty. ⟨ϕ⟩ sacrifice] to weet, of Peace-offerings; as the Chaldee explaineth it. As by the doctrine of our Savior, in Matth. 23. 19. *the Altar sanctified the gift:* so the Hebrews understand this Law, for sacrifices offered by fire, and upon an altar without; saying: *He that offereth without, is not guilty, till he offer upon ⟨...⟩ tar which he hath made without: but if he offer ⟨...⟩ Rock or on a stone, he is free, [to weet,] from the judgment of death;] for it is not called Corban (an offering) except it be on an Altar, yea though it be without: as it is written. (in Gen. 8. 20.) And Noah built an ⟨ϕ⟩ ▪ Maim. in Maas. hakorbanoth, chap. 19. sect. 1.*

Vers. 9. *door of Tent]* and so in ages following, [unspec] to the *door of the House or Temple*, that is, in the courtyard. And if the Tabernacle or Temple should haply be burnt, (as it was by the Babylonians, 2 King. 25. 9.) yet was it lawful to offer in the courtyard upon the altar, as Ezra did after their return, Ezr. 3. 3. 4. 5. 6. So the Hebrews say, *Who so killeth holy things at this time, and offereth th•• out of the Court, is guilty: because it is meet he ⟨ϕ⟩ offer within. For loe it is lawful to offer, although that be no house. Because the first holiness sanctifieth f• that time present, and for the time to come. Mai ⟨...⟩ i• M••s. •akorb. chap. 19. sect. 15.* It figured, that our service unto God, must be by faith in Christ, and in the communion of his Church; as before is shown on verse 2. *to do it]* that is, to offer it: see the notes on Exod. 10. 25. *cut-off]* in Greek, *that soul shall be destroyed;* as in v. 4.

Vers. 10. *every man]* Hebr. *man man;* which Jonathan expoundeth *young man or old man:* as in verse. 3. and 13. *the stranger]* in Greek, *or of the proselytes adjoined unto you.* This Law therefore seemeth not to bind the heathens, anymore then the sonner, of sacrificing, verse. 5. so in v. 12. & 13. *any blood]* to weet, of *fowl or beast*, as is explained in Leviticus 7. 26. and this at his common table: for as the former laws were for sanctifying the people in their holy things; so these which follow are for their civil conversation. *Whereas it is said, it maketh atonement for the soul, (verse 11.) left any should think he is not guilty save for the blood of holy things, the scripture saith any blood.* Chazkuni on Leviticus 17. *will set]* Hebr. *will give my face,* which the Chaldee expoundeth *my anger:* and so *face* is often used for *anger;* which appeareth in the countenance: as, *I will appease his face,* Gen. 32. 20. and, *the face of the Lord hath divided them,* Lam. 4. 16, and; *I will not cause my face to fall upon you,* Ier. 3. 12. and *the face of the Lord, is upon them that do evil,* 1 Pet. 3. 12. and many the like. *the soul]* which the Chaldee expoundeth *the man.* See the notes on Gen. 12. 5. *cut it off]* that is, *destroy him,* as the Chaldee and Greek translath. The Hebrews say, *He that eateth so much as an olive of blood, presumptuously, is guilty of cutting-off: if ignorantly, he is to bring the Sin-offering appointed. And the thing is plain by the law, that he is not guilty, but for all blood of cattle, beasts and birds only, whether they be unclean or clean, Leviticus 7. 26. But the blood of fishes, and of Locusts, and of creeping things, and the blood of man, they are not guilty for them, by the name of blood. The blood therefore of clean fishes, and locusts, is lawful to be eaten or drunk. And the blood of unclean locusts and fishes is unlawful, because*

it is the juice of their bodies. Mans blood is unlawful, by the doctrine of the scribes, if it be separated (from the body:) but one may swallow down the blood of his teeth, without prohibition. Maimonides in treat. of Forbidden  $\langle \diamond \rangle$ , chap. 6. sect. 1. 2.

Verse 11. *the soul,*] that is, *the life*: see Gen. 9. 4. So in Targum Jonathan it is expounded here, and in verse 13. *the life of the soul. of the flesh]* the Gr. addeth, *of all flesh*; & so Moses speaketh in v. 14. *is in the blood]* the Greek saith, *is the blood thereof*; as in verse 14. which blood is figuratively called *the life*, because the seat thereof is in the blood, as Moses here showeth: so that if the blood be gone, the life is gone with it, as daily experience confirmeth. Hereupon David saith, *What profit is in my blood?* Psal. 30. 10. that is, *in my life*: and the shedding of blood, is the taking away of ones life, Gen. 9. 6. Chazkuni explaineth it thus, *For the soul of the flesh, 1. of every creature, it hangeth in the blood; and therefore I have given it to make a  $\langle \dots \rangle$  nt for the soul of man: the soul cometh and maketh  $\langle \dots \rangle$  meant for the soul. have given it] to weat, the blood, and so the life or soul of the beast, to make atonement for your souls; that is, to be the expiation and ransom for your life or soul: in figure of Christ, whose blood was to be shed for the remission of sins, Matth. 26. 28. through which he should make peace, Colos. 1. 20. and men have redemption, Ephes. 1. 7. who was to give his soul (or life) for a ransom for many, Matth. 20. 28. And this is the cause why God forbiddeth all blood, that men might be kept in faith and reverend expectation of the blood of Christ, which being once shed, should spiritually be given unto his people for to drink by faith, unto the life and salvation of their souls, John. 6. 53. 54. 55. And to teach the people not to ascribe the work of their salvation unto themselves or their own works, but unto Christ only, was this prohibition of blood: and the like was for the fat of all such beasts, as had the fat burned on the Altar, which therefore might not be eaten of men. See the notes on Leviticus 3. 17. and 7. 25. 26. *it is the blood]* not of bulls and goats, (save only in shadow,) for it is *unpossible* that such blood should *take away sins*, Heb. 10. 4. but the blood of Christ is it that maketh atonement, and cleanseth from all sin: Hebrews 9. 12. and 10. 19. 1 John 1. 7. And as the Apostle saith, *without shedding of blood is no remission*, Hebrews 9. 22. so the Hebrew doctors, from these words of Moses, say, *There is no remission of sins, but by blood; as it is written, For it is blood that maketh atonement for the soul. Talmud in Ioma c. 1.**

Vers. 12. *Therefore]* in Greek, *For this* cause. Although other reasons may be rendered of the forbidding of blood, as to restrain men from cruelty, or from communion with idolaters, (for the *Magi*, or wise men of Chaldea, used to eat blood, when they conversed with Devils, and by them foretold things to come, whereas otherwise the Chaldeans eschewed blood as an unclean thing, as *Maimonides* showeth in *Moreh nebuchim*;) yet the main, if not the only cause is here given of God, to be the use of blood upon the Altar, for their atonement; which was merely figurative, and which had the end and accomplishment in Christ. Colos. 2. 16. 17. And besides the former signification; as the not eating of the flesh of such sacrifices as had their blood carried into the holy place, signified that they which cleaved to the rudiments of Moses Law, should have no portion in Christ, (as is shown on Levite. 6. 30. from Heb. 13. 10.—13.) so the not eating of blood, which made stonement for the souls of men, seemeth also to signify, that they which cleaved unto the legal sacrifices, should not eat, that is, not have

communion, benefit or nourishment to their souls: but they which come unto Christ by faith, do eat the flesh and drink the blood (in spirit and truth,) by which their atonement is made with God. John. 6. Matth. 26. compared with Heb. 13. 10. &c. And as *the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing*, Heb. 9. 8. so the communion with that blood whereby atonement for sins was made, was not yet fully manifested, while as the outward Tabernacle and figurative sacrifices therein, were in use.

Verse 13. *hunt a hunting,*] and so take it by hunting. This law for wild-beasts caught by hunting, concerneth tame beasts also, as touching the slaying of them: as is said in Deut. 12. 21. *thou shalt kill of thy herd and of thy flock, &c. and thou shalt eat.* And as it is said in Deut. 15. 22. of the blemished firstlings, which were to be eaten in their cities, *as the Roe-bucke, and as the Hart*, From which words the Hebrews say, *Here thou art taught, that the wild beast and the tame, are alike in this business of killing, &c. Maimonides in Shechitah* (or treat. of Killing beasts:) chap. 1. sect. 1. *that may be eaten*] or which is usually eaten: which Targum Jonathan expoundeth. *that is lawful to be eaten. he shall even pour-out*] or, *then shall he shed the blood thereof*: so that no flesh of beast or bird might be eaten in Israel, unless the blood were orderly let out, and the flesh cleansed of it. And when the people in a war, flying upon the spoil, slew cattle on the ground, and did eat the flesh not purified from the blood, they sinned against the Lord; till Saul took order for the more lawful killing of them, 1 Sam. 14. 32. 33. 34. Of this point, the Hebrews have these rules. *It is commanded, that who so will eat the flesh of any cattle, wild beast, or fowl; it be slain, and afterward eaten. He that slayeth, blesseth God first, who sanctifieth us by his commandments, and hath given a charge concerning the slaying. And it is unlawful to eat of that which is slain, all the while that it doth tremble. And who so eateth thereof, before the soul (the life) be gone out, transgresseth. Fishes and Locusts, there is no need to slay them: but the catching of them, maketh them lawful. Behold he saith* (in Numb. 11. 22.) *Shall the flocks and the herds be slain for them to suffice them? or shall all the fishes of the sea be gathered for them? The gathering of the fish, is as the fleying of the beasts. So of the Locusts, there is mentioned their gathering only*, Esa. 33. 4. *that if any of them die in the water, they may be eaten, yea it is lawful to eat them alive. The place where the beast must be slain, is the neck. The instrument to slay it with, may be any knife of metal, or of stone, or of glass and the like cutting things, which are sharp, and have no gap in them. It is lawful to slay in all places without the court (of the Sanctuary,) for within the court, they slay but the holy things of the altar only: common beasts or fowls, may not be slain within the court: Deut. 12. 14. 15. So that which is slain out of the place (which God hath chosen) is lawful to be eaten in any of the gates: but he that slayeth common things within the court, that flesh is unlawful to be used; but they bury it. Any man may slay, as the deaf, or the fool, or the child, &c. if others look that it be slain lawfully: but if a knife fall of it self, and slay, though it be after the manner of slaying, yet it is unlawful; for it is said THOU SHALT KILL. (Deut. 12. 21.) so it must be slain by mankind. He that slayeth a beast in the name of a sacrifice for a vow, or a sin-offering which he oweth; it is unlawful to be eaten: &c. Maim. in Shechitah, <Ⓞ> 1. and 2. &c. The taking of beasts and birds by hunting, may signify the converting of sinners by the preaching of the Gospel; as the catching of fishes, is applied to the catching of men, Luk. 5. 9. 10. And as Peter when he was called to preach the word unto, and communicate with the Gentiles, was bidden in a vision to kill beasts, and eat, Act. 10. 12. 13. 28. so this Law for killing of beasts and burying*

their blood, seemeth to figure out the mortifying of sinners by the word of God, and burying of the old man & natural sinful life; after which, communion with them is lawful. Rom. 6. 2. 3. 4. *cover it with dust*] the Greek translatheth, *earth shall cover it*. The covering of blood is in use (they say) *both within the land of Israel, and without the land: of common beasts, but not of the sanctified*. Talmud in *Cholin*, c. 6. This taught a reverend regard which they should have of the soul or life of the beast, which was in the blood: that it should be buried with a kind of honor; for burial is honorable, Eccles. 6. 3. It also shown the lawfulness of killing these creatures for food; that their blood being covered, should not be imputed unto them of God: as appeareth by the contrary, Job 16. 18. *O earth, cover not thou my blood*; and Ezek. 24. 7. 8. *Her blood is in the midst of her; see set it upon the top of a Rock, she poured it not upon the ground, to cover it with dust: that it might cause hot-wrath to come up to take vengeance, &c.* where blood not covered, signifieth a crying to God for vengeance. The Hebrews performed this charge carefully; for in their canons it is said; *We are commanded to cover the blood of the clean beast or clean fowl that is slain*, Leviticus 17. 13. *Therefore we are bound to bless before the covering of* 〈ϕ〉 *Blessed art thou O Lord our God, King eternal, which hath sanctified us by his commandments, and give us a charge to cover the blood. He that killeth fowl and many sorts of wild beasts in one place: bless with one blessing for them all, and maketh one cov* 〈...〉 *of all (their blood.) If the blood be mixed with water, if there be in it the appearance of blood, it ought to be covered: otherwise, it is free: &c. If the blood for suncke into the ground, yet if the sign (or mark) th* 〈...〉 *of may be discerned; it ought to be covered. We are not found to cover any blood, but of the slain beast which is lawful to be eaten; as is said (in Levite. 17. 13.) THAT MAY BE EATEN: &c. Wherewith must it be* 〈...〉 *red? With any kind of dust, as earth, lime, chalk,* 〈ϕ〉 *or other like rubbish that is small as powder: but not* 〈ϕ〉 *a basket, or a stone, or thick dung &c which are* 〈ϕ〉 *kind of dust. It may be covered with embers, or* 〈ϕϕ〉 *any sort. He that slayeth must lay dust unde* 〈...〉 *and after that slay, and after that cover it with* 〈ϕ〉 *: and he that slayeth, he must cover it. And if he have not covered it, and seeth it afterward, he is bound to cover it: for this is a commandment by it self, and dependeth not upon the slaying only. And he may not cover it with his foot, but with his hand, or with the knife, or with an instrument (or vessel,) lest this rite gro into a contempt, and so the commandment concer* 〈...〉 〈ϕ〉 *be contemned. For the honor is not to the commandment it self, but to the blessed (God) which commanded it; who hath delivered us from groping in dark* 〈...〉 *and hath ordained us a Lamp, to make straight the things that are crooked, and a Light to teach the* 〈ϕ〉 *of righteousness: and so it is said, (in Psal. 129. 105.) Thy word is a Lamp unto my foot, and a light unto* 〈ϕ〉 *path. Maimonides in Shechitah, chap. 14. sect. 1. &c.*

Vers. 14. *the soul*] that is, *the life*: as Jonathan expounds it, *the life of the soul. for the soul*] Heb. *in the soul*. In is often instead of For: but some here keep the usual signification, and change the order; as Chazkuni interprets it, *in the blood thereof is the soul thereof*. But Rashi thus, *the blood is to it in* 〈ϕ〉 *of the soul, for the soul hangeth in it. the blood of any flesh*] to weet, of beasts or birds, not *any* of their blood, Lev. 7. 26. So not only that which cometh out in the slaying of the beast, but that remaineth within in the heart or other parts, is unlawful to be eaten. *The blood which is the juice (of of the beast) and the blood of the members, as the blood of the milt, and the blood of the kidneys, and the blood of the stones, and the blood that is gathered in the heart, and the*

blood that is found in the liver; who so eateth of them is not to be cut off, but is beaten: for it is said, ye shall not eat, any blood. Of that for which a man is to be cut off, he saith, FOR THE SOUL OF THE FLESH IS IN THE BLOOD: he is not guilty of cutting off, but for the blood wherein the soul (or life) goeth out. Maimonides in treat. of Forbidden meats, chap. 6. sect. 4. is the blood] figuratively spoken, for is in the blood, as verse 11.

Vers. 15. every soul] that is, as the Chaldee translath, every man: as verse 10. a carcass] to weat, that which died of it self, or is killed by another thing, and is not orderly slain: see Lev. 7. 24. Of this the Hebrews say, He that eateth (presumptuously) so much as an olive of the flesh of any cattle that is dead, or wild beast that is dead, or fowl that is dead, is to be beaten. And whatsoever is not killed so as is meet, loe that is a dead-carcass. Nothing is forbidden by the name of a carcass, but the sorts of clean things only; because they are fit to be slain, and if they be slain, after a lawful manner, they are lawful to be eaten. But unclean things, whose slaying availeth them not, whether they be duly slain, or die alone, or the flesh be cut off from them alive; who so eateth of them is not beaten as for a carcass, or a torn thing; but as for eating of unclean flesh. Who so eateth a clean bird alive all of it; is beaten as for eating a carcass. Who so eateth of the flesh of an untimely birth of a clean beast, is beaten as for eating of a carcass. And it is unlawful to eat of any beast that is borne, until the eight night (after,) Exodus 22. 30. for who so tarrieth not eight days for a beast, it is as an untimely-birth; though he is not beaten for that. The law forbiddeth a dead thing, and that is a carcass: and forbiddeth that which inclineth to die, though it be not already dead, and that is the torn thing. There is no difference in the death, whether it die of it self alone, or whether it fall and die, or whether it be strangled until it die, or that a wild beast hath rent and killed it. Maimonides in treat. of Forbidden meats, chap. 4. sect. 1. 2. 3. 4. 8. As the forbidding of unclean meats, Levite. 11. spiritually forbid communion with wicked persons, Acts 10. 12. 28. so this prohibition of things not duly slain, forbiddeth in mystery, to have religious communion with such as are dead in their trespasses and sins; and which are not mortified by the work of God's word and spirit, Ephes. 2. 1. 2. 3. 2 Cor. 6. 16. 17. Colos. 2. 13. and 3. 5. By the former explanation out of Maimonides it appeareth that the strangled thing forbidden by the Apostles unto the Gentiles together with blood, in Acts 15. 20. 29. was the carcass or dead thing here spoken of, for the Law otherwise mentioneth not the strangled. And this compared with Deuteronomy 14. 21. where the Gentiles are permitted to eat such things; giveth light to the true meaning of that decree in Acts 15. and a torn thing] and is here for or, distinguishing and disjoining it from the carcass aforesaid. Any clean beast or bird, which by other beast or fowl, or any other way, was torn or maimed, but not fully dead, is here meant: as is noted upon Exodus 22. 31. where this law is first given, and shown to tend also unto sanctification. If it be torn and dead, it is a carcass (forementioned,) but this is a different precept, and so meaneth torn things yet living; as the Hebrews observe. Maimonides in Forbidden meats, chap. 4. sect. 6. Again, The torn thing spoken of in the Law, is that which is inclining to die. And it is not called torn, but that the scripture speaketh by an instance; as that a Lion or the like, hath torn it and broken it, and it is not yet dead. And there are other sicknesses (or diseases) which if they happen unto it, it is accounted torn. Maimonides in Shechitah, chap. 5. sect. 1. 2. These beasts torn, or inclining to death; figured such persons as the Apostle likeneth unto natural brute beasts made to be taken [for a prey] and destroyed, which shall be corrupted (or utterly-perish) in their own corruption: 2 Pet. 2. 12. Where

the Greek words *eis halosin*, that is, *for a prey*, or *to be taken*: seem to express the Hebrew *tereaphah*, the *torn thing* here mentioned: as in Job 24. 5. the Hebrew *latareph*, *for a prey*; is turned in Greek *eis halosin*, by Aquila an ancient interpreter. So that the eating of such, that is the communion with them, is by this law forbidden: such flesh was to be *cast unto the dog*: Exodus 22. 31. *home borne*] the natural Israelite. *or a stranger*] of the *Proselytes*, as the Greek translatheth: that is, heathens converted to the faith the Church of Israel. For if they were not joined Proselytes, the strangers in Israel might eat these things; as Moses showeth in Deuteronomy 14. 21. saying of the *dead thing* (or *carcass*,) *thou shalt give it unto the stranger that is in thy gates*, (which the Chaldee there expoundeth *the uncircumcised inhabitant*,) *that he may eat it*. For the scripture mentioneth three sorts of strangers, open Idolaters, which might not dwell in the land of Israel: others that practiced not Idolatry, but yielded to some chief grounds of true religion, and such might dwell in the gates or cities of Israel: and the third sort converts or proselytes, which were bound to all the Law, as the Jews themselves; and such are spoken of throughout this chapter. Of all these three sorts, see the annotations on Exodus 12. 43. 45. 48. *his flesh*] or, as the Greek translatheth, *his body*: which supply is here added from the next verse, where Moses expresseth it. *the evening*] the end of the day, and beginning of a new. This washing and bathing, figured a renewing by repentance and faith in Christ to remission of sins, with sanctification by the spirit, 1 Cor. 6. 11. Rev. 1. 5. Heb. 10. 22. See the notes on Levite. 15.

Vers. 16. *his flesh*] *his body with water*, saith the Grecke version: so Paul speaketh of our *bodies washed with pure water*, Heb. 10. 22. It figured their cleansing by repentance, as John said, *I baptize you with water unto repentance*, Matth. 3. 11. *his iniquity*] that is, his guiltiness, and his punishment. See the notes on Gen. 19. 15.

#### CHAP. XVIII.

1, God forbiddeth his people to do after the manner of the beathens. 6, Unlawfull marriages and copulations, with near kindred. 19, Other unlawful lusts 21, Idolatry. 23, and beastliness; 24, wherewith the Canaanites were defiled, and for which the land should spew them out. 26, By whose example Israel is warned to keep God's statutes and judgments, lest the like evils came upon them also.

AND Jehovah spake unto Moses, saying. Speak, unto the sons of Israel; and say unto them: I, *am* Jehovah your God. After the doing of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doing of the land of Canaan, whither I bring you, shall ye not do: and in their statutes, ye shall not walk. My judgments shall ye do, and my statutes shall ye keep, to walk in them: I, *am* Jehovah your God. And ye shall keep my statutes, and my judgments; which a man shall do, and shall live by them: I, *am* Jehovah.

None of you shall approach, unto any near-kin of his flesh, to uncover (*their*) nakedness: I, *am* Jehovah.

The nakedness of thy father, and the nakedness of thy mother, shalt thou not uncover: she is thy mother, thou shalt not uncover her nakedness.

The nakedness of thy fathers wife, shalt thou not uncover: it, *is* thy fathers nakedness.

The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother; *whether* she be borne at home, or borne abroad: thou shalt not uncover, their nakedness.

The nakedness of thy sons daughter, or of thy daughters daughter; thou shalt not uncover their nakedness: for they, *are* thy nakedness.

The nakedness of thy fathers wives daughter, begotten of thy father; she *is* thy sister: thou shalt not uncover her nakedness.

The nakedness of thy fathers sister, thou shalt not uncover: she, *is* thy fathers near-kin.

The nakedness of thy mothers sister, thou [unspec] shalt not uncover: for she, *is* thy mothers near-kin.

The nakedness of thy fathers brother, thou [unspec] shalt not uncover: unto his wife, thou shalt not approach; she, *is* thine aunt.

The nakedness of thy daughter-in-law, thou shalt not uncover: she, *is* thy sons wife; thou shalt not uncover her nakedness.

The nakedness of thy brothers wife, thou shalt not uncover: it, *is* thy brothers nakedness.

The nakedness of a woman, and of her daughter, thou shalt not uncover: her sons daughter, or her daughters daughter, thou shalt not take, to uncover her nakedness; they *are* near-kin, it *is* wickedness.

And a woman unto her sister, thou shalt not take; to vex (*her*,) to uncover her nakedness upon her, in her life.

And unto a woman, in the separation of her uncleanness: thou shalt not approach, to uncover her nakedness.

And unto thy neighbors wife, thou shalt [unspec] not give thy copulation, for seed, to defile *thyself* with her.

And of thy seed shalt thou not give, to [unspec] cause-to-pass-through (*the fire*) unto Molech: and thou shalt not profane, the name of thy God; I *am* Jehovah.

With a male; thou shalt not lie, *like* copulation [unspec] *with* a woman: it, *is* abomination.

Neither shalt thou give thy copulation, with any beast, to defile *thyself* therewith: neither shall a woman, stand before a beast, to lie down thereto; it, *is* confusion.

Be not ye defiled, in any of these (*things*:) [unspec] for in all these, the nations are defiled, which I cast-out, from your faces. And the lands defiled; and I do visit the iniquity thereof, upon it: and the land spueth out, the inhabitants thereof. You shall therefore keep my statures, and my judgments; and shall not do, any of these abominations; *neither* the homeborne, nor the stranger that so journeth among you. For all these abominations, have



the men of the land done, which *were* before you: and the land, is defiled. That the land spew not out, you *also*; when ye defile it: as it spewed out, the nation, which *was* before you. For whosoever shall do, any of the *abominations*: even the souls that do *them*, shall be cut-off, from among their people. Therefore ye shall keep my charge not to do, any of the statutes of *abominations*, which were done before you; and ye shall not be defiled in them: I am Jehovah your God.

### Annotations.

*DOing]* that is, *doings* or *actions*, as the Greek and Chaldee translate: the singular number implieth all and everyone of their unlawful practices. *land]* which the Chaldee explaineth, *the people of the land*. Of Egypt, the scripture testifieth, that it was an Idolatrous land, and there Israel had been defiled, Ezek. 20. 7. 8. and 23. 8. Likewise of Canaan, Levite. 20. 23. therefore these two are expressly named, and all other implied. *statutes]* or, *decrees, ordinances* described by their laws; either for religion or otherwise if they were superstitious. The Hebrew doctors explain it thus; *We may not walk in the statutes of the heathens, nor be like unto them, either in apparel, or in hair* [Lev. 19. 27.] *or any the like*, Lev. 18. 3. *But Israel must be separated from them & known by their apparel and their other works, as they are separated from them in their knowledge and opinions: and so he saith* (Lev. 20. 26) *I have separated you from (other) people's. A man must not apparel himself with the apparel that is peculiar unto them, nor let the locks of his head grow, like the locks of their heads, nor shave off the sides, and leave the hair in the midst, as they do, &c. nor build places, as they build temples for idolatry, &c. Maimonides treat. of Idolatry, ch. 11. sect. 1.*

Vers. 4. *my statutes]* that is, *mine only*; as, *him thou shalt serve*, Deut. 6. 13. is expounded by our Savior, *him only thou shalt serve*: Matt. 4. 10. It meaneth also *all my statutes*, Deutero. 12. 32. and so *The words of this law*, Deut. 27. 26. is explained by the Apostle, *all things which are written in the book of the law*, Ga. 3. 10. therefore in the next verse here, the Greek version addeth, *And ye shall keep all my statutes*. Of this it is said; *Jehovah who brought you up out of the land of Egypt, with great power, and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice, and the Statutes, and the judgements, and the Law, and commandment which he wrote for you, ye shall observe to do for evermore, and ye shall not fear other God's; and the Covenant which I have made with you, ye shall not forget, &c.* 2 King. 17. 36. 38. By this therefore God forbiddeth them all men's inventions, Eccles. 7. 29. the works of their own hands, Ier. 25. 6. and *the statutes of the Kings of Israel*, which they after made without the commandment of the Lord. 2 King. 17. 8. Mat. 6. 16.

Vers. 5. *shall live by them]* or, *in them*: that is, shall have eternal life of God, for doing them: and so the Chaldee paraphraseth, *he shall live by them to life eternal*: and as Solomon Rashi saith, *in the world that is to come*. This and the like promises elsewhere, as in Ezek. 20. 13. are legal, and differ from the promises of the Gospel; as the Apostle observeth saying; *The just shall live by faith: and the Law is not of faith, but the man that doth them, shall live by them*, Gal. 3. 11. 12. and again, *For Moses describeth the justice which is of the Law, that the man which doth them, shall live by them*, (alleging the very words of this text, according to the Greek version:)

but the justice which is of faith, speaketh on this wise; Say not in thine heart, who shall go up to heaven, &c. That, if thou shalt confess with thy mouth, that Jesus is the LORD; and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved: Rom. 10. 5.—9.

Vers. 6. *None of you]* Heb. *Man man ye shall not approach*: that is, not any man. To approach or (come near) is used for carnal copulation, as in Gen. 20. 4. *Abimelech had not come near unto her*. So in Ezek. 18. 6. and Esa. 8. 3. *I approached unto the Prophetess, and she conceived, &c.* Moreover from this word approach, the Hebrews (comparing herewith the 30. v.) do say, *Who so cometh to any of these nakednesses* (the unlawful copulations following,) *either by way of copulation, or that embraceth or kisseth by way of lust, any of his kin, is to be beaten by the Law*. For the meaning is, *ye shall not approach unto the things which may bring you unto the uncovering of their nakedness*. And it is unlawful for a man to make signs with hand foot or eye (as Prov. 6. 13.) to any of these, or to sport with her, or to gaze on her beauty, &c. *Maimonides in Issure biah*, chap. 21. sect. 1. 2. *near-kin]* The Hebrew *Sheer* signifieth *flesh*, Psal. 73. 26. Prov. 5. 11. and 11. 17. And as *Basar*, *flesh*, is sometime used for *kindred*, Gen. 29. 14. so is *Sheer*, in this case of marriage and copulation; and so by the Chaldee and Greek it is translated *near*, and *near-of kin*. *nakedness]* that is, *the secrets*, or shameful part of the body, whereof since sin came on mankind, we are most ashamed: therefore the Greek translatheth it *shame* or *uncomeliness*; which also the holy Ghost alloweth in Rev. 16. 15. and in Rev. 3. 18. it is called the *shame of nakedness*. To uncover nakedness here, meaneth carnal copulation, and incest; not only out of married estate, but also unlawful and incestuous marriages. The Hebrews say, *Whatsoever copulation is forbidden in the Law; for which one is guilty of cutting off, and which are spoken of in Levite. 18. they are called Nakednesses, and everyone of them is called incest (or nakedness;) as with mother, or sister, or daughter and the like*. *Maimonides*, treat. of *Wives*, chap. 1. sect. 5.

Vers. 7. *of thy father, and the nakedness of thy mother]* This is one fact, but a double sin: for by uncovering the fathers nakedness, is meant the lying with his wife; as Levite. 20. 11. and as after in verse 8. and in verse 14. the uncovering of the uncles nakedness, is expounded the approaching unto his wife, The Hebrews say, *He that lieth with his mother, and she his fathers wife, is double guilty; (whether it be while his father is living, or after his death;) once for that she is his mother, and again for that she is his fathers wife*. *Maimonides in Issureibiah*, chap. 2. sect. 2. It may also be thus spoken, to imply the woman with her father, as the man with his mother: and so Jonathan in his Targum here paraphraseth, *The woman shall not lie with her father, and the man shall not lie with his mother*.

V. 8. *thy fathers wife]* though she be not thine own mother, but mother in law, This was Reuben's sin, who lay with Bilhah his fathers concubine, Gen. 35. 22. It was a sin infamous among the heathens, 1 Cor. 5. 1. The Hebrew canons say; *A man's fathers wife, and his sons wife, and his brothers wife, and his fathers brothers wife, these four are a nakedness unto him [that is, unlawful for him] forever: whether they be of the betrothed, or of the married, be they divorced or not divorced, be their husbands alive or dead; except it be his brothers wife who hath left no child (at his death, Deut. 25. 5.) And if he lie with any one of them, whiles her husband is alive, he is double guilty: in respect that she is of his near kin, and again for that she is another man's wife*. *Maimonides*

in •ssureibiah, chap. 2. sect. 1. it is *thy fathers nakedness*] that is, it belongeth to him only to uncover the same.

Vers. 9. whether she be borne at home, &c.] Hebr. of the birth (or kindred) of the house (or home;) or of the birth abroad: which the Chaldee expoundeth thus, which is begotten by the father, of another woman; or of thy mother, by another man. The Hebrew canons further explain it, thus; whether she be his sister by his father, or by his mother, either in married estate, or by fornication; as if his mother or his father have committed whoredom with others, and he hath a sister from fornication; loe this is a nakedness [that is forbidden] unto him; as it is written. Borne at home, or borne abroad. Maimonides in Issurei biah, chap. 2. sect. 2. So in Targum •onathan it is expounded, whom thy father hath begotten of another woman, or of thy mother; or whom thy mother hath borne by thy father, or by another man.

Verse 10. daughters daughter] and so other of further descent: how much more then his next daughter, though she be not named. The Hebrews say; Who so companieth with a woman by way of fornication, and begetteth a daughter of her, that daughter is a nakedness (forbidden) him, in the name of his daughter. And although hit be not said in the Law, Thou shalt not uncover thy daughters nakedness: for as much as it forbiddeth the daughters daughter, it keepeth silence concerning the daughter, which yet is forbidden by the Law, and not by the Scribes only. Maimonides in Issureibiah chap. 2. sect. 6. thy nakedness]▪ that is, borne of thy nakedness.

Vers. 11. begotten] or, the generation, or kin of thy father. This some do understand, a kin to thy father by marriage with her mother, and no• begotten of his body: but the Greek translatheth it *Homo patria*, begotten of the same father; and the Chaldee expoundeth it likewise. The Hebrew doctors also explain it, The daughter of his fathers wife, which is his sister by his father: she is a nakedness (unlawful) for him. But if his father mary a wife, and she hath a daughter by another man, that daughter is lawful for him, for she is not (Moledeth) begotten of his father. But is he not guilty concerning her, by the name of his sister? And why is it said, the daughter of thy fathers wife? to make him guilty concerning her, in this respect also. Therefore •e that companieth with his sister, which is his fathers daughter in marriage, is double guilty; once by the name of Thy sisters nakedness; and again by the name of The nakedness of thy fathers wives daughter. But if his father have forced a woman, or enticed her, and begotten a daughter of her, and (the son) company with her, he is not guilty but by the name of his sister only: for the daughter of a forced woman, is not the daughter of his fathers wife. Maimonides in Issure• 〈ϕ〉 , chap. 2. sect. 3. 4.

V. 12. fathers sister] thy aunt, by thy fathers side. [unspec 13]

Vers. 13. mothers sister] thy aunt, by the mothers side. Of these the Hebrews say; His mothers sister, whether it be her sister by her father, or her sister by her mother; whether in married estate, or in fornication; loe she is a nakedness (forbidden) unto him, by the name of his mothers sister. And so the fathers sister, whether by mother or father, in marriage or in fornication; she is forbidden him by the name of his fathers sister▪ Maimonides in Issureibiah, chap. 2. sect. 5.

Vers. 14. fathers brother] meaning his wife (as the next words show,) called his nakedness, because man and wife are *one flesh*, Matth. 19. 6. So in verse 16. So the notes on verse 8. not

*approach*] in Greek, *not go in*: that is, not lie with her: see the notes on verse 6. *thine aunt*] the Chaldee explaineth it, *thy fathers brothers wife*.

Vers. 15. *daughter-in-law*] that is, *thy sons wife*, as it is after explained. The Hebrew name *Callab*, elsewhere signifieth a spouse or bride: here it is, *the sons wife*; touching whom, see what is noted on verse 8.

Vers. 16. *brothers wife*] except when the brother deceaseth without children, then the next brother marrieth her, Deut. 25. 5. See the notes on verse 8.

Vers. 17. *or her*] Hebr. *and her*: but *and* is often used for *or*; as is noted on Genes. 13. 8. Of these laws, the Hebrews write thus; *When a man marrieth a woman, there are six women of her kin, unlawful for him forever, whether his wife live with him, or be divorced, whether she be alive or after her death▪ and they are those; her mother, and her mothers mother, and her fathers mother, and her daughter, and her daughters daughter, and her sons daughter. And if he lie with any one of them, whiles his wife liveth; both of them are to be burned*, (Levite. 20. 14.) Maimonides in *Issre•biah*, chap. 2. sect. 7. *wickedness*] in Hebrew *Zimmah*, which properly signifieth a wicked thought or purpose; but is applied also to wicked acts, and particularly to unlawful copulations; the Chaldee here translatheth it *counsel* (or *purpose*) of sins: the Greek, *an impiety* (or *impious act*;) and in Levite. 20. 14. *an unlawful-act*.

Vers. 18. *a woman*] or, *a wife unto her sister*, which the Chaldee translatheth *with her sister*. Which word *sister*, may be understood of any *other woman*, (as *brother* is often used for any *other man*, Gen. 26. 31. and 19. 7.) & then the law here forbiddeth to take any more wives than one; which the reason following seemeth to confirm. The Hebrews understand it of her next sister in blood, *whether she be her sister by the mother, or her sister by the father; whether in way of marriage, or in fornication*. Maimonides in *Issre•biah*, chap. 2. sect. 9. *to vex her*] or, *vexing her*, or *for an adversary*, as *Penin•ah* is called *the adversary* (or *vexer*) of Anna, the other wife of Elkanah, 1 Sam. 1. 6. whereby it is probable, that the *sister* forementioned, is any other wife; and the Greek here and there translatheth a like *Antizelos* an  $\langle \phi \rangle$  or *envier*. For when one man hath two wives, they are ready to envy and vex one another: see Gen. 4. 19. 23. and 30. 15. *in her life*] or, *whiles she is alive*, as the Greek explaineth it.

Vers. 19▪ *a woman*] or, *a wife*: even from his own wife, every man was to abstain, during this her uncleanness. See Levite. 12. and 15. chapters. *separ*  $\langle \dots \rangle$  ] that is, so long as she is separated for the uncleanness of her monthly fluors; whereof see Lev. 15. 19. They that transgressed this Law presumptuously, were to be *cut-off*; Levite. 20 18. and for transgression thereof in Israel, the prophet proclaimeth, Ezek. 22. 10. And by the Hebrew doctors, this uncleanness was *as the residue of all the nakednesses* forementioned; *who so uncovereth her nakedness so, deserveth to be cut off*. Maimonides in *Issureibiah*, ch. 4. sect. 1.

Vers. 20. *not give thy copulation, for seed*] or, *of seed*; that is, *not lie fleshly with her; not comit adultery*: which the Hebrew expresseth here by the *lying* (or *bed*) *unto seed*: and in Leviticus 19. 20. *the lying* (or *bed*) *of seed*; and so the Greek translatheth it here. The phrase meaneth *carnal copulation*: and not only when it is unto emission of seed, but any other uncleanness. The

Hebrew cannons distinguish between the beginning of this act, (which they call *the uncovering of nakedness*) and the accomplishment thereof. *And in all these copulations spoken of, whether he hath uncovered her nakedness, (beginning the act with his body▪) or hath accomplished it; yea though it be not to the effusio of seed &c. when he hath begun the act with his body, they are both of them guilty of death by the Magistrate, or of cutting off, or of beating, or of chastisement, Maimonides in Issureibiah, ch. 1. sect. 10.*

Vers. 21. *of thy seed]* that is, of any of thy children, thy son or thy daughter, as Moses expoundeth it in Deut. 18. 10. See also Lev. 20. 2. *through the fire]* this word *fire*, is after expressed in Deut. 18. 10. and in 2 Kings 11. 3. which another Prophet expoundeth, *burn in the fire*, 2 Chron. 28. 3. which was the abominable custom of the heathens, so dedicating their children unto idols and Devils: and the like abomination, the Israelites committed in a valley near to Jerusalem, 2 Chron. 33. 6. Ierm. 32. 35. which King Josiah abolished, when *he defiled Topheth, which was in the valley of the sons of Hinnom; that no man might make his son or his daughter, to pass through the fire to Molech*, 2 King. 23. 10. This sin is here forbidden amongst whoredoms and incests, because even it is spiritual whoredom; as in Lev. 20. 5. it is called a *going a whoring after Molech*. The manner of doing this wickedness, it not now certainly known: but is thought to be done two ways, some being burned to death, othersome made to pass only between two fires, for a sign of consecration. So of Achaz King of Judah, it is said, *he burnt his sons in the fire*, 2 Chron. 28. 3. and of the Jews, that they *burnt their sons and their daughters in the fire*, Ierm. 7. 31. and that they *burnt their sons with fire, for burnt offerings unto B••l*, Ierm. 19. 5. *yea they sacrificed their sons and their daughters unto Devills; and shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan*. Psal. 106. 37. 38. R. Bechai (on Lev. 18) saith that the parents were persuaded, that by this sacrifice, the rest of their children should be delivered from death, and that they themselves should prosper for it, all days of their life. Of the manner of consecrating and not killing their children, the Hebrews write thus; *There was a great fire kindled, and (the father) took some of his seed, to deliver the same unto the Priests that served the fire▪ and the same Priests gave the son unto his father, after that he was delivered into their hand, to cause him to pass through the fire, by his leave: and the father of the son, was he that made his son pass through the fire, by the leave of the priests, and he led him through on his feet, from one side to another, in the midst of the flame; but burned him not to Molech, after the manner that they burned their sons and their daughters to other Idols; but this service named Molech, was by passing through only. Maimonides treat of Idolatry, ch. 6. sect. 3. And for the manner of killing their children, in the honor of Molech, it is thus recorded in an Hebrew commentary called Ialkut, upon Ierm. 7. sol. 61. col. 4. Though all (other) houses of Idolatry were in Jerusalem, yet Molechs house was without the city, in a place apart. How was Molech made? It was an Image having the face of a Bullock, and hands spread abroad, like a man that openeth his hands, to receive somewhat▪ Within, it was hollow: and for it there were seven chappels built, before which this image was set. Who so offered a fowl or dove, went into the first chapel▪ if he brought a Lamb, he went into the second; if a Ram, into the third; if a calf, into the fourth; if a bullock, into the fifth, if an Ox, into the sixth; and if he offered his son, he went into the seventh. He kissea Molech, as (in Hos. 13. 2.) Let the sacrificers of men, kiss the calves. The son was set before Molech, and Molech having fire put under it, was made burning hot. Then the Priests taking the child,*

*put him into Molechs burning bands: and to the end that the father might no hear the cry of the child, they did beat upon Tabers: thereupon was the place called Tophet; of Toph, which is a Taber. But of these things, we have no certainty, save that the scriptures witness such impiety to have been in Israel. Molech] the name of an Idol, or Star, which the Ammonites and other heathens worshipped, called also Moloch, Amos 5. 26. and Milcom, 1 King. 11. 5. 7. and was so named, as being Melech, King; wherefore the Greek translatheth it Archon a Prince: and is thought of some to be the star Saturn, the highest of all the Planets, unto which the Carthaginians are said to have sacrificed the best of their sons, Diodorus. Sicul. l. 20. and likewise the Phoenicians, Euseb. praep. Evang. lib. 4. Others think it was the Sun, which is as King and chief of all the Planets, and whom the Phoenicians worshipped by the name of Be'l samen, that is, Lord of heaven, as Sanchonjatho testifieth, in Euseb. Evang. praep. lib. 1. called in the holy Scriptures Baal. And this seemeth probable, for whereas in Tophet in the valley of the sons of Hinnom, they used to make their children pass through the fire to Molech, 2 King. 23. 10.*

*Jeremiah saith they offered them unto Baal, e•m. 19. 5. compared with Ierm. 7. 31. and Ier. 32. 35. So either it was a star, as the Prophet saith, the star of your God, Amos 5. 26. or, the multitude of stars, as Stephen saith, God gave them up to worship the host of heaven, Act. 7. 42. which another Prophet confirmeth, saying, They shall spread them before the Sun, and the Moon, and all the host of heaven, whom they have loved, and whom they have served: Ier. 8. 2. Of like sort were Adram melech, and Anam-melech the God's of Sepharvaim, unto whom that people, burnt their children in fire, 2 King 17. 31. Of this Idol Molech, R. Solomon (on Ierem. 7. 31.) saith; there was an Image of brass, set up in the valley of Hinnom near Jerusalem, after the form before noted out of Ialkut. not profane] or, not pollute, not prostitute: it is contrary to hallowing or sanctifying, Lev. 22. 32. And as God's name is profaned funday ways, Lev. 21. 6. and 19. 12. so in special by idolatry; as when they applied God's name or word, to the service of Molech forementioned, or the like. The Hebrew doctors among other things, do apply this unto the giving of ones life for the truth and religion of God; saying: Who so ever ought rather to be killed, then to transgress (God's law) if he be killed, for that he will not transgress, loe he sanctifieth the name (of God;) and if it be before ten men of Israel, loe he sanctifieth the Name publicly, as did Daniel, Ananias, Misael, Azarias &c. Dan. 3. & 6. And of such it is said (in Ps. 44.) for thy sake we are killed all the day, &c. But who soever ought to be killed rather then to transgress; and he transgresseth rather he will be killed, toe be profaneth the Name (of God) and if it be before ten of Israel, he profaneth it publicly, and he disanulleth the affirmative precept, for sanctifying God's name; and transgresseth against the prohibition of profaning his name. Maimonides, tom. 1. in Iesudei hatorah, ch. 5. sect 4.*

*Vers. 22. with a male] or, with man-kind: this was the sin of Sodom, Gen. 19. 5. and of other heathens, Rom. 1. 27. called the going after other flesh, Iuce verse. 7. They that thus sinned, were by Moses Law to be stoned to death, Lev. 20. 13. by the law of Christ, they shall be shut out of the kingdom of God, 1 Cor. 6. 9. 10. like copulation with a woman] Hebrew, with the lyings (or copulations) of a woman.*

*Vers. 23. to lie down thereto] or, that it may lie with her, which sense the Greek version also affordeth. So in Lev. 20. 16. where such beastliness is punished with death. And whether it be*

*tame-beast, or wild-beast, or fowl, all are to be stoned to death, Maimonides in Issureibiah, ch. 1. sect. 16. confusion] in Greek, a detestable thing.*

Vers. 24. *in any of these] or, in all these; which Targum Jonathan expoundeth, in any-one of all these; every of which, the Hebrews call Nakednes, after the scripture phrase: and they say, There are also other women, which are forbidden by tradition, and the doctrine of the Scribes; these they call Secondaries, as being second (or next) to the foresaid nakednesses; and of them there be 20. women and they are these.*

1 *The mothers mother, and this is infinite, as the mothers mothers mothers mother, and so all upward, are unlawful.*

2 *The mother of his mothers father, only: and no further are forbidden.*

3 *His fathers mother, infinite: as the fathers mothers, mothers mother, and all upward, are unlawful.*

4 *The mother of his fathers father, and no further.*

5 *The wife of his fathers father, infinite. Though she were the wife of our father Jacob [or Noah] she is unlawful for every of us.*

6 *The wife of his mothers father, and no further.*

7 *The wife of his fathers brother by the mother.*

8 *The wife of his mothers brother, whether by the mother or by the father.*

9 *His sons daughter in law [that is, his sons sons wife] infinite: though it should be his sons sons sons sons wife, even to the worlds end. So that Noah if he were now living, might never marry with any widow, that had been wife to any of his sons.*

10 *His daughters daughter in law (or sons wife) and no further.*

11 *The daughter of his sons daughter, & no further.*

12 *The daughter of his son, son and no further.*

13 *The daughter of his daughters daughter, only,*

14 *The daughter of his daughters son, only.*

15 *The daughter of his wives sons son, only.*

16 *The daughter of his wives daughters daughter, only.*

17 *The mother of his wives fathers mother, only.*

18 *The mother of his wives mothers father, only.*

19 *The mother of his wives mothers mother, only.*

20 *The mother of his wives fathers father only. So there are found of these which are secondarily unlawful, four which are infinite. The mothers mother, and all upward. The fathers mother, and all*

upward. *The grandfathers wife, and all upward. The sons son wife, and all downward.* Maimonides in *Ishoth* (or ⟨...⟩ of *Wives.*) ch. ⟨◇⟩ . sect. 6.

Vers. 25. *do visit]* or, *have visited*, that is, *punished*, [unspec] or, (as the Greek translath) *recompensed*: the time past being used for the more certainty, ⟨...⟩ the thing were already done. *spueth]* or, *v* ⟨...⟩ *teth out*, with *•othsomnesse* and indignation, ⟨◇⟩ the Greek explaineth it. So after, & in Lev. 20. ⟨◇⟩ .

Vers. 26. *any of these]* or, *any of all these abo* ⟨...⟩ *tions.* [unspec] So in verse. 29. *stranger]* or *sojourner*, ⟨◇⟩ Greek, *proselyte.*

Vers. 28. *the nation]* in Greek, *the nations*, ⟨◇⟩ [unspec] Chaldee, *the people's.*

Vers. 29. *the souls]* that is, *the persons.* ⟨...⟩ [unspec] *rooted out*, or *destroyed*, as the Greek and Chaldee ⟨...⟩ explain it. Of this judgment, see Levite. 20. ⟨◇⟩ Gen. 17. 14.

Vers. 30. *my charge]* Hebrew *my keeping* (or ⟨...⟩ *die*) [unspec] that is, which I command to be kept. In Greek *my ordinances*: in Chaldee, *the custody of my* ⟨◇⟩ *statutes of abominations]* that is, *most abo* ⟨...⟩ *statutes*: meaning their sinful practices, which ⟨...⟩ orow custom grew to be as a Law amongst them.

#### CHAP. XIX.

Sundry laws, teaching 2, holiness, 3, obed ⟨...⟩ , 4, and true religion: To leave some of the fruits of the Land for the poor. 11, Against lying, swearing, defraud, ⟨...⟩ sing and unrighteousness. 16, Against talebearing, hate, revenge, 19, unlawful mixtures, and fornication. 23, The law for uncircumcised fruits. 26, Against observing heathenish manners, 29, whoredom, 31, familiar spirits. 32, To honor the ancients, 34, to love strangers, 36, to have just balances, 37, and to observe all God's statutes.

⟨ in non-Latin alphabet ⟩

AND Jehovah spake, unto Moses, saying. Speak unto all the Congregation of the sons of Israel, and say unto them, Ye shall be holy: for I Jehovah your God, *am* holy.

Ye shall fear, *every-man* his mother and his father; and keep my Sabbaths: I *am* Jehovah your God.

Turn ye not unto Idols; and make not to your-selves, molten gods: I, *am* Jehovah your God.

And when ye sacrifice, a sacrifice of Peace offering, unto Jehovah: ye shall sacrifice it, for your favorable acceptation. In the day *that* ye sacrifice *it*, it shall be eaten, and on the morrow: and that which remaineth, until the third day; shall be burnt in the fire. And if, it be eaten at all, in the third day: *it is* a polluted-thing, it shall not be favourably-accepted. And they that eat it, *everyone* shall bear his iniquity; because he hath profaned, the holy thing of Jehovah: and that soul, shall be cut-off-from his people's.



And when ye reap, the harvest of your land; thou shalt not wholly-rid, the corner of thy field, in reaping: neither shalt thou glean, the gleaning of thy harvest. And thou [unspec] shalt not gather-the-single-grapes, of thy vineyard; nor glean, the grapes that are broken off of thy vineyard: thou shalt leave them, for the poor and for the stranger; I, *am* Jehovah your God.

Ye shall not steal: neither falsely-deny, nor deal-falsely, *any*-man with his neighbor.

And ye shall not swear by my name, to falsehood: and thou shalt *not* profane, the name of thy God, I *am* Jehovah.

Thou shalt not fraudulently-oppress thy [unspec] neighbor, neither rob *him*: the work of him that is hired, shall not abide-all-night with thee, until the morning.

Thou shalt not curse the deaf; and before [unspec] the blind, thou shalt not put a stumbling-block: but thou shalt fear thy God; I *am* Jehovah.

Ye shall not do unrighteousness, in judgment; thou shalt not respect the person of the poor; nor honor, the person of the great *man*: in justice shalt thou judge thy neighbor.

Thou shalt not walk a talebearer, among thy people; thou shalt not stand, against the blood of thy neighbor: I, *am* Jehovah.

Thou shalt not hate thy brother, in thine heart: rebuking thou shalt rebuke thy neighbor; and not bear sin, for him.

Thou shalt not avenge: nor keep *grudge*, against the sons of thy people; but thou shalt love thy neighbor, as thyself: I *am* Jehovah.

Ye shall keep my statutes; Thou shalt not let thy cattle gender, *with* divers-kinds: Thou shalt not sow thy field, *with* divers-kinds: and a garment of divers-kinds, of linsie-woolsie; shall not come upon thee.

And a man, when he shall lie with a woman, to copulation of seed; and she a bondwoman, betrothed to a man; and redeeming she is not redeemed; or freedom, is not given her: a scourging shall be, they shall not be put-to death, because she was not free. And he shall bring his Trespass-offering, unto Jehovah; unto the door, of the Tent of the congregation: a ram, *for* a Trespass-offering. And the Priest shall make-atonement for him, with the ram of the Trespass-offering, before Jehovah; for his sin, which he hath sinned: and the sin, which he hath sinned, shall be forgiven him.

And when ye shall come into the land, & shall have planted any tree *for* food; then ye shall count-as-uncircumcised the uncircumcision thereof, the fruit thereof: three years, shall it be unto you, as uncircumcised, it shall not be eaten. And in the fourth year, all the fruit thereof shall be, holiness of praises, unto Jehovah. And in the fifth year, ye shall eat the fruit thereof; to add unto you, the revenue thereof: I, *am* Jehovah your God.

Ye shall not eat, with the blood: ye shall not observe-fortunes, not observe-times. Ye shall not round, the corner of your head: neither shalt thou mar, a corner of thy beard. And ye shall not make in your flesh, *any* cutting for a soul; neither shall ye make upon you, the print of *any* mark; I *am* Jehovah.

Profane not thy daughter, to cause her to be-an-whore: that the land fall not to whoredom; and the land become full, of wickedness.

Ye shall keep my Sabbaths; and reverence my Sanctuary; I, *am* Jehovah.

Turn not unto *them that have* familiar-spirits, and unto wizards; seek not, to be defiled by them: I, *am* Jehovah your God.

Thou shalt rise-up, before the hoary-head; and honor, the face of the old-man: and fear thy God, I *am* Jehovah.

And when a stranger, shall sojourn with thee, in your land: ye shall not vex him. The stranger, that sojourneth with you, shall be unto you, as one homeborne amongst you; and thou shalt love him, as thyself; for ye were strangers, in the land of Egypt: I *am* Jehovah your God.

Ye shall not do unrighteousness, in judgment: in meteyard, in weight, or in measure. Just balances, just stones, a just Ephah, and a just Hin, shall ye have: I *am* Jehovah your God, which brought you out, from the land of Egypt. And ye shall keep all my statutes, and all my judgments; and shall do them: I *am* Jehovah.

### **Annotations.**

〈 in non-Latin alphabet 〉 Here beginneth the thirtieth section, or lecture of the Law. See Gen. 6. 9.

*BE holy*] that is, separated from sin, & dedicated unto God, and his obedience; which is the sum of the first Table, yea of all the Law. The Apostle openeth it thus; *As obedient children, not fashioning yourselves, according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy,* 1 Pet. 1. 14. 15. 16. See also Lev. 11. 44.

Ver. 3. *fear*] or *reverence*. This openeth the fifth commandment, *Honor* &c. Exod. 20. 12. showing that it implieth inward reverence, as all the Law is *spiritual*, Rom. 7. 14. And here the *mother* is named before the *father*, which is not usual. See the notes on Exod. 20. 12. The Hebrews say, *It is written, Honor thy father and thy mother*, Exod. 20. 12. *it is also written, Honor the Lord with thy substance*, Prov. 3. 9. *Again it is written, Ye shall fear every man his mother and his father*, Lev. 19. 3. *it is also written, Thou shalt fear the Lord thy God*, Deut. 6. 13. *as he commandeth the honor of God's great name and his fear, so he commandeth the honor and fear of parents. He that curseth his father or mother, is stoned: and he that blasphemeth (God) is stoned: loe he maketh them equal in punishment. For honor, the father is set before the mother; and for fear, the mother before the father: to teach that they are both alike for honor or for fear. What is this Fear? It is not to stand in his*

place, nor sit in his place, nor to oppose his words, nor to carpe at his words, nor to call him by his name either living or dead; but to say Sir, or my Lord, my Father, Maimonides in Misneh. tom. 4. treat. of Rebels, chap. 6. sect. 1. &c. Sabbaths] in Chaldee, Sabbath days: both the seventh day, and all other days of rest, which were likewise called Sabbaths, Lev. 23. 32. See the annotations on Exod. 20. 8.—11. I am Jehovah] This is a ground and reason of these, and almost all the other precepts following; as it was prefixed before the ten Commandments: see Exod. 20. 2.

Vers. 4. Turn ye not] to weat, your faces: or Look not, Regard not: in Greek, Follow not. It implieth also the turning-away of the heart, Deut. 30. 17. and 29. 18. But from this word, the Hebrews say, that it is forbidden even to look-attentively, on the similitude of an image. Maimonides treat. of Idolatry, ch. 2. sect. 2 Idols] called in Hebrew *Elilim*, which properly signifieth things of naught, nothing, vain, and naught worth: according to the nature of which name, Paul saith, we know that an Idol is nothing in the world, and that there is none other God but one, 1 Cor. 8. 4. *Elim* signifieth, God's; *Elilim*, 〈◇〉 God's; which the Greek here nameth *Eidda*, whereof our English Idols is derived: in the Chaldee they are called *Errors*, or *Aberrations*. And *Elilim* is applied to other things also, which are of no value; as in Job 13. 4. *Physicians Elil*, that is, *vain* or of *no value*, & in Ier. 14. 14. false prophets prophesied *Elil*, a thing of naught. And as *Images*, are the same that *Idols*, in signification, so *Images* of silver and gold, are called *Elilim Idols*, Isaiah 2. 20. So that hereby God forbiddeth the transgression of the first and second commandments. And the Hebrew doctors say, *It is not Idolatry only which a man is forbidden to turn after it in his thought; but every thought which occasioneth a man to deny any of the fundamental points of the Law, we are warned that it come not into our heart, &c.* Maimonides treat. of Idolatry, ch. 2. s. 3. *molten God's*] Hebrew, *gods of melting*: meaning *Images*, *God's* of silver and of gold, as Exodus 20. 23. such as was the *mo* 〈...〉 *calf*, Exod. 32. 8. 31. The Prophet calleth them teachers of lies, Habak. 2. 18. yet unto such, *Idolaters* said, *ye are our God's*, Isaiah 42. 17.

Vers. 5. of *Peace-offerings*] or of *payments*, whereof see Lev. 3. 1. for your favorable-acceptation] that it may be acceptable to God for you: see the notes on Lev. 1. 3. This sense *Sol. Rashi* giveth of these words here. Some do understand it, at your own will, such as you like best to offer: but the 7. verse following, showeth the former interpretation 〈◇〉 there to be meant. Though this later also is good, and may be implied; and is so expounded by *C* 〈...〉 *kuni*, that they should give their good will therein, and not grudge or have an evil eye in that which they offered before the Lord. For some men (saith he) do not offer with the heart, but because they see other men do so, and it were a shame for them, if they should not do likewise. But another meaning (saith he) may be this, Do the thing that may be for your favorable-acceptation, as that it be eaten on that day, or on the morrow.

Vers. 6. burnt] as being polluted by over long keeping it. See these things opened in Levi 〈...〉 7. 18. 19.

Verse 7. eaten at all] or, any of it eaten: Hebrew, *eating eaten. a polluted-thing*] or, *abominable*, is Greek, *unsacrificeable*; but *Aquila* turneth it 〈◇〉 in Greek *Apobleton*, a thing to be rejected, which word Paul useth, in 1 Tim. 4. 4. See the notes 〈◇〉 Lev. 7. 18.

Vers. 8. *his iniquity]* in Greek, *sin*, meaning *punishment* for his iniquity• see the notes on Levite. 7. 18. *the holy thing]* Hebrew, *the holiness*; in Greek, *the holy things*. *that soul]* that is, as the Chaldee translatheth, *that man shall be destroyed*: see Lev. 7. 18. In Greek, *the souls that eat it, shall be destroyed out of their people*.

Vers. 9. *not wholly-rid]* or, *not make a full-end, not make clean-riddance, of the corner of thy field, to reap the same*. The like is after, in Levite. 23. 22. *corner]* that is, *the outside, or utmost-part*: the corner may also be understood for many corners. The Hebrew canons declare it thus; *He that reapeth his field, must not reap all the field wholly; but must leave a little standing corn for the poor, in end of the field, (Lev. 23. 22.) whether he cut it, or pluck it up: and that which is left, is called the Corner [Peah.] And as he must leave of the field, so of the trees, when he gathereth their fruits, he must leave a little for the poor. If he transgress, and do reap all the field, or gather all the fruits of the trees: he must take a little of that which he hath reaped, or of that which he hath gathered, and give it to the poor; for the giving of it is a commandment. Yea though he have ground it, or baked it into bread, yet he must give thereof a corner to the poor. If all w<sup>ch</sup> he hath reaped, be lost or burnt, before he hath given the corner, then is he to be beaten: because he hath transgressed a prohibition and cannot confirm the commandment thereof, which unto him is broken off. Maimonides in Misneh tom. 3. in Mattanoth gnanijim, ch. 1. sect. 1. 2. 3. What is the measure of the Corner? By the Law, there is no measure set for it; if he leave but one ear of corn, he is discharged. But by the words of the Scribes it must be no less then one of sixty. And a man may add more then one of sixty, according to the greatness of the field, or multitude of the poor, or blessing of the seed. As if the field be very small so that if he leave thereof the sixtieth part, it will not benefit a poor man, then is he to add unto the measure: and so if there be many poor, be addeth. And if he did s<sup>w</sup> little, & reapeth much because it is blessed: he addeth according to the blessing. And who so addeth more unto the corner, he shall his reward increased, and there is no measure of this addition. They leave no corner, but ‹ϕ› the end of the field; to the end that the poor may know the place whither to come, &c. At three times in the day they part the corner for the poor; at morning, and at midday, and at the evening sacrifice. [that is, 3. of the ‹ϕ› in the afternoon] and the poor that comes not at ‹ϕ› of these times, they suffer him not •o take any away; ‹ϕ› there may be a set time, for the poor, to come together all of them, to take, it. If a man have two fields, he may not reap•the one wholly, and leave in the other a ‹...› them both; for it is written, the corner OF THY FIELD: but he must leave in everyone ‹...› for the same. He that soweth his field with one kind (of seed;) though he make therein two threshing ‹ϕ›, he leaveth but one corner. If he sow two kinds of seed, though he make but one floor, he must give a ‹ϕ› for ‹ϕ› one sort, by it self; and a corner for the other sort, ‹ϕ› itself. If he sow it with •o kinds of wheat ‹ϕ› › two kinds of barley; then, if he make but one floor, he giveth but one corner; if two floores, he giveth two cor•ers. Maimonides in Mattanoth gn ‹...› im, (or treat. of Gifts to the poor) c. 1. sect. 1. 2. 3. 15. and ch. 2. s. 12. 17. and c. 3. s. 1. 14. in reaping] or, to reap the same: which in Lev. 23. 22. Moses explaineth thus, when thou reapest. glean] or gather. the gleaning] or gathering, that is, the ears of corn which fall off, as the Greek version explaineth it. So the Hebrews say, the gleaning is that which falleth out of the sickle in the time of reaping, or that falleth out of the hand when he gathereth the cares and reapeth; if so be that which falleth be but an ear, or two. But if there fall three together, those three are the owners of the field. And that which sallethrō after the sickle, or*

from after the hand though it be but one care, is not for gleaning. He that plucketh up things which are to be plucked, that which falleth from under his hand, is for gleaning. If he reap and there be left an ear unreaped, if the top of it reach to the other standing corn which is thereby, so that he may reap it with the other standing corn, it is the owners of the field; if not, it is for the poor. If the wind scatter the corn, so that the harvest of the owner of the field, is mixed with that which is to be gleaned, then they measure the field, how much gleaning it is meet for to afford, and they give (so much) to the poor. If (the owner) have transgressed, and gathered the gleanings, though he have ground it, and baked it, he must give it to the poor. If it be lost or burnt, after it is gathered, before it be given to the poor; he is to be beaten. Mai. in *Mattanoth gnanijim*, ch. 4. sect. 1.—5. and c. 1. s. 4.

Vers. 10. *not gather-the-single-grapes*] that is, the grapes which grow single, and not in clusters; such the owner of the vineyard might not gather, but leave them for the poor. *Gnoleloth* are *single-grapes* Isaiah 24. 13. *Hobad*, verse. 5. differing from the clusters of grapes, Mich. 7. 1. So the Hebrews explain this law, saying, *Gnoleloth* are little clusters which are not thick, as clusters which are not compact together, and whose grapes are not joined one upon another, but dissevered. And it is called *Gnolel*, because it is to the other clusters as (*gnolel* that is) *achild* to a man, &c. and single berries, they are *gnoleloth*. A branch whereon there is a cluster, and single grapes on the twig of the branch, if the single grapes be cut off with the cluster, they are the owners of the vineyard; if not, they are for the poor. If a vine-yard have all single grapes it is for the poor, as it is written, THOU SHALT NOT GATHER THE SINGLE GRAPES OF THY VINE-YARD, although it be all single grapes. And no single grapes or particular berries are due (to the poor,) but in the vineyard only. Maimonides in *Mattanoth gnan*. ch. 4. sect. 17. &c. *the grapes-that-are-brokenoff*] or, *the particular-berries*. The Hebrew *Peret*, which hath the signification of *parting*, *breaking*, and *falling off*, meaneth here such particular grapes as are broken and fall off from the clusters in the vintage. That as in the field, the *corner* was that which was left growing, and the *gleaning* was of the ears that fell away in the reaping: so the single grapes, were such as grew not in clusters; and the *Peret*, are grapes broken and fallen off in the gathering. So the Greek translatheth it, *Rhogas*, that is, *berries-broken-off*; and the Chaldee *Nithra*, is of like meaning; and the Hebrews expound it to be particular *berries one or two, that are brokenoff from the cluster, in the time of the grape-gat hering*: but if there be three berries together, or more; they are not *Peret*, nor left for gleaning, but are the owners. Yet that which is thrown to the earth, in the grape gathering, they count for *Peret*, though it be half a cluster, or an whole one: so that *he that putteth a basket under the vine, in the time when he gathereth grapes* (to save for himself those which so fall off) *he robbeth the poor*: Maimonides in *Mattanoth gnan*, chap. 4. sect. 15. 16. Besides the fruit of the vine, other fruits that are for food, are implied in this law; therefore in Deut, 24. 20. Moses mentioneth the like of the *Olive tree*: and there in the verse 19. he addeth another branch of this law, touching *a sheaf forgotten in the field*, which must not be fetched again, but left for the poor. So the Hebrew doctors understand this precept largely; for by *harvest* and *reaping*, they say is implied *whatsoever, is like unto harvest*, that it is bound to yield *a corner* for the poor; as all kind of grain in the field, and all pulse, as rise, millet, lentils, also *nutts, almonds, pomgranats, grapes, olives, dates, and all such like*; whatsoever is for meat, and groweth out of the earth, and is gathered as an harvest Therefore *herbs* are free from paying this duty, because they are not gathered and laid up for

men's livelihood, but *garlic*, and *onions*, must pay the corner, because, they are dried and brought into the house for provision. So they say, *There are four gifts for the poor, in the vineyard: the grapes that are broken. off, and the single-grapes, and the corner, and that which is forgotten. Three gifts, are from the revenues of the field; the gleaning, and that which is for gotten, and the corner. And two, from trees; that which is forgotten, and the corner, Maimonides in Mattanoth gua•ijim, ch. 2. sect. 1. 2. and ch. 1. sect. 7. thou shalt leave them]* Hence the Hebrews gather, that the poor have nothing to do with these gifts, until the good-man of the house have separated them purposely. Therefore a poor man, that seeth a corner in the end of a field, may not touch the same, (upon pain of robbery,) until he know that the master of the house knoweth thereof. After they are thus left, the master of the house hath no right in them, but the poor may come and take them, yea though it be against the masters will. Maimonides, *ibidem*, ch. 2. sect. 14. and ch. 1. s. 8. And whereas the master of the family was to give the first fruits to the Priests, Numb. 18. 12. and the tithes to the Levites, Numb. 18. 24. and a second tithe, for him and his to eat before the Lord, Deut. 12. 17. 18. these gifts, were to be left for the poor, before any of the other: and every third year, that a tithe, was also given to the poor, Deut. 14. 28. 29. besides other relief, Deut. 7. 8. so merciful was God, to the poor of his people. Neither might they be defrauded of these gifts, under color of religion; If a man sanctified his vineyard, (to the Lord,) after single-grapes were known to be in it: the poor had these single-grapes not withstanding: and if the tithe were given to a Levite, and single-grapes were found therein, he was to give them to the poor. Maimonides in *Ma•gna•* ch. 4. sect. 23. 26. Now who those poor were, to whom these gleanings, single grapes, corners, &c. did belong, the Hebrew canons declare thus; *Who so hath two <...> dred Zurims, [that is, fifty shek else of silver, for a <ϕ> is the fourth part of a shekel; and what the shekel is, see the notes on Gen. 20. 16] let him not take of the gleaning, or of that which is forgot, or of the corner, or of the tithe of the poor. If he have 200 lacking one, he may take. If they be pawned to his creditor, or be for his wives dowry, them also he taketh. And they cannot bind him to sell his house or stuff. Talmud Bab. in Peah, ch. 8. s. 8. for the stranger]* and for the father less, and for the widow, Deut. 24. 19. By the stranger is chiefly meant the proselyte (as the Greek here translath,) converted to the faith, though others are not forbidden, because in these gifts, was no holiness at all, as in other things that were sanctified. The Hebrews say, every stranger spoken of, in the gifts to the poor, is not meant, but of the righteous stranger. For loe he saith of the second tithe, *And the Levite shall come, and the stranger, (Deut. 14. 19.) the Levite is within the covenant, so the stranger is within the covenant. Notwithstanding they withhold not the poor heathens from these gifts. It is said, thou shalt leave them for the poor &c. all the while that there are poor men to require them. If the poor cease to seek or come again for them, that which is left, is free for any man to take. And he is not bound to give (the poor) the price of thē; for it is not said, he shall give them to the poor, but he shall leave them. And it is not meet to leave them for beasts and birds, but for the poor: and loe there <ϕ> poor. After that the poor are gone into a vineyard & come away: the grapes which remain afterward, are <ϕ> for any man; &c. Maim. in Mattanoth gnan. chap. 1. sect. 9. 10. 11. I am Jehovah,]* by whose commandment, this law was stablished in Israel, to the end that they might remember their own poverty and bondage which they endured in Egypt; and that by doing these works of mercy, the Lord

might bless them, in all the work of their hands. Which reasons, M ses rendteth of this precept, in Dent. 24. 19. 22.

Vers 11. *not steal*] see the notes on Exod. 20. 15. In that he speaketh as to many *ye shall not, Chazkuni here gathereth, that he that seeth one steal, ⟨ϕ⟩ holdeth his peace, he also stealeth as doth the principal in the theft. falsely-deny*] in Greek, *not lie*; it is a general word for lying, or denying of things in respect either of God, as Prov. 30. 9. or of men, as Lev. 6. 2. And unto this latter, of denying other men's goods that are in their hand, do the Hebrews refer this prohibition. *Maimonides rom 3. treat. of Oaths, ch. 1. s. 8. deal falsely*] or *lie*, in violating covenants, as Gen. 21. 23. Psal. 44. 18. or swearing falsely, or any other way.

Ver. 12. *to falsehood*] or *falsely*; in Greek, *to an unjust thing*; The contrary is required, *Thou shalt swear, the Lord liveth, in Truth, in Judgment, and in Instice*. Ierem. 4. 2. And God's Name is of large signification, as is noted on Exod. 20. 7. so that whether one use any of God's proper names, or describe him by other words, as *he that liveth forever, be that created heaven and earth, &c.* (as Rev. 10. 6.) or any the like, it is a full oath. And by *swea ⟨...⟩*, is understood *cursing* also, which is of the same nature, as in Gen. 24. 8. 41. the same thing, is called an *⟨ϕ⟩*, and a *curse* (or *exsecration*.) So the He *⟨...⟩* canons say: *Whether one swear by (God's) proper name, or by any of his surnames; as by him whose ⟨ϕ⟩ is Gracious, or whose name is Mercisull, or any the like an any language: loe it is a full oath. And so an ⟨ϕ⟩, and a curse, is an oath. As when a man saith, Cursed ⟨ϕ⟩ be of the Lord, or of him whose name is Gra ⟨...⟩ Merciful, who soever hath eaten this thing, and himself hath eaten it: loe he hath sworn falsely. Likewise ⟨ϕ⟩ that saith nay, nay, twice, by way of oath; or yea, yea, and mentioneth God's name or surname, loe it is as if he ⟨ϕ⟩ sworn. And so he that promiseth I will not do this or that, and mentioneth God's name or surname: it is an oath, Maimonides in Misneh, tom. 3. treat. of O ⟨...⟩ es, ch. 2. sect. 2. &c. not Profane] or, pollute, but contrariwise shalt sanctify it; as Levite. 22. 32. The wordnet, in the former branch, is here again necessarily understood, as often in the scripture: and so the Greek version addeth it, *ye shall not profane*. By this, not only false, but rash, vain, unadvised, needless oaths, and all other abuses of God's name are forbidden: as is noted on Exodus 20. 7. The Hebrews say, *Although he that sweareth vainly or falsely, be beaten (by the Magistrate,) and being a sacrifice (to the Priest,) yet is there not a ⟨...⟩ made thereby, for all the iniquity of his oath; for it is written, (in Exodus. 20. 7.) the Lord will not hold him innocent: he is not freed from the judgment of (the God of) heaven, until he have his payment from him, for the great Name which he hath profaned, as it ⟨ϕ⟩ written, Thou shalt not profane the name of the Lord thy God: I am the Lord. Therefore a man must beware of this iniquity, more then of all transgressions. This is me of the heavy iniquities; although for it there be as eutting off, nor death, by the Magistrates, yet is ⟨ϕ⟩ in it a profanation of the holy Name, which is greater then all iniquities. It is necessary to warn children much, and to teach their tongues the words of truth, without swearing; that they fall not into a custom to swear continually, as do the heathens. And this thing ⟨...⟩ eth as a dury upon their parents, and upon school ⟨...⟩ sters. And it is a great good thing, for a man ⟨ϕ⟩ to swear at all. Maimonides treat of Oaths, ch. 12. sect. 1. 2. 8. 12. Accordingly are we to understand the doctrine of our Savior, when he saith S ⟨...⟩ not at all, Mart. 5. 34. Whereby he forbiddeth not the lawful use of oaths commanded**

of God, Deut. 6. 13. but all abuse in common speech, which was and is accustomed most sinfully, to the high dishonor of God.

Vers. 13. *fraudulently-oppress*] in Greek, do ⟨...⟩, or *injury*. This word signifieth to oppress by ⟨ϕ⟩; the next, to *oppress-by-violence*: see the ⟨ϕ⟩ Lev. 6. 2. Both these, did John the Baptist ⟨...⟩ bid unto the soldiers, Luk. 3. 14. *rob*] or, *violently-oppress*, and *pluck-by-force*, as it is said of Ben•jah, *he plucked the spear out of the Egyptians* ⟨ϕ⟩, 2 Sam. 23. 21. For these sins *fraudulent* ⟨...⟩, and *robbery*, the Prophets do often blame Israel, Ezek. 22. 29. Ier. 22. 3. Isaiah 3. 14. Eccles. 4. 1. Psal. 62. 11. It cometh from covetousness, as is said, *they covet fields, and take them by rapine*, Mich. 2. 2. and proceedeth unto murder, as he that is greedy-of-gain, *taketh away the life of the owners thereof*: Prov. 1. 19. The Hebrews say, *Who so desireth his neighbors house, wife, goods, or any other thing which it is possible for him to get of him: when he hath thought in his heart how he might get that thing, and his heart is allured with the thing, he transgresseth this Law, Thou shalt not desire*, Deut. 5. 21. and *Desire is not but in the beart only. Desire bringeth a man to Coveting, and Covetize bringeth him to Robbery. For if the owners will not sell the thing, though he would give a great price, then falleth he to rapine*, Mic. 2. 2. And if the owners stand up against him to rescue their goods, or to forbid him to rob, then he falleth to shedding of blood. Go and learn by the fact of Ahab and Naboth. Loe thou mayest learn that he which Desireth, transgresseth one prohibition; and he that getteth the thing which he desireth, by importuning the owners, or requesting it of them, transgresseth two prohibitions; therefore it is written, *Thon shalt not Covet, and Thou shalt not Desire. And if he take it by robbery, he transgresseth three prohibitions. And who so robbeth his neighbor of the worth of a farthing, is as if he took his life from him*, Prov. 1. 19. Maimonides in treat. of Robbery. ch. 1. s. 10. &c. If a man find and keep back a thing which his neighbor hath lost, he transgresseth also this Law; as is noted on Deut. 22. 1. *the work*] that is, *the wages for the work*: as the Greek translateth it *wages*. So in Job. 7. 2. *an hireling looketh for his work*, that is, for the reward of his work: and in Ier. 22. 13. *Woe unto him, &c. that useth his neighbors service for naught, and giveth him not his work*; that is, his wages. So Christ saith, *My work is with my God*, Isaiah. 49. 4. that is, my reward: and these two are joined, as belonging to the same, as the Lord's reward is with him, and his work before him. Isaiah 40. 10. that is, his recompense for work. This is a particular instance, of the foresaid oppression, as Moses after showeth, saying, *Thou shalt not fraudulently-oppress an hired servant &c. at his day thou shalt give him his hire*: Deut. 24. 14. 15. So in Malac. 3. 5. where God threateneth judgment for this sin. See more, in the notes on Deut. 24.

V. 14. *not curse*] or, as the Greek translateth, *not speak evil of the deaf*: or, *not revile*; as in Exod. 22. 28. is spoken of the Magistrates; here it is spoken of *the deaf*, who cannot hear, nor thereat be offended: so by proportion it is meant of all other; even of enemies, as *Bless your persecutors; bless and curse not*: Romans 12. 14. By the Hebrew canons, if a man cursed, not a ruler only, but any one of Israel, *be was to be beaten*: which they grounded upon this Law, *Thou shalt not curse the deaf: and wherefore mentioneth he the deaf? For that, though it be one that heareth not, neither is grieved for the curse, yet is he to be beaten for his cursing. He that curseth any of Israel, man or woman, great or small, he is once beaten: and if he curse a Judge, he is twice beaten; and if he curse the Ruler (or Prince) he is thrice beaten. He that curseth himself, is beaten, as he that*



*curseth others; for it is written (in Deut. 4. 9.) Take heed to thyself, & keep thy soul, Mai. in Sanbedrin, c. 26. s. 1. 2. 3. not put] Hebr. not give a stumbling-blocks, or (as the Greek translatheth it) a scandal: which as it should not be before the blind, so neither before any, as it is written, let no man put a stumbling-blocks, or a scandal in his brothers way, Rom. 14. 13. and Woe unto the world, because of scandals, Mat. 18. 7. Generally this forbiddeth all occasion of error or fall unto any, especially to the blind and ignorant; for Cursed is he that maketh the blind to err out of the way, Deut. 27. 18. And as the soul is more precious then the body, so the sin is greater to put a scandal of sin, or stumbling-block of iniquity, before the consciences of the weak or ignorant, Rom. 14. 13. and 16. 17. 1 Cor. 8. 9.—13. Rev. 2. 14. Sol. Rashi expoundeth Moses thus, Before him that is blind in a matter, do not give such counsel as is unmeet for him.*

Vers. 15. *unrighteousness] or injurious evil: it is a general word for all in justice either in heart, as Psalm 58. 3. or with mouth, as Mal. 2. 6. Job 27. 4. Isaiah 59. 3. or with hand and act, Psalm. 7. 4. Ezek. 18. 8. and applied sometime in special to unrighteousness in judgment; as here, and in Psal. 82. 2. All that do this, are an abomination to the Lord, Deut. 25. 16. respect the person] or, lift up (or accept) the face, which is to show favor, and to grant ones request: which sometime is taken in the good part, as is noted on Gen. 19. 21. and may be observed in 2 King. 3. 14. Lam. 4. 16. but in cases of judgment, it usually denoteth partial carriage, and respect of one man's face or person, more then of another's, which God forbiddeth here, and in Deut. 16. 19. Prov. 18. 5. Job. 13. 10. Psal. 58. 3. I am. 2. 1. 9. of the poor] though in respect of his poverty he may seem to be pitied, yet God would have all partiality in judgment to be avoided. honor the person] or, countenance the person (or face) of the great: as in Exod. 23. 3. we are forbidden to countenance (or honor) the poor. The Gr. translatheth Thaumases, which properly is to admire, but used for honorable-respect, as is noted on Gen. 19. 21. in justice] or, with righteousness. Of this, see the annotations on Deut. 16. 18.*

Vers. 16. *not walk a talebearer,] or, calumniator, or not walk with talebearing, and crimination. The Hebrew Rokel, properly signifieth, a merchant, or traffiquer up & down with spices, or other things, 1 Kings 10. 15. Ezek. 27. 15. 17. 22. 23. Whereupon Rakil (the word here used) is a talebearer or accuser, that maketh merchandise as it were of words, uttering them as wares, going from place to place, to hear, and to spread-abroad criminations of other men. His property is described to be a revealer of secrets, Prov. 1. 13. and 20. 19. his end, to shed blood, Ezek. 22. 9. yet pretending friendship and good neighbourhood, Ierm. 9. 4. 5. Wherefore the Greek translatheth it here, Thou shall not walk with guile, and in Prov. 11. 13. and 20. 19. he is called in Greek double-tongued. The Holy Ghost in the New Testament seemeth to call him in Greek Diabolos, that is, a false-accuser, calumniator, or make-bate, 2 Tim. 3. 3. 1 Tim. 3. 1. and so Aquila (an ancient Greek interpreter) translatheth Rakil, Diabolos, in Prov. 11. 13. And to this the Chaldee version agreeth, saying, Thou shalt not divulge accusations, (or criminations,) among thy people. Which phrase is used in Dan. 6. 24. of those men which made accusations against Daniel, (there translated in Greek Diaboliontas.) Hereupon Diabol's the Devil hath his name of calumniating and accusing the brethren. Rev. 12. 9. 10. whom the Syriake in Matt. 4. and other places, calleth a Divulger of accusations, or criminations. So that the Hebrew Rakil, is in Greek Diabolos, in English, a Calumniator, <math>\langle \diamond \rangle</math> Make-bate, a Devil, (as Judas is called a Devil; John 6. 70.) Therefore this sin is great, & when it spread in Israel, that they (w<sup>th</sup> their other*

sins) walked as talebearers: they were called *reprobate silver*, because the Lord had rejected them, Ier. 6. 28. 30. The Hebrew doctors explain it thus; *He that backbiteth his neighbor, transgresseth against this Law, Thou shalt not walk a talebearer among thy people, (Levite. 19.) and though they be not beaten for this thing, ye it is a great iniquity, and occasioned the killing of many souls of Israel; therefore this is joined next unto it, Thou shalt not stand against the blood of thy neighbor, (Levite. 19. 16.) Go and learn what befel* 〈...〉 *unto D<sup>o</sup>g the Edomite. (Psalm 52. 1 Samuel 22. 9.—19) Who is a Talebearer (Rakil) He that is laden with words, and goeth from one to another, and saith, Thus said such a one; or, Thus have I heard of such a one: although the thing be true, yet such a man marreth the whole world. Maimonides in Misneh, tom. 1. in Degnoth chap. 7. sect. 1. 2. And as this Law, immediately followeth the former about the Judges; so the Hebrews apply this precept unto thē, saying, It is unlawful for any of the Judges, when he goeth out from the judgment hall, to say, I am he that doth* 〈...〉 *quit, or condemn; and my fellows are against me:* 〈◇〉 *what can I do, seeing they are moe then I. And if he* 〈◇〉  *speak, he is in the compass of this, HE THAT WA••ETH as A TALEBEARER, REVEALETH SECRETS: (Prov. 11. 13.) Maim. in Sanhedrin, ch. 22. s. 7. Whereto the Greek version of that place agreeth; A double-tongued man, revealeth counsels (or secrets)* 〈◇〉  *the Synedrion (or Council.) And so in Proverbs 20. 19. The Ierasalemy Targum followeth the formet exposition, but with another phrase, expounding this Law thus: My people the house* 〈...〉  *rael, ye shall not follow the third (or the threef•) tongue against your neighbors: meaning hereby, the slanderous or calumniating tongue. So* 〈...〉  *Psalm 101. 5. He that slandereth, (or hurteth with the tougue,) is translated there by the Chaldee, He that speaketh with a third tongue: and in Psal. 140. 12. A man of tongue, that is, an evil tongued, or evil speaker, the Chaldee expounds it, A man which speaketh with a third tongue, And hence is that phrase of Jesus ben Sirach, in Ecclus. 28. 14. A third tongue hath disquieted many: and in v. 15. A third tongue, hath cast out virtuous women; meaning, calumniators & backbiters. These are called of the Hebrews treble tongued, for the much hurt which they do, to their neighbors whom they calumniate, and to whom they tell it, and to themselves. Our wise men have said, the evil tongue* *ki* 〈...〉  *three; the speaker, and the receiver, and him that is spoken against; but the receiver more then the speaker▪ Maimonides in Degneth, chap. 7. sect. 3.* 〈◇〉  *against the blood] that is, not stand and see thy neighbors blood spilled, & thou withdraw thy help from him either by word or deed. So the Hebrews explain this Law, saying; He that pursueth his neighbors to kill him, all Israel are commanded to deliver the pursued from the hand of the pursuer, yea though it be by the life of the pursuer. As, if he hath been neighbors to leave off, and yet he pursueth him, &c. he may be killed. And if they can deliver him with the less of some of the pursuers limbs, as by striking off his hand, or breaking his leg, or striking out his eye, let them do it. Who so can deliver him, by bereaving the pursuer of a limme, and doth not, but killeth the pursuer: that man sheddeth blood, and is guilty of death; how be it, the Magistrates may not put him to death. Whose can deliver, and doth not; transgresseth this law, Thou shalt not stand against thy neighbors blood. And so be that seeth his neighbor sinking in the sea; or thieves, or some wild beasts coming upon him, and can deliver him, either by himself, or by hiring of others to deliver him, and doth not: or that hath heard, that infidells or other wicked have purposed his evil, or bid asnare for his neighbor, and he discloseth it not unto him, and the like: he that thus doth, breaketh this Law, Thou shalt not stand against the blood of thy neighbor. Mamony tom. 4. tret. of Murder, ch. 1. sect. 6. 7. 13. 14. It implieth also all other*

ways whereby a man may keep himself or others from spilling innocent blood, as in case of judgment, or the like. So *Targum Yerushalmi* expoundeth it, *Thou shalt not keep-silent the blood of thy neighbor, in the time that thou knowest the truth in judgment.* And this Law is joined with the former of talebearing, as that which often causeth blood-shed: and the Prophet complaineth, *In thee are men that carry tales, to shed blood,* Ezek. 22. 9.

Vers. 17. *not hate thy brother]* by brother, is meant here any other-man: therefore Christ blamed the Pharisees gloss, *Thou shalt love thy neighbor, and hate thine enemy,* and hath said unto us, *Love your enemies:* Mat. 5. 43. 44. And this Law followeth the former about blood, because *Whosoever hateth his brother, is a murderer,* 1 John. 3. 15. And because *hatred* often riseth of offenses, he commandeth to *rebuke,* and not to *hate* for such things: which the Hebrews explain thus; *When one man sinneth against another, he must not inwardly hate him, and keep silence, as it is said of the wicked, And Absalom spake  $\langle\phi\rangle$  his brother Amnon, neither good nor bad, for Abs  $\langle\ldots\rangle$  hated Amnon,* 2 Sam. 13. 22. *but he is commanded to make it known unto him, and to say, why hast  $\langle\phi\rangle$  done thus unto me?* Maimonides in *Degnoth* ch. 6. sect. 6. *in thy heart]* the Greek translateth, *in thy mind (or thought,)* which is an effect of the heart, as in luke 1. 51. there is mentioned *the thought (or imagination) of their heart.* So in Coloss. 1. 21. the Apostle speaketh of *enemies in their mind:* and *I will write (my Law) in their heart,* 1er. 31. 33, is expounded *in their minds,* Heb. 10. 16. *rebuking thou shalt rebuke]* that is, *thou shalt in any wise rebuke  $\langle\phi\rangle$ , plainly, soundly reprove.* The original signifieth to rebuke with conviction or argument; by words to show what is right, and to refell the contrary: as to *reason,* Job 13. 3. Isaiah 1. 18. to *convince* Job 32. 12. to *reprove,* Isaiah 11. 4. And it is opposed both unto *hatred* nourished in silence, as here, and in 2 Samuel 13. 22. and unto *flattery,* Prov. 28. 23. The same Law is given by Christ, in Luk. 17. 3. *If thy brother, sin against thee, rebuke him: and if he repent forgive him.* This duty David desired, saying, *Let the just smite me, &c. and let him rebuke me,* Psalm 141. 5. and it is the means, both to nourish love among the wise, Prov. 9. 8. and to increase *knowledge* among the prudent, Prov. 19. 25. and to procure a *goodblessing,* Prov. 24. 25. The Hebr. doctors say, *He that seeth his neighbor sin, or walk in a way not good; is commanded to admonish him to do better, and to certify him that he sinneth against himself by his evil deeds, as it is written, Rebuking thou shalt rebuke thy neighbor. He that rebuketh his neighbor, whether it be for things between him and him, or between him and God: he must rebuke him between him and himself (alone;) and speak unto him gently, and with a soft tongue, and let him know, that he speaketh not unto him but for his good, to bring him to the life of the world to come. If he receive it of him, it is well; if not, let him rebuke him the second and third time: and so continually a man is bound to rebuke him, until the sinner resist him, and say, I will not hear thee.* Maimonides in *Degnoth*, ch. 6. sect. 7. *not bear sin for him]* This is the usual and proper meaning of the Hebrew words, as after in Leviticus 22. 9. Numbers 18. 32. and the Greek and Chaldee versions so explain it: and Chazkuni confirmeth it by the like: *Gnalaiu (saith he) for his sake sake, as (in Psal. 44.) for for thy sake are we killed all the day, &c.* It teacheth that he who rebuketh not his brother for sin, shall bear sin, (that is, punishment) for his sake, because he seeketh not to *save a soul from death,* as I am. 5. 20. therefore God will require his blood at his hand; as Ezekiel 3. 18. It may also be Englished, *suffer not sin upon him,* that is, leave him not in his sin, unreproved. And as a man may *ear sin* for his brother, by leaving him unrebuked; so for not reprovng him in

good sort and in love, but in bitterness and to his reproach. And thus the Hebrews apply it, saying. *He that rebuketh his neighbor, first let him not speak unto him hard words, to make him ashamed; for it is written, AND BEARE NOT SINNE FOR HIM, &c. Hereby a man is forbidden to shame an Israelite, how much more if it be in public. Our wise men have said, he that maketh his neighbors face ashamed publicly, shall have no inheritance in the world to come. Therefore a man must be warned that he put not his neighbor to shame publicly, be he small or great; nor call him by a name whereof he is ashamed &c. whereby is meant, in matters that are between a man and his neighbor. But in matters of (the God of) heaven, if he convert not in secret, they are to make him ashamed publicly, and divulge his sin, & put him to reproach openly, & despise & set him at ought, until he return unto well doing: as all the Prophets in Israel did (unto such.)* Maim. in Degnoth, ch. 6. s. 8.

Vers. 18. *not avenge]* The Greek translaceth, *Let not thy hand revenge.* The Apostle openeth it thus, *Beloved, avenge not yourselves, but give place unto wrath: for it is written, Uengeance is mine, I will repay, saith the Lord: Rom. 12. 19.* Hereupon David said to Saul, *The Lord avenge me of thee, but mine hand shall not be upon thee, 1 Sam. 24. 12.* so Ierem. 15. 15. And Solomon saith, *Say not thou, I will recompense evil: wait on the Lord, and he will save thee. Prov. 20. 22.* What vengeance is, is shown in Ier. 50. 15. *Take vengeance on her; as she hath done, do unto her.* The Hebrews say, *He that avengeth himself on his neighbor, transgresseth the Law, Levite. 19. 18. and although he is not to be beaten (by the Magistrate) for it, yet it is a very great evil. Avenging is thus; as when a man would borrow an axe of his neighbor, or the like; and he refuseth to lend it him: on the morrow his neighbor hath need to borrow an axe of him, and he saith, I will not lend it thee, because thou wouldest not lend me when I would have borrowed of thee; this is vengeance. But when he cometh to borrow, he should give it him with a perfect heart, and not reward him, as he hath done to him: and so in all like cases. And so David with a goodminde said (in Psal. 7. 5) If I have rewarded evil to him that had peace with me; yea I have released my distresser without cause. Maim. in Degnoth, c. 7. s. 7. nor keep]* to weet, *injury in mind, that is, not bear grudge: or, not observe the sons of thy people; which is spoken of such as would seem to forgive, but will not forget wrong, or unkindness. The Greek translatheth, thou shalt not be angry (or bear inveterate displeasure;) the Chaldee, thou shalt not keep enmity. So God is said to take vengeance on his adversaries, & to keep (wrath) for his enemies; Nahum 1. 2. but to his people, not so, Ier. 3. 12. Psal. 103. 9. whose example herein, we are to follow, Matth. 5. 48. The Hebrews explain it by a similitude thus; As if Reuben say to Simeon, hire me this house, or lend me this ox, and Simeon will not. After a time, Simeon cometh to Reuben, to borrow or hire of him; and Reuben saith, L•e I lend it thee, and I will not do as thou didst, I will not repay thee according to thy deeds. He that doth thus, transgresseth this Law. THOU SHALT NOT KEEPE; but he should blot the thing out of his heart, and not keep it. For all the while that be keepeth the thing, and remembereth it; he is in danger to fall unto revenging. Therefore the Law cutteth off this keeping (in mind;) until he put the injury out of his heart, and remember it not at all. Maimonides in Degnoth, c. 7. s. 8. Chazkuni also explaineth it thus, Thou shalt not avenge, in work; thou shalt not keep, in thought. as thysel]* This is the Second of the two great commandments, which our Savior saith is like unto the first, *Thou shalt love the Lord thy God, with all thine heart, &c. and on these two commandments hang all the Law and the Prophets, Matth. 22. 37. 40. For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou*

*shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this word, namely, Thou shalt love thy neighbor as thyself.* Rom. 13. 9. To this we may add the Hebrews testimony, LOVE THY NEIGHBOVR AS THY SELFE: *this is the great universal (precept) in the Law.* R. Azai said unto him, IN THE IMAGE OF GOD MADE HE HIM: *this is an universal (rule) greater then it: that a man should not say, forasmuch as I am despised, my neighbor shall be despised with me.* R. Thancuma answered, *if thou dost so, know whom thou despisest; for loe, he that loveth his neighbor, who is made in the Image of God, loveth the blessed God himself, and honoreth him.* R. Menachem, on Levite. 19. Another writeth thus, *Every man is commanded to love everyone of Israel, as his own body,* Levite. 19. 18. *Therefore he must speak in his commendation, and spare his goods, as he would spare his own goods, and as he would his own honor. And he that honoreth himself, by the dishonor of his neighbor, he hath no inheritance in the world to come.* Maimonides in Degnoth, chap. 6. sect. 3.

Vers. 19. *my statutes]* in Greek, *my law.* This is here repeated, lest the ordinances following which may seem to be small, should be neglected. Or, as this word *Statute* (or, *Decree*) is sometime used for God's ordinances in nature, bounding and limiting things, Psal. 148. 6. Job 26. 10. and 38. 33. Prov. 8. 29. so here he may intend the same, that his natural ordinances for the distinct kinds of things, should not be violated. *let thy cattel]* or, *cause thy beast,* of any sort. The Hebrews say, *He that causeth the male to ingender with the female which is not of the same kind, whether it be of cattle, or wild-beast, or fowl, yea though it be of the kinds of wild-beasts that are in the sea; he is to be beaten [of the Magistrates] by the Law, in every place; whether it be within the land [of Israel,] or without the same,* Levite. 19. 19. *and whether it be a beast or fowl of his own, or of his neighbors. Who so transgresseth, and causeth he• beast to ingender with another kind, that which is bred of them, is lawful for use. And if it be one kind of clean beasts, with another kind of clean beast; it is lawful to be eaten. Two kinds of beasts that are one like another, though they be mixed together, and one like another; yet for as much as they are of two kinds, it is unlawful to cause them to gender together: as a wolf, with a dog; a Roe bucke with a Goat; an horse, with a mule, &c. Beasts that are bred of divers kinds, if their dammes be of one kind, it is lawful to let them gender together; but if they be of two kinds it is unlawful. As, a mule, whose damme is an asse, it is lawful to let him gender with a she-mule, if her damme be an asse. But if the damme of the mule, be a mare; it is unlawful* 〈ϕ〉 *let him gender, with a she-mule, whose damme is* 〈ϕ〉 *asse; and so in all other like cases.* Maimonides in Mis 〈...〉, tom. 3 in Kilajim (or treat. of divers-kinds) chap. 9. sect. 1. 3. &c. The reason of this law, may be partly to conserve the nature of things, as God first created them, and blessed them to increase and multiply, everyone after his kind, Gen. 1. 11. 12. 21. 24. 25. and 6. 20. which order he would have his people to keep, and not in vanity or curiosity of mind, to alter the shape and nature of the creatures, or seem to make moe then God created. Therefore Anah (one of the wicked,) is noted as the first that found out *Mules*, by the gendring of divers kinds: see the Annotations on Gen. 36. 24. And partly it might lead Israel to the simplitie and sincerity of religion, and to all the parts and doctrines of the Law and Gospel, in their distinct kinds: as *Faith* is necessary, *Good works* are necessary; but to mingle these together in the c 〈...〉 of our justification before God, is forbidden, G••. 2. 16. and 3. 9. 10. 11. 12. The same is to be minded for the things of this nature, following. See also Deut. 22. 9. 10. 11. where in repeating this Law, the ploughing *with an Ox and an Ass together*, is

forbidden. The Hebrew doctors say, *He that causeth gendring of two kinds, it is as if he thought that the •lie blessed God had not perfected whatsoever is needful, but himself would add moe creatures, and help in the creation of the world. And in the mixture of seeds, a man altereth the order of the creation, for it is written concerning them, AFTER HIS KINDE, (Gen. 1. 11.) And this is that which is said (in Levite. 19. 19.) YE SHALL KEEPE MY STATVTES; our Rabbin's have said, these statutes [or bounds] are those by which he hath bounded the world, &c. Also they say, wheresoever a STATVTE is spoken of, it is a Kingsdecree, &c. And the intendment is, that man should not alter the statutes of the Lord most high, for he then doth at one that changeth the Kings coin: he that changeth the kinds, and maketh mixtures of divers sorts in anything, is as a falsifier of the Kings coin. R. Menachem on Levite. 19. fol. 148. with a divers-kind] The Hebrew Kilajim, is a general word for all mixed things, as the Chaldee translatheth it, as in beasts, seeds, garments, and the like. And it hath the name of Restraint or Prohibition, because such mixtures are forbidden. not sow thy field] not thy vineyard, Deut. 22. 9. and so by proportion, other the like, as trees, &c. The Hebrews explain it thus. He that soweth two kinds of seeds together, in the land of Israel, is to be beaten. Levite. 19. 19. As he that mixeth wheat and barley, or beans and lentiles together, and layeth them on the earth, and covereth them with mould; whether it be with his hand, or with his foot, or with an instrument; he is to be beaten. And it is unlawful for a man to let divers kinds of seeds grow in his field; but he must pull them up; though if he let them grow, he is not beaten. By tradition we have learned, that it is lawful for an Israelite to sow divers kinds of seeds, out of the land, (of Israel.) None are forbidden by the name of divers-kinds; but such seeds as are meet for man's meat; bitter herbs and other such like, meet for medicine or like uses; there is in them no respect of divers kinds of seeds. Divers kinds of trees, they are comprehended within this general rule, THOU SHALT NOT SOW THY FIELD, &c. As he that graffeth one tree in another, as the griffe of an apple tree, in a pome-citron tree, or a citron in an apple-tree; Loe such are to be beaten by the Law, whether within the land, or without the land; and so he that planteth an herb in a tree, &c. And it is unlawful for an Israelite to let an heathen graff trees with divers-kinds for him. But it is lawful to sow seeds of grain, and seeds of trees together; and lawful likewise to mixe the seeds of trees, and to sow them together; for there is no mixture of divers-kinds in trees, 〈...〉 e graffing only. Though he that soweth divers-kinds is to be beaten, yet those fruits are lawful to be eaten, 〈◇〉 . for the sowing only is forbidden. And it is lawful 〈◇〉 plant a branch of that tree, which hath been graffed with divers-kinds, and to sow of the seed of that herb, which was sown with divers-kinds. One seed that is mixed with another, if it be one of four and twenty, (that is, the four and twentieth part,) as one pecke of wheat, with three and twenty pecks of barley, let it be unlawful to sow this mixture; until either the wheat be less, or the barley more: otherwise he that soweth it, is to be beaten. A field that hath been sown and reaped, and the roots remain in the earth; although they spring up but after some years: they may not sow other seed in that field, until the roots be plucked up. In the first day of Adar (that is, Februarie) they make proclamation against divers-kinds of seeds; and every man goeth cut to his garden and field; and purgeth it of divers-kinds [if they grow there] And in the fifteenth day thereof, the Magistrates send messengers forth, and they go about to search. Maimonides in Kilajim. chap. 1. sect. 1. &c. and chap. 2. sect. 1. 12. 15. The reason of this Law, is the same with the former: see more on Deut. 22. 9. of linsiewolsie] in Hebrew, Shagnatnez, a word used only here, and in Deut. 22. 11. where Moses after explaineth it, of woollen and linen together: but the word it self is like to be of some other*

language, which used (as seemeth) to call such garments by that name. The Chaldee keepeth the Hebrew word: but the Greek translatheth it *Kibdelos*, which is used of things *adulterate*, or *impurely-mixed*. According to which interpretation, it should be figure of corruption and hypocrisy. Among the Hebrews *R. Menachem* (upon this place, applaudeth an exposition of this word which he found in the Doctors of the Kabbala, that it is *Satan one of the high rulers*, [he meaneth the Ruler of the power of the air, spoken of in Ephes. 2. 2] which is clad with *Shagnatnez*, and is able to do hurt, and is 〈 in non-Latin alphabet 〉 [Satan the Idolater,] by transposition of letters 〈 in non-Latin alphabet 〉 [Shagnatnez:] and the Gentiles which knew not the meaning of the word, called him *Satanas*: [So the Devil is called in the Greek tongue, Rev. 12. 9.] But their Canonists explain the thing thus; *Nothing is forbidden concerning divers-kinds in garments, but wool and flax only*, Deut. 22. 11. *And there is a thing like wool that groweth on stones in the salt sea, &c. which is forbidden with flax, because to the eye sight it is like sheep's wool. When wool and flax are mixed together, as when they are tozed together, or spun together, and so woven into a garment; this is the divers-kinds forbidden in the Law. To sow a woollen garment with flaxen thread, or a flaxen garment with woollen thread, &c. is divers-kinds. Of these divers-kinds there is no stinted-measure; though it be but a thread of wool in a flaxen garment, or a flaxen thread in a woollen garment, it is unlawful. If the wool of sheep and of camels or the like, be tozed and spun together; and if the half be sheep's wool, loe it is all as sheep's wool, and being with flax, it is of divers-kinds. But if the most part be of camels wool, it is lawful to mixe it with flax; for it hath all the form of camels wool. Likewise hempe and flax tozed together, if the most part be hemp, it is lawful to weave the threads thereof, with the threads of wool: but if they be half to half, it is unlawful. Maimonides in Kilajim, chap. 10. sect. 1. &c. So in Talmud Bab. in Kilajim, chap. 9. they say, Nothing is forbidden by the name of divers-kinds (in garments) but wool and flax together. not come upon thee] in Greek, thou shalt not put upon thee: and so Moses explaineth it in Deut. 22. 11. Thou shalt not wear (or clad thyself,) And this the Hebrews understand strictly, that nothing is forbidden but the wearing of it in garments: therefore they say; *Garments of divers-kinds, it is lawful to make them, and to sell them; and nothing is forbidden but to wear them only*, Deut. 22. 11. *It is lawful to dwell in a Tent made all of linsie-woolsie; and to sit upon carpets, beds, &c. made thereof. Also to make shrowds of such, to wrap the dead in; for unto the dead there is no commandment. Who so weareth linsie-woolsie; or putteth it on; is to be beaten. Who so putteth it upon his neighbor, if he that hath it upon him, do it presumptuously, then he is beaten that hath it on him; and he that put it upon him, transgresseth this rule, Thou shalt not put a stumbling-block before the blind. But if he that hath the garment on him, knoweth not that it is linsie-woolsie, but he that put it on him did it presumptuously; he that put it on him is beaten, and he that hath it on, is free. Maimonides in Kilajim, chap. 10. sect. 12. 25. 30. 31.**

Vers. 20. *a man]* in Greek, *if any (man) lie with a woman. betrothed]* so the Chaldee expoundeth the Hebrew *Necherepheth*, which coming of *Caraph*, that is, to *publish* and to *reproach*, is diversely here understood; of some, for a woman in reproach and public contempt: of others, *publicly betrothed*. The Greek translatheth it, *kept (or reserved) to a man*. The Hebrew doctors explain it thus. *The bondwoman (charuphah) betrothed, spoken of in the Law, is one that is half a bondwoman and half a freewoman, and betrothed to an Hebrew servant. Talmud Bab in Cherethoth chap. 2. and Maimonides in Issurei biah, chap. 3. sect. 13. But this betrothing is not complete, as elsewhere he saith, He that is espoused to a woman that is half bond and half free, she is not*

*espoused with complete espousals until she be made free: and when she is free, they accomplish the espousals, as the espousals of a girl, which is grown great, and he needeth no other espousals. Maim. treat. of Wives, chap. 4. sect. 16. not redeemed] the Chaldee explaineth it thus, not redeemed with money, or freedom is not given her by a bill of dismissal. a scourging] The Hebrew Bikkoreth signifieth first a careful-inquisition or visitation, and by consequence a scourging or beating; and this is meant of her only, as the Chaldee version showeth; and the Greek saith, there shall be a visitation of her: and so the Hebrew Canons explain it, She is to be beaten; and he is to bring a sacrifice: Maimonides in Shegagoth, chap. 9. sect. 1. and elsewhere (in Issure biah, chap. 3. sect. 14.) he saith, The lying with this bondwoman, differeth from all other unlawful copulations; for loe she is to be beaten, (Levite. 19. 20.) and he is bound to bring a trespass offering, (Lev. 19. 21.) So in the Talmud, in Cherethoth, chap. 2. it is said, In all unlawful copulations, whether it be man or woman, they are alike in stripes and in sacrifice: but in (the case of) the bondwoman, the  $\langle\phi\rangle$  is not like to the woman in stripes, nor the woman to the man in sacrifice. not free] for if she were free, the punishment of them both should be death: Deut. 22. 24.*

Vers. 21. *his trespass-offering] whereof see Lev. 5.*

Vers. 23 *into the land] of Canaan: the Greek addeth, which the Lord your God, giveth unto you. This Law was peculiar for the Land of Canaan, not for other countries. tree for food] or, tree of food, that is, whose fruit serveth for man's meat. So this law concerneth not other trees that are for timber: and (as the Hebrews think) not fruit trees which are not intended by the owner for food. They say, He that planteth a tree for food, and he intendeth it to be a fence for a garden, or that he hath planted it for timber, not for fruit: it is free from the (Law of the) uncircumcised (fruits.) If he plant it for fence, and after changeth his mind, and reputeth it for food; or planteth it for food, & after reputeth it for fence: as he shall please to intend, so is he bound concerning it. If he planted it three years for fence, and thenceforth for food, it is not the fourth year sanctified: for whatsoever hath not been (three years) uncircumcised, cannot be the fourth year sanctified. He that planteth, for (to observe) a commandment, as when he planteth a Citron tree, for branches at the feast of Tabernacles; or an Olive tree for (oil for) the Candlestick (in the Sanctuary,) it is bound to (this law of) the uncircumcision. That which the heathens planted before (Israel) came into the land, was free from it: but after they came into he land, though the heathens planted it, it was bound thereunto. Whether a man plant a slip or branch of a tree, or pull up the whole tree out of his place and plant it in another place; it is bound to the uncircumcision: and they are to reckon from the hour of the planting thereof. Whether he plant it, or slip it, or graff it; it is bound hereunto. Maimonides in Magnaser sheni (or treat of the second Tithe) chap. 10. sect. 2. 3. 7. 9. 11. 13. And elsewhere they say, Our fathers came into the land; whatsoever they found planted, was free (from this law of uncircumcision:) what they themselves planted, though before the land was conquered, was bound hereunto. Talmud in Gnorlah chap. 1. sect. 2. count as uncircumcised] or, cut-off the uncircumcision thereof, to weat, the fruit thereof. The Greek translateth, ye shall purify the impurity thereof. three years] By the Hebrew canons, The first (day) of Tisri (that is, the month which we call September,) was the beginning of the year for uncircumcised fruits, and for the fourth (year.) Maim. in Magnaser sheni chap. 9. sect. 8. as uncircumcised] in Gr. unpurified (or unclean:) the Chaldee expounds it, abhorred (or put-away) unto destruction. not be eaten] nor sold to infidels, nor any use or profit made of them, but eaten off and destroyed. The fruits that the tree yieldeth, for*



three years after the planting, are unlawful to be eaten, or put to any profitable-use: and who so eateth of them so much as an olive, is to be beaten by the Law. Maimonides, treat. of Forbidden meats, chap. 10. sect. 9.

Vers. 24. holiness of praises] that is, fruit of holiness, or an holy thing, to be consecrated unto the Lord for his praise, and eaten with mirth before him: as in Judge. 9. 27. they made praises; that is, songs and mirth, and as the Greek there translath, dances. This was done, either by giving them to the Priests, as Num. 18. 12. 13. &c. (and so Ibn Ezra on Levite. 19. saith, the Priests did eat it,) Or the owners did eat them before the Lord, as they did their second tithes. Deuter. 12. 17. 17. This latter is the Hebrews common opinion, who say; *The fruits of the fourth (year) after the plantation, are holy*, Levite. 19. 24. and their right is, to 〈...〉 in Jerusalem, by the owners of them, as the se 〈...〉 •ith•. He that would redeem these fruits, may re 〈...〉 〈ϕ〉 as the second tithe; and if he redeem them for himself, he must add the fifth part, [as Levite. 27. 30. 3•.] A vineyard of the fourth (year) is not 〈ϕ〉 to that law [forementioned in Levite. 19. 9. 10.] to leave a corner, or the single-grapes, or the grapes broken off, &c. neither do they separate out of it first fruits or tithes, or second tithes: but all the fruits are c 〈...〉 d up to Jerusalem, or redeemed, and their price carried up, and eaten in Jerusalem, as the tithes. The grapes of vineyards of the fourth year, the Judges ordained that they should be brought up to Jerusalem, a days journey on every side, to decke the streets of Jerusalem with the fruits; all other fruits might be redeemed, though (they grew) near to the walls (of Jerusalem.) Who so had trees planted of the fourth year, in the year of release [which was every seventh year, Levite. 25. 4. 6.] when every man's hand was alike (free to g•there them:) he must set up a sign of clods of earth, whereby they might be known; that they might not be eaten of, until they were redeemed. And if it was within the years of the uncircumcised-fruits, he made signs of potters clay, that they might be kept from (eating of) them; for the prohibition of uncircumcised fruits was weighty, for all use of them was forbidden. Maimonides in Magnaser sheni, chap. 9. sect. 1. 2. 4. 7. and Thal 〈ϕ〉 •ab. in Magnaser sheni, chap. 1.

Vers. 25. ye shall eat] to weat, as other common •eats; freely without redeeming them. And hereupon is that phrase of making a vineyard come 〈...〉, in Deuter. 20. 6. which was in the fifth year from the plantation, when they were free to be eaten. to add] that is, that the tree may add, or abundantly yield unto you, the revenue (or increase) thereof; whiles you obey these my commandments; for upon obedience, such blessings are promised, Levite. 26. 3. 4. So Targum Jonathan explaineth it, *that they may add unto you from heaven*; i. by the blessing of God. By this Law of uncircumcised or unclean fruits, God taught his people the 〈...〉 gion of their sins, since first man did eat of the forbidden tree: for which the earth was cursed, Gen. 3. 17. and men have no right to eat of the increase thereof, (for to them that are defiled and vnbeleiving nothing is pure, Tit. 1. 15.) until it be sanctified by the word of God and prayer, 1 Tim. 4. 5. So by the fourth years fruits, which were holy to the Lord, he taught them sanctimony and thankfulness; as by their first fruits, tithes, &c. which they gave unto the Lord, every year; he taught them to honor him, with their substance, and with the first of all their increase, that so their 〈ϕ〉 •ght be filled with plenty, and their presses burst-out with new wine; Prov. 3. 9. 10.

Vers. 26. *with the blood*] that is, any flesh that is not fully dead, or whose blood is not orderly let out, and the flesh purged of the blood: as in 1 Sam. 14. 33. (where this phrase is used,) they said, *Behold the people sin against the Lord, in that they eat with the blood:* &c. See the annotations on Levite. 17. The Hebrews understand hereby two things, *Not to eat the flesh of holy things, before the blood be sprinkled (on the altar;)* nor to eat of common beasts, until their soul (their life) be gone out. Sol. Rashi on Levite. 19. In Targum Jonathan it is thus explained; *ye shall not eat of the flesh of any sacrifice, whiles the blood is in the basin, (unsprinkled.)* But Maimonides (•om. 2. in *Shechitah* chap. 1. sect. 2.) saith, *It is unlawful to eat of a slain beast, so long as it trembleth: and he that eateth thereof before the soul of it be gone out, transgresseth against a prohibition. And it is comprised in this general rule, YE SHALL NOT EAT WITH THE BLOOD.* Chazkuni also saith, *With the blood, i. without slaying it; and so it is written (in 1 Sam. 14. 34.) and slay them here, and eat, and sin not against the Lord, in eating with the blood.* The Greek translatheth, *ye shall not eat upon the mountains:* (reading *Harim*, mountains, for *Hadam*, the blood: mistaking R. for D. as they do sundry other times;) meaning it against Idolatry; which though the thing be true, as Ezekiel 18. 6. yet is it not the intendment of this place: and the Chaldee translatheth it aright, *with the blood.* Some of the Hebrews (as *Baal hatturim* on this place,) because in the next words is forbidden observing of fortunes and of times, &c. which were heathenish customs, think this also to be the like, and understand it of not eating upon or over blood of a man slain; *that they should not observe fortunes (or use enchantment) by eating after the manner of murderers, which eat bread over him that is slain, that the avengers of blood may not execute vengeance on them.* Chazkuni also citeth the like exposition: but the former, by comparing it with 1 Sam. 14. is the best. *not observe fortunes*] or, *not conjecture by signs of good or evil-luck;* an heathenish practice, who marked signs for good or evil, as by seeing of beasts or birds which they counted lucky or unlucky; by the falling of a staff out of their hands, by stumbling when they went out of doors, and many such like. So that which followeth, *not observe times;* is to count one day lucky, another unlucky to take a journey in hand, or begin any work, and the like. Of these, see the annotations on Deut. 18. 10. 11. where Moses more fully layeth down this Law, and mentioneth sundry other particulars of this kind: calling Israel from all false prophets, soothsayers, sorcerers, unto God's word and unto Christ alone, the Prophet whom he promiseth to raise up unto them.

Vers. 27. *not round*] *not compass*, that is, *not cut round* (⋯) *d;* which the Greek translatheth, *ye shall not make a roundness of the hair of your head.* This is likely to be a manner of the heathens, especially in their mourning, as these laws, compared with Levite. 21. 5. seem to imply. *a corner*] or, the *corners*, (the singular being put for the plural,) which are the forehead, temples, and behind the ears: these God would not have rounded or cut as with a dish, like an half globe, because idolaters used that fashion; as appeareth also by Ier. 9. 26. and 25. 23. & 49. 32. And the Arabians used so to poll their heads, as *Herodotus* in his *History*, b. 3. testifieth. The Hebrew canons say, *None may shave the corners of their head, as the Idolaters have done,* Levite. 19. 27. *and he (that so doth) is guilty for every corner: therefore he that shaveth his two temples, though at once, is to be beaten twice.* Maimonides in treat of *Idolatry*, chap. 12. sect. 1. *mar*] or, *corrupt a corner of thy beard*, that is, *any of the corners* thereof: which the Greek translatheth *the sight (or fashion) of your beard.* This Law is again repeated for the Priests,

Levite. 21. 5. where for *marring*, he useth the word *shaving*: and *Maimonides* (in treat. of *Idolatry*, chap. 12. sect. 7.) saith, *It was the manner of Idolatrous Priests, to mar their beards, therefore the Law forbiddeth to mar the beard.* And he maketh five corners, two on the upper lip, and three beneath; and for marring any one, he was to be beaten, and for marring all five, to be beaten as for five transgressions. But this is not (as he saith) meant for trimming them with sizers, but for *shaving them off* only, for it must be such cutting as is the *marring* (or *corrupting*) of them. Such shaving the heathens also used in sign of sorrow; as in Esa. 15. 2. it is said of Moab, *on all their heads baldness, every beard cut-off.* So in Ier. 48. 37.

Vers. 28. *not make*] Hebr. *not give in your flesh*: which the Greek translath, *not make in your body, cutting*] or *incision*; in Greek, *incisions*; in the Chaldee, *hurt*, or *corruption*: so in Leviticus 21. 5. Compare also Deut. 14. 1. Ier. 48. 37. *for a soul*] meaning *for a dead soul* or person, as Numb. 6. 6. and as in Targum Jonathan it is here explained; that is, in sorrow or mourning for a soul departed: which the Chaldee translath *for the dead*; (as Moses himself explaineth it, in Deut. 14. 1.) but the Greek keepeth the word *soul*. Among the Latins also *Anima*, the *soul*, was used for a *dead body*: as in Virgil *Ae•eid.* 3. *Animamque sepulchro Co•din•us*. Hereby God calleth them from the heathenish manners, and would have them *not to sorrow, as others which have no hope*, 1 Thes. 4. 13. for among the nations, when their friends died, they *lamented*, and *cut themselves*, and *made themselves balde for them*, Ier. 16. 6. By the Hebrew canons, *He that did cut one gash for the dead. was to be beaten: and whether he were a Priest, or an (other) Israelite, if he cut one gash for five dead persons, or five for one dead person, he was to be beaten five times.* *Maimonides* treat. of *Idolatry*, chap. 12. sect. 12. *the print of a mark*] or, *the writing of an impression*; which the Chaldee translath, *engraven marks*; the Greek, *letters printed* (or *marked.*) The Hebrews open it thus. *The print of a mark spoken of in the Law, was when one did cut upon his flesh, and filled the cut p•ce with stibium, or with ink, or some other color. And this was the custom of the heathens, that they marked themselves unto Idolatry, &c.* *Maimonides* treat. of *Idolatry*, chap. 12. sect. 11. From all these and other like heathenish rites, whereby they spared not, but unnaturally mangled their own bodies, God would keep his people, whose *bodies* should be the *members of Christ*, and the *Temple of the holy Ghost*, 1 Cor. 6. 15. 19. who therefore should bear in their body, no other then *the marks of the Lord Jesus*, Gal. 6. 17. See the notes on Deut. 14. 1. 2.

Vers. 29. *to be an where*] or, *to commit fornication*. This word is used both for carnal whoredom, and spiritual, which is idolatry, as Ex. 34. 15. and to this latter the Chaldee seemeth to refer it, saying, *Profane not thy daughter to cause her to err*: whereby Idolatry is usually meant. What *an whore* was in Israel, is noted on Levite. 21. 7. *the land*] that is, the people of the land, following her evil example. *wickedness*] or, *wicked thoughts*: in Chaldee, *counsel* (or *purpose*) of *sins*: but Targum Jonathan expoundeth it *whoredom*. See the notes on Levite. 18. 17.

Vers. 30. *Sabbaths*] in Chaldee, *Sabbath days*; as before in verse 3. So after in Levite. 26. 2. *reverence*] or, *fear my sanctuary*; unto which they were to come on the Sabbaths, Ezek. 46. 3. which Sanctuary was now the Tabernacle, afterwards the Temple. This *fear* was for the presence of God therein: whereupon Jacob *feared and said, How fearful is this place? this is no other but the house of God, &c.* Gen. 28. 16. 17. And Solomon saith, *Take heed to thy foot; when*

thou goest into the house of God: Eccles. 5. 1. And in Targum Jonathan this Law is explained thus, *ye shall go to the house of my Sanctuary infear.* From hence the Jews had many rites, for coming into the Sanctuary, and behaving themselves in it; which Maimonides in tom. 3. in *Beth habchirah* (or treat. of the Temple) chap. 7. showeth thus. *It is commanded to reverence the Sanctuary, Levite. 19. 30. and thou reverencest not the Sanctuary it self, but him who commanded the reverence thereof. And what is this reverence of it? A man may not come into the mountain of the house (of God) with his staff, or with his shoes on his feet, or in his working-garment, or with dust on his feet, or with bags of money about him. And I need not speak, how it is unlawful to spit in any part of the mountain of the House; but he must wrap up his excrements in his handkerchief. And he may not make the mount of the house a thorough-fare, to go in at one door and out at another, to shorten his way: but must go round about, and not come in there save for the thing that is commanded. And all that went in to the mount of the House, went in by the way of the right hand, and turned and went out by the way of the left: except he unto whom something had befallen, for which he turned towards the left hand. Therefore they asked him, what is befallen thee, the thou turnest towards the left hand? (If he said) because I am a mourner: (they answered,) He that dwelleth in this House, comfort thee. (If he said) Because I have the Niddui [that is, the lesser excommunication] upon me: (they answered,) He that dwelleth in this House, give into thine heart, that thou mayest hearken unto the words of thy neighbors. Whosoever had accomplished his service, and went his way; did not go out with his back to the Temple, but went backward by little and little, and went softly sidelong, till he was out of the courtyard; and so did the men that kept the watch, and their courses, and the Levites, &c. all this was for reverence of the Sanctuary. And whosoever assembled into the Courtyard, went softly unto the place whither it was lawful for him to come; and he was to consider that he stood before the Lord; as he hath said, Mine eyes and mine heart shall be there, all days, (2 Chron. 7. 16.) And he was to go with dread, and with fear and trembling. And it was unlawful for any man to sit in all the Courtyard: neither was there any seat in the Courtyard. s 〈...〉 for the Kings of David's house only; as it is writ•. And King David went in, and sate before the 〈ϕ〉 (1 Sam. 7. 18.) And it is unlawful for a man to make an house, after the fashion of the Temple, or a 〈ϕ〉 like the porch thereof, or a courtyard like the c••t thereof; or a Table like the Table there, or a C 〈...〉 cke like the C 〈...〉 lestickte thereof, &c. With these rites which were in Israel, we may compare the 〈ϕ〉 of our Savior, who for reverence of the Sanctuary, drove out the merchants from thence, and the sheep and the oxen, and poured out the changers money, and overthrew the Tables, and said, *Make not my fathers house, an house of merchandize: John. 2. 14. 15. 16. And he would not suffer that 〈ϕ〉 man should carry any vessel through the Temple: Mark. 11. 16. And for turning their backs towards the Sanctuary, see Ezek. 46. 9. and 8. 16. But as the Sanctuary of God, was chiefly a figure of the body of our Lord Jesus, John 2. 19. 21. Hebrews 9. 11. so this precept hath chiefest respect unto him, whom all ought to reverence, and to honor the Son, even as they honor the Father; John. 5. 23. Who when he bringeth in the first begotten into the world, he saith; And let all the Angels of God worship him: Heb. 1. 6.**

Vers. 31. *Turn not unto them]* the Chaldee saith, *after them:* and so the Greek, *ye shall not follow.* So in Levite. 20. 6. Hereby is forbidden, *consulting with or 〈...〉 ing of them:* as Deut. 18. 11. *that have 〈ϕ〉 spirits]* called in Hebrew *Oboth,* (of *Ob* which is a bottle, Job 32. 19.) in Greek

*Eggastri* ⟨ϕ⟩, as speaking with an hollow voice out of the belly, or as out of a bottle: in Chaldee *Biddin, Pit...*s. These were *spirits of divination*, as Act. 16. 16. Or which, see the annotations on Deut. 18. 11. And *O•th* is here for *Baale oboth*, such as have familiar spirits; as is expressed in 1 Sam. 28. 7. So *Spirits*. are used for *spiritual gifts*, and men that have them; in 1 Cor. 14. 12. 32. 1 John. 4. 1. *wizarde*] or *cunning persons*, so named of their knowledge which they pretended to have. These are joined to the *familiar spirits* aforesaid, as like unto them in sin; and both of them were to be killed by the Magistrate, Levite. 20. 27. See the notes on Deut. 18. 11. This precept is added next the former of reverencing God's Sanctuary, which figured Christ: even as in Deut. 18. when God calleth them •om all such familiar spirits, wizards, &c. he promiseth the Prophet (Christ) unto his people. So here Chazkuni observeth, *ye shall reverence my S•ct•rie; therefore turn not to them that have familiar spirits, and to wizards; for what have you to do with such: behold you have a Sanctuary, wherein is V ⟨...⟩ ⟨ϕ⟩ Thu ⟨...⟩ im.*

Vers. 32. *rise up*] in sign of honor, 1 King. 2. 19. *the oary-head*] that is, the man which hath an ⟨ϕ⟩-head; or gray-hayres; which as it is *the ho ⟨ϕ⟩ of old-men*, Prov. 20. 29. so God would have such to be honored. The Greek translatheth it, *the ⟨ϕ⟩-headed*: the Chaldee, *him that is skillful in the L•*. And so it is holden by the Hebrews, that learned men are by this law to be revered, as the aged: and that when such came within *four ⟨ϕ⟩*, the yongers were to rise up, and so soon as they were past, to sit down again. *of the old-man*] or, *of the elder*; which was a common name, for aged persons, and for Magistrates, usually called *Elders*, Deut. 22. 18. and 25. 7. both are to be honored, the one for their age, the other for their office. But for their sins, the Lord threatened the contrary, Deut. 28. 50. which Jeremiah saw fulfilled, and lamented that *the faces of Elders were not honored*, Lam. 5. 12. By the Hebrews account a man at sixty years, was *Old*; and at seventy, *Hoarie*, or *gray-headed*. *The old man* here, is in Targum Jonathan expounded *the wise man*.

Vers. 33. *a stranger*] in Greek, *a proselyte*: this Law is here repeated from Exod. 22. 21. see the annotations there. *vex him*] in Greek, *afflict him*: and Targum Jonathan addeth, *with hard words*. So it is explained by Sol. Rashi, *vexations of words, as, thou shalt not say unto him; yesterday thou wast an idolater, and now thou comest to learn the Law, which was given from the mouth of the Power (of God.)*

Vers. 34. *as one homeborne*] that is, as a natural Israelite; for affection towards him, and not communion in the holy things of God: see the notes on Exod. 12. 48. 49. *as thyself*] the same which was commanded before touching the Israelites; verse 18. The Hebrews write hereof thus: *The love of the stranger, which cometh and gathereth him-self under the wings of the Divine-Majesty, is a twofold commandment, first because he is among our general neighbors; and again because he is a stranger: and the law saith, YE SHALL LOVE THE STRANGER. (Deut. 10. 19.) He hath commanded the love of the stranger, even as he hath commanded the love of himself; for it is written, AND THOU SHALT LOVE THE LORD THY GOD, (Deut. 6. 5.) And the holy blessed God himself, loveth strangers, (Deut. 10. 18.)* Maimonides in *Degnoth*, c. 6. s. 4.

Vers. 35. *unrighteousness*] or *injurious-evil*: see verse. 15. *in mete yard*] the Greek translatheth it *in measures*. The Hebrew *Middah* is properly such *measure* or *dimension*, as concerneth the greatness of things, or length of them, by the yard, elle, inch, rod, or the like: the next two concern the multitude of things, by *weight*, as in skoles, or by *measure*, as in vessels. Hereof the Hebrews say, *He that weigheth to his neighbor, by lesser weights, then the people of that country are wont to do; or meteth by a lesser mete-yard, then they are wont, transgresseth the Law in Levite. 19. 35. Although he that meteth or weigheth less, is a thief; yet he payeth not the double, [as in Exod. 22. 4.] but payeth him his measure or his weight. Neither is he beaten for this trespass, because he is bound to make restitution. Who so hath in his house or in his shop a lesser meteyard or weight, transgresseth the Law, in Deut. 25. 13. 14. For though he himself do not sell thereby, yet another may come, who knoweth it not, and may measure by it. Whether he buy and sell with an Israelite, or with an Infidel, if he mete or weigh by too little a weight, he transgresseth, and is bound to restore. And so it is unlawful to let an infidel err in accounts; but he must exactly reckon with him: yea though he be one that is subdued under thy hand; how much more then with others that are not subdued, Maimonides treat. of Theft, chap. 7.*

Vers. 36. *just stones*] Hebr. *stones of justice*; which the Chaldee well explaineth *true weights*; and the Greek, *just weights*. So *stones* are often used for *weights*, Deut. 25. 12. Prov. 11. 1. and 16. 11. and 20. 20. 23. where double and deceitful weights, are shown to be an abomination to the Lord. The reason of this name is, for that they used weights of stone, rather then of other things. *They make no weights either of iron or of lead, or of other like metal, because they will canker and wax too light. but they make them of the clear stony-rock, or of glass, or the like. Maimonides, treat. of Theft, chap. 8. sect. 4. Ephah*] put for all *measures*, as the Greek and Chaldee here translate: though the *Ephah* was one certain measure, like our *Bushel*; containing ten *Omers*: see the annotations on Exod. 16. 36. *just Hin*] Hebr. *Hin of justice*: the *Hin* was a measure of liquid things, (as the *Ephah* was for dry,) and it contained as much as *seventy two hennes eggs*: see the notes on Exod. 30. 24. And under these two names, all other measures are comprehended, which God requireth to be just and true, condemning all falsehood and deceit: as Ezek. 45. 10. 11. 12. Amos 8. 5. 8. In Israel, the Magistrates looked unto these, as in the Hebrew canons it is said, *The Judges are bound to appoint Officers in every city, and in every shire, that they may go about into shops, and look that their balances and measures be just, and determine the stinted measure of them. And with whomsoever they find any weight or measure too light or short, or balances that go awry; they have authority to smite him, and to mulct him, as the Judges shall meet, &c. Maimonides treat. of Thft, chap. 8. sect, 20.* These ordinances, as they taught men justice in all their civil affairs, so especially in spiritual: that all things pertaining to religion, be faithfully and equally weighed in the balance of the heart; by the measures and weights of the Lord's sanctuary: that is, by his laws, and words of truth, contained in the holy Scriptures. Act. 17. 11. 1. Thes. 5. 21. 2. Tim. 3. 16, 17. compared with Hos. 12. 7. As also that all persons be tried and judged, according to their works, by the word of God: Mat. 7. 1 2, 3. John. 7. 24. compared with Job 31. 6. Dan. 5. 27. Psal. 58. p. 3.

## CHAP. XX.

1. Laws for the punishment of him that giveth of his ⟨◇⟩ to Molech, 6, of him that goeth to Wizards, 9, of him that curseth his parents, 10. of adulterers, 11, 14, 17, 19. of ⟨◇◇⟩ persons, 13. of them that lie with mankind, 15, or with beasts, 18, or with a woman in her ⟨◇⟩ . 7, 12, 26, Holiness and obedience ⟨◇⟩ required: 23, the manners of the heathens to be avoided: 25, difference to be put between beasts clean and unclean. ⟨◇⟩ , Wizards must be stoned to death.

AND Jehovah spake unto Moses, saying. And thou shalt say, unto the sons of Israel; Every man of the sons of Israel, or of the stranger that sojourneth in Israel, that giveth of his feed, unto Molech; he shall surely be put to death: the people of the land, shall stone him with stones. And I, will set my face, against that man; and will cut him off, from among his people: because he hath given, of his seed unto Molech; that he might defile my sanctuary; and to profane, the name of my holiness. And if the people of the land, hiding shall hide their eyes from that man, when he giveth of his seed unto Molech; that they put him not to death: Then I, will set my face, against that man, and against his family: and will cut off him, and all that go-a-whoring after him, to go-a-whoring after Molech, from among their people. And the soul, that turneth unto (*them that have*) familiar spirits, and unto wizards; to go-a-whoring after them: I will also set my face, against that soul; and will cut him off, from among his people. And ye shall sanctify yourselves; and be holy: for I *am* Jehovah, your God. And ye shall keep, my statutes; and do [unspec] them: I *am* Jehovah, that sanctifieth you. For every man, that curseth his father, or his mother, shall be surely put to death: he hath cursed, his father or his mother, his bloods *shall be* upon him. And the man, that committeth-adultery with a man's wife; that committeth-adultery, with his neighbors wife: the adulterer, and the adulteress, shall surely be put to death. And the man that lieth with his fathers wife, hath uncovered his fathers nakedness: both of them shall be surely put to death, their bloods *shall be* upon them. And the man, that lieth with his daughter-in-law; both of them shall be surely put to death: they have wrought confusion, their bloods *shall be* upon them. And the man, that lieth with a male, *like* copulation *with* a woman; they have done abomination, both of them: they shall be surely put to death, their bloods *shall be* upon them. And the man that taketh a wife, and her mother, it *is* wickedness: they shall burn him and them, with fire: that there be no wickedness, among you. And the man that giveth his copulation with a beast; he shall surely be put to death: and ye shall kill the beast. And the woman, that approacheth unto any beast, to lie down thereto; thou shalt even kill the woman, & the beast: they shall surely be put to death, their bloods *shall be* upon them. And the man that taketh his sister, his fathers daughter or his mothers daughter, and seeth her nakedness, and she see his nakedness, it *is* impiety; and they shall be cut off, in the eyes of the sons of their people; he hath uncovered, his sisters nakedness, he shall bear his iniquity. And the man, that lieth with a woman having-her sickness, and uncovereth her nakedness, discovereth be fountain; and she, uncovereth the fountain of her bloods: even both of them shall be cut-off, from among their people. And thou shalt not uncover the nakedness of thy mothers sister, or of thy fathers sister: for he discovereth his near-kin, they shall bear their iniquity. And the man, that lieth with his aunt; he hath uncovered, his uncles nakedness; they shall bear their sin, they shall die childless. And the man, that taketh his brothers wife,

it is uncleanness: he hath uncovered his brothers nakedness, they shall be childless. And ye shall keep all my statutes, and all my judgments, and do them: that the land spew you not out; which I bring you thither, to dwell therein. And ye shall not walk, in the statutes of the nation; which I send out, from before you: for all these *things*, have they done; and I am irked with them. And I have said unto you; you, shall inherit their land; and I, will give it unto you, to inherit it; a land that floweth *with* milk, and honey: I, *am* Jehovah your God; which have separated you, from the people's. And ye shall separate, between the clean beast and the unclean, and between the unclean fowl, and the clean: and ye shall not make your souls abominable, by beast or by fowl; or by any *thing* that creepeth *on* the ground; which I have separated unto you, for unclean. And ye shall be holy unto me, for I Jehovah, *am* holy: and have separated you, from the people's, to be mine. And man or woman, when there is in them a familiar-spirit, or (*that is*) a wizard, they shall surely be put to death: they shall stone them with stones, their bloods *shall be* upon them.

### Annotations.

*Every man*] or *Any man* whosoever. Hebr. *man* (אִישׁ) ; as Levite. 17. 3. Targum Jonathan explaineth it, *young man or old man*; the Greek hath, *If any*. Here God appointeth punishments for the transgression of such Laws, as were given in the two former chapters. *that sojourneth*] or, *that is a stranger*: in Greek, *proselytes. of his seed*] that is, *any of his children*. *Molech*] an Idol to which the heathens offered their children; whereof see Lev. 18. 21. *he shall surely be put to death*] or, *he shall be put to die the death*: Heb. *dying he shall be made to die*. So after in verse 9. 10. 11. 12. &c. *the people of the land*] the Chaldee expounds it, *the people of the house of Israel*. *stone him*] his sin being proved before the Judges by witnesses, the hands of the witnesses were first to be upon him, and afterward the hands of all the people, Deut. 17. 6. 7. Four manner of deaths were in Israel for malefactors, *Stoning, Burning, Killing with the sword, and Strangling*: And the Hebrews reckon *eighteen* evil doers which were to be stoned, (& that was the sorest death;) sundry of them are mentioned in this chapter: of all the rest, see the notes on Exodus 21. 12. The manner of stoning is said to be thus; when the malefactor came within four cubits of the place of execution, they stripped him out of his clothes, but covered his nakedness before; and a woman was not stoned naked, but in one linen garment. The place of stoning was high; unto which the malefactor with his witnesses went up: his hands being tied: One of the witnesses stroke him behind upon his loins; if that killed him not, the other witnesses threw a great stone upon his heart; if he died not with it, all Israel threw stones upon him. *Talmud Bab. in Sanhedrin*, chap. 6. and *Maimonides in Sanhedrin*, chapter 15. section 1.

Vers. 3. *And I will set*] Heb. *will give*; that is, will oppose and set firmly: for which in verse 5. Moses useth the word *set*. This is meant, if the sin were not known, or could not be proved by witnesses sufficiently before men, that God himself would *cut off* the sinner, which the Chaldee and Greek do interpret *destroy, or make to perish*. So Chazkuni expoundeth it, *I will set my face, when he transgresseth without witnesses and evident-proof*. The Hebrews reckon *six and thirty* which for their sins are threatened by the law to be *cut off*; and they are these, 1. *He that lieth with his mother*; 2. *or with his fathers wife*; 3. *or with his daughter-in-law*; 4. *or with*



mankind; 5. or with a beast; 6. and the woman that lieth down to a beast; 7. he that lieth with a woman and her daughter; 8. or with another man's wife; 9. or with his sister; 10. or with his fathers sister; 11. or with his mothers sister; 12. or with his wives sister; 13. or with the wife of his fathers brother; 14. or with the wife of his mothers brother; 15. or with a woman that hath her sickness; 16. The blasphemers; 17. the Idol-server; 18. he that giveth of his seed to Molech; 19. he that followeth him that hath a familiar spirit; 20. he that profaneth the Sabbath; 21. the unclean person that eateth the holy thing; 22. the unclean person that cometh into the Sanctuary. 23. He that eateth fat; 24. or blood; 25. or that eateth that which remaineth of the sacrifices, when it is a polluted thing; 26. or that eateth unclean meats; 27. He that slayeth sacrifices without the sanctuary; 28. & be that offereth them without; 29. He that eateth Leaven at the Passover; 30. he that eateth anything on Atonement day; 31. or that worketh on that day; 32. Hethat maketh an Oile, like the holy oil of the Sanctuary; 33. or maketh anincense like the holy incense; 34. or, that anointeth man's flesh with the holy oil of the Sanctuary; 35. He that observeth not the Passover, 36. or that observeth not the Law of circumcision. For these they are guilty to be cut off, if they transgress presumptuously, if ignorantly, they must bring a sinoffring, &c. *Thalmaid Bab. in Ch• it hu•*. chap. 1. All these are expressed in Moses Law, and yet he that gathered these in the Talmud, (as *Maimonides* in his Annotations upon the same place observeth,) reckoneth but the generals, and leaveth the particulars. For where he saith, He that lieth with a woman and her daughter; he implieth also, a woman with her son: so a woman and her sons daughter, a woman and her daughters daughter: and his mother, and his mothers mother, and his fathers mother, and his daughter, and his sons daughter, and his daughters daughter. And under the name of the Idolserver, is implied he that poureth out a drink-offering, or that burneth incense, or that boweth down, or that sacrificeth, and such like. So he speaketh of him that hath a Familiar spirit, and not of the Wizard [who is in the same estate, Lev. 20. 6.] Of these forementioned, some are to die by the hand of the magistrate, some are to be beaten, but not put to death; as elsewhere is observed. *defile my Sanctuary*] that is, the Tabernacle, (Exod. 25. 8.) or Temple: which was defiled, when God was sacrificed unto other where, or by other ways then he commanded, (Levite. 17. 4. 5.) or when they sacrificed to idols, and yet would come into the Sanctuary to serve God also; whereas the *Temple of God*, hath no agreement with Idols, 2 Cor. 6. 16. And thus the Prophet reproveth them, for that they burned incense to Baal, and walked after other gods; and yet came and stood before him in the house whereupon his name was called, Ier. 7. 9. 10. *and to profane*] that is, as the Greek explaineth it, *and that he might profane*. Of profaning God's name, see Levite. 18. 21.

Vers. 4. *the people of the land*] which the Chaldee expoundeth *the people of the house of Israel*: and so the Greek saith, *the homeborne of the land. hiding shall hide*] that is, shall any ways hide; the Greek explaineth it, *with winking shall wink at*; that is, neglect, or not regard no punish. That word Paul useth, in Act. 17. 30. *the times of this ignorance, God wincked at*.

Vers. 5. *my face*] the Chaldee expoundeth it, *mine anger*: and so *face* often signifieth, Psal. 21. 10. and 34. 17. Lam. 4. 16. See the notes on Gen. 32. 20. *his family*] in Greek, *his kindred*; and so the word *family* signifieth, in Gen. 24. 38. the Chaldee translateth it, *his helpers*; that is, such as took part with him; as the next words do declare. *that go a whoring after him*] that is, commit idolatry, as the Chaldec explaineth it, *that err*: so in verse 6. the Greek translateth, *all that consent unto him*. This judgment God executed upon the Jews; for this idolatry, and their

other sins: as he signified by his Prophet, that he would give their city Jerusalem *into the hand of the Chaldeans*, who should set fire upon it, and burn it with the houses, upon whose roofs they had burnt incense unto Baal, &c. Because *they, their Kings, their Princes, their Priests, and their Prophets, and the men of Judah, and the inhabitants of Jerusalem, had set their abominations in the house which was called by his Name, to defile it; and built the high places of Baal, to cause their sons and their daughters to pass through (the fire) unto Molech, &c.* therefore it should be delivered into the hand of the King of Babylon; by the sword and by the famine, and by the pestilence. Jer. 32. 28. 29. 32. 34. 35. 36.

Vers. 6. *the soul]* that is, as the Chaldee expoundeth, *the man. that turneth unto]* or, *looketh after;* in Greek *followeth:* meaning that *consulteth* with them, as Deut. 18. 11. *familiar spirits]* Targum Jonathan expoundeth it, *them that ask of familiar spirits.* Of these; and the wizards following (whom the Greek calleth *Enchanters,*) see the annotations on Leviticus 19. 31. and Deuteronomy 18. 11. *set my face]* Hebr. *give my face:* in Chaldee, *give mine anger against that man, and destroy him.* This judgment was executed upon K. Saul, who died, *for asking counsel of one that had a familiar spirit.* 1 Chron. 10. 13. 1 Sam. 28.

Vers. 7. *And]* This may be a reason of the former, *Therefore ye shall sanctify yourselves;* by abstaining from all evil, and doing good. *be holy]* or, *be saints: for I am Jehovah,* to weet, *that sanctifieth you,* as verse. 8. or, for *I am holy,* as the Greek addeth, and as Moses wrote before, in Lev. 19. 2.

Vers. 9. *For every man]* or, *any man:* Hebr. *man man,* meaning any whosoever, as verse. 2. And this is inferred upon the former precept, *be holy: For,* otherwise judgments abide you. *curseth]* or *revileth; speaketh evil,* as the Greek translateth; which the holy Ghost approveth in Acts 23. 5. See the notes on Exodus 21. 17. *or]* Hebrew, *and,* which the Greek translateth *or;* and so in Matthew 15. 4. For death was his due, if he cursed either of them, and they are distinguished, *to make him guilty for the one without the other,* as Chazkuni here explaineth it, and as Rashi addeth, though it be after his parents death. *Whose curseth his father, or his mother; his Lamp shall be put out, in obscure darkness.* Prov. 20. 20. *his bloods shall be upon him]* that is, *his death shall be upon his own head;* for he hath caused it by his sin. So the Greek translateth, *he shall be guilty:* and the Chaldee, *he is guilty (or worthy,) to be killed;* so after often in this chapter. The manner of his death was *stoning;* as is noted, upon Exod. 21. 10. and as Moses after showeth for the rebellious son, Deut. 21. 21. And it is observed as a general  $\langle \diamond \rangle$ , by the Hebrew doctors. *Every place where it is  $\langle \diamond \rangle$  in the Law, they shall be put to death, THEIR BLOODS UPON THEM, it is meant, by stoning.* Maimonides Issureibiah, c. 1. s. 6, and Sol. Rashi on Lev. 20. 9.

Vers. 10. *that committeth adultery]* the Greek addeth in the second place, *or that commits-adultery [...]* *with his neighbors wife.* It is expounded in Deut. 22. 22. *a woman married to an husband. die the death]* the manner of their death, is not set down, either here, or in Deuter. 22. 22. unless by that which is before and after, (for other unlawful copulations) we say it is meant *stoning to death:* as the man that lieth with a beast, verse. 15. is to be stoned, because the woman for like beastliness is to be stoned, verse 16. The Pharisees which brought unto Christ *a woman taken in adultery,* said, *Moses commanded that such should be stoned,* John. 8. 4. 5.

but whether that were this very case, is to be considered. Also to lie with a betrothed woman, the punishment was stoning, as for humbling his neighbors wife, Deut. 22. 24. Howbeit the latter Pharisees, say the adulterers death was *Strangling*: Maimonides in *Sanhedrin*, chap. 15. sect. 13. And in another place, he openeth this and the other like •wes more fully, thus. *Who so presumptuously committeth any of all the unlawful copulations spoken of in the l•w, is guilty of cutting off*, Levite. 18. 29. *and if they do it ignorantly, they are bound to bring the Sin offering appointed. And there be some of the Nakednesses [that is, the unlawful copulations] which deserve death by the Judges; more then the cutting-off, which is meet for them all. Of those which are to be put to death by the Judges, some are to die by stoning, and some by burning, and some by strangling. And these are they that are put to death by stoning: He that lieth with his mother, or with his fathers wife, or with his sons wife, which is called his daughter-in-law; he that lieth with mankind; or with a beast; and the woman that lieth down to a beast. And these are burnt to death; He that lieth with his wives daughter, whiles his wife liveth; or with her daughters daughter; or with her sons daughter; or with his wives mother; or with her mothers mother; or with her fathers mother. He that lieth with his daughter; or with his daughters daughter, or with his sons daughter. Thou hast no unlawful copulation puni•hed with Strangling, but for lying with a man's wife only, Levite. 20. 10. And the death which the Law speaketh of absolutely, [that is, without naming what kind of death it shall be,] is Strangling. And if she be a Priests daughter, she is burned, Levite. 21. 9. and he that lay with her, is strangled: and if she be a betrothed maid, they are both of them stoned, Deuter. 22. 24. and wheresoever the Law saith, Their bloods upon them; that is by stoning, For all other unlawful copulations, there is cutting-off only; and not death by the Magistrate. Therefore if there be witnesses and evidence, the Judges are to beat them: for all that deserve cutting-off, are to be beaten. Maimonides in *Issurei biah* chap. 1. sect. 1.—7. Thus by their own grant, this case is singular: and there is no other reason of the adulterers *strangling*, then the commanding of their death absolutely. Among the heathens also, adultery was punished with death, as the King of Babylon roasted Zedekiah and Ahab in the fire, because they committed adultery with their neighbors wives, &c. Jeremiah 29. 22. 23. This sin is a fire that consumeth to destruction, and will root out all a man's increase; Job 31. 12. He that d 〈...〉 h it, destroyeth his own soul, Prov. 6. 32.*

Vers. 11. *their bloods upon them]* that is, they shall be stoned: in Greek, *both of them are guilty*; and the Chaldee saith, *worthy to be killed*. So in the rest that follow.

Vers. 12. *wrought]* or, *done confusion*, which the Greek translath, *have done-impiously*. [unspec 12]

Vers. 13. *like copulation with a woman]* Hebr. with *the lyings (or copulations) of a woman*: see Levite. 18. 22.

Vers. 14. *wickedness]* or, *a wicked purpose*: in Chaldee *counsel of sins*: in Greek, *an unlawful act*. See Levite. 18. 17.

Vers. 17. *impiety]* or, *reproach, ignominy*, as the Greek and Chaldee do translate it. *cut-off]* in Greek, *destroyed before the sons of their kin*: that is, soon and openly; to weet by the hand of God: and to be beaten by the Magistrate, as the Hebrews say. See the notes on verse 10. *his iniquity]* that is, the punishment due thereunto: as Gen. 19. 15.

Vers. 18. *having her sickness] her menstrual-infirmity*, for which she was separated as unclean, even from her husband: therefore the Greek translatheth it *put-apart*, and the Chaldee, *unclean*. See the annotations on Levite. 12. 2. and 15. 19.—24. *the fountain] or well*, figuratively so called, because of the *issve*, as in Levite. 12 7. The Greek here in the first place, keepeth the metaphor, *he hath uncovered her fountain*, the Chaldee saith, *her ignominy*: in the second place, the Greek translatheth, *she hath uncovered the issue of her blood*, where the Chaldee saith, *the uncleanness of her blood*. The Holy Ghost also explaineth it so, for where it is said, in Mark 5. 29. *the fountain of her blood was dried up*: another Evangelist saith, *her issue of blood stanchd*, Luke 8. 44. By the Hebrew doctors, *the womb wherein the child is formed, is called the Fountain*. Maimonides in *Issureibiah*, chap. 5. sect. 3. Therefore also they exempt *virgins* from this pollution; as is noted on Levite. 15. 19. *cut-off]* in the Greek and Chaldee, *destroyed*; to weet by the hand of God, for presumptuous doing against this Law: Levite. 15. 31. and by the Magistrates, (if it were known,) she was *beaten*. Maimonides in *Issureibiah*, chap. 1. sect. 22. And from the Law for *washing* her in Levite. 15. they teach, that the woman *which hath her sickness, or hath an issue, or hath borne achilde, if she wash not her self in water; who so lieth with any one of them, though it be after many years, is guilty of cutting-off*. Maimonides *ibidem* chap. 4. sect. 3. But those legal washings, figured our better cleansing by the blood of Christ, Esa. 4. 4. 1 John. 1. 7.

Vers. 20. *his aunt]* which the Chaldee expoundeth *his uncles (or fathers-brothers) wife*: see Levite. 18. 14. *childless]* meaning either that God will give them no children, or soon take them away if he do give them. For, by the Hebrew canons, the Magistrates might not put them to death, but beat them only for this sin. See the notes on verse 10.

Verse 21. *shall be childless]* the Greek translatheth, *shall die childless*; as verse 20. Sol. Rashi hereupon noteth; *Childlesse, meaneth, if he have children, he shall bury them; if he have no children, he shall die without children: therefore the scripture differeth, saying (in verse 20.) they shall die childless; and (in verse 21.) they shall be childless. They shall die childelesse, if he have any at the time of transgression, he shall have none at his death, for he shall bury them whiles he liveth: they shall be childless, for if he have none when he transgresseth, he shall be all his days, as he now is*.

Vers. 22. *And] or, Therefore ye shall keep. spew] or, vomit you not out*; which the Greek and Chaldee turn, *loathe, or abhor you*. See Levite. 18. 25. 26. 28.

Verse 23. *nation]* in Greek, *nations*, in Chaldee, *people's. amyrded]* or, *am grieved with*, and consequently do *abhor them*, as the Greek translatheth it: and the Chaldee, *my Word abhorreth them*. Thus also God was affected with Israel and complained, *Fortie years I was irked with that generation*, Psal. 95. 10.

Vers. 24. *milk and honey]* that is, all good and comfortable blessings; which were also figures of heavenly graces: see the notes on Exod. 3. 8. *separated]* in Greek *disparted (or disbanded)* you *from all the nations*. God's laws are as a wall and hedge to keep his people from the statutes and manners of the wicked. So Solomon said, *Thou didst separate them to thyself for an inheritance; from all the people's of the earth*: 1 King. 8. 53.

Vers. 25. *separate between the clean beast]* that is, put difference, by eating the clean and refraining from the unclean: according to the Law in Levite. 11. which thing is here spoken of upon their separation from the people's, because their abstinence from unclean beasts, figured their abstaining from the communion of unclean people's; as Act. 10. 12. 28. and as is shown on Levite. 11. The Hebrews say, this is mentioned after the unlawful copulations aforesaid, because who so defileth him-self with them, degenerateth and is as it were transformed into the nature of unclean beasts, &c. *R. Menachem* on Levite. fol. 151. *for unclean]* that is, that you should count them unclean, and abstain from them. The Greek translatheth, *in uncleanness*.

Vers. 26. *from the people's]* in Gre•ke, *from all the nations;* as in verse 24. *to be mine]* or, *to be unto me:* which the Chaldee interpreteth, *to serve before me*.

Vers. 27. *familiar spirit]* or *spirit of divination:* see Levite. 19. 31. *their bloods upon them]* in Greek, *they are guilty:* in Chaldee, *worthy to be killed*. See before on verse 9.

#### CHAP. XXI.

1, Laws concerning the Priests mourning for the dead: 6, Of their holiness, 7, and marriage. 9, The Priests daughter that playeth the whore, is to be burnt. 10, Laws concerning the high Priests mourning, 13, and his marriage. 16, The Priests that have blemishes, must not minister in the Sanctuary.

〈 in non-Latin alphabet 〉

AND Jehovah said, unto Moses; Say unto the Priests, the sons of Aaron: and say unto them; For a soul he shall not defile himself, among his people's. But, for his near-kin, that *is nigh* unto him: for his mother, and for his father, and for his son, and for his daughter, and for his brother. And for his sister a virgin, that *is nigh* unto him; which hath not been, to *any* man: for her, he shall defile himself. He shall not defile himself, *being* a chief-man among his people's: to profane himself. They shall not make baldness, upon their head; and the corner of their beard, they shall not shave: and in their flesh, they shall not cut *any* cutting. They shall be holy, unto their God; and shall not profane, the name of their God: for the Fire-offerings of Jehovah, the bread of their God, they do offer, and they shall be holiness. They shall not take a wife, *that is* an whore, or profane; neither shall they take a woman, put-away from her husband: for he *is* holy, unto his God. And thou shalt [unspec] sanctify him; for he offereth, the bread of thy God: he shall be holy unto thee; for I Jehovah which sanctify you, *am* holy. And the [unspec] daughter of any Priest, if she profane *her self*, to commit-whoredom: she profaneth her father: she shall be burnt, with fire.

And the Priest *that is* great among his [unspec] brethren, upon whose head, the oil of anointing was poured, and hath filled his hand, to put on the garments: shall not make bare his head, nor rent his garments. Neither [unspec] shall he go-in, to any souls of the dead: for his father or for his mother, he shall not defile himself. Neither shall he go-out [unspec] of the Sanctuary; nor profane, the Sanctuary of his God: for the crown, the anointing oil of his God, *is* upon him, I *am* Jehovah. And he, shall take a wife in her virginities. [unspec] A widow

or *one* put-away, or profane, or an whore; these shall he not take: but a virgins of his people's, shall he take to wife. And [unspec] he shall not profane his seed, among his people's: for I Jehovah, do sanctify him.

And Jehovah spake, unto Moses, saying [unspec] Speak unto Aaron, saying: Any man of thy seed, in their generations, in whom there shall be a blemish; he shall not approach, to offer the bread of his God. For any man, [unspec] that *hath* in him a blemish, shall not approach: a man blind, or lame, or flat-nosed, or that hath anything superfluous. Or a man, [unspec] in whom there shall be, the breaking of a foot, or the breaking of a hand. Or *that is* crookbackt, [unspec] or *hath* a small-spot, or a confusion in his eye: or scurse, or scab; or *hath his* stones broken. No man that *hath* a blemish in him, [unspec] of the seed of Aaron the Priest, shall comenigh, to offer the Fire-offerings of Jehovah: a blemish is in him; he shall not come-nigh, to [unspec] offer the bread of his God. He shall eat, the bread of his God; of the holy of holies & of the holies. But he shall not go-in unto the [unspec] Veil, nor come-nigh unto the Altar, because a blemish is in him: & he shall not profane my Sanctuaries; for I Jehovah, do sanctify them. And Moses spake *it*, unto Aaron, and [unspec] unto his sons: and unto all the sons of Israel.

### Annotations.

〈 in non-Latin alphabet 〉 Here beginneth (after the Hebrews ••count) the one and thirtieth section or Lecture of the Law. See Gen. 6. 9.

*The Priests*] After the general rules of holiness for all the people, here followeth a special law for the holiness of the Priests: their office was to make atonement for the people, and to sanctify them; therefore must they have a care to sanctify themselves. And as when God forbiddeth his people to seek unto such as have familiar spirits, &c. he telleth them of a *Prophet*, whom he would raise up unto them, by whom they might know his will; Deut. 18. 10. 11. 15. so it is observed here by the Hebrews, (as *Baalhatturim*, and *Chazkuni*,) that immediately after the Law against familiar spirits, and wizards, Levite. 20. 27. this Law is given for the Priests; that the people might have no occasion to seek unto the former, but might come unto the Priests, and they should inquire for them by *Vrim and Thummim*. *the sons of Aaron*] Targum Jonathan addeth, *the males*; and Sol. Rashi saith, *the sons and not the daughters of Aaron*; because the laws following concerned not the women. So in the Hebrew canons it is said, *Aaron's daughters are not forewarned pollution by the dead; but the Priests the sons of Aaron. Likewise the profane (Priests) might defile themselves; for this is but for the sons of Aaron that may execute the Priests office. A young Priest is to be warned by the elder (Priests,) not to defile himself, &c. and his father is to train him up in holiness.* Maimonides tom. 4. treat. of *Mourning*, chap. 3. sect. 11. 12. *for a soul*] to weet, *of the dead*, as is expressed in verse 11. elsewhere called a *dead soul*, Numbers 6. 6. meaning a dead body: for properly at death the soul departeth, Gen. 35. 18. and *the dead defileth not till his seal be departed*, saith Maimonides, tom. 3. in *Tumath meth*, chap. 1. sect. 15. wherefore the Chaldee here translateth *for the dead*; and Targum Jonathan, *for the son of man that is dead*. But the Greek retaineth the Hebrew phrase, *for souls*. So before in Levite. 19. 28. *he shall not*] that is, any Priest, *shall not defile himself*: in Greek, *they shall not be defiled*. This pollution might be by the funeral of the dead; for who so

touched any dead body, or came into a tent (or house) where any dead body lay, or touched a grave; he was *unclean seven days*, Numbers 19. 14. 16. so by bearing the dead he was unclean, by proportion from the Law, in Levite. 11. 25. And by the Hebrew canons, if a man came within four cubits (that is, six f••) of the dead, he was unclean. Maimonides, treat. of *Mourning*, chap. 3. sect. 13. *among his people's]* in Greek, *among their nation*: that is, as Chazkuni explaineth it, *among all Israel, for they are his people's*. So *people's* are used for the tribes of Israel, in Deut. 33. 3. Judge. 5. 14. Act. 4. 27.

Vers. 2. *his near-kin]* those of his consanguinity: see this word in Lev. 18. 6. Sol. Rashi here understandeth the Priests *wife* by it; as one for whom he might defile himself. See the notes on verse 3. This law is for the inferior Priests: but the high Priest might not defile himself for these, verse 10. 11.

Vers. 3. *not been to any man]* which the Greek explaineth, *not given to (or not bestowed on) a man*; meaning, *which hath had no husband*. For such as had husbands, were to be buried and mourned for by them, as Abraham mourned for Sarah, Genes. 23. 2. These six, *Father*, and *Mother*, and *Son*, and *Daughter*, and *Brother*, and *Sister that hath had no husband*, are again mentioned in Ezek. 44. 25. &c. that for them the Priests might be defiled, and after their cleansing, and days appointed, to bring their *Sin-offering*. And it seemeth they were to do the like for their wives, because Ezekiel the Priest was commanded as an extraordinary case, not to mourn for his wife when she died, Ezek. 24. 16. 17. 18. So the Hebrew canons say, *Every Priest that is defiled for the dead, except for those six dead which are expressed in the Law, or for his wife: if it be proved by witnesses, he is to be beaten*: Leviticus 21. 1. *And whether he touch the dead, or come into the tent, or bear him, and whether it be the dead person himself, or any other uncleanness about him: and so if a Priest touch a grave, he is to be beaten*. And every Priest that cometh within four cubits of the dead, is to be chastised with stripes: Maimonides treat. of *Mourning*, chap. 1. sect. 1. 2. 13. *he shall defile him-self]* in Greek, *they shall be defiled*, meaning all and every of the Priests. This is understood not as a permission, but a duty, for them to bury and mourn for these their near kin. The Hebrews say; *Very weighty is the charge of mourning, for even the Priest is driven to be unclean, for his near-kin, must busy himself about them, and mourn for them*, Leviticus 21. 2. *It is a commandment; so that if he would not be defiled, they are to cause him to be defiled against his will*. So for his wife, (but this is not but by the doctrine of the Scribes,) because she hath no heir but him, &c. *And he is to be defiled for his married wife only, but not for a betrothed wife*. Likewise for others, which are not to be mourned for, as such as are put to death by the Synedrion (or Magistrates,) and such as are Apostate from the ways of the Church, and untimely births, and such as wittingly kill themselves; the Priest is not to defile himself for them. And how long is he commanded to defile himself for his near-kindred? *Until the cover of the grave be closed upon them: for after that, they are as all other dead persons, that if a Priest be defiled, he is to be beaten*. Maimonides, treat. of *Mourning*, chap. 2. sect. 6. 7. 8.

Vers. 4. *being a chief-man]* or, *for a chief-man*, that is, for any other of his house, or out of his house, save for those before specified. So Chazkuni citeth this as a common exposition of this place; *A common Priest shall not defile himself for a chief man among his people's; be he the high Priest among his people*. *Although I permit thee to defile thyself for thy near-kin, thou shalt not defile*

*thyself for the high Priest, who is not of thy near-kin.* The Hebrew *Baal*, signifieth a *Lord, Master, or chief man*, Judge. 9. 51. Esa. 60. 8. and so the Chaldee translatheth it here *Rabba*; that is, a *master, or chief-man*: (but the Greek expoundeth it *Suddenly*, as if it were written *Bahal*.) *Baal* also signifieth *an husband*, Exod. 21. 3. 22. which interpretation some keep in this place.

Vers. 5. *not make]* or, *not shave*, (as the Greek translatheth:) Hebr. *not balde baldness*, meaning any way, either by shaving, or pulling off the hair, or otherwise: and the Greek addeth *for the dead*, which is here intended, as is expressed in Deut. 14. 1. And that not the Gentiles only, but the Israelites also were wont to make themselves bald, in mourning for the dead, appeareth by Ier. 16. 6. Ezek. 7. 18. Amos 8. 10. Also the idolatrous priests of the Gentiles are reported to use these ceremonies for their dead, as in the apoc•iphall writings, Baruch 6. 31. 32. it is said, *And the Priests sit in their Temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads: they roar and cry before their gods, as men do at the feast when one is dead. the corner]* that is, *any of the corners*; this was the manner of Idolaters, and is forbidden not the Priests only, but all Israelites: see the annotations on Leviticus 19. 27. *cut any cutting]* or, *make any incision*: a thing forbidden the people also, Levite. 19. 28. Deuter. 14. 1. So God would have them in their mourning for the dead, not to be immoderate, (as men *which have no hope*, 1 Thes. 4. 13.) nor to imitate the heathenish customs, which were idolatrous: see the notes on Levite. 19. 28. and Deut. 14. 1.

Vers. 6. *Fire-offerings]* in Groeke, *sacrifices*, in Chaldee, *offerings*, which were burnt in fire unto God. As all the people were forbidden the fore-said superstitions, because they were *holy, & God's peculiar-treasure, above all people's*, Deuter. 14. 2. so the Priests in special, because they were to be holier then other men, in respect of their ministration unto God. Therefore the high Priest, who came yet nearer unto God, is forbidden to mourn for such, as common Priests might mourn for, Levite. 21. 10. 11. *the bread]* or, *the food*: which the Greek interpreteth *the gifts*, the Chaldee, *the offering*. See Levite. 3. 11. *shall be holiness]* that is, *men of holiness*: which the Greek and Chaldee translate *holy-ones*.

Vers. 7. *a wife that is an whore]* This is the second law concerning the Priests holiness; that as they should not defile themselves by the dead: so neither by the living. The *whore*, (called in Hebrew, *Zo•••*) is by the Hebrews said to be *she that is not a daughter of Israel, or a daughter of Israel, that hath lien with a man unto whom it is not lawful for her to be married*; [such as are forbidden in Levite. 18.] *or that hath lien with a profane man, though she may be married unto him. Whosoever hath lien with a man that hath made her a whore, whether by constraint or willingly, whether presumptuously or ignorantly, after he hath uncovered her nakedness; she is unlawful by the name of an whore, [•or a Priest to marie her:] Any woman of whom her husband hath been jealous, and the thing was bidden, and she hath not drunk of the bitter waters, (Numb. 5.) it is unlawful for a Priest to marie her, because she is a suspected whore. Maimonides in Issureibiah, chap. 18. sect. 1. 6. •2. or profane]* Hebr. *and profane*, or, *profaned*: whereby seemeth not to be meant a common harlot, or one that hath defiled her body, for that was forbidden before under the name of an *whore*: but as a Priests daughter by her whoredom is said to profane her father, verse 9. so children might again be profaned by their fathers, and made unfit for to be married unto Priests. And thus the Hebrews expound this here, saying; *Who is she that is profane? She that is*



borne of one that is forbidden the Priests. And so everyone of the women which are forbidden the Priests, if she be married to a Priest, she profaneth her self. Maimonides in Issurei biah, chap. 19<sup>a</sup> sect. 1. And Sol. Rashi here expoundeth profane, one that is borne of such as are unlawful for the Priests; as the daughter of a widow by the high Priest, (Levite. 21. 14.) or the daughter of a divorced woman by a common Priest, (Levite. 21. 7.) &c. put-away or, cast out, as the Greek also translatheth it, that is, divorced and not for the cause of adultery; which thing was permitted unto men under Moses law, for the hardness of their hearts; Deuter. 24. 1. 2. &c. Matth. 19. 8. What Priest soever, married with any of these three, was to be beaten by the Magistrate; as is after shown, on verse 15. According to the equity of this Law, the Apostle requireth that the wives of the Ministers of the Church, be grave, not slanderers, sober, faithful in all things, 1. Tim. 3. 11.

Vers. 8. And thou] or, Therefore thou shalt sanctify him: speaking to Israel, who were to repute the Priests holy, and not suffer them to mary with such as might defile them: nor any other way to be unclean, when they ministered before the Lord *the bread]* in Greek, *the gifts*, in Chaldee, *the offering*, as before in verse 6. *holy unto thee]* thou shalt reverently esteem him as an holy person, sanctified unto God's service. The Hebrews say, *It is commanded to separate the Priests, and to sanctify them; and to prepare them for the oblation*, Levite. 21. 8. And every man of Israel, must give much ho ⟨...⟩ to the Priest, and let them be first, for everything the is in the Sanctuary: to open the law first, and to blese first, and to receive a seemly portion first. Maimonides in Cle hamikdash, chap. 4. sect. 1. 12.

Verse 9. of any Priest] Hebr. of a man a Priest<sup>a</sup> Which word man, sometime signifieth any o<sup>o</sup>, a Gen. 23. 6. and 24 16. Levite. 21. 17. sometime a man of dignity, as Psal. 49. 3. and that may also be respected here. to commit whoredom] or by committing it, to weet, under her husband; as the Hebrew canons explain it; saying *There are ten which are to be burnt, namely the Priests daughter that committeth whoredom under her husband; and he that lieth with his daughter, &c.* Maimonides in Sanhed<sup>o</sup>, chap. 15. sect. 11. The man that lay with her, they say was to be strangled; as again they say; *There is no unlawful copulation punished with strangling, ⟨ϕ⟩ the lying with a man's wife only: and if she be a Priests daughter, she is burnt, and he that lay with her, is strangled.* Maimonides in Issurei biah, chap. 1. sect. 6. See the annotations on Levite. 20. 10. profaneth ⟨ϕ⟩ father] the Greek version saith, *she profaneth her fathers name: the Chaldee, her fathers holiness.* And Rashi explaineth it, *she profaneth and conte ⟨...⟩ ⟨ϕϕ⟩ , for that men will say of him, Cursed is he ⟨ϕϕ⟩ this (woman,) Cursed is he that brought ⟨ϕϕ⟩ .*

Ver. 10. great among his brethren] or, greater then ⟨ϕϕ⟩ : that is, the High Priest, who because he more specially figured Christ (called our Arch (or High) priest and great High priest, Heb. 3. 1. and 4. 14.) therefore he was to have more special care of his sanctity, both in avoiding pollution by the dead, and in his marriage. And this Law concerned not the high Priest only, but the second Priest (or Priests of the second order) mentioned in 2 King. 25. 28. and 23. 4. which ministered in the place of the high Priest if by any accident he were polluted, (as is noted on Levite. 16. 33.) and the Priest also that was anointed for the war, Deut. 20. 2. because these all were greater then their brethren. See the notes following on v. 13. oil of

*anointing]* an holy oil, wherewith only the high Priests and Kings in Israel were anointed, and ordained to their office: see Exod. 30. 25. 33. *and hath filled his hand]* with the sacrifices, to offer them, as the Chaldee paraphrase here explaineth it; which the Greek calleth *perfecting*, or *consecration*. See Exod. 29. 9. Both these were to be done to the high Priest: *but if there were no anointing oil, they or dained him with the high Priests garments only;* saith Maimonides in *Clei hamikdash*, ch. 4. sect. 12. and he was bound to these laws, as well as if he had been anointed with oil. *the garments]* the eight ornaments wherewith the high Priest was to be decked: see Exod. 28. *not make-bare]* or, *make-free*, which the Greek translateth, *not put the miter off his head;* but the Chaldee saith, *not let his locks grow*, to weete, not  $\langle \phi \rangle$  then 30. days, as Rashi explaineth it: meaning that he should not be have himself as a mourner for the dead. See the annotations on Lev. 10. 6. From which place, the Hebrews gather, that one of the rites which mourners for the dead were to use, was not to poll their heads: Maimonides treat. of Mourning, chap. 5. sect. 1. 2. *rent his garments]* which was another sign of sorrow, see Lev. 10. 6. and Gen. 37. 34.

Vers. 11. *go in]* namely into any tent, house or place where any dead is, whereby he should be defiled, Numb. 19. 14. *any souls of the dead]* in Greek, *any dead soul;* meaning a dead corpse; as before in verse. 1. *his father, &c.]* which was lawful for any common Priest, verse. 2. but not for the high Priest. The Hebrews explain it thus; *The high Priest may not be defiled for his near-kin, as for his father or his mother, &c. neither may he come to any tent where the dead is, though his neerekindred. Loe thou art taught* (in Lev. 21. 11.) *that he is bound neither to go in, nor to be defiled. So that if he touch, or carry (a dead person) he is to be beaten once; if he come into a tent, and tarry there whiles one die by him, &c. he is to be beaten twice; for coming in, and for being defiled, If he be defiled before, and afterward come into the tent, he is to be beaten even for coming in.* Maimonides treat. of Mourning, c. 3. sect. 6. 7. How be it, these laws have exceptions in cases of necessity; as the Hebrew canons also show thus. *A Priest that lighteth on a dead body in the way, loe he is to defile himself; though it be the high Priest, he is bound to defile himself for him, and to bury him. As if one of Israel be thrown (dead) in the way, and he hath none to bury him. Provided, that the Priest be himself alone, and no other with him; and that he call there in the way, and none do answer him. But if when he call, others do answer him, this is not a dead, which he is commanded (to bury) but he must call others to do it. If a Priest and a Nazirite walk together in the way, & light upon a dead; the Nazirite must go about (to bury him,) for his holiness is not perpetual; and the Priest may not defile himself, though he be but a common priest. If there be the high Priest, and a common priest, then the common priest is to defile himself: and whosoever is before his fellow in dignity, is to be after him in pollution. And if the second chief priest, with the priest that is anointed for the war, (Deut. 20. 2.) do light upon a dead: he that was anointed for the war, must be defiled, and not the Sagan [or second chief priest.]* Maimonides *ibidem*, ch. 3. sect. 8. 9. Unto this Law, that the high Priest might not defile himself for his parents or children; the words in Moses blessing of tribe of Levi, seem to have reference; *Who saith of his father and of him mother, I respect him not; and his brethren he acknowledgeth not; and his sons, he knoweth not, &c.* Deut. 33. 9. Compare also Lev. 10. 2. 7.

Ver. 12. *go out of the Sanctuary]* to weete, in the time when he should serve there. And this Law was not for the high Priest only, but for all priests, who if any of their friends there died, or tidings of the death of any came unto their ears, might not therefore depart and leave off

their ministrations, upon pain of death, Lev. 10. 7. So the Hebrews explain it; *A priest that goeth out of the Sanctuary in the time of service only, is guilty of death, whether he be the high priest, or a common priest, Levite. 10. 7. So that which is said of the high Priest, (in Lev. 21. 12.) AND HE SHALL NOT GOE OVT, &c. is not but for the time of service only, that he shall not leave his service and go out. If it be so, why is this warning repeated for the high Priest? Because a common priest, which is in the Sanctuary, in his service, and he heareth of death of one for whom he is bound to mourn; though he may not go out of the Sanctuary, yet he serveth not, because he is sorrowful, and if he serve when he is sorrowful, by the law he profaneth his service, whether it be about the sacrifice of a particular person, or the sacrifice of the congregation. But the high Priest serveth when he is sorrowful; for it is said, Neither shall he go-out of the Sanctuary, nor profane the Sanctuary; as if he should say, he shall continue and serve the service that he is employed in, and it is not profaned. But though the high Priest serveth when he is sorrowful, yet is it unlawful for him to eat of the holy things; as it is written (in Lev. 10. 19.) Had I eaten the Syn-offering today, should it have been good in the eyes of the LORD? So neither hath he a portion to eat at evening, Maimonides in Biath hamikdash, ch. 2. sect. 5. 6. 8. nor profane the Sanctuary] the Greek expoundeth it, nor profane the sanctified name of his God. the crown, the anointing oil] This may be understood of two things, of the golden plate, which is called Nezer, 2 Crown, Exod us 29. 6. and of the Anointing oil; both which were upon him. Or the later explaineth the former, and the Oile is called Nezer, a Crown or Separation; because by it he was separated from other men, and other Priests. Thus the Greek translateth it, the holy oil the anointing of his God, is upon him.*

V. 13. *a wife in her virginities] that is, a wife that is a virgin, as the Greek translateth it. Three women are unlawful for all Priests, the divorced, the whore and the profane: and the high Priest is forbidden four, the three forenamed, and the widow. Whether it be the high Priest which is anointed with the anointing oil, or ordained in the (priestly) garments; and whether it be the priest that serveth, or the great Priest that serveth in his place; [instead of the high Priest when he is polluted, called the second Priest, 1 King 2. 28.] and likewise the Priest anointed for the war, (Deut. 20. 2.) they all are commanded to marry virgins, and forbidden to marry widows. Maimonides in Issurei biah, chap. 17. sect. 1. The high Priest was a figure of Christ, Heb. 3. 1. his wife which was to be a virgin, was a figure of the Church, which is to be chaste, pure, holy, as the Apostle writeth to the Church of Corinth, I have espoused you to one husband, that I may present you a chaste virgin to Christ: 2 Cor. 11. 2. See also Rev. 14. 4.*

V. 14. *a widow] whether she be a widow after betrothing or after marriage, she is forbidden him. Maimonides in Issure Biah, chap. 17. sect. 11. a virgin of his people's] that is, either of the tribe of Levi, or of any other tribe of Israel; as Jehojada the Priest, married Jehoshabeath the daughter of King Jehoram, of the tribe of Judah, 2 Chron. 22. 11. So in Ezekiel 44. 22. it is said of the Priests, they shall take maidens of the seed of the house of Israel. And in the Hebrew canons, Priests and Levites and Israelites, may lawfully go in (that is marry) one with another; and that which is borne goeth after the male: [that is, if the father be a Priest or Levite, the child is a Priest or Levite, if the father be a common Israelite, the child is a common Israelite, though born of a Priests daughter.] Maimonides in Issure biah, ch. 19. sect. 15.*

Vers. 15. *not profane his seed*] which he should do, by marrying with any of those forbidden him, that his sons after him might not execute the priests office, because they were borne of an unlawful mother. *A priest that goeth in to a divorced woman, or an whore; and an high priest that goeth in to them, or unto a widow; those are made profane (women) forever: and if he beget a son of her, that which is borne is profane.* Maimonides in *Issureibiah*, ch. 19. sect. 3. Therefore the magistrates punished the priests, that married and lay with any unlawful woman. *Every priest that marrieth any of the three women, (in verse. 7.) and lieth with her, is to be beaten. An high priest that goeth in to a widow, is to be beaten. If an high priest marry a widow, and lie with her, he is to be beaten twice; once for transgressing this, HE SHALL NOT TAKE A WIDOW; and once for this, HE SHALL NOT PROFANE. And whether he be an high priest, or a common priest, that marrieth any of those (forbidden women) if he lie not with her; he is not beaten. And in every place where he is to be beaten, she is to be beaten. Every priest that goeth in to an heathen woman, is to be beaten as for an whore. A woman that hath been a widow, and hath been divorced, and hath been made profane, and hath been an whore, and an high priest goeth in afterward unto her: he is to be beaten four times, for lying with her once. Like judgment is for a common priest, if he go in to one divorced, which was made profane, and after that an whore; he is to be beaten thrice, for lying with her once. But if this order be changed, he is to be beaten but once.* Maimonides in *Issurebiah*, chap. 17. sect. 2. &c.

Vers. 17. *of thy seed*] that is, as the Chaldee interpreteth, [unspec] *of thy sons. in their generations*] that is, they or any of their posterity, in the ages following. *blemish*] in Hebrew *Mum*, in Gt. *Momos*, in Chaldee *Muma*; which signifieth, *anything to be blamed*, for deformity, want or superfluousness; any imperfection of body, in the whole or in any part. *to offer the bread*] that is, as the Gr. saith, *the gifts*, in Chaldee, *the offering*, or sacrifice. The reason here of was, that the Priests were both in their persons and works, to figure out Christ his person and work; who was holy, harmless, undefiled, separated from sinners; and a *Lamb without blemish, and without spot.* Heb. 7. 26. 1 Pet. 1. 19.

Vers. 18. *blind*] either in whole or in part, purblind, [unspec] *dim-sighted*, or that had any blemish in his sight, eye, eyelid, or the like. The Hebrew doctors reckon *nineteen* blemishes, that might be in the eye of a priest; and *seven* in the eyelid. Maimonides in *Biath hamikdash*, cha. 8. sect. 17. *lame*] or *halting*; on one, or both legs; having any imperfection in his gate, or feet; and in the *feet*, there might be *twenty* blemishes, *Maimonyibidem. fat-nosed*, in Greek, *short-nosed*, or having the nose cut-off. It implieth all manner deformity in the nose, wherein there might be (as the Hebrews say) *nine* blemishes. *that hath anything superfluous*] or, *that is excessive*, either in the whole body, or any member over long: so in Levite. 22. 23. for the sacrifices. The Greek translateth it, *having the ear cut off*.

V. 19. *the breaking of a foot*] that is, *a broken foot*; he [unspec] that shall be *broken-footed*, or *broken handed*. In the *hands*, the Hebrews say there might be *seven* blemishes.

Vers. 20. *crook-backed*] that hath a bunch or hillocke [unspec] on his back or any other place, as *Targum Yerushalmi* referreth it to the eyebrows, that hang over the eyes; and so it agreeth with them which follow. But the Greek favoureth the former interpretation. *hath a small-spot*] or, *a thin filme*: this by the Hebrews, is referred to Imperfection in the eye. By others to the *small* or *thin* stature of the body, as to be a *dwarfe*, or over *slender*. The Hebrew *Dak*, is

generally that which is *small* or *th*. He that hath a white small spot, within the black (of the eye) is the *Dack* spoken of in the Law: saith Maimonides in *Biath hamik dash*, ch. 7. sect. 5. The Greek translatheth it *Ephelos*: and *Ephelis* is nothing else but a certainerug gednesse and hardness of an evil col 〈...〉 saith Cornel, *Celsus*, l. 6. c. 5. a confusion] or fussion, whereby the white and black is mixed confusedly together. *Teballul* (the Confusion) spoken of in the Law, is when the white of the eye is drawn, and some of it gotten into the black until the black is found mingled with the white: saith Maimonides *ibidem*. *scurfe*] or, *dry-scaule*, *maunge* called in Hebrew *Garab*, (whereupon the Latins borrow the name *Porriigo*,) the Greek translatheth it *Psora agria*: and it may be on any part of the body, as the Hebrews observe: Maimonides in *Biath hamikdash*, ch. 7. l. 10. This is again mentioned in Lev. 22. 22. and in Deut. 28. 27. as a plague incurable. *scab*] or *tettar*; as the Greek calleth it *Leichen*, to which the Chaldee version agreeth; for *Chaziz*, & the Arabic *Chaziza*, is that which the Greek call *Leichen*: it is mentioned only here, and in Lev. 22. 22. Maimonides (in *Biath hamikd. c. 7. sect. 10.*) calleth it an *Egyptian scab* (or *tettar*) which is hard and foul: and that is the *Iallepheth* (the *Scab*) spoken of in the Law. It may also be on any part of the body of man or beast. *stones broken*] or a *cod* (or *stone*) bruised: the Greek translatheth, which hath but one stone. These twelve particulars are named, all other of like nature being implied. The Hebrews say, *There are in all, an hundred and forty blemishes, that do disable the Priests: eight in the head; two in the neck; nine in the ears; five in the brows; seven in the eye-lids; nineteen in the eyes; nine in the nose; nine in the mouth; three in the belly; three in the back; seven in the hands; sixteen in the members of generation; twenty in the feet; eight in all (or any part of) the body, eight in the skin of the flesh; and seven in the strength of the body, and the breath.* Maimonides in *Biath hamikdash*, ch. 8. sect. 17. *a blemish in him*] This general is added to the former particulars, to teach that any other blemishes though unnamed, did disable a Priest from sacrificing. *All blemishes whatsoever, whether they be in him from the beginning of his creation, or grow upon him afterward, whether they be transitory (blemishes that may be removed,) or not transitory; he is disabled by them, till they be done away. A fixed blemish, as a broken foot or hand, or a transitory blemish, as scurfe or scab. And not the blemishes only which are written in the law, do disable the priests; but all blemishes to be seen in the body, as it is written, WHOSOEVER hath A BLEMISH IN HIM, out of any place; and those that are written in the Law, are for an example.* Maimonides in *Biath hamikdash*, ch. 6. sect. 3. 4. Further to show this, they say, *An old man, that is near unto trembling and shaking as he stands; a sick man, when he trembleth through sickness and seebleness of strength; (are as blemished.) If a Priest serveth when he stinks of sweat; or when he hath a stinking breath out of his mouth, loe he profaneth his service, as do all other that have blemishes.* Maimonides *ibid.* ch. 7. sect. 12. 13. By these God figured the perfection that should be in Christ, Heb. 9. 14. and taught also what graces are requisite in his ministers, 1 Tim. 3. 2. 3.—7. Tit. 1. 7. 8. 9. and in the whole Church, which is unto him a royal priesthood, an holy nation, 1 Pet. 2. 9. which Christ hath sanctified and cleansed, *that he might present it unto himself glorious, a Church* 〈ῥ〉 *having spot or wrinkle, or any such thing; but that it should be holy, & without blemish*, Eph. 5. 26. 27. So the Saints are said to be *without blemish, before the throne of God*, Rev. 14. 5. *the fire offerings*] in Gr. *the sacrifices*, in Chaldee *the offerings*. If any priest that have a blemish, do serve in the sanctuary, he profaneth the service, and is to be beaten: Maimonides in *Biath hamikdash*, chap. 6. sect. 1. *a blemish*] in Greek, because a blemish is in him. Sol. Rashi explaineth it thus, *whiles his blemish is on hm, he is rejected: but if his blemish be done away, he is*

*fit (or approvable.) Besides the blemishes forenamed, such Priests as had transgressed in their ministrations & served before idols, were no more to serve in the sanctuary, but were reputed as blemished. There King Josiah put down the priests of the high places, that they came not up to the Altar of the Lord: 2 King. 23. 9. and for such this Law is given in Ezek. 44. 10.—13. The Levites that are gone away far from me, whē Israel went astray away from me after their Idols, they shall even bear their iniquity, &c. And they shall not come near unto me, to do the office of a Priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame and their abominations which they have committed And in the Hebrew canons it is said, Every priest that hath served Idols, whether presumptuously or ignorantly, although he return with full repentance: yet may he never minister in the sanctuary. And whether he hath been a priest to the Idol, or but worshipped it, &c. he is disallowable forever. If he transgress, and do offer (in the sanctuary) his offering is not of a sweet smelling savor, although he was in ignorance when he ministered, or when he worshipped. Who so transgresseth and maketh an house without the Sanctuary, to offer his offering therein unto God, that is not as an Idols house. Notwithstanding, every priest that ministereth in such an house, may never more minister in the sanctuary. Maimonides in Biath hamikdash. ch. 9. s. 13. 14. the bread] in Greek the gifts, in Chaldee, the offering. Who so found allowable by his genealogy, but had a blemish found upon him: he sate in the wood chamber, and did cleave wood for to lay on the altar, and had a portion in the holy things with the men of his fathers house, and did eat of them. Maim. ibidem. ch. 6. s. 12. So for the priests that fell to Idolatry, God appointed, that they should be ministers in his sanctuary, Bishops at the gates of the house: that they should slay the Burnt offering, and the sacrifice for the people, &c. but not come near to any of his holy things in the most holy place, &c. Ezek 44 11. 13. 14.*

Verse 22. *He shall eat]* Herein the blemished priests had a privilege above the unclean, which might not eat of the holy thing, Lev. 22. 3. 6.

Vers. 23. *unto the veil]* of the holy place, whither the priests went in always, accomplishing the services, Heb. 9. 6. *unto the Altar]* that which was in the courtyard, Exod. 40. 29. *Any priest that had a blemish, might not come into the Sanctuary, from the Altar & forward,* Lev. 21. 23. *and if he transgressed & went in, he was to be beaten, although he served not. And if he served in the Sanctuary, it was unlawful; and he profaned the service, and was to be beaten also for the service.* Maimonides in *Biath hamikdash*, ch. 6. sect. 1. *not profane my sanctuaries]* the Greek expoundeth it, *not profane the holy name of his God. do sanctify them.]* This Chazkuni referreth to the veil of the altar forementioned, unto which none that had blemish might come.

Ver. 24. *all the sons of Israel]* because as it concerned the Priests, to take heed they sinned not in their ministrations: so the people were to sanctify them, v. 8. and to look that no disallowable person served in the Sanctuary. Therefore the Hebrews do record, that *the great Synedrion used to sit in the chamber of hewn-stone [by the Sanctuary,] and the principal of their work continually was to sit and judge concerning the Priesthood; and to examine the priests for their genealogies, and for their blemishes. Every priest that was found disallowable for his genealogy; he put on black clothes, and wrapped himself over with blacks, and went out of the court. And who-soever was found perfect and lawful; he put on whites, and went in and ministered with his brethren the*

priests. Who so was found lawful for his genealogy, but had a blemish found upon him, he sate in the wood chamber, and hewed wood, &c. Maimonides in *Biath hamikdash*, ch. 6. sect. 11. 12.

## CHAP. XXII.

1, The Priests in their uncleanness, must abstain from the holy things. 6, How they shall be cleansed. 10, Who of the priests house may eat of the holy things. 14, What they must pay that eat of them unlawfully. 17, The sacrifices must be without blemish. 26, The age of the sacrifice. 26, The Law of eating the sacrifice of Confession.

AND Jehovah spake, unto Moses, saying. Speak unto Aaron, and unto his sons; and let them be separated, from the holy things of the sons of Israel; that they profane not, the name of my holiness, *in the things* which they sanctify unto me, I *am* Jehovah. Say unto them; Throughout your generations every man which shall come-nigh of all your seed; unto the holy-things, which the sons of Israel sanctify unto Jehovah; and his uncleanness, upon him: that soul shall even be cut-off, from my presence, I *am* Jehovah. Any man, of the seed of Aaron, which is leprous, or hath an issue; he shall not eat, of the holy-things, until he be clean: and he that toucheth any *thing that is* unclean by a soul; or a man, whose seed of copulation goeth from him. Or a man, that toucheth, any creeping-thing, whereby he is made-unclean: or a man, by whom he is made-unclean; *according* to any uncleanness of him. The soul, which hath toucheth it; even he shall be unclean, until the evening: and he shall not eat, of the holy-things; unless he bathe his flesh, with water. And [unspec] *when* the Sun is gone down, then he shall be clean: and afterward, he shall eat of the holy-things; for it is his bread. And a carcass, [unspec] and a torn thing, he shall not eat, to make *himself* unclean therewith: I, *am* Jehovah. And they shall keep my charge; [unspec] that they bear not sin for it; and die therefore, if they profane it: I Jehovah, do sanctify them. And any stranger, shall not [unspec] eat of the holy thing: a foreigner of the Priests, and an hired person, shall not eat of the holy-thing. But a priest, if he buy a soul, [unspec] *with* the purchase of his money; he, shall eat of it: and he that is borne in his house; they shall eat of his bread. And a priests daughter, [unspec] if she be *married* to a man *that is* a stranger: she, shall not eat of the heave-offering of the holy-things. But a priests daughter, [unspec] if she be a widow or put-away, and she have no seed; and is returned unto her fathers house, as *in* her youth; she shall eat, of her fathers bread: but any stranger, shall not eat thereof. And a man, if he eat of the holy-thing, [unspec] in ignorance: then he shall add the the fifth *part* thereof, unto it; and he shall give unto the priest, the holy-thing. And they [unspec] shall not profane, the holy-things, of the sons of Israel: which they heave-up, unto Jehovah. Or cause them to bear, the iniquity [unspec] of trespass; when they eat, their holy-things: for I Jehovah, do sanctify them.

And Jehovah spake, unto Moses, saying. [unspec] Speak unto Aaron, and unto his sons; and unto all the sons of Israel; & say unto them: Any man, of the house of Israel, or of the stranger in Israel; that will offer his oblation, *according* to all their vows, and to all their voluntary-offerings; which they will offer unto Jehovah, for a burnt-offering. For your favorable-acceptation: a perfect [unspec] male; of the beeves, of the sheep, or of the goats. Any, which *hath* a blemish in it, ye [unspec] shall not offer: for it shall not be, to savourable-

acceptation, for you. And the man, [unspec] that will offer a sacrifice of Peace-offerings, unto Jehovah; to separate a vow, or for a voluntary-offering; of the herd, or of the flock: it shall be perfect, for favorable-acceptation; there shall not be in it, any blemish. Blind, or broken, or maimed, or *having*: [unspec] wenne; or scurffe, or scabbe; ye shall not offer these unto Jehovah: nor give of them, a *Fireoffring*, upon the Altar, unto Jehovah. And bull or lamb, that hath *any member* superfluous, or lacking; thou mayest make it, a *vol•tarry-offering*; but for a vow, it shall not be favourably-accepted. And *that which* is bruised, or crushed, or broken, or cut; ye shall not offer, unto Jehovah: and in your land, ye shall not do *it*. And from the hand of a strangers son; ye shall not offer, the bread of your God, of any of these: because their corruption *is* in them, a blemish *is* in them; they shall not be favourably-accepted, for you.

And Jehovah spake unto Moses, saying. A bull, or a sheep, or a goat, when it shall be brought forth; then it shall be, seven days, under his damme: and from the eight day, and thence forth; it shall be favourably-accepted, for an oblation of a *Fire-offering*, unto Jehovah. And cow, or sheep: it and the young thereof, ye shall not kill, in one day. And when ye will sacrifice a sacrifice of confession, [unspec] unto Jehovah: ye shall sacrifice, for your favorable acceptation. In that day, shall [unspec] it be eaten; ye shall not leave thereof, until the morning: I, *am* Jehovah. And ye shall keep, my commandments; and do them: I, *am* Jehovah. And ye shall not profane, the name of my holiness; and I will be sanctified, among the sons of Israel: I Jehovah, do sanctify you. That brought you out from the land of Egypt; to be unto you, for a God: I *am* Jehovah.

### Annotations.

*LEt them be separated*] in Greek, *Let them take* [unspec] *heed of the holy things*, meaning, that they defile them not. So that as the former chapter shown the purity and perfection that should be in the persons that drew near unto the Lord: this teacheth what purity and perfection ought to be in the things offered, or to be offered unto him. The Hebrew *Nazar* here used, signifieth a *religious separ* ⟨...⟩ *n* in respect of holiness; as is noted on Lev. 15. 31. *of my holiness*] translated in Greek, *my holy name*: which is profaned, when the holy things in the sanctuary are defiled, being offered or eaten by persons unclean, and forbidden of God. See after, in verse. 15. 32. *the things*] this addition is supplied also in the Greek, *Whatsoever things they sanctify unto me*. And this is added, as Sol. Rashi here saith, *to imply also the holy things of the Priests themselves*.

Vers. 3. *your generations*] either now, or at any [unspec] time hereafter. *shall come nigh*] namely, *to eat*, as is expressed in ver. 4. So Rashi saith, *This come* ⟨...⟩ *g•igh* is not meant but of *eating. your seed*] that is, your children: so in verse. 4. *holy things*] Hebrew *holinesses*, meaning *things of holiness*, and particularly holy meats; which though the blemished priests might eat of, Lev. 21. 22. yet the unclean might not. Lev. 7. 20. 21. See the notes on Lev. 7. 10. And by the *holy things*, are meant not only the Sacrifices, but *first fruits*, and *all the heaveoffrings of the holy-things*, which the sons of Israel offered unto the Lord, Numb. 18. 8. 9.—19. as it is there said, *everyone that is clean in thy house, shall eat of it*, Numb. 18. 13. See after on verse. 9. *uncleanness*



upon him] before he is washed from the same; see the annotations on Lev. 7. 20. *cut off from my presence]* in Greek, *destroyed from me:* in Chaldee, *destroyed from before me.* It meaneth death by the hand of God, as v. 9.

Vers. 4. *Any man]* Hebrew *Man man:* that is, *Whosoever:* Targum Jonathan saith *young man or old man.* And this concerneth women also, the daughters of Aaron, who were to eat of some of the holy things; but so as they were clean when they did eat. Numb. 18. 19. 11. See after, in verse. 11. 12. *leprous]* whereof see Levite. 13. *an issue]* whereof see Lev. 15. 2. &c. *by a soul]* the Greek translatheth, *any uncleanness of a soul;* whereby *the dead* is meant, as Lev. 19. 28. and 21. 1. and what uncleanness that was, see in Numb. 19. 11. 14. *seed of copulation]* or, *effusion of seed,* whereof see Lev. 15. 16.

Vers. 5. *creeping thing]* which when it is dead, defileth him that toucheth it, Lev. 11. 31. &c. *made unclean]* so much as would make a man unclean; and that was of creeping things the quantity of a lentile (or little pease) as Rashi here no teth. See Lev. 11. 31. *a man]* to weet, an unclean man, as a Leper, he that hath an issue, or the like, by touching of whom, men were made unclean. Lev. 13. 45. and 15. 5. &c. Or a dead man: and thereto Sol. Rashi here referreth it, and of a dead man, so much as *an olive* would defile.

Vers. 6. *The soul]* that is, *the man,* as the Chaldee expounds it: and Targum Jonathan addeth, *the man a priest. until the evening]* until the end of that day, and beginning of a new. See the notes on Lev. 11. 24. 32. *bathe]* or, *wash his flesh,* that is, *his body,* as the Gr. translatheth: see Lev. 15. 5. 13. It figured repentance for sins, as *I baptize you with water unto repentance,* Mat. 3. 11. & sanctification by the blood and spirit of Christ, as, *ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God,* 1 Cor. 6. 11. And this sanctimony, though common to the whole Church, Lev. 11. did specially pertain to the priests and ministers, whom Christ (who is likened to a *refiners fire,* and to *fullers sope*) should purify by his grace, as it is said, *He shall purify the sons of Levi, and purge them as gold and silver: that they may offer unto the Lord, an offering in righteousness,* Malac. 3. 2. 3.

Vers. 7. *and afterward]* in Greek, *and then he shall (or may) eat,* to weet, when his sun is gone down: before then though he were washed, he might not eat. See the notes on Lev. 11. 32. *his bread]* his food, allowed him of God for his livelihood: Numb. 18. 11. 19. *Whosoever eateth of the heave-offerings, blesseth with a blessing for the food; and after that, he blesseth him that sanctifieth them with the sanctification of Aaron,* (Numb. 18. 8.) *and commanded them to eat of the heave-offerings.* Maimonides in *Trumoth,* ch. 15. sect. 22.

Vers. 8. *a carcass and a torn thing]* what these were, is before shown, on Lev. 17. 15. and 22. 31. They were unlawful to be eaten of any Israelite, especially of the Priests; as here and Ezekiel 44. 31. and figured the sanctity of their communion; as is noted on Lev. 17. and further appeareth by Ezek. 4. 13. 14.

Vers. 9. *my charge]* or, *observe my observation,* that is, *which I commanded to be kept:* in Chaldec, *the observation of my word.* Here it is specially to be understood, as larchi also saith, *of eating the heaveoffring, and of uncleanness of body. sin]* that is, the punishment of sin: So in Lev. 19. 17. Numb. 18. 32. and 9. 13. *for it]* that is, for the holy *thing,* forespoken of. *and die]* to weet, by

the hand of God; as Targum Jonathan explaineth it, *by flaming fire*. For by men, such were beaten only, as the Hebrew cannons show, saying: *An unclean priest is forbidden to eat of the heave-offering, whether it be unclean or clean, Levite. 22. 4. Every unclean (Priest) that eateth of the heave-offering which is clean, he is guilty of death by the hand of (the God of) heaven, Levite. 22. 9. and therefore he is to be beaten. But if he eat of the heave-offering which is unclean, though it be forbidden, he is not to be beaten, because it is not holy. The unclean may not eat of the heaveoffring, until their sun be set, and three stars appear after the Sun is gone down, Levite. 22. 7. Maimonides in Trumoth, ch. 7. sect. 1. &c. The like judgment is for the stranger, that is whosoever is not a priest, or of the priests family; for if he eat of the holy things presumptuously, he is in danger of death. The stranger that eateth of the heave-offering presumptuously, whether he be unclean or clean, whether he eat of the heave-offering that is clean or unclean, he is guilty of death, by the hand of (the God of) heaven; as it is written, AND DIE THEREFORE, IF THEY PROFANE IT: and he is to be beaten, for eating thereof. And if he eat in ignorance, he is to add the fifth part thereof unto it, (Lev. 22. 14.) Maimonides, *ibidem*, ch. 6. sect. 6.*

Vers. 10. *any stranger*] that is, whosoever is not of the priests family. The Hebrew canons say, *The heave-offering, and the heave-offering of the tithes, are to be eaten by the Priests, whether old or young, male or female, by them, and their Cananitish servants, and their cattle: Lev. 22. 11. The stranger is forbidden to eat of the heave-offering, Lev. 22. 10. Maimonides in Trumoth, ch. 6. sect. 1. 5. foreigner] or sojourner, in Hebrew Toshab, in Greek Paroikos, which is a stranger-inhabitant; one that dwelleth in the house continually, but is not of the house: and so differeth from the Slave, which is one of the household; and from the Hareling, which is none of the household, neither abideth therein continually but for a term. The foreigner, is he that is hired forever: the Hireling, is he that is hired for years. And an Hebrew servant, loe he is as a foreigner and an hireling, (Lev. 25. 39. 40.) And a priests daughter married to a stranger, loe, she is as a stranger: and it is forbidden ANY STRANGER (Lev. 22. 10.) whether it be himself or his wife. Maimonides in Terumoth, c. 6. ⟨◇⟩ . 5. By the foreigner or sojourner in this place seemeth to be meant not only an Israelite sojourning; but also an heathen man, uncircumcised; who leaving his open Idolatry, and yielding to the Moral law, though not to the ordinances, as circumcision and the like; might dwell among the Israelites, Deut. 14. 21. See the annotations on Exod. 12. 43. 45. 48. And from hence the Hebrews gather, that an uncircumcised priest, though he had no other uncleanness, might not eat of the holy things. It is unlawful for an uncircumcised priest to eat of the heave-offering, by the sentence of the Law; for loe ⟨◇⟩ foreigner and the Hireling is spoken of concerning the Heave-offering, Levite. 22. 10. and the Forreiner and Hireling is spoken of concerning the Passover, Exod 12. 45. What is the Forreiner and Hireling spoken ⟨◇⟩ in the Passover? It is an uncircumcised person, ⟨◇⟩ whom it is forbidden: so the Forreiner and Hireling spoken of in the Heave-offering, the uncircumcised person is forbidden it; and if he eat, he is to be beaten by the Law. Maimonides in Terumoth, ch. 7. sect. 10. And in another place, they say, All the oblation whether they be the most holy things or the lighter holy, none may eat of them but clean persons only, that are circumcised. Though his sun be set, if he have not brought his atonement, he may not eat of the holy things. Maimonides in Magnaseh bakorbanoth, ch. 10. sect. 9. a hired person] any outlander, or any Israelite; as before is shown. not eat] neither drink of, nor anoint himself with any of the holy things appointed unto the Priests. For, the heave-offerings were*

given, for meat, for drink, and for anointing, because anointing is as drinking, Psal. 109. 18. and dring is comprehended under eating: they are to eat that which useth to be eaten, and drink that which useth to be drunk, and to anoint with that which is used for unction, not wine or the like, but they anoint with  $\langle \diamond \rangle$  that is clean, &c. Maim. in Trumoth, c. 11.  $\langle \diamond \rangle$  . 1. So for this prohibition they say, Whether he eat th• which is wont to be eaten, or drink that which is  $\langle \diamond \rangle$  to be drunk, or anoint him with the thing that is uses for unction, (it is unlawful) for it is said THEY SHALL NOT PROFANE THE HOLIE THINGS, Lev. 22. 15. Maimonides ibidem. ch. 10. sect. 2.

Vers. 11. buy a soul] that is, a person, to  $\langle \diamond \rangle$  , of [unspec] the heathens; as before is noted; and as Sol. larchi here explaineth it, a Cananitish servant. Such by coming to be of the Priests family might eat, though Israelites might not eat. And, as the Hebrews say, An uncircumcised Priest, and all  $\langle \diamond \rangle$  were unclean, although they themselves might not eat of the heave-offering, yet their wives and their servants might eat. Maim. in Trumoth. c. 7. s. 12. with the purchase of his money] Hebrew, the purchase ( $\langle \diamond \rangle$  bought) of his silver; which the Greek translath bought (or purchased) with silver. So that though he bought them not himself, if they were bough• into his house by a wife whom he married, or were bought by his servants, they might eat. M  $\langle \dots \rangle$  . in Trum. c. 7. s. 18. he that is borne in his house] or, the child of his house; that is, the homeborne servant; such as were the children of his slave. See the notes on Gen. 15. 3. and 7. 12. Those slaves being in the Priests household, if they were clean, might eat of some of the heave-offerings that were given for the Priests livelihood. See Numb. 18. 11. 13.

Vers. 12. a stranger] such as were not of the Priests stock: for other Israelites are counted strangers [unspec] in this case. So a stranger is here expounded by larchi, a Levite, or an Israelite. of the heaveoffring] which the Chaldee expoundeth the separated thing; the Greek, the first fruits: it meaneth The sanctified things of the sons of Israel, Num. 18. 8. 11. 19. The reason hereof was, because by her marriage she went out of her fathers house, into her husbands: as on the contrary, a common Israelitess by marriage with a Priest, became of his house, and might eat. The Hebrews, say, Two things are contained in this prohibition; that if she a priests daughter be defiled, and made an whore or profane (as Lev. 21. 7.) it is unlawful for her to eat of the heave-offerings forever, according to the judgment of every profane person: for the profane is as the stranger in all respects. And if she be married to an Israelite,  $\langle \diamond \rangle$  may never eat of the Wave-breast and of the Heaveshoulder (Lev. 7. 34.) although she be divorced, or (her husband) die: [whereof the next verse speaketh.] Maim. in Trumoth, ch. 6. sect. 7.

Ver. 13. no seed] no son, saith the Chaldee version. This is understood also, either if she had no child, or if her children be all dead; as is after shown. as in her youth] so that though she hath brought forth no seed, yet if she be with child, she may not eat of the holy things. Maim. in Trum. ch. 8. s. 2. of her fathers bread] The Hebrew doctors say, We have heard this expounded, of the bread, and not all the bread: she returneth to (eat of) the heaveoffrings, but not of the wave-breast, and heave-shoulder. Maimonides in Trumoth. ch. 6. sect. 9. Hereupon also they infer, An Israelitess which hath had seed by a Priest, she eateth for her child's sake, be it male or female; though it be seeds seed unto the worlds end; for it is said, AND SHE HAVE NO SEED. As the seed of an Israelite from a Priests daughter disableth her from (eating;) so the seed of a Priest from an Israelitess,

enableth her to eat. An Israelites daughter, that is married to a Priest, and he die, and she have a son by him: if she be married after to an Israelite, she may not eat of the Heave-offerings. If the Israelite die, and she have a son by him; she may not eat, because of that her son by the Israelite: if that son of hers by the Israelite die  $\langle\phi\rangle$  may eat, for her first sons sake. A Priests daughter that is married to an Israelite, and she have a son by him; if she be again married to a Priest, she may eat of the heave-offerings. If he die, and she have a son by him,  $\langle\phi\rangle$  may eat. If her son die which she had by the priest,  $\langle\omega\rangle$  not eat, because of her son which she had by the Israelite. If her son die which she had by the Israelite, the returneth to her fathers house, as in her youth, and eateth of the Heave-offerings, not of the breast or shoulder. An Israelites daughter that is married to an Isra  $\langle\dots\rangle$  first, and have a son by him, and after is married to a Priest, eateth of the heave-offering. If he die, and she have a son by him; she eateth for her last sons sake; for loe •e enableth her to eat; as his father enabled her to eat. Maimonides *ibidem*, c. 6. s. 12. 13. 17. 18. 19.

Vers. 14. *a man*] that is, any stranger forementioned; which belongeth not to the Priests family. Targum Jonathan expoundeth it, *a man of Israel. in ignorance*] or, *through unadvised error*. But if he do it presumptuously, he is guilty of death, by the hand of God, verse. 9. of beating by the hand of the Magistrate. *add the fifth*] *The stranger that eateth of the heave-offerings in ignorance; payeth the principal and the fifth (part.)* Though he knoweth it to be the heave-offering, and that it is forbidden him, but knoweth not whether he is guilty of death for it, or no: loe this is ignorance, and he payeth the principal, and the fifth part. Whether he eat, or drink, or anoynt himself with it; and whether he eat the heaveoffring that is clean, or that is unclean, in ignorance; he must pay the principal, & the fifth. Whosoever payeth the principal and the fifth; payeth to the owners, and the fifth part to any Priest that he will. And he never payeth, but according to the price that it was worth, at the time when he did eat it: whether it be cheaper at the time when he payeth for it, or dearer. Maimonides in *Trumoth*, c. 10. s. 1. 2. 16. 25. See also the annotations on Lev. 5. 15. 16.

Vers. 15. *not profane*] by suffering the holy things to be eaten of strangers: as before. *which they heave-up*] that is, *offer*; or (as the Greek and Chaldee expound it,) *separate unto (or before) the Lord*.

Vers. 16. *O•cause them to bear*] or, *And they shall not cause them to bear*: which may be understood of the Priests, that they should not by their negligence, cause or suffer the people to bear the punishment of their trespass; and this the Greek favoereth, saying, *And bring upon them iniquity*. Or, it may be referred to the people, that they should not *cause them selves to bear iniquity* (that is, *the punishment*) of trespass, for eating the holy things. The Chaldee translateth, *And they receive upon them iniquities and sins, when they eat in uncleanness their holy-things*. Whereupon some of the Hebrews (as Sol. Rashi here observeth) understand this word *them*, of the Priests themselves. These Laws for cleanness corporal in all such as partaked of God's holy things, led them and us to spiritual cleanness in our communion with Christ & his graces: that we should have our hearts purified by *faith*, Act. 15. 9. and sprinkled from an evil conscience, and our bodies washed with pure water, Hebrews 10. 22. that cleansing ourselves from all filthiness of the flesh and spirit, we may perfect our holiness in the fear of God, 2 Cor. 7. 1. For, *if we walk in the light, as God is in the light, we have fellowship one with another, and*

*the blood of Jesus Christ his son, cleanseth us from all sin*, 1 John 1. 7. But if we eat and drink of his holy things *unworthily*, we eat and drink judgment to ourselves: 1 Cor. 11. 29.

Ver. 18. *all the sons*] in Greek, *all the congregation of Israel*. These laws following, do concern things which were to be offered unto God; in what condition and state they ought to be, before they came upon his altar: therefore the speech is directed both unto Priests and people.

*Any man*] Hebrew *man man*; that is, *whosoever*. Targum Jonathan saith, *young man or old man. or of*] Heb. *and of the stranger*; which the Gr. translatheth *or of the proselytes joined unto them in Israel*: which were heathens converted to the faith of God's people. So differing from the *alien*, in verse. 25. *his oblation*] in Greek, *gifts*, by which name the sacrifices are often called: Matt. 5. 23. 24. and 8. 4. and 23. 18. 19. Heb. 8. 4. and 11. 4. according to *all their vows*] in Greek, *according to all their profession (or promise.)* So in Ierem. 44. 25. Vowes are in Greek called *a profession, or confession*: and vows were made with promises, and paid with confessions; as David said, *Thy vows are upon me ô God: I will pay confessions unto thee*, Psalm 56. 13. *and to all*] in Greek, *or according to all their choice*: so voluntary gifts are called, because they come from the choice and will of the giver. What they differ fro vows is shown on Lev: 7. 16.

Vers. 19. *For your favorable-acceptation*] to weet, you shall offer it; so that it may be acceptable and pleasing unto God for you: as verse. 20. Levite. 23. 11. The Greek translatheth it *Acceptable*: see the notes on Levite. 1. 3. Sol. Rashi here explaineth it, *Bring the thing that is meet to make you acceptable before me, that it may be unto you for favorable-acceptation. a perfect male*] in Greek, *unblemished males*: such were all the *burnt-offerings* to be, see Levite. 1. 3. 10. *or of the goats*] but the fowls he mentioneth not, because the Law made no difference in them of male or female; and as Rashi here saith, *the fowl was not rejected for a blemish, but for want of a lim*. See the annotations on Lev. 1. 14.

Ver. 20. *to favorable acceptation*] that is, *favourable-accepted*, as Moses speaketh after, in verse. 25. and so the Greek translatheth, *acceptable for you*. This is opened by the prophet thus: *If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor, will he be pleased with thee, or accept thy person, saith the LORD of hosts? And, ye brought that which was torn, and the lame and the sick: thus ye brought an offering: should I accept of your hand, saith the LORD? But cursed be the deceiver, which hath in his flock a [perfect] male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King saith the LORD of hosts, and my name is dreadful among the heathen*. Mal. 1. 8. 15. 14. These perfect and unblemished sacrifices which were to be offered unto God, figured the perfection of Christ who gave himself a sacrifice for us, and whom we apply to ourselves and make ours by faith; 1 Pet. 1 19. 20. 21. Gal. 2. 16. 20. Also the sacrifices of our humble and contrite hearts, and of our bodies, and of our praises and thanks givings; which through Christ and his Spirit, are made holy and acceptable unto God, Psal. 51. 18. 19. Rom. 12. 1. Heb 13. 15.

Ver. 21. *of peace offerings*] or, *of payments*: in Greek *of salvation*, in Chaldee, *of sanctification*. See the notes on Lev. 3. 1. *to separate*] or, *in separating* (in Greek *distinguishing*) a vow: which may

be understood both of making a singular vow, and of accomplishing it, for both must be unblemished. So in Numb. 15. 3. 8. See also Lev. 27. 2. The Hebrews say, *It is commanded that all oblations be perfect and choice*, Lev. 22. 21. *and whosoever sanctifieth a beast which hath a blemish for the top of the altar, transgresseth against a prohibition, and is to be beaten for his sanctifying of it; as it is written*, (Lev. 22. 20.) ANIE WHICH hath A BLEMISH IN IT, YE SHALL NOT OFFER. We have been taught that this is a warning for him that sanctifieth blemished things. Who so thinketh that it is lawful to sanctify a blemished thing for the altar, and sanctifieth it: it is holy, and he is not beaten. He that killeth: blemished thing by the name of an offering, is to be beaten: for it is written, (Levite. 22. 22.) YE SHALL NOT OFFER THESE VNTO THE LORD: we have been taught, that this is a warning against killing it. Maim. tom. 3. in *Issure mizbeach*, c. 1. § 1. &c of the herd] or, in the herd, so after in the flock that is, of sheep or goats. For in such chiefly, blemishes were to be looked unto, rather than in fowls. See the notes on Lev. 1. 14. perfect] after, it is said without blemish: blemishes, respected the outward parts: perfection, the inward also. I when the sacrifice was killed, it were found torn; § was to be carried out to the place of burning. And so if it were found to want any of the members within, though it were not torn, as if it had but one kidney, or of the spleen were wasted away, loe it was unlawful for the altar, and was to be burnt: not for that it was blemished, for the want of things within, was no blemish, but because they might not offer that which wanted § thing, as it is written (in Num. 28. 31.) PERFECT SHALL THEY BE VNTO YOY. And all oplus was as a want; therefore if it had three kidneys, or two spleenes, it was unlawful. Maimonides in *Issure mizbeach*: chap. 2. sect. 11. any blemish] any deformity in any lim: whereof the Hebrews number fifty, besides other things, which did disableme for sacrifice; whereof see the notes on Exod. 12. 5. Hence also they gather, He that maketh a blemish upon the holy things, as to make an eye blind, § off a foot, is to be beaten; as (Levite. 22. 21.) THE SHALL NOT BE IN IT ANY BLEMISH: we have been taught that this is a warning § make any blemish in it. Maimonides in *Issure Mizbeach* chap. 1. sect. 7.

Vers. 22. Blind] either wholly, or in part; of it see not with both eyes, or with one of them, and that [unspec] with a clear sight, &c. Maimonides Biath § , ch. 5. sect. 7. a wenn] or a wart, as the Greeks. poundeth it. scurfe or scab] of these see Levite. 21. 20. not offer these] or any other like blemished. By offering, the Hebrews here understand killing, and sprinkling of the blood on the altar: and by the words following, nor give of them, a fire-offering, they understand a prohibition against burning the fat of such: for every of which action presumptuously done, a man was to be beaten. So that is one first sanctified a blemished beast, and § killed it, and sprinkled the blood thereof, and burned § the altar the fat thereof, he was to be beaten with § beatings. Maim. in *Issure mizb.* c. 1. 1. 4. § of them] not of them, but of others bought with the price of them, they might. The Hebrew caasiay; He that sanctifieth for the altar a blemished thing, though he is to be beaten, yet the thing is sanctified § , and he shall redeem it according to the valuation of § priest, and it shall go out among the unholy things: § the price thereof he shall bring an oblation. And the like Law is for the sanctified beast, where unto a blemish be falleth (after it is sanctified.) And it is commended to redeem the holy things on which a blemish falleth, and they are to go out among the common things, and to be eaten; as Deut. 12. 15.

which we have heard expounded, of the holy things disabled (for sacrifice) which are redeemed. And all such holy things which are disabled, when they are redeemed; it is lawful to kill them in the Butchers shambles, and to sell them there, and weigh out their flesh, as other common meats: except the first borne, and the tithe. *Maim. in Issure M* 〈...〉 . chap. 1. sect. 10. 12. This redeeming of blemished holy things, is to be understood with a limitation to fixed or perpetual blemishes only, not for transitory. *The old beast and the sick, and that hath foulness on it, are excepted; for though they be not fit to be effred, they are not redeemed, but let live and feed, till some other fixed blemish come upon them, and then they are redeemed. So a sanctified beast, on which a transitory blemish is come (as scabs or the like,) it is not offered, neither redeemed. Ibidem* chapter 2. section 6.

Vers. 23. *superfluous*] or, *overlong*; and as Iarehi expoundeth it, *a member greater then his fellow*: see [unspec] *Levite. 21. 18. lacking*] or *too short*: any member *shrunk up*: not lacking wholly, (for so it was un 〈...〉 ull) but lacking in the length or bigness: the Greek translatheth it *curttailed. mayest makes or shalt make. voluntary-offering*] which some understand of the peace-offerings, the most inferious; therefore God permitteth such imperfections in this, but not in the vowed sacrifice, (which was next unto this,) nor in any other. How it differed from a vow, is shown on *Leviticus 7. 16*. The Greek version saith, *Thou shalt make them slain* (beasts) *for thyself*: the Hebrew doctors understand these not for sacrifice on the altar, (on which no blemished beast might be offered at all;) but for the maintenance of the sanctuary the prices of them were taken as a voluntary gift. *It is unlawful to sanctify perfect (beasts) to the reparation (or maintenance) of the sanctuary; for it is written, And bull or sheep, that hath any (member) superfluous or lacking, thou shalt make it a voluntary (offering.) We have been taught that this is a voluntary (offering) for the maintenane of the Sanctuary, &c. for they may offer no blemished thing upon the Altar: For* 〈ϕ〉 *said, 〈ϕ〉 it thou mayest make a voluntary offering, for the maintenance of the house, but thou mayest not* 〈ϕ〉 *perfect (beasts) a voluntary offering for the maintenance of the House, &c. Maim. tom. 3. in Erachin (or treat. of Estimate and devout things) chap. 5. 1. 6.*

Vers. 24. *bruised*] in any part of the body, and [unspec] particularly in the stones thereof, of which some do understand this: and so the Greek *Thladias* signifieth that which hath the stones bruised, or is 〈ϕ〉 . *in your land*] that is, any in the land of Israel; opposed to the *alien*, in the verse following. *not do it*] that is, *not offer*, or *make it a sacrifice*; nor suffer it to be done by any in your land: therefore the Greek translatheth; *it shall not be done, (or sacrificed.)* Or, we may read it, *not make such*, and so the Hebrews understand it to be a prohibition against cutting the members of generation, or gelding of man, beast or bird. *Maimonides in Issure biah*, chap. 16. s. 9. See the notes on *Deut. 23. 1.*

Vers. 25. *strangers son*] or, *son of an alien*, that is, *a gentile or paynim*, not of the seed or of the Church of Israel: see *Genesis 17. 12.* and *Exod. 12. 43*. The Chaldee translatheth it, *son of the people's*: the Greek, *Allogenes, a stranger, or of another stacke*: such were the Samaritans to the Jews, *Luk. 17. 16. 18*. And these differed from strangers proseiytes, mentioned before in verse 18. *the bread*] in Greek, *the gifts*; in Chaldee, *the oblation*, as in *Levite. 21. 6. of any of these*] to weer, these blemished beasts, before prohibited. So the Hebrews say, *Not the oblations of Israel only, but even the oblations of the heathens; if they offer blemished things (he that offereth them) is to be beaten, Levite. 22. 25. Maimonides in Issure Mizb. chap. 1. sect. 6. their corruption is in them*]

this may be understood of the strangers themselves, whose infidelity is their corruption, and as a blemish upon their sacrifice: so it may be translated, *their corruption in them, is a blemish in them.* The Greek translatheth, *their corruptions are in them, a blemish in them.* Of the offering of heathens sacrifices, the Hebrews write thus; *An heathen that bringeth Peace-offerings, they offer them for burnt-offerings, for the heathens heart is towards heaven. If he vow peace-offerings, and give them to Israel, upon condition to make atonement by them for Israel; the Israelites eat them, with the peace-offerings of Israel; and so if he give them to the Priest, the Priest eateth them. An Israelite which is an Apostate to idolatry, or a profaner of the Sabbath publicly; they receive of him no offering at all. Though it be a burnt-offering, such as they receive from an heathen, they receive it not from this Apostate. But if he be an Apostate to other transgressions, they receive of him all sacrifices; to the end that he may turn by repentance. The Burnt-offerings of the heathens, they bring not with them meat or drink-offerings; but their meat and drink offerings are of the Congregations. Neither do they impose hands on them; for there is no imposing of hands but by Israelites, by men, not by women. Maimonides in Magnaseh hakorbanoth, chap. 3. sect. 3. 5. and Talmud Bab. in Menachoth, chap. 6. and in Cholin chap. 1. Sol. Rashi also upon this scripture saith: *And from the hand of a strangers son, that is, a gentile which shall bring an oblation by the hand of the Priest, to offer it unto (the God of) heaven, ye shall not offer unto him a blemished thing. For although blemished things were not forbidden the sons of Noah to offer, except such as lacked a lim; this was in use in the high places in the fields: but upon the Altar that is in the Tabernacle, you shall offer none such, but a perfect (oblation) shall you receive of them.* Touching the sacrifices of the heathens, consider that edict of King Darius, who of his own goods gave sacrifices for the Priests to offer in Jerusalem to the GOD of heaven, and pray for the life of the King, and of his sons, Ezra, 6. 8. 9. 10. See also the annotations on Lev. 17. 5.*

Vers. 27. *under his dam]* Hebrew *under his mother.* All the seven days, he is said to be *lacking time.* Turtle doves, whose time is not come, are as beasts that lack time: and young pigeons whose time is past, are all as blemished; but they that offer them are not beaten, although the oblation is disallowed, and not acceptable. Maimonides in Issure Misheach. ch. 3. s. 8. 9. See the annotations on Exod. 22. 30. and Lev. 1. 14. The Hebrews say, *the reason why it should be seven days under the dam, was that the Sabbath might pass over it.* R. Menachem on Lev. 22.

Vers 28. *Cow]* The Hebrew word is the same that was in verse 27. and may imply the male as well as the female, that neither of them might be killed with their young in one day: but the Greek and Chaldee versions, apply these things to the female. The Hebrews say, *The prohibition concerning IT AND THE YONG THEREOF, is of force concerning the female, for it may be certainly known that it is her youngling: and if it be certainly known, that this (beast) was the father of it, they do not kill them both in one day: but if he kill them, he is not beaten; for the thing is doubtful whether it be of force concerning the males or not.* Maimonides tom. 2. in Shechitach, ch. 12. sect. 11. *or sheep]* or goat, or any clean beast which was lawful to be eaten for common meat; This prohibition hath not place but concerning clean beasts only: & it is of force even for mixtures of diverse kinds: as if a Roe engender with a Goat, or a Goat with a Roe, it is unlawful to kill it and the young in one day: Maimonides in Shechitah ch. 12. sect. 8. *it and the young]* Hebrew, *and the son.* The Hebrew also speaketh as of the male, *him and his son,* but the Greek and Chaldee translate *her and her son. not kill]* either for sacrifice to God, or for common



food. The Hebrews do so explain it, saying; *He that killeth it and the young thereof in one day, the flesh is lawful to be eaten, but the killer is to be beaten, Lev. 22. 28. And he is not beaten but for the killing of the latter: therefore if he kill the one of the two, and his fellow come and kill the other, his fellow is to be beaten. The prohibition concerning it and the young thereof, is of force at all times and in all places, for common beasts, and for sanctified, whether they be holy things that are to be eaten, or not to be eaten. Therefore if the first kill in the court (of the sanctuary) and the second without, or the first without, and the second within the court; whether they be both common, or both holy, or one common and the other holy, he that killeth the later, is to be beaten, as for killing IT AND THE YONG THEROF. The prohibition is not but for the killing only, as it is said YE SHALL NOT KILL, &c. He that killeth a cow, and afterward killeth two of her young, is to be beaten with two beatings: if he kill her (two) young-ones, and afterward killeth her, he is beaten but once. If he kill her, and her young, and her yonglings young, he is beaten twice. If two men receive two beasts, the one the damme, and the other the young, and they come for judgment: he that received the first, killeth first, and the other must stay till the morrow. Maim. in Shechitah. c. 12. s. 1. 2. 3. 12. 13. Compare herewith the Law in Deut. 22. 6. where the bird with her young or eggs, may not be taken together. It shown God's mercy to the creatures, in that he would not have the dam and the young killed in a day: so Targum Jonathan paraphraseth on this Law thus, *My people the sons of Israel, as our father is merciful in heaven, so be ye merciful on earth: a cow or an ewe, it and the young thereof, ye shall not slay in one day. in one day]* of this the Hebrews say *the day goeth after the night, as, if he kill the first in the beginning of the fourth night, he may not kill the second, till the beginning of the fifth night. And so, if he kill the first in the end of the fourth day before evening, he may kill the second in the beginning of the fifth night: But if he* 〈ϕ〉 *the first in the evening of the fifth night, he may not k* 〈...〉 *the second till the sixth night. Maimonides in Shechitah, ch. 12. sect. 17.**

Vers. 29. *of confession]* or, *of thanksgiving;* which was a kind of peace. offering, see Lev. 7. 12.

Vers. 30. *until the morning]* If it were kept longer then the time appointed of God, it became polluted, was to be consumed with fire, and might not be eaten, upon pain of God's wrath upon them for such iniquity, Levite. 7. 18. See the annotations there, as also on Exod. 12. 10.

Vers. 31. *I am Jehovah]* Targum Jonathan explaineth it thus, *I am the Lord, who will give a good reward to them that keep my preceptss and my laws.*

Vers. 32. *not profane]* God's name is profaned, or polluted, by the willful & presumptuous breach of any one of all his commandments, as the Hebrew Doctors teach from this and other like places: see the notes on Exod. 20. 7. Levite. 18. 21. and 19. 12. *do sanctify you]* God the sole•thor of our sanctification, doth this in Christ, by his *Spirit*, 1 Corinth. 1. 2. and 6. 11. the outward means whereof is his word, and ordinances of the same, John 17. 17. Ephes. 5. 26. And these legal ordinances, which stood *in meats and drink, and divers washings and carnal rites imposed on them until the time of reformation, sanctified unto the purifying of the flesh,* Hebrews 9. 10. 13. but *the blood of Christ, who through the eternal Spirit offered him-self without blemish unto God, is it which purg* 〈...〉 *our conscience from dead works, to serve the* 〈ϕ〉 *God:* Hebrews 9. 14. and 10. 10. and *by one offering, he hath perfected forever, them which are sanctified,* Heb. 10 14.

## CHAP. XXXIII.

1, The feasts of the Lord. 3, The Sabbath. 4, The Passover, and unleavened-cakes. 9, The sheaf of first-fruits. 15, The feast of Pentecost. 22, Gleanings to be left for the poor. 23, The feast of Trumpets. 16, The day of Atonement. 33, The feast of Tabernacles.

AND Iehoah spake unto Moses, saying. [unspec] Speak unto the sons of Israel, and say unto them; The solemn-feasts of Jehovah, those which ye shall proclaim, convocations of holiness: these are my solemn-feasts. Six days, shall work be done; but in the seventh day, *shall be* a Sabbath of sabbatism, a convocation of holiness; ye shall not do, any work: it *shall be* a Sabbath, to Jehovah; in all your dwellings.

These *are* the solemn-feasts of Jehovah; convocations, of holiness: those which ye shall proclaim, in their appointed-season. In the first month, in the fourteenth *day* of the month, between the two-evenings: *shall be* the Passover, to Ieovah. And in the fifteenth day, of the same month, *shall be* the feast of unleavened *cakes*, unto Jehovah: seven days, ye shall eat unleavened-*cakes*. In the first day ye shall have, a convocation of holiness: ye shall not do any servileworke. But ye shall offer a Fire-*offering*, unto Jehovah, seven days: in the seventh day, *shall be* a convocation of holiness; ye shall not do, any servile work.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel, and say unto them; When ye be come into the land, which I give unto you, and shall reap, the harvest thereof: then ye shall bring a sheaf, the first-fruit of your harvest, unto the Priest. And he shall wave the sheaf, before Jehovah, for your favorable-acceptation-on the morrow *after* the Sabbath, the Priest shall wave it. And ye shall offer, in the day that you wave the sheaf: an heelambe perfect, of his first year; for a Burnt offering, unto Jehovah. And the Meat-offering thereof, *shall be* two tenth deals; of fine flower mingled with oil; a Fire-*offering* to Jehovah, a savor of rest: and the drinkoffring thereof *shall be* wine, the fourth *part* of an Hin. And ye shall not eat bread, or parched-*corn*, or green-ears; until this self same day; until ye have brought, the oblation of your God: *it shall be* a statute *for ever*; throughout your generations, in all your dwellings.

And ye shall number unto you, from the morrow *after* the Sabbath; from the day that ye brought the sheaf of the wave-*offering*: seven sabbaths, they shall be complete. Until on the morrow, *after* the seventh Sabbath; ye shall number, fifty days: and ye shall offer a new Meat-offering, unto Jehovah. Out of your habitations, ye shall bring bread *for* a wave-*offering*; two *loaves*, of two tenth-deals; they shall be of fine-flower; they shall be baken *with* leaven: *they are* the first-fruits, 〈...〉 o Jehovah. And ye shall offer with the bread, seven he-lambes perfect, of the first yere; and one bullock, a youngling of the herd and two rams: they shall be a burnt-offering, unto Jehovah; & their Meat-offering, & their drink-offerings; a Fire *offering* of a savor of rest, unto Jehovah. And ye shall offer, one goat-buck of the goats, for a sin-*offering*: and two he-lambes, of the first yere, for a sacrifice of Peace-offerings. And the priest shall wave-them, with the bread of the first fruits *for* a wave-*offering*, before Jehovah; with the two lambes: holiness shall they be unto Jehovah, for the Priest. And ye shall proclaim, in this self same day, a convocation of holiness shall it be unto you, ye shall not do,

any servile work: *it shall be* a statute for ever, in all your dwellings, throughout your generations.

And when you reap the harvest of your land; thou shalt not wholly-rid, the corner of thy field, when thou reapest; neither shalt thou glean, the gleaning of thy harvest: thou shalt leave them, for the poor and for the stranger; *I am* Jehovah your God.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel saying: In the seventh month, in the first *day* of the month, ye shall have a Sabbatism; a memorial of blowing of trumpets, a convocation of holiness. Ye shall not do, any servile work: but ye shall offer a Fire-offering unto Jehovah.

And Jehovah spake unto Moses, saying. Also in the tenth *day* of this sevēth month, *it shall be* a day of Atonements; a convocation of holiness, shall it be unto you; and ye shall afflict, your souls: & shall offer a fire-offering unto Jehovah. And ye shall not do any work in that same day: for it is a day of atonemēts; to make atonement for you, before Jehovah your God. For every soul, that shall not be afflicted, in the seventh day: he shall even be cut-off, from his people's. And every soul that shall do any work, in this self same day: I will even destroy that soul, from among his people. Ye shall not do, any work: *it shall be* a statute for ever, throughout your generations, in all your dwellings. *It shall be* unto you, a Sabbath of sabbatism; and ye shall afflict your souls: in the ninth *day* of the month, in the evening; from evening unto evening; ye shall rest your Sabbath.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel, saying: In the fifteenth day, of this seventh month; *shall be* the feast of Boothes, seven days, unto Jehovah. In the first day, *shall be* a convocation of holiness: ye shall not do, any servile work. Seven days, ye shall offer a Fireoffring, unto Jehovah: in the eight day, a convocation of holiness shall be unto you, and ye shall offer a Fire-offering unto Jehovah, it is a solemn-assembly; ye shall not do, any servile work. These, *are* the solemn feasts of Jehovah; those which ye shall proclaim, convocations of holiness▪ to offer a Fire-offering, unto Jehovah; a Burnt-offering, and a Meat-offering, a sacrifice, and drink-offerings, the thing of a day in his day. Beside, the Sabbaths of Jehovah: and beside your gifts, and beside all your vows, and beside all your voluntary-offerings; which ye shall give, unto Jehovah. Also, in the fifteenth day, of the seventh month; when ye have gathered-in, the revenue of the land; ye shall festively-keep the feast of Jehovah, seven days: in the first day, *shall be* a sabbatism; and in the eight day, a sabbatism. And ye shall take unto you, in the first day; the fruit of goodly trees, boughs of Palme-trees, and branches of thick trees, and willows of the brook: and ye shall rejoice, before Jehovah your God, seven days. And ye shall festively keep it, a feast unto Jehovah; seven days, in the year: *it shall be* a statute for ever, throughout your generations; in the seventh month, shall ye festively-keep it. Ye shall dwell in Boothes, seven days: every home-borne in Israel, shall dwell in Boothes. That, your generations may know; that I made the sons of Israel to dwell, in boothes; when I brought them out, from the land of Egypt: *I am* Jehovah your God. And Moses declared, the solemn-feasts of Jehovah; unto the sons of Israel.

**Annotations.**

*Solemn feasts*] The Hebrew *M'gned*, is generally a *set-time*, or *season*, Gen. 1. 14. 1 Sam. 13. 8. but applied here and often, to the *solemn feasts* in Israel, which were appointed of God, at their settimes in the year. The Greek here and in many other places translatheth it, *Heorte*, a *Feast*: sometime *Paneguris*, a *General-assembly*, both which words Paul useth in Col. 2. 26. Heb. 12. 23. The Lord having given laws before concerning the sanctity of his Church; doth now give order for the times and manner of public professing and exercising holy duties, appertaining to sanctification: & of showing thankfulness & joy, for former benefits; with expectatiō of greater to come by Christ. *shall proclaim*] or, *shall call. convocations of holiness*] that is, *holy convocations*, or *meetings*: to be used for nourishment of faith and godliness: all which now have their accomplishment in Christ, Col. 2. 16. 17.

V. 3. *shall work be done*] in *Gr·hou shalt do* ⟨ϕ⟩ that is, *all thy works* that thou hest to do, as Ex<sup>▪</sup> 20<sup>▪</sup> 9<sup>▪</sup> *of Sabbatism*] that is, *of resting*: in *Gr. a rest*, see the notes on Ex. 16. 23. Thus the weekly *Sabb·th* ⟨ϕ⟩ are the first of the Lord's solemn feasts; and called his *holy days*, which should be of us, called a *delight and honorable*, Isaiah 58. 13. See Exod<sup>▪</sup> 20 8. 9. 10. *any work*] for other feasts the prohibitio ⟨...⟩ *any servile work*, ver. 7. 8. 21. 25. 35. 36. But for the Sabbach day, and the day of Atonement, v. 28. 30. he for biddeth all manner of work: the rest was to be greater; for on other feast days, they might do such work as pertained to the dressing ⟨ϕ⟩ meat and drink, Exod. 12. 16. but •n the Sabb••, and day of Atonement, they might not do any such, Ex. 16. 23. Lev. 16. 29. See after on v. 7. The Hebrews say, *The ceasing from work on the seve•e day, is commanded*, Exod. 34. 21. *and who so doth* ⟨ϕ⟩ *therein, disanulleth a commandment, and trans* ⟨...⟩ *seth against a prohibition*, Exod. 20. 10. *And if* ⟨...⟩ *work willingly & presumptuously, he is guilty of* ⟨ϕ⟩ *off: and if there be witnesses and proof of it, he is to •stoned. And if he do it ignorantly, he is bound to bring the Sin-offering appointed (of God Lev. 4. Mai••• 1. treat. of the Sabbath. c. 1. s. 1. to I·hovah]•o his honor, and service: not to any work, w* ⟨...⟩ *pleasure of our own*, Isaiah 58. 13. Therefore also moe sacrifices were to be offe•ed on the Sabbath, then on other days, Num. 28. 3. 9. 10. The Cha•dee translatheth, *before the Lord. your dwellings* the other feasts were especially to be kept before the Sanctuary of the Lord, whither all the men of Israel, were to assemble, Ex. 23. 14. 17. Deut. 16. ⟨ϕ⟩ ▪ 6. 16. but the Sabbaths were to be sanctified in all places where they dwelt, in the Synagogue ⟨...⟩ in every city, Act. 15. 21.

V. 4. *convocations of holiness*] the *Gr. translatheth, Feasts to the Lord, called holy*, that is, holy by calling or proclamation. Hereupon the Hebr. say, *As we are commanded in honor the Sabbath, and delight* ⟨ϕ⟩ *so all good days, [that is, festivities,] as it is* ⟨ϕ⟩ (in Isaiah 58. 13.) THE HOLIE (day) OF THE LORD, HONORABLE: *and of all good d* ⟨...⟩ *is said, a CONVOCATION OF HOLINES. Maimonides tom. 1. in Iem. to•. ch. 6. sect. 16.*

V. 5. *first month*] called *Abib*, and *Nisan*, which was made the first, upon their coming out of Egypt: see Exod. 12 2. and 13. 3. 4. So in Ta•g•m lonathan it is here said, *In the month of N* ⟨...⟩ , ⟨ϕ⟩ *the 14. day, &c. the two evenings*] that is, in the afternoon: as is opened on Exod. 72. 6. So all the forenoone of the fourteenth day of Abib (the day wherein they killed the Paschal

lambes,) was <...> full to work in: at noon they left off, and began their rest. The Hebrew canons say, It is <...> full to do work on the evenings of the festival days from the (time of the) evening sacrifice and <ϕ> even as on the evenings of the Sabbaths, And <ϕ> so doth work in them shall never see a sign of <ϕ> sing. And he is to be re•ked, •nd m•e to <ϕ> by force: though he is not for it to be <ϕ> ▪ <ϕ> excommunicated: except in the evening <...> over, after mid-day, for who so doth work <...> ter mid-day, is to be sco•rged, or excomm <...> (•ith the Ni•d•i,) if he be not scourged. For the fourteenth day of Nisan (or A•i••) is not like the other e <...> of festival days: because in it, are the feast, and the killing of the sacrifice. In the 14, of Nisan, it is <ϕ> unlawful to do work, save after the midst of the day, and forward; for that is the time of killing (the sacrifice.) M•im•ny in Iom tob. chap. 8. sect. 17. 18. the Passover] Targum Jonathan explaineth it, the time of killing the Passover to the name of the Lord. The Passover was a yearly feast in remembrance of their deliverance out of Egypt, when God passed over the houses of Israel, and killed not their first borne: see Exod. 12. It figured our redemption by Christ, who is our Passover (or Paschal lamb) sacrificed for us: in remembrance whereof we are commanded also spiritually, to keep the feast, with the unleavened-cakes of sincerity and truth, 1 Cor. 5. 7. 8.

Vers. 6. of unleavened-cakes] a feast adjoined to the Passover, Exod. 12. 15. and 13. 6. the rites hereof are opened there: the sacrifices peculiar to this feast, are set down in Num. 28. 19.—25. The signification was to teach us holiness of life, from the time of our redemption, unto the end of our days; which seven days mystically figured; as is shown on Exod. 12. 15. Chazkuni (on Levite. 23.) saith; *The evening of the first good day, and that night, is called the Passover; according as they employ themselves about the oblation which is called the Passover. But the residue of the feast, from the first night and forward, is called the feast of unleavened cakes.*

Verse 7. servile work] Hebr. *work of service*, or of *se•vileness*: or laborious, as ploughing, sowing, weaving, or any the like: but work about meat or drink which they should use the same day, might be done, Exod. 12. 16. And the like law was for all other festival days, verse. 8. 21. 25. 35. 36. save on atonement day, verse. 28. then, no work might be done. So besides the Sabbath, which was every seventh day, there were seven holy days in the year; in six whereof, they might do no servile work, and in the seventh, no work at all. Those six were, the first and the seventh of the feast of unleavened cakes; the day of Pentecost, or of first fruits, verse 17. 21. the first day of the seventh month, which was the feast of Blowing trumpets, verse 24. 25. and the first and eighth day, of the feast of Boothes, verse 35. 36. The seventh was Atonement (or expiation) day; wherein they might do no work at all, verse 28. Of these, the Hebrews give these rules. *The six days wherein the Scripture forbiddeth work, which are the first and seventh of the Pass•over; the first and eighth of the feast of Bo•thes; the day of the feast of Weekes (or Pentecost,) and the first day of the seventh month: are called good days: and the ke sting is alike in them all; for it is unlawful to do <ϕ> servile work in them, save the work which is needful about food, Exod. 12. 16. Who so resteth from servile work in them, observeth a commandment; and who so doth in any of them, work which is not necessary for food, as if he build up, or pull down, or weave, or the like; he breaketh a commandment, and transgresseth against this prohibition. YE SHALL NOT DOE A•• SERVILE WORKE: and if he do, and there be witnesses and evident proof, he is by the law, to be beaten. [But for working on the Sabbath, he is to be stoned to death, Num. 15.*

32. 35.] All work needful about meat is lawful; as killing (of beasts) and baking (of bread,) and kneading (of dough,) and the like. But such works as may be done in the evening of a feast day, they do not on the feast day: as they may not reap, nor thresh, nor winnow, nor grind the corn, or the like. For all these and such like may be done on the evening of the feast, and there is thereby no corruption, or minishing (of the taste▪) But they knead, and bake, and kill, and boil (or roast) on the feast day; because if they do these on the evening, there is thereby corruption, or minishing of the taste. For warm bread, or meat boiled this day, is not like the bread that was baked, or the meat that was boiled yesterday; nor the meat slain today, like that which was slain yesterday; and so all the like unto these. They may not bake, or dress on a feast day, that which they will eat on the common working day: no work is permitted, which is needful about meats, save about those which are to be used on the feast day. If he have made it to eat on the feast day, and there remain some; he may eat that which is left, on the working day. Bathing and anointing, are contained under the general of meat and drink, and may be done on the feast day. Maimonides in Iom to<sup>r</sup>. chap. 1. sect. 1. &c.

Vers. 8. a Fire offering] that is, burnt-offerings, as the Greek translath, and so Moses explaineth it in Numb. 28. 19. though it implieth also other sacrifices offered up in fire to the Lord. •argum Jonathan expoundeth it, an oblation to the name of the Lord. seven days] all the days of the feast, seem to be called generally convocations of holiness, verse 2. and in every of them, an extraordinary number of sacrifices were to be offered, Numb. 28. 24. and 29. 17. 20. 23. 26. &c. though the first and last were the great days of the feast, in which they might do no servile work. Of these other days, the Hebrews say; *The days which are between the first and the seventh of the Passover, and the first and the eight of the feast of boothes; are called the profane (or common working) days of the solemn-feast, and they are called the Solemn-feast. And although it is not said of any of them, it shall be a Sabbatism; yet for as much as it is called a convocation of holiness, and it is the time of feasting in the sanctuary, it is unlawful to do work in them; that they be not like other profane days, wherein there is no holiness at all. And who so doth unlawful work in them, he is scourged, because it is forbidden him, by the doctrine of the Scribes. Yet all servile work is not forbidden: for any work, which if a man do it not in the solemn-feast, much hurt (or corruption) followeth, they may do it. As a man may gather his fruits, and the grapes of his vineyard, in the feast, if they be ripe. But it is unlawful for a man purposely to defer such works until the feast. If a man have fruits on the ground, and hath nothing to eat in the feast, but of them, though there be no danger of their perishing; they lay no necessity upon him to buy food in the market, till he reap after the feast; but he may reap, and bind, and thresh, and fan, and grind what him needeth. Also they may judge money-matters, and matters of life and death, in the solemn feast; and may write the matters of the judgment hall (or Court,) and all such like. And they may write private letters to friends, and reckonings, &c. and may do all things needful about the dead, [as did they that imbalmed our Savior, Luk 23. 56. and 24. 1.] and may make him a coffin, &c. But they look not upon plagues (of leprosy, Levite. 13.) in the feast, lest he be found unclean, and his feasting be turned into mourning. Neither do they marie wives, &c. lest the joy of the feast be forgotten through the joy of the wedding. They make no merchandise in the feast, either selling or buying. But they may sell fruits, clothes, or instruments, needful for the feast. It is not lawful to mourn or fast in these days, but a man ought to rejoice in them, and have a merry heart, he and his children, and his wife, and his children's children, and all that are joined unto him, (Deut. 16. 14.) Although the rejoicing spoken of there, is the Peace*

offerings; yet under it is comprehended, that he and his children and his household should rejoice, everyone as is meet for him: &c. Maimonides in *Iom tob*. chap. 6. sect. 22. and chap. 7. sect. 1. &c. and chap. 6. sect. 17. See after on verse 40. and Deut. 16.

Vers. 10. *reap the harvest*] the original words are the same, *reap the reaping*, or, *harvest the harvest*. This law appertained to the Passover, at what time, harvest in Canaan began to be ripe; and was to be done in the feast, namely on the 16. day of Abib, *the morrow after the Sabbath*, verse 11. that by sanctifying the first fruits unto the Lord, the whole harvest might be sanctified unto them. Rom. 11. 16. Prov. 3. 9. 10. Ezek. 44. 30. *ye shall bring*] to weat, at the public charges of the Church: the manner is shown in the notes upon Levite. 24. 8. *a sheaf*] or *an Omer*. which is *the tenth part of an Ephah* (or Bushel) Exod. 16. 36. The Hebrew word signifieth both, and for the matter in hand both are true, save that if we English it *shease*, it is put for *sheaves*, one for many; as the Greek here translatheth it *sheaves* (or *handfuls*.) But Sol. Rashi expoundeth this *Omer the tenth part of an Ephah*. This was not to be brought by every particular man, but by the whole congregation, one Omer for all the church: the manner whereof, in the Hebrew records, is said to be thus: *In the Passover they offer an oblation more then the daily sacrifice, from the first day until the seventh day, according to the addition at the new moons; two bulockes and one ram, and seven lambs, all burnt offerings; and a goat-bucke for a sin-offering: which is eaten in the second day of the Passover, which is the sixteenth day of Nisan, [or March:] Numb. 28. 11. 19. 24. They offer more then on other days, a lamb for a burnt offering, with the shease (or Omer) of wave-offering; (Levite. 23. 12.) And that is the meat-offering of the congregation. And the time of it is appointed, therefore it driveth away the Sabbath, [that is, it is to be done, though it be the Sabbath day.] They bring not this Meat-offering, but from the land of Israel, Levite. 23. 10. And it is to be reaped in the night, in the sixteenth night (of Nisan,) whether it be working day, or Sabbath. And all the night is lawful to reap the shease in, or, if they reap it by day, it is lawful. It is to be taken from the standing corn, or (if they find none standing) of the sheaves. It is to be brought of green corn, and if they find none such, of the dry. This shease was brought of barley. In the evening of the feast day, the messengers of the  $\langle\phi\rangle$  [the high council in Jerusalem] went out; and  $\langle\phi\rangle$  the cities near there about came together, that it might be reaped with great solemnity. And they reaped three Seahs of barley [which make an Ephah or Bushel, as is noted on Gen. 18. 6.] by three men; when it was dark; &c. When it was reaped, they brought it into the courtyard (of the Sanctuary,) and threshed it, and fanned it, and purged it clean. And they took a tenth part [that is, an Omer, Exod. 16. 36.] and put it in the fire, &c. as it is written (in Levite. 2. 14.) *Green-ears-of-corn parched in the fire, corn beaten out of the full-ear. We have been taught that this is spoken  $\langle\phi\rangle$  the meat-offering of the sheaf only. And after that  $\langle\phi\rangle$  have parched it, they spread it in the courtyard, and the wind bloweth on it. Then they grind the three Seahs (or Bushel of barley,) and take out of all, a tenth part (or Omer,) and that is waved: and the residue is redeemed, and may be eaten by any man. But this tenth part of barley flower, they take, and mixe it with a log [  $\langle\phi\rangle$  half pinte] of oil, on the sixteenth day of Nisan. And they put upon it an handful of frankincense, (Levite. 2. 15.) as upon other Meat-offerings: and wave it, and burn some of it on the altar, (as Levite. 2. 16.) and the residue is eaten by the Priests, as all other Meat-offerings are. Maimonides in *Tamidin*, &c. chap. 7. and *Talmud Bab. in Menachoth*, chap. 10. The reason why this oblation was of barley, was for that it was first ripe in the land of Canaan, to weat at the east of the Passover; but wheat harvest was**

after, at Pentecost or the feast of Weekes, Exod. 34. 22. Therefore in Ruth 2. 23. *barley harvest*, is *er* before *wheat harvest*: so in Egypt, the *barley* was *red*, before the *wheat*, or *rye*, Exod. 9. 31. 32. And in Ruth 1. 22. when Ruth came to Bethel in *beginning of barley harvest*, there the Chaldee giveth this paraphrase, *in the beginning of the Passover, and in that day, the sons of Israel began to reap sheaf of the wave-offering, which was of barley*:aving reference to this Law.

V. 11. *for your favorable acceptance*] in Greek, [unspec] *acceptable for you*: that is, that you and your *otiation* may be accepted in favor. *If you offer it according to this right, it shall be acceptable for you*; *beginning of barley harvest*] Rashi, on Levite. 3. *the morrow after the Sabbath*] Hebr. *on the morrow of the Sabbath*; that is, the day after the Sabbath: meaning not the ordinary Sabbath, which was every seventh day of the week, but the Sabbath of the Passover, which was always the *fifteenth day of Nisan*, (or March,) the first day of unleavened bread, called *the Feast*, Numb. 28. 17. on which days were *Levite. 23. 32. 39.* so the morrow after, was always the sixteenth day of Nisan, as is before noted. And so the Chaldee here translateth it, *after the good day*, that is, *the feast*: and the Greek faith, *On the morrow of the first of the Sabbaths*: because the first day, and the seventh day, were both Sabbaths; verse 7. 8. And Targum Jonathan explaineth it, *After the good day, the first (day) Passover, the Priest shall wave it.* Greek, *offer it*. How this waving was per *see the notes on Exod. 29. 24. Levite. 3. 5.*

Vers. 12. *shall offer*] H•br. and Greek, *or make*, meaning for sacrifice. See Exod. 10. 25. *of his first year*] Hebr. *son of his year*, that is, not above a year old, see Exod. 12. 5. This Lamb was to be brought with the sheaf (or Omer) of first fruits, besides all other sacrifices for the feast, mentioned in Num. 28. 19. 24. So Rashi saith, *It came as a bounden duty with the Omer*. And it figured Christ (our perfect unblemished Lamb, 1 Pet. 1. 19.) by whom those first fruits, and in them all the other fruits were sanctified, and made acceptable to God.

Vers. 13. *two tenth deals*] to weet, of an Ephah: that is two O•ners. This was twice so much as by [unspec] the Law was appointed for a Lamb, which ordinarily was but one tenth deal, Numb. 15. 4. neither was it doubled for any other, save for this Lamb offered with the wave sheaf. See the annotations •n Numb. 15. 12. *fine flower*] of wheat, as was for all ordinary meat-offerings, Levite. 2. Exod. 19. 2. *oil*] to weet, *oil olive*: and a *log* (or half pint) of oil was the stint for every tenth deal (or Omer) of flow•e. *Maimonides in Magnaseh* *noth*, chap. 12. sect. 7. *of rest*] in Greek; *of sweet smell*: the Chaldee expounds it, *to be accepted with favor. of an Hin*] a measure containing *twelve logs*; every log being so much as six eggs. See the notes on Exod. 29. 40. and 30. 24. And here the quantity of wine is not doubled, (as was before in the *flower*,) but is a *fourth* part only, which was the measure prescribed for the *drinkeoffing* of every ordinary lamb; Numb. 15. 5. So *archi* here *notth*, *Though the Meat offering thereof was doubled, yet the drink-offering was not doubled.*

Vers. 14. *not eat bread, &c.*] God here by taught them, that they had no right to ear of any of the fruits of the land, (which was his, Levite. 25. 23) until by offering the first fruits with a Lamb sacrifice, they had made public profession both of their faith in Christ to come, and of their thankfulness to God for his mercies. The Hebrews say. *It was unlawful, to reap in the land*



of Israel, any of the five kinds of corn, before they had reaped the sheaf (of wave offering,) Levite. 23. 10. They brought no meat-offering, drink-offering, or first-fruits of new (fruits) before they brought the sheaf; and if they brought any, it was not allowable. Maimonides in *Tamidin*. chap. 7. sect. 13. 17. After the offering of the sheaf, new corn was lawful (to be eaten) out of hand; and they that dwelt •ore off (from Jerusalem) might eat thereof after mid-day [the 16. of Nisan;] for they knew that the Synedrion would not be negligent herein [in offering the sheaf.] T (..) d Bab. in *Menachoth*, chap. 10. *green-ears*] or, *full-ears*: see Levite. 2. 24. The Hebrews say this is meant of the five kinds of grain only; which are wheat, •ie, oats, and two kinds of ba•ley: whosoever did eat of any of these five kinds, new, so much as an olive, before the offering of the sheaf in the 16. of Nisan, was by the law to be beaten. And who so did eat of bread, and of parched-corn, and of green ears, of any of those five; he was to be beaten three times: for these are three prohibitions, distinct one from another, *bread*, and (..) *ed corn*, and *green-ears*. Maimonides tom. 2. treat of *Forbidden meats*, chap. 10. •ect. 2. 3. *the oblation of your God*] in Greek, *the gifts unto your God*, He meaneth those forespoken of: for as it was unlawful for men to eat; so the Hebrews say, *They might bring no Meat-offering (to God) of the new-fruits, before the sheaf*: Matmony tom. 3. in *Issure mizbeach*. chap. 5. sect. 9.

Vers. 15. *ye shall number*] *This commandment is unto every man of Israel, and in every place: but women and servants are free from counting; faith Maimonides in Tamidin, chap. 7. sect. 24. from the morrow*] or, *on the morrow*; the Chaldee saith *after the feast day*; as in verse 11. and Targum Jonathan saith, *after the first good day of the Passover*. And by the Hebrew canons, *They reckon from the beginning of the day th•r fore they reckon in the night, from the night of the sixteenth of Nisan*. Maimonides *thidem* chap 7. ••ct. 22. *seven sabbathes*] that is, as the Greek• and Chaldee expound it, *seven weeks*. So in Luk 18. 12. *I fast tw•se in the Sabbath*, that is, twice (◊) *the week*: (for the Jews used and still do, to fast on the second and on the (◊) day of every week, as is testified by R. Judah in *M•sar*, chap. 4.) Likewise in Matth. 28. 1. *the first of the Sabbath*, that is, the first day of the week. And hereupon this was called, *the feast of Weekes*, because of the ex•ct numbering, Exod. 34 22. *complete*] o. *perfect, entire*: that is, wanting nothing, as the word importeth., la•. 1. 4. Bat Sol. •a ch• here saith, *It teareth that they were to begin to number from the evening (the mo••ow after the Sabbath,) for else• they were not complete*.

Verse 16 *the morrow after the seventh sa••ath*] the Chaldee saith, (◊) *after the seventh week*; the Greek, *till the morrow of the last week*; of the seven. *fifty days*] Hereupon the Hebrews observe that it was *commanded to number the days, with the weeks*. And they held it *needful to bless God every night, which sanctified them by his commandments, and commanded the numbering of the sheaf*, that is, of the fifty days from the waving of the sheaf. Maimonides in *Tamidin*, chap. 7. sect. 22 25. And of this word *fifty*, in Greek *Penteconta*; the feast is called in the New Testament *Pentecoste*, Act. 2. 1.: Cor. 16. 8. *a new meat-offering*] of the first fruits of the wheat harvest, as the former was of barley harvest: therefore this was called also, *the day of the first fruits*, Numb. 28. 26.

Vers. 17. *your habitations*] in the land of Canaan. *They bring not the two loaves, but from the land, and of new fruits*, saith Maimonides in *Timidin*, chap. 8. sect. 2. *for a wave-offering*] Hebr. *bread of waving*, that is, to be waved before the Lord. This was brought at the churches charge: the

manner is noted on Levite. 24. 8. *two loaves*] or *cakes*; which word is added both by the Greek and Chaldee: the manner of this service, is said to be thus: *They brought three Seas* (that is, an Ephah or Bushel) *of new wheat: and did beat and tread them after the manner of all meat-offerings, and ground them to flower*▪▪ and *waved of them two tenth-deals, (that is, two Omers,) and the residue was redeemed, and might be eaten by any man. These two cakes (or loaves) of new corn, a tenth deal must be taken from each Scab and an half. Then they took the two tenth deals, and kneaded them one by one, and baked them one by one. And the making of them might not be on the feast day, nor on the Sabbath: if the evening of this feast (of Pentecost) were a Sabbath, they baked them in the evening of the Sabbath, and they were eaten in the third day after their baking, which was the feast day. And it is expressed in the Law, that they should be leavened: and thus they did it; they brought leaven from some place, and put it into the measure of the tenth deal, and filled that tenth-deal with flower, and so leavened it with that leaven. They made the length of each cake seven hand-bredthes; and the breadth, four handbreadths; and the height, four fingers. Maim. in Tamidin, chap. 8. sect. 3▪ 10. with leaven*] in Greek, *leavened*: so Leviticus 2. 11. and 7. 13.

Vers. 18. *perfect*] in Greek, *unblemished. of the first year*] Hebr. *sons of a year*: see Exod. 12. 5. *one bullock*] in Num. 28. 27. *there are two bullocks, and one ram; here is one bullock, and two rams*: those were an addition in respect of the feast day; these are a further addition, in respect of the two loaves, & therefore to be offered with them, as before he saith. The Hebrews explain it thus: *In the fiftieth day from the numbering of the sheaf, is the feast of Weekes* [Exod. 34. 22. or of Pentecost, Act. 2. 1.] *and it is a Retention [or solemn assembly;] and this day they offer more (than other days) two bullocks, and a ram, and seven lambs, all of them burnt offerings; and a goat for a sin-offering, and these are the offerings spoken of in Num. 28. 26. 27. 30. and they are the addition of the day. And yet they bring more for this day, a meat offering of new (wheat) in two loaves. And they offer with the loaves, a bullock, and two rams, and seven lambs, all burnt offerings; and a goat for a sin-offering; and two lambs for Peace offerings; and these are the oblations spoken of in Levite. 23. So there are to be offered this day, over and beside the two daily-sacrifices, three bullocks, and three rams, and fourteen lambs, twenty beasts in all, for burnt offerings; and two goats for sin, which are eaten; and two lambs for peace-offerings, which are eaten. Maimonides in Tamidin, chap. 8. sect. 1. These sacrifices figured Christ unto them, by whose death their sins should be pardoned, their persons sanctified, and their thanksgiving unto God made acceptable: by whom also the fruits of the land were blessed unto them; and as the wheat is better than barley, so their first-fruits which they brought in sign of homage to the Lord, was more of the wheat, than of the barley, and with many moesacrifices. *drink-offerings*] which were usually given with all sacrifices: the measure of them is *er*, in Num. 28. 5. 7. 12. 13. 14. *of rest*] in Greek, *of sweet-smell*: in Chaldee, *which shall be accepted with favor*.*

Vers. 19. *shall offer*] Hebr. *shall do*, as verse 12. *a Sin-offering*] whereby they acknowledged their unworthiness to appear before God, or to enjoy the fruits of his land, otherwise than by Christ their sacrifice of Atonement. *of Peace-offerings*] or, *of payments*, whereby they paid thanks and praises unto God for his mercies; which being done also with sacrifices, shown that by Christ, we must offer praise to God continually, Heb. 13. 15. It is observed by the Hebrews, that the Church (or Congregation) never offered a *y* Peace-offerings, but these. Maimonides treat of *Offring sacrifices*, chap. 1. sect. 4. See the notes o  *Leviticus 4. 14.*

Vers. 20. *wave them with the loaves*▪ The ⟨ϕ⟩ [unspec] is recorded to be thus; *They brought the two ⟨ϕ⟩ (the Peace-offerings) and waved them whiles they were yet alive; and afterwards killed them, and said them, and took the breast and the shoulder of each of them ⟨ϕ⟩ (as in Levite. 7. 30. 32.) and laid them down by the ⟨ϕ⟩ loaves, and (the priest) put both his hands under the, and waved them all together, in the east side, the place of all wave-offerings. Afterward, he burned the fats of ⟨ϕ⟩ the lambs, and the rest of the flesh, was eaten by the Priests. Likewise the two loaves, the high-priest ⟨ϕ⟩ the one of them; and the other was divided to all the custodies (the Priests in their charges) and both of them were eaten the same day, and half the night, as the ⟨ϕ⟩ ▪ of the most holy things. Maimonides in Tamidin, chap. 8 sect. 11. holiness] that is, most holy. The Peace-offerings of particular persons were light holy things, but the peace-offerings of the Congregation, were *holy of holies*, that is, most holy; as ⟨ϕ⟩ . Rashi here observeth. *for the Priest] ⟨ϕϕ⟩ may eat them, as before is shown. The ⟨ϕϕ⟩ death, for the Priest that offereth them. The ⟨ϕ⟩ the Priests to eat these and other •oly things, ⟨ϕ⟩ in Numb. 18. 8. 9. 10. &c.**

Vers. 21. *shall proclaim] or, shall convocate, ⟨ϕ⟩ [unspec] is, call-together the people: in Greek, ye shall ⟨ϕ⟩ this day. this self same day] Hebr. the strength (or body) of this body: so in verse 14. and 28. and 29. See Gen 7. 13. a convocation of holy ⟨...⟩ an holy convocation, and meeting together of all the people: partly in remembrance of their coming out of Egypt, Deut. 16. 12. who came thence to-keep a feast to the Lord in the wilderness, Ex•. 5. 1. 3. which they keep at mount Sinai, Exod. 24. where also the Law was given at this time of the year; Exod. 19. 1. 11. the memorial where ⟨ϕ⟩ celebrated by this yearly feast; and pardy to ⟨...⟩ ctifie the first fruits of their wheat harvest, and to celebrate God's mercies for the fruitfulness ⟨ϕ⟩ their land; as this place showeth. The chief th••g figured hereby, was the solomne giving of the ⟨ϕ⟩ of Christ, which after was performed in Jerusalem, at this feast of *Pentecost*, when he sent his Apostles the gifts of his spirit, in fiery tongues, Act. 2. 1. 2. 3. whereupon they went forth to reap that which the Prophets had sown, gathcring fruit unto ⟨ϕ⟩ eternal, and bringing the wheat of God into his garner; unto the everlasting praise of the glory of his grace. John. 4. 35.—38. Luke 3. 17. Eph. 1. 3. ⟨ϕ⟩ . And this Feast we now celebrate, whiles with joy and thankfulness unto God, we receive *the ⟨ϕ⟩ the spirit of life in Christ Jesus*, which hath mac•• free from the law of sin and death, Rom. 8. 2. 15. Galath. 3. 2.*

Vers. 22. *not wholly-rid] not •ut down all, ⟨ϕ⟩ [unspec] leave some in the corner of thy field for the ⟨ϕ⟩ . This law was given before, in Levite. 19. 9. in the: very words; see the annotations there. God, speaking here of the Feasts which were in harveth which they celebrated to the honor of ⟨ϕ⟩ repeateth that law concerning the poor, whose relief, he joineth with his own service; as in repeating these feasts, he maketh express mention of such also, to be made partakers of their joy, Deut. 16. 11. 14. See also Deut. 24. 19.—22. where this law is enlarged.*

Vers. 24. *the seventh month] called of the Hebrews •isri▪ of us now, September; in scripture it is named *Ethanim*, 1 King. 8. 2. which the Chaldee there expoundeth *the month of the Ancients*;*

which they called the first month, &c. and now it is the seventh month. So Targum Jonathan here explaineth it, *In Tisri which is the seventh month.* In this month, Solomon's Temple was dedicated. *the first day]* which was at the new moon: for all their months in Israel, were counted by the Moon. *asabbatisme]* that is, a rest, or cessation from your labors: Targum Jonathan calleth it a good day. *blowing-of-trumpets]* or, of cornets; the Greek translatheth a memorial of trumpets: the Chaldee, a memorial of showting. The Hebrew *Tragnah* here used, is generally a loud showing noise, commonly for joy, as Ezra 3. 11. 12. 1 Chro. 15. 28. sometime for sorrow, as Ier. 20. 16. Mich. 4. 9. and is either with man's voice, or with sound of trumpet, and then it is that broken sound called an alarm, Numb. 10. 5. 7. Again, Trompets were of two sorts, some of metal, as the silver trumpets in the Sanctuary, Numb. 10. 2. some of horn, called cornets, 2 Chron. 15. 14. Psal. 98. 6. That this was with blowing of trumpets and cornets, appeareth by Numb. 10 10. *in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, &c.* and in Psal. 81. 3. *Blow up the cornet (or trumpet) in the new-moon, &c.* At every new-moon they had a solemnity in Israel, and offered (besides the daily sacrifices) two bullocks, one ram, seven lambs, for burnt offerings, with their meat and drink-offerings, and a goat for a sin-offering, Numb. 28. 11. 15. and at this new moon, which was the beginning of the year, they offered all the foresaid sacrifices, and over and besides them, one bullock, one ram, and seven lambs for burnt-offerings, and a goat for a sinoffring, Num. 29. 1. 6. The trumpet which they proclaimed the new year with, was the same that they proclaimed the Jubilee with, which was a cornet (called in Hebrew *Shophar*) Levite. 25. 9. The Hebrew doctors write here of thus; *It is commanded by the Law to hear the sound of the trumpet (or cornet.) in the beginning of the year, Numb. 29. 1. and the trumpet which they blew with, either in the beginning of the year, or at the Jubilee, was of arams horn crooked; and all cornets, save of rams horn, were unlawful. And although it be not expressed in the law, that the blowing at the new year should be with the cornet (Levite. 23. 24.) yet of the Jubilee it is said, SHOPHAR TRVGNAH (the cornet of loud sound) Levite. 25. 9. whereupon we have been taught, the sound (or blowing) at the Jubilee was with the cornet (Shophar;) also the sound at the beginning of the year, was with the cor  $\langle \phi \rangle$  . In the Sanctuary they did blow in the beginning of the year, with one cornet and two trumpets; because it is written (in Psal. 98. 6.) with trumpets and sound of cornet, shout triumphantly before the LORD the King: but in other places they did not blow in the beginning of the year, save with the cornet only. All are bound to hear the sound of the cornet, Priests, and Levites, and Israelites, and Proselytes, and servants that are made free: but women, and servants, and children, are not bound. The sound Tragnah (or alarm) spoken of in the law, is not certainly knowue of us, by reason of the length of years and our many captivities, so that we know not how it was. Maimonides in *Shophar*, &c. chap. 1. sect. 1. 2. and chap. 2. sect. 1. and chap. 3. sect. 2. Howbeit by the same author, and by *Thalm. Bab*, in *Rosh hasshanah*, chap. 3. and 4. it appeareth, that they used to blow with these cornets, both in Jerusalem and in all other cities in the Synagogues, (for the feasts were proclaimed in all their cities, and not only in Jerusalem, Nehem. 8. 15.) and with it, they used prayers and blessings, and reading of some scriptures, •itting the matter in hand. This blowing of trumpets by the Priests in the Sanctuary, and Ministers in the Synagogues, which all the people were bound to hear, (whereupon the Prophet saith, *Blessed is the people that know the sound*, Psal. 89. 15.) signified the preaching of the word by God's messengers, who should lift up their voice like a trumpet and show his*

people their transgression, Esa. 58. 1. denouncing God's judgments for trespassing against his law, Hos. 8. 1. that they may tremble, and repent with fasting and prayer, that they may find mercy with the Lord, Joel 2. 1. 15. 16. 17. that awaking out of sleep, and arising from the dead, Christ might give them light, Ephes. 5. 14. And as trumpets were most solemnly blown every new years day, and every year of Jubilee; so against Christ's coming to preach the acceptable year of the Lord, (Luk. 4. 19. 21.) John the Baptist blew the trumpet in Israel, preparing the way before him, preaching the baptism of repentance for remission of sins, Mar. 1. 1. 2. 3. 4. of whose ministry, this feast of blowing of trumpets, seemeth to be a special figure. See more on Num. 10. The Hebrews had a like understanding in this mystery, for they say that *the blowing of trumpets at the beginning of the year, had a mystical signification, as if it had been said, Awake ye sleepers, out of your sleep; and ye deep sleepers, wake up out of your deep sleep; and make inquiry into your works, and turn by repentance, and remember your Creator: behold they that forget the truth, through the vanities of the time, and that go astray all their year in vanity and emptiness, which will not profit, nor deliver; look to your souls, and amend your ways and your actions, and let everyone of you forsake his evil way, and his cogitation which is not good.* Maimonides in treat. of Repentance, chap. 3. sect. 4. And to the end he might the more seriously convert unto the Lord, *all the house of Israel, were wont (as he saith) to do many almsdeeds, and good works, and to exercise themselves in the commandments from the beginning of the year unto the day of atonement (which was the tenth day of this month,) more then all the days of the year: and they used all, to rise in the night, these ten days, and to pray in the Synagogues, with words of supplication for grace, &c. Ibidem, sect. 4.*

Vers. 27. *a day of Atonement]* or, *of expiation* and reconciliation to God, that they might have forgiveness of all their sins. Of this day, and the rites about it, the Law is more largely given before in chap. 16. Between this and new years day before, were eight whole days, which space they had to prepare themselves, after the sound of the trumpet, unto humiliation for their sins, and reconciliation unto God in Christ. *afflict your souls]* humble yourselves in fasting, prayer, &c. see the notes on Levite. 16. 29. where *five things* are shown to belong unto this afflicting of themselves; which things are also mentioned by Targ. Jonathan in this place. *a fire-offering]* many burnt-offerings and sacrifices, described in Levite. 16. and Numb. 29. 7. 11.

Vers. 29. *every soul]* in the Chaldee, *every man:* so in verse 30. *cut-off]* in the Greek and Chaldee, *destroyed;* and Targum Jonathan addeth *destroyed by death:* meaning if they did it presumptuously. But from this fasting and afflicting of themselves, they exempted sick folks and children, as is shown on Levite. 16. 29.

Vers. 30. *I will even destroy that soul]* or, *will make him perish:* in Greek, *that soul shall perish from the people thereof.* The Hebrews explain this law thus; *It is commanded to rest from work, on the tenth of the seventh month, Levite. 16. 31. and who so doth work therein, omitteth the keeping of a commandment, and transgresseth against a prohibition, Numb. 29. 7. And if he do it willingly of presumption, he is guilty of cutting off: if ignorantly, he is to bring the sin-offering appointed for the same. All work for which they are to be stoned, if they do it on the Sabbath, if they do it on this day, they are to be cut-off. And whatsoever is unlawful to be done on the Sabbath, which is not work; is*

unlawful to be done on this day; and if he do it, he is to be scourged, as he is to be scourged for doing it on the Sabbath. There is no difference between the Sabbath, and this day, for these matters, save this, that for presumptuous doing it on the Sabbath, he is to be stoned, and for doing it on this day, he is to be cut off. Maimonides treat. of the Rest of the tenth day, chap. 1. sect. 1. 2.

Vers. 32. *in the ninth]* the Greek translatheth, *from the ninth of the month from the evening, until the tenth of the month at evening ye shall sabbatize* (or *rest*) *your sabbathes*. From these words the Hebrews gather, that their fast began a little before the tenth day began, and continued a little after it was ended. See the notes on Levite. 16. 29.

Vers. 34. *of Roothes]* or, *of Tabernacles*, made of boughs of green trees; as verse 40. In the new Testament this feast is called in Greek *Skenopegia*, that is, the *pitching of tents*, or *setting up of bootes*, John. 7. 2. and so the Lxx. translated it in Deut. 16. 16. This feast they kept, in remembrance of God's favors to them in the wilderness, where they dwelt in bootes, verse. 43. and to show their thankfulness unto God, for the fruits which in this month they reaped; Deut. 16. 13. 14. and to figure out the coming of Christ into the world at this time of the year, to dwell in the Tabernacle of our flesh, who was *made flesh*, and *dwelt* (or *pitched his tent*) *among us*, John. 1. 14. At this feast, Solomon's Temple, (a figure of Christ's body, John. 2. 19. 21.) was dedicated with great solemnity, and the Ark brought into it, 2 Chron. 5. 2. 3. 7. This feast <math>\langle \diamond \rangle</math> also are to keep, Zach. 14. 16.—19. which thing we do, by belief in Christ, that his grace is <math>\langle \diamond \rangle</math> cient for us; and that in all our infirmities, *the power of Christ resteth upon us* (or *protecteth us as a Tabernacle*) as Paul saith, 2 Cor. 12. 9. Likewise knowing that when our *earthly house of Tabernacle*, wherein we are, shall be dissolved, we have a *building of God eternal in the heavens*, with which we desire to be clothed; and therefore being strangers and pilgrims on earth, we have our *conversation in heaven*, until we put off this our tabernacle; 2 Cor. 5. 1. 2. Heb. 11. 13. 14. Phil. 3. 20. 2 Pet. 1. 13. 14. *seven days]* a complete number, figuring <math>\langle \diamond \rangle</math> whole life time in this frail tabernacle, to be holy unto the Lord: as did the seven days of unleavened bread; whereof see the notes on Exod. 12. 15.

Vers. 35. *convocation of holiness]* an holy assembly [unspec] of the people to serve God, and learn his law; Deut. 31. 10. 11. Nehem. 8. 18. *servile wor*•• Hebr. *work of service*: see verse 7.

Vers. 36. *a fire-offering]* in Greek, *burnt-offering*•. There were many sacrifices offered all the days of [unspec] this feast, the chiefest whereof were burnt offering• their manner and order is described at large, in Num. 29. 13. 38. *the eight day]* which was the 22. of Tisri, or September. *a solemn-assembly]* or, *general-assembly*; called in Hebrew *Gn*••*sere*••, (or *Atsereth*) which hath the signification of *restraining* or *retaining*, because this day, the people were restrained from work, and retained together in a public assembly. The Chaldee translatheth it, *ye shall be assembled together*: and so the word is in other cases used for an *assembly*, Ier. 9. 2. The Greek here and often turneth it *Exodion*; as being the day of the *Outgoing* or end of the feast: and it is called *the last and great day of the feast*, John. 7. 37. The-last day of the Passover, is called also by <math>\langle \diamond \rangle</math> name, Deut. 16. 8. And the Hebrew doctors apply the name absolutely to the feast of Pentecost often in their writings, whereupon *Josephus* <math>\langle \diamond \rangle</math> (in b. 3. chap. 10.)

at Pentecost, which the Hebrews call ASARTA, and that signifieth Pentecost. In  $\langle \diamond \rangle$  5. 21. it is translated in Greek *Paneguris*, which word Paul useth in Heb. 12. 23. for a *general assembly*.

Vers. 37. *a sacrifice*] this may mean the Sin-offering, which daily was to be offered with the Burntofferings, by the law, Num. 28. 15. 22. and 29. 5. 11. &c. also the Peace-offerings, (and so the Chaldee here explaineth it,) which the people offered at the feasts, 2 Chron. 30. 22. *the thing*] Heb.  $\langle \diamond \rangle$  *word of a day in his day*; whereby is meant, ev  $\langle \dots \rangle$  thing in his due time. This phrase is also used  $\langle \diamond \rangle$  God his administration to his people, for their  $\langle \diamond \rangle$  in due time daily, 1 King. 8. 59. A like speech is  $\langle \diamond \rangle$  the year, *the thing of a year in the year*, that is, a yearly rate, 1 King. 10. 25.

Vers. 38. *your gifts*] hereby may be meant the firstborn cattle, and first fruits, which they ga• unto the Lord's Priests, Numb. 18. or such  $\langle \diamond \rangle$  burnt-offerings, and peace-offerings as the  $\langle \diamond \rangle$  would give at the feasts, as Deuter. 16. 10. 17. 1 Chron. 35. 7. 8. *vows*] that is, vowed sacrifices, which also they brought at the solemn feasts, Deut. 12. 6. 7. 11. 12.

Vers. 39. *the revenue*] or *income*, that is, the corn and wine and oil, &c. Hereupon this is called *the* [unspec] *Feast of ingathering*, Exod. 23. 16. *a sabbatism*] that is, *arest* from your labors.

Vers. 40. *the first day*] to weet, of the feast; which was the fifteenth day of the month, verse [unspec] 39. So there were four days between *the Feast* (or Atonement day) and this Feast of Boothes; as there had been eight days between the feast of Trompets, and that Feast. *the fruit*] this may be understood of branches with the fruit upon them: as in Ezek. 19. 12. where for *fruit*, the Greek translath *branches*: howbeit the Hebrews take it properly for the fruit of the tree. *of goodly trees*] Hebr. *of the tree of goodliness* (or *of honor*;) which the Chaldee, and Targum Yerushalmi translath, *of the Pome-citron tree*. So the Hebrew doctors say, *The fruit of the goodly tree spoken of in the law, is the Pome-citron*. Maimonides in *Shophar and Succah*, chap. 7. sect. 2. This tree beareth apples at all times, some falling-off, some ripe, some springing up continually; as *Pliny* saith, *Nat. hist. lib. 12. cap. 3*. Some take this *fruit of goodly-trees*, to be the branches of *Olives*, *Oile-trees*, and *Mirtles* mentioned in Nehem. 8. 15. wherewith they made the boothes: but the Hebrew doctors understand this here to be the fruit and branches borne in men's hands, at the feast; as after is to be shown. *boughs*] in Hebr. *Cappoth*, so named of being bowed or crooked: these *boughs of Palme-trees*, the Chaldee and the Yerushalmi Targum calleth *Lulabin*, as growing out of the heart of the tree; and the Hebrews describe them to be *the shoots* (or *stiff branches*) *of the palm* (or *date*) *tree, when they are budded, before the leaves be spread abroad, whiles it is yet like a rod* (or *scepter*;) and that it is called *Lulab*. Maimonides in *Shophar*, &c. chap. 7. sect. 1. It is known, by human writers, that the branches of this tree, were wont to be carried in men's right hand, for signs of victory; *Pausanias* in *Arcadicis*. In like signification, the children of God are said to have *palms in their hands*, Revel. 7. 9. and the *palm-tree* is geene and flourishing, Psalm 92. 13. of a tall and upright stature, whereto the Church of Christ is likened; in Song 7. 7. 8. These *Palme branches* (or *Lulabin*) the Jews used to bear in their hands, at this feast. *branches of thick trees*] Hebr. *the branch of the thick tree*: these the Chaldee paraphrast interpreteth *Hadasin*, that is, *Myrtles*; and in Nehem. 8. 15. *Myrtle branches* are expressed at that feast of Boothes which the Jews then kept: but *branches of thick*

trees are mentioned also besides: so that it seemeth to be more general; but the Hebrews restrain it here. *The branch of the thick tree, spoken of in the Law, is the Myrtle (branch) whose leaves cover the wood thereof, as when there are three leaves or moe upon one place of the stalk: but if there be two leaves together, and <...> leaf above them, it is not thick, but is called Hadas* Maimonides in *Shophar*, &c. c. 7. s. 2. Now to reconcile this with Neh. 8. 15. R. Sol. Rashi (in his annotations there) saith; *Hadas (the Myrtle in Neh. 8.) is Hadas shoteh, which is not meet for the Lulab, [the branch to be carried in the hand,] but for boothes: and the thick tree; that is the Hadas (or Myrtle) fit for the Lulab.* But this they say to maintain their traditions, and pomp at this feast, after mentioned. The Myrtle is like the Olive tree, but hath lesser leaves; it is mentioned among other goodly trees, which figured the prosperity of the Church, in Esa. 41. 19. and opposed unto *Briars*, Esa. 55. 13. So in Zacharies vision, Zechariah 1. 8. *willows of the brook] or of the bourne, that grow in valleys, and by rivers sides.* Therefore the growth of godly men, is likened to *willows by water-courses*, Esa. 44. 4. Of carrying these branches, the Hebrew Doctors sometime call this feast, *The feast of willows.* The *Boothes* that they dwelt in, these seven days, might be made either of these, or of the boughs of any other trees, or of anything that grew out of the ground: but these four, they got specially to carry in their hands, (so they understood this law,) after this manner. *These four kinds (say they) are one commandment, and are called the commandment of the Palme-branch (Lulab.) And they may not have fewer or moe then these. And if they cannot find any one of them, they may not bring for it of another kind, like thereunto. They bind the Palme-branch, and Myrtle, and willow branch, and make of them three, one bundle. And when a man takes them up to go forth with them; he blesseth (God) first, for the taking-up of the Palme branch. This bundle he carrieth in his right hand, and the Pome-citron in his left; and carrieth them as they grow, with their roots downward to the earth, and their tops upward into the air. If he wanted any one of these branches, he carried them not till he had all. The Palme branch might not be less then four hand-bredths long: the myrtle and the willow branch, not less then three: though they were longer, it was allowable. The Pome-citron might not be lesser in bigness then an egg; greater it might be as much as they would. As they carried, they waved (or moved) the branches three times towards every wind (or quarter of the world.) They carried them at the time of reading the hundred and eighteen Psalm. They might carry them any time of the day, but not by night. The commandment to carry these branches is but for the first day of the feast only, as it is said (in Levite. 23. 40.) And ye shall take unto you in the first day. And in the Sanctuary only, they carried them every of the seven days of the feast; upon this ground, Ye shall rejoyce before the Lord your God, seven days, Levite. 23. 40. Whosoever is bound to (the Law of) the Trompet, and of Boothes, is bound to carry the Palme-branch: others are free. The child that knoweth how to wave it, is bound, by the doctrine of the Scribes, to carry the branch, that he may be trained up in the commandments. Every day they went about the Altar once, with the palm-branches in their hands, and said O LORD SAVE NOW, (or Hosanna) and O LORD PROSPER NOW, (Psal. 118. 25.) and in the seventh day, they went about the Altar seven times, &c. Maimonides in *Shophar*, chap. 7. s. 5. &c. Hereby we may see the reason, why at Christ's coming into Jerusalem, (though at another time of the year,) the people and children strowed the way with branches of trees, and took *branches of Palme-trees*, and went forth to meet him, and cried *Hosanna*, Matth. 21. 8. 9. &c. John. 12. 12. 13. For all the legal Feasts had their accomplishment in him, and to him the honor and solemnity of every feast, did by right appertain. *ye shall rejoyce]* with spiritual joy, in remembrance of former*



deliverances, v. 43. and of the present blessings of God, Deut. 16. 15. and in expectation of future good things to be accomplished in Christ: Zach. 14. 16. &c. The Hebrews say, *Although we are to rejoice in all the solemn feasts, yet at the feast of Boothes, there was in the Sanctuary a day of more exceeding joy: and thus they did. In the evening of the first good day, they prepared in the Sanctuary a place for the women above, and for the men beneath, that they might not be together; and they began to rejoice at the end of the first good day; and so in every other day of the common days of the solemnity; they began, after they had offered the daily evening sacrifice, to rejoice the rest of the day, and all the night. They struck up the pipe, and played on Harps, and Psalteries, and Cymbals; and everyone with instruments of music, which had skill to play with his hand, and he that could sing, sung with his mouth. And they skipped, and clapped hands, and leaped, and danced, every man as he could, and sung songs and hymns. But this mirth, was not on the Sabbath, or on the good day. And it was not the common people that did this, or who so would: but the great wise men of Israel, the heads of the Sessions and Synedrions, and Elders, &c. these were they that leaped, and danced, and played and rejoiced in the Sanctuary, in the days of the feast of Boothes; and all the people, men and women, came to see and hear. The joy which a man rejoiceth in doing a commandment, and in the love of God which commanded it, is a great service, &c. But who so hath a proud mind, and gloryeth him-self, and is honorable in his own eyes, in these places; he is a sinner and a fool; and of this Solomon warneth saying, Set not out thy glory in the presence of the King, (Prov. 25. 6.) But who so humbleth himself, and maketh himself vile in these places, he is great, and honorable, and serveth of love; and so David the King of Israel said, And I will yet be more vile then thus, and will be base in mine own eyes, (2 Sam 6. 22.) And there is no greatness or honor, save to rejoice before the Lord, as it is written, And David the King, leaping and dancing before the Lord, (2 Sam. 6. 16.) Maimonides in Shaphar, chap. 8. sect. 12.—15. The Jews had also other traditions at this feast *...*, which they say came from Moses; recorded in Talmud Bab. in Succah, chap. 4. and by Maimonides tom. 3. in Tamidin, chap. 10. sect. 6. &c. how all the seven days of this feast, they poured water upon the altar. There was a golden vessel containing three Logs, that was filled at Shiloah (a well whose waters ran softly into the brook Kedron, Esa. 8. 6. Nehem. 3. 15.) (they brought it to the Water gate, and there they sounded and showed. Then they carried it to the Altar, where it was poured out with the wine of the daily sacrifice, &c. Upon this occasion it is thought that our Savior in the last day (of this feast) the great day of the feast, stood up and cried, saying, If any man thirst, let him come unto me and drink, he that believeth in me, as the scripture *...* said, out of his belly shall flow rivers of living *...*, John. 7. 37. 38. so calling the people from their carnal pompous observations, to the true spiritual refreshing of their souls.*

Vers. 42.  *dwell in Boothes] or, sit in taberna ...*; which after in Jerusalem, they made on the tops of their houses, and in their courtyards, and in the streets, &c. Neh. 8. 16. They were made of the branches of trees, as there appeareth, verse 15. And by the Hebrew canons, the Boothes might not be covered with any cloth, or other thing, which had not grown out of the earth, or was not cut *...* from thence, or with anything that might receive uncleanness, or that had an evil savor, or that was faded, or fallen-off alone: if they cov *...* with any of these, it was unlawful. Talmud B• in Succah, chap. 1. and Maimonides in Shophar, chap. 5. sect. 1. 2. Moreover they set the measure of a booth, to be not less in height, then tenn *...*

breddes, nor more then twenty cubits: but it might be as wide as they would. If it had not three sides (or walls,) or if it had not a •atroofe, it was unlawful. *Maimonides ibidem*, chap. 4. The dwelling (or sitting) in these boothes, was, that they should eat and drink and dwell in them all the seven days, both day and night, as they used to dwell in their houses, other days of the year•• And all those seven days, they made their hou 〈...〉 empty, and furnished their boothes; with all come•lie vessels, and bedding, drinking vessels, 〈◇〉 , &c. but cauldrons, kettles and such like, were without the booth. If the rain fell, they might go out of the boothes into their houses, 〈◇〉 the rain was over. At all times when they 〈◇〉 sit down in the Boothes, all the seven days, they blessed (God) before they sate down, who sanctified them by his commandments, and commanded them to sit in Boothes. *Maimonides* 〈◇〉 chap. 6. sect. 5. &c. every homebo 〈...〉 〈◇〉 borne in the land of Israel: the Hebrews 〈◇〉 women, and servants, and children, and sick 〈◇〉 ▪ But children of five or six• years old and upward, were bound hereto, that they might be trained up in the commandments. Such as were watch men of the city by day, were discharged for the day, but bound to lie in boothes by night; and s•h as watched by night, were discharged for the night, but bound by day. *Maimonides in Shopher*, chapter 6. section 1.—4.

Vers. 43. *your generations]* your posterity. *to dwell in boothes]* so that the first place where •rael camped, after they came out of Egypt, was called *S•ccoth*, that is, *Boothes*, Exodus. 12. 3• At the e•d of every seventh year, the Law was commanded to be solemnly read before all the people at this feast; that they might •ame 〈◇〉 the Lord their God: Deut. 31. •0.—13. See the performance here of, in Neh. 8. 18. And whereas at this time of the year, the people had gathered 〈◇〉 fruits into their houses, and filled them 〈◇〉 all good things: lest their prosperity should cause them to forget both God and themselves, this Law was given, that they should then dwell in boothes; to remember their miseries past, and to expect a full redemption of their bodies & souls by Christ •esus our Lord.

#### CHAP. XXIII.

1, The Israelites are commanded to bring oil for the lamps, which Aaron must order. 5, The Shew bread, with from kincense, to be set on the Table every Sabbath, and eaten by the Priests. 10, 23, Shelomiths son blasphemeth, and is stoned to death. 15, The like law is given for all blasphemers. 17, Death is appointed for Murderers. 18, Satisfaction for damages and blemishes.

AND Jehovah spake unto Moses, saying. Command the sons of Israel; that they take unto thee, pure oil olive, beaten, for the Light: to cause the lamp to ascend up, continually. Without [unspec] the veil of the Testimony, in the Tent of the congregation; shall Aaron order it, from evening unto morning, before Jehovah, continually: *it shall be* a statute for ever, through-out your generations. Upon the pure candlestick, shall he order the lamps: before Jehovah, [unspec] continually.

And thou shalt take fine-flower, and bake it, twelve cakes: two tenth-deals, shall be *in* one cake. And thou shalt set them, *in* two rouse, six *on* a row: upon the pure table, before

Jehovah. And thou shalt put upon *each* row, pure frankincense: that it may be for the bread, for a memorial, a Fire-offering unto Jehovah. In the Sabbath day in the Sabbath day, he shall set-in-order, before Jehovah, continually: from the sons of Israel, an everlasting covenant. And it shall be, for Aaron and for his sons; and they shall eat it, in the holy place: for it is holy of holies to him, of the Fire-offerings of Jehovah, by an everlasting statute.

And there went out, the son of an Israelitish [unspec] woman; and he was, the son of an Egyptian man; amongst the sons of Israel: and the son of the Israelitess, and a man an Israelite, strove-together in the campe. And the Israelitish woman's son, blasphemed the Name, and cursed; and they brought him; unto Moses: and his mothers name, was Shelomith the daughter of Dibri, of the tribe of Din. And they put him in ward: that *he* [unspec] might declare unto them, by the mouth of Jehovah. And Jehovah spake unto Moses, saying. Bring-forth him that hath cursed, out of the campe; and let all that heard *him*, lay their hands upon his head: and let all the congregation stone him. And thou shalt speak, unto the sonnns of Israel, saying: Any man, when he shall curse his God, then he shall bear his sin. And he that blasphemeth the Name of Jehovah; shall surely be put to death; all the congregation, stoning shall stone him: as *well* the stranger, as the home-borne; when he blasphemeth the Name, shall be put to death.

And a man, when he shall smite, any soul of man: shall surely be put to death. And he that smiteth the soul of a beast, shall recompense it: soul for soul. And a man when he shall give a blemish upon his neighbor: as he hath done, so shall it be done unto him. Breach for breach; eye, for eye; tooth, for tooth: as he hath given a blemish, upon a man, so, shall i• be given upon him. And he that smiteth a beast, shall recompense it: and he that smiteth a man, shall be put-to-death. One judgment, shall ye have; as *well* the stranger as the home-borne, shall *have* it: for, I *am* Jehovah, your God. And Moses spake, to the sons of Israel: and they brought-forth him that had cursed, out of the campe, and stoned him, *with* stones: and the sons of Israel did, as Jehovah commanded Moses.

### Annotations.

*THat they take]* or, as the Greek translatheth, *and let them take unto thee;* that is, *take and give* (or *bring*) *unto thee:* see the like phrase in Gen. 15. 9. Exod. 25. 2. Num. 19. 2. As the former laws in chap. 23. taught Israel the profession of their obedience to God, in the holy times sanctified for his worship: so these here, taught them the like, in respect of the holy things which concerned God's service in his Sanctuary. *olive]* or, *of the olive-tree:* the oil whereof, figured the graces of God's spirit; and the beating of the oil, signified the labors and afflictions of God's people in preaching the word of grace. This Law is here repeated from Exod. 27. 20. &c. where it was before given: see the annotations there. *the Lamp]* in Chaldee, *the Lamps,* meaning *the seven lamps,* as is explained in Num. 8. 2. which are interpreted, *the seven Spirits of God,* Rev. 4. 5. that is, the manifold graces of the Spirit: *now there are diversities of gracious gifts, but one and the same Spirit,* 1 Cor. 12. 5. 11. so the seven lamps are here as one Lamp. Likewise in Ex. 27. 20. and 〈◇〉 Sam. 3. 3. *to ascend-up]* that is, *to burn,* as the Greek and Chaldee expound it: for the flame always ascendeth. *continually]* this the Hebrews expound, *from night to night, as the continual Burnt-offering, which was not but from day today.* Sol. •archi on

Lev. 24. And in *Targ. Jonathan* it is explained, *in the Sabbath day, and in the working day*. This Law showeth the ordinary duty of the Church, to provide oil for the Lamp. In times of distress, the Prophet saw a vision of two olivetrees on each side of the candlestick, emptying out of themselves golden oil, through two golden pipes. God teaching that the work of grace, is not by human power or might, but by his Spirit. Zach. 4. 2. 3. 6. 11. 12.

Vers. 3. *without the veil*] meaning *without the second veil* (as it is called in Heb. 9. 3.) which parted between the most holy place, and the holy. *of the testimony*] which is *before the testimony*. Exod. 27. 21. meaning the Tables within the Ark; called *the Testimony*, Exodus 25. 21. before which the veil did hang, Exodus 40. 21. *Aaron*] and his sons: Exod. 27. 21. figuring Christ who by his *seven spirits*, with the oil of his grace, causeth his word to shine in the sanctuary of his Church, Rev. 4. 5. *from evening unto morning*] that is, putting in so much oil as may cause it to burn from evening to morning, all the night: the measure (they say) was *half a Log*, (about a quarter of a pinte,) *of oil for every Lamp*. Sol. Rashi. See Exod. 27. 20. 21. And that the lamp went out in the morning, appeareth by 1 Sam. 3. 3.

Vers. 4. *the pure candlestick*] made all of *pure gold*; a figure of God's Law. See Exod. 25. 31. Or, it may be called the pure candlestick, because it was daily to be purified and made clean by the Priests. *before Jehovah*] there in the holy place were the lamps to be trimmed; and so might not be trimmed without, and afterward brought in; as *Chazkuni* here observeth.

Vers. 5. *fine-flower*] of wheat. The making of the show bread is said to be thus; *They brought four and twenty Seahs* [or *Peckes*, which are eight Ephahs, or Bushels,] *of wheat for the Meat-offerings*; out of which, being beaten and ground, they boulded *four and twenty tenth-deals* (or *Pottles*) *of fine-flower: and made thereof twelve unleavened cakes*. *They were kneaded and molded without the court, but baked within the courtyard, as other Meat offerings*. *And they had three forms* (or moulds) *of gold; one wherein they put the cake, when it was dough; and the second, wherein they baked it; and the third wherein they put it after it was taken out of the Oven*. *Every cake was square, ten hand-bredths long, and five broad; and seven fingers high*. *And the Table, was twelve hand bredths long, and fixe broad: they set the length of the cake, on the breadth of the table, so that the cake was two band-bredths over the one side, and two over the other, &c*. *Maimonides* in *Tamidin* (or *Daily sacrifices*) chap. 5. sect. 5.—9. See also the notes on Exod. 25. 29. *bake it*] not in the Sabbath day, nor on a feast day, but *in the evening of the Sabbath they baked it, and set it in order on the morrow*, *Maim. ibidem*, sect. 10. *twelve cakes*] answerable to the number of the twelve tribes of Israel, represented by these cakes, and in them all God's elect, (called his *Israel*, Gal. 6. 16.) which are as *unleavened cakes*, 1 Cor. 5. 7. presented unto him in Christ, as upon a pure table in his Sanctuary; where his favorable face is always upon them. These are called *the Shew bread*, whereof see Exod. 25. 30.

Vers. 6. *six*] the Greek addeth, *six cake*; and *Targum Jonathan*, *six on one row, and six on another row*. These were not set one by another, (or to the table could not well contain them, but one upon another, as *Maimonides* showeth, *ibidem*, sect. 9. 2. and as is noted on Exod. 25. 29. *pure table*] which was of *Shittim wood*, but overlaid *with pure gold*, Exod. 25. 24.

Vers. 7. *shalt put*] Heb. *shalt give upon (or by)* ‹ϕ› row, which the Greek translatheth, *shalt put upon the one row*: implying the other also. *upon the row* or, *by the row*, that is, by each of them. The Hebrew *ghnal*, signifieth *upon*, or *by*, as in Gen. 14. 6. and 16. 7. Exod. 14. 9. and in many other places. The Hebrews also say this was by the bread, upon the Table: *They set by the side of each row, ‹ϕ› sell wherein was an handful of frankincense, and the ‹ϕ› sell was called Bezik (a Cup or Vial.) So there were ‹ϕ› handfuls of frankincense, in two cups: and the cups ‹ϕ› verges, that they might rest upon the table. Maimonides in Tamidin, chap. 5. sect. 2. pure frankincense the Greek version addeth, and salt. By the law in Levite. 2. 13. every meat-offering was to have salt, see the annotations there. So of this, the Hebrew canons say, *the frankincense was to have salt, as the other offerings. Maimonides in Tamidin, chap. 4. sect. 10. for the bread*] or, *to the bread, for a memor ‹...›* : that is, the incense shall be burned on the altar, (and not the bread.) which shall be a memorial for the bread; as the handful of the Meat-offering with the oil and incense thereof, is called the *memorial thereof*, Lev. 2. 2. bringing to God's remembrance, his covenant with his people. The Greek translatheth thus; *and the cakes shall be for a remembrance, set before the Lord. a Fire offering*] in Chaldee, *an oblation*: for these cups of incense were by the Priests burned on the Altar unto God; to teach, that the twelve tribes of Israel (represente• by these 12. cakes of Shew bread,) were by ‹ϕ› in Christ, a sweet edour unto him. Wherefore the Church is said to be *persumed with myrrh, and frankincense*. Song 3. 6. And the prayers of the ‹ϕ›, (likened to incense, Rev. 5. 8.) are as *a memors ‹...›* a sweet smelling odour unto God: Acts 10. 4. Psalm 141. 2.*

Vers. 8. *In the Sabbath day in the Sabbath day*] that [unspec] is, *In every Sabbath*: the Greek translatheth, *in the day of the sabbathes. he*] that is, *the Priest*, meaning the Priests in their courses, as they ministered. The Levites assisted the Priests in the making and preparing of the Shew bread, 1 Chronicles 9. 32. and 23. 28. 29. But the Priests only might come into the Sanctuary, to set it on, and take it on the Table. And they when they were many, always ministered by course, Luke 1. 5. 9. (saving at the feasts,) and they entered upon their service, on the Sabbath, 2 Chron. 23. 4. They did this service, thus; *Four Priests went in, two of them h ‹...› their hands, the two rouse (of bread,) and two ‹ϕ› their hands, the two cups (of frankincense.) And before them, went in four (Priests,) two to take off the two rouse (of bread,) and two to take off the two ccups (of incense) which were there upon the table. They ‹ϕ› carried in, stood on the north side, with their ‹ϕ› towards the south: and they that carried out (the bread) stand on the south side, with their faces to the north. These took away, (the old bread,) and the other set on (the new:) and the hands of the one, were amidst the handsds of the other; [that is, when the one took off, the other set on,] as it is written, BEFORE MEE CONTINVALLY, (Exod. 25. 30.) They went out, and set the bread which they brought out, upon another golden table which was in the Portch (of Solomon's Temple,) and burned the cups (of frankincense,) and afterward divided the cakes. Maimonides in Tamidin, chap. 5. sect. 4. 5. *from the sons*] understand, *receiving it*; or, *it being taken from the sons of Israel*: for many such imperfect speeches are to be found, which sometime the Holy Ghost supplieth; as *in a void place*, 1 King. 22. 10. where is to be understood, *sitting in a void place*, as 2 Chron. 18. 9. So, *burden*, 2 Chron. 2. 18. implieth men *that bare burden*, 1 King. 5. 15. and many the like. See the notes on Exod 4. 5. and 13. 8. Now this was received from the sons of Israel,*

in that it was bought with the money which the people gave, Nehem. 10. 32. 33. And it is the Hebrews opinion, that with *the half shekels*, which all the people gave yearly, for the service of the sanctuary, Exod. 30. 13. 16. they provided the daily sacrifices and offerings for the congregation, salt for the sacrifices, wood, incense, the show bread, the waved sheaf (or Omer, Levite. 23. 10. 11.) the two wave loaves, Levite. 23. 17. the red heifer, Numb. 19. the scape goat, Levite. 16. and the like. *Maim. treat. of Shekels*, c. 4. s. 1.

Vers. 9. *for Aaron and for his sons,*] that is, for the high Priest, and for the other Priests, such as did the service; that is, both the Priests that went out, and those that came in on the Sabbath, as before is noted on verse 8. And the Hebrew canons declare it thus; *In the Sabbath when there are the daily sacrifices, and the additions*, (Num. 28. 9. 10.) *and the two cups of frankincense*, (Levite. 24. 7.) to be burned; *in the morning, the men of that fathers house* (1 Chron. 23. 6. 11. 24.) *of the charge (or course) that went-out, they offered the daily sacrifice of the morning, and the two lambs of Burnt-offering which were the additions, &c. and the other course that came in on the Sabbath, offered the daily sacrifice of the evening; and both these and the other, had their part in the Shew bread. And they did not eat the bread, until the two cups of frankincense were burned on the fire; and the frankincense was to have salt, as the other oblations. And after that they had offered the additions (of the Sabbath,) they burned the two cups of frankincense. And every Sabbath throughout the year, they parted the Shew bread thus; the course (of Priests) that came in, had six cakes; and they which went out, had six. They which came in, parted the bread among them, on the northside of the court,) because they were prepared to serve; and they that went out, parted on the south side. But when there was a feast day, of any of the three sol•mn feasts, on the Sabbath; likewise on the Sabbath that was in the midst of the feast, all the courses (of the Priests) had their parts equally in the Shew bread: &c. The high Priest, he always took from every course, half the cakes, which were his due; as it is written, AND IT SHALL BE, FOR AARON AND FOR HIS SONNES: (Levite. 24. 9.) half for Aaron, and half for his sons. Maimonides in Tamidin, chap. 4. sect. 9. 10. 11. 12. 14. in the holy place within the court of the Sanctuary, but without, they might not eat it. The Hebrews observe that there were Four and twenty gifts given unto the Priests, all of them expressed in the Law; and concerning them all, was the covenant made with Aaron. And whosoever did eat of a gift, wherein holiness was, they blessed (God) who sanctified them with the sanctity of Aaron, and commanded them to eat so and so. Eight of those gifts, the Priests might not eat of, but in the Sanctuary, within the walls of the Courtyard; and five gifts they might not eat but in Jerusalem, within the walls of the city. The eight which might not be eaten but in the sanctuary, were the flesh of the Sin-offering, were it fowl or beast; (Levite. 6. 26.) and the flesh of the Trespass-offering, (Levite. 7. 6.) and the Peace-offerings of the congregation, (Levite. 23. 19. 20.) and the remainder of the Sheafe or Omer, (Levite. 23. 10. 11.) and the remnant of the Israelites Meat-offerings, (Levite. 2. 3. 10.) and the two loaves, (Levite. 23. 20.) and the Shew bread, (Levite. 24. 9.) and the Lepers leg of oil, (Levite. 14. 10. 12. 13.) These might not be eaten, but in the Sanctuary. Maimonides treat. of First fruits, chap. 1. sect. 1. 2. 3. 4. Of all those gifts, see the annotations on Numb. 18.*

Vers. 10. *Israelitish]* Heb. *an Israelitess*, which the Chaldee expoundeth *a daughter of Israel*: her name was *Shelomith*, verse. 11.

Vers. 11. *blasphemed*] the Greek here translatheth it, *named*; the Chaldee, *expressed*. The Hebrew *Nakab*, properly signifieth to *pierce*, or, *strike through*, Esa. 36. 6. Habbak. 3. 14. Whereupon it is figuratively used for *cursing* or *blaspheming*, Numb. 23. 13. 25. which is as a striking through with evil words. It is also used for *express-naming* of a thing, sometime in the good part, as Esa. 62. 2. and sometime in the evil, as the Greek and Chaldee interpret it, in this place. *the Name*] understand, of *Jehovah*, as verse 16. which is here omitted, for the more reverence, and because such wickedness as this; it is even a *shame to speak*, as Eph. 5. 12. 3. So elsewhere the scripture sometime omitteth the name of God, for reverence, as, *the right hand of the power*, Mark. 14. 62. for, *the right hand of the power of God*, Luk. 22. 69. and in common speech among the Jews, they used to say, *the Blessed*; for, *(the blessed) God*: Mark. 14. 61. Math. 26. 63. And when the High Priest heard words, which he thought to be *blasphemy*, he *rent his clothes*, Matth. 26. 65. according to a canon which they have, (recorded by *Maimonides* in his treat. of *Idolatry*, chap. 2. sect. 10.) thus; *Whosoever heareth blasphemy of the Name, he is bound to rend (his clothes;) whether he himself heareth it, or heareth from the mouth of him that heard it, he is bound to rend (his clothes.) But he that heareth it from the mouth of an heathen, is not bound to rend (his clothes;) and Elinkim & Shebna had not rent (their clothes,) but for that Rabshakeh was an Apostate from the faith;* (Esa. 36. 22.) *they brought*] either the witnesses which heard him, or the inferior Judges, who not knowing how to punish this man, brought him to Moses, according to the order set, in Exod. 18. 22. 26. ⟨◇⟩ *Shelmoith*] in Greek, *Salomith, daughter of Dabrei*: she being an Hebrewesse, had married an Egyptian while she dwelt in Egypt; whose son now blasphemed God.

Vers. 12. *in ward*] or, *in prison*. ⟨◇⟩ *that he might declare*] meaning, that Moses might declare, or, *that it might be declared unto them*. The Hebrew phrase to *declare* (or *expound*) may be expressed both these ways, as is noted on Gen. 6. 19. 20. The Chaldee explaineth it thus, *until it was declared (or expressed) unto them, by the decree of the word of the Lord*; to weet, what punishment the blasphemer should have: therefore the Greek translatheth, *to judge him, by the commandment of the Lord*. For as men *judge not for man, but for the Lord*, 2 Chron: 19. 6. so are they to judge, according to his judgments, Ezckiel 44. 24. which if they be not manifest, are to be inquired; the cause being brought *unto God*, Exod. 18. 19. So Moses did in other hard cases, Numb. 27. 1. •5. and 15. 34.

Vers. 14. *out of the campe*] or, *to (a place) without the campe*: because the campe of Israel was holy, and all unclean persons were to be put out of it, Num. 5. 2. 3. much more the flagitious. *lay their hands*] both to signify the truth of their testimony, and that his blood should be on his own head. We find not this rite of imposing hands, commanded for any other malefactors; and the Hebrews hold it to be peculiar unto this sin. *All the witnesses and the Judges everyone lay their hands on the blasphemers head, and say unto him, Thy blood (be) upon thine head, for thou hast occasioned it unto thyself. And of all that are killed by the Synedron, there is none upon whom they impose hands, save the blasphemer only*, (Levite. 24. 14.) *Maimonides* treat. of *Idolatry*, chap. 2. sect. 10.

Vers. 15. *Anyman]* or *Every man*: Hebr. *Man man*: which Targum Jonathan expoundeth *young man or old man*. Upon this particular occasion, a general law is here given, for punishing of blasphemers. *bear his sin]* that is, *the punishment* due for his sin.

Vers. 16. *blasphemeth]* in Chaldee, *expresseth*, in Greek, *nameth*: see verse. 11. ⟨◇⟩ *name of Jehovah]* Hereupon some of the Heb ewes gather, that the blasphemer is not to be stoned, unless he express that sacred name JEHOVAH, but the wiser of them justly mislike that restraint, though themselves do overmuch restrain it. *There be some that expound it, that he is not guilty (of death) save for the name IHVH, that is, Jehovah:)* but I say that for Adonai •Isa (that is, LORD) *he is to be stoned*; saith Maimonides treat, of *Idolatry*, chap. 2. sect. 7. And they are long since come unto this, that they hold the name of *Jehovah* unlawful to be pronounced in ⟨...⟩ ading of the scripture, or otherwise; except in the Sanctuary when the Priest blessed the people according to the Law in Numb. 6. 23. 27. there (they say) *he pronounced the name as it is written with IHVH, but out of the Sanctuary they pronounced it Ad ⟨...⟩ : for they mentioned not the name as it is written, but in the Sanctuary only. And after that Simeon the just, was dead, the Priests ceased from blessing by the name as it is written (IHVH, though it were in the Sanctuary; to the end th ⟨...⟩ man should learn it, which was not of good esteem, ⟨◇⟩ meet (for to learn it.) And our first wife men, ⟨◇⟩ not learn it their disciples, or their children, ⟨◇⟩ were meet (or honest;) save once in seven ⟨◇⟩ Maimonides treat of Prayer, chapter 14. section 10. By this it appeareth, that this custom was taken up of themselves, not commanded of God: the sanctifying of whose name, standeth not in letters and syllables; but in faith and obedience, Numb. 20. 12. and 15. 30. See the annotations on Exod. 6. 3. and Numb. 6. blasphemeth the name]* see verse 11. the Greek translath, *nameth the name ⟨◇⟩ the Lord*: meaning with blasphemy and cursing, as did this Egyptians son.

Vers. 17. *shall smite]* that is, as the Chaldee translath, *shall kill*. See the notes on Gen. 14. 17. *soul]* that is, *life*: see Gen. 19. 17. and 37. 21. and for putting murderers to death, see Exod. 21. 22. *shall surely be put to death]* or, *shall be put to die the death*; and Targum Jonathan explaineth it, ⟨◇⟩ *be killed with the sword*.

Vers. 18. *the soul of a beast]* that is, *the life* of it: which the Greek explaineth thus, *he that sm ⟨...⟩ a beast and it die. soul for soul]* or, *life for l ⟨...⟩*, that is, one living beast for another; as ox for ox, sheep for sheep, and the like.

Vers. 19. *so shall it be done]* by the Magistrate, according to the rigor of justice: except he buy it off with money. For unless it were mu ⟨...⟩, (which God forbade to be bought off with any ransom, Numb. 35. 31.) the Hebrews hold ⟨◇⟩ blemishes and hurts might be redeemed with money. Which seemeth also to be warrantable by the Law, in Exod. 21. 18. 19, And for that in some cases it could hardly be done, or not at all. For if a man had smitten his neighbor on the eye, and made him lose half or a fourth part of his sight, ⟨◇⟩ if a blind man had smitten out another man's eye. how should the like be done again unto him? The Hebrew canons say; *He that hurteth his neighbor, is bound to pay unto him five things; to weet, ⟨◇⟩ his damage, and for the pain, and for his healing, ⟨◇⟩ for his resting (from his affairs,) and for the s ⟨...⟩ and these five*



things must all be recompensed with  $\langle\phi\rangle$  best of his goods. How for the damage? If he  $\langle\phi\rangle$  cut off his neighbours hand, or his foot; they look on him, as if he were a servant to be sold in the market, him much he was worth, and how much he is worth  $\langle\phi\rangle$ , and what is abated of his price, he must pay;  $\langle\phi\phi\rangle$ , EYE FOR EYE; which we have b  $\langle\dots\rangle$   $\langle\dots\rangle$  got to be meant of paying for it with his goods. That what is said in the Law, (Levite. 24. 20.) As he hath given a blemish upon a man, so shall it be given upon him  $\langle\phi\rangle$  not meant that he should be hurt, as his neighbor  $\langle\phi\rangle$  hurt, &c. Maimonides •om 4. in Chobel, chap. 1. sect. 1. 2. 3. See also the annotations on Exod. 21.

V. 10. Breach for breach] Targum Jonathan saith, The price of ba•ach, for breach, the price of an eye for  $\langle\phi\rangle$  eye, &c. As there are several sorts and degrees of hurts and blemishes, so were the penalties rated; which the Hebrews lay down thus; Her that cutteth off his neighbors hand or foot, or finger,  $\langle\phi\rangle$  smiteth out his eye, payeth the five things; for his damage, for his pain, for his healing, for his resting, and for his shame. If he smite him on the hand, and it swelleth, & after it prove well again, he payeth four things, for his pain for his healing, for his resting (from his work,) and for his shame. If he smite him on the head, and it swelleth; he payeth three things, for the pain, for the healing, and for the shame: If he smite him on a place which is not seen, as on his back, he payeth two things, for the pain, and for the healing. If he smite him with a cloth that is in his hand, or the like thing; he payeth one thing, for the shame only. So he that shaveth off the hair of his neighbors head, payeth but for the shame only; for it will grow again: &c. Maim. in Chobel, c. 2. s. 2. 4. upon a man] The Hebrew Adam, signifieth, man and woman, Gen. 5. 2. all man-kind, of what sort soever: and so this law extendeth to all, even the mean est. He that hurteth his own Hebrew servant, is bound to pay all five things (before mentioned) save for his resting. He that hurteth his neighbors Canaanitish (or heathenish) servant; payeth to his master, all the five things. He that hurts his neighbors Hebrew servant, is bound to pay all five, &c. He that burieth another man's wife, payeth for her resting, and for her healing, to her husband; and for the pain, to her self: and for the shame, and for the damage if it be to be seen, as if it be on her face, neck or hand; a third part is paid to her self, and two thirds to her husband: if the damage be on a secret place, a third part is paid to the husband, and two thirds to the wife. If an husband hurt his own wife, he is bound to pay unto her out of hand, all the damage, and all the shame, and the pain; and all is hers, her husband hath no fruit thereof. And if she will, she may give the price to another. And her husband is to heal her, as all sick persons are wont to be healed. It is unlawful for a man to hurt either himself, or his neighbor: and not he that hurteth-only, but whosoever smiteth a righteous man of Israel, either small or great, man or woman, by way of strife, bear •sgresseth against a prohibition for it is said (in  $\langle\phi\phi\rangle$  . 3.) he shall not add (or exceed) to smite him: if the law forbiddeth to add in smiting of a sinner, much more (it forbiddeth) to smite a just man. Though he do but lift up his hand against his neighbor, it is unlawful: and whosoever lifteth up his hand against his neighbor though he  $\langle\dots\rangle$  ite him not, he is a wicked man. Maimonides in Chobel, &c, chap. 4. sect. 10. &c. and chap.  $\langle\phi\rangle$  . 1. 2.

Vers. 21. that smiteth]. the Chaldee translateth, that killeth a beast: but it extendeth further, even to the-hurting or maiming of his neighbors beast, and consequently any other of his goods, according to the Law, Exod. 22. 5. 6. So the Hebrews expound this law, saying: He that doth d  $\langle\phi\rangle$  age to his neighbors goods, is bound to recompense the whole damage, whether he do it of ignorance, or against his will, i• is as if he did it presumptuously: as if he fall from the top of an house,

or stumble *⌘* , and falleth on a vessel and breaketh it, he *⌘* *⌘* d, to pay the whole damage; as it is written, AND HEE THAT SMITETH A BEAST *⌘* LL RECOMPENCE (or PAY FOR) IT; the *⌘* *⌘* e putteth no difference, whether he do it *⌘* *⌘* y or presumptuously. And whether he kill his neighbors beast, or break his vessels, or rent his clothes, or cut down his plants; there is one law for all. But this is to be understood, if it be within the power (or liberties) of him that suffereth the damage: for if it be within the liberties of him that doth the damage, he is not bound to recompense, unless he do the damage presumptuously: but if he do it of ignorance, or being forced; he is discharged. Likewise if they be both of them within their liberties, or both of them out of their liberties; and the one doth damage against his will, to his neighbors goods, he is discharged. He that th *⌘* steth his neighbors beast into the water; or it is fallen in, and he will not suffer it to come up out of the water; till it die there; he is bound to recompense it and so in all like cases. Who-soever is the cause of doing damage to his neighbors goods, he is bound to recompense the whole damage, with the best of his substance, as others that do damages. Although he doth not this damage himself at last; forasmuch as he was the cause thereof at first he is bound to pay. Maimonides in Chobel, &c. ch. 6. sect. 1. 2. 3. 12. and ch. 7 sect. 7. smiteth a man] that is, killeth him, as verse. 17. so the Chaldee translatheth it killeth; and the Greek addeth, he that smiteth a man, and he die, shall be put to death.

Vers. 22. One judgment] that is, one manner of law and punishment. shall ye have] or, shall be to you as well the stranger] or as the stranger (the proselyte,) so shall the homeborne be.

Vers. 23. and stoned him] the Greek addeth, and all the congregation stoned him as verse. 14. Of the manner of stoning, which they used afterward in Israel, it is recorded in *Talmud Bab.* in *Sanhedrin.* ch. 6. and by Maimonides in *Sanhedrin.* chap. 15. that when they came within four cubits of the place of execution, they st *⌘* t him that was to be stoned, out of his clothes, and covered his naked-shame before him; and a woman was not stoned naked, but in one linen garment. The place of stoning was high, w *⌘* er he and the witnesses went up, and his hands were tied, and one of the witnesses stroke him behind on the loins; if he died not with that blow, there was a great stone so much as two men could bear, which the witnesses cast up• his *⌘* art; & if with that he died not all Israel threw stones upon him, as it is written *The hand of the witnesses shall be first upon him, to put him to death; and afterward, the hand of all the people.* De *⌘* 17. 7.

## CHAP. XXV.

1, God commandeth that every seventh year should be a Sabbath and a year of rest to the Land of Canaan, 4. in which it might neither be tilled nor reaped, 6, and the fruits that grew of their own accord that year, were to be common for all. 8, The law for the Jubilee in the fiftieth year; for liberty to the inhabitants of the land, returning to their families and possessions, and rest unto the land. 14. Oppression may not be in selling of Possessions. 18, A blessing of obedience. 23, The manner of selling and redeeming lands. 29, of houses in walled cities, 31, and of houses in villages. 32, Of the houses and suburbs of the Levites, and the redemption of them. 35, Compassion of the poor. 39, The poor Hebrews might not be sold for bondmen: 43, nor ruled ever with rigor. 44, Bondmen were to be of the heathen. 47, The redemption of Hebrew servants out of strangers hands. 54, Their freedom at the Jubilee.

〈 in non-Latin alphabet 〉

AND Jehovah spake unto Moses, in mount Sinai, saying. Speak unto the sons of Israel, and say unto them: When ye come into the land, which I give unto you: then shall the land rest, a Sabbath, unto Jehovah. Six years, thou shalt sow thy field; and six years, thou shalt prune thy vineyard: and shalt gather, the revenue thereof. And in the seventh year, shall be a Sabbath of sabbatism, unto the land; a Sabbath, for Jehovah: thou shalt not sow, thy field; nor prune, thy vineyard. That which groweth-of-it-own-accord of thy harvest, thou shalt not reap; and the grapes of thy separation, thou shalt not gather: it shall be unto the land, a year of sabbatism. And the Sabbath of the land, shall be unto you for meat, unto thee, and unto thy *man* servant, and unto thy woman servant: and unto thy hired *servant*, and unto thy sojourner; the strangers, *that are* with thee. And unto thy cattle; and unto the beast, *that are* in thy land: shall all the revenue thereof be, for to eat.

And thou shalt number unto thee seven Sabbaths of years; seven years, seven times: and the days of the seven Sabbaths of years, shall be unto thee, nine and forty years. And thou shalt cause-to-sound, the trumpet of loud sound, in the seventh month; in the tenth *day* of the month: in the day of Atonements, shall ye cause the trumpet to sound, throughout all your land. And ye shall sanctify, the year of fifty years; and proclaim liberty, throughout the land, unto all the inhabitants thereof: a Jubilee it shall be unto you; and ye shall return, *every-man* unto his possession; and *every-man* unto his family, shall return. A Jubilee *shall it be*, a year of fifty years, shall it be unto you: ye shall not sow; neither shall ye reap, that which groweth-of-it-self in it, neither shall ye gather *the grapes*, of the separations thereof. For, it is the Jubilee; holiness, shall it be unto you: out of the field, ye shall eat the revenue thereof. In this year of Jubilee; ye shall return, *every-man* unto his possession. And if ye sell a sale, unto thy neighbor; or buy, of thy neighbors hand: do not ye oppress, *any man* his brother. According to the number of years, after the Jubilee; thou shalt buy, of thy neighbor: according to the number of the years of the revenues, he shall sell unto thee. According to the multitude of years, thou shalt multiply the price thereof; and according to the diminution of years, thou shalt diminish the price thereof: for, (*according to*) the number of the revenues, doth he sell unto thee. And ye shall not oppress, *any man* his neighbor; but thou shalt fear thy God: for, I *am* Jehovah, your God. And ye shall do my statutes, [unspec] and keep my judgments, and do them: & ye shall dwell on the land, in confident-safety. And the land, shall give her fruit; and ye [unspec] shall eat, to the full: and dwell thereon, in confident-safety. And if ye shall say, what [unspec] shall we eat, in the seventh year? behold, we shall not sow; neither shall we gather our revenue. Then I will command my blessing [unspec] upon you, in the sixth year: and it shall bring forth revenue, for three years. And ye shall [unspec] sow, the eighth year: and shall eat, of the old revenue: until the ninth year, until her revenue come in, ye shall eat of the old. And [unspec] the land, shall not be sold forever; for the land *is* mine: for ye *are* strangers and sojourners, with me. And in all the land of your possession; ye shall grant a redemption, for the land.

If thy brother be waxen poor; and hath sold, *some* of his possession: then the redeemer thereof, he that *is* near unto him, shall come; and shall redeem, the sale of his brother. And a

man, if he have not a redeemer: and his hand hath attained, and found sufficiency *for* the redemption thereof. Then he shall count, the years of the sale thereof; and restore the overplus, unto the man to whom he sold it: and he shall return, unto his possession. And if his hand find not sufficiency to restore unto him; then his sale shall be, in the hand of the buyer thereof, until the year of Jubilee: and it shall go-out, in the Jubilee: and he shall return, unto his possession.

And a man, if he sell a dwelling house, in a walled city; then the redemption thereof shall be, until the end of the year of the sale there of: *a year of days*, shall be the redemption thereof. And if it be not redeemed, until [unspec] a whole year be fulfilled thereto; then the house, which is in the city that *hath* not a wall, shall be confirmed forever, to him that bought it, throughout his generations: it shall not go-out, in the Jubilee. But the houses of the villages which have no wall, round-about; shall be *every-one* counted, as a field of the country: redemption shall be for it; in the Jubilee it shall go-out. And the cities of the Levites; the houses of the cities of their possession: a redemption ever, shall be to the Levites. And he which shall redeem, (*shall be*) of the Levites; and the sale of the house, and the city of his possession, shall go-out in the Jubilee: for the houses of the cities of the Levites, that is their possession; among the sons of Israel. And the field, of the suburbs of their cities, shall not be sold: for it is to them, a possession *for ever*.

And if thy brother be waxen poor; and his hand faileth, with thee: then thou shalt strengthen him; *even* the stranger and the sojourner, that he may live with thee. Take not thou of him, biting-usury or increase; but fear thy God: and let thy brother live with thee. Thy money, thou shalt not give unto him, upon biting-usury: not give *him* thy meat, upon increase. I, *am* Jehovah your God; which brought you forth, out of the land of Egypt: to give unto you, the land of Canaan; to be unto you, a God.

And if thy brothr be waxen-poor, with thee, and be sold unto thee: thou shalt not serve *thyself* with him, *with* the service of a servant. As an hired *servant* as a sojourner, he shall be with thee: unto the year of Jubilee, he shall serve with thee. And he shall go-out from with thee; he, and his sons with him: and shall return, unto his family; and unto the possession of his fathers, shall he return. For they *are* my servants; whom I brought, out of the land of Egypt: they shall not be sold, *with* the sale of a servant. Thou shalt not rule over him, with rigor: but shalt fear thy God. Both thy *man*-servant and thy woman-servant, which thou shalt have: (*shall be*) of the heathens, that *are* round-about you; of them shall ye buy, *man*-servant and woman-servant. And also, of the sons of the sojourners, that do sojourn with you, of them ye shall buy; and of their family, which *are* with you; which they beget, in your land: and they shall be to you, for a possession. And ye shall take them as an-inheritance for your sons after you, to inherit *for* a possession; forever, with them ye shall serve *yourselves*: but over your brethren, the sons of Israel, *any*-man over his brother; thou shalt not rule over him, with rigor.

And if the hand of the stranger and sojourner with thee, do attain; and thy brother be waxen-poor, by him: and be sold, unto the stranger the sojourner, with thee; or to the stock, of the strangers family. After that he is sold, a redemption shall be for him: one of his

brethren, shall redeem him. Either his uncle, or his uncles son, shall redeem him; or *any* of the near-kin of his flesh, of his family, shall redeem him: or *if* his hand hath attained, then he shall redeem himself. And he shall count, with him that bought him; from the year, that he was sold to him; unto the year of Jubilee: and the money of his sale, shall be according to the number of years; as the days of an hired *servant*, shall he be with him. If there be yet many, of the years: according unto them, shall he restore his redemption; out of the money that he was bought for. And if there remain *but* a few, of the years, unto the year of Jubilee, when he hath counted with him: according to his years, he shall restore his redemption. As an hired-*servant* of the year, by the year, shall he be with him: he shall not rule over him with rigor, before thine eyes. And if he be not redeemed, by these: then he shall go-out, in the year of Jubilee, he, and his sons with him. For unto me, the sons of Israel *are* servants; they *are* my servants; whom I brought-forth, out of the land of Egypt: I *am* Jehovah your God.

### Annotations.

〈 in non-Latin alphabet 〉 These letters signify the beginning of the two and thirtieth section, or lecture of the Law: see Gen. 6. 9.

*IN mount Sinai*] or, by the mount; that is, in the plain about it, where Israel camped still, Numb. 10. 11. 12. So Manasseh is said to be buried *in his house*, 2 Chro. 33. 20. when it was but *in the garden of his house*, 2 King. 21. 18. And here God beginneth to teach his people the profession and practice of their obedience unto him, in their land and possessions, sanctified by the Sabbaths & Iubilees. Which were a *shadow of things to come, but the body is of Christ*, Coloss. 2. 17. 12. Therefore these were the ordinances of mount *Sinai*, which brought forth children unto bondage: but we are come unto mount *Zion*, where the Lamb (Christ) standeth with his 144. thousand, that have his Fathers name written in their foreheads; and by faith do enter into his rest. Gal. 4. 25. Rev. 14. 1. Heb. 12. 22. and 4. 3.

Vers. 2. *rest*] or *keep Sabbath. a Sabbath*] or, *a rest*: the Chaldee calleth it *a release* or *remission*; which word Moses useth in Deut. 15. 1. This Law took place when they had possession of the land, which was conquered by Joshua in 7. years; so the eight year after Moses death, was the first to be reckoned towards the Sabbath year, and year of Jubilee; as appeareth by Ios. 14. 1. 2. 7. 10. &c. For Caleb was 40. years old when he was sent to view the land, in the second year after their coming out of Egypt, Numb 13. Deut. 1. and they were 38. years under Moses in the wilderness, Deut. 2. 14. and when Caleb was 85. years old, the land was given them for inheritance, Ios. 14. 7. 10. that in the 8. year of Joshua, they began the count; and the seventh year after was the first Sabbath year, and the fiftieth year after, the first Jubilee.

V. 3. *the revenue*] or, *income*, that is, *the fruit*, as the Greek translatheth. And under these principalls, all other work belonging to husbandry, is implied.

V. 4. *Sabbath of sabbatism*] that is, *of rest*: which two words signify an exact rest, as is noted on Exodus 16. 23. *unto the land*] which should have rest every seventh year, from being ploughed, digged, dounced, or manured; from being reaped, or mo 〈...〉 en, or the like. As the Sabbath day (wherein men rested) was to teach Israel that they themselves were the

Lord's: so the Sabbath year was to teach that the land was the Lord's; therefore he addeth a *Sabbath unto Jehovah*, meaning unto his honor, and in sign of homage unto him; which the Chaldee translath *a release before the Lord*. The Sabbath day was a rest from their labors, laid upon man for sin, Gen. 3. 19. the Sabbath year was a rest for the ground, which for man's sin, God had cursed, Gen. 3. 17. In this year, at the feast of boothes, there was a solemn reading of God's Law, before all Israel, Deut 31. 10.—13. and at the end of this year, a release of debts, Deut. 15. 1. 2. &c. It was a figure of the Sabbath or rest, which Christ was to give unto his Church; of the understanding, which they should have in his Law; and the remission of their sins, (which were their *debts*, Mat. 6. 12. Luk. 11. 4.) when the time of grace, the acceptable year of the Lord should be proclaimed, Isaiah 61. 1. 2. Luke 4. 18. 19. &c. 1 Cor. 6. 2. Thus every seventh year, was for them to meditate of, and in faith to expect Christ; who is the true Noah, that giveth us comfort and rest from our work, and from the sorrow of our hands; because of the ground which the Lord hath cursed, Genesis 3. 17. *prune*] or, *cut thy vineyard*, meaning the superfluous branches of the vines, which the husbandman cutteth off, to make the trees more fruitful. Therefore to signify that God would leave the vine of his Church wast, he saith, *it shall not be pruned*, Esa. 5. 6. And under these, all other work of husbandry is forbidden. The Hebrew canons show it thus. *It is commanded to rest from tilling of the land, and dressing of trees, in the seventh year, Lev. 25. And who so doth work of tillage of land or trees, in that year, be frus•ateth a commandment, and transgresseth against a prohibition, Lev. 25. 4. They may not plant in the seventh (year) though they be trees that bear no fruit; nor cut off k•bs from the trees, nor brush off withered lea <...> boughs, nor bind up the branches, nor make a sm <...> under them to kill the worms, nor cover the pla••, with anything whrein dung is, that the fowls might not eat them when they are tendor, nor cover the <ϕ> fruits, &c: and so all other culture (or husbanaing) o• trees. For sowing or pruning, or reaping, or gatharing fruits this year, a man was to be beaten; whether they were the fruits of the vineyard, or of other trees; for other works not expressed in the Law, he was not beaten but chastised (or scourged.) He that pla <...> in the seventh year, either of ignorance, or presum <...> ously; (that which he planted) was plucked-up-by the roots. He that ploughed or dounced his ground in the seventh year; that it might be the fitter to sow whe• the seventh year was out, they amearsed him, & he might not sow it, at the going out of the seventh year. If he removed thorns, or gathered out stones, to fit it against the seventh year went out; for as much, as he <ϕ> that which was not lawful; he was amearsed: but •ee might sow it, at the going out of the year, &c. Maimonides tom. 3. in *Jobel* (or treat. of the *Intermission <ϕ> Jubilee*,) chap. 1. The outward rest of Israel from these laborious works, figured a better rest which all the people of God should have by Christ, ceasing from their own works, and doing the work of God, beleving in his Son, by whom they shall find rest unto their souls. Heb. 4. 9. 10. John. 6. 29. Mat. 11. 28. 20. Unless they did thus, the land enjoyed not her *Sabbaths*, Lev. 26. 34. 35.*

Ver. 5. *That which groweth of it own accord*] called in Hebrew, by one word, *Saphiach*: which is said to be *All that the earth bringeth forth in the seve•• year, either of the seed which fell into it before the sev•• year, or of the roots which were reaped, and did grow and bear again*. Maimonides in *Jobel* ch. 4. sect. 1. *shall not reap*] to weet, after the manner that they reaped every other year; he that so reaped it, was to be beaten, but he reaped a little at once, and did <ϕ> out, and eat it.

Maimonides *ibidem* ch. 4. sect. 1. *of thy separation]* which were separated and exempted from the owners, from salt and merchandise and by the word of God made free and common for all. The Greek translatheth *of thy sanctifi* ⟨...⟩, the Chaldee *of thy leaving*, that is, which thou art to leave in common. Or they may be so called, because the land and trees were to be left un ⟨...⟩ red and undressed, and so after a sort *sepa* ⟨...⟩ *ō* the owners care & husbandry. The Hebrews say, *The seventh year is of more weight then the holy thing: for he that redeemeth an holy thing, it goeth out am•g the common things, and they take the price for* ⟨...⟩ *the seventh year, not so: for if one sell the fruits of the seventh year, they take the price, and make it as the fruits of the seventh year: and the fruits thems* ⟨...⟩ *(which were sold) are not profaned, or made as* ⟨ϕ⟩ *fruits of other years. Mat. in Iebel ch. 6. sect. 6.*

Vers. 6. *the Sabbath]* that is, *the fruits of the S* ⟨...⟩ *bath, to weet of the seventh year. for* ⟨ϕ⟩ *and for drink, and for anointing, and for suc•there uses as the creatures naturally served,* ⟨ϕ⟩ *men and beasts. But that which was for* ⟨ϕ⟩ *meat, the Hebrews say, might not be employed to other uses; nor sold as merchandise: see the* ⟨...⟩ *on Exod. 23. 11. thy sojourner]* *the stranger* ⟨ϕ⟩, that dwelt in the land: and so in common for all in differently, the owner had no more right in it, then any other man; wherefore *whosoe* ⟨...⟩ *locked up his vineyard, or hedged in his field in the seventh year, broke a commandment. And so if he gathered all his fruits into his house; but all was to be free, and every man's hand alike in every place.* Maimonides in *I•el* ch. 4. sect. 24. *But they might not carry the fruits out of the land, nor feed the heathens with them, nor* ⟨...⟩ *elings (of the heathens,) except they had agreed to find them meat: but strangers that were guests might eat of them. Maim. ibid. ch. 5. sect. 13.*

Vers. 7. *the beast]* or, as the Greek translatheth, *the wild beasts:* under which the fowls also are comprehended. But *the fruits which were properly m•s mea•, they might not feed cattle with them.* Maimonides in *Jobel*, ch. 5. sect. 5. *the revenue]* or *in-come*, which properly is the fruit when it is ripe, and fit to be gathered into the barn. Whereupon the Hebrews say, *they might not gather in the fruits of the seventh year, when they were unripe;* they might eat a little of them in the field, before they were ripe, as they did others years, but not bring any to be eaten within their houses, till the season of the tithes. Maimonides *ibid.* chap. 5. sect. 15. *for to* ⟨ϕ⟩ *] for meat.* From hence the Hebrews gather, that *the fruits of the seventh year, might not be eaten* (by men,) *save so long as the same kind* (of fruits) *were found in the field: so long as the beast did eat of that kind, out of the field, thou mayest eat of it that is in the house. If it be all consumed for the beast, out of the field, a man is bound to put that kind* (of meat) *out of his house. And after the putting away, it is unlawful to be eaten, either of poor or rich,* Maimonides in *Jobel*, ch. 7. sect. 1. This Sabbath or Rest of the Lord's land, and common participation of all the fruits thereof, prefigured the spiritual Rest of his Church which they enter into by the faith of Christ, Heb. 4. and the communion of all graces and good things; as the scriptures mention the *common faith*, Tit. 1. 4. *the common salvation*, Jude, ver. 3. and *the communion of the mystery* thereof, Ephes. 3. 9. whiles both Jews and Gentiles are *fellow-heirs, and of the same body, and partakers of his promise of Christ by the Gospel*, Ephes. 3. 6. Besides communion also in outward things, as need requireth; as when *all that believed, were together, and had all things common; & sold their*

possessions & goods, and p 〈...〉 ed them to all men, as every man had need; and continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart; and the multitude of them that believed, were of one heart, and of 〈 ϕ〉 soul; neither said any of them, that ought of the things which he possessed was his own, but they had all things common. Act. 2. 44. 45. 46. and 4. 32.

Vers. 8. *thou shalt number*] The Hebrews hold, that this commandment of numbering seven times seven years, and the commandment of sanctifying the fiftieth year, verse. 10. was given to the high Sy•drion (or great Senate of Israel) only: unto whom the care of proclaiming the •ubile and lib••ies of the same, did belong. Ma 〈...〉 . treat. of the *Intermission and Jubilee*, ch. 10. sect. 1. *seven Sabbaths*] in Greek, *seven Rests*: in Chaldee, *sev 〈...〉 Releases* (or *Intermissions*.) 49. years] which nine and fortieth year was the seventh rest or Sabbath year. And the beginning of this numbering, fell out in the 8. year of Joshua, as is shown before on verse. 2. but the Hebrews miss generally in this computation, saying that *the beginning of this count, was fourteen years after they came into the land; for six years (were spent) in conquering the land, and seven years in parting of it.* Mam. in *Jobel*. c. 10. s. 2. But this agreeth not with Calebs speech in Ios. 14. 7.—10. neither was the land so long inparting. Wherefore as they have missed of Christ, unto whō all their Sabbaths and Iubilees led them: so God hath given them over to miss in the computation of their Iubilees, whereby they are the more hardened in their error. *Even the Stork in the heaven, knoweth her appointed times; and the Turtle, and the Crane, and the Swallow, observe the time of their coming: but the Jews know not the judgment of the LORD;* Ier. 8. 7. *O ye hypocrites, ye can discern the face of the sky, yet can ye not discern the signs of the times?* Matt. 16. 3.

Vers. 9. *shalt cause to sound*] Hebrew *shalt cause to pass*: which word when it is used of sounds or voices, meaneth to *proclaim, publish, or declare*, 〈 ϕ〉 the Greek here translath it; so after, and in •zr. 1. 1. *They caused the trumpet to pass throughout all the borders of Israel:* saith Maim. in *Jobel* ch. 10. sect. 10. *the trumpet*] or, *the cor•t*: see •ev. 23 24. *The trumpet of the Jubilee, and of the beginning of the year, is one, in every respect.* Maim. in *Jobel*, ch. 10. sect. 11. and Talmud in *Rosh hasshanath*, chap. 3. *of loud-sound*] or *of alarm*, as is Englished in Numb. 10. 5. See the notes on Lev. 23. 14. *It is commanded to blow with the trumpet, in the tenth (day) of Tisri (that is Sebtember,) in the year of Jubilee, and this commandment is given to the Synedrion first, as it is written, And thou shalt cause to sound, &c. and every particular person is bound to blow, as it is written, ye shall cause the trumpet to sound; &c.* Maimonides *ibidem* ch. 13. sect. 10. This blowing with trumpets, figured the preaching of the Gospel, Luk. 4. 18. 19. as is shown also on Levite. 23. *day of Atonements*] or *of expiation*, which was the Fasting day, when the whole Church every year afflicted their souls, and the high priest made atonement for them in the most holy place, Lev. 16. ch. & 23. 27. And though the year began ten days before, (the first of the month,) yet as our spiritual bondage was not done away, but by the atonemēt made through the death of Christ, Heb. 2. 14. 15. so neither was the type hereof performed in Israel till the day of Atonement. The Hebrews say, *From the beginning of the year until the day of Atonement, the servants were not released unto their own houses, nor from being in servitude to their masters: Neither were the fields returned to their owners: but the servants did eat and drink, and rejoice, &*



wear crowns (or garlands) upon their heads. When the day of Atonement came, the Magistrates (the Synedrion) blew the trumpet, the servants were released to their own houses, and the lands returned to their owners. Maimonides in *Jobel*, ch. 10. sect. 14.

Vers. 10. *the year of fifty years]* an Hebrew Phrase, meaning *the year even the fiftieth year*: so that they miss which count every nine and fortieth year to be the Jubilee: that was the seventh seven, the ordinary Sabbath and year of Rest, and the year following, was the Jubilee, even the fiftieth, so two holy years came together. Thus the Hebrew canons declare it; *The year of Jubilee cometh not in the count of the years of the seven; but the nine and fortieth year is the Release, and the fiftieth year the Jubilee; and the one and fiftieth year beginneth the six years of the Seven (following:) and so in every Jubilee.* Maimonides in *Jobel*, ch. 10. sect. 7. And again, *The nine and fortieth year it self, is the (year of) Release: and after it is the Jubilee, in the fiftieth year.* R. Menachem on Lev. 25. *proclaim liberty]* for Hebrew servants, from their Masters, Ier. 34. 8. 9. Such as went not out at the seventh year of their servitude, but were bored through the ear to serve forever, went out at the Jubilee; for then their ever was at an end, as is noted on Exod. 21. 2. 6. & as after followeth in this chap. v. 39. 40. 41. Wherefore the other legal ordinances which are commanded to be kept forever, had also their end at the Jubilee of the Gospel, as the Apostle showeth, Heb. 9. 9. 10. 11. Colos. 2. 14. 16. 17. And the Jews which urge the observation of them, may be answered from their own writers. *It is a known thing, that this word (legnolam) For ever, is sometime spoken of a time determined, as, He shall serve him forever, (Exod. 21. 6.) that is to say, unto the ever of the Jubilee. And sometime it is spoken of length of days, without knowledge of their limit, but yet they have a limit and an end; as, Let King David live forever, (1 King. 1. 31.) And sometimes it is spoken of a time which hath none end, as, The Lord shall reign forever and aye, (Psal. 10. 16.) saith R. Menachem on Lev. 25.* This year of liberty, figured the year of grace by Christ, who dying in the last Jubilee that ever the land had, did deliver them who through fear of death, were all their life time subject to bondage, Heb. 2. 14. 15. such as were the servants of sin, whom the Son making free, they are free in deed, John 4. 34. 36. Of this time of grace Christ prophesying, calleth it *the yere of his redeemed*, Isaiah 63. 4. and *the acceptable year of the LORD*, Isaiah 61. 2. And the Apostle exhorting us, that we receive not the grace of God in vain, saith, *Behold, now is the accepted time; behold, now is the day of salvation*, 2 Cor. 6. 1. 2. *a Jubilee]* in Hebrew *Jobel*, which the Chaldee calleth *Iobela*; the Greek here interpreteth it, *a year of remission of signification*. In Ezek. 46. 17. it is called *the year of liberty*. The Hebrews some of them think it hath the name (from the Arabike) of a rams horn, whereof the Cornets sounded this year, were made: so the trumpets of *Iobelim*, in Ios. 6. 4. are in Chaldee expounded, *trumpets of rams horn*. But the Hebrew word signifieth neither ram, nor horn, but hath the name of carrying, or leading-alōg, Job 10. 19. and 21. 32. Psal. 60. 11. whereupon *Iuball* is a stream, or water course, that runneth along, and carrieth things with it, Ier. 17. 8. Isaiah 44. 4. And thus R. Menachem, (on Lev. 25.) and the Zohar, derive the name *Jobel*, from *Iubal*: Streame, or water-course, according to that phrase in Ier. 17. 8. It seemeth also to have the name of the long-sound of the trumpet; as in Exod. 19. 13. *Jobel is the sound of the trumpet*: and because this year was joyful to servants and poor people; of the joyful shout which they made, and sound of trumpets, the Latins have borrowed the word *Jubilee*, which is to make a joyful shout. And in mystery, the Jubilee is so named, as carrying men to Christ, by

whose redemption all the faithful have cause to shout and rejoice. When he sounded the Trompet of his Gospel, (as God hath sent him to *preach the Gospel to the poor, to preach deliver a* ⟨...⟩ *to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.*) then he said, *This day is this scripture fulfilled in your ears; and all bare him witness, and wondered at the gracious words which proceeded out of his mouth,* Luk. 4. 18.—22. *his possession]* *his tenement,* meaning lands and houses which had been sold, and now must be returned to the first owners: a figure of our restoring by Christ into *Paradise:* the possession whereof, Adam lost by sin: Gen. 3. Luk. 23. 43. So there were three things especial unto this year; the sounding of trumpets, the freedom of servants, and the restoring of lands or tenements: but the resting of the land was one with the seventh years rest, verse. 4. 11. And here note the accord and the difference between the Sabbath (or seventh) year, and the Jubilee, which the Hebrews lay, down thus: *The Law of the Jubilee for the resting of the land, and the Law of the year of Release, is one in every respect. Whatsoever is forbidden in the sevēth year concerning the tilling of the land, is forbiaden in the year of Jubilee: and whatsoever is lawful in* ⟨ϕ⟩ *seventh year, is lawful in the Jubilee: & that work for which they are beaten if they do it in the seventh year they are beaten for the same in the Jubilee. And the Law for the fruits of the year of Jubilee, concerning eating, or selling, or putting them away, is as the law for the fruits of the seventh year in every respect. The seventh year is above the Jubilee, in that the seventh year releaseth (debts of) money, (Deut. 15. 1. ⟨ϕ⟩ .) which the Jubilee doth not: and the Jubilee is above the seventh year, in that the Jubilee letteth servants go out (free,) and releaseth lands, [which the seventh year doth not.] Lev. 25. 24. The Jubilee releaseth lands, in the beginning of the same: but the seventh year releaseth not monies, till the end of the same, (Deut. 15. 1.) Maim, in Jobel, chap. 10. sect. 15. 16. Further, from these words, ye shall return every man, &c. they gather, that he which gave his field f ⟨...⟩ a gift (though he sold it not,) yet it was restored ⟨ϕ⟩ him in the year of Jubilee: Maim. *ibid.* ch. 11. s. 19. *his family]* from which he was departed whiles through poverty he was sold unto another family, verse. 39. 40. 41. It figured our returning unto God the Father, through our Lord Jesus Christ; of whom the whole family in heaven and e ⟨...⟩ is named, Eph. 3. 15.*

Vers. 11. *A Jubilee shall it be]* or, *That Jubilee,* ⟨ϕ⟩ *be unto you, the year of fifty years; that is, even in the fiftieth year. The Greek translatheth it, (A year) of remission of signification shall it be unto you; the fiftieth year shall the year be unto you. of the separations thereof]* which the Greek calleth *the sanctified fruits thereof.* They were separated from the owners, and sanctified of God to be common for all; like the fruits of the seventh year, as before is noted. See verse 4. 5. 7.

Vers. 12. *it is the Jubilee]* in Greek, *it is the signification of remission. holiness]* that is, *a most holy year, to be hallowed or sanctified unto the Lord, by the obedience of these his precepts, & meditation of a better rest, freedom & holiness, w<sup>ch</sup> should be obtained by Christ, in the acceptable year of the Lord,* Luk. 4. 18. 19. 21. *out of the field]* and not out of the barn; see the notes on ver. 5. and on Exodus 23. 11. By this, God also led them to depend upon him for their daily bread, and not to care for the morrow, Mat. 6. 31. 34. and to w•ane them from the

world, that they that buy, may be *as though they possessed not*, and *they that use this world, as though they used it not*, 1 Cor. 7. 30 31.

Vers. 14. *if ye sell*] that is, if any of you: the Greek for more plainness, changeth the number, *if thou sell*: so after, the Greek saith *oppress* (or *⟨...⟩ ing*) *not thou. not oppress*] or, *not vex, not make a prey*. This Moses here and in the next verse show•l to concern both buyer and seller: so that if a man sold too dear, the buyer was oppressed; and if a man bought a thing too cheap, the seller was oppressed.

V. 15. *According to*] or *By the number of years*: which two phrases do explain one another, and are used sometime indifferently: as *In (or by) the word of Gad*, 1 Chron. 21. 19. is by another Prophet set down, *According to the word of Gad*, 2 Sam. 24. 19. And so the Greek translateth it here, *According to*. So after, in verse. 50. and in Numb. 14. 34. *years of the revenues*] that is, of *the fruits*: so that the land properly was not sold, but the fruits thereof, v. 16. See after on verse. 23 25. From this word *years*, the Hebrews gather, that *Who so selleth his field, he cannot redeem it till after two years, because it is said, according to the number of the years of the revenues, he shall sell unto thee. Yea though he that bought it would consent, yet he may not: till after two years from the sale thereof. And the buyer must eat two revenues of two years, and afterward it may be redeemed. Therefore if the seventh year be one of the two years, or if it be a year of blasting or mildew, it is not reckoned in the number. And if he buy it one year before the Jubilee, he eateth of it the second year after the Jubilee; for it is written, THE YEERES OF THE REVENUES. Maimonides in Jobel, chap. 11. sect. 9. 10. 12.*

Vers. 16. *the number of the revenues*] that is, *according to the number of years of the revenues*: as verse *⟨◇⟩* .

Verse. 17. *fear thy God*] by abstaining from this evil, and doing the contrary good; for; *by the fear [unspec] of the Lord, men depart from evil*, Prov. 16. 6. and whereas it is said, in 1 King. 8. 40 *that they may fear ⟨...⟩ as long as they live*: another Prophet openeth •t thus, *that they may fear thee, and walk in thy ways as long as they live*: 2 Chro. 6. 31. But the want of the fear of God, is the fountain of evil deeds, Deut. 25. 18. Psal. 36. 2. Rom. 3. 18. So Nehemiah's blaming cruelty in the Jews towards their brethren, said, *Ought ye not to walk in the fear of our God?* Neh. 5. 9.

V. 18. *my statutes*] the Gr. addeth, *all my st ⟨...⟩ tes* and *all my judgments*: which addition is here implied, as elsewhere the Holy Ghost explain•h him-self: for, to stablish *the words of the Law*: D ⟨...⟩ ⟨◇⟩ . 26. meaneth *all things* written in the bo•ke o ⟨...⟩ Law, Gal. 3. 10. and *They did eat*, Luk 9. 17. M•r 7. 8. is expounded, *They did all eat*, Mat. 14. 20. and 15. 37. & many the like. See the notes on Ex. 25. 40 *in confident-safety*] or, *with boldness and security*. The original word signifieth both the *confidence* or *boldness* which men that trust in God, and walk in his ways, have within themselves, and the *safety* and *secure* estate, wherein God serreth them; frō danger of evil. This promise is often renewed; as in Lev. 26. 5. Deut. 12. 28. & 23. 12. 28 Prov 1. 33. Ezek. 28 26. & 34. 27. 28. and under this promi•e, eternal life is figured; as is shown on Gen. 12. 5.

Vers. 19. *give]* or *yield her fruit*: which was a sign of God's blessing, Lev. 26. 3. 4. Psalm 67. <◇ > 7. and a figure of heavenly blessings in Christ, Isaiah 45. 8. Psal. 85. 11. 12. 13. Ezek 34 26. 27. *eat to the full]* or, *eat unto satie••e*: see the notes on Lev. 26. 5.

Vers. 20. *behold we shall not sow]* the Greek <...> teth it, *if we sow not, nor gather, &c.* This saying or thought of theirs, God approveth not o•: for he teacheth men, by the s•wles of the air, and lilies of the field, to take no thought, what to eat or drink, or wherewith to be clothed, Matt. 6. 25. 26. &c. But preventeth the objection of human infirmity, by promise of extraordinary blessing, to them that obey his Law. The like he doth in Exodus 34. 23. 24. about their going up to this solemn feasts; and in Mitthew 6. 33. to all that seek his kingdom and righteousness.

Verse 21. *will command]* that is, *will powerfully send*: as the Greek interpreteth, *I will send*: but it noteth the power and efficacy of God's word, who *sendeth his edict upon earth*, and *his word runneth* very swiftly, Psalm 147. 15. So Moses again speaketh of *commanding the blessing*, Deuteronomy 28 8. and David, in Psalm 133. 3. and of *commanding salvation*, Psalm 44. 5. and 71. 3. of *commanding strength*, Psalm 68. 29. and other things, which he effectually pr•••eth and causeth to come to pass, 2 Samuel 17. 14.

Verse 22. *ye shall eat]* This promise of blessings and the fruition of them, was to encourage them in obedience to God's Law; for *godliness is profitable unto all things; having promise of the life which now is, and of that which is to come*, 1 Timothy 4. 8. *And God is able to make all grace abound towards us, that we always having all-sufficiency in all things, may abound to every good work. And he that ministereth seed to the sower; will both minister bread for your food, and multiply our seed sown, and increase the fruits of our righteousness*, 2 Cor. 9. 8. 10.

Vers. 23. *forever]* or *absolutely, precisely*: Hebrew *to binding-fast*; meaning unto the buyer, as ver. 30. and this the Greek version favoereth, translating, *unto confirmation*; that is, to be firm and fast unto him that bought it, as his own forever. And as the original word is sometime used for *cutting off*, so it may here be Englished; and then it meaneth, it should not be sold so as to be cut off from redemption, (as verse. 24.) or to be absolutely cut-off from the first owner. The Chaldee translateth, *absolutely or properly*, for the propriety of him that buyeth the same. Hereupon Naboth would not sell his inheritance to the King, 1 King, 21. 3. See also Ezek. 48. 14 where the oblation of land given to the Priests and Levites, they might *not sell it, neither exchange, nor alienate the first fruits of the land: because it was holy, unto the LORD. is mine]* Though the whole earth be the Lord's, and the plenty thereof, Psal. 24. 1. yet the land of Canaan was his in more special manner, (even as Israel to whom he gave it, was his peculiar people above others, Exod. 19. 5.) because he had sanctified it to be the inheritance of his Church here on earth, Gen. 12. 7. and a figure of the inheritance of his saints in heaven, Hebrews 11. 9. 10. Therefore it is called *THE LORD'S land*, Hos. 9. 3. and *Immanuels* (that is, *Christ's*) *land*, Isaiah 8. 8. and *the holy land*, Zach. 2. 12. and so being God's, men had no right to sell it; and it taught them, that the gift of God may not be purchased with money, Act. 8. 20. and that the heavenly heritage which he hath prepared for his in Christ, cannot be alienated from them; but is surely confirmed in his blood, and reserved in heaven for them;

unto which they shall return at the great Jubilee of his second appearing, when the *trumpet of God* shall sound, Rom. 8. 38. 39. John 10. 28. 29. 1 Pet. 1. 4. 5. 1 Thes. 4. 16. 17. *sojourners with me*] that is, as the Greek and Chaldee expound it, *before me*. Thus David professed, *I am a stranger with thee, a sojourner as all my fathers*, Psalm 39. 13. and so he speaketh of all I•rael, in 1 Chron. 29. 15. (where in stead of *with thee*, he saith *before thee*.) So that as the heathens that became proselytes, had no inheritance in the land, but dwelt therein as sojourners, so was Israel in the sight of God. Hereby he taught them, to desire and seek a better country, that is, *an heavenly*; where there remaineth *a rest for the people of God*: Heb. 11. 13. 14. 16. 9. 10. and 4. 8. 9. See the annotations on Gen. 12. 5. and 13. 15. Some understand this *with me*, as if the Lord himself were but as a sojourner in this world, and his people with him; whereupon R. Menachem, (on this place) bringeth an exposition of more ancient Doctors thus: *For ye are strangers and sojourners with me; it is enough for the servant, that he be as his master*. This may have use, if it be referred unto Christ, and his sojourning here in our flesh; who also himself used this proverb unto his, saying, *It is enough for the disciple, that he be as his master; and the servant, as his Lord, &c.* Mat. 10. 25

Vers. 24. *grant*] or *give a redemption*, that is, suffer it to be redeemed; (for *giving*, is often used for [unspec] *suffering*, as is noted on Gen. 20. 6.) And this redemption, is by the year of Jubilee, when every man was to let the land return to the owner, as being redeemed for him by the Lord. Of men's redeeming their lands by money, &c. he speaketh afterward. Hereupon the Hebrew canons say, *the land of Israel, which was parted among the tribes, may not be sold forever, Lev. 25. 23. And if a man selleth forever, both of them [the seller and the buyer] do transgress against a prohibition: and it availeth them nothing; for in the Jubilee, the land returneth to the owner thereof. The Jubilee is above the seventh year, for that the Jubilee letteth servants go out free, and releaseth land: and this is the right of the sale of fields, spoken of in the law, and is a thing commanded, as it is written, YE SHALL GRANT A REDEMPTIO• FOR THE LAND. Maimonides in Jobel, chap. 11. sect. 1. and chap. 10. sect. 16.* This figured the land and state of grace, which all God's people by the Jubilee of the Gospel do return unto by repentance and faith in Christ, though by their former sins, they have for a time deprived themselves of their inheritance in his Church, 2 Cor. 2. 7. 8. 1 John 1. 9.

V. 25. *waxen-poor*] or *brought low*, as the Greek [unspec] translatheth it in v. 39. though here both the Greek and Chaldee expound it *waxen poor*. Hereupon the Hebrew canons say, *A man may sell his house, or field of his possession, (although they return again unto him after the time,) unless he be a poor man, Lev. 25. 25. But sell them for to put the 〈...〉 ony in his purse, or to make merchandise with it, or to get vessels, or servants, or beasts therewith, he may not; save for food only. Yet if he transgress and sell, the sale notwithstanding is confirmed. Maim. in Jobel, c. 11. s. 3. the redeemer*] the Hebrew *Goel*, is also a *kinsman*, Numb. 5. 8. Ruth 3. 9. unto whom the right or redeeming lands, houses, or persons doth belong, & also theavenging of their blood (if they be slain) Num. 35. 10. Which kinsman, in this work of redemption, was often a figure of Christ, who being near unto us, and allied in the flesh (in that he rock part of the same flesh and blood with us, Heb. 2. 14.) is called our *Goel*, that is, *Redeemer* or *Deliverer*: as, *the Redeemer shall come to (and out of Zion: Isaiah 59. 20. Romans 26. And he it is, that hath redeemed us, & our heavenly inheritance unto us in our low depressed and poor estate, Hos. 13. 14. 1 Thes. 1.*

10 2 Cor. 8. 9. Rom. 5. 6. 8. 10. The Hebrews in *Tan•huma* upon this place, say, *the Redeemer thereof, this is the holy blessed (God) as it is said (in Jer. 30. 34.) their redeemer is strong, the Lord of hosts is his name, &c. he that is*  $\langle \phi \rangle$  *unto him, this is the holy blessed (God) as it is said (in Psal. 148. 14.) a people near him.* Thus they saw somewhat a far off; though their eyes are darkened, that they cannot perceive how God was in Christ our redeemer, whom they crucified. *near unto him]* or *next, to weat, in blood: as Lev. •1. 2. 3. Num. 27. 11. the sale of his brother]* that w  $\langle$  ... $\rangle$  *his brother hath sold.* This duty of the natural kinsman, shadowed the duty of love which all Christians should show one to another, by spiritual alliance; in helping to recover them that are occasionally fallen, and restoring them with the spirit of •ecknes, Gal. 6. 1. 2. 1 John. 5. 16.

Vers. 26. *hath attained]* in Greek, *aboundeth, or,*  $\langle \phi \rangle$  ; which word is used in Act. 11. 29. *every man according to his ability.* From hence the Hebrews conclude, that a man must redeem it with his own; for *if he borroweth (of another,) to redeem it with all; they hearken not unto him. Maim. in Jobel, c. 11. s. 17. found sufficiency for]* or, *even the sufficiency of theredemption.* This the Hebrews understand to be of such things as he hath gotten after the sale; wherefore they say, *He that selleth a field of his possession, and hath hath other fields, and selleth of them fields, enough to redeem the field which he sold; they hearken not unto him: for it is written, AND FOVND SVFFICIENCY FOR THE REDEMPTION, that is, when he hath found something, which was not found with him, at the time of the sale. Maimonides ibid. ch. 11. s. 17.*

V. 27. *restore the overplus]* The Hebrews explain it thus; *As if there remain unto the Jubilee ten years, and he selleth him his field for an hundred crowns, & e that bought it, hath eaten of (the fruits) of it three year, and then the seller would redeem it, he is to give •0. crowns, and the other is to restore him his field. And so if he have eaten of it six years, he is to give him forty (crowns) and the other restoreth him the field. If he redeem it not, but leave it in the hand of him that bought it, until the year of Jubilee; then it returneth to the (first) owner, without price. Maimonides in Jobel, ch. 11. sect. 5.*

Vers. 28. *the Jubilee]* in Greek, *the Remission. to his possession]* that is, to his land, but *trees and the like, are by the Hebrews excepted. If a man sell trees; he cannot redeem them before two years, [as is before noted on verse. 15.] and if he do not redeem them, they return not to the owner, in the Jubilee: for it is written, HE SHALL RETVRNE to his possession, he saith not to the trees. Maimonides in Jobel, ch. 11. sect. 14. See more in Lev. 27. This returning of the poor to their possessions, figured the grace of God toward us in Christ, whereby we are restored into his favor, and shall be to his heavenly inheritance, Col. 1. 12. 13. 14. and 3. 24. Ephes. 1. 10. 11. 18. 1 Pet. 1. 4. compared with Isaiah 60. 2•. and 61. 7. and 65. 9. Contrariwise it was a sign of wrath, when God threatened, the seller shall  $\langle \phi \rangle$  return to that which is sold, Ezek. 7. 13.*

Vers. 29. *a walled city]* Hebrew, *city of wall, which the Greek explaineth walled; the Chaldee, compassed with a wall, the end]* or, *the perfection, the whole accomplishment of the year; in Greek, till the year be fulfilled; meaning, that it might be redeemed by the owner any time within the year; but not after. days]* understand, *a year of days, as the Hebrew sometime expresseth, Gen. 41. 1. meaning an whole or perfect year, (as the next verse showeth,) which consisteth of 365. days and six hours. Thus the sale and redemption of houses, differed from lands; w<sup>ch</sup> in the*

Hebrew canons is explained thus. *He that selleth an house within a city compassed with a wall, he may redeem it all a twelve months (space) from the day that he sold it, at any time that he pleaseth, yea though it be the same day that be sold it. And when he pleaseth to redeem it, he giveth all the price which be took. and abateth nothing to him that bought it. And his near kinne may not redeem it [as they might do his land, verse 25.] but the seller himself, if his hand can attain is it; and he may sell his goods to redeem it: but he may not borrow, and redeem it therewith. If he that bought it be dead, he may redeem it out of the hand of his son: so if he that sold it, be dead; his son may redeem it all the twelve months. If the 12. months be out, and it is not redeemed: then it is absolutely confirmed in the hand of him that bought it. And so if he gave his house for a gift, and redeemed it not within twelve months, it is absolutely his to whom he gave it. If it be leapeyeere, [that is, a year of thirteen months, as the Hebrews had two Adars or Februaries, by reason of odd days:] it is not absolutely made away till the end thereof, as it is written. TILL A WHOLE YEERE BE FVLILLED. Lev. 25. 30. to imply the month that is overplus. If the twelve month day become, and he cannot be found that bought it, that it may be redeemed from him: then (the owner) leaveth the money with the Synedrion, and breaks open the door, and goeth into his house; and when he comes that bought it, he goeth (to the Synedrion,) and taketh his m<sup>o</sup>ny. Ma<sup>o</sup>money in Jobel, ch. 12. sect. 1.—7.*

Vers. 30. *hath not a wall*] this because it seemeth contrary to the former, is written and noted in the Hebrew margin to be read, *hath a wall*; there being in the letters a difference, but not in the pronunciation; as the like hath been before in Exod. 21. 8. Lev. 11. 21. The Greek and Chaldee also translate, *hath a wall*, and that the meaning is so, the words foregoing show. Yet is not the text corrupted, (as is observed from the Hebrews in Exodus 21. 8.) but it seemeth, may thus be reconciled; that if it were in a city which sometimes had a wall, but for the present had none, or very ruinous (as was the case of Jerusalem, 2 King. 25. 10.) then the order here set, should stand for the sale of the house. And here I will add what the Hebrews write concerning this: *The city which was not compassed with a wall, at the time when Joshua conquered the land; though it be walled now, yet it is like the houses of the villages: and the city which was compassed with a wall in Joshua's days, though it be not walled now, yet it is as if it were walled. And when they went into captivity, at the first desolation (of the Temple, 2 Kings 25.) the holiness of the walled Cities which had been in Joshua's time, ceased: when Ezra came up, at the second coming into the land. (Ezra 1.) all the walled Cities were sanctified at that time; because their coming in in the days of Ezra, which was the second coming, was at their coming in in the days of Joshua: &c. Maimonides in Jobel, chap. 12. sect. 15. forever] or, to the cutting off of all redemption; the Greek translateth, firmly, the Chaldee absolutely: see verse 23. And as this is expressly spoken of the house, so the Hebrews say, that *gardens, and bathes to wash in, and dovehouses, which were within the walls of the city, these were as the houses: but fields if any were within the city, were to be redeemed as fields that were without the city. So for Jerusalem; they say, no house might be absolutely sold in it: likewise, that an house built upon the wall; [as was Rahabs, Ios. 2. 25.] was not as the (other) houses of a walled city. Maim. in Jobel, c. 12. s. 11. in the Jubilee] Greek, in the remission. Likewise, if one sold an house in a walled city, and the Jubilee came within the year of the sale, it was not returned in the Jubilee; but remained in the hand of him that purchased it; till it pleased the seller to redeem it all the year of the sale, or that the year were fulfilled, and so it was absolutely gone. Maim. in Jobel. ch. 12. sect. 9.**

Vers. 31. *villages*] or, *open-places*; the word is elsewhere used for *Courtyards*. *no wall-round-about*] meaning a wall properly, of earth, stone or the like. For, a city that had the gardens thereof for a wall, or that had the Sea for a wall, was not (counted) a walled city. No place was called a walled city, till it had in it three villages (or courtyards) or *moe*; and in every of those villages, two houses or *moe*; and it were compassed with a wall at first, and afterward they built villages within it. But a place that was first inhabited, and afterward walled about; or wherein there were not three villages with two houses in every of them, it was not a walled city; but the houses therein, where as the houses of the villages. Maimonides in *Jobel*, chap. 12. sect. 13. 14. *redemption shall be to it*] that is, it may be redeemed at any time, at the fields before mentioned; or it may be redeemed as the houses forementioned. Both are shown by the Hebrews thus; *He that selleth any house in the villages, or in a city which hath no wall, as is meet for it; it may be redeemed as liketh him best, according to the law of the field, or according to the Law of the house in a walled city. As, if he will redeem it out of hand, he may redeem it according to the law for houses: [that is, without abating anything to him that bought it.] If the 12. months be expired, and he hath not redeemed it; loe he may redeem it till the year of Jubilee, according to the law for fields. And when he redeemeth it, he is to count with him that bought it, and abate unto him, for the time that he enjoyed it. If the Jubilee come, and he hath not redeemed it: the house returneth (to the owner) without price, after the manner that fields do. Maimonides in *Jobel*, ch. 12. sect. 10.*

Vers. 32. *of the Levites*] which were the six cities of Refuge, & forty two cities *moe*, (48. in all,) given them to dwell in, and the suburbs of them, for to feed their cattle, Num. 35. Ios. 22. *a redemption ever*] that is, *they may ever* (or at any time) *be redeemed by the Levites*: to the Greek explaineth it. And the Hebrews say, *The Priests and Levites may redeem their houses in walled cities, at any time when they please, though it be after many years. Maim. in *Jobel*, ch. 13. sect. 7. shall be to the Levites*] This caution respecteth the possessions which the Levites enjoyed in their cities; and so doth that which followeth in verse. 33. that the redeemer must be of the Levites. Wherefore the Hebrews have this rule: *An Israelite which is heir to his mothers father a Levite, he redeemeth as the Levites do, though he be not a Levite; yet sieing the cities or fields are the Levites, he may redeem (at any time) forever. For this right dependeth upon those places, and not upon the owners. And a Levite which is heir to his mothers father an Israelite; he redeemeth as an Israelite, and not as the Levites do: for it is not said that the Levites may redeem at any time forever, but in the cities of the Levites. Maimonides in *Jobel*, chap. 13. sect. 8. 9.*

Vers. 33. *redeem, of the Levites*] understood, *⟨ϕ⟩ shall be of the Levites*, and it shall not be redeemed by other Israelites. Some take *redeeming* here, for *buying* or *purchasing*: though I find not the word so to mean, any other where. *the sale of the house*] that is, *the house which is sold*, as verse. 28. *and the city*] the Greek translateth, *and the sale of the houses of the city of their possession, shall got out*: and so it agreeth with the reason following. *shall go out*] unto the first owner, as ver. 28. out of the hands of any Israelite that had bought it, or of any other Levite that had redeemed it. *their possession*] whereas the Levites might have *no part* in the spoils of the heathens that were conquered, *not inheritance* in the houses and lands which were divided to the other Israelites, Deut. 18. 1. God gave them cities and suburbs, for them and their cattle, which was all the possession they had: therefore he confirmed this gift unto



them, with a stricter law both for sale and redemption, then the Israelites had for their possessions.

Ver. 34. *the field]* that is, *the fields:* as the Greek translath. *of the suburbs]* which we three thousand cubits every way, from the wall of the city and outward; see Numb. 35. 4. 5. with the annotations. *not be sold]* this seemeth to be an absolute prohibition, that though the Levites might sell their houses, yet not their lands at all: which yet was but a figurative restraint (as the other legal ordinances,) until the Jubilee of the Gospel; for then, *Barnabas a Levite sold his field,* that he might enjoy a better inheritance among the saints Act. 4. 36. 37. Howbeit the Hebrew doctors understand this Law otherwise, and say; *The Priests and the Levites, which sell any field of their cities, 〈...〉 ny house, &c. do redeem them after this manner: they sell fields, though it be near to the Jubilee, and redeem them out of hand and they redeem houses in the walled cities, at any time when they please, though it be after many years,* Lev. 25. 32. *Maimonides in Jobel, chap. 13. sect. 7. And this law against selling, they expound of alteration or changing, thus: In the Levites cities, they may not make of a city the suburbs; nor of the suburbs a city, nor of the suburbs a field, nor of a field suburbs, as it is written, the field of the suburbs of their cities shall not be sold,* Lev. 25. 34. *We have been taught, that this which is said SHALL NOT BEE SOLD, meaneth shall not be altered; but the field, and the suburbs, and the city, shall all three of them be as they are, forever. Maimonides ibidem sect. 4. 5.*

Vers. 35. *waxen poor]* or *brought low,* as verse. 25. and 39. *hand faileth]* or, *hand is moved,* which the Greek translath, and *he be weak* (or *impotent*) *in his hands by thee,* that is, unable to relieve himself. This phrase is here once applied to the *land,* in Deut. 32. 35. and often other where to the *foot,* the moving or sliding whereof, is also a decay or falling into evil. *strengthen him]* or, *take hold on him,* and so confirm his weak hands; that is, as the Greek translath, *help* or *relieve* him. So God is said to *strengthen* or *hold* the right hand of Cyrus, when he enabled him to subdue nations, Isaiah 45. 1. so of Christ, in Isaiah 42. 6. and of his people, when he helpeth them against their enemies, Isaiah 41. 12. 13. According to this law, is that in Deut. 15. 7. 8. 10. where God commandeth to *open the hand,* to *lend* and to *give* unto the poor: and it is reckoned for one of the sins of *Sodom,* that she *strengthened not the hand of the poor and needy,* Ezek. 16. 49. *even the stranger]* that is, though he be a stranger, and none of thine own nation: or, as the Greek translath, *thou shalt help him as a stranger and saj•urner.* Whereby God may intend the natural Israelites, which were but *strangers and sojourners* with him, verse 13. which is also the state of all the Saints on earth, 1 Pet. 2. 11. *that he may]* or, *and he shall live:* so the Gr. saith, *and thy brother shall live with thee.* By *living,* is meant the recovering of him-self out of his misery, as elsewhere *life* is opposed to sickness, ruin, and other miseries, Isaiah 38. 9. Nehem. 4. 2. 1 Chron. 11. 8. Gen. 45. 27. Therefore God commandeth to let the poor man have *sufficient for his need,* Deuteronomy 15. 8. see the annotations there. Hereby also was figured, that such as are poor in spirit, ought to be comforted: and such as are impoverished by sin, should be sought after for their recovery, by admonition, exhortation, prayer &c. that life may be given them; 1 Thes. 5. 14. 1 John. 5. 16. I am. 5. 16. 20.

V. 36. *biting-usury*] of this, see what is noted on Ex. 22. 25. *increase*] or *multiplication, overplus*; that is, when one taketh more then he lent. So in Ezek. 18. 8. 13. 17. Spiritual usury and exaction (which under this Law is also forbidden) is when the Law is urged upon the conscience of repentant sinners, more then is meet; whereby his life with God (which is by faith in Christ,) is impeached: or when the rudiments of the Law (which Christ hath freed his people from,) are laid as a yoke upon their necks, and burden upon their consciences; both which are hindrances of that true life and joy, which God by the Gospel and Spirit of his Son, ministereth unto the Saints, Matth. 18. 28.—33. Gal. 2. 14.—21. and 4. 9. 10. 11. and 5. 1. 2. &c. Acts 15. 1. 10. 11. Isaiah 9. 8.

Vers. 39. *waxen poor*] in Greek, *be humbled, or, brought low*: as verse. 25 *be sold*] for extreme poverty, debt, or theft; as 2 King. 4. 1. Exod. 22. 3. See the notes on Exod. 21. 2. *not serve thyself*] in Greek, *he shall not serve thee. of a servant*] of a slave, or bondman, as to compel him to do base and slavish works. The Hebrews say, *It is unlawful for an Israelite when he buyeth any Hebrew servant to make him serve in things vile, which are proper for servants (or slaves) to do; as to carry his vessels after him to the bath, or to untie his shoes &c. Lev. 25. 49. Which is to be understood of an Hebrew servant, because his soul is east down by his sale: but an Israelite which is not sold, it is lawful to use his ministry as a servants; for lo he doth not such work but willingly and of his own mind. Maimonides tom. 4. treat. of Servants, chap. 1. sect. 7. This Law Solomon kept, as it is said, but of the sons of Israel did Solomon make no servant: but they were men of war, & his servants, & his princes, & his captatins, &c. 1 Kin. 9. 22.*

Vers. 40. *as a sojourner*] in Greek, or a sojourner: meaning that he should be used kindly, reverently, and as a brother, verse. 46. The Hebrew canons say, *Every Hebrew servant or handmaid, their master is bound to make them equal to himself in meat, in drink, in clothing & in dwelling; as it is said (in Deut. 15. 16.) because he is well with thee: so that thou mayest not eat white bread, and he eat brown bread; or thou drink old wine, and he drink new; or thou sleep on a fetherbed, and he sleep on straw, &c. Hereupon they say, who so buyeth an Hebrew servant, buyeth himself a master: &c. Nevertheless it is necessary that the servant behave himself with a servants behavior, in those services which he doth unto him. Maim. in Servants, ch. 1. s. 9. year of Jubilee*] which was the year of liberty for all manner Hebrew servants: therefore, *No Hebrew maid, or Hebrew manservant was in use (in Israel) but at the time when the Jubilee was in use: whether it were a servant that sold him-self, or that was sold by the Synedrion. Maimonides in servants. chap. 1. sect. 10.*

Vers. 41. *go out from with thee*] the Greek saith, *he shall go out to remission, (into liberty.)* For what cause, or after what sort soever he hath been sold, the Jubilee released him: which was a figure of the time of grace, whereby now Christ hath freed us from the servitude of sin and Satan: John. 8. 32. 36. Rom. 6. 14 18. The Hebrew doctors say, *He whom the Synedrion sold, served six years (Exod. 21. 2.) from the day of his sale; and in the beginning of his seventh year, he went out a free man. If the yere of release (Deut. 15. 1.) Fel within those six years yet he did serve therein: but if the year of jubilee fell in them, though he were sold but a year before the Jubilee, he goeth out free. (Lev. 25. 40. 41.) A man may soll himself for me then six years; if he sell himself for 10. or 20 years, and the Jubilee fall out, though within a year, he goeth out at the Jubilee. If a man have*

*sold himself or been sold by the Synedrion, and he runs away: he is bound to make up the six years; but if the Jubilee fall, he goeth out free. If he have been sick, either by a continued sickness year after year, or been sick by fits; if the whole time (of his sickene) be less then four years, they are reckoned among the six (years service:) out if he have been four years sick. he is bound to make good all the days of his sickness as it is written (Lev. 25. 40.) As an hireling, as a sojourner: if the Jubilee fall, he goeth out. Maim. in Servants, ch. 2. sect. 2. 3. 4. 5. his sons with him] that is, his children (as the Greek translath,) whether sons, or daughters. In Exod. 21. 3. there is the like, for his wife. And by the parable in Matth. 18. 25. it seemeth that in Israel men might be sold for debt, they, their wives, and their children, and all that they had: and in 2 King. 4. 1. the credit or would take the children bondmen, for their fathers debt. Howbeit the Hebrew Doctors understand these otherwise, saying; Every Hebrew servant, his master is bound to find his wife meat &c. and so he is bound to find his sons and daughters meat. Of him whom the Synedrion sold, it is said (in Exod. 21. 3.) if he were the husband of a wife, then his wife shall go out with him. If thou thinkest that when he was bought, his wife became a servant; it is not so: but to teach that his master was bound to give her food. And of him that sold himself, it is said (in Lev. 25. 41.) he and his sons with him. And of him that was sold to an heathen, it is said (in Lev. 25. 54▪) he and his sons with him. Whether they were the wife and children which he had at the time when he was sold; or wife and children which he had after he was sold, so that he took her with his masters consent; but if he took her without his consent, his master is not bound to find her meat. Though his master be bound to find his wife and children meat, yet hath he nothing of the labors of their hands, but the wives labors are her husbands: and whatsoever is due from a husband to his wife, is due to her, forasmuch as he is an Hebrew servant. Maimonides, treat. of Servants, ch. 3. sect. 1. 2.*

Vers. 42. *my servants] their redemption from Pharaoh, figured the redemption from Satan by Christ; and their freedom, that of which it is said, ye are bought with a price, •ee not the servants of men▪ 1 Cor. 7. 23. and now being made free from sin, and made servants to God; ye have your fruit unto holiness, and the end everlasting life, Rom. 6. 22. the sale of a servant] that is, not after the manner that servants (or slaves) are sold in the market, publicly; but privately and by way of honor, Maimonides in Servants. ch. 1. sect. 5.*

Ver. 43. *with rigor] as the Egyptians ruled over Israel, Exod. 1. 13. The Hebrews describe it thus: What is rigorous service? It is service which is not determind, and service whereof there is no need: but (the masters) purpose is to make him work, and only that he should not cease. Hereupon our wise men have said, that (the master) should not say unto him, Digge under the vines until I come; for loe he giveth him no determind stint: but he is to say unto him, dig till such an hour, or unto such a place. And so he may not say to him, Dig this place; when there is no need to do it, &c. Maimonides in Servants, chap. 1 sect. 6. But this rigor, fierceness or cruelty here forbidden, extendeth forther, even to all overmuch labor, above that which is meet, and they are able; as the Greek here translath, Thou shalt not rack him (or afflict, torment him) with labor: beating if their work be not done, Exod. 1. 14. and 5. 7. 8. 14. and threatening with hard words; Ephes. 6. 9. and the like. fear thy God] and thereby abstain from this evil: see verse 17.*

V. 44. *of the heathens] as the Hebrew servants set at liberty by the Jubilee, figured God's elect, set free by Christ: so the heathens brought into subjection and bondage, may figure the*

reprobates, whom Christ and his people shall rule with an iron rod, Psal. 2. 9. Rev. 2. 26. 27. Or, being understood of such servants as were bought and brought unto the faith of God, & were circumcised, (as in Gen. 17. 27.) it might foreshadow the conversion of the heathens, and bringing them into the perpetual service of Christ and his Church; Isaiah 56. 3. 6. 7. and 60. 3. 7. 10. 12. Compare that promise made by the Prophet, *The Lord will have mercy* ⟨ϕ⟩ *Jacob, and will yet choose Israel, and set them in the•• own land; & the strangers shall be joined with them, & they shall cleave to the house of Jacob. And the people's shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord, for servants and handmaids, and they shall take them captives, whose captives they were; and they shall rule over their oppressors,* Isaiah 14. 1. 2.

Verse▪ 45. *of the sojou•n•s]* or, *of the stranger▪ inhabitants;* meaning such as were in the land, but [unspec] not joined to the Church of Israel; as the Chaldee paraphrast here calleth them *uncircumcised sojourners:* these sojourners are opposed to the heathens out of the land, round about them, verse 44. *that do sojourn]* or, *that are strangers:* in Greek, *that are among you. of their fa•the]* in Chaldee, *of their seed.* And this might be, if the mother only were a stranger. *An Israelite, the lieth with a Canaanitish bondwoman, for as much as she is a bondwoman, he begetteth a Canaanite* ⟨ϕ⟩ *every respect; and he is fold and bought, and made to ser•• forever, as other bondmen.* Maimonides in *Servants*▪ chap. 9. sect. 1. which accordeth with that law in Exod. 21. 4.

Vers. 46. *as an inheritance for your sons]* the Greek translatheth, *you shall divide (or impart) them* [unspec] *unto your children.* These words, *possession* and *•heritance,* applied thus to servants; mean their subjection under their masters; according to which phrase, God is said to *inherit in all nations,* Ps. 82. 8. and Christ, to have the heathens &c. for his *inheritance* and *possession,* Psal. 2. 8. And in saying *for your sons,* he implieth a prohibition to sell the• to strangers, especially if the servant were turned to the faith; and by the Hebrew canons, he that sold his servant to the heathens, the servant were out free, and his master was compelled to redeem him out of the heathens hand. Maimonides in *Servants,* ch. 8. s. 1. *forever]* they and their ⟨...⟩ *dren* after them, are bondmen; until they be made free. They were free by God's Law, if their master had maimed them, as Exod. 21. 26. 27. and by the Hebrew canons, their freedom might be bought by themselves, or their friends: Maimonides in *Servants,* chap. 5. sect. 2. *serve yourselves] o•, bring them into servitude, use them as servants. not rule over him]* in Chaldee, *not serve yourselves with him:* in Greek, *not rack (or afflict) him with labors;* as verse. 43. But might they then rule over the heathens with rigor? The Hebrews say, *It is lawful to make a Canaanitish servant serve with rigor: but not with standing this right, it is the property of mercy, and way of wisdom, that a man should be compassionate, and follow justi•, and not make his yoke heavy upon his servant, nor afflict him. And to give him meat and drink of all sorts. The first wise men, used to give their servants of all meats that they did eat themselves; and they gave their beasts and their servants meat, before they themselves did eat▪* *Loe he s•th* (in Psalm 123. 2.) *as the eyes of servants, unto the hand of their masters, as the eyes of a maiden, unto the hand of her mistress: Also they used not a servant contēp•ously, by hand, or by words: the script•• giveth them for service, not for shame and contempt. And let him not much cry out against him, or show in* ⟨...⟩ *, but speak gently to him,*

and hear his plea▪ 〈ϕ〉 s▪ it is expressed in the good ways of Job, for which he commendeth himself. If I despised the cause of my servant or of my handmaid when they contended with 〈ϕ〉 ▪ did not •e that made me in the womb, make him, &c. Job▪ 31. 13. 15. Ne••her should cruelty and hardness be found, s•ve among the idolatrous heathens: but th• s•do• Abraham our father, upon whom the blessed God hath poured out the good things of his Law, and commanded them stat••es and judgments which are righteous; they shall be merciful towards all. And so among the properties of the holy blessed God, which we are commanded to imitate, he saith, His tender mercies are over all his works, (Psal. 145. 9.) and who so showeth mercy, mercy shall be shown unto him, &c. Maimonides treat▪ of Servants, chap. 9. sect. 8.

Vers. 47. *the stranger*] which the Chaldee expoundeth, *the uncircumcised*: so after. *do attain*] in Greek, *do find*, to weet, enough to buy a poor Israelite; that is, if he be rich and able: so in verse 26. and 49. *the stock*] or, *the stumpe*, as this word is Englished in Dan. 4. 15. that is, any of the lineage or kindred remaining. The Chaldee translateth, *to the Aramite* (that is, to a *paynim* or •eathen,) *of the family of a stranger* (or *Pros•lyte*;) meaning one that was of a proselytes stock, but was not himself a proselyte, or of the faith of Israel.

Vers. 48. *redemption shall be to him*] that is, he shall have right to be redeemed. *his brethren*] that is, *his kindred*; as is after explained.

Vers. 49. *his uncle*] in Greek and Chaldee, *his fathers brother*. *his hand hath attained*] to weet, *wealth enough*; if he be able of himself. The Hebrew canons say, *He that is sold to a stranger, if his own hand attain not to redeem himself, his kindred are to redeem him; and one kinsman before another, as it is said, his uncle, or his uncles son, &c. And the Synedrion are to compel his kindred to redeem him, that he be not drowned (or swallowed up) among the heathens. If his kindred redeem him not, or his own hand cannot attain to i• every man of Israel is commanded to redeem him. And whether his kindred do redeem him, or any other man, he is to go out free, [and not to be a servant to him that redeemed him.] And he may borrow, for to ••deem himself from an heathen, and he may redeem by the half (or in part.) But he that is sold to an Israelite, his kindred may not redeem him, neither may •e borrow to redeem himself; neither is redeemed by the half (or part,) but if his hand be able to give according to the years that remain, he may give and go out, otherwise he goeth not out. Maimon. in Servants, chap. 2. sect. 7. A practice of this, we find in Nehem. 5. 8. We, after our ability, have redeemed our 〈ϕ〉 the Jews, which were sold unto the heathen: and will you even sell your brethren? or shall they be sold 〈ϕ〉 us?*

Vers. 50. *with him that bought him*] This is a common equity; *whether he had sold himself to an Israelite, or to an heathen, or had been sold by the Magistrates, he abas•ed of his redemption, and went out, Maimonides ibidem, chap. 2. sect. 8. the money*] Hebr. *the silver*: this the Hebrews hold strictly, to be money, not monies worth, as fruits, vessels, or the like. Maimonides ibidem, chap. 2. sect. 8. *days of an hired servant*] that is, a precise or set number of days, not more nor fewer. So this phrase elsewhere noteth, as in Job. 7. 1. 2. *Is there not an appointed time to man upon earth? and are not his days like the days of an hireling? &c. And in Esa. 16. 14. In three years, as the years of an •ireling: and in Esa. 21. 16▪ yet a year; according to the years of an hireling: that is, precisely, without longer day.*

Vers. 52. *according to his years]* As▪ if he had sold himself for an hundred (crowns,) and there remained unto the •ubile from the year of his sale, ten years: he shall re•kon ten (crowns) for every year that he hath served him, and abate the price of them, and return the rest in money, Maim. in Servants, chap. 2. sect. 8.

V. 53. *As an hired servant of the year, by the year]* that is, as a yearly hireling: see verse 50. *before thine eyes]* that is, thou shalt not suffer the stranger to rule over him with rigor, and thou wink at it. But every Israelite was bound to forbid: him this; and because it was a stranger that dwelt in the land, the Magistrates of Israel, might restrain him from rigor.

V. 54. *by these]* Greek, *by these things* (or *means*;) that is, neither by others, nor by himself, before the Jubilee. *of Jubilee]* Greek, *of Remission*: which was a year of full discharge of all servants from the hands of all other masters, that they might be the Lord's, and serve him only. Which thing Christ hath fulfilled for us in truth, who dying in the last Jubilee, the acceptable year of the Lord; hath set us free from all sinful servitude; that sin should reign no more in our mortal body, nor we obey it in the lusts thereof; but present ourselves unto God, as those that are alive from the dead; and our members as instruments of righteousness unto God, Rom. 6. 11. 12. 13. John. 8. 34. 36. Heb. 2. 14. 15.

#### CHAP. XXVI.

1, God forbidding Idolatry, commanded true religion. 3, Promiseth blessings to them that keep his commandments. 14, Threatneth curses to those that break them. 21, And as their stubbornness increaseth, so shall his plagues. 40, He promiseth to remember his covenant at last, towards them that repent.

YE shall not make unto you, Idols; neither shall ye rear up unto you, a graven *thing*, or a pillar, neither shall ye set, *any* stone of imagery, in your land; to bow down yourselves unto it: for I Jehovah, *am* your God. Ye shall keep, my Sabbaths; and reverence, my Sanctuary: I *am* Jehovah.

〈 in non-Latin alphabet 〉

IF ye shall walk, in my statutes: and keep, my comendements; and do them. Then I will give your rains, in their season, and the land shall give, her increase; and the trees of the field, shall give their fruit. And your threshing, shall reach unto the vintage; and the vintage, shall reach unto the sowingtime: and ye shall eat your bread, to the full; and dwell in confident-safety, in your land. And I will give peace, in the land; and ye shall lie-down, and none *shall* make you afraid: and I will cause the evil beast to cease, out of the land; and the sword, shall not pass through your land. And ye shall pursue, your enemies: and they shall fall before you, by the sword. And five of you, shall pursue an hundred; and an hundred of you, shall pursue ten-thousand: and your enemies shall fall, before you, by the sword. And I will have-respect unto you; and make you fruitful; and multiply you: and establish my covenant with you. And ye shall eat old *store*, very-old: and bring-forth the old, because of the new. And I will set my Tabernacle, amongst you▪ and my soul, shall not loath you. And I will walk, among you; and will be to you, a God: and you, shall be to me a people. I *am* Jehovah your

God, which brought you forth, out of the land of Egypt; from being servants to them: and I have broken the staves of your yoke, and made you go, upright.

But if ye will not hearken, unto me: and will not do, all these commandments. And if ye shall despise my statutes; and if your soul loath my judgments: so that ye do not, all my commandments; that ye break, my covenant. I also will do this unto you; I will even appoint over you suddaintertour, the consumption, and the burningague; that consume the eyes, and pine-away the soul: and ye shall sow your seed, in vain; and your enemies, shall eat it. And I will set my face, against you; and ye shall be smitten, before your enemies: and they that hate you, shall rule over you; and ye shall flee; when none pursueth you.

And if yet *for* these, ye will not hearken unto me: then I will add to chastise you, seven *times* for your sins. And I will break, the excellency of your power: and I will make your heavens as iron; and your earth, as brass. And your strength shall be spent in vain: and your land shall not give, her increase; and the trees of the land, shall not give their fruit.

And if ye walk with me, contrary; and [unspec] be not willing to hearken unto me: then I will add plagues upon you; seven *times*, according to your sins. And I will send among [unspec] you, wild-beasts of the field, which shall rob you *of your children*; and cut-off your cattle; and make you few: and your ways, shall be desolate.

And if by these, ye will not be chastised, [unspec] by me: but will walk with me, contrary. Then will I also, walk with you, contrary: [unspec] and even I, will plague you; seven *times*, for your sins. And will bring upon you, a [unspec] sword; that *shall* avenge, the vengeance of the covenant; and ye shall be gathered, into your cities: and I will send the pestilence, among you; and ye shall be given, into the hand of the enemy. When I *shall* break unto [unspec] you, the staff of bread; then ten women shall bake your bread, in the oven; and they shall return your bread, by weight, and ye shall eat, and not be satisfied.

And if for this, ye will not hearken unto me: but will walk with me, contrary. Then I will walk with you, in wrath contrary; and I, even I will chastise you; seven *times* for your sins. And ye shall eat, the flesh of [unspec] your sons: and the flesh of your daughters, shall ye eat. And I will destroy your high [unspec] places; and cut-down your Sun-images: and cast your carcasses, upon the carcasses of your filthy idols: & my soul shall loath you. And I will make your cities, a wast; and will [unspec] make-desolate, your Sanctuaries: and I will not smell, the smell of your rest. And I, will [unspec] make the land desolate: and your enemies, which dwell therein, shall be astonished at it. And you, will I scatter among the heathens; [unspec] and will draw out a sword, after you: and your land, shall be desolate; and your cities, shall be a wast. Then, shall the land enjoy, her [unspec] Sabbaths; all the days *that* it lieth-desolate; and you, in your enemies land: then, shall the land rest, and enjoy her Sabbaths. All the days *that* it lieth-desolate, it shall [unspec] rest: for that it rested not, in your Sabbaths, when ye dwelt upon it. And they that *are* [unspec] left of you, I will even bring a softness, into their heart; in the lands of their enemies: and the sound of a driven leaf, shall pursue then; and they shall flee *as* fleeing from a sword, and shall fall, when none pusueth. And they [unspec] shall fall, *every* man upon his brother, as before a sword, when none pursueth: and

ye shall not have, power-to-stand; before your enemies. And ye shall perish among the heathens: and the land of your enemies, shall  $\langle\phi\rangle$  you up. And they that *are* left of you, shall [unspec] pine away in their iniquity, in your enemies lands: and also, in the iniquities of their fathers, they shall pine-away with them. And *if* they shall confess their iniquity, and the [unspec] iniquity of their fathers; with their transgression, which they transgressed against me: and also, that they have walked with me, contrary. *And that* I also, have walked with them, contrary; & have brought them, into the land of their enemies: if then, their uncircumcised heart, be humbled; and then, they accept of their iniquity. Then will I remember, my covenant *with* Jacob: and also, my covenant *with* Isaac, and also my covenant *with* Abraham, will I remember, and I will remember the land. And the land, [unspec] shall be left of them, and shall enjoy her Sabbaths, while *it* lieth-desolate, without them; and they, shall accept of their iniquity: because even for-because, they despised my judgments; and their soul loathed my statutes. And yet for all that, when they be in the land of their enemies; I will not despise them nor loath them, to consume them; to break my covenant, with them: for, I *am* Jehovah, their God. But I will remember unto them, the covenant of *their* Ancestors: them whom I brought forth, out of the land of Egypt, before the eyes of the heathens; to be unto them, a God; I Jehovah. These, *are* the Statutes and the Judgments, and the Laws; which Jehovah gave, between him and the sons of Israel: in mount Sinai, by the hand of Moses.

#### Annotations.

*IDols]* in Hebrew *Elilim*, that is, *Vanities* or *things of naught*: in Greek, *things made-with hands*. Of these and the making of them, see the notes on Levite. 19. 4. and Exod. 20. 4. *graven thing]* which the Chaldee expoundeth *an image*: see Exod. 20. 4. *pillar]* or *statue*, or *standing-image*; which hath the name of *setting-up*, or *standing*; and seemeth to have been usually of stone; as Jacob set up *a stone* for *a pillar*, Gen. 28. 18. and 35. 14. And pillars were set up either for civil monuments; as was the pillar on Rachel's grave, Gen. 35. 20. and Absalom's pillar, 2 Sam. 18. 18. or for religious monuments, as were altars; Gen. 35. 14. Esa. 19. 19. these latter are here forbidden, after that God had appointed the place and ordinances of his worship; and he signifieth his hatred of them, in Deut. 16. 22. Yet were they used, not only by the heathens, as in Egypt, Ier. 43. 13. but by the idolatrous Israelites, 1 King. 14. 23. 2 King. 17. 10. The Hebrews say, *Matsebah* (the Pillar or Statue) *which the Law forbiddeth, is a building (or edifice,) by which all do gather themselves together, though it be to serve the LORD; because such was the manner of Idolaters; and who soreareth up a pillar, is to be beaten.* Maimonides treat. of *Idolatry*, chap. 6. sect. 6. And Sol. Rashi on Deut. 16. 22. saith; *Matsebah* (the Pillar) *is a stone to offer upon; though it be to (the God of) heaven. set]* or *put, lay*: Hebr. *give*. Whereby also he may forbid the sufferance of such in their land; for elsewhere they are willed to destroy their pictures, Num. 33. 52. and *giving* is often used for *suffering*, see Gen. 20. 6. *stone of imagery]* or, *stone of picture*, or *of figure*, that is, any *pictured* or *figured stone*, or *image of stone*: the Chaldec calleth it *stone of adoration* (or *of worship*) upon or unto which they used to bow down. Of this word, *pictures* have their name, Num. 33. 52. Esa. 2. 16. The Hebrews understand this of such stones as wherewith they used to pave their holy places, and bow down upon them to serve their God's. *The stone of imagery spoken of in the Law, although a man bow down him-self thereupon unto*



God, he is to be beaten: because it was the manner of Idolaters, to lay a stone before (the Idol,) and to bow down upon it; therefore they might not do so unto the LORD. Maimonides treat. of Idolatry, chap. 6. sect. 6. 〈...〉 in your land] The Hebrews understand this Law, of stones upon which they worshipped; do by the land here, understand all other places save the Sanctuary, which was paved with stone, upon which they bowed down. In the Sanctuary it was lawful to bow down upon the stones; as it is written IN YOVR LAND: in your land ye may not bow down upon stones, but ye may bow down upon the stones wherewith the Sanctuary is paved. And for this cause, all Israel are wont to lay matts or some such thing, in the Synagogues which are paved with stone; to make a separation between their faces and the stones, &c. Maimonides *ibidem* sect. 7. But this seemeth to savor of superstition, for God forbiddeth not stones simply, but stones of imagery, which were pictured or graved with figures. unto it] or, upon it; for so both the Hebrew and Chaldee may be Englished; but the Greek translateth unto it. And the Hebrew doctors, understanding it to be a prohibition of bowing down upon any such stone, though unto the true God, do determine the punishment to be *beating* by the magistrate: whereas if they bowed upon it to an idol, they were stoned to death (according to the law in Deut. 13. 10.) Maimonides treat. of Idolatry, ch. 6. sect. 6. 8.

Vers. 2. *Sabbaths*] in Chaldee *Sabbath days*: see Levite. 19. 3. 30. *reverence*] or *fear* 〈 in non-Latin alphabet 〉 see Levite. 19. 30. where these laws were before given; and are here repeated, as generals implying all other religious duties, because God would by promises and threatenings confirm his whole Law, & bind his people to the more careful obedience.

〈 in non-Latin alphabet 〉 Here beginneth the three and thirtieth Section or Lecture of the Law, after the Hebrews computation: whereof see Gen. 6. 9.

Vers. 3. *Walk in my statutes*] This maketh men *just before God*, Luk. 1. 6. and if the Law could give life, (and were not weak through the flesh, Rom. 8. 3.) *verily justice should have been by the Law*, Gal. 3. 21. but when the commandment cometh, Sin reviveth, and man dieth, Rom. 7. 9. Therefore by the works of the Law, there shall no flesh be justified in God's sight. Rom. 3. 20. but *she just shall live by faith*, Gal. 3. 11. and by faith this condition here required, is fulfilled; as Enorh walked with God, Gen. 5. 24. when he pleased him by faith, Heb. 11. 5. 6. This then according to the letter, is legal; and promiseth life to them which do these things, Rom. 10. 5. but spiritually leadeth unto Christ, who is the *end of the Law, for justice to everyone that believeth*, Gal. 3. 24. Rom. 10. 4.

Vers. 4 *your rains*] in Greek, *rain unto you*: he meaneth *the rain of the land, the first rain and the latter rain*, whereof see Deut. 11. 14. These none can give but God, Ier. 14. 22. they figured spiritual blessings, by the doctrine of the Gospel of Christ, Deut. 32. 2. Psal. 72. 6. 2 Sam. 23. 4. *their season*] that is, *due season*; so they make the earth fruitful: and are of *the Lord's good treasure*, which he openeth unto men, Deut. 28. 12. and should move them to fear him, Ier. 5. 24. *her increase*] or *her fruit*; which is an effect of the rain, through God's blessing; for when *the showers of blessing* come in their season, the tree of the field yieldeth her fruit, and the earth her increase, Ezek. 34. 26. 27. And this is spiritually applied to our earthly nature, made fruitful unto God through the rain and dew of his graces, and so it receiveth of him a

blessing: Ps. 67. 7. and 85. 12. 13. Heb. 6. 7. 8. Of the Hebrews, R. Menachem here saith, *the land hath a mystical signification of the land that is on high.*

Vers. 5. *reach unto the vintage]* or, *to the grape-gathering:* meaning hereby large blessings, with a bundance and variety of fruits, continued one after another. The like figurative promises are given to the Church under the Gospel, in Amos. 9. 13. saying, *The plowman shall overtake the reaper, and the treader of grapes, him that soweth seed. to the full]* or, *to satiety:* this signifieth abundance from God, Joel 2. 26. and contentation in men; as they that are never content, are said not to *know satiety*, Esa. 56. 11. and when God withholdeth increase, they eat, but not to satiety: Hag. 1. 6. Thus God fed them with Manna *to the full*, Exod. 16. 8. and promiseth so to feed the poor & meek under Christ, Psal. 13. 15. and 22. 27. *The just eateth to the satiety of his soul:* Pro. 13. 25. *in confident safety]* or, *in hopeful security, safely.* The Hebrew *Betach* signifieth *trust, hope, or confidence*, Act. 2. 26. from Psalm 16, which ought to be in God, Psal. 40. 5. whereupon followeth *safety* through his defense, as the Greek here translateth, *ye shall dwell in safety;* and so men are secure and bold, without fear of disturbance; Gen. 34. 25. as in Psal. 78. 53. *He led them with confident safety; and they dreaded not.* This as it is a blessing which God only giveth, Psal. 4. 9. so it is promised to the obedient, Prov. 21. 33. and is performed to such as are in the sheepfold of Christ, Ezek. 34. 25. 27. 28.

Vers. 6. *peace]* This though generally it signifieth all prosperity, yet sometime it is specially opposed to the *sword*, Matth. 10. 34. and unto *war*, Psal. 120. 7. which seemeth to be that which is intended here, as the former was against famine. *none shall make you afraid]* This God promiseth to fulfill under Christ, Jeremiah 30. 10. Ezekiel 34. 28. Mich. 4. 4. *cause the evil beast to cease]* that is, as the Greek translateth, *I will destroy evil beasts;* one being put for a multitude, or many; and ceasing being used for utter abolishing, as in Exod. 12. 15. Psal. 119. verse 119. or at least, for repressing their rage and fury: for in Israel, Lions, Bears, and the like, sometime destroyed the inhabitants, 2 King. 17. 25. 26. and 2. 24. This promise is applied also to the Church under the Gospel, Ezek. 34. 25. So in Job 5. 23. *the beasts of the field shall be at peace with thee.* The contrary followeth in verse 22. By the *evil beasts*, R. Menachem here understandeth mystically vicious lusts, *the powers of uncleanness, which flew from the unclean Spirit; that they shall not prevail to pollute the land which is on high.* So they seem to call our nature regenerate, as the Apostle calleth the Church, *Jerusalem which is on high*, Gal. 4. 26. *the sword]* used ordinarily for *war*, when it is spoken of men; but *the Lord's sword*, is explained to be *the pestilence*, 1 Chro. 21. 12. which may specially be intended here; and so God promiseth blessings, opposed to his *four sore judgments*, which are *the sword* (or war) *the famine*, *the evil beast*, and *the pestilence*, mentioned in Ezek. 14. 21. and Revel. 6. 8. Or, if we understand this *sword* for wars; then under *peace* aforesaid, may the promise be implied against *the sword of the Lord the pestilence.* These blessings; though they concern this life, yet the end of them is to lead to life eternal; so the Hebrews of old understood them, as their later doctors (though wandering out of the way of life) do witness, saying: *The holy blesed (God) hath given us a Law, which is the Tree of life; and whosoever doth all that is written therein, and knoweth him with a perfect knowledge, shall thereby be made worthy of the life of the World to come &c. And he hath promised us in the Law, that if we do it with joy and goodness of soul, and exercise ourselves in the* ••dome thereof continually; he will remove from us, all things that may let us from doing it, as

sickness, and war, and famine, and the like. And he will supply us with all good things, that may strengthen our *ϕ* to do the Law, as satiety and peace, and store of silver and gold; that we be not employed all our days, in the things which the body hath need of; but may be made fit to *ϕ* wisdom, and to do the Commandments, that we may be worthy of the life of the world to come. Maimonides in treat. of Repentance, chap. 9. sect. 1. Thus they followed after the Law of righteousness, but attained not to it, because they sought it not by *ϕ* in Christ, but as it were by the works of the Law; *ϕ* they have stumbled at the stumbling stone, Roman 9. 31. 31.

Vers. 8. *five of you shall pursue a hundred*] This promise is enlarged in Ios. 23. 10. *One man of you ϕ pursue a thousand:* and was notably performed it David's Worthies, 1 Chron. 11. of whom someone lift up his spear against *eight hundred*, and slew *three hundred* at one time, 2 Sam. 23. 8. 18. 1 Chron. 11. 11. Three men brake through the host of the Philistines, 1 Chron. 11. 18. Of the Gadites, there were men that had faces like the faces of Lions, and were as swift as the Roes of the mountains, 1 Chron. 12. 8. And David himself celebrateth this mercy, *I pursued mine enemies, and overtooke them: and turned not, till I had consumed them:* Psal. 18. 38. 2 Sam. 22. 38. See also Deut. 32. 30.

Vers. 9. *I will have respect*] or *turn my face*, in Greek, *I will look upon you and bless you:* and the Chaldee expoundeth it, *I will have respect by my word to do good unto you.* For this grace David prayed, Psal. 25. 16. and 69. 17. and when God delivered Israel from their enemies, it is said, *he had respect unto them, because of his covenant, &c.* 2 King. 13. 23. The contrary hereto, is the hiding of God's face, Deut. 32. 20. *fruitful*] or, *to increase;* as he had done before in Egypt, Exod. 1. 7. This blessing is acknowledged, in Nehem. 9. 23. *Their children thou multiplyest, as the stars of heaven:* and promised to be again under Christ; *I will bring (my sheep) again to their folds, and they shall be fruitful and increase:* Ier. 23. 3. *establish my covenant*] that is, faithfully keep, and continue to do the things which I have promised: see the notes on Gen. 6. 18.

Vers. 10. *very-old*] in Greek, *old of old things:* this respecteth the increase of their land, as the *ϕ* did of their bodies. See Levite. 25. 22. *because of*] or, as the Gr. translath, *from the face of the new:* they should bring forth the old, for want of roomth to lay up the new. This fruitfulness of the land, figured the many graces wherewith God would enrich the hearts of his people: as in verse. 4. For how ever God persuadeth his people, by promise of outward blessings, to keep his Law; yet *the end of the commandment is love, out of a pure heart, end of a good conscience, and of faith unfaigned,* 1 Tim. 1. 5. and such as for worldly benefits receive the word of the Lord, *when tribulation or persecution arisith, because of the word, by and by they are offended;* Matth. 13. 21. The Hebrews say, *All love that dependeth on a thing, when the thing ceaseth, the love ceaseth. He that serveth the blessed God, to the end that his riches may be multiplied, or his life preserved; his service is not perfect: as Satan said (in Job. 1. 9. 10.) doth Job fear God for nooght? Hast thou not made an hedge about him, &c. He that serveth God because of bodily things, on which his service dependeth; it shall not be confirmed unto light in the light of the living. For when those things cease, for which he serveth: his love will cease. And there is no eating and drinking in the state of death whether thou goest. But he that serveth God out of entire love, his love shall be in life*

*everlasting, and shall not depart forever, and his reward that loveth God, shall be eternal.* R. Elias in *Reshith chochmah*, treat. of Love, chap. 2. fol. 77. See also the annotations on Exod. 20. 6.

Vers. 11. *set my tabernacle]* Hebr. *give*, that is, *set and stablish* it; for both these ways, is *giving* expounded by the holy Ghost, as 1 King. 10. 9. compared with 2 Chron. 9. 8. and 2 Sam. 7. 24. with 1 Chron. 17. 22. God's *Tabernacle* was a sign of his dwelling in favor amongst them, Revel. 21. 3. See the annotations on Exod. 25. 8. The  $\langle \diamond \rangle$  signification was concerning Christ, who should dwell in the Tabernacle of our flesh; by whom God built again *the Tabernacle of David*, which was fallen down, Act. 15. 16. and in him God was *reconciling the world unto himself*, 2 Cor. 5. 18. and under this figure, eternal life in heaven was implied; *For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens*, 2 Cor. 5. 1. And that the Israelites had of old, the true understanding of these promises, that they belonged to the days of Christ, and the end of them was eternal life in heaven; it appeareth by the footsteps which yet remain in their later doctors, though they have quenched the light of grace, in laboring to have it by the works of the Law. For they say, *For this cause, have all Israel, their Prophets and their Wise men desired the days of Christ, that they might have rest from the kingdoms, which will not suffer them to study in the Law, &c. that they might be worthy of the life of the world to come. For in those days, knowledge and wisdom, and truth shall be multiplied; as it is written, for the earth shall be full of the knowledge of the LORD. (Esa. 11. 9.) it is also written, And they shall teach no more every man his neighbor, &c. (Jer. 31. 34.) again it is said, And I will take away the stony heart out of your flesh, (Ezek. 36. 26.) For that King which shall stand up of the seed of David, shall be more wise then Solomon, &c. and therefore he shall learn all the people, and teach them the way of the Lord; and all the heathens shall come to hear him, (Mich. 4. 1. 2.) And the end of all the reward, and later goodness which is without ceasing and diminishing, that is the life of the world to come. But the days of Christ are of this world, and the world goeth after the wonted manner, save that the kingdom shall be restored to Israel, Maimonides treat. of Repentance: chap. 9. sect. 2. Thus they speak, missing the right way, by going about to establish their own righteousness, Rom. 10. 3. and mistaking Christ's kingdom, which though it be in this world, yet is it not of the same, John. 18. 36. *my soul shall not loath you]* or, *not abhor, not cast you away as vile and lothesome.* Man is by nature loathsome through sin; as it is said, *Thou wast cast-out into the open field, to the loathing of thy soul (or person,) in the day that thou wast borne*, Ezek. 16. 5. But through the grace of God in Christ, our bloods are washed away, and we are adorned with the gifts of his spirit, Ezek. 16. 8. 9. 10. So this promise concerneth such as keep the covenant of God, that they shall not lothesomely be rejected. For *my soul*, the Chaldee translateth *my word shall not loath you*. So in verse 30. Ibn Ezra explaineth it thus, *And I will set my Tabernacle amongst you, and ye shall not fear that ever ye shall come into want: for my glory resideth with you, and it is not as the son of man, whose soul loatheth to dwell in one place.**

Vers. 12. *I will walk among you]* the Chaldee paraphraseth, *I will cause my divine majesty to dwell among you*; that Majesty is Christ, who by his spirit is with his church *all days unto the worlds end*, Math. 28. 20. *who walketh in the midst of the seven golden Candlesticks*, Revel. 2. 1. For his people are his Temple wherein he dwelleth, as it is written, *ye are the Temple of the living God, as God hath said; I will dwell in them and walk in them*, 2 Cor. 6. 16. For God's walking, was in his

Tabernacle; 2 Sam. 7. 6. See also Revel. 7. 15. and 21. 3. Under this, eternal life was also promised in heaven, whither Christ went to *prepare a place* for us, and will come again to receive us unto him self; that where he is, there we may be also, John. 14. 2. 3. *a God]* or *for a God*: that is, as the Greek translatheth, *your God*; of which blessing, see the annotations on Gen. 17. 7.

V. 13. *from being servants to them]* under whom, all sinful servitud• was also signified; from which the church is redeemed by Christ, as from Sin, John. 8. 34. 36. from Satan, Heb. 2. 14 15. and from bondage to men in things concerning God, as it is said, *Ye are bought with a price, be not ye the servants of men*: 1 Cor. 7. 23. *slaves of your yoke]* or, *bars, of your yoke*: meaning the bondage of Egypt, and of sin which they were entangled with there, Ezek. 20. 7. 8. For though *bonds* and *yokes* signify civil bondage, as in Ier. 27. 2. 3. 6. 7. 2 Chron. 10. 4. yet the wicked is also *holden in the cords of his sin*, Prov. 5. 22. And of this, the church complaineth, *The yoke of my trespasses, is bound by his hand; they are wreathed, they are come-up upon my neck*, Lam. 1. 14. And from this Christ hath freed us, as it was promised, *his yoke* (shall be removed) *from off thy neck, and the yoke shall be destroyed, because of the Oile*, (that is, for Christ's sake) Esa. 10. 27. So in Ezek. 34. 24. 27. Ier. 2. 20. Contrariwise, for their sins God threateneth them with a *yoke of y•on*, Deut. 28. 48. The Hebrew *M•t*, is properly  $\langle \diamond \rangle$  *staff*, Numb. 13. 23. and so is used for the staves or bars of yokes, and for yokes themselves, as in Ier. 27. 2. where it is joined with *bonds*, where with the staves of the *y•e* are tied. *made you go upright]* or, with *upright-stature*; not stouping as under the yoke: to the Chaldee saith, *I led you forth into freedom*, and the Greek, *I led you with boldness*. This also figured our redemption by Christ, whereby the Churches *stature* is made upright and tall, *like the P  $\langle \dots \rangle$  e tree*, Song 7. 7. which grace when Israel rejected, God *bowed down their back always*, Romans 11. 10.

Vers. 14. *not hearken to me]* that is, as the Greek saith, *not obey me*; and the Chaldee, *not receive my word*. So in verse 18. Here followeth many moe threatenings, whereby God prophesied of their falling from him, and his judgments upon them, till they should be restored by grace, verse 44. 45. So in Deut. 28.

Vers. 15. *despise]* or, *contemptuously reject*, as Israel did, 2 King 17. 15. Ier. 6. 19. Ezek. 5. 6. and 20. 13. 24. *loath* or *abhor*, as after (in verse 43.) he  $\langle \dots \rangle$  *th* they would do; for which he repaid them according, as the Prophet saith; *hath thy soul loathed Zion? why hast thou smitten us, and there is, no healing for us?* Ier. 14. 19. *all my Com.]* with this also they are charged, in Ier. •2. 23. *whatsoever thou commandedst them to dee, they have not done. break]* or, *make frustrate*, as Gen. 17. 14. and this God foretelleth Moses that Israel would do, Deu•. 31. 16. 20. and complaineth to Jeremiah that they had done it, Ier. 11. 10. and other Prophets charge them with the like, Esa. 24. 5. Ezek. 16. 59. To *bre  $\langle \dots \rangle$  the covenant*, is expounded by the Apostle, *not continuing* in it, Heb. 8. 9. from Ier. 31. 32. as on the contrary, to *confirm* it, is to *continue* in doing  $\langle \diamond \rangle$  things commanded, Deut. 27. 26. with Gal. 3. 10.

Vers. 16. *appoint]* or, *constitute, give charge*,  $\langle \diamond \rangle$  that which should have authority over them, [unspec] showing the power of God's judgments. Comp  $\langle \dots \rangle$  Psal. 109. 6. *sudden-terror]* speedy-plag  $\langle \dots \rangle$  which shall consume in hast: the perform  $\langle \dots \rangle$  whereof is shown in Psal

78. 33. he consum *⟨...⟩ their days with sudden-terror.* So in Ierem. 15 8. Zeph. 1. 18. *consumption]* or, *shaking-ague ⟨...⟩* Greek, *scabbednesse:* so in Deut. 28. 22. and *⟨◇⟩* where the word is not used. *the burning-agu ⟨...⟩* or, *fever:* the Greek here translatheth it *the ⟨...⟩ dise;* but better in Deut. 28. 22. *the fever, ⟨◇⟩ ⟨◇⟩* which hath the name orinally of *burning.* This *⟨◇⟩* ease, Christ cured, on such as were ready to *⟨◇⟩* therewith, Luk. 4. 38. 39. John. 4. 47. 52. *⟨◇⟩ consume]* or *make fail,* in Chaldee, *that darken ⟨◇⟩ eyes:* this is referred to all the former disease; *⟨◇⟩* the Greek interpreteth it by a word that signifieth consuming with unnatural heat. Or thi• consuming of the eyes, David complaineth in the person of Christ, Psal. 69. 4. *pine-away] make languish,* with sorrow, care, pain and hunger; as in Ier. 31. 25. *filling* is opposed to the *pinning soul:* the Greek translatheth, *make your soul to melt away.* The word is applied also to the *languishing* of the eyes. Psal. 88. 10. but here, and in Deut. 28. 65. to *⟨◇⟩* pinning or languishing-sorrow of *the soul,* meaning of the wholeman, or life; as the Chaldee *⟨◇⟩* translatheth it, *the breathing-out of the soul. ⟨...⟩ mies shall eat it]* The like is threatened in Deut. 28. 33. 51. and by other Prophets; as, *Loe I will ⟨◇⟩ a nation on you from far, &c. and they shall ⟨◇⟩ thine harvest, and thy bread, which thy sons and ⟨◇⟩ daughters should eat: they shall eat up thy flocks ⟨◇⟩ thine herds; they shall eat up thy vines and thy fig ⟨...⟩* Ier. 5. 17. The contrary is promised in Christ *⟨◇⟩ shall not plant, and another eat, &c. they shall ⟨...⟩ bour in vain:* Esa. 65. 22. 23. And the Lord *⟨◇⟩* sworn, *Surely I will no more give thy corn, ⟨◇◇⟩ meat for thine enemies,* Esa. 62. 8.

Vers. 17. *set my face]* Heb. *give my face,* which the Chaldee translatheth *mine anger:* so *face* is used for *anger:* Levite. 20. 5. 6. Psal. 21. 10. *⟨◇⟩ ]* that is, as the Chaldee expoundeth, *broken;* in *⟨◇⟩ ye shall fall before your enemies.* Contrary to the blessing in verse. 7. 8. and Deut. 28. 7. This judge•meant was executed, Judge. 2. 14. 1 Sam. 4. 2. and *⟨◇⟩ rule over you]* in Greek, *persecute you.* This was verified, Psal. 106. 41. *They that hated them, ⟨◇⟩ over them;* and in Nehem. 9. 28. *After they had ⟨◇⟩ they returned to do evil before thee: therefore th ⟨...⟩ test them in the hand of their enemies, so that they ⟨◇⟩ the dominion over them.* But when God showeth mercy to Israel, he promiseth *they shall rule ⟨◇⟩ their oppressors,* Esa. 14. 2. *none pursueth]* This showeth great fearfulness of heart, through guiltiness of conscience for sin; fearing where *no fear* is, Psal. 53. 6. So in Pro. 28. 1. *The wicked flee, when no man pursueth.* Hereof there is a lively description in Job 15. 20. 21. &c. and the contrary in Psalm 27. 1. 2. &c.

Vers. 18. *not hearken]* or, *not obey;* in Chaldee, *not receive my word:* as verse. 14. Here God, to show his long-sufferance, and the more to affect his people, chastiseth by degrees, according to the measure of their sins, and prophesieth of their stubbornness, who would not amend with light punishments; whereof he after complaineth thus, *In vain have I smitten your children, they received no correction:* Jeremiah 2. 30. *seven times]* a certain number, for an uncertain, meaning *many times;* *seven* is a complete number, as is noted on Gen. 33. 3. Levite. 4. 6.

Vers. 19. *the excellency]* or, *the pomp, pride, haugh•inesse of your strength;* called elsewhere, *the excellency (or pomp) of the strong-ones;* Ezek. 7. 24. This is in particular, applied to their

Sanctuary and religion, in Ezek. 24 21. *Behold I will profane my Sanctuary, the excellency of your strength, the desire of your eyes, and the pity of your soul.* Though it implieth generally all other things, wherein strength and excellency do consist: see Ezek. 30. 6 18. and 33. 28. *will make]* Hebr. *will give your heavens,* that is, as the Chaldee translath, *the heavens that are over you:* and so Moses expoundeth it in Deut. 28. 23. *as iron]* the Chaldee explaineth it, *hard as iron, that they shall not give-down rain; and the earth that is under you, strong as brass, that it shall yield no fruit.* So in Deut. 28. 23. save that there Moses likeneth the heavens to brass, and the earth to iron. This is contrary to the blessing promised in verse 4. And the complement hereof is shown in Ier. 14. 1. 2. &c. where a dearth is mentioned for which Judah mourned, her gates languished, *the cry of Jerusalem ascended; their Nobles sent their little ones for water, but they found none, they returned with the vessels empty; the ground was chapt, for there was no rain in the earth: the Hind calved in the field, and forsook it; the wild asses snuffed up the wind, & their eyes failed, because there was no grass.*

Vers. 20. *her increase]* the increase, or fruit expected; or which otherwise it should naturally yield; so in Genes. 4. 12. And this is an effect of the former restraining of rain, as Hag. 1. 10. Deuter. 11. 17. The word *increase,* is in Greek translated *spo* ⟨...⟩, *seed sown:* and so Paul useth it in like sense, saying, he that ministereth seed to the sower, &c. *multiply your seed-sown;* (that is, your increase,) 2 Corinth. 9. 10. *the trees]* the complement hereof is shown, in Joel 1. 12. *The vine is dried up, and the fig tree languisheth; the pomegranate-tree, the palm tree also and the apple-tree, all the trees of the f<sup>l</sup>ld are withered. their fruit]* the fruit which naturally they should bring forth. So another Prophet saith; *There shall be no grapes on the vine, nor* ⟨...⟩ *gges on the fig tree; and the leaf shall fade, and the things that I have given them, shall pass away from them,* Ier. 8. 3.

Verse 21. *contrary]* Hebr. in *contrariety,* (which word ⟨ϕ⟩, is added in verse. 27.) or, *at all-adventure, by chance.* The Hebrew *Keri;* signifieth both *contrariety,* and *chance* or *accident:* the Greek translath it *contrary* (or *thwart*) as opposing themselves to God and his commandments: the Chaldee expoundeth it, *if ye walk before me with hardness,* (that is, *stubbornly.*) If we understand it for *chance* or *adventure,* the meaning is to walk carelessly; come upon it what will; and to esteem the punishments not as from the hand of God for their sins, but to come by chance, as the Philistines said, in 1 Sam. 6. 9. *then we shall know that it is not (the LORD'S) hand that smote us; it was a chance that happened to us.* This latter the Hebrews follow; for speaking of tribulations upon them, they say, *If men cry not to the Lord, but say, this thing happeneth to us according to the custom of the world, and this tribulation is a chance that hath befallen us; then is this the way of cruelty, and occasioneth them to cleave still unto their evil works, & this tribulation, shall add other tribulations; as it is written (in Lev. 26. 27. 28.) and (if) ye walk with me by chance, then I will walk with you in wrath (or heat) of chance: as if he should say, when tribulation cometh on you, to the end you might repent, if you say it is a chance. I will add unto you the hot-wrath of that chance.* Maim. in Misn. tom. 1. in *Taanioth,* (or *treat. of Humiliation*) ch. 1. sect. 3. *not willing to hearken]* or, *will not obey;* which the Chaldee expoundeth, *will not receive my word.* An higher degree of obstinacy is here foreseen and prophesied of this people; the complement whereof, the Prophet bewaileth, saying, *Oh Lord, thou hast stricken them, but they*

have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a Rock, they have refused to return, Ier. 5. 3.

Vers 22. wild beasts] as God sent fiery serpents, Num. 21. 6. Lions, 2 King. 17. 25. Bears, 2 King. 24. and threateneth other the like, Esa. 13. 21. 22. And spiritually, these are wicked rulers, and tyrants that kill and spoil, as Prov. 28. 15. Dan. 7. 3. 4. 5. 6. Psal. 80. 13. and false Prophets that devour souls, Matth. 7. 15. Revel. 13. 1. 2. &c. So the Prophet (speaking of their punishments by Tyrants) saith, *A Lion out of the forest shall slay them; a Wolf of the evenings, shall spoil them; a Leopard, shall watch over their cities; everyone that goeth out thence, shall be torn in pieces, because their transgressions are many, &c.* Ierem. 5. 6. And of their Prophets he saith, *O Israel, thy Prophets, are like the Foxes in the deserts;* Ezek. 13. 4. See also Ier. 8. 17. and 15. 3. *desolate]* or *lie-waste*, because there shall be none walking in them, Esa. 33. 8. Ezek. 14. 15. For this Jeremiah lamented, *The ways of Zion do mourn, because none come to the solemn-feasts,* Lam. 1. 4.

Vers. 23. *by me]* or *to me*, that is, so as to obey me: the Chaldee saith, *to my word. contrary]* or, *stubbornly;* or, *at all adventures,* as verse 21.

Verse 24. *contrary]* Hebrew *in contrariety:* Chaldee *in hardness;* the Greek addeth, *with contrary wrath,* as in verse 28. GOD dealeth with men according to their wickedness, and *with the froward,* he showeth himself *w•y,* Psal. 18. 27.

Verse 25. *a sword]* the Chaldee explaineth it, *them that kill with the sword:* see before on verse. 6. *vengeance of the covenant]* meaning the covenant between God and his people, which was the Law; as the Chaldee expoundeth it; *and it shall a <...> on you, the vengeance for that ye have transgressed against the words of the La <...> .* So in Ier. 50. 28. he mentioneth *the vengeance of the Lord's Temple,* that is, the punishment of the Babylonians, for robbing and burning his Temple. *ye shall be gathered]* to went, for fear of the sword, the Greek translateth, *ye shall flee into your cities. the pestilence]* in Greek and Chaldee, *death;* see the annotations on Exod. 5. 3. It implieth the cutting off by death, *of man and beast,* as Ezek. 14. 19. 21.

Vers. 26. *break unto you the staff of bread]* that is, take from you the bread, which is the staff (or sustentation) of life. So the Greek translateth, *wh•n I shall afflict you with penury of bread.* For as to *break bread,* meaneth to communicate food, Act. 2. 46. so to *break the staff of bread,* meaneth on the contrary, to take away food, and to punish with pe•ury and famine, Psal. 105. 16• Ezek. 4. 16. and 5. 16. and 14. 13. *Bread is called a staff,* (or *stay*) because it *upholdeth the heart of man,* Psal. 104. 15. *then ten]* Hebr. *and ten,* that is, many: so *ten* often signifieth many, as Gen. 31. 7. Zach. 8. 23. Job 19. 3. *by weight]* a sign of scarcity and want; Revel. 6. 5. 6. So it is said, *I will break the staff of bread in Jerusalem, and they shall eat bread by weight, and with care, and they shall drink water by measure, and with astonishment: that they may want bread and water, and b• astonied one with another, and consume away for their iniquity,* Ezek. 4. 16. 17. *nor be satisfied]* or, *not have enough;* either for the small quantity, or for want of God's blessing on that they eat: so in Hos 4 10. Mich. 6. 14. This is opposed to the former blessing, in verse 5. And under it, a spiritual famine is implied, as it is said, *I will send a famine in the land; not a famine of bread, nor a thirst for •ater, but of hearing the words of the Lord: and they shall wander*



from sea to sea, and from the North even to the East they shall run to and fr̄, to seeke the word of the Lord, and shall not find it. Amos 8. 11. 12.

Vers. 27. not ⟨...⟩ rken] or, not obey; in Chaldee, not receive my Word, ⟨◇⟩ in verse ⟨◇⟩ . contrary] Heb. ⟨...⟩ chance: see the notes on v. 21.

Vers. 28. in wrath contrary] Heb. in wrath (or hear) of ⟨...⟩ riat ⟨◇⟩ (o•of all adventures,) which the Chaldee ⟨...⟩ nslateth, in strength (or vehementie) of anger: the Greek, in contrary (or ⟨◇⟩ ) wrath. And the word wrath be ⟨...⟩ added, showeth the increase of God's judgments, as of the people's sins. ⟨◇⟩ I▪ This addition was, lest they should impute their chastisements, to any other then God, (as the heathens did to Chance, 1 Sam. 6. 9.) and to note the certainty and inevitableness of their afflictions.

Vers. 29. the flesh of ⟨◇⟩ sons] in Greek, the fleshes; and so the word is used plurally in Rev. 19. 18, This threatening is repeated and enlarged, in Deuteronomic 28. 53. 57. mentioned also in Ezek. 5. 10. fulfilled in Jehoram's days, 2 King. 6. 29. and lamented in Jeremiah's, who saith, The hands of the pitiful women, have sodd ⟨...⟩ their own children: they were their meat, in the destruction of the daughter of my people; Lam. 4. 10.

Vers. 30. well destroy your high places] in G•eeke, will make desolate your pillars. In high-places, they used to assemble for worship and sacrifice, 2 Chro. 1. 3. 1 King. 3. 4. especially the Idolaters erected and used such, Ier. 32. 35. Ezek. 16. 16. 2 Chro. 11. 15. and 33. 3. though all the Prophets foretold their destruction, as doth Moses; Hos. 10. 8. Amos 7. 9. Ezek. 6. 3. 4. 6. And by high-places, understand buildings erected; as of Josiah it is said, he burnt an high-place; and stamped it small to powder: 2 King. 23. 15. Sun-images] called in Hebrew, Chammanim, of Chammah, the Sun, which Idolaters were wont to worship, 2 Chron. 23. 5. and the Kings of Judah gave horses to the Sun, and chariots, 2 King. 23. 11. and these Sun-images, they used to set on high, above the Altar, 2 Chronicles 34. 4. And God here threateneth their ruin, as also in Ezek. 6. 4. 6. The Greek here translateth them wooden-images made with hands; but in Esa. 27. 9. idols. cast your carcasses] or lay; Hebr. give your carcasses, that they shall not have seemly burial, or be suffered to rest in their graves; as in Ezek. 6. 4. 5. 13. he saith, I will cast down your slain men before your filthy idols; and I will give the carcasses of the sons of Israel, before their filthy idols; and will scatter your bones, round about your altars. And in Ierem. 8. 1. 2. At that time saith the Lord, they shall bring out the bones of the Kings of Judah, and the bones of his Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Jerusalem out of their graves: and they shall spread them before the Sun; and the Moon, and all the host of heaven, &c. they shall not be gathered, nor be buried; they shall be for dung, upon the face of the earth. This judgment Josiah fulfilled in part, when he burnt the bones of the Priests upon the altars; 2 Chro. 34. 5. 2 King. 23. 20. But specialy it: was accomplished by the heathens that destroyed them; Ps. 79. ⟨◇⟩ . 2. 3. filthy idols] or dung ⟨...⟩ gods, so called in contempt Gillul•, Excrements or Dung; the Grand Chaldee, here and often ⟨◇⟩ them idols. my soul] in Chaldee, my Word shall loath (or abhor) you: This is opposed unto the promise, in verse 11. and

it is manifested by God's judgments on this people, as the Prophet complaineth, *Hath thy soul loathed Zion? Why hast thou smitten us, and 〈ϕ〉 healing for u? &c.* Ierem. 14. •9.

Vers. 31. *a waste*] 〈ϕ〉 〈ϕ〉 -place, *a desert*: so in verse 33. This was 〈ϕ〉 even on Jerusalem it self, Nehem. 2. 17. So that not only their idols and idolatrous monuments, but their common wealth, and most religious places were rui 〈...〉 . And so by another Prophet he saith, *I will make Jerusalem heaps, a den of Dragons; and I will make the cities of Judah a desolation, without an inhabitant*, Ier. 9. 11. *your Sanctuaries*] or, as the Greek translateth, *your holy-places*: such as were the Tabernacle, (called *a Sanctuary*, Exodus 25. 8.) and the Temple, 〈ϕ〉 Chronicles 22. 19. and each of them, for the sundry roomths in them, (as the courtyard, holy and most holy place,) was called plurally, *Sanctuaries*, Psalm 73. 17. and 74. 7. Ier. 51. 51. The desolation of these is bewailed in Lam. 2. 7. And this judgment is opposed to that blessing in verse 11. *I will set my Tabernacle amongst you*. The Hebrews refer this word *Sanctuaries*, to their *Synagogues* also, which they had in all their cities for the people to meet in on the Sabbaths, Luk. 4. 16. the ruining of them, is complained of in Psal. 74. 8. *they have burned all the Synagogues of God in the land*. They had also Schools or Academies, for training up their youth in the learning of the Law: such scholars of old were called *Sons of the Prophets*, 2 King. 2. 3. and 4. 38. and 5. 22. in ages following, they were named *Disciples*, Mark. 2. 18. The rites and orders of these, are in the Hebrew canons described thus. Schoolemasters were to be appointed in every province, & in every city. And the master sate and taught them all the day long, and some part of the night; to train them up for to learn both day and night. Five and twenty scholars, did learn by one Teacher: if there were moe, from five and twenty unto forty; then they set another with him, to help him to teach them: if they were moe then forty, they set them up two schoolemasters. They might not teach the Law, save to a Disciple of honest and good conversation: but if he walked in a way not good, they first converted him unto goodness, and guided him into the right way, and made trial of him, and afterwards they received him into the Academie, (which they called in their tongue *•th hammid rash*, that is, an *House of exposition*, or study,) and did teach him. The master sate in the chief place, and the disciples were in a round before him like a crown; that they might all see the master and hear his words. And the Master sate not on a seat, and the Disciples on the ground: but either all on the ground, or all on seats. If when the Master taught, the Disciples understood him not: he might not be angry with them, but must again repeat the thing, though it were many times, until they understood the matter. Also the Disciple might not say, he did understand, when he understood not: but was to ask again, though it were many times. Two might not ask together, nor ask the master of any other thing, then that wherein they studied. They might not sleep in the school, nor talk there of any other matter, then of (God's) Law only: for the holiness of the school, was greater then the holiness of the Synagogue. These and other like orders, are shown by *Maimonides*, in *Talmud T•ra•*, chapter 2. and 4. Now touching the Synagogues, they write, that every place wherein there were ten men of Israel, it was necessa 〈...〉 that they should prepare there an house, wherein 〈ϕ〉 assemble for prayer, at all time of p•air. And this place they called *Beth hacneseth*; *An house of Assemblie*, (in the Greek *a Synagogue*.) And the citizens were to be compelled to build them a Synagogue, and to buy them a Book of the Law, Prophets, and (other holy) Scriptures. When

they built a Synagogue, it was on the highest place of the city, and built higher then all other houses, (as they gather from Proverbs 8. 1. 2.) And they set a pulpit in the house, for him to go up into, that did read the Law, or was to speak unto the people. They had also in the Synagogue an Ark (or Coffe,) wherein the Book of the Law (the Bible) was kept. The Eders sate first, with their faces towards the people; and all the people sate, one rew before another, and the faces of the one rew, towards the backs of the rew that was before them: so the faces of all the people, were towards the Elders, and towards the Ark. And when *Sheliach tsibbur* (that is, the *Messenger*, or *Minister*, of the congregation,) stood at prayer, he stood on the ground before the Ark, as the rest of the people. In the land of Canaan, and those parts, they used to lay mattes on the floor, to sit upon: but in the cities of Edom, (so they call the Roman Empire,) they sate in their synagogues upon banks or seats. In the Synagogues and Schools, they might use no lightness, laughing, playing, vain talking, eating, drinking, walking or the like: neither in hot weather, might they go into them from the heat, nor in rainy weather from the rain; nor cast up any accounts or reckonings in them; except they were such reckonings as were commanded, as the coffers for alms to the poor, and redemption of prisoners, and the like. If the Synagogue or School had two doors; they might not go in at the one door and out at the other, to shorten their way: for it was not lawful to go into them, save for the things commanded: But who so went in to pray, or to read, might go out at the door over against him, the nearest way. Synagogues and Schools, though they were ruined, yet they remained (as they say) *in their holiness*, as it is written in Leviticus 26. 31. *I will make-desolate your Sanctuaries*: though they be desolate, yet they continue in their holiness. They might not pull down a Synagogue, to build another in the same, or in another place: but first they built another, and afterward pulled down the former; lest any violence should befall them; and it should not be built. It was lawful to make a School of a Synagogue, but not a Synagogue of a School: because the holiness of a School, was above the holiness of a Synagogue; and they were to ascend in holiness, but not to descend. And if the citizens sold a Synagogue, they might buy an Ark with the money, or a Bible: But if they sold a Bible, they might buy nothing, with the money save another Bible; *for there is no holiness* (say they) *above the holiness of the Book of the Law*, (or Bible.) As they might sell a Synagogue, so they might give it for a gift: but they might not let it out to hire, nor morgage it, &c. *Maimonides* in *Misneh* treatise of *Prayer*, ch. 11. Of these *Synagogues*, though there be no express mention in Moses; yet the Apostle James testifieth, that *Moses of old time had in every city them that preached him, being read in the Synagogues every Sabbath day*, Act. 15. 21. And Jesus in the Synagogue of Nazareth, *stood up for to read; & there was delivered unto him, the book of the Prophet Isaiah*; which when he had opened and read, *he closed the book, and gave it again to the Minister, and he sate down*, and taught the people, Luk. 4. 16. 17. 20. and in the Synagogues usually on the Sabbaths, there was *the reading of the Law and Prophets*, and preaching afterwards: Act. 13. 14. 15. 16. &c. And for the *School*, the name is used in Act. 19. where Paul having disputed and persuaded the things concerning the kingdom of God, *for the space of three months, in the Synagogue*: when divers were hardened, and believed not, but spake evil of that way before the multitude; *he departed from them, and separated the disciples, disputing daily in the School of one Tyrannus*; (which the Syriac explaineth thus, *he separated the disciples from them, and spake daily with them, in the School of a man whose name was Turannus*: and the

Arabic likewise saith, *he instructed them daily, in the house of a man named Tyrannus;*) and this continued by the space of two years, Acts 19. 8. 9. 10. They are reported to have had of old, above four hundred schools and Synagogues in Jerusalem; and there was a place in the Temple where our Lord Jesus was found, when he was twelve years of age, *sitting in the midst of the doctors, both hearing them, and asking them questions:* Luk. 2. 46. And that there were Synagogues in Jerusalem besides the Temple, appeareth by Paul's words unto Felix, *They neither found me in the Temple disputing with any man, nor raising up the people, neither in the synagogues, nor in the city,* (speaking of Jerusalem:) Act. 24. 12. *I will not smell]* that is, as the Chaldee openeth it, *I will not accept with favor:* and so the phrase is used in 1 Sam. 26. 19. *If the Lord have stirred thee up against me, let him smell an offering:* and in Amos 5. 21. *I will not smell, in your solemn assemblies;* that is, *not accept with favor the oblation of your solemn assembly,* as the Chaldee there interprets it. Compare Gen. 8. 21. This judgment is opposed to that blessing in verse 12. *I will walk among you. the swell of your rest]* that is, *of your sacrifices of rest,* and so the Greek translatheth it, *the smell (or savor) of your sacrifices:* and the Chaldee, *the offering of your congregation.* So the word *fire-offering (or sacrifice)* elsewhere expressed, is here to be understood. See Levite. 1. 9. and 2. 12.

Vers. 32 *the Land]* in Greek, *your land.* So in Ezek. 33. 28. 29. *I will lay the land most desolate, and the Pomp of her strength shall cease, and the mountains of Israel shall be desolate, that none shall pass through. And they shall know that I am Jehovah, when I have laid the land most desolate, because of all their abominations which they have committed.* The fulfilling hereof is shown by the Prophets, Esa. 1. 7. 8. *even the mountain of Zion was desolate, the Foxes walked upon it,* Lam. 5. 18.

V. 33. *scatter]* or *fan,* that is, scatter as chaff. Of this they complain in Ps. 44. 12. *Thou hast sanned us among the nations.* And in Zach. 7. 14. *I scattered them with a whirlwind among all the nations, whom they knew not: thus the land was desolate after them, &c.* This is opposed to that blessing in v. 5. *Ye shall dwell in confident safety in your land. a sword]* that is, as the Chaldee explaineth it, *them that kill with the sword.* The like is threatened in Jer. 9. 16. and in Ezek. 12. 14. 15. and 52. This is contrary to that blessing in v. 6. *the sword shall not pass through your land.*

V. 34. *enjoy]* *accept,* as v. 41. or, *pay, accomplish her Sabbaths:* meaning her *seventh years,* which the Chaldee calleth *releases,* (or *remissions*) whereof see Lev. 25. 2. Deut. 15. 1. So the word is used for paying or accomplishing, as in John 14. 6. *till he accomplish as an hireling, his day;* though there also it may mean, a contented-acceptation, and enjoying of that which was desired.

V. 35. *it shall rest]* or, *it shall keep-Sabbath;* both from the people, the unworthy inhabitants; and from their tillage thereof, as the law required, Lev. 25. 4. Which being a precept figuring the sanctimony of the church, was not kept, whiles they defiled the land by their iniquities, as Lev. 18. 27. Wherefore whiles the land lay desolate, it should as it were be well pleased, and contentedly enjoy the rest which God would give it, from their sinning upon it. This was fulfilled, when they were 70. years captives in Babylon; as appeareth by 2 Chron. 36. 21. where it is said, *Until the land had enjoyed her Sabbaths: as long as she lay desolate, she kept Sabbath, to fulfill seventy years. rested not in your sabbathes]* This showeth, that it was not the

outward rest and intermission of the land, which God chiefly intended by that law, Lev. 25. (for those Rests, the land enjoyed,) but the resting from sin, by the people that dwelt thereon: even as the Sabbath day, was also a sign of their sanctification. See the notes on Levite. 25. 4.

Vers. 36. *a softness*] or *tenderness*, that is, *a faintnes or fearfulness*, and as the Chaldee translatheth it, *a breaking or discouragement*. So *softness*; is used for *faintness* or want of courage in Deut. 20. 3. Esa. 7. 4. 2 Chron. 13. 7. *a driven-leaf*] or *a tossed leaf*, which the Greek translatheth *carried*, meaning with the wind: and as in *Targum Jonathan* it is explained, *a leaf that is plucked from the tree*. This judgment in Job 15. 21. 22. is opened thus, *A sound of fears is in his ears; in peace the destroyer will come upon him; he believeth not to return out of darkness; and he is waited for of the sword: &c. as fleeing from a sword*] Hebr. *the flight of a sword*; which the Greek explaineth as *they that flee from batteil*; and the Chaldee, as *a flight from before them that kill with the sword*. So Solomon saith, *The wicked fleeth, where no man pursueth*, Prov. 28. 1.

Vers. 37. *shall fall*] or, *stumble-down*, through weakness; or through hast as they flee, they shall fall one on another. *before a sword*] Chaldee, *before them that kill with sword*. *power-to-stand*] Heb. *standing*, or *uprightness*; contrary to the blessing in verse 13. The Greek translatheth, *ye shall not be able to withstand your enemies*.

Vers. 38. *shall perish, &c.*] or, *shall be lost*. The fulfilling hereof is shown in Ier. 50. 6. *My people hath been perishing (or lost) sheep, their shepherds have caused them to go astray, &c.* Unto this curse of the Law, the promise of grace under the Gospel is opposed in Esa. 27. 13. *They shall come which are perishing in the land of Assyria, and the Outcasts in the land of Egypt; and shall worship Jehovah, in the  $\langle\phi\rangle$  at Jerusalem. eat you up*] in Chalden, *consume you*: that it, ye shall die in the land of your captivine.

Vers. 39. *pine away*] in Chaldee, *melt away*: to pine in iniquity, is to consume and perish in the punishment for iniquity: whereupon this people complained, *If our transgressions and our sins be upon us, and we pine away in them; how should we then live?* Ezek. 33. 10. See also Ezek 24. 23. It may likewise imply the beginning of grace in them that are left, (the *remnant-according to the election of grace*, Romans 11. 5.) who by their chastisements are) brought to a sight and sorrow for their sins: as in: Ezek. 36. 31. *ye shall loath yourselves in your own sight, for your iniquities. of their fathers*] the Chaldee expoundeth it, *in the sins of their evil fathers, which they retain in their hands, they shall melt-away with thē*.

Vers. 40. *And they shall*] that is, *And if they shall confess*: as the word *If* is understood in Exod. 4. 23. Mat. 1. 2. and 3. 8. Such a confession Daniel made, in Dan. 9. 3. 4. 5. &c. and Nehemiah, Neh. 1. 4. 5. 6. 7. &c. and 9. 1. 2. 29. 30. &c. when with fasting and prayer they confessed their own and their forefathers sins. And from hence the Hebrews do gather, that they should humble themselves and fast certain days in the year, for the calamities that have befallen their forefathers; (such days as he spoken of in Zach. 7. 3. 5. and 8. 19. and other the like;) wherein they stir up their hearts unto repentance, by memorial of their own evil deeds, and the deeds of their fathers, which caused those diffesses to come upon them. Moreover they say, *W  $\langle\ldots\rangle$  o seeth the cities of Judah in their desolation, saith, Thy holy cities are à wilderness* [as

in Esa. 64. 10] and re 〈...〉 his clothes. If he see Jerusalem in her desolation, be faith, Jerusalem is a wilderness, &c. If he see the Sanctuary desolate, he saith, Our holy and our beautiful house, &c. [as in Esa. 64. 11.] and rendeth his clothes. He rendeth them with his hand, all the clothes that are upon him, until he be naked down to the heart. And he never soweth up those rent plico 〈...〉. But all their fasts (they say) shall cease in the eyes of Christ: and not so only, but they shall be 〈◇〉 a good day (or festivitie,) and to days of joy and 〈...〉, as it is written (in Zach. 8. 19.) Thus saith the Lord hosts; the fast of the fourth (month) and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheer full solemn-feasts: therefore love the truth and once. Maim. tom. 1. in Taanioth, chap. 5. sect. 1. 16. 19. Thus are the unbelievers left to mourn and pine away in their iniquities, and they fast not 〈◇〉 to the Lord; but as he cried and they would 〈...〉 eat; so they cry and he will not hear: because they have refused Christ who is our Peace; and whose glory dwelt amongst us, full of grace and truth, Zach. 7. 5. 13. Eph. 2. 14. John. 1. 11. 14. against me] in Chaldee, against my word. contrary] Hebr. in conntrietie: Chaldee, in hardness, (stubbornly) as verse. 21. 27.

Vers. 41. *uncircumcised heart*] which the Chaldee expoundeth gross (or foolish) heart; and Targum Jonathan, *their proud heart*. It meaneth also an unbleeving and disobedient heart, which resisted the Spirit of God; according to that saying, *Ye stiff necked and uncircumcised in heart, and ears, ye do always resist the holy Ghost*: Act. 7. 51. This he speaketh, because the true circumcision is *in the liners, and in the spirit*, Romans 2. 29. whereupon the Prophet complaineth, *all the house of Israel, are uncircumcised in heart*, Jerome. 9. 26. what uncircumcision is, see Genes. 27. *be humbled*] or, *be bowed down*, which the Greek translateth, *be a shamed*; the Chaldee, *be broken*. It is opposed unto pride, 2 Chronicles 32. 26. Job 40. 12. and implieth their repentance, and turning to the Lord, as in 2 Chronicles 30. 11. Whereupon God saith, *If my people, upon whom my name is called, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will for give their sin, &c.* 2 Chronicles 7. 14. *accept of their iniquity*] that is, *of the punishment of their iniquity*; as *iniquity and sin*, is often used for *punishment*, Genesis 19. 15. Leviticus 20. 17. 19. 20. and to *accept of* that, is willingly to bear it, and contentedly to enjoy it, (the word before used in verse 34. where the land should *enjoy her sabbathes*;) or *pay* for the same. This phrase is used in Esa. 40. 2. where Jerusalem is comforted, because *her iniquity is accepted of*, (or *paid*,) when she hath received of the Lord's hand, *double for all her sins*.

Vers. 42. *Then will I*] Hebr. *And I will remember*. This remembrance of God, signifieth his performance of the thing promised; as he saith, *I have remembered my covenant, &c. and I will bring you out from under the burdens of the Egyptians, &c.* Exod. 6. 5. 6. So our remembering of God's precepts, is expounded for *to do them*, Psal. 103. 18. And under this promise, God's mercy towards them is implied; as Moses elsewhere saith, *For Jehovah thy God, is a merciful God, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them*: Deut. 4. 31. And David; *And he remembered for them his covenant: and repented, according to the multitude of his mercies*. Psal. 106. 45. *my covenant with Jacob*] the Greek translateth, *the covenant of Jacob, &c.* the Chaldee, *my covenant that was with Jacob, &c.* The remembering of this covenant with their ancestors, meaneth the accomplishment of the

gracious promises made in respect of Christ unto forgiveness of sins, and Sanctification of the Spirit. Therefore when Christ *the horn of salvation*, was raised up in the house of David, God is said to *do mercy with our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, &c.* Luke 1. 69. 72. 73. 75. The like grace is promised in Ezekiel 16. 60. &c. So while Daniel was confessing his sin, and the sin of his people Israel, the Angel Gabriel came and told him of the coming of Christ, to finish the transgression, and to seal up sins, and to make atonement for iniquity, and to bring in everlasting righteousness: Daniel 9. 20.—24. *For the Lord will not cast-off forever: but though he cause grief, yet will he have compassion, according to the multitude of his mercies;* Lamentation 3. 31. 32. This Thai <...> called Jonathan's, expoundeth e <...> is verse thus; *Then will I remember in mercy, the covenant which I covenanted with Jacob at Beth•l, (Gen. 35.) and also the covenant which I covenant•d with Isaac in mount Morijah; (Gen. 22.) and also the covenant which I covena <...> d with Abraham, but <◇> the pieces (of the sacrifices, Gen. 15.)* Whereas other-where the covenant is usually mentioned once, and from Abraham do•neward to Isaac, and so to Jacob, as is to be seen in Exod. 2. 24. and 6. 3. 4. here God mentioneth his covenant thrice, for more confirmation, and beginning with Jacob, goeth upward to Abraham (the father of the faithful,) so leading them by degrees to his first and most ancient promises; and in them to Christ, whose Gospel was preached to Abraham; and such as be *Christ's, are Abraham's seed, and heirs according to the promise,* Gal. 3. 8. 29. *the land]* which shall again be inhabited and tilled; as it is written, *In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be built, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by, &c.* Ezek. 36. 33. 34. So another Prophet saith, *O Lord thou hast been favorable to thy land, thou hast returned the captivity of Jacob; and, our land shall give her fruit, &c.* Psal. 85. 2. 13. And these promises have also their accomplishment in Christ; who pronounced this blessing to the meek, that *they shall inherit the laud;* Matth. 5. 5. But that earthly land, wherein they and their fathers so journeyed, was à figure of a better country, *that is, an heavenly,* Heb. 11. 9. 16.

Vers. 43. *and shall enjoy]* as in verse 34. The Greek translateth, *then shall the land accept her sabbathes.* <◇> *because even for because]* the reason is doubled, for the more vehemency; and to imply their often and manifold sins, in the breaking of his covenant. The like phrase is in Ezek. 13. 10.

Vers. 44. *in the land of their enemies]* cast out thither for their sins, and so unworthy of grace, being to be reputed as enemies themselves. This commendeth the mercy and free grace of God in Christ, for *when we were enemies, we were reconciled to God, by the death of his Son:* Rom. 5. 10. *to consume them.]* This promise, was partly fulfilled at their return out of Babylon, as is remembered in Nehem. 9. 31. *Nevertheless for thy great mercies sake thou didst not utterly consume them, nor forsake them.* But chiefly the complement hereof, is by the Gospel, as the Apostle showeth in Rom. 11. 26. 28, 29. Like promises are made in D•uter. 4. 29.—31. Ezek. 24. 22. 23. *I am Jehovah]* or, *I Jehovah,* <◇> *their God:* which on •his part, signifieth his power, goodness, and readiness to save them; and for them it is a sign of blessing; for *blessed is that people, whose God is Jehovah.* Psal. 144. 15. and 33. 12.

Vers. 45. of their *⟨...⟩* rs] or, of the first; which Targum Jonathan expoundeth, the covenant which I *⟨ϕ⟩* with their ancient fathers. The Greek translateth it, *their first covenant, when I brought them for ⟨...⟩ the land of Egypt.* Which deliverance, being a figure of a better by Christ; God, when he would assure them of his grace, if they turn unto him by faith, mentioneth that covenant and redemption. For though the covenant of the Gospel, be another then that which he made with them, when he brought them out of Egypt, as the Apostle showeth by testimony of the Prophets, Heb. 8. 8. 13. from Ier. 31. yet the covenant or law then given, was a *Scholemaster unto Christ.* Gal. 3. 24. and *Christ is the end of the law for righteousness, to everyone that believeth;* Rom. 10. 4. And thus Moses endeth the curses of the Law, due to transgressors; with promise of grace to the remnant of the Jews (*according to the election of grace,* Rom. 11. 5.) which in the latter days shall come again unto him; whom he is able to graff in again, and so will, *if they bide not in unbelief;* for *as touching the election, they are beloved for the Fathers sakes,* Romans 11. 23. 28.

#### CHAP. XXVII.

A Law for vows, whereby men sanctify the estimation of persons: whose value is set, between twenty and sixty years old; 5, between five, and twenty years old; 6, between a month, and five years old; 7, from sixty years old and upward. 8, Of the poor man's estimation, 9, Of sanctifying beasts, 14, and houses, 16, and fields of a man's possession, 22, or fields of his own buying. 26, The Lord's firstlings may not be sanctified by men. 28, No devoted thing may be redeemed. 30, The tithe of the land is holy, and the owners may not redeem it, but by adding a fifth part. 32, The tithe of beasts may not be changed or redeemed.

AND Jehovah spake, unto Moses, saying Speak unto the sons of Israel, and say unto them; A man, when he shall separate a vow: by thy estimation, of souls, to Jehovah. Then thy estimation shall be, of the male; from twenty years old, and unto sixty years old: even thy estimation shall be, fifty shekels of silver, by the shekel of the Sanctuary. And if it *be* a female: then thy estimation shall be, thirty shekels. And if (*it be*) from five years old, and unto twenty years old; then thy estimation shall be, of the male, twenty shekels: and for the female, ten shekels. And if (*it be*) from a month old, and unto five years old; then thy estimation shall be, of the male, five shekels of silver: and for the female, thy estimation *shall be*, three shekels of silver. And if *it be* from sixty years old and above, if a male; then thy estimation shall be, fifteen shekels: and for a female, ten shekels. And if he *be* poorer, then thy estimation; then he shall present him, before the Priest; and the Priest, shall estimate him: according to *that* which the hand of him that vowed can attain, shall the Priest estimate him.

And if *it be* a beast, where of they offer, an oblation, unto Jehovah: all th<sup>••</sup> he give<sup>•h</sup> of *⟨ϕ⟩* , unto Jehovah, it shall be holy. He shall not altar it, nor change it; a good for a *⟨ϕ⟩* , or a bad for a good: and if changing he shall change, beast for beast; then it, and the exchange thereof, shall be holy. And if *it be* any unclean beast, whereof they do not offer, an oblation, unto Jehovah: then he shall present the beast, before the Priest. And the Priest shall estimate



it; whether *it be* good or bad: according to thy estimation O Priest, so shall it be. And if redeeming he will redeem it: then he shall add the fifth *part* thereof, unto thy estimation.

And a man, when he shall sanctify his *house to be* holy, unto Jehovah; then the Priest shall estimate it; whether *it be* good or bad: as the Priest shall estimate it, so shall it stand, And if he that sanctified *it*, will redeem his house: then he shall add the fifth *part*, of the money of thy estimation, unto it, and it shall be his.

And if a man shall sanctify unto Jehovah, (*same part*) of a field of his possession; then thy estimation shall be, according to the seed thereof: the seed of an homer of barley; at  $\langle \diamond \rangle$  shekels of silver, If he sanctify his  $\langle \diamond \rangle$ , from the year of Jubilee: according to  $\langle \diamond \rangle$  estimation, it shall stand. And if he sanctify his field, after the Jubilee: then the Priest shall reckon unto him the money, according to the years that remain; even-unto  $\langle \diamond \rangle$  year of Jubilee: and it shall be abared  $\langle \diamond \diamond \rangle$  estimation. And if redeeming he  $\langle \diamond \diamond \rangle$  me the field, that sanctified it: then  $\langle \diamond \rangle$   $\langle \dots \rangle$  de the fifth *part*, of the money of thy  $\langle \dots \rangle$  ation, unto it, and it shall stand unto  $\langle \diamond \rangle$ . And if he will not redeem the field;  $\langle \diamond \rangle$  have fold the field, to another man:  $\langle \diamond \diamond \rangle$  not be redeemed, anymore. And  $\langle \diamond \diamond \rangle$ , when it goeth-out in the Jubilee,  $\langle \diamond \rangle$  be holy unto Jehovah, as a field devo  $\langle \dots \rangle$   $\langle \diamond \rangle$  possession thereof, shall be the Priests.  $\langle \diamond \rangle$   $\langle \dots \rangle$  he sanctify unto Jehovah; a field of  $\langle \diamond \rangle$  buying; which is not of the field of  $\langle \dots \rangle$  session: Then the Priest shall reckon  $\langle \diamond \rangle$  him; the tribute of thy estimation; even  $\langle \dots \rangle$  the year of Jubilee; and he shall give  $\langle \diamond \rangle$  estimation, in that day; an holy *thing*,  $\langle \diamond \rangle$  Jehovah. In the year of Jubilee, the  $\langle \diamond \rangle$  shall return, unto him of whom he  $\langle \diamond \diamond \rangle$  unto him, to whom the possession of the land (*did belong.*) And all thine estimation, shall be, according-to the shekel of the san  $\langle \dots \rangle$  arie: twentit Gerahs, shall be the she k•ll. But the firstling, which shall be first borne to Jehovah, of the beasts; a man shall no• sanctify it: whether *it be* ox or sheep, it is Jehovah's. And if *it be* of an unclean beast, then he shall redeem *it* according-to thine estimation; and shall add, a fifth *part* of it, thereto: or if it be not redeemed, then it shall be sold according-to thy estimation.

Notwithstanding, any devoted▪ thing, that a man shall devote unto Jehovah, of all that he hath; of man and beast, and of the field of his possession; shall not be sold, nor redeemed: every devoted-thing, is holy of holies, unto Jehovah. None devoted, which shall be devoted, of man, shall be redeemed: *but* shall surely be put to death.

And all the tithe of the land, of the seed of the land, of the fruit of the tree; is Jehovah's: holiness, unto Jehovah. And if a man redeeming will redeem, *ought* of his tithe: he shall add thereto, the fifth *part* thereof. And all the tithe of the herd, or of the flock; of all that passeth, under the rod: the tenth, shall be holy, unto Jehovah. He shall not search, whether *it be* good or bad; neither shall he change it: and if changing he shall change it; then *both* it, and the change thereof, shall be holy, it shall not be redeemed.

These *are* the commandments, which Jehovah commanded Moses, for the sons of Israel: in the mountain, of Sinai.

## Annotations.

A Man] or, Any-one, man or woman. The Lord having given throughout this book, Laws, concerning necessary duties appertaining to his service; concludeth it with this Law touching vows and voluntary services, which his people should honor him with, of their own accord, through the working of his spirit in them wherein he requireth a constant mind, that they should not alter their purposes, or change their promises made unto him. *separate a vow]* in Greek, *vow a vow*: the word *separate*, signifieth to exempt after a singular manner from common use, ⟨ϕ⟩ expoundeth it, *separate with his mouth*: and Ab, *Ezra*; *separate and explain*. A *vow* it a religious promise made unto the Lord, & for the most part was made with prayer, and paid with thanksgiving; Numb. 21. 2. 3. Psal. 66. 13. 14. And vows were either of abstinence, such as are spoken of in Num. 30. & the vow of Nazarites, Numb. 6. or, they were to give something to the Lord, as sacrifices, Levite. 7. 16. or the value of persons; beasts, houses or lands▪ concerning which the Law is here given. The Hebr. say, A *vow is parted into two parts* ⟨ϕ⟩ *the first is tha▪ whereby a man restraineth himself from lawful things▪ as when he saith, such or such fruits be unlawful,* ⟨ϕ⟩ *me, all these* 30. ⟨ϕ⟩ *forever.* ⟨ϕ⟩ *The 2. is that whereby he bindeth himself to give •t oblation, which he was* ⟨2 pages missing⟩ *though he that estimateth survivs, yet he is free. For there is no estimation of the dead: and he that is estimated must needs stand in judgment. If be say, Such a man's price be upon me; and he stand in judgement, and die before they have determined his price: loe he is free, for there is no price of the dead. Ma* ⟨...⟩ *in Erachin, c. 1. s. 21. 23. can attain]* that is, according to his ability: as in Lev. 14. 21. 22. So the Greek translateth, *is able*. Thus God would not suffer his holy name to be abused by any, but even the poorest man that made a vow, was to pay, or remain a perpetual debtor: that all might learn not to be rash with their mouths, not to let their hearts be hasty to utter a word before God; nor suffer their mouth to cause their flesh to sin: for God hath *no pleasure in sooles*, Eccles. 5. 2. 4. 6. Of this the Hebrews say; *All the estimations appointed in the Law; he that estimateth is to give them, if he be rich. But if he be poor, and his hand cannot attain it; he is to give all that is found in his hand, though it be but one shekel, and he is discharged*, Lev. 27. 8. *And they make account that he is to give though it be one shekel, if he have but one shekel for that it is said, (in v. 25.) All thy estimation shall be according to the shekel of the Sanctuary: Loe thou art taught, that in the estimations, there is no less then a shekel, neither moe then fifty. If there be not found in his hand so much as a shekel, they may not take of him less then a shekel, but leave all upon him as a debt, and if he be able, and grow rich her shall give the whole estimation appointed in the Law. A rich man that estimateth (or vometh) and groweth poor; or that estimateth when he is poor, and groweth rich: he* ⟨ϕ⟩ ⟨⟩ *bound to pay the estimation of the rich. What is the difference between him that oweth the estimation of the poor, & him that oweth the estimation of the rich &c. He that oweth the estimation of the poor. when they have taken of him all that his hand attaineth to, though but one shekel: if afterward he wax rich, he is not bound to pay it. But if he owe the estimation of the rich, the rest of the estimation remaineth upon him, till he be rich; und he is to pay the estimation which is upon him. He that expresseth the estimation, and saith, my estimation be upon me fifty shekels; or such a man's estimation be upon me, thirty shekels: he is not to be judged according to that a hu▪ his hand can attain▪ but they take all that is found in his hand, and the rest, lieth upon him as a debt, till he be rich,*

then he must give it. He that saith, Lot upon me be an estimation absolute, and 〈...〉 sseth it not &c. he is to be judged according to his ability as others that do estimate. They that owe estimations and prices, men may take pannes of them, and take of them by force so much as they have vowed: and are not bound to restore them their pawn by day or by night: And they may sell all that is sound to be theirs of immovable goodt and of moveable, of apparel, householdstuffe, servants and cattle; and make payment out of them all. But they may not sell his wives apparel, nor his children's, &c. Maimonides in Erachin. chap. 3. sect. 2. 3. &c. 14.

Vers. 9. a best] in Greek, of the beasts whereof a 〈ϕ〉 is offered, meaning of the bullock, sheep or goat unble mished; which he shall separate by a vow, as in verse. 2. all that he giveth] or, as the Greek trans 〈...〉 ▪ whosoever giveth of these. shall be holy] for the altar of the Lord: or the price thereof holy for the maintenance of the sanctuary. Thus the Hebrews understand it; because they think that such beasts as were meet for the altar, might not be sanctified to any other use, then upon the altar: but if a man hath sanctified it for other use, then the price of it valued by the Priest, was for that other use, and the beast for the Altar. He that sanctifieth his beasts absolutely, or sanctifieth his goods absolutely, they provide that all perfect beasts meet to be offered on the altar, the males be sold for Burnt-offerings and offered up for Burnt-offerings, and the females be sold and offered for Peace-offerings; and the prices fall to the maintenance of the Sanctuary; for that which is absolutely sanctified, is for the maintenance of ( 〈ϕ〉 ) house. And of this is that spoken in Lov. 27. 9. M 〈...〉 in Erachin, ch. 5. sect. 7.

Vers. 10. not alter] or, not scourse it, nor change it two words are use of one signification, to show the weight of this law, whereby God forbiddeth and punisheth men's levity and inconstancy in holy things; whether these vows here spoken of, or any other. The Hebrew canons say, Whosoever changeth, is to be beaten (by the Magistrate,) for every beast that he changeth, Lev. 27. 10. Maimonides t.m. 3. in Temurah (or treat. of Change) ch. 1. sect. 1. or a bad for a good] Though a man would give a better then he had vowed, the Law suffereth him not to change. For (as the Hebrews say) the nature of man inolineth to increase his wealth, and to spare his goods, and though he have vowed and sanctified, 〈ϕ〉, may be he will turn and repent, and redeem it for less then it is worth, &c. and when he cannot redeem it, he will change it for a worse then it. And if he 〈ϕ〉 have leave given him to change a bad for a good, 〈ϕ〉 would change a good for a bad, and say it is good. Therefore the scripture absolutely forbiddeth him to change, and mulcteth him if he changeth, saying, Then it and the exchange thereof shall be holy, (l. v. 27. 10.) And all these things are to sul due his evil concupiscence, 〈ϕ〉 to rectify his mind. And the many judgments the are in the Law, are no other them counsels from far, from (God, who is great in counsel, to rectify the knowledge and to direct all works. And so he saith, (in Prov. 22. 20. 21.) Have not I written unto thee excellent things, in counsels and knowledge: that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth, to them that send unto thee. Maim. in Temurah, chap. 4. sect. 13. if changing he shall change] that is, if at all, or any way he change. shall be holy] Hebrew, so all be holiness: that is, both of them shall be the Lord's, and neither of them his that through cove 〈...〉, leightnesse, or for any other respect changeth an hallowed thing. By the Hebrew canons, some changes stood in force, and of some there was a nullity. He that changeth his oblation, for a beast which is not his own, it is no change: for no man

can sanctify a thing which is not his own. Priests make no change of a Syn-offering, or of a Trespassoffring: nor although they be theirs, yet have they no due unto them whiles they are alive; for they have no right to the flesh, till the blood be sprinkled. Neither do the Priests make charge of the firstling, for though it be his due whiles it is alive, ⟨◇⟩ it is not his due from the beginning, for the beginning of it is in the house of Israel. But the owners that change the firstling all the while it is in their house, they make a change. And so a Priest that changeth a Firstling which is borne of his own, (not a Firstling which he hath received of an Israelite) that is a change. The high Priests ram (Lev. 16.) maketh a change; but his bullock maketh no change, though it be one of his own: because his brethren the Priests have their atonement by it, and so are as partners in it. Fowls, and Meat-offerings, make no change; for the law speaketh but of beasts. He that sanctifieth a beast that hath a fixed blemish, it maketh no change; but he that sanctifieth a beast that hath a transitory blemish, or sanctifieth a perfect beast, and afterward a fixed blemish cometh upon it; this maketh a change. Whether a man change a perfect beast for a blemished, or a blemished for a perfect, or change in Ox for a sheep, or a sheep for an Ox, or a sheep for a goat, or goat for sheep, or males for females, or females for males, or change one for an hundred, or an hundred for one, either at once, or one after another: this is a change, and he is to be beaten, according to the number of beasts which he hath changed. Change is, when the owner of an oblation saith of a beast of the common beasts which are his, This shall be for that; or, This shall be the exchange of that; This shall be for that Sin offering, or for that Burnt-offering; (having thus said) it is a change. The Law for the offering of exchanges is thus; The exchange of a Burnt-offering, shall be offered for a burnt-offering: and if the exchange of it be a female, it shall feed, till some blemish fall on it, then it is sold, and a burnt-offering is brought with the price of it. The exchange of a Sin-offering, is to die; of a Trespass-offering, is to feed till it be blemished, and the price they make a voluntary-offering. The exchange of Peace-of-frings, is as the Peace-offerings in all respects, &c. The exchange of the Firstling, is the Priests; and the exchange of the tithe beast, is the owners, &c. *Maimonides in Temurah*, ch. 1. sect. 3 9. 14. and ch. 2. sect. 1. and ch. 3. 1. &c.

Vers. 11 *unclean beast*] This may be taken generally for all unclean beasts which men did vow, except *the dog*, the *price* whereof might not be brought into the house of the Lord, for any vow, Deut. 23. 18. But the Hebrews understand it also of oxen, sheep or goats, upon which are blemishes, whereby they are become unclean for the altars. *He that sanctifieth a perfect beast for the altar, and there fall a blemish upon it, whereby it is disalld: lot this is estimated and redeemed. And of this it is said* (in Lev. 27. 11.) AND IF ANY VNCLEANE BEAST, &c. *and he is to bring with the price thereof another oblation like it, Maim. in Erachin*, ch. 5. s. 11. But that other unclean beasts might be sanctified also, they grant, *Ibidem*, s. 17. *present the beast*] or, *make it stand*, as verse. 8. *Whosoever sanctifieth a beast, either clean or unclean, either of the holy things for (God's) house, or holy for the altar, whereupon a blemish is f ⟨...⟩ , or which is perfect and meet to be offered: it is necessary that it be presented in the Judgment hall*, Lev. 27. 11. *Therefore if the beast die, before it be estimated and redeemed; they redeem it not after it is dead, but do bury it. But if he sanctify a stain, or a dead beast for the reparation of the sanctuary; lo that is redeemed as other moveable goods, Maimonides, in Erachin*, ch. 5. sect. 12.

Vers. 12. *thy estimation* ô Priest] The Greek here changeth the person, saying. *As the Priest valueth it; likewise the Chaldee, According to the estimation of the Priest.* This rate or value which the Priest set, was (as Sol. Rashi here noteth,) *for any other man that would come to buy it. But if the owner would redeem it, the scripture layeth more upon him, to add the fifth part: and so for him that sanctifieth his house, or his field, or that would redeem his second •ithe; the owners are to add a•ist part, but not any other man.*

Vers. 13. *If redeeming he will redeem it]* that is, *will at all redeem it*, as repenting of his vow which he hath made, and will not have the beast sold, that the price thereof may be given to the Lord, but reserve it for his own use. *the fifth part]* and *the fifth part which is added, loe it is as the holy thing it self, and there is one law for them (both.)* Maimonides in *Erachin*, chap. 7 sect. 〈◇〉. For abusing or p•rioyning holy things, the Law elsewhere commandeth a fifth part to be added besides the principal, as a mulct upon the offender for his fault, Levite. 5. 16. and 6. 4. 5. and 22. 14. so in this case of vows, when he that voweth will not stand to his promise, the Lord layeth on him this penalty for his inconstancy and lightness of mind: that 〈◇〉 might learn to be faithful and stable minded, in all things pertaining unto him and his service, though they proceeded at first from their own voluntary will. *unto thy estimation]* unto the value which thou the Priest hast set the beast a•, by the estimation: or, unto *the money* which thou hast valued it at; as in v. 15. 19. So the owner was to give so much as any other man, and a fifth part more.

V. 14. *his house]* and so by proportion, any other of his moveable goods. *He that sanctifieth his house, or his unclean beast, or any other of his moveables; they are to be valued according to that they are worth, be they good or bad; and if he that sanctified them, he or his wife or his heir will redeem them, he is to add a fifth part &c. whether it be an house in a walled city, or an house in a village, it may be redeemed always,* Maimonides in *Erachin* c. 5. s. 3. To sanctify an house, was by vow, as if a man said, This house be holy unto the Lord, or any like words. *so shall it stand]* so shall the value be, neither less nor more. Only the owner, if he will redeem it, must give the fifth part more then the value, ver. 15.

V. 15. *the money]* Hebrew, *the silver of thy estimation*, which the Greek explaineth, *the silver of the price*, and the Chaldee, *the silver of the estimation thereof*, so in v. 19. From this word *Silver*, the Hebrews say, *Sanctified things might not be redeemed with lands, or with servants, or with bills (of writing) but either with money, or other moveables that are like unto money.* Maintony in *Erachin* ch. 7. sect. 1.

Ver. 16. *field of his possession]* which in verse. 22. is distinguished from *a field of his own buying*; the field which cometh to a man by inheritance, that is called *the field of his possession* (or *tenement*,) saith Maimonides in *Erachin*, chap. 4. sect. 1. *to the seed thereof]* that is, the seed which is enough to sow the field. *Not according to the worth of (the field) for whether the field were good or bad, the ransom of the holiness thereof was alike.* *an Homer]* the name of a measure, which contained ten Ephahs or bushels, Ezek. 45. 11. The Greek and Chaldee, translate it a *Cor*, and that was one with the *Homer*, Ezek. 45. 14. Of it there is mention in King. 4. 22. where King Solomon's daily bread for his house, was *thirty Cors, of fine flower, and three score Cors of*

meal, that is, three hundred Ephahs or bushels of flower, and six hundred of meal. The Hebrews likewise explain it thus. *The Homer is a Cor: and that is two Letheks [which Lethek is mentioned in Hos. 3. 2.] and the Lethek is fifteen Seahs [or pecks, whereof see Gen. 18. 6.] So the Homer is found to be thirty Seahs which are ten Ephahs, every three Seahs an Ephah. Maim. in Erachin. ch. 4. sect. 4. By this we may understand that Judgment threatened in Isaiah 5. 10. the seed of an Homer, shall yield an Ephah; where ten bushels are sown, one bushel shall be reaped. at fifty shekels] that is, shall be esteemed as 50 shekels, for 49. years, to weat, from Jubilee to Jubilee, and so the Hebrews explain it, Every place which is sit to have an Homer of barley sown therein, &c. the estimation thereof is fifty shekels, for all the years of the Jubilee; but the Jubilee year is none of the number. And whether he sanctify the best field that is in all Israel, or the worst of all; the estimation is this same. Maimonides in Erachin chap. 4. sect. 2. This estimation God set for a field meet to be sown; of which the Hebrews say further, that if it were full of trees, though he expressed them not, yet he, hath sanctified the trees also. If he sanctify a field which is not fit to be sown; they redeem it according to the worth of it: and so if he sanctify the trees only; they are redeemed by the worth of them: Ibidem, chap. 4. sect. 15. 16.*

Vers. 17. *to thy estimation]* in Greek and Chaldee, *to the estimation thereof*, meaning the fifty shekels before mentioned.

Ver. 18. *abated]* or *diminished from thy estimation*, which the Greek and Chaldee expound, *from the estimation (or value) thereof*. As, if a man sanctify the field of his possession, when there remain eight years to the Jubilee, besides the year of Jubilee, which is none of the reckoning, who so will redeem it, must give for the seed of every, Homer of barley, eight shekels, and eight half Gerahs (which the Rabbin's call Pundions.) And if the owner will redeem it, they must give ten shekels, and ten half Gerahs, for they must add a fifth part, v. 19. Thus the Hebrews open it, in *Erachin, ch. 4. l. 5. And Rashi (on Lev. 27.) saith: A place (to be own with) an Homer of barley, is at 50. shekels, so the scripture determineth, when a man cometh to redeem it from the beginning of a Jubilee, (which was every fiftieth year:) but if he came to redeem it in the midst of a Jubilee, he gave according to the reckoning, a shekel and an half Gerah for a year, because there is no sanctifying, but according to the court of the years of the Jubilee, for if it be redeemed, it is well if not, the Treasurer selleth it for this price to another, and it remaineth in the hand of the buyer until the Jubilee, as all other fields that are sold &c. Of those sales till the Jubilee, see Lev. 25. years that re <...> he saith not year, but years: whereupon they say, if there remain but a year, he may not give a shekel to redeem it, it is not redeemed by abating of money, but two years or more before the Jubilee. Maimonides in Erachin, chap. 4. sect. 7.*

Vers. 19. *that sanctified it]* The Hebrews say, [unspec] if either he himself, or his wife, or any of his eyres, will redeem it, they are to add the fifth part thereto: *Maimonides in Erachin, c. 4. s. 5. The reason why the owners were to pay more then other men, when they redeemed their lād, seemeth to be in mistake of their lightness, (as before is noted,) for that they would vow a thing to God, and so soon change their minds, as to get it again into their own hand: for all rashness and levity in vows, is blamed, Eccles. 5. 2. 4. 5. shall stand unto him that is, be his, and so continue assured: the Greek translath, shall be to him. If he that sanctified it, hath redeemed it, before the Jubilee come, then it returneth to the owner: and the estimation which he hath given,*

falleth to the maintenance of the Sanctuary, as is aforesaid. Likewise if the son of him that sanctified it, hath redeemed it, it returneth to his father at the Jubilee. But if his daughter, or some other of his kin, or a stranger hath redeemed it: then if he that sanctified it, redeem it again out of their hand, it returneth to him forever: but if he redeem it not out of their hand, but the Jubilee come, whiles it is under the hand of the daughter, or other of the kindred, or of the stranger; then it goeth out as a sanctified thing, and never returneth to the owner thereof, but is a possessiō for the Prie <...> v. 21. And the Priests need not give the price of it, because it is already redeemed, and the estimation is received of another; but it returneth to the Priests, <ϕ> they were the owners. Provided, that it be an Israe <...> but if a Priest or Levite sanctified it, he may rede <...> it at any time, though after the Jubilee is gone over <ϕ> , Lev. 25. 32. 34. Maim. in Erachin, c. 4. s. 20. 21.

V. 20. or if he have sold] Hebrew, and if, &c: b•t [unspec] (as Chazkuni here observeth) there is many an A <...> instead of Or. The Hebrews (as Sol. Rashi on this place) understand this He have sold, to be mean <ϕ> of the owner (who having sanctified it, could not then sell it,) but of the Treasurer which in the Sanctuary hath the disposing of such sanctified things.

V. 21. when it goeth out] out of the hand of him that [unspec] bought it of the Treasurer; as other fields that go out of the hands of those that bought them, at the Jubilee: saith Sol. Rashi. holy] Hebrew holiness; that is, an holy field: so in v. 23. a field devoted] Hebrew, a field of devotion, or of separation, as the Greek translatheth it, a separated land; see after on v. 28. the Priests] but, as the Hebrews write, not without paying for it to the Lord, to whom it was vowed. He that sanctifieth a field of his possession, and th• Jubilee come, and he hath not redeemed it, but it still remaineth sanctified; the Priests do give the price of it, and it is a possession unto them: because no holy thing goeth out without redemption. And that price, falleth to be holy, for the maintenance of the Sanctuary. Maimonides in Erachin, ch. 4. s. 19. But if it had been redeemed before by another, they had it free, as is noted on v. 20. Now what Priests should have the field, is shown thus: When a field goeth out to the Priests in the Jubilee, it shall be given to the Priests that are in the Ward (or course of ministratation) wherein the Jubilee falleth. And if the beginning of the year of Jubilee be on a Sabbath when one ward goeth out. & another cometh in: it shall be given to the ward that goeth out. Ibidem in Erachin, ch. 4. sect. 24. Of these wards or courses, see 1 Chron. 24.

Vers. 22. of his own buying] not left him by inheritance from his ancestors: and therefore was [unspec] not his, but farmed by him for term of years, till the Jubilee. of the field] that is, of the fields, or land: for the word field is used for an whole country, Gen. 14. 7.

V. 23. the tribute] or, the sum, called by the Gr. and Chaldee, the tribute of the value thereof so much as he was to give as a tribute to the Lord, according as the priest valued it. And he valued not the land, but the fruits or revenue, according to the number of years: for he that bought it, had no power to sanctify save the fruits which he had in it, until the Jubilee, saith Chazkuni. This redemption of purchased or farmed land, differed from the redemption of inheritances aforesaid, thus; They set it at a price, looking how much it was worth until the Jubilee; and who so would, redeemed it. And if he that sanctified it did redeem it, he added not the fifth part thereof unto it, for the maintenance of the Sanctuary, as in other estimations and prices (he did, v. 19.) And when the Jubilee cometh, it returneth to the first owner that sold it, &c. And it goeth not out

to the Priests, because no man can sanctify a thing which is not his own, *Maim. in Erachin*, ch. 4. s. 26. And we have been taught in Lev. 25. that Israelites lands could not be sold properly, but let out till the Jubilee; their sales, were but leases for  $\langle \diamond \rangle$  me of years. *thine estimation*] the Greek and Chaldee expound it, *the estimation (or value) thereof. in that day*] and in that place, when and where the thing is estimated. Hereupon they say, that if any man pleaded, this thing would be worth more after such a time, or in such a place, whereas now or here it is worth little, they harkned not unto him, but *sold everything in the place thereof, and in the time thereof, whensoever it was*. Excepting lands, for they cried the sale of them *sixty days together, morning and evening, and afterward sold them*. *Maim.  $\langle \diamond \rangle$  Erachin*, ch. 3. sect. 19. 20. *an holy thing* • r, estimation of holiness.

Ver. 24. *the possession*] or, the inheritance of the land; that is, the first owner; according to the law [unspec] in Lev. 25. And this though it had gone through many hands. *If (a man) sold is field to the first, and the first sold it to the second, and the second to the third, though it were to a hundred one after another •n the year of Jubilee, it shall return to the first owner*, Lev. 27. 24: *Maim. in Jobel*, c. 11. s. 15. So the Priests had not this land at the Jubilee, as they had the former, in verse. 21.

V. 25. *all  $\langle \diamond \rangle$  estimation*] Greek, *every valuation. of the Sanctuary*] Hebrew of sanctity or holiness; which the Greek translath *holy weights*: as the Hebrew *Shekel* properly signifieth a weight: and in Israel, they used to pay their money by weight; as, *I weighed him the money, seventeen shekels of silver, &c. and I weighed him the money in the balances*: *Ier. 32 9. 10. twenty Gerahs*] The *holy shekel* was the weight of 32• *barley cornes, of pure silver*. The *Gerah* (called of the Hebrew Doctors *Megnah*) weighed *sixteen barley cornes*. Under the second Temple, they added to the Shekel, and made it the weight of a *Selangh*, which weighed 384. *barley grains*, as witnesseth *Maim. tom. 1. in shekels*, ch. 1. l. 2. 3. See the annotations on Gen. 20. 16. and Exodus 30. 13. But Ezekiel in the captivity prophesied to those that returned, and that should see the City and Temple of Christ, *The shekel shall be twenty Gerahs*, *Ezek. 45. 12.* that all corruption in the holy weights should be done away; and spiritually, the ancient truth in religion restored.

Ver. 26. *But the firstling*] the Greek •ranslateth, *And every firstborn, (or firstling,) which shall be born among thy beasts, shall be the Lord's; and  $\langle \dots \rangle$  ne shall sanctify it*. Because the firstborn were already sanctified by the Law, *Exod. 13. 2. 12.* and were  $\langle \diamond \rangle$  Lord's; therefore they could not by any man be sanctified or consecrated by vow, because a man cannot sanctify that which is not his own. Whereupon the Hebrews have these rules; *No man may sanctify a thing which is not his own. If he devote his son, or his daughter, or his servant, or a field that he hath bought, [for no field was a man's own, but by inheritance;] loe they are not devoted: for a man cannot sanctify a thing, the body whereof is not his own. Neither can a man sanctify a thing which is not in his own power; as if he have left in another man's hand a thing to keep, and he which had it to keep denieth it; the owner cannot sanctify it. But if he deny it not, it is in the owners power, &c.* *Maim. in Erachin*, chap. 6. sect. 21. 22. So because the Law in Levite. 25. 39. &c. forbiddeth the Hebrews to be sold for servants or slaves, a man could no otherwise devote or sanctify himself, then to pay his valuation or price. And this the Hebrew canons also do aver; *He that sanctifieth himself, sanctifieth nothing but his price; and he is bound to give the price of himself; and*



it is lawful for him to do (his business) and to eat, for loe he hath not sanctified his body, as a servant. Maim. *ibidem* sect. 20. or sheep] or goat, for that also is implied in the original word, Exod. 12. 3. 5.

V. 27. of an unclean beast] the Greek translatheth plurally, of unclean beasts. Rashi expoundeth this of such unclean beasts as were spoken of in v. 11. which a man sanctified unto the reparation of the sanctuary. to thine estimation] the Greek and Chaldee translate, the estimation (or value) thereof. So after, and usually in this chapter.

Vers. 28. devoted thing] in Hebrew *Cherem*, in Greek *Anathema*: which word Luke useth in Greek for the gifts wherewith the Temple was adorned, Luk. 21. 5. It meaneth things devoted, dedicated, and separated from common use to God. And often this *Cherem* is used for destroying a thing utterly as accursed, Exod. 22. 20. Deut. 7. 2. and 20. 17. and for forfeiting or confiscation of goods, Ezra 10 8. Here and in Num. 18. and other where it is put for devoted things, wholly given unto God. There is also a difference between the estimations forementioned, and the devoted things, as the Hebrews observe: that the estimations are determined (or set) by the Law, but the devoted things are not. Maim. in *Erachin*, c. 1. s. 23. Likewise of devoted things (they say) some were the Lord's, some the Priests, Num. 18. 14. He that saith, This be a devoted thing to the maintenance of the sanctuary, or devoted unto God, &c. it falleth to the maintenance of the Sanctuary: but if he saith, Devoted absolutely, then it is the Priests; for absolute devoted things are for the Priests, Numb. 18. 14. What differ the devoted things of the priests, from the devoted things of God? God's devoted things are holy, and may be redeemed by the worth of them, and the price falleth to the maintenance of the Sanctuary, and the goods themselves go out for common (or profane) things. But the things devoted for the priests, may never be redeemed, but are given to the Priest as an heave-offering. And of the thing devoted for the Priests, he saith (in Levite. 27. 28.) IT SHALL NOT BE SOLD, NOR REDEEMED: not sold to another, nor redeemed by the owners. Maim. in *Erachin*, ch. 6. sect. 1. 4. Howbeit, this difference appeareth not by the Law of God, which speaketh of all devote things in general. of all that he hath] Hereupon they say, A man may devote of his herd, and of his flock, and of his servants that are Canaanites, and of the field of his possession: but not devote all his beasts, or all his servants, or all his fields, or all the moveable goods that he hath; for it is written, OF ALL THAT HE HATH. But if he do devote all his goods, loe they are devoted; whether he have devoted them for the priests, or for the maintenance of the Sanctuary. And who so devoteth or sanctifieth all his goods, they take all that he hath, even to the Phylacteries that are on his head, &c. Maim. in *Erachia*, c. 6. sect. 2. 3. And again, Let a man never sanctify or devote all his goods: for he that so doth, transgresseth against the meaning of this Scripture, which saith, OF ALL THAT HE HATH; and not, All that he hath. Neither is this piety, but folly; for loe he wasteth all his substance, when he hath need of the creatures, &c. Of the sacrifices which a man is bound to bring, loe the Law spareth his goods, and saith that he shall bring according to the tribute of his hand, Deut. 16. 10. how much more in things which a man is not bound unto but in respect of his vow; that he should not vow, but as is meet for him, as it is written (in Deu. 16. 17.) Every man according to the gift of his hand; according to the blessing of the LORD thy God, which he hath given thee. Maim. in *Erachin*, ch. 8. s. 13. of a man] as of his slaves, which were his to •el, or give, or devote, as his beasts; because they were his own. And thus Sol. larchi here expoundeth it, as if he devote his menservants or woman-servants that are Canaanites. holy of

*holies]* Hebrew, *holiness of holinesses*, that is, *most holy*, meaning in respect of him that devoted them; but the Priests which enjoyed them, used them as their common goods; as the Hebrews say, *At the time when he* ⟨ϕ⟩ ⟨...⟩ *voted things for the Priests, so long as they are in* ⟨ϕ⟩ ⟨...⟩ *owners house, loe they are holy in all respects*, Lev. 27. 28. *when he hath given them to the Priest, then they are as common things in all respects; as it is said* Num. 18. 14. *Every thing devoted in Israel, shall be thine*. *Maim. in Erachin*, ch. 6. sect. 5.

V. 29. *None devoted shall]* or, *Any devoted thing* [unspec] *shall not*, Some understand this of beasts, devoted by men: but it seemeth rather to be spoken of men (as in the former verse,) which were devoted unto death. Which was not only done by God, as when he devoted Jericho, Ios. 6. 17. & the Amalekites, Deut. 25. 19. 1 Sam. 15. 3. and other the like; but by men, as in special vows, Num. 21. 2. 3. o• when they were adjudged to death for sin, Exod. 22. 20. And to this latter, the Hebrews do apply this law, saying; *Who so hath his judgment decreed by the Magistrates of Israel, that he is to be k* ⟨...⟩ *ed for his transgression committed; if another do estimate him, or that he estimateth himself, or saith; My price be upon me, or another saith, the price of this man be upon me; he is not bound (to give) anything; for this is as a dead man; and there is no valuation or price of the dead. And of this it is said (in Lev. 27. 29) None devoted which shall be devoted, of man, shall e re* ⟨...⟩ *med: as if he should say, there is no redemption* ⟨ϕ⟩ *him, but as a dead man*. *Maim in Erachin*, ch. 1. s. 13. The like exposition is given by Sol. Rashi, Chazkuni, and others. *shall be redeemed]* A devotement, was more then a simple vow, whereof there might be redemption, but things devoted had no redemption. And as all vows were to tend un•o the honor of God, and strengthening of men's faith, with manifestation of their thankfulness: so the not redeeming of anything devoted by vow; nor of other single vows, without a ⟨ϕ⟩ on him that vowed and afterward would redeem it, was to teach men constancy in all good purposes and words. For if a man had but sworn to h•s neighbor, though it were to his own hindrance, he might not change; Psal. 15 4. how much less might he change his solemn promise un ⟨...⟩ the Lord: who recompenseth abundantly ⟨ϕ⟩ worldly losses, with heavenly blessings; and ⟨ϕ⟩ addeth earthly to them also: Mar. 10. 29. 30. P ⟨...⟩ verbs 3. 9. 10.

V. 30. *All the tithe]* There are two s•ts of ⟨ϕ⟩ in the Law: the first which (after the payment of the first fruits) was given to the Levites, Num. 18. 21. the second which (after the payment of the former tithe) was separated and carried up to I ⟨...⟩ salem, and there eaten by the owners, Deut. 1• 6. 7. 11. and 14. 22. 23. which second tithe every third year, was given to the poor, Deut. 14. 28. 29. The Hebrews understand this Law, not ⟨ϕ⟩ the first tithe, but of the second, thus they write: *after that they have separated the great heave-offering they separate one of ten out of that which is left* ⟨ϕ⟩ *is called the first tithe; and of it is spoken in* Numb. 18. *And this tithe is for the Levites both males and* ⟨...⟩ *males*, Num. 18. 20. 21. *The first tithe may law* ⟨...⟩ *be eaten of (common) Israelites, and a man may* ⟨ϕ⟩ *thereof in his uncleanness, for there is no holiness in* ⟨ϕ⟩ ⟨ϕ⟩ . *And wheresoever any holiness is spoken of tithes, or redemption of them, it is not (meant) but of the second tithe. And they count the first tithes as common things, because it is said (in Num. 18. 27.) And this heave-offering shall be reckoned unto you, as though it were the corn of the*

threshing-floor, &c. as the corn-floor & wine-press are common things, so is the first tithe. Maim. tom. 3. treat. of Tithes, ch. 1. s. 1. 2. of the tree] that is, of all trees, whose fruit was man's meat: and all manner of herb•s: Luk. 11. 42. The Hebrews say, All meat of man which is kept, whose growth (or nourishment) is out of the ground, oweth an heave-offering. And we are commanded to separate thereof, the first fruits for the Priest; Deut. 18. 4. As corn and wine and oil (mentioned in Deut. 18 4.) are man's meat, and grow out of the earth, and have owners, as it is said, THY CORNE; so all that is like unto them, oweth an heave-offering, and also the tithes. Vetches, though they be not man's meat, forasmuch as they eat them in years of famine; they owe an heave offering and tithes, &c. Garden seeds which are not eaten. as Rape seed, Radish seed, Onion seed and the like are free from the heave offerings, and from tithes, because they are not man's meat: but the seeds of the green-herb,  $\langle\phi\rangle$  them. Herbs, though they be man's meat, owe not the tithes, save by the doctrine of the Scribes, &c. Maim. tom. 3. in Trumoth c 2. s. 1. 2. 3 6. Whatsoever is free from the first tithe, is free from the second, and from the tithe of the poor: and whatsoever oweth the first, oweth both the other. Maim. treat of the second  $\langle\phi\rangle$  the, ch. 1. sect. 12. holiness] in Greek, an holy thing. Therefore the second tithe might not be eaten, save before the Lord, in the place which he should choose: Deut. 12. 5. 6. 7. 17. neither might it be eaten by any unclean, Deut. 26. 12. 14. But the first tithe, and the tenth of it, (which was given to the Priests) might be eaten in every place, Numb. 18. 31.

Vers. 31. will redeem] to weat, for himself and his own private use: for if he dwelt far from the place which God had chosen, he might turn his tithe fruits into money, and go up therewith, Deut. 14. 23. 24. 25. so if they were unclean, they were to be redeemed; but the fifth part was added by such as would redeem their own tithe for their own use. So the Hebrew doctor• say, He that redeemeth his tithe for himself, whether it be his own, or fallen to him by inheritance, &c. must add the fifth part thereto: if it be worth four, he must give five, Lev. 27. 31. If he  $\langle\phi\rangle$  redeemed his  $\langle\phi\rangle$  fruits, and added a fifth part; and would again redeem their redemption for himself the second time, he is to add a second fifth part for the principal only, and not add a fifth part for the fifth part. But all tithe which he redeemeth not of his own, he addeth not a fifth part. Maimonides treat. of the Second tithe. ch. 5. sect. 1. 3. 4.

Ver. 32. the herd or of the flock] The Hebrews understand this law of these only, saying: We are commanded to separate one of ten of all clean beasts which are borne unto men every year: and this commandment is not in use, but for the herd and the flock  $\langle\phi\rangle$   $\langle\dots\rangle$ . The tithe beast is to be paid of common things,  $\langle\phi\rangle$  not of things sanctified: and it is due, both within the land, and without the land. All are  $\langle\phi\rangle$  to give the tithe beast; Priests, Levites, and Israelites. And the Law for the tithe beast is, that it be killed in the court (of the Sanctuary,) & the blood sprinkled (on the altar,) and the fat burned; and the rest of the flesh is eaten by the owners in Jerusalem, as the other light holy things, and the Priests have nothing thereof, but it is all for the owners, as the Paschal lamb. And if it be a blemished beast, whether a blemish hath befall• it (after,) or that he separated it at first with a blemish thereon; then it is to be eaten in any place. Maim tom. 3. in Becoroth (or treat. of Firstborne,) ch. 6. s. 1. 2. 3. 4. By payment of the tenth Beast unto the Lord, the people acknowledged their subjection and thankfulness unto him; for the giving of tithes was a sign of subjection, as the Apostle showeth in Hebrews 7. And as the giving of the Firstborne, was a thankful

acknowledgement that the beginning of all propagation & increase was from God, without whose blessings all creatures are barren and fruitless, Gen. 1. so the giving of the tenth, was a like acknowledgement, that his blessing made them plenteous in the fruit of their cattell, and other substance, Deut. 28. 11. Gen. 31. 8. 9. Psal. 144. 13. for *ten* is often used to signify *many*: as is noted on Gen. 31. 7. and Levite. 26. 26. And God it is that promised, *I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast*, Ier. 31. 27. *that passeth under the rod*] this showeth the manner of tithing not to be at the will of man, but as the beasts of their own accord went out of the fold or bawne. The Hebrews declare it thus; *Who so hath ten lambes, and separateth one of them for a tithe, or hath an hundred, and separateth ten for tithe, these are no tithes: but thus he must do: He is to gather all* 〈ϕ〉 *Lambes, or all his calves into the fold; and make there to a little door, so that two may not go out at once. And their dam, must stand without; and as they* 〈ϕ〉 *or below and the young ones hear their voice, they go out of the fold to meet them; as it is said, THAT PASSETH VNDER THE ROD, (Lev. 27. 32.) it must pass of it self, and not be carried out by his hand. And as they come out of the fold one after another, he beginneth and counteth them with a rod, one, two, three, four, &c. and the tenth that cometh out, whether it be* 〈ϕϕ〉 *female, perfect or blemished, he marketh it with a red mark, and saith this is the* 〈ϕ〉 *. He needeth not gather all his beasts which are borne to him, into one fold together, but every flock by it self. They may not tithe of the sheep for the bullocks, nor of the bul* 〈...〉 *for the sheep, but they may tithe of the sheep for the goats, and of the goats for the sheep for (Tson) the flock, comprehendeth them both. They may not tithe them that are born this year, from them that are borne in another year; even as they may not tithe of the seed of the land, of the new for the old, or of the old for the new. All that are borne in the first of T••ri (September) until the 29. of El•• August) are alike, and they may tithe of the one for the other. If five lambs be borne the 29. day of August, and five the first of September, they are not alike (or matches.) If a lamb bring forth a young within her year, then she and her young are put into the fold together to be tithed. Maim. in Becoroth, ch. 7. s. 1. 5. The tithes (as also the First fruits) in Israel, which the Lord sanctified to himself; besides their use for his honor, the sustentation of his ministers, and the poor; had also a further signification of God's elect people, whom he sanctifieth and reserveth unto himself for salvation, as the tithes and first fruits of his creatures, Isaiah 6. 13. Ier. 2. 3. I am. 1. 18. Heb. 12. 23. Rev. 14. 4.*

Vers. 33. *He shall not search*] the Greek translatheth, *Thou shalt not change them, a good for a bad, or a bad for a good. the change thereof*] that is, the beast put in the place thereof. *not be redeemed*] under this, the Hebrews understand also a prohibition to sell it, if it were unblemished: as *Maimonides in Becoroth, c. 6. s. 5. &c. saith, It is unlawful to sell the tithe beast if it be perfect (without blemish;) for it is said, It shall not be redeemed. We have been taught, that this is also a prohibition to sell it. And it seemeth unto me, that he that selleth his tithe, doth nothing, [his sale is of no force:] neither shall the buyer receive it. By the doctrine of our Scribes, it is unlawful to sell the blemished tithe, yea though it be slain. But if a blemished tithe beast be slain, it is lawful to sell the fat, synewes, skin, or bones thereof; and they have forbidden nothing to be sold but the flesh only.* T 〈...〉 tithes in Israel being thus sanctified by the commandment of God, unto his honor, the maintenance of his ministers, and relief of his poor people; it taught them, and teacheth us, to *honour the Lord* with our substance, Prov. 3. 9. acknowledging him to be the author of all our increase and store, Deut. 8. 13. 18. Hos. 2. 8. to honor his ministers, and to

communicate unto them in *⟨ϕ⟩* good things, 1 Tim. 5. 17. 18. Galat. 6. 6. that they which sow unto us *spiritual things*, should reap our *carnal things*, 1 Cor. 9. 11. and to *give alms* of such things as we have, that all things may be clean unto us, Luk. 11. 41. yea even to *se ⟨...⟩* that we have, and *give alms*; to provide ourselves *bags which wax not old, a treasure in the heaven: that faileth not*, Luk. 12. 33. And as we believe that the purpose of God towards us, in his election of grace, standeth firm, and unchangeable; and he loveth us unto the end, Rom. 9. 11. John. 13. 1. so ought our love again unto him and his to be constant forever: and *with purpose of heart*, we should *cleave unto the Lord*, Act. 11. 23.

HEB. 7. 11. 12.

If perfection were by the Levitical Priesthood, (for under it the people received the Law:) what further need was there, that another Priest should rise, after the order of Melchizedek, and not be called after the order of Aaron? For the Priesthood being changed, there is made of necessity a change also of the Law.

HEB. 8. 1. 2.

We have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the Holies, and of the true Tabernacle, which the Lord pitched, and not man.

HEB. 9. 28.

Christ was once offered, to bear the sins of many: and unto them that look for him, shall he appear the second time without Sin, unto salvation.

ANNOTATIONS UPON THE FOURTH BOOKE OF MOSES, CALLED NVMBERS: WHEREIN, BY CONFERENCE OF THE Scriptures, by comparing the Greek and Chaldee Versions, and Testimonies of Hebrew Writers, the Laws and Ordinances given of old unto ISRAEL in this Book, are explained.

BY HENRY AINSWORTH.

IVDE, verse. 5.

*I will put you in remembrance, though ye once knew this, how that the Lord having saved a people out of the Land of Egypt, afterward destroyed them that believed not.*

PSALM. 95. 10.

*Fortie years was I grieved with this generation.*

HEB. 3. 17, 18, 19. & 4. 11.

*But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he, that they should not enter into his rest; but to them that believed not? So we see, that they could not enter in, because of unbelief. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.*

[illustration] [printer's or publisher's device]

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### **The sum of the Book of NVMBERS.**

THIS fourth book of Moses, showeth the numbers and order of the Tribes of Israel, as they camped about God's Sanctuary, and journeyed thorough the Wilderness; with the many troubles, rebellions, punishments, favors, deliverances, conquests, &c. in their travels, during the time of almost 39. years. With additions and explanations of sundry Laws given of God for their sanctification, and preparation to the inheritance of the Land of Canaan.

#### **More particularly.**

- The numbering of the Tribes of Israel, except the Levites. *Chap.* 1
- The order of the Tribes, when they encamped and journeyed. 2
- The numbers, order, charges of the Priests and Levites. 3. *and* 4
- Laws for the sanctifying of the Campe, for jealousy, Nazarites, and blessing of the people. 5. *and* 6
- The Princes oblations at the dedication of the Tabernacle and Altar. 7
- The consecration of the Levites to their ministries. 8
- The Passover in the wilderness. The cloud that guided the people. 9
- Silver trumpets, with their uses. The campe ariseth and setteth forward. 10
- The people murmur, and lust for flesh: are fed, and punished. Seventie Elders are joined with Moses. 11
- Mary murmureth against Moses, and is stricken with leprosy. 12
- Twelve men are sent to spy the Land of Canaan. 13
- They bring up an evil report of the Land: the people murmur and rebel, and are condemned to die in the wilderness. 14

- Laws how to sacrifice in Canaan. 15
- The rebellions, and punishments of Korah, Dathan, Abiram, and the Congregation of Israel. 16
- Aaron's rod flourisheth, for a sign to confirm the Levitical priesthood. 17
- The Priests and Levites charges; with their portions for their livelihood. *Chap.* ⟨◇⟩
- The making and use of the water of purification. 19
- Mary dieth. The people murmur for water, and have it from the Rock: where Moses and Aaron offend. Aaron dieth. 2•
- Israel conquer some Canaanites; murmur▪ and are bitten of fiery serpents, but healead by a brazen Serpent. Their conquest over S ⟨...⟩ and Og, kings of the Amorites. 2•
- Balaam is hired of the Moabites to curse Israel, but God turneth his curse into a ⟨◇⟩  
fing. 22, 23, 24
- Israel joineth to Baal-peor, and i• plagu ⟨...⟩ 25
- The last numbering of the Israelites, ⟨◇⟩ should possess the land. 26
- A law for women to inherit. Joshua is appointed successor to Moses. 2•
- The Oblations on Sabbaths, and at sol ⟨...⟩ feasts. 28. and 29
- The law concerning vows. 30
- Israel overcometh the Midianites. 31
- Reuben, Gad, and half Manasseh, have their inheritance assigned in the land of S ⟨...⟩  
) and Og. 32
- The 42. journeys of Israel in the wild•nesse. 33
- The bounds of the land of Canaan, and ⟨...⟩ dividing it by lot. 34
- The 48. cities of the Levites, and ⟨◇⟩ refuge for unwilling manslaughter. ⟨◇⟩
- A law for marriage in their own tribes, ⟨◇⟩ inheritances should be removed. *Chap.*  
⟨◇⟩

## THE FOURTH BOOKE OF MOSES, CALLED NVMBERS.

### CHAPTER I.

1. In the second year after Israel was come out of Egypt, God commandeth Moses to number all the males of the people, from twenty years old and upward. 5. The Princes of the tribes, that were joined with Moses and Aaron for this business. 17. The number of every tribe particularly. 45. The sum of them all together. 47. The Levites are not numbered among the tribes. 50. but are exempted for the service of the Lord, about the Tabernacle.

And Jehovah spake unto Moses, in the wilderness of Sina<sup>a</sup>, in the Tent of the congregation: in the first [*day*] of the second month, in the second year; after their coming forth, out of the land of Egypt, saying; Take ye, the sum of all the congregation of the sons of Israel; *according* to their families, *according* to the house of their fathers: by the number of the names; every male, *according* to their polles. From twenty years old, and upward; everyone that goeth forth *with* the army, in Israel: ye shall muster them, by their armies, thou and Aaron. And with you *there* shall be a man of every Tribe: *every* man shall be head of the house of his fathers. And these *are* the names of the men, which shall stand with you: Of Reuben; Elizur, the son of Shedeur. Of Simeon; Shelumiel, the son of Zurishaddai. Of Judah; Naasson, the son of Amminadab. Of Issachar; Nethaneel, the son of Zuar Of Zebulun; Eliab, the son of Helon. Of the sons of Joseph; of Ephraim; Elishama, the son of Ammihud: of Manasseh; Gamaliel, the son of Pedahzur. Of Benjamin; Abidan, [unspec 11 12 13 14 15 16] the son of Gideoni. Of Dan; Ahiezer, the son of Ammishaddai. Of Aser; Pagiel, the son of Ocran. Of Gad; Eliasaph, the son of Deguel. Of Naphtali; Ahira, the son of Enan. These *be* the called of the congregation; Princes, of the tribes of their fathers: heads, of the thousands of Israel. And Moses and Aaron took these men, which are expressed, by names. And they assembled all the congregation, in the first *day* of the second month; and they declared their genealogies *according* to their families, *according* to the house of their fathers: by the number of the names; from twenty years old, and upward, *according* to their polles. As Jehovah commanded Moses; so he mustered them, in the wilderness of Sinai.

And the sons of Reuben, the first-borne of Israel, were, by their generations *according* to their families, *according* to the house of their fathers: by the number of the names, *according* to their polles; every male, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of the tribe of Reuben, *were* six and forty thousand, and five hundred.

Of the sons of Simeon; by their generations *according* to their families, *according* to the house of their fathers: those *that were* mustered of him, by the number of the names, *according* to their polles; every male, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of the tribe of Simeon, *were* nine and fifty thousand, and three hundred.

Of the sons of Gad; by their generations *according* to their families, *according* to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth *with* the army. Those *that were* mustered of them, of the tribe of Gad, *were* five and forty thousand, and six hundred, and fifty.



Of the sons of Judah; *by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth with the army. Those that were* mustered of them, of the tribe of Judah, *were* four and seventy thousand, and six hundred.

Of the sons of Issachar; *by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth with the army. Those that were* mustered of them, of the tribe of Issachar, *were* four and fifty thousand, and four hundred.

Of the sons of Zebulon; *by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth with the army. Those that were* mustered of them, of the tribe of Zebulon, *were* seven and fifty thousand, and four hundred.

Of the sons of Joseph, of the sons of Ephraim; *by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth with the army. Those that were* mustered of them, of the tribe of Ephraim, *were* forty thousand, and five hundred.

Of the sons of Manasseh; *by their generations, according to their families, according to the house of their fathers: by the number of their names, from twenty years old, and upward; everyone, that went forth with the army. Those that were* mustered of them, of the tribe of Manasseh, *were* two and thirty thousand, and two hundred.

Of the sons of Benjamin; *by their generations according to their families, according to [unspec] the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth with the army. Those that were* mustered of them, of the tribe of Benjamin, *were* five and thirty [unspec] thousand, and four hundred.

Of the sons of Dan; *by their generations according to their families, according to [unspec] the house of their fathers: by the number of the names, from twenty years old, and upward; everyone that went forth with the army. Those that were* mustered of them, of [unspec] the tribe of Dan, *were* two and sixty thousand, and seven hundred.

Of the sons of Aser; *by their generations [unspec] according to their families, according to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth with the army. Those that were* mustered of them, of [unspec] the tribe of Aser, *were* one and forty thousand, and five hundred.

The sons of Naphtali; *by their generations [unspec] according to their families, according to the house of their fathers: by the number of the names, from twenty years old, and upward; everyone, that went forth with the army. Those that were* mustered of them, of [unspec] the tribe of Naphtali, *were* three and fifty thousand, and four hundred.

These *are* those *that were* mustered, which [unspec] Moses mustered, and Aaron, and the Princes of Israel; twelve men: each one was, for the house of his fathers. And they were, all

those [unspec] *that were* mustered of the sons of Israel, *according* to the house of their fathers: from twenty years old, and upward; everyone, that went forth *with* the army, in Israel. Even [unspec] all *that were* mustered, were six hundred thousand, and three thousand, and five hundred, and fifty. But the Levites, *according* [unspec] to the tribe of their fathers, were not mustered among them.

For Jehovah had spoken unto Moses, saying; [unspec] Only the tribe of Levi, thou shalt not muster; neither take the sum of them, among the sons of Israel. But thou, appoint the Levites over the Tabernacle of the Testimony, and over all the vessels thereof, and over all *things* that *belong* to it: they shall bear the Tabernacle, and all the vessels thereof; and they sha ⟨...⟩ minister unto it: and shall encamp round about the Tabernacle. And when the Tabernacle setteth forward, the Levites shall take it down; and when the Tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh, shall be put to death. And the sons of Israel shall encamp, *every* man by his *own* campe, and *every* man by his *own* standard, throughout their armies. But the Levites shall encamp round about the Tabernacle of the Testimony; that there be no fervent wrath, upon the congregation of the sons of Israel: and the Levites shall keep the charge of the Tabernacle of the Testimony. And the sons of Israel did so: according to all that Jehovah commanded Moses, so did they.

### Annotations.

*NVmbers*] This name is given unto this book, according to the Greek title: because the first chief thing here handled, is the numbering of the tribes of Israel. The Hebrews give it no other name then of the first words, *Vajedabber*, that is, *And (the LORD) spake*; or *Bemidbar*, that is, *In the wilderness*: see the first annotations on Genesis and Exodus. And here beginneth the 34. section, or lecture of the Law: whereof see *Gen.* 6. 9.

Verse 1. *Sinai*] the mount whereon the Law had been given, *Exod.* 19. by which mountain Israel yet abode, until the twentieth day of this month, *Numb.* 10. 11. 12. *the Tent*] or, *Tabernacle of meeting*; whither the people were to assemble at the times appointed, and where God met with them, as he promised, *Exod.* 25. 22. It is called also the *Tabernacle of Testimony*, v. 43. and so the Greek translatheth it here. *the first*] Hebr. *the one*, understanding *day*; as in *Mat.* 26. 17. compared with *Mark* 14. 12. see the notes on *Gen.* 8. 13. And *one* is often put for *first*, as is noted on *Gen.* 1. 5. And every first day of the month was a feast, *Numb.* 28. 11. &c. *second month*] which we now call April: so in Targum Jonathan it is said, *the first of the month Ijar* (that is April) *which is the second month*. In the Scripture it is named *Ziv*, *1. King.* 6. 1. of the *brightness* and *beauty* of the flowers which then do spring. But God had spoken before unto them in the first month, which is related after, in *Numb.* 9. 1. &c. *after their coming forth*] or, *of their departing*: see the annotations on *Exod.* 16. 1. God having given them laws for his service, in Exodus and Leviticus; doth now settle their church and commonwealth in order.

Vers. 2. *the sum*] Hebr. *the head*; which [unspec] some understand for *heads*; that is, the *Rulers*: but the Chaldee expoundeth it, *the sum* (or *count*.) see the notes on *Exod.* 30. 12. This people was numbered by Moses, three times; in the first year after they came out of Egypt, when every man gave a ransom for his soul; whereby their redemption by Christ was figured, *Exod.*

30. 11, 12. &c. & 38. 25, 26. In the second year, when now they were to be set in order for their encamping about the Sanctuary, and journeying with it towards Canaan; whereof the 4. first chapters of this book do treat. The third and last muster was in the fortieth year (the last of their travel;) when all this generation being dead, their sons were numbered, for to receive inheritance in the land of promise, a Figure of the Kingdom of Heaven. *the sons of Israel*] the twelve tribes, *Gen.* 49. 1. 2. 28. So all strangers are excluded from this numbering. The Levites also were numbered apart: verse. 49. &c. *families*] or *kindreds*, which next descended of those twelve tribes; of which families, see *Numb.* 26. 5. &c. *house*] that is, as the Greek translath, *houses*: and these were the next descent of the families aforesaid. See *Ios.* 7. 14. *Ibn Ezra* here noteth, that it is said, *the house of their fathers, because the family of the mother, is not called a family. everymale*] whereby the females are excluded; as also all children, verse. 3. *their polles*] or, *their skulles*, that is, as the Greek translath, *their heads*; meaning the particular *persons*: so in *Exod.* 38. 26.

V. 3. *old*] Hebr. *son of twenty years*; that is, going in his twentieth year; of which phrase, see the annotations on *Gen.* 5. 32. So all children and youths under 20. years, were not in this account. *upward*] some of the Hebrews limit the time, *unto sixty years old*: *R. Menachem*, on *Numb.* 1. but the law setteth no such limitation. *that goeth forth*] to wit, usually; or is able to go forth. So all that were unable for the war, through old age, sickness, or other infirmities, are not mustered here with Israel. *shall muster*] or, *shall number*; which in the Hebrew and Greek, hath the name of *visiting*. This numbering of Israel signified God's providence and care over them, which extendeth not only to their persons, but to the very *hairs* of their heads, which *are all numbered*, *Luk.* 12. 7. And in that they are numbered or mustered *by their armies*, it shown whereunto God had called them, even to fight *the good sight of faith*, *1 Tim.* 6. 12. *By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the lest*; *2 Cor.* 6. 7. Therefore they were to follow the Lord and his Tabernacle, going before them to fight against the Canaanites: as in our spiritual warfare, we are to follow Christ; *Reu.* 12. 7. & 19. 11.—14. And only *males* or *men* of strength, are mustered: to teach what we ought all to be in Christ; even *strong in the Lord, and in the power of his might*; putting on the *whole armor of God*, that we may be *able to stand against the wiles of the Devil*, &c. *Ephes.* 6. 10, 11, 12, 13. So the Church in her travail, bringeth forth a *male* or *manchild*, *Revel.* 12. 5. *Isaiah.* 66. 7, 8.

V. 4. *a man of every tribe*] Hebr. *a man a man of (or for) a tribe*. So there were twelve Princes, besides Moses and Aaron; fourteen in all: as in the Christian church, there were twelve Apostles, besides Paul and Barnabas. *head*] that is, *chief* or *ruler*.

V. 5. *Of Reuben*] understand, from the 10. verse, *Of the sons of Reuben*: and so the Greek explaineth it, *Of those of Reuben. Elizur*] in Greek *Elisour*. As the Patriarchs had their name significant in their own tongue, given them upon special occasion, and applied some of them to spiritual use, as is to be seen in *Gen.* 29. 32. &c. & 30. 6. &c. & 49. 8. &c. so their posterity had names of good notation and use; though the special occasions are not noted. As *Elizur* signifieth, *The Rock* (Christ) is *my God*: and his father *Shedeur*, *The light of the Almighty*.

V. 6. *Of Simeon]* Gr. *Of those of Simeon*; that is, of his sons: and so the rest which follow. *Shelumiel]* in Greek, *Salamiel son of Sourisadai*. By interpretation, *Shelumiel* signifieth, *God is my recompense*; & *Zurishaddai*, *The Almighty is my Rock*.

V. 7. *Naasson]* so the Greek writeth him, here and in *Mat. 1. 4.* in Hebrew *Nachshon*: by interpretation *Experiment*; and *Amninadab*, *My people'soble*.

V. 8. *Nethaneel]* i. *The gift of God*: in Greek, *Nathanael*; and so the name is written in *John. 1. 46, 47.*

V. 9. *Zebulon]* Hebr. *Zebulun. Eliab]* by interpretation, *My God is the Father*.

*Helon]* or *Chelon*; in Greek *Chailon*: he hath his name of *strength*.

V. 10. *Ammihud]* Hebr. *Gnammihud*, written in Greek *Semioud*; & so in *Nū. 7. 48.* the Hebrew letter *Gnajin*, being sounded like *S* after the Chaldee manner: as *Begnor. Numb. 22. 5.* is *Bosor* in *2 Pet. 2. 15* *Ammihud* signifieth, *My people hath the Glory*; and *Elishama*, *My God hath heard*.

*Gamaliel]* so the Greek pronounceth him, here, and in *Act. 5. 34.* in Hebrew, *Gamliel*; that is, *God is my reward*. *Pedahzur]* in Greek, *Phadasour*; by interpretation, *The Rock (Christ) redeemeth*.

V. 11. *Abidan]* that is, *My Father is the Judge*. *Gideoni]* in Greek, *Gadaioni*, *The cutter down*, a warlike name.

V. 12. *Ahiezer]* or, *Achiezer*, *The brothers help*. *Ammishaddai]* in Greek, *Amisadai*; *The people of the Almighty*.

V. 13. *Pagi]* in Greek, *Phagaiel*: by interpretation, *God hath met me*. The same word is applied to Christ's intercession, in *Isaiah. 53. 12.*

V. 14. *Eljasaph]* that is, *God hath added*: it hath affinity with Joseph's name. *Deguel]* in Greek, *Dagouel*; afterward he is named *Reguel*, *Num. 2. 14.* *Deguel* signifieth, *Know God*; as *Reguel*, *The friend of God*.

V. 15. *Naphtali]* in Greek, *Nephtaleim*; and so his name is written in *Mat. 4. 15.* Here the order of the tribes, as the Princes were chosen out of them, may be viewed thus:

- **Sons of Leah.**

- 1. Reuben
- 2. Simeon
- 3. Judah
- 4. Isachar
- 5. Zabulun

- **Of Rachel.**

- 6. Ephraim
- 7. Manasseh
- 8. Benjamin
- 9. *Dan*, The 1. son of Billa Rachel's maid
- 10. *Aser*, The 2. son of Zilpha Leah's maid.
- 11. *Gad*, The 1. son of Zilpha.
- 12. *Naphtali*, The 2. son of Billa.

*Reuben* is first, for being Israel's first borne, *Gen.* 46. 8. Then, *Simeon*, his nex• brother. *Levi* is omitted: because that tribe was to be numbered by it self, not with the other, *Numb.* 1. 47. 49. ye• of that tribe was Moses and Aaron, chief numberers of the people, verse 3. *Judah*, *Isachar* and *Zebulon*, were Leah's next sons in order, reckoned here as in *Exod.* 1. 2, 3. and in their precious stones, *Exod.* 28. *Joseph* Rachel's first-borne, hath the first birth-right, that is, a double portion, so o• him are two tribes, 1 *Chron.* 5. 1, 2. *Gen.* 48. 5, 6. *Ephraim* the younger son of *Joseph*, is set before his elder brother *Manasseh*, according 〈◇〉 *Jacob's* disposition, in *Gen.* 48. 19, 20. and God made him standard-bearer, *Num.* 2. 18. and •ese with *Benjamin* the free woman's children, are set before all the handmaids sons, as being the most noble. *Dan* is the first of all the bondwomens seed, both in birth, *Gen.* 30. 6. and in the high Priests Ephod, *Exod.* 28. and is one of the standard bearers, *Num.* 2. 25. *Aser*, the second son of *Zilpha*, is (contrary to the usual order in *Exod.* 1. & 28.) named next to *Dan*, *Bilhah's* son; for he was next to his standard in pitching about the Tabernacle; *Num.* 2. 25. 27. *Gad*, as he was the first-borne of *Leah's* handmaid, so was he preferred to the higher place, being now joined unto the standard of *Reuben*, *Numb.* 2. 10.—14. So *Nathtali* remaineth for the last place, as he was the l 〈...〉 of the tribes that camped about the Tabernacle, *Num.* 2. 29. Thus God's wisdom appeareth in naming the tribes, according to the present occasion of their employments: that all things might be ordered in peace; for he is not the author 〈◇〉 *confusion*, but of *peace*; as in all churches of the Saint• 1 *Cor.* 14. 33.

V. 16. *the called*] or, *the renowned*; that is, states men; such as were men of renown for age and wisdom; and called to consult about matters of state: see *Numb.* 16. 2. *Sol. Rashi* (on *Num* 7 2.) saith, *these were the officers over them in Egypt. which had been beaten for them*, *Exod.* 5. 14. *princes*] or rulers. *Nasi*, 〈◇〉 prince, captain or ruler, is so named of lifting up, or easing the burdens of the people by their government, as *Num.* 11. 17. *Exod.* 18. 22. or, of being li•ted up, and preferred above the people. *heads*] or *captains* of thousands, in Greek *Chiliarchs*. 〈◇〉 *the thousands*] that is, of the bands or companies, which consisted everyone of a thousand men: for so the tribes were divided into thousands, hundreds, fifties, and tens, with captains over them, *Exod.* 18. 21. 25. Whereupon such a company and their generation, is called *a thousand*, as in *Iuag.* 6. 15. *my thousand is poor in Manasseh*, where the Chaldee translateth it *my family*. So

Bethlehem ‹ϕ› town, is called one of *the thousands of Judah*, ‹ϕ› 5. 2. where the Greek (which the holy Ghost alloweth in *Mat. 2. 6.*) translatheth *the Rulers*, or *Governors*.

V. 18. *the second month*] called *Ziv*, with us *April*, as is noted on v. 1. So this assembling, was at the new Moon, (which signified a renewing or change of the people's state and order,) and on the same day that God spake unto Moses out of the Tabernacle, v. 1. *they declared their genealogies*] of what tribe and family every man came: or, *they were genealogized*, that is, were mustered by Moses and the Princes according to their genealogy and pedigree. So the Greek translatheth, *they were visited or mustered. their polles*] in Greek, *their heads*, as in *verse. 2.* So after in *verse 20. 22. &c.*

Vers. 19. *of Sinai*] where the Laws, Judgments, and Statutes were given to Israel; there also was their order set, for encamping about God's sanctuary, and marching with it towards Canaan. And this also is to distinguish it from the second mustering, which was in the plains of Moab, when all this generation was dead, *Numb. 26. 3. 63, 64.*

V. 20. *by their generations*] in Greek, *according to their kindreds*: so after in v. 22. 24. &c. *that went forth*] or, *that goeth forth with the host*; that is, was able to go forth to war. So after

Vers. 24. *Gad*] he is set in the third place, (in Levies roomth, who was numbered apart, v. 47.) because Gad was joined with Reuben and Simeon, on the South quarter of the host, *Num. 2. 10—14.* All the other tribes are mustered in the order before set down, *verse. 5.—15.*

V. 25. *and fifty*] Gad the handmaids son, is the only of all the tribes, whose number endeth with *fifty*: all the other are by thousands, and end with hundreds; which shown God's admirable providence and blessing in multiplying them after such a sort, that no odd or broken number was among all the tribes; (as when Moses blessed Joseph, he mentioned *the ten thousands of Ephraim, and the thousands of Manasseh, Deut. 33. 17.*) whereas in other numbrings, we shall find few but broken numbers, as in the first borne of Israel, *Num. 3. 43.* and in those that returned out of Babylon, *Ezr. 2. 1.—42. Nehem. 7. 6.—45.* Here we may behold the number of every tribe, beginning at the greatest, and so in order to the least, thus;

- 1. Judah 74600.
- 2. Dan 62700.
- 3. Simeon 59300.
- 4. Zebulon 57400.
- 5. Issachar 54400.
- 6. Naphtali 53400.
- 7. Reuben 46500.
- 8. Gad 45650.

- 9. Aser 41500.
- 10. Ephraim 40500.
- 11. Benjamin 35400.
- 12. Manasseh 32200.

*Judah* hath the greatest number, for he was to be celebrated of his brethren, *Gen.* 49. 8. he was standard-bearer in the foremost quarter as they camped about the Tabernacle, *Numb.* 2. 3. His standard (Lion-like, *Gen.* 49. 9.) marched in the first place, as they journeyed towards the land of promise, *Nam.* 10. 13, 14. He had halte the first birth-right, that of him the chief ruler should come, and our Lord Christ himself concerning the flesh, *1 Chron.* 5. 2. *Heb.* 7. 14. Here he hath valiant men of war, moe than double the number of Benjamin or Manasseh; almost twelve thousand moe than the greatest tribe.

*Dan* the handmaids son hath the next number to the most, for Rachel's sake; for Jacob's blessing, *Gen.* 49. 16. and for his place in the campe, to be standard-bearer to the rere-ward; which was the greatest quarter next *Judah's*, *Numb.* 3. 9. 3•. & 10. 25. that the foremost standard, and the hindmost, might have the greatest number of warriors. And whereas at the first *Dan* had but one son, *Gen.* 46. 23. (and so one family, *Num.* 26. 42.) when Benjamin had ten, *Gen.* 46. 21. now God so disposed that *Dan* should be one of the greatest in number, and Benjamin one of the least. For *God is the Judge: he putteth down one, and setteth up another*, *Psal.* 75. 7. *The barren hath borne seven; and she that had many children is waxed feeble*, *1 Sam.* 2. 5.

*Simeon* the second patriarch, is the third in number of warriors, at this time, but before they came into Canaan, his tribe was diminished, for their sin, exceedingly: but being now 5930•. it was at the latter muster, bu• 22200. men, *Num.* 26. 14. so that Moses blessing the tribes, mentioneth not his name at all, *Deut.* 33.

*Reuben*, Israel's first-borne, as he lost his dignity for defiling his fathers bed, *Gen.* 49. 3, 4. so here, his increase is none of the greatest, but six of his brethren have moe than he.

*Ephraim*, as he was blessed before his elder brother Manasseh, *Gen.* 48. 20. so here he is increased by thousands more ••an Manasseh, and more than the whole tribe of Benjamin; and his blessing continueth above his brother, *Deut.* 33. 17. yet Satan to hinder this, had slain by the Philistines of Gath, the sons of Ephraim, whiles they dwelt in Egypt, for which their father Ephraim mourned many days, *1 Chr.* 7. 20, 21, 22. And as they traveled in the wilderness, his posterity was diminished eight thousand, *Numb.* 26. 37.

*Benjamin*, as he was the youngest of all the patriarchs, so here his number is one of the least, (though at the first, his children were moe than any of his brethren, *Gen.* 46. 21.) Afterwards in Canaan, his tribe was almost rooted out, *Iuag.* 20. that he hath not without cause this attribute, *Benjamin the little*, *Psal.* 68. 28.

*Manasseh* hath the last place in this count, that Jacob's prophecy might have effect, *his younger brother (Ephraim) shall be greater than he*, *Gen.* 48. 19. But God blessed this tribe in their

travel thorough the wilderness; that at the next muster, they were increased above twenty thousand more than at this time; whereas Ephraim his brother was not increased at all, but diminished, Num. 26. 34. 37. Thus the blessings of God were distributed among the tribes, for their number, and for their order, according as in wisdom he saw meet. *He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them,* Job 12. 23.

V. 32. *of Joseph]* he, as his blessing was to be like a fruitful vine, Gen. 49. 22. so of him by his two sons, here are more warriors than any tribe had, saving Judah. And his two sons, Ephraim and Manasseh, are not families but tribes, as if they had been Jacob's own, according to his adoption of them, Gen. 48. 5. Thus Joseph hath a double portion, *the first birthright,* 1 Chron. 5. 1. 2.

V. 42. *The sons of Naphtali]* Of all the other it is said, *Of the sons,* and so the Greek translatheth this here. Some of the Hebrews (as Baal hatturim upon this place) give a reason, which appeareth not in Moses, that *Of Naphtali only he saith THE SONNES, because Naphtalies tribe had more daughters than sons: and therefore in Naphtalies blessing (Gen. 49. 21.) he is resembled to a female, an Hind let loose: Therefore also in Numb. 26. it is written of them all, THE SONNES: because the men were dead, (Num. 26. 64, 65.) but the women multiplied.*

V. 44. *each one was]* Hebr. *one man, for the house of his fathers, were they:* which the Greek explaineth thus, *one man for one tribe, according to the tribe of their fathers houses were they.*

V. 46. *six hundred thousand &c.]* a marvelous increase of seventy souls which came into Egypt, Gen. 46. 27. that so many thousands of able men (besides women and children) should in so few years be multiplied, even as *the stars of heaven,* Deut. 10. 22. & this was the reward of faith, Heb. 11. 11, 12. Baalam looking upon them with admiratiō, said, *Who can count the dust of Jacob, and the number of the fourth part of Israel? Numb. 23. 10.* And such is the increase of the spiritual seed of Christ promised to be; that the Church shall say in her heart, *Who hath begotten me these? Isaiah. 49. 21.* For by twelve Apostles, and seventy disciples, Christ's kingdom began to be preached: and that immortal seed of the word, soon begat *many ten thousands of Jews,* Act. 21. 20. and many more of the Gentiles, even innumerable, Reu. 7. 9. And here also we may observe, that whereas the year before, when all the tribes were first numbered from 20. years old and upward, their sum was 603550. men, Exod. 30. 14. & 38. 26. now in the second year when they are again numbered, and the tribe of Levi not reckoned with them, there are found the same just number of 603550. so there were so many young men of nineteen years old, as now supplied the want of the Levites, put apart for the Lord's service: that Israel might see they should lose nothing by whatsoever was employed in the service of God.

V. 49. *Only]* or *But the tribe;* it is an exception, which the Greek translatheth thus; *See, the tribe of Levi, thou shalt not muster;* to wit, among the other Israelites, but apart by themselves, Num. 3. 15, &c.

V. 50. *appoint]* or *constitute, give charge* as bishops, which hereof have their name. *Testimony]* that is, the Tables of the Law, kept in an Ark, within the Tabernacle: Exod. 31. 18. *they shall be are]* according as God appointed their burdens, Num. 4. 25. 31. 36. and to help them for some



things, six waggons were allowed them, *Num. 7. 7, 8, 9. round about the Tab.]* and next unto the Tabernacle, betwix• the camps of Israel and it: whereof see *chap. 2. & 3.*

V. 51. *setteth forward]* being carried after the cloud, when God removed it from place to place, *Num. 10. 11.—17.—21. the stranger]* any Israelite or other, that is not of the tribe of Levi. So for the work of the Priesthood, both Israelites and Levites are counted *strangers*, save *the seed of Aaron* only: *Num. 16. 40. put to death]* either by men, or by the hand of God; as was Uzzah, for putting his hand to the Ark, *1 Chron. 13. 10.* So in *Targum Jonathan* it is expounded, *he shall be killed with fire flaming out from before the Lord.*

V. 52. *by his own campe]* the Greek trans•ateth, *in his own order;* which is described in *chap. 2. by his own standard]* in Greek, *according to his own regiment:* see *Num. 2. 2.*

V. 53. *no fervent wrath]* no punishment from [unspec] God, as was in Vzzahs case, *1 Chron. 13. ⟨⟩ charge]* or, *the custody;* the watch and ward, and do the works appointed of God: see *Num. 3. 7. 8. &c. and 18. 3.* This debarring of the people from the work of the sanctuary, and committing it to the Levites charge, shown the separation o• of all mankind from God, and their unworthiness to come near unto him or his holy things, until they be called and sanctified of God thereunto. Which being not effected by the Law, or rudiments thereof, (for the Mount where the L ⟨...⟩ was given might not be touched, *Heb. 12. 18*) is now performed unto us by Christ, who ⟨...⟩ *shed us from our sins, in his own blood, and ⟨⟩ made us Kings and Priests unto God, and his Father Revel. 1. 5, 6.* so that we have liberty to exter ⟨...⟩ *the Holiest, by the blood of Jesus, Heb. 10. 19.*

## CHAP. II.

1. The order of the Tribes pitching about the Tabernacle. 3. On the East side, Judah, Issachar and Zebulon. 10. On the South side, Reuben, Simeon and Gad. 17. The Tabernacle in the midst of ⟨⟩ campe. 18. On the West side, Ephraim, Man ⟨...⟩ and Benjamin. 25. On the North side, Dan, A ⟨...⟩ and Naphtali.

AND Jehovah spake unto Moses and unto Aaron, saying; The sons of Israel shall encamp, every man by his standard, with the ensigns, *according* to the house of their fathers: over against, round about the Tent of the congregation, shall the• encamp. And they that encamp for most Eastward, *shall be* the standard of the campe of Judah, *according* to their armies; and the captain of the sons of Judah, *shall be* Naasson the son of Aminadab. And his army, and those *that were* mustered of them, *were* seventy and four thousand, and six hundred. And they that encamp next unto him, *shall be* the tribe of Issachar: and the captain of the sons of Issachar, *shall be* Nethaneel, the son of Zuar. And his army, and those *that were* mustered thereof, *were* four and fifty thousand, and four hundred. The tribe of Zebulon, and the Prince of the sons of Zebulon, *shall be* Eliab the son of Helon. And his army, and those *that were* mustered thereof, *were* seven and fifty thousand, and four hundred. All that were mustered, of the campe of Judah, *were* an hundred thousand, and eighty thousand, and six thousand, and four hundred, *according* to their armies: they shall set forward, first.

The standard of the campe of Reuben *shall be* Southward, *according* to their armies: and the captain of the sons of Reuben, *shall be* Elizur the son of Shedeur. And his army, and those *that were* mustered thereof, *were* six and forty thousand, and five hundred. And they that encamp next unto him, *shall be* the tribe of Simeon: and the captain of the sons of Simeon, *shall be* Shelumiel, the son of Zurishaddai. And his army, and those *that were* mustered thereof, *were* nine and fifty thousand, and three hundred. And the tribe of Gad, and the captain of the sons of Gad, Eliasaph, the son of Reguel. And his army, and those *that were* mustered of them, *were* five and forty thousand, and six hundred, and fifty. All that were mustered, of the campe of Reuben, *were* an hundred thousand, and one and fifty thousand, and four hundred and fifty, *according* to their armies: and they shall set forward, second.

And the Tent of the congregation shall set forward, the campe of the Levites, in the midst of the camps: as they encamp, so shall they set forward: *every* man in his place, *according* to their standards.

The standard of the campe of Ephraim, *according* to their armies, *shall be* Sea-ward: and the captain of the sons of Ephraim, *shall be* Elishama the son of Ammihud. And his army, and those *that were* mustered of them, forty thousand, and five hundred. And next unto him, *shall be* the tribe of Manasseh: [unspec] and the captain of the sons of Manasseh, *shall be* Gamaliel, the son of Pedahzur. And his army, and those *that were* mustered of them, two and thirty thousand, and two hundred. And the tribe of Benjamin, and the captain of the sons of Benjamin, *shall be* Abidan, the son of Gideoni. And his army, and those *that were* mustered of them, five and thirty thousand, and four hundred. All that were mustered, of the campe of Ephraim, *were* an hundred thousand, and eight thousand, and an hundred, *according* to their armies: and they shall set forward, third.

The standard of the campe of Dan, *shall be* Northward, *according* to their armies: and the captain of the sons of Dan, *shall be* Ahiezer, the son of Ammishaddai. And his army, and those *that were* mustered of them, sixty and two thousand, and seven hundred. And they that encamp next unto him, *shall be* the tribe of Aser: and the captain of the sons of Aser, *shall be* P•giel, the son of Ocran. And his army, and those *that were* mustered of them, *were* one and forty thousand, and five hundred. And the tribe of Naphtali, and the captain of the sons of Naphtali, Ahira the son of Enan. And his army, and those *that were* mustered of them, *were* three and fifty thousand, and four hundred. All that were mustered, of the campe of Dan, *were* an hundred thousand, and seven and fifty thousand, and six hundred: they shall set forth hindmost, *according* to their standards.

These *are* those *that were* mustered of the sons of Israel, *according* to the house of their fathers: all that were mustered of the camps, *according* to their armies, *were* six hundred thousand, and three thousand, and five hundred, and fifty. But the Levites were not mustered, among the sons of Israel, as Jehovah commanded Moses. And the sons of Israel did *according* to all that Jehovah commanded Moses; so they encamped *according* to their standards, and so they set forward, *every* man *according* to his families, *according* to the house of his fathers.

## Annotations.

*SHall encamp]* or, as the Greek translatheth, *let them encamp*, that is, pitch their tents, as an army about the Sanctuary of the Lord of hosts. Here God (having in the former chapter given charge to muster his warriors,) commandeth now to set them in order, and under government: as in the church, *all things ought to be done decently and in order*, 1 Cor. 14. 40. *his standard]* or, *his banner*; which the Greek translatheth *his order*; and so the Chaldee calleth it *Tekes* (a word borrowed of the Greek *Taxis*.) *Order*. And this phrase the Apostle useth (from this place) in 1 Cor. 15. 23. *every man in his own order*. Here it is properly a *standard, banner or flag*, such as is used in the wars: which fitly denoteth the state of the Church in her spiritual warfare, said therefore to be *terrible as an army with banners*, Song. 6. 4. 10. and it signifieth her victory; whereupon David saith, *we will shout, in thy salvation; and in the name of our God, we will set up the banner*, Psal. 20. 6. See also *Ier.* 50. 2. and 51. 27. where the *setting up of a standard*, is a sign of preparation unto war against Babylon, as here against the Canaanites. *with the ensigns]* or, *with the signs*; which were in the standards, for discerning of one from another. What these were the Scripture showeth not: it is not unlikely, that they were such colors as the precious stones had on Aaron's breastplate, *Exod.* 28. on which the tribes names were engraved. In the *Targum* called *Jonathan's*, upon this place, it is said; *The standard of the campe of Judah, was of linen of three colors, according to the three precious stones in the Brestplate* (of the Chalcedonie, Sapphire, and Sardonyx,) *and in it were engraved and expressed the names of the three tribes, Judah, Issachar and Zebulon; and in the midst thereof was written;* (from Num. 10. 35.) *Rise up Lord, and let thine enemies be scattered; and let them that hate thee, flee before thee; in it also was portrayed the form of a Lion. The standard of the campe of Reuben, was of linen of three colors, answerable to the three precious stones in the Brestplate,* (of the Sardine, Topaz and Amethyst,) *and therein were engraved and expressed the names of the three tribes, Reuben, Simeon, God: and in the midst thereof was written, Hear o Israel, the Lord our God, the Lord is one:* (Deut. 6. 4.) *Therein also was portrayed, the form of an Hart, &c.* So he proceedeth for the rest. Howbeit, that proportion will not hold in all, seeing Levi (who is not here among the other tribes) was there one of the twelve; and Joseph, there graved on the Beryl, hath here two tribes, Ephraim and Manasseh; unto whom two colors cannot be allowed from the breastplate, as the *Targum* here would. Others therefore explain it otherwise, having herein no certainty. *Chazkuni* (on Num. 3.) bringeth this exposition, *The portraiture of a man, was on Roubens standard, died after the color of the Sardine set in the breast-plate for his name, in sign of the Mandrakes which he found* (Gen. 30. 14.) *which are after the fashion of a man. The portraiture of a Lion, was on Judah's standard, who is called a Lion,* (Gen. 49. 9.) *and it was died into the color of a Chalcedoni. The figure of a Bullock (or Ox) was on Ephraim's standard, whose father is likened to a bullock,* (Deut. 33. 17.) *It was died in color like a Beryl. The figure of an Eagle was on Dans standard, died like an Hyacinth: &c.* To this *Ibn Ezra* (on Num. 2.) agreeth, saying; *There were signs in every stand* ⟨...⟩ *Ancestors have said, that in Re* ⟨...⟩ *was the figure of a Man, &c. in Iu* ⟨...⟩ *figure of a Lion, &c. in Ephraim's, th* ⟨...⟩ *lock, &c. and in the standard of Dan, the* ⟨...⟩ *Eagle: so they were like the Ch* ⟨...⟩ *Prophet Ezekiel saw,* (Ezek. 1. 10.) *Wha•••ever the signs were, (which the holy Ghost* ⟨◇⟩ *concealeth,) this ordering of the people under their standards with ensigns, taught all, to abide in that state wherein God placed them; and not to* ⟨◇⟩ *from tribe to tribe, or from ensign to ensign; but to continue*

everyone under his governor: for to stand for an ensign of the people (as is prophesied of Jesus the root of less, *Isaiah*. 11. 10.) is <...> pounded by the Apostle, to rule over the G <...> *Rom*. 15. 12. house] in Greek, houses. over against] or, from before it: whereby is meant, alooe, or a far off, (as this word is explained in *Psal*. 38. 12. they stand from b <...> stroke: and my neighbors stand a far off;) ye <...> as they should view it, and have their faces tow <...> it; as the like phrase showeth, in 2 *King*. 2. 7. *De*••. 32. 52. *Gen*. 21. 16. So that the doors of all <◇> tents were to be inward towards the T <...> cle, to show due respect thereto; and y <...> , in reverence of the holy place, (as in *Exod*. 3. 5. And the distance may be guessed to be two <...> sand cubits, that is, an English mile, a <◇> days journey, (whereof see the notes on <◇> . 16. 29.) for such a space was between the A <...> and the people, in *Ios*. 3. 4. So R. Solomon <◇> expoundeth it, *Over against*, that is, a <...> a mile distance, as it is said in *Joshua*, yet there <...> a space between you and it, about two th <...> bits by measure. round about▪ so <...> Lord dwelt in the midst of his people, and <◇> tents of the Saints were as a wall round about G <...> sanctuary to guard it. For as in *Ier*. 50. 2• <◇> camping against Babylon round about, w• <◇> none thereof might escape: so here they <...> ped about God's sanctuary, for the safety the <...> According to which type, the Christian chu <...> described in *Reu*. 4. 2. 4. &c. where th <...> Throne in the midst answerable to the Tab <...> cle and Temple called God's throne, in *Ez*•• <...> . and round about the throne, are four <...> thrones; which is double the numb <...> twelve tribes here camping, because th <...> increased under the gospel, and the pl <...> tents enlarged, *Isaiah*. 54 2. And be <...> throne, and the circuit round about the <◇> are four living creatures full of eyes, &c. <◇> . 4. <◇> the watchmen or ministers of the church, <...> between the Lord's Tent and the tents <...> the Levites camped in four quarters, where <...> *Num*. chap. 3. and c. 1. v. 50. Her•upon the c <...> is described to be those that are <...> Lord, *Psal*. 76. 12.

V. 3. foremost] or, on the ••re part, <...> loweth, eastward, or towards the Sun <...> the East is said to be before, and the West <...> *Isaiah*. 12. the South is called the <...> world, *Psal*. 89. 13. and the North the <...> which Job describeth by these names, in *Job* 23. 8, 9. So R. Sol. Rashi noteth on this place, foremost or before, is the east quarter, and the west is called behind. the captain] or, the Prince, ruler; as in *Num*. 1. 16. so after in this chapter. Judah] the father of our Lord Christ after the flesh, *Luk*. 3. he as he was most in number of all the tribes, *Num*. 1. 27. so as a Lion whom none durst rouse up, *Gen*. 49. 8, 9. he is the chief standard-bearer and chief captain of all the captains of Israel; camping in the first place; as did Moses and Aaron the chiefest of the Levites, in the same quarter between Judah and the sanctuary, *Numb*. 3. 38. Also when they marched, Judah went foremost, *Num*. 10. 14. And after Joshua's death, Judah went first up to fight against the Canaanites, *Judge*. 1. 1, 2. He figured Christ the Lion of the tribe of Judah, who also is Michael, that with his Angels fighteth against the Dragon, and goeth before his heavenly armies; *Rev*. 5. 5. and 12. 7. and 19. 11. 14.

V. 5. *Issachar]* and with him *Zebulon*, verse. 7. both younger brothers to Judah, that they might the more willingly be under his regiment: all of them sons of Leah the free woman, placed in this first quarter.

V. 7. *The tribe of Zebulon]* understand from v. 5. *shall encamp next*: so the Greek explaineth it. *And they that encamp next*, &c. So in verse. 14. 22. 29.

V. 9. *an hundred thousand &c.]* the greatest number of warriors, by many, were in this first quarter, where Judah was standard-bearer; almost thirty thousand more than in any other quarter. The next in number to him, was the last squadron, where Dan bare the standard: so they that went foremost, and came hindmost, had the greatest armies, for the more safety of the Sanctuary (which matched in the midst) and of all Israel. The number of everyone, may be viewed thus:

- 1. In the campe of Judah, 186400. East.
- 2. In the campe of Reuben, 151450. South.
- 3. In the campe of Ephraim, 108100. West.
- 4. In the campe of Dan, 157600. North.

*set forward first]* or, *march* and journey first, when the host removeth, *Num.* 10. 14. as they encamped in the first place, Eastward, before the door of God's Tabernacle.

V. 10. *Southward]* the order proceedeth from East to South, and so to the West & North; according to the course of the Sun, and climates of the world. And this second place is given to Reuben, because he was the first borne, though he lost his first birth-right, *Gen.* 49. which Judah and Joseph had shared between them; and he is put down to the second place.

V. 12. *Simeon]* Next brother to Reuben, and of the same mother: with whom is joined God the first-borne of that mothers maid Zilpha, (verse 14.) both for to keep them the more easily in subjection, and to nourish brotherly love.

V. 14. *Reguel]* in Greek *Rago* ⟨...⟩ : he was before called *Deg* ⟨...⟩ , *Num.* 1 14. because the Hebrew letters are like one another, and often changed; as is noted on *Gen.* 4. 18.

V. 16. *second]* in the second place: see *Num.* 10. 18.

V. 17. *Tent of the congregation]* in Greek, *the Tent of the Testimony*; the sanctuary of God: which was to set forward *in the midst of the camps*, both to show God's presence among them; and the honor again that they should do unto him As it is written of the church, *God is in the midst of her, she shall not be moved*, *Psal.* 64. 5. See also *Song.* 3. 7, 8. The manner and order of carrying the Tabernacle, is shown in *Num.* 10. 17 &c. *the campe]* the order of the Levites camping, is shown in *Num.* 3. their marching in *Num.* 10.

V. 18. *Ephraim*] he the younger brother, is standard-bearer before his elder, Manasseh: as Jacob prophesied his superiority, *Gen.* 48. 14. 20. *sea-ward*] that is, as the Chaldee•• expounds it, *Westward*: see the notes on *Gen.* 12. 8.

V. 20. *Manasseh*] and next him *Berjamin*, v. 22. so all Rachel's sons encamped together, on the west quarter of the Sanctuary.

V. 24. *an hundred thousand, &c.*] this was the smallest number of all the army•; almost 80 thousand fewer than in the standard o• Judah, v. 9.

V. 25. *Dan*] He was the first borne of the handmaids children, and Jacob's fist son; *Gen.* 30. 6. and by prophesy he was to *judge his people*, as the other tribes, *Genes.* 49. 16. so God here appointeth him the standard; and he hath the greatest number of warriors, saving Judas.

V. 27. *Aser*] the youngest son of the other handmaid Zilpha; yet set next unto *Dan*, as is noted on *Num.* 1. 15. with whom *Naphtali* Dans brother is joined, v. 29. so the three handmaids children, were in the Northern and hindmost quarter: that in God's ordering of the Tribes, his wisdom might appear. We may behold the order of the Lord's armies, as they encamped, thus:

1. *IVDAH*, Isachar, and Zebulon: in whose camps were 186400 warriors.

[illustration]

The Sanctuary and the Courtyard about it, were in a long square, twice so long as they were broad; as their description in *Exod.* 26. and 27. showeth. But in what form the campe of Israel was, the Scripture expresseth not, save that it was round about the Tabernacle, *Num.* 2. 2. It is likely therefore to be in a square; and so many thousand tents as Israel had, could not be pitched in a little roomth. *Josephus* (in *Antiq. Iud.* l. 3. c. 11.) saith, that between every tribe, in the four quarters, there was a distant space, and like a mart or fair, to buy and sell in their boothes, with artificers in their shops, as if it had been a city. *Jonathan* in his *Targum* on *Num.* 2. 3. saith, *The campe of Israel was twelve miles long, and twelve miles broad.* Unto this form of the Church in the wilderness the Scriptures after have reference, both in the name, calling the beloved City, *the Camp of the Saints*, *Rev.* 20. 9. (as in *2 Chron.* 31. 2. the Temple is called *the Campes of the LORD*;) also for the manner of situation, the heavenly Jerusalem is *foursquare, the length as large as the breadth*, *Revel.* 21. 16. which form was likewise shown in vision to *Ezekiel*, *Ezek.* 48. 20. and is the most firm and settled, against all troubles. And as here, God's sanctuary is walled about with the twelve tribes of Israel: so the new Jerusalem hath *a wall with twelve gates, and names written thereon, of the twelve tribes of the sons of Israel: and the wall hath twelve foundations, and in them the names of the twelve Apostles of the Lamb*, *Rev.* 21. 12. 14. As here there were three tribes on every quarter; so Jerusalem hath *three gates on the East, three on the North, three on the South, and three on the West*, *Rev.* 21. 13. *Ezek.* 48. 31.—34. As these twelve tribes, (the walls of God's Tabernacle,) had their fathers names graven on twelve sundry precious stones, *Exod.* 28. so *the foundations of the wall* of the heavenly city, is of the like stones, *Rev.* 21. 19, 20. As here between the Sanctuary and the Tribes of Israel, were four companies of Levites, to watch and ward the holy place: so between God's Throne, and the

four and twenty Elders compassing it, there are *four Living creatures* full of eyes, glorifying God night and day; after whom, the twenty four Elders fall down and worship God, *Revel. a. 6.—10.* Finally, as into this campe of the Lord in the wilderness, no unclean persons might enter, but were shut out, *Num. 5. 2, 3, 4.* so into the new Jerusalem, there may *in no wise enter anything that defileth &c. Rev. 21. 27.* And the earthly Jerusalem (called *the holy City, Mat. 4. 5. Luke 4. 9.*) was in the ages following (when Israel dwelt in Canaan) answerable in holiness to this campe of Israel, as the Hebrews record, saying; *As was the Campe in the wilderness, such was the Campe in Jerusalem. From Jerusalem (gates) to the mountain of the House (of the Lord:) the campe of Israel. From the Mountain of the House, to the gate of Nicanor (which was the East gate of the Temple,) the campe of Levi. From thence and forward, the campe of the Divine Majesty; answerable to the tapestry-hangings (of the Lord's court) that were in the wilderness. Talmud Bab. in Zebachim. ch. 14. in Gemara. See also the annotations on Exod. 40. 33.* In the second Temple, the East gate of the court was called *the gate of Nicanor*; as the comment on the foresaid place of the Talmud showeth. And *Maimonides* in *Misn. tom. 3. in Beth habchirah, ch. 5. sect. 5.* saith of it thus; *Every of the gates was ten cubits broad, and twenty cubits high, and had doors covered with gold, except the East gate, which was covered with brass, like gold, and that gate was called the high gate [2 Chron. 27. 3.] and that was the gate of Nicanor.*

V. 29. *And the tribe]* in Greek, *And they that campe next, shall be the tribe of Naphtali.* See verse. 7. Thus God adjoined to every of the four standards, two tribes; and those the next of blood inferior unto them, for to maintain order, and nourish love, and to afford mutual help. Our Savior also ordained among his Apostles a kind of combination and fraternity, as is to be seen by the rehearsal of their names, in *Mat. 10. 2, 3, 4.*

- 1. Simon Peter, and Andrew his brother.
- 2. James (or Jacob) son of Zebedee, and John his brother.
- 3. Philip, and Bartholmew.
- 4. Thomas, and Matthew the Publican.
- 5. James son of Alpheus, and Lebbeus (or Judas his brother, *Luk. 6. 16. Jude v. 1.*)
- 6. Simon Kananites (or the zealous,) and Judas Iscariot.

And these did Christ send forth *by two and two, Mark 6. 7.* to war the warfare of his Gospel; (as *1 Tim. 1. 18*) And when Iscariot lost his office, Matthias was chosen in his place, *Act. 1. 26.* Afterward there were added Paul and Barnabas, *Act. 13. 2.*

Vers. 32. *These are those mustered]* in Greek, *This is the muster (or visitation.) the house]* that is, as the Greek saith, *the houses: so in verse. 34. <math>\langle \diamond \rangle</math> 600. thousand &c.] the sum that was mentioned before, in *Num. 1. 46.* See the notes there.*

V. 34. *so they camped]* or, *pitched* their tents. The holy Ghost commendeth unto us the obedience of Israel, as before in the making of the Sanctuary, *Exod. 39. 42, 43.* so here in their orderly camping about, and marching before and after it. That as *Order* in all things is

beautiful, and delectable; so especially in the Church, and things pertaining to the service of God: wherefore the Apostle joyed to behold *the order* of the Church in Colossae, *and the steadfastness of their faith in Christ*, wherein he exhorted them still to *walk in him* (ϕ) Coloss. 2. 5, 6. And Balaam when he beheld this Campe of Israel, *from the top of the Rocks*, did not only admire the multitude of them, and the presence of the Lord among them; but said, *How goodly are thy Tents, ô Jacob; thy Tabernacles, ô Israel! As the valleys are they spread forth, as gardens by the rivers side &c.* Num. 23. 9. 10. 21. and 24. 5, 6. And Solomon describeth the church to be *beautiful, as Tirzah*, (a pleasant place where the King of Israel dwelt, 1 King. 14. 17.) *comely as Jerusalem*, (which was also *beautiful for situation*, Psal. 48. 2. and *compact together*, Psal. 122. 3.) *terrible as an army with banners*, Song. 6. 4.

### CHAP. III.

1. The sons of Aaron, the Priests. 5. The Levites are given to the Priests, for the service of the Tabernacle, 11. Instead of the first-borne of Israel. 14. The Levites are numbered by their families. 21. The families, number and charge of the Gershonites, 27. Of the Kohathites, 33. Of the Merarites. 38. The place and charge of Moses and Aaron. 40. The first-borne of Israel are freed by the Levites. 44. The overplus are redeemed.

AND these *are* the generations of Aaron, and Moses, in the day *that* Jehovah spake with Moses, in mount Sinai. And these *are* the names of the sons of Aaron; Nadab the first-borne, and Abihu, Eleazar, and Ithamar. These *are* the names of the sons of Aaron; the Priests, which *were* anointed: whose hand he filled, to minister in the Priests office. And Nadab and Abihu died before Jehovah, when they offered strange fire before Jehovah, in the wilderness of Sinai: and they had no sons: and Eleazar and Ithamar ministered in the Priests office; in the sight of Aaron their father.

And Jehovah spake unto Moses, saying; Bring near the tribe of Levi, and present it before Aaron the Priest: and they shall minister unto him. And they shall keep his charge, and the charge of all the congregation, before the Tent of the congregation, to serve the service of the Tabernacle. And they shall keep all the instruments of the Tent of the congregation, and the charge of the sons of Israel, to serve the service of the Tabernacle. And thou shalt give the Levites to Aaron, and to his sons: they *are* given *are* given, unto him, out of the sons of Israel. And thou shalt appoint Aaron and his sons; and they shall keep their Priests office: and the stranger that cometh nigh shall be put to death.

And Jehovah spake unto Moses, saying; And I, behold I have taken the Levites from among the sons of Israel, instead of every first-borne, that openeth the womb, of the sons of Israel: and the Levites shall be mine. Because every first-borne *is* mine: in the day that I smote every first-borne in the land of Egypt, I sanctified unto me every first-borne in Israel, from man unto beast: mine they shall be, I *am* Jehovah.

And Jehovah spake unto Moses, in the wilderness of Sinai, saying; Muster the sons of Levi, *according* to the house of their fathers, *according* to their families; every male, from a month old and upward, shalt thou muster them. And Moses mustered them, according to the mouth



of Jehovah, as he was commanded. And these were the sons of Levi, by their names: Gershon, and Kohath, and Merari. And these *were* the names of the sons of Gershon, *according* to their families: Libni, and Shimei. And the sons of Kohath, *according* to their families: Amtam, and Izhar; Hebron, and Vzziel. And the sons of Merari, *according* to their families, Mahli, and Mushi: these are the families of the Levites, *according* to the house of their fathers. Of Gershon, *was* the family of Libni, and the family of Shimei: these are the families of the Gershonites. Those *that were* mustered of thē, by the number of every male, from a month old and upward, the mustered of them *were* seven thousand, and five hundred. The families of the Gershonites shall encamp behind the Tabernacle, Seaward. And the Prince of the house of the father of the Gershonites, *shall be* Eliasaph, the son of Lael. And the charge of the sons of Gershon, in the Tent of the congregation *shall be* the Tabernacle, and the Tent, the covering thereof, and the hanging veil *for* the door of the Tent of the congregation. And the tapestry-hangings of the Court, and the hanging veil *for* the door of the Court, which is by the Tabernacle, and by the altar round about, and the cords thereof, for all the service thereof.

And of Kohath *was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Vzzielites: these are the families of the Kohathites. By the number of every male, from a month old and upward, eight thousand, and six hundred, keeping the charge of the Sanctuary. The families [unspec] of the sons of Kohath shall encamp on the side of the Tabernacle, Southward. And the Prince of the house of the father of the families of the Kohathites *shall be* Elizaphan, the son of Vzziel. And their charge *shall be* the Ark, and the Table, and the Candlestick, and the Altars, and the vessels of the Sanctuary, with which they shall minister, and the hanging veil, and all the service thereof. And the Prince of the Princes of the Levites *shall be* Eleazar, the son of Aaron the Priest, *having* the oversight of them that keep the charge of the Sanctuary.

Of Merari *was* the family of the Mahlites, and the family of the Mushites: these are the families of Merari. And those *that were* mustered of them by the number of every male, from a month old and upward, were six thousand, and two hundred. And the Prince of the house of the father of the families of Merari *shall be* Zuriel the son of Abigail: they shall pitch on the side of the Tabernacle, Northward. And the oversight of the charge of the sons [unspec] of Merari *shall be* the boards of the Tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, & all the service thereof; And the pillars of the Court round about, and their sockets, and their pins, and their cords. And they that encampe before the Tabernacle, foremost before the Tent of the congregation, Eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the Sanctuary, for the charge of the sons of Israel: and the stranger that cometh nigh shall be put to death. All *that were* mustered of the Levites, which Moses mustered and Aaron, at the mouth of Jehovah, *according* to their families, every male, from a month old and upward, *were* two and twenty thousand.

And Jehovah said unto Moses, Muster [unspec] every first-borne male of the sons of Israel, from a month old and upward, and take the number of their names. And thou shalt take the

Levites for me, I *am* Jehovah; instead of every first-borne of the sons of Israel; and the cattle of the Levites, instead of every firstling among the cattle of the sons of Israel. And Moses mustered, as Jehovah commanded him, every first-borne among the sons of Israel. And all the first-borne males by the number of names, from a month old and upward, of those *that were* mustered of them, were two and twenty thousand, two hundred, and seventy and three.

And Jehovah spake unto Moses, saying; Take the Levites instead of every first-borne among the sons of Israel, and the cattle of the Levites, instead of their cattle: and the Levites shall be mine, I *am* Jehovah. And *for those that are to be* redeemed of the two hundred, and seventy and three, which are mo• than the Levites, of the first-borne of the sons of Israel, Thou shalt even take five shekels a peace by the poll: after the shekel of the sanctuary, shalt thou take; the shekel is twenty gerahs. And thou shalt give the money to Aaron and to his sons, of the redeemed that are moe, among them. And Moses took the redemption money, of those that were moe than the redeemed of the Levites. Of the first-borne of the sons of Israel, took he the money: a thousand, three hundred, and sixty and five *shekels*, after the shekel of the sanctuary. And Moses gave the money of them *that were* redeemed, to Aaron and to his sons, according to the mouth of Jehovah, as Jehovah had commanded Moses.

### Annotations.

*The generations]* that is, the children of Aaron, and genealogy of the Levites, and the things that befell unto them; for so the word *generations* is used for accidents that fall out unto any, as is noted on *Gen.* 5. 1. In this and the next chapter, he showeth the numbering of the Levites, and their order in administration: who were numbered apart, and not with the other tribes, because they were to attend the service of the Tabernacle, and encamp about it, not with the other twelve tribes, *Num.* 1. 49. 50. and 3. 8, 9, 10. 23. 38. And they were to be numbered after another manner, not from twenty years old, as the tribes were, *Num.* 1. 3. but from a month old, as touching their tale, *Num.* 3. 15. and from thirty years old to fifty, as touching their service, *Num.* 4. 3. And also, *because there* ⟨⊗⟩ *inheritance given them, among the sons of Israel, Num.* 26. 62. but the Lord was their inheritance, *Deut.* 10. 8, 9. Now to be numbered apart, and not with others, signified some special favor towards such, and care over them; as *Num.* 23. 9.

Aaron *Aaron]* the elder brother of *Moses*; and ⟨⊗⟩ Levites: therefore their names are mentioned here.

V. 3. *he filled]* that is, *consecrated* (or *perfected*) ⟨⊗⟩ the Greek translatheth. See the annotations on *Ex••.* 29. 9. and *Levite.* 8.

V. 4. *died]* by a fire from the Lord, *Levite.* 10. 1, 2. This is mentioned again, in *Num.* 26. 61. 1 *Chron.* 24. 1, 2. *had no sons]* the Hebrews (as *Chazkuni* upon this place,) say, if they had had sons, those sons had been *before Eleazar and Ithamar: for whosoever is fore-most in inheritance, is foremost for honor* (or *dignity.*) *in the sight of Aaron]* or, *before the face*, that is, whiles Aaron lived; as *before the face of Tharah, Gen.* 11. 38. is, while Tharah lived, *before the Moon and Sun, Psal.* 72. 5. 17. is, whiles they continue to give light. The Greek translatheth *With Aaron.*

Elsewhere it is said, *by the hand of Aaron*, 1 Chron. 24. 19. Of these two, there were so many Priests in David's days, that he distributed them into 24. courses, sixteen of Eleazar, and eight of Ithamar, 1 Chron. 24. 3. 4. The Hebrew Doctors say, *Moses divided the Priests into eight wards (or courses,) four of Eleazar, and four of Ithamar: and so they were until the Prophet Samuel's days. Then Samuel and David the King parted them into 24. courses. And over every course (or ward) there was one chief Provost. And they went up to Jerusalem to serve by course every week. And every Sabbath day they changed, one course went out; and the next after them, came in, &c.* Maimonides tom. 3. treat. of the Instruments of the Sanctuary, chap. 4. sect. 3. Compare 1 Chron. 9. 22. 25. 2 King. 11. 5. 7.

V. 6. *present it]* or, *cause it to stand;* speaking of the tribe. In Greek, *present them.*

V. 7. *his charge]* Hebr. *his custody (or observation;)* that is, *that which he commandeth them to observe.* See this phrase in Lev. 18. 30. *⟨...⟩ of all the congregation]* the Greek explaineth it, of *the sons of Israel*, as in v. 8. So *⟨◇⟩* 2 Chron. 35. 3. *serve the Lord your God, and his people Israel.* It meaneth also such things, as they were charged to keep: but the Levites now were taken in their stead. *⟨...⟩ to serve the service]* in Greek, *to work (or do) the works of the Tabernacle:* which in Num. 8. 11. is said, *to serve the service of the Lord.* After, in the 8. verse, the Greek translateth, *according to all the works of the Tabernacle.* The Hebrews write thus; *The seed of Levi are all of them separated for the service of the Sanctuary. And it is commanded that the Levites be prepared and ready for the service of the Sanctuary, whether they be willing or not willing; (as in Num. 18. 23.) And the Levite, he shall serve the service of the Tent of the congregation. And the son of Levi which will take upon him all the Levites commandments saving one thing, they receive him not in, till he take all upon him.* Maimonides treat, of the Instruments of the Sanct. chap. 3. sect. 1.

V. 9. *are given are given]* that is, as the Greek here, and Moses himself in Num. 18. 6. explaineth it, *are a gift given: o•, they are wholly given.* So the Ministers of the Gospel are called *gifts*, Ephes. 4. 8. 11. *⟨...⟩ unto him]* for his help, in the charge and work of the Sanctuary: they ministering unto him, and he and his sons ministering before the Tabernacle, Num. 18. 2. 6.

V. 11. *shalt appoint]* or, *constitute, set in office* as Bishops, or Overseers. The Greek explaineth it, *thou shalt constitute over the Tabernacle of Testimony. their Priests office]* for everything of the Altar, and within the veil, Num. 18. 7. *the stranger]* that is, whosoever is not of Aaron's seed, as is explained in Num. 16. 40. *for no man taketh the honor unto himself, but he that is called of God, as was Aaron*, Hebr. 5. 4. So Chazkuni here expoundeth *stranger* to be *Israelite or Levite that cometh near to minister.* And Maimonides in Biath hamikdash, chap. 9. sect. 1. saith, *Who is the stranger? Whosoever is not of the seed of Aaron, the males.* And after, God himself forbiddeth the Levites to *come night he vessels of the Sanctuary and the Altar, on pain of death, Numb. 18. 3. put to death]* by the magistrate, or by the hand of God, as was Korah, for presuming to do the Priests office, Numb. 16.

V. 12. *every first-borne]* which (before the Levites were taken in their stead) did minister to the Lord, as is noted on Exod. 24. 5. And upon what occasion God took the Levites instead of

the first-borne, is to be seen in *Exod. 32. 26. 29. Deut. 33. 9. shall be mine]* to minister before me, as the Chaldee expoundeth it.

V. 13. *I smote]* in Chaldee, *I killed*: see *Exod. 12. 29, 30.* The Lord having slain all the first-borne of Egypt, and spared the Israelites, did therefore challenge for his own, and sanctify to himself all Israel's first-borne, *Exod. 13. 2.* but took the Levites and their cattle, instead of Israel's first-borne men and cattle, *Num. 3. 45.* and gave them as a gift to Aaron, to minister unto him. Who being in his Priesthood a type of Christ, all these rites are in him fulfilled: For unto Christ, God gave *children, Hebr. 2. 13.* and they are a congregation of first-borne written in heaven, *Hebr. 12. 23.* being of God's own will begotten by the word of truth, that they should be a kind of first-fruits of his creatures, *I am. 1. 18.* to whom he also giveth the first-fruits of his Spirit, *Rom. 8. 23.* These wait on, and follow the Lamb (Christ) being bought from among men, and first-fruits unto God and to the Lamb, *Rev. 14. 4.* These were brought for an offering unto the Lord, out of all nations; and of them the Lord hath taken for Priests and for Levites, *Isaiah. 66. 20, 21.* and Christ hath made us Kings and Priests unto God and his Father, that we may serve him day and night; in his Temple, *Rev. 1. 6.* and *7. 15.*

V. 15. *Muster]* or *Number*, *Hebr. Visit.* This was done by *Moses and Aaron, v. 39.* and by the Princes of the congregation, *Num. 4. 34.* though here the commandment is directed unto Moses only *house]* in Greek, *houses. old]* *Heb. son of a month.* Tho cause why the Levites were numbered from this age, was for that they came in place of the first-borne of Israel, whose redemption is appointed from a month old, *Num. 18. 15, 16.* And they were counted after the houses of their fathers, not of their mothers; for if a woman of Levi were married to a man of Judah, or any other tribe, her son was not a Levite. The Hebrew canons say; *Priests and Levites and Israelites <...> fully go in (that is, <ϕ> ) one to ano <...> ; <ϖ> which is <ϕ> goeth <ϖϖ> , &c. as it is written, ACCORDING TO THE HOUSE OF THEIR FATHERS: the house of his father, that is, his family, and not the house of his mother.* Maimonides in *Issure biah, c. 19. sect. 15.*

V. 16. *the mouth]* that is, as the Chaldee expoundeth it, *the word:* and the Greek saith, *the [unspec] voice of the Lord.*

V. 17. *Gershon]* in Greek *Gersom* (but in verse. 25. *Gerson.*) So *Ezron*, in *Gen. 46. 12.* is *Esrom*, *Mat. 1. 3. Kohath]* or as in Greek, *Kaath*, See *Gen. 46. 11. Exod. 6. 16.*

V. 18. *Libni]* in Greek, *Lobnei and Semei.* See *Exod. 6. 17.*

V. 19. *Hebron]* or, as the Greek also writeth it, *Chebron, and Oziel.* See *Exod. 6. 18.* Here *Kohath* hath four families: so many as both his brethren had together.

V. 20. *Mahli]* in Greek *Moolei and M•usi.* See *Exod. 6. 19.*

Vers. 21. *Gershon]* in Greek *Gedsom*; mistaking *D.* for *R.* by reason of the likeness of the letters in Hebrew. See the notes on *Gen. 4. 18.*

V. 23. *Seaward]* that is, as the Chaldee explaineth it, *westward:* See *Num. 2. 18.*

V. 24. *house of the father*] that is, *principal house*: so in v. 30. and 35. *Eliasaph*] in Greek, *Elisaph*; by interpretation, *God hath added. Lael*] that is, *For God*.

V. 25. *the charge*] or the *custody*; the Holy [unspec] things which they were to carry, keep and look unto: whereof see more in *Num. 4. Tabernacle*] the curtains of the Tabernacle, *Num. 4. 25.* for the boords were under Meraries charge, *Num. 3. 36. Tent*] made of *ten curtains*: see *Exod. 26. 1. &c. covering*] made of goats hair, *Exod. 26. 7.* And here is to be understood the other coverings also made of *rams skins*, and *Tachash skins*, *Exod. 26. 14.* for they belonged to the Gershonites charge, *Num. 4. 25. hanging veil*] whereof see *Exod. 26. 36.*

V. 26. *tapestry hangings*] whereof see *Exod. 27. 9.* &c. *hanging veil*] mentioned in *Exod. 27. 16.*

V. 28. *of the Sanctuary*] Hebr. *of the sanctify*, [unspec] or *holiness*: meaning the holy things; as the Greek saith, *of the Holies*: what they were, is expressed in v. 31. See *Num. 4. 4. 15. and 10. 21.* Here the families of the Levites may be viewed by their numbers;

- 1. Of the Gersonites 7500.
- 2. Of the Kohathites 8600.
- 3. Of the Merarites 6200.

By their situation when they camped about the Tabernacle;

- 1. Gersonites, behind westward, v. 23.
- 2. Kohathites; Southward, v. 29.
- 3. Merarites, Northward, v. 35.

And to make up the square, Moses and Aaron with the Priests encamped foremost Eastward, v. 8.

By their charges, for there was committed unto the care and carriage of the

- 1. Gersonites, the Tent, coverings, veil, hanging of the court, &c.
- $\langle \diamond \rangle$  . Koha  $\langle \dots \rangle$  , the Ark, Table, Altars, and Instrumentsof the Sanctuary.
- 3. Merarites, the boords, bars, pillars, sockers, &c.

Among these families of Levi, we may observe the special prerogatives of Kohath the second son:

1. He excelleth in multitude of families, or chief fathers, having four, when as each of his brethren had but two.

2. He excelleth in multitude of children, having 8600. that is, 1100 moe than his elder brother Gerson, and 2400. moe than Merari.

3. Of him came Moses the king, Aaron the priest, and Marie the prophetesse; and so all the Priests were of this family; *Exod. 6. 18. 20. Num. 26. 58, 59.*

4. His families have the chiefest place about the Sanctuary, the South quarter, next unto Moses, Aaron and the priests, *Num. 3. 29.*

5. They have the charge of the most holy things within the Sanctuary, as the Ark, Table, Candlestick, Altars, &c. *Num. 3. 31.*

6. Whereas the tribe of Levi had 48. cities allowed them in Canaan, Kohaths posterity had 23. of them; for the Priests had 13. cities, and the other Kohathites ten; and so he had in a manner a double portion, as much as both his brethren, *Ios. 21.*

7. Of the Prince of these Kohathites *Elizaphan* (*Num. 3. 30.*) there were 200. Levites to help home with the Ark in David's days, (no such mention being made of the other two princes,) besides 312. Kohathites of other families: when of Gershon and Merari, there were not so many: *1 Chron. 15. 5.—8, 9, 10.*

V. 29. *Southward*] the *south* is in *Psal. 89. 13.* called the *right side*; and in this place it hath a [unspec] name in Hebrew derived also of the *right hand*; because so it is when men stand with their faces to the East: see the notes on *Num. 2. 3.*

V. 30. *Elizapham. son of Vzziel*] he was of the fourth and youngest family of the Kohathites, [unspec] yet preferred to be the prince over them. This (as the Hebrews think) was offensive to Korah who was of the second family of Izhar; and occasioned him to rebel. See the notes on *Num. 16. 1.* *Elizaphan* is by interpretation, *My God hath stored •p*; and *Uzziel*, *God is my strength.*

V. 31. *all the service thereof*] in Greek, *all the* [unspec] 〈...〉 *ks of them.*

V. 32. *of the princes*] the Greek saith, *over* [unspec] *the princes*; and the Chaldee addeth, *appointed over the princes. of the Levites*] Hebr. *of Levi*, whose name is put for all his posterity, as the Greek and Chaldee translate *Levites*. So *Aaron*, is used for the *Aaronites*; *1 Chron. 12. 27.* *Eleazar*] by interpretation *The help of God. having the oversight*] or, *the Bishop, having the Bis* 〈...〉 *office*; which hath the name in Hebrew, of *Uisitation*; in Greek, of *Overseeing*: and so this word is translated by the holy Ghost, *Episcopee*, that is, a *Bishops office or charge*, in *Act. 1. 20.* from *Psal. 109. 7.* And in *Num. 4. 16.* the Greek translatheth it *Episcopos, Bishop*. So in *Ezek. 44. 11.* *having charges* (that is, *Bishops*) *at the gat: of the house*; where the Greek translatheth it *Porters*. In *Targum Jonathan* it is explained thus: *He inquired by Urim and Thummim, under his hand were they appointed that keep the custody of the Sanctuary.* As *Aaron* the high Priest figured *Christ*, *Heb. 5. 1. 4. 5.* so *Eleazar* in this office being *Prince of Princes*, shadowed the office of our Lord *Jesus*, who is the *Prince of the Kings of the earth*, *Rev. 1. 5.* the *Archpastor*, *1 Pet. 5. 4.* the *great Pastor of the sheep*, *Hebr. 13. 20.* and *Bishop of our souls*, *1 Pet. 2. 25.* And hence arose the distinction of the *high Priest*, and the *second priest*, as in *2 King. 25. 18.* And when *Aaron* was dead, and *Eleazar* high priest in his place, *Num. 20. 26. 28.* then *Phinehas* *Eleazars* son, was *Governor over the Levites*, *1 Chron. 9. 20.*

V. 35. *Zuriel*] in Greek *Souriel*, which signifieth *God is my Rock. Abigail*] or *Abichail*, as the Greek pronounceth it: by interpretation, *The fathers strength*.

V. 36. *the oversight of the charge*] that is, as the Chaldee expoundeth it, *that which shall be committed to the charge (or custody) of the sons of Merari. the service thereof*] in Greek, *the works of them*. And because these things were heavy to bear, the Lord allowed them *four wagons*, according unto their service, for to ease the carriage, *Num. 7. 5.—8.*

Vers. 38. *foremost*] or, as the Greek translateth it, *Eastward*: see *Num. 2. 3. Moses, and Aaron*] The Hebrews (as *Baal hatturim* upon this place) do observe, that here is *a pause (or, distinction) between Moses and Aaron; to teach that Moses (pitched) in one place, by himself; and Aaron and his sons in another place by themselves*. Thus Moses a Levite of Kohath, was *King in Ieshurun*, *Deut. 33. 5.* and Aaron his brother, Priest: as for Moses two sons, *Gershon and Eliezer (Exod. 18. 3, 4.)* here is no mention of them, neither in *Num. 26.* neither had they any prerogative, but were among the other Kohathites, and *named of the tribe of Levi*, that is, common Levites, *1 Chron. 24. 14. the charge*] or, *the custody, the watch of the Sanctuary*: the Levites being assistants under them, *Num. 18. 2, 3.* Of the watch which was wont to be kept in the Sanctuary, see the annotations on *Num. 15. 8. the stranger*] that is, any saving Aaron and his sons; see verse 10.

Vers. 39. *and Aaron*] in the Hebrew, there are many extraordinary pricks over the name of Aaron, for special cause: *R. Sol. Rashi* saith they were to signify that Aaron himself was *not among the number of the Levites*, none of the 22000. here mentioned. Observe Aaron's dignity; He was the elder brother unto Moses the King. *Exod. 7. 7.* He was by marriage brother to Naasson Prince of Judah, for he had to wife Elisabeth his sister, *Exod. 6. 23.* He was joined with Moses, in the government of Israel, *Psal. 77. 20.* He had the prerogative to sacrifice for the whole Church, *1 Chron. 23. 13.* But Christ our King and Priest after the order of Melchizedek, far excelleth him, *H•b. 7. and 8. chap. two and twenty thousand*] This sum accordeth not with the former particulars; for there were of Gershon, 7500. of Kohath, 8600. of Merari, 6200. which make in all 22. thousand and three hundred. But Aaron and the Priests, as also the first-borne of the Levites, were the Lord's after a peculiar manner, *Exod. 13. 2.* and therefore deducted from the rest, which were all taken instead of the first-borne of Israel. So there were so many thousand Levites, as there are Hebrew letters: because they were above others, to apply the study of God's Law, *Deut. 33. 10.* which because they did not according to their duty, God so disposed that *Iehozadak* the Priest, in the 22. generation after Aaron, was carried captive with the people into Babylon, *1 Chron. 6. 3.—15.* And here again God's providence appeareth, that the Levites increase should be by just thousands, and the Priests and first-borne of Levi, by hundreds: without any broken number, such as was among the first-borne of Israel, *verse. 43.* See the notes on *Num. 1. 25.* Again, whereas the least of all the other tribes of Israel, from twenty years old and upward, had 32000. and 200. (*Num. 1. v. 34, 35.*) and the greatest, 54000. and 600. (*v. 27.*) here the Levites which were counted from a month old and upward, were but 22000. so the Lord's portion was the least. Yea of these 22. thousand, there were found but *eight thousand five hundred and fourscore*, that were fit for to do service in the Sanctuary, *Num. 4. 47, 48.* so small was the number of those that served God in his ministry, in comparison with the camps of Israel.

Vers. 40. *Muster]* or *Number. month old]* Hebr. *son of a month.*

Vers. 41. *for me]* or, *unto me*, as the Chaldee expounds it, *thou shalt bring near the Levites before me. every first-borne]* or, *all the first-borne*, which being appointed unto the Lord's service, the Lord taketh the Levites to serve him in their stead. This was for the first-borne males of man and beast which the Israelites now had: all the first-borne that came after this, were to be redeemed, or given to the Priest, *Num. 18. 15.* See the notes on *verse 12.* and *13.*

Vers. 43. *and seventy and three]* God's special providence appeareth again in this number of the first-borne, that it should be so near unto the number of the Levites taken in their stead: whom God destinated from the womb unto his service, and made the sums of them so near. A like work of God is observed by Moses in *Deut. 32. 8.* how he had appointed the borders of the people's, *according to the number of the sons of Israel.* And whereas six hundred thousand men and moe (*Num. 1. 46.*) had but 22. thousand and 273. first-borne males in all their families, it appeareth that the far greater number of Israel's first-borne were females, who by reason of their sex were not fit to serve God in his sanctuary. Which figured the small number of God's elect, among the many that are called, *Mat. 22. 14. Rom. 9. 6, 7, 8.* For the elect are such as do serve God day and night in his Temple, *Revel. 7. 15.* and are Priests unto God, *Rev. 5. 10.*

Vers. 45. *shall be mine]* which the Chaldee explaineth, *shall minister before me.*

Vers. 46. *those that are to be redeemed]* Hebr. *And the redeemed;* or, as the Greek translatheth it, *And the redemptions* (or *ransomes.*) So after in *verse. 48, 49, 51.* Here the overplus of the first-borne of man, is reckoned, and the sum of their ransom *verse. 50.* but the overplus of cattle is not reckoned.

Vers. 47. *five shekels a piece]* Heb. *five five shekels:* which the Greek translatheth *five shekels by the head.* These *five shekels* (the price set here, and in *Num. 18. 16.*) was the value set in *Lev. 27. 6.* from a month old to five years old; and it was the least of all the valuations: so that God burdened the Israelites with the ransomes as little as might be. *twenty gera's]* or, *twenty pence;* the *gerah* was a piece of silver that weighed sixteen barley grains: so the shekel weighed 320. grains; see the notes on *Exod. 30. 13.*

Vers. 48. *the money]* Hebr. *the silver:* so in *verse. 49, 50, 51. of the redeemed]* understand, *the money of those that are redeemed:* or, as the Greek translatheth, *the redemptions of those that are moe.*

Vers. 50. *Of the first-borne]* in Hebrew, *B'chor* [unspec] the *First-borne* is singular, as spoken of one; but translated in Greek plurally, as implying all. And this seemeth to be taken, not of particular persons (as, of them that were last numbered, or any other) for so the burden should have lien unequally upon a few: but of the church in general. Or, to cut off contention, it was done by lot, as *R. Solomon Rashi* saith, he brought 22000. scrolles or papers (according to the number of the Levites, *verse. 39.*) and on every of them was written, *A son of Levi:* and 273. papers, (according to the number of the First-borne Israelites moe than the



Levites, *verse. 46.*) and on every of them was written, *Five shekels*; they mingled them and put them in a basket; then said he unto them, come draw your papers according to your lot.

Vers. 51. *of them that were redeemed*] the Greek translatheth, *the silver, the ransomes of them that were overplus*: this was given to Aaron, because the Levites were given to him, *verse. 9.* and when Levites failed, this money was in their stead, not the first-borne themselves, but their ransomes, for which the other Levites supplied their place and service. This redeeming of men by silver, fore-shadowed a better redemption by Christ; as it is written, *Ye know that ye were not redeemed* 〈ϕ〉 *corruptible things, as silver and gold, &c. but with the precious blood of Christ, 1 Pet. 1. 18, 19. according to the mo<sup>t</sup>h*] that is, *the word*, as the Chaldee translatheth; and the Greek, *by the voice of the Lord.*

#### CHAP. IV.

1. The age and time of the Levites service. 4. The carriage of the Kohathites, when the Priests have taken down the Tabernacle. 16. The charge of Eleazar. 17. The office of the Priests. 21. The carriage of the Gershonites. 29. The carriage of the Merarites. 34. The number of the Kohathites that served. 38. of the Gershonites, 42. and of the Merarites.

AND Jehovah spake unto Moses, and unto Aaron, saying; Take the sum of the sons of Kohath, from among the sons of Levi, *according to their families, according to the house of their fathers.* From thirty years old, and upward, even until fifty years old, everyone that entereth into the army, to do the work in the tent of the congregation. This *shall be* the service of the sons of Kohath, in the tent of the congregation, the holiness of holinesses. And Aaron shall come and his sons, when the campe setteth forward; and they shall take down the Veile of the covering, and cover with it the Ark of the Testimony. And they shall put thereon a covering of Tachash skin, and shall spreade a cloth wholly of blew, above; and shall put *in* the bars thereof. And upon the Table of *Shew-bread* they shall spreade a cloth of blew, and put thereon the dishes, and the cups, and the bowles, and the covers to cover withal; and the continual bread shall be thereon. And they shall spreade upon them a cloth of scarlet, and cover it with a covering of Tachash skin, and shall put *in* the bars thereof. And they shall take a cloth of blew, and cover the Candlestick of the light, and the lamps thereof, and the tongs thereof, and the snuff-dishes thereof, and all the oil vessels thereof, wherewith they minister unto it.

And they shall put it, and all the vessels thereof, within a covering of Tachash skin, and shall put *it* upon a staff. And upon the Altar of gold they shall spreade a cloth of blew, and cover it with a covering of Tachash skin, and shall put *in* the bars thereof. And they shall take all the instruments of ministry, wherewith they minister in the Sanctuary, and put *them* in a cloth of blew, and cover them with a covering of Tachash 〈ϕ〉, and shall put *them* on a staff. And they shall take away the ashes from the altar, and spreade upon it a cloth of purple. And they shall put upon it all the vessels thereof, wherewith they minister about it; the fire-pans, the flesh-hooks, and the shovels, and the basons; all the vessels of the Altar: and they shall spreade upon it a covering of Tachash skin, and put *in* the bars of it. And Aaron and his sons shall make an end of covering the Sanctuary, and all the vessels of the Sanctuary, when the

campe is to set forward; and after that, the sons of Kohath shall come to bear *it*; and they shall not touch the holiness, lest they die: these *things shall be* the burden of the sons of Kohath, in the Tent of the congregation. And *to the* oversight of Eleazar the son of Aaron the Priest (*pertaineth*) the oil of the Light, and the incense of sweet spices, and the continual meat-offering, and the anointing oil; the oversight of all the Tabernacle, and of all that therein *is*, in the Sanctuary, and in the vessels thereof.

And Jehovah spake unto Moses and unto Aaron, saying; Cut ye not off the tribe of the families of the Kohathites from among the Levites. But this do unto them, that they may live, and not die, when they approach unto the holiness of holinesses: Aaron and his sons shall go in, and appoint them every man unto his service, and to his burden. But they shall not go in to see when the Sanctuary is covered, lest they die.

〈 in non-Latin alphabet 〉

And Jehovah spake unto Moses, saying; Take the sum of the sons of Gershon, of them also; *according* to the house of their fathers, *according* to their families. From thirty years old, and upward, unto fifty years old, shalt thou muster them, everyone that entereth to war the warfare, to serve the service, in the Tent of the congregation. This *shall be* the service of the families of the Gershonites, to serve, and for the burden. And they shall bear the curtains of the Tabernacle, and the Tent of the congregation, the covering thereof, and the covering of Tachash *skin*, that *is* upon it above, and the hanging veil *for* the door of the Tent of the congregation. And the tapestry hangings of the Court, and the hanging veil *for* the door of the gate of the Court, which *is* by the Tabernacle, and by the Altar, round about; and their cords, and all the instruments of their service, and all that is made for them; and they shall serve. At the mouth of Aaron and his sons shall be all the service of the sons of the Gershonites, *in* all their butden, and *in* all their service; and ye shall appoint unto them in charge all their burden. This *is* the service of the families of the sons of the Gershonites, in the Tent of the congregation; and their charge shall be under Ithamar the son of Aaron the priest.

The sons of Merari, *according* to their families, *according* to the house of their fathers, shalt thou muster them. From thirty years old and upward, even unto fifty years old, shalt thou muster them, everyone that entereth into the army, to serve the service of the Tent of the congregation. And this shall be the charge of their burden, *according* to all their service in the Tent of the congregation: the boords of the Tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof. And the pillars of the Court round about, and their sockets, and their pins, and their coards, with all their instruments, and with all their service: and by names shall ye reckon the instruments of the charge of their burden. This *is* the service of the families of the sons of Merari, *according* to all their service in the Tent of the congregation under the hand of Ithamar the son of Aaron the priest. And Moses and Aaron, and the Princes of the congregation, mustered the sons of the Kohathites, *according* to their families, and *according* to the house of their fathers. From thirty years old and upward, even unto fifty years old, everyone that entered into the Army, for the service, in the Tent of the Congregation. And those *that were* mustered of them, *according* to their families, were

two thousand, seven hundred, and fifty. These *were* they *that were* mustered of the families of the Kohathites, everyone that served in the Tent of the congregation, which Moses and Aaron did muster according to the mouth of Jehovah by the hand of Moses. And those *that were* mustered of the sons of Gershon, *according* to their families, and *according* to the house of their fathers. From thirty years old and upward, even unto fifty years old, everyone that entered into the army, for the service in the Tent of the congregation. Even those *that were* mustered of them, *according* to their families, *according* to the house of their fathers, *were* two thousand and six hundred and thirty. These *were* they *that were* mustered of the families of the sons of Gershon: everyone that served in the Tent of the congregation, whom Moses and Aaron did muster, according to the mouth of Jehovah.

And those *that were* mustered of the families of the sons of Merari, *according* to their families, *according* to the house of their fathers. From thirty years old and upward, even unto fifty years old, everyone that entered into the army for the service in the Tent of the congregation. Even those *that were* mustered of them, *according* to their families, *were* three thousand, and two hundred. These *were* they *that were* mustered of the families of the sons of Merari, whom Moses and Aaron mustered, according to the mouth of Jehovah, by the hand of Moses. All those *that were* mustered, whom Moses and Aaron, and the Princes of Israel mustered, of the Levites, *according* to their families, and *according* to the house of their fathers. From thirty years old and upward, even unto fifty years old, everyone that entered to serve the service of service, and the service of burden, in the Tent of the congregation. Even those *that were* mustered of them, *were* eight thousand, and five hundred, and eighty. According to the mouth of Jehovah mustered he them by the hand of Moses, every man according to his service, and according to his burden: and *they were* mustered of him, as Jehovah commanded Moses.

### Annotations.

*TAke the sum*] Hebr. *To take* (of which phrase see the notes on *Exod. 13. 3.*) *the head*, and that in number, is *the sum*, as the Greek translatheth it: and the Chaldee saith, *the Count* (or *reckoning*) *of the sons of Kohath*; whose families are here first reckoned, because they were to carry the holiest things. Of Kohath's preeminence, see the notes on *Num. 3. 28.* Of him *Chazkuni* here observeth, *Though Gershon was the first-borne, yet Kohath is first reckoned, because he carried the Ark. house*] in Greek houses: so after sundry times in this chapter.

Vers. 3. *thirty years old*] Hebr. *a son of thirty years*, of which phrase see the notes on *Gen. 5. 32.* Here the beginning of their service is at *thirty years* of age; in *Num. 8. 24.* it is said to be at *five and twenty years*; (according to which, the Greek here, and in *verse. 23. 30.* translatheth it *five and twenty*;) and in David's <math>\langle \diamond \rangle</math> began at *twenty*, *1 Chron. 23. 24.* and so in Ezeki <math>\langle \diamond \rangle</math> days, *2 Chron. 31. 17.* and after in Ezraes <math>\langle \diamond \rangle</math> the Levites were appointed *from twenty years old and upward*, *Ezra. 3. 8.* The places in Moses may thus be accorded, that here he speaketh of catring upon their full ministrations, which being laborious, to carry the Sanctuary, &c. required full strength of body, and discretion of mind, and began therefore at 30. But in *Num. 8. 24.* he appointeth 25. for the beginning of their learning to do the works. So

Maimonides saith; A son of L 〈...〉 mmeth not into the Court unto his service, until they have first learned him five years; as it is said (in Num. 8. 24.) FROM FIVE AND TWENTIE YEERES OLD; and another scripture saith, (in Num. 4. 3.) FROM THIRTIE YEERES OLD; loe five are for him to learn. And he entereth not upon his service, till he be grown great, and be a man; as it is said (in Num. 4. 49.) EVERY MAN ACCORDING TO HIS SERVICE: Misn. tom. 3. treat. of the instruments of the Sanct. c. 3. s. 7. Chazkuni (on Num. 8.) reconcileth it thus; at 25. years old, they entered all of them to do the lighter works, as to watch that no stranger came into the Sanctuary, &c. and at 30. years of age, they were in their strength, and did bear the Sanctu<sup>ie</sup>, &c. Now this age of 30. years for the numbering of the Levites, continued also in David's time, 1 Chron. 23. 3. But then the Levites were no more to carry the Tabernacle nor any vessels of it, verse. 26. so by the last words of David, the Levites were numbered from twenty years old and about, verse. 27. which David did by direction from the Lord, 1 Chron. 28. 13. 19. that beginning to learn sooner, they might be the fitter at thirty, to serve the Lord and his people. And it is probable that the multitude of people, and so of sacrifices increasing, the Levites if they had not ministered till 30. years old, would not have sufficed for the service of the Temple; therefore God then by David altered the time of their entrance. This age of 30. years, was by God's providence in Joseph, when he began to govern Egypt, Gen. 41. 4. in David, when he began to reign, 2 Sam. 5. 4. John the Baptist (a Levite) began also his ministry at that age; and Christ (fulfilling all figures) at the same age began the preaching of the Gospel, Luke. 1. 35, 36. and 3. 2. 3. 23, &c. It 〈◇〉 them also, that the ministers of the Lord should be no Novices (or young scholars,) as 〈...〉 . 6. until 50. years old] Hebr. and 〈...〉 son of 50. •eenes, at what time natural 〈◇〉 usually beginneth to decay; therefore God would have them then leave off the harder 〈◇〉 ; but still they ministered with their brethren in the Tabernacle, to keep the charge, &c. 〈◇〉 . 8. 26. into the army] or, to the man 〈◇〉 is further explained in verse. 23. to war 〈...〉 are, which the Greecke translath, to 〈◇〉 〈...〉 upon the Apostle calleth the work of the 〈...〉 ry, to war a good warfare, 1 Tim. 1. •8. and 〈...〉 tioneth the weapons of their warfare, 2 Cor. 10. 4. and calleth Timothy a good soldier of Jesus Christ, 2 Tim. 2. 3, 4. because by the sword of the spirit, and other weapons of right cousnesse, they were to cast down imaginations, and lusts that war in men's members, Eph. 6. 17. 2 Cor. 6. 7. and 10. 5. I am. 4. 1. Compare Exod. 38. 8. to do the work] in Greek, all the works; in Chaldee, to serve the service: this explaineth the former warfare, to be holy and spiritual. So the Bishops office is called a good work, 1 Tim. 3. 1. for it is to labor in the word and doctrine, 1 Tim. 5. 17.

Vers. 4. the holiness of holinesses.] that is, the most holy things; as the Ark, Table, Candlestick, Altar, &c. which the Kohathites were to bear, verse. 5. 7. 9. 11. 15. These are generally named the Sanctuary, Num. 10. 21. and 3. 28.

Vers. 5. setteth forward] or, removeth, journieth from Mount Sinai towards Canaan; and this was when the cloud was taken up from off the Tabernacle, by the Lord, Num. 10. 11, 12. the veil of the covering] called in Greek, the shadowing veil; by the Apostle, the second veil, Heb. 9. 3. which was made of blew, purple, scarlet, and fine linen, with Cherubims, and was hanged between the holy place and the most holy, Exod. 26. 31. 33. This veil figured the flesh of Christ, Heb. 10. 20. as the Ark principally signified Christ also, & God's presence with his church in him. See the

notes on *Exod. 25. 10. 17. the Testimony*] the Tables of God's law, which were in the Ark, as in the heart (or bowels) of Christ, *Exo. 25. 16. Psal. 40. 8.* This Ark of the testimony was covered with the veil, while the Tabernacle did stand, *Exod. 40. 3.* and now when the Tabernacle is to be taken down and removed, the Ark is covered with the same veil. [unspec 6]

Vers. 6. *shall put*] Hebr. *shall give*; in Greek, *put over*, to wit, over the Ark and veil. *Tachash skin*] in Greek, *hyacinth* (or *blew color*) *skin*: see *Exod. 25. 5.* This was to cover it from all injury of weather, as rain or the like; even as the whole Tabernacle, when it stood, was covered with such, *Exod. 26. 14. •ai. 4, 5, 6.* It was also to signify the hiding of these mysteries, for a time: see after on *verse. 13.* ⟨...⟩ *a cloth wholly of blew*] these were those *clothes or garments of ministry* mentioned in *Exod. 31. 10. above*] *upmost*: and herein the Ark had the preeminence of glory above all the other holy things; for their upmost coverings were of skin; but the Ark had above the skin a cloth of blew, or sky color, for the honor of Christ whom it figured. *the bars thereof*] *made to bear the Ark with them*, *Exod. 25. 14, 15.* see the annotations there.

Vers. 7. *of Shew-bread*] Hebr. *table of faces, or of presence*: meaning *of the bread of Presence* (or *Shew-bread*) as the Chaldee here explaineth it, and Moses elsewhere expresseth. They were twelve cakes, representing the twelve tribes of Israel, or whole church: see the annotations on *Exod. 25. 30.* and *Lev. 24. 5. of blew*] the Greek •ere translatheth it *purple. to cover withal*] Heb ⟨...⟩ *of covering or of pouring out*: of these, see the notes on *Exod. 25. 29. continual bread*] or, *bread of continuance*; so called because it was always upon the table; and when the old was taken off, new was set on, every Sabbath, as is noted on *Levite. 24. 8.*

Vers. 8. *scarlet*] Only the Ark (representing Christ,) and the Table with Shew bread (representing the church) had three coverings; all the other holy things, had but two. And none was covered with *scarlet*, but this Table only.

Vers. 9. *of the light*] in Greek, *enlightening* (or *shining*) *candlestick*: see the notes on *Exod. 35. 14.* This was a figure of God's Law, *Psal. 119. 105. Prov. 6. 23. 2 Pet. 1. 19.*

Vers. 10. *upon a staff*] or, *upon a leaver*, or bar; such as things are removed and carried with between two, or more, *Num. 13. 23.* The Greek translatheth it, *upon bars*; so in *verse. 12. Chazkuni* noteth here, that it is said, *upon a staff*, and not *under a staff*, lest that which was carried should be dragged on the ground.

Vers. 11. *Altar of Gold*] the *Incense altar*, which stood within the holy place: a figure of Christ's mediation for his church, and of their presenting their prayers unto God by him. See the notes on *Exod. 30. 1,—6.*

Vers. 12. *instruments*] or *vessels of ministry*; Censers, cups, &c. or such as are mentioned in *2 King. 25. 14, 15. Sanctuary*] Hebr. *sanctity*; in Greek, *the holies. a staff*] in Greek, *bars*, as *verse. 10.*

Vers. 13. *the ashes from the altar*] This the Greek translatheth, *They shall put a covering upon the altar.* The Altar of brass, which stood in the courtyard, is here meant. *of purple*] Only the brazen altar was covered with *purple*; as the Table only with *scarlet*, *verse. 8.* and these two colors are sometime used one for another; as, *They put on him a scarlet robe*, *Mat. 27. 28.* for

which in *John*. 19. 2. is written, *they put on him a purple robe*: so in *Mark*. 15. 17. *they clothed him with purple*: all these colors signified the heavenly dignity of these holy things, by the blood of Christ. And although the Altar of brass stood in the open court, where all might see it, yet when they removed, it also was covered as the other holy things.

Vers. 14. *Vessels*] or *instruments*, as verse. 12. *fire-pans*] of these and the rest, see the notes on *Exod*. 27. 3. At the end of this verse the Greek version mentioneth the *Laver*, *Exod*. 30. 18. (which in Moses is here altogether omitted) thus; *And they shall take a purple cloth, and cover the Laver and the base (or foot) thereof, and shall put them into a covering of yointh skin; and shall put (them) upon bars*. It seemeth to be not without mystery, that Moses mentioning *fire-pans*, *flesh-hooks*, and other less things, should quite omit the *Laver*, which usually is reckoned among the holy things of the Sanctuary, *Exod*. 5. 16. and 38. 8. and 39. 39. and 40. 30. And as in Melchisedeks history in *Gen*. 14. he omitted his parentage, kindred, birth and death; from which silence in the holy story, the Apostle reasoneth as if he had been without parents or kindred, beginning of days, or end of life, *Heb*. 7. So here (if it may be lawful to conjecture the like) the *Laver* is left uncovered, and always open to the eyes of the people, that it might be a lively representation of God's grace in Christ, continuing and opened as an ever-springing fountain: that by the washing of the new birth, by repentance and faith in the blood of Christ, we may in all our travels, at all times, cleanse our hands and feet, (our works and ways,) as the sacrificers did from the Laver, *Exod*. 30, 19, 20. That albeit the face of the church is sometime hid, (as the Tabernacle wrapped up,) and the Light of the Word shineth not, nor public worship performed: yet always God's elect, having faith in him, may wash and purge themselves in Christ his blood, unto forgiveness of sins, sanctification of the spirit, and salvation.

Vers. 15. *the sanctuary*] Hebr. *Sanctity*, or *Holiness*, that is, as the Greek explaineth it, *Holy things*: see *Num*. 3. 28. This covering of the Sanctuary, besides that it was for the honor and defense thereof, had also a further mystery. For as Moses *put a veil upon his face*, *Exod*. 34. 33. *that the sons of Israel could not steadfastly look to the end of that which is abolished*, *2 Cor*. 3. 1. so the Tabernacle (which our fathers carried with *Jesus into the possession of the Gentiles*, *Act*. 7. 45.) was solden up, and veils and coverings were cast upon the holy things, that the Israelites could not behold the end of those types, whose end and accomplishment we now clearly see by the Gospel, by *the revelation of the mystery which was kept secret since the world began: but is now made manifest, and by the scriptures of the Prophets, according to the commandment of the everlasting God, made known to all rations, for the obedience of faith*, *Rom*. 16. 25, 26. Therefore we have God's *Throne* and true *abernacle* set forth without veils or covers, *Rev*. 4. 2, &c. *The Temple of God is opened in heaven, and there is seen in his Temple, the Ark of the Testamentall covenant*, *Revel*. 11. 19. *not touch the holiness*] that is, *the holy things*, as the Greek translatheth. This restraint, was like that concerning mount Sinai, which by reason of God's presence thereon, might not be touched, upon pain of death, *Exod*. 19. 12. *Heb*. 12. 18. *left they die*] Hebr. *and die*: which the Chaldee expoundeth, *and not die*: the Greek, *that they die not*: the word *not* before used, being here again to be understood, as it is in *Job* 30. 20. 25. and 31. 20. *Psal*. 9. 19. *Prov*. 30. 3. *Deut*. 7. 26. and often otherwhere. The Scripture it self showeth this want, and supplieth it; as in *2 Chron*. 9. 20.  $\langle \diamond \rangle$  *were of silver, it was accounted of: that is, it was not*

accounted of; as is expressed in 1 King. 10. 21. This judgment here threatened, was executed upon Uzzah a Levite, who putting his hand to the Ark of God, was therefore smitten of God, and died, 1 Chron. 13. 10. shall be *the burden*] that is, as the Greek translatheth, *they s* ⟨...⟩ *ear these things*, to wit, *on their own shoulders*, and not by wagons, or any other means, Num. 7. 9. Therefore it was a fault in David's days, that the Ark was carried upon a cart, 1 Chron. 13. 7. for they fought not the Lord, *after the due order*, 1 Chron. 15. 12, 13.

Vers. 16. *to the oversight] the Bishops office*, o• ⟨...⟩ the Greek translatheth, *Bishop Eleazar*; the Chaldee, *that which shall be committed to the charge* ( ⟨ϕ⟩ *custody*) of *Eleazar. oil of the Light*] that is, of (or for) the golden candlestick. These four particulars, the Hebrews say, Eleazar was to carry himself: for Chazkuni (on this place) writeth; *The oil of the Light, and the oil of Anointing, the* ⟨ϖ⟩ *his right hand, and the other in his left. And the Incense in his bosom; and the Meat-offering on his shoulder*. R. Elias, in *Reshith chocmah*, treat of ⟨ϕ⟩, ch. 16. noteth the like from the *Yerushalmi Talmud*, adding withal, *Behold, according to his high place was his humility, to honor the Lord, to bear all this burden at one time. the Sanctuary*] Hebr. *the sanctity*: Greek, *the Holy*. Eleazar had besides the charge of the oil, incense, &c. the care of all the sanctuary also, and of the burdens of the Ko ⟨...⟩ *ites, Num. 3. 32. vessels*] or *instruments*; in Greek, *the works thereof*. In this office, Bishop Eleazar was a figure of Christ (*the Bishop of our souls*, 1 Pet. 2. 25.) unto whom it pertaineth to give grace (the oil of the Spirit) for understanding of the Scriptures, Luk. 4. 18. and 24. 45. John. 1. 16. To put odors of sweet incense unto *the prayers of all Saints*, by his mediation, Revel. 8. 3. 1. Tim. 2. 5. To present his Church as a pure Meat-offering and sacrifice unto his Father, Ephe. 5. 26, 27. 1. Cor. 5. 7. To give the anointing oil of the holy Ghost for our sanctification, and rejoicing of our hearts, John. 7. 39. 1 John. 2. 27. To oversee all Churches and Ministers, and all actions in Churches, where he is present, and walketh among them till the worlds end, Mat. 28. 20. Rev. 1. 13. and 2. 1. 2. &c.

Vers, 18. *Cut ye not off]* or, *Cause not to cut off*; in Greek, *destroy not*, that is, Cause not, or occasion not by your default, them to be cut off, whiles you not looking to your charge, they haply transgress, and so I destroy them, as I did Nadab and Abihu, Lev. 10. *the families*] understand, any of *the families*: the Greek translatheth, *Destroy not of the tribe, the family of Kaath*.

Vers. 19. *live and not die]* of this phrase, see Deut. 33. 6. Targum Jonathan expounds it, *live in the life of the righteous, and not die with flaming fire*: having reference to Levite. 10. 2. *of holinesses*] that is, *the most holy things*, in Greek, *the holies of holies. every man*] Hebr. *man man, to his service*, that is, each one to his several work, that so disorder and confusion might be avoided, & none might intrude into another's work. The Hebrew ⟨ϕ⟩ say, *The Levites are to be warned that they* ⟨ϖ⟩ *one another's work*; as that *the Singer help not to* ⟨ϖ⟩ *Porters work, or the Porter the Singers*; as it is written, EVERY MAN UNTO HIS SERVICE, AND TO HIS BURDEN. *The Levites that do the Priests service, or a L..... that employeth himself in that work which is not his own work, are in danger of death by the* ⟨ϕ⟩ *of God*, Num. 4. 19. Maimonides in *Misn. treat. of the Instruments of the Sanct. ch. 3. sect. 10. 11.*

Vers. 20. *to see*] so in *Exod.* 19. 21. the people were charged not to *break through unto the LORD to see*: and because the men of *Bethshemesh* looked into the *Ark of the Lord*, he smote of the people *fifty thousand and seventy men*, *1 Sam.* 6. 19. This restraint taught them what discord there is between God and sinful men, and how great need we have of a Mediator. And as the Priests themselves might not always enter into the most holy place, *Lev.* 16. 2. whereby *the holy Ghost* this signified, that the way into the holy of holies was not yet made manifest, while as the first *Tabernacle* was yet standing, *Hebr.* 9. 8. so in that the Levites bare things which they might not touch nor see, it signified a concealing in part of the mystery of the Gospel, which in other ages was not made known unto the sons of men, as it was afterward revealed unto his holy Apostles and Prophets by the Spirit, *Ephes.* 3. 5. the mystery which was hid from ages and from generations, but now is made manifest to his Saints, *Coloss.* 1. 26. is covered] *Hebr.* is swallowed up; which word is often used for *destroying* and *abolishing*, *Job* 2. 3. *Num.* 16. 30. 32. *Isaiah.* 9. 16. and 3. 12. applied here to the hiding and covering of the holy things, which was done suddenly, and is by the Chaldee interpreted, *when they cover the vessels of the Sanctuary*. It signified the abolishing that after should be of this *worldly sanctuary*, and shadows therein, by Christ, *Heb.* 9. 1.—11. whose death was a destroying of the true *Tabernacle* and *Temple*, *John.* 2. 19. 21. The Apostle also treating of the death of the Saints, useth this similitude; *If our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hand, eternal in the heavens. For we that are in this Tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon; that the mortal thing might be swallowed up of life, &c.* *2 Cor.* 5. 1. 4. So Peter calleth his death, the *putting off* of his *Tabernacle*, *2 Pet.* 1. 14. And this similitude is very fit: for as here in *Moses Tabernacle*, the most holy things were first covered and taken away; so the soul and powers thereof are first withdrawn from the body by death. Then, as the curtains and coverings were taken off, and folded up; so the flesh and skin of our bodies are pulled off, and eaten with worms. And as the boards of the *Tabernacle* were lastly disjoined and pulled asunder; so shall our bones & sinews. Compare the description of man's making in *Job* 10. 8—12. & of his dissolution, *Eccles.* 12. And as the *Tabernacle* dissolved, was afterward set up again, *Num.* 10. 21. so shall our bodies at the day of resurrection, *1 Cor.* 15. *lest they die*] *Hebr.* and die: in Chaldee, *and not die*; as before in *verse.* 15.

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Here beginneth the 35 section of the Law: see *Gen.* 6. 9.

Vers. 22. *Take*] *Hebr.* *to take*: see *verse.* 2. *of them also*] in Greek, *these also*. Though the *Kaathites* (of the second brother) were first numbered, because they were to carry the holy things on their shoulders; yet God would not have the other families neglected, or to administer confusedly, but counted & appointed also to their charges: wherein his providence shineth no less than before

Vers. 23. *towarre the warfare*] which the Greek explaineth, *to minister*: see the notes on *verse.* 3. *to serve the service*] in Greek, *to do the works*: this is an explanation of the former *warfare*.

Vers. 24. *the service*] in Greek, *the ministry. and for the burden*] in Greek, *to serve and so boar*. By the *service*. understand their ministry in the *Tabernacle* when it stood, wherein they assisted



the Priests; as also the taking down and setting up of it, Num. 10. 21. and by *the burden*, their carrying of the Sanctuary, when it removed.

Vers. 27. *At the mouth*] or, *according to the mouth*; in Chaldee, *At the word*. So after in verse. 37. and 41. and 45. and 49. *in all their burden*] in Greek, *according to all their ministrations, and according to all their works. ye shall appoint*] in Greek, *thou shalt appoint* (or number) them. *in charge*] or, *in custody*; in Greek, *by names, as in verse. 32. all their burden*] in Greek, *all their works*.

Vers. 28. *their charge*] or, *their custody, their observation. under the hand, or, in the hand*, that is, under the government and direction of Ithamar: so in verse. 33. The Priests being the chief in the Sanctuary, and figures of Christ, were to appoint and oversee all the works of the inferior ministers; and so Christ and his Apostles did unto the ministers of the Christian Churches, Mat. 28. 20. 1 Cor. 12. 4, 5, 6. Tit. 1. 5. &c. 1. Tim. 1. 3. and 3. 1.—15.

Vers. 30. *thirty years*] in Greek, *twenty five years*: the reason of this difference is noted on ver. 3. So after, in v. 35. *into the army*] or, *warfare*; that is, *service* in the Tabernacle; as the Greek translateth it, *to minister*: see verse. 3.

Vers. 31. *the charge*] or, *custody*; in Greek, *observations. the sockets*] which were *an hundred, made of an hundred talents of silver, Exod. 38. 27. of the boards, & bars, see Exod. 26. 18.—27.* By reason of the weight of these things, the Merarites had *four wagons* allowed them, for the carriage, Num. 7. 8.

Vers. 32. *their sockets*] which were *of brass, Exod. 27. 10—17. by names*] in Chaldee, *by their names*: the Greek said the like of the Gershonites charge, in verse. 27. Whereas the sockets, pillars, pins, cords, and other instruments were many, and seemed of less importance than the other holy things within the Sanctuary; the Lord appointeth to have them delivered by *names*, lest any should be neglected, or left, or to seek when the Tabernacle should be set up again. Signifying hereby the care that he hath of his Church, and of every member, even the least; and so of all his ordinances. Thus the good Shepherd is said to *call his own sheep by name, John. 10. 3.* And David gave unto Solomon, both the pattern of all things to be made in the Temple, and gave gold and silver by weight, for every table, candlestick, lamp, flesh-hook, bowle, cup, bason, &c. 1 Chron. 28. 11.—17.

Vers. 35. *into the army*] or, *to the warfare*; in Greek, *to minister*: see verse. 3. So after, in verse. 39. and 43.

Vers. 36. *two thousand, seven hundred, and fifty*] there were of the Kohathites in all, *eight thousand and six hundred, Num. 3. 28.* of which, not a third part were able men for the Lord's service, as here we see.

Vers. 40. *two thousand and six hundred and thirty*] In all there were seven thousand and five hundred Gershonites, Numb. 3. 22. of which, little more than the third part were fit to serve in the Tabernacle.

Vers. 44. *three thousand and two hundred*] So of *six thousand and two hundred* Merarites (Num. 3. 34) there were moe than half fit to serve the Lord in his Sanctuary. The numbers of them all, and of such as were able to serve the Lord, and contrary, may be viewed thus;

Kohathires,	In all,	8600.
Able men,	2750.	
Vnable,	5850.	
Gershonites,	In all,	7500.
Able men,	2630.	
Vnable,	4870.	
Merarites,	In all,	6200.
Able men,	3200.	
Vnable.	3000.	

The wisdom and providence of God appeareth in these numbers. The Kohathites, that were most in the whose sum, are fewest for the service of God: the Merarites, that were fewest in number, yield most for his service. And whereas the greatest burden was for the Merarires, as the boards of the Sanctuary, overlaid with gold, the pillars, the sockets, some of silver, and some of brass; lest they should murmur at their charge, God furnisheth them with moe able men than any of the other families, besides wagons given to ease them. And whereas commonly in families, the younger and the aged sort are many moe than men of middle years; it is here otherwise, that the greater half of the Merarites are strong men, between thirty and fifty years of age. By this diversity of number among the Levites families, God showeth his wisdom in fitting men for the work whereto he hath appointed them, whether it requireth multitude, or gifts: for, *To one is given by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit, &c. dividing to every man severally as he will.* 1 Cor. 12. 8.—12. David being employed in wars, had many valiant Worthies, and strong men for that purpose, rehearsed in 1. Chron. 11. & 12. ch. So had Judah, and the other tribes, as we see in Num. 2. Moses was furnished with wisdom and knowledge, but wanted speech and utterance; therefore Aaron was given to be his mouth and spokes-man, Act. 7. 22. Exod. 4. 10. 14. 16. ye Moses by his writings, speaketh now eloquently in all Churches, and shall do to the worlds end, when Aaron is silent. The like was in Paul, whose weakness in speech was his reproach among the false Apostles, 2 Cor. 10. 10. and 11. 6. though he 〈...〉 lled in knowledge and other graces, the fruits 〈...〉 eof the world still reapeth from his Epistles.

Vers. 47. *that entered]* to wit, *into the warfare*, or *⋄* , as *verse. 3. the service of service]* the *⋄* ...  
 ke of ministry, assisting the Priests, when the Tabernacle stood; and taking it down, and setting it up: the Greek translatheth it, *the work of works. the service of burden]* the work of bearing the Tabernacle, when it was removed: in Greek, *the works that were to be borne.*

Vers. 48. *eight thousand and 500. and 80.]* Behold the small number of such as warred the spiritual warfare of God in his Sanctuary, that of the whole tribe of Levi, there were but 8580. fit men: when the tribe of Judah afforded 74. *thousand and 600. for the outward warfare, in the host of Israel, Num. 1. 27.*

Vers. 49. *the month]* in Chaldee, *the word;* in Greek, *the voice. mustered he]* or, *he numbered:* meaning Moses and the Princes, as *verse. 34. spoken of as of one man.*

## CHAP. V.

1: The unclean are removed out of the Campe. 5. Confession & restitution is to be made in trespasses: 11. The law of jealousy. 15. How the suspected woman is to be brought unto the Priest, with an oblation. 19. is to be abjured by the Priest. 24. and is to drink of the bitter water that causeth the curse. 17. The events following if she be defiled, or not defiled.

AND Jehovah spake unto Moses, saying; Command the sons of Israel, that they send away out of the campe, every leper, and everyone that hath an issue, and everyone defiled by a soul. Both male and female shall ye send away; without the campe shall ye send them, that they defile not their camps, in the midst whereof I dwell. And the sons of Israel did so, and sent them away without the campe; as Jehovah spake unto Moses, so did the sons of Israel.

And Jehovah spake unto Moses, saying; Speak unto the sons of Israel: A man or a woman, when they shall do *any* of all the so *⋄* ...*es* of men, to transgress a transgression against Jehovah, and that soul be guilty; Their they shall confess their sin which they have done, and he shall restore his trespass in the principal thereof; and the fist *p* *⋄* ...*t* thereof shall he add unto it, and shall give it to him against whom he hath trespassed. And if the man have no kinsman, to [unspec] restore the trespass unto him, the trespass *shall be* restored unto Jehovah, unto the Priest, beside the ram of the atonements; whereby atonement shall be made for him. And every heave-offering of all the holy things of the sons of Israel, which they shall bring near unto the priest, shall be his. And *every* man's hallowed *things* shall be his: that which *any* man giveth to the priest, his *it* shall be.

And Jehovah spake unto Moses, saying; Speak unto the sons of Israel, and say unto them: Any man, if his wife go aside, and transgress against him a transgression; And a man lie with her, *with* seed of copulation, and it be kept close from the eyes of her husband, and she hath hid herself, and she is defiled, and there is no witness against her, and she is not taken: And the spirit of jealousy pass upon him, and he be jealous of his wife, and she be defiled; or the spirit of jealousy pass upon him, and he be jealous of his wife, and she be not defiled: Then shall the man bring his wife unto the Priest, and he shall bring her offering for her, the tenth *part* of an Ephah of barley meal: he shall not pour oil upon it, nor put frankincense thereon, for it is a Meat-offering of jealousies, a Meat-offering of memorial, making memorial of

iniquity. And the Priest shall bring her near, and make her stand before Jehovah. And the priest shall take holy water, in an earthen vessel; and of the dust which is in the floor of the Tabernacle, shall the Priest take, and put it into the water. And the Priest shall make the woman to stand before Jehovah, and shall uncover the woman's head, and put in her hands the Meat-offering of memorial; it is the Meat-offering of jealousies: & in the hand of the Priest shall be the bitter water, that causeth the curse. And the Priest shall charge her by an oath, and say unto the woman; If no man have lien with thee; and if thou hast not gone aside to uncleanness, under thy husband, be thou free from the bitter water that causeth the curse. But thou, if thou hast gone aside under thy husband, and if thou be defiled, and *some* man hath had his copulation with thee, beside thine husband: And the Priest shall by oath charge the woman, with an oath of cursing; and the Priest shall say unto the woman; Jehovah give thee, *to be* for a curse and for an oath, among thy people, when Jehovah doth give thy thigh to fall, and thy belly to swell. And this water that causeth the curse, shall enter into thy bowels, to make the belly to swell, and the thigh to fall: and the woman shall say, Amen, Amen. And the Priest shall write these curses in a book: and he shall blot *them* out, into the bitter water. And he shall cause the woman to drink the bitter water, that causeth the curse: and the water that causeth the curse, shall enter into her to bitteresses. And the Priest shall take out of the woman's hand, the Meat-offering of jealousies, and shall wave the Meat-offering before Jehovah, and offer it upon the Altar. And the Priest shall take an handful of the Meat-offering, *even* the memorial thereof, and burn it upon the Altar; and afterward he shall cause the woman to drink the water. And *when* he hath caused her to drink the water, then it shall be if she be defiled, and have transgressed a transgression against her husband, that the water that causeth the curse, shall enter into her to bitteresses; and her belly shall swell, and her thigh shall fall, and the woman shall be for a curse among her people. And if the woman be not defiled, but be clean, then she shall be free, and shall conceive seed. This is the law of jealousies, when a woman goeth aside under her husband, and is defiled. Or a man, when the spirit of jealousy passeth upon him, and he be jealous of his wife, and shall make the woman to stand before Jehovah; and the Priest shall do unto her all this law. And the man shall be free from iniquity: and that woman shall bear her iniquity.

### Annotations.

*COmmand*] After that God had set his church and ministry in order, he next giveth laws for the purity and holiness of his church in that order, by removing all sin and uncleanness from among them; and after, by appointing the exercises of godliness. Of this he saith, *Command*: whereby the weight of the things here spoken of, is signified. *that they send away*] or, as the Greek translatheth, *and let them send away*, that is, *put out of the campe*; and there were three Campes, the Sanctuary, called *the Campe* (or *tents*) of the LORD, 2 Chron. 31. 2. the Campe of the Levites, Num. 3. and the Campe of Israel, the twelve tribes, Num. 2. See the annotations on Exod. 40. 33. And as the unclean were to be put out of the Campe, pitching about the Sanctuary: so out of he campe which went to war against their enemies, D<sup>o</sup>s. 23. 10, 11. The Campe of the Lord's Sanctuary was most holy; *none which was unlean in anything, might enter in*, 2 Chron. 23. 19. *Leper*] who was defiled and unclean, all the days that the plague

was upon him, and was to *dwell alone, without the campe*, Lev. 13. 46. see the annotations there. *an issue*] the Law of their uncleanness is given in *Levite. 15. a soul*] that is, *a dead soul*, as Num. 6. 6. meaning a body; the Chaldee here translath, *by the bones of the soul of a man*; taking the soul for a dead carcass; as in *Levite. 21. 1.* there the Chaldee hath, *the dead*. Who so touched any dead man, was *unclean seven days*, Num. 19. 11, &c. whereas for touching other dead creatures, they were unclean but *un•ll evening*, Lev. 11. 24. 39, 40. These legal pollutions, figured our pollution by sin of all sorts, (as in their places is shown:) and the removing of such out of the Lord's campe, figured the removal of unrepentant sinners out of the church; into which *anything that defileth may in no wise enter*, Rev. 21.—27. *the unclean may not come into it*, *Isaiah. 52. 1.*

Vers. 3. *male and female*] Hebr. *From male unto female*, whereby he meaneth both sorts: and as *Chazkuni* here observeth, *he saith not man and woman, to teach that in case of uncleanness, the great and the small are alike*. Upon this Law, *Marie* the sister of *Moses & Aaron*, being stricken with leprosy, was put out of the *Campe*, Num. 12 14, 15. *without the campe*] or, *to without*, that is, to a place *without the campe*. But were they all to be together in one place? seeing the Lepers were to remain alone, Lev. 13. 46. The Hebrew doctors expound this Law thus; *There were three •ampes; the campe of the Divine Majesty* (that is, the Sanctuary:) *about that the campe of the Levites, and from thence unto the end, the campe of the standards on all four quarters, that was the campe of Israel. The Leper was put forth out of them all: he that had an issue might be in the campe of Israel, but was put forth out of the second: and the defiled by the dead, he might be even in Lev•es campe, and was* ﴿ϕ﴾ *put forth save from the campe of the Majesty (of God.) Sol. Iarchion Num. 5.* This, though it seemeth contrary to *Moses*, is the common opinion of the Hebrews, as may be seen in *Talmud B•. in Pesachim, chap. 6.* and *Maimonides in Mis•. in B•ath h•mikdash, ch. 3.* where he rendereth this reason; *The Leper because his uncleanness is greater, he is sent away further than his fellows; for everyone whose uncleanness is greater, his putting forth is further than his neighbors. Therefore they send forth the Leper out of the three camps, which is out of Jerusalem, because he defileth by entrance, whereas •e that hath an issue, defileth not so. And they send forth men and women that have issues, the menstruous, and women in childbed, out of the two camps, which is, out of the mountain of the house (of God:) because they defile bed, and seat, which the unclean by the dead do not. The C•el*] that is, the Ramp 〈...〉 or Courtyard, in the Temple, which was more ou•ward than the women's court, as the women's was more than the men's court; they put forth out of it, *heathens, and such as are defiled by the dead, and* ﴿ϕ﴾ *by lying with the menstruous. If a Leper* ﴿ϕ﴾ *into Jerusalem, he* 〈...〉 *eaten (with 40. stripes;) if* ﴿ϕ﴾ *come into the mountain of the house (of God) •e is beaten with fourscore stripes, &c.* We may here note the difference and degrees of places, and their holiness, which the Hebrews say were ten, within the Land of Canaan, Jerusalem, and the Temple. 1. The walled towns; 2. The city Jerusalem; 3. The mountain of God's house, (mount Zion;) 4. The Chel, or outmost court; 5. The women's court, (which some think to be that which is called *the new court*, 2 Chron. 20. 5.) 6. The men's court. 7. The Priests court, (2 Chro. 4. 9.) 8. The place between the Porch and the Altar, (2 Chron. 8. 12.) 9. The Temple, or House it self. 10. And the most holy place, or *Oracle* within the Temple; 1 King. 6. 16. 17. 19. Of these it is written in the *Bab. Talmud in Celim, ch. 1. sect. 6, &c.* and by *Maimonides in M•sn. in Beth h•chirah, chap. 7. sect. 12, &c.* thus: *All the land of*

Israel is holy above all other lands; for they bring out of it, the Sheafe, and the Two loaves, (Lev. 23. 10. 17.) and the First-fruits, which they  $\langle\phi\rangle$  not out of other lands. Ten holinesses are in the land of Israel one above another. The walled towns are holier then the rest of the land, for out of them they put the leprous: neither do they bury the dead within them, without consent of seven good men of the city, or of all the people of the city, &c. Jerusalem is holier then other walled cities; for they eat the light holy things, and the second tithes, within the walies thereof. The mountain of (God's) house, is holier then it; for none that have issues, are menstruous, or in childbed, may come in thither. The Chel (or Rampart,) is holier than it, for no heathens, or defiled by the dead, or that hath  $\bullet\bullet$ en with the menstruous, may come in thither. The women's court is holier then the Chel; for none that is washed (from his uncleanness) that day (before Sun setting, as Levite. 15. 6.) may come thereinto. The court of (the men of) Israel,  $\langle\phi\rangle$  holy $\bullet$ r than the women's court, for none that hath not brought his offering for  $\bullet$ oxement (though he be otherwise clean, as Levite. 12. 6. 7. and 14. 9. 10. and 15. 13, 14, 15.) may come into it. And the  $\langle\phi\rangle$  that cometh there into, is guilty of cutting off. The Priests  $\bullet\bullet$ rt, is holier then that, for no  $\langle\phi\rangle$  may come in thither, save at the time of their  $\langle\ldots\rangle$  ssities, for imposing of hands, or for atone  $\langle\ldots\rangle$   $\langle\phi\rangle$  for staying, or for waving (the Sacrifices.)  $\langle\phi\rangle$  the Porch and the Altar, is holier than  $\langle\phi\rangle$  , for none that are blemished, or bare headed, or  $\langle\phi\rangle$  their clothes rent, may come thither. The Tem  $\langle\ldots\rangle$  r than between the Porch and the Altar:  $\langle\phi\phi\rangle$  may come thereinto, but he that hath his  $\langle\phi\rangle$  and feet washed. The Holy of holies is ho  $\langle\ldots\rangle$  it; for none may come in there, but the high  $\langle\phi\rangle$  , in Atonement day, at the time of service,  $\langle\phi\rangle$   $\bullet$  6. For the better understanding of these things, we may further observe touching the Temple i $\bullet$  Jerusalem, how they say; The mountain of the house (of God,) which was mount Morijah (  $\langle\phi\phi\rangle$  ) . 3. 1.) was five hundred cubits (long) and five hundred (broad) and was enclosed with a  $\langle\phi\rangle$  . And it had  $\bullet$ ive gates, one on the West, and one on the East, and one on the North, and two on the South: and the breadth of a gate was ten cubits, and the height twenty: and they had doors. Within that was a (wooden) fence compassing round about, the height whereof was ten hands bredths, and within that fence was the Chel (or Rampart) ten cubits high; and of that it is said in Lam. 2. 8. He made the Rampart and the wall to lament: this was the wall of the court. Within the Rampart was the court, and all the court was in length 187. and in breadth 135. (cubits,) and had seven gates, &c. The Sanctuary was not all of it in a plain, but in acliffe (or ascent,) of the Mount. When a man went in at the East gate of the Mountain, he went to the end of the Chel (or Rampart) in a level ground. And he went up from the Chel to the women's court by twelve steps: the height of every step was half a cubit, and the breadth half a cubit. And all the women's court he went on a level: and from it to the court of Israel (the men's court) by 15. steps; and all the court of Israel he went on a level. Thence he went up to the Priests court, which was two cubits & an half higher than Israel's. And he went all the Priests court, and between the porch and the altar in a level. Thence he went up to the porch by twelve steps. And the porch and the Temple was all on a level. So the height of the floor of the Temple was above the floor of the East gate of the mount of the house, 22. cubits. Maimonides in Beth habchirah, chap. 5. & 6. that they defile not] or, and let them not defile (or make unclean) their camps: for the least of these three, namely the unclean by the dead, whatsoever he touched was unclean: Num. 19. 22. Hag. 2. 12. This taught them sanctification, in abstaining from communion with sin and sinners; as the Apostle showeth in 2 Cor. 6. 17. Come out from among them, and be ye separate, saith the Lord,

and touch not the unclean thing, and I will receive you, &c. And in Heb. 12. 15. Looking diligently, &c. lest any root of bitterness springing up, trouble you, and thereby many be defiled. I dwell] in Chaldee, my divine presence (Sh•inah) dwelleth. This reason respecteth not only the former uncleanesses, but the sins also that follow, of transgression, v. 6. and secret adultery, verse. 12. 13. So the Hebrews also acknowledge; as Chazkuni (on this place) saith, Forasmuch as the Divine presence (of God) is among them, & they encamp round about the Tabernacle: it is necessary that they purify their camps from uncleanenes, & clear themselves from robbery, & from doubtful wickedness, as of the woman that goeth aside; and to observe the things decreed for purification.

Vers. 6 the sins of men] in Greek, human sins, that is, any such sin as men use to fall into through their frailty. to transgress a transgression] that is, to commit (or by committing) a transgression: so in Lev. 6. 2. where this law is more explained. The Chaldee expoundeth it, to falsify a falsehood, that is, to speak (or deal) falsely: the Greek, despising despised; in Hebrew Mag•nal: whereof see the notes on Lev. 5. 15. This is the second Law of Israel's purity, and it is against moral sin & pollution thereby; which the sinner was to purge by confession of sin restitution of damage, and sacrifice. against Jehovah] in the Chaldee, before the Lord. This is meant in regard of his denial or oath before the Lord; as Lev. 6. 2, 3. that soul] in Chaldee, that man: it meaneth man or woman, as before is expressed. be guilty] or, be in trespass.

Vers. 7. shall confess] This, though it be here adjoined to this particular, belongeth to all sin, which he that confesseth and for saketh shall have mer•ie, Prov. 28. 13. for God looketh upon men; if any say, I have sinned & perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light, Io• 33. 27, 28. The Hebrews set down this duty thus; All the precepts in the Law, whether they command or forbid a thing, if a man transgress against any one of them, either presumptuously, or ignorantly, when he maketh repentance, and turneth from his sin, he is bound to confess before the blessed God, as in Num. 5. 7. This confession is with words; and it is commanded to be done. How do they confess? He saith, Oh God I have sinned, I have done perversely, I have trespassed before thee, and have done thus and thus; and •oe I repent, and am ashamed of my doings, and I will never do this thing again: and this is the foundation of confession. And who so maketh a large confession, and is long in this thing, he is to be commended, and so the owners of sin and trespass offerings, when they bring their oblations for their ignorant, or for their presumptuous sins, atonement is not made for them by their oblation, until they have made repentance, & confessiō by ward of mouth. Likewise, all condemned to death by the Magistrates, or condemned to stripes, no atonement is made for them by their death, or by their stripes, until they have repented and confessed. And so he that hurteth his neighbor, or doth him damage, though he pay him whatsoever he oweth him, atonement is not made for him till he confess, and turn away from doing so again forever, as it is written, (in Num. 5. 6.) any OF ALL THE SINNES OF MEN. Maimonides in Misn. treat. of Repentance, chap. 1. s. 1. his trespass] or, his guiltiness, Hebr. Asham: meaning the thing for which he is guilty: as is explained in Lev. 6. 4. & noted on Lev. 5. 16. The Asham (Guiltinesse) here spoken of, is the thing taken by rap <...>, or the price thereof, saith Maimon. in treat. of Robbery, & l•st things, c. 8. s. 6. in the principal] or, <⋄> the sum (the head) thereof; that is, every whit of it: so in Lev. 6. 5. the fifth] see the notes on Levite. 5. 16. and 6. 5. Of this point the Hebrews say, He that sweareth upon denial of goods, payeth not the fifth part, until he confess it of himself: but if there come witnesses, and he stand still in his denial, he payeth the principal only

upon the mouth (that is, the testimony) of the witnesses: but payeth not the fi•t part, because the fifth part with the sacrifice, do come for atonement, and he bringeth not them, but upon his ‹ϕ› mouth (or confession.) Maimonides treat, of Robbery, chap. 7. sect. 8.

Vers. 8. no kinsman] Hebr. *Goel*; which is general for any kinsman, that redeemeth, avengeth, or to whom a thing appertaineth when the other is dead. Hereupon the Hebrews apply this law to the stranger; for they say, there is no man in Israel without kinsmen, either brother, or child, or other of his blood, &c. ‹...› t this is (meant of) the stranger that dieth and hath no heirs: Sol. ‹ϕ› on Num. 5. and Maimonides in treat. of Robbery &c. chap. 8. sect. 6. the trespass] or guiltiness, the thing for which he is guilty; as verse. 7. unto the Priest] who being the Lord's minister, should receive it for him. The holy blessed (God) is the Father of the stranger, and meet to inherit that which is his, therefore it should be given to the son of his house, which is the Priest, saith Chazkuni on Num. 5. If (a man) have done rapine unto a stranger, and swear unto him (falsely) and the stranger die, then he is bound to pay the principal, and the fifth part, unto the Priests of that custody (or ward) If a Priest rob a stranger which hath no he•res, and swear unto him, and the stranger die; this (Pri••) hath no right to his robbery which is under his hand; but it goeth out from under his hand, to all his brethren the priests, the sons of the custody (that is, which serve in that ward) Maimonides treat, of Robbery &c. chap. 8. sect. 4. 9. ram of ‹...› ments] whereby atonement was made for him with God, by the Priest: whereof see Levite. 6. 6, 7. Here also they say, the trespass offering is not offered, until he that hath done the robbery have restored the principal to the owners, or to the Priests, of he have robbed a stranger that hath no heirs. If he have given the principal, and offered his trespa••-offering, atonement is made for him, and the fi•t part hindereth not the atonement; and he is bound to give the fifth part, after the atonement. Maimonides trea•• of Robbery, chap. 8. sect. 13.

Vers. 9. heave-offering] or oblation, in Chaldee, [unspec] separation (or separated thing.) of all] or, with all the holy things: according to which sense the Greek translath, and all the hallowed things. So in Ezek. 44. 30. the first of all the first fruits of all things, and every heave-offering of all, of all your heave-offerings shall be the Priests, and the first of your dough shall ye give unto the Priest, that he may cause the blessing to rest in thine house. shall bring near] or, shall offer to the Priest, and so unto God by him: therefore the Greek translath, shall •ffe• to the Lord, to the priest, to him shall it be. Of the gifts which God appointed to the Priests, see Num. 18. In that the Lord's offerings were given to the Priest, it figured, that all things were given of the Father unto Christ, whom he hath made heir of all things, Heb. 1. 2. And it taught the people their duty, for the maintaining of his ministers, Mal. 3. 8, 9, 10. 1 Cor. 9. 13, 14.

Vers. 10. shall be his] that is, shall be the priests, [unspec] as in Ezek. 44. 30.

Vers. 12. Any man] Hebr. *man man*, that is, who-soever. [unspec] This is the third Law, for the sanctification of the church, in a case of sin suspected, and not manifest: which God would have to be looked unto, and purged. go aside] to wit, from him to another man, and commit adultery. A figura•ive speech, taken from going aside out of the right way: so in Prov. 7. 25. transgress] di••oyally and unfaithfully, as the Hebrew Mag••all signifieth, Levite. 5. 15. The Greek trans••eth it ‹ϕ› ▪ the Chaldee, deal falsely.



Vers. 13. *Aman*] in Greek, any: meaning a ⟨...⟩ her man besides her husband. from the e'es] that is, from the knowledge. Of the way of an a ⟨...⟩ s woman, it is said, *She eateth, and wipeth her mouth, and saith; I have done no wickedness, Prev. 30. 20. hath id her self] or, hath been ⟨ϕ⟩ , hath been in secret;* meaning either that she hath dissembled her iniquity, or, hath been in a secret place with some other man, whereby she may justly be suspected, and her husband hath cause to be jealous. In this latter sense, the Hebrews understand it, and make it the ground of the Law following, for her trial. They say, *The jealousy spoken of in the Law, Num. 5. 14. is when (the man) hath said unto his wife before witnesses, be not in secret with such a man. The hiding [or secrecy] spoken of i Num. 5. 13. is, when she hath been in secret with that man, touching whom he hath said unto her before two witnesses, be not in secret with him: if she hath stayed with him so long as till she might be defiled, then it is unlawful for her husband to company with her, until she hath drunk of the bitter water, and the thing be tried. And at such time as there is o water for her that goeth aside (to drink,) she is unlawful for him forever, and is put away from him without a bill of dowry. If he be jealous of her for two at once, and have said unto her, be not in secret with such and such: if she have been in secret with them two together, and tarried so long as till she might be defiled, though they were both her brethren, or her father and her brother, she is unlawful (for her husband) until she have drunk. If he have said unto er before two, speak not with such a man; this is not jealousy; yea, though she have been in secret with him by (testimony of) witnesses, and tarried till she might be defiled, she is not unlawful (for her husband) neither doth she drink for this jealousy. Likewise, if he have said unto her, be not in secret with him; and he be seen speaking with him, this is not to be in secret, neither is she unlawful (for her husband) neither is she to drink. Also, if there have not been jealousy before, though two do come and testisy, she was in secret with this man, and tarried till she might be defiled, she is not unlawful for her husband, neither is she to drink. If he have been jealous of her before two (witnesses) and he hath seen her in secret with him touching whom he was jealous, and that she ⟨ϕ⟩ till she might be defiled; loe she is unlawful for ⟨ϕ⟩ husband, and is put from him, and he shall give a ⟨ϕ⟩ (of wrie,) for e cannot cause her to drink upon ⟨ϕ⟩ own mouth (or testimony.) Maimonides in Misn. ⟨ϕ⟩ in Sotah. chap. 1. sect. 1▪ 8. These and the like cautions they put concerning this law: some of which seem to be uncertain traditions. ⟨...⟩ sse] that she is defiled: for upon testimony, ⟨ϕ⟩ he were taken with the manner, she was not to drink, but to die by the Magistrate, Levite. 20. 10. Io. 8. 4, 5. And whereas he speaketh here singularly of a witness, the Hebrews observe, that ⟨ϕ⟩ there be but one witness against her, who saith, she ⟨ϕ⟩ ⟨...⟩ d, she is not to drink, Sol. Rashi, on Num. 5. ⟨ϕ⟩ unlawful (they say) for her husband (to come ⟨...⟩ with her) forever; and doth not drink, but is put away without a dowry. If two witnesses come together, and one say, she is defiled, another say, she is not d•filed: or, if one say, she is defiled, and afterward two other come and say, she is not defiled; then she drinketh, Maim. in Sotah. c. 1. sect. 14. 17.*

Vers. 14. *the spirit of jealousy ⟨...⟩ sse upon him] or, pass over him:* the Greek saith, *come upon him,* that he be affected with a jalous mind; as the wind is said to pass over the grass, when it is smitten or blasted with the wind, *Psal. 103. 15, 16. which in Isaiah. 40. 7. is said to blow open it.* And *the spirit of jealousy,* meaneth a jealous motion or affection of the mind, wherewith it is carried, as the Scriptures elsewhere speak, *of the spirit of wisdom, the spirit of counsel, the spirit*

of knowledge, *Isaiah. 11. 2. Eph s. 1. 17. the spirit of fornications, H\*s. 4. 12 the spirit of fear, 2. Tim. 1. 7. the spirit of mecknesse, Gal. 6. 1. the spirit of* 〈...〉 *ber, Rom. 11. 8. And in 1 Cor. 14. 12. spirits are put for the gifts and motions of the spirit. 〈ϕ〉 ] or, after the Greek, Zealousie, a zealous affection, which is sometime used in the good part, sometime in the evil; as Zeal also is sometimes good, John. 2. 17. 2. Cor. 7. 11. sometime evil, Gal. 5 20. called bitter zeal, I am. 3. 14. So the Hebrews have one word Kinah, for zeal, jealousy, 〈ϕ〉 , and •mulation; as Phineas was zealous for the Lord, Num. 25. 11. Elias was jealous for him, 1. King 19. 10. Joshua •vied for Moses sake, Num. 11. 29. And jealousy is an affection hard (or cruel) as the grav; the co•les thereof are co•les of fire, Song 8. 6. it is the rage of a man; therefore he will not spare in the day of vengeance, Prov. 6. 34. This affection is said (after the manner of men) to be in God himself, •xod. 20. 5. & Paul was jealous for the Corinthians, fearing le•t they should be corrupted, 2. Cor. 11• 2, 3. upon him] the husband, who only had the power to bring his wife to this trial. Wherefore the Hebrews write, that if a man be out of the country, or in prison, or the like; and his wife have an evil report for lightness, &c. the Magistrates are to call her, and say unto her, be not in secret with such a man. If witnesses afterward come, that she was with him in secret, so long as that she might be defiled; the Magistrates are to forbid her her husbands company ever after, and rend her b•l (of dowry.) And when her husband comes home, or out of the prison, he gives her a bill of divorce; but he cannot cause her to drinks, because himself was not jealous of her. Maimonides in Sotah. chap. 1. sect. 11.*

Vers. 15. his wife unto the Priest] who was in his office a figure of Christ, by whō God will judge the secrets of men, Rom. 2. 16. the order of this action is said to be this; The husband cometh to the Magistrates of his city (where he dwelleth) and saith unto them; This my wife, I am jealous of her for such a man, and she hath been in secret with him, and these are witnesses; and loe, she saith that she is clear, and is willing to drink, for trial of the thing. Then the Magistrates shall hear the words of the witnesses: and they appoint two to be with the man, to keep him that he company not with her, before she have dr 〈...〉 ke: for she is unlawful for him, until she have drunk. And they send him to Jerusalem: for they cause not the suspected woman to drink, but in the great council of seventy Elders in the Sanctuary. When they are come to Jerusalem, the great Council set her among them, and they terrify her, and make her sore afraid, that she should not drink, &c. If she say, I am defiled; or, I will not drink; she is put from her husband without a dowry. But if she stand in her cause that she is clear, they bring her to the East gate of the Court-yard, which is over against the most holy place, &c. If she be arrayed in white garments they put upon her black: or if she hath fair black clothes, they put upon her clothes that are not fair; and take off all ornaments of silver and gold that are on her. And they gather a great company of women unto her; for all the women there present are bound to see her; as it is said (in Ezek. 23. 48.) That all women may be taught not to do after your lewdness. And every man that will come and see, may come and see. And she standeth among them without scarfe or veil, only in her clothes, and her coyfe that is on her head, as a woman within her house, &c. and afterward the Priest adjureth her, in the language that she knoweth, and understandeth. Maimonides in Sotah. chap. 3. sect. 1, 2. &c. of barley] it might be of no other grain, nor any other quantity than the tenth of an Ephah, neither more nor less: see the annotations on Levite. 2. 1. The Prophet Hoseah, in a mystery, bought an Adulteress for fifteen pieces of silver, and an homer and an half of barley, Hos. 3. 1, 2. The Hebrews here note, Meale, not flour; barley, not wheat: she hath

done the act of a beast, and her oblation is the meat of a beast. Sol. Rashi, on Num. 5. not put] Hebr. nor give frankincense: oil figured grace, which was wanting in her actions; frankincense gave a sweet savor, which her works did not before God; therefore both must be wanting, as in all meat offerings that were for sin. See the notes on Levite. 5. 11. and 2. 2. The Hebrews make these two distinct precepts: so that he which transgresseth and putteth oil, and frankincense, is beaten for the oil in particular, and for the frankincense in particular. Maim. in Sotah. chap. 3. sect. 13. a meat-offering of jealousies] Hebr. a Minchah (whereof see Levite. 2. 1.) in Greek, a sacrifice of jealousy. From this word the Hebrews say; If a man be jealous of his wife for many men, and she hath been in secret with everyone of them; he is to bring but one Meat-offering for them all, when he causeth her to drink; for it is said, It is A MEAT OFFERING OF JEALOUSIES: one Meat offering for many jealousies. Maim. in Sotah. chap. 4. sect. 16. making memorial] or, causing iniquity to be remembered. And this is the reason why it might have neither oil nor incense, which other Meat-offerings had, Lev. 2.

Vers. 16. make her stand] present her before the Lord, for the judgment was his, not man's: by standing, some understand, her staying there, till the Priest went into the Tabernacle, to gather up dust to put in the water, (verse. 17.) For he went into the Tabernacle to take dust from thence: but she went not in, Chazkuni on Num. 5.

Vers. 17. holy water] the Chaldee expoundeth [unspec] it, Water of the Laver, (whereof see Exod. 30. 18. the Greek translatheth it, pure living water. The quantity, Moses mentioneth not: the Hebrews say, half a log of water out of the Laver, and he measured it by the half log which was in the Sanctuary. Maim. in Sotah. cap. 3. sect. 9. The half Log contained as much as three eggs: see the notes on Exod. 30. 24. and Levite. 14. 10. earthen vessel] this they say, was to be a new vessel, wherewith no work had ever been done. Maim. in Sotah, cap. 3. sect. 9. And they make this use of it, She had drunk with the adulterer, good wine in fair goblets: therefore she is to drink bitter water, in a contemptible earthen dish. Sol. Rashi, on Num. 5. and Jonathan in Targum. dust] in all use, dust was a sign of baseness, sorrow, and affliction, Job 2. 12. Psal. 7. 5. and 22. 15. Lam. 3. 29. it was the food of the cursed Serpent, Gen. 3. 14. Esa. 65. 25. This was given her to drink, that if she had hearkened to the Serpents temptation, she should be partaker of his curse. Yet being the dust of the Sanctuary, it was in respect thereof, holy, (as the ground whereon Moses and Joshua stood where God appeared, was holy, Exod. 3. 5. Ios. 5. 15.) so it taught her to fear judgment from the Lord. into the water] or, upon the water: as the Hebrews say, he put it upon the top of the water, that it might be seen on the upper part of the water. And again, he put in the dust before the water, it was unlawful. Maim. in Sotah. c. 3. s. 10. and c. 4. s. 12.

Vers. 18. to stand] the same was said before, in verse. 16. Hereupon the Hebrews say, the woman was led about from place to place in the court, to weary and tire her, to see if she would confess. Sel. Rashi on Num. 5. and Maim. in Sotah, c. 3. s. 3. uncover the woman's head] The covering on the woman's head, is a sign of her subjection to the man, 1. Cor. 11. 5, 6, 7, 10. so the uncovering of her head might be a sign, that now she was in her own power, to clear or condemn her self. It was also a sign of sorrow, Levite. 21. 10. so this her case and action was sorrowful; & for a woman to have her head bare in such an assembly, was shameful, 1. Cor. 11. 5, 6. Of this action the Hebrews written that one of the Priests came and took hold on her

clothes before, and rent them down to her heart; and uncovered her hair, and untied the locks of her head, for to make her unseemly. *Maim. in Sotah, c. 3. s. 11. the Meat-offering]* which being brought by her husband for her, *verse. 15. she was to take, as by that sign offering her self to the Lord's try all; unto whom this Meat-offering was by her presented. in the hand of the Priest] All the while that her head is bare, and the Meat-offering in her hands, the water is to be in a vessel in the Priests hand, that she may see the water. Maim. in Sotah c. 3. s. 14. the bitter water]* or water of bitterness, in Greek, *water of conviction;* because it convinced her if she were guilty: but how was it bitter? By reason of the effect, for it killed her if she were guilty, and death is said to be bitter, *1 Sam. 15. 32. Eccles. 7. 28. and afflictions are bitter, Isaiah. 38. 17. The Hebrews think also it was bitter in caste, and that the Priest put into the water some bitter thing, as wormwood, or the like. Maim. in Sotah cap. 3. sect. 10. Solomon, speaking of an harlot, saith, that the end of her is bitter as wormwood, Prev. 5. 4. as it is to others, so unto her self. that causeth the curse]* or, *the bitter curse-bringing water:* so called, because it brought the curse into her, if she were guilty, *verse. 22. This similitude David useth, praying against the wicked, let (the curse) come into his bowels like water, Psal. 109. 18. Jonathan in his Targum expoundeth it, the bitter water of trial; because it tried her honesty: But Onkelos the Chaldee paraphrast expoundeth it, that causeth the curse, or maketh cursed.*

Vers. 19. *charge her by oath]* or, *adjure her, make her to swear.* In ages following, when Israel in dispersion lost their language, this adjuration was to be in that tongue which the woman knew and understood. *Maim. in Sotah cap. 3. sect. 7. If no man]* that is, no other man, besides thine husband: *Rom. 7. 3. as in Gen. 36. 6. unto a land,* is by the Chaldee expounded, *to another land. under thy husband]* that is, since thou wast married: for a married woman is in Scripture phrase, said to be under an husband, *Rom. 7. 2. Or, instead of thine husband,* that is, beside him. The Hebrews say, *The husband may deal by oath with her, that she hath not committed whoredom with that man concerning whom he is jealous of her, nor with any other man. And that she hath not committed whoredom under him, after she was betrothed, before he married her, or after. But he may not deal with her, that she did not commit whoredom before they were betrothed, neither after she was put away, if she had been put away, and returned to him again: for if she committed whoredom in that time, she is not unlawful for him. Maim. in Sotah, cap. 4. sect. 17. be thou free]* or, *be guiltless, clear, innocent:* that is, thou shalt have no hurt by this bitter water. From this example, the Hebrews hold that in all judging of persons, they should first see if they may be cleared.

Vers. 20. *had his copulation]* or, *given his copulation,* that is, *his seed of couplation,* as is expressed in *Lev. 15. 18.*

Vers. 21. *by oath charge]* or, *adjure the woman, lay an oath upon her:* as *Ios. 6. 26. 1. Sam. 14. 24. oath of cursing]* or, *of execration:* in Greek,  $\langle \phi \rangle$  *the oaths of this curse. give thee to be for a curse,]* that is, *make thee a curse and an oath:* that thy name and punishment may be mentioned for an example and terror to others: as in *Ier. 29. 22, 23. of them shall be taken up a curse by all the capti*  $\langle \phi \rangle$  *&c. saying; The LORD make thee like*  $\langle \phi \rangle$  *and like Ahab, whom the king of Babylon*  $\langle \phi \rangle$  *the fire; because they committed villeny in Israel, and committed adultery with their neighbors*  $\langle \phi \rangle$  *ines. So if any took an oath upon themselves, they might likewise say, The Lord make me like such a woman, whose belly did swell, &c. if I*  $\langle \phi \rangle$  *done this thing. And as*

for a curse, so for an *ⲉⲃ* (as in *Isaiah. 65. 15. ye shall leave your name for ⲉⲃ*), unto my chosen; meaning for an oath of execration, as in this place. *thy thigh to fall*] Hebr. *thy thigh falling*: in Greek, *thy thigh fallen*: in Chaldee, *thy thigh dissolved*. The *thigh* is used for the place or instrument of generation, as in *Gen. 46. 26. the souls that came out of Jacob's thigh*. *Falling* is often used for *dying*, as in *1 Chron. 21. 14. there fell of Israel*; which is expounded in *2 Sam. 24. 15. there died*. So the falling of the thigh, may be understood of the dying and rotting of the thigh or womb: or properly of the falling down of the womb out of the place, whereby it became unfit for generation. *belly to swell*] in Greek, *thy belly burst*: so in *verse. 27*. It is a tradition of the Jews, that the water which Moses made the Israelites to drink with the powder of their golden calf, *Exod. 32. 20*. had like effect in such as were guilty of that sin, and could not be convicted by witnesses, that *their bellies swelled*. *Sol. Rashi on Exod. 32. and R. Monachem*.

Vers. 22. *shall enter*] or, *let it enter, and the thigh*] that is, *thy thigh*, as the Greek explaineth it. *Amen Amen*] in Greek, *So be it So be it, Amen* is an Hebrew word, but retained by the Apostles in Greek, *1 Cor. 14. 16*. and so is now used in all languages. By interpretation it signifieth *Truth, Verily, or faithfulness*, as in *Isaiah. 65. 16. the God Amen, is the God of Truth*: and so Christ is called *Amen*, which is expounded *the faithful and true witness*, *Rev. 3. 14*. And in speech unto men, it is an earnest asseveration, as *Amen I say unto you*, *Mat. 24. 47*. which another Evangelist interpreteth in Greek *Alethoos*, that is *Verily, or Of a truth*, *Luke 12. 44*. It is also interpreted in Greek *Nai*, that is *Yea*, as in *Mat. 23. 36. Amen I say unto you*; for which in *Luk. 11. 51*. is written *Yea (or Verily) I say unto you*, wherefore both Hebrew and Greek are joined together in *Rev. 1. 7. yea Amen*: so in *2 Cor. 1. 20*. And when it is added to the end of prayers, or of curses, as here & in *Deut. 27. 15*. it is an approbatiō & confirmation, with desire that the thing may so be; which is explained by adding the word *Lord* unto it; as in *Ier. 11. 5. I answered and said, Amen ô LORD*: and more fully in *Ier. 28. 6. Amen, the LORD do so, the LORD perform the words, &c*. Wherefore in the prayers of the Church, they used of old, (and so at this day) to answer and say *Amen*, *1 Cor. 14. 16*. and sometime twice *Amen Amen*, *Neh. 8. 6*. and in other constant affirmations, it is also used, as in *2 Cor. 1. 20. all the promises of God are in Christ, yea and are in him Amen*. Thus the woman by her answer, confirmed the oath and curse, and took it upon her self if she were defiled; or testified her faith in God, that he would clear her being not defiled; and therefore the word is doubled.

Vers. 23. *write these curses*] all these words wherewith he adjured the woman. *in a book*] or, *in a scroll*. The Hebrews use to call all writings, *books*, whether they be large or brief, all bills, bands, letters or epistles, and the like; as in *Deut. 24. 1. a book (that is a hill) of diuorcement*: and in *2 Sam. 11. 14. David wrote a book (that is, a letter, an epistle) to Ioah*, in *Isaiah. 39. 1. Merodach sent books (that is, letters, as the Greek translatheth it epistles) to Hezekiah*. The manner of writing this, is by the Hebrews thus described; *He (the Priest) brought a roll of parchment vellan, as the book of the Law, and wrote thereon in the holy tongue (that is, in Hebrew) the woman's name, as in the bill of divorce, and all the words wherewith he adjured her, letter by letter, word by word; but he writeth not Amen Amen. Maimonides in Sotah, chap. 3. sect. 8*. They have moreover divers observations, without which they say the writing was unlawful; as that it must not be written *by night*, but *by day*, as her drinking, and oblation was in the day time; nor written *backward* or *confusedly*, but *in order*; nor written *before she had taken the oath upon her*; for it is

said (in verse. 21.) he shall adjure her, and then (in verse. 23.) the Priest shall write. Nor written on paper or anything save parchment: nor written by a (common) Israelite, or a young Priest, but by a Priest that ministereth; nor written with such ink or any such thing, as leaveth a mark or impression upon the parchment; but with such as may be all wiped (or scraped) off into the water: and other like rites, *Ibidem* chap. 4. sect. 7, 8, 9. blot them out] or, wipe out, scrape them into the water, that no word, letter, or mark of the writing should remain on the book: if there remain on the scroll any mark of the writing which may be known, it is unlawful; until he have wiped it out well and thoroughly. *Maim.* in *Sotah.* chap. 4. sect. 10. It signified, that all the words of the curse should enter into her, that if she were guilty, her name might be blotted out of Israel, with infamy, by the judgment of God, the swift witness against adulterers, *Mal.* 3. 5. if she were guiltless, the curses written against her were blotted out, and should not appear to her reproach. So this word is used in the defacing of sin, through the mercy of God, as in *Isaiah.* 43. 25. I, I am he that blot out thy transgressions for mine own sake, and will not remember thy sins.

Vers. 24. to bitternesses] in Chaldee to cursing: meaning that they shall be evil and bitter in their effect unto her.

Vers. 25. wave the Meat-offering] that is, move it to and fro: see the notes on *Exod.* 19. 24. The Hebrews write, that the Priest took the ministering vessel wherein the Meat-offering was, and put it upon her hands; and the priest put his hand under hers, and waved it. *Maim.* in *Sotah.* chap. 3. sect. 15. upon the altar] he brought the Meat offering to the south-west corner of the altar, like the other Meat-offerings of particular persons; and took an handful thereof, and burned it on the altar, and the residue was eaten by the priests. *Maim.* in *Sotah.* chap. 3. sect. 15. Of this they further say, If the Meat-offering be polluted before it be put into a ministering vessel, it is to be redeemed as all other Meat-offerings that are polluted before they be sanctified by a ministering vessel, and he is to bring another Meat-offering. If it be polluted after it is sanctified in a ministering vessel, then it is burnt. And so if she say, I am defiled, before the handful be taken of it; or if she say, I will not drink; or if her husband will not have her drink, or if there come witnesses that she is defiled, or if he die, or if she die, then the Meat offering is all burnt. And if any of these things happen after the handful is offered, the handful is not eaten. If her husband be a priest, the handful of the Meat-offering is not eaten, because her husband hath a part therein, &c. but the handful is offered by it self, and the remainder is scattered upon the place of the ashes. *Ibid.* c. 4. sect. 14, 15. That which is spoken of burning it when it is polluted, is not meant of burning it upon the altar: but in another place, where unclean things were burnt, which might neither be offered to God, nor eaten by men.

Vers. 26. the memorial] so the handful is called: [unspec] see the notes on *Lev.* 2. 2.

Vers. 27. to bitternesses] with most bitter effect; [unspec] in Chaldee to cursing; as verse. 24. The Hebrews say, that if she be defiled, immediately her face turn yellowish, her eyes will stick out, &c. and she shall be carried out of the women's court wherein she shall die; and first her belly will swell, and her thigh will fall, and she shall die. And in the hour that she dieth, the adulterer whose means she was made to drink, shall be made to drink, and shall be made to fall] or rot, see verse. 21. This judgment is due to the transgression; that as with

that part ⟨ϕ⟩ sinned, so therein she should be punished. An• thus the curse entered into her bowels like water, (as in *Psal.* 109. 18.) not by any natural effect ⟨ϕ⟩ this drink, but by the power of God; who often bringeth great things to pass, by unlikely means; as with clay made of spittle, Christ opened the eyes of the blind, *John.* 9. 6, 7.

Vers. 28. *shall be free*] not ha•e any ⟨ϕ⟩ by the [unspec] drink: as in *verse.* 19. ⟨...⟩ ] ⟨ϕ⟩ . *shall be sown with sced*; which the Chaldee•• ⟨...⟩ death, *shall prove with child*. This setteth forth God's power & goodness, in effecting such things for clearing the innocent; and working by one drink such contrary effects, according to the uncleanness or cleanness of the party that receive ⟨...⟩ it. Even as his word is to one, *the savor of death ••to death; and to another the savor of life* ⟨ϕ⟩ , *2 Cor.* 2. 16. The Hebrews write of this woman, *When she hath drunk the bitter water, if she die* ⟨ϕ⟩ *out of hand, she is lawful for her husband▪ (t•* ⟨ϕ⟩ *pany with,) though he be a priest. And although* ⟨...⟩ *nesse begin to come upon her, and she have pai•e in other parts of her body; yet for as much as her* ⟨ϕ⟩ *swelleth not, nor her thigh begins to fall, she is* ⟨ϕ⟩ ; *but if her belly begin to swell, and her thigh to* ⟨ϕ⟩ , *she is certainly unlawful. And if she be* ⟨ϕ⟩ *when she hath drunk she will wax strong, and her face waxeth clear; and if she have any* •*ickness* ⟨ϕ⟩ *will leave her, and she shall conc•iue and bear a man child. And if she were w•nt to have hard travel▪* ⟨ϕ⟩ *shall have speedy travel; and of she were wont to bring forth females she shall bring forth males. Maim.* ⟨ϕ⟩ *Sotah. chap. 3. sect. 21. 22.*

Vers. 29. *under her husband*] that is, being ⟨ϕ⟩ [unspec] ••ed: in Greek, *being under an husband▪ s••* ⟨ϕ⟩ . 19•

Vers. 20. *shall make the woman to stand*] or, ⟨ϕ⟩ ▪ [unspec] *present her*. The Hebrews hold that some women might not drink; and that none was ever for ced to drink, except she would her self. They say, *A woman of whom (her husband) is jealous, and she hath been in secret (with another man) they compel her not to drink: but if she agree, and say, I am defiled, she is put away without dowry, and is unlawful for her husband ever after; and drinketh not. Likewise if she say, I am not defiled, neither will I drink; they compel her not to drink, but she is put away without dowry. Also if her husband say, I will not cause her to drink; or if he hath lain with her after that she was in secret (with another) she drinketh not, but takes her dowry, and goes her way, and is unlawful for him ever after.* Some women (they say) are not meet to drink, though they be willing, and their husbands also would have them drink, but are put away without dowries: as, she that is wife to a man blind, or lame, or dumb, or deaf, or that wants a hand: likewise if the woman herself be lame, or dumb, or blind, or wanteth an hand, or is deaf; or she that is but betrothed, and not married. But if a man be jealous of his betrothed wife, and she be in secret (with another man) after she is married, then she drinketh as all other women. *A woman that standeth to drink, if her husband die before she do drink, then she drinketh not, neither receiveth she any dowry. Maimonides in Sotah chap. 2. sect. 1, 2. &c.* These and the like exceptions they make, some of which seem to be devised for to favor divorcement, whereunto the Jews have been overmuch addicted, as appeareth by *Mal.* 2. 16. *Matth.* 19. 3—8, 9. Moreover they say, *If a woman have drunk of the bitter water, and have been cleared thereby, and her husband be jealous again of her concerning the*

man for whose sake she was made to drink, and she hath been in secret with him; he cannot make her drink for his sake the second time, but she is unlawful for her husband ever after, and is put away without dowry. But if he be jealous over her for another man, and it be proved by witnesses, that she hath been in secret with that other, she is made to drink the second time; yea though it be many times, if he cause her to drink for several men. *Maim. in Sotah, chap. 1. sect. 12.*

Vers. 30. *free from iniquity]* or *guiltless, innocent from iniquity*, by doing what in him lieth for to find out and purge this sin in his wife, and not nourishing jealousy in his mind still. Whereas by not doing this, he partaked after a sort with his wives sin. So *Chazkuni* on this place saith, *The man shall be free for that he letteth not his wife alone playing the where under him.* The Targum called *Jonathan's*, translateth it thus; *And if the man be free from sins, that woman shall bear her sin.* And the same exposition others give of these words, saying, *Any man that hath used unlawful copulation in his days after that he is waxen great, the curse-bringing water doth not try his wife, Num. 5. 30. When the man is free from iniquity, the woman beareth her iniquity.* *Maim. in Sotah, ch. 2. sect. 8. and ch. 3. sect. 17. 23.* Therefore among the Israelites it is said, that no man which had him-self been guilty that way, could bring his wife to this trial. And of their care about this case of jealousy, it is thus recorded: *On the fifteenth day of Adar, (which was the Hebrews twelfth month. Esth. 9. 1. (called now February,) the Magistrates looked unto the necessities of the multitude, and made examination of such as were meet to drink, to cause them to drink; and of such as should be jealous of a woman, and to cause her to be put away without dowry. And at all times they made the suspected woman to drink. The wisemen commanded the sons of Israel to be jealous of their wives, &c. but not in the midst of laughter, or lightness, nor in the midst of contention, nor to bring terror upon them, &c. It is not meet for a man to contain himself, and to be jealous before witnesses at the first, but <...> wixt him and her, in gentleness and by way of purity and admonition, that he may guide her in the right way, and remove scandal. And whosoever is not careful of his wife, and children, and <...>, to admonish them and visit their ways continually until he know that they are at peace from all sin and iniquity, he is a sinner; as it is written (i. John 5. 24.) AND THOU SHALT KNOW, THAT THY TENT shall be in PEACE: AND THOU SHALT VISIT THINE HABITATION, AND SHALT NOT SIN. M <...> . in Sotah, chap. 4. sect. 1. 18, 19. shall bear her iniquity]* that is, the punishment of her iniquity, as *Lev. 20. 17, 19, 20. Ezek. 4. 4, 5.* And this tended to the glory of God, (who findeth out and punisheth all sin, & adultery in special, *Ezek. 13. 38. Mal. 3. 5.*) to the purging of the Church, (which should be as a *new lump*, without the leaven of fornication, *1 Cor. 5. 7.*) and to the paci•ying of men's jealous spirits, with peace in their families. By this severity of God against secret whoredom, above other sins, we are taught what judgment remaineth for such as commi• idolatry, which is spiritual whoredom, *Ezek. 23. 37.* and often done in secret, *Ezek. 8. 12.* for which sin, God is *jealous*, to visit the iniquity of the fathers upon the children, *Exod. 20. 5.* and will give them *blood, in wrath and jealousy*, and they shall bear their lewdness and their abomination, *Ezek. 16. 38. 58. and 23. 35.* so that the curse of the Law entereth as water into their bowels, *Dan. 9. 11. Psal. 109. 18.*

## CHAP. VI.

1. The Law of the Nazarite, what he must abstain from in his d•et, habit, and conversation, whiles the vow is upon him. 9. How when he is defiled, he shall make an atonement by



sacrifices, let all fall which was done before, and begin again to observe his vow. 13. What sacrifices the Nazarite must bring, when his vow is fulfilled, and what rites he is to perform withal. 22. The Law how the Priests should bless the people of the Lord.

ANd Jehovah spake unto Moses, saying; Speak unto the sons of Israel, and say unto them: A man or woman, when he shall separate, to vow a vow of a Nazarite, to separate *himself* unto Jehovah: He shall separate *himself* from wine & strong drink; he shall not drink vinegar of wine, or vinegar of strong drink; neither shall he drink any liquor of grapes, nor eat grapes moist or dried. All the days of his Nazariteship, he shall not eat of any *thing* that is made of the wine vine-tree, from the kernels, even to the husk. All the days of the vow of his Nazariteship, the rasour shall not pass upon his head; until the days be fulfilled, which he separateth *himself* unto Jehovah, he shall be holy, letting the *••*ks grow, the hair of his head. All the days *that* he separateth *himself* unto Jehovah, he shall not come at a dead soul. For his father, or for his mother; for his brother, or for his sister; he shall not make himself unclean for them, when they die: for the Nazariteship of his God, is upon his head. All the days of his Nazariteship, he shall be holy unto Jehovah. And if the dead dieth by him, unawares suddenly, and he hath defiled the head of his Nazariteship, then he shall shave his head, in the day of his cleansing, in the seventh day shall he shave it. And in the eighth day he shall bring two turtles, or two young pigeons, to the Priest, to the door of the Tent of the congregation. And the Priest shall do the one for a Sin offering, & the other for a Burnt offering, and shall make atonement for him, for that he sinned by a soul; and he shall sanctify his head in that day. And he shall separate unto Jehovah, the days of his Nazariteship, and shall bring a lamb of his first year, for a Trespass offering: and the former days shall fall, because his Nazariteship was defiled.

And this is the Law of the Nazarite: in the day, *when* the days of his Nazariteship are fulfilled, he shall bring him to the door of the Tent of the congregation. And he shall offer his oblation unto Jehovah, one he lamb of his first year, perfect for a Burnt offering: and one she lamb of her first year, perfect, for a Sin offering: and one ram perfect, for Peace offerings. And a basket of unleavened *cakes*, cakes of fine flower mingled with oil, and wafers of unleavened *cakes*, anointed with oil: and their Meat offering, and their drink offerings. And the priest shall bring *them* near before Jehovah, and shall make his Sin offering, and his Burnt offering. And the ram, he shall make a sacrifice of Peace offerings, unto Jehovah; with the basket of unleavened *cakes*: and the Priest shall make his Meat offering and his drink offering. And the Nazarite [unspec] shall shave, at the door of the Te•t of the congregation, the head of his Nazariteship: and he shall take the hair of the head of his Nazariteship, and put *it* on the fire, which is under the sacrifice of Peace offerings. And the priest shall take the sodden [unspec] shoulder of the ram, and one unleavened cake, out of the basket, and one unleavened wafer, and shall put *them* on the palms of the hands of the Nazarite, after he hath shaved himself of his Nazariteship. And the priest shall wave them for a wave [unspec] offering before Jehovah; it is holy, for the priest, with the wave breast, and with the heave shoulder: and after the Nazarite may drink wine. This is the Law of the Nazarite, [unspec] who shall vow his oblation unto Jehovah, for his Nazariteship, besides *that*, that his hand shall attain: according to his vow, which he shall have vowed, so shall he do, according to the law of his Nazariteship.

And Jehovah spake unto Moses, saying; Speak unto Aaron, and unto his s 〈...〉 es, saying; Thus shall ye bless the sons o• Israel: saying unto them;

Jehovah bless thee, and keep thee.

Jehovah make his face shine upon thee, and be gracious unto thee.

Jehovah lift up his face upon thee, and [unspec] give unto thee peace.

And they shall put my name upon the [unspec] sons of Israel: and I will bless them.

### Annotations.

*When he shall separate*] to wit, *himself*. This [unspec] word *separate*, signifieth to exempt, after a special and marvelous manner, from common estate, as is noted on *Levite. 27. 2*. The Greek translatheth it, *Who so shall greatly* 〈...〉. The Lord having before given order for the pu 〈...〉 tion of the Campe of Israel, in ne 〈...〉 duties and things commanded, doth the like here for voluntary service, which he would accept 〈◇〉 their hands. And this Law for abstinence from wine and strong drink, is set next the Law for the d••led or suspected woman; because by drinking such things, people do often fall into 〈◇〉, *Gen. 19. 32.—35.* as it is said, *Look• not up• the wine when it is red, &c. thi•e eyes will behold* 〈...〉 women, *Prov. 23. 31. 33.* But by abstaining there-from, the body and mind may be kept 〈◇〉 and pure. 〈...〉 vow] which is a religious 〈...〉 made unto God: see the annotations on *Lev. 27. 2*. And whereas he spake of *man* or *woman*, it is to be understood of such as are free, and in their own power; for they that were under the power of another, their superior might disannul their vow if he would, by the Law in *Num. 3•. 4, &c.* So in this special vow, as the Hebrew canons say, *The father* (of a child) *or the husband* (of a wife) *may disannul the Nazariteship of his wife, if he will, as in other vows.* *Maimonides* in *Misn. tom. 3. in Nazi•th, chap. 2. sect. 17. a Nazirite*] this name we retain of the Hebrew *Nazir*; (whom the Greek sometime calleth *Naz•raios* after the Hebrew, *Judge. 13. 5.* sometime expoundeth *S•ct•fied* or *Consecrated*, *Amos 2• 12.*) and *Nazir* by interpretation is one *Separated* or *exempt* unto some special sanctity, or dignity, as Joseph is called a *Nazirite*, or, *separated*, *Gen 49. 26. Dut. 33. 16.* and *Nezer* is used for a *Crown*: see *Exod. 29. 6.* And whereas our Savior Christ is called a *Nazarene*, *Matth. 2. 23.* it was not of this name *Nazi•*, no• of this vow, (for he both drank wine, and was polluted by the dead, *Luk. 7. 33, 34.* and *8. 49•54.* which the Nazarites might not do:) but because he was *Ne•er* the *Branch* out of the roots of Jesse, *Esa•. 11. 1.* and was brought up in the city *Nazareth* (or *N•tsrath*) *Mat. 2 23•* therefore he was called a *Natsarene*, or (according to the Greek pronunciation) a *Naz* 〈...〉: which title the Evangelists give him sundry ways, *Nazarenes* the *Nazaren*, *Mar. 16. 6.* *Nazar•ios* the *Naz•raean*, *Ma•. 2. 23.* and *26. 71.* *Nazorai•s*, the *Nazoraean*, *Act. 2. 22.* and *6. 14.* and *Jesus of Nazareth*, *Act. 10. •8* all which differ from *Naz•raios*, the word by which the Greeks sometime express the *N•zir* or *Nazirite*, mentioned in this Law. Not withstanding though Christ was no Nazirite according to this carnal commandment (as the Apostle speaketh of the Priesthood, *Heb. 7. 16.*) yet the truth of this type was fulfilled in him, by the spirit of Sanctification, and after the power of an endless life. *to separate himself*] or, *to make himself a Nazirite*; for thereof here

it hath the name, and differeth from the word *separate* used before, which was more general. The Greek translatheth to *sanctify* (or *purify* himself: which word the Holy Ghost useth in Act. 21. 24. *sanctify* (or *purify*) *thyselſ* with them, that is, be a Nazirite with them. Nazirites were some appointed of God, as Samson, *g.* 13. 5. and John the Baptist, Luke 1. 15. some by men; and they were either Nazarites all the days of their life, as was Samuel, 1 Sam. 1. 11. or but for certain days, as the laws here given by Moses, show. And for the vow of a Nazirite, the Hebrews have these rules: *He that saith, I will not depart of this world until I be a Nazirite; he is to be a Nazirite out of hand, lest he die presently: and if he defer his Nazirite ship, he transgresseth against (this law is Deuteronomy 2. 21.) Thou shalt not delay to pay it. When a man hath purposed in his heart, and uttered with his words which carry this sense that he will be a Nazirite; though they carry this sense a far off (not presently) he is a Nazirite. He that saith, loe I will be a Nazirite from the kernels of grapes only, or from the husks only; or a Nazirite from shaving, or from uncleanness only; he is a full Nazirite; and all the particular (rules) of Nazariteship are upon him; yet though it was not in his heart to separate himself but from that thing only; forasmuch as he hath spoken that he will separate from that which is forbidden the Nazarites, he is a full Nazirite. If they fill him a cup of wine, and give it him to drink, and he say. I am a Nazirite from it; he is a full Nazirite. But if he have a grieved rule, or law, and they request him to drink that he may forget his sorrow, and he say, I am a Nazirite from it; then that cup only is lawful unto him, and he is no Nazirite; for there was no further law than that he would not drink this cup. He that saith, I will be a Nazirite, upon condition that I will drink wine, or be polluted by the dead, or shave my hair; loe he is a Nazirite, and is forbidden these all; because he conditioneth against that which is written in the Law, and who so conditioneth against that which is written in the Law, his condition is frustrate. He that saith, I will be a Nazirite when I have a son; when the son is borne unto him, he is a Nazirite. He that voucheth Naziriteship in ignorance or by error, &c. as for other vows. But he that is brought to vow Naziriteship. If a man voweth to his son, the son be bound; though he is bound to direct him all Naziriteship: if the man be a Nazirite. Maimonides in Naziriteship, chapter 2. sect. 1. 3. 14. lie unto him, as is in Chaldee, chapter 8; and Nathan explaineth it, to the name of Nazirite. This showeth the end and use of these vows to be religious, for the strengthening of faith, and of virtue, and for honor and thank God, after men have obtained his blessings, as 1 Sam. 1. 11. 27. 28 Wherefore it was a favor of God unto his people, when he raised up such among them, whereby they might be incited unto holiness of life; as he saith, I raised up of your sons for Prophets and of your young men for Nazarites, Amos 2. 11. Hereupon the Hebrews teach; He that saith, Loe I will be a Nazirite I do so or so; or, if I do it not, and the Lord is a wicked man, and such Naziriteship is commendable. But he that voweth to the Lord by way of holiness, is honest and commendable; and of him it is said, (in Num. 6. 7.) the Crown of his God is upon his head and the Scripture compareth him with a Prophet, chapter 2. 11. Maimonides in Naziriteship, chapter 10. sect. 14. It appeareth by 1 Maccabees 3. 49. that in public calamities they used to make and keep this vow more specially; for there, when they warred against Antiochus, they stirred up the Nazarites, who had accomplished their days.*

Vers. <math>\langle \diamond \rangle</math> . *s*eparate from wine] or, be a Nazirite, (in Greek <math>\langle \dots \rangle</math> ) from wine, that is, abstain from drinking it. God giveth order for the Nazarites diet, to abstain from all fruit of the vine tree; •• their habit, to abstain from cutting their hair, and for their conversing with others, That they abstain from all pollution by the dead, *verse*. 5, 6. All which figured out mortification, as in the particulars shall appear. *and strong drink]* in Hebrew, *Shecar*, so called for that it causeth drunkenness; and hereof the Greek borroweth the name *Sikera*; but the Chaldee expoundeth it, *old wine*, saying, *From wine new and old he shall separate himself*: and in *Psal*. 69. 13: the Greek calleth *Shecar wine*: but the Holy Ghost in *Luk*. 1. 15. keepeth the name *Sikera*. And it generally comprehendeth all strong drink made of any fruit: howbeit the Hebrews restrain it here to such only as is made of the fruit of the vine, saying, *Three sorts of things are forbidden the Nazirite; pollution, and shaving, and the fruit of the vine: but strong drink made of Dates, or such like, is lawful for the Nazirite; and the strong drink which is forbidden him by the Law, is strong drink made with mixture of wine*. *Maim. in Nezir. chap. 5. sect. 1*. But this restraint may be their own tradition. By this prohibition, God taught the Nazarites sanctification in mortifying the lufts of the flesh; for the drinking of these indangereth men to *forget the law of God*, *Prov*. 31. 45. to mock, and to rage, *Prov*. 20. 1. they take away the heart, *Hos*. 4. 11. the Priest and the Prophet *erred* through these *in vision, and stumbled in judgment*, *Isaiah*. 28. 7. Therefore Daniel in his mourning drank no wine, *Dan*. 10. 3. John the Baptist the Nazirite drank no wine, and is therefore counted a mourner, *Luk*. 7. 32, 33. & the Nazarites by this abstinence were taught, instead of wine, to be *filled with the Spirit*, *Eph*. 5. 18. and with the love of the Lord, which is *better than wine*, *Song* 1. 2. *Vinegar of strong drink]* in Chaldee, *vinegar of old wine. liquor]* or *moisture*, the Greek translateth, *whatsoever things are wrought (or made) of the grape*, though mixed with water, or other drink; for generally *anything that cometh of the vine*, is forbidden, as the Angel explaineth this law in *Judge*. 13. 14. which notwithstanding the Hebrew doctors do restrain to that which cometh of the fruit of the vine only, holding the juice of the leaves, or the like to be lawful. And further they say, *a little wine be mingled with honey*, or the like, *so that there be no taste of the wine, that is lawful for the Nazirite* to drink. Yet for the things here expressed, as wine, grapes ripe or unripe, green or dry, husk or kernel, whosoever did eat any one of them presumptuously, was to be beaten by the Magistrate. *Maim. in Nezir. c. 5. s. 2. 6. 8*.

Vers. 4. *of his Nazariteship]* or *of his separation, consecration*, meaning the vow thereof, as *verse*. 5. so the Greek here translateth *of his vow. made of the wine vine-tree]* that is, any of the fruit thereof: for a *tree* is said to *make fruit*, when it yieldeth or bringeth it forth, as in *Gen*. 1. 11. therefore in *Judge*. 13. 14. it is explained, *that cometh of (or proceedeth from) the wine vine-tree*: and the word *wine* is added to the *vine*, only here and in that place, to signify that wine, or the fruit of the vine (*which cheereth God and man*, *Judge*. 9. 13.) is in special manner forbidden the Nazirite, for the mystery before touched. And by *Judge*. 13. it appeareth, that such as God sanctified to be Nazarites from the womb, their mothers also (whiles they went with child of them) were to abstain from these things; because by the mothers meat the child is nourished. So it figured a full and whole renunciation of worldly pleasures, even from the time of our new birth, until the accomplishment of our sanctification. *from the kernel.]* that is, either kernels or husk of the grape; which though they have not such force as the liquor

to affect the mind, yet God here forbiddeth, to teach an exact care to avoid evil, and danger, occasion, provocation, yea or appearance of evil, as 1 The. 5. 22. as we are also to hate not only pollution or the flesh, but even the garment spotted by the first, Jude v. 23. not Idols only, but also their ⟨...⟩ rings and ornaments, Isaiah. 30. 22. And for this, the Hebrews say, that All things forbidden of the ⟨ϕ⟩ are equal one with another: so that if he put green grapes with dry, or with unripe grapes, and ⟨ϕ⟩ kernels and husks, and eat of this mixture but so much as an olive, he is to be beaten. Likewise if he drink a quarter (of a Log) of the mixture of ⟨ϕ⟩ with vinegar, he is beaten. If he eat the like quantity but of the husks, which are the outward ⟨ϕ⟩, or of the kernels which are the seeds within, he is beaten. Maim. in Nezir. ca. 5. s. 3. 2. Moreover they teach, that it is unlawful for a Nazirite to stand in the company of them that drink wine, but he is to keep himself far away, for there is a stumbling block before him: our wise men have said, he should not come near a vineyard. Ibidem ca. 5. sect. 10. As the Nazarites were to abstain from all that cometh of the vine, so from eating any unclean thing. Judge. 13. 4. 14. which also was a sign of their sanctification: see Levite. 11.

Vers. 5. of his Nazariteship] or separation; in Greek, of his sanctimony (or purity.) ⟨ϕ⟩ pass] in Greek, not come upon his head; that is, he shall not cut his hair. The Naz ⟨...⟩ that shaveth his head, is to be beaten; whether ⟨...⟩ with rasour or with sizers; likewise if he pinche ⟨ϕ⟩ his hair with his hand, he is to be beaten. M ⟨...⟩ Neziruth, c. 5. sect. 11. till the days be ⟨ϕ⟩ The Scripture setteth no number of days how long a man shall be a Nazirite; but as he vow ⟨...⟩ was he to perform. Howbeit the Hebrew doctors write, A Nazariteship absolutely is ⟨ϕ⟩ days: as he that saith, I will be a Nazirite, he ⟨ϕ⟩ one not less than thirty days; and though he say, I will be a Nazirite with a very great Nazariteship he is one but thirty days, because he expressed no time. If he express a time less than thirty; as if he say, I will be a Nazirite one day, or ten, or twenty days; yet is he a Nazirite thirty days: for there is no Nazariteship less than thirty days. This thing we ⟨ϕ⟩ by tradition. If he express a time more than ⟨ϕ⟩ days, as 31. or 40. or 100. days, or 100. ⟨ϕ⟩ then he is to be a Nazirite according to the ⟨ϕ⟩ which he expressed, neither less nor more. If he ⟨ϕ⟩ I will be a Nazirite for an hour, he is to be a Nazirite thirty days. If he say, I will be a Nazirite thirty days and an hour, he is to be a Nazirite thirty one days; for there are no hours determined. He that saith, I will be a Nazirite two Naziriteships, or ⟨ϕ⟩ he is to be a Nazirite according to the number which he hath mentioned; every Nazariteship of them shall be 30 days. And at the end of every 30 days, he is to shave his hair, and bring his offerings, and begin to count for his second Nazariteship; though he have spoken of 100 thousand Naziriteships: though it be impossible he should live so long, he is to count one after another until he die, or until he have accomplished the number of his Naziriteships. He that saith, I will be a Nazirite forever, or all days of my life; he is a Nazirite forever. If he say, I will be a Nazirite 1000 years: he is a Nazirite for the time determined, although it is impossible for a man to live 1000 years. And what differeth a Nazirite forever, from a Nazirite for a determined time? A Nazirite for a determined time, may not shave his hair, till the end of the days of his separation, Num. 6. 5. But a Nazirite forever, if his hair be too heavy for him, may lighten it with a rasor at every twelve-months end, and bring three beasts for his oblation, when he shaveth himself: as it is written of Absalom, (2 Sam. 14. 26.) at every years end he polled, &c. And Absalom was a Nazirite forever; as we have been

taught by tradition. Samson was not a full Nazirite: for he vowed not to be a Nazirite, but the Angel separated him from uncleanness. And what was required of him? He might not drink wine, nor shave his head; but he might be polluted by the dead; this also we have by tradition. Therefore he that saith, I will be a Nazirite like Samson, he is to be a Nazirite from polling his head, and from wine, forever; but may be defiled by the dead, Maimonides in *Neziruth* ch. 3. And Talmud Bab. in *Nazer*, ch. 1. He that saith, I will be a Nazirite one day before my death, it is unlawful for him to drink wine, or to defile himself or to shave his head, forever, Maim. *ibidem*. chap. 4. sect. 10. the locks] or, the hair, as after is explained by another word of like signification. The hair is an ornament and a covering by nature: and as by washing of garments, the cleansing from impurity was shadowed, *Exod.* 19. 10. so by keeping them white and clean, the continuance of sanctification is signified, *Revel.* 3. 4. & 7. 14. 15. & 19. 8. Such was the keeping of the head from the rasort for when the Nazirite (v. 9.) or the Leper (*Levite.* 14. 8. 9.) was cleansed from impurity, their hair was shaven off: so the keeping it from shaving, signified, that they had kept themselves from uncleanness. Therefore when the Lord would figure out the rejection of Israel, as being unclean before him, he did it by this sign of cutting off the <◊> with a razor, *Isaiah.* 7. 20. *Ezek.* 5 1.—10. The growing of the hair signified also the growing of the graces of God's Spirit in them, as in *Samson*; who with the loss of his hair, lost also the power of God and as his hair grew again, so his strength in God renewed, *Judge.* 13. 25. & 14. 19. & 16. 17. 19 20. 22. 28. This strength came not by the growth of the hair, (for long hair rather weakeneth the body than strengtheneth it naturally,) but by the Lord, who sanctifieth to his people outward signs, whereunto himself only addeth grace: as he sanctified the waters of *Jordan* to wash away *Naaman's* leprosy, which of themselves had no such esticacie, *2 King.* 5. 10. 14. Moreover, as the woman's long hair, is noted as a sign of her husbands power over her, and her subjection unto him, *1 Cor.* 11. 5.—10. so the Nazarites hair might be the like sign of their subjection to the Lord, under whose power they had by this vow, inspectall manner committed themselves for further sanctification in his sight.

Vers. 6. *at a dead soul]* that is, *a dead person*, whereby he should be defiled: the *soul* is often used for the whole man, living or dead, see *Lev.* 19. 28. & 21. 1. and so Jonathan in his Targum here explaineth it, *at the son of man that is dead*. Thus the *soul* is put for the *body*, for at death the *soul* departeth, *Gen.* 35. 18. and by the Hebrew Canons, *the dead d•fileth not, until his soul be departed*; Maimonides in *Tumoth meth.* ch. 1. sect. 15. Of pollution by the dead, see *Numb.* 19. 11. &c. This refraining from the dead, (in whom the image as it were of God's curse for sin, was to be seen, *for the wages of sin is death, Rom.* 6. 23.) figured our abstaining from sinful and dead works, and such as live in them, (which are dead while they are alive, *1 Tim.* 5. 6.) that we may keep ourselves *unspotted of the world*, *I am.* 1. 27.

Vers. 7. *not make himself unclean]* or, as the Greek translateth, *not be defiled for them*; namely in touching, mourning for, or burying them. For this, as for the former, the Nazirite if he did it presumptuously, was to be beaten by the Magistrate, Maim. in *Nazir.* ch. 5. sect. 15. &c. This also taught them to moderate their affections and sorrow, for their earthly parents, that they might be holy unto their father which is in heaven. Here the Hebrews have their traditional exceptions, saying, *It is lawful for a Nazirite to leave the pollution by the dead which is commanded, as if walking by the way, he light upon a dead body, and there is none there to bury him,*

then is he to desile himself for him, and to bury him. If two Nazarites light upon a dead, the one a Nazirite for 30 days, the other for an hundred; he that is a Nazirite for 30 days shall make himself unclean, (and the other not.) The like they say, for shaving his head, that it is lawful for him, if it be a shaving commanded; as, if a Nazirite prove a Loper, and be healed of his leprosy within the days of his Nazariteship, he is to shave off all his hair, for the shaving of him is commanded in Levite. 14. 8. And wheresoever thou findest a commandment to do a thing, and a prohibition from doing it, if a man can keep them both, he doth well; and if not, the commandment is to be done, and the prohibition is to be let pass. Maimonides in Neziruth, chapt. 7. sect. 11. 12. 14. 15. and Talmud in Nazir. chap. 7. the Nazariteship] or the separation, Hebr. Nezer, in Greek, the vow; in Chaldee, the crown of his God, (as the word Nezer here used, is else-where crown, Levite. 21. 12.) This is the reason why he must mortify his affections, and rather follow his vow in honoring the Lord, than to follow natural duty in honoring his dead parents. So unto him that would have had leave to bury his father, Christ said, *Follow me, and let the dead bury their dead*, Mat. 8. 21. 22. And here we may compare the Nazarites with the high Priests, for sanctimony. The Priests might drink no wine, or strong drink, when they went to minister before the Lord, Levite. 10. 9. so the Nazirite might drink no wine, or strong drink, while he was separated to be holy to the Lord. The high Priest might not go in to any dead body, nor defile himself for his father or for his mother, Lev. 21. 10, 11. so neither might the Nazirite. The high Priest had on his head the Nezer (or crown) of the anointing oil of his God, Levite. 21. 12. the Nazirite here hath the Nezer (or crown) of his God, upon his head. These both of them in their office and sanctimony were types of Christ, on whose head, his Nezer (or crown) was to flourish, as is promised in Psalm. 132. 18. And Christians, made Kings and Priests unto God, Rev. 1. 6. have on their heads crowns of gold, Rev. 4. 4.

Vers. 8. *holy]*hus God, besides the former outward observations, requireth inward and spiritual holiness; without which all the other were but vanity.

Vers 9 *unawares]* or, *on a sudden*, which is by another word after repeated, to show that whatsoever sudden unexpected death it were, he was thereby defiled. And here is the second part of the Nazarites Law, when his sanctimony begun, should be by uncleanness nullified and fall; till by sacrifice he was reconciled unto God, and began a new through his grace in Christ. *and he hath defiled]* or, *then he hath defiled, &c. and shall shave his head.* so the Greek explaineth it, *defiled shall be the head of his vow, and he shall shave, &c.* Because all the days of his Nazariteship he should be pure from pollution by the dead. *shave his head]* this shaving was to cleanse him from pollution; and differeth from the shaving, when he had fulfilled his vow, verse 18. which was to be at the door of the Sanctuary; & the hair burned there. *When the Nazirite shaveth himself for his uncleanness, he need not shave him at the door of the Sanctuary, nor cast his hair into the fire. But whether he be shaved without or within the Sanctuary, his hair is unlawful to be put to any use, but must be buried,* saith Maimonides in Nezir. chap. 6. sect. 14. This had like mystery, as the shaving of the Leper when he was cleansed, in Levite. 14. and signified the renouncing of his own righteousness by the works of the Law, as being defiled by sin: compare Phil. 3. 8. 9. *the seventh day]* which was the day when all defiled by the dead, were clean, being sprinkled with the holy water, Numb. 19. 11. 12.

Verse 10. *two turtles*] This accordeth with the Law, for making atonement for such as had unclean issues, when they were cleansed, *Levite. 15. 14. &c.* see the annotations there. The Hebrews say, *When a Nazirite is defiled with any uncleanness, for which he is to shave himself, one is to sprinkle upon him on the third day, & on the seventh day, (Nū. 19. 12.) and he is to shave off the hair of his head, in the seventh day, and to wash in the seventh day, after he is sprinkled, as do all that are defiled by the dead, (Num. 19. 19.) and when his sun is set, he shall bring his offerings on the eighth day, and they are two turtles, or two young doves, &c. Ma•m. in Nezir. ch. 6. sect. 11.*

Verse 11. *shall do*] or, *make ready*, that is, ⟨◇⟩ unto God: as that which is said in *1 Chron. 21.*

⟨◇⟩ . *let my lord the King do*; is by another Prophet explained, *let my lord the King take* ⟨◇◇⟩ *2 Sam. 24. 22. If a Nazirite be unclean* ⟨◇⟩ *uncleannesses, he bringeth for them but one* ⟨◇⟩ *to wit, if he be unclean the secon• time, before* ⟨◇⟩ *bring his oblations for the first uncleanness;* ⟨◇◇⟩ *he delay many days after his cleansing before he bring his sin-offering, & is defiled in these days, he br* ⟨...⟩ *but one oblation. But if he be unclean, and then* ⟨◇⟩ *sed, and have brought his sin-offering, and is* ⟨◇⟩ *the second time after that he hath brought his sinoffering, although he hath not as yet brought his* ⟨◇⟩ *pass-offering, and his burnt-offering, he is* ⟨◇⟩ *to bring other oblations. Maimonides in Nezirath, chap. 6. sect. 15. he sinned by a soul*] in *Ch•ldet, by the dead*: that is, for that he missed of his sanctification or Nazariteship, having been polluted by the dead. So *sinning* is used for *missing* of the thing aimed at or intended, *Judge. 20. 16.* This caught ⟨◇⟩ contagion of sin, which a man unawares and inevitably often falleth into, (*for in many things we offend all, I am. 3. 2.*) for which, when we know that we have sinned, we are to make confession unto God, and by faith to apprehend the sacrifice o• Christ, whereby atonement is made for us, *1 John. 2. 1, 2. sanctify his head*] that is, *the head of his Nazariteship, as verse. 9.* by beginning anew, the days of his vow of Nazariteship, during w<sup>ch</sup>, the hair• o• his head must grow, and he keep himself from uncleanness. So *Sol. Rashi* here explaineth it; *sanctify his head, to begin again the count of his Nazariteship.* And the verse following confirmeth ⟨◇⟩ . ⟨◇⟩ .

Verse 12. *shall separate*] to wit, as a Nazirite, [*unspec*] •or so the Hebrew word meaneth, which the Greek translatheth *sanctific*. Hereby God taught, that as he hath given Christ to be an atonement for our sins, so when we are cleansed by faith in him, we must not *continue in sin, that* ⟨◇⟩ *may abound, but endeavor anew to fulfill* ⟨◇⟩ *vow, and walk in newness of life, and yield our-selves unto God, as those that are alive from* ⟨◇⟩ *dead, Rom. 6. 1. 4 13.* And as by sacrifices ⟨◇⟩ ring Christ, the Nazirite was cleansed from his former uncleanness, so by a trespass-offering, which also figured Christ, he was prepared ⟨◇⟩ the observation of his vow renewed; because all grace and ability to do good, is of God, obtained by Christ Jesus our Lord, *James 1. 17. John 15. 5. the days of his Naz* ⟨...⟩ ⟨◇⟩ ] in Greek, *all the days of his vow*; that is, so many days as he had vowed at the first. *And wh•• beginneth he to reckon? From the time that he bringeth his sin-offering: but his burnt-offering and his trespass-offering binder him not from* ⟨◇⟩ *ning* [if they be not brought.] *Ma•m. in* ⟨◇⟩ *chap. 6. sect. 12. of his first year*] *Hebr* ⟨...⟩ ⟨◇⟩ *of his year, so in verse 14. of which phrase, see the notes on Gen. 5. 32. Exod. 12. 5. and of the* ⟨◇⟩ *pass-offering, see Levite. 5. shall* ⟨◇⟩ ] that ⟨◇⟩ shall be lost and counted as none;



as the Greek translatheth, shall be uncounted, or not  $\langle \phi \rangle$  in Chaldee, frustrate. Thus one little pollution unawares, nullifieth many days purity; for the Law requireth perfect observation, and curseth him that continueth not in doing all things commanded, *Deut. 27. 26. Galat. 3. 10.* and whosoever shall keep the whole Law, and yet faileth in one point, he is guilty of all, *I am. 2. 10.* And here this nullity of the former days is added only to the third duty of the Nazirite, that he should not defile himself by the dead; and not to either of the former two, which might seem to be greater. Of this the Hebrews have these observations. A Nazirite that drinketh wine, or eateth that which cometh of the vine, though many days, he destroyeth not (or frustrateth not) the days of his Nazariteship, no not one day. And so if he shall shave off a little hair of his head, or either ignorantly or presumptuously shave all his head, &c. he frustrateth (but) 30 days, till he have locks again, and after that he beginneth to reckon: As if he vowed to be a Nazirite an 100 days, and after 20 days his head is shaven; then he must wait 30 days till the hair of his head be grown: and after 30 days, he is to reckon 80 days, for the complement of the days of his Nazariteship. And all those 30 days, all the particular duties of a Nazirite, lie upon him; only they come not into his reckoning. A Nazirite that is defiled, whether pre-umptuously or ignorantly, yea, though it be by the pollution of an heathen by constraint, he s  $\langle \dots \rangle$  slratch all; and must be shavē with the shaving for uncleanness, & bring the oblations for uncleanness; and is to began again to reckon the days of his Nazariteship, *Num. 6. 12.* Yea though he be defiled in the day, when the days of his Nazariteship are fulfilled, and in the end of the day, all is frustrate. If he be defiled the day after the fulfilling, that is, the day when he bringeth the oblations of purity; he frustrateth 30 days only; and thus he is to do. He is to bring the oblations for uncleanness, and shave for uncleanness, and begin to reckon the Nazariteship of 30 days; and then he is to shave for cleanness, and bring the oblations of cleanness [mentioned in v. 14, &c.] And if he be defiled after any one of the bloods be sprinkled for him, he frustrateth not a whit, but bringeth the rest of the oblations for cleanness. If he vow to be a Nazirite, while he is unclean by the dead, his Nazariteship beginneth upon him: & if he defile himself the second time, or drink wine, or shave his head, he is to be beaten. And if he cō•ue in his uncleanness many days, they profit him not (for his account) until he  $\langle \phi \rangle$  sprinkled the third day and the seventh & be washed in the seventh: and that seventh day goeth into his account of Nazariteship, for him that voweth while he is unclean▪ but a clean Nazirite which is defiled, he beginneth not to reckon till the eighth day, and forward. If he have an issue in his flesh, be he man or woman, all the days of their issue, go on in their reckoning, although they be unclean, (*Levite. 15.*) and this was taught Moses at Mount Sinai. And I need not speak, how if a Nazirite be unclean with other uncleannesses, the days of his uncleanness go on in his reckoning, and he loseth not any. *Maim. in Nezir. ch. 6. s. 1.▪ 8. and c. 7. s 9, 10.*

Verse 13. *the Law*] the third part of the Nazarites [unspec] Law, how heshould show himself thankful unto God, when through his grace he hath fulfilled his vow, and is orderly to be discharged of the same. *he shall bring him*] he▪ shall present himself to the Lord by the Priest▪ or, the Priest shall bring him. It appeareth by *Act. 21. 26.* that the Nazirite was to go into the Sanctuary, to signify the accomplishment of the days of the sanctification, or Nazariteship. Some translate, *he shall bring it*, the oblation after mentioned; and this the Greek Version favoreth. *Sol. Rashi* expoundeth it, *he shall bring himself.*

Vers. 14. *shall offer]* or, *shall bring near*, as the Greek translateth, *he shall bring his gift. perfect]* in Greek, *without blemish*: see *Exod. 12. Peace-offerings]* in Greek, *Salvation*. Of these sacrifices, see *Lev. 1. an• 3. and 4.* ⟨ϕ⟩ . for according to the rites there specified, were they to be offered. And whereas the Nazirite, though he had fulfilled his vow without any pollution, is here commanded notwithstanding to bring a Sin-offering, &c. it taught the secret and unseen guiltiness which cleaveth to the most holy men in their best and most perfect works; which without atonement by the blood of Christ, cannot be pure and pleasing in the sight of God. For though a man *know nothing* by himself, yet is he *not hereby* ⟨...⟩ ; but he that judgeth him, is the Lord, *1 Cor. 4. 4.* in whose sight no man can be justified by the works o• the Law, *Gal. 2. 15, 16.* These ⟨ϕ⟩ ⟨...⟩ , ⟨ϕ⟩ here saith, were to *looseth* ⟨ϕ⟩ *pro* ⟨...⟩ *s* ⟨ϕ⟩ . •he Nazirite, the fruit of ⟨...⟩ e, his shaving, and defiling by the dea ⟨...⟩ *R. Mena* ⟨...⟩ applieth *th male* ⟨ϕ⟩ *for a b* ⟨...⟩ ⟨...⟩ *ffering, to the property of mercy, and the female* ⟨...⟩ *Sin-offering, to the property of judgment; and the peace-offerings to the glory of Israel, that setteth peace in the world.*

Verse 15. *and wafers]* The Hebrews (as *Sol. Rashi*) here say, there were *teno* ⟨...⟩ *ach sort, ten cakes and ten wafers*; which *Maimonides* in *Nazir. ch. 8, sect. 1.* declareth thus: *And he bringeth with the ram for peace-offerings, six tenth-deals of figure, &c. of them he baketh twenty cakes, ten cakes of unleavened bread, and ten wafers of unleavened bread, and anointeth the twenty, with the fourth part (of a Log) of oil; and he bringeth the twenty in one vessel.* See *Lev. 7. 12. their meat-offering]* besides the former extraordinary cakes & wafers, he was to bring the ordinary meat-offering, and drink-offerings appointed for all sacrifices, whereof see *Num. 28.*

Verse 16. *shall offer them]* or, *shall bring them near*; which words do one explain another, in the Hebrew text, as, *they brought near burnt sacrifices, 1 Chr. 16. 1.* that is, *offered burnt sacrifices, 2 Sam. 6. 17.* For the order, it is said, *He killed the sin-offering first; and after that, the burnt-offering; and after that, the peace-offerings; and after that, he was shaved. And if he were shaved after the killing of the sin-offering, or of the burnt-offering, it would serve. Maim. in Nazir. ch. 8. s. 2. shall do]* that is, *shall offer, (as v. 11.) his sin-offering*; whereby the Nazirite acknowledged himself a sinner, even in the most sanctified time and actions of his life; and that he could have no access unto God, but by the sacrifice of Christ; so man's best works have no place in justification, *Rom. 3. 20.*

Verse 17. *shall make]* or, *shall do*, that is, *offer* (as *verse 16.*) for a sacrifice of *peace-offerings*, to give chan•es unto God, by whose grace he had fulfilled his vow. Therefore he rejoiced, keeping a feast before the Lord; for the flesh of the Peaceofferings was eaten by him that brought the sacrifice, when the Lord and his Priest had their portions, *Levite. 7. 14, 15.*

Verse 18. *the Nazirite]* in Greek, *he that vewed*; in Hebrew, *Nazir. shave]* this the Hebrews call, *the shaving of purity* (or, *for cleanness*) and it differeth from the former shaving, in *verse 9.* w<sup>ch</sup> was for uncleanness; and figured the purging of his uncleanness• but this shaving was in thankfulness, to signify that he had the perfection of his Nazariteship from God, and therefore burned his hair under his sacrifice. This shaving was to be of all his hair: the Hebrews say, *if he left but two haeres, he had done nothing, neither had he kept the commandment*

of shaving, whether he were a clean Nazirite, or an unclean. If he had left two hairs, he was to let all his hair grow, and shave it all again with those two hairs, [after thirty days.] Maim. in N<sup>o</sup>z. chap. 8. sect. 67. at the door of the Tent] afterward when the Temple was built, they say it was in the women's Court, in the Nazarites chamber, which was there  $\langle \phi \rangle$  the South-East corner, and there they boiled their peace-offerings, and cast their hair into the fire. And if he shaved in the City, it would serve: but whether it were in the City or Sanctuary, under the cauldron he was to cast his hair; and he might not shave, till the door of the court were opened; as it is said, at THED  $\langle \dots \rangle$  RE OF THE TENT: not that  $\langle \phi \rangle$  shaved before the door, for that were a contempt of the Sanctuary. Maim<sup>a</sup> in Nezir. ch. 8. sect. 3. Compare here with that in Act. 18. 18. where it is said, having shaved his head in Cenchrea, for he had a vow; by which it seemeth, the shaving was not of necessity to be in the Sanctuary, or in the City of Jerusalem. of his Nazariteship] in Greek, of his vow: so the vow in Act. 18. 18. and 21. 23. meaneth Nazariteship. under the sacrifice] to burn it there, and consume it, signifying the end of his vow, performed acceptably to God in Christ, and presented unto him by the Spirit, which is like unto fire, Mat. 3. 11. The Hebrews say, If he be shaved by the peace-offerings, and he be found disallowable, his shaving is disallowable, and his sacrifices profit him [unspec] not. If he be shaved by the sin-offering, and it be found that it was not stain by the name of a sin-offering; and afterward he bring the peace-offerings and burnt-offering, and oblations as they are commanded; his shaving is disallowable, & his sacrifices profit him not. If he be shaved by the burnt-offering, or by the peace-offerings, and they be stain not by their name, and afterward he bring the other oblations to offer them by their name, his shaving is disallowable, and his sacrifices profit him not. If he be shaven by them three, and any one of them be found right, his shaving is right; And he is to bring the other sacrifices, and offer them after their manner. And wheresoever we say his shaving is disallowable, it frustrateth 30 days; and he is to count 30 days after his disallowed shaving, and bring his offerings. Maiman M  $\langle \dots \rangle$  11. of peace-offerings] in Greek, of  $\langle \phi \rangle$ ; in Chaldee, of Sanctifications: see Lev. 3.  $\langle \dots \rangle$  every Nazirite was to fulfill his vow, and b  $\langle \dots \rangle$  own sacrifices, yet are there certain observations by the Hebrews, which are of use for understanding some things in the New Testament. They say, If a man vow to be a Nazirite, he may bring  $\langle \phi \rangle$  fathers oblations for himself, and be shaved  $\langle \phi \rangle$   $\langle \dots \rangle$  but a woman is not shaved for her fathers offering; this we have learned by tradition. As, he whose  $\langle \phi \rangle$  was a Nazirite, and he separated money to  $\langle \dots \rangle$  ons therewith, and he die, and leave the money  $\langle \dots \rangle$  lute (without expressing for what sacrifice it is,  $\langle \phi \rangle$  the son say after his fathers death, I will be a Nazirite upon condition that I may bring my offerings  $\langle \phi \rangle$  the money which my father separated for his offering: loe, he may bring his offerings with that mo  $\langle \dots \rangle$  so, if he and his father were Nazarites, and  $\langle \phi \rangle$  father separated money absolutely, and dieth; and the  $\langle \phi \rangle$  after his fathers death, I will shave for my  $\langle \phi \rangle$  money: loe, he may bring his offerings wish the  $\langle \phi \rangle$  but if he say not so, the money falleth to a vo  $\langle \dots \rangle$  fering. If the father die, and leave many sons<sup>a</sup> they  $\langle \phi \rangle$  the money among them, for it is their inherit  $\langle \dots \rangle$  everyone of them must be shaved for his  $\langle \phi \rangle$  & the first borne hath a double portion. He that  $\langle \phi \rangle$ . Upon me be the shaving of a Nazirite, he is  $\langle \dots \rangle$  bring the offerings of shaving for cleanness, and  $\langle \dots \rangle$  fer them by the hand of what Nazirite he  $\langle \phi \rangle$ . If he say, upon me be half the oblations of a Nazirite;  $\langle \phi \rangle$  on me be the half of the shaving of a Nazirite; then he bringeth half the offerings by what Naz  $\langle \dots \rangle$  he will; and that Nazirite payeth his offering<sup>a</sup>  $\langle \dots \rangle$

that which is his. But if he say, Upon me be the  $\langle \diamond \rangle$  of half a Nazirite; then he is to bring the offering  $\langle \dots \rangle$  a full Nazirite: for we have no half Naz  $\langle \dots \rangle$  Maimonides in Nezir. ch. 8. sect. 15<sup>a</sup> 18. By this,  $\langle \diamond \rangle$  may see the reason of that which James said unto Paul, though he had no Nazarites vow upon him; We have four men which have a vow on them;  $\langle \diamond \rangle$  take, and sanctify thyself with them, and he at  $\langle \dots \rangle$  ges with them, that they may shave their heads,  $\langle \diamond \rangle$  Then Paul took the men, and the next day sancti  $\langle \dots \rangle$  himself with them entered into the Temple, to  $\langle \diamond \rangle$  the accomplishment of the days of Sanctification.  $\langle \diamond \rangle$ , Nazariteship] until that an offering should be  $\langle \diamond \rangle$  for everyone of them: Acts 21. 23. 24. 26. For though Paul had not vowed or fulfilled a Nazariteship him self, yet might he contribute with them, and they be partakers of his charges about the sacrifices.

Verse 19. *the sodden shoulder*] or,  $\langle \diamond \rangle$  arm, meaning the left shoulder, for the right shoulder was due unto him raw, of all peace-offerings. Lev. 7. 32. this was peculiar of the Nazarites ram only, and not due to the Priest from any other sacrifice. The manner of this service, was thus; The ram was killed, and the blood sprinkled, and the b  $\langle \dots \rangle$   $\langle \diamond \rangle$  and the fat of the intralls taken out. After  $\langle \diamond \rangle$  the flesh was cut in pieces, and the breast and the  $\langle \dots \rangle$  der were put apart: and the rest of the ram was  $\langle \dots \rangle$  den in the women's court. And the Priest tocke  $\langle \dots \rangle$  sodden shoulder of the ram, with one of  $\langle \diamond \rangle$   $\langle \dots \rangle$  cakes brought therewith, with the breast and the (other shoulder, and the fat: and he  $\langle \dots \rangle$  th them all on the Nazarites hands; and the Priest put his heads under the owners hands, and wav'd all before the Lord. Maimonides in Maaseh hak  $\langle \dots \rangle$ , ch<sup>••</sup>. 9. sect. 6. 9. After the waving, the fat was salted, and burned  $\langle \diamond \rangle$  the Altar: the breast and shoulder was meat for the Priests; but they had no right unto them, till after the fat was burned. And the cake which was waved, and the sodden shoulder were eaten by the priests; and therest of the bread, with the residue of the flesh, was eaten by the owners; as is shown by Maimonides in Maaseh •akorbanoth, •h. 9. sect. 6. 9. 12. See the notes on Lev. 3. and 7. ch. In that the other shoulder (besides the ordinary gift) was here given to the Lord's Priest, it taught the Nazarites as they had received more special grace of God to perform their vows, so they should give him more special thanks.

Verse 20. *wave them*] this shoulder was waved (of which word, see the annotations on Exod. [unspec] 29. 24.) the other was heaved up ward, called therefore the *heave shoulder*, by which motions, performed by the Priests hands under the Nazarites, God taught them that the perfection and acceptation of all their actions, was through the mediation of our great Priest Christ Jesus, by whom we are to offer *the sacrifice of praise to God continually, that is, the fruit of the lips, confessing to his name, Heb. 13. 15. holy*] Hebr. *holiness*, that is, an holy portion for the Priest to eat; so the Nazirite was taught to give the glory of his Sanctification unto Christ, whom the Priest here figured. *wave breast*• Hebr. *breast of waving*, and *shoulder of heaving*; those which the Priest had of all the Peace-offerings, *Levite. 7. may drink wine*] or, *shall drink*, if he will, and also shave his head when he will, and be unclean by the dead; for now he was discharged of his vow. Though here special mention is made of drinking wine, which being for the comfort and cheering of man's heart, might signify the fruit and comfort which followeth affliction and humiliation, when sorrow and mourning shall be done away. And

where it is said, *and after*, he may drink; it showeth that before the shaving and sacrifices here appointed, he might not drink wine, though the time of his vow were expired. The Hebrews say, *A Nazirite that hath fulfilled the days of his Nazirite ship, and is not shaved with the shaving for cleanness; it is unlawful for him to be shaved, or to drink wine, or to be defiled by the dead, as he was before: & all the particulars of Nazariteship are upon him; and if he be shaven, or drink wine, or be defiled, he is beaten.* Maim. in *Neziruth*, ch. 4. s. 12.

Verse 21. *his oblation*] understand, this is *his oblation*; or, as the Greek saith, *his gift. for his* [unspec] *N* ⟨...⟩ *ship*] in thankfulness to God for giving him grace to fulfill his Nazariteship; and to make atonement for his sins committed under that his vow. This ordinance of Nazarites, was a special glory in Israel, *Amos 2. 11. where their Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than Rubies, their polishing* ⟨◇⟩ *of Sapphire, Lam. 4. 7.* all which denote the heavenly graces wherewith the Saints that faithfully kept this vow, were endued. Yet was it but a legal service, which by Christ is taken away; in whom we have obtained a more glorious state, being *washed from our sins in his own blood*, whereby we are *whiter than Snow, Rev. 1. 5. Psalm. 51. 9.* and being sanctified by his Spirit, we have *our conversation in Heaven, from whence also we look for our Savior, the Lord Jesus Christ, Philip. 3. 20.* The abolishing of this ordinance is declared in *Act. 21. 25. As touching the Gentiles which believe, we have written and concluded, that they observe no such thing:* and it is a Canon of the Hebrew Doctors, that *The Samaritan (or Gentile) hath no Nazariteship; Talmud in Nazir. ch. 9.* And by the overthrow of the City and Temple of the Jews by Nebuchadnezzar, the Nazarites visages became *blacker than acoale, they were not known in the streets, their skin cleaved to their bones, it was withered, it became like a stick. Lam. 4. 8.* that they might be taught to look for a better sanctification, which Christ should give in the heavenly Jerusalem, *in the light* whereof, *the nations of them which are saved do walk, and into which, nothing that defileth shall enter, Rev. 21. 24. 27.* where that is fulfilled which the Hebrews say of the Nazirite, that *he is warned not to defile himself by the dead, because the power of uncleanness may not enter into the holy Temple; as it is written (in Song. 4. 7.) Thou art all fair, my love, there is no blemish in thee. R. Menachem on Num. 6.*

Verse 22. *Jehovah spake*] after that the people were instructed with God's Covenant, set in order round about his Sanctuary, and sanctified in that their order; the Law is here given for the blessing of them in that holy state of life. For *who so looketh into the perfect law of liberty, and continueth, he, being not a forgetful hearer, but a doer of the work, he shall be blessed in his doing. I am. 1. 25.*

Verse 23. *his sons*] the Priests to whom this office of blessing the people is in special manner committed; as it is said, *them hath Jehovah thy God chosen, to minister unto him; and to bless in the name of Jehovah, Deut. 21. 5. And Aaron was separated, that he should sanctify the most holy things, he and his sons forever; to burn (incense) before Jehovah, to minister unto him, and to bless in his name forever, 1 Chron. 23. 13.* Herein the work of Christ (*a Priest forever after the order of Melchizedek, Psal. 110.*) was figured; whom God sent to bless us, in turning away everyone of us from his iniquities, *Act. 3. 26.* whose first Doctrine began with manifold blessings, *Matth. 5. 2.—12.* who also having fulfilled his ministry here on earth, *lifted up his hands and blessed his*

Disciples, and so was *carried up into heaven*, Luke 24. 50, 51. Therefore when he was to come into the world, the Priest of Aaron's seed, when he should have blessed the people, was *speechless*, Luke 1. 21, 22. to signify that the end of his Priesthood was at hand, and that the people should look for another Priest, in whom *all nations* should be *blessed*, Gal. 3. 8. And in this respect we may have use of the Jews tradition, that their Priests (of Aaron's stock) were to lift up their hands and bless the people *in the Morning*, but not at the *Minchah* (or Evening sacrifice,) Maimonides treat, of *Prayer*, chap. 14. ﴿﴾ . 1. for in these last days (the Evening of times) God hath spoken unto us by his Son, whom he hath appointed heir of all things, Heb. 1. 1. 2. The Hebrews also say, *the reason why this blessing is mentioned when the Tabernacle was erected, was because from the Tabernacle that is above the abundance of blessing is spread abroad on thē that are beneath*▪ R. Menachem Rakanat, on Num. 6. Which is indeed fulfilled in Christ, *the Minister of the true Tabernacle, which the Lord pitched, and not man: who if he were on earth, should not be a Priest; but, through the veil that is his flesh, he is entered into heaven it self, now to appear unto the face of God for us: Heb. 8. 2. 4. and 10. 2. 20. and 9. 24. Thus shall ye bless*] The Priest blessed standing, as it is written, *to stand before Jehovah, to minister unto him, and to bless in his name*, Deut. 10. 8. And it was with lifting up of hands, as it is said, *And Aaron lift up his hand towards the people, and blessed them*, Levite. 9. 22. which gesture our Lord Christ also used, when he blessed his disciples, Lu. 24. 50. The Hebrew Doctors understand the word *Thus*, to imply both matter and manner, whereof they have sundry traditions; as, *Thus shall ye bless, standing; Thus, with lifting up of hands; Thus, in the holy tongue [that is Hebrew;] Thus, with your faces against (the people's) faces; Thus with an high voice; Thus, by (God's) expressed name [Jehovah] if (ye bless) in the Sanctuary. It is not lawful for the Priests in any place, to add any blessing unto these three verses; as to say (like Deu. 1. 11.) The Lord God of your fathers, make you a thousand times so many moe as ye are, or any the like: Maimonides in treat. of Prayer, chap. 14. sect. 11. 12. The manner they also say was thus, The Priests went up to the bank (or stage) after that the Priests had finished the daily morning service, and lifted up their hands on high above their heads, and their fingers spread abroad; except the high Priest, who might not lift his hands higher than the Plate (whereof see Exod. 28. 36.) and one pronounced (the blessing) word by word, till the three verses were ended. And the people answered not after every verse, but they made it in the Sanctuary one blessing, and when they had finished, all the people answered, Blessed be the Lord God, the God of Israel, forever and ever. And he pronounced God's name as it is written with I•h: but in the city (or country) they pronounced it Adonai (Lord) for they mention not the name as it is written, save in the Sanctuary only. And after Simeon the just was dead, the Priests left off blessing by God's proper name [Jehovah] even in the Sanctuary, to the end that no man which was not honest and of good esteem, might learn it. The Priests blessing is not pronounced in any place, but in the holy (Hebrew) tongue; as it is said, THVS SHAL YE BLESSE, &c. The lifting up of hands, is by ten Priests of the number. A Synagogue which is all of Priests, they all lift up hands, and the women and children answer Amen. If there remain ten Priests moe than they which are gone up the bank, the ten answer Amen. A Congregation wherein there is no Priest, but a Minister only, he lifteth not up his hands: but when he is come to conclude with peace, he he saith, Our God, and the God of our fathers ble ﴿...﴾ us with the threefold blessing in the Law written by Moses thy servant, which was pronounced out of the mouth of Aaron and his sons the Priests with thy Saints, as it is said, THE LORD BLESSE THEE AND KEEP ETHEE, &c. A Priest that hath lift up his hands in one Synagogue, and goeth to another Synagogue, and findeth the Congregation at*

prayer, and they are not come to the Priests blessing, he lifteth up his hands for them, and blesseth them, though it be oft times in a day, Maim▪ treat. of prayer▪ chap. 14. sect. 9, 10, 11. and chap. 15. sect. 9, 10, 11. By these their traditions it appeareth, that the not pronouncing of God's name *Jehovah*, as it is written, was a device of their own, first restraining it to the Sanctuary and blessing only; at last, omitting it in the Sanctuary also, lest it should be by the unworthy polluted, as they supposed. Yea so far went they in this their preciseness, as they say, that their *first wise men taught not this name to their disciples or sons which were of honest conversation, but once in seven years: Maim. ibidem, c. 14. sect. 10.* And this it seemeth they did because the nations corrupted the name, calling him *Iao, Iave, Iabe, Ievo, Iovis*, and sundry other ways, (as in human writers is yet to be seen;) and applied those names sometime to false God's. Of the meaning of this name *Jehovah*, see the Annotations on *Gen. 2. 4. and Exod. 6. 3.* and of blessing, see *Gen. 14. 19. 20.*

Vers. 24. *Jehovah bless thee*] The name *Jehovah* [unspec] thrice repeated in this blessing, is a mystery of the Trinity in the Godhead, *the Father, the Son, and the Holy Ghost*, into whose name we are baptized, *Mat. 28. 19.* which *Jehovah* is one, and his name one, *Deut. 6. 4. Zach. 14. 9.* So the Apostle beginneth wishing *Grace and Peace, from him which Is, and which Was, and which Is to come*, [that is, *Jehovah* God the Father] and from the seven Spirits which are before his throne, [that is, the Holy Spirit, whose graces are seven, that is, manifold and plentiful; but though there be diversities of gracious gifts, yet it is the same Spirit, *1 Cor. 12. 4.*] and from Jesus Christ: *Revel. 1. 4, 5.* And another Apostle concludeth, *The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Spirit* 〈◊〉 *with you all, Amen. 2 Cor. 13. 14.* Which, as all other blessings, are derived from this set down by Moses: who showeth the grace of God the Father, in blessing, that is, giving all good things, both for this life, and that which is to come; as it is written, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly (things) in Christ, &c. Ephes. 1. 3.* This blessing God offered the Jews, when he sent his Son Jesus to bless them, *in turning away everyone of them, from his iniquity; Act. 3. 26.* The Hebrew Doctors (as *R. Menachem Rakanat* on th• place) have also noted how this name of God [*Jehovah*] is thrice mentioned, and every time with 〈◊〉 different accent in the Hebrew, implying a mystery: which cannot better be applied than to the three distinct persons of the holy Trinity. 〈◊〉 *thee*] in grace and good estate, and safe from evil, as it is said, *Jehovah will keep thee from all evil, he will keep thy soul, Psal. 121. 7.* And for good, it is spoken in *1 Chron. 29. 18.* So our Savior prayeth, *Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are: and, keep them from the evil: John 17. 11. 15.*

Ver. 25. *his face to shine upon thee*] or, *his countenance to shine (to be lightsome) unto thee.* For face, the Chaldee putteth *Shekhinah*, the *Divine Majesty*: whereby Christ seemeth to be meant, as is noted on *Exod. 34. 9.* God's face, sometime signifieth his anger, as *Levite. 20. 6. Psal. 21. 10.* and *34. 17.* sometime his favor, *Psal. 21. 7.* But the light or shining of his face, usually meaneth his loving favor and salvation in Christ; as, *Cause thy face to shine, and we shall be saved, Psal. 80. 4. 8. 20.* and, *The light of thy face, because thou didst favor them. Psal. 44. 4.* So this second branch respecteth Christ, *the Lamb* which is *the light of the world*, and of the heavenly

Jerusalem, *John*. 8. 12. *Rev.* 21. 23. whose face shined at the Sun, *Rev.* 1. 16. of whom it is said, *God who commanded the light to shine out of darkness, hath shined in our hearts, (giving) the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 Cor.* 4. 6. So in him is that saying fulfilled, *In the light of the kings face is life: and his favor is as a cloud of the latter rain: Prov.* 16. 15. And this blessing implieth deliverance out of misery, as appeareth by *Psal.* 80. and *Dan.* 9. 17. who saith, *Cause thy face to shine upon thy Sanctuary, which is desolate. be gracious]* or, as the Greek translateth, *be merciful.* This Grace is opposed to all man's works, with which it cannot stand, *Rom.* 11. 6. and 4. 4. and it is bestowed on whom God will, *Exod.* 33. 19. *Rom.* 9. 15, 16. by which grace, we are saved, *through faith,* God having shown *the exceeding riches of his grace, in his goodness towards us, through Christ Jesus, Ephes.* 2. 7. 8. by whom *grace reigneth through righteousness, unto eternal life, Rom.* 5. 21. Therefore the Apostle blesseth the Churches, with *the grace of our Lord Jesus Christ, Rom.* 16. 20. *2 Cor.* 13. 13. *For the Law was given by Moses; but grace and truth came by Jesus Christ, John.* 1. 17.

Verse 26. *lift up his face]* this in men, signifieth a comfortable and cheerful countenance and carriage, *John* 29. 24. *2 Sam.* 2. 22. so here in God towards his people; and by *face* understand as before *the light of his face,* that is, his favor; as in *Psal.* 4. 7. *Jehovah lift thou up the light of thy face upon us;* and it signifieth the applying and communicating of God's foresaid grace, to man's conscience and seeling, as after it is said, *Thou hast put gladness in mine heart, &c. Psal.* 4. 8. Thus the first branch of the blessing (in verse 24.) implieth the love of the *Father;* the second (in verse 25.) the *grace* of the *Son;* and this third, the *communion* of the *Holy Ghost;* as the Apostle distinctly expoundeth this blessing, in *2 Cor.* 13. 14. And by this *Spirit,* all gracious gifts, of *wisdom, knowledge, faith, prophesy,* and the like, are given to the Church, *1 Cor.* 12. 8-11. The word *face* sometime meaneth *anger,* as before is noted; and the Hebrew *Nasa, Lift up,* is sometime used for *taking away,* as in *Exod.* 10. 19. and so the Chaldee translateth this here, *The LORD remove (or take away) his anger from thee.* The same exposition the *Zohar* also giveth of this place, that *wrath may be taken away, and not found in the world. and give]* Hebr. and *put (or dispose) unto thee,* that is, communicate with thee: which the Greek translateth *give:* and in the Scriptures one of these words is used for another: as *he hath put thee, 1 Kings* 10. 9. or, *he hath given thee, 2 Chron.* 9. 8. So, *put glory, Ios.* 7. 19. that is, give glory, and to *put mercy, Isaiah.* 47. 6. is to give or communicate the same. *Peace]* this word generally signifieth all prosperity, and the perfect enjoying of all good things; it is opposed to war, *Eccles.* 3. 8. to discord and onmitie, *Ephes.* 2. 14, 15. *Luke* 12. 51. to tumult and confusion, *1 Cor.* 14. 33. and to all adversity, *Gen.* 43. 27. *2 Kings* 4. 26. *John.* 16. 33. and is therefore added for a conclusion of blessings, *Psal.* 29. 11. & 125. 4. *1 Pet.* 5. 14. This peace is obtained by Jesus Christ, *Eph.* 2. 14, 15, 17. *Rom.* 5. 1. and enjoyed by the Holy Ghost, *Rom.* 8. 6. 9. & 14. 17. *And the peace of God which passeth all understanding, shall guard our hearts and minds through Christ Jesus, Phil.* 4. 7. And the Hebrew Doctors expound *this peace,* to be *the kingdom of the house of David;* R. Nathan in *Siphri:* which is true, for when the Angel said, *Unto you is borne this day, in the city of David, a Savior, which is Christ the Lord;* then the heavenly host sang, *Glory to God in the highest, and on earth peace, Luke* 2. 11—14. and one part of his name is, *THE PRINCE OF PEACE;* *Isaiah.* 9. 6.

Verse 27. *And they shall]* the Priests in all ages, such as were meet to serve in the Sanctuary, performed this as the other services. The Hebrew Canons have here their limitations; they



say, *Six things do let from lifting up the hands (to bless) 1 the tongue, 2 blemishes, 3 transgression, 4 years, 5 wine, 6 and uncleanness of hands. The tongue, as if they stammer and cannot pronounce the letters aright, or lisp, &c. Blemishes, as if they have any blemishes in their face, hands, or feet; as if they have crooked fingers, &c. Transgression, as if a Priest hath killed a man, though unawares, and though he have repented for it, yet may he not lift up his hands, Isaiah. 1. 15. Or, if the Priest have served idols, &c. though he have repented for it, he may never lift up hands; as it is written (in 2 Kings 23. 9.) The Priests of the high places came not up to the Altar, &c. and blessing is as a service, Deut. 21. 5. Yeares, as a young Priest lifteth not up his hands till he be fully come to his age. Wine, as if he have drunk a quarter (of a Log) of wine, he may not lift up his hands, till he hath put away his wine from him, Levite. 10. 9. Uncleanness of hands, as a Priest that hath not washed his hands, may not lift them up (to bless) but he must wash his hands, as they use to sanctify them for service, and afterwards he blesseth. Maim. treat. of Prayer, chapt. 15. sect. 1.-5. put my name] or, impose my name; which the Chaldee expoundeth, shall put the blessing of my name; and Chazkuni saith, the memorial of my name in every blessing. It seemeth to be meant of the Priests gesture, that they should lift up their hands towards the people, as did Aaron, Levite. 9. 22. for a sign that the name and blessing of God was imposed upon them; and The name of Jehovah is a strong tower: the righteous runneth into it and is safe, Prov. 18. 10. So now in Baptism, the name of the Father, Son and Holy Ghost, is put upon us, Matth. 28. 19. and they that inhabit Jerusalem which is from above, see the face of God, and his name  $\langle\phi\rangle$  in their fore-heads, Rev. 22. 4. I will bless them] the Greek addeth, I the LORD will bless them: and Jonathan in his Thargū paraphraseth, I by my word will bless them; and Chazkuni explaineth it, that the Priests should not say, we have blessed Israel. God here annexeth a promise to this ordinance, for to strengthen the faith of Israel walking in his fear; & so the word *them* is to be understood both of people and Priests; as it is said, He will bless the house of Israel, he will bless the house of Aaron; he will bless them that fear Jehovah, the small with the great, Psalm. 115. 12, 13. and his blessing, it maketh rich; and he addeth no sorrow with it, Prov. 10. 22. And whereas the Priests were sometime simple, and sometime wicked men; as the sons of Eli, were sons of Belial, 1 Sam. 2. 12. lest any should despise the ordinance of God for their unworthiness, this promise is here added. And in the Hebrew Canons, they have this rule; Do not marvel and say, what availeth the blessing of this simple (priest?) For the receiving of the blessing dependeth not on the Priests, but on the holy blessed God; as it is written, They shall put my name upon the sons of Israel, and I will bless them, Numb. 6. 27. The Priests do the commandment which is commanded them; and the holy blessed God, in his mercy blesseth Israel, according to his pleasure. Maim. treat. of prayer, chap. 15. sect. 7.*

## CHAP. VII.

1 When the Tabernacle was set up, anointed and sanctified, the Princes of the tribes give six wagons and twelve Oxen, for the service of the Sanctuary, which were given to the Levites of Gershon and Merari. 10. The twelve Princes offer everyone in his day, vessels of silver and gold, and cattle for sacrifices of all sorts, at the dedication of the Altar, 84. The sum and weight of all the vessels, and number of all the sacrifices which the Princes did offer. 89. God speaketh unto Moses from the Mercy-seat in the Tabernacle.

AND it was, in the day when Moses had finished the rearing up of the tabernacle, & had anointed it, & sanctified it, & all the instruments thereof; & the altar, and all the instruments thereof; and had anointed them, and sanctified them: Then offered the Princes of Israel, heads of the house of their fathers; they *were* the Princes of the Tribes: they *were* those that stood over them *that were* mustered. And they brought their oblation before Jehovah; six covered wagons, and twelve oxen; a wagon for two of the Princes, and an ox for one: and they brought them near, before the Tabernacle. And Jehovah said unto Moses, saying; Take *it* of them, that they may be to serve the service of the Tent of the Congregation: and thou shalt give them unto the Levites, *to every* man according to his service. And Moses took the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen, he gave unto the sons of Gershon, according to their service. And four wagons and eight oxen, he gave unto the sons of Merari, according to their service, under the hand of Ithamar, the son of Aaron the Priest. But unto the sons of Kohath he gave none, because the service of the Sanctuary *was* upon them, they should bear with shoulder.

And the Princes offered, *for* the dedication of the altar, in the day that it was anointed▪ and the Princes offered their oblation, before the altar. And Jehovah said unto Moses: One Prince for a day, one Prince for a day shall they offer their oblation, for the dedication of the altar.

And he that offered his oblation in the first day, was Naasson the son of Amminadab, of the tribe of Judah. And his oblation *was* one silver dish, an hundred and thirty *shekels* *was* the weight thereof; one silver bason, of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a meat-offering. One cup, of ten *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke, of the goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambes of the first year: this *Was* the oblation of Naasson, the son of Amminadab.

In the second day, offered Nethaneel the son of Zuar, the Prince of Issachar. He offered his oblation, one silver dish, an hundred and thirty *shekels* *was* the weight thereof; one silver bason, of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold, full of incense. One bullock, a youngling of the herd; One ram, one lamb of his first year, for a burnt offering. One goat-bucke • the goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambes of the first year: this *was* the oblation of Nethaneel the son of Zuar.

In the third day, the Prince of the sons of Zebulon: Eliab, the son of Helon. His oblation *was*, one silver dish, an hundred and thirty *shekels* *was* the weight thereof: one silver bason, of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a burnt offering. One goat-bucke of the goats, for a sin-offering. And for a sacrifice of Peaceofferings, two oxen, five rams, five he-goats, five lambes of the first year: this *was* the oblation of Eliab, the son of Helon.

In the fourth day, the Prince of the sons of Reuben: Elizur, the son of Shedeur. His oblation was one silver dish, an hundred and thirty *shekels* was the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a burnt-offering. One goat-bucke of the goats for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the oblation of Elizur, the son of Shedeur.

In the fifth day, the Prince of the sons of Simeon: Shelumiel the son of Zurishaddai. His oblation was one silver dish, an hundred and thirty *shekels* was the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat offering. One cup of ten *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke of the goats for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the oblation of Shelumiel, the son of Zurishaddai.

In the sixth day, the Prince of the sons of Gad: Eliasaph the son of Deguel. His oblation was, one silver dish, an hundred and thirty *shekels* was the weight thereof; one silver bason, of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a Burntoffering. One goat-bucke of the goats for a sin-offering. And for a sacrifice of Peaceofferings, two oxen, five rams, five he-goats, five lambs of the first year: this was the oblation of Eliasaph, the son of Deguel.

In the seventh day, the Prince of the sons of Ephraim: Elishama, the son of Ammihud. His oblation was, one silver dish, an hundred and thirty *shekels* was the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke of the goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the oblation of Elishama, the son of Ammihud.

In the eighth day, the Prince of the sons of Manasseh: Gamaliel, the son of Pedahzur. His oblation was one silver dish, an hundred and thirty *shekels* was the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke of the goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the oblation of Gamaliel, the son of Pedahzur.

In the ninth day, the Prince of the sons of Benjamin: Abidan, the son of Gidioni. His oblation was one silver dish, an hundred and thirty *Shekels* was the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flower mingled with oil, for a Meat-offering. One cup of ten *shekels* of gold, full of incense. One Bullock, a youngling of the herd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke of the goats, for a sin-offering. And for a sacrifice of Peaceofferings, two oxen, five rams, five he-goats, five lambes of the first year: this was the oblation of Abidan, the son of Gideon.

In the tenth day, the Prince of the sons of Dan: Ahi•zer, the son of Ammishaddai. His oblation was, one silver dish, an hundred and thirty *shekels* was the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flour mingled with oil, for a Meat-offering. One cup often *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a burnt offering. One goat-bucke of the goats, for a sin offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambes of the first year: this was the oblation of Ahiezer, the son of Ammishaddai.

In the eleventh day, the Prince of the sons of Aser: Pagiel, the son of Ocra•. His oblation was, one silver dish, an hundred and thirty *shekels* was the weigh• thereof; one silver bason of seventy shekels, by the shekel of the Sanctuary: both of them full of fine flour mingled with oil, for a Meat-offering. One cup often *shekels* of gold, full of incense. One bullock, a youngling of the herd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke of the goats, for a *sinoffering*. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambes of the first year: this was the oblation of Pagiel, the son of Ocran.

In the twelfth day, the Prince of the sons of Naphtali: Ahira, the son of Enan.

His oblation was, one silver dish, an hundred and thirty *shekels* was the weight thereof; one silver bason of seventy shekels, by the shekel of the Sanctuatie: both of them full of fine flour mingled with oil, for a Meat-offering. One cup often *shekels* of gold, full of incense. One bu•lock, a youngling of the herd; one ram, one lamb of his first year, for a Burnt-offering. One goat-bucke of the goats •o• a sin-offering. And for a sacrifice of Peaceofferings, two oxen, five rams, five he-goats, five lambs of the first year: this was the oblation of Ahira, the son of Enan.

This was the Dedication of the Altar, (in the day when it was anointed;) by the Princes of Israel: twelve silver dishes, twelve silver basons, twelve cups of gold. Every silver dish weighed an hundred and thirty *shekels*, and every bason, seventy: all the silver of the vessels, weighed two thousand and four hundred *shekels*, by the shekel of the S 〈...〉 ▪ The cups of gold were twelve, full of incen 〈...〉 every cup weighed ten *shekels*, by the 〈...〉 the Sanctuary: all the gold of the cups, was an hundred and twenty *shekels*. All the [unspec] oxen for the Burnt-offering, were twelve bullocks; the rams twelve; the lambes of the first year, twelve; and their Meat-offering: and the goat-buckles of the goats, twelve, for the sin-offering.

And all the oxen for the sacrifice [unspec] of Peace-offerings, were twenty and four bullocks; the rams sixty, the he-goats sixty, the lambs of the first year, sixty: This was the Dedication of the Altar, after that it was anointed. And when Mo<sup>o</sup> [unspec] was gone in, into the Tent of the Congregation, to speak with him; then he heard the voice of *him* speaking unto him, from above the Covering-mercy-seat, that was upon the Ark of the Testimony, from between the two Cherubims: and he spake unto him.

### Annotations.

*Finished the rearing up*] that is, *had fully set up the Tabernacle*, which was reared the first day of the first month of the second year after their coming out of Egypt, *Exod. 40. 17, 18, &c. anointed it*] as was commanded, *Exod. 40. 9.* (  $\langle\phi\rangle$  the holy oil appointed to be made, in *Ex<sup>o</sup>*.  $\langle\phi\rangle$  23—26, 27, 28.) the performance whereof is mentioned in *Levite. 8. 10, 11.* Because the Sanct<sup>o</sup> and Altar were the chiest things, and  $\langle\phi\rangle$  the oblations, *Matth. 23. 17. 19.* therefore the P  $\langle\ldots\rangle$  ces performed not this homage following, till they were set up and anointed.

Verse 2. *Then offered*] Heb. *And the Princes, &c<sup>a</sup>* [unspec] *offered.* This offering was in the second month of the second year after they were come out of Egypt, after that the Princes had been appo  $\langle\ldots\rangle$  with Moses and Aaron to number the people, *Numb. 1. 1, 2, &c.* and the tribes had been  $\langle\phi\rangle$  in order about the Tabernacle, *Numb. 2.* according to which order they here bring their offerings or the dedication of the Altar. And so the first note on *Exod. 40. 2.* is to be corrected, where the offerings of these Princes are said to be in the first month, which should follow after in the second <sup>a</sup> *heads*] that is, *governors*, as the Greek translateth *the twelve rulers* (or, *princes*)  $\langle\ldots\rangle$  *houses*: see *Numb.  $\langle\phi\rangle$  . 16.* stood over them that were *mustered*] or, *that were numbered*: the Greek <sup>a</sup> *saith over the visitation*, (or, *muster*;) of whom it  $\langle\phi\rangle$  said to Moses, in *Numb. 1. 5.* *these are the  $\langle\phi\phi\rangle$  the men which shall stand with you.* So at the making of the Tabernacle, *the Rulers brought precious Beryl stones, and filling stones for the Ep<sup>o</sup>,* &c. *Exod. 35. 27.* And for the building of the Temple <sup>a</sup> *the Princes offered willingly, and gave for the  $\langle\ldots\rangle$  of the house of God, gold, silver, brass, &c.* *1 Chron. 29. 6, 7, 8.*

Verse 3. *their oblation*] Hebr. *their Corban*; in Greek, *their gifts.* This oblation was for the [unspec] public service of the Tabernacle, to carry it when  $\langle\phi\rangle$  removed, *verse 5. Chazkuni* here saith, *it was to make atonement, for that they had numbered Israel, as in Numb. 31. 49, 50. Thy servants have taken the sum of the men of war, &c. and there lacketh not one man of us; we have therefore brought an oblation for the LORD, &c. to make an atonement for our souls before the LORD.* *covered wagons*] or, *coach wagons*, according to the Greek version: and so the Hebrew *Tsabbim* is used for *coaches* in *Isaiah. 66. 20.* The Chaldee and other Hebrews expound them *covered wagons.* In *Levite. 11. 29.* *Tsab* is a *Tortois*, so called of the shell that covereth it: accordingly here they may be called *wagons Tsab, of the Tortoys* (or of *covering*) because they were like to a Tortois, covered above. *Chazkuni* expoundeth *Tsab* for *Tsaba an host* (or *army*;) by cutting off the last letter, and so they were named, *wagons that went in the army for the service of the Tabernacle*: to which one Greek version agreeth, translating it *Dunameos. a wagon*] that is, *one wagon for two Princes. for one*] that is, as the Greek translateth, *for everyone.* Thus in their gifts

they were partly several, partly joined in communion, two and two, for a wagon. The Hebrews compare the number of six, with the six several blessings, in *Numb.* 6. 24, 25, 26. and the twelve oxen, according to the number of the twelve tribes: *R. Menachem* on *Numb.* 7. *before the Tabernacle*] to present them there unto God. *Jonathan* in his Chaldee paraphrase addeth, *Moses would not receive thē of them, & they brought them near (or offered them) before the Tabernacle.* And *Sol. Rashi* so explaineth it, *because Moses received them not from their hand, till he was commanded by the mouth of God.*

Verse 5. *that they may be to serve*] or, *and let [unspec] them be to serve the service*, that is, to do the work; as the Greek translateth, *and they shall be for the ministerial works of the Tabernacle of Testimony.*

Verse 8. *four wagons, &c.*] Because the service [unspec] of the Merarites was heavier than the Gersonites, as having the charge of *the boards, bars, pillars, and sockets* of the Tabernacle; whereas the Gersonites carried but the *curtains, coverings and hangings*, *Numb.* 4. 31. 25. therefore the Merarites had as many more wagons and oxen, as the Gersonites. *in the hand*] that is, under the guidance and government of Ithamar: see *Num.* 4. 28, 33.

Verse 9. *of the Sanctuary*] or, *of the holy things*, [unspec] Hebr. *of the holiness*: meaning, the Ark, Table, Candlestick, Altars, &c. see *Num* 4 5—15. *was upon them*] the Greek translateth, *they have the ministerial things of the holy. with shoulder*] that is, as the Greek explaineth it, *they shall be are them on (their) shoulders*, and no otherwise; therefore when the Ark was carried on a wagon, God was angry, and killed *Uzzah*, *2 Sam.* 6. 3, 7. then David acknowledged that the Lord had made a breach among them, because they sought him not in due order, *1 Chron.* 15. 1•.

Verse 10. *the* ⟨ϕ⟩ ] or, *the* ⟨ϕ⟩ , *consecration*; called in Hebrew *Chanuc* ⟨...⟩ , which when it is spoken of men, meaneth the *C* ⟨...⟩ *single initiation, information and training up* to any new thing which they were not accustomed to before: when of other things, as of Temples, Altars, Houses, or the like, it meaneth the first using of them, or dedication & consecration to their first use, w<sup>ch</sup> was done with solemnity; as *Solomon* ⟨...⟩ *ted the house of God*, *2 Chron.* 7. 5. and kept *the dedication of the Altar seven days*, *2 Chro.* 7. 9. and at the return out of Babylon, *they kept the dedication of the house of God, with joy, and offered at the dedication* thereof, 100 bullocks, 200 rams, 400 lambs, &c. *Ezr.* 6. 16▪ 17. So they kept *the dedication of the wall of Jerusalem*, with gladness, thanksgiving, singing, cymbals, psalteries, harps, &c. and *with offering of sacrifices and great joy*, *Nehem.* 12. 27—43. And David made the 30 Psalm, for the *dedication* of his house. And all the Israelites used to dedicate their dwelling houses, *Deut.* 20. 5. Likewise in the Maccabees time, *they kept the dediction of the Altar eight days*, with sacrifices and gladness, and ordained it to be so kept yearly, *1 Mac.* 4 54, 56▪59. which ordinance was kept in Christ's time, *John.* 10. 22. The like observation is found also among the Heathens, who dedicated their idols with music and solemnity, *Dan.* 3. 2, ⟨ϕ⟩ ▪ This *Dedication* is named in Greek, ⟨ϕ⟩ , and the feast is called ⟨ϕ⟩ ▪ 10. 22. of new making or using, or in memory of the new making of anything. So the solemnity of the Law at Mount Sinai, in *Exod.* 24. was a dedication; as the Apostle saith, *it was not dedicated without blood*, *Heb.* 9. 18. and Christ is said to have

*dedicated for us a new and living way into the holy heavens. Heb. 10. 20. And now, that the altar might be consecrated for the oblations of all Israel at all times, the Princes of the twelve tribes dedicate the same with gifts and sacrifices of all sorts, and great solemnity twelve days; so testifying their faith and joy in Christ (whom the Altar figured) by whom they should offer the sacrifice of praise to God continually, Heb. 13. 10—15. And this was a distinct thing from the former oblation, as S·l· arc·i here observeth; After they had voluntarily given the wagons and oxen to carry the Tabernacle, their heart stirred them up to offer voluntary offerings for the Altar, to dedicate it. before the Altar] to present them there unto the Lord: whereupon Rashi again saith, that Moses received it not from their hana, until he was commanded by the mouth of the Power▪ that is, of God. And here we may observe the Hebrews phrase, which call God the Pow•r; as do the Evangelists, saying, Ye shall see the So•e of man sitting on the right hand of the Power, Mat. 26. 64. and Mark 14. 62. which is explained in Luk. 22. 69. the power of God. So the Son of the Blessed▪ Mark 14. 61. that is, the Son of God, Matth. 26. 63.*

Verse 11. *One Prince for a day]* this sentence twice written, is for more plainness & exactness, and solemnity of the action: as also to show an equal right that all the Princes and Tribes had in the Altar now to be dedicated; and how the Lord esteemed of the religious duty now to be performed, which he would have done in distinct days. Wherefore he also writeth their particular offerings at large, repeating the same things twelve times together.

Verse 12. *Naasson]* Hebr. *Nachshon*: so in *Num. 1. 7. of the tribe]* or, *for the tribe*; in which sense the oblation was not for his own person, but for the whole tribe whereof he was governor: but the Greek translath, *Prince of the tribe of Indas*. Here the Captains of the tribes offer everyone in his day, not according to their births, or as they are named in *Num. 1.* but according to the order wherein God had set them round about his Sanctuary, in *Num. 2.* beginning at the East quarter, proceeding to the South, then to the West, and ending at the North, (according to the course of the Sun) as may be viewed thus; of

- **East.**
  - 1. Judah: *Naasson*, verse 12.
  - 2. Issachar: *Nethaneel*, verse 18.
  - 3. Zebulon: *Eliab*, verse 24.
- **South.**
  - 4. Reuben: *Elizur*, verse 30.
  - 5. Simeon: *She lumiel*, verse 36.
  - 6. Gad: *Eliasaph*, verse 42.
- **West.**
  - 7. Ephraim: *Elishama*, verse 48.

- 8. Manasseh: *Gamaliel*, verse 54.
- 9. Benjamin: *Abidan*, verse 60.
- **North.**
  - 10 Dan: *Ahiczer*, verse 66.
  - 11. Aser: *Pagiel*, verse 7•.
  - 12. Naphtali: *Ahira*, verse 78.

Thus God would have that order kept in their oblations, w<sup>ch</sup> he had appointed for their situations, *Num.* 2. and so likewise for their journeyings, *Num.* 10. 14—27. to show that he is not the author of confused *tumult, but of peace*, *1 Cor.* 14. 33. And Judah in Naasson his son, was first in these oblations (as in many other things,) for to type out the honor of Christ, who was to be his son according to the flesh, *Heb.* 7. 14.

Verse 13. *dish]* or, *charger, platter*, in Hebrew *Kag•nara*; in Greek, *Trublion*, which word is used for a *dish*, in *Mat.* 26. 23. Such *dishes* were used to set the Shewbread in, on the golden Table, *Exod.* 25. 29. and *thirty shekels]* the word *shekels* is expressed in the Chaldee version, and rightly, as the next words manifest: *the shekel spoken of in the Law weighed three hundred and twenty barley cornes*, saith *Maimonides* in treat. of *shekels*, ch. 1. sect. 2. See the notes on *Gen.* 20. 16. *bason]* or, *vial*; called in Hebrew *Miz•ak*, of pouring out; in Greek *Phiale*, a *vial*; w<sup>ch</sup> word is used in *Rev.* l. 16. where the vials of God's wrath are poured out. Such basons or vials were used to carry the blood of the sacrifices to the Altar, where it was poured out: of them mention is made in *Zach.* 14. 20. *the p•ts in the LORD'S house, shall be like the basons before the Altar. shekel of the Sanctuary]* or, of *Sanctitie*, that is, *the holy shekel*, as the Greek translateth it; which weighed 〈...〉 *rahs*, *Num.* 3. 47. and *Exod.* 30. 13. 〈...〉 *offering]* or, *Minchah*: of this see *Levite*. 2.

Verse 14. *of gold]* touching this, C 〈...〉 noteth, *the cup it self was of gold, and the weight o• it was by silver shekels*. So *Jonathan* in his T•rgum saith, *One cup weighing ten shekels of silver*, 〈ϕ〉 〈the cup〉 was of gold. This is plain by the 〈ϕ〉 verse following: there *Sol. Iarchs* saith, *that 〈ϕ〉 shekels of gold weighed not so much as the silver 〈...〉 kels. of incense]* or, *perfume*, in Hebr. K 〈...〉 every *meat-offering* of flour as it was 〈ϕ〉 with oil, so it had *frankincense (Lebonah)* 〈ϕ〉 *Levite.* 2. 1. but the *incense (Ke•oreth)* was •or the golden Altar, the making whereof is descr•bed 〈ϕ〉 *Exod.* 30. 34. &c. *Sol. Rashi* here noteth, 〈ϕ〉 *incense for any particular person, nor for the 〈ϕ〉 (brazen) Altar, but this only*. So it was an ex•raordinary oblation for this present action.

Verse 15. *bullock]* in Chaldee, a 〈ϕ〉 ; in Hebrew, [unspec] *Par*, which is a young bull of the second or third year: see the notes on *Exod.* 29. 1. 〈ϕ〉 *ling]* Hebrew, *son of the herd* (or 〈ϕ〉 *Exod.* 29. 1. *ram]* which also was of the second year, as *lambes* were of the first: see the notes on *Levite.* 1. 10. *his first year]* Hebr. *son of his year*: of which phrase, see the notes on *Gen.* 5. 32. *Exod.* 12. 5. *Burnt-offering]* the Law and signification hereof, see in *Levite.* 1.



Verse 16. *goat-bucke]* a goat of the second year [unspec] such was the ordinary Sin-offering for a ruler; see *Levite*. 4. 22, 23. But this is brought for s ⟨...⟩ e ⟨◇⟩ general, not for any special sin, which L ⟨...⟩ . 4. treateth of: and so it was also extraordinary, ⟨◇⟩ *Chazkuni* here observeth, *This (man) ⟨◇⟩ voluntary incense, whereas no particular p ⟨...⟩ eth voluntary incense: this bringeth a ⟨...⟩ which is not for sin, whereas no particular ⟨◇⟩ bringeth a sin-offering, but for sin.*

Verse 17. *of Peace-offerings]* in Greake, of ⟨...⟩ tion; [unspec] in Chaldee, *of sanctifications:* see *Levite*. ⟨◇⟩ where the Law of this sacrifice is opened. T ⟨...⟩ sacrifices of all sorts, figuring the death of C ⟨...⟩ , and benefits to be reaped thereby, they recon ⟨...⟩ and made themselves & theirs acceptable to God, and were made partakers of his grace, to rem ⟨...⟩ of sins, justification and sanctification through faith, and by the work of the Holy Ghost; in the communion and feeling whereof they r•joyced before God.

Verse 18. *Nethaneel the son of Zuar]* called in Greek *Nathanael the son of Sogar:* see *Num*. 1. ⟨◇⟩ *Prince]* this title is given to all ⟨◇⟩ ⟨...⟩ cept Naasson of Judah, who offered first: ⟨◇⟩ *Chazkuni* giveth this reason, *He is not ⟨...⟩ that he might not be puffed up because he ⟨...⟩ and all the other are called Princes, ••r that ⟨◇⟩ ⟨...⟩ mitted themselves and offered after ⟨◇⟩ .*

Verse 19. *He offered]* In the Chaldee of ⟨◇⟩ than there is added, *He offered hi• ⟨...⟩ dah by the mouth of the Holy ⟨◇⟩ . S ⟨...⟩ writeth thus; Why speaketh the ⟨...⟩ Prince of) the tribe of Issachar HEO ⟨...⟩ when the like is not said of all the ⟨...⟩ cause Reuben came, and made a stir, and said, *It is enough that my brother Judah offered before me, I will offer after him. Moses answered, It was said unto me by the mouth of the Almighty, that they should offer according to the order of their journeying by their standards. Therefore is it said, He offered his offering: and the word [Hikrib offered] wanteth the letter jod; that after the plain writing (by the consonant letters) it is Imperative [Hakreb, offer thou] for that by the mouth of God he was commanded to offer.**

Verse 42. *Deguel]* in *Num*. 2. 14. he is called *Reguel;* and so the Greek here hath *Elisaph the son of Rigovel:* see *Num*. 1. 14.

Verse 48. *the seventh day]* the Hebrews note this to be extraordinary, that on the Sabbath day [unspec] the same course of offering was kept as on the other days without intermission. *Ammihud]* in Greek, *Semioud:* see the notes on *Numb*. 1. 10.

Verse 54. *Gamaliel]* in Hebrew, *Gamliel*. [unspec] *Pedahzur]* in Greek, *Phaddasour:* see *Numb*. 1. 10.

Verse 72. *In the eleventh day]* so the Greek [unspec] translatheth it, which in the Hebrew and Chaldee phrase is, *In the day of eleven days.* So in ver. 78. *In the day of twelve days;* which the Greek expoundeth, *In the twelfth day. Pagiel]* in Greek, *Phageel the son of E•ran.*

Verse 84. *dedication of the Altar]* The Chaldee [unspec] called sonathans, expoundeth it, *the dedication of the anointing of the •ltar.* Here God summeth up the offerings of the Princes, the number of vessels, and the weight of them, and the number of all their sacrifices; to show

how acceptable this their service was unto him, which he so largely set down in the particulars and in the general. And as the Altar now dedicated, was a type of Christ: so the oblations of the Princes of the twelve tribes, shown the faith, hope, and love of Israel towards God in Christ; of whom the Apostle giveth this testimony; *Now I stand and am judged, for the hope of the promise made of God unto our fathers: unto which promise, our twelve tribes instantly serving [God] day and night, hope to come, Acts 26. 6, 7.* And they are an example unto all Princes of the earth, how they should honor the Lord with their persons and substance, and willingly offer to the maintenance of his continual public service: as is promised unto Jerusalem, *They shall bring gold, and incense, and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee: they shall come up with acceptance upon  $\langle\phi\rangle$  Altar, and I will glorify the house of my glory. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee, Isaiah. 60. 6, 7, 10. And the Nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honor unto it; Rev. 21. 24.* See examples of the like liberality, in *Neh. 7. 70, 71, 72. Ez 2. 68, 69. 1 Chr. 29. 6, 7, 8.*

Verse 85. *Every]* Hebr. *one. 2400. shekels]* The reason of this exactness of their weight severally and jointly, was for the honor of the Lord's Sanctuary, and vessels of the same, all which were holy: for which cause also at the return of the Jews out of Babylon, the vessels of the house of God, were delivered by weight, and received again at Jerusalem by weight; for they were *holy*, and therefore warily to be kept; and they were taken *by number*, and *by weight of everyone*: and *all the weight was written at that time, Ezr. 8. 25, 27, 28, 29, 30, 33, 34.*

Verse 86. *an hundred and twenty]* so there was just the twentieth part of the weight of all the silver vessels in these twelve golden cups. And *Jonathan* in his Targum maketh these 120 shekels, answerable to the 120 years of Moses life.

Verse 87. *their meat-offering]* the Greek version addeth, *their meat-offerings, and their drink-offerings*: which though they were not mentioned before, yet were to be understood by the sacrifices that were offered. For by the Law every burnt offering was to have with it a meat-offering of flower mingled with oil and wine for a drink-offering: the appointed measure of them, is to be seen in *Num. 15. 3—12.*

Verse 88. *sixty]* so all the beasts which the 12 Princes offered at this dedication, were two hundred fifty and two: of which two hundred and four were Peace offerings; whereof themselves with the Priests did eat, and so kept a feast with joy before the Lord, for his mercy towards his people. See *Lev. 7. 15. 29—34.*

Verse 89. *to speaker with him]* that is, with God: *of him speaking]* or, *of one speaking*; which the Greek translath, *of the Lord speaking*. And Targum Jonathan expoundeth it, *of the Spirit speaking*. Herein Moses excelled all other Prophets; in that the Lord spake so familiarly with him. See the notes on *Num. 12. 8. the covering mercy seat]* thus the promise was fulfilled, *I will meet with thee there; and I will speak with thee from above the covering mercy seat, Exod. 25. 22.* And hereupon the most holy Place of the Sanctuary, where the Ark and the Mercy-seat was, is called *Debir*, the Oracle or speaking place, *1 Kings 6. 23.* And the *Covering mercy seat* (or

*Propitiatorie*) being a figure of *Christ*, Rom. 3. 25. (as it is noted on Exod. 25. 17.) it was a Testimony of God's grace to his Church in Christ his Son, by whom he always spake unto our fathers, but more clearly unto us *in these last days*, Heb. 1. 2. And whereas it is said in Lev. 1. 1. the Lord spake unto Moses *out of the Tabernacle*; this place showeth how it is to be understood; as *Sol. Rashi* here saith, *Two Scriptures contradict one another, the third cometh and decideth the case between them. One Scripture saith. The Lord spake unto him out of the Tabernacle which was without the veil; and another Scripture saith, I will speak unto thee from above the Mercy-seat. This cometh and decideth it between them; Moses went into the Tent, and there he heard though voice that came from above the Mercy-seat. The voice came out from heaven to between the Cherubims; & frō thence it came out into the Tent of the congrega•on.* From hence also some of the Hebrews gather (as *Chazkuni* here noteth) *that the beginning of the book of Leviticus, was when the dedication (here spoken of) was finished, and he spake unto him]* the Hebrews observe how this, *HEE SPAKE VNTO HIM*, is doubled; to show that the voice came from heaven to the mercy-seat, and from thence spake with him: for all the speech with Moses was from heaven, in the day time, and was heard from between the two Cherubims, according to that (in Deut. 4. 36.) *Out of heaven he made thee to hear his voice, &c. and thou heardest his words out of the midst of the fire.* R. Menachem on Num. 7.

#### CHAP. VIII.

1 How the Lamps were to be lighted, and what was the workmanship of the Candlestick. 5 A commandment to cleanse the Levites, with sprinkling, shaving, and washing of clothes. 8 To offer two bullocks for a Burnt-offering and a Sin-offering to make atonement for them. 10 The Israelites were to impose hands on them. 11 And Aaron to wave them. 14 The Levites are separated to serve in the Tabernacle, instead of all the first-borne of Israel. 20 The commandment is performed concerning the Levites, and they enter upon their service. 23 The age and time when they were to begin, and when to leave off their service.

〈 in non-Latin alphabet 〉

AND Jehovah spake unto Moses, saying; Speak unto Aaron, and say unto him: when thou makest the lamps to ascend up, the seven lamps shall give light over against the face of the Candlestick.

And Aaron did so; he made the lamps thereof to ascend up over against the face of the Candlestick, as Jehovah commanded Moses. And this work of the Candlestick was of beaten work of gold; unto the shaft thereof, unto the flour thereof, it was beaten work: according to the pattern which Jehovah had shown Moses, so he made the Candlestick. And Jehovah spake unto Moses, saying, Take the Levites frō among the sons of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them; Sprinkle upon them the sin water, and let them cause a razor to pass over all their flesh, and let them wash their clothes and cleanse themselves. And let them take a bullock; a youngling of the herd; and his Meat-offering, fine flower mingled with oil: and a second bullock a youngling of the herd shalt thou take for a Sin-offering. And thou shalt bring near the Levites before the tent of the Congregation; and thou shalt gather together the whole Congregation of the sons of Israel. And thou shalt bring

near the [unspec] Levites, before Jehovah: and the sons ‹◊› Israel shall lay their hands upon the Levites.

And Aaron shall wave the Levites for a [unspec] wave-offering, before Jehovah, *offered* of the sons of Israel; that they may be to serve the service of Jehovah. And the Levites [unspec] shall lay their hands upon the head of the bullocks, and make thou the one a Sin-offering, and the other a Burnt-offering, unto Jehovah, to make atonement for the Levites.

And thou shalt set the Levites before [unspec] Aaron, and before his sons; and wave them for a wave-offering unto Jehovah.

And thou shalt separate the Levites from [unspec] among the sons of Israel, and the Levites shall be mine. And after that shall the [unspec] Levites go in to serve the Tent of the Congregation, and thou shalt cleanse them, and wave them for a wave-offering. For they [unspec] *are given, are given* unto me from among the sons of Israel; instead of such as open every womb, *instead of* the first-borne of everyone of the sons of Israel, I have taken them unto me. For every first-borne of the sons [unspec] of Israel, is mine; of man, and of beast: in the day *that* I smote every first-borne in the land of Egypt, I sanctified them unto me. And [unspec] I have taken the Levites, instead of every first borne of the sons of Israel. And I have [unspec] given the Levites *as given* to Aaron and to his sons, from among the sons of Israel, to serve the service of the sons of Israel, ‹◊› the Tent of the Congregation, and to make atonement for the sons of Israel, that there be no plague among the sons of Israel, when the sons of Israel come nigh unto the Sanctuary. Then did Moses and A•ron, [unspec] and all the Congregation of the sons of Israel to the Levites; according to all that Jehovah commanded Moses, concerning the Levites, so did the sons of Israel unto them. And the Levites purified themselves, [unspec] and washed their clothes; and Aaron waved them for a wave-offering before Jehovah: and Aaron made atonement for them to cleanse them. And after that went the [unspec] Levites in to serve their service in the Tent of the Congregation, before Aaron and before his sons: as Jehovah had commanded Moses concerning the Levites, so did they unto them.

And Jehovah spake unto Moses, saving, *This is it, that belongeth* unto the Levites, ‹◊› five and twenty years old, and upward; he shall go in to war the war-fare in the service of the Tent of the Congregation.

And from the age of fifty years, he shall return from the warfare of the service, and shall not serve anymore. But he shall minister with his brethren in the Tent of the Congregation, to keep the charge; and shall not serve the service: thus shalt thou do unto the Levites in their charges.

### **Annotations.**

Here beginneth the 36 Lecture of the ‹ in non-Latin alphabet › Law; see the annotations on *Gen. 6. 9.*

*Lampes to ascend*] that is, to burn, as the Chaldee translath: so in Exod. 25. 37. and 27. 20. [unspec] Levite. 24. 2. The Greek interpreteth, *when thou shalt set up the lamps, to wit, upon the branches of the Candlestick: howbeit in the next verse, the Greek translath, he kindled.* As the Princes of the twelve tribes (in the former Chapter) offered to the dedication of the Altar; whereby the sanctified works of the body of the Church was signified: so here followeth the like, touching the Ministers, both Priests and Levites, which tribe offered nothing at the former dedication. *over against the face of the Candlestick*] that is, towards the middlemost of the seven branches: for this word *Candlestick*, sometime comprehendeth the whole, consisting of the shaft and seven branches jointly, Ex. 25. 31. sometime the middle branch w<sup>ch</sup> went rightup from the shaft, out of which the six other bowed branches proceeded, Ex. 25. 34, 35. So the meaning is, that all the lamps should be lighted on that part which was toward the midst, as looking all to it, from whence they first arose and had their light. For they used to light the middlemost lamp, from the fire on the Altar, and all the other lamps were lighted from the middle lamp, and others next them, as is noted on Ex. 27. 21. The Hebrews say, *The six lamps that were fastened unto the six branches that went out of the Candlestick, all of them had their faces towards the middlemost lamp which was on the branch of the Candlestick: and this middlemost lamp, the face of it was towards the most holy place, and it is called the Western Lamp, Mai•oy in Misn. tom. 3. in Beth habchirah, chap. 3. sect. 8.* Accordingly Sol. Rashi here explaineth this, *Over against the face of the Candlestick, that is, the middle lamp, which is none of the branches but of the body of the Candlestick. The seven lamps shall give light; six which are upon the six branches, the three that are Eastward, having the wickes in them turned towards the middlemost; and so the three that are Westward, having the tops of the wickes towards the middlemost.* This Law God briefly gave before in Exod. 25. 37.

Verse 4. *And this work*] or, *And this was the work of the Candlestick; or of the Light vessel.* The making hereof is described in Exod. 25. 31—39. and 37. 17—24. *beaten work*] in Greek, *strong* (or *solid;*) meaning, it was sound, not hollow, beaten with the hammer out of one piece, not of many pieces: understanding the whole Candlestick with the branches, bowles, knops, and flowers. But the *Lamps* were made a part, (as were the *•ongs* and *snuff dishes.*) Ex. 37. 23. and were set upon the tops of the seven branches. So Chazkuni noteth on Ex. 25. that *the lamps were vessels by themselves, and might be removed from the branches. unto the shaft, &c.]* that is, *both the shaft and the flower* (which the Chaldee calleth *Lilie*, and the Greek *Lilies.*) were of beaten work. This Sol. Rashi expoundeth thus, *as if he should say, the body of the Candlestick all of it, and all that pertaineth thereto. Maimonides in Beth hab•irah* (or treat of the Temple) chap. 3. describeth the manner of the Candlestick thus; that it had *four bowles* (or *cups*) and *two knops*, and *two flowers* in the branch of the Candlestick, Exod. 25. 34. and moreover a third flower was next to the shaft of the Candlestick, Num. 8. 4. And it had *three feet.* And *three other knops* were on the branch of the Candlestick, from which knops there proceedeth six branches, *three on the one side, & three on the other: and in every of them branches were three bowles, and a knop, and a flower, and all made like Almonds.* So there were in all, *two and twenty bowles, and nine flowers, and eleven knops.* And they all were requisite, so that if there wanted one of these two and forty, it hindered all the rest. The bowles were like the cups of Alexandria, wide at the mouth, and narrow at the bottom. The knops were like the apples (or heads) of leeks, somewhat long like an egg. The flowers were like the flowers of

*Ammudinis, which are like a dish whose lip is doubled on the outside. The height of the Candlestick was eighteen handbreadths [that is three cubits.] The feet and the flower were three hand-breadths: then two handbreadths smooth, then a hand-breadth wherein was a bowle, a knop, and a flower. Then two handbreadths smooth, & then a handbreadth knop; and out of it issued two branches, one on this side, and another on that, which went up as high as the Candlestick. Then an handbreadth smooth, and an hand-breadth knop, with two branches issuing out of it as high also as the Candlestick. Then an handbreadth smooth & an handbreadth knop, with two branches issuing from it as high as the Candlestick. Then two handbreadths smooth, so there remained three handbreadths, wherein were three bowles, a knop, and a flower. And there was a stone before the Candlestick, wherein were three steps, on which the Priest stood and trimmed the Lamps; and upon it he set down the vessel of oil, and the tongs, and the snuff-dishes, when he trimmed the Lamps. Other things touching the manner of trimming them, and the measure of oil in everyone, are noted on Exod. 27. 21. This Candlestick figured the Law of God shining in the Tabernacle of his Church, with the oil of grace, in the seven lamps which are the seven spirits of God, Rev. 4. 5. The Commandment is a Lamp, and the Law a light, Prov. 6. 23. so is the prophetic word, as a light shining in a dark place, 2 Pet. 1. 19. And as the Candlestick was of solid beaten work, and the oil of beaten olive, Levite. 24. 2. so is the preaching and practice of the Law, laborious and with much affliction, 2 Tim. 1. 8. and 2. 3. And the work of Christ, and of his Ministers, was signified by the Priests continual ordering and trimming of these Lamps; & the lighting of one Lamp from another, shown the opening and enlightening of one place of Scripture by another; and the middle Lamp lighted from the fire of the Altar, signified that the fountain of all light and knowledge cometh from Christ, who hath the seven spirits of God, Revel. 3. 1. figured by the seven lamps of fire, Rev. 4. 5. The variety of cups, knops and flowers, taught the sundry things that are in the scriptures, histories, precepts, prophesies, parables, &c. And as seven is the number of perfection: so by the seven branches and lamps, the full perfection of the Scriptures is shown, which are able to make us wise unto salvation, through the faith which is in Christ Jesus; and perfect, thoroughly furnished unto every good work, 2 Tim. 3. 15, 16, 17. This Candlestick, might also be a figure of the Church, shining as lights in the world, and holding forth the word of life, Phil. 2. 15, 16. (as the seven golden Candl-sticks, in Revel. 1. 20. were the seven Churches in Asia, in the midst of which, Christ our great high Priest walked to order their light, and to pour the oil of his grace into their lamps;) which Church is in nature one in Christ, though it hath many particular Churches, as branches out of one stock; the chief branch whereof was the Church of Israel; from whose light we all receive light, they having first received the Oracles of God. See Rom. 3. 2. and 11. 16, 17, 18, &c. 2 Pet. 1. 19. So the state of the Church by the word and Spirit of God is set forth by a vision of the Candlestick, whose lamps are filled with oil from two olive trees, Zach. 4. Rev. 11. and John the Baptist a preacher of the word of grace, is called a burning and shining lamp, John. 5, 35. the pattern] Hebr. the show or vision, appearance, that is, the pattern shown, as Exod. 25. 40. This teacheth that no other ground or form of doctrine, or of the Church, is to be brought in, than that which is shown of God, 2 Tim. 1. 13. 1 Tim. 1. 3, 4. & 3. 15. Mat. 28. 20. Eccl. 12. 11, 12.*

Vers. 6. *Levites*] the residue of the tribe of Levi, besides the Priests, whose consecration is described in *Levite. 8.* unto whom the other Levites were adjoined to assist them in the

service of God's Sanctuary, as was signified before, in *Num. 3. 6. &c.* but their consecration is shown in this chapter. *from among the sons]* hereupon the Levites, as in office, so in name are distinguished from the other Israelites, as are also the Priests from the Levites, *1 Chron. 9. 2. the Israelites, the Priests, the Levites, and the Nethinims. cleanse them]* or *purify them*, after the manner following. This though it were the duty of all the people, to be clean and pure when they came to the Sanctuary, *2 Chron. 23. 19. 2 Cor. 7. 1.* yet in special manner it belonged to the ministers, which did *bear the vessels of the Lord, Isaiah. 52. 11. Ezr. 6. 20.* so the Apostles among other graces whereby they approved themselves *as the ministers of God*, nameth one to be by *pureness, 2 Cor. 6. 4. 6.*

Verse 7. *Sin-water]* that is, *the water of purification from sin*, which was made with the ashes of an heifer, whereof the Law is after given in *Nu• 19.* As the sacrifice that maketh expiation for  $\langle\phi\rangle$ , is called the *sin* (offering;) so this purifying water is called *the water of sin*, which the Greek expoundeth *the water of purification*. And this water sprinkled on the unclean, *sanctified to the purifying of the flesh:* but figured *the blood of Christ*, which *purgeth the conscience from dead work•, to serve the living God, Heb. 9. 13, 14. all their*  $\langle\phi\rangle$  in Greek, *all their body*, that is, shave off all the•r hair; which was another sign of purification, as in the cleansing of the Leper, he shaved off *all his hair, Lev. 14. 8, 9.* and in the cleansing of the polluted Nazirite, *Num. 6. 9.* So the Levites which were in themselves as lepers, that is, sinners, are cleansed through faith in Christ. *their clothes their garments;* another rite used in purifying the unclean, *Exod. 19. 10. Levite. 14. 9. and 15. 5.* By these three rites were signified the purifying from sin of all sorts, inward and outward; *from all f•thinesse of the flesh and spirit, 2 Cor. 7. 1.* of the hear: and conscience, of the body, and of the conver•ation, *Heb. 10. 22.* Which pureness is in special required of the ministers, whom the Lord take•• for his service, as he did the *Priests and Lev*  $\langle\phi\rangle$ . *Isaiah. 66. 21.* and generally of all Christians, called also the *Priests and Ministers of God, Isaiah. 61. 6. Rev. 1. 6.* whose garments are *washed and made white in the blood of the Lamb* (Christ) that they may *serve him day and night in his Temple, Rev. 7. 9, 14, 15. and cleanse]* or, *purify themselves*, by repentance and faith in God; without which all outward rites availed nothing. Or, cleanse themselves by washing their bodies in water, as did other unclean persons, *Levite. 14. 8. and 15. 5.* so the Chaldee called Jonathan's, expoundeth it  $\langle\phi\rangle$  cleansing in water. The Greek translatheth,  $\langle\phi\rangle$  *they shall be pure.*

Vers. 8. *youngling of the herd]* or, *young ox*, of the [unspec] second year: see the notes on *Exod. 29. 1.* where the like was brought for the Priests. This was for a *Burnt-offering, to make atonement for the Levites, verse. 12.* and as *Chazkuni* here observe•, *for the consecration of their service.* The form• cleansings were to take away sin: these sacrifices after, were also to reconcile them unto God in Christ, whom all sacrifices figured, *Heb. 9. 12. and 10. 5–10. his Meat-offering]* speaking as of a thing known: now the ordinary Meat-offering for a bullock, was *three tenth deals of fine*  $\langle\phi\rangle$  *mingled with oil;* & for a drink-offering, *half an H*  $\langle\phi\rangle$  *of wine, Num. 28. 12. 14.* See the annotations there. And of the *Meat-offering*, see *Lev. 2. a second*  $\langle\phi\rangle$  *lock]* that is, *another bullock*, which though it is the second here named, yet was it first offered, *v. 1•. Lev. 8. 14. 18. and 14. 19.* And no bullock was  $\langle\phi\rangle$  fred for sin, save the sin of

the high Priest, or of the congregation, Lev. 4. 3. 13. 14. 22. 23. and the Levites now taken for all the first-born of Israel, or *such a sin-offering as the whole congregation shall* *...*

Verse 9. *the whole*] or, *all the congregation* *...* because the thing concerned them all to know and to approve, the Levites being now taken *...* instead of their first-borne, *verse* 18, 19. So all the Congregation was assembled at the Consecration of the Priests, *Levite* 8. 3, 4.

Verse 10. *the sons of Israel*] that is, some of the chief of them, (as the first borne) in the name of the rest, shall lay or impose hands on the Levites. which rite was kept at the ordination of officers both in the Old Testament and in the New, *Act* 6. 6. and 13. 3. *Chazkuni* here expoundeth it thus, *The sons of Israel, that is, the first-borne which were in Israel; for the Levites gave an atonement for them: and every first-borne laid on (hands) on (the Levite) that was for him.* This ordinance fitted the present business, for the Levites being taken to serve the service of the sons of Israel, & instead of every first-borne, and *make atonement for them, verse* 18, 19. and offered by them, *verse* 11. they were by this sign, to put the charge and service of the Church upon them, and to consecrate them unto God in their name. And herein they figured the Church of Christ, called *the general assembly and Church of the first-borne*, which are written in heaven, *Heb* 12. 23.

Verse 11. *wave the Levites*] this waving the Greek expoundeth *separate*; which word is used for the ministers of Christ; as *Separate me Barnabas and Saul, for the work whereunto I have called them, Act* 13. 2. so in *Rom* 1. 1. And here in *verse* 14. God saith, *thou shalt separate the Levites.* But *waving* is used for offering, as the sacrifices that were waved or moved to and fro; whereby the troubles and afflictions of the ministers of God were figured: see the annotations on *Ex* 29 24, 27. *Wave-offering*] in Greek, *a gift*. So the ministers of the Church are called *gifts, Eph* 4. 8. 11. *to serve the service*] in Greek, *to work, (or do) the works of the Lord*; so in *verse* 15. This phrase the Apostle useth, *he worketh the work of the Lord, as I also do, 1 Cor* 16. 10. so of the Priests and Levites, he saith, that they did *work* (that is, minister, or serve about) *the holy things, 1 Cor* 9. 13.

Verse 12. *the head*] that is, *the heads of the bullocks*, as the Greek translateth: but called *head*, because [unspec] it was to be done on each of them severally: so *Chazkuni* explaineth it, *on the head of everyone of the bullocks*. By this rite they testified their faith in Christ, (figured by these sacrifices) from whom they expected forgiveness of sins, & sanctification unto the work of their ministry. *make thou*] in Greek, *thou shalt make*, that is, offer to God by the hands of Aaron the Priest. *to make atonement*] this showeth the unworthiness of all flesh, to minister before God, until reconciliation be made for their sins by Christ So Paul showeth man's insufficiency (or unworthiness) for such things, and showeth our sufficiency to be of God, *2 Cor* 2. 16. & 3. 5, 6.

Verse 13. *shalt set*] or, *shalt present, shalt make to stand*, as a sign that they were given to him and his [unspec] sons; as in *verse* 19.

Verse 14. *shall be mine*] which the Chaldee explaineth, *shall be ministers before me*. See the notes [unspec] on *Num* 16. 9.



Verse 15. *to serve the Tent]* in Greek, *to do the the works of the Tent:* this is explained in v. 19. *to serve the service of the sons of Israel in the Tent.* A like phrase is in Ezek. 48. 18, 19. *to serve the city:* and in 2 Chron. 24. 18. *they served the groves. and wave them]* in Greek, *and give them before the Lord.* This is the third time that the waving of the Levites is commanded: *Sol. Rashi* faith, that the first (in ver. 11.) respected the *Koathites*; the second (in verse. 13.) was for the *Gershonites*; and this third for the *Merariees*.

Verse 16. *are given, are given]* that is, as the Greek translath, *they are a gift given:* or, the doubling of the word meaneth, *they are wholly given:* and the gift *confirmed,* and now presently they were to be employed in God's service; see Gen. 41. 32. Giving is sometime used for confirming, as, *Thou hast given thy people,* 1 Chron. 17. 22. which is the same that *Thou hast confirmed thy people,* 2 Sam. 7. 24. So in *Isaiah.* 33. 16. *his bread shall be given, his waters shall be sure.* *Chazkuni* applieth it thus, *Given of the sons of Israel unto God, and given of God unto Aaron:* *Sol Rashi* referreth it to their divers works, *given for the bearing* (of the Tabernacle) *given for the song:* as in 1 Chron. 25. *such as open]* Hebr. *the opening of every womb:* whereof see *Exod.* 13. 2. this is explained after, *to mean the first borne. unto me]* or, *for me:* which the Chaldee expoundeth *for my service.*

Verse 17. *the day that I smote]* in Chaldee, *the day that I killed:* by *day,* comprehending the night also, as in *Gen.* 1. where the day consisteth of *evening and morning;* for properly the first borne of Egypt were smitten *at midnight,* *Exod.* 12. 29. *I sanctified them]* as is to be seen in *Exod.* 13. 2. 12, 13. The prerogative of the first borne, was from the beginning before the smiting of the Egyptians, *Gen.* 25. 31. and 49. 3. but upon that deliverance in Egypt, the ordinance was renewed: that they might know the heavenly birthright should be of grace, not by nature; *I am.* 1. 18. and obtained through faith in the blood of the Lamb Christ, *Heb.* 11. 28. and 12. 16, 17, 23. *Rev.* 14. 4, 5. So the first-borne, and the Levites taken in their stead, were figures of the Elect, whom God of his grace hath chosen out of many, unto himself.

Verse 19. *as given]* in Greek, *a gift given to Aaron:* who being a figure of Christ, these Levites (instead of the first borne) figured the Elect children given of God the Father unto Christ, *John.* 17. 6. 9. 11. *Heb.* 2. 13. *to serve the service]* in Greek, *to do the works of the sons of Israel;* that is, which the first borne of Israel should have done themselves, had not the Levites been taken for them. *to make atonement for the sons of Israel]* this the Levites did, not by offering sacrifices for the people's sins, (which was done by the Priests only) but by their other service in the Tent; which being performed according to the will of God, he was pleased with the people, and sent no plague upon them, either for neglect of his service, or for doing it amiss: and this the words following do confirm, *that there be no plague among the sons of Israel, &c.* Thus *Phineas,* when he had killed the whoremongers, whereupon *the Plague was stayed* from the Israelites, is said to have *made atonement for the sons of Israel,* *Num.* 25. 7. 8. 13. *no plague]* which the Chaldee expoundeth, *no death.* ﴿ϕ﴾ ▪ *unto the Sanctuary]* Hebr. *unto the: Holiness;* that is, the place and things of Holiness, which the Greek translath, *the Holies.* Unto which if they came near, and should perform the work amiss, they werein danger of death, as there be examples in *Nadab and Abihu,* *Levite.* 10. 1, 2. in *Uzzah,* 1 Chron. 13. 10. and the like. *Chazkuni* explaineth it thus; *If all the first-borne should have served, there might have been a plague amongst*

them. For the father of a first-borne perhaps was no first-borne himself, nor his fathers father, neither were they inured with the service: so when (the son) came to serve, he should have no experience or skill therein; and doing that which was not meet, he should be plagued, as we find in Nadab and Abihu. But the Levites when they were chosen, they and their sons, and their sons sons throughout their generations, they were inured and instructed in the service to do as was meet. And therefore the Scripture saith, The Levite shall have no part nor inheritance, &c. (Deut. 18. 1.) that they might not employ themselves in any work save in the service of the Sanctuary: lest if he should learn his hands profane work, his arms and fingers should thereby become hard, and unsit to be applied to minister on the Psalterie, Harp, &c.

Verse 20. *Then did Moses*] Hebr. *And Moses did*, &c. Moses set, or presented the Levites, verse 13. Aaron waved them, verse 11. and the sons of Israel laid their hands on them, verse 10. everyone his work as God had commanded.

Verse 21. *purified themselves*] from sin, as the original word implieth; the outward rite whereof, was by sprinkling the *sin water* upon them, verse 7. *waved them*] the Greek saith, *gave them for a gift*: see verse 11. *made atonement* by offering their sacrifices, verse 12.

Verse 22. *to serve their service*] in Greek, *to minister their ministry* (or *liturgy*.)

Verse 24. *from twenty five years old*] Hebr. *from a son of twenty five years*: so in verse 25. In Num. 4. 3. it was said, *from thirty years old*: there he spake of their entrance upon their full administration, here, of their beginning to learn the service: see the notes on Num. 4. 3. *he shall*] that is, every of them shall; as the Greek translateth, *they shall go in*: so in verse 25. *to war the warfare*] in Greek, *to minister the ministry* (or *liturgy*.) Why their service is called a warfare, see Num. 4. 3 23.

Verse 25. *from the age*] Hebr. *from a son of fifty years. he shall return*] that is, every of them shall return, or cease; in Greek, *shall depart from the liturgy, and shall not work anymore*. Meaning of the hard labor in bearing the Sanctuary, but not of other ministration, as the next verse showeth. Maimonides (in treat. of the Implements of the Sanctuary, chap. 3. sect. 8.) saith, *That which is spoken in the Law of the Levites, From fifty years old, he shall return, &c. is not meant but for the time that they carried the Sanctuary from place to place; and it is nos a commandment of force in the generations (following.) But in the ages (following) a Levite was not disallowable by years, neither by blemishes, but by voice, when his voice failed through much age, he was disabled from serving in the S <...> . And it seemeth to me, that he is not disallowable, save for singing the song, but he might be of the P•ters.*

Verse 26. *the charge*] or, *the custody, the watch* [unspec] or ward; in Greek, *the custodies. not <ϕ> > service*] in Greek, *not work the works*. This the Hebrews (as Sol. •archi and Chazkuni on this place) expound to be *the service of bearing* (the holy things) *on the shoulders*; but he was to *keep the charge, to encamp round about the Tent*; <ϕ> to sing, and to beware that no stranger came into the <ϕ> *bernacle*. Hereby God taught, that his ministers should be both for years and graces, fitted •or• work wherein they are employed; and no long• continued therein, than they have ability to perform their duty, but employed in more easy service.

## CHAP. IX.

1 The Passover is commanded again to be kept in the first month, 5 and so it was. 6 Upon occasion of some that were unclean, and could not keep it, a second Passover is allowed in the second month, for them that were before unclean or <math>\langle \diamond \rangle</math>, 13 but not for others. 15 The cloud that covered Tabernacle, guideth the removings and incamp <math>\langle \dots \rangle</math> the Israelites.

And Jehovah spake unto Moses in the Wilderness of Sinai, in the second year after they were gone out from the land of Egypt, in the first month, saving;

And let the sons of Israel do the Passover in his appointed season. In the fourteenth day in this month, between the <math>\langle \diamond \rangle</math> Evenings, ye shall do it in his appointed season: according to all the statutes of it, and according to all the judgments of it <math>\langle \diamond \rangle</math> shall do it. And Moses spake unto the sons of Israel to do the Passover. And they did the Passover in the first month, in the fourteenth day of the month, between the two evenings, in the Wilderness of Sinai: according to all that Jehovah commanded Moses, so did the sons of Israel.

And there were men who were unclean by the soul of a man, that they could not <math>\langle \diamond \rangle</math> the Passover in that day: and they came near before Moses, and before Aaron <math>\langle \diamond \rangle</math> that day. And those men said unto him: We are unclean by the soul of a man, wherefore are we kept back, that we <math>\langle \diamond \rangle</math> not offer the oblation of Jehovah in his appointed season, among the sons of Israel.

And Moses said unto them, Stand still and I will hear what Jehovah will command concerning you.

And Jehovah spake unto Moses, saying; Speak unto the sons of Israel, saying; Any man when he shall be unclean by a soul, or be in a journey a far off of you, or of your generations; yet he shall do the Passover unto Jehovah. In the second month, in the fourteenth day, between the two evenings, they shall do it: with unleavened cakes and bitter herbs shall they eat it. They shall not let ought remain of it until the morning; and they shall not break a bone thereof: according to every statute of the Passover they shall do it. But the man that is clean, and is not in a journey, and forbearth to do the Passover; even that soul shall be cut off from his people's: because he offered not the oblation of Jehovah in his appointed season, that man shall bear his sin. And if a stranger shall so journey with you, and will do the Passover unto Jehovah, according to the statute of the Passover, and according to the judgment thereof, so shall he do: ye shall have one statute, both for the stranger, and for the home-borne of the land.

And in the day, that the Tabernacle was reared up, the cloud covered the Tabernacle, even the Tent of the Testimony: and in the evening there was upon the Tabernacle, as the appearance of fire, until the morning. So it was continually, the cloud covered it: and the appearance of fire by night. And when the cloud was taken up from off the Tent; then after that, the sons of Israel journeyed: and in the place where the cloud abode, there encamped the sons of Israel.

At the mouth of Jehovah the sons of Israel journeyed; and at the mouth of Jehovah they encamped: all the days that the cloud abode upon the Tabernacle, they encamped.

And when the cloud tarried long upon the Tabernacle, many days; then the sons of Israel kept the charge of Jehovah, and journeyed not. And it was when the cloud was a few days upon the Tabernacle, according to the mouth of Jehovah they encamped; and according to the mouth of Jehovah they journeyed. And it was when the cloud was from evening until morning, and the cloud was taken up in the morning, then they journeyed, either by day or by night, when the cloud was taken up, then they journeyed. Or two days or a month, or a year of days, when the cloud tarried long upon the Tabernacle, abiding upon it; the sons of Israel encamped and journeyed not: but when it was taken up they journeyed. At the mouth of Jehovah they encamped; and at the mouth of Jehovah they journeyed; they kept the charge of Jehovah, at the mouth of Jehovah, by the hand of Moses.

### Annotations.

*IN the first month]* This Commandment to keep the Passover, was in time before the numbering and ordering of the tribes, mentioned in the former part of this book: for that was commanded in the first day of the second month, Num. 1. 1, 2. Whereupon the Hebrews (as Sol. Rashi here) do observe, that *there is no order of former and latter in the Law*; but things done after, are sometimes set before. The reason why it is mentioned here, is because of the second Passover kept the 14 day of the second month, verse 11. which was after the foresaid master, after the dedication of the Altar, & ordination of the Levites. And the cause why God commanded them to keep the Passover in the Wilderness, was for that by the first institution they were bound to keep it, when they were *come into the land* of Canaan, Exod. 12. 25. and therefore without special warrant, they would not have kept it in the desert: neither kept they any more but this, till they came into the land Jos. 5.

Verse 3. *doe the Passover]* that is, *keep, offer, or sacrifice the Passover*, called in Hebrew *Pesach*, in Greek *Pascha*; so named because the Lord when he smote all the first-borne in the houses of the Egyptians, *passed over* the houses of the Israelites (whose door-posts were sprinkled with the lambs blood) and slew not their first-borne. Hereupon the Lord appointed a yearly feast in remembrance thereof, which should continue till Christ came, who is *our Passover* (or Paschal Lamb) *sacrificed for us*, in whom we *keep the feast* in spirit and truth, 1 Cor. 5. 7, 8. See the annotations on Exod. 12. *in his appointed season]* every fourteenth day of the first month, as verse 3. which the Greek here calleth *the hour thereof*; and in verse 3. *the season thereof*; and the Hebrews explain it, *though it be on the Sabbath*. So all the feasts in Israel were to be kept at the times appointed of God, Levite. 23. 4 &c. Therefore Jeroboam keeping the feast of Tabernacles in the eighth month, which God had appointed in the seventh, Levite. 23. 34. it is said to be *the month which he had devised of his own heart*, 1 Kings 12. 32. 33.

Verse 3. *between the two evenings]* that is, in the afternoon; Sol. Rashi (on Exod. 12.) saith, *from the sixth hour* (which is at mid-day) *and upward, it is called between the two evenings*, for that *the Sun declineth towards his going down, &c. between the evening of the day, and the evening of the night: the evening of the day is in the beginning of the seventh hour, and the evening of the night, is*

when the night beginneth. See the notes on Exod. 12. 6. where the hours of killing the Passover are observed. It figured the time of Christ's coming, *in these last days*, Heb. <math>\langle \diamond \rangle</math> . 1, 2. as towards the evening of the world, and the hour of his death, which was *the ninth hour*, that is, three a clock in the afternoon, Matth. 27. 46-50. *all the statutes*] that is, all the rites and ordinances prescribed, which the Greek translatheth *the Law thereof*: So in Exod. 12. 43. where it is shown who were to eat the Passover. *the judgments*] this the Hebrews refer to the unleavened cakes which were to be eaten with it, and seven days after; also to the putting away of Leaven, &c. Exod. 12. 8. 15, &c. But here are to be accepted the special rites which belonged only to the first Passover in Egypt, as the sprinkling of their posts with blood, the eating of it standing, &c. of which see the annotations on Exod. 12. 6, 7, 11.

Verse 4. *to do*] that is, to *keep* (or *offer*) *the Passover*, as *verse 2*. This was for the sanctification of the whole Church in their persons; as the Priests and Levites were before sanctified to their ministries.

Verse 6. *by the soul*] *the soul* is here put for *the body*; and that dead, as often other-where; see *Levite. 19. 28.* and *Num. 5. 2.* sometime the Scripture explaineth it, calling it a *dead soul*, *Num. 6. 6.* The Chaldee, Greek, and Latin, keep the Hebrew phrase. They that were unclean by the dead, were unclean seven days, *Num. 19. 11.* and such might not come into the Lord's Sanctuary, *Num. 5. 2.* nor eat of the holy things, *Levite. 7. 20.* Hereupon they came to Moses and Aaron, to inquire what they should do: for unto them the Law touching the unclean was commanded, *Lev. 11. 1.*

Verse 7. *wherefore are we kept back*] the Greek explaineth it, *shall we be kept back* (or *deprived*?) A religious demand how they could perform their duty unto God, being in their legal pollution. *the oblation of Jehovah*] the Passover is so called, as being commanded by the Lord, and kept unto his honor; and it is called *a sacrifice*, *Exod. 12. 27.* The Greek translatheth it, *a gift unto the Lord*. So *Corban*, an *Oblation*, is by the Holy Ghost interpreted, *a gift*, *Mar. 7. 11.*

Verse 8. *Stand still*] or, *Stay*: which the Chaldee explaineth, *Tarry till I hear*. A religious answer, signifying that he might do nothing without word from the Lord: so Christ spake not, neither did anything of himself; but spake things as his father taught him, *John. 7. 16, 17.* and *8. 28.* From this, and other the like examples of Moses, *Jonathan* in his Chaldee paraphrase on this place, saith, That the Judges of the Sanhedrin (or courts) should *not be ashamed to ask concerning the judgment which is to hard for them; for Moses who was the Master of Israel, had need to say, I have not heard.*

Verse 10. *Any man*] Hebr. *Man man*; that is, whosoever; and by *man* understand the woman also. *Jonathan* expoundeth it, *young man or old man. when he shall*] or, *though he be unclean. by a soul*] the Greek and Chaldee add *the soul of a man*, meaning a dead man, as *verse 6.* and so *Jonathan* explaineth it, *by pollution of a man which is dead*. This one kind of uncleanness, seemeth to be named for all other that continued any number of days, so the Hebrews understand it. *Who is the unclean that is put off to the second Passover*▪ *Who-soever may not eat the Passover in the fifteenth night of (the first month) Nisan, because of his uncleanness: as men or women that have running issues (Levite. 15.) the menstruous and women in childbed, and men that lie*

with the menstruous. But who so searcheth a dead beast, or creeping thing, or the like, in the fourteenth day; he is to wash, and they kill (the Passover) for him after he is washed; and in the evening when his sun is set, he eateth the Passover. [The reason hereof is, that such uncleanness by the Law, continued but till the evening; so that having washed himself, he was clean at even, and might eat, Levite. 11. 24, 25.] He that is unclean by a dead man, and his seventh day [which is the day of his cleansing, Num. 19. 11, 12.] beginneth to be on the fourteenth day (of the first month;) though he wash and be sprinkled (with the purifying water, Num. 19. 19.) so that he is fit to eat the holy things at evening; yet they kill not (the Passover) for him, but he is put off to the second Passover, Num. 9. 6—11. we have been taught by tradition that it was their seventh day (who then came unto Moses and Aaron:) and hereupon they asked if (the Passover) should be killed for them, and they should eat at evening; and it was told them that they should not kill for them. But hereby is meant, when he is defiled with such uncleanness, as a Nazirite is to shave him-self for it (Num. 6. 9.) for if he be defiled with other uncleanness by the dead, such as the Nazarite shav 〈...〉 not himself for; then they kill for him in his seventh 〈...〉 day, after that he is washed and sprinkled, and when his Sun is set, he eateth the Passover. They 〈ϕ〉 for the menstruous in her seventh day, because 〈ϖ〉 not washed till the eighth night, and so she is not fit 〈ϕ〉 eat the holy things, until the ninth night. Who so searcheth in a well to find a dead body, they kill not (the Passover) for him, lest he find the dead there in the well, and so be unclean at the killing time. If they have killed for him, and he find not the dead there, then he may eat it at evening, &c. Mai 〈...〉 my in Corban Pesach, chap. 6. sect. 1 &c. a journey] or, a way far off. The Hebrew of this word far off, hath extraordinary pricks over it, for special consideration. Hereby the Lord might signify that we Gentiles which were unclean, even dead in trespasses and sins, and far off, Ephes. 2. 1. 13. should be made nigh by the blood of Christ, and 〈ϕ〉 partakers of him the second Passover, who now 〈ϕ〉 sacrificed for us, 1 Cor. 5. 7. But touching this legal ordinance, the Hebrews say, What is this j 〈...〉 far off? Fifteene miles without the walls of Jerusalem, [and so by proportion fifteen miles from the campe of Israel.] Who so is 〈ϖ〉 Jerusalem, on the 14 day (of the first month) when the Sun riseth, 15 miles or more; loe this is a journey far off: if less than this, he is not in a journey far off, for he may be come to Jerusalem by after mid-day, though he go on foot easily, Maim. in Corban Pesach, ch. 5. s. 8, 9. your generations] that is, your posterity hereafter: so this was not a temporary Law, but perpetual.

Verse 11. In the second month] of this second Passover the Hebrews say; It is a commandment by it self, and therefore to be done even on the Sabbath: for the second is no recompense for the first, but is a feast by it self; therefore they are guilty of cutting off for the breach of it. Maim. in Corban Pesach, chap. 5. sect. 1. between the two evenings] in Greek, towards evening; see v. 3. unleavened cakes] which figured sincerity and truth, 1 Cor. 5. 8. See the annotations on Exod. 12. 8. Sol. Rashi here faith, There is no prohibition of Leaven, save with it when it is eaten. But he might have leavened bread with him in the house. Otherwise than at the first Passover, Exod. 12. 15. 19. which therefore needeth further inquiry. bitter herbs] Hebrew, bitternesses: the Latin version counted Jerome's, expoundeth it wild lettices; which are sad to be bitter in taste: Dioscorid. lib. 2. chap. 166. though it is not to be restrained to that herb only; see the annotations on Exod. 12. 8. So the Greek translatheth it Picridoon, which are herbs of bitter taste, as wild cichorie and

*endive.* These were to the Jews a remembrance of their bitter life in Egypt, Exod. 1. 14. and so a figure of the bitterness of Christ's afflictions, whereof we that believe, are made partakers by the fellowship of his sufferings, being made conformable unto his death, Phil. 3. 10.

Ver• 12. till the morning] if any were left till then, it was to be burnt; see Exod. 12. 10. with the annotations. not break a bone] this was fulfilled in Christ himself, as John. 19. 33. 36. See Exod. 12. 46. The Hebrew Doctors say, that for breaking above a man was to be beaten. But he is not guilty save for breaking a bone, whereupon some flesh is, or wherein is some marrow. For breaking any other bone  $\langle \phi \rangle$  is not guilty. But if there be any flesh upon it, though he break the bone in any other place than where he flesh is, he is guilty; although that place of the  $\langle \phi \rangle$  where he breaketh it be bare without flesh. Also•e that breaketh it after another hath broken it, is  $\langle \phi \rangle$  be beaten. Maimonides in Corban Pesach, chap. 10. sect. 1. 3, 4. every statute of the Pass-over] i• Greek, the Law of the Pascha. This seemeth robe meant of the first Passover, the Law whereof  $\langle \dots \rangle$  s given in Exod. 12. Howbeit here, the Hebrew  $\langle \dots \rangle$  s have their exceptions and differences; but  $\langle \phi \rangle$  warrantable, I leave to be considered. What do  $\langle \dots \rangle$  fereth (say they) the second Passover from the first• At the first there is a prohibition that no leaven  $\langle \dots \rangle$   $\langle \phi \rangle$   $\langle \dots \rangle$  ene or found (in their houses,) neither may it be  $\langle \phi \rangle$  with leaven (in them:) neither may they  $\langle \phi \phi \rangle$  of it out of the company: and they must use the Pr•se (or hymn) in the  $\langle \dots \rangle$  ng of it: and do bring  $\langle \phi \rangle$  it the Ch  $\langle \dots \rangle$  ah (or Fast-offering spoken of in Deut. 1  $\langle \phi \rangle$  .) And it may be kept in un  $\langle \dots \rangle$   $\langle \phi \rangle$  most part of the Church be unclean by the dead. But the second Passover, may have leavened and unleavened bread with it in the house: and they are not bound to use the hymn in the eating of it: and they may carry it out of the house where it is eaten: neither bring they the Chagigah with it: neither may it be kept in uncleanness. But both of them put away the Sabbath (that is, are to be kept even on the Sabbath day,) and the praise (or Hymn) is to be used in the doing of them, and they must be eaten roasted in one house, with unleavened cakes and bitter herbs: and they must not leave ought of them (till the morning) nor break a bone of them. And why is not the second (Passover) equal to the first in all things seeing it is said (in Num. 9. 12.) according to every statute of the Passover they shall do it. Because there are expressed in it some of the statutes of the Passover: to teach that it is not equal to the first, save in the things that are expressed concerning it: & they are the cōmandemen•s concerning the body (or substance) of it: & they are the statutes of the Passover. For this is a general rule, that their dispersion in Egypt, their taking of the Paschal lamb on the tenth day, and the charge to strike the blood with a bunch of hyssop on the upper door-post, & on the two side-posts, and to eat it in•aste: they were not things to be observed in the generations following, but in the Passover of Egypt on•l. Maim. in Corban Pesach, ch. 10. s. 15. Touching the eating of the Passover by the unclean (fore•entioned,) thus they say of it, & of other the lik•: All the offerings of the Congregation, their time is set, (Lev. 23.) therefore they all do put away the Sa•bath and uncleanness by the dead. And every oblati•n of them which is offered in uncleanness, is not eaten: but they burn on the altar such things thereof as are to be burned thereon; & the residue which sho  $\langle \dots \rangle$  d be eaten, are burnt as other holy things that are de  $\langle \dots \rangle$  ed, (Levite. 7. 19.) How doth it put away unclean  $\langle \dots \rangle$  nness? If the time of that oblation be come, and the most part of the Church that offer it be unclean by the dead: or if the Church be clean, & the Priests that should offer it be unclean by the dead: or, if the people and Priests be clean, and the ministering vessels be un•l•ane by the dead: loe then it is performed in uncleanness; & the

unclean and the clean are employed there ⟨...⟩ together, and come all of them into the court (of the Sanctuary.) But they that are unclean by other unclean things, as by running issues, &c. or by creeping things, or dead beasts, & the like; they are not employed thereabout, neither come they into the court; although it be performed in uncleanness. And if they transgress & do it, or come into the court, they are guilty of cutting off for coming in; and of death for serving: for nothing is put off but unclean things by the dead (man) only, &c. Uncleanness by a dead man, is put away concerning the Congregation as it is written in Num. 9. 6. And there were men who were unclean by the soul of a man: we have been taught by word of mouth that they are particular men which are put off to the second Passover, if they are unclean. But if the congregation be unclean by a dead man, they are not put away, but the uncleanness is put away, & they do the Passover with uncleanness. And the same law is for every oblation, which hath a time appointed therefore with the Passover, that it putteth away uncleanness. And loe the thing is expressed in the Scriptures, for it is said (in 2 Chrō. 30. 17.) For there were many in the Church that were not sanctified; therefore the Levites (had the charge) of the killing of the Passovers, for everyone that was not clean, to sanctify (them) unto the LORD. For a multitude of the people, many of Ephraim and Manasseh, Issachar, and Zebulon, had not cleansed themselves. And what is that which is said (in 1 Chron. 30. 18.) yet they did eat the Passover otherwise than it was written? Because they made an intercalation of that year (that is, added a month) because of uncleanness, as it is said (in 2 Chron. 30. 2.) And the King consulted, and his Princes, and all the congregation in Jerusalem, to keep the Passover in the second month; for they could not keep it at that time, because the Priests had not sanctified themselves sufficiently. And else-where I have shown that they are to make no intercalation of the year at all, because of uncleanness. There was also another thing in that year, that King Hezekiah made intercalation of the year, in the 30. day of Adar (or February) which should have been the beginning of the month Nisan for March) and he made that month Adar the second: but the wise men agreed not unto him, for they are to make no intercalation in that day, as I have shown in the treatise of sanctifying the New Moon. And for these things which he did, not according to the custom, it is said, they did eat the passover otherwise than it is written. And he besought mercy for himselfe and for the wise men that consented to his doings, as it is said (in 2 Chron. 30. 18, 19.) The god LORD pardon everyone, that prepareth his heart, &c. and it is said (invers. 20.) and the LORD hearkened to Hezekiah, and healed the people, that their offering was acceptable, Maim. in Biath hammikdash, . 4. sect. 10. &c. The same man, in Corban Pesach, ch. 7. writeth thus: Many that are unclean by the dead at the first Passover, if they be the lesser part of the Church, they are put off to the second Passover, as other unclean persons: but if the most of the Church be unclean by the dead; or if the Priests, or the ministering vessels be unclean by pollution of the dead, they are not put off, but do all of them offer the Passover in uncleanness, the unclean with the clean. As it is said, And there were men that were unclean, &c. Num. 9. 6. particular persons are put off, and not the congregation; and this thing is for uncleanness by a dead (man) only. If the Church be half of them clean, and half unclean by the dead, they all keep it the first (month) and the clean keep it by themselves in cleanness, and the unclean keep it by themselves in uncleanness, and do eat it in uncleanness. And if they that be unclean by the dead, be more than the clean, though but one, they all keep it in uncleanness, &c. If the most part of the Church have running issues, lepers, &c. and the lesser part be defiled by the dead those that are unclean by the dead, keep it not in the first



(month) because they are the lesser part; neith 〈...〉 keep they the second (Passover,) for no Partic•lar persons •eepe the second, save in the time when he most of the Church have kept the first. If the mo 〈...〉 part of the Church be unclean by the dead, and 〈ϕ〉 lesser part have running issues, or the like; the unclean 〈ϕ〉 the dead keep the first (Passover;) and those 〈ϕ〉 have running issues or the like, keep neither the 〈ϕ〉 nor the second; for there is no keeping of the 〈ϕ〉 Passover, save when the first is brought in cleanne 〈...〉 if the first be kept in uncleanness, there is no 〈ϕ〉 Passover: If a third part of the Church be clea 〈...〉 , and a third part have running issues, or the like, and a third part be unclean by the dead; those that are unclean by the dead, keep neither the first Passover nor the second: not the first, because they are 〈ϕ〉 lesser part in respect of the clean with those that have issues; nor the second, because the lesser part 〈ϕ〉 the first Passover. How do they estimate the Passover, to know whether the most of the Church be unclean or clean? They estimate it not by all that 〈ϕ〉 for it may be that twenty are reckoned for one Paschalambe; and they send it by the hand of one to kill it 〈ϕ〉 thē: But they estimate it by all that come to the 〈ϕ〉 (of the Sanctuary;) and whiles they are yet without, before the first company cometh in, they estimate thē.

Verse 13. not in a journey] the Greek explaineth [unspec] it, in a far journey, as v. 10. Here other 〈ϕ〉 necessary and inevitable hindrances are likew 〈...〉 implied, by reason whereof they could not ke•p• the first Passover, but might the second, or were discharged of both, without sin or danger▪ 〈ϕ〉 the Hebrew Doctors note, if a man be for 〈...〉 〈...〉 ted, or if he have ignorantly erred, and not o•r•d in the first (month,) then he is to bring the Pa 〈...〉 er in the 14. day of the second month. Who s• hath ignorantly erred, or hath been violently hind•ed, so that he offered not in the first month; if he p 〈...〉 tuously neglect to offer in the second, he is gu 〈...〉 o• cutting off: but if he ignorantly erred, or was 〈ϕ〉 hindered in the second also, he is free. If he 〈ϕ〉 〈...〉 tuously neglected to offer in the first, then 〈ϕϕ〉 in the second: and if he offer not in the second, 〈ϕ〉 he faileth of ignorance, he is guilty of c 〈...〉 ng 〈ϕ〉 because he offered not the Lord's offering in the app 〈...〉 ted time, and neglected presumptuously, Ma 〈...〉 Corban Pesach, ch. 5. sect. 1, 2. Now for in 〈...〉 nces, they give these; If a man in a journey betravelling towards the Sanctuary, and reacheth not 〈...〉 there, because he is hindered by the beasts w•ich 〈ϕ〉 driveth: or being (come) to Jerusalem, is 〈ϕ〉 feet, that he cannot come to the court (of the Sanctuary) till the time of the offering be past, this is 〈ϕ〉 (or a constrained let.) Ibidem ch. 5. sect. 9. F 〈...〉 e men that have the skins of their Paschal lamb mixed together, and there is found a war• [w•ich is a sign of uncleanness] in the skin of one 〈ϕ〉 them; all those lambs are to be carried out to th place o• burning; and if they were mixed bef•re their blood was sprinkled on the Altar, themen 〈ϕ〉 bound to keep the second Passover: b 〈...〉 〈ϕϕ〉 were mixed after the sprinkling, they ar• d•charge• from keeping th• second Passover, Ibidem 〈ϕ〉 3. 〈ϕ〉 9. If the owners of a Paschal lamb be defild, 〈ϕ〉 that the lamb is killed for them; the blo 〈...〉 thereof may not be Sp 〈...〉 nkled on the Altar, an• if it be sprinkled it is •ot acceptable, therefore they are bound to keep the second Passover, Ibidem 〈ϕ〉 4. sect. 2. A proselye that joineth 〈ϕ〉 (to 〈ϕ〉 Church) between the first Passover and the second; likewise a child that is come to full age between the two Passovers [that is, to the age of 13. years, at what time he is Bar mitsva•, a son of the

commandment, that is, bound to keep all the Law, as his father was, and so bound to eat the Passover;] *they are bound to keep the second Passover, Ibidem ch. 5. sect. 7. and sundry the like. and forbeareth]* or *ceaseth*, in Greek, *faileth*; meaning wittingly and presumptuously, as appeareth by *Num. 15. 30. that soul]* which the Chaldee explaineth, *that man*: and so Moses speaketh in *Lev. 17. 4. 9. cut off]* in Greek *destroyed*. The Hebrews understand it of death by the hand of God, when the sin is secret and unpunishable by man: see the notes on *Gen. 17. 14*. And it may be meant of soul or body, or both. *Cutting off, is sometimes of the soul, and sometimes of the body. Of the body, when he dieth in the midst of his days; as if he die at fifty years of age, that is death by cutting off, &c. R. Menachem on Gen. 17.* The same man there further showeth, that the state of a man may be such, that though he be cut off in his body from this life, yet he goeth not down to *Gehenna* (or Hell) but hath his portion in the garden of *Eden* (or kingdom of Heaven:) but there is some man guilty of cutting off, whose iniquities are so many, that he is cut off from the lite of the garden of *Eden*; of whom it is written, *that soul shall he cut off from my presence, Levite. 22. 3. and, I will even destroy that soul, Levite. 23: 30: and these wicked ones are not cut off in their body, but wax old in this world, as it is said, There is a wicked man that prolongeth (his life) in his wickedness, Eccles. 7. 15. from his people's]* in Greek, *from his people*: by *people's* meaning the tribes of Israel, called *the people's of Israel*, in *Act. 4. 27*. So Moses elsewhere explaineth it, saying, he shall be cut off from *Israel, Exod. 12. 15. Num. 19. 13. and, from the congregati•n, Num. 19. 20. and, from the congregation of Israel, Exod. 12. 19. and, from among his people, Lev. 17. 4. 10. and 20. 3. 6. and 23. 30. bear his sin]* that is, the punishment due for his sin: so in *Lev. 22. 9. Num. 18. 32.*

Verse 14. *sojourn with you]* this the Greek [unspec] explaineth, *if a proselyte come unto y•u in your la•d*. Of strangers to be admitted to the Passover, see in the annotations on *Exod. 12. 48, 49.*

Vers. 15. *was reared up]* or, that he (Moses) reared up the Tabernacle; which was the first day of the first month, in the second year, after they were come out of Egypt, *Exod. 40. 1. 17. the cloud]* a sign of God's favor and presence, possessing and protecting the Tabernacle, and dwelling amongst h•s people in Christ: see *Exod. 33. 10, 11. and 40. 34. and the annotations there. Also Num. 14. 14. Ez•k. 10. 3, 4. even the Tent of the Testimony]* or, *Ⓞ* the Tent, which the Greek translath, *and the house of the Testimony*; meaning the most holy place, in which was the Ark with the Tables of the Testimony (or Law) in it; over which place the cloud specially was to cover the same. The Hebrew word which usually signifieth *to*, or *f•r*, is by the Greek translated *and*, as here, so in *Lev. 16. 21. and Exo. 17. 10.* sometime it serveth but to signify the thing covered, as in *Isaiah. 11. 9.* and so in this place. *Sol. Rashi* expoundeth it thus; *the Tabernacle which was made to be a Tent for the Tables of the Testimony. as the appearance]* or, *the very appearance of fire*: in *Exod. 40. 38.* it is said, *and fire was on it by night*. The same cloud, was darkness by day, and fire by night, as in *Exod. 14. 20. 24.* both signified God's presence and defense of his Tabernacle; as it is said, *The LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense, Isaiah. 4. 5.* And in *Psal. 105. 39. He spread a cloud, for a covering; and fire, to give light in th• night*. So Christ, by the Scriptures of the holy Prophets and Apostles (which are a cloud of witnesses, *Heb. 12. 1.*) and by his Spirit, is a shadow in the day

time from the heat, and for a place of refuge, *Isaiah*. 4. 6. as it is written, Thou (Lord) hast been a refuge from the storm, a shadow from the heat, *Isaiah*. 5. 4. and the Prophetical word, is a light that shineth in a dark place, *2 Pet.* 1. 19. See the annotations on *Exod.* 13. 21.

Vers. 16. *cloud covered it]* to wit, by day, as is expressed in *Exod.* 40. •8. and to be understood here, therefore the Greek version also addeth by day; and so doth the Chaldee called Jonathan's. The continuance of this sign (notwithstanding the people's unworthiness) is remembered by Nehemiah thus; *Yet thou in thy manifold mercies, forsookst them not in the wilderness: the pillar of the cloud departed not from them by day to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should* ⟨ϕ⟩ *Nehem.* 9. 19.

Vers. 17. *was taken up from off the Te•t]* or, *from upon* (or over) *the Tent*; which the Greek translath, *went up from the Tent. journeyed]* or, *removed, set forward. encamped]* or *pitched, rested.* Thus God in Christ, was the cause and beginning of all rest and motion, and the director of his Church, in the way that they should go. Therefore Moses sanctified both their journeyings and their restings by prayer unto God, *Num.* 10. 35 36. According to this ancient sign, Christ is said to come with clouds, *Dan.* 7. 13. *Rev.* 1. 7. and appeareth clothed with a cloud, and his feet as pillars of fire, *Rev.* 10. 1. for the salvation of his people, and destruction of their enemies. The same grace is set forth by the similitude of a *sheep•erd*, leading his flock in and out, whom they follow, *Psal* 8•. 1. 2. *John.* 10 9. Under whose conduct *they feed in the* ⟨ϕ⟩, *and their pastures are in all high* ⟨ϕ⟩; *they* ⟨ϕ⟩ *not, nor* ⟨ϕ⟩, *neither doth the he* ⟨...⟩ ⟨ϕ⟩ *s* ⟨...⟩ *them; for he that hath mercy on* ⟨ϕ⟩ *them, &c.* *Isaiah.* 40. 9, 10. *Rev.* 7. 16. Wherefore the Church desireth to be told, where he s•d•th his flock, and where he maketh them to rest at noon, *Song* 1. 7. And that which the Church saith of Christ, *His l•ft hand* ⟨ϕ⟩ *under min• head, and his right hand doth embrac• me, •ong* ⟨ϕ⟩ the Chaldee paraphrast (on that place) applieth to this cloud and the effects thereof.

Verse 18. *At the mouth]* that is, as the Greek translath it, *By the commandment*; or, as the Chaldee saith, *At the word of the Lord*: for this sign from heaven, the removing and resting of the cloud, was to them as the mouth or word of God. For God speaketh by his signs, which are therefore called, *the words of his signs, Psal.* 105. 27. And it signified, that whatsoever we do, in word or deed, we should do *all in the name of the Lord Jesus, Coloss.* 3. 17.

Vers. 19. *tarried long]* or, *prolonged* the time: here the spaces of time, shorter or longer, between the journeyings of the people, are also shown to be by the Lord's cloud: that so, not only the works, but the times and seasons might appear to be in God's hand & power, *Act.* 1. 7. *kept the charge]* or, *the watch*: Hebr. *observed the observation*: of which phrase see *Levite.* 8. 35. The Chaldee here translath *the charge* (or *observation*) *of the word of the LORD*. They kept watch and ward night and day, to see when the cloud should arise; or, they kept the charge (in the mean while) of serving the Lord, whiles the Sanctuary was erected. So after, in v. 23.

Vers. 20. *a few days]* Hebr. *days of number*: that is, days easily numbered, meaning *a few*: see this phrase in *Gen.* 34. 30.

Vers. 22. *a year of days]* that is, a whole year: see the notes on *Lev.* 25. 29. and *Gen.* 4. 3.

Vers. 23. *the mouth*] that is, as the Chaldee saith, *the word*; in Greek *the commandment*: and that the Lord signified his will sometimes by word, and not by sign only of the clouds removing, appeareth by *Deut.* 1. 6, 7. and 2. 3, 4. *by the hand*] that is, by the ministry of Moses, who both governed the people under God, and used prayer at their journeying and encamping, *Num.* 10. 35, 36. Compare *Psal.* 77. 21. *Isaiah.* 63. 12.

## CHAP. X.

1 The Lord commandeth to make two silver trumpets, and to use them for calling of the assembly, and for the journeying of the camps, and when they went to war, and when they offered sacrifice in their solemnities. 11 The cloud rising, the Israelites remove from Sinai to Paran. 14 The order of their march. 29 Hobab is entreated by Moses not to leave them. 33 The prayer of Moses, at the removing and resting of the Ark.

AND Jehovah spake unto Moses, saying; Make unto thee, two trumpets of silver; of beaten work shalt thou make them: and they shall be unto thee, for the calling of the assembly, and for the journeying of the camps. And they shall blow with them; and all the assembly shall assemble themselves unto thee, at the door of the Tent of the congregation. And if they blow with one, then the Princes, the heads of the thousands of Israel, shall assemble themselves unto thee. And *(if)* ye blow an alarm, then the camps, that encamp on the *East-side*, shall take *their* journey. And *if* ye blow an alarm the second *time*, then the camps, that encamp on the *South-side*, shall take *their* journey: they shall blow an alarm for their journeys. And when ye [unspec] gather together the Congregation, ye shall blow, and shall not sound an alarm. And [unspec] the sons of Aaron the Priests, shall blow with the trumpets; and they shall be unto you, for a statute *for ever*, throughout your generations. And if ye go to war in your land, against the distresser that distresseth you; then ye shall sound an alarm with the trumpets, and ye shall be remembered before Jehovah your God, and ye shall be saved from your enemies. And in the day of your gladness, and in your solemn feasts, and in the beginnings of your months, then ye shall blow with the trumpets, over your Burnt-offerings, and over the sacrifices of your Peace-offerings: and they shall be unto you for a memorial before your God; I, *am* Jehovah your God.

And it was in the second year, in the second month, in the twentieth *day* of the month, the cloud was taken up from off the Tabernacle of the Testimony. And the sons of Israel journeyed, by their journeys, out of the wilderness of Sinai; and the cloud rested in the wilderness of Pharan. And they journeyed, at the first, at the mouth of Jehovah, by the hand of Moses. And the standard of the campe of the sons of Judah, journeyed in the first (*place,*) *according* to their armies: and over his army, was Naasson the son of Amminadab. And over the army of the tribe of the sons of Issachar, was Nethaneel, the son of Zuar. And over the army of the tribe of the sons of Zebulun, was Eliab, the son of Helon. And the Tabernacle was taken down: and the sons of Gershon, and the sons of Merari journeyed, bearing the Tabernacle. And the standard of the campe of Reuben journeyed, *according* to their armies: and over his army, was Elizur, the son of Shedeur. And over [unspec] the army of the tribe of the sons of Simeon, was Shelumiel, the son of Zurishaddai. And over the army of the tribe of the sons of Gad, was Eliasaph, the son of Deguel. And the Kohathites journeyed, bearing the

Sanctuary: and they set up the Tabernacle against they came. And the standard of the camp of the sons of Ephraim journeyed, *according* to their armies: and over his army, was Elishama, the son of Ammihud. And over the army of the tribe of the sons of Manasseh, was Gamaliel, the son of Pedahzur. And over the army of the tribe of the sons of Benjamin, was Abidan, the son of Gideon. And the standard of the campe of the sons of Dan journeyed; the rereward of all the camps throughout their armies: and over his army, was Ahiezer, the son of Ammishaddai. And over the army of the tribe of the sons of Aser, was Pagiel, the son of Ocran. And over the army of the tribe of the sons of Naphtali, was Ahira, the son of Enan. These *were* the journeyings of the sons of Israel, *according* to their armies, when they journeyed.

And Moses said unto Hobab the son of Reguel the Midianite, the father in law of Moses; We *are* journeying unto the place, of which Jehovah said, I will give it unto you; go thou with us, and we will do thee good, for Jehovah hath spoken good concerning Israel. And he said unto him, I will not go: but unto my land, and unto my kindred, I will go. And he said, Leave us not I pray thee; forasmuch as thou knowest our encamping in the wilderness; and thou mayest be to us for eyes. And it shall be, if thou wilt go with us; yea it shall be, *that* that good, wherewith Jehovah shall do good unto us, we also will do good unto thee. And they journeyed from the mountain of Jehovah, three days journey: and the Ark of the covenant of Jehovah journeyed before them, the three days journey, to search out for them a rest. And the cloud of Jehovah was over them by day, when they journeyed out of the campe.

And it was, when the Ark journeyed, that Moses said; Rise up, Jehovah, and let thine enemies be scattered; and let them that hate thee, flee from thy face. And when it rested, he said; Return Jehovah, (*unto*) the ten thousands thousands of Israel.

### Annotations.

*MAke unto thee]* After the constitution and order of the Church about the Lord's San <...> ie, and for their journeying towards Canaan; here followeth the appointment of such public instruments as were requisite for the congregation, both when they journeyed and when they rested, when they went to war, or were in distress, and when they were in peace. *two trumpets]* a trumpet (called *Chatsotsrah*) was of metal, a *Cornet* (called *Shophar*, whereof see *Levite. 23. 24.*) was of horn; both these were used after in Israel, *2 Chron. 15. 14. Psalm. 98. 6.* Here at first were but two trumpets, as Aaron had but two sons Priests, Eleazar and Ithamar: after as the Priests and business were increased, so were the number of trumpets, that in Solomon's time there were 120. *Priests sounding with trumpets, 2 Chron. 5. 12.* From which places compared, the Hebrew canons show, that there never might be in the Sanctuary at God's public worship there, *fewer than two trumpets, nor moe than 120. Maimonides in Cle hammikdash, ch. 3. sect. 4. of silver]* which was the purest metal, and fittest for sound; fit also for signification, for the word of God, and lively graces of his spirit, were figured by these trumpets, as *Isaiah. 58. 1. and 27. 13. Ezek. 33. 3. Rev. 4. 1. 1 Cor. 14. 8.* So the Hebrews say, the trumpets were to be made of silver; if of any other kind of metal, they were unlawful, *Maim. in Cle hammikdash, ch. 3. sect. 5. The tongue of the just, is as choice silver, Prov. 10. 20. and, the words of the LORD, are pure words, as silver tried, &c. Psalm. 12. 7. beaten work]* wrought with the

hammer, beaten into a plate, of one whole piece: so the golden Candlestick was, *Exod.* 25. 31. It signified the labor of the ministers of God, giving themselves *continually to prayer, and to the ministry of the word*, *Act.* 6. 4. that the trumpets may give a clear and certain sound, for and unto the people. *for the calling]* for to call together the congregation. This was the first of the four special uses of these trumpets, when the people rested, to assemble them unto the Lord in his Sanctuary, for to hear his word, to pray, and to doehim worship. As, *Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, Gather the people, sanctify the congregation, &c.* *Joel* 2. 15, 16. and, *Blow the trumpet in the new moon, &c.* *Psalms.* 81. 4. It signified that all the meetings of the Church should be sanctified by the word of God and prayer. *for the journeying]* to cause the camps, (that is, the people in their camps or tents) to take their journeys. This was the second use of the trumpets, to sanctify by their sound, the journeys and travels of God's people; that as their rest, so all their motions might be in God, by the conduct of his word and spirit. Thus were there three things to be observed at their removings; the Lord's taking up of the cloud, *Num.* 9. 18. 22. the sound of the trumpets, *Num.* 10. 2. 5. 6. and the prayer of Moses, *Num.* 10. 35.

Verse 3. *And they]* that is, *the Priests shall blow*, as is expressed in *verse.* 8. The Greek translatheth, *thou shalt blow*, meaning Moses, by the Priests whom he appointed thereto. *with them]* with both of them: for when but one was blown, the Princes only assembled, *verse.* 4.

Verse 4. *with one]* the Latin translatheth it, *once*; but the Greek better, *with one trumpet heads]* that is, *captains (governors) of thousands*; in Greek, *Chiliarchs*: see *Exod.* 18. 21. Thus was there one trumpet for the rulers, and one for the people, that all their assemblies might be in the name, and by the sign of the Lord: and the Governors might have their meeting apart, but not the people without the Governors presence; for wha•soever concerned the people, it belonged also to the Princes with them, in resting or journeying, peace or war. And all assembled unto Moses the chief, and figure of Christ, *Heb.* 3. 1, 2.

Verse 5. *And if ye blow]* or, *And ye shall blow an alarm, and the camps, &c.* So after: and thus the Greek translatheth it. *an alarm]* or, *a broken sound*; in Hebrew, *Trugnah*, which is generally any loud broken ringing noise, either with trumpets, as here; or with men's voices and shoutings, as in *1 Sam.* 4. 5. and this, either a joyful shout, and triumphant noise, as *Num.* 23. 21. *Psal.* 47. 6. *Ezr.* 3. 11, 12. or a mournful cry, as *Ier.* 20. 16. See the notes on *Levite.* 23. 24. This *broken sound* or *alarm*, was fittest to stir up and encourage the minds of the people to rise and march forward to battle against the Canaanites: as the former continued equal sound, was for their quiet assembling unto the service of God, and hearing of his Law. And unto this difference the Apostle hath respect, when he saith, *If the trumpet give an uncertain sound, who shall prepare himself to the battle?* *1 Cor.* 14. 8. And therefore also the Greek here and often elsewhere, translatheth it *sign*, or *signification*, because by it, the people distinctly perceived what they were to do. Andir signified, how God by his trumpeters the Prophets and Apostles, hath distinctly signified his will unto his Church, for all things needful, to furnish them unto all good works, *2 Tim.* 3. 16, 17. and such should be the teaching of all his Ministers. The Hebrew Doctors have understood the former blowing with an equal continued sound, to be a sign of mercy to Israel; and this alarm or broken sound, to be a sign of judgment against

their enemies. R. Menachem on Num. 10. saith, *The blowing (of trumpets) signified mercies; therefore in the time of assembling the people, he saith, And they shall blow with them, and all the assembly shall assemble themselves unto thee, Num. 10. 3. for the gathering of them is in mercy, as it is written, Return, ô LORD, unto the ten thousand thousands of Israel, Numb. 10. 36. Likewise, And he was King in Iesurun, when the beads of the people, the tribes of Israel were gathered together, Deut. 33. 5. But their journeying was with an alarm, Num. 10. 5. because the divine Majesty went before them; and it is written, Rise up LORD, and let thine enemies be scattered, Num. 10. 35. So the walls of Jericho fell with an alarm (or shout) Iof. 6. 20. because God's Majesty went before them to consume their enemies, &c. on the East side] which were Judah, Issachar and Zebulon, Num. 2. 3-7.*

Verse 6. *on the South side] Reuben, Simeon, and Gad, Num. 2. 10. &c. for their journeys] or, according to their journeyings; that is, not for these two quarters only, but for the other also: as Chazkuni observeth, for all the four camps. Here therefore the Greek version addeth by way of explanation, And ye shall sound the third alarm, and the camps that encamp towards the West shall ﴿﴾ their journey: and ye shall sound the fourth alarm• and the camps that encamp towards the North, ﴿﴾ take their journey. The like is signified also by F. Josephus, in Antiq. Judaic. lib. 3. c. 11. Where the Latin version misseth, interpreting Noton, the back part of the Tabernacle (which was westward,) when it meaneth the South: and the third, ﴿﴾ Liba, westward, he turneth Southward; when Li ﴿...﴾ is one of the western winds, as showeth Aul. Gellius, in Noct. Attic. l. 2. c. 22.*

Vers. 8. *a statute for ever] an everlasting ordinance: the outward rite continuing till Christ's coming, the spiritual use abiding still forever; that by the preaching of the word, and prayer, the Ministers of God should guide his people in all their affairs.*

Vers. 9 *ye go to war] Hebr. ye come to war, which the Greek translath, come forth. But coming is often used for going: as in Ion. 1. 3. coming (that is, going) to Tharshish. the distre ﴿...﴾ in Greek, the adversaries that resist you. This was the third use of the trumpets, to be sounded in time of war and tribulation: whereof there be examples in Israel's war against the Midianites, Num. 31. 6. in the Jews war against the Aposta•e Israelites, when they said, Behold God is with us, for a captain; and his Priests with sounding trumpets, to cry alarm against you, 2 Chron. 13. 12. and sundry the like. This one distress of war, is of some thought to be named for all other calamities; as the Hebrew canons declare, saying; It is commanded by the Law, to cry out, and to sound an alarm with trumpets, for every distress that shall come upo• the congregation; as it is written, Against the distresser, that distresseth you, Num. 10. 9. as ﴿﴾ should say, everything that shall distress you, ﴿﴾ ﴿...﴾ mine, and pestilence, and locusts, and the like; ye ﴿﴾ cry out for them, and sound an alarm. And ﴿﴾ thing belongeth unto repentance: for when distr ﴿...﴾ cometh, and they cry out because of it, and make an alarm; all do know, that for their evil deeds, they are afflicted; as it is written, Your iniquities have turned away these things, and your sins have with-bolden good things from you, (Ier. 5. 25.) &c. And by the exposition of our Scribes, we are to humble ourselves for every distress that ﴿﴾ come upon the Congregation, till mercy be shown from heaven. Maimonides in Misn. tom. 1. in Taanioth, or treat. of Fasts (or Humiliation) chap. 1. sect. 1. &c. with the trumpets] with which sound, they were also to lift up their voice in supplication*

to the Lord, to fast, and pray; as in Joel 2. 15. 17. *⟨ϕ⟩* the trumpet (or Cornet) in Zion, sanctify a *⟨ϕ⟩* call a solemn assembly, &c. Let the Priests the ministers of the LORD, weep between the P•••• and the Altar; and let them say. Spare thy people, ô LORD, &c. So in the war of Abijah, *⟨ϕ⟩* cried unto the LORD, and the Priests sounded with the trumpets, and the men of Judah gave a shout, &c. 2 Chron. 13. 14, 15. And Jehoshaphat in his war, proclaimed a fast, and prayed, 2 Chron. 20. 3. 6. &c. The order and manner of such fasts, the Hebrews describe thus: *In these days of Humiliation, men are to cry out with prayers and supplications, and to sound an alarm with trumpets only. But if they be in the Sanctuary, they sound an alarm with trumpets and with cornet; and not with both of them together, save in the Sanctuary; as it is written, With trumpets and voice of the cornet, sound an alarm before the King the LORD, Psal. 98. 6. These Fasts (or Humiliations) which they have decreed for the Congregation because of distresses, are not day after day, for the multitude of the congregation cannot continue in so doing. Neither do they decree the fast to begin, save on the second day of the week, and then on the fifth day after that, and in the second day (of the week) after that again; and so after this order, on the second day, and the fifth, and the second, till mercy be shown them. They decree no fasts for the congregation, on the Sabbaths, or Feast-days; neither blow they in them with cornet or trumpets, nor cry out and make supplications in them; unless it be in a City that is besieged by heathens, or invaded by a slood, or in a ship ready to be cast away in the sea, &c. Neither decree they that a fast shall begin at the new Moons, or at the Feast of the Dedication of the Temple, or feast of Purim, or in the working day of any solemn feast. But if they have begun the Fast, though but one day, and any of these days fall out, they fast, and accomplish the day in humiliation. These Fasts which are for distress, women with child, and that give suck, and little children fast not. And it is lawful to eat in the night, when the fast is on the morrow. As the congregation is to fast for their distress: so is a private man to do for his; as if he be sick, or wander in the wilderness, or be imprisoned, he is to humble himself, and seek mercy by prayer (to God.) Every fasting day decreed for the congregation, the Judges and Elders sit in the Synagogue, and make inquiry of the deeds of the men of that City, from after morning prayer till mid-day; and remove the stumbling blocks of transgressions; and do admonish, and inquire, and search concerning injurious persons and transgressors, and separate them; and concerning violent persons, and humble them, &c. These are the distresses, for which the congregation are to fast and *⟨ϕ⟩* an alarm. For the enemies of Israel that come against Israel; and for the sword that passeth by the land, as of heathens warring with heathens; and for the pestilence; and for evil beasts; and for Locusts; and for Caterpillars; and for blasting of fruits; and for meldew; and for ruin or downfall of buildings, by earthquake, winds, or the like; and for sicknesses that spread among the people; and for means of livelihood failing, to the decay of trading; and for rain, if it be too excessive, or too scarce: Every City that is distressed with any of these, is to fast, and sound an alarm, until the distress be taken away; and all that are round about that City, are to fast, but not to sound an alarm, but to request mercy for them. Maimonides in Taanioth ch. 1. & 2. That humiliations in times of dist•esse, were appointed of God, the Prophet Joel showeth us, in whose time, Palmer-worms, Locusts, Canker-worms, Caterpillars, wasted the fruits of the earth; and drought, as fire and flame, burnt up the pastures, and trees of the field: for which the people were exhorted to fast and pray, which was performed with blowing of trumpets, and sounding alarm, &c. Joel. 1. 4, 5. 13. 14. 19. 20. and 2. 1. 12. 13. 15. 16. &c. ye shall •e remembered] the Chaldee explaineth it, the remembrance of you shall come up for good before the Lord. This is a*



promise of grace, annexed to the signs, the trumpets: for *remembrance* is sometime for evil, to punish iniquity, *Nehem. 6. 14. Ier. 14. 10.* sometime for good, as *Neh. 5. 19. and 13. 22.* See the notes on *Gen. 8. 1.* Thus the silver trumpets signified the Ministers duty, by preaching of the Law, to call men unto repentance for then sins, *Esa. 58. 1. Ezek. 33. 3.—7. 8. H's. 8. 1. •el 2. 1. 15, 16.* and to stir them up to fight the Lord's battles against Satan, sin, Antichrist, & *2 Chron. 13. 12. 15. Ier. 51. 27. Ios. 6. 8. Rev. 8. 6, 7, &c.* In which battles, the Lord himself will be with his people, and blow the trumpet before them, *Zach. 9. 14.*

Verse 10. *day of your gladness*] in Greek, *days*; one named for all. This is the fourth use of the trumpets, for joy and triumph before the Lord. And by the day of gladness, (distinguished from the solemn feasts) *Baal* ⟨◇⟩ understandeth the *Sabbath day*: or, it may be meant of any extraordinary day of rejoicing for any special mercy received, or deliverance from evil. As a ⟨◇⟩ first dedication of Solomon's Temple, *2 Chr•. 5. 12, 13.* also at the return out of ⟨◇⟩ *p•ivie*, and at the foundation of the second Temple, *they set th• Priests in their apparel with trumpets, &c.* and praised the Lord, whose mercy endureth forever towards Israel, *Ezr. 3. 10, 11.* and likewise *at the dedication of the wall of Jerusalem, Nehem. 12. 27. 35.* *solemn feasts*] the ordinary feasts appointed of God, whereof see *Levite. 23. beginnings*] called in Greek *New Moons*, which were in Israel at the beginning of every month, and were among the Solemnities, *Num. 28. 11. &c.* at which times trumpets and cornets were blown, as appeareth also by *Psalm. 81. 4. with the Trumpets*] Afterward God by David and the Prophets ordained other instruments whereon the Levites played, called *the instruments of music of the LORD, 2 Chrō. 7. 6.* and they were, *Psalteries, Harps, Cymbals, 1 Chron. 16. 5, 6. Flutes (or Pipes) and Timbrels, Psal. 149. 3.* David also and the Prophets made Psalms and Songs, which some of the Levites sung, whiles other played on the instruments, *1 Chron. 25. and 16. 7, 8. &c.* And the Hebrews recording the manner of service in the Temple, say, *There might not be fewer than twelve Levites, standing upon the stage every day, to sing th• song over the sacrifice always. And they sung the song with meuth, without instrument. There might not be fewer Psalteries than two, nor moe than six: not fewer Pipes than two, nor moe than twelve: not fewer Trumpets than two, nor moe than an hundred and twenty: not fewer Harps than nine, but as many moe always as they would: and but one Cymbal only. Maimonides tom. 3. in Cle hammikdash, chap. 3. sect. 3, 4. over your Burnt-offerings*] a practice of this is shown in Ezekialis time; for *he set the Levites in the house of the Lord, with Cymbals, with Psalteries and with Harps, according to the commandment of David, and of Gad the Kings Seer, and of Nathan the Prophet, (for the commandment was by the hand of the Lord, by the hand of his Prophets;) and the Levites stood with the instruments of David, and the Priests with the Trumpets. And Hezekiah commanded to offer the Burnt-offering upon the Altar, and when the Burnt-offering began, the Song of the Lord began, with the Trumpets and with the instruments ordained by David King of Israel. And all the Congregation worshipped, and the singers sang, and the trumpeters sounded: all (this continued) until the Burnt-offering was finished, 2 Chron. 29. 25.—28.* So when Solomon sacrificed at the dedication of the Temple, the Levites that were singers, and others with Cymbals, Psalteries and Harps, were arrayed in white linen, and stood at the East end of the Altar, and with them 120. Priests, sounding with trumpets. And the trumpeters and singers were as one, to make one sound to be heard, in praising and thanking the Lord; and they lift up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord; For he is good, for

his mercy (endureth) forever, 2 Chron. 5. 12, 13. of your Peace-offerings] The Hebrews say, they used to sing the Song, over all the Burnt-offerings of the Congregation, which were due (to be offered;) and over the Peace-offerings of the solemn assembly, at the time when the wine (the drink-offering) was poured out. But the voluntary Burnt-offerings which the Congregation offered, &c. they sang not the song over them. Maimonides in *Cle hammikdash*, ch. 3. sect. 3. So they understood this Law, not for private men's sacrifices, but for the public Churches: they did not blow, save only at the Congregations offering which was appointed them, saith; Chazkuni on Numb. 10. This use of the trumpets signified the spiritual graces and joy that God's people should show forth in his service, directed thereto by his Ministers, Psal. 98. 6. and 150. 3. and 81. 3, 4. Ezr. 3. 10. 2 Chron. 5. 12, 13. Coloss. 3. 16. Ephes. 5. 18, 19. Blessed are the people that know the shouting-sound (or alarm of the trumpet,) Psal. 89. 16.

Vers. 11. second year] after Israel was come out of Egypt, Num. 9. 1. second month] which we now call April, the Hebrews called it *Ijar*. twentieth day] the second Passover being ended, Num. 9. 11. when by Mount Sinai (where the Law was given them,) they had abidden twelve months, lacking ten days, as appeareth by comparing Exod. 19. 1, 2. the cloud was taken up] by the Lord, which was a sign that now the people should remove, Numb. 9. 17. But they had withal, word from the Lord, who spake unto them, saying; *Ye have dwelt long enough in this mountain; turn you, and take your journey, and go to the mount of the Amorites, &c. Behold I have given the land before you; go in, and posse* ⟨...⟩ *which Jehovah sware unto your fathers, Deu.* 1. 6, 7, 8. So both by word and sign, God called them from Sinai, the place of bondage, by reason of the Law there given, Gal. 4. 24, 25. unto the land ⟨...⟩ promise, which figured the state of grace and freedom by Jesus Christ: see the notes on Gen. ⟨◇⟩ . 5.

Verse 12. by their journeys] from Sinai to *Taberah* and *Kibroth-hattaavah*, Num. 11. 3. 34. and 33. 16. from *Kibroth-hattaavah* to *H* ⟨...⟩ , ⟨◇⟩ from *Hazeroth*, into the wilderness of ⟨◇⟩ , Num. 11. 35. and 12. 16. *Pharan*] or ⟨◇⟩ , the name of a wilderness and mountain in it, mentioned again in Deut. 1. 1. and 33. 2. In this wilderness Ishmael dwelt, Gen. 21. 22.

Verse 13. at the mouth] that is, the word, as the Chaldee saith, or, by the voice, as the Greek translath: see Num. 9. 18. 23. the hand] that ⟨◇⟩ , the ministry of Moses, who ordered the blowing of the trumpets, and sanctified the journey by prayer, v. 35. Thus they had four things (at this first removal) to confirm their faith in their ⟨◇⟩ vell through that terrible wilderness; the Word: God commanding them; and the lifting up of his cloud, for a sign visible; the word of Moses in prayer, and the sound of the trumpets for a sign ⟨◇⟩ ble. And thus they were furnished with all good means to conduct them into their promised inheritance: wherefore amongst other mercies of God to Israel, the memorial of this was after celebrate, that he led his people in the wilderness, for his ⟨◇⟩ endureth forever, Psal. 136. 16. Deut. 8. 15. ⟨◇⟩ . 63. 14. Jer. 2. 6.

Verse 14. according to] or, with their armies; that is, with the army of Issachar, and army of Zebulun, both which were under the standard ⟨◇◇⟩ dah, Num. 2. 2, 3.—9. So the Lion of

Judah as standard-bearer, and figure of Christ, goeth before them all, to fight in the forefront of the  $\langle \diamond \rangle$  . against the Canaanites: see *Gen. 49. 8. Judge. \langle \diamond \rangle* .  $\langle \diamond \rangle$  .  $\langle \diamond \rangle$  .

Verse 17. *was taken down]* after that the Priest had with veils and clothes, covered the Ark  $\langle \dots \rangle$  other holy things in the Tabernacle, as is prescribed in *Numb. 4. 5. &c.* The taking down of the Tabernacle, and removal thereof, and setting it up in another place; signified (among other th  $\langle \dots \rangle$ ) the instabilitie of that legal figurative worship, which Christ at his coming was to abolish,  $\langle \diamond \rangle$  . 12. 27, 28. Also the unsettled estate of the Church, and all the members thereof, in the wilderness: this world, *2 Cor. 5. 1.—4. 2 Pet. 1. 14.* Likewise the removal of the Church from one place and nation to another, from the Jews to the Gentiles. *Mat. 1. 43.* In regard of this unstayednesse, Moses said unto them, *Ye are not yet come to the \langle \diamond \rangle Deut. 12. 9.* But in David's time he said, *The \langle \diamond \rangle hath given rest unto his people:* and, the L  $\langle \dots \rangle$  shall no more carry the Tabernacle, nor any of it, for the service thereof, *1 Chron. 23. 25, 26. \langle \diamond \rangle* further in the notes on *Num. 4. 20. \langle \dots \rangle Tab.]* having six wagons on which they  $\langle \dots \rangle$  boards and coverings; as is shown in  $\langle \dots \rangle$  5. 7, 8, 9.

Verse 18. *of Reuben]* who was stand•be•er to the second quarter, *Numb. 2. 10.—16.*

Vers. 20. *Dequel*▪ called sometimes *Reguel.* *Numb. 2. 14.* so here the Greek nameth him *Ragovel.*

Vers. 21. *the Sanctuary* that is, (as the Greek translath) *the holy things*, as the Ark, Candlestick, Table, Altar, &c. which they were to bear on their shoulders, *Numb. 4. 5.—15. and 7. 9. and they]* that is, the Gershonites and Merarites forespoken of, in *verse. 17.* who therefore went before, that the house or tabernacle might be set up ready, to receive these holy things; for which the Tabernacle was made, and not they for the Tabernacle.

Vers. 22. *Ephraim]* the standard-bearer to the third quarter: see *Numb. 2. 18.—24. [unspec 22]*

Vers. 25. *the rere-ward]* or, *the gatherer*, (in Greek, *the last of all the camps,*) that gathered up and took care of the weak ones and hindmost, (such as Amalek had before smitten, *Exod. 17. Deut. 25. 17, 18.*) as also of the Leprous and unclean, such as had been put out of the host, *Num, 5. 2.* (as in *Num. 12. 15. the people journeyed not, till Mary* (who had beene a Leper) *was gathered,*) This shown God's love and care of the most weak among his people, in taking such order for their safety. And unto this order of march, the Prophet hath reference in *Isaiah. 52. 12. Jehovah will go before you, and the God of Israel will be your rere-ward* (or *gatherer.*) And David processing his faith in God, saith, *Though my father and my mother should forsake me; yet Jehovah would gather me, Psal. 27. 10.* In like manner at the siege of Jericho, *armed men went before the Priests that blew with the trumpets; and the rere-ward came after the Ark, Ios. 6. 9. 13.*

Vers. 28. *These were the journeyings]* in Greek, *These were the hosts* (or *armies.*) By *Th•se*, is meant the order of their marching in their journeys, which God, by this repetition, would have men to observe; & we may summarily view thus, When God took up the cloud, Moses prayed, and the Priests with the trumpets blew an alarm, then Judah (the first standard) rose up, with Issachar and Zabulen; in which campe were 186. thousand and 400. men of war

(Num. 2. 9.) and they marched foremost. Then followed the Levites of Gershon, and Merari, with six wagons bearing the boards and coverings of the Tabernacle.

The trumpets sounded an alarm the second time, then Reuben, Simeon and Gad, (with their army of 151. thousand, 450. fighting men,) rose up, and followed the tabernacle.

After them went the Levites, sons of Kohath, in the midst of the twelve tribes, bearing on their shoulders, the Ark, Candlestick, Table, Altar, and other holy things.

At the sound of the trumpets third alarm, rose up the standard of Ephraim, under which were of Ephraim, Manasseh and Benjamin, 100. thousand and 8000. & an hundred men of war; and these followed the Sanctuary going before them: unto which the Psalmist hath reference, when he prayeth, *Before Ephraim up thy strength, and come for salvation* <...> Psalm. 80. 3.

At the fourth alarm, the standard of •an arose, in whose campe were one hundred fifty seven thousand, and six hundred fighting m•n, of Dan, Aser and Naphtali; who not guarding the tabernacle, had charge of gathering all, and looking to the feeble, &c. that nothing should be lost, or <◇> behind. Thus the Sanctuary •ad the midst, most safe and honorable place: the greatest campe went foremost, the next in greatness went hin• most, for to resist all enemies, before and after. But the Lord <...> self was he that went before, and gathered behind, ( <◇> 52. 12.) who when he rose up, his enemies were scattered, and they that hated him, fled before him, <◇> . <◇> . •5. when he marched before his people in the wilderness, the earth quaked <◇> the <...> ens dropped, and he confirmed his inheritance when it was w•aried, *Psal. 68, 2. 8, 9, 10.*

Verse 29. <...> bah] or, <◇> , called in Greek, *Iohah, son o• Rag•v•l the M* <...> He was also called <◇> , *Ex•d. <◇> . 1. and <◇> . Iarcht* here expoundeth it *H <...> ▪ but Ab•n <◇> <◇>* of another minds, that it was the brother of Zipporah Moses wife, and so not father in law, but brother in law to Moses. This speech of Moses to his father in law, some think <◇> before, when he came to him with Zippo•ah, <◇> . 18. 1, 2. &c. and so it may be translated, *And Moses had said unto Hobab.*

Verse 30. *I will not go]* This denial is thought to be but for the present; and that Hobab went to his own country first, and after returned again to Moses in the wilderness; because there is mention of the posterity of Hobab dwelling among the Israeli•es in Canaan, *Judge. 1. 16. and 4. 11. 1 Sam. 15. 6.* Or, if he returned not into the wilderness, yet at the least, his posterity came unto Israel in Canaan, as the Scriptures <◇> mentioned show.

Verse 31. *for eyes]* instead of eyes, to guide us by thy counsel and providence. The Greek translatheth it, *Thou shalt be an Elder amongst us.* Or, by *eyes*, may be meant dear, loved, and tendered, as men do their own eyes.

Verse 33. *mount of <...> vah]* the Chaldee explaineth [unspec] it, *the mountain whereon the glory of the Lord had been revealed:* that was Mount Sinai, where the Law had been given. *three*

days journey] or, *three days way*; which was both by God's direction, & by his special power enabling the people to travel so long. The like journey was mentioned from Egypt, *Exod.* 3. 18. and after from the red Sea, *Exod.* 15. 22. and now from mount Sinai where the *Ark of the covenant* journeyed before them: which was a figure of Christ, and of his conducting and strengthening of the people; and his resurrection from the dead was *the third day*, *1 Cor.* 15. 4. which was *for our justification*, and so for rest and peace unto our souls, *Rom.* 4, 25, and 5. 1, 2, 3. who said of himself, *Behold I cast out Devilt, and I doe cures today and tomorrow, and the third day I shall be perfected, &c.* *Luke* 13. 32, 33. Of the mystery of this number *three*, and of *the third day*, see the annotations on *Ge.* 22. 4. *journeyed before them*] The Ark was carried by the Levites in the midst of them, as appeareth by *verse* 14. 21. but the eyes of all the people were unto the cloud conducting them, and to the Ark amongst them; the journeying and resting whereof was sanctified by Moses prayer, before that the people might either set forward, or pitch their tents: and therefore it is said to journey *before them. to search out*] or, *to espy*; which the Chaldee expoundeth *to prepare*; the Greek, *to consider*: it meaneth a diligent search and looking about for to know and find out the estate of a place, as *Num.* 13. 2. 17, 18, 19, 20. So God is said to have *searched out* (or *espied*) the land of Canaan which he gave unto Israel, *Ezek.* 20. 6. And that which is here spoken of *the Ark*, Moses speaketh of God himself, in *Deut.* 1. 33. that he went before them *to search out a place* for them to pitch their Tents in. So God's love and providence towards his Church in Christ, is hereby signified. Wherefore that which Moses said to Hobab, *Thou mayest be for eyes unto us* *verse* 31. was not meant that he should appoint them a place to pitch and rest in; but that he being acquainted with the places in that Wilderness, might signify the conditions, commodities or discommodities of the places w<sup>ch</sup> God should design them for to pitch their camps in. *a rest*] that is, as in *Isaiah.* 66. 1. *a place of rest*: so the Chaldee expoundeth it, *a place of encamping*, or resting. Thus *rest*, is often used for a *resting place*, *Psal.* 132. 8. *Gen.* 8. 9. *1 Chr.* 28. 2. *Mic.* 2. 10. *Zac.* 9. 1. This outward rest which God prepared for his people, figured the spiritual rest which we find for our souls, by following Christ in faith, *Matth.* 11. 29. *Hebr.* 4. 3. 10, 11.

*Verse* 34. *the cloud of Jehovah*] which had conducted them from Egypt to mount Sinai, *Exod.* 13. 21. 22. the same guided them still. The Chaldee calleth it *the cloud of the glory of the Lord. was over them*] or, *upon them*; the Chaldee understandeth, *went* (or *journeyed*) *over them*: the Greek saith, *did over-shadow them*: and David teacheth that it was *spread for a covering*, *Psal.* 105. 39. namely to shadow them from the heat of the Sun: and in *Num.* 14. 14. Moses saith it *stood over them*. It signified unto them the glorious grace, guidance, and protection of God: and figured the like unto the Church after in Christ; who by his Word and Spirit, guideth and protecteth all his people, *Isaiah.* 4. 5, 6. For as God now led his people *like a flock in the Wilderness*, *Psal.* 78. 52. So Christ *the good Shepherd calleth his own sheep by name, and leadeth them out, goeth before them, and the sheep follow him, for they know his voice; and go in and out and find pasture*, *John.* 10. 3, 4. 9. 11. See also the notes in *Ex.* 13. 21. *by day*] that is, *in the day time*, and *daily*, continually: for by day it was a cloud, and by night a fire: and this continued till they came to the promised land, *Exod.* 14. 20. 24. and 13. 22. *Nehem.* 9. 12. 19. *Psal.* 78. 14. *Num.* 14. 14.

*Verse* 35. *Rise up*] or, *Stand up*: it is opposed to sitting still, and is meant here for the help and comfort of his people whom he conducted and for the destruction of his enemies, as the

words following manifest: and thus David often useth it, as in *Psal.* 3. 8. and 7. 7. and 10. 12. and 17. 13. and 4. 27. But specially in the 68 *Psalme*, (which is a prophesy of Christ, his resurrection, and ascension into heaven,) and which he beginneth with these words of Moses, *Let God rise up, let his enemies be scattered, &c.* which showeth that the fulfilling of all these mysteries, is by Christ and his rising from the dead, for the justification and salvation of his Church. *Onkelos* translatheth it in Chaldee, *Bee thou reviled, O Lord:* and *Jonathan* paraphraseth, *Be thou reviled now, O Word of the Lord, in the strength of thine anger. thine enemies* Jonathan in Chaldee saith, *the enemies of thy people:* and after, *those that hate them:* for the enemies and persecutors of the Church, are the enemies of God himself, *Act.* 9. 4. *Matth.* 25. 45. *Zach.* 2. 8. This David showeth, when saying unto God, *thine enemies and thine haters;* he annexeth, *Against thy people they have craftily taken secret counsel, &c.* *Psal.* 83. 3, 4. *scattered*] as broken asunder: so the word signifieth, *Psal.* 2. 9. The effect of Christ's death and resurrection, is the breaking and scattering of the conjoined forces of his enemies, *Psal.* 68. 2, 3. 13. 15. and the contrary *gathering together in one, of the children of God that were scattered abroad, John.* 11. 51, 52, *Isaiah.* 11. 10, 12. *Return Jehovah (unto) the ten thousands*] that is, as the Chaldee paraphraseth, *Return LORD, dwell with thy glory, among the ten thousands thousands of Israel.* Or, without supplying the word *unto*, as the Greek translatheth it, *Return, Lord, th thousands the ten thousands in Israel:* that is, cause them to return unto their rest from their travels. For the word *Return*, may mean either God's action in himself, returning to his people: or his action in them, returning, reducing & bringing them again; as in *Deut.* 30. 3. *Psal.* 14. 7. and 126. 1. In both senses rest and quietness is implied, which Moses entreateth God to give unto his people, and himself to remain with them. So *R. Menachem* here expoundeth it to mean *quietnesse;* according to *Isaiah.* 30. 15. *In returning and rest shall ye be saved.* But the first interpretation seemeth most fitting, that as when the cloud, Ark, and host removed, he prayed God to Rise up and go with them against their enemies: so when the Ark and people rested, he prayeth God to return and remain among them: for in his presence their chief joy and safety consisted, as he elsewhere showeth, *Ex.* 33. 14, 15, 16. And that there is often a want of such words necessary to be supplied, the Scripture elsewhere showeth, as in *2 Sam.* 4. 1. *⟨ϕ⟩ men were Saul's son, that is, were unto Saul's s ⟨...⟩* : or, he had two men: and such wants are many times supplied by other prophets: as the pillars that were *the house, 2 King.* 25. 13. that is, which wer•in the house, *Jerem.* 52. 17. The Ark continu•the house, *2 Sam.* 6. 11. that is, continued in the house, *1 Chron.* 13. 14. and sundry the like. See; *Deut.* 32. 43.

## CHAP. XI.

1 The people complaining, God punisheth them with fire, which at Moses prayer is quenched. 4 They lust for flesh, and loath Manna. 10 Moses grieved at their murmuring, complaineth to God of his charge. 16 God divideth his burden unto seventy Elders which should bear it with him, 18 and promiseth to give the people flesh. 24 The seventy Elders have the spirit of prophesy. 31 God by a wind bringeth Quails into the Campe, which the people gathering and eating, do die of a plague at Kibr•th-hattaavah. 35 The Campe removeth to Hazereth.

AND the people was when *they were* complainers, evil in the ears of Jehovah: and Jehovah heard, and his anger was kindled; and a fire of Jehovah burnt among them and consumed *them* in the utmost part of the campe. And the people cried out unto Moses, and Moses prayed unto Jehovah, and the fire sunk down. And he called the name of that place Taberah, because the fire of Jehovah burnt among them. And the mixed multitude that was among them lusted *with* lust, and the sons of Israel also returned and wept; and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt for naught: the cucumbers and the melons, and the leekes, and the onions, and the garlic. But now our soul is dried away, *there is nothing at all*, only our eyes *are* unto the Manna. And the Manna was as Coriander seed, & the color of it as the color of Bdelium. The people went about and gathered *it*, and ground *it* in milles; or beat *it* in a mortar; and baked *it* in pannes, and made cakes of it; and the taste of it was, as the taste of the best moisture of oil. And when the dew fell down upon the campe *in the night*, the Manna fell down upon it. And Moses heard the people weeping throughout their families; *every man* in the door of his tent; and the anger of Jehovah was kindled greatly, and in the eyes of Moses *it was* evil. And Moses said unto Jehovah; Wherefore hast thou done evil to thy servant? and wherefore have I not found grace in thine eyes, that *thou* layest the burden of all these people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Bear them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying; Give us flesh that we may eat. I am not able myself alone to bear all this people, for *it is* too heavy for me. And if thou do thus unto me, kill me I pray thee, kill me, if I have found grace in thine eyes, and let me not see mine evil.

And Jehovah said unto Moses; Gather unto me seventy men of the Elders of Israel, whom thou knowest, that they *are* the Elders of the people and the officers of them, and take them unto the Tent of the Congregation, that they may stand there with thee. And I will come down and will speak with thee there, and I will take of the spirit which *is* upon thee, and will put *it* upon them, and they shall bear with thee the burden of the people, and thou shalt not bear *it* thyself alone. And say thou unto the people, sanctify yourselves against tomorrow, and ye shall eat flesh; for you have wept in the ears of Jehovah, saying; Who shall give us flesh to eat? for *it was* well with us in Egypt; therefore Jehovah will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, nor ten days, nor twenty days. Until a month of days, until it come out at your nostrils, and it be unto you loathsome, because that you have despised Jehovah who *is* among you, and have wept before him, saying; Wherefore now came we forth out of Egypt? And Moses said, The people amongst whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, and they shall eat *it* a month of days. Shall the flocks and the herds be slain for them to suffice them? or shall all the fishes of the Sea be gathered together for them to suffice them?

And Jehovah said unto Moses, Is Jehovah's hand waxed short? thou shalt see now, whether my word shall come to pass unto thee, or not. And Moses went out, and spake unto the people the words of Jehovah; and he gathered the seventy men of the Elders of the people, and made them stand round about the Tent. And Jehovah came down in a cloud, and spake

unto him, and took of the Spirit that was upon him; and gave it unto the seventy men the Elders; and it was when the Spirit rested upon them, they prophesied, & did not add. And there remained two of the men in the campe; the name of the one was Eldad; and the name of the second, Medad; and the Spirit rested upon them; and they were of them that were written, but went not out unto the Tent, and they prophesied in the campe.

And there ran a young man; and told Moses, and said; Eldad and Medad do prophesy in the campe. And Joshua the son of Nun, the minister of Moses, one of his choice young men, answered and said; My lord Moses, forbid thou them. And Moses said unto him; Enviest thou for me? but O who shall give that all the people of Jehovah were prophets; that Jehovah would give his spirit upon them. And Moses gathered him-self into the campe; he, and the Elders of Israel. And there went forth a wind from Jehovah, and brought Quails from the sea, and let them fall by the campe, as it were a days journey on this side, and as it were a days journey on that side, round about the campe: and as it were two cubits above the face of the earth. And the people stood up all that day, and all the night, and all the next day; and they gathered the Quails; he that gathered least, gathered ten homers: and spreading they spread them for themselves, round about the campe. The flesh was yet between their teeth; it was not yet cut off, when the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague. And he called the name of that place Kibroth hattaavah, because there they buried the people that lusted. From Kibroth hattaavah, the people journeyed unto Hazeroth: and they were in Hazeroth.

### Annotations.

And the people] Hitherto in this book, God's grace to his people hath been manifested in the ordering; directing, and governing of them in the Wilderness, towards their promised inheritance: now followeth their unthankfulness, and unworthy carriage among so great blessings, by their many murmurings and rebellions; whereby both the disobedient nature of man, and the impossibility of the Law to bring men unto God, is declared. when they were complainers] or, as complainers; that is, even complainers, very murmurers; grudging, and showing themselves discontented with their estate; and (as is likely) for their so long travel in that Wilderness, three days journey before they came to a resting place, <...> ▪ 10. 33. and thus Sol. larchi here expou <...> ▪ So whereas they should have rejoiced in the <◇> now among them, they shown themselves <◇> mourners, sorrowful, and (as the Greek <...> teth) murmuring. Of such murmurers and complainers, the Apostle also speaketh, Jude verse <◇> . evil] this seemeth to have reference to the first, the people was evil, that is, wicked, and so <◇> pleasing the Lord: the Greek referreth it to the latter, the people murmured evil things <◇> ...> Lord. a fire of Jehovah] that is, as the Greek expoundeth it, from the Lord, and the Chaldee, from before the Lord: though it may also means great and vehement fire. Their rebellions before the Law was given at Mount Sinai, God punished not, Exod. 14. 11—15. and 15. 24, 26. and 16. <◇> . <◇> ▪ 4 9, 20, 27, 28. and 17. 2—5, save only when they made the molten Calf at the mount, Exod. 32 27▪ 28. 35. But their sins committed after, he punisheth severely, as here and after is to be <◇> : for, the Law worketh wrath, Rom. 4 15. And <◇> these things



happened unto them for ensamples tous, 1 Cor. 10. 5—11. consumca] or, devour<sup>••</sup> Hebr. did eat. The Greek translath, devoured a part ⟨ϕ⟩ the campe. In that the fire consumed in the ⟨ϕ⟩ part, it is probable that there the sin began among them that were faint and weary with travel; as Deut. 25. 18.

Verse 2. sunk down] that is, went out, or, was [unspec] quenched; in Greek, ceased. Their seeking to the Lord in their afflictions, and his mercies towards them, are mentioned in Psal. 78. 34.—38.

Vers. 3. he called] that is, Moses called: or, [unspec] as the Geeke translath, the name of that ⟨ϕ⟩ was called: see the notes on Gen. 16. 14▪ ⟨ϕ⟩ ▪ rah] that is, Burning: which name was given ⟨ϕ⟩ imprint a memorial of their sin and ⟨...⟩ judgments in their hearts, as Moses after ⟨ϕ⟩ tioneth them, in Deut. 9. 7. 22. 24.

Vers. 4. the mixed-multitude] or, the ga ⟨...⟩ multitude; so called in Hebrew of gatherin<sup>•••</sup> ⟨ϕ⟩ Greek and Chaldee, of mixture: and in the Ch ⟨...⟩ dee said to be Jonathan's, they are called, the ⟨...⟩ gers that were gathered among them. These were that mixed-people that came up with Israel out of Egypt, mentioned in Exod. 12. 38. ⟨ϕ⟩ with lust] that is, lusted greatly and greedily. ⟨...⟩ ned and wept] that is, again wept, the Greek ⟨ϕ⟩ ▪ they sate and wept. The Israelites that a ⟨ϕ⟩ before complained, were punished, and repented▪ now again, by the example of the strangers among them, return to their sinful course. Ch ⟨...⟩ here saith, After that (the sons of Israel) had murmured already themselves alone, (verse 1.) they turned and murmured with the mixed-multitude, and ⟨ϕϕ⟩ desire of flesh. So this was another m<sup>••</sup>inie, d<sup>•</sup>ffering from that forespoken of; though in time and ⟨ϕ⟩ n<sup>••</sup>re together▪ who shall give] a wish, meaning. O that some woe<sup>••</sup>d give us flesh: and a temptation, ⟨ϕ⟩ not believing that God could do it. This their lusting is rehearsed, in Psal. 106. 14. and 78. 18, 19. 20. they tempted God in their heart, asking ⟨...⟩ their soul (or lust:) and they spake against ⟨ϕ⟩ ▪ they said; Can God furnish a Table in the Wilderness? Behold h ⟨...⟩ smote the Rock, and the waters g<sup>•</sup>shed out, and streams overflowed: can he give •read also? or can be prepare flesh for his people?

Verse 5. we remember] they stirred and inflamed their lust, with remembrance of their former Egyptian diet. for naught] this may be referred to the fish which they had for naught, without price, getting them out of the rivers freely; or, for naught, that is, for very little, very cheap; as nothing is used for very little, Act. 27. 33. John. 18. 20. none, for very few, Ier. 8. 6. 1. Cor. 2. 8. It may also have reference to the former, we remember for naught, that is, in vain: so the Hebrew, Chinnam; and Greek, Dorean, sometime signifieth a thing done or spoken in vain and without effect; as Pro. 1. 17. Ezek. 6. 10. Gal. 2. 21. garlic] these gross meats used to be eaten by the poorer sort in Egypt, and by the Israelites when they were slaves there, they now remember, (forgetting their slavery;) and prefer before the Manna which God gave them from heaven, which was both pleasant and wholesome. Of the things here spoken of, and other the like, the Hebrews themselves say: Some meats are exceeding evil, and it is n<sup>•t</sup> meet that a man should ever eat of them, as great fishes that are salted and old, &c. and some meats are evil, but not so bad; therefore it is not meet for a man to eat of them, save a little and very seldom; and he may

not use to make them his meat, or to eat them with his meat continually, as great fishes, cheese, &c. and leekes, and onions, and garlic, &c. these meats are naught, which a man should eat of but a very little, and in winter days; but in summer not at all. Maim. in Misn. tom. 1. in Degnoth chap. 4. sect. 9.

Verse 6. *our soul is dried*] The soul is often put for the body, or whole man, and for the appetite or desire of meat, drink, and other things: so here they complain that they had no nourishment by the *wheat of heaven* (as *Manna* is called, *Psal.* 78. 24.) neither was their appetite satisfied: and hereupon it is said, they asked *meat for their soul*, *Psal.* 78. 18. to satisfy their fleshly lust. *our eyes are*] or, *our eyes behold only the Manna*; that is, we see no other food; neither can we expect for any other, but depend upon *Manna* only. For *the eyes unto any*, signify hope and expectation, as *Psal.* 25. 15. and 141. 8. *Manna* was unto them both a corporal food, and a spiritual, figuring Christ himself, with his word and grace, *John.* 6. 31, 32, 33. *1 Cor.* 10. 3. So the loathing of *Manna*, and longing for the meats of Egypt, figured the rejecting of Christ and his graces, for to have nourishment and life by the works and righteousness of men, *Gal.* 3. 3, 10. and 4. 9. Such men's eyes cannot see the *Manna which is hid.* *Rev.* 2. 17.

Verse 7. *Manna*] in Hebrew, *Man*: the reason of this name, see in the notes on *Exod.* 16. 14. *Chazkuni* on that place saith, *Man, in the Egyptian tongue, is as Mah, (that is, What) in the Hebrew tongue: and they asked one of another, Man, that is, what is this? Coriander*] of it, see *Exod.* 16. 31. These are the words of Moses, convincing the people's ingratitude, by the description of *Manna*, which they disdained. *the color*] Hebr. *the eye*, that is, *the color, or appearance*, as the Greek and Chaldee explain it: so *eye* is used for *color*, &c. in *Lev.* 13. 55. *Ezek.* 1. 16. and 8. 2. and 10. 9. *Bdelium*] in Hebrew *Bdolach*, in Greek, (and by *Sol. Iarchies* exposition) *Crystall*: which is white and transparent: so *Manna* is said to be *white*, *Exod.* 16. 31. Of *Bdelium*, see *Gen.* 2. 12.

Verse 8. *went about*] or, *went to and fro*, to search, find, espy, as in *Ier.* 5. 1. *Amos* 8. 12. *Dan.* 12. 4. therefore this word is applied sometime to the eye, as in *2 Chron.* 16. 9. It figured the labor and diligence that men should use to get *the meat which endureth unto everlasting life*, *John.* 6. 27. *ground it*] the grinding and beating of it, &c. figured also the afflictions of Christ, whereby he was prepared to be for us the bread of life, *John.* 6. 48—51. *Heb.* 2. 9, 10. 1 •et. 3. 18. But though the *Manna* was thus hard as wheat to be ground, yet it used to melt as it lay on the earth, with the heat of the Sun, that they gathered it only in the morning, *Exod.* 16. 21. *baked*] or, *boiled, coqued*; the word is sometime used for baking, as in *2 Sam.* 13. 8. though usually it signifieth to  $\langle \phi \rangle$ . *the best moisture oil*] fresh oil, w<sup>ch</sup> hath no rank favor. The Hebrew *Leshad*, is the best o•lie moisture in man's body, *Psal.* 32. 4. so here it is the best sweet moisture of oil, which is the uppermost part. It had also the taste of *wafers with honey*, *Ex.* 16. 31. And here the Greek translateth it *wafers of oil*, and the Chaldee, *paste, (or cakes) with oil*. So it was both pleasnt and wholesome food, and the taste of oil and *honey* figured the sweetness of grace, which we by faith perceive in Christ the true *Manna*, *Psal.* 119. 103. *Song.* 5. 16.  $\langle \phi \rangle$  *Pet.* 2. 3.

Verse 9. •ell down upon it] and upon the *Manna* fell dew again, which when it was drawn up by the Sun, then the *Manna* appeared, *Exod.* 16. 13, 14. so the *Manna* lay as it were hidden between two dew. But after was manifested, and given them of God freely every day: a wheat

which they sowed not, nor labored for, but had for the taking up, a meat which they knew not, neither had their fathers known it: whereby they were taught, that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord, *Deut.* 8. 3.

Verse 10. *throughout*] or, by *their families*; so the sin was generally spread among the people. *in the door*] that is, openly; and sinned not in secret only, but as it were proclaimed their iniquity, and stirred up themselves, and one another, to follow their lusts.

Verse 11. *done evil to thy servant*] that is, afflicted me: for *evil* when it cometh from God, meaneth trouble and affliction wherewith he chastiseth his servants, and exerciseth their faith and patience; as *Ier.* 18. 8. *Isaiah.* 45. 7. *Amos* 3. 6. *that thou layest*] Heb. *for to lay*, or *to put*: so it hath reference to the former part of the speech. See the notes on *Gen.* 6. 19. *the burden*] the weighty care and charge: so in *Deut.* 1. 12. The Greek here translateth it *anger*; but after in *verse.* 17▪ *violence*, or *assault*. This showeth the great charge that lieth upon governors: so Paul mentioneth *the caere of all the Churches*, which came upon him daily, *2 Cor.* 11. 28.

Verse 12. *Have I conceived*] so also the Greek translateth it; but the Chaldee saith, *Am I the father of all this people? are they my sons? begotten them*] Hebr. *begotten it*; or, *brought forth it*; speaking of the people, as of one man, *begotten*, as by a father; or *brought forth*, as by a mother. So the Apostle applieth both similes to himself, saying to the Corinthians, *Ye have not many fathers; for in Christ Jesus I have begotten you through the Gospel*, *1 Cor.* 4. 15. and to the Galatians, *My children of whom I travel in birth again, until Christ be formed in you*, *Gal.* 4. 19. In this complaint of Moses, the weakness of the Law is signified, w<sup>ch</sup> begetteth no children to God, *Rom.* 7. 4. 5, &c. and 8. 3. but by the word of Truth, the Gospel, and by belief in Christ, we are borne of God, *I am.* 1. 18. *1 Pet.* 1. 23—25. *1 John.* 5. 1. *in thy bosom*] that is, lovingly, tenderly, carefully: which Moses the Lawgiver could not do as is done by Christ, of whom it is said, *He shall feed his flock like a shepherd, he shall gather his lambes with his arm, and be are them in his bosom, he shall gently lead those that are with young*, *Isaiah.* 40. 11. *a nursing father*] This showeth the love, mildness, gentleness w<sup>ch</sup> should be in governors; and so it is said unto the Church, *Kings shall be thy nursing fathers*, &c. *Isaiah.* 49. 23. And the Apostle saith, *We were gentle among you, even as a nurse cherisheth her children: we exhorted, and comforted, and charged everyone of you, as a father doth his children*, *1 Thes.* 2. 7. 11. Accordingly the Hebrews have this rule for all governors of the Church, *It is unlawful for a man to govern with stateliness over the congregation, and with haughtiness of spirit, but with meekness and fear. And every pastour that bringeth more terror upon the congregation than is for the name of God, he shall be punished, and shall not see himself to have a learned wise son: as it is said, (in Job 37. 24.) Men do therefore fear him; he respecteth not any that are wise of heart. And so it is not lawful for him to govern them with contemptuous carriage; although they be the (common) people of the land: neither may he tread upon the heads of the holy people, although they be unlearned & base, they are the sons of Abraham, Isaac and Jacob, and the armies of the Lord that brought them out of the land of Egypt by great might, and by strong hand; but he must be are the toil of the Congregation, and their burden; as Moses our Master, of whom it is said, AS A NVRSING FATHER BE ARETH THE SVCKING CHILD, &c. Maimonides in Misn. tom. 4. in Sanhedrin, ch. 25. sect. 1, 2. That w<sup>ch</sup> Moses speaketh of a Nursing father, the Chaldee that goeth in the name of Jonathan, and Targum Yerushalmi, calleth Pedagoga, which word Paul useth,*

when he saith, *the Law was our P•dagogues (or Schoolmaster) unto Christ, Gal. 3. 24.* whose graces were figured by that *land* whither Moses now was to lead them; as is shown in the annotations on *Gen. 12. 5.*

Verse 13. *flesh to give]* By these complaints Moses showeth his insufficiency to govern this people, and to supply their wants: neither indeed could he bring them into the promised land, but died ere they came thither, *Deut. 34.* whereby the impossibility of the Law was signified, that it could not bring men unto God, or satisfy, or restrain the lusts that reign in our members, though the Law it self is *holy, Rom. 7. 5—12.* But *what the Law could not do, in that it was weak through the flesh, God (hath done) sending his own Son, Rom. 8. 3.* who giveth us not flesh to satisfy our carnal lusts, but his own flesh to be the food of our souls, which he hath given *for the life of the world, and which who so eateth, hath eternal life, John. 6. 51. 54.*

Verse 15. *if thou do thus]* to leave the whole burden upon me still. Here the word *thou*, spoken to God, is of the foemine gender, contrary to common rule of speech, *At*, for *Attah*: which some think doth intimate Moses trouble of mind, as if he could not perfectly utter his word• and the like is in *Deut. 5. 27.* where the people terrified with the Majesty of God when he gave his Law, said unto Moses, *Speak thou (At) unto* ⟨ϕ⟩ *Sol. Rashi here saith, The strength of Moses became feeble as a woman, when the holy blessed (God) shown him the punishments that he would bring upon them (the people) for this he said before him, If thus, kill me first. kill me]* or, *killing me:* that is, *kill me quite, and out of hand;* the word is doubled, for more vehemency and speed. *see mine evil]* that is, my misery and affliction. By *seeing evil*, is meant the feeling or suffering of misery; as to *see death*, is to die, *Luke 2. 26. Psal. 89. 49.* and as on the contrary, *to see the salvation of God*, meaneth the fruition or enjoying thereof, *Psal. 50. 23. and 91. 16.* Compare with this, *Elijah's speech, 1 Kings 19. 4.*

Verse 16. *Gather unto me]* in Chaldee, *Gather [unspec] before me;* and Targum Jonathan explaineth it, *Gather in my name seventy worthy men.* This is answerable to the number of the seventy souls of the house of Israel, which went down into Egypt, *Gen. 46. 27. Exod. 1. 5. Deut. 10. 22.* and to the 70 Elders which went up unto the Lord at mount Sinai, *Exod. 24. 1, 9.* From hence the Hebrews in their commonwealth, continued their chiefes: Senate in Jerusalem of 71 Elders, as here there were 70, and Moses the Prince. So they record in Talmud Bab. in *Sanhedrin, ch. 1.* and *Maimonides in Sanhedrin, c. 1. s. 3, 4, 5,* explaineth it thus; there was in Israel, *first a great court (or judgment hall) in th• Sanctuary, and that was called the great Synedrion, and their number was 71, as it is written, Gather to me 70 men, &c. and Moses was chief over them, as it is said, And let them stand there with thee. Numb. 11. 16. loe here are 71. The greatest in wisdom among them all, they set him for head over them, and he was called Nasi (the Prince) in every place, and he stood instead of Moses cur Master. And they placed the greatest among the 70, next* ⟨ϕ⟩ *the head, and he sate on his right hand, and was call* ⟨...⟩ *Ab beth din (the father of the judgment hall) A* ⟨...⟩ *the residue of the 70 sate before him, according* ⟨ϕ⟩ *their ears and according to their dignity: wh•soever was in wisdom greater than his* ⟨ϕ⟩ *nearer unto the Prince on his left hand. And they sate as in the form of an half circle round, so that the Prince, with the Father of the Court, might see them all. Moreover they set two Judgment halls, each of 23. Judges, the one at the door of the Court (of the Sanctuary,) the other at the door of the mountain of the Temple. And in*

every city of Israel wherein were 120. (fathers of families) or more, they set a lesser Synedrion, which sate in the gate of the city, as it is written, And establish judgment in the gate, (Amos 5. 15.) And their number was 23 Judges, and the wisest among them was head of them; and the residue sate in a round like half a circle, that he which was head might see them all. If it were a city which had not 120 men in it, they set therein three Judges, for there is no judgment hall of less than three, that there might be more or fewer, if there happened to be among them dissention in judgment. But every city which had not in it two wise men, the one fit to teach the whole Law, and the other skillful to hear, and skillful to demand and make answer; they set no Synedrion therein, although it had in it two thousand Israelites, &c. the officers] in Greek, the Scribes, and Targum Jonathan addeth, in Egypt: as if these were such as are mentioned in Exod. 5. 14. and of them Sol. Rashi also understandeth it. What these Officers were after in the common-wealth of Israel, is noted on Deut. 16 18. Here it seemeth to be meant of such Elders and Officers as were well known and had approved themselves for wisdom and good carriage, for which they might with comfort be preferred to this high Senate: for they that have ministered well, (as the Apostle saith) purchase to themselves a good degree, 1 Tim. 3. 13. Afterwards in Israel about the choice of these chief Magistrates, it is thus recorded; Our wise men have said, that from the great Synedrion they sent into all the land of Israel, and made diligent inquiry; whomsoever they found to be wise, and afraid to sin, and meek, &c. they made him a judge in his city. And from thence they preferred him to the gate of the mountain of the house (of the Lord:) and from thence they promoted him to the gate of the Court (of the Sanctuary,) and from thence they advanced him to the great judgment hall. Maim. in Sanhedrin, chap. 2. sect. 8. stand there] or, present themselves there with thee. They were to stand before the Tabernacle, to present themselves unto God, and to receive authority from him; and with Moses, who was to be chief over them. The Hebrews from this word with, gather a likeness unto Moses, saying, They constitute none in the Synedrion but Priests, Levites and Israelites whose genealogy is known, &c. as it is said (in Num. 11. 16.) WITH THEE; which are like thee in wisdom, religion, and genealogy. Maim. in Sanhedrin, ch. 2 sect. 1.

Vers. 17. I will come down] to wit, in sign or apparition; as the Chaldee translatheth, I will reveal myself; and Targum Jonathan addeth, I will reveal myself in the glory of my Majesty; this was in the cloud, verse. 25. I will take] or, will separate; in Chaldee, will increase of the spirit that is on thee; meaning, the gifts of the Spirit, as prophesy, verse. 25. and other meet for their charge: for there are diversities of gifts, but the same Spirit, 1 Cor. 12. 4. So spirits are named for spiritual gifts, 1 Cor. 14. 12. 32. and the Holy Ghost, for the gifts of the Holy Ghost, John. 7. 39. Act. 19. 2. 6. Thus the spirit of Elijah rested on Elisha, 2 King. 2. 15. when he had the same gifts and power of prophesy, miracles, &c. Neither was Moses spirit hereby diminished; for as Sol. Rashi saith, Moses in that hour was like unto the Lamp that was left (burning) on the Candlesticks, (in the Sanctuary) from which all the other lamps were lighted, yet the light thereof was not lessened any whit. God shown hereby, that none without gifts of his Spirit, are fit for office and government, Exo. 18. 21. Deut. 1. 13. Act. 6. 3. The Hebrews have this rule, Any Synedrion, King, or Governor, that shall set up a Judge for Israel, that is not fit, and is not wise in the wisdom of the Law, and meet to be a Judge; although he be wholly amiable, and have in him other good things, yet he that setteth him up, transgresseth &c. Maim. in Sanhedrin, chap. 3. sect 8.

V. 18. Sanctify] in Chaldee, *prepare yourselves*: so to sanctify war is to prepare therefore, *Ier. 64. & 51. 28.* It meaneth an holy prepara <...> o receive the gifts that they desired. *Sol Rashi* expoundeth it, *Prepare yourselvs for vengeance; and so he saith, (in ser. 12. 3.) Sanctify (that is, prepare) them for the day of slaughter.* The 20 verse showeth that this may be implied. *wept in the ears]* in ver. 20. *wept before* the Lord; and so the Chaldee turneth it here. I• meaneth, that the Lord had seen and heard their complaint: for weeping is often joined with lifting up the voice, or crying out; as *Ger. 27. 39. Judge. 2. 4. and 21. 2. 1 Sam. 11. 4. and 24. 16. and 30. 4.*

Verse 20. *Until a month of days]* to wit, *ye shall eat*, as the Greek expresseth. Meaning a *whole month*; as a *year of days* is an whole year, *2 Sam. 14 28.* So in *Gen. 29. 14. loathsome]* Hebr. *to loathsomeness or alienation*; which the Greek translateth, *to choler*; the Chaldee, *to offense*, that is, *offensive, have despised]* or, *contemptuously refused, set at naught*; which the Greek translateth, *disobeyed the Lord*; the Chaldee, *rejected the Word of the LORD. who is]* the Chaldee saith, *whose Majesty (or Divine presence) remaineth among you.*

Verse 22. *to suffice them]* so the Greek and Chaldee expound the Hebrew *Ma'sa*, which usually signifieth *to find*; but here is used for obtaining that which is sufficient: so in *Ios. 17. 16. Judge. 21. 14.* Here Mose, showeth that the thing promised was impossible in man's judgment, both in respect of the multitude of men, and length of time: and therefore he mentioneth beasts and fishes which also are flesh, *1 Cor 15. 39* but speaketh not of fowls, as thinking least of all that they should be filled with them: yet God sufficed them with such, *verse 31.* So Philip said unto Christ, *Two hundred <...> worth of bread is not sufficient for (this multitude) that everyone may have a little, John. 6. 7, 9.*

Verse 23. *hand waxed short]* that is, *power abated*; the Greek expoundeth it, *Shall not the Lord's hand be sufficient?* the Chaldee thus, *Shall the word of the Lord be hindered?* *Hand* is often used for *power*, as being the instrument wherewith power is shown, *Deut. 32. 36. Ios. 4. 24. and 8. 20.* *shortness* signifieth lessening; and is applied sometime to the Lord's Spirit, as in *Mic. 2. 7. is the spirit of Jehovah shortened?* Sometime to his hand, as here, and in *Isaiah. 59. 1. Behold Jehovah's hand is not shortened, that it cannot save: and in Isaiah. 50. 2. Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?* where the latter sentence explaineth the former.

Verse 25. *they prophesied]* this was a gift and effect of God's Spirit upon them: and is elsewhere so explained; as, *upon the handmaids in those days, I will pour out my spirit, Joel 2. 29.* that is, *I will power out of my spirit, and they shall prophesy, Act. 2. 18.* So in *Act. 19. 2. 6.* And when Saul was anointed to be King, *the Spirit of God came upon him, and he prophesied, 1 Sam. 10. 6, 10.* Prophesying was not only a foretelling of things to come, but sometime a declaring of the word of God unto the people; see *Exod. 7. 1. Gen. 20. 7.* And thus Paul saith, *He that prophesieth, speaketh unto men to edification, and exhortation, and comfort, 1 Cor. 14. 3.* Sometime it was a singing of praises unto God; as they that prophesied *with Harps, with Psalteries and with Cymbals; to confess and to praise the LORD, 1 Chron. 25. 1, 3. did not add]* that is, prophesied no more but that day, as God spake the ten commandments, and *added not*, that is, spake no more, or after such a manner to the people, *Deut. 52. 2.* Thus the Greek here translateth, *and they added no more:* and *Sol. Rashi* saith, *they did not add, i. they prophesied not save that day only;*

so it is expounded is *Siphre*. Howbeit the Chaldee translath it, *ceased not*; in a contrary signification, which sometime is in the Hebrew words. But seeing the Chaldee so expoundeth that also in *Deut. 5. 22.* that the Lord *ceased not*, which seemeth to mean a continuance till all those ten words were finished; we may likewise understand him here to mean a continuance for that day; (as Saul in *Naioth prophesied all that day and all that night, 1 Sam. 19. 24.*) and not a continuance always; for this seemeth to be a temporary gift and miracle for confirmation of their Office; as in *1 Sam. 10. 6, 11.*

Verse 26. *Medad]* in Greek, *Modad. the spirit]* in Chaldee, *the spirit of prophesy.* that were *written]* by Moses in a book; or in papers (as the Hebrews think) and so were appointed among the rest to come to the Tabernacle, *verse 16. 24. but went not out]* for what cause, the Scripture showeth not: but by comparing this their fact with others, it is probable, that as Saul when he should have been made King, withdrew and hid *himself among the stuff, 1 Sam. 10. 22.* so these two, unwilling to take the charge upon them, withdrew their shoulders, and came not to the Tabernacle: yet the Lord by his Spirit found them out: for whither shall men go from his Spirit? or whither shall they flee from his presence? *Psal. 139. 7.* The Hebrews have here their uncertain conjectures: *Sol. Rashi* saith, *They were all written expressly by their names, and should have been taken by Lots. For the count was made for the twelve tribes out of every tribe six, except two tribes, of which were but five. Moses took seventy two papers (or ם) and on seventy of them he wrote AN ELDER, and on two, A PART: and he chose six out of every tribe, so there were seventy and two. Then he sa• unto them, take up your papers out of the basket. Who so took up with his hand (a paper on which was written) AN ELDER, he was sanctified (to that office:) but he in whose hand came up A PART; unto him he said, The Lord will not have thee.*

Verse 28. *of his choice young men]* in Greek, *his chosen one;* the Chaldee saith, *of his young men.* The original word signifieth also *youth:* whereupon some translate it, *the minister of Moses, frō his youth:* but this seemeth not fit; for Moses shepherds life in Midian, from which he came but a little before this, argueth the contrary. *forbid thou them* This he spake of envious zeal for his master Moses sake, (as the verse following showeth;) that he would not have the use of the gift of prophesy common; or, because they obeyed not Moses to come out as he commanded. So the disciples forbade one that cast our devils in Christ's name, because he followed not with them, *Luk 9. 49, 50. Mark 9. 38.* Targum Jonathan explaineth it, *M. Lord Moses request mercy from before the Lord, and forbid them the spirit of Prophecy.*

Verse 29. *Enviest thou]* or, *Hast thou en•isus zeal, or jealousy for my sake?* which is a prohibition, Have it not: as, *Think ye that I am come to give peace on earth? Luke 12. 51.* that is, *Think it not, Mat. 10. 34. but O who shall give]* or, *and O who, &c.* this is an earnest wish, as *would God, or the like:* the word *and,* setteth forth the earnestness of his passion, as *Act. 23. 3. Psal. 2. 6. his spirit]* that is, the gifts of his spirit; as the Chaldee saith, *his spirit of prophesy.* So Paul wisheth that all the Church could *prophesy,* and saith, *Follow after love, and zealously desire spiritual gifts; but rather that ye may prophesy, 1 Cor. 14. 1.*

Verse 30. *gathered]* that is, *gat himself,* or, at the Greek saith, *departed. the Elders]* who were authorised of God to be of the high Council or Synedrion with Moses, and his assistants: and thus they differed from those inferior Magistrates, which had been appointed before by

Iechroes advice, *Exod. 18. 21, 25.* And as then all hard causes were brought unto Moses, *Exod. 18. 26.* so after this, such causes were brought to the high court or Synedrion, first ordained here. This is shown by the Hebrew Canons in *Talmud Bab. Sanbedrin, c. 1.* and *Maimonides in Sanbedrin, c. 5.* thus: *They set up no King, but by the mouth of the Senate of 71. (Elders;) neither make they any lesser Synedrion for every tribe and for every city, but by the Senate of 71. Neither judge they a whole tribe revolted (to idolatry,) nor a false Prophet, nor the high Priest in judgment of life and death, but by the great Synedrion. But money-matters are judged by the Court of three Judges. Likewise they make (or judge) no elder rebellious (Deut. 17.) nor any city drawn  $\langle \phi \rangle$  to idolatry (Deut. 13.) neither cause they the suspected woman to drink the bitter waters (Nam. 5.) but in the great Synedrion. Neither do they add unto (or in Large) the City or the Courtyard, neither go they forth to permitted war, &c. [whereof see the notes on Deut. 20. 1.] but by the great Synedrion, as it is said, (in Exod. 18. 22.) every great matter they shall bring unto thee.*

Verse 31. *a wind]* God made an East wind to pass forth in heaven; and brought on a South wind by his strength, *Psal. 78. 26.* brought Quails] such fowls as he had fed them with before, in *Exod. 16. 13.* them now God again brought swiftly and as with violence; which the Chaldee translath, *made to fly. let them fall]* or, *spread them abroad;* so this word is Englished in *1 Sam. 30. 16.* two cubits] *Sol. Rashi* saith, *they flew so hie as against a man's heart, that he was not toiled in getting them, either by reaching hie, or by stooping low.*

Verse 32. *ten homers]* or, *ten heaps,* as the Chaldee translath: for the Hebrew *homer* sometime signifieth an heap, as in *Ex. 8. 4.* sometime a kind of measure containing ten Ephahs or Bushels, *Ez. 45. 11.* the w<sup>ch</sup> measure is called also a *Cor.* *Eze. 45. 14.* & so *Targum Yerushalmi* interpreteth it here. Thus also the Greek translath it *ten Cors;* (for of the Hebrew *Cor,* the Greek *Coros,* in *Luk. 16. 7.* & Latin *Corus* are derived.) And *Chazkuni* here explaineth it, *ten homers; there are in an homer thirty Seahs (or Pecks;) so ten homers contain three hundred Seahs: loe he that gathered least, had every day ten Seahs.* Of the *Seah* or *Pecke,* see the notes on *Gen. 18. 6.* This abundance of fowls was miraculous, whereupon it is said, *God rained flesh upon them as dust; and feathered fowls as the sand of the seas, Psal. 78. 27.* And with these they filled their greedy lust; (*seeding themselves without fear, as Jude verse 12.*) though the Lord had threatened to punish them, *verse 20.*

Verse 33. *not yet cut off]* to wit, from their mouth; that is, not taken from them, which the Greek translath, *before it (that is, the flesh) failed.* Thus the phrase is opened in *Joel 1. 5.* *the new wine is cut off from your mouth;* that is, taken away from you. Or, by *cutting,* may be meant *chewing.* The Psalmist alleging this, saith; *They were not estranged from their desire; the meat was yet in their mouth, when the anger of God came up against them, &c. Psal. 78. 30, 31.* And here *Chazkuni* observeth, how they were plagued of God, *after that he had sufficed all of them with flesh; that men should not say, he had not plagued them, but because he was not able to suffice them all with flesh. a very great plague]* or, *ve•meant great smiting:* *Abr. Ezra* writeth that it was the *pestilence:* *God gave-them their request, when they lusted for flesh; but sent leanness into their soul, Psal. 106. 14, 15.* *The anger of God came up against them, and slew of the fat of them; and smote down the choice young men of Israel, Psal. 78. 31.*



Verse 34. *he called]* meaning, Moses called, and by the name of the place, left a memorial of their sin and punishment, for a warning to them after, *Deut. 9. 22.* and to us, *that we should not lust after evil things as they lusted, 1 Cor. 10. 6.* Or, as the Greek translateth it, *the name of the place was called;* see *verse 3. Kibroth hattaavah]* that is, as the Greek expoundeth it, *Graves (or monuments) of lust.* Where *lust* may be used for the men that lusted; as *circumcision*, in *Rom. 2. 26.* is for men circumcised; *Pride*, for the proud man, *Ier. 50. 31, 32. Psal. 36. 12.* and many the like. See the notes on *Gen. 45. 7.*

Vers. 35. *were in Hazeroth]* or, *Chatseroth*, in Greek, *Aseiroth;* here *they were*, that is, *abode*, or *continued;* (as *Daniel was*, that is, *continued, Dan. 1. 21.* and *they were*, that is, *continued there, Ruth 1. 2.*) The cause of which abode, was a new trouble which Moses sister and brother raised against him, *Num. 12.*

## CHAP. XII.

1 Marie and Aaron speak against Moses, about his wife, and office. 4 The Lord calleth them all before him, justifieth Moses, magnifieth his office, rebuketh the murmurers, and departeth in anger. 10 Marie is made a Loper, Aaron confesseth sin, Moses prayeth God to heal her. 14 The Lord commandeth her to be shut out of the campe seven days. 15 The people's journey is stayed till she was brought in again; then they go on into Pharan.

AND Marie and Aaron spake against Moses, because of the Ethiopian woman, whom he had taken; for he had taken an Ethiopian woman. And they said; Hath Jehovah spoken only indeed by Moses? hath he not spoken also by us? And Jehovah heard *it.* Now the man Moses was very meek, above all the men which *were* upon the face of the earth.

And Jehovah said suddenly unto Moses, and unto Aaron, and unto Marie; Come out ye three unto the Tent of the Congregation; and they three went out. And Jehovah came down in the pillar of the cloud, and stood *in* the door of the Tent, and called Aaron and Marie; & they two came forth. And he said, Hear now my words: If there shall be a Prophet *among* you, I Jehovah will make myself known unto him in a vision; I will speak unto him in a dream. My servant Moses *is* not so, he *is* faithful in all mine house. Mouth to mouth will I speak with him, and *in* vision, and not in dark speeches; and the similitude of Jehovah shall he behold: and wherefore were ye not afraid to speak against my servant against Moses? And the anger of Jehovah was kindled against them, and he went away. And the cloud departed from off the Tent; and behold, Marie *became* leprous as snow: and Aaron looked upon Marie, and behold *she was* leprous. And Aaron said unto Moses; Alas my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. I beseech thee, let her not be as *one* dead; of whom when he cometh out of his Mothers womb, half his flesh is even consumed. And Moses cried out unto Jehovah, saying; O God, I beseech thee, heal her now.

And Jehovah said unto Moses; And *if* her father had spitting spitted in her face, should she not be ashamed seven days? let her be shut seven days out from the campe; and after let her be gathered *in.* And Marie was shut out from the campe seven days; and the people

journeyed not till Marie was gathered *in again*. And afterward the people journeyed from Hazeroth, and encamped in the Wilderness of Pharan.

### Annotations.

*Marie*] in Hebrew, *Mirjam*; in Greek, *Mariam*; she was a *Prophetess*, sister of Moses and Aaron, *Ex.* 15. 20 & she it was that began the quarrel, as in the original it appeareth; *Marie she spake*: therefore she, not Aaron, was plagued with leprosy, *v.* 10. As Satan prevailed first with Eve, then by her with Adam, *Gen.* 1. 3. so here first with Marie, and then by her, with Aaron the high Priest. And as the former sin of lust for flesh, began among the baser sort, *Num.* 11. 4. so this sin of ambition and vain glory, began among the chiefest of the Church: for these three, *Moses, Aaron and Mary*, were the chief guides, whom God sent before his people, *Mic.* 6. 4. *because*] or, *upon occasion, for the sake. Ethiopian*] Hebr. *Cushite*, which the Greek translatheth, *Ethiopian*. This seemeth to be no other than *Zipporah* the Midianresse, who Moses had married, *Ex.* 2. 16, 21. & because the Midianites dwelt in Cush his land, they were called *Cushites* (or *Ethiopians*;) and it may be also because they were tawny coloured like them. For otherwise *Cush* was the son of *Cham*, *Gen.* 10. 6. whereas *Midian* was the son of *Abraham* the son of *Sem*, *Gen.* 25. 1, 2. The Chaldee, instead of *Cushith*, saith *Faire*, which may be spoken by the contrary. *Josephus, Philo*, and some others, take this wife not to be *Sipporah*, but another *Ethiopians taken*] to wit, *to wife*; that is, *married*: so in *1 Chron.* 2. 19, 21. *2 Chron.* 11. 20. *Nah.* 6. 18. and *10* 30. By this it seemeth, the marrying of that woman, (who was not of the stock of Israel, and who hindered him from circumcising his son, *Exod.* 4. 24, 25, 26.) was the occasion of their murmuring. Howbeit, the Hebrew Doctors make his not companying with his wife, to be the occasion: for that he being a Prophet, daily conversant with the Lord, and frequenting his Tabernacle, abstained from her, lest he should have legal pollution, which would have kept him from the Sanctuary, *Levite.* 15. 16—31. Compare also *Exod.* 19. 15. Thus the Chaldee expoundeth it, *for he had put away* (or, *abstained from*) *the fair wife which he had taken*. And *Sol. Rashi* thus, *for he had taken a Cushite woman, and had now put her away*.

Verse 2. *by Moses*] or, *in Moses*; as speaking of inward revelation by the Spirit: The Targum called *Jonathan's*, paraphraseth thus; *Hath the Lord spoken only indeed with Moses, who is separated from copulation of the bed*, meaning with his wife. *also by us*] or, *in us*: as David said, *The spirit of Jehovah spake in me*, *2 Sam.* 23. 2. Here *Sol. Rashi* addeth for explanation, *hath he not spoken also by us, and yet we have not separated ourselves from the way of the earth*: meaning, from mutual society, such as is between man and wife; a phrase taken from *Gen.* 19. 31. But it may be understood, as before is noted, that they would not have Moses esteemed the only Prophet, who had so stained himself by marriage with a strange woman. Their drift was, by disgracing Moses for his infirmity, to grace and advance themselves; against which it is said, *Let us not be desirous of vain-glory, provoking one another, envying one another*, *Gal.* 5. 26. *heard it*] that is, took notice of this their speech, to reprove and punish it. So of Reuben's sin, it is said, *Israel heard it*, *Gen.* 35. 22. Or, God is said to *hear* it, as a witness of that which it may be they murmured in secret: as in *Psal.* 59 8. *swords are in their lips, for who* (say they) *doth hear?* and in *Psal.* 55. 20. *God will hear and afflict them*. See also *Psal.* 94. 7 8 9.

Vers. 3. *meek*] the original word hath affinity with *affliction* and *lowliness*; for by affliction this virtue is furthered, *Lam.* 3. 27, 28, 29, 30. and is seated in the heart and spirit, as the Apostle mentioneth a *meek and quiet spirit*, *1 Pet.* 3. 4. As Moses, so Christ is set forth for an example of meekness, *Mat.* 21. 5. and 11. 29. It is a virtue which keepeth a mean in anger, and avenging of ourselves when we are offended, wronged, and contemned. *above all the men*] or, more than any man. This commendation the Spirit of God giveth of Moses, though by Moses own pen, (as the Apostle also writeth in his own behalf, *2 Cor.* 11. 5, 6, 10, 22, &c. and 12. 11, 12.) although Moses is noted to have been very angry, sundry times, *Exod.* 11. 8. and 16. 20. and 32. 19. *Levite.* 10. 16 *Num.* 16. 15. and 31. 14. and 20. 10, 11. compared with *Psal.* 106. 32, 33.

Vers. 4. *said suddenly*] so showing the greatness of his displeasure against them, which suffered no delay, *Psal.* 64. 7. *Prov.* 6. 15. *Isaiah.* 30 13. and preventing any that mought think Moses complained to God and sought revenge. Thus God who will be a *swift witness* against evil doers, *Mal.* 3. 5. suddenly rose to plead the cause of his meekest servant. Compare *Psal.* 50. 19, 20, 21. *ye t'ree*] both parties are judicially summoned to appear before the Lord, in the Tent of his habitation: as he riseth up to judgment, *to save all the meek of the earth*, *Psal.* 76. 9 So in *Num.* 16. 16.

Verse 5. *came down*] in Chaldee, *revealed him-self*: see *Gen.* 11. 5. *of the cloud*] as the throne o• his glory, out of which he used to appear & speak unto them, *Psal.* 99. 7. *Num.* 16. 42. Unto these apparitions, those visions of John hath reference, *Rev.* 10. 1, 2, 3. and 14 14, &c.

Vers. 6. *a Prophet among you*] or, *of you*; Hebr. *your Prophet*: which the Chaldee expoundeth, ﴿ 〉 *there shall be Prophets to (or among) you*. What this word Prophet meaneth, see in the notes on *Gen.* 20. 7. *Exod.* 7. 1. *I Jehovah*,] so the Chaldee also explaineth it: or it may be interpreted, *of Jehovah*; that is, a Prophet of the LORD: so the Greek translateth, *a Prophet of you to the Lord. in a vision*] or, *by a vision*, or *sight*; that is, as the Chaldee saith, *in visions*: so God appeared to Abraham the Prophet, *in a vision*, *Gen.* 20. 7. and 15. 1. and to Jacob, *Gen.* 46. 2. to Ezekiel, *Ezek.* 1. 1. to Daniel, *Dan.* 8. 2. and others, *Job* 4. 13. *2 Cor.* 12. 1. *Act.* 2. 47. whereupon a prophesy is called a *vision*, *Isaiah* 1. 1. *Obad.* 1. 1. *Nahum* 1. 1. *in a dream*] Chaldee. *in dreams*: another way by which God revealed his word to the Prophets, *Gen.* 31. 11. *Deut.* 13. 1. *1 Kings* 3. 5. *Ier.* 23. 25. 28. 32. Dreams are in the night, and then as it were in darkness God spake with the other Prophets; but as R. Menachem here noteth, *it was not so with Moses, for (God) spake not with him but by day*. Moreover dreams and visions do soon vanish and fly away, *Job* 20. 8.

V. 7. *not so*] is not such a Prophet, that I should speak to him by dreams and visions. *faithful in all mine house*] that is, in all my Church; for the *house of God*, is expounded *the Church of the living God*, *1 Tim.* 3. 15. and so the Chaldee here translateth it, *in all my people*; and Jonathan, *in all the house of Israel my people*: and Chazkuni explaineth it thus, *all the men of my house hold him for faithful*. This is further opened by the Apostle, saying; *Consider the Apostle and high Priest of our prosession, Christ Jesus, who was faithful to him that made him, as also Moses was in all his house, &c. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, but Christ as the Son over his own house; whose house we are, if we hold fast*

*the confidence, and the rejoicing of the hope firm unto the end. Hebr. 3. 1—6. Touching Moses faithfulness, and the confidence that Israel reposed in him, see the notes on Exod. 19. 9.*

Verse 8. *Mouth to mouth*] that is, familiarly, plainly, in mine own presence, without any interposed mean; as the Chaldee translath, *Speech with speech*. So when Joseph spake without an interpreter, he said, it is *my mouth that speaketh unto* (דב) , Gen. 45. 12. and the Apostle opposeth it to speech by writing; as, *I would not write with paper and ink, but I trust to come unto you, & speak mouth to mouth, that our joy may be full*, 2 John. v. 12, and 3 John. 14. A like phrase is in Exod. 33. 11. *Jehovah spake unto Moses face to face, as a man speaketh unto his friend*: and in this manner of communication, Moses excelled all other Prophets, Deut. 34. 10. The Hebrew Doctors have explained this matter thus; *It is one of the foundations of the Law, to know that God maketh the sons of men to prophesy; and prophesy resteth not but on a wise man, great in wisdom mighty in his virtuous qualities, that his affections (or natural corruption) prevail not over him, in anything in the world but he prevaieth by his knowledge over his affections continually, &c.* On such a man *the holy Ghost dwelleth, and when the Spirit resteth upon him, his soul is associated to the degree of Angels which are called men, and he is turned to another man, and perceiveth in his own knowledge that he is not so as he was, but that he is advanced above the degree of other wise men, as it is said of Saul, And thou shalt prophesy with them, and shalt be turned to another man, (1 Sam. 10. 6.) The Prophets were of divers degrees: as in wisdom one wise man is greater than another, so in prophesy one Prophet was greater than another. And all of them saw not the vision of prophesy but by dream, by vision of the night, or in the day time, after that a deep sleep was fallen upon them. Num. 12. 6. and all of them when they prophesied, their joints crembled, and strength of body failed, and their thoughts were troubled, and the mind was le•t changed to understand that which was seen; as is said of Abraham, And •oe a terror, a great darkness fall upon him (Gen. 15.) and as is said of Daniel, And my vigor was turned in me into corruption, and I retained no strength, (Dan. 10. 8.) The things that were made known to a Prophet by vision prophetical, were made known to him by way of parable, and forthwith the interpretation of the parable was written in his heart, and he knew what it was. As the ladder that Jacob our father did see, and the Angels ascending and descending o• it, (Gen. 28. 12.) and the living creatures which Ezekiel saw, (Ezek. 1. and the •ecthing pot, and Almond rod which Ieromy saw, (Ier. 1.) and the Ephah which Zechariah saw, (Zach. 5.) and so the other Prophets, of whom some spake the parable and the interpretation thereof, some the interpretation only; and sometime they uttered the parable only, without the interpretation, as part of Ezekiel's and Zacharies words: and they all prophesies by parables and after the way of dark speeches. None of the Prophets prophesied at all times when they would; but prepared their understanding, and sate joyful, & with cheerful heart, and with contemplation. For prophesy cometh not upon men, either when they are sorrowful, or when they are slothful, but when they are joyful: therefore the sons of the Prophets had before them Psalteries, and Timbrels, and Pipes, and Harps, (1 S•. 10. 5.) and they sought for prophesy; and this is that which is written, AND THEY PROPHEYSING, (1 Sam. 10. 5.) as if he should say, walking in the way of prophesy, until they do prophesy. Those which sought to prophesy, are called sons of the Prophets: and although they prepared their wits derstanding;) it might be the holy Ghost would come down upon them, and it might be not. All these things that we have spoken of were the way of prophesy for all the former and latter Prophets except Moses our master, the master of all the Prophets. And what difference was there between the prophesy of Moses, and of all the other Prophets?*

All the Prophets prophesied by dream or by vision: but Moses prophesied when he was waking and standing; as it is written, And when Moses was gone into the Tent of the congregation, to speak with him thou he heard; the voice of one speaking unto him; (Num. 7. 89.) All, the Prophets prophesied by the hands of an Angel therefore they did see that which they saw in parables and dark speeches: Moses prophesied not by the hands of an Angel, as it is said, Mouth to mouth. I will speak with him (Num. 12. 8.) it is also *◊* The Lord spake unto Moses face to face, (Ex. 33. 11.) & again it is said. And the similitude of the LORD shall he behold, (Num. 12. 8.) as if he should say, there is no parable there, but he seeth the thing concerning his Creator, without dark speech, without parable. He it is of whom the Law testifieth, APPARANTLY, AND NOT IN DARKE SPEECHES, (Num. 12. 8.) for he prophesied not by dark speech, but apparently for he saw the thing concerning his Creator. All the Prophets were afraid, and troubled, and fainted, but Moses was not so; for the Scripture saith. As a man speaketh unto his friend, (Exod. 33. 11.) as if he should say, as a man is not troubled to hear the words of his friend, so there was strength in the mind of Moses, to understand the words of prophesy, and he stood on his place safe and well. None of the Prophets prophesied at all times when they would: but Moses was otherwise, for at any time when he would, the holy Ghost clothed him, and prophesy came upon him; and he needed not to prepare his mind, and make himself ready for it; for he was prepared and ready, and stood as the Angels of ministry, therefore he prophesied at all times, as it is said, Stand still and I will hear what the LORD will command concerning you, (Num. 9. 8.) And this God caused him to trust upon, as it is said, But as for thee, Stand thou here with me, &c (Deut. 5. 31.) whereby thou mayest learn that all the Prophets, when prophesy was taken up from them, returned to their tents, which was for things necessary to the body of them all, as the rest of the people; therefore they were not separated from their wives: but Moses our master returned not to his first tent, therefore he was separated from his wife forever; and his mind was fast bound unto God the Rock everlasting, and his glory was never taken up from upon him, but the skin of his face shined, and he was sanctified as the Angels. Maimonides in Misn. tom. 1 in Iesude hattorah, chap 7 sect. 1.—6. Now as the Apostle compareth Christ with Moses, and preferreth him before Moses, Heb. 3. so in this gift of prophesy he did excel him: for the Lord God gave him the tongue of the learned that he knew how to speak a word in season, Isaiah. 50. 4. and this he learned not by dreams or visions, nor by Angels, nor by speech communicated mouth to mouth; but by clear seeing of God, (which no man ever did at any time;) and being in the bosom of the Father, John. 1. 18. and having the Spirit not by measure he testified what he had seen and heard with his Father, John 3. 34. 32. and 8. 38. and in him all fullness dwelt, even the fullness of the Godhead bodily, Coloss. 1. 19. and 2. 9. will I speak] that is, I usually speak: the time to come is used to signify a continued action. in vision] or by sight, or, appearance, that is, apparently: the Greek translateth, in an appearance, or sight; which word is opposed (in 2 Cor. 5. 7.) to faith, which is of things not seen, Hebr. 11. 1. and here the Lord opposeth it to dark speeches, so it meaneth an apparent or clear revelation. Ibn Ezra explaineth it thus; I will show him the thing as it is, as the form of the Tabernacle (Exod. 25. 40) and not in a dark speech, (or riddle) like that (in Ezek. 17. 2.) a great Eagle with great wings, &c. dark speeches] or, hidden speeches, riddles: a *◊* speech is called in Hebrew Chidah, of sharpness, because it requireth sharpness of wit, both to propound & expound the same, as we have example *◊* Samson's riddle, Judge. 14. 13, 14, &c. & it is of the nature of a parable, as in Eze. 17. 2. 3. Son of man put forth a riddle, & speak a parable to the house of Israel; A great Eagle

with great wings, long winged, full• feathers, which had divers colors, came unto Lebanan, &c. And all close and hidden doctrine is called a riddle, *Psal.* 49. 5. And the holy Ghost translateth it in Greek, sometime *Ainigma*, a riddle, *1 Cor.* 13. 12. (as the common Greek version he hath,) sometime *hidden things*, *Mat.* 13. 35. from *Psal.* 78. 2. and so the Chaldee of *Jonathan* expoundeth it here. The Apostle showeth the meaning of this word, when he saith, *Now we see thorough a glasses, a riddle*, (that is, darkly) but then (we shall see face to face, *1 Corinth.* 13. 12. *the similitude* or, *the likeness, image*, which the Greek interpreteth the glory of the Lord: *Sol. Irchi* saith, *This was the sight of (God's) back-parts*, mentioned in *Exod.* 33. 23. And this prerogative Moses h• above all Israel, which saw no similitude of God, *Deut.* 4. 12. 15. and above all Prophets, who saw no vision of God so clear as he did. For even Moses himself could not see the face of God, *Ex•*, 33 20. *No man hath seen God at any time*, *John* 1. 18. *neither can see*, *1 Tim.* 6. 16. *against my servant, against Moses*] a manner of speech both earnest and elegant, like that in *Gen.* 21. 10. *with my son, with Isaac*; and that in *2 Sam.* 7. 23. *like thy people, like Israel*. *Sol. Rashi* noteth; *He saith not, against my servant Moses; but, against my servant against Moses; against my servant, though he were not Moses; against Moses, for though he were not my servant, it were meet ye should fear before him, <⋄> much more seeing he is my servant*. According to this the Apostle speaketh in *2 Pet.* 2. 10. *they are not afraid to speak evil of dignities*.

Vers. 9. *he went away*] withdrew the sign of his glorious presence, not vouchsafing to locate their answer; which was a token of his great d•pleasure.

Vers. 10. *the cloud departed*] the cloud of the glory of the divine presence of the Lord, saith Targum *Jonathan*. *leprous as snow*] that is, leprous white as snow; and this was the sorest leprosy, and most incurable, see *Exod.* 4. 6. *2 King.* 5. 27. and they that had this disease, were put out of the Lord's campe as unclean, *Levite.* 13. and therefore God departed now away, for (as *Chazkuni* here saith,) *It is not the way of the earth, that holiness should stay in an unclean place*. This punishment was very memorable, both for the suddennes and sorenesse of it; wherefore it is after said, *Remember what Jehovah thy God did unto Marie by the way <...> ter that ye were come forth out of Egypt*, *Deut.* 24. 9 And if God did thus unto so great a woman for Moses sake, what will he do to such as rebel against Christ, who is counted worthy of more glory than Moses, *Heb.* 3. 3. *For if they escaped not, who refused him that spake on earth; much more shall not <⋄> (escape,) if we turn away from him that (speaketh) from heaven*, *Hebr.* 12. 25. For Christ is not the servant, but the Son, even *the Lord from heaven*, *1 Cor.* 15. 47.

Verse 11. *Alas my lord*] or, *Oh my lord*, *Hebr.* unto me, to wit, *have respect*; the Chaldee explaineth it, *We pray thee, my lord*: see this phrase in *Gen.* 43. 20. Aaron as unworthy of access himself unto God now departed, maketh request unto Moses, honoreth him (though Aaron himself was both the elder brother, and the high Priest) with the title of his *lord*, confesseth their sin against him, craveth pardon; and by Moses mediation, to have their sister cured. *sin*] that is, the punishment of sin, (as *Levite.* 22. 9. *Num.* 18. 32.) which he desireth that by Moses intercession, it might not be laid upon them of God. *wherein we have done foolishly*] or, *because we are become foolish*: the Greek translateth, *because we have done ignorantly in that we have sinned*: in which sense it is a lessening of their sin, as done through unadvisedness and oversight, not maliciously.

Vers. 12. *as one dead]* by continuance of the leprosy upon her, whereby she should be shut out of the communion of the Church, Num. 5. 2. should defile all that touched her, as do the dead; and in the end be consumed and die utterly with that fretting plague, as the words following show. The Chaldee expoundeth this verse thus; *Let her not now be separated from among us, for she is our sister: pray now for this dead flesh that is in her, that it may be healed. is even consumed]* or, *is even eaten*, to wit, with the disease: and by *coming out of his mothers womb*, the Greek understandeth and translateth, *an untimely birth coming out, &c.* for as of such a dead birth the flesh is half consumed, so is the flesh of a Leper.

Verse 13. *cried out]* that is, as the Chaldee translateth, *prayed*, but earnestly, and as grieved for her affliction: so the word usually signifieth. *O God]* Hebr. *Ael*, which is one of God's names signifying his *Might*, and together implying his mercy; as is noted on Gen. 14. 18. So in *Targum Jonathan*, it is here explained; *And Moses prayed and besought mercy before the Lord, saying; I beseech for mercy of the merciful God, I beseech God that hath power of the spirits of all flesh, heal her I beseech thee.*

Verse 14. *had spitting spitted]* that is, *had but spitted*, to wit, in anger. The Chaldee expoundeth it, *had rebuked*. Spitting on the face, is a sign of anger, shame and contempt, Job 30. 10. *Isaiah*. 50. 6. which if it had been from her earthly father, should have made her ashamed and sorrowful seven days: how much more now that it is from her father which is in heaven. *seven days]* so long every leper was to be shut up by the Law, for every trial; and also at his cleansing: see *Levite*. 13. 4, 5. 21, 26. and 14. 8. So long was he unclean, that touched a dead man, Num. 19. 11. *gathered]* that is, *received in*, or as the Greek translateth, *enter in*. So *gathering* is used for *receiving* or *taking in*, after that one is neglected or forsaken, *Judge*. 19. 15. *Ios*. 20. 4. *Psal*. 27. 10. Here *Targum Jonathan* addeth this paraphrase, *and I will cause to stay, for thy sake, the cloud of my glory, and the Tabernacle, and the Ark, and all Israel, until the time that she is healed, and afterward she shall be gathered in.*

Ver. 15. *Mary was shut]* in Greek, *was separated*: this was an example of justice against sinners, without respect of persons: therefore they are after willed to remember this, *Deut*. 24. 9. And even Kings when they were Lepers, were separated and dwelt apart, *2 Chron*. 26. 20, 21. *the people journeyed not]* but stayed mourning for her, till she was recured; which was a special honor unto Marie above other Lepers, for whom there was no such stay, Num. 5. 2, 4. Because this Mary was one of those who God sent before his people, *Mic*. 6. 4. *Ex*. 15. 20. *Sol*. Rashi saith, *The Lord imparted this honor unto her, because she once stayed for Moses when he was cast into the river, as it is written, and his sister stood a far off, &c.* *Exod*. 2. 4.

Verse 16. *Wilderness of Pharan]* or *of Paran*; which had been Ismaels habitation, *Gen*. 21. 21. and the place where they pitched in this Wilderness was called *Rithmah*, Num. 33. 18. and *Cades barnea*, Num. 13. 3. 26. *Deut*. 1. 19, &c.

### CHAP. XIII.

1 The Lord biddeth Moses send one man of every tribe to search the land of Canaan. 4 Their names and tribes. 17 Their instructions. 21 Their acts and return after forty days. 26 Their

relation of the goodness of the land, and strength of the inhabitants. 30 Caleb encourageth the people, but the other discourage them, and bring up an evil report upon the land.

〈 in non-Latin alphabet 〉

ANd Jehovah spake unto Moses, saying; Send thou men, that they may search the land of Canaan, which I give to the sons of Israel: one man, one man for a tribe of his fathers, shall ye send everyone a ruler among them. And Moses sent them from the Wilderness of Pharan, at the mouth of Jehovah: all those men were heads of the sons of Israel. And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon, Shaphat the son of Hori.

Of the trbe of Judah, Caleb the son of Iephunneh. Of the tribe of Issachar, Iigal the son of Joseph. Of the tribe of Ephraim, Hoshea the son of Nun. Of the tribe of Benjamin, Palti the son of Raphu. Of the tribe of Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph, of the tribe of Manasseh, Gaddi the son of Susi. Of the tribe of Dan, Ammiel the son of Gemalli. Of the tribe of Aser, Sethur the son of Michael. Of the tribe of Naphtali; Nahbi the son of Vophsi. Of the tribe of Gad; Gevel the son of Machi. These *are* the names of the men which Moses sent to spy out the land: and Moses called Hoshea the son of Nun, Joshua. And Moses sent them to search the land of Canaan, and said unto them; Go up this way Southward, and go up into the mountain. And see the land what it is, and the people that dwelleth thereon, whether they *be* strong or weak, whether they *be* few or many. And what the land is that they dwell in; whether it *be* good or bad, and what the cities *be* that they dwell in; whether in tents or in strong holds. And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not: and be ye of good courage, and take of the fruit of the land; (Now the days *were* the days of the first ripe grapes.) And they went up and searched the land, from the Wilderness of Zin, unto Rehob, to the entrance of Hamath. And they went up by the South, and he came unto Chebron: and there *were* Ahiman, Sheshai and Talmai, the children of Anak: now Hebron was built seven years, before Zoan *in* Egypt. And they came unto the bourne of Eshcol, and cut down from thence a branch, and one cluster of grapes; and they bare it on a staff, by two: and (*they brought*) of the pomegranates, and of the figs. That place was called the bourne of Eshcol, because of the cluster which the sons of Israel cut down from thence. And they returned from searching the land at the end of forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the sons of Israel, unto the Wilderness of Pharan, to Kadesh: and brought back word unto them and unto all the congregation; and shown them the fruit of the land. And they told him, and said; We came unto the land whither thou sentest us: and surely it floweth *with* milk and honey, and this *is* the fruit of it. Nevertheless, the people *is* strong that dwelleth in the land; and the cities sensed very great: and moreover, we saw the children of Anak there. Amalek dwelleth in the land of the South: and the Chethite, and the Jebusite, and the Amorite dwelleth in the mountain; and the Canaanite dwelleth by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Going up, let us go up and possess it; for we are well able to overcome it. But the men that went up with him, said; We be not able to go up against the people: for they *are* stronger than we. And they brought up an *evil* report of the land which



they had searched, unto the sons of Israel, saying; The land, thorough which we have gone to search it, is a land that eateth up the Inhabitants thereof; and all the people that we saw within it, *are* men of statures. And there we saw the Giants, the sons of Anak, *which come of* the Giants: and we were in our own eyes as grasshoppers; and so we were in their eyes.

### Annotations.

Here beginneth the 37 section of the 〈 in non-Latin alphabet 〉 Law: see *Gen.* 6. 9.

*Jehovah spake*] By Moses relation after, it appeareth, that when God had led his people from mount Horeb to Cadesh Barnea, thorough the great and fearful Wilderness, and they were come to the mountain of the Amorites; then Moses said, See, the LORD thy God hath given the land before thee; Go up possess it. And all the people came near unto Moses, and said; *We will send men before us, and they shall search out the land for us, and bring us word again by what way we shall go up, &c.* That word liked Moses well; and he took of them twelve men, and sent them to spy out the land, *Deut.* 1. 19—24. So where here it is said, *Jehovah spake, &c.* it is not meant, that this motion came first from the Lord; but the people first spake of it to Moses, he consulted with the Lord about it; and the Lord approved, or at least permitted the thing which they desired.

Verse 2. *Send thou*] or, *Send for thee*: which *Sol. Rashi* expoundeth to this sense; *I comm<sup>•••</sup> thee not; if thou pleasest, send: for as much as Israel came and said, we will send men, &c. Deut.* 1. 22. *that they may search*] or, *and let them search*, or *espy*, by searching round about: and the word implieth the action of the heart and mind, not of the eyes only, *Eccles.* 1. 13. and 7. 25. Thus God let them go search or espy the land, which he him-self before *had espied for them, Ezek.* 20. 6. and went before them in the way, to search them out a place to pitch their tents in, in fire by night, and in a cloud by day, *Deut.* 1. 33. *of Canaan*] that is, as the Greek translatheth, *of the Chanaanites*: named as the chief, for it was the land of seven mighty nations, *Deut.* 7. 1. *I give*] or, *am giving*: so he speaketh as of a thing present, for more assurance. *one man one man*] an Hebrew phrase, meaning, *of every tribe one man*, excepting the tribe of Levi, for of them none was sent; because they were to have no inheritance in the land, *Deut.* 18. 1. *a ruler*] or, *a prince*; not of the baser sort, because the business was weighty: whereupon their rebellion following was of the more note.

Verse 3. *at the mouth*] or, *according to the mouth*, that is, *the word of the LORD*, as the Chaldee translatheth; and the Greek, *by the voice of the Lord*: and this *Sol. Rashi* expoundeth by his *permission*. So in the commentary called *Phesikta. f.* 47. it is said, *The election of the Spies was according to the mouth of the LORD; not that God commanded them to send them. If thou sayest, why did he not forbid them to send? To accomplish their desire, and to render them their recompense, and to give unto Joshua and Caleb a goodreward. heads*] that is, as the Greek saith, *Chief-rulers*; and *Chazkuni* expoundeth them *Captains over thousands*: as in *Exod.* 18. 25.

Verse 4. *Shammua*] in Greek, *Samiel son of Zacchour*. [unspec 4]

Verse 5. *Shaphat*] in Greek, *Saphat son of Souri*. [unspec 5]

Verse 6. *Caleb*] in Greek, *Chaleb son of Iephonne*. See 1 *Chron.* 4. 15. His name signifieth *Hartie*: and he brought Moses word again, as it was in his heart, *Ios.* 14. 7.

Verse 7. *Iigal*] in Greek, *Igad.* [unspec 10]

Verse 8. *Hoshea*] in Greek, *Auses son of Nave*.

Verse 9. *Palti*] or as in Greek, *Phalti*.

Verse 10. *Gaddiel*] in Greek, *Goudiel son of Soudi*.

Verse 11. *of Joseph*] He was father of *Ephraim* in *verse.* 8. as well as of *Manasseh* here; and sometime Joseph is named for Ephraim, *Ezek.* 37. 16. 19. *Revel.* 7. 8. Here he is named as father of *Manasseh*, who was his first-borne, *Ios.* 17. 1. although the Hebrews give another reason; namely, *because both of them uttered an ill report; Joseph, of his brethren, (Gen. 37. 2.) and the Prince of Manasseh, of the land: which Hoshea of Ephraim did not.* *Chazkuni* on *Num.* 13.

Verse 13. *Sethur*] in Greek, *Sadour.* [unspec 14]

Verse 14. *Nahbi*] or *Nachbi*; in Greek, *Naabi son of Sabi*.

Verse 15. *Geuel*] in Greek, *Goudiel.* [unspec 16]

Verse 16. *These are the names*] *Chazkuni* here observeth, *He sent no spy of the tribe of Levi, because he had no portion in the land. Nun*] called also *Non*, 1 *Chron.* 7. 27. in Greek, *Nave. Joshua*] or, *Iehoshua*, called sometime *Ieshua*, *Neh.* 8. 17. in Greek, *Jesus*; and so the New testament writeth him, *Act.* 7. 45. *Heb.* 4. 8. that signifieth  $\langle \diamond \rangle$  *Savior*, *Mat.* 1. 21. And this name Moses gave him by the spirit of God; either as foreseeing that he should be his successor, and save the people from their enemies the Canaanites; or, (as *Sol. Rashi* here noteth) praying for him, that the Lord would save him from the counsel of the (wicked) spies. But *Chazkuni* readeth it, *Moses had called Hoshea the son of Nun, Joshua, not that he now first called him Joshua, but before when he was made his  $\langle \dots \rangle$  ister, and found grace in his eyes.* We find him called *Joshua*, before they came to mount *Si  $\langle \dots \rangle$  i*, *Exod.* 17. 9. and after this, when Moses is ready to die, he is called *Hoshea*, in *Deut.* 32. 44. where *Chazkuni* saith thus; *At the first when he was taken to be Moses minister, Moses called him Joshua; for so is the manner of Kings to change the name of their ministers, Gen. 41. 45. Dan. 1. 7. But now when he is made King himself, his first name is restored: nevertheless thorough all the scripture he is called Joshua, because he was accustomed thereto already.* By this reason, the change of his name should seem to diminish from his dignity; whereas it was changed rather for honor; as were the names of *Abram*, *Sarai*, *Jacob*, and others, *Gen.* 17. 5. 15. and 32. 28. *Neh.* 9. 7. *Isaiah.* 62. 2. *Mar.* 3. 16, 17.

Verse 17. *Southward*] or, *by the South*; as in *verse.* 22. meaning *the South part of the land of Canaan*, as *Chazkuni* explaineth it. For that was nearest unto them, and the worst part of the land, because it was wilderness, and waterless, as the original word *Negeb*, signifieth *D•ie* ground: and *Calebs* daughter said to her father, *Thou hast given me a south* (that is, a dry) *land, give me also springs of water, Judge.* 1. 15. and *rivers in the south, Psal.* 126. 4. meaneth refreshing after bondage and affliction. The Greek here translateth, *Go up by this wilderness*: and so in

that part was a wilderness, *Ios. 15. 1.—3.* And *Sol. Rashi* saith, *Go up this way by the south; that was the worst part of the land of Israel: for so is the manner of Merchants; they show the worst things first, and afterward they show the best. the mountain]* which was inhabited by *Amalekites, Canaanites, and Amorites, Num. 14. 40. 45. Deut. 1. 44.* Of this, *Chazkuni* giveth a reason thus; *And when ye shall know how to subdue the mountain, the valley will be •asi• to subdue.*

Verse 18. *the land what it is]* This is again repeated in *verse. 19.* and the third time in *verse. 20.* which may thus be distinguished: by *the land* here, is meant *the people* of the land, as after *Moses* explaineth it; by *the land* in *verse. 19.* is meant the air of the country, and the cities, villages, tents, which were by the hand of man set thereon; and by *the land* in *v. 20.* is meant the soil or ground it self, & fruits that grew thereon. *and the people]* and is here for explanation, *that is, or I mean the people:* see the notes on *Gen. 13. 15.* So in *Psal. 66. 4. Let all the earth bow down to thee,* that is, all people's of the earth: likewise in *Psal. 100. 1.* and *96. 1.* and often in the scriptures. So *house* for household or people in it, *Gen. 45. 11. 18. Cities* for citizens, *Ios. 17. 12. whether they]* *Hebr. whether it be strong &c.* speaking of the people, as one in multitude.

Verse 19. *good or bad]* this seemeth to respect the wholsomnesse of the country, for air, waters, &c. as in *2 King. 2. 19. the situation of this city is good, but the water is bad, and the land causeth to miscarie.* To this *Chazkuni* referreth it, saying, *or bad, if it cause the inhabitants thereof to mis (…)* (or to be barren,) as *2 King. 2. 19.* and hereupon they answered, *It is a land that eateth up the inhabitants thereof, Num. 13. 32. intents]* or, *in camps, troupes:* the Chaldee calleth them *Villages* (or *unwalled towns*) the Greek changeth the order, saying, *in walled or in unwalled towns.*

Vers. 20. *fat or lean]* This respecteth the soil it self, which if it be *fat,* is fertile; if *lean,* barren. The Chaldee changeth the metaphor, saying, *whether it be rich or poor.* So in *Neh. 9. 25. 35. they took strong cities, and a fat land;* and in *Ezek. 34. 14. fat pasture. wood]* or, *trees,* as the Greek and Chaldee interpret it, and *Targum Jonathan,* *trees of food;* that is, of fruit to be eaten. *be ye of good courage]* or, *strengthen, encourage yourselves. the first ripe grapes]* or, *the first fruits of grapes.* And then, as *Chazkuni:* observeth, *they had need to have courage, because the keepers* (of the vineyards) *watched them there.*

Verse 21. *of Zin]* or, *of Tsin:* there was a wilderness into which they came before, called *Sin,* so named of an Egyptian city *Sin* near it, *Exod. 16. 1. Ezek. 30. 15, 16.* This desert of *Zin,* seemeth to be so named as being a *Thornie wilderness;* for *Zinnim* (in the form plural) signifieth *thorns,* *Job 5. 5.* And as the former *Sin* bordered upon Egypt, so *Zin* bordered on the land of Canaan, *Num. 34. 3, 4. Ios. 15. 3. Rehob]* or *Rechob,* called in Greek, *Roob,* (as *Rechabham* or *Rehoboam,* *1 King. 12. 1.* is written in Greek by the Holy Ghost *Roboam, Mat. 1. 7.*) This *Rehob* was a city in the west part of the land of Canaan near unto *Sidon,* which fell by lot to the tribe of *Aser, Ios. 19. 28. Judge. 1. 31. to the entrance]* or, *to the entering in of Hamath:* so in *Num. 34. 8. Ios. 13. 5. Judge. 3. 3. Amos 6. 14.* and so the Chaldee here translateth it. *Hamath* or *Chamath,* called also *Hemath the great,* *Amos 6. 2.* was a city on the north part of Canaan, and on the East side, (as *Rehob* was on the West,) *Num. 34. 8. Ios. 13. 5.* By this description of their voyage, they went from south to north, and from west to east, so viewing the wholeland. This *Hamath* is in *Targum Jonathan*

called *Antiochia*, (and so Hamath was after named of K. Antiochus;) and it was situate under mount Lebanon, by the river Iabok.

Verse 22. *by the south]* or *Southward*; Gr. *by the wilderness*: see *verse. 17. and he came unto Chebron]* or, *unto Hebron*; a place in the south parts of Canaan, where Abraham, Isaac and Jacob, with their wives, had been buried, *Gen. 23. 2. 19. and 49. 31.* see the notes on *Gen. 13. 18.* By *he came*, Sol. Rashi and others, understand *Caleb only*; as if the twelve spies went not in one company, but one or two of them together: and Calebs coming thither is specially mentioned in *Ios. 14. 9. the land whereon thy feet have trodden, shall be thine inheritance*; and in *verse. 12. now therefore give me this mountain, whereof the Lord spake in that day*; and in *verse. 14. Chebron therefore became the inheritance of Caleb.* Others understand *he came*, that is, *they came*; as Chazkuni saith, *It is the manner of the scripture to speak of many spies and liars in wait, in the singular number; as (in Ios. 8. 19.) the liar in ambush rose quickly out of his place.* The Greek translateth *they came*▪ the Chaldee hath in some copies *Atha, he came*; in othersome *Atho, THEY came.*

*Animan]* or, as the Greek writeth him, *Achiman*: he was one of the heathen Giants dwelling in Chebron: the Hebrews interpret his name, *Who is my brother?* and that he was so called, because *none in the world was brother to him* (that is, like unto him) *in strength*: yet Caleb slew him and his two brethren; *Ios. 15. 14. Judge. 1. 10.* ﴿◊〉 in Greek, *Sesei. Talmai]* in Greek, *Thelames*▪ *children of Anak]* in Greek, *generations of Enak*: in Chaldee, *sons of the Giant* (or, *of the mighty man.*) Anak was the son of Arba, whereupon Chebron was in former times called Kirjah Arba, that is, *the city of Arba, Ios. 15. 13. Gen. 23. 2. before Zoan]* or *Tsoan*, called in Greek and Chaldee *Tanes*: (as of *Tsor* or *Zor*, is *Tyrus* in Greek.) This declareth not only the antiquity of Chebron, but by consequence the goodness of the land. For the Anakims which reigned over all, seated themselves in the best places. Sol. Iatchi saith; *It may be that Cham built Chebron for his younger son Canaan, before he built Zoan for Mizraim his elder son, &c. Of all countries none excelled Egypt; as it is written, Like the garden of the Lord, like the land of Egypt, (Gen. 13. 10.) And Zoan was the most excellent in the land of Egypt, for there the kings dwelt, as it is written, For his Princes were at Zoan, (Isaiah 30. 4.) but Chebron was seven time: better than it.*

Verse 23. *bourne]* or *valley, brook.* The Hebrew *Nachal* signifieth both *a valley, Gen. 26. 17. 19.* and *a river or brook* running in a valley: our English word *bourne* answereth to them both▪ *Esh* ﴿...〉 signifieth *a cluster*; and of the Israelites cutting of the cluster, this place had the name, for a memorial, *verse. 24.* The Greek translateth it, *the valley of the cluster.* This place is reported to have been in the tribe of Dan, within a little of the valley *Sorck* mentioned in *Judge. 16 4. a branch]* to wit, of a vine, *and one cluster of grapes upon it*, as the Greek version saith; and so Rashi explaineth it, *a branch of a vine, and a cluster of grapes hanging upon it. on a staff]* or, *on a bar*; the Greek translateth, *on bars* (or *leavers*▪) and omitteth the words following by two: which seemeth to favor the exposition that Chazkuni giveth here, *they bare it on a bar of the branch, with two other bars.* But the more simple and plain meaning is set down in Targum Jonathan thus, *on a bar, on the shoulders of two of them.*

Vers. 25. *at the end of 40. days]* in Greek, *after 40. days.* In Targum Jonathan there is added, *in the month of Ab* (which we call *July*) *at the end of 40. days.* And Chazkuni explaineth it further, that *they began on the 29. of Sivan* (which we name *May,*) *and ended on the eighth of Ab* (or *July*) So many days, our Lord Christ after his resurrection viewed his disciples, *being seen of them 40. days,* Act. 1. 3. And according to this number of days, the Israelites had years allotted them to wander and perish in the wilderness, because they believed not God, but refused to go into the good land proffered them, Numb. 14. 33. 34. Of the mystery in this number 40. see more in the notes on Deut. 25. 3.

Verse 26. *to Kadesh]* called also *Kadesh* ⟨ϕ⟩ Deut. 1. 19. There was a city of the Edomite called *Kadesh,* Num. 20. 16. whereupon the wilderness by it was called also *Kadesh,* Psal. 29. ⟨ϕ⟩ and the same was called *the wilderness of Zin,* Num. 33. 36. Chazkuni here saith, *The wilderness of Pharan, and the wilderness of Zin, and Hazeroth, and Kadesh barnea, and Rithmah* (Num. 33. 18.) *were one near to another.* This *Kadesh* (in Greek *Kades*) The Chaldee nameth *Rekam.*

Verse 27. *they told him]* to wit, Moses, in the hearing of all the congregation. *and honey]* that is, with all good things: see the notes on Exod. 3. 8. Thus they acknowledged the truth of God's promises; they said, *It is a good land which the Lord our God doth give unto us,* Deut. 1. 25.

Verse 28. *Nevertheless]* or, *But that.* This latter part of the speech, was from the ten spies (not from Caleb or Joshua,) who here take occasion to terrify the people from going to possess the land, Deut. 1. 28. *fenced]* with strong holds, high walls and munition; the Greek expresseth it by two words, *fenced, walled:* in Deut. 1. 28. and 9. 1. it is said, *fenced up to heaven:* and in Deut. 3. 5. *fenced with high walls, gates and bars. children of Anak]* in Greek, *the generation of Enak,* in Chaldee, *sons of the Giant:* so in Deut. 1. 28. the Greek translateth them, *sons of the Giants;* see before on verse. 20. Of these there went a proverb, *Who can stand before the sons of Anak?* Deut. 9. 2. And of this, the Greeks borrowed the word *Anakes,* to signify *Kings:* and by interpretation *Anak* signifieth *a chain,* Prov. 1. 9. which is an ornament for kings and great personages, and of old, upon their beasts necks also, Judge. 8. 26. And many such men were chained with *pride,* as Ps. 73. 6.

Vers. 29. *Amalek]* that is, *the Amalekites,* the posterity of Amalek the son of Esau; of whom see Exod. 17. 8, &c. *Because they had been smitten by Amalek* (Deut. 25. 17, 18.) *the spies do now make mention of him, to make them afraid,* saith Iarchion Num. 13. This Amalek (who was the *first of the nations.* Num. 24. 20. and an enemy to Israel) would hinder, as they thought, their entrance on the South side. *in the mountain]* that is, *the mountains,* or, as the Greek translateth, *the mountainy part;* for these nations here reckoned were the most mighty; and the Chethites possessed mount Thabor, the Jebusites Jerusalem and mountains about it, the Amorites mount Heres &c. Judge. 1. 21. 34, 35, 36. and these Amorites were high as *Cedars,* and strong as *Oaks,* Amos 2. 9. so the land seemed in their eyes impossible to be conquered. *the coast]* or *side,* Hebr. *the land of Jordan;* which was towards the East, as *the Sea* was to the west.

Vers. 30. *Caleb]* and Joshua with him afterward, Num. 14. 6. 7. though now at first it may be Joshua purposely held his peace in prudence, because he was Moses minister, and let Caleb

speak. *stilled the people before Moses*] or *made the people to keep silence before* (or unto) Moses: that is, the people beginning to murmur and speak unto Moses and against him, Caleb stilled them. The Chaldee expoundeth it, *he made the people to attend* (that is, to hearken) unto Moses: and Jonathan in his Targum saith, *he stilled the people and caused them to attend unto Moses*. And it appeareth by *Deut.* 1. 29, 30. that Moses himself spake to encourage the people; but they would not obey. *and said*] that is, Caleb said; as the 31. *verse*. manifesteth; and the Greek addeth, *he said unto him. we are well able to overcome it*] or, *prevailing we shall prevail over it*; meaning the land; which the Greek explaineth, *over them*, the people. And this was a speech of faith, believing in the power and promise of God; for Caleb now spake as it was in his heart, *Ios.* 14. 7.

Vers. 31. *But the men*] Hebr. *And the men*; meaning ten of the twelve, all the other spies except Joshua, *Num.* 14. 6.

Vers. 32. *an evil report*] *an infamy*, or *diffamation*: of which Solomon saith, *he that uttereth it, is a fool*, *Prov.* 10. 18. And for this their sin, these men *died by a plague, before the Lord*, *Num.* 14. 37. This *infamy*, the Chaldee calleth *an evil name*: the Greek here, *a dread of the land*, but in *Num.* 14. 36. the Greek expoundeth it *evil words*. And whereas the Hebrew *Dibbah* signifieth but a *speech* or *report*, though commonly of faults, which may be done without sin; the word *evil* is added by Moses, in *Num.* 14. 37. to show that this their diffamation was very sinful. *eateth up*] *consumeth*; in Chaldee, *killeth the inhabitants*; which may be understood of their civil wars, whereby they devoured one another. For the Amorites had conquered the Moabites, *Num.* 21. 28, 29. the Caphtorims (or Philistines) had destroyed the Avims, *Deut.* 2. 23. This phrase was after used against the land, when the Heathens had destroyed the Israelites in it, *Thou* (land) *eatest up men, and hast bereaved thy nations*, *Ezek.* 36. 13. *of statures*] or *of dimensions, of measures*; that is, of great stature, tall and big; as the Greek translateth, *exceeding tall men*. And as the Prophet openeth it, *high as Cedars, strong as Oaks*, *Amos* 2. 9. An example of such a *man of stature* we have in *2 Sam.* 21. 20. *that had on every hand six fingers, and on every foot six toes, &c.* and another of an Egyptian *five cubits high, with a spear in his hand like a weavers beam*, *1 Chron.* 11. 23. So in *Ier.* 22. 14. *an house of measures* (or *of statures*) is for a large high house.

Vers. 33. *Giants*] Hebr. *Nephilim*, such as were before Noes flood; see *Gen.* 6. 4. with the annotations. *as Grasshoppers*] or *as locusts*, that is, low, weak, base in comparison with them. So it is said of God, *He sitteth upon the circle of the earth, and the inhabitants thereof are as Grasshoppers*, *Isaiah.* 40. 22. *in their eyes*] that is, they so esteemed us. And by reason hereof, it may be the spies passed thorough their land more safely, whiles these mighty men despised and neglected them; as the Philistine disdained to meddle with little David, *1 Sam.* 17. 42. The Hebrew Doctors to show this, feign this explanation; *We heard them say one to another, there are pismires in the vineyards like unto men*. Chazkuni on *Num.* 13. 33.

### CHAP. XIII.

1. The Israelites weep and murmur at the news that the spies brought out of Canaan; and speak of returning into Egypt. ‹◊› Joshua and Caleb labor to still and encourage them, but the Israelites would have stoned them. 11. God threateneth to destroy the people. 13. Moses

entreateth for them, and obtaineth pardon. 23. The murmurers are deprived of entering into the land, and condemned to wander forty years in the wilderness, and die there. 36. The spies who raised the evil report, die by a plague. 39. The people hearing the sentence of God against them, mourn, and offer themselves to go up; but Moses forbiddeth them. 44. Yet they presume to go up, and are smitten by their enemies.

AND all the congregation lifted up, and gave their voice, and the people wept that night. And all the sons of Israel murmured against Moses and against Aaron: and all the congregation said unto them; Oh that we had died in the land of Egypt, o• in this wilderness, oh that we might die. And wherefore doth Jehovah bring us unto this land, to fall by the sword? our wives and our little-ones shall be for a prey: were it not better for us to return into Egypt? And they said, every man unto his brother: Let us make a captain, and let us return into Egypt. And Moses and Aaron fell on their faces, before all the assembly of the congregation of the sons of Israel. And Joshua the son of Nun, and Caleb the son of Iephunneh, *which were* of them that searched the land, rent their clothes. And they said unto all the congregation of the sons of Israel, saying; The land which we passed thorough to search it, is an exceeding good land. If Jehovah delight in us, then he will bring us into this land, and will give it unto us, a land which floweth with milk and honey. Only rebel not ye against Jehovah; and you, fear not the people of the land, for they *are* bread for us: their shadow is departed from them, and Jehovah *is* with us, fear them not.

But all the congregatiō said, to stone them with stones: and the glory of Jehovah appeared in the Tent of the Congregation, before all the sons of Israel. And Jehovah said unto Moses; How long will this people provoke me? and how long will they not believe in me, for all the signs which I have done amongst them? I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they. And Moses said unto Jehovah; Then the Egyptians shall hear *it*, for thou broughtest up this people, in thy might, from among them. And they will say to the inhabitants of this land, *for* they have heard, that thou Jehovah *art* among this people, that thou Jehovah *art* seen eye to eye, and *that* thy cloud standeth over them, and in a pillar of a cloud thou goest before them by day, and in a pillar of fire *by* night. Now *if* thou shalt kill this people as one man, then the nations will say, which have heard the fame of thee, saying; Because Jehovah *was* not able to bring this people into the land, which he sware unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of the Lord be great, according as thou hast spoken, saying;

Jehovah *is* long suffering, & much in mercy, forgiving iniquity, and trespass: and clearing will not clear (*the guilty*;) visiting the iniquity of the fathers upon the sons, unto the third, and unto the fourth *generation*. Pardon I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt, even until now. And Jehovah said, I have pardoned, according to thy word. But assuredly, *as* I live, a•• the earth shall be filled *with* the glory of Jehovah. For all the men which have seen my glory, and my signs, which I did in Egypt, and in the wilderness, & have tempted me these ten times, and have not •eakned to my voice; if they shall see the land, which I sware unto

their fathers, neither shall any of them that provoked me, see it. But my [unspec] servant Caleb, because there was another spirit in him, and he followed me fully; even him will I bring into the land, whereinto he went, & his seed shall possess it. (Now the Amalekite, and the Canaanite, dwelt in the valley:) tomorrow, turn ye, and journey you into the wilderness by the way of the red sea.

And Jehovah spake unto Moses and unto Aaron, saying; How long (*shall I pardon*) this evil congregation, which murmur against me? I have heard the murmurings of the sons of Israel, which they murmur against me. Say unto them, A• I live, assuredly [unspec] saith Jehovah, if I do not so unto you, as ye have spoken in mine ears. Your carcasses [unspec] shall fall in this wilderness; and all *that were* mustered of you, *according* to your whole number, from twenty years old and upward, which have murmured against me.

If you shall come into the land, *concerning* [unspec] which I lifted up my hand, to make you dwell therein, save Caleb the son of Iephunneh, and Joshua the son of Nun. And your little-ones, which ye said should be for a prey, even them will I bring in, and they shall know the land, which ye have despised.

But *as for* you, your carcasses shall fall in this wilderness. And your children shall feed in the wilderness forty years, and shall bear your whoredoms, until your carcasses be consumed in the wilderness. After the number of the days *in* which ye searched the land, forty days; a day for a year, a day for a year, ye shall bear your iniquities, forty years; and ye shall know my breach (*of promise.*) I Jehovah have spoken, If I do not this unto all this evil congregation, that *are* gathered together against me; in this wilderness they shall be consumed, and there they shall die. And the men which Moses had sent to search the land, and *which* returned, and made all the congregation to murmur against him, by bringing up an *evil* report upon the land: Even the men died that did bring up the evil report of the land, by the plague, before Jehovah. But Joshua the son of Nun, and Caleb the son of Iephunneh, lived, of those men that went to search the land. And Moses spake these words unto all the sons of Israel, and the people mourned greatly. And they rose up early in the morning, and went up unto the top of the mountain, saying; Loe we *be here*, and will go up unto the place, which Jehovah hath said, for we have sinned. And Moses said, Wherefore now do you transgress the mouth of Jehovah? But it shall not prosper.

Go not up, for Jehovah *is* not among you, that ye be not smitten, before your enemies.

For the Amalekite and the Canaanite *is* there before you, and ye shall fall by the sword, for because ye are turned from after Jehovah, and Jehovah will not be with you.

But they loftily presumed to go up to the top of the mountain: but the Ark of the covenant of Jehovah, and Moses, departed not from within the campe. And the Amalekite came down, and the Canaanite, which dwelt in that mountain; and smote them, and discomfited them, even unto Hormah.

**Anno•ations.**



Lifted up] to wit, *their voice*, as after followeth, and as is expressed in *Gen. 21. 16. she lifted up* (  $\langle$   $\omega$   $\rangle$  ), and wept. Or, *all the congregation took*  $\rho$ , that is, *received*, to wit, the evil report which the spies gave of the land, *Num. 13. 32.* So the phrase is used, in *Exod. 23. 1. Thou shalt not take up a vain report.* This latter, the Greek version favoereth. *gave their voice]* that is, *cried out.* This manner of speech is used to signify any loud voice, noise or cry, or any creature, or of God him-self; as in *Psal. 18. 14. the Most high gave his voice;* in *Ier. 2. 15. the Lions gave their voice,* in *Psal. 104. 12. the fowls give the voice;* in *Psal. 77. 18. the skies gave a voice;* in *Habak. 3. 10. the deep gave his voice;* and in *2 Chron. 24. 9. men are said to give a voice,* when they made a proclamation thorough Judah and Jerusalem. So this people here openly rebelled, and uttered their evil hearts without fear, or shame. *that night]* Hebr. *in or through that night;* which the Greek explaineth, *that whole night.*

Verse 2. *and against Aaron]* which were the Lord's ministers, therefore their murmuring was not against them only, *but against the LORD,* as Moses told them, in *Exod. 16. 2. 8.* and as after appeareth in verse 3. *Oh that we might die]* or, (Would God) *that we were dead:* they are words of unbelief and despair, and of great unthankfulness: compare *Exod. 16. 3. Psal. 106. 24, 25.* The Greek translateth, *If we were dead:* which is a form of wishing, both in the Greek and Hebrew tongues, as in *1 Chron. 4. 10. If thou wilt bless me;* that is, *Oh that thou wouldst bless me;* so in *Luke 12. 49. If it were* (for, *Oh that it were*) *already kindled;* and so the Syriac version there explaineth it.

Vers. 3. *to fall]* i. *that we should fall,* that is, die by the sword? Here they murmur against God himself through unbelief; as David saith, *They contemptuously refused the land of desire,* (the pleasant land;) *they believed not his word, but murmured in their tents; they heard not the voice of Jehovah,* *Psal. 106. 24. 25. were it not better]* or, *were it not good?* The Greek changeth the phrase thus, *Now therefore it is better for us to turn back into Egypt.* So, *are they not written,* *2 King. 20. 20.* is explained thus, *Behold they are written,* *2 Chron. 32. 32.*

Verse 4. *Let us make a captain]* Hebr. *Let us give a head:* where by *give,* is meant *make* or *appoint,* as the Chaldee expoundeth it; and by *head* they mean a *captain* or *chief governor,* as in *Num. 25. 4. 1 Chron. 4. 42. and 12. 20.* and as the Greek here explaineth it. Targum Jonathan paraphraseth thus; *Let us appoint a King over us for head.* Of this their sin the scripture saith, *They dealt proudly, and hardened their necks, and hearkened not to God's commandments; and refused to hear, and were not mindful of the wonders that he had done among them: but hardened their necks, and in their rebellion appointed a captain (or made a head) to return to their bondage,* *Nehem. 9. 16, 17.* So their evil words and purpose, is counted unto them as the deed done. Sol. Rashi openeth their words thus, *Let us appoint a King over us;* and he saith, the Rabbin's have expounded this, as meaning *idolatry.* The same is also noted by R. *Menachē,* who further likeneth this sin, to theirs that built the tower of Babylon, *Gen. 11.* So their sin was against God, who is *exalted as head above all,* *1 Chron. 29. 11.*

Verse 5. *fell on their faces]* as much affected with the murmuring of the people: and they fell down, either to pray unto God for them, as in *Numb. 16. 22.* or to entreat them, not to proceed in their rebellion, as it followeth, *before all the assembly.* And elsewhere it appeareth,

that Moses spake to encourage the people, saying, *Dread not, neither be afraid of them: Jehovah your God, who goeth before you, he will fight for you, &c. Deut. 1. 29. 30.*

Verse 6. *that searched the land]* as appeareth in Num. 13. 7. 9. 17. *rent their clothes]* in sign of sorrow, for the people's rebellion and blasphemy; for they said, the Lord had brought them out of Egypt, because he hated them, &c. neither did they believe the Lord their God, for all that Moses spake unto them, *Deut. 1. 27.—32.* Of rending garments in sorrow, see *Gen. 37. 29. Lev. 10. 6.* in the annotations.

Vers. 9. *Only]* or, *But rebel not ye;* which the Greek interpreteth, *But be not ye apostates (or revolters) from the Lord:* the Chaldee, *But rebel not ye against the word of the LORD. are bread for us]* or, shall be our bread, our food; that is, we shall devour and consume them. The Chaldee expoundeth it, *They are delivered into our hand.* So Balaam prophesied of Israel, *He shall eat up the nations, his enemies, Num. 24. 8.* And in *Psal. 79. 7. He hath eaten up Jacob,* that is, consumed: and in *Psal. 14. 4. They eat my people, as they eat bread.* Also in *Deut. 7. 16. Thou shalt eat (that is, consume) all the people. their shadow]* that is, God, their defense, covert, protection; which the Chaldee expoundeth *their strength;* so in *Isaiah. 30. 2. the strength* of Pharaoh, and *the shadow* of Egypt, do explain one another: and *shadow* is used often for defense; as, *the shadow of the Almighty, Psal. 91. 1.* and, *Jehovah thy shadow, Psal. 121. 5.* and God saith, *I have covered thee in the shadow of mine hand, Isaiah. 51. 16.* and 49. 2. *Jehovah is with us]* the Chaldee explaineth it, *the Word of the LORD is for our help.*

Vers. 10. *said, to stone them]* that is, spake one to another, that they should stone Joshua and Caleb. An example of notorious obstinacy and outrage; and at another time, they had almost done the like unto Moses, *Exod. 17. 4.* So after this, Jerusalem stoned the Prophets, which spake the things pertaining to her peace, *Mat. 23. 37. appeared in the Tent]* the Greek explaineth it, *appeared in the cloud over the Tent of the Testimony.* This is confirmed by the like apparition, in *Num. 16. 42.* and Sol. Rashi here saith, *The cloud descended there.* It was an extraordinary appearance, to restrain the people's fury, and to help his faithful witnesses.

Vers. 11. *provoke me]* or, *despite, blaspheme, contemptuously provoke me.* So the Apostle expoundeth this word, *blaspheme,* in *Rom. 2. 24.* from *Isaiah. 52. 5.* and it implieth also a contempt or despising, *Prov. 1. 30.* and 15. 5. *Isaiah. 5. 24. not believe in me]* in Greek, *not believe me;* which the Chaldee explaineth, *not believe in my word.* This unbelief is noted as a chief cause of their rebellion, and so of their destruction after in the wilderness, *Deut. 1. 32. Heb. 3. 18, 19. for all the signs]* though many signs and wonders had been shown, yet they believed not: so of their posterity it is said, *Though (Jesus) had done so many signs before them, yet they believed not in him, John. 12. 37. among them]* Hebr. *in the midst thereof,* to wit, of the people.

Vers. 12. *smite them]* Hebr. *smite him,* that is, the people, spoken of as one man: see *verse. 15. pestilence]* in Greek and Chaldee, *death:* see the notes on *Exod. 5. 3. disinherit them]* deprive them of the land promised unto their fathers: the Greek and Chaldee translate, *destroy them. make of thee]* Hebr. *make thee, to a nation:* the like speech God used, when they had made the golden calf, *Exod. 32. 10.* The Greek here addeth, *I will make thee and thy fathers house, &c.*

Vers. 14. *they will say]* that which after followeth in *verse*. 16. *to the inhabitants]* or, *with the inhabitants*, meaning the Canaanites; so both the one and the other people, will take occasion to blaspheme. The Hebrew word which usually signifieth *unto*, is sometime used for *with*; as in 1 *Sam.* 23. 23. *Ezr.* 2. 63. *thou Jehovah art]* the Chaldee expoundeth it, *that thy divine presence (or Majesty) abideth among this people.* art *seen]* or, hast been *seen eye to eye*; that is, visibly, apparently, plainly; according to the like phrase, in *Num.* 12. 8. *mouth to mouth*; and in *Exod.* 33. 11. and *Deut.* 5. 4. *face to face*. The Chaldee here explaineth it thus, *that with their eyes they have seen the Majesty of thy glory*; and by Targum Jonathan, this is referred to the giving of the law upon mount Sinai. *standeth over them]* as protecting them from evil; which in Targum Jonathan is explained, *that they should not be hurt with heat or with rain*. Compare *Exod.* 13. 21, 22. *Num.* 9. 17, &c.

Vers. 15. *as one man]* that is, all of them together, and suddenly. *the fame of thee]* the *hearsay* or *report of thee*; which the Greek translatheth, *thy name*; the Chaldee, *the fame of thy might*.

Vers. 16. *was not able]* elsewhere Moses showeth, that he had respect unto two things, by which God's name and glory might be impeached among the Gentiles; because he could not, or because he would not, but hated his people, *Deut.* 9. 28. *Exod.* 32. 12. And this is the first argument of Moses supplication, that God's name might not be blasphemed among the heathens.

Vers. 17. *the power of the Lord]* or, *the might*, as in *verse*. 13. that is, as the Greek explaineth it, *the power of thee ô Lord*. *Lord* is here in Hebrew *Adonai*, which the Chaldee expresseth by the letters for *Jehovah*, and it signifieth *My stays*, or *sustainers*: see the notes on *Gen.* 15. 2. *be great]* that is, be shown to be great; the Greek translatheth it, *be exalted*.

Vers. 18. *long suffering]* Hebr. *long of anger*; that is, long ere he be angry. Here Moses mentioneth that *Name of God*, which was proclaimed at mount Sinai, when the people had formerly sinned in making the golden calf, *Exod.* 34. 5, 6, 7. *in mercy]* the Greek addeth, & *true*; *from Ex.* 34. 6. *forgiving]* or, as the Greek translatheth, *taking away. iniquity]* in Greek, *iniquities, and unrighteousnesses, and sins*; the Chaldee also addeth the word *sins*, as was in *Exod.* 34. 7. This is the second reason of Moses request, from the nature and covenant of God. the guilty] this word is supplied also in the Greek version. The Chaldee paraphraseth, *being merciful unto them that turn to his Law, but not clearing them that turn not. visiting]* that is, punishing; in Greek, *recompensing*; see *Exod.* 20. 5. *upon the sons]* or *children*; in Chaldee, *upon the rebellious sons.* *the third]* in Chaldee,  $\langle \phi \rangle$  *the third generation, and unto the fourth generation*. Thus Moses requested not an absolute pardon for all; but that God would in wrath remember mercy, though in Justice he punished the chief transgressors.

Verse 19. *even until now]* or, *hitherto*; as for example, when they sinned in making the calf, *Exod.* 32. (besides other times,) at which time God destroyed them not as they deserved, but some of them only perished.

Verse 20. *I have pardoned]* or, *I do pardon*, as the Greek explaineth it, in the time present. Howbeit *Chazkuni* understandeth it of the time past, that God should say, he had pardoned

them once, when they made the calf; but now he would not pardon them, but execute vengeance. The former sense seemeth best, with the limitation following, *according to thy word*, viz. that he would not destroy them all *as one man*, at once with the pestilence, having respect to the glory of his Name. For which cause, he spared them at other times also, both before and after, as he showeth by the Prophets, *Ezek. 10. 8, 9. 13, 14, 21, 22, &c. Psal. 106. 7, 8.* And hereupon the people after confessed, *Thou art a God of pardons, gracious, and merciful, long suffering, and of great kindness, and forsookest the*  $\langle \diamond \rangle$ , *Neh. 9. 17.*

Verse 21. *as I live]* Hebr. *and assuredly I live; and all the earth shall be filled:* which is a form of  $\langle \diamond \rangle$ , often used of the Lord, *Ezek. 18. 3. and 20. 33. and 5. 11.* Whereupon it is said, *And thou shalt swear Jehovah liveth, &c. Jer. 4. 2.* and where he saith in the Prophet, *I have sworn by myself, Isaiah. 45. 25.* the Apostle expresseth it with these words, *I live, saith the Lord, Rom. 14. 11.* And the sign of an oath, was the lifting up of the hand; so both of them are joined in *Deut. 32. 40. I lift up my hand to*  $\langle \diamond \rangle$  *and say, I live forever:* Wherefore the oath  $\langle \diamond \rangle$  God here sware, is signified by the lifting up of his hand, in *Psal. 106. 26. and Ezek. 20. 15.  $\langle \dots \rangle$  lled with the glory]* that is, all people's of the earth shall see and acknowledge the powerful and just administration of the Lord, unto his glory and honor. Compare *Isaiah. 6. 3. and Psal. 72. 19.* where Christ's kingdom is prophesied of, with whose glory all the earth is full.

Verse 22. *my glory]* under this, all God's glorious [unspec] works are comprehended; as *powers* are used for *powerful works, Matth. 7. 22. and 11. 20. 1. Cor. 12. 10. 2 Cor. 12. 12. signs]* that is, miracles, miraculous and significant works. *ten times]* hereby may be meant no certain number, but *many times*, as in *Gen. 31. 7. Job. 19.  $\langle \diamond \rangle$* . so *ten* is for many, in *Levite. 26. 26.* It may also be taken properly; for now they had sinned ten times; First, at the red sea, *Exod. 14. 11, 12.* then in *Marah, Exod. 15. 23, 24.* again in the wilderness of *Sin, Exod. 16. 2.* then twice about *Manna, Ex. 16. 20. 27, 28.* after that at *Rephidim, Exod. 17. 1, 2, 3.* then by the *Calf at Horeb, Ex. 32.* at *Taberah, Num. 11. 1.* and again, at *Kibroth Hattaavah, Num. 11. 4.* and now the tenth time by their rebellion in *Pharan.*

Verse 23. *If they shall see]* that is, as the Greek translatheth it, *Surely they shall not see.* This also is an oath, whereby God sweareth they shall not see, that is, not go in to enjoy the land, as is explained by David, in *Psal. 95. 11. I swear in my anger, if they shall enter into my rest;* which the Apostle openeth thus; *He sware that they should not enter into his rest, Hebr. 3. 18.* So, *If a sign be given, Mark 8. 12.* is more plainly expounded, *A sign shall not be given, Matth. 16. 4. which I swear unto]* that is, *which I swear to give unto your fathers, Deut. 1. 35.* this was the land of Canaan, *Gen. 12. 5. 7. called the holy land, Zach. 2. 12. the land of Jehovah, Hos. 9. 3. the land of Immanuel,* that is, of Christ, *Isaiah. 8. 8.* for it was a figure of the heavenly inheritance to be obtained by Christ, *Hebr. 11. 9, 10.* therefore the keeping of them out of this land, figured also the excluding of them and of all unbelievers out of the kingdom of heaven, *Heb. 3. 12–19. and 4. 1, 2, 3–11.*

Verse 24. *spirit in him]* or, *with him;* that is, he was guided by another spirit than the ten spies. The same is to be understood of Joshua, as appeareth by *Num. 32. 12.* though not here mentioned. This *other spirit*, was the spirit of faith, which the Law cannot give, *Gal. 3. 2.* the spirit of adoption of sons, not of bondage to fear again, *Rom. 8. 14, 15.* by the guidance of this

spirit, Caleb constantly followed the Lord, & obtained the promised inheritance. *he followed me fully*] Hebr. *he fulfilled after me*: so in Deut. 1. 36. and Ios. 14. 8, 9. 14. By this manner of speech, is meant a full and constant following and obedience unto the end; the contrary whereof was in Solomon, of whom it is said, *he fulfilled not after the LORD, as did David his father*, 1 Kings 11. 6. and in this people of Israel now generally, of whom God saith, *they fulfilled not after me*, Num. 32. 11. The Greek translatheth it, *he followed me*; the Chaldee, *he fulfilled* (or *accomplished*) *after my fear*. Chazkuni expoundeth it, *he hath accomplished the word after me*; and compareth it with that phrase in 1 Kings 1. 14. *I will come in after thee, and fulfill* (that is, *confirm*) *thy words. his seed*] in Chaldee, *his sons. shall possess it*] *shall inherit it*: thus both the Greek & Chaldee do interpret it: or, *shall cause to inherit it*, that is, leave it to their posterity for an inheritance; as it is written, *It shall be thine inheritance, and thy children's forever*, Ios. 14. 9. The word is also used in a contrary meaning, to *disinherit*, as before in v. 12. & so it may here be translated, *shall disinherit it*, that is, disinherit and drive out the inhabitants of it, and seize upon it, as in Ios. 8. 7. *ye shall disinherit* (or *seize upon*) *the city*: and thus it agreeth with Calebs speech, *If so be the LORD will be with me, then I shall disinherit them* (or *drive them out*) *as the LORD said*, Ios. 14. 12. In this latter sense, Sol. Rashi here expoundeth it, *drive it out*, that is, *they shall drive out the Anakims and people that are therein*. This promise Moses related unto Caleb, and in the name of the Lord, he sware unto him for the performance of it, Ios. 14. 9.

Verse 25. Now] Hebr. *And. dwelt*] or, *dwelleth*, Heb. *sitteth in the valley*: after in verse. 45. they are said to dwell (or sit) *in the mountain*; and *sitting*, as it is often put for *dwelling*, so sometime for *lying in wait*, as in Ios. 8. 9. which may be meant here. Chazkuni expoundeth this place thus; that *as the spies were afraid of Amalek*. (Num. 13. 29.) *so with them the holy blessed (God) made them afraid*. And whereas it is here said, *in the valley* and in v. 45. *in that mountain*; he accordeth them thus, that *the most of them sate in the valley, & some few of them in the mountain, & those few warred against them; and therefore it is written, WHICH SATE IN THAT MOVNTAINE, to imply that there were of them which sate in another place; or it may be they dwelt in the valley, and when they heard that the sons of Israel came against them, they went up into the mountain, and lay in wait for them there: and we find that sitting sometime, meaneth lying in wait, as it is written (in Psal. 10. 8.) He sitteth in the waiting place of the villages. tomorrow turn ye*] The people were now in Kadesh, from whence they sent the spies, Num. 13. 26. Deu. 1. 19. & after this their rebellion, and the slaughter following, they *abode in Kadesh many days*, and then *turned and journeyed into the wilderness, by the way of the red sea*, Deut. 1. 46. and 2. 1. Chazkuni here saith, *Tomorrow meaneth after this time; for loe they abode in Kadesh many days before they began to compass mount Seir: and it is like that* (phrase in Exod. 12. 34.) *when thy son shall ask thee tomorrow. journey you*] or, *journey for you*, which some understand, to mean, *for your good*, see Gen. 12. 1. *the way of the red sea*] that is, *the way towards the red sea*; see the notes on Exod. 13. 17. In this red Sea the people had been baptized, 1 Cor. 10. 1 2. Ex. 14. Baptism was *unto repentance*, and with confession of sins, and into the death of Christ, Mat. 3. 6, 11. Rom. 6. 3. so this sending them back into the wilderness, towards the red sea, was to humble them by repentance, that through faith in Christ they might have entrance into the Kingdom of heaven; otherwise they should perish forever, as their carcasses perished in this wilderness.

Verse 27. *How long]* to wit, *shall I pardon*, (as in v. 19. 20.) or, *shall I bear with*. An imperfect speech, such as men use in passion of mind, when through grief they utter not all their words; as may be seen in Moses, *Exod. 32. 32. Psal. 90. 13.* in David, *Psal. 6. 4.* and sundry the like. *which murmur]* or, *which cause* (the people) *to murmur*, as in *verse 36.* Thus *Sol. Rashi* expoundeth it, referring the *congregation* forementioned, to the *ten spies*; but the Greek and Chaldee translate, *which murmur*; so in the sentence following.

Verse 28. *I live]* it is an oath, as in v. 21. whereby the Lord sweareth in his anger, that they should not enter into his rest, *Psal. 95. 11. Heb. 3. 18. Num. 32. 10, 11. assuredly saith]* or, *the faithful saying*; see *Gen. 22. 16. if I do not]* that is, as the Greek explaineth it, *surely I will do*: see before, on v. 23. *spoken in mine ears]* in Chaldee, *spoken before me*: this hath reference to their words, in *verse 2.* where they wished they might die in the wilderness.

V. 29. *your carcasses]* the Greek calleth thē *Cola*, that is, *members*, which word the Apostle also useth in *Heb. 3. 17.* for *carcasses*, or dead bodies. So in *Levite. 26. 30. fall]* that is, die, being *destroyed of the destroyer*, *1 Cor. 10. 10. mustered]* numbered as able men for the war, *Num. 1.* This sentence was executed upon them, as is after shown in *Num. 26. 64, 65.*

Verse 30. *I lifted up my hand]* that is, *sware*, as [unspec] the Chaldee expoundeth it, *I swear by my word*: see *Deut. 32. 40.* and the notes before on v. 21. and *Gen. 14. 22.*

Verse 31. *your little ones]* your children under twenty years of age: see *verse 3. shall know]* in Greek, *shall inherit*, rightly explaining the sense: for to *know the land*, is to enjoy the same. And so Moses relating this promise, saith, *they shall possess the land*, *Deut. 1. 39.*

Verse 32. *But as for you, your carcasses]* Hebr. [unspec] *And your carcasses, you*: where the latter *you*, is for explanation, to exempt their children, *you* or *yours* only.

V. 33. *shall feed]* or, *shall be feeding*; so likewise [unspec] the Greek translateth it: by *feed*, meaning *wander* as sheep for pasture in the wilderness: the Chaldee of *Onkelos* expoundeth it, *tarry* or *abide*; but *Jonathan* saith, *wander*; and *Chazkuni* explaineth it, *feed as sheep sometimes here and sometimes there, so your sons shall remove hither & thither, till their carcasses be consumed.* Thus may we understand that in the Prophet, *The LORD will feed them as a lamb in a large place*, *Hos. 4. 16.* that is, will let them wander to destruction. So in other languages, *wandering* is used for *feeding*; as in *Virgil. Bucol. eclog. 2. mille meae Siculis errant in montibus agn.* *forty years]* implying the time past also, from their coming out of Egypt: for one whole year, and part of the second, were now past already, when God gave this sentence against them, *Num. 10. 11. bear your whoredoms]* that is, bear the punishment of your sins; as the Chaldee, for *whoredoms*, translateth *sins*; though this name *whoredom*, is commonly used for idolatry, *Ier. 3. 9. Ezek. 16. 15. 16, 17, &c.* See *Exod. 34. 15, 16. Lev. 17. 7.*

Verse 34. *After]* or, *According to the number*; [unspec] in the Hebrew, *In* is used for *As*, or *according to*, as the Greek translateth it: see the notes on *Lev. 25. 15. a day for a year, a day for a year]* that is, *each day for a year, or a year for every day*: so in *Eze. 4. 6.* where the Prophet in a figure bare the iniquity of Israel so many days as they had sinned years. Hereupon in prophesies, *days* are put for *years*, *Dan. 9. 24. &c. Rev. 11. 3. ye shall know my br•ch]* to wit, of

*promise*; or simply, *my breaking off*: that is, ye shall know and have experience by the punishment which you shall suffer, how great your sin is in breaking promise, and disannulling your word and covenant with me, and in breaking off from me. Thus *my breach* may be understood, *breach*, or *breaking with me*; or *from me*; as, *he that eateth my bread*, *Psal.* 41. 10. is expounded, *he that eateth bread with me*, *John.* 13. 18. Or, *my breach*, that is, when I break promise with you, or break off from you, ye shall know how great evil is upon you. For when men forsake God, he also forsaketh them, and breaketh his covenant with them, that is, performeth not his promise, which is conditional, if men continue in his faith, *Deut.* 31. 16, 17. *Zac.* 11. 10. *Jude* v. 5. *Rom.* 11. 22. The Greek translateth, *ye shall know the wrath (or indignation) of mine anger*: the Chaldee, *ye shall know that ye have murmured against me*. *Sol. Rashi* expoundeth it, *my breach, in that ye have broken (that is, turned away) your heart from (following) after me*. This word is after used by Moses, in *Num.* 32. 23. *Wherefore break ye the heart, (that is, discourage ye) the sons of Israel from going, &c. & in Num.* 30. 5. *if her father break (that is, disallow) her; disannul her promise.*

Verse 35. *have spoken]* the Chaldee explaineth it, *have decreed by my word. If I do not]* that is, *surely I will do*, as the Greek expoundeth it: it is an oath, as before in *verse.* 23. This sentence decreed, seised upon them, that all this generation died in the Wilderness, *Num.* 26. 64, 65. & upon this occasion, Moses made the 90. *Psalm*, wherein he bewaileth the shortness and misery of man's life; being finished now in 70 or 80 years; and entreateth God for mercy. And of this and other the like punishments, the Apostle saith, *they happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come, 1 Cor.* 10. 11. *So we see that they could not enter in (to the rest of God) because of unbelief: let us study therefore to enter into that rest, lest any man fall, after the same example of unbelief, Hebr.* 3. 19. and 4. 11.

Verse 36. *the men]* the ten spies. *made to murmur]* and *murmured* themselves; as the Hebrews signifieth both their own act, and that which they caused in others. So the Greek translateth it, *murmured against it, unto (or before) the congregation. against him]* against Moses, as in v. 2. or, as the Greek translateth, *against it*; for they murmured also against the land, *Num.* 13. 32. and 14. 3. *evil report]* or, *defamation*: in Greek, *evil words*; in Chaldee, *an evil name*. The word *evil*, is expressed in the next verse: see the notes on *Num.* 13. 32.

Ver. 37. *the plague before Jehovah]* that is, by an [unspec] extraordinary plague from the hand of God: either the pestilence fore-threatened, v. 12. or some other death. And *before Jehovah*, may mean sudden death there by the Sanctuary, where *the glory of Jehovah appeared*, v. 10. as it is said of Uzzah, *there he died before God, 1 Chron.* 13. 10. which another Prophet explaineth, *there he died by the Ark of God, 2 (ϕ) . 6. 7.* The Hebrews, (as *Sol. Rashi* and *Targum Jonathan* on this place,) report these men's death to have been by an inflammation of their tongues, and worms issuing out of them; as a just recompense, because with their tongues they had sinned.

Ver. 38. *lived]* that is, remained alive, safe and in health. So the judge of all the earth did judgment, and would not slay the righteous with the wicked; as *Gen.* 18. 25. And they survived, not only the other spies, but all the rebellious Israelites, and went in and possessed

the land of promise, *Ios. 14: 0. and 19. 49.* This showeth the small number of God's Elect, though many be called to the profession of the faith. The Hebrew Doctors speaking of *Ier. 3. 14.* where it is written, *I will take you one of a city, and two of a family, and I will bring you to Zion,* do say, *As of six hundred thousand Israelites, only two entered into the land of promise, to wit, Joshua and Caleb; so shall it also be in the days of Christ.* *Talmud in Sanhedrin, ch. 11.* wherein they bear witness against themselves, that they fulfilled the in•asue of their fathers, in rebelling against Christ, and despising the Gospel of their salvation.

Verse 40. *and went up]* that is, girded their weapons of war about them, and *pressed forward* of themselves *to go up,* as Moses explaineth it, in *Deut. 1. 41.* For things which men endeavor and are ready to do, are said to be done by them, as Reuben *delivered Joseph* out of his brethren's hand, when he endeavored by exhorting & persuading with them, *that he might deliver him,* *Gen. 37. 21, 22.* See also the annotations on *Ex. 8. 18. will go up]* and *fight, Deut. 1. 41. we have sinned]* against *Jehovah, Deut. 1. 41.* Thus they shown a kind of repentance and sorrow for their sin, which was not sincere, nor a godly sorrow; for they turned from one evil to another, and overthrew themselves.

Verse 41. *Moses said]* being first commanded of the Lord, so to say, *Deut. 1. 42. the mouth]* that is, as the Greek translateth, *the word of the Lord:* and the Chaldee addeth, *against the decree of the word of the LORD. But it]* or, *for it,* that is, the thing which ye do, *shall not prosper,* that is, not have good success: in Greek, *It shall not be prosperous unto you.* R. Menachem referreth this word *It.* to *Shekhinah,* the divine Majesty which would not prosper them; and compareth here with a like phrase in *Ezek. 1. 13. it went up and down among the living creatures.*

Verse 42. *Jehovah is not among you]* thus God bade him say, *for I am not among you, Deu. 1. 42.* The Chaldee expoundeth it, *for Shekhinah* (the Majesty or presence) *of the LORD is not among you. not smitten]* in Chaldee, *not broken;* in Greek, *and ye shall fall before your enemies.*

V. 43. *from after Jehovah]* in Chaldee, *from after the service of the LORD;* which the Greek translateth, *disobeying* (or *not believing*) *the Lord Chazkuni* explaineth it thus, *Because the spies made you afraid of the Canaanite & Amalekite that abide there, ye are turned from after the LORD, and are afraid to go into the land, and you trust not in him: therefore he will not be with you, if you transgress his mouth, to go to sight, till after 40 years. Jehovah will not be with you]* this the Chaldee expoundeth, *the Word of the Lord will not be for your helped.*

Verse 44. *they loft•lie presumed.]* or, *took upon them* by violence, with a lofty presumptuous mind: in the Chaldee, *they dealt wickedly,* or, *turbulently.* The original word *Aphal,* (from which *Ophel* a Tower, or Fort is derived, *2 Chron. 33. 14.*) signifieth *lifting up,* as in *Abak. 2. 4.* which the Apostle showeth, to mean a *drawing back* from God by unbeleese, *Heb. 10. 38, 39.* So here in this their presumptuous enterprise, their souls were lifted up in them, but withdrawn from God▪ And Moses explaineth this by two other words, *ye pressed forward, Deut. 1. 41.* and *ye were presumptuous, Deut. 1. 43.* The Hebrew Commentary *Tanchuma,* cōpareth it with another like word which signifieth *darkness,* and explaineth it, *they went dark* (or *obscure*) *for that they went without leave•* from God: and *Targum Jonathan,* thus; *they set forward in the dark, before day dawning▪* to which the old Latin version agreeth, translating it *darkened. departed not]* in



Greek, *moved not*. The Arkeremoved not, but at the removal of the cloud, *Num. 9. 15, &c.* which God not taking up, shown thereby his dislike of their action. Moses obeying the Lord, would not accompany the presumptuous sinners: so they went without the Lord, and without the signs of his grace, or company of his ministers.

Verse 45. *The Canaanite]* that is, *the Amorite, Deut. 5. 44.* which was of the posterity of Canaan, *Gen. 10. 15, 16. which dwelt]* or, *which sate, lay in wait. discomfited them]* pursued them as Bees do, and destroyed them, *Deut. 1. 44.* Because *they rebelled* against God, and *vexed his holy Spirit, therefore he was turned to be their enemy, he fought against them, Isaiah. 63. 10. unto Hormah]* in Greek *Herme*, the name of a place, so called of the event, signifying *utter destruction, or Anathema:* so after in *Num. 21. 3.* After this discomfiture, the Israelites *returned and wept before the LORD:* but he would not hear their voice, nor give ear unto them; so they abode in Kadesh many days, *Deut. 1. 45, 46.* These things which *happened unto them for types, 1 Cor. 10. 11.* do show the nature of man, of his free-will, and works without faith, that they procure nothing but wrath from God, and destruction unto men. And as Israel carried themselves under Moses, so did they under Christ: for the Lord Jesus himself, & John the Baptist (as Joshua and Caleb) faithfully testified the truth of God's promise, and persuaded the people to enter into the Kingdom of God, *Mat. 3. 1, 2, 3. and 4. 17.* But the Priests, Scribes, and Pharisees (like the unfaithful spies) discouraged the people, and would neither go themselves into the kingdom of heaven, nor suffer thē that were entering, to go in, *Mat 23. 13.* but pretended worldly fears, *John 11. 48.* Yet after they would seem to enter by force, *going about to establish their own righteousness,* but not submitting themselves *unto the righteousness of God, Rom. 10. 3.* so they pleased not God, but filled up their sins always, and wrath came upon them to the uttermost, *1 Thess. 2. 15, 16.*

#### CHAP. XV.

1 The Lord teacheth Israel how they should sacrifice unto him in the land of Canaan, and what measure of Meat-offerings and Drink-offerings should be for every sacrifice. 13 The stranger is under the same Law. 17 The Law of the first of the dough••r an Heave-offering. 22 The sacrifice for sin of ignorance, done by Israelite or stranger. 30 The punishment of sin done with an high hand. 32 A man that was found gathering sticks on the Sabbath, is by the commandment of God stoned to death. 37 The law of fringes on the borders of their garments, and use that the people should make of them.

ANd Jehovah spake unto Moses, saying; Speak unto the sons of Israel, and say unto them: When ye be come into the land of your habitations which I give unto you. And ye will make a Fire-offering unto Jehovah, a Burnt-offering or a sacrifice, to separate a vow, or a voluntary offering; or in your solemn feasts, to make a savor of rest, unto Jehovah, of the herd, or of the flock. Then he that offereth his oblation unto Jehovah, shall bring near a Meat offering of a tenth part of fine flower, mingled with the fourth part of an Hin of oil. And the fourth part of an Hin of wine for a drinkeoffering, shalt thou make ready for the Burntoffering, or for the sacrifice, for one lamb. Or for a ram thou shalt make a Meat-offering [unspec] of two tenth parts of fine flower, mingled with the third part of an Hin of oil. And for a drink-offering, the third part of an [unspec] Hin of wine shalt thou offer for a savor of rest unto Jehovah. And

when thou shalt [unspec] make a youngling of the herd, a Burnt-offering or a sacrifice, to separate a vow or Peaceofferings unto Jehovah; Then shall he bring [unspec] near with the youngling of the herd, a Meat offering of three tenth *parts* of fine flower, mingled with half an Hin of oil. And [unspec] thou shalt offer for a Drink-offering, half an Hin of wine *for* a Fire-offering of a savor of rest unto Jehovah. Thus shall it be done for [unspec] one bullock, or for one ram, or for a lamb of the sheep, or of the goats. According to the number that ye shall make *ready*, so shall ye make *ready* for (*every*) one, according to their number. Every home-borne of ⟨ϕ⟩ country shall thus do these *things*, to offer a Fire-offering of a savor of rest unto Jehovah.

And if a stranger sojourn with you, ⟨ϕ⟩ who-soever be among you in your generations, and will make a Fire-offering of a savor of rest unto Jehovah; as ye do, so he shall do. *Ye of the Church*, one stature *shall be* for you, and for the stranger that sojourneth: a statute *for ever* in your generations; as ye *are*, so shall the stranger be before Jehovah. One law, and one manner shall be for you, and for the stranger that sojourneth with you.

And Jehovah spake unto Moses, saying; Speak unto the sons of Israel, and say unto them; When ye come into the land whither I bring you; Then it shall be, when ye eat of the bread of the land, ye shall heave an heave-offering unto Jehovah. *Of the first of your dough*, a cake shall ye heave *for an heaveoffering*; as the heave-offering of the threshing-floor, so shall ye heave it. *Of the first of your dough*, ye shall give unto Jehovah an heave-offering in your generations.

And when ye shall have sinned ignorantly, and have not done all these commandments w<sup>ch</sup> Jehovah hath spokē unto Moses: *Even* all that Jehovah hath commanded you by the hand of Moses, from the day that Jehovah commanded Moses, and henceforward, throughout your generations: Then it shall be, if *ought* be done by ignorance, from the eyes of the congregation, that all the congregation shall make *ready* one bullock, a youngling of the herd, for a Burnt-offering, for a savor of rest unto Jehovah; and his Meat-offering, and his Drink-offering, according to the manner: and one goat-bucke of the goats, for a Sin-offering. And the Priest shall make atonement for all the congregation of the sons of Israel, and it shall be mercifully forgiven them: for it is an ignorance, and they have brought their oblation, a Fire-offering unto Jehovah, and their Sin-offering before Jehovah, for their ignorance. And it shall be mercifully forgiven, all the congregatiō of the sons of Israel, & the stranger that sojourneth among them, because all the people was in ignorance.

And if one soul sin through ignorance, then it shall bring near a she-goat of her first year for a Sin-offering. And the Priest shall make atonement for the soul that sinneth ignorantly, when it hath sinned by ignorance, before Jehovah, to make atonement for him, and it shall be mercifully forgiven him. *For* [unspec] the home-borne amongst the sons of Israel, and for the stranger that sojourneth among them, one law shall be to you for him that ⟨ϕ⟩ through ignorance. But the soul that shall do with an high hand, whether *he be* home-borne, or a stranger, the same reproacheth Jehovah; and that soul shall be cut off from among his

people. Because he hath despised the word of Jehovah, and hath broken his commandment, that soul shall utterly be cut off, his iniquity *shall be* upon him.

And the sons of Israel were in the Wilderness: and they found a man gathering sticks on the Sabbath day. And they that found him gathering sticks, brought him near unto Moses, and unto Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him.

And Jehovah said unto Moses; The man shall be made to die the death: all the congregation shall stone him with stones without the campe. And all the congregation brought him forth without the campe, and stoned him with stones, and he died, as Jehovah commanded Moses.

And Jehovah said unto Moses, saying; Speak unto the sons of Israel, and say unto them; that they make unto them a Fringe on the skirts of their clothes, throughout their generations; and *that* they put upon the Fringe of the skirt, a *band* of blue. And it shall be unto you for a Fringe, that ye may see it, and remember all the commandments of Jehovah, and do them: and *that* ye seek not after your *own* heart, and after your *own* eyes, after which you go a whoring. That ye may remember and do all my commandments, and be holy unto your God. *I am* Jehovah your God, which brought you forth out of the land of Egypt, to be unto you a God; *I am* Jehovah your God.

#### **Annotations.**

*Spake unto Moses]* After the judgment upon the disobedient Israelites, who should perish in the wilderness, God now repeateth and enlargeth the Law of sacrificing, which their children should observe in the land of Canaan: whereby their reconciliation unto him, and his grace towards them in Christ, was figured: thus after the curse of the Law for sin, is annexed the grace of the Gospel through faith. In like manner after the destruction of twenty four thousand for the sin of Baal pehor, in *Num.* 25. the Lord causeth the people to be mustered, *Num.* 26. and appointeth the land to be given them for inheritance, and repeateth again the Law of sacrificing at the solemn feasts, in *Num.* 28. and 29. that upon the example of wrath on the sinful parents, he might show his remembrance of mercy in Christ, unto the repentant believing children.

Verse 2. *land of your habitations]* wherein you shall dwell: not in the wilderness, but in the land of promise, (which figured the state of grace in Christ) did God require the sacrifices of his people, and promiseth to accept them. So after by the Prophet Ezekiel, he saith, *I will bring you into the wilderness of the people's, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, &c. and I will purge out from among you the rebels, and them that transgress against me, &c. For in the mountain of mine holiness, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things; with a savor of rest will I accept you, &c. Ezek. 20. 35, 36, 37, 38, 40, 41.*

Verse 3. *a Fire-offering]* in Chaldee, *an oblation before the LORD. Burnt-offering]* the Law whereof was given in *Levite. 1. a sacrifice]* to wit, *of Peace-offerings*, as the Chaldee explaineth it: the Law concerning them, see in *Lev. 3.* And the word *sacrifice* being put absolutely, is often used for *Peace-offerings*; as in *Exod. 18. 12. Lev. 17. 5, 8. and 23. 37. Deut. 12. 27.* So it is meant here; for the meat and drink-offerings following, were not added to the Sin or Trespass-offerings. The Hebrew Canons say, *They are not charged with Meat and Drink-offerings, save for the Burnt-offering of beasts, and for Peace-offerings only; whether they be the oblation of the congregation, or of a private person, or the lamb of a woman after child-birth (Levite. 12. G.) and those that the high Priest offereth, forasmuch as they are Burnt-offerings, they are charged to have Meat and Drink-offerings. But the (Burntofferings of) fowls; and the Trespasse and Sin-offerings, they bring no Meat or Drink-offerings with them, save with the Sin-offering of the Leper, and his Trespass-offering, whose Meat-offerings are expressed in the Law, (Lev. 14. 10.) Maimonides in Magnaseh hakorbanoth, ch. 2. sect. 2. to separate]* or, *in separating a vow: whereof see the notes on Lev. 27. 2. voluntary offering]* what these are, and how they differ one from another, is noted on *Lev. 7. 16.* After, in *verse 8.* it is called *Peace-offerings.* And from hence the Hebrews gather, that Sin and Trespass offerings were not required to have Meat and Drink-offerings with them; for, *Sin and Traspasse-offerings, and First-fruits, and Tithes, and the Passover, for as much as they come not by vow or voluntary offering, they are not charged with the Meat and Drink-offerings. Maim. in Magnas. hakorb. ch. 2. sect. 3. folemne feasts]* whereof see *Lev. 23.* So the Peace-offerings of the Chagigah (or Passover mentioned in *Deut, 16. 1, 2, &c.*) and the burnt-offerings, were to have meat and drink-offerings with them: *Maim, ibidem ch. 2. sect. 3. savor of rest]* that is, *of sweet smell*, as the Greek translatheth it; which the Chaldee expoundeth, *to be accepted with favor: see the notes on Gen. 8. 21. and Lev. 1. 9. or of the flock]* to except the burnt-offering of fowls, as before is noted.

Verse 4. *his oblation]* in Greek, *his gift: so the Hebrew Corban, is interpreted, a gift, in Mar. 7. 11. shall bring near]* or, *shall offer: so after. Meat-offering]* in Hebrew, *Minchah: of Minchah: of i,* and the signification thereof, see the notes on *Let. 2. a tenth part]* to wit, *of an Ephah*, as is expressed in *Num. 28. 5.* and as the Greek version here addeth: *of the Ephah or Bushel*, see *Exod. 16. 36.* Hence the Hebrews gather, (as *Chazkuni* here noteth from *R. Nathan*) that *whosoever would voluntarily offer a Meat-offering, might not bring less than a tenth deal. an Hin]* a measure in the Sanctuary for liquid things. *The Hin is twelve Logs, saith Maimonides in Magn. bakorbanoth, ch. 2. sect. 7.* The Log was as much as six eggs, as is noted on *Lev. 14. 10. and Exod. 30. 24.* so the *H•* contained as much as 72 eggs: the fourth part *o•* an *Hin*, as much as 18 eggs. *oil]* to wit, *oil olive*, as in *Targum Jonathan* is expressed.

Verse 5. *wine]* expounded in *Targum Jonathan, red wine of the grapes.* So in those that follow. It is called *Shecar*, or, *strong wine*, in *Num. 28. 7. a drink-offering]* or, *an effusion, a poured out offering*, because it was *poured out upon the Altar, but not upon the fire*, as *Maimonides* showeth, in *Magn. hakorbanoth, ch. 2. sect. 1. or for the sacrifice]* to wit, *of Peace-offerings*, as the Chaldee expoundeth it; and by this word *or*, he showeth, that he is to bring *for the one by it self, and for the other by it self; saith Chazkuni on Num. 15. for one]* that is, *for everyone severally*, as in *verse 12.*

Verse 6. *Or for a ram]* The Greek interpreteth it, *And for aramme*. Aramme was of the second year, or upward: the lamb of the first year. *two tenth parts]* two Omers, which was double the measure for a lamb, *verse 4.* and this the Hebrews understand for the ram only, ⟨ϙ⟩ for the ewe, or goat; as they write, *The quantity ⟨ϙ⟩ the meat and drink-offerings, for an he-lamb, or ⟨...⟩ lamb, is a tenth of flower, and the fourth part of ⟨ϙ⟩ Hin of wine. Likewise for a goat, whether it be ⟨ϙ⟩ or great, male or female; also for an ewe, though ⟨ϙ⟩ be great. But for aram, two tenth deals of flower, &c. and the third part of an Hin of wine. Maim, in Magn. hakorb. ch. 2. sect. 4.*

Verse 7. *of rest]* in Greek, *of sweet smell, or good odour:* as in *verse 3.*

Verse 8. *when thou shalt make]* in Greek, *i• ye shall make; that is, shall sacrifice. youngling]* Hebr. *a son of the herd:* meaning a bullock: as in *Exod. 29. 1.* And here is no difference between young or old, as was before between lamb and ram; but one quantity is for the calf, and for the bull. *The bullock or the calf, be it male or female, hath for the meat-offering three tenth deals of flow•• &c. Maim. ibidem, ch. 2. sect. 4.*

Verse 9. *he bring]* or, *he offer:* here the person is changed: before he said, *when thou, verse 8.* ⟨ϙ⟩ *he saith, then shall he:* the Greek keepeth the person as before, *then shall ye offer. three tenth parts* three Ome•s; that is, three times so much as set a Lamb, *verse 4.*

Verse 10. *a Fire-offering]* in Chaldee, *an oblation.* This is meant, as *Sol. larchi* saith, but of the *Meat-offering and of the oil: for the wine was no Fire-offering, because it was not put upon the fire.*

Verse 11. *or of the goats]* be it kid, or goat-bucke, male or female, old or young; for the Law putteth no difference, as is before observed; and so noted by Chazkuni here. As for the manner of offering these Meat-offerings, the Hebrew canons say, that they were not charged to bring *frankincense* with them (as they were with the Meat-offerings that were brought alone, *Lev. 2. 1.*) but they were charged to have *salt*, (according to the Law in *Lev. 2. 13.*) and *this Meat-offering was all of it burnt upon the Altar in the Courty ard*, (whereas of the other Meat-offering, an handful only was burnt, and the residue eaten by the Priests, *Lev. 2. 2, 3.*) and *the wine was poured upon the Altar. Maim. in Magn. hakorbanoth, chap. 2. sect. 1.*

Verse 12. *so shall ye make ready]* or, *thus shall ye do:* The Hebrews say, *These Meat and Drink-offerings, whether they be for Burnt-offering or Peace-offerings, must be according to this measure for everyone; (Num. 15. 12.) they may not add more to these measures, nor diminish ought from them: and if they do diminish, or add more, the whole is made unlawful. Except it be the Lamb of Burnt-offering which they bring on the day that they wave the Omer of first-fruits (Levite. 23. 12, 13.) for the Meat-offering thereof is two tenth-deals of fine flower, mingled with the third part of an Hin of oil: but though the flower thereof be doubled, yet is not the wine doubled, but the wine for the drink-offering, is the fourth part of an Hin. When they measure the Meat or Drink-offering, either of a particular person, or of the congregation, they mete it not by a measure of three tenth deals for a bullock, or of two for aramme; but they measure all in one tenth deal, which is in the sanctuary, & likewise the oil &c. The flower with the oil of the Meat-offerings, hinder not the wine; neither doth the wine hinder them: neither do the meat or drink-offerings hinder the sacrifice. But a man may bring his oblation today, & his meat and drink-offerings ten days after; provided, that he have not sanctified them in a*

*ministering vessel. For if he have put them into a ministering vessel (of the Sanctuary,) if they abide all night, they become thereby unlawful. They may bring no Meat or Drink-offerings, save of common things; they may not bring them of the heave-offering, nor of the second tithe, nor of the first-fruits, but of common things only. Maimonides in Magn. hakorbanoth, chap. 2. sect. 5. 8. 12, 13. The Burnt and Peace-offerings, served (as other sacrificer) to make atonement for the house of Israel, Ezek. 45. 17. Levite. 1. 4. and figured Christ's oblation of himself, to reconcile us unto God his Father, and to be our Peace, Heb. 9. 14. and 10. 8. 10. Eph. 2. 14, 15, 16. The Meat-offering, (besides the signification that it had of Christ, Eph. 5. 2.) figured in special manner the faith and sanctimony of his people, and of their service of God, Isaiah. 66. 20. Rom. 15. 16. Psal. 141. 2. Mal. 1. 10, 11. So the Lord by this addition of the Meat offering to the other sacrifices in Canaan, taught his people sanctity in the faith and profession of the Gospel, both touching their persons and actions: and the Drink-offerings, of wine poured out upon, and sanctified by the Altar, were not only a type of Christ's blood shed for remission of sins, Mat. 26. 28, 29. but of our fellowship with him in his afflictions, even to be poured out upon the sacrifice and service of Christians faith, Philip. 2. 17. 2 Tim. 4. 6. See the annotations on Levite. 2.*

Verse 13. *home-borne*] the natural Israelite. [unspec 13]

Vers. 14. *stranger*] in Greek, *Proselyte*: the Gentile converted to the Jews religion. *in your generations*] or, *throughout*, that is, in all ages successively: so in *verse 15*.

Verse 15. *Ye of the church*] or, *O Church*, or *congregation*: or, *Concerning the church*; which in Targum Jonathan is expounded, *the whole church. before Jehovah*] in the exercises of religion before the Lord: for in civil things, there was not one law for both Israelites and strangers.

Verse 16. *one manner*] that is, *one manner* of practice and obedience, and one punishment for transgression: Hebr. *one judgment*. So in *verse. 24*.

Vers. 17. *And Jehovah spake*] A second ordinance by the Lord's authority, is here imposed upon them that should come into the land of Canaan; that they should give him a cake of the first of their dough: which law is nowhere mentioned by Moses, save in this place. And as the former Law for sacrificing, taught them holiness by faith in Christ, who should be sacrificed for his church; so this commandment of First-fruits, taught them to show forth the fruits of faith, by good works, which God appointed his people to walk in.

Verse 18. *When ye come into the land*] As a promise is here included, that God would bring them into that good land: so a duty of thankfulness is commanded, that they might remember and acknowledge his mercy, and have his blessing continued upon them. The Hebrews do observe, that *This COMMING, differeth from all the COMMINGS mentioned in the Law*: for, in them all it is said, *When thou art (or shalt) come; When ye are come*, meaning, *after the possession thereof, and dwelling therein*: but here it is said, *When ye come*, meaning, *after they were entered into it, and did eat of the bread thereof, they were bound to give the cake*, saith Sol. Rashi on Num. 15. Now this they did, before the land was parted for inheritance, as appeareth in Ios. 5. 11, 12. where *they did eat of the old corn of the land*; and then *the Manna ceased*. And as an Omer of Manna was reserved before the Lord, for the generations of Israel, that they might see and thankfully remember *the bread* which God gave them to eat *in the wilderness*,

Exod. 16. 32, 33. so a cake of the bread which he should give them in Canaan, was to be given unto him, that they might acknowledge him, to be the preserver and nourisher of them in the land; for it is he *that giveth bread unto all flesh, because his mercy endureth forever, Psal. 136. 25. whither I bring you]* or, *am bringing you thither*. Hence the Hebrews say, *They were not bound by the Law to give the cake save in the land of Israel only, & when all Israel were there, &c. Fruits without the land, that are brought into the land, owe the cake: but the fruits of the land, that are carried out of the land, are discharged; as it is said, WHITHER I BRING YOY: there are you bound, both concerning the fruits of the land, and the fruits without the land. But by the doctrine of the Scribes, they were to separate a cake also out of the land, that the law of the Cake might not be forgotten out of Israel. Maimonides in Bicurim (or treat. of First-fruits) chap. 5. sect. 5, 6, 7.*

Verse 19. *of the bread]* that is, *of the bread-corn, as in Isaiah. 28. 28. Bread (that is, Corn) is bruised; and out of the earth cometh bread, Job 28. 5. Psal. 104. 14. The Chaldee of Jonathan here paraphraseth thus; Of the bread of the revenue of the land, and not of rice, and millet, and lesser seeds. So by the Hebrew canons; Nothing oweth the cake, but the five kinds of grain only; which are, Wheat, and Barley, and Rye, and Fox-ear barley, and Oats: for nothing is called BREAD, save that which is made of these. But he that maketh meat of Rice, Millet, or other like pulse (or seeds,) they owe no cake at all. Maim. in Bicurim, chap. 6. sect. 2. and Talmud. Bab. in Challah, c. 1. ye shall heave]* that is, *shall offer up; or, as the Greek and Chaldee translate, shall separate; for it was separated by the owner, and offered to the Lord; and so was one of the heave-offerings which God gave unto his Priests, Num. 18. 19. Wherefore it was holy, and whosoever separated a cake, he first blessed God who sanctified them by his commandments, and commanded them to separate a cake. Maim. in Bicurim, chap. 5. sect. 11. An heathen that separated a cake, though in the land of Israel, it was no cake. Ibidem chap. 6. sect. 10. unto Jehovah]* in Chaldee, *before the LORD*. Not that it was brought into the Sanctuary, or offered on the Altar, but given to the Lord's minister: as it is written, *Ye shall also give unto the Priest, the first of your dough, Ezek. 44. 30. By the Hebrew canons, The first-fruits, and the heave-offerings, and the Cake, and the principal and the fifth part, [spoken of in Num. 5. 7, 8.] and the gifts of the beast [that is killed, Deut. 18. 3.] these are the Priests goods: with them he may buy servants, and lands, and unclean beasts, and pay his debts, or wives dowry, and buy books. Maim. in Bicurim, chap. 4. sect. 14.*

Verse 20. *Of the first]* or, *The first-fruit: with the first-fruits of all things, God was to be honored, Prov. 3. 9. that thereby all the rest of their food might be sanctified unto them: For if the first-fruit be holy, the lump (or dough) is also holy, Rom. 11. 16. and a promise of plenty is added to them that thus do, Prov. 3. 10. as of this particular it is said, ye shall also give unto the Priest, the first of your dough, that he may cause the blessing to rest in thine house, Ezek. 44. 30. of your dough]* of your paste, or lump. They gave of their corn, first-fruits and tithes, and other gifts, to the Priests, Levites, and poor, when they first reaped and threshed it, *Exod. 23. 19. Num. 18. 12. 26. Lev. 23. 22. After them, when they made bread of it, they separated also this cake. And as the Levites separated an heave-offering, out of their tithe, Num. 18. 26. so the poor that gleaned, separated of their dough; as the Hebrews write, That which is gleaned, and which is forgotten, (Deut. 24. 19.) and the corner, Lev. 19. 9. &c. though they be free from the Trumah (or heave-offering,) yet they owe the cake. Likewise the first tithes, &c. Maim. in Bicurim, chap. 6. sect. 3. And though other seeds or pulse, owe not the cake, as is before noted, yet they say, He*

that mixeth the meal of wheat, & the meal of rice, and maketh dough of them, if it have the taste of the wheat, it oweth the cake; and if not, it is discharged. Though it be but the leaven of wheat among dough of rice, if it have any taste of the wheat, it oweth the cake. Dough that is kneaded with wine, or oil, or honey, &c. if they bake it in an oven, or on the hearth, or pan, or in a fryingpan, &c. oweth the cake. But he that maketh dough to dry it in the sun only, or to boil it in a cauldron, it is discharged of the cake, &c. Also parched corn, that is kneaded with water, or honey, and eaten without baking, is discharged; for nothing oweth the cake, but dough, the end whereof is to be bread baked for man's meat. *Ibidem* sect. 11. 12. And for the quantity of dough, out of which a cake is to be given, they say, An Omer full of meal, whether it be of one of the five sorts of grain, or of all of them mixed together, the dough thereof oweth a cake. And it is unlawful for a man to make his dough of a lesser quantity, that it may be free from paying the cake. *Ibidem* sect. 15, 16. What the Omer is, see on *Exod.* 16. 36. And from that measure of Manna which God gave everyone for a day, did they gather this quantity, that an Omer of meal should pay a cake to the Lord, as *Sol. Rashi* on this place showeth. a cake] or, loaf, made of the dough aforesaid. He that separateth meal for his cake, it is no cake: but the residue of the dough oweth a cake. When they put water to it, and the meal is mixed with the water, they separate a cake of the first thing which is kneaded, as it is written, THE FIRST OF YOVR DOUGH. That dough which oweth a cake by the Law, he that eateth thereof is to be beaten. *Maim.* in *Biccurim*, c. 8. s. 1. 2. 5. of the threshing-floor] that is, of the corn in the threshing-floor; as it is your duty religiously to separate first-fruits of your corn in the floor; so of the dough in your houses. Thus the floor is used for the corn therein, in *Deut.* 16. 13. *Sol. Rashi* understandeth it thus; as the heave-offering of the floor, of which there is no stinted measure (by the Law;) & not as the heave-offering of the tithes, whereof there is a stinted measure: So for the quantity, it should be voluntary, so much as men would give. Howbeit, their wise men (they say) set a measure, viz. that they should separate the four and twentieth part of the dough, that it might be a gift meet to be given. But the baker, that maketh bread to sell in the street, separateth the eight and fortieth part: for because his dough is much there is in this quantity sufficient for a gift. *Maim.* in *Biccurim*, chap. 5. sect. 2. So the Chaldee of Jonathan expoundeth this verse, The first-fruits of your dough, a cake, one of 24. (that is, the four and twentieth part) shall ye separate as a separated-offering for the Priest, &c.

Vers. 21. ye shall give] The repeating of the commandment, showeth it to be of importance; and though the Priest had it, yet was it given to the LORD, whose blessing therefore was promised to the observers of this Law, *Ezek.* 44. 30 And as all things given unto God, were to be holy, pure and clean; so of this the Hebrews write, A man may not make his dough in uncleanness at all; but is to be admonished, & must be careful that he be clean, both he and his vessels, that he may separate a pure cake. *Maim.* in *Biccurim*, chap. 8. sect. 11 in your] or, throughout your generations, in all ages: wherefore this ordinance was kept by Israel, after they were returned out of Babylon, *Nehem.* 10. 37. And besides that all their bread was sanctified unto them by these first-fruits, and God was honored, by whose word man liveth, and not by bread only, *Deut.* 8. 3. it seemeth to have a further signification of the chosen people of God, as Paul applieth this phrase of the first-fruits, and of the lump of dough, unto the state of Israel, *Rom.* 11. 16. as the Prophet speaking of the first-fruits also saith, Israel was holiness to the LORD, the first-fruits of his increase; all that eat him, shall be guilty, &c. *Ier.* 2. 3. And thus the Jews



of old understood this *commandment of the Cake*, that it signified in mystery the congregation of Israel, called the first-fruits of the world; which when it is put into the oven that burneth with the fire of the holy blessed God, it is necessary to separate there-from a cake, that it be not partaker of severe judgment; and there-from is a blessing reserved in the world, (Ezek. 44. 30.) R. Menachem on Num. 15.

Vers. 22. *when ye shall have sinned ignorantly] or, if ye have erred*, that is, done unadvisedly of ignorance, error, or oversight; whereto is opposed sinning with an high hand, verse. 30. See the annotations on Levite. 4. 2. As in the two former Laws, the Lord repeated and enlarged the doctrines of faith, and of good works: so here he doth the like concerning the forgiveness of sins, which his people through infirmity do fall into; that all the chief points of Christian religion, are here renewed unto them. *have not done all]* The words of this Law differ from the former in Lev. 4. 2. 13. which spake of doing that *which should not be done*; whereas this speaketh of not doing all which should be done. There also, the sacrifice which the congregation should bring, was a *Bullock for a Sin-offering*, Lev. 4. 14. here (in verse. 24.) they are willed to bring a *Bullock for a Burnt-offering; and a goat-bucke, for a Sin-offering*. Whether is this difference, in respect of the commandments, forbidding evil works, and requiring good, as the words seem to import? Or, as the Hebrews expound it, doth this here respect the sin of idolatry only? Or, as others understand it, is that for all the tribes generally, and this for the several tribes, cities and towns as they were severed in the land of Canaan? Or, is this (in mystery) an increase of the sacrifice in Canaan; as in prophesy of the days of the Gospel, the Meat and Drink-offerings (which Christians should spiritually offer with their sacrifices,) are of greater quantity, than those which were offered under Moses, Ezek. 46. 5. 11. compared with Num 15. 4, 5, 6, 7. and 28. 20, &c.

Vers. 23. *Even all]* This showeth the large extent of this Law, and the weight thereof, by repeating things so expressly. The Hebrews, which understand this of idolatry only, say, that *that one commandment, is as all the commandments, &c.* and that this showeth, that whosoever professeth idolatry, is as if he denied all the Law wholly, and all that the Prophets have prophesied; as it is written, *AND HENCE FORWARD:* Sol. Rashi on Num. 15. and Maimonides tom. 1. treat. of Idolatry, chap. 2. sect. 4.

Verse 24. *by ignorance]* in Greek, *unwillingly:* see Lev. 4. 2. *from the eyes]* understand, *hidden from the eyes*, as is expressed in Lev. 4. 13. This the Hebrew Doctors understand of things erroneously taught by the governors, and practiced by the people, concerning idolatry; as is shown in the annotations on Lev. 4. 13. and so Sol. Rashi expoundeth here this place. *shall make ready* that is, *shall offer* for a sacrifice, Levite. 4. 14. And this the Hebrews understand not of one sacrifice for the twelve tribes, but for every tribe so much. *If the error be in idolatry, that they (the governors) have erred, and taught it; they bring a Bullock for a Burnt-offering, and a goat-bucke for a Sin-offering, for every tribe; and this oblation is that which is spoken of in Num. 15.* saith Maimonides in *Shegagoth*, chap. 12. sect. 1 and *Talmud in Horajoth*, chap. 2. See the notes on Lev. 4. 14. This exposition for the number, may seem probable, because the people returned from captivity, offered for all Israel, in Burnt-offerings twelve bullocks, and twelve goat-bucks for a Sin-offering, according to the number of the tribes, Ezr. 8. 35. *youngling]* Hebr. *son of the herd:* a bullock was always of the second year or upward: so, the goat-bucke following. *Burnt-*

*offering]* which signified atonement and sanctification by the death of Christ, as is shown on *Lev. 1. of rest]* that is, *of sweet smell*, as the Greek translath: the Chaldee saith, *to be accepted with favor before the LORD. to the manner]* or, *right, ordinance: Heb. to the judgment:* meaning, the measure prescribed of God, in v. 9, 10. *for a Sin-offering]* in Greek, *for sin.* This word in Hebrew is written with want of a letter, which elsewhere usually is expressed: whereupon Sol. Rashi noteth, *that it is not as other Sinofferings; for all Sin-offerings that are by the Law brought with the Burnt-offering, the Sin-offering is before the Burnt-offering, as it is said, (in Levite. 5. 10.) And the second he shall make a Burnt-offering, but this Burnt-offering is before the Sin-offering.* The manner of offering this Sin-offering was like the bullock, in *Lev. 4.* it was killed in the courtyard, the blood was carried into the Sanctuary, and sprinkled seven times before the Lord; the fat was burned on the Altar in the courtyard; and the body of the beast was carried forth, and burnt without the campe: so figuring Christ, who should be slain for the sins of his people, and by his own blood enter into heaven; his body being crucified without the gate of Jerusalem, *Heb. 9. 11, 12. 24 and 13. 11, 12.* *If the great assise (of Magistrates) ignorantly sin in teaching idolatry, the whole congregation bringeth twelve bullocks for Burnt-offerings, and twelve goats Sin-offerings, and they are burned, because their blood is carried into the Sanctuary, &c. Though but one tribe only commit (the sin,) if it be the most part of the church; then all the congregation bring, for idolatry, twelve bullocks & twelve goats, Maimonides in Shegagoth, chap. 12. sect. 1.*

V. 25. *for all the congregation]* or, *for every congregation;* whereby may be implied the several tribes, cities, towns, and synagogues. So in *verse. 26. an ignorance]* or, *an error;* in Greek, and *unwilling Sin,* so in v. 26. *brought their oblatio]* in Greek, *have brought the gift thereof. a Fire-offering]* in Chaldee, *an oblation before the LORD: & this is meant of the Bullock the Burnt-offering,* as Sol. Rashi noteth. *their Sin-offering]* *this is the goat;* saith Sol. Rashi. *before Jehovah]* R. Menachem from former authors speaketh of these phrases here used, *unto the LORD,* and *before the LORD,* that it is meant of *him and his Judgment hall;* whereby it appeareth that the mystery of the Trinity in the Godhead, was of old believed by the Jews, though how they oppugn the same. For there was no Court or Judgment hall in Israel, less than of three Judges: and being by them here and in other places applied unto God, and in case of sacrifice and expiation of sin, which they did hold peculiar unto God alone; it showeth that they once acknowledged a Trinity of persons in the God-head, to whom sacrifices for the sins of men were offered. [unspec 26]

Verse 26. *and the stranger]* the believing gentile, as the Greek translath, *and the proselyte that cometh unto you.* Thus the Lord showeth himself to be *the God of the Gentiles also, Rom. 3. 29.*

Vers. 27. *if one soul]* or, *any soul,* that is, any person: the Chaldee expoundeth it *one man.* So in *Lev. 4. 27. through ignorance]* in Greek, *unwillingly.* This also by the Hebrews (as Sol. Rashi here) is expounded of the sin of *idolatry. of her first year]* Hebr. *daughter of her year;* in Greek, *a yeareling:* see the notes on *Exod. 12. 5.* In *Levite. 4. 32.* he might also bring an ewe-lamb for his sin; which may likewise be understood here. But Sol. Rashi saith, *For other transgressions, a particular man bringeth an ewe-lamb, or a she-goat: but for this (of idolatry) a she-goat is appointed.*

Verse 29. *one law shall be to you]* that is, *ye shall have one law:* the Greek translath, *one law shall be among them,* (or *for them.*) *that doth]* or, *that committeth,* to wit, the sin, *through*

*ignorance*: in Greek, *whosoever doth unwillingly*. Thus the Law promiseth grace in Christ, in that it appointeth sacrifices and priests that can have *compassion on the ignorant, and on them that err*, Heb. 5. 2. In this faith, David prayeth unto God, *Ignorances (or, Unadvised errors) who doth understand? cleanse thou me from secret sins*, Ps. 19. 13.

Vers. 30. *the soul*] in Chaldee, *the man. with an high hand*] that is, *boldly, proudly and presumptuously*, as the Greek translatheth, *with the hand of pride*; and Targum Jonathan, *with pr* 〈...〉, (or *presumption*.) This phrase, when it is spoken of good works, meaneth boldness, courage and magnanimity, in heart and carriage; as, Israel went out of Egypt *with an high hand*, Num. 33. 3. Exod. 14. 8. but here of evil, it meaneth pride and presumption showing it self openly and boldly; which *Onkelos* in Chaldee expoundeth *with an uncovered head*, as being not ashamed of the deed, (for when men were *ashamed*, they used to cover their heads, Ier 14. 4.) Of like sort, is *the high arm*, in Job 38. 15. (where the Greek also expoundeth it, *the arm of the proud*;) and *the high (or lofty) eyes*, Psal. 18. 28. and 131. 1. *reproacheth*] or, *blasphemeth*; which the Greek and Chaldee translate, *provoketh to anger*. It meaneth a reproaching with words, as in 2 King. 19. 6. 22. and is applied here unto deeds, as also in Ezek. 20. 27. *yet in this your fathers have reproached (or blasphemed) me, in that they have trespassed a trespass against me*. So a presumptuous sinner is counted as a blasphemer of God, and hath no sacrifice for his sin, but is to be cut off. And this word Christ hath respect unto, in Luke 12. 10. *unto him that blasphemeth against the holy Ghost, it shall not be forgiven. that soul*] in Chaldee, *that man. cut* 〈〉 in Greek and Chaldee, *destroyed*: which phrase the Apostle useth in Act. 3. 23. *shall be destroyed from among the people*. That word meaneth destruction by the hand of God, as in 1 Cor. 10. 10. Heb. 11. 28. So the Hebrew Doctors understand the cutting off, mentioned in the Law of Moses: which sometime is so explained, as in Lev. 17. 10. God saith, *I will cut him off from among his people*. But if there were witnesses of the fact, the Magistrates punished them, either by death, or beating: see the notes on Deut. 25. 2.

Vers. 31. *despised the word*] or, *contemned*, 〈〉 [unspec] *it at naught*, as vile; *dishonored* it. Hereupon is that proverb, *He that despiseth the word, shall be destroyed; but he that feareth the commandment, shall be rewarded*, Prov. 13. 13. *broken*] or, *disannulled, frustrated, made void*: it is opposed unto stablishing or confirming. This word Christ useth in Mark. 7. 9. *Full well ye frustrate the commandment of God*. Vsually it is applied to the breaking of the covenant of God, as in Ger. 17. 14. Levite. 15. 44. and often in the Prophets; sometime of the Law and commandments, Psal. 119. 126. Ezer. 9. 14. Heb. 10. 28. *shall utterly be cut off*] or, *shall be cut off with cutting off*: the doubling of the word, is for more certainty, and speed; and as the Hebrew Doctors gather from it, *in this world and in the world to come*: See the annotations on Gen. 17. 14. So R. Menachem here saith, *Although we find Apostates (from God) to live more than 50. years, and that they are not cut off from the* 〈〉 *of this world; yet know that their deserts hang up• them in this world, and vengeance shall be taken* 〈〉 *them abundantly in the world to come.* 〈〉 *quittie*] or, *the iniquity of it*, (of the soul, that is, of the person) shall be upon it; or, *in it*; or, *with* 〈〉 : By *iniquity*, understanding punishment for iniquity, as in Gen. 19. 15. and as *Sin*, is for the punishment of sin, Lev. 22. 9. Or, we may take *iniquity* properly; as Sol. Rashi expoundeth it, *when iniquity is in him, that he repenteth not*. R. Menachē here allegeth an exposition of the

ancients, that soul shall be cut off, and the iniquity thereof with it: as if he should say, the iniquity shall cleave unto it after it is cut off, to be punished forever; according to that (in Isaiah 66. 24.) Their worm shall not die; which Jonathan (the Chaldee paraphrast) expoundeth, Their soul shall not die. And our Doctors have said, It shall be cut off in this world, it shall be cut off from the world to come. So the Chaldee on Moses, which goeth under the name of Jonathan paraphraseth, that man shall be destroyed in the world that is to come, and shall give account of his sin at the great day of judgment.

Verse 32. *were in the wilderness*] For so (saith [unspec] Chazkuni) it was decreed concerning them, that they should not come into the land (of Canaan.) In the former commandments of the drink-offerings, and Cake, it was written, *When ye be come into the land, &c. to teach, that they were not to practice them save in the land: but the Sabbath was to be kept both within the land and without, though it were in the wilderness; and therefore it is written concerning it, IN THE WILDERNESSE.*

Verse 34. *in ward*] that is, *in prison*. So they dealt [unspec] with the blasphemer, in *Lev. 24. 12. it was not declared*] in Greek, *they had not judged, or determined*. Wherefore was it thus? seeing the Law had twice said, that the breaker of the Sabbath should die, *Exod. 31. 4. and 35. 2. Sol. Rashi* saith, *it was not declared what manner of death he should die: but they knew that he that profaned the Sabbath was to die*. And the Chaldee called Jonathan's paraphraseth thus; *This judgment was one of the four judgments that came before Moses the Prophet, which he judged according to the word of the holy (God.) Some of them were judgments of lesser moment, and some of them judgments of life and death. In the judgments of lesser moment (of pecuniarie matters) Moses was ready, but in judgments of life and death be made delays. And both in the one and in the other, Moses said, I have not heard, [viz. what God would have done.] For to teach the heads (or chief) of the Synedrions (or Assizes) that should rise up after him, that they should be ready to dispatch inferior causes (or money matters,) but not hasty in matters of life and death. And that they should not be ashamed to enquire, in causes that are too hard for them; seeing Moses who was the maste• of Israel, had need to say, I have not heard. Therefore he imprisoned him; because as yet it was not declared, what sentence should pass upon him. The four judgments which he speaketh of, were about the unclean that would keep the Passover, *Num. 9. 7, 8.* and the daughters of Zelophead that claimed possession in the land, *Num. 27. 4, 5.* (these were the cases of less impor•ance:) about the blasphemer, *Lev. 24.* and the Sabbath. breaker here: both which he kept in 〈...〉 ard, till he had answer from the Lord.*

Verse 35. *stone him*] This was esteemed the heaviest of all the four kinds of death, that malesa 〈...〉 s suffered in Israel: see the notes on *Exod. 21. 12. without the campe*] Hereupon they used to carry such out of the cities, and execute them far off from the judgment hall, as *S•l. Rashi* noteth. So they dealt with Stephen, casting him *out of the city*, and stoning him, *Act. 7. 58.* likewise with Naboth, *1 Kings 21. 13.* also with the blasphemer, *Levite. 24. 14.* which was a circumstance that aggravated the punishment, being a kind of *reproach*, as the Apostle noteth, *Heb. 13. 11, 12, 13.* And this severity, showeth of what weight the commandment touching the Sabbath is, the profanation whereof God would have thus to be avenged. And it further signified the eternal death of such as do not keep the Sabbath of Christ, entering into the rest of God by faith, and ceasing from their own works, as God did from his, *Heb. 4. 1, 2, 3, 4, 10. 11.*

Verse 37. *And Jehovah said]* After the violating of the Sabbath, and punishment for it, God giveth a Law and ordaineth a sign of remembrance, to further the sanctification of his people, that they might think upon his commandments and do them.

Vers. 38. *sons of Israel]* This Law for *Fringes*, concerned Israel only, not other nations; and as the Hebrews say, men only were bound to wear them, not women. *Women and servants and little children are not bound by the Law to wear the Fringe. But by the words of the Scribes, every child that knoweth to clothe himself, is bound to wear the fringe, to the end he may be trained up in the commandments. And women and servants that will wear them, may so do, but they bless not [God, as men do when they put them on:] and so all other commandments which women are not bound unto, if they will do them, they do them without blessing first.* Maimonides tom. 1. in *Zizith*. (or treat. of *Fringes*) ch. 3. sect. 9. *that they make]* they themselves, and not heathens for them: a *Fringe* which is made by an heathen, is unlawful; as it is written, *Speak to the sons of Israel, that they make unto them.* Maim. in *Zizith*, ch. 1. sect. 12. *a Fringe]* that is, *Fringes*, as in *Deut. 22. 12.* Moses speaketh of many: and so the Greek and Chaldee translate it here. A *Fringe* is in Hebrew called *Tsitsith* (or *Zizith*,) which in *Ezek. 8. 3.* is used for a *lock of hair* of the head; and is here applied to a *Fringe*, the threads whereof hang down as locks of hair. And the Hebrew Doctors call it also *Gnanaph*, that is, a *Branch*, because it hangeth as branches or twigs of a tree. *The Branch which they make upon the skirt of a garment, is called Tsitsith, because it is like to (Tsitsith) a lock of the head, Ezek. 8. 3. And this Branch is called White, because we are not commanded to die (or color) it. And for the threads of this Branch, there is no set number by the Law. And they take a thread of wool which is died like the color of the Firmament, and tie it upon the Branch (or Fringe;) and this thread is called Blew.* Maim. in *Zizith*, ch. 1. sect. 1. 2. The *Fringe* is called in Greek, *Craspoda*, and this word is used by the holy Ghost in *Matt. 23. 5.* and of it, the Chaldee also calleth it *Cruspedin*. The word *Gedilim* used for *Pringes*, in *Deut. 22. 12.* were the thrums of the cloth which was woven: and *Tsitsith* the *Fringe* here spoken of, were threads tied unto those thrums with knots. *on the skirts]* Hebr. *on the wings*. This is expounded in *Deut. 22. 12. on the four skirts, (or wings.)* The *skirt end, or border* of a garment, is usually called a *wing*. as in *Ruth 3. 9. 1 Sam. 15. 27. and 24. 5, 11. Deut. 22. 30. Zach. 8. 23. Ezek. 5. 3. Hag. 2. 12.* so the four ends or corners of the earth, are called the *four wings* thereof, *Isaiah. 11. 12. Eze. 7. 2. Job 37. 3. and 38. 13.* *The garment which a man is bound to make the Fringe on by the Law, is a garment which hath four skirts, or more than four: and it is a garment of woollen or of linen only. But a garment of other stuff, as of silk, or cotton, or camels hair, or the like, are not bound to have the Fringe, save by the words of our wise men, that men may be admonished to keep the precept of the Fringe. For all clothes spoken of in the Law absolutely, are not, save of woollen and linen only. When he maketh a fringe on a garment that hath five or six skirts, he maketh it but on four of the skirts, as it is said, UPON THE FOVRE SKIRTS, Deu. 22. 12. A garment that is borrowed, is not bound to have the Fringe for 30 days; after and thence forward it is bound. A garment of wool, they make the white thereof of threads of wool: and a garment of flax (or linen) they make the white thereof of threads of flax; and so of every garment after the kind thereof, &c. Every man that is bound to do this commandment, if he put upon him a garment which is meet to have the Fringe, must put on the Fringe, and then put the garment on; and if he put it on without the Fringe, he breaketh the commandment. But clothes meet to have the Fringe, so long as a man puts them not on, but foldeth and layeth them up, they are not bound to have*

*the fringe: for it is not a duty in respect of the garment, but in respect of the man which hath the garment. Maim. in Zizith, ch. 3. sect. 1—5. 10. upon the Fringe] or, with the Fringe. a ribband] or, a thread, as the word is Englished in Judge. 16. 9. or, a lace, as in Exod. 39. 31. it hath the name of twisting or wreathing. The Greek and Chaldee translate it, a thread: and so it is explained by the Hebrew Doctors; who also say, whether they were threads of white, or threads of blew, if he would make them of twisted threads, he might so do; and though the thread were twisted of eight threads, & a ribband made of them, it was counted but one thread. The threads of the fringe, whether white or blew, must be spun for the fringe by name. Maimonides in Zizith, c. 1. s. 10, 11. of blew] or, of sky-color. The Hebrews say, the blew spoken of in the law in every place, is wool died, and like the clear firmament. And the blew for the Fringe must be died in a known die that will continue in the fair color and not change: and whatsoever is not so died, is unlawful for the Frings, though it be like the color of the Firmamēt. The die for this blew was made (they say) with the blood of the Chalazon, which is a fish of blew color, & the blood of it is black as ink; & it is found in the salt sea. And with that blood they mix vermilion, &c. Also it must be died for the Fringe by name. Maim. in Zizith, ch. 2. sect. 1, 2, 3. and Talmud in Menacheth, ch. 4. As for the Fringe, (which they usually call the White, because it was not commanded to be died, it might be of any color, as the garment it self, except blew: whereof they write thus; The garment which is all red, or green, or of other died colors, they make the white threads (  $\langle \diamond \rangle$  Fringe) thereof, like the died color thereof; green, if it be green; or red, if it be red. If it be  $\langle \diamond \rangle$  blew then they make the white (the Fringe) thereof or other colors, any save black, for that will turn and appear blewish: & they tie upon all, one thread of  $\langle \diamond \rangle$  like as they do in other Fringes which are not  $\langle \diamond \rangle$  . Maim. ibidem, ch. 2. sect. 8. By reason of this different color, they also say, There are foud in the commandment (of the fringe.) two commandments; that a man make on the skirt, a branch issuing out of it; and that he tie upon the branch a thread of blew, (Num. 15. 38.) And the blew hindereth not the white; neither doth the white hinder the blew. A  $\langle \dots \rangle$  if a man have no blew, he maketh the white alone, &c. Though one hindereth not another, yet are they not two commandments, but one. Our former wise mē have said (from these words,) And it shall be unto you for a Fringe, Num. 15. 39. this teacheth that both of them are one commandment. And the four Fringes (on the four skirts) do hinder one another [so that one may not be without another,] for they four are one commandment, (Deut. 22. 12.) A  $\langle \dots \rangle$  he that weareth a garment wherein is the white (Fringe) or the blew (ribband,) or both of them together, he keepeth one commanding precept. Maim, in Zizith, ch. 1. sect. 3, 4, 5.*

*Verse 39. for a Fringe] By the institution of God it was made unto them a Fringe, and so a religious sign to help their memories, and to further their sanctification: wherefore they used to sanctify this, as all other like divine ordinances, by prayer; and when they put on this garment, they blessed the Lord their God, the King of the world, which sanctified them by his commandments, and co  $\langle \dots \rangle$  them to array themselves with Fringes. And whe••ever they clothed themselves herewith in the daytime, they blessed for them before they put them on. But they blessed not for the Fringes at the time  $\langle \diamond \rangle$  the making of them, because the end of the comman•ement is, that they should be arrayed herewith. M  $\langle \dots \rangle$  in Zizith, ch. 3. s. 8. that ye may see it] or, and ye shall see (or look upon) it; on yourselves and one on another. Wherefore the Hebrews say, A  $\langle \dots \rangle$  man was bound to wear the Fringe: for though he saw it not, others did see it. Maim. in Zizith, ch. 3.*

sect. 7. By many means of sundry sorts, God warned his people of old, to walk religiously and holily before him; and it is observed by some of themselves, that *The holy blessed God left nothing in the world, wherein he gave not some commandment to Israel: if they went out to plow, (he said) Th's shalt not plow with an ox and an asse together, Deut. 22. 10. if to sow; Thou shalt not sow with* ⟨ϕ⟩ *kinds, Lev. 19. 19. if to reap; Thou shalt not* ⟨ϕ⟩ *reap the corner of thy field, &c. Levite. 19. 9. <...> knead their dough; Of the first of your dough,* ⟨ϕ⟩ *offer a cake, Num. 15. 20. if they killed* (⟕) *They shall give unto the Priest, the shoulder its two cheeks, &c. Deut. 18. 3. if they found a* ⟨ϕ⟩ *nest; Thou shalt send away the D <...> e, Deut. 22. 6, <ϕ> . if they caught wild beast or fowl; He shall pour out the blood thereof, and cover it with dust, Levite. 17. 13. if they planted; Ye shall count as uncircumcised the uncircumcision thereof, &c. Levite. 19. 23. if they had a man-child borne, the fore-skin of his flesh shall be circumcised, Lev. 12. 2. if they buried the dead; Ye shall not cut yourselves, &c. Deut. 14. 1. if they shaved themselves; Ye shall not round a corner of your head, &c. Lev. 19. 27. if they built an house; This shalt make a battlement, &c. Deut. 22. 8. And thou shalt write them upon the posts, &c. Deut. 6. 9. if they clothed themselves; Ye shall make ye a Fringe, &c. Chazkunion Num. 15. and remember all]* This was the spiritual use of this ordinance, that it mought lead them unto a continual remembrance and practice of all the Law; without which, the outward rite was vain. The many threads of the Fringes on the four skirts of their garment, signified the many commandments of God which they should put upon them, to be as it were clothed with them, and to walk in them: the heavencoloured ribband, taught them an heavenly affection to all the Law, and an holy conversation; and led them spiritually to put on the wedding garment, *Matth. 22. 11. the Lord Jesus Christ, Rom. 13. 14. the whole armor of God, Ephes. 6. 11. and the new man, which after God is created in righteousness and holiness of truth, Ephes. 4. 24. that their conversation might be in heaven, Phil. 3. 20.* From these words, The Hebrew Doctors say; A man should always be careful to array him-self with such a garment as was bound to have the Fringe, that he might keep this commandment: and in the time of prayer, he is to be warned hereof more especially. It is a great shame for wise men, that they should pray, and not be arrayed herewith. A man must forever be warned of this commandment of the Fringe, for the Scripture maketh it of great weight, and all the commandments, everyone depend upon it. Maim. in *Zizith, ch. 3. sect. 11, 12.* But they abused this, as other divine ordinances, to superstitiō & hypocrisy; & were reprov'd by our Savior for making their *Phylacteries* broad, & enlarging the borders (or Fringes) of their garments, *Mat. 23. 5.* And this their vanity (neglecting the spiritual end) appeareth in their writings; for unto the thrums or threads of the garment, w<sup>ch</sup> were three inches, they fastened threads doubled in the midst, whose length (they say) might not be less than four inches, but more than so they might be, though a cubit, or two cu <...> . Maim. in *Zizith, ch. 1. s. 6.* And for the virtue hereof, they say, Who so diligently keepeth this Law of Fringes, is made worthy, and shall see the face of the Majestic of God: (Baal hatturini on *Num. 15.*) and when a man is clothed with the Fringe, and g <...> out therewith to the door of his habitation, he is safe, and God rejoiceth, and the destroying Angel departeth from thence, and the man shall be delivered from all hurt, and from all destruction, &c. (R. Menachem on *Num. 15.*) Thus easy it is for men to abuse holy things, and to pervert the right use and end of them by their own inventions. See the annotations on *Exod. 13. 9.* And although they ⟨ϕ⟩ so great religion in these Fringes, yet as they have lost the spirit and life of this commandment, so God hath

deprived them of the outward rīe, that they have not at this day, (by their own confession (the blew or heaven-coloured ribband; *The blew (Teceleth) is not found in our hands at this day, because we know not to make the die (or colour) of it: for every blew in wool is not called Teceleth. But the Teceleth (or Blew spoken of in the Law,) it is known that it is impossible to make it at this day; and therefore we make the white oely, saith Rambam (or Maimonides) in his exposition on Talmud Bab. in Menachoth, ch. 4. and that ye seek not] or, and ye shall not seek, (or search, as Num. 14. 36.) which word Solomon applieth to his heart, searching out things by wisdom, Eccles. 1. 13. and 7. 25. The Greek here translatheth it, turn aside; the Chaldee, err, (or go astray.) your heart▪ in Chaldee, the imagination of your heart. Here God calleth men from their own wisdom and inventions to his Law only; for every imagination of the thoughts of man's heart, is only evil every day, Gen. 6. 5. And, he that trusteth in his own heart, is a fool, Prov. 28. 26. your eyes] in Chaldee, the sight of your eyes. So the holy Ghost saith, Walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment, Eccles. 11. 9. And the Apostle mentioneth the lust of the eyes, as that which is not of the Father, but of the world, 1 John 2. 16. The Hebrews say, The heart and the eyes are the spies of the body, and brokers to bring it into transgression; the eye feeth, and the heart lusteth, and the body acteth the transgression. Sol. Rashi on Num. 15. The Lord condemning the heart which is the most noble of all the inward parts, and the eyes which are the most excellent of all the outward, teacheth that the whole man is corrupted throughout, and to be reformed by the Law and Spirit of God. For, except a man be borne of water and of the Spirit, he cannot enter into the kingdom of God, John 3. 5. you go a whoring] in Chaldee, you orre (or go astray.) To go a whoring after other gods, is an usual phrase for idolatry, Exod. 34. 15. Deut. 31. 16. 1 Chr. 5. 25. Judge. 2. 17. the same is implied here, as God saith, I am broken with their whorish heart, which hath departed from me; and with their eyes, which go a whoring after their idols, Ezek. 6. 9. but it meaneth also all other sins which men's unclean hearts and impure eyes carry them unto, with consent and delight: see Lev. 20. 5, 6. Psal. 106. 39. I am. 4. 4. The Hebrews say; If any man be drawn after the thoughts of his heart, he will be found a waster of the world, because of the slenderness (or shortness) of his understanding. As, sometimes he will search after idolatry, and sometimes will think peculiarly of the Creator, whether there be any or none: What is above, and what beneath; what was before, and what shall be after. And sometimes of prophesy, whether it be truth or no; and sometimes of the Law, whether it be from heaven or no. And he knoweth not what to judge of them, till he know the truth concerning his Creator, but will be found a revolter unto heresies. Concerning this thing is that warning in the Law, where it is said, And ye shall not seek after your heart, and after your eyes, after which ye go a whoring, Num. 15. 39. as if he should say, there shall not any one of you be drawn after his own slender understanding (or knowledge,) as to imagine that his cogitation can attain to the truth: so have our wise men said, AFTER YOVR HEART; this (meaneth) heresies; and AFTER YOVR EYES, this is whoredom. And this is an occasion for a man to deprive himself of the world (or life) that is to come. Maimonides treat. of Idolatry, ch. 2. sect. 3.*

#### CHAP. XVI.

1 Korah, Dathan, Abiram, and On, with 250 Princes, rise up against Moses and Aaron, about the Priesthood and government of the Church. 5 Moses referreth the trial of the cause unto God, and reprovethe Korahs ambition. 12 He sendeth for Dathan and Abiram, who reproach



him, and will not come up. 15 He prayeth against them, 16 and gathereth Korah and his company with their censers, before the Tabernacle. 20 The Lord threateneth to consume the rebels, and commandeth the people to separate from them. 31 The earth swalloweth up Dathan, Abiram, and all Korahs men, and a fire from the Lord devoureth the 250 that burned incense. 36 The censers are reserved to cover the altar, for a sign unto Israel. 41 All the congregation murmur against Moses and Aaron, as they that bad killed the Lord's people. 44 The Lord killeth 14700 of them with a plague. 46 Aaron by incense stayeth the plague.

〈 in non-Latin alphabet 〉

ANd Korah the son of Izhar, the son of Kohath, the son of Levi, he took *men*; and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben. And they rose up before Moses, and men of the sons of Israel, two hundred and fifty, Princes of the congregation, the called of the assembly, men of name.

And they gathered themselves together, against Moses and against Aaron, and said unto them; *Ye take* too much upon you; for all the congregation, all of them *are* holy, and Jehovah *is* among them; and wherefore lift ye up yourselves above the Church of Jehovah? And Moses heard *it*, and fell upon his face. And he spake unto Korah, and unto all his congregation, saying; Even *in* the morning Jehovah will make known him that *is* his, and who *is* holy, and *whom* he will cause to come near unto him: even him whom he hath chosen, he will cause to come near unto him. This do ye: take unto you censers, Korah and all his congregation. And put ye fire in them, and put incense on them before Jehovah tomorrow; and it shall be, *that* the man whom Jehovah doth choose, he *shall be* holy: *ye take* too much upon you, *ye* sons of Levi. And Moses said unto Korah, Hear I pray you, *ye* sons of Levi. *Is it* a small *thing* for you, that the God of Israel hath separated you, from the congregation of Israel, to bring you near unto him, to serve the service of the Tabernacle of Jehovah, and to stand before the congregation to minister unto them? And he hath brought thee near, and all thy brethren the sons of Levi with thee; and seek ye the Priesthood also? For which cause, thou and all thy congregation *are* gathered together against Jehovah: and Aaron what *is* he, that ye murmur against him? And Moses sent to call Dathan and Abiram, the sons of Eliab: and they said, We will not come up. *Is it* a small *thing* that thou hast brought us up out of the land that floweth with milk and honey, to kill us in the wilderness: that thou makest thyself a Prince over us, even making thyself a Prince? Moreover, thou hast not brought us into a land that floweth with milk & honey, & givē unto us an inheritance of field & vineyard: wilt thou dig out the eyes of these men? we will not comeup. And Moses was very wroth; and he said unto Jehovah, Respect not thou their offering; I have not taken one asse from them, neither have I hurt one of them. And Moses said unto Korah; Thou and all thy congregation, be ye before Jehovah; thou and they, and Aaron, tomorrow. And take ye *every* man his censer, and put incense on them; and bring ye near before Jehovah, *every* man his censer, two hundred and fifty censers: and thou and Aaron, *each* man his censer. And they took *every* man his censer, and put fire on them, and put incense on them: and they stood *at* the door of the Tent of the congregation, and Moses and Aaron. And Korah gathered against them, all the congregation,

unto the door of the Tent of the congregation, and the glory of Jehovah appeared unto all the congregation.

And Jehovah spake unto Moses, and unto Aaron, saying; Separate yourselves from among this congregation, and I will consume them, as *in* a moment. And they fell upon their faces, and said; O God, the God of the spirits of all flesh; shall one man sin, and wilt thou be fervently wroth with all the congregation?

And Jehovah spake unto Moses, saying; Speak unto the congregation, saying: Get you up from about the Tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram: and the Elders of Israel went after him. And he spake unto the congregation, saying; Depart, I pray you, from the tents of these wicked men, and touch not any *thing* that is theirs, lest ye be consumed in all their sins.

And they went up from the Tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out *and* stood *in* the door of their Tents, and their wives, and their sons, and their little ones. And Moses said, Hereby ye shall know that Jehovah hath sent me to do all these works: for (*I do them*) not of mine own heart. If these *men* die, as all men die, and they be visited *after* the visitation of all men, Jehovah hath not sent me. But if Jehovah create a new thing, and the earth open her mouth, and swallow up them, and all that *appertain* unto them, and they go down alive unto hell; then ye shall know, that these men have provoked Jehovah. And it was as he had made an end of speaking all these words, that the ground clave asunder which *was* under them. And the earth opened her mouth, and swallowed up them and their houses, and all the men that *appertained* unto Korah, and all *their* substance. And they, and all that *appertained* unto them, went down alive unto hell: and the earth closed upon them, and they perished from among the Church. And all Israel that *were* round about them, fled at the voice of them: for they said, Lest the earth swallow up us. And a fire came forth from Jehovah, and devoured the two hundred and fifty men that offered incense.

And Jehovah spake unto Moses, saying; Speak unto Eleazar the son of Aaron the Priest, that he take up the censers out of the burning; and scatter thou the fire yonder, for they are hallowed. The censers of these sinners against their *own* souls, and let them make them broad plates, *for* a covering of the Altar; for they offered them before Jehovah, and they are hallowed, and they shall be for a sign unto the sons of Israel. And Eleazar the Priest took the brazen censers, which they *that were* burnt had offered, and they were made broad *plates*, *for* a covering of the Altar. A memorial unto the sons of Israel, that not any stranger, which is not of the seed of Aaron, come near to offer incense before Jehovah; that he be not as Korah, and as his congregation, as Jehovah spake by the hand of Moses unto him.

And on the morrow, all the congregation of the sons of Israel murmured against Moses, and against Aaron, saying; you have killed the people of Jehovah. And it was when the congregation was gathered against Moses, and against Aaron, that they looked towards the Tent of the congregation; and behold the cloud covered it, and the glory of Jehovah appeared. And Moses and Aaron came before the Tent of the congregation.

And Jehovah spake unto Moses, saying; Get you up frō among this congregation; & I will consume them as *in* a moment: and they fell upon their faces. And Moses said unto Aaron; Take the censer, and put fire thereon from off the Altar, and put *on* incense, and go quickly unto the congregation, and make atonement for them: for fervent wrath is gone out from before Jehovah, the plague is begun. And Aaron took as Moses had spoken, and ran into the midst of the Church, and behold the plague was begun among the people: and he put *on* incense, and made atonement for the people.

And he stood between the dead and the living, and the plague was stayed. And they that died in the plague, were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses, unto the door of the Tent of the congregation, and the plague was stayed.

### Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 38 Lecture of the Law, which the Hebrews call *Korah*, because his rebellion is the principal thing here treated of: see *Gen.* 6. 9.

Verse 1. *Korah*] or *Korach*; in Greek, *Kore*, *Jude*, ver. 11. *Izhar*] in Greek, *Isaar*. *Kohath*] in Greek, *Kaath*. *he took*] to wit, *men* with him: so *Korah* is noted as the principal in the rebellion, which the Apostle therefore calleth *the gain-saying of Kore*, *Jude* verse 11. and in *Num.* 27. 3. only *Korahs company* is mentioned, where speech is of this mutiny. The Greek translateth, *he spake*, to signify that he took others by persuading them to his faction. The Chaldee understands it of taking, that is, withdrawing of himself, saying, *And Korah separated himself*. Thus Sol. Rashi also expoundeth it, *he took him-self aside to be apart from the congregation. and Dathan and Abiram*] this may be understood, that they also took men and separated themselves: or rather, that *Kore* took these men unto him, and so to read it, *he took Dathan and Abiram*, or *he took both Dathan and Abiram*; for the word *and* in Hebrew, may sometime be omitted in our English speech, as is shown on *Gen.* 8. 6. or be interpreted *both*, as explaining the former words: see the annotations on *Gen.* 36. 24. And thus Chazkuni expoundeth it, *And Korah took: it meaneth the taking of men; and whom took he? Dathan and Abiram, &c.* AND before *DATHAN* is redundant here, as often elsewhere. *Abiram*] in Greek, *Ab•iron*. *Eliab*] in Greek, *Eliam*: he was son to *Phallu* the son of *Reuben*, *Num.* 26. 7, 8, 9. *Gen.* 46. 9. *On*] in Greek, *Ann*, and *Aunan*. *Peleth*] in Greek, *Phaleth*. *sons of Reuben*] *Dathan*, *Abiram*, and *On*, were all sons, that is, of the posterity of *Reuben*, who was the first-borne of *Israel*, but lost his honor by his sin, *1 Chron.* 5. 1. which his sons by unlawful means seek to recover. And these *Reubenites* camped next unto *Korah* and the *Kohathites*, on the Southside of the *Tabernacie*, (as is shown in *Num.* 2.) and so being neighbors in situation, associated themselves in evil, which Sol. Rashi observing, saith thereupon, *Woe be to the wicked, and woe unto his neighbor*. *Korah* being a *Levite* of the *Kohathites*, which was the chief family of the *Levites*, as is noted on *Num.* 3. 28. he took offense (as *Rashi* on this place saith;) and envied at the preferment of *Elizaphan* the son of *Vzziel*, whom *Moses* had made *Prince* over the sons of *Kohath*, *Num.* 3. 30. when he was of the youngest brother *Vzziell*, and *Korah* himself was of *Izhar*, elder than he: see *Num.* 3. 27. 30. But by the sequel here it appeareth, that the lift up himself not only against *Elizaphan*, but against *Moses* and *Aaron*, and sought *the Priesthood also*, verse 10.

Verse 2. *and men]* that is, *Korah and men*, as appeareth by *verse 5. 16, 17.* where these are called *Korahs congregation. the called of the assembly]* Senators called to the assembly (and as the Greek translatheth it, *council*) of the governors: in *Chap. 1. 16.* such are named *the called of the congregation*, and in *Chap. 26. 9.* Dathan and Abiram are named *the called of the congregation, who strove against Moses, &c.* so these were States-men, famous and renowned, whereby the conspiracy was the stronger. *men of name]* that is, of renown; this title is given to the Giants before the Flood, *Gen. 6. 4.* Whereupon *Baal hatturim* here noteth, *Men of name for wisdom and for wealth; and they condemned themselves, as did the generation of the Flood, which were of old, men of name.*

Verse 3. *Ye take too much upon you]* or, *Let it suffice you*, as this phrase is translated in *Deut. 3. 26.* Hebr. *much to you: or, enough for you:* which Sol. Rashi expoundeth thus, *ye have taken to yourselves greatness, much more than enough.* So after in *verse 7. holy]* and therefore may approach unto God and offer their sacrifices. This they meant, as Moses answer showeth in *verse 5. and 10.* So the presumption of their own holiness, brought them to ambition and affectation of the Priesthood: an *honor which no man should take to himself, but he that is called of God*, as was *Aaron, Hebr. 5. 4. Jehovah is]* in Chaldee, *the divine presence (or Majesty) of the LORD dwelleth among them.*

Verse 4. *fell on his face]* as affected with their words, humbling himself, and (in likelihood) praying unto God, as in *verse 22.* Chazkuni saith, *He was abashed, and cast down his face on the ground unto prayer: and there it was said unto him (of God) what he should say unto Korah.* Like gesture he used at their former murmuring, *Num. 14. 5.* and after in *Num. 20. 6.*

Verse 5. *Even in the morning]* or, *the morning (shall come) and Jehovah will make known, &c.* Judgment is deferred till the morrow morning, so they had that time to consider of their fact: and *the morning* is usually the time of judgment, both by men, as, *In the mornings I will suppress all the wicked of the land, Psal. 101. 8. Judge judgment in the morning, Ier. 21. 12.* and by God himself; as, *Morning by morning doth he bring his judgment to light, Zeph. 3. 5.* and, *my rebuke is in the mornings, Psal. 73. 14.* So in the morning judgment came upon Sodom, *Gen. 19. 23, 24.* and the plagues or Egypt, *Exod. 7. 15. and 8. 20. and 9. 13. and 10. 1•.* and the pestilence on Israel, *2 Sam. 24. 15.* and so shall evil come upon sinners, and they shall *not know the morning thereof, Isaiah. 47. 11.* *Boker*, the morning, is derived of *Baker*, *he inquired, or looked out;* whereupon the Greek Interpreters reading without vowels, translated it, *The Lord hath looked out and known those that are his:* but the Chaldee saith, *in the morning, thē the LORD will make known, &c. make known him]* or, *make known those that are his;* so the Greek translatheth, *knoweth, (or hath known) those that are his:* which very words Paul (from this history) applieth to God's knowledge, care and love of his Elect whom he sanctifieth, and keepeth from falling away, as did certain heretics in those days, *2 Tim. 2. 17, 18, 19, 20.* This therefore is a speech of faith, whereby Moses testifieth his confidence in God, who had separated Aaron unto the Priesthood, and himself unto the government in Israel; and would maintain their cause and calling against all opposers. And because these two offices figured the grace given by Christ unto his Elect, whom he hath *made Kings and Priests, even a kingly Priesthood, and an holy Nation, Revel. 1. 6. and 5. 10. 1 Pet. 2. 9.* therefore the Apostle (in *2 Tim. 2.*) fitly citeth these

words for the comfort of the Saints, & faithful ministers of Christ, against revolters: even as another Apostle applieth also against such, *the way of Kain, the error of Balaam, and the contradiction (or rebellion) of Kore;* wherein they perish, *Jude verse 11.* The Chaldee translateth it, *and will make known him that is fit for him. and who is hol• or, and the holy one,* that is, him whom he hath sanctified and separated unto the Priests office. So David (speaking of this rebellion) calleth Aaron *the holy one (or Saint) of Jehovah,* *Psal. 106. 16.* and he wore on the golden plate, this engraving, *Holines•e to Jehovah,* *Exod. 28. 36.* for he figured our high Priest Christ, who was *holy, harmless, undefiled, separate from sinners, & made higher than the heavens,* *Heb. 7. 26.* and who *glorified not himself to be made an high Priest,* but had the honor given him of his Father, *Heb. 5. 5, 6.* and Korahs rebellion against Aaron was a type of men's rebellion against Christ, as the Apostles have taught us. The Greek translateth (as before) plurally, saying, *and the holy ones he hath brought near unto himself. cause to come near] or, bring near,* to wit, *to minister unto him,* as the Chaldee interpreteth it. And this honor of Priesthood, given now unto all Saints, who are *to offer up spiritual sacrifices, acceptable to God by Jesus Christ,* *1 Pet. 2. 5.* is commended by David, when he saith, *Blessed is he whom thou chooseth and causeth to come near unto thee, that he may dwell in thy courts,* *Ps. 65. 5.* Which *bringing near,* (or, *access*) we all have through Christ *by one spirit unto the Father, with confidence by the faith of him,* *Ephes. 2. 18.* and *3. 12.* This latter part of the verse, is by the Greek interpreted thus; *And these whom he hath not chosen to himself, he hath not brought near unto himself.*

Verse 6. *censers] or, fire vessels,* as the Greek translateth it, *fire pans;* whereof see *Exod. 27. 3.* called sometime *incense-vessels,* (because incense was burnt in them,) *2 Chron. 26. 19. Ezek. 8. 11.* which name the Apostle followeth in the Greek, *Hebr. 9. 4.*

Verse 7. *put ye fire] Hebr. give ye fire, and put incense. doth choose] or, shall choose,* that is, declare by manifest sign that he chooseth and liketh. *he shall be holy] that is, shall be declared to be holy,* and so to be a Priest unto God. Because the burning of incense in the censer, was the means of atonement and expiation before God, as after is shown by Aaron's i•ct, in *verse 46, 47, 48.* and was the peculiar work of the Priest, *Levite. 16. 12, 13. 2 Chron. 26. 18.* wherein they that transgressed, were in danger of death, as the example of Nadab and Abihu showeth, *Lev. 10.* and it figured in special manner the prayers and mediation of Christ for his Church, *Psal. 141. 2. Rev. 8. 3. 1 John 2. 1.* therefore the trial of the Priesthood, is put upon this work, rather than on any other sacrifice; and the holiness whereof Korath boasted, *verse 3.* should either be approved or reprov'd of God. For no man hath right to the honor of Priesthood, unless it be given him of God, *Hebr. 5. 4, 5.* nor can without divine authority, that is, without the commandment and promise of God, please him, or appease his wrath towards himself or others. Therefore it is a great prerogative and comfort unto all Saints, that they are by Christ made Priests unto God, and through him may boldly offer up their prayers and praises unto the Father, *Revel. 1. 6. 1 Pet. 2. 5. Hebr. 13. 15. 1 John 5. 14—16.* ye take too much upon you] or, Let it suffice you, that you have thus far provoked the Lord, and now leave off. Thus Moses returneth the blame upon themselves, which they had unjustly laid upon him, in *verse 3.* So Elias doth upon Ahab, *1 Kings 18. 17, 18.*

Verse 9. *Is it a small thing]* or, *Seemeth it too little for you:* meaning on the contrary, that it was a great thing, and that they should therewith have been contented; for the Tribe of Levi were in the place of all the first-borne of Israel, *Num. 3. 41.* So here he reproveth their unthankfulness to God. *separated you from the congregation]* as Israel was separated from all other people's, to be the Lord's peculiar, *Lev. 20. 26. 1 Kings 8. 53.* so were the Levites separated from the sons of Israel, to be the Lord's, *Num. 8. 14.* And hereupon the Scripture speaketh of the Levites, as distinct from the Israelites, *1 Chron. 9. 2. Psal. 135. 19, 20.* So the Ministers of Christ are said to be *separated unto the Gospel of God, Rom. 1. 1. Gal. 1. 15. Acts 13. 2. the service of the Tabernacle]* the works belonging to the service of God therein, being assistants to the Priests; see *Num. 8. 11, 15, 16. and 18. 21. 23.* *to stand before the congregation]* standing is a sign of service, and used for it; as the Scripture in one place saith, which *stood before the King, Ierem. 52. 112.* and in another, *a servant of the King, 2 King. 25. 8.* Whereupon the standing of the Levites is used for their service, in *Nehem. 12. 44.* and as they were to *stand before the Lord, to minister unto him. Deut. 10. 8.* so here it is said, *to stand before the congregation, to minister unto them:* thus they were servants of God, and of his Church; as Josiah said unto them, *Serve now the Lord your God, and his people Israel, 2 Chron. 35. 3.* See also *Ezek. 44. 11.*

Verse 10. *the Priesthood]* in Chaldee, *the high-Priesthood;* in Greek, *to do the Priests Office.* That was in degree above the Levites, who were to minister unto the Priests, but not to come nigh the Altar, as did the Priests, *Num. 18. 2. 3.* *For the Levites were appointed unto all manner of service of the Tabernacle of the house of God: but Aaron and his sons offered on the Altar of Burnt-offering, and on the Altar of incense, (and were) for all the work of the most holy place, and to make atonement for Israel, 1 Chron. 6. 48, 49. And Aaron was separated, [to wit, from the other Levites] that he should sanctify the most holy things, he and his sons forever, to burn (incense) before the Lord, to minister unto him, and to bless in his Name forever, 1 Chron. 23. 13.* To usurp, affect or seeked this office of Priest-hood, without the calling of God, was a great sin against divine order and authority, severely punished here in Korah and his company, in King Uzziah, *2 Chron. 26. 19.—21.* and others.

Verse 11. *against Jehovah]* because it was against his ordinance and minister, it is said to be against the Lord himself. So when the people refused Samuel's government, God said, *They have not rejected thee, but they have rejected me, that I should not reign over them, 1 Sam. 87.* and Christ said to his ministers, *He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me, Luke 10. 16. John 13. 20.* Aaron, *what is he?* to wit, other than the Minister of God. So the Apostle saith, *Who is Paul? and who is Apollo? but ministers by whom ye believed, 1 Cor. 3. 5.* And thus had Moses said in their former murmurings, *What are we that ye murmur against us? your murmurings are not against us, but against Jehovah, Exod. 16. 7, 8.*

Vers. 12. *We will not come up]* An obstinate answer, and refusal of the means of their bettering, by Moses debating the matter with them; so might they have been persuaded to disist from their evil course, and have found mercy. By *coming up,* is meant unto the public place of judgment, whither (in the Scripture phrase) men are said to *go up,* as in *Deut. 25. 7.*

*Ruth. 4. 1. And in Ezra 10. 7. 8. whosoever would not go to Jerusalem at the time appointed by the Princes and the Elders, all his substance should be forfeited, and himself separated from the Church of those that had been in captivity. Of Dathan and Abiram, Sol. Rashi here observeth, that Their own mouth caused them to offend (or signified their fall:) they were not but to go down, to wit, alive into hell, verse 33.*

*Vers. 13. out of the land] of Egypt, as is added in Targum Jonathan: which having been the place of their bondage and misery, an iron furnace unto them, Deut. 4. 20. they here call it a land flowing with milk and honey: so despising their redemption, & God their Redeemer, who laid their bring from thence, for a ground of their obedience unto him, Exod. 19, 4, 5. and 20. 2. even making] or, also making thyself a Prince; that is, without God, of thine own presumption advancing thyself only, wholly, and continually. The doubling of the word, is to aggravate their crimination. This latter branch the Greek translatheth, Thou art a Prince: as if it were spoken in derision.*

*Verse 14. not brought us] according to promise, Exod. 3. 8. and 33. 3. Lev. 20. 24. of field that is, as the Chaldee explaineth it, of fields and vineyards: one named generally for many, as is noted on Gen. 3. 2. dig out the eyes] that is, make them blind, as the Chaldee expoundeth it: so in Jude. 16. 21. 1 Sam. 11. 2. of these men] or, as the Greek translatheth it, of those men; which may be meant, of the whole congregation, as if they were so blind that they could not espy his fraud; or it may have special reference to Korah and his company. And thus Chazkuni here explaineth it; Thou hopest to dig out the eyes of Korah, and of all his congregation; as though they had no eyes to see and understand this offense, that thou hast brought us up from the good land of Egypt, and hast not performed unto us that which thou promisedst. to bring us into a land that floweth with milk and honey; but hast said, In this wilderness they shall be consumed, and there they shall die, (Num. 14. 35.) Moreover, thou hast perverted judgment against us, and therefore we will not come up unto thee, for we believe thee not, concerning the trial of this matter.*

*Verse 15. very wroth] or, very much grieved; see the notes on Gen. 4. 5. Respect not] or, Look not, Turn not the face unto; which the Chaldee expoundeth, Accept not with favor their oblation. their offering] or, their Meat-offering, their Minchab; whereof see the annotations on Levite. 2. and on Gen. 4. 3. This Sol. Rashi expoundeth, their incense which they shall offer before thee tomorrow so it hath reference to Korah & his company, 2. 7. and 17. But others (as he saith) explain it thus;  $\langle \diamond \rangle$  that they have a part in the daily sacrifices of the  $\langle \diamond \rangle$  gregation, let not their part be accepted be••re  $\langle \diamond \rangle$  . And thus some understand this imprecation to be against Dathan and Abiram only; as Chazkum saith, The reason why Moses cursed Dathan  $\langle \diamond \rangle$  Abiram, was because when Moses sent to call them they said, we will not come up. It was not their  $\langle \diamond \rangle$  to convert; for though the Lord should have said, I have chosen Aaron, yet they would have m••ined against the Priesthood. But Korah and the 250 men which took upon them to take every man his ce  $\langle \dots \rangle$  because they were in hope that the Lord had not sent him concerning his brother Aaron, but that he had done it of his own mind, he would not curse. o••asse] that is, not the vilest beast; the Greek translatheth it, the desire of any of them, that is, any de••rable thing. They mistook and read Cham•• for Chamur, because the Hebrew letters Dand  $\langle \dots \rangle$  be one like another, as is also noted on Gen.*

4 18. But Iosippus noteth it to be one of the 13 places which the Lxxij Interpreters changed purposely, lest Prolemie the King (at whose request they turned the Law into Greek) should say, He *<...>* asse, but some other gift he did take.

Verse 16. *Thou and all thy congregation]* The Greek expoundeth it, *Sanctify thy congregation, and be ye ready before the Lord, &c.* Because their rebellion was against God, verse 11. therefore Moses committeth the deciding of the controversy unto God.

Ver. 18. *at the door]* in the court-yard of the Sanctuary. *and Moses and Aaron]* Targum Jonathan explaineth it, they *on the one side, and <ϕ>* and Aaron *on the other side.*

Verse 19. *assembled against them all]* not only [unspec] the 250 forementioned, but the general multitude, too ready to incline to his faction. See *verse. 41. glory of Jehovah]* in the cloud over the Sanctuary, as it did at other times in the like cases, *<ϕ>*. 42. Num. 12. 5. and 14. 10.

Verse 21. *as in a moment]* or, *even in a moment;* suddenly, and as the Greek translateth, *at once.* So in *verse 45.* and thus God had before threatened, after they had made the life, *Exod. 33. 5.*

Verse 22. *God of the spirits of all flesh]* By *all flesh,* is meant, *all mankind;* as in *Gen. 6. 13. <ϕ>*. 40. 5. 6. *Ezek. 20. 48.* and *21. 4, 5. Joel. 2. 28.* and so it is explained in *Job 12. 10. the spirit of <ϕ> flesh of man.* And the Lord is called *God of the spirits of men,* both as he is creator of them, who *forms <...>* the spirit of man within him, *Zach. 12. 1.* called therefore *the Father of spirits,* *Heb. 12. 9.* and as the preservation, ordering and government *<ϕ>* them is in his hand, both in life and death; *<...>* hand is the soul of all living, and the spirit of *<...>* of man, *Job 12. 10.* Therefore Moses useth the like phrase, when he prayeth that a governor might be substituted in his stead, *Num. 27. 16.* Targum Jonathan explaineth it, *God that putteth the <ϕ>* of the soul, in the bodies of all the sons of men: and Targum Yerushalmi thus; *God which rulest <ϕ>* the souls of all flesh; Chazkuni saith, *which knowest the spirit of everyone of them.* The Greek translateth, *God of the Fathers, and of all flesh;* understanding (as it seemeth) by *spirits,* such as the Apostle calleth *the spirits of just men made perfect,* *Heb. 12. 23.* the spirits of the Fathers which were returned to God who gave them; as *Eccles. 12. 7. shall one man sin]* in Greek, *if one man hath sinned:* as if they should say, All have not sinned, why wilt thou be wroth with all? Upon this intercession, the Lord spareth the people, that would depart from the rebels, *verse. 24.*

Verse 24. *the tabernacle]* this seemeth to be put for *tabernacles,* or *dwelling;* the Greek translateth it, *the congregation:* so in *verse. 27.* where the Greek also keepeth the word *Tabernacle,* which in *verse. 26.* is called *Tents.*

Vers. 25. *the elders]* the Greek addeth, *all the elders. went after him]* in Greek, *went with him,* that is, accompanied him.

Verse 26. *these wicked men]* in Greek, *these hard men:* the original word properly signifieth *restless, turbulent,* and such as for their sins are worthy to be *condemned:* see the notes on *Psal. 1. 1. touch not anything]* because as they themselves, so all things of theirs were unclean and execrable, and therefore to perish with them, *verse. 32.*



Verse 27. *came out and stood*] Heb. *came out standing*; which the Greek explaineth, *came out and stood*: and these two phrases are one; as where it is said that Jesus *blessed, and brake, and gave*, Luke 9. 16. *Mark. 6. 41. so, Saying unto them, Matth. 21. 2. is, And saith unto them, Mark. 11. 2.* This *their standing up*, argueth their boldness in so bad a cause: for *standing up* is a gesture denoting courage, *Job 33. 5. and 41. 10. 1 Sam. 17. 8. 16.* Thus *Pride went before destruction, and an haughty spirit before a fall*; as *Prov. 16. 18.*

Verse 28. *all these works*] both the former, in appointing Aaron to the Priest-hood, and the Levites instead of the first-borne; and these latter, in appointing Korah and his company to bring their censers with incense, &c. *of mine own heart*] which the Chaldee explaineth, *of mine own will*; the Greek, *of myself*. For things devised of ones own heart, are noted for evil, *1 King. 12. 33. Ezek. 13. 17.*

Vers. 29. *as all men die*] their ordinary natural death; which the Greek translatheth, *after the death of all men.*

Verse 30. *create a new thing*] Hebr. *create a creature*, that is, do a new and wonderful work, to kill them with such a death as never man died before them. Of this word *create*, see the notes on *Gen. 1. 1.* it is applied here to a strange and extraordinary work of judgment, as in *Isaiah. 45. 7.* God is said to *create evil*; and in *Exod. 34. 10.* to create marvels; and in *Isaiah. 48. 6. 7.* *new and hidden things* God would create. And as evil, so good things which are new and strange, are said to be created of God, *Esa. 65. 18. alive*] living, hail and sound; not consumed with sickness, as ordinarily men are before death and burial. *unto hell*] into the grave, or state of death: see the notes on *Gen. 37. 35.* To this judgment the Prophet hath reference, praying against his enemies, *L•t them go down alive to hell, Psal. 55. 16.*

Verse 32. *swallowed up them*] to wit, Dathan and Abiram, as in *Psal. 106. 17. The earth opened and swallowed up Dathan, and covered over the congregation of Abiram.* So David prayed against his enemies, *swallow them up o Lord, Psal. 55. 10. their houses*] that is, *households*; as the Chaldee expoundeth it, *the men of their houses.* appertained unto Korah] The Greek translatheth, *and all the men that were with Kore*: and the Chaldee, *the men that pertained to Korah.* But the sons of Korah are to be excepted, for they, either not partaking with, or forsaking their Fathers sin, *died not*: see *Num. 26. 21.* And whereas mention was made of *On*, the son of Reuben, in *verse 1.* but not here nor anywhere of his death, neither in *verse 12.* of his calling, or refusal to come up; it is to be thought, that either he repented upon Moses reproof, and so was spared from destruction; or if not so, he is implied among the rest, though not named in particular. *their substance*] or, *their goods*; which the Greek translatheth, *their cattle*; and so the original word implieth, as in *1 Chron. 27. 31. 2 Chron. 31. 3. and 35. 7.* See the notes on *Gen. 12. 5.* And not their cattle only, but all their other goods, even *their tents*, were swallowed into the earth, *Deut. 11. 6.* Here we may behold the truth of that Proverb, *Riches profit not in the day of wrath: but justice delivereth from death; Prov. 11. 4.*

Vers. 33. *closed upon them]* or, *covered over them*: so there was no hope left for their recovery. Against such judgment David prayeth, *Let not the gulse swallow me, neither let the pit shut her mouth upon me, Psal. 69. 16.*

Vers. 34. *at the voice of them]* at their cry or noise, which they made when they perished. So in *Ier. 49. 21. At the voice (or noise) of their fall, the earth is moved, &c. and, I made the nations to shake, at the noise of his fall, Ezek. 31. 16. Lest the earth swallow us]* an imperfect speech, through fear: such as is often used in dangers; as in *Psal. 38. 17. Rom. 11. 21.* Thus the present judgment terrified them; and, *When the scorner is punished, the simple is made wise, Prov. 21. 11.*

Vers. 35. *devoured]* or, *did eat the 250. men.* They sinned in burning incense, which belonged to the Priests only; and with burning they were punished, like the judgment on Aaron's sons, that transgressed also therein, *Levite. 10. 1, 2.* Of this, David singeth, *A fire burned in their congregation, a flame burnt up the wicked, Psal. 106. 18.*

Vers. 37. *unto Eleazar]* Chazkuni here observeth, that God would not have Aaron to be defiled (by going among the dead,) *because he was one of them that offered, verse. 17. out of the burning]* that is, as the Greek well explaineth it, *from among those that are burnt.* So in *Num. 21. 1. captivity,* is for a company of captives; and in *2 King. 24. 14. Poverty,* for a company of poor people; and many the like. *the fire]* which is in the censers, *verse. 7.* The Greek saith, *the strange fire;* as *Lev. 10. 1. yonder]* in Greek, *there;* which Sol. Rashi expoundeth, *on the earth, out of the censers:* others, out of the court of the Sanctuary. By casting away the fire; the Lord signifieth the rejecting of their service as profane. So in *Rev. 8. 5. the Angel took the censer, and filled it with fire of the Altar, and cast it into the earth; and there were voices, and thunderings, &c.* Which being compared with *verse. 3, 4.* seemeth to teach likewise a rejecting of the service of Antichristians, which abuse and despise Christ's mediation; and therefore it is turned unto them to judgment.

Vers. 38. *sinner against their souls]* Sinners are here & often used for notorious wicked persons; as, *Destroy the sinners the Amalekites, 1 Sam. 15. 18. and, the men of Sodem were evil and sinners, Gen. 13. 13.* And they sinned *against their souls,* in causing their own death and destruction: for the soul is often used for the life, as in *Gen. 19. 17. and 37. 21.* So he that *provoketh a King to anger, sinneth against his own soul, Prov. 20. 2. broad plates]* Hebr. *out-spreadings of plates,* that is, plates beaten out and spread broad, to cover the brazen altar with them. *and they are hallowed]* or, *sanctified:* & so (as Sol. Rashi explaineth it) *unlawful for common use, because they had made them for vessels of ministry.* Or, they were now sanctified of God (before whom they sinfully offered them,) to be an holy sign unto the people. *for a sign]* and *a memortall to the sons of Israel, verse. 40.* to make them remember the transgression of these sinners, and to warn them that none hereafter do the like. So Aaron's rod was kept for a sign, *Num. 17. 10.* and God threateneth by destroying the wicked, to make him a sign, *and aproverbe, Ezek. 14. 8. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come, 1 Cor. 10. 11.*

Vers. 40. *not any stranger]* or, *no man* which is a stranger. *seed of Aaron]* that is, sons, or, posterity of Aaron: so all Israelites or Levites (save Aaron's sons only,) are counted *strangers* in this case

of priesthood. *that he be not*] Heb. *and he be not as Korah*, like him in rebellion, and in punishment. Therefore Moses afterward rehearseth this history, to keep the people in obedience, *Deut. 11. 6, 7, 8. unto him*] or, *of him*; having reference to Moses speech in *verse. 29, 30.* that the truth of the judgment denounced might be manifest. So the Apostle pronounceth woe unto such, and saith they *perish in the gain saying of Kore*, *Jude verse 11.*

Vers. 41. *you have killed*] or, as the Chaldee explaineth it, *you have caused the death.* Though they had prayed for the people, *v. 32.* and the strangeness of the punishments shown unto all that they were of God, and the judgments were still even before the eyes of the congregation; yet do they thus break out into a new rebellion.

Vers. 42. *the glory of Jehovah*] it appeared to help his servants, and to repress and punish the rebellious, now as in former times, *Num. 12. 5. and 14. 10. and 16. 19.*

Vers. 45. *Get you up*] that is, Depart, or Separate [unspec] yourselves; as he said before, in *verse 21. as in a moment*] in Greek, *at once*: see the notes on *verse 21. fell on their faces*] to pray, as  
 ⟨ϕ⟩ Jonathan addeth, and as they did before, in *verse 22.* So did David and the Elders of  
 •rael, in *1 Chron. 21. 16.*

Verse 46. *from off the Altar*] of this, Chazkuni saith, *he warned him hereof, that he might* ⟨ϕ⟩  
 [unspec] *err through haste, and effer strange fire a* ⟨ϕ⟩ *and Abihu (Levite. 10.) and these other had*  
 •re incense] *Incense that caused death, when it was not in the hand of the Friest, giveth li•e when it is*  
*in the Priests hand*, saith Chazkuni on this place. Hereby the mediation of Christ for sinners  
 was figured; who is represented by the A•g•ll standing at the Altar, having a golden cens•,  
 and much incense given unto him, to offer it with the ⟨ϕ⟩ all Saints, &c. *Rev. 8. 3. go qu•c•lie*  
 or, ⟨ϕ⟩ *to go with speed*; that is, as the Chaldee and Greek translateth, *carry quickly, or in* ⟨ϕ⟩  
 › *. the* ⟨ϕ⟩ ] in Chaldee, *death*; the Greek translateth, *•e* ⟨ϕ⟩ *begun to break* (that is, *destroy*)  
*the p•ple.*

Vers. 47. *he put on incense*] to make atonement• [unspec] and to appease God's wrath; as it is  
 said or the Priests, *They shall put it cense in thy* ⟨ϕ⟩ (or, ⟨ϕ⟩ *thine anger*) &c. *and favourably*  
*accept th••* ( ⟨ϕ⟩ Lord) *the work of his hands*; *Deut. 33. 10. 11.* Herein he figured Christ our  
 Mediarcur, *who ma•• intercession for the transgressors*, *Isaiah. 53. 12.* ⟨ϕ⟩ 23. 34. So the Hebrews  
 (as *R. Menachem* on *Num. 16.*) apply that prophesy of *Es* ⟨...⟩ *ching Christ*, unto this work of  
 Aaron, saying, *The meaning of this, And he stood between the l•ving* ⟨ϕ⟩ *dead, is like that* (in  
*Isaiah 53. 12.) •e hath* ⟨ϕ⟩ *out his soul unto death, &c.*

Verse 48. *between the dead and the living*] so [unspec] interposing, and as it were exposing  
 himse••e to the wrath of God for the people; that by the atonement which he now made, the  
 plague might be stayed from the living w<sup>ch</sup> yet remained. ⟨ϕ⟩ *him that is joined to all the*  
*living, there is hope, &c. but the dead know not anything, &c. neither* ⟨ϕ⟩ *they anymore a portion*  
*forever, in anything that is done under the Sun, &c.* There is no work, ⟨ϕ⟩ *vice, nor knowledge, nor*  
*wisdom, in the grave w••there thou goest*, *Eccle. 9. 4. 5. 6. 10.* The dead ⟨ϕ⟩ *not the Lord, neither any*  
*that go down into* ⟨ϕ⟩ *Psal. 115. 17. They that go down into the* ⟨...⟩ *not hope for the truth* (of

God) *Isaiah*. 38. 18. for after death, cometh the *judgment*, *Heb.* 9. 27. And so by the Hebrew Doctors it is said, *There is no atonement for the dead*. Maimonides in *Misn.* •om. 3. in *Pesulei hamukdashin*, chap. 15. sect. 9. And the Chaldee paraphrast on *Eccles.* 1. 15. hath this saying; *A man whose ways are rebellious in this* 〈ϕ〉 *and he dieth in them, and turneth not by repe* 〈...〉 *he hath no power to reform himself after his* 〈ϕ〉 *and a man that faileth of the Law and* 〈ϕ〉 *whiles he liveth, he hath no means, after his death,* 〈ϕ〉 *be reckoned with the just men in the gar* 〈...〉 〈ϕ〉 〈〉 (or Paradise of God.) And on *Ecclis.* 6. 6. 〈ϕ〉 Chaldee paraphraseth thus; *yea though the* 〈ϕ〉 *of the life of a man be two thousand years, if he have not exercised himself in the Law, and hath not done judgment and justice; by the oath of the Word of the LORD which (shall be) in the day of his death, his soul goeth down to Gehenna (or Hell torments,) unto one place, whither all sinners do go.* So there was no estimation, nor price of the dead, for any vow, in Israel, as is noted on *Levite.* 27. 8. *the plague was stayed*] This showeth how greatly the prayers and actions of his servants do prevail with God, when they are faithful, servant, and according to his will, *I am.* 5. 16. *1 John.* 5. 14. and fore-shown the power and efficacy of Christ's mediation; for God heareth him always, *John.* 11. 42. and *he is the Atonement for our sins*, *1 John.* 2. 2. and for his sake, God before whom the pestilence goeth, in wrath remembereth mercy, *Habak.* 3. 5. 2. And as the blood of the Paschal lamb (figuring the blood of Christ, *1 Cor.* 5. 7.) stayed the Angel which destroyed the Egyptians, from touching the Israelites, *Exod.* 12. 23. *Heb.* 11. 28. so the smoke of Aaron's incense (figuring the mediation of Christ, *Psal.* 141. 2. *Revel.* 8. 4.) stayed the plague here from the Israelites which survived; that as it is written of the pestilence in David's time, *the LORD repented him of the evil, and said to the Angel that destroyed the people, It is enough, stay now thine hand*, *2 Sam.* 24. 16. so in this case. Some footsteps of the understanding of this mystery may be seen in the Hebrews, though superstitiously depraved: as when they say, that *all hurtful and destroying (spirits) slee away at the odour of the incense of sweet spices*. Targum on *Song* 4. 6.

Vers. 49. *about the matter*] or, as the Greek explaineth it, *for the cause of Kore*; which the Chaldee calleth *the division of Korah*.

Vers. 50. *unto the door of the Tent*] into the court-yard of the Sanctuary, where Moses remained; both to signify unto Moses the effect and fruit of his action, through the mercifulness of God; and to give thanks unto the Lord, who had so graciously accepted the work of his hands. As David *offered Burnt-offering and Peace-offerings*; after that *the Lord was entreated for the land, and the plague was stayed from Israel*, *2 Sam.* 24. 25. *1 Chron.* 21. 26, 27.

## CHAP. XVII.

1 Twelve rods of the tribes of Israel being laid in the Tabernacle, on the morrow Aaron's rod among them all, only flourisheth and beareth almonds. 10 It is left in the Tabernacle for a monument against the rebels. 12 The people show Moses their fear of death.

AND Jehovah spake unto Moses, saying; speak unto the sons of Israel, and take of them, a rod for every fathers house, of all their Princes, *according to the house of their fathers*, twelve rods: *every man's name thou shalt write upon his rod*. And Aaron's name thou shalt write upon the rod of Levi: for, one rod *shall be for the head of the house of their fathers*. And thou

shalt lay them up, in the Tent of the Congregation, before the Testimony, where I will meet with you. And it shall be, *that* the man whom I shall cause, his rod shall bud; and I will make to cease from me, the murmurings of the sons of Israel, wherewith they murmur against you. And Moses spake unto the sons of Israel; and all their Princes gave unto him, a rod for one Prince, a rod for one Prince, *according* to the house of their fathers, twelve rods; & the rod of Aaron was among their rods. And Moses laid up the rods before Jehovah, in the Tent of the Testimony. And it was on the morrow, that Moses went into the Tent of the Testimony; and behold, the rod of Aaron for the house of Levi, had budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before Jehovah, unto all the sons of Israel; and they saw, and took *every* man his rod.

And Jehovah said unto Moses; Bring Aaron's rod again before the Testimony, to be kept for a sign, against the sons of rebellion: and thou shalt quite take away their murmurings from me, that they die not. And Moses did as Jehovah commanded him: so did he.

And the sons of Israel said unto Moses, saying, Behold, we give up *the ghost*, we perish, we all of us perish. Everyone that cometh near, that cometh near unto the Tabernacle of Jehovah, shall die: Shall we be consumed in giving up *the ghost*?

#### Annotations.

*SPeake unto*] When God saw the cōtinuall murmurings of the people, how they ceased not, he commandeth this that followeth to be done, that so by miracle the Priesthood of Aaron might be confirmed, and a full end put to all strise thereabout; as *verse. 10. a rod for every fathers house*] Hebr. *a rod a rod, for* (or according to) *the house of a father*: which the Greek explaineth thus; *Take of them a rod, a rod of all their Princes, according to their fathers houses.* A rod (or staff) was such as men used to carry in their hands, *Gen. 38. 18. Exod. 4. 2.* the same word (called in Hebrew *Matteh*) is often used for a *Tribe*, as in *Num. 1. 4. 16. 21. &c.* either because of this writing of their names upon rods, or because the twelve tribes grew out of the stock of Israel, as rods or branches out of a tree. The Princes also carried staves in their hands, as appeareth by *Num. 21. 18.* And with this may be compared that in *Ezek. 37. 16, 17. &c.* where the Prophet wrote the names of tribes upon sticks, which were joined together as one in his hand, to signify the uniting of the divided tribes. *the house*] that is, as the Greek expoundeth it, *the houses*: see the notes on *Num. 1. 2.*

Vers. 3. *for one rod shall be*] The Greek explaineth it thus; *for it is one rod: according to the* ﴿ϕ﴾ *of their fathers house shall they give.* The tribe of Levi, though they were distinguished into Priests and Levites; yet as all came by one father Levi, so one rod was for them all. So Rashi here expoundeth it, *Although I have divided them into two families, the family of the Priests and the family of the Levites; notwithstanding it is one tribe.* Of this their division, see *Num. 3. and 18. 1.—7.*

Vers. 4. *lay them up*] or, *leave them*, or as the Greek translatheth, *put them.* *Tent of the congregation*] or, *Tent of meeting. the Testimony*] that is, the A•ke, wherein the Tables of the Law, (called *the Testimony*) were kept. See the notes on *Exod. 25. 16. where I will meet*] that is,

where I use to meet with you; according to the promise in *Exod. 25 22. and 30 36* And this is the reason why the Tabernacle was called *the Tent of meeting, or of congregation.*

Vers. 5. *I shall choose]* that i•, shall like of, and approve to administer the priesthood; as in Targum Jonathan this is added *to minister before me. rod shall bud]* or, *shall flourish:* see *verse. 8. will make to cease from me]* in Greek, *will take away from thee.* This word is spoken of the *ceasing or asswaging of waters, Gen. 8. 1. and of wrath, Esth. 2. 1. and is here applied to the murmurings of the people, which were like raging waters, foing out their ownshame.*

Vers. 8. *blossomes]* or *flowers. yielded]* or, *ripened* (as the word is Englished, in *Isaiah. 18. 5.*) that is, *brought forth ripe almonds. almonds]* ⟨◇⟩ Greek, & in Targum Jonathan, *Nuts. An almond,* in Hebrew, *Shaked,* is named *Shaked,* which signifieth with care, haste & watchfulness, to look unto and perform a thing. And because the almond tree blossometh and beareth fruit sooner than other trees, therefore hath it this name. And Solomon for the same cause, likeneth the white hairs which soon grow upon us in age, to the *flourishing of the Almond tree, Eccles. 12. 5.* By this miracle, God did confirm the Priesthood unto Aaron; as by the vision of the vine-branches budding, blossoming, & bringing forth ripe grapes, &c. he signified the confirmation of office unto Pharaohs butler, *Gen. 40. 10.—13.* He signified further by the *buds,* the continuance and propagation of the Priesthood to his posterity; who should sprout and grow out of him, by the blessing of God, who maketh *the cry tree to bud (or flourish,)* *Ezek. 17. 24.* as also it is prophesied of the church, *He shall cause them that come of Jacob, to take root; Israel shall blessome and bud, and fill the face of the world with fruit, Esat. 27. 6.* And the original word for *buds,* is also use• for *younglings or youth;* as in *Job 30. 12.* The *blessoming (or flourishing)* of this rod, figured also the comfortable and glorious effect of the ⟨◇⟩ ⟨...⟩ tion of the Priests office: as Christ is ⟨◇⟩ to ⟨◇⟩ *forth •t the window, flourishing there• the* ⟨◇⟩ › *Serg 2. 9.* that we all with open face may ⟨◇⟩ as in a glass *the glory of the Lord, 2 Cor. 3. 18* and this to the shame of his enemies. *Psal. 1 32. 18.* The *Almonds* figured the fruits of his administration, which hastily should show forth themselves, to the comfort of the Saints, and punshment of all• that should resist him; as unto Jeremiah (one of Aaron's sons) God shown in a vision, *the r•• of an Almond tree,* (which hath the name of ⟨...⟩ *ning,)* and opened the same unto him thus; *Then hast well seen; for I will hasten my word, to perform it, Ier. 1. 11, 12.* Therefore as soon as Vzzi•h the King rose up to usurp the Priests office, *the leprousie even rose up in his forehead, 2 Chron. 26. 18. 19.*

Vers. 10. *Bring again]* or, *Return Aaron's rod before the Testimony]* in Greek, *the Testimonies;* meaning the Tables of the covenant in the Ark; as is noted on *verse. 4.* before which it was laid up, and not in it: for *nothing was in the Ark, save the two tables of stone, 1 King. 8. 9.* The Hebrews record how in Solomon's Temple, *there was a stone in the most holy place, in the west part thereof, on which they set the Ark: and before it, was the golden pot of Manna, and the rod of Aaron.* Maim. tom. 3. in Beth habchirah, *chap. 4. sect. 1. to be kept]* Hebr. *for a keeping (or reservation.)* As the Manna was kept in the golden pot within the most holy place of the sanctuary, *for a reservation* and monument to the Israclites, that the generations after might see the bread which God had given their fathers to eat in the wilderness, *Exod. 16. 32.—34.* so this rod was kept in the same place *for a reservation,* and *for a sign,* that all generations might

know the confirmation of their Priest  $\langle \diamond \rangle$  in Aaron's line. Both did lead them unto Christ; the Manna figuring the *flesh* of Christ, *the*  $\langle \diamond \rangle$  *bread from heaven*, wherewith the faithful should be nourished unto life eternal, *John* 6. 31, 32, 33. 51. and the rod, the Priesthood of Christ, whereby they should be reconciled unto God, *Heb.* 9. 11, 12. Therefore the Apostle mentioneth this budding rod, with the pot of Manna, among the most memorable things that were kept in the Holy o•holies, *Heb.* 9. 3, 4. *the sons of rebellion* which the Greek translateth, *the disobedient sons*; meaning the Israelites, called *sons* (or *children*) *of rebellion*, because they were so much addicted thereunto, as if rebellion it self had been their mother: so that Moses testified, *Ye have been rebellions against the LORD, from the day that I kn•w you, Deut.* 9. 24. This phrase is common in the Scriptures, as, *a son of injurious evil*• (or  $\langle \diamond \rangle$  *wickedness*) *Psal.* 8. 23. for an injurious or wicked person: and *sons of affliction*, *Prov.* 31. 5. for afflicted persons: so, *sons of Belial*, *Deut.* 13.  $\langle \diamond \rangle$  . *1 Sam.* 2. 12. *sons of disobedience*, *Ephes.* 2. 2. and 5. 6. *sons of the light and of the day*, *1 Thes.* 5.  $\langle \diamond \rangle$  *children of wisdom*, *Mat.* 11. 19. *children of obedience*, *1 Pet.* 1. 14. and sundry the like.  $\langle \diamond \rangle$  *shalt quite take away]* or, *shalt consume, shalt wh*  $\langle \dots \rangle$  *end their murmurings: the Greek translateth it, and let their murmuring cease from me; and they shall not die.*

Vers. 12. *we give up the ghost]* or, *have given up the ghost*, that is, died: or, as the Greek translateth, *are consumed*. This may be taken as an unjust complaint of theirs, for the punishments that they had felt, and should still feel for their sins. Or rather, as a serious complaint of their own misery, being under sin, and so by the Law under punishment and wrath: like that which the Apostle saith, *I was alive without the Law once; but when the commandment came, sin revived, and I died; and the commandment which (was ordained) unto life, I found (to be) unto death, Rom.* 7. 9, 10. The Chaldee paraphraseth upon their words, thus; *Behold the sword hath killed some of us, and behold the earth hath swallowed some of us; and behold some of us are dead with the pestilence.* And Targum Jonathan thus; *Behold some of us are consumed with flaming fire, and some of us are swallowed up into the earth, and perished; behold we think that as they, so we all shall perish.*

Vers. 13. *that cometh near]* in Greek, *that toucheth the Tabernacle. Shall we be consumed in giving up the ghost?]* that is, shall we die everyone? This seemeth to be a deprecation; whereby acknowledging their sins to be worthy of death, they pray for mercy: for so questions are often used in earnest deprecations; as, *Wilt thou be angry with us forever? &c. Psal.* 85. 6. *Wilt thou utterly reject us? Lam.* 5. 22. *Wilt thou hold thy peace, and afflict us very fore? Isaiah.* 64. 12. and many the like.

#### CHAP. XVIII.

1 The different charges of the Priests, and of the Levites adjoined unto them. 9 The Priests portion of the people's offerings, and hallowed things; and the use of them. 21 The Levites portion is the tithes of the Israelites, but no inheritance in the land. 26. The Levites must give unto the Priests the tenth of their tithes, as the Lord's heave-offering: and the rest themselves should enjoy, for a reward of their service.

AND Jehovah said unto Aaron; Thou, [unspec] and thy sons, and thy fathers house with thee, shall bear the iniquity of the Sanctuary: and thou, and thy sons with thee, shall bear the iniquity of your Priest-hood. And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee: but thou, and thy sons with thee, (*shall minister*) before the Tent of the Testimony. And they shall keep thy charge, and the charge of all the Tent: but they shall not come nigh unto the vessels of holiness, and unto the Altar; that they die not, both they and you. And they shall be joined unto thee, and shall keep the charge of the Tent of the Congregation, for all the service of the Tent: and a stranger shall not come nigh unto you. And ye shall keep the charge of the Holy place, and the charge of the Altar, that there be no servant wrath anymore upon the sons of Israel. And I, behold I have taken your brethren the Levites, from among the sons of Israel: to you *they are given as a gift* for Jehovah, to serve the service of the Tent of the Congregation. And thou and thy sons with thee, shall keep your Priests office for everything of the Altar, and within the veil, and ye shall serve: I have given your Priests office, *as a service of gift*; and the stranger that cometh nigh, shall be put to death.

And Jehovah spake unto Aaron; And I, behold I have given unto thee the charge of mine heave-offerings, of all the holy things of the sons of Israel; unto thee have I given them, for the anointing, and to thy sons, by a statute *for ever*. This shall be thine, of the Holy of Holies, (*reserved*) from the fire: every oblation of theirs, of every Meat-offering of theirs, & of every Sin-offering of theirs, and of every Trespass-offering of theirs, which they shall render unto me; it *shall be* holy of holies, for thee and for thy sons. In the holy of holies shalt thou eat it: every male shall eat it; holy shall it be unto thee. And this *shall be* thine; the heave-offering of their gift, with all the wave-offerings of the sons of Israel; unto thee have I given them, and to thy sons and to thy daughters with thee, by a statute *for ever*: every clean *person* in thine house shall eat it. All the fat of the new oil, and all the fat of the new wine, and of the corn; the first *fruits* of them, which they shall give unto Jehovah, them have I given unto thee. The first-fruits of all which *shall be* in their land, which they shall bring unto Jehovah, shall be thine: every clean *person* in thine house shall eat it. Every devoted thing in Israel shall be thine. Every thing that openeth the womb, of all flesh, which they shall bring near unto Jehovah, of man or of beast, shall be thine: but redeeming thou shalt redeem the first-borne of man; and the firstling of the unclean beast shalt thou redeem. And those *that are to be* redeemed of him, from a month old, shalt thou redeem, by thy estimation; *for* the silver of five shekels, by the shekel of the Sanctuary, which is twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat thou shalt not redeem, they *are* holy: their blood thou shalt sprinkle upon the Altar, and their fat thou shalt burn, *for a Fireoffering*, for a savor of rest unto Jehovah.

And the flesh of them shall be thine: as the wave breast, and as the right shoulder, shall it be thine. All the heave-offerings of the holy things, which the sons of Israel shall offer unto Jehovah, I have given to thee, and to thy sons, and to thy daughters with thee, by a statute *for ever*: it is a covenant of salt *for ever* before Jehovah, to thee and to thy seed with thee. And Jehovah said unto Aaron; Thou shalt have no inheritance in their land, neither shalt thou have a part among them; I *am* thy part, and thine inheritance, among the sons of Israel.



And to the sons of Levi, behold I have given all the tenth in Israel, for an inheritance, for their service which they serve, the service of the Tent of the congregation. And the sons of Israel shall not come nigh henceforth, unto the Tent of the congregation, to bear sin, to die. But the Levite, he shall serve the service of the Tent of the Congregation; and they shall bear their iniquity: *it shall be* a statute *for ever* throughout your generations, that among the sons of Israel they shall not inherit *any* inheritance. But the tithe of the sons of Israel, which they shall offer up unto Jehovah, *for an heave-offering*, I have given to the Levites for an inheritance: therefore I have said unto them; among the sons of Israel they shall not inherit *any* inheritance.

And Jehovah spake unto Moses, saying; And unto the Levites thou shalt speak, and say unto them; When ye take of the sons of Israel the tithe, which I have given unto you from them, for your inheritance, then ye shall offer up thereof, the heave-offering of Jehovah, the tithe of the tithe. And your heaveoffering shall be counted unto you as the corn of the threshing floor, and as the fullness of the wine-press. Thus you also shall offer the heave-offering of Jehovah, of all your tithe which ye receive of the sons of Israel, and ye shall give thereof the heaveoffering of Jehovah, to Aaron the Priest.

Out of all your gifts ye shall offer every heave-offering of Jehovah, of all the fat thereof, the hallowed part thereof out of it. And thou shalt say unto them; When ye have heaved the fat thereof from it, then it shall be counted unto the Levites, as the revenue of the threshing floor, and as the revenue of the wine-press. And ye shall eat it in every [unspec] place; you, and your house: for it is a reward unto you for your service in the Tent of the congregation. And ye shall not bear sin for it, when ye have heaved the fat thereof from it: & ye shall not profane the holy things of the sons of Israel, that ye die not.

### Annotations.

*SAid unto Aaron]* Because of the people's fear and complaint, in the end of the former chapter, God here taketh order for the watch of the Sanctuary, that the care thereof should lie upon the Priests, that the people might not transgress and perish. So the remedy for terrors of conscience, wrought by the Law, is faith in Christ, whose Priesthood was foreshadowed in Aaron's, and which should *deliver them who through fear of death, were all their lifetime subject to bondage, Heb. 2. 15. thy fathers house]* the house or posterity of Levi, who was father to all the Priests and Levites. *the iniquity of the Sanctuary]* that is, shall bear the punishment for all iniquity that is done in the Sanctuary; at your hands will I require it. Thus Rashi expoundeth it; *Upon you I will bring the punishment of the strangers that shall sin concerning the sanctified things that are d (….) red unto you.* And as *the Sanctuary* comprehended both the Tabernacle and the Court-yard, with all things in them: so this is generally spoken concerning the Priests and Levites (which were of Aaron's *fathers house*), who were all to ward the Sanctuary, though in distinct places, as shall after be shown. *iniquity of your Priesthood]* that is, the punishment for all iniquity done about your Priests office. And this is special concerning the Priests, whose care and charge was over the Levites also, which might not come near some things belonging to the Priesthood. R. Menachem here saith, that *By this admonition was signified, how the Priests should not intermeddle with the*

service of the Levites, nor the Levites with the service of the Priests. Whereof see more on verse <math>\langle \diamond \rangle</math> .

Verse 2. *the tribe*] The Hebrew here hath two words, *Matteh* (*the tribe*) of Levi, and *Shebet* (*the tribe*) of thy father: of which, the former signifieth a staff; the latter, a rod: both of them applied to a tribe or kindred, which did spring and grow out of Levi, as rods, staves or branches from the stock of a tree. Of this name *tribe*, see what is noted on *Gen. 49. 16. that they may be joined*] or, *and let them be joined*; as the Greek translath, and <math>\langle \diamond \rangle</math> *them be added unto thee*. Here is an allusion to Levies name, which signifieth *joined*. The Father Levi had the name, because at his birth his mother said, *Now my husband will be joined unto me*, *Gen. 29. 34.* his children (called of him *Levites*,) are according to the notation of their name, made *Ajoints* to the Priests. And this word is after used and applied to such as adjoined themselves to the Lord, and to his people, *Isaiah 56. 3, 6. Ier. 50. <math>\langle \diamond \rangle</math> Est. 9. 27.* so in the New Testament, *Act. 5. 14 and 11. 24. and 2 41, 47. <math>\langle \diamond \rangle</math> minister unto thee*] so in *Num. 3. 6.* the Levites are appointed to minister unto Aaron: elsewhere they are said to minister unto the congregation, *Num. 16. 9.* and unto the Lord, *Deut. 10. 8. 1 Sam. 3. 1. 2 Chron. 29 11.* and *in the name of the Lord. Deut. 18. 6, 7.* and are called the ministers of his house, *Ez. 45. 5. before the Tent*] herein is the difference: between the Priests and Levites office, that the Priests served at the Altar, and in the holy place; the Levites served the outer services, helped to kill, slay, take the blood, &c. and gave it to the Priests, who sprinkled the blood received from their hands, *2 Chron. 30. 16.* and *29. 34. 1 Chron. 23. 28.—32. of the Testimony*] that is, of the Law, written on the two Tables kept in an Ark within the Tent or Tabernacle; and thereof it had this name, as is noted on *Exod. 25. 16.*

Vers. 3. *shall keep thy charge*] or *observe thy observation*; [unspec] *by custody*, or, *thy ward*; at thy appointment doing their service: see *Num. 3. 7. the vessels of holiness*] in Greek, *the holy vessels*: to come nigh unto them to serve with them at the altar, or in the holy place the Levites might not: which the Hebrew Canons explain thus; *All the Levites are forbidden the service at the Altar, as it is said (in Num. 18. 3.) But they shall not come nigh unto the vessels, &c. They shall not come nigh to the service; but to touch them it was lawful.* Maimonides tom. 3. in Cle hatnik dash, ch. 3. sect. 9. So in *Num. 3. 8.* the Levites were appointed to *keep all the vessels of the Tabernacle: both they and you*] they for doing so, you for suffering it. But from these words the Hebrews say, *As the Levites are forbidden to do the service of the Priests; so the Priests are forbidden to do the service of the Levites, as it is written, Both they and you.* Maim. in Cle hamikdash, ch. 3. sect. 10.

Vers. 4. *the charge*] or, *the custody*; in Greek, [unspec] *the custodies*, or *the wards, watches*; for so the word is used for keeping watch by night also, as in *Psal. 90. 4.* See the notes on *Ex. 14. 24. a stranger*] any of Israel that is not a Levite, is counted a stranger in this business: and in the Priests affairs, the Levites themselves were counted strangers, *ver. 7.* See the notes on *Num. 3. 10.*

Vers. 5. *keep the charge of the holy place*] Heb. [unspec] *observe the observation of the holiness*; which the Greek translath, *of the holies*: by this name the Apostle calleth *the first Tabernacle*, wherein was the Candlestick, Table, and Shew-bread; as the inmost part of the Tabernacle is

called *holy of holies*, that is, the holiest of all, Heb. 9. 2, 3. To *keep the charge*, or observe the observation, is to have continual care day and night, that all things be kept pure and uncorrupted, and administered according to the will of God: as they that *kept the charge*, (or *ward*) of the house of Saul, were such as endeavored to keep and maintain the Kingdom in Saul's fa 〈...〉, 1 Chron. 12. 29. This duty of the Priests and Levites in the Tabernacle, continued also in the Temple, where some were porters, *keepers of the* 〈ϕ〉, and lodged round about the house of God; some had charge of the ministering vessels, that they should bring them in and out by tale: some of the 〈ϕ〉 flower, and the wine, and the oil, and the frankincense, and the spices, & of the Shew-bread: some were singers. employed in that work day and night, &c. 1 Chron. 9. 19, 23.—33. Of their manner of keeping the Temple, the Hebrews have thus recorded: *The keeping of the Sanctuary is a thing commanded, yea though there be no fear of enemies, or of thieves; for the keeping thereof is but for the honor thereof. And this keeping is commanded to be all the night: and the keepers are the Priests and the Levites, as it is said, And thou and thy sons with thee (shall be) before the Tent of the testimony, (Num. 18. 2.) as if he should say, you shall be the keepers (or watchmen) thereof. Moreover it is said of the Levites,) And they shall keep the charge of the Tent, (Num. 18. 4.) It is also said, And they that encamp before the Tabernacle, fore-most before the Tent of the Congregation Eastward, (shall be) Moses and Aaron, and his sons, keeping the charge of the holy place, (Num. 3. 38.) And if they leave off the keeping of it, they transgress against a prohibition. The commandment of keeping it, is that the Priests be the keepers in the inner (places) and the Levites in the outer. And twenty four companies kept it every night continually in twenty four places; the Priests in three places, and the Levites in one and twenty places, &c. The Priests that warded, slept not in their priestly garments, but folded them up, and laid them at their heads, and put on their own garments, and slept on the ground, as is the manner of all that ward Kings courts, that they sleep not on beds. And they set one Provost over all the wards (or custodies) of the keepers, and he was called the man of the mountain of the house (of God) And he went round about unto every ward, all the night, with torches burning before him; and every warder that did not stand and say, Thou man of the mountain of the house, Peace be unto thee, it was known that he was asleep, and he did beat him with his staff. And he had authority to burn his garment, so that (sometimes) they said in Jerusalem, What noise is in the Court? It is the cry of a Levite that is beaten, and his garments burnt, because he slept at his watch. In the morning the Provost of the Sanctuary came and knocked at the gate for the Priests that were in the place of burning (the holy things,) and they opened unto him. He took a key and opened the little gate, that was between the place of burning and the court-yard, and went from the burning place into the court-yard, and the Priests went in after him. And two torches of fire were in their hand, and they divided themselves into two companies; one company went Eastward, and another Westward; and they searched and went thorough all the court-yard, till both companies came to the place where they made the Priests Meat-offering (spoken of in Levite. 6. 20. 21.) When both sides came thither, they said, Peace, all is peace, and they set those that made the Meat offering, to make the same. After this order did they every night, save the nights of the Sabbath: for then they had not fire (torches) in their hand, but searched with the lamps that were lighted there on the evening of the Sabbath. Maimonides Tom. 3. in Beth habchirah, ch. 8. no servant wrath anymore] for transgressing, as in former time, when servant wrath went out from the Lord, Num. 16. 46. See also Num. 8. 19.*

Vers. 6. *I have taken]* instead of all the first-born of Israel, who otherwise should have ministered unto me: see Num 3. 12. and the annotations there. *a gift for Jehovah]* or, *unto Jehovah*, as the Greek saith, *to the Lord*; the Chaldee, *before the LORD*. See Num. 3. 9. 12. and 8. 13, 16, 19. where they were *offered* unto the Lord, and *given* unto him, and by him *given* unto Aaron.

Vers. 7. *within the veil]* not only the *second veil* (as it is called in Heb. 9. 3.) but the first veil, within which *the Priests went always, accomplishing the services*, Heb. 9. 6. as *to burn incense*, Luk. 1. 9. *to trim the lamps*, Exod. 27. 20, 21. *to set on the Shew-bread every Sabbath*, Lev. 24. 8. 9. and the like. *I have given]* Hebr. *I will give*; which form of speech noteth a continuance of the gift. *a service of gift]* a service freely given you; which Sol. Rashi and Chazkuni explain thus; *I have given it unto you by gift, that none should say, ye are come into it of yourselves. the stranger]* any Israelite, Levite, or whosoever is not of Aaron's seed: see the notes on Num. 3. 10.

Vers. 8. *I have given]* after the office of the Priests and Levites prescribed, God here provideth for their maintenance and livelihood, which they should have from the people for their service. The equity whereof remaineth perpetual, as the Apostle observeth, saying, *Do ye not know that they which minister about holy things, eat of the things of the Temple? and they which wait at the Altar, are partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel*, 1 Cor. 9. 13, 14. *the charge]* Hebr. *the keeping*, (or *observation*) of *mine heave-offerings*; which the Greek translateth, *the keeping of my first-fruits*; in Chaldee, *the keeping of my separated things*. They are said to be a *charge* or *keeping*, because they were carefully to be taken and used holily, as gifts from the Lord. Sol. Rashi explaineth it, *which thou must keep in cleanness* (or *purity*.) Therefore they are called holy things, and were to be eaten (some of them) in the holy place, and by clean persons only; a sin v. 9, 10, 11, &c. And in the Hebrew Canons it is said, *It is unlawful to defile the heave-offering* (or *first-fruits*) *of the land of Israel, like as other holy things, or to bring it into the estate of uncleanness; but it is to be eaten being clean, and to be burnt if it be unclean*. Maimonides tom. 3. in Trumoth, 6. 12. s. 1. *of all the holy things]* or, *with all the holy things*, as Chazkuni here explaineth it: see the notes on Num. 5. 9. The Greek translateth, *of all things sanctified unto me by the sons of Israel. for the anointing]* that is, for the office sake whereunto thou art anointed: that as thou art consecrated with the holy oil, to attend upon mine holy things, Lev. 21. 10—12. so thou shalt have mine holy things to keep and live upon. Thus *anointing* is also used in Lev. 7. 35. *This is the anointing of Aaron, and the anointing of his sons*. For this cause the nation of the Jews was *cursed with a curse*, as having *robbed God*, because they kep• back their *tithes and offerings*, which they should have brought into *the storehouse*, that there might have been meat in the house of God for his ministers, Mal. 3. 8, 9, 10.

Vers. 9. *of the holy of holies]* Heb. *of the holiness of holinesses*, that is, of the most holy things; which the Greek translateth, *of the hallowed* (or *sanctified*) *holy things*. Some oblations in the Sanctuary are called *holy*, (and by the Hebrew Doctors, *light holy things*.) some *holy of holies*, that is, most holy things: of which difference, see the annotations on Lev. 6. 17. With these he here beginneth, which the Priests only were to eat, and that within the Sanctuary, *verse*. 10. then he proceedeth to the *light holy things*, which the Priests and their families were to eat

within the campe, (and in ages following, within the walls of Jerusalem:) last of all he speaketh of other gifts, which were common, and might be eaten by any, and in any place, *verse 14. &c. from the fire]* in Chaldee, *left (or remaining) from the fire*, meaning the fire of the Altar, where some part of the most holy things were burned to the Lord. *every oblation]* This may be understood •s the general; and the Meat-offering, Sin-offering, &c. as the particulars thereof: or, if it be meant of things different, it may be referred to those oblations appointed for the Congregation in *Levite. 23. 17—20*. Thus Rashi here explaineth it, *the Peaceofferings of the congregation*. And there were no Peace-offerings of the Congregation, but only those mentioned in *Levite. 23.* as is noted on *Lev. 4. 14.* and *23. 19*. But Chazkuni understandeth it of the two loaves, in *Levite. 23. 17.* and of the Shew-bread, saying, *What oblation is this? We find afterward the Sin-offering, (to be expressed,) and after that the Trespass-offering, which were holy of holies. If (we understand it) of the Burnt, offering, that was not eaten: if of the Peace-offerings, they were not holy of holies. Behold he speaketh not but of the two loaves, (Levite. 23.) and of the Shew-bread.* Now both these were most holy, and for the Priests only to eat, as is shown on *Lev. 23. 20.* and *24. 9.* *Meat-offering]* the remainder whereof was most holy, for the Priests only to eat in the holy place, by the Law in *Lev. 6. 16, 17.* *Sin-offering]* which the Priests were to eat also in the holy place, as in *Lev. 6. 26.* *Trespass-offering* which likewise was most holy, and for the Priests only to eat, as the Law showeth in *Lev. 7. 16.* *which they shall render]* or, *shall return (shall restore) unto me*. This may be referred to the sacrifice forementioned: and by reason of this word re•• (or restore,) and for that the Greek translateth i•, *whatsoever things they shall render to me;* it may in special be understood of that *ram of atonem* 〈...〉 which was given for a Trespass-offering, when 〈◇〉 man restored unto the Lord the thing which he had robbed; according to the Law in *Num. 5. 8* compared with *Lev. 6. 2,—6*. And unto that par••cular, do Rashi & Chazkuni here refer it. N• that ram was most holy, because it was a Trespass offering: but the thing it self which was stolen, and restored to the Priest, was of the common things, as after shall be shown.

Vers. 10. *In the holy of holies]* Observe how the Court of the Sanctuary is here called the *holy of holies*, or most holy place, in respect of the Camp of Israel and city Jerusalem, which were holy places, for the light holy things, as the Passover, Peace-offerings, and the like, to be eaten in; as also in comparison with the *great court* for the people which was without the *Priests court*, *2 Chron. 4. 9.* *Ezek. 42. 14*. For that which is commonly called *the holy of holies*, or most holy place, (which was in the Tabernacle *after the second veil*,) was not a place to eat in, or for any to come into, save for the high Priest once in the year to make atonement, *Levite. 16. Hebr. 9. 3. 7.* Neither might they eat in the Tabernacle, but in the Court; and that is here meant, as the Law showeth, *In the holy place in the court of the Tent of the congregation they shall eat it, Levite. 6. 16.* And in the court of the Temple there were chambers for such uses, *Nehem. 13. 5, 9.* whereupon in *Ezek. 42. 13.* he speaketh of *holy chambers, where the Priests that approach unto the LORD shall eat the most holy things; there shall they lay the most holy things, and the Meat-offering, and the Sin-offering, and the Trespass-offering, for the place is holy.* And whereas Ezekiel there prophesieth of the third Temple, the Temple of the Gospel which Christ should build, at which time the legal Priesthood of Aaron should have an end, *Heb. 7.* these ordinances did signify (besides the Ministers maintenance forespoken of, *1 Cor. 9. 13, 14.*) that they which

should by Christ be made Priests unto God his Father, *Rev.* 1. 6. (as all true Christians are, *1 Pet.* 2, 5, 9.) should be made partakers of Christ (who is both our Meat-offering, our Sin & Trespass-offering;) and feeding on his flesh by faith, should be nourished unto life eternal, *John.* 6. 35. 50. 51. compared with *Heb.* 13. 10.—15. *every male*] and not the female: for the Priests wives & daughters might not eat of the most holythings, as they did of the holy and common things, *v.* 11. 13, 19. *Lev.* 6. 18, 29. and 7. 6. But now for our partaking of Christ, *there is neither male nor female*, for we are all one in Christ Jesus, *Gal.* 3. 28. *holy*] *Hebr.* holiness; in Greek, *holy things shall they be unto thee*: meaning that only the Priests, and they in their holiness and cleanness should eat thereof. The blemished Priests might eat, but the unclean might not eat, *Lev.* 21. 21, 22. & 22. 3—6. The flesh i<sup>•</sup> self also must be holy, for if any unclean thing touched it, it was burnt and might not be eaten, *Lev.* 7. 19.

Vers. 11. *And this*] Here he passeth on to the light holy things, which might be eaten by the Priests, male & female, without the Sanctuary. *the heave-offering of their gift*] that is, which the Israelites give to the Priest out of their heave-offerings: such were (as Rashi also here explaineth,) *the heave-offering of the sacrifice of confession, & of the peace-offerings, and of the Nazarites ram*: whereof see *Lev.* 7. 11, 12, 14. 32, 34. & *Num.* 6. 17—20. In *Deu.* 12. 6. 17. there is mentioned *the heave-offering of your hand*, w<sup>ch</sup> is meant of the *first-fruits* spoken of in *Deut.* 26. See the annotations on those places. *the wave-offerings*] as the breast of the Peace-offerings, *Levite.* 7. 30, 31, 34. for that was waved, as the shoulder was heaved. *thy daughters*] understand, whiles they remained in their fathers house: but being married to strangers, they might not eat of the holy things; see *Levite.* 22. 12, 13. *every clean person*] though the Priests slave, bought into, or borne in his house; but no stranger, nor hired servant, *Levite.* 22. 10. 11. neither might any unclean person eat of it, *Lev.* 7. 20, 21.

Verse 12. *All the fat*] that is, as the Chaldee expoundeth it, *All the best*; which the Greek translatheth, *All the first-fruits*. The *fat* is often used for that which is good, and best of things; not of beasts only, but of *wheat*, as *Deut.* 32. 14. *Psal.* 81. 17. and 147. 14. and here, of *oil and wine*; and so of the *land* in general; as *Gen.* 27. 28. and 45. 18. And as after God saith to the Levites, in *v.* 30. *whē ye have heaved the fat thereof*: so this concerned all the people, that they should do the like. *They heave not up any but the fairest*, saith Maimonides in *Trumoth*, *ch.* 5. *sect.* 1. See the annotations on *Gen.* 4. 4. *the new oil*] in Greek, *the oil*: so after, *of the wine*. The Law concerning these, is repeated in *Deut.* 18. 4. thus; *The first-fruits of thy corn, of thy new wine, and of thy new oil. &c. shalt thou give unto him*, that is, unto the Priest. Under these three, all other of like sort are comprehended; which the Hebrews explain thus: *All man's meat that i<sup>•</sup> kept, which groweth out of the earth, is bound (to pay) the Heave-offering (or first-fruits.) And it is a commandment to separate out of it the first-fruits for the Priest*, *Deut.* 18. 4. *As corn, wine and oil are man's meat, and grow out of the earth, and have owners, as it is written, THY CORNE: so whatsoever is of like sort, is bound (to pay) the heave-offering, and likewise the tithes*. Maimonides in *Trumoth*, *ch.* 2. *s.* 1. See after on *v.* 21. for the tithes. As for the first-fruits w<sup>ch</sup> the owners brought into the Sanctuary, *Deut.* 26. the Hebrews say, they were but of *seven things* only, as is noted on *Ex.* 22. 29. Observe therefore a difference between the first-fruits left for the Priests, & the first-fruits brought before the Lord, & there given to the Priest: for these were two gifts, as after shall be shown. *the first-fruits*] called in Hebrew, *Reshith*, that is, *the first* or

the *beginning*: after in v. 13. he speaketh of *first-fruits*, called in Hebrew *Biccurim*; of them he saith, *which they shall bring unto Jehovah*, to wit, into the Sanctuary, according to the Law in Deut. 26. 2, 3, &c. of these he saith, *which they shall give unto Jehovah*; for they were not bound to bring them out of their place, but the Priests came where they were, and took them. These (for distinctions sake) the Hebrews call *the great heave-offering*; the other they call *the first-fruits*. So in this place, Sol. Rashi saith, *the first-fruits of them, this is the great heave-offering*. And of these, the Hebrew Canons say, *The Israelites are not bound to take pains about the Heave-offering, and to bring it from the corn-floor to the City, or from the wilderness to the inhabited land; but the Priests go out to the corn-floores, and the Israelites give them their portion there. And if (the Priests) come not, then he separateth it, and leaveth it in the cornest••re. And if there be wild beasts or cattle that wi• devour it there, and there be none to keep it from them, our wise-men have ordained, that they should then bring it to the city, and be paid of the Priest for the bringing of it. For if he separate it, and leave it for the beasts, be profaneth the name (of God.)* Maimonides in Trumoth, ch. 12. sect. 17 For the practice of these ordinances, see Nehem. 10. 35,—39. how the people brought their first-fruits and tithes to the nouse of God. *which they shall give]* The Law saith not how much they should give, but leaveth it to the people's liberality. Howbeit in Ezek. 45. 13. it is written, *This is the Heave-offering which ye shall heave up; the sixth part of an Ephah of an Homer of wheat, &c. that was the sixtieth part; for an Homer contained ten Ephahs, Ezek. 45 11.* whereupon the wise-men of Israel ordained that none should give for his first-fruits, less than the sixtieth part. *The great Heave-offering hath no set measure by the Law; for it is said (in Deut. 18. 4.) The first (fruits) of thy corn, &c. But a man may not separate, save according to the measure which our wise-men have set, &c. And what measure is that? A good eye [that is, a liberal person] one of forty, and a mean (eye) one of fifty; an evil [eye, that is, a niggard] one of sixty. And he may not give less than one of sixty.* Maimonides in Trumoth, ch. 3. s. 1, 2. The like measure they set for the other First-fruits brought into the Sanctuary. Maim. in Biccurim (or First-fruits) ch. 2. s. 17. See the notes on Exod. 22. 29. According hereunto is that saying of Ben Sirach, *give the Lord his honor with a good eye, and diminish not the first-fruits of thine hands, Ecclus. 35 8. unto Jehovah]* They were given unto the Lord, in that they were given by his appointment to his Priests, for their *anointing* (ve s. 8.) and service in his Sanctuary: therefore they were holy. For this cause the Priests were not to receive them after any base or servile manner, but as gifts due to the Lord, and to them from him; and as the Hebrew Canons show, the Israelites *were to give them their portion with honor. And it was unlawful* (for the Priests or Levites) *to snatch away the heave-offerings, or the tithes: yea if they did but ask their portion with their mouth, it was unlawful; but they were to receive them with honor. For at the Lord's table they did eat, and at his: able they did drink; these gifts were the Lord's, and he did vouchsafe them unto them; as it is written, I have given unto thee the charge of mine heave-offerings, (Num. 18. 8.)* Maimonides in Trumoth, ch. 12. sect. 18, &c. *given unto thee]* namely, for the Priest to eat, drink, and anoint himself with them, according to the ordinary use of the creatures. *The (great) Heave-offering is given for meat, and for drink, and for anointing: for, anointing is as drinking, as it is said, And let it enter as water into his inward part, and as oil into his bones, (Psal. 109. 18.) And drinking is comprehended under eating; that he is to eat that which is wont to be eaten, and drink that which is wont to be drunk, and anoint with that which they use to anoint with, not with wine or vinegar. But they anoint with oil that is clean, and burn (in lamps) that which is unclean.*

Maim. in Trumoth, *ch. 11. sect. 1.* Who they were that might eat, and who might not eat of these Heave-offerings, i• shown in *Levite. 22. 3, &c.*

Vers. 13. *The First-fruits*] These were another gift, which the people brought into the Sanctuary, made concession over them to the Lord, and then gave them to his Priest: whereof see *Deut. 26. <math>\langle \diamond \rangle* . &c. These were paid before all other duties, before the great Heave-offering fore-mentioned, or the tithes after spoken of in *verse. 21.* The Hebrews say, *When men separate the Heave-offering, and the Tithe, they are to separate them in order: as, he separateth the First-fruits [spoken of in Deut. 26.] first of all, and after them, the great Heave-offering; and after that, the first tithe [which was given to the Levites, verse. 21.] and after that, the second tithe, or tithe of the poor, [whereof see Deut. 14. 22, 23, 28, 29.]* Maim. in Trumoth, *ch. 3. sect. 23. shall eat it*] in Greek, *shall eat them.* Of the clean person in the Priests house, see *verse. 11.* The eating of these first-fruits, was to be only in Jerusalem, the holy City: *and whosoever eateth of that gift wherein holiness is, blesseth (God) who sanctified them with the sanctification of Aaron, and commanded them to eat so or s•.* Maim. in Bicurim, *ch. 1. sect. 2.*

Vers. 14. *devoted thing*] in Hebr. *Cherem*: of this the Hebrews say, some things were devoted absolutely; and such are spoken of here, and given to the Priests: some things were devoted in special unto God, or to his Sanctuary; and they, o• the price of them, went to the Sanctuary. See the Annotations on *Lev. ch. 27. verse. 28. &c. shall be thine*] The use of these is not restrained to the Sanctuary, or holy City, or to the Priests alone; but (by the Hebrews) these were the Priests due *in every place*, and were *common things.* Maimonides in Bicurim, *ch. 1. sect. 7.*

Vers. 15. *that openeth the womb*] Hebr. *every opening of the womb*; which the Greek translath, *everything that openeth every womb (or matrice.)* Hereby the *first-borne* only is meant, as the Law showeth in *Exo. 13. 2.* and such as were *males, Deut. 15. 19. Exo. 34. 19. redeeming thou shalt redeem,*] that is, thou shalt surely, or in any case redeem: the father was to give, the Priest to take the redemption money. It figured the redemption of God's people, called *the Church of the first-borne, which are written in Heaven, Hebr. 12. 23. who are not redeemed with corruptible things, as silver and gold, &c. but with the precious blood of Christ, 1 Pet. 1. 18, 19.* So being bought from among men, they are *the First-fruits unto God, and to the Lamb, Rev. 14. 4. of the unclean beast*] this is translated in Greek, *of unclean beasts*, as implying all sorts: elsewhere the Law mentioneth *the Ass*, it may be for an instance, *Exod. 13. 13. and 34. 20.* But the Hebrews say, *The unclean bea• spoken of here, is the Ass only.* Maim. in Bicurim, *chap. 12. sect. 3. thou shalt redeem*] the Ass, was to be redeemed with a Lamb, or else, the owner was to *break the neck* of the Ass: see the notes on *Exod. 13. 13. and 34. 20.* The Hebrews say, *These two commandments (of redeeming it with a Lamb, or of breaking the neck of it,) were of force in every place, and at every time: and the commandment of redeeming it, was before the commandment of breaking the neck of it. The Lamb wherewith it was redeemed, was given to the Priest, Numb. 18 15. The first-borne Ass was unlawful to be used (or made profit of) till it were redeemed. And if he sold it before it were redeemed, the price of it was unlawful &c. Priests and Levites are freed from redeeming the first-borne Ass; for it is said (in Num. 18. 15.) The first-borne of man, and she first-borne of the unclean beast, thou shalt redeem. Whosoever was charged to redeem the first-borne of man, was likewise for*



*the unclean beast: and he that was free frō the one, was free from the other.* Maim. in Bicurim, ch. 12. See other things noted hereabout, on *Exod.* 34. 20.

Vers. 16. *Redeemed of him]* or *of them*, meaning the men fore-spoken of: the Greek translath, *the redemption of him:* and Targum Jonathan addeth for explanation, *of the son of man. from a month old]* Hebr. *from the son of a month.* See the Annotations on *Lev.* 27. 6. *the silver of five shekels]* that is, *five shek•ls of silver.* This sum was before given for every first-borne, *Num.* 3. 46. 45. *twenty gerahs]* The *gerah* weighed 16. barley-cornes, the shekel of the Sanctuary (or holy shekel) weighed 320. barley-cornes, as is before noted on *Levite.* 17 25. The Hebrews hold that this redemption of the son, might be *either with money, or monies worth, so as it were of moveable goods, but not with lands, nor with servants, nor with bills (or writings;) and if he redeemed his son with them, he was not redeemed.* Maim. in Bicurim, c. 11. sect. 6 Now because the tribe of Levi was taken in *stead* of all the first-borne of Israel, *Numb.* 3. therefore they and their seed were free from this redemption: and so the Hebrew Canons say, *Priests and Levites are freed from the redemption of their sons.* And further, *an Israelite that cometh of a woman of Levi, is free; for the case dependeth not on the father, but on the mother; as it is said, That which openeth the womb &c.* Maim. *ibidem*, cap. 11. sect. 9.

Vers. 17. *the firstling]* or, *the first-borne:* in Greek, *the firstlings of cowes, &c.* understand, being a male firstling, as *Exod.* 34 19. otherwise it was not sanctified, or given to the Priest. *A firstling which is both male and female hath no holiness in it at all; but it as a female, whereto the Priest hath no right.* Maim. in Becoroth, ch. 2. s. 5. *shalt not redeem]* thou mayest not give the worth of it, or any other for it, but the beast it self is to be given: neither may the owner use, or make profit of it, or of the •oll, or anything thereon, *Deut.* 15. 19. *they are holy]* and therefore must be hallowed (or sanctified) to the Lord, *Exod.* 13. 2. The Hebrews say, *A man is commanded to sanctify the first-borne of his clean beast, and to say, Behold, this is holy. All are bound (to sanctify) the firstling of a clean beast; both Priests Levites, and Israelites: although the firstling is the Priests. If he have a firstling borne, he is to offer the blood & fat (on the altar,) and to eat the rest of the flesh according to the Law of the Firstlings.* Maim. in Bechoroth, c. 1. s. 4. 7. *a savor of rest]* that is, as the Greek translath, *of sweet smell;* which the Chaldee explaineth, *that it may be accepted with favor before the LORD.* But if it were blemished, it might not be offered by the Law, *Lev.* 22. 20, •1 &c. What did they then with their blemished firstlings? The Law showeth in *Deut.* 15. and the Hebrews explain it, *The firstling • the clean beast is slain in the court-yard (of the Sanctuary,) as other light holy things: they sprinkle the blood, and burn the fat, and the residue of the flesh is eaten by the Priests. If the firstling have a blemish, whether it be borne with his blemish, or a blemish* ⟨ϕ⟩ *on it after it is perfect, yet it is the Priests. If he* ⟨ϕ⟩ *he may eat it in any place, or he may sell it; or feed others with it, whom he will, though it be an keathen: for it is a common thing; as it is written* ( ⟨ϕ⟩ *Deut.* 15 21, 22.) *And if there be any blemish therein, &c. thou shalt eat it within thy gates, the unclean and the clean shall eat it alike, as the Roe-bucke, and as the Hart: and loe that is the Priests goods.* Maimon. in Bechoroth, ch. 1. s•ct. 2, 3.

Vers. 18. *as the wave-broast]* the parts of the Peace-offerings given to the Priests, *Levite.* 7. 34. Set also before, on *verse.* 11.

Vers. 19. *All the heave-offerings]* the Greek and Chaldee expound it, *Every separated thing*. This conclusion implieth all other holy gifts, expressed in other places of the Law, though not particulared here. And this showeth God's bounty to his Priests, in allowing them so large means of livelihood, for their service of him; *that they might be encouraged in the Law of the Lord* as is said in 2 *Chro.* 31. 4. There was none of them that did *shut the doors* of God's Sanctuary, or *kindle fire* on his altar for naught. *Malac.* 1 10. And when the people neglected their duty, in not giving such things as were appointed, then was *the house of God forsaken*: and the godly governors looked to the redress hereof, *Nehem.* 13. 10, 11, 12, &c. The Hebrew Doctors write of 24. several gifts, which God bestowed on the Priests, with the order and use of them all. *Four and twenty gifts were given to the Priests, and they are all expressed in the Law: and concerning them all, was the covenant made with Aaron. And whosoever eateth of any gift wherein holiness is, blesseth (God) who sanctified him with the holiness of Aaron, and commanded him to eat so and so. Eight of these gifts, the Priests did eat nowhere but in the Sanctuary, within the wall of the Court-yard. And fine gifts they did not eat but in Jerusalem, within the wall of the city. And five gifts were not due unto them by the Law, but in the land of Israel only. And five gifts were due unto them, both within the land, a without the land. And one gift was due unto them from the Sanctuary. The eight gifts which they did not eat but within the Sanctuary, were these:*

- 1 The flesh of the Sin-offering, whether fowl or beast, (*Levite.* 6. 25, 26.)
- 2 The flesh of the Trespass-offering, (*Lev.* 7. 1, 6.)
- 3 The Peace-offerings of the congregation, (*Levite.* 23. 19, 20.)
- 4 The remainder of the Omor (or Sheafe, *Levite.* 23. 10, &c.)
- 5 The remnants of the Meat-offerings of the Israelites, (*Levite.* 6. 16.)
- 6 The two Loaves, (*Levite.* 23. 17.)
- 7 The Shew-bread, (*Levite.* 24. 9.)
- 8 The Lepers log of oil, (*Levite.* 14. 10. &c.)

*These were not eaten but in the Sanctuary.*

*The five which they might not eat but in Jerusalem, [and before that, within the campe of Israel, to which Jerusalem afterward was answerable, as is noted on Numb. 2. 27.] were these:*

- 1 The breast and shoulder of the Peace-offerings, (*Levite.* 7. 31. 34.)
- 2 The Heave-offering of the sacrifice of confession, (*Levite.* 7. 12. 14.)
- 3 The Heave-offering of the Nazarites Ram, (*Numb.* 6. 17. 20.)
- 4 The First long of the clean beast, (*Num.* 18. 15. *Deut.* 15. 19, 20.)
- 5 The First-fruits, (*Num.* 18. 13.) These were not eaten but in Jerusalem.

*The five things due from the land of Israel only, were:*

1 *The Heave-offering (or First-fruits, Numb. 18. 12.)*

2 *The Heave-offering of the Tithe, (Numb. 18. 28.)*

3 *The Cake, (Numb. 15. 20.) And these three were holy.*

4 *The First of the Fleece, (Deut. 18. 4.)*

5 *The field of possession, (Numb. 35.) and both of these were common. These were not due unto them by the Law; save in the Land of Israel.*

*The five things due to the Priests in every place, were;*

- 1 *The gifts (of the beasts slain, Deut. 18. 3.)*
- 2 *The redemption of the First-borne son, (Numb. 18. 15.)*
- 3 *The Firstling of the Ass, (Exod. 34. 20. Num. 18.)*
- 4 *The restitution of that which is taken by rapine from a stranger, (Num. 5. 8.)*
- 5 *The devoted things, (Num. 18. 14)*

*These five are common things, in all respects.*

*The gift due unto them from the Sanctuary, was;*

1 *The skins of the Burnt-offerings, (Levite. 7. 8.) And the same Law was for the skins of the other most holy things: they all were the Priests.*

*The gifts which the females had part in, as well as the male (Priests) were five. 1 The Heave-offering (or first fruits.) 2 The Heave-offering of the tithe. 3. The cake. 4 The gifts of the beast, (Deut. 18. 3.) 5. And the first of the fleece. Maimonides in Bicurim ch. 1. sect. 1. &c. a covenant of salt] that is, a stable, firm and incorruptible covenant. So the kingdom over Israel was given to David and to his sons, by a covenant of salt, 2. Chron. 13. 5. and there the Greek explaineth it, an everlasting covenan <...> .*

Vers. 20. *Thou shalt have]* This concerneth not so much Aaron himself, (who died before he came into the Land, Numb. 20. 28.) as his posterity; and not them only, but all the Levites; as alter Moses showeth in Deut. 18. 1. *The Priests the Levites; all the tribe of Levi, shall have no part, nor inheritance with Israel. inheritance in their land]* which was divided by lot to the other tribes, according as God numbered them, when the tribe of Levi was numbered apart, Numb. 26. 53, 55, 57, 62. Notwithstanding, they had cities to dwell in, and suburb given from the other tribes, Num. 35. and in Ezek. 48. 10. &c. an *holy oblation* out of the spiritual land, is given to the Priests and Levites. *a part or, a portion, a share among them.* This word, though often it be spoken of a part or portion of land, as in Ios. 15. 13. and 19. 9. and 18. 5. &c. yet also it is meant of a part in the spoils or prey, as in Numb. 31. 36. 1 Sam. 30. 24. And so it seemeth to be intended here, of the spoils gotten by war of the Canaanites, which were of great worth, as

appeareth by Deut. 2. 35. and 3. 7. and 6. 11. so that Joshua said to some of the people, *Return with much riches unto your tents, and with very much cattle, and with silver, and with gold, and with brass, and with iron, and with very much-raiment, &c.* Ios. 22. 8. yet Levi might have none, because the Lord had given him his portion in the holy things; and he was to war another warfare in the Lord's Sanctuary, Numb. 4. 23. and according to the Apostles doctrine, *No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier,* 2 Tim. 2. 4. O this matter the Hebrews say; *All the tribe of  $\langle\phi\rangle$  are warned that they have no inheritance in the land of Canaan; likewise they are warned that they take no part of the spoil, at the time when they conquer the cities,* Deut. 18. 1. *And a son of Levi, that taketh a part of the spoil, is to be beaten: and if he have received an inheritance in the land, they are to taken away from him. It seemeth unto me, that these things are not spoken but of the land, which was promised by covenant to Abraham, Isaac and Jacob▪ &c. But all other lands; which any of the Kings of Israel should subdue, the Priests and Levites were for those lands, and the spoils of them, like all other Israelites. And why had Levi no right of inheritance in the land of Israel, and spoils thereof, with his brethren? Because he was separated to serve the LORD, and to  $\langle\phi\rangle$  ster unto him, and to teach his right ways, and his just judgments unto many, as Deut. 33. 10. Therefore were they separated from the ways of the world; they wage not war, like other Israelites, neither have they inheritance, &c. but they are the Lord's power  $\langle\ldots\rangle$  written, Bless, Lord, his power, Deut. 33. 11. and the blessed (God) himself is their reward, as he saith, I am thy part and thine inheritance. Maimonytom. 3. Treat. of the Release and Jubilee, ch. 13. sect. 10, 11, 12. So in Ezek. 44. 28. God saith of the Priests, ye shall give them no possession in Israel, I am their possession. I I am thy part] both by the g'ts foreappointed, (as is said in Deut. 18. 1. the Fire-offerings of Jehovah, and his inheritance, shall they eat;) and by other blessings, wherewith he would abundantly recompense their worldly want, administering unto them his heavenly graces. Hereupon the godly testified their faith, and hope in God, by these and such like speeches; God is my part for  $\langle\ldots\rangle$  Psal. 73. 26. Thou art my part, in the land of the living, Psal. 1. 42. 6. Jehovah is my part, saith my  $\langle\ldots\rangle$  therefore will I hope in him, Lament. 3. 24.  $\langle\ldots\rangle$  at thy word,  $\langle\phi\rangle$  that findeth great spoil, Psalm. 119. 162.*

Vers. 21. *And to the sons of Levi]* Now followeth the Law concerning the Levites, who were joined to the Priests in service, and so in provision for their maintenance. And this word *And, Ch•zkuni her  $\langle\ldots\rangle$  teth* as an addition to that which went before; saying that *the covenant of salt forever, was to the Levites also. all the tenth]* or, *all the tithes.* This is the first tithe which the Israelites paid to the Levites; after which they separated a second tithe, which they themselves did eat before the Lord, the first year and the second, and every third year gave it to the Levites and poor: whereof see Deut. 14. 22, 23. &c. Touching this, the Hebrews say, that the Israelites, *After they had separated the great Heave-offering (or First-fruits spoken of in Numb. 18. 12.) they separated one of ten out of that which remained, and this is called the first tithe; and it is that which is spoken of in Numb. 18. 24. and this tithe was for the males and females of the Levites. They pay no tithe but of the choice (or best,) as it is said (in Numb. 18. 30.) When ye have heaved the fat thereof, &c. as the tithes which the Levites separate, is to be of the fat thereof; so the tithe which the Israelites separate from the floor or wine-press, is to be of the fat. They pay not the tithe but by measure, or by weight, or by number. He that separateth this tithe, blesseth (God) first, as*

they use to bless for other commandments: so he blesseth for the second tithe, and for the poor men's tithe, and for the tithe of the tithe, he blesseth for everyone severally. Maim. tom. 3. Treat. of Tithes, chap. 1. sect. 1. 13, 14, 16.

Vers. 22. *not come nigh anymore]* to serve in the Tabernacle, as they did in the rebellion of Korah, Num. 16. *to bear sin]* that is, lest they suffer the punishment for their sin. So in verse. 23. *bear their iniquity;* as in v. 1. *to die]* or, *and die;* see the notes on Gen. 2. 3. this showeth the punishment to be death: the Greek translatheth it, *deadly* (or *death-bringing*) *sin*.

Vers. 23. *bear their iniquity]* that is, bear the punishment of their own iniquity, if they transgress; and of the people's, if they suffer them to transgress. Thus Sol. Rashi expoundeth it; *They the Levites shall bear the iniquity of the Israelites; for it is their duty to warn strangers from coming near unto them.*

Vers. 24. *Heave up]* in Greek and Chaldee, *separate unto the Lord:* so in verse. 26. This showeth the tithes to be an oblation to the Lord, and a sign of the Israelites homage, subjection and thankfulness unto him for his blessings. And upon this ground, the Apostle proveth Melchizedek to be a greater Priest than Abraham, or Aaron; because Abraham (and all the Levites & Priests in his Ioynes) paid tithes to Melchizedek, Gen. 14. Heb. 7. *Now consider how great this man was, unto whom even the Patriarch Abraham gave the tenth of the spoils; Heb. 7. 4.*

Vers. 26. *the tithe of the tithe]* or, *a tenth part of the tenth.*

Vers. 27. *as the fullness]* or, *as the plenty,* that is, the plentiful increase; or, the full that is ripe liquor: the Greek translatheth it, *as the separated thing.* Sol. Rashi saith, *Fullness meaneth the ripe fruit, which is full.* See the notes on Exod. 22. 29. where this word is also used for *Full ripe fruit.* From hence the Hebrews gather, that seeing the Levites first tithes, (out of which they paid the Priests tithes,) were as the corn of the floor, and liquor of the press; therefore they were as common things. *The first tithe is lawful to be <math>\langle\phi\rangle</math> by Israelites, and lawful to be eaten in uncleanness, for there is in it no holiness at all: and wheresoever holiness, or redemption of the tithe is spoken of, [as in Levite. 27.] it is not meant but of the second <math>\langle\dots\rangle</math> they count the first tithes as common things, because it is said, *And your heave-offering shall be reckoned unto you as the corn of the floor &c. as the floor and wine-press are common for everything, so the first tithe (out of which the heave-offering is taken) is common for everything.* Maimonides <math>\langle\phi\rangle</math> . of Tithe, chap. 1. s. 2. This is to be understood, after the Levites had separated the tenth of the tithe, then the rest should be common, like the corn of the floor, as is explained in verse. 30.*

Vers. 28. *Thus you also]* or, *So you also;* you Levites as well as the other Israelites, though you have no inheritance in the land, yet shall you honor the Lord with an heave-offering out of your first tithe: and it shall be reckoned or imputed unto you, as if you had lands and possessions, and offered tithes out of them. *to Aaron]* and so to his posterity the Priests, as was observed in the ages following, as it is written, *And the Priest the son of Aaron, shall be with the Levites, when the Levites take tithes; and the Levites shall bring up the tithe of the tithe, unto the house of our God, to the chambers into the treasure-house, Nehem. 10. 38.* Thus also are we to understand the Apostle, when he saith that the Priests, *the sons of Levi who receive the office of*

*Priest-hood, have a commandment to take tithes of the people according to the Law, &c. Heb. 7. 5. that the Levites took them of the people immediately, and the Priest mediately, in taking the tithe of the tithe from the Levites, as this place showeth, compared with Nehem. 10. 37, 38.*

Vers. 29. *Out of all your gifts*▪ This is more general, and seemeth to imply, besides the tenth of their tithe, the tenth also of other things, as of their own ground, the suburbs and fields which were given to the Levites, Num. 35. 4. So Chazkunt here saith, *Out of all your gifts, ye shall heave up: to teach that even of the fruit that grew in the fields of the suburbs of the Levites cities, they were bound to give unto the Priests*▪ &c. And it is proportionable, that as God was to be honored with the tithes of other men's lands, so of the Levites, that they also hereby might signify their homage and thankfulness to God. Yea the Hebrews bring the Priests themselves also under this duty, saying; *Levites and Priests do separate the first tithe, for to separate out of it the heave-offering of the tithe. And so the Priests do separate the other heave-offerings & the tithe for themselves, that the Priests may receive of all. Lest they should eat their fruits untithed, the Scripture saith, Thus you also shall heave up (Numb. 18. 28.) which we have heard expounded thus; YOY▪ these are the Levites; ALSO YOY, this implieth the Priests. Maim. Treat. of Tithe, ch. 1. sect. 3. the fat]* that is, as the Chaldee expoundeth, *the best, or fairest: in Greek, the first-fruits: see before, on verse. 12. & 21. So Chazkuni here saith, Of all the best and of all the fairest thereof, ye shall separate out of it the hallowed part thereof; that it may be an heave-offering.*

Vers. 30. *the revenue]* in Greek, *the fruit of the threshing-floor.* This word *revenue*, as the Hebrews distinguish it, is corn *after it is cared; and after it is threshed and fanned, it is called (dagan) corn.* Maimonides tom. 1. in Beracoth, ch. 3. sect. 1.

Vers. 31. *in every place]* Sol. Rashi explaineth it, *though it be in the place of burial;* and that was an unclean place. The first tithes therefore which were paid to the Levites, might be eaten by them as common things, in every place: but the second tithe (which the owners separated after the first, and did eat themselves,) might not be eaten everywhere, but before the Lord only, that is, within the city of Jerusalem, after the Temple was built therein. See Deut. 14. 22, 23. &c. *your house]* that is, *your household;* as the Chaldee translateth it, *the men of your house. a reward]* or, *wages;* and so your due for your service: so the Apostle speaking of the honor due to the Ministers of Christ, saith, *The laborer is worthy of his reward, 1 Tim. 5. 17, 18. and Christ himself sending his disciples to preach, said unto them, And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his reward. Go not from house to house, Luke 10 7.*

Vers. 32. *bear sin for it]* that is, bear the punishment of sin for the tithe; which the Levites should do, if they heaved (or separated) not a tenth part of the best of that tithe from it, as is before commanded. *profane the holy things]* Hebr. *the holinesses.* This is a general warning both to Priests and Levites, that the holy things of the people be not profaned by them, nor suffered to be profaned by others. And holy things might be profaned, if either they were eaten out of the time limited by God, as in Lev. 19. 7, 8. or if the Priests were unclean when they did eat them, as Lev. 22 2, 3, 9. or, if others did eat them, to whom they did not pertain; as Levite. 22. 10, 15, 16. or if other the like unlawful actions were done or suffered. The Ministers of God therefore had this charge upon them, by all means to sanctify the Lord, his

Tabernacle and holy things; that so they might procure the welfare and salvation both of themselves and others; as 1 *Tim.* 4. 16.

#### CHAP. XIX.

1. The Lord commandeth a red heifer to be slain by the Priest, some of her blood to be sprinkled, the residue with her body to be burned, together with Cedar wood; byssop and scarlet; and the ashes of all these to be gathered up and kept for the congregation, to make therewith a water of separation and purification from sin. 1• The Law for the use of it, in purification of the unclean by the dead.

〈 in non-Latin alphabet 〉

ANd Jehovah spake unto Moses and unto Aaron, saying; This *is* the ordinance of the Law, which Jehovah hath commanded, saying: Speak unto the sons of Israel, that they take unto thee a red heifer, perfect, wherein *is* no blemish, upon which never came yoke. And ye shall give her unto Eleazar the Priest, and he shall bring her forth, without the campe; and *one* shall slay her, before his face. And Eleazar the Priest shall take of her blood, with his finger, and shall sprinkle of her blood directly before the Tent of the Congregation, seven times. And *one* shall burn the heifer, in his eyes: her skin, and her flesh, and her blood, with her dung, shall he burn.

And the Priest shall take Cedar wood, and hyssop, and scarlet, and shall cast *them* into the midst of the burning of the heifer.

And the Priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the campe, and the Priest shall be unclean until the evening.

And he that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening.

And a man *that is* clean shall gather up the ashes of the heifer, and lay them up without the campe in a clean place; and it shall be for a reservation for the congregation of the sons of Israel, for a water of separation, it *is* a *purification for* sin. And he that gathereth [unspec] the ashes of the heifer, shall wash his clothes, and shall be unclean until the evening; and it shall be unto the sons of Israel, and unto the stranger that s•jurneth among them, for a statute *for ever*. He that toucheth the dead of any soul of man, he shall be even unclean seven days. He shall purify himself with it in the third day, and in the seventh day he shall be clean; and if he purify not himself in the third day, and in the seventh day, he shall not be clean. Who-soever [unspec] toucheth the dead, the soul of a man that is dead, and purifieth not himself, he defileth the Tabernacle of Jehovah, and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This *is* the Law: When 〈◇〉 man dieth in a tent, all that come into the tent, and all that *is* in the tent, shall be unclean seven days. And every open vessel, which *hath* no covering bound upon it, it *is* unclean. And whosoever toucheth in the face of the field, *one that is* slain with the sword, or a dead *body*, or a bone of a man, or a grave, he shall be unclean

seven days. And they shall take for the unclean *person*, of the dust of the burnt *heifer* of *purification for sin*; and he shall put thereto living water in a vessel. And a clean man shall take hyssop, and dip it in the water, and shall sprinkle it upon the tent, and upon all the vessels, and upon the souls which were there, and upon him that touched a bone, or *one* slain, or *one* dead, or a grave. And a clean *person* shall sprinkle upon the unclean, in the third day, and in the seventh day; and he shall purify him-self in the seventh day, and shall wash his clothes, and bathe (*his flesh*) in water, and shall be clean at evening. And the man that shall be unclean, and shall not purify himself, that soul shall even be cut off from among the Church, because he hath defiled the Sanctuary of Jehovah; the water of separation hath not been sprinkled upon him, he is unclean. And it shall be unto them for a statute *for ever*; and he that sprinkleth the water of separation, shall wash his clothes; and he that toucheth the water of separation, shall be unclean until the evening. And whatsoever the unclean *person* toucheth, shall be unclean; and the soul that toucheth, shall be unclean until the evening.

### Annotations.

〈 in non-Latin alphabet 〉 Here is the 39 Section of the Law, after the Hebrews account: See *Genes. 6. 9.*

*The ordinance*] or, *the statute, constitution*, the [unspec] *prescript ordinance*; in Greek, *the distinction of the Law*. As in the former Chapter God gave order for his Ministers, the tribe of Levi, by whom the service in his Tabernacle should be performed, and his people should come near unto him, to offer all their sacrifices: so here he giveth a Law for all men generally, how they should be purified from their uncleanness, whensoever they were to come into his Sanctuary with their sacrifices, and for the service of his holy Majesty; that their hearts might be confirmed in his grace, against their own infirmities. *take unto thee*] that is, take and bring unto thee: see the like phrase in *Gen. 15. 9.* and *Exod. 25. 2.* and *Levite. 24. 2.* This heifer was taken of the people, to show the interest that they all had in it; and by faith, in that which it figured, Christ. *a red heifer*] Targum Jonathan addeth, *a three yeerling*: so in the Hebrew canons they say, *It is commanded that the red heifer be of the third year, or of the fourth year, and it may be older.* Maimonides in Pharah adummah (or Treat. of the Red heifer) *chap. 1. sect. 1. perfect*] in Greek, *without blemish*. As all sacrifices were to be unblemished, *Levite. 22.* so this; but the perfection here spoken of, the Hebrews refer to the color also, that it be *perfect in redness, because if it have but two hairs black, it is unlawful*, saith Sol. Rashi. The same is affirmed also by Maimonides, *If it have two hairs white, or black, &c. it is to be refused.* Maimonides in Pharah, *ch. 1. sect 2. no blemish*] *If it hath had a wenne (or wart) and it be cut off though red hair be grown in the place, yet is it disallowable. All blemishes that disable the holy things, disable this heifer. If it have been cut out of the mothers body, or been the price of a dog; or hire of an whore, (Deut. 23. 18.) or been torn, or been abused by man-kind (Levite. 20. 15.) it is unlawful. For whatsoever maketh holy things unlawful for the Altar, maketh the heifer unlawful.* Maim. in Pharah, *c. 1. sect. 6, 7. yoke*] that is, which hath not been used of men for any work: and this is peculiar to this heifer, for other sacrifices were not disabled by the yoke, or any work, save the heifer for expiation of murder, *Deut. 21. 3.* *This heifer excelleth other holy things, for work done by it, disableth it. As the yoke spoken of concerning the heifer, (Deut. 21.) maketh all other work like the*



yoke: so in this heifer, &c. But the yoke disableth her, whether it be in the time of working, or not: whereas other works disable her not, save in the time of working. As, if one bind a yoke upon her, although she hath not ploughed with it, she is unlawful: but if one took her in to tread out corn, (as Deut. 25. 4.) she is not made disallowable, until he tread out corn with her; and so in all like cases. Maim. in Pharah, ch. 1. sect. 7. As other sacrifices of beasts prefigured Christ, •o this in special figured him; red<sup>a</sup> in his human nature and participation of our afflictions, *Isaiah. 63. 1, 2. Heb. 2. 14. 17, 18. perfect and without blemish of sin, both in his nature and actions, Luke 1. 35. 1 Pet. 1. 19. and 2. 22. without yoke, as being free from the bondage of sin and corruption, and from servitude to the ordinances of men in religion, and as doing voluntarily the things that pertained to our redemption, Lam. 1. 14. John. 8. 33, 34, 35, 36. 1 Tim. 6. 1. 1 Cor.  $\langle \diamond \rangle$ . 23. John. 10. 17, 18.*

Vers. 3. unto Eleazar] he was Aaron's son, [unspec] and by doing this work, he was unclean, verse. 7. wherefor Aaron himself, who was the high Priest, did it not. Hence the Hebrews say, that An ordinary Priest was fit for to burn the heifer: for it is said, Give her unto Eleazar the Priest, and yet Aaron himself was living. And by word of mouth we have been taught, that this was done by Eleazar; and all other heiffers (were done) either by the high Priest, or by a common Priest. And he that did it, was arrayed with the four ornaments of a common Priest, whether he were the high Priest, or an ordinary Priest that did it. Maimonides in Pharah, ch. 1. sect. 11. 12. It figured that the work of our redemption and purification from sin, should be the work of Christ's Priestly office, *Heb. 9. 9, 13, 14.* He in performing the truth of this type, was both Priest and sacrifice. *he shall bring]* The Greek translateth, *they shall bring;* and so after, *they shall slay;* as if, not Eleazar himself, but some other at his appointment did it. And the words following, *he shall slay her before his face,* seem to imply so much, that some other man did slay her before Eleazars face. And it is frequent in Scriptures to make one the doer of a thing, which he commandeth to be done; as Pilate gave the body of Christ to Joseph, *Mark. 15. 45.* that is, commanded it to be given, *Matth. 27. 58.* See the Annotations on *Exod. 7. 17. Gen: 39. 22. and 48. 22. without the campe]* which figured Christ's suffering without the gates of Jerusalem, *Hebr. 13. 11, 12.* So in ages following, they burned this heifer without Jerusalem, as in the Hebrew records it is said, *They burn not the Heiffer, but without the mountain of the house (of God,) as it is written, And he shall bring her forth without the campe, (Numb. 19. 3.) and they use to burn it on mount Olivet.* Maimonides in Pharah, ch. 3. sect. 1. Without the Campe, malefactors were to be put to death, *Lev. 24. 10. Num. 15. 36. one shall slay her] a stranger (or other man) did slay her, and Eleazar beheld it, saith Sol. Rashi on this place. So in verse. 5. he shall burn the heifer, in his eyes;* that is, another man shall burn her in Eleazars sight: which is confirmed by *verse. 7, 8. where first the Priest (Eleazar) is commanded to wash his clothes, and after, he that burned her was to wash his clothes;* so that these were divers men. Hence also the Hebrews say, *They may not slay two red heiffers at once, for it is written, And he shall slay her.* Maim. in Pharah, ch. 4. sect. 1.

Vers. 4. with his finger] figuring the *finger,* that is, the *Spirit* of our Priest Christ Jesus, whereby he hath sprinkled the way for us into heaven, and our hearts from an evil conscience, that we may have access thither by his blood, *Heb. 9. 22, 23, 24. and 10. 19, 20, 22.* For as *the finger of God, Luk. 11. 20.* is interpreted *the Spirit of God, Matth. 12. 28.* so the finger of the Priest here,

signified the Spirit of our High Priest Christ, by the power whereof, our way is prepared into the kingdom of God, through the applying and sprinkling of his own blood, *Heb. 12. 24. and 10. 19. 1 Pet. 1. 2. 1 Cor. 6. 11.* The Hebrews gather from this precept, that it was *unlawful to receive the blood in a vessel, because it is said, the Priest shall take of her blood with his finger.* Maim. in Pharah, *ch. 4. sect. 4. directly before the Tent*] that is, towards the fore-part, or door of the Tabernacle. The Priest stood without the camp, where the heifer was slain, and there sprinkled towards the Sanctuary *seven times*, (which is a full and complete number, as is noted on *Levite. 4. 6.*) and that place being a figure of *Heaven, Hebr. 9. 24.* this sprinkling thitherward, typed out how liberty should be procured for God's people, *to enter into the holiest by the blood of Jesus, by the new and living way, which he hath consecrated for us. Hebr. 10. 19, 29.* By the Hebrew Canons, *If he sprinkled (the blood) and not towards the Sanctuary, it was unlawful. Likewise if he did slay or burn her, and not over against the Sanctuary, it was unlawful.* Maimonides in Pharah, *ch. 4. sect. 5.*

Vers. 5. *one shall burn*] that is, some shall burn in Eleazars sight; or, Eleazar shall cause it to be burnt before his eyes. For another man burned it, as appeareth by *verse. 8.* wherefore Targum Jonathan explaineth it, *another Priest shall burn.* The burning of the heifer *without the campe*, figured how *Jesus, that he might sanctify the people with his own blood, should suffer without the gate* (of Jerusalem,) *Hebr. 13. 11, 12.*

Vers. 6. *Cedar wood*] this, with the hyssop and scarlet following, were used in the cleansing of Lepers that were healed, *Lev. 14. 4.* See the Annotations on that place. The Cedar is one of the greatest and tallest trees (opposed to the hyssop as the lowest, *1 King. 4. 33.*) it is durable wood and rotteth not, being *choice* (or *excellent*) *Song. 5. 15.* figuring the perpetual efficacy of the death of Christ, who *by one offering hath perfected forever them that are sanctified, Hebr. 10. 14. eyzop*] or *hyssop*, whereof see *Exod. 12. 22.* As here it was burned with the heifer, so after in *verse. 18.* a sprinkle was made with it, figuring the virtue and odour of Christ's death, to purge our sins, and to sprinkle our hearts *from an evil conscience, Hebr. 1. 3. and 10. 22. scarlet*] or, *twice died scarlet*, called in Hebrew *Sheni tholagnath*; whereof see *Exod. 25. 4.* This bloody color sometime signifieth *Sins, Isaiah. 1. 18.* and it is the death and blood of Christ that cleanseth us from all sin, *Rom. 6. 10. 1 John 1. 7.* the preaching hereof maketh the lips *like a thread of scarlet, Song 4. 3. into the midst of the burning*] The manner of burning this heifer in the ages following, is described by the Hebrews thus: They made a bank (or causey) from the mountain of the house of God (in Jerusalem) unto mount Olivet; [the mountain which our Lord Jesus used to frequent, *Luke 21. 37. Joh. 18. 2.* whither he went the night that he was betrayed •o death, *Luke 22. 39, 40, &c.* and it was *over against the Temple, Mar. 13. 3.* and from thence, after his resurrection, he ascended up into heaven, *Act. 1. 9.—12.*] and the heifer, and he that burned her, and all that assisted him in the burning of her, went out from the mount of the Temple, unto mount Olivet, upon that bank. *The Elders of Israel wen• before them on their feet to mount Olivet, and there was a place to baptize (or wash) in: and the Priest and they that assisted him to burn the heifer, went on the bank, and came to mount Olivet, &c. and the Elders imposed their hands upon the Priest, and said unto him, wash once. He went down and washed, and came up and wiped himself. And there was wood laid in a row, wood of Cedar, and Oke, and Firre-tree, and Fig-tree, which they took and made a pile of, like a tower; &c. and the fore-part was towards the*

West; [that was towards the Temple.] Then they bound the heifer, and laid her upon the pile of wood, with her head to the South, and her face to the West; and the Priest stood on the East-side, with his face  $\langle \diamond \rangle$  the West. He killed her with his right hand, and took the blood in his left hand, and sprinkled with the finger of his right hand, of the blood that was in  $\langle \diamond \rangle$  palm of his left hand, seven times towards the  $\langle \diamond \rangle$  holy place (of the Temple.) At every sprinkling,  $\langle \diamond \rangle$  dipped his finger in the blood, and the residue of  $\langle \diamond \rangle$  blood which was on his finger, was unlawful to sprinkle with; therefore at every sprinkling he wiped his finger on the body of the heifer. When he had made an end of sprinkling, he wiped his hands on the heiffers body, and came down from the pile, and kindled the fire with small sticks, which he put under the sticks of the pile, and the fire began to burn, and the Priest stood a far off, and observed it, till the fire burned upon her, and her belly cleft asunder. And afterward he took Cedar wood and eyzop, not less than an hand-breadth, and wool died in scarlet, five sh·kels weight, &c. And he bound the eyzop with the Cedar, with the tongue [or long piece] of scarlet, and cast them into her belly, (Numb. 19. 6) And he cast them not in, before the fire was kindled upon the b  $\langle \dots \rangle$  ke of her body, nor after that she was burnt to ashes; and if he did, it was unlawful; for it is said, into the midst of the burning, not before the fire is kindled on her body, nor after she is turned to ashes. Maimonides in Pharah adummah, ch. 3. sect. 1, 2.

Vers. 7. Wash his clothes] which was a sign of purification from uncleanness, as is noted on Lev. 11. 25. and 15 5. The same was concerning him that burned the heifer, verse. 8. and the clean man that gathered up her ashes, verse. 9, 10. Hereby the imperfection of the Legal Priesthood was shown, in that the Priests which prepared the means of sanctification for the Church, were themselves polluted in the preparing and doing of them, as may be gathered by proportion from Hebr. 7. 27, 28. and 10. 1, 2, 3. The sin also of the Priests, and others that procured the death of Christ, (though it was the life of the world,) seemeth hereby to be signified, Matth. 26. 65, 66, &c. Act. 2. 22, 23, 38. and 3. 14, 15, 17, 18, 19. Albeit by the tradition of the Hebrews, they were very careful about the cleanness of the Priests, when they did this work: for, the Priest that burned this heifer, they separated him (from his house) to a chamber prepared in the Court (of the Temple,) which was called the Stone chamber, because all the vessels thereof were of stone, which do receive no uncleanness, and he ministered in a vessel of stone all the seven days that he was separated, and his brethren the Priests might not touch him, for the more care of his cleanness. Seven days before the burning of the heifer, they separated the Priest that burned her from his house, as they separated the High Priest for his service on Atonement-day, (whereof see the notes on Levite. 16. 33.) Also they separated him from his wife, lest she should have her disease, and so he be unclean seven days, (as Levite. 15. 24.) Every of those seven days of his separation, they sprinkled him with the water of purification, (lest he should be unclean by the dead, and not know it.) end with the ashes of the heifer that had been burned already (before.) Maimonides in Pharah, ch. 2. Notwithstanding all this care, Whosoever busy themselves about this heifer, from the beginning to the end, do make their garments unclean, and are bound to wash themselves, and are unclean till the evening. And wheresoever the Law speaketh of washing of clothes for uncleanness, it is to teach us, that not the clothes only upon him are unclean, but every cloth  $\langle \diamond \rangle$  vessel which this unclean person shall touch, whiles his uncleanness is on him is made unclean. And not this heifer only, but all Sin-offerings that are burnt (without the campe) whether bullocks or goats; he that burneth

*them, defileth •is clothes, the time of the burning of them, till they be turned to ashes: (Levite. 16. 28.)*  
Maim. ibidem, c. 5.

Vers. 9. *a man that is clean]* this man is said in Targum Jonathan to be a Priest. *the ashes]* It is reported, that *After they had finished the burning of her, they beat her with staves, her and all the wood of the pile wherewith she was burned; and sifted all with sives: and whatsoever was black, which possibly they could pound and make it ashes, either of her flesh, or of the wood, they pounded it till it was made ashes; and that which had no ashes in it, they left the same; and every of her bones that remained unburnt, they pounded.* Maimonides in Pharah, ch. 3. sect. 3. As the burning of the heifer signified the sufferings of Christ, *Hebr. 13. 11, 12.* so the ashes were the monument of his most base and utmost afflictions; for ashes were used as greatest signs of sorrow and misery, *2 Sam. 13. 19. Job 30. 19. and 42. 6. Ier. 6. 26.* and to be brought to ashes upon the earth, is noted for the extremity of God's fiery judgments, *Ezek. 28. 18.* But the memorial of Christ's most ignominious death, is to be kept as a most glorious monument of our life, justification and sanctification through faith in his name, *1 Cor. 11. 24. 26. Gal. 6. 14. Phil. 3. 8, 9, 10.* *without the campe]* to signify, that they which would have part in the death of Christ, must go forth unto him, *without the campe, bearing his reproach, Heb. 13. 13.* *in a clean place]* figuring a clean heart, and pure conscience, in which only the monuments of Christ's death are reserved by faith, *Act. 15. 9. Heb. 10. 22. Eph. 3. 17.* The Hebrews say, *They gathered not any of her ashes to lay it up in the court (of the Sanctuary:) but they divided all the ashes into three parts. One part they put in (the place called) the Cheil, [the Fort or Frontier,] and another part, in mount Olivet, and the third was parted to all the Wards (or Custodies of the Levites.) That which was parted to all the Wards, the Priests sanctified therewith; and that which was put in mount Olivet, the Israelites sprinkled with it: and that which was put in the Cheil, was reserved and laid up, as it is written, AND IT SHALL BE FOR THE CONGREGATION FOR A RESERVATION; to teach that they laid up (some) of it. And thus they laid up some of every heifer which they burned, in the Cheil. And they did (burn) nine red heiffers, after they were commanded this precept, till the desolation of the second Temple. The first was done by Moses our Master, the second by Ezra, and seven after Ezra, till the Temple was destroyed. And the tenth shall be done by the King Christ, who be reviled with speed, Amen, So be the good will of God.* Maimonides in Pharah, ch. 3. sect. 4. This last speech of the Jew, showeth their zeal without knowledge; for we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ, *1 John. 5. 20.* and by him was this legal type (as all other) accomplished; as it is written, *If the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ. who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? Hebr. 9. 13, 14.* Wherefore Christ the King hath been •evealed, and they have done unto him whatsoever they would: but even unto this day, when Moses is read, a veil is laid upon their heart, so that they cannot steadfastly look to the end of that which is abolished; nevertheless when it shall turn to the Lord, the veil shall be taken away, *2 Cor. 3. 15, 16.* Then shall they look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, &c. *Zach. 12. 10.* And this day, God cause to come with speed, Amen. *for a reservation]* or, *for an asservation, a keeping,* that is, to be reserved or kept: See the like phrase in *Exod. 16. 32, 33, 34. Num. 17. 10. Sol.*

Rashi here saith, *That which was in the Cheil (or Fort) was put there for a reservation*, according to that sore-noted out of Maimonides. But this may be understood of all the ashes, (and not of a third part only,) which was kept for the use of Israel, as after followeth. *for the congregation]* Hence the Hebrews say, that *all Israelites were sit to keep it. Therefore any of the common people, which bringeth a vessel out of his house, though an earthen vessel, and saith, This vessel is clean for the Sin (water,) le it is clean, they sanctify in it, and sprinkle out of it; though that vessel is unclean for the Sanctuary, and for the heaveoffering. And so any of the common people that shall say, I am clean for the Sin-water, or that hath the Sin-water by him, and saith it is clean, he is to be trusted: for there is no man of Israel too vile for it.* Maim. in Pharah, ch. 13. sect. 12. *water of separation]* that is, water to be sprinkled for separation, to be sprinkled on such as are separated and removed, because of uncleanness, from other people. This appeareth by *verse. 13.* where it is said, *because the water of separation was not sprinkled upon him.* The Hebrew *Niddah*, which properly signifieth *a separation or removal* for uncleanness, is sometime figuratively used for *uncleanness* it self, which is to be done away; as in *2 Chron. 29. 5. Ezra 9. 11.* Whereupon the water which cleanseth it, is called *the water of separation;* which the Greek and Chaldee versions call *water of sprinkling*, because it was sprinkled on the unclean to purify him; *verse. 18. 19.* According to which phrase, Christ's blood is called *the blood of sprinkling, Hebr. 12. 24.* because it purifieth *the conscience*, and was figured by this sprinkling water, *Heb. 9. 13, 14. a purification for sin]* Hebr. *a sin:* which word as it is often used for a Sin-offering, or sacrifice that expiateth sin, as in *Lev. 4. 3, &c.* so here it is the name of that water which purified sin, as *a•ter* is manifested in *verse. 12. &c.* Wherefore the Greek translateth, *it is a sanctification, or a purification.* And these two names here given to this water, the Prophet useth, when he foretellethe the grace of Christ; *In that day there shall be a fountain •pened to the house of David, and to the inhabitants of Jerusalem, for Sin, and for Separation, Zach. 13. 1.* that is, for a purification for sin, and for a water of separation for uncleanness, which the Greek there interpreteth, *for a removal away, and for a sprinkling.*

Vers. 10. *shall wash]* as when any blood of the Sin-offering was sprinkled on a garment, it was to be washed, *Levite. 6. 27.* so here he that gathered up ashes was to wash his clothes, for it could not be but some of the ashes would light upon them. See the notes on *verse. 7. the stranger that sojourneth]* in Greek, *the proselytes that are adjoined.*

Vers. 11. *of any soul of man]* that is, of any dead man, or any corpse of man: the *soul* is here used for the dead body, as is noted on *Levite. 19. 26.* and *Numb. 6. 6.* and this is an explanation of the former *dead*, that it is meant of man only: for he that touched a dead beast, was not unclean seven days, but one day only, *Lev. 11. 24, 27, 39.* neither was he to be sprinkled with these ashes. Sol. Rashi here saith, it is spoken to *except the soul of a beast, for the uncleanness thereby needeth no sprinkling▪ unclean seven days]* during which time of his uncleanness, he might not come into the Sanctuary, nor touch any holy thing, *Levite. 7. 19, 21.* nor be in the Lord's Campe, *Numb. 6. 2.* (unto which the city Jerusalem was answerable in the ages following, called therefore *the Holy City, Nehem. 11. 1, 18. Matth. 4. 5.*) And hereby was figured such as were dead in trespasses and sins, *Ephes. 2. 1.* and such as have their consciences defiled by *dead works, Heb. 9. 13, 14.* which may not enter, during their uncleanness, into the city of God, *R•vel. 2. 27.* Of this legal pollution, the Hebrews have these sayings; *A dead*

person defileth by touching & by bearing, and by the Tent, with seven days uncleanness. The uncleanness by touching, and by the Tent▪ are expressed in the Law, Num. 19. 11, 14. Uncleanness by bearing, is by tradition [gathered by consequence.] For if a dead beast, which maketh one unclean but till evening, and defileth not by the Te•t, doth defile by bearing, as is written in Levite. 11. 25. how much more doth a dead man. And as a dead beast which by touching defileth till evening, defileth <... > evening by bearing; so a dead man which by touching de•ileth seven days, defileth also sevē days by bearing. Uncleanness by touching▪spoken of in every place, whether of a dead man or other unclean things, is when a man with his flesh toucheth the unclean thing it <ϕ> ▪ whether it be with his hand, or with his foot, or with any other part of his flesh, &c. Uncleanness by bearing spoken of in any place, either of a dead man, or of other unclean things, is when a man beareth the unclean thing, although he touch it not; although a store be betwixt him and it. Forasmuch as he beareth it, he is unclean; whether he bear it on his head, •r <ϕ> his hand, or with any other part of his body▪ <ϕ> though the unclean thing hang by a thread, or by <ϕ> hair, if he hand the thread on his hand, and l•t up <ϕ> unclean thing by it, loe he beareth it, and is unclean•. Nothing is defiled by bearing, save man only▪ <ϕ> vessels. As; if a man hold in his hand ten vessels, one above another▪ & a dead carcass, or any the like thing be in the uppermost vessel, the man is unclean by bearing the carcass, and the vessels upon his hand are all clean, save the uppermost vessel which the unclean thing toucheth; and so in all like cases, &c. There is no kind of living thing, which is defiled whiles it is alive, or that doth defile whiles it is alive, save man only, and he that is of Israel, &c. A dead man defileth not till his soul be departed from him, as it is written, The soul of a man that is dead, Num. 19. 13. A dead untimely birth, &c. defileth by touching, by bearing, and by tent, as a great man which is dead; as it is written, He that toucheth the dead of any soul of mā, Nū. 19. 11. Likewise so much as an olive of a dead man's flesh, either moist or dry as a potsherd, defileth as doth a whole dead man. A lim cut off from a living man, is as an whole dead man, & defileth by touching, by bearing, and by tent, though it be but a little lim of a child of a day old, &c. A lim separated from a dead man, defileth also by touching, by bearing, & by tent, as doth the dead man, &c. Maim. tom. 3. in Tumath meth, ch. 1. & 2. These & other the like legal pollutions, teach God's people how careful they should be, that they defile not themselves with sin, or communion with dead and sinful works; as the Apostle saith, Touch not the unclean thing, 2 Cor. 6. 17. Be not partaker of other men's sins, keep thyself pure, 1 Tim. 5. 22.

Vers. 12. He shall purify himself] by sprinkling the foresaid water; as the Chaldee expoundeth it, He shall sprinkle; the Greek, He shall be purified. The original word signifieth to purify from sin; which showeth that this outward uncleanness figured the pollution of the soul by sin; and the purification here commanded, signified repentance from dead works, and faith towards God, w<sup>ch</sup> purifieth the heart, Heb. 6. 1. Act. 15. 9. with it] with the water fore-spoken of, v. 9. and the ashes, as Targum Ionathan here expresseth: the manner whereof followeth. he shall be clean] that is, as the Greek translateth, and he shall be clean, and in the seventh] Chazkuni here observeth, Lest any should think, if he forget and be not sprinkled in the third day, he may be sprinkled twice on the seventh day, and it will serve the turn as if he were sprinkled on the third day, and on the seventh; therefore the Scripture saith, If he purify not himself in the third day, and in the seventh, &c. for it is necessary that there be three days between sprinkling and sprinkling.

Vers. 13. *the soul]* that is, the corps, as before is shown. *that is dead]* in Greek, *if he be dead*. From these words the Hebrews gather, *that the diad defileth not, till his soul be departed*. Maim. in Tumath meth, c. 1. s. 15. For death is the departing of the soul from the body, *Gen. 35. 18. Psa. 146. 4. he defileth the Tabernacle]* if he come in that estate into the court of the Tabernacle: yea though he have washed himself, yet *if he have not been sprinkled the third day and the seventh day*, he defileth it, as I•chi here noteth, and Moses after showeth. *that soul shall be cut off]* in Chaldee, *that man shall be destroyed*. This is mean• if he come in presumptuously; but if he do it ignorantly, he is to bring a sacrifice, *Lev. 5. 3.—6*. So the Hebrews explain this Law. Maim▪ in Biath hamikdash, ch. 3. sect. 12. See the notes on *Num. 6. the water of separation]* in Greek and Chaldee, *the water of sprinkling*. This signified, that when any have sinned he cannot be cleansed from it before God, by any of his own works, nor satisfy by his own sufferings, but only by having his conscience sprinkled with the blood of Christ by his spirit; for that is it which *clean•eth us from all sin. 1 John 1. 7. Heb. 9. 13. 14.*

Vers. 14. *in a tent]* and so by proportion, *in a house*, as the Greek here translateth it; for a tent is named, because the people then dwelt in tents in the wilderness. But for uncleanness the Hebrews say, that only a tent was unclean, and to be sprinkled, as is after noted on *verse. 18. and all that is in the •ent]* the pollution by the dead is in this respect above all other pollutions, as the Hebrews say, *The uncleanness of the t•nt is not like other uncleannesses, but by the dead only. And whether there come into the tent (of the dead) man or vessel, or the dead be brought into the tent where men or vessels are, or that the dead be with men or vessels under the same tent, they are unclean. Whether he come wholly into the tent of the dead, or come but some part of him, he is unclean by the t•nt. Though he do but put in his hand, or the tops of his fingers, &c. he is all unclean, &c. Whether the dead person be an Israelite or an heathen, he defileth by being touched or carried, but an heathen defileth not by tent. This is by tradition, for l•e he saith of the war of Midian, whosoever hath touched any slain, Num. 31. 19. and he mentioneth not there the tent. Likewise an heathen is not made unclean by the dead, but an heathen that toucheth the dead, or beareth him, or cometh into the tent where (the dead) is, loe he is as if he had not touched him. And why? because he is as a beast that toucheth the dead, &c. And this is not for the dead only, but for all other uncleannesses everyone, heathens and beasts are not made unclean by them. Ma•m. in Tumath meth, c. 1. s. 10, 11, 12, 13. unclean seven days]* This is the ordinary time for the uncleanness of men or of vessels that are defiled by the dead; but those which touch such a defiled man, are unclean but until evening, *verse. 22.*

Vers. 15. *every open vessel]* The Chaldee translateth it, *every open earthen vessel*, (or vessel of potters clay:) and so the Hebrew Doctors expound this Law, as Rashi saith, *The Scripture speaketh of an earthen vessel which receiveth no uncleanness in the outside of it, but in the inside▪ &c.* So Maimonides in Tumath meth, c. 21▪ Of vessels & their uncleanness, see the annotations on *Lev. 11. 32, 33. no covering bound upon it]* in Creeke, *not bound with a bond upon it: by covering*, some understand a cloth upon it. The vessel was so to be stopped, that the air of the tent might not go into it▪ then both it and all things in it were clean, otherwise they were unclean. From hence the Hebrews gather also by proportiō, that if another tent were within the tent of the dead, the things in it were clean, because they were hid or covered; and likewise if the unclean thing were swallowed up by a living creature. But nothing put up in

vessels was free from uncleanness, except the vessel had a covering bound upon it. Neither was anything clean by being buried in the ground under the tent or house: but if an house were unclean, and vessels were hidden in the floor thereof, though an hundred cubits underneath, they were unclean. Maim. in Tumath meth, ch. 20.

Vers. 16. *in the face of the field]* that is, *in the open field* where no tent is, there pollution is by touching only. *slain with the sword]* or with any other instrument; the sword is named for an instance. Therefore in Num. 31. 19. the law saith more generally, *whosoever hath killed any person, and whosoever hath touched any slain, &c.* Targum Jonathan here addeth, *one that is slain with the sword, or the sword wherewith he was slain.* So in the Hebrew Canons it is said, *the sword is as the dead person*, to wit, for defiling him that touched it. Maim. in Tumath meth, c. 5. s. 3. The word sometime is used for wounded, though not dead, as in Ps. 69. 27. and 109. 22. Hereupon the Hebrews say, *A lim cut off from a living man, it is as an whole dead man, and maketh unclean by touching, by bearing, and by tent, though it be but a small lim of a child of a day old. For there is no stinted measure of limbs, as it is written, whosoever toucheth in the face of the field, one that is slain with the sword, and it is a known thing that it is all one whether he be slain with the sword, or with a stone, or with other things. This teacheth that he is unclean, which toucheth a lim that the sword hath cut off; provided that it be a whole lim as it is created of flesh, sinews and ••nes.* Maim. in Tumath meth, c. 2. s. 3• *or a dead body]* though not slain by violence, but dying alone. *abone of a man]* By reason of this uncleanness by dead men's bones, the Prophet saith, *When any seeth a man's bone, he shall set up a sign by it, till the buriers have buried it, &c.* Eze. 39. 15. The Hebrews write that the blood also of a dead man defileth as doth the dead man: but the blood of a living man (they say) is clean, so long as he is alive. Maim. in Tumath meth, c. 2. *a grave]* or *a sepulcher*, to wit, wherein any dead have been buried. *A grave, all the while that uncleanness is within it, defileth by touching and by tent, as doth the dead person, by the sentence of the law, Nū. 19. 16. And whether one touch the top of a grave, or touch the sides of it (he is unclean.) A field wherein a grave is plowed up and the bones of the dead are consumed into dust, that dust defileth by touching and by bearing.* Maim. in Tumath meth, c. 2. s. 15, 16. Thus the pollutiō by mankind being dead, is above all other legal pollutions whatsoever: w<sup>ch</sup> lively showeth the fruit and effect of sin, w<sup>ch</sup> caused death, Rom. 6. 23. and the horror of death, holding men in subjectiō, until by the voice of Christ they be raised & brought out of their graves, John. 5. 28, 29. The Hebrews say, *The cause of the uncleanness of the dead, is by means of the Angel of death [the devil] that brought poison into man.* R. Menachem on Num. 19. Hereby also was figured the estate of such as are dead in sin, even dead whiles they are alive, Col. 2. 13. 1 Tim. 5. 6. whose throat is *an open grave*, Psal. 5. 10. so that their corrupt words and sinful works do infect others, 2 Tim. 2. 17, 18. 1 Cor. 5. 6.

Vers. 17. *And they shall take]* that is, some shall take, some *clean man*, as v. 18. *for the unclean]* to cleanse him. *of the dust]* that is, *of the ashes*, as the Greek explaineth it. *of the burnt•••er of purification for sin]* Hebr. *of the burning of ••nne*, that is, of the Sin-offering (the heifer) that is burned, v. 9. *he shall put]* that is, some clean man shall put. *living water]* that is, as the Chaldee expoundeth it, *spring (or welling) water*, which for the continual motion is called *living water*, as is noted on Lev. 14. 5. and Gen. 26. 19. *in a vessel* Touching the manner of performing this rite, the Hebrews have many observations. *The water on which the heifers ashes are put, is not*



filled but in a vessel, and out of fountains that spring, or of rivers derived from them: and the putting of the ashes upon the water that is filled is called sanctifying. And the water on which the ashes are put, is called the water of purification from sin, & sanctified water, & the Scripture calleth it water of separation, (Num. 19. 9.) It is lawful for any to fill the water, save for the deaf, and the fool, and the child; and lawful for any to sanctify, save for the deaf, the fool, and the child: and they sanctify not but in a vessel, neither do they sprinkle, but out of a vessel; and the filling and sanctifying may be done by night, but they do not sprinkle, nor wa 〈...〉, but by day; and all the day long they may sprinkle or wa<sup>••</sup>. In any vessel they may fill, and sprinkle, and sanctify<sup>•</sup> though vessels of stone, of earth, &c. He that turneth a spring into his wine-press, or into a cistern, and then filleth a vessel out of that press or cistern, it is unlawful: for it is necessary to take the water out of the Spring into a vessel at the first. The main sea, as the gathering together of water, is not as a Spring, therefore they fill not out of it to sanctify, &c. When they sanctify the water with the ashes, he putteth the water which is filled by the name of sin-water, into a vessel, and putteth the ashes upon the face of the water, and mixeth all together; and if he put in the ashes first, and afterward the water, it is unlawful. And whereas it is said in the law, And he shall put thereto 〈ϕ〉 water, (Num. 19. 17.) it is meant to mix the 〈...〉 es with the water. He that sanctifieth, must do it purposely, and put the ashes with his hand on the water; as it is said, And they shall take for the unclean person; so that he must have an intent to sanctify, and to 〈ϕ〉, and to sprinkle, &c. He that delivereth sanctified water, or water filled for sanctification, to an unclean person to keep it, it is become unlawful. He that is 〈ϕ〉 red is unlawful to sanctify or to sprinkle, but not unlawful to fill the water, &c. he may receive wages for filling, or for carrying the water; but he must sanctify for nothing, and he that sprinkleth must sprinkle for nothing. Maim. in Pharah adummah, ch. 6. sect. 1. &c. and ch. 9. sect. 1. &c. and ch. 7. sect. 2.

Vers. 18. a clean man] either he that took the ashes and put them to the water, or any other: see the notes on v. 9. He that filleth the water for sanctification, it is not necessary that it be he himself that sanctifieth, and that sprinkleth; but one may sanctify, and another may sprinkle. Maim. in Pharah, ch. 10. hyssop] that herb w<sup>ch</sup> was used in cleansing of the Leper, whereof see Lev. 14. 4. A clean man take 〈...〉 three stalks of hyssop, and bindeth them in a bunch, &c. and dippeth the tops of the branches in the water 〈ϕ〉 separation which is in a vessel, and purposely 〈ϕ〉 leth on the man, or on the vessels, &c. Maim. in Pharah, ch. 11. sect. 1. dip it in the water] He that sprinkleth, needeth not to dip for every sprinkling, but dippeth the hyssop, and sprinkleth one time after another, till the water be ended. And he may sprinkle with one sprinkling on many men, or on many vessels at once, though they be an hundred: whatsoever the water toucheth, it is clean every whit, if so be he that sprinkleth do intend to sprinkle upon it. Maim. in Pharah, ch. 10. sect. 8. upon the tent] in Greek, upon the house. The tent was unclean by the dead, though it touched it not, as this Law showeth. The Tent it self whereinto the uncleanness came, though the uncleanness touched it not, yet is it unclean with seven days uncleanness by the Law, and is as clothes that touch the dead corpse; for it is said, And he shall sprinkle upon the Tent. Maim. in Tumath meth, ch. 5. sect. 12. all the vessels] nothing but this water could purify the vessels; though they were melted in the fire, yet they were in part unclean, as it is said, Every thing that may abide the fire, ye shall make it go thorough the fire, and it shall be clean: nevertheless it shall be purified with the water of separation, Num. 31. 23. the souls] the living persons, or men, as Targum Jonathan explaineth it. And this is spoken largely without limitation, though they had other uncleanness upon them, than by the dead.

And so the Hebrews explain it largely, saying; *All that are unclean do receive the sprinkling; as men or women that have running issues, women separated for their disease, and women in childbed, which are defiled by the dead, they sprinkle upon them in the third day, and in the seventh, and loe they are cleansed from the uncleanness by the dead, although they are unclean still with other uncleanness. For it is said, (in Num. 19. 19.) And a clean person shall sprinkle upon the unclean, &c. whereby thou mayest learn, that the sprinkling is available for him, though he be unclean. And so an uncircumcised person receiveth the sprinkling; as an uncircumcised person that is unclean by the dead, and one sprinkle upon him in the third day and in the seventh, loe he is clean from the uncleanness by the dead; and when he is circumcised, he washeth (or baptizeth) and eateth of the holy things at evening. Maim. in Pharah, ch. 1. sect. 3. And for the effect of this sprinkling, they say, A man defiled by the dead, and one hath sprinkled on him, when any of the water of separation hath touched any place of the skin of his flesh who was unclean, the sprinkling is available for him, though it fall but upon the top of his finger, or of his lip, &c. And so for an unclean vessel sprinkled, when any whit of the water toucheth the body of the vessel, the sprinkling is available for it. Maim. ibid. c. 12. s. 1. a bone] that is, a man's bone, as the Greek translateth, and as was expressed in v. 16.*

Vers. 19. *in the third day]* to wit, after his uncleanness being certainly known. *Who so is unclean by the dead, and tarrieth many days without sprinkling, when he cometh to be sprinkled, he counteth before him three days, and they sprinkle on him in the third day, and in the seventh, &c. Maim. in Pharah, c. 11. s. 2. and in the seventh]* w<sup>ch</sup> is the day of the accomplishment of his purification: the *third day* was mystical, having reference to the resurrection of Christ, w<sup>ch</sup> was on the third day after his death, 1 Cor. 15. 4. whereof see the annotations on Gen. 22. 4. The *seventh day* was also mystical, as being the number of perfection of the Sabbath, and of accomplishing a work, as is noted on Gen. 2. 2. Ex. 12. 15. and Lev. 4. 6. and so it figured our full cleansing, and ceasing from our sinful and dead works, after that we are sprinkled with the blood of Jesus, and water of his Spirit, Heb. 4. 9, 10. and 9. 13, 14. *wash his clothes]* w<sup>ch</sup> was a common rite, for all that were defiled with other uncleannesses; whereof see Lev. 11. 25. and 14. 8, 9. and 15. 5. *bathe his flesh]* in Greek, *wash his body*: the word *flesh* is expressed before in v. 7. & it is meant of his whole body, or *all his flesh*, as Lev. 15. 16. *clean at evening]* after the Sun is set, at what time a new day beginneth; and so in mystery, a new life to begin. This cleansing of the defiled by the dead, figured Christ's work of grace upon dead and sinful men; of him it is prophesied, *He shall sprinkle many nations, Isaiah. 52. 15.* and of him doth the Apostle open this figure, saying, *If the blend of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, purge your conscience from dead works to serve the living God? Heb. 9. 13, 14.* The sprinkling of the ashes of the heifer, figured the applying unto us of Christ's death, whereunto *he was delivered for our offenses, and was raised again for our justification, Rom. 4. 25.* The living water wherewith the ashes were mixed, figured the Spirit of God, which they that believe in Christ do receive, John. 7. 38, 39. of which he gave this promise, *Then will I sprinkle clean water upon you, and ye shall be clean, Eze. 36. 25.* These being applied unto our consciences by faith (as with hyssop) w<sup>ch</sup> purifieth the heart, Act. 15. 9. & by the preaching thereof, Gal. 3. 2. do baptize us into Christ's death, that like as he was raised up frō the dead, unto the glory of the Father; even

so we also should walk *in newness of life*, Rom. 6. 3, 4. And so we draw near unto God, *with a true heart, in full assurance of faith, having hearts sprinkled from an evil conscience, and bodies washed with pure water, & our robes washed, and made white in the blood of the Lamb*, Heb. 10. 22. Rev. 7. 14. and cleansing ourselves *from all filthiness of the flesh and spirit*, we perfect holiness *in the fear of God*, 2 Cor. 7. 1. Of these mysteries the Hebrew Doctors, though estranged from the true life and light of Christ, retained some knowledge; for they say, *When the living water is mixed with the ashes, it purifieth the unclean, whereas before that, while the ashes were alone, they defiled all that were employed about them. And behold, the living water signified the water that is on high, which taketh away uncleanness from the ashes, &c. And loe when it is sprinkled on the unclean, the uncleanness fleeth from him, &c. and a clean spirit resteth upon him, and purifieth him.* R. Menachem on Num. 19.

Vers. 20. *unclean]* by any of the things afore-said, about the dead. *not purify himself]* or, *not be purified*, to wit, by having the water sprinkled upon him, as the Chaldee explaineth it; and the latter part of this verse manifesteth. *that soul]* in Chaldee, *that man cut off]* in Greek and Chaldee, *destroyed. defiled the Sanctuary]* by coming into it before he hath been purified. For such were shut out of the host, Num. 5. 3. how much more out of the Sanctuary? Therefore Porters were see there at the gates, *that none which was unclean in anything should enter in*, 2 Chr. 23. 19. *An unclean person that cometh into the Sanctuary presumptuously, his punishment is cutting off*, Num. 19. 20. *if ignorantly, then he is to bring the sacrifice appointed*, Lev. 7. Maim in Biath hamikdash, ם . 3. s. 12. See the annotations on Lev. 5. 2, 3.

Vers. 21. *wash his clothes]* as being unclean, and so to continue until evening; likewise he that toucheth the water of separation shall wash his clothes, and be unclean until evening. This interpretation Chazkuni here giveth of it; that in the former branch, uncleanness is implied until evening; and in the latter branch, the washing of his clothes also is implied, though not expressed. This is one of the mysteries of this Law, that *a clean mā* (as he is called in v. 18, 19.) was made unclean, by sprinkling or touching the holy water, which sanctified those that were unclean; and so it had contrary effects to purify the unclean, and to pollute the clean; as the Sun melteth wax, and hardeneth clay. Hereby the Holy Ghost seemeth to signify the imperfection and insufficiency of these legal rites, which in their greatest virtue did but sanctify *to the purifying of the flesh*, as the Apostle saith, Heb. 9. 13. and yet even then also, left the purifier himself in uncleanness, which he had not before. That by consideration of these effects, the people might be led unto Christ and his Spirit, who is able to *purge the conscience from dead works, and to save them to the uttermost that come unto God by him*, Heb. 9. 14. & 7. 25. The Hebrews understand this of such as sprinkled or touched the water, when there was no need, as when no unclean person or vessel was to be sprinkled with it. Maimonides in Pharah, ch. 15.

Vers. 22. *whatsoever]* or *whomsoever*; Hebr. *all*, implying men, vessels, &c. *the unclean]* to wit, by the dead, of whom was spoken before. *shall be unclean]* to wit, *until evening*, as the end of the verse showeth: and this is an inferior degree of uncleanness; for the man or vessel polluted by the dead, was unclean *seven days*, verse. 11. 14. but that w<sup>ch</sup> such an unclean man or vessel touched, was unclean till the end of that day. So in the Hebrew Canons, *A man which*

is defiled by the dead, and the vessels which that man toucheth, are unclean seven days, as it is said, And ye shall wash your clothes in the seventh day, and ye shall be clean, (Num. 31. 24.) But a man that shall touch a man which is defiled by the dead, whether he touch him after that he is separated from the things that defiled him, or touch him while he toucheth the dead, lo this second man is unclean till the evening, as it is said, (in Num. 19. 22.) And the soul that toucheth, shall be unclean until the evening. Mai. in Tumath meth, ch. 5. s. 2. the soul] in Chaldee, the man. that toucheth] to wit, him that is defiled, as before is noted; or it, the thing which is defiled by the te<sup>d</sup> of an unclean man. Thus pollution passed from one thing to another, and from that other to third; whereby God figured the contagioness no spreading abroad, and infecting where it goeth; leaving uncleanness till the end of that day, and beginning of a new: then washing ourselves by repentance and faith in the blood of Christ, we are clean. For *we are buried with him by baptism into death, that like as Christ was raised up from the dead, unto the glory of the father, even so we also* (ϕ) *walk in newness of life, Rom. 6. 4.*

## CHAP. XX.

1 The children of Israel come to Zin, where Marie dieth. 2 They murmur for want of water. 7 The Lord biddeth Moses speak to the Rock. and it should give forth water. 11 Moses smi•elt the Rock, and water cometh out. 12 The Lora• angry with Moses and Aaron for their unbelief 14 Moses at Kadesh desireth passage thorough Edom which is denied him. 22 At mount Hor, Aaron resigneth his place to Eleazar his son, and dieth.

AND the sons of Israel, *even* the whole congregation, came *into* the wilderness of Zin, in the first month; and the people abode in Kadesh, and Marie died there, and was buried there. And *there* was no water for the congregation; and they gathered themselves together against Moses and against Aaron. And the people contended with Moses; and they said, saying; And oh *that* we had given up the ghost, when our brethren gave up the ghost, before Jehovah. And why have ye brought the Church of Jehovah into this wilderness to die there, we and our cattle? And why have ye made us to come up out of Egypt to bring us in, unto this evil place? *it is* no place of seed, or of figs, or vines, or of pomegranates, neither *is there* any water to drink. And Moses and Aaron went from the presence of the church unto the door of the Tent of the Congregation, and they fell upon their faces, and the glory of Jehovah appeared unto them.

And Jehovah spake unto Moses, saying; Take the rod, and gather together the Congregation, thou and Aaron thy brother, and speak ye unto the Rock before their eyes, and it shall give forth his water: and thou shalt bring forth to them water out of the Rock; and thou shalt give the congregation and their cattle drink. And Moses took the rod from before Jehovah, as he commanded him. And Moses and Aaron gathered together the Church before the Rock, and he said unto them, Hear now ye rebels, shall we bring forth water for you out of this rock? And Moses lifted up his hand, and he smote the Rock with his rod twice; and much water came out, and the Congregation drank, and their cattle.

And Jehovah said unto Moses and unto Aaron, Because ye believed not in me, to sanctify me, in the eyes of the sons of Israel, therefore ye shall not bring this Church into the land w<sup>ch</sup> I

have given them. This is the water of Meribah, because the sons of Israel contended with Jehovah: and he was sanctified in them.

And Moses sent messengers from Kadesh, unto the king of Edō: Thus saith thy brother Israel; Thou knowest all the travel that hath found us. And our fathers went down into Egypt, and we have dwelt in Egypt many days, and the Egyptians did evil to us, and to our fathers. And we cried out unto Jehovah, and he heard our voice, and sent an Angel, and hath brought us forth out of Egypt; and behold, we are in Kadesh, a city in the uttermost of thy border. Let us pass, I pray thee, thorough thy country; we will not pass thorough the fields, or thorough the vine-yards, neither will we drink of the water of the well: we will go by the kings way, we will not turn aside, to the right *hand* or to the left, until we have passed thy border. And Edom said unto him; Thou shalt not pass thorough me, lest I come out against thee with the sword. And the sons of Israel said unto him; We will go up by the high-way; and if we drink of thy water, I and my cattle, then I will give the price of it; only without *doing* anything *else*, I will pass thorough on my feet. And he said, Thou shalt not pass thorough: And Edom came out against him with much people, and with a strong hand. And Edom refused to give Israel, to pass thorough his border; and Israel turned aside from him.

And they journeyed frō Kadesh, & the sons of Israel, *even* the whole congregation, came unto mount Hor. And Jehovah said unto Moses and unto Aaron, in mount Hor, by the border of the land of Edom, saying; Aaron shall be gathered unto his people's, for he shall not enter into the land which I have given unto the sons of Israel, because ye rebelled against my mouth at the water of Meribah.

Take Aaron and Eleazar his son, and bring them up unto mount Hor. And strip Aaron of his garments, and put them upon Eleazar his son, and Aaron shall be gathered and shall die there. And Moses did as Jehovah commanded, and they went up into mount Hor, in the eyes of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mountain: and Moses and Eleazar came down from the mountain. And all the congregation saw, that Aaron had given up the ghost: and they wept for Aaron thirty days, *even* all the house of Israel.

### Annotations.

*The whole Congregation]* to wit, of the next generation of the Israelites, when their fathers (according to the judgment threatened in *Num.* 14. 29. &c.) were for the most part now dead in the wilderness, as appeareth by *Deut.* 2. 14, 15. *Zin]* or *Tsin*: whereof see the notes on *Num.* 23. 21. Between Hazeroth, mentioned in *Num.* 12. 16. and this place in *Zin*, where now they camped, there were eighteen other stations or resting places, whither the Israelites had come, *Num.* 33. 18.—36. *the first month]* to wit, of the *fortieth year*, after they were come out of Egypt, as appeareth by *Num.* 33. 38. compared with the 28. verse of this chapter, and *Deut.* 2. 1.—7. So this was the last year of Israel's travel in the wilderness: and from the sending of the Spies, *Num.* 23. unto this time, was about 38 years, *Deut.* ⟨◇⟩ . 22. 23. and 2. 14. In all which space, we see how few things are recorded concerning Israel; and the things that are mentioned, are partly their murmurings & rebellions, by which they provoked God, & for

which they were punished: partly the means of grace, reconciliation and sanctification, taught them of the Lord, to be obtained by Jesus Christ, figured by the sacrifices and ordinances which Moses shown them; that it might appear, that *where sin abounded, grace did much more abound*, Rom. 5. 20. *abode in Kadesh*] about four months they stayed here; thē removing to mount *Hor*, there Aaron died, *the first day of the fifth month*, Num. 33. 38. This *Kadesh* (which the Chaldee nameth *Rekam*,) was either another wilderness, or another place in the wilderness, than that from which the spies were sent, Num. 13. 26. called *Kadesh barnea*, Deu. 1. 19. Chazkuni here saith, *This is not the Kadesh whereof it is said, and ye abode in Kadesh many days*, (Deut. 1. 46.) *for that Kadesh is El-Pharan* (Gen. 14. 6.) *and is called Kadesh-barnea, and from thence the spies were sent; but this Kadesh in Num. 20. is in the wilderness of Zin, in the border of the land of Edom*. After the rebellion of the Spies, God sent the people back again thorough the wilderness towards the red Sea, Num. 14. 25. (where they might renew the memorial of their baptism, 1, Cor. 10. 2.) and from *Ezion gaber* (w<sup>ch</sup> is a port *on the shore of the red sea*. 1 Kin. 9. 26.) they removed next to this *Kadesh*, Num. 33. 36. So Iephtah saith, *Israel walked thorough the wilderness unto the red sea, & came to Kadesh*, Judge. 11. 16 *Marie*] Hebr. *Mirjam*; in Greek, *Mariam*: she was sister to Moses and Aaron, and a Prophetess, by whom God guided the Israelites in their travels, as it is written, *I sent before thee, Moses, Aaron, and Marie*, Mic. 6. 4. Of her, see *Exod. 15. 20. Num. 1. 2*. In this fortieth year of Israel's travel, God took from them by death, *Marie* their Prophetess, in the first month; *Aaron* their Priest, in the fifth month, Num. 33. 38. and *Moses* their King in the end of the year, *Deut. 1. 3. and 34. 5*. When these three ministers of the Law were deceased, *Jesus* the son of Nun (a figure of *Jesus* the Ionne of God,) bringeth them into the promised land, *Ios. 1. 1. 2. &c.* so after the abrogating of the Law, our Lord *Jesus Christ* bringeth us into the kingdom of God, *Mar. 1. 15. Rom. 7. 4, 5. 6. Dan. 9. 24.*

Vers. 2. *there was no water*] In the first year, when they were come out of Egypt to *Rephidim* in the wilderness, they wanted water, *Exod. 17. 1.* and in this last, the fortieth year, they wanted water again: here God tried the children, as he had done the Fathers, and they also rebelled against him. And many things were alike in both places. That *Rephidim* was the tenth encamping place or station from Egypt: this in *Kades* was the tenth encamping place before they entered *Canaan*, as by their rehearsal of their journeys in *Num. 33.* is to be seen. There the people in their thirst, instead of praying unto God, *contended with Moses*, and *murmured* for that he had brought them *out of Egypt*, *Exod. 17. 2, 3.* here they do the same, *verse. 3 4.* There *Moses* cried unto the Lord for the outrage of the people, *Exod. 17. 4.* here *Moses* and *Aaron* fall down before the Lord, v. 6. There God promised and gave them water out of the Rock, *Exod. 17. 6.* here he doth likewise, v. 8. There God willed *Moses* to take his *rod*: here also he commandeth him, *Take the rod*. There the Lord promised to stand before *Moses*, *Exod. 17. 6.* here his glory appeareth unto him and *Aaron*, v. 6. There *Moses* by commandment smiting the Rock with his rod, waters came out of it: here he smiting the Rock without commandment, waters came out. There the place was named *Meribah* or *Contention*, *Exod. 17. 7.* here the place is named *Meribah*, v. 13. That was the people's sixth rebellion, after they were come out of Egypt, as is noted on *Num. 14. 22.* this was their sixth rebellion after they were come from mount *Sinai*, (if we except the private murmuring of

Mary and Aaron against Moses, Num. 12.) For the first was at *Taberah*, Num. 11. 1, 3. the next at *Kibroth haitaavah*, Num. 11. 24. then in the wilderness of Pharan, Num. 14. 1, 2. after that followed the rebellion of Korah and his company, Num. 16. and after it, of all the congregation, for the death of those rebels, Num. 16. 41. now the sixth is in Kadesh.

Vers. 3. *contended*] chode with bitter and reproachful words, which the Greek translath, *reviled*: see *Exod. 17. 2. And oh*] or, *And would God*. The word *And*, showeth the passion of mind, out of which they spake abruptly: see the notes on *Gen. 27. 28. and Num. 11. 29. we had given up the ghost*] in Chaldee, *we had and* in Greek, *we had perished in the perdition of our brethren, before the Lord*: whereby they seem specially to mean the pestilence (the last plague wherewith their brethren died, Num. 16. 49.) which pest, above other judgments, cometh most immediately from the hand of God, as David acknowledgeth, *2 Sam. 24. 14, 15. And this evil they wished, as being easier than to perish with hunger or thirst: as the Prophet also complaineth, They that be slain with the sword, are better than they that be slain with hunger: for these pine away, stricken thorough for the fruits of the field, Lam. 4. 9. Wherefore they here use the word giving up (or breathing out) the ghost; which seemeth to mean a more easy kind of death, than that which is by force of sword, or by hunger, or thirst, or other like violent means. So the Hebrews explain, giving up the ghost, to be a death without pain or long sickness.*

Vers. 4. *to die there*] understand, *that we should die there* with thirst; the Greek translath, *to bill us and our children*, which words they spake in *Exod. 17. 3.*

Vers. 5. *of seed*] to sow seed in, or to plant fig-trees, vines, &c. for the wilderness was *a land of deserts & of pits, a land of drought, and of the shadow of death, a land that no man passed thorough, and where no man dwelt, Jer. 2. 6.* Otherwise, had there been commodiousnesse of place, the Israelites might have sown and reaped, planted and gathered fruits in those 38 years, which they abode therein, *Deu. 2. 14.*

Vers. 6. *from the presence*] or, *from the face*, for fear of them, and because of their outrage: so in *Rev. 12. 14. Psal. 3. 1. fell on their faces*] in prayer unto God, whose glory dwelled in that Sanctuary: so in *Exod. 17. 4. Moses cr•ed unto the LORD. See Num. 16. 4. 45. appeared•* in the cloud, as *Num. 12. 5. a sign that he heard their prayer, and would save them: see Num. 14. 10. and 16. 19. 42.*

Vers. 8. *Take the rod*] in Greek, *Take thy rod*: so God spake before, in *Exod. 17. 5.* but here, some gather from *verse 9.* that it was the rod of Aaron which had budded, and was laid up *before the Testimony, Num. 17. 10. Chazkuni saith, This was Aaron's rod, for loe it is here written (in verse 9.) And Moses took the rod from before the LORD, and this was the rod of Aaron, as it is written (in Num. 17. 10.) Bring Aaron's rod again• before the Testimony, to be kept for a sign against the sons of rebellion: and forasmuch as Aaron's rod was a sign against the sons of rebellion, hereupon Moses said (in verse 10.) Hear now ye rebels. Howbeit Moses rod (which is also called the rod of God, Exod. 4. 20. and 17. 9.) might be kept also in the Sanctuary: and after in *verse 11.* it is said, *Moses smote the rock with his rod. speak ye unto the• Rock*] He saith not, *smite the rock*: yet in *verse 11.* *Moses smote the rock*; and in *verse. 10.* he spake to the people; but it is not said that he spake*

to the rock, as here he was commanded. Some others think, that God's intendment in bidding him. Take the rod, was to smite the Rock with it; and that he sinned not in smiting it, but in unbelief; for which he is blamed in *verse. 12. it shall give forth his water*] or, *the waters of it*: this promise of God, was that whereon the faith of Moses and Aaron should have rested. *thou shalt bring forth*] God was he that brought forth, and gave water to the people, as is often mentioned to his glory; *He clave the Rocks in the wilderness, and gave drink, as out of the great deeps, and brought forth streams out of the Rock, &c. Psal. 78. 15, 16. So in Psal. 105. 41. and 114. 8. Deut. 8. 15. Nehem. 9. 15, 20.* But that work is here ascribed to Moses ministerially, for that the waters should come out at his speaking. So in other works of grace, the Ministers of the Word are called *Savior's, Obad. verse. 21*▪ for in the faithful performance of their office, they both save themselves, and those that hear them, *1 Tim. 4 16.*

Vers. 9. *from before Jehovah*] that is, out of the [unspec] Tabernacle; for so the phrase importeth, as in *Num. 17. 7. Exod. 16. 33, 34.*

Vers. 10. *Hear now ye rebels*] As here he speaketh to the people, who was bidden speak to the [unspec] Rock, *verse. 8.* so the manner of his speech showeth great passion of mind, more than at other times: and the Scripture noteth, that now the people had *bitterly provoked his spirit, so that he spake unadvisedly* (uttering his anger) *with his lips, Psal. 106. 33. shall we bring forth water*] a speech of doubting and unbelief, both in Moses and Aaron, as in *verse. 12.* God blameth them because they *believed not* in him. So before, when Moses said, *Shall the flocks and the herds be slain for them, &c.* he was blamed with this answer, *Is the Lord's hand waxed short? Numb. 11. 22, 23.* Moses was sore moved against this latter generation of Israelites, who had seen so many miracles, and their fathers perished for rebellion, and yet they were not bettered: he might fear, lest for their sinning like their fathers, the Lord would leave them, as he after speaketh in *Numb. 32. 14, 15.*

Vers. 11. *lifted up his hand*] another sign of indignation, being joined with smiting. *twice*] the doubling of his stroke shown also the heat of his anger. Sol. Rashi (on this place) conjectureth, that ⟨ϕ⟩ smote it twice, *because at first it brought forth b•• drops, (of water) because God had not bidden him smite it, but speak unto it. much water*] or, *many waters. He clave the rocks in the wilderrasse, and gave drink, as out of the great deeps, Psal. 78. 15.* The unbelief of man maketh not the faith of God without effect, *Rom. 3. 3.* Moses and Aaron believed not God, to sanctify him, *verse. 12.* yet he faithfully kept his promise, and sanctified himself, *verse▪ 13. the Congregation drank*] Thus the Lord know his people *in the wilderness, in the land of droughts, Hos. 13. 5. And they thirsted not, when he led them thorough the deserts; he caused the waters to flow out of the rocks for them: he clave the rocks ⟨...⟩ so, and the waters gushed out, Isaiah. 48. 21.* The ⟨ϕ⟩ ▪ out of the Rock, besides the refreshing which it gave unto their bodies, was also a *spiritual ⟨ϕ⟩* from that *spiritual Rock Christ, 1 Cor. 10. 4.* who being smitten for our transgressions, *Isaiah. 53.* with the rod of the Law, which *worketh wrath, Rom. 4. 15.* from him proceedeth *the living water,* wherewith the Israel of God may quench their thirst forever, *John 4. 10, 14.* For who so *believeth* in him, *out of his belly shall flow rivers of living water,* even the waters of the holy Ghost, *John. 7. 38, 39.* To these waters, *everyone that thirsteth* is called to come freely, *Isaiah. 55. 1. Rev. 22. 17. their cattle*] that water, which was both a natural



and spiritual refreshing to the people, is given also to the beasts for their natural thirst, because the signs and seals of God's grace are such in respect of the use of them, to those unto whom they are sanctified of God for that purpose. So the waters of Jordan were sanctified for Baptism, unto repentant and believing sinners, *Matth. 3. 6.* which out of that use were common waters. And now, not only the Israelites cattle, but the wild beasts also of the wilderness, had benefit by this mercy of God to his people: whereunto the Lord hath reference, when he saith by his Prophet, *The beast of the field shall honor me, the dragons and the owls, because I give waters in the wilderness, rivers in the desert, to give drink to my people, my chosen, Isaiah. 43. 20.*

Vers. 12. *ye believed not in me]* the Chaldee expoundeth it, *ye believed not in my word.* Thus unbelief was here the chief sin, and cause of other sins, as before in the people, *Numb. 14.* so here in Moses and Aaron, who were 〈ϕ〉 partners in the transgression. And this their sin is called a rebellion against the mouth of the Lord, *Numb. 27. 14.* and a transgression, *Deut. 32. 51.* which word, as *R. Menachem* here noteth, implieth *salfhood*, as in *Lev. 6. 2.* it is joined with false denial: and the Apostle saith, *He that believeth not God, hath made him a liar, 1 John. 5. 10.* to *sanctify me]* inwardly in the heart by faith, outwardly by obedience, to do that which I commanded; and by both to ascribe unto me the glory of my truth and power. So when it is said, *Sanctify the Lord of hosts, Isaiah. 8. 13.* the Apostle expoundeth it, *Sanctify the Lord God in your hearts, 1 Pet. 3. 15.* *in the eyes]* the Greek translatheth it, *before* the sons of Israel. This seemeth to be the reason of God's severity at this time against Moses and Aaron, more than before, when Moses bewrayed also his unbelief, in *Num. 11. 21, 22, 23.* because he now publicly dishonored God before all the people, (which did aggravate the sin,) whereas the former time he did it not in their eyes, but in private before the Lord. *therefore]* Chazkuni observeth, that this word implieth *an oath.* Neither indeed could Moses repentance or prayer get this sentence to be reversed: for when the Lord hath sworn, he will not repent, *Psal. 110. 4.* 〈ϕ〉 *ye shall not bring]* This chastisement was grievous unto Moses, so that he besought the Lord that he might go over, and see the good land; but the Lord was wroth with him for the people's sakes, and would not hear him, *Deut. 3. 23,—26.* And as God here spake, so it came to pass; for Aaron died in mount Hor, *Numb. 20. 24, 28.* and Moses on mount Nebo, after he had seen the land with his eyes, but might not go over thither, *Deut. 34.* The Psalmist saith, *Thou wast unto them a God that forgiveth, and taking vengeance on their practices, Psal. 99. 8.* Moses the Minister of the Law, though he guided Israel thorough the wilderness, to the borders of the promised land, yet could not bring the people thereinto; but Jesus (or Joshua) his successor, gave them the possession of it; to signify, that the Law (which *worketh wrath, Rom. 4. 15.*) and the works thereof (by which *no flesh shall be justified, Gal. 2. 16.*) cannot bring us into the kingdom of God, but Jesus Christ (who hath loved us, and given himself for us,) giveth us by faith the inheritance of the heavenly kingdom, *Rom. 4. 24, 25.* and *5. 1, 2, &c. Gal. 2. 16.* and *3. 13, 14, &c.*

Vers. 13. *of Meribah]* that is, *of Contention, or Strife;* which the Greek translatheth, *of Contradiction;* so called for a memorial of their sin, and for a warning to ages following, not to do the like; whereupon it is said by David, *Harden not your heart, as in Meribah, Psalm. 95. 8.*

The same name was given to the former place in Rephidim, *Exod. 17. 7.* To distinguish between them, the Scripture calleth this, *Meribah of Kadesh, in the wilderness of Zin, Deut. 32. 51. contended with Jehovah]* in that they contended with Moses, *verse. 3.* it is accounted as contention against the Lord himself, as he told them before, in *Exod. 16. 8.* The Greek translatheth, *reviled before the Lord. he was sanctified*▪ or, *he sanctified himself in them.* Though Moses and Aaron sanctified him not by faith and obedience, yet was he sanctified among the people, by the work of his grace, in giving waters for their thirst. Or, *he was sanctified in them,* that is, *in Moses and Aaron,* as Targum Jonathan explaineth it: for by punishing their rebellion, he sanctified him-self in them; as it is written, *That the heathen may know me, when I shall be sanctified in thee. O Gog, before their eyes;* where it is understood of punishment; as it followeth, *And I will plead against him with postilence, and with blood, &c. thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, Ezek. 38. 16, 22, 23.* See also the Annotations on *Levite. 10. 3.* And thus •ol. Rashi expoundeth it, *in them, for Moses and Aaron died because of them; for when the holy blessed God doth judgment, &c. he sanctifieth him-self before his creatures; and so it is said, Fearefull art thou, ô God, out of thy Sanctuaries, Psalm. 68. 36.*

Vers. 14. *Edom]* the Edomites, the posterity of *Esais,* who was surnamed *Edom, Gen. 25. 30.* and *36. 1.* This message which Moses sent unto Edom, and all things about it following, were done by the direction and word of God, as appeareth by *Deut: 2. 1, 2, 4, &c. <ð> thy brother Israel]* so the whole nation is called, because Jacob, whose name was called *Israel, Gen. 28. 10.* was natural brother to Esau: and this title of brotherhood continued long after, as in *O <ð> verse. 10, <ð> .* Also the Law saith, *Thou shalt not abhor an Edomite, for he is thy brother. Deut. 23. 7. <...> travel that hath found us]* the wearisome molestation that hath befallen us. See the like phrase in *Exod. 18. 8. Nehem. 9. 32.*

Vers. 15. *into Egypt]* The history hereof is in *Gen. 46. dwelt]* Hebr. *sitten,* that is, continued; in Greek, *sojourned. Many days]* see *Exod. 12. 40. Did evil]* afflicted with rigorous bondage, and other cruelty: See *Exod. 1, &c.*

Vers. 16. *We cried out]* as is recorded in *Exod. 2. 23. an Angel]* This was Christ: See *Exod. 3. 2.* and *14. 19. and 23. 20.* with the Annotations. Some of the Hebrews understand it of *Moses,* because the Prophets are called *Angels* or *Messengers,* as in *Judge. 2. 1. 2 Chron. 36. 15, 16. Hag. 1. 13. in Kadesh a city]* or, *by Kadesh,* to wit, in the wilderness lying near, and having the name of *Kadesh* the city, *Numb. 33. 36.* The Chaldee here and usually nameth it *Rekam.*

Vers. 17. *thorough thy country]* because it was the nearest way: therefore when Edom refused to let them go thorough, they *turned and passed by the way of the wilderness of Moab, Deut. 2. 8. Judge. 11. 17, 18. the vineyards]* to rob, or make spoil of any man's goods. *water of the well]* that is, *of the wells,* or, *of any well:* the Greek translatheth, *of thy well:* Meaning either that they would not drink without paying for it, as in *verse. 19.* or, that they would drink of the rivers which were common, not of wells which were private, and digged of men for their own use. *the kings way]* that is, *the high-way,* which is common for all to pass by, *verse. 19.* So again in *Numb. 21. 22.*

Vers. 18. *Not pass thorough me]* that is, *thorough my country, verse. 17.* as the Chaldee explaineth it, *thorough my border.* See the like phrase in *Deut. 2. 30. Rom. 15. 28. left I come]* it is a threatening which the Greek explaineth, *otherwise I will come:* See the Annotations on *Gen. 3. 3. with the sword]* the Chaldee expoundeth it, *with them that kill with the sword;* the Greek, *in war.* It had been the duty of Edom, to have met their brother Israel *with bread and with water in the way,* as God speaketh of the Moabites, *Deut. 23. 4.* but by this unkindness the Lord would have his people to see, how all worldly friends and kindred after the flesh will fail them, yea and oppose them, that their hope and strength may be in him alone, *Mat. 10. 21, 22.*

Vers. 19. *the high way]* or *causey;* that which before was called *the Kings way, verse. 17.* the Greek here translatheth it, *the mountain. the price]* Hebr. *the sale;* which both Greek and Chaldee translate, *the price.* This was so commanded of God, *Ye shall buy meat of them for money, that* 〈ϕ〉 *may eat: and ye shall also buy water of them for money, that ye may drink. For Jehovah thy God hath blessed thee in all the work of thine hand, Deut. 2. 6, 7. without doing anything else* Hebr. *without a word,* that is, *without anything;* which the Chaldee explaineth, *any evil thing (or ward.)*

Vers. 20. *with much people]* Hebr. *with an heavy people;* which the Chaldee expoundeth, a *great army.* The Scripture confirmeth this; as that which in *1 King. 3. 9.* is written *an heavy (or* 〈ϕ〉 *, people,* is in *2 Chro. 1. 10.* expounded a *great* 〈ϕ〉. This coming out was to resist Israel by force an• strong hand, for Edom was *afraid* of them, *Deut. 2. 4.* and trusted not their words.

Vers. 21. *to give]* that is, *to suffer,* or *to give Israel leave to pass,* as the Chaldee expoundeth it. Nor withstanding, as they went along their coast, the Edomites suffered them to buy victuals of them, as appeareth by *Deut. 2. 28, 29.* 〈ϕ〉 *aside]* and *went along thorough the wilderness, and compassed the land of Edom, Judge. 11. 18.* For the Lord had charged them that they should *not meddle* with the sons of Esau, or their possession, *Deut. 2. 4, 5.* So Targum Jonathan here paraphraseth, *they were commanded by the word of (the God of) heaven, that they should not wage war with them, because the time was not yet come, when he would execute* 〈ϕ〉 *on Edom by their hands.* Thus Israel suffered patiently the unkindness of Edom, and obeyed the Lord herein, though the way which they after went thorough the wilderness, was very grievous unto them, and their souls were much discouraged because of the same, *Numb. 21. 4, 5.*

Vers. 22. *mount Hor]* a mount *in the edge of the land of E•ora,* and the next resting place which they came unto from *Kadesh, Num. 33. 37.* The name it self signifieth a mount, for *Har* in Hebrew is a mountain; and Sol. Rashi here explaineth it, *a •ountaine upon a mountain:* 〈ϕ〉 argum Jonathan nameth it *mount Omanos.*

Vers. 24. *gathered unto his people]* that is, die, and be buried, and his soul be among *the spirits of just men made perfect,* as *Hebr. 12. 23. Gathering* signifieth here taking away by death, as in *verse. 26.* and in *Isaiah. 57. 1. merciful men are gathered, that is, taken away:* and that which is gathered, is the spirit of man, as in *Psal. 104. 20. thou gatherest their spirit, they give up the ghost, and return unto their dust.* The *people's* mean the Fathers deceased, as is spoken of David in *Act. 13. 36.* and in *Judge. 2. 10. all that generation were gathered unto their fathers.* So *his people's* here,

are Aaron's godly forefathers: as David desireth the contrary, *Gather not my soul with sinners, Psal. 26. 9.* See the Annotations on *Gen. 25. 8. rebelled against my mouth]* that is *against my word,* as the Chaldee expoundeth it: the Greek saith, *ye provoked me.* See before on *verse. 12.*

Vers. 26. *strip Aaron]* or, *disaray Aaron of his garments,* meaning of his Priestly robes, *the garments of holiness,* which Moses had made him for  $\langle \diamond \rangle$ , and for beautiful glory, *Exod. 28. 2.* and which at his consecration to the Priesthood Moses had put upon him, *Levite. 8. 7, 8, 9.* So Targum Io  $\langle \dots \rangle$  expoundeth it, *strip Aaron of the honorable garments of the Priesthood.* The taking off of these garments, and putting them upon Eleazar, signified the taking away of his office and dignity, and giving the same to another: as by a like similitude God said unto Shebna the treasurer, *I will drive thee  $\langle \diamond \rangle$  thy station, and from thy state shall he pull thee down. And it shall be in that day, that I will call my servant Eliakim, the son of Hilkiah, and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government to his hand, and he shall be a father to the inhabitants of  $\langle \diamond \rangle$ , &c. Isaiah 22. 15, 19, 20, 21.* As by Aaron's offering for his own sins first, and then for the sins of the people, *Levite. 16. 6. 11. 15.* the holy Ghost shown the inability of the legal Priesthood (in comparison with Christ's) to reconcile men unto God, *Hebr. 7. 26, 27, 28.* so by this disaraying and death of Aaron, he signified the disanulling of that Priesthood, *for the weakness and unprofitableness thereof, Hebr. 7. 11,—18.* When therefore the same hands of Moses, which had put on the garments, did pull them off, & now at this time for the sin which the high Priest had committed, *verse. 12. Deut. 32. 50, 51.* they and all the people were taught to expect a better Priesthood of the Son of God, *who is perfected for evermore, Hebr. 7. 28. Eleazar his son]* This was a comfort to all, especially to Aaron the father, that the Priestly function ended not with the death of the Priest, but was derived to his posterity, and so continued thorough all ages, till Christ came, *who is a Priest forever; after the order of Melchizedek, the true Eliazar, that is, the Help of God; who is made, not after the law of a carnal commandment, but after the power of an endless life, Heb. 7. 11. 16.* Wherefore to signify the continuance of his grace and love to the Church, God promised that *the Priests the Levites should not want a man before him, to offer Burnt-offerings, and to kindle Meat-offerings, and to do sacrifice continually, Jer. 33. 18.* So Aaron did behold in the clothing of his son, a type of his own, and of all Israel's salvation, that his death might not be bitter unto him, but he might depart in peace, because his eyes did see (though as a far off) the salvation of God, as *Luke 2. 29, 30. shall be gathered]* unto his people's, *verse. 24. and shall die]* He that before in the work of his Priesthood, *made atonement for the people, and stood between the dead and the living, and the plague was stayed, Numb. 16. 47, 48.* now dieth himself, for his own sin: an evident demonstration of the insufficiency of the Levitical Priesthood. Whereupon the Apostle teacheth, that *they were many Priests, because they were not suffered to continue by reason of death. But Christ, because he continueth ever, hath a priesthood which passeth not from one to another: wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them, Hebr. 7. 23, 24, 25.*

Vers. 28. *Moses stripped Aaron]* The actions of Moses signified the effects of his ministry and Law, *2 Cor. 3. 13.* Whereas therefore he unvested Aaron, by reason of sin and death which was to ensue, it shown that no Priest who was a sinner, and under the power of death, could

satisfy the justice of the Law, and avoid the wrath of God: so the Legal Priesthood now might say, *He hath stripped me of my glory, and taken the crown from my head, Job. 19. 9.* Again, in putting the priestly garments upon Eleazar, (who was before this, *the Prince of the Princes of the Levites, Numb. 3. 32.*) he signified, that *the Law had a shadow of good things to come, Heb. 10. 1,* and therefore the blessings figured thereby, should not be frustrate, but continued under hope by succession, till he should come unto whom the right of the high Priesthood belonged, even *the Branch that should build the Temple of the Lord, and should bear the glory, and sit and rule upon his throne, and should be a Priest upon his throne, and the counsel of peace be between them both, Zac. 6. 12, 13. Jer. 33. 18.* Thus the Law was a *Schoolmaster unto Christ, Gal. 3. 24.* It may also be observed, how among the Gentiles, their prophets and prophetesses, who did wear some ornaments and ensigns of their dignity, used solemnly to put them off before their death, as resigning them up unto God, and judging it an unmeet thing to die in them, as appeareth by the example of Cassandra, in the Greek Poet Aeschylus, and of Amphi (the Prophet, in Statius Papinius, Thebaid. 7. *top of the mountain*) Things that were very memorable and significative, are often noted in Scripture to be done in mountains, as being conspicuous, remarkable, and implying high and heavenly mysteries. So the Ark of Noah rested on mount Ararat, *Gen. 8. 4.* Abraham sacrificed his son on mount Morijah, *Gen. 22. 2.* &c. as the Son of God was sacrificed on Calvary, *Luke 23. 33.* The Law of Moses was given upon mount Sinai, *Exod. 19.* the Law of Christ came from mount Zion, *Mic. 4. 1, 2.* and on a mountain he preached the Gospel, and expounded the Law, *Matth. 5. 1,* &c. *Ezekiel* in a vision was shown the city called *The Lord is there,* upon a very high mountain, *Ezek. 42. &c. and 48. 35.* John was also shown the same city upon a great and high mountain, *Rev. 21. 10.* &c. Moses himself on the mountain of *Nebo,* viewed all the promised land, and died there, *Deut. 34. 1.—5.* and was with Christ when he was transfigured, and spake of his death, upon an high mountain, *Mat. 17. 1, 2, 3. Luke 9. 30, 31.* and now he was with Aaron at his death, and translation of the Priesthood from him unto Eleazar, where he also beheld the end of the Levitical Priesthood a far off, and so the translation of it, and of the law thereof, unto Christ, whose day he desired, *Hebr. 7. 11, 12.*

Vers. 29. *saw that Aaron had given up the ghost] seeing* is here for *perceiving* by knowledge and understanding, as by the relation of Moses and Eleazar, as also that Aaron came not down with them. So Jacob *saw that there was corn in Egypt,* when he *heard* thereof, *Gen. 42. 1. Act. 7. 12.* The people *saw the voices, Exod. 20. 18.* and sundry the like. Here also they might see the hand of God, chastifying their sin upon Aaron, who died now not only for his own transgression, but for their sakes, as Moses after speaketh of himself, *The Lord was wroth with me for your sakes, Deut. 3. 26.* yet in beholding his Priesthood continued in his son, they might also behold God's mercy towards them in Christ, who should perfectly reconcile them unto God, when the Priesthood of the Law, which now began to die away, should utterly be abolished. *they wept] that is, they mourned.* For public persons, the whole congregation mourned, as here for Aaron, so for the death of his sons, *Levite. 10. 6.* and for the death of Moses, *Deut. 34. 8. thirty days] See the Annotations on Gen. 50. 10.* Mourning for the dead is honorable, and here the people mourn for Aaron thirty days, whom they had dishonored by rebelling against him forty years. So long also they wept for Moses, *Deut. 34. 8.* and it is the

lot of many of the servants of God, to have more honor after their death, than in their life. As Mary the sister, the prophetesse of Israel, died in the first month, *verse*. 1. so Aaron the high Priest died *in the first day of the fifth month*, in the *fortieth year* after their coming out of Egypt, when he was 123. *years old*, Numb. 33. 38, 39. His burial also (though here omitted) is spoken of in Deut. 10. 6.

#### CHAP. XXI.

1 The Canaanites fight with Israel, and captive some of them; but Israel by a vow, obtain help of God, and destroy them and their cities. 4 The people murmuring because of their wants in the way, are plagued with fiery serpents. 7 They repenting, are healed by a brazen serpent. 10 Sundry journeys of the Israelites. 16 Their song at Beer, for water which God gave them. 21 They requesting passage thorough the Amorites country, are denied it. 24 Israel vanquisheth them, and Sihon their King, and possesseth their cities. 27 Proverbs or Prophecies of Sihons overthrow. 33 Og King of Basan fighteth against Israel, and is also vanquished, and Israel possesseth his land.

AND the Canaanite the King of Arad, which dwelt in the South, heard that Israel came, the way of the spies: and he fought against Israel, and took captive of them, a captivity. And Israel vowed a vow unto Jehovah, and said: If giving thou wilt give this people into my hand, then I will utterly destroy their cities. And Jehovah hearkened to the voice of Israel, and gave up the Canaanite, and they utterly destroyed them and their cities: and he called the name of the place Hormah.

And they journeyed from mount Hor, by the way of the red sea, to compass the land of Edom; and the soul of the people was shortened, because of the way. And the people spake against God, and against Moses; Wherefore have ye brought us up out of Egypt, to die in the wilderness? for *there* is no bread, neither is *there* water, and our soul loatheth *this* light bread. And Jehovah sent among the people fiery serpēts, & they bit the people, & much people of Israel died. And the people came unto Moses, and said; We have sinned: for we have spoken against Jehovah, & against thee; Pray unto Jehovah, that he take away the serpents from us; & Moses prayed for the people. And Jehovah said unto Moses, Make thee a fiery serpent, and put it upon a pole; and it shall be, that everyone that is bitten, when he looketh upon it, shall live.

And Moses made a serpent of brass, and put it upon a pole; and it was, *that* if a serpent had bitten a man, when he beheld the serpent of brass, he lived.

And the sons of Israel journeyed, and encamped in Oboth. And they journeyed from Oboth, and encamped in Ije Abarim, in the wilderness which *is* before Moab, toward the Sun-rising. From thence they journeyed, and camped in the valley of Zared. From thence they journeyed, and camped on the other side of Arnō, which *is* in the wilderness, which cometh out of the border of the Amorite; for Arnon *is* the border of Moab, between Moab and the Amorite.

Wherefore it is said in the book of the [unspec] wars of Jehovah, Vaheb in a whirlwind, and the brooks of Arnon. And the stream of the brooks, which declineth to the situation of Ar, and leaneth upon the border of Moab. And from thence to Beer, that is, the Well whereof Jehovah said unto Moses, Gather together the people, and I will give them water.

Then sang Israel this song: Spring up O Well, answer ye unto it. The Well, the Princes digged it, the Nobles of the people delved it, with the Law-giver, with their staves. And from the wilderness, (*they journeyed*) to Mattanah. And from Mattanah to Nahaliel, and from Nahaliel to Bamoth. And from Bamoth to the valley which is in the field of Moab, the head of Pisgah, and it looketh toward Ieshimon.

And Israel sent messengers unto Sihon King of the Amorites, saying: Let me pass thorough thy land; we will not turn aside into field, or into vineyard; we will not drink of the waters of the well; we will go in the kings way until we be past thy border. And Sihon *would* not grant Israel to pass thorough his border: but Sihon gathered together all his people, and went out against Israel into the wilderness; and he came to Iahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land, from Arnon unto Iabbok, even unto the sons of Ammon; for the border of the sons of Ammon was strong. And Israel took [unspec] all these cities, and Israel dwelt in all the cities of the Amorite, in Heshbon, and in all the daughters thereof. For Heshbon was the city of Sihon, the King of the Amorites: and he had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. Wherefore they that speak in proverbs, say, Come into H 〈...〉 bon, let the city of Sihon be built and prepared.

For a fire is gone out from Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, the Lord's of the high places of Arnon. Woe to thee, Moab, thou art perished, ô people of Chemosh: he hath given his sons that escaped, and his daughters into captivity, unto Sihon, the king of the Amorites. And their lamp is perished from Heshbon, even unto Dibon; and we have laid them waste even unto Nophah, which *reacheth* unto Medeba. And Israel dwelt in the land of the Amorite. And Moses sent to spy out Iazer, and they took the daughters thereof, and drove out the Amorite that was there. And they turned, and went up the way of Bashan; and Og the king of Bashan went out against them, he and all his people, to the battle at Edrei. And Jehovah said unto Moses, Fear him not, for into thy hand have I given him, and all his people, and his land; and thou shalt do unto him as thou diddest unto Sihon king of the Amorites, which dwelt in Heshbon. And they smote him, and his sons, and all his people, until there was none left him remaining; and they possessed his land.

### Annotations.

[*King of Arad*] Arad seemeth to be the name [unspec] of the city where the King reigned, as in *Ios.* 12. 14. and so the Chaldee here explaineth it. *in the South*] the South part *in the land of Canaan*, *Numb.* 33. 40. *the way of the spies*] or *the way of Atharim*, as the Greek version retaineth the Hebrew name, as proper; and it might be a way so called, and well known in that time. But the Chaldee translatheth it, *the way of the spies*; meaning that they came towards Canaan, after they had been turned back towards the red sea, *Num.* 14. 25. and had been at Ezion-

gaber, *Num.* 33. 35. they returned towards Canaan again, along by Edoms coast, to come unto the land which the spies had searched, *Num.* 13. *a captivity*] that is, some captives, or prisoners. So *captivity* is used for *captives*, or people taken in war, in *Num.* 31. 12. *Judge.* 5. 12. 2 *Chron.* 28. 5. and often: as *poverty*, for a company of poor people, 2 *King.* 24. 14. and *spoil*, for spoiled people, *Amos* 5. 9. *thanksgivings*, for a company of thanksgivers, *Neh.* 12. 31. and many the like. The Canaanites having heard of the overthrow which was given Israel, •8. years before, *Numb.* 14. 45. and of the hand of God against them so long in the wilderness, were hardened and emboldened to encounter them now when they heard again of their coming; and Satan endeavored hereby to discourage Israel, that as their fathers through unbelief being afraid, entered not into the promised land, *Deut.* 1. 27, 32, 35. so the children also might be deprived. And God for a chastisement of their sins, and for the trial of their faith, suffereth the enemy at first to prevail, that his people might know that they should not conquer the land by their own strength, or for their own worthiness, *Psal.* 44. 3, 4. *Deut.* 9. 4.

Vers. 2. *vowed a vow*] calling upon God for help, and religiously promising to devote unto him their enemies and all their substance. See the Annotations on *Gen.* 28. 20. *If giving thou wilt give*] that is, *if thou wilt indeed give*; and it implieth a prayer, which often is uttered after this manner: as, *Iabez called on the God of Israel. saying, If blessing thou wilt bless me, &c.* 1 *Chron.* 4. 10. *utterly destroy*] or, *devote*; in Greek, *anathematize*: things devoted after this manner, the persons were to die, their goods confiscate to the Lord, *Levite.* 27. 28, 29. So when Jericho was devoted, the people and beasts were killed, the city burnt, the goods carried into the Lord's treasury, *Ios.* 6. 17, 19, 21, 24.

Vers. 3. *hearkened to the voice*] that is, as the Chaldee explaineth it, *received the prayer of Israel. gave up the Canaanite*] to wit, *into their hand*, as the Greek here repeateth from *verse.* 2. *they utterly destroyed*] Hebr. *he utterly destroyed*, or *devoted*, speaking of Israel, as of one body. But how could they being so far off in the wilderness, destroy their cities, lying within Canaan, *Numb.* 33. 40. into which they came not, till after Moses death? It seemeth the accomplishment of this vow was performed long after, when they were come into the land. For *the King of Arad* is reckoned for *one* of those that Joshua conquered, *Ios.* 12. 14. See also *Judge.* 1. 16, 17. They now conquered the Canaanites army that came out against them, and devoted the spoils which they took; and when their cities came into their possession, they utterly destroyed and devoted them, and so paid their vow, which now they promised. *he called*] or, *they called*, meaning Israel; unless it be applied in special to Moses. The Greek translatheth, *they called. Hormah*] or *Chormah*; in Greek, *Anathema*, that is, *Devotement*, or *utter destruction*. By this name they both set up a memorial of God's mercy, who gave their enemies into their hand; and of their duty, to keep the vow which they had promised.

Vers. 4. *to compass the land*] because Edom had denied them passage thorough it, *Numb.* 20. 18, 21. by reason whereof their travel was increased. *soul of the people was shortened*] or, *was straitened*, that is, *was grieved*, or *discouraged*. This word, when it is applied to the *hand*, signifieth inability, as in *Numb.* 11. 23. *Isaiah* 37. 27. 2 *King.* 19. 26. unto the *soul* (as in this place) it meaneth grief, vexation, or discomfort; so in *Judge.* 16. 16. *Samsons soul was shortened* (that is, *vexed*) *unto death*; and in *Judge.* 10. 16. *the Lord's soul was shortened*, (that is, *grieved*) *for the*



*misery of Israel:* and sometime it is with a kind of loathing, as in *Zach. 11. 8. my soul was shortened for them, that is, loathed them.* A like phrase is of the shortness of the spirit, which also signifieth anguish, trouble, and vexation, as in *Exod. 6. 6. Job 21. 4. and want of power, as in Asic. 2. 7.* The Greek here translateth, *the people was feeble minded, or of small soul, or courage. because of the way]* or, *in the way:* but *In* often noteth the cause of a thing; as, the Lord's soul was grieved in (that is, for, or because of) *the misery of Israel, Judge. 10. 16.* or according to the like phrase in *Zach. 11. 8. their soul loathed the way, both for the longsomnesse of it, and for the many wants and troubles that they found therein, as in verse. 5.* So the Greek interpreteth it, *for the way:* and Rashi in like manner, saying, *Because it was hard unto them, they said, we were now near to enter into the land, and we turn backward: so our fathers turned, and lingered 39. years, unto this day; therefore their soul was shortened for the afflictions of the way.* This way into the land of promise, figured the way into the kingdom of God, thorough the wilderness of this world, (*the wilderness of people's, as in Ezek. 20. 35.*) into which kingdom we cannot enter, but *through much tribulation, Act. 14. 22. because the gate is strait, and the way is narrow that leadeth unto life, Matth. 7. 14. and we are to go thorough fire and thorough water, Psalm. 66. 12.* The discouragement of this people, showeth human frailty and infirmity, through want of faith and patience: for as they erred in heart, and knew not the Lord's ways, *Psal. 95. 10. so many, when tribulation or persecution ariseth because of the Word, by and by they are offended, Matth. 13. 21.*

Vers. 5. *spake against God]* The Chaldee expoundeth it, *murmured before the Lord, and contended with Moses,* and so in *verse. 7.* This was their wonted carriage, in their temptations: see *Exod. 14. 11. and 15. 24. and 16. 2, 3. and 17. 2, 3. Num. 11. 1, 4, 5. & 16. 13, 14. and 20. 3, 4, 5.* By *God* here is meant *Christ, the Angel of God's face or presence, in whom his name was, Exod. 23. 20, 21. Isaiah 63. 9.* as the Apostle openeth this place, saying, *Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents, 1 Cor. 10. 9. this light bread]* meaning *Manna;* as the Chaldee explaineth it, *this Manna the light meat:* in Greek, *this vain (or empty) bread.* So they call it, either because it was light of digestion, that they felt it not in their hot stomachs; or in contempt, counting it base and vile, in comparison with other meats: See *Numb. 11. 5, 6, 8.* This *Manna* being rained upon them from heaven, *Psal. 78. 23, 24.* was both corporal and spiritual food unto them, a figure of the hidden *Manna,* which *Christ* seedeth his people with, unto life eternal, *Rev. 2. 17. John. 6. 48, 49, 50, 51.* So the contempt thereof, was the contempt of *Christ* and his grace: and into this sin do all they fall, that loath and leave *Christ* and has Gospel, for the momentary pleasures of this life; *the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, Philip. 3. 18, 19.*

Vers. 6. *fiery serpents]* or, *burning serpents,* as the Chaldee translateth: the Greek in this place calleth them *deadly (or killing) serpents.* In the Hebrew they are named *Seraphim,* that is, *Burners,* because when they bite a man, he burneth with extreme heat and thirst: it may be also in respect of their color, for some serpents are of a *fiery* color: *Nicander* in *Theriacis.* Of the Hebrew *Saraph,* the Greeks by changing the order of letters, have borrowed the name *Prester,* which is a kind of venomous serpent, called also *Dipsas,* and *Causon;* of which it is reported, that who so is stung therewith, he hath such a vehement thirst, *that he cannot be*

satisfied, but is tormented with it continually, and though he drink never so largely, yet is he presently as thirsty as before. And again, that the bitings of these serpents were left of the most ancient (Physicians) as altogether incurable, Dioscorid. lib. 6. cap. 38. & 40. They are said to be like unto Vipers, but their biting more hurtful; for the heart of a man is inflamed with their biting, and his lips are parched and dry with thirst, as Nicander writeth of them. Sol. Rashi saith, they are called *Seraphim* (burners) because they burned men with the venom of their teeth. The Prophet Isaiah mentioneth the flying fiery serpent, in Isaiah 14. 29. and 30. 6. whereby it seemeth to be a kind of serpent with wings. With these and other serpents, the wilderness thorough which they went, did abound, as Moses showeth in Deut. 8. 15. but God, who guided them thorough it, kept them from hurting his people, till now for their sin, he gave them power to bite and kill them: as he saith elsewhere, *I will command the serpent, and he shall bite them*, Amos 9. 3. Here also there was a remembrance of the first sin that came into mankind by the serpent, and the death that followed thereupon, Gen. 3. for as the venom of serpents killeth the body; so the venom of Satan, which is sin, killeth both body and soul: and as the Serpent biting any one part, the venom and contagion spreadeth over all the body, and killeth the whole man: so the poison of sin, which entered by one man, hath infected and killed all the lump of mankind, Rom. 5. 15.—18. died] The judgments of God are both inevitable, and incurable of man, Jer. 8. 17. Amas 5. 19, 20. and 9. 1, 2, 3. Deut. 28. 27. And as no salve or medicine could heal the bodies of those that were bitten: so can no work of man cure the biting of that old Serpent or sting of sin, but the venom thereof rageth and reigneth, tormenting the conscience unto death, Rom. 5. 12, 14, 21. and 3. 20.

Vers. 7. *We have sinned*] The afflictions which God layeth upon his people, are a mean (through his grace) to bring them to the sight and acknowledgement of their sins, and seeking unto him, as it is said, *When he slew them, then they sought him: and they returned, and inquired early after God*, Psal. 78. 34. Yea the wicked are often forced hereby, to confess and seek help of God, as did Pharaoh. Exod. 9. 27, 28. *that he take away*] or, *and let him take away the serpents*; in Hebr. *the serpent*, put for the multitude of them; as in Exod. 8. 6. *the frog*, is for frogs; and in Exod. 8. 17. *the louse*, for lice, and many the like. They desire the removing of the punishment, after repentance and confession of sin; without which, plagues are not only continued, but increased, Levite. 26. 21, 23, 24, 28. Howbeit God did not presently take away the serpents, but gave a remedy for such as were bitten, verse. 8. 9. *Moses prayed*] As at other times, so still he showeth himself an example of meeknesse, unmindfulnesse of injuries, and readiness to forgive the wrongs done unto him. Thus Samuel also did in like case, and said, *Far be it that I should sin against the Lord, in ceasing to pray for you; but I will teach you the good & the right way*, 1 Sam. 12. 19, 23.

Vers. 8. *Make thee a fiery serpent*] or, *a burning serpent*, Hebr. *Saraph*, which the Greek translatheth *a serpent*: hereby is meant, *a serpent of brass*, verse. 9. a similitude of one of those fiery serpents, a figure of Christ, as himself hath opened it, saying, *As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up*, John. 3. 14. For as this had the similitude of a serpent, but had no venom; so Christ had the similitude of a sinful man, yet without sin, Heb. 4. 15. *upon a pole*] or, *for a sign*; the original *Nes* signifieth an *ensign* or *banner* lifted up on high, and is here by the Grecke and Chaldee translated *a sign*, meaning a pole or

*pertch*, which is usually set up for a sign or signification of something. And hereupon our Savior useth the word of *lifting up*, or *setting on high*, in *Joh. 3. 14.* meaning of his cross, upon which he was lifted up at his death, or of the the preaching of him crucified: as elsewhere he likewise saith, *When ye have lifted up the Son of Man, John. 8. 28.* and again when he signified *What death he should die*, he said, *And I, if I be lifted up from the earth, will draw all men unto me, John. 12. 32.* So the setting of this Serpent on a pole or sign, was a figure unto them of Christ to be crucified, and preached unto the world for salvation. *when he looketh upon it, shall live] or, then he shall see (or look upon) it, and he shall live;* so implying both a commandment and a promise. And this was the reason of the putting it upon a pole, that the people which were far off, might presently see it, every man from his place. As the Serpent lifted up, was a figure of Christ; so the looking upon it signified faith in Christ; as it is written, *At that day shall a man look to his Maker, and his eyes shall have respect to the holy one of Israel, Isaiah 17. 7.* And thus our Lord himself expoundeth it, *As Moses lifted up the Serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever BELIEVETH in him should not perish, but have eternal life, John 3. 14, 15.* Likewise among the Hebrews Targum Jonathan explaineth it thus, *He shall look upon it and live, if his heart be attent unto the name of the Word of the Lord.* And Sol. Rashi saith, when they submitted *their heart unto their Father which is in heaven, they were healed, otherwise they perished. shall live]* that is, *shall be healed*, and have his life and health continued; as in *Isaiah 38. 21. he shall live*, that is, shall recover, or be cured. And by this recovery and continuance of natural life, was figured *life eternal* to all that believed in Christ▪ *John 8. 15. who is the root of Jesse, standing up for an ensign of the people, whereunto then at ⟨ϕ⟩ should seek, Isaiah 11. 10.* And the work of ⟨ϕ⟩ was hereby lively signified. As they that were bitten with these serpents, if they looked upon their sores, and not to the sign ⟨...⟩ cted of God, they died: so they that are bitten with sin, if they six their eyes there•, though with repe•ance, and look not unto Christ, do despair and die, *Matth. 27. 3. ⟨ϕ⟩* . As they, if they sought to Surgeons or Physicians, or used salves or medicines of their own or others; perished: so whosoever seeketh to any but Christ, or endeavoreth by his own works or sufferings to have life with God, [unspec] dieth in his sins, *John. 8. 24. Gal. 5. 4.* As the brazen serpent was an unlikely thing in human reason, to heal such deadly wounds: so *Christ crucified, is unto the Jewer a stumbling-block, and unto the Greeks▪ foolishness; but unto them which are called both I wes and Greeks, Christ is the power of God, and the wisdom of God, 1 Cor. 1. 23, 24.*

Vers. 9. *a serpent of Brasse]* which metal, besides that is of a fiery color, *Ezek. 1. 7. Rev. 1. 15.* and so might resemble the color of the serpent• ⟨ϕ⟩ is also strong and durable, and in that respect might figure out the strength of Christ, who was enabled by the power of the God-head to endure a•d overcome all ⟨...⟩ is tribulations, otherwise than any man could: whereupon Job faith in his sorrows, *Is my strength the strength of stones? or is my flesh of brass? John. 6. •2.* But unto the Prophet Christ shown himself à man, whose appearance was like the appearance of brass, *Ezek. 40. 3. ⟨...⟩* , for a sign•, as in verse. 8. This was the work of Mose•; whereupon it is said, *As Moses lifted ⟨ϕ⟩ the Serpent•g the wilderness, John 3. 14.* and it signified how Moses Law was our Schoolmaster unto Christ, that we might be justified by faith, *Gal. 3. 24.* by his writings, Christ is lifted up as an ensign unto all people's for he wrote of Christ,

*John. 5▪ 46▪* and by the rigor of his Law, which urgeth satisfaction for sin, •nd curseth all transgressors, Gl 〈...〉 was lifted up upon the cross, *God sending his own Son in the likeness of sinful flesh▪ who by his sacrifice▪ for sin, condemned sin in the flesh, Gal. 3. 10.▪13. Rom. 8. 3. if a serpent]* or, as the Greek translath, *When a serpent bi• a man;* so that the serpents were not taken away from the people, as they desired, in 〈...〉 s. 7. but continued still as a 〈◇〉, to n 〈...〉 re the disobedient people: only God provideth a remedy to heal the repentant and believing sinners. Wherefore also the brazen serpent was not l•• standing in that place, but they carried it along thorough the wilderness, even into the land of Canaan, where it continued many years, *2 King. 18. 4.* Such is the work of grace towards us 〈◇〉 this life, for neither are our sins utterly taken from us in this life, but we have forgiveness of them by the blood of Christ, *1 John 1. 7, 8, 9, 10. 〈◇〉 . 3. 2.* neither are our temptations and afflictions wholly removed, though we be••ch the Lord therefore; but we receive *grace* from him, which is suffi 〈...〉 for us; and his *strength is 〈◇〉 perfect in weakness, 〈◇〉 Cor. 12. 7, 8, 9. when he beheld]* or, *and if he beheld (or looked unto:) the serpent of brass, then he lived:* where Ta•gum Jonathan addeth again, *ad directed his heart to the name of the word of the Lord, then he lived.* And the Author of the book of *Wisdom*, speaking of this serpent, (which he calleth *a sign of salvation*) saith, *He that turned himself towards it, was not saved by the thing that he saw, but by thee [O God] that art the Savior; of all, Wisd. 16. 6, 7.* This showeth the truth of God's promises and signs, that they give life to them that obey and believe in Christ: and when God promiseth to pour out the Spirit of grace upon his people, it is with these words, *They shall look upon 〈◇〉 whom they have pierced, Zach. 12. 10.* Thus *the just shall live by his faith, Habak. 2. 4.* and he that heareth the word of Christ, and believeth on him that sent him, *hath everlasting life, and shall not come into condemnation, but is passed from death unto life, John. 5. 24. For the wages of sin is death but the gift of God is eternal life, through Jesus Christ our Lod, Rom. 6. 23.*

Vers. 10. *Oboth]* Of these places and journeys, see *Numb. 33.* where they are reckoned in order; for here some are named, and other•some omitted.

Vers. 11. *before Moab]* before the Moabites country. The posterity of Moab and Ammon the sons of Lot, *Gen. 19. 36.—38.* had vanquished the Giants (called *Emims* and *Zamzummims*) which before dwelt in those parts, and succeeded them, and dwelt in their stead, *Deut. 2. 10, 11, 20, 〈◇〉 .* Through the wilderness, along by their coasts did Israel palse, but were forbidden to war with them, or with the Edomites, *Deut. 2. 9. 19▪ 5.*

Vers. 12. *The valley of Zared]* or, *the bourne of Zared, or Zered:* which word *bourne* (as also the Hebrew *Nachal*) is both a *valley.* and a *river* running thorough a valley: and so this *Zared* was a river or brook also, over which Israel passed: See *Deut. 2. 13.*

Vers. 14. *it is said]* Hebr. *it shall be said.* The time to come, noteth a continued or common saying; so he speaketh as of a known speech. *the book]* or, *the narration, (the rehearsal) of the wars of Jehovah:* what *book* this was is uncertain; whether some writing of Israel, not now extant; or, some writing of the Amorites, which contained songs and triumphes of their King Sihons victories, out of which Moses may cite this testimony, as Paul sometime doth out of

heathen Poets, Act. 17. 28. Tit. 1. 12. *Vaheb*] this is thought by some to be the name of the King of Moab, whom Sihon vanquished, *verse. 26.* by others, to be the name of a place or city. The Greek Interpreters mistaking Z. for †V. (which in Hebrew are one like another) read it Zoob, and give this sense, *Therefore it is said in the book, The war of the Lord hath set on fire (or burned) Zoob, and the brooks of Arnon.* The Chaldee Paraphrast (whom others also follow) taketh it for no proper name, but expoundeth it thus: *The wars that the Lord did at the red Sea, and the mighty works at the brooks of Arnon. in a whirl-wind] o•, <math>\langle\phi\rangle</math> tempest; understand, the Lord (by the <math>\langle\phi\rangle</math> of Sihon against Moab) hath consumed <math>\langle\phi\rangle</math> i• a whirl-wind, or with a tempest. So wars <math>\langle\phi\rangle</math> often set forth by the similitudes of fire, tempest, <math>\langle\phi\rangle</math> winds, and the like; as, *I will kindle a fire <math>\langle\phi\rangle</math> th• wall of Rabah, and it shall devour the pa <math>\langle\dots\rangle</math> thereof with shouting in the day of battle, with <math>\langle\dots\rangle</math> pest in the day of the whirl-wind, A•• <math>\langle\phi\rangle</math> 14• and, Thou shalt be visited of the Lord of h•sts with thunder, &c. with whirl-wind and te•pest, and the flame of devouring fire, Isaiah 29. 6. and again, The Lord will come with fire, and with his chariots like a whirl-wind, Isaiah 66. 15. So in Na•um 1. 3. Isaiah 5. 28. Ierem. 4. 13. And thus the Greek explaineth it, *The war of the Lord hath set Zoob on fire.* Some take the Hebrew *Suphah* (which usually signifieth *whirl-wind* or *storm*) to be here the name of a place, the same that is called *Suph* in *Deut. 1. 1.* which also is the name of the *redsea*, as is noted on *Exod. 10. 19.* so the Chaldee interpreteth it, *the red sea. and the brooks] or, the bournes of Arnon,* to wit, the Lord hath consumed; or (as in *verse. 28.*) the flame hath consumed the bournes of Arnon. It may also be expounded, *The Lord warred with Vaheb in a whirl-wind, and with the brooks of Arnon.* Moses intendeth by this testimony to show how the Israelites had right to this country: for it being sometimes Moabs land, with whom Israel might not meddle, *Deut. 2. 9.* the Lord had before Israel's coming, ••rred up the spirit of Sihon King of the Amorites, to sight against the King of Moab, and to take this p•rt of his country from him, as is after mentioned, *Num. 21. 28, 29.* Then Israel coming, and being commanded of God to war against the Amorites, *Deut. 2. 24.* took it again out of Sihons hand, and so became lawful possessor of this land by conquest. This right Iephthah defended for Israel, when after many years the Ammonites (brethren [unspec] <math>\langle\phi\rangle</math> <math>\langle\dots\rangle</math> ab) required these lands to be restored again: see the story in *Judge. 11. 12, 13.—27.* For the Moa•••e and Ammonites were neighbors; and Chaz <math>\langle\dots\rangle</math> eth on *Numb. 21. 23.* that as Sihon had taken the land of Moab on the South-side, from Jordan <math>\langle\phi\rangle</math> the river Arnon; so he had taken on the Northsid• <math>\langle\phi\rangle</math> land of the sons of Ammon unto Jabok: and for th•• <math>\langle\phi\rangle</math> it was lawful for Israel (to possess it:) <math>\langle\phi\rangle</math> is that which our Doctors have said, *Moab <math>\langle\phi\rangle</math> A••mon were purified by Sihon.***

Vers. 15. *And the stream] or, the shedding, the <math>\langle\dots\rangle</math> usion of the brooks.* This verse seemeth to be a continuance of the former testimony, out of the <math>\langle\phi\rangle</math> of the wars of *Jehovah*; to show the limits <math>\langle\phi\rangle</math> •ounds of this country which Sihon had won, <math>\langle\phi\rangle</math> it was distinguished from Moabs land. <math>\langle\phi\rangle</math> .] a city of Moab, *verse. 28.* called in *Greek Er. leaneth upon the border]* that is, as the Greek explaineth it, *lieth by, or is adjoined to the ••ders of Moab.*

Vers. 16. *From thence to Beer] or, to the Well;* [unspec] •or <math>\langle\phi\rangle</math> Beer signifieth; and the Greek translatheth it, *front thence the Well (or pit.)* Some understand here, *from thence they journeyed*

to Beer: the Chaldee Paraphrast expoundeth it, *from thence was given unto them the Well*. Of this Beer there is no mention among the journeys of the people in Num. 33. *I will give them water]* The Greek addeth *water to drink*. The Lord, who before had suffered the people to thirst, and gave them water when they murmured against him, *Exod. 17. Numb. 20.* doth now of his grace give them a Well of water, when they murmured not, to teach them to depend upon him by faith, for *they that seek the Lord, shall not want any good thing, Psal. 34. 10.* Wherefore the people were to be assembled, that all might behold the goodness of God, and sing his praise. And this water of the Well had also a like spiritual signification as the waters of the Rock; for as *the Rock was Christ, 1 Cor. 10. 4.* so the Well figured him, who is *the fountain of the gardens, the Well of living waters, Song 4. 15.* and the waters signified *the Spirit, which they that believe on him shall receive, John 7. 38, 39. Isaiah 44. 3.* of which water, *whosoever drinketh, shall never thirst, but the water that Christ shall give him, shall be in him a well of water springing up into everlasting life, John 4. 14.* This grace he promised of old to his people, saying, *The poor and needy seek water, and there is none; their tongue faileth for thirst: I Jehovah will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water, &c. That they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy one of Israel hath created it, Isaiah 41. 17, 18, 20.* And again, *A fountain shall come forth of the house of the LORD, and shall water the valley of Shittim, Joel 3. 18.*

Vers. 17. *Then sang Israel]* Singing here was in them a sign of mirth and joy, as in *I am. 5. 13.* and of belief in God, and thankfulness, as in *Psal. 106. 12.* and signified the spiritual joy which the faithful have in Christ: concerning which it is prophesied, *With joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise Jehovah, call upon his name, declare his doings among the people, &c. Isaiah 12. 3, 4. Spring up]* or, *Ascend O Well. Answer ye to it]* that is, *sing (or shout) ye to it, or sing ye of it.* The word *Answer*, here meaneth to *sing one after another*, as when they sung at the red sea, *Mary answered them*, that is, sung after the men, *Exod. 15. 21.* and in *1 Sam. 18. 7. the women answered one another*, as they played on instruments, and sung the victory. So in *Psal. 147. 7. Answer ye (that is, Sing ye) to Jehovah with confession.* And the order of the words may be thus, *Answer (or Song) ye unto it, Spring up O Well.* A like phrase is in *Isaiah 27. 2. A vineyard of red wine, answer ye unto her; or, Answer (that is, Sing) ye unto her, A vineyard of red wine.* For the Scripture it self often changeth the order of words and sentences; as, *I will put my laws into their mind, and write them on their heart, Hebr. 8. 10.* or, *put them into their heart, and write them on their mind, Hebr. 10. 16.* So in *Isaiah <...> 1.* compared with *Rom. 10. 20.* and *Deut. 5. 16.* with *Eph. 6. 2. Mat. 21. <◇> 39▪* with *Mar. 12. 8.* & many the like. See the notes on *Gen. 5. 6.* By this song they celebrate the miracle and memory of the Well which God gave them: and if they sung it at the first, when they assembled to diggeit, it shown also their faith in the promise of God, who had said, he would give them water; and so they speak unto the Well (as Moses was bidden speak to the *Rock, Numb. 20. 8.*) that it should *ascend* or *spring up*, according to the word of the Lord. This Targum Jonathan explaineth it, *Ascend ô Well, ascend ô Well, did they sing unto it, and it ascended.* Or if they sang it after; it is a memorial and celebration of God's goodness and faithfulness, as he had spoken unto them: *Ascend ô Well*, that is, *Come up into our heart or memory; answer (or sing) ye of it*, that it may

never be forgotten. And *ascending* or *coming up*, is often used in this sense, as in *Ier. 3. 16. neither shall it ascend (or come up) on the heart, neither shall they remember it:* and in *Ier. 51. 50. Remember the Lord a far off, & let Jerusalem ascend upon your heart, that is, come into your mind.*

Vers. 18. *The Well, the Princes digged it]* or, *O Well, which the Princes digged, which the Nobles of the people delved:* where *digged* and *delved* are two words of the same meaning, as in the Hebrew *Caphar* and *Carah*. The Princes and Nobles of Israel digging this Well, and the memory thereof thus celebrated by the song of Israel, setteth forth the glory of this gracious gift of God unto his people, and figured the labors and industry of the governors of the Church, to bring forth the waters of the Spirit, by the preaching of the word, and opening of the Scriptures, *2 Chron. 17. 7, 8, 9. Gal. 3. 2. 1 Tim. 5. 17, 18. Hebr. 13. 7, 17. 1 Pet. 1. 10, 11, 12.* So in ages following this Well was renowned, being called *Beer Elim*, that is, *the Well of the Mightie ones, Isaiah 15. 8. with the Law-giver]* or, *by the Law-giver*, that is, together with him, and by his direction, as in *verse. 16. understanding by the Law-giver, Moses, as in Deut. 33. 21. or God himself, as in Esa. 33. 22. the LORD is our Law-giver.* And the *Law-giver* in Israel was a figure of Christ, *Gen. 49. 10. I am. 4. 12.* The Chaldee taketh one here to be used for many, and translateth it the *Scribes*, as *Ezra the Priest is called a Scribe of the words of the commandments of the Lord, and of his statutes to Israel, Ezr. 7. 11. with their staves]* a staff or rod in the hand of governors, was a sign of their power and authority from God; wherefore the Scripture useth these words for such signification, *Numb. 17. 2, 3, &c. Psal. 23. 4. and 110. 2. Ier. 48. 17. 1 Cor. 4. 21.* So the Greek translateth this here; when *they ruled over them.* The Hebrews have feigned many things of this Well, of the springing and running of it from place to place, and of the mysteries of it concerning Israel: but our Savior is the best Expositor, who hath taught us to apply *the brazen Serpent* fore-spoken of, to himself and his dying for the people, *Job. 3. 14.* and this *Well of water* (which was the next token of grace to Israel in the wilderness) to the waters of the Spirit, which is a Well springing up to eternal life, in such as believe in him, *John 4. 10.—14. and 7. 37, 38, 39.* Also the Hebrews themselves do thus far testify in Midrash Koheleth, on *Eccles. 1. 9. As the first Redeemer (Moses) brought down Manna, Exod. 16. so the last Redeemer (Christ) shall do Psal. 72. 16. And as the first Redeemer caused a W• to spring up; so the last Redeemer shall cause waters to spring up; as it is said, And a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim, Joel 3. 18. to Mattanah]* which is by interpretation a Gift, and is likely to be the name of a place (as the Greek version also confirmeth) though neither it, nor those that here follow, are rehearsed by these names in *Numb. 33.* where all their journeys are told: neither is it here expressed by Moses, that *they journeyed* to these places; but such words may well be understood. Chazkuni (on this Scripture) saith, this is *added to that before* (in *verse. 13.*) *They camped on the other side of Arnon, which is in the wilderness, &c. and from that other side which is in the wilderness, which* (in *Numb. 33. 46.*) *is Almon Diblathaim, they came to Mattanah, called in Numb. 33. 47. the Mounts of Abarim before Nebo, the name of a place on the North side of the river Arnon, in the beginning of the land of Sihon; and it is called Mattanah (a Gift) because there began the gift of the land unto Israel, (Deut. 2. 24. 31.)* But afterward he showeth another interpretation, that *from the wilderness, a place of drought, water was given them for a gift:* and so the Chaldee interpreteth it, *from the wilderness it was given unto them:* and Targum Jonathan, *from the wilderness it was given them for a gift.*

Vers. 19. to *Nahaliel*] by interpretation, *the valley (or bourne) of God*: the Greek calleth it *Naadiel*. Chazkuni saith, this is that which in *Numb. 33. 48.* is called *the plains of Moab. to Bamoth*] by interpretation *High-places: that is called Beth Iesimoth* (saith Chazkuni) in *Numb. 33. 49.*

Vers. 20. *in the field*] that is, *in the country of Moab*. This valley, as Chazkuni saith, *is called in Numb. 33. 49. Abel Shittim, in the plains of Moab. the head of Pisgah*] by *head*, may be understood *the top of the mount Pisgah, or the beginning of the same*: the Greek translatheth it *from the top*. Chazkuni expoundeth it thus, *That Samab (or High place) which is in the field of Moab, is the head of Pisgah (or of the Hill) that looketh toward Ieshimon, which is a great wilderness. and it looketh*] that is, the Hill Pisgah looketh; and so the Greek version referreth it thereto. And Sol. Rashi saith, *That Pisagh looketh toward the place named Ieshimon, which signifieth a wilderness, because it is desolate. Ieshimon*] in Greek, *the Wilderness*, and so the word is used for a wilderness, in *Deut. 32. 10. Psal. 68. 8. and 78. 40.* and otherwhere. All these places are by the Chaldee paraphrast referred to the *Well* aforesaid, thus; *And from (the place) where it was given unto them, it descended with them to the valleys, and from the valleys it ascended with them to the High places, and from the High places to the valley that is in the field of Moab, &c.* So Targum Jonathan to the like effect, and others.

Vers. 21. *Israel sent Messengers*] in Greek, *Moses [unspec] sent Messengers*: which seemeth to be taken from *D <...> 2. 26.* where Moses saith, *I sent messengers*. *F <...>* ie is very frequent, when things are done by a multitude, where one is chief, that the action is ascribed either to the multitude, or to him that is <ϕ> indifferently: as, *They made peace with <ϕ>, and served him, 1 Chron. 19. 19.* or, *They <ϕ> peace with Israel, and served them*, as another Prophet recordeth it, *2 Sam. 10. 19.* So *Ie <...>*, *he brought forth the Kings son, and he put the <ϕ> upon him, 2 King. 11. 12.* or, *They brought forth the Kings son, and they put upon him the crown, 2 Chron. 23. 11.* and, *they offered burntofferings, 1 Chron. 16. 1.* or, *David offered burntofferings, 2 Sam. 6. 17.* and many the like. The occasion of this message now sent by Israel, was the commandment of God, who willed them to go <ϕ> against Sihon, and to possess his land, *Deut. 2. 24, 25. S•hon*] or *Sichon*; in Greek, *Seon King of the Amorites, his chief city was Hesbon, Deut. 2. 26. saying*] the Greek version addeth (from *Deut. 2. 26.*) *with peaceable words, saying.*

Vers. 22. *Let me pass*] in Greek, *Let us pass*: [unspec] which phrases are often used indifferently, when they are spoken of a multitude: and so the Scripture serreth this down both ways, *Let me pass*, as here, and in *Deut. 2. 27.* and *Let us pass, Judge. 11. 19. thorough thy land*] that so I may come into the land of Canaan, *unto my place, Judge. 11. 19. Deut. 2. 29. we will not turn*] in *Deut. 2. 27. I will not turn*, speaking of the multitude as of one man. *into field, or into vineyard*] to the right hand, or to the left *Deut. 2. 27.* See *Num. 20. 17. of the well*] in Greek of thy well, meaning of any of his wells, for *naught*; but they would buy their water of him for money, *Deut. 2. 28. the Kings way*] the high way, common for all, which in *Deut. 2. 27.* is set down thus, *by the way, by the way.* See also *Num. 20. 17.*

Vers. 23. *would not grant*] Hebr. *granted (or gave) not*: that is, *would not give or suffer*: as where it is said, *David removed not the Ark, 1 Chro. 13. 13.* another Prophet openeth it thus, *David*



would not *⟨ϕ⟩* the Ark, 2 Sam. 6. 10. And so Moses explains this in Deut. 2. 30. *But Sihon king of Hesbon ⟨ϕ⟩ let us pass thorough him.* The cause why he would not, was fear & distrust, as it is written, *But Si ⟨...⟩ ⟨ϕ⟩ not Israel to pass thorough his coast, Judge. 11. ⟨ϕ⟩* but chiefly it was of the Lord, who purposed to destroy the Amorites, as Moses saith, *For Jehovah thy God hardened his spirit, and made his heart strong, that he might give him into thine hand, Deut. ⟨ϕ⟩* , *Iahaz]* or *Iahats*, in Greek, *Fassa*; in La ⟨...⟩ , *Iasa*; the name of a city mentioned also in Deut. 2. 12. Judge. 11. 20. Isaiah 15. 4. Ier. 48. 21, 34.

Vers. 24. *Israel smote him]* for, *Jehovah the God of Israel delivered Sihon and all his people into Israel's had, Judge. 11. 21. Deut. 2. 33.* Therefore the glory of this victory is ascribed unto God, in Ps. 135. 10, 11. and 136. 17, 18, 19. And in Amos 2. 9. God saith, *I destroyed the Amorite before thē, whose height was like the height of the Cedars, and he was strong as the O ⟨...⟩ : yet I destroyed his fruit from above, & his roots from beneath. was strong]* by reason that it was fenced with *Iabbok* which was a river, & by mountines and cities on them, Deut. 2. 37. therefore the Ammonites held their territories beyond *Iabbok*, so that Sihon took them not from them: and as for Israel, they might not war against the Ammonites, Deut. 2. 19.

Vers. 25. *took all these cities]* utterly destroying men, women, and children of every city, but the cattle and spoil of the cities they took also, Deut. 2. 34, 35. *the daughters]* that is, as the Chaldee explaineth it, the towns or villages thereof: for the chief-cities are counted as mothers, the villages about them as daughters, throughout the Scriptures, Ezek. 16. 44, 45, 46, 48, 53. Therefore as here it is said, *Hesbon and her daughters*; so elsewhere we read, *Hesbon and all her cities, Ios. 13. 17.* And that which is called a city, and a mother in Israel, 2 Sam. 20. 19. is in the Greek interpreted, *a city and a mother city (Metropolis) in Israel.* These daughters Moses calleth *unwalled cities, Deut. 3. 5.*

Vers. 27. *that speak in proverbs]* or, *that speak parables*; in Greek, *Aenigmatists they that speak riddles*: such in Israel were the prophets, that used to speak by parables, as Ezek. 17. 2. and 20. 49. But it is also used for proverbs and by-words, to the reproach of persons that are brought down from high estate to misery; as Deut. 28. 37. 2 Chron. 7. 20. Ierem. 24. 9. Habak. 2. 6. and so it is meant in this place. The Hebrews Tanchuma, and Sol. Rashi, expound these that spake in proverbs, to be Balaam and Beor his father, (as we read that Balaam took up his parable against Amalek and others, when he prophesied their destruction, Numb. 24. 20.—23.) Rashi saith, that *Sihon was not able to subdue them, and he went and hired Balaam to curse them; and hereupon Balak said unto him (in Numb. 22. 6.) I know that he whom thou blessest is blessed, &c.* But this is an uncertainty, and it may be also understood of the Israelites, that they used these parables in rehearsing the works and wars of the Lord. *Come into Hesbon]* or, into *Cheshbon*; in Greek, *Esebon*. Chazkuni expoundeth it, *Come to dwell in Hesbon, for now it shall be established, after that Sihon hath the dominion of it: for so long as it was in the hand of the King of Moab, they were afraid to dwell within it, because the King was weak. Let the city of Sihon]* in Greek thus, *that the city of Seon may be built*: by which it appeareth, that this proverb was first takē up after that Sihon had won Hesbon out of Moabs hand. *prepared]* or, *firmly established*; meaning,

more than in former times it had been; or, as Rashi saith, *prepared in Sihons name, for to be his city.*

Vers. 28. *a fire]* by *fire* and *flame*, wars that consume are usually meant, as in *Isaiah 47. 14. Dan. 11. 33. Amos 1. 7, 10, 12, 14. and 2. 2, 5. Hobad. 1. 18. Psal. 78. 63.* So this is spoken of Sihons wars against the Moabites. The Chaldee expoundeth it, *A strong east wind like fire, and warriors like a flame:* and the Yerushalmi Targum thus; *A people strong, and burning like fire, and warriors like a flame of fire. from the city of Sihon]* *from the city which now is Sihons*, as Chazkuni explaineth it. These parables are after by Jeremiah applied against the Moabites, *They that fled stood under the shadow of Hesbon, because of the force (of the enemy:) but a fire is gone out of Mesbon, and a flame from the midst of Sihon, [that is, of the city of Sihon] and hath consumed the corner of Moab, &c. Ier. 48. 45. consumed Ar]* or, *eaten up (devoured) Ar of Moah.* The Chaldee explaineth it, *hath killed the people of Lechajath of Moab.* And this seemeth to be right, that the people was destroyed, and not the city or country. For *Ar* (which the Chaldee calleth *Lechajath*) remained still the possession of the Moabites, *Deut. 2. 9, 18, 29. Isaiah 15. 1.* Instead of this, Jeremiah saith, *the corner of Moab, Ier. 48. 45. Ar is the name of that country in the Hebrew tongue; and in Syriac it is called Lecajath, saith Sol. Rashi on Numb. 21. the Lord's]* or, *the Masters (patrons) of the high places of Arnon.* These the Chaldee expoundeth *Chemarims* (or *Priests*) *which served in the God's house (or temple) of the high place of Arnon: the Greek translatheth it, the pillars of Arnon.* The Prophet calleth them, *the crown of the head, (that is, the chief or principal) of the sons of tumult, Ier. 48. 45. high places]* where they used to serve their God, as appeareth also by the Prophet, saying, *⟨ϕ⟩ will cause to cease in Moab, saith Jehovah, him that offereth in the high place, and him that burneth incense to his God, Ier. 48. 35.* So Targum Yerushalmi expoundeth this place of Moses thus; *Killed the Priests that sacrificed before their Idols in Arnon.*

Vers. 29. *Woe to the Moab]* in Chaldee, *Woe to you Moabites.* It is a continuance of the parable taken up against them. *people of Chemosh]* in Greek, *of Chamos;* which the Chaldee explaineth, *people that serve Chemosh.* So in *Ier. 48. 46. Woe to thee Moab, the people of Chemosh is perished.* This *Chemosh* was *the god of the Moabites, 1 King. 1. 33.* and as it seemeth also of the Ammonites, *Judge. 11. 24.* for their service of which Idol, they are called *the people of Chemosh*, as the Israelites are usually called the people of Jehovah. *he hath given]* that is, *Chemosh hath given, or suffered his sons that escaped the sword, to be taken captives.* Thus Moabs idolatry is here upbraided as the cause of their ruin: and so Jeremiah after saith of them, *Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence, Ier. 48. 13.* And again, *Chemosh shall go forth into captivity, with his Priests and his Princes together, Ier. 48. 7.* Likewise another Prophet saith, *When it is seen that Moab is weary on his high place, he sh<sup>d</sup> come to his sanctuary to pray, but he shall not prevail, Isaiah 16. 12.* And though *Chemosh* was an Idol, and so *nothing in the world*, as the Apostle saith, *1 Cor. 8. 4.* and therefore could not do evil, neither was it in him *to do good, Ier. 10. 5.* yet thus it is spoken of him, *he hath given* according to the speech and opinion of the idolaters; as Iepthah also said to the King of Ammon, *Wilt not thou possess that which Chemosh thy god giveth thee to possess? Judge. 11. 24.* But indeed the God of Israel was he that brought this judgment upon the Moabites for their idolatry, *Ier. 48. 12, 13.*

Vers. 30. *their lamp is perished*] *their light is lost*, that is, as the Greek translatheth it, *their seed is perished*; by *seed*, meaning such as should inherit the kingdom; and so the Chaldee paraphrast explaineth it, *the kingdom is ceased from Heshbon*: and Targum Yerushalmi giveth the same exposition, *the kingdom is ceased from Hesbon, and ruler from Dibon*. The like metaphor is elsewhere used; as, *And unto his some will I give one tribe, that David my servant may have a lamp always before me in Jerusalem*, that is, a seed, or son to reign in Jerusalem, 1 King. 11. 36. So in 1 King 15. 4. *for David's sake, did the Lord his God give him a lamp in Jerusalem, to set up his son after him*; where the *lamp* is expounded *his son*. Thus the Hebrews here also expound it; *their lamp is perished*, that is, saith Rashi, *their kingdom is perished*. And Chazkuni thus; *the city Hesbon hath lost her heir, from over all the land unto Dibon, so that no heir of Moab shall inherit it anymore: a Lamp meaneth an heir*, as in 1 King. 11. 36. To this sense the old Latin version saith, *Their yoke is perished from Hesebon*: for a yoke often signifieth dominion, as in *Ier. 27. 8, 11. and 28. 2, 14. A lamp signifieth a kingdom, and a yoke, and dominion*, saith Sol. Rashi. It may also be translated, *And we have shot at them*: so it agreeth with that which followeth, *and we have laid them waste*; and they are the words of Sinon and his favorites, triumphing for their conquest over Moab. *Dibon*] one of the high places and cities in Moabs country, *Isaiah 15. 2. Ierem. 48. 18, 22*. The Chaldee expoundeth it, *the dominion is departed from Dibon. which reacheth unto Me•eba*] the Chaldee saith, *which is adjoined unto Medeba*, that was another city in Moabs land, *Isaiah 12. 2*. The word *which*, (in Hebrew *asher*) is noted extraordinarily in the Hebrew, with pricks over it, for some hidden meaning. Baal-hatturim saith of it thus; *R (in asher) is pricked, and there remaineth (that letter being taken away) ash (that is, fire,) because it was burnt with fire, and the R of it is taken away*. The Greek version favoereth this, for it translatheth, *yet they kindled fire upon Moab*.

Vers. 31. *the land of the Amorite*] in Greek, *all the cities of the Amorites*. This country, which before had been the Moabites, was conquered by the Amorites, and so became their land; and was taken from them by Israel, and inhabited, as is after shown in *Numb. 32. 33, 34, &c.*

Vers. 32. *Iazer*] a city also that had been sometime the Moabites, *Ier. 48. 32*. but •ow the Amorites; the land about it was goodly pasture ground, and was after given to the tribe of Ga•, *Numb. 32. 1, 3, 34, 35. daughters*] that is, *the towns or villages*, as the Greek and Chaldee explain it: see *verse. 25*.

Vers. 33. *the way of Bashan*] that is, as the Greek translatheth, *the way which (leadeth) unto Basan*. This *Basan* (which the Chaldee calleth *Matnan*) was a goodly soil, the pastures nourished strong and fat cattle, whereto the Scripture hath often reference, as in *Deut. 32. 14. A 〈...〉 s 4. 1. Mic. 7. 14. Ierem. 50. 19. Og*] another King of the Amorites, a Giant of great stature: See *Deut. 3*. where this history is repeated and enlarged.

Vers. 35. *they possessed*] or, *they inherited his •and*. These countries God gave unto Israel, as the first-fruits of their inheritance, after their wearisome travels and troubles in the wilderness; by which they were to be encouraged against the residue of their enemies beyond the river; as Moses afterward saith, *Thine eyes have seen all that Jehovah your God hath done unto these two Kings; so will Jehovah do unto all the kingdoms whither thou passest: ye shall not fear them; for Jehovah your God he will fight for you. And Jehovah will do unto them as he did to Sihon and to Og*,

*Kings of the Amorites, and to the land of them whom he destroyed, Deut. 3. 21, 22. and 31. 4. For which also they were to be thankful unto God, and sing his praises, as David after teacheth them, saying, Confess ye to Jehovah, for he is good, for his mercy endureth forever. To him which smote great kings, for his mercy endureth forever. And slew famous kings, for his mercy endureth forever. Sihon king of the Amorites, for his mercy endureth forever. And Og the king of Bashan, for his mercy endureth forever. And gave their land for an heritage, for his mercy endureth forever. Even an heritage unto Israel his servant, for his mercy endureth forever, Psal. 136. 1. 17.—22.*

## CHAP. XXII.

⟨◇⟩ Balak king of Moab sendeth for Balaam a Prophet to curse Israel. 8 Balaam consulting with the Lord, is forbidden to go. 15 Balak sendeth the second time, and Balaam asking again of the Lord, is permitted to go. 22 An Angel would have slain him▪ If, if his asse had not turned aside, which dumb ⟨◇⟩ speaking with man's voice, forbade the Prophets foolishness. 31 Balaam's eyes being opened, seeth the Angel, confesseth his sin, and offereth to turn ⟨◇⟩ , but is willed to go forward. 36 Balak goeth ⟨◇◇⟩ Balaam, and entertaineth him royally.

AND the sons of Israel set forward and encamped in the plains of Moab, on this side Jordan, by Jericho.

⟨ in non-Latin alphabet ⟩

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people because they were many, and Moab was irked because of the sons of Israel. And Moab said unto the Elders of Midian; Now will *this* company lick up all *that are* round about us, as the ox licketh up the green grass of the field: And Balak the son of Zippor was King of Moab at that time. And he sent [unspec] messengers unto Balaam the son of Beor, to Pethor, which *is* by the river of the land of the sons of his people, to call him, saying, Behold a people is come out from Egypt, behold they cover the eye of the land, and they abide over against me. Now therefore come I pray thee, curse me this people, for they *are* mightier than I, peradventure I shall be able to smite them, and shall drive them out of the land: for I know *that* he whom thou blessest *is* blessed, and he whom thou cursest *is* cursed. And the Elders of Moab, and the Elders of Midian went, and divinations in their hand, and they came unto Balaam, and spake unto him the words of Balak. And he said unto them; Lodge here ⟨◇⟩ ight, and I will bring you word again, as Jehovah shall speak unto me: and the Princes of Moab abode with Balaam.

And God came unto Balaam, and said, What men *are* these with thee? And Balaam said unto God, Balak the son of Zippor, King of Moab, hath sent unto me. Behold, a people is come out from Egypt, and covereth the eye of the land: now come, curse me them, peradventure I shall be able to fight against them, and shall drive them out.

And God said unto Balaam, Thou shalt not go with them, thou shalt not curse the people, for they *are* blessed. And Balaam rose up in the morning, and said unto the Princes of Balak, Go you unto your land, for Jehovah refuseth to give me *leave* to go with you.

And the Princes of Moab rose up and came unto Balak, and said, Balaam refuseth to come with us. And Balak yet again sent Princes *moe*, and *more* honorable than they.

And they came to Balaam, and said to him, Thus saith Balak the son of Zippor; Be not thou letted, I pray thee, from coming unto me. For honoring I will honor thee very greatly: and whatsoever thou shalt say unto me, I will do: come therefore, I pray thee, curse me this people. And Balaam answered, and said unto the servants of Balak; If Balak would give me his house full of silver and gold, I cannot go beyond the mouth of Jehovah my God, to do less or more. And now, I pray you, tarry you also here *this* night, that I may know what Jehovah will speak unto me more. And God came unto Balaam *by* night, and said unto him, If the men be come to call thee, rise up, go with them: but yet the word which I shall speak unto thee, that shalt thou do.

And Balaam rose up in the morning, and saddled his Ass, and went with the Princes of Moab. And God's anger was kindled because he went, and the Angel of Jehovah see himself in the way for an adversary against him: and he was riding upon his Ass, and two of his young men *were* with him. And the Ass saw the Angel of Jehovah standing in the way, & his sword drawn in his hand; and the Ass turned aside out of the way and went into the field: and Balaam smote the Ass to turn her *into* the way. And the Angel of Jehovah stood in a path of the vineyards, a wall *being* on this *side*, and a wall on that *side*. And the Ass saw the Angel of Jehovah; and she thrust her self unto the wall, and thrust Balaam's foot against the wall; and he smote her again. And the Angel of Jehovah went further and stood in a narrow place, where *was* no way to turn aside, *to* the right hand, or *to* the left.

And the Ass saw the Angel of Jehovah, and she fell down under Balaam; and Balaam's anger was kindled, and he smote the Ass with a staff. And Jehovah opened the mouth of the Ass, and she said unto Balaam, What have I done unto thee that thou hast smitten me these three times? And Balaam said unto the Ass, Because thou hast mocked me; I would there were a sword in mine hand▪ for now I would kill thee. And the Ass said unto Balaam, *Am* not I thine Ass which thou hast ridden upon *ever* since *I* was thine unto this day, was I ever wont to do so unto thee? And he said, Nay. And Jehovah uncovered the eyes of Balaam, and he saw the Angel of Jehovah standing in the way, and his sword drawn in his hand, and he bended down the head and bowed him-self down on his face. And the Angel of Jehovah said unto him, Wherefore hast thou smitten thine Ass these three times? Behold, I came out to *be* an adversary, because *thy* was is perverse before me. And the Ass saw me and turned aside before me these three times: unless she had turned aside from me, surely now also I had slain thee and saved her alive. And Balaam said unto the Angel of Jehovah, I have sinned, for I knew not that thou stoodst against me in the way: and now if *it be* evil in thine eyes, I will get me back again. And the Angel of Jehovah said unto Balaam, Go with the men, but only the word that I shall speak unto thee, that shalt thou speak: and Balaam went with the Princes of Balak. And Balak heard that Balaam was come, and he went out to meet him unto

a city of Moab which is by the border of Arnon, which is in the utmost of the border. And Balak said unto Balaam, Did not I sending send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to honor thee? And Balaam said unto Balak, Lo I am come unto thee; now am I able at all to speak anything? the word that God shall put in my mouth that shall I speak.

And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak slew oxen and sheep, and sent to Balaam, and the Princes that were with him. And it was in the morning that Balak took Balaam, and brought him up into the high places of Baal, that he might see from thence the utmost part of the people.

### Annotations.

*SEt forward]* removed their campe from the mountains of Abarim, Num. 33. 48. the plains of Moab] or, *champion country*, which sometime had been Moabs, afterward the Amorites, and now Israel's by conquest. These plains reached unto the river Jordan, in that part which was near to, or over against Jericho, (the first city which they conquered in Canaan, Ios. 6.) and therefore it is called *Jordan of Jericho*: and here they remained till Moses died, encamping in these plains from *Bethjesimoth unto Abel shittim*, Num. 33. 49. Here many notable things fell out, even all that are recorded from this place to the end of *Deuteronomy*, and in the beginning of *Joshua*; their deliverance from Balaam's curse, their mustering for the inheritance of Canaan, their victory over the Midianites, the addition of sundry divine ordinances, especially the repeating and explaining of the whole Law, and renewing of the covenant between God and them by Moses in *Deuteronomy*, and the like: whereupon God saith unto their posterity, *O my people, remember now what Balak King of Moab consulted, and what Balaam the son of Beor answered him, from Shittim unto ilgal*, [that is, the many good things which fell out between Shittim where now they were, and Gilgal where Joshua circumcised them, Ios. 5.] *that ye may know the righteousness of the Lord*, Mic. 6. 5.

〈 in non-Latin alphabet 〉

Here beginneth the fortieth Lecture of the Law, as it was divided to be lead in the Jews Synagogues: see *Gen. 6. 9*.

Vers. 2. *Balak the son of Zippor]* in Greek, *the son of Sepphor*. This *Balak* was now *King of Moab*, verse. 4. a man of note, both for policy and power, *Mic. 6. 5. Judge. 11. 25. he saw all that Israel had done*, but with an evil eye, and looked not upon it to *receive instruction*, as do the wise, *Prov. 24. 32*.

Vers. 3. *afraid of the people]* or, *because of the people*. Thus the prophesy was fulfilled, *The mighty men of Moab trembling shall take hold upon them, Exod. 15. 15. Moab was irked]* that is, *grieved, distressed* in themselves pricked in their hearts with a loaching of this people. The same is spoken of the Egyptians, *they were irked because of the sons of Israel, Exod. 1. 12*. There was no cause for the Moabites thus to fret: for Israel passed by them in peace, and touched not their border, being forbidden of God, *Deu. 2. 9*. They had also by the slaughter of the Amorites, freed them from evil neighbors, which had before taken away a part of their land,

and were likely in time to have taken more, *Num.* 21. 26. And they were allied unto Israel▪ for Moab was the posterity of Lot, unto whom Abraham the Father of Israel was uncle, and whom Abraham had rescued out of captivity, *Gen.* 19. 36, 37. and 14. 12, 16. But being now degenerate from the faith of their father Lot, and fallen to idolatry, *Num.* 21. 29. they feared (as do the wicked) *where no fear was*, *Psal.* 53. 5. and do loath the people of the God of Abraham, and Lot their father▪

Vers. 4. *Elders of Midian]* in Greek, *the Senate of Madiam*. These Elders were Senators, such as governed the State, called afterward *Princes*, *verse.* 7, 8. and the Midianites were by nature the children of Abraham, *Gen.* 25. 1, 2. and so brethren unto Israel; but now conspired against them; being also fallen from Abraham's faith to idolatry with Baal-Pehor, *Num.* 25. 17, 18. They were neighbors to the Moabites, and as it seemeth had been consederates with them in former wars; as when Hadad King of Edom *smote Midian in the field of Moab*, *1 Chron.* 1. 46. These were not the people against whom Israel should war; neither had they occasion to be offended at the Amorites overthrow, who held them in subjection: for the five Kings of Midian that combined with Moab, and perished for the same, *Num.* 31. 8. are called *the Dukes of Sihon*, *Ios.* 13. 21. They had cause therefore to have been thankful unto Israel; who freed them from Sihons tyrannous yoke, and to have rejoiced with the joy, and for the prosperity of their brethren. *this company]* or, *the Church*; in Greek, *this Synagogue*, or *Congregation*. 〈...〉 *lick up]* that is, *devour*, or *consume*, as the Chaldee explaineth it. So fire that consumeth, is [unspec] said to *lick up* in *1 Kings* 18. 38. but here the simi 〈...〉 *de* is taken from oxen that lick up the grass as they seed. And not unfitly doth *Moab* hereby, as it were, prophesy of their own destruction: for the strength and beauty of Israel may well be likened hereto, as Joseph's was by Moses to his *first-borne bullock*, *Deut.* 33. 17. and the wicked are as grass, and shall soon be cut down, and wither as the green herb, *Psal.* 37. 2. And though at this time Israel might not meddle with Moab, (for they had other enemies to prey upon, and the ox loweth not when he hath fodder, *Job* 6. 5.) yet Ba 〈◇〉 their Prophet foretold of *a star and scepter* that should *rise out of Israel, and sinite the corners of Moab*, *Num.* 24. 17. which was fulfilled in part by David, who *smote Moab*, and they became his *servants*, *1▪ Chron.* 18. 2. And God further prophesieth their destruction afterward, *I have broken Moab, like a vessel wherein is no pleasure, saith the LORD*, *Ier.* 48. 38.

Vers. 5. *Balaam]* so written after the Greek, and the New Testament, *Rev.* 2. 14. in Hebrew, *Bilghnam*. He was a *Diviner*, or *Scothsayer*, as is said in *Ios.* 13. 22. *Balaam also the son of Beor▪ the Diviner, did the sons of Israel s•ay with the sword*: where the name *Diviner*, (or *Soothsayer*) is to be understood of the son *Balaam*, not of the father *Beor*; as the like phrase in *Isaiah.* 37. 2. showeth, where it is said, *Unto Isaiah the son of Amos the Prophet*; which another Scripture explaineth thus, *Unto Isaiah the Prophet, the son of Amos*, *2 King.* 19. 2. And that *Balaam* was indeed such a kind of man, is after shown by Moses, in *Num.* 24. 1. The Apostle calleth him a *Prophet*, *2 Pet.* 2. 16. and false prophets are called *Diviners*, *Ier.* 27. 9. and their prophesying, *Divination*, *Ezek.* 13. 6, 7, 23. What a *Diviner* was, is shown on *Deut.* 18. *son of Beor]* so the Greek here writeth that which in Hebrew is *Beghnor*: But the Apostle Peter writing from *Babylon*, *1 Pet.* 5. 13. calleth him *son of Bosor*, *2 Pet.* 2. 15. For in the Baby lonian or Chaldee language, the

Hebrew letter *Ghnajn*, is often pronounced like *S*, whereupon the Greek Interpreters sometime put *S* instead thereof; as *Gnamnciud*, *Num.* 1. 10. is in Greek *Semioud*, and in *Ier.* 46. 17. *Saon heghnebir*, the Interpreters (taking it for a proper name) express it in Greek thus, *Sao neeshe* ⟨...⟩ so *Iehojadanh*, in *Ier.* 29. 26. is in Greek, *Iodese*; *Hosheangh*, in *Num.* 13. 8. is *A'ses*; and *Ieshuangh*, *Ezr.* 2. 2. is *Jesus*, and many the like. *Pethor*] in Greek, *Phathourra*; it was a city in *Mesopotamia*, or *Aram*, *Num.* 23. 7. *Deut.* 23. 4. the country where *Abraham* first dwelt, *Act.* 7. 2. *Gen.* 24. 4, 10. and there he served strange gods, *Ios.* 24. 2. In this country all the Patriarchs (except Benjamin) the heads of the tribes of Israel were borne and brought up, *Gen.* 35. 26. till *Jacob* their father fled the land, after he had there served for a wife, and for a wife had kept sheep, *Hos.* 12. 12. *Gē.* 31. 21. *Jacob's* posterity hereupon professed their father to be an *Aramite*, or *Syrian*, *Deut.* 26. 5. and from *Aram* is *Balaam* now sent for to curse them. And as it was in the East country, *Num.* 23. 7. so the Eastern land was infamous for Divination and such like arts: see *Isaiah.* 2. 6. by the river] to wit, *Euphrates*, called *the river* by excellency, because it was the greatest, *Gen.* 15. 18. so in *Ios.* 24. 2. 15. *2 Sam.* 10. 16. *1 King.* 4. 24. *1 Chron.* 19. 16. And thus the Chaldee here explaineth it, to *Pethor of Aram which is by Euphrates. they cover*] Hebr. *it covereth*, speaking of the people as of one. The Scripture useth the singular or plural number indifferently, as is noted on *Gen.* 22. 19. *th• eye*] that is, *the face*, or *sight* (as the Greek translatheth) *of the land* (or *earth*) See the like phrase in *Exod.* 10. 5. 15. *abide*] *sit*, or *dwelt over against me*. These words implied reasons to persuade *Balaam* to come; for their coming out of *Egypt*, intimateth that they being strangers, had no right to invade the land; their covering the face of the land, shown their number to be great; and they having subdued the *Amorites*, and filled their land, could not easily be resisted; their abiding over against *Moab* was a sign (as they thought) that *Israel* would next invade their country. But in all this, the truth of *Israel's* case and carriage was concealed; for here is no mention how God had of old promised them the land of *Canaan*, *Gen.* 15. 18. or, how the *Canaanites* wickedness was grown so great, that their land should spew them out, *Lev.* 18. 24, 25. neither speaketh he of their wrongful oppression and bondage in *Egypt*, and miraculous deliverance from thence, *Exod.* 1. &c. nor how *Israel* being come, had not harmed either *Edom* or *Moab*, but passed by them in peace, *Deut.* 2. 4. 8• 9. 13. and warred only with the cursed *Canaanites* devoted unto destruction. Though *Moab* could not but know these things as well as *Edom*, *Num.* 20. 14, 15. &c. yet would he mention none of them; neither was he content that his brother *Israel* should do to the *Canaanites*, as *Moab* himself, and *Edom*, and *Ammon* had done before to the *Emims*, *Horims*, and *Zamzummims*, whom they had cast out of their inheritances, and dwelt in their steads, *Deut.* 2. 9, 10, 12, 20, 21. For this conspiracy with *Balaam*, and his endeavor to destroy God's people, it is said, *Balakarose and warred against Israel*, *Ios.* 24. 9.

Vers. 6. *Now therefore come*] Hebr. *And now come*. His purpose being by a curse upon them, to bereave them of God's favor and protection, he would have him to *come*, that by nearness of his person, and by beholding them, his speech might have more vehemency of spirit, and better effect, as he supposed. So *Elisha* the Prophet turned back and looked on the children whom he cursed in the Name of the Lord, *2 Kings.* 2. 24. And on the contrary, when *Isaac* would bless his son, he called him near and kissed him, and smelling the savor of his garments, he uttered a more powerful blessing, *Gen.* 27. 26, 27. and so did *Jacob* to *Joseph's*



children, *Gen. 48. 9. 10, &c.* And for this cause Balak led Balaam (when he was come) unto high mountains, from whence he might view them whom he was to curse, *Num. 22. 41. and 23. 9. 14. 28. curse me this] or, curse for me this people.* The curse was first laid upon the creatures by God himself for sin, *Gen. 3.* and heavy effects followed thereof: the earth cursed, brought forth thorns and briars instead of wholesome fruits, *Gen. 3. 17, 18* and cursed again for Cain's wickedness, it yielded▪ no more the strength thereof, *Gen. 4. 12.* the fig tree cursed by Christ, suddenly withered, *Mark. 11. 21.* And when the curse is duly pronounced by Prophets, and men of God, it wanteth not effect; as the curse-bringing water of jealousy, which should cause the belly of the polluted to swell, and her thigh to rot, *Num. 5. 21, 22, 27.* and the children cursed by *Elisha*, were rent in pieces of Bears, *2 Kings 2. 24*▪ Wherefore the plot which Balak laid, was most dangerous and wicked, and the most likely course to obtain his desire. For those whom God blesseth, their enemies flee, and fall before them, *Deut. 28. 7.* but they whom he curseth, are exposed to all misery, and made a prey unto their enemies, *Deut. 28. 25, 33.* And if now the King could have obtained from God a curse upon Israel, he might soon have vanquished them, *for they that are cursed of him shall be cut off; Psal. 37. 22.* How curses were pronounced by the Prophets of God, may be seen in *Gen. 9. 25. Psal. 109.—6. 20. Ios. 6. 26. Ier. 17. 5, 6, they are mightier] Hebr. it is mightier than I;* meaning both in number & strength, and so too mighty for him to encounter with. This was upon Israel a fruit of God's blessing, who had promised that Abraham should be a *mighty nation, Gen. 18. 18.* and performed it, whiles in the land of their affliction, *he made them mightier than their enemies, Psal. 105. 24.* as their enemy himself acknowledged, *Exod. 1. 9.* And Balak here confessing himself unable to match them in might, seeketh therefore to weaken them first by magical execrations. *peradventure] or, if so be; or, as the Greek translatheth it, if perhaps;* which phrase Peter useth in *Act. 8. 22. if perhaps the thought of thi•e heart may be forgiven thee.* It is a word that implieth difficulty in a thing, but with good hope to be attained. See the notes on *Exod. 32. 30. I shall be able to smite them] or, I shall prevail, and we shall smite them, and I shall drive them, &c.* The Greek trans•atheth, *I shall be able to smite of them, and cast them out.* In *verse. 11.* it is repeated thus, *I shall be able to fight against them, (or, overcome them in battle)* and so the Chaldee explaineth it here, *I shall be able to fight against them.* Wars were wont to be taken in hand holily; and the Lord useth this phrase, *Sanctify war against her, Ier. 6. 4.* he commandeth that the campe of his people should be *holy*, and no uncleanness in it, *Deut. 23. 9, 10.—14.* he appointed Priests with *holy instruments*, and silver trumpets, to sound an alarm, *Num. 10. 9. and 31. 6.* and they were to fight *the battles of the Lord, 1 Sam. 25. 28.* and he was with them as their Captain, as it is said, *And behold, God is with us for our Captain, and his Priests with sounding trumpets to cry alarm against you: O children of Israel, fight ye not against Jehovah the God of your fathers, for ye shall not prosper, 2 Chron. 13. 12.* Hereupon his people were wont to ask counsel of him, and to have his direction in their wars, *Judge. 1. 1. and 20. 18, 27, 28. 1 Chr. 14. 10, 14, 15, 16.* And after victories, they used to praise the Lord with songs, *Judge. 5. Psal. 18.* and to honor him with the spoils of the enemies, consecrated to his house and service, *Num. 31. 50. 1 Chron. 26. 26, 27.* And this the nations of the world after a sort practiced, save that instead of seeking to the Lord according to his word, they sought by divination and unlawful arts, as Balak now did by Balaam the Soothsayer; Nebuch•dnezzar by *divination consulting▪ with Teraphims*, and looking in the *liver* and entrails of beasts, *Ezek. 21. 21.* Agamemnon by

sacrifice to lupi• and praying to him for victory over the T•jans, *Homer. Iliad. 2.* and other the like. Moreover, as Balak sought to turn the favor of God from Isra•l, and to bring his curse upon them by Balaam's means: so other nations are said to use, before they warred against any people, to endeavor by prayers, sacrifices, and enchantments, to turn the ⟨◇⟩ of God from them. Before the Heathen Romans •esieged by Cieie, their Priests called out the god, under whose tutelage the City was, and promised him more ample honor or place among them▪ *Plin ⟨...⟩ . hist. lib. 28. cap. 2.* The same is also ⟨◇⟩ by others; and the manner of doing it is recorded to▪ be first with a supplication to the gods, and that god specially which had taken upon him the defense of the city, that he would forsake the people, city, places, temples, and holy things▪ & having stricken a fear and forgetfulness in that people and city, would come into Rome to accept of them, their places, temples, holy things, and city, and to be provost unto them, their people and soldiers, vowing if so he would do, to honor him with temples and games. When thus they did, they offered also sacrifices▪ and looked for divination in the entrails of beasts. And having thus called out the gods, the Dictator or Emperor devoted (or cursed) the enemies city and army, that they might be filled with flight, fear, terror; and that whosoever of them carried arms against their legions or army, might both they, their countries, fields, cities, &c. be deprived of light from above, and reputed for devoted and consecrated, as any the greatest enemies whosoever, &c. *Macr••. Saturnal. lib. 3. cap. 9.* Hereupon their Po•s, wh• countries were conquered, ascribed it to the depa••re of their gods from them, as in *Virgil. Aenei•. 2.*

Excessere omnes, adytis, aris{que} relictis,

Di• qui• us imperium hoc steterat.

In which heathenish opinions and practices, there may some footsteps be seen of the ancient true Religion• for when God▪ would deliver up Jerusalem into the hands of the Chaldeans, he first by a signeto his Prophet, signified his departure from, and ⟨...⟩ saking of his Temple that stood herein, *Ezek. 10. 1, 4, 18, 19. and 11. 22, 23.* When Caleb and losua would encourage the people to war against the Canaanites, they used this argument, *They are but bread for us, their Shadow* (meaning God their defense) *is departed from them, and Ie••ah ⟨◇⟩ with us, fear them not, Num. 14. 9.* So when the heathens carried Images and Idols with the• in their armies (as the Philistines did their gods, which David burnt with fire, *1 Chro. 14. 12.*) they foolishly imitated God's people, who sometimes carried the Ark of his covenant (the token of his presence) before them in their battles, *1 S•. 4. 3, 4.—8. Num. 14. 44. he whom thou blessest] or, whom thou shalt bless, the Greek translatheth it plurally, they whom thou blessest, art blo••d; and they whom thou cursest, are cursed.* By this it appeareth of how great reputation Balaam was among men, as Simon Magus in Samaria was esteemed *The great power of God, Act. 8. 10.* But the Lord doth curse the blessings, and bless the curses of his own Priests and people, when they do them amiss, *Mal. 2. 2. Psal. 109. 28.* how much more when they are done by Soothsayers and profane. *The curse causeless shall not come, Prov. 26. 2.* and if Balaam had cursed Israel without the Lord, it had no more prevailed than Goliaths words, who before he fought, *cursed David by his gods. 1 Sam. 17. 43.*

Vers. 7. *divinations*] that is the wages or reward of divinations was in their hand; *the wages of unrighteousness*, as the Apostle calleth it, 2 *Pet.* 2. 15. being for a wicked art, and to an unrighteous end; so Targum Jonathan expoundeth it, *The fruits of divinations sealed in their hand*. And thus *Besorah*, i. *Good tidings*, is used for *the reward of good tidings*, in 2 *Sam.* 4. 10. In Israel, when the heads judged for reward the Priests taught for hire, and the Prophets divined for money; the Lord threateneth that for their sake *Zion* should be plowed, as a field, and *Jerusalem* become *•aps, M•*.  $\langle \diamond \rangle$  . 11, 12. Balaamites see their reward in this world in the hands of men, and that they follow; but the people of God walk by faith, not by sight; and their rewards is in heaven hid with God, not in the hands of man, 2 *Cor.* 5. 7. *Mat.* 5. 11, 12.

Vers. 8. *I will bring you word again*] or, *I will return you word*; which the Greek explaineth, *I will answer you the things which the Lord shall speak unto me*. He would have them lodge there that night, because he would ask counsel of God, who used to speak to the Prophets by dreams and visions of the night, *Num.* 12. 6. *Io•* 4. 13. and 33. 14, 15. *Ier.* 23. 25, 28. He consulteth with Jehovah the true God, whose Prophet he would seem to be, and calleth him his God, *verse.* 18. and because the business concerned the people of Jehovah, of him he was to enquire. But his promise to bring them word what Jehovah said, he performed not faithfully, as appeareth by comparing *verse.* 13. with *verse.* 12. *the Princes of M*  $\langle \dots \rangle$  ] and also of Midian, which are here to be understood from *verse.* 7. where they were called  $\langle \diamond \rangle$  .

Vers. 9. *God came*] to wit, by night, as in v. 20. which the Chaldee expoundeth, *word came from before the LORD*. So *God came to Abimel••• in a dream by night*, *Gen.* 20. 3. and *God came to L•b•n the Syrian in a dream by night*, *Gen.* 31. 24. Sometimes for his people's sake, and sometimes for their own, God revealed his counsels of old unto men that were wicked, *Gen.* 41. 25. *Dan.* 2. 45. and 4 21, 22. So still he giveth gifts of knowledge and understanding in his word to men that are none of his, *Mat.* 7. 22▪ 23. and 24. 24. 2 *Tim.* 3. 8. *the eye*] the face, as *verse.* 5. *curse me them*] the word *curse* here, is another word in the original, than that before used in *verse.* 6. but of the same signification, as appeareth also after in *Nū.* 23. 7. 8. It meaneth a piercing or striking thorough with evil speeches, and so is used for cursing or blaspheming: see the notes on *Lev.* 24. 11. *be able to sight*] or, *prevail in fighting* (or *warring*) *against them*, as the word is used for *prevailing*, in *Isaiah.* 7. 1• see before on *verse.* 6. Here Balaam having to deal with God that knoweth all things, would not corrupt their speech, but fully related the message sent unto him: but in his answer to the Princes, he dealeth otherwise, *verse.* 13.

Vers. 12. *not curse*] As the message had two branches, to go, and to curse; so God answereth unto, and forbiddeth both, adding a reason, because they were blessed. And as he forbide him to go to any other place, so he forbade him to curse them in any place, or where now he was. So that Balaam here might know the whole will of God about this business, and needed not to enquire what the Lord would speak unto him more, as he did in *verse.* 19. And though Israel had often provoked the Lord by their sins in the wilderness, yet would he not suffer the wicked to curse them, but made them heirs of that blessedness which belongeth to those whose iniquities are forgiven, and whose sins are covered, *Rom.* 4. 6, 7. *are blessed*] and therefore may not be cursed of any; for the gifts and calling of God are without repentance, *Rom.* 11. 29. And when Jacob the father of this people had got the blessing of Isaac unawares, Esau could not

get him to reverse it, but Isaac said, *I have blessed him, yea and he shall be blessed*, Gen. 27. 33. neither could Balaam with all his altars and sacrifices, procure God to change, but was himself forced also to bless them three times, Num. 24. 10. Wherefore they are after put in mind of this mercy, *the LORD thy God would not hearken unto Balaam, but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee*, Deut. 23. 5.

Vers. 13. *Jehovah refuseth to give me]* the Chaldee explaineth it, *it pleaseth not the LORD to suffer me*; and in Greek, *God permitteth me not*. Here Balaam telleth them but the first part of God's speech, concealing the other, and the reason which God gave, wherein the weight of the answer lay. If he had faithfully shown them the whole counsel of God, it might have stayed this evil enter prize, & cut off all occasion of further sending. But as a man loath to displease, and loving the proffered gain, he useth a faint and favorable speech, as if he should have said, I could be content and glad to gratify the King herein, but God will not suffer me at this time to go, the fault is not mine, therefore I pray you have me excused. The contrary duty is shown in *Ier. 23. 28. The Prophet that hath a dream, let him tell the dream; and he that hath my word, let him speak my word faithfully, &c.* and in the Apostles practice, who saith, *I have not shunned to declare unto you all the counsel of God*, Act. 20. 27.

Vers. 14. *Balaam refuseth to come]* in Greek, *Balaam will not come*. Observe Satan's practice against God's word, seeking to lessen the same, and that by degrees from hand to hand, till either he bring it to nothing, or at least pervert it to a wrong purpose. Balaam told the Princes less than God spake to him; and they relate to Balak less than Balaam told them; that when the answer came to the King, it was not now the word of God, but of man; it was only *Balaam refuseth to come*; as if God had not forbidden or hindered this action, but only there wanted a will in the Prophet; there being no word brought either of the Lord's will touching his people, or of their blessed estate, as was signified in *verse. 12*. Hereupon grew occasion for this mischief to be further followed; and Balaam was the second time solicited with stronger temptations than before, *verse. 15, 16. &c.*

Vers. 15. *moe, and more honorable]* or, *greater and more honorable*. Of the Hebrews, Sol. Rashi gathereth from Balaam's words *to go with you*, v. 13. that he being haughty and of a proud spirit, insinuated thereby, as if with them he might not go, but with other greater than they he might: but this is uncertain. The holy Ghost showeth rather, how Balaam's word (as it was related,) was so far from causing the King to leave off his wicked purpose, that it was as a whetstone to sharpen it; and caused him to attempt it a fresh with stronger assaults both in persons and proffers.

Vers. 16. *Be not letted]* or, *be not forbidden, or withholden*; the Greek translateth, *I pray thee delay not (or slack not) to come unto me*: w<sup>ch</sup> phrase is used in Act. 9. 38. where the disciples send to Peter, *desiring him that he would not delay to come to them*. It meaneth here, that Balaam neither of his own will, nor by any other means would be stayed or hindered from coming.

Vers. 17. *Honouring I will honor thee]* that is, I will surely and highly honor thee, which the Greek explaineth, *I will honorably honor thee*. This offer, as it agreed with the majesty of the King, so with the ambition and covetousness of the Prophet: and Satan so carried the matter

between them, as made most for his advantage. By *this bait* he allured the woman to eat of the forbidden fruit, promising unto her opening of eyes, and likeness unto God, *Gen. 3.* and by it he hoped to have taken Christ himself, when he promised to give him *all the kingdoms of the world, and the glory of them, Matth. 4. 8, 9.* and now with it he prevailed over Balaam, and still doth over Prophets of Balaam's spirit. *I will do]* in Greek, *I will do unto thee.* The kings of the earth, if they may have their desires fulfilled, will honor their Prophets, and do all that they say. Thus the Prophets of Baal were fed at *Jezebels table*, when the Prophets of the Lord were fed in caves, *with bread and water, 1 King. 18. 19, 13.* and the witnesses of Christ prophesy in sackcloth, *Rev. 11. 3.*

Vers. 18. *I cannot go beyond]* or, *I may not transgress.* The word signifieth sometime unabilitie, whereby a man cannot; sometime unlawfulness, whereby one may not, and consequently will not do a thing; as in *Gen. 34. 14.* and *43. 32.* and *44. 26.* Balaam's speech here seemeth to imply all; for as he might not lawfully, being forbidden of God; so neither could he, being restrained of God, who would not suffer him to curse Israel. But for Balaam's will, it was corrupt, being in love with *the wages of unrighteousness, 2 Pet. 2. 15.* therefore he sought of God that he might have done it, *Num. 23. 1. 14.* but the Lord would not hear him, *Deut. 23. 5.* *the mouth]* that is, as the Greek openeth it, *the word;* in Chaldee, *the decree of the word of the LORD. Jehovah my God]* by this it appeareth, that Balaam the Syrian (and so the people to whom he was a Prophet,) did know and worship the true God, though corruptly, and it may be other gods also with him. And that other people's, as the *Temanites, Shubites, Naamathites and Buzites,* kept the knowledge and service of the true God, is manifest by Job's history, *Job. 2. 11.* and *32. 2.* and *42. 7, 8, 9.* Also the Name of God *Jehovah* was both known and pronounced by Balaam, and other people's, together with the Hebrews, who now many ages since have abstained from pronouncing of it, as is noted on *Num. 6. 24.* *less or more]* or, *little or great:* understand, *little thing or great,* (as the phrase is more fully expressed in *1 Sam. 20. 2.* and *22. 15.* and *25. 36.*) meaning *anything at all;* to which the Greek addeth, *of mine own mind.* In Balaam here is a picture of covetous hypocrites, which pretend they would not do against the Word of God, for an house full of gold, when they will do it for an handful: as this Prophet labored with all his might to do the thing which God had forbidden him.

Vers. 19. *that I may know]* or, *and I will know,* (that is, inquire) *what Jehovah will add to speak with me,* that is, will speak more unto me. Here he beginneth to discover himself and his love to Balaks wages, in that he resteth not in God's will, plainly revealed to him before: and that he tempteth God by this second consultation, as if he were changeable like himself, and would respect the person of the King or Prophet, to speak otherwise than he had done. For where he pretended to know *more,* he intended and desired to hear otherwise, and contrary to that which he knew to be the mind of God. But God's people should rest in that which they know to be his word and will; and if any teach otherwise, to let him be accursed, *Galat. 1. 8, 9.*

Vers. 20. *If the men be come]* that is, *Forasmuch is,* or, *Seeing the men are come.* So the word *If* meaneth also in *Song 1. 8.* *go with them]* God's permitting of Balaam to go with these second Ambassadors, when he had forbidden him to go with the first, was in wrath against the Prophet, who stood not in the Lord's first counsel: and therefore he was in danger to have

died by the sword of the Angel, *verse 33.* and •aindeed slain by the sword of Israel, *Ios. 13. 22.* In the mean time, both he and the King had hope that they might effect their evil purpose, seeing that God himself seemed to change his mind: so being hardened, they went on, with altars and sacrifices, to procure leave from God to 〈...〉 se his people, *Num. 23. 1.* For when men will not hearken to the voice of the Lord, he withdraweth his grace, and giveth them up to the perver intendment of their own heart, and lets them walk *in their own counsels, Psal. 81. 12, 13.* *but yet] or, but surely the word, &c.* By this restraint, God signifieth the continuance of his good will towards Israel, though in such words, as Balaam might still conceive hope to obtain his desire: for the first answer was plain, *thou shalt not curse the people, verse. 12.* in which he not resting, hath now a darker Oracle, *thou shalt do the word that I shall speak unto thee,* when he knew not what God would speak. Thus when the will of God is known and not regarded, he taketh from men the certainty of their knowledge, and causeth his word to be dark and doubtful unto them, so that *they stumble* at it, *1 Pet. 2. 8.* *the Sun goeth down over the Prophets, and the day is dark over them, Mich. 3. 6.* Balaam thought he should have heard more from God, but heareth less, and loseth that which he had learned before. *that shalt thou do]* this both taught Balaam his duty, that he ought to do it willingly, and closely signified that that he should do, though against his will. For, *the Lord bringeth to naught the counsel of the heathens, he maketh of none effect the devices of the people's: but the counsel of the Lord standeth forever, Psalm. 33. 10, 11.* And he restraineth the wicked of their wills, putting his *hook* in their nose, and his *bridle* in their lips, *Isaiah 37. 29.* even Satan himself is limited, (as in Job's case, *Job 1. 12.* and *2. 6.*) and cannot hurt the very swine, without leave from the Lord, *Mat. 8. 31, 32.*

Vers. 21. *in the morning]* as Abraham being spoken to of God to sacrifice his son, *rase early in the morning and saddled his Ass, and took two of his young men with him, &c. Gen. 22. 3.* showing his readiness to obey the will of the Lord, though with the loss of his only son whom he loved: so Balaam here *riseth in the morning, saddleth his Ass, and taketh two of his young men with him, verse. 22.* showing his greediness to get preferment, and the wages of iniquity which he loved, though with the loss of the favor of God, and (in the end) of his own life. God's children run not so fast in *the way of his commandments,* when he enlargeth their heart, *Psalm. 119. 32.* but the children of Satan run as fast *to evil, and make haste to shed innocent blood, Isaiah 59. 7.* *They run and prepare themselves without iniquity in God's people, Psal. 59. 4, 5.* So are the *ways of everyone that is greedy of gain, which taketh away the life of the owners thereof, Prov. 1. 16, 19.*

Vers. 22. *God's anger was kindled]* in Greek, *God was angry in wrath.* The judgments of God are a *great depth, Psalm. 36. 7.* he is often offended, and that justly, when men do that which he saith Do, because they do it not with that mind, and to that end which he requireth, *Isaiah 10. 6, 7.* and his word or leave, is in displeasure against sinners that have no love to the truth. The young Prophets of Jericho would have leave to send fifty men to seek Elijah's body, but Elisha forbade them: after by their importunacie, *he said, Send.* They sent, and sought, but found him not: then Elisha gave them this reproof, *Did not I say unto you, Go not, 2. King. 2. 16, 17, 18.* As they ought to have rested in the Prophets first word, so should Balaam have done fiere in the first answer of God; and for not doing it, wrath from the Lord was

upon him. *the Angel of Iebovah]* this Angel speaketh as the Lord him-self, *only the word that I shall speak unto thee, that shalt thou speak*, v. 35. Wherefore this seemeth to be Christ, *the Angel which redeemed Jacob from all evil*, Gen. 48. 16. and now cometh to redeem Jacob's children from the curse intended against them; the Angel that was sent before Israel, to keep them in their way, in whom Jehovah's name was, Exo. 23. 20, 21. even *Michael the great prince*, which standeth for his people, Dan. 10. 21. and 12. 1. *an adversary]* in Hebr. *Satan*, which name when it is used for an adversary to God's people, usually meaneth the Devil, Job 1. 6. Mat. 4. 10. Rev. 12, 9. and 20. 2. but here being spoken of an adversary to the wicked, & defender of the church, is applied to an holy Angel, or to the Prince of Angels and men. And here the love of God unto Israel appeareth, that when he giveth a wicked man leave to go out against them, forthwith he sendeth his Angel to resist him, and to stand for the help of his chosen; as all the Angels are *ministering spirits, sent forth to minister for them, who shall be heirs of salvation*, Heb. 1. 14. *two of his young men]* that is, of his servants: see the notes on Exo. 33. 11. So Abraham went with two of his young men, Gen. 22. 3.

Vers. 23. *the Ass saw the Angel]* It pleaseth God to confound the wisdom of the wise and arrogant, by base and contemptible means, *for the foolishness of God is wiser than (the wisdom of) men*, 1 Cor. 1. 25. Balaam was a great Prophet, accustomed to visions and revelations, yet saw not with his eyes, neither *knew* with all his skill (v. 34.) that the Angel stood against him, whom his Ass, a rude and silly beast, did see and avoid, to the safety of his master: and he that could advertise others of things that should befall them, Num. 24. 14. could not advertise himself of the danger of death w<sup>ch</sup> was before him. So God *destroyeth the wisdom of the wise, and bringeth to naught the understanding of the prudent*, 1 Cor. 1. 19. When visions appeared, the Prophets were wont to see them, and others in their company saw them not, as in Dan. 10. 7. & Act. 9. 7. here the Prophet seeth nothing, but the beast under him hath the eyes opened to see the apparition. *his sword drawn]* a sign of wrath and vengeance; so David saw the Angel that plagued Israel with *a drawn sword in his hand*, 1 Chron. 21. 16. and Joshua the like, in that Angels hand, who as *captain of the Lord's host*, was to destroy the Canaanites, Ios. 5. 13. 14. Balaam went with a purpose to curse Israel, and after to have them killed with the sword: his curses would have been *like the piercings of a sword*, Prov. 12. 18. he had whetted his *tongue as a sword*, and bent his arrow, even *a bitter word*, Ps. 64. 4. the Lord to reward him according to his works, sendeth out a sword against him. *the Ass turned aside]* The beasts, and fowls, and other brutish creatures, are often taken to teach & convince men, Job 12. 7, 8. *Isaiah 1. 3. Ier. 8. 7.* & Balaam's folly was reproved here by the action of this dumb beast, as after it was by words, Nū. 22. 28, 30. 2 Pet. 2. 16. Balaam's way was perverse before the Lord, v. 32. he had forsaken the right way, & went astray, 2 Pet. 2. 15. the asse turning aside out of the way, might have taught him to have desisted from his evil course. The Ass avoideth the danger & evil before his eyes; the master being blinded with ambition and covetousness, seeth it not, but would go on to destruction, v. 33. *smote the asse]* the Greek here addeth, *with his rod (or staff)* which is taken from v. 27. As he that judgeth another, condemneth himself doing the same things, Rom. 2. 1. so the Prophet in smiting his beast, showeth himself to be worthy of moe stripes, doing much worse than it. *A whip for the horse, a bridle for the asse, and a rod for the fools back*, Prov. 26. 3.

V. 24. *and a wall]* in Chaldee, *and another wall*. The Angel needed not have chosen such places; but these things happened unto Balaam for ensamples, and are written for our admonition: for when men go on in a way not good, if they escape one peril, they fall into another greater, and at last into inevitable danger; as the Prophet signifieth by *fear*, and *pit*, and *snare*; *He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit, shall be taken in the snare*, *Ier.* 48. 43, 44.

Vers. 25. *and thrust Balaam's foot]* or, *pressed, crushed* his foot. This word is used in *2 Kings* 6. 32. where the Kings messenger, who was sent to take away Elisha's head, was *pressed* (or *crushed*) *in the door*. God by this second sign came nearer unto Balaam, who went on in his perverse way, and withal discovereth the vanity of his art, who being a diviner, could not presage the evil that should befall him, though such things as these happened in his way; which in the opinion of vain men, are signs of ill luck: and therefore by the grounds of his own craft, should have turned him back, or made him to suspect at least that his journey should be unfortunate: see *1 Sam.* 6. 2, 3. 9. But God *taketh the wise in their own craftiness, and the counsel of the froward is carried headlong: they meet with darkness in the day time, and grope in the noon day, as in the night. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty*, *Job* 5. 13, 14, 15. The children of God have the Angels to keep them in all their ways, and to bear them up, lest they dash their foot against a stone, *Palm.* 91. 11, 12. But Balaam tempting the Lord, hath his Angel to withstand him, whereby his foot is crushed against the wall: yet maketh he no good use thereof.

Vers. 26. *no way to turn aside]* In this carriage of the Angel, the Lord would have us see the proceeding of his judgments against sinners; first more mildly, shaking his rod at them, but letting them go untouched; then coming nearer, he toucheth them with an easy correction, as it were wringing their foot against a wall; but bringeth them at last to such a strait, as they can no way escape his hand, but must fall before him.

Vers. 27. *Balaam's anger was kindled]* *the wrath* [unspec] *of man worketh not the righteousness of God, I am.* 1. 20. but *a furious man aboundeth in transgression*, *Prov.* 29. 22. Balaam learned no good by this strange carriage of his beast, but is more enraged, and smiteth it, not knowing that by means of it his own life was saved, *verse.* 33. This foolishness of the Prophet the dumb beast reproveth, *verse.* 28. &c. and in him God would let us see the nature of wicked men, which make no good use of his works, neither see his providence in the creatures, the service whereof he lendeth unto them.

Vers. 28. *opened the mouth of the Ass]* that *the dumb asse spake with man's voice*, *2 Pet.* 2. 16. by wick miracle the Prophet had not only a rebuke, but a cause of fear and astonishment, yet hardened he himself against it also, and pleaded for to maintain his folly, *verse.* 29. so no works, signs or miracles, are able to change the hardness of man's heart, but grace from God only, *John* 12. 37, 38. And here we may observe how the devil, to draw into sin, chose the *Serpent* for his instrument, the most subtle beast of the field, *Gen.* 3. 1. but God to rebuke and convince the wicked, useth the *Ass*, the most silly of all beasts: showing as in a figure, how Satan's continual practice is to corrupt men's minds from the simplicity that is in Christ, by *deceitful workers, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive*, 2



Cor. 11. 3. 13. *Ephes.* 4. 14. whiles Christ sendeth men to preach the Gospel, *not with wisdom of words, but with the plain demonstration of the truth, and chooseth the foolish things of the world to confound the wise, the weak things of the world to confound the mighty, and base things of the world, and things despised, yea and things which are not, to bring to naught things that are,* 1 Cor. 1. 17. 27, 28. *For the children of this world are in their generation wiser than the children of light,* Luke 16. 8.

Vers. 29. *I would kill thee]* The Prophet is neither dismayed with the speaking of his dumb beast nor abated from his wrath, but increaseth in evil, who before he knew or inquired of the cause, would presently kill the Ass that saved his life. *A righteous man regardeth the life of his beast, but the bowels of the wicked are cruel,* Prov. 12. 10. If Balaam looked for such good service of the beast (... ) beast, and would not be mocked or abused thereby, he being a reasonable creature, and wiser than many, should much less have mocked with God, and resisted his counsel: but by his own words against his Ass, he condemneth him-self, being guilty of death for his sin against God, as the Angel showeth in *verse.* 32, 33.

Vers. 30. *ever since I was thine]* or, *since thou,* to wit, hast had me: the Greek translateth it, *from by youth:* the Chaldee, *since thou hast been:* and the Hebrew phrase sometime so meaneth, as in Gen. 8. 15. *since I was;* where the Greek also expoundeth it, *from my youth. was I ever wont]* (∞∞) *I accustoming been accustomed?* By this demand, the beast convinceth the Prophets foolishness, who should have gathered that some extraordinary cause moved it thus to do, seeing it had never done so before: & teacheth us, that whē the creatures depart from their kind, and customed obedience unto us, we should look for the cause thereof in ourselves: for our sins against God, occasion the creatures to rebel against us, *Levite.* 26. 20, 21, 22.

Vers. 31. *uncovered the eyes]* opened them to see the Angel as the Ass did before him, *verse.* 23. signifying, that as men cannot see the marvelous things of his Law, unless he uncover their eyes, (... ) s. 119. 18. so neither can they behold the deaths and dangers that are to come on them for the transgression of his Law, unless he reveal them, *Isaiah* 47. 11. *The way of the wicked is as darkness, they know not at what they stumble,* Pro. 4. 19. *bowed himself down on his face]* or, *to his face;* as the Greek translateth, *he bowed down to his face,* that is, worshipped the face or person of the Angel.

Vers. 32. *Wherefore hast thou smitten, &c.]* The Angel rebuketh the misusage of his beast, which ought not to be smitten without cause; how much less then might he smite innocent men, with the curse of his tongue? And God, who *saveth man and beast.* Psal. 36. 7. and commanded that the beasts also should rest from their •oil on the Sabbath day, *Deut.* 5. 14. and defendeth their innocence against their cruel masters, will much more defend the cause of his people against their wrongful oppressors, *Exod.* 22. 23. *thy way is perverse]* or, *the way which thou goest is perverse,* that is, thy purpose and intent in going this journey, is contrary to my will which I first revealed unto thee, *verse.* 12. The Chaldee paraphraseth thus, *because it is manifest before me, that then wouldst go in away against me.* The Apostle openeth and applieth it against the Balaamites of his time, in these words; *an heart they have exercised with covetous practices, children of the curse, which have forsaken the right way, and are gone astray, following the*

way of Balaam (the son) of Bosor, who loved the wages of unrighteousness, 2 Pet. 2. 14, 15. The Apostle Jude (in verse. 11.) calleth it the error of Balaam.

Vers. 33. *turned aside before me]* or, *at my face or presence:* so after, *turned aside from me, or, from my face or presence. I had slain thee]* or, *killed thee:* in the Angels former words the justice of his judgment is implied; for if Balaam did smite his Ass, for turning aside out of the way, verse. 23. and would have killed her for falling down under him, though thereby his life was saved, verse. 29. how much more deserved he himself to be smitten and killed, for departing out of the Lord's way, and following his own crooked ways, with a purpose to destroy the lives of his people Israel. Therefore a *woe* is pronounced on those that run greedily after Balaam's error for reward, *Jude verse. 11. saved her alive]* as we have an example in the Prophet, who being disobedient unto the mouth of the Lord, *a lion met him by the way and slew him, but the Ass whereon he rode was not torn, 1 King. 13. 23, 24, 26, 28.*

Vers. 34. *I have sinned]* this seemeth to be acknowledged, for his smiting of the Ass, and his reason following so showeth: but the sin that lay hid in his heart, his wicked purpose & covetousness, he dissembleth, & prosecuteth still unto the end. *if it be evil in thine eyes]* that is, as the Greek translateth, *if it please thee not;* meaning, that he should go on his journey. He could not be ignorant, that his evil intent to curse God's people for his own promotion, was most evil in the Lord's eyes, and the cause why the Angel came out against him; but concealing that, he speaketh of his outward actions, and faintly offereth to turn back, with an *if it were evil.* His love to the wages of unrighteousness caused him thus to speak, together with the leave which God had given him, in verse. 20. fain he would go, but if necessity constrain him he will turn back.

Vers. 35. *Go with the men]* When neither the first words of God who forbade him, v. 12. nor the signs and dangers which met him by the way, could turn his heart, or deliver him from his error, the Lord again biddeth him go on, so giving him up to his own lusts; which he followed to his destruction. See the notes on v. 20. So Rashi explaineth these words, *Go with the men, for thy portion is with them, and thine end to perish out of the world.*

Vers. 36. *he went out to meet him]* for to welcome him, and entertain him with honor; as Moses to like end, went out to meet his father in law, *Exod. 18. 7.* and Joseph went out to meet Israel his father, *Gen. 46. 29.* and the kings of Sodom & of Salem, to meet Abraham, *Gen. 14. 17, 18. Heb. 7. 1.* It showeth how greatly Balaam was respected of the King, as false prophets have always been of wicked Rulers, because they serve their lusts. It had been Moabs duty to have met their brother Israel with bread and water in the way when they came out of Egypt: but loe the King of Moab goeth out (even to the utmost border of his land) to meet this soothsayer, whom he had hired to curse Israel; therefore God commandeth his people not to seek their peace or good forever, *Deut. 23. 3.—6. Arnon]* the border between Moab and the Amorites, *Num. 21. 13, 26.*

Vers. 37. *Did not I sending send]* that is, *earnestly send unto thee. Am I not able indeed]* a vain boast, and such as had no effect; for he was not able indeed to honor Balaam in the end, but sent him away in wrath, and with disgrace, confessing that the LORD had kept him back from

honor, *Num.* 24. 10, 11. But as Satan himself proudly offereth the kingdoms and glory of the world to those that will worship him, *Mat.* 4. 8, 9. so wicked Princes do offer promotion to false prophets and flatterers, which oftentimes God suffereth them not to perform: and they turn the edge of their sword against the Israel of God, which they are often forced to put up empty into the sheath, the Lord turning their intended curse into a blessing.

Vers. 38. *am I able at all*] the word is doubled for more vehemency, *canning can I speak*; that is, surely I cannot in any wise. He speaketh to excuse himself, signifying his willingness to gratify the king, as appeared by his coming to him, but showing withal his inability to do ought against God or his people. For the LORD their redeemer, he *frustrateth the tokens of the ••rs, and maketh diviners mad; he turneth wise men backward, & maketh their knowledge foolish, Esa.* 44. 25.

Vers. 39. *Kirjath-huzeth*] which is by interpretation, [unspec] *the city of the outmost parts, or the city of streets*. It is the name of a city, of the situation in the utmost part of the land; as the Chaldee interpreteth it, *the city of his borders*; and the old Latin version calleth it, *the city which was in the utmost borders of his kingdom*: w<sup>ch</sup> some think to be Ar, forementioned in *Nū.* 21. 28. called *the corner of Moab*, in *Ier.* 48. 45. Sol. Rashi in his annotations on this place expoundeth it, *a city full of streets, men, and children in the outer parts of it*.

Vers. 40. *Balak slew oxen*] either for sacrifice, (as the word is often used for sacrificing) or for a feast to welcome Balaam, or for both; as the Moabites used such idolatrous feasts whereof the people did eat, *Num.* 25. 1, 2. Thus Balak rejoiced at the coming of his friend, and received him with all royal solemnity. Wherein as we see the entertainment that this wicked prophet had, that his honor and good cheer might make him to forget the perils w<sup>ch</sup> he had passed, and might again fall into by the hand of God: so may we observe the contrary dealing of the LORD, and of this King. The Angel of the Lord came out as an adversary to withstand him; the King as a friend to welcome him. The King blameth him for coming no sooner; the Angel for going so soon. The Angel met him with a sword, to signify that that should be his end if he went on in his wickedness: the king receiveth him with a banquet, and all honorable entertainment, that by it, and hope of more gain and preferment, he might be encouraged to go on with his wicked enterprise. Between these two, Balaam chooseth the worser part for the honor of this world, though even that also was taken away from him. As *the Partridge sitteth on eggs, and hatcheth them not: so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool, Ier.* 17. 11.

Vers. 41. *in the morning*] that is, the next day [unspec] early after the feast. Thus Balak delaieth no time, to accomplish his evil purpose, beginning the day with mischief. David was diligent in the mornings to destroy all the wicked of the land, *Psal.* 101. 8. Balak riseth early to destroy the people of God, and is of them whose *feet run to evil, and they make haste to shed blood, Prov.* 1. 16. *the high places of Baal*] in Greek, *the pillar of Baal*; the Chaldee expoundeth it, *the high place of his fear*, meaning *of his god or idol whom he feared*, (as God is called *the Fear*, in *Psal.* 76. 12.) and Targum Jonathan nameth it *the Fear* (or *idol*) of P•or; whereof see *Num.* 25. 3. *Baal* (by interpretation, *a Lord, Master or Patron*) is a name given to the idols of many nations, which they used to worship on high places, hills or mountains, *De••.* 12. 2. And here do Balak

and Balaam build altars and offer sacrifices, *Numb.* 23. 1. that they might curse Israel; for as God sendeth his people help from his Sanctuary, and supporteth them out of Zion, *Psalms.* 20. 2. and cometh unto them to bless them, in all places where he putteth the memorial of his name, *Exod.* 10. 24. so the Idolaters thought of their high places, that they were the fittest to obtain their requests in, from the hand of God, though it were to curse his people. *that he might see*] or, *and he saw*, meaning Balaam: the Greek translath, *and he* (to wit, Balak) *shown him a part of the people*, to wit, of Israel: whom he would have him to behold, that his curse might be the more powerful and effectual. See *Num.* 23. 13.

### CHAP. XXIII.

1 Balaam and Balak offer sacrifices. 4 God meeteth Balaam, and putteth in his mouth a blessing, which offendeth Balak. 13 They come to another place to curse the people of the Lord, and there again they offer sacrifices. 16 God meeteth Balaam, and putteth in his mouth a more ample blessing. 26 Balak being more offended, bringeth Balaam to a third place, where also they sacrifice.

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams. And Balak did as Balaam had spoken, and Balak and Balaam offered a bullock and a ram on an altar. And Balaam said unto Balak; Stand by thy Burnt-offering, and I will go, peradventure Jehovah will come to meet me, and what word soever he showeth me, I will tell thee: and he went to an high place. And God met Balaam, and he said unto him, I have prepared seven altars, and I have offered a bullock and a ram on an altar. And Jehovah put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and loe he stood by his Burnt-offering; he, and all the Princes of Moab. And he took up his parable, and said, Balak the King of Moab hath brought me from Aram, from the mountains of the East, (*saying;*) Come curse me Jacob, and come deie Israel. How shall I curse *whom* God hath not cursed, and how shall I deie *whom* Jehovah hath not defied? For from the top of the rocks I see him, and from the hills I behold him: loe the people shall dwell alone, and shall not be reckoned among the Nations. Who *can* count the dust of Jacob, and [unspec] the number of the fourth part of Israel? Let my soul die the death of the righteous *men*, and let my last end be like his. And Balak [unspec] said unto Balaam; What hast thou done unto me? I took thee to curse mine enemies; and behold, blessing thou hast blessed *them*. And he answered, and said, Must I not take heed to speak that which Jehovah hath put in my mouth?

And Balak said unto him, Come I pray thee with me unto another place, that thou mayest see them from thence; thou shalt see but the utmost part of them, and shalt not see them all, and curse me them from thence.

And he took him to the field of Zophim, to the top of Pisgah; and he built seven altars, and offered a bullock and a ram on an altar. And he said unto Balak; Stand here, by thy Burnt-offering, and I will meet yonder. And Jehovah met Balaam, and put a word in his mouth, and said, Return unto Balak, and thus thou shalt speak. And he came unto him, and lo he stood by his burnt offering, and the Princes of Moab with him; and Balak said unto him, What hath

Jehovah spoken? And he took up his parable, and said, Rise up Balak, and hear▪ hearken unto me thou son of Zippor. God is not a man that he should lie, or a son of Adam that he should repent: hath he said, and shall he not do? and hath he spoken, and shall he not confirm it? Behold I have received to bless, and he hath blessed, & I can not reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: Jehovah his God is with him, and the showt of a King is among them. God brought them forth out of Egypt; he hath as the strengths of an Unicorn. Surely *there is* no enchantment against Jacob, nor divination against Israel; according to *this* time, it shall be said of Jacob, and of Israel, What hath God wrought? Behold, the people shall rise up as a courageous Lion, and lift up himself as a renting lion: he shall not lie down until he eat the prey, and drink the blood of the slain. And Balak said unto Balaam, Neither cursing curse him, nor blessing bless him. And Balaam answered and said unto Balak; Spake I not unto thee, saying; All that Jehovah speaketh that I *must* do? And Balak said unto Balaam; Come I pray thee, I will take thee unto another place; peradventure it will be right in the *eyes* of God, that thou shalt curse me them from thence.

And Balak took Balaam *unto* the top of Peor that looketh toward Ieshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and he offered a bullock and a ram on an altar.

### Annotations.

*Build me here]* or, *Build for me in this place seven altars.* Balaam here bewrayeth his impiety, when instead of dissuading the king from his evil enterprise, by the word of God, who had forbidden him to curse Israel, *Num. 22. 12.* he attempteth together with him, to effect his wicked purpose; and that (which is worst of all) under the color of religious actions, building altars, and offering sacrifices to God, hereby to entreat and obtain leave of him to curse his people. For it was the manner in those days to seek the Lord, and obtain his favor by sacrifice, *Gen. 46. 1, 2. &c. 1 Sam. 13. 9, 12. Hos. 5. 6.* Thus Balaam hath soon forgotten the Oracle of God, the sword of the Angel, and dangers that he so hardly escaped by the way, and greedily runneth after the error of his evil heart, fulfilling the saying of the Prophet, *Let favor be shown to the wicked, yet will he not learn righteousness, Isaiah. 26. 10. prepare me]* or, *prepare for me.* As Balak said, *Curse me Jacob, and deie Israel:* so Balaam saith, *Build me altars, and prepare me sacrifices;* his intent being not to honor God, but to curse his people. Thus religion is made a cloke of wickedness. *The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind, Prov. 21. 27.* God desireth *mercy and not sacrifice, Hos. 6. 6.* But Balaam was of their religion which *think that gain is godliness, 1 Tim. 6. 5.* and for the wages of iniquity, abuseth the ordinances of the blessed God, unto cursing and cruelty. *seven bullocks]* as *bullocks* and *rams* were sacrifices which God himself required in the Law, *Levite. 1.* and which the Patriarchs had learned from God of old, *Gen. 15. 9.* so *seven* was a number sanctified of God for many mysteries, (as is noted on *Levite. 4. 6.*) and particularly in sacrifices, as he said to Job's friends, *Take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a Burnt-offering, Job 42. 8.* So at the bringing up of the Ark, David and the Elders of Israel *offered seven bullocks and seven rams, 1 Chron. 15. 26.* and Hezekiah with the rulers *brought seven bullocks, & seven rams, and seven lambs, and seven he-*

goats for a Sin-offering for the kingdom, &c. 2 Chron. 29. 21. Wherefore the Aramites, Moabites, and other nations, having learned from their ancestors the manner of sacrificing unto God, retained it till Moses time, and long after, though corrupted with their own superstitions, and abused to much impiety. Hereupon Balaam sacrificeth to the Lord in this sort, to purchase favor of him, and vainly boasteth unto God him-self of his good work, v. 4. And according to this number, it is seven times said of Balaam, that *he took up his parable*, Num. 23. 7. 18. and Num. 24. 3. 15. 20. 21, 23.

Vers. 2. *Balak did*] Though *Chemosh* was Balaks God, Num. 21. 29. yet now by Balaam's counsel he sacrificeth to *Jehovah* the God of Israel v. 3. 17. as unstable men in hope to obtain their purposes are easily drawn to communicate with all religions true or false, & to make a sinful mixture of them, 2 King. 17. 28, 29,—33. Ezz. 4. 1. 2. Act. 17. 23. *on an altar*] that is, as the Chaldee explaineth it, *on every altar*. The altar being an holy ordinance, w<sup>ch</sup> sanctified the offering, Matth. 23. 19. and a figure of Christ, Heb. 13. 10. John. 17. 19. they (for the more sanctimony) offer their gifts on several altars. Wherein they add superstition to the religion received from the fathers: for holy men used one altar in a place, though many sacrifices, 〈◇〉 . 8. 20. & 12. 7. and 13. 4. 18. and 26. 25. and 33. 20. and 35. 〈◇〉 Exod. 17. 15. and 24. 4. but Idolaters accustomed themselves to many altars, 2 Kings 18. 22. Ier. 11. 13. Hos. 10. 1. & 12. 11. Amos 3. 14. Esa. 17. 8. such many altars were multiplied to sin, Hos. 8. 11.

Vers. 3. *Stand*] or, *Present thyself*, to wit, unto God, here *by thy burnt-offering*, and go not with me: as they were wont to stand by their sacrifices whiles they burned, and present themselves there unto the Lord, who first had respect unto the offerer, and then unto the gift, Gen. 4. 4, 5. so Balak and his princes were to stay there, if perhaps God would respect their persons. *peradventure Jehovah* 〈◇〉 *come*] or, as the Greek translateth, *if perhaps the Lord will appear*. Balaam went now to meet with *enchantments*, or signs of good luck, Num. 24. 1. w<sup>ch</sup> after the manner of false Prophets, he coloureth with the name of the Lord. *what word*] or, *what thing soever*. to *an high place*] to a *cliffe* o• the rock: or, *solitary*, to a *solitary place*: and thus the Chaldee expounds it, *he went alone*. He went as sooth sayers were wont, to an high & solitary place, to make his prayers, and to observe signs if any should appear.

Vers. 4. *God met Balaam*] in Greek, *God appeared to Balaam*; in Chaldee, *the word from before the LORD met* (or *came unto*) *Balaam*: and so again in v. 16. Though he sought the Lord both by an unlawful means of enchantment, Num. 24. 1. Deu. 18. 10. and to a wicked end, that he might curse Israel, Deut. 23. 4, 5. yet the Lord meeteth with him, and putteth his word in his mouth, for the good of his people. So when Nebuchadnezzar used divinations, and consulted with Idols, being unresolved whether he should first war against the Jews or the Ammonites, the Lord so disposed of it, that he first fell upon the Jews, and signified the same to his Prophet, Ezek. 21. 19.—23. *he said*] that is, as the Greek explaineth it, *Balaā said. I have prepared*] or, *I have ordered*. He vainly glorieth of his religious works before God, supposing that he would be pleased with his many altars and sacrifices wherewith he honored him; and with all implying his request, that he might have leave to curse Israel: but the Lord *would not hear Balaam*, Deut. 23. 5. for he hath not so great delight in Burnt-offerings and sacrifices, as in

obedience to his voice, 1 Sam. 15. 22. *To do justice and judgment, is more acceptable to the LORD, than sacrifice, Prov. 21. 3.*

Vers. 5. *put a word in Balaam's mouth]* The Lord giveth no answer to Balaam's boasting speech, nor showeth any regard of his altars and sacrifices, (which were an abomination unto him, Prov. 15. 8.) but sendeth him back with a blessing upon his people, contrary to his own and the kings desire and expectation. *The preparations of the heart in man, and the answer of the tongue from the LORD, Prov. 16. 1.*

Vers. 7. *he took up his parable]* *the parable of his prophesy,* saith Targum Jonathan. By *taking up,* is meant apronouncing with an high voice; so God would have them all take knowledge of his word against them, and for his people. By a *parable* or *proverb,* is meant a grave speech, which groweth into common use among men. And it is used both in the good part, for excellent matter of doctrine and comfort, as Job 27. 1. and 29. 1. Prov. 1. 1. and in the evil part, for proverbs of reproach and reprehension, as in Deut. 28. 37. Isaiah 14. 4. *Parables* also are opposed to plain and familiar speeches easy to be understood, Ezek. 20. 49. John. 16. 25. so now God speaketh by Balaam to the wicked Moabites, but in parables; *that seeing, they might not see; and hearing, they might not understand,* as in Luke 8. 10. *brought me from Aram]* to wit, frō *Aram naharajim,* or *Mesopotamia,* as Moses showeth in Deut. 23. 4. and so the Greek here translateth, *sent for me out of Mesopotamia;* and Targum Jonathan explaineth it, *Aram which is by Euphrates.* See the notes on Gen. 24. 10. and Numb. 22. 5. *of the east]* situate eastward from Moabs and Israel's land: that country was infamous for sorcery and divination, Isaiah 2. 6. *defy]* or, *detest,* with angry threats, and hateful indignation, as the word signifieth in Dan. 11. 30. The Greek translateth it *Acourse.*

Vers. 8. *whom God hath not cursed?]* Thus the Greek also readeth, adding the word *whom:* such wants the Scripture sometime supplieth; as, *this house is high,* 1 King. 9. 8. for *this house which is high,* 2 Chron. 7 21. Otherwise it may be translated, *How shall I curse? God hath not cursed.* Targum Jonathan explaineth it, *How shall I curse, when the word of the Lord blessed them?* Here God by Balaam's own mouth reproveth the error of the King, who had sent so far twice to fetch him, that of himself was able to do nothing in this business; and taxeth the vanity of this Art of Magicke or divination, which is not able either to help or hurt any without leave from God. So the Babylonian is convinced by the prophet, saying, *Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth, if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels; let now the Astrologers, the Star-gazers, the monthly Prognosticators stand up, and sav thee from those things that shall come upon thee. Behold, they shall be as stubble, the fire shall burn them, &c. Isaiah 47. 12, 13, 14.*

Vers. 9. *For from the top]* or, *when from the top* (Hebr. *the head*) *of the rocks, I see him,* meaning, the people, spoken of as one body. *I behold him]* in Greek, *I consider him,* speaking again of the people: as Targum Jonathan explaineth it, *I consider this people.* Balak brought him to the mountains, that seeing the people from thence, he might the more easily curse them: but the sight of them did so amaze him, as he blessed them. Thus all occasions and circumstances which the wicked choose for their advantage, God turneth against them, and for the

accomplishment of his own will. *shall dwell alone*] separated from other people's. And this further signifieth, how they should be sufficiently provided for of God, having neither need nor fear of other people's; for so dwelling alone, implieth a security from evil; as in *Ier. 49. 31.* And thus Moses blessing them, said, *Israel shall dwell in confident safety alone, Deut. 33. 28. shall not be reckoned*] or, *shall not reckon themselves*: this respecteth their faith in God, and service of him, whereby they were his peculiar, and separated from other people's, as *Exod. 19. 5. Lev. 20. 24, 26. Ezer. 9. 2.* So Christ hath chosen his Church out of the world, *John. 15. 19. 1 Pet. 2. 9.* and this grace the faithful apply unto themselves, as it is said, *We know that we are of God, and the whole world lieth in wickedness, 1 John. 5. 19.*

Vers. 10. *Who can count*] that is, None can count, they are so many, Heb. *Who counteth*; which the Chaldee expoundeth, *who can (or is able to) count.* And thus the Scripture sometime explaineth it self; as, *Not that which goeth into the mouth, defileth a man, Matth. 15. 11.* that is, *can defile him, Mark. 7. 15.* See the Annotations on *Gen. 13. 6.* So after in *verse. 20. the dust of Jacob*] that is, the children of Jacob; as the Greek translateth it, *the seed of Jacob.* Here Balaam's mouth confirmeth the promise which God made of old unto Jacob, saying, *Thy seed shall be as the dust of the earth, Gen. 28. 14.* and the like was before unto Abraham, *I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, Gen. 22. 17.* And thus the Chaldee here expoundeth it, *Who can count the little ones of the house of Jacob, of whom it was said, they shall be multiplied as the dust of the earth. of the fourth part*] or, *of a quarter,* as the Chaldee explaineth it, *of one of the four camps of Israel:* for they camped about the Tabernacle in four quarters, *Numb. 2.* Whereas the promise of the blessing to Abraham consisted of two branches; 1. that God would give the land of Canaan to him and to his seed forever: 2. and that he would make his seed as the dust of the earth, *Gen. 13. 15, 16.* under which, spiritual graces in Christ were also comprehended: the Lord causeth Balaam here to ratify them both, for their dwelling alone in the land, and for their innumerable increase. And whereas Balak envied their multitude, and would therefore have them cursed, that they might be diminished, *Num. 22. 3, 5, 6.* Balaam is here forced to utter a blessing for their further increase. Thus God resisteth him in all his counsels and enterprises. *Let my soul die*] that is, *Let me die:* an Hebrew phrase, whereby the *soul* is put for the person, I, thou, or he: and death is the departure of the soul from the body, *Gen. 35. 18.* Then *dust returneth unto the earth as it was, and the spirit returneth to God that gave it, Eccles. 12. 7.* So Samson said, *Let my soul die with the Philistines, Judge. 16. 30. the death of the righteous men*] the Greek translateth, *with the souls of the just men*; meaning the righteous of Israel, as the Chaldee explaineth it, *the death of the just men thereof*, that is, of that people. Balaam, who lived the life of the wicked, desireth (as many do) to die the death of the righteous: but as he lived, so he died among the enemies of God, by the sword of Israel, *Numb. 31. 8.* Howbeit he pronounceth here a greater blessing upon Israel, as they that were happy not only in life, but in death. For, *righteousness* (which is by faith in Christ, *Phil. 3. 9.*) *delivereth from death*; but *when a wicked man dieth, his expectation perisheth, Prov. 11. 4, 7.* Here also Balaam testifieth of the souls immortality, and different case of good & bad: for otherwise what were the death of the righteous better than of the wicked? *let my last end*] or, *let my posterity.* The original word sometime signifieth *the end*, opposed to the *beginning*, as in *Deut. 11. 12. Prov. 19. 20.* and so the Chaldee translateth it here,



*let my end be like theirs*: sometime it is *the posterity*, or children which come after; as in *Dan. 11. 4. Amos 5. 2. Psal. 109. 13.* and in this sense the Greek Interpreters understood it here, saying, *and let my seed be like their seed*: thus Balaam prophesieth a blessing also to the seed of every righteous Israelite, according to the promise made unto Abraham and his seed after him, *Gen. 17. 7.* And further, this word, *end*, is often used for *reward*, which is after labors, *Prov. 23. 18. and 24. 20. 1 Pet. 1. 9.* which also may be implied here, of a blessed reward which the righteous have after this life in heaven, *Mat. 5. 12.* But Balaam being a minister of Satan, though transformed as a minister of righteousness, his end was according to his works, as the Apostle telleth us of all such, *2 Cor. 11. 15.*

Vers. 11. *I took thee to curse mine enemies]* Balak who had before built altars, and offered sacrifices, as to serve the Lord with great devotion, being now crossed in his purpose, manifesteth his hypocrisy, pride, malice, and notorious profanation of religious exercises; in that he regarded not, nor rested in the answer of God by Balaam, but opposed his own will, as that which the Prophet should have fulfilled; unjustly calleth the Israelites his enemies, who passed by him in peace; repineth against their blessing, and blameth the Prophet for pronouncing it.

Vers. 12. *Must I not take heed to speak]* or, *Shall I not observe to speak.* Though Balaam's will was bent to curse Israel for Balak's wages, yet could he not, because God restrained him: wherefore he bare his blame at the King's hand. And now to excuse himself, he signifieth not only the necessity laid upon him by the Lord, but a pretended care and observance in himself to speak his word only: thus the hypocrites mocked one with another; and he that sitteth in the heavens, laughed; the Lord had them both in derision, *Psal. 2. 4.*

Vers. 13. *see but the utmost part of them]* or, *but a part of him, and shalt not see him all*: speaking of Israel, as one body. The King gathered from Balaam's words, in *verse. 9.* that by seeing the whole multitude, he was dismayed; (so looking to the secondary cause, not to God the principal:) wherefore though he failed of his purpose at the first, he secōdeath it in another place, with hope to prevail; as the Syrians being foiled by Israel in the mountains, would *fight against them in the plain*, hoping there to be *strōger than they*, *1 King. 20. 20.—23.* And when he could not have the whole people cursed, he bringeth Balaam to see *a part of them* as when *the Dragon* could not hurt the *Woman* (the Church) that escaped his persecution with her Eagles wings; he being wroth, *went to make war with the remnant of her seed*, *Rev. 12. 13.—17.* and as Amalek, who *smote the hindmost* of Israel, even *all that were feeble behind them*, *Deut. 25. 17, 18.*

Vers. 14. *field of Zophim]* that is by interpretation, *of the Spies* (or *Scout-watches*;) and the Greek interpreteth it, *the Scout-watch of the field*: it seemeth to be a place where they kept the watch of the country against enemies; as Sol. Rashi here saith, *It was an high place, where the Spie stood to watch whether any forces came against the city▪ of Pisgah]* or, *of the hill*, which the Chaldee expoundeth *of the high place*. Such hills and high places idolaters used to sacrifice upon, *Deut. 12. 2.* And Balak thought them lucky to achieve his purposes, but all in vain; as it is written, *Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in •ehovah our God is the salvation of Israel*, *Ier. 3. 23. seven altars]* so prosecuting their wickedness still, under color of religion: see the notes on *verse. 1. 2.*

Vers. 15. *I will meet yonder]* to wit, with Jehovah; and so the Greek explaineth it, *I will go to enquire of God*. See before in verse. 3, 4, &c.

Vers. 18. *Rise up Balak]* to hear the word of God with reverence; for at it even Kings were wont to rise up, when it was spoken: as afterward Eglon King of Moab also did, in *Judge*. 3. 20. *•eark is unto me]* that is, as the Chaldee explaineth it, *unto my word*.

Vers. 19. *God is not a man, &c.]* The Chaldee paraphraseth thus, *The word of God is not like the speeches of the sons of man; for the sons of man do say and lie*. By *lying* is meant failing in the performance of that which is spoken, as in *Habak*. 2. 3. *Psal*. 89. 35, 36. *2 King*. 4. 16. *that he should repent]* The like testimony Samuel beareth of God before King Saul, *The strength of Israel will not lie, nor repent; for he is not a man that he should repent*, *1 Sam*. 15. 25. Though the Scripture speaketh sometime of God, that he repenteth, as in *Amos* 7. 3, 6. *•er*. 18. 8. yet that is spoken of him, according to our capacity, because his work is changed, when he himself continueth unchangeable, for with him is *no variableness, neither shadow of turning, I am*. 1. 17. See the notes on *Gen*. 6. 6. In this speech of Balaam there is a reproof of Balaks *⟨◊⟩*, who thought by his endeavours to turn God's affection from Israel, and therefore rested not in the word before revealed, but struggled against it still, as if God were false or variable. *shall he not confirm it?]* meaning, he will doubtless confirm and stablish it; as the Chaldee expoundeth it, *he confirmeth all his words*. The Greek translatheth, *shall he speak, and shall he not continue?* that is, constantly perform it? So to *confirm* a thing, is by the holy Ghost expounded, to *continue to do it*, *Gal*. 3. 10. from. *Deut*. 27. 26.

Vers. 20. *I have received to bless]* understand, *received a commandment to bless*. See the Annotations on *Gen*. 24. 33. *and I can not reverse it]* or, *shall not turn it away;* which the Chaldee explaineth, *and I shall not turn my blessing from them*. The Greek translatheth, *I shall bless, and shall not reverse*. Here Balaam preacheth the stableness of God's love unto his people; and how all powers and potentates, all magical enchantments and divinations, and what things else soever, are not able to separate God's people from his love and blessing in Christ.

Vers. 21. *He hath not beheld]* or, *He (that is, God) be holdeth not iniquity*. Here Balaam blesseth Israel the second time, pronouncing first their justification in the sight of God, even that blessedness which they have, *whose iniquities are forgiven, and whose sins are covered*, *Rom*. 4. 7. For not to *behold*, or *see* iniquity in sinful men, is (as David speaketh) to hide his face from their sins, and to blot out all their iniquities, *Psal*. 51. 11. the contrary whereof is, when God setteth men's iniquities before him, and to the light of his face, *Psal*. 90. 8. and 109. 14, 15. And this is opened by the Prophet, when the Lord saith, *The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pard•m them whom I reserve*, *Ier*. 50. 20. *iniquity]* this word, in Hebrew *Aven*, is of large signification, applied to all kind of sin, which causeth pain, sorrow, and misery; and in particular to idolatry, *1 Sam*. 15. 22. and *Aven* is an *idol*, in *Isaiah* 66. 3. and to this the Chaldee here referreth it, saying, *no servers of Idols in the house of Jacob;* so doth Targum Jonathan likewise; and the old Latin version saith, *There is no Idol in Jacob*, meaning among the Israelites, the posterity of Jacob. But the word being more general, implieth this and all other iniquity, original or actual, all which God in mercy pardoned to his people, that it was no more seen of him, to be

imputed unto them. And as iniquity is often used for the punishment of the same, so is this word *Aven* in *Psal. 90. 10. Hab. 1. 3.* in which meaning the Greek Interpreters translate it here, *There shall be no painfulness (or misery) in Jacob. perverseness] or molestation: a word which signifieth both sin and affliction for sin, Psal. 94. 20. and 25. 18. and 73. 5.* The Chaldee taketh it in the first sense, for them *that do*  $\langle \phi \rangle$ ; and this is most fit: but the Greek translateth it *pain. his God is with him]* this the Chaldee expoundeth, *the word of the LORD their God is for their help.* Hereby is signified the cause and author of their former blessedness, to be God himself in the midst of them; as Moses said, *Let the Lord now go amongst us; for it is a stiff-necked*  $\langle \phi \rangle$ ; *and pardon thou our iniquity and our sin, &c. Exod. 34. 9.* And his presence with them was a sign of their estate in grace, otherwise they could have had no communion with him, *1 John. 1. 6, 7.* as himself said, whiles they were in their sins, *I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way, Exod. 33. 3.* and by his being with them, they were [unspec] secured both from Balaam's curse, and from all fear of evil, *Psal. 23. 4. and 91. 15. the shout of a King]* or *the alarm (the sounding shout) of a king,* that is, of God. He hath reference to the silver trumpets which Israel used in their wars, by the ordinance of God, who also promised, that they should be remembered before the Lord their God, and saved from their enemies, *Num. 10. 9.* Whereupon Abijah said, *Behold, God is with us for a captain, and his Priests with sounding trumpets to cry alarm against you: ô sons of Israel, fight ye not against the LORD the God of your fathers, for ye shall not prosper, 2 Chron. 13. 12.* So by the shout or alarm of this King among his people, they now were saved from the evils that Balak and Balaam conspired against them. Herewith also may be compared the sounding of trumpets, and shout at the singe of Jericho, *Ios. 6. 16. 20.* and in the battle of Gideon, *Judge. 7. 20.* And thus Jesus Christ, the King and defender of the Church, causeth continual joy and triumph in the hearts of his people, justifying, sanctifying, and preserving them in peace with God, who always causeth them to triumph in Christ, *2 Cor. 2. 14.* and giveth them salvation from the hands of their enemies. Wherein they rejoyce and say, *Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth? Rom. 8. 33, 34. among them]* Hebr. *in him,* that is, in Jacob: which phrase may also signify the faith that his people have in God their King. The Chaldee expoundeth it, *The presence (or habitation) of their King is among them.*

*Vers. 22. God brought them]* or, *God the bringer of them.* This answereth Balaks complaint, there is a *people come out of Egypt, Numb. 22. 5.* Balaam telleth him, they came not of themselves, (as he imputed unto them for evil,) but they were brought up of God. So again in *Numb. 24. 8. he hath]* or, *to him* is. It may be understood first of God, and then of Israel, unto whom God giveth strength, *Psal. 68. 36. the strengths of an Unicorn]* or, as the Greek translateth it, *the glory of an Unicorn.* The Unicorn is a beast commended in the Scripture for the excellency of his horn: whereupon the Prophet saith, *My horn shall be exalted as the Unicornes, Psal. 92. 11.* and for his strength; as it is said, *Wilt thou trust him, because his strength is great? Job 39. 11.* Therefore the prowess of a people against their enemies is set forth by this similitude; as Moses saith of Joseph, *His horns, the horns of an Unicorn, with them he shall push the people's together, Deut. 33. 17.* And in this sense Balaam speaketh here of Israel, as in his third blessing he explaineth it, *He hath as the strengths of an Unicorn, he shall eat up the nations his enemies, and shall break their bones, &c. Numb. 24. 8.* And Christ being delivered from the power of his

enemies, faith, *Thou hast answered me from the horns of Unicorns, Psal. 22. 22.* And God himself showeth the nature of this beast to be such, as he will not be tamed, or made serviceable to man, nor bide by the crib, nor plough, or harrow, or bring home the seed into the barn, *Job 39. 9, 10, 12.* The original word of *strengths* here used, (which the Greek translath *glory*, the Chaldee, *strength*;) is properly such lustinesse, courage and prowess, as whereby one endureth labor without weariness or fainting. Hereby then is signified, that as God himself is Almighty, so of his grace he communicateth to his people such strength, as whereby they shall vanquish their enemies, but shall be vanquished of none, for being strong in faith, and the word of God abiding in them, they overcome the world, and the wicked one (Satan,) 1 *•oh. 5. 4.* and 2. 14. sin shall not have dominion over them, *Rom. 6. 14.* neither are they *the servants of men*, 1 *Cor. 7. 23.* they renew their strength, they run and are not weary, they walk and faint not, *Isaiah 40. 31.*

Vers. 23. *Surely there is]* or, as the Greek and Chaldee interpret it, *For there is:* so making this that followeth a reason of the former comparison. And whereas human Writers report a special virtue to be in the Unicorns horn against poison, some apply that to the poison of enchantment and divination next spoken of, which could not prevail against Israel, because of the virtue of God's grace given to his people. *no enchantment]* or, *no observing of fortunes;* a sinful art, when by observing the events of things, they gathered signs of good or evil luck to themselves or others: see the Annotations on *Lev. 19. 26.* and *Deut. 18. 10. against Jacob]* or, *in Jacob:* but *in* is often used for *against*, as in *Numb. 12. 1.* In this sense he teacheth that no devilish arts could hurt God's people, for the gates of hell shall not prevail against the Church of Christ, *Matth. 16. 18.* Although therefore Balak had led him from place to place, to try if one were more lucky for him than another, that Israel might be cursed; and Balaam had now twice gone to meet with *enchantments*, that he might have cursed them, *Num. 24. 1.* yet all was in vain, for God would not suffer it. But the Chaldee giveth the latter sense, as if no such enchantments were pleasing unto, or in use among this people, being forbidden them of God, *Levite. 19. Deut. 18. divination]* that is, presaging or soretelling of things to come: see the notes on *Deut. 18. 10. according to this time]* or, *even at this time it shall be said:* that is, not hereafter only, but even now, it shall be said by me, who am to prophesy of this people, what great things God hath wrought and will work for them. It may also be referred unto time to come, as Chazkuni expoundeth it, *The next year, after they are gone over Jordan, about this time, it shall be said concerning Jacob and Israel, how many (great) works the holy blessed (God) hath wrought for them.* See the like phrase in the Annotations on *Gen. 18. 10.* and 25. 31. *what hath God wrought!]* that is, how wonderful things God hath wrought for them. The Greek translatheth it, *What God shall perform.* He teacheth that all the valiant acts of Israel should not be done by themselves, but by God for them, as it is shown in *Psal. 44. 1, 2, &c.* Wherefore it is written, *Lord thou wilt ordain peace for us: for thou also hast wrought all our works in us, Isaiah 26. 12.* And so the Apostle saith, *It is God which worketh in you both to will, and to do, of his good pleasure, Philip. 2. 13.* and, *he which hath begun a good work in you, will perform it, until the day of Jesus Christ, Phil. 1. 6.*

Vers. 24. *as a courageous Lion]* Of these names of Lions, see the Annotations on *Gen. 49. 9.* Of the Lions nature, *Solomon* saith, it is *strongest among beasts, and turneth not away for any, Prov.*

30. 30. Here, the blessing which was specially given to the tribe of Judah, *Gen. 49.* is applied to all Israel, which were in Christ, *the Lion of the tribe of Judah, Rev. 5. 5. for, just men are bold as a Lion, Prov. 28. 1. lift up himself]* a sign of stoutness, courage, and Majesty. By this, and the former *rising up*, is meant the valiant onset which they should make upon their enemies the Canaanites, whereof the book of Joshua is a testimony: and under them were figured the spiritual enemies of the salvation of Israel; Satan, sin, the world, &c. which the Church of Christ should resist and overcome by faith, *1 Pet. 5. 9. and 2. 11. 1 John. 5. 4. until he cat the prey]* that is, as the Chaldee, and Targum Jonathan expound it, until he have killed his enemies. Signifying hereby Israel's constant fighting of the Lord's battles, not lying down, or giving themselves rest, till they had gotten a full victory. This was in part fulfilled in the conquest of Canaan, at the end whereof the two tribes and an half returned with much riches, cattle, silver, gold, &c. to divide the spoil of their enemies, with their brethren, *Ios. 22. 3, 4, 8.* And when David having fought the battles of the Lord, sang unto his praise, *I have pursued mine enemies, and destroyed them, and turned not again, until I had consumed them, 2 Sam. 22. 38.* But chiefly it is performed by the grace of God in Christ, against the enemies of our souls; whereof it is thus prophesied, *And the remnant of Jacob shall be among the nations, in the midst of many people's, as a renting Lion among the beasts of the forest, as a young Lion among the flocks of sheep; who if he go thorough, both treadeth down, and teareth in pecces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off, Mic. 5. 8, 9.* And this spiritual warfare is not like the battles of the world, *with confused noise, and garments rolled in blood, Isaiah 9. 5.* but with the sword of the Spirit, which is the word of God, *Ephes. 6. 17. in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tossings to and fro, in labors, in watchings, in fastings, by pureness, by knowledge, by longsuffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand, and on the left, &c. 2 Cor. 6. 4.—7.* For even Christ himself, whē he was called *the Lion of the tribe of Judah*, appeared like a Lamb as it had been slain, *Revel. 5. 5, 6.* and his people for his sake *are killed all the day long, are counted as shepe for*  $\langle \phi \rangle$   $\langle \dots \rangle$  ghter; and yet in all these things, are more than  $\langle \dots \rangle$  qutrouns, through him that loved them, *Rom. 8. 36, 37.*

Vers. 25. *Neither cursing curse him]* in Greek, *Neither curse me him with curses, neither blessing bless him:* that is, neither curse Israel at all, nor bless him at all. Here Balaks indignation against Balaam, and sin against God, is increased: rejecting his own Prophet, resisting the word of the Lord now the second time: and when he could do no evil to Israel, he would hinder them from good.

Vers. 27. *per adventure it will be right in the eyes of God]* that is, *it will please God*, as the Chaldee expoundeth it; and so the Greek saith, *if it may please God.* This is Balaks third and last attempt against the Church of Christ in another place; as Satan tempted Christ himself thrice in three several places, which not succeeding, he then left him, *Matth. 4. 1,—11.* And whereas before, the King supposed that Balaam's seeing of the whole multitude, was the let why he did not curse them; he now perceiveth God to be the cause, and therefore by sacrifices in a place idolatrous, he seeketh to obtain his favor.

Vers. 28. *the top of Peor*] the name of a mountain, called in Greek *Phogor*; and in Chaldee, *the top of the high-place of Peor*, where the Moabites used to sacrifice unto their idol, called *Baal-peor*, Num. 25. 2. 3. 18. and there they had a temple called *Beth-peor*, or *the house of Peor*, Deut. 3. 29. and near it was a city called *Beth-peor*, which the Israelites had taken from King Sihon, and it was after given for a possession to the Reubenites, Ios. 13. 15, 20. In this idolatrous mountain, the King hoping to be heard of God, maketh supplication with new altars and sacrifices: so continuing the abuse of his religion, bent against the will of God, and to the destruction of his people.

#### CHAP. XXIV.

1 Balaam leaving enchantments, prophesieth by the Spirit of God the happiness of Israel. 10 Balak in anger dismisseth him; 14 but before his departure he prophesieth of the Star of Jacob, and the destruction of some nations.

AND Balaam saw that it was good in the eyes of Jehovah, to bless Israel; and he went not as at other times, to meet with enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in tents, *according* to their tribes, and the Spirit of God was upon him. And he took up his parable and said, Balaam the son of Beor assuredly saith, and the man *whose eye is open*, assuredly saith. He assuredly saith, *which* [unspec] heard the oracles of God, which saw the vision of the Almighty, falling and *having his eyes uncovered*. How goodly are thy tents, O Jacob, thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river *side*: as Lign-aloes-trees, *which* Jehovah hath planted, as Cedar trees beside the waters. He shall pour waters out of his buckets, and his seed *shall be* in many waters, and his King shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as the strengths of an Unicorn: he shall *at up* the nations his distressers, and shall break their bones, and pierce *them* thorough *with* his arrows. He couched, he lay down as a renting Lion, and as a courageous Lion, who shall stir him up? Blessed *be everyone* of them that bless thee; and cursed *be everyone* of them that curse thee.

And Balaks anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies; and behold, blessing thou hast blessed *them* these three times. And now flee thou unto thy place: I said, honoring I will honor thee; but loe, Jehovah hath kept thee back from honor. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his houseful of silver and gold, I cannot go beyond the mouth of Jehovah, to do good or evil out of mine *own* heart: what Jehovah shall speak, that will I speak. And now, behold I go unto my people: Come, I will counsel thee what this people shall do to thy people, in the latter days.

And he took up his parable, and said, Balaam the son of Beor assuredly saith; and the man *whose eye is open*, assuredly saith.

He assuredly saith, *which* heard the o <...> cles of God, and knew the knowledge of the Most high, *which* saw the vision of the Almighty, falling, and *having his eyes uncovered*. I shall see

him, but not now; I shall behold him, but not nigh: There shall proceed a star out of Jacob, and a scepter shall rise out of Israel, and shall smite thorough the corners of Moab, and shall unwall all the sons of Seth. And Edom shall be a possession, and Seir shall be a possession for his enemies, and Israel shall do valiantness. And he shall have dominion out of Jacob, and shall destroy him that remaineth, out of the city.

And he looked on Amalek; and he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be, that he perish forever.

And he looked on the Kenite, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock.

Nevertheless, Kain shall be wasted, until Ashur shall carry thee away captive.

And he took up his parable, and said, Alas, who shall live when God doth this?

And ships (*shall come*) from the coast of Kitim, and shall afflict Asshur, and shall afflict Heber, and he also shall perish forever.

And Balaam rose up, and went and returned to his place; and Balak also went to his way.

#### **Annotations.**

*HE went not as at other times] or, not at this time, as the time before, (which the Greek translateth, according to his custom,) to meet with enchantments.* This showeth, that all his former altars, and sacrifices, and consultations with the Lord, were by that wicked art of enchantment, or observing of fortunes, such as the Prophets and diviners of the nations used, *Deut. 18. 10. 14.* Which thing he now left, as seeing it not available for his purpose; but that his evil heart was not changed, appeareth by his going with the King to mount Peor, to see if from thence he might curse Israel, by his commanding of altars and sacrifices as before, *Numb. 23. 27,—30.* and by his pestilent counsel which he gave the king after this, for the destruction of God's people, *Numb. 31. 16. Rev. 2. 14. set his face toward the wilderness]* where Israel lay encamping, that he might as it were prevent God, and suddenly utter a curse against his people. The Chaldee paraphraseth, *he set his face towards the Calf that Israel had made in the wilderness, (Exod. 32.)* as if, looking upon their sins, he thought for them he might have cursed Israel: and so in Targum Yerushalmi it is explained, *He set his face toward the wilderness, and remembered concerning them the work of the Calf, and would have cursed Israel.*

*Vers▪ 2. abiding in tents] or, dwelling; which the Greek translateth, camping, or having their army, or l••er.* The order wherein God had placed the armies of Israel about his sanctuary, *Numb. 2.* they always kept, when they pitched in the wilderness: the sight whereof astonished the enemy, so that he could not curse them as he desired, but blessed them the third time. *the Spirit of God was upon him]* that is, as the Chaldee explaineth it, *the spirit of prophesy from before the Lord rested upon him:* and as Sol. Rashi here noteth, *it came into his heart that he should not curse them.* The like phrase was before in *Numb. 11. verse. 26. the Spirit rested upon them, and they prophesied:* and again in *verse. 29. would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.* This was God's powerful work,

changing Balaam's heart when he intended evil; as when Saul and his messengers went with an evil purpose to have taken David in Naioth, *the Spirit of God was upon them, and they also prophesied*, 1 Sam. 19. 19, 20,—23. And when wicked men, being thus over-ruled, uttered divine oracles, as now Balaam did, they spake not of themselves, as it is said of the holy Prophets, *For prophesy came not at any time by the will of man; but holy men of God spake, being moved (or carried) by the holy Ghost*, 2 Pet. 1. 21.

Vers. 3. *he took up his parable*] that is, prophesied; see Numb. 23. 7. *assuredly saith*] or *affirmeth, averreth*: a word appropriate to the oracle of God, which is a *faithful saying*, 1 Tim. 1. 15. See the Annotations on Gen. 22. 16. Here Balaam beginneth his third blessing with a solemn preface, avouching the truth and constancy of it from God; against whose will the more he struggleth, the stronger he is resisted. *the man whose eye is open*] which the Chaldee expoundeth, *the man that is fair sighted*, that seeth well; the Greek translatheth, *the true man*: he seemeth hereby to signify that he was a Prophet, who in old time was called a *Seer*, 1 Sam. 9. 9. *Shethum* the original word, used only here, and in *verse*. 15. is of contrary signification to *Sethum*, that is, *closed*, or *shut up*: howbeit some take it to be of the same meaning, which may then be explained thus, *The man who had his eye shut*, but now open. And *eye* is put for *eyes*, understanding the eyes of his mind opened by the spirit of prophesy: though some of the Hebrews (as Rashi here observeth) have from hence conjectured, that Balaam was blind of one eye.

Vers. 4. *the oracles of God*] or, *the sayings of God*, as the Chaldee saith, *the word from before God*: but the Greek translatheth *strong oracles*, because *God* (in Hebrew *El*) is so named of being *strong* or *mighty*. *vision of the Almighty*] or, *of the All-sufficient*, that is, as the Greek translatheth, *of God. falling*] understand, into a trance, or deep sleep, or falling on my face to the ground: for even the holy men of God, when they saw divine visions, used to fall down on their faces, and into deep sleeps, as dead men. So *a deep sleep* (or trance) *fell upon Abraham*, Gen. 15. 12. and Daniel was afraid, and fell on his face, and *was in a deep sleep* on his face toward the ground, Dan. 8. 17, 18. and John *fell at his feet as dead*, Rev. 1. 17. and Ezekiel fell on his face, Ezek. 1. 28. and 3. 23. and 43. 3. and 44. 4. Likewise when the spirit of prophesy came upon men, they are said to *fall*, or lie down, as did Saul, 1 Sam. 19. 24. And in this place of Balaam, the Chaldee translatheth it, *lying down*; the Greek, *in a sleep*; so after, in *verse*. 16. *eyes uncovered*] or, *unveiled*, to wit, to see the vision, as the Chaldee saith, *and it was revealed unto him*.

Vers. 5. *How goodly*] or, *how good!* which word implieth profit, pleasure, beauty, joy, delight, &c. See the Notes on Gen. 1. 4. *thy tents*] in Greek, *thy houses*, or *dwelling*s; but tents are a moveable habitation, fitting the people of God in this world. Hebr. 11. 9. and a warlike life, Ier. 6. 3. Afterward the Church is called *the tents of Jacob*, Mal. 2. 12 and *the tents of Judah*, Zach. 12. 7. And Iakob their *father* is noted to have dwelled in tents, Gen. 25. 27. Moreover, when this people were seated in Canaan, their dwelling places were called their *Tents*, 2 Chron. 10. 16. and 7. 10. So this is meant of the state of the Church, not only then present, but throughout all ages. *thy tabernacles*] or, *thy habitacles, dwelling places*; which have their name of vicinity, or nearness together. This therefore noteth the communion of the Church with Christ, and one with another: and is by Targum Jonathan expounded, *the Tabernacle of the*



congregation which is set among you, and your tabernacles which are round about it, O house of Israel. O Israel] that is, O Israelites. The Church is named after their father Jacob and Israel; Jacob is their name in respect of their own infirmity, (whereupon it is said, *Fear not, thou worm Jacob, Isaiah 41. 14.* and, *by whom shall Jacob arise? for he is small, Amos 7. 2. 5.*) but Israel is the name of their power and prevailing with God and men. See the Annotations on *Gen. 32. 28.*

Vers. 6. *spread forth]* or *stretched out*, implying both length, and breadth, and large extent of Israel's habitations; compared therefore to valleys or bournes, which are long, large, pleasant to behold, and watered with rivers, whereby they are fruitful, as *Song 6. 11. as Gardens]* which are enclosed, set with pleasant and wholesome plants, and by rivers are made always fresh, green, and fruitful. Wherefore the Scripture likeneth the Church to a garden full of pleasant fruits, *Song 4. 12.—16. Isaiah 61. 11. by the river]* in Greek, *by rivers:* whereby the gardens are made green and fruitful, without which they wither. Therefore when God threateneth judgment to Israel, he saith, *ye shall be as a garden that hath no water, Isaiah 1. 10.* and promising mercy, he saith, *Thou shalt be like a watered garden, Isaiah 58. 11.* Hereby was signified that *river of God full of water, Psal. 65. 9. the river, the streams whereof make glad the city of God, Psal. 46. 4.* even the Word and Spirit of the Lord, which refresheth and comforteth his people, as it is written, *Their soul shall be as a watered garden, and they shall not sorrow anymore at all, Jer. 31. 12. Lign-aloes-trees]* or, as some think, *Santalltrees*, in Hebrew *Ahalim*, which hath affinity with the name of *Aloes* derived of it. The Greek translateth it *Tents*; but the Chaldee *Spices*. The *Lign-aloes* is a tree growing in Arabia and India, which giveth a sweet odour, and is like the *Thyine wood* mentioned in *Revel. 18. 12.* and is here used to signify the good fame of the Church, and report of her graces, which is as a sweet smell. *He hath planted]* this signifieth the excellency of this tree above others, and the growth in the *place*, where it best prospereth: so the Cedars are said to be *planted* by him, in *Psal. 104. 16.* and he is the Planter of his Church, *Jer. 2. 21. by the waters]* The Cedar is one of the goodliest trees, for tallness, bigness, strength and durance; with the timber of it the Temple was built, *1 King. 6. 9, 10.* & by the waters it best flourisheth, and signifieth the glory of the kingdom of Israel; as it is written of the kingdom of Assyria, *Behold the Assyrian was a Cedar in the plain, with fair branches, and with a shadowing shrend, & of an high stature, &c. The waters made him great, the deep set him up on high, with her rivers running round about his plants, &c. Ezek 31. 3, 4.* See also *Psal. 1. 3.*

Vers. 7. *He shall pour waters]* or, *water shall flow out of his buckets:* speaking of Israel. This parable is translated by the Greek Interpreters thus; *There shall come forth a man out of his seed, and shall have dominion over many nations, and his kingdom shall be higher than Gog, and his kingdom shall be increased.* And by the Chaldee Paraphrast thus; *There shall grow up a King, which shall be anointed of his sons, and shall have dominion over many people's; and his King shall be mightier than Agog, and his kingdom shall be exalted.* And Targum Jonathan expoundeth it to the like effect; and the exposition accordeth with other Scriptures which speak of the propagation of children, by the similitude of waters, fountains, eisternes, and the like: as, *Hear ye this, O house of Jacob, &c. which are come forth out of the waters of Judah, Isaiah 48. 1.* and

ye of the fountain of Israel, *Psal. 68. 27.* And Solomon speaking of wife and children in the lawful state of marriage, saith, *Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets; Let them be only thine own, &c. Prov. 5. 15.—18.* And again speaking of the harlot, he saith, *Stollen waters are sweet, Prov. 9. 17.* Thus Balaam prophesieth here of Israel's great increase, and of the glory of their kingdom, in David and Solomon, but chiefly in Christ. Otherwise, by waters may be understood the Word and Spirit of God, as *John. 3▪ 5. and 4. 10. and 7. 38, 39.* which should plentifully be poured out in the Church; that they might *with joy draw water out of the wells of salvation, as Isaiah 12. 3. his seed, in many waters]* this *seed* may be understood as before, of children; and *many waters*, of many people's, as in *Revel. 17. 15. Isaiah 57. 19. Psal. 144. 7.* Or *seed* may mean corn, sown in watery, moist and fruitful places, to bring forth much increase: as, *Blessed are ye that sow beside all waters, that send forth thither the seed of the Ox and the Ass, Isaiah 32. 20. higher than Agag]* the King of the Amalekites, whom Saul the King of Israel subdued, *1 Sam. 15. 8.* and it seemeth this was a common name to all the Kings of Amalek, as Pharaoh was to all the Kings of Egypt. Spiritually the King of Israel is Christ, *John 1. 49. and 12. 13, 15.* who is *higher than the Kings of the earth, Psal. 89. 28.* amongst whom Agag sometime excelled. *his kingdom]* the kingdom of Israel, exalted by David and Solomon, but above all by Christ, whose Church and kingdom is above all kingdoms, in grace, glory, and incorruption, *Isaiah 2. 2. Dan. 2. 44. Rev. 11. 15.*

Vers. 8. *of an Unicorn]* This similitude is here repeated and enlarged from the former blessing, in *Num. 23. 22. •t up]* that is, consume the nations, as the seven nations in Canaan, *Deut. 7. 1.* and all other, subdued by faith, as it is said, *The nation and kingdom that will not serve thee, shall perish: yea those nations shall be utterly wasted, Isaiah 60. 12.* See also *Num. 14. 9. break their bones]* in Greek, *unmarrow (or eat out the marrow of) their fat bones.* It signifieth an utter weakening of them, that they should never recover their strength. *pierce them]* in Greek, *shoot thorough the enemy with his arrows.* Arrows are often mentioned among other instruments of war, *Jer. 50. 9. 14. and 51. 11. Zac. 9. 14.* These pierce inwardly, and are figuratively applied to piercing words, *Psal. 64. 4.* and spiritually to the words of Christ, whose *arrows are sharp in the heart of the kings enemies, Psal. 45. 6.*

Vers. 9. *He couched]* Here Balaam applieth unto Israel that blessing which Jacob gave unto his son Judah, the father of our Lord Christ, the Lion of that tribe, *Gen. 49. 9.* and it signifieth the victory of the Church over their enemies: See also *Numb. 23. 24. who shall stir him up]* who dare provoke him? meaning, none. So the victory gotten shall quietly be held; and the peace of the Church after her warfare, is here foretold, but accomplished in Christ. *Blessed be everyone of them]* The conclusion of this blessing is the same wherewith Isaac ended the blessing upon Jacob the father of this people, *Gen. 27. 29.* and like that which God gave unto Abraham, *Gen. 12. 3.* Thus God continueth his grace to the faithful and their seed forever; and here, by Balaam's own mouth, curseth all this wicked plot and practice of the king and prophet, who had endeavored with their utmost craft to curse the people whom God had blessed, and Balaam is condemned of himself.

Vers. 10. *he smote his hands]* or, *clapped the palms of his hands;* a sign of indignation and grief in the king, with a contempt of the prophet; as elsewhere it is said, *Men shall clap their hands at him, and shall hiss him out of his place, Job 27. 23. and, All that pass by the way, clap their hands at thee, they hiss, and wag their head, &c. Lam. 2. 15.*

Vers. 11. *Flee thou]* or, *Flee for thyself,* that is, Get thee gone speedily: so *fleeing* is used for speedy departing, in *Isaiah 48. 20. Zac. 2. 6. Job 9. 25. and 14. 2. Amos 7. 12.* Here Balak being out of hope to effect his purpose, leadeth not Balaam to another place, as he had done before, but turneth him off with ignominy. *unto thy place]* thy country Mesopotamia, as *the place of the Canaanites, &c. in Exod. 3. 8.* is their country, and in *Exod. 23. 20. the place,* is in Greek, *the land.* Or, unto thy city Pethor, as, *unto the place of Shechem, Gen. 12. 6.* is the city of Shechem: See *Amos 4. 6. kept thee back]* in Greek, *deprived thee of honor.* Here Balaam, who ambitiously sought after honor and riches, is sent away with shame, and misseth of the wages of unrighteousness which he loved: for, *The wicked worketh adeceit full work; but to him that soweth righteousness, shall be a sure reward. Prov. 11. 18.*

Vers. 13. *go beyond the mouth]* in Greek, *transgress the word:* See *Numb. 22. 18. out of mine own heart]* in Greek, *of myself.*

Vers. 14. *I will counsel thee what this people shall do]* This seemeth to be an imperfect speech, which the Chaldee Paraphrast well explaineth thus; *I wi <...> counsel thee what thou shalt do, and I will show thee what this people shall do.* For the Scriptures have many like brief speeches, as is noted on *Exod. 4. 5. & 13. 8.* and Moses after showeth, that Balaam gave Balak wicked counsel against Israel, to draw them unto idolatry and fornication, *Num. 31. 16* and our Savior calleth it *the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication, Rev. 2. 14.* the history whereof followeth in *Num. 25.* And thus the Hebrews also expound this place: Chazkuni in these words, *I will counsel thee: Moses our Teacher concealeth the counsel, because Balaam said it to Balak in secret: but in Num. 31. 16. it is revealed.* To like effect writeth Sol. Rashi, saying, *This Scripture is brief, I will counsel thee to cause them to stūble (or fall) & I will tell thee what evil they shall do to Moab in the latter days:* and Targum Jonathan openeth it by *Num. 25. 1, 2, &c. in the latter days]* that is, the days after following: See the like in *Gen. 49. 1.* For the time present Israel might not meddle with the people of Moab, *Deut. 2. 9.* but after in David's days, *he smote Moab and measured them with a line, casting them down to the ground: even with two lines measured he to put to death, and with one full line to keep alive; and so the Moabites became David's servants, 2 Sam. 8. 2.* Again in *Ier. 48.* there is a large prophesy of Moabs destruction, with a promise of the returning of their captivity *in the latter days.*

Vers. 15. *took up his parable]* that is, prophesied, but darkly and in parables: see *verse. 3.* whose *eye is open]* in Greek, *the true man:* See the notes on *verse. 3.*

Vers. 16. *the knowledge of the Most high]* in Chaldee, *knowledge from before the Most high,* that is, made known to him of God. This sentence is here added more than in *verse. 4.* *Baal-hatturim* here noteth, that *he saith this, because he would reveal the days of Christ. falling]* into a trance; the Greek translatheth it, *in a sleep:* see this opened on *verse. 4.*

Vers. 17. *I shall see him]* or, *shall see it;* meaning the person or thing that now he is to speak of; namely David, and his kingdom, the accomplishment whereof should be in Christ and his Church. Sol. Rashi explaineth it thus; *I see the praise of Jacob, and their greatness: but it is not now, but after a time.* Chazkuni here saith, *He prophesieth of David. but not nigh]* that is, as the Chaldee explaineth it, *his coming is not nigh.* This may be understood of Christ, for of him he after prophesieth; whom Balaam saith, he shall behold, (for *every eye shall see him, and they also which pierced him, Rev. 1. 17.*) but he had not Job's faith, to behold him his Redeemer, *Job 19. 25. 27. shall proceed a star]* or, *a star hath proceeded,* speaking after the manner of prophesy of a thing to come, as already done. The Greek translatheth, *a star shall arise:* which the Chaldee expoundeth, *A king shall arise out of the house Jacob.* This is to be understood in part of David, and chiefly of Christ our Lord, who thus rectifieth of himself, *I am the root and the offspring of David, the bright and morning star.* Thus also the Hebrews understood it of old; for the  $\langle \diamond \rangle$  Christ that arose unto the Jews in the day  $\langle \dots \rangle$  of Trajan the Emperor, was called (in allusion  $\langle \diamond \rangle$  is prophesy) Bar Chochab, that is, *the s  $\langle \dots \rangle$  e of the star:* but being after slain in battle, the Jews seeing themselves deceived, called him Bar Coziba, that is, *the son of falsehood.* Of him there is mention in Talmud Bab. in Sanhedrin, cap. Chelek▪ and Maimonides in Treat. of Kings, cap. 11. sect.  $\langle \diamond \rangle$  . saith of R. Akiba, who was *the armor-bea  $\langle \dots \rangle$  of Ben Coziba the King, that he said of him, he was the King Christ. And he and all the wise men of his age thought that he was the King Christ until he was killed for unquity: when he was killed, they knew he was not. a scopter]* or, a rod, a staff, a sign of kingdom and government: See the notes on Gen. 49. 10. The Greek translatheth it, *a man shall rise out of Israel;* the Chaldee saith, *Messias (or Christ) shall be anointed of the house of Israel.* As David and other Kings had scepters, so Christ is said to have a rod on scepter, as, *The scepter of thy kingdom is a scepter of righteousness, Psal. 45. 7. Hebr. 1. 8. and, Thou shalt rule them with a rod (or scepter) of iron, Psal. 2. 9. the corners]* or, the sides, (the quarters) of Moab; meaning a conquest of the whole country, in every quarter and corner of it. The Greek Interpreters understood it figuratively, *the Dukes, of Moab;* likewise the Chaldee  $\langle \dots \rangle$  phrast, saying, *he shall kill the Princes of Moab.* This was literally fulfilled by David, who  $\langle \diamond \rangle$  Moab, and cast them down to the ground, &c. 2. Su▪▪ 8. 2. spiritually by Christ, destroying idolaters and antichristians, in religion like Moabites. *shall unwall]* shall cast down the walls, that is, conquer and subdue; which the Greek expoundeth *shall captive (or make a prey;)* the Chaldee, *shall ride,  $\langle \diamond \rangle$  dominion. the sons of Seth]* who was the son of Adam, set in Abel's room, whom Kain killed, *Ge▪. 4.  $\langle \diamond \rangle$  and all Kains ••ce being drowned in the  $\langle \diamond \rangle$  , only Seths posterity in Noah remained: so  $\langle \diamond \rangle$  all the world now are the sons of Seth, as of A  $\langle \dots \rangle$   $\langle \dots \rangle$  erefore the Chaldee explaineth it, he shall  $\langle \diamond \rangle$   $\langle \dots \rangle$  ion over all the sons of men. So it is a prophesy of Christ, whom all Kings should wor  $\langle \dots \rangle$  ,  $\langle \dots \rangle$  ions should serve, *Psal. 72. 11. and the  $\langle \diamond \rangle$  of the earth should be his possession, Psal. 2. 8.  $\langle \diamond \diamond \rangle$  the name of Jesus every knee should bow, Phil.  $\langle \diamond \rangle$  . 10. And this conquest is gotten by the preaching of the Gospel, as it is written, *The weapons of our  $\langle \dots \rangle$  fore are not carnal, but mighty through God, to the p  $\langle \dots \rangle$  ing down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into cap  $\langle \dots \rangle$   $\langle \dots \rangle$  ry thought to the obedience of Christ, and having in a readiness to revenge all disobedience, 2 •er. 10. 4, 5, 6. Some take Seth here***

to be meant not of a•ans name, but to signify the *hinder part*, and to mean the people's then behind Balaam, as the Ammonites, Midianites, and the like: but besides the Chaldee fore-mentioned, the Greek also <...> eth it, *all the sons of Seth*: and the Hebrews do most so expound it; as Sol. Rashi saith, *all the sons of Seth*, i. *all people's, which do all come of Seth the son of Adam the first*. Maimonides in Misn. tom. 4. Treat. of Kings, cap. 11. sect. 1. explaineth Balaam's prophesy thus; *I shall see him, but not now; this is David: I shall behold him, but not nigh; this is the King Christ. There shall proceed a star out of Jacob; this is David: and a scepter shall rise out of Israel; this is the King Christ: and shall smite thorough the corners of Moab; this is David, as it is written (in 2 Sam. 8. 2.) And he smete Moab, &c. And he shall unwall all the sons of Seth; this is the King Christ, of whom it is written (in Psal. 72. 8.) He shall have dominion from sea to sea. And Edom shall be a possession to David, as it is said, And all they of Edom became David's servants. 2 Sam. 8. 14. And Seir shall be a possesston; this is unto the King Christ: as it is said, And Savior's shall come up on mount Zion, to judge the mount of Esau, and the kingdom shall be the Lord's, Hobad. verse. 21.*

Vers. 18. *Edom]* the Edomites the posterity of Esau; these became a possession to David, 1 Chron. 18. 13. after that unto Christ; as it is written, *Who is this that cometh from Edom, &c. Isaiah 63. 1.—6. Seir]* the mountain where Esau dwelt, Gen. 36. 7, 8. wherefore the Greek instead of *Seir*, nameth *Esau*. shall *do valiantness]* or, *do valiantly*, valiant acts: which phrase is sometime understood of wars and victories, as in 1 Sam. 14. 48. sometime of getting wealth and riches, as in Ezek. 28. 4. Both may be here meant, and the Chaldee expoundeth it of the latter. And as this was answerable to the name of Israel, which signified his power and prevailing *with God and with men*, Gen. 32. 28. so David, after he had vanquished the Edomites, celebrated the truth of this promise, saying, Through God we shall do valiantness, and he will tread down our enemies, Psal. 60. 14.

Vers. 19. *And he shall have dominion]* he, that is, *one of the house of Jacob*, as the Chaldee expresseth it. So Targum Jonathan saith, *And a ruler shall rise up out of the house of Jacob*. And it may be understood of David first, then and chiefly of Christ. Sol. Rashi openeth it thus, *And yet there shall be another ruler out of Jacob, and he shall destroy him that remaineth out of the city. Of the King Christ he speaketh thus, of whom it is said (in Psal. 72.) he shall have dominion from sea to sea. out of the city]* that is, of every city, to wit, of the Edomites, as *verse. 18.* or more generally, of all cities; as the Chaldee expoundeth it, *the city of the people's*. Chazkuni referreth it to Joab, David's captain, of whom it is said, *Six months did Joab remain there with all Israel, until he had cut off every male in Edom, 1 King. 11. 15, 16.* But it hath reference also to further victories, as is said, *The house of Jakob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it, Hobad. verse. 18.* The Targum called Jonathan's, nameth it Constantinople: by which it is evident, that the Author of that work was not Jonathan ben Vzziel, who paraphrased on the Prophets, and was of the Apostles age, but some later Jew, who put forth his work in that Jonathan's name.

Vers. 20. *he looked on Amalek]* on the country or people of the Amalekites, the posterity of Esau, Gen. 36. 12. As the sight of Israel occasioned Balaam to bless them, *verse. 2,* &c. so the beholding of the wicked, occasioned the utterance of their judgment and curse. *the first]* or

*the beginning of the nations; meaning either the chiefest of them, or, as the Chaldee expoundeth it, the first of them that warred against Israel; for which God threatened their ruin before, in Exod. 17. as now he fore-telleth it again by Balaam. As Israel was the Lord's first-fruits, Jer. 2. 3. and therefore by him preserved: so Amalek being the first-fruits of the wicked nations, is devoted to destruction, fulfilled in part by Saul, 1 Sam. 15. and after in Mordecai's time, Ester 7. but spiritually accomplished by Christ. Thus Jericho the first-fruits of the Cananean cities, was also devoted and destroyed, Ios. 6. his later end] or, his posterity; as the Greek translatheth, his seed: See Psal. 37. 38. that he perish forever] or, unto perdition, which the Greek translatheth, shall perish; the Chaldee, shall perish forever: So in verse. 24.*

Vers. 21. *the Kenite]* that is, *the Kenites, or Kenaean;* these the Chaldee calleth *Salmeans;* so that he took them for those Kenites mentioned in *Gen. 15. 19.* But Targum Jonathan expoundeth it of Jethro, *that became a Proselyte, Exod. 18.* And so in *Judge. 1. 16.* it is said, *the children of the Kenite, Moses father in law, went up, &c.* And these are mentioned here next Amalek, because they dwelt with them; as is written, *And Saul said unto the Kenites; Go, depart, get you down from among the Amalekites, &c. 1 Sam. 15. 6. thou putteth thy nest]* Hebr. *to put thy nest,* of which phrase see the Annotations on *Gen. 6. 19.* And here the Hebrew *Ken,* which is a nest, hath allusion to the Kenites name: by *nest,* meaning an habitation, as in *Job 29. 18.* a similitude taken from Eagles, which build their nests on high rocks; see *Obad. verse. 4. Habak. 2. 9.* So hereby was signified the secure dwelling of the Kenites by Israel, without disturbance, till the Assyrian wasted all.

Vers. 22. *Kain]* that is, *the Kenite,* who came, as it seemeth, of a man named Kain, and so is by the Chaldee expounded as before, *the Sal••aeon.* Some think it to be the name of the place where they dwelt. *wasted]* or, *eaten up,* to wit, by enemies. *until Asshur]* or, *whiles Assur;* the Assyrians, and Babylonians, who carried away captive the ten tribes of Israel, *2 King. 17. 6.* and the Jews into Babylon, *2 King. 25.* and so the Kenites with them, as appeareth by this prophesy; and after the return of the people out of Babylon, there is mention of these Kenites also, in *1 Chron. 2. 55.*

Vers. 23. *Alas, who shall live]* the Chaldee explaineth it, *Woe to the sinners that shall live, &c.* He signifieth hereby extraordinary and grievous calamities. *doth this]* Hebr. *putteth, or disposeth this,* to wit, this that followeth. Targum Jonathan explaineth it, *When the word of the Lord shall be revealed, to give a good reward unto the just, and to take vengeance on the wicked, &c.*

Vers. 24. *from the coast of Kitim]* Hebr. *from the hand of Kitim,* which the Chaldee expoundeth *from the Romans;* the old Latin version, *from Italy;* the Greek keepeth the Hebrew phrase, *from the hand of the Kitaeans.* *Kitim* (or *Chittim*) was one of the sons of Iavan, the son of Iapher, the son of Noah, *Gen. 10. 4.* His posterity seated in Silicia, Macedonia, Cyprus, and Italy also, as Josephus observeth in *Ant•q. lib. 4. cap. 22.* Wherefore *Kitim* is taken sometime for the one, and sometime for the other. Here it may imply both the troubles that befell the Assyrians and Jews, by the Greeks and Seleucidae in the troublous days of Antiochus, according to that in *Dan. 11. 30. For the ships of Kitim shall come against him:* and after calamities that befell the Hebrews, from the Romans. *shall afflict Assur]* they, the ships, that is, the armies of *Kitim* shall afflict the Assyrians, which come of Assur, the son of Sem, the son of Noah, *Gen. 10. 22.*

*Heber]* or *Eber*, that is, *Hebers children*, as the Greek translatheth it, *the Hebrews: of Heber*, see *Gen. 10. 22, 24*. All Israel were his posterity, afflicted by Greeks and Romans. Christ was the chiefest of *Eber*, *Luke 3. 23, 35*. he was killed by Pilate the Roman Deputy. Since that time, Rome by Antichrist there reigning, hath afflicted Christ in his members. *he also]* that is, *Kitim shall perish forever: or, shall go unto perdition*. Thus Balaam, as he began with the blessing of Israel, endeth with the destruction of their enemies: God by his mouth confirming the promises made unto Abraham, and to his seed forever; the accomplishment of all which, is in Christ.

Vers. 25. *returned to his place]* that is, went away with a purpose to return home, but was stayed by the Midianites, and among them was killed by the sword of Israel, *Numb. 31. 8*. But this is here so signified, to show how God disappointed their first plots and practices, that Balaam returned as he came, and could not curse Israel, but denounced woes against their enemies. Things which mē purpose and endeavor to do, are said to be done by them, though perhaps not effected; as is noted on *Exod. 8. 18. Numb. 14. 40*. It might also be, that Balaam indeed returned to his place, and afterward came again to the Midianites. So Chazkuni (on *Numb. 31.*) saith, *After that he had returned to his place, to Mesopotamia, he came again to Midian, to receive money of the Elders of Midian, when he heard say of the plague which had been in Israel by his counsel.*

#### CHAP. XXV.

1 Israel at Shittim commit whoredom with the daughters of Moab, and idolatry with Baal-Peor. 4 The idolaters are commanded to be slain. 6 P•inehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlasting Priesthood. 16 The Midianites are to be vexed for their wiles against Israel.

AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed themselves down to their gods.

And Israel was joined to Baal-Peor, and the anger of Jehovah was kindled against Israel.

And Jehovah said unto Moses, Take all the heads of the people, and hang them up before Jehovah, against the Sun, that the fierce anger of Jehovah may be turned away from Israel. And Moses said unto the Judges of Israel; Slay ye every man his men that were joined unto Baal-Peor.

And behold, a man of the sons of Israel came, and brought near unto his brethren a Midianitess, in the eyes of Moses, and in the eyes of all the congregation of the sons of Israel: and they were weeping at the door of the Tent of the congregation. And Phinehas the son of Eleazar, the son of Aaron the Priest, saw it; and he rose up from amongst the Congregation, and took a javelin in his hand. And he went in after the man of Israel, into the tent, and thrust both of them thorough, the man of Israel, and the woman, thorough her belly; and the plague was stayed from the sons of Israel.

And those that died in the plague were four and twenty thousand.

〈 in non-Latin alphabet 〉

And Jehovah spake unto Moses, saying: Phinehas the son of Eleazar, the son of Aaron the Priest, hath turned my wrath away from the sons of Israel, whiles he was zealous with my zeal among them, that I consumed not the sons of Israel in my zeal. Therefore say, Behold I give unto him my covenant of peace. And there shall be to him, and to his seed after him, the covenant of an everlasting Priesthood, because he was zealous for his God, and made atonement for the sons of Israel. And the name of the man of Israel that was smitten, that was smitten with the Midianitess, was Zimri, the son of Salu, a Prince of a fathers house, of the Simeonites. And the name of the woman the Midianitess that was smitten, was Cozbi the daughter of Zur; he was an head of nations, of a fathers house of Midian.

And Jehovah spake unto Moses, saying: Vex thou the Midianites, and smite ye them. For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a Prince of Midian their sister, which was smitten in the day of the plague, for Peors sake.

### **Annotations.**

*ABode in Shittim*] a place in the wilderness, in the plains of Moab, near Jordan, called *Abel Shittim*, in *Num.* 33. 48, 49. In this place Israel *did sit*, or *abide*, until after Moses death; and from thence Joshua removed them to Jordan, where they passed over to Gilgal, *Ios.* 2. 1. and 3. 1. Wherefore God after willed the people to remember the things that befell unto them, *from Shittim to Gilgal*, that they might *know the righteousness of the Lord*, *Mic.* 6. 5. And the history now following showeth, how when Balak, the Princes of Moab and Midian, and Balaam their prophet, had plotted and practiced with all their art and might, to withdraw God's favor and blessing from his people, but prevailed nothing; the prophet gave Balak and the Midianites counsel to put a stumbling-block before the Israelites, to see if they could withdraw the people from the love, fear, and obedience of the Lord their God, that Israel sinning, might fall and bring themselves into the curse, (which Balaam could not bring upon them) and so perish. By this wicked counsel they prevailed against many, to the death of 24. thousand Israelites: but the state and body of the Church was by God's grace still preserved, the wicked being taken away by his judgment. *the people*] some of the people of Israel; for they that fell to this wickedness, did all perish; but they that cleaved to the Lord, remained alive, *Deut.* 4. 3, 4. *to commit whoredom*] or, *to commit fornication*; which the Chaldee expoundeth, *to err* (or *go astray*) *after the daughters of Moab*; understanding also, the daughters of Midian, as appeareth by *verse.* 6. 17, 18. This evil they fell into, by the wicked counsel and *doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed to Idols, and to commit fornication*, *Revel.* 2. 14. So Moses likewise saith, *Behold these (women) caused the sons of Israel, through the word of Balaam to commit traspasse against Jehovah in the matter of Peor*, *Num.* 31. 16. That hypocrite who had so often blessed Israel, and pronounced those accursed which cursed them, who had heard and uttered the oracles of God, had his eyes opened, had escaped the sword of the Angel, &c. to the end that he should not speak or do anything but what the Lord commanded: yet after all this, he was the author



of this mischief; that it might appear how *evil men and seducers wax worse and worse, decei* 〈...〉 *g, and being deceived, 2 Tim. 3. 13.* and t 〈...〉 *me* might beware of false prophets, which come in sheep's clothing, but inwardly are ravening wolves, *Matth. 7. 15.*

Vers. 2. *they called*] that is, the daughters of Moab called, or invited. Thus the intended war of Moab against Israel was turned to a pretended peace, and feigned amity, alluring the people by fleshly baits, to defile their bodies and souls with whoredom and idolatry. By the women of Moab, and of other strange people's, Solomon the wise was also drawn into sin, *1 King. 11. 1, 4. sacrifices of their gods*] or, *of their god*; in Greek and Chaldee, *of their idols*: meaning of *Baal-Peor*: whereof David speaketh thus, *They were joined unto Baal-Peor, and ate the sacrifices of the dead, Ps. 106. 28.* By *the dead*, meaning *Idols*, unto which the Scriptures do oppose *the living and true God, 1. Thess. 1. 9. Ier. 10. 9, 10. did eat*] and so communicated with their idolatry; for they which eat of the sacrifices, are partakers of the Altar, *1. Cor. 10. 18.* This sin God in special manner had forewarned them of, in *Exod. 34. 14, 15. bowed to their gods*] in Greek and Chaldee, *to their idols*. This people whom God had guided thorough the wilderness forty years, who had seen God's works, and felt his punishments for their own and their fathers sins, were delivered from many enemies round about, and now abiding in Shittim, were ready to enter into the promised land, are here prevented and overthrown through their own corruption.

Vers. 3. *was joined*] or, *was coupled, was yoked*: unto which word the Apostle seemeth to have respect, when he saith, *Be ye not unequally yoked together with unbelievers, 2 Cor. 6. 14. to Baal-Peor*] which the Chaldee expoundeth, *to them that served Baal-Peor*, that was the Idol of the Moabites and Midianites, called in Greek *Bel-phegor*. *Baal* is by interpretation a *Lord* or *Patron*: by which name it is probable that the heathens called the *Sun*, or some star, as is noted on *Lev. 18. 21. Peor*, or *Phegor*, was the name of a mountain, *Numb. 23. 28.* and of the Idol there worshipped, *Numb. 25. 17. Ios. 22. 17.* And because *Baal* was a common name to many Idols, and much revered of the people's, through corruption the Israelites called also the *LORD, Baal*: but he blameth them for it, saying, *Thou shalt call me no more Baali, Hos. 2. 16.* and in detestation of the name, the Prophets put *Bosheth*, that is, *Shame*, instead of *Baal*, that is, *Lord*: as it is written, *They went to Baal Peor, and separated themselves unto that Shame, Hos. 9. 10.* and the Greek Interpreters in *1 King. 18. 25.* translate *Baal, Shame*: yea and the Hebrew Prophets sometime put one for another, as *Ierub Baal* (who was Gideon) *Judge. 8. 35.* and *9. 1.* is called *Ierub-Besheth, 2 Sam. 11. 21. Esh-Baal, 1 Chro. 8. 33.* is called *Ish-Bosheth, 2 Sam. 2. 10.* and *Merib Baal, 1 Chron. 8. 34.* is *Mephi-Bosheth, 2 Sam. 9. 10.* Hereupon it is said, *Ye set up Altars to that Shame, even Altars to burn incense unto Baal, Ier. 1. 13.* *Peor* hath the signification of *opening the m* 〈...〉 *th*, and was the name of this Idol, as some think of filthiness and fornication committed together 〈◇〉 idolatry, (as this history showeth,) and to be that which in other language was called *Priapus*. But as *Nebo* the god of Babylon hath his name of *Propheying*, so *Peor* might likewise be so called of *opening* the mouth in speech and prophesy; as the Scripture mentioneth *the prophets of Baal, 1 King. 18. 22.* and of the Prophets that prophesied by *Baal, Ier. 2. 8.* and *23. 13. the anger of Jehovah*] *They provoked him to indignation by their actions, and the plague brake in upon them, Psal. 106. 29.* Thus Balaam by his counsel brought

them into sin, and so under wrath and curse through their own default; which he could not obtain of God otherwise against them by any means.

Vers. 4. *the heads*] that is, as the Greek translath, *the captains of the people*, such as were chief in the transgression. *hang them up*] the Greek translath it, *Make them a public example*: the Chaldee, *Judge & kill him that is worthy to be killed*; but Targum Jonathan expoundeth it, *crucify them*. The Law after saith, *he that is hanged is the curse of God*, that is, *accursed of God*, Deut. 21. 23. so the sinners brought the curse upon themselves. *before Jehovah*] or, *for*, or, *unto Jehovah*, to his honor, in doing vengeance on his enemies. Both these phrases are used as one, in 2 Sam. 21. *we will hang them up unto Jehovah*, v. 6. *and they hanged them before Jehovah*, verse. 9. *that the fierce anger*] or, as the Greek translath, *and the fierce anger (or heat of the anger) of the Lord shall be turned away*. Signifying that the rooting out of sinners turneth away God's anger from a people: *for, to do justice and judgment, is more acceptable to the Lord than sacrifice*, Prov. 21. 3.

Vers. 5. *his men*] the men under his government, as they were distributed in Exod. 18. 25. Although the Midianites were the beginners of this mischief, yet God first punisheth and purgeth his Church, and after he giveth order to destroy the Midianites, verse. 17. Num. 31. 2. *for judgment must begin at the house of God*, 1 Pet. 4. 17. Ezek, 9. 6. Compare herewith the judgment inflicted for the golden Calf, Exod. 32. 27, &c:

Vers. 6. *brought near*] this word signifieth a [unspec] bringing to commit fornication, as in Gen. 20. 4. *Abimelech had not come near unto her*: See the Notes on Levite. 18. 6. *they were weeping*] these circumstances show the sin to be done with an high hand, in contempt of Moses, of the congregation, of God himself and his judgments (for which the people now wept:) and so of all religion; and with a purpose to stir up the people unto open rebellion.

Vers. 8. *into the tent*] The original word used [unspec] here for a *tent*, is not the ordinary name, but such as signifieth a cave, or hollow place; and is thought to mean such a tent as was made for fornication: and so it more showeth the height of his impierie, that erected such a place of wickedness. *her belly*] in Chaldee, *her bowels*; in Greek, *her woe* ⟨...⟩ *e* (or *matrice*.) *the plague was stayed*] or, *was restrained*: this *plague*, which the Chaldee calleth *death*, seemeth to be a pestilence which God sent among the people, as the like speech elsewhere showeth, Numb. 16. 50. 1 Chron. 21. 22. as also in that David saith, *the plague brake in upon them*, Psal. 106. 29. Howbeit the word is sometime used for slaughter by the sword, as in 1 Sam. 4. 17.

Vers. 9. *24 thousand*] all the men that had followed Baal-Peor, the Lord destroyed them from among his people, Deut. 4. 3. The Apostle speaking hereof, saith, *Neither let us commit fornication*, ⟨ϕ⟩ *some of them committed, and fell in one day three and twenty thousand*, 1 Cor. 10. 8. It seemeth that one thousand were slain by the Judges, verse. 5. and 3 thousand by the hand of God, of which latter number the Apostle speaketh: or, one thousand of the chief were hanged, and the rest slain by the sword.

〈 in non-Latin alphabet 〉 Here the Hebrews begin the 41 Section or Lecture of the Law, which they call Phinehas.

Vers. 11. *hath turned away]* in Greek, *hath caused my wrath to cease*. The fact of Phinehas, who was but a Priests son, no ordinary Magistrate, and who proceeded not with the malefactors judicially, but carried with zeal of God, thrust them thorough suddenly, might seem blame-worthy in the eyes of men, and might procure him much ill will, considering the persons whom he killed, the man being a Prince in Israel, and the woman a Princes daughter of Midian: therefore God here justifieth and rewardeth his work done by the motion of his Spirit. *he was zealous with my zeal]* or, *he was jealous with my jealousy*, for God's cause, not his own. The Apostle hath a like speech, *I am jealous over you with jealousy of God*, that is, *with godly jealousy*. *Zeal* or *jealousy*, (both which are signified by one word in the Hebrew) meaneth both a fervent indignation against the sinners, and a fervent love unto the Lord, shown in his former act, as Targum Jonathan addeth for explanation, *and he killed the guilty among them. in my zeal]* or, *in my jealousy*; it is the word before used, and applied here to God, as in *Exod. 20. 5.* and often.

Vers. 12. *I give]* in Chaldee, *I decree. of peace]* understand, *my covenant*, (the covenant of) *peace*: so God saith of Levi, *my covenant was with him*, (the covenant of) *life and peace*; and *I gave them unto him*, for *the fear where with he feared me*, &c. *Mal. 2. 5.* So in this place Targum Jonathan paraphraseth, *Behold I decree unto him my covenant of peace, & I will make him the messenger of my covenant, and he shall live forever, to preach the Gospel of redemption in the end of days*. By which words Phinehas in his covenant was a figure of Christ, who is called *the messenger of the covenant*, *Mal. 3. 1.* and hath an everlasting priesthood, *after the power of an endless life*, *Heb. 7. 16, 17.* and hath both wrought and preached redemption in these latter days, *Heb. 1. 1, 2, 3.*

Vers. 13. *of an everlasting priesthood]* meaning until Christ's coming, to whom the Priesthood of Aaron was to give place, *Heb. 7. 11.* &c. Phinehas himself lived to a great old age, as appeareth by *Judge. 20. 28.* his sons successively were high Priests till the captivity of Babylon, *1 Chron. 6. 4. 15.* and at the return out of captivity, Ezra the great Priest and Scribe was of his line, *Ezra 7. 1. 5.* And God by his Prophet promiseth, that *David shall never want a man to sit upon the throne of the house of Israel: neither shall the Priests the Levites want a man before me, to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually*, *Ier. 33. 17, 18. 21, 22.* Both which are accomplished in Christ, *Luke 1. 32, 33.* *Heb. 3. 1.* and *5. 1.—5.* and *8. 1, 2, 3,* &c. *zealous for his God]* or, *jealous for his God*, that is, for the dishonor done unto his God; as God himself is said to be *jealous for Jerusalem*, when he was sore displeased with the heathens that afflicted it, *Zach. 1. 14, 15.* *It is good to be zealously affected always in a good thing*, *Gal. 4. 18.* that God showeth here in rewarding Phinehas zeal, who *stood up and executed judgment, and the plague was stayed: and it was counted to him for justice, to generation and generation forever*, *Psal. 106. 30, 31.* The Hebrews in ages following mentioned his glory; as Ben Sirach saith, *because he had zeal in the fear of the Lord, and stood up with good courage of heart; when the people were turned back, and made atonement for Israel, therefore was there a covenant of peace made with him, that he should be the chief of the Sanctuary, & of his people; and that he and his posterity should have the dignity of the Priesthood forever*, *Ecclus 45. 23, 24.* The Scripture noteth

the contrary of *Eli* (who came of Ithamar the brother of Eleazar) for when his own sons committed whoredom with the women of Israel, that assembled at the door of the Tabernacle of the congregation, and made themselves vile, *he restrained them not*, but honored his sons above the Lord: therefore God threatened to cut off his arm; and the arm of his fathers house, that there should not be an old man in his house forever. And he *swore unto the house of Eli, that the iniquity of Eli's house should not be purged with sacrifice, nor offering forever*, 1 Sam. 2. 22. 29, 31. and 3. 13, 14. *made atonement*] or, *made reconciliation*, pacified God's wrath through faith: this word used for atonement by sacrifice, is here applied to the executing of judgment upon the malefactors; whereupon God stayed the plague which had begun upon the congregation. As oftentimes for the sin of some, God is wroth with the whole congregation, *Ios. 7. 1. 12. and 22. 17, 18.* so here for the just fact of Phinehas his wrath was turned away, *verse. 11.* and atonement is made. So the proverb was fulfilled, *The kings wrath is as messengers of death; but a wise man will pacify it*, *Prov. 16. 14.* Thus David also made atonement by doing justice on Saui's house, *2 Sam. 21. 3. &c.*

Vers. 14. *smitten*] that is, *killed*, as the Chaldee explaineth it: so in *verse. 15. and 17. Zimri*] in Greek, *Zambri, son of Salo*; the notation of this name agreeth with his end; for *Zimri* signifieth *cutting off*, as superfluous boughs are pruned, or cut off from the Vine: *Salo* signifieth *treading underfoot*; so as a fruitless branch he was cut off from the vine of Israel, and trodden down of God and men; as it is written, *Thou hast trodden down all them that go astray from thy statutes; for their d 〈...〉 t is falsehood; 〈...〉 19▪ 1•8. among the Si 〈...〉 tes*] in Chaldee•, *of the tribe of Simeon*. And being a Prince, and bringing that harlot unto 〈W〉, *verse. 6.* it is likely that many of that tribe took part with him, and perished in the plague aforesaid. For whereas that tribe at the former muster, had 59 thousand and three hundred men of war among them, *Num. 1. 22, 23.* they were diminished now after this plague 37. thousand and one hundred, that there remained at the next muster, but 22 thousand and two hundred men, *Num. 26. 1. 14.*

Vers. 15. 〈D〉 ] in Greek, *Chasbi daughter of Sour. Cozhi* signifieth *lying*, or *falsehood*; *Zur* is a *Rock, an head of nations*] that is, a governor of people's; for he was a *Prince of Midian*, *verse. 17.* and afterward he it said to be one of the *five Kings of Midian*, *Num. 31, 8.* And as Balaam with his wicked counsel and doctrine, is named as a figure of Antichristian seducers, corrupting the Christian Church with fornication and idolatry, *Rev. 2. 14.* so in this Prince of Midian, and the harlot his daughter, we may behold the type of Antichrist, who by the spirit and doctrine of Balaam hath drawn the Church unto fornication and idolatry, with false gods, and heresies. His false prophets, like the daughters of Moab, allure men unto those abominations: for as the wisdom of God (in Christ•) sendeth forth *her maidens* to invite the simple to come and eat of her bread, and drink of the wine that she hath mingled, *Prov. 9. 1.—5.* so *the foolish woman*, (or whore of Babylon, *Revel. 17▪ 〈D〉 . 5.*) hath also her toll-guests, *the spirits of devils▪ working miracles, which go forth unto the Kings of the earth, &c. Rev. 16. 13, 14.* and she calleth *passengers, who go right on their ways* to partake of her *stolen waters* which are *sweet, and bread in secret*, which is *pleasant*: and many do follow her pernicious ways, *yea many strong men have been slain by her*, *Pro. 〈D〉 13.—18. and 7. 26. 2 Pet. 2. 1, 2.* The kings also of the

earth have committed fornication with her, *Rev.* 18. 3. & brought her by their laws unto their brethren & subjects. And as the harlots name was *Cozhi*, that is, a *lie*, or *falsehood*, the daughter of *Zur*, that is, a *Rock*, a Prince of Midian of Abraham's degenerate children, *Gen.* 25. 1, 2. so is the Church of Antichrist false & deceitful, yet the pretended, daughter of the *Rock*, which Christ hath promised to build his Church upon, *Matth.* 16. 18. though being departed from the true faith of Christ, as the Midianites were from the faith of their father Abraham. For those Antichristian idolatries, God sendeth forth his plagues, *Rev.* 16. But when with the sword of the Spirit, (*w<sup>ch</sup>* is the word of God, *Ephes.* 6. 17.) those abominations are cut off, and the authors of them thrust thorough, as in *Ziach.* 13. 2, 3, the wrath of God which now is kindled against the sinners, shall be turned away. *of a fathers house]* Sol. Rashi here noteth from *Gen.* 25. 4. that *Midian had five fathers houses, Ephah, and Epher, and Hanoch, and Abida, and Eldaah: and this man was king of one of them.*

Vers. 17. *Vex the Midianites]* or, *Distress*, that is, war against the *Mi••anites*; as the Greek translath, *Use enmity* against them: Hebr. *To vex* or *To distress*, of which phrase-see the notes on *Ewod.* 13. ⟨ϕ⟩ . God who had first punished his own people for their sins, doth now decree vengeance against their enemies, which was done by Moses before his death, *Num.* 31. 2. For as God faith to the nations, *Loe I begin to bring evil on the city, upon which my name is called; and should ye be utterly unpunished? ye shall not be unpunished,* ⟨ϕ⟩ . 25. 29. He speaketh this against; the Midianites, rather than against the Moabites (whom he had forbidden Israel to vex or distress, *Deut.* 2. 9.) because they were chief in the mischief. For though Balaam gave the counsel to the king of Moab, *Rev.* 2. 14. and the Moabitish women were prostitute also unto whoredom, *Num.* 25. 1. yet Balak at first did not much regard that counsel, but turned B•laam away with shame, *Num.* 24. 11, 25. but the Midianites retained him, and amongst them he was slain, *Num.* 31. 8. And *Cezbi* a kings daughter of Midian was a principal instrument of evil unto Israel, as God showeth in *verse.* 18. therefore the Midianites were first in the punishment. *smite ye them,]* that is, as the Chaldee expoundeth it, *kill ye them.*

Vers. 18. *For they vox you]* or, *disiresse you*, not with war, but with wiles and deceit. So God saith of Babylon, *Reward her even as she hath rewarded you,* *Rev.* 18. 6. The reward of unrighteous works, is righteous judgment. *their wiles]* or, *their guiles, deceits, crafts. beguiled you]* or, *dealt wilily and craftily* with you; as the Egyptians when they thought to deal wisely for the suppressing of Israel, *Exod.* 1. 10. are said to *deal craftily,* *Psal.* 105. 25. and Joseph's brethren, when they craftily conspired his death, *Gen.* 37. 18. By this it appeareth, that the amity of the Midianites was but feigned, and that they plotted the destruction of Israel. *matter]* Hebr. *word of Peor*; the idolatry with Baal-Peor, *w<sup>ch</sup>* Israel was drawn unto, *verse.* 2, 3. So *the matter* (or *word*) of *Cozhi*, is meant the fornication with her, *verse.* 6. *for Peors sake]* Hebr. *for the word of Peor*, that is, which plague came on Israel for Peors sake or cause.

#### CHAP. XXVI.

1 The sum of all the men of Israel from twenty years old and upward, is taken in the plains of Moab. 5. The families and numbers of Reuben. 12 Simeon. 15 Gad. 19 Judah. 23 Issachar. 26 Zebulon. 29 Manasseh. 35 Ephraim. 38 Benjamin. 42 Dan. 44 Aser. 48 Nathtali. 51 The sum of

them all. 52 The Law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 62 The cause why they were not numbered among the Israelites. 63 None were left of them which were numbered at Sinai, but Caleh and Joshua.

AND it was after the plague that Jehovah said unto Moses, and unto Eleazar, the son of Aaron the Priest, saying; Take ye the sum of all the congregation of the sons of Israel, from twenty years old and upward, *according* to the house of their fathers, everyone that goeth forth *with* the army in Israel. And Moses and Eleazar the Priest spake with them in the plains of Moab, by Jordan *near* Jericho, saying; From twenty years old and upward, as Jehovah commanded Moses, and the sons of Israel which went forth out of the land of Egypt.

Reuben, the first-borne of Israel; the sons of Reuben, of Enoch, the family of the Enochites; of Phallu, the family of the Phalluites. Of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites.

These *are* the families of the Reubenites, and they *that were* mustered of them were three and forty thousand, and seven hundred and thirty. And the sons of Phallu, Eliab. And the sons of Eliab, Nemuel, and Dathan and Abiram: *this is that* Dathan and Abiram, the called of the congregation, who strove against Moses, & against Aaron, in the congregation of Korah, when they strove against Jehovah. And the earth opened her mouth and swallowed up them, and Korah, when the congregation died; when the fire devoured two hundred and fifty men, and they were for a sign. But the sons of Korah died not.

The sons of Simeon, *according* to their families; Of Nemuel, the family of the Nemuelites; of Iamin, the family of the Iaminites; of Iachin, the family of the Iachinites.

Of Zerah, the family of the Zarhites; of Saul, the family of the Saulites. These *are* the families of the Simeonites; two and twenty thousand, and two hundred.

The sons of Gad, *according* to their families; of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Suni, the family of the Sunites. Of Ozni, the family of the Oznites; Of Eri, the family of the Erites. Of Arod, the family of the Arodites; of Areli, the family of the Arelites. These *are* the families of the sons of Gad, *according* to those *that were* mustered of them, forty thousand and five hundred.

The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan. And the sons of Judah, *according* to [unspec] their families, were; of Selah, the family of the Selanites; of Pharez, the family of the Pharzites; of Zarah, the family of the Zarhites. And the sons of Pharez were of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites. These *are* the families of Judah, *according* to those *that were* mustered of them, seventy and six thousand, and five hundred.

The sons of Issachar, *according* to their families: of Thola, the family of the Tholaites; of Phuva, the family of the Phunites. Of Iashub, the family of the Iashubites; of Simron, the family of the Simronites. These *are* the families of Issachar, *according* to those *that were* mustered of them, sixty and four thousand, and three hundred.

The sons of Zebulun, *according* to their families; of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Iahleel, the family of the Iahleelites. These *are* the families of the Zabulonites, *according* to those *that were* mustered of them, sixty thousand and five hundred.

The sons of Joseph, *according* to their families, *were* Manasses and Ephraim. The sons of Manasseh; of Machir, the family of the Machirites; and Machir begat Gilead; of Gilead, the family of the Gileadites. These *are* the sons of Gilead; of Ieezer, the family of the Ieezerites: of Helek, the family of the Helekites. And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites. And of Shemida, the family of the Shemidaites; and of Hephher, the family of the Hephherites. And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad, *were* Machlah, and Noah, Hoglah, Milcah, and Tirzah. These *are* the families of Manasseh; and those *that were* mustered of them, two and fifty thousand, and seven hundred.

These *are* the sons of Ephraim, *according* to their families: of Shuthelah, the family of the Shuthalhites; of Becher, the family of the Bachrites; of Tahan, the family of the Tahanites. And these *are* the sons of Shuthelah: of Eran, the family of the Eranites. These *are* the families of the sons of Ephraim, *according* to those *that were* mustered of them, two and thirty thousand and five hundred; these *are* the sons of Joseph, *according* to their families.

The sons of Benjamin, *according* to their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites. Of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites. And the sons of Bela were Ard and Naaman, the family of the Ardites; of Naaman, the family of the Naamites. These *are* the sons of Benjamin, *according* to their families, and those *that were* mustered of them, five and forty thousand and six hundred.

These *are* the sons of Dan, *according* to their families; of Shuham, the family of the Shuhamites: these *are* the families of Dan, *according* to their families. All the families of the Shuhamites, *according* to those *that were* mustered of them, sixty and four thousand and four hundred.

The sons of Aser, *according* to their families; of Iimnah, the family of the Iimnaites; of Iisvi, the family of the Iisvites; of Beriah, the family of the Beriites. Of the sons of Beriah; of Cheber, the family of the Chebrites; of Malchiel, the family of the Malchielites. And the name of the daughter of Aser *was* Serah. These *are* the families of the sons of Aser, *according* to those *that were* mustered of them, three and fifty thousand and four hundred.

The sons of Naphtali, *according* to their families; of Iachzeel, the family of the Iachzeelites; of Guni, the family of the Gunites.

Of Iezer, the family of the Iizrites: of Sillem, the family of the Sillemites. These *are* the families of Naphtali, *according* to their families, and they *that were* mustered of them, five and forty thousand and four hundred.

These *were* the mustered of the sons of Israel; six hundred thousand, and a thousand seven hundred and thirty.

And Jehovah spake unto Moses, saying; [unspec 53]

Unto these the land shall be divided for an inheritance, *according* to the number of names. To the many thou shalt give them the more inheritance, and to the few thou shalt give them the less inheritance: *to every man* according to those *that were* mustered of him, shall his inheritance be given. Notwithstanding, the land shall be divided by lot; *according* to the names of the tribes of their fathers they shall inherit. According to the lot, shall the inheritance thereof be divided between many and few.

And these *are* they *that were* mustered of the Levites, *according* to their families; of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. These *are* the families of the Levites, the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korachites: and Kohath begat Amram. And the name of Amrams wife was Iochebed the daughter of Levi, whom she bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Mary their sister. And unto Aaron was borne Nadab and Abihu, Eleazar and Ithamar. And Nadab and Abihu died, when they offered strange fire before Jehovah. And those *that were* mustered of them, were three and twenty thousand, all males, from a month old and upward, for they were not mustered among the sons of Israel, because there was no inheritance given to them among the sons of Israel.

These *are* they *that were* mustered by Moses and Eleazar the Priest, who mustered the sons of Israel in the plains of Moab by Jordan, *near* Jericho. And among these, there was not a man of those *that were* mustered by Moses and Aaron the Priest, who mustered the sons of Israel in the wilderness of Sinai. For Jehovah had said of them, Dying they shall die in the wilderness: and there was not left a man of them, save Caleb the son of Iephunneh, and Joshua the son of Nun.

### Annotations.

*After the plague*] after the death of the 24 thousand that perished for the sin of Peor, (Num. 25. 9.) the Lord commandeth the people to be numbered, which should have inheritance in his land; to signify his love and care of those that cleaved unto him, Deut. 4. 3, 4. The Hebrews explain it by *the similitude of a shepherd, who when wolves have gotten among his flock, and worried some of them, he counteth them, to know the number of those that are left.* Again; *As when they came out of Egypt, and were delivered to Moses, they were delivered him by tale, (Exod. 38. 26.) so now when Moses was ready to die, and to deliver his flock again, he delivered them by tale.* Sol. Rashi on Num. 26. *Eleazar*] who now was high Priest after the death of Aaron his father, who had before numbered them with Moses, Num. 1. 3. And this Eleazar was he, who after with Joshua divided the land of Canaan to this people, Jos. 14. 1. &c.

Vers. 2. *the sum*] Hebr. *the head*; which the Chaldee expoundeth, *the count*, or *sum*•: see Exod. 30. 12. This was the third time that Israel was numbered for to fight the Lord's battles



against the Canaanites, and to receive their land for an inheritance. See the Annotations on Num. 1. 2. *20 years old*] Hebr. *son of twenty year*: see Num. 1. 3. *house*] that is, as the Greek explaineth it, *houses of their fathers*. Rashi saith, *they were reckoned by the tribe of the father, and not after the mother*: So in Num. 1. 2. *goeth forth with the army*] able to go out to war the warfare of the Lord: see the notes on Num. 1. 3.

Vers. 3. *spake with them*] in Chaldee, *spake, and said to number them*; but Targum Jonathan addeth, *spake with the Princes, and said, to number them*. So it accordeth with Num. 1. 4. *plains*] or, *champion country of Moab*: see Num. 22. 1.

Vers. 4. *From 20 years old*] Hebr. *from a son of 20 years*; as *verse. 2.* and here is to be understood, *the people are to be numbered*, or the like.

Vers. 5. *the first-borne*] Reuben for this cause is here first numbered, as also in Num. 1. 5, 20. though he lost his dignity by his sin, 1 Chron. 5. 1. and was put down to the second quarter, as they encamped about the Sanctuary, and marched towards Canaan, Num. 2. 10.—16. *Enoch*] in Hebr. *Chanoch*. see Gen. 5. 18. and 46. 9. *of the Enochites*] Hebr. *of the Enochite*, (or *Chanochite*) the singular number put for the plural: so after throughout this chapter. See the annotations on Gen. 10. 16. And here Reuben hath four families, according to Gen. 46. 9. and 1 Chron. 5. 3.

Vers. 7. *mustered*] or *numbered*; Hebr. *visited*. See the notes on Num. 1. 3. *43 thousand, &c.*] at the former muster they were *46 thousand and five hundred*, Num. 1. 21. so they increased not, but decreased whiles they travelled in the wilderness.

Vers. 9. *the called*] that is, *renowned, famous*: see Num. 1. 16. and 16. 1, 2. &c. *strove*] in Greek, *made insurrection*: in Chaldee, *gathered themselves together*. This mutiny stirred by the chief of the tribe, seemeth to be one cause of their decrease by the hand of God against them.

Vers. 10. *and Korah*] that is, the men and goods that pertained unto Korah, as Num. 16. 32. *the congregation died*] in Greek, *his congregation*, meaning Korahs, as Num. 16. 40. *250 men*] that offered incense, Num. 16. 35. *for a sign*] or, *for an ensign, a banner*; the Greek and Chaldee translate it, *a sign*: whereby God signified his anger to be displayed against all that should rebel in like manner. In Num. 16. 40. it is called *A memorial unto the sons of Israel, that no stranger, &c. come nere to offer incense before Jehovah; that he be not as Korah, &c.* Of such things the Apostle saith, *they were our examples*, 1 Cor. 10. 6.

Vers. 11. *died not*] to wit, either by that *fire*, or by the swallowing up of the earth, Num. 16. 32. 35. It seemeth they consented not to their fathers rebellion, or at least repented at the warning given by Moses, Num. 16. 5. &c. The sons of Korah were *Assir and Elkanah, and Abjasaph*, Exod. 6. 24. these and their posterity lived and kept their office in Israel; for their genealogy is reckoned in 1 Chron. 6. 22.—38. and they were appointed by David to be singers *in the house of the Lord*, 1 Chron. 6. 31. 32. and of them came Samuel the Prophet, 1 Chron. 6. 33, 34. compared with 1 Sam. 1. 20. and Heman, who with his offspring were singers, 1 Chron. 6. 33. and 25. 4, 5, 6. And many Psalms have in their titles, *To the sons of Korah*, as Psal. 42. and 44 and 45. and 46. and 47. and 48. and 49. and 84. and 85. and 87. and 88.

Vers. 12. *Nemuel*] called also *Iemuel*, in *Gen.* 46. 10. and *Exod.* 6. 15. in Greek here, *Namov*•l. So in *1 Chron.* 4. 24. *Iachin*] in Greek, *Achein*: he is called *Iarib*, in *1 Chron.* 4. 24.

Vers. 13. *Zerah*] in Greek, *Zara*; so in *1 Chr.* 4. 24. elsewhere called *Zohar*, *Gen.* 46. 10. *Exod.* 6. 15. *Saul*] the son of a Canaanitess, *Gen.* 46. 10.

Vers. 14. *These are the families*] to wit, which remained: for there was one family more of *Obad*, *Gen.* 46. 10 *Exod.* 6. 15. but that was extinct in the wilderness, and therefore omitted here and in *1 Chron.* 4. 24. ﴿ϕ﴾ and 200.] their number was greatly diminished; for at the former muster, they were 59 thousand and 300, *Num.* 1. 23. Among other sins, that forementioned in *Num.* 25. 14. seemeth to be a special cause hereof. And Moses blessing all the other tribes before his death, maketh no express mention of Simeons, in *Deut.* 33.

Vers. 15. *Gad*] though he was not the next borne to Simeon, nor of that mother, yet is he 〈...〉 stered in the third place, because he was joined with Reuben and Simeon in the South quarter, as they encamped about the Sanctuary, *Num.* 2. 10. 14. *Zephon*] in Greek, *Sapho*•, he was called also *Ziphion*. in *Gen.* 46. 16.

Vers. 16. *Oz*•i] in Greek, *Az*•ni: in *Gen.* 46. 16. he is named *Ezbo*•.

Vers. 17. *Arod*] in Greek, *Aroadi*, and in *Gen.* 46 16. *Arodi*.

Vers. 18. *and five hundred*] so this tribe had fewer now by five thousand one hundred and fifty men, than at the former muster, *Num.* 2. 15.

Vers. 19. *and Onan died*] both of them died without issue, God did cut them off for their wickedness in their youth, *Gen.* 38. 7. 10.

Vers. 20. *Selah*] in Greek, *Selon*. [unspec 21]

Vers. 21. *of Pharez*] The sons of Judah were five in all, *Gen.* 38. so noted by the holy Ghost, in *1 Chron.* 2. 4. they were all to have been heads of families; but two dying childless, here are taken two of his sons sons (*H*•zron and *Hamul*) in their stead; and these were of *Pharez*, (the second brother of the twins, *Gen.* 38. 28, 29.) of whom our Lord Christ came according to the flesh, *Matth.* 1. So Judah hath five families continued, according to the number of his five sons.

Vers. 22. *and six thousand*] at the first muster he had but 74 thousand and six hundred, *Num.* 2. 4. now he is increased nineteen hundred mo•: and as he, so all the tribes under his standard were increased also; whereas in Reuben's they were all diminished. *For Judah prevailed above his brethren*, for the honor of Christ who was to come of his stock: see *1 Chron.* 5. 2. *Gen.* 49. 8.—*10. Heb.* 7. 14.

Vers. 23. *Issachar*] he is numbered next Judah, for he was next him under his standard, *Num.* 2. 5. next him graved on the high Priests breast-plate, *Exod.* 28. borne next of the same mother Leah, *Gen.* 30. 17, 18. Of him and his four families here reckoned, see the notes on *Gen.* 46. 13. *Phuvah*] called also *Phuah*, in *1 Chron.* 7. 1. and so here in Greek, *Phova*.

Vers. 24. *Iashub*] he is called *Job*, in *Gen.* 46. 13.

Vers. 25. 64 *thousand*] he had before but 54 *thousand and four hundred*, *Num.* 2. 6. so that his tribe is increased nine thousand and nine hundred men of war.

Vers. 26. *Zebulon*] or *Zebulun*, he was next brother to Issachar, *Gen.* 30. 19, 20. next him on Aaron's breast-plate, *Exod.* 28. and next him in marching and camping about the Tabernacle, *Num.* 2. His three families continue here, as they were in *Gen.* 46. 14.

Vers. 27. *sixty thousand, &c.*] who were before 57 *thousand and four hundred*, *Num.* 2. 8. so they are increased three thousand and one hundred men.

Vers. 28. *Joseph*] of him came two tribes, for he had the first birth-right, a double portion, 1 *Chron.* 5. 2. *Gen.* 48. 1. 5.

Vers. 29. *Manasseh*] he, though the elder brother, was put down to the second place, by Jacob's prophesy, *Gen.* 48. 14. 19, 20. and by God's disposition of the tribes, *Num.* 2. 18. 20. yet here he is mustered before Ephraim the standard-bearer; as his army was increased in the wilderness, when Ephraim's was diminished, which after doth appear. *Machir*] he was the son of Manasseh by *his concubine an Aramitess*, 1 *Chron.* 7. 14. *Gilead*] in Greek, *Galaad*. There was also a place called *Gilead*, which the sons of this Machir conquered, and had it for their possession, *Num.* 32. 39, 40. *Ios.* 17. 1.

Vers. 30. *Ieezer*] in Greek, *Achiezer*: in *Ios.* 17. 2. *Abiezer*. Here not only the sons sons (as was noted before of Judah, *verse.* 21.) but the sons sons sons are made heads of families in the tribe of Manasseh: the like whereof is not in any other tribe. This honor hath Joseph above his brethren; who also whiles he lived, *saw unto Ephraim sons of the third generation: also the sons of Machir son of Manasseh, were borne upon Joseph's knees*, *Gen.* 50. 23. And Manasseh here hath eight families, when no other tribe hath so many.

V. 33. *Zelophehad*] or *Zelophehad*, in Greek, *S'lp'a'd. the names*] *Hebr. the name. Machlah*] in Greek their names are written, *Maala, Nova, Aigla, Melcha*, and *Thersa*: Of these daughters, see *Num.* 27. 1. &c. *Num.* 36 11. *Ios.* 17. 3.

Vers. 34. 52 *thousand, &c.*] he had before but 32 *thousand and 200*. *Num.* 2. 21. so that now he was increased 20 thousand and five hundred men of war: none of all the other tribes had half so much increase. Thus Jacob's prophesy is fulfilled, *Joseph shall be the son of a fruitful Uine*, *Gen.* 49. 22.

Vers. 35. *Shuthelah*] in Greek, *Southala. Becher*] this some think to be he which is called *Bered*, in 1 *Chron.* 7. 20. *Tahan*] or *Tachan*; in Greek, *Tanach*, by transposition of letters.

Vers. 36. *Eran*] in 1 *Chron.* 7. 26. called *Edan* (or *Laadan*;) so the Greek here writeth him *Eden*, for the likeness of the Hebrew letters, whereof see the Annotations on *Gen.* 4. 18. and *Num.* 2. 14. Of this *Eran* (or *Edan*) came Joshua the son of Nun, 1 *Chro.* 7. 26, 27. And here Ephraim's sons son is head of a family, as was before in Judah's tribe, *verse.* 21.

Vers. 37. 32 *thousand, &c.*] he had before 40 *thousand, Num. 2. 19.* so eight thousand of this tribe are now diminished.

Vers. 38. *Bela*] in Greek, *Bale*: he was Benjamins *first-borne, 1 Chron. 8. 1.* *Ashbel*] called *Iediael, 1 Chron. 7. 6.* Benjamins *second son, 1 Chron. 8. 1.* The Greek here writeth him *As•ber*, or as some copies have it, *Asubel. Abiram*] or, *Achiram*, in Greek, *Acheiran*: elsewhere he is named *Aechi, Gen. 46. 22.* and *Achrah the* ⟨ϕ⟩ *son of Benjamin, 1 Chron. 8. 1.*

Vers. 39. *Shephupham*] in Greek, *Sopha•*, in *1 Chron. 7. 12.* he is called *S•uppm*, in *Gen. 46. 22.* *Muppm. Hupham*] otherwise *Huppm*, *Gen. 46. 22. 1 Chron. 7. 12.*

Vers. 40. *Ard*] in Greek, *Ader*: so in *1 Chro. 8. 3.* the Hebrew writeth him *Adar. the family*] understand (as the Greek also supplieth) of *Ard, the family of the Ardites.* Here Benjamin hath but seven families, who in *Gen. 46. 21.* had ten.

Vers. 41. 45 *thousand, &c.*] he had before but 35 *thousand and 400. Num. 2. 23.* now his number is increased ten thousand and two hundred; that though his families were diminished, yet he had the greatest increase of men of war amongst all the tribes, save Manasseh and Aser.

Vers. 42. *Shuham*] or *Shucham*, called by transplacing of letters *Hushim* (or *Chushim*) in *Gen. 46. 23.* in Greek, *Same*.

Vers. 43. 64 *thousand, &c.*] of one family of Dan there sprang so many thousand men, that none of all the tribes save Judah have the like multitude: and he is increased 17 hundred men more than at the former numbering, *Num. 2. 26.*

Vers. 44. *Iimnah*] in Greek, *Iamein.* ⟨ϕ⟩ ] in Greek, *I•sovi.* Between these there was another called *Iisvah, Gen. 46. 17.* whose family here omitted, seemeth to be perished.

Vers. 45. *Cheber*] or *Heber*, in Greek, *Cheber*: of his posterity, see *1 Chron. 7. 32.* Here Asers sons are also heads of families, as were before in Judah and Ephraim, *verse. 21. and 36.*

Vers 46. *Serah*] or *Serach*; in Greek, *Sara* mentioned also in *Gen. 46. 17. 1 Chron. 7. 30.*

Vers. 47. 53 *thousand, &c.*] when before ⟨ϕ⟩ [unspec] had but 45 *thousand and five hundred, Num. 2. 28.* that his increase in the wilderness was elev•• thousand and nine hundred men of war: none but Manasseh was before him.

Vers. 48. *Naphtali*] in Greek, *Naphthal* ⟨...⟩ . *Iachzeel*] in Greek, *Asiel.* The four families of *Naphtali* continue, as in *Gen. 46. 24.*

Vers. 50. 45 *thousand, &c.*] whereas before he had been 53 *thousand and 4 hundred, Num. 2. 30.* so that eight thousand fewer are at the last than at the first.

Vers. 51. *and a thousand, &c.*] The number of all at the former count was 600 *thousand, and three thousand, and 550, Num. 2. 32.* so that now in the whole sum the host of Israel is decreased in their 38 years traveil, eighteen hundred and twenty men, exempting the Levites which were numbered apart. Wherein God's work for them all in general, and for the

tribes and families in particular is to be regarded. When they were under bondage and affliction in Egypt, they multiplied like fish, and filled the land, *Exod. 1.* (for outward persecution increaseth the Church, and lesseneth it not;) but when they were come out from that iron furnace, and carried of God as on Eagles wings, thorough the wilderness in safety, they so provoked him by their murmurings, rebellions, and idolatries, that *he consumed their days in vanity, and their years in hasty terror, Psal. 78. 17.—33.* And though amongst other blessings, God give them his laws to direct them, *Exod. 20. &c.* and his *good spirit to instruct them, Neh. 9. 20.* and led them like a flock, *by the hand of Moses and Aaron, Psal. 77. 21.* yet learned they not obedience, but mount Sinai gendred to bondage, *Gal. 4. 24.* and the Law wrought wrath, *Rom. 4. 15.* and Moses their Law-giver could not bring them into the promised land, but left that unto his successor Jesus the son of Nun, who figured Jesus the Son of God, by whom cometh grace and truth, and the inheritance of the Kingdom of heaven, *Deut. 31. 2. 7. 14. John. 1. 17. Rom. 6. 23.*

The special hand of God touching the tribes, and the mothers that bare them, and the families and persons that proceeded of them, may thus be viewed:

Seven of the twelve tribes did increase in multitude as they travelled, besides the tribe of Levi, which also was a thousand at the last numbering moe than at the first, *ver. 62.*

- 1 Judah increased 1900.
- 2 Issachar 9900.
- 3 Zebulon 3100.
- 4 Manasseh 20500.
- 5 Benjamin 10200.
- 6 Dan 1700.
- 7 Aser 11900.

The sum of all increased, was nine and fifty thousand and two hundred, besides the thousand Levites. Notwithstanding the decrease of the five  $\langle \diamond \rangle$  was more: for

- 1 Reuben decreased 2770.
- 2 Simeon—37100.
- 3 Gad—5150.
- 4 Ephraim—8000.
- 5 Naphtali—8000.

So the sum of all that were diminished, was one and sixty thousand and twenty men.

Observe also the work of God in respect of Jacob's wives, the four mothers of the tribes, *Leah*, *Rael*, *Zilpah*, and *Bilhah*, whom the holy Ghost mentioneth in *Gen.* 46. 15. 18, 19. 25.

1 Leah was multiplied

- in Judah 1900.
- in Issachar 9900.
- in Zebulon 3100.

So the fruit of Leah's body increased in the wilderness, fourteen thousand and nine hundred, besides the thousand of Levi.

2 Rachel was multiplied

- in Manasseh 20500.
- in Benjamin 10200.

So Rachel's increase was thirty thousand and seven hundred.

3 Zilpah Leah's handmaid increased in her son Aser, eleven thousand and nine hundred.

4 Bilhah Rachel's handmaid was multiplied in her son Dan seventeen hundred. Thus God unparted his blessing among them all, but chiefly to Rachel whom Jacob loved; for her increase was more than of all the other three.

They were likewise all of them partakers of his chastisements in their posterity: for,

1 Leah was diminished in Reuben, 2770. in Simeon, 37100. so she lost of her increase in the wilderness, nine and thirty thousand eight hundred and seventy men.

2 Rachel was diminished in Ephraim, 8000.

3 Zilpah lost in Gad her son, five thousand one hundred and fifty.

4 Bilhah lost in Naphtali, eight thousand men.

So the far greatest loss was Leah's, who now might weep for her children, because they were not, as long after befell unto Rachel, *Mat.* 2. 18.

Again, as the twelve tribes camped in four quarters about the tabernacle, *Num* 2. so the hand of God for the increase and diminishing of their camps may be seen thus:

In the first and chiefest quarter Eastward, were IVDAH, Issachar, and Zebulon, all increased. Judah was the father and figure of Christ, under whose standard, all that camp & march are blessed.

In the second quarter Southward, were REVBEN, Simeon, and Gad, who were all diminished; as Reuben for his sin lost his honor and birthright, 1 *Chro.* 5. 1. so his sons rebelled, *Num.* 16. and Simeon sinned with an high hand, *Num.* 25.

In the third quarter Westward, were EPHRAIM, Manasseh, and Benjamin; of whom the first was diminished, the other two increased.

In the fourth quarter Northward, were DAN, Aser, and Naphtali; of whom the two former were multiplied, the third and last diminished.

Concerning the families of the tribes (excepting Levi) they are 57 in all. For here are families

- 1 Of Manasseh 8.
- 2 Of Benjamin 7.
- 3 Of Gad 7.
- 4 Of Simeon 5.
- 5 Of Judah 5.
- 6 Of Aser 5.
- 7 Of Reuben 4.
- 8 Of Issachar 4.
- 9 Of Ephraim 4.
- 10 Of Naphtali 4.
- 11 Of Zebulon 3.
- 12 Of Dan 1.

The sum of all the families is 57: to whom if we add the twelve tribes, and Jacob himself the father of them all, the whole number is *Seventie*, w<sup>ch</sup> was the number of the souls of Jacob's house that went into Egypt, *Gen.* 46. 27. But comparing these now with the heads of families named in *Gen.* 46. we shall see five families rooted out; one of Simeon, Leah's son; one of Aser, the son of Leah's handmaid; and three of Benjamin, Rachel's son; whose ten families are decayed unto seven. In these numbers, increase and decrease of the tribes and families of Israel, we may behold that w<sup>ch</sup> Job saith of God's works; *Who knoweth not in all these, that the hand of the Lord hath wrought this? in whose hand is the soul of every living thing, and the breath of all flesh of man. Behold he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straitneth them,* *Job* 12. 9, 10. 14. 23.

Vers. 53. *Unto these the land shall be divided]* So the natural sons of Israel only had inheritance; but under the Gospel it is prophesied, that the strangers also should have inheritance among the tribes; Ezek. 47. 22, 23. By this also it appeareth, that the tribes diminished had a double punishment, loss of men, and a lesser inheritance in the holy land: both which are opposed to the covenant and promise made to their fathers, w<sup>ch</sup> stood on these two branches, multitude of children, and inheritance of the land, Gen. 12. 2. 7. and 13. 15, 16. and 15. 5. 8. 18. and 17. 2. 6. 8. and 22. 17. and 26. 3, 4. and 28. 13, 14. and 35. 11, 12. Sol. larchi here saith, *To these and not to them that are less than twenty years old, although they came to full twenty before the division of the land. For loe the land was seven years in conquering, &c. yet none had portion in the land but these six hundred thousand, & one thousand: and if one of them had six sons, they received but their fathers portion only.* But Chazkuni referreth it to the families, saying; *To these the 57 families reckoned here, shall the land be divided for inheritance by the number of names, 57 portions according to the 57 heads of families.* So it is written in Num. 33. 54. *Ye shall divide the land by lot; for an inheritance among your families.* This figured, that only such shall have their part in the kingdom of heaven, as are chosen and called of God, and have their names written in the lambs book of life, Rom. 8. 28, 29, 30. 1 Pet. 1. 2, 3, 4. 5. Rev. 21. 27.

Vers. 54. *To the many]* To the tribe and family w<sup>ch</sup> hath many persons in it, *Thou shalt give them the more* (Hebr. *thou shalt multiply his*) *inheritance.* So the portions were not all equal in quantity, but proportioned to the multitude of men in the tribes and families. *To the tribes which had the greater multitudes, they gave the greater portion, though the portions were not equal: for lo every tribe had his portion according to his multitude;* saith Sol. Rashi on Num. 26. Hereupon the sons of Joseph complained of their small portion in respect of their great multitude, Ios. 17. 14.

Vers. 55. *by lot]* Although Eleazar the high Priest, Joshua the governor, and 12 princes of the tribes, (appointed of God, Num. 34. 17, 18. &c.) were to divide the land; yet to cut off contention, and to show the providence & disposition of God, according to the purpose of his will, he commandeth lots to be cast; for, *The lot causeth contention to cease, and parteth between the mighty,* Prov. 18. 18. and, *The lot is cast into the lap, but the Whole disposing thereof is of the LORD,* Pro. 16. 33. And the Hebrew Doctors say, *The portions were not made but by lot, and the lot was by the mouth of the holy Ghost.* Sol. Rashi on Num. 26. The manner of doing it was thus; First the land was by men divided into parts, according to the number of the tribes; as Joshua sent men to divide the land which remained *into seven parts, and to describe it according to the inheritance of them,* and so to bring the description unto him, that he might cast lots for them before the Lord. And they *described it by cities, into seven parts, in a book,* and brought it to Joshua, who *cast lots for them in Shiloh before the Lord;* and so every tribe received as their lot came up, *according to their families,* Ios. 18. 4.—11. &c. Moreover, in the Hebrew records it is said, that *it was not divided but by Vrim and Thummim,* [which was the oracle of God in the breast-plate of the high Priest, Exo. 28. Num. 27. 21.] *as it is said* (in Num. 26. 56.) *According to* (or *At the mouth of*) *the lot. When Eleazar was clothed with Vrim and Thummim, & Joshua and all Israel stood before him, there was a Kalphi* [a vessel whereinto the lots were put, whereof see the Annotations on Lev. 16. 8.] *of the Tribes names, and a Kalphi of the names of the limits* (or bounds of the countries) *set before him; and he being directed by the holy Ghost, said; Naphtali*



cometh up, the limit Genasareth cometh up; he took out of the Kalphi of the tribes, and Naphtali came up in his hand; out of the Kalphi of the limits, and the limit Genasareth came up in his hand. And so for every tribe. Talmud Bab. in Baba bathra, c. 8. in Gemara, and Sol. Rashi on Num. 26. But observe that the land within Jordan was divided only to nine tribes and an half, because two tribes & an half had their portion on the outside of Jordan, Num. 34. 13. 14, 15. By reason of this dividing the land by lot, the Scripture calleth inheritances by the name of Lots; as, Come up with me into my lot, Judge. 1. 3. And not lands only, but whatsoever befalleth unto men frō the hand of God, is called a lot; as, This is the portion of them that spoil us, and the lot of them that rob us, Isaiah 17. 14. and, Thou hast neither part nor lot in this matter, Act. 8. 21. and, That they may receive forgiveness of sins, and a lot (that is, inheritance) among them which are sanctified by faith, &c. Act. 26. 18. & The part of the lot, (that is, of the inheritance) of the Saints, in light, Col. 1. 12. So that in the Greek, used by the Apostles, Cleros, a lot, and Cleronomia a division by lot, is the common name of an inheritance, 1 Pet. 5. 3. Ephes. 1. 14. 18.

Vers. 56. According to the lot] Hebr. At (or Upon) the mouth of the lot: as the lot (whereon the name of the tribe, or of the inheritance is written) shall speak. This lot being of the Lord, figured the diversities of gifts in the Church, which the Spirit of God divideth to every man severally  $\langle \diamond \rangle$  will, 1 Cor. 12. 4.—11. as also the dispensation of his graces concerning our heavenly inheritance, which the Election only obtaineth, that the purpose of God according to election might stand, not of works, but of him that calleth, Rom. 11. 7. and 9. 11.

Vers. 57. of the Levites] who though they had no inheritance in the land, verse. 62. yet were they to have 48 cities and their suburbs for their habitation, Num. 35. which also fell unto them by lot, Ios. 21. 4. &c.

Vers. 58. Korachites] or, Korhites, of Korah the son of Izhar, the son of Kohath, the son of Levi, Num. 16. 1. Korah himself died in the rebellion, but his sons died not, Num. 26. 11. therefore they are reckoned here for a family in the fourth generation from Levi, which is one degree further than the other families. And whereas in Exod. 6. 16. &c. there are reckoned of Gershon two sons, Libni and Shimei; here the family of the Libnites is mustered, but Shimei left out. There Kohath hath four sons, Amram, and Ishar, and Hebron, and Vzziel; here Vzziel is omitted; neither is Ishar named, but in his sons the Korhites.

Vers. 59. she bare to Levi] by she understand Levies wife, or Iochebeds mother: Sol. Rashi expoundeth it, his wife bare her in Egypt. she bare to Amram] that is, Iochebed Amrams wife, (who was also his aunt) bare to Amram, Exo. 6. 20. Marie] Hebr. Mirjam: she was a prophetesse: see Exod. 15. 20. Num. 12. 1.

Vers. 60. unto Aaron was borne] Here Moses children, Gershon and Eliezer, are again omitted: see the notes on Num. 3. 38.

Vers. 61. and Abihu died] and they had no sons, Num. 3. 4. See the history in Levite. 10.

Vers. 62. 23 thousand] who at the former numbering were but 22 thousand, Num. 3. 39. So they increased in the wilderness a thousand males.

Vers. 65. *dying they shall die*] i. they shall surely die: this was threatened for their rebellion, & refusing to go into the promised land, *Nū*. 14. and the fulfilling of God's judgment is here shown. *and Iosoua*] in Greek, *Jesus the son of Nave*: these two survived, because they faithfully followed the Lord, *Num.* 14. 24. 38. See the Annotations there. In that, all the rest were dead save these two, it showeth that all the 600 thousand men now mustered, which should conquer Canaan, were a valiant company, between 20 and 60 years of age, (none being above 60 but Caleb and Joshua;) and as they were in body, so in mind, being trained up these 38 years in the study of the Law and ordinances of God, and beholding his works, having Moses and Aaron for their leaders, and God's *good spirit* for their instructor, *Neh.* 9. 20.

#### CHAP. XXVII.

1 The daughters of Zelophehad sue for an inheritance. 5 Moses bringeth their cause before the Lord, who granteth their request. 8 The Law of inheritances, when a man dieth without a son. 12 Moses is bidden go up and see the land, and is told of his death for his trespass. 15 He requesteth of the Lord that a man may be set governor in his place. 18 The Lord appointeth Joshua to succeed him. 22 And Moses by imposition of hands, ordaineth him to his office.

Then came the daughters of Zelophehad the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Machlah, Noah, & Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the Priest, and before the Princes and all the congregation, at the door of the Tent of the Congregation, saying; Our father died in the wilderness, and he was not among the Congregation of them that gathered themselves together against Jehovah, in the congregation of Korah: but in his sin he died, and he had no sons. Why should the name of our father be done away from among his family, because he hath no son? Give unto us a possession among the brethren of our father. And Moses brought their cause before Jehovah.

And Jehovah said unto Moses, saying; The daughters of Zelophehad speak right; giving thou shalt give them a possession of an inheritance among the brethren of their father: and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the sons of Israel, saying, If a man die, and he have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto the brethren of his father. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall inherit it, & it shall be unto the sons of Israel for a statute of judgment, as Jehovah commanded Moses.

And Jehovah said unto Moses, Go thou up into this mountain of Abarim, and see the land w<sup>ch</sup> I have given to the sons of Israel. And thou shalt see it, and thou also shalt be gathered unto thy people's, as Aaron thy brother was gathered. For ye rebelled against my mouth in the wilderness of Zin, in the strife of the congregation, to sanctify me at the water before their eyes; that is the water of Meribah of Kadesh, in the wilderness of Zin.

And Moses spake unto Jehovah, saying; Let Jehovah the God of the spirits of all flesh, set a man over the congregation: Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in: that the congregation of Jehovah be not as sheep which have no shepherd. And Jehovah said unto Moses; Take unto thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him. And cause him to stand before Eleazar the Priest, and before all the congregation, and charge thou him before their eyes. And thou shalt give of thine honor upon him, that all the congregation of the sons of Israel may hear.

And he shall stand before Eleazar the Priest, and he shall ask (*counsel*) for him, by the judgment of Vrim, before Jehovah: at his mouth shall they go out, & at his mouth shall they come in; he, and all the sons of Israel with him, and all the congregation.

And Moses did as Jehovah commanded him: and he took Joshua and caused him to stand before Eleazar the Priest, and before all the congregation. And he laid his hands upon him, and charged him, as Jehovah spake, by the hand of Moses.

### **Annotations.**

*Then came]* Hebr. *And they came near* (or *approached*) to wit, unto Moses, &c. v. 2. Targum Jonathan saith, *they came to the place of judgment. Zelophehad]* or, *Zelophchad*; in Greek, *Salpaad son of Opher, son of Galaad, &c.* See Nū. 26. 33. *of the families]* or *with (among) the families of Manasseh*; as coming before when all the other families came to be mustered, *ch. 26.* but the Greek translatheth, *of the family of Manasseh. of Joseph]* what needeth he to be named here? Sol. Rashi answereth, because *Joseph loved the land, as it is said* (in *Gen. 50. 25.*) *and ye shall carry up my bones from hence: and his daughters loved the land, as it is said,* (in *Num. 27. 4*) *Give unto us a possession, &c. Machlah]* or *Mahlah, Nognah, Choglah, &c.* in Greek, *Maala, Noua, Aigla, &c.* the Scripture nameth them four times; here, and in *ch. 26. 33.* and *36. 11.* & *Ios. 17. 3.* The order of their names is altered in *Num. 36. 11. Machlah, Tirzah, and Hoglah, &c.* whereupon Rashi here saith, *they were all of like esteem one as another, therefore the order of them is changed.*

Vers. 3. *of Korah]* who was a rebel, *Num. 16.* Zelophehad was not among other Rebels, whereby he and his posterity might be deprived of his inheritance. *in his sin]* in (or for) his own sin, as other men died in the wilderness: and he had not been a mean to draw other men into sin, as did Korah, and other rebellious persons.

Vers. 4. *Why should the name of our father be done away]* or, *be diminished*; that is, let not his name be done away; as the Greek translatheth, *Let not our fathers name be blotted out*: see the notes on *Exod. 32. 11.* It was esteemed as a curse to have their fathers name abolished; as it is written, *In the generation following let his name be blotted out, Psal. 109. 13. Give unto us a possession]* These daughters, as they honored their father deceased, in seeking to have his name continued, so they shown faith in God, believing that the land should be given them for inheritance, which the men of Israel before believed not, and therefore could not come into it, but it was promised to their children, *Num. 14.* And though these were women, no warriors, not mustered among the army, *Num. 26.* yet believed they the promise to belong unto them; as the inheritance was given to Abraham by *promise*, not by the Law, *Gal. 3. 18.*

Wherefore in claiming right in the holy land, they figuratively claimed inheritance in the kingdom of heaven, which shall be given to them which work not, but believe in him *which justifieth the ungodly*, Rom. 4. 5, 6. &c. So these five virgins may be considered as the five wise virgins, *which took oil in their vessels with their l•m•es*, that they might be ready to go in with the bridegroom to the marriage, Matth. 25. 1.—10. and they are our examples, that we should seek comfort and assurance (in the wilderness of this world, where we are weak and Orphans,) of our inheritance with those that are sanctified by faith in Christ: & to claim this portiō in the land of the living, without respecting either our works or weakness, by virtue of the covenant of grace confirmed by Christ, in whom there is neither Jew nor Gentile, bond nor free, male nor female; but *all are one*: and whosoever are *Christ's*, are *Abraham's seed*, and *heirs according to the promise*, Gal. 3. 28, 29. Their names also seem to be not without mystery: for *Zelophehad* by interpretation signifieth *The shadow of fear*, or of *dread*: his first daughter *Machlah*, *Infirmities*; the second, *Noghlah*, *Wandering*; the third, *Choglah*, *Turning about for joy*, or *Da•ing*; the fourth, *Milcah*, a *Queen*; the fifth, *Tirzah*, *Welpleasing*, or *Acceptable*. By these names we may observe the degrees of our reviving by grace in Christ: for we all are borne as of the *shadow of fear*, being brought forth in sin, and for fear of death were all our life time subject to bondage, Hebr. 2. 15. This begetteth *Infirmities*, or *Sickness*, grief of heart for our estate; after which, *Wandering* abroad for help and comfort, we find it in Christ, by whom our sorrow is turned into joy. He communicateth to us of his royalty, making us *Kings* and *Priests* unto God his Father, Rev. 1. 6. and shall be presented unto him glorious, and without blemish, Ephes. 5. 27. So the Church is *beautiful as Tirzah*, Song 6. 3.

Vers. 5. *brought their cause*] or, *brought near their judgment*, that is, *their cause* to be judged of, as in difficult cases he used to do. Four principally are observed, of which this was one: see the Annotations on Num. 15. 34.

Vers. 7. *speak right*] speak that which is just and meet to be done: so God approveth their desire and request of faith, and showeth himself to be *the father of the fatherless*, Psal. 68. 5. And of them Sol. Rashi here observeth, *that their eyes saw that which Moses eyes saw not. giving then shalt give them*] that is, thou shalt surely give them without fail. This commandment was fulfilled in Ios. 17. 4. Here the word *them*, (as Chazkuni also noteth) is of the male or masculine gender, though he speaketh of females: which may be either in respect of their faith and confidence, such as might beseem men; or of God's gift (especially of his grace in Christ hereby figured) which he giveth without difference of *male and female*, Gal. 3. 28. The Hebrews (in Talmud Bab. in Baba hathra, ch. 8.) have recorded that *The daughters of Zelophehad had three portions for inheritance; their fathers portion, because he was one of them that came out of Egypt; and his portion with his brethren in the goods of Hopher (his father) and because he was the first-borne, he had two portions*. Which Rambam in his Annotations on that place, explaineth thus; *All that came out of Egypt were to have part in the land; and if the father and his son both came out, each of them had a portion alike. And Zelophehad and Hopher were both of them that came out of Egypt: so Zelophehad was to have had his part, and to have had by inheritance of Hopher, two parts, because he was the first-borne, &c.*

Vers. 8. *If a man] or, Any man when he dieth and have no son: here God passeth from the special case of these virgins, and giveth a general law for inheritances, that they should pass to the female, if the father died without male issue: but otherwise the daughters had no part in the inheritance with the sons:*

Vers. 11. *unto his kinsman] or, unto his near kin; of which words, see the notes on Levite. 18. 6. From this word, and that which followeth, next to him, Sol. Rashi noteth he should be of his family; and none is called a family but on the fathers side. Touching the right of inheritances, the Hebrew Canons lay it downethus; Who so dieth, his children do inherit that which is his, and they are before all other. And the males are before the females. But the female never inheriteth with the male. If he have no children, his father shall be his heir; or if it be a ••there, she is heir to her children; and this thing is by tradition. And whosoever is first for inheritance, is of them that first come out of the thigh (that is, are begotten first.) Therefore whoso dieth, <ϕ> it man or woman, if they leave a son, he inheriteth all; if his son be not found alive, they look next to the seed of that son. If any of his seed be found, whether males or females, though it be the sons daughters daughters daughter to the end of the world, she inheriteth all. If he have no male issue, they turn to the daughter. If he have a daughter, she inheriteth all. If his daughter be not found in the world, they look unto the daughters seed, which if any be found, whether males or females to the worlds end, it inheriteth all. If the daughter have no seed, the inheritance returneth to his father. If his father be not living, they look next to the seed of the father, which are the brethren of him that is dead. If he have a brother found, or brothers seed, he inherits all: if not, they turn to the sisters; if he have a sister or sisters seed, it inherits all. And if there be neither brothers seed nor sisters seed, forasmuch as the father hath no seed, the inheritance returneth to the fathers father. If the grandfather be not living, they look to the grandfathers seed, which are the brethren of his father that is deceased: and there the males are before the females, and the seed of the males before the females, as was the right of the seed of the dead him-self. If none of his fathers brethren, nor of their seed be found, the inheritance returneth to the great grandfather: and after this manner it proceedeth upwards. Thus the son is before the daughter, and all the issue of the son before the daughter, and the daughter is before her grandfather, and all her issue are before her grandfather. And the father of the deceased is before the brethren of the deceased, and the brother before the sister, and all the brothers issue before the sister: and the sister before her grandfather, and all the sisters issue before her grandfather. The grandfather is before the brethren of the father of him that is deceased, and his fathers brethren are before his fathers sisters, and all that come out of the thigh of his fathers brother, are before his fathers sisters; and his fathers sisters are before the fathers grandfather of him that is deceased; and so all that come out of the thigh of his fathers sister are before his fathers grandfather: and after this manner it proceedeth and ascendeth until the beginning of the generations. Therefore there is no man of Israel that is without heirs. Who so dieth & leaveth a son, and a sons daughter, though it be a sons daughters daughters daughter, to the end of many generations, she is for most and heir of all, and the (first man's) daughter hath nothing. And the same law is for the brothers daughter with the sister, and for the daughter of his fathers brothers son, with his fathers sister, and so all in like sort. Who so hath two sons, and they both die while he liveth, and the one son leave three sons, and the other son leave one daughter, afterward when the old man dieth, the three sons of his son shall inherit the half of his heritage, and the daughter of his (other) son shall inherit the (other) half; for each of them was to*

*inherit a portion of his father: and after this manner do the sons of brethren divide, and the sons of the fathers brother, unto the beginning of the generations. The family of the mother is not called a family, neither is there inheritance but to the family of the father: therefore brethren by the mother are not heirs one of another, but brethren by the father are heirs one of another: and this, whether it be his brother by his father only, or his brother by his father and his mother. All that are near (in blood) by transgression do inherit, as they which are lawfully begotten; as if one have a bastard son, or a bastard brother, loe they are as other sons and as other brethren for inheritance. But the sons of a bondwoman, or of a strange woman, is not counted a son for any matter, neither is he an heir at all. Maimonides tom. 4. in Nachaloth (or treat. of Inheritances) ch. 1. sect. 1.—7. As the sons had their fathers inheritance divided among them, (the first-borne having a double portion, Deut. 21. 17.) so for relief of the widow, and of the daughters, the Hebrews had these laws. A widow is to be sustained by the goods of the heirs all the time of her widowhood, until she receive her dowry; and after she hath received her dowry in the judgment Hall, she hath not that sustenance. As they sustain her (with food) after her husbands death with his goods; so they give her raiment, and household-stuff, and dwelling; or she remaineth in the dwelling which she had whiles her husband lived. If the widow die, her husbands heirs are bound to bury her. Our wise men have commanded that a man should give a little of his goods to his daughter, &c. If a father die and leave a daughter, they measure his purpose how much was in his heart to give unto her for her livelihood, and they give it her: and his acquaintance are they that measure his purpose. If they know it not, the Magistrates rate it, and give her a tenth part of his goods for her livelihood. If he leave many daughters, everyone of them when she cometh to be married, hath a tenth of his goods. And she which is after her, hath a tenth part of that which remaineth of the first: and she which is after her, hath a tenth of that which is left of the second. And if they come all to be married at once, the first receiveth a tenth part, and the second a tenth part of that which remaineth of the first, and the third a tenth of that which remaineth of the second; and so (the rest) though they be ten, &c. and the residue of the goods are the brethren's. If the brethren have sold or mortgaged their fathers lands, the daughter taketh her livelihood from the purchasers, even as a creditor taketh his debt of the purchasers. Who so commandeth at his death, that they should give his daughters no livelihood of his goods, they do hearken unto him; for this is not of the nature of a dowry. Maimonides tom. 2. treat. of Wives, ch. 18. sect. 1. &c. and ch. 20. sect. 1. &c.*

Vers. 12. *this mountain of Abarim]* There were many mountains of Abarim, Num. 33. 47. by this mountain therefore is meant one special, which was called Nebo, which was in the land of Moab, over against Jericho, Deut. 32. 49. And they were called Abarim, of the fords or passages which were by them over Jordan into the land of Canaan. Wherefore the Greek version saith, *Go thou up into the mountain which is on this side (Jordan) of mount Naban, (or this mount Nabais:)* And Mos. Gerundens. explaineth it thus; *The mountain of Abarim is mount Nebo, as is expounded in Deut. 32. and is so called, because it is by the fords of Jordan, where they pass over into the land of Canaan. see the land]* the land of Canaan, saith the Greek: and so Moses expresseth it in Deut. 32. 49. Though this were some comfort unto Moses, to see the land a far off, and salute the same (as the faithful fathers are said to do the promises which they received not, Heb. 11. 13.) yet his desire and earnest suit unto the Lord was, that he might have gone over and seen it: but he would not grant it him, because he had sinned, and God had denounced his death before,

Deut. 3. 23.—26. Num. 20. 12. See the Annotations on Deut. 34. where his viewing of the land is described.

Vers. 13. *be gathered unto thy people's]* in Greek, *be added unto thy people:* meaning, that he should *die* there, and be buried, Deut. 32. 50. and 34. 5, 6. and his soul should be gathered unto his godly forefathers: see Num. 20. 24.

Vers. 14. *For ye rebelled]* or, *For as much as yet rebelled against my mouth,* that is, as the Greek and Chaldee expound it, *against my word:* so in Num. 20. 24. *to sanctify me]* that is, which word and commandment of mine was, that ye by faith should sanctify me, but ye sanctified me not. Wherefore the Greek here translateth, *ye sanctified me not:* and so it is explained in Deut. 32. 51. *because ye sanctified me not. Meribah of Kadesh]* or, *strife of Kadesh;* as the Greek translateth it, *of the contradiction of Kades;* & the Chaldee, *the strife of Rekam.* By this name *Kadesh* it is distinguished from the other *Meribah* spoken of in Exod. 17. 7. So in Deut. 32. 51.

V. 15. *of the spirits of all flesh]* the Greek translateth, *of the spirits, and of all flesh:* so before in Num. 16. 22. It meaneth that God is both the Creator of all men's souls or spirits, Eccles. 12. 7. Zach. 12. 1. and he that giveth them spiritual gifts of wisdom, knowledge, grace, &c. as *spirits* are used for *spiritual gifts,* in 1 Cor. 14. 12. *set]* or, *visit,* that is, provide & constitute for Bishop or overseer; who therefore is called in v. 17. *a shepherd,* or *Pastor.* Though for the people's sake the Lord was angry with Moses, and would not let him go into the good land, Deut. 4. 21. yet such was Moses love unto them, and care for their welfare, that he procureth what in him lieth, their good after his decease, by having a faithful governor set over them of God, which is a blessing unto a land or people, Eccles. 10. 17.

Vers. 17. *go out before them]* by this phrase of *going out, and coming in,* and that which followeth, *leading out and bringing in,* is signified the administration of the officer, and government of his people, both in time of peace and of war: wherefore when Moses was old, and the time of his administration expired, he said, *I can no more go out and come in,* Deut. 31. 2. So the Priests administration in the Lord's house, is called a *going in* thereto, 1 Chron. 24. 19. The similitude is taken from a shepherd, whose duty is to *go before* the sheep, and to *lead them out,* that by his guidance they may *go in and out and sinde pasture,* as is spoken of our great shepherd, the Lord Jesus, whom this Jesus the successor of Moses prefigured, John 10. 3, 4, 9. *which have no shepherd]* or, *no Pastor:* w<sup>ch</sup> estate is miserable, as is noted of our Savior, that *when he saw the multitudes, he was moved with compassion on them, because they fainted & were scattered abroad, as sheep having no shepherd,* Mat. 9. 36.

Vers. 18. *Joshua the son of Nun]* in Greek, *Jesus the son of Nave:* so in the New Testament he is called *Jesus,* Act. 7. 45. Heb. 4. 8. *the spirit]* to wit, the spirit of God; meaning the gifts and graces of the Spirit; as *wisdom,* Deut. 34. 9. and the like. The Chaldee expoundeth it, *the spirit of prophesy;* and Targ. Ionat. saith, *the spirit of prophesy from before the Lord remaineth upon him:* w<sup>ch</sup> accordeth with Num. 11. 24. But whether in prophesy or other graces, he was but a shadow of Jesus the son of God, to whom he *gave not the spirit by measure,* Job. 3. 34. *lay thine hand]* or, *impose thine hand,* that is, *thine hands,* as the Greek translateth, and as Moses after showeth in verse. 23. which was a sign of his calling and ordination to his office, as in Numb.

8. 10. with which also it seemeth he received a greater measure of the Spirit; as it is said, *And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him, Deut. 34. 9.*

Vers. 19. *charge thou him]* or, *command him;* give him a charge for the faithful executing of his office: such as we read of in *Deut. 31. 7, 8.* Besides that which was now done by Moses, God himself did after give him a charge in the Tabernacle, *Deut. 31. 14, 15.*

Vers. 20. *give of thine honor]* or, *give (that is, put) of thy glory, or of thy Majesty:* whereby the gifts fitting the government of Israel seem to be meant, as wisdom, according to *Deut. 34. 9.* or some other exterior sign of his calling from God, whereby the people might be obedient to him. As it is said of Solomon, when he sate on the throne of the Lord, and all Israel obeyed him, that *the Lord magnified Solomon exceedingly before the eyes of all Israel, and gave upon him the honor of the kingdom, (or royal majesty) such as had not been on any king before him in Israel, 1 Chron. 29. 23, 25.* And the contrary is spoken of Antiochus, that vile person, *they shall not give upon him the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by slatteries, Dan. 11. 21.* The Chaldee translateth, *thou shalt give of thy brightness (in Greek, thy glory) upon him:* as referring it to the shining of Moses face, spoken of in *Exod. 34. 30, 35.* and so other Hebrews expound it, as Sol. Rashi here saith, *This is the shining of the skin of his face;* and R. Menachem from the judgment of former Doctors, saith thus, *of thine honor, and not all thine honor: Hereupon they say, The face of Moses was like the face of the Sun; the face of Iosualike the face of the Moon.* Though Joshua had not all the honor of Moses, for *There arose not a Prophet since in Israel like unto Moses, Deut. 34. 10.* yet Jesus Christ was counted worthy of more glory than Moses, *Hebr. 3. 3. may hear]* that is, *hear him,* as the Greek translateth, and so obey his authority. Thus it is opened in *Deut. 34. 9. Moses had laid his hands upon him, and the sons of Israel hearkened unto him,* that is, obeyed him: which is further manifested by their words unto him, in *Ios. 1. 16, 17, 18.* Herein Jesus the son of Nun was a figure of Jesus the Son of God, of whom it is written, *We were eyewitnesses of his Majesty, for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, HEARE YE HIM, 2 Pet. 1. 16, 17. Matth. 17. 5.*

Vers. 21. *and he shall ask for him]* that is, Eleazar shall ask counsel of God for Joshua in all doubtful cases; in all their wars, &c. Or, *and he shall ask of him,* that is, Joshua shall ask of Eleazar: this the Greek favoereth, translating, *and they shall ask of him the judgment of Vrim (or of manifestations.) by the judgment of Vrim]* by the breast-plate of judgment, wherein were *Vrim and Thummim;* whereof see the Annotations on *Exod. 28. 30.* Thus Saul inquired of the Lord by *Urim,* but he answered him not, *1 Sam. 28. 6. at his mouth]* in Chaldee, *at his word;* by his, understanding God's mouth, or Eleazars mouth, speaking from the Lord: so in Targum Jonathan it is expounded, *At the word of Eleazar the Priest they shall go out.* But then is implied the Lord's word, by which the Priest was to give answer: for it is a rule among the Hebrew Doctors, *Every Priest that speaketh not by the Holy Ghost, and the divine Majesty residing on him, they ask not (counsel) by him.* Talmud Bab. in Ioma, cap. 7. in Gemara. For in such consultations, though they inquired by the Priest, yet the answer came from the Lord; as there is an example in David, *1 Sam. 23. 9, 10, 11, 12. shall they go out]* out to war, and in again



from the same; and so in all weighty affairs which were extraordinary. Wherefore it was an oversight in Joshua and Israel that they made peace with the Gibeonites, and *asked not* (counsel at) *the mouth of the Lord, Ios. 9. 14, 15. he]* that is, Joshua himself, and all the people. Whereas the High Priest with *Urim and Thummim*, Lights and Perfections, was a figure of Christ, (as is shown on *Exod. 28. 30.*) the Lord by this ordinance signified, that all governors and people should have their administrations directed by the mouth of Christ: *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 Cor. 4. 6.*

#### CHAP. XXVIII.

1 The Lord's oblations are commanded to be offered in the time appointed. 3 The continual Burntofferings every day, with their Meat and Drink offerings. 9 The offerings in the Sabbath; 11 in the beginnings of the months; 16 at the Passover; 26 and in the day of First-fruits, or Pentecost.

AND Jehovah spake unto Moses, saying; Command the sons of Israel, and say unto them: Mine oblation, my bread for my Fire-offerings, the savor of my rest, ye shall observe to offer unto me in his appointed time. And thou shalt say unto them; This is the Fire-offering which ye shall offer unto Jehovah; Two he-lambes of the first year, perfect, *day by day, for a continual Burnt-offering.* The one lamb thou shalt make *ready* in the morning, and the other lamb thou shalt make *ready* between the two evenings. And a tenth *part* of an Ephah of fine flower for a Meat-offering, mingled with the fourth *part* of an Hin of beaten oil.

The continual Burnt-offering which was made in mount Sinai for a savor of rest, a Fire-offering unto Jehovah. And the Drink-offering thereof shall be the fourth *part* of an Hin for the one lamb; in the holy *place* shalt thou cause to be poured out a drink-offering of strong wine unto Jehovah. And the other lamb thou shalt make *ready* between the two evenings: as the Meat-offering of the morning, and as the Drink-offering thereof, thou shalt make *ready*; a Fire-offering, a favor of rest unto Jehovah.

And in the Sabbath day, two he-lambes of the first year, perfect, and two tenth *parts* of fine flower for a Meat-offering, mingled with oil, and the Drink-offering thereof.

The Burnt-offering of the Sabbath, in his Sabbath, beside the continual Burnt-offering, and his Drink-offering.

And in the beginnings of your months ye shall offer a Burnt-offering unto Jehovah: Two bullocks, younglings of the herd, and one ram; seven he-lambes of the first year, perfect. And three tenth *parts* of fine flower for a Meat-offering, mingled with oil, for one bullock: and two tenth *parts* of flower for a Meat-offering, mingled with oil, for one ram. And a several tenth *part* of fine flower, for a Meat-offering mingled with oil, for one lamb: for a Burnt-offering, a savor of rest, a Fire-offering unto Jehovah.

And their Drink-offerings, half an Hin of wine shall be for a bullock, and the third *part* of an Hin for a ram, and the fourth *part* of an Hin for a lamb: This is the Burnt-offering of the month, in his month, through-out the months of the year. And one goat-buck of the goats

for a Sin-offering unto Jehovah: it shall be made *ready* beside the continual Burnt-offering, and his Drink-offering.

And in the first month, in the fourteenth day of the month *shall be* the Passover unto Jehovah. And in the fifteenth day of this month *shall be* the feast: seven days shall unleavened *cakes* be eaten. In the first day *shall be* a convocation of holiness; ye shall not do any servile work. But ye shall offer a Fire offering for a Burnt-offering unto Jehovah; two bullocks, younglings of the herd, and one ram, and seven he-lambes of the first year, perfect shall they be unto you.

And their Meat-offering, fine flower mingled with oil; three tenth *parts* shall ye make *ready* for a bullock, and two tenth *parts* for a ram. A several tenth *part* shalt thou make *ready* for one lamb, throughout the seven lambes. And one goat-bucke for a Sin-offering, to make atonement for you.

Beside the Burnt-offering of the morning, which *is* for a continual Burnt-offering, ye shall make *ready* these. After this manner ye shall make *ready* for *every* day, seven days, the bread of the Fire-offering of a savor of rest unto Jehovah: it shall be made *ready*, beside the continual Burnt-offering, and his Drink-offering. And in the seventh day ye shall have a convocation of holiness, ye shall not do any servile work.

And in the day of the First-fruits, when ye offer a new Meat-offering unto Jehovah after your weeks, ye shall have a convocation of holiness, ye shall not do any servile work.

And ye shall offer a Burnt-offering for a savor of rest unto Jehovah; two bullocks, younglings of the herd, one ram, seven he-lambes of the first year. And their Meat-offering, fine flower mingled with oil; three tenth *parts* for one bullock, two tenth *parts* for one ram. A several tenth *part* for one lamb throughout the seven lambes.

One goat-buck of the goats, to make atonement for you. Ye shall make *them ready*, beside the continual Burnt-offering, and his Meat-offering; perfect shall they be unto you, and their Drink-offerings.

### **Annotations.**

*COmmand the sons of Israel]* After that God had numbered the people, and appointed them their inheritance, he now repeateth and explaineth former laws concerning his service which they should do unto him in that their inheritance, daily, weekly, monthly, and at their solemn Feasts as they fell every year: for he therefore would give unto them *the lands of the heathens*, and they should inherit *the labor of the people's*, that they might observe his statutes, and keep his laws, *Psal.* 105. 44, 45. And because they had omitted the solemnizing of these feasts now 38. years, (from the keeping of the Passover in the wilderness in the second year, *Num.* 9. until the Circumcision and Passover at Gilgal, *Ios.* 5.) by reason of their travels, wherein the Sanctuary, Altar, and holy things were folden up and removed from place to place, and the generation which had been before mustered was dead, *Numb.* 26. 64, 65. therefore lest the ordinances formerly given should be forgotten or neglected, and the people continue to do as now they did, *every man whatsoever was right in his own eyes*, *Deut.* 12.

8. the Lord causeth the law of sacrificing to be again commanded. Which sacrifices being all figures of Christ, and our service of God by him, (as hath been shown in the book of Leviticus) teach us to serve the Lord under the Gospel of his Son, in spirit and truth: for thereof were these legal feasts a figure, *Isaiah 66. 23. Zach. 14. 16,—19. 1 Cor. 5. 7, 8. Coloss. 2. 16, 17. Heb. 13. 15. Mine oblation]* that is, *mine oblations*; in Greek, *my gifts*: Hebr. *my Corban*, which is an offering or gift by which men drew nigh unto God, through faith in Christ. See the notes on *Levite. 1. 2. my bread for my Fire-offerings]* the Chaldee expoundeth it, *the bread ordained for my oblations*. Under the name of *bread* all food is implied, and the *flesh* it self, or fat of the sacrifices, as is noted on *Levite. 3. 11. the savor of my rest]* the savor or odour of sacrifices which may quiet or pacify my spirit and anger, and make you and your service pleasing and acceptable to me. The Greek translateth it, *for a savor of sweet smell*; the Chaldee, *to be accepted with favor*. See *Lev. 1. 9. in his appointed time]* everyone in the time appointed therefore of God: the Greek saith, *in my feasts*; for the same word which signifieth an appointed time, is also used for a solemn feast appointed of God, *Levite. 23. 2*. Hereby God limiteth every sacrifice his proper day and time; which if it were let slip, that oblation might not be offered in another day or time. This is further manifested in *verse. 10*. where he saith, *The Burnt-offering of the Sabbath, in his Sabbath*; which the Hebrews expound thus, *and not the Burnt-offering of one Sabbath, in another Sabbath*. Maimonides tom. 3. in *Tamidin, chap. 1. s. 7*. And it is a common proverb among them, *Gnabar Zeman, gnabar korban*; *If the time be past, the oblation is past*: and it is prophesied of Antiochus the wicked, that he should *think to change the times and the laws. Dan. 7. 25*. And Jeroboam king of Israel, who kept the feast of the seventh month, *in the eighth month*, is taxed for it in the *Scripture*, which calleth it *the month which he had devised of his own heart, 1 King. 12. 32, 33*.

Vers. 3. *the Fire-offering]* the sacrifices to be burned with fire unto the Lord; which *Fire* signified both the work of God's Spirit, and the fiery trials and afflictions through which Christ and his children should be consecrated unto God, *Matth. 3. 11. Hebr. 9. 14. 1 Pet. 4. 12, 13, 14. of the first year]* Hebr. *son of the year*: so after often in this and the next chapter: of which phrase see the Annotations on *Exod. 12. 5. perfect]* that is, *perfect lambes*, without blemish or corruption: what this meant is shown on *Lev. 1. 3. and 22. 21. day by day]* or *for a day*, that is, daily. *a continual Burnt-offering]* Hebr. *a Burnt-offering of continuation*, which should be offered without intermission. See the notes on *Exod. 29. 42. and Levite. 1*.

Vers. 4. *make ready]* or *do*, that is, kill, sprinkle the blood, cut in pieces, burn on the Altar, and all other rites pertaining to sacrificing, shown in *Levite. 1. between the two evenings]* that is, in the after-noon: of which phrase, see the Annotations on *Exod. 12. 6*. God setteth no hours for the morning or evening sacrifices, because they might occasionally be changed. By the Hebrew Canons, the ordinary time of killing the morning sacrifice, was *before Sun-rising, after that the face of all the East was enlightened*, that is, between daybreaking and Sun-rising. The time of killing the evening sacrifice, though it might be all the after-noon, yet they used not to kill it till *half an hour after two of the clock*: and this they did by reason of the sacrifices of particular persons, or of the congregation, *because it was unlawful to offer any oblation at all, before the continual Burnt-offering of the morning: neither killed they any oblation after the continual evening sacrifice, save the oblation of the Passover only: for it was impossible for all Israel to offer*

*their Passovers in two hours: So they killed not the Passover, but after the daily evening sacrifice.* Maimonides in *Tamidin, chap. 1. sect. 3, 4.* By this daily sacrifice morning and evening, was signified the reconciliation of the Church unto God by faith in Christ; notwithstanding their continual infirmities which they fell into night and day, (as one end of the Burnt-offering was to make atonement for sins, *Job 1. 5.*) and that being reconciled, they should both show their thankfulness for it unto God, and expect from him a blessing upon them, their labors, and their rest. Wherefore at such times, special favors were shown of God unto his people; as, *in the morning, when the Meat offering was offered,* the country was miraculously filled with water, for Israel, when they were in distress, *2 King. 3. 9, 10, 20.* And *about the time of the evening oblation,* God answered unto Daniel's prayers, by sending the Angel Gabriel unto him, who fore-told him when Christ should come for the salvation of his people, *Dan. 9. 20, 21, 22, &c.* See also the notes on *Exod. 29. 39.*

Vers. 5. *a tenth part]* that is, *an omer;* for that was the tenth deal of an Ephah or Bushel, as is shown in *Exod. 16. 36. fine flower]* meaning *wheaten flower,* as *Exod. 29. 2.* So Chazkuni here saith, *as the flower spoken of in the consecration (of the Priests) was of wheat; so all flower spoken of in the Law is of wheat. the fourth part]* that was somewhat less than a quart of oil; for an *Hin* contained *twelve Logs,* and a Log held as much as six eggs: See the Annotations on *Exod. 30. 24.* and *Levite. 14. 10.* When God shown unto Ezekiel the spiritual Temple which Christ should build, and the service therein, (declared after the similitude of the Legal service of Moses,) he saith, that every Lamb should have for the Meat-offering *the sixth part of an Ephah, and the third part of an Hin of oil.* *Ezek. 46. 13, 14.* where the quantity is increased more than was offered under Moses: to teach, that as God's grace and blessing aboundeth towards us in Christ, so should our thankfulness again towards him, abound more than under the Law, by a more cheerful obedience unto him, and more ample fruits of the spirit figured by the *flower and oil. beaten oil]* oil signified grace; beating of it signified afflictions, whereby the grace of God is more perfected in us, *2 Cor. 1. 21.* and *12. 9, 10.* *The oil was beaten in a mortar and they stratned it out with hands, and pressed it not out in an (oil) press, to the end there might be found no dregs in it,* saith Chazkuni on *Numb. 28.*

Vers. 6. *which was made]* that is, *which (or such as) was offered;* as in Targum Jonathan it is expounded, *such as was offered at the mount of Sinai.* Or, by *made,* understand *ordained* of God, having reference to the ordinance in *Exod. 29. 38.—42.* Thus God calleth them throughout their generations, unto his first institution, which they were to keep, till he himself made a change of the Law. And here observe, that the Lamb, the flower, and the oil, are all of them together called a *Burnt-offering,* as also in *Ezek. 46. 15.* because the Meat-offering with the oil was all burned on the Altar, as was the lamb, and so differed from the Meat-offering in *Levite. 2.* whereof an handful only was burned.

Vers. 7. *Drink-offering]* so named of *pouring out* upon the Altar, as is noted on *Num. 15. 5. in the holy place]* the Court of the Sanctuary; Hebr. *in the Holiness. strong wine]* in Hebrew *Shecar,* which name the Greek retaineth, calling it *Sikera,* and so in the Evangelists writing, *Luk. 1. 15.* It is generally used for all strong drink, which causeth mirth, fullness, and (if it be taken excessively) drunkenness: See the notes on *Gen. 43. 34.* The Chaldee here translateth it, *old*

wine, and that is better than new, *Luke* 5. 39. Thus God required the best liquor, wine; and the best sort of wine to be given with his sacrifice: which was a figure, not only of the blood of Christ, (the memorial whereof he hath still left unto his Church in wine, *Matth.* 26. 27, 28, 29.) but of the blood also of his servants, poured out in martyrdom, upon the sacrifice and service of the faith (as in the holy place) *Phil.* 2. 17. See the Annotations on *Numb.* 15. 12.

Vers. 9. *the Sabbath day]* Hebr. *the day of Sabbath*, that is, of Rest; which the Greek expresseth in the form plural, *the day of Sabbaths*, and so in the New Testament, *Luke* 4. 16. *Act.* 13. 14. and 16. 13. *two he-lambes]* understand, as the Greek version addeth, *ye shall bring two he-lambes*: these were over and beside the daily sacrifices fore-mentioned, *verse.* 10. The Sabbath was a remembrance of the creation of the world; *Exod.* 20. 11. of Israel's coming out of Egypt, *Deut.* 5. 15. a sign of their sanctification by the Lord, *Ez•k* 20. 12. and a figure of grace and rest, which should come by faith in Christ, *Hebr.* 4. As therefore this day was a sign of more than ordinary favors from the Lord, so he required greater testimonies of their thankfulness and sanctification. And Ezekiel prophesying of the Churches service under the Gospel, under the figure of these legal ordinances, he saith, *And the Burnt-offering that the Prince shall offer unto the LORD, in the Sabbath day, shall be six lambes perfect, and a ram perfect: and the Meat-offering shall be an Ephah for a ram; and the Meat-offering for the lambes shall be the gift of his hand, and an Hin of oil to an Ephah, Ezek.* 46. 4, 5. signifying that the service of God now in spirit and truth should exceed the legal services of old.

Vers. 10. *in his Sabbath]* the Chaldee expoundeth it, *that shall be done in the Sabbath*; it meaneth, that on the Sabbath it should be offered, and not deferred till another day or week, as is before noted, *verse.* 2. The like is for the month in *verse.* 14.

Vers. 11. *the beginnings of your months]* that is, as the Greek translateth it, *the new-moons*; for in Israel they began the month with the new moo•; and it was proclaimed by the Synedrion, or M 〈...〉 strates, as Maimonides showeth in *Kiddush ba* 〈...〉 *cap.* 1. These new-moons were days sanctified to the service of God, by special sacrifices appointed, as after followeth; then did they blow with the silver trumpets in the Sanctuary, *Numb.* 10. 10. and for Burnt-offerings on the Sabbaths, New-moons, and solemn Feasts, was Solomon's Temple dedicated, *2 Chron.* 2. 4. Then also did they throughout the coasts of Israel repair unto the Prophets, or other Ministers of God, for to hear his Word, as appeareth by *2 King.* 4. 23. *Wherefore wilt thou go to him (to the man of God) today? it is neither New-moon, nor Sabbath.* Then also they kept religious feasts, *1 Sam.* 20. 5, 6. neither was it lawful to buy or sell, or do other like worldly works, *Amos* 8. 5. but they were to meditate of their light, sanctification, graces, and comforts to come by Christ, whereof these and other holy-days were a shadow, *Col.* 2. 16, 17. And in Christ we spiritually keep this feast (as the Apostle speaketh of the Passover, *1 Cor.* 5. 7, 8.) for so it is prophesied, *From one New-moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD, Isaiah* 66. 23. Not that we are now bound to observe days, and months, and times, and years, *Gal.* 4. 10. but are taught by those figurative speeches in the Prophets, to worship the Father in spirit and in truth, *John.* 4. 21, 23. who will accept of our service performed in Christ, in every place, as he did at Jerusalem, *Malac.* 1. 11. and at all times, as he did at the solemn Feasts of Israel. The renewing of the Moon, (which

borroweth her light of the Sun) might figure the renewing of the Church (said to be *fair as the Moon*, Song 6. 10.) by Christ *the Sun of righteousness*, Mal. 4. 2. whiles her light and joy is by him increased and continued; as it is written, *Thy Sun shall no more go down, neither shall thy Moon withdraw it self: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.* Isaiah 60. 20. And Ezekiel (prophesying of the days of Christ) saith of the *gate of the inner Court of the Sanctuary, that looketh toward the East*, which should be shut the six working days, that in the Sabbath, and in the day of the New-moon, it should be opened, Ezek. 46. 1. The Hebrews say, *As the beginnings of the months are sanctified and renewed in this world, so shall Israel be sanctified and renewed in time to come.* Pirke R. Eliezer, per. 51. two bullocks] The service at the New-moon was much more than in the Sabbath, for that was but two lambes, verse. 9. but this at the New-moon, is two bullocks, one-ram, and seven lambes, all Burntofferings, and one goat-bucke, for a Sin-offering, verse. 11. 15. These sacrifices were offered, beside the daily Burnt-offering, and after the same: but Ezekiel foretellet a lessening of this service, speaking but of one bullock, six lambes, and a ram, which the Prince should offer, Ezek. 46. 6.

Vers. 12. *three tenth parts*] of an Ephah or [unspec] Bushel, as in verse. 5. that is, three Omers. The like quantity was prescribed in Numb. 15. 9. and so two Omers for a ram, Num. 15. 6. But in Ezek. 46. 7. the Meat-offering is increased; *an Ephah for a bullock, and an Ephah for a ram; and for the lambs, according as his hand shall attain unto.* See before on verse. 9.

Vers. 13. *a several tenth part*] Hebr. *a tenth part a tenth part*, that is, for everyone a tenth part; or, (as Moses explaineth it in Numb. 29. 4.) *one tenth part for one lamb.* So after in verse. 21. and 29. and chap. 29. verse. 10. 15. *with oil*] with the fourth part of an Hin of beaten oil, as was declared in verse. 5. But when there was an Ephah of flower for a Meat-offering, there was *an Hin of oil to an Ephah*, Ezek. 46. 5. 7. 11.

Vers. 15. *for a Sin-offering*] in Greek, *for sin*; this was to make atonement for them, verse. 22. the law for sin-offerings was given in Levite. 4. And whereas some Sin-offerings were eaten by the Priests, and othersome (whose blood was carried into the Holy place) were not eaten, but burnt without the campe, Levite. 6. 26. 30. of this the Hebrews say, *The offering (or doing) of the Sin-offerings at the beginnings of the months, and at the solemn feasts, is like the offering of the Sin-offering that is eaten.* Maimonides in Tamidin, chap. 7. sect. 2.

Vers. 16. *the first month*] called of the Hebrews *Abib*, and *Nisan*; it answereth in part to that which we call *March*: see the notes on Exod. 12. 2. and Levite. 23. 5.

Vers. 17. *the feast*] of unleavened cakes, as is expressed in Levite. 23. 6. The *Passover* was a figure of Christ our *Passover*, to be sacrificed for us: the *unleavened cakes* signified *sincerity and truth*, with which we should *keep the feast*, 1 Cor. 5. 7, 8. See the Annotations on Exod. 12. 15.

Vers. 18. *any servile work*] Hebr. *any work of service*: it meaneth *any work* save about that which men should eat; *that only* was to be done of them, Exod. 12. 16. See the notes there, and on Levite. 23. 7.

Vers. 19. *two bullocks, &c.*] the same sacrifices, and so many as were offered at the New-moons, verse. 11. The Meat and Drink-offerings also were the same, verse. 12, 13. 20, 21. But

Ezekiel prophesieth of a change, how at the Passover on the fourteenth day, the Prince should prepare *for himself, and for all the people of the land, a bullock for a Sin-offering. And the seven days of the feast* (of unleavened cakes) he should prepare *a Burnt-offering to the LORD, seven bullocks, and seven rams perfect, daily the seven days; and for a Sin-offering, a goat-bucke of the goats daily.* The Meat-offerings also should be increased; *an Ephah for a bullock, and an Ephah for a ram, and an Hin of oil for an Ephah, Ezek. 45. 22, 23, 24.*

Vers. 22. *a Sin-offering]* of it the Hebrews say, *it was eaten in the second day of the Passover, which was the sixteenth day of* (the first month) *Nisan.* Maim. in Tamidin, chap. 7. sect. 3. See before on *verse. 15.*

Vers. 23. *Beside the Burnt-offering]* the daily sacrifice appointed in *verse. 3.* unto which these sacrifices forementioned were added. And beside all these, there was the Lamb for a Burnt-offering, which was sacrificed with the wave *Sheafe* or *Omer*, as was commanded in *Levite. 23. 10.—13.*

Vers. 25. *the seventh day]* which was the last day of the feast of unleavened cakes, and in this day it is said, there should be *a feast to Jehovah, Exod. 13. 6.* called here *a convocation of holiness, or holy assembly.* So in *Exod. 12. 16.* and *Lev. 23. 8.*

Vers. 26. *day of the First-fruits]* called *Pentecost, Act. 2. 1. the feast of harvest, Exod. 23. 16. the feast of Weekes, of the first-fruits of wheat-harvest, Exod. 34. 22. a new Meat-offering]* called so in respect of the former offered at the Passover: the law for this was given in *Levite. 23. 16. after your weeks]* after the seven weeks, or fifty days, which the Israelites were commanded to *number* unto them from the Passover, *Levite. 23. 15, 16.* The Hebrew which usually signifieth *in your weeks,* is here to be interpreted *after:* See the Annotations on *Exod. 2. 23.*

Vers. 27. *two bullocks]* these and the rest following are here added to the Feast, over and beside those *seven lambes, one bullock, and two rams,* which were offered with the first-fruits, *Levite. 23. 18.* as is shown in the Annotations there; and *beside the continual Burnt-offering, or daily sacrifice,* as after followeth in *verse. 31.*

Vers. 31. *and their drink-offerings]* This seemeth to be referred not only to the former, *ye shall make* them ready, but also to the latter, *they shall be perfect:* that as the beasts, flower and oil, were to be perfect, unblemished, sound and sweet; so the wine for drink-offerings should likewise be perfect, (as he called it *strong wine,* in *verse. 7.*) not dead, sour, mixed with dregs or lees, or otherwise corrupted. See the Annotations on *Gen. 4. 4.*

## CHAP. XXIX.

1 The offerings at the feast of Trumpets on the first day of the seventh month; 7 at the day of afflicting their souls, which was the tenth day of the seventh month; 12 and on the eight days of the feast of Tabernacles, which began on the fifteenth day of the seventh month.

AND in the seventh month, in the first *day* of the month, ye shall have a convocation of holiness; ye shall not do any servile work: a day of blowing of *trumpets* shall it be unto you. And ye shall make *ready* a Burnt-offering for a savor of rest unto Jehovah; one bullock, a

youngling of the herd, one ram, seven he-lambes of the first year, perfect. And their Meat offering *shall be* of fine flower mingled with oil; three tenth *parts* for a bullock, two tenth *parts* for a ram. And one tenth *part* for one lamb, throughout the seven lambes. And one goat-bucke of the goats [unspec 5] *for a Sin-offering*, to make atonement for you.

Beside the Burnt-offering of the month, and his Meant-offering, and the continual Burnt-offering, and his Meat-offering, and their Drink-offerings according to their manner, for a favor of rest; a Fire-offering unto Jehovah.

And in the tenth *day* of this seventh month ye shall have a convocation of holiness, and ye shall afflict your souls; ye shall not do any work. And ye shall offer a Burnt-offering unto Jehovah *for a savor of rest*; one bullock, a youngling of the herd, one ram, seven he-lambes, of the first year, perfect shall they be unto you. And their Meat-offering *shall be* of fine flower, mingled with oil; three tenth *parts* for a bullock, two tenth *parts* for one ram. A several tenth *part* for one lamb, throughout the seven lambes. One goat-bucke of the goats, *for a Sin-offering*, beside the Sin-offering of atonements, and the continual Burnt-offering, and the Meat-offering of it, and their Drink-offerings.

And in the fifteenth day of the seventh month ye shall have a convocation of holiness; ye shall not do any servile work, and ye shall festively keep a feast unto Jehovah seven days. And ye shall offer a Burnt-offering, a Fire-offering *for a savor of rest* unto Jehovah; thirteen bullocks, younglings of the herd, two rams, fourteen he-lambes of the first year, they shall be perfect. And their Meat-offering *shall be* of fine flower, mingled with oil; three tenth *parts* for one bullock, throughout the thirteen bullocks; two tenth *parts* for each ram, of the two rams. And a several tenth *part* for one lamb, throughout the fourteen lambes.

And one goat-buck of the goats *for a Sinoffering*, beside the continual Burnt-offering, his Meat-offering, and his Drink-offering.

And in the second day, twelve bullocks, younglings of the herd, two rams, fourteen he-lambes of the first year, perfect.

And their Meat-offering and their Drinkofferings, for the bullocks, for the rams, and for the lambes, by the number of them according to the manner. And one goat-bucke of the goats *for a Sin-offering*, beside the continual Burnt-offering, and the Meat offering thereof, and their Drink-offerings.

And in the third day, eleven bullocks, two rams, fourteen he-lambes of the first year, perfect. And their Meat-offering and their Drink-offerings, for the bullocks, for the rams, and for the lambes by the number of them, according to the manner. And one [unspec] goat-buck *for a Sin-offering*, beside the continual Burnt-offering, and his Meat-offering, and his Drink-offering.

And in the fourth day, ten bullocks, two rams, fourteen he-lambes of the first year, perfect. Their Meat-offering and their Drink-offerings, for the bullocks, for the rams, and for the lambes, by the number of them, according to the manner. And one goat-bucke of the goats



for a Sin-offering, beside the continual Burnt-offering, his Meat-offering, and his Drink-offering.

And in the fifth day, nine bullocks, two rams, fourteen he-lambs of the first year, perfect. And their Meat-offering, and their [unspec] Drink-offerings, for the bullocks, for the rams, and for the lambes, by the number of them, according to the manner. And one goat-bucke for a Sin-offering, beside the continual Burnt-offering, and his Meat-offering, and his Drink-offering.

And in the sixth day, eight bullocks, two rams, fourteen he-lambs of the first year, perfect. And their Meat-offering, and their Drink-offerings, for the bullocks, for the rams, and for the lambes, by the number of them, according to the manner. And one goat-buck for a Sin-offering, beside the continual Burnt-offering, his Meat-offering, and his Drink-offering.

And in the seventh day, seven bullocks, two rams, fourteen he-lambs of the first year, perfect. And their Meat-offering, and their Drink-offerings, for the Bullocks, for the rams, and for the lambes, by the number of them, according to the manner.

And one goat-bucke for a Sin-offering, beside the continual Burnt-offering, his Meat offering, and his Drink-offering.

In the eighth day ye shall have a solemn assembly; ye shall not do any servile work.

And ye shall offer a Burnt-offering, a Fireoffering for a favor of rest unto Jehovah; one bullock, one ram, seven he-lambs of the first year, perfect. Their Meat-offering, [unspec] and their Drink-offerings, for the bullock, for the ram, and for the lambes, by the number of them, according to the manner.

And one goat-bucke for a Sin-offering, beside [unspec] the continual Burnt-offering, and his Meat-offering, and his Drink-offering.

These things ye shall do unto Jehovah in [unspec] your solemn feasts, beside your vows, and your voluntary offerings, for your Burnt-offerings, and for your Meat-offerings, and for your Drink-offerings, and for your Peaceofferings. And Moses spake unto the sons of Israel, according to all that Jehovah commanded Moses.

### **Annotations.**

*THE seventh month*] called in 1 King. 8. 2. *the month Ethanim*, of the Hebrews commonly *Tisri*; of us, *September*. This month was *the going out of the year*, Exod. 23. 16. and *the revolution of the year*, Exod. 34. 22. for then the old year went out, and the new began, as touching the Iubilees, Levite. 25. 9, 10. and other civil affairs: but by reason of Israel's coming out of Egypt in Abib, or March, that month was made unto them *the first of the months of the year*, Exod. 12. 2. So the Ecclesiastical feasts were reckoned after this order; and that which had been the first month, is here and usually called *the seventh. the first day*] Hebr. *the one day*; of which phrase see Gen. 1. 5. *blowing of trumpets*] of this rite, see Levite. 23. 24. and the Annotations there.

Vers. 2. *savor of rest*] which the Greek translath, *of sweet smell*; the Chaldee, *to be accepted with favor before the LORD*. See *Gen. 8. 21. one bullock*] at every new moon they were to offer two bullocks, one ram, and seven lambes, *Numb. 28. 11.* the same were to be offered at this New-moon, and this one bullock, one ram, and seven lambes, &c. here mentioned, were added over and *beside the Burnt-offering of the month*, as is after expressed in *verse. 6.* So this day they sacrificed three bullocks, two rams, and fourteen lambs for Burnt-offerings, and two goats for Sin, besides the two lambes for the daily oblation. For as the solemnity was greater, by reason of the blowing of the Trumpets, (which figured the preaching of repentance and belease in Christ, *Isaiah 58. 1. Mark. 1. 1, 2, 3, 4.*) so their service and thankfulness unto God was to be testified by the moe sacrifices. And if this new-moon fell to be on the Sabbath, then besides all the former oblations, they offered also the *two lambes*, which were added for the Sabbath, *Numb. 28. 9, 10.* The Order of offering is said to be thus; After the daily morning sacrifice was offered, *the addition of the Sabbath was first, and after that, the addition of the new-moon; and after it, the addition of this good day (or seast) Maimonides in Tamidin, chap. 9. sect. 2.*

Vers. 6. *their manner*] Hebr. *their judgment*, that is, the law and ordinance prescribed of God. So in *verse. 18. 21. 24.* &c. Under this word *manner*, or *judgment*, the Hebrews understand the order also h•e set down: for whereas sometimes the Sinoffering was offered first, before the Burnt-offering, *Leo. 5. 7, 8, 10. in the oblations of the feast (they say) it was not so, but they offered according to the order that is written, as it is said, According to their manner. As, first the Bullocks, and after them the Rams, and after them the Lambs, and after them the Goat-buckes, although the Goat-buckes were Sin-offerings, and all those before them were Burnt-offerings.* Maimonides in *Tamidin, chap. 9. sect. 7.*

Vers. 7. *the tenth day*] which was *the day of Atonements, Lev. 23. 27.* called *the Fast, Act. 27. 9.* The manner of Atonement, and the service on that day, is described at large in *Levite. 16. afflict your souls*] with fasting and abstinence: see the Annotations on *Lev. 16. 29.*

Vers. 11. *beside the Sin-offering of Atonements*] that Goat-bucke, whose blood was carried into the Holy place, & the body burned without the camp, *Lev. 16. 9. 29.* besides it, this sacrifice here commanded was to be offered, and besides the daily Burntoffering. *On Atonement day, they offer an addition according to the addition of the beginning of the year [which was the first day of the seventh month, fore-mentioned in verse. 1, 2.] a bullock & a ram, and this ram is called the people's ram; and seven lambes, all of them for Burnt-offerings, and a goat-buck for a Sinoffering, & that was eaten at evening. Moreover the congregation offered a goat-bucke for a Sin-offering which was burnt, the fellow whereof was sent away for a Scape-goat, (Lev. 16. 9, 10.) Maim. in Tamidin, c. 10. s. 1, 2.* This Atonement was a lively figure of our reconciliation unto God, by the death of Christ, (as is shown on *Levite. 16.*) the afflicting of their souls figured repentance and humiliation for sins, with our fellowship in the afflictions of Christ, *Rom. 6. 3, 4, 6. 1 Pet. 2. 21.* The sacrifices added here, signified the faith that God's people should have in Christ sacrificed, and thankfulness unto God therefore, *1 John. 2. 1, 2. Hebr. 10. 10. 19. 22. &c. Rom. 12. 1, 2.*

Vers. 12. *the fifteenth day]* when the *feast of Booths*, or of *Tabernacles* did begin, which lasted sevē days, *Lev. 23. 34, 35, 36, &c.* the signification of which feast is shown in the Annotations on that place.

Vers. 13. *thirteen bullocks]* Whereas at the other feasts forementioned, they offered but two bullocks, one ram, and seven lambs in a day; at this, they were to offer thirteen bullocks, two rams, and fourteen lambs; both because the solemnity was greater, and at this time they had gathered in their corn and wine, and had seen the blessing of God in all their increase, and in all the works of their hands, *Deut. 16. 13, 15.* therefore the Lord required moe sacrifices in sign of thankfulness. But Ezekiel prophesying of the days of Christ (under whom we keep this feast in spirit and truth, *Zach. 14. 16.—19.*) appointeth like sacrifices as were to be offered at the Passover; as that the Prince should prepare seven bullocks and seven rams daily for a Burnt-offering, &c. *Ezek. 45. 23, 25.*

Vers. 17. *twelve bullocks]* in every of the seven days of this feast, one bullock is abated, as on the second day twelve, on the third day *eleven*, *verse. 20.* on the fourth day *ten*, *verse. 23.* and so forward, till on the seventh day they were to offer *seven bullocks*, *verse. 32.* (all which, in seven days amounted to seventy bullocks) but the rams and lambes were every day alike. By this diminishing of one bullock every day, the Holy Ghost might teach their duty to grow in grace, and increase in sanctification: that their sins decreasing, the number of their sacrifices (whereby Atonement was made for their sins) should also decrease daily. Or it might signify a diminishing and wearing away of the legal offerings, to lead them unto the spiritual and reasonable service, by presenting their own bodies a living sacrifice, holy, acceptable unto God, *Rom. 12. 1.*

Vers. 18. *and for the lambes]* the Hebrews say that the Meat and Drink-offerings of these several sacrifices were *never to be mixed together, but the Meat and Drink-offerings of the bullocks were by themselves, and the Meat and Drink-offerings of the rams by themselves, and of the lambes by themselves; whether they were the oblations of the congregation, or the oblations of a particular person.* Maimonides in *Tamidin, chap. 10. sect. 15.*

Vers. 35. *In the eighth day]* Chazkuni here observeth, that it is not said (as was of the former days) *And in the eighth day; to teach that it was a good day (or feast) by it self. a solemn assembly]* or, *general assembly:* See the notes on *Lev. 23. 36.*

Vers. 36. *one bullock]* though this was the last, and *the great day of the feast*, *John. 7. 37.* yet were the sacrifices fewer than on any other day; as if God would call them from the multitude of outward oblations to his spiritual worship, as is noted on *verse. 17.* And our Savior on that day called the people from their many carnal observations (some whereof are noted on *Levite. 23. 40.*) unto himself to drink the waters of his Spirit, *John. 7. 38, 39.*

Vers. 39. *beside your vows, &c.]* of the difference between *Vowes* and *Voluntary offerings*, see the Annotations on *Lev. 7. 16.* The sacrifices fore-mentioned the congregation of Israel was bound to offer, everything in his day: but all men as they had either vowed, or voluntarily would, brought their sacrifices at the feasts, (especially Peace-offerings, which the owners did eat before the Lord,) that according to the blessing of God upon them, they, their

children and their servants, the Levites, the stranger, the fatherless and the widow with them, might eat and drink, and rejoice before the Lord, *Deut.* 16. 10, 11. 14, 15. The truth and complement of all which solemnities are now fulfilled unto us by Christ, who by once offering of him-self, hath reconciled us unto God, and wrought our eternal redemption, and hath given us of his Spirit, whereby we know that he abideth in us, and hath placed in us the kingdom of God, which consisteth in righteousness and peace, and joy in the holy Ghost: That by him we should offer *the sacrifice of praise to God continually, that is, the fruit of our lips, confessing to his Name, and should not forget to do good, and to communicate, for with such sacrifices God is well pleased, Coloss.* 2. 16, 17. *Heb.* 9. 12. 26. 28. 1 *John.* 3. 24. *Rom.* 14. 17. *Heb.* 13. 15, 16.

**CHAP. XXX.**

1 The Lord commandeth that men's vows or oaths be not profaned, but kept. 3 Amaid in her fathers house, the father hath power to establish her vow, or to disannul it. 6 Likewise a married woman is in her husbands power, he may confirm or disannul. her vow, in the day that he heareth it. 9 But the vows of a widow, or divorced woman, are to stand. 10 An explanation of the case between man and wife, concerning vows or oaths.

〈 in non-Latin alphabet 〉

AND Moses spake unto the heads of the tribes, concerning the sons of Israel, saying, This is the thing which Jehovah commanded. A man, when he shall vow a vow unto Jehovah, or swear an oath to bind a bond upon his soul, he shall not profane his word, he shall do according to all that proceedeth out of his mouth. And a woman, when she shall vow a vow unto Jehovah, and bind a bond in her fathers house in her youth: And her father hear her vow and her bond, which she hath bound upon her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond which she hath bound upon her soul shall stand. But if her father disannul her in the day *that* he heareth, not any of her vows or of her bonds which she hath bound upon her soul shall stand: and Jehovah will mercifully forgive her, because her father disallowed her. And if having she have an husband, and her vows *be* upon her, or the utterance of her lips, which she hath bound upon her soul; And her husband hear, and hold his peace at her in the day *that* he heareth; then her vows shall stand, & her bonds which she hath bound upon her soul shall stand. But if in the day *that* her husband heareth he disallow her, then he shall make void her vow which *is* upon her, and the utterance of her lips which she hath bound upon her soul; and Jehovah will mercifully forgive her. But the vow of a widow, and of her *that is* put away, whatsoever she hath bound upon her soul shall stand upon her.

And if she vowed *in* her husbands house, or bound a bond upon her soul with an oath:

And her husband heard, and held his peace at her, *and* disallowed her not; then all her vows shall stand, and every bond which she hath bound upon her soul shall stand. But if her husband hath utterly made them void in the day *that* he heard, whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand; her

husband hath made them void, and Jehovah will mercifully forgive her. Every vow, and every oath of bond to afflict the soul, her husband may establish it, and her husband may make it void.

But if her husband altogether hold his peace at her from day today, then he establisheth all her vows, or all her bonds, which *are* upon her: he establisheth them, because he held his peace at her in the day *that* he heard *them*. But if he shall utterly make them void, after *that* he hath heard *them*, then he shall bear her iniquity. These *are* the statutes, which Jehovah commanded Moses, between a man and his wife, between a father and his daughter, in her youth, *in her fathers house*.

### Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the 42. Lecture of the Law: See *Gen.* 6. 9.

*THE heads]* that is, as the Greek translatheth, *the Rulers (or Princes) of the Tribes*. In the two former Chapters were laws for necessary duties commanded: here followeth the law for voluntary things, which people having by vow or oath taken upon them, were bound to perform. *concerning the sons]* or, *to the sons of Israel;* or as the Greek joineth it with the former, *the Princes of the Tribes of the sons of Israel*. It was spoken by Moses to the Princes, that by them it might be orderly communicated unto the people; as in *Exod.* 12. 3. 21. and 4. 29. also that the Governors should look unto the people for the performance of their religious promises. *the thing]* Hebr. *the word*.

Vers. 2. *a vow]* a religious promise to the Lord. Of *a vow*, and how it differed from a voluntary gift, see the Annotations on *Levite.* 27. 2. and 7. 16. and of *an oath*, see the notes on *Levite.* 5. 1. 4. And that alms promised for the poor, is comprehended also under the name of vows, is shown on *Deut.* 23. 21. *a bond upon his soul]* that is, to bind his soul (or himself) with a bond▪ Hereupon is that manner of speech, *Thy* ⚔ *are upon me, O God, Psal.* 56. 12. *not vow▪ his word]* not violate or break his promise, [unspec] but shall have an holy care to keep it. A like phrase is of *profaning a covenant*, in *Psal.* 55. 20. and 89. 34. And as vows might not be broken, so neither might they be delayed, *Deut.* 23. 21. *all that proceedeth out of his mouth]* that is, every word of his, as the phrase is opened in *Luk.* 4. 4. from *Deut.* 8. 3. This is to be understood of good and lawful vows, and such as are in a man's power to perform▪ for impossible vows are to be repented of, and wicked vows or oaths are not to be kept, but broken, *Act.* 23. 21. &c.

Vers. 3. *and bind a bond]* to wit, *upon her soul*, [unspec] as •n *verse.* 4. that is, *bound her self with a bond*. And, may ••re be used for *Or* (as it is often, and as the Greek here translatheth, *or determine a determination*) to imply either a vow to sanctify anything to the Lord, or a bond to restrain her self from something, as by afflicting her soul, or abstinence, as in *verse.* 13. *in her fathers house]* she abiding there, and being under his power. The Hebrews (as Sol. Rashi on this place) by *house*, do understand *power*, saying, *under the power of her father, though she be not in his house. in her youth]* youth differeth from childhood, for in her youth she understandeth what a vow is, whereof in child-hood she is ignorant. The Hebrew Canons have limited the time both for men and women, t•us: *A young man that is a son of twelve years*

and one day, and a young woman that is a daughter of eleven years and one day, which do swear or vow, either vows of binding (or restraint,) or vows of sanctifying (anything to the Lord.) they do examine them, and ask questions of them. If they know to whose name they have vowed, &c. then their vows are stablished: but if they know not, then is there nothing in their vows or words. And this examination is necessary all that year, which is the twelfth year for a young maid, and the thirteenth year for a young man. Before this time, although they say, we know to whose name we have vowed, their vows are no vows. But after this time, when the son is a son of thirteen years and one day; and the daughter is a daughter of twelve years and one day; although they say, we know not to whose name we have vowed; their words are established, and their vows are vows, &c. And this is the time of vows spoken of in every place: for as much as they are come to the years of great (or aged) persons, their vows are stablished. Maimon. tom. 3. Treat. of Vowes, chap. 11. sect. 1, 3, 4.

Vers. 4. *hold his peace at her]* or, *keep silence at it:* though he do not by words app•v, yet by silence he seemeth to consent, therefore her vow standeth firm. *shall stand]* that is, shall be stable, firm and sure; as the field which Abraham bought, was said to *stand*, when by sale it was made sure, *Gen. 23. 17. 20.* So ones counsel or word is said to *stand*, when it abideth firm, *Prov. 19. 21. Isaiah 14. 24. and 40. 8. Jer. 44. 29.*

Vers. 5. *disallow her]* or, *disallow (nulli•e) it,* to wit, her vow: so after. *the day that he heareth]* whether it be in the day that she vowed, or many days after that her father heareth of it. *If she vow and wait many days, and afterward her father or her husband hear of it, then he may break it in the day that he he•reth, &c. as it is said, In the day that he heareth, and not in the day that she voweth only.* Maimonides in Vowes, chap. 12. sect. 16. *will mercifully forgive her]* in Greek, *will purge (or cleanse) her:* her sin in vowing, (when she was not in her own power, but in her fathers) shall be forgiven: but she may not perform her vow, which by her fathers authority is disannulled. So for her husband in like fort, *verse. 12.*

Vers. 6. *if having she have a h•sband]* Hebr. *if being she be to a man;* that is, ⟨∞⟩ at all married. *or the utterance of her lips]* or *pronunciation;* that which she hath pronounced, or distinctly uttered, to wit, by oath; as appeaseth by the word *Or*, which distinguisheth it from her vows: and by that which followeth, *which she hath bound upon her soul,* that is, by oath, as in *verse. 2. and 10.* So the pronouncing with the lips, is joined with swearing, in *Lev. 5. 4* and Chazkuni here saith, *the pronunciation is not (meant) but of an oath.*

Vers. 8. *he disallow her]* or, *disallow it,* that is, signify his disallowance of her vow or oath. The Hebrews say, *A man maketh void, or establisheth the words of his wife, or of his daughter in any language, although she know it not; for it is not of necessity that the woman should hear the making void, or the establishmēt, &c. He that maketh void the words of his daughter, or of his wife, it is necessary that he utter it with his lips; and if he make it void in his heart (only) he doth not make it void:* Maim. in Vowes, chap. 13. sect. 1. 7.

Vers. 9. *put away]* to wit, *from her husband,* as is expressed in *Levite. 21. 7.* that is, divorced. *shall stand]* she is to perform her vow; and this (as the Hebrews think) though she be afterward married. As, *A woman which hath no husband, and which is not under her fathers power, if she say, Loe (such) flesh be unlawful to me after thirty days, and she be married within thirty days;*

*although at the time when the vow beginneth, she be under the power of a husband, he cannot make it void; because at the time of the vow (making) she was not under his power. And of this it is said (in Num. 30. 9.) But the vow of a widow, and of her that is put away, &c. Maim. in Vowes, chap. 13. sect. 16.*

Vers. 10. *in her husbands house]* after that she is married, and in her husbands power. But what if she were betrothed only, and remained yet in her fathers house? Of this case the Hebrews say, *A maid that is betrothed, none can make there vow void, but her father and her husband jointly together. And if the one of them alone do make it void, it is not made void. If her espoused husband die, she returneth into the power of her father: and whatsoever she voweth, her father may make void, as before her espousals. If her father die after that she is betrothed, and she make a vow after his death, her husband cannot make it void; for an husband maketh not the vows of his wife void, until she be come into the wedding chamber, (or married.) Maim. in Vowes, chap. 11. sect. 9, 10.*

Vers. 11. *shall stand]* she is to keep her vow, though after her husbands death. *A young woman, whom her father hath given in marriage, if she become a widow, or be divorced after marriage, loe she is as an Orphan whiles her father liveth, and her father cannot make her vows of none effect, although she be yet but a young woman. Maim. ibidem, sect. 25.*

Vers. 12. *hath utterly made them void]* or, *hath any ways made them void;* Hebr. *making void hath made them void:* so in verse. 15.

Vers. 13. *oath of bond]* that is, *binding oath,* or bond confirmed with an oath. *to afflict the soul]* by abstinence, fasting, &c. See the notes on *Levite. 16. 29.* This seemeth to be added for amplification, rather than limitation or restraint: howbeit, the Hebrews from hence gather, that although the father may disannul all his daughters vows, of what sort soever, yet the husband hath not power to disannul the vows of his wife, unless they be of this sort, to wit, vows or bonds to afflict the soul, &c. Sol. Rashi on *Numb. 30.* and Maimonides in *Vowes, chap. 12. sect. 1. may establish it]* or, *may make it stand,* shall confirm it. Some understand these words to be a commandment, and translate thus, *Let her husband establish it, or let her husband make it void,* to wit, out of hand, and let him not defer it till afterward.

Vers. 14. *altogether hold his peace]* Hebr. *holding his peace shall hold his peace,* (or *keep silence.) from day today]* and do not disannul it the same day that he heareth it.

Vers. 15. *shall utterly make them void]* or, *shall any ways make them of none effect:* see this phrase in *verse. 12. shall bear her iniquity]* that is, shall bear the punishment of her iniquity; God will require her sin at his hand. *From hence we learn (saith Sol. Rashi) that he which is a cause of scandal (or offense) unto his neighbor, shall cone in his stead unto all punishments.*

#### CHAP. XXXI.

1 The Israelites are commanded to take vengeance on the Midianites. 5 Twelve thousand of the tribes of Israel, with Phinehas the Priest, are sent to war. 7 They slay all the males, and the five kings of Midian, and Balaam the son of Beor. 9 They take the women and children captives, and the spoil of their goods and cartell, and burn their cities. 13 Moses is wroth

with the Officers for saving the women alive. 19 How the soldiers with their captives and spoil are to be purified. 25 The proportion whereby the prey is to be divided. 28 The tribute levied unto the Lord of the divided prey, and given to the Priests and Levites. 48 The captains of Israel numbering their soldiers, miss not a man, and therefore give a voluntary oblation unto the Treasury of the Lord.

AND Jehovah spake unto Moses, saying; Avenge the vengeance of the sons of Israel upon the Midianites: afterward shalt thou be gathered unto thy people's. And Moses spake unto the people, saying; Arm ye *some* men of yourselves unto the war, and let them be against Midian, to render the vengeance of Jehovah, upon Midian. A thousand of a tribe, a thousand of a tribe, of all the tribes of Israel, shall ye send to the war. So there were delivered of the thousands of Israel, a thousand of a tribe, twelve thousand armed *for* war. And Moses sent them, a thousand of a tribe, to the war: them and Phinehas the son of Eleazar the Priest, to the war; and the holy instruments, and the trumpets of alarm in his hand. And they warred against Midian, as Jehovah commanded Moses, and they killed every male. And they killed the Kings of Midian, beside *those that were* slain of them; Evi, and Rekem, and Zur, and Hur, and Reba, five Kings of Midian: Balaam also the son of Beor they killed with the sword.

And the sons of Israel took the women of Midian captives, and their little ones, and took the prey of all their cattle, and all their flocks, and all their goods. And they burnt all their cities in their habitations, and all their castles with fire. And they took all the spoil, and all the booty, of men, and of beasts. And they brought the captivity, and the booty, and the spoil, unto Moses, and unto Eleazar the Priest, and unto the congregation of the sons of Israel, unto the campe, unto the plains of Moab, which *are* by Jordan, *near* Jericho.

And Moses, and Eleazar the Priest, and all the Princes of the Congregation went forth to meet them without the camp. And Moses was wroth with the Officers of the host, the captains of thousands, and the captains of hundreds, which came from the battle of the war. And Moses said unto them, Have ye saved alive all the females?

Behold, these were to the sons of Israel through the word of Balaam (*a cause*) to commit trespass against Jehovah in the matter of Peor: and there was a plague among the Congregation of Jehovah. Now therefore kill every male among the little ones, and kill every woman that hath known man, by lying *with* a male. But all the little ones among the women, that have not known the lying *with* a male, keep alive for yourselves. And you, encamp ye without the campe, seven days, whosoever hath killed *any* soul, and whosoever hath touched *any* slain; purify yourselves and your captivity, in the third day, and in the seventh day. And purify every garment, and every instrument of skin, and every work of goats (*hair,*) and every instrument of wood.

And Eleazar the Priest said unto the men of the Army, which went to the war, This is the ordinance of the Law, which Jehovah commanded Moses. Only the gold, and the silver, the brass, the iron, the tin, and the lead; Every thing that goeth thorough the fire, ye shall make *it* pass thorough the fire, and it shall be clean; nevertheless, it shall be purified with the water of separation: and every *thing* that goeth not thorough the fire, ye shall make pass



thorough the water. And ye shall wash your clothes in the seventh day, and ye shall be clean; and afterward ye shall come into the campe.

And Jehovah spake unto Moses, saying; [unspec 26]

Take thou the sum of the bootie of the captivity, of man, and of beast; thou, and Eleazar the Priest, and the heads of the Fathers of the Congregation. And divide the bootie into two parts between them that took upon them the war, who went out to battle, and between all the Congregation. And levie a tribute unto Jehovah, of the men of war which went out to battle, one soul of five hundred; of the men, and of the beeves, and of the asses, and of the sheep.

Of their half shall ye take *it*, and thou shalt give *it* unto Eleazar the Priest, for an heave-offering of Jehovah. And of the sons of Israel's half, thou shalt take one portion of fifty, of the men, of the beeves, of the asses, and of the sheep, of all beasts: and thou shalt give them unto the Levites, which keep the charge of the Tabernacle of Jehovah.

And Moses and Eleazar the Priest did as Jehovah commanded Moses. And the booty, the residue of the prey, which the people of the army had made prey of, was six hundred thousand, and seventy thousand, and five thousand sheep. And seventy and two thousand beeves. And sixty and one thousand asses. And souls of mankind, of the women which had not known the lying with male, all the souls *were* two and thirty thousand. And the half, *which was* the portion of them that went out to war, was, the number of sheep, three hundred thousand, & thirty thousand, and seven thousand, and five hundred. And Jehovah's tribute of the sheep was six hundred seventy and five. And the beeves *were* six and thirty thousand; and Jehovah's tribute of them *was* seventy and two. And the asses *were* thirty thousand and five hundred: and Jehovah's tribute of them *was* sixty and one.

And the souls of mankind *were* sixteen thousand: and Jehovah's tribute of them *was* two and thirty souls. And Moses gave the tribute, the heave-offering of Jehovah, unto Eleazar the Priest, as Jehovah commanded Moses. And of the sons of Israel's half, which Moses divided from the men that warred. (Now the Congregations half was, of the sheep, three hundred thousand, and thirty thousand, seven thousand, & five hundred. And beeves, six and thirty thousand. [unspec 44]

And Asses, thirty thousand and five hundred. And souls of mankind, sixteen thousand.) And Moses took of the sons of Israel half, one portion of fifty, of man and of beast, and gave them unto the Levites, which kept the charge of the Tabernacle of Jehovah, as Jehovah commanded Moses.

And the officers which *were* over the thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses. And they said unto Moses, Thy servants have taken the sum of the men of war which *were* in our hand, and there lacketh not a man of us. Therefore we have brought an oblation for Jehovah, what *every* man hath found of jewels of gold, chains, and bracelets, rings, ear-rings, & tablets, to make atonement for our souls

before Jehovah. And Moses and Eleazar the Priest took the gold of them, every wrought jewel.

And all the gold of the heave-offering, that they offered up to Jehovah, was sixteen thousand, seven hundred, and fifty shekels, of the captains of thousands, and of the captains of hundreds. The men of the army had taken spoil, *every man for himself*. And Moses and Eleazar the Priest took the gold of the captains of thousands, and of hundreds, and brought it into the Tent of the congregation, *for a memorial for the sons of Israel, before Jehovah*.

### Annotations.

*AVenge the vengeance]* or, *Revenge the revengement of the sons of Israel*, that is, take vengeance for the Israelites wrong and injury upon the Midianites, who vexed Israel with their wiles, and beguiled them in the matter of Peor, *Numb. 25. 17, 18*. The Lord, to whom vengeance and recompense belongeth, *Dent. 32. 35*. (and would not therefore have men avenge themselves, *Rom. 12. 19*) commandeth this vengeance for his people's sake, many of whom he had formerly slain for sinning with the Midianites, *Numb. 25. 9*. and now turneth his hand against their enemies, because he is *the avenger of all such*, *1 Thess. 4. 6*. Therefore he calleth it here, *the vengeance of the sons of Israel*; but Moses calleth it *the vengeance of Jehovah*, *verse. 3*. And the commandment is given to Moses the Magistrate, the Minister of God, a revenger to execute wrath upon evil doers, *Rom. 13. 4*. *Midianites]* in Greek, *Madianites*, the posterity of Midian the son of Abraham by his wife Keturah, *Gen. 25. 1, 2*. Why these were now punished rather than the Moabites (their partners in sin,) is touched on *Numb. 25. 17. gathered unto thy people's]* that is, die and be buried: See the Annotations on *Numb. 20. 24.* and *Gen. 25. 8*.

*Vers. 3. to render]* or, *to give the vengeance of Jehovah*, which phrase the Apostle useth in *2 Thess. 1. 8. giving (or rendering) vengeance on them that know not God*. That which in *verse. 2.* was called *the vengeance of the sons of Israel*, is here named *the vengeance of the Lord*, as being executed by his word, and for the injury done unto him; for he that toucheth his people, toucheth the apple of his eye, *Zach. 2. 8*. The Chaldee here expoundeth it, *the vengeance of the people of the LORD*.

*Vers. 4. A thousand of a tribe a thousand]* that is, *of every tribe a thousand*; in all, *twelve thousand, verse. 5.* which was but a small company in respect both of the six hundred thousands of Israel, *Numb. 26. 51.* and of the nation of the Midianites, governed by *five Kings, verse. 8*. But *there is no restrain: to the Lord, to save by many, or by few, 1 Sam. 14. 6*. And this small number was chosen, that the victory might be acknowledged the Lord's; as after this he said unto Gideon, *The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me, Judge. 7. 2*.

*Vers. 5. there were delivered]* in Chaldee, *there were chosen*; in Greek, *they numbered*.

*Vers. 6. Phinehas]* the zealous Priest, who had formerly slain Cozbi the Princess daughter of Midian, *Num. 25. 7.—15. holy instruments]* Hebr. *instruments (or vessels) of holiness*: hereby the Ark and things belonging thereto may be meant, as appeareth by *Numb. 14. 44*. Or, because the Ark was but one, and he speaketh here of moe instruments, the trumpets may be

understood: and so to read it, *the holy instruments, that is, the trumpets, &c.* for *and* is sometime used by way of explication for *that is*, or *to wit*, as is noted on *Gen.* 13. 15. But to understand hereby the *Vrim and Thummim*, or *Golden plate* (as some do) is improbable, because they were not in the hand of Phinehas, but of Eleazar, who was the high Priest, *Numb.* 27. 21. and 20. 26. *trumpets of alarm]* to blow an alarm, that they might be remembered before the Lord their God, and saved from their enemies, according to the law and promise in *Num.* 10. 9. and practice in ages following, *2 Chron.* 13. 12, 14, 15. Thus had they both God's commandment, and the signs of his presence and aid, to sanctify their expedition.

Vers. 8. *beside those]* or, *with those that were slain*; for the Hebrew *gnal* often signifieth *with*, as in *Exod.* 35. 22. *Levite.* 14. 31. *Deut.* 22. 6. and other-where. *five kings]* called else-where *Princes and Dukes of Sibon*, *Ios.* 13. 21. But Sihon the Amorite being slain before (*Num.* 21. 23, 24.) these Dukes of his now reigned as Kings, & fought against Israel, and were overcome by faith which subdueth kingdoms, *Hebr.* 11. 33. The Antichristian Amorite (the Beast) hath twice five, that is, *ten Kings*, as *horns* on his head, which *make war with the Lamb* (Christ,) and the Lamb overcome them, *Rev.* 17. 12, 14. and 19. 19.—21. *Balaam also]* they killed *among* (or *with*) those that were *slain of them*, as is expressed in *Numb.* 13. 22. which also is added in the Greek version here. So that either he stayed with the Midianites, when he departed from Balak, or returned from his place unto them, as is noted on *Num.* 24. 25. And he died not the death of the righteous, (as he seemed to desire, *Num.* 23. 10.) but his iniquity was upon his bones, though he was the terror of the mighty in the land of the living; yet was he broken in the midst of the uncircumcised, and lay with them that were slain with the sword, as the Prophet speaketh of others, in *Ezek.* 32. 27, 28.

Vers. 10. *castles]* or, *goodly buildings*, or, *villages*: see this word in *Gen.* 25. 16. The Chaldee here expoundeth it, their houses of worship or adoration, their Temples.

Vers. 12. *the captivity]* that is, *the captives*, women and children: see *Num.* 21. 1. So after in *verse.* 19. *the bootie]* or, *the thing taken*; which being here distinguished from the captives, meaneth the beasts and cattle, as appeareth by *verse.* 32. and 26. *the spoil]* a general word for things taken in war, *Ios.* 22. 8. implying sometime beasts and cattle also, as in *2 Chron.* 15. 11. and all other things, as garments, gold, silver, &c. *verse.* 20. 22. *Ios.* 7. 21. *2 Chron.* 28. 15. victuals, *1 Sam.* 14. 30. and the like. These all they brought unto the Governors and Congregation, to be disposed of according to the will of God, whose the victory was.

Vers. 13. *to meet them]* As Melchizedek King and Priest, went forth to meet Abraham returning from the slaughter of the Kings, *Gen.* 14. so Moses the King, Eleazar the Priest, and the Princes go forth here to meet Abraham's children returning from the slaughter of the Kings of Midian. Wherein the work of Christ (our King and Priest) was figured: who after our spiritual warfare with the enemies of our salvation, meeteth us with his gracious Spirit, to sanctify and bless us, *Hebr.* 7. Also they went out to meet them, to provide for the cleansing of the Soldiers, w<sup>ch</sup> were polluted by the dead, and might not therefore come into the campe before they were purified, *Num.* 5. 2, 3. and 19. 11, 12, 13.

Vers. 14. *the officers]* or, *the Bishops of the host*, as both the Hebrew and Greek words signify: these were *the captains*, as after is explained. Moses who was the meekest man on earth in his own matters, is yet observed to have been often angry for the Lord's cause, as is noted on Num. 12. 3. And he was wroth with *the officers*, because upon them lay the charge to direct and govern the people in the ways of God. Compare Acts 20. 28.  $\langle \diamond \rangle$  Pet. 5. 2, 3. Rev. 2. 1,—5. &c. *the battle of the war]* *the battle-ray* (or *host*) of the war: the first word signifieth warfare, as it is orderly set in array; the second meaneth the war, fight or combat with the enemy.

Vers. 16. *the word of Balaam]* *the doctrine of Balaam*, as Rev. 2. 14. or, (as the Chaldee expoundeth it) *the counsel of Balaam*; having reference to that counsel intimated, Num. 24. 14. a cause to *commit]* or, an occasion to *commit* (Heb. *to give*) *atrespasse* by fornication and idolatry, Num. 25. 1, 2, 3. The Greek translatheth, *to revolt and to despise the word of the Lord. the matter]* Heb. *the word*; in Greek, *because of Phogor*: see Num. 25. 3. 18.

Vers. 17. *known man by lying with a male]* the latter explaineth the former, which sometime is used alone in the same meaning, as in Gen. 4. 1. Luke 1. 34. After it is said, *known the lying with a male*: the like phrases are in Judge. 21. 11, 12.

Vers. 19. *seven days]* for so long did the pollution by the dead continue, Num. 19. 11. *any soul]* that is, *any person. purify]* with the water of separation, *verse. 23. the law whereof was given in Num. 19. your captivity]* that is, *your captives*, or prisoners; as in *verse. 12. The Jews hold, that the heathens are not polluted by the dead, or with other like legal uncleanness, as is noted on Num. 19. 14. But in this case, when heathens are captived by Israelites, and so become their lawful possession, they are unclean, and to be purified, by proportion from the law in Gen. 17. 12, 13. Wherupon Rashi here saith, Your selves and your captivity, not that heathens do receive uncleanness, and need to be sprinkled; but as you the children of the covenant, so your captives also which come into the covenant, and are unclean, have need to be sprinkled. and in the seventh day]* according to the law in Num. 19. 19. the signification whereof is shown there.

Vers. 20. *every garment]* or, *every cloth*: the word implieth not only garments for man's body, but clothes for other use; as in Num. 4. 6 7, 8. *instrument]* or, *vessel of skin*; whatsoever is made of the skin of any beast: so after, *every instrument* (or *vessel*) of wood. *work of goats hair]* that is, *thing made of goats hair*: the word *hair* may here be understood, as in Exod. 25. 4. some add, of goats skins, it may also mean any other part, as Sol. Rashi here saith, it implieth any instrument of the horns, and of the hoofs, and of the bones.

Vers. 21. *which went]* that is, *which had gone*: Hebr. *which came*; wherefore it may also be Englished, *which came from the battle*: so the Greek here translatheth it; and so the Hebrew word which usually signifieth *to*, is by the holy Ghost in Greek translated *from*, or *out of*, as in Rom. 11. 26. *from Isaiah 59. 20. See the like noted on Gen. 36. 6. the ordinance]* or *the statute of the law*; which the Greek calleth *Dicaïoma*, that is, *the just ordinance*, or *righteous statute* of the law. The same word Paul useth in Rom. 2. 26. *if the uncircumcision* (that is, the uncircumcised Gentile) *keep the ordinances* (or *righteous statutes*) of the Law: and in Rom. 8. 4. *that the ordinance* (the righteous statute) of the Law might be fulfilled in us. So in Hebr. 9. 1. *ordinances of divine service*. Here Eleazar the Priest declareth to the people the Law which God had commanded

Moses; as it was generally the duty of Priests and Levites to teach Jacob God's judgments, and Israel his Law, *Deut. 33. 8. 10. Hag. 2. 11, 12. Mal. 2. 7.* Moreover the heifer, with whose ashes the purifying water was prepared, was expressly given to Eleazar, *Num. 19. 3. &c.*

Vers. 23. *that goeth thorough the fire]* that is, *will, or may abide the fire,* and not be consumed therewith. Or, *that cometh in the fire. and it shall be]* or, *that it may be clean. water of separation]* in Greek, *water of purification:* the water mentioned in *Num. 19. 9.* which was to be sprinkled upon the vessels with hyssop, *Num. 19. 18.* after they had passed thorough the fire. *goeth not thorough the fire]* that will not abide the fire, or *cometh not in the fire.* This latter, some of the Hebrew Expositors (as Rashi and Targum Jonathan) do follow, and understand by things that come in the fire, such vessels and instruments as are used at the fire, kettles, spits, and the like: and by things that come not in the fire, they understand cups, platters, and such like. But the former seemeth best. *thorough the water]* to be washed therewith, and not sprinkled only with that water of separation, *Num. 19.* By this passing thorough fire and water, the vessels had a legal purification from their ceremonial uncleanness; to signify that the creatures are sanctified unto our use *by the word of God and prayer, 1 Tim. 4. 4, 5.* And sometime by vessels the Scripture signifieth men; and by their passing thorough fire and water, their cleansing from corruption by afflictions, and through the grace and spirit of Christ: as, *I will gather you into the midst of Jerusalem, as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger, &c. Ezek. 22. 19—2.* And, *in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the masters use; &c. 2 Tim. 2. 20, 21.* Again▪ *Thou hast tried us as silver is tried, &c. we went thorough fire, and thorough water, Psal. 66. 10, 12.* See also *Zach. 13. 9. Mal. 3. 3.*

Vers. 26. *the sum]* Hebr. *the head,* that is, the sum, or count, as the Greek and Chaldee expound it: see *Num. 1. 2.* So after in *verse. 49.*

Vers. 27. *into two parts]* or into halves: Hebr. *divide (or half) the bootie.* The war and victory being the Lord's, he divideth the prey at his pleasure, half to the 12 thousand soldiers, and half to the congregation who went not out to war. So David made it an ordinance in Israel, *As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike, 1. Sam. 30. 24, 25.* And to the warriors of the two tribes and the half that fought against the Canaanites, Joshua said, *Divide the spoil of your enemies with your brethren, Ios. 22. 8.*

Vers. 28. *And levie]* or, *And heave up;* which the Greek and Chaldee translate, *And separate a tribute to the Lord:* by this homage and tribute, they were to acknowledge the victory to be of God, and to show their thankfulness for his salvation. So David dedicated unto the Lord, silver and gold, of all nations which he had subdued, *2▪ Sam. 8. 11. 12.* And Isaiah prophesieth, *In that time shall a present be brought unto the LORD of hosts, of a people scattered and peeled, &c. Isaiah 18. 7. one soul of 500]* by soul is here meant person of mankind, and living body of beasts, as after is explained. And as the 12000 soldiers had much more of the spoil, considering their small number, than the other many thousands of the congregation; so their tribute to the Lord was much less by proportion, they giving but the five hundredth

part, when the congregation gave the fiftieth, *ver.* 30. God requireth less of them, as their labor, service, and jeoparding of their lives, had been greater than their brethren's.

Vers. 29. unto Eleazar] The Lord, who was the inheritance of the Priests and Levites, *Dent.* 18. 1, 2. and had given them the ordinary heave-offerings which the Israelites offered unto him, *Num.* 18. 19. giveth them also this extraordinary tribute which was levied for him. So Abram gave to Melchizedek the Priest the tithes of the spoils which he had gotten in war, *Gen.* 14. 20. And as the Levites had the tithes in Israel, and the Priests had but a tenth of those tithes, *Num.* 18. 21. 24. 26. 28. so is there here a like proportion allotted, whiles the Levites had the fiftieth part, *verse.* 30. and the Priests but the five hundredth.

Vers. 30. *one portion of fifty*] or, *one taken (or detained) of fifty*: so in *verse.* 47. *of the sheep*] or, *of the flock-beasts*, that is, of sheep and of goats; for both these are implied under the name *flock*; as in *Lev.* 1. 10. *of all beasts*] that is, *of all manner of beasts*: but this seemeth to be meant of the beasts fore-named only, and not of Camels, or other unclean beasts; because in the particular sums after rehearsed, *verse.* 32.—39. there are no unclean but Asses only spoken of. Chazkuni here saith, *If thou ask why God commanded not to take a tribute of the Camels, seeing there were man) camels there, as it is written in the war of Gideon (against the Midianites) Their Camels were without number, Judge.* 6. 5. and 7. 12. *the answer is, The Scripture mentioneth those only whereof they took the tribute; and they took no tribute of unclean beasts, save of Asses, because they are sanctified by the firstling of the Ass, Exod.* 13. 13. and 34. 19, 20. *which keep the charge*] or, *observe the observation, keep watch and do the service*: see the notes on *Num.* 18. 5.

Vers. 32. *the residue of the prey*] the cattle (whose numbers follow) are called *the residue* or *remainder*, either because some had been slain for the soldiers to eat, or in respect of the gold and silver, and other such spoils, whereof there was no tribute levied.

Vers. 33. *seventy and two thousand*] that is, *seventy thousand and two thousand*, as was explained in the former *verse.* So after.

Vers. 35. *souls of mankind*] Heb. *soul of Adam*, meaning by *soul*, the persons; and by *Adam* or *mankind*, the women, as after is explained. For as at the first; both man and woman were called *Adam*, *Gen.* 5. 2. so the same name is often used for both sexes, as here and in *verse.* 40. 46, 47.

Vers. 40. *two and thirty*] So the whole number of beasts and girles (which were the Lord's tribute out of the Soldiers half,) was eight hundred and forty, which were given to Eleazar the Priest, *verse.* 41.

Vers. 47. *one portion of fifty*] or, *one taken of fifty*; as in *verse.* 30. The particular sums (as may be gathered by the former computation) were six thousand seven hundred and fifty sheep, seven hundred and twenty oxen, six hundred and ten Asses, three hundred and twenty souls of young women: the whole sum of them altogether, was eight thousand and four hundred, which were taken out of the Congregations half, and given to the Levites. So the whole prize brought home from the Midianites, and kept for the use of Israel, was of beasts and women-kind, eight hundred thousand, and forty thousand: out of which the Lord took for his Priests

and Levites, nine thousand two hundred and forty. Thus he enriched his people with the spoils of their enemies; and they in homage & thankfulness to the Lord, gave him one of five hundred out of the one half, and one of fifty, out of the other half; as Abram gave one of ten, to Melchizedek the Priest of God, of all the spoils that he had taken from his enemies, *Gen.* 14. 20.

Vers. 48. *the Officers]* or *Bishops*, as in *verse.* 14. [unspec 49]

Vers. 49. *in our hand]* that is, in our power, under our leading and charge: w<sup>ch</sup> the Greek and Chaldee translate, *with us. there lacketh not* Heb. *there is not numbered*, or *mustered*, to wit, as wanting or missing: for in such musters the number is observed, of those that are absent, as of those present. This was a rare and wonderful mercy, that twelve thousand men of Israel should vanquish so great a nation of Midian without loss of any man's life, whereas commonly *the sword devoureth one as well as another*, *2 Sam.* 11. 25. But hereby appeareth, that *precious in the eyes of the LORD*, is *the death of his Saints*, *Psal.* 116. 15. and a much like speech was uttered by our Savior; *Of them which thou gavest me, have I lost none*, *John.* 18. 9. Moreover, by this victory, God encouraged his people to fight the residue of his battles against the Canaanites.

Vers. 50. *an oblation for Jehovah]* or, as the Chaldee explaineth it, *the oblation of the Lord:* in Greek▪ *a gift to the Lord.* This was a voluntary gift, whereas the former levie was commanded, *v. 25▪ &c. hath found]* that is, hath gotten in this war. *jewels]* or *instruments, vessels. atonement for our souls]* that is, for our lives which God hath spared; and that there be no plague amongst us, as *Exod.* 30. 12. Herein also they might have respect unto their sin in sparing the women alive, for which Moses reproved them, *verse.* 14. 17. Thus though they found all alive, yet were they not proud, neither boasted of their valor, but gave the glory unto God, and in themselves they were humbled in conscience of their unworthiness.

Vers. 51. *every wrought jewel]* Hebr. *jewel (or instrument) of work;* that is, cunningly wrought. So as the matter was the best of gold; the form also was the best. Chazkuni here saith; *The Scripture showeth that they brought no broken instrument.*

Vers. 52. *shekels]* what the *shekel* weighed, see on *Gen.* 20. 16. *of the captains]* or, *from the captains;* that is, Moses took the gold *of them;* as in *verse.* 51. and 54.

Vers. 54. *the Tent]* the Lord's Tabernacle, where it was *a memorial* for them: as the like is spoken of the half shekels w<sup>ch</sup> the Israelites gave when they were numbered, to make atonement for their souls, *Exod.* 30. 15, 16.

## CHAP. XXXII.

1 The Reubenites and Gadites sue for their inheritance on that side Jordan. 6 Moses reproveth them. 16 They offer him conditions to his content. 28 Moses commandeth Eleazar and Joshua to give them that inheritance when they had performed the conditions. 31 The Gadites and Reubenites promise again to perform them. 33 Moses assigneth them the land. 34 They build fenced cities for their wives and children, and folds for their cattle. 39 The

sons of Manasseh conquer the Amorites in Gilead, and have it and the villages thereof given them by Moses for a possession.

NOW the sons of Reuben, and the sons of Gad, had a very great multitude of cattle: and they saw the land of Iazer, and the land of Gilead; and behold, the place was a place for cattle. And the sons of Gad, and the sons of Reuben came, and said unto Moses, and unto Eleazar the Priest, and unto the Princes of the Congregation, saying; Ataroth and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon; The land which Jehovah smote before the Congregation of Israel, is a land for cattle, and thy servants have cattle. And they said; If we have found grace in thine eyes, let this land be given unto thy servants for a possession, bring us not over Jordan.

And Moses said unto the sons of Gad, and to the sons of Reuben; Shall your brethren go to war, and shall you sit here? And wherefor break ye the heart of the sons of Israel, from going over into the land w<sup>ch</sup> Jehovah hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For they went up into the land of Eshcol and saw the land, and brake the heart of the sons of Israel, that *they* should not go into the land which Jehovah had given them. And Jehovah's anger was kindled in that day, and he sware, saying; If the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not followed me fully. Save Caleb the son of Iephunneh, the Kenizite, and Joshua the son of Nun, for because they have followed Jehovah fully. And Jehovah's anger was kindled against Israel; and he made them wander in the wilderness forty years, until all the generation was consumed that had done evil in the eyes of Jehovah. And behold, ye are risen up in your fathers stead, an increase of sinful men, to augment yet the burning anger of Jehovah against Israel. For *if* ye turn away from after him, then will he yet again leave them in the wilderness, and ye shall destroy all this people.

And they came near unto him, and said; We will build sheep-folds here, for our cattle, and cities for our little ones. But we *ourselves* will go ready armed before the sons of Israel, until that we have brought them unto their place; and our little ones shall dwell in the fenced cities, because of the Inhabitants of the land. We will not return unto our houses, until the sons of Israel have inherited, *every* man his inheritance. For we will not inherit with them on yonder side Jordan and forward, because our inheritance is come unto us on this side Jordan Eastward.

And Moses said unto them, If ye will do this thing, if ye will go armed before Jehovah to war; And will go all of you armed over Jordan before Jehovah, until he have driven out his enemies from before him. When the land is subdued before Jehovah, then afterward ye shall return, and ye shall be guiltless before Jehovah, and before Israel; and this land shall be yours for a possession before Jehovah. But if ye will not do so; behold you have sinned against Jehovah: and know ye your sin which will find you out. Build ye cities for your little ones, and folds for your sheep, and do that which hath proceeded out of your mouth. And the sons of Gad, and the sons of Reuben said unto Moses, saying; Thy servants will do as my lord commandeth. Our little ones, our wives, our flocks and all our cattle shall be there in



the cities of Gilead. But thy servants will pass over everyone armed *for* war before Jehovah to battle, as my lord speaketh.

So concerning them, Moses commanded Eleazar the Priest, and Joshua the son of Nun; and the heads of the fathers of the tribes of the sons of Israel. And Moses said unto them; If the sons of Gad, and the sons of Reuben, will pass with you over Jordan, every *man* armed to battle before Jehovah; and the land shall be subdued before you: then ye shall give unto them the land of Gilead for a possession. But if they will not pass over with you armed, then they shall have possessions among you in the land of Canaan.

And the sons of Gad, and the sons of Reuben, answered, saying; As Jehovah hath spoken unto thy servants, so will I do. We will pass over armed before Jehovah *into* the land of Canaan; and the possession of our inheritance on this side Jordan, *shall be* ours. And Moses gave unto them, unto the sons of Gad, and unto the sons of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amotites, and the kingdom of Og king of Bashan, the land with the cities thereof in the coasts, the cities of the land round about.

And the sons of Gad built Dibon, and Ataroth, and Aroer. And Atroth, Shophan, and Iazer, and Iogbehah. And Beth-Nimrah, and Beth-Haran, fenced cities, and folds *for* sheep. And the sons of Reuben built Heshbon, and Elealeh, and Kirjathaim. And Nebo, and Baal-Meon, (the names *being* changed) and Sibmah: and they called by names, the names of the cities which they built. And the sons of Machir, the son of Manasseh, went to Gilead and took it, and dispossessed the Amorite w<sup>ch</sup> was in it. And Moses gave Gilead unto Machir the son of Manasseh, and he dwelt therein. And Iair the son of Manasseh, went and took the villages, and called them the villages of Iair. And Nobah went and took Kenath, and the daughters thereof, and he called it Nobah, after his own name.

### Annotations.

*REuben*] he was Israel's first-borne of his wife Leah, *Gen.* 29. 32. and Gad was the first son of Zilpah Leah's handmaid, *Gen.* 30. 10. 11. To these are added some of the sons of Manasseh, (*verse.* 39. &c.) who was the son of Joseph, the eldest son of Israel by his wife Rachel, *Gen.* 30. 22. 24. *Iazer*] a city taken a while before from the Amorites, *Num.* 21. 32. *Gilead*] in Greek, *Galaad*, a mountain also of the Amorites which had many cities; half that mount was given to the sons of God, the other half to the son of Manasseh, *verse.* 40. *Deut.* 3. 12, 13. *Ios.* 13. 24. 25. 31. *a place for cattle*] that is, meet to seed and nourish cattle. Therefore God promising to feed his people Israel, signifieth the goodness of their pasture by the similitude of *Bashan and Gilead*, *Mic.* 7. 14. *Ier.* 50. 19.

*Vers.* 2. *sons of Gad*] they are named before *the sons of Reuben*, both here and in *verse.* 6. 25. 29. 32. 33. so it seemeth they were first in this counsel and foremost in the suit.

*Vers.* 3. *Ataroth, and Dibon, &c.*] These were places in the country of Sihon and Og on the outside of Jordan: there was also an Ataroth within the land of Canaan, whereof see *Ios.* 16. 2. 5 7. Of Dibon, see *Num.* 28. 30. *Ios.* 13. 9. 17. *Nimrah*] called also *Beth-Nimrah*, in *verse.* 36. and

*Nimrim*, *Isaiah* 15. 6. in Greek *Namra*. This place was given to the sons of God, *Ios.* 13. 27. *Heshbon*] the city of King Sihon, *Num.* 21. 26. given to the Reubenites, *Ios.* 13. 15. 17. *Sheham*] or *Sebam*, called also *Sibmah*, in *verse.* 38. and *Ios.* 13. 19. in Greek *S•bama*: it was a place of vines, *Isaiah* 16. 8, 9. *Ier.* 48. 32. *Beon*] called in *verse.* 38. *Baal-meon*; and in *Ier.* 48. 23. *Beth* ⟨...⟩, and in *Ios.* 13. 17. *Beth-Baalmeon*. The Greek here corrupteth it *Bailian*.

Vers 4. *Jehovah smote*] that is, smote or killed the inhabitants thereof, delivering them before his people, so that they smote them, *Deut.* 2. 33. but the victory is ascribed unto the Lord. for *cattle*] in Greek, *that nourisheth cattle*: see *verse.* 1.

Vers. 5. *bring us not over*] or, *lead us not, cause •e not to pass over Jordan*, to wit, for to have possession there. This their request (whereat Moses was offended) might seem at this first propounding of it, very evil. For, it might argue in them a covetous mind, for their own benefit, which also might turn to the injury of their other brethren. They prevented the time before all the land was conquered. They seemed to contrary the word of God, who commanded the land to be divided by l•, *Num.* 26. 55. which they now would prevent. It might imply a distrust in them, of subduing and inheriting the land of Canaan. It might be a discouragement of their brethren. It argued want of love, or a neglect of duty in assistance. It might be an evil president to others, who when some part of the land should be conquered, might likewise crave the same for their inheritance; and so great trouble and confusion might ensue.

Vers. 6. *Shall your brethren*] the other tribes. In this reproof, Moses teacheth brotherly duty, to love their neighbors as themselves; not to look *every man on his own things, but every man also o• the things of others*, *Phil.* 2. 4. and that they ought to lay down their lives for the brethren, 2 *John.* 3. 16.

Vers. 7. *break ye the heart*] that is, *discourage ye*, or make ye it to turn; as the Greek translateth, *pervert ye the minds*. A like phrase is of *melting the heart*, for discouraging, in *Deut.* 1. 28.

Vers. 8. *Thus did your fathers*] the Greek expresseth this by a question, *Did not your fathers thus?* So where the Prophet saith, *All these my hand hath made*, *Isaiah* 66. 1. the holy Ghost turneth it in Greek, *Hath not my hand made all these?* *Act.* 7. 49.

Vers. 9. *valley*] or *bourne of Eshcol*, that is, as the Greek translateth it, *valley of the cluster of grapes*: see *Num.* 13. 23, 24.

Vers. 11. *If the men*] that is, *Surely the men, &c. shall not see*: this is an oa•h: see the notes on *Num.* 14. 23. *twenty years old*] Hebr. *son of twenty years. followed me fully*] Hebr. *fulfilled after me*, w<sup>ch</sup> the Chaldee expoundeth, *fulfilled after my fear*; the Greek, *followed after me*: see *Num.* 14. 24. A like phrase is in 1 *Sam.* 13. 7. where the people *trembled after Saul*, that is, *followed him trembling*.

Vers. 12. *the Kenizite*] of the posterity of *Kenaz*, of the tribe of Judah, 1 *Chron.* 4. 13. 15.

Vers. 13. *wander*] this is an explanation of that phrase, *shall feed in the wilderness*; whereof see *Num. 14. 33. the generation*] that is, *the men of the generation*, as, *this generation*, *Mat. 12. 42.* is expounded *the men of this generation*, *Luke 11. 31.* And the consuming of the Israelites in the wilderness, is before observed in *Num. 26. 64, 65.*

Vers. 14. *an increase of sinful men*] or, *a crew (a multitude) of men sinners*: that is, bred and brought up of men most sinful, which the Chaldee expoundeth, *disciples of sinful of men.* By *sinners*, is meant men given unto sin: see the notes on *Gen. 13. 13. & Num. 16. 38. the burning anger*] Hebr. *the burning of the anger* (or of the nostrill) of *Jehovah* toward (or against) *Israel.* In this sharp rebuke, Moses upbraideth them with their fathers sin also, as he doth likewise in *Deut. 1. 26, 27. &c.* and *9. 7.—24.* and signifieth that the renewing of their sins, augmenteth wrath upon the children, (as Christ also teacheth in *Matth. 23. 31, 32,—36.*) and upon the whole congregation, as after in *verse. 15.* and *Ios. 22. 17, 18.*

Vers. 15. *from after him*] that is, from following, from obeying him; which the Chaldee expoundeth *from after his fear.* So Christ calling James and John, they *went after him*, *Mark. 1. 20,* that is, they *followed him*, *Mat. 4. 22. then he will yet again leave them*] Heb. *& he will add again, to leave him*; that is, God will again leave *Israel*, who are spoken of as one man; therefore the Chaldee expoundeth it, *he will yet again detain them*, or make them to tarry. But the Greek seemeth to understand it of their leaving of God, saying, *For ye will turn away from him, to add again to leave him in the wilderness. destroy all this people*] or corrupt them, that is, occasion them to sin and so to be destroyed: for, *corrupting* is used both for sinning, and for destroying because of sin, as is noted on *Gen. 6. 13.* The Greek translateth, *Ye shall do wickedly against this whole Congregation.*

Vers. 17. *will go ready armed*] Heb. *will be armed*, [unspec 17]*making haste, before the sons of Israel*: which the Greek explaineth, *it being armed will go in the fore-ward, before the sons of Israel.* Signifying both their ready mind to jeopard their lives in the battle; and that by leaving their wives, children, and cattle behind them, they should be freed from that cumbrance which others had.

Vers. 18. *we will not return*] Here they promise a continuance with their brethren in all their wars and troubles unto the end: which also they performed, as Joshua said unto them, *Ye have not left your brethren these many days, unto this day, &c. And now the LORD your God hath given rest unto your brethren, &c. Ios. 22. 3, 4.*

Vers. 19. *we will not inherit with them*] By taking upon them these conditions, they free themselves of those evils w<sup>th</sup> might justly seem at first to be impured unto them. For they shown both faith in God, & love to their brethren, so to go in the forefront of the battle, with their lives in their hands against so many and mighty enemies, leaving their weak families behind them, unto the Lord's protection. And that they would thus do freely, without any further benefit to themselves, resting contented with their portion now allotted them. Wherefore Moses changing his mind yielded to their request, upon the performance of these conditions, *verse. 20. &c.*

Vers. 20. *this thing]* Hebr. *this word:* in Greek, *according to this word. before Jehovah]* the Chaldee explaineth it here and in ver. 21. and in *Ios. 4. 13. before the people of the LORD.* So, *the help of the LORD,* in *Judge. 5. 23.* is in Chaldee, *the help of the people of the LORD.* See the notes on *Num. 31. 3.*

Vers. 21. *all of you armed]* or, *every armed man of you:* Thus things are carried between Moses and them, as if the land should be conquered by force of arms: but it was lest they should tempt God, by neglect of the means; and that under this war-fare the good fight of faith might be fought of Israel. For though they were all bound by their promise to aid their brethren, yet Joshua took not all, but a competent number of them, namely, *about forty thousand, Ios. 4. 12, 13.* which were much fewer than all the men of war in the two tribes of Reuben and Gad, and the half tribe of Manasseh, as appeareth by the last muster in *Num. 26. 2. 7. 18. 34.* It seemeth the residue were left behind, to keep their country and families: or, God would not have all to go to war, that the victory might appear to be his, as the Church after acknowledgeth to his praise, in *Psal. 44. 2, 3, 4. &c.* and lest Israel should vaunt themselves against him, saying, *Mine own hand hath saved me:* as in *Judge. 7. 2.*

Vers. 22. *before Jehovah]* in Chaldee, *before the people of the LORD,* as in *verse. 20.* So again in *verse. 27. and 29. and 32. guiltless before Jehovah]* or, *from Jehovah, and from Israel,* that is, innocent and free from being punished by the Lord and his people. So in *2 Sam. 3. 28. a possession before Jehovah]* Hereby is signified the Lord's approbation, and so their just possession of the country, as being given them not by Moses only, (as in *verse. 33.*) but by the Lord, as he after saith, *Jehovah your God hath given you this land to possess it, Deut, 3. 18.*

Vers. 23. *sinned against Jehovah]* or, *unto Jehovah;* which the Greek and Chaldee translate, *before the Lord. your sin]* hereby may be meant both the guiltiness, and the punishment: see the notes on *Levite. 22. 9. which will find you]* or, *that it will find you out,* that is, will come upon you; being referred to punishment: see *Gen. 44. 34.* The Greek translateth, *and ye shall know your sin, when evils shall overtake (or come upon) you.* So the people acknowledge in their afflictions, *Our sins testify against us; for our transgressions are with us, and our iniquities we know them, Isaiah 59. 12.*

Vers. 25. *said]* Hebr. *he said,* signifying their joint consent to speak as one man in this repetition of their promise.

Vers. 29. *then ye shall give]* Moses giveth them not the inheritance, but upon condition, if they with their brethren should subdue the land: which was not done under his ministry, but under Eleazar and Joshua, the types of Christ. A figure that the Law should make nothing perfect, but the bringing in of a better hope, *Heb. 7. 19.*

Vers. 32. *shall be ours]* or, that it may be *ours:* Heb. *with us,* that is, remain with us as our own. So in *Psal. 12. 5. our lips are with us,* that is, are *ours.*

Vers. 33. *half the tribe of Manasseh]* There is no mention of these before among them that sued for inheritance: but because the sons of Manasseh shown their faith and valor in conquering Gilead, *verse. 39.* therefore the Lord by Moses giveth them a possession there. And of Machir

the son of Manasseh it is said, *Because he was a man of war, therefore he had Gilead and Bashan, Ios. 17. 1.* This half tribe had also their inheritance given them upon like condition as the former two tribes, *Ios. 4. 12. with the cities thereof in the coasts]* or, as the Greek translath, *and the cities with the coasts thereof.* The Hebrew preposition *Lamed* is often in Greek translated *and*, with good sense, as in *Gen. 1. 6. and 2. 3. Exod. 17. 10. Levite. 8. 12. and 16. 21. Num. 9. 15. and 33. 2.*

Vers. 34. *built Dibon]* that is, repaired and fortified these cities which had been partly ruined before in the conquest, or fallen into decay. So in *ver. 37.*

Vers. 38. *the names being changed]* or, being turned in name: which seemeth to be in respect of the former idolatry whereto by name they were dedicate: for *Nebo* and *Baal* were the names of false gods, *Isaiah. 46. 1. Judge. 6. 31.* which the Lord would not have to be mentioned, *Exod. 23. 13.* And thus the Hebrews (as Sol. Rashi here) explain it, saying, *They were idolatrous names, and the Amorites had called their cities by the names of their idols; but the sons of Reuben turned their name to other names. they called by names]* that is, by other names for the cause fore-mentioned: the Greek translath, *they named by their names:* so it accordeth with *verse. 42.* where *Nobah* having taken *Kenath*, called it *Nobah* by his own name.

Vers. 40. *gave Gilead]* to wit, half of mount Gilead, for the other half was given to the sons of Reuben and Gad, *Deut. 3. 12, 13. unto Ma <...> ]* Seeing *Machir* was the first-borne of Manasseh, *Ios. 17. 1.* and *Machir's* sons were borne upon Joseph's knees, *Gen. 50. 23.* it is not likely that *Machir* himself was now alive, but that his posterity are called here by their fathers name; and this is usual throughout the Scriptures, to give the fathers name unto the children.

Vers. 41. *Iair the son of Manasseh]* *Iair* was the son of *Hezron* the son of *Judah* by the fathers side, and the son of *Machir* the son of Manasseh by his mother, *1 Chron. 2. 21, 22.* and taking these villages with the other *Manassites*, he is here reckoned of that tribe. So elsewhere some of the Priests are called the sons of *Barzillai*, which took a wife of the daughters of *Barzillai the Gileadite*, and was called after their name, *Ezr. 2. 61. the villages of Iair]* in Hebrew, *Havoth Iair.* There was also one *Iair* son of *Segub*, who had *three and twenty cities in the land of Gilead*, *1 Chro. 2. 22.* and another *Iair* of the tribe of Manasseh, who was Judge of Israel twenty years: he had *thirty sons*, and they had *thirty cities* in the land of Gilead, which were also called *Havoth Iair*, *Judge. 10. 3, 4.*

Vers. 42. *the daughters]* that is, the towns or villages, as is noted on *Num. 21. 25.* So again in *1 Chron. 2. 23.* These two tribes and an half, as they were the first of all Israel that had their inheritance assigned them, so were they of the first that for their sins were carried captives out of their land, *2 Kings 15. 29.* For *they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul King of Assyria, and the spirit of Tigath-pilneser King of Assyria: and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto H <...> , and Habor, and Hara, and to the river Go <...> , unto this day, 1 Chron. 5. 25, 26.*

## CHAP. XXXIII.

1 Two and forty journeys of the Israelites through the wilderness, from Egypt to Jordan. 50 A commandment to destroy the Canaanites and their monuments of idolatry. 54 The land must be divided by lot.

〈 in non-Latin alphabet 〉

These are the journeys of the sons [unspec] of Israel, which went forth out of the land of Egypt by their armies, by the hand of Moses and Aaron. And Moses [unspec] wrote their goings out, according to their journeys at the mouth of Jehovah: and these are their journeys according to their goings out. And they journeyed from Rameses, in the first month, in the fifteenth day of the first month: on the morrow after the Passover, the sons of Israel went out with an high hand, in the eyes of all the Egyptians. And the Egyptians buried those which Jehovah had smitten among them, every first-born: upon their gods also Jehovah executed judgments. And the sons of Israel journeyed from Rameses, and encamped in Succoth. And they journeyed from Succoth, & encamped in Etham, which is in the edge of the wilderness. And they journeyed from Etham, and turned again unto Pi-hahiroth, which is before Baalzephon, and they encamped before Migdol. And they journeyed from before Hiroth, and passed thorough the midst of the sea into the wilderness, and went three days journey in the wilderness of Etham, and encamped in Marah. And they journeyed from Marah and came unto Elim: and in Elim were twelve fountains of water, and seventy Palme trees, and they encamped there. And they journeyed from Elim, and encamped by the red sea. And they journeyed from the red sea, and encamped in the wilderness of Sin. And they journeyed from the wilderness of Sin; and encamped in Dophkah. And they journeyed from Dophkah, and encamped in Alush. And they journeyed from Alush, and encamped in Rephidim; and there was no water there for the people to drink. And they journeyed from Rephidim, and encamped in the wilderness of Sinai. And they journeyed from the wilderness of Sinai, and encamped in Kibroth hattavah. And they journeyed from Kibroth hattaavah, and encamped in Hazeroth. And they journeyed from Hazeroth, and encamped in Rithmah. And they journeyed from Rithmah, and encamped in Rimmon Perez. And they journeyed from Rimmon Perez, and encamped in Libnah. And they journeyed from Libnah, and encamped in Rissah. And they journeyed from Rissah, and encamped in Kehelathah. And they journeyed from Kehelathah, and encamped in mount Shapher. And they journeyed from mount Shapher, and encamped in Haradah. And they journeyed from Haradah, and encamped in Makheloth. And they journeyed from Makheloth, and encamped in Tahath. And they journeyed from Tahath, and encamped in Tarah. And they journeyed from Tarah, and encamped in Mithkah. And they journeyed from Mithkah, and encamped in Hashmonah. And they journeyed from Hashmonah, and encamped in Moseroth. And they journeyed from Moseroth, and encamped in Bene-Iaakan. And they journeyed from Bene-Iaakan, and encamped in Horhagidgad.

And they journeyed from Horhagidgad, and encamped in Iotbathah. And they journeyed from Iotbathah, and encamped in Ebronah. And they journeyed from Ebronah, and

encamped in Ezion-gaber. And they journeyed from Ezion-gaber, and encamped in the wilderness of Zin, which is Kadesh. And they journeyed from Kadesh, and encamped in mount Hor in the edge of the land of Edom. And Aaron the Priest went up into mount Hor at the mouth of Jehovah, and died there, in the fortieth year after the sons of Israel were come out from the land of Egypt, in the fifth month, in the first *day* of the month. And Aaron was an hundred and twenty and three years old when he died in mount Hor. And the Canaanite the King of Arad, which dwelt in the South, in the land of Canaan, heard of the coming of the sons of Israel. And they journeyed from mount Hor, and encamped in Zalmonah. And they journeyed from Zalmonah, and encamped in Punon. And they journeyed from Punon, and encamped in Oboth. And they journeyed from Oboth, and encamped in Ije-Abarim, in the border of Moab. And they journeyed from Ijim, and encamped in Dibon G▪ And they journeyed from Dibon Gad, and encamped in Almon Diblathaim.

And they journeyed from Almon-Diblathaim, and encamped in the mountains of Abarim before Nebo. And they journeyed from the mountains of Abarim, and encamped in the plains of Moab, by Jordan *near* Jericho. And they encamped by Jordan, from Beth je'emoth even unto Abel Shittim, in the plains of Moab.

And Jehovah spake unto. Moses in the plains of Moab, by Jordan *near* Jericho, saying; Speak unto the sons of Israel, and say unto them; When ye are passed over Jordan into the land of Canaan, Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and all their molten. Images ye shall destroy, and quite pluck down all their high *places*. And ye shall dispossess the land and dwell therein: for unto you have I given the land to possess it. And ye shall divide the land by lot for an inheritance among your families: to the many ye shall give them the more inheritance; and to the few, thou shalt give them the less inheritance; wheresoever the lot shall come forth for him, his shall it be, *according* to the tribes of your fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you, then it shall be *that those* which ye let remain of them, *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. And it shall be *that* I will do unto you as I thought to do unto them.

### **Annotations.**

〈 in non-Latin alphabet 〉 Here beginneth the 43 Lecture of the Law, called *the journeys*: see *Gen.* 6. 9.

*The journeys*] or *the removings*, to wit, from place to place, which was a sign of their unsettled estate, as not being yet come unto their rest, *Deut.* 12. 9. Figuring the unstaiednesse of the Church under Moses law otherwise than under the Gospel of Christ, where *we which have believed do enter into rest*, *Heb.* 4. 3. Of which immovable state it is prophesied, *Look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken*, *Isaiah* 33. 20. The complement hereof is shown by the Apostle, saying, that this word, *Yet once more, signifieth the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken may remain:* and, that we receive a kingdom

which cannot be moved, *Hebr.* 12. 27, 28. And as here Moses reckoneth forty two journeys from Egypt to the river Jordan, over which Joshua led them into Canaan: so the Apostle (in *Matth.* 1.) reckoneth 42 generations from Abraham unto Christ, by whom we have entrance into the kingdom of God. *with their armies]* or, *by their armies*, being about six hundred thousand men, beside little ones, and much mixed people with them, *Exod.* 12. 37, 38. They are called also the Lord's armies, *Exod.* 7. 4. and 12. 41. *by the hand]* under the guidance or conduct. This Asaph mentioneth to the praise of God; *Thou didst lead thy people like a flock, by the hand of Moses and Aa* ⟨...⟩ *Psal.* 77. 21.

Vers. 2. *according to their journeys]* or, ⟨◇⟩ *their journeys* (or *removings*) as the Greek translatheth, *and their journeys* (or *stations*.) *the month]* that is, *the word*, or *commandment of Ieho* ⟨◇⟩ . This may be understood either of his commandment to write these journeys here, or of their journeyings; as it is said, *At the mouth of Jehovah the sons of Israel journeyed, and at the mouth of Jehovah they encamped*, *Num.* 9. 18. 20.

Vers. 3. *from Rameses]* a city in the land of Egypt, *Gen.* 47. 11. See also *Exod.* 12. 37. *the first month]* called *Abib*, and *Nisan*, *Exod.* 13. 4. *Nehem.* 2. 1. answering to that which we call *March*. Why it was *the first month*, is shown on *Exod.* 12. 2. *the Passe-over]* whereof see *Exod.* 12. *with an high hand]* in Chaldee, *with an uncovered head*: meaning openly, boldly, powerfully: see *Exod.* 14. 8.

Vers. 4. *had smitten]* that is, as the Chaldee expoundeth it, *had killed*; and the Greek, *all the dead which the Lord had smitten*: see *Exod.* 12. 29. *their gods]* in Chaldee, *their idols*. Some understand it of the beasts which the Egyptians worshipped. *judgments]* in Greek, *did* (or *executed*) *vengeance*: see *Exod.* 12. 12. and 18. 11.

Vers. 5. *Succoth]* by interpretation, *Boothes*: see *Exod.* 12. 37. [unspec 5]

Vers. 6. *Etham which is in the edge]* in Greek, *Bouthan*, *which is a part of the wilderness*: see *Exod.* [unspec] 13. 20.

Vers. 7. *Pi-hahiroth]* or, as the Greek and Chaldee translate, *the mouth of Hiroth*: for in the next verse, the place is called only *Hiroth*: which seem to be mountains between which was a narrow passage, called figuratively *a mouth*. It was by the red sea, and there the Egyptians overtook the Israelites, *Exod.* 14. 2. 9.

Vers. 8. *the sea]* the red sea, the waters whereof God divided, & led his people thorough it; but the Egyptians following them, were drowned, *Exod.* 14. 21, 22, 23, &c. *three days journie]* *Hebr.* *three days way*. *Etham]* called *the wilderness of Sh•r*. *Exod.* 15. 22. *Marah]* that is, *bitterness*, as the Greek here interpreteth it: so called of the bitter waters which the people could not drink, therefore they murmured: but God sweetened the waters with a tree, *Exod.* 15. 23, &c.

Vers. 9. *plame trees]* or *Date trees*: see *Exod.* 15. ⟨◇⟩ , *there]* *there by the waters*, *Exod.* 15. 27. So God refreshed his people with water, in the dry and barren wilderness.

Vers. 10. *by the red sea]* of this resting place there hath been no mention before.



Vers. 11. *of Sin]* a wilderness which adjoined unto *Sin*, a city of Egypt so called, *Ezek.* 30. 15, 16. Hither they came a just month after their departure from Rameses, *verse.* 3. namely in *the fifteenth day of the second month:* in this wilderness they murmured for want of food, and God gave them Quails, and rained Manna from heaven, *Exod.* 16. 1, 2, &c.

Vers. 12. *Dephkah]* in Greek, *Raphakah:* putting R for D, through likeness of the letters in Hebrew: see the notes on *Gen.* 4. 18. Of this place there is no mention in Exodus.

Vers. 13. *Alush]* in Greek, *Ailous:* Neither is [unspec] this station named before, but Moses intimated them, when he said, the Israelites journeyed from the wilderness of *Sin*, *after their journeys*, *Exod.* 17. 1.

Vers. 14. *Rephidim]* in Greek, *Rephidein. no water]* therefore the people contended with Moses, and almost stoned him: God gave them water out of the Rock in Horeb; and the place was called *Massah*, and *Meribah*, that is, *Tentation*, and *contention*. Here also at Rephidim, the Amalekites fought against Israel, and were overcome, *Ex.* 17.

V. 15. *wilderness of Sinai]* *the wilderness of mount Sinai*, *Act.* 7. 30. Thither they came in the beginning of *the third month*, *Exod.* 19. 1. There God gave them his Laws, Statutes and Judgments, *Exod.* 20. and 21, &c. There they sinned and made the golden Calf, *Exod.* 32. Afterward they made the Tabernacle, *Exod.* 36, &c. Out of it God speaking, taught them how they should serve him with sacrifices, &c. *Lev.* 1, &c. He numbered and ordered the twelve tribes, both for their encamping about the Tabernacle, and for their journeyings with it towards Canaan, *Num.* 1, &c. And in this place they abode, till the twentieth day of the second month of the second year after their coming out of Egypt, *Num.* 10. 11, 12.

Vers. 16. *Kibroth hattaavah]* that is, *the graves of lust*, where the people lusted for flesh, died while the flesh was between their teeth, and were buried there, *Num.* 11. 14,—34.

Vers. 17. *Hazeroth]* In this place Marie with Aaron murmured against Moses, and she was smitten with leprosy, *Num.* 12.

Vers. 18. *Rithmah]* a place in the wilderness of Pharan, *Num.* 13. 1. It hath the name of Iuniper, which either grew there, or (as some of the Hebrews think) because the evil tongues of the Spies which were sent from thence to view the land, (*Num.* 13. 3.) and brought up an cvill report thereof, were like the coals of Iuniper, (as in *Psal.* 120. 3, 4.) and kindled a rebellion among the people, *Num.* 14.

Vers. 19. *Rimmon Perez]* in Greek, *Rhembon Phares:* by interpretation, *the Pomegranate* (or *the lifting up*) *of the breach*. This place is not named before: Chazkuni thinketh they came hither after God had bidden thē turn back into the wilderness, by the way of the red sea, *Num.* 14. 25. So it might have the name of the breach or slaughter which the Amalekites and Canaanites made among the Israelites for their presumption, *Num.* 14. 44, 45. as *Perez Uzzah*, in *1 Chron.* 13. 11. and *Baal Perazim*, in *1 Chron.* 14. 11. were places so named of the death of Uzzah, and slaughter of the Philistines.

Vers. 20. *Libnah*] in Greek, *Lembona*: some think it to be that which is called *Laban*, in *Deut.* 1. 1.

Vers. 21. *Rissah*] in Greek, *Rissan*: it is not elsewhere mentioned.

Vers. 22. *Khelathah*] in Greek, *Makelath*: it signifieth *Assembling*.

Vers. 23. *mount Shapher*] in Hebrew, *Har Shapher*; by interpretation, *Faire mount*: in Greek, *Arsaphath*.

Vers. 24. *Haradah*] or *Charadah*; in Greek, *Charadath*: it signifieth *Trembling*.

Vers. 25. *Makheloth*] in Greek, *Makedoth*: it is interpreted *Assemblies*, or *Congregations*, and is thought of some to be so called of the mutinous assemblies of Korah, Dathan & Abiram, *Num.* 16.

Vers. 26. *Tahath*] in Greek, *Kataath*, signifiing *Vnderneath*, or *below*.

Vers. 27. *Tarah*] or *Therach*; in Greek, *Tharath*. [unspec 28]

Vers. 28. *Mithkah*] in Greek, *Matheka*; by interpretation, *sweet*.

Vers. 29. *Hashmonah*] in Greek, *Aselmona*. [unspec 30]

Vers. 30. *Moseroth*] in Greek, *Masurouth*; in English, *Bonds*. In *Deut.* 10. 6. it is called singularly *Moserah*.

Vers. 31. *Bene Iaakan*] that is, *the sons of Iaakan*, called in *Deut.* 10. 6. *Beeroth Bene Iaakan*, that is, *the Wels of the sons of Iaakan*: though some think that was another place. Of one *Iaakan*, we read in *1 Chron.* 1. 42.

Vers. 32. *Horhagidgad*] that is, *the hole of Gidgad*, called also *Gudgod*, in *Deut.* 10. 7.

Vers. 33. *Iotbathah*] in Greek, *Etebatha*: it was a *land of rivers of waters*, named also *Iotbath*, *Deut.* 10. 7.

Vers. 34. *Ebronah*] or *Gnabronah*, not elsewhere mentioned. [unspec 34]

Vers. 35. *Ezion-gaber*] in Greek, *Gethsion-gaber*, mentioned again in *Deut.* 2. 8. It was by the red sea, where was a place for shipping in Edoms land, *1 Kings* 9. 26. and 22. 48. Thus Israel had been brought back again towards the red sea, as was commanded in *Num.* 14. 25. *Deut.* 2. 1.

Vers. 36. *Zin* which is *Kadesh*] or, that is *Kades*, w<sup>ch</sup> the Chaldee calleth *Rekam*. Hither they came in the first month of the 40 year of their travel: and here Marie the Prophetess, the sister of Moses and Aaron, died. Here again the people murmured for water, which was given them out of a Rock. And at this Kadesh they sent unto Edom for leave to pass thorough his country, but were denied it, *Num.* 20. See the Annotations there.

Vers. 37. *in the edge*] by the border of the land, *Num.* 20. 23. the Greek translateth, *near the land of Edom*.

Vers. 38. *at the mouth]* that is, as the Chaldee explaineth it, *at the word;* in Greek, *by the commandment of the Lord. died there]* being stripped of his Priestly garments which were put upō Eleazar his son: and he died there on mount Hor for his sin committed at the water of Meribah in Kadesh, *Num: 20. 24, 26. &c.*

Vers. 40. *King of Arad]* of whom see *Num. 21. 1. heard of the coming]* and sought against Israel, and took some of them captives; but Israel by help from God vanquished him, *Num. 21. 1, 2, 3.*

Vers. 41. *from mount Hor]* by the way of the red sea to compass the land of Edom, *Num. 21. 4. Zalmonah]* in Greek, *Selmona;* which seemeth to be so named of *Zelem* an *Image*, and to be meant of that place where the brazen serpent was set up, to heal those that were stung of fiery serpents, because they had murmured against God, *Num. 21. 5, 6, &c.*

Vers. 42. *Funon]* or *Phunon;* in Greek, *Phinon;* hereof there is no mention elsewhere.

Vers. 43. *Oboth]* mentioned in *Num. 21. 10. [unspec 43]*

Vers. 44. *Ije Abarim]* that is, the heaps of *Abarim;* which *Abarim* were mountains, *verse. 47.* In the verse following this place is called only *Ijem*, that is, *Heapes.*

Vers. 45. *Dibon Gad]* in Greek, *Daibon Gad*, that is, *Dibon* of the *Gadites:* *Dibon* was the name of an high place and city, whereof see *Num. 21. 30.* This *Dibon* was repaired and possessed by the sons of *Gad*, *Num. 32. 34.* and it is so named to distinguish it from another *Dibon* which was given to *Reuben*, *Ios. 13. 15. 17.*

Vers. 46. *Almon]* or *Gnalmon;* in Greek, *Gelmon diblathaim:* of w<sup>ch</sup> *Diblathaim*, see *Ier. 48. 22.*

Vers. 47. *Before Nebo]* the name of a mountain, where afterward *Moses* died, *Deut. 32. 49, 50:* and *34. 1. 5.*

Vers. 48. *Jordan near Jericho]* that part of the river *Jordan* which is over against *Jericho*, called therefore in Hebrew *Iarden of Jericho.*

Vers. 49. *Beth Iesimoth]* which place was allotted to the *Reubenites*, *Ios. 13. 15. 20.* mentioned also in *Ezek. 25. 9. Abel Shittim]* the Chaldee expoundeth it, *the plain of Shittim:* it seemeth to have the name of the *Shittim* trees that grew there; as *Abel Ceramim*, is the *plain of the Uineyard*, *Judge. 11. 33.* The travels of *Israel* thorough that great and terrible wilderness, wherein were *fiery serpents, and scorpions, and drought, where there was no water*, *Deut. 8. 15.* which was a *land of deserts & of pits, a land of drought, and of the shadow of death, a land that no man passed thorough, and where no man dwelt*, *Ier. 2. 6.* signified the many troubles and afflictions through which we must enter into the kingdom of *God*, *Act. 14. 22.* The helps, comforts and deliverances which *God* gave unto his people in their distresses, are examples of his love and mercy towards his, who comforteth them in all their tribulation, that as the sufferings of *Christ* abound in them, so their consolation also aboundeth in *Christ*, *2 Cor. 1. 45.* The punishments which *God* inflicted upon the disobedient, who perished in the wilderness for their sins, *happened unto them for ensamples, and they are written for our*

*admonitiō*, upon whom the ends of the world are come, 1 Cor. 10. 1,—11. Heb. 3. 17, 18, 19. and 4. 1, 2. By the names of their encamping places, and histories adjoined, it appeareth how Israel came sometimes into straits and troublesome ways, as at Pi-hahiroth, Ex. 14. 2, 3. 10. &c. & at Zalmonah, Nū. 21. 4 &c. sometimes into large and ample roomth, as at the plains of Moab: sometimes to places of hunger and thirst, as at Rephidim and Kadesh, Ex. 16 & 17. Num. 20. sometimes to places of refreshing, as at Elim, and Beer, Ex. 15. 27. Num. 21. 16. sometimes where they had wars, as at Rephidim, Kadesh, Edrehi, Exod. 17. 8. Num. 21. 1. 33. sometimes where they had rest, as at mount Sinai. Sometimes they went right forward, as from Sinai to Kadesh-barnea: sometimes they turned backward, as from Kadesh barnea to the red Sea. Sometimes they came to mountains, as Sinai, Shepher, Hor, Gidgad: sometimes to valleys, as Tahath, &c. sometimes to places of bitterness, as Marah: sometimes of sweetness, as Mithkah. The sins which they committed in the wilderness, were many and great; as open idolatry by the Calf at Horeb, Ex. 32. and with Baal-peor, Num. 25. unbeleese at Kadesh, Num. 14. and afterwards presumptuous boldness in the same place; murmurings against God sundry times, with tempting of Christ (as the Apostle speaketh, 1 Cor. 10.) Contention & rebellion against their governors often: lusting for flesh to fill their appetite, & soathing Manna the heavenly food: whoredom with the daughters of Moab, and sundry the like: that this complaint is after made of them, *How oft did they provoke him in the wilderness, and grieve him in the desert! Psal. 78. 40.* All sorts of persons sinned against God; the multitude of people very often; the mixed multitude of strangers among them, Num. 11. The Princes, as the ten spies, Dathan, Abiram, &c. The Levites, as Korah and his company. Marie the Prophetess, Num. 12. Aaron the Priest with her, besides his sin at Horeb, Ex. 32. and at the water of Meribah, Num. 20. Moses also him-self at the same place, for which he could not come into the land of Canaan. The punishments laid on them by the Lord for their disobedience were many. They died by the sword of the enemy, as of the Amalekites, Exod. 17. and of the Canaanites, Num. 14. 45. and some by the sword of their brethren, Exod. 32. Some were burnt with fire, Num. 11. and 16. some died with surfe, Num. 11. some were swallowed up alive into the earth, Num. 16. some were killed with serpents, Num. 21. many died of the pestilence, Num. 16. 46. and c. 5. 25. and generally all that generatiō w<sup>ch</sup> were first mustered after their coming out of Egypt, perished, Num. 26. 64, 65. *God consumed their days in vanity, and their years in terror, Psal. 78. 33.* Nevertheless for his names sake, he magnified his mercies unto them and their posterity. He had divided the sea, and led them thorough on dry land, drowning their enemies, Exod. 14. He led them with a cloud by day, and a pillar of fire by night continually. He gave them Manna from heaven daily. He clave the rocks, and gave them water for their thirst. He sed them with Quails when they longed for flesh. He sweetened the bitter waters. He saved them from the sword of their enemies. He delivered them from the fiery serpents and scorpions. Their raiment waxed not old upon them, neither did their foot swell those 40 years, Deut. 8. 4. He delivered them from the curse of Balaam, and turned it into a blessing, because he loved them, Num. 22. Deut. 23. 5. He came down upon mount Sinai, and spake with them from heaven, and gave them *right judgments and true laws, good statutes and commandments*, and gave also his *good spirit to instruct them*, Nehem. 9. 13. 20. In the times of his wrath he remembered mercy; his eye spared them from destroying them, neither did he make an end of them in the wilderness, Ezek. 20. 17. 22. He

gave them *Kingdoms and Nations*, and they possessed the lands of their enemies; and he multiplied their children as the stars of heaven, and brought them into the land promised unto their fathers, *Nehem.* 9. 22. 23. Now *whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope,* *Rom.* 15. 4.

Vers. 52. *Ye shall drive out] or, ye shall dispossess,* as in *verse.* 53. in Greek, *ye shall destroy.* So Moses explaineth this law to be meant of their destruction, in *Deut.* 7. 1, 2. And they might not be suffered to dwell in the land, *Exod.* 23. 33. *their pictures] or, their imagery works;* which the Chaldee expoundeth, *the house (or place) of their worship:* see the Annotations on *Lev.* 26. 1. *their molten image] Hebr. the images of their meltings,* that is, which they have molten; under which name, graven images and all other idols are implied, as is shown on *Ex.* 20. 4. This law is also repeated in *Deut.* 7. 5. and *Deut.* 12. *quite pluck down] or, destroy, abolish,* letting nothing remain; in Greek, *take away their pillars:* see *Lev.* 26. 30.

Vers. 53. *dispossess the land] or, disinherit, drive out (as in v. 52.) the land;* that is, as the Greek translath, *destroy the inhabitants of the land:* and so Moses explaineth it in v. 55. A like phrase is in *Ios.* 17. 17. *they could not dispossess (or drive out) the cities,* meaning the inhabitants of those cities: so *house* is for *the household*, or men of the house, *Gen.* 45. 11. 18. It may also be translated, *ye shall inherit the land;* and so it agreeth with the words following.

Vers. 54. *by lot] as was commanded before in Num. 26. 55. ye shall give them the more inheritance]* Hebr. *ye shall multiply his inheritance:* see this phrase in *Num.* 26. 54. *for him] that is, for any one, or for everyone.*

Vers. 55. *shall be pricks] or shall be for pricks in your eyes, and for thorns in your sides:* which Joshua repeating, saith, *scourges in your sides, and thorns in your eyes,* *Ios.* 23. 13. And the Prophet speaking of the enemies of God's people, calleth them *a pricking briar unto the house of Israel,* and *a grieving thorn,* *Ezek.* 28. 24. By these similitudes the hurt and mischief is signified, which such wicked people would do unto the Church in soul and body, being a mean to draw them into sin, and to afflict them, as it is written, *They destroyed not the Nations, concerning whom the LORD commanded them; but were mingled among the heathen, and learned their works, and served their idols which were a snare unto them,* *Psal.* 106. 34, 35, 36. And the troubles which they brought upon Israel, are set forth in the book of Judges, in the history of Iabin, Sisera, and other. So the Chaldee expoundeth these *pricks* and *thorns*, thus; *They shall be companies taking up arms against you, and troupes causing you to fall. shall vex you in the land]* and Joshua addeth, *until ye perish from off this good land, which Jehovah your God hath given you,* *Ios.* 23. 13.

#### CHAP. XXXIV.

1 The Lord by Moses declareth unto Israel the borders of the land of Canaan which they should inherit. 16 The names of the Princes that should divide the land.

AND Jehovah spake unto Moses, saying; Command the sons of Israel, and say unto them; When ye come into the land of Canaan, that is the land that shall fall unto you for an inheritance, the land of Canaan with the borders thereof. And your South quarter shall be

from the wilderness of Zin, by the sides of Edom: and your South border shall be the outmost coast of the salt sea Eastward. And your border shall turn about from the South, to the ascent of Akrabbim, and pass on to Zin; and the goings out thereof shall be from the South to Kadesh-barnea, and it shall go out to Hazar Addar, and pass on to Azmon. And the border shall turn about from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. And the sea border, you shall even have the great sea and the border *thereof*: this shall be your sea border. And this shall be your North border: from the great sea you shall point out for you mount Hor. From mount Hor ye shall point out unto the entrance of Hamath: and the goings out of the border shall be to Zedad. And the border shall go out to Ziphron, and the goings out of it shall be at Hazar Enan: this shall be your North border. And ye shall point out for you for the East border from Hazar Enan, to Shepham. And the border shall go down from Shepham to Riblah on the East *side* of Ain: and the border shall go down, and shall reach unto the side of the sea of Chinnereth Eastward. And the border shall go down to Jordan, and the goings out of it shall be *at* the salt sea: this shall be your land with the borders thereof round about. And Moses commanded the sons of Israel, saying; This *is* the land, the which ye shall inherit by lot, which Jehovah commanded to give unto the nine tribes, and *to* the half tribe. For the tribe of the sons of the Reubenites, *according* to the house of their fathers; and the tribe of the sons of the Gadites, *according* to the house of their fathers, have received; and half the tribe of Manasseh have received their inheritance. The two tribes, and the half tribe, have received their inheritance on *this* side Jordan <...> *re* Jericho, Eastward toward the *Sun* rising.

And Jehovah spake unto Moses, saying; These *are* the names of the men which shall divide the land by inheritance unto you: Eleazar the Priest, and Joshua the son of Nun. And ye shall take one Prince, one Prince of a tribe to divide the land by inheritance. And these *are* the names of the men: Of the tribe of Judah, Caleb the son of Iephunneh. And of the tribe of the sons of Simeon, Samuel the son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. And the Prince of the tribe of the sons of Dan, Bukki the son of Iogli. Of the sons of Joseph, the Prince of the tribe of the sons of Manesses, Hanniel the son of Ephod. And the Prince of the tribe of the sons of Ephraim, Kemuel the son of Shiphtan. And the Prince of the tribe of the sons of Zebulun, Elizaphan the son of Parnach. And the Prince of the tribe of the sons of Issachar, Paltiel the son of Azzan. And the Prince of the tribe of the sons of Aser, Ahihud the son of Shelomi. And the Prince of the tribe of the sons of Naphtali, Pedahel the son of Ammihud. These *are they* whom Jehovah commanded to divide the inheritance unto the sons of Israel, in the land of Canaan.

### **Annotations.**

*COmmand the sons of Israel]* After the commandment [unspec] to destroy the Canaanites, and to root out the monuments of their idolatry, the Lord now giveth laws for Israel's quiet inheritance of the promised land: which first he limiteth out unto them, then showeth who should possess it, and appointeth twelve men by name to divide the possession. And this is by *command* from God, to signify the weight of the precept and care which Israel should have to observeit. *shall fall unto you]* to wit, by lot, or by line: as, *he made them fall by line of*

*inheritance, Psal. 78. 55. and, The lines are fallen unto me in pleasant places, Psal. 16. 6. and, there fell ten lines, (that is, ten portions) to Manasseh, Ios. 17. 5. with the borders]* or, according to the borders or coasts, bounds, limits, or confines. God who set all the borders of the earth, Psal. 74. 17. and limited the bounds of all men's habitations, Act. 17. 26. doth here in special and exact manner determine the limits of the holy land, called *the border of his holiness (or Sanctuary) Psal. 78. 54. to the end that his people might behold his bounty and providence in giving them so large and good a land: wherefore he after expostulateth with Israel, whether the border of the neighbor kingdoms were greater than their border, Amos 6. 2. Also that his people might not be defrauded of their right by other nations which sometimes fought with Israel hereabout, Judge. 11. 13. &c. as the Ammonites ripped up the women with child of Gilead, that they might enlarge their border, Amos 1. 13. Likewise, that Israel might rest contented with their limits allotted them by God, both generally and particularly, and not remove the ancient bound, Prov. 23. 10. and 22. 28. Deut. 2. 5. 9. 19. And these limits of Canaan figured the state and condition of the Church of Christ, (who rejoiceth that the lines are fallen unto him in pleasant places, and that he hath a goodly heritage, Psal. 16. 6.) which therefore is shown to the Prophet in a vision, like the land of Canaan, inherited by the tribes of Israel, and the borders appointed of their habitations, Ezek. 47. 13, 14, 15, &c.*

Vers. 3. *South quarter]* or *South corner*, which [unspec] the Chaldee calleth *the South wind*: as in *Matth. 24. 31. the four winds* are put for the four quarters of the world. The limits here are set towards all the four quarters, South, West, North, and East: the order of proceeding is thus; for the South-side he beginneth at the East corner, and goeth along to the West; the West side beginneth at the South end, and extendeth to the North; the Northern quarter likewise is from the West to the East; and the Eastern side from the North to the South. But in *Ezek. 47. 15. &c. he beginneth with the North, which here is begun at the South, and endeth at the West, as here at the East. wilderness of Zin]* whereof see *Num. 33. 36. This was the uttermost part of the South coast, and fell by lot unto the tribe of Judah, Ios. 15. 1. the sides of Edom]* Hebr. *the hands of Edom*, that is, *the border of Edom*, as is explained in *Ios. 15. 1. the salt sea]* or, *sea of salt*, so in *verse. 12. This was the lake of Sodom, called also the dead sea, for that it had no fish or living thing in it; whereof see Gen. 14. 3. From the end of that sea, from the tongue (or bay) thereof that looketh Southward, was their South border, Ios. 15. 2. This sea is in human writers called Asphaltites, Plin. l. 5. c. 16.*

Vers. 4. *shall turn about]* that is, *fetch a compass*; [unspec] as the Greek translateth it, *shall compass*, for which in *Ios. 15. 3. is said, it went out. from the South]* or, *on the South-side*: so after *the ascent of Akrabbim]* or, *Maaleh Akrabbim*, as in *Ios. 15. 3. which is by interpretation, the ascent (or going up) of Scorpions*: which place some think was so named of the Scorpions which were in the wilderness, *Deut. 8. 15. the goings out thereof]* for this, in *Ios. 15. 3. is said, it ascended up. it shall go up to Hazar Addar]* by going out is meant a *passing along*, as is expounded in *Ios. 15. 3. where Hazar Addar are two places, Hezron and Addar; for it is said, it passed along to Hezron, and went up to Addar. to Azmon]* in *Ios. 15. 3. 4. there is added, that it turned about (or fetched a compass) to Karkaa, and passed on to Azmon. This Azmon is in Targum Jonathan called Kesam; in Greek, Asel (...)* .

Vers. 5. *unto the river of Egypt]* it went out unto [unspec] *the river of Egypt*, Ios. 15. 4. the river called *Sihor*, Ios. 13. 3. in Targum Jonathan, *Nilos. goings out of it]* namely, *of the coast (or border)* Ios. 15. 4. *at the sea]* to wit, *the great Sea*, as the Greek translatheth it, whereof Moses speaketh in the verse following: the Chaldee calleth it *the West sea*.

Vers. 6. *the sea border]* that is, as the Chaldee explaineth it, *the West border*: so called because the great sea lay Westward from the land of Canaan: see *Gen. 12. 8. you shall even have]* or, *shall be to you*: which two phrases expound one another; as is noted on *Gen. 12. 16*. So after in *verse. 7. and 12. the great sea]* so called in respect of the lesser inland seas, as the *salt sea*, *verse. 3.* and *the sea of Chinnereth*, *verse. 11*. This great sea is commonly called *the Mediterranean sea. and the border thereof]* so the Chaldee here translatheth it, supplying the word *thereof*; and so it is Englished in Ios. 15. 12. 47. The Greek interpreteth it, *the great sea shall bound (or shall limit.)*

Vers. 7. *you shall point out]* or, *shall mark out, shall design*; in Greek, *ye shall measure out*: so in *verse. 8. and 10. mount Hor]* This is not that mount Hor where Aaron died, which was Southward in the edge of Edoms land, *Num. 33. 37, 38.* but another mountain on the North side of Canaan, which in Ios. 13. 5. is called *mount Hermon*, and near *the entering into Hamath*, as mount Hor is here. And *Hermon* had many names, as Moses showeth in *Deut. 3. 9. and 4. 48.*

Vers. 8. *the entrance of Hamath]* or, *the entering into Chamath*: this Hamath (in Greek, *Emath*) is in *Amos 6. 2.* called *Hemath the great*. See the Annotations on *Num. 13. 21.* Hamath is also mentioned among the Northern borders of the land, in *Ezek. 47. 16, 17. Zedad]* in Greek, *Sedada*: so in *Ezek. 47. 15.*

Vers. 9. *Hazar-nan]* in *Ezek. 47. 17.* *Hazarenon*: in Greek, *Arsenain*. This was the North-East part of the land.

Vers. 10. *Shepham]* called in *1 Sam. 30. 28.* *Siphmoth*: in Greek, *Sepphama*: by Targum Jonathan, and some other, it is called *Apamiah*.

Vers. 11. *Riblah]* a city in the land of Hamath, where God executed his judgments on the Kings of Judah, for their sins, by the Kings of Egypt and of Babylon, *2 King. 23. 33. and 25. 6. 20, 21. Ier. 39. 5, 6. east of Ain]* *Ain* by interpretation is *aneie*, or *a fountain*, and so is translated here in Greek, *Fountaines*: and by the old Latin interpreter, *the fountain Daphnis. the side]* or, *the shoulder*, that is, *the shore of the sea. the sea of Chinnereth]* called in Greek, *Chenereth*; in Chaldee, *Ginnosar*; and in the New Testament, *the lake of Gennesaret*, *Luk. 5. 1.* and in *1 Mac. 11. 67.* there is mentioned *the water of Gennesar*. And the country adjoining was called *the land of Gennesaret*, *Mat. 14. 34. Mar. 6. 53.* This sea is also named *the sea of Galilee, & the sea of Tibertas*, *John. 6. 1.* & a lake and sea are the same; as, they ran *into the lake*, *Luk. 8. 33.* that is, *into the sea*, *Mat. 8. 32.* Of the sea *Chinnereth* there is mention also in *Ios. 12. 3. & 13. 27.* & of a city so named, *Ios. 19. 35.* and of the country, *Ios. 11. 2. 1 King. 15. 20.* It is thought to be called in Chaldee, *Ginnosar* and *Genesar*, of *Princely gardens* which were in those parts. This sea had store of fishes, and from hence our Lord took his four first Apostles, fishers of Galilce, and made them *fishers of men*, by the preaching of his Gospel, *Mat. 4. 18, 19, 20, 21.* On this sea Christ walked, and allayed the waves thereof, *Mark. 6. 45. 48. 51. 53. John 6. 16,—21.* and here he



appeared to his Disciples after his resurrection, at what time they took at one draught an hundred fifty and three great fishes, *John* 21. 1,—11.

Vers. 12. *Jordan*] in Hebrew *Iarden*; in Greek, and in the New Testament, *Jordanes*. It was the goodliest river of all Canaan, famous throughout the Scriptures. The waters of this river God did cut off, and made them stand upon an heap, (at that time when Jordan over-flowed all his banks) until his people Israel passed over it on dry ground into the land of Canaan, *Ios.* 3. 13,—17. Elijah and Elisha the Prophets divided also the waters thereof, and went over on dry ground, *2 King.* 2. 8. 14. Naaman the Syrian washing seven times in it, by the word of the Prophet, was cleansed of his leprosy, *2 King.* 5. 10. 14. In this river our Lord Jesus him-self, and the nation of the Jews were baptized, *Mark* 1. 5. 9. *salt sea*] or *sea of salt*: See *verse.* 3. The river Jordan ran all along by the land of Canaan on the East side, from the North end of the country to the South, beginning at the foot of mount Lebanon, (where it is said to spring out of two fountains, the one called *Ior*, and the other *Dan*,) and passed on to the lake of *Merom*, (by the waters whereof Joshua vanquished the Canaanites, *Ios.* 11. 4, 5, 7, 8.) and from thence it ran and emptied it self into the sea of Chinnereth forementioned: and from that sea it passed along, till it ended at the *salt sea*, here spoken of, where also the limits of the land began, in *verse.* 3. The promised land being thus enclosed and guarded with the main sea Westward, the inland seas and the river Jordan Eastward, and at each end North and South with mountains, fore-shown God's providence towards his people for their safe defense on every side. And so it is written, *As the mountains are round about Jerusalem, so the LORD is round about his people, from henceforth even forever, Psal.* 125. 2.

Vers. 14. *sons of the Reubenites*] Hebr. *of the Reubenite*, and after, *of the Gadite*; which the Greek and Chaldee translate, *sons of Reuben*, and of *Gad*. Of these two tribes receiving their inheritance, see *Numb.* 32.

Vers. 17. *shall divide the land by inheritance unto you*] or, *shall inherit the land for you*, that is, shall take possession of the land for you, and in your names, and after divide it unto you, as in *verse.* 29. See *verse.* 18. *Eleazar the Priest, and Joshua*] in Greek, *Jesus*. These were the two chief Princes, and both of them figures of Christ, who divideth to his people the inheritance of the kingdom of heaven: the one figuring him in his Priesthood, the other in his kingdom: *for if Jesus* (that is, *Joshua*) *had given them rest, then would he not afterward have spoken of another day, Hebr.* 4. 8. The Priest had an hand in parting the inheritance, to signify that it was an holy work, and a shadow of heavenly things. Also, that if difficulty did arise, he might ask counsel for Joshua, *after the judgment of Vrim before Jehovah, Numb.* 27. 21. And likewise for that the Priests and Levites, though they had no inheritance as the other tribes, yet had they cities and suburbs from among their brethren, *Numb.* 35. which also the Levites claimed of Eleazar the Priest, and of Joshua, and the other Princes, and had the cities and suburbs given them by lot before the Lord, *Ios.* 21. Thus also the truth of God's promise to Abraham was manifested; for he had said, that in *the fourth generation* they should return from their affliction and servitude into the land of Canaan, *Gen.* 15. 14, 15, 16. And so it came to pass, for *Koath* the son of Levi was one of them that went with Jacob into Egypt, *Gen.* 46. 11. 26. of *Koath* proceeded *Amram*, of him *Aaron*, and of him *Eleazar*, *1 Chron.* 6. 1, 2, 3.

Vers. 18. *one Prince, one Prince of a tribe*] that is, *of every tribe one Prince*. See the like phrase in *Numb.* 13. 2. and 17. 6. *Ios.* 3. 12. and 4. 2. 4. *to divide the land by inheritance*] or, *to inherit the land*, as the Hebrew properly and usually signifieth; and this latter some of the Hebrews, as *larchi* and *Kimchi*, do retain, expounding it of the Princes, who instead of the people, and as their tutors and governors, first took the possession in the name of their tribes, and after distributed it unto them by their families. But the Chaldee here, and again in *Ios.* 19. 49. (where the like phrase is also used) both the Chaldee and Greek do there translate it, *cause to inherit*, or *divide by inheritance*; and so Moses explaineth it in *verse.* 29.

Vers. 19. *Caleb*] he was one of the Spies sent to view the land: of whom see *Num.* 13. 7, 31. and 14. 24. *Ios.* 14. 6. &c.

Vers. 20. *Samuel*] or *Shemuel*: the notation of which name, see in 1 *Sam.* 1. 20. The Greek calleth him *Salamiel*, by a mistaking from *Num.* 1. 6. *Ammihud*] in Greek, *Semioud*: so in *Numb.* 1. 10.

Vers. 21. *Elidad*] in Greek, *Eldas the son of Chaslon*.

Vers. 22. *Bukki*] in Greek, *Bokk•r son of Iekli*.

Vers. 23. *Hanniel*] in Greek, *Aniel son of S••phid*.

Vers. 24. *Kemuel*] in Greek, *Kamouel son of [unspec] Saphtan*.

Vers. 25. *Parnach*] or, *Pharnach*; in Greek, [unspec] *Charnach*.

Vers. 26. *Paltiel*] or, *Phaltiel*; in Greek, *Phantiel [unspec] son of Oza*.

Vers. 27. *Ahihud*] or, *Achihud*; in Greek, *Achiod [unspec] son of Selemi*.

Vers. 28. *Pedahel*] in Greek, *Phadiel*. Observe [unspec] here the order of the tribes, as they were named with their Princes; 1. *Judah*, 2. *Si* ⟨...⟩ 3. *Benjamin*, 4. *Dan*, 5. *Manasseh*, 6. *Ephraim*, 7. *Zebulon*, 8. *Issachar*, 9. *Aser*, 10. *Naphtali*. This order agreeth not with that in *Numb.* 1. nor with that in *Numb.* 7. nor in *Numb.* 26. nor any before set down; but is thus disposed by God's wisdom and providence before hand, as they did after inherit the land. *Judah* is first, having the first lot, and he dwelt in the South part of the land, *Ios.* 15. 1, &c. *Simeon* is next him, because his inheritance was *within the inheritance of the sons of Judah*, *Ios.* 19. 1. The next was *Benjamin*, who had his lot by *Judah*, *between the sons of Judah and the sons of Joseph*, *Ios.* 18. 11. The fourth was *Dan*, for his lot •ell by *Benjamins* westward, in the *Philistines* country, as is to be seen by his cities, in *Ios.* 19. 40, 41, &c. Then *Manasseh*, and by him *Ephraim* his brother, whose inheritances were behind *Bejamins*, as before is noted, *Ios.* 16. and 17. Next them dwelt *Zebulon* and *Issachar*, of whose lots see *Ios.* 19. 10. 17. Last of all dwelt *Aser* and *Naphtali* in the North parts of *Canaan*, of whose lots see *Ios.* 19. 24. 32, &c. And as when they encamped about God's *Tabernacle*, they were ordered according to their brotherhoods, as is noted on *Numb.* 2. so in the dividing and inheriting of the land we may see the like. For *Judah* and *Simeon*, both sons of *Leah*, dwelt abrest one by another. *Benjamin* of *Rachel*, and *Dan* of *Rachel's* maid, dwelt next abrest, *Manasseh* and *Ephraim*, both sons of *Joseph*, by his mother

Rachel, had the next place one by another. *Zebulon* and *Issachar*, who dwelt next together, were both sons of Leah. So the last pair were *Aser* of Leah's maid, and *Naphtali* of Rachel's maid. Thus God, in nominating the Princes that should divide the land, foresignified the manner of their possession, and that they should be seated to dwell as brethren together in unity, for the mutual help and comfort one of another, as is noted of the first two, *Judah* and *Simeon*, who joined together in war against the Canaanites, *Judge*. 1. 1, 2, 3.

Vers. 29. *to divide the inheritance unto] or, to give the sons of Israel inheritance.* According to this commandment, so was it fulfilled by *Eleazar the Priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the sons of Israel*, who divided the inheritance unto the people by lot, in *Shiloh, before the LORD, at the door of the Tabernacle of the Congregation, Ios.* 19. 51.

#### CHAP. XXXV.

1 The Lord commandeth Israel to give eight and forty cities for the Levites, with their suburbs and measure thereof. 6 Six of them are to be cities of refuge. 9 The laws of murder, when the man-slayer might have the benefit of the cities of refuge, and when he must be put to death. 31 No ransom might be taken for the murderer that was worthy of death.

AND Jehovah spake unto Moses, in the plains of Moab, by Jordan, near Jericho, saying; Command the sons of Israel that they give unto the Levites of the inheritance of their possession, cities to dwell in; and suburbs to the cities round about them, shall ye give unto the Levites.

And the cities shall be for them to dwell in, and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. And the suburbs of the cities which ye shall give unto the Levites, shall be from the wall of the city, and outward, a thousand cubits round about. And ye shall measure from without the city on the East-side two thousand cubits, and on the South-side two thousand cubits, and on the Sea-side two thousand cubits, and on the North-side two thousand cubits, and the city shall be in the midst; this shall be to them the suburbs of the cities. And the cities which ye shall give unto the Levites, shall be the six cities of refuge, which ye shall give, for the man-slayer to flee thither; and above them ye shall give forty and two cities. All the cities which ye shall give unto the Levites, shall be forty and eight cities, them and their suburbs. And the cities which ye shall give for the possession of the sons of Israel, from them that have many, ye shall give many; and from them that have few, ye shall give few; every man according to his inheritance which they inherit, he shall give of his cities unto the Levites.

And Jehovah spake unto Moses, saying; [unspec 10]

Speak unto the sons of Israel, and say unto them; When ye be come over Jordan into the land of Canaan; Then ye shall appoint for you cities, cities of refuge shall they be for you, that the man-slayer may flee thither, which smiteth a soul by error. And the cities shall be unto you for refuge from the avenger, that the man-slayer die not until he stand before the Congregation for judgment. And the cities which ye shall give, the six cities of refuge shall be for you. Three cities ye shall give on this side Jordan, and three cities shall ye give in the

land of Canaan, cities of refuge shall they be. For the sons of Israel, and for the stranger, and for the sojourner among them, shall these six cities be for a refuge; that everyone that smiteth a soul by error may flee thither. And if he smite him with an instrument of iron, and he die, he is a *man-slayer*; the *man-slayer* shall be surely put to death. And if he smite him with a stone of the hand, wherewith he may die, and he die, he is a *man-slayer*; the *man-slayer* shall be surely put to death. Or, if he smite him with an instrument of wood of the hand, wherewith he may die, and he die, he is a *man-slayer*; the *man-slayer* shall be surely put to death. The avēger of the blood, he shall put to death the *man-slayer*; when he meeteth him, he shall put him to death. And if he thrust him of hatred, or have cast upon him by laying of wait, and he die: Or in enmity smite him with his hand, and he die, the smiter shall be surely put to death, he is a *man-slayer*: the avenger of the blood shall put to death the *man-slayer* when he meeteth him. But if he thrust him suddenly, without enmity, or have cast upon him any instrument without laying of wait: Or with any stone, wherewith he may die, without seeing *him*; and he hath caused *it* to fall upon him, and he die, and he was not his enemy, nor a seeker of his evil.

Then the Congregation shall judge between the smiter and the avenger of the blood, according to these judgments. And the Congregation shall deliver the *man-slayer* out of the hand of the avenger of the blood, and the Congregation shall restore him unto the city of his refuge, whither he was fled; and he shall abide in it until the death of the great Priest, which was anointed with the oil of holiness. And if the *man-slayer* going shall go forth, out of the border of the city of his refuge, whither he was fled: And the avenger of the blood find him without the border of the city of his refuge, and the avenger of the blood shall slay the *man-slayer*, no blood *shall be* unto him.

Because he should have abidden in the city of his refuge, until the death of the great Priest; and after the death of the great Priest, the *man-slayer* shall return into the land of his possession. And these *things* shall be unto you for a statute of judgment, through-out your generations, in all your dwellings.

Everyone that smiteth a soul by the mouth of witnesses, the *man-slayer* shall be slain; but one witness shall not answer against a soul, to die. And ye shall take no ransom for the soul of the *man-slayer*, which is guilty of death, but he shall be surely put to death. Neither shall ye take ransom for *him that is fled* unto the city of his refuge, to return to dwell in the land, until the death of the Priest. And ye shall not pollute the land, wherein ye *are*, for blood, it polluteth the land; and for the land there shall be no expiation for the blood that is shed therein, but by the blood of him that shed it. And thou shalt not defile the land which ye inhabit in, within which I do dwell, for I Jehovah dwell among the sons of Israel.

### **Annotations.**

*THat they give] or, and let them give unto the Levites.* The Lord having given order in Chap. 34. for dividing the land unto Israel, commandeth here a portion to be given out of all their possessions unto him, which he bestoweth on his Ministers the Levites, for a part of their livelihood. The equity of which law, both for honoring the Lord with our substance, *Prov. 3.*

9. and for maintaining his Ministers, *Gal. 6. 6.* is perpetual. Therefore speaking of the Church under the Gospel, according to these legal figures, he saith, *When ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land, &c. The holy portion of the land shall be for the Priests, the Ministers of the Sanctuary, which shall come near to minister unto the LORD, &c. Ezek. 45. 1, 4, 5. and 48. 9, 10, 13. suburbs to the cities]* or, as the Greek translatheth, *the suburbs of the cities:* which suburbs are called in Hebrew *Migrash*, that is, a place cast out, as lying without the walls of the city; in Chaldee, *R•v•ch*, that is, a Space; in Greek, *Proásteia*, as lying before the city; and in *verse. 3. Aphorismata*, as being separated from the city; and in *verse. 5. homora*, confines, or limits.

Vers. 3. *their goods]* or, *their substance, their gathered goods:* see the notes on *Gen. 12. 5.* it is a general word, and sometime implieth cattle also, as *2 Chron. 31. 3. and 32. 29. and 35. 7. beasts]* in Hebrew *Chajah*, which is a general name for *living things;* but here translated in Greek *fourfooted beasts.* And from hence the Hebrews gather, that *they gave the Levites a place of burial to every city, without these bounds (or suburbs:) for they buried not their dead in the suburbs of their cities,* because it is said, *AND FOR ALL THEIR LIVING THINGS; they gave it for the living, and not for burial.* Maimonides Treat. of Release and Jubilee, chap. 13. sect. 3. That they used in Israel to bury their dead without the cities, appeareth by *Luke 7. 11, 12.*

Vers. 4. *a thousand cubits]* The Greek saith, *two thousand cubits,* as it is in the verse following, where the Lord speaketh of two thousand cubits: so the thousand cubits here mentioned, some think to be meant of holy measure, double so much as the common measure, and that the latter do expound the former. The Hebrews explain it thus; *The suburbs of the cities are expressed in the Law to be three thousand cubits on every side, from the wall of the city, and outward, Num. 35. 4, 5. The first thousand are the suburbs, and the two thousand which they measured without the suburbs, were for fields and vineyards.* Maim. Treat. of the Release and Jubilee, chap. 13. sect. 2.

Vers. 5. *without the city]* by the city, the Hebrews understand here the city with the suburbs, that is, the thousand cubits forementioned, which were for their cattle, and these two thousand moe for fields and vineyards, as is before noted. *East side]* or, *East quarter;* in Chaldee, *East wind:* See the notes on *Numb. 34. 3. Sea side]* that is, *the West side,* as the Chaldee saith, *the West wind.* Moses useth to call the West, the Sea, as is noted on *Gen. 12. 8.* So in *Numb. 34. 6.*

Vers. 6. *of refuge]* that city is called in Hebrew *Miklat*, of *gathering,* because the man-slayer was there gathered and detained; in Greek, *Phugad•nterion*, a place of flight and exile; in Chaldee, *Shezabuth*, of *deliverance* and *preservation.* The six cities appointed for refuge, were these; *Bezer* of the Reubenites country, *Ramoth* in Gilead of the Gadites, and *Golan* in Basan of the Manassites; these three Moses separated, *Deut. 4. 41, 43.* the other three appointed by *Joshua*, were *Kedesh* in Galilee in mount Naphtali, *Shechem* in mount Ephraim, and *Kirjath-arba* (which is *Hebron*) in the mount of Judah, *Ios. 20. 7.* the use of these is after shown. *42. cities]* These with the six cities of refuge, are declared in *Ios. 21.* how they were given out of every tribe. Of the Kohathites, the Priests the sons of Aaron had *thirteen cities, Ios. 21. 19.* the residue of the Kohathites had *ten cities, Ios. 21. 26.* The Gershonites had *thirteen cities, Ios. 21.*

33. The Merarites had *twelve cities*, *Ios.* 21. 40. So *all the cities of the Levites, within the possession of the somes of Israel, were forty and eight cities with their suburbs*, *Ios.* 21. 41. Thus Jacob's prophesy of Levi was fulfilled, that he should be scattered in Israel, *Gen.* 49. 5, 7. But because of the Levites zeal for the Lord, the curse was turned into a blessing, (as is noted on *Exod.* 32. 29.) and they were teachers of the law 〈...〉 o the tribes of Israel, *Deut.* 33. 8, 10. Wherefore God gave them cities out of every tribe. How 〈◇〉 , whatsoever remained of these cities, besides the habitations of the Levites, and the suburbs •orementioned, as *the fields* of the cities, and *their villages*, continued under the dominion, and in the possession of the tribes, to whom they had been distributed before, as the example of Hebron given unto Caleb showeth, *Ios.* 14. 13, 14. and 21. 11, 12.

Vers. 8. *ye shall give many*] or, *ye shall multiply* [unspec] to give: so the tribes that had many cities, and 〈...〉 ge inheritances, gave the more cities. For 〈◇〉 of the tribes of the sons of Judah and of Si 〈◇〉 , were given *nine cities*, out of Benjamin *four*, out of Ephraim *four*, out of Dan *four*, out of the half tribe of Manasseh *two*, out of the other half 〈◇〉 of Manasseh *two*, out of Issachar *four*, out of Aser *four*, out of Naphtali *three*, out of Zebulon *four*, out of Reuben *four*, out of Gad *four*, *Ios.* 21. 9, 16, &c.

Vers. 11. *shall appoint*] or *prepare*, as the Chaldee explaineth it; in Greek, *ye shall distinguish*, (or *distinctly separate*;) elsewhere it is called *separ* 〈...〉 *ng*, *Deut.* 4. 41. and *sanctifying*, *Ios.* 20. 7. *by error*] or, *ignorantly, unadvisedly, unawares*: the Greek translath, *unwillingly*; this is opened in *verse.* 22, 23. and *Deut.* 19. 5. In •os. 20. 3. it is declared by two words, *by error*, (o•unawares,) and *without knowledge*, (or *unwittingly*.)

Vers. 12. *the avenger*] to wit, *of the blood*, as is expressed in *verse.* 19. and the Chaldee and Greek here add the same. *Goel*, here Englished an *Avonger*, elsewhere signifieth a *Redeemer*, but properly one of the same blood and kindred, as *Ruth* 2. 20. and 3. 9, 12. who if things were sold, was to redeem them, as *Levite.* 25. 25. if blood were shed, was to avenge it, as in this case. And so the Greek here & usually calleth him *Agchiste•on*, that is, one *near of kin*. Of this kinsman the avenger, it is said in v. 19. that he should put the murderer to death; see the notes there. *before the congregation*] When a man had done a murder, he fled to some city of refuge, the way being always prepared, that he might flee thither without hindrance, as is noted on *Deut.* 19. 3. Comming thither, at the entering of the gate, he shown his cause to the Elders of the city of refuge, who took him in till he was sent after, and fetched home to the city where he had done the murder, and there he stood before the congregation, *Ios.* 20. 4, 6. who if they found him worthy of death, they delivered him to the avenger, to kill him; if not, they returned him to his city of refuge, where he lived in a kind of exile and imprisonment, until the death of the high Priest, as after followeth. See *Deut.* 19. 12. Before the cities of refuge were appointed, the Altar was a place of refuge, as is probable by *Exod.* 21. 13, 14. And from that place the Hebrews gather that *the Altar was a place of refuge*. Maim. Treat. of Murder, *chap.* 5. *sect.* 12.

Vers. 14. *Three cities]* which were Bezer, Ramoth, and Golan, Deut. 4. 41, 43. *and three cities]* Kedesh, Shechem, and Hebron, Ios. 20. 7. And if the Lord enlarged their coast, and gave them all the land, they were to add *three cities moe*, Deut. 19. 8, 9.

Vers. 15. *the stranger]* in Greek, *the proselyte*, meaning him that was not an Israelite by nature, but by religion. *the sojourner]* that dwelt a stranger in the land of Israel, and yet not of their Church and religion, Deut. 14. 21. These all had benefit by the cities of refuge; but if an heathen by error killed an heathen, the cities of refuge received him not, saith Maim. Treat. of Murder, chap. 5. sect. 4. *smiteth a soul]* that is, *killeth any person;* so verse. 11.

Vers. 16. *if he smite him]* to wit, *purposely*, and *presumptuously*, as the punishment after showeth. *surely put to death]* or, *put to die the death;* Hebr. *dying he shall be put to death;* so in verse. 17, 18, 21.

Vers. 17. *a stone of the hand*, that is, *thrown with the hand;* the Greek translateth it, *a stone out of the hand;* the Chaldee, *a stone that is taken in the hand. he may die]* the Chaldee more fully explaineth it, *which is enough for him to die therewith;* so in verse. 18.

Vers. 18. *wood of the hand]* Greek, *out of the hand;* Chaldee, *wood taken in the hand, which is sufficient for him to die thereby;* as in verse. 17. These cautions are here added to discern of murders; the Hebrews explain them thus: *He that smiteth his fellow presumptuously with a stone, or with wood, that he die, they measure the thing wherewith he smote him, and the place whereon he smote him to see if that thing were enough to kill him upon such a member (of his body) or not, as it is written, WITH A STONE OF THE HAND, &c. so that it be enough to kill him. They measure also the might of him that smote, &c. For iron instruments the Law gives no measure, Num. 35. 16. He is to die that killed him, though it were with a needle; and whatsoever is sharp like a needle, as bodkin, knife, or the like. He that smiteth his fellow without any instrument, and killeth him, as with his hand, or his foot, &c. they measure the strength of him that smote, and of him that was killed, and the place of the blow, &c. Maim. Treat. of Murder, chap. 3. sect. 1. &c.*

Vers. 19. *he shall put to death]* or, *he may put him to death*, to wit, after he is adjudged to death by the Magistrate, verse. 12. *If the avenger of blood will not, or if he be not able to kill him, or if he have no avenger of blood, then the Judges shall kill the murderer with the sword.* Maim. Treat. of Murder, chap. 1. sect. 1. *When he meeteth him]* though it be within the cities of refuge, saith Rashi. But this is to be understood, after lawful judgment by the Magistrate; for *the Elders of his city* were to send and fetch him from the city of refuge, and *deliver him into the hand of the avenger of blood*, Deut. 19. 12. Wherefore the Chaldee, instead of *meeteth him*, saith, *When he shall be condemned unto him by judgment:* So in verse. 21.

Vers. 20. *of hatred]* which is inveterate anger, and inward grudge, differing from *enmity* or open hostility, spoken of in v. 21. *He that hateth, dissembleth with his lips, and layeth up deceit within him*, Prov. 26. 24. The Hebrews say, *He that hateth, if he kill by error (or unadvisedly) he is not kept in (the city of) refuge, as it is said, And he was not his enemy, (Numb. 35. 23.) &c. And who is he that hateth? he that for enmities sake speaketh not unto him for three days (space.)* Maim. Treat. of Murder, chap. 6. sect. 10. *cast upon him]* to wit, *any instrument*, as is expressed in verse. 22. and so the Greek explaineth it here. *by laying of wait]* with intent and purpose of evil, when

occasion is offered: so Saul laid wait (or hunted) for David's soul, 1 Sam. 24. 11. the Jews for Christ, Luke 11. 54. and for Paul's life, Act. 23. 21.

Vers. 21. *enmity*] or *hostility*, ill will open and professed.

Vers. 22. *suddenly*] or, *unawares*, and as it were by chance.

Vers. 23. *with any stone*] that is, *have smitten him with any stone*, as in *verse. 17. wherewith he may die*] in Chaldee, *which is sufficient that he may die therewith*: See the notes on *verse. 18.*

Vers. 25. *of the great Priest*] a figure of Christ, called the *great Priest over the house of God*, Hebr. 10. 21. and the *great High Priest that is passed into the heavens*, Hebr. 4. 14. *who is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions under the first Testament, they which are called might receive the promise of the eternal inheritance*, Heb. 9. 15. As the high Priests, while they lived, by their service and sacrificing made atonement for the sins of the people, especially one day in the year, *Levite. 16.* wherein they figured the work of Christ for us: so at the high Priests death, by releasing such as were exiled for unwitting murder, there was a shadow of redemption in Israel.

Vers. 26. *going shall go forth*] that is, shall at any time, upon any occasion go forth. So he was not only exiled from his own city, but confined as a prisoner within the limits of the city of refuge. The Hebrews say, *He might never go out of the city of his refuge, no not though it were for a thing commanded [as to worship at the solemn feasts, or the like] or for to bear witness, whether it were in money matters, or to testify in case of life and death, &c. Maim. Treat. of Murder, chap. 7. sect. 8.*

Vers. 27. *without the border*] so not the city only, but the borders and limits of the territories thereof were his refuge. *Every city of refuge, the borders thereof are a refuge as well as it, &c. and if (the avenger of blood) kill him there, he is to be killed for him. Notwithstanding though the border be a refuge, yet the man-slayer may not dwell in it; for it is said (in verse. 25.) AND HE SHALL ABIDE IN IT; in it (the city,) and not in the border of it. Maim. ibid. chap. 8. sect. 11. no blood shall be unto him]* that is, the avenger shall have no blood imputed to him; or, as the Greek translateth it, *he shall not be guilty, to wit, of blood-shed.*

Vers. 28. *into the land of his possession*] into his own city or village, that part of the land which he possessed. It is holden by the Hebrews, that although by the high Priests death *atonement was made for him, yet he never returned to the princely state (or dignity) that he had (in the city,) but was debased from his greatness all his days, because that great scandal came by his hand.* Maimon. *ibid. chap. 7. sect. 14.* Moreover they say, *A man-slayer upon whom sentence is past that he shall be exiled, if he die before he go into exile, they carry his bones thither. And a man-slayer that dieth in the city of his refuge, they bury him there; and when the high Priest dieth, they carry the man-slayers bones from thence unto the sepulchers of his fathers. Ibid. sect. 3.*

Vers. 30. *Everyone that smiteth a soul*] that is, *who so killeth a person*, to wit, him that is a murderer. *by the mouth*] that is, *by the testimony of witnesses*, which after is explained of *two witnesses, or three witnesses*, Deut. 17. 6. and 19. 15. See the Annotations there. *not answer*] that is, *not testify*, as the Greek and Chaldee translate it, meaning, to have the sentence of death



confirmed against him: See *Deut. 19. 15. to die]* that is, to cause him to die; or, *that he should die:* See the notes on *Gen. 6. 19.*

Vers. 31. *the soul of the man-slayer]* that is, the [unspec] life of the murderer, to redeem him from death. *The Judges are warned that they take no ransom of the murderer, and though he could give all the wealth that is in the world, and though the avenger of blood should be willing to free him; for the soul of him that is killed, is not the possession of the avenger of blood, but the possession of the holy blessed (God.)* Maimon. *Treat. of Murder, ch. 1. sect. 4. guilty of death]* Hebr. *which is wicked, to die,* that is, as the Greek and Chaldee explain it, *guilty, or condemned to die.* According to this phrase David saith, *When he shall be judged, let him go forth wicked, (that is, condemned,)* *Psal. 109. 7.*

Vers. 32. *for him that is fled]* Hebr. *to flee;* which is explained by Rashi and others, *for him that is fled. in the land]* *in the land of his possession,* as in *verse. 28.*

Vers. 33. *polluteth]* or *impiously staineth, foully deformeth the land.* This word which Moses here useth of murder, and the Prophets after apply unto spiritual whoredom or idolatry, *Ierem. 3. 2, 9. and •dolatrous blood-shed, Psal. 106. 38.* showeth the heinousness of this sin, that defileth not only him that doth it, but the whole land, if it be not avenged. Hereupon the Hebrews say, *Thou hast not anything concerning which the Law giveth such a charge, as for shedding of blood; as it is said (in Numb. 35. 33.) And ye shall not pollute the land, &c.* Maimonides *Treat. of Murder, chap. 1. sect. 4. the blood of him that shed it]* if it were willful murder; or by the death of the high Priest, if it were unwilling man-slaughter. Hereupon it is said, *A man that doth violence to the blood of any person, shall fly to the pit, let no man stay him, Prov. 28. 17.*

Vers. 34. *I do dwell]* the land of Israel was *the LORD'S land, Hos. 9. 3.* and by his dwelling there among his people, was sanctified, and called *the holy land, Zach. 2. 12.* and though he dwelt most specially in his Sanctuary there, which afterward was in Jerusalem, *Psal. 74. 2. and 1 35. 21.* yet the whole land was sanctified by his habitation therein, which was a reason why the people might not pollute it, either with blood, or with any other wickedness; for *holiness becometh his house forever, Psal. 93. 5.* And for this cause the unclean were to be put out of the campe of Israel, in the midst whereof God did dwell, *Numb. 5. 3.*

#### CHAP. XXXVI.

1 The inconvenience of the inheritance of daughters is remedied by marrying in their own tribes, lest the inheritance should be removed from the tribe. 10 The daughters of Zelophehad obey the Lord's commandment, and marry their uncles sons.

AND the heads of the fathers of the family of the sons of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses and before the Princes, the heads of the fathers of the sons of Israel. And they said, Jehovah commanded [unspec] my lord to give the land for an inheritance, by lot, to the sons of Israel: and my lord was commanded by Jehovah to give the inheritance of Zelophehad our brother unto his daughters. And *if they become wives to any of the sons of the tribes of the sons of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and*

shall be put to the inheritance of the tribe, unto whom they shall be; so it shall be taken away from the lot of our inheritance. And when the Jubilee of the sons of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe, unto whom they shall be: so their inheritance shall be taken away from the inheritance of the tribe of our fathers.

And Moses commanded the sons of Israel according to the mouth of Jehovah, saying; The tribe of the sons of Joseph speak right. This is the thing which Jehovah doth command concerning the daughters of Zelophehad, saying; Let them become wives to *whom it is good* in their eyes, only to the family of the tribe of their father shall they become wives. And the inheritance of the sons of Israel shall not remove from tribe to tribe; for *every* man of the sons of Israel shall cleave to the inheritance of the tribe of his fathers. And every daughter that possesseth an inheritance of the tribes of the sons of Israel, shall be wife unto one of the family of the tribe of her father, that the sons of Israel may possess, *every* man the inheritance of his fathers. And the inheritance shall not remove from *one* tribe to another tribe, but *every* man of the tribes of the sons of Israel shall cleave to his inheritance.

Even as Jehovah commanded Moses, so did the daughters of Zelophehad. For Machlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were wives unto their uncles sons. (*To men*) of the families of the sons of Manasseh, the son of Joseph, they became wives; and their inheritance was unto the tribe of the family of their father.

These *are* the commandments and the judgments which Jehovah commanded, by the hand of Moses, unto the sons of Israel, in the plains of Moab, by Jordan, *near* Jericho.

### Annotations.

*THE heads*] in Greek, *the Princes*, that is, *the chief fathers*. God having designed the limits of the holy land which Israel should inherit, in *Numb.* 34. and appointed his own portion out of the same, to be given unto the Priests and Levites, *Numb.* 35. doth now conclude his laws with an ordinance for the settled continuing of the inheritances unto the tribes, as they should at first be allotted unto them. The occasion of this ordinance is a complaint made by some of the Manassites, concerning Zelophehads daughters, if they should be married to men of other tribes. *Gilead*] in Greek, *Galaad*, of whom see *Numb.* 27. 1.

Vers. 2. *my lord*] meaning Moses, for to him was the commandment given, *Numb.* 26. 52, 53. &c. and 27. 6, 7. And by this title they give honor unto Moses, and show their obedience; as the Scripture noteth by the like title given unto others, 1 *Pet.* 3. 6. *Matth.* 22. 44, 45. *Zelophehad*] in Greek, *Salpaad*: See *Numb.* 27. 1, &c.

Vers. 3. *of the tribes*] of any of the other tribes, beside their own. *be taken away*] or, *be diminished*; contrary to *adding* or *putting to*, after mentioned: so the inheritances of this, and of other tribes by like accidents might in time be changed, disturbed, and come to confusion, contrary to the order before set of God.

Vers. 4. *the Jubilee shall be*] which was every fiftieth year, in which the inheritances that were alienated to others, were by the law given in *Lev.* 25. to return unto the first owners; which ordinance also should by such marriages be disannulled.

Vers. 5. *the mouth]* that is, *the word of the Lord*, as the Chaldee translatheth; in Greek, *by the commandment of the Lord*. So the answer which Moses gave, was not of himself, but by advice from God: See *Numb. 27. 5*.

Vers. 6. *good in their eyes]* that is, *pleaseth them*: Daughters are not to be forced to marry with such as they like not: See *Gen. 24. 57, 58. to the family]* to some of the family, or, *in the family*: See *verse. 12*.

Vers. 7. *shall cleave to the inheritance]* keeping himself thereto, and (for the better performance hereof) marrying within his tribe. For this word *cleave*, is often used in case of marriage, *Gen. 2. 24. Dan. 2. 43*. Thus God provideth that the order which he should set for the inheritāces in his land, to be divided by lot, might continue throughout all generations; by which means strife also might be cut off, and peace preserved among his people.

Vers. 8. *that possesseth an inheritance]* or, *that is heir of a possession*; by reason that her father had no son to inherit, as in this case of Zelophehad. So here is no restraint of other women, save such as had inheritance. The Priests also and Levites, (which might have no inheritance with Israel, *Deut. 18. 1*.) had liberty to marry with the women of any tribe; as Iehojada the Priest had to wife the Kings daughter of Judah, *2 Chron. 22. 11. another took a wife of the daughters of Barzillai the Gileadite, Ezra 2. 61. and the like*. By reason of such marriages there might be kindred between Elizabeth the mother of John the Baptist, who was *of the daughters of Aaron*, and Mary the Virgin, the mother of our Lord Christ, who was of the lineage of David, of the tribe of Judah, *Luke 1. 5. 36. and 3. 23,—31*.

Vers. 11. *For Machalh]* Hebr. *And Machlah, &c*. Of these daughters see *Numb. 27. 1. their uncles sons]* the sons of their fathers brethren. Compare *Levite. 18. 12, 13, 14*.

Vers. 12. *was unto the tribe]* that is, *remained unto (or in) the tribe*. So *Daniel was (that is, continued) even unto the first year of King Cyrus, Dan. 1. 21. and, they were (that is, continued) there, Ruth 1. 2. and sundry the like*. By this example and observation of the Law for inheritances in the holy land, the people of God are taught to hold fast their inheritance in his promises, and right in Christ, which they enjoy by faith; that as the Father hath made them meet to *be partakers of the inheritance of the Saints in light, Coloss. 1. 12. so they may keep the faith and grace which they have obtained, unto the end, 1 King. 21. 3. Ezek. 46. 18. Jude verse. 3. Hebr. 6. 12*.

ESAY 65. 9.

I Will bring forth out of Jakob a seed, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there.

EZEK. 20. 35, 36, 37.

I will bring you into the wilderness of people's, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with

you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant, &c.

HEBR. 9. 15.

*Christ, he is the Mediator of the New Covenant, that by means of death, for the redemption of the transgressions that were under the first Covenant, they which are called, might receive the promise of the eternal inheritance.*

ANNOTATIONS UPON THE FIFTH BOOKE OF MOSES CALLED DEVTERONOMIE: WHEREIN, BY CONFERENCE OF THE Holy Scriptures, by comparing the Greek and Chaldee Versions, and Testimonies of Hebrew Writers, the Histories, Laws, and Ordinances, which MOSES (a little before his death) repeated and enlarged unto ISRAEL in this Book, are explained.

BY HENRY AINSWORTH.

IOSVA 1. 8.

*This book of the Law shall not depart out of thy mouth; but thou shalt meditate therein, day and night, that thou mayest observe to do, according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.*

LUKE 16. 31.

*If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.*

[illustration] [printer's or publisher's device]

LONDON, Printed by *John Haviland* for *John Bellamie*, and are to be sold at his shop near the ROYALL EXCHANGE. 1626.

**The sum of the Book of DEVTERONOMIE.**

IN this fifth Book, Moses, to prepare the Israelites unto their inheritance in the Holy Land, rehearseth the chief things that had befallen them in their forty years travel thorough the wilderness; exhortheth them to the love of God, and observation of his Law; repeateth the ten Commandments, and explaineth them particularly, with the Ordinances to them belonging, adding some moe which he had not before mentioned; confirmeth the whole Law, with promises to those that keep it, and threatenings to the disobedient; reneweth the Covenant between God and his people; prophesieth of things that should come to pass in ages following; blesseth the Tribes of Israel with several blessings; and having viewed the Land of promise from an high mountain, he dieth, and is buried of God; Joshua being his successor in the Government of the people.

**More particularly.**

- MOses rehearseth God's calling of Israel from Horeb towards Canaan. The Officers set to govern them. The Spies sent to view the land, and the people's rebellion following thereupon. *Chap. 1*
- How they passed by Edom, Moab, and Ammon; but fought with the Amorites, and conquered King Sihon. 2
- How Ogwas conquered, and their Countries allotted to some tribes of Israel. 3
- An exhortation to obey God's law, and to shun idlatric. 4
- Of the ten Commandments given at Horeb; and how the people were affected at the giving of the Law. 5
- An exposition of the first Commandment, how God should be known, loved, and obeyed. 6
- To root out the Canaanites, and their Idolatry. 7
- To beware lest forgetfulness of former mercies, or plenty of good things in Canaan, turn them from God. 8
- Moses would humble Israel under the Lord their God, by remembrance of their former many rebellions, and God's mercies renewed and continued, notwithstanding. 9 and 10
- He exhorteth them to love and obey the Lord, by many weighty reasons. 11
- An explanation of the second Commandment, of abolishing false worship, and serving God according to his law. 12
- The third Commandment expounded against abuse of God's name, by false prophets, inticers, and revolvers to Idolatry. 13
- The holy Communion of God's people, taught by shadows, of clean meats, tithes, &c. 14
- The fourth Commandment explained, by the rites of the Sabbath year, and the solemn feasts, &c. 15 and 16
- The fifth Commandment, of obedience to governors civil and ecclesiastical, appointed of God: but not to hearken to any heathenish ministers, or false Prophets. 17 and 18
- The sixth Commandment, touching man-slaughter, wars, murder by one unknown, &c. 19, 20, 21
- The seventh Commandment, touching adultery, rape, fornication, incest. 22

- The eighth Commandment, touching usury, payment of vows, liberty in another's field, pledges, man-stealers, wages, alms, justice, weights and measures, &c. 23, 24, 25
- The solemn profession of homage unto God in Canaan, at the bringing of first-fruits, tithes, &c. 26
- Of writing the Law upon stones, the blessings and curses openly pronounced, and confirmed by the people. 27
- Moses promiseth many blessings to them that keep the Law, and threateneth many curses to the disobedient. 28
- The renewing of the Covenant between God and Israel. 29
- A promise of mercy to repentant sinners, believing in Christ. 30
- The people are encouraged to enter into Canaan, with Joshua their Captain. Their falling from God is foretold. 31
- Moses song, wherein he prophesieth of the state of Israel until the latter days. 32
- Before his death Moses blesseth the Tribes of Israel. 33
- Moses vieweth the land, and dieth; is buried of God, mourned for of the people, and praised above all Prophets. 34

## THE FIFTH BOOKE OF MOSES, CALLED DEVTERONOMIE.

### CHAPTER I.

1 Moses speech in the end of the fortieth year, briefly rehearsing the Story. 6 Of God's promise and offer to give Israel the Land of Canaan. 9 Of Officers given them. 19 Of Spies sent to search the Land. 34 Of God's anger for Israel's incredulity, 41 and disobedience.

These be the words which Moses spake unto all Israel on *this* side Jordan, in the wilderness, in the plain, over against the red *Sea*, between Pharan and Tophel, and Laban, and Hazeroth, and Dizahab. Eleven days *journey* from Horeb, *by* the way of mount Seir unto Kadesh-Barnea. And it was in the fortieth year, in the eleventh month, in the first *day* of the month, Moses spake unto the sons of Israel, according unto all that Jehovah had commanded him, unto them. After he had smitten Sihon King of the Amorites, which dwelt in Heshbon, and Og king of Bashan, which dwelt in Ashtaroth, in Edrei. On *this* side Jordan, in the Land of Moab, began Moses to declare this Law, saying; Jehovah our God spake unto us in Horeb saying, Ye have dwelt *long* enough in this mountain. Turn you and take your journey, and go to the mount of the Amorite, and unto all his neighbors, in the plain, in the mountain, and in the vale, and in the south, and by the Sea side: *to* the land of the Canaanite, and Lebanon, unto the great River, the river Euphrates. Behold, I have given the land before you, go in and possess the land which Jehovah sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them, and to their seed after them.

And I spake unto you at that time, saying, I am not able myself alone to bear you. Jehovah your God hath multiplied you: and behold you *are this* day, as the Stars of the heavens for multitude. Jehovah, God of your fathers, add unto you a thousand times so *many* as you are, and bless you as he hath spoken unto you. How shall I bear myself alone, your cumbrance, and your burden, and your strife? Give ye for you wise men, and understanding, and known among your tribes, and I will appoint them for *to be* your heads. And ye answered me and said, The word which thou hast spoken is good to do. And I took the heads of your tribes, wise men and known, and gave them *to be* heads over you; rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers among your tribes. And I commanded your Judges at that time, saying, Hear between your brethren, and judge justice between a man and his brother, and his stranger. Ye shall not respect persons in judgment; you shall hear alike, the small and the great; you shall not be afraid of the face of man, for the judgment, that *is* God's: and the cause which shall be too hard for you, bring *it* unto me, and I will hear it.

And I commanded you at that time, all the things which ye should do.

And we journeyed from Horeb, and went thorough all that great and fearful wilderness which you have seen, by the way of the mountain of the Amorites, as Jehovah our God commanded us; and we came unto Kadesh Barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which Jehovah our God giveth unto us. Behold, Jehovah thy God hath given the land before thee, go up, possess *it*, as Jehovah the God of thy Fathers hath spoken unto thee; fear not, neither be discouraged.

And ye came near unto me, all of you, and said, We will send men before us, and they shall search out for us the land, and shall bring us word again, by what way we shall go up, and into what Cities we shall come.

And the word was good in mine eyes, and I took of you twelve men, one man of a tribe.

And they turned & went up into the mountain, and came unto the valley of Eshcol: and they searched it out. And they took in their hand of the fruit of the land, and brought *it* down unto us, and brought us word again and said, *It is* a good land which Jehovah our God giveth us. But ye would not go up, but rebelled against the mouth of Jehovah your God. And murmured in your Tents, and said, In the hatred of Jehovah *towards* us, he hath brought us forth out of the land of Egypt, to give us into the hand of the Amorite to destroy us. Whither go we up? Our brethren have caused our heart to melt, saying, The people *is* greater and taller than we; the Cities are great and walled up to heaven: and moreover we have seen the sons of the Anakims there.

And I said unto you, Bee not terrified, neither be afraid of them. Jehovah your God, that goeth before you, he will fight for you, according to all that he did for you in Egypt, before your eyes; And in the wilderness, which thou hast seen, how that Jehovah thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came unto this place. Yet in this thing you *did* not believe in Jehovah your God.

Who went before you in the way, to search you out a place to pitch your *tents* in: in fire by night, to show you by what way ye should go; and in a cloud by day. And Jehovah heard the voice of your words, and was wroth, and sware, saying, If there shall a man see, of these men, of this evil generation, the good land which I sware to give unto your fathers. Except Caleb, the son of Iephunneh, he shall see it, and to him will I give the land that he hath trodden upon, and to his sons, because he hath fully followed Jehovah. Also Jehovah was angry with me for your sakes, saying, Thou also shalt not go in thither. Joshua the son of Nun, which standeth before thee, he shall go in thither; strengthen thou him, for he shall cause Israel to inherit it. And your little ones, which you said should be for a prey, and your sons which know not *this* day good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

But as for you, turn ye, and take your journey into the wilderness, by the way of the red sea. And ye answered and said unto me, we have sinned against Jehovah: we will go up and fight, according to all that Jehovah our God hath commanded us: and ye girded on every man his weapons of war, and pressed forward to go up into the mountain. And Jehovah said unto me, Say unto them, Go not up, neither fight, for I *am* not among you, that ye be not smitten before your enemies. And I spake unto you, and you heard not, but rebelled against the mouth of Jehovah, and you were presumptuous, and went up into the mountain. And the Amorite that dwelleth in that mountain, came out against you; and they pursued you as Bees do, and destroyed you in Seir, even unto Hormah. And ye returned and wept before Jehovah: but Jehovah heard not your voice, neither gave ear unto you. And ye abode in Kadesh many days, according to the days that ye abode *there*.

### Annotations.

*Deuteronomie:*] A Greek word, by interpretation, *The repetition*, (or *second declaration*) of the Law. This name is borrowed from Deut. 17. 18. where *Mishneh hatorah*, the *Copy of the Law*, is in Greek translated *Deuteronomion*, which title is given to the whole book, as that which containeth a repetition and explanation of the Laws before given, as v. 5. The Ebrews call this book by the first words thereof, *ELLEH HADBARIM*, *THESE* be *THE WORDS*. And here beginneth the 44 Section, or Lecture of the Law: see the notes on Gen. 6. 9.

Vers. 1. *On this side*] or, *on the out side*; that is, *beyond Jordan*, as the Greek translateth. The word signifieth both sides, and by circumstance of place is to be understood. To those out of the land of Canaan, it was *on this side*: to the Israelites in Canaan, it was *beyond*, or *the outside of Jordan*, where Moses spake these things: For Moses might not enter into the land. Here *Targum Yerushalmi* (whom *Onkelos* the Chaldee Paraphrast also followeth) explaineth it thus: *These be the words which Moses spake unto all Israel; he rebuked them, for that they had sinned on this side Jordan, &c.* Hereupon the Rabbins call this book, *Sepher Thocbechoth*, that is, *the book of Rebukes. Jordan*] Hebr. *Iarden*: a River springing out of mount Lebanon, in the north end of Canaan, running along the Country. Of it, and the mystery thereof, see Num. 34. 12. *Joshua 3. the plain*] to wit, *of Moabs land*, as *verse 5.* see Num. 22. 1. There Moses spake these things and died, Deut. 34. 5. The Chaldee saith, *Moses rebuked them, because they had provoked God in the plain. the red sea*] so both Greek and Chaldee do translate it, adding the word *sea*: others keep



the Hebrew name *Suph*, which signifieth *flags*, such as grow by the sea and rivers sides, *Exod.* 2. 3. and so expound it, not of the *Sea Suph* (called the *Red Sea*) but of a flaggie place by the sides of Jordan inwards the wilderness of Arabia. So in *Num.* 21. 14. *Pharan*] or *Paran*, a wilderness south-ward from the place where Moses now was, thorough which Israel had passed, *Num.* 13. 1. in it was a mountain so named, *Deut.* 33. 2. The Chaldee here addeth, *in Pharan, where they mur* 〈...〉 *against the Manna. Tophel*] this is thought to be atowne, called afterwards *Pella*, which was northward from where Moses now spake. *Laban* in Greek, *Lobon*; of others, *Lybias*; a City lying from them northwest. *Hazeroth*] by interpretation, *Court-yards*, and so the Greek expounds it: a place lying eastward. Of *Hazeroth* we read also in *Numb.* 11. 35. and 13. 1. Unto it the Chaldee here referreth it, saying, *In Hazereth* where they provoked God for flesh. *Diza* 〈...〉 a region, wherein was the City *Mezahab*, as some suppose. *Zahab* signifies *gold*; and so the Greek here translateth, *by the Gold-mines*. The Chaldee refers it to *the golden Calf which they made*. All these are limits of the place where Moses gave this Deuteronomy, which was without the holy Land, and river Jordan (wherein 〈...〉 tisme was administered, *Matth.* 3.) environed with places, which in name and situation, signified 〈ϕ〉 ; and teach us the use of this Law, which is in afflict the soul by showing it sin, and to pre 〈...〉 for Christ, who by faith bringeth us to 〈ϖ〉 in the heavenly Canaan, *Hebr.* 4. 1, 2, 3. &c.

Verse. 2. *Eleven days journey*] so the Chaldee expounds it, adding also the word *journey*. Some of the Hebrews think, that in *eleven days*, all things in this Book of Deuteronomy were by Moses rehearsed. Neither could it be any long time seeing Moses began *the first day of the eleventh* 〈ϕ〉 ▪ *ver.* 3. and having ended all things in this book, died and was mourned for thirty days, *Deut.* 34. 8. Then Joshua sendeth spies to view the land, *Ios.* 2. leadeth the people thorough Jordan, *Ios.* 3. circumciseth them, and after keepeth the *Passover the foureteenth day* of the first month, *Ios.* 5. *Horeb*] called also *Sinai*, the mount where the law was given; see *Exod.* 3. 1. *mount Seir*] the mountainy country of Seir, wherein the Edomites dwelt, *Gen.* 36. 8, 9. *Kadesh barnea*] the southern border of the land of Canaan, *Num.* 34. 4. Though the way was so short, yet Israel for their sins wandered forty years in the wilderness, as God had threatened, *Num.* 14. 33, 34. in which time all the fathers died.

Verse 3. *Fortieth year*] of Israel's coming out of Egypt. In the first month of this year, *Marie*, Moses sister, died, *Num.* 20. 1. *in the first day of the fifth month* thereof, *Aaron* his brother died, *Num.* 33. 38. and now at the end of the year, Moses himself dieth, when he had repeated the Law, and renewed the Covenant between God and his people Israel.

Vers. 4. *Sihon*] the story hereof see in *Num.* 21. and after in *Deut.* 2. 26. &c. The slaughter of *Sihon* and *Og*, was an encouragement to Israel, for their after wars; and an argument to move them unto thankful obedience to the Law now repeated. *in Astaroth, in Edrei*] he dwelt in *Astaroth*, and was smitten in *Edrei*, where the battle was fought, *Num.* 21. 33. or as the Greek translateth it, he dwelt in *Astaroth and in Edrei*; for they were both Cities in *Og's* land, *Ios.* 13. 31. and *Og* is said to have reigned in *Astaroth, and Edrei*, *Ios.* 13. 12. In *Gen.* 14. 5. it is called *Asteroth Karnaim*.

Verse 5. *began*] or, *willingly took upon him*: for the word implieth willingness and contentedness: see *Gen.* 18. 27. So all Ministers should feed their flocks *willingly*, and *of a ready mind*, *1 Pet.* 5. 2. And Moses *began to declare*, that is, he declared as Jesus *began to say* unto his Disciples, *Luk.* 12. 1. that is, *he said* unto them, *Mat.* 16. 6. and his disciples *began to pluck* the ears of corn, *Mat.* 12. 1. that is, *they plucked*, *Luk.* 6. 1. *to declare*] or, *to make plain, clearly manifest*, to the understanding of the people, as in *Habak.* 2. 2. a thing is said to be *made plain* in writing, *that he may run that readeth it*.

Verse 6. *dwelt*] or *sitten* (that is, *continued*) *much*. They came to that mount, *in the third month* after their departure out of Egypt, *Exod.* 19. 1, 2. and removed frō the mount, *the 20 of the second month in the second yere*, *Num.* 10. 11, 12. so they remained there almost a whole year, where they received the Law, or Old Testament, and had made a Tabernacle for God to dwell among them: from thence God calleth them by word and sign, the cloud removing, *Num.* 10. 11. 13. 33. to journey towards Canaan, the land promised to Abraham, the figure of their heavenly inheritance by faith in Christ. The law is not for men to continue under, but for a time, till they be fitted and brought unto Christ: see *Gal.* 3. 16, 17, 18. and 4. 1.—5. *Heb.* 3. 18, 19. and 4. 6.—11.

Verse 7. *Amorite*] put for *Amorites*, as the Greek translateth, whose *neighbors* were the Canaanites, Pherezites, and other Nations promised to be their possession, *Exod.* 23. 23, 28, 31. *side*] or, *sea Port*, which was their western border, *Num.* 34. 6. *Lebanon*] which was a mount on the north part of the Land. *Euphrates*] in Hebrew, *Phrath*; which was their eastern bound, in the utmost extent without Jordan. And so far Solomon reigned, *1 King.* 4. 21. Of this *Euphrates*, see the notes on *Gen.* 2. 14.

Vers. 8. *I have given*] or, *I give*: which implieth both Israel's right unto that land, *Levite.* 25. 23. *Judge.* 11. 23, 24. and their assured victory over the inhabitants, *Exod.* 23. 27—31. Both these proceeding from the gracious gift of God: as *eternal life* (shadowed by this land) is also *the gift of God through Jesus Christ our Lord*, *Rom.* 6. 23. *Seed*] that is, *children*, or *posterity*: see the notes on *Gen.* 13. 15.

Vers. 9. *I said*] Moses was occasioned unto this motion, not only by the conscience of his own inability (here mentioned,) but by the counsel of Jethro, and commandment of the Lord, *Exod.* 18. 14, 18, 19, 21, 23. Thus the people were furnished with all helps, for their orderly and peaceable travels.

Vers. 10. *As the Stars*] so the promise was fulfilled which Abraham believed, *Gen.* 15. 5, 6. They were six hundred thousand men, besides women and children, *Exod.* 12. 37. *Numb.* 1. see also *Deut.* 10. 22.

Vers. 11. *Add*] that is, *increase*: Moses envied not their multitude, but wished them still more; as David also did, *Psal.* 115. 14. And the increase of the Church is a special blessing, fulfilled in Christ, as *Isaiah* 49. 20, 21. and 54. 1, 2, 3.

Vers. 12. *Your cumbrance*] or, *wearisome molestation; trouble*, as *Isaiah* 1. 14. this showeth the Magistrates office to be weighty and laborious. And by *your cumbrance*, understand, the

cumbrance that cometh unto me by you. For when a people is increased, the care and trouble of their Governors is increased also, 1 King. 3, 8, 9. 2 Cor. 11. 28.

Vers. 13. *Give ye]* of your own looking out, and choice. So Ministers were looked out, and presented by the people, Act. 1. 15, 23. and 6. 3, 5, 6. In Ex. 18. 25. it is said, *Moses chose men of ability, &c.* Here the people gave them: and after in v. 15. Again, *Moses gave*, that is, made them heads: for when things are done by many, under the government of one principal, they are said to be done by them, or by him. See the Annotations on Num. 21. 21. *understanding]* or *prudent:* the Greek translath, *skillful*, or *endued with knowledge;* which word the Apostle useth, *I am. 3. 13. known]* or *expert*, as the word signifieth in *Isaiah 53. 3.* This latter the Greek favoereth here, and in v. 15. Compare *Exod. 18. 21.* where the qualities of Rulers are set down. *Hends]* that is, *Captains, Governors, or Leaders*, as the Greek here translath; and in v. 15. and c. 5. v. 23. and often elsewhere.

Vers. 15. *and gave them]* that is, *set them, made them, or constituted them*, as the Greek and Chaldee versions explain it. So, he hath given thee over them for king, 2 Chron. 9. 8. is expounded, *he hath set (or constituted) thee King, 1 King. 10. 9. Officers]* in Hebrew, *Shotrim:* they were such as executed the Magistrates laws, as the Hebrews think: see the notes on *Deut. 16. 18. among]* or, *to your Tribes.* The Greek translath it, *to your Judges:* which seemeth to be a mistaking, *Shophte* for *Shibte:* although even in the Hebrew text we may see one of these put for another, as *Judges* in 1 Chron. 17. 6. which in 2 Sam. 7. 7. is *Tribes.*

Verse 16. *Hear between your brethren]* to wit, the causes and controversies between them. Hebr. *To hear*, which phrase is often used in commandments, as is noted on *Exod. 13. 3.* and it may be a defective speech; for *hearing*, hear ye; that is, hear diligently. *judge justice]* that is, just and righteous judgment: which is opposed unto judging *according to the appearance, John. 7. 24. his stranger]* that is, the stranger that is with him, or contendeth with him: as, he that *eateth my bread, Psal. 41. 10.* that is, which *eateth bread with me, John. 13. 18.*

Verse 17. *respect persons]* or, *acknowledge faces*, either by *honoring the person of the mighty*, or by *countenancing a poor man in his cause, Levite. 19. 15. Exod. 23. 3.* Solomon noteth this as one of the things belonging to the wise, that it is *not good to acknowledge faces* (or respect persons) *in judgment, Prov. 24. 23. alike the small, &c.]* that is, *the small as well as the great, and the great as well as the small.* Hebr. *like small, like great.* It implieth both persons, and causes. *of man]* or, *of any man.* that is *God's]* or, *of God*, and belonging to him: appointed by his Law. So in 2 Chron. 19. 6. *Ye judge not for man, but for the LORD.* And a like phrase is in another case, *The battle is not yours, but God's, 2 Chron. 20. 15. the cause]* or, *the word, the matter.* See *Exod. 18. 22.*

Verse 18. *all the things]* Hebr. *all the words.* Thus Moses faithfully taught the Judges and people all their duties, and they had a perfect law. So Christ, (*who was faithful to him that appointed him*, as Moses was, *Heb. 3. 2.*) made known to his Disciples, *all things* that he had heard of his father, *John. 15. 15.* which they should teach also his people to observe, *Mat. 28. 20.*

Verse 19. *journeyed]* or *departed.* Here Moses showeth the obedience which they began to show unto God, in leaving *the mount of God*, the place which might seem sanctified, and where men might have said, *Lord, it is good for us to be here:* as *Mat. 17. 4. great]* for it bordered

upon many countries, Madian, Edom, Moab, &c. and *fearful*, for the many troubles and terrors in it. *Num.* 11. 1. &c. *it was a land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passed thorough, and where no man dwelt, Ier.* 2. 6. *wherein were fiery serpents and scorpions, Deut.* 8. 15. *It was the wilderness of Pharan, Num.* 10. 12. and 13. 1. where Ishmael dwelt, when his mother Agar and he had lost themselves in wandering, after that they were cast out of Abraham's house, *Gen.* 21. 21. It figured the estate and dominion of the law, thorough which God's people pass with many wants, sins, terrors, and stings of conscience, &c. Compare *Psal.* 63. 2. and 32. 4. and 107. 4, 5. and the healing of all these spiritual defects by the Gospel, *Esa.* 40. 3, 4. *Mark.* 16. 18. *of the mount]* that is, *which leadeth to the mount of the Amorites; a people high as Cedars, strong as Oakes, Amos* 2. 9, 10. *Kadesh Barnea]* called sometime *Kadesh* only; it was *in the wilderness of Pharan, Num.* 13. 26.

Verse. 21. *discouraged]* or, *cast down, broken:* which word, when it is applied to the mind, signifieth *discouragement through fear.* Here Moses shown them the right that they had in the promises of God; the ability which they had in him to obtain them; and his commandment to take their inheritance set before them.

Verse 23. *was good]* that is, *pleased, or liked me well:* because it was approved, or at least permitted of the Lord, *Num.* 13. 2, 3. For prudent policy (so it be not mixed with unbelief) doth well beseem us, in the execution of God's commandments. So Joshua sendeth spies and useth other stratagems, *Ios.* 2. &c. *one man of a tribe]* or, *for a tribe,* of every tribe one: See *Num.* 13. 2, 4. &c. where their names are set down, and the charge given them.

Verse 24. *Eshcol]* that is, *the Cluster of grapes,* whereof the place had the name, *Num.* 13. 25.

Verse 25. *the fruit]* as *grapes, pomegranates, figs, Num.* 13. 23. *a good land]* flowing with milk 〈...〉 *ney, Num.* 13. 27.

Verse 26. *rebelled]* in Greek, *disobeyed:* properly it signifieth *turned, or changed,* as in *Ezek.* 5. 6. which figuratively is used for rebellion or disobedience, whereby God's word is as it were changed and disannulled. *the mouth]* that is, *the word,* as the Greek translatheth. So *Exod.* 17. 1. *Gen.* 24. 〈in non-Latin alphabet〉 and after here in *verse.* 43. Of their rebellion, see *Num.* 14. 2, 3, &c.

Verse 27. *In the hatred]* or, *for the hatred of Ie* 〈...〉 (wherewith he hateth) *us:* that is, *for that the Lord hateth us;* as in the Greek version. See 〈...〉 phrase in *Gen.* 19. 16. and 29. 20. *Hos.* 3. 〈...〉 evil saying Moses would not have to come 〈◇〉 of the mouth of their enemies, *Deut.* 9. 28. and it showeth the height of their sin, which impoed that to *hatred,* wherein God manifested his 〈◇〉 *Deut.* 4. 37. and 7. 8.

Vers. 28. *to melt]* that is, *discouraged,* or (as the Chaldee translatheth it) *broken.* The Greek saith, *Have turned away our heart.* David amplifieth this 〈...〉 *litude,* in *Psal.* 22. 15. *My heart is as wax, it* 〈...〉 *ten* &c. So *Ios.* 2. 11. and 7. 5. and 14. 8. *Es•* 19. 1. These *brethren* were ten of the twelve Spies sent to view the Land, *Num.* 13. 28. &c. 〈...〉 *kims]* in Greek and Chaldee, *Giants:* see *N•* 13. 28. 33. where it is singular *Anak.*

Vers. 30. *He]* the Chaldee paraphraseth, his  $\langle\phi\rangle$  will fight for you.

Verse 31. *bare thee]* this word meaneth not bearing of the body only, but bearing of their infirmities, and suffering the evils and troubles in the education of them, as a father doth in his children: which the Greek explaineth by *etrophophrese*, a word that Paul useth in *Act. 13. 18.* where the Syriac expoundeth it *nourished*: or, as some copies have it, *etropophorese*, *he suffered their manners.*

Verse 32. *yet in this thing]* or, *for this word*: notwithstanding this exhortation and encouragement, you believed not. *in Jehovah]* Chaldee. *in the word of the LORD.* This unbelief Paul noteth to be the cause why they entered not into the Lord's rest, *Heb. 3. 1, 2. 18. 19.*

Verse 33. *Who went]* namely, by his *Ark, Fire, and Cloud*, the signs of his presence, *Numb. 10. 33. 34.* or, *who goeth*, to wit, still before you.

Verse. 35. *If there shall]* that is, *surely there shall not*: as Paul openeth the phrase, *Heb. 3. 11. 18.* Though Moses entreated for the people, *Num. 14. 13.—19.* and the Lord pardoned them, that they were not then destroyed, *Num. 14. 20.* yet he sware (and so it was irrevocable, and without repentance, *Psal. 110. 4.*) that they should not come into the promised land: See the notes on *Num. 14. see]* that is, come into and enjoy: as to *see good*, is to enjoy the same, *Psal. 106. 5.*

Verse 36. *Caleb]* one of the twelve Spies who was faithful: see *Num. 13. 6. 30.* and *14. 6. &c.* *fully followed]* Hebr. *fulfilled after Jehovah*; which the Greek translatheth, *followed the things pertaining to the Lord.* This he did, being guided by *another spirit*, *Num. 14. 24.*

Verse 37. *with me]* with Aaron also; for they both were in one transgression and punishment, *Num. 20. 10, 12, 24.* *for your sakes]* for the people *provoked his spirit*, whereupon he *uttered* his sin *with his lips*, *Psal. 106. 32, 33.* his sin proceeded also from *unbelief*: see *Num. 20. 12.* Thus God shown severity towards all, after many provocations: and by it the people were taught, that not Moses Law, but Jesus Gospel should bring them into their heavenly rest.

Vers. 38. *Joshua]* or, *Iehoshuah*; in Greek, *Jesus*: he was another of the Spies; see *Num. 13. 8. 16.* and *14. 6. 38.* *standeth]* that is, *ministereth*, or, *is thy servant*, as the phrase meaneth, *Gen. 18. 8.* and so he is named *Moses minister*, *Ios. 1. 1. strengthen]* by word and sign, which was imposition of hands, whereby Moses put off his *honor* upon Jesus, and he was filled with the Spirit, *Num. 27. 18. 20. 23. Deut. 34. 9.*

Verse 39. *for a prey]* to be spoiled and devoured of the enemy: of this their speech see *Num. 14. 3.* *they shall go in]* after forty years wandering in the wilderness, and bearing their fathers whoredoms: see *Num. 14. 31. 33.* So God showeth grace to weaklings and babes in Christ, *1 Cor. 1. 28. Mat. 11. 25.*

Verse 40. *way of]* that is, which leadeth towards the red sea, where Israel had been baptized, *Exod. 14.* and whither they were now led again, to learn repentance and a new life. See *Num. 14. 25.*

Vers. 41. *sinned*] The people *mourned greatly*, when they heard that evil tidings from the Lord; confessed their sin, and offered amendment, *Num. 14. 39, 40.* but their repentance was not according to God; (for presently they rushed into another extremity;) neither could they reverse the decree passed against them. *his weapons of war*] or, *the weapons of his war*, which is an Hebrew phrase very common, translated in Greek, *his weapons of War*: so in *Dan. 9. 24. city of thy holiness*, that is, *thy holy city*; and *the house of my prayer*, *Isaiah 56. 7.* that is, *my house of prayer*; and many the like. *pressed forward*] *assayed of your own accord*, or *thronged*; as the Greek translateth, *gathered together*; the Chaldee, *ye began*. The Hebrew word is used here only: in *Num. 14. 44.* there is said, *they loftily presumed*, or lifted up themselves; answerable to their presumption here following.

Vers. 42. *I am not*] the Chaldee expoundeth it, *my majesty (or presence) dwelleth not among you*: see *Num. 14. 42. smitten*] in Greek, *broken*, or *crushed*. The Lord threatened their fall by the sword of the *Amalekites and Canaanites*, *Num. 14. 43.*

Verse 43. *were presumptuous*] or, *were proud, arrogant*: compare *Num. 14. 44.* The people having by their evil heart and unfaithful, departed from the living God, would return to him by the works of their own hands; w<sup>ch</sup> was a presumptuous sin, and shown their repentance not to be sincere, but that the flesh repined and struggled against the chastisements of God, not willing to bear the punishment of their iniquity. See the notes on *Num. 14.*

Verse 44. *Amorite*] with the *Amalekites*: See *Numb. 14. 45. Bees do*] or, *Bees use to do*: which when they are angered, get them together, and fly on the faces of their provokers: see *Psal. 118. 12.* Our sins are enemies, like Bees, many compact in the hive of the heart: being troubled and provoked, they become more eager and fierce, sting and pursue us. They cannot be subdued but by faith in Christ, (as they that were stung of Serpents were healed by him, *Num. 21.*) for, by the works of the Law, no sin can be expelled, *Rom. 7. 7, 8. &c. Hormah*] the Greek saith, *from Seir unto Herma*: see *Num. 14. 45.*

Verse 45. *returned*] the Greek saith, *ye sate down and wept. heard not*] Chaldee, *accepted not your prayer*. This figured, how *Israel following the Law of justice, could not attain unto it, because they sought it not by faith, but as it were by the works of the Law, Rom. 9. 31, 32.*

Verse 46. *Kadesh*] a large wilderness, where Israel abode long, as appeareth by *Num. 13. 27.* and *20. 1. 14, 21. Judge. 11. 17. Deut. 2. 14.*

## CHAP. II.

1. The story is continued, that the Israelites were not suffered to meddle with the Edomites, 9. nor with the Moabites. 19. nor with the Ammonites; 24. but with Sihon the Amorite; who refusing peace, and opposing himself, 33. was subdued by them.

AND we turned and took our journey into the wilderness, by the way of the Red sea, as Jehovah had spoken unto me: and we compassed mount Seir, many days. And Jehovah spake unto me, saying, Ye have compassed this mountain, *long enough*: turn you northward. And command thou the people, saying, Ye are to pass thorough the coast of your brethren, the sons of Esau, which dwell in Seir: and they shall be afraid of you; and take ye great heed unto

yourselves. Meddle not with them, for I will not give you of their land, even to the treading of the sole of the foot, because I have given mount Seir, *for* a possession unto Esau. Ye shall buy meat of them for money, that ye may eat: and ye shall also buy water of them for money, that ye may drink. For Jehovah thy God hath blessed thee in every work of thy hand; he knoweth thy walking thorough this great wilderness: these forty years Jehovah thy God *hath been* with thee, thou hast not lacked *any* thing. And we passed by from our brethren the sons of Esau, that dwelt in Seir, thorough the way of the plain, from Elath, and from Ezion-Gaber: And we turned and passed by, *by* the way of the wilderness of Moab. And Jehovah said unto me, Distress not Moab, neither meddle thou with them *in* battle: for I will not give thee of his land, *for* a possession; because I have given Ar unto the sons of Lot for a possession. The Emims before *time* dwelt therein, a people great & many, & tall as the Anakims. They also were accounted Giants, as the Anakims: and the Moabites call them Emims. And in Seir the Horims dwelt, before *time*; and the sons of Esau possessed them, and destroyed them from before them, and dwelt in their stead, as Israel did, unto the land of his possession, which Jehovah gave unto them. Now rise up, and pass you over the brook Zered: and we passed over the brook Zered. And the days, *in* which we came from Kadesh-Barnea, until we passed over the brook Zered, *were* thirty and eight years, until all the generation of the men of war were wasted out from among the campe, as Jehovah sware unto them. And indeed, the hand of Jehovah was against them, to destroy them from among the Campe, until they were consumed. And it was, when all the men of war were consumed, and dead, from among the people; Then Jehovah spake unto me, saying, Thou art to pass over this day, thorough At, the coast of Moab. And thou shalt come nigh, over against the sons of Ammon; distress them not, neither meddle with them: for I will not give thee of the land of the sons of Ammon *any* possession, because I have given it *for* a possession to the sons of Lot. That also was accounted a land of Giants: Giants dwelt therein before *time*; and the Ammonites call them Zamzummims. A people great, and many, and tall, as the Anakims: and Jehovah destroyed them from before them; and they possessed them, and dwelt in their stead. As he did to the sons of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they possessed them, and have dwelt in their stead unto this day. And the Avims, which dwelt in Hazerim, even to Gaza: the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead. Rise ye-up, take your journey, and pass over the brook Arnon: see, I have given into thy hand, Sihon king of Heshbon, the Amorite, and his land; begin, possess *it*, and meddle with him *in* battle. This day will I begin to give the dread of thee, and the fear of thee upon the people's under all the heavens, who shall hear report of thee, and shall tremble and be in anguish because of *thee*. And I sent messengers out of the wilderness of Kedemoth, unto Sihon, king of Heshbon, *with* words of peace, saying, Let me pass thorough thy land; by the way, by the way will I go; I will not turn aside, *to* the right *hand* or to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only, I will pass thorough on my feet. As did unto me the sons of Esau that dwell in Seir, and the Moabites that dwell in Ar: until I shall pass over Jordan, into the land which Jehovah our God giveth us. But Sihon king of Heshbon would not let us pass thorough him; for Jehovah thy God hardened his spirit, and made his heart obstinate, that *he* might give him into thy hand, as this day. And Jehovah said unto me, Behold, I have begun to give

before thee, Sihon & his land; begin, possess *it*, that *thou* mayest possess his land. And Sihon came out against us, he and all his people to battle, at Iahaz. And Jehovah our God delivered him before us: and we smote him, and his sons, and all his people. And we took all his cities at that time; and utterly destroyed of every city the men, and the women, and the little ones; we left none to remain. Only the cattle we took for a prey unto ourselves, and the spoil of the Cities which we took.

From Aroer, which *is* by the brink of the brook Arnon, and the city which *is* by the brook, even unto Gilead, there was not a city that exalted it self above us; Jehovah our God delivered all before us. Only unto the land of the sons of Ammon, thou approachedst not, *nor* unto any place of the brook Iabbok, or the cities of the mountain, or whatsoever Jehovah our God commanded us.

### Annotations.

*HAD spoken]* as is before mentioned, *Deut.* 1. 40. which then the people were unwilling to do, but would needs go fight, till they had learned by their discomfiture, what it was to disobey, and were enforced to yield unto the word of God. *mount Seir]* the mountainy country of Seir, which was Edoms Land, *Gen.* 36. 8, 9, 20. but they went in the wilderness, and were sore cumbered in the way: see *Num.* 21. 4.

Verse 3. Long *enough]* a like speech God used before, *Deut.* 1. 6. so here is mentioned a second calling of Israel, from the deserts of Seir, to go northward again towards Canaan, after they had wandered almost thirty eight years in Kadesh wilderness, about mount Seir, *verse.* 14. by which travel, God taught them to mortify their unruly affections, and by the death of so many thousands there, led them to seek life (by repentance and faith) in the heavenly Canaan, seeing they could not come into the earthly. In the mean while, the Amorites, Canaanites, &c. (unto whom God gave this long time of repentance) were hardened in their sins, and took occasion to insult over God's people, beholding their afflictions: but the posterity of Israel were humbled and prepared for to receive the land promised. *Northward]* towards Canaan; Not the way they went before by Kadesh Barnea, but between the coasts of Edom on the one hand, and of Moab and Ammon on the other; so to enter into Canaan, thorough Sihon the Amorites land. Thus God's word was their director, unto all places, and in all actions: in which respect these histories of holy Scripture excel all human histories in the world.

Verse 4. *afraid]* as was prophesied of them and others, in *Exod.* 15. 15. &c. yet Edom was a mighty people, settled in their mountain, and fortified. See also *Num.* 22. 3. *great]* or *vehement heed;* meaning, that they offered Edom no wrong, neither suffered themselves to be overcome by them: *Walk wisely towards them that are without,* *Col.* 4. 5.

Verse 5. *Meddle not]* or, *contend not with them,* to wit, *in battle,* as is explained in *verse.* 9. and so the Greek here saith, *Make not war with them.* As all wars should be made *by wise counsels,* *Pro.* 24. 6. so chiefly by the mouth of God, who teacheth man's hands to war, *Psal.* 144. 1. who hath willed us, *If it be possible, as much as lieth in you, be at peace with all men,* *Rom.* 12. 18. In special it was commanded, *Thou shalt not abhor an Edomite, for he is thy brother,* *Deut.* 23. 7. to the



*treading, &c.] that is, not a foot breadth; the Greek translatheth it, not the step (or breadth) of a foot: which phrase Luke useth, in Act. 7. 5. concerning Abraham in Canaan. Though the Edomites were wicked, yet God continued their state for a time; during which no man might lawfully disturb them. By this God teacheth also the difference between Esau's portion and Jacob's: see Rom. 9. 11. 12. &c. Col. 1. 12. See the notes on Gen. 36. 43. a possession] or, an inheritance to Esau; that is (as the Greek translatheth) to the sons of Esau. The most high divided to the Nations their inheritance, Deut. 32. 8. and Esau had their portion and state long before Israel, Gen. 36. 8. 31. 43. Ios. 24. 4. with such worldly baits God's people should not be allured.*

Vers. 6. *buy] Hebr. break: which both Greek and Chaldee translate, buy: see Gen. 41. 56. in the Annotations. In the strangers land nothing was to be had freely, but with money, figuring the estate of those under the Law: in Canaan they had all things freely; signifying the free grace in Christ, Deut. 11. 9, 10, &c. Esa. 55. 1. Rev. 21. 6. money] Hebr. silver. buy] Hebr. dig; which the Chaldee translatheth, buy; the Greek, receive by measure. It may be meant of buying wells digged out of Edoms ground; for so they were wont; see Gen. 26. 18. &c. Num. 21. 18. or, after the Arabic manner, which useth this word for buying.*

Vers. 7. *he knoweth] this is meant of careful regarding their estate, wants, &c. wherefor the Chaldee paraphraseth, He hath sufficiently given thee things necessary when thou walkest. Jehovah] in Chaldee, the word of the LORD.*

Vers. 8. *we passed by] though the Edomites shown great unkindness, that would not suffer Israel to pass thorough their country quietly, Num. 20. 14. 18. &c. yet upon warning and charge given from God, his people turned away from fight, and contented themselves in their temptations, with the promises of God. See Num. 20. 21. Judge. 11. 17. Afterward this favor of Israel, and the ill reward of Edom, Moab, and Ammon, is remembered in the prayer of King Jehoshaphat, 2 Chron. 20. 10, 11, 12. Ezion-gaber] these were port towns, by the brink of the Red sea, in the land of Edom, 1 King. 9. 26.*

Vers. 9. *Moab] that is, the Moabites, as the next words manifest. So the Greek, deal not enviously with the Moabites. They were the posterity of Lot, Gen. 19. 37. which dealt unkindly with Israel, as Edom had done, Judge. 11. 17. and were (for their neglect of duty) not to enter into the congregation of the Lord, Deut. 23. 3, 4. They were also become Idolaters, Num. 25. 1, 2. and 21. 29. yet God suffered not Israel to hurt them, for the reasons before alleged. meddle] or, contend, as before in verse. 5. Ar] a chief mountain, and city thereon, Num. 21. 15. 28. put here for the whole country. The Greek for Ar here hath Aroer, whereof see verse. 36. so in v. 18, 29.*

Verse 10. *Emims] in Greek, Ommeins, by interpretation, terrible ones, and so the Chaldee translatheth: see Gen. 14. 5. Anakims] in the Chaldee, Giants: see Num. 13. 29.*

Vers. 11. *Giants] in Hebrew, Rephaim, which the Greek keepeth as a proper name Raphaein, of one Rapha, who was a Giant; whereupon it is a name for all Giants: see the notes on Ger. 14. 5. so after in Deut. 3. 11.*

Vers. 12. *Horims*] or, *Chorites*; in Greek, *Chorraeans*: see *Gen.* 14. 6. and 36. 20. *possessed*] or, *disinherited*, and so *succeeded in their inheritance*: the Greek translath, *destroyed them. as Israel did*] to wit, afterward, in the days of Joshua: thus it is spoken by way of prophesy; or, it may have reference to that part of Israel's inheritance which they had now conquered on the outside of Jordan. By this and the like, in *verse.* 22, 23. God would teach Israel not to insult upon their outward conquests (such as he had given to other nations before them) but to seek for an heavenly country. This he remembered to them by the Prophet, *Amos* 9. 7. *Are ye not as the sons of Ethiopians unto me, O sons of Israel, &c.*

Verse 13. *brook*] or *bourne*: a valley and river running therein. So the Greek saith, *the valley Zareth*. Of it see *Num.* 21. 12.

Verse 14. *from Kadesh barnea*] to wit, from the time that they came to Kadesh barnea (where they abode in the wilderness of Kadesh many days, *Deut.* 1. 46.) and after till they passed over Zared. *sware*] or, *had sworn*: see *Numb.* 14. 21, 22, 23.

Verse 15. *the hand*] the Chaldee expounds it, *A plague from before the Lord*. This is after mentioned, how God *consumed their days in vanity, and their years in hasty terror*, *Psal.* 78. 33. and upon occasion of this mortality, Moses made the 90. Psalm. *to destroy*] with trouble and tumult: for the word elsewhere signifieth, *to trouble*, *Exod.* 14. 24. so in *Deut.* 7. 23.

Verse 19. *sons of Ammon*] the Ammenites, the posterity of *Ben-ammi* the son of Lot, *Gen.* 19. 38. so in *verse.* 37.

Verse 20. *Giants*] or *Rephaims*, as *verse.* 11. *Zamzummims*] that is, *presumptuous wicked ones*; in Greek *Zommein*. These are thought to be those that were of old called *Zuzims*, *Gen.* 14. 5. The Chaldee calleth them *Chushbanin*.

Verse 22. *Horims*] or *Horites*; Hebr. *the Chorite*; in Greek, *the Chorraean*: see *Gen.* 14. 6.

Verse 23. *Avims*] or *Avites*; in Greek, *Evites*: these were the ancient inhabitants of the Philistians country, *Ios.* 13. 3. *Caphthorims*] the *Philistians*: see *Gen.* 10. 14. Though Israel fought the battles of the Lord, and had their limits and territories in special manner appointed by his Word, *Num.* 34. yet other nations also had by his secret providence, their times appointed, *and the bounds of their habitation*, *Act.* 17. 26. *He increaseth the nations, and destroyeth them; He enlargeth the nations, and straitneth them*, *Job.* 12. 23. Wherefore he saith by the Prophet, *Have not I brought up Israel out of the land of Egypt? And the Philistines from Caphtor, and the Syrians from Kir? Amos* 9. 7.

Vers. 24. *brook*] or, as the Greek translath, *the valley Arnon*: as *verse.* 13. see *Num.* 21. 13. *Sihon*] in Greek, *Seonking of Esebon*. He had afore time taken this Country from the Moabites, *Num.* 21. 26. which now God taketh again from him, and giveth to the Israelites, who else might not have taken any of Moabs possession, *verse.* 9. *meddle*] or *contend*. Here after long travells in the wilderness, God calleth his people unto wars (which their fathers before were afraid of:) and gave them his word to embolden them, as his truth was their shield and buckler.

Vers. 25. *report]* or *fame*; Hebr. *hearing*, which the Greek translath, *name*. See this promise fulfilled among the Canaanites, *Ios. 2. 9, 10, 11. be in anguish]* have pains as a woman in travel. A similitude often used to show the terrors of conscience in the wicked, *Psal. 48. 7.* and the mighty power of God, who *taketh away the heart of the chief of the people of the earth, Job 12. 24.*

Verse 26. *Kedemoth]* there was a City of that name in Sihons Country, which after was given to the tribe of Reuben, *Ios. 13. 18.* and by them given to the Levites, *Ios. 21. 37.* near which there was a wilderness where Israel now lay, when they sent this ambassage. *of peace]* according to the law alter given, *Deut. 20. 10.* which being refused, the war was now just before God and men.

Vers. 27. *by the way by the way]* that is, *only by the way*, and not turning aside *into fields, or into vin* ⟨ϕ⟩ see *Num. 21. 21, 22.* where it is called, *The* ⟨...⟩ . So in *Deut. 16. 20. Justice justice*, that is, only justice, and all manner justice.

Verse 28. *sell]* Hebr. *break*, as in *verse. 6.* [unspec 29]

Vers. 29. *of Esau]* the *Edomites*, who though ⟨...⟩ thy denied Israel passage thorough their land, ⟨ϕ⟩ 10. 18. &c. yet as they passed along their ⟨ϕ⟩ they suffered them to buy necessaries. ⟨ϕ⟩ &c.] It appeareth by this, that if Sihon had ⟨ϕ⟩ them to pass thorough his land, they would ⟨...⟩ time have taken his country, but first ⟨ϕ⟩ conquered the Canaanites beyond Jordan: ⟨ϕ⟩ upon Sihons denial they now set upon him. ⟨ϕ⟩ God doth not impart all his counsel at once to the ⟨...⟩ ed; but they refusing to yield unto anything, do hasten their own destruction. Com ⟨...⟩ . 3. 18. So the Gospel, the word of peace, is ⟨ϕ⟩ unto all; which they that refuse, hasten ⟨...⟩ judgment.

Vers. 30. *thorough him]* that is, thorough his coun ⟨ϕ⟩ [unspec] ⟨ϕ⟩ *Num. 20. 18. hardened]* as is spoken ⟨ϕ⟩ Pharaoh also, and others; see *Exod. 4. 21.* in the ⟨...⟩ otations. The like is said of the Canaanites be•nd the river, *Ios. 11. 20.*

Verse 32. *to battle]* or, *unto war*; refusing peace, as they of whom David saith, *When I speak* (for peace) *they are for war, Psal. 120. 7. Iahaz]* in Greek, *Iassa*: see *Num. 21. 23.*

Verse 33. *smote him]* *with the edge of the sword, Num. 21. 24. his sons]* or, *his son*: the Hebrew hath both readings, the one in the consonant letters, the other in the vowels: so in *Deut. 33. 9.* The Greek and Chaldee translate, *his sons*: it may intend all and every of his sons, or all the sons he had, which were but one. So Manasseh *caused his sons to pass thorough the fire, 2 Chron. 33. 6.* which another Prophet writeth, *his son, 2 King. 21. 6.* See the notes on *Gen. 46. 23.*

Verse 34. *of every city]* or, *we destroyed every city*, (consisting) *of men, and women, and little ones*: or, *city full of men, and women, &c.* This was according to the law, *Deut. 20. 14, 15, 16.* and here is fulfilled upon the wicked, the judgment which is written, *His roots shall be dried up beneath, and above shall his branch be cut off: his remembrance shall perish from the earth, Job 18. 16, 17.*

Verse 36. *by the brook]* or, *in the bourn* (or *valley*) as the Greek translath it. This city was *Ar, Num. 21. 15. Gilead]* the mount *Galaad*, as the Greek saith. Of it see *Gen. 31. 21.* &c. *exalted it self]*

that is, *was too strong for us; or, as the Greek expounds it, escaped us. before us]* as the Greek saith, *into our hands.* Here the whole victory is ascribed unto God, *which removeth the mountains, and they know not; which overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble;* Job 9. 5, 6.

Verse 37. *thou approachedst not]* in Greek, *we came not,* meaning, to war against the Ammonites, or invade their possessions. *any place]* or, *all the place;* Hebr. *all the land;* in Greek, *all (places) pertaining to the brook Iabok;* to wit, on the outside thereof; for Sihon ruled from Aroer &c. *unto the river Iabok,* which was *the border of the sons of Ammon,* Ios. 12. 2. and all that the Israelites possessed: but the land of the Ammonites, which also reached unto Iabok, Num. 21. 24. they took not: so that Iephtah answered truly, *Israel took not away the land of Moab, nor the land of the sons of Ammon,* Judge. 11. 15. *of the mountain]* possessed also by the Ammonites, whose border was *strong,* Num. 21. 24. *commanded us]* or, *charged us,* namely, to abstain from, that is, forbade us to meddle with. The word *command* is used also in things forbidden: see Deut. 4. 23. Now though the Moabites and Ammonites were thus spared by Israel, yet they ill rewarded them afterward, when they warred against God's people, to cast them out of their possession, Judge. 11. 4, 5, &c. 2 Chron. 20. 1, 10, 11. and *ripped up the women with child of Gilead, that they might enlarge their border,* Amos. 1. 13. and dwelt in the cities of Gad, Jer. 49. 1. For which the Lord God of Israel plagued them, as also for their unkindness already past, a law is enacted against them, in Deut. 23. 3.—6.

### CHAP. III.

1 The Story of the conquest of Og king of Basan: 11 The bigness of his bed. 12 The distribution of those lands to the two Tribes, and half. 18 Who were to go over armed before their brethren till they also had rest. 21 Moses encourageth Joshua. 23 Prayeth that himself might go into the land. 26. Which God would not permit, but suffereth him to see it a far off.

AND we turned and went up the way of Bashan: and Og the king of Bashan came out against us, he and all his people, to the battle at Edrei. And Jehovah said unto me, Fear him not, for into thy hand have I given him, and all his people, and his land: and thoushalt do unto him, as thou didst unto Sihon King of the Amorites, which dwelt in Heshbon. And Jehovah our God gave into our hand Og also, the king of Bashan, and all his people: and we smote him, until there was none left him remaining. And we took all his Cities at that time; there was not a City which we took not from them: threescore Cities, all the region of Argob, the kingdom of Og in Bashan. All these Cities *were* sensed with high walls, gates, and bars: besides unwall'd Cities very many. And we utterly destroyed them, as we did unto Sihon king of Heshbon; utterly destroying of every City, the men, the women, and the little ones.

But all the cattle, and the spoil of the cities, we took for a prey to ourselves. And we took at that time, out of the hand of the two kings of the Amorites, the land which *is* on *this* side Jordan, from the brook of Arnon, unto mount Hermon. The Sidonians call Hermon, Shirjon; and the Amorites call it Shenir. All the cities of the plain, and all Gilead, and all Bashan, unto Salcah and Edrei, cities of the kingdom of Og in Bashan. For only Og king of Bashan remained of the remnant of Giants; behold his bed-stead *was* a bedstead of iron; *is* it not in Rabbah of

the sons of Ammon? nine cubits was the length thereof, and four cubits the breadth thereof, after the cubit of a man. And this land, *which* we possessed at that time, from Aroer which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I to the Reubenites, and to the Gadites. And the rest of Gilead, and all Bashan, the kingdom of Og gave I to the half tribe of Manasseh: all the region of Argob, with all Bashan, that *which* is called the land of Giants. Iair the son of Manasseh, took all the country of Argob, unto the coast of Geshuri, and Maachathi, and called them after his *own* name, Bashan Havot• Iair, unto this day. And to Machir I gave Gilead. And to the Reubenites, and to the Gadites, I gave from Gilead, even unto the river Arnon, half the valley, and the border: and unto the river Iabbok, the border of the sons of Ammon. And the plain, and Jordan, and the coast *thereof*, from Chinnereth, and unto the Sea of the plain, the sea of salt, under Ashdoth Pisgah, eastward.

And I commanded you at that time saying, Jehovah your God hath given you this land to possess it; ye shall pass over armed before your brethren the sons of Israel, all sons of power. But your wives, and your little ones, and your cattle, (I know that you have much cattle,) shall abide in your Cities which I have given you. Until Jehovah shall have given rest to your brethren, as *unto* you; and they also possess the land which Jehovah your God giveth them, on *that* side Jordan: and *then* ye shall return, *every* man unto his possession, which I have given unto you. And I commanded Joshua, at that time, saying, Thine eyes have seen all that Jehovah your God hath done unto these two Kings; so will Jehovah do unto all the kingdoms whither thou passest. Ye shall not fear them; for Jehovah your God, he fighteth for you.

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And I besought Jehovah for grace, at that time, saying, O Lord Jehovah, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God (*is there*) in the heavens, or in the earth, that can do according to thy works, and according to thy powerful *acts*? Let me pass over, I pray thee, and see the good land that *is* beyond Jordan; this good mountain, and Lebanon.

But Jehovah was exceeding wroth with me, for your sakes; and *would* not hear me: and Jehovah said unto me, *Let it* suffice thee; speak no more unto me of this matter.

Go thou up *to* the top of Pisgah, and lift up thine eyes, Seaward, and Northward, and Southward, and Eastward, & see *it* with thine eyes: for thou shalt not pass over this Jordan. But command thou Joshua; and encourage him, and strengthen him: for he shall pass over before this people; and he shall cause them to inherit the land which thou shalt see. And we abode in the valley [unspec] over against Beth-Peor.

### Annotations.

WAY of Bashan] in Greek, *the way that* (leadeth) *unto* Basan; which Basan the Chaldee nameth Matnan: so in Num. 21. 33. Edrei] in Greek, *Adraein*. Of this battle, see Num. 21. 33. &c.

Vers. 3. *his people*] in Num. 21. 35. *his sons* also are mentioned. *none remaining*] the Greek translatheth it, *no seed*: meaning none left alive, of whom, as of a seed, others might spring. So

when the Prophet speaketh of a remnant, *Isaiah* 1. 9. the Apostle in Greek calleth it, a seed, *Rom.* 9. 29.

Vers. 4. *threescore Cities]* which showeth the large dominion of this Giant Og, who reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, &c. *los.* 12. 4, 5. *region]* in Hebrew, a line, or coard, such as lands are meted by, *Amos* 7. 17. *Micah* 2. 5. used figuratively for a country or region (as the Greek and Chaldee also translate it) which is measured by line. *Argob]* a province or shire in Bashan forementioned, 1 *King.* 4. 13.

Vers. 5. *unwalled]* or, *villages;* in Hebr. *Peraz*; which the Greek mistaking, turned *cities of the Pherezites;* but it meaneth *unwalled towns* (as *Est.* 9. 19. *Zach.* 2. 4.) so named of their dwelling scattered.

Vers. 6. *destroying of every city the men]* or, *de* ⟨ϕ⟩ *every city of men,* &c. as in *Deut.* 2. 34. ⟨ϕ⟩ God destroyed the Amorite before them; ⟨ϕ⟩ his height was like the Cedars, and his strength as the Okes, yet destroyed he *his fruit from above, and his roots from beneath,* *Amos* 2. 9.

Vers. 8. *the land]* The killing of the Amorites, and taking of their land, was a testimony of God's goodness and love unto his people, *Psal.* 136. 17. ⟨ϕ⟩ in encouragement of them to fight against ⟨ϕ⟩ residue of the heathen, *Deut.* 3. 21, 22. and a ⟨...⟩ rage to the heathen themselves, *Ios.* 2. 10, 11.

Vers. 9. *Sidonians]* the dwellers in *Sidon* the great ⟨...⟩ Greek calleth them *Phanicians.* *Shir* ⟨ϕ⟩ Greek, *Sanior.* This mount had five names, ⟨ϕ⟩, *Shirjon*, *Shenir*, and *Zion*, *Deut.* 4. 48. ⟨...⟩, *Num.* 34. 7. for that divers people's call ⟨ϕ⟩ by divers names, and because of divers ⟨ϕ⟩ of this mountain: wherefore in *Song* 4. 8. ⟨ϕ⟩ and *Hermon* are set down as distinct: *Shir* ⟨ϕ⟩ *Psal.* 29. 6. is by the Chaldee paraphrast there expounded, *the mount that bringeth forth fr* ⟨...⟩ : and *Shenir* (in Greek *Saner*) is by the Chaldee here expounded, the *Snow-mountain:* for it was so ⟨ϕ⟩, that snow used to lie on the top of it. A ⟨ϕ⟩ ] Hebr. *the Amorite, they call it:* which showeth ⟨ϕ⟩ singular number to be put for the whole ⟨...⟩.

Vers. 11. *Giants]* in Hebrew, *Rephaim*, which ⟨ϕ⟩ the Greek retaineth *Rephaein*, as before in *Deut.* 7. 11. This Og seemeth to be of the rem ⟨ϕ⟩ of those Rephaims whom Chedorlaomer and the Kings smote in Ashteroth, *Gen.* 14. 5. for Og reigned in Ashteroth, *Ios.* 13. 12. *is it not in Rabbah?]* that is, *it is in Rabbah:* the question maketh it an earnest affirmation, as the Greek also translateth it. *Rabbah* was the chief City of the Ammonites, their *royal City*, 2 *Sam.* 12. 26. The Greek here translateth it, *the chief. of a man]* which ordinarily is a foot and a half; but the Chaldee here translateth it, *the cubit of the King.*

Vers. 12. *Reubenites]* Hebr. *the Reubenite*, which the Chaldee expoundeth, *the tribe of Reuben*, so *verse.* 16. Of this gift, see *Num.* 32. 1. &c.

Vers. 13. *of Manasseh]* for conquering the Amorites there, *Num. 32. 39, 40. Argob]* this the Chaldee calleth *Tracona. Basan]* in Chaldee, *Matnan. Giants]* in Hebrew, *Rephaim*, which the Chaldee expoundeth, *Mighties*.

Vers. 14. *Basan Chavoth Iair]* the Chaldee saith, *Matnan the towns of Iair:* see *Numb. 32. 41*.

Vers. 15. *Gilead]* in Greek, *Galaad;* that is, *the rest of Galaad*, as *verse. 13*.

Vers. 17. *Chinnereth]* or, *Kinnereth*, as the Greek writeth it; which the Chaldee calleth *Ginnosar;* in the New Testament, *Gennesaret*, *Matt. 14. 34.* see the notes on *Numb. 34. 11. sea of salt]* or, *salt sea:* see *Gen. 14. 3. Ashdoth Pisgah]* in Greek, *Asedoth Phasga*, by interpretation, the *Streames* (or *Sheddings-out*, that is, the *Springs*) of *Pisgah* (or, *of the hill*) and so the Chaldee translatheth it, *The shedding* (or, *pouring-out*) of the waters of *Ramatha*. *Pisgah* is a hill, mentioned after in *verse. 27.* and *Ashdoth pisgah* was afterward the name of a city there adjoining in Reuben's land, *Ios. 13. 20.* So *Ios. 12. 3*.

Vers. 18. *you]* he speaketh to the Reubenites, and the rest on this side Jordan: see *Num. 32. 20. &c. sons of power]* or, *sons of valor;* that is, able and valiant men, as in *2 Sam. 13. 28. be ye sons of valor*, that is, be valiant men: so in *2 King. 2. 16. 1 Chron. 5. 18.* The Greek here expounds it, *every prudent man;* the Chaldee, *all armed men of the army*.

Vers. 21. *Joshua]* in Greek, *Jesus:* see *Num. 27. 18. &c. so will Jehovah do.]* The examples of God's former mercies, serve for the encouragement and strengthening of the faith of his people, in the like, or greater trials that may follow: such use also David made, *1 Sam. 17. 36, 37.* and Paul, *2 Tim. 4. 17, 18.*

Vers. 22. *he fighteth]* or, *he it is that sighteth*, or (as the Greek translatheth) *will sight*. The Chaldee for *He*, saith, *his Word*. As Moses here encouraged Jesus the son of Nun, to fight the Lord's battles in Canaan; so Moses and Elias, talking with Jesus the Son of God, told him of *his departing which he should accomplish at Jerusalem, Luk. 9. 30, 31.* at what time this figure was fulfilled.

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Here beginneth the 45 Lecture of the Law: see *Gen. 6. 9*.

Verse 23. *I besought Jehovah for grace]* or, *I supplicated for grace unto Jehovah*. Here Moses repeaving his earnest prayer to go into the land, and God's denial of his request, showeth how greatly the people's sin, and his own, displeased the Lord, *Num, 20*.

Verse 24 *Lord Jehovah]* or, *Lord God:* the Greek hath, *Lord Lord:* See *Gen. 15. 2. for what God?]* meaning, there is none. The Chaldee turneth it thus, *That thou art God, whose glorious habitation is in the heavens above, and thou rulest in the earth beneath, and there is note that can do according to thy works. powerful acts]* Hebr. *powers:* whereby powerful and mighty works are often meant; as *Psal. 106. 2. and 145. 4. Matt. 7. 22. 2 Cor. 12. 12. Gal. 3. 5.*

Verse 25. *mountain]* that is, *mountainy country:* see *Exod. 15. 17. Lebanon]* in Greek, *Antili•anon;* in Chaldee, *the house of the sanctuary*, because the Temple was built of the Cedars that grew on

mount Lebanon, 1 *King.* 5. 6, 14. So the Temple is called *Lebanon* in *Zach.* 11. 1. But that seemeth not to be meant here; but rather the mount Lebanon, in the north part of the Land, which was both an high and fragrant mountain, with sweet and goodly trees growing thereon: whereto the Scripture hath reference in *Song* 4. 11. This great desire Moses had, because of the promises which God had made to Israel, to be accomplished in that land, the figure of our heavenly heritage.

Verse 26. *for your sakes]* for they rebelling, grieved Moses, and caused him to sin; for which, this wrath came upon him, *Num.* 20. 3.—12. *Psal.* 106. 32, 33. And the Lord *sware* that Moses therefore should not come into Canaan, *Deut.* 4. 21. which oath Moses, though he repented and entreated for grace, could not get reversed: for when the Lord sweareth, he repenteth not afterward, *Psal.* 110. 4. *would not hear me]* Hebr. *heard me not, or, he arkened not unto me:* whereby God's will is signified; (as David *removed not* the Ark, 1 *Chron.* 13. 13 that is, *would not remove* the Ark, 2 *Sam.* 6. 10.) for, *If we ask anything according to his will, be heareth us,* 1 *John.* 5. 14.

Vers. 27. *Pisgah]* the Greek here translath, *of the hewn hill,* because it seemeth they used to hewstones out of it, as they did out of other mounts, 2 *Ch...* 2. 18. The Chaldee of the height calleth it *Ramatha:* see *Deut.* 34. 1. *Seaward]* that is, *We stward,* as the Chaldee expresseth. As the Fathers saw the promises *a far off and bleaved,* *Heb.* 11. 13. so Moses *aarre off* vieweth the promised Land, and is comforted: see *Deut.* 34. 1.—4.

Vers. 28. *Joshua]* or, *Jesus;* as *verse.* 21. As Jesus, not Moses, bringeth Israel into the promised land: So the Gospel of Jesus, not the Law of Moses, bringeth us into the kingdom of heaven, *John.* 1. 17. *Gal.* 2. 16. and 3. 12, 13, 24. So it is said of the Tabernacle, that it was *brought in with Jesus, into the possession of the Gentiles,* *Act.* 7. 45.

Verse 29. *Beth-peor]* in Greek, *the house of Phogor,* an Idol temple on the mount Peor, where Baal-peor was worshipped: see *Num.* 23. 28. and 25. ⟨◇⟩ . *Deut.* 4 3.

### CHAP. III.

1 An exhortation to obedience unto the Law, 6 because of the wisdom and righteousness, 9 and the miraculous giving of the same. 15 Against Images, and worshipping of Creatures, 25 which prevoke God's anger, and cause men's destruction, 29. unless they repent, and so find mercy with the Lord. 32 No people like Israel, who heard God speak, and saw his wonders, 37 and were his beloved and chosen. 41 Moses appointeth three Cities of refuge on the outside of Jordan.

AND now Israel, hearken thou unto the statutes, and unto the judgments which I teach you for to do; that ye may live, and go in, and possess the land, which Jehovah the God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish from it, for to keep the commandments of Jehovah your God, which I command you. Your eyes have seen that which Jehovah did, because of Baal-peor: for every man which went after Baal-peor, Jehovah thy God hath destroyed him from the midst of thee. But ye that *did* cleave unto Jehovah your God, *are* alive all of you, *this* day. Behold, I have taught you



statutes, and judgments, as Jehovah my God commanded me, for to do so, within the land, whither ye *are* going, to possess it. And ye shall keep and do *them*: for this *is* your wisdom, and your understanding, in the eyes of the people's, which shall hear all these statutes, and say, Surely, this great nation *is* a wise and understanding people. For what nation *is there* so great, which hath God nigh unto the same, as Jehovah our God *is*, in all *that* we call upon him *for*. And what nation *is there* so great, which hath just statutes, and judgments, as all this law which I set before you *this* day. Only take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart, all the days of thy life: but thou shalt make them known to thy sons, and to thy sons sons. The day that thou stoodst before Jehovah thy God in Horeb, when Jehovah said unto me, Gather together the people unto me, and I will make them hear my words, that they may learn to fear me, all the days that they live upon the earth, and that they may teach their sons. And ye came near, and stood under the mountain: and the mountain *b*••ed with fire, unto the heart of the heavens; *with* darkness, cloud, and thick darkness. And Jehovah spake unto you out of the midst of the fire: you heard a voice of words, but saw no similitude, save a voice.

And he declared unto you his covenant, which he commanded you to do; the ten Words: and he wrote them upon two tables of stone. And Jehovah commanded me at that time, to teach you statutes and judgments, that ye may do them in the land whither ye *are* going over to possess it.

And take ye heed diligently unto your souls; for ye saw not any similitude, in the day *that* Jehovah spake unto you in Horeb, out of the midst of the fire. Lest ye corrupt *yourselves*, and make unto you a graven *thing*, the similitude of any figure: the likeness of male or female. The likeness of any beast that is on the earth: the likeness of any winged fowl, that flieth in the heavens.

The likeness of anything that creepeth [unspec] on the ground: the likeness of any fish that ⟨◇⟩ in the waters beneath the earth. And lest [unspec] thou lift up thine eyes to the heavens, and seest the Sun, and the Moon, and the Startes, all the Host of the heavens; and beest driven away, and bowest down thyself unto them, & servest them: them which I ⟨...⟩ thy God hath imparted to all people's under all the heavens. But Jehovah [unspec] hath taken you, and brought you forth out of the furnace of it on, out of Egypt, to be unto him a people of inheritance, as this day.

And Jehovah was angry with me, for your [unspec] sakes; and sware, that I should not go over Jordan, and that I should not go in into the good land, which Jehovah thy God giveth th••, *for* an inheritance. For I *must* die in [unspec] ⟨◇◇⟩ , I *must* not go over Jordan: but ye shall go over and possess that good land.

Take heed unto your *selves*, lest ye forget [unspec] the covenant of Jehovah your God, which he stroke with you, and make to you a ⟨◇⟩ *thing*, the likeness of anything, which Jehovah thy God hath charged thee.

For Jehovah thy God, he *is* a consuming [unspec] ⟨◇⟩ ▪ ⟨...⟩ alous God.

When thou shalt beget children, and children's [unspec] children, and ye shall have waxen old in th<sup>e</sup> land, and shall corrupt *yourselves*, and make a graven *thing*, the likeness of any *thing*; and shall do evil in the eyes of Jehovah thy God, to provoke him to anger. I call the [unspec] heavens & the earth to witness against you, *this* day, that perishing ye shall perish soon, from off the land, whereunto you pass over Jordan to possess it; ye shall not prolong *your*•ies upon it, but shall utterly be destroyed. And Jehovah will scatter you among the people's; and ye shall be left *few* men *in* number, among the heathens, whither Jehovah shall lead you. And there ye shall serve God's, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But *if* from thence ye shall seek Jehovah thy God, then thou shalt find him: if thou shalt seek him with all thy heart, and with all thy soul. When tribulation *shall be* on thee, and all these things shall find thee, in the latter days, and thou shalt turn to Jehovah thy God, and he<sup>ar</sup>ken unto his voice. For Jehovah thy God, *is* a merciful God; he will not leave thee, neither destroy thee: neither will he forget the covenant of thy fathers which he sware unto them. For ask now of the days <sup>o</sup>repast, which were before thee, since the day that God created man upon the earth; and (*ask*) from the utmost part of the heavens, and unto the (*other*) utmost part of the heavens, whether there hath been (*any such thing*) as this great thing *is*; or hath been heard like it. Hath a people heard the voice of God speaking out of the midst of the fire, as thou hast heard, and lived? Or, hath God assayed to come to take him a nation, from the midst of a nation, by temptations, by signs, and by wonders, and by war, and by a strong hand, and by a stretched-out arm, and by great terrors, according to all that Jehovah your God did for you, in Egypt, before your eyes. Thou hast been made see to know, that Jehovah he *is* God: there *is* none else besides him. Out of the heavens he made thee to hear his voice, to instruct thee; and upon the earth he made thee to see his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose his seed after him; and he brought thee out, in his sight, with his great power, out of Egypt. To drive out nations greater and mightier than thou, from before thee; to bring thee in, to give thee their land *for* an inheritance, as *it is* this day. And thou shalt know *this* day, and cause *it* to return into thy heart; that Jehovah, he *is* God, in the heavens above, and on the earth beneath: *there is* none else. And thou shalt keep his statutes & his commandments, which I command thee *this* day, that it may be well with thee, and with thy sons after thee; and that thou mayest prolong *thy* days upon the land, which Jehovah thy God giveth thee, all days.

Then Moses separated three Cities on *this* side Jordan, towards the Sun rising. For the *man*-flayer to flee thither, which should kill his neighbor unwittingly, and he hated him not in times past: and *that* he might fly unto one of these cities and live. Bezer in the wilderness, in the plain country of the Reubenites: and Ramoth in Gilead, of the Gadites: and Golan in Basan, of the Manassites. And *this is* the law, which Moses set before the sons of Israel. These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the sons of Israel, after they came forth out of Egypt.

On *this* side Jordan, in the valley over against Beth-peor, in the land of Sihon, king of the Amorites, who dwelt in Heshbon: whom Moses and the sons of Israel smote, after they were come forth out of Egypt.

And they possessed his land, and the land of Og, king of Bashan, two kings of the Amorites, which were on *this* side Jordan, toward the Sun rising. From Aroer, which is by the bank of the river Arnon, and unto mount Zion, that is Hermon. And all the plain of *this* side Jordan, Eastward, and unto the Sea of the plain, under Ashdoth Pisgah.

### Annotations•

*Statutes*] or, *Ordinances*, which taught the service of God, (*Heb.* 9. 1.) as the next word *judgments*, are for duties towards men, and punishments of transgressors. These are often joined together: see *Deut.* 5. 1. and 6. 1. and 12. 1. *Mal.* 4. 4. And that *Statutes* mean the legal services, appeareth by the continual use of this word, as in *Exod.* 12. 24. 43. and 27. 21. and 29. 9. and 30. 21. *teach*] or, am *teaching*: this showeth the work of the law, still urging the conscience to d•] for, *not the hearers of the Law are just before God, but the d•ers of the Law shall be justified*, *Rom.* 2. 13. *may live*] *Moses describeth the justice which is of the law, that the man which doth those things shall live by them*, *Rom.* 10. 5. *possess*] or, *in•erit the land*; which was a figure of our heavenly inheritance (*Gen.* 12. 5.) proposed to them that do the Law, but given to them that are of the faith of Christ, *John.* 1. 17. *Rom.* 4. 13.—16. and 6. 23.

Vers. 2. *not add*] Hereby all doctrines of men are condemned, *Matt.* 15. 9. and the all-sufficiency and authority of God's word, stablished forever, *Gal.* 3. 1•. *2 Tim.* 3. 16, 17. *Add thou not unto his words, lest he reprove thee, and thou be found a liar*, *Prov.* 30. 6. *diminish*] for every word of God is pure, *Prov.* 30. 5. and profitable for doctrine, for reproof▪ for correction, for instruction in righteousness, *2 Tim.* 3. 16. *Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the Law*, *Matt.* 5. 18. *for to keep*] that is, *that you may keep*; understanding the persons forementioned: so in *verse.* 5. see the notes on *Gen.* 6. 19.

Vers. 3. *Baal-peor*] in Greek, *Beel-phegor*, the Idol of the Moabites, unto which many of Israel declined, by the counsel of Balaam: see *Num.* 25. 1, 2.—18. and 31. 16. *Psal.* 106. 28. The Chaldee translateth, *against them that served Baal-peor. destroyed*] or, *abolished*: by sending a plague, to the death of twenty four thousand, *Num.* 25. 9. This judgment was remembered after, in *Ios.* 22. 17. *Have we too little for the wickedness of Peor?* &c.

Vers. 4. *unto Jehovah*] the Chaldee saith, *unto the fear (or religion) of the Lord*. Thus they that keep themselves pure in general defections, are saved from the common destruction, *Ezek.* 9. 4, 6. *2 Tim.* 2. 19. *Rev.* 20. 4.

Vers. 6. *wisdom*] Hereupon the Oracles of God are often commended, as *making wise the simple*, *Psal.* 19. 8. *making us wiser than ou•enemies*, and to have *more understanding than all our teachers*, *Psal.* 119. 98, 99. and *able to make us wise unto salvation, through the faith which is in Christ Jesus*, *2 Tim.* 3. 15. On the contrary it is said, *They have rejected the word of the Lord, and what wisdom is in them?* *Ier.* 8. 9. *Surely*] or, *Only*. The Greek turneth it, *Behold*.

Vers. 7. *what nation* is there so *great*] or, *what other great nation* is there? meaning, there is not any. So in *verse.* 8. *God nigh*] or, *God's igh*. The Hebrew words are both of the plural number, yet meaning one God in the plurality of persons; as the like is in *Deut.* 5. 26. *Ios.* 24. 19. The Greek and Chaldee here translate it singularly, *God*. And he is said to be *nigh* us,

specially when he heareth, and granteth our requests, *Psal.* 145. 18. So the Chaldee here paraphraseth, *nigh unto the same, to receive the prayer thereof, in the time of the tribulation thereof.* We likewise are said to *draw nigh* unto God, when we call upon him in faith, *Psal.* 73. 28. *Heb.* 7. 19. *Esa.* 58. 2. and both are conjoined in *I am.* 4. 8.

Vers. 9. *thy soul*] that is, *thyself*: the *soul* is often put for the whole man. So where one Evangelist saith, *lose his soul*, *Matth.* 16. 26. another saith, *Iose himself*, *Luk.* 9. 25. *diligently*] or, *vehemently*; so *verse.* 15. and often. The word implieth strength as well as diligence. See *Deut.* 6. 5. *things*] *Hebr. words*, which the Greek also and Chaldee here keepeth. *lest*] or, *that they depart not*: in Greek, *Let them not depart from thy heart.* Compare *Prov.* 3. 1. 3. and 4. 21.

Vers. 10. *Horeb*] or, *Choreb*, called also *Sina*: see *Exod.* 19. Paul calleth it, *The mount that might be touched*, *Heb.* 12. 18.

Vers. 11. *heart*] that is, *the midst*: as *the heart* [unspec] of *the Sea* is the midst thereof, *Exod.* 15. 8. So here, *the heart of heaven* is the midst of the *ai.e. thick darkness*] or, *tempestuous darkness*, *gloc*•••• (ϕ) , as the Greek version, and the holy Ghost in *Heb.* 12. 18. implieth. See *Exod.* 20. 21. Unto this ••ible mount where the Law was given, Paul opposeth mount Zion, or the state of grace by the Gospel, *Heb.* 12. 18•22. It noteth the hidden glory of God's kingly administration in his Church, *Psal.* 97. 1, 2.

Vers. 12. *voice of words*] This also Paul mentioneth, *Heb.* 12. 19. In the next verse Moses calleth them *ten words*, that is, ten commandments, whereof see the notes on *Exod.* 34. 28. *no similitude*] to wit, of God: so after, *save a voice*, that is, the voice of God, as in *verse* 33. Hereupon it is said, *To whom then will ye liken God, or what likeness will ye compare unto him?* *Esa.* 40. 18.

Vers. 13. *of stone*] signifying the perpetuity of these words, and also the stoniness of men's hearts, as is noted on *Exod.* 31. 18.

Vers. 14. *statutes*] for the worship of God, as *judgments* were for the repressing and punishing of vice, *Exod.* 21. 1. These were spoken to Moses only, and by him written to Israel: but the *ten words* were spoken to all the people, and written by the singer of God.

Vers. 19. *the sun*] It was a common corruption, not only amongst the heathens, but in Israel, to worship the Sun, and Stars, and host of heaven, *2 King.* 21. 3. and 17. 16. *Amos* 5. 25, 26. of which sin Job cleareth himself, *Job* 31. 26, 27. *driven away*] or *thrust*, to wit, *out of the ay*, as is after expressed in *Deut.* 13. 5. which is meant by the seduction of others, or of their own hearts. Therefore the Greek and Chaldee here (ϕ) translate it, *beest deceived*, or *made to err* and (ϖ) , which the Hebrew word implieth, being after used for the *straying* of cattle, *Deut.* 22. 1. *Imparted*] or, *divided, distributed as a port*••. It noteth God's bounty in giving all people's the use of those creatures, (as on the contrary false gods are said to divide or impart nothing unto them *Deut.* 29. 26.) and the base mind of men, to worship such things as are given for servants unto all men.

Vers. 20. *furnace of iron*] that is, *furnace wherein* [unspec] ⟨ϕ⟩ *melted*: so Egypt is called for the cruel op ⟨...⟩ Israel: likewise in 1 King. 8. 51. *Ier. 11. 4. people of inheritance,*] that is, whom God shall ⟨ϕ⟩ , & take for his possession: the Greek ⟨ϕ⟩ *and inheritance. as this day* under ⟨...⟩ ⟨ϕ⟩ *ye are, or, as ye see this day.*

Vers. 21. *your sakes*] or, *your words*: as the Greek [unspec] ⟨ϕ⟩ , *the things spoken by you*: meaning ⟨ϕ⟩ ⟨...⟩ *ring words*, Num. 20. 3, 4, 5. where ⟨...⟩ ⟨ϕ⟩ *being grieved, obeyed not the comman* ⟨...⟩ *God*, Num. 20. 12. *Psal. 106. 32, 33.* ⟨ϕ⟩ *spake of before*, Deut. 3. 26. and now a ⟨...⟩ , to show God's severity against all ⟨...⟩ .

Vers. 23. *stroke*] or *cut*, that is, *covenanted* or [unspec] ⟨ϕ⟩ •••es doth often speak of the covenant first ⟨ϕ⟩ between God and them, as that which was ⟨ϕϕ⟩ of all religion, to them and their seed after them: and whatsoever men added, altered, ⟨ϕ⟩ diminished from it, was to be reputed evil. So Paul reforming abuses in the Churches, calleth them to the first institution, 1 Cor. 11. 23, 24. *charged thee*] or, *commanded thee*, that is, *commanded thee not to do*, or, *forbidden thee*: so in Deut. 2. 37. for God's precepts in the Decalogue, are for the most part *for bods, or prohibitions*; yet usually called *commandments*. The whole phrase is expressed in Ge. 3. 11. *which I commanded thee not to eat of it*, that is, which I forbade thee to eat of.

Vers. 24. *fire*] to consume all his enemies; and thine, if thou obey him, as Deut. 9. 3. and thee thyself, if thou disobey him; as Zeph. 1. 18. Heb. 12. 29. See also Exod. 24. 17. The Chaldee addeth, *his word is a consuming fire*: which is also true, Ier. 23. 29. Deut. 33. 2. *jealous*] the former word signified God's power, this his will: having a jealous affection, whereby he will not spare; as Prov. 6. 34, 35. See Exod. 20. 5.

Vers. 25. *waxen old*] that is, *continued long*, as the Greek explaineth it, and *become ancient inhabitants*. God's blessings were by Israel abused to sin, as is here foretold, and again in Deut. 32. 15.

Vers. 26. *perishing ye shall perish*] that is, surely and speedily perish: in Greek, *perish with perdition*: so in Deut. 30. 18, 19. where again he calleth *heaven and earth to witness*.

Vers. 27. *few men*] Hebr. *men of number*; that is, soon numbered for your fewness; as the Greek translateth, *few in number*; and in Job 16. 22. *years of number, are a few years*: see Gen. 34. 30. This is contrary to that promised blessing in Gen. 15. 5.

Vers. 28. *serve gods*] being given over to your own lusts, as it is written, *God turned, and gave them up to worship the host of heaven*, Act. 7. 42. This same God threatened afterward, in Ier. 16. 13. But the Chaldee here turneth it, *ye shall serve people's that serve Idols, the work of men's hands. nor smell*] the vanity of Idols is after this sort described in Psal. 115. 4.—7. Ier. 10. 3.—9.

Vers. 29. *seek Jehovah*] the Chaldee translateth, *seek the fear of the Lord*; meaning his true service. Here Moses annexeth promises, to comfort repentant sinners: as also in Deut. 30. 1, 2, 3, &c. *all thy heart*] see an example of this in 2 Chron. 15. 15.

Vers. 30. *find thee*] that is, *come upon, or befall thee*, as the Chaldee explaineth it.

Vers. 31. *thy fathers*] Abraham, Isaac, and Jacob. See *Levite*. 26. 42. &c.

Vers. 32. *of the heavens*] that is, *from one utmost part of the world unto the other*. By the *heavens* are meant the parts of the world under the heavens: and the holy Ghost openeth this phrase; for in *Mat*. 24. 31. it is written, *from the utmost parts of the heavens, unto the utmost parts of them*: for which in *Mark*. 13. 27. is said, *from the utmost part of the earth, unto the utmost part of the heavens*. By which it is evident, that the *heavens* in this speech, is put for the *earth* under the heavens; for *heavens* comprehendeth the Air also, wherein we breath, as is noted on *Genesis* 1. 8. *great thing*] Hebr. *great word*. Moses hereby would teach, that God's words and works unto his Church are more great and marvelous than all his actions to other people's whatsoever; and therefore ought the more seriously to be considered.

Verse 33. *voice of God*] the Chaldee saith, *the voice of the word of the Lord*: the Greek, *of the living God. and lived*] As at the apparitions of God, men were wont to fear they should die, *Judge*. 13. 22. and 6. 22. So at the giving of the law, all Israel desired that they might hear the voice of God no more, lest they died, *Exod*. 20. 19. *Deut*. 18. 16. which manifested the power of the law, and the weakness of men, *Heb*. 12. 19. So no man can see the face of God, and live, *Exod*. 33. 20. when God giveth his voice the earth melteth, *Psal*. 46. 7.

Verse 34. *hath God*] or, *hath any God*; speaking of the true God, and his works unto Israel, above all other people: or of the reputed gods of the Gentiles, none of which ever did such a thing. *assaied*] or, *tempted*. This is spoken not of God trying his own strength, but proving the obedience of his people, and trying the strength of his adversaries. The Chaldee translateth, *Or the temptations, (or signs) which the Lord hath made to reveal himself, &c. temptations*] Moses here reckoneth seven things, about Israel's deliverance; *Tentations*, whereby God, propounding his will, tried their obedience: (as when God tempted Abraham, *Gen*. 22. 1.) *Signs*, which many times are of ordinary works and natural, as *Exod*. 3. 12. *Wonders*, which are of extraordinary, and supernatural works, as *Exod*. 4. 21. and 7. 9. *War*, upon the refusal and resistance of the enemy, *Exod*. 8. 1, 2. *Strong hand*, not by cunning policies and stratagems, as men often use in wars; but by force, compelling the enemy to yield, *Exod*. 6. 1. *Stretched out arm*, by open manifesting his power, and plagues continually upon the resisters, *Isaiah* 9. 12, 17. *Exod*. 6. 6. and *Great terrors*, which wounded the hearts of the very enemies, *Exod*. 9. 20, 27, 28. and 10. 7. and 12. 30. *terrors*] or *fears*, the Greek and Chaldee translate, *visions*, or, *sights*, which are oftentimes fearful; but the Hebrew for *fears* and *visions*, are one much like another, which might cause the mistaking. So in *Deut*. 26. 8.

Vers. 35. *so know*] that is, *that thou mightest know*, and acknowledge. The end of all God's works was the manifesting of his glory, to the information and salvation of his people. This Moses often urgeth in this book.

Vers. 36 *to instruct*] or, *to nurture, chastise*: by restraining from vice. So God's *chastening*, and *teaching* out of his law, are joined together, in *Ps*. 94. •2. Though *chastening* be often with works (as *Levite*. 26. 18, 28. *Deut*. 8. 5.) yet is it also with words: is here, (where the Chaldee translateth it *teach*) and *Prov*. 9. 7. and 31. 1. *Ezek*. 23. 48. *Job* 4. 3. *the fire*] before, he said, out of

heaven; and now, out of the midst of the fire: for though the voice came out of heaven, Israel perceived it not, but only out of the fire, saith R. Menachem on Deut. 4.

Vers. 37. *therefore he chose*] or, *and chose* (that is, loved) *his seed after him, therefore he brought thee out.* God's love, and election out of love, is the cause of man's redemption and salvation. *his seed*] that is, the seed of thy fathers, everyone particularly; as the promise was made to Abraham, then to Isaac, and after that to Jacob severally. The Greek and Chaldee translate it plurally, *their seed* (or sons) *after them. in his sight*] or, *with his face* (or presence) The Greek saith, *he brought thee out himself*; the Chaldee, *he brought thee out by his word.* Thus the *face* or *presence* of God, may imply Christ, the Word, the Angel of God's face, *Esa.* 63. 9. He it was that brought Israel out, as *1 Cor.* 10. 1, 9. and the sign of his presence was in the pillar of the cloud and fire, *Exod.* 13. 21. and 14. 19, 20.

Vers. 38. *to drive out*] to wit, *out of possession* (as the original word implieth) or, *to disinherit*; the Greek saith, *to destroy*, (or, *root out.*) *as it is*] the Greek addeth, *as thou hast this day.* Meaning of the land of Sihon and Og, which they had now in possession, a sign of further victory, *Deut.* 3. 21.

Vers. 39. *And thou shalt know*] or, *know* (and *acknowledge*) *therefore*: see *verse.* 35. The knowledge of, and obedience unto God, is continually urged, upon the remembrance of his former mercies. So *1 Chron.* 28. 9. *cause it to return*] or, *bring again, reduce*, that is, *call to mind*, and *consider*, that not only for the present, but always after, God's true fear might continue in them. So in *Deut.* 30. 1. where this phrase is used: see the annotations there.

Vers. 40. *all days*] this may be referred both to the latter, the possessing of the land; and to the former, the welfare and length of life. In *Mat.* 28. 20. *all days*, is explained, *unto the end of the world.*

Vers. 42. *unwittingly*] or, *without knowledge* thereof, *unawares.* See the law for this, in *Num.* 35. 9, 10, &c. and after in *Deut.* 19. 2. *in times past*] or, *in former days*; Hebr. *from yesterday*, and *the third day.* See *Gen.* 31. 2.

Vers. 43. *Bezer*] in Greek, *Bofr*: see *Ios.* 20. 8. and 21. 36. 38. 27. *1 Chron.* 6. 78, 80. *Golan*] in Greek, *Gaulon.*

Vers. 44. *this is*] He meaneth, that which hereafter followeth; so this belongeth to the next chapter, where the repetition of the laws beginneth.

Vers. 45. *after they came forth*] Hebr. *in their coming forth*: but *In* is often used for *After*, as is noted on *Exod.* 2. 23. so again, in *verse.* 46.

Vers. 46. *Beth-peor*] in Greek, *the house of Phogor*, an Idol Temple: see *Deut.* 3. 29. *Amorites*] Hebr. *Amorite*: in Greek, *Amorreans.* *smote*] that is, *killed*, as is noted on *Gen.* 14. 17. This victory is here again touched, the more to stir up the hearts of the people, to obey God's law, who had begun to show them his power and goodness.

Vers. 48. *bank]* Hebr. *lip. Zion]* in Greek, *Seon*. This is not that which usually the Scripture calleth mount *Zion*, in Jerusalem; but otherwise written, and called *Hermon*: see *Deut.* 3. 9.

Vers. 49. *sea of the plain]* the *sea of salt*, *Deut.* 3. 17. the lake of Sodom, or dead sea. *Ashdoth Pisgah]* or, *the springs of Pisgah*: see the notes on *Deut.* 3. 17.

#### CHAP. V.

1 Mosesrehear seth the covenant that God made with Israel at Horeb. 6 The ten Commandments; 22 the manner of the speaking and writing of them. 24 The people being afraid, did request Moses to receive the Law from God, and to speak it unto them. 28 The Lord liked their motion, 30 and sent them into their tents; 31 but willed Moses to stay, and hear the Law, which he was to teach Israel to observe and do, for their good.

AND Moses called unto all Israel, and said unto them, Hear O Israel, the statutes and the judgments which I speak in your ears, *this day*: and ye shall learn them, and keep, to do them. Jehovah our God stroke a covenant with us in Horeb. Not with our fathers stroke Jehovah this covenant, but with us; *even us*, who *are* all of us here alive *this day*. Jehovah spake unto you, face to face, in the mount, out of the midst of the fire. I standing between Jehovah and you, at that time, to show unto you the word of Jehovah; for ye were afraid, by reason of the fire, and went not up into the mount, saying,

I, Jehovah thy God, which have brought thee out from the land of Egypt, from the house of servants. Thou shalt not have *any other God's* before my face. [unspec 7]

Thou shalt not make unto thee a graven *thing*, any likeness, of *things* which *are* in the heavens above, or which are in the earth *beneath*, or which *are* in the waters beneath the earth. Thou shalt not bow down thyself to them, neither serve them: for I, Jehovah thy God, *am* a jealous God, visiting the iniquity of the fathers upon the sons, and upon the third and upon the fourth *generation*, of them that hate me. And doing mercy unto thousands, of them that love me, and of them that keep his commandments.

Thou shalt not take up the name of Jeho <...> <...> y God in vain; for Jehovah will not hold him guiltles that shall take up his name in vain.

Keep thou the Sabbath day, to sanctify it, as Jehovah thy God hath commanded thee. Six days shalt thou labor, and shalt <◇> all thy work. But the seventh day is a Sabbath to Jehovah thy God: *in it* thou shalt not do any work; thou, or thy son, or thy daughter, or thy man-servant, or thy woman-servant, or thine ox, or thine asse, or any of thy cattle, or thy stranger which is within thy gates, that thy man-servant and thy woman-servant may rest as well as thou.

And thou shalt remember that thou wast a servant in the land of Egypt; and Jehovah thy God brought thee out thence, by a strong hand, and by a stretched-out arm: Therefore Jehovah thy God hath commanded thee to do the Sabbath day.



Honor thy father and thy mother, as Jehovah thy God hath commanded thee, that thy days may be prolonged, and that it may be well with thee, upon the land which Jehovah thy God giveth thee.

Thou shalt not kill. [unspec 20]

Neither shalt thou commit adultery.

Neither shalt thou steal.

Neither shalt thou answer a false witness against thy neighbor.

Neither shalt thou covet thy neighbors wife, neither shalt thou desire thy neighbors house; his field, or his man-servant, or his woman-servant, his ox, or his asse, or anything which is thy neighbors.

These words Jehovah spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, *with* a great voice, and he added no *more*: and he wrote them on two tables of stones, and gave them unto me. And it was, when ye heard the voice, out of the midst of the darkness, and the mountain burning with fire, that ye came near unto me, all the heads of your tribes, and your Elders. And ye said, Behold, Jehovah our God hath shown us his glory and his greatness, and we have heard his voice out of the midst of the fire: this day we have seen, that God doth speak with man, and he liveth. And now why should we die; for this great fire will consume us: if we add to hear the voice of Jehovah our God anymore, then we shall die. For who *is there* of all flesh, that hath heard the voice of the living God, speaking out of the midst of the fire, as we *have*, and lived? Go near thou, and hear all that Jehovah our God shall say, and do thou speak unto us all that Jehovah our God shall speak unto thee, and we will hear, and do *it*. And Jehovah heard the voice of your words when ye spake unto me: and Jehovah said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well *said*, all that they have spoken. Who will give that their heart may be such in them, to fear me, and to keep all my commandments, all days, that it may be well with them, and with their sons forever.

Go say to them, Get you again into your rents. But thou, stand thou here with me, and I will speak unto thee, all the commandment, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give to them to possess it. And ye shall observe to do, as Jehovah your God hath commanded you: ye shall not turn aside, *to* the right *hand* or *to* the left. You shall walk in all the way which Jehovah your God hath commanded you, that ye may live, and (*that it may be*) well with you, and ye may prolong *your* days, in the land which ye shall possess.

### **Annotations.**

*IN your ears*] that is, *in your hearing*, and to your understanding: the Chaldee translateth it, *before you*. Here Moses purposing to repeat the ten commandments, prepareth the ears and hearts of the people unto obedience. *to do*] or, *and do*: see the notes on *Gen. 2. 3*.

Vers. 2. *stroke*] Heb. *cut a covenant*, the reason of which phrase is shown on *Gen. 15. 18. in Horeb*] or, at *Choreb*, called also *Sinai*: see *Exod. 19. 20. and 24. 8.* God, though he might absolutely command, yet vouchsafed to enter into covenant with his people, that by mutual stipulation and promises, he might have not constrained, but free and voluntary obedience performed by them, to his glory, and their further good.

Vers. 3. *fathers*] which are dead: hereby all the Patriarchs unto Adam may be meant, who had the promise of the covenant of Christ; but the covenant of the Law came after, as the Apostle observeth, *Gal. 3. 17.* Or it may mean, *our fathers* only, as Rashi here expoundeth it, such as died in the wilderness, after the Law was given. See also *Deut. 11. 2. even us*] or, *we are they*, which are *here this day*, the Greek translatheth, & *you are here all alive this day.* So the covenant was yet fresh in memory. Also they had a greater benefit than their fathers: for though the Law could not give the life, yet was it a *Schoolmaster unto Christ*, *Gal. 3. 21. 24.*

Vers. 4. *face to face*] that is, *openly, clearly, plainly*; as *Exod. 33. 11. Gen. 32. 30. Deut. 34. 10. 1 Cor. 13. 12.* opposed to the dark visions, by which God before time revealed his will.

Vers. 5. *I standing*] or, *stood*, as the Greek translatheth, *And I stood between the Lord*, which the Chaldee calleth, *the Word of the Lord.* Thus the Law was given *in the hand of a mediator*, *Gal. 3. 19.* for God and the people were not *one*; by reason of their sins: therefore they were afraid.

Vers. 6. *servants*] in Greek and Chaldee, *servitude.* God redeemed Israel; not only from outward slavery, but from the idolatry of Egypt, *Ezak. 20. 5.—9.* and  $\langle \diamond \rangle$  *their gods*, *2 Sam. 7. 23.* therefore he commanded them to have no other gods, before his face. See the annotations upon, *Exod. 20.* where these commandments are more largely opened.

Vers. 7. *any other gods*] or, *another god*: see the notes on *Deut. 4. 7.*

Vers. 8. *graven thing*] the Chaldee translatheth it *Image.* *any*] the Greek saith, *nor the likeness of anything.* The word *or*, is in *Exod. 20. 4.*

Vers. 10. *his commandments*] or, *his commandment*; meaning all and everyone of them, or, the whole Law in general: see the notes on *verse. 31.* The like is in *Deut. 8. 2. and 27. 10.* The Greek and Chaldee translate, *my commandments*, and so Moses wrote in *Exod. 20. 6.* but here he changeth the person, as Daniel also in his prayer faith, *O Lord, &c. keeping covenant and mercy to them that love him, & to them that keep his commandments*, *Dan. 9. 4.* We may also observe such changes in the other Prophets; as, *to make him a name*, *2 Sam. 7. 23.* for which, in *1 Chron. 17. 21.* is written, *to make thee a name*: so in *2 Sam. 14. 22.*

Vers. 12. *Keep*] or, *Observe*; for this, in *Exod. 20. 8.* he said, *Remember. as Jehovah, &c.]* this sentence is added, more than in *Exod. 20. 8.* So again in the fifth commandment, *verse. 16.* And these two charges only are affirmative, all the other are prohibitions.

Vers. 14. *Ox, &c.]* these particulars are also here added, for explanation. *as well as thou*] or, *even as thou.* This reason was not expressed in *Exod. 20. 10.* And it showeth that the Sabbath was commanded in part for the ease of servants, which were *of the heathens* that were round about them, *Lev. 25. 44.*

Vers. 15. *to do*] that is, *to celebrate*: the Greek translath, *to keep the Sabbath day, and to sanctify it*. In *Exod. 20. 11.* the creation of the world is there rendered as a reason, which is here omitted; and the coming out of Egypt (which seemeth to be on the Sabbath day) is here made a reason of observing this day. For it was a figure of deliverance out of spiritual bondage by Christ (as is shown upon Exodus,) and lo fit to be meditated on upon the Sabbath.

Vers. 16. *be well with thee*] or, *good may be done unto thee*. This branch of the promise is more than was expressed in *Exod. 20. 12.* and this addition the Apostle also citeth, in *Ephes. 6. 3.* but putteth it there in the first place, changing the order of the words, which the Scripture often doth, as may be seen, in *2 King. 11. 8.* compared with *2 Chron. 23. 7.* *Joel 2. 28.* with *Act. 2. 17. 1 King. 19. 10.* with *Rom. 11. 3.* *Isaiah. 65. 1.* with *Rom. 10. 20.* *Mat. 21. 13.* with *Mark 12. 8.*

Vers. 18. *Neither shalt thou*] or, *And thou shalt not*: and so in the precepts following; all which are joined to the former, with this copulative *And*, (otherwise than was in *Exod. 20.*) to teach the conjoining of all these commandments, as into one body of the Law: which must be likewise in our obedience. Because, *Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. For he that said, Do not cemmit ad••tery; said also, Do not kill, &c. I am. 2. 10, 11.*

Vers. 20. *false*] or, *rash, vain*. The same word *Shav*, used before in *verse 11.* but for it in *Exo. 20.* Moses useth the word *Sheker, false*: and so the Chaldee hath in this place.

Vers. 21. *wife*] in *Exod. 20. 17.* our *neighbors house* is put in the first place, and his *wife* in the second, otherwise than here. So they that would divide this commandment into two, cannot show which is the ninth, and which is the tenth, seeing Moses hath purposely changed the order. *desire*] Here again Moses useth another word, 〈...〉 *veh*, whereas in *Exod. 20. 17.* he keepeth one word in all the particulars, *tachmod, covet*: which are two words in sound, but one in signification; (though it may be with some difference of degree) whereof there be sundry other examples in Scripture; as *Hinneh, Behold, 1 Chron. 17. 1.* for which another Prophet saith, *Reeh, See, 2 Sam. 7. 2.* *Chajath, a troop, in 2. Sam. 23. 13.* or *Machannah, an host, in 1 Chron. 11. 15.* *he returned, jashab, 2 Sam. 6. 20.* or, *he turned again, jissob, 1 Chron. 16. 43.* *Iaghna, he offered up, 2 Sam. 6. 17.* or, *Iakrib, he offered, 1 Chron. 16. 1.* and many the like: so that from two words of like sense, here cannot be gathered two sundry commandments. The like was in the ninth commandment before, in *verse 20.* And if this *Desire* be another commandment, there were but nine given in *Exod. 20.* Or if there were *ten*, as is avouched in *Exod. 34. 28.* then here must be eleven, contrary to *Deut. 10. 4.* But degrees of the same sin, make not here several precepts. The Hebrews make this *desire* to be less than *coveting*, and say, *Desire bringeth a man to coveting, and coveting bringeth him to unjust taking away; for if the owners be not willing to sell, though he would give them a great price, and he is urgent upon them, then he falleth to taking by violence; as it is said (in Mic. 2. 2.) And they covet fields; and take them by violence.* Maimonides tom. 4. treat of *Rapine, &c. c. 1. s. 10, 11. his field*] the Greek saith, *nor his field*: this also is added more than in *Exod. 20. 17.* And usually, when anything it repeated, either by the Prophets or Evangelists, i• 〈◇〉 with variety of words and phrases; of which, being compared, there is very great use, for the understanding of the Scriptures.

Vers. 22. *added no more]* meaning, no more commandments of this sort, (for they were but *ten* ⟨◇⟩ *Deut. 4. 13.*) or no more unto the people; there were spoken to Moses, *Exod. 21. 1. &c.* The Chaldee translath, *ceased not:* see the notes on *Nam. 11. 25. of stones]* both to have them perpetual to his Church, *Job 19. 23, 24.* and in mystery, to show the stony nature of men's hearts: see the annotations on *Exod. 31. 18. unto me]* that Moses might carry them to the people, and see then duly executed. So the Magistrate is the keeper of both the tables of the Law; for Moses was ⟨◇⟩ *in Ieshurun, Deut. 33. 5.*

Vers. 23. *and the mount]* understand, *and saw the mount,* as *Deut. 18. 16. Exod. 20. 18.* The things which the people heard and saw, were terrible unto then, because they were sinners; but a mean to humble them, and drive them unto Christ, *H ⟨...⟩ . 12. 18.—24. Gal. 3. 19.—24. Elders]* in Greek, *Senate,* or *Eldership.* The people all, and even the greatest and best, *fled* from before the Lord, and came to Moses for to be a Mediator. See *Exod. 20. 18, 19.* in the annotations.

Vers. 24. *his voice]* the Chaldee saith, *the voice of his Word.* So in *verse. 25.*

Vers. 25. *why should we die?]* The Greek translath, *let us not die:* so it is a deprecation. This speech implieth the sentence of death also, which their own hearts pronounced against them for their sins: for such a question is likewise an affirmation; as, *Why doth he speak blasphemies? Mark. 2. 7.* is expounded, *this man blasphemeth, Matt. 9. 3.* And this showeth the effect of the Law in our consciences; it causeth *the spirit of bondage to fear, Rom. 8. 15.* and when the voice of God in his Law is heard and understood of men, it terrifieth and killeth; before that, they think they are *alive without the Law, Rom. 7. 9, 10. fire]* which signified the force of the *fiery Law, Deut. 33. 2.* that it is in man's heart, *as a burning fire shut up in his bones,* as *Ier. 20. 9.* both manifesting sins, and tormenting the conscience; wherein it differeth from the Gospel, *Heb. 12. 18. then]* or, *surely;* Heb. *and we shall die.* Thus there was not a law given which could give life, *Gal. 3. 21.* but *the letter killeth, 2 Cor. 3. 6.* and *the law is not of faith, Gal. 3. 12.* the hearing of it, and escaping death, caused them not to believe: but *the just shall live by faith,* through the Gospel of Christ, *Rom. 1. 16, 17.* unto whom the Law was a *Schoolmaster, Gal. 3. 24.*

Vers. 26. *all flesh]* or, *who is any flesh,* that is, *any frail man:* for, *all flesh is grass, Esa. 40. 6.* The Greek translath, *For what flesh?* Which word *flesh* is often used for unregenerate man, as is noted on *Gen. 6. 3.* and to such especially, the Law is the terrors of death: though all human nature being in sin, is here condemned. So in *Psal. 143. 2. the living God]* The Hebrew words are both plural, implying the mystery of the Trinity, as is noted on *Gen. 1. 1.* and he is called *the living God,* (as here, so in *Ios. 3. 10. 1 Sam. 17. 26. Esa. 37. 4. Psal. 42. 3. Hos. 1. 10.* and in sundry other places) to oppose him unto all false gods, which are called *the dead, Psal. 106. 28.* whereupon it is said, *Ye turned to God, from Idols, to serve the living and true God, 1 Thess. 1. 9.* Also to show that God is powerful in operation, being not only living in himself, (so that he *only hath immortality, 1 Tim. 6. 16.*) but the giver of life unto all; *For in him we live, and move, and have our being, Act. 17. 28.* and he is *the fountain of living waters, Ier. 17. 13.* who continually and abundantly refresheth his people. It signifieth also his eternity, as he *that liveth forever and ever, Revel. 10. 6.* of whom it is said, *For he is the living God, and continuing forever, Dan. 6. 26.*

Wherefore that speech of Job, *My Redeemer liveth, Job 19. 25.* is translated in the Greek, *The Eternal is he that shall unloose me. and lived]* Men till they be redeemed by Christ, are *through fear of death, all their life time subject to bondage, Heb. 2. 15.* Though God came not now to judge them, neither so much as up braided them with their sins past, yet could they not hear his voice, but (as the Apostle noteth) they that heard it, *entreated that the word should not be spoken to them anymore, for they could not endure that which was commanded, Heb. 12. 19, 20.*

Vers. 27. *Go near thou]* The people being terrified, seek for a Mediator; and that is the end and use of the Law, to drive men unto Christ. Wherefore their affection now pleased God, *verse. 28, 29.* and he gave them Moses to help them for the present, and further promised them a *Prophet* like unto him, which was Christ, *Deut. 18. 15.—18. Act. 3. 22. 26. thou speak unto us]* The office of a Mediator, as he is a *Prophet, (Deut. 18. 15.)* is here described; which is, to go near unto God, & having received the word from him, to speak it unto the people. This was fulfilled in Christ, *John. 1. 18. and 3. 13. and 8. 28.* Here in the Hebrew *do thou speak,* the words are in the feminine gender, as if they had spoken to a woman; which is thought to be a note of the people's troubled mind: see the like in *Num. 11. 15. and doc]* The like they promised before God spake these words, *Exod. 19. 8.* not knowing the impossibility of the Law: but how far they were from performing this, the *golden calf* which they made ere forty days were expired, is a witness; for which sin Moses brake the Tables of the covenant, *Exod. 32. Deut. 9. 9. &c.* yet their good affection pleaseth the Lord.

Vers. 28. *well said]* The Greek translateth, *they have spoken all things rightly (or well.)*

Vers. 29. *Who will give]* An Hebrew phrase, meaning, *O that some would give, or, O that there were;* and so the Chaldee explaineth it. The like is in *Job 6. 8. Psal. 14. 7. and 55. 7. and* elsewhere. *to fear, &c.]* The things that God approveth in men, are, fear, humility, distrust in themselves, and a confidence in him, with love unto his Law. Hereunto God called them, by this his covenant, drawing them unto Christ.

Vers. 31. *all the commandment]* that is, *the Law* in general, or *commandments,* as the Greek translateth it, the singular being often put for the plural; or, *every commandment.* So in *Deut. 6. 1. and 8. 1. also in 2 Pet. 2. 21. and 3. 2.*

Vers. 32. *observe to do]* or, *and do,* as this phrase often signifieth: see the notes on *Gen. 2. 3. right hand or to the left]* This signifieth an exact care to walk in God's Law, as in the high way, from which men may not turn aside; as in *Deut. 2. 27.* Therefore all aberration from the right way, is noted by the turning to the right hand or to the left, *Esa. 30. 21.* So after in *Deut. 17. 11. 20. and 28. 14. Prov. 4. 27.*

## CHAP. VI.

1 Moses setting himself to explain God's commandments, exhorteth Israel unto obedience. 4 He beginneth with the first and great commandment, the love of the Lord, 6 and of his Law in their heart, 7 and of teaching it to their children, 8 and professing it by outward signs. 10 He warneth them that they forsake not God by prosperity, 16 nor by adversity; 17 but to

keep his Law, for their good, 20 and to endeavor the continuance and propagation of his religion among their posterity.

AND this is the Commandment, the Statutes and the Judgments, which Jehovah your God commanded to teach you, to do in the Land, whither ye pass over to possess it. That thou mayest fear Jehovah thy God, to keep all his statutes and his commandments, which I command thee; thou, and thy son, and thy sons son, all the days of thy life; and that thy days may be prolonged. Hear therefore, ô Israel, and observe to do, that it may be well with thee, and that ye may multiply mightily, as Jehovah the God of thy fathers hath spoken unto thee, *in the land that floweth with milk and honey.*

Hear, ô Israel: Jehovah our God, Jehovah *is* one. And thou shalt love Jehovah thy God, with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee *this* day, shall be in thy heart. And thou shalt whet them on thy children, and shalt speak of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for phylacteries between thine eyes. And thou shalt write them upon the door-posts of thine house, and on thy gates. And it shall be, when Jehovah thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give unto thee, cities great & good, which thou buildedst not; And houses full of all good *things*, which thou filledst not; and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; and thou shalt have eaten, and be full: Take heed to thyself, lest thou forget [unspec] Jehovah, which brought thee forth out of the land of Egypt, out of the house of servants. Thou shalt fear Jehovah thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people's, which *are* round about you. For Jehovah thy God *is* a jealous God, in the midst of thee; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from off the face of the earth.

Ye shall not tempt Jehovah your God, as ye tempted *him* in Massah. Keeping ye shall• keep the commandments of Jehovah your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that *which is* right and good in the eyes of Jehovah, that it may be well with thee, and thou mayest go in, and possess the good land which Jehovah sware unto thy fathers. To drive out all thy enemies from thy face, as Jehovah hath spoken.

When thy son shall ask thee tomorrow, saying, What *are* the testimonies, and the statutes, and the judgments, which Jehovah our God hath commanded you? Then thou shalt say unto thy son, We were servants to Pharaoh in Egypt, and Jehovah brought us forth out of Egypt with a strong hand. And Jehovah shown signs and wonders, great and evil, upon Egypt, upon Pharaoh, and upon all his house, before our eyes.

And he brought us out from thence, that he might bring us in, to give unto us the land which he sware unto our fathers. And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for good unto us, all days, to preserve us alive, as (*it is*) this day. And justice

shall it be unto us, when we observe to do all this commandment, before Jehovah our God, as he hath commanded us.

### Annotations.

*Commandment*] put generally for *Commandments*, as the Greek translatheth it: see *Deut.* 5. 〈◇〉 . Here Moses entereth upon the explanation of the first commandment of the ten before rehear•••, in *chap. 5. to do*] that ye may do them, 〈◇◇〉 , continually. For practice and obedience is that which the Law requireth for blessedness, *I am.* 〈◇〉 . •5. And that w<sup>ch</sup> one prophet calleth *Doing* the words of the covenant, *2 Chron.* 34. 31. another call•th *Stablishing* (or *Confirming*) *2 King.* 23. 3. and *Confirming* is expounded by the holy Ghost, 〈◇〉 , *Gal.* 3. 10. from *Deut.* 27. 26. 〈◇〉 ] to wit, the river Jordan, that so they might come into Canaan. This was by the cond•t of Joshua, *Ios.* 1. 1, 2, &c. and it figured the 〈◇〉 of the Church under Christ, by whom these commandments are fulfilled in us that believe, 〈◇〉 . 20. 40.—44. *Rom.* 8. 1, 2, 3, &c. In the 〈◇〉 , time, the possession of Canaan and good thin•s therein, was a gracious inducement of that People unto voluntary obedience and keeping of God•awe: which notwithstanding they perform• not, *Psal.* 105. 44. 45. *Nehem.* 9. 24, 25, 26, 35.

Vers. 〈◇〉 . *fear*] this is *the beginning of wisdom*, *Psal.* 111. 10. and by it we *depart from evil*, *Prov.* 16. 6. and it comprehendeth generally God's worship, and true religion, *Isaiah* 29. 13. *Matt.* 15. 8, 9. therefore it is mentioned in the first place. *prolonged*] under which, eternal life is also implied; for God's commandments when they are kept, do add unto men, *length of days, and years of life, and peace*, *Prov.* 3. 2. *1 Pet.* 3. 10, 11, &c.

Vers. 3. *and honey*] signifying heavenly graces, as is observed on *Exod.* 3. 8.

Vers. 4. *Hear*] The last letter of this first word *Hear*, and of the last word *One*, are extraordinarily great in the Hebrew, and so noted in the margent, to cause heed and attention. And here beginneth *the first and great commandment*, as our Savior calleth it, *Mark.* 12. 29, 30. *Matt.* 22. 38. And this place of Scripture, unto the end of the ninth verse, was one of the four paragraphs which the Jews were wont to write upon their *Phylacteries*, as is noted on *Exod.* 13. 9. and fastened to their door-posts, and read in their houses twice a day: as the Hebrews say, *Twice every day do men read the lecture, HEARE O ISRAEL, &c. at evening and at morning, as it is written (in Deut. 6. 7.) when thou liest down, and when thou risest up; at the time when men are wont to lie down, which is at night; and at the time when men are wont to rise up, which is at day. And what is it that he readeth? Three sections; to wit, Hear O Israel, &c. (Deut. 6. 4) And it shall be if you shall hearken, &c. (Deut. 11. 13.) And Moses said unto the people, &c. (Exod. 13. 3.) And they read first the section, Hear O Israel, because in it there is the property of God, and the love of him, and the doctrine of him, which is the great foundation, whereupon all do depend.* Maim. in *Misn. b. 2. in Keriath Shemangh, ch. 1. sect. 1, 2. is one*] so in *Mark.* 12. 29. *the LORD our God, the LORD is one:* where the word is (which the Hebrew wanteth) is supplied in the Greek, and explained by a learned Scribe, saying; *Well, Master, thou hast said the truth, for there is one God, and there is none other but he, Mark.* 12. 32. So Paul saith, *There is no other God but one, 1 Cor.* 8. 4. Here it is probable, that Moses closely taught the unity of the God-head, and trinity of

persons; *Jehovah*, the Father; *our God*, the Son; and *Jehovah*, the Holy Ghost: thus many do understand these words. But the Apostle clearly openeth the mystery, saying, *There are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one*, 1 John. 5. 7. And here is the ground of saith.

Vers. 5. *love*] *The end of the commandment is love, out of a pure heart, and of a good conscience, and of faith unfeigned.* 1 Tim. 1. 5. See the notes on *Exod.* 20. 6. *Ie••vah thy God*] these imply the causes of our love of the Lord; the one, for his own nature and being, *Iebovah*; the other, for the covenant of his grace, whereby he is *our God*. These two are often joined together by Moses and all the Prophets. *heart*] unto the heart the Scripture attributeth wisdom and understanding, 1 King. 3. 9. 11. 12. *Prov.* 2. 2. 10, and *belief* in God, differing from confession with the mouth, *Rom.* 10. 10. and it is opposed unto hypocrisy, *Matth.* 15. 8. *soul*] the seat of the will and affections, *Deut.* 21. 14. and 24. 15• and 12. 20, 21. *might*] in Hebrew, *Meod*, which signifieth *might* or *vehemency*, all that we can. The Chaldee translatheth it *riches*; the Greek, *power* (*dunamis*;) but the holy Ghost useth a more significant Greek word, (*ischus*) *might*, or, *ability*, *Mark.* 12. 32. where also another word is added for explanation, *dianoia*, which is the *efficacy* both of *the mind and will*, and the Scribe useth a fit word, *Sunesis*, *understanding*, *Mark.* 12. 33. By which variety of words, God would teach us to love him unfeignedly, with all whatsoever is in us, and in our power; for we ought to honor him with our *substance* also, *Prov.* 3. 9. This praise is of King Josiah above all kings, that he turned to the Lord, *with all his heart, and with all his soul, and with all his might, according to all the law of Moses*, 2 King. 23. 25. Moreover from this word, *with all thy might*, the Heb•ewsteach, that a man is bound to bless (God) *with cheerfulness of soul, for evil (or affliction) even as he blesseth for good (or prosperity) with gladness.* Maimonides in *Beracoth*, chap. 10. sect. 3. And hereof we have a good example in Job, *Job* 1. 21.

Vers. 6. *these Words*] the Oracles of God are also to be loved, as the outward means, whereby we are brought to the love and obedience of God, *Psal.* 119. 97, 98. *in thy heart*] as the *fleshly tables* wherein God's law is to be written, *Prov.* 3. 3. and 7. 3. 2 Cor. 3. 3. The Greek addeth, *in thy heart, and in thy soul.*

Vers. 7. *What them*] that is, *often, earnestly, and diligently teach them*, that they may pierce the hearts of thy children, to understand and affect them. So the Greek and Chaldee explain it, to *fore-instruct* and *teach. thy children*] or, *thy sons*: under this name the Hebrews understand, not the natural sons only, but scholars also, or disciples; *because disciples are called sons, as it is written* (in 2 King 2. 3.) *and the sons of the Prophets came forth*, &c. Maimonides in *Talmud Torah*, chap. 1 sect. 2. Children are to be trained up (or catechized) in the way they should go, and brought up in the nurture and admonition of the Lord, *Prov.* 22. 6. *Ephes.* 6. 4.

Vers. 8. *phylacteries*] or, *fr•ntlets*: ornaments fastened unto the liead; the Greek therefore calleth them *unmo••able*. Of these, see the notes on *Ex.* 13. 9. 16. By these outward rites, God would teach them to apply all their study, and all their practice, unto the keeping of his law.

Vers. 9. *door posts*] by this sign to profess unto all, their love unto the Law, and to have it alwaie• in remembrance. So the blood of the Paschal Lamb was stricken on their door posts,



Exod. 12. 7. Of this ri• the Jews are to this day very careful, and even superstitious. The manner of observing it they have recorded this. They wrote two several places of the Law, namely, *Hear O Israel, &c. Deut. 6. 4.—9. And it shall be if you shall hearken &c. Deut. <math>\langle \diamond \rangle</math>. 13. 21.* upon one piece of parchment, which they rolled •p beginning at the be•me, and so to the top; that when any should open to read it, he might read from the beginning to the end. After it was rolled up, they put it within a pipe of reed, or of wood, or of any other matter, and fastened it to the door post with a nail; but blessed God before they so fastened it, who had commanded them that thing. If it were hung up on a stick, it was unlawful, for that was no fastening; or if it were laid behind the door, it was as good as nothing. The writing was fastened a good height upon the door post within, and it must be on the right hand, as a man went into the house: if it were on the left hand, it was unlawful. These things Maimonides showeth at large, in *Misneh, treat. Tephilin, (or of Phylacteries &c.) chap. 5. and 6. adding this in the end; A man must be warned of the post writings, because it is every ones duty continually. And every time that he goeth in, and goeth out, he meeteth with the name of the holy blessed God, and shall remember the love of him, and awake out of his sleep, and his erroars among the vanities of the time; and know that there is nothing which abideth forever, and forever and ever, but the knowledge of (God) the everlasting Rock; and forthwith he returneth to his knowledge, and walketh in the strait & even ways. Our ancient wise men have said, Whosoever hath his phylacteries on his head and on his arm, and fringes on his garment, and postwriting on his door, he is fortified that he shall not sin: for behold, he hath many remembrancers, and they are the Angels which deliver him from sinning; as it is written, The Angel of the Lord encampeth round about them that fear him, and delivereth them, Psal. 34. 8.* Thus have they magnified their outward observances; and were taxed by our Savior, for making their phylacteries broad, and the fringes of their garments large, *Matth. 23. 5.* See the annotations on *Exod. 13. 9.*

Vers. 10. *to give unto thee]* understand, he sware *that he would give unto thee:* so in *verse. 19.*

Vers. 11. *digged]* or, *hewed,* to wit, out of the Rock. Under these particulars, all other good things are implied: for which men ought to serve the Lord with joyfulness, and with a good heart, *Deut. 28. 47. Prov. 3. 9, 10.* And by earthly riches, the spiritual graces of God in Christ, are also understood, as *1 Cor. 1. 4, 5, 7. Ephes. 1. 18. and 2. 5, 6, 7. full]* or, *satisfied:* which also is a blessing of God, *Levite. 26. 5.* But by men's corruption may easily be abused, unto lasciviousness, *Deut. 32. 13, 14, 15.*

Vers. 12. *forget Jehovah]* the Chaldeesaith, *forget the fear of the LORD,* that is, his true Religion. The Greek addeth, *lest thy heart be deceived, and thou forget the Lord.* When men do corrupt their religion, they are said to *forget God, Psal. 106. 20, 21. and 44. 21. Judge. 3. 7. Ier. 3. 21. and 18. 15.* And this we are prone unto in prosperity: therefore the Prophet prayeth, *Give me not riches, lest I be full, and bely thee, and say, who is the Lord'* *Prov. 30. 8, 9.* This doctrine Moses repeateth in *Deut. 8. 10, 11. servants]* the Greek and Chaldee •••slate, *servi'd••* (or *bondage.*) Of this he Jews made yearly mention, when the brought their first-fruits unto God, *Deut. 26 5, 6. &c.*

Vers. 13. *fear]* this is for the inward worship of God, as the two next are for his outward service, and profession of the same. *Fear* is expounded *worship, Matth. 15. 9. from Isaiah 29.*

13. and so Christ speaketh, having reference to this Scripture, *Matth. 4. 10.* See after on *Deut. 10. 12.* *serve him]* the Greek addeth, *serve him ••lie* and so Christ all eageith it against Satan, *Matt. 4. 10.* The like is to be understood of the other two things here mentioned. Under *service*, prayer is comprehended, which Christ hath taught us, that it must be to *our Father* which is *in heaven*, *Luk. 11. 2.* So of the Hebrews it is said, *We are commanded to pray every day, as it is written, And ye shall serve the Lord your God, Exod. 23. 25.* *We have been taught, that this service is prayer, as it is written, And to serve him with all your heart: Our wise men have said, W•at service is this with the heart? It is prayer. And there is no number of prayers by the Law, neither is there any set form of this prayer by the Law, nor any appointed time for prayer by the Law. And therefore women and servants are bound to pray, because it is a commandment, the time whereof is not determined. But the duty of this commandment is thus, That a man make supplication and prayer every day, and show forth the praise of the holy blessed (God) and afterward ask such things as are needful for him, by request, and by supplication; and afterward give praise and thanks unto the Lord for his goodness which he abundantly ministereth unto him, everyone according to his might. If he be accust••ed unto it, let him use such supplication and pra••: and if he be of uncircumcised lips, let him speak according as he is able, at any time when he will; and so they make prayers everyone according to his ability.* Maimonides in *Misn•h*, treat. of prayer, *chap. 1. sect. 1, 2, 3.* *swear]* before this the Greek addeth, *and shalt cleave unto him* which words are used by Moses in *Deut. 10. 20.* and from thence here taken. *Swearing* is used for all other profession of God's name and truth: as when the Prophet saith, *Every ⟨◇⟩ shall swear, Isaiah 45. 23.* the Apostle exp ⟨...⟩ s it, *Every tongue shall confess unto God, R•• 14. 11.*

Vers• 14. *other gods]* which the Chaldee inter ⟨...⟩ , [unspec] *Idols of the people's.* By *going*, or *walking after* such, is meant, *worshipping* or *servng* them, as afterward is shown, *Deut. 8. 19.* and *13. 2. 4.*

Vers. 15. *in the midst]* the Chaldee expounds ⟨◇⟩ , *his Majesty dwelleth is the midst of thee.* God's presence, and diligent looking to the ways of his people, is hereby meant, *Isaiah 12. 6.* *Rev. 2. ⟨◇⟩ . 2.* *Of jealousy*, see *Exod. 20. 5.* by it was signified, that God would not forgive their transgressions, *Ios. 24. 19.*

Vers. 16. *in Massah]* or, *in the temptation* (as the Greek and Chaldee explain it;) where in their distress and want, they *tempted the Lord, saying. Is the Lord amongst us or no? Exod. 17. 1.—7.* As prosperity, so adversity often occasioneth men to sione; therefore the Prophet prayeth against both extremities, *Proverb. 30. 8• 9.*

Vers. 18. *right]* in Greek, *pleasing*, which the word also signifies, as is noted on *Exod. 15. 26.* And so our Savior did *always those things that pleased his Father, John. 8. 29.* By things *right and good*, are meant the things commanded of God, and the doing of them with a sincere heart. To perform this, the Apostle saith, *Bee ye transformed by the renewing of your mind, that ye may prove what is that good, that well-pleasing and perfect will of God, Rom. 12. 2.*

Vers. 19. *to drive out]* that is, he sware unto thy fathers, *that he would drive out, &c.* But because the people obeyed not the voice of God, he would not drive out all from before them, *Judge. 2. 1, 2, 3, 12, 14.* and *3, 1.—4.*

Vers. 20. *tomorrow*] that is, *hereafter in time to come*. See *Exod.* 13. 14. Here followeth a brief Catechism, containing the grounds of religion. *what are*] that is, *what mean, or signify*. The word *are* is supplied also in the Greek, (as before in *verse.* 4.) and by it the meaning of God's precepts is intended, as the answer following showeth. Here God provideth for the continuance and propagation of his true religion in Israel, in respect of the whole Law, moral, ceremonial, and judicial. *commanded you*] The Law was commanded the Fathers, that they should make them known to their children, that the generation after, even children that should be borne, might know, might rise up, and tell their children, *Psal.* 78. 5, 6.

Vers. 21. *to Pharaoh*] the History hereof is in *Exod.* 1. and 2. &c. the mystery was, our servitude unto sin and Satan, from which God hath redeemed us, as *Rom.* 6. 17, 18. *Heb.* 2. 14, 15. The memorial whereof is always to be continued amongst us and our posterity, to the praise of God's grace, *Deut.* 26. 5, 6, 7, 8, 9. *strong hand*] that is, *by force and constraint*, through great judgments: see *Exod.* 6. 1. and 3. 19.

Vers. 22. *evil*] that is, *hurtful, grievous, noisome* to the enemy, as were all the plagues of Egypt, *Exod.* 7. and 8, &c. So in *Revel.* 16. 12. *a noisome and evil sore. house*] that is, *household*, as the Chaldee translateth it, *men of his house. our eyes*] that is, *our sight*. This is one of God's promises to such as trust in him; *With thine eyes shalt thou behold, and shalt see the reward of the wicked, Psalm* 91. 8.

Vers. 24. *for good*] or as the Greek explaineth, *that it may be well with us*. The end of our redemption from misery is, that we may serve God, and keep his Law, for his glory in our good and salvation, *Rom.* 6. 17, 18, 22. *to preserve*] meaning, *that he may preserve us alive*: the Greek translateth, *that we may live*. Here *Life* is promised to the doers of the Law; as also in *Luke* 10. 28. but this is a legal promise, impossible for us to fulfill, *Romans* 8. 3. and is *not of faith*, (as the Apostle teacheth) by which *the just shall live, Galatians.* 3. 11, 12.

Vers. 25. *justice*] or *righteousness*; the Greek translateth, *Mercy shall be to us*: so the word *justice* sometime signifieth, *Psal.* 112. 9. But here it meaneth *justice* or *righteousness*, whereby men if they could do the law, might be justified before God; and differeth from the justice of faith which we have obtained in Christ, as Paul saith, *Moses describeth the justice which is of the Law, that the man which doth those things shall live by them. But the justice which is by faith, speaketh, &c. Rom.* 10. 5, 6. Thus the law was a *Schoolmaster unto Christ, that we might be made righteous by saith, Gal.* 3. 24.

## CHAP. VII.

1 A commandment to root out the seven nations in Canaan, 4 lest they corrupted Israel. 5 To abolish their idolatry. 6 The holiness and election of Israel, whence it proceedeth, 9 and what use they should make thereof. 12 The blessings promised upon the keeping of the Law. 16 The commandment repeated, to abolish Idolaters and their religion. 17 A confirmation of the faith of Israel against the multitude of their enemies, 22 whom God promiseth to destroy, but not all at once. 25 The abomination of their idolatry.

WHen Jehovah thy God shall have brought thee in, into the land whither thou goest in, to possess it, and hath cast out many nations from thy face; the Chethite, and the Girgasite, and the Amorite, and the Canaanite, and the Pherizzite, and the Evite, and the Jebusite; seven nations, greater and mightier than thou. And Jehovah thy God shall have delivered them before thee, and thou shalt smite them; utterly destroying thou shalt utterly destroy them: thou shalt not strike *any* covenant with them, nor show them grace.

Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son, and his daughter thou shalt not take unto thy son. For he will turn away thy son from after me, that they may serve other gods; and the anger of Jehovah will be kindled against you, and will destroy thee suddenly. But thus shall ye do unto them; ye shall destroy their altars, and break down their pillars, and cut down their groves; and their graven *Images* ye shall burn with fire. For thou *art* an holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be unto him a peculiar people, above all people's that *are* upon the face of the earth. Not for your multitude above all people's did Jehovah set his love upon you, and chose you, for ye *were* the fewest of all people's. But because Jehovah loved you, and because he would keep the oath which he had sworn unto your fathers, hath Jehovah brought you out with a strong hand, and hath redeemed thee out of the house of servants, out of the hand of Pharaoh king of Egypt. Know therefore that Jehovah thy God, he *is* God, the faithful God, that keepeth covenant and mercy to them that love him, & that keep his commandments, to the thousand generation. And repayeth them that hate him unto his face, to destroy him: he will not delay to him that hateth him, unto his face he will repay him. Therefore thou shalt keep the commandment, and the statutes, and the judgments which I command thee *this* day, to do them.

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And it shall be, because ye shall hearken to these judgments, and shall keep and do them, that Jehovah thy God will keep unto thee the covenant, and the mercy which he sware unto thy fathers. And he will love thee, and will bless thee, and multiply thee: and he will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy new wine, and thy new oil, the increase of thy kine, and the flocks of thy sheep, upon the land which he sware unto thy fathers to give unto thee. Blessed shalt thou be above all people's: there shall not be a barren male, or a barren female, among thee, or among thy cattle. And Jehovah will take away from thee all sickness, and all the evil diseases of Egypt, which thou knowest, he will not put upon thee, but will lay them upon all that hate thee. And thou shalt cat up all the people's which Jehovah thy God giveth unto thee; thine eye shall not spare them, neither shalt thou serve their gods, for that *will be* a snare unto thee. If thou shalt say in thine heart, These nations *are* moe than I, how shall I be able to dispossess them? Thou shalt not be afraid of them: remembering thou shalt remember that w<sup>ch</sup> Jehovah thy God did unto Pharaoh, and unto all Egypt. The great temptations which thine eye saw, and the signs, and the wonders, and the strong hand, and the stretched-out arm, *with* w<sup>ch</sup> Jehovah thy God brought thee out: so will Jehovah thy God do unto all people's, of whose faces thou art afraid. And also Jehovah thy God will send the hornet among them. until *they* perish that *are* left, and that hide

themselves from thy face. Thou shalt not be affrighted at their faces: for Jehovah thy God <math>\langle \diamond \rangle</math> the midst of thee, a great God, & a fearful.

And Jehovah thy God will pluck out these nations from thy face, by little *and* little: thou shalt not be able to consume them suddenly, lest the wild beasts of the field multiply upon thee. But Jehovah thy God will deliver thē before thy face, and will destroy them *with* a great destruction, until they be wasted out.

And he will deliver their Kings into thine hand, and thou shalt destroy their name from under the heavens: there shall not a man stand before thy face, until thou have wasted them out. The graven *images* of their gods shall ye burn with fire; thou shalt not desire the silver and gold *that is* on them, nor take *it* unto thee, lest thou be snared therein; for it is an abomination to Jehovah thy God. And thou shalt not bring an abomination unto thine house, lest thou be a cursed thing like it: detesting, thou shalt detest it, and abhorring, thou shalt abhor it, for it is a cursed thing.

### Annotations.

*CHethite*] that is, as the Chaldee explains them; *Chethites*; *G•g•site•*, &c. See the notes <math>\langle \diamond \rangle</math> .  
 10. 16. Here Moses show• <math>\langle \diamond \rangle</math> her <math>\langle \diamond \rangle</math> whereby Is <math>\langle \dots \rangle</math> might be draw• from the love and <math>\langle \dots \rangle</math> diente of God; even by communi <math>\langle \diamond \rangle</math> <math>\langle \dots \rangle</math> h •dolaters, and their abomi•qtions, which therefore they ought carefully to avoid <math>\langle \diamond \rangle</math> ] that <math>\langle \diamond \rangle</math> Paul also mentioneth in Act. 1•. 19. in rehearsing them, the Scripture sometime <math>\langle \dots \rangle</math> h •o• <math>\langle \diamond \rangle</math> fewer, *Gen. 15. 19. E•d. 23 l 23.* <math>\langle \diamond \rangle</math> a f•ll and perfect number Ase <math>\langle \dots \rangle</math> <math>\langle \diamond \rangle</math> . <math>\langle \diamond \rangle</math> . <math>\langle \diamond \rangle</math> signifieth the many enemies of <math>\langle \diamond \rangle</math> Church, <math>\langle \diamond \rangle</math> God will subdue, though they <math>\langle \diamond \rangle</math> migh <math>\langle \dots \rangle</math> <math>\langle \diamond \rangle</math> , for his *strength is made perfect* <math>\langle \diamond \rangle</math> 2 Cor. 12. 9.

Vers. 2. *before thee*] that is, as the G••ke explai <math>\langle \diamond \rangle</math> here, and in *ve. •3. into th••* <math>\langle \dots \rangle</math> ds. So in *D* <math>\langle \dots \rangle</math> . 23. 14. <math>\langle \diamond \rangle</math> *utt•r •y destroy*] as *ac•rs•d*, or *ana* <math>\langle \dots \rangle</math> *zed•* see the notes on *Exod.* <math>\langle \diamond \rangle</math> . <math>\langle \diamond \rangle</math> . Com <math>\langle \diamond \rangle</math> with this Law, *Exod. 34. 11, 1•*, &c.

Vers. 3. *make marriages*] or, •oyne in affinity, by [unspec] <math>\langle \diamond \rangle</math> of <math>\langle \dots \rangle</math> ge: and this concerned not the seven <math>\langle \diamond \rangle</math> only, but all heathens, *E•r. 9• 1. •2.* The Hebrews say, *An Israel•te that lie•t•* <math>\langle \dots \rangle</math> *th an* <math>\langle \diamond \rangle</math> *of any other nation, by way of* <math>\langle \diamond \rangle</math> ; or <math>\langle \diamond \rangle</math> *Is* <math>\langle \dots \rangle</math> <math>\langle \dots \rangle</math> *sse that so lieth with* <math>\langle \diamond \rangle</math> *•athen man they* <math>\langle \diamond \rangle</math> *•e b* <math>\langle \dots \rangle</math> *en by the Law. Deut. 7. 5. whether it* <math>\langle \diamond \rangle</math> *of the seven nations, or of any other people's, it is* <math>\langle \diamond \rangle</math> *prohibition. And so it is expounded by Ezra, &c.* Maimonides in, *Issurei biah, chap. 12. sect. 1.*

Vers. 4. *from after me*] that is, *from following me* and my Law. The G••ke translateth, *from me•* the Chaldee, *from after my fear. other gods*] the Chaldee explains it, *the idols of the people's*. This was fulfilled even in Solomon the wise, who clave in love unto strange women, and *they turned away his heart after other gods; and his heart was not perfect with the LORD his God, 1. King. 11. 2. 4. will be kindled*] so it was against Solomon for this sin, *the LORD was angry with him; because his heart was turned from the LORD; the God of Israel.* <math>\langle \diamond \rangle</math> . *King. 11. 9.*

Vers. 5. *pillars]* or, *statues, or standing images:* see *Exod. 23. 24. and Levite. 26. 1.* This Law was executed by the good Kings of Judah, *2 King. 18. 4. and 23. 6.—14. gro <...> ]* or, *trees* planted for religious use, whereof see the notes on *Exod. 34. 13.* here they are commanded to be <ϕ> down, in *Deut. 12. 3.* to be burnt with fire. The Hebrews say, *A tree which is planted at the first to be served (or worshipped) is unlawful for any use, and that is Asherah (the grove) spoken of in the Law.* If it were not planted for religious use at the first, but that afterward some man had worshipped it, though all the body (or stock) be not unlawful; all the boughs, and the leaves▪ and the branches, and the fruits ▪hat it bringeth forth all the while that it is worshipped, they are unlawful for any use. *A tree under which they have se• upon idol, all the while that it <ϕ> under it, (the trge.) <ϕ> > unlawful for any use▪ if (the Idol) •e taken from under it, then it is lawful, because it was not the tr• it self which was worshipped.* M <...> . in treat of Idolot•ie, •ap. 8. sect. 3. 4. <ϕ> images] to wit• <ϕϕϕ> , as is expressed in <...> s. 25.

Vers. 6. <ϕ> ] <ϕ> Chaldee translatheth it be <ϕ> pro <...> is <ϕ> treasure <ϕ> , which is d <...> to any see *Exod. 19. <ϕ> .* This space proceeding from <ϕϕ> of God, <ϕϕ> <...> lled in Christ, *Who ga• himself <ϕ> us▪ that he <1 line> himself a peo <...> people <ϕ> of good work••; <ϕ> . <ϕϕϕ> ▪*

Vers. 7. <ϕ> his love] o• <ϕϕϕ> <ϕ> . <4 lines> <ϕ> .

Vers. 8. *the oath]* God's irrevoca•e promise, (proceeding from •grace) of which there is often <5 lines> that by two immu•able things in which it was impossible for God •o <ϕ> •ee might <ϕ> a strong consolation, *Heb. 6. 17, 18. ser <...> ]* in Greek and Chaldee, *ser <...> , o•bo <...> .* A figure of our deliverance from these <ϕ> of ••ne, and of men, *John. 8. 34. 36. <ϕ> . 6. 14. 16, <ϕϕ> 20. 1 Gor. 7. <ϕ> 3.*

Vers. 9. *Know therefore]* Hebr. *And thou shalt know:* so in v. 11: See the notes on *Gen. 31. 44. that love him]* see the notes on *Exod. 20. 6.* Unto this promise Daniel hath respect in his prayer, *Dan. 9. 4. and Nehemiah, Neh. 1. 5.*

Vers. 10. *his face]* that is, *the face of every of them.* So after, *to destroy him,* that is, *everyone of them:* therefore the Greek translatheth plurally, *them.* The Chaldee saith, *In their life (time) he will repay them.* Chazkuni likewise and others expound it, *In his life time.* And so it is said, *Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner,* *Prov. 11. 31.* A like phrase there is of recompensing the wicked *into their bosom,* *Isaiah 65. 6. not delay]* that is, *not fail,* See the notes on *Exod. 22. 29. will repay him]* or, *recompense, reward him,* to wit, with vengeance or punishment, as these are joined together in *Deut. 32. 35, 41.* and it is called *payment* or *reward,* because it shall be according to man's work, *Job 34. 11. Psal. 62. 13.*

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Here beginneth the 46 Section of the Law: whereof see *Gen. 6. 9.*

Vers. 12. *because]* the Greek translatheth it, *when* ⟨ϕ⟩ *it implieth a reward of their obedience, which God of his grace will give: as in Gen. 22. •8. And the original word sometime is used for a reward, as Psal. 19. 12. sometime it signifieth for, or, because of, Isaiah 5. 23. these]* the Greek addeth, *all these;* which is intended as the like phrase in *Deut. 27. 2•. is opened by the Apostle, Gal. 3. 10. And under the name judgments, the commandments and statutes are also contained. keep unto thee]* understand again, *keep & do, (that is, perform) unto thee.* Here by promises of communicating good things, and turning away evil, he exciteth them unto obedience: for *godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, ⟨ϕ⟩ . Tim. 4. 8. s ⟨...⟩ unto thy fathers]* The oath and promise unto the fathers, pertaineth unto the faithful children, which are all implied in the covenant, *Psal. 105. 8. 11. Luk. ⟨...⟩ 5. 72, 73, 74. Act. 3. 25, 26. Gal. 3. 29. So punishment remaineth for the wicked, from the parents to the children, for God recompenseth the iniquity of the fathers, into the bosom of their children after them, ser. 32. •8.*

Vers. 13. *love thee]* that is, *continue to love thee;* for the love of God to his people, was the cause why he chose and called them, ⟨ϕ⟩ . 7, 8. *not that we loved God; but that he loved us, 1 Job. 4. 10. and from the feeling of this in our hearts, proceedeth our love towards God; and out of love obedience; and so God continueth his love, which is the fountain of all blessings. So Christ faith, He that hath my commandments; and keepeth them, is he that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will show myself unto him, Job. 14. ⟨ϕ⟩ . fruit of thy womb]* in Chaldee, *the child of thy bowels:* so in *Deut. 28. 4. The just man walking in his integrity, his children are blessed after him, Prov. 20. 7. increase]* or, young, as *Exod. 13. 12. the Greek and Chaldee here translate, herds of thy kine.*

Vers. 14. *barren male]* the Greek translatheth, *without seed (or generation)* compare this with *Ex. 23. 26. Hereupon barrenness was a reproach, Luk. 1. 25. and fruitfulness counted a blessing, Psalm. 128. 1, 3.*

Vers. 15. *evil diseases]* that is, *painful, malignant, and incurable diseases,* as *Deut. 28. 27. Compare Exod. 15. 26. and 23. 25. lay]* Hebrew, *give:* that is, *lay, or, impose,* as the Greek translatheth.

Vers. 16. *eat up]* that is, as the Chaldee translatheth it, *consume:* But the word, *eat,* hath respect unto that in *Num. 14. 9. they are bread for us.* See also *Psal. 14. 4. This is not only a promise of victory, but a precept also, to abolish those cursed nations, as the words following manifest, and v. 1, 2, 3. spare]* to wit, from vengeance, *not take pity on them.* This affection is often given to the eye, (as in other cases, *Matt. 20. 15.*) See *Gen. 45. 20. Deut. 13. 8. Ezek. 5. 11. snare]* a cause of thy ruin: the Chaldee faith, *a scandal, or stumbling-block:* so after in v. 25. See *Exod. 23. 33. and the performance hereof mentioned in Psal. 106. 36. they served their Idols, which were a snare unto them.*

Vers. 17. *dispossess them]* or, as the Chaldee translatheth, *cast them out;* in Greek, *destroy them.* These words of God tend to the strengthening of faith, against the fears and infirmities of the Saints, and power of their enemies. Compare *Num. 13. 32.—34.*

Vers. 18. *Egypt*] or, the *Egyptians*, as both Greek and Chaldee do translate. This example is often mentioned for the comfort of faith, *Deut.* 4. 34. &c. and 29. 2, 3. for it was a manifestation both of the power of God, and of his good will towards his people.

Vers. 19. *temptations*] or, *trials, essaies*: see *Deut.* 4. 34. and 29. 3.

Vers. 20. *the hornet*] or, *hornets*, as the Greek translatheth. As God by frogs, lice, and other creatures, plagued the Egyptians, *Exod.* 8. so did he the Canaanites with *hornets*, *Ios.* 24. 12. showing his power in confounding mighty enemies by small and weak means, *1 Cor.* 1. 27, 28. Hereby also the pricks and terrors of conscience sent upon the wicked, may fitly be signified. So in *Exod.* 23. 28. *from thy face*] the Greek translatheth, *from thee*: so it is referred to the latter word *hide*, rather than to the former, *perish*.

Vers. 21. *fearful*] or, *terrible*; in Greek, *strong*, that is, able to save thee, terrible to thine enemies, (as *1 Sam.* 4. 7. 8.) and unto thee fearful and to be revered, *Psal.* 89. 7.

Vers. 22. by *little*] This was accomplished, when some could not at the first be driven out, *Ios.* 15. 63. *Judge.* 3. 1. *suddenly*, or, *hastily, quickly*, that is, *at once*, but by degrees. Yet in *Deut.* 9. 3. he promiseth that they should destroy them *suddenly*, to wit, in respect of their enemies, 〈◇〉 whom sudden destruction come 〈◇〉 they 〈◇〉 aware• but in respect of Israel, it was not so 〈◇〉 as they looked for and desired. For God foresaw their infirmities, and how they would sin against him, if they were not exercised with troubles: yea, and for their sins it is observed, that he would not drive out the nations, that through them he might prov 〈...〉 , whether they would keep the way of the Lord, &c. *Therefore the Lord* 〈◇◇〉 *nations,* 〈◇〉 *have* 〈...〉 *ing them* 〈◇〉 *hast•lie,* 〈◇〉 *delivered he them into the hand of Joshua,* 〈◇〉 . 21, 22, 23. *beasts*] Hebr. *beast*. Here the Greek addeth, *lest the land be wilderness, and the* 〈◇〉 *beasts of the field multiply*: God could also have destroyed the wild be•sts from before them (as 〈◇〉 promiseth in *L•v.* 26. 6. *Ezek.* 34. 25.) but if Israel had suddenly destroyed the people's, pride, or security, or other vices would have crept upon them, which God in justice must also have punished 〈...〉 *Judge.* 3. 1, 2, 3, 4.

Vers. 23. *destroy*] or, *vex*, with 〈◇〉 and tumult: see *Deut.* 2. 15. and 2•. 20. *Exod.* 14. 24. It implieth troubles and vexations, which should cause their destruction. So the promise of God should certainly be performed, though not so speedily as men desired, that their faith and patience might be tried.

Vers. 24. *their kings*] as was fulfilled in *Ios.* 10. 24. and 2•. 7. 9.—24. where one and thirty kings are 〈...〉 ed, whom Israel conquered. *from under heaven*] out of this world: the Greek translatheth, *out of that place*. This hath long since been accompli•d; that now there is no memory either of 〈◇〉 Kings, or of any of those people's on the earth.

Vers. 25. *The graven images of their gods*] in Chaldee, *The Images of their Idols*: under the name 〈◇〉 , all other sorts are implied, as images mol 〈...〉 painted, or the like, *Isaiah* 30. 22. And by saying, *of their gods*, he excepteth other Images for civil use, as the Image of Caesar upon



his coin <...> wfull, Matt. 22. 20, 21. The Hebrews say, *Figures (or Images) which idolatrous heathens <ϕ> beauty (or civil ornament) are lawful to <ϕϕ> but figures which they make for Idolatry, <...> full.* Maimonides treat of *Idolatry, chap. 7. <ϕ> burn]* so David burnt the Philistines <ϕ> *Chron. 14. 12.* See *Deut. 12. 3. silver <ϕ>* these are named for an instance, but all o <...> <...> ous instruments are implied, *covering, <ϕ> , &c. Isaiah 30. 22. nor take it]* Hebr. <ϕ> •*ke it, that is, and not take it:* the former pro <...> is here again to be understood, as in the verse following, and often in the Scriptures. <ϕϕ> *be snared]* that thou be not snared; this <...> t often implieth certain danger, as is no <...> <ϕ> *Gen. 3. 3. and by snared,* is meant falling into sin, and so into destruction, as before in *ver. 16. an abomination to Jehovah]* Hebr. *the ab <...> tion of Jehovah,* that is, a thing which the Lord much abhorreth. And this is another reason of the prohibition.

Vers. 26. *into thine house]* for any use or profit to [unspec] thyself; and so from these words the Hebrews gather, that *The Idol, and things that serve it, and that which is offered thereto, and whatsoever is made for it, is unlawful for any use.* Maimonides treat. of *Idolatry, chap. 7. sect. 2. lest thou be]* Hebr. *and thou be a cursed thing:* meaning, *and that thou be not, or, lest thou be:* See the notes on *Numb. 4. 15. or, for so thou shalt be a cursed thing, like it. it is a cursed thing]* in Hebr. *Cherem,* in Greek, *Anathe <...> a;* which mean a thing separated from men's use, and devoted either to destruction, as the Idol and instruments thereof here mentioned; or, at the Lord's appointment to be carried into his treasury, as were the gods of Jericho, *Ios. 6. 17, 19, 24.* This law against idols & images, which are *the work of men's hands,* *Psal. 115. 4. extendeth not to the creatures of God's making, though by men abused to idolatry, as the Hebrews also expound it, saying; Whatsoever hath not been taken by man's hand, and which man hath not made, though it hath been worshipped, yet is it lawful to have use of it. Therefore the beathens that served (or worshipped) the mountains, and the hills, and the trees that were planted at first for fruit, and fountains of water, that are common, and beasts; loe these are lawful to be made use of, and it is lawful to eat of those fruits which were worshipped in the place where they grew, and of those beasts, &c. A beast is not unlawful, so long as a man hath not done with it any work pertaining to idolatry; but if he have done any (such work therewith) it is unlawful every whit: as if he kill it to the service of an Idol, or exchange it, &c. provided that it be his own beast [and not another man's:] for if he kill his neighbors beast to an Idol, or exchange it, it is not made unlawful: for no man can make a thing unlawful which is not his own. If one worship any ground in the world, it is not made unlawful: if he dig pits or caves therein, to the name of an idol, they are unlawful, &c.* Maimonides treat. of *Idolatry, chap. 8. sect. 1.*

## CHAP. VIII.

1 An exhortation to keep and do the Law for their own good, 2 because of God's former mercies in the wilderness, 7 and future blessings in Canaan. 10 A warning lest fullness occasion them to forget God, and his former benefits: 17 and lest they presume of their own strength. 19 A protestation against them, that they shall perish, if they forget and forsake their God.

ALL the commandment which I command thee *this* day, ye shall observe to do, that ye may live and multiply, & go in, and possess the land which Jehovah sware unto your fathers. And thou shalt remember all the way which Jehovah thy God led thee these forty years in the wilderness, for to humble thee, to tempt thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with Manna, which thou knewest not, neither did thy fathers know: that the might make thee know, that man liveth not by bread only, but by every (*word*) that proceedeth out of the mouth of Jehovah doth man live. Thy raiment waxed not old upon thee, & thy foot swelled not these forty years. And thou shalt know with thine heart, that as a man chasteneth his son, Jehovah thy God chasteneth thee. And thou shalt keep the commandments of Jehovah thy God; to walk in his ways, and to fear him. For, Jehovah thy God bringeth thee into a good land, a land of brooks of waters, of fountains, and of depths, that issue out in the valley, and in the mountain.

A land of wheat, and of barley, and of vi <...> and fig-trees, and pomegranates: a land of olive and honey. A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it: a land whose stones *are* iron, and out of whose mountains thou mayest hew brass. And thou shalt eat and be full, & thou shalt bless Jehovah thy God, for the good land which he hath given thee. Take heed to thyself, lest thou forget Jehovah thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee *this* day. Lest thou eat, and be full, and buildest good houses, and dwellest *in them*. And thy herds, and thy flocks multiply; and silver and gold be multiplied to thee; and all that thou hast be multiplied. And thine heart be lifted up, and thou forget Jehovah thy God, which brought thee forth, out of the land of Egypt, out of the house of servants. Who led thee thorough that great and fearful wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water: who brought forth unto thee waters, out of the rock of flint. Who fed thee with Manna in the wilderness, w<sup>ch</sup> thy fathers knew not, for to humble thee, and for to tempt thee, to do thee good at thy latter end. And thou say in thy heart, my power, and the might of my hand hath gotten unto me this wealth. But thou shalt remember Jehovah thy God, that *it is* he that giveth thee power to get wealth, that *he* may establish his covenant, which he sware unto thy fathers, as *it is* this day. And it shall be, if forgetting thou shalt forget Jehovah thy God, and shalt walk after other gods, and serve them, and bow thyself down unto them; I testify against you *this* day, that perishing ye shall perish. As the nations which Jehovah causeth to perish from your faces, so shall ye perish, because ye would not hear the voice of Jehovah your God.

### Annotations.

[C**ommandment**] that is, as the Greek translateth, *commandments*. See Deut. 5. 31. and 6. <◇> . *observe to do*] or, *keep and do*, as the phrase sometime signifieth. See the notes on Gen. 2. 3. <◇> > *may lve*] that is, continue long in a prosperous life; for as sorrows, plagues, miseries are called *deaths*, Exod. •0. •7. 2 Cor. 11. 23. so a quiet and blessed estate is called *life*; as, *years of life*, Prov. 3. 2. mean many good years: and in Psal. 30. 6. *life* is opposed unto a *moment*. *possess*] or, *inherit the land*: under which, eternal life was figured, as is noted on Gen. 12. 5.

Vers. 2. *all the way*] that is, all the accidents that befell thee in the way; which were afflictions, wants, dangers on the one hand; and comforts, blessings, and deliverances on the other: by which, as by two walls, he kept Israel from going astray. Therefore this leading thorough the wilderness is often mentioned by the Prophets; as *Amos 2. 10. Psal. 136. 16. and 78. 52, 53. Ier. 2. 2. 6. to humble*] or, *to afflict*; as the Greek translateth, *that he might afflict thee, and tempt thee*. So *verse. 3. tempt*] or, *prove*, to wit, their faith and obedience: see the notes on *Gen. 22. 〈ϕ〉 to know*] that is, to have experiment in practice of that which was in them. The like is said of king Hezekiah, whom God left, to tempt him, *that he might know all that was in his heart, 2 Chron. 32. 31*. But in respect of himself, God needeth not that any should testify of man; for he knoweth what is in man, and what himself will do, *John. 2. 25. and 6. 6*. A faithful heart loveth, serveth, and believeth in God, as well in adversity, as prosperity, *Matt. 4. 4*. but an unfaithful murmureth in afflictions, *Psal. 78. 40, 41*.

Vers. 3. *humbled*] or, *afflicted*, as *verse. 2*. So God *afflicteth* the strength of his people in the way, *Psal. 102. 24*. He suffered them to hunger, before he gave them Manna: so God's people hunger and thirst after righteousness, and then he filleth them, *Matt. 5. 6. Luk. 1. 53. Manna*] Hebr. *Man*: of this meat, see the annotations on *Exod. 16. 14, 15. &c*. It was a figure of Christ, *John. 6. bread only*] that is, ordinary food, such as men live by; whereof bread is the principal. This sentence Christ alleged against Satan, when he tempted him to unlawful means for satisfying his hunger, *Matth. 4. 4. word that proceedeth*] so the Greek also translateth, adding this word, as the Apostle also doth, in *Matt. 4. 4*. But another Evangelist saith only, *every word of God, Luk. 4. 4*. The word of God is the ground of faith, *Rom. 10. 17*. which they that have abiding in them, shall surely be fed in time of hunger, both soul and body, *Psal. 37. 3. &c*.

Vers. 4. *not old*] that is, *was not worn out with age*, 〈ϕ〉 the Greek explaineth it: so in *Deut. 29. 5. Neh. 〈ϕ〉 . 1*. This was the second means of sustentation of life; which God also miraculously supplied unto them, that they might learn, not to seek as the Gentiles; or take thought, what they should eat, or drink, or wherewith they should be clothed, *Matt. 〈ϕ〉 . 31, 32. swelled not*] the Chaldee expoundeth it, *thy shoes were not bare (or broken:)* and so the Greek in *Neh. 9. 21*. where this is again mentioned: and Moses himself in *Deut. 29. 5*. In this sense it agreeth with the former. But it seemeth here to mean the feet properly, which swelled not, neither were surbated, though they travelled so long thorough that dry and •horny wilderness: and so it meaneth health of body, which God also gave them, as the third blessing necessary for this present life. *forty years*] the time of their travel in the wilderness: which number *forty*, is often used for to denote the time of affliction and humiliation. See the notes on *Gen. 7. 4*.

Vers. 5. *know with thine heart*] that is, *know and acknowledge heartily*, upon thine own feeling and experience. So Joshua said unto them, *Ye know in all your heart, and in all your soul, Ios. 23. 14. chasteneth*] or *nurtureth, restraineth* from the pleasures of the flesh. So other Scriptures speak of God's chastisements, like a father, *Prov. 3. 11, 12. Heb. 12. 5.—10. and, Blessed is the man whom thou chastenest 〈ϕ〉 I•, Psal. 94. 12*.

Vers. 6. *his ways]* which he hath commanded to ⟨ϕ⟩ in, that is, his Law, *Exod. 18. 20. Psal. 25. 4.* The Chaldee expoundeth it, *the ways that are right before him.* These are opposed to men's own •yes, *Isaiah. 66. 3. and 55 8. 9.* They comprehend faith, and other duties of the first Table, *1 King. 11. ⟨ϕ⟩ . 38. Act. 18 25, 26. and 22. 4.* and virtues of the second Table also, *2 Pet. 2. 15.* See the notes on *Gen. 6. 12. to fear him]* this is the means to keep men in God's ways, and is therefore set be ⟨...⟩ , ⟨ϕ⟩ *2 Chron. 6. 31. Psal. 128. 1.*

Vers. 7. *good land]* a fat and fertile soil: See ⟨ϕ⟩ *1• 20. brooks]* or rivers: the Chaldee explaineth it, *flowing with brooks. of foun ⟨...⟩ ]* or of springs: the Chaldee saith, *welling out ⟨...⟩ aines and depths:* the Greek, *and fountains of ⟨ϕ⟩ .* By *deeps* are meant *store of waters,* as *Gen. 1. ⟨ϕ⟩ . and 7. 11.* These *brooks* and *springs* figured ⟨ϕ⟩ plentiful graces of God's spirit, wherewith his Church is watered, *Joel 3. 18. Ezek. 47. 1. &c. Rev. ⟨...⟩ Psal. 65. 10. and 46. 5. valley]* put for *valleys,* and *mountains,* as the Greek and Chaldee translate. One is often used for many: See the notes on *Gen. 3. 2. God sendeth the springs into the valleys, they run among the mountains, they give drink to e ⟨...⟩ y beast of the field, the wild asses quench their ⟨ϕ⟩ , Psal. 104. 10, 11.*

Vers. 8. *pomegranates]* it signifieth both the fruit, *Num. 13. 24.* and the tree that bears them, *Song 7. 1• Agg. 2. 20. oil olive]* Hebr. *olive-tree of ⟨ϕ⟩ ,* that is, as the Chaldee expounds it, *olives that ⟨ϕ⟩ oil.* With the fatness of the olive, they honored God and man, *Judge. 9. 9.* These earthly fruits figured also the heavenly graces which the faithful (warred with God's word and spirit) are filled and comforted with, *Psal. 81. 17. and 147. 14. Song 8. ⟨ϕ⟩ .* The trees that bear these fruits, figure ou• gracious men, from whose doctrine and conversation, heavenly comforts do flow in the Church, *Judge. 9. 8.—13. Song 4. 13. and 6. 10. Hos. 10. 1. and 14. 7, 8. Psal. 1. 3. and 52. 10.*

Vers. 9. *eat bread]* so having the fruition of God's blessings therein, which sometime men have not, though the land be fruitful, as *Deut. 28. 30. 33. 39. 40.* And for their sins it came to pass, that they did *eat bread by weight, and with care,* *Ezek. 4. 16. brass]* these latter are for munition, and other uses, as the former were for food: so all good things are implied. See also *Deut. 33. 25.* The mountains as God's store-houses were not only fruitful on the upmost face of them, with corn and grass, and trees of sundry sorts; but within their bowels (as it were) bred minerals and metals of great use for man. *iron is taken out of the dust, and Brasse is molten out of the stone,* *Job 28. 2.*

Vers. 10. *be full]* or, *satisfied;* which is a blessing that God giveth to the righteous, *Prov. 13. 25. Ps. 147. 14.* the contrary, to the wicked, *Mic. 6. 14. Hag. 1. 6. shalt bless Jehovah]* that is, shalt give him thanks; as where it is said, that *Jesus took bread, and blessed,* *Mark. 14. 22.* another Evangelist saith, *he took bread, and gave thanks,* *Luke 22. 19.* And as our Savior teacheth us to bless before we eat, *Mat. 14. 19, 20.* so this law chargeth us to bless after we have eaten: and as for meat and drink, so for other good things which we receive of God; as David saith, *Bless the LORD, O my soul, and forget not all his benefits,* *Psal. 103. 2.* and the Apostle commandeth, *In everything give thanks, for this is the will of God in Christ Jesus concerning you,* *1 Thes. 5. 18.* The

Hebrews (from this Law of Moses) teach, that although it be here said, *thou shalt eat, and be full; and thou shalt bless, &c.* yet if a man eat but a morsel (so much as an olive) he is to bless after it. And he is bound to bless for all meat first, and afterward to use it: likewise if he be to smell unto any sweet thing, he is to bless, and after to have the fruition of it: as also to bless after whatsoever he eateth or drinketh, though he drink but one little draught, or eat but a morsel. And as they were to bless for the use of the creatures, so for everything commanded in the Law, they were first to bless, and then to do the same. Women and servants were bound to bless their meat, and little children also, that they might be trained up in the Commandments. Unclean persons, whatsoever uncleanness they had, might bless notwithstanding. Maimonides tom. 1. in treat. of *Blessings, ch. 1. s. 1. &c. and chap. 5. sect. 1.*

Vers. 11. *lest thou forget Jehovah]* or, *that thou forget not Jehovah;* which the Chaldee expoundeth, *that thou forget not the fear of the LORD.* God is forgotten, when his Commandments are neglected, *Psal. 106. 19, 21. Jer. 2. 32.* and he is remembered, when his precepts are remembered and done, *Psal. 103. 18.* Moses his next words show this to be the meaning here. So God is forgotten, when his works towards us are forgotten, as appeareth after, in *verse. 14. 15. &c.*

Vers. 124 *good]* that is, *goodly fair, pleasant, commodious;* see the notes on *Gen. 1. 4.*

Vers. 14. *l'fted up]* the Chaldee expounds it *strengthened, (or hardened:)* meaning with *pride,* as is said of Nebuchadnezzar, *Dan. 5. 20.* and so *lifting up* of the heart meaneth, as *Deut. 17. 20. Jer. 48. 29. Dan. 11. 12.* which is the way for men to forget God, as is written, *They were filled, and their heart was lifted up. therefore have they forgotten •e, Hos. 13. 6. servants]* in Greek and Chaldee, *servitude (or bondage.)*

Vers. 15. *•ed thee,]* or, *made thee go,* to wit, safely that thou shouldst *not stumble,* as *Esa. 63. 13.* This grace David remembereth, in *Psal. 136. 16. Which led his people thorough the wilderness, &c.* This was by a pillar of a cloud by day, and by a pillar of fire by night, *Exod. 13. 21. fearful]* for it was *a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed thorough, & where no man dwelt, Jer. 2. 6. fiery serpents]* or, *serpent, burning serpent and scorpion;* the Greek translateth, *where was the biting serpent and scorpion:* the Chaldee saith, *a place of burning. serpents and scorpions.* See *Num. 21. 6. &c. <◊> . scorpions]* Hebr. *scorpion,* one for many, as is noted on *Gen. 3. 2.* Scorpions are venomous creatures, which hurt and sting with their tails: wicked men are likened unto such, *Ezek. 2. 6. Rev. 9. 3. 5. 10.* as also unto *Serpents. Matth. 23. 33. drought]* or *thirst;* meaning *a land of thirst,* as is expressed in *Esa, 35. 7.* and so the Chaldee here translateth, *a place of dryness. rock of flint]* that is, hard and dry rock, from whence God gave them water twice, *Exod. 17. and Num. 20.* Of this mercy David sung, that God *turneth the rock to a lake of watens; the flint to a fountain of waters, Psal. 114. 8.* After Moses speaketh figuratively, of oil out of the *flints rock, Deut. 32. 13.*

Vers. 16. *Mavna]* where of see before, *verse. 3. and Exod. 16. thy latter end]* for though *no chastening for the present, seemeth to be joyous but grievous, yet afterward it yeeldith the peaceable fruit of righte onnesse, unto them which are exercised shereby, Hebr. 12. 11.*

Vers. 17. *And thou say]* understand from *verse. 12. lest thou say*, that is, as the Greek translatheth, *and say not. gotten]* Hebr. *made*, that is, as the Chaldee expoundeth it, *gotten*: So in *verse. 18. wealth]* or *power*, meaning *wealth* or *goods*, as the Chaldee hath it.

Vers. 18. *that it is he]* or, *for it is he*. Riches and wealth in the land of Canaan, (figuring spiritual riches in Christ,) were the special gift of God, for *The blessing of the LORD, it maketh rich, Prov. 10 22. but Israel forgot this*, as God saith, *For she did not know, that I gave her corn, and wine, and oil, and multiplied her silver and gold, Hos. 2. 8.*

Vers. 19. *other gods]* *the idols of the people*, saith the Chaldee paraphrast. These words show what the *forgetting* of God meaneth: so *Psal. 106. 19, 21. Itestifie]* the Greek addeth, *I take heaven and <...> th to witness against you*. So Moses him-self elsewhere speaketh in *Deut. 30. 19. parishing ye shall perish]* that is, ye shall assuredly and speedily perish, not with standing your wealth and prosperity; as it is said, *Neither their silver, nor their gold, shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousie, Zeph. 1. 18.*

Vers. 20. *not hear]* that is, *not obey the voice*, which the Chaldee explaineth, *not receive the word of the LORD.*

#### CHAP. IX.

1. Moses teacheth Israel (now ready to enter into Canaan) that God would go before them, and destroy their enemies; <◇> not for their righteousness, but for the heathens wickedness, and for his own oath to Abraham. 6 Because Israel was a stiff-necked people, that had often rebelled against God in the wilderness; as, 8 at Horeb, where they made a molten. Calf, whiles Moses was on the mount to receive the tables of the Coveuant: 13 for which God would have destroyed them, but that Moses entreated for them, and abolished their idolatry. 22. How Israel sinned at Taberah. Massah, Kibroth hattaavah, 23 and at Kades barnea, where they resused to take poss•ssion of the Land. 25 Moses his fasting and praser for the people.

HEare O Israel; thou *art* passing over London *this* day, to go in to possess Nations, greater and mightier than throu; Cities, great and fenced, up to the Heavens. A people great and tall, the sons of the Anakims, whom thou hast known, and thou hast heard: who *can* stand before the sons of Anak? And thou shalt know *this* day, that Jehovah thy God *is* he that passeth over before thee, a consuming fire; he will destroy them, and he will bring them down before thy face, and thou shalt drive them out and dessroy them suddenly, as Jehovah hath spoke unto thee. Say not in thine heart, when Jehovah thy God hath cast them out from before thy face, saying; For my justice, Jehovah hath brought me in to possess this land: but for the wickedness of these nations, Jehovah doth drive them out from thy face. Nor for thy justice, or for the righteousness of thine heart, doest thou go in to possess their land; but for the wickedness of these nations, Jehovah thy God doth drive them out from thy face, and for to stablish the word which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob.

And thou shalt know, that not for thy justice doth Jehovah thy God give thee this good land, to possess it; for thou art a stiff-necked people.

Remember, forget not, how thou provokedst to wrath Jehovah thy God, in the wilderness, from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against Jehovah. And in Horeb ye provoked Jehovah to wrath; and Jehovah was angry with you, to have destroyed you. When I was gone up into the mount, to receive the tables of stone, the tables of the Covenant, which Jehovah stroke with you: and I abode in the mount forty days and forty nights; I did neither eat bread, nor drink water. And Jehovah gave unto me the two tables of stone, written with the finger of God: and on them, according to all the words which Jehovah spake with you in the mount, out of the midst of fire, in the day of the Assembly. And it was, at the end of forty days and forty nights, Jehovah gave unto me the two tables of stone, the tables of the Covenant. And Jehovah said unto me, Arise, go down quickly from hence; for thy people, which thou hast brought forth out of Egypt, have corrupted *themselves*; they have quickly turned aside out of the way which I commanded them; they have made them a molten calf. And Jehovah said unto me, saying; I have seen  $\langle \diamond \rangle$  people, and behold, it is a stiff-necked people. Let me alone, that I may destroy them, and blot out their name from under the heavens: and I will make of thee a nation mightier and greater than they. And I turned  $\langle \diamond \rangle$  me, and came down from the mount, and the mount burned with fire, and the two tables of the Covenant were in my two hands.

And I saw, and behold, ye had sinned against Jehovah your God, ye had made you  $\langle \dots \rangle$  a calf, ye had turned aside quickly  $\langle \diamond \rangle$  the way which Jehovah had commanded  $\langle \dots \rangle$  you. And I took the two tables and  $\langle \diamond \rangle$  them out of my two hands, and brake them before your eyes. And I fell down before Jehovah, as at the first, forty days, and  $\langle \diamond \rangle$  nights; I did neither eat bread, nor  $\langle \diamond \rangle$  water, because of all your sin which ye had sinned, in doing evil in the eyes of Jehovah, to provoke him to anger. For I was afraid because of the anger and hot displeasure where with Jehovah was wroth against you, to destroy you: but Jehovah heard  $\langle \dots \rangle$  unto me at that time also. And Jehovah  $\langle \dots \rangle$  very angry with Aaron, to have destroyed him: and I prayed for Aaron also, in the same time. And your sin, the Calf which ye had made, I took, and burned it with fire, and stamped it, grinding it well, until it was made small as dust, and I cast the dust thereof into the brook that descended out of the mount. And at Taberah, and at Massah, and at Kibroth-hataavah, ye provoked Jehovah to wrath. And when Jehovah sent you from Kadesh-barnea, saying, Go up, and possess the land which I have given unto you, then ye rebelled against the mouth of Jehovah your God, and ye believed him not, neither hearkened unto his voice. You have been rebellious against Jehovah, from the day that I knew you. And I fell down before Jehovah, forty days and forty nights, as I fell down, because Jehovah had said for to destroy you. And I prayed unto Jehovah, and said; O Lord Jehovah, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a strong hand. Remember thy servants Abraham, Isaac, and Jacob: look not unto the hardness of this people, nor to their wickedness, nor to their sin. Lest the land from whence thou hast brought us out, do say, Because Jehovah was not able to bring them into the land which he

spake unto them; and because *he* hated them, he hath brought them out to slay them in the wilderness. Yet they *are* thy people, and thine inheritance, which thou broughtest out by thy great power, and by thy stretched out arm.

### Annotations.

[*Iordan*] Hebr. *Iarden*: a river thorough which Israel was to pass into the land, *Deut.* 1. 1. See *Num.* 34. 12. *this day*] that is, *at this time*, very shortly. *Day* is often used for time, as *2 Cor.* 6. 2. An *houre* is likewise so used for *time*; as *the last hour*, *1 John* 2. 18. So, *in that hour*, *Luke* 10. 21. 16. *At that time*, *Matth.* 11. 25. *possess*] or *inherit*; which when it is spoken of nations, signifieth dominion over them, *Lev.* 25. 45, 46. Here it may be meant also of the lands or countries of those nations, as they are said to *possess Gad*, which *dwelt in his cities*, *Ier.* 49. 1.

Vers. 2. *Anakims*] whom the Chaldee calleth *Giants*. They were named of one *Anak*. (of whom see *Numb.* 13. 23.) and so the Greek here saith, *sons of Enak. hast heard*] to wit, *men say*. A common report of others, and of the Israelites themselves, *Numb.* 13. 29, 34.

Vers. 3. *he that passeth*] Against fear and distrust, (such as had affected them before, *Numb.* 14. 1, 2, 3, &c.) he opposeth the presence and power of God, which is the main argument to strengthen faith, *Numb.* 14. 9. *Psal.* 56. 4, 5. and 60. 13, 14. ⟨ϕ⟩ *consuming*] Hebr. *eating*: so *Deut.* 4. 24. The Chaldee translatheth, *his word is a consuming fire suddenly*] or, *quickly, hostily*: see the notes on *Deut.* 7. 22.

Vers. 4. *For my justice*] The Hebrew *In*, is by the Greek also here translated *For*, and it often noteth the *cause* of a thing; as *Hos.* 12. 13. *in* (that is, *for*) ⟨ϕ⟩ . So in *Psal.* 1. 2. *Deut.* 2. 16. Here he opposeth the second evil, pride of heart, against which he dealeth in all the rest of this Chapter.

Vers. 5. *righteousness*] or, *uprightness, straitness, equity*: the Greek translatheth it here *piety*; the Chaldee, *truth*. By naming *justice*, he excludeth all merit of works, *Deut.* 6. 25. and by *righteousness of heart*, all inward affections and purposes, which men might plead, notwithstanding that they fail in action. Yet these two are the chief things which God respecteth in men, *Psal.* 15. 1, 2. *1 Chron.* 29. 17. *for the wickedness*] Two causes are here shown of this work of God; justice against the wicked inhabitants, which should perish for their sins; and mercy towards Israel, whom he would do good unto, of grace. Thus also he dealeth concerning the heavenly inheritance, the wicked are shut out, for their evil works, *Jude* v. 14. 15. But the Saints are *saved by grace through faith not of works, lest any man should boast*, *Ephes.* 2. 8, 9. *the word*] the Greek translatheth, *stablish the covenant* (or, *testament*:) hereby he calleth them wholly to God's word and promise, as Paul doth us in *Gal.* 3. 18. *Rom.* 15. 8. showing that *Jesus Christ was a minister of the circumcision for the truth of God, to constring the fathers promises, and that the Gentiles might glorify God for mercy*.

Vers. 6. *this good land*] a figure of heavenly blessings, as is shown on *Gen.* 12. 5. *stiff-necked*] or, *of a hard neck*, that is, stubborn and rebellious: see the notes on *Exod.* 32. 9. to which place Moses hath reference, and from God's testimony there, and their sins then and at other times, convinceth them as being altogether unworthy: that (as another Prophet saith) they



might remember their ways, and all their doings wherein they had been defiled; and might loath themselves in their own eyes, for all their evils that they had committed; and might know that he was Jehovah, when he had wroug 〈...〉 it with them for his names sake, not according to their wicked ways, nor according to their corrupt doings, *Ezek. 20. 43, 44. and 36. 31, 32.*

Vers. 7. *Remember, forget not]* an earnest and effectual manner of speaking, to move unto careful remembrance: see the notes on *Deut. 33. 6. against]* Hebr. *with Jehovah*, which the Chaldee translath, *before the Lord*; the Greek, *ye have rebelliously performed things pertaining to the Lord*. This general charge he proveth by many particular instances following.

Vers. 8. *H•reb]* or 〈ϕ〉, the mountain where the Law was given: their rebellion there is described in *Exod. 32. destroyed you]* for there God said to Moses, *let me alone, &c. and I will consume them, Exod. 32. 10.*

Vers. 9. 〈ϕ〉 *the mount]* called up thither of God, to receive the tables of the covenant, and other ordinances, *Exod. 24. 12.—18.* The time, place, occasion, end, and all circumstances, greatly aggravated the people's sin.

Vers. 10. *of stone]* the signification whereof is noted on *Exod. 31. 18. finger]* signifying the Spirit: as, *I with the finger of God, cast out devils, Luke 11. 20.* that is, *with the Spirit of God, Matt. 12. 28.* So it figured the work of God in our hearts writing there his Law; as, *Ye are manifestly declared to be the Epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart, 2 Cor. 3. 3.*

Vers. 12. *corrupted.]* This word meaneth the corruption of God's service and religion▪ see the notes on *Exod. 32. 7. and Gen. 6. 11, 12, 13. molten calf]* the word *calf* is expressed in v. 16. This molten calf they worshipped; and Moses said, *Oh, this people have sinned a great sin, and have made them gods of gold, Exod. 32. 8. 31.*

Vers. 13. *saying]* Here the Greek version addeth, *I have spoken unto thee once and twice, saying; I have seen, &c. I have seen]* by the Lord's seeing and hearing of sinners, is often meant a due regard of their sins, to punish them in his anger, *Deut. 32. 19. Psal. 78. 21. and 90. 8.* But when he pardoneth sinners, he is said to hide his face from their sins, and not to see them, *Psal. 51. 11. Num. 23. 21.*

Vers. 14. *Let me alone]* which the Chaldee expounds; *Leave off thy prayer before me.* So in *Exod. 32. 10.*

Vers. 15. *burned]* Hebr. *burning*: the terror of which sight only, might have kept them from this sin, in that the signs of God's presence were not yet departed from their eyes. See *Exod. 19. 18. and 20. 18. two hands]* both hands full with blessings of the Lord for them, if their unworthiness had not turned them away.

Vers. 17. *I took a]* the original word signifieth a purposed taking hold, and handling of a thing; as they that go to war, are said to take (or handle) the shield, *Ier. 46. 9.* and they that expound the Law, are said to handle it. *Ier. 2. 8.* So Moses did this advisedly, guided by God's Spirit;

signifying that the covenant between God and them was now dissolved and broken, and that the Law pertained not to them, except to their condemnation, for breaking the same. See *Exod.* 32. 19.

Vers. 18. *I fell down]* the Greek expoundeth it, *I prayed before the Lord the second time, as at the first.* Here Moses repeateth, how by his humble intercession, they escaped destruction, and were reconciled again unto God. See the history at large, in *Exod.* 32. 31. &c. *forty days]* the number of days, and of years, sundry times mentioned in the Scripture; 〈...〉 tion 〈◇〉 judgment. See the 〈◇〉 . 7. 4. *sin]* the Greek transleteth, *sin*▪ respecting the manifold evil in this, and their other transgressions.

Vers. 19. *For I was]* the Greek applying this to the time present also, saith; *And I am afraid:* For the Lord, though he pardoned it then, reserved vengeance till another opportunity, *Exod.* 32. 34. *hearkened unto me]* that is, as the Chaldee explaineth it, *accepted my prayer.*

Vers. 20. *with Aaron]* who made the calf for them, and would have excused himself, but was guilty of death: see *Exod.* 32. 21,—24.

Vers. 21. *your sin]* the Calf is so called, as being the thing wherein they sinned. So Idols are called *a sin* in *Esa.* 31. 7. *the brook]* that came out of the Rock Horeb, which *Rock* in figure was *Christ*, *1 Cor.* 10. 4. of which they drank, to signify the abolishing of their sin by Christ, upon their repentance and faith: see the notes on *Exod.* 32. 20.

Vers. 22. *at Taberah]* or, *in Taberah*, that is (as both Greek and Chaldee do interpret it) *the Burning:* a place so called, because the people *complaining* there, the *fire of the Lord* was kindled, and consumed some of them. See the history in *Num.* 11. 1, 2, 3. *Massah]* in English, *the temptation;* and so the Greek and Chaldee translate it. A place at Rephidim in the wilderness, before they came to Horeb, ten stations from Egypt, in the first year of their travel; where wanting water, they tempted God, saying, *Is the Lord amongst us, or no?* and there he gave them water out of the Rock, *Exod.* 17. See the annotations there, and *Psal.* 95. 8, 9. *Heb.* 3. 8. &c. *Deut.* 6. 16. *Kibroth-hattaavah]* in English, *the Graves of lust;* so translated also by the Greek. Here (a little from Taberah forementioned) they loathed Manna, and lusted for flesh: God gave them Quails, but they died of a plague, 〈◇〉 the flesh was yet between their teeth; and 〈◇〉 buried there, occasioned this name of the 〈◇〉, for a perpetual memorial. See *Num.* 11. 4—34. and the annotations there. Also *Psal.* 78. 〈◇〉.—31. and 106. 14, 15.

Vers. 23. *Kadesh-barnea]* where, being come thorough the wilderness of Pharan, to the border of the land of Canaan, they were commanded of God to go take possession. Then they sent spies, who discouraged the people: so through want of 〈◇〉 they durst not enter, and were for it condemned 〈◇◇〉 40. years wandering in the wilderness, and 〈◇〉 ended their days. See *Numb.* 13. and 14. 〈◇〉 . *against the mouth]* that is, *against the* 〈◇〉 ▪ or *commandment:* in Greek, *ye disobeyed* 〈◇〉 *word.*

Vers. 24. *that I knew you]* the Greek expounds 〈...〉 *the day that he was known unto you.* So he 〈...〉 death with a general charge of rebellion upon them, showing hereby the impossibility

of the law, and ministry thereof, to bring men unto God▪ for it causeth sin and wrath to abound; as 〈⋄〉 4. 15. and 8 3. Gal. 3. 19, 22. For besides these 〈...〉 lars, they sinned many other times in the 〈...〉 nesse, as is noted on Num. 14. 22. and in Psa. 〈⋄〉 . and 106.

Vers. 25. *I fell down]* in Greek, *I prayed*. He 〈...〉 th to speak of their reconciliation to God, which was by the prayer of Moses, as a mediator, 〈⋄〉 figure of Christ: by whom (and not by our own deserts) we have entrance into the kingdom of God, Gal. 3. 22. 24. Rom. 3. 20,—22. and 5. 1, 2, &c. *as I fell down]* to wit, *at the first*, as v. 18. or, *which I fell down*, that is, which I said before that I fell down. But the Hebrew *asher, which*, is sometimes used for *as*, as in Ier. 48. 8. *said for to destroy]* that is, *said that he would destroy you*. See the like phrases so expounded in Isaiah 49. 6. with Acts 13. 47. 1 Chron. 17. 4. with 2 Sam. 7. 5. Matt. 20. 19. with Mark. 10. 33, 34.

Vers. 26. *Lord Iehovah]* in Greek, *Lord, Lord*: in Chaldee, *Lord God*. See the annotations on Gen. 15. 2. *thy people]* this respecteth their adoption in Christ, and justification, 1 Pet. 2. 9, 10. *inheritance]* this implieth their sanctification, unto the obedience and service of God by the Spirit: See Exod. 34. 9. *through thy greatness]* in Greek, *through thy great strength*, as v. 29. it implieth also his great goodness, and therefore is often spoken of his gracious works for his people, 1 Chron. 17. 19. Luke 1 49.

Vers. 27. *thy servants]* He meaneth God's oath unto them, to multiply their seed, and to give them the land for an eternal inheritance, as is expressed in this prayer before, Exod. 32. 13. So the Greek addeth here, *unto whom thou swarest by thyself*. *hardness]* the natural corruption, whereby the heart is hardened, that it cannot repent and believe the word of God; (from which, the two evils following do flow,) Rom. 2. 5.

Vers. 28. *the land]* that is, as the Greek and Chaldee both explain, *the inhabitants of the land*. This reason is also alleged in Exod. 32. 12. and Numb. 14. 16.

## CHAP. X.

1 A rehearsal of God's mercies, in renewing the two tables of the Covenant; 6 in leading the people forward towards Canaan, and continuing the priest-hood after Aaron's death; 8 in separating the tribe of Levi unto the ministry; 10 in hearkening unto Moses his suit for the people. 12 An exhortation unto obedience, 14 because of God's glory: 15 love unto Israel; 17 justice towards all; 21 his fearful works, 22 and multiplication of his people.

AT that time Jehovah said unto me, Hew thee two tables of stone, like the first, and come up unto me, into the mount, and thou shalt make thee an Ark of wood. And I will write on the tables the words which were on the first tables, which thou brakest, and thou shalt put them in the Ark. And I made an Ark of Shittim wood, and hewed two tables of stone, like the first, & went up into the mount, and the two tables in my hand. And he wrote on the tables, according to the first writing, the ten words which Jehovah had spoken unto you in the mount, out of the midst of the fire, in the day of the assembly: and Jehovah gave them unto me. And I turned *myself*, and came down from the mount, and I put the tables in the Ark which I had made, and there they be, as Jehovah commanded me. And the sons of Israel

journeyed from Beeroth of the sons of Iaakan *from* Moserah: there Aaron died, and was buried there; and Eleazar his son administered the Priests office in his stead. From thence they journeyed to Gudgodah, and from Gudgodah to Iot-bath, a land of rivers of waters. At that time Jehovah separated the tribe of Levi, to bear the Ark of the covenant of Jehovah, to stand before Jehovah to minister unto him, and to bless in his name unto this day. Therefore Levi hath no part or inheritance with his brethren: Jehovah, he is his inheritance, as Jehovah thy God spake unto him. And I stood in the mount, according to the former days, forty days, and forty nights: and Jehovah hearkened unto me, at that time also; Jehovah would not destroy thee. And Jehovah said unto me, Arise, go in journey before the people, that they may go in, and possess the land, which I sware unto their fathers to give unto them.

And now Israel, what doth Jehovah thy God ask of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart, and with all thy soul. To keep the commandments of Jehovah and his statutes, which I command thee *this* day, for good unto thee. Behold, unto Jehovah thy God *belong* the heavens, and the heavens of heavens, the earth, and all that therein is. Only in thy fathers Jehovah had a delight, to love them, and he chose their seed after them, *even* you, above all people's, as *it is* this day. Circumcise therefore the super fluous foreskinne of your heart, and make not your neck stiff anymore. For, Jehovah your God, he is God of God's, and Lord of Lord's, the great God, the mighty, and the fearful, which will not regard persons, nor take reward. He doth the judgment of the fatherless and widow, and loveth the stranger, in giving unto him bread and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt. Thou shalt fear Jehovah thy God, him thou shalt serve, and to him shalt thou cleave, & by his name shalt thou swear.

He is thy praise, and he is thy, God, which hath done for thee these great and fearful *things*, which thine eyes have seen. With seventy sonles did thy fathers go down into Egypt, and now Jehovah thy God hath made thee as the stars of the heavens for multitude.

### **Annotations.**

*AT that time]* Moses rehearsing the mercies of God unto Israel, (for which they should love and obey him,) showeth how upon his request, God presently shown the tokens of his grace, by renewing the covenant; the history whereof is in *Exod. 34. hew thee]* herein they differed from the first Tables, which were *the work of God, Exod. 32. 16.* These being of Moses hewing, shown the work of Moses Law upon the heart of man, which is to hew and polish it, but not to change it from stone to flesh, for that is the work of Christ: see the notes on *Exod. 31. 18. & 34. 1. come up]* Moses only, and *no man* with him, was commanded to go up *to the top of the mount;* and it was to be *in the morning,* the time of mercy: see *Exod. 34. 2, 3.* Of the *mount Sinai,* and how it differed from mount Zion, see the annotations on *Exod. 19. and 20. an Ark]* of this there was no mention in *Exod. 34.* but in *Exod. 25.* there the Ark and Mercy-feat that covered it, is commanded: which was a figure of Christ. That seemeth to be the Ark here spoken of; for any other temporary Ark we read not of.

Vers. 2. *on the first]* God's law was the same, and unchanged; though the tables (figuring men's hearts) are changeable.

Vers. 3. *Shittim wood]* which was a kind of Cedar, *uncorruptible*, as the Greek translatheth it: see the notes on *Exod. 25. 5. in my hand]* the Greek saith, *in my two hands*, as was in *Deut. 9. 15*. The Tables which God made and gave before, were written on: these which Moses made were hewed, but empty, till God wrote upon them: so the Law is *written in men's hearts*, and they *do by nature the things of the Law*, *Rom. 2. 14, 15*. but corrupting themselves in the things that they know, their hearts are hewed only by Moses ministry; and how ever they boast of the Law, yet through breaking the Law they dishonor God, *Rom. 2. 23*. till that be fulfilled which God hath promised, *I will put my laws into their mind, and write them in their hearts*, *Heb. 8. 10*.

Vers. 4. *the ten words]* that is, *ten commandments*; or *Decalogue*: these were written by God himself, but other laws then rehearsed, were written by Moses, *Exod. 34. 27, 28*. For there the Lord came down in a cloud, proclaimed his name, renewed the covenant, and repeated the principal laws, *Exod. 34. 5. &c. day of the assembly]* or, *of the Church*, that is, when the Church or people were assembled to hear the Law, or *to meet with God*, as *Exod. 19. 17. Deut. 5. 22*. So in *Deut. 18. 16*. And in *Acts 7. 38*. it is said, *This (Moses) is he that was in the Church (or Assembl<sup>e</sup>) in the wilderness with the Angel, which spake to him in the mount Sina, and with our fathers, who received the lively oracles to give unto us*.

Vers. 5. *in the Ark]* so the covenant remained in the midst of Israel, and the Tables were not broken as at the first: howbeit Moses face now shined at his second coming down, which terrified the people, and caused him to veil his face; another sign of the weakness of his legal ministry: see the notes on *Exod. 34. 29. there they be]* for an evidence of God's grace, and testimony of his covenant renewed with Israel. Wherefore those Tables were called the *Testimony*; and the Ark wherein they were put, the *Ark of the Testimony*: see *Exod. 25. 10. 16. 22*.

Vers. 6. *journeyed]* the Ark of God's covenant going before them, to search out a resting place for them, *Numb. 10. 33*. So this was another testimony of their reconciliation with God, and of his graces to be communicated unto them in Christ. *Beeroth]* by interpretation, *Wells*, or *Pits*: which word is not mentioned in *Num. 33. 31*. but understood there. Neither was it a place by mount Sinai, from whence they first journeyed, *Numb. 10. 33*. but many stations from it, as appeareth by *Numb. 33. 16.—31*. Moses therefore keepeth not here the order of their travels, but signifieth how they had gone many journeys forward, the Lord conducting thē. Some of the Hebrews (as *Ibn Ezra*) do think this was another place than that of *the sons of Iaakan*, mentioned in *Numb. 33*. and that hereby is meant *Kadesh. sons of Iaakan]* who was one of the posterity of *Seir*, whom the Edomites drove out of their land, *1 Chron. 1. 38.—42*. Moses before named him *Akan*, *Gen. 36. 27*. From the *Pits* or *We* ⟨...⟩ of these infidels, God removed them towards the land of Canaan, the promised holy land, where by faith in Christ, they might *with joy draw waters out of the fountains of salvation*, *Isaiah 12. 3. Moserah]* called before (in the plural number) *Moseroth*, *Numb. 33. 30*. and it was their station before they came to the *wells of the sons of Iaakan*, though here Moses nameth it after. Wherefore we ⟨◇⟩ here to understand again, *from Moserah*, or, & *Moserah*. The Greek calleth it *Misadai*, changing ⟨◇⟩ D.

which is usual, as is noted on *Gen.* 4. 18. But *Ibn Ezra* (as before) thinketh this *Moserah* ⟨◇⟩ the name of the wilderness of mount Hor, ⟨◇⟩ Aaron died, and not the *Moseroth* spoken of ⟨◇⟩ *Num.* 33. *there Aaron died*] not at *Moserah*; (unless it were the wilderness of Hor, as ⟨◇⟩ *Ezra* supposeth) not at *Beeroth*, but many jo ⟨...⟩ ey from it, at *mount Hor*, *Num.* 33. 37, 38. We are therefore to understand these words thus, ⟨◇⟩ (or *thither.*) where *Aaron died*. Or supplying the former word, *frō* thence *where Aaron died*. ⟨◇⟩ *there*] out of the land of Canaan, whereinto ⟨◇⟩ ⟨...⟩ ght not enter, because of his sin: see the an ⟨...⟩ ons on *Num.* 20. 24. &c. *in his stead*] As ⟨◇⟩ ⟨...⟩ ath of Moses and Aaron, with their sister M ⟨...⟩ , (the King, Priest and Prophetess of Israel) ⟨◇◇⟩ testification of the weakness and impossibility of the legal kingdom and priesthood, to being them into the kingdom of God: so the ⟨...⟩ nce of the Priesthood in Aaron's poste ⟨...⟩ y, was another sign of God's grace towards Israel, for reconciliation of them to himself, and blessing them, till Christ (who hath a Priesthood that passeth not from him to another) should come, who is able perfectly to save them that come unto God by him, *Heb.* 7. 11, 12, 23, 24, 25.

Vers. 7. *From thence*] namely, from *Beeroth of the sons of Iaakan*, *Numb.* 33. 32. *Gudgodah*] in the Chaldee, *Gudgod*; in Greek, *Gadgad*: before Moses named it *Hor-hagidgad*, that is, the *Hole of Gidgad*: see *Num.* 33. 32, 33. *Iotbath*] in Greek, *Ietabatha*, as in *Num.* 33. 33.

Vers. 8. *At that time*] not when they came to *Iotbath*, but long before, whiles they were at mount Sina, God separated the tribe of Levi: see *Num.* 3. 1, 6, &c. So the time (when God was provoked to wrath) commendeth the riches of his grace. *separated*] from all other business, to serve the Lord and his people, *Exod.* 28. 1. *Numb.* 3. 45. and 16. 9. *tribe of Levi*] of which tribe Aaron and all the Priests were; so he speaketh here of the whole▪ *to bear*] Hereupon David said, It is *not* for any *to bear the Ark of God, but for the Levites*, &c. *1 Chron.* 15. 2. See also *Numb.* 4. 15. *to stand*] this gesture the Priests and Levites used in all their ministration, standing, not sitting; and it was a sign of service, as he that *stood before the King*, *Ier.* 52. 12. is in another Scripture called the *servant of the King*, *2 King.* 25. 8. So after, in *Deut.* 17. 12. and 18. 5. 7. *Judge.* 20. 28. In like manner, the Prophets are said to *stand* before the Lord, *1 King.* 17. 1. and 18. 15. *2 King.* 3. 14. and 5. 16. Likewise also the Angels, as *Luk.* 1. 19. *I am Gabriel that stand before God*: so in *2 Chron.* 18. 18. And as the Levites stood before the Lord, so they are said also to *stand* before the people, and *to serve them*, *Numb.* 16. 9. *2 Chron.* 35. 3. *Ezek.* 44. 11. *to bless*] of this duty, see the annotations on *Num.* 6. 23. Thus God provided for the comfort of their souls, whiles his ministry was settled among them, by which they might daily have access unto his throne of grace.

Vers. 9. *no part*] to wit, *no part* in the spoils taken by war, *no inheritance* in the land of Canaan, which was divided among the other tribes only: see *Num.* 18. 20. and 26. 53, 57. and 35. 2. *Deut.* 18. 1. *he is*] for of the first-fruits, tithes, vows, and oblations of the Lord, the Priests and Levites had their livelihood: see the annotations on *Num.* 18. 8, 9.—20, 21, &c. Therefore the Chaldee paraphrast here translateth, *the gifts that the Lord hath given him, they are his inheritance*. Of which see more in *Deut.* 12. 19. and 14. 27. and 18. 1, 2.

Vers. 10. *And stood]* or, *when I had stood*, that is, both stayed (or abidden) and in prayer waited upon the Lord for mercy. *Standing*, often signifieth prayer, as is noted on *Gen. 18. 22.* and the words following here manifest the same. *hearkened]* the Chaldee expounds it, *accepted my prayer. destroy]* Hebr. *corrupt*; which when it is spoken of God, usually meaneth destruction: set *Gen. 6. 13.*

Vers. 11. *that they may]* or, *and they shall*, which the Greek translateth, *and let them go in.* These phrases are one in sense, as is noted on *Gen. 12. 12.* and *27. 4.* This commandment and promise was a testimony that God now was reconciled unto them, by the intercession of Moses.

Vers. 12. *ask of thee]* This word, often used when men *ask*▪ that is, *request* or *desire* a thing of God, *1 Sam. 1. 17, 20, 27. I am. 1. 5, 6.* is here used for God's *asking* obedience of men, as if he desired and requested the same; and as in *Mica. 6. 8.* he is said to *seek*, or require the like thing. This grace Paul showeth most effectually, saying; *as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God, 2 Cor. 5. 20. to fear]* see the notes on *Deut. 6. 13.* This *fear* is *the beginning of wisdom, Prov. 1. 7.* by which men *depart from evil, Prov. 16. 6.* Unto which, and other holy duties, Moses calleth this people, as being the end and use of the former rehearsal of their sins, and of God's mercies towards them. So by other Prophets, he calleth men to obedience and humble walking before him, rather than to sacrifice: see *1 Sam. 15. 22. Ier. 7. 22, 23. Mic. 6. 6, 7, 8. his ways]* that is, to follow him, in his faith and religion, and all his commandments; for these are the ways of God, *Psal. 25. 4, 5. Act. 18. 25, 26.* The Chaldee translateth, *the ways which are right before him:* see the notes on *Gen. 18. 19.* and *6. 12. to love]* The sum and end of the Law, *1 Tim. 1. 5.* See the notes on *Exod. 20. 6. serve]* in outward obedience also; that we love, *not in word, neither in tongue, but in deed and truth, 1 John. 3. 18.* What *servin*g implieth, see noted on *Exod. 20. 5.* and *Deut. 6. 13.*

Vers. 13. *for good]* or, as the Greek and Chaldee interpret, *that it may be well with thee:* so *Deut. 5. 33.* In serving the Lord, the glory redoundeth unto him, the benefit to ourselves: for, them that honor him, he will honor, *1 Sam. 2. 30.* and *godliness* hath *the promise of the life that now is, and of that which is to come, 1 Tim. 4 8.*

Vers. 14. *unto Jehovah]* or, *of Jehovah:* his they are, and of him made, preserved, and loved generally as his creatures, for he saveth *man and beast, Psal. 36. 7.* and is *kind unto the unthankful, and to the evil, Luk. 35.* So it is acknowledged in *Neh. 9. 6. Thou even thou, art Lord alone, thou hast made the heavens, the heavens of heavens, with all their hast, the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all, and the h<sup>o</sup>st of heaven worshippeth thee. the heavens of heavens▪]* that is, the highest heavens, as the Apostle mentioneth *the third heaven, 2 Cor. 12. 2.* Hereby <sup>•</sup>he Angels also are implied; so in Targum Jonathan<sup>•</sup> it is explained, *the heavens of heavens, and companies of Angels which are in them, to* 〈  
...〉 *ister before him.*

Vers. 15. *had a delight,]* which the Greek translateth, *fore-chose to love them:* and this is his special grace to his Church in Christ, *Ephes. 1. 3, 4, 5, &c. their seed]* *their children*, as the

Chaldee explains it; for God's grace is continued unto the posterity of the faithful, even to thousands of them that love him, &c. *Exod.* 20. 6.

Vers. 16. *the superfluous fore-skin]* this the Greek translath, *hardness of heart*: the Chaldee, *foolishness* (or *grossness*) *of the heart*: See the annotations on *Gen.* 17. 11. Hereby is taught repentance and mortification of the inward man, by *circumcision of the heart, in the spirit, Rom.* 2. 29. in *putting off the body of the sins of the flesh, Col.* 2. 11. For *we are the circumcision that worship God in the Spirit, Phil.* 3. 3. Hereupon God promiseth to circumcise their hearts, *Deut.* 30. 6. and blameth them that were *uncircumcised in heart, Ier.* 9. 26. *Acts* 7. 51. *make not your neck stiff]* or, *harden not, (stiffen not) your neck*: see *Deut.* 9. 6. This is against their outward disobedience, as the former was against their inward; and teacheth submission unto the yoke of God's law, contrary to their former stubbornness.

Vers. 17. *God of God's]* that is, *the chiefest God*, in respect of all that are called God's, whether in heaven or in earth, as *there be God's many, and Lord's many, 1 Cor.* 8. 5, 6. The Idols of the Heathens, the Angels in heaven, and Magistrates on earth, are called *God's, Deut.* 7. 25. *Psal.* 8. 6. with *Heb.* 2. 7, 8, 9. *Psal.* 82. *regard persons]* or *respect* (or *accept*) *faces*: which the Greek translath, *not have in admiration the person* (or *face*) of any; which phrase the Apostle useth, *Jude* v. 16. Of God, sundry other Scriptures testify, that he respecteth no persons, as *Act.* 10. 34. *Rom.* 2. 11. *2 Chron.* 19. 7. *Job* 34. 19. *1 Pet.* 1. 17. *Gal.* 2. 6. *Ephes.* 6. 9. *Col.* 3. 25. *nor take reward]* that is, will not pervert judgment, by condemning the innocent, or justifying the wicked, for gifts or rewards, as unrighteous Judges do, *1 Sam.* 8. 3. *Psal.* 15. 5. *Isaiah* 5. 23.

Vers. 18. *doth the judgment]* that is, *executeth the rightful sentence*, for delivering, or avenging them; as it is said, *the Lord hath judged* (that is, *delivered*) *him from the hand of his enemies, 2 Sam.* 18. 19. And he doth *judgments to all oppressed, Psal.* 103. 6. But *the fatherless and widow* are here by name expressed, because such are commonly and easily wronged in the world, *Job* 22. 9. and 24. 3, 9. *Psal.* 94. 6. *Ezek.* 22. 7. therefore God is said to be the *Judge*, that is, the Patron, defender and releever of such, *Psal.* 68. 6. and 10. 14. and 146. 7. 9. and commandeth men to be the like, *Isaiah* 1. 17. *Psal.* 82. 3. *bread]* that is, as the Chaldee explaineth it, *food*: for bread, which is the staff & stay of man's life, is often used for all meat, as is noted on *Genes.* 3. 19. And as God feedeth strangers, so he commandeth his people to do the like, *Deut.* 14. 29. and 16. 11. 14. and 24. 19, 20, 21. and 26. 11, 12.

Vers. 19. *Love ye therefore]* or, *And love ye the stranger*, to wit, as God loveth him, that is, manifest your love by relieving him: see *Ia* 〈...〉 . 2. 15, 16. *y<sup>•</sup> were strangers]* this remembrance of their former misery, is often used, to move them unto compassiō towards others. See *Exod.* 22. 21. *Lev.* 19. •3, 34.

Vers. 20. *cleave]* This word is first used to express [unspec] the union that is between man and wi•e, *Gen.* 2. 24. applied here, to signify our union with 〈...〉 d in Christ, as Paul showeth it by the same 〈...〉 de of marriage, *Ephes.* 5. 25.—32. But this is spiritual •as he saith, *He that cleaveth to [unspec] the Lord, is one spirit, 1 Cor.* 6. 17. It is to be done with *purpose of heart, Act.* 11. 23. and with *soul, Psal.* 63. 9. with a continued resolution, as *Ruth* 1. 14.—16. So in other cases, *cleaving* signifieth such an union as will not be parted, *Job* 41. •7. *Dan.* 2. 43. Compare



also *Deut.* 4. 4. and 11. 22. and 13. 4. and 30. 20. *swear*] hereby *Confession* is implied, ⟨◇⟩ is before noted on *Deut.* 6. 13.

Vers. 21. *thy praise*] in Greek, *thy glorying*, that is, whom thou oughtest to praise continually, [unspec] and in whom thou art to glory. So Jeremiah said, *th<sup>o</sup> art my praise*, *Ier.* 17. 14. and David, *O God of my praise*, *Psal.* 109 1. and, *the praises of Israel*, *Psal.* 22. 4. *fearful things*] in Greek, *glorious things*; which imply both the good things done unto Israel, and the evil unto their enemies, as appeareth by *Psal.* 106. 22. *2 Sam.* 7. 23. *Isaiah* 64. 3.

Vers. 22. *seventy souls*] that is, *seventy persons*: some Greek Copies have *seventy five souls*; other [unspec] some, and (as Jerome witnesseth,) the lxxij. Interpreters translate here *seventy*; though elsewhere they have 75. which the Holy Ghost followeth in *Act<sup>s</sup>* 7. 14. See the annotations on *Genes.* 46. 27. 20. *made thee*] Hebr. *put thee as the stars*, that is, made thee innumerable; which was a sing ⟨...⟩ blessing remembered before in *Deut.* 1. 10. and ⟨◇⟩ in *Neh.* 9. 23. and a fulfilling of the promise made unto Abraham, *Gen.* 22. 17. and again ⟨...⟩ , *Ge<sup>s</sup>.* 20. 4. According to this similitude the Israelites are called *the host of heaven*, and ⟨...⟩ , *Dan.* 8. 10. 24. and in other visions, the ⟨◇◇⟩ the Church is called *Heaven* *Rev.* 4. 2. ⟨...⟩ . 19. and ⟨...⟩ 2. 1. 7. and the chief members of the same, *Stars*, *Rev.* 6. 13. and 8. 10. and ⟨...⟩ , 4.

## CHAP. XI.

An exhortation to love and obedience, 2 by ⟨...⟩ experience of God's great works done in ⟨...⟩ and in the wilderness, 8 by promise of God's ⟨...⟩ ngs in the land of Canaan, 16. and by ⟨...⟩ gs. 18 God's words must be laid up in the ⟨...⟩ and for a sign outwardly, 19 taught unto the ⟨...⟩ , 20 and written on the door-posts. 22 Upon ⟨...⟩ ing of the Law, the casting out of the heathens, ⟨...⟩ ssing their land, is promised. 26 The blessing ⟨...⟩ is set before them: 29. and must after ⟨...⟩ d on Gerizim and Ebal, mounts within ⟨...⟩ .

AND thou shalt love Jehovah thy God, and keep his charge, and his statutes, and his judgments, and his commandments, all days: And know ye *this day*: for (*I speak*) not with your children, which have not known, and which have not seen the chastisement of Jehovah your God, his greatness, his strong hand, and his stretched-out arm. And his signs, and his deeds which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land.

And what he did unto the army of Egypt, unto their horses, and to their Chariots; how he made the waters of the Red sea to flow over their faces as they pursued after you; & Jehovah hath destroyed thē unto this day. And what he did unto you in the wilderness, until ye came unto this place. And what he did to Dathan, and to Abiram, the sons of Eliab, the son of Reuben, how the earth opened her mouth, and swallowed up them, and their houses, and their tents, and all the substance that *was* at their feet, in the midst of all Israel.

But your eyes have seen all the great work of Jehovah, which he hath done. Therefore shall ye keep all the commandment which I command thee *this day*, that ye may be strong, and go

in, and possess the land, whither ye *are* going over to possess it. And that ye may prolong *your* days upon the land, w<sup>ch</sup> Jehovah sware unto your fathers, to give unto them, and to their seed; a land flowing with milk & honey. For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wa•er•dst it with thy foot, as a garden of herbs. But the land whither ye *are* going over to possess it, is a land of mountains and of valleys; it drinketh waters of the rain of heavens. A land which Jehovah thy God careth for; the eyes of Jehovah thy God *are* continually upon it, from the beginning of the year, even to the end of the year.

And it shall be, if hearkening ye shall hearken unto my commandments which I command you *this* day, to love Jehovah your God, and to serve him, with all your heart, and with all your soul; That I will give the rain of your land in his time, the first rain, and the latter rain; and thou shalt gather in thy Corn, and thy new wine, and thy new Oil. And I will give grass in thy field, for thy cattle, that thou <∞> and be full.

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and bow down yourselves to them. And the anger of Jehovah be kindled against you, and he shut up the heavens, that there be no rain, and the land yield not her increase, and ye perish quickly from off the good land, which Jehovah giveth you.

And ye shall put these my words in your heart, and in your soul, and shall bind them for a sign upon your hand, and they shall be for Phylacteries between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and on thy gates. That your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers, to give unto them, as the days of the heavens upon the earth. For if keeping ye shall keep all this commandment, which I command you, to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him; Then will Jehovah drive out all these nations from before your faces, and ye shall possess nations greater and mightier than yourselves. Every place whereon the sole of your foot shall tread, shall be yours: from the wilderness and Lebanon; from the river, the river Euphrates, and unto the hindmost sea shall your coast be. There shall not a man stand before you: Jehovah your God will give the dread of you, and the fear of you upon the face of all the land, which ye shall tread upon, as he hath spoken unto you.

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Behold, I set before you *this* day a blessing, and a curse. A blessing, if ye shall hearken unto the commandments of Jehovah your God, which I command you *this* day. And a curse, if ye will not hearken unto the commandments of Jehovah your God, but turn aside out of the way which I command you *this* day, to go after other gods, which ye have not known.

And it shall be, when Jehovah thy God hath brought thee in, unto the land whither thou goest, to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon

mount Ebal. Are they not on the other-side Jordan, by the way of the going down of the Sun, in the land of the Canaanite, which dwelleth in the plain, over against Gilgal, besides the Okes of Moreh? For ye *are* passing over Jordan, to go in, to possess the land which Jehovah your God giveth unto you, and ye shall possess it, and dwell in it. And ye shall observe to do all the statutes, and the judgments which I set before your faces *this* day.

### Annotations.

*And thou shalt love]* or, *Love thou therefore.* Moses returneth to exhort Israel unto the love of God, and to show the same by their continual obedience. *his charge]* or, *his custody, his observation:* which word is often used for a *watch*, as in *Exod.* 14. 24. The Greek translatheth it *charges, or custodies;* meaning, *ordinances to be kept heedfully:* so in *Gen.* 26. 5. *Lev.* 8. 35. and 18. 30.

Vers. 2. *for* (I speak not) *with your children]* [unspec] or, *that* (it is) *not your children* (or sons) namely, which have seen God's greatness, &c. *but your eyes* (are they) *that have seen, &c. verse.* 7. He commendeth God's special favor to their own persons, more than to their fathers, or to their children, in showing them his great works, for which they should the more love and obey him. This he after confirmeth by many arguments. *the chastisement]* or *nurture:* which the Chaldee translatheth, *doctrine, or instruction.* It implieth nurture both by words and works, as *Deut.* 4. 36. and 8. 5. *Lev.* 26. 18. *Prov.* 1. 2. and 4. 1. *stretched out]* the Greek and Chaldee translate, *high arm.* See the notes on *Deut.* 4. 34.

Vers. 3. *deeds]* or *acts,* in Greek *wonders.* Of [unspec] these see the history in *Exod.* 7, &c. And here is the first argument, from God's mighty works in Egypt.

Vers. 4. *arm]* or *power, forces.* So the Greek [unspec] translatheth, the *power of the Egyptians.* See *Exod.* 15. 4. *to their horses]* Hebr. *to his horses, and to his Chariots;* speaking of them as of one man, or having respect to Pharaoh their King. *to flow]* or, *to swim;* and *over their faces,* is like that in *Lam.* 3. 54. *waters flowed over mine head.* He meaneth they were drowned, *the Sea covered them, they sanke as Lead in the mighty waters, Exod.* 15. 10. *destroyed]* or, *made them perish:* so that *there remained not so much as one of them, Exod.* 14. 28. This was an extraordinary favor of God, who oftentimes suffereth the oppressors to have the strong hand, whiles the oppressed have the tears, and no comforter, *Eccles.* 4. 1. So this is the second argument from God's power shown at the Red sea.

Vers. 5. *what he did]* or, the things *which he* [unspec] *did,* in his continual guiding them thorough that terrible wilderness, where they bewrayed their many infirmities, and had experience both of his chastisements, and of his mercies: the third argument and motive unto obedience.

Vers. 6. *Dathan]* of whose history, see *Numb.* 16. This is the fourth argument of God's greatness, to persuade Israel unto his love: for that he had repressed the factious and mutinous rebels among themselves, which would have subverted the order and ordinance of God concerning the Priesthood, the means of the atonement and reconciliation between God and his people. *their houses]* that is, *households;* as the Chaldee expounds it, *the men of their*

*houses*: See *Numb. 16. 32. at their feet*] that is, *in their possession*: the Greek and Chaldee translate, *that was with them*.

Vers. 7. *have seen*] or, are they *that see*. Therefore this people, above all other, were bound to love the Lord. *work*] or *deed*, that is, *works*, as the Greek translatheth. So in the verse following, *commandment*, for *commandments*.

Vers. 8. *be strong*] in body and spirit, to fight against the enemy: as in *Ios. 1. 6. 1 John. 2. 14*. Or, *be strong*, that is, *lively and healthful*, as the Greek translatheth, *that ye may live*: and *they that be strong*, *Matth. 9. 12*. are by another Evangelist said to *be in health*, opposed to *the sick*, *Luk. 5. 31. possess*] or, *inherit* the land; a figure of the kingdom of God's grace and glory, which the righteous shall possess by inheritance, *Isaiah 60. 21. and 65. 9*.

Vers. 9. *and honey*] which signified the great fertility of that land, and figured out spiritual graces and comforts, as is noted on *Exod. 3. 8*.

Vers. 10. *thou sowedst*] and so all the inhabitants, as the Greek translatheth, *they s•w*. In Egypt (from whence Israel came) they had no rain, but by the over-flowing of the river Nile, the land was watered; and by the labor of the husbandman, becks were derived to moisten the ground. And that there they had no rain, is testified both by the Prophets, *Zach. 14. 18*. and by human histories: *Pomp. Mela li. 1. Herodotus in Euterpe. Nec pluvio supplicat herba Iovi, Tibul. lib. 1. Eleg. 8. with thy foot*] that is, with thy diligent labor, signified sometime by the *hand*, *Psal. 128. 2*. sometime by the *foot*, as *Gen. 30. 30*. This condition of the land of Egypt (the house of bondage) figured the estate of men naturally corrupted, which they labor to relieve by their own works, and with the muddy waters which are from beneath, proceeding from earthly wisdom and carnal understanding, *1 Cor. 1. 20, 31. and 2. 4. 5. Ezek. 34. 19. Ier. 2. 13*.

Verse 11. *mountains, &c.*] hereby is meant the commodious, healthful, and pleasant situation of the land, far exceeding Egypt. Wherefore sometime the whole land is signified under the name of a *mountain*, *Exod. 15. 17*. And because it was hills and valleys, it could not be watered with the over-flowing of any river, (as Egypt which was a plain,) but must otherwise be moistened with the rain of heaven, or else remain barren and fruitless. *the rain*] this, as it is most kind, & causeth the earth to be fruitful in nature; so it figured heavenly graces, the doctrine of God's word & spirit, wherewith the souls of men are made fruitful in good works, *Isaiah 45. 8. Mica 5. 7*. See the notes on *Gen. 27. 28. Deut. 32. 2*. The want of rain is on the contrary, a sign of curse, *Zach. 14. 17, 18. Rev. 11. 6*.

Vers. 12. *careth for*] Hebr. *seeketh*, that is, *carefully seeth unto it*, and as the Greek translatheth, *visiteth*. According to this phrase, Zion is called a *city sought*, (that is, *cared for, or regarded*) *and not forsaken*, *Isaiah 62. 12*. And of God's gracious providence towards the land of Israel, David singeth, how the Lord visited the land, and plenteously moistened it, very much enriched it, softened it with showers, blessed the bud of it, crowned the year of his goodness, and his paths [the clouds] dropped fatness, *Psal. 65. 10, 11, 12. the eyes*] this also signifieth God's care and providence, for good, as in the like speeches, *Ier. 40. 4. Ezra 5. 5. Psal. 34. 16*. Though God's providence be towards all people's, and *he giveth to all, life and breath, and all things*, *Acts 17. 25. doing good. giving us rain from heaven, and fruitful seasons, Acts 14. 17*.

causing it to rain on the earth where no man is; on the wilderness, wherein there is no man, Job 38. 26. yet other people's have not the word and promise of God, whereon to depend, as Israel had: whereby they might live, not by bread only, but by every word that proceedeth out of the mouth of the Lord, Deut. 8. 3.

Vers. 13. *if hearkening ye shall hearken*] that is, if ye shall diligently hearken, and obey. This passage of Scripture following, the Jews read daily in their families, as is noted on Deut. 6. 4.

Vers. 14. *the first rain, &c.*] or, *the early rain*. Twice in a year there fell store of rain in Israel; in the beginning of the year, about September or October; and half a year after, which was in Abib (or March) which ecclesiastically began the year unto Israel, as is noted on Exod. 12. 2. whereupon it is called *the latter rain in the first month, Iol* 2. 23. The first rain fell after the sowing of their corn, that it might take rooting in the earth: the latter rain was a little before harvest, that the ear might be full, Of these the Scriptures sundry times speak; but so as that they depended upon God, to whom Israel should obey, and of whom they should ask rain, in the time of the latter rain, Zach. 10. 1. and then he would come unto them (with his blessings) as the rain, as the latter and former rain unto the earth, Hosea 6. 3. So for the fruits, the husbandman waited, and had long patience, until he received the early rain, and the latter rain, I am. 5. 7. Which rain, as it figured heavenly blessings in Christ, Deut. 32. 2. Psal. 72. 6. so they led Israel to the fear of God; but when they revolted from him, they said not in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter rain in his season, Jer. 5. 24. If these rains were seasonable and moderate, the land was fruitful; (as Moses in the next words showeth:) if they failed, then the drought as fire devoured the pastures; if they fell immoderately, the grains rotted under their clods, Joel 1. 19, 17. new oil] These three were for the use of man, and the grass after mentioned, for beasts, as David also showeth in Psal. 104. 13, 14, 15. By these earthly promises God drew his people to obedience: but David had more gladness in his heart, in the light of the Lord's countenance, than when corn and wine increased, Psal. 4. 6, 7.

Vers. 16. *deceived*] or, enticed and drawn away by riches, pleasures, or false persuasions: of which Job saith, *If my heart hath been secretly enticed (or deceived) Job 31. 27. other gods*] that is, Idols, falsely reputed God's: so the Chaldee translath, *Idols (or Errors) of the people's*.

Vers. 17. *shut-up the heavens*] this phrase is used, both for restraining the natural rain for men's sins, 1 Kings 8. 35. and the spiritual rain of God's word and blessings, Revel. 11. 6. *perish quickly*] or, *speedily, suddenly*. The wicked heathens God suffered with much patience, and would not have them destroyed suddenly, Deut. 7. 22. but his own people are threatened for their sins to perish suddenly: for judgment must begin at the house of God, 1 Pet. 4. 17. & he warneth his Church to repent, &c. or else he will come unto her quickly, Revel. 2. 5.

Vers. 18. *phylacteries*] or *frontlets*, written in parchments, and tied to the forehead, as the former were to the hand or arm: of these, see the annotations on Exod. 13. 9. 16. and Deut. 6. 4, 8.

Vers. 19. *teach them your children*] cause your children (Hebr. your sons) to learne them; this explaineth the former precept, *Thou shalt whet them on thy children, Deut. 6. 7.* Abraham (the

father of the faithful) is commended for this, that he would *command his children, and his household after him, to keep the way of the LORD, Gen. 18. 19.* and Solomon's parents taught him the Law, *Prov. 4. 3, 4. and 31. 1, 2, &c. when thou walkest &c.]* answerable to these, are those sayings of Solomon, *When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest; it shall talk with thee: for the Commandment is a Lamp, and the Law is a light, Prov. 6. 22, 23.*

Vers. 20. *door-posts]* of this rite, see the notes on *Deut. 6. 9.*

Vers. 21. *days may be multiplied]* Long life is a blessing, often promised to them that keep God's Law. *Hear, O my son, and receive my sayings, and the years of thy life shall be many, Prov. 4. 10. days of the heavens]* that is, whiles the world endureth; for so long, by the decree of God (in *Gen. 8. 22.*) shall the days of heaven be; and so long shall the heavens be over the earth. And under this, eternal life was also figured. A like promise was for the kingdom of David, or of Christ, that *his throne* should be *as the days of the heavens, Psal. 89. 30.*

Vers. 22. *this commandment]* the Greek explaineth it, *these commandments:* see the notes on *Deut. 5. 31. to cleave]* that is, to continue fast united unto him and his Law, as is noted on *Deut. 10. 20.*

Vers. 23. *drive out]* according to his former promise, in *Exod. 23. 23. 27.—31.* But because Israel kept not God's commandment, this promise was not fully performed, *Judge. 2. 1, 2, 3.*

Vers. 24. *shall tread]* The like promise is made after Moses death to Israel under Jesus their Captain, *Ios. 1. 3.* who was a figure of our Lord Jesus Christ, by whom this promise was fulfilled. *the wilderness]* of Paran, which was the southern border of the land of Canaan. and *Lebanon* a mountain which was the northerne bound. By *and Lebanon,* we may understand *and unto Lebanon,* as the next words manifest. *Euphrates]* in Hebrew, *Pherath:* this is called *the river* for excellency sake, meaning *the great river,* as *Deut. 1. 7. Gen. 15. 18.* and so the Greek translateth it here. It was the eastern border of their territories. *hindmost sea]* or, *after sea,* which the Greek and Chaldee calleth *the Western sea,* meaning the main or *great sea toward the going down of the Sun,* as is explained in *Ios. 1. 4.* which sea is said to be *after* or *behind* them, because it was to the West, and so their western bound. For the East is counted the fore-part of the world, the West behind, the South on the right hand, *Psal. 89. 13.* and the North on the left: all which four parts are called by these names in *Job 23. 8, 9.* See this promise fulfilled in *2 Chron. 9. 26.*

Vers. 25. *stand]* or, *set himself,* that is, *resist* or *withstand* you, as the Greek translateth. So in *Ios. 1. 5. fear]* in Greek, *trembling;* this was fulfilled before, *Deut. 2. 25. Psal. 105. 38.* and after, *Ios. 2. 11. and 10. 10.*

Here beginneth the 47. section, 〈 in non-Latin alphabet 〉 or Lecture of the Law: see *Genes. 6. 9.*

Vers. 26. *I set]* Hebr. *I give*: this was, that they might take their choice of either of these; for so the phrase elsewhere meaneth, *Deut. 30. 19.* and so to manifest, that if the curse or evil came upon them, they caused it themselves.

Vers. 27. *if ye shall hearken]* or, *that ye may hearken*: but the Hebrew *Asher, That*, is sometimes used for *If*, as the Greek here translatheth it, and in *Levite. 4. 22.* So *Asher* in *1. King. 8. 31.* is *Im*, that is, *If*, in *2 Chron. 6. 22.*

Vers. 28. *after other gods]* in Greek, *to serve other gods*, following other religions, or divine services, which the Chaldee calleth *the idols of the people's*. Sol. Rashi observeth from this place, that *whosoever committeth idolatry, he turneth aside from all the way which was commanded to Israel: here upon they say, He that professeth idolatry, is as if he denied the whole Law.*

Vers. 29. *put the blessing]* Heb. *give the blessing*, that is, cause it to be pronounced upon mount Gerizim. The manner is shown in *Deut. 27.* where this Law is repeated and enlarged. A thing is said to be *given* sometime, when it is spoken or pronounced with the mouth, as in *Job 36. 3. Deut. 13. 1, 2. upon mount Gerizim]* or, *towards mount Gerizim*, (which the Greek calleth *Garizim*;) so after, *towards mount Ebal*, (called in Greek *Gaibal*.) For the people stood *half of them over against mount Gerizim, and half of them over against mount Ebal*, as is recorded in *Ios. 8. 33.* And the Hebrew *gnal* sometimes signifieth towards a place, as in *Exod. 9. 22. towards heaven.*

Vers. 30. *Are they not]* that is, *Loe they are*, speaking as of a thing well known. See the notes on *Gen. 4. 7. by the way]* or, *after (behind) the way of the going down of the Sun*, that is, the way towards the West, or Sun-setting. *Gilgal]* the place where Israel was circumcised afterward in Joshua's time, *Ios. 5. 9. Okes of Moreh]* or, *plains of Moreh*, as the Chaldee expoundeth it; which was a place by Shechem, where God first appeared to Abraham after he came into the land of Canaan, and there Abraham built an Altar to the Lord, *Gen. 12. 6, 7.* And that mount Gerizim was by Shechem, (in that part of the country which after was called Samaria) appeareth in *Judge. 9. 6, 7.* And the Hebrews say, in Talmud Bab. in Sotah, *chap. 7.* that Gerizim and Ebal were in Samaria. There on mount Gerizim was the Samaritans Temple, *2 Maccab. 6. 2.* where they worshipped they knew not what, *John. 4. 20. 22.* See also *Josephus Antiq. l. 11. c. 8.* It seemeth they took occasion of that superstition from this Law, thinking Gerizim to be a holy place, because the blessings were pronounced on it; and they called themselves, those *that belong to the blessed mount.* And there have been of them in that place of late years, as *Benjamin* in his *Itinerario* relateth, how he saw the city in a valley between the mountains Garizim and Ebal, wherein the Samaritans dwelled, and did sacrifice there on mount Garizim, alleging that which is written in the Law, *And thou shalt put the blessing upon mount Gerizim.*

## CHAP. XII.

1 Places and monuments of idolatry are to be destroyed: 4 they may not do so unto the Lord, but must seek and keep the place of his service, which he himself should choose. 5 11 14 Thither all their sacrifices & holy things must be brought. 12 18 There they and their families, and the Levite, must eat and rejoice. 15 21 For civil use they might kill and eat within their gates. 16. 23 Blood is forbidden to be eaten. 29 The manner of service which the

Canaanites used, may not be inquired after, nor the like things done unto the Lord, but his commandments only.

These *are* the statutes and the judgments which ye shall observe to do, in the land which Jehovah the God of thy fathers giveth unto thee, to possess it all the days that ye live upon the earth. Destroying ye shall destroy all the places wherein the nations which ye *shall* possess, served their gods, upon the high mountains, and upon the hills, and under every green tree. And ye shall break down their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven *images* of their gods, and ye shall destroy the names of them out of that place. Ye shall not do so unto Jehovah your God. But unto the place which Jehovah your God shall choose out of all your Tribes, to put his Name there, *even* unto his habitation shall ye seek, and thither shalt thou come. And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave-offering of your hand, and your vows, and your voluntary offerings, and the firstlings of your herd, and of your flock. And there ye shall eat before Jehovah your God, and ye shall rejoice in all that ye put your hand unto, you and your houses, *wherein* Jehovah thy God hath blessed thee. Ye shall not do after all *things* which we do here *this* day, *every* man all that *is* right in his *own* eyes. For ye are not come as yet unto the rest and unto the inheritance which Jehovah thy God giveth unto thee. But ye shall pass over Jordan, and dwell in the land which Jehovah your God giveth you to inherit, and he will give you rest from all your enemies round about, and ye shall dwell *in* consistent safety. And there shall be a place which Jehovah your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you, your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all the choice of your vows which ye shall vow unto Jehovah. And ye shall rejoice before Jehovah your God; you, and your sons, and your daughters, and your men-servants, and your women-servants, and the Levite that *is* within your gates, forasmuch as he hath no part nor inheritance with you. Take heed to thyself, lest thou offer thy burnt-offerings in every place which thou shalt see. But in the place which Jehovah shall choose, in one of thy Tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

Notwithstanding, in all the desire of thy soul, thou mayest slay and eat flesh, according to the blessing of Jehovah thy God, which he hath given to thee in all thy gates: the unclean and the clean may eat thereof, as of the Roe-bucke, and as of the Hart. Only the blood ye shall not eat, ye shall pour it upon the earth as water. Thou mayest not eat within thy gates, the tithe of thy corn, or of thy new wine, or of thine oil, or the firstlings of thy herd, or of thy flock, or any of thy vows which thou shalt vow, or thy voluntary offerings, or heave-offering of thine hand.

But thou shalt eat it before Jehovah thy God, in the place which Jehovah thy God shall choose; thou, and thy son, and thy daughter, and thy man-servant, and thy woman-servant, and the Levite that *is* within thy gates: and thou shalt rejoice before Jehovah thy God, in all that thou puttest thine hand unto. Take heed to thyself, lest thou forsake the Levite, all thy days, upon thy land.



When Jehovah thy God shall enlarge thy border, as he hath spoken unto thee, and thou shalt say, I will eat flesh, because thy sold desireth to eat flesh; in all the desire of thy soul thou mayest eat flesh. If the place which Jehovah thy God shall choose, to put his name there, be far from thee, then thou shalt slay of thy herd, and of thy flock, which Jehovah hath given unto thee, as I have commanded thee: and thou shalt eat within thy gates in all the desire of thy soul. But, as the Roe-bucke and the Hart is eaten, so thou shalt eat it: the unclean and the clean shall eat it alike. Only be sure not to eat the blood, for the blood is the soul, and thou shalt not eat the soul with the flesh. Thou shalt not eat it: thou shalt pour it on the earth as water. Thou shalt not eat it, that it may be well with thee, and with thy sons after thee, when thou shalt do that *which is right* in the eyes of Jehovah. Only thy holy things which thou shalt have, & thy vows, thou shalt take up, and go unto the place which Jehovah shall choose. And thou shalt make thy burnt-offerings, the flesh and the blood, upon the Altar of Jehovah thy God; and the blood of thy sacrifices shall be poured out upon the Altar of Jehovah thy God, and thou shalt eat the flesh. Observe and hear all these words which I command thee, that it may be well with thee, and with thy sons after thee forever, when thou shalt do that *which is good and right* in the eyes of Jehovah thy God.

When Jehovah thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou possessest them and dwellest in their land. Take heed to thy self lest thou be ensnated after them, after that they be destroyed from before thee; and lest thou enquire after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto Jehovah thy God; for every abomination to Jehovah which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. Every word which I command you, that shall ye observe to do: thou shalt not add unto it, neither shalt thou diminish from it.

### Annotations.

*Statutes*] Here Moses entereth into the explication of the second commandment, concerning the manner of God's worship, when Israel should come into Canaan; and proposeth in the 12, 13, 14, 15, and 16 chapters, *Statutes* for the service of God; and afterwards *Judgments* for the repressing of evils.

Vers. 2. *destroying*] that is, ye shall speedily and utterly destroy; as the Greek translatheth, *destroy with destruction*. In the Hebrew canons it is said, *We are commanded to destroy the Idol, and the ministering vessels thereof, and whatsoever is made for the same, Deut. 12. 2. And in the land of Israel we are commanded to persecute it, until it be destroyed out of all our land: but without the land we are not commanded to persecute it. But every place which we shall subdue, we are to destroy every Idol that is therein, as it is written (in Deut. 12. 3.) and ye shall destroy the names of them out of that place.* Maimonides in Misneh, treat. of Idolatry, *ch. 7. sect. 1. places*] as houses, high places, temples, and the like. Hereupon *the house of Baal, 2 King. 10. 27. the high places which Solomon and Jeroboam had built for idolatry, 2 King. 23. 13. 15. were destroyed.* But if an house were built for use, and Idols afterwards set up in it, the Hebrews say, *When he had brought in the Idol into the house, so long as it was there, the house was unlawful for any use; when it was taken out, the house was lawful, Maim. treat. of Idola•y, ch. 8. sect. 4. shall possess*] that is, shall subdue and

have dominion over them, as the word often signifieth; see *Levite. 25. 45, 46. Ier. 49. 2. Psal. 82. 8. gods]* that is, as the Chaldee explaineth it, *Idols: there are gods (so called) many; but into*  $\langle\phi\rangle$  *there is but one God, 1 Cor. 8. 5, 6. mountains]* in such high places, all nations for the most part used to serve their gods: into which corruption Israel sometime fell, *2 King. 17. 10, 11. Ier. 3. 6. Ezek. 20. 28, 29. Hos. 4. 13.*

Vers. 3. *pillars]* or *statues, standing Images:* of these see *Exod. 23. 24. Levite. 26. 1. greves]* which were wont to be as temples unto the heathen, as is noted on *Exod. 34. 13.* See also the annotations on *Deut. 7. 5. gods]* in Chaldee, *Images of there Idols. names]* whether in speech, (for the name of other gods might not be heard out of their mouths, *Exod. 23. 13.*) or imprinted in books, graven on pillars, imposed on places, or any other the like. So the Reubenites changed the names of cities, that carried Idol names, *Num. 32. 38.* As the beginning of true religion is *repentance from dead works, Heb. 6. 1.* so in the constituting of God's true service, Moses beginneth with the abolishing of all idolatrous monuments; for *What agreement hath the temple of God with Idols? 2 Cor. 6. 16.*

Vers. 4. *not do so]* in any of the former particulars, or such like: as not to destroy or do evil to God's sanctuary or synagogues, *Psal. 74. 3, 6, 7, 8.* not to break down his Altars, *1 King. 19. 10.* nor to deface any holy writings, or monuments of his name, *Ier. 36. 23.* The Hebrews say, *Whosoever destroyeth any name of the holy pure names, whereby the blessed God is called, is by the law to be beaten; for*  $\langle\phi\rangle$  *of Idols he saith. And thou shalt destroy the names of them, &c. Thou shalt not do so to the Lord thy God. He that takes away but one stone (by way of destroying) from the Altar, or from the Temple, or from any other part of the Court, is to be beaten. Likewise he that burneth any of the wood of the sanctuary, &c. All the holy Scriptures, and expositions of them, it is unlawful to burn any of them, or destroy them with hand, except they be such as are written by heretics, &c. But holy Scriptures when they are old, are to be laid up.* Maimonides in *Iesudei hatorah, ch. 6. sect. 1. 7. 8.*

Vers. 5. *to put his name there]* that is, to have it consecrated unto him, and his divine service. Such was the Tabernacle of Moses, the Temple of Solomon, the City Jerusalem, after God had chosen it; for of them God said, *My name shall be there, 1 King. 8. 29.* and his *Name was called* upon them, *Dan. 9. 18.* and *put there, 2 King. 21. 4, 9. 1 King. 14. 11.* The Chaldee here expoundeth it, *to cause*  $\langle\phi\rangle$  *Majesty (or divine presence) to dwell there.* Now Christ hath abolished the earthly Jerusalem, and requireth worship *in spirit and truth* everywhere, *John. 4. 11, 23. shall ye seek]* for answers and oracles, which from the mercy-seat, and by *Vrim and Thummim*, were given to the people, *Numb. 7. 89. Exod. 25. 22. Numb. 27. 21.* All other places were forbidden; as, *Seek not Bethel, nor enter into Gilgal, &c. Amos 5. 5. shalt thou come]* at all times, when thou wilt offer sacrifice, *Levite. 17. 8, 9.* but three times in the year by express commandment, *Exod. 23. 14.—17.* And there the Lord promised to come unto them and bless them, *Exod. 20. 24.*

Vers. 6. *sacrifices]* of all sorts, as sin-offerings, peace-offerings, and whatsoever pertained to the Alter *Sacrifices* have their name of *slaughter*, which were slain, offered, and eaten before the Lord: the Chaldee here expoundeth it, *the slaughter (or sacrifice) of your holy things. tithes]*

the tenth of the herd and of the flock, which both Priests and people were to bring and slay before the Lord, and eat them in Jerusalem: whereof see *Levite*. 27. 32. and the tithes of corn &c. whereof see *verse*. 17. and *Deut*. 14. 22, 23. *heave-offering of your hand*] the Greek translatheth, *the first-fruits*, and in v.  $\langle \phi \rangle$  . *the first-fruits of your hands*: These are the first-fruits spoken of in *Deut*. 26. 2. &c. which with their hands they brought into the Sanctuary. See the annotations there. *vows, and your voluntary offerings*] such as for God's blessings they willingly gave unto him. The difference of these *voluntary* oblations from *vows*, is shown on *Levite*. 7. 16. *firstlings*] which were given to the Priests, for them to eat, after the blood was sprinkled, and the fat burned on the Altar: see *Numb*. 18. 15, 17.

Vers. 7. *Ye shall eat*] to wit, such things as were lawful for the people to eat: for of all the things forementioned, they might not eat. Some were for the Priests to eat before the Lord; some for the people. *rejoice*] God is to be served with gladness, *Psal*. 100. 1, 2. and the holy things of God might not be eaten with mourning, *Deut*. 26. 14. *Hos*. 9. 4. *ye put your hand*] Hebr. *the putting to (or sending forth) of your hand*. This, though it may be applied to that which they might take and eat, of the holy things, as in *Gen*. 3. 22. yet it seemeth to be more general, for all things that they should do, and all blessings that they should receive, as by comparing this phrase in *Deut*. 15. 10. and 23. 20. and 28. 8. 20. may appear. So after in *verse*. 18. *houses*] that is, *households*, children and such like; as the Chaldee expoundeth it, *men of your houses*: and so Moses explaineth it in *verse*. 12.

Vers. 8. *which we do*] the Greek expoundeth it, *which ye do*. Israel committed idolatry in the wilderness, *Act*. 7. 42, 43. Howbeit this speech of Moses seemeth rather to mean the true service of God, which was not as yet perfected, neither could be in their travels; as it was after in Canaan. *right in his own eyes*] that is, which liketh or pleaseth him: so the phrase meaneth, in *2 Sam*. 19. 6. *1 Chron*. 13. 4. and is often spoken of the corruption of men, as *Judge*. 17. 6. and 21. 25. unto which Moses opposeth that which is right in the Lord's eyes, *verse*. 25, 28. and *chap*. 13. 18. *There is a way which is right before a man, and the end thereof are the ways of death*, *Prov*. 14. 12.

Vers. 9. *the rest*] in Chaldee, *the house (or place) of rest*: meaning the land of Canaan, and in special, *Jerusalem* there, *1 Chron*. 23. 25. where after their travels and wars, the Lord gave rest unto his people, as *verse*. 10. and *1 King*. 8. 56. But David being there, speaketh of another rest, which remaineth for people of God, *Psal*. 95. 11. into which rest, we that believe do enter, and cease from our own works, *Heb*. 4, 3, 8, 9, 10.

Vers. 10. in *confident safety*] or, in *security*; it meaneth without fear, *Judge*. 8. 11. and 18. 7. and without danger of evil, *Psal*. 78. 53. See the like promise in *Levite*. 25. 18, 19. This promise is fulfilled in Christ, by whom we are delivered out of the hands of our enemies, that we might serve God without fear, *Luk*. 1. 74.

Vers. 11. *And there shall be*] or, *And it shall be that the place*, &c. See *verse*. 5. *the choice*] that is, the best, or *fairest*, as the Chaldee translatheth.

Vers. 12. *your gates]* the Chaldee explaineth it, *your cities:* so the Hebrew text sometime explaineth it self, as is noted on *Exod. 20. 10. no part]* of the spoils or inheritance in the division of the land, but the Lord is his part and inheritance. See *Deut. 10. 9. Num. 18. 8.—21.*

Vers. 13. *lest thou offer]* that is, *that thou offer [unspec 13]not.* This precept is often and carefully urged, because the people were prone to fall into the transgression of it, as the histories of Scripture manifest, *1 King. 12, 28, 29, 30. 2 King. 17. 9. 11.* And it taught men the unity of the faith of Christ, and the band of love and peace, to be kept in the heavenly Jerusalem, whither all people should resort, *Rev. 21. 24, 25, 26.*

Vers. 14. *that I command thee]* the Greek addeth, *this day.* So not the place only, but all other things in God's service, were to be according to the word of God, because *the natural man* (not regenerate by God's word and spirit) *receiveth not the things of the spirit of God, neither can he know them,* *1 Cor. 2. 14.* and in the things which he knoweth he corrupteth himself, *Rom. 1. 21.* and God would have *obedience* to his word, rather than *sacrifice,* *1 Sam. 15. 22.*

Vers. 15. *Notwithstanding]* or *Only,* as the word signifieth in *verse. 16. 26.* It is a liberty granted for civil things, but with a limitation. *in all the desire of thy soul]* the Greek translateth, *in all thy desire,* the soul being put for the whole person. It meaneth, *whatsoever thou, or thy soul desireth. mayest slay]* this word is the same that is used for *sacrificing,* (which also was with slaughter of the creature,) but applied here, and often, to the slaying for ordinary food. Of this the Hebrews say, *It is lawful to slay* (for common food) *in any place without the court* (of the Sanctuary;) *for they slay in the court none but the holy things of the Altar only. But it is unlawful to slay common things in the court, either cattle, beast, or bird. And so it is said (in Deut. 12. 21.) If the place be far from thee, which the Lord thy God shall choose, &c. then thou shalt slay &c. and eat within thy gates. Here thou art taught, that they slay not flesh for ones desire, but without the place which the Lord hath chosen. And that which is slain without the place, is lawful to be eaten within all gates. But he that slaieth common things in the court, that flesh is pure, and unlawful to be used; but they bury it, &c.* Maimonides tom. 2. in *Shechitah, ch. 2. sect. 1, 2. to the blessing]* that is, the liberality, or bounteous gift: so restraining all profuse rio•, and keeping men within the limits of their ability. *thy gates]* in the Chaldee, *thy cities;* and so the Greek, *in every city. may eat]* or *shall eat.* God would have no difference of persons, nor of places, nor of clean beasts, (as after followeth) lest there should grow any respect of holiness in such civil things, which might turn to superstition.

Vers. 16. *Only]* as the Greek saith, *But the blood,* to wit, of beasts and o• fowls, *Lev. 7. 26.* this was absolutely forbidden even in civil diet; the reason hereof is noted on *Levite. 17. pour it]* or *shed it on the earth,* and cover it with dust, *Levite, 17. 13.* see the annotations there.

Vers. 17. *Thou mayest •ot]* that is, it is not permitted or lawful forthee, as the Chaldee explaineth it. *gates]* in the Greek and Chaldee, *cities;* so in *verse. 18. and 21.* The second tithe which the owners did eat, was holy, and might not be •a•en but in the place where God's Sanctuary was: see the notes on *Deut. 14. 22, 23. heave-offering]* in Greek, *first-fruits;* in Chaldee, *the separation,* that is, the separated thing: see *verse. 6.* Maimonides in *Biccurim* (or treat. of First-fruits) *chap. 3. sect. 3.* saith, *The heave-offering of thine hand is the first-fruits;* and,

*The Priest that eateth of the first-fruits out of Jerusalem, after that they are brought within the walls, is by the Law to be beaten; for it is said, Thou mayest not eat within thy gates, &c. See more on Deut. 26. 2. 4.*

Vers. 19. *lest thou forsake]* that is, *that thou forsake not*, or neglect not, either by erecting a new ministry, as did Jeroboam, 2 Chron. 13. 9. or by with-holding thy offerings, the means of their livelihood, which is in special here intended. So in Neh. 10. 39. *we will not forsake the house of our God*; where mention is made of bringing up their offerings. The same sin is called the *spoiling of God*, Mal. 3. 8. See also Deut. 14. 27. *upon thy land]* the land of Canaan, out of which in special, tithes, first-fruits, and the like were to be paid. The Greek translatheth, *all the time that thou shalt live upon the land (or earth.)*

Vers. 20. *Because thy soul]* or, as the Greek translatheth, *if thy soul desireth.*

Vers. 22. *as the Roe-bucke]* that is, as common and profane meats, without any respect of holiness. So after, in Deut. 15. 22, 23.

Vers. 23. *Only be sure]* or, *be strong*: the Greek translatheth, *Take heed strongly*: it meaneth a full and firm purpose of heart, not to eat it at any time. Of this Law, see the notes on Lev. 17. 10. &c. *is the soul]* figuratively spoken, because *the soul (or life) is in the blood*, as is expressed, Lev. 17. 11. *not eat the soul]* because God gave them that upon the altar, to make an atonement for their souls, Lev. 17. 11, 12.

Vers. 26. *holy things]* Hebr. *holinesses*: the Chaldee applieth it to their *tithes*.

Vers. 27. *the flesh and the blood]* both of them were wholly brought to the altar, Levite. 1. The Greek translatheth, *the flesh thou shalt offer upon the altar. sacrifices]* to wit, *peace-offerings*, for the flesh of them was eaten by the owners, Levite. 7. 15. *upon the altar]* the Greek translatheth it, *at the base (or foot) of the altar.*

Vers. 28. *in the eyes]* that is, as the Greek and Chaldee expound it, *before the Lord.*

Vers. 29. *to possess them]* or, *to disinherit them*; as the Chaldee saith, *to cast them out*: the Greek translatheth, *to inherit their land*. God having given direction for the place of his worship, now proceedeth with the things and manner of service which they should perform unto him.

Vers. 30. *lest thou be ensnared]* that is, deceived in thy mind, and so fall into sin and destruction, by following their religion. The Greek translatheth, *that thou seek not to follow them*. See Exod. 23. 33. As the nations were to be destroyed, so their idolatrous service was to be abolished, that none of their customs should be retained in Israel. *How did]* Heb. *How will*, that is, *how use they to serve*. Hereupon the Hebrews say, *Thou mayest not inquire (or ask) concerning the way of the service of an idol how it is, although thou serve it not; for this thing <...> to turn after it, and to do as they do*. Maimonides treat. of Idolatry, ch. 2. sect. 2. *will I do]* not unto idols, but to the Lord, as the next verse manifesteth. So not only the worship of false gods, but false or idolatrous worship of the true God, is here forbidden; and all imitation of Idolaters is condemned. So in Levite. 18. 3.

Vers. 31. *every abomination]* the Chaldee expoundeth, *every thing that is abominable before the Lord: in Greek, the abominations which the Lord hateth. to their gods]* the Chaldee expounds it, *to their idols*. This one particular of burning their children, is named, (all other being implied) because herein they shown most zeal and love; as Abraham for sacrificing his son at God's command, is highly commended, *Gen. 22. 12.* and Israel, when they would show themselves most studious to please the Lord, inquired about giving *the fruit of their body for the sin of their soul, Mich. 6. 7.* and sometime practiced this abomination, *Psal. 106. 37, 38. Ezek. 23. 37, 39.* But God here condemneth the most fervent devotion of Idolaters.

Vers. 32. *Every word]* or *thing:* in Chaldee, *every commandment*. Hereby God appointeth his own word and law, to be the only rule of his service, without imitating the customs of others, or devising anything of their own. So in *Levite. 18. 4. Deut. 4. 1, 2.*

### CHAP. XIII.

1 The Prophet that enticeth to idolatry, though he give signs which come to pass, must not be hearkened unto, but put to death. 6. The brother, child, wife, or friend, that enticeth to idolatry, must not be bearkened unto, spared, or concealed, but stoned to death. 12 The city that revolteth to serve other gods, after due inquiry, must be smitten with the sword, men and beasts utterly destroyed, the spoils burned, the city ruined forever, and none of that execrable thing reserved.

IF there arise in the midst of thee a Prophet, or a dreamer of dreams, and he give unto thee a sign or a wonder; And the sign cometh, or the wonder which he spake unto thee, saying; Let us go after other gods, which thou hast not known, & serve them: Thou shalt not hearken unto the words of that Prophet, or unto that dreamer of a dream; for Jehovah your God tempteth you, to know whether you be the lovers of Jehovah your God, with all your heart, and with all your soul. After Jehovah your God shall ye walk, and him ye shall fear, and his commandments shall ye keep, and his voice ye shall obey, and him you shall serve, and unto him shall ye cleave.

And that Prophet, or that dreamer of a dream, shall be put to death, because he hath spoken revolt against Jehovah your God, which brought you forth out of the land of Egypt, and redeemed thee out of the house of servants, to thrust thee out of the way, which Jehovah thy God commanded thee to walk therein: and thou shalt put away the evil from the midst of thee.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which *is* in thine own soul, entice thee in secret, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers. Of the gods of the people's which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth, even unto the *other* end of the earth. Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye spare him; neither shalt thou pity, neither shalt thou conceal him. But killing thou shalt kill him; thine hand shall be first upon him, to put him to death; and afterwards the hand of all the people. And thou shalt stone him with stones, and he shall die, because he hath sought to thrust thee away from Jehovah thy God, which

brought thee forth out of the land of Egypt, out of the house of servants. And all Israel shall hear and fear, and shall do no more as this evil thing, in the midst of thee.

If thou shalt hear (*say*) in one of thy cities, which Jehovah thy God giveth to thee, to dwell there, saying, *Certain* men, the sons of Belial, are gone out from the midst of thee, and have thrust away the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known: Then shalt thou enquire, and shalt search, and shalt ask diligently; and behold (*if it be*) truth, the word certain, this abomination is done in the midst of thee. Smiting thou shalt smite the inhabitants of that city with the edge of the sword, utterly destroying it, and all that is therein, and the cattle thereof, with the edge of the sword. And all the spoil of it thou shalt gather into the midst of the street thereof, and shalt burn with fire the city and all the spoil thereof, every whit, to Jehovah thy God: and it shall be an heap for ever, it shall not be built again.

And there shall not cleave to thy hand ought of the cursed thing, that Jehovah may turn from the burning of his anger, and may give unto thee tender mercies, and may have tender mercy on thee, and multiply thee, as he hath sworn unto thy fathers. When thou shalt obey the voice of Jehovah thy God, to keep all his commandments, which I command thee *this* day, to do that *which* is right in the eyes of Jehovah thy God.

#### **Annotations.**

*IF there arise]* or, *when there shall stand up;* by which word is signified the open and bold carriage of deceivers. Moses having from the first commandment, taught the doctrine of one only God, whom we should in faith, love, and obedience have to be ours, and give ourselves to him; and from the second commandment, taught the right way of serving this God, according to his own word, doth now from the third commandment, teach to beware of the abuse of God's name and word unto vanity, heresy, or idolatry; and so generally warneth Israel to take heed lest they transgressed the first and second commandments by the breach of the third. *in the midst of thee]* speaking to Israel, amongst whom many false prophets did arise, 2 *Pet.* 2. 1. Unto which danger all Churches are subject, as it is said, *Moreover of your own selves shall men arise, speaking perverse things, Act.* 20. 30. *a Prophet]* a public seducer, touching whom he giveth warning first, as afterwards of the private, in v. 6. &c. What a *Prophet* signifieth, is noted on *Gen.* 20. 7. and *Exod.* 7. 1. *dreams]* this was one of the ways, by which prophesy came of old unto men, *Num.* 12. 6. *Ier.* 23. 25. 28. By a *Prophet* he seemeth to denote the principal sort, such as saw visions: by a *dreamer*, the inferior sort, that saw things more obscurely. *he give]* either by word and promise, or by action or gesture, as 1 *King.* 13. 3. and 22. 11. *Mat.* 12. 39, 40. *wonder]* any miraculous, or supernatural thing; as Iannes and Jambres in appearance turned water into blood, *Exod.* 7. 22.

Vers. 2. *or the wonder]* Hebr. *and the wonder:* these are said to *come*, when they are effected or fulfilled: so *Ier.* 28. 9. *Deut.* 18. 22. *saying]* that is, *and he say:* as *saying* in 1 *Chron.* 13. 12. is expounded, *and said* in 2 *Sam.* 6. 9. so in 2 *King.* 22. 9. compared with 2 *Chron.* 34. 16. *after other gods]* the Greek explaineth it, *and serve other gods;* which the Chaldee calleth, *idols of the people's.* Thus the religion given of God by the hand of Moses, was established against all

opposition that after might arise, upon what pretence soever: And so the saith taught by Christ and his Apostles, was confirmed against the future signs, and lying wonders of Antichrist, 2 Thess. 2. 9. 10. The Hebrews say, *If there stand up a prophet, and he doth great signs and wonders, and seeketh to deny (or make false) the prophesy of Moses, we may not hearken unto him, but we know certainly, that those signs are by enchantment and sorcery. For the prophesy of Moses was not by signs, &c. but without eyes we saw, and with our ears we heard as he did hear, &c. Therefore the Law saith, If the sign or wonder come to pass, thou shalt not hearken to the words of that Prophet, (Deut. 13.) for loe, he cometh unto thee with sign and wonder, to make that false which thou hast seen with thine eyes. And for as much as we believe not in a wonder, but because of the commandment which Moses commanded us; how should we receive this sign, which cometh to make the prophesy of Moses false, which we saw and heard?* Maimonides tom. in Iesude hatorah, chap. 8. sect. 3. See also the annotations on Exod. 19. 9.

Vers. 3. *that dreamer*] or, *the dreamer of that [unspec] dream*; and so the Greek translatheth it. *God tempteth*] or *proveth*: See the notes on Gen. 22. 1. But there God himself immediately tempted Abraham; here mediately, and that by evil means, which he of his grace and wisdom ordereth and disposeth for good to his people: as also the Apostle saith, *There must be also heresies among you, that they which are approved may be made manifest among you, 1 Cor. 11. 19.*

Vers. 4. *After Jehovah*] the Chaldee saith, *after the fear of the Lord your God*. Here the Lord and his commandments are opposed to all other: so that *after Jehovah*, meaneth after him only; as our Savior expoundeth a like speech, Mat. 4. 10. from Deut. 6.

Vers. 5. *spoken revolt*] or *apostasy*, that is, *spoken words to cause thee to revolt, or turn away*; as the Greek translatheth, *to make thee to err from the Lord*. This judgment of the false Prophet (as all other weighty matters) none but the high council of 71 Elders might judge of, as the Hebrews say, Talmud. Bab. in Sanhedrin, c. 1. and Maimonides in Sanhedrin, c. 5. See the annotations on Num. 11. 30. *the evil*] both person and work; as the Chaldee translatheth, *the evil doer*: the Greek, *the evil thing*: but in Deut. 17. 7. the Greek translatheth, *the evil one*; which Paul approveth, using the same words, in 1 Cor. 5. 13.

Vers. 6. *thy brother*] by nature, or in the same faith and Church: but the Greek addeth, *thy brother on thy fathers side, or on thy mothers. son of thy mother*] such are dearest brethren, as the example of Joseph and Benjamin showeth, Gen. 43. 34. and 45. 12, 14. *daughter*] Love and affection descendeth from parents to children, as it were by inheritance; and the daughter for in firmity of sex, is most spared and pitied; but may not so be in this case. *of thy bosom*] the Greek saith, *which is in thy bosom, as thine own soul*] most dearely loved, put therefore in the last place; for *a friend sticketh closer than a brother, Prov. 18. 24.* And as man and wife are *one flesh, Matt. 19. 6.* so friends here are as one soul. *entice*] with motions, reasons, exhortations; the Greek translatheth, *exhort*: the Chaldee, *counsel*. The Hebrews write; *He that entiseth any one of Israel, whether man or woman, he is to be stoned; although neither the  $\langle\phi\rangle$  nor the enticed, hath worshipped the idol, yet he doth for teaching to worship it. Whether the intiser be private man, or Prophet, be the enticed one singular person, man or woman, or a few persons, they are to die by stoning. He that intiseth the multitude of a city, he is a thruster away, and is not called an*



*intiser*. Maimonides treat. of Idolatry, chap. 5. sect. 1, 2. See after in *verse*. 13. *other gods*] in Chaldee, *Idols of the people's*: so in *verse*. 7.

Vers. 7. *unto the other end*] that is, all the world over. Hereby God condemneth all the feigned religions throughout the earth, as being gone astray from him: and having made himself and his word known unto Israel, would have them therein to rest their faith, without declining to novelties. *We know that we are of God, and the whole world lieth in wickedness*, 1 John. 5. 19.

Vers. 8. *not consent*] or, *not affect*, have any liking or will unto him. From which word, the Hebrews gather, that *it is unlawful for the enticed to love the intiser*. Maimonides treat. of Idolatry, chap. 5. sect. 4. If he were drawn away by him, so that he said, *Go we and let us serve them, although they had not as yet served, both of them were to be stoned, the intiser and the enticed*. *Ibidem* sect. 5. *eye spare*] to wit, from vengeance. See this phrase in *Gen. 45. 20. Deut. 7. 16. pity*] or use gentleness and indulgence, as *Gen. 19. 16. conceal him*] but bewray, and use all means to bring him to his punishment. Therefore the Hebrews think, that the enticed person was to take witnesses, to see if he would intise before them: if he would not, then (they say) *it is commanded to lay privy wait for him, and they lay wait for none that are guilty of death by the Law, but for this man. And thus they do it: The enticed bringeth two men, and sets them in a dark place, so that they may see the intiser, and hear his words, but he may not see them. Then he saith to the intiser, Say what is it that you said, &c. When he hath spoken, the enticed answereth; How shall we leave our God which is in heaven, and go and serve stocks and stones? If he convert hereby, or hold his peace, he is free: But if he say unto him, thus are we bound to do, and thus it be seemeth us; then they that stood there aloof, bring him to the judgment Hall, and they stone him*. Maimonides treat. of Idolatry, chap. 5. sect. 3.

Vers. 9. *shalt kill him*] by showing the thing to [unspec] the Magistrate, who hath power to kill him: therefore the Greek translath, *Showing thou shalt show concerning him. thine hand*] this is spoken to the accuser, or first witness, who must cast the first stone at him, *Deut. 17. 7*. Of the manner of stoning used in Israel, see the notes on *Levite. 24. 23*.

Vers. 10. *to thrust thee away from Jehovah*] in Chaldee, *to make thee to err from the fear of the Lord*, that is, to go astray from his true worship ••d service, as *fear* in *Isaiah 29. 13*. is expounded *worship*, in *Matt. 15. 9. of servants*] in Greek and Chaldee, *of servitude, or bondage*.

Vers. 11. *shall do no more*] Hebr. *shall not add to do as this evil word*, that is, any such evil thing as this is. For punishment of transgressors, is a mean to restrain others from wickedness, and to make them wise, *Prov. 21. 11*. On the contrary, *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil*, *Eccles. 8. 11*. See the like in *Deut. 17. 13*. The Hebrews gather from the words, *All Israel shall hear, &c.* that a crier was to proclaim before him unto all, the cause of his death; and they note four sorts of evil doers, before whom such proclamation was made; *The rebellious Elder, (Deut. 17. 13.) the presumptuous false witness, (Deut. 19. 19, 20.) the intiser to Idolatry, (here spoken of) and the stubborn rebellious son, (Deut. 21. 18, 21.)* Maimonides tom. 4. treat. of Rebels, c. 3. s. 8.

Vers. 12. *If thou shalt hear say in one*] or, *When thou shalt hear of one*, that is, *of any one of thy cities*. This is one of the most severe laws, wherein God showeth his jealousy and indignation

against idolaters, to the utter rooting out, not only of their persons, but or their posterity, goods, and city it self forever. *of thy cities]* of the cities of Israel, which were God's people, against whom only this law is given, if they should be drawn to idolatry, and not against those that were without. So of spiritual judgment it is said, *Do not ye judge them that are within? But them that are without God judgeth, 1 Cor. 5. 12, 13.*

Vers. 13. *sons of Belial]* that is, wicked or mischievous persons, which the Chaldee interpreteth, *sons of wickedness. Belial* (in Hebrew *Belijagnal*) is by interpretation, *without profit*, or, *without yoke*, that is, lawless, rebellious and wicked; and this name is given unto Satan or Antichrist, opposed unto *Christ*, in *2 Cor. 6. 15.* and to be *sons of Belial*, is to be addicted or given over unto wickedness, as in *1 Sam. 2. 12. Judge. 19. 22. 1. King. 21. 10.* The like is of *a daughter of Belial, 1 Sam. 1. 16.* and *man of Belial. 1 Sam. 25. 25.* and sometime the wicked are simply called *Belial*, as in *2 Sam. 23. 6. Nahum 1. 15.* and as it is here applied to persons, so is it also to wicked things, words or thoughts, as in *Deut. 15. 9. out from the midst of thee]* or, *from among you*, speaking to Israel, from whom such wicked persons might in all ages go forth, as they did also from the Christian Churches, as it is said, *They went out from us, but they were not of us, 1 John. 2. 19.* And this their *going out*, argueth likewise their stubborn and presumptuous carriage in their evil, which they did not in secret, but as proclaiming war against the Lord. *have thrust away]* or, *have driven, have withdrawn*, to wit, *out of the way*, as was expressed in *verse. 5.* the Chaldee expoundeth it, *have caused to err*, (or *go astray*;) and it noteth the force and efficacy or such seducers; as Jeroboam is said to have driven Israel from following the Lord, *2 King. 17. 21.* See before on *Deut. 4. 19. the inhabitants]* This is spoken generally and indefinitely: if all the inhabitants were seduced, there is no doubt but the judgment following was to be executed: the Hebrews also think, if the greater part of the city were drawn away, they all that were seduced, were to die, and the city to be destroyed: but if the lesser part only were withdrawn, then they were killed, but the city it self was to be let stand, as is further shown in the annotations following. *other gods]* in Chaldee, *the idols of the people's*: so here were two evils, the forsaking of the true God, whom they had known, and the following of other gods whom they had not known. Of these the Lord saith by his Prophet, *Bee astonished, O ye heavens, at this, and be horribly afraid: he ye very desolate, saith the LORD; for my people have committed two evils, they have forsaken me the fountain of living waters; they have hewed them out cisternes, broken cisternes that can hold no water, Ier. 2. 12, 13.*

Vers. 14. *Then shalt thou enquire]* he speaketh to Israel, and therein chiefly to the Rulers, whom it most concerned to try out this case: and by these three, *enquire, search, ask*, & that *well* or *diligently*, he teacheth them what care should be had for finding out the truth; that this severe judgment came not upon any without their due demerit. The Hebrews say, *They judge not a city thrust away, but in the judgment hall of 71 (Magistrates:) it is said (in Deut. 17. 5.) Thou shalt bring forth that man or that woman unto thy gates, and shalt stone them, &c. Particular persons are killed by the Judges that are in every city; but the multitude are not killed save by the great Synedrion. The great Court do send, and enquire, and search, till they know evidently, that all the city, or the most of it, is thrust away, and turned to idolatry. Afterward they send two learned men, to admonish and to convert them. If they convert and show repentance, it is well: but if they persist in their folly, the Synedrion do command all Israel to go up against them to war: and they do*

*besiege them, and wage war against them, until the city be broken up. When it is broken up, forthwith they set for them many courts of judgment, and do judge them: whosoever hath two witnesses come against him, that he served an Idol, after they have dispatched him, they put him apart. If all the Idolaters be found the lesser number, they stone them to death, and the rest of the city is delivered. If they be found the greater number, they carry them up to the high Court, and give sentence there against them. Maim. treat of Idolat. c. 4. s. 3. 6.*

Vers. 15. *smite the inhabitants]* the Greek saith, *kill all the inhabitants with the slaughter of the sword: which is to be understood, if they be all found guilty: as they say, They kill with the sword all that have served (the Idol;) and smite every soul, men, women, and children, if all (the city) be thrust away. If the Idolaters be found the greater number, they smite all the little ones, and women of the Idolaters with the edge of the sword. And whether the whole, or the most part, be thrust away, they stone to death those that did thrust them away. Maim. ibid. s. 6. utterly destroying]* with a curse or execration: after the Greek version, *anathematizing. Of such the Hebrews say, The men of the city drawn away (to Idolatry) have no part in the world to come, (that is, in life eternal.) Talmud. Bab. in Sanhedrin, c. Chelek. the cattle]* and of the cattle that is killed, it *⊠* forbidden to make any profit (or use) of them, even as of the Ox that is stoned. Maimonides in Idolatry, c. 4 s. 13.

Vers. 16. *all the spoil of it]* This the Hebrews understand largely, whether they be the goods of the idolaters, or of the other that fell not unto idolatry: for so they write; *The goods of the just men that are within it, if they be the rest of the inhabitants of that city, which are not drawn away with the multitude, they are burnt with the general spoil: for as much as they dwell therein, their goods perish. A company of passengers from place to place, if they pass thorough a city so drawn away, and be drawn away with it; if they have continued in it thirty days, they are killed with the sword, and their goods perish; if not, they are stoned to death, and their goods are to their heirs. The goods of the men of another city reserved therein, are not burned, but returned to the owners; for it is said, The spoil of it, and not the spoil of their neighbors. The goods of the wicked men of that city, which are reserved in another city, if they be gathered together with it, are burnt in the general: if not, they perish not, but are given to their heirs. The holy things within it, such as are sanctified for the Altar, do die; for the sacrifice of the wicked is an abomination. Things sanctified to the maintenance of the Temple, are redeemed, and afterward burnt: for it is said, the spoil of it, not the spoil of heaven. The first-borne, and the tithe that are perfect, are as the holy things of the Altar, and die: such as are blemished, are as the common cattle, and are killed, &c. The second tithes, and the money of the second tithes, and the holy Scriptures that are within (the city) are laid up in store. Maimon. in Idolat. chap. 4. sect. 7, 9, 10, 15. every whit]* The Hebrew Calil here used is sometime an whole burnt offering, *Levite. 6. 22. Deut. 33. 10. Hereupon the Hebrews say, Who so executeth judgment upon the city drawn away (to Idols) loe he offereth the burnt offering Calil; as it is written, every whit (Calil) to the LORD thy God: neither that only, but turneth away burning anger from Israel, (Deut. 13. 17.) and bringeth a blessing and mercies upon them. Maim. in Idolat. c. 4. s. 16. an heap]* the Greek translatheth, *uninhabited; the Chaldee, a desolate heap. The Hebrews say, Whosoever buildeth it, is to be beaten: but it is lawful to turn it into Gardens or Orchards; for it is said, it shall not be built again; not built for a city, as it was before. Maim. ibid. s. 8.*

Vers. 17. *not cleave to thy hand*] that is, thou shalt not make any profit or use to thyself of any of the goods of the city. Compare the example of Jericho, *Ios.* 6. 17. &c. and see the annotations on *Deut.* 7. 26. *from the burning*] the Chaldee expoundeth it, *from the strength*; the Greek, *from the wrath of his anger*, which oftentimes is kindled, not only against the sinners themselves, but all Israel for their sakes, as *Ios.* 7. 1. 11, 12. and 22. 17. 18, 20.

Vers. 18. *obey*] or *hearken to the voice*; in Chaldee, *shalt receive the word of the Lord. that which is right in the eyes*] which the Greek expoundeth, *That which is good and pleasing before the Lord.*

#### CHAP. XIV.

1 God's children are not to disfigure themselves in mourning for the dead, 3 nor eat any abominable thing. 4 What may, and what may not be eaten, of Beasts; 9 of fishes, 11 of souls. 19 Creeping things may not be eaten, 21 nor that which dieth of it self. 22 Tithes to be eaten before the Lord, 24 or (if the way be too long) to be turned into money, and it to be bestowed on things which they should eat and drink with joy before the Lord. 27 The Levite may not be forsaken. 28 The third years tithe; for the Levite, stranger, fatherless, and widow.

YEe *are* the sons of Jehovah your God: ye shall not cut yourselves, nor put baldness between your eyes for the dead. For thou *art* an holy people to Jehovah thy God; and Jehovah hath chosen thee to be unto him a people of peculiar treasure, above all people's which *are* upon the face of the earth.

Thou shalt not eat any abomination. These *are* the beasts which ye shall eat; the Ox, the Lamb of sheep, and the Kid of Goats. The Hart, and the Roe-buck, and the Fallow-deer, and the Wild-goat, and the Pygarg, & he Wild-ox, and the Chamois,

And every beast that parteth the hoof, and cleaveth a sunder the cleft of two hoofs, that cheweth the cud among the beasts, that ye shall eat. But this ye shall not eat, of them that chew the cud, or of them that part the cloven hoof; the Camel, and the Hare, and the Conie, because they chew the cud, but they part not the hoof, they *shall be* unclean unto you. And the Swine, because he parteth the hoof, & *cheweth* not the cud, he *shall be* unclean unto you: of their flesh ye shall not eat, and their carcass ye shall not touch.

These ye shall eat of, all that *are* in the waters, all that hath sin and scale shall ye eat.

And all that hath not sin and scale, ye shall not eat, it *shall be* unclean unto you.

Every clean bird ye shall eat. But these *are* they of which ye shall not eat: the Eagle, and Ossifrage, and the Osprey: And the Vulture, and the Kite, and the Glede, after her kind: And every Raven after his kind: [unspec 15]

And the Owl, and the Night-hawk, and the Sea-gull, and the Hawk after his kind:

And the great Owl, and the little Owl, and the Red-shanke: And the Pelican, and the Gier-eagle, and the Cormorant: And the Stork, and the Heron after her kind, and the Lapwing, and the Bat: And every creeping thing that flieth, it *shall be* unclean unto you: they shall not be eaten. Every clean fowl ye shall eat. Ye shall not eat of any carcass; thou shalt give it unto

the stranger that is in thy gates, that he may eat it; or *thou mayest sell it* unto an alien; for thou art an holy people unto Jehovah thy God. Thou shalt not seeth a Kid in his mothers milk.

Tithing thou shalt tith all the revenue of thy seed, that the field bringeth forth, year by year. And thou shalt eat before Jehovah thy God, in the place which he shall choose, to cause his name to dwell there, the tithe of thy corn, of thy new wine, and of thy new oil, and the firstlings of thy herd, and of thy flock, that thou mayest learn to fear Jehovah thy God, all days. And if the way be too much for thee, that thou art not able to carry it, because the place is far from thee, which Jehovah thy God shall choose, to set his name there, when Jehovah thy God hath blessed thee; Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which Jehovah thy God shall choose. And thou shalt give the money, for all that thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee: and thou shalt eat there before Jehovah thy God; and thou shalt rejoice, thou and thine house. And the Levite which is within thy gates, thou shalt not forsake him, for he hath no part nor inheritance with thee.

At the end of three years thou shalt bring forth all the tithe of thy revenue in that year, and shalt lay it up within thy gates. And the Levite, because he hath no part nor inheritance with thee; and the stranger, and the fatherless, & the widow which are within thy gates, shall come, and shall eat, and be satisfied; that Jehovah thy God may bless thee, in all the work of thine hand, which thou shalt do.

#### **Annotations.**

*THE sons of Jehovah]* or, *sons to Jehovah:* the Chaldee translatheth, *sons before the Lord.* Under the name *sons*, he implieth *daughters* also, as is expressed in *Deut. 32. 19. 2 Cor. 6. 18.* Moses here entereth into precepts concerning the communion of the Saints among themselves, which should be holy; who, as they must abstain from false gods, so from communion in the rites and ordinances of religion, with the children of such. Christ is the Son of God in nature, the *Son of his love, Coless. 1. 13.* We in Christ are the sons of God by *adoption, Rom. 8. 15. by faith in Christ, Gal. 3. 26. So many as are led by the Spirit of God, Rom. 8. 14.* and are made partakers of his love, as it is written, *Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God, 1 John. 3. 1. not cut yourselves]* as was the manner of the heathens, especially in their sorrow, *1 King. 18. 28. Ier. 41. 5.* and in particular, when their friends died, *Ier. 16. 6.* which thing is chiefly intended here. The Chaldee translatheth, *ye shall not make a tumult.* Because they are the children of God, therefore they must walk in his *fear, 1 Pet. 1. 17.* and *purify themselves, even as he is pure, 1 John. 3. 3.* and bear all accidents and afflictions that come upon them, patiently; and forsake all heathenish customs, and not hurt their own bodies, which are the *Temples of the holy Ghost, 1 Cor. 6. 19.* See the notes on *Levite. 19. 28.* The Hebrews say, that *Gedidah*, the *cutting* here spoken of, and *Seritah*, the *incision*, in *Levite. 19. 28. are one thing:* and he that cutteth himself *for the dead, whether it be an incision with his hand, or an incision with an instrument, he is to be beaten.* Maimonides treat. of idolatry, *chap. 12. sect. 13. put baldness]* that is, make yourselves bald, by shaving or plucking off the hair; which also they used in mourning for the dead, *Ezek. 7. 18. and 27. 31. Ier. 16. 6. and 48. 37.* See also

Levite. 21. 5. and 19. 27. *between your eyes]* that is, on the fore-part of your head: as the *Phylacteries* which were to be between their eyes, were worn on their heads, as is noted on *Exod.* 13. 9. 16. And in *Levite.* 21. 5. it is written, *They shall not make baldness upon their head. for the dead]* this is an explanation of that which elsewhere he saith, *for a soul, Levite.* 19. 28. and 21. 1. The Hebrews here say, *If your father die, ye shall not cut yourselves, nor make you bald nor sorrow more than is meet; for you are not fatherless, because you have a father who is great, living, and permanent, even the holy blessed God. But an Infidel, when his father dieth, hath no father that can help him in time of need; for his father which is left him is of wood, & his mother of stone; as it is written, saying to a stock. Thou art my father, & to a stone, Thou hast brought me forth, (Ier. 2. 27.) therefore they weep & cut themselves, & make them bald. And further, because thou art an holy people, therefore thou mayest not deforme thyself (or make thee ill-favored.)* Chazkuni on *Deut.* 14. Yea, even the wise among the heathens themselves, blamed this folly in men, that mangled their bodies for the dead, calling them *Varia & detestabilia generalugendi, pedores, muliebres lacerationes genarum, pectoris, foemorum, capitis percussiones.* Cicer. *Tusc. quaest.* l. 3.

Vers. 2. *of peculiar treasure]* in Greek, *a peculiar people;* in Chaldee, *abeloved people:* see the annotations on *Exod.* 19. 5.

Vers. 3. *any abomination]* This Sol. Rashi, and the Targum called Jonathan's, well explain, *anything that I have made abominable to you, (or, put far from you.) For every creature of God is good, 1 Tim.* 4. 4. and there is *nothing common (or unclean) of it self, Rom.* 14. 14. but by the ordinance of God, certain creatures, meats and drinks were made unclean unto the Jews, yet not forever, but *imposed upon them until the time of reformation, Heb.* 9. 10. And this law taught them holiness, in abstaining from the impure communion with the wicked, *Act.* 10. 13. 17. 20. 28. See the annotations on *Levite.* 11. The Hebrews saw this mystery; for Baal Hatturim on this place noteth, *Next unto these words, For thou art an holy people, &c. he saith, Thou shalt not eat any abomination; meaning, that they should not be commixed* (⊠) *infidels, for infidels are like unto beasts.*

Vers. 4. *Kid of goats]* or, *the lamb of goats:* the Hebrew *Seh,* is either a young sheep, or a young goat, as *Exod.* 12. 4, 5. and by naming *the Lamb,* he meaneth all the breed of these beasts, young or old; as *the son of man,* is used for any man generally, old or young, *Psal.* 144. 3. *Job* 25. 6.

Vers. 5. *Hart]* in Hebrew, *Ajal,* a wild beast well known, whose female is called an *H••de,* *Gen.* 49. 21. *light of foot, 2 Sam.* 22. 34. *bringing forth her young with great sorrow, Job* 39. 1, 2, 3. Such were meat at Solomon's table, *1 King.* 4. 23. *Roe-buck]* in Hebr. *Tsebi,* of the pleasa (⋯) *le or beauty of this beast; in Chaldee, Ta•ja;* in Greek, *Dorkas:* (whereupon the woman named in Syriac, *Tabitha, Act.* 9. 36. is by interpretation, *Dorkas;* in English, a *Roe:*) this beast is very swift, *2 Sam.* 2. 18. *1 Chron.* 12. 8. *Song* 8. 14. eaten also at Solomon's table, *1 King.* 4. 23. *Fallow-d•ere]* or, *Wilde-ox. Bugle, or Buffel:* in Hebr. *Iachmer,* (a word not found but here, and in *1 King.* 4. 23.) the Greek translateth it, *Boubalos,* that is, the *Buffe, Buffel, or Wilde-ox,* which somewhat resembleth our common Ox, but is of another kind, bigger, black, and more fierce. The Chaldee and Arabic retain the Hebrew name, *Iachmura,* which some Hebrews say, is a beast

like unto a great goat. Some late Expositors make it a beast like an Ass; as an Ass in Hebr. is called *Chamor*. *Wild-goat*] in Hebr. *Acco*, a word not found but in this one place: of it some think the Latin *Alce* (by putting in the letter *l*) is derived, which we call the *Elch*; a beast somewhat like a Fallow-deer. The Greek translatheth it *Tragelaphos*, that is, a *Goat-heart*, which is in part like a Goat and an Hart: such are found in Arabia. The best Hebrew expositors say, it is the *wild-goat*, or *rock-goat*, so named of climbing the rocks. It is a beast of another kind than the common goat; for be it wild or tame, the beast is the same. *Pygarg*] so the Greek and old Latin version translate the Hebrew *Dishon*, here only used: which the Chaldee calleth *Rema*, of *highness*. The *Pygarg* is a wild beast like a fallow deer, or Roebuoke. *Wild-ox*] or, *Wild-bull*: so both Onkelos and Jonathan, the Chaldee paraphrasts, do translate the Hebrew *Teo*, used only here, and in *Isaiah*. 51. 20. where it is called *T* ⟨...⟩ The Greek translatheth it. *Oryx*, which is a beast like a Goat. The Arabike nameth it *Tajetal*. *Chamois*] this name is borrowed of the French, as being a beast like a wild Goat. The Hebrew name is *Zemer*, the Arabic *Zirapha*; both have the signification of *cutting*. The Greek translatheth it *Camelopardalis*, which is a word compounded of the *Camel* and the *Pantheresse*. The Chaldee calleth it *Ditsa*, which is a kind of *Roe*. These seven sorts of beasts, and three of cattle, are all to be understood of several kinds, (as the Scripture giveth them everyone a several name) and are not to be distinguished by their wildness, or tameness, but by their different nature; for as the Hebrews say, *the wild Ox, and the (Ox) fatted in the stall, these are of the kind of the Ox*. Maimonides treat, of forbidden meats, *ch. 1. sect. 8*. And the Scripture confirmeth this, as when he saith of David, *He sacrificed oxen and fatlings*, 2 *Sam.* 6. 13. that is, oxen fed in the pastures, and fatted in the stall. Moreover they say, that there are no other cattle, or beasts in the world, lawful to be eaten, save these ten kinds, rehearsed in the Law; they and the kinds of them, as is noted on *Levite*. 14. 3. And further, they have this saying, *Though all these (ten kinds) are lawful to be eaten; yet we must put a difference between the clean cattle, and the clean beasts. For the beasts, their fat is lawful (to be eaten) and their blood must be covered: [Levite. 17. 13.] but clean cattle, their fat is unlawful to be eaten, [Levite. 7. 23.] and there is no charge to cover their blood*. Maimonides treat. of forbidden meats, *chap. 1. sect. 9*.

Vers. 6. *that cheweth*] understand, *and that cheweth*, (as the Greek addeth the word *and*) for it must do both, else it was not clean. And here, because the former beasts may be unknown by their names, (as is to be seen by the variety of interpretations) God giveth two general signs to know a clean beast by, the *parting of the hoof in twain*, and the *chewing of the cud*; of which, see the annotations on *Levite*. 11. 3.

Vers. 7. *Camel*] of this and the rest that follow, see the notes on *Levite*. 11. 4.—7. and of the exception how in cases of necessity unclean meats might be eaten, it is there spoken. *they chew*] or every of *them cheweth*.

Vers. 9. *in the waters*] whether *in the seas*, or *in the rivers*, *Levite*. 11. 9. *fin and scale*] in Greek and Chaldee, *sins and scales*: see the annotations on *Levite*. 11. 9. &c.

Vers 10. *unclean*] and so an *abomination*, as is said in *Levite*. 11. 10, 11. that their *flesh* might not be eaten, nor their *carcasses* touched, as before in *verse*. 8.

Vers. 12. *Eagle*] of this, and the rest that follow, see the annotations on *Levite*. 11. 13, &c.

Vers. 13. *Vultur*] called here in Hebrew, *Raah*, of *Seeing*; in *Levite*. 11. 14. *Daah*, of *Flying*. Chazkuni here saith, *Raah and Daah are one, and it is called Raah, because it seeth much*. Jonathan in his Targum calleth it, *the white Dajetha*, according to the name in *Levite*. 11. and Onkelos nameth it *Bath canpha*, that is, *Daughter of wing*. *Glede*] a kind of Kite or Puttock, in Hebrew *Dajah*: this is not mentioned in *Levite*. 11. (see the annotations there on *verse*. 14.) the Greek calleth it *ctinos*, that is, a *Glede* or *K•e*.

Vers. 15. *Owl*] or, *young Owl*, or *young Ostrishe* see the notes on *Levite*. 11. 16. for this and the rest that follow.

Vers. 19. *that flieth*] or, *of the flying sowle*: in Greek, *all the or•ping things of fowls*; which Jonathan, Sol. Rashi, and others, expound of *fi•es, bees, hornets*, and all such like: see *Levite*. 11. 20.

Vers. 20. *clean fowl*] or, *clean flying thing*; implying the kinds of *Locusts*, which were lawful to be eaten, *Levite*. 11. 21, 22.

Vers. 21. *any carcass*] the flesh of a clean beast or fowl, that either dieth alone, or is not orderly slain: see the annotations on *Levite*. 17. 15. *the stranger*] not the Proselyte, or stranger joined to the Church, for such were bound to keep the whole law, and this in special, *Levite*. 17. 15. but as both the Chaldee paraphrases expound it, *the uncircumcised stranger that is in thy Cities*; and the Greek, *the sojourner that is in thy cities*. Of three sorts of strangers, see the notes on *Exod*. 12. 43, 45, 48. This stranger here spoken of, the Hebrews call *Ger toshab*, that is, the *stranger inabstant* (or *Sojourner*; in Greek, *Paroikos*;) and they describe him thus; *Ger toshab is an heathen, who takes upon him that he will serve no idol, with the residue of the commandments which were commanded to the sons of Noah*, [whereof see the notes on *Gen*. 9. 4.] *but he is not circumcised nor baptized. Such an one they (the Israelites) do receive, and he is of the Saints of the nations of the world. And why is he called Toshab (an inhabitant?) because it is lawful for us to let him inhabit amongst us in the land of Israel*. Maimonides tom. 2. in *Issurei biah*. ch. 14. sect. 7. Of such, they held that they might be in the state of salvation, as they confess elsewhere, *The Saints of the nations of the world, they have a portion in the world that is to come* (in life eternal) Maimonides treat. of repentance, chap. 3. sect. 5. *sell it unto an alien*] or, *sell thou it to a forrainer*; in Chaldee, *to a son of the people's*; an heathen that dwelt not in the land of Israel. *an holy people*] and therefore art to show forth holiness in obeying all the commandments of the Lord, though imposed but for a time, and as shadows of better things. For *meats, and drinks, and divers washings, and carnal ordinances*, were imposed on the Jews, *until the time of reformation*, *Hebr*. 9. 10. But now it is said, *Let no man judge you in meat or in drink, &c. which are a shadow of things to come, but the body is of Christ*, *Coloss*. 2. 16, 17. *not seeth a Kid*] this Law is twice given before, in *Exod*. 23. 19. and 34. 26. see the annotations there. Under the name of a *Kid*, the Hebrews understand a *Lamb* also, and *Calf*, or other beast: and by *seething*, they imply also *eating*, or making any profit or use of flesh so boiled. The Chaldee. translateth, *thou shalt not eat flesh with milk*.



Vers. 22. *Tithing thou shalt tithe*] that is, shalt in any wise, carefully, faithfully separate the tithe; meaning the second tithe which themselves were to eat, *verse. 23.* for there was a first tithe, which was given to *the Levites*, out of which the Levites paid a tenth part again to the Priests, *Num. 18. 24.—28. Nehem. 10. 37, 38.* Then of that which remained, the owners separated a second tithe, which themselves did eat before the Lord, the first and second year: in the third year it was given to the Levites, and to the poor, *Deut. 14. 28, 29.* In the fourth and fifth years, it was eaten again by the owners, and in the sixth year was given to the poor. The seventh year was a rest and Sabbath to the land, then all things were common, *Exod. 23. 10, 11.* And this course they were constantly to follow in Israel. Hereof it is written by the Hebrews thus; *After that they have separated the first tithe, every year they separate a second tithe, Deut. 14. 22. and in the third year, and in the sixth, they separate the tithe of the poor, instead of the second tithe. In the first (day) of Tisri (or September) is the beginning of the year for the tithe of corn, and of pulse, and of herbs: and wheresoever the beginning of the year is mentioned, it is the first of Tisri. And the fifteenth of Shebat [that is the eleventh month which we call January] is the beginning of the year for the tithe of trees (fruit) Maimonides tom. 3. in Maaser sheni (or treat. of the second tithe) chap. 1. sect. 1, 2. See also the annotations on Levite. 27. 30. &c. all the revenue] or, all the in-come, that is, fruits or increase which are gathered and brought in for food: the reason of the name appeareth in 2 Sam. 9. 10. thou shalt till the land for him, and thou shalt bring in (the fruits) that thy Masters son may have food to eat. The Hebrews say, All man's meat that is kept, which groweth out of the ground, oweth an heave-offering: and it is commanded to separate out of it, the first-fruits for the Priest, &c. and likewise the tithes. Maimonides in Trumoth, chap. 2. sect. 1. And whereas the Scripture sometime speaketh of Revenue, sometime of Corn (as after in *verse. 23.*) sometime of a Morsell of bread, (as in *Judge. 19. 5.*) they say, the grain, when it is cared, is called (*Tebuah*) Revenue, everywhere; and after that it is threshed and fanned, it is called (*Dagan*) Corn; and when it is ground, kneaded, and baked, it is called (*path*) a Morsell, or Bread. Maim. in Beracoth, chap. 3. sect. 1. that the field bringeth forth] or, that cometh out of the field; in Greek, the generation (or increase) of thy field. year by year] so the Greek also interpreteth the Hebrew phrase, year year, which is elsewhere written, year by year, *Nehem. 10. 35.* and *Jonathan* in his Targum explaineth it, every year and year. whereto he addeth, and not the fruits of (one) year, with the fruits of another year: meaning, that they must separate their tithes yearly, and not put two years tithe into one.*

Vers. 23. *shalt eat*] in Greek, *shalt eat it:* speaking of the tithe which the owners should eat: and so *Jonathan* in his Targum saith, *Ye shall eat the second tithe before the LORD. before Jehovah*] the tithes which were given to the Priests, they might eat in every place, *Num. 18. 31.* this second tithe was holy, and might not be eaten but where God's sanctuary was; as within Jerusalem when the Temple was there built. *The second tithe is eaten by the owners, within the walls of Jerusalem (Deut. 14. 23.) Whosoever eateth so much as an olive of the second tithe, or drinketh of it the fourth part (of a Log) of wine, without the wall of Jerusalem, is to be beaten, as it is written (in Deut. 12. 17.) thou mayest not eat within thy gates, the tithe of thy corn, or of thy wine, or of thine oil, &c. and he is to be beaten for everyone in particular: therefore if he eat of them all three, without the wall, he is beaten three times. Maim. in Maaser sheni, chap. 2. sect. 1. 5. This is meant (they say) if he eat thereof without the walls of Jerusalem, after it is once brought in thither; But if he*

eat of it, before it cometh within the wall of Jerusalem, he is chastised with stripes. *ibid.* sect. 6. Of beating, see *Deut.* 25. 2, 3. and of the holy manner of eating it, see *Deut.* 26. 14. *his name]* in Chaldee, *his divine presence (Shekhinah)* whereby God's presence with his Church in Christ, and by his Spirit, is meant: see the notes on *Exod.* 34. 9. *firstlings]* these were given to the Priests, *Num.* 18. 15. *Nehem.* 10. 36. who had many other gifts, of which, some might not be eaten but in the court of the sanctuary; some (of which number these firstlings were) might not be eaten but in the holy City: and some might be eaten everywhere. See the annotations on *Numb.* 18. *to fear]* this is the end of this ordinance, that the people might be enured with the fear, religion, and service of God: (for *fear* is sometime used generally for God's worship, *Isaiah* 29. 13. with *Matt.* 15. 8, 9.) And this *fear* they learned both by the action it self, eating the tithe of all their fruits, with joy and thankfulness to him that so blessed their land and labors, the tenth whereof they consecrated unto him: and by beholding the other holy things, and religious actions, performed by all Israel at their solemn feasts. In this latter sense *Chazkuni* here expoundeth it thus; *That when thou goest up to the feast, to eat thy second tithe, and shalt see the Priests in their service, and the Levites in their singing, and the Israelites in their standing, and the Synedrion (or Magistrates) fitting and judging the judgments of Israel, and the Doctors teaching; (for from thence doctrine went forth unto all Israel) thou mayest learn to fear the Lord thy God.*

Vers. 24. *too much for thee]* that is, as the Greek explaineth it, *be far away from thee. to carry it]* in Greek, *to carry them*, meaning the tithes fore-mentioned. *hath blessed thee]* that is, hath given thee so great an increase, that the tenth of them is more than thou canst carry to the place of God's Sanctuary.

Vers. 25. *turn it]* or, *sell it for money:* Hebr. *give it for silver;* which the Greek translatheth, *sell them for silver.* Of this the Hebrews have these ordinances; *He that will redeem the fruits of the second tithe, redeemeth them by their price (or worth) and saith, Loe this money is instead of these fruits, &c. and he carrieth the money up to Jerusalem. He that redeemeth his second tithe, blesseth God for the redemption thereof. When they redeem it, it is not by the name of Tithe, but by the name of common (or profane) things: and they say, How much are these common fruits worth; though all do know that they are Tithes. They redeem not the tithe fruits, but with silver; and they redeem them not with silver •••oynd, but with silver stamped, which hath some figure or writing upon it: and if he redeem it with a wedge of silver, or the like, he doth nothing. He may not redeem it with money which is not currant at that time, and in that place. Neither may he redeem it with money which is not in his own power; as it is written, Thou shalt bind up the money IN THINE HAND. He that redeemeth his second tithe before he have separated it; as if he say, The second tithe of these fruits be redeemed with this money; he saith not anything, seeing he hath not set out the tithe. But if he have set them out, and then say, the second tithe which is in the North, or in the South, be common (or profane) for this money; loe then it is redeemed. When they redeem the second tithe, it must be with the worth thereof, and not by guess, but exactly, by the measure, or by the weight thereof, and so they give the price. If the price, be known, he may redeem it by the mouth of one; but if it be not known, as if the wine begin to be sour, or the fruits to be rotten, &c. he is to redeem it by the mouth of three chapmē. They may not carry the tithe fruits from one place to another, to redeem them there. Maimonides in Maaser sheni, chap. 4. and binds up]* the Greek saith, *and shalt take the money in thine hands.*

Vers. 26. *thy soul asketh of thee*] in Greek, *thy soul desireth*; by soul, meaning appetite or lust after meat or drink, as in *Psal. 78. 28. they asked meat for their soul*. They might not bestow the money on other things, than for food or anointing, as the Hebrews declare it thus; *He may not take for the money of the tithe, ought save man's meat, which groweth out of the earth, or which is nourished by that which groweth out of the earth; as the particulars expressed in the Law, oxen, sheep, wine, or strong drink. Therefore they may not buy with the tithe money water or salt, &c. because they grow not out of the ground. Honey, eggs, and milk, are as oxen, and sheep; for though they grow not out of the earth, yet are they proceeded of them which are nourished from the earth. Likewise, they buy not a beast with the tithe money out of Jerusalem.* Maim. in *Maaser sheni, chap. 7. s. 3, 4, 5, 16. and thine house*] in Chaldee, *the men of thy house*; meaning such as were clean, the unclean might not by the Law, *Deut. 26. 14. Who so eateth of the second tithe, in his uncleanness, is to be beaten.* Maim. in *Maaser sheni, ch. 3. s. 1.*

Vers. 27. *thy gates*] in Greek and Chaldee, *thy cities*: so in v. 28. *not forsake him*] that is, not neglect him, but minister sufficient for him also to eat, drink and rejoice; seeing he hath no land of his own, to supply this unto him: See *Deut. 12. 19.* And this here seemeth not to be meant only of the first tithe, commanded to be given unto the Levites, *Num. 18.* but of communicating also these second tithes with them, to rejoice together, as may be gathered by the Law following, v. 29.

Vers. 28. *At the end of three years*] in Greek, *After three years*: but it is meant in the third year, to wit, of the seventh or Sabbath year; and so again in the sixth year, for every third year is meant. Therefore in *Deut. 26. 12.* it is written, *In the third year. all the tithe*] The Hebrews write, *After a man hath reaped the seed of the earth, or gathered the fruits of the trees, and ended the work thereof; he separateth out of it, one of fifty; and this is called the great Heave-offering (or first-fruits) and it is given to the Priest: and of this is spoken in Deut. 18. 4. Afterward he separateth out of the remainder, one of ten; and that is called the first tithe; and he giveth it to the Levites: and this is mentioned in Num. 18. 24. After this, he separateth out of the residue, one of ten; and that is called the second tithe: and it is for the owners, and they eat it in Jerusalem: and this is spoken of in Levite. 27. 30, 31. and Deut. 14. 22. According to this order do they separate in the first year of the seven, and in the second, and in the fourth, and in the fifth. But in the third, and in the sixth of the seven, after they have separated the first tithe, he separateth out of the remainder, another tithe, and giveth it to the poor, & that is called the tithe of the poor. And these two years there is no second tithe but the tithe of the poor; and that is spoken of in Deut. 14. 28. & 26. 12. The year of Release [which is the seventh year] is all free; and there is in it no heave-offering, nor tithes at all, either first or second, or tithe of the poor.* Maimonides tom. 3. in *Mattanoth, gnanijim, ch. s. 2.—5. thy gates*] in Greek and Chaldee, *thy cities*: implying cities, suburbs, and fields about them; but not out of the land; as the Hebrews say, *They may not carry out of the land, for it is said, WITHIN THY GATES; and (in Deut. 26. 12.) That they may eat within thy gates.* Maimonides in *Mattanoth, ch. 6. s. 17.*

Vers. 29. *the Levite*) he was to have all the first tithe, *Num. 18. 24.* and of that do the Hebrews understand this, and not of the second tithe: as *Sol. Rashi* here saith, *The Levite (shall come) and take the first tithe: and the stranger and the fatherless, and they shall take the second tithe, for it is for the poor of this year.* And *Chazkuni* saith, *In the third year, the first tithe is for the Levite, and*

*the second tithe is to be divided unto the poor. See the notes on Num. 18. shall eat and be satisfied] or, eat and have their fill. They were not bound to eat it in Jerusalem, as the second tithe of the former two years; but might eat it within any of their gates. About the distribution of this tithe, they had these orders: The owner of the field, when poor folk pass by him, and he have there the tithe of the poor, he giveth to every poor body that passeth by him, so much of that tithe as may satisfy him, according to Deut. 14. 29. How much is that? If it be of wheat, he gives him not less than half a Kab: if of barley, not less than a Kab: of rye, not less than a Kab: of figs, not less than five and twenty shekels weight: of wine, not less than half a Log: of oil, not less than a quarter (of a Log) &c. And if he give him of any other fruits, it is not less than that he may sell, and buy with the price thereof two meals meat. If there be many poor, and he have not enough to give unto everyone according to the measure, then he setteth (the tithe) before them, and they part it among themselves. With the second tithe they may not pay debts, or wages, nor redeem captives with it, nor give alms thereof, &c. Maimonides in Mattanoth gnan, ch. 6. in all the work] that is, all the works, as the Greek and Chaldee explain it; or, in every work. This manner of speech, that he may bless thee, is a promise, and he will bless thee, (as Judge not, that ye be not judged, Matth. 7. 1. meaneth, and ye shall not be judged, Luke 6. 37.) and it showeth how godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim. 4. 8. Unto such duties as these, and to works of mercy, there are often annexed promises of blessing in the Scriptures, Prov. 3. 9, 10. Ezek. 44. 30. Mal. 3. 10. 11. 2 Cor. 9. 6.—10.*

#### CHAP. XV.

1 The seventh year, a year of release for the poor. 7 Unto the poor men must lend freely, and give; the seventh year must be no let thereof. 12 An Hebrew servant must be set free in the seventh yere, and liberally rewarded. 16 If he will not go out free, his ear must be bored, and he is a servant forever. 19 All firstlings, males of the cattle, are to be sanctified unto the Lord, and eaten before him; 21. Except it have a blemish, then is it to be eaten by any in any place: 23 But not the blood.

AT the end of seven years thou shalt make a release. And this is the manner of the release; that every creditour that lendeth *ought* unto his neighbor, do release *it*: he shall not exact of his neighbor, and of his brother, because he hath proclaimed a release to Jehovah. Of a forrainer thou mayest exact *it*: but *that* which is thine, with thy brother, thine hand shall release. Only, that there be not in thee a needy *man*; for Jehovah blessing will bless thee in the land which Jehovah thy God giveth to thee *for* an inheritance, to possess it. Only, if hearkening thou wilt hearken unto the voice of Jehovah thy God, to observe to do all his commandment which I command thee *this* day. For Jehovah thy God blesseth thee, as he hath spoken unto thee; and thou shalt lend unto many nations; but thou shalt not borrow; and thou shalt rule over many nations, and they shall not rule over thee.

If there shall be in thee a needy *man*, of one of thy brethren, in any of thy gates, in thy land which Jehovah thy God giveth unto thee, thou shalt not make strong thine heart, nor shut thine hand from thy brother the needy *man*. But opening thou shalt open thine hand unto him, and lending thou shalt lend him enough *for* his want, *that* which is wanting unto him. Beware of thyself, lest there be a thought in thine heart of Belial, saying; the seventh year is

near, the year of release; and thine eye be evil against thy brother the needy *man*, and thou givest not unto him, and he cry against thee unto Jehovah, and it be sin unto thee. Giving thou shalt give unto him, & thine heart shall not be evil whē thou givest unto him, because that for this thing Jehovah thy God will bless thee in all thy works, and in all that thou puttest thine hand unto. For the needy shall not cease out of the land: therefore I do command thee, saying; opening thou shalt open thine hand to thy brother, to thy poor afflicted, and to thy needy in thy land.

If thy brother an Hebrew, or an Hebrew esse be sold unto thee, and serve thee six years, then in the seventh year thou shalt send him out free from thee. And when thou sendest him out free from thee, thou shalt not send him out empty. Furnishing thou shalt furnish him out of thy flock, and out of thy floor, and out of thy wine-press; *of that* wherewith Jehovah thy God hath blessed thee, thou shalt give unto him.

And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God redeemed thee; therefore I do command thee this thing today. And it shall be, if he say unto thee, I will not go out from thee, because he loveth thee and thine house, because he is well with thee; Then thou shalt take an awle, and shalt thrust it in his ear, and in the door, and he shall be unto thee a servant *for ever*; and also unto thy woman-servant thou shalt do likewise. It shall not be hard in thine eyes when thou sendest him out free from thee, for the double of the hire of an hired *servant*, he hath served thee six years: and Jehovah thy God will bless thee in all that thou doest.

Every firstling, which shall be borne of thy herd and of thy flock, the male thou shalt sanctify unto Jehovah thy God: thou shalt not serve with the firstling of thy bullock, nor sheare the firstling of thy flock. Thou [unspec] shalt eat it before Iebovah thy God, year by year, in the place which Jehovah shall choose, thou and thine house. And if there [unspec] be in it a blemish, lame, or blind, any evil blemish, thou shalt not sacrifice it unto Jehovah thy God. Thou shalt eat it within thy gates, the unclean and the clean (*person*) together, as the Roe-bucke, and as the Hart. Only the blood thereof thou shalt not eat; thou shalt pour it upon the earth, as water. [unspec 23]

### **Annotations.**

*AT the end of seven years]* Hereby seemeth properly to be meant according to the old Latin version, *In the seventh year*; as in *Deut. 14. 28. At the end of three years*, meaneth *in the third year*: and in *Ier. 34. 14.* it is said, *At the end of seven years, let ye go every man his brother, &c.* that is, as there after followeth, *when he hath served thee six years*; and Moses here in *Deut. 15. 12.* explaineth it *in the seventh year*: and the Greek Interpreters translate that place of Jeremiah, *At the end of seven years*, thus, *when six years are fulfilled*. So here, *the end of seven years*, is the seventh year, which is the end or last of the seven: and as servants were to be released in the beginning of the seventh year, when they had fully served six; so *Ibn Ezra* (upon this place) expoundeth this remission of debts to be at the *beginning of the year*. Howbeit some of the Hebrew Expositors take it otherwise, saying; *The seventh (year) releaseth not debts of money, but at the end thereof, as it is said (in Deut. 15. 1.) At the end of seven years, &c. And there he saith (in*

Deut. 31. 10.) At the end of seven years, in the solemnity of the year of release; in the feast of Tabernacles. What is (meant) there? after (seven years;) so the forgiveness of monies is after seven (years.) Therefore he that lendeth to his neighbor in the seventh year it self, may require his debt all the year; but when the Sun is set in the night of new-years day, at the going out of the seventh year, the debt is lost. Maimonides in Misn. tom. 3. treat. of the Release and Jubilee, ch. 9. s. 4. This seventh year is that spoken of in Exod. 23. 11. and Levite. 25. 4. which was a Sabbath and rest for the land, that it might not be tilled, and a year of releasing debts, figuring the year of grace, the acceptable year of the Lord, which Christ preached, by whom we have obtained of God release of our debts, that is, the forgiveness of our sins, Luke 4. 18, 19. Matth. 6. 12. Luke 11. 4. and are taught also to forgive, if we have ought against any; that our Father also which is in heaven, may forgive us our trespasses, Mark. 11. 25. that we be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us, Ephes. 4. 32. Coloss. 3. 12, 13. See the annotations on Levite. 25. a release] or, a remission, or intermission, called in Hebrew *Shemitta*, in Greek *Aphesis*, that is, forgiveness, or remission: the word which the New Testament useth for forgiveness of sins, Mark 1. 4. Matth. 26. 28. whereof this release of debts was a shadow. And the word is likewise used in Exod. 23. 11. where speech is of the land, that it should be let rest, or intermitted from tillage, which was but for that seventh year only: wherefore it cannot be gathered from this word, that the remission of debts here commanded, was to be forever, but might be an intermission only for the seventh year, wherein was neither sowing, nor reaping, nor other works of husbandry, so that the poor had not such means to pay their debts, as in other years. Howbeit, the Hebrews for the most part hold the remission to be perpetual, and therefore have their limitations for some debts and debtors, as after shall be shown.

Vers. 2. the manner] Hebr. the word; which the Greek expoundeth, the ordinance (or commandment) of the release. every creditour.] Hebr. every master (or owner) of the lending of his hand, that is, of the thing lent with his hand: which seemeth to imply money, and the like, and that which is a man's own, whereof he hath power, as to lend, so to remit. It may also be interpreted, every master of the exaction of his hand, which he may exact of his neighbor, do release it; that is, every creditour that hath right to exact (the debt) with his hand, do release that which he might exact. The Greek expounds it thus; Thou shalt forgive every proper debt (or, every debt of thine own) which thy neighbor oweth thee. Chazkuni here observeth, that the release is of things lent, not of things taken by robbery, or of things committed of trust to be kept. not exact] or, not urgently exact; in Greek, not ask (or, require:) which the Hebrews understand both of exacting the debt, and an oath concerning it, as some cases might require. The seventh year releaseth an oath, as it is said, THOU SHALT NOT EXACT; not at all; neither to pay, nor to swear; meaning, an oath before the Judges, &c. But an oath of them that have a thing to keep, or for partnership, or the like; wherein if he confess, he must pay; in such case he sweareth, after the (year of) release. Maimonides in treat. of the Release, ch. 9. sect. 6, 7. and of his brother] that is, of such a neighbor as is his brother in the faith; to except the stranger, as in verse. 3. So And, is often used for explanation, as I mean, or, that is to say: see the notes on Gen. 13. 15. because he hath proclaimed] or, when he (that is, God by the magistrate) hath proclaimed, or, because it is called a release. Targum Jonathan expoundeth it of a proclamation by the

magistrates. *to Jehovah]* meaning, to his honor, and by his commandment. The Chaldee translatheth, *before the LORD: the Greek, to the Lord thy God.*

Vers. 3. *Of a forrainer]* whō the Chaldee calleth a son of the people's, meaning an heathen. *exact]* the Greek addeth, *require whatsoever things are thine with him. thine hand shall release]* which the Greek explaineth thus, *but to thy brother thou shalt make a release (or, forgiveness) of thy debt:* In this the Hebrews (which hold the release to be forever,) have their limitations. They say, the seventh year releaseth a debt though it be lent upon a bill which secureth the debt by goods; but if he took assurance by land, when he lent it, then it releaseth not. Also, he that lends to his neighbor, and setteth him an appointed time of ten years, he releaseth not (in the seventh:) He that lends unto his neighbor, and conditioneth with him, that the seventh year shall not release him, he must notwithstanding release, for he cannot frustrate the right of the seventh year. If he condition with him not to release that particular debt in the seventh year, the condition standeth; for that man hath bound himself in his goods, whereas the Law hath not bound him. Mulcts (or Forfeits) for enforcing, or for enticing a maid, or for bringing an evil name, &c. are not released. He that lends upon a pawn, releaseth not, if the debt be aequivalent with the pawn: but if it be more, the overplus is released. If the Judges have given sentence (at Law,) and written, Thou, such an one, art bound to pay this man thus & thus, he releaseth not, for this is not in the nature of a thing lent. These and the like cautions Maimonides showeth in his said Treat. of the *Release and Jubilee, ch. 9.* Of some of these there is question to be made, whether they be agreeable to the Law of God here given, especially if it be understood but of an intermission of the debt for the seventh year only.

Vers. 4. *Only that there be not]* or, *To the end that there be not:* it showeth the reason of the former law of release, that there might not be through exacting of debts, any man brought to extreme poverty. *in thee]* in the midst of thee O Israel, or, *among you:* so again in *verse. 7. a needy man]* This word noteth a depth of poverty, and hath the name *Ebjon*, of wishing or desiring things that may relieve his wants. *blessing will bless thee]* that is, will surely bless thee much; so that thou shalt not lose by it, if thou perform this duty to thy poor brother. The Greek explaineth it, *for this thing the Lord blessing will bless thee.*

Vers. 6. *blesseth thee]* or, *hath blessed thee,* that is, will surely bless thee: a promise spoken of as already done. *thou shalt lend]* God will so bless thee, that thou shalt have enough to lend, and shalt not need to borrow: so it is explained in *Deut. 28. 12. rule over many]* as other ways, so particularly by lending unto them, being richer than they; for, *The rich ruleth over the poor, and the borrower is servant to the man that lendeth, Pro. 22. 7.* Compare also *Psal. 37. 21, 26.*

Vers. 7. *any of thy gates]* or, *one of thy gates:* which the Greek and Chaldee expound *cities. not make strong]* that is, *not harden* thine heart; for so these phrases do one open another; as in *Exod. 4. 21. and 7. 3.* The Greek expoundeth it, *not turn away thine heart:* the Apostle calleth it a *shutting up of the bowels* (of compassion) from him that hath need, *1 John 3. 17. shut thine hand]* that is, abstain from giving: contrary to the opening of the hand, in *verse. 8.*

Vers. 8. *open thine hand]* that is, be bountiful and give: so again in v. 11. Thus it is said of God, *Thou openest thine hand, they are filled with good, Psal. 104. 28. and 145. 16.* Our Savior saith, *Do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the most high; for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful, Luke 6. 35, 36.*

Vers. 9. *a thought]* Hebr. *a word;* used generally for any thing or thought: the Greek saith, *a hidden word, or, secret thing. in thy heart]* or, *with thy heart. of Belial]* that is, *of wickedness;* see *Deut. 13. 13.* This is to be referred unto the former, *a word (or thought) of Belial;* as they are joined in *Ps. 101. 3. & 41. 9.* that is, *a wicked thing (or thought) in thy heart,* and so the Greek explaineth it, *an unlawful thing.* Some refer it to the latter, *the heart;* as if he should say, *a thought in thy wicked heart. thine eye be evil]* hereby is meant the manifestatiō of a covetous affection, as is after shown by the effect, *and thou givest not unto him;* and proceedeth from an *evil heart, v. 10.* for the eye declareth what is in the mind. This Solomon teacheth by the contrary, saying, *He that hath a good eye, shall be blessed, for he giveth of his bread to the poor, Prov. 22. 9.* whereto agreeth that speech in *Ecclus. 35. 8. Give the Lord his honor, with a good eye, & diminish not the first fruits of thine hands.* But an evil eye signifieth envy and covetousness, as, *Eat thou not the bread of him that hath an evil eye, Pro. 23. 6.* and, *Is thine eye evil, because I am good? Matth. 20. 15.* and Christ saith, that *an evil eye proceedeth from within, out of the heart of men, Mark. 7. 21, 22. it be sin unto thee]* or, *sin in thee,* that is, a great sin, for which thou shalt be condemned, as is shown in *Matth. 25. 41, 42, 45.* Thus *sin* is used sundry times for a most sinful and damnable action; as, *The thought of foolishness (that is, of the fool) is sin, Pr. 24. 9.* and, *If I had not done among thē the works which none other man did, they had not had sin, John. 15. 24.* See also *I am 4. 17.* And this sin is the greater, & the sooner punished, when the poor for want of relief do cry unto God.

Vers. 10. *Giving thou shalt give]* that is, In any wise give, and that freely, bountifully, &c. So in v. 11. *opening thou shalt open thine hand. thine heart shall not be evil]* or, *let not thine heart be evil,* that is, grudge not, grieve not, nor distrust the providence of God: So the Greek translatheth, *thou shalt not be grieved in thy heart.* This is spoken of the heart, because a pretence of liberality is sometime made, without a good heart, as is shown in *Prov. 23. 6, 7.* Hereupon it is said, *Every man according as he purposeth in his heart, (so let him give:) not of grief, or of necessity; for God loveth a cheerful giver, 2. Cor. 9. 7. will bless thee]* and consequently will enrich thee; for, *the blessing of the Lord it maketh rich, Prov. 10. 22.* Other blessings also are implied, for he saith, *If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noon day, and the LORD will guide thee continually, and satisfy thy soul in droughts, & make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Isaiah 58. 10, 11.*

Verse 11. *not cease out of the land]* or, *from the [unspec 11]midst of (that is, from within) the land.* Though God is able abundantly to supply all men's wants, yet suffereth he some to have need, as for other causes, so to make trial of the love and compassion of his people to their poor brethren. *Ye have the poor with you always; and whensoever ye will, ye may do them good, Mar. 14. 7.*



Vers. 12. *an Hebrew, or an Hebrewesse]* that is, as the Chaldee expoundeth it, *a son of Israel, or a daughter of Israel:* for the Israelites were called *Hebrews*; *Exod. 2. 6.* afterward (when the other tribes were fallen from God, and the tribe of Judah abode in the truth, *Hos. 11. 12.*) they were called *Jews*, *Ier. 34. 9. Ezra 5. 5. and 6. 7, 8. &c. Est. 4. 7. and 9. 1. sold unto thee]* of the selling of the Hebrews, see the Laws fore-given in *Exod. 21. 2.—11. Levite. 25. 39.—55.* The Hebrew Expositors understand this Law here given, for him that was sold by the Magistrate, according to *Exod. 22. 3.* and not for such as sold themselves. *Maim. treat. of Servants, c. 3. s. 12.* but it seemeth by the words of Moses, and by *Ier. 34.* to extend further. *in the seventh year]* to wit, from the time of his sale; for this is not the seventh year, the year of release fore-spoken of in *v. 1, 2, 9.* see the annotations on *Exod. 21. 2. send him out free]* or, *let him go out a free man:* This was not an intermission of service for the seventh year only, but a full release forever; wherefore God blameth the Jews in Zedekiahs days, who had released their servants, and afterward caused them to return, and brought them into subjection and servitude again, *Ier. 34. 14, 15, 16. &c.* Neither was this release *to be purchased* by the servants of their friends, but *was for nothing*, *Exod. 21. 2.* This Sabbath, or seventh year, figured the acceptable year, the time of grace by Christ, who releaseth freely by his Gospel, such as were the servants of sin and Satan, *Isaiah 61. 1, 2. Luk. 4. 18, 19. Rom. 6. 12, 13, 14. and 3. 24. Heb. 2. 14, 15. John 8. 32, 34, 35, 36.*

Vers. 14. *Furnishing thou shalt furnish him]* that it, in any case furnish him, and that liberally, or adorn him as with a chain; from whence the similitude is here taken: that as crowns and chains were signs of honor and dignity, *Dan. 5. 29.* so the Master should honourably reward his brother for his service, and not turn him out as a vagabond. He was sold for extreme poverty, *Exod. 22. 3. Levite. 25. 39.* and if he should be turned away empty, he might either be forced to return into servitude, (from which God would free his people, because they were his servants, *Levite. 25. 42, 55:*) or be driven to steal, *Prov. 30. 9.* or to beg, or live in misery. *thy floor]* thy corn: by these three, flesh, bread, and wine, he was sufficiently provided for his present livelihood, and that of the best. *thy God hath blessed thee]* so implying other things besides those forementioned, and giving a reason of this precept from the blessing of God upon the Master, which also often cometh by means of the servants diligent and faithful service, who therefore ought not to be sent away empty, *Gen. 30. 27, 30. and 31. 6, 38, 40, 42.* For the quantity, the Law appointeth not how much the master should give his servant at his departure; the Hebrews gather from *Exod. 21. 32.* that he might not give him *less than the worth of thirty*  $\langle \phi \rangle$ , *whether it were of one kind (of the things for emotted) or of many.* *Maim. treat. of servants, c. 3. s. 14.*

Vers. 16. *thine house]* that is, thine household, wife, children, servants; as the Chaldee saith, *the men of thine house. he is well]* is well used, and to his contentment. What the Hebrews gather from these words, is noted on *Levite. 25. 40.*

Vers. 17. *thou shalt take an aule]* this was to be done by the knowledge of the Magistrates also, *Exod. 21. 6.* see the annotations there. *in his care, and in the door]* so fastening his care to the door, as the Greek version here explaineth it; to signify, that he yielded himself as a perpetual servant in his masters house. *a servant for ever* that is, till the year of jubilee, or, all

the days of his Masters life: see the notes on *Exod. 21. 6. thou shalt do likewise*] to furnish her liberally when she goeth out of thy service, as *verse. 14.* and (as some think) to bore her care for a perpetual servant, if she will not go out free at the end of six years. But the Hebrews understand it of the former only, and hold that a woman was not to be bored in the care. Maim. in Servants, *ch. 3. s. 13.* Of maid-servants, see the Law in *Exod. 21. 7.—11.*

Vers. 18. *It shall not be hard*] or, *Let it not be hard*, that is, seem hard unto thee, & grieve thee, that thou must so furnish him with thy goods when thou lettest him go. *the double*] in Chaldee, *two for one. the hire of an hired servant*] that is, he hath been double the worth of an hired servant to thee, that he hath served thee six years. The reason of this speech some think to be, because of the hard service which he hath done, above the service of an hireling, as in *Luk. 17. 7, 8, 9.* But by the Law, Hebrew servants might not be used like slaves, but like hired servants, *Levite. 25. 39, 40.* Therefore others understand it in respect of the time, that an hired servant might not be hired longer than three years, (as in *Isaiah 16. 14. within three years, as the years of an hireling, &c.*) whereas this servant had served six years. But there is no law given of God, that a man might not be hired for longer time than three years; and there is the like phrase in speech of one year, *Isaiah 21. 16.* Others think it to be in respect of his condition, that he was •old for a servant, and so bound to his master, and could not be free when he would.

Vers. 19. *of thy herd*] or, *in* (that is, *among*) *thy herd, and in thy flock*; meaning of beeves, sheep, and goats. After the laws that concern the poor and the servants of Israel, he now repeateth a law which concerned the relief of his ministers the Priests that served the Lord, and his people Israel. *shall sanctify*] that is, shall separate as holy unto the Lord: the ground of this Law was because God smote all the first-borne of Egypt, from man to beast, but spared the Israel sees; therefore he commanded them (in perpetual memory of that benefit) to sanctify all their first-borne males unto him. See *Exodus 13. 2, 11, 12, 13, 14, 15. not serve*] that is, as the Greek explaineth it, *not do any work* therewith; as to plough, tread out the corn, or any other like. Because these beasts were the Lord's, he forbiddeth men to use them as their own, for any work service, or profit to themselves. So the Hebrews hold this Law by proportion, to concern all other holy things, as well as the firstlings; and that for transgressing this charge, men were to be beaten. Maimonides tom  $\langle \diamond \rangle$  . in *Megnilah, c. 1. s. 7.*

Vers. 20. *Thou shalt eat it*] this is not meant of the owner, but spoken to the Priest, unto whom God gave all the firstlings of Israel, *Num. 18. 15, 17, 18.* See the annotations there. *year by year*] every firstling in his year, and not defer the eating of it till the year following. *shall choose*] to put his name, and place his Sanctuary there: see *Deut. 12. 5, 6. thine house*] thy family; in Chaldee, *the men of thy house.*

Vers. 21. *lame or blind*] understand, if the beast be *lame or blind*, or any otherwise blemished. The firstlings were to be killed, their blood and fat brought to the Altar, their flesh eaten by the Priests, as is noted on *Num. 18. 17.* but no blemished thing might come at the Altar, by the Law in *Levite. 22. 18.—22.* therefore not the firstlings that had blemish on them.

Vers. 22. *Thou shalt eat it]* speaking to the Priest, to whom the firstlings were given for their livelihood: see *Num. 18. 17. within thy gates]* in Greek and Chaldee, *within thy cities*, that is, in any of their common habitation. *as the Roebeck]* that is, as ordinary meats wherein is no holiness. So in *Deut. 12. 22.*

Vers. 23. *the blood]* because it is the soul, or life, and was for atonement of their souls upon the Altar, therefore no blood of beast or fowl might be eaten: see *Deut. 12. 23.* and *Levite. 17. 11, 12.*

#### CHAP. XVI.

1 A repetition of the Law touching the feast of the Passover, and of unleavened bread: 9 Of Weekes or Pentecost: 13 Of Boothes or Tabernacles. 16 Every male must appear, and offer according to the gift of his hand, at these three feasts. 18 Of ordaining Judges, & doing justice. 21 Groves and Pillars are forbidden.

Observe the month of Abib, and keep the Passover unto Jehovah thy God: for in the month of Abib Jehovah thy God brought thee forth out of Egypt by night. And thou shalt sacrifice the Passover unto Jehovah thy God, of the flock and the herd, in the place which Jehovah shall choose, to cause his name to dwell there. Thou shalt not eat with it *any leavened bread*; seven days shalt thou eat with it unleavened *cakes*, the bread of affliction: for thou camest forth out of the land of Egypt, in haste; that thou mayest remember the day of thy coming forth out of the land of Egypt, all the days of thy life. And there shall not be seen with thee *any old leaven* in all thy coast, seven days; neither shall *anything* of the flesh which thou shalt sacrifice in the evening, in the first day, remain all night, until the morning. Thou mayest not sacrifice the Passover within any of thy gates, which Jehovah thy God giveth thee. But at the place which Jehovah thy God shall choose, to cause his name to dwell, there thou shalt sacrifice the Passover in the evening, about the going down of the Sun, *at the season* that thou camest forth out of Egypt. And thou shalt boil and eat, in the place which Jehovah thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened *cakes*, and in the seventh day *shall be* a solemn assembly unto Jehovah thy God; thou shalt not do *any work*.

Seven weeks shalt thou number unto thee, from beginning (*to put*) the sickle into the standing corn, thou shalt begin to number the seven weeks. And thou shalt observe the feast of Weekes unto Jehovah thy God, *with* a tribute of a voluntary *offering* of thine hand, which thou shalt give, according as Jehovah thy God hath blessed thee. And thou shalt rejoice before Jehovah thy God; thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite which *is* within thy gates, and the stranger, and the fatherless, and the widow, which *are* in the midst of thee, in the place which Jehovah thy God shall choose, to cause his name to dwell there. And thou shalt remember that thou wast a servant in Egypt, and thou shalt observe and do these statutes.

Thou shalt observe unto thee the feast of Boothes seven days, when thou hast gathered in of thy floor, and of thy wine-press. And thou shalt rejoice in thy feast; thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant and the Levite, and the stranger,

and the fatherless, and the widow, which *are* within thy gates. Seven days shalt thou keep a feast unto Jehovah thy God, in the place which Jehovah shall choose, because Jehovah thy God shall bless thee, in all thy revenue, and in all the work of thine hands; and thou shalt be surely joyful. Three times in a year shall every male of thee appear before Jehovah thy God, in the place which he shall choose, in the feast of unleavened *cakes*, and in the feast of Weekes, and in the feast of Boothes: and he shall not appear before Jehovah empty. *Every* man according to the gift of his hand, according to the blessing of Jehovah thy God, which he hath given unto thee.

〈 in non-Latin alphabet 〉

IVDGES and Officers shalt thou give for thee, in all thy gates, which Jehovah thy God giveth unto thee through thy tribes; and they shall judge the people *with* judgment of justice. Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift, for a gift will blind the eyes of the wise, and will pervert the words of the just. Justice justice shalt thou follow, that thou mayest live, and inherit the land which Jehovah thy God giveth unto thee.

Thou shalt not plant thee a grove, any tree, near unto the Altar of Jehovah thy God, which thou shalt make thee. Neither shalt thou set up a pillar, which Jehovah thy God hateth.

#### Annotations.

*OBserve]* Hebr. *To observe*; the indefinite put for the imperative, as is noted on *Exod. 13. 3. Abib]* which we call *March*: the Greek expoundeth it, *the month of new fruits*. See the notes on *Exod. 13. 4. and keep the Passover]* Hebr. *and thou shalt do (or make)* that is, celebrate the feast of the Passover, or sacrifice the Passover; so named, because God passed over the houses of the Israelites, when he slew the first-borne of Egypt: In memorial whereof, this feast with the rites thereof, were commanded; see *Exod. 12.* and the annotations there. It was a figure of *Christ our Passover*, and of our redemption by him, whose *feast* we are taught to *keep*, *1 Cor. 5. 7, 8. by night]* at mid-night the Angel of God slew the first-borne in Egypt, then rose they up, and began to take their journey, though they went not out of Egypt till the day following: see *Exod. 12. 29, 30, 41, 42.*

Vers. 2. *sacrifice]* or, *kill; slay*: so *Christ our Passover is sacrificed* for us, *1 Cor. 5. 7.* and by the preaching of Christ crucified, and showing of his death, we now keep this feast, *Gal. 3. 1. 1 Cor. 11. 26. the flock]* of *sheep*, or *goats*; see *Exod. 12. 5. the herd]* of *Bulls*, or *Bullocks*. This differeth from the Passover of the Lamb, which was precisely commanded to be a young sheep or goat of the first year, one for a company, to be *ate* all of it, the same night, with bitter herbs, &c. *Exod. 12.* But this was an addition to the former, and was of sheep or bullocks, so many as men would voluntarily bring for the feast; called therefore by the Jews *Chagigah*, that is, the *feastoffering*; as the other was called *Pas·hs*. An example hereof we have in *2 Chron. 35. 7, 8, &c.* where many thousands of Lambes, Kids, and Bullocks were in Iosiahs time by him and his Nobles given for the Passover. Of this the Hebrews say; *When they offer the Passover in the first (month) they offer it with Peace-offerings in the 14 day, of the herd, or of the flock, great or small, males or females, with any sacrifices of peace: and this is called the Chagagah (or feast-offering) of the*

14 (day.) *And of this it is said (in Deut. 16. 2.) thou shalt sacrifice the Passover to the Lord thy God, of the flock and the herd.* Maimonides in Corban Pesach, c. 10. s. 12. *to cause his name to dwell]* which the Greek expoundeth, *his name to be called upon there.* The Chaldee thus, *to cause his Majesty (or divine presence) to dwell there.* So in v. 6. This was where the Tabernacle or Temple should be placed; which in time was at Jerusalem, where Solomon built the Lord an house, 1 Chron. 17. 12. that is, built an house for his Name, 2 Sam. 7. 13. See also Deut. 12.

Vers. 3. *Leavened bread]* which signified corruption in heart, word, or deed; as hypocrisy, maliciousness, false doctrine, or any other wickedness, or wicked persons: see Luk. 12. 1. Matt. 16. 6, 12. 1 Cor. 5. 7, 8. 13. and the annotations on Ex. 12. 15. *seven days]* after the Paschal Lamb, Levite. 23. 5.—8. see the notes on Exod. 12. 15. *bread of affliction]* or, *bread of poverty:* so called, because it was a memorial of their affliction in Egypt, and of their hasty coming out from thence before their bread had time to be leavened, Exod. 12. 34. 39. Hereupon the Israelites used, after the eating of the Paschal Lamb, to break a cake of unleavened bread, and the father of the family gave every man a piece, and said, *This is the bread of affliction which our fathers did eat in the land of Egypt, &c.* as is shown at large in the notes on Exod. 12. 8. That bread Christ consecrated to be a memorial to us of his afflictions and death for our sakes, whereby his body was broken for us, 1 Cor. 11. 24, 25, 26. *in haste]* this word implieth a trembling, and an hasty flight for fear of danger, Deut. 20. 3. 2 Sam. 4. 4. 2 King. 7. 15. See the notes on Exod. 12. 11.

Vers. 4. *seen with thee]* or, *seen (appear) unto thee.* Leaven might not be eaten, nor so much as left within their dwellings, but carefully sought out and put away before the feast began. The manner of doing it, and meaning thereof, is shown on Exod. 12. 15. 19. *thy coast]* or, *thy border;* the Greek saith, *thy coasts.* Leaven might no way be reserved for any use till after the Passover, but was purged out the day before, and abolished, either burnt, or otherwise made away, as is noted on Exod. 12. 15. *of the flesh]* the Greek translatheth plurally, *of the fleshes,* to imply the other sacrifices of the feast, as well as the Paschal Lamb; whereof whatsoever was left till morning, was to be burnt as a polluted thing, Exod. 12. 10. The Hebrews explain this Law thus: *The feastroffering (Chagigah) of the fourteenth (day) is at (men's) liberty (to offer) but not bound. And it is eaten for two days and one night, like all the sacrifices of Peace-offerings, (Lev. 7. 15, 16, 17.) And it is unlawful to leave of the flesh of the Chagigah of the 14. day, unto the third day; as it is said (in Deut. 16. 4.) neither shall (anything) of the flesh, which thou shalt sacrifice in the evening, in the first day, remain all night until the morning. By word of mouth we have learned, that this is a prohibition for leaving the flesh of the Chagigah of the fourteenth day, unto the sixteenth day; as it is said, unto the morning, till the morning of the second day.* Maimonides in Korb. Pesach, ch. 10. s. 13: *Of this was that practice of the Jews, in John. 18. 28. they went not into the Judgment hall, lest they should be defiled; but that they might eat the Passover;* meaning the Chagigah (or Feast-offering) of the Passover; for the Paschal Lamb was eaten the night before, Mark 14. 12, &c.

Vers. 5. *not sacrifice]* or, *not kill. thy gates]* that is, as both the Greek and Chaldee expound it, *thy cities.* This was a perpetual Law for the Pasche, as the Hebrews declare, from this Law, thus; *They kill not the Passover but in the Court, as the rest of the holy things: yea, in the time when*

*the high places were permitted, they sacrificed not the Passover in a private high place: & who so offereth the Passover in a private high place, is beaten. For it is said (in Deut. 16. 5.) Thou mayest not sacrifice the Passover in any of thy gates: we have been taught, that this is a prohibition to kill it in a private high place, although it be in the time when high places are permitted. Maimonides in Corban Pesach, ch. 1. s. 3.*

Vers. 6. *about the going down of the Sun]* that is, in the afternoon, before Sun setting; for at Sun setting the day ended. For the time of killing, see the notes on Exod. 12. 6.

Vers. 7. *shall boil]* or, *seeth*: so the Hebrew word properly signifieth; and so both the Greek and Chaldee do translate it, though the Greek addeth another word, *thou shalt boil, and roast, and eat*. Therefore this cannot be meant of the Paschal Lamb, which might not be boiled, but roasted only, Exod. 12. 8, 9. but is spoken of the *Chagigah* (or Feast-offering) forementioned, which might be boiled if they would: and so they practiced in Iosiahs Passover; *they roasted the Passover* (that is, the Lamb) *with fire, but the holy offerings they boiled in pots and in cauldrons, &c. 2. Chr. 35. 13, &c. unto thy tents]* that is, as the Greek and Chaldee explain it, *unto thy houses, or dwellings*. See the notes on Num. 24. 5.

Vers. 8. *solemn assembly]* called in Hebrew *Gnatser\*th*, of retaining the people, or of restraining them from work: in Greek, *Exodion*, the *Out-going* of the feast: in Chaldee, *an Assembly*, or *Congregation*. See Lev. 23. 36. *any work]* to wit, *any servile work*, as is expressed in Levite. 23. 8. Num. 28. 25. but work about dressing meat or drink might be done on the feast days, but not on the Sabbath: see the notes on Lev. 23. 3, 7.

Vers. 9. *Seven weeks]* or, *Seven sevens*, to wit, of days. The Greek addeth, *Seven entire weeks*. See Lev. 23. 15. where they are called *seven Sabbaths. into the standing corn]* that is, from the sixteenth day of Nisan (or March,) at which time the Magistrates of Israel sent messengers to reap the sheaf, the first-fruits of Barley harvest, to wave it before the Lord: from which day precisely, they were to number these seven weeks, until Pentecost, which was the fiftieth day, as is shown more largely in the Annotations on Levite. 23. 10. 15, 16.

Vers. 10. *shalt observe]* Hebr. *do* or *make*, to wit, holy: see the notes on Exod. 34. 22. So after in *verse. 13. of weeks]* so called, because it was seven weeks after the bringing of the sheaf at the Passover: and it was fifty days, whereupon it is called in Greek *Pentecost*, Acts 2. 1. See Lev. 23. 15, 16. *a tribute of a voluntary offering]* or, *a contributiō of voluntariness*, that is, *a voluntary contribution of thine hand*, which the Greek translateth, *as thine hand is able*. The Hebrew *Missah* (which is only found in this place) is *a contribution*, (as *Mas* is often used for *a tribute*;) or it is *a sufficiency*, or *enough*: as in Deut. 15. 8. *enough* for his want, is by the Chaldee there expounded *Missath*, the word which the Chaldee useth also here. Wherefore this *contribution* here spoken of, is neither the sacrifice appointed for the feast day, in Num. 28. 27.—31. nor the two loaves and sacrifices with them, commanded in Lev. 23. 17.—20. for these were not voluntary offerings, but bounden duties which might not be omitted. But over and beside thē, God here appointeth men to bring unto him voluntarily, what they could and would.

Vers. 11. *shalt rejoice*] this they were bound to do, and it was one of the three things required of the Israelites at every solemn feast: see the notes on Ex. 23. 15. and after here on v. 14. *his name*] in Chaldee, *his Divine presence*, or *Majesty*.

Vers. 12. *and thou shalt*] *and*, may here imply the reason, *therefore thou shalt observe*. For they came out of Egypt to keep a feast to the Lord in the wilderness, Exod. 5. 1, 3. which they kept at mount Sinai, where the Law was given at this time of Pentecost, or of Weekes, Exod. 19. 1. 11. and 24. 5.—11. In memorial whereof this day was kept holy every year. And when they were come into Canaan, they brought *two loaves* of the first-fruits of their wheat harvest, with many sacrifices unto them adjoined, Lev. 23. 17.—20. which increased the solemnity. Last of all, the Law of Christ was given by the Spirit in fiery tongues, to his Apostles, on this festival day, Act. 2.

Vers. 13. *Boothes*] or *Tabernacles*, made with the boughs of trees, Lev. 23. 34, 40. See the Annotations there. *of thy floor, and of thy winepress*] that is, thy fruits, the corn which is threshed in the floor, and the wine pressed out of the fat: therefore it is called *the feast of ingathering, in the going out of the year; when thou gatherest in thy labors out of the field*, Exod. 23. 16.

Ver. 14. *rejoice in thy feast*] this is meant both of inward joy for the mercies of God, past, present, & to come by Christ; and of outward manifestation of their joy, by sacrifices of thanksgiving unto God, and holy banqueting with the poor, and ministers of the Lord, as after he commandeth.

Verse 15. *keep a feast*] by offering of sacrifices, in thankfulness to God for his blessings upon them and their land. *surely joyful*] or, *only joyful*; with spiritual mirth serving the Lord. So the Apostle saith, *Rejoice in the Lord always; again I say rejoice*, Phil. 4. 4.

Vers. 16. *Three times*] the times before and after mentioned; the Passover, or unleavened cakes; the Feast of Weekes, or Pentecost; and the Feast of Boothes, or Tabernacles: see Exod. 23. 14.—17. and 34. 22, 23. Of the special sacrifices of these Feasts, see Levite. 23. and Numb. 28. and 29. chapt. *he shall not appear*] that is, no man of Israel: the Greek saith as before, *thou shalt not appear*: in Exod. 23. 15. it was said, *they shall not appear before me, empty*. Thus here are three things required, *appearing, keeping a feast, verse. 15. and rejoicing, verse. 14.* every of which implied a sacrifice, as is noted on Exod. 23. 15.

Vers. 17. *according to the gift of his hand*] that is, Let every man appear with a gift (or oblation) as he is willing, and his hand can give: which the Greek explaineth, *Everyone according to the ability of your hands*.

Here beginneth the 48. section 〈 in non-Latin alphabet 〉 of the Law: See Genes. 6. 9. and 28. 10.

Vers. 18. *Judges and Officers*] in Chaldee, *Judges and Avengers*. These were to judge causes, and to execute the judgments: the *Officers* are called in Hebrew *Shotrim*, in Greek *Grammateis*, and *Grammatoeisagogeis*, that is, *Scribes*, and as Jerome calleth them in Latin, *Masters*. Their work

was to speak and proclaim unto the people what they ought to do, *Deut. 20. 5.—9. Ios. 1. 10, 11.* and 3. 2, 3. and as the Hebrews generally hold, to see good orders kept, laws executed, malefactors punished, and the like. Therefore they carried rods and weapons, to execute justice, as Praetors, and Lictors in the ancient Roman Common-wealth, and as Sheriffs and Constables in England. There were both Judges and Officers of all tribes, and of the Levites, 1 *Chron. 23. 4. The Officers (Shotrim) had staves and whips; and they stood before the Judges, and went about in the streets, and into shops, for to look to right weights and measures, and to smite all that did wrong: and all that they did, was by the mouth (or commandment) of the Judges. And in whomsoever they saw any foul matter, they brought him to the Judgment. Hall, where he was judged according to his wickedness.* Maimonides in Sanhedrin, *cha. 1. sect. 1. shalt thou give]* that is, *shalt make, or constitute, as the Greek translateth.* The manner of making them, is shown in *Deut. 1. 13, 15.* and what manner of persons were to be chosen, is declared on *Exod. 18. 21. thy gates]* the Greek and Chaldee expound it, *thy cities.* But according to the bigness of every city, so they appointed in Israel Courts of judgment: the Hebrews reckon three; 1 The great Court in the Sanctuary, called the great Synedrion, where they set seventy (Judges) and one, as in *Numb. 11. 16. &c.* where seventy were added unto Moses. 2 The Court of three and twenty, of which (they say) there were two about the Temple, the one at the Court-door of the Sanctuary, and the other at the door of the mountain of the Temple. And in every city of Israel, wherein were 120. men, or moe, the lesser Synedrion (of 23.) sate in the gate of the city. 3 A city wherein there were not 120. men, they set therein three Judges; for there is no Court of less than three, as Maimonides showeth in Sanhedrin, *ch. 1. sect. 3, 4. giveth unto thee]* so within their own Land Israel had this charge, but not without the same, as when they were dispersed into other nations. *We are not bound (say they) to constitute Judgment Halls (or Courts,) in every country, and in every city, but in the land of Israel only, &c. as it is said, in all thy gates, which the Lord thy God giveth unto thee.* Maimonides in Sanhedrin, *chap. 1. sect. 2. judgment of justice]* that is, as the Greek translateth it, *just judgment;* which is, when there is an equal and indifferent course of proceeding, when the truth of the cause is discerned, and when judgment passeth according to the Law, *Psal. 82. and 58. 2, 3.* So Christ saith, *Judge not according to the appearance, but judge just judgment, John. 7. 24.* The Hebrews say, that the justice of judgment is, an equality towards both parties, in every matter: that they let not the one speak so much as he seeth needful, and say to the other, Be brief in your speech: and that they show not a friendly countenance to the one, and speak gently to him; and frown upon the other, and speak roughly unto him. That the one do not sit, and the other stand; but both of them stand, or if the Judges please, that they both sit; and that the one sit not on high, and the other below; but one besides another. It is unlawful for the Judge to hear the words of one of the parties before his fellow be come, or out of the presence of his fellow: and so the one party is to be admonished that he relate not his cause to the Judge, before his fellow the other party be come, &c. Maim. in Sanhedrin, *ch. 21.*

Vers. 19. *not wrest judgment]* not decline (or pervert, turn aside) judgment, not give wrong judgment for any cause, as did Samuel's sons, who *turned aside after lucre, and took bribes, and wrested (or perverted) judgment, 1 Sam. 8. 3.* See *Deut. 24. 17. respect persons]* or, *acknowledge*



faces, that is, be partial, respecting one more than another: see *Lev. 19. 15. Deut. 1. 17. Prov. 24. 23. take a gift]* or, a bribe: this is repeated from *Exod. 23. 8.* see the Annotations there.

Vers. 20. *Justice justice]* that is, all manner justice, and nothing but justice, exactly, carefully and continually shalt thou follow: the Greek translateth, *Justly that which is just shalt thou follow.* The doubling of the word, is for more vehemency: see *Deut. 2. 27.* and when a word is trebled, it is most vehement, as in *Ezek. 21. 27. Isaiah 6. 3.*

Vers. 21. *not plant thee]* or, *not plant unto thee, or for thyself:* see the like phrase in *Exod. 20. 4. a grove]* called in Hebrew *Asherah, of Felicity or happiness, a blessed grove:* such the heathens used for the service of their gods, as is noted on *Exod. 34. 13.* but the Lord would not have such near his altar, in his service: notwithstanding the Israelites corrupted themselves herewith sundry times, as *Judge. 3. 7. and 6. 25. 1 King. 14. 23. and 16. 33. 2 King. 21. 3. 7.* and there were *prophets of the groves, 1 King. 18. 19.* For this sin God threatened to root up Israel out of the good land, which he gave to their fathers, *1 King. 14. 15.* The Hebrews say, *He that planteth a tree near unto the Altar, or in any (part) of the Court-yard, whether it be barren tree, or tree that beareth food, although he do it for to adorn the Sanctuary, and beautify it, he is to be beaten, Deut. 16. 21. Because this was the manner of Idolaters, they planted trees by the altars side, that the people might assemble there.* Maimonides treat. of *Idolatry, ch. 6. s. 9.*

Vers. 22. *set thee up a pillar]* or, *set up for thyself a statue, or standing image:* whereof see the annotations on *Lev. 26. 1.*

## CHAP. XVII.

1 The things sacrificed to the Lord must be unblemished. 2 Idolaters are to be stoned to death, being convicted by witnesses. 8 Hard controversies are to be determined by the Law which the Priests and Judges shown, which were in the place that the Lord should choose. 12 The contemner of that determination must die. 14 The election and duty of a King.

THou shalt not sacrifice unto Jehovah thy God, Ox or Lamb, wherein is blemish, any evil thing: for that is an abomination to Jehovah thy God.

If there be found in the midst of thee, in any of thy gates, which Jehovah thy God giveth unto thee, man or woman, that hath done evil in the eyes of Jehovah thy God, in transgressing his covenant; And hath gone and served other gods, and bowed himself down unto them, either to the Sun, or to the Moon, or to any of the host of the heavens, which I have not commanded; And it be told thee, and thou hast heard of it, and hast inquired diligently; and behold it be a truth, and the thing certain, that this abomination is done in Israel: Then thou shalt bring forth that man, or that woman, which have done this evil thing unto thy gates, the man, or the woman, and shalt stone them with stones, and they shall die. At the mouth of two witnesses, or of three witnesses, shall he that is to die be put to death; he shall not be put to death at the mouth of one witness. The hand of the witnesses shall be first upon him, to put him to death, and afterward the hand of all the people; and thou shalt put away the evil from the midst of thee.

If a matter be too hard for thee in judgment between blood and blood, between plea & plea, and between stroke and stroke, matters of controversies within thy gates; then thou shalt arise and go up unto the place which Jehovah thy God shall choose. And thou shalt come unto the Priests the Levites, and unto the Judge that shall be in those days; and thou shalt inquire, and they shall show unto thee the word of judgment. And thou shalt do according to the word which they shall show unto thee; *they* of that place which Jehovah shall choose: and thou shalt observe to do according to all that they inform thee. According to the Law which they shall teach thee, and according to the judgment which they shall say unto thee, thou shalt do: thou shalt not decline from the word which they shall show unto thee, to the right *hand* or to the left. And the man that will do presumptuously, not to hearken unto the Priest that standeth to minister there, before Jehovah thy God, or unto the Judge, even that man shall die; and thou shalt put away the evil from Israel. And all the people shall hear and fear, and not do presumptuously anymore.

When thou art come into the land which Jehovah thy God giveth unto thee, and shalt possess it, and dwell therein, & shalt say, I will set over me a King, as all the nations that *are* round about me. Setting thou shalt set over thee a King, whom Jehovah thy God shall choose: from among thy brethren shalt thou set over thee a King; thou mayest not set over thee a man *that is* a forrainer, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end to multiply horses; for Jehovah hath said unto you, ye shall not add to return this way anymore. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. And it shall be when he sitteth upon the throne of his kingdom, that he shall write for him-self the Copy of this Law in a Book, out of *that which is* before the Priests, the Levites. And it shall be with him, & he shall read therein all the days of his life, that he may learn to fear Jehovah his God, to keep all the words of this Law, and these Statutes, to do them.

That his heart be not lifted up above his brethren; and that *he* turn not aside from the commandment, to the right *hand* or to the left, to the end that he may prolong *his* days, in his kingdom, he and his sons in the midst of Israel.

#### **Annotations.**

*NOt sacrifice]* in Greek, *not offer*, which is more general: and so the Law also saith in *Lev. 22. 20.* see the annotations there. *Ox or Lamb]* these are the greatest and the least sacrifices, under which two, all other are comprehended. The *Ox* is not to be understood of a gelded beast, (which we usually call an *Ox*,) for so it became blemished, and unfit for sacrifice; but of a *Bull*, as the original properly signifieth. And the *Lamb* (in Hebrew *Se*,) implieth the *Kid* also, as *Exod. 12. 3, 5. blemish]* in Hebrew *Mum*; of which the Chaldee *Muma*, and Greek *Momos*, are derived. Whereupon Christ is called *the Lamb amomos*, (that is, *without blemish*) *1 Pet. 1. 19.* It meaneth any superfluity, want, or deformity in any part, as is more largely shown on *Lev. 22. 22.—24.* And it is applied to the work of men's hands, *Job 31. 7. evil thing]* Hebr. *evil word*; which the Chaldee explaineth, *any evil whatsoever*, For though there were no visible blemish, yet other corruption might disable it, as if it were *sick*, *Mal. 1. 8.* or *the hire of an where, or price of a dog*, *Deut. 23. 18.* or any such like. See the notes on *Lev. 22. 25. a• abomination]* and so far off

from being accepted at man's hand, that God pronounceth a curse on those that sacrificed unto him such corrupt things, *Mal.* 1. 13, 14. Hereby God rejecteth all sacrifices save of his son Christ, (who is the *Lumbe without blemish, and without spot*, *1 Pet.* 1. 19. *who through the eternal Spirit, offered himself without spot unto God*, *Heb.* 9. 14.) and the sacrifices which by him, and saith in his name, are offered to God continually, *Heb.* 13. 15. and *11.* 4. *1 Pet.* 2. 5, 6.

Vers. 2. *If there be found] or, When there shall be found. any of thy gates] or, one of thy gates*, that is, 〈...〉 as the Greek and Chaldee translate it. *in transgressing] or, to transgress his covenant.* Transgression is a passing over, or passing by the way which men should walk in: wherefore that which one Evangelist expreseth thus, *they transgress the tradition of the Elders*, *Matth.* 15. 2. another expoundeth, *they walk not according to the tradi* 〈...〉 *Mark.* 7 5. The like phrase is of transgressing the commandments, and the Law, *Deu.* 19; 13. *Dan.* 9. 11.

Vers. 3. *other gods] which the Chaldee calleth Idols of the people's. ••there] Hebr. and to the Sun.* Besides other fictions of their own, the nations worshipped these creatures also: and the Israelites •ll into the same sin, *Ezek.* 8. 16. *2 King.* 17. 26. and 21. 3. *any of the host] or, all the host*, that is, the stars, spheres, constellations, &c. as *Isaiah.* 34. 4. *Rev.* 6. 13. *Ier.* 8. 2. and 33. 22. But ••der this name, the Angels also may be implied, *Psal.* 148. 2. for they are *heavenly soldiers*, *Luk.* 〈◇〉 . 13, 15. and forbidden to be worshipped, *Coloss.* 2. 18. God only is to be served, *Matth.* 4. 10. and *the host of heaven* worshippeth him, *Neh.* 9. 6. *not commanded] religious worship and service may not be performed at the pleasure or precept of men*, *Isaiah.* 29. 1. 3. *Matth.* 15. 9. but as is commanded of God: and though all idolatries in the world are not expressly and by name forbidden, yet by the general Law they are condemned, *Exo.* 20. 4, 5. and it is enough that God hath not commanded them: see *Deut.* 4. 2. and 12. 32.

Vers. 4. *and hast inquired] or, then thou shalt inquire diligently: Hebr. inquire well; both to find out the sin, if it be committed; and not to punish any man upon uncertain reports.*

Vers. 5. *unto thy gates] in Greek, unto the gate: but the Chaldee saith, to thy city.* Of this the Hebrews write: *they stone not. an Idola* 〈...〉 *but* 〈...〉 *the gate* (of the city) *wherein he served* (the Id 〈...〉 .) *and if it be a city, where the most are heathans, they stone him at the door of the Judgment Hall.* That (in *Deut.* 17. 5.) *VNTO THY GATES*, is meant *the gate wherein he served* (the Idol) *and not that wherein sentence* (of death) *was decreed against him.* Maimonides in *Sanhedrin*, c. 15. s. 2. *stone them] This judgment of the particular person was greater than that of a whole city which were killed with the sword*, *Deut.* 13. 15. save that their goods were consumed also; this man's goods (as the Hebrews say,) went to his heirs. Of the manner of stoning, see the annotations on *Lev.* 24. 23.

Vers. 6. *At the mouth] which the Chaldee translath, the word*, meaning the testimony of two or three. But from hence the Hebrews gather; they must receive no testimony but from the mouth of the witnesses; it may not be from a writing of their hand. Maimonides in *treat. of Witnesses*, ch. 3. s. 4. See the notes on *Deut.* 19. 15. *he that is to die] or, he that dieth: the Chaldee expoundeth is; be that is guilty* (or *deserveth*) *to be killed. of one] See this explained in Deut.* 19. 15.

Vers. 7. *and thou shalt put away the evil*] If this phrase, see *Deut.* 13. 5. the Greek translath, & *put ye away* (or, *take away*) *from among yourselves that wicked* (person:) which very words Paul useth in *1 Cor.* 5. 13. when he commandeth a wicked man to be cast out of the Church.

Vers. 8. *a matter*] Hebr. *a word. too hard*▪ or, *marvelous*, as being *hidden* from thy knowledge, that thou (O Judge) canst not know, or determine it. The Greek translath, *be impossible*: the Ghaldee, *separated from thee*. It is spoken of things that are *hidden*, and so *too hard* and *unpossible* for one either to know, or to do See *Gen.* 18. 14. *Ier.* 32. 17, 27. *Zach.* 8. 6. *Deut.* •0. 11. *blood and blood*] Hebr. *blood to blood*: which phrase noteth a respect of one thing to another, when they are compared. By *blood* may be understood murder, of which the Judges may be doubtful and unable to find out whether it were willful, which deserved death; or unwilling, for which exile into the cities of refuge was appointed, *Num.* 35. 16, 23, 24, &c. *Blood and blood*, is by some referred to those laws mentioned in *Levite.* 15. 19, and *Deut.* 22. 17. *plea*] or, *judgment and judgment and judgment, cause*, as in *1 King.* 3. 16, 17.—28. *stroke and stroke*] or, *plague and plague*: which the Chaldee translath, *plague of leprosy, and plague of leprosy*: wherein here might be difficulties, that the Priests could non easily judge: see *Levig* 13. and 14. chapters. But by *plague* or *stroke* may also be meant strokes and wounds that one man gave unto another. *matters*] or, *words of strikes*, that is, of disagreement among the Judges, th• they could not accord in the sentence of judgment, because of some doubts & difficulties. So the Chaldee translath it, *words* (or *mat* 〈...〉) *of division of judgment*. Jehoshaphat explaineth it thus, *between blood and between Law & Commandment, Statutes & Judgments*, *2 Chr.* 19. 〈◇〉 to implying all difficulties about any part of the Law whatsoever. *thy gates*] in the Greek and Childee, *thyrities. then thou*] Hebr. *and thou shalt arise*; speaking to the Judge or Judges, which found the causes too hard for them in judgment: so it is written of the Judges, *the hard matter they brought unto Moses, and every small matter they judged themselves*, *Exod.* 18. 26. *shall choose*] to put his name, and to dwell there; see 〈◇〉 . 2. 5. This place afterward was Jerusalem, as it is said, *Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the Priests, and of the chief of the fathers of Israel, for the judgment of the LORD, & for* 〈◇〉 , &c. *2 Chr.* 19. 8, 9, 10. And there were se•thrones of judgment; *Ps.* 122. 5.

Vers. 9. *and unto the judge*] by *and* is meant *or*, as is opened in verse 〈◇〉 . *or unto the Judge*: by *the judge* is understood the high conncell or Senate of Judges, which were *of the chief* (or *heads*) *of the fathers of Israel*, *2 Chron.* 19. 8. as they who here are called *Priests*, are in v. 12. called *the Priest*: and in *1 Chr.* 4. 42. many captains are in the Hebrew called *an Head*. And as among the Priests one was chief, so among the Judges one was Prince or Ruler, *2 Chro.* 19. 11. The Hebrew records say, *When any doubt arose in any case, to any one of Israel, he asked of the Judgment hall* (or *Synedrion*) *that was in his city; if they knew, they told it him: if not, then he that inquired, together with the Synedrion, or with the messengers thereof, went up to Jerusalem, & inquired of the Synedrion that was in the mountain of the Temple; if they knew, they* 〈◇〉 *him; if not, then they all came to the Synedrion that was at the dvore of the Court-yard* (of the Temple:) *if they knew, they told it them, and if not, they all came to the Chamber of hewn* (stone) *to the great Synedrion, and inquired, &c.* *Maim. tom.* 4. treat. of *Rebells*, c. 1. s. 4. Of the three• Synedrions in Jerusalem, see the Annotations on *Num.* 11. 16. *that shall be in those days*] From hence the

Hebrews gather, that if the high Synedrion had judged and determined of a matter, as  $\langle \diamond \rangle$  right in their eyes, & after them another Synedrom rose up, which upon reasons seeming good unto them, disannulled the former sentence; then it was disannulled, and judgment passed according as seemed good unto these latter: *Thou art not bound (say they) to walk save after the Synedrion (or Judges) that are in: thy generation (the time wherein thou livest;)* Maim. in *Rebels*, c. 2. s. 1. *the word of judgment]* that is, the matter or sentence of judgment: which was to be according to the Law of God, *verse. 11. as it is said of the Priests, And in controversy, they shall stand in judgment; and they shall judge it according to my judgments, Ezek. 44. 24.* Whereupon it was also said unto the Judges, *Ye shall warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren, 2 Chron. 19. 10.*

Vers. 10. *according to the word]* or, *according to the sentence of the word:* Hebr. *the mouth of the word:* so in v. 11. *all that they inform thee]* or, *all that they teach thee*, to w<sup>t</sup>, agreeable to God's Law, as before is shown, from *Ezek. 44. 24.* And in this sense, Christ said to the people of the Scribes and Pharisees sitting in Moses seat; *All whatsoever they bid you observe, that observe and do, Matth. 23. 2, 3.* which he meaneth not of their own traditions, but of their doctrine according to Moses; for when they taught *for doctrines the commandments of men*, he both reproveth them himself, and willed his Disciples to let them alone, as *blind leaders of the blind, Matth. 15. 1, 2,—14,* and charged them to *beware of the leaven of the Pharisees and Sadducees*, that is, their *doctrine, Matt. 16. 6, 12.* Here therefore the Hebrew Doctors have stumbled at the Law, whiles from this Scripture they would establish not only the written Law of God, but *the Law by word of mouth*, (or, by tradition) the foundation whereof they make the high Synedrion which was in Jerusalem: from whose judgment they held it not lawful to decline. Maimonides in *Rebels*, c. 1.

Vers. 11. *According to the Law]* or, *According to the mouth (that is, the sentence, doctrine or commandment) of the Law. not decline from the word]* or, *not turn aside from.* The commandment to *doc*, & the prohibition not to *decline*, joined together in this Law, do show the weight thereof: the naming of the *Law, Judgment & Word*, which the Priests and Judges should teach, showeth the rule of right judgment to be given of God in his Law, *Ios. 1. 7. Deut. 5. 32, 33. Ezek. 44. 24.* from which when the Priests departed, the Lord made them *contemptible and base before all the people, Mal. 2. 7, 8, 9.*

Vers. 12. *the man that will do presumptuously]* or, *in presumption, proudly;* as the Greek translateth, *in pride;* the Chaldee, *in wickedness.* It is opposed unto ignorance and error, *Exod. 21. 13, 14.* By *the man* here here to be meant either private person, or inferior Judge, that proudly disobeyed the sentence of the highest Council; but the Hebrews refer it chiefly to the *Rebellious Elder*, or Judge: and whereas they brought their own traditions (or law by word of mouth) within the compass of the Law to be taught, (as is noted on *verse. 10.*) they except the Sadducees which had been from their youth trained up in their fathers opinions, and never received the traditions of the Pharisees; that such were not to die by this Law, for not obeying the doctrine which the high Court taught by tradition: as also from this word *will do*, they teach that the rebellious Elder was not guilty of death, for holding in judgment contrary to the decree of the high Synedrion, or for teaching others so to hold, unless he

teach them *to do the thing, or do it himself*. Yet though he were free from death, the Magistrates might beat him, or otherwise punish him. Maim. in *Rebel. c. 3. s. 1. &c. the Priest]* that is, *the Priests*. as in *v. 9. for, by their mouth every controversy, and every stroke was to be tried, Deut. 21. 5. standeth to minister]* so in *Ezek. 44. 24. in controversy they shall stand in judgment: see the notes on Deut. 10. 8. there before Jehovah]* or, *there unto Jehovah*, as in *Deut. 21. 5. the Greek translatheth, in the name of the Lord. or unto the Judge]* that is, *the Judges*, as is noted on *v. 9. And by this disjunctive or*, the Judges are distinguished from the Priests forementioned. *shall die]* the manner of his death, the Hebrews say, was strangling; and they that put him to death were the chief Judges. *When witnesses come (and testify) that he hath done according to his teaching, or, that he hath taught others to do it, they determine his sentence of death, in the judgment hall that is in his City, and take him and carry him up from thence to Jerusalem. And they put him not to death in the Judgment hall that is in his city, &c. but carry him up to the high Synedrion in Jerusalem, and keep him until the feast, and strangle him at the feast, as it is said, and all the people shall hear and fear, &c. Maimonides in Rebels, o. 3. s. 8. See also the notes on Deut. 13. 11. the evil] the evil doer*, as the Childee explaineth it, agreeable also to the Greek: see *Deut. 13. 5.*

Vers. 14. *and shalt say]* that is, *if thou shalt say, I will set over me a King*: Thus God, who had set Judges over his people, permitteth them also to have a king, if they saw it so meet, and would; and should do this thing after an holy and orderly manner. But when they sought it amiss, it displeased the Lord, *1 Sam. 8. 5, 6, 7. and 12. 12, 17, 19. Then God gave them a king in his anger, and took him away in his wrath, Hos. 13. 11.*

Vers. 15. *Setting thou shalt set]* that is, *thou shalt in any wise set*: thus bindeth he them to do this during, according to the rules here given, both for the good of their Common-wealth and Church, and for a figure of Christ, to whom the kingdom of Israel did belong, *Isaiah 32. 1. Zach. 9. 9. Luk. 1. 〈◇〉, 32, 33. thy God shall choose]* either by the manistry of his Prophets, as by Samuel he anointed Saul, *1 Sam. 10. 1. and David, 1 Sam. 16. 1. by Ahijah, he chose Jeroboam, 1 King. 11. 29, 31, 35. or by other means, as by Vrim and Thum 〈◇〉, by Lot, or the like. thy brethren]* in this Christ was figured, as also in his other functions of 〈...〉 phesie and Priesthood; for so it is written, *Ie 〈◇〉 thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, Deut. 18. 15. And, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high Priest, &c. Heb. 2. 17.*

Vers. 16. *not multiply horses]* not get him many horses, lest he should put confidence in worldly strength, whereof horses were the principal, as appeareth by *Psal. 20. 8. Deut. 20. 1. Prov. 21. 31. to Egypt]* in which land were many horses, which they accounted the strength of their country, *2 Chron. 1. 16. and 9. 28. whereupon it is said, Woe to them that go down to Egypt for help, and stay on horses, &c. Isaiah 31. 1. not add to return]* that is, not again return, either for the cause aforesaid, or for to dwell there, because of their great idolatries, and other sins, whereby God's people might be corrupted. So Jeremiah from the Lord dissuaded the Jews from going into Egypt, *Ier. 42. 10, 14, 16, 17, &c. The Hebrews say, It is lawful to dwell in all the world, save in the land of Egypt: but it is lawful to return to the land of Egypt for mer chandise, &c. Maim. treat. of Kings, ch. 5. s. 7, 8.*

Vers. 17. *multiply wives*] take many wives; the Hebrews, and some Christians understand this prohibition of exceeding many, as Solomon had *seven hundred*, 1 King. 11. 3. and not that more wives than one are here forbidden. But howsoever God bare with the Kings, Patriarchs, and other men that had more wives than one, and that this custom prevailed, yet from the beginning it was not so, when he made but two to be one flesh, *Gen. 2. 24. Mat. 19. 5. Mal. 2. 14, 15. that his heart turn not away*] or, *neither shall his heart turn away*, to wit, from the Lord, unto the pleasures of life, or unto other gods, by means of many wives: as of Solomon it is said, *His wives turned away his heart after other gods, and his heart was not perfect with the Lord his God*, 1 King. 11. 4. *Although his mother taught him better, saying, Give not thy strength unto women, nor thy ways to that which destroyeth Kings*, Prov. 31. 1, 3. *greatly multiply*] or, *vehemently (exceedingly) multiply* silver and gold: which is another mean whereby the heart may be withdrawn from God; for when men be rich and full, they are in danger to deny and say, *Who is the Lord?* Prov. 30. 8, 9. and they cannot serve God and Mammon, *Matt. 6. 24. the care of this world, and the deceitfulness of riches choke the word of God*, Matt. 13. 22. and they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim. 6. 9.

Vers. 18. *when he sitteth upon the throne*] that is, when he is King: see the notes on *Exod. 11. 5. the copy of this Law*] the Greek translateth it, *this Deuteronomy*. The Hebrews have recorded thus; *When the King sitteth upon the throne of his kingdom, he is to write him the book of the Law for himself, over and beside the book which is left him of his fathers, &c. If his fathers have lest him none or, if that be lost, he is to write him two books of the Law; the one he is to reserve in his house, for so he is commanded, as everyone of Israel; the other is not to depart from before him. If he go out to war, it (goeth) with him; if he sit in judgment, it is to be with him, &c.* Maimonides treat. of Kings, c. 3. s. 1. *before the Priests*] the original book of the Law was kept in the Sanctuary, as appeareth by *Deut. 31. 26. 2 King. 22. 8.* out of that was the Kings copy to be written, that it might be perfect.

Vers. 19. *it shall be with him*] in all places whither he went, he carried this copy of the Law with him, as before is noted: So God said unto Joshua, *This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, &c.* Ios. 1. 8. Thus David did, as appeareth by *Psal. 119. 16, 24, 97, 98, 99 &c. learn to fear*] under this name *fear*, notonely the inward reverence, but the outward worship and service of God is also implied, even all true Religion: as that which is written, *their fear towards thee is taught by the precept of men*, *Isaiah 29. 13.* is expounded by our Savior, *In vain they worship me, teaching doctrines the precepts of men*, *Matt. 15. 9.*

Vers. 20. *not lifted up above his brethren*] because the honor of the King was great, and all were to obey him in the Lord, *Ios. 1. 16, 17, 18. Eccles. 8. 2, 3, 4. Rom. 13. 1.* therefore he is warned to shun pride, and loftiness of heart; whereupon David said, *Lord, my heart is not haughty, nor mine eyes lofty, &c.* *Psal. 131. 1, 2.* The contrary was found in Nebuchadnezzar, to whom *the most high God gave a kingdom, and majesty, and glory, and honor* ••but when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him, *Dan. 5. 18, 20.* The Hebrews say, *As the Scripture giveth great honor to the King, and everyone is bound to honor him; so it commandeth him, that his heart be humble within him, and wounded, as*

*it is said (in Psal. 109. 22.) My heart is wounded within me. And he may not carry himself with pride of heart in Israel, more than is meet, Deut. 17. 20. but must be gracious and pitiful, both to little and great; and go out, and come in for their pleasure & for their good, and have regard of the honor of the smallest. And when he speaketh unto all the congregation in general words, he should speak gently, as it is said (by David in 1 Chron. 28. 2.) Hear me my brethren, and my people. It is also said (in 1 King. 12. 7.) If thou wilt be a servant unto this people this day, &c. And he must always use exceeding meekness: we have had none greater than our master Moses, yet he said, And what are we? your murmurings are not against us (Exod. 16. 8.) And he bare their cumbrance, and their burden, and their murmurings, and their indignation, as a nursing father beareth the snoking child (Num. 11. 12.) The Scripture calleth him a Shepherd to feed Jacob his servant: and the manner of a shepherd is expressed (in Isaiah 40. 11.) He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, &c. Maim. treat. of Kings, chap. 2. sect. 6.*

### CHAP. XVIII.

*1 The Priests and Levites have no inheritance, but the Lord. 3. The Priests due from the people. 6 The Levites portion. 9 The abominations (the unlawful arts) of the nations are to be avoided. •15 A Prophet is promised, whom Israel must hear. 20 The presumptuous Prophet is to die.*

THE Priests, the Levites, all the tribe of Levi shall have no part nor inheritance with Israel: the fire-offerings of Jehovah, and his inheritance, shall they eat. And he shall have no inheritance among his brethren: Jehovah, he is his inheritance, as he hath spoken unto him. And this shall be the Priests due from the people, from them that slay a slaughter (of any beasts) whether Ox or Sheep, that he shall give unto the Priest the shoulder, and the two cheeks, and the maw. The first-fruits of thy corn, of thy new wine, and of thy new oil, and the first of the fleece of thy sheep shalt thou give unto him. For Jehovah thy God hath chosen him out of all thy tribes, to stand to minister in the name of Jehovah, him and his sons all days.

And if a Levite shall come from any one of thy gates, out of all Israel, where he sojourned, and shall come with all the desire of his soul, unto the place which Jehovah shall choose; Then he shall minister in the name of Jehovah his God, as all his brethren the Levites that stand there before Jehovah: They shall eat portion like portion, beside his sales, by his fathers.

When thou art come into the land which Jehovah thy God giveth unto thee, thou shalt not learn to do after the abominations of those nations. There shall not be found in thee any that maketh his son or his daughter to pass thorough the fire; a diviner of divinations, an observer of times; or an observer of fortunes, or a witch. Or one that charmeth a charm, or that asketh of a familiar spirit, or a wizard, or that seeketh unto the dead. For everyone that doth these things, is an abomination unto Jehovah: and because of these abominations, Jehovah thy God doth drive them out from before thee.

Thou shalt be perfect with Jehovah thy God. For these nations which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, Jehovah thy God hath



not suffered thee so. Jehovah thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken.

According to all that thou askedst of Jehovah thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God; and this great fire let me not see anymore, that I die not.

And Jehovah said unto me, They have well *spoken* that which they have spoken. A Prophet will I raise up unto them, from among their brethren, like unto thee: and I will give my words in his mouth, and he shall speak unto them all that I shall command him. And it shall be, *that* the man which will not hearken unto my words, which he shall speak in my name, I will require *it* of him. But the Prophet which shall presume to speak a word in my name, which I have not commanded him to speak, and he that shall speak in the name of other gods, that Prophet shall even die. And if thou shalt say in thine heart, How shall we know the word which Jehovah hath not spoken? *That* which a Prophet shall speak in the name of Jehovah, and the thing be not, neither come (*to pass*,) *that is* the word which Jehovah hath not spoken, the Prophet hath spoken it in presumption, thou shalt not be afraid of him.

#### **Annotations.**

*NO part] or, no portion*, namely in the spoils taken from the enemies: which would have been a great portion, as appeareth by *Ios. 22. 8.* So the Hebrews expound it, *No part in the spoil, nor inheritance in the land.* Maimonides tom. 3. treat. of the Release and Jubilee, *ch. 13. sect. 10.* See the notes on *Num. 18. 20. nor inheritance]* in the land of Canaan, which was divided among the other tribes, *Num. 26. 2.—53. 57.* But because the Levites were adjoined to the Priests for the service of the Lord and his Church, *Numb. 18. 1, 2. &c.* therefore God would not have them cumbered with the affairs of this life, lest by them they should be hindered from doing their duty, as it is written, *No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier, 2 Tim. 3. 4.* See also *Deut. 10. 8, 9.* So the Hebrews say, *Wherefore was not Levi counted meet to have inheritance in the land of Israel, or spoils with his brethren? Because he was separated to serve the Lord, and to inherit him, and to teach his strait ways, and his just judgments unto many, Deut. 33. 10. Therefore was he separated from the ways of the world: they wage not war as do the rest of Israel, neither do they in•erite, nor earn for themselves with strength of their bodies; but they are the Lord's power (or substance) as it is written (in Deut. 33. 11.) BLESSE LORD HIS POWER: and the blessed (God) himself earneth for them; as it is written (in Num. 18. 20) I am thy part and thine inheritance.* Maim. treat. of the Release and Jubilee, *c. 13. s. 12. fireofferings]* which were to be offered on the Altar by fire, as the *Meat-offering, Sin-offering, and Trespass-offering* of every man, *Numb. 18. 9. and his inheritance]* that is, all other things which being the Lord's right by his Law, he hath given to the Priests and Levites. Of these, see the notes on *Numb. 18.* where four and twenty gifts were bestowed on the Priests, all expressed in the Law. The Greek referteth it to the former, saying, *the burnt offerings of the Lord shall be their inheritance.*

*Vers. 2. and he]* that is, *Levi*, put for all the Levites and Priests of that tribe: so in *M•la. 2. 4, 5. spoken unto him]* in *Num. 18. 20.* and other places. Herein God promiseth to those that fear

him, his ministers, 1 Cor. 9. 13, 14. and all his people, to be their *inheritance*, that is, to relieve them, and supply all their wants out of the riches of his grace, 2 Cor. 9. 8. So the Hebrews here say; *Not the tribe of Levi only, but every particular man of all that come into the world, whose spirit maketh him willing, and giveth him understanding with knowledge to separate himself, to stand before the Lord, to minister unto him, and to serve him, to know the Lord, and walk aright, as God did make him; and that he break from off his neck the yoke of many inventions which the sons of Adam have sought out, (Eccles. 7. 29.) behold this man sanctifieth himself holy of holies, and the Lord will be his part and his inheritance forever, and forever and ever; and will vouchsafe unto him in this world the things that shall be sufficient for him, even as he did vouchsafe unto the Priests the Levites. Behold David saith (in Ps. 16. 5.) The LORD is the portion of my part and of my cup, thou susteinest my Lot.* Maimonides in the Release and Jubilee, ch. 13. s. 13.

Vers. 3. *the Priests due]* Hebr. *the judgment (or right) of the Priests:* which the Chaldee expoundeth *due unto the Priests:* and so the word *judgment* is elsewhere used for *duty*, Psal. 81. 5. *slay a slaughter]* that is, kill any beast for common food. The original word generally signifieth no more than to kill a beast (as is noted on Gen. 31. 54.) and in special, to kill for sacrifice unto God. But the large meaning is here to be chosen: for it agreeth not with the former laws in Leviticus touching sacrifices, that the Priests should have the cheeks, &c. and the general exposition of the Hebrews is, that this is meant of common meats. *ox or sheep]* implying *goats* also; for that is usually comprehended under the name *sheep* or *lamb. that he]* or, *and he,* that is, everyone of the people *shall give. give unto the Priest]* Hereupon these are called *gifts*. Of them the Hebrews write; *It is commanded to give of every clean beast that is killed, unto the Priest, the shoulder, & the two cheeks, and the maw, (Deut. 18. 3.) and these in every place are called gifts. And this commandment is in use continually, whether when there is a Temple, or not; and in every place, whether within the land (of Israel) or without it: and it is to be of common (things) not of things sanctified. If it be doubtful whether (the beast) be a firstling, these gifts must be given out of it: if it be a firstling, that is all the Priests. (Num. 18. 15.) and if it be not a firstling, these gift*  $\langle \diamond \rangle$  *(out of it) for the Priest. Gifts are due of none but clean beasts only, as it is said, WHETHER OXE OR SHEEPE, &c. whether it be killed for man's meat, or for to feed infidels, or dogs, or for medicine, these gifts are due of it. If a Proselyte have a beast killed, if it were before he was joined, he is free; if after he were joined, he is bound (to give these gifts.) In a place where no Priests be, they may prize the gifts and eat them, and give the price to any Priest that they will. If he will give these gifts to one Priest, he may; or if he will divide them, he may not give half the maw to one, or half the shoulder, but the shoulder to one, and the maw to another, and the cheeks to them both, [that is, to each of them one.] If a priest will sell his gifts, he may, or give them to an Infidel, &c. for there is no holiness in them at all. The Priest may not violently take the gifts, nor ask them with his mouth; but he receives them when they are given him, with honor, &c. Maimonides in Bicurim (or first-fruits) ch. 9. s. 1. &c. the shoulder]* *the right shoulder* (saith Maim. ibidem s. 18.) *and they may not pluck off the wool, or flay them, but give them with their skin, and with their wool.*

Vers. 4. *The first fruits]* of these, see the Annotations on Exod. 22. 29. and Numb. 18. 12. These were called by the Hebrews, the *great heave-offering*; and it was to be given (they say) to the Priest, whether it were clean or unclean: though the corn or oil were all unclean before it was separated, the owner was bound to separate out of it an *heave-offering*, and give it to the Priest. If it

were clean, the Priest did eat it; if unclean, they used it for burning, &c. And whosoever separated the great Heave-offering, or the heave-offering of the tithe, he blessed (God) before he separated it, after the manner as he used to bless for doing all the commandments. Maim. in Trumoth c. 2. s. 14, 16. Other things hereabout are noted on Num. 18. and Levite. 22. of the fleece] Of this there is no measure set by the Law; but by the Hebrew Doctors, they might not give less than one of sixty (the sixtieth part, as of other first-fruits is noted on Exod. 22. 29.) And this is not due but in the land (of Israel) as the first-fruits of the corn, and of common (beasts) not of holy. And of sheep only, male and female: for their wool is meet for clothing. He that separateth the first of his fleece, and it be lost, is indebted for afterward, until he give it unto the priest. He that saith, all my fleece be first-fruits, his words must be confirmed. Who so hath many fleeces of first-fruits, and would divide them among the priests, he may not give less to everyone than the weight of five shekels of white wool, enough for a little coat. Maim. in Bicurim, c. 10.

Vers. 5. to stand to minister in the name, &c.] the Greek interpreteth it, to stand before the Lord thy God, to minister and to bless in the name of the Lord. This showeth a reason of the former duty; because God had called the Priests from worldly affairs, to serve him, and to minister, and sow unto his people spiritual things, therefore they should reap the people's carnal things, as 1 Cor. 9. 11, 13. By standing is noted their manner of service, as is observed on Deut. 10. 8. and their continuance in the same, as Psal. 119. 91.

Vers. 6. a Levite] This is spoken generally, and so implieth either Priest or ordinary Levite, who served by their courses, but might at other times come up and serve voluntarily, & have their portion with their brethren. of thy gates] that is, as the Greek and Chaldee do translate, of thy cities. For the Levites dwelt dispersed in the tribes of Israel, Ios. 21. he sojourned] his dwelling in the cities is called a sojourning as a stranger, for that the priests had no inheritance with Israel, v. 1. but the Israelites gave them (of their inheritance) cities to dwell in, and the suburbs for their cattle, Num. 35. 2, 3. shall choose] to have his Tabernacle, or Temple and public worship there: see Deut. 16. 2. and 12. 5.

Vers. 7. shall minister.] Although the Priests and Levites ministered in their courses, whereinto they were distributed, and unto which they were bound, 1 Chron. 24. and 25. yet if any would at other times voluntarily serve, God here alloweth it, and their portions for their labor. But the Hebrews explain this with some limitations, saying; Moses our master divided the Priests into eight wards (or charges) four of Eleazar, and four of Ithamar. And so they were till Samuel the Prophet: and in Samuel's days, he and King David divided them into four & twenty wards, and over every ward one head Provost. And they went up to Jerusalem, for the service of the ward, every week, &c. And it is commanded that at the solemn feasts, all the wards be equal, and whosoever of the priests cometh up at the feast and will serve, he may serve and have a portion with them; and they may not say to him, go thy way till thy ward cometh, as it is written (in Deut. 18. 6.) AND IF A LEVITE SHAL COME FROM ONE OF THY GATES. Which words are meant of the offerings at the feasts, &c. But vows, and voluntary offerings, and the daily sacrifices, none offer them but the ward, whose time is appointed: yea, though it be at the feast, as it is said (in Deut. 18. 8.) THEY SHALL EAT PORTION LIKE PORTION, BESIDES HIS SALES BY THE FATHERS. As if he should say, they shall eat portion like portion, of the offerings of the Congregation, but have no like portion in other things, which the

fathers have already apportioned them, and appointed every ward by the week, &c. And they account, that he speaketh not but of the priests: for there are no gifts in the Sanctuary to eat of, but for the priests only. And so a priest which hath an offering, may come into the sanctuary, and offer it any day when he will, as it is said (Deut. 18. 6.) AND SHALL COME WITH ALL THE DESIRE OF HIS SOUL) and minister; yea, though it be a sin-offering, or a trespass-offering, he offereth it, and maketh atonement by his own hands, and hath the skin of his offering, and eateth (the flesh.) And if he will give his offering to any priest whom he will, for to offer it, he may give it; and then the skin of the oblation, and the service thereof, is the priests only, to who<sup>e</sup> he gave it. Maimonides treat. of the Instruments of the Sanct. chap. 4. sect. 3.—6. that stand] that is, as the Chaldee expoundeth, that minister.

Vers. 8. portion like portion] that is, equal portions, one as much as another. The Greek translatheth, he shall eat the portion that is apportioned (or divided.) beside his sales] that is, beside the price of the things sold. By the Law, if a Levite sold a house, he might redeem it at any time, Levite. 25. 32. which he could not do, if he spent his money upon his own maintenance, and had no portion in the sanctuary. by his fathers] or, according to the fathers. This some refer to the sales fore-mentioned, which might be of the houses that he had from his fathers, his patrimony. Others refer it to the order of his service and portion, which should be according to the courses and wards aforesaid, without confusion or disturbance of them: for according to the fathers and chief men in the families, were the courses appointed, Numb. 3. 2. 17, 21. and 1 Chron. 24. 4. the Greek translatheth, beside the sale, which is according to the family. But the Chaldee paraphraseth thus, Beside the ward (or observation) which shall come on the Sabbath, as the fathers have appointed; that is, beside that portion which is due unto him for his service by course in his week, as the fathers appointed.

Vers. 10. There shall not] or, Let there not be found. to pass thorough the fire] so to burn them, or at least to consecrate them by this sign unto Idols, and in special unto Molech, to which abomination this service was performed among the heathens, Lev. 18. 21. See the Annotations there. The Greek translatheth, any that purgeth his son or his daughter in fire. Of Achaz king of Judah it is said, that he made his son to pass thorough the fire, 2 King. 16. 3. which Ezra explaineth thus, he burnt his sons in the fire, 2 Chron. 28. 3. a diviner] in Hebrew, Kosem, a fore-seer, or presager, a foreteller of things to come, as doth a Prophet: as it is said, the Prophets divine for money, Micah 3. 11. and Baalam, a Prophet, 2 Pet. 2. 16. is called a Diviner, Ios. 13. 22. & though it be sometime spoken in the good part, as in Esa. 3. 2. The Prophet and the Diviner (or Sage) and the Ancient; and in Prov. 16. 10. Divination is in the lips of the King: yet commonly it is meant of evil and heathenish Prophets, or of the false Prophets in Israel, Isaiah 44. 25. Ezek. 13. 6, 7, 9. With such they used to consult in weighty cases, as the Philistines called for the Priests and the Diviners, 1 Sam. 6. 2. and the King of Babylon stood at the parting of the way, at the head of the two ways, to use divination, &c. Ezek. 21. 21, 22. It was done by unlawful means, as Saul said to the Witch, Divine unto me by the familiar spirit, 1 Sam. 28. 8. and it was a thing hateful unto God; as he saith, Rebellion is as the sin of divination, 1 Sam. 15. 23. This Art (as Cicero showeth in his first book of divination) is called in Greek, Mantikee, of Furie, (as Plato expounds it;) in Latin, divinatio, à divis, of the gods, as Tullie there saith: and he maketh it a fore-knowledge and perceiving of things to come: a skill much magnified in all nations. The Hebrews also take a Diviner to be one that doth things whereby he may foretell things to

come, and say, *such a thing shall be, or shall not be; or say, it is good to do such a thing, &c.* The manner and means of divining they note to be divers; some doing it with sand, some with stones, some by lying down on the ground, some with iron, some with a staff which he carrieth in his hand, and leaneth on, &c. whereto they apply that of the Prophet, *My people ask counsel at their stocks, and their staff declareth unto them, Hos. 4. 12. It is unlawful to divine, or to ask (counsel) of a diviner: He that asketh of a diviner is chastised with stripes, but the diviner himself, if he do any of the foresaid acts (of divination) or the like, is beaten.* Maimonides treat. of Idolatry, ch. 11. sect. 6, 7. *observer of times]* or, *Soothsaier; an observer of the clouds, and of the planets; a Planetary, or, an observer of the flying of fowls; an Augur.* The diviners forespoken of were carried much by inward and spiritual motions; these by outward observations in the creatures. They were of esteem among the Philistines, and other heathens, *Isaiah 2. 6.* and the sin crept into Israel, *2 King. 21. 6.* though God forbade it here, and in *Lev. 19. 26.* The Hebrews say, they were such as did set times for the doing of things, saying, *Such a day is good, and such a day is naught: such a day is fit for to do such a work; such a year or month is evil for such a thing. It is unlawful to observe times, though one do no work, but make it known; they are lies which fools imagine to be true, and to be words of wise men, &c.* Maim. in treat. of Idolatry, chap. 11. sect. 8. *an observer of fortunes]* one that curiously searcheth, observeth, and telleth signs of good or evil luck, which are learned by experience: The Hebrew *Nachash* is to search and find out by experience, *Gen. 30. 27.* and *44. 5.* whereupon *Menachesh* (the word here used) is one that too curiously observeth and abuseth things that do fall out, as lucky, or unluckie signs: as did the Augures and Soothsaiers among the heathens. The Hebrews describe it thus; *as if one should say, Because the morsel of bread is fallen out of my mouth, or my staff out of mine hand, I will not go to such a place this day; for if I go, I shall not speed of my business. Because a Fox passed by on my right hand, I will not go out of my house this day; for if I go, some deceitful man will meet with me. And so if men hear the chattering of a bird, and say, it shall be so, or not so; it is good to do such a thing, or naught to do such a thing, &c. And so he that maketh signs for himself, if it fall out so or so, I will do such a thing; if it fall not out, I will not do it; and all things of like sort, these all are unlawful: and who-soever doth any act, because of any of these things, is to be beaten.* Maimonides treat. of Idolatry, chap. 11. sect. 4. This sin was common among the heathens, practiced of the wisest, *Numb. 24. 1. 1 King. 20. 33.* and it spread into Israel, *2 King. 17. 17. 2 Chron. 33. 6.* and is at this day too common among Christians, though God's law plainly forbiddeth it here, and in *Levite. 19. 26.* *a witch]* or, *a sorcerer, a magician;* in Hebrew, *Mecashsheph*, in Greek, *Pharmakos*: of this kind were Iannes and Jambres, the sorcerers of Egypt: see the notes on *Exod. 7. 11.* Such were esteemed among the wise, and called to tell and interpret dreams, *Dan. 2. 2.* By God's Law a winch might not be suffered to live, *Exod. 22. 18.* yet did this evil prevail in Israel, *2 Chron. 33. 6. Ier. 27. 9. Mal. 3. 5.* The Hebrews seem to hold two sorts of these witches or sorcerers, some that did hurt, others that did hold the eyes, that is, by juggling and sleights beguiled men's senses. *Mecashsheph* (the witch) *is to be stoned to death, if he do the act oft witchcraft: but he that heldeth the eyes, and seemeth to do that which he doth not, is to be beaten.* Maimonides treat. of Idolatry, ch. 11. s. 15.

Vers. 11. *charmeth a charm]* or, *inchanteth an enchantment, or, conjureth conjuration.* The Hebrew *Chober* signifieth *conjuring, or consociating*: the Chaldee name *Ratim*, is of *murmuring*

or mumbling: the Greek *Epaidon*, of *charming* or *enchanting*. This *Charmer* is said to be he that speaketh words of a strange language, and without sense: and he in his foolishness thinketh that these words are profitable. That if one say so or so unto a *Serpent*, or a *Scorpion*, it cannot hurt a man: and he that saith so and so to a *m•an*, be cannot be hurt, &c. He that whispereth over a wound; or readeth a verse out of the Bible: likewise he that readeth over an *Infant*, that it may not be frightened; or that layeth the book of the Law (the Bible) or the *Phylacteries* upon a child that it may sleep; such are not only among enchanterers or charmers, but of those that generally deny the Law (of God) because they make the words of the Scripture medicine for the body, whereas they are not but medicine for the soul, as it is written (in *Prov. 3. 22.*) They shall be life unto thy soul. Maimonides 〈◇〉 . of *Idolatri*, chap. 11. sect. 10. 12. of a familiar spirit] called in Hebrew *Ob*, which signifieth a bottle, *John 32. 19.* applied here and often to Magicians, who possessed with an evil spirit, speak with hollow voice as out of a bottle, and (as some say) with swollen bellies: whereupon the Greek version usually calleth them *Eggastrimuthoi*, as speaking out of the belly. But the holy Ghost in *Act. 16. 16.* expoundeth it more fully, the spirit of *Pithon* (or of divination:) meaning of the Devil, whose answers were given to the heathens by these means; the chief whereof was called *Pythius Apollo*, and his Temple *Pythion*, and his feast *Pythia*, kept to his honor, who was feigned to kill the serpent *Python*. The manner of this Oracle the Prophet showeth to be with an hollow low voice; as, *Thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, Isaiah 29. 4.* The Hebrews explain it thus, that he which had a familiar spirit, stood and burned incense, and held a rod of mirtle tree in his hand, and waved it. And he spake certain words in secret, until he that inquired did hear one speak unto him, and answer him touching that which he inquired, with words from under the earth, with a very low voice, &c. Likewise one took a dead man's skull, and burnt incense thereto, and enchanted thereby, till he heard a very low voice, &c. He that did any of these acts, was to be stoned to death. Maim. in treat. of *Idolatri*, c. 6. s. 1. This was Saul's sin, that he sought to a woman which had a familiar spirit, the voice whereof he heard, *1. Sam. 28. 7.—15.* for which transgression the Lord killed him, *1 Chron. 10. 13.* and hath threatened to cut off all from among his people, that do inquire of such, *Levite. 20. 6.* wizzard] or cunning man; in Hebrew, *Idgnoni*, so named of his knowledge, or cunning: and so the Greek version in other places calleth him *Gnostes*, of knowledge, a *Prognosticator*: but here the Greek is *Teratoskopos*, he that observeth wonders. The Chaldee giveth him a name of remembrance, *Zecuru*. He is usually joined with the former, that hath a familiar spirit, as in *Levite. 19. 31.* and *20. 6.* *2 Chron. 33. 6.* *1 Sam. 28. 3.* and by the Law they were both of them to die, *Levite. 20. 27.* Such were among the Egyptians, and other heathens, *Isaiah 19. 3.* it is likely therefore that their practice was alike abominable. The Hebrews describe him thus, that he put in his meuth a bone of a bird called *Iaduagh*, & burned incense, & did other works, until he fell down as with shame (or modesty) and spake with his mouth, things that were to come to pass. Maim. treat. of *Idolatri*, ch. 6. sect. 2. that seeketh unto the dead] or, as the Chaldee and Greek expound it, that inquireth of the dead: such we call of the Greek name, a *Necromancer*. Of him they say, that he made himself hungry, and went and lodged among the graves, that the dead might come unto him in a dream, and make known unto him that which he asked of him. And others there were that clad themselves with clothes for that purpose, and spake certain words, and burned incense for the purpose, and slept by themselves, that such a dead person might come and talk with them in a dream. Maimonides in treat. of *Idolatri*, c. 11. s. 13.

Vers. 13. *perfect with Jehovah*] that is, in faith and love seek unto him only; and as he doth, so abhor thou all such wicked persons. *Perfection* (or *Sinceritie, Integrity,*) respecteth our upright conversation in body and mind, as is noted on *Gen. 6. 9.* and to be *perfect with the Lord,* is expounded in Greek, *before the Lord;* and the Chaldee saith, *in the fear of the Lord:* but our Savior more fully openeth it; *Be ye perfect, even as your Father which is in heaven is perfect, Matt. 5. 48.*

Vers. 14. *not suffered thee*] Hebr. *not given thee:* but hath taught thee better by his Law (which the other nations want, *Psal. 147. 19, 20.*) and will more fully inform thee by the *Prophet,* whom he will raise up unto thee, *v. 15.* So in *Act. 14. 16.* *God in times past suffered all nations to walk in their own ways.*

Vers. 15. *a Prophet*] so named of the Greek *Prophets,* which signifieth a *foreteller;* in Hebrew *Nabi,* of uttering and interpreting the oracles of God; as Aaron was Moses *Prophet,* that is, *Interpreter, Exod. 7. 1.* and of seeing visions of God, such a man was called a *Seer, 1 Sam. 9. 9.* Unto all the former Diviners, Wizzards, Charmers, &c. raised up to the heathens of the devil, Moses here opposeth one *Prophet* to be raised up unto Israel of God; and this was Christ raised up unto the Jews, as Peter applieth it, saying; *Moses said ••to the fathers, A Prophet will the Lord your God raise up unto you, &c. ye are the children of the Prophets, and of the covenant, &c. Unto you first God having raised up his Son Jesus, sent him to bless you, in turning away everyone of you from his iniquities, Act. 3. 22.—26. of thy brethren*] Christ was to be a man, and of the stock of the Jews by promise, because the people could not endure to hear the voice of God, *verse. 16.* and as in respect of his Prophecy, so of his Priesthood; *For every high Priest is taken from among men, Heb. 5. 1.* and of his kingdom, as in *Deut. 17. 15. from among thy brethren shalt thou set a King over thee. like unto me*] it is said, *There arose not a Prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do, &c. Deut. 34. 10, 11, 12.* This therefore cannot be understood of the ordinary Prophets, which were raised up in Israel, but of Christ only, as the Apostles do expound it, *Act. 3. 22.—26.* And Christ was like unto Moses, in respect of his office of mediation between God and the people, *Deut. 5. 5. 1 Tim. 2. 5.* but greater than Moses, as being *the Mediator of a better Covenant* (or *Testament,*) *which was established upon better promises, Heb. 8. 6.* Like him in excellency; for as Moses excelled all the Prophets, in speaking with God *mouth to mouth, Numb. 12. 6, 7, 8.* so Christ excelled him and all men, in that being *in the bosom of the Father,* he hath come down *from heaven,* and declared God unto us, *John. 1. 18. and 3. 13.* Like him in faithfulness, but therein also excelling: for Moses was faithful in God's house *as a servant, but Christ as the Son over his own house, Heb. 3. 2. 5. 6.* And like him in signs and wonders, wherein he also excelled Moses, as the history of the Gospel showeth: for he was a *Prophet mighty in deed and word, before God and all the people, Luk. 24. 19. a man approved of God among them, by miracles, wonders, and signs, which God did by him, in the midst of thē, Act. 2. 22.* for he did among them *the works wich none other man did, John. 15. 24. unto him*] that is, not unto the Diviners, Wizzards, or any such like, but *unto him,* and him only; as, *him thou shalt serve, Deut. 6. 13.* is expounded, *him only, Matt. 4. 10.* And though this is principally meant of Christ's person, of whom God said, *hear him, Matt. 17. 5.* yet it implieth also his Ministers, as himself said, *He that heareth you heareth me, Luk. 10. 16.*

Vers. 16. *Horeb*] a mountain called also *Sinai*, *Exod. 19.* where the Law was given, *Deut. 5. 2. of the assembly*, or, *of the church*, when all Israel were assembled to hear the Law, *Exod. 19. 9, 10, &c. not hear again.*] Hebr. *not add to hear*: see *Exod. 20. 19.* where the people requested Moses to speak with them, and not God. *of Jehovah*] the Chaldee translatheth it, *of the word of the LORD. that I die not*] or, *and let me not die*; as the Greek translatheth, *neither let us die.*

Vers. 17. *have well spoken*] or, *have done well* in speaking. The Greek saith, *Rightly* (or *Well*) *all that they have spoken.* Although their speech proceeded from the spirit of bondage and fear, manifested in them by the work of the law in their consciences, *Rom. 8. 15.* and they desired not Christ, but Moses to speak unto them; yet as *the Law was a schoolmaster* to lead them unto Christ, *Gal. 3. 14.* so God took occasion hereby to preach and promise Christ unto them; who is here not only instead of all Diviners and Soothsayers, but instead of Moses himself, who was the Minister of the Law, which *worketh wrath*, *Rom. 4. 15.* and was *the ministration of death*, *2 Cor. 3. 7.* But *Christ hath redeemed us from the curse* thereof, *Gal. 3. 13.* and is here promised as a Prophet sent to bless us, *Act. 3. 26.* *for the Law was given by Moses, but grace and truth came by Jesus Christ*, *Io. 1. 17*

Vers. 18. *A Prophet*] meaning Christ him-self, the interpreter and declarer of the word of God, as *verse. 15.* of whom the multitude said, *This is Jesus the Prophet*, *Matt. 21. 11.* *raise up*] this also the people confirmed, saying, *A great Prophet is risen up amongst us*, *Luk. 7. 16.* *will give*] that is, will put and stablish, as the word *given*, *1 Chron. 17. 22.* is the same that *established*, *2 Sam. 7. 24.* The Chaldee expoundeth it, *I will give my words of prophesy.* Accordingly Christ said to his Father, *I have given unto them the words which thou gavest me*, *John. 17. 8.* *his mouth*] to signify this, Christ appeared with a *sharp twoedged sword* proceeding out of his mouth, *Rev. 1. 16.* which figured *the sword of the Spirit, the word of God*, *Eph. 6. 17.* for God had made his *mouth like a sharp sword*, *Isaiah. 49. 2.* therewith he smote his enemies: and for the comforts wherewith he refresheth his people, his *lips* are likened to *lilies dropping sweet-smelling myrrh*, *Song 5. 13.* *all that I shall command*] This Christ did in his own person, as he said, *I speak not of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak; and I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak*, *John. 12. 49, 50.* and, *All things that I have heard of my Father, I have made known unto you*, *Job. 15. 15.* He did and doth it also by his Ministers; for as he gave his Apostles the words which the Father had given him, *John. 17. 8.* so the things which they spake and wrote, were *the commandments of the Lord*, *1 Cor. 14. 37.* and he requireth of all, that *If any man speak, it should be as the oracles of God*, *1 Pet. 4. 11.*

V. 19. *my words*] God here acknowledgeth the words to be his own, which Christ should speak; as himself also said, *My doctrine is not mine, but his that sent me*, *John. 7. 16.* And whereas Prophets used to show signs & wonders, *Deut. 13. 1, 2.* though Christ did many such, *Act. 2. 22.* yet are they not here mentioned, because the *word & gospel of Christ is the power of God unto salvation*, *Ro. 1. 16.* and his *commandment is life everlasting*, *John. 12. 50.* and Christ's name is called *the word of God*, *Rev. 19. 13.* *Io. 1. 1.* & the word (rather than wonders) was that w<sup>ch</sup> the ancient Jews expected by Christ, as their later writers do witness, saying, *Let it not come up into thy mind, that the king Christ needeth to do signs & woēders; the thing is not so: for behold Rabbi*



*Akibah was a great wise man of the wise men of the Talmud, and he was armor-bearer to Ben Coziba the King, who was thought to be the king Christ. And both he and all the wise men of his age supposed that he had been Christ the King, until he was killed for his iniquities: when he was killed, they knew he was not so. And the wise men asked not of him any sign or wonder. Maim. in treat. of Kings, ch. 11. s. 3. Howbeit, when the true Christ was indeed come, that wicked and adulterous generation sought after a sign, Mat. 16. 14. and 12. 38, 39. and except they saw signs and wonders, they would not believe, John. 4. 48. and though he did many miracles before them, yet they believed not in him, John. 12. 37. He came in his Fathers name, and they received him not; another (as Beu Coziba) came in his own name, and him they received, John. 5. 43. I will require it] to wit, by punishment, for so requiring often signifieth, Gen. 9. 5. and 42. 22. and so the Greek here translateth, I will take vengeance on him; and the Apostle expoundeth it thus, every soul which will not he are that Prophet, shall be destroyed from among the people, Act. 3. 23. The Chaldee translateth, My Word shall require it of him. And the Hebrew Doctors so explain these words, He that transgresseth against his words, is guilty of death by the hand of God; as it is written (in Deut. 18.) I will require it of him. Maim. in Iesude hatorah, c. 9. s. 2. This was fulfilled upon the Jews, who would not hearken to the words of Christ, therefore he destroyed the City and the Sanctuary, as was prophesied, Dan. 9. 26. The enemies laid it even with the ground, and the children thereof within it: & they left not therein one stone upon another, because she knew not the time of her visitation, Luk. 19. 44. So they died in their sins, John. 8. 24. and wrath came upon them, to the uttermost, 1 Thess. 2. 16.*

*Vers. 20. shall presume] The Greek and Chaldee expound it, shall do ungodlily and wickedly. not commanded] of this sin the false Prophets in Israel were commonly guilty, & for it reprov'd; as, They have seen vanity, and lying divination, saying, The Lord saith; and the Lord hath not sent them, Ezek. 13. 6. and, I have not sent them, saith the Lord, yet they prophesy a lie in my name, Ier. 27. 15. And of this the Hebrews say, The false Prophet is to be strangled to death, although he prophesy in the name of the Lord, and neither addeth nor diminisheth, (Deut. 18. 20.) Whether he prophesieth that which he hath not heard by propheticall vision, or who so hath heard the words of his fellow Prophet, and saith that this word was said unto him, and be prophesieth thereby; <...> is a false Prophet, and is to be strangled to death. Mai. treat of Idolatry, chap. 5. sect. 7, 8. of other gods.] as they that prophesied by Baal Ier. 2. 8. and 23. 13. The Hebrews declare it thus; The Prophet that prophesieth in the name of an Idol, as he that saith, such an Idol, or such a star said unto me that we are commanded to do this or that, or not to do it, though it be to pronounce that unclean which is unclean, or that clean which is clean, &c. he is to be strangled to death, &c. And it is unlawful to ask of him a sign or a wonder, and if he do any of him-self, they may not regard him; & who so supposeth of his signs, that per adventure they may be true, transgresseth this prohibition, (Deut. 13. 3.) Thou shalt not hearken unto the words of that prophet. Maim. treat. of Idolatry, chap. 5. sect. 6, 7. shall •ven die] that is, shall be put to death by the Magistrate, and his judgment is to be strangled, as before is noted. For which strangling, they afterward (as under the Romans) used Crucifying. And the Hebrews say, They judged not either a (whole) tribe, or a false Prophet, or the high Priest, but by the mouth of the Synedrion of 71. Judges: Talmud. Bab. in Sanhedrin, chap. 1. This high Synedrion was after in Jerusalem; hereupon our Savior said, It cannot be that a Prophet perish out of Jerusalem: and, ô Jerusalem Jerusalem, which killest the Prophets, &c. Luk. 13. 33, 34.*

Vers. 22. That *which*] in Greek, *Whatsoever things*: meaning of predictions foretelling things to come. For touching matters of faith, and of the worship of God, the people were to hold unto the written Law; against which if any Prophet did teach, and give a sign or wonder which came to pass, yet they were not to believe or hearken unto him. See *Deut. 13. 1,—5. the thing*] or, *the word be not*. But Jonah prophesied the destruction of Nineveh within forty days, and it came not to pass: yet the Lord had spoken that word, *Ion. 1. and 3.* Here then conditions are implied; as, if men break not off their sins by repentance, the evils foretold shall come upon them, &c. *Ezek. 33. 13, 14, 15. Ier. 26. 12, 13, 18, 19.* Especially this is meant concerning prophesies of good things, which if they come not to pass, the Prophet is found false, as Jeremiah said to Ananias, *The Prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The Prophet which prophesieth of peace, when the word of the Prophet shall come to pass, then shall the Prophet be known, that the Lord hath truly sent him, Ier. 28. 8, 9.* Of this matter the Hebrews say, *Every Prophet that riseth up among us, and saith that the Lord hath sent him, it is not necessary that he do a sign like one of the signs of Moses our master, or like the signs of Elias and Eliseus, that there should be in them a change of the custom of the world. But his sign shall be, that he foretell things that are to come in the world, and so confirm his words, Deut. 18. 21, 22.* Therefore when there cometh a man fit for prophesy, with the ambassage of the Lord, and he cometh not to add unto, or to diminish from (the Law) but to serve the Lord by the commandment of the Law, they must not say to him, *divide the sea for us, or raise up the dead, or the like, and afterward we will believe in thee: but they must say unto him, If thou be a Prophet, foretell us of things that are to come: and when he telleth, we must wait to see whether the things come to pass or no; and if there fail but even a little thing, it is evident that he is a false Prophet. But if all his words do come to pass, he is to be esteemed of us faithful. And they try him many times: if his words be all of them found faithful, loe this is a true Prophet, as it is said of Samuel, And all Israel, from Dan even to Beersheba, knew that Samuel was faithful to be a Prophet of the Lord, 1 Sam. 3. 20.* But do not the observers of times, and the diviners, foretell things that do come to pass? What difference then is there between the Prophet and them? Diviners and such like persons, some of their words are confirmed, and some are not; according to that which is writ (in *Isaiah 47. 13.*) *Let them stand up now and save thee, which view the heavens, which gaze on the stars, which make known by the months, of the things which shall come upon thee: [He saith] of the things; and not all the things. And it may be, that nothing at all of that which they speak is confirmed, but they err in all; as it is written (in *Isaiah. 44. 25.*) That frustrateth the signs of the Liers, and maketh Diviners fools. But the Prophet, all his words are confirmed; as it is written (in *2 King. 10. 10.*) There shall fall unto the earth nothing of the word of the Lord. Also he saith (in *Ier. 23. 28.*) The Prophet that hath a dream, let him tell the dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat, saith the Lord? As if he should say, the words of the diviners and their dreams, are as chaff, wherewith a little wheat is mixed: but the word of the Lord is as wheat, wherewith there is no chaff at all. And of this thing the Scripture assureth us, and saith, that the words which diviners make known to the heathens, they do lie; the Prophet maketh known unto you the words of truth, that you have no need of soothsayers, diviners, and such like, *Deut. 18. 10.—15.* Loe thou art taught, that a Prophet riseth not up unto us, but to make known unto us things which shall come to pass in the world, as plenty or famine, wars or peace, and such like: Tea even the needs of a particular person doth he make known unto him, as Saul when he had lost a loss, went to the*

Prophet to tell him where it was, 1 Sam. 9. Such things as these doth the Prophet tell; but maketh no other Law, neither addeth to the commandment, or taketh ought from it. Threatenings of vengeance which a Prophet denounceth, as when he saith, such a man shall die, or such a year there shall be famine, or wars, or the like; if his words stand not, we may not for this deny his prophesy, nor say, behold he spake, and it came not to pass; for the holy blessed God is long suffering, and much in mercy, and repenteth of the evil; and it may be, that they have repented, and be spareth them like the men of Nineveh; or that they defere it, as he did Ezekiahs (death) 2 King. 20. But if he promise them good, and say it shall be  $\langle \phi \rangle$  or thus, and the good thing come not which he hath spoken, it is certain that he is a false prophet: for every good thing which God decreeth, though upon condition, he changeth not, &c. Loe thou art taught, that in words of good things only, is a Prophet tried. As Jeremiah said in his answer to Ananias, when Jeremiah prophesied of evil, and Ananias of good,  $\langle \phi \rangle$  said unto Ananias, if my words stand not, it shall not appear by this, that I am a false prophet; but if thy words stand not, it shall be known that thou art a false prophet: as it is written, The Prophet which speaketh peace, when the word of the Prophet shall come to pass, the Prophet shall be known, that the Lord hath sent him in truth, Jer. 28. 9. A Prophet unto whom another Prophet beareth witness that he is a Prophet, loe he is a Prophet out of doubt, and needeth no further trial. For behold Moses bare witness unto Joshua, and all Israel believed in him, before he shown any sign. And so throughout (all) generations, the Prophet whose prophesy is known, and they have found his words faithful, time after time; or that a Prophet hath testified of him, and he hath walked in the ways of prophesy, it is unlawful to make question afterward, and to suspect his prophesy, lest it be untrue. It is unlawful also to tempt him more than is meet, &c. for it is written, Ye shall not tempt the Lord your God, as ye tempted him in Massah, where they said, Is the Lord amongst us, or not? (Deut. 6. 16. Exod. 17. 7.) But after it be known that he is a Prophet, they must believe and know that the Lord is among them, and not suspect or make further question; as it is written, And they shall know that there hath been a Prophet amongst them, (Ezek. 2. 5.) Maimonides in Iesude hatorah, chap. 10. By this testimony of the Jews, we have enough to answer them concerning our Lord Jesus, that he was a true Prophet sent of God, though they did put him death. For as he came not to destroy the Law or the Prophets, but to fulfil, Mat. 5. 17. so had he the witness of Moses and of all the Prophets, Act. 3. 22. 24. John. 1. 45. and Moses and Elias appeared talking with him, Mat. 17. 2, 3. so that if they had believed Moses, they would have believed him, John. 5. 46. And John the Baptist (whom all men held to be a Prophet, Mat. 21. 26.) he bare witness unto the truth concerning Christ, John. 1. 15. and 5. 33. He was also approved of God among them by miracles, wonders and signs, Act. 2. 22. so that the works which the Father gave him to finish, which also he did, they bare witness of him, and the Father himself bare witness of him, John. 5. 36, 37. yet they, like an evil and adulterous generation, (condemned by these their own canons,) believed not in him, but tempted God, and sought after a sign, Mat. 12. 38, 39. and though the men which saw his miracles, said, This is of a truth that Prophet which should come into the world, John. 6. 14. yet that faithless generation believed not, but said, What sign showest thou, that we may see, and believe thee, John. 6. 30. But though he had done so many miracles before them, yet they believed not, neither could they believe, because that Isaiah said, He hath blinded their eyes, and hardened their heart, &c. John. 12. 37, 39, 40. in presumption] that is, presumptuously: the Greek translatheth, in ungodliness; the Chaldee, in wickedness. not be afraid] either for his threatening words, or for his signs; nor afraid to put him to death. And thus the Hebrews explain it, saying; Whosoever

with draweth himself from killing a false Prophet, because of his dignity, for that he walketh in the ways of prophesy, behold he transgresseth against this prohibition, THOU SHALT NOT BE AFRAID OF HIM. And so he that withdraweth himself frō teaching concerning him what he is guilty of, or that dreadeth and feareth for his words, &c. And they judge not a false prophet, but in the judgment hall of 71. (Magistrates) Maim. treat of Idolatry, ch. 5. s. 9.

#### CHAP. XIX.

1 The cities of refuge. 4 The privilege of them for the manslayer. 11 The willful murderer must die. 14 The land-mark may not be removed. 15 Two witnesses at the least must stablish every matter. 16 A false witness must be diligently inquired into, and done unto as he had thought to do unto his brother.

WHen Jehovah thy God hath cut off the nations, whose land Jehovah thy God giveth unto thee, and thou possessest them, and dwellest in their cities, and in their houses; Thou shalt separate three cities for thee, in the midst of thy land, which Jehovah thy God giveth unto thee, to possess it. Thou shalt prepare for thee the way, and shalt divide into three *parts* the coast of thy land, which Jehovah thy God shall give thee to inherit; and it shall be, *that every man-slayer may flee thither*. And this is the case of the *man-slayer* which shall flee thither and live: who so smiteth his neighbor unwittingly, and he hated him not in time past; As when he cometh with his neighbor into a wood, to hew trees, and his hand fetcheth a stroke with an axe to cut down a tree, and the iron slippeth from the wood, and findeth his neighbor, and he die; he shall flee unto one of these cities, and live. Lest the avenger of the blood pursue after the *man-slayer* while his heart is hot, and overtake him, because the way is long, and smite him *in soul*, and he had not the judgment of death, because he hated him not in time past. Therefore I command thee, saying; Thou shalt separate for thee three cities. And if Jehovah thy God enlarge thy coast, as he hath sworn unto thy fathers, and give unto thee all the land which he hath spoken to give unto thy fathers: If thou shalt keep all this commandment, to do it, which I command thee *this day*, to love Jehovah thy God, and to walk in his ways all days; then thou shalt add three cities moe for thee, beside these three. That innocent blood be not shed within thy land, which Jehovah thy God giveth unto thee *for an inheritance*, and so bloods be upon thee. But if a man be a hater of his neighbor, and lie in wait for him, and rise up against him, and smite him *in soul* that he die, and fleeth unto one of these cities: Then the Elders of his city shall send, and take him thence, and shall give him into the hand of the avenger of the blood, and he shall die. Thine eye shall not spare him, and thou shalt put away innocent blood from Israel, and it shall go well with thee.

Thou shalt not remove thy neighbors limit, which the first *fathers* have limited, in thine inheritance which thou shalt inherit, in the land which Jehovah thy God giveth unto thee to possess it.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a word be stablished.

When an unrighteous witness shall rise up against a man, to testify revolt against him: Then both the men, between whom the controversy is, shall stand before Jehovah, before the Priests and the Judges which shall be in those days. And the Judges shall make diligent inquisition; and behold, *if the witness be a false witness, and hath testified a falsehood against his brother: Then shall ye do unto him as he had thought to have done unto his brother; and thou shalt put away the evil from the midst of thee. And the residue shall hear and fear, and shall not add to do anymore such an evil thing as this in the midst of thee. And thine eye shall not spare: soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot.*

### Annotations.

*Thou shalt separate]* in *Ios. 20. 7.* he useth the word *sanctified*; in *Num. 35. 11.* *shall appoint.* Here Moses explaineth the sixth commandment, for some special laws concerning it. *three cities]* besides those three which Moses had separated without the river, *Deut. 4. 41, 43.* These three cities were *Kedesh, Shechem, and Hebron, Ios. 20. 7.* They were all cities of the Levites: see *Num. 35. 6.* *in the midst]* that is, *within thy land:* as, *in the midst of the city, Ier. 52. 25.* is the same that *within the city, 2 King. 25. 19.* See also the notes on *Gen. 2. 9.* This is spoken, because there were no cities of refuge, but in the land which Israel possessed. See *Num. 35. 2.*

Vers. 3. *shalt prepare]* Of this it is said, *The senate (or Magistrates in Israel) were bound to prepare the ways to the cities of refuge, to make them fit and broad, and to remove out of them all stumbling blocks and offenses: and they suffered not any hill or dale to be in the way, nor waters stream, but they made a bridge over it, that nothing might binder him that fled thither. And the breadth of the way to the cities of refuge, was no less than 32. cubits. And at the partitions of ways they set up in writing, REFVGE, REFVGE: that the man-stayer might know and turn thitherward. On the 15. of the month Adar (or Februarie) every year the Magistrates sent out messengers to prepare the ways, &c. Maimonides treat. of Murder, chap. 8. sect. 5, 6. divide into three]* because the land was much more long than broad, therefore the cities of refuge were in three places, equally distant, and so commodious for men to flee unto.

Vers. 4. *the case]* Heb•. *the word;* in Greek, *the ordinance of the man-slayer (or murderer.) and live]* or, *that he may live.* From these words the Hebrew Doctors teach, that a *Scholar exiled to the cities of refuge, his Master also goeth with him; as it is written, AND LIVE: But the life of them that love and seek after wisdom, is without the doctrine of the Law, counted as death. And so the Master that is exiled, his school goeth with him, &c. Maim. treat. of Murder, chap. 7. sect. 1. smiteth]* meaning to death: as the Chaldee translateth, *killeth.* So, *he smote, 2 King. 14. 5.* is expounded *he killed, in 2 Chron. 25. 3. unwittingly]* or, *ignorantly, unawares;* Heb. *without knowledge;* the Greke saith, *unwillingly. hated him not]* for he that was his enemy, though he killed him unawares, might not have the benefit of the city of refuge, as is noted on *Numb. 35. 20.* *And who is he that hateth? He that for enmity sake, speaketh not unto him for three days.* Maim. treat. of Murder, chap. 6. sect. 10. *in time past]* Hebr. and Greek, *from yesterday and the third day:* so in verse. 6.

Vers. 5. *As when he cometh]* or, *And he that shall come;* and thus the Greek translatheth it. *a wood]* or, *forest.* This is a similitude for all like places and cases: but hence the Hebrews gather, *Who so cometh into a man's yard without his leavs, of the man of that house kill him by error, he is free from being exiled (into the cities of refuge,) for it is said, INTO A WOOD. What is that wood? A place which the slain person hath liberty to come into. And so all other the like.* Maim. treat of Murder, chap. 6. sect. 11. *the wood]* that is, *the helve of the* ⟨ϕ⟩ *findeth]* that is, *hitteth, or lighteth upon. and live]* within his city of refuge, where he must abide until the death of the high Priest, Num. 35. 25. See the annotations there.

Vers. 6. *avenger]* or, *near kinsman,* who is by duty to avenge: see the notes on Num. 35 12. ⟨ϕ⟩ *heart is hot]* inflamed with anger, grief, and desire of revenge; in such heat of mind, the affections of men are overcaried to speak or do that which is not meet. So in Psal. 39. 4. *Mine heart was* ⟨ϕ⟩ *within me. because]* or, as the Greek translatheth, *if the way belong:* Hebr. *much. in soul]* or, in *life,* that is, *mortally, deadly;* which the Greek translatheth, *smite his soul:* and for *smite,* the Chaldee saith, *kill.* So in *verse. 11. judgment]* that is, *guilt,* as the Chaldee explains it; that is, he was not worthy of death: O•, *judgment,* that is sentence of death by the Magistrate.

Vers. 8. *all the land]* from the river of Egypt, unto the great river, the river Euphrates, Gen. 15. 18.

Verse 9. *this commandment]* in Greek, *these commandments.* This condition being legal, and impossible for man to fulfill, had not therefore the accomplishment outwardly for the enlarging of their coast, or for adding of three cities moe, for ought that is known either by the Scriptures, or Jewish records; and is therefore to be referred unto Christ, spiritually. The Jews themselves refer it unto Christ's days, but carnally, as after followeth. *in his ways]* the Greek addeth, *in all his ways:* the Chaldee, *in the ways that are right before him. add three cities]* of this the Hebrews say; *In the days of the King Christ, they shall add three other (cities) unto these sin,* Deut. 19. 9. *And whence shall they add them? Of the cities of the Kenizites, and the Kenites, and the Kadmonites; concerning whom a covenant was made with Abraham our father, (Gen. 15. 18, 19.) and hitherto they have not been subdued; and of them it is said in the Law, If the Lord thy God enlarge thy coast. Maim. treat. of Murder, chap. 8. sect. 4. And in another place the same man saith, (in treat. of Kings, chap. 11. sect. 2.) Of the cities of refuge, he saith, If the Lord thy God shall enlarge thy coast, then thou shalt add three cities moe, &c. But this thing hath never been done; and the holy blessed (God) hath not commanded it in vain. But the Law is not in vain, though it be not literally fulfilled in all the precepts; For what the Law could not do, in that it was weak through the flesh, God (hath done) sending his own Son, &c. Rom. 8. 3. by him we have strong consolation, who have fled for refuge, to lay hold upon the hope set before us, Heb. 6. 18.*

Vers. 10. *That innocent blood be not]* or, as the Greek translatheth, *And innocent blood shall not be shed:* meaning the blood of the unwilling man-slayer, who is not worthy of death, v. 6. *and bloods be]* that is, the guilt of bloodshed; as the Chaldee expoundeth it, *the guilt of the judgment of murder.* The Greek translatheth, *and there shall not be in thee a (man) guilty of blood.*

Vers. 11. *smite him in soul]* Greek, *smite his soul,* that is, as the Chaldee saith, *kill him:* as *verse. 6.*

Vers. 12. *the Elders]* in Greek, *the Senate. thence]* from the city of refuge, yea or from the Altar of the Lord, *Exod. 21. 14. for, a man that doth violence to the blood of any person, shall flee to the pi, let no man stay him, Prov. 28. 17.* See more in the annotations on Num. 35.

Vers. 13. *put away innocent blood]* that is, as the Chaldee explaineth it, *him that shed innocent blood. and it shall go well]* or, *that it may be well with thee: or, and good shall be unto thee.*

Vers. 14. *limit]* or, *bound, border, land-mark:* whereby every man's inheritance in the land was limited. A sin great in all places, *Job 24. 2.* but greatest in the land of Israel, God's holy limit, (or border) *Psal. 78. 54.* which was parted by lot of the Lord, *Num. 26. 53.—56.* and figured the spiritual inheritance which the Saints have in the Church, all the limits whereof are of *pleasant stones, Isaiah 54. 12.* and whereof Canaan was a type, as is noted on *Gen. 12. 5.* Therefore among the curses pronounced against the breakers of the Law, this is the third, *Cursed be he that removeth his neighbors land-mark, (or limit) and all the people shall say, Amen, Deut. 27. 17.* *the first fathers]* Eleazar the Priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the sons of Israel, *Ios. 14. 1.* The word *fathers* I supply from *Prov. 22. 28.* where it is said, *Remove not the ancient limit which thy fathers have set;* and so the Greek translatheth here, *the limits which thy fathers have set;* in Chaldee, *the ancients. in the land]* of Israel, *the holy land, Zach. 2. 12. the Lord's land, Hos. 9. 3.* where this sin was sacrilegious. The Hebrews say, *He that removeth his neighbors land-mark, and taketh of his neighbors limit into his own, though it be but an inch, if he do it by force, it is rapine; and if he remove it in secret, it is theft. And if in the land of Israel he remove the mark, he transgresseth against two prohibitions; against stealth or rapine, and against, Thou shalt not remove the limit.* Maimonides treat. of Theft, *ch. 7. sect. 11.*

Vers. 15. *not rise up]* or, *not stand, not be stablished,* (as the word is Englished in the end of this verse:) and so the Greek translatheth, *shall not abide (or continue.)* The Hebrews say, *They determine not any sentence of matters by the mouth of one witness, neither money matters, nor matters of life and death, Deut. 19. 15. In two places the Law maketh one witness faithful; for the suspected wife, that she shall not drink of the bitter waters, (Num. 5.) and for the heifer, that it shall not have the neck cut off, (Deut. 21.)* Maimonides treat. of Witnesses, *c. 5. s. 1, 2. at the mouth]* The Chaldee expoundeth it, *at the word.* From hence the lewes gather, *that by law they may not receive witness, either in money matters, or in matters of life and death, but from the mouth of the witnesses, (Deut. 19. 15.) from their mouth, and not from a writing of their hand. But by the words of the Scribes they determine money matters by witness, that is, in a bill, although the witnesses be not alive, &c. Maim. treat. of Witnesses, c. 3. s. 4. a word]* or, *a thing, a matter.* The Greek translatheth, *every word:* and so the Apostles allege this place, *Matt. 18. 16. 2 Cor. 13. 1.* which showeth, that this (as many other like Scriptures) are to be taken in the largest sense: see *Deut. 27. 26. be stablished]* or, *be confirmed; stand as firm and true.* So our Savior saith; *It is written in your law, that the testimony of two men is true, John 8. 17.*

Vers. 16. *unrighteous]* so the Greek translatheth the Hebrew phrase; *witness of unrighteousness (or, of violent wrong, of injuriousness.)* the Chaldee translatheth, *false witness:* So in *Exod. 23. 1. to testify]* Hebr. *to answer,* which is a general word for all speaking or testifying, as the Chaldee

exponndeth it, to testify: so in v. 18. See Exod. 20. 16. revolt] or apostasy, a falling, or turning away from the Lord, as Deut. 13. 5. The Greek translatheth it impiety.

Vers. 17. both the men] or, the two men, that is, the accuser and the accused. So that one witness may cause a matter to be inquired into, though no sentence may be given upon the testimony of one, v. 15. and ch. 17. v. 6. before Jehovah] before his Ark or Sanctuary: in the place which he shall choose: see Deut. 17. 8. 1 King. 8. 31. before the priests] the Greek version addeth, and before the Priests, and before the Judges: See Deut. 17. 9.

Vers. 18. make diligent inquisition] or, inquire well: which the Greek translatheth, acriboos, that is, exactly, exquisitely, or perfectly, as Act. 23. 20. false] the Greek translatheth this as before, unrighteous, or unjust. testified] Hebr. answered, as in verse. 16.

Vers. 19. thought] or presumed, presumptuously devised and enterprised: the Greek translatheth, maliciously thought. Of the original word Zamam, thought, the Hebrews call the false witness Zomem, the thinker, or presumer, and say, Who so witnesseth falsely, and it be known by witnesses that he hath witnessed falsely, this man is called [gned Zomem] the false witness; and it is commanded to do unto him as he would have done by his testimony unto his neighbor. If they have testified falsely of a transgression for which men are guilty of stoning to death, they are all to be stoned; if of burning, they are to be burnt; and so for other deaths. And if they testify of (crimes worthy) beating, everyone of them is to be beaten, &c. If they testify of things for which money is to be paid, they pay the money among them, according to the number of witnesses, everyone shall give the portion that concerneth him, &c. This is meant of witnesses that are found false: but two companies that contradict one another, and so there is no testimony, they do not punish the one of them, because it is not known which company speaketh falsely. And what is the difference between contradiction and falsehood? Contradiction is in the testimony it self, the one saying, this thing was, and the other saying, this thing was not. Falsehood (or forgery) is for the testifiers themselves, when the false witnesses cannot know whether the thing was done or not. As witnesses that come and say, We saw this man kill a person, or be borrowed a pound of such a man, such a day, in such a place; and after they have thus witnessed, and are searched into, there come two other and say, On this day, and in this place, we were with you and with these all the day, and there never was such a thing; this man killed him not, or this man borrowed not of that man; loe this is contradiction, and all the like. But if they say unto them, as for us we know not whether this man killed that man, on such a day in Jerusalem, as you say or no; but we testify, that you yourselves were with us on the same day in Babylon; loe these are false witnesses (or forgers) and must be killed, or make satisfaction, for as much as the witnesses which make them forgers, have no respect at all unto the testimony it self whether it be truth or falsehood. And if the first witnesses were an hundred persons, & there come two & prove them forgers, saying, we testify that you hundred all of you were with us such a day, in such a place; ﴿﴾, these are punished by the mouth of those two, for two are as an hundred, and an hundred as two. And so in two companies of witnesses that contradict one another, they go not after the greatest number. Maimonides treat. of Witnesses, chap. 18. sect. 1, 2, 3. As for witnesses that contradict one another, such as are after found faulty, though they be not put to death for testifying against a man's life, yet are they chastised at the Judges discretion. Maimonides ibidem, sect. 6. the evil] that is, as the Chaldee saith, the evil doer. See before on Deut. 17. 7. and 13. 11.



Vers. 20. *the residue*] that is, all other shall hear and fear. Therefore the Hebrews say, Proclamation was made concerning these forgers or false witnesses, the Judges *wrote and sent into every city, that such and such men witnessed so and so, and were found false, and we killed them, or they were beaten before us, or we set such a fine (or mulct) upon them.* Maimonides treat. of Witnesses, chap. 18. sect. 17.

Vers. 21. *not spare*] or, *not pity*: of this the Hebrews hold, that all hurts may be bought out with money, except life for life; thereof there may be no ransom, Num. 35. 31. See the Annotations on Exod. 21. 25. *soul*] or *life* (to wit, shall go) *for life*. See Lev. 24. 17.—20.

## CHAP. XX.

1 Israel must not fear the forces of their enemies. 2 The Priests exhortation to encourage the people to battle. 5 The officers proclamation who are to be dismissed from the war. 10 How to use the cities that accept or refuse the proclamation of peace. 16 What cities must be devoted and destroyed. 19 Trees of man's meat must not be destroyed in the siege.

When thou goest out to battle against thine enemies, and seest horses and chariots, a people more than thou, be not afraid of them, for Jehovah thy God is with thee, which brought thee up out of the land of Egypt. And it shall be when ye are come nigh unto the battle, that the Priest shall approach, and speak unto the people. And he shall say unto them, Hear O Israel, you approach *this* day unto battle against your enemies: Let not your heart be soft, fear not, and hasten not away, 〈...〉 there be ye terrified because of them. For Jehovah your God *is he* that goeth with you, to fight for you with your enemies, to save you. And the Officers shall speak unto the people, saying; What man *is there* that hath built a new house, and hath not dedicated it? Let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man *is there* that hath planted a vineyard, and hath not made it common? Let him go, and return unto his house, lest he die in the battle, and another man make it common. And what man *is there* that hath betrothed a wife, and hath not taken her? Let him go, and return unto his house, lest he die in the battle, and another man take her. And the Officers shall speak further unto the people, and say; What man *is there* that is fearful, and soft-hearted? Let him go, and return unto his house, that his brethren's heart melt not, as his heart. And it shall be when the Officers have made an end of speaking unto the people, that they shall constitute Captains of the armies for an head of the people.

When thou comest nigh unto a City, to fight against it, then thou shalt proclaim peace unto it. And it shall be, if it answer thee peace, and open unto thee, then it shall be *that* all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will not make peace with thee, but will make war with thee, then thou shalt lay siege against it. And Jehovah thy God shall give it into thine hand, and thou shalt smite every male thereof with the edge of the sword. But the women, and the little ones, and the cattle, and all that is in the City, all the spoil thereof thou shalt make a prey unto thyself; and thou shalt eat the spoil of thine enemies, which Jehovah thy God hath given thee. Thus shalt thou do unto all the Cities which *are* very far off from thee, which are not of the Cities of these nations. But of the Cities of these people's, which Jehovah thy God doth give thee *for* an inheritance, thou

shalt not save alive any breath. But utterly destroying thou shalt utterly destroy them; the Chethite, & the Amorite, and the Canaanite, and the Pherizzite, the Evite, and the Jebusite, as Jehovah thy God hath commanded thee. To the end that they teach not you to do after all their abominations, which they have done unto their gods, and ye sin against Jehovah your God.

When thou shalt lay siege unto a City many days, in making war against it, to take it, thou shalt not destroy the trees thereof, by forcing an axe against them; for thou mayest eat of them, and thou shalt not cut them down: for is the tree of the field a man, to go in from before thee into the bulwark? Only the tree which thou knowest, that it is not a tree for meat, that thou mayest destroy and cut down, and build a bulwark against the City that maketh war with thee, until it be subdued.

### Annotations.

*When thou goest out]* This is meant of all lawful wars, offensive or defensive, that is, begun by Israel, or by other nations against Israel. And the Hebrews hold, that Israel might never begin first to war, *but the wars commanded of God*; and those were *the wars with the seven nations* in Canaan, (*Deut. 2. 24. and 7. 1.*) and *the war against Amalek.* (*Deut. 25. 17, 19.*) and *to help Israel out of the hand of the adversary which is come upon them,* (as *Judge. 3. 12.—28. &c.*) Wars permitted, were with other people's that oppugned Israel, as *Judge. 11. 4. 12.—27. 2 Sam. 10. 2, 6, 7, &c.* For wars commanded, it is not necessary to have leave of the high Council (or Synedrion;) but the King may go out of himself at any time, and compel the people to go out: but in war permitted, he leadeth not the people out, but at the mouth of the Senate of 71. Magistrates. Maimonides in Misneh, tom. 4. treat. of Kings, chap. 5. sect. 1. 2. chariots] Hebr. horse and chariot, one put for many: so the Chaldee translatheth it plurally; see the notes on *Gen. 3. 2. be not afraid]* or, *thou shalt not fear for them,* that is, not be dismayed or discouraged. See the notes on *Exod. 20. 20. is with thee]* or, will be *with thee,* to wit, as a *Captain,* *2 Chron. 13. 12.* And with this the faithful encouraged themselves in their battles; as Hezekiah said, *there be moe with us than with (our adversary) with him is an arm of flesh, but with us is the Lord our God, to help us, and to fight our battles,* *2 Chro. 32. 7 8.* See also *Psal. 118. 6.*

Vers. 2. *the Priest]* one that was appointed and anointed for this purpose. *Whether it be in war commanded, or in war permitted, they appoint a Priest to speak unto the people at the time of the battle, and they anoint him with the anointing oil [mentioned in Exod. 30. 25. &c.] and he is called the Anointed for the war. When they are set in array, and do come near to the battle, he that is anointed for the war standeth on an high place, and all the companies before him, & he saith unto them in the holy tongue, Hear O Israel, you approach this day, &c. (Deut. 20. 3. 4.) And another Priest under him proclaimeth it to all the people with a loud voice. And afterward, the anointed Priest saith, What man is there that hath built a new house, &c. What man is there that hath planted a vineyard, &c. And what man is there that hath betrothed a wife, &c. Thus much the anointed Priest speaketh, and the Officer proclaimeth it to all the people with a loud voice. And afterward the Officer speaketh of himself, and saith, What man is there that is fearful, &c. (Deu. 20. 8.) and another Officer proclaimeth it unto all the people. And after that all which are to return, be returned from the army, they order the army, and appoint Captains, (Deut. 20. 9.) And after every company they set officers courageous &*

*strong, with halberts of iron in their hands; & who so would turn back from the war, they have power in their hand to cut off his leg, &c.* Maimonides treat. of Kings, c. 7. s. 1.—4. Thus Israel had the word of God, and his Ministers to encourage them, that they might fight the battles of the Lord in faith; they had also the holy Trumpets blown by the Priests, that they might be *remembered before the Lord, and saved from their enemies, Numb. 10. 8, 9. 2 Chron. 13. 12.* And touching this Priest anointed for the war, the Hebrews teach it is a peculiar dignity to his own person only, not to his posterity, and in the war, not in the Sanctuary. *He that is anointed for the war, his son is never ordained in his stead, but he is as other Priests; if he be anointed for the war, he is anointed; and if he be not anointed, he is not anointed. And when the Priest anointed for the war, ministereth in the Sanctuary, he ministereth in four garments, as the other Priests.* Maimonides in Cle hamikdash, ch. 4. sect. 21.

Vers. 3. *soft] tender, that is, faint and fearful; as the Greek translatheth it, dissolved (or faint,) the Chaldee, moved. This softness or faintness of heart, God threateneth as a plague, Levite. 26. 36. and Job acknowledged it so, saying, God hath softened my heart, Job 24. 16. and Rehoboam being soft-hearted, could not withstand his enemies, 2 Chron. 13. 7. Although therefore a soft heart in respect of God and his word, is commendable, 2 Kings 22. 19. yet in respect of our enemies, it is here forbidden; so in verse. 8. and Isaiah 7. 4. hasten not away] through fear & troubled thoughts, and want of faith. David blameth this infirmity in himself, Psal. 31. 22. and 116. 11. terrified] or broken, discouraged, daunted with terror: the Greek translatheth, decline not from their fac••. See the Annotations on verse. 8.*

Vers. 5. *the Officers] in Greek, the Scribes: of them see the notes on Deut. 16. 18. and before on verse. 2. What man is there] that is, If any man, or whosoever hath: as in Psal. 34. 13. What man is he? is expounded by the Apostle, He that will, 1 Pet. 3. 10. built a new house] By the Hebrews this Law taketh place, whether he hath built it, or received it (by purchase) or it be given unto him for a gift, or it fall unto him by inheritance. But who so buildeth an house, or planteth a vineyard, out of the land (of Israel) he returneth not home for them. Maimonides in treat. of Kings, ch. 7. sect. 5. 14. not dedicated] or, not initiated, that is, begun to take possession of, and to use it: which was wont to be done with solemnity, feasting, and singing praise to God, as the title of the 30. Psalm showeth, concerning David's house. lest he die] this manner of speech showeth danger, (as is noted on Genes. 3. 3.) and teacheth men to be resolute, and to go with their lives in their hands, ready to expend them in God's quarrel; as Judge. 9. 17. Act. 20. 22, 23. 24. and 21. 13. For the sword devoureth one as well as another, 2 Sam. 11. 25. Act. 12. 2. and another man] Three reasons there seem to be of this, and the rest that follow. Because the thoughts and cares of their houses, lands, wives, &c. might easily trouble men, and hinder them from fighting the Lord's battles with courage, as the like things hindered those that were called to the great Supper, Luke 14. 18, 19. and no man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier, 2 Tim. 2. 4. Again, God hereby showeth compassion unto the weak, whom he spareth for a time, from hard service, till they be grown strong, and fit for to fight the good fight of faith, 1 Tim. 6. 12. and 1. 18. Rom. 14. 1, 4. Thirdly, as his mercies towards Israel were many of them external, and concerned their comforts in this life; so he would have them in special manner to enjoy the outward blessings bestowed on them.*

Vers. 6. *planted a vineyard*] This also the Hebrews understand not of a vineyard only, but by proportion of an orchard, oliveyard, or the like. *Whether he have planted a vineyard, or planted five trees for meat, of any kind, or transplanted (that is, removed it from another place,) or grafted it; so that it be bound to that law of uncircumcised fruit, (in Levite. 19. 23.) or that he hath purchased it, or tabeth it by inheritance, or by free gift: (he returneth home.) But if he hath planted but four trees for food, or five trees (or moe) that are barren, or hath gotten a vineyard by rapine, he returneth not home therefore. And so, if a vineyard belong to two partners, they return not for it. Maimonides treat. of Kings, chap. 7. sect. 6. not made it common*] or, *not profaned it; that is, not used the fruit thereof for common food, which he could not do by the Law, till the fifth year from the planting thereof, Levite. 19. 23, 24, 25. The Greek translath, hath not made merry, (or rejoiced with the fruit) thereof.*

Vers. 7. *betrothed a wife*] *whether maid, or widow; or if his brothers wife fall to him, (according to the law in Deut. 25. 5.) though they be five brethren, and one of them die, all the rest do return home. All these that are to return from the battle, are to return when they hear the words of the Priest, and to provide water and victuals for their brethren which are in the army, and to prepare the ways for them. Maim. treat. of Kings, chap. 7. sect. 79.*

Vers. 8. *shall speak further*] Hebr. *shall add to speak.* See the notes on *verse. 2. soft*] or *tender*, that is, *faint-hearted*: see *verse. 3.* When Gideon warred against the Madianites, and made this prodamation, of the two and thirty thousand men that were with him, there returned two and twenty thousand, and but ten thousand remained, *Judge. 7. 3. melt not*] that is, *faint not*, or be discouraged; in Greek, *be not made fearful.* An usual phrase, whereof see *Deut. 1. 28.* By this, God taught his people to have faith in him, and every man to encourage himself, and one another, in God's assistance: which they that did, prospered; as in the Reubenites war against the Hagarites, *1 Chron. 5. 20.* the Jews war against the Israelites, *2 Chron. 12. 12,—18.* Jehoshaphat's war against the Ammonites, *2 Chron. 20.* and many the like. Of this point the Hebrews say, that after a man is entered into the war, *he should stay himself upon him that is the Hope of Israel, and his Savior in time of distress; and know that for the name of God he maketh war; and should put his life in his hand, and not be afraid or adread, nor think either of his wife, or of his children, but wipe the remembrance of them out of his heart, and turn from everything, unto the battle. And whosoever beginneth to think, and cast doubts in the battle, and maketh himself afraid, transgresseth against this prohibition, LET NOT YOVR HEART BE SOFT, &c. And not only so, but that all the blood of Israel hangeth on his neck: and if he prevail not, and make not war with all his heart and with all his soul, loe he is as he that sheddeth the blood of all; as it is written, That his brethren's heart melt not, as well as his heart. And behold it is plainly said, (in *Ier. 48. 10.*) Cursed be he that doth the work of the Lord deceitfully; and cursed be he that keepeth back his sword from blood. But who so sighteth with all his heart, without dread, and his intent is to sanctify the name (of God) only, trusteth in him that he shall find no hurt, and no evil shall come unto him. And he will build him a sure house in Israel, and honor him and his children forever, and count him worthy of life in the world that is to come; as it is written, (in *1 Sam. 25. 28.*) For the LORD will certainly make my lord a sure house, because my lord fighteth the battles of the LORD, and evil hath not been found in thee from thy days; and the soul of my Lord shall be bound in the bundle of life, with the LORD thy God. Maimonides treat. of Kings, chap. 7. sect. 15.*

Vers. 9. *Captains]* or *Princes, Rulers*. That as their trust should first be in God alone, so secondly they should use the lawful outward means for safety and victory, and not tempt the Lord. *for an head]* or, *in the forefront of the people;* Heb. *in the head;* which may be understood both these ways, as here, so in 2 Chron. 13. 12. and 20. 27. The Greek translath, *foreleaders of the people*.

Vers. 10. *shalt proclaim peace unto it]* Hebr. *shalt call unto it for peace;* whereby may be meant, *thou shalt invite (or persuade) it unto peace*. The Greek translath, *shalt call them out with peace;* the Chaldee, *shalt proclaim thereto words of peace*. The Hebrews say, *They must make no war with any man in the world, until they proclaim peace unto him, whether it be war permitted, or war commanded, Deut. 20. 10. If they make peace, and receive upon them the seven commandments which were given to the sons of Noah, [whereof see the notes on Gen. 9. 4.] they must kill none of them, but they shall be tributaries, (Deut. 20. 11.)* Maimonides treat. of Kings, chap. 6. sect. 1.

Vers. 11. *if it answer]* that is, accept of the conditions of peace by thee proposed. The Greek translath, *And if they answer thee peaceable words. tributaries unto thee]* Hebr. *shall be unto thee to tribute;* which the Chaldee expoundeth, *for offerers of tributes, that is, tributaries, as the Greek also explaineth it. And tribute is not only of men's goods, but of their persons, to be paid with the labor of their bodies; as the Egyptians set over Israel task (or tribute) Masters, to afflict them with their burdens, Ex. 1. 11. And Solomon raised a tribute (or levie) of 30. thousand men, 1 King. 5. 13. Accordingly it is here meant of both, and the Hebrews explain it thus; The tribute which they must take upon them, is that they shall be ready for the Kings service, with their bodies, and with their goods: as to build the walls, to fortify the munitions, to build the Kings Palace, & the like; as it is written, (in 1 Kings 9. 15, &c.) And this is the reason of the tribute [the levie] which King Solomon raised, for to build the house of the LORD, and his own house, and Millo, and the wall of Ierusalent, &c. and all the cities of store that Solomon had, &c. And the King may condition with them, to take half their goods, or their lands, and leave them the moveables; or the moveables, and leave them the lands, as he shall make the conditions. Maimonides treat. of Kings, chap. 6. sect. 1, 2. shall serve]* to wit, as bond-servants; which it was not lawful to put any Israelite unto, Levite. 25. 42, 44. And so Solomon laid upon the heathens a tribute of bond-service, but of the sons of Israel Solomon made no servants (or bondmen,) but they were men of war, and his servants, and his Princes, &c. 1 King, 9. 21, 22. The Hebrews say, *If they would take upon them the tribute, and not the servitude; or the servitude, but not the tribute; they may not hearken unto them, until they take upon them both. And the servitude which they must take upon them, is to be contemptible and very base, that they lift not up the head in Israel, but be sub dued under their hand, and be not reckoned with Israel, for any matter in the world.* Maimonides in Kings, chap. 6. sect. 1.

Vers. 12. *not make peace]* upon the former conditions, as the Greek saith, *if they will not obey thee*.

Vers. 13. *shall give it]* This may be taken as a promise; or, *when he shall give it, &c. then thou shalt smi•e*.

Vers. 14. *eat the spoil]* that is, enjoy that which thou hast spoiled. And this is a blessing and comfort after victory, which God gave unto Israel upon their wars in Canaan, Ios. 22. 8. and

figured the fruit of the labors which Christ and his people should enjoy from their enemies, *Isaiah 53. 12. Luke 11. 22.*

Vers. 16. *these people's]* the seven nations in the land of Canaan, *Deut. 7. 1, 2.* unto which the Hebrews add (from *Deut. 25. 19.*) the Amalekites; saying, *The seven nations & Amalek, which make not peace, they leave not of them any soul, Deut. 20. 16. and 25. 19. And it is holden, that he speaketh not but of such as make not peace, as it is written (in Ios. 11. 19, 20.) There was not a city that made peace with the sons of Israel, save the Evites, the inhabitants of Gibeon; all (other) they took  $\langle\phi\rangle$  battle; for it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, even because they sent unto them for peace, but they received it not. Joshua sent three writings before he came into the land. First he sent unto them thus, He that will flee let him flee. Again be sent, Who so will make peace, let him make peace. And again he sent, Who so will make war, let him make it. If it be so, wherefore did the Gibeonites deal by craft? Ios. 9. Because he had sent unto them in the general, and they received it not, neither knew they the judgment (or manner) of Israel, &c. Maimonides treat. of Kings, c. 6. s. 4, 5. any breath] or, any soul, man, woman, or child.*

Vers. 17. *utterly destroy] or, destroy as cursed: See Numb. 21. 2. hath commanded thee] in Exod. 34. 11, 12. Deut. 7. 1, 2, 3.*

Vers. 19. *not destroy the trees] Hebr. not corrupt (or mar) a tree: meaning any tree that bare man's meat. The Greek translath trees; and the singular is oft used for the plural, as is noted on Genes. 3. 2. And under the name of trees, all other things also, needful for man's life, seem here to be reserved from destruction. The Hebrews explain it thus; They may not cut down the Trees for meat, that are without the city; nor with-hold from them the water-courses, that they may wither: as it is written, THOU SHALT NOT CORRVPY THE TREES: and who so cutteth any down, is to be beaten. And not in the siege only, but in any place, whosoever cutteth down a tree that is for meat, by way of corrupting, is to be beaten. But they may cut them down, if they hurt other trees, or hurt the field, &c. the Law forbiddeth not, but by way of corruption. Every tree that bears not fruit, it is lawful to cut it down, although a man have no need of it: and likewise a fruit-tree that doth hurt, or yieldeth but a little, and is not worth the labor about it, it is lawful to cut it down. And what quantity may that be? An olive tree, if it yield the fourth part of a Kab of olives, [that is, a Log, whereof see the notes on Exod. 30. 24.] they may not cut it down: and a Date tree which yieldeth a Kab of dates, they cut not down. And not trees only, but who so breaketh vessels, or rendeth garments, or pulleth down buildings, or stoppeth wells, or destroyeth meats, by way of corrupting, transgresseth this law, THOU SHALT NOT CORRVPY: yet is he not to be beaten therefore, but by the doctrine of the Scribes he is to be chastised. Maimonides treat. of Kings, chap. 6. sect. 8, 9. By this prohibition, God restraineth the waste and spoil which Soldiers usually make in wars; and teacheth mercy towards his good creatures, and that which serveth for man's life: therefore Christ would have nothing lost of the broken meats that were le•t, John. 6. 12. And as in figure men are likened to trees, so such only as bring forth no good fruit, are cut down, Matth. 3. 10. See also Luke 13. 6, 7, &c. Rev. 9. 4. for thou mayest] or, as the Greek translath, but thou shalt eat thereof. for is the tree &c.] or, for are the trees &c? that is, the trees of the field are not as men, either to come out against thee, or to flee from thee into the bulwark. This interpretation agreeth with the Greek, Is the tree that is in the wood a man, to go in from thy face into the*

*bulwark?* The Chaldee in like sense explaineth it by a denial; *For the tree of the field is not as a man, to go, &c.* Otherwise it may also be translated, *Though the trees of the field are man's, that is, serve for man's use, yet spare such as bear fruit.* Or, according to that which went before, *For the tree of the field is man's, to wit, his food, or life of man: as in 2 Kings 18. 31. eat ye every man his own vine, that is, the fruit of his vine. into the bulwark] or, in the siege.*

Vers. 20. *sub dued] or, come down: which the Greek translatheth, until it be delivered.* [unspec 20]

## CHAP. XXI.

1 *The expiation of murder done by an unknown person: that the Elders of the next city should kill an heifer, and wash their hands over it, so clearing themselves, and asking mercy of God.* 10 *The usage of a captive taken to wife.* 15 *The first-borne is not to be disinherited upon private affection.* 18 *A stubborn rebellious son is by his Parents to be brought forth unto judgment, and stoned to death.* 22 *The malefactor must not hang all night on a tree.*

IF *one* be found slain in the land which Jehovah thy God giveth unto thee to possess it, fallen in the field; *and* it be not known who hath smitten him: Then thy Elders, and thy Judges shall come forth, and they shall measure unto the cities which *are* round about *him* that is slain. And it shall be *that* the city which is next unto the slain ‹◇›, even the Elders of that city shall take an heifer of the herd, which hath not been wrought with, which hath not drawn in the yoke. And the Elders of that city shall bring down the Heiffer unto a rough valley, which shall not be tilled, nor sown, and shall strike off the Heiffers neck there in the valley. And the Priests, the sons of Levi, shall come near; for them Jehovah thy God hath chosen to minister unto him, and to bless in the name of Jehovah; and by their mouth shall be every controversy, and every stroke. And all the Elders of that city that *are* next unto the slain *man*, shall wash their hands over the Heiffer that *is* beheaded in the valley. And they shall answer, and say; Our hands have not shed this blood, and our eyes have not seen *it*. Make expiation for thy people Israel, whom thou hast redeemed, O Jehovah; and lay not innocent blood in the midst of thy people Israel, and the blood shall be expiated for them. And thou shalt put away innocent blood from the midst of thee, when thou shalt do that *which* is right in the eyes of Jehovah.

‹ in non-Latin alphabet ›

When thou goest forth to battle against thine enemies, and Jehovah thy God hath delivered them into thine hands, and thou hast taken captive a captivity of them: And thou seest in the captivity a woman of a beautiful form, and hast a desire unto her, and wouldest take her unto thee to wife: Then thou shalt bring her home to thy house, and she shall shave her head, and do her nails. And she shall put off the raiment of her captivity from upon her, and shall remain in thine house, & shall weep for her father and her mother a month of days; and after that thou shalt go in unto her, and be her husband, and she shall be unto thee to wife. And it shall be, if thou have no delight in her, then thou shalt send her away whither she will; but selling thou shalt not sell her for money: thou shalt not make a gain to thyself of her, because thou hast humbled her.

If a man have two wives, one beloved, and another hated, and they have borne him sons, the beloved, and the hated; and *if* the first-borne son be hers that was hated:

Then it shall be in the day that he maketh his sons to inherit that which he hath, he may not make the son of the beloved first-borne, before the son of the hated, *which is* the first-borne. But the first-born, the son of the hated shall he acknowledge, by giving to him a double portion of all that is round his; for he is the beginning of his strength, the right of the first birth-right is his.

If a man have a son stubborn and rebellious, which obeyeth not the voice of his father, and the voice of his mother, and they have chastened him, & he will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the Elders of his city, and unto the gate of his place. And they shall say unto the Elders of his city, This our son is stubborn and rebellious, he obeyeth not our voice, *he is* a glutton, and a drunkard. And all the men of his city shall stone him with stones, and he shall die; and thou shalt put away the evil from the midst of thee, and all Israel shall hear and fear.

And if there be in a man a sin worthy of death, and he be put to death, and thou hang him on a tree: His carcass shall not remain all night upon the tree; but burying thou shalt bury him in that day, for *he that is* hanged is the curse of God; and thou shalt not defile thy land which Jehovah thy God giveth unto thee for an inheritance.

#### Annotations.

*Slaine]* or, *Wounded*, meaning to death; as the Chaldee translatheth, *killed*: and this Law was to be kept, whether one or many were found slain. *giveth]* or, is *giving*, to wit, shortly. This being a figurative expiation, done by Priests, with the death of an heifer, &c. showeth this Law to be peculiar to the common-wealth of Israel: and so the Hebrews say, *The Law for the beheaded heifer is not to be used but in the land of Israel*. Maimonides in Misneh, tom. 4. treat. of Murder, ch. 10. sect. 1. *fallen]* that is, *lying dead*: as, *there fell*, 1 Chron. 21. 14. is expounded *there died*, 2 Sam. 24. 15. The Greek translatheth it *fallen*: the Chaldee, *lying*. All these circumstances the Hebrews hold unto strictly; *It is said, Slaine (or Wounded) not hanged, nor broken; for such an one is not called Chalal, (Slaine:) in the Land (or Ground,) not hid in an heap: Fallen, not hanging on a tree: in the Field, not swimming on the water*. Maimonides treat. of Murder, chap. 9. sect. 11. *not known]* for *if it be known, they behead no heifer for him. If but one have seen the murderer, and though it be a slave, or a woman, or one whose testimony is not allowable, yet there is no beheading of the heifer: therefore if there be many open murderers, the killing of the heifer ceaseth. If one witness say, I saw the murderer; & another witness deny it, saying, Thou didst not see him, (and these witnesses come both together,) then they behead the heifer*. Maimonides *ibidem*, ch. 9. sect. 12. 13.

Vers. 2. *thy Elders]* he saith not *the Elders of that city*, as after in verse 3. (for it is not known as yet to what city it belongeth;) but *thy Elders* (O Israel) which were of the general States of the Land. The Hebrews say, *When a slain man is found fallen on the earth, &c. they leave him in his place, and five Elders come forth from the high Council that is in Jerusalem, and they measure from him unto the cities that are round about the slain man*. Maim. *ibidem*, ch. 9. s. 1. *thy Judges]* to whom criminal causes did belong, for the trial of them. *unto the cities]* he saith not, *unto the*



towns, or villages, but cities: and by the Hebrews, *they measured not to any city, but such as had in it a Court of three and twenty (Magistrates.) And though he be found by a cities sid &c. yet they measure. And when they have measured, and the city next him is known, then they bury the slain man in his place, and the Elders of Jerusalem return to their place; and the Senate of that city bring an heifer, &c. When they measure, they do it exactly. And they measure from the nose of him (that is slain.) If his body be in one place, and his head in another, they bring the body to the head, and bury it in the place there of. If there be many dead, one beside another, they measure from the nose of everyone of them. And if one city be nearest to them all, it bringeth one heifer for them all.* Maimonides treat. of Murder, chap. 9. sect. 4: 9, 10.

Vers. 3. *an heifer]* which was by the death thereof to make expiation, in figure, for this murder, as ordinary sacrifices did for men's sins. And this was done by the next city, because of presumption of the fact, when other proof failed: and this heifer was to be *of the men's of that city*, saith Maim. *ibidem*, sect. 2. and *an heifer of the second year, or under; but if it were a day older than two years, it was unlawful*, Maim. *ibidem*, chap. 9. sect. 2. and chap. 10. sect. 2. *in the yoke]* the same caution was for the *red heifer*, Num. 19. 2. see the Annotations there. But why speaketh he of *the yoke*, after he had said, *not wrought with?* seeing to draw with the yoke is comprehended in other work? The Hebrews answer, *Because the yoke maketh it disallowable, whether it be in the hour of work or not. When it hath drawn in the yoke but an hand-breadth, it is unlawful, though it neither ploughed therewith, nor did any other work.* Maim. *ibid.* chap. 10. sect. 3.

Vers. 4. *a rough valley]* or, *a strong bourne*: the Hebrew *Nachal* is both a *valley*, Gen. 26. 17. 19. and a *water-stream* running in a valley, Deut. 2. 13. 36. both which we call a *bourne*. *Ethan* signifieth *strength*, or *strong and durable*, and is applied sometime to waters, Exod. 14. 27. Psalm. 74. 15. And *Nachal Ethan*, in Amos 5. 24. is a *mighty stream*. So here we may understand this to be not only a valley, but a stream also in it, as the Chaldee version confirmeth: but the Greek translatheth it, *a rough valley*. Maimonides in treat. of Murder, chap. 9. sect. 2. saith, *they bring down the heifer unto a bourne that floweth strongly, and that is the Ethan spoken of in the Law. shall not be tilled]* either at the time when the heifer is killed, or after. *The valley wherein the heifer is beheaded, is unlawful to be sown or tilled forever, (Deut. 21. 4.) and who so worketh any work there, in the body of the ground, as to plough, or dig, or sow, or plant, or any the like, he is to be beaten. But it is lawful to dress flax there, or to dig up stones, or any thing which is not as tillage or sowing, &c.* Maimonides treat, of Murder, chap. 10. sect. 9. *strike off the neck]* or *behead*, (as in verse. 6.) *with an axe on the hinder parts thereof*, saith Maimonides *ibidem*, ch. 9. sect. 3. The Greek translatheth, *cut the sinews of the heifer*. After it was beheaded, and expiation made, the heifer was buried in the place where it was killed, and it was unlawful to have any profit (or use) thereof. Maim. *ibidem*, c. 10. s. 6.

Vers. 5. *the sons of Levi]* in Greek, *the Levites*. What they were to do, is not expressed by Moses, but may be gathered by their office here described, *to minister, &c.* and by verse. 8. where prayer is made for *atonement*. And so the Hebrews explain it, that the Elders were to wash their hands, and say, *Our hands have not shed, &c.* (v. 7.) and the Priests said, *Make expiation for thy people, &c.* verse. 8. Maimonides treat. of Murder, cha. 9. s. 3. *to •inister]* the Greek saith, *to stand before him*. See Deut. 10. 8. *their mouth]* that is, as the Chaldee expoundeth it, *their word*,

meaning the word of God which they should show, *Ezek. 44. 23, 24. shall be] to wit, judged, or tried, or (as this case seemeth to import) expiated. stroke] or plague; in Chaldee, plague of leprosy: See the notes on Deut. 17. 8.*

Vers. 6. *all the Elders] both the Magistrates then bearing office, and such as had borne it before. For all such were called Elders, as appeareth by Judge. 8. 14. where the Princes and Elders of Succoth, were threescore & seventeen men. So in this case, the Hebrews say, The Judges of that city, with all the Elders, although they be an hundred, they all wash their hands there, in the place where the heiffers neck is stricken off. Maimonides treat. of Murder, ch. 9. s. 3. shall wash] in sign that they were innocent of that blood-shed: as Psal. 26. 6. Matth. 27. 24.*

Vers. 7. *shall answer] that is, shall speak: for so the word answer is often used for the beginning of a speech, Io. 3. 2. have not shed] or, hath not shed: for the Hebrew hath a double reading, implying both singular and plural; to signify that they had not any hand in this murder. not seen it] to wit, shed by any other: for else, this expiation had not been thus made, as is noted on verse. 1.*

Vers. 8. *Make expiation] or Make atonement: in Greek, be merciful. Here the Chaldee version addeth, The Priests shall say, Make exptation, &c. and so the Hebrews explain it, as is noted on v. 5. hast redeemed] the Greek addeth, out of the land of Egypt. lay not innocent blood] Hebr. give not, that is, as the Chaldee openeth it, give not the guilt of innocent blood; in our phrase, lay it not to their charge. The Greek translateth, that there may not <math>\langle \diamond \rangle</math> innocent blood in thy people. To give, is often used for to suffer, (as is noted on Gen. 20. 6.) in <math>\langle \dots \rangle</math> ch sense it may also be taken here, suffer not in <math>\langle \dots \rangle</math> nt blood, to wit, to be unpunished, but bring the murderer to light. expiaeted for them] or, mercifully forgiven them: but the murderer (if afterward he were taken,) was not hereby forgiven, which the Hebrews gather from the next words, saying; Although the murderer be found after the <math>\langle \dots \rangle</math> eading of the heifer, yet he is to be killed; for it is <math>\langle \dots \rangle</math> ten (Deut. 21. 9.) And thou shalt put away in <math>\langle \dots \rangle</math> t blood. Maim. treat of Murder, ch. 10. s. 8.*

Vers. 9. *innocent blood] that is, the guilt there <math>\langle \dots \rangle</math> <math>\langle \diamond \rangle</math> the Chaldee addeth, the shedder of innocent <math>\langle \diamond \rangle</math>, according to the former exposition. right <math>\langle \diamond \rangle</math> eyes] the Greek translateth, that which is good <math>\langle \diamond \rangle</math> pleasing before the Lord.*

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Here beginneth the nine and fortieth Section, or Lecture of the Law: See Gen. 6. 9.

Vers. 10. *delivered them] Hebr. given (or deli <math>\langle \dots \rangle</math> d him) speaking of the multitude of enemies, <math>\langle \diamond \rangle</math> one man; so after. captivity of them] Hebr. <math>\langle \dots \rangle</math> ity of him: that is, a multitude of captives or <math>\langle \diamond \rangle</math> So in Num. 21. 1. This Law is like the <math>\langle \diamond \rangle</math> divorce, Deut. 24. which our Savior tell <math>\langle \dots \rangle</math> <math>\langle \diamond \rangle</math> suffered for the hardness of men's hearts, <math>\langle \diamond \rangle</math> •9. 8. And the Hebrews themselves, (<math>\langle \dots \rangle</math> gh much addicted to strange women, and <math>\langle \diamond \rangle</math> of wives,) understand this Law with sun <math>\langle \dots \rangle</math> limitations; and to be partly for necessity, when <math>\langle \diamond \rangle</math> in the wars were absent from their wives, and tempted with concupiscence.*

Vers. 11. *in the captivity*] that is, amongst the captives, or prisoners. At any other time, the Hebrews say, this was not lawful. *hast a desire*] or *affectest, settest thy love*; as *Gen. 34. 8. and wouldest take her*] or, *and takest her*, to wit, by promise. The Hebrews say of Soldiers that come into the heathens coast, that they may in their hunger, eat swine's flesh, or other unclean meats, when they can get no other: *And so a man may lie with an heathen woman, if his concupiscence urge him thereto; but he may not lie with her and go his way, bust must bring her home to his house; and he may not lie with her the second time, until he have married her. Neither is it lawful for him to take this beautiful woman, save in the time of captivity, as it is written; And thou seest in the captivity, &c. Neither is it lawful to lie with two, for it is said, HER: nor lawful to take two, and lie with the one, and leave the other for his brother.* Maimonides tom. 4. treat. of Kings and Wars, ch. 8. s. 1, 2, 3. This lying with her, seemeth to be impiied in those words, *thou hast humbled her*, v. 14. which phrase is not used, but of an estate out of marriage, as is noted on *Gen. 34. 2.*

Vers. 12. *home to thy house*] Hebr. *into the midst of thine house*, that is, into it, as this phrase meaneth: See the notes on *Gen. 2. 9. she shall shave*] the Greek changeth the person, saying; *thou shalt shave*: for this being a shame and dishonor unto her, (1 Cor. 11. 6. 15.) it is not likely the woman would willingly do it, but the man (in whose power she was) must see it done. *do her nails*] or *make them*, which the Chaldee expoundeth, *let them grow*: though the phrase may be taken otherwise, to *pare* or *cut* them, (as in 2 Sam. 19. 24.) and so the Greek translatheth; yet the letting of them grow, seemeth here to be meant, for her more deformity, answerable to the shaving of her head. The Hebrews open it thus; *After he hath lien with her once, whiles she is in her paganism, if she take upon her to come under the wings of God's Majesty, she is baptized for a Proselyte out of hand: and if she will not, she must remain in his house thirty days (Deu. 21. 13.) and she is to let her nails grow, and shave her head, to the end, that she may be deformed in his eyes; and she must be with him in his house, that he may look upon her and loath her. And he is to persuade with her, that she may receive (the faith:) if she receive it, she is made a Proselyte, and baptized as all strangers, And she must tarry three months, one maneth weeping (for her father,) and two months after it, and he is to take her with bill of dowry, & marriage. And if he have no delight in her, he is to send her away whither she will, & if he sell her, he transgresseth, &c. (Deut. 21. 14.) If she will not become a Proselyte, they persuade with her 12. months. If (yet) she will not, (but) receiveth the 7. commandments which were commanded to the sons of Noah, [whereof see the Annotations on Gen. 9. 4.] then he is to send her away whither she will, and loe she is as all other strangers that dwell (in the land,) but he may not marry her; for it is unlawful to marry a woman which is not a Proselyte. If she be with child by his first lying with her; then the child is a stranger, and is not his son for any matter, because he is of an heathē mother, &c. If the beautiful woman will not leave her idolatry after twelve months, they are to kill her: and so the *ciri* that would make peace, they may make no covenant with them, till they renounce their idolatry, and destroy all the places thereof, and receive the other commandments which were commanded o the sons of Noah: for every heathen that yieldeth not to those commandments, are to be killed, if they be under our hand, faith Maim. in treat of Kings, ﴿ 〉 . 8. s. 5.—9.*

Vers. 13. *raiment*] in Greek, *the garments of her captivity*, to wit, those wherein she was taken, and shall put on mourning weeds: which was another sign of her humiliation, and means to

withdraw the man's love from her, if she continued in her unbelief. *remain*] or, *sit in thine house*, where thou mayest behold and observe her carriage. *a month of days*] that is, thirty days, an whole month. This was in respect of her special case forementioned. And whereas the Hebrews speak of *two months* longer, (as is noted on *verse. 12*) the reason thereof they elsewhere show to be in regard of his lying with her, lest she should be with child, that so the seed of •srael might be known from the heathens; for by *Exod. 21. 4.* it appeareth that a heathen bond-woman's children were her masters, and not counted the Israelites who begat them: and by *Ezr. 10. 3. 44.* it is evident, that not only the heathens wives, but such also as were *borne of them*, were put away. The Hebrews say; *Every woman that is divorced, or is a widow, she may not marry again, till she have tarried ninety days, besides the day of her divorce, or of her husbands death; to the end that it may be* 〈◇〉 *whether she be with child or no, and that th•e may be proof whether it be the seed of her first husband, or of her second. A bondwoman that is* 〈◇〉 *free, and an heathen woman that becometh a* 〈◇〉 *, th•y must tarry 90 days. And though is* 〈◇〉 *a heathen man & his wife that become Proselytes, they separate them ninety days, to distinguish the seed which is begotten in holy state, from the seed which is not so begotten. And so the beautiful (captive) although there is a law given her of 30. days for the •itting of her self, she must tarry 90. days, for the fitting of her child. Maimonides in treat. of Divorces, ch. 11. s. 18. 21. go in] to wit, into the (marriage) chamber, as •udg. 15. 1. and be her husband] or, marry her, and so* 〈◇〉 *with her, as Dew. •4. 〈◇〉 . This might not be with an Infidel, Deut. 7. 〈◇〉 . See the Annotations there.*

Vers. 14. *If thou have no delight in her]* This see 〈...〉 be meant before marriage, not after: for that, God allowed no such sending her away after marriage; but if after he had onc• lie• with her, & had *humbled her* (as after he speak•h;) the man's affections were withdrawn from her, by beholding her in that deformity & mournful state within his house; then God permitted this leaving her, but with the cautions following. *whither she will* Hebr. *to her soul*, that is, according to her own will or desire. The Greek translateth, *thou shalt send her away free• filling thou shalt not sell]* that is, *not at all*, or *shalt in* 〈◇〉 *case sell her*, as other captives might be; and this recompense she had, and the man sustained this loss, for that he had *humbled her*; whereby God shown compassion to this afflicted woman, and his dislike of the man's lying with her before, though for the hardness of men's hearts he suffered it so to be; as *Matth. 19. 8. make a gain to thyself]* or, *serve thyself*, make her •hy servant. The Hebrew *Hithgnammer*, is found only here, and in *Deut. 24. 7.* where the Greek expresseth it by *Katadunasteo*, which is to *sub due*, or *bring under ones power*; which word is used in like sense, *Acts 10. 38.* and *I am. 2. 6.* for such as were oppressed under the power of the devil, and of rich men. So that the man, as he might not sell this woman, so neither make a servant of her to himself, or others. So the Hebrews expound it, *If he sell her, •e transgresseth this prohibition, Selling thou shalt not sell her, &c. And so if he subdue her, after that she is lien with, to be a bondwoman, when he hath use of her service, he transgresseth this prohibition, Thou shalt not make a gain to thyself by her, for he may not serve himself by her. Maimonides treat. of Kings, ch. 8. s. 6. humbled her]* or, *afflicted her*. This word being used for unlawful copulations, as in *Gen. 34. 2. Deut. 22. 24, 29. Judge. 19. 24. 2 Sam. 13. 12, 14. Ezek. 22. 10, 11. Lam. 5. 11.* showeth also, that God approved not of his fact: and that this

sending her away, was not to be after marriage, but after his first lying with her only, as is before noted.

Vers. 15. *two wives*] which though it was contrary to God's first institution, *Gen. 2. 22, 23, 24.* and was begun by Kains posterity, *Gen. 4. 19.* yet the corruption being spread over all, and even in the Church, God for a time suffered this until the time of reformation; but approved not of it, as appeareth by *Mal. 2. 15. Matth. 19. 4, 5.* And here provideth by his Law, against troubles and confusion that might arise in families by such polygamy. *and another hated*] Hebr. *and one hated*; but this word *one* in the latter branch of the sentence, is used for *another*; and is so explained by the Holy Ghost: as where it is said in *Matth. 24. 40. the one shall be taken, and the one left*; another Evangelist expresseth it thus, *the one shall be taken, and the other left*, *Luk. 17. 36.* And by *hated*, understand *less loved* than the other: for it is spoken by way of comparison, as in *Gen. 29. 31.*

Vers. 16. *he maketh his sons to inherit*] or, *divideth the inheritance to his sons*: from which words the Hebrews gather, that *The first-borne which is borne after his fathers death, is not to have a double portion.* Maimonides treat. of Inheritances, *ch. 2. s. 2. he may not*] or, *he cannot; he shall not be able*, that is, it is not lawful for him. *make first-borne*] that is, *give the first birth-right*, which was a double portion. As Joseph had the first birth-right, when a portion was given him above his brethren, *1 Chr. 5. 1, 2. Gen. 48. 5, 22. before the son*] which the Greek translateth, *despising the son.*

Vers. 17. *acknowledge*] in Chaldee, *separate*, to wit, by His words and actions. *a double portion*] Hebr. *the mouth* (that is, *the part*) of *two*, which the Chaldee translateth *two parts*, as the like phrase signifieth in *Zach. 13. 8.* By which Scriputre we may learn what this *double portion* was, that if a man had two sons, his goods were divided into three parts, whereof the eldest had two parts, and the youngest the third. For the first-borne was to be reckoned as two sons; as Joseph (who had the first birth-right, *1 Chron. 5. 2*) was two tribes, Ephraim and Manasseh. The Hebrews explain it thus; *The first-borne is to receive a double portion of his fathers goods, Deut. 21. 17. As, if he leave five sons, and one of them is the first-borne, he is to have a third of his goods, and every of the other four receiveth a sixth part. If he leave nine sons, the first-borne hath a first part, and every of the other eight, a tenth part. And so according to this partition do they part always.* Maimonides treat. of Inheritances, *ch. 2. s. 1.* According to this phrase Eliseus desired a double portion of Elias spirit, *2 Kin. 2. 9.* that he might have so much more as any of his other disciples. *of all that is found his*] the word *found* of *e* signifieth *things present*, as in *Ge. 19. 15. 2 Chron. 5. 11. and 31. 1.* So in this case by the Hebrews judgment, *The first-borne had not a double portion of the goods which might come after his fathers death, but of the goods which were assuredly his fathers, & come into his hand (or power) as it is written, OF ALL THAT IS FOUND HIS.* As, *one of the heirs of his father that dieth after the death of his father; the first-borne, and the single (brother) do inherit his goods alike. And so if his father hath a debt owing him, or hath a ship at sea, they are heirs of it alike.* Maim. treat. of Inheritance, *ch. 3. sect. 1.* It is also said, *found his*; he saith *found hers*; and by the Hebrews it is holden, *at The first-borne hath not a double portion of his mothers goods: but the first-borne and another son that are heirs to their mother, do share alike, whether he be the first-borne for inheritance, or the first that openeth the womb. The*

first-borne for inheritance is •e that is first-borne to his father, as it is written (in v. 17.) THE BEGINNING OF HIS STRENGTH; and they respect not the ⟨...⟩ er, though she have borne many sons, if he be ⟨ϕ⟩ fathers first-borne, he hath a double portion. He ⟨ϕ⟩ •mmeth (into the world) after untimely births ⟨ϕ⟩ were before him,] is the first-borne for inheri••ce. And so one borne at his fulltime, if he be borne ⟨ϕ⟩ he that cometh after him, is the first-borne ⟨...⟩ ritage. If a man have sons while he is an ⟨...⟩ en, and after becometh a proselyte, he hath no ⟨...⟩ borne for inheritance. But an Israelite that hath ⟨...⟩ by a bondwoman, or by an heathen woman, ⟨...⟩ ch as he is not called his son, he that come ⟨...⟩ after him of an Israelitess, is the first-borne for ⟨...⟩ nce, and hath a double portion. Maim. ibi ⟨...⟩ , ch. 2. s. 8 9, 10, 12. of his strength] or, of ⟨...⟩ our. So Jacob said of Reuben his eldest, ⟨...⟩ 49. 3. The Greek translatheth, of his children. ⟨...⟩ this is the first reason of the Law, from nature ⟨...⟩ e. the right] Hebr. the judgment; which ⟨...⟩ eeke explaineth thus, the first birth-rights ⟨...⟩ (or belong) unto him. And this may be un ⟨...⟩ ood in respect of the Judgment or Law of ⟨ϕ⟩ L•rd; which is added unto the former reason ⟨ϕ⟩ nature, and maketh the first-bornes right more firm unto him. Wherefore as Esau beforehand sold his birth-right, and the sale was confirmed, Gen. 25. 33. so generally The first-borne that selleth the portion of the birth-right before it be parted, his sale is firm, because the portion is his before it is parted, saith Maimonides treat. of Inheritance, c. 3. s. 6. And by reason of this right of the first-borne, his children after him do inherit also, as this Hebrew canon showeth, Who so hath two sons, a first-borne, and another, and they die both of them whiles he liveth, and leave children behind them, the first-borne leaveth a daughter, & the single (brother) leaveth a son; the son of the single (brother) shall inherit of the old man's goeds a third part, which was his fathers portion; & the daughter of the first-borne shall inherit two thirds, which was her fathers portion. And such is the right of brethren's children, and of the fathers brothers children, and of all that do inherit: if the father of one of the heirs were a first-borne, the heir receiveth the portion of his first birth-right for him. Maimonides ibidem, c. 2. s. 7. By this Law was fore-shadowed how the elect, the Israel of God, Gal. 6. 16. which are his first-borne, Exod. 4. 22. and Church of the first-born which are written in heaven, Heb. 12. 23. shall have a double portion, and inherit the good things of God, as they which have the promise of the life which now is, and of that which is to come, 1 Tim. 4. 8. and are the heirs of God, and joint-heirs with Christ, Rom. 8. 17. and being justified by his grace, are made heirs according to the hope of eternal life, Tit. 3. 7. God having begotten them again, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us, 1 Pet. 1. 4.

Vers. 18. stubborn] or perverse, revolting, refractarie, that turneth away from God and his Law: and it implieth the affection of the heart, as Ier. 5. 23. and the carriage and action as an untamed heifer, Hos. 4. 16. Neh. 9. 29. And so the Apostle translatheth it into Greek, by two words, disobedient (or unperswaded,) and gain-saying, Rom. 10. 21. from Isaiah 65. 2. So here the Greek expoundeth it, disobedient. rebellious] The Hebrew Moreh signifieth one that changeth or turneth to the worse, both in heart and action, and in particular turneth from and opposeth the word of God, as Deut. 1. 26. 43. and 9. 7, 23, 24. The Greek here translatheth it Contentious. The instance of this rebellion is shown in v. 20. obeieth not] or •earkeneth not; the Chaldee translatheth, receiveth not the word. chastened] or nurtured; which implieth both words

and acts, as by rebukes, stripes, and outward punishment, *Levite*. 26. 23, 28. and sometime by the hand of the Magistrate, *Deut.* 22. 18. in which sense the Hebrews understand this here. And having spoken before of words, this therefore is meant of blows also.

Vers. 19. *and his mother]* both of them; so that one alone was not enough to cause him to be put to death. The Hebrew Doctors, as they are always wary in cases that concern the taking away of any man's life; so in this above others, they set down many and strange limitations; as, first they restrain it to those particular sins of gluttony and drunkenness, *verse*. 20. and that gluttony to be eating of flesh only, and drunkenness with wine only. Also that the son is not to be put to death, unless he have stolen somewhat from his father, and bought therewith flesh and wine for riot, and eaten and drunk it without his fathers leave, in a company that are all vain and vile persons. That a son only, not a daughter, is to be put to death by this Law, and he not a little one, or a child, who is not within the rule or compass of the commandments; not a man that is grown up, and is in his own power. So that he must be at least above twelve years of age. And if he be married three months, and his wife be known to be with child, they free him also from this Law, because it is said a *son*, and not a *father*. Moreover, that the father and mother must bring this rebellious son first to the court of three Judges, and there complain of his disobedience; bringing with them two witnesses of his stealth and gluttony: whereupon he is there beaten, as others are for the like crime; and this is that *chastening* in v. 18. If he fall again to stealth and riot, his father and mother bring him again before the Magistrates, with the witnesses, and he is condemned to death. But if before sentence is passed on him, his father and mother do relent in pity towards him, he is let go. If he flee away before sentence is gone out against him, and be afterward taken when he is in man's state (which they also judge by the hair on his face) he is not put to death; but if he scape away after sentence of condemnation, he is stoned to death whensoever he is taken. If his father be willing to bring him to the Magistrate, and the mother not; or the mother willing, and the father not; he is not to be judged as a rebellious son. If either parent have lost their hand, or be lame, or dumb, or blind, or deaf, the son passeth not under this condemnation; for it is said, they must *lay hold* on him, and *bring* him, and must say, *this our son*, &c. *he obeieth not our voice*, &c. These, and the like cautions, are noted by Maimonides in treat. of Rebels, *chap.* 7. and in the Bab. Talmud. in Sanhedrin, *ch.* 8. but they have not all of them found ground from the Scripture. Howbeit if any son be by any of these exceptions saved, that he die not as a *rebellious son*, yet is he under all other punishments which the Magistrates inflict on other rioters, and like malefactors. *the gate of his place]* that is, the gate of the place where he dwelt, at which gate the Magistrates used to sit, *Deut.* 22. 15. and 25. 7. So the Chaldee here translateth, *the gate of the judgementhall of his place*.

Vers. 20. *a glutton]* or *rioter, devourer*: in Hebrew *Zolel*, which hath the signification of *vileness*, *Ier.* 15. 19. The Chaldee addeth, *a glutton (or riotous eater) of flesh, and a riotous drinker of wine*: which words seem also to be understood in the Hebrew, and are so expressed in *Prov.* 23. 20. *Be not amongst riotous drinkers of wine, amongst riotous eaters of flesh: for the riotous drinker, and the riotous eater (or glutton) shall come to poverty*. Where in the latter sentence, the words *flesh* and *wine* are omitted, as here they are in Moses. And to these two, *flesh* and *wine*, the

Hebrews do restrain this law, as before is noted: but oft times such things are named for an instance, and do imply all other of like sort.

Vers. 21. *and he shall die] or, that he die.* The sins of riot and drunkenness were not by Moses Law punishable by death: this therefore was in respect of his disobedience to his parents, which greatly aggravated his sin, and for which he was to die, when other drunkards scaped with lighter punishment. Hereupon Solomon uttered his parable, *He that keepeth the Law, is a wise son; but he that is a companion of gluttons, shameth his father, Prov. 28. 7. all Israel shall hear]* The like is spoken of the death of some other notorious malefactors, as *Deut. 13. 11. and 17. 13. and 19. 30.* So in this case, the Hebrews say, *The rebellious son must be proclaimed, and they publish by writings unto all Israel, In such a Court we stoned such an one, because he was a stubborn and rebellious son.* Maimonides treat. of Rebels, chap. 7. sect. 13.

Vers. 22. *worthy of death] Hebr. of the judgment of death; which the Chaldee well expoundeth, desert of judgment to be killed. and thou hang him]* The Hebrews understand not this of putting him to death by hanging, but of hanging a man up after he was stoned to death; which was done for more detestation of some heinous malefactors. Their words are; *We are commanded to hang the blasphemer, and the Idolater: and a man is hanged, but not a woman. After they are stoned to death, they fasten a pease of timber in the earth, and out of it there cometh a piece of wood; then they tie both his hands one to another, and hang him near unto the setting of the Sun, and let him down out of hand; and if he abide all night, it is a transgression, Deut. 21. 23. And we are commanded to bury all that are killed by the Judges, the same day that they are killed. They may not be hanged on a tree that groweth on the ground, but on that which hath been plucked up, that there may not need any cutting of it down: for the tree that he is hanged on is to be buried with him, that there be no evil memorial of him, for men to say, this is the tree whereon such a man was hanged. And so the stone wherewith the stoned is killed, and the sword wherewith a man is put to death, and the napkin wherewith he is strangled, they all are buried.* Maimonides in Sanhedrin, ch. 15. sect. 6. &c. In the Scripture we have examples of Rechab and Baanah, who for murdering Ishbosheth, were by David's commandment slain, their hands and feet cut off, and they hanged up, 2 *Sam. 4. 12.* where their hanging seemeth to be after their death: and so in others; as *Ios. 10. 26.* which might also be the case of the King of Ai, *Ies. 8. 29.* & of those Idolaters in *Num. 25. 4.* And the Scripture showeth a double punishment for some heinous sins, as in Achan's family, who were *burned with fire*, after they were stoned, *Ios. 7. 25.* Among the Romans afterward they hanged or fastened them to the tree alive; and such was the death of our Lord Christ, *who bare, our* 〈...〉 *es in his own body on the tree, 1 Pet. 2. 24. Luke 23. 33,—39.*

Vers. 23. *burying]* in Greek, *with burial thou shall bury him*, that is, *in any wise bury him.* This was also fulfilled in our Savior's body, which was buried the same day that he was hanged on tree, *John. 19. 31, 38, 42.* he that is *hanged]* to wit, *on tree*, as *Gal. 3. 13.* This speech, as many other of like sort, is general; therefore the Greek translateth, *everyone that is hanged on tree;* and that interpretation the Apostle allegeth in *Gal. 3. 13. the curse]* that is, *cursed* as the Apostle expoundeth it, (according to the Greek version,) *Gal. 3. 13.* And here in the utmost rigor and severity of the Law God fore-signified the riches of his grace towards sinners in Christ, who *redeemed us from the curse of the Law, being made a curse for us*, as appeared in that



he was hanged on the tree, Gal. 3. 13. He was reckoned among the transgressors, Luke 22. 37. and God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor. 5. 21. The Chaldee translath, For because he sinned before the Lord, he is hanged. and thou shalt not defile the land] or, as the Greek translath, and the land shall not be defiled: which might be by the monument of God's curse remaining upon it visibly. So the burial was to abolish the curse from appearing in the Lord's land. A figure of the fruit and effect of our Savior's burial, whereby the rigor of the Law was declared to be satisfied, and all our sins defaced, and removed out of God's sight, that they shall never be imputed unto us.

## CHAP. XXII.

1 The Law for our brethren's cattle strayed, or things lost. 5 The sex is to be distinguished by appa <...> 6. The dam bird is not to be taken with her young <◇> 8 The house must have battlements. 9 Confu <...> <◇> be avoided. 12 Fringes to be made upon the <◇> . 13 The punishment of him that slandereth <◇> . 20. 22. Of adultery, 25 of rape, 28 for <...> , 30 incest.

Thou shalt not see thy brothers ox or his sheep go astray, and hide thyself from them; restoring thou shalt <...> ore them unto thy brother. And if thy <◇> <...> er be not nigh unto thee, or thou <...> west him not, then thou shalt gather it <◇> thine house, and it shall be with thee un <...> thy brother seek after it, and thou shalt <...> re it unto him. And so shalt thou do <◇> his asse, and so shalt thou do with his <...> ent, and so shalt thou do with every <◇> of thy brother, which shall be lost by <◇> , and thou hast found it; thou mayest not <◇> thyself.

Thou shalt not see thy brothers asse or his ox fallen in the way, and hide thyself from them: lifting thou shalt lift *them* up with him.

A man's ornament shall not be upon a woman, neither shall a man put on a woman's garment; for everyone that doth these *things* is an abomination to Jehovah thy God.

If a birds nest chance to be before thee in the way, in any tree, or on the ground, young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young. Sending thou shalt send away the dam, & the young thou shalt take unto thee, that it may be well with thee, and thou mayest prolong *thy* days.

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou put not bloods in thine house, if any falling fall from it.

Thou shalt not sow thy vineyard *with* divers kinds, lest the full-ripe fruit, the seed which thou hast sown, and the revenue of the vineyard be defiled.

Thou shalt not plow with an ox and an asse together. Thou shalt not wear linsie-woolsie, wool and flax together.

Fringes shalt thou make unto thee, upon the four skirts of thy vesture which thou coverest thee withal.

If a man take a wife, and go in unto her, and hate her, And lay against her occasions of speech, and bring forth upon her an evil name, and say, I took this woman, and I came nigh unto her, and I found her not to *have* virginity: Then shall the father of the damsel, and her mother, take and bring forth the virginity of the damsel unto the Elders of the city, *in* the gate. And the father of the damsel shall say unto the Elders, I gave my daughter unto this man to wife, & he hateth her. And loe, he hath laid *against her* occasions of speech, saying, I found not thy daughter to *have* virginity; and this is my daughters virginity: and they shall spread the cloth before the Elders of the city. And the Elders of that city shall take the man, and shall chastise him. And they shall amearse him *in* an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought forth an evil name upon a Virgin of Israel, and she shall be his to wife; he may not send her away all his days. But if this word be truth, *and* virginity be not found for the damsel. Then they shall bring out the damsel unto the door of her fathers house, and the men of her city shall stone her with stones, and she shall die, because she hath done folly in Israel, to commit whoredom in her fathers house: and thou shalt put away evil from the midst of thee.

If a man be found lying with a woman married to an husband, then they shall die, even both of them; the man that lieth with the woman, and the woman: and thou shalt put away evil from Israel.

If there be a damsel a virgin betrothed to a man, and a man find her in the city, and lie with her: Then ye shall bring out both of them unto the gate of that city, and ye shall stone them with stones, and they shall die; the damsel because she cried not out in the city, and the man because he hath humbled his neighbors wife: and thou shalt put away evil from the midst of thee.

And if in the field a man do find a betrothed damsel, and the man take strong hold on her, and lie with her, then the man that lay with her shall die, he only. But unto the damsel thou shalt not do anything; *there is* in the damsel no sin of death: for as when a man riseth against his neighbor, and killeth him *in* soul, so *is* this matter. For he found her in the field; the betrothed damsel cried out, and there was none to save her.

If a man find a damsel a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found: Then the man that lieth with her shall give unto the damosels father fifty *shekels* of silver, and she shall be his to wife, because he hath humbled her; he may not send her away all his days.

A man shall not take his fathers wife, nor discover his fathers skirt.

#### **Annotations.**

*Thy brothers oxen]* yea though it be *thine onemies*, *Exod. 23. 4. go astray]* Hebr. *driven away*, or *thrust out of the way*, by any means of themselves, or others: as by a dog, hunted from the flock or fold, and the like. The Greek and Chaldee translate, *erring in way*, and *going astray*.

See the notes on *Deut. 4. 19.* This duty required towards beasts, is much more towards men; as God applieth the similitude in *Ezek. 34. 4. 16.* And as we all were like sheep going astray, *1 Pet. 2. 25.* so are we daily subject to stray from the truth, and have need one of another's help; whereupon it is said, *Brethren, if any of you do err (or go astray) from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins, I am. 5. 19, 20. hide thyself]* that is, with-hold thine help: the Greek translateth it, *wink at, that is, neglect, or not regard:* See *Lev. 20. 4. restoring, &c.]* that is, *thou shalt in any case restore, or bring again.* So here are two precepts; a prohibition to hide, and a commandment to restore: and thus the Hebrews observe a double sin in them that break this Law, and sometimes a treble. *He that seeth a lost thing of any Israelites, and hideth himself from it, and letteth it alone, transgresseth this prohibition, THOU SHALT NOT HIDE THY SELFE FROM THEM; and breaketh this commandment, THOU SHALT RESTORE, &c. If he take the lost thing, and restore it not, he breaketh the commandment (THOU SHALT RESTORE) and transgresseth against two prohibitions, against THOU MAIST NOT HIDE THY SELFE, (Deut. 22. 3.) and against THOU SHALT NOT ROB, (Lev. 19. 13.) Although the owner of the lost thing be a wicked man, &c. we are commanded to restore his lost thing to him. If he have restored it, and it be fled away again, though an hundred times, he is bound to restore it; for it is written, RESTORING THOU SHALT RESTORE THEM.* Maim. in Misneh, tom. 4. treat of Robbery and loss, *ch. 11. s. 1, 2, 14. unto thy brother]* either to his own hands, or to the place where it was and should be. For, *if he see a beast that is fled out of the fold, and he returneth it into the place thereof, loe he hath kept this commandment, and there is no need to make it known unto the owner, saith Maimonides ibidem, chap. 11. sect. 16.*

Vers. 2. *gather it]* that is, *take it in. into thine house]* Hebr. *into the midst of thine house;* whereby is meant *within* the same, as the phrase often signifieth: See the notes on *Genes. 2. 9.* But this teacheth a care to keep it safe. *seek after it]* But he that found it, is also to use means that the owner may know of it; and the Hebrews say, *He is bound to cry it, and make it known, saying, who so hath lost such a kind of thing, let him come and give the signs of it, and he shall have it. At the first, who so hath found anything, crieth it three times. After the last time, within seven days he crieth it the fourth time. If the owner come not, the thing found is to be left with him that found it; and if in all that time it be stolen, or lost, he is bound to make satisfaction; but if it be gone by violence, he is free. For he that keepeth a lost thing, is as he that keeps for hire, &c. [whereof I see the Annotations on Exod. 22. 10.] And he must have care that the thing be not marred, or perish. If it be a living thing which he must give food unto; if it be a working (beast) as an horse, asse, &c. he may put them to labor twelve months from the day that he found them, or let them out for hire, and take their hire, and give them food; and if the hire be more worth than their food, the overplus is the owners, &c. Afterwards they are sold by the Magistrates.* Maimonides treat. of Robbery and loss, *chap. 13. sect. 1. &c.*

Vers. 3. *every loss]* that is, *every lost thing:* and by like proportion, a man is to keep his neighbors goods from loss or perishing; as, *He that seeth the water to overflow, and it cometh to mar his neighbors house, or his field, he is bound to stop the same, &c.* Maimonides treat. of Robbery and loss, *chap. 11. sect. 20. which shall be lost]* Hence the Hebrews observe, that if a man will lose his goods wittingly, men are not bound unto him. As, *if he put his beast into a stable which hath no door, and he tieth it not, and so it goeth away. If he cast his purse into a place common*

for all, and goeth his way, or any the like, loe he loseth his goods wittingly. And though it be not lawful for him that seeth this thing, to take it for himself, he is not bound to bring it again (to the owner,) for it is said, WHICH SHALL BE LOST, to put a difference from him that loseth wittingly. Maimonides *ibidem*, chap. 11. sect. 11. thou mayest not] that is, it is not lawful to hide thyself, or, to let it alone. Here they put some exceptions, as they say, A priest that seeth a lost thing in a place of burial, must not defile himself to return it again, because when he keepeth one commandment of restoring the lost thing, he breaketh another commandment which saith, THEY SHALL BE HOLY (Lev. 21. 6.) and transgresseth a prohibition, HE SHALL NOT DEFILE HIMSELFE, &c. (Lev. 21. 4.) and a commandment doth not put away (or cause a man to transgresses) a prohibition and a commandment. On the contrary, If one see a thing lost, and his father say unto him, Restore it not, he must restore it, and not obey him: for if he obey his father, he is found at the time when he keepeth this commandment, HONOVR THY FATHER, that he breaketh this commandment, THOU SHALT RESTORE IT; and transgresseth this prohibition: THOU MAIST NOT HIDE THY SELFE. Maim. *ibidem*, c. 11. s. 18, 19.

Vers. 4. thy brothers asse] in Exod. 23. 5. he saith, thine haters asse, that men should not think these Laws bind us to do good unto our friends only. So our Savior saith, Love your enemies, do good to them that hate you. Mat. 5. 44. fallen] that is, lying under his burden, Exod. 23. 5. So ⟨◇⟩ was used before for lying, Deut. 21. 1. Though here it may be taken more generally. and hide thyselfe] that is, for bear to help him up, Exod. 23. 5. listing, &c.] or, raising thou shalt raise them up, that is, help to do it, in any case, though it be again and again. This the Hebrews understand to be another commandment from that in Exod. ⟨◇⟩ . w<sup>ch</sup> they open thus; Who so meeteth with his neighbor in the way, and his beast lying under a bur ⟨...⟩ he is commanded to unloose it from upon ⟨◇⟩ this is commanded to be done, in Exod. 23. ⟨...⟩ d he must not unloose it, and leave him presently ⟨...⟩ ghe bit way, but must lift it up with him, and again lay the burden upon him, Deut. 22. 4. this ⟨◇⟩ commandment. And if he leave him presently, and do not unloose it off him, nor load him, he breaketh a commandment which ought to be done; and transgresseth in that which ought not to be done; as it is said, THOU SHALT NOT SEE THY BROTHERS ASSE, &c. If when he is unloosed, and loaden again, he fall again, he is bound to help him up another time, yea though it be an hundred times; for it is written, HELPING THOU SHALT HELPE VP; LIFTING THOU SHALT LIFT VP. Therefore he must go a mile back with him, unless the owner say, I have no need of thee. Maimonides treat. of Murder, chap. 13. sect. 1. &c.

Vers. 5. A man's ornament] or instrument, apparel, dress. The Hebrew *Cli* is a general word for all instruments, vessels, ornaments, whatsoever; and here for all *apparel* and furniture whatsoever a man putteth on him, in time of peace, or of war: and so the Chaldee translatheth it *armor*, or *weapons*, which is also forbidden a woman to wear. And this precept concerneth natural honesty and seemelinese, which hath perpetual equity, 1 Cor. 11. 4, 5, 6, 14. And it is to prevent many evils which may arise if men and women should be clad alike. It is probable also, that this law was given in regard of the abuse among other nations, and particularly among the Egyptians, (with whom Israel had lived:) for human Writers testify that the Egyptian women did go abroad and use merchandise, &c. and the men did weave within the houses, *Herodot in Euterpe*. The Hebrews explain it thus; A woman may not put on a man's ornament, as to put a miter, or an helmet on her head, or to put on an habergeon, or the like, or to post

her head like a man. Neither may a man put on a woman's ornament, as coloured garments, or golden jewels, in the place where men use not to wear such jewels, but women only: all, according to the custom of the country (wherein they live.) A man that putteth on a woman's attire, and a woman that putteth on a man's, is to be beaten (by the Magistrate.) Maim. treat. of Idolatry, chap. 12. sect. 10. The attire of the body spirituallly signifieth the ornaments of the mind, Psal. 1 32. 9. 16. Rev. 3. 18. so men should not change their nature, to become effeminate; as the Egyptians and Baby Ionians are threatred to be like women, Isaiah 19. 16. Ier. 50. 37. and 51. 30. And in the Churches women are to be silent, and not speak as men, 1 Cor. 14. 34. I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, 1 Tim. 2. 12. abomination to Jehovah] Hebr. the abomination of Jehovah, that is, abhorred of him, which the Chaldee expoundeth, an abomination before the LORD.

Vers. 6. chance to be] that is, if unawares thou meetest with it, or lightest upon it. So the Greek translateth, *If thou meetest with a birds nest before thy face. or on the ground]* or in any other place, as on the water, or the like; for these are put but for an instance, because usually birds nestle either on trees, or on the ground. So the Hebrews expound it: *He that findeth a nest upon the waters, or on the back of any living creature, is bound to let the damme go. The young or the eggs are not mentioned, neither the tree or ground, but that the Scripture speaketh by an instance.* Maimonides tom. 2. in Shechitah, chap. 13. sect. 17. *the damme]* Heb. *the mother:* so after, sons for young ones; which names the Scripture giveth to all living things; and the Greek and Chaldee keep the Hebrew phrase, *mother and children.* The Hebrews understand this precisely of the damme or female only, and say, *A male that is found sitting upon a nest, is free from being sent away;* (that is, a man is not bound to let it go:) Maim. ibidem, sect. 10. *thou shalt not take]* to wit, and kill, for that is chiefly here intended. *He that taketh the damme with the young, and killeth her, the flesh is lawful to be eaten, but he is to be beaten for killing the damme. And so if she die before he let her go, he is to be beaten: but if he let her go after he hath taken her, he is free.* Maim. in Shechitah, chap. 13. sect. 1. Compare herewith the Law in Lev. 22. 28. *Whether it be Cow or Ewe, ye shall not kill it and her young both in one day.*

Vers. 7. *Sending thou shalt send]* that is, in any wise send away (or let go) the damme. This showeth the strictness of the precept, which also must be done willingly, upon the former penalty. For every prohibition, after which cometh a precept affirmative, a man is bound to perform the precept concerning it; and if he perform it not, he is to be beaten. *If one come and snatch the damme out of his hand, and send her away, or if she escape away from under his hand against his will, he is to be beaten; for till he send her away of himself, he performeth not the precept concerning her. If he take the damme, and clip her wings that she cannot fly, and then send her away, he is to be chastised with stripes; and he must keep her by him till her wings be grown, and then send her away. And if she die before, or be lost, he is to be beaten, for he hath not performed the commandment. If he send her away and she come again, he must send her away again, though it be four or five times; for it is said, SENDING THOU SHALT SEND HER AWAY. If one say, I will take the damme, and send away the young, he is bound to send away the damme. The, sending away of the damme is not in use, save for clean birds, &c.* Maimonides in Shechitah, chap. 13. sect. 2, 3, 4, 6, 8. *It is unlawful to take the damme with the young, though it be to cleanse a Leper with them, which is a thing commanded, (Lev. 14. 4.) and if he take her, he is bound to send her away: for a commandment is not of force to disannul*

a prohibition and a commandment; but a commandment and a prohibition do disannul a commandment. Ibidem, sect. 19. God by this Law teacheth us mercy and piety; (as it is noted for barbarous cruelty, when the mother is killed with the children, Hos. 20. 14. Gen. 32. 11.) therefore when the bird is hatching her eggs, or cherishing her young, she may not be killed. And as the Hebrews say, *If she were sitting but upon one young, or one egg, a man was bound to send her away: howbeit, that if she were taken from the nest by hunting, it was lawful: the Law forbiddeth not save to hunt (or take) her when she cannot fly away for (affection to) her young which she hatcheth; as it is said, AND THE DAM SITTING UPON THE YOUNG, &c.* Maimonides in Shechitah, chap. 13. sect. 16 7. And this law for compassion towards birds, teacheth compassion towards mankind much more; as when he saith, *Thou shalt not mousell the exe,* Deut. 25. 4. the Apostle showeth it to be written *for our sakes,* 1 Cor. 9. 9, 10. So the Hebrews here say, This is to lead us unto mercy, and to take out of our hearts cruelty and the like (affections), not that the intent of the commandment is to show compassion unto birds, &c. but to mankind. R. Menachem on Deut. 25. 7. fol. 210. *prolong thy days*] The like blessing is promised to them that honor father and mother, Deut. 5. 16. the Hebrews account that one of the great commandments; and this of the bird they count the least of all in Moses law: and yet such a promise is annexed hereunto.

Vers. 8. *a new house*] to wit, a dwelling house; for so the Hebrews explain it, *It is commanded to make a battlement for the roof, if it be a dwelling house; but a barn, or a stable, or the like, a man is not bound concerning them.* Maimonides treat, of Murder, chap. 11. sect. 1. *a battlement*] in Greek, *a crown:* which was to compass the roof of the house round about, to keep men from falling off. For in Israel the houses had flat roofs, on which men walked, 2 Sam. 11. 2. and from thence they called and spake to the people: whereupon Christ speaketh of preaching, and proclaiming upon the house tops, Matt. 10. 27. Luke 12. 3. *The heighth of the battlement might not be less than ten hand-bredths [six of which hand-bredths made a cubit] and it was to be strong, that a man might lean thereon, and not fall.* Maimonides treat. of Murder, chap. 11. sect. 3. *that thou put not*] or, *and thou shalt not put bloods,* which the Greek translateth, *and thou shalt not make man-slaughter in thy house;* and the Chaldee, for bloods, saith *guilt of murder,* as the word bloods often signifieth: see Gen. 4. 10. By this it appeareth, that all other occasions of blood-shed were to be prevented in other places, as well as on house tops. Which the Hebrews declare thus; *Whether it be the house top, or any other thing, wherein there is danger and likelihood that a man may fall and die; and if a man have a pit or Well in his yard, have it water in it, or not, he is bound to make a fence about it ten hand-bredths high, or to make a cover over it, that no man fall therein and die. And so any stumbling block whereby there is danger of life, a man is commanded to remove the same, and to beware thereof, and to give warning of the thing very heedfully. Otherwise if he remove them not, but leave stumbling blocks that may bring into danger, he breaketh a commandment, and transgresseth this prohibition, of PVTING BLOVDS.* Maim. treat. of Murder, chap. 11. sect. 4.

Vers. 9. *thy vineyard*] nor any other field, Lev. 19. 19. *divers kinds*] or mixtures, as wheat and barley together, or the like. See the Annotations on Lev. 19. 19. The Hebrews divide seeds into three sorts. *The first of them is called Tebuah, (Revenue,) and it comprehendeth the five kinds of grain, Wheat, Rye, Barley, Fox-ear-barley, and Oats. The second of them is called Ketannith (pulse,)*

and it cōprehendeth all seeds which are eaten of men, besides the Revenue (aforesaid,) as Beanes, Pease, Lentiles, Millet, Rice, &c. and such like. The third of them are called Garden seeds; and they are all other seeds which are not meet for man's meat, but the fruit of the seed is man's meat: as the seed of Onions, and of Garlicke, and of Rapes, and such like. And flax seed is comprehended under the general of garden seeds. And all these seeds when they are grown up, and all the while the seed is not discerned, are called Herbs. Maimonides tom. 3. in Kilajim, chap. 1. sect. 8. Now of this Law concerning vineyards they write thus; Nothing is forbidden by the name of divers kinds in the vineyard, but the kinds of the revenue (of corn,) and the kinds of herbs only: other kinds of seeds are lawful to be sown in the vineyard; and I need not say other trees. It is unlawful to sow herbs or corn by the vines sides, or to plant a vine by the sides of herbs or corn. Whether a man plant, or let them grow, when he seeth divers kinds spring up in his vineyard, if he leave them so, it is defiled. Maim. ibidem, chap. 5. sect. 6, 7, 8. the full-ripe fruit] Heb. the fullness (or plenty) which the Greek translath here, the fruit: elsewhere the first-fruits: see Exod. 22. 29. and Num. 18. 27. By the Hebrews, a vineyard whiles the grapes were unripe, was not defiled: and unripe grapes were lawful for use. Maim. in Kilajim, chap. 5. sect. 14. the seed] the Greek addeth, and the seed, which thou shalt sow with the fruit of thy vineyard. Others understand, the fruit of the seed. and the renew] or, income, increase. The Scripture useth this word for the increase of the corn or floor, and of the vine or winepress, Num. 18. 30. So it may be taken here, for either, or for both of them; for both were defiled. The Hebrews apply this word to the five kinds of grain fore-noted, and unto them also when they are eared, and before they be threshed: as in another place they say, The five kinds, namely Wheat, Barley, Rie, Fox-earebarley, and Oats, these five when they are eared, are called Tebuah (Revenue) in every place; and after that they be threshed and winowed, they are called Dagan (Corn or Graine;) and when they are ground, and their meal kneaded and baked, they are called Path (Bread) Maimonides tom. 1. treat. of Blessings, chap. 3. sect. 1. be defiled] or be sanctified, as the Hebrew word properly and usually signifieth; and so the Greek translath, that it be not sanctified. Whereby some understand that the fruit should be separated from common use, and made holy to the Lord, and be eaten by the Priests. But words oft times have contrary significations, as, Barac to Bless, is used for Cursing or Blaspheming, 1 King. 21. 10. 13. Chesed is Piety and Impiety, Lev. 20. 17. So this word here is by the Chaldee paraphrast translated defiled; and by the other Hebrews elsewhere so expounded. The divers kinds (or mixtures) of the vineyard, as any of the sorts of corn, or sorts of herbs that are sown with a vine, whether an Israelite sow them, or an heathen, &c. both of them are unlawful to be eaten, or put to any use (or profit) as it is written, (in Deut. 22. 9.) LEST IT BE DEFILED, &c. as if he should say, lest both of them be made abominable and unlawful. And whoso eateth ought of the mixtures of a vineyard, either of the herbs, or of the grapes, is to be beaten by the Law. Maimonides tom. 2. treat. of Forbidden meats, chap. 10. sect. 6, 7. The same Author in tom. 3. treat. Kilajim, chap. 5. layeth down also these canons: He that soweth two kinds of corn, or two kinds of herbs, with the seed of the vineyard, he is to be twice beaten; once for this, Thou shalt not sow thy field with divers kinds, (Lev. 19. 19.) and again for this, Thou shalt not sow thy vine-yard with divers kinds, (Deut. 22. 9.) A man is not to be beaten for sowing divers kinds in the vineyard, until he sow within the land of Israel, &c. But our Doctors have forbidden to sow divers kinds in the vineyard, though out of the land, because the divers kinds in the vineyard are weighty; for if they be sown within the land of Israel, they are unlawful to be used: and seeing they are unlawful for any use within the land, they are unlawful to be sown without

the land. It is unlawful to sow herbs or corn by a vines side, or to plant a vine-tree by herbs or by corn; and if a man do so, though he is not to be beaten, yet both of them are defiled, and not to be put to any use, either the herbs, or the corn, or the vine, but they burn them both, as it is written, *LEST THE FVLL-RIPE FRVIT &c. BE DEFILED*: though it be the straw of the corn, or the wood of the vine-tree, they are unlawful for any use, but they burn them; neither may they heat an oven, or a cauldron, or boil anything with them when they burn them. These and sundry like observations they have hereabouts, not altogether without probability: and herein the mixtures of the vineyard exceed the mixtures of the field, which they think might be used and eaten, though it was sin to sow them, as is noted on *Levite. 19. 19.* This Law, with other such like, was typical, and pertained to the rudiments of Moses Law: whereby it seemeth unto me, God taught them the simple and sincere estate of his Church. For in mystery, *the vineyard of the Lord of hosts was the house of Israel, and the men of Judah the plant of his pleasures, Isaiah 5. 7.* and he planted them a noble vine, wholly a right (or true) seed; though they turned into degenerate branches of a strange vine unto him, *Ier. 2. 21.* Now also the Church is a vineyard, Christ himself *the vine*, and we *the branches, John. 15. 1. 5.* and this vineyard God would not have sown with divers kinds, or mixed with the profane and unbelievers, lest all be defiled, *2 Cor. 6. 14,—18. Matt. 3. 7,—10. Rev. 21. 24,—27.*

Vers. 10. *with an ox and an asse]* the ox was a clean beast, the asse an unclean: the Hebrews understand this law generally; *plowing*, for all work; and *the ox and the asse*, for all clean and unclean beasts together. *Whosoever doth work with two kinds of cattle or beasts together, and the one of them is of a clean kind, and the other of an unclean, loe he is to be beaten in every place, Deut: 22. 10. Whether he plow, or sow, or draw a wagon or a stone with them together, &c. he is to be beaten. And whether it be ox and asse, or any two kinds, whereof one is unclean and the other clean, either of cattle, as a swire and a sheep; or of wild beasts, as a wild ox and an elephant; or beasts with cattle, as a dog with a goat, or the like; for any of these he is by the Law to be beaten. If a wagon be drawn with beasts of divers kinds, he that sitteth on the wagon is to be beaten: and if one sit on the wagon, and another guide it, they are both beaten; yea though they be an hundred that guide it, they are all beaten. It is lawful to do work with a man and a beast together: for the Law saith, WITH AN OXE AND AN ASSE; it saith not, with a man and an asse, or with a man and an ox. A (clean) beast that is become polluted (or unfit) for sacrifice, though it be but one body, yet the Scripture maketh it as two bodies, for that it was holy, and was made as holy and as profane mixed together; and this beast is found as a clean beast with an unclean beast mixed in one; as it is said (in Lev. 27. 11.) IF IT BE AN VNCLEANE BEAST, OF WHICH THEY DOE NOT OFFER A SACRIFICE TO THE LORD: we have been taught, that this is not spoken but of beasts disabled for sacrifice. Therefore he that ploweth with an ox disabled for sacrifice is to be beaten as for mixed kinds; but this prohibition is come by tradition. Maimonides in Kilajim, chap. 9. sect. 7.—11. This Law was also typical, and bindeth not us now, according to the letter, but figured out the Ministers in the Church, as did *the ox that treadeth out the corn*, which might not be muzzed, *Deut. 25.* compared with *1 Cor. 9. 8. 9.—11. 1 Tim. 5. 17, 4. 18.* These in the Lord's plow, (that is, in the ministry of his word, *Luk. 9. 62.*) must not be mixed of clean and unclean, of the servants of Christ and of Antichrist, *2 Cor. 6. 14, 15.**



Vers. 11. *linsie-wolfie*] in Hebrew, *Shagnatnez*, expounded in Greek, *Kibdela*, which signifieth things adulterate, or impurely mixed. Moses explaineth it after, saying, *wool and flax together*, unto which only the Hebrews restrain it, as is more largely noted on *Lev. 19. 19.* This Law was also figurative: the garments of the Saints are principally Christ himself, as it is written, *Put ye on the Lord Jesus Christ, Rom. 13. 14.* he hath given unto his church, *that she should be arrayed in fine linen, clean and bright, which is the righteousness of the Saints, Rev. 19. 8.* that we may be found in him, not having our own justice (or righteousness) which is of the Law, but that which is through the faith of Christ, the righteousness of God by faith, *Phil. 3. 9.* There are also other virtues and graces of the spirit, wherewith the faithful are adorned, which are good works, *1 Tim. 2. 9, 10. 1 Pet. 3. 3, 4.* but in the case of our justification before God, these may not be mixed together, for *a man is justified by faith, without the deeds of the Law, Rom. 3. 28. Gal. 2. 16.* And as by the letter of this Law, in the Hebrews account, *one thread of wool in a linen garment, or one linen thread in a woollen garment, made it unlawful, (as is noted on Lev. 19. 19.)* though linen or woollen garments were worn severally: so justification by faith in Christ, and by our own good works, are so opposite, as that they cannot agree together in one man by any manner of mixture, in the case of justification before God; but, *if it be by grace, there is it no more of works; otherwise grace is no more grace: and if it be of works, then is it no more grace, otherwise work is no more work, Rom. 11. 6. Gal. 3. 10.* *wool and flax*] that is, *woollen and linen together*, which the Greek translateth, *in the same: the Chaldee, wool and flax joined (or mixed) together.*

Vers. 12. *Fringes*] in Hebrew *Gedilim*, which elsewhere is translated, *wreathes*, in *1 King. 7. 17.* and the *wreathes* spoken of in *Exod. 28. 24.* and the *ropes (or cords)* in *Judge. 16. 11, 12.* are by the Chaldee translated, *Gedilan*: and the Greek here expoundeth it *Strepta*, that is, *wreathes*, or *cords*: for they were twisted threads or thrumbs, which hung upon their garments. Moses called them before *Tsitsith*, *Num. 15. 38.* of the looks of hair like which they did hang. These are the same, though called here by another name; and the Chaldee translateth both *Tsitsith* and *Geddim*, by the word *Cruspedin*, which is borrowed of the Greek *Craspeda*, which name the holy Ghost giveth to these *Fringes*, in *Matt. 23. 5.* where Christ blameth the Pharisees hypocrisy for making their *phylacteries* broad, and (*craspeda*) the *fringes* of their garments large. The making of these by the Jews, is shown on *Num. 15. 38. &c.* Here Moses having repeated the mysteries concerning the Church, in *verse. 9.* of the ministry, in *verse. 10.* and of the doctrine, in *verse. 11.* addeth to them this law of the *fringes*, which were signs annexed to the word, and visible tokens, for them to *look upon, and remember all the commandments of the Lord, and do them, and be holy unto their God, Num. 15. 39, 40.* See more in the Annotations on that place.

Vers. 13. *take a wife*] that is, *marry her*: for the taking is after the betrothing or espousalls, *Matt. 1. 18. 20.* And before marriage, the betrothed persons might not come together, as the equity of this Law following showeth. So by the Hebrews: *The spouse is to be restrained from her husband, by the doctrine of the Scribes, all the while she is in her fathers house: and he that lieth with his spouse in his father in laws house, is to be chastised with stripes.* Maimonides in treat, of Wives, *chap. 10. sect. 1.* After in the same place he showeth the manner of marriage among them, that it was to be with blessings (or thanksgivings) unto God, in an assembly of ten men at the

least, and with a dowry bill which the Scrivener wrote and the bridegroom paid for, whereby he endowed his spouse, if she were a virgin, with two hundred dinars [that is, fifty shekels,] and if she had been married before, with 100. dinars, [that is, 25. shekels] and this was called the root (or principal) of the dowry: the dowry might not be less, but more so much as he would, though it were to a talent of gold. After the dowry bill was confirmed by witnesses, the bridegroom went with his spouse into the privy chamber (or closet, such as is mentioned in *Joel 2. 16.*) and this was the consummation of the marriage. And who so married a virgin was to rejoice with her seven days, (as *Gen. 29. 27. Judge. 14. 10. 12.*) and with a widow three days, not doing any work those days, but eating, drinking, and rejoicing. *go in]* into the chamber, *Judge. 15. 1.* and by consequence, lie with her. The Greek translath, *dwel (or house) together with her:* which word the Apostle useth, *1 Pet. 3. 7. hate her]* which ought not to be towards any, least of all towards his wife, whom he ought to love as his own body; *for no man ever yet hated his own flesh, Ephes. 5. 28, 29.*

Vers. 14. *lay against her]* or, *put upon her. occasions of speech]* or, *of words,* that is, of evil words: or, *pretenses of words,* that is, *pretended words,* or *pretended matters.* So the Greek translath, *pretended words;* they are such as have a color and show of truth, to excuse and hide his hatred; as long prayers were a *pretense* for the covetousness of the Pharisees, *Matt. 23. 14.* But *pretense* and *truth* are opposed in *Phil. 1. 18* So here, and *verse. 20. bring forth]* whether before the parents and friends, or unto the Magistrates, accusing her before them. Some think this latter to be meant, and as the Hebrews describe it, when *he cometh unto the Court and saith, I married this damsel, and I found her not to have virginity, and when I inquired into the matter, it was made known to me that she had played the whore under me, after I was betrothed to her, and these are my witnesses that for played the whore before them. And the Judges shall hear the words of the witnesses, and examine their testimony: if the thing be found true, she is to be stoned.* *Maim. tom. 2. in Nagnarah bethulah, ch. 3. sect. 6.* But by the order of the text, the former seemeth as probable. to have virginity] *Hebr. I found not to her virginities.* The Greek thus; *and coming unto her, I found not her virginity.*

Vers. 15. *the father]* to whom the injury extended, if she were falsely defamed, or if she had played the whore, *verse. 21.* and to whom the defense of the daughter did most fitly appertain. *of the damsel]* The word *Nagnarah (damsel)* is properly a maid marriageable, which of the Hebrews is reckoned after *twelve years* of age: before that age, she is called a *little one* or *child;* and after also, if she have not signs that she is marriageable; [such as are mentioned in *Ezek. 16. 7.*] After those signs she is called *Nagnarah (adamosell,)* till six months complete, and no longer: from that day and forward, she is called *Bogereth.* *Maimonides treat. of Wives, chap. 2. sect. 1. 3.* Both these, *Nagnarah (the damsel)* and *Bogereth,* are subject to the punishment here appointed, if they be not found virgins. *Maimonides in Nagn. beth••ah, chap. 3. sect. 7. the virginity]* that is, the signs of her virginity, in the cloth, *verse. 17.* and witnesses also, (as the Hebrews say,) that they are so. *the Elders]* in Greek, *the senate:* that is, the Magistrates. This was the Senate of 23. Judges, for they were to put her to death if she were guilde, *v. 21. They judge not this judgment but in the Court of three and twenty; because there is in the judgment of him that bringeth forth an evil name, the judgment of life & death; for if the thing be found as he saith, then she is killed. But he that forc•th a maid, Deut. 22. 28. and he that*

*intiseth her, Exod. 22. 16. they judge of them at all times, in the Court of three. Maimonides in Nagnarah bethulah, chap. 3. sect. 3. the gate] the Chaldee addeth, the gate of the judgment hall of the place.*

Vers. 17. *occasions] or, pretenses; in Greek, pretended words (or matters) as verse. 14 ﴿﴾ this is] that is, these are the proofs, or the signs, as verse. 15. Hebr. these are the virginities. the cloth] wherein the signs were to be seen.*

Vers. 18. *the man] the husband of the damsel that is found to have accused his wife falsely. chastise him] in the Chaldee, beat him; which was the next punishment unto death. The Hebrews say: If the father bring witnesses, which do disprove the witnesses which the husband brought, and it be found that they have witnessed a falsehood, then they are stoned [to death, according to the law, in Deut. 19. 18, 19.] and he [the husband] is beaten, & amerced in an hundred shekels. And of this it is said (in v. 17.) THESE are MY DAUGHTERS VIRGINITIES; these are the witnesses that disprove her husbands witnesses. If her husband again bring other witnesses which do disprove her fathers witnesses, then the damsel and her fathers witnesses are stoned, verse. 20. 21. Maim. in Nagn<sup>a</sup> bethulah, chap. 3. sect, 6.*

Vers. 19. *amerse] or mulct; fine him. hundred shekels] the word shekels is added both in the Greek and Chaldee versions, and usually is to be understood when the Hebrew nameth silver only: see the notes on Gen. 20. 16. where also it is shown what a shekel was. An hundred shekels was the double dowry of virgins: see after in verse. 29. unto the father] and if she were fatherless, then he gave them unto her self, saith Maimonides in Nagnarah bethulah, chap. 3. sect. 1. a virgin of Israel] in Greek, a virgin an Israelitess. Hereupon the Hebrews say, that if she were an heathen that was become a Proselytesse, or a bondwoman that had her freedom, &c. he that brought forth an evil name upon her, was free both from the mulct, and from beating. They have also other like exceptions, which seem not approvable; as, that if she were a girl under years, or an ancient maid, that had past the flour of her age; though such maids for playing the whoreafter they were betrothed, were to die; yet the man that brought an evil name upon them, was free from the mulct, and from beating. Maimonides in Nagnarah, chap. 3. sect. 2. 8. he may not] or, he cannot send her away, to wit, by a bill of divorce, as other men were permitted to put away their wives, Deut. 24. 1. It is commanded by the Law, that the woman upon whom he hath brought an evil name, should abide under him forever, Deut. 22. 19. and if he put her away, he transgresseth against a prohibition, HE MAY NOT PVT HER AWAY, and he is to be compelled to take her again. And if another do first betroth himself to her, or if she die, or if he be a priest, who may not take a divorced woman, (Lev. 21. 7.) then he is to be beaten for putting her away. Maimonides in Nagnarah, chap. 3. sect. 4. As it was a greater sin for a man to defame his wife, than another person; so the punishment is greater: for they that defamed their neighbors were but beaten; but he that defamed his wife was beaten and amerced, and never suffered to put her away, which was permitted to other men: Deut. 24. 1. 2.*

Vers. 20. *be truth] so proved by certain evidence, or by witnesses, as before is shown; and agreeable to the Law, in Deut. 17. 4, 5, 6. For the Hebrews acknowledge, that those tokens might sometime be wanting in virgins, and yet they not defiled; and therefore the Judges were to examine, whether her progenitors wanted their fluors, or she herself had not had*

some great sickness, or other like accident, whereby those signs might fail. Maimonides treat. of Wives *chap. 11. sect. 12.*

Vers. 21. *her fathers house]* that where the sin was done, there it might be punished. *folly]* in Chaldee, *ignominy*; which was not only evil in her, but a reproach to her father, and scandal to the whole Church: See the notes on *Gen. 34. 7.* where this phrase is first used. *whoredom in her fathers house]* and (as the Hebrews think,) under her betrothed husband: for otherwise if her fault had been done before she was betrothed, and it were known, she was not to die, *Exod. 22. 16, 17. This which is said (in Deut. 22. 20.) IF THIS WORD BETRVTH, she shall be killed, (is) when she hath committed whoredom after the betrothing before witnesses: but before the betrothing, the Law hath already said of her, that she is free from anything; and he that lay with her is bound to make recompense with goods only, whether he had enticed her, or forced her.* Maim. in Nagn. bethulah, *c. 3. sect. 12.* If this punishment were for her whoredom before she was betrothed; it showeth God's severity against such as deceive their husbands in such sort, and dishonored their fathers house. So a priests daughter playing the whore, is said to *profane her father, Levite. 21. 8.*

Vers. 22. *they shall die]* in Greek, *ye shall kill them both.* The manner of their death was either by *stoning*, as may be gathered by *John. 8. 4, 5.* or, as the Hebrews say, by *strangling*: see the Annotations on *Levite. 20. 10.*

Vers. 23. *betrothed]* or *espoused*, which was, by mutual promise, in the presence of witnesses, before marriage, *Matt. 1. 18.* It might be done in Israel (as the Hebrews write) three ways; by a piece of money, or by a writing, or by copulation. By a piece of money, though it were but a farthing, or the worth thereof; and the man said, be thou betrothed unto me, or mine espoused wife by this; and he gave it her before witnesses. By Bill, and then he wrote, be thou betrothed unto me, or the like, and he gave it her before witnesses; and it must be written with her name in it, and with her knowledge and consent, else it was no betrothing. By copulation; and then he said, loe thou shalt be betrothed unto me by this copulation, and so he was united unto her before two witnesses; and after copulation she was his betrothed wife. If he lay with her by way of fornication, and not by the name of betrothing; or if it were by themselves without witnesses, it was no betrothing. And he might not lie with her the second time, before they were married. And though the betrothing might be any of these three ways, yet usually it was by a piece of money; and if they would, they might do it by writing: but betrothing by copulation, was forbidden by the wise men of Israel, and who so did it, was chastised with rods; howbeit, the betrothing stood in force. And it was required, that they should bless God, before the contract was made; as is shown at large, by Maimonides treat. of Wives *chap. 3. and 10.* and Ios. Karo in Shulehan aruch, treat. or Espousals, *chap. 1. in the city]* or *town*, or any place of resort of people, where she might cry out and be reskued. The *city* is named for an instance, because therein are store of people.

Vers. 24. *she cried not]* as is presumed, because she was in the city: and so consenting to the sin, she is gniltie of death. The Hebrews say, *Whosoever is lien with in the city, it is certainly presumed that she was enticed, because she cried not out: unless witnesses do testify that she was forced; as that (the man) drew a sword at her, and said, If thou cry I will kill thee.* Maimonides in

Nagnarah bethulah, *chap. 1. sect 2. humbled]* that is, *defiled*, as *Gen. 34. 2. neighbors wife]* so she is called after her betrothing, as here, so in *Gen. 29. 21. Matt. 1. 20.*

Vers. 25. *in the field]* or any solitary place, where if she cry she cannot be heard: opposed to the city, in *verse. 23. take strong hold on her]* or, as the Greek translatheth, *force her.*

Vers. 26. *thou shalt not]* in Greek, *ye shall not*, speaking to Israel. *anything]* Hebr. *a word. sin of death]* that is, *sin worthy of death, killeth him in soul]* that is, so as that he taketh away his soul, or life. In Greek, *killeth his soul, this matter]* Heb. *this word.*

Vers. 27. *cried out]* as is presumed in charity, unless the contrary be proved: as *verse. 24. Whosoever is lien with in the field, it is certainly presumed that she was forced; and they judge her with the judgment of a woman forced, unless witnesses do testify that she lay with him willingly.* Maimonides in Nagnarah bethulah, *chap. 1. sect. 2. none to save]* or *no savior*, that is, as the Greek and Chaldee explaineth, *no helper or deliverer.*

Vers. 28. *lay hold on her]* the Greek translatheth, *force her.* Herein this differeth from the law in *Exod. 22. 16, 17.* which was for such as consented being enticed.

Vers. 29. *to the damosels father]* or, to herself, if she have no father. Maimonides in Nagn. bethulah, *chap. 1. sect. 9. shekels]* this word is added in the Chaldee and Greek, as before in *verse. 19. And 50. shekels*, as the Hebrews write, was the least dowry that virgins might have, and is called in *Exod. 22. 17. the dowry of virgins; and was the weight of fifty shekels of fine silver.* Maimonides in Nagnarah, *chap. 1. sect. 1. and every shekel weighed 320. grains of barley*, as is noted on *Gen. 20. 16.* and these fifty shekels were the mulct for lying with her only; and he that forced the maid was bound also (as the Hebrews show) to pay for her shame, and for her pain, and for her blot: and he that enticed a maid (as in *Exod. 22. 16.*) paid but three things, the forfeit of 50. shekels, and for her shame, and for her blot. The forfeit, that is alike for all; whether a man lie with the high Priests daughter, or with a strangers daughter, or bastards, the forfeit (or mulct) is fifty shekels; but the shame, and the blot, and the pain, are not alike for all, but determined by the Judges, according to the age and dignity of the damsel. The inticer payeth not the mulct, unless he do not marry her, (*Exod. 22. 17.*) he payeth only for the shame and blot  $\langle \diamond \rangle$  but he that forceth her payeth all four out of hand. Maimonides in Nagn. bethulah, *ch. 2. sect. 1, &c.* See also the Annotations on *Exod. 21. 19. humbled]* or *afflicted*, that is, *defiled* her. And hence the Hebrews gather, that the man was to pay also for her pain, or smart, as is before noted. *not send her away]* not give her a bill of divorce, as other men might, *Deut. 24. 1.* See before on *verse. 19.* Here the Hebrews say; *If the high Priest force a maid, or entice her, he may not marry her, because he is commanded to take a virgin, (Lev. 21. 13.) and at that time when he taketh this woman, she is not a virgin: and if he do take her, she is to go out again by bill (of divorce.) If (another man) transgress, and send her away, they compel him to take her again, and he is not beaten: but if the divorced woman die, or be betrothed to another, before he take her again; or if it were a Priest, that might not take a divorced woman, (Lev. 21. 7.) such a one is to be beaten, because he transgresseth against a prohibition [HE MAY NOT SEND HER AWAY] and he cannot fulfill the commandment concerning her, SHE SHALL BE HIS TO WIFE.* Maim. in Nagn. *ch. 1. sect. 6, 7.*

Vers. 30. *not take*] to wife, much less abuse by whoredom or incest, his fathers wife: and by this one, all other incestuous marriages and copulations are forbidden; against which the Law is given at large in *Lev.* 18. See the Annotations there. *his fathers skirt*] in Greek, *his fathers covering*: So in *Deut.* 27. 20. where a curse is upon him that doth this. It meaneth the *skirt* or *covering* which his father only might uncover, and not he. In *Levite.* 18. 7. it is called *his fathers nakedness*, in like sense.

#### CHAP. XXIII.

⟨◇⟩ Who may or may not enter into the Congregation. ⟨◇⟩ Uncleanness to be avoided in the host. 15 Of the fugitive servant. 17 Against filthiness, 18 a ⟨...⟩ enable sacrifices, 19 and Vsuric. 20 Of Vowes. 24 What liberty a man had in his neighbors vineyard, or field.

HEe that is wounded in the stones, or hath *his* privy member cut off, shall not enter into the Church of Jehovah.

A bastard shall not enter into the Church of Jehovah; even *to* his tenth generation, he shall not enter into the Church of Jehovah.

An Ammonite or a Moabite shall not enter into the Church of Jehovah, even *to* their tenth generation, he shall not enter into the Church of Jehovah forever. Because that they met you not with bread and with water, in the way when ye came forth out of Egypt, and that he hired against thee Balaam the son of Beor, from Pethor of Mesopotamia, to curse thee. But Jehovah thy God would not hearken unto Balaam; and Jehovah thy God turned for thee the curse into a blessing, because Jehovah thy God loved thee. Thou shalt not seek their peace, or their good all thy days forever.

Thou shalt not abhor an Edomite, because he *is* thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land. The sons which shall be borne unto them *in* the third generation, *any* of them shall enter into the Church of Jehovah.

When the campe goeth forth against thine enemies, then keep thee from every evil thing. If there be in thee a man that is not clean, by *reason of* an accident *in* the night, then shall he go forth out of the campe, he shall not come in within the campe. But it shall be at the looking forth of the evening, he shall bathe *him-self* in water: and when the Sun is gone down, he shall come in within the campe.

And thou shalt have a place without the campe, and shalt go forth thither without. And thou shalt have a paddle upon thy weapon; and it shall be when thou sittest down without, then thou shalt dignity therewith, and shalt turn back and cover that which cometh from thee. For Jehovah thy God walketh in the midst of thy campe to deliver thee, and to give *up* thine enemies before thee, therefore thy campe shall be holy, that he see not in thee the uncleanness of anything, and turn away from after thee.

Thou shalt not deliver up a servant unto his master, which is escaped unto thee from his master. He shall dwell with thee in the midst of thee, in the place which he shall choose, in one of thy gates, where *it is* good for him: thou shalt not vex him.

There shall not be a whore of the daughters of Israel, neither shall there be a whoremonger of the sons of Israel. Thou shalt not bring the hire of an whore, or the price of a dog, into the house of Jehovah thy God, for any vow; for even both of them *are* abomination to Jehovah thy God.

Thou shalt not lend upon biting-usury unto thy brother, usury of money, usury of meat, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon biting usury; but unto thy brother thou shalt not lend upon biting usury, that Jehovah thy God may bless thee in all that thou settest thine hand unto, in the land whither thou *art* going in to possess it.

When thou shalt vow a vow unto Jehovah thy God, thou shalt not delay to pay it; for Jehovah thy God requiring will require it of thee, and it would be sin in thee. And if thou shalt forbear to vow, it shall not be sin in thee. That which is gone out of thy lips thou shalt keep and do, according as thou hast vowed unto Jehovah thy God, a voluntary *offering* which thou hast spoken with thy mouth.

When thou comest into thy neighbors vineyard, then thou mayest eat grapes as thy soul (*desireth*) thy fill, but into thy vessel thou shalt not put *any*.

When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbors standing corn.

### **Annotations.**

*Wounded in the stones*] or, *wounded in any of his stones*; for the word is singular, and properly signifieth a *bruising* or *crushing*, applied here to the wounding of a man in his secret parts, which might be done either with beating and bruising, or with cutting of the sinews, or whole member, or part thereof. The Greek translatheth it *Thladias*, which signifieth one that hath his stones broken, or is gelded. This law the Hebrews understand of such only as are wounded or gelded by the hand of man, not such as are so made of God. *If the stones be cut off, or one of them, or if one of them be wounded, &c the man is not allowable* [to enter into the Church of the Lord.] *Or if the finews of the stones, or any of them, be cut or wounded, &c. he is not allowable. Always provided that it be not by the hand of God, but be cut or wounded by man, or by dog, or by thorn, or such like things. For, if he be borne with his privy-member cut off, or wounded in the stones, or be borne without stones, or through fervent sickness these members decay, or the like: loe he is allowable to enter into the Church, for all these are by the hand of God. It is unlawful to corrupt (or mar) the members of generation, either in man, or in beast, or in wild beast, or in fowl, either unclean, or clean. And whosoever geldeth (or maketh an Eunuch) is to be beaten by the Law, yea though he geldeth after another hath gelded; as if one cutteth off the privy member, and another cometh and cutteth off the stones, or pulleth them off, and another cometh and cutteth the sinews of the stones, &c. they are all beaten.* Maimonides tom. 2. in *Issure biah*, chap. 16. sect. 6,—10. *privy-member*] either the yard, or stones, or any one, or part of them: for the Hebrew *Shophcah* (which hath the name of shedding the seed,) implieth both: though by the Hebrews it is applied to the yard, or a part thereof. And so among the Turks at this day they make their Eunuchs by cutting off the privities: and the Greek translatheth, *him that is cut, or, that hath* (his privy

member) cut off. not enter] or, not come in into the church (or in the congregation) of the Lord. That is, he shall not be admitted into the Common-wealth of Israel, either to minister, or bear office, or to take a wife of them, or the like. As it is said of the Priests, to come in (or enter) into the house of the Lord, that is, to minister, 1 Chron. 14. 29. and to go out and come in before the people, 2 Chron. 1. 10. is expounded to judge the people, 1 King. 3. 9. It is also said of Solomon, he loved many strange women of the nations concerning which the LORD had said unto the sons of Israel, ye shall not go in (or enter) to them, neither shall they come in (or enter) unto you, 1 King. 11. 1, 2. that is, as the Chaldee there expoundeth, not be mixed. So Jesus charged Israel, that they should not go in (or enter; in Chaldee, mix themselves) among the nations, Ios. 23. 7. and upon the reading of this Law to Israel returned from captivity, they separated from them all the mixed multitude, Nehem. 13. 1, 2, 3. And of this here the Hebrews say, He that is wounded in the stones, or hath the privy-member cut off, if he marry with a daughter of Israel, & lie with her, he is to be beaten, Deut. 23. 1. & it is lawful for them to marry women Proselytes, & bond women that are made free: and though he be a Priest that is wounded in the stones, he may take such a woman, because he is not in his holiness, [that is, may not do the Priests office, Lev. 21. 17. 21.] but he that is so wounded, may not marry her that is a bastard. Maim. in Issure biah, c. 16. s. 1, 2. This is to be understood of such as though they were wounded in some part, yet were able enough for generation. Neither can this be meant of joining to the faith & religion of Israel, or entering into the Church in that respect: for that was lawful for all, Exod. 12. 48, 49. Num. 15. 14, 15. Howbeit some such strangers as were joined to the the Lord, yet remained after a sort separated from his people, as the complaint of such, and the Lord's comfortable answer unto them, in Isaiah 56. 3. 6, 7. showeth. And so for the Eunuchs in the same place, verse. 3. 4, 5 The Hebrews say, Servants which are baptized by the name of servitude, and do take upon them the commandments which servants are bound unto, they go out from the generality of heathens, but come not into the generality (or common state) of Israelites. Therefore a bondwoman is unlawful (to be married) to one that is free borne, whether she be his own bondwoman, or his neighbors; and who so goeth in to a bondwoman, is to be scourged by the doctrine of the Scribes. Loe, it is expressed in the Law, (Exod. 21. 4.) that a Master may give a Canaanitess bondwoman to his Hebrew servant, and she is lawful for him. Maimonides in Issure biah, ch. 12. s. 11. See after on v. 3.

Vers. 2. Abastard] in Hebrew Mamzer, which meaneth one borne of a stranger, that is not a lawful wife: and so the Greek translatheth it here, Of an whore: in Zach. 9. 6. the Greek hath Allogenes, an Alien, or one of another generation. The Hebrews say, The bastard (Mamzer) spoken of in the Law, is he that cometh (or is borne) of any of the nakednesses, (that is, the incestuous and unlawful copulations, forbidden in Levite. 18.) except of her that is separated for uncleanness, (Levite. 18. 19.) for he that is borne of her is blotted, but is not a bastard: but who so goeth into the other nakednesses (or unlawful copulations) whether by force, or willingly, presumptuously, or ignorantly, begetteth a bastard. And whether they be males or females, they are forbidden (to enter into the Church) forever; as it is written, EVEN TO THE TENTH GENERATION, which is as if he should say, forever. Whether a bastard man do marry an Israelitess, or an Israelite marry a bastard woman, when they have lien together, they are beaten. It is lawful for him that is a bastard to marry her that is a stranger, and for her that is a bastard to be married to him that is a stranger: but the children of them both are bastards, for that which is borne goeth after the blotted



person: for it is said, INTO THE CONGREGATION OF THE LORD; and the congregation of heathens is not called the congregation of the LORD. A stranger that marrieth a daughter of Israel, or an Israelite that marrieth her that is a stranger, begetteth an Israelite in every respect, which may not lawfully marry her that is a bastard. Maimonides in Issure biah, ch. 15. s. 1, 2, 7, 9. to his tenth generation] or, to the tenth generation, he himself shall not enter: so in v. 3. where the tenth generation, is expounded, forever; because ten is a complete number.

Vers. 3. An Ammonite, or a Moabite] For their special unkindness and sin, these people's had a special punishment above others, that these men might never be admitted into full communion with the commonwealth of Israel, as other nations might: but this the Hebrews restrain to the men only, not to the women; for Ruth the Moabitesse was married unto Boaz, Ruth 4. Their words are; All heathens whosoever, when they are become Proselytes, and have taken upon them all the commandments which are in the Law; likewise servants when they are made free, loe they are as Israelites in all respects, Num. 15. 15. and it is lawful for them to come into the Church of the LORD, out of hand. And the Proselyte or free man may marry a daughter of Israel; and the Israelite may marry her that is a Proselyte, or made free; except of four people's only, which are Ammon, and Moab, and Edom, and Egypt: for these people's, when any of them becometh a Proselyte, he is as an Israelite in all respects, save in the case of entering into the congregation. The Ammonite and the Moabite are forbidden forever, the males, but not the females, Deut. 23. 3. We have it as a tradition of Moses from mount Sinai, that the Ammonite is the male, and the Moabite is the male, which is forbid forever to marry a daughter of Israel, though it be his sons son, to the worlds end. But an Ammonitesse, and a Moabitesse are lawful out of hand, as the other people's. Maim. in Issure biah, c. 12. s. 17, 18. But if the women of Moab and Ammon were not converted to the religion of God, it was unlawful to marry with them, as with any other people's, Neh. 13. 23, 24, 25. Ezz. 9. 1, 2. forever] the Greek addeth, and forever: so it is an explanation of the former, that the tenth generation is put for all generations forever. So it appeareth, that the Moabites and Ammonites might never be one body with the Common-wealth of Israel, though other people's might, as Ie•her an Isma•lite, 1 Chr. 2. 17. is called an Israelite, 2 Sam. 17. 25.

Ver. 4. they met you not] this sin was common to both nations, the next peculiar to Moab only. So eternal damnation is inflicted upon those that give not meat and drink to God's people in their hunger and thirst, Mat. 25. 42,—46. The contrary example is in Melchizedek, who met Abraham with bread & wine, as he returned from the slaughter of the Kings, Gen. 14 18, &c. Heb. 7. 1. be hired] that is, the Moabite hired. The history hereof is set down at large in Numb. 22, &c.

Vers. 6. not seek their peace] the like is spoken of the Canaanites, Ezz. 9. 11. 12. This is not meant of revenge in malice, which is unlawful, Rom. 12. 17 19. or that they should not procure the salvation of their souls. 1 Tim. 2. 4. but respecteth the matter in hand, and those people's in their infidelity; touching whom the Hebrews hold, that this is an exception from the former law, in Deut. 20. 10. about offering peace when in lawful war they came to besiege their cities. Ammon and Moab, we send not unto them (proclamation) of peace, Deu. 23. 6. Our wise men have said, for as much as it is written, PROCLAME PEACE VNTO IT, Deut. 20. 10. if any should think the like for Ammon and Moab, he saith, Thou shalt not seek their peace. And whereas it is

written, HE SHALL DWELL WITH THEE, &c. WHERE IT IS GOOD FOR HIM, Deut. 23. 16. if any should suppose the like for Ammon and Moab, he sa•h, Thou shalt not seek their peace, OR THEIR GOOD. But though we do not proclaim peace unto them, if they make peace of themselves first, it is accepted. Maimonides tom. 4. treat. of Kings, ch. 6. s. 6.

Vers. 7. *an Edomite*] or, *Idumean*, as the Greek calleth him; and as in Mark 3. 8. Edoms land is called *Idumea*: the Hebrew here writeth it *Adomite*, as also in Psal. 52. 2. it meaneth the posterity of Edom, or Esau, Israel's brother, Gen. 25. 25,—30. *thy brother*] the nearest kin to Israel of all people's on the earth, and therefore often called his brother, Num. 20. 14. Obad. 10. 12. Amos 1. 11. for which alliance in nature, though they were enemies, (Num. 20. 18, 21.) yet God would have his people to retain loving and natural affection towards them. *a stranger*] or *sojourner*: although the Egyptians turned to hate God's people, and to oppress them, Exod. 1. &c. yet for the former good which Israel had received in their land, the Lord would have his people to show themselves thankful; that Edom and Egypt should sooner be admitted into the Church of the Lord, than Moab or Ammon; though not so soon as other people's, which had not wronged Israel.

Vers. 8. *the third generation*] to wit, after they are become Proselytes, and have received the faith and religion of Israel, as is before shown. Of these the Hebrews say: *An Egyptian and Edomite, whether males or females, the first generation, and the second, are unlawful to enter into Israel, but the third generation may. An Egyptian woman that is with child when she becometh a Proselyte, her son is the second (generation.)* Maimonides in Issure biah, chap. 12. sect. 19, 20. As for other nations, it is before shown, that they receiving the religion of Israel, might enter into the congregation, and be commixed with them; so now when all people's are confounded, and it is not known who are truly Moabites, or Ammonites, or Egyptians, &c. the Hebrews profess that they cannot observe this Law; and thus they write: *Who so becometh a Proselyte of the seven people's (of the Canaanites,) he is not forbidden by the Law to enter into the congregation. And it is a known thing, that none of them become Proselytes, save the Gibeonites, (Ios. 9.) and Joshua decreed concerning them, that it should be unlawful for them to enter into the congregation, either men or women. But he for bade them not, save so long as there was a Sanctuary, (Ios. 9. 23.) And they were called Nethinims, because he gave them for the service of the Sanctuary. Then came David and decreed against them that they should not come into the congregation forever, no not in the time when there is no sanctuary. And so it is expressed in Ezra, And of the Nethinims, whom David and the Princes had given for the service of the Levites, (Ezra 8. 20.) Loe, thou mayest see they depended not on the Sanctuary. And why did he and his Council decree this against them? Because he saw the hardness and cruelty that was in them, at the time when they required that seven of the sons of Saul, the chosen of the Lord, should be hanged and killed, and they had no compassion on them, (2 Sam. 21. 6. 9.) When Senacharib King of Assyria came up, (2 King. 18. 13, 34, 35.) he confounded all the people's, and mixed them one with another, and carried them captives out of their places. So these Egyptians, which are now in the land of Egypt, are other men: and so the Edomites that dwell in the field of Edom. And for as much as these four Nations which be forbidden, are commixed with all nations of the world which are lawful all are lawful. So that whosoever separateth from them, and becometh a Proselyte at this time in any place, be he an Edomite, or an Egyptian, or Ammonite, or Moabite, or Ethiopian, or of any other people, whether they be men or women, it is*

lawful for them to enter into the Church out of hand. Maim. in Issure biah, chap. 12. sect. 22,—25. Thus the partition wall between Jews and Gentiles is by the Hebrews own grant in part broken down, but indeed wholly unto us which know Christ; who were in times past *aliens from the politeie (or common-wealth) of Israel, and strangers from the covenants of promise, &c.* but we are now *made nigh by the blood of Christ, for he is our peace, who hath made both one, and dissolved the middle wall of partition between us, Ephes. 2. 12. 14.*

Vers. 9. *the campe]* or *the host*, an army of soldiers; touching whom God giveth laws for their purity: that as the whole campe of Israel was to be purged of all leprous and unclean persons, *Num. 5. 2, 3.* so every campe or army sent forth to war at any time, should also have care of holiness. *keep thee]* or, *beware, take heed. evil thing]* Hebr. *evil word*, that is, all uncleanness, either moral, (as John warned the soldiers, *Luk. 3. 14.*) or figurative, as some specials here follow.

Vers. 10. *an accident]* to wit, of uncleanness, by the issue of his seed, and so the Greek translatheth it, *an issue*; of which, and the pollution by the same, see *Levite. 15.* with the Annotations. *out of the campe]* or, *unto (a place) without the camp*, where all unclean persons were to remain, *Num. 5. 3.*

Vers. 11. *at the looking forth of the evening]* which the Greek translatheth, *towards evening*; the Chaldee, *at the time of the evening*: See this phrase in *Gen. 24. 63.* and *Exod. 14. 27.* *bathe]* in Greek, *wash his body*, as all such unclean persons were to do, *Lev. 15.* figuring our sanctification from uncleanness, by the death and spirit of Christ, *Heb. 10. 22.* *gone down]* Heb. *gone in*, that is, when the day of his uncleanness is at an end: for the day ended at Sun setting.

Vers. 12. *thou shalt have]* or, *there shall be to thee*, to wit, by public designation. *a place]* Heb. *a hand*, that is, as the Greek hath it, *a place*; in Chaldee, *a place appointed (or prepared.)* So the Hebrews say, *It is unlawful to turn aside within the campe, or in the open field in any place; but it is commanded to appoint there a way peculiar for (men) to turn aside therein.* Maimonides treat, of Kings, chap. 6. sect. 14.

Vers. 13. *a paddle]* an instrument of iron, to dig an hole with in the earth, wherein to bury their excrements. We derive the name from the Greek *Pattalos* or *Passalos*, whereby the Hebrew *Iathed* is translated here. *upon thy weapon]* or, *among thine armor*: in Greek, *upon thy girdle. that which cometh from thee]* thine excrements; in Greek, *thy shame (or unseemliness.)* These by the Law are counted unclean, (as almost all the other that come out of man;) & defiled other things which they were used about, *Ezek. 4. 12, 13, 14.* and figured the corruption of nature, *Isaiah 4. 4. Mark 7. 15. 20,—23.*

Vers. 14. *walketh]* the Chaldee addeth, *his divine presence walketh. before thee]* the Greek explaineth it, *into th (<...> hands.* So in *Deut. 2. 36.* and *7. 2. 23.* also in *2 Chron. 6. 36.* *the uncleanness]* or *the nakedness, the discovery of anything* which is unclean: the Greek translatheth it *shame*; the Chaldee, *transgression.* By this, God taught his people holiness of conversation, that they should keep themselves from their iniquity, as David did, *Psal. 18. 23. from after thee]*

that is, from following or accompanying thee, and from keeping thee. The Greek translatheth it, *from thee*; the Chaldee, *from doing good unto thee*. In like manner, when God said, *I will be with thee*, Gen. 31. 3. Jacob understood it, *I will do thee good*, Gen. 32. 9. And both are expressed in *Ier. 32. 40. I will not turn frō after them, to do thē good*. And of God's leaving his people in their wars, and the evils following, there is complaint in *Psal. 44. 10, 11. &c.*

Vers. 15. *not deliver up*] Hebr. *not shut up* (or *close*) as *Deut. 32. 30.* meaning, *shut up into the hand*, as is expressed in *Psal. 31. 9.* that is, *delivered*, as the Greek and Chaldee here translate it. *a servant*] the Chaldee addeth, *a servant of the people's*, that is, of the Gentiles, who for the religion of God cometh from his master to the Church of Israel. *This servant that sleth to the land* (of Israel) *he is a righteous stranger* [that is, a proselyte come unto the faith and covenant of God,] saith Maimonides tom. 4. treat. of Servants, chap. 8. s. 11. *is escaped*] or *separated*, having rid free, and delivered himself from the bondage of sin. The Greek translatheth, *is added* (or *adjoined*) *unto thee*. By this Law God shown his love in Christ, towards all strangers, even in the basest estate, that come unto him in faith; for *there is neither bond nor free, male or female, but all are one in Christ Jesus*, Gal. 3. 28. It figured the grace of God to us sinners, who *were the servants of sin*, but obeying from the heart the form of doctrine whereto we were delivered, we were made *free from sin, & were made the servants of righteousness*, and *servants to God*, to have our *fruit unto holiness, and the end, everlasting life*, Rom. 6. 17, 18, 22. Who after we have escaped the pollutions of the world, through the knowledge of Christ, are not again to be entangled therein, and overcome, 2 *Pet. 2. 20. Gal. 4. 7, 8, 9, 10. from his master*] who, that he might sustain no damage by the loss of his servant, the Hebrews say, *His master was to be spoken unto, to write him a bill of manumission* (or *discharge from his service*,) *and he again was to write him a bill of debt for his price, until he was able to pay, and then he paid him*. Maimonides in Servants, ch. 8. sect. 10.

Vers. 16. *in the midst of thee*] the Greek translatheth, *among you shall he dwell*. By the Hebrews, if a man sold his servant to the heathens, he was to be compelled to redeem him again, and to let him go out free. If a man sold his servant out of the land, he was to be set free. Maim. treat. of Servants, chap. 8. sect. 1. 6. *in one of thy gates*] that is, as the Chaldee translatheth, *in one* (or *any*) *of thy cities*: which figured the Churches of Christ, *Psal. 69. 36.* wherein they that are escaped from the servitude of sin, should remain, *Act. 2. 47. good for him*] or, *good unto him*, that is, *where it liketh him best*; as the Greek translatheth, *where it pleaseth him*, and where may be most for his benefit. *not vex him*] or *oppress*; in Greek, *afflict him*. This law was for all strangers, *Exod. 22. 21.* and forbiddeth all manner vexation in word or work. The Hebrews say, *the Scripture addeth this admonition concerning him, because he is of a more humble spirit than* (another) *stranger: and who so vexeth this stranger, transgresseth against three prohibitions; Ye shall not vex any man his neighbor*, Lev. 27. 17. and, *A stranger thou shalt not vex*, *Exod. 22. 21.* and, *Thou shalt not vex him*, *Deut. 23. 16.* *he transgresseth also against this, Neither shalt thou oppress him*, *Exod. 22. 21.* *And he is not to be vexed, no not with words*. Maimonides treat. of Servants, chap. 8. sect. 11.

Vers. 17. *a where*] or *common where*, *fornicatresse*, *Sedamit esse*; one that married not, but lived in whoredom. She is called in Hebrew *Kedesah*, which ordinarily signifieth *Holiness*, but is

used here for the contrary, (as before in *Deut.* 22. 9.) or it was some filthy religious order among the heathens; whereof see the notes on *Gen.* 38. 21. The Hebrews describe her to be one *that prostituted herself unto every man*. Maimonides in *Issure biah*, chap. 18. sect. 2. And so she differed from the *whore* called in Hebrew *Zonah* which had defiled herself, though but once: see the notes on *Lev.* 21. 7. Howbeit, the difference is not always to be made; and the next verse here seemeth to show it. Maimonides in *tom.* 2. treat, of Wives, chap. 1. sect. 4. writeth thus; *Before the Law was given, a man mes with a woman abroad; and if he and she p <...> d, he gave her hire and lay with her, at the par <...> the way, and he went his way; and this is she which is called KEDESAH (a common whore.) After the Law was given, such common whores were forbidden, Deut. 23. 17. Therefore whosoever lieth with a woman by way of fornication, without espousals, he is beaten by the Law, for that he hath lie•n with a whore.* But Onkclos the Chaldee Paraphrast expoundeth this law otherwise thus; *There shall no woman of the daughters of Israel be (a wife) to a man which is a servant: neither shall any man of the sons of Israel take a woman which is a servant (or hand-maid.)* But that seemeth not to be the meaning of this place. *whoremonger]* or, *fornicator*: one that so defileth his body without marriage; a Sodomite. Notwithstanding this Law, Israel falling from God, had together with their idolatry, *houses of whoremongers* (or Sodomites) that were in (or by) *the house of the Lord*, till King Josiah brake them down, *2 King.* 23. 7. They sacrificed also *with whores*, *Hos.* 4. 14. so that both carnal and spiritual whoredom (which is idolatry, *Ier.* 2. 20.) are here forbidden.

Vers. 18. *the hire]* or, *the reward, wages*: the Hebrew word *Ethnan* is usually *an whores hire*, as may be seen in *Ezek.* 16. 31, 33, 34. *Hos.* 2. 12. and 9. 1. *Mich.* 1. 7. *an whore]* in Hebrew *Zonah*; which seemeth to be the same with *Kedesah* before mentioned: though it comprehendeth generally all such as are forbidden in *Lev.* 18. to any which, or for which, if a man give hire or reward, to lie with her, it might not be brought into the Lord's house. And this, as the Hebrews explain, whether she were *an heathenish whore*, or *a bondwoman*, or *an Israelitess*. *He that saith to his neighbor, this thing thoushalt have to let thy bondwoman lie with my Hebrew servant, loe this is an (whores) hire. If a man agree with an whore to give her a Lamb, (as Gen. 38. 16, 17.) and he doth give her many, though he give a thousand, they are all an whores hire, and forbidden to come on the altar. If he tie with her, & give her it not, and after the time he give it her, though it be after many years, yet it is an whores hire.* Howbeit they restrain this (though perhaps too much,) to such things only, as might in themselves be brought to the altar, as *clean beasts, & fowls, wine, oil, and fine flower, &c.* *If he give her money, & a sacrifice be bought with it, that sacrifice (they say) was lawful. If he give her wheat, & after it be made flower; olives, & after oil is made of thē; grapes, & they be turned into wine; these are lawful, for the hire is now altered.* Maim. *tom.* 3. in *Issure mizbeach*, chap. 4. sect. 8, 10, 11,—15. This law taught the honor and sanctity due unto God's house and service, when things which were thus made impure and vile, might not be brought unto him: so in *Isaiah* 61. 8. he saith, *I hate robbery, for burnt-offering. the price of a dog]* in Chaldee, *the exchange of (that is, the thing exchanged for) a dog.* This some do understand of the *whoremonger* or *Sodomite* fore-mentioned; as the Scripture calleth vile persons *dogs*. *Matth.* 7. 6. *Rev.* 22. 15. *2 Pet.* 2. 22. But the Hebrews under <...> d it literally; for as the *dog* was an unclean beast, and most abominable for sacrifice, *Isaiah* 66. 3. so they write, *if a man said to his neighbor, I will give thee this Lamb for that Dog; or if he exchange a dog for any beasts or fowls,*

they were all unlawful to be brought unto the altar. But if the price were altered, as he exchanged a dog for wheat, and turned it into flower; that (flower) was lawful. Maimonides in Issure mizbeach, ch. 4. sect. 16, &c. for any vow] whether for a sacrifice on the altar, or for the maintenance or reparation of the house, court-yard, or anything about the Sanctuary; the thing it self, which was either *the hire*, or *the price* of these vile things, might not be brought thither. Under the name of a vow, (which men voluntarily took upon themselves, *verse*. 21, 22, 23.) other sacrifices which God commanded, are forbidden to be brought of either of these, that is, of anything which was filthy or vile. *both of the*] the one proceeding from the breach of the moral Law, the other (taken properly) being against the Legal ordinances of divine service, are *abomination* to the Lord, who requireth his Sanctuary to be revered, *Lev.* 19. 30. and forbiddeth his *name* to be despised, his *altar* or *table* to be thought *contemptible*, *Mal.* 1. 6, 7, 8. or his house to be made *a den of thieves*, *Ier.* 7. 11. *Matth.* 21. 13.

Vers. 19: *not lend upon biting usury*] Hebr. *not cause to bite*; which meaneth, as the Greek and Chaldee both interpret it, *not lend upon biting usury* (or *increase*;) for usury is *biting* or devoting of a man's substance; he that borroweth on usury is *bitten* thereby; and he that so lendeth, *causeth to bite*, or *maketh* his neighbor to *be bitten* thereby. It may also imply, thou shalt *not borrow upon usury*, for that also is unlawful, *Ier.* 15. 10. and he that so borroweth, causeth himself to be bitten, and thus the Hebrews understand it, as is noted on *Ex.* 22. 25. *usury*] Hebr. *biting of silver*, that is, usury for silver (or money) which is lent. So after, *biting of meat*, that is, usury for meat which is lent. *of anything*] Hebr. *of any word*: which though it be often used for *anything*, as the Greek here also translareth it, yet from hence the Hebrews gather, usury of words also to be unlawful: see the Annotations on *Exod.* 22. 25. *that is lent upon usury*] Hebr. *that biteth*, (or *may bite*) Under this prohibition, the contrary is commanded, that we should lend unto our poor brother freely, and not take again anything more than was lent, *Deut.* 15. 7, 8, 9. *Luk.* 6. 34, 35. *Lev.* 25. 35, 36.

Vers. 20. *a stranger*] or *alien*, in the Chaldee, *a son of the people's*, meaning a Gentile, an infidel: for to the strangers which were brethren in the faith, they might not lend upon usury, *Levite.* 25. 35, 36, 37. *mayest lend*] or *shalt lend upon usury*; Hebr. *shalt cause to bite*, to wit, if thou wilt; so it may be taken for a permission, like the bill of divorce. But the Hebrews understand this to be a *commandment*, not a permission only; (Maimonides tom. 4. treat. of the Lender and Borrower, *chap.* 5. sect. 1) As if God would by this cut off occasions of familiarity with Infidels, lest Israel by much dealing with them, should learn their ways. Howbeit, our Savior (by the example of God himself,) teacheth us to be loving and bountiful unto all, both good and bad, *Matt.* 5. 44,—48. *Luke* 6. 35, 36. Spiritually this shown the use of the Law, which as an hard creditour exacteth more of men than it giveth unto them; and is to be laid, not upon the righteous man, (who by faith is freed from the rigor & curse of the same,) but on the lawless, disobedient and sinners, 1 *Ti.* 1. 9. *Rom.* 7.

Vers. 21. *a vow*] the law whereof, see in *Levite.* 27. and *Num.* 30. And whether it were a thing promised unto God, or to be given to the poor, it was a vow. *not delay*] that is, *not fail*, either altogether, or by deferring the time of payment: see the notes on *Exod.* 22. 29. Wherefore if a man have absolutely vowed a thing to the Lord, (seeing no man hath assurance that his life

shall continue, *I am.* 4. 13, 14.) he must with all speed perform it, lest death prevent him. So the Hebrews say; *He that saith, I will not depart out of the world until I be a Nazirite; loe, he is a Nazirite out of hand, lest he die by and by. And if he defer his Nazariteship, he transgresseth, &c.* Maimonides tom. 3. treat. of Nazarites, chap. 1. sect. 4. The time and place of paying vowed sacrifices, was at the solemnefeasts, & in the Sanctuary, *Deu.* 12. 5, 6, 7 and 16. 16, 17. Hereupon the Hebrews say; *Whether they be vows or voluntary gifts, or other things which a man is bound to bring, as valuations, or prices, or tithes, or gifts for the poor, it is commanded by the Law, to bring them all at the feast which first cometh, &c. If there fall out a feast, and he bringeth them not, he frustrateth a commandment. If the three feasts (of the year) pass over him, and he bring not his offerings which he hath vowed, or voluntarily promised, &c. he transgresseth against this prohibition, Thou shalt not delay to pay it.* Maim. treat. of offering the Sacrifices, chap. 14. sect. 13. to pay it] This payment must be made unto God of the best things (as is noted on *Gen.* 4. 4.) they might not bring any corrupt or blemished thing, *Mal.* 1. 14. *Levite.* 22. 21. nor anything filthy or vile, *Deut.* 23. 18. Neither might any part be kept back, of that which was sanctified by vow unto the Lord, *Act.* 5. 1, 2, 3, 4, &c. So for alms to the poor, the Hebrews have these rules; *Alms is comprehended in the general of vows: therefore he that saith, Loe a shilling be upon me for alms, or, This shilling be an alms, he is bound to give it to the poor out of hand; and if he delay, he transgresseth against this precept, Thou shalt not delay to pay it. For loe it is in his power to give it out of hand, and there are poor present. If there be no poor there, he is to separate it, and lay it up till he find some poor.* Maimonides treat. of gifts to the poor, c. 8. s. 1. requiring, &c.] that is, will surely require it, and punish thee if thou pay it not. For so requiring implieth, *Gen.* 9. 5. and 43. 22. *Deut.* 18. 19. sin] and so punishable. For God hath no pleasure in fools; pay therefore that which thou hast vowed, *Eccles.* 5. 4.

Vers. 22. *shalt forbear]* or *cease, refuse:* the Greek translatheth, *If thou wilt not vow.* So before they promised, it was in their own power, as in Ananias case, *Act.* 5. 4. Howbeit, when duty bindeth us to show thankfulness unto God for his mercies, we are willed to vow and to pay, *Psal.* 76. 12. The Hebrews say, *Although sanctified things, and things devote, and valuations be commanded, and it is meet for a man to exercise himself in these things, for to suppress his concupiscence, and that he be not niggardly, but may fulfill that which is commanded by the Prophet, HONOUR THE LORD WITH THY SUBSTANCE, (Prov. 3. 9.) yet notwithstanding, if he do never sanctify or devote, there is not anything in it; for loe the Law testifieth and saith; But if thou shalt forbear* ••vow, it shall not be sin in thee. Maimonides treat. of Valuations and Devote things, chap. 8. sect. 12. *not be sin]* to wit, not such sin as a man is guilty of, if he vow and do not pay, *Eccles.* 5. 5. For otherwise a man may sin this way also, in negligence and unthankfulness, *Luk.* 17. 17, 18. In this sense Christ said to the Jews; *If ye were blind ye should have no sin, John.* 9. 41. that is, no such sin as now remaineth on you, for refusing the light. So in *John.* 15. 22, 24. *I am.* 4. 17.

Vers. 23. *That which is gone out]* that is, thy word, or promise: as, *all that proceedeth out of the mouth of the LORD, Deut.* 8. 3. is expounded, *every word of God, Luk.* 4. 4. *keep and do]* with heart and hand. But this is meant of lawful vows; for such as are idolatrous and wicked, are not to be kept, but repented of, and broken, *Ier.* 44. 25,—27. *Act.* 23. 12, 21. *a voluntary offering]* all vows were voluntary offerings, but all voluntary offerings were not vows: see the difference noted on *Levite.* 7. 16. and *Deut.* 12. 6. *with thy mouth]* Hereupon Solomon saith, *Suffer not thy mouth to*

cause thy flesh to sin; neuer say thou before the Angel, that it was an unadvised error: wherefore should God be angry at thy voice, and destroy the work of thine hands? Eccles. 5. 6. If a man had spoken it with his heart only unto God, he was bound to pay it, as the Hebrews teach: See the notes on Levite. 7. 16.

Vers. 24. *When thou comest]* the Chaldee translateth, *when thou art hired:* and of such do the Hebrews understand this Law, that laborers hired to work in a vineyard, are to eat of the fruit thereof. Hereunto the Apostle seemeth to have reference, when he saith; *Who planteth a vineyard, and eateth not of the fruit thereof: or, who feedeth a flock, and eateth not of the milk of the slocke? 1 Cor. 9. 7.* Whereby not the owners only, but the laborers also are intended. This and the like law following, seemeth to extend also to such as occasionally travel thorough vineyards or fields, who may for their refreshing in time of need gather and eat: as our Lord's Disciples, going thorough the sown fields, plucked the cares of corn, and did eat, *Matt. 12. 1. vineyard]* and by proportion, his olive-yard, or any such like. The Hebrews say; *Laborers which do work upon anything that groweth out of the earth, &c. the householder is commanded to let them eat of that which they are a working upon, Deut. 23. v. 23, 24. which law we have been taught, that it is not written of anything but concerning the hired (laborer.) And if he did not hire him, how was it permitted him to come into his neighbors vineyard, or standing-corn, without his knowledge? But thus he saith; When thou shalt come, by the owners leave, to labor, thou shalt eat.* Maimonides tom. 4. treat. of hired things, chap. 12. sect. 1. Howbeit they restrain this law to such things only as grow out of the ground; therefore they add, *He that milketh, or churneth butter, or maketh cheese, eateth not (thereof) because they are things that grow not on the ground: ibidem s. 4.* But he that reapeth (the corn) and he that thresheth, and he that fanneth and purgeth it, he that cutteth down the grapes, and he that treadeth them (in the wine-press,) or doth any such like works, they may eat by the Law. *ibidem s. 8. eat grapes]* and so if he labor upon the fig-tree, he may eat figs; and all the like: but he may not eat (they say) save of that whereabouts he laboreth: and if he labor both in the grapes and in the wine-fat, he may both eat of the grapes, and drink of the must (or new wine.) *If he work on the fig-tree, he may not eat of grapes: if on grapes, he may not eat of figs. And he that is working upon one vine-tree, may not eat (the fruit) of another vine. Neither may he eat grapes with any other thing; as with bread, or the like. But if he have agreed with the householder, for the quantity that he shall eat, he may eat with bread, or with salt, or with anything that he pleaseth.* Maimonides *ibid. sect. 10. 12. as thy soul]* to wit, *desireth;* or, *according to thy soul,* that is, *thine appetite.* The Greek joineth it with the word following, thus, *so much as thy soul* (that is, *thine appetite*) *may be filled with.* So in *Psal. 78. 18.* they asked meat *for their soul,* that is, *for their lust or appetite.* From this the Hebrews gather, that only he himself, not any other of his family may eat. *The laborer that shall say, Give my wife & children that which I should eat; or, loe I will give a little of this which I have taken, to my wife or my child for to eat, they hearken not unto him: for the Law doth not vouchsafe it to any, but to the workman himself. Though he be a Nazitite which worketh in the grapes [who may not by the law eat any of them, Num. 6. 3.] if he say, Give it my wife and children, they hearken not unto him. A workman that laboreth himself, and his wife, and his children, and his servants, and conditioneth with the householder, that he will not eat of anything that he worketh upon, neither he nor his; then they may not eat, to wit, the greater sort of them; for they have wittingly remitted (of their right.) But the little ones he cannot make agreement that they*



*shall not eat: for they eat not of that which is their fathers, or of that which is their masters, but of that which is God's.* Maimonides *ibid.* sect. 13. 14. *not put*] Hebr. *not give* any, either to carry home for himself, or for any of his.

Vers. 25. *with thine hand*] to wit, for to eat, *verse.* 24. as did Christ's Disciples, *Matt.* 12. 1. upon the warrant of this law, as is probable: howbeit, the Hebrews understand it of the laborers, as before. And the Chaldee version here also saith, *When thou art hired into thy neighbors standing corn, then thou mayest pluck, &c.* Which though the meaning be good, (for even the beasts were by God's Law to eat of that whereon they labored, *Deut.* 25. 4.) yet the extent hereof seemeth to reach further, even to all such as came in occasionally, and had a desire or need to taste of the fruits. *not move a sickle*] namely, for to cut down for thine own eating, or for to carry away with thee, as v. 24. God, whose the earth is, and the plenty thereof, *Psal.* 24. 1. and whose the land of Canaan was in special, *Levite.* 25. 23. who reserved the first-fruits, tithes, corners, gleanings, &c. for himself, his priests, and the poor of his people, *Num.* 18. *Deut.* 24. 19,—21. would have the fruits in some sort common for the necessities of all men, especially to those that labored in them, whether men or beasts; so showing his bounty to all, yet reserving the right and propriety of the owners, which no man might infringe: that mercy and justice might meet together, and not one man to put his sickle into another man's corn, to reap that which another hath sown. The equity of this Law reacheth also unto spiritual things, and to God's laborers in his harvest, *2 Cor.* 10. 14,—16. *1 Cor.* 9. 7, 9, 10,—14. *Rom.* 15. 20.

#### CHAP. XXIII.

1 Of divorce. 5 A new married man goeth not to war. 6 10 Of pledges. 7 Of man-stealers. 8 Of leprosy. 14 The hire to be given in due time. 16 Of justice. 19 The forgotten sheaf is for the poor. 20 And the gleanings of the fruits to be left for them.

WHen a man hath taken a wife, and been her husband, and it shall be that she find not grace in his eyes, because he hath found in her matter of nakedness: and he shall write her a bill of divorcement, and give *it* in her hand, and send her away out of his house: And she depart out of his house, and go and be another man's: And the latter man hate her, and write her a bill of divorcement, and give *it* in her hand, and send her away out of his house; or if the latter man die, which took her to him to wife: Her first husband which sent her away, may not return to take her to be unto him to wife, after that she is caused to be defiled, for that *is* abomination before Jehovah; and thou shalt not cause the land to sin, which Jehovah thy God giveth unto thee *for* an inheritance.

When a man hath taken a new wife, he shall not go out in the Army, neither shall anything pass upon him: he shall be free in his house one year, and rejoice with his wife which he hath taken.

(*A man*) shall not take to pledge the nether mill-stone, or the upper mill-stone; for he taketh to pledge, the soul.

If a man be taken stealing a soul of his brethren, of the sons of Israel, and maketh gain to himself by him, and selleth him; then that thief shall die, and thou shalt put away evil from the midst of thee.

Take thou heed in the plague of leprosie, to observe diligently and to do according to all that the Priests the Levites shall teach you; as I commanded them ye shall observe to do. Remember what Jehovah thy God did unto Marie, in the way, after ye were come forth out of Egypt.

When thou lendest thy neighbor the loan of anything, thou shalt not go in into his house, to fetch his pawn. Thou shalt stand without, and the man to whom thou doest lend, shall bring forth unto thee the pawn without. And if he *be* a poor man, thou shalt not lie down with his pawn. Restoring thou shalt restore the pawn unto him when the Sun goeth down, that he may lie down in his raiment and bless thee, and unto thee it shall be justice before Jehovah thy God.

Thou shalt not fraudulently oppress an hired *servant that is* poor and needy, of thy brethren, or of thy stranger which *is* in thy land, within thy gates. In his day thou shalt give his hire, and the Sun shall not go down upon it, for he *is* poor, and unto it he lifteth up his soul, that he cry not against thee unto Jehovah, and it be in thee a sin.

The father shall not be put to death for the children, and the children shall not be put to death for the fathers: they shall be put to death *every man in his own sin*. Thou shalt not wrest the judgment of the stranger, *nor* of the fatherless: thou shalt not take to pledge the garment of the widow. But thou shalt remember that thou wast a servant in Egypt, and Jehovah thy God redeemed thee thence, therefore I command thee to do this thing. When thou reapest thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not return to take it; it shall be for the stranger, for the fatherless, and for the widow, that Jehovah thy God may bless thee in all the work of thine hands. When thou beatest thine Olive-tree, thou shalt not go over the boughs after thee; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vine-yard, thou shalt not gather the single grapes after thee; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a servant in the land of Egypt, therefore I command thee to do this thing.

### **Annotations.**

*BEene her husband]* that is, done an husbands [unspec] duty, lien with her: as the Greek translath, *dwelt together with her*. So Deut. 21. 13. For his marriage is signified by the former phrase, *taken a wife*, as is noted on Deut. 22. 13. *grace]* o•, *favor in his eyes*; in Greek, *grace before him*. that is, *if he like her not. matter of nakedness]* or, *the nakedness of anything*, that is, the discovery of some unclean thing: or, by transplating the words, *anything of nakedness*, that is, of shame and ignominy; as the Greek translath, *a shameful (or uncomely) thing*. This is thought of some not to be meant of adultery, for which she was to die if it were proved, Deut. 22. 22. but of some evil thing in her conditions or actions, which displeased her husband. So the phrase was used in Deut. 23. 14. for that which was uncleanly and unseemly. *and he shall*

*write]* understand from the former sentence, *and if he shall write:* for this is not a commandment, but a permission, as our Savior saith, *Moses because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so,* Matt. 19. 8. So after in verse. 3. *And the latter man shall hate her,* that is, *if he shall hate her;* for all is supposition, and permission, until v. 4. where she is forbidden to her first husband. But the Hebrews mistook this for a commandment, Matt. 19. 7. and so do to this day, as is to be seen in their writings, wherein good and bad are mixed together thus; *A man may not take a wife, and have a purpose in him to divorce her, &c. She may not remain under him, and minister unto him, if he be purposed to divorce her. A man may not put away his first wife, except he hath found in her the nakedness of something: and it becomes him not to be hasty to send away his first wife; but the second, if he hate her, let him send her away. A woman that is of evil conditions, and is not modest, as are the honest daughters of Israel, it is commanded to put her away.* Maimonides tom. 2. treat. of Divorces, chap. 10. sect. 21, 22. But the Lord, the God of Israel saith, that he hateth putting away, Mal. 2. 16. And, *What God hath joined together, let no man put asunder,* Matt. 19. 6. *bill of divorcement]* or, *libel* (book) of cutting off; which the Greek version (approved by the Evangelists, Matth. 19. 7.) calleth, *a libel of divorcement,* or, *of departing away,* because by it the woman was cut off from her husband, and departed from him and his house. Of this the Hebrews have many canons; and the form of this bill is in the Talmud in Gittin, chap. 9. and by Maimonides in treat. of Divorces, chap. 4. sect. 12. set down in these words:

*IN such a day of the week, in such or such a day of the month N. in such or such a year from the creation (of the world,) or from the supputation (of Alexander) after the account which we are wont to count by, here in the place N. IN. the son of N. of the place N. (or if there be any other name or surname which I have, or my fathers have had, or (which) my place hath, or my fathers place have had) have voluntarily, with the willingness of my soul, without constraint, both dismissed, and left, and put away thee, even thee N. the daughter of N. of the city N. (or if thou hast any other name or surname, thou, or thy fathers, or thy place, or thy fathers place) which hast been my wife heretofore, but now I dismiss thee, and leave thee, and put thee away, that thou mayest be free, and have power over thine own soul, to go away, to be married to any man whom thou wilt; and that no man be refused of thine hand, for my name, from this day and forever. And thus thou art lawful for any man; and this is unto thee from me a writing of divorcement, and bill of dismissal, and an epistle of putting (thee) away, according to the Law of Moses and Israel.*

N. son of N. Witness.

N. son of N. Witness.

*give it]* or, *deliver it into her hand,* and this also before witnesses. The Hebrews observe ten things, which they say are requisite by the Law, and are the root (or foundation) of the divorce; 1 *That a man put her not away, but of his own will:* gathered from these words, *If she find not grace in his eyes;* but the woman may be put away, whether she be willing or not. 2 *That he put her away by a writing, not by any other thing.* 3 *That the matter of the writing be to divorce her and put her away out of his possession.* 4 *That the matter of that divorcement be between him and her.* 5 *That it be written by her name.* 6 *That there be no action wanting after the writing thereof, save the delivery of it unto her.* 7 *That he give it unto her.* 8 *That he give it her before witnesses.* 9 *That he give*

it her by the Law of Divorces, 10 And that it be the husband, or his deputy that delivereth it unto her. Maimonides treat. of Divorces, chap. 1. sect. 1. Unto these they add also sundry other cautions, as, *Where it is said in the Law, AND HE SHALL WRITE HER A BILL, &c. Whether he write it with his own hand, or speak to another to write it for him; and whether he deliver it with his own hand, or speak to another to deliver it, (it is all one) it is not said, HE SHALL WRITE, but to signify, that she may not be put away but by a writing; and, HEE SHALL GIVE (to signify) that she may not take it of her self. But it is necessary, that the husband speak himself unto the Scrivener to write it, and to the witnesses to subscribe it. Every bill that is not written by the name of the man that divorceth, and by the name of the woman divorced, is no bill. Who so writeth (a bill) to put away his wife, and bethinketh him, and doth not put her away, but uniteth himself with her after it is written, he may not put her away by that bill at another time when he would put her away. Whereas the Law saith, AND GIVE it IN HER HAND; the Scripture meaneth no more, but that it come unto her; and whether it be in her hand, or in her bosom, or to her deputy (or attorney) whose hand she hath made as her hand, it is all one. But it is necessary that he be made her attorney before two witnesses, and that there be two witnesses to testify, that the bill came to the hand of her attorney. The husband cannot make an attourney to receive the bill for his wife, but he may make one to carry it to his wife. If the attorney have received the bill, and before it cometh to the woman's hand, the husband changeth his mind, and saith unto him, the bill which I sent by thee, be of none effect; or if he say before unto his wife, the bill which I have sent unto thee, be of none effect; or if he send another messenger to make it of none effect; or if he say unto others, the bill which I have sent to my wife be of none effect, loe it is of none effect, though it come (after) to his wives hand. But if (he speak it) after it become to her hand, or to the hand of her attorney, which was to receive it for her, he cannot make it of none effect. He that divorceth upon condition, if the condition be confirmed she is divorced; if not, she is not divorced. As if he say, loe here is thy bill, upon condition that thou give me 200 pence, within these thirty days; if she give them with his consent within thirty days, she is divorced, if after thirty days she is not divorced. If she give them to him by force, so that he is not willing to receive them, the bill is of none effect, till she give them with his consent &c. Maimonides treat. of Divorces, chap. 2. sect. 1. 5. and c. 3. s. 1. 5. and c. 6. s. 1, 3, 16. and c. 8. s. 1. 21.*

Vers. 2. *be another man's]* or, *be to another man:* either by full marriage, or by espousals only; for a betrothed woman is a man's wife, Deut. 22. 23, 24. So the Hebrews say; *He that putteth away his wife, and she is betrothed to another, although she be not married to him, she is unlawful for the first (husband.) And if the first do return and marry her, he is to be beaten, and to be compelled to put her out, Deut. 24. 4. Maimonides in Divorces, chap. 11. sect. 12. She might also become another man's by fornication, though she married not, Ier. 3. 1. yet the phrase often implieth the state of marriage, Rom. 7. 3, 4. unto which sense the Hebrews restrain it here.*

Vers. 3. *And the latter]* understand from the last clause, *And if the latter man hate, and if he write her a bill, &c.* for these are but suppositions, and bare permissions, not commandments which God would have done, as is before noted.

Vers. 4. *may not return]* or, *cannot,* it is not lawful for him to take her again: and this is the Law which God commandeth, whereby he showeth a dislike of the former divorcements; as after he plainly confirmeth by the Prophet, Mal. 2 16. For, *Whosoever shall put away his wife,*

*saving for the cause of fornication, causeth her to commit adultery, [and if he marry another, he committeth adultery,] and whosoever shall marry her that is divorced, committeth adultery, Matt. 5. 32. and 19. 9. she is caused to be defiled] or, is caused to defile herself: The Greek and Chaldee translate, she is defiled: but the Hebrew word Huttaraaah is of such a composition, as implieth both the defiling of her self, and the cause thereof by her husband, who put her away first. It was therefore an error in the Jews, to take this for a commandment of God, which he tolerated only for the hardness of their hearts; and shown the woman to be defiled by her second marriage, after her first unjust divorce. not cause the land to sin] or, not suffer the land to sin: which may be understood, that by their example others should not be occasioned to do the like; or, that by the Magistrates neglect of punishing this evil, others be not emboldened. Or rather, that the land be not in sin, that is, punishable for this sin, which extendeth not only to the persons that do it, but to all the people that suffer it: as there be examples of the like in other cases, as Ios. 7. and 22. 17, 20. Therefore the Prophet alleging this Law, saith, that the land should be greatly polluted, Ier. 3. 1. and so the Greek version here, instead of sin saith, & ye shall not defile the lād. This Law is figuratively applied in the practice of it unto God and his Church, unto whom he was an husband, Ier. 31. 32. and unto whom in time he did give a bill of divorcement, but for her adultery, Ier. 3. 8. not upon displeasure, without her due merit, as the Israelites often did to their wives, (for such a bill of divorce they could not show,) but for her transgressions she was put away, Isaiah 50. 1. And though by this Law, a woman put away, and becoming another man's, might not return to her first husband again, yet God (who is above his Law) offereth his Church, after her many adulteries, to return again unto him by repentance and faith, Ier. 3. 1. Hos. 2. 2. 1. 9. and 3. 1, 5. The Apostle also applieth this Allegory to the Churches estate under the Law, and under the Gospel of Christ, Rom. 7. 1, 2, 3, &c.*

*Vers. 5. in the army] unto the war, as the Greek translatheth. In Deut. 20. a law was given for such as were betrothed and not married, had planted vineyards, or built houses, and not eaten of, or dwelt in them; the Hebrews understand those two also in this law, saying, He that hath built a house, and dedicated it, and he that married his betrothed wife, or his brothers wife (Deut. 25. 6.) and he that hath made his vineyard common, these go not out to war till the year be ended. Maimonides tom. 4. treat of Kings, chap. 7. sect. 10. anything] or, ought of anything, that is, of any charge or business concerning wars, or the like. Therefore whereas such as had not married their spouses, nor dedicated their houses, nor made common their vineyards, when they were sent back from the army, were to provide victuals, and prepare the ways for the army, as is noted on Deut. 20. 7. they were all this first year free from these & other the like charges, as the Hebrews say, These go not out to the war, neither are they charged with anything in the world, Deut. 24. 5. By word of mouth we have been taught, that he shall be free a year, both for the house that he hath dedicated, and for the wife that he hath married, and for the vineyard whose fruit he hath begun to eat of. All the year long he neither provideth victuals, nor prepareth the way, nor watcheth on the walls, nor giveth to the tributes of the city, neither may anything in the world pass upon him. Maim. treat. of Kings, ch. 7. s. 10, 11. pass upon him] that is, as the Greek explaineth it, he laid upon him. free] that is, exempted from all public labors and charges. In the wars that King Asa made with Baasa, none was free, 1 King. 15. 22. where may be understood, none save*

such as God's Law did exempt: or, not they neither, because of the great necessity of help. *rejoice with his wife*] By this Law God shown how much he approved of holy wedlock, (as by the former he shown his hatred of unjust divorces) when to encourage the newly married, against the cumbrances which that estate bringeth with it, and to settle their love each to other, he exempted those men from all wars, cares, and expenses, that they might the more comfortably provide for their own estate.

Vers. 6. (A man) *shall not take*] Hebr. *He shall not take*: this is to be understood of any man: therefore the Greek and Chaldee change the person, to make the sense plainer, *Thou shalt not take*, speaking to every man, as after Moses also speaketh in *verse. 17. nether millstone*] elsewhere this word *Rechajim* signifieth both millstones, or the mill in general, *Exod. 11. 5.* Here, by reason the upper millstone is after mentioned, the nether stone is specially meant. And under these particulars, all other of like necessary use for man's life are forbidden to be taken to pledge. The Hebrews say, *He that lendeth to his neighbor, &c. may not take to pledge vessels (or instruments) wherewith they make ready (meat) for the life; as millstones, or the wooden mill, or pots which they boil meat in, or butchers knives, or the like things, Deut. 24. 6. and if he take such to pledge, he must be forced to restore; and if the pawn be lost, or burnt before he do restore it, he is to be beaten.* Maimonides tom. 4. treat. of the Lender and Borrower, chap. 3. sect. 2. *the upper millstone*] called *Recheb, a chariot*, because of the running thereof upon the nether stone: From hence they say, *He that taketh to pledge many instruments which are for food, &c. is guilty for every instrument (or vessel) by it self, though they be two instruments wherewith they do one work, [as the nether millstone and the upper] he is guilty for them by the name of two instruments, and for them twain he is to be twice beaten.* Maimonides *ibid. chap. 3. sect. 3.* See after in v. 11. 12. 17. *the soul*] that is, *the life of the soul (or body)* meaning the instruments of his livelihood: and as Targum Yerushalmi expounds it, *the necessities of the soul (or life)* The Chaldee paraphraseth thus, *for by them is made (ready) meat for every soul.* Thus the *millstones* are named but for an instance, forbidding all other of like sort.

Vers. 7. *a soul*] that is, any person, man, woman, or child. *of Israel*] This the Hebrews take as a limitation to Israel and the Proselytes thereof: and for stealing Infidels, they hold he was but to make restitution. Maim. tom. 4. treat. of Theft, chap. 2. sect. 1. and chap. 9. sect. 6. *maketh gain or, serveth himself*; the Greek translateth, *and bringing him under his power, selleth him.* See this word used in *Deut. 21. 14. and selleth him*] The Hebrews join this to the former, without which they think the thief was not to die. *A thief is not guilty of death, until he steal an Israelite, and get him into his power, and serveth himself of him, and selleth him to others, Deut. 24. 7. If he steal him, and serve himself with him, and do not sell him, or do sell him before he hath served himself by him, he is free (from death)* Maim. treat. of Theft, ch. 9. sect. 2, 3. Others think that if he either served himself with him, or sold him, he was to die: and this may well be the meaning of the Law; for *and* often signifieth *or*, as is noted on *Gen. 13. 8. and 19. 12. shall die*] as the Hebrews say, he was to be *strangled to death.* Maim. *ibid. ch. 9. sect. 1.*

Vers. 8. *plague of leprosy*] which might be on men's bodies, or on garments, or in houses. The Law of all these is given at large, in *Levite. 13 and 14 Chapters. all that the Priests*] the Greek translateth, *all the Law that the Priests the Levites shall show unto you.* This is a warning to

Israel, that if any man had the Leprosy, or a sore like the Leprosy, he should not dissemble or hide it, or pluck off, or cut away the signs thereof, or labor by medicines to cure it, or do anything thereto, but as the Priest directed him according to the Law; because this plague was usually by the hand of God for men's sins, and did pollute both the person himself, and all that touched him; so that for the discerning and curing of this plague, they should seek unto God, by the means which he appointed. Therefore from this Law, the Hebrews teach; *He that plucketh off the signs of uncleanness, either all or some of them, or seareth the living (raw) flesh, all, or some of it, or cutteth all the sor• out of his flesh, or out of a garment, or house, •ither before he come to the Priest, or whiles he is shut up, or after, &c. he transgresseth against this prohibition, TAKE THOU HEED IN THE PLAGVE OF LEPROSIE, &c. (Deut. 25. 8.)* Maimonides tom. 3. treat. of Leprosy, chap. 10. sect. 1. See the Annotations on *Levite. 13. as I commanded them*] If then the Priest spake or did otherwise than God prescribed, it was not to stand. *A Priest that pronounceth him unclean that is clean, or him clean that is unclean, he doth nothing at all, for it is written (in Lev. 13. v. 14, 15.) he is unclean, and the Priest shall pronounce him unclean, &c. Maim. in Leprosy, ch. 9. sect. 3.*

Vers. 9. *unto Marie*] in Hebrew *Mirjam*, in Greek *Mariam*; she was the sister of Moses and Aaron, a Prophetess in Israel, who for speaking against Moses, was smitten of God with Leprosy, *Numb. 12.* whose example is for a warning to all, that they should not sin as she did, lest God plague them also: and that the justice of the Law should be executed upon all Lepers, without respect of persons. So all other examples in Scripture are examples unto us, *1 Cor. 10. 6,—11.* and so Christ saith, *Remember Lots wife, Luk. 17. 32.*

Vers. 10. *when thou lendest*] or, *when thou shalt exact of thy neighbor the exaction of anything*, that is, any debt: which if it were with rigor, or of a poor man that had not to pay, was unlawful. See the notes on *Exod. 22. 25.* The Greek translatheth, *If there be a debt in thy neighbor*, (that is, if he be indebted to thee) *what debt soever.* See the notes on *Deut. 15. 2. thou shalt not go in*] This is spoken to the creditor, and (as the Hebrews say) to the messenger of the Magistrate sent to take a pawn. *He that lendeth to his neighbor poor or rich, may not take a pawn of him, but by the Synedrion*, [that is, by authority of the Magistrate:] *and though it be the messenger of the Synedrion that cometh for a pawn, he may not come into his house and take his pawn, but must stand without, and the borrower is to bring out a pawn unto him, Deut. 24. 10.* If it be so, what (difference) is there between the creditor, and the messenger of the Synedrion? *The messenger of the court, he may take the pawn out of the hand of the borrower by force, and give it the lender: but the creditor may not take the pawn, till the borrower give it him with consent. If the creditor transgress, and go into the borrowers house for his pawn, or snatcheth a pawn cut of his hand by force, he is not to be beaten, because the act is broken off, for he must restore the pawn, Deut. 24. 13. If he keep not this (⊔) to restore it, as if the pawn be lost or burnt, he is to be beaten, and to restore the price of the pawn.* Maimon. •om. 4. treat. of the Lender and Borrower, ch. 3. sect. 4.

Vers. 12. *not lie down*] to sleep; not go to bed. For breach of this Law, the Lord reproveth Israel; *They lay themselves down upon clothes laid to pledge, by every altar, Amos 2. 8.* But hereby not only the use of the poor man's pawn, but the keeping of it is forbidden; *with his pawn*, that is, *and his pawn by thee* (or in thy custody) Maimonides in Lender and Borrower, c. 3. s. 5.

Vers. 13. *when the Sun]* or, as the Greek translatheth, *about the going down of the Sun:* in Exod. 22. 26. it is said, *before the Sun goeth down;* see the Annotations there, where is shown, that every pawn is to be restored when the poor man hath need of it, by night or by day. If the pawn must thus be restored when he hath need, what booteth it to take the pawn? The Hebrews answer, that by this means *the debt is not released in the seventh year,* (which the Law biddeth, Deut. 15. 1, 2, 3.) *and if the borrower die, his moveables are not made his children's, but payment is made by the pawn after his death.* Maimonides *ibid. chap. 3. sect. 5. justice]* in Greek, *alms, a work of mercy, which God will reward:* as on the contrary in v. 15. he saith, *it be in thee a sin,* that is, an iniquity which God will punish.

Vers. 14. *not fraudulently oppress]* or, *not defraud:* the Greek translatheth, *Thou shalt not fraudulently keep back the hire of the poor, &c.* which word the Apostle useth in like case, saying, *Behold the hire of the laborers, &c. which is by you fraudulently kept back, crieth, &c. I am.* 5. 4. and among the other weighty laws, our Savior nameth this for one, in Mark. 10. 19. See also Levite. 19. 13. *thy gates]* that is, as the Greek and Chaldee translate, *thy cities.*

Vers. 15. *In his day]* in Greek, *The same day, Day,* is used for all time. *his hire]* or, *his wages,* whether for his own labor, or for his beasts, or other things. So the Hebrews explain it, *Whether it be the hire of man, or the hire of beasts, or the hire of instruments, he is bound to give it in his time: and if he keep it after the time, he transgresseth against a prohibition.* Maimonides tom. 4. treat. of Hiring; chap.  $\langle \phi \rangle$  . sect. 1. *not go down upon it]* in Lev. 19. 13. it is said, *it shall not abide all night with thee;* which two the Hebrews unfold thus; *What is the time (or day) of him that is hired? He that is hired for a day, (his hire) is due all that nights & of him it is said (in Lev. 19. 13.) it shall not abide all night with thee until the morning: & he that is hired for a night, it is due all the day; and of him it is said, In his day thou shalt give his hire, (Deut. 24. 15.) And he that is hired for hours of the day, it is due all the day; if for hours of the night, it is  $\langle \phi \rangle$  all the night. He that is hired for a week, or for a month, or for a year, or for seven, if (the term) go out by day, it is due all that day; if it go out by night, it is due all that night.* Maimonides *ibidem, chap. 11. sect. 2. lifteth up his soul]* that is, *hopeth for and desireth it for the maintenance of his life.* So the Greek here translatheth, *he hath hope;* and in Jer. 22. 27. and 44. 14. the lifting up of the soul signifieth a desire: and the soul is often put for the life. Hereupon the Hebrews say; *Whosoever with-holdeth: the hirelings wage, is as if he took away his soul (or life) from him; for it is written, unto it he lifteth up his soul: and he transgresseth against four prohibitions, and one commandment; against, Thou shalt not fraudulently oppress; and against, Thou shalt not rob; and against, The hirelings work (or wage) shall not abide all night with thee; and against, The sun shall not go down upon it; and, In his day thou shalt give his hire.* Maimonides treat. of Hiring, ch. 11. sect. 2. *a sin]* that is, a great iniquity which God will punish: for though he cry not, yet is it a sin; but the cry of the poor hasteth God's judgment; as on the contrary, the blessing of the poor procureth a good reward from the Lord, verse. 13. According to this phrase it is said, *The wicked thought of foolishness (that is, of the fool) is sin,* Prov. 24. 9. that is, damnable, and to be punished of God. So in I am. 4. 17. John. 15. 22, 24. and 9. 41. And in 1 King. 1. 21. *I and my son Solomon shall be sinners,* that is, punished as malefactors. Accordingly God threateneth to *come near to them in judgment,* and to be a *swift witness against those that fraudulently oppress the hireling in his wages,* Mal. 3. 5.



Vers. 16. *for the children]* Hebr. *for the sons*. This law concerneth the Magistrates, who should not kill the children for the parents, or parents for the children, no not in case of treason, as K. Amaziah *slew his servants which had slain the king his father, but the sons of them that slew him he put not to death*, according to this law of Moses, 2 Kin. 14. 5, 6. 2 Chron. 25. 4. And God himself professeth so to deal, saying, *The son shall not bear the iniquity (that is, the punishment) of the father, neither shall the father bear the iniquity of the son, &c. the wickedness of the wicked shall be upon him*, Ezek. 18. 20. The Chaldee Paraphrast here translateth, *by the mouth of the sons; and so after, by the mouth of the fathers; meaning that they should not die by their testimony*. And so the Hebrews gather from this Law, saying, *Neere kinsfolke are not fit to be witnesses by the Law, as it is written, The fathers shall not be put to death for the sons, &c. We have been taught, that in this general prohibition is comprised, that the fathers be not put to death by the <...> th of the sons, nor the sons by the mouth of the fathers; and the same right is for other near a kin*. Maimonides tom. 4. treat. of witnesses. c. 13. s. 1. But the first interpretation is most proper and certain. *not be put to death]* so it is also alleged in 2 Kin. 14. 6. but in 2 Chron. 25. 4. it is, *they shall not die*. The one openeth the other; and *to die*, is often used for, *to be put to death*, as Num. 35. 12. 30. Deut. 17. 1•. and 18. 20. and 22. 22. 25. *in his sin]* and *for his sin;* for so the Hebrew *in* often noteth the cause: see Deut. 9. 4.

Vers. 17. *not wrest]* or, *not pervert, decline, or turn a side*. This is forbidden in all judgment generally, Exod. 23. 2. Deut. 16. 19. specially concerning the *posre*, Exod. 23. 6. more specially here concerning *the stranger and fatherless*: against such as thus wrest judgment, the Lord will come near to judgment, and be a swift witness against them, Mal. 3. 5. The Hebrews say, *Whosoever wresteth the judgment of any one of Israel, transgresseth against one prohibition, viz. Ye shall not do unrighteousness in judgment, Levite. 19. 15. And if it be of a stranger, he transgresseth against two prohibitions, Deut. 24. 17. and if it be of the fatherless, he transgresseth against three prohibitions, Deut. 24. 17. Maimonides in Sanhedrin, chap. 20. sect. 12. nor of the fatherless]* the word *nor*, or *and*, is supplied also by the Greek version, and so is often to be understood, as *two three Eunuchs, 2 King. 9. 32. for two or three, so, tomorrow, the third day, for, or the third day, 1 Sam. 20. 12. Like a Crane, a Swallow, that is, or a Swallow, Isaiah 38. 14. and sundry the like*. The holy Ghost sometime supplieth the defect, as is noted on Exod. 22. 30. In the Greek here is added, *and of the widow*: so in Deut. 27. 19. *Cursed be he that wresteth the judgment of the stranger, fatherless, and widow; and all the people shall say, Amen. garment of the widow]* or any other thing of hers that she hath need of: the garment is named but for an instance; as in Job 24. 3. there is mentioned *the widows ox*•. The Hebrews have this general canon; *A widow, whether she be poor or rich, they may take no pawn of her, neither at the time when they lend unto her, nor at any other time, neither by the commandment of the Synedrion, Deut. 24. 17. and if any take her pledge, they force him to restore it. If the pawn be lost or burnt before he restore it, he is to be beaten*. Maimonides treat. of the Lender and Borrower, chap. 3. sect. 1.

Vers. 19. *reapest thine harvest]* This is an addition to the Law in Lev. 19. 9. there, *a corner of the field*, and the *gleanings* were commanded to be left for the poor; and here the *forgotten sheaf*. These three were due to the poor out of every corn-field in Israel. And the Hebrews say, this law of the forgotten sheaf extended also to the vineyard, and other fruit trees, where whatsoever was forgotten, might not be taken again by the owner: see the Annotations on

*Levite. 19. 10. hast forgot]* This the Hebrews understand as spoken both to the owner, and to his laborers; that it is not a *forgotten sheaf* till all have forgotten it. But so as that they all be in the field; for if the owner be in the city, and speaketh of the sheaf in the field, which he thinketh his workmen will forget, and they do forget it, this (notwithstanding his remembrance of it) is a forgotten sheaf. Two sheafes asunder one from another are (counted as) forgotten; but three (or moe) are not. So for other things; as two vines, or other trees, standing asunder one from another, are as forgotten, but not moe. A tree that is forgotten among the trees, though it have many pecks of fruit upon it, yet is counted as forgotten. Finally, among many other like cautions, they say; *What is forgotten among the sheaves? All that he cannot stretch out his hand and take it:* [that is, if it be further than he can reach from the place where he standeth.] Maimonides tom. 3. in Mattanoth gnanijim, chap. 5. *And as it is for the sheaves, so for the standing corn: if a man forget-some of the standing corn, and reap it not, it is for the poor.* Maimonides ibid. chap. 1. sect. 6. *for the stranger]* in Greek, the proselyte, one joined to the Church of Israel: to such these gifts peculiarly belonged, and to other poor: see the Annotations on *Levite. 19. 10.* And as *forgetting* often signifieth a neglect, or passing over of a thing, so in this case: and a man might purposely pass over a sheaf and leave it as forgotten, for the poor, as Boaz did for the stranger Ruth, saying to his harvest-men, *Let fall some of the sheaves for her, and let it lie that she may gather it up, Ruth 2. 16.* Or, if a man did it not purposely, but unawares, yet was he to consider herein the providence of God, which caused him to forget or pass over a sheaf, for the poor's sake: for as the Ostrich is said to *forget* her eggs which she leaveth in the earth, because *God hath deprived her of wisdom, &c. Job 39. 15, 17.* so in this case of the sheaf, that the poor also might have occasion to mind the providence and love of God towards them, in this relief. *in all the work]* or, *in every work;* the Greek saith, *in all the works.* This promise of blessing is to encourage them in well doing, for which they should not lose their reward: for that which is done unto poor Christians, is done unto Christ himself, *Matth. 25. 40.* and, *He that is gracious unto the poor, lendeth unto the LORD; and that which he hath given will be pay him again, Prov. 19. 17.* So Boaz for his kindness unto Ruth, (whom afterwards he took to wife) had a son of her (as a blessing of God) *Obed, the grandfather of David the King, Ruth 4.*

Vers. 20. *beatest]* that is, as the Greek translath, *gatherest the olives.* The same is to be understood of all other trees of fruit which they gathered. *not go over the boughs]* in Greek, *thou shalt not return to gather the (olives) after thee:* in Chaldee, *thou shalt not take away after thee.* It is the same law for trees, which was before for corn, that what was forgotten or past over at first, should not after be gathered, but left for the poor. *As that which is forgotten in the revenues of the field, and the like, so that which is forgotten in all trees (is for the poor) as Deut. 24. 20. When thou beatest thine olive tree, &c. And the same law is for other trees. So there are two gifts for the poor from the trees, that which is forgotten, and the corner, Levite. 19.* Maimonides in Mattanoth gnanijim, chap. 1. sect. 6, 7.

Vers. 21. *not gather the single grapes]* or, *not glean,* and properly the grapes which grow not in clusters, as is noted on *Levite. 19. 10.* which law is here repeated: and by saying, *after thee,* he seemeth to teach the same for the vine, which he taught for the corn and other trees, that all forgotten grapes should be for the poor. So the Hebrews observe, that there are *four gifts for*

*the poor in the vineyard; the grapes that are broken off, and the single grapes, and the corner, and that which is forgotten.* Maim. in Mattanoth gnan. ch. 1. s. 7.

**CHAP. XXV.**

1 God commandeth just judgment towards all. 2 To beat such as deserve it, but not with more than forty stripes. 4 Not to mousell the Ox when he treadeth out the corn. 5 Of raising seed unto a brother deceased without issue. 7 What was to be done unto the man that would not so raise up seed unto his brother. 11 The immodest woman must have her hand cut off. 13 Against unjust weights and measures. 17 The memory of Amalek for cruelty to Israel, is to be blotted out from under heaven.

IF there be a controversy between men, and they come near unto judgment, and they judge them; then they shall justify the just, and condemn for wicked the wicked.

And it shall be, if the wicked *he* worthy to be beaten, that the Judge shall cause him to lie down, and to be beaten before his face, according to his wickedness, by a number. Forty (*stripes*) he may smite him; he shall not add *moe*, lest *if* he add to smite him above these with many stripes, then thy brother be vile in thine eyes.

Thou shalt not mousell the Ox when he treadeth out *the corn*.

If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not be *to one* without, to a man *that is* a stranger, her husbands brother shall go in unto her, and take her to him to wife, and do the duty of an husbands brother unto her. And it shall be, *that* the first-borne which she beareth, shall stand up in the name of his brother, which is dead, that his name be not blotted out of Israel. And if the man like not to take his brothers wife, then let his brothers wife go up to the gate, unto the Elders, and say, My husbands brother refuseth to raise up unto his brother a name in Israel; he is not willing to do the duty of an husbands brother unto me. And the Elders of his city shall call him and speak unto him: and *if* he stand and say, I like not to take her; Then shall his brothers wife come near unto him in the eyes of the Elders, and she shall pull off his shoe from off his foot, and shall spit in his face: and she shall answer and say; So shall it be done unto the man which will not build up his brothers house. And his [unspec] name shall be called in Israel, The house of him that hath his shoe pulled off.

When men strive together, a man and his brother, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, & taketh hold by his secrets; Then thou shalt cut off her hand, thine eye shall not spare.

Thou shalt not have in thy bag a stone and a stone, a great and a small. Thou shalt not have in thine house an Ephah and an Ephah, a great and a small. A perfect stone & a just shalt thou have, a perfect Ephah and a just shalt thou have, that thy days may be lengthened in the land which Jehovah thy God giveth unto thee. For *he* is an abomination to Jehovah thy God, whosoever doth these *things*, whosoever doth unrighteousness.

Remember that which Amalek did unto thee by the way when ye were come forth out of Egypt. How he met thee by the way, and smote the hind most of thee, all that were feeble behind thee, and thou wast faint and weary; and he feared not God. Therefore it shall be when Jehovah thy God hath given rest unto thee, from all thine enemies round about, in the land which Jehovah thy God giveth unto thee for an inheritance to possess it, thou shalt blot out the remembrance of Amalek from under the heavens: thou shalt not forget it.

### Annotations.

A *•o•t•oversie*] a plea, or strife; in Greek, a contradiction. and they] or, that they (the Judges) may judge them. And this Law concerneth all Courts, the highest of 71 Judges, the Court of twenty three, and the Court of three; the lowest of which judged inferior causes and money matters, and had authority to beat malefactors▪ but not to put to death. justify] that is, pronounce just, & so absolve or acquit in judgment. condemn for wicked] or, pronounce wicked, and so tendemne in judgment; as the Greek translatheth it, condemn. This is contrary to the former, and so the Apostle opposeth them, saying, It is God that justifieth, who is he that condemneth? Rom. 8. 33. 34. This law is perpetual, the transgression whereof is a great sin; for, He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the LORD, Prov. 17. 15.

Vers. 2. worthy to be beaten] Hebr. a son of beating, which the Greek translatheth, worthy of stripes; and the Chaldee, a son guilty of, or worthy to be beaten. So the son (or child) of hell, Matt. 23. 15. is one worthy of hell fire; the son of death, in 1 Sam. 20. 31. is one that was worthy of death, and therefore should be killed: and in the Gospel, If the son of peace be there, (in the house) Luk. 10. 6. which another Evangelist explaineth thus, If the house be worthy, Matt. 10. 13. Now, who they were that deserved beating, are by the Hebrews shown thus; He that transgresseth against a prohibition, whereby the (contrary) commandment to be done, is broken off, and they warned him of it, and said unto him, Do not this thing, for if thou doest it, and keepest not that which is commanded concerning it, thou shalt be beaten; and he transgresseth and keepeth not the commandment, loe he is to be beaten. Maimonides in Sanhedrin, chap. 16. sect. 4. More particularly, These are to be beaten, whosoever transgresseth against a prohibition, for which he deserveth to be cut off, but is not to be put to death by the Synedrion, as he that eateth fat, or blood, or leaven at the Passover. Likewise whosoever transgresseth against a prohibition for which they are guilty of death by the band of God: as he that eateth of fruits, before the first-fruits, tithes, &c. be paid; and a Priest that is unclean, and eateth of the heave-offering which is clean. Likewise who so transgresseth against a prohibition, wherein there is an act (or work:) as he that boyleth a Kid in his mothers milk [which the Hebrews understand of eating flesh with milk;] or that weareth Linsey-woolsey. But a prohibition wherein is no act, as to walk as a tale-bearer, to revenge or bear grudge, or receive a false report, &c. for such he is not beaten: [nor for any other wherein there is an act, some few excepted.] Every prohibition, for which they are to be put to death by the Magistrate, as adultery, working on the Sabbath, &c. they are not beaten therefore. So every prohibition, for which they are to make satisfaction, as robbery, theft, &c. they are not beaten for it. And every prohibition▪ whereby the (contrary) commandment is broken off, as, Thou shalt not take the dam with the young, (Deut. 22. 6.) Thou shalt not wholly rid the corner of thy field, (Levite. 19. 9.) &c. they are not beaten for

it, unless they keep not the commanded thing concerning them; [that is, unless they omit the letting of the dam go, Deut. 22. 7. and the leaving of the corner for the poor, Levite. 19. 10.] And for a prohibition (implied) in the generals, they are not beaten: but all other prohibitions which are in the Law, they are to be beaten for doing them. What is that prohibition (comprised) in the generals? It is one prohibition which generally compriseth many things, as, ye shall not eat with the blood, (Levite. 19. 26.) And so when it is said. Do not such a thing, and such a thing, forasmuch as there is not a particular prohibition set before everyone of them, he is not to be beaten for everyone of them, unless they be divided in other prohibitions, or said by word of mouth that they are divided. As where it is said, Eat not of it raw or sodden, (Exodus. 12. 9.) he is not beaten (for eating of it raw and sodden) twice, but once. Of the first-fruits he saith, Ye shall not eat bread, and parched corn, and green ears, (Levite. 23. 14.) a man for eating these three is to be beaten thrice; by word of mouth we have been taught, that these are divided (or several.) It is said (in Deut. 18. 10.) Let there not be found in thee, any that maketh his son or his daughter to pass thorough the fire; a diviner of divinations, an observer of times: although all these things be comprehended generally in one prohibition, yet are they divided in other prohibitions, as (in Levite. 19. 26.) ye shall not observe fortunes, and ye shall not observe times: to teach, that everyone of these is a prohibition by it self several; and so all other of like sort. Maimonides in Sanhedrin, ch. 18. sect. 1, 2, 3. Finally they say, All prohibitions, for which cutting off is due, but not death by the Magistrate, for which men are to be beaten, are one and twenty. All for which death is due by the hand of God, which are prohibitions wherein an act is, for which men are to be beaten, are eighteen. All prohibitions in the Law, for which there is neither cutting off due, nor death by the Magistrate, for which men are to be beaten, are an hundred sixty and eight. So there are found in all which are to be beaten, 207. Maimonides ibidem, chap. 19. All which are there particularly related, but would be too long here to repeat. *the Judge*] that is, *the Judges*, as the Greek translateth: for one Judge sate not alone to judge controversies. Neither was any man to be beaten without witnesses of his crime. No man is to be beaten but by witnesses and evidence, and they are to examine the witnesses by inquiry and diligent search, even as they do in judgments of life and death. Maimonides in Sanhedrin, chap. 16. sect. 4. *cause him to lie down*] or, to be laid down, and bound fast: the manner is said to be thus, both his hands are fast bound unto a post, this way and that way, and the minister of the congregation [*the executioner*] taketh hold on his garments, if they rend they rend, or if they seam-rend they seam-rend, until he make bare down to his heart, for he is not to beat him upon his clothes. And he that is beaten neither standeth nor sitteth, but boweth down. Maim. in Sanhed. c. 16. s. 8. 10. to be beaten] or smitten; in Greek, scourged. The Hebrews say, There was a stone laid behind him, on which the minister that did beat him stood, who had in his hand a scourge of a bulls hide, doubled to two, and two to four; and two scourges (or thongs) of an asses hide, that slided up and down in it: and the breadth of the scourge was an hand breadth and the length so as it might reach to the fore-part of his belly; and the handle of the scourge was an hand breadth long. He that did beat him, lifted up the scourge with both his hands, and smote him with one hand, with all his might, &c. Maim. in Sanhedrin, ch. 16. sect. 8. before his face] the Greek translateth, before them, meaning the Judges, who were to see him beaten. And they say, that The greatest of the Judges read all the while that he was in beating, (that in Deut. 28. 58. &c.) If thou wilt not observe to do all the words of this law, &c. then the LORD will make thy plagues wonderful, &c. And the second of the Judges counted (the number of the strokes) and the third said unto the minister, *Smite*) all the while that he smote, he did smite at his bidding. Maimonides ibidem, chap. 16. sect.

11. according to his wickedness] or, as the Chaldee interpreteth it, according to the sufficiency (the proportion) of his sin: but the Greek saith, according to his impiety. So that the Judges might moderate [unspec] his blows, according to the nature of his trespass, and the man's ability to bear the stripes; but they might not exceed the number set here of God. *They may not add more than forty, though he be as strong and lusty as Sampson: but they may abate from him that is weak, &c. If they have judged him to have forty stripes, and after that they have begun to beat him, they see him to be weak, and say, he cannot bear more than these nine or twelve stripes which he hath received, then he is free. If they adjudged him to receive twelve, and after that he is beaten, they see him strong, and able to bear more, he is free notwithstanding, and may not be beaten with more than they adjudged him. Who so deserveth many beatings, for many transgressions that he hath done, or for one that deserveth many, if they adjudge him one measure (or judgment) he is beaten and discharged; if not, they beat him, and he healeth himself, and then they beat him again. Who so is beaten by the Magistrates for a sin which deserveth cutting off, and is beaten the second time for the same sin; as he that eateth fat (Levite. 7. 25.) and is beaten for it, and eateth fat the second time, and is beaten for it; if he eat it the third time, they beat him not, but put him into Little-ease, a narrow place as high as him-self, wherein he cannot lie down, and they give him the bread of distress, and water of affliction, till his bowels be shrunk, and he be sick: and afterward they feed him with barley till his belly burst. Maimonides in Sanhedrin, chap. 17. sect. 1, 2, 4. and chap. 18. sect. 4. by a number] that is, by a certain number, determined by the Judges.*

Vers. 3. *Forty stripes] this number, forty the Scripture useth sundry times in cases of humiliation, affliction, and punishment: as Moses twice humbled himself in fasting and prayer forty days and forty nights, Deut. 9. 9, 18. Elias fasted forty days, 1 King. 19. 8. and our Savior, Matth. 4. 2. Forty years Israel was afflicted in the wilderness for their sins, Numb. 14. 33, 34. and forty years Egypt was desolate for treacherous dealing with Israel, Ezek. 29. 11, 12, 13. Forty days every woman was in purification from her uncleanness, for a man-child that she bare, and twice forty days for a woman-child, Levite. 12. 4. 5. Forty days and forty nights it rained at Noes flood, Gen. 7. 12. Forty days did Ezekiel bear the iniquity of the house of Judah, Ezek. 4. 6. Jonah preached, yet forty days and Nimveh shall be over thrown▪ Ion. 3. 4. Forty years space the Canaanites had to repent, after Israel came out of Egypt, and wandered so many years in the wilderness, Numb. 14. 33. And thrice forty years the old world had Noah preaching unto them repentance, Gen. 6. 3. It was forty days ere Christ ascended into heaven, after his resurrection, Acts 1. 3,—9. And forty years space of repentance he gave unto the Jews, from the time that they killed him, before he destroyed their City and Temple, by the Romans. By the Hebrews this law is expounded thus, *How many stripes do they beat (an offender) with? with forty lacking one: as it is written (Deut. 25. 2, 3.) by number forty, that is, the number which is next to forty. Talmud. Bab. in Maccoth, chap. 3. This their understanding is very ancient, for so they practiced in the Apostles days; as Paul testifieth, Of the Jews five times received I forty (stripes) save one, 2 Cor. 11. 24. But their reason which they give is not solid: as when they say, If it had been written, FORTIE IN NVMBER, I would say it were full forty: but being written, in number forty, it meaneth the number which reckoneth forty next after it, that is, thirty nine. By this exposition they confound the verses, and take away the distinction. I think rather this custom was taken up, by reason of the manner of their beating forespoken**

of, which was with a scourge that had three cords, so that every stroke was counted for three stripes, and then they could not give even forty, but either thirty nine, or forty two, which was above the number set of God. And hereof they write thus: *When they judge (or condemn) a sinner to so many (stripes) as he can bear, they judge not but by strokes that are sit to be trebled, [that is, to give three stripes at one stroke by reason of the three cords.] If they judge that he can bear twenty, they do not say he shall be beaten with one and twenty, to the end that they may treble (the stripes) but they give him eighteen.* Maimonides in Sanhedrin, chap. 17. sect. 2. Thus he that was able to bear twenty stripes, had but eighteen; the Executioner smote him but six times, for if he had smitten hm the seventh, they were counted one and twenty stripes, which was above the number adjudged: so he that was adjudged to forty, was smitten thirteen times, which being counted one for three, make thirty nine. And so R. Bechaias writing hereof saith, *The strokes are trebled (that is, everyone is three) and three times thirteen are nine and thirty. he may smite]* in Greek, *they may scourge, (or, shall scourge,)* implying all the Judges with the Executioner: so after, *and they shall not add. not add]* not exceed the number set of God. The Hebrews say, *If he that is beaten die under the hand of the Executioner, he is free; but if he add one stripe more to the measure, and he die, then the Executioner is banished for it. If he die not, yet he transgresseth against this prohibition: and so for all other that smite their neighbors. For if when the law giveth leave to smite, the Scripture commandeth not to smite a man (more than the appointed measure) for his wickedness, much more any other man. Therefore who so smiteth his neighbor, though he smite a servant with a stroke, for which there is not due a farthing recompense, he is to be beaten: but if there be recompense to be made for it by money, no man payeth, and is beaten also.* Maim. in Sanhedrin, ch. 16. s. 12. *with many stripes]* or, with any moe stripes: Hebr. *with much smiting. thy brother be vile]* or, *be contemptible*▪ By this God teacheth to hate and despise the sin, not the sinner, who is by this chastisement to be amended: as the power which the Lord hath given, is *to edification, and not to destruction,* 2 Cor. 13. 10. This *vileness* or *ignominy* is opposed to *glory* or *honor,* Isaiah 16. 14. The Greek translatheth it, *Aschemonesei,* that is, *be ignominious, or behave himself unseemly:* which word Paul useth when he saith, *Love doth not behave it self unseemly, or is not ignominious, or contumelious,* 1 Cor. 13. 5. From this the Hebrews teach, that *whosoever hath sinned and is beaten, he returneth to his dignity, because it is said, Then thy brother be vile in thine eyes; after he is beaten, loe he is thy brother. And all that deserve cutting off, when they are beaten, are free from cutting off. The high Priest when he sinneth, is beaten by three, as all other of the people, and returneth to his highness (or dignity:) but the Chief of the Session, when he sinneth, they beat him, and he returneth not to his first estate; yea, he returneth not to be as one of the rest of the Synedrion, for they ascend in holiness, and descend not.* Maim. in Sanhedrin, ch. 17. s. 7, 8, 9.

Vers. 4. *the ox]* or the asse, or any other beast: the ox is named but for an instance. And if the beast may not be *mouseled,* that is, have his *mouth tied up* (as the Chaldee translatheth) but is to eat of that wherein he worketh, how much more men. Hereupon the Apostle saith, *Doth God take care for Oxen? or saith he it altogether for our sakes? For our sakes no doubt this is written, that he that ploweth should plow in hope; and he that thresheth in hope, should be partaker of his hope,* 1 Cor. 9. 9, 10. See also the notes on Deutero. 22. 10. *when he treadeth]* or, *in his treading or threshing:* which the Greek (followed also by the Apostle) translatheth, *treading* or *threshing.*

They used in Israel to thresh their corn, not only with flail as we do, but with the seet of beasts they trod it out, *Hos.* 10. 11. and sometime with *Cart-wheels*, as *Isaiah* 28. 27, 28. So they were wont in other nations, as the Romans did beat out their corn with staves, or tread it out with cattle. *Columel. de re rust. lib. 2. cap. 21.* Spiritually this signified the labor of the Ministers of the Word, preparing the bread of life for the soul, as the Apostle showeth, saying, *Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine: for the Scripture saith, Thou shalt not mousell the ox that treadeth out the corn,* *1 Tim.* 5. 17, 18. and to this the Proverb agreeth, *Where no oxen are, the crib is clean* (or empty) *Prov.* 14. 4. Touching this Law the Hebrews write thus; *A beast is to eat all the while that it worketh in things that grow out of the ground, whether they be yet upon the ground, or pulled up: he is also to eat of the burdens that are upon his back, &c. whosoever restraineth a beast from eating, in the time of his working, he is to be beaten,* *Deut.* 25. 4. *whether it be an ox, or other kind of beast, unclean or clean, and whether he tread out the corn, or do any other work in that which groweth out of the ground; and it is not said, the ox when he treadeth, but for an instance. And whether he mousell him at the time of his work, or before the time, and then doth work with him; yea, though he mousell him by voice, [that is, fraieth him by his voice from eating] he is to be beaten. If he hire a beast, and mousell him, and treadeth out corn with him, he is both beaten, and payeth to the owner thereof four kabs for a bullock, and three kabs for an asse. [A Kab was a measure that held as much as 24 eggs.] If an Israelite tread out corn with the bullock of an heathen, (and mousell it) he transgresseth against this Law, Thou shalt not mousell: but if an heathen tread with an Israelites bullock, he transgresseth not: [for what things soever the Law saith, it saith to them that are under the Law, *Rom.* 3. 19.] If he mousell him not, but put a prick in his mouth, that he cannot eat, or cause a lion to lie thereby [to fray him from eating] or layeth the (bullocks) calf without, [to keep her from eating,] or that the beast is athirst, and he giveth it no drink, or spread a skin upon the corn that he may not eat; all these and other the like are unlawful, though he is not beaten [for doing them] &c. Maimonides tom. 4. treat. of Hired things, chap. 13. sect. 1, 2, 3.*

Vers. 5. *If brethren dwell together]* This Law is first to be understood of natural and next brethren (the Hebrews restrain it to Israelites, and brethren by the fathers side only;) and secondly, if there be no brethren, the next kinsman (for all kinsmen are in the Scripture phrase *brethren*,) is to do the duty here required, as the example of Booz and Ruth showeth, *Ruth* 3. and 4. chap. And their dwelling together seemeth to denote their single state of life, whilst they abode in their fathers house; as there is an example of *Er*, *Onan*, and *Selah*, in Judah's family, where before Moses time this Law was practiced, *Gen.* 38. 7. &c. *One of them die]* *One* is often used for *the first*, as in *Gen.* 1. 5. and 8. 5. So some understand this Law to be for the first-borne of the brethren only: others take it generally for any one of them; and thus the Hebrews take it in the largest sense. *It is commanded by the Law, that a man should take the wife of his brother by the fathers side, whether of such as be married or betrothed, if he die without seed,* *Deut.* 25. 5. *Brethren by the mothers side (only) are not counted for brethren, in the case of inheritance, or of taking the brothers wife, and putting off (the shoe) but are as if they mere none: for there is no brotherhood but by the fathers side. Strangers that are become Proselytes, and servants which have their freedom, have no brotherhood at all, but are as strangers one to another, &c.* Maimonides tom. 2. in Iibbum (or treat. of taking the Brothers wise) chap. 1. sect. 1. 7, 8. So in



the Gospel this case is propounded to our Savior in general terms, *Moses said, if any (man) die, Matt. 22. 24. or if any (man's) brother die, Mark. 12. 19. Luk. 20. 28.* that it seemeth even then, this law was not thought to intend the first-borne only. *have no son]* Hebr. *no son to him*, that is, *no child*: for *son*, the Greek translatheth *seed*, which comprehendeth *son* or *daughter*: so in the Gospel it is translated, *having no children*, *Matt. 22. 24. or, he die childless, Luk. 20. 28.* and in *Matt. 22. 25.* it is said, *having no seed*. Thus the Hebrews expound it, *That which is said in the Law, AND HAVE NO SON; whether it be son or daughter, or seed of son, or seed of daughter, &c. if he have seed by that wife, or by another, he freeth his wife from unloosing the shoe, or marrying his brother: yea, though he have a seed which is a bastard, &c. But if he have a son by a bondwoman, or by an alien, he freeth not his wife: for the seed that cometh of a bondwoman are servants, Exod. 21. 4. and they which come of Infidels, are Infidels, and are as none; for of the heathen he saith, HE WILL TVRNE AWAY THY SON FROM AFTER ME, Deut. 7. 4. he turneth him away from being counted of the Church. And though his son by the bondwoman be made free, or his son by the alien be become a Proselyte; yet are they as other strangers, and freed (servants) and do not discharge his wife, &c. Whoso dieth, and leaveth his wife with child, if she have an untimely birth after his death, she is to marry her husbands brother: but if she bring it forth, and the child cometh out alive into the air of the world, although it die in the hour that it is borne, loe his mother is discharged from pulling off the shoe, or marrying her husbands brother. Maim. in Iibbum, chap. 1. sect. 3, 4, 5. a stranger]* that is, of another family in Israel, as the Greek translatheth it, *a man not near*, that is, not near of kin. The Hebrews say, *If she be married to another, & he lie with her before she be married to her husbands brother, or have pulled off his shoe, he and she are to be beaten, and she is to go out by (bill of divorce.) Maim. in Iibbum c. 2 s. 18. her husbands brother]* or next nearest kinsman, as in Ruths case, *Ruth 3.* Here they say, *Who so dieth and leaveth many brethren, it is commanded that the eldest marry his brothers wife, or pull off his shoe. If the eldest will not, they turn to all the other brethrē: if they will not, they turn again to the eldest and say, Upon thee the commandment (lieth) either to pull off (the shoe) or to marry thy brothers wife: and they cannot compel the husbands brother to marry her, but they may compel him to pull off (the shoe.) If the eldest brother be gone into another country, his younger brother may not say, the commandment lieth upon my elder brother, wait for him till he come: but they say to this, that he now marry, or pull off (the shoe.) Maimonides in Iibbum, chap. 2. sect. 6,—9. go in unto her]* into the chamber, as *Judge. 15. 1.* that is, take her to wife. The Hebrews think this might not be done *till they had waited 90 days* after her husbands death, which was to see whether she were with child or not: and such was the custom for all other women that were widows; they married not till after three months. *Maim. in Iibbum, chap. 1. sect. 19.* This seemeth necessary in this case, for if she were with child, & brought it forth alive, it was not lawful for her brother in law to have her, *Levite. 18. 16.*

*Vers. 6. stand up in the name of his brother]* that is, be counted and called the seed of the dead man, not of the living: and for this cause Onan sinned in not performing this duty, because *he know that the seed should not be his, Gen. 38. 9.* Thus Obed, whom Boaz begat of Ruth, is said to be the *son of Naomi, Ruth 4. 17.* And as he did this for his dead brother, so by the Hebrews, *Who so married his brothers wife, he was the heir of all his brothers goods. Maimonides tom. 4. treat. of Inheritances, chap. 3. sect. 7. his name be not blotted but]* or, *not wiped out*; for that was an heavy judgment in Israel, *Deut. 9. 14. and 29. 20. Psal. 109. 13.* Therefore to comfort the

godly Eunuchs, the Lord promiseth to give them *a name better than of sons and of daughters*, *Isaiah* 56. 5. And this showeth the reason of this Law, that God would have brethren show mercy one to another, both *to the living, and to the dead*, as *Ruth* 2. 20. that widows should not be left comfortless, and that families should not be cut off from their inheritances in Canaan, (which were figures of a better and heavenly heritage, as is shown on *Gen.* 12. 5.) but that *the name of the dead* might be raised up upon their *inheritances*, *Ruth* 4. 5, 10. And as Christ himself came according to the flesh, after this manner of kindness shown by Booz his grandfather; so unto him, and his Church, may the truth of this shadow and legal ordinance be applied. For the Church of Israel was his wife, *Hos.* 2. who bare him no children by the Law, *Rom.* 7. and 10. and 11. But the Apostles (his brethren, *John* 20. 17.) by the immortal seed of the Gospel, begat children unto him, both of the Jews and Gentiles, *1 Cor.* 4. 15. *Gal.* 4. 19. *1 Pet.* 1. 23. not that they should be called by any man's name, *1 Cor.* 1. 12, 13. but to carry the name of Christ, whose name shall be forever, and continued as long as the Sun; in whom all nations shall bless themselves: and blessed be the name of his glory forever, *Psal.* 72. 17, 19.

Vers. 7. *like not] or be not willing, have no delight or pleasure:* so in verse. 8. Though God would have brethren perform the soresaid duty, yet if their affections were contrary, he forced them not hereunto, lest worse evils should grow in families, through want of love, which is the bond of perfectness. But what if the woman her self were not willing? For this God giveth no express Law; but by the Hebrews opinion, if she were fit to marry him, and would not, she was judged as *a woman rebellious against her husband*, and was put away *without a dowry*, which all other widows had. *If her husbands brethren were many, and the eldest required her, and she were not willing thereto, but would have another brother, they hearkened not unto her, for the commandment is, that the eldest should have his brothers wife.* Maimonides in *Iibbum*, chap. 2. sect. 10, 11. *to the gate]* where the Judges used to sit: so the Chaldee explaineth it, *to the gate of the Judgment hall (or Court,) before the Elders:* See *Ruth* 4. 1, 2, &c.

Vers. 8. *and speak unto him]* *The brothers wife goeth after her husbands brother, in the place where he is, and cometh to the Judges: and they call him, and give him counsel, such as is meet for him and her. If it be good to marry, they counsel him to marry her: and if it be good to put off the shoe, as if she be very young, and he an old man, or she an old woman, and he a young man, they counsel him to put off (the shoe.) And it is needful that the Judges appoint a certain place to sit in, and afterward she pulleth off his shoe there before them; &c.* Maimonides in *Iibbum*, ch. 4. sect. 1, 2.

Vers. 9. *pull off his shoe]* It is said in *Ruth* 4. 7. that *this was the manner in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things; a man pulled off his shoe, and gave it to his neighbor, and this was a testimony in Israel.* So in this case it was a sign, that the brother gave over his right in the woman, and resigned her to any other. Sometime it is a sign of ignominy, *Isaiah* 20. 2, 4. that also is implied here, as the words following manifest. The manner of performing this rite is said to be thus; *They brought him a shoe of lether, which had an heel, &c. and he put it on his right foot, and tied the latchet thereof upon his foot, and stood he and she in the Synedrion (or Court.) And he setting his foot upon the ground, and she sitting down stretched out her hand in the Court, and loosed the latchet of his shoe, and pulled the shoe off his foot, and cast it on the ground. After this she stood up, and spitted on the ground before his face, with*

spittle that might be seen of the Judges; and it was necessary that the Judges should see the spittle that came out of her mouth. And afterwards she said, THVS SHALL IT BE DONE TO THE MAN WHICH WILL NOT BVILD VP HIS BROTHERS HOUSE; AND HIS NAME SHALL BE CALLED IN ISRAEL, THE HOUSE OF HIM THAT HATH HIS SHOOE PVLLLED OFF; all in the holy tongue. And all that sate there, answered after her, HE THAT HATH HIS SHOOE PVLLLED OFF, three times. Maimonides in Iibbum, chap. 4. sect. 6, 7, 8. Spiritually this signified, that such as would not beget children unto Christ, it should be declared of them, that their feet are not shod with the preparation (or stability) of the Gospel of peace, mentioned in Ephes. 6. 15. spit in his face] or in his sight, as this phrase is interpreted, Deut. 4. 37. or before him, as Deut. 11. 25. The Hebrews expound it of spitting on the ground before him, as is before noted. And this spitting was a sign of shame and ignominy, as Num. 12. 14. Isaiah 50. 6. build up his brothers house] that is, beget seed for his brother: as Rachel and Leah are said to build the house of Israel, by bearing children, Ruth 4. 11. See the Annotations on Gen. 16. 2. the house of him] So there was a note of infamy not upon himself only, but his house, his posterity after him: whereby God shown how much he disliked this his unkindness. And concerning that nearest kinsman, which refused to marry Ruth, left he should mar his own inheritance, Ruth 4. 6. we may observe how neither he nor his hath any name or memorial in the book of God, though there seemed to be just occasion to have named him, Ruth 4. 1. &c. whereas Boaz who did the duty, hath not only his genealogy rehearsed, Ruth 4. 18,—22. but is in the roll of the kindred of our Lord Jesus Christ, who came of him according to the flesh, Matth. 1. 1,—5. After all these rites were performed, the Hebrews do record, that the Judges gave unto the woman a Bill subscribed with their names, wherein they testified to all men, that such a man and such a woman had on such a day and year appeared before them, and done all the things fore-mentioned, according to the Law of Moses and Israel: which bill was a testimonial of her full discharge from this man, after which she was free to be married to any other. Maimonides in libbum, ch. 4. sect. 29, 30.

Vers. 11. When men strive] or fight, as it were flying one upon another. and his brother] that is, his neighbor; brother is taken here in a large sense, as in Exod. 2. 11. and in many other places. to deliver her husband] This though it was lawful for her to do, and a fruit of her love; yet God forbiddeth it to be done by any unlawful or immodest manner: for we may not do evil that good may come, Rom. 3. 8. putteth forth her hand] This noteth a purposed act: for if she had done this unawares, the penalty following was not to be inflicted upon her. So the Hebrews conclude in the general for all men, He that bringeth shame (on his neighbor) is not guilty (of punishment) for the shame, unless he do it purposely, as it is written, AND SHE PVTTEETH FORTH HER HAND: but he that doth shame to his neighbor without intent, is free. Maimonides tom. 4. in Chobel (or treat. of him that doth hurt and damage) chap. 1. sect. 10. by his secrets] or privities; which in the Hebrew have their name of Shame, the shameful parts. From hence the Jews have a general law, that men are to make satisfaction for all manner shame that they bring upon their neighbor, as is noted on Exod. 21. 19. Their saying is, He that hurteth his neighbor, is bound to make him satisfaction for five things, viz. the damage, and the pain, and his healing, and his resting, and the shame; and these five things are recompensed out of the best of his goods, &c. He is bound to pay for the shame by it self, Deut. 25. 11, 12. under which law is generally comprehended he that bringeth shame (upon his neighbor.) Maimonides in Chobel, ch. 1. sect. 1. 8.

Vers. 12. *cut off her hand]* the instrument wherewith she sinned: by it teaching to cut off and abstain from such actions. And this severe punishment God appointeth for her immodest carriage.

Vers. 13. *a stone and a stone]* that is, as the Greek and Chaldee translate, *a weight and a weight;* meaning divers weights, wherewith to deceive in buying and selling, called *the bag of deceitful weights, Mich. 6. 11.* In Israel they used to have their weights of stone, or the like: see the Annotations on *Lev. 19. 36.* So *an heart and an heart,* meaneth a double deceitful heart, *1 Chron. 12. 33.* This Law forbiddeth not only all unrighteousness in buying, selling, and exchanging; but all injustice in judgment, *Matth. 7. 1, 2.* as God blaming the Judges, saith, *You weigh the violent wrong of your hands in the earth, Psal. 58. 3.* The like evil is to be avoided in handling the word of God, that it be not *deceitfully, 2 Cor. 4. 2.* So for measuring the ordinances of God in his Church, by the *Reed and Line* which he hath given therefore, *Ezek. 40. 3, 5. & 43. 10. Re. 11. 1.* called a *golden Reed, Re. 21. 15.*

Vers. 14. *in thine house]* Though a man do not weight or measure with such, yet it is unlawful to have a *light weight, or scant measure in his house or shop,* (as the Hebrews teach from this place,) *for another may come, who knoweth not that it lacketh weight, and may weight with it.* Maimonides treat. of Theft, *chap. 7. sect. 3. Ephah]* or *Bushel:* in Greek and Chaldee, *a measure and a measure,* that is, a double measure. The *Ephah* is named instead of all other: what it was, see on *Lev. 19. 36.* and *Exod. 16. 36.* So in *Prov. 20. 10.* *A stone and a stone, an Ephah and an Ephah, are an abomination to Jehovah, even both of them.* See also *Prov. 11. 1.* and *20. 23.*

Vers. 15. *A perfect stone]* in Greek, *A true weight:* so after, *a true measure.* Hence Solomon saith, *A perfect stone is the Lord's. delight, Prov. 11. 1.* and *a just]* Hebr. *and* (a stone of) *justice:* so an *Ephah of justice,* that is, most just and exact: contrary to them that made *the Ephah small, and the shekel great, Amos 8. 5.* So in *Ezek. 45. 10.* it is said, *Balances of justice, and an Ephah of justice, and a Bath of justice, shall ye have.* God here commandeth justice and equity in all things, corporal and spiritual, as our Savior teacheth us saying, *Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, &c. Luke 6. 37, 38.* And Job applying this to his state of life, saith, *Let him weigh me in balances of justice, that God may know mine integrity, Job 31. 6.* And every man is willed to ponder (or weigh) *the path of his feet, Prov. 4. 26.* that is, (as the Apostle expoundeth it) to *make strait paths* for his feet, *Heb. 12. 13. may be lengthened]* or, *prolonged;* or, *that they may lengthen thy days;* of which phrase see *Exod. 20. 12.* As *a just weight and balance* are *the Lord's, Prov. 16. 11.* and *his delight, Prov. 11. 1.* so he rewardeth with blessing and long life, the keeping of this law, than which there is none more necessary in human society.

Vers. 16. *an abomination]* that is, *most abominable;* yea, not only the person that doth these, but even the weights and measures themselves are said to be an abomination, *Prov. 11. 1.* and *20. 23.* and the rather for that this injury is done under a show of justice, and done especially to the poorer sort, which buy by retale, whose wrong God especially regardeth. *unrighteousness]* or *injurious evil:* which general word is here added, to imply all other wrongs and deceits, which abound among men, whereby they oppress and defraud one another: but

*the Lord is the avenger of all such, 1 Thess. 4. 6. and he hath sworn by the excellency of Jacob, Surely I will never forget any of their works, Amos 8. 5, 7.*

Vers. 17. *Remember]* Hebr. *To remember*, of which phrase see the notes on *Exod. 13. 3. Amalek]* that is, *the Amalekites*, which were the children of Esau, Jacob's brother: of whose wickedness see *Exod. 17. 8. &c.*

Vers. 18. *he met thee]* by way of enmity, not of amity; therefore the Greek translath, *he resisted thee*; when it had been his duty to have met them with bread and water, for their refreshing, *Deut. 23. 4.* In *1 Sam. 15. 2.* it is said, *he laid (wait) for Israel in the way. smote the hindmost]* Hebr. *out off the tail*; a stratageme of war, lawful against God's enemies, as *Ios. 10. 19*: but wicked against his people. The Greek translath, *Cut off thy hindmost troop*: in Chaldee, *he killed. feeble]* in Greek, *wearied*, in Chaldee, *lingering*: which fact was cruelty in Amalek; for the faint and feeble ought to be comforted and refreshed, *Matth. 11. 28. 1 Thess. 5. 14.* and such were gathered in therereward, as Israel marched, *Numb. 10. 25.* Though this might be a just correction from God, of such as fainted in their travels, wherein they should have been encouraged. See the notes on *Exod. 17. 8. feared not God]* the Chaldee saith, *he feared not the glory of the Lord*: for his glory conducted them in a pillar of cloud and fire, *Exod. 13. 21.* and God by signs and wonders, great plagues and terribleness, had brought Israel out of Egypt, which made all people's afraid, *Exod. 15. 14. &c.* yet Amalek feared not. As *by the fear of the Lord, men depart from evil Prov. 16. 6.* so the want of his fear is the cause why men rush into all evil, *Psalms 36. 1, 2, &c.*

Vers. 19. *given rest unto thee from all]* under which is implied, *a subduing of all* the enemies; for so these phrases do explain one another, *2 Sam. 7, 11.* with *1 Chron. 17. 10.* And here God deferreth vengeance till after many years: so showing for bearance towards the wicked, which should lead them to repentance, *Rom. 2. 4.* and compassion towards his people, whom he would not exercise with all wars at once, lest they should be discomfited. See *Exod. 13. 17. blot out]* or, *ipe out* the remembrance, that there should no name or memorial of them remain: a sign of great, wrath, as *Deut. 9. 14. and 29. 20.* This judgment God executed by Saul the first King of Israel, whom he sent to destroy utterly these Amalekites, *both man and woman, infant and suckling; <...> xe and sheep, camell and asse, 1 Sam. 15. 2, <◇>* But he failed in the performance of it: therefore God stirred up the Simconites (in King Ezeki <...> days) *and they smote the rest of the Amalekites, that were escaped, 1 Chron. 4. 42. 43.* yet Haman of Agag the Amalekite remained, who plotted the death of all the Jews: but he and his ten sons were killed; and Amaleks memory is perished, *Hest. 3. &c.* And under this, the like judgment on Antichrist was figured: see the Annotations on *Exod. 17. shall• not forget]* that is, *Take heed thou forget it not*: by *forgetting* he implieth also neglect of performing this judgment. Therefore Saul who performed it not thoroughly, but spared the King, and the best of the cattle, (though for sacrifice unto the Lord) was rejected of God, as having sinned greatly, *1 Sam. 15. 9. 21. 23.* and for it he was slain, *1 Chron. 10. 13.* and *an Amalekite*, had an hand in his death, *2 Sam. 1, 8, 9, 10.*

**CHAP. XXVI.**

1 The profession of him that offereth the basket of First-fruits. 12 The confession of him that hath given his third years Tithes. 16 The covenant between God and the people.

〈 in non-Latin alphabet 〉

AND it shall be when thou art come into the land which Jehovah thy God giveth unto thee, for an inheritance, and thou possessest it, and dwellest therein; That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land, which Jehovah thy God giveth unto thee, and shalt put *it* in a basket, and shalt go unto the place which Jehovah thy God shall choose to cause his name to dwell there. And thou shalt come unto the Priest, which shall be in those days, and shalt say unto him, I profess *this* day unto Jehovah thy God, that I am come into the land which Jehovah sware unto our Fathers for to give unto us. And the Priest shall take the basket out of thine hand, and shall set it down before the Altar of Jehovah thy God. And thou shalt answer and say before Jehovah thy God, A Syrian (ready to perish) was my Father, and he went down into Egypt, & sojourned there with a few men, and became there a nation great, mighty & many. And the Egyptians evil entreated us, and afflicted us, & laid upon us hard servitude. And we cried out unto Jehovah the God of our Fathers, and Jehovah heard our voice, and saw our affliction, and our labor, and our oppression. And Jehovah brought us forth out of Egypt, with a strong hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders. And he hath brought us into this place, and hath given unto us this land, a land flowing with milk and honey. And now, behold, I have brought the first fruit of the land, which thou, Jehovah, hast given unto me; and thou shalt set it down before Jehovah thy God, and shalt bow down thyself before Jehovah thy God. And thou shalt rejoice in all the good which Jehovah thy God hath given unto thee, and unto thine house; thou, and the Levite, and the stranger that is in the midst of thee.

When thou hast made an end of tithing all the tithe of thy revenue, in the third year, the year of tithe, and hast given *it* unto the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within thy gates, and be filled. Then thou shalt say before Jehovah thy God, I have put away the holy thing out of *mine* house, and also have given it unto the Levite, and to the stranger, to the fatherless, and to the widow, according to all thy commandment, which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten. I have not eaten thereof in my mourning, neither have I put away *ought* thereof for the unclean, neither have I given *ought* thereof for the dead: I have hearkened to the voice of Jehovah my God; I have done according to all that thou hast commanded me.

Look down from the habitation of thine holiness from the heavens, & bless thy people Israel, and the land which thou hast given unto us, as thou swarest unto our fathers, a land that floweth with milk and honey.

This day Jehovah thy God hath commanded thee to do these Statutes, and Judgments, and thou shalt keep and do them, with all thine heart, and with all thy soul. Thou hast avouched Jehovah *this* day to be unto thee for a God, and to walk in his ways, and to keep his Statutes,

& his Commandments, and his Judgments, and to hearken unto his voice. And Jehovah hath avouched thee *this* day to be unto him for a people of peculiar treasure, as he hath spoken unto thee, and to keep all his Commandments. And to give thee to be high, above all nations which he hath made in praise, and in name, and in beautiful glory; and that thou mayest be an holy people unto Jehovah thy God, as he hath spoken.

### Annotations.

〈 in non-Latin alphabet 〉 Here beginneth the fiftieth Lecture of the Law: see *Gen.* 6. 9.

*When thou art come] or, When thou shalt become. possessest it] He showeth that they were not bound to (bring) the first fruits, till the land were subdued, and parted among them, saith Sol. Rashi on this place.*

Vers. 2. *of the first] or, of the beginning;* which the Greek translatheth, *of the first fruit of the fruits of thy land;* meaning, of those which were first ripe, then they were to honor God with in the first place, and to show their thankfulness for his blessings, that so they might be sanctified, and increased unto them, *Pro.* 3. 9. 10. These first-fruits were to be separated before all other, as is noted on *Numb.* 18. 13. And Sol. Rashi scanneth the words thus; *Of the first, and not all the first: for all fruits were not bound to give the first-fruits, but the seven sorts only, for which the land of Israel is commended (in Deut. 8. 8.) the like is said by others of them; They bring no first-fruits save of the seven kinds spoken of in commendation of the land, (Deut. 8.) and they are wheat, and barley, and grapes, and figs, and pomgranats, and olives, and dates: and if one bring any besides these seven sorts, they are not sanctified. They bring not of the Dates that grow on Mountains, nor of the fruits that grow in Valleys, nor of Olives which are not of the choicest; but of the dates that grow in valleys, and of the fruits that grow on mountains, because they are of the choicest (or best.) They bring no first-fruits of liquors, save of olives and of grapes only; for it is said, OF THE FRUIT OF THE LAND, and not of the liquor: and if one bring of the liquors, they receive them not of him. They that dwell near to Jerusalem bring figs and grapes that are moist, and they that dwell far off bring them dried. Maimonides tom. 3. in Bicurim, chap. 2. sect. 2, 3, 4. The first-fruits have no measure set by the Law, but by the words of our wisemen, he must separate one of sixty. And he that will make all his field first-fruits, may so do. If he have separated his first-fruits, and returneth, and addeth more unto them, that which he addeth is as the first-fruits. Ibidem sect. 17, 18. giveth] or, is giving unto thee; the Greek addeth, by lot, or for inheritance: this was the land of Canaan, the seat of God's Church, and figure of a better inheritance by Christ: the first-fruits whereof (which are the graces, or the first-fruits of the Spirit, *Rom.* 8. 23.) are to be brought unto the Lord, that they may be accepted in Christ. Yea, we ourselves, whom he hath begotten with the word of Truth, that we should be a kind of first-fruits of his creatures, (*I am.* 1. 18.) are to present our bodies unto him, and our reasonable service, *Rom.* 12. 1. The Hebrews say, *If one bring first-fruits from without the land, they are no first-fruits. Maimonides in Bicurim, chap. 2. sect. 1. in a basket] so the Greek and Chaldee translate the word Tene, used only here, and in Deut. 28. 5. 17. The Hebrews understand it generally of any vessel, and hold it necessary (from this place,) that the first-fruits be brought in a vessel; also they teach that every sort of fruit should be brought in a vessel by it self: but if he brought them in one vessel, it would serve. And they might not bring them mixed all together, but the Barley underneath, and the Wheat above it, and the Olives above that, and**

*the Dates above them, and the Pomgranats above them, and the Figs uppermost in the vessel. And there should be something put between every several kind, as clothes, or rushes, or leaves, or the like; and they laid about the figs clusters of grapes outward. If he brought them in a vessel of metal, the Priest took the first-fruits, and restored the vessel to the owner: but if he brought them in a vessel of Osiers, or of Rushes, or the like, then both the first-fruits and baskets were the Priests. Maimonides tom. 3. in Biccurim, (or treat. of First-fruits, chap. 3. sect. 7, 8. and shalt go] namely, at the feast of Harvest, or Pentecost, which was seven weeks after the Passover, as may be gathered by Exod. 34. 22. and Deut. 16. 9, 10. then the people went up together, and carried of their first-fruits with them. The Hebrews say, They brought no first-fruits before the Pentecost, as it is written, And the feast of harvest of the first-fruits of thy labors, (Exod. 23. 16.) and if any brought them (before,) they received them not of him, but he left them there until the solemn feast came. Maimonides in Biccurim, c. 2. s. 6. his name to dwell] the Chaldee saith, his divine presence to dwell; the Greek, his name to be called upon there: meaning the Tabernacle or Temple, called elsewhere the house of Jehovah, Exod. 23. 19. This in ages following, was at Shilo, and then at Jerusalem, whither the people used to repair with great solemnity; and at the performance of this service, they are said to do thus: When they carried up the first-fruits, all the cities that were in a Station (or County) gathered together to the (chief) city of the Station, to the end they might not go up alone; for it is said, In the multitude of people is the Kings honor, (Prov. 14. 28.) And they came and lodged all night in the streets of the city, and went not into the houses for fear of pollution. And in the morning the governor said, Arise, and let us go up to Zion the city of the LORD our God. And before them went a Bull which had his horns covered with gold, and an Olive garland on his head, to signify the first-fruits of the seven kinds (of fruits.) And a Pipe struck up before them, until they came near to Jerusalem; and all the way as they went, they sang, I rejoiced in them that said unto me; We will go into the house of the LORD, &c. (Psal. 122.) When they were come nigh to Jerusalem, they s 〈...〉 messengers before them, to signify it to the men of Jerusalem, &c. Then the Captains and Governors went out of Jerusalem to meet them: if many men came, there went out many; and if but few, few. And when they all were come within Jerusalem gates, they began to sing, Our feet have been standing in thy gates, O Jerusalem, (Psal. 122.) All the chief Artificers that were in Jerusalem stood before them, and saluted them, Welcome brethren the men of such a place. And they went in the midst of Jerusalem, & the Pipe striking up before them, till they came near to the mount of the house (of God:) when they were come thither, they took every man his basket on his shoulder, and said, Hallelujah, Praise God in his sanctuary, &c. (Psal. 150.) and they went thus and sung till they came to the Court-yard; when they were come thither, the Levites sang (the 30, Psalm) I will exalt thee, O LORD, for thou hast drawn up me, &c. Talmud Bab. in Biccurim, chap. 3. sect. 2, 3, 4. and Maimonides in Biccurim, chap. 4. sect. 16. Unto this, and other like manner of solemn assembling, the Prophet hath reference, when he saith, Ye shall have a song as in the night when an holy solemnity is kept; and gladness of heart, as when one goeth with a Pipe, to come into the mountain of Jehovah, to the Rock of Israel, Isaiah 30. 29.*

Vers. 3. unto the Priest] God's public minister, and the figure of Christ, of whom it is written, By him let us offer the sacrifice of praise to God continually, that is, the fruits of the lips, confessing to his name, Heb. 13. 15. which shall be] that is, which shall minister in his course in those days; for the Priests ministered by turns: see 1 Chr. 24. I profess] or, I declare, I show openly, before the



Lord. And because of this presenting themselves and their first-fruits to him, the Hebrews say, that when they brought their first-fruits, they brought in their hand Turtle doves and young Pigeons; some they hang upon the baskets, and they were for burnt-offerings, and some in their hand, which they gave unto the Priests. Maimonides in Bicurim, chap. 3. sect. 9.

Vers. 4. *before the Altar*] that there it might be sanctified by Christ, figured by the Altar, Mat. 23. 19. He. 13. 10, &c. and so made acceptable to God.

Vers. 5. *shalt answer*] that is, *shalt speak*, or *pronounce*: These words were to be spoken by every man that brought the first-fruits, except he were not a man, or not the owner of the land, or the like: for such exceptions they do put. *He that brought the first-fruits, might if he would give them to his servant, or to his neighbor, all the way, till he came at the mount of the house (of God.) When he came to the mount of the house, he himself was to take the basket on his own shoulder, yea, though he were the King, the greatest in Israel: and when he came at the Court-yard he professed, while the basket was upō his shoulder, I PROFESSE THIS DAY VNTO THE LORD THY GOD, &c. Then he let down the basket from his shoulder, & the Priest put his hand under it, and waved it, and he said, A SYRIAN READY TO PERISH was MY FATHER, &c. and he left it by the Altars side, at the south-west borne (of the Altar) on the south side of the horn, and bowed himself down, and went out. But the confession is not alike for all: some are bound to bring first-fruits, & yet make no confession over them; as the woman, and he that is of neither sex, and he that is of both sexes, male and female; because they cannot say, WHICH THE LORD HATH GIVEN VNTO ME. Likewise Tutors (or Guardians,) and Servants & Messengers; for they cannot say, which the Lord hath given unto me. The Proselyte bringeth and professeth, as it is said to Abraham, A father of a multitude of nations have I given thee to be, (Gen. 17. 5.) Behold, he is the father of all the whole world, which are gathered under the wings of the divine Majesty. And to Abraham was the oath at first, that his sons should inherit the land. Likewise the Priests and Levites do bring (first-fruits) and profess, because they have cities and suburbs. He that separateth his first-fruits, and selleth his field, bringeth them, but professeth not; for he cannot say, WHICH THE LORD HATH GIVEN ME, because the land is not his. And he that bought it, is not bound to separate other first-fruits of that sort, because he that sold it hath separated them already; and if he do separate any, he may bring them, but not make profession; but of another sort he may separate, bring, and profess. He that separateth first-fruits, and they are lost before they come at the mount of (God's) house, & he separate other for thē, he bringeth the second, but professeth not, because he cannot say, THE FIRST OF THE FRUIT OF THE LAND, (Deut. 26. 10.) for they are not the first, &c. He that bringeth first-fruits of one kind, and maketh profession, and cometh again & bringeth first-fruits of another kind, he maketh no profession over them; for it is said, I PROFESSE THIS DAY; one time in the year doth he make profession, and not twice. He that bringeth first-fruits after the feast, until the dedication, although he separated them before the feast, bringeth them, but maketh no profession, because it is said (in verse. 11.) AND THOU SHALT REIOYCE IN ALL THE GOOD: so there is no professing, but at the time of rejoicing, from the (beginning of the) feast of Weekes, until the end of the feast. Maimonides in Bicurim, ch. 3. sect. 12. &c. and ch. 4. sect. 1. &c. In that which is said of the Proselyte (or Stranger) Maimonides differeth from his fellows; for in Talmud Bad. in Bicurim, ch. 1. sect. 4. it is said, The Proselyte bringeth, but professeth not, because he cannot say, which thou hast sworn to our fathers to give unto us; but if his mother were an Israelitess, he bringeth and professeth. But the former well agreeth with the mystery of the Gospel; for as it is*

prophesied in Ezek. 47. 22. *Ye shall divide (the Land) by lot, for an inheritance to you, and to the strangers that sojourn among you, which shall be get children among you, and they shall be unto you as borne in the country, &c.* So when Christ came, Zacchaeus the chief Publican became *the son of Abraham*, Luk. 19. 9. and in Christ *there is neither Jew nor Greek, but all are one in him, and Abraham's seed and heirs according to the promise*, Gal. 3. 28, 29. And in him is this service in the mystery of it fulfilled, when we at our Pentecost, that is, when we receive the first-fruits of God's Spirit, (Act. 2. Rom. 8. 23.) do honor him with our persons, our substance, and with the first-fruits of all our increase, Prov. 3. 9. offering the sacrifice of praise unto God continually, the fruit of our lips, confessing to his name, Heb. 13. 15. For as the first of all fruits were holy, so the Church is holy unto the Lord, of all people's in the earth, Rev. 14. 4. *I am*. 1. 18. as it is written, *Israel is holiness unto Jehovah, the first-fruits of his revenue*, Ier. 2. 3. And as these first-fruits were brought into the Sanctuary in a basket, so the good Israelites whom God would accept for his, are likened to *a basket of good figs set before the Temple of the Lord, even like the figs that are first ripe, and them God promiseth to acknowledge, and to set his eyes upon them for good, and that they shall be his people, and he will be their God, &c.* Ier. 24. 1, 2, 5, 6, 7. *A Syrian ready to perish*] Hebr. *An Aramite perishing, or, of perdition*, that is, ready to perish through poverty, affliction, and misery. As in Prov. 31. 6, 7. *Give strong drink unto him that is ready to perish, &c. Let him drink and forget his poverty, and remember his misery no more.* An Aramite is after the Greek called a Syrian, as is noted on Gen. 10. 22. & this Syrian here spoken of was Jacob, who dwelt in Syria with *Laban the Syrian*, twenty years in hard service, Gen. 28. 5. and 31. 38, 40, 41, 42. Hos. 12. 12. and therefore though he was naturally an Hebrew, yet for his misery is called a Syrian; as contrariwise *Iether*, who by nature was an *Ismaelite*, 1 Chron. 2. 17. is for his faith and state of grace called an *Israelite*, 2 Sam. 17. 25. And thus God said to the Jews that dwelt in Canaan, *thy nativity is of the land o' Canaan; thy father was an Amorite, and thy mother a Chethite*, Ezek. 16. 3. Others understand it here of Laban, translating, *A Syrian was destroying my father, (or, working his perdition;)* and to this the Chaldee agreeth, saying, *Laban the Syrian sought to destroy (or undo) my father: and the vulgar Latin, A Syrian persecuted my father.* The Greek differeth from both, translating, *My father left Syria.* By this speech they were taught to acknowledge their first estate and original to have been most miserable; and so we ought all to confess, Ephes. 2. 2, 3. *a few men*] in Chaldee, *a small people: they went down but with seventy souls*, Gen. 46. 27.

Vers. 6. *evil entreated*] *did evil, or vexed*: and this is a commemoration of their second main affliction, whereof see Exod. 1. &c. and it was a figure of our bondage under sin and Satan, which we being delivered from, are to mention with thankfulness, Rom. 6. 17, 18. Tit. 3. 3. *hard servitude*] in Greek, *hardworkes*: they made them serve *with rigor*, that their lives were bitter unto them, Exod. 1. 14. God would not have us forget our former miseries, though we be come out of them: he sundry times commandeth this; *Thou shalt remember that thou wast a servant in Egypt*, Deut. 16. 12. *Remember that ye having been in times passed heathens, &c. were without Christ, being aliens from the Common-wealth of Israel, &c.* Ephes. 2. 11, 12.

Vers. 7. *we cried out*] in Chaldee, *we prayed*: see Exod. 2. 23, 24, 25. *heard our voice*] in Chaldee, *accepted our prayer. saw*] in Chaldee, *it was revealed (or manifest) before him*: see Exod. 3. 7. *our labor*] or, *our molestation*.

Vers. 8. *out stretched*] in Greek and Chaldee, *an high arm*: see *Exod. 7. &c. terribleness*] or *terror*: this the Greek and Chaldee translate *visions*; and so in *Deut. 4. 34.*

Vers. 9. *milk and honey*] under which two, all other earthly blessings and heavenly also, in figure, are implied: and hereby they acknowledge the truth of God's promises made unto their fathers; whereof see the notes on *Exod. 3. 8.* So after in *verse. 15.*

Vers. 10. *the first-fruit*] in Greek, *the first-fruits of the fruits.* As we ourselves are the Lord's first-fruits, *Rev. 14. 4.* and have received the first-fruits of his Spirit, *Rom. 8. 23.* so we then do give the first-fruits unto him, when in Christ (the true Sanctuary) we acknowledge, that we and ours are his, and have this grace not of ourselves, or for our own merits, but of his goodness and liberality, *2 Cor. 3. 5. Ephes. 2. 8, 9, 10. Tit. 3. 3, 4, 5, 6. set it down*] or, *leave it for the Priests, which did after eat it. The first-fruits were given to the men of the charge* [the Priests that ministered] *and they divided them among them, as the [other] holy things of the Sanctuary.* Maimonides in *Bccurim, ch. 3. sect. 1.* It figured, that we should consecrate ourselves and ours forever unto the Lord, *Rom. 12. 1. and 6. 19. 22.*

Vers. 11. *shalt rejoice*] as they were bound to do at all other feasts, *Deut. 16. 11, 15.* So that after this homage, the people abode in the holy City all that night feasting, and the next day they might depart, and not before. Hereupon the Hebrews note *seven things*, which they that brought first-fruits were bound unto; *the coming to the place; and the vessel (or basket;) the Profession to be made; and the oblation, (or sacrifice;) and the Song; and the Waving of it by the Priest; and the tarrying all night. When he hath brought his first-fruits to the Sanctuary, and made profession, and offered his peace-offerings, he may not go out of Jerusalem that day, to return to his own place, but must tarry there all night, and return on the morrow to his city; as it is written (in Deut. 16. 7.) and thou shalt turn in the morning, and go unto thy tents. All the turnings which thou shalt turn out of the Sanctuary after thou art come thither, shall not be but in the morning.*

Maimonides in *Biccurim, chap. 3. sect. 14. in all the good*] or, as the Greek translath, *for all the good things*: the chiefest whereof are the first-fruits of the spirit, wherewith God sanctifieth his people: as when Christ teacheth that *Our Father which is in heaven will give good things to them that ask him, Matth. 7. 11.* another Evangelist expoundeth it, *he will give the holy Spirit to them that ask him, Luke 11. 13.* For this Spirit and graces of God which we have received, we ought to rejoice before him continually, *Psa. 100. Luk. 10. 20. Phil. 3. 1. 1 Pet. 1. 8. 1 Thess. 5. 16.*

Vers. 12. *of thy revenue*] which the Greek expoundeth, *of the fruits of thy land.* See the notes on *Deut. 14. 22. the year of tithe*] that is, the year when the second tithe was to be given to the poor, which was the third and the sixth year of every seven years, whereof the Law was given before in *Deut. 14. 28.* The Greek translath, *the second tithe thou shalt give to the Levite, &c.* Of this the Hebrews say, *We are commanded to confess before the LORD, after that we have brought forth all the gifts which be of the seed of the land, and this is called the Confession of the tithe. And we make not this Confession, but after the year wherein we have separated the Tithes of the poor, Deut. 26. 12.* Maimonides tom. 3. in *Maasar sheni, (or treat. of the Second tithe) chap. 11. sect. 1, 2. within thy gates*] that is, as the Greek and Chaldee expound it, *thy cities*: see *Deut. 14. 28. 29.*

Vers. 13. *Then*] Hebr. *And thou shalt say*. The time is recorded by the Hebrews, to be at the *Minchah* [the Oblation] in the last good day of the Passover of the fourth (year) and of the seventh; as it is said, *WHEN THOU HAST MADE AN END OF TITHING: at the Feast wherein all the tithes are ended. And the Passover of the fourth year cometh not, but all the fruits of the third (year) are tithed, whether they be the fruits of the trees, or fruits of the land.* Maimonides in *Maaser sheni*, ch. 11. s. 3. The reason hereof was, the Passover was kept in Abib (or March) *Deu. 16. 1.* and the first of Tisri (that is, September) was though beginning of the year for the tithes of corn, seeds, and herbs: and the fifteenth of  $\langle\phi\rangle$  (which we call January,) was the beginning of the year for  $\langle\phi\rangle$  of the fruits of trees, as Maimonides showeth in *Maaser sheni*, c. 1. s. 2. so by March following, the tithes of the third year, (which they had  $\langle\phi\rangle$  up wi•hin their gates, *Deut. 14. 28.*) might all be bestowed▪ and the Passover was the next feast th  $\langle\dots\rangle$   $\langle\dots\rangle$  ed, when all men were bound to appear  $\langle\phi\rangle$  the Lord, *Deut. 16. 16.* say before  $\langle\phi\rangle$  that by this solemn confession; they might testify their voluntary obedience to his laws with a clear conscience, and so crave & expect his further blessing. The Hebrews say, *This confession might be uttered in any language that a man spak; and everyone spake for himself; and if many would confess jointly in one, they might. And it is commanded to be done in the Sanctuary BEFORE THE LORD; and if they confessed in any place, they were discharged.* Maim in *Maaser sheni*, c. 11. s. 5, 6. *put away the holy thing▪ in Chaldee, the holy thing of the  $\langle\dots\rangle$  he: Hebr. the holiness; meaning, things of holiness; as the Greek translath, I have purged the holy thing• out of my house: so that this confession respected not the tithe of the poor only, but all other holy things, which they were bound to give unto God, or his Ministers, or the poor. And putting away, signifieth the removing and utter taking away, so that nothing remaineth. So the Hebrews say, A man confesseth not until there he not any of the gifts remaining with him; as it is said, I have put away the holy thing out of (mine) house: And in the evening of the last good day (of the Passover,) was the putting away; and on the morrow was the confession. Thus he did: if there remained with him any heave-offering of the Tithe, he gave it to the Priest: if any of the first tithe, he gave it to the Levites: if any of the poor's tube, he gave it to the poor. If there remained with him any of the fruits of the second tithe of confession, or of that which was of the fourth years plantation (*Levite. 19. 24.*) or any money of their redemption, loe he put them away, and cast them into the Sea, or burnt them. If any first-fruits remained with him, he put them away in every place; where by is meant, that he burned and put away that which remained with him of the fruits which he could not eat all of them before the good day came, &c. He cannot confess till he have brought out all the gifts; as it is said, I HAVE PVT AWAY THE HOLY THING, that is, the second tithe, and the fourth years plantation, called HOLY, *Lev. 19. 24.* OVT OF my HOUSE, that is, the Cake (*Num. 15. 20.*) which is the Priests gift in the house, I HAVE GIVEN IT TO THE LEVITE, this is the first tithe, (*Num. 18. 21.*) AND ALSO I HAVE GIVEN IT, which implieth generally, that the other gift was before, namely, the great Heaveoff•ring (of first-fruits) and the Heaven-offering of, the tithe: TO THE STRANGER, TO THE FATHERLESSE, &c. this is the tithe of the poor, and the gleaning, and the forgotten (sheaf) and the corner, (*Deut. 24. 19. Lev. 19. 9. 10.*) although the gleaning, the forgotten, and the corner, do not hinder the making of confession. And he must separate the gifts in order, and afterward make confession, as it is written, ACCORDING TO ALL THY COMMANDEMENT, &c. Loe, if the second tithe were given before the first, he might not make confession. If his untithed fruits were burnt, he might not make confession, because he hath not separated the gifts, nor given them to whom*

they were due. He that had nothing but the second tithe only, made confession, for the ground of the confession is in the tithe. And so if he had nothing but first-fruits only, he made confession, as it is said, I HAVE PUT AWAY THE HOLY THING, &c. Maimonides in Maaser sheni, chap. 11. sect. 7. &c. thy commandment] in Greek, commandments: and the word according, implieth the order of doing all things, as before is noted. not transgressed] by doing anything amiss, as giving bad for good; and as the Hebrews expound it, one kind for another, or old for new, or new for old, or the like. Of Transgression, see the notes on Deut. 17. 2. forgotten] this the Hebrews apply to forgetting to bless God for it, and to mention his name upon it. Maimonides ibidem, chap. 11. sect. 15. But it is more general, implying the neglect of any precept, concerning the things here spoken of: for in spiritual duties unto God, all men are faulty, Psal. 19. 12. Eccles. 7. 20.

Vers. 14. in my mourning] or, in my sorrow: By this it appeareth, that this Law and confession extended further than to the third years tithe, which was all given to the poor, Deut. 24. 28. 29. and might not be eaten by the owner of the land: and reached to the first and second years tithes, which the owners were to eat before the Lord, Deu. 14. 22, 23. but might not eat of it in their mourning, upon pain of being beaten by the Magistrate, as Maimonides showeth in Maaser sheni, chap. 3. sect. 5. where he further saith (in sect. 6, 7.) Who is this mourner? He that bewaileth any of his kindred, whom he is bound by the Law to mourn for. And in the day of death he is bound to mourn by the Law, (Lev. 10. 19.) If he be kept unburied many days, he is a mourner all those days till he be buried, by the doctrine of the Scribes. And not the second tithe only, but all the holy things, everyone, if he eat of them in mourning, by the Law he is to be beaten; if in his mourning, by the Scribes doctrine, he is to be scourged. Compare herewith the saying of the Prophet, Their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted, Hos. 9. 4. put away] the word before used in verse. 13. but otherwise turned here in the Greek, I have not taken fruit thereof: which Greek word is used in Ios. 5. 12. for eating fruit: and so the Hebrews expound this here of eating; He that eateth the second tithe in uncleanness, is to be beaten; for it is said, I have not put away thereof for the unclean: whether the tithe be unclean, and the eater clean; or the tithe clean, and the eater unclean: and he that eateth it in Jerusalem before it be redeemed. The uncircumcised is as the unclean; and if he eat that second tithe, he is to be beaten by the Law, &c. Maim. in Maasar sheni, ch. 3. s. 1, 4. for the unclean] so the Greek translateth it; meaning for any unclean person to eat of it; or for any unclean use. Hebr. in unclean, whereby may be meant, in uncleanness. for the dead] or, to the dead: whereby may be understood, to any idol, or for any idolatrous use; as Idolaters are said to eat sacrifices of the dead, Ps. 106. 28. or to be eaten at any dead man's funeral, whereby the holy thing might be polluted; as Hos. 9. 4. for at funeralls they used to eat and drink, Ezek. 24. 17. Ier 16. 7. The Hebrews expound it thus; that he hath not received (or bought) therewith coffin or shrouds (for the burial of the dead) nor given thereof to other mourners. Maimonides in Maaser sheni, chap. 11. sect. 15. Further they say, The second tithe is given to eat and to drink, Deut 14. 23. and anointing is as drinking. And it is unlawful for a man to bring it out for his other needs; as to receive therewith vessels, or garments, or servants; as it is written, I have not given thereof for the dead; as if he should say, I have not brought it out for anything which keepeth not alive the body, &c. Ibidem chap. 3. sect. 10.

Vers. 15. the habitation of thy holiness] that is, thy holy habitation; as the Greek translateth it, thine holy house. By this prayer they submitted themselves unto the trial and judgment of

God, for their upright keeping of these his laws, (as *Psal. 26. 1, 2, 3.*) and having clear consciences, they had boldness before God, to crave and expect his blessing: for he that is a *doer of the work* (of God) *this man shall be blessed in his deed, I am. 1. 25.*

Vers. 16. *This day]* Moses concluding his exposition of the Laws, with a warning of obedience, teacheth the children that they are alike interested in God's covenant, as were their fathers; and so their posterity: for what was spoken and done unto them, concerneth us also, *Hos. 12. 4. Psal. 66. 6, 7. thy God]* the first argument of obedience, from the person of God, and his grace towards them, who hath sovereign authority thereby to command.

Vers. 17. *hast avouched]* or, *hast made to say*, that is, to promise: in Greek, *hast chosen*. A second reason of obedience, because of the mutual covenant between God and his people: see *Exod. 19. 3, 4. 8.* which covenant was not with the fathers only, (*Deut. 5. 2, 3.*) but being now renewed with their children, and in them with all their posterity, served both to confirm their faith, and to increase their obedience and sanctification. *unto thee for a God]* or, as the Greek translateth, *thy God*: what this meaneth is shown on *Exod. 20. 2, 3. his ways]* which he commandeth to walk in; and they imply both doctrines of faith, and precepts of manners, (as is noted on *Genes. 6. 12. and 18. 19.*) and an imitation of him, as beloved children, *Ephes. 5. 1, 2. Matth. 5. 48. statutes]* the ordinances of worship and service which he taught: see the notes on *Deut. 4. 1. Commandments]* the moral law given in *Ex. 20. Judgments]* the Judicial laws, whereof see *Exod. 21. 1. &c.* So all whatsoever are in God's law, are comprehended under these heads. *hearken unto]* or, *obey his voice*, if any special thing be commanded unto any, as when God sent Saul to root out Amalek, *1 Sam. 15. 1, 2, 19, 20. 22.*

Vers. 18. *hath avouched thee]* or, *made thee to say*, that is, to promise, or *give thy word*: in Greek, *hath chosen thee. peculiar treasure]* in the Greek, *a peculiar people*; in Chaldee, *a beloved people*: see the notes on *Exod. 19. 5. to keep]* that is, *that thou shouldest keep*; which as it is a part of the covenant on God's behalf, so is it the work of his grace in all his people, as he hath said, *I will put my Law in their inward parts, and write it in their hearts, Jer. 31. 33.*

Vers. 19. *give thee to be high]* or *make thee (set thee) high*: of which see the notes on *Deut. 28. 1.* And this is the third argument to persuade obedience, in respect of the high excellency which God's people begin to obtain by him in this life, and shall fully possess in the end. See *Colos. 3. 1, 2, 3, 4. I am. 1. 9. in praise]* or *for praise*; to be praised even of the enemy, for my mercies upon thee, as *Zeph. 3. 19. 20.* So he is said to *make Jerusalem* (his Church) *a praise in the earth, Isaiah 62. 7. for he exalteth the borne of his people, the praise of all his Saints, Psal. 148. 14. in name]* or *for name*, that is, *fame or renown*; this is a continuance and increase of the former *praise*, called therefore *an everlasting name that shall not be cut off, Isaiah 56. 5. and a name that shall remain, Isaiah 66. 22.* And it was by a settled continuance of the state of his Church; as on the contrary by scattering them, he is said *to blot out the name of Israel from under heaven, 2 Kings 14. 27. beautiful glory]* which consisteth in outward blessings wherewith God adorneth his Church, as with *garments of beautiful glory, Isaiah 52. 1. opposed unto ashes, Isaiah 61. 3. and is the continuance of his heavenly ordinances and Kingdom among them, Isaiah 64. 11. Ezek. 16. 12.* And all these three degrees of grace the Church enjoyeth by being united unto God; as it is written, *As the girdle cleaveth to the loins of a man, so have I caused to cleave unto <...> e the*

*whole house of Israel, and the whole house of Judah, saith Jehovah: that they might be unto me for a people, and for a name, and for a praise, and for a beautiful glory, Ier. 13. 11. See also Ier. 33. 9. an holy people]* This is the chiefest end of all our obedience, the glory of God, and our own salvation; which is accomplished by our sanctification, as the Apostle saith, *Being now made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, Rom. 6. 22.*

#### CHAP. XXVII.

1 The people are commanded to write the Law upon the stones, when they are come into the land of Canaan, 5 and to build an altar of whole stones. 11 The T 〈...〉 s divided on Gerizzim and Ebal. 14 The curses pronounced on mount Ebal.

ANd Moses, and the Elders of Israel, commanded the people, saying: Keep all the Commandment which I command you *this day*. And it shall be in the day when you shall have passed over Jordan, unto the land which Jehovah thy God giveth unto thee, that thou shalt set thee up great stones, and plaster them with plaster.

And thou shalt write upon them all the words of this Law, when thou art passed over, that thou mayest go in unto the land which Jehovah thy God giveth unto thee, a land that floweth with milk and honey, as Jehovah the God of thy fathers hath spoken. And it shall be when ye are passed over Jordan, ye shall set up these stones which I command you *this day* in mount Ebal, and thou shalt plaster them with plaster. And thou shalt build there an Altar unto Jehovah thy God, an Altar of stones, thou shalt not lift up *any* iron upon them.

Of whole stones shalt thou build the Altar of Jehovah thy God, and thou shalt offer thereon Burnt-offerings unto Jehovah thy God. And thou shalt sacrifice Peace-offerings, and shalt eat there, and rejoice before Jehovah thy God. And thou shalt write upon the stones all the words of this Law very plainly. And Moses, and the Priests the Levites spake unto all Israel, saying: Take heed, and hear, O Israel; this day thou art become the people of Jehovah thy God. Therefore thou shalt obey the voice of Jehovah thy God, and do his Commandments and his Statutes, which I command thee *this day*.

And Moses commanded the people in that day, saying: These shall stand to bless the people upon mount Gerizzim, when ye are passed over Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. And these shall stand for the curse on mount Ebal: Reuben, Gad, and Aser, & Zebulon, Dan and Naphtali. And the Levites shall answer, and say unto all the men of Israel *with* an high voice.

Cursed *be* the man that maketh a graven or a molten *image*, an abomination unto Jehovah, the work of the hand of the craftsman, and putteth *it* in a secret *place*: and all the people shall answer and say, Amen.

Cursed *be* he that setteth light by his father, or his mother: and all the people shall say, Amen.

Cursed *be* he that removeth his neighbors limit: and all the people shall say, Amen. [unspec 17]

Cursed *be* he that maketh the blind to err in way: and all the people shall say, Amen. [unspec 18]

Cursed *be* he that wresteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

Cursed *be* he that lieth with his fathers wife, because he uncovereth his fathers skirt: and all the people shall say, Amen.

Cursed *be* he that lieth with any beast: and all the people shall say, Amen.

Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

Cursed *be* he that lieth with his mother in law: and all the people shall say, Amen. [unspec 23]

Cursed *be* he that smiteth his neighbor in secret: and all the people shall say, Amen. [unspec 24]

Cursed *be* he that taketh a reward to smite a soul the blood of an innocent: and all the people shall say, Amen.

Cursed *be* he that confirmeth not the words of this Law to do them: and all the people shall say, Amen.

### **Annotations.**

*The Elders of Israel*] in Greek, *the Senate of the sons of Israel*: compare *verse*. 9. Here Moses giveth order for the confirmation of all the Laws before repeated, by outward signs once to be performed by Israel, when they should be come into Canaan. The end whereof was, to teach them salvation by Christ, & that they should not expect it by the works of the Law, for that leaveth them under the curse, *verse*. 26. *Gal. 3. 10. all the commandment*] that is, *commandments*, as the Greek translatheth it; or, *every commandment*. See *verse*. 10.

Vers. 2. *the day*] that is, *the time*, the first opportunity. For this rite was fulfilled not the first day that Israel went into Canaan, but after, as *Ios. 8. 30, &c.* So *day* is used for *time*, *Luke 19. 42. set up*] or *erect*, to wit, *stones* for pillars, as in *Exod. 24. 4.* to signify the tribes of Israel; who being brought of God into his good land, were by this extraordinary rite to profess their homage and obedience unto him, otherwise to undergo the curses of his Law. Which their consciences accusing them of, they might be led unto Christ, for redemption frō the curse. *with plaster*] or *with lime, whiting*, that the words of the Law might be written thereon; a memorial of God's benefits unto them. This word *plaster* is used to signify hypocrisy, as Paul called Ananias a *p* ⟨...⟩ *red (or whited) wall*, *Acts 23. 3.* and the Pharisees are likened to *whited (or plastered) s* ⟨...⟩ *which appear beautiful outward, &c. Mat. 23. 27.* And that seemeth also to



be intended here; that all such as seek life by the works of the Law (which Israel after did, *Rom. 9. 31, 32.*) have their hearts within hard and stony, (*Ezek. 36. 26.*) though outwardly they appear of another nature and color, and have the profession of the Law upon them, wherein they glory, *Rom. 2. 17, 23.* Therefore afterward blessings and cursings are mentioned, *verse. 12, 13.* but Moses rehearseth none but curses, as being the due of all such hypocrites. And from the last verse of this Chapter, Paul proveth, that *as many as are of the works of the Law, are under the curse, Gal. 3. 10.*

Vers. 3. *all the words]* either the ten commandments called the *ten words, Exod. 34. 28.* which are the sum of all Law: or, all the words following in this chapter. See the notes on *verse. 8. that thou mayest go in]* and consequently possess and enjoy the land, which figured heaven: for the Law promiseth life to them that do it, *Rom. 10. 5.* though unto man it is impossible. Or, it may be read, *for that thou art come in:* as being a reason of this service, and of their duty to keep the Law. And so the Greek translatheth, *When as thou art come in.*

Vers. 4. *Ebal]* or, *Gebal;* as the Greek writeth it, *Gaibal:* and here the other mount *Ger <...> zim.* (*verse. 12.*) is also understood; but because the Curses only, are after expressed, and they were on mount Ebal, therefore it is named. Of this mount: see *v. 12, 13. with plaster]* or, *with lime,* as *ver. 2.*

Vers. 5. *An Altar]* to signify God, the other party in the covenant, as was at mount Sinai, *Exod. 24. 4.* and to teach by it, and the sacrifices offered thereon, that there could be no salvation but by Christ, and his sacrifice for remission of sins. *iron]* that is, *any iron tool,* to hew or polish them, but they should be as they were natural; to signify the perfection that should be in Christ's human Nature, whereby he was acceptable to God, though before men he seemed altogether deformed, *Isaiah 52. 14.* and *53. 2.* he was *the stone cut out without hands, Dan. 2. 34, 35.* And no man might lift up an iron tool upon these stones, to teach that man's wisdom is foolishness with God: see the notes on *Exod. 20. 25.* where the axe of man, *polluteth* the Altar of God.

Vers. 6. *of whole stones]* and not *of hewn, Exod. 20. 25.* Of such *whole* or *entire* stones did Joshua build it, *Ios. 8. 31. Burnt-offerings]* to obtain of God by Christ forgiveness of sins; and sanctification of life: see the Annotations on *Lev. 1.*

Vers. 7. *Peace-offerings]* to show their hope of peace and prosperity by Christ; and their thankfulness for his graces: see *Lev. 3. eat there]* keeping a holy banquet: for the flesh of the peace-offerings were eaten by the owners and Priests, *Levite. 7. 15, &c.* This taught them the spiritual joy which they should have in Christ, for his deliverance of them from the curse of the Law; and his flesh we do eat unto life eternal, *Gal. 3. 13. John. 6. 51.*

Vers. 8. *very plainly]* or, *plainly* and *well* (or *fairly*) Heb. *making them plain, doing them well,* Hereby is meant a large and fair writing, easy to be read of all, as in *Habak. 2. 2.* That all sorts of people might have the knowledge of God's Law, and learn to do the same. And by this it appeareth, that *all the words* commanded to be written, (or *the Copy of the Law,* which Jesus wrote, *Ios. 8. 32.*) were not the whole book of Deuteronomy, much less all Moses books, as

some have thought; for what stones would suffice for such a work? With these whited stones, on whose outside the Law was written, we may compare that *white stone* (in Rev. 2. 17.) which Christ giveth to all his, *and in the stone a new name written, which no man knoweth saving he that receiveth it*: those being to show the work of the Law outwardly; this, the work of Christ's grace and Spirit inwardly. Compare also 2 Cor. 3. 2, 3.

Vers. 9. *Take heed and hear]* or, *Attend (hearken) and hear*, as the Chaldee expoundeth it; but the Greek saith, *Be silent and hear. art become the people]* or, *art made for a people to Jehovah*, by renewing of the covenant, declared so to be; and therefore bound to obey his commandments: as it is said, *For all people's will walk, everyone in the name of his God: and we will walk in the name of Jehovah our God, forever and ever*, Mic. 4. 5.

Vers. 10. *therefore thou shalt]* Hebr. *And thou shalt obey*; the Chaldee saith, *shalt receive the Word of the Lord*. By *obeying*▪ (or *hearkening unto*,) is meant the due observing or keeping of the things spoken: as, *our fathers have not hearkened unto the words of this book*, 2 King. 22. 13. is explained, *our fathers have not kept*, 2 Chron. 34. 21. *Commandments]* or, *Commandment*, meaning everyone in particular, and all in general: for the offending *in one point*, maketh us *guilty of all*, I am. 2. 10. See the like in Deut. 5. 10.

Vers. 12. *Gerizzim]* called in Greek *Garizein*; of it, and the other mount *Ebal*, Moses said before, they were *over against Gilgal, beside the Okes of Moreh*, Deut. 11. 30. *and Benjamin]* these six here named were the worthiest tribes, all borne of Jacob's wives the free women, and none of the handmaids children: God showing hereby the strength and nobleness of the Blessings (above the Curses;) and that they belong to such children of the free women, as Paul teacheth us in an allegory, Gal. 4. 22,—31. Howbeit, though Moses appointeth these to bless, yet he expresseth not the blessings: by such silence leading his prudent reader to look for them by another, which is Christ, John. 1. 17. Act. 3. 26. For silence in the holy story often implieth great mysteries, as the Apostle (in Heb. 7.) teacheth from the narration of *Melchizedek*, in Gen. 14.

Vers. 13. *for the curse]* that is, to pronounce it. In speaking of the blessings, he nameth *the people*, verse. 12. but now for the curse, he mentioneth not *the people*, but implieth them only, as if he were loth to name them for such misery. *Ebal]* in Greek, *Gaibal*: this is reported to be near to mount Gerizzim, but northward; and Gerizzim towards the South, (which is the *right* side of the world, Psal. 89. 13.) if so they were, it foreshowed the blessings which should be pronounced to those which at the last day shall stand *on the right hand*, and the curses upon those *on the left*, Mat. 25. 33, 34. 41. The manner of performing this Law is recorded by the Hebrews thus; *Six tribes went up towards the top of mount Gerizzim, and six tribes went up towards the top of mount Ebal; and the Priests and Levites and the Ark stood beneath in the midst. The Priests were round about the Ark, and the Levites about the Priests, and all Israel on this side and on that, as it is written. And all Israel, and their Elders, and Officers, and their Judges, stood on this side the Ark, and on that side, before the Priests the Levites, which bare the Ark of the Covenant of the Lord; as well the stranger, as he that was borne among them; half of them over against mount Gerizzim, and half of them over against mount Ebal, (Ios. 8. 33.) They turned their faces towards mount Gerizzim and pronounced the blessing, Blessed be the man that maketh no graven or molten (image;) and those (on*

*the one side) and those (on the other) answered, Amen. They turned their faces towards mount Ebal, and pronounced the curse, Cursed be the man that maketh a graven or a molten (Image) &c. and those (on the one side) & those (on the other) answered, Amen, till they had finished the blessings and the curses. And afterwards they brought stones and built an Altar, &c. Talmud Bab. in Sotah, chap. 7. Reuben] he was the eldest of all Jacob's sons by Lea the free woman, Gen. 29. 32. yet as for defiling his fathers bed he lost his dignity, Gen. 49. 3, 4. so here he is taken from his brethren, to be among the handmaids sons, and set on the mount for the curses, one of which was this, CVRSED BE HE THAT LIETH WITH HIS FATHERS WIFE, &c. verse. 20. so the memory of his sin remained to his posterity in special manner. Gad and Aser] the sons of Zilpah, Leah's handmaid, Gen. 30. 10, 11, 12, 13. Zebulon] the sixth and youngest of all Leah's sons, Gen. 30. 20. and because there were to be six tribes on this mount, two must be taken of the free woman's sons: and God took none of Rachel's, but the eldest and youngest of Leah's. Dan and Naphtali] the two sons of Bilhah Rachel's handmaid, Gen. 30. 4, 5, 6, 7, 8.*

Vers. 14. *the Levites] that is, some of the Priests the Levites, Ios. 8. 33. their office was to teach Jacob God's judgments, and Israel his Law, Deut. 33. 10. and as the solemn blessing was by the Levites usually, Deut. 10. 8. so here the curses were by them pronounced to the people. shall answer] that is, speak, or pronounce. Answering is often used for the beginning of a speech, as in Job 3. 2. to all the men] or to every man: the Greek saith, to all Israel.*

Vers. 15. *Cursed] It was commanded that the [unspec 15] blessing should be put upon mount Gerizzim, De• 11. 29. and so in the fulfilling of this precept, Joshua read as well the blessings as the curses, Ios. 8. 34. But the chief end of this ordinance was to teach, that so many as are of the works of the Law, are under the curse, as is opened in Gal. 3. 10. The manner is rehearsed before out of the Talmud, and the like is in the Yerushalmi Targum upon this place, saying, They turned their faces towards mount Gerizzim, and opened their mouth with blessing; Blessed be the man that maketh not any image, or figure, or any similitude which is hateful and abominable before the Lord, the work of the hands of the son of man, and putteth it not in a secret place. They turned their faces towards mount Ebal, and said, Cursed be the man which maketh an image, or a figure, or any similitude, which is hateful and abominable before the Lord, the work of the hands of the son of man, and putteth it in a secret place: and all the people, these (on the one side) and these (on the other side) answered and said, Amen. Cursing is both in words and deeds, and implieth both the withholding of all good things, and the inflicting of all evil, especially of eternal damnation and torment, Mat. 25. 41. See the Annotations on Gen. 3. 14. and 4. 11. the man] that is, everyone, as Paul expoundeth the last of these curses, Gal. 3. 10. teaching us to understand the like of all. graven] the Chaldee, and Targum Ierusalemie, interpret it Tselem, an image: under graven and molten images, all other like human inventions are implied, as is noted on Exod. 20. 4. And the like is to be understood for the transgression of any other commandment of the first table. an abomination to] or, the abomination of Jehovah, that is, which he greatly abhorreth. Hereupon Images and Idols are often called Abominations, 2 King. 23. 13. Isaiah. 44. 19. Ezek. 7. 20. the craftsman] or artificer, implying all devices of the most wise and prudent, which make Idols according to their own understanding, Hos. 13. 2. For Artificers were employed in the work of God's sanctuary, 1 Chron. 29. 5. but when they leave the word of God, and follow their own inventions, their work is cursed and condemned, Ier. 10. 3. 9. Isaiah.*

40. 18. 20. *Hos. 8. 6. a secret place]* so that not open idolatry only, but the most secret is execrable, though it be even in *the heart*: see *Ezek. 8. 12. Psal. 44. 20, 21. Amen]* or, *So be it*, as the Greek translatheth it. A confirmation of the curse with their own mouths, desiring that it might be, and believing that it should be: see *Num. 5. 22.* The Hebrews say of Blessing, *Whosoever answereth Amen after him that blesseth, he is as he that blesseth.* Maim. in Misneh treat. of Blessings, *chap. 1. sect. 11.* The same is to be thought of saying *Amen* after all these curses.

Vers. 16. *setteth light by]* or, as the Greek hath, *dishonoreth*: see the Annotations on *Exod. 20. 12.*

Vers. 17. *limit]* or, *land-mark, border*: against which the Law was before given, in *Deut. 19. 14.* [unspec 17]

Vers. 18. *blind to err]* or, *to go astray.* They that see, ought to be *eyes to the blind*, *Job 29. 15.* and are forbidden to *put a stumbling block* before them, *Lev. 19. 14.* much more to seduce them from the right way: for they that are proud, and err from God's commandments, are *cursed*; *Psal. 119. 21.* how much more if they cause others to err••*He that causeth the righteous to go astray in an evil way, shall fall himself into his own pit*, *Prov. 28. 10.*

Vers. 19. *wresteth]* or, *perverteth, turneth aside*: See the Law concerning this, in *Deut. 24. 17.*

Vers. 20. *fathers wife]* of this, and the rest that follow, see *Lev. 18.* Because men give themselves over to divers noisome lusts of the flesh, God causeth divers curses to be pronounced against this sin, the more to deter men from following the same in any sort.

Vers. 24. *smiteth]* this word is used sometime for *slaying* or killing, as *Deut. 1. 4.* and *13. 15.* sometime for wounding only, *Zach. 13. 6.* or chastising, *Deut. 28. 27, 28.* sometime for smiting *with the fist of wickedness*, *Isaiah. 58. 4.* or *with the tongue*, *Ier. 18. 18.* *in secret]* the Greek expoundeth it, by *guile.*

Vers. 25. *a reward]* a *bribe*, or *gift*: as the Greek translatheth it, *gifts*: and this is the Magistrates sin, *Deut. 16. 19.* and was found in Israel, as *Mic. 3. 11.* *The heads thereof judge for bribes. to smite]* in Chaldee, *to kill a soul*, that is, *a person. the blood of an innocent]* or, as the Greek expoundeth it, *of innocent blood*; which is an effect of bribery, as in *Ezek. 22. 12.* *In thee have they taken bribes, to shed blood.*

Vers. 26. *Cursed be he]* the Greek translatheth, *Cursed be every man*: and so the Apostle allegeth it, *Gal. 3. 10.* where he giveth this doctrine, *So many as are of the works of the Law, are under the curse*: that whiles men do the Law outwardly, yet are they cursed by the Law, as being privy transgressors: for *the Law is spiritual*, but men are *carnal, sold under sin*, *Rom. 7. 9,—14.* *confirmeth not]* or, *stablisheth not*: which the Greek, and our Apostle in *Gal. 3. 10.* expound continueth not. For *when the just man turneth away from his justices, and committeth iniquity, &c. all his justice that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die*, *Ezek. 18. 24.* See the Annotations on *Lev. 26. 15.* *the words]* in Greek, *all the words*: see the like in *Lev. 25. 18. Exod. 25. 40. Deut. 19. 15.* And so the Apostle citeth this place in *Gal. 3. 10.* *continueth not in all things written in the book of the Law. to*

*do them]* this is an exposition of the former word *confirmeth*; and sometime the one is put for the other; as, *to confirm the words of this covenant*, 2 King. 23. 3. for which another Prophet saith, *to do the words*, 2 Chron. 34. 31. *For not the hearers of the Law are just before God, but the doers of the Law shall be justified*, Rom. 2. 13. And for as much as *there is not a just man upon earth, that doth good and sinneth not*, Eccles. 7. 20. *therefore by the deeds of the Law there shall no flesh be justified in his sight*, Rom. 3. 20. that the Apostle rightly gathereth, *as many as are of the works of the Law, are under the curse*, Gal. 3. 10. Therefore the use of the Law was to be a Schoolmaster unto Christ, who hath redeemed us from the curse of the Law, being made a curse for us, Gal. 3. 24. 13.

#### CHAP. XXVIII.

1 Upon condition of observing and doing all God's commandments, he promiseth many blessings earthly and heavenly. 15 But for disobedience, he threateneth manifold curses, plagues, and miseries.

AND it shall be, if hearkening thou shalt hearken unto the voice of Jehovah thy God, to observe to do all his commandments, which I command thee *this day*, that Jehovah thy God will give thee *to be* high above all the nations of the earth. And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of Jehovah thy God. Blessed *shalt thou be* in the city, and blessed *shalt thou be* in the field. Blessed *shall be* the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed *shall be* thy basket and thy dough trough. Blessed *shalt thou be* when thou comest in, and blessed *shalt thou be* when thou goest out. Jehovah will give thine enemies that rise up against thee *to be* smitten before thy face: they shall come out against thee one way, and fly before thee seven ways. Jehovah will command the blessing *to be* with thee, in thy store-houses, and in all that thou settest thine hand unto; and he will bless thee in the Land which Jehovah thy God giveth unto thee. Jehovah will stablish thee unto him-*self* for an holy people, as he hath sworn unto thee, if thou shalt keep the commandments of Jehovah thy God, and walk in his ways. And all people's of the earth shall see, that the name of Jehovah is called upon thee, and they shall be afraid of thee. And Jehovah will make thee plenteous in good *things*, in the fruit of thy womb, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which Jehovah sware unto thy fathers to give unto thee. Jehovah will open unto thee his good treasure, the heavens, to give the rain of thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

And Jehovah will give thee *to be* the head, and not the tail, and thou shalt be above only, and shalt not be beneath, if thou hearken unto the commandments of Jehovah thy God, which I command thee *this day*, to observe and to do. And thou shalt not go aside from any of the words which I command you *this day*, *to the right hand*, or *to the left*, to go after other gods to serve them.

And it shall be, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments, and his statutes which I command thee *this day*, that all these curses

shall come upon thee, and overtake thee. Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field. Cursed *shall be* thy basket, and thy dough-trough. Cursed *shall be* the fruit of thy womb, and the fruit of thy ground, the increase of thy kine, and the flocks of thy sheep. Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out. Jehovah will send upon thee a curse, vexation, and rebuke, in all that thou settest thine hand unto, which thou wouldest do, until thou be destroyed, and until thou perish quickly, because of the evil of thy doings, *for* that thou hast forsaken me. Jehovah will make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it. Jehovah will smite thee with the consumption, and with the burningague, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with meldew, and they shall pursue thee until thou perish. And thy heavens which *are* over thine head shall be brass, and the earth which *is* under thee *shall be* iron.

Jehovah will give the rain of thy land *to be* powder and dust, from the heavens shall it come down upon thee until thou be destroyed. Jehovah will give thee *to be* smitten before thine enemies; thou shalt go out against him one way, and flee before him seven ways, and thou shalt be for a removing to all the kingdoms of the earth. And thy carcass shall be for meat to all the fowls of the heavens, and to the beasts of the earth, and none *shall* fray *them* away. Jehovah will smite thee with the boil of Egypt, and with the Emrods, and with the scab, and with the itch, whereof thou canst not be healed. Jehovah will smite thee with madness, and with blindness, and with astonishment of heart. And thou shalt be groping at noon day, as the blind gropeth in thick darkness, and thou shalt not prosper *in* thy wares, and thou shalt be only fraudulently oppressed and robbed all days, and none *shall* save *thee*. Thou shalt betroth a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not make it common. Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine asse *shall be* violently taken away from before thy face, and shall not return unto thee; thy sheep *shall be* given unto thine enemies, and thou shalt have none to save. Thy sons and thy daughters *shall be* given to another people, and thine eyes *shall* see, and *shall* fail *with longing* for them all the day, and *there shall be* no power *in* thine hand.

The fruit of thy land, and all thy labor shall a people eat up which thou knowest not: and thou shalt be only fraudulently oppressed and crushed all days. And thou shalt be mad for the sight of thine eyes which thou shalt see. Jehovah will smite thee with an evil bove on the knees, and on the legs, whereof thou canst not be healed, from the sole of thy foot, even unto the top of thine head. Jehovah will bring thee, and thy king which thou shalt set over thee, unto a nation which thou hast not known, thou or thy fathers, and there thou shalt serve other gods, wood and stone. And thou shalt be for an astonishment, for a proverb, and for a by-word among all people's, whither Jehovah shall lead thee. Much seed shalt thou carry out into the field, and little shalt thou gather in, for the Locust shall consume it. Thou shalt plant vineyards and dress *them*, but thou shalt not drink the wine, nor gather (*the grapes*) for the worm shall eat it. Thou shalt have olive-trees in all thy coast, but thou shalt not anoint *thyself with* the oil, for thine Olive shall cast (*his fruit*.) Thou shalt beget sons and daughters, but they shall not be thine, for they shall go into captivity. All thy

trees, and the fruit of thy land shall the grassehopper possess. The stranger that is within thee shall get up above thee on high on high, and thou shalt come down below below. He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail. And all these curses shall come upon thee, and shall pursue thee, and overtake thee, until thou be destroyed, because thou hearkenedst not unto the voice of Jehovah thy God, to keep his commandments and his statutes which he hath commanded thee. And they shall be upon thee for a sign and for a wonder, and upon thy seed forever. Because thou servedst not Jehovah thy God with joyfulness, and with goodness of heart for the abundance of all *things*. Therefore thou shalt serve thine enemies, whom Jehovah will send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he will put a yoke of iron upon thy neck, until he have destroyed thee. Jehovah will bring against thee a nation from far, from the end of the earth, as the Eagle flieth: a nation whose tongue thou shalt not hear. A nation of a strong face, which will not regard the face of the old, nor show grace to the young. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed, which shall not leave unto thee, corn, new wine, or new oil, the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thine high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates, throughout all thy land, which Jehovah thy God hath given unto thee. And thou shalt eat the fruit of thy womb, the flesh of thy sons and of thy daughters which Jehovah thy God hath given unto thee, in the siege and in the straitness wherewith thine enemies shall distress thee. The man *that is* tender among you and very delicate, his eye shall be evil towards his brother, and towards the wife of his bosom, and towards the remnant of his sons which he shall leave. So that *he will* not give to *any* one of them of the flesh of his sons, whom he shall eat, because he hath not left unto him *any thing* in the siege & in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender *woman* among you and delicate, which would not adventure the sole of her foot to set *it* on the ground for delicatenesse and for tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter: And towards her after-birth that cometh out from between her feet, and towards her sons which she shall bear, for she shall eat them for want of all *things*, in secret, in the siege and in the straitness, wherewith thine enemy shall distress thee in thy gates. If thou wilt not observe to do all the words of this Law, that *are* written in this book, to fear this glorious and fearful name Jehovah thy God. And Jehovah will make marvelous thy plagues, and the plagues of thy seed; plagues great and permanent, and sicknesses evil and permanent. And he will bring upon thee every disease of Egypt, which thou wast afraid because of them, and they shall cleave unto thee.

Also every sickness, and every plague, which is not written in the book of this Law, them will Jehovah bring upon thee, until thou be destroyed. And ye shall be left with a few men, whereas ye were as the stars of the heavens for multitude, because thou hearkenedst not unto the voice of Jehovah thy God. And it shall be, as Jehovah rejoiced over you, to do you good, and to multiply you, so Jehovah will rejoice over you to make you perish, and to destroy you, and ye shall be plucked from off the Land, whither thou goest in to possess it.

And Jehovah will scatter thee among all people's, from the end of the earth, and unto the end of the earth; and there thou shalt serve other gods, which thou hast not known, thou or thy fathers, wood and stone. And in those nations thou shalt not find ease, neither shall *there* be rest for the sole of thy foot: and Jehovah will give unto thee there, a trembling heart, and failing of eyes, and pining of soul.

And thy life shall be hanging *in doubt* before thee, and thou shalt dread night and day, and shalt not have assurance of thy life. In the morning thou shalt say, Who will give the evening; and in the evening thou shalt say, Who will give the morning: for the dread of thine heart wherewith thou shalt dread, and for the sight of thine eyes which thou shalt see.

And Jehovah will return thee to Egypt with ships, by the way whereof I said unto thee, Thou shalt not see it again anymore: and there ye shall be sold to your enemies, for bondmen and for bond-women, and none *shall* buy you.

### Annotations.

*HEarkening thou shalt hearken]* that is, *shalt continually and diligently hearken to (or obey) the voice;* which the Chaldee translath, *shalt receive the word of the LORD.* As in the former Chapter the Law was confirmed by blessings and curses pronounced by the people; so here it is confirmed in like sort, but more largely by God himself: that Israel might be kept in due obedience, and finding in themselves the impossibility of doing the Law, they might have recourse unto Christ by faith. *to observe to do]* in Greek, *to observe (or keep) and to do.* *give thee to be high]* that is, *set and stablish thee high:* as *giving* 1 Chron. 17. 22. is expounded, *stablishing,* 2 Sam. 7. 24. And *highness* meaneth heavenly dignity given of God, *by the high (or heavenly) calling,* whereby they were made partakers, Phil. 3. 14. Heb. 3. 1. whereby they were to seek and mind, *the things that are above,* Col. 3. 1, 2. and have their *conversation in heaven,* Phil. 3. 20. For, *the way of life is above to the wise, that he may depart from hell beneath,* Prov. 15. 24. See also Deut. 26. 19.

Vers. 2. *overtake thee]* or, *take hold on thee:* The Greek translath, *find thee.* It meaneth *obtaining* of all blessings, and effectual *applying* of them, for their good and comfort. The like is said of the curses, in v. 15. 45. and generally of God's *words* and *statutes,* of which the Prophet telleth the Jews, that they *overtooke (or took hold)* of their fathers, when they were punished for transgressing them, Zach. 1. 6.

Vers. 3. *Blessed thou]* The first blessing is upon the person, who must be acceptable to God, before any of his works are accepted, Gen. 4. 4. and the person being blessed, all things prosper about him. What *blessing* is, see the Annotations on Gen. 1. 22. and 2. 3. and 12. 2. *city]* by this, and *the field,* all places, and all estates of life are meant.

Vers. 4. *fruit of thy womb]* or, *of thy belly:* the Chaldee saith, *the child of thy bowels.* The second blessing is upon a man's possessions, of all sorts for increase, which was at the first by God blessing the creatures, Gen. 1. 22. 28. and so continueth, as it is written, *And he blesseth them, and they are multiplied greatly,* Psal. 107. 39. So Psal. 128. 1, 3. *thy ground]* or *land,* the fruits



whereof were also figures of heavenly blessing: see *Levite. 26. 4. increase]* or *young: in Greek, herds: see Deut. 7. 13.*

Vers. 5. *basket]* whereinto fruits are put when they are gathered, *Deut. 26. 2. dough-trough]* or *dough,* or *store: see Exod. 8. 3. and 12. 34.* These two are named instead of all places and vessels, wherein the fruits and commodities which God sendeth, are kept for use and store. Therefore the Greek for *basket,* translateth *barns* (as *Luk. 12. 18.*) and for the *dough-trough, remainders,* or *store that is left.* So in v. 17. And this is the third degree of blessing upon the commodities which men reap of their possessions.

Vers. 6. *comest in]* by *coming in,* and *going out,* the Scripture meaneth all employment and administration in any business, or office, as in government of a kingdom, *2 Chron. 1. 10.* of the Church; *Act. 1. 21.* of a family, *Gen. 39. 11. Psal. 104. 23.* and generally of all other affairs, as *2 Sam. 3. 25. Act. 9. 28.* So this fourth blessing concerneth the whole administration and conversation of the Saints.

Vers. 7. *smitten]* that is, as the Greek and Chaldee expound it, *crushed,* and *broken: see an example of this in David's enemies, 2 Sam. 22. 38,—43.* And this fifth blessing concerneth the safety of God's people, and their victories over their enemies, of whom the chief is Satan himself, and him will *the God of peace crush under the feet* of his people, *Rom. 16. 20. lee]* a sign of discomfiture and destruction: therefore when one Prophet saith, *Wilt thou she before thine enemies?* *2 Sam. 24. 13.* another explaineth it, *to be destroyed before thine enemies, 1 Chron. 21. 12. seven ways]* that is, *many ways:* so signifying a full conquest over them, for *seven* is a complete number, often used for *many,* as is noted on *Gen. 2. 2. and 33. 3. Lev. 4. 6.* It signifieth also their dispersion, every man his way, whereas they came out jointly together, all *one way.*

Vers. 8. *will command]* that is, will powerfully send, and effectually procure the blessing. Of this phrase, see *Levite. 25. 21.* The contrary hereunto is, *he will send upon thee, v. 20. the blessing]* whereunto is opposed *the curse, vexation, and rebuke, verse. 20. storehouses]* or *barns; in Chaldee, treasures: so in Prov. 3. 10. that thou settest thy hand unto]* Hebr. *the setting to of thy hand:* whereof see *Deut. 12. 7.* Thus this sixth promise implieth a general blessing upon all that the godly hath or doth.

Vers. 9. *stablish thee]* set thee up firm and sure. This seventh blessing properly concerneth spiritual things and heavenly, for the sanctification of the Church, and establishment thereof in that grace, by reason of the covenant and oath of God, whereof he never repenteth, *Psal. 110. 4. For the gifts and calling of God are without repentance, Rom. 11. 29.*

Vers. 10. *is called upon thee]* that is, *thou art called by his name:* as before Moses said, *Ye are the sons of Jehovah your God, Deut. 14. 1.* Of this phrase, see the Annotations on *Gen. 48. 16.* Here God enlargeth his former blessings, in causing them to be known and acknowledged of all other people's. *afraid of thee]* as was fore-promised, *Deut. 11. 25.* and had come to pass unto Israel, *Deut. 2. 25.* and unto Abraham, *Isaiah 41. 5.* and other particular persons, as *Saul was afraid of David because the Lord was with him, 1 Sam. 18. 12. 15, 29.*

Vers. 11. *make thee plenteous]* or, *make thee to excel;* in Greek, *multiply thee. in good]* or, *for good things.* An enlargement of the blessing promised in v. 4. which all should see by the abundance of good things from beneath.

Vers. 12. *treasure]* or, *treasury, storehouse,* which he expoundeth after to be rain from heaven, for so the Scripture elsewhere mentioneth, *treasuries of the snow,* and *treasuries of the hail,* and of the *wind,* Job 38. 22. Psal. 135. 7. and these were blessings from above, which caused the increase of those good things promised in v. 4, 5. *in his season]* that is, *in due season;* meaning the first and latter rain, mentioned in Deut. 11. 14. See the notes on Levite. 26. 4. *shalt lend]* that is, shalt have such plenty, as that thou shalt lend unto many nations; a sign both of wealth, liberality, and sovereignty; for, *the borrower is servant to the man that lendeth,* Prov. 22. 7. therefore the Greek giveth here a double interpretation; *thou shalt lend unto many nations, and thou shalt not borrow: and shalt rule over many nations, and they shall not rule over thee:* which words are borrowed here from Deut. 15. 6.

Vers. 13. *the head]* a figure or parable, meaning *chief* in authority and power, (called before, a ruling over many nations, Deut. 15. 6.) as *the tail* signifieth inferiority and baseness, which the Chaldee expoundeth thus, *The Lord will give thee to be strong and not weak.* This is opened in Isaiah 9. 14, 15. *The Lord will cut off from Israel, head and tail, &c. the ancient and honorable, he is the head; and the Prophet that teacheth lies, he is the tail.* Thus by *head* here, we may also understand spiritually, the honor of the truth, wherewith the Church of God should be adorned and exalted. *above]* in honor and dignity, not earthly only, but heavenly, as in v. 1. So Christ said to the Jews, *Ye are from beneath, I am from above: ye are of this world, I am not of this world,* Job. 8. 23. Likewise of his Disciples he saith, *They are not of the world, even as I am not of the world,* Job. 17. 16. *If thou hearken]* The condition of the former promises, the first branch whereof is obedience, to do all that is commanded.

Vers. 14. *and thou shalt not]* that is, *If thou shalt not;* for this is the second branch of the condition, restraining all disobedience against any of God's words. *other gods]* which the Chaldee expoundeth, *Idols of the people's.*

Vers. 15. *not hearken]* in Chaldee, *not receive the Word of the LORD.* Here followeth a large commination of the curses that shall come upon the transgressors of the Law: compare herewith Levite. 26. 14. &c. and this condition is opposite to the former in v. 1, 2.

Vers. 16. *Cursed thou]* The first curse is upon their persons, opposed to the blessing in v. 3. What the *curse* meaneth, see Deut. 27. 15. Gen. 3. 14.

Vers. 17. *dough-trough]* or *store;* in Greek, *thy remainders.* This second curse is opposed to the third blessing in v. 5.

Vers. 18. *fruit of thy womb]* in Chaldee, *the child of thy bowels.* This third curse is set against the second blessing in v. 4.

Vers. 19. *comest in, &c.]* that is, in all thy ways and administration. The fourth curse, opposed to the fourth blessing, in v. 6.

Vers. 20. *a curse*] so God threateneth the Priests, in *Mal.* 2. 2. and this fifth denunciation is against the sixth promise of blessing, in v. 8. This *curse* the Greek expoundeth, *lack*, or *penury*. *vexation*] or, *trouble*, *tumult* and *destruction*, as *Deut.* 7. 23. this the Greek interpreteth, *famine*; but the word is more general, implying wars also, and other plagues upon the body, as *Zach.* 14. 13. 1 *Sam.* 14. 20. and 5. 9. And this judgment was upon Israel, *2 Chron.* 15. 5. *rebuke*] this is not only from men, but from God, who is said to *rebuke*, not only by words but by deeds, whereupon men *perish*, *Psal.* 80. 17. and *his rebuke* is *with flames of fire*, *Isaiah* 66. 15. Hereupon the Greek here translateth it *consumption*. How this came upon Israel, see *Isaiah* 51. 20. and 30. 17. *forsaken me*] in Chaldee, *forsaken my fear*.

Vers. 21. *the pestilence*] The Greek and Chaldee translate it, *death*: see the Annotations on *Ex.* 5. <math>\diamond</math> . and *Levite.* 26. 25. The fulfilling of this plague is mentioned in *Amos* 4. 10.

Vers. 22. *consumption*] of this and the *ague* following, see *Lev.* 26. 16. *the sword*] or *draught*: but the Greek taketh it in the first sense, translating it *slaughter*: So in *Levite.* 26. 25. *blasting*] of corn and fruits with a dry wind, *2 Kin.* 19. 26. for the original word signifieth *dryness*; and such was the East-wind that blasted in those parts, *Gen.* 41. 6. Therefore the Greek translateth it, *corruption with wind*. The fulfilling of this judgment is shown in *Amos* 4. 9. *Hag.* 2. 17. *meldew*] which hath the name in Hebrew of *palesse* (as *Ier.* 30. 6.) & so is here translated in Greek, and is a plague upon corn, through too much moistnesse, (as *blasting* is with dryness) whereby the natural greenenesse is gone before it be ripe, and the color faded. So in *Amos* 4. 9. *Hag.* 2. 17. *2 Chron.* 6. 28.

Vers. 23. *thy heavens*] in Greek and Chaldee, *the heaven*: see the Annotations on *Levite.* 26. 19. It meaneth a restraint of rain, whereby the land should be barren.

Vers. 24. *powder*] or *small dust*. Instead of rain, your air shall be filled with dust, which the wind and other things raise in time of drought. This word is used, when speech is of God's judgments, in *Isaiah* 5. 24. and 29. 5. *Ezek.* 26. 10. *Nahum.* 1. 3. *Luk.* 9. 5. and with *dust* was Egypt plagued, *Ex.* 9. 9. *from the heavens*] that is, *from the air*.

Vers. 25. *smitten*] in Chaldee, *broken*: this is opposite to the first blessing, in *ver.* 7. *flee*] and consequently fall and perish; as to *flee three months* before the enemy, *2 Sam.* 24. 13. is expounded, *to be destroyed three months*, *1 Chron.* 21. 12. *for a removing*] that is, *removed*, *shaken*, and *dispersed*; as the Greek translateth, *thou shalt be in dispersion*. This word *Ieromy* useth when the time of their dispersion was come upon them, *Ier.* 15. 4. and 29. 18. and 34. 17. So in *2 Chron.* 29. 8.

Vers. 26. *thy carcass*] that is, *carcasses*; the Greek expoundeth it, *your dead men*: he meaneth that they should not have honest burial; but being slain by the sword, should be eaten by beasts. These words of Moses *Jeremiah* repeateth, *Ier.* 7. 33. and 16. 4. and 34. 20. And *Asaph* lamenteth the complement of this plague, *Psal.* 79. 1, 2, 3.

Vers. 27. *boil of Egypt*] or *Egyptian ulcer*, whereof see *Exod.* 9. 9, 10, 11. *emrods*] or *piles*, a disease wherewith God smote the Philistines in their secret hinder parts, *1 Sam.* 5. 9. *Psal.* 78. 66. For this disease the Hebrew hath two names, the one in the line *Gnaphólim*, the other in the

margin *Techórim*; and this latter is used in the line, in 1 *Sam.* 6. 11, 17. *itch*] so the Greek expoundeth it: the Chaldee saith, *a dry scab. whereof*] or, *so that thou canst not be healed*: and this is contrary to the promise made upon their obedience, in *Exod.* 15. 26.

Vers. 28. *madness*] or *fury*; this is properly in the mind, but manifested by foolish gesture, 1 *Sam.* 21. 13, 14. And because the Prophets were often moved with ecstasies, & carried themselves strangely, some in contempt would call them mad men, 2 *King.* 9. 11. *Ier.* 29. 26. *blindness*] this is both in body and mind, *Isaiah* 42. 19. The contrary blessing we receive by Christ, *Isaiah* 42. 7. 16. *astonishment*] or, *amazement, wondering*: this is threatened even to the Prophets, in *Ier.* 4. 9. and other unbelievers, *Habak.* 1. 5. *Act.* 13. 41.

Vers. 29. *groping*] or, *feeling*; meant as an effect of blindness of soul, as Paul speaketh of God's works to the heathen, *that they should seek the Lord, if haply they might seee (or grope) after him, and find him, Act.* 17. 17. So it is said of the wicked, in *Job* 5. 14. *They meet with darkness in the day time, and grope in the noon day as in the night*: and in *Job* 12. 25. *They grope in the dark without light. save thee*] that is, as the Greek translatheth it, *thou shalt have no belpor*. So in 2. *Sam.* 22. 42. *they looked, but there was none to save*.

Vers. 30. *lie with her*] or, *defile, ravish her*. The Hebrew *Shagal* signifying the act of generation, as here and in *Esa.* 13. 16. and *Zach.* 14. 2. expounded in the Hebrew margin to be read *Shacab*, which is to *lie with. make it common*] that is, gather and eat the grapes thereof. See *Deut.* 20. 6. On the contrary, when God promiseth grace, he saith, *the planters shall plant (vines) and shall make them common, Ier.* 31. 5.

Vers. 31. *not return*] that is, *not be returned, or restored*, as the Greek explaineth it. See the Annotations on *Gen.* 2. 20. and 16. 14. *to save*] in Greek, *no helper*: as v. 29.

Vers. 32. *fail*] or, *be consumed*, to wit, *with longing, or desire*: so it is elsewhere spoken of the eyes, in *Psal.* 119. 82. of the soul, *Psal.* 84. 3. and of the reins, *Job* 19. 27. where Job speaketh of his desire to see God at the resurrection. *no power in thy hand*] so the Chaldee expoundeth it, and the Greek, *thy hand shall not be strong (or able)* or we may interpret it, *nothing shall be in the power of thine hand*. The contrary is in *Mich.* 2. 1. *Gen.* 31. 29.

Vers. 33. *eat up*] or, *devour*: this judgment came upon Israel by the heathens, *Isaiah.* 1. 7. *Ier.* 5. 17. and 8. 16.

Vers. 34. *for the sight*] in Greek, *for the sights (or visions)* meaning that they should see such heavy troubles, as should make them mad through fear and sorrow, being without faith, comfort, and patience. These are the lively and powerful effects of the Law upon the conscience of sinners, that it bereaveth them of all sense of God's favor: for *the Law is not of faith, Gal.* 3. 12.

Vers. 35. *evil boil*] *sore*, or, *malignant ulcer*: such a plague spiritual God sendeth on the Antichristians, *Rev.* 16. 2. And in body Job was afflicted with such *from the sole of his foot unto the top of his head*, for the trial of his faith and patience, *Job.* 2. 7.

Vers. 36. *bring]* or *lead, make go* into captivity. This foretelleth the overthrow of their state, which was accomplished by Assyria and Babylon, *2 King. 17. 6. and 25. 1. &c. thy King]* in Greek, *thy Princes:* both were fulfilled, *2 King. 24. 14, 15. other gods]* as in their own land they served other God's, that is, Idols of wood and of stone, *Ier. 2. 27.* so God threateneth to send them as slaves into other lands, where they would do the like, though by his Prophets he warned them not to do so, *Isaiah 44. 8, 9. &c. Ier. 10. 2, 3,—11.* So for making an Idol in the Wilderness, God had before given them up to *worship the host of heaven, Act. 7. 41, 42.* The Chaldee here translateth; *thou shalt serve people's that serve idols of wood and of stone:* So after in v. 64.

Vers. 37. *a by word]* a sharp or *•tting taunt:* this God threatened again immediately before it came to pass, *Ier. 24. 9.* and before that in Solomon's days, *1 King. 9. 7.* and it came upon them, as *Psalms. 44. 14, 15. &c.*

Vers. 38. *the Locast]* that is, *Loc•sts:* see the judgments here threatened, fulfilled in *Joel 1. 4. Amos. 4. 9. and 7. 1, 2. H•g. 1. 6, 11.*

Vers. 42. *Grash•pper]* called in Hebrew *Tselatsal,* a word here only used; the Greek translateth it *eris•be,* which is a *blasting,* or *m•dew,* that spoileth corn.

Vers. 44. *the head]* or, *for the head,* that is, *the chief,* which the Chaldee expoundeth *strong;* as *the tail* is in Chaldee the *weak:* see v. 13.

Vers. 46. *for a sign]* the Greek and Chaldee translate plurally, *signs and wonders. thy seed]* Chaldee, *thy son•.*

Vers. 47. *goodness of heart]* the Greek translateth it, *a good heart;* the Chaldee, *truth of heart:* it meaneth also *gladness,* as in *Isaiah 65. 14.* it is opposed to *sorrow.* Of this the Jews made confession when they were returned from Babylon, *Nehem. 9. 35. of all]* Greek, *of all things;* and Targum Jonathan addeth, *of all good:* and so in v. 48. *want of all good.*

Vers. 48. *yoke of iron]* that is, hard servitude under heathen Rulers; as *Ier. 28. 13, 14.* for *servants* are said to be *under the yoke,* *1 Tim. 6. 1.*

Vers. 49. *as the Eagle]* that flieth swiftly and violently, therefore the Greek translateth, *like the violence of an Eagle.* This is a prophesy of the Babylonians, the *Lion with Eagles wings,* *Dan. 7. 4.* So Nebuchadnezzar is likened to *a great Eagle with great wings, &c. Ezek. 17. 3. 12. not heart]* that is, *not understand:* see the notes on *Gen. 11. 7.*

Vers. 50. *of a strong face]* that is, bold, fierce, cruel, and (as the Greek translateth) *impudent.* This title is given to Antiochus Epiphanes, the great afflict•r of the Jews▪ *Dan. 8. 23. not regard]* not respect or honor any person.

Vers. 51. *fruit of thy cattle]* thy young beasts▪ See the fulfilling of this mentioned before the captivity, *Isaiah 1. 7. corn]* The enemies devouring of these earthly blessings in Canaan, the holy land, figured also that Israel should for their sins be deprived of God's heavenly blessings, till God should turn them again to himself by the faith of the Gospel: and then he

swareth, *If I give* (that it, surely I will not give) anymore thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for which thou hast labored: but they that have gathered it, shall eat it, and praise the Lord, and they that have brought it together, shall drink it in the Courts of my holiness; *Isaiah* 62. 8, 9.

Vers. 52. *thy gates*] in Greek and Chaldee, *thy cities*: so *verse* 55. See this fulfilled, *2 King*. 17. and 25.

Vers. 53. *the fruit of thy* ⲟⲩ ] in Chaldee, *the children of thy bowels*. The like threatening is in *Levite*. 26. 29. *Ier.* 19. 9. fulfilled, *2 King*. ⲟⲩ . 29. *Lam.* 4. 10.

Vers. 54. *eye shall be evil*] that is, he shall grudge and envy: see *Deut.* 15. 9. The Greek translateth, *he shall be witch with his eye*. So in v. 56. *of his bosom*] that is, which lieth in his bosom, as *Mic.* 7. 5.

Vers. 57. *her after-birth*] and so her little one therein; as the Chaldee expoundeth it, *the least of her children*.

Vers. 58. *fearful*] in Greek, *marvelous*. [unspec 59]

Vers. 59. *thy plagues*] or, *every of thy plagues*, as the form of the Hebrew word implieth. *thy seed*] Chaldee. *thy children. permanent*] or, *firm, faithful, and continuing long*: as *Tharg. Ionath.* explaineth, *which shall dure long upon your bodies*.

Vers. 60. *disease*] or *sickness*; in Greek, *sorrow*. Of the plagues of Egypt, see *Exod.* 8. &c.

Vers. 62. *with a few men*] Greek, *in a short* (or *small*) *number*: Chaldee. *a people of number*, that is, soon numbered. See this fulfilled, *Isaiah* 1. 9. *hearkenedst not*] Chaldee, *receivedst not the word*

Vers. 63. *will rejoice*] although the destruction of the wicked is to themselves miserable, yet God's judgments upon them are unto him, his Angels, and all the Saints, joyful, *Rev.* 18. 20. *Ps.* 58. 11, 12. *Ier.* 51. 48. for, *when the wicked perish*, there is *shouting joy*, *Prov.* 11. 10.

Vers. 64. *and unto the end, &c.*] that is, *from one end of the earth to another*. A like phrase is, *from the end of the heavens unto the end of them*, *Matt.* 24. 31. *Mark.* 13. 27. This dispersion of the Jews is visible even to this day. *serve other gods*] the Chaldee expoundeth it, *serve people's that serve idols*: but it implieth God's judgment in giving them over to further sin: see the notes on *verse* 36.

Vers. 65. *not find ease*] or, *not have quietness*. Unto this curse of the Law for sin, is opposed the promise of grace in Christ, *Ier.* 31. 2. *a trembling heart*] in Greek, *a faint* (or *discouraged*) *heart*. See *Levite*. 26. 36. *Isaiah* 1. 5. *failing of eyes*] in Greek, *failing eyes*, that shall look for deliverance, but not see it. *pining of soul*] in Greek, *a melting soul*, that is, sorrowful and fearful. See *Lev.* 26. 16. *1 Sam.* 2. 33.

Vers. 66. *hanging in doubt*] that is, *uncertain*, [unspec] as after followeth. So the Greek, *thy life shall be hanging before thine eyes. not have assurance of thy life*] or, *not believe in thy life*; in Greek, *not believe thy life*; that is, have no assurance of it, but always fear death.

Vers. 67. *Who will give] that is, O that it were evening: see Deut. 5. 29. A lively description of misery, wherein every hour by night or by day seemeth long and tedious. Compare Job 7. 3, 4.*

Vers. 68. *to Egypt] the house of bondage, Exod. [unspec] 20. 2. and figure of spiritual bondage under sin and Satan: in which estate the Law leaveth all men, till they be redeemed by grace in Christ. So another Prophet saith, They shall not dwell in I•hovahs land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria, Hos. 9. 3.*

#### CHAP. XXIX.

Mos•• being to renew the covenant, exhorteth Israel to obedience, by the m•mory of the works they have seen. 10 All stand before the Lord, to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickedness. 29 Secret things belong unto God.

These *are* the words of the covenant which Jehovah commanded Moses to strike with the sons of Israel, in the land of Moab, beside the covenant which he stroke with them in Horeb.

And Moses called unto all Israel, and said unto them, You have seen all that Jehovah did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land. The great temptations which th•e eyes have seen, the signs, and those great wonders. Yet Jehovah hath not given unto you an heart to know, and eyes to see, and ears to hear, unto this day. And I have lead you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have you drunk wine or strong drink, that ye might know that I *am* Jehovah your God. And ye came unto this place, and Sihon king of Heshbon, and Ogh king of Bashan came out against us unto battle, and we smote them. And we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to half the tribe of the Manassites. Therefore ye shall keep the words of this covenant, and do them▪ that ye may wisely do all that ye• do.

〈 in non-Latin alphabet 〉

Ye stand *this* day all of you before Ieho 〈...〉 your God, your heads of your tribes, your elders and your officers, all the men of 〈◇〉 ▪ Your little ones, your wives, and thy 〈◇〉 ▪ that *is* within thy campe, from the 〈◇〉 of thy wood, unto the drawer of thy water. That thou shouldest pass into the covenant of Jehovah thy God, and into his 〈◇〉 which Jehovah thy God striketh with •ee *this* day. That he may stablish thee *this* day for a people unto himself, and *that* he may be unto thee a God, as he hath spoken unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. And not with you your *selves* alone do I strike this covenant and this oath; But with him that is standing here with us *this* day before Jehovah your God, and with him that *is* not here with us *this* day. For ye know, how we have dwelt in the land of Egypt, and how we have passed in the midst of the nations which ye passed by. And ye have seen their abominations, and their filthy idols, wood and stone, silver and gold which *were* with them. Lest there should be among you man or woman, or family or tribe, whose heart turneth away *this* day from Jehovah our God, to go to serve

the gods of those nations; lest there should be among you a root that beareth gall and wormwood. And it be when he heareth the words of this oath, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add the drunken to the thirsty. Jehovah will not spare him; but then the anger of Jehovah and his jealousy shall smoke against that man, and every curse that is written in this book shall lie upon him, and Jehovah will blot out his name from under the heavens. And Jehovah will separate him unto evil, out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the Law. And the after generation, your sons that shall rise up after you, and the stranger that shall come from a far land, shall say, when they shall see the plagues of that land, and the sicknesses thereof, wherewith Jehovah hath made it sick; *That all the land thereof is brimstone & salt, and burning▪ that it is not sown, neither springeth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrh, Admah, and Zebojim, which Jehovah overthrew in his anger & in his wrath.*

Even all nations shall say, Wherefore hath Jehovah done thus unto this land; what *meaneth* the heat of this great anger? Then they shall say, Because they have forsaken the covenant of Jehovah the God of their fathers, which he struck with them when he brought them forth out of the land of Egypt. For they went and served other gods, and bowed themselves▪ down unto them; gods whom they knew not, and he had not imparted unto them. And the anger of Jehovah was kindled against this land, to bring upon it every curse that is written in this book. And Jehovah rooted them out of their land, in anger, and in wrath, and in great indignation, and cast them into another land, as *it is this day.* The secret *things belong* unto Jehovah our God, and the *things revealed belong* unto us, and to our sons forever, to do all the words of this Law.

### Annotations.

*TO strike]* or, *to cut*, whereof see the notes on *Gen. 15. 18.* Here the covenant is renewed between God and the people; and it is the same in effect with the covenant made at Horeb, *Exod. 19. and 24.* save that Christ, who is the end of the legal covenant, is here more clearly revealed, especially in *Chap. 30. verse. 11,—14. of Moab]* the country on the outside of Jordan, whereof see *Deut. 1. 1, 5. in Horeb]* or *Choreb*, that is, mount Sinai, where the covenant was given, *Ex. 20.* and the blessings and curses for confirmation thereof, *Lev. 26. 3,—46.*

Vers. 3. *temptations]* or *trials*, whereby God tried the Israelites faith, and the hardness of the Egyptians in letting Israel go: see *Deut. 4. 34. and 7. 19.* From God's former benefits, whereof they had experience, he exhorteth them unto the keeping of the covenant.

Vers. 4. *not given unto you]* This showeth the inability of man to understand the things of God, without the gift of God. And long after this, Paul complaineth of the Jews, *even unto this day, when Moses is read, the veil is laid over their hearts, 2 Cor. 3. 15.* and Christ saith, that *to them it was not given to understand the mysteries of the kingdom of heaven, Matt. 13. 11, 13, 14.*

Vers. 5. *upon you]* or, *from upon you*; that is, so as you should put them off and cast them from you. Compare *Deut. 8. 4.*



Vers. 6. *bread]* to wit, ordinary bread out of the earth, but God hath nourished you with Manna, the bread of heaven, *Psal. 78. 24, 25. Deut. 8. 3.*

Vers. 7. *Sihon]* in Greek, *Seon king of Esebon.* Of this history see *Num. 21.* [unspec 7]

Vers. 8. *we took]* in Chaldee, *we subdued. to the Reubenites]* in Chaldee, *to the tribe of Reuben, &c.* See the performance hereof in *Num. 32.*

Vers. 9. *wisely do]* or, *prudently carry,* and with understanding, and consequently *prosper:* so in *1 King. 2. 3. Ios. 1. 7, 8.*

Here beginneth the one and fiftieth 〈 in non-Latin alphabet 〉 section of the Law: see the notes on *Gen. 6. 9.*

Vers. 10. *your heads of your tribes]* that is, *your heads,* or chief men, which are the heads of *your tribes:* the Greek translatheth them by one word *Archiphuloi,* that is, the *chief,* or *Rulers of the tribes.*

Vers. 11. *thy stranger]* in Greek, *the proselyte which is in the midst of your campe.* Such of that mixed multitude as came out of Egypt with Israel, *Exod. 12. 38.* and others that had joined themselves to the Church. *hewer of thy wood]* such ashewed wood, and drew water, were the basest servants or slaves of Israel, (as afterward was the case of the Gibeonites, *Ios. 9. 21, 27.*) who also by faith were admitted into the Church and covenant of Israel.

Vers. 12. *That thou shouldest pass]* He speaketh to them all, as to one man; and to pass *into the covenant,* is a phrase taken from the manner of making covenants, when they passed between the parts of the sacrifices, *Gen. 15. 17. Ier. 34. 18, 19, 20. his oath]* or, *his execration;* in Greek, *his curses,* because they took the curses of the Law upon them, if they kept not the Covenant. This is called *the oath of God, Eccles. 8. 2.* So this people returned from the captivity of Babylon, *entered into a curse, and into an oath, to walk in God's law which was given by the hand of Moses, Neh. 10. 29.*

Vers. 13. *a God]* or, *for a God:* this is the substance of the Covenant, even such as is made with us in Christ, *2 Cor. 6. 16. Heb. 8. 10. Rev. 21. 3.* See the Annotations on *Gen. 17. 7.*

Vers. 15. *not here]* meaning their posterity throughout all generations, to whom this covenant did alike belong. So in Targum Jonathan it is expounded, *and with every generation that shall rise up unto the worlds end, &c.* But this is to be understood with exception of the new Covenant, which God promised, and hath now stablished unto us in Christ, *Ier. 31. 31, 32, 33. Heb. 8. 7, 8, 9, 10.*

Vers. 16. *how we have dwelt]* or, *that which we have dwelt,* which Jonathan expoundeth, *the number of years that we have dwelt.* This their peregrination in Egypt, and deliverance thence, with God's gracious conduct of them thorough the wilderness, are named as motives to persuade unto obedience.

Vers. 17. *filthy idols]* in Hebr. *Gillulim,* (whereof see *Levite. 26. 30.*) in Greek, *Idols.*

Vers. 18. *Lest there should be]* or, as the Greek and Chaldee explain it, *That there be not. whose heart]* the heart is to be kept with all diligence, because out of it are the issues of life, Prov. 4. 23. According therefore to this, Paul warneth the Israelites, *Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God, Heb. 3. 12. from Jehovah]* in Chaldee, *from the fear of the Lord. the gods]* in Chaldee, *the idols of the people's. a root]* an evil heart forementioned, which is hidden from men, as the root is hidden in the earth, but the fruits after do appear. The Chaldee translateth it, *a man. beareth]* or, *fructifieth, beareth fruit:* in Greek, *springeth up;* which word Paul useth in *Hebr. 12. 15. gall and wormwood]* the Greek translateth, *with gall and bitterness;* whereby is meant sins, (as the Chaldee explaineth it, and) as it was said to Simon Magus, *Thou art in the gall of bitterness, and in the bond of iniquity, Act. 8. 23.* The Apostle respecting this place, saith, *lest any root of bitterness springing up trouble you, Heb. 12. 15, (for encoules, with gall, saying, enochlee, trouble.) Gall (or Hem <...> ke) was a bitter and poisonous weed, growing in the East countries, as appeareth by Hos. 10. 4. and wormwood likewise: which are applied sometime to sins, as here and in Amos 6. 12. Deuteronom. 32. 32. sometime to bitter punishments, as in Jer. 9. 15. and 23. 15. Lament. 3. 15, 19.*

Vers. 19. *of this oath]* or, as the Greek saith, *of this curse: see verse. 12. I shall have peace]* or, *peace shall be unto me,* that is, safety and prosperity, without hurt or punishment. *imagination]* or *contemplation,* that which the heart hath spied out, and looketh unto. So the Chaldee translateth it, *imagination, (or conceit)* but the Greek calleth it *aberration.* This sin Jeremiah often imputeth to this people, *Jer. 3. 17. and 7. 24. and 9. 14. and 11. 8. and 16. 12. and 18. 12. and 23. 17. to add the drunken]* to wit, *the drunken soul to the thirsty, or, the moist to the dry;* meaning, to add sin unto sin in abundance, as in *Isaiah 30. 1.* The soul that desireth is said to thirst, *Psal. 63. 1:* and as the godly do *hunger and thirst after righteousness, Matt. 5. 6.* so do the wicked after unrighteousness, and *drink it up like water, Job 34. 7.* which when he hath glutted himself therewith, he may be said to have added drunkenness to his thirst. Some understand it also of punishment for sin, which the Chaldee favoereth, translating, *that I may add unto him the sins of ignorance, unto (the sins of) presumption.* The Hebrew *Septhoth, to add,* is sometime used for *to consume or destroy.* (as in *Psal. 40. 15.*) in which sense the Greek Interpreters took it here, saying, *that the sinner destroy not also him that is without sin.*

Vers. 20. *not spare]* or, *not forgive him in mercy.* For, *if we walk in the light, as (God) is in the light, the blood of Jesus Christ his Son cleanseth us from all sin, 1 John. 1. 7.* But God will not be merciful to any that unfaithfully commit iniquity, *Psal. 59. 6. jealousy]* which is *the rage of a man, that he will not spare in the day of vengeance, Prov. 6. 34.* applied here unto the Lord, as in *Exod. 20. 5. smoke]* in Greek, *burn:* a sign of great displeasure, as in *Psal. 74. 1. shall lie upon him]* the Greek and Chaldee translate, *shall cleave unto him.* See this word in *Gen. 4. 7.*

Vers. 21. *out of all the tribes]* in Greek, *from all the sons of Israel,* that is, from the communion of the Church (whereto he addeth daily such as shall be saved, *Act. 2. 47.*) even as before in v. 20. the man was separated from communion with God. So he threateneth against the false Prophets, *they shall not be in the secret of my people, neither shall they be writ in the writing of the house of Israel, neither shall they enter into the land of Israel, Ezek. 13. 9.* And this is a separation

unto evil, or for his hurt, as on the contrary the Levites were separated for their good when they were designed to stand before the LORD, to minister unto him, &c. Deut. 10. 8. that is written] in Chaldee, that are written: meaning all and everyone.

Vers. 22. made it sick] in Greek, which he hath sent upon it. God here signifieth such a certainty of his judgments, as all people's (within the Church and without) should be witnesses of them.

Vers. 23. and salt] which maketh the land barren, as saltness is used for barrenness in Psal. 107. 34. So Abimelech sowed the city with salt, which he made utterly desolate, Judge. 9. 45. and the wicked man shall dwell in a salt land and not inhabited, Ier. 17. 6. and of mytie places, which should not be healed, it is said, they shall be given to salt, Ezek. 47. 11. any grass] or, any herb: in Greek, any green thing; which phrase is used in Rev. 9. 4. This signified a spiritual barrenness in men's hearts, that they should not bringforth the fruits of the Spirit, Heb. 6, 7, 8. overthrow of Sodom] whereof see Gen. 19. 24, 25. with the Annotations. Zebojim] by the letters, Zebiiim, but read Zebojim, as is noted on Gen. 14. <math>\langle \diamond \rangle</math> . in Greek, Sebocim. These two cities were destroyed with Sodom and Gomorrhé; and so another Prophet saith unto Israel, How shall I make thee as Admah? shall I set thee as Zebojim? Hos. 11. 8. in his anger] to their condemnation, 2 Pet. 2. 6. he overthrew them, and repented not, Ier. 20. 16.

Vers. 24. shall say] every man to his neighbor, as Ier. 22. 8. that is, one to another.

Vers. 25. stroke] Hebr. cut, that is, made with them; which the Greek translateth, covenanted (or disposed) with their fathers. For things done to the fathers are applied to the children: see v. 14, 15. The like speech is in 1 King. 9. 8, 9. they shall say, Why hath Jehovah done thus unto this land, and to this house? And they shall answer, Because they have forsaken Jehovah their God, who brought forth their fathers out of the land of Egypt, &c. which another Prophet recordeth thus; Because they have forsaken Jehovah the God of their fathers, who brought them forth out of the land of Egypt, 2 Chron. 7. 22. So in Ier. 22. 8, 9.

Vers. 26. other gods] in Chaldee, the idols of the people's. gods whom they knew not] or gods which knew not them. and he had not imparted] that is, and he, to wit, any of those gods, had not imparted or bestowed any good thing upon them. Thus the Chaldee Paraphrast expounds it, and they had not done good unto them: and Jonathan in Tharg, and they had not divided unto them. Or it may be referred to the true God, that he had not imparted, that is, taught them to have any part or fellowship with those gods, or their services. The Greek translateth, neither had he distributed unto them. And whereas it is said of the Sun, Moon, and Stars, that God hath imparted them unto all nations, Deut. 4. 19. this here may aggravate their idolatry, that not only worshipped such, but even the fictions also of the heathens, gods which they never saw, knew, or had any manner of benefit by them; whereby their sin was the more odious.

Vers. 27. every curse] the Greek paraphraseth, according to all the curses of the covenant, which are written in the book of this Law. The accomplishment of this was acknowledged by Daniel, The curse is poured upon us, and the oath that is written in the Law of Moses the servant of God, because we have sinned against him, Dan. 9. 11. &c.

Vers. 28. *rooted them out]* or, *plucked them up*: which is contrary to *planting*, *Ier. 24. 6. and 42. 10. and 45. 4.* Thus the Law of Moses leaveth sinners under the curse, and rooted out of the Lord's land: but grace in Christ towards repentant and believing sinners, *planteth them upon the land, and they shall no more be plucked up*, *Amos. 9. 15.* for they are *kept by the power of God through faith unto salvation*, *1 Pet. 1. 5.* and *cast them]* or, *sent them*: in the Hebrew the word *cast* hath an extraordinary great letter, to signify the greatness of this punishment. And Baal Hatturim noteth upon it, *there is a great Lamed, and a want of Iod, to teach, that there is no casting away like that of the ten tribes.* Whereof see *2 King. 17. 18, 23.*

Vers. 29. *The secret things belong]* or *hidden things* are to be left unto *Jehovah*. This is to be understood generally of all secret things which God hath not revealed in his word, as *the times or seasons which the father hath put in his own power*, *Act. 1. 7.* *the day and hour of judgment*, *Matt. 24. 36.* and all other like things. Particularly it may be applied to God's counsel concerning the Israelites, in punishing, and casting them off for their sins, and afterward calling a remnant of them: which the Apostle treating of in *Rom. 11.* saith; *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!* *Rom. 11. 33.* The Hebrew *Nistaroth* (here used) sometime meaneth *secret sins*, as *Psal. 19. 13.* Unto which some of the Hebrews refer this speech, that secret sins: God will punish, but open sins are for men to punish, *Chazkuni on Deut. 29.* & so *Jonathan in Targum* explaineth it, *Hidden sins are manifest before the Lord our God, and he will take vengeance on them, &c. and the things revealed]* or, *but open (or manifest) things* belong to us, and to our sons: upon which last words, the Hebrew text hath extraordinary pricks, to stir up attention to the matter here spoken, as it is indeed worthy of all observation, for it teacheth the continual duty of God's people in all ages, to learn his law, to do the same, and to have care that true religion may be continued among their posterity. The Hebrews say, *Every man of Israel is bound to learn the Law, be he poor or rich, be he in health of body, or under chastisements; be he young, or old and decrepit; though he be so poor that he lives on alms; yea, though he have wife and children, he is bound to set himself a time to leanne the Law, by day and by night, as it is said, and thou shalt meditate therein day and night. The great wise men of Israel, some of them were hewers of wood, and some drawers of water, and some blind: notwithstanding they employeth themselves in learning the Law, day & night. How is a man bound to learn the law? Until the day of his death, as it is said, and lest they depart from thine heart, all the days of thy life, (Deut. 4. 9.) and all the while that he employeth not himself in learning, he forgetteth.* *Maimonides in Talmud Torah, chap. 1. sect. 8, 9, 10.*

### CHAP. XXX.

1 Great mercies promised to the repentant sinners. 11 The commandment is manifest, and wordneere. 15 Life and death are set before them, with an exhortation to choose life.

AND it shall be when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt cause *them* to return unto thine heart, in all the nations whither *Jehovah* thy God hath driven thee: And thou return unto *Jehovah* thy God, and shalt hearken to his voice, according to all that I command thee *this* day, thou and thy sons, with all thine heart, and with all thy soul: Then *Jehovah* thy God will return thy Captivity, and

have compassion upon thee, and will return & gather thee from all the people's, whither Jehovah thy God hath scattered thee. If *any* of thine be driven out unto the outmost part of the heavens, from thence will Jehovah thy God gather thee, & from thence will he take thee. And Jehovah thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers, And Jehovah thy God will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God, with all thine heart, and with all thy soul, that thou mayest live. And Jehovah thy God will put all these curses upon thine enemies, and upon thy haters which persecuted thee. And thou shalt return and hearken to the voice of Jehovah, and do all his commandemēts which I command thee *this* day. And Jehovah thy God will make thee plenteous in every work of thine hand, in the fruit of thy womb, and in the fruit of thy cattle, and in the fruit of thy land for good, for Jehovah will return to rejoice over thee for good, as he rejoiced over thy fathers. If thou shalt hearken unto the voice of Jehovah thy God, to keep his commandments, & his statutes, that *which* is written in this book of the law, if thou shalt return unto Jehovah thy God with all thine heart, and with all thy soul. For, this commandment which I command thee *this* day, it is not hidden from thee, neither is it far off.

It is not in the heavens, to say, Who shall go up for us to the heavens, and take it for us, and cause us to hear it, that we may do it? Neither is it beyond the sea, to say, Who shall go over to beyond sea for us, and take it for us, and cause us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, to do it. See, I have set before thee *this* day life and good, death and evil. *In* that I command thee *this* day to love Jehovah thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live & multiply, and Jehovah thy God may bless thee in the Land whither thou goest in to possess it. But if thine heart turn away, and thou wilt not hear, but shalt be drawn away, and bow down thyself to other gods, and serve them; I denounce unto you *this* day, that perishing ye shall perish, ye shall not prolong *your* days upon the land, which thou *art* passing over Jordan to go in thither to possess it. I take the heavens and the earth to witness against you *this* day; life and death I have set before thee, the blessing and the curse, therefore choose thou life that thou mayest live, thou and thy seed. To love Jehovah thy God, to hearken to his voice, and to cleave unto him; for he *is* thy life, and the length of thy days, to dwell upon the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give unto them.

### Annotations.

*These things*] Hebr. *these words*, that is, things before spoken of. Here follow promises of grace in Christ to repentant and believing sinners. *the blessing*] that is, as the Chaldee explaineth it, *the blessings and the curses*. After the experiment of the Law, and weakness thereof, that it cannot keep men in the state of blessedness, nor deliver them from the curse, they are as by a Schoolmaster brought unto Christ, *Gal. 3. 24. Rom. 8. 3, 4. have set*] Hebr. *have given*. So in *v. 15. and 19. cause them to return*] or, *reduce, bring again to thine heart*, that is, *call to mind, consider seriously*. So in *Deut. 4. 39*. This is the beginning of repentance and turning to the Lord, by calling to mind their sins, and God's words and works; as in *1 King. 8. 46, 47. If they sin*

against thee, &c. and thou be angry with them, and deliver them to the enemy, &c. If they shall make it return to their heart, in the land whither they were carried captives, and return and make supplication unto thee, &c. So in Isaiah 46. 8. *Shew yourselves men, make it return to heart, O ye transgressors:* and in Lam. 3. 21. *This I make to return to my heart, therefore have I hope.* A like phrase is of the prodigal son, in Luk. 15. 17. *that he came to himself.*

Vers. 2. *unto Jehovah]* the Chaldee expoundeth it, *unto the fear of the LORD.* This is true repentance, both to leave the evil, and to turn unto the good, from which they departed. So in Lament. 3. 40. *Let us search and try our ways, and turn again to the Lord.* The contrary is complained of in Hos. 7. 16. *they return, but not to the most high.* And here faith also is implied; for as to *come unto Christ,* is to *believe in him,* John. 6. 35. so to *turn unto the Lord with all the heart,* is to believe in him; for *with the heart man believeth unto righteousness,* Rom. 10. 10. and by *faith* the heart is purified, Act. 15. 9. unto which obedience and good works are adjoined, I am. 2. 14,—26.

Vers. 3. *will return thy captivity]* will bring thee again out of bondage under thine enemies, which figured the bondage under sin, 2 Pet. 2. 19, 20. Therefore the Greek translatheth it, *will heal thy sins,* that is, will forgive them; as *healing,* in Matth. 13. 15. is expounded, *forgiving of sins,* Mark. 4. 12. This is a promise of grace to be performed by Christ, who preached *deliverance to the captives,* Luk. 4. 18. and it is the joy of his people, Psal. 14. 7. and 126. 1, 2. and a figure of their *salvation,* Isaiah 10. 22. compared with Rom. 9. 27. *Him hath God exalted with his right hand, to be a Prince and Savior, for to give repentance to Israel, and forgiveness of sins,* Act. 5. 31. *have compassion]* or, *show tender mercy;* this is the cause of the former grace & deliverance. It is of *Jehovah's mercies that we are not consumed, because his compassions fail not,* Lament. 3. 22. So the father of the Prodigal son, seeing him a far off, *had compassion,* Luk. 15. 20. And this *compassion or mercy* respecteth man's misery, Matth. 9. 36. and 14. 14. and *gather thee]* So after the captivity of Babylon, God promiseth, *He that scattered Israel, will gather him and keep him as a shepherd doth his flock,* Ier. 31. 10. This work Christ hath spiritually accomplished, of whom it is said, that he should *die, not for the nation of the Jews only, but that also he should gather together in one the children of God that were scattered abroad,* John. 11. 51, 52. Therefore this *gathering* is often celebrated, as in Psal. 107. 1, 2, 3. and 147. 1, 2. and 106. 47, 48.

Vers. 4. *If any of thine be driven]* Hebr. *If thy driven out;* speaking of every particular person, and of all, as one man. The Greek translatheth, *If thy dispersion be,* that is, *thy dispersed;* which word is used in this sense, in John. 7. 35. 1 Pet. 1. 1. *outmost part of the heavens]* that is, of the world which seemeth to be bounded by the heavens. The Greek translatheth it, *from the end (or outmost part) of heaven, unto the end of heaven:* which phrase Christ useth, of gathering together his Elect at the last day, Matt. 24. 31. See the notes on Deut. 4. 32. This promise Nehemiah's looked unto, in his prayer alleging God's words, *If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me and keep my commandments, and do them, though any of thine were driven out unto the outmost part of the heavens, yet will I gather them from thence, and bring them unto the place that I have chosen to set my name there,* Neh. 1. 8, 9. *thy God gather thee]* The Targum called Jonathan's expoundeth this to be *the Word of the LORD;* and the performance to be *by the hand of Elias,* and *by the hand of the King Christ.* Respecting (as it

seemeth) the promise of Elias, *Mal.* 4. 5, 6. which was *John the Baptist*, the fore-runner of Christ, *Luk.* 1. 16, 17.

Vers. 5. *shalt possess] or, shalt inherit it.* This is a promise of restoring them unto his Church, figured by the land of Canaan, *Psal.* 69. 36, 37. *Ezek.* 36. 8, 11, 12, 24, 28, &c.

Vers. 6. *will circumcise thine heart]* the Greek translath, *will purge (or cleanse round about) thine heart:* and both the Chaldee Paraphrasts expound it, *will take away the foolishness of thine heart, and the foolishness of the heart of thy sons.* This is a promise of spiritual blessings in regeneration and sanctification by Christ, *in whom we are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with him in baptism, &c.* *Col.* 2. 11, 12. And of this it is said, *Circumcision is that of the heart in the spirit, not in the letter, whose praise is not of men but of God, Rom.* 2. 29. See the Annot. on *Gen.* 17. The Hebrew Doctors in the Midrash or Commentary on *Song* 2. 12. from these words, *The time of pruning (or of cutting the vines) is come, give this exposition, For the time is come that Israel shall be redeemed, the time is come that the superfluous foreskin shall be cut off, which is spoken of in Deut.* 30. 6. *and the Lord thy God will circumcise thine heart, &c.* where they apply this work of grace unto Christ whom they looked for. *to love]* this is the effect of Christ's circumcision, that it taketh from us evil, and giveth good; *Love* being *the fulfilling of the Law, Rom.* 13. 10. and implying all other graces; as it is said, *I will give them one heart, and one way, that they may fear me all days, &c. Jer.* 32. 39. *And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh, that they may walk in my statutes, and keep my ordinances, and do them, &c. Ezek.* 11. 19, 20. *that thou mayest live]* so the Greek translath the Hebrew phrase, *for thy life,* meaning the life of God, here by saith and holiness, *Rom.* 6. 11, 13. and hereafter forever in heaven: as *to enter into life, Matt.* 18. 9. is expounded, *to enter into the kingdom of God, Mark.* 9. 47.

Vers. 7. *will put]* Hebr. *will give.* Here follow earthly blessings, which God of his grace will add unto the former spiritual. Of which, one is the curses upon their enemies, concerning which it is said, *Thou wilt render unto them a recompense, O LORD, according to the work of their hands: thou wilt give them sorrow of heart, thy curse unto them; thou wilt persecute in anger, and destroy them from under the heavens of the LORD, Lam.* 3. 64, 65, 66.

Vers. 8. *hearken to]* or, *obey the voice;* which the Chaldee interpreteth, *receive the Word of the LORD:* so in *verse.* 10. The condition of obedience is set before the temporal blessings; for *godliness hath the promise of the life that now is, and of that which is to come, 1 Tim.* 4. 8.

Vers. 9. *make thee plenteous]* or, *make thee excellent,* unto which Targum Jonathan addeth, *for good, that ye may prosper in all the works of your hands. rejoice over thee]* This Christ taught in parables, of *rejoicing* for the *lost sheep* that was found, *Luk.* 15. 6, 7. and of the *Prodigal son* he saith; *It was meet that we should make merry and be glad, for this thy brother was dead, and is alive again; and was lost, and is found, Luk.* 15. 32. So in the other Prophets, *I will rejoice in Jerusalem, and joy in my people, Isaiah* 65. 19. and, *I will rejoice over them to do them good, Jer.* 32. 41. See also *Deut.* 28. 63.

Vers. 10. *that which is written]* meaning all and everything written; so teaching us exact obedience. *unto Jehovah]* in Chaldee, *unto the fear of the Lord.*

Vers. 11. *this commandment]* which after in v. 14. he calleth *the Word*; and the Apostle expoundeth it, *the Word of faith, Rom. 10. 8.* So this speech is not of the Law only, neither showeth it what man can do by the Law, much less by nature; but is the speech of *the righteousness of faith, Rom. 10. 6.* Though Moses teacheth them also, not to blame the Law of hardness to be learned, seeing God had now caused it to be written & expounded unto them. *not hidden from thee]* or, *not too marvelous and hard for thee to know*; and so, *not impossible*, through faith in Christ, as is the Law without faith, in that it is *weak through the flesh, Rom. 8. 3.* The Chaldee translateth, it is not *separated from thee*; and Targum Jonathan expoundeth, it is *not covered (or hid) from you.* The holy Ghost in Greek translateth this word *marvelous, Matt. 21. 42.* from *Psal. 118.* and *unpossible, Luk. 1. 37.* See the Annotations on *Gen. 18. 14.* and *Deut. 17. 8.* By Isaiah also God saith; *I have not spoken in secret in a dark place of the earth, Isaiah 45. 19.*

Vers. 12. *to say]* that is, *that thou shouldest say*; so in v. 13. see the Annotations on *Gen. 6. 19.* where sundry like speeches are shown. This *saying* is meant of the heart also; wherefore the Apostle citeth it thus; *Say not in thine heart, who shall go up into heaven? Rom. 10. 6. Who shall go up for us]* the Yerushalmi Targum explaineth it, *O that we had one like Moses the Prophet, that might go up into the heavens, &c.* but the Apostle applieth it more heavenly to Christ's incarnation; *Who shall go up into heaven, that is, to bring Christ down from above? Rom. 10. 6.* Unto which doubt he opposeth the confession with the mouth, *that Jesus is the LORD, verse. 9.* that is, *that God was manifested in the flesh, 1 Tim. 3. 16.* for *no man hath ascended up to heaven,* (of whō we may learn the true understanding of the Law,) *but he that came down from heaven, even the Son of man which is in heaven, John 3. 13.* and *cause us to hear it]* that is, *preach it unto us. that we may do it]* or, *and we would do it.*

Vers. 13. *beyond the sea]* Targum Jonathan explaineth it, *beyond the great sea*; and Targum Yerushalmi addeth, *Neither is the Law beyond the great sea, that thou shouldest say, O that we had one like Jonah the Prophet, that might go down to the bottom of the great sea, and bring it to us, &c.* All things hidden from men, which they cannot attain, are either in heaven above, or beyond sea, in the far places of the earth: but the Law of God is in neither of these, but near unto everyone, to learn and to do. *who shall go over to beyond sea]* Paul allegeth this place thus, *Who shall go down into the deep, that is, to bring up Christ from the dead? Rom. 10. 7.* unto which he opposeth in *verse. 9.* belief in the heart, *that God hath raised him from the dead.* Now, *Jonah the Prophet,* to whose example the Yerushalmi Targum applieth this, was a figure of Christ, as himself hath said, *As Jonah was three days and three nights in the Whales belly; so shall the Son of man be three days & three nights in the heart of the earth, Matt. 12. 40.* And as the Sea in Jonah case is called *the Deepe, Psal. 104. 6.* and *107. 24, 26. Exod. 15. 5.* so David (prophesying of Christ) saith that God had brought him up *from the deeps of the earth, Psal. 71. 20.* So the Apostle speaking of Christ's rising out of the grave, useth the word *Abyss* or *Deepe*, which is spoken both of earth and sea.

Vers. 14. *But the word]* This the Apostle expoundeth thus, *But what saith (the righteousness which is of faith?) The Word is nigh thee, &c. that is the word of faith which we preach, Rom. 10. 8.*



By this it appeareth that Moses wrote of Christ, *John 5. 46.* and that he was closely taught in the Law, *E•r Christ is the end of the Law for righteousness to everyone that believeth, Rom. 10. 4.* And the Jews, which cleaving to the Law refused the Gospel, or word of faith, *had a zeal of God, but not according*  $\langle \phi \rangle$  *knowledge, Rom. 10. 2. in thy mouth]* or, *for thy mouth,* that is, for thee to confess with thy mouth, that Jesus is the LORD, as *Rom. 10. 9.* So *in* is used for *for* in *Deut. 9. 4.* and *24. 16. in thine heart]* or, *for thine heart:* that thou mayest believe in thine heart, that God hath raised him (Christ) *frō the dead,* (& so mayest be saved) *Rom. 10. 9. to do it]* the Law, which is fulfilled by believing in Christ; as it is said, *This is the work of God, that •ee believe in him whom he hath sent, John 6. 29.* upon which belief true obedience followeth; *H•. 8. 10.*

Vers. 15. *I have set]* Hebr. *I have given,* that is proposed and confirmed by my doctrine. So in *verse. 19. life and good]* *life* as the end, and *good* as the means leading to life: or *life,* that is, God himself, (of whom he saith *i•verse. 20. he is thy life;*) and *good,* that is, felicity following. The Greek version changeth the order thus, *life and death, good and evil.* Targum Yerushalmi explaineth it, *the Law of life, which is a good Law; and the Law of death, which is an evil Law.* And Targum Jonathan thus; *The way of life, for which a good reward shall be recompensed to the just; and the way of death, for which an evil reward shall be recompensed to the wicked.*

Vers. 16. *to love]* this is a declaration of the *life and good* fore-mentioned, which they, whose hearts God would *circumcise,* *verse. 6.* should come unto by the faith that is in Christ. *in his wai•s]* the Chaldee saith, *in the ways that are right before him. keep his commandments]* which is an effect of love; as, *If ye love me, keep my commandments, John 14. 15.* and, *This is the love of God, that we keep his commandments, 1 John 5. 3. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, &c. 1 John 3. 23.*

Vers. 17. *But if]* or, *And if thine heart turn, &c.* This is the *death and evil* fore-spoken of: see *Deut. 29. 18. other gods]* in Chaldee, *the idols of the people's.*

Vers. 18. *perishing ye shall perish]* that is, assuredly and speedily perish; as the Greek saith, *perish with perdition.* So in *Deut. 4. 26.*

Vers. 19. *I call the heavens, &c.]* This obtestation of heavens and earth, (used also before in *Deut. 4. 26.*) may be understood of God and the Angels in heaven, (as Paul expresseth them in *1 Tim. 5. 21.*) or of the other creatures also in heaven and in earth; as Joshua said, *This stone shall be a witness unto us, for it hath heard all the words of the Lord, &c. Ios. 24. 27.* So in *Deut. 32. 1. Esa. 1. 2. Give ear O heavens, & hear Oearth: & in Psa. 50. 4. He will call to the heavens from above, and to the earth to judge his people; and in Job 20. 27. the heavens shall reveal his iniquity, and the earth shall rise up against him. I have set]* Hebr. *I have given,* that is, faithfully proposed by doctrine, and discharged my duty: so in *verse. 15.* The *life and blessing* which he set before them, was by the faith of Christ, *Gal. 2. 16.* and *3. 9.* the *death and curse* was by refusing Christ, and seeking to be justified by the works of the Law; for *as many as are of the works of the Law, are under the curse, Gal. 3. 10. therefore choose]* Hebr. *and choose thou;* or, *and thou shalt choose:* which is the duty of all God's people, to be performed by grace in Christ. So David *chose the way of truth, the precepts* of God, *Psal. 119. 30. 173.* Compare also *Ios. 24. 15, 22.* Targum Jonathan explaineth this speech thus, *and choose ye the way of life, which is the Law, that ye may live in the*

*life of the world to come, you and your sons.* This is true, if it be understood not of *the Law of works*, but of the *Law of faith*, as Rom. 3. 27, 28. and 9. 31, 32, 33.

Vers. 20. *to hearken to his voice]* in Chaldee, *to receive his word. unto him]* Chaldee. *unto his fear. he is thy life]* that is, the author of thy life and salvation through Christ, as in *John 17. 3. This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent: yea,* Christ himself is *the resurrection and the life,* Job. 11. 25. and 14. 6. And in *1 John 5. 20. We know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ; this is the true God, and eternal life.*

#### CHAP. XXXI.

1 Moses being ready to die, encourageth the people that should go into Canaan. 7 He encourageth Joshua that should be their Governor. 9 He delivereth the Law unto the Priests, which was to be read in the soventh year unto the people. 14 Moses and Joshua present themselves before the Lord, 16 who fore-telleth the people's falling from him, and his anger against them therefore. 19 He commandeth a song to be written, to testify against the people. 24 Moses delivereth the book of the Law to the Levites, to be kept in the side of the Ark, for a witness against them and their rebellion. 28 He maketh a protestation to the Elders.

〈 in non-Latin alphabet 〉

AND Moses went and spake these words unto all Israel. And he said unto them, *I am* an hundred & twenty years old *this* day, I can no more go out and come in: and Jehovah hath said unto me, thou shalt not go over this Jordan. Jehovah thy God he goeth over before thee; he will destroy these nations from before thee, and thou shalt possess them: Joshua he *shall* go over before thee, as Jehovah hath said. And Jehovah will do unto them as he did to Sihon, and to Og, Kings of the Amorite, and unto the land of them whom he destroyed.

And Jehovah will give them before you, and ye shall do unto them according to every commandment which I have commanded you. Be ye strong and courageous, fear not, neither be discouraged because of them: for Jehovah thy God, he *it is* that goeth with thee, he will not fail thee, nor for sake thee.

And Moses called unto Joshua, and said unto him, in the eyes of all Israel; Be thou strong and courageous, for thou shalt go in with this people into the land which Jehovah hath sworn unto their fathers to give unto them, and thou shalt cause them to inherit it. And Jehovah, he *it is* that goeth before thee; he will be with thee, he will not fail thee, nor forsake thee; fear not, neither be dismayed.

And Moses wrote this Law, and gave it unto the Priests, the sons of Levi, which bare the Ark of the covenant of Jehovah, and unto all the Elders of Israel. And Moses commanded them, saying; at the end of seven years, in the solemnity of the year of release, in the feast of Boothes, When all Israel is come to appear before Jehovah thy God in the place which he shall choose, thou shalt read this Law before all Israel in their ears.

Gather together the people, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and may fear Jehovah your God, and observe to do all the words of this Law. And *that* their sons which have not known may hear, and learn to fear Jehovah your God all the days that ye *shall* live on the land, whither ye *are* going over Jordan, to possess it.

And Jehovah said unto Moses, Behold thy days approach to die; call Joshua, and present yourselves in the Tent of the congregation, that I may give him a charge. And Moses and Joshua went and presented themselves in the Tent of the congregation. And Jehovah appeared in the Tent, in a pillar of a cloud, & the pillar of the cloud stood over the door of the Tent. And Jehovah said unto Moses, Behold, thou liest down with thy fathers, and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they *are* going in to be amongst them, and will forsake me, and break my covenant which I have stricken with them. And mine anger shall be kindled against them in that day, and I will forsake them, and will hide my face from them, and they shall be devoured, and many evils and distresses shall find them; and they will say in that day, have not these evils found us, because our God is not amongst us. And I, hiding will hide my face in that day for all the evils which they shall have done, in that they are turned unto other gods. And now write ye this song for you, and teach it the sons of Israel, put it in their mouths, that this song may be a witness for me against the sons of Israel. For I will bring them into the land which I swear unto their fathers, that floweth with milk and honey, and they shall eat and be filled, and be fat, and they will turn unto other gods, and serve them, and despitefully provoke me, and break my covenant. And it shall be when many evils and distresses have found them, that this song shall answer before them for a witness, for it shall not be forgotten out of the mouth of their seed: for I know their imagination which they do *this* day, before I have brought them in unto the land which I swear. And Moses wrought this song in that day, and taught it the sons of Israel. And he charged Joshua the son of Nun, and said; Be strong and courageous, for thou shalt bring in the sons of Israel unto the land which I swear unto them, and I will be with thee. And it was when Moses had made an end of writing the words of this Law in a book, until they were finished, That Moses commanded the Levites which bare the Ark of the covenant of Jehovah, saying: Take this book of the Law, and put it in the side of the Ark of the covenant of Jehovah your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: Behold, while I *am* yet alive with you *this* day, ye have been rebellious against Jehovah, and how much more after my death? Gather together unto me all the Elders of your Tribes, and your Officers, that I may speak in their ears these words, and call the heavens and the earth to witness against them. For I know, that after my death, corrupting ye will corrupt (*yourselves*,) and will turn aside from the way which I have commanded you, and evil will befall you in the latter days, because ye will do evil in the eyes of Jehovah, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the Church of Israel the words of this song, until they were ended.

**Annotations.**

〈 in non-Latin alphabet 〉 Here beginneth the two and fiftieth Section or Lecture of the Law: See the notes on *Gen.* 6. 9. And here Moses setteth the state of Israel in order before his death.

*OLd]* Hebr. *son of an hundred and twenty years*; of which phrase see *Gen.* 5. 32. So long while Noah preached to the world, building the Ark, *Gen.* 6. 3, 14. *1 Pet.* 3. 19, 20. Of these 120. years, Moses lived 40. in Pharaohs court in Egypt, *Acts* 7. 20, 23. forty in the land of Madian, *Acts* 7. 29, 30. *Exod.* 7. 7. and 40. years he governed Israel. *I can no more go out]* that is, no more administer in my office: see the Annotations on *Num.* 27. 17. This inability of Moses was not so much for his age, (for *his eye was not dim, nor his natural moisture fled*, *Deut.* 34. 7.) as for the ordinance of God next mentioned. *and Jehovah]* or, *for Jehovah hath said*; as is shown in *Num.* 20. 12. *Deut.* 3. 25, 26. And is often instead of *For*, as is noted on *Gen.* 12. 19. Or it may be taken as another reason, why Moses might no longer govern them.

Vers. 3. *Joshua]* in Greek, *Jesus*, who was substitute in Moses place, *Num.* 27. 16, 17, 18. &c. A figure of our Lord Jesus, who by grace and truth bringeth us into God's eternal rest, after the ending of Moses Law, *John* 1. 17. *Rom.* 10. 4. Thus the people are comforted in respect of their sorrow for Moses death, by promise of the Lord's presence among them, and Joshua's succeeding government under him.

Vers. 4. *of the Amorite]* that is, *of the Amorites*, as the Greek translath: by whose destruction (before mentioned in *Numb.* 21. 23. &c. *Deut.* 2. and 3.) Israel is encouraged against their other enemies. *the land]* that is, *the people of the land*.

Vers. 5. *commanded you]* which was, to root them out, and let none remain, *Deut.* 20. 16, 17.

Vers. 6. *Be ye strong]* or, *Be confirmed, Hold fast*, to wit, your faith in God: in Greek, *Quit you like men*; which word Paul useth in *1 Cor.* 16. 13. So after, in *verse. 7. courageous]* or, *be hardy, strong, valiant* in heart and carriage. This word is applied to the heart in *Psal.* 27. 14. and arms, in *Prov.* 31. 17. and signifieth an increase and steadfastness, *Prov.* 24. 5. *Ruth* 1. 18. The like exhortation is often used, as *Ios.* 10. 25. *1 Chron.* 22. 13. *2 Chron.* 32. 7. *he it is]* in Chaldee, *his Word it is*. So in *verse. 8. fail thee]* or, *let thee go, leave thee* to thyself, but will hold thee fast. So *verse. 8. and Ios.* 1. 5. *Heb.* 13. 5.

Vers. 7. *strong and courageous]* or, *confirmed and strong*, as *verse. 6.* Joshua being to bear the charge and toile of the people; hath the same exhortation and promise in particular, that was before unto all: and it was in the eyes of all, lest any after Moses death should deny his authority. A like speech Davide made to Solomon, *1 Chron.* 28. 20.

Vers. 8. *he will be with thee]* the Chaldee paraphraseth, *his Word will be thy help*.

Vers. 9. *this Law]* in Greek, *all the words of this Law in a book. which bare the Ark]* they had the chief charge to look to the Ark, and other holy things; and though the Levites bare it, as appeareth by *Num.* 3. 31. and 4. 15. and 10. 21. yet sometime the Priests themselves also bare it, as when they passed over Jordan, *Ios.* 3. 6, 17. when they compassed Jericho, *Ios.* 6. 12. So after in v. 25. Moses spake to *the Levites. the Elders]* the Magistrates: as the Priests by teaching,

so the Elders by governing are to look that the Law of the Lord be observed, *Mal. 2. 7. Hos. 4. 6. Mich. 3. 1. 2 Chron. 19. 6, 8, 9, 10.*

Vers. 10. *of seven years]* that is, *of every seventh year*, which was a year of release, *Deu. 15. 1. the solemnity]* or, *the set time*; as the Greek and Chaldee translate it, *the time. release]* of debts, *Deut. 15. 1, 2, &c.* that being freed from worldly cares, they might apply their minds to God's Law. A figure of the year of grace, and remission of our debts by Christ; whereupon we should give ourselves to holiness, *Luke 4. 18, 19, 21. Rom. 6. 10, 11, 12, 13. Boothes]* or *Tabernacles*, whereof see *Lev. 23.*

Vers. 11. *which he shall choose]* to set his Ark and Tabernacle, and so to *place his name there*, *Deut. 16. 2. thou shalt read]* speaking to Israel generally, and it was performed in special by the chiefest of them, either the high Priest, as Ezra (the chief of them that returned from Babylon) read it, *Nehem. 8. 1, 2, 3, &c.* or as the Hebrews say, the King himself (when they had a King) used to read. For this *Commandment was to Joshua, and therefore the King read it*, saith Chazkuni upon this place. Which is by others of them declared thus, *The King was he that read in their ears, and they read in the women's Court;* (which was the outer Court-yard of the Temple.) And the King *read sitting, and if he read standing, it was the more commendable.* He read *from the beginning of Deuteronomy, &c. When he read, they blew trumpets through all Jerusalem, for to assemble the people. And they set up a great Pulpit of wood, [as is mentioned also in Nehem. 8. 4.] and set it in the midst of the Court-yard, and the King went up and sate thereon, that they might hear him read; and all Israel that went up to the feast, gathered round about him. And the Minister of the Synagogue (such as we read of in Luke 4. 17. 20.) took the book of the Law, & gave it to the Ruler of the Synagogue, (such as is mentioned in Luke 13. 14.) and the Ruler of the Synagogue gave it to the Sagan, (or second chief Priest, called in Acts 5. 24. the Captain of the Temple,) and the Sagan gave it to the High Priest, and the High Priest to the King, for to honor him before the multitude. And the King took it standing, and if he would he sate down and opened it, and seeing it, he blessed God, (as is recorded of Ezra in Neh. 8. 5, 6.) and after read till he made an end: Then he *folded it up, and blessed (God) again after it, as the manner was to bless in the Synagogues. Both the reading and the blessing was in the holy tongue. The hearers were bound to prepare their hearts, and to make their ears attentive to hear with fear and reverence, and with joy and trembling, as in the day when (the Law) was given on (mount) Sinai: though they were great wise men, which knew the whole Law every whit, they were bound to hear with great attentiveness, &c. for the King is the Messenger (of the Congregation) to cause the words of God to be heard. If the day of assembling (the people) began to be on the Sabbath, they deferred it till after the Sabbath, because of the blowing with Trumpets, &c. which might not put away (the keeping of) the Sabbath. Maimonides in Misneh, tom. 3. in Chagigah, chap. 3. sect. 3, 4. &c. in their ears]* that they may hear and understand it, as the Chaldee translateth, and cause them to hear it: which hearing is often used for understanding, as is noted on *Gen. 11. 7.* So in *Neh. 8. 8. they read in the book, in the Law of God distinctly, and gave the sense, and caused them to understand in the reading.**

Vers. 12. *women and children]* which though they were not bound to come up at the yearly feasts, *Exod. 23. 17.* yet to this reading they were bound, such as could understand, *Neh. 8. 3.* The Hebrew canons say, *Whosoever is free from appearing (before the Lord, Exod. 23. 17.) is free*

from the commandment of Gather together, (Deut. 31. 12.) except women and children, and the uncircumcised; but the unclean is free from this commandment, as it is written (in verse. 11.) when all Israel is come; but the (unclean) was not fit to come. And it is clear, that such as were of neither sex, or of both sexes, were bound to come, seeing women were bound. Maimonides in Chagigah, chap. 3. sect. 2. thy gates] in Greek and Chaldee, thy cities.

Vers. 14. thy days approach] or, are nigh, at hand: and so the term of his life fulfilled; as where it is written, the kingdom of heaven approacheth, Matth. 4. 17. another explaineth it, The time is fulfilled, and the kingdom of God approacheth (or, is at hand,) Mark 1. 15. to die] understand, for thee to die: of such want of the person, (easy to be understood by the context,) see the notes on Genes. 6. 19. and 23. 8. and 47. 29. The Greek translateth, Behold, the days of thy death approach. and I will give] or, that I may command him, or charge him: which being done in the Tabernacle, and by God's appearing in the cloud, verse. 15. served both for Joshua's own confirmation, and to assure all Israel that he had authority from God over them. Compare Numb. 27. 18, 19.

Vers. 15. Jehovah appeared] that is, a glorious sign of his presence; as in Targum Jonathan it is expounded, the glory of the divine majesty of the Lord. pillar of a cloud] out of which he was wout in favor to speak: see Exod. 33. 9. Psal. 99. 7.

Vers. 16. liest down] to wit, to sleep, that is, to die: as Job 14. 12. Acts 7. 60. 1 Thess. 4. 13. thy fathers] the faithful of former times, signifiing the immortality of the soul, as is noted on Gen. 25. 8. Wherefore Targum Jonathan paraphraseth on this place thus; thou liest down in the dust with thy fathers, and thy soul shall be treasured up in the treasury of eternal life with thy fathers. go a whoring] or fornicate, that is, commit idolatry, as the Chaldee explaineth it. gods of the strangers] in Greek, the strange gods of the land; in Chaldee, the idols of the people's of the land. they are going] Hebr. he is going; speaking of the people as of a man; so after often in this Chapter. The reason hereof is noted on Gen. 22. 17.

Vers. 17. will hide my face] in Chaldee, will take away my divine presence. So in verse. 18. devoured] or eaten up, to wit, of their enemies, made a prey, Hebr. to eat, which is used passively, as to bear, Eccles. 3. 2. that is, to be borne. See the notes on Gen. 6. 20. and 16. 14. find them] that is, befall, or come upon them: so after, and in Psal. 119. 143. Neh. 9. 32. found us] Hebr. found me, because my God is not in the midst of me.

Vers. 18. other gods] in Chaldee, idols of the people's: so in verse. 20.

Vers. 19. this song] in Greek, the words of this song; after described in Chap. 32. containing a prophesy of their falling away, & of God's judgments following. It was given in a song, that it might the more easily be learned, and kept in memory, with delight, & might move their affections. against] or in, that is, amongst the sons of Israel: so in verse. 26.

Vers. 20. and be fat] the like is prophesied in Deut. 32. 15. and shown to have come to pass in Neh. 9. 25, 26.

Vers. 21. answer before them] that is, testify before (and against) them. their imagination] the thing forged in their heart; which the Greek translateth, their maliciousness (or naughtiness.)

This *imagination* is before the *thoughts* or *cogitations*, as appeareth by 1 *Chron.* 28. 9. and 29. 18. See *Gen.* 6. 5.

Vers. 23. *I will be with thee]* in Greek, *he will be with thee;* as being the words of Moses (whom the Greek before named) concerning God. The Chaldee translateth, *my Word shall be thy help.* See *verse.* 8.

Vers. 25. *the Levites]* especially *the Priests the sons of Levi,* as in *verse.* 9.

Vers. 26. *in the side]* or, *by the side:* which in Targum Jonathan is expounded, *in a coffer by the right side of the Ark.*

Vers. 27. *stiff neck]* or, *hard neck;* which else-where is likened to *an iron sinew,* *Isaiah* 48. 4. See *Exod.* 32. 9.

Vers. 28. *Elders of your Tribes]* in Greek they are named by one word *Phularcha,* that is, *Rulers (or Princes) of your Tribes.*

#### CHAP. XXXII.

1 Moses song, which setteth forth God's mercies unto Israel, their sins, and his chastisements by sword, famine, pestilence and captivity. 36 His mercy in Christ towards them in the end. 46 Moses exhorteth them to set their hearts upon his words. 48 God sendeth him up to mount Nebo, to see the land of Canaan, and die.

#### 〈 in non-Latin alphabet 〉

Give ear ye heavens, and I will speak, and let the earth hear the sayings of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

For I will proclaim the name of Jehovah; give ye greatness unto our God.

The Rock, perfect is his work, for all his ways *are* judgment: God is faithfulness, and without iniquity; just and righteous is he. They have corrupted themselves, their spot is not (*the spot*) of his sons, (*they are*) a crooked and perverse generation.

Do ye thus requite Jehovah, O people foolish and unwise? Is not he thy Father *that* hath bought thee? *hath not* he made thee, & established thee?

Remember the days of old, consider the years of generation and generation; ask thy Father, and he will show thee; thy Elders, and they will tell thee. When the most high divided inheritance to the nations, when he separated the sons of Adam, he set the bounds of the people's, *according* to the number of the sons of Israel.

For Jehovah's portion is his people, Jacob is the line of his inheritance. He found him in a land of wilderness, and in an empty *place,* and howling of the desert; he led him about, he instructed him, he kept him as the apple of his eye.

As an Engle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings. Jehovah alone did lead him, and *there was no strange god with him.*

He made him ride on the high *places* of the earth, that he might eat the fruits of the field, and he made him to suck honey out of the rock, and oil out of the flinty rock. Butter of kine, and milk of the flock, with fat of Lambes, and of Rams of the breed of Bashan, and of Goat-bucks, with the fat of the kidneies of wheat, and the blood of the Grape, thou diddest drink pure *wine*. But Iesurun waxed fat, and kicked; thou art waxen fat, thou art grown gross, thou art covered *with fatness*: then he forsook God *which* made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange *gods*, with abominations they provoked him to anger.

They sacrificed to devils, not to God▪ to gods whom they knew not, to new *gods that* came lately up, of whom your fathers were not afraid. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And Jehovah saw *it*, & contemptuously abhorred *them*, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end *shall be*; for they *are* a very froward generation, sons in whom *is* no faith. They have provoked me to jealousy with *that which is* not god; they have provoked me to anger with their vanities: and I will provoke them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the land, and her increase, and set on fire the foundations of the mountains. I will heap evils upon them, I will spend mine arrows upon them; *They shall be* burnt with hunger, and devoured with the burning coal, and with a bitter stinging plague, and I will send upon them the teeth of beasts, with the poison of serpents of the dust. Without, the sword shall bereave; and from the chambers, terror: both the young man and the virgin, the suckling with the man of gray hairs. I said I would scatter them into corners, I would make the remembrance of them to cease from *among* men. Were it not that I feared the wrath of the enemy, left their adversaries should behave themselves strangely; left they should say, Our high hand, & not Jehovah hath done all this. For they *are* a nation void of counsels, and *there is* no understanding in them. O that they were wise, *that* they understood this, *that* they would consider their latter end. How should one chase a thousand, & two put ten thousand to flight, except their Rock had sold them, and Jehovah had shut them up. For their Rock *is* not as our Rock, even our enemies *being* judges. For their vine *is* of the vine of Sodom, and of the blasted fields of Gomorrah: their Grapes *are* Grapes of gall, they have most bitter clusters. Their wine *is* the poison of dragons, and the cruel venom of asps. *Is not this laid up in store with me, and sealed up in my treasuries?*

To me *belongeth* vengeance and recompense; in the time their foot shall slide; for the day of their calamity *is* near, and the things that shall come upon them make haste. For Jehovah will judge his people, and repent himself for his servants, when he shall see that the hand *is* gone, and *there is* none shut up, or left. And he shall say, Where *are* their gods, the Rock in whom they trusted for safety? Which did eat the fat of their sacrifices, did drink the wine of



their drink-offerings? let them rise up, and help you, let him be a hiding-place for you. See now that I, *I am* he, and *there is no God* with me: I do kill and make alive; do wound, and I heal; and *there is none* that delivereth out of mine hand. For I lift up my hand to the heavens, and say, I live forever.

If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to my adversaries, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh, with the blood of the slain, and of the captives from the beginning, the revenges of the enemy. Shout joyfully ye nations *with* his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make atonement for his land, for his people.

And Moses came, and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun. And Moses made an end of speaking all these words unto all Israel: And he said unto them, Set your heart unto all the words which I testify among you *this day*, which you shall command your sons, to observe to do all the words of this Law. For it is not a vain word for you, because it is your life; and through this word ye shall prolong your days upon the land, whither ye *are* going over Jordan to possess it.

And Jehovah spake unto Moses in that self-same day, saying; Go up into this mountain of Abarim, mount Nebo, which is in the land of Moab, that is over against Jericho, and see the land of Canaan which I *am* giving to the sons of Israel for a possession.

And die in the mount whither thou goest up, and be gathered unto thy people's, as Aaron thy brother died in mount Hor, and was gathered unto his people's. Because ye trespassed against me among the sons of Israel, at the waters of Meribah of Kadesh in the wilderness of Zin, because ye sanctified me not in the midst of the sons of Israel. Yet thou shalt see the land before *thee*, but thither thou shalt not go in unto the land which I *am* giving to the sons of Israel.

⟨♪⟩ Give ear O heavens to that which I declare, and ⟨♪⟩ hear, O earth, what my mouths sayings are. Drop ⟨♪⟩ down as doth the rain shall my doctrine; distill as ⟨♪⟩ dew so shall my speech divine: as on the tender ⟨♪⟩ herb the small rain pours, and as upon the grass ⟨♪⟩ the greater showers: For I Jehovah's name proclaim ⟨♪⟩ abroad; O give ye greatness unto him our God.

The Rock, most perfect is his action,

because his ways *are* judgment everyone: [unspec 4]

God is most faithful, and iniquity

in him is none, *but* just and right is he.

They on themselves have brought corruptions, [unspec 5]

their spot is not of (*those that be*) his sons,

*they are* a generation which is

turned to perverseness, and to crookedness.  
Do ye Jehovah in this wise reward, [unspec 6]  
O foolish folk, and wanting wise regard?  
thy Father that hath bought thee, is not he?  
hath he not made thee, and established thee?  
Remember thou the days *that were* of old, [unspec 7]  
mind ye the years of ages manifold:  
ask thou thy Father, and thee show will he,  
thine Elders (*ask*) and they will tell it thee.  
When the Most high dealt to the Nations [unspec 8]  
*their* heritage, and severed Adams sons;  
the borders of the people's set he then,  
as number was of Israel's children.  
*For his folk is Jehovah's portion,* [unspec 9]  
*Jacob the line of his possession.*  
*Him in a land of wilderness he found,*  
*in empty place, and howling desert ground:* [unspec 10]  
*about he led him, taught him prudence;*  
*he kept him as the apple of his eye.*  
*Like as an Eagle stirreth up her nest,* [unspec 11]  
*she moveth fluttering over her youngest;*  
*she spreads abroad her wings, them taketh soft,*  
*upon her wings she beareth them aloft:* [unspec 12]  
So did Jehovah lead him all alone,  
and other strange god with him was there none.  
*He made him ride on the earths places hie,* [unspec 13]  
*that he might eat the fields fertilitie;*  
*he made him also from the rock to suck*

*honey, and oil out of the flinty rock:  
Butter of kine, milk also of the flock, [unspec \2]  
with fat of Lambs, and Rams of Basan stock,  
and Goats, with fat of wheaty kidneies fine,  
and of the Grapes-blood thou didst drink red wine.  
But Iesurun did wex fat, and did kick, [unspec 15]  
thou art wext fat, art covered, art grown thick;  
the God which made him, then did he forsake,  
and of the Rock which saved him, light did make.  
With strange gods they to jealousy him moved, [unspec 16]  
with loathsome idols they his anger proved.  
They sacrificed to devils, not to God; [unspec 17]  
to gods of whom themselves no knowledge had:  
unto new gods, which up but lately came,  
such as your fathers feared not the same.  
The Rock that thee beg at thou mindest not, [unspec 18]  
and God that formed thee thou hast forgot.  
And of his sons and daughters, then the Lord [unspec 19]  
did see the provocation, and abhorred.  
And I will hide my face from them, said he; [unspec 20]  
I will behold what their last end shall be:  
for a most froward generation  
they children are, in whom faith there is none. [unspec 21]  
They have me unto jealousy moved  
with that which is not God, have me stirred  
to indignation with their idols vain:  
I them will move to jealousy again  
with those which are no folk; to indignation*

*I will provoke them with a foolish nation.  
For, in mine anger kindled is a fire, [unspec 22]  
and to the lowest hell shall burn in ire;  
and shall consume land, and fruits of the same,  
and the foundations of the mounts inflame.  
Upon them I will heap up evil sorrows, [unspec 23]  
upon them I will spend my piercing arrows.  
They shall be burnt with hunger, and devoured [unspec 24]  
with burning coals, and bitter plague out-poured:  
and teeth of beasts upon them I will bring,  
with poison of serpents in dust-creeping.  
Without, the sword it shall bereave them quite, [unspec 25]  
and from the inmost chambers fearful fright:  
both the choice young man, and the virgin fair,  
the suckling, with the man of hoary hair.  
I said, I would them into corners drive, [unspec 26]  
I would men of their memory deprive.  
Were it not that the wrath of th'enemy [unspec 27]  
I feared, lest behave themselves strangely  
their adversaries should, lest they should say,  
our high hand hath done all this, and not Yah.  
For they a people whose counsels are gone, [unspec 28]  
and understanding in them there is none.  
O that they wise were, would this understand, [unspec 29]  
that they consider would their latter end.  
How should one make a thousand flee in chace, [unspec 30]  
and two make even ten thousand fly apace,  
except their strong Rock had them sold away,*

*iehovah had them shut up to decay.*  
*For their Rock is not like our Rock mighty, [unspec 31]*  
*and judge let be our very enemy.*  
*For their vine of the vine of Sodom is, [unspec 32]*  
*and of Gomorrahs blasted vine branches:*  
*their Grapes they be the Grapes of poysned gall,*  
*the clusters that they have are bitter all.*  
*Their wine is of the dragons poison fell, [unspec 33]*  
*and of the asps whose venom is cruel.*  
*Is not this same laid up in store with me, [unspec 34]*  
*even sealed up within my treasuree?*  
*To me belongs vengeance, and to repay [unspec 35]*  
*in time, when as their foot shall slide away:*  
*for day of their calamity is nie,*  
*and things that come on them, come hastily.*  
*For Yah will to his people do judgment. [unspec 36]*  
*and for his servants will himself repent,*  
*when he shall see that their strong hand is gone,*  
*and shut up, or remaining there is none.*  
*And he shall say, where do their gods abide, [unspec 37]*  
*the rock on whom for safety they relide?*  
*They which their sacrifices fat devoured, [unspec 38]*  
*which drank the wine on their oblations pour'd*  
*let them arise, and show you helpful grace,*  
*let him be unto you an hiding place.*  
*Behold ye now, that I, even I am he, [unspec 39]*  
*and God there is not any beside me:*  
*I kill and quicken; wound, and whole I make,*

and out of mine hand none away can take.

For to the heav'ns my hand I lift on hie, [unspec 40]

and say, I live unto eternity.

If that my glittering sword I sharp do make, [unspec 41]

and *that* mine hand on judgment hold doth take,

unto my foes I render will vengeance,

and them that hate me I will recompense.

Mine arrows I will drunken make with blood, [unspec 42]

(my sword shall also flesh devour for food.)

with blood of them that wounded are, and thrall,

*even* from the first beginning principal,

*shall be* revenges on the enemy.

Ye Gentiles *with* his folk shout joyfully, [unspec 43]

blood of his servants for avenge will he,

and render vengeance unto them that be

his adversories, and atonement make

*both* for his land, *and* for his people's sake.

### **Annotations.**

〈 in non-Latin alphabet 〉 Here beginneth the three and fiftieth Section of the Law: See *Gen.* 6. 9.

*Give ear]* or, *hearken ye heavens.* Moses beginneth this prophetic song, calling as with the sound of a trumpet, the heavens and earth, (and all the creatures in them,) to be witnesses of his words, (as in *Dent.* 30. 19. and 31. 28.) the more to affect the hearts of the people. So Isaiah beginneth his prophesy against rebellious Israel, *Esa.* 1. 2. For though men die, yet heaven and earth endure, *Psal.* 119. 89, 90, 91. *Eceles.* 1. 4. And though men will not hear, yet other creatures shall hear and witness against them, *Ios.* 24. 27. *and I will]* or, *that which I shall speak:* as, *and he shall prepare,* *Mal.* 3. 1. is expounded, *which shall prepare,* *Mar.* 1. 2. *and let the earth hear]* or, *hear O earth;* for he changeth the person, and in *Isaiah* 1. 2. he changeth the order also, *Hear ye heavens, and give ear thou earth;* and in *Ier.* 22. 29. *O earth, earth, earth, hear the word of Jehovah.*

Vers. 2. *My doctrine]* or, *My received learning:* the doctrine of religion is so called, because it is received from God, not devised by men; as in *1 Cor.* 11. 23. *I received of the Lord that which also I*

delivered unto you. So our Savior saith, *As my Father hath taught me, I speak these things, John 8. 28.* And so it should be received of the hearers, as *the word of God*, not of men, *1 Thess. 2. 13. shall drop]* or, *let it drop*; as being a wish, and also a promise that his doctrine should be profitable and effectual, as the rain; which as it *waiteth not for the sons of men, Mich. 5. 7.* so it cometh down *from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud*: in like sort, the word of God *sha• not return* unto him void, but it shall accomplish that which he pleaseth, *Isaiah 55. 10. 11.* The Chaldee translateth, *My doctrine shall be sweet as the •ai•e• the Greek, let it be expected as the rain. the rain]* which maketh the barren• earth fruitful, and so resembleth the word of God, and effect thereof in the hearts of men: see *Isaiah 45. 8.* Contrary to false teachers, which are *clouds without water, Jude v. 12.* For, *who so boasteth himself of a false gift, is clouds and wind without rain, Prov. 25. 14. shall distill]* or, *let it distill*, or *s•ow down*: as the Greek translateth, *let my words come down as the dew*; and the Chaldee, *let my speech be received as the dew.* The manner of delivering God's word is here, and often, likened to a *dropping, Ezek. 20. 46. and 21. 2. Mich. 2. 6.* the Word it self, to *rain* or *dew*, figures of heavenly graces. See *Genes. 27. 28. the small rain]* or *small drops*; in Hebrew *Seghnirim*, so named of *hairs*, like which it falleth. Or it may have affinity with *Saghnar*, a *storm*, and mean a *stormy rain*, figuring the doctrine of the Law, which as it was given with storm and tempest, *Heb. 12. 18.* so it worketh like effect in the conscience. So the Greek translateth it a *shower*, or *showry rain*: the Chaldee, *as the rainy winds which blow upon the tender herb. the showers]* the strong or greater rain, which falleth with manifold drops, or with violence as arrows: the Chaldee translateth them *drops of the latter rain*; whereof see *Deut. 11. 14.* The with-holding of these was a punishment, as in *Ier. 3. 3. the showers have been withholden, and there hath been no latter rain*: the giving of them was a blessing, *Psal. 65. 11. and 72. 6. Mic. 5. 7. grass]* as the people sometime are likened to *grass*, for their frail and momentary state, *Isaiah 40. 6, 7.* so here they are likened to *grass & herbs*, which grow by the rain, *Job 38. 26, 27.* that they should not be unfruitful hearers, like stones or sandy ground, whereon nothing groweth.

Vers. 3. *proclaim]* or *publish, preach*: but the [unspec] Chaldee turneth it, *pray in the name of the Lord. give ye greatness]* or *majesty*, that is, *magni* ⟨ϕ⟩ him: so in *Jude 25. to the only wise God our* ⟨ϕ⟩ *he glory and majesty (or greatness): and* ⟨...⟩ *Chron. 29. 11. Thine, O Jehovah, is the greatness, and the power, and the glory, &c.*

Vers. 4. *The Rock]* that is, as the Greek translateth *God*: so in *verse. 18, 30, 37. 1 Sam. 2. ⟨ϕ⟩* [unspec] ⟨ϕ⟩ *Sam, 22• 2, •2. God is called the Rock*, because of his might, stability and immutability; and to his Church he is a firm foundation, *Matth. 16. ⟨ϕ⟩* and Christ is the Rock, *1 Cor. •0. 4. his work*, in Greek, *his works*; so *work*, in *Psal. 9•. ⟨...⟩ works* in *Heb. 3. 9.* and it implieth his works both of creation, and redemption of his people, & ⟨ϕ⟩ other, wrought in them• which are said to be *perfect*, or *unblemished*, because there is no defect, no fault in any of them. Therefore in it the righteous ⟨ϕ⟩ [unspec] *joyce, Psal. 92, 5. hi• ⟨ϕ⟩ ]* that is, ⟨ϕ⟩ *administration, his d* ⟨...⟩ *judgment]* that ⟨ϕϕ⟩ *judicious, right and equal* ⟨ϕ⟩ and so shall m•y find that walk in them *Psal. ⟨...⟩ 8, 9, 10. faithfulness]* or *faith*, understand, ⟨ϕ⟩ *God of*

faith, 〈...〉 most faithful & true, that all may rely safely 〈...〉 and his word. without **•••**quity] on 〈...〉 injurious evil▪) in him, as the Greek translath. So in *Psal. 92. 16. Jehovah is righteous, my Rock, and no iniquity is in him. right]* or *righteous: in Greek, just and holy the Lord is.* As his faith is constant to those that follow him, so is his justice righteous to such as forsake him.

Vers. 5. *They have corrupted themselves]* or, *It hath corrupted it self;* speaking of the people, (as is expressed in *Exod. 32. 7.*) as of one man, and prophesying here their falling away from God. Or, *It hath corrupted (it self) before him,* that is, before or against God. The Greek translath, *they have finned:* and corruption is used both for sin, as in *Gen. 6. 11.* and for destruction following sin, as *Gen. 6. 13.* it being always the changing of the estate of a thing from good to evil. And this *corrupting themselves,* was chiefly by idolatry, as *verse. 15, 16, 17, &c. Exod. 32. 7,* and implieth also their destruction; and it is ascribed to *themselves,* that it might not be imputed unto God: so in *Hos. 13. 9.* Hereupon Isaiah called them *children* that were *corrupters,* *Isaiah 1. 4.* and this their action is opposed to the perfection of God's work, in *verse. 4. their spot]* or, *their blot, their blemish;* that is, their vice, or evil, (as the word is explained in *Deut. 17. 1.*) and thereupon their blame. This is opposed to God's faithfulness in *verse. 4.* and it is an effect of their foresaid corruption, and an evident sign thereof. *not of his sons]* that is, not such a spot (or blemish) as is in the sons of God through their infirmity, whereto all are subject; but such as is in a crooked and perverse generation, that will not be reclaimed from their wees. And this is a declaration of the effect of the Law in Israel, which was added *because of transgressions, Gal. 3. 19.* and when it came, sin reviued; and the passions of sins, which were by the Law, did effectually work in their members, to bring forth fruit unto death, as *Rom. 7. 9, 5.* But the grace of God through the Gospel, worketh contrary effects of sanctification, which the Apostle layeth down in these words of Moses, thus; *That ye may be blameless and sincere, the children of God, unblemished (or spotless) in the midst of a crooked and perverso generation, among whom shine ye as lights in the world, holding fast the word of life, Philip. 2. 15, 16.* The Chaldee expoundeth it, *They have corrupted themselves, and not him; sons that have served Idole. crooked]* or *f•ward;* it is contrary to *strait* or *even,* *Isaiah 42. 16.* and they that are thus in heart, are an abo•nation to the Lord, *Pra•. 11. 20.* This title Peter gave unto the Jews that refused the Gospel *Act. 2. 40.* & herein the people are opposed to God *just and righteous,* in *verse. 4.* as they that perverted all eq•nty, *Mich. 2. 9.* and had made them crooked paths, *Isaiah 59. 8. perverse]* that turn and writhe themselves and others, as wrestlers are: but this word is applied to such as are perverse in mind and counsel, *Job 〈◇〉 . 10▪* used also by our Savior in *Lu. 9. 41. O saithlesse and perverse generation.* Hereby Israel's habi• in evil is sigh 〈...〉 , 〈...〉 sting the holy Ghost, *Act▪ 〈◇〉 . 51.* so that their corruption and spot could not be 〈◇〉 , but remained upon them as malignant ulcers. Compare *Isaiah 1. 5. 6. ler. 5. 3.*

Vers. 6. *requite]* or *reward, recompense.* This is a sharp rebuke of the ungrateful people, (set down therefore question-wise,) who in faith and obedience should have shown at least their thankful hearts, as did he which said, *What shall I render unto Jehovah for all his beneficial rewards unto me? I will take up the cup of salvation, and call upon the name of Jehovah, Psal. 116. 12, 13. foolish]* or *vile:* the Hebrew *Nabal,* is such a fool as hath his understanding and judgment saded and depraved, whereupon he becometh vile and wicked, saying in his heart, there is



no God, *Psal.* 14. 1. and blaspheming his name, *Psal.* 74. 18. This *fool*, or *vile* person, is opposed to the *noble* or *liberal*, *Esa.* 325. The Chaldee here translath, *people which have received the Law, and are not wise. Father]* by regeneration, as *1 Pet.* 1. 3. *Deut.* 14. 1. *bought thee]* or, *thy purchaser, thy possessor, owner;* see the Annotations on *Ex.* 15. 16. And this aggravateth their sin, who denied the Lord that bought them, as *2 Pet.* 2. 1. *for the ox knoweth his owner* (or *him that bought him*) though Israel did *not know*, *Isaiah* 1. 3. *made thee]* not only in the first creation, as *Gen.* 1. 26. but in exaltation to dignity after redemption, as God is said to have *made Moses and Aaron*, *1 Sam.* 12. 6. who advanced them to that honor in his Church. Therefore this word is used for a degree of grace after creation, as in *Isaiah* 43. 7. *I have created him for my glory, I have formed him, yea I have made him.* So Christ is said to have *made twelve*, when he ordained them to the office of Apostleship, *Mar.* 3. 14. And Paul saith of Israel, that God *exalted the people, when they dwelt as strangers in the land of Egypt*, *Acts* 13. 17. *established]* formed, fitted, & ordered firm and stable, that thou mightest abide in his grace.

Vers. 7. *of old]* or, *of the world* and ages past, all which will testify of God's grace unto his people. Thus Moses confirmeth that which he spake of God's goodness towards them, in *verse.* 6. and by this the Saints confirmed themselves in their troubles and fears, *Psal.* 77. 6. 7. &c. and 119. 52. and 143. 5. So in *Isaiah* 46. 9. *Remember the formerthings of old, for I am God, and there is none else, &c. generation and generation]* that is, *all generations*, and every of them: so in *Psal.* 89. 2. *to generation and generation;* and *Esth.* 3. 4. *day and day*, that is, *every day*▪ and *Ezr.* 10. 14. *city and city, that it, every city, he will show]* This the Psalmist confirmeth, saying, O God, *with our ears we have heard, our Fathers have told unto* ⟨ϕ⟩, *the work thou wroughtest in their days, in days of old, &c.* *Psal.* 44. 1, 2, &c. So in *Judge.* 6. 13. *Where be all his miracles, which our fathers •ld us of*▪

Vers. 8. *divided inheritance]* that is, appointed and gave lands and Countries for the nations to inherit; as *mount* ⟨ϕ⟩ to the Edomites; *Deu.* 2. 5. *A*• to the Moabites, *Deut.* 2. 9. and so to others, ⟨ϕ⟩ 9. 7. *For God hath* ⟨ϕ⟩ *of* ⟨ϕ⟩ *blood •ll mankind, for to dwell on all the face of the earth: & hath determined the times before appointed, and the bounds of then habitations, that they should seek the Lord, if haply they might feel after him, and find him*, *Acts* 17. 26, 27. *separated]* into distinct families, and people's, with several languages; whereof see *Gen.* 10. and 11. chapters. *bounds]* or, *borders, limits of the people's;* which may be referred specially to the people's in the land of Canaan, whose bounds God proportioned before hand, according to the number of the sons of Israel, that they might be possessors of it after the Canaanites. Though generally there is also a proportion between the 70. nations reckoned in *Gen.* 10. and the seventy souls of Israel, which was their whole number when they went down into Egypt, *Gen.* 46. 27. *Deut.* 10. 22. and more particularly between Canaan with his eleven sons, *Genes.* 10. 15,—18. and the twelve sons of Israel, which became Patriarchs to the Church of God, *Exo.* 1. 1,—4. *Gen.* 48. 28. *Acts* 7. 8. *the sons of Israel]* in Greek, *the Angels of God:* so the Lxx translated this place purposely, lest the heathens should here take offense, that Israel should be matched with the 70. nations, that is, with all people's of the world. And the Jews supposed there were seventy Angels, rulers of the seventy nations; and therefore they say *according to the number of the Angels of God*, whereby they mean seventy. Their opinion is to be seen in R. Menachem

on Gen. 46. where he saith, *It is a general rule that there is one (degree of) glory above another, and they that are beneath, are a secret signification of those that are above, and the 70. souls (Gen. 46. 27.) signify the 70. Angels that are round about the throne of (God's) glory, which are set over the nations.* But we are warned to beware how we intrude ourselves into those things which we have not seen, *Coloss. 2. 18.*

Vers. 9. *portion]* or *part*, which he hath divided unto himself, *Exod. 19. 5, 6.* and for whom he long before prepared an habitation. And as he hath taken his people for his portion, so they again take him for theirs, *Psal. 142. 6.* and he is called *the portion of Jacob*, *Ier. 10. 16.* and *51. 19.* This word Paul applieth to our heavenly calling in Christ, speaking of *the portion of the inheritance of the Saints in light*, *Coloss: 1. 12.* *Jacob]* that is, the posterity of Jacob; which being the name of his infirmity, before he was called Israel, commendeth God's love unto his, when they were weak and unworthy. And *Jacob* is the generation of them that seek God's face, *Psal. 24. 6.* *the line]* or, *the cord of his inheritance*, that is, his heritage, as by line or measure befallen or allotted to him; and so his peculiar, whom none other can challenge. Compare *Psal. 16. 6, 7.*

Vers. 10. *He found him]* that is, *God found Jacob*, meaning Jacob's posterity, the Israelites, whom God found, and was present with them in the wilderness, to help them in all their miseries. Therefore the Greek translatheth, *He sufficed him:* and the Chaldee, *He sufficed their necessities:* as *finding* is used for *sufficing*, in *Numb. 11. 22.* God's people of themselves do all go astray like lost sheep: but he seeketh and findeth them, for their salvation, *Isaiah 53. 6.* *Psal. 119. 176.* *Luk. 15. 24,—7.—32.* *land of wilderness]* a wild or desert land, where no inhabitants were, no dwelling city, no food to sustain him, *Ps. 107. 45.* *Ier. 2. 6.* See before in *Deut. 8. 15.* The wilderness figured the *people's* of the world, *Ezek. 20. 35.* amongst whom God's people strayed, till he found them up: for when we were yet *sinner*s, and *enemies*, he loved us, and reconciled us to himself by the death of his Son, *Rom. 5. 8. 10.* *empty place]* in Chaldee, *a dry place;* Hebr. *emptiness:* a place not to be inhabited, as appeareth by the opposition in *Isaiah 45. 18.* So all men naturally are empty, till they be filled with grace, and made *the habitation of God through the Spirit*, *Eph. 2. 11, 12,—22.* *howling of the desert]* or, *yelling of Ieshimon:* the wilderness is called a place of *howling*, for the wild beasts that dwell there, or for the wants that men find therein: and *Ieshimon*, which signifieth *a desert*, or *desolation*, may be taken for a special wilderness so named, as in *Num. 21. 20.* or generally, for all desolate waste places: and such was that which Israel wandered in, *Psal. 78. 40.* The Greek and Chaldee translate it, *a waterless place;* and so in *Isaiah 43. 20.* God promiseth to *give waters in Ieshimon*, (or *in the wilderness.*) It figured our estate in sin, without God's Word and Spirit, which are likened unto waters, *Isaiah 44. 3.* *John 3. 5.* and *7. 38, 39.* *he led him about]* to wit, in the wilderness forty years, as *Deut. 8. 2.* Or, *he compassed him about*, to wit, with his love and providence: so the Greek translatheth, *be compassed but*, and the Hebrew well beareth it. Thus David saith, to God, *thou wilt compass me about with songs of deliverance*, *Psal. 32. 7.* and in *Ier. 31. 32.* *compassing* is used for going about to win ones love and favor; which may also be intended here. The Chaldee translatheth, *He placed them round about* ﴿ⲟ﴾ *divine Majesty:* which may have reference to Israel's encamping round about God's Tabernacle, *N<sup>o</sup>m. 2. instructed him]* or, *made them to understand*, to wit, by his Law, and by his Spirit, as *Ne* ﴿...﴾ . *9. 18. 20.* So the Chaldee

explaineth it, *he learned them the words of the Law. apple of his* ⟨ϕ⟩ *or the black (the sight) of his eye; that is, with* ⟨ϕ⟩ *diligent care and love tendering them. Thus David prayeth, Keep me as the apple of the eye, Psa. 17. 8. and the Prophet saith, He that toucheth you,* ⟨...⟩ *heth the apple of his eye, Zach. 2. 8.*

Vers. 11. *an Eagle]* the chiefest of all birds, which similitude God therefore applieth to himse•••here, and in *Exod. 19. 4. stirreth up]* or, ⟨...⟩ *th up her nest, that is, her young ones: which* ⟨ϕ⟩ *Eagle rouseth up with her cry; so God did* ⟨ϕ⟩ *people with his Word and promises, whiles* ⟨ϕ⟩ *slept in their sins in Egypt. This is decla* ⟨...⟩ *Ezek. 20. 5, 6, 7. and the history is in Exod. 4. 29, 30, 31. So to the Church it is said, Awake,* ⟨ϕ⟩ *put on thy strength, O Zion, &c. Esa. 53. 1. and* ⟨ϕ⟩ *thou that sleepest, and stand up from the dead,* ⟨ϕ⟩ *Christ shall give thee light, Eph. 5. 14. flut* ⟨...⟩ *th]* or *moveth* and *cherisheth*. This is the word ⟨ϕ⟩ in *Gen. 1. 2. the Spirit of God moved (or flutte* ⟨...⟩ *) upon the face of the waters. That openeth the meaning here to be God's motions by his Spirit in the hearts of his people. spreadeth abroad]* as preparing herself to flight, and thereby provoking her young to go with her. This God performed by spreading out the wings of his power against Egypt in plaguing them, and for Israel in preserving them from those plagues; so making way for his people to pass out of the place of their bondage. *taketh them]* that if they be slack or negligent, she may procure them to come away. So God by his Angels took hold on Lots hand, and led him out of Sodom, *Genes. 19. 16. and hastened the departure of Israel out of Egypt, Exod. 12. on her wings]* in gentleness, and for their safety: not in her talents wherewith she beareth her prey. And the Eagle soaring high, her young being on her wings, are safe from all danger. Thus God lead Israel safe thorough the red sea, *Exod. 14. and into the wilderness of Sinai, where he said unto them, You have seen what I did to the Egyptians; and I have borne you upon Eagles wings, and brought you unto myself, Exod. 19. 4. So Christ giveth to the woman his Church, two wings of a great Eagle, that she might flee into the wilderness, into her place where she is nourished, Rev. 12. 14.*

Vers. 12. *alone lead]* or, *lead him alone;* which may be referred to Jehovah their only leader, and so the Greek explains it: or, to the people lead alone, as in *Num. 23. 9. & Deut. 33. 28. they are said to dwell alone;* and thus the Chaldee interpreteth it. *lead him]* that is, lead Israel, conducting them thorough the wilderness in safety, as *Deut. 8. which mercy is often mentioned, Psal. 78. 14. 52. 53. and 1 36. 16. Neh. 9. 12. The Angel of his presence saved them, Isaiah 63. 9. with him]* with Jehovah; or, with Israel; as the Greek translateth, *with them.* God erected his Tabernacle, and set his true worship in Israel, without commixture with the idolatry of the nation. And unto that they should have kept themselves, as *Psal. 81. 8, 9, 10. The Chaldee paraphraseth, there shall no service of idols be established before him.*

Vers. 13. *made him ride]* made Israel to conquer and triumph: so *riding* is often used for conquecing and subduing: as, *Psal. 45. 4. and 66. 12. Rev. 6. 2. and 19. 11. 14. high places of the earth]* or, *of the land,* to wit, Canaany, which they conquered: and by the *high places,* are meant the mountains, and high walled cities which they subdued, *Deut. 1. 28. A like promise is made in Isaiah. 58. 14. I will cause thee to ride on the high places of the earth: and in Deut. 33. 29. thou shalt tread upon their high places. The Chaldee here translateth, He placed them on the strong places of*

*the earth. and he did eat]* or, *that he might eat:* the Greek saith, *he fed them with the fruits of the fields. fruits]* or, *fruitfulnesses*, all things that grew in the fields. *honey out of the rock]* that is, honey of Bees nestling in rocks: or honey fruits, as dates and the like, which grow on palm trees, (as oil on olive trees,) in rocky places: that whereas rocks and stones are usually barren, God made such places fruitful to Israel; even as he gave them water out of the rocks in the wilderness, *Exod. 17. 6. Num. 20. 11.* whereto this here also may have reference, and mean waters sweet as honey and oil. This *honey* and *oil* figured the heavenly graces which God bestoweth upon his Church in Christ, (who is likened to a *Rock*, *1 Cor. 10. 4.*) and which he would continue, if men would hearken unto his Law, *Psal. 81. 14,—17. and 119. 103. Song 4. 11.*

Vers. 14. *Butter of kine]* or, *of the herd*, that is, made of Cowes milk: these things were a sign of the fruitfulness of the land, as is observed by the Prophet, *Isaiah. 7. 21, 22.* And as soft and smooth words are sometimes likened to *butter*, and *oil*, *Psal. 55. 22.* so here they figured the soft and comfortable words of grace, wherewith God satiateth the souls of his people. The Chaldee paraphraseth, *He gave them the spoils of their kings and rulers, with the riches of their great and strong men, &c.* and so in *Amos 4. 1.* Princes of Samaria are called *kine of Basan. of the flock]* of sheep and goats, *Levite. 1. 10.* for the food of them and of their household, as *Prov. 27. 27. fat of lambs]* that is, fatted lambs, rams, &c. *of the breed of Basan]* Hebr. *sons of Basan*, that is, bred and fed on mount Basan, which was a fertile place, and good to nourish cattle, *Num. 32. 1. 3. 4. 33. fat of the kidnies of wheat]* that is, *fine flower of the kernels of wheat.* The *flower* which is the best and the principal, is called the *fat*, here and in *Psal. 81. 17. and 147. 17.* and the *kernels* are called *kidnies*, because when they are full, they resemble kidnies in shape. *blood]* that is, *juice of the grape*, which is red coloured like *blood.* Hereupon Christ killing his enemies, and having his cloths sprinkled with blood, is described like one treading grapes in the wine-fat, *Isaiah. 63. 2, 3. Rev. 14. 19, 20. and 19. 13.* And this sense the Chaldee keepeth here, translating it, *the blood of their mighty men shed like water.* But literally it is meant of the wine that was plentiful in the land of Canaan; and spiritually of the heavenly graces wherewith Christ filleth his people, *Isaiah. 55. 1. thou didst drink]* he turneth his speech to Israel: the Greek for more plainness translateth as before, *they drank. pure wine]* or *red wine*, as in *Psal. 75. 8.* and in *Isaiah. 27. 2. In that day sing ye unto her, a vineyard of red wine;* and such was the best wine in that land: the Greek translateth it only *wine.* Thus Moses, by *honey, oil, butter, milk, fat flesh, fine bread, and wine*, (seven things under which number all other are comprehended,) signifieth the manifold blessings which Israel enjoyed in their land. Which was a figure unto them of the most fertile Kingdom of Christ, and the heavenly comforts of his Word and Spirit, wherewith he satisfieth his people. And of these, some are food for children to suck, as honey, oil, butter, and milk, *Isaiah. 7. 15, 16.* the rest are stronger meats for men: so the faithful have in their infancy easy instruction, *the sincere milk of the Word*, to grow thereby; and in their ripe age, the higher mysteries of the Gospel, as *1 Pet. 2. 2. 1 Cor. 3. 1, 2. Heb. 5. 12, 13, 14.*

Vers. 15. *Iesurun]* or *Ieshurun*, that is, as the Chaldee explains it, *Israel;* the Greek, *Beloved;* so in *Deut. 33. 5. 26.* where the Chaldee again translates it *Israel;* the Greek, *Beloved:* and in *Isaiah. 44. thou Iesurun whom I have chosen;* the Chaldee saith, *thou Israel:* the Greek, *thou beloved Israel.*

It hath the name of *Iosher, Righteousness*, as being a righteous people by calling, having Laws right and equal, if they had walked in them. Or it may be derived of *Shor*, which is to *Look* or *See*, because this people saw the glory of God at the giving of the Law. The same word *Shor* is also a *Bullock*, which some think Moses here alludeth unto, as if Israel were waxed like a fat bullock which kicked. But the other places where this this word is used, imply no such thing. *waxed fat*] in Chaldee, *waxed rich*. This was the occasion of their falling from God, the prosperity and blessings which they had in Canaan, as is also shown in *Neh. 9. 25, 26. They took strong cities, and a fat land, and possessed houses full of all goods, Wells digged, Vineyards, and Oliveyards, and fruit trees in abundance: so they did eat, & were filled, and became fat, and delighted themselves in thy great goodness. And they turned disobedient, & rebelled against thee, and cast thy law behind their backs, &c.* The like complaint is in *Ier. 5. 27, 28.* Though this may imply also the *fatness of their heart*, whereof see *Isaiah 6. 10. Matth. 1•. 15. kicked*] that is, behaved themselves contemptuously, and waxed wanton: and it signifieth their contemptuous abuse of God's holy ordinances, as he complaineth of Priests, *Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded, &c.* *1 Sam. 2. 29.* This word Paul seemeth to respect, when he speaketh of such as *tread underfoot the Son of God, Heb. 10. 29. thou art covered*] or, *thou hast covered*, thyself, thy face, or thine heart with fatness, as is explained in *Job 15. 27. thus; he covereth his face with his fatness; and maketh collops of fat on his flanks.* And in *Psal. 17. 10. They are enclosed in their own fat; with their mouth they speak proudly:* and in *Psal. 73. 7. Their eyes stand out with fatness. he forsook God*] in Chaldee, *he forsook the service of God:* he turneth his speech away from the people, as they that would not hear: and speaketh to heaven and earth for to witness; as in *verse. 1.* And this is the first part of their sin, to forsake the good God. *made him*] by creating, and advancing him, as in *v. 6. lightly esteemed*] or, *vilely and foolishly despised;* Hebr. *jenabbel*, of *Nabal foolish*, as he called them in *v. 6.* The Chaldee expounds it, *he provoked to anger. the Rock*] the mighty God Christ; as *verse. 4.* So the Greek translateth, *he departed from God his Savior.*

Vers. 16. *provoked him to jealousy*] or, *made him jealous*, that is, exceeding angry: *for jealousy is the rage of a man; therefore he will not spare in the day of vengeance, Prov. 6. 34. strange gods*] the Chaldee explaineth it, *the service of Idols, or idolatry.* So in *Psal. 78. 58. they provoked him to jealousy with their graven images.* And in *1 King 14. 22, 23. the Jews provoked him to jealousy with their sins, &c. for they also built them high places, and images, &c.* And this is the second part of their sin, to turn to idols and devils. *abominations*] that is, abominable idols, or false gods, and other sins, as *Levite. 18. 26, 27. Deut. 7. 25. 2 King. 23. 13.*

Vers. 17. *to devils*] that waste and destroy man-kind, as their name *Shedim* here signifieth: see *Levite. 17. 7.* and these are in this respect opposed to God, who *maketh and saveth his people,* *v. 15.* So Jereboam's calves are called *Devils, 2 Chron. 11. 15.* and all the Gentiles idols are *Devils, 1 Cor. 10. 20.* and Antichrists, *Revel. 9. 20.* And unto devils the Israelites sacrificed their sons & their daughters, when they sacrificed them unto the *Idols of Canaan, Psal. 106. 37, 38. whom they knew not*] had no knowledge or experience of any good from them: or, *gods which knew not them*, that is, had done them no good; as on the contrary the true God saith, *I did know thee in the wilderness, Hos. 13. 5.* where the Chaldee explaineth, *I supplied their necessities. came lately up*] Hebr. *came from near*, that is, *from near time:* which when it is spoken of a thing

past, meaneth *lately*; when of a thing to come, it meaneth *shortly*, as in *Ezek. 7. 8. were not afraid*] with horror, lest they should be hurt by them. So the original word properly signifieth, and therein differeth from that *fear* or *reverence* which we owe to the true God. He meaneth, that they were such God's as could neither do good nor evil, as is said in *Ier. 10. 5. Bee not afraid of them for they cannot do evil, neither also is it in them to do good.*

Vers. 18. *the Rock*] that is, as the Greek saith, *the God*, and the Chaldee, *the strong Fear*, that is, the strong God: see v. 4. *begat thee*] with the word of truth, that thou shouldst be a kind of *first-fruits of his creatures*, as *I am. 1. 18.* The Chaldee expoundeth it, *created thee*; which may also be applied to *creating in Christ Jesus unto good works*, as *Ephes. 2. 10. unmindful*] in Greek, *hast forsaken*: this & the word following, *hast forgotten*, showeth their long continuance in their sin, whereof God complaineth by the Prophet, *My people have forgotten me days without number, Ier. 2. 32.* And is not only forgetfulness in mind, but in affection and action; as when they made a Calf in the wilderness, *they forgot God their Savior, Ps. 106. 19. 21.* So God when he will punish them, threateneth, *I will utterly forget you, and forsake you, Ier. 23. 39.* Hereupon he saith, *Remember these, O Jacob and Israel, for thou art my servant; I have formed thee, thou art my servant, O Israel, show not thyself forgetful of me, Isaiah 44. 21. that formed thee*] or, *that brought thee forth*: in Greek, *that nourished thee*: in Chaldee, *that made thee*. God is here likened to a father that begat, and a mother that bare or brought forth; both which do set forth his love, and the work of his grace.

Vers. 19. *saw*] the Chaldee saith, *it was revealed before the Lord*. God the Judge first taketh notice of the sin, as in *Gen. 18. 20, 21. contemptuously abhorred*] or, *loathed, despised as loathsome*; which the Greek expresseth by two words, *he was jealous*, (or *fervent*) and *he was provoked*: the Chaldee, *his anger was strong*. This word, which is commonly used for men's contemptuous provoking or despighting of God, is here and in *Lam. 2. 6.* applied to God his despising and loathing of sin and sinners. *the provoking*] or, *the angering*, the indignation or grief, caused by his sons and daughters, that is, by them which had been his children by his gracious calling of them, and would seem so to be still, but their spot was not such as his children's, v. 5.

Vers. 20. *will hide my face*] the Chaldee expounds it, *will take away my divine presence*. It meaneth also the withdrawing of his favor; therefore his children often prayed against this, *Psal. 27. 9.* and *102. 2, 3. Exod. 33. 15, 16.* And when God threateneth judgment to his people, he saith, *I will show them the back and not the face in the day of their calamity, Ier. 18. 17.* And here their punishment is answerable to their sin: as they first withdrew their love and obedience from God, so he withdrew his presence and grace from them; that though they sought him, they should not find him, *Prov. 1. 28.* The contrary is promised to the faithful, *They shall see his face, Rev. 22. 4. will see*] and let others see: as the Greek saith, *I will show what shall be to them at the last*. Now the last end of sinners, if they convert not, is their destruction, *Psal. 73. 17, 18. Prov. 14. 12, 13. and 23. 32. very froward*] Hebr. *a generation of frowardnesses*, or, *of perversities*, that is, a most froward and perverse people. This word Paul useth of heretics, *Tit. 3. 11. no faith*] no firmness, truth, or stability: for *faith* hath the name of steadfastness: see the notes on *Exod. 17. 12.*

Vers. 21. *not god]* or, *no god*: a prophesy of the rejection of the Jews, with the cause thereof. They left the Lord their God, and took another, so they made him jealous and angry: the Lord also will leave them and take another people, so they shall be provoked. *their vanities]* that is, as the Greek translateth, *their idols*, or, as the Chaldee expounds it, *their service of idols*. So *Idols* are called *vanities*, *Ier.* 8. 19. and 14. 22. *2 King.* 17. 15. because they are *nothing*, *1 Cor.* 8. 4. *not a people]* or, *no people*, that is, by the Gentiles which now are not my people, whom I will call to my faith and obedience by the Gospel, whereby the Jews shall have occasion of jealousy and anger. So Paul expoundeth this in *Rom.* 10. 19, &c. And in *1 Pet.* 2. 10. *which in time past were not a people, but are now the people of God*. And in *Hos.* 1. 10. *In the place where it was said unto them, Ye are not my people; there it shall be said unto them, Ye are the sons of the living God*. Thus God threateneth to take his Kingdom from the Jews, and give it to the Gentiles. *a foolish nation]* and therefore vile and despised: so this is a reward of their *foolish despising* of the Lord, forementioned v. 15. The Jews understand these things of the Chaldeans, which carried them captive and so grieved them; because it is written, *Behold the land of the Chaldeans, this was not a people, &c. Isaiah* 23. 13. But the Apostles exposition is heavenly, showing therejection of the Jews for refusing Christ; and calling of the Gentiles, (esteemed of them fools) for which the Jews were angry, as appeareth by *Rom.* 11. 14. *1 Thess.* 2. 15, 16. which Gentiles are called *foolish*, because they *were carried away after dumb idols*, *1 Cor.* 12. 2. Whereupon it is said, *They are altogether brutish and foolish: the stock is a doctrine of vanities, Ier.* 10. 8. *They became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools, Rom.* 1. 21, 22.

Vers. 22. *kindled in mine anger]* or, *burneth from mine anger*, or, *through my nostrill*, that is, by the breath thereof. By *fire* is meant God's fiery judgments, which by the enemy, drought, blasting, and otherways he would bring upon their land, *Amos* 2. 2, 5. So in *Ezek.* 30. 8. God, saith he, will *set a fire in Egypt*, which the Chaldee there expoundeth, *people's strong as fire*; but here the Chaldee translateth, *For an East wind strong as fire cometh forth from before me in anger*. As before, God withdrew his good things from them, so now he threateneth to inflict evils upon their land, and upon their persons. *the lowest hell]* or, *the hell of lowness*, that is, the lowest part of the earth; for so *Sheol*, or *Hell*, here and often meaneth, as *Num.* 16. 30, 32, 33. See the Annotations on *Gen.* 37. 35. This meaneth a most vehement fire, which should burn downward, even to the midst of the earth. *the earth]* or, *the land*, wherein Israel dwelt, which should be wasted with war, drought, &c. that no man should dwell, no fruits should grow thereon: for God *turneth springs of waters into dry ground; a fruitful land into saltness* (or *barrenness*) *for the wickedness of them that dwell therein, Psal.* 107. 33, 34. So upon the famine in Israel, the Prophet complaineth; *The fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field, Joel* 1. 4,—19. *foundations of the mounts]* that is, the strongest places of the land, Jerusalem it self, founded on the holy mountains, was destroyed by the fire of God's wrath, *Amos* 2. 5. *Lament.* 2. 1, 2, 3. So it is said, *The Lord hath kindled a fire in Zion, and it hath devoured the foundations thereof. Lam.* 4. 11.

Vers. 23. *I will heap]* or, *will add*: *I will consume*, *will spend evils on them*: the Greek saith, *I will gather together evils against them*. These plagues concern the people, as the former did their land. *arrows]* that is, *plagues* that shall come suddenly and swiftly, *Zach.* 9. 14. *Arrows* mean

plagues of all sorts, as the Scriptures mention *the evil arrows of famine*, Ezek. 5. 16. of pestilence, Psal. 91. 5. and other sicknesses, Psal. 38. 2, 3. Job 6. 4. of wars, Jer. 50. 14. of thunder, lightning, &c. 2 Sam. 22. 14, 15. And among the Gentiles this phrase was used, as the pestilence is called, *an evil arrow*, by Homer in *Iliad*. 1.

Vers. 24. *burnt*] in Greek, *consumed*: Moses useth a word not elsewhere found in Hebrew, but in the Chaldee it signifieth to *heat* or *burn*; and so it may intimate their destruction by the Chaldeans, at what time they were so burnt with famine, that their visages were black as a cole, their skin clave to their bones, *Lament*. 4. 8. Others translate it, *filled* or *mested*; so it answereth to their sin, who had filled themselves, and kicked, *verse*. 15. and now for a punishment should be filled with hunger. This the Chaldee favoereth, translating it, *blown up* (or *swollen*) *with famine*. And this is the first *evil arrow of famine*, as Ezek. 5. 16. *the burning cole*] hereby the *lightning* or *hot thunderbolt* seemeth to be meant, as in Psal. 78. 48. or *the burning carbuncle*, a fiery ulcer on the body, as in *Habak*. 3. 5. this word is joined with the pestilence. Properly the word signifieth *fiery coles*, *Song* 8. 6. figuratively it is applied to *arrows* that fly, Psal. 76. 4. The Greek and Chaldee here expound it, *devoured with fowls*. *bitter*] in Greek, *incurable*. *stinging plague*] in Hebrew, *Keteb*, which is the name of a deadly stinging disease, joined with the *pestilence*, in Psal. 91. 6. which the Apostle translateth *a sting*, in 1 Cor. 15. 55. from *Hos*. 13. 14. and so the Greek there expoūdeath it. But here the Greek calleth it the disease *Opisthotonos*, which is a strange & vehement disease in the neck, when by the stiffnesse of the nerves or sinews, the neck is strained backward to the shoulders, and killeth a man within four days, as *Cornel. Celsus* showeth in *l*. 4. c. 3. But it seemeth here to be more general, for the pest and other terrible sicknesses, whereby God soon cutteth off the life of man with bitterness. The Chaldee expoundeth it *evil spirits*. *the teeth*] Hebr. *the tooth of beasts*, wild beasts to devour men and cattle: see *Levite*. 26. 22. Ezek. 5. 17. and 14. 21. *serpents*] or, *creeping things*, *worms*: the Chaldee translateth it, *dragons that creep in the dust*. The wild beasts kill by force; worms and serpents by secret subtlety.

Vers. 25. *Without*] abroad out of the cities. *the sword*] of the enemy by wars. *bereave*] or *rob*, to wit, all sorts and sexes, as after followeth. Thus God threateneth his four sore judgments, mentioned in Ezek. 14. 21. *Revel*. 6. 8. *the sword, and the famine, and the evil beasts, and the pestilence, to cut off from them man and beast*. *terror*] inward terrors of conscience, whereof see *Job* 15. 20,—24. *terrors of death*, as Psal. 55. 5. and so the Chaldee translateth it, *dread of death*; meaning that they should even die through fear. *both the young man*] to wit, shall be bereaved: so all sorts shall be cut off with these judgments.

Vers. 26. *scatter them into corners*] or, *drive them from corner to corner*: in Greek, *disperse them*; in Chaldee, *destroy them*. Here God showeth the measure of their punishments, which though they deserved to have in all extremity, yet he would moderate in mercy.

Vers. 27. *Were it not*] or, *but that I fear the wrath* (or *provocation*) *of the enemy*. God speaketh these things after the manner of men: and in regard of his glory (that the enemy should not blaspheme) he would spare Israel from utter destruction. So God pleadeth also with them in Ezek. 20. 13, 14, 21, 22, 44. *behave themselves strangely*] or, *make strange of the matter*, deny and dissemble the truth of the thing: which the Chaldee expoundeth, *magnify themselves*.



Compare *Psal.* 140. 8. Or, it may mean the strange and inhumane dealing of the enemies against Israel.

Vers. 28. *For they]* that is, the Israelites, as the next verse showeth, and it is a reason of the destruction which God thought to have brought upon them, v. 26. it may also be applied to their enemies. *void of counsels]* or, as the Greek translath, *which have lost counsel*, in that they have forsaken God's Law, which should be their counselor, *Psal.* 119. 24.

Vers. 29. *O that they were]* or, as the Chaldee translath it, *If they were wise*. Compare *Psal.* 107. 43. *Hos.* 14. 9. *understand]* which is the effect of wisdom, whereof they deprived themselves. *consider their latter end]* study and apply their minds to God's works past, present, and to come: this want of wisdom in them, the Prophet lamenteth, *She remembered not her latter end, therefore she came down wonderfully*, *Lament.* 1. 9.

Vers. 30. *one chase a thousand]* Seeing God promised Israel that they should chase their enemies, and an hundred of them should put ten thousand to flight, *Levite.* 26. 7, 8. how should on the contrary, one enemy chase a thousand of them, if God had not sold the Israelites for their sins? *their Rock]* that is, *God*, as the Greek translath: see v. 4. *sold them]* in Chaldee, *delivered them*, meaning to the enemies, to whom they were sold even for nothing, as *Psal.* 44. *Isaiah* 52. 3. and this was for their iniquities, *Isaiah* 50. 1. *shut them up]* in Greek, *delivered them*; meaning, into the enemies hand, as *Psal.* 31. 9. So God is said to *shut up* (that is, *deliver*) *his people to the sword*, *Psal.* 78. 62. See this phrase in *Deut.* 23. 15.

Vers. 31. *their Rock]* the god on whom the heathens rely: so the Greek explaineth it, *For our God is not like their gods*. The person is changed, as if Moses, or the people spake of the heathen idols, that they could never have given their worshippers power over Israel, if God their Rock had not sold them. *Judges]* for the enemies were afraid of the God of Israel because of his former judgments on the Egyptians, *1 Sam.* 4. 8. Balaam confessed the power of God, and his goodness unto Israel, *Num.* 23. 8, 12, 19, 20, 21. &c. The Egyptians would have fled, for they perceived that God fought for Israel, *Exod.* 14. 25.

Vers. 32. *their vine]* the vine of Israel, so other Prophets compare Israel with Sodom and Gomorrah, *Isaiah* 1. 10. *Ezek.* 16. 45, 46, 56. Although therefore these things may be applied to the heathens, yet chiefly they respect Israel in their apostasy; for, *what things soever the Law saith, it saith it to them that are under the Law, that every mouth may be stopped, and all the world may become guilty before God*, *Rom.* 3. 19. By the *vine* here, the Chaldee understandeth, *punishment*, translating, *Their vengeance is like the vengeance of the people of Sodom*. And that such was their sin and punishment, Jeremiah complaineth in *Lam.* 4. 6. This may also be applied to the apostasy of Antichrist, *of the vine]* or, *above the vine of Sodom*, that is, worse than it. God had planted Israel *a noble vine, wholly a right seed*, but they *turned into the degenerate plant of a strange vine*, *Ier.* 2. 21. So God planted the Christian Church in Christ *the true vine*, *John.* 15. 1. but they degenerated, and worshipped the beast Antichrist, whose city is *spiritually called Sodom*, *Revel.* 11. 8. *blasted fields]* or *blasted vines* (or *vine branches*) that grow in Gomorrahs fields. So the Greek translath it here, *a vine branch*. And the Hebrew *Shedemah*, which is sometime used for *a field*, or *vine*, *Isaiah* 16. 8. is in *Isaiah* 37. 27. *blasted corn*; and for it

in 2 King. 19. 26. is written *Shedephah*, which properly signifieth *blasted* corn, or *blasting*, Deut. 28. 22. which sense I think is to be retained here, as the Chaldee translatheth it, *their smiting* or *beating*, that is, when Gomorrah was burnt with fire, Gen. 19. and the fields and vines in them blasted, they brought forth none but bitter and hurtful grapes; so did this people Israel, and so do Antichristians. *their grapes*] *the grapes of them and him*, that is, of them all, and of everyone, for so much the Hebrew form implieth; by *grapes* meaning their works, as in *Isaiah* 5. 4. *gall*] that is, bitter, venomous, and hurtful, as the Chaldee explaineth it, *the gall of serpents*: See Deut. 29. 18. *most bitter*] Hebr. *clusters of bitternesses*; meaning, most evil and noisome doctrines and actions: and as sometime it is used for bitter afflictions, Job 13. 26. so here the Chaldee applieth it to the reward of their evil works. The *breasts* of Christ's Church (out of which the people suck the wine of God's graces by the ministry of the Gospel) are likened to *clusters* of grapes, Song 7. 7. So here on the contrary is signified the corruption of true doctrine by false Prophets and ministers of Antichrist.

Vers. 33. *their wine*] wine is sometime used to signify the fruits and graces of God's Spirit, Song 4. 10. and 5 1. and 8. 2. Here it signifieth the corrupt doctrine & heresies wherewith the Jews poisoned themselves and their disciples: and the wine of fornications, that is, the heresies and idolatries of Antichrist, wherewith all nations have been made drunken, as Rev. 17. 2. *poison of dragons*] in Greek, *fury* (or *hot wrath*) of dragons; that is, their doctrines and actions are venomous and deadly in soul and body, as being doctrines of devils, and the poison of the old dragon whom Antichristians adore, 1 Tim. 4. 1. Rev. 13. 4. and 12. 3, 4, &c. So in *Isaiah* 59. 5. *They hatch Cockatrice eggs, &c. he that eateth of their eggs dieth. cruel*] in Greek, *incurable fury of asps*; in Chaldee, as *the gall of asps, the crueli serpents*; which are venomous serpents that will not be charmed, Psal. 58. 5, 6. and so it noteth their incurable maliciousness: and when it is used for punishment, it noteth also the grievousness of it, as, *He shall suck the poison of asps, the vipers tongue shall slay him*, Job 20. 16.

Vers. 34. *this*] in Greek, *these things*; that is, the sins of Israel forementioned; as the Chaldee expounds it, *all their works. laid up in store*] which the Chaldee interpreteth, *manifest before me*. Their evillfruits, the grapes of Gomorrah, and of gall, God laid up for to punish. *sealed up*] not to be lost, or forgotten, or left unpunished; wherefore the Chaldee paraphraseth, *laid up against the day of judgment in my treasuries*. According to this phrase Job speaketh, *My transgression is sealed up in a bag, and thou sowest up my iniquity*, Job 14. 17. speaking of his sins w<sup>ch</sup> God left not unpunished: though the time and means of punishment is to man unknown, as a sealed book cannot be read, *Isaiah* 29. 11. *in my treasuries*] or, *among my treasures*: meaning God's secret wisdom & knowledge, when and how to punish them for it. So the Apostle speaketh of *treasures of wisdom and knowledge*, Coloss. 2. 3. and in Job 38. 22, 23. *the treasurs* (or *treasuries*) of snow and of hail are mentioned, which God reserveth *against the time of trouble, against the day of battle and war*.

Vers. 35. *To me vengeance*] or, *vengeance is mine*, to punish Israel for their rebellions, and to punish their enemies for abusing them. Therefore the Apostle maketh this a general doctrine, and teacheth us to commit our injuries unto God; *Beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay, saith the Lord*, Rom. 12.

19. And by this he would deter us from sin, *Heb. 10. 29, 30. in the time]* or, *at the time*, to wit, which I have appointed, that is, *in due time*; or, as the Greek translatheth, *in the time when their foot shall slide*: meaning, then his vengeance should be seen. *their foot shall slide]* or, *shall be removed*; which the Chaldee expoundeth, *they shall be carried captive out of their land*. But it is more general, and signifieth their fall into manifold afflictions, against which David prayeth, and comforteth him-self in the mercy of God, *Psal. 17. 5. and 38. 16, 17. and 121. 3. and 94. 18. calamity]* The original word properly signifieth a *fog*, or *thick cloud*, and is fitly applied to the time of affliction, and dismal day; which the Greek translatheth, *day of perdition*; and the Apostle calleth the *day of judgment*, the *day of perdition of ungodly men*, *2 Pet. 3. 7. that shall come upon them]* or, *that are ready for them and for him*, that is, for every of them. *make haste]* Hebr. *maketh haste*: a word singular and masculine, joined with the former word plural and feminine, to intimate a particular hastening of every judgment in sore measure. This sentence the Apostle hath reference unto, when prophesying of false teachers, he saith, *their judgment now of a long time lingneth not, and their perdition slumberath not*, *2 Pet. 2. 1, 3.*

Vers. 36. *judge his people]* that is, punish the evil, and defend the good against the oppressors. So against such as forsake Christ Paul allegeth this sentence, *The Lord will judge his people*; and addeth, *It is a fearful thing to fall into the hands of the living God*, *Heb. 10. 30, 31*. And for defense the Psalmist saith, *Judge me, O God, and plead my cause against an unmerciful nation*, *Psal. 43. 1. repent himself]* change the course of his administration towards his people, as a man when he repenteth changeth his way. This is spoken of God not properly, (for he cannot repent,  $\langle \diamond \rangle$  *Sam. 15. 29.*) but after the manner of men, as is noted on *Gen. 6. 6*. For this repentance of God concerning his servants, Moses prayeth, in *Psal. 90. 13.* and God promiseth, if a nation turn from their evil, he will repent him of the evil that he thought to do unto them, *Ier. 18. 8.* and performed it towards the Ninevites, *Ion. 3. 10.* and towards the Israelites, *Amos 7. 2, 3, 6.* And hereupon men are exhorted to turn unto the Lord, *For he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil*, *Joel 2. 13. the hand]* of his people, that is, their *strength*; which the Greek explaineth thus, *for he seeth them feeble*. So *hand* is for *strength*, or *power*; as, *the hand (or power) of the sword*, *Job 5. 20. the hand of the dog*, *Psal. 22. 21. and there is none shut up]* or, *and nothing is shut up or left*: or, *and come to nothing (consumed)* is he that is *shut up*, and that is *left*. And so it may be understood both of persons and of goods, that there is *none shut up* in the enemies hand, as captive or prisoner, *none left* untaken by the enemy; or, *none shut up* in houses, cities, towers, to escape the enemy; *none left* escaped from destruction. It meaneth an utter overthrow of their state and kingdom; as the overthrow of Jereboam's house is threatened in these terms, *I will cut off from Jeroboam him that pisseth against the wall, him that is shut up and left in Israel*, *1 King. 14. 10.* The like is threatened to Ahab, *1 King. 21. 21.* And this compassion here promised, was in some sort shown to Israel, in the days of Jeroboam, son of Joash, as it is written, *For the Lord saw the affliction of Israel, that it was very bitter, for there was not any shut up, nor any left, nor any helper for Israel*, *2 King. 14. 26.*

Vers. 37. *And he shall say]* that is, *the Lord shall say*, as the Greek version explaineth it. God here upbraideth the idols which Israel followed, as being vain, and unable to help them: whereby Israel also receiveth a sharp rebuke, and check of conscience for leaving the Lord, to follow such. It may also be referred to the gods of the heathens, over whom God thus

triumpheth, after he hath redeemed his people. But Jeremiah useth the like speech against Israel, *Where are thy gods that thou hast made thee? Let them arise if they can help thee in the time of thy trouble, &c. Ier. 2. 28.*

Vers. 38. *did eat the fat]* that is, to whom they burned the fat of their sacrifices; which therefore are said to be *eaten* by those gods; as the sacrifices to the Lord, was called his *bread, Lev. 21. 6. let him be]* in Greek, *let them be:* but this hath reference to *the Rock* (the mighty God) forementioned, *verse. 37. in whom they hoped for safety.* So God said to Israel, *Go and cry unto the God's which ye have chosen, let them save you in the time of your tribulation, Judge. 10. 14.* It is a sharp reproof, with an upbraiding of their folly.

Vers. 39. *See now]* in Greek, *See see.* God having manifested the vanity of false gods, provoketh all to come unto him, who is himself alone eternal, powerful; and gracious. Jonathan in his Targum paraphraseth here thus; *When the word of the Lord shall be revealed for to redeem his people, he will say to all people's, See now, &c. I I am he]* in Greek, *I am:* it is the more vehement by doubling the word *I,* as the like is found in *Isaiah 43. 25. Hos. 5. 14.* it meaneth also, *I am the same,* that is, eternal and unchangeable: so in *Psal. 102. 28. Thou art he,* which the Apostle expoundeth, *thou art the same, Heb. 1. 12.* Jonathan aforesaid openeth it thus, *I he that am, and have been, and I he that shall be.* This accordeth with God's describing of himself in *Revel. 1. 4. and 16. 5.* And here the mystery of the Trinity is implied, as in *Deut. 6. with me]* in Greek, *besides me;* and so in *Isaiah* he saith, *besides me there is no God, Isaiah 45. 5. I do kill]* none but I have power of death and life: so Anna in her Song saith, *Jehovah killeth and maketh alive, he bringeth down to the grave, and bringeth up, 1 Sam. 2. 6.* Hereby Christ is known to be very God, *For as the Father raiseth up the dead, and maketh them alive; even so the son maketh alive whom he will, John. 5. 21.* He hath *the keys of hell and of death, Rev. 1. 18* God's killing and wounding, implieth the hatred which he hath in justice against sin and sinners: his *reviving and healing,* showeth his love out of grace to his creatures, and mercy in respect of their misery. *I heal]* so in *Job 5. 18. He maketh sore, and bindeth up; he woundeth, and his hands do heal.* And in *Hos. 6. 1. He hath torn, and he will heal us: he hath smitten, and he will bind us up.* Jonathan in his paraphrase saith, *I have smitten the people of the house of Israel, and I will heal them in the latter days. that delivereth]* or, *can deliver:* so in *Isaiah 43. 13. even before the day was I am he, and there is none that delivereth out of mine hand: I will work, and who shall let it?* It teacheth us the omnipotency which God only hath.

Vers. 40. *For I lift]* or, *when I lift up my hand;* which is a sign of swearing, as in *Gen. 14. 22. Exod. 6. 8. Num. 14. 30.* So the Greek here explaineth it, *I will lift up my hand unto heaven, and swear by my right hand, and say, &c.* Though the lifting up, or stretching forth of the hand, is also for a sign, to make the hearers attentive, *Isaiah 49. 22. Act. 26. 1. I live]* understand, *as I live:* these are the words of an oath; as in *Ier. 4. 2. thou shalt swear Jehovah liveth.* And because God can swear by no greater, he sweareth by himself, *Heb. 6. 13.* So the Angel *lifted up his hand to heaven, and sware by him that liveth forever and ever. Rev. 10. 5, 6.* And as an oath is for *confirmation,* and to *show the immutability of his counsel, Heb. 6. 16, 17.* so here God confirmeth the former threatenings and promises by an oath; which Jonathan in his Targum explaineth thus; *As I live, so will I not break mine oath forever.*

Vers. 41. *my glittering sword*] Hebr. *the lightning of my sword*, that is, the bright glittering blade of my sword; which the Greek translath, *If I whet my sword like lightning*. So in *Gen. 3. 24. the flame of a sword*, that is, a bright flaming sword; and in *Hab. 3. 11. at the shining of the lightning of thy spear*, that is, *of thy glittering spear*. This similitude showeth God's judgments to be swift, violent, powerful, terrible, as in *Zach. 9. 14. his arrow shall go forth as the lightning*. So in *Ezek. 21. 10. his sword is fourbished that it may glitter. on judgment*] that is, on weapons of judgment; *the arrows* after mentioned, v. 42. or, *take hold of it (the sword) in judgment*. Here *judgment* seemeth to be meant of rigor and severity, opposed unto *mercy*, *I am. 2. 13. Isaiah 34. 5.*

Vers. 42. *drunk with blood*] this signifieth a great slaughter of the enemies, and a full satisfying of God's justice upon them. Like this is the dipping (or embruing) of the *foot in the blood of the enemies*, *Psal. 68. 23. shall devour, or, shall eat flesh*; which the Chaldee expoundeth, *shall kill among the people's*. So the Lord's sword is said to *devour*, in *Ier. 12. 12. with the blood*] or, *from the blood. the slain*] or, *the wounded*; speaking singularly of one, but meaning everyone, as the Greek translath, *wounded ones. the captives*] Hebr. *the captivity*; which word is often used for a multitude of captives, or prisoners taken in war: as in *Num. 21. 1. Deut. 21. 10. Judge. 5. 12.* So the Chaldee translath, *of them that ar̄ 〈...〉 led, and of captives. from the beginning*] or, *from the head*: which word is sometime used for the first *beginning*, *Judge. 7. 19.* but commonly for the *head, chief, and principal*; and so the Greek here translath it, *from the head*; whereby the *heads, captains, and chief* of the enemies are meant, on whom God would take vengeance. Or, *from the beginning*, that is, from the first time that the enemies have oppressed God's people, God will leave none of them unpunished. *revenges of the enemy*] that is, *revenges* shall be executed upon the enemy, for all their wrongs that ever they did to Israel since the beginning.

Vers. 43. *Shout joyfully*] or *sing*: in Greek, *rejoice. nations*] or *Gentiles. with his people*] the Greek addeth this word *with*, which the Apostle alloweth in *Rom. 15. 10.* So, *he followeth not us*, *Mar. 9. 38.* is explained, *he followeth not with us*, *Lu. 9. 49.* The Chaldee expoundeth it, *Land ye people's, the judgment of his people*. It is an exhortatiō to the Gentiles, to sing praises unto God, for his mercy to thē & to the Jews; as the Apostle saith, *That the Gentiles might glorify God for mercy; as it is written, For this cause I will confess thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice ye Gentiles with his people, Rom. 15. 9, 10. the blood of his servants*] in Greek, *of his sons*. So in *Rev. 19. 1, 2.* much people in heaven say *All 〈...〉*, and glorify God, for judging the great Whore, and avenging *the blood of his servants at her hand*: meaning the blood that was *shed*, as in *Psal. 79. 10. make atonement*] and so *be reconciled unto*: in Greek, *will purge the land*, to wit, from the sin and uncleanness thereof; as the high Priest on Atonement day did *make atonement for the holy place, because of the uncleanness of the sons of Israel, and because of their transgressions, in all their sins, Lev. 16. 16.* So it is a prophesy of grace in Christ, who should make expiation for his Church and people; for him God fore-ordained *to be a propitiation through faith in his blood, Rom. 3. 25. for his people*] the Greek translath it, *the land of his people*: the Chaldee better, *for his land and for his people*, speaking according to the types of old; where the Land of Canaan was the inheritance, the people of Israel the heirs, that was called, *the Lord's land, Hos. 9. 3.* and they the Lord's people.

Vers. 44. *Moses came]* the Greek addeth, *unto the people*; and Jonathan in his Targum addeth, *from the tabernacle the house of doctrine. this song]* in Greek, *this Law*, as in v. 46. So Asaph called his song, *a Law*, *Psal. 78. 1. Hosheah]* in Greek, *Jesus*: elsewhere called after the Hebrew, *Joshua*: see *Num. 13. 17. and Deut. 31. 14, 19.*

Vers. 46. *set your heart]* that is, *your hearts*; as, *harden not your heart*, *Ps. 95. 8.* is interpreted, *your hearts*, *Heb. 3. 8.* in Greek, *attend with your heart*. It meaneth a diligent consideration & application, which elsewhere God explaineth thus, *Behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee*, *Ezek. 40. 4. and 44. 5.*

Vers. 47. *a vain word]* or, *a vain thing*; that in doing thereof you should lose your labor; but in keeping it, there is *great reward*, *Psal. 19. 12. your life]* so Paul saith, *Moses describeth the righteousness which is of the Law, that the man which doth those things shall live by them*, *Rom. 10. 5, 6.* where he opposeth it to the righteousness of faith. And by *life* is meant *eternal life*, as our Savior answered the Lawyer, asking what he should *do to inherit eternal life*, &c. *Do this and thou shalt live*, *Luk. 10. 25,—28.*

Vers. 48. *in that self same day]* Hebr. *in the body (or strength) of this day*. See this phrase in *Gen. 7. 13. and 17. 23.*

Vers. 49. *Nebo]* the performance of this commandment, see in *Deut. 34. 1. &c.* See also *Num. 27. 12.*

Vers. 50. *unto thy people's]* thy godly forefathers: in Greek, *thy people*. See the Annotations on *Gen. 25. 8. mount Hor]* whereof see *Numb. 20. 23. &c.*

Vers. 51. *trespassed]* in Greek, *disobeyed my word*. Of this trespass, see *Num. 20. 10, 11, 12.* Here Moses at his death maketh a commemoration of his sin, for an acknowledgment of God's justice against him, and a warning to all people, not to disobey by his example. *Meribah]* or, *contention of Cadesh*: so the Greek translateth it, *contradiction*.

Vers. 52. *before thee]* or, *over against thee*, that is, *a far off*, for so this phrase often signifieth, as is noted on *Numb. 2. 2.* So that may be said here of Moses, which Paul speaketh of the godly fathers, *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and saluted them*, &c. *Heb. 11. 13.*

### CHAP. XXXIII.

1 Moses blessing Israel before his death, showeth the Majesty of God, and his love to the people, in giving them his Law, and guiding them thorough the wilderness. 6 The blessing of Reuben; 7 Of Judah; 8 Of Levi; 12 Of Benjamin; 13 Of Joseph; 18 Of Zebulon and Issachar; 20 Of Gad; 22 Of Dan; 23 Of Naphtali; 24 and of Aser. 26 The excellency of God, and of Israel under his protection, who should dwell in a fruitful land, and through his help subdue their enemies.

〈 in non-Latin alphabet 〉

AND this is the blessing wherewith Moses the man of God blessed the sons of Israel, before his death. And he said, Jehovah came from Sinai, and rose up from Seir unto them; he shined forth from mount Pharan, and he came with ten thousands of Saints: from his right *hand* the fire of the Law for them. Yea, the lover of the people's, all his Saints, *are* in thine hand, and they sate down at thy feet, *everyone* shall receive of thy words. Moses commanded us a Law, the inheritance of the Church of Jacob. And he was in Ieshurun a King when the heads of the people gathered themselves together, the tribes of Israel.

Let Reuben live, and not die, and his men be a number.

And this (*is the blessing*) of Judah: and he said, Hear, Jehovah, the voice of Judah, and unto his people bring thou him: his hands be enough for him, and an help from his distressers be thou.

And of Levi he said, Thy Thummim and thy Vrim, with the man thy gracious saint, whom thou temptedst in Massah, contendedst with him at the waters of Meribah. Who said of his father, and of his mother, I respect him not, and his brethren he acknowledgeth not, and his sons he knoweth not, for they observe thy saying, and keep thy Covenant. They shall teach thy judgments unto Jacob, and thy Law unto Israel: they shall put incense in thy nostrill, and the whole burnt-sacrifice upon thine Altar. Bless, O Jehovah, his power, and the work of his hands favourably accept thou: smite thorough the loins of them that rise against him, and of them that hate him, that they rise not again.

Of Benjamin he said, The beloved of Jehovah shall dwell in confident safety by him: *he shall* cover him all the day, and between his shoulders he shall dwell.

And of Joseph he said, Blessed of Jehovah *be* his land: for the precious things of the heavens, for the dew, and for the deep that coucheth beneath. And for the precious things, the revenues of the Sun; and for the precious things, the thrusting forth of the Moons; And for the chief *things* of the ancient mountains; and for the precious things of the everlasting hills. And for the precious things of the earth, and the plenty thereof; and the favorable acceptance of him that dwelt in the bramble-bush, let *it* come on the head of Joseph, and on the crown of the head of the separated among his brethren. His glory (*be like*) the firstling of his bullock, and his horns the horns of an Unicorn: with them he shall push the people's together, *to* the ends of the land; and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

And of Zebulon he said, Rejoice Zebulon in thy going out, and Issachar in thy tents. They shall call the people's *to* the mountain, there they shall sacrifice the sacrifices of Justice, *19* for they shall suck the abundance of the seas, and treasures hid in the sand.

And of Gad he said, Blessed *be* he that enlargeth Gad; as a courageous Lyon he dwelleth and teareth the arm with the crown of the head. And he provided the first *part* for him, because there *in* a portion of the Law-giver *was* he protected; and he came *with* the heads of the people, he did the justice of Jehovah, and his judgments with Israel.

And of Dan he said, Dan *is* a renting Lions whelp, he shall leap from Bashan.

And of Naphtali he said, Naphtali satisfied with favorable acceptation, and full with the blessing of Jehovah, possess thou the Sea and the South.

And of Aser he said, Blessed with sons *be* Aser, let him be favourably accepted of his brethren, and dipping his foot in oil. Iron and brass thy shoes, and as thy days thy strength.

*There is none like God, Ieshurun, who rideth upon the heavens for thy help, and in his excellency on the skies. The God of antiquity is thy mansion, and underneath are the arms of eternity, and he will thrust out the enemy from before thee, and will say destroy. And Israel shall dwell in confident safety alone, the fountain of Jacob, upon a land of corn and new wine, also his heavens shall drop down dew. O happy art thou Israel! who is like thee ô people? Saved by Jehovah the shield of thy help, and whose sword is thy excellency, and thine enemies shall falsely deny unto thee, and thou shalt tread upon their high places.*

### Annotations.

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Here beginneth the 54. and last Section, or Lecture of the Law: see *Gen. 6. 9.*

*The man of God]* which the Chaldee expoundeth, *the Prophet of the Lord.* So Samuel is called a *man of God, 1 Sam. 9. 6, 7.* and in *v. 9.* he is also called a *Seer,* and this is added, *he that is now (called) a Prophet, was before time called a Seer.* So these three names are one: though a *man of God* is so named in respect of his divine calling to the ministry (wherefore the minister of the New Testament is also called, a *man of God, 1 Tim. 6. 11. 2 Tim. 3. 17.*) a *Seer* is in respect of the Visions which they saw, *Isaiah 1. 1.* and a *Prophet,* for uttering the things seen and taught of God. See *Gen. 20. 7. Exod. 7. 1.*

*Vers. 2. from Sinai]* or, as the Greek translateth it, *unto Sinai:* for the Hebrew *Min,* which usually signifieth *From,* is sometime put for *unto,* by the interpretation of the Holy Ghost himself, as, *from Baale of Judah, 2 Sam. 6. 2.* is by another Prophet explained to *Baalah, 1 Chron. 13. 6.* So *the Deliverer shall come from (or out of) Zion, Rom. 11. 26.* is the same that he *shall come unto Zion, Isaiah 59. 20.* *Min hashamajim, from heaven, 2 Chron. 6. 21.* is *El hashamajim, unto (or in) heaven, 1 King. 8. 30.* Thus *Mikkedem* is *to the East, or Eastward, Gen. 13. 11.* *Mitsts•phon* is *Northward, 1 Sam. 14. 5.* and sundry the like. *Sinai* is *a mountain in Arabia, Gal. 4. 25.* where God gave his Law, *Exod. 19.* from (or out of) that mountain, God came unto Israel, and (as the Chaldee interpreteth) *was revealed* there unto them; and from thence came with his people to conduct them towards Canaan. Or came *unto Sinai,* and to his people there. And this is the first chief blessing unto Israel, God's Law, Tabernacle, Statutes, and Iudgments given them at Sinai: after which he called them to journey towards the Land of promise, *Deut. 2. 6, 7. rose up]* as the Sun ariseth; for of that rising the Hebrew word is properly used. The Chaldee translateth it, *the brightness of his glory from Seir appeared unto us.* So Isaiah prophesying grace to the Church, saith, *The glory of Jehovah is risen (as the Sun) upon thee.* And of the heavenly Jerusalem which Christ hath built, it is said, *The City hath no need of the Sun, neither of the Moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof, Rev. 21. 23.* *from Seir]* the mountain of the Edomites, *Deut. 2. 4. 5.* As Israel compassed Edoms land, they were



stung with fiery serpents for their murmuring: then God appointed the Brazen serpent (a figure of Christ) to be set up to heal them, *Num.* 21 4.—9. And here was a second degree of grace, whereby God shined unto them, as he doth unto us by his Gospel, after we have been under the Schoolmaster of his Law, *Rom.* 7. 4,—25. *Gal.* 3. 23, 24, 26. unto them] or, unto him, meaning Israel; therefore the Chaldee expoundeth it, unto us. shined forth] or, shined bright and clear, as the Sun shineth in his strength. This word is used for the clear manifestation of God's power, in saving his people, or punishing their enemies, *Psal.* 82. and 94. 1. and 50. 2. The Greek here translateth, *he hastened from mount Pharan*; the Chaldee, *he was revealed in his might upon mount Paran. Pharan]* or *Paran*, the name of a mount, and of the wilderness [unspec] of the Ishmaelites, *Gen.* 21. 21. thorough which Israel travelled, *Num.* 10. 12. Neere it, Moses by the Spirit of God explained the law more clearly, & repeated this book of *Deuteron.* *Deut.* 1. 1, &c. So the Prophet after speaketh, *the Holy one (came) from mount Pharan Selah, Habak.* 3. 3. Some of the Hebrews understand these things otherwise thus, *He rose up from Seir unto them*, that is, to the sons of Esau, that they might receive the Law, but they would not. From thence he went to the sons of Ishmael, that they might receive it, but they would not. And then he came unto Israel. R. Sol. Rashi on *Deut.* 33. So Jonathan in his Targum on this place, and R. Eliezer in *Pirkei, chap.* 41. But unto us it showeth the third degree of God's grace, who after we are come unto Christ by faith, doth sanctify us by his Spirit, informing us in his truth and ways, and so prepareth us to enter into his heavenly rest, as by Moses he prepared Israel to enter into the Land of Canaan, *Rom.* 8. 2, 3,—11. *Gal.* 3. 2, 14. and 4. 6. and 5. 16, 18, of Saints] Hebr. of sanctity; meaning spirits of sanctity, which Jonathan in his Targum expoundeth, *holy Angels*. So Stephen saith, that Israel received the Law by thy disposition of Angels, *Act.* 7. 53. and Paul calleth the Law, *the word spoken by Angels, Heb.* 2. 2. So we by grace in Christ are come to ten thousands of Angels, *Heb.* 12. 22. which are all ministering spirits, sent forth to minister for them who shall be heirs of salvation, *Heb.* 1. 14. Compare *Psal.* 68. 18. Or by Saints we may understand the Israelites, (as in v. 3.) with whom, or for whom God came from Sinai. from his right hand] to wit, went, or, at his right hand was. the fire of the Law] or, of the ordinance; Hebr. *Esh dath* (of which word *Dath*, the Greeks borrowed their word *Tatto*, to order, or ordain the Legal fire, or the fiery Law) and it is so called, because the Lord spake those words out of the midst of the fire, *Deut.* 5. 22. and to show the nature and effect of the Law, which is like fire, *Ier.* 23. 29. The Greek translateth it, *Angels Angels with him*: the Chaldee thus, *his right hand wrote out of the midst of fire, the Law he gave unto us*. Answerable to this Legal fire is that fire of the Law of the Spirit, which was given with cloven tongues like fire, *Act.* 2. 3, 4. The Hebrews say by tradition, that the Law appeared, written with black fire upon white fire, before the Lord. R. Moses Gerundens. and Sol. Rashi on *Deut.* 33. which seemeth to be either mystical or fabulous. Unto us the fire of the Law is the Spirit of God, whiles we being baptized with the holy Spirit, and with fire, *Matth.* 3. 11. are by the Law of the Spirit of life in Christ Jesus, made free from the Law of sin and death, *Rom.* 8. 2.

Vers. 3. *Yea the lover of the people's]* that is, yea (or certainly) he loveth, or thou (O God) lovest the people's, or protectest them. The Hebrew *Chobeb* signifieth a loving embracing, or hiding, as in the bosom; and so implieth Love and Protection. And the people's are meant of the tribes of Israel, as in *Judge.* 5. 14. after thee Benjamin, among thy people's; and in *Act.* 4. 27. the people's of

Israel. The Greek translatheth, *And he spared his people: the Chaldee, yea, he loved them for tribes*, that is, of his love chose and disposed them to be tribes. It may imply also the strangers converted unto God. And now in Christ there is *neither Jew nor Greek, neither bond nor free*, for we are *all one* in him, *Gal. 3. 28. all his Saints* that is, the Saints of Israel, as the Chaldee expoundeth, *all the Saints of the house of Israel*. Or, the Saints of God, as in *Psal. 34. 10. Fear Jehovah ye his Saints*. So *his Saints* may be used for *thy Saints*; as *his commandments*, *Dan. 9. 4. for thy commandments*: see the notes on *Deut. 5. 10. in thine hand*] in thy power and custody, under thy guidance, care, and protection. *Hand* is often for *power*: so the Chaldee here translatheth, *with power he brought them out of Egypt*: and *in the hand*, is under the guidance and direction, *Num. 4. 28, 33. so the Greek here translatheth, and all the sanctified ones are under thine hand*. It noteth the safety of God's people, as Christ saith of his sheep, *none shall pluck them out of mine hand, my Father which gave them me is greater than all, and none is able to pluck them out of my fathers hand, John. 10. 28, 29. sate down*] or, *were set down, were joined*: the Hebrew word *T* ⟨...⟩ here used, is not found else-where; but after the Arabic, it signifieth to sit down; and the Greek word *Thake* to sit, seemeth to be borrowed of it. And it hath reference here to the Israelites, abiding at the foot of mount Sinai, to receive the Law, *Exod. 19.* and to the manner of Disciples sitting at their Masters feet, to be taught; as Paul saith, he was *brought up at the feet of Gamaliel, Act. 22. 3.* The Greek translatheth, *and they are under thee*: the Chaldee, *and they were led under thy cloud*; respecting the guidance of Israel thorough the wilderness, *Num. 10. 1, 12.* Other Hebrews refer it to the people's coming *into the Sanctuary*, to learn God's commandments, for that is called *the footstool of his feet*, (*Psalms 99. 5. Ezek. 43. 7.*) Chazkuni on *Deut. 33. everyone shall receive*] or, *he* (speaking of the people) *shall receive*: which the Greek translatheth, *he received*: the Chaldee, *they received*.

Vers. 4. *Moses commanded us*] these are the words of the people, therefore Jonathan in his Targum prefixeth, *The sons of Israel said, Moses commanded, &c.* The Law was first and properly of God; but being given by Moses ministry, it is called *The Law of the Lord by the hand of Moses*, *2 Chron. 34. 14.* and thereupon *the Law of Moses*, *2 King. 14. 6. La. 24. 44. John. 7. 23. 1. Cor. 9. 9.* And the particular things commanded of God in the Law, are said to be *commanded by Moses*, *Mar. 1. 44. and 10. ⟨◇⟩*. The Scripture it self openeth this phrase, for that which in *2 King. 21. 8.* is written, *Moses commanded them*, is in *2 Chron. 33. 8.* expounded, *by the hand of Moses. inheritance*] or, *possession*, to have and enjoy it to them and their posterity, as a thing of worth and excellency. Hereupon David saith, *Thy testimonies have I taken as an heritage forever, for they are the joy of mine heart, Psal. 119. 111.* So men are said to *inherit the premises*, *Heb. 6. 12.* to *inherit the blessing*, *Heb. 12. 17. 1 Pet. 3. 9.* to *inherit eternal life and salvation*, *Mat. 19. 29. Heb. 1. 14. the Church*] or *congregation*; in Greek, *the Synagogue of Jacob*, that is, of the posterity of Jacob, the twelve tribes; as Jonathan in his Targum saith, *The Church of the tribes of Jacob*.

Vers. 5. *he was*] Moses was in *Iesurun a King*; which the Greek translatheth, *a Prince*. So the Hebrews (as Chazkuni on this place) say, *Moses was the King*: and Maimonides in *Misn. in Beth habchirah, chap. 6. sect. 11. Moses our master was a King*. So *Princes* are called *Kings*, in *Psal. 105. 30. Ier. 19. 3.* Or it may be understood of God himself, that he was their King, as *1 Sam. 12. 12. Ieshurun*] in the Chaldee, *Israel*; see *Deut. 32. 15. the heads*] that is, *the chief*, the Governors, together with the people, as was at the giving of the Law, *Exod. 19. 7,—17.*

Vers. 6. *Let Reuben live]* the Chaldee addeth, *to life eternal*. This blessing may respect Reuben's sin with his fathers Concubine, for which he lost his birthright of his father, *Gen. 35. 22.* and *49. 4.* and the sin of the Princes of that tribe, which rebelled with Korah, *Num. 16. 1. &c.* But mercy is here promised in Christ, that he should live before God among his brethren. So he went armed before them against the Canaanites, *Ios. 4. 12.* and *not die]* the Chaldee expounds it, *and let him not die the second death;* (by which name the Scripture calleth eternal damnation, *Revel. 20. 6. 14.*) So Jonathan in his Targum paraphraseth, *Let Reuben live in this world, and not die with the death wherewith the wicked shall die in the world that is to come.* It is very usual in the Scripture, to set down things of importance and earnestness, by affirmation of the one part, and denial of the other; as in *Isaiah 38. 1. thou shalt die and not live,* *Num. 4. 14. that they may live & not die,* *Ps. 118. 17. I shall not die but live,* *Gen. 43. ׀ . that we may live and not die,* *Ier. 20. 14. Cursed be the day, &c. Let not that day be blessed,* *1 John. 2. 27. it is true, and is not lying,* *1 John. 2. 4. he is a liar, and the truth is not in him,* *John. 1. 20. he confessed and denied not,* *1 Sam. 1. 11. and remember me, and not forget thine handmaid,* *Deut. 9. 7. Remember, forget not,* *Deut. 32. 7. O people foolish, and not wise;* and many the like. *a number]* by a number may be understood few: as in *Deut. 4. 27. Gen. 34 30. men of number* is a few men, so one numbered; and in *Isaiah 10. 19. a number* meaneth few; and then the former denial *not,* is again to be repeated to this sense, *and his men be not few in number.* Examples of such understanding the word *not* are shown in the Annotations upon *Num. 4. 15.* Otherwise, by a number is meant a great number; as the Greek translath, *many in number.* Onkelos the Chaldee Paraphrast expoundeth it, *and let his sons receive their inheritance by their number:* and Jonathan paraphraseth, *Let his young men be numbered with the young men of his brethren of the house of Israel.*

Vers. 7. *the blessing of Judah]* the word *blessing* is to be understood from v. 1. And Jonathan in his Targum supplieth it. So doth the Scripture often, as in *1 King. 22. 24. which way went the spirit?* the word *way* is supplied from *2 Chron. 18. 23.* and sundry the like, as is noted on *Ger. 4. 20.* and *24. 33.* Here *Judah* the fourth brother is in the second place, for the honor of the kingdom which was to be in this tribe, *Gen. 4. 9.* and he marched foremost of all the tribes, *Num. 10. 14.* so he is set before Levi here, (as he is also by his precious stone, in *Revel. 21. 19.*) *Simeon* his name is quite omitted in this blessing, for by his sin of old he lost his honor, and was to be scattered in Israel, *Gen. 49. 5. 7.* and his posterity for their sin in the wilderness were greatly diminished, that being at the first muster fifty nine thousand and three hundred men, *Num. 1.* he was at the latter muster but twenty two thousand and two hundred, *Num. 26. 14.* Neither were there any Judges of his tribe, as God raised up of sundry others, *Judge. 2. 16. &c.* Yet forasmuch as Simeons inheritance was in the midst of the inheritance of the sons of Judah, *Ios. 19. 1.* and he went with his brother Judah to fight against the Canaanites, *Judge. 1. 3.* it is thought that his blessing was implied in Judah's; and so Jonathan in his Targum coupleth Simeon with Judah, in this place. Howbeit the Greek in many copies join Simeon with Reuben in the former blessing thus; *Let Reuben live and not die, and let Simeon be many in number. the voice]* when he prayeth, as the Chaldee translath, *Receive, O Lord, the prayer of Judah, when he goeth forth to war.* This blessing is to be compared with Jacob's, who likeneth Judah to a Lions whelp, gone up from the prey, &c. *Gen. 49. 9.* and

it had accomplishment in David, who was of Judah, and a fighter of the Lord's battles; in which he often prayed, as his Psalms testify. Likewise in Abijah and the Jews against Israel, 2 *Chron.* 13. 14,—18. in Asa, warring against the Ethiopians, 2 *Chron.* 14. 11, 12, 13. in Jehoshaphat fighting against the Ammonites, 2 *Chron.* 20. 5, 6,—18. in Hezekiah against the Assyrians, 2 *Chron.* 32. 20, 21, 22. and others. But chiefly in Christ, *the Lion of the tribe of Judah*, *Revel.* 5. 5. him God did hear always, *John.* 11. 42. *bring thou him]* the Chaldee addeth, *in peace;* and Targum Jonathan addeth, *from the battle in peace.* This had accomplishment, as otherwise, so in David's return to his people and kingdom, 2 *Sam.* 19. 11,—15. and Christ's return unto Israel, whereof see *Rom.* 11. 26,—31. *be enough for him]* when he fighteth, as God taught David's hands to war, and his fingers to fight, *Psalms* 144. 1. and girded him with strength to battle, 2 *Sam.* 22. 35, 40. The Greek translateth, *judge for him;* the Chaldee. *execute vengeance for him on them that hate him.* So in *Gen.* 49. 8. *thine hand* (Judah) shall be *in the neck of thine enemies. be thou]* for by his own strength no man shall prevail, 1 *Sam.* 2. 9. Therefore David often acknowledged God to be his helper, *Psalms* 28. 7. and 40. 17. and 54. 4. and 63. 7. and 118. 7. &c.

Vers. 8. *of Levi]* or, unto Levi, that is, the tribe or posterity of Levi: as in Targum Jonathan it is said, *And Moses the Prophet blessed the tribe of Levi, and said. thy Thummim and thy Vrim]* by interpretation, *thy perfections and thy Lights:* these were mysteries put into the high Priests breast-plate; whereof see the Annotations on *Exod.* 28. 30. so they signify here the graces and office of the Priesthood, which was committed to Aaron and his seed, till Christ came, who had the Priest-hood forever, after a more excellent order, *Heb.* 6. 20. And the speech here may be directed unto God, who gave these mysteries to the Priest: and so the Chaldee explaineth it, *Thummim & Vrim thou didst put upon the man that was found holy before thee:* and Sol. Rashi saith, *He speaketh as to the Majesty of God.* Or it may be spoken to the tribe of Levi, who had the Vrim and Thummim among them, but appropriate to one mā only, who was the high Priest, a figure of Christ. *with the man]* understand, *be with the man, or, to the man,* that is, they belong to him, with him they are, and so let them remain. *thy gracious saint]* *thy merciful, pious, or holy one;* or, *of thy holy one:* which title is given to God himself, (*Ier.* 3. 12.) to Christ, (*Psal.* 16. 10. with *Act.* 13. 35, 36, 37.) and to all godly men (*Psal.* 149. 5.) And here referring it to Aaron, or to Christ, *the man thy holy one,* may mean one thing, *thy holy man,* (as *a man a Prince,* in *Exod.* 2. 14.) or, if we read it, *the man of thine holy one,* it is meant the man of God: and in *Psal.* 106. 16. *Aaron is called the Saint of the LORD. temptedst]* or *triedst.* This word is sometime spoken of God, as he tempted Abraham, *Gen.* 22. 1. and the Israelites in the wilderness, *Deut.* 8. 2, 15, 16. Sometime of men who are said to have tempted God and Christ, *Exod.* 17. 2. 1 *Cor.* 10. 9. *in Massah]* or, *in the temptation;* a place so called because there Israel tempted God, *Exod.* 17. 7. or, *with temptation,* and so it is no proper name. *contendedst]* or *strive•st, pleadedst:* this also is sometime spoken of God, whose contending with men, is the blaming and punishing of them, *Isaiah* 49. 25. *Job* 10. 2. *Ier.* 2. 9. sometime of men's contending, as Israel did *with the Lord at the waters of Meribah* (or of *Contention*) *Numb.* 20. 13. By reason of this diversuse of these words, the understanding of this blessing is also divers, thus; *Thy Thummim and thy Vrim* (O God) be *with the man thy gracious Saint,* (Aaron and his seed) *whom thou temptedst with temptation; contendedst with him* (for his sin) *at the waters of Meribah,* *Num.* 20. 12, 13. Or, *thy Thummim and thy Vrim* (O Levi) be *with* (Aaron and his seed) *the man of thy*

gracious (God) whom thou (with the other Israelites) temptedst in Massah, &c. *Exod. 17. 2. Numb. 20.* Or thus, *Thy Thummim and thy Vrim* (O Levi) is with (or •e longs unto) the man thy gracious Saint (Christ Jesus) whom thou temptedst in Massah, &c. *1 Cor. 10. 9.* In this last sense, the weakness of the Levitical Priesthood is implied, which kept not Vrim and Thummim, but lost them at the captivity of Babylon, *Ezra 2. 63.* and it is not known that they ever had them more, until by Christ (our High Priest after the order of Melchizedek) they were restored by the Light and Truth of the Gospel. The Chaldee interpreteth it in Aaron's or Levies praise, *Thummim and Vrim thou didst put upon the man* (or clothedst with them the man) *that was found holy before thee, whom thou temptedst with temptation, and he was perfect; thou provedst him at the waters of contention, and he was found faithful.* This may seem not well to accord with the history in *Num. 20.* touching Aaron's person: yet the Hebrews (as Sol. Rashi on this place) say of the Levites, that *they murmured not with the other murmurers.* And of Levi God saith by his Prophet, *My covenant was with him, life and peace, and I gave them to him for the fear where with he feared me, &c. Mal. 2. 5.* And again, *They kept his testimonies and the ordinance that he gave them, Psal. 99. 7.* The Greek translateth, *And of Levi he said, Give ye Levi his Manifest-ones and his Truth, (that is, his Vrim and his Thummim) to the holy man whom they tempted in temptation, they reviled him at the water of Contradiction.* This interpretation may well be applied unto Christ also, as before is shown.

Vers. 9. *who saith] or, who said. of his] or, unto his father, &c. I respect him not] I see not, or, look not upon him.* The Greek translateth, *That saith to his father and to his mother, I have not seen (or, I respect not) thee.* This is meant either of the Priests continual duty, who by the Law, if his father, mother, brother, or child did die, he might not mourn for them, but carry himself as if he did not respect, know, or care for them; as is said of the High Priest, that was anointed and clothed with the ornaments, and had Vrim and Thummim upon his heart; *for his father or for his mother he shall not be defiled, neither shall he go out of the Sanctuary, &c. Levite. 21. 11, 12.* Neither might Aaron mourn for his sons, or E•azar and Ithamar for their brethren Nadab and Abihu that were slain, neither might they go out from the door of the Tabernacle, on pain of death, *Lev. 10. 2,—7.* For God would have them more to regard their function, and duty in his service, than any natural affection whatsoever. And herein Christ was figured, (unto whom this blessing chiefly belongeth) who when he was told, that his mother and his brethren stood without to speak with him, he answered, *Who is my mother? and who are my brethren? &c. whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, Mat. 12. 46,—50.* This may also have reference to the Levites fact, who being commanded or Moses, killed every man his *brother, friend, neighbor, and son, that had sinned in making and worshipping the golden Calf, & so filled their hand* (or consecrated themselves) *unto the LORD, that he might give upon them a blessing, Exod. 32. 26,—29. acknowledgeth not] or, acknowledged not:* the first respecteth the Law, *Lev. 21.* the other their fact, *Exod. 32.* To this latter the Chaldee referreth it, translating thus, *Who had no compassion on his father, or on his mother, when they were guilty of judgment; and accepted not the faces (or persons) of his brother, or of his son. his sons] or, his son, that is, any of his sons or children: see the notes on Deut. 2. 33. knoweth not] or, knew not.* Here knowledge is used for care or regard, as in *Job 9. 21. knowing is opposed to disposing;* and in *1 Thess. 5. 12. know them which labor among you, that is, regard*

them: and in *Prov. 12. 10. a righteous man knoweth* (that is, *regardeth*, or *hath care of*) *the life of his beast. for they observe]* that is, by Law are bound to observe, *Levite. 21. or, they have observed* in their practice, *Exod. 32. The Greek translateth it singularly, He hath observed thine oracles, and kept thy covenant.*

Vers. 10. *They shall teach]* or, *Let them teach.* As in v. 8. he mentioned their gifts and calling, in v. 9. their sanctification; so here he teacheth their administration in the Word, Prayer, and other ministerial duties. For it is said, *They shall teach my people* (the difference) *between the holy and profane, and cause them to discern between the unclean and the clean; and in controversy they shall stand in judgment, and they shall judge it according to my judgments &c. Ezek. 44. 23, 24.* Compare also *Levite. 10. 11. Deut. 17. 9, 10, 11. and 24. 8.* and the commendation which God giveth of Levi, in *Mal. 2. 6, 7. The Law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the Priests lips should keep knowledge, and they should seek the Law at his mouth, for he is the Angel of the LORD of Hosts. unto Jacob]* by Jacob and Israel, are meant, all the posterity of Jacob, and the weak with the strong: for the Church in respect of her infirmity is called *Jacob, Amos 7. 2. 5. 8.* and for her valor by faith is surnamed *Israel:* see the Annotations on *Gen. 32. 28.* Thus Christ commanded Peter to feed both his *Lambes* and his *Sheep, John. 21. 15, 16. incense]* the sweet perfume which the Priests burnt daily upon the golden Altar; a figure of Christ's mediation with the prayers of the Saints, *Revel. 8. 3. 4.* See the notes on *Exod. 30.* This was the peculiar work of the Priests, wherefore it is written, *It pertaineth not unto the Uzziah, to burn incense unto the Lord, but to the Priests, the sons of Aaron, that are consecrated to burn incense, 2 Chron. 26. 18. in thy nostrill]* or nose, that is, *before the;* or, as the Greek translateth, *in thine anger:* for the Hebrew *Aph* signifieth both *Nose* and *Anger:* and both agree well with the Priests work; for when God in anger sent a plague among the people, Aaron put incense in his censor, and made atonement for the people, so the plague was stayed, *Num. 16. 46, 47, 48. the whole burnt-offering]* Hebr. *the Calil;* whee of see *Lev. 6. 22, 23.* the Greek here translateth it *the continual* (oblation.) Hereby all other sacrifices are meant, which the Priests offered on the Lord's Altar, *Levite. 1. and 2. and 3.* wherein the work of Christ, offering himself for his Church, was figured.

Vers. 11. *his power]* so the Greek translateth, *his strength;* By *power,* is meant sometime an army of men, as *Ezek. 37. 10.* so here the first prayer is for a blessing upon the persons which administered, that they might be increased and strengthened in number and in knowledge. Wherefore the company of Levites is called an *host* or army, *Num. 4. 3. &c.* In this sense Maimonides (in treat. of the Release and Jubilee, *chap. 13. sect. 12.*) expoundeth it, saying, *The Levites are separated from the ways of the world, they wage not war like the other Israelites, neither have they inheritance, &c. but they are the power* (or army) *of God, as it is written, Bless Lord his power.* Sometime by *power,* riches and substance is meant, as in *Deut. 8. 18.* and so the Chaldee expoundeth it here. For whereas Levi had no inheritance among the tribes, but had the Lord, and his first-fruits, tithes, and offerings for their inheritance and livelihood, *Num. 18. 20. 21. &c.* Moses prayeth for a blessing on this means of theirs. *work of his hands]* all his administration, in doctrine, burning incense, sacrificing, &c. Compare *Ezek. 43. 27. that rise*

against him] as Korah, Dathan, and Abiram, that rose up against Moses and Aaron, were all destroyed with their assistants, *Num.* 16.

Vers. 12. *Of Benjamin]* or, *Unto Benjamin*, who is blessed here before the other Tribes, and before his elder brother Joseph, because the lot of his inheritance was *between the sons of Judah and the sons of Joseph*; and *Jerusalem* (where the Levites after administered in the Temple) belonged to Benjamin, *Ios.* 18. 11. 28. And in the heavenly Jerusalem (the Church of Christ) *the first foundation* is a *Jasper*, which was Benjamins stone, *Rev.* 21. 19. *Exod.* 28. 30. And when the other Tribes fell away from the Kingdom of Judah, and Priesthood of Levi, Benjamin continued with them in the truth, *2 Chron.* 11. 1. 3. 12, 13. *Beloved]* meaning the tribe of Benjamin, who as their father was beloved of Jacob, *Gen.* 44. 20. 22. 29. 30. so his posterity should be beloved of the Lord. *shall dwell]* or prayer-wise, *let him dwell. inconfident safety]* that is, *boldly, securely, safely. by him]* by the Lord, who would tender this little tribe, as Jacob tendered Benjamin, whom he kept at home with him, *Gen.* 42. 4. So Benjamins posterity dwelt in Jerusalem and the coasts thereabout, by the Temple of God. he shall *cover him]* or let him, meaning God, *cover him*: so the Greek translatheth, *God overshadoweth him*. The word meaneth a covering or protection from evil, as in *Isaiah* 4. 6. The Chaldee expoundeth it, *he shall be a shield over him. all the day]* or, *every day*; in Greek, *all days*, that is, continually and forever. *his shoulders]* that is, Benjamins; & by shoulders are meant the coasts of his land, as *Num.* 34. 11. *the shoulder of the sea of Chinnereth* is the side or coast thereof. So this is a prophesy, that the temple (wherein God dwelt amongst his people) should be built in Benjamins lot, and in the head or chief city, which was Jerusalem. *he shall]* that is, God *shall dwell*: so the Chaldee translatheth, *and in his land the divine Majesty shall dwell*. And when God had chosen mount Zion for his habitation, he said, *This is my rest forever, here will I dwell*, *Psal.* 132. 14.

Vers. 13. *of Joseph]* or, *unto Joseph*. He is next blessed, because the first birthright was derived unto him, *1 Chron.* 5. 2. And his posterity were many and great in Israel, *Ios.* 17. 14,—18. *his land]* Joseph's inheritance in Canaan. And as the Land which the Lord curseth, yieldeth not fruit, or bringeth forth thorns and briars, *Gen.* 4. 11, 12. and 3. 17, 18. so the land which he blesseth, bringeth forth much and good increase, *Psal.* 65. 10,—14. The Hebrews say, *There was not of all the inheritance of the tribes, a land so full of all good things as Joseph's was*. *Sol.* Iarchion *Deut.* 33. *for the precious things]* or, *with dainty fruits*. Of this word, see the Annotations on *Gen.* 24. 53. *of the heavens]* which God by the influences and moisture of the heaven and air causeth the land to bring forth. And these were figures of spiritual blessings in heavenly things by Christ, whereby the barren nature of man is made fruitful. *for the dew]* or, *by the dew*, and rain which maketh the earth to fructify. So Isaac blessing Jacob, said, *God give thee of the dew of the heavens*, *Gen.* 27. 28. On the contrary, David said for a curse, *ye mountains of Gilboa, let there be no dew, neither let there be rain upon you*, *2 Sam.* 1. 21. *that coucheth beneath]* or, *that lieth under*; whence waters spring out of the earth: so the Greek translatheth, *of the deeps of the fountains beneath*. Likewise the Chaldee, *for the welling fountains and deeps that proceed from the deep places of the earth beneath*. See *Gen.* 7. 11. and *Deut.* 8. 7. This is another mean of fruitfulness, as in *Ezek.* 31. 4. *The waters made him great, the deep set him up on high*,

with her rivers running about his plants. And with this blessing Jacob blessed Joseph, in *Gen. 49. 25.* but Moses here enlargeth it.

Vers. 14. *the revenues]* that is, the fruits which by the warmth of the Sun are brought forth. It is said by the Hebrews, that Joseph's land lay open to the Sun, which made the fruits sweet. Sol. Rashi on *Deut. 33. the thrusting forth of the Moons]* that is, fruits which every Moon thrusteth forth, or causeth to grow every month: for all fruits grew not at once; *in one month they gathered summer fruits, in another Olives, in the third Dates,* saith Chazkuni; and Sol. Rashi addeth, *There are some fruits which the Moon ripeneth, as Cucumbers, and Gourds.* As the Sun by warmth, so the Moon by moisture maketh the earth fruitful.

Vers. 15. *chief things]* Hebr. *the head,* that is, principal; the Greek translatheth it, *the top of the mountains.* There fruits are first ripe. *ancient mounts]* Hebr. *mountains of antiquity,* or, of priority, which were from the beginning: so after, *hills of eternity,* that is, *everlasting hills;* which are so called, because they are immovable and lasting, have been from the beginning, and shall continue to the end of the world; or because of their continual fruitfulness. So in *Habak. 3. 6.* Compare this with Jacob's blessing, *Gen. 49. 26.* Joseph's heritage in Canaan had many fertile mountains and hills often mentioned, as *Mount Ephraim, Judge. 17. 1. the mountains of Samaria, Amos 3. 9. and 4. 1. and 6. 1.*

Vers. 16. *the plenty thereof]* all creatures that fill the same, *Psal. 24. 1. the favorable acceptance]* or, the good will, favor. The Greek translatheth, *and the things acceptable unto him that appeared in the Bramble-bush:* the Chaldee thus, *and the good will of him whose dwelling is in heaven, and unto Moses he appeared in the Bramble-bush. of him that dwelt]* or, *of my dweller,* that is, *of my God that dwelt in the bramble,* that is, God w<sup>th</sup> appeared unto Moses there, *Ex. 3. 2. where the Angel Christ appeared unto him in a flame of fire out of the midst of a bramble-bush,* which burned, but was not consumed: a figure of Christ's presence with his people in afflictions, that they perish not in them. *let it]* that is, *let this blessing come,* or, *it shall come;* the Greek saith, *let them come;* the Chaldee, *let all these things come:* and the original word *come,* implieth an abundant and speedy coming. Compare *Gen. 49. 26.* from whence Moses taketh this blessing. *the crown of the head]* whereby is meant an open, apparent, and plentiful pouring out of these blessings, as the like phrase is used also in curses, *Psal. 7. 17. the separated among his brethren]* or, *the Nazirite of his brethren,* meaning Joseph, who was separated and exempted to be a choice and chief man among his brethren: as the Greek translatheth it, *the honored (or glorified) among his brethren:* see the notes on *Gen. 49. 26.* So Chazkuni here explaineth it, *Joseph that was prince of all his brethren.*

Vers. 17. *His glory]* or, *He hath glory (or beauty, comeliness) like his first-borne bullock.* The Chaldee expounds it, *The chief of his sons, his glory, &c.* And Chazkuni applieth it to Joshua, *The first King which the holy blessed (God) chose him of Joseph's seed, was Joshua, &c. and a king is likened to a bullock, which is king of beasts. horns]* which signify strength, and glory, and kingdom, *Psal. 75. 5, 11. and 112. 9. and 89. 18. 25. Luk. 1. 69. whereupon horns are used to denote kings, Dan. 8. Revel. 17. of an Unicorn]* that is, of Unicorns, the singular put for the plural: it is a beast which will not be tamed, *Job 39. 9, 10, 11.* See the notes on *Num. 23. 22. push]* in Chaldee, *kill.* So in *Psal. 44. 6. ends of the land]* or, *of the earth,* to wit, the land of Canaan, for Joshua with his horns



and armies conquered all that land. *and they.]* the horns forementioned. So Chazkuni on this place saith, *the horns are the ten thousands of Ephraim, &c.* And here he giveth to Ephraim the younger, *ten thousands*, & to Manasseh the elder but *thousands*, according to Jacob's prophesy, that Ephraim should be greatest, *Gen. 48. 19.* and so was his increase greater than his brothers, in *Num. 1. 33. 35.* though in the last mustering of them, and now when Moses blessed them, the men of Manasseh were many more than of Ephraim, *Num. 26. 34. 37.* See the notes on *Gen. 48. 19.* The *ten thousands* of Ephraim, are referred to Joshua and his men that conquered Canaan; *the thousands* of Manasseh, to Gideon and his men, (*Judge. 7.*) by Sol. Rashi, on *Deut. 33.*

Vers. 18. *of Zebulon]* or, *to Zebulon;* and with him he joineth Issachar his brother, (both sons of Lea,) as partner of his blessing. So these two joined in one, and the four next (the sons of the handmaids;) are set and blessed together next after Joseph. And it is a tradition of the Hebrews, that these five, *Zebulon, Gad, Dan, Naphtali and Aser,* were those five mentioned in *Gen. 47. 2.* when Joseph took of his brethren *five men, and presented them before Pharaoh.* Sol. Rashi on *Deut. 33.* and Targum Jonathan on *Gen. 47. 2.*

*Rejoice Zebulon]* that is, God so bless thee, as thou mayest have cause to rejoice in thy prosperity. *thy going out]* to trade in merchandise by shipping; for Zebulon, by Jacob's blessing, was to  *dwell at the haven of the Seas, &c. Gen. 49. 13.* so here Moses blesseth him with good success in his traffic, or *going out to wars,* as *Gen. 14. 8. 2 Sam. 11. 1.* and so the Chaldee here expoundeth it, *in thy going out to war against thine enemies.* And in *Judge. 5. 18.* Zebulon is commended for jeoparding *their lives unto the death, in the high places of the field.* *and Issachar]* to wit, rejoice thou also. *Issachar* was elder brother to Zebulon, *Gen. 30. 18. 20.* yet Jacob blessed Zebulon first, *Gen. 49. 13, 14.* and so doth Moses here; and God in parting their inheritance preferreth Zebulon, giving him *the third lot,* and Issachar *the fourth, Ios. 19. 10. 17.* *in thy tents]* that is, in thy dwelling at rest, or tarrying at home; for so the remaining in tents, is opposed unto going forth to wars, or traffic, or hunting abroad, *Ios. 22. 4. Judge. 7. 8. and 5. 24. Gen. 25. 27.* And *tent* is often used for ones *home, house or city;* as, *the tents of Jacob, Mal. 2. 12.* where the Chaldee translateth, *the cities of Jacob:* so these *tents* of Issachar, mean his quiet life at home, differing from Zebulons going abroad to trade. Chazkuni (on this place) noteth, that Issachars *land was good to sow, and he sate in tents to keep his fields; and Moses prayeth that he might prosper and rejoice in his fields.* And so Jacob said unto him (in *Gen. 49. 14.*) *couching between two bounds; between the limits, to keep his fields.* The Chaldee translateth, *and Issachar in thy going to appoint the times of the solemn feasts in Israel:* having reference to that which is written in *1 Chron. 12. 32.* *of the sons of Issachar, that had understanding for the times, to know what Israel ought to do, &c.* which some of the Hebrews understand of the times and seasons of the year, new moons, and feasts. So Sol. Rashi here expoundeth it, *and Issachar, prosper in thy sitting in tents, for the Law, sitting and making intercalation of the years, & appointing the new moons; as it is said (in 1 Chron. 12. 32.) And of the sons of Issachar, that knew understanding for the times, &c. the heads of them were 200. they were heads of the Counsel, employed hereabouts &c.*

Vers. 19. *They shall call]* or, *let them call,* and so show their thankfulness to God, by inviting others to God's house, and showing them a good example, by their own frequenting the

Lord's mountain. *the mountain*] mount Zion, where Moses by the Spirit, foresaw God's Temple should be built. The Chaldee paraphraseth, *They shall gather the tribes of Israel to the mountain of the house of the Sanctuary*. Though by *people's* the Gentiles also may be implied, whom they having occasion to trade with, should provoke to true religion, as in *Isaiah. 2. 2, 3. All nations shall flow unto it, and many people shall go and say, Come ye, and let us go up to the mountain of the house of the Lord, &c. of justice*] that is, just, righteous and acceptable sacrifices, offered in faith, according to God's Law: as *the way of justice*, is a just and righteous way, *Matt. 21. 32*. So David exhorteth, *Sacrifice ye the sacrifices of justice, and trust unto Jehovah, Psal. 4. 6. the abundance*] in Greek, *the riches of the Sea*; which the Chaldee expoundeth, *they shall •at the riches of the people's: taking seas figuratively for people's*, as is often in the Prophets. So in *Isaiah 60. 5. 16. The abundance of the sea shall be converted unto thee, &c. & thou shalt also suck the milk of the Gentiles. treasures hid in the sand*] or, *hidden treasures of the sand*. The Greek translatheth, *the merchandise of the nations, that dwell by the sea coast*.

Vers. 20. *enlargeth Gad*] this may be understood of Gads inheritance, which the blessed God would enlarge, as he promised Israel, *I will enlarge thy border, Exod 34. 24*. Or understood of his person, and then his *enlarging* is his deliverance out of distress, as in *Psal. 4. 2. thou hast enlarged me*, when I was *in distress*. So it hath reference to Gads troubles, prophesied in *Gen. 49. 19*. see the Annotations there; and the history of Gads enlargement by Iephtah, in *Judge. 11. a courageous Lion*] see this word in *Gen. 49. 9*. There were of the Gadites in David's time mighty warriors, *whose faces were like the faces of Lions, and were as swift as the Roes upon the mountains, 1 Chron. 12. 8. the arm*] this noteth strength, as the *crown of the head*, principality; meaning that none should be so strong or excellent, but Gad should overcome them. The Greek translatheth, *he shall break the arm and the Ruler*: the Chaldee, *he shall kill rulers with kings*. This may have reference both to his wars in subduing the Canaanites, going armed before his brethren, *Ios. 1. 12, 13, 14*. and to that famous victory which he got over the Hagarims, *1 Chron. 5. 18, 19, 21, 22*. as also to the courageous acts of *Jehu, 1 King. 9. and 10. chapters*.

Vers. 21. *he provided the first part for him*] or, as the Greek translatheth, *he saw his first-fruits*: or, *he provided in the beginning (at the first) for himself*. Gad, with Reuben, saw the Land of Iazer and Gilead, that it was a place for cattle; and the sons of Gad and of Reuben asked of Moses and of the Princes, that the land might be given them for a possession, *Num. 32. 1,—5*. It may also be understood of the Lord, that he provided this first portion for Gad; or, that Gad himself saw, that is, enjoyed (as the Chaldee expoundeth it, *received*) *his first part*. Sol. Rashi openeth it thus, *He saw (or provided) to receive his portion in the land of Sihon and Ogh, which was the first-fruits (or beginning) of subduing the land. in a portion of the Law-giver*] the portion which God by Moses the Law-giver gave unto Gad, *Num. 32. 33. prectected*] or, *hidden, covered, sieled*: there in the fenced Cities they left their wives and children under God's protection, whiles they went to war before their brethren, *Num. 32. 26, 34, 35, &c. Ios. 1. 14. he came*] that is, *Gad came*. with *the heads*] that is, the Princes and Captains of the people, with whom Gad went to war, *Ios. 1. 14*. and so it is a prophesy of a thing to come, as already done. Or, *he came to the heads*, to the Princes, when he desired to have that land given him, *Numb. 32. 2*. But the former seemeth fittest; and so Sol. Rashi explaineth it, *They went armed before them when they conquered the*

*land. justice]* that which was just and right in the Lord's eyes, and his judgments upon the Canaanites in destroying them: so Joshua commendeth their obedience, *Ios. 22. 1, 2, 3.* It may also have reference to other judgments, as those executed by Jehu, *2 King. 9. and 10.* and by Elias the Prophet upon Baals Priests, *1 King. 18.*

Vers. 22. *Lions whelp]* in Chaldee, *strong as a Lions whelp.* In *Gen. 49. 17.* Jacob likened Dan to a *Serpent*, for his subtle and secret undermining of his enemies: Moses here likeneth him to a *Lion*, which signified his strength and prowess, shown when this tribe fought against *Leshem*, and *smote it with the edge of the sword, Ios. 19. 47. Iud. 18. 27. 29. he shall leap]* or, that *leapeth;* referring it to the *Lion* leaping from mount *Basan*, where *Lions* kept: for *Basan* was not *Dans* possession, but *Manassehs, Deut. 3. 13. Numb. 32. 33. Ios. 13. 7, 8, 11.* Chazkuni here saith, *because Basan was a place of Lions and wild beasts, he likeneth him to a Lion.* The Chaldee expoundeth it, *his land shall be watered with the rivers that run from Bashan.*

Vers. 23. *Naphtali]* in Greek *Nepthaleim.* He was *Dans* brother, both of them borne of *Bilbah Rachel's* handmaid; but *God* and *Aser* were of *Zilpha, Leah's* maid. Moses keepeth not *Jacob's* order (*Gen. 49.*) in blessing the tribes. *satisfied with favorable acceptation]* in Greek, *the satiety (or abundance) of acceptable things:* he meaneth, that the tribe of *Naphtali* should have in their land many good and acceptable fruits, through *God's* favor and blessing. There also the light of *God's* favor in *Christ* abundantly appeared, *Matth. 4. 13, 15, 16. and Capernaum* in this tribe was *Christ's* City, *Mar. 2. 1. Matth. 9. 1.* wherein he did many *mighty works, Matth. 11. 23. the blessing of Jehovah]* blessings given of him; and, as Chazkuni expoundeth it, *Whosoever cometh into his land, and seeth the first ripe fruits, shall bless the Lord for them.* But the Greek translateth, *let him be filled with blessing of (or from) the Lord. the sea]* this the Chaldee interpreteth, the *sea of Ginosar*, called in the New Testament *the lake of Gennesaret, Luke 5. 1.* in Hebrew *Chinnereth, Numb. 34. 11. Deut. 3. 17. R. Sol. Rashi* here saith, *The sea of Cinnereth fell to his portion.*

Vers. 24. *with sons]* or, *for sons,* for multitude of children; the Chaldee saith, *with the blessing of sons:* as in *Asers* tribe there were now *53. thousand and four hundred* men of war, *Num. 26. 47. let him be]* in Greek, *he shall be acceptable to his brethren. dipping]* in Greek, *he shall dip his foot in oil,* that is, shall have plenty of oil, that he may set his feet therein: according to *Jacob's* blessing, that his *bread* should be *fat, Genes. 49. 20.*

Vers. 25. *thy shoes]* that is, the ground under thee shall have Mines of iron and brass, that thy feet may seem to be shod with them. This also may signify his strength, to tread down his enemies; as *Christ's* feet were of fine brass, *Rev. 1. 15. thy strength]* or, *thy old age.* The Hebrew *Dobee* (here only used,) is in Greek translated *strength:* and so the Chaldee expoundeth it, *as the days of thy youth, thy strength.* The Latin version, and others expound it *old age,* so named of weakness; meaning that his old age should be strong and lusty, as the days of his youth. Others, *fame, or report;* that as his days were, so his fame should be as long as he lived. Chazkuni saith, *Daba* is the same that *Daab,* weakness or debility, (as *Cebes* is the same that *Ceseb a Lamb*) and that it meaneth the *days of old age in which a man is weak; as if he should say, even in the time of their old age they shall be strong.*

Vers. 26. *Ieshurun*] that is, *O Israel*: see *Deut.* 32. 15. The Greek translatheth, *There is none like the God of the Beloved-one*: the Chaldee saith, *there is no God like the God of Israel*. This conclusion concerneth all the tribes of Israel in general, celebrating the glory and goodness of God, communicated with his Church; and their participation of his graces, to their perpetual happiness. *rideth*] which is a sign of honor, and of his speedy coming to help his people: so in *Psal.* 68. 34. For which cause he is said also to *ride upon the Cherub*, *2 Sam.* 22. 11. and to *ride upon his horses and chariots of salvation*, *Hab.* 3. 8. This was fulfilled in the wars against the Canaanites, *Ios.* 10. 10, 11, 13. and before, against the Egyptians, *Exod.* 9. 23. and 14. 24, 25. And Christ still *rideth* in heaven upon a *white horse*, to conquer the enemies, for his Churches sake, *Rev.* 6. 2. and 19. 11,—16. The Chaldee translatheth, *whose habitation (or divine majesty) is in the heavens. in thy help*] or, *for thy help*: in Greek, *thine helper. in his excellency*] or, *for his high majesty, magnificence*; in Chaldee, *strength*. So in *Psal.* 68. 35. God's works are for the manifestation of his excellent glory, in the help and salvation of his people. *skies*] the highest heavens, which the Greek calleth the *firmament*; the Chaldee, *the heavens of heavens*.

Vers. 27. *The God of antiquity*] that is, *the ancient (or eternal) God*; which the Chaldee interpreteth, *God that was from the beginning*. Hereupon David intituleth him the God *that sitteth from antiquity*, (or *abideth of old*) *Psal.* 55. 20. and Asaph saith, *God is my King from antiquity*, *Ps.* 74. 12. *And he is before all things, and by him all things consist*, *Coloss.* 1. 17. is *thy mansion*] or, will be *thy habitation*: or, prayer-wise, be *thy mansion*, that is, *thy protection*; as the Greek translatheth, *will protect thee*. So Moses saith, *Lord, thou hast been our mansion (or habitation,)* in every generation and generation, *Psal.* 90. 1. Under this name *Mansion*, all things needful are implied, both for life and salvation in this world, and in that which is to come, *John* 14. 2. *arms of eternity*] that is, *eternal (or everlasting) arms*: or, *arms of the world*. Israel is protected under God's everlasting arms or power; God is their defense over and under: *his left hand is under the head of his Church, and his right hand doth embrace her*, *Song* 2. 6. The Greek translatheth, *under the strength of the everlasting arms*: the Chaldee expoundeth it, *and by his Word the world was made*. Sol. Rashi explaineth it thus, *and underneath his Mansion do all strong armed dwell. The arms of the world were Sihon and Ogh, and the Kings of Canaan, which were the strength and power of the world, &c. but their strength was weakened before him. But the arms of eternity are rather meant here of the arms of the eternal God, who is most ancient without beginning; and eternal, without ending; who saith, I am the first, and I am the last: and besides me there is no God, Isaiah 44. 6. destroy*] speaking to Israel, whom he would enable to destroy their enemies: the Greek translatheth, *Perish*, speaking to the enemy. So God by Christ, not only preserveth his people from harm, but destroyeth him that hath the power of death, that is, the devil, *Heb.* 2. 14. and with him all other enemies perish.

Vers. 28. *alone*] secure from enemies, as *Ier.* 49. 31. or, *alone, and shall not be reckoned among the nations*, as *Num.* 23. 9. This dwelling in safety had accomplishment under Christ, of whom it is said, *In his days Judah shall be saved, and Israel shall dwell safely*, *Ier.* 23. 6. *the fountain*] that is, the people which flow out of Jacob, as out of a well or fountain: so that *fountain* is here used for a river or stream issuing from a fountain, as in *Psal.* 104. 10. and waters often signify people's, *Rev.* 17. 15. Thus David calleth them of *the fountain of Israel*, *Psal.* 68. 27. and Isaiah saith, *which are come forth out of the waters of Judah*, *Isaiah* 48. 1. The Hebrew word sometime

signifieth a *fountain*, sometime *an eye*; in which latter sense some interpret it here, *the eye of Jacob*, shall look unto a land of corn, &c. *his heavens*] the heaven or air over the land of Israel, shall drop down dew, whereby it shall be fruitful. Thus Moses confirmeth to Jacob's seed the blessing which Isaac gave unto Jacob, *Gen. 27. 28.* Spiritually *heavens* signify the ecclesiastical estate, *Revel. 4. 1.* *dew* and *rain* signify heavenly doctrine, as *Deuter. 32. 2.*

Vers. 29. *who is like thee*] not any people. So David said, *What one nation in the earth is like thy people, like Israel, 2 Sam. 7. 23.* See also *Deut. 4. 7. by Jehovah*] or, in *Jehovah*, that is, Christ, called *Jehovah our righteousness, Ier. 23. 6.* *shield of thy help*] that is, thine helpful shield, which aideth thee against thine enemies; the Chaldee saith, *strong for thine help*; the Greek, *thy helper will shield* (or *protect*) thee. *sword, is thy excellency*] in Greek, *thy glory* (or *boasting*;) that thou mayest truly glory in his sword, not in thine own: as the Church doth in *Psa. 44. 4, 7.* *they inherited not the land by their own sword*: and, *my sword shall not save me.* Christ appeared with a two-edged sword in his mouth, *Rev. 1. 16.* and with a sword in his hand, as *Prince of the Lord's host, Ios. 5. 13, 14.* and the sword of the spirit is the word of God, *Ephes. 6. 17.* *shall falsely deny*] shall dissemble that they were thine enemies, and fain to be friends for fear. This David acknowledged, *the sons of the stranger falsely deny unto me, Psal. 18. 45.* The Greek translatheth, *shall lie unto thee.* Chazkuni explaineth it thus, *They that are enemies to thee in their heart, shall falsely deny unto thee through fear, & shall show themselves thy friends, & shall be obedient to do thy pleasure.* And Sol. Rashi giveth an example, *as the Gibeonites which said, From a very far country thy servants are come, &c. tread on their high places*] or, *on their heights*: in Greek, *thou shalt ride upon their neck*: see a like phrase in *Psal. 66. 12.* The Chaldee expoundeth it, *thou shalt tread on the joints of the necks of their Kings*: which thing was fulfilled in Joshua's time, *Ios. 10. 24, 25.* By *heights* or *high places*, are meant all the high and fortified places, wherein the enemies kept for their safety; as mountains, high walled Cities, &c. as David when he was safe from his enemies, rejoiceth that God had set him upon his *high places, 2 Sam. 22. 34.* And as it is the glory of God, that he *treadeth upon the high places of the earth, Amos 4. 13.* *Mich. 1. 3.* and *upon the high places* (or *heights*) *of the sea, Job 9. 8.* so he communicateth this glory to his people, that should vanquish all their enemies; as was also said in *Deut. 32. 13.* *he made him ride on the high places of the earth.* And by the weapons of their war-fare, which are mighty through God, they pull down strong holds, and cast down *every high thing that exalteth it self against the knowledge of God, 2 Cor. 10. 4, 5.* Death shall be swallowed up in victory, *1 Cor. 15.* and Satan himself shall be trodden underneath their feet, *Rom. 16.*

#### CHAP. XXXIV.

1 Moses from mount Nebo vieweth the land. 5 He dieth there, and is buried of God. 7 His age and vigor when he died. 8 The Israelites mourn for him thirty days. 9 Joshua succeedeth him. 10 The praise of Moses.

AND Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, which is over against Jericho: and Jehovah caused him to see all the land from Gilead unto Dan. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the hindmost sea. And the South, and the plain of the valley of Jericho, the City of Palme-trees, unto Zoar. And Jehovah said unto him, This is the land which I sware unto Abraham, unto

Isaac, and unto Jacob, saying; unto thy seed will I give it: I have caused thee to see it with thine eyes, but thou shalt not go over thither. And Moses the servant of Jehovah died there in the land of Moab, according to the mouth of Jehovah. And he buried him in a valley in the land of Moab, over against Beth-peor, and no man knoweth of his Sepulcher unto this day. And Moses was an hundred and twenty years old when he died, his eye was not dim, nor his natural moisture fled. And the sons of Israel wept for Moses in the plains of Moab, thirty days: and the days of weeping, of mourning for Moses, were ended. And Joshua the son of Nun was full of the Spirit of wisdom, for Moses had laid his hands upon him, & the sons of Israel hearkened unto him, and did as Jehovah commanded Moses. And there arose not a Prophet since in Israel like Moses, whom Jehovah knew face to face. In all the signs and the wonders which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land. And in all the mighty hand, and in all the great terror which Moses did in the eyes of all Israel.

### Annotations.

*MOses went up]* as God commanded him, *Deu. 32. 49. plains of Moab]* in the wilderness where Israel pitched, and where Moses had explained all this Law unto them. See *Num. 22. 1. Deut. 1. 5.* The Greek retaineth the Hebrew name, *Araboth Moab. mount Nebo]* or, *of Nebo*, that from thence he might view the holy land, as John from *an high mountain* was shown the *holy Jerusalem*, *Rev. 21. 10.* and Ezekiel likewise before him, *Ezek. 40. 2.* *Nebo* was the name of a mountain, and of a City by it, which was given for a possession to the Reubenites, *Numb. 32. 37, 38. 1 Chron. 5. 3, 8. Pisgah]* in Greek, *Phasga:* in Chaldee, *Ramatha:* so named of the *highness* of it: See *Deut. 3. 27. Ierecho]* in Greek *Jericho*, a City within the land of Canaan, which the Israelites first conquered, by faith causing the wall to fall down, *Ios. 6. Heb. 11. 30.* See after on *verse. 3. caused him to see]* as in *verse. 4.* or, *shown him*, as the Greek translatheth. *from Gilead]* in Greek, *the land of Galaad:* But Galead was on the outside of Jordan, and given to Reuben, Gad, and half Manasseh, *Deut. 3. 12. 13.* being conquered by Moses himself; so that there was no need to view that, but from that Country forward he viewed all the rest. Therefore the Hebrews expound the word *Eth*, by *Min, From;* saying, *From Gilead which was on the outside of Jordan, towards the Sun rising, where in Moses was standing; unto Dan, which is the border of the land of Israel, as it is written, from Dan even to Beersheba, (1 Sam. 3. 20.)* Chazkuni on *Deut. 34.* Others refer it to a spiritual vision of things to be done after in this Country; as Jonathan in his Targum paraphraseth, *The Word of the Lord shown him all the Mighties of the land; the valiant acts which should be done by Iephthe of Gilead, and the victories of Samson son of Manoah of the tribe of Dan.* Likewise Sol. Rashi expoundeth it, *He shown him the sons of Dan committing idolatry, as it is written (in Judge. 18. 30.) and the sons of Dan set up the graven image: and he shewod him Samson, that should come out of him for a Savior.* By *Dan* here we are to understand *Leshem* or *Laish*, a City in the furthest part of the land Northward, called also *Dan*, *Ios. 19. 47. Judge. 18. 27, 29.*

*Vers. 2. all Naphthali]* in Greek, *all the land of Nephthali*, which lay also Northward in Galilee, *Matth. 4. 15. of Ephraim and Manasseh]* meaning the half tribe of Manasseh that dwelt within Jordan; this was in the midst of the land in Samaria: see *Ios. 16. and 17. 7,—11. of Judah]* which was the Southerne part of the Country, *Ios. 15. 1. &c.* for the land was far more long than

broad: and by naming these few chief countries, he implieth all the rest with them. These also in Targum Jonathan, and Sol. Rashi, are applied to *the captains of the house of Naphtali, that were joined with Barak, and the Kings which Joshua the son of Nun, of the tribe of Ephraim, should kill; and the valiant acts of Gideon son of Joash, of the tribe of Manasseh, and all the Kings of Israel, and kingdom of the house of Judah, that should rule in the land, until the Sanctuary should be destroyed at the last. the hindmost]* or, utmost sea, that is, the main sea, which was the Western coast: see the notes on *Deut.* 11. 24.

Vers. 3. *the south]* in Greek, *the wilderness:* the utmost Cities of the tribe of the sons of Judah, towards the coast of Edom, described in *Ios.* 15. 21. &c. So in *Num.* 34. 3. *your south quarter shall be from the wilderness of Zin, along by the coast of Edom, &c.* Thus Moses viewed the land after the order that Abraham did at the first: see *Genes.* 12. 6, 7, 8, 9. with the Annotations there. God here showeth Moses all the kingdoms, and glory of Canaan, from an high mountain, for his comfort and strengthening of his faith, who saw the promises a far off, saluted them, and died, as did his godly forefathers, *Heb.* 11. 9. 13. On the contrary, the Devii taketh Christ up into an exceeding high mountain, & showeth him all the kingdoms of the world, and the glory of them, to draw him (if he had been able) from the faith and service of God, unto the worship of Satan, *Matth.* 4. 8, 9. *the plain of the valley of Jericho]* in Greek, *the regions about Jericho:* this last part which Moses viewed, was the first which the Israeliees possessed, *Ios.* 2. 1. and 3. 16. and 4. 13, 19. Sol. Rashi here saith, God shown to Moses, *Solomon casting the vessels of the sanctuary, as it is said, In the plain of Jordan did the King cast them, 2 Chron.* 4. 17. *City of palm-trees]* so Jericho is called here, and in *2 Chron.* 28. 15. *Judge.* 1. 16. and 3. 13. and of them and other fragrant fruits there growing, as Balsam and the like; the City had the name *Ierecho*, by interpretation, *Odoriferous, or Fragrant. unto Zoar]* in Greek, *Segor.* Thus the last part which Moses viewed, was both nearest unto him, and the pleasantest of all the land of Canaan: for *all the plain of Jordan was well watered, it was as the garden of the Lord, Gen.* 13. 10.

Vers. 4. *I swear]* that is, I promised by oath: see *Gen.* 12. 7. and 22. 16, 17. *Psal.* 105. 9, 10, 11. *thy seed]* in Greek, *your seed:* in Chaldee, *thy sons. caused thee to see]* in Greek, *I have shown it to thine eyes.* This view was by the marvelous work and grace of God towards his servant, that in one place and time he should behold so large a Country; and in it (by the eye of his spirit) so many mysteries as in that *holy-land* (so called in *Zuch.* 2. 12.) were comprehended: and it being *the land of Immanuel, (or of Christ) Esa.* 8. 8. the beholding thereof was the beholding of the blessings to be enjoyed by Christ Jesus; unto whō Moses and his Law is a Schoolmaster, *Gal.* 3. 24. *not go over]* to wit, over the river Jordan, because Moses had not believed to sanctify the Lord in the eyes of the sons of Israel, *Numb.* 20. 12. And as he and others could not enter into the good land, because of their *unbelief, Heb.* 3. 19. so all that are of the works of the Law, and not of the saith of Christ, though they may behold the blessing a far off, yet shall they not enter in to enjoy the same, *Gal.* 3. 9,—12. *Rom.* 9. 31. 32.

Vers. 5. *servant]* so he is often called, even of God himself, *Ios.* 1. 2. and in the New Testament, as *Rev.* 15. 3. *the song of Moses the servant of God.* This title he had in respect of his office, being governor of Israel: as David also had, in *Psal.* 18. 1. and 36. 1. See *Numb.* 12. *died there]* in the mountain, *Deut.* 32. 50. as Aaron died on the top of mount Hor, *Num.* 20. 28. In that the death

of Moses immediately followed after his viewing of the promised land, it foreshowed the end and abrogation of Moses Law, when men are come to the Gospel of Christ: for, *after that Faith is come, we are no longer under the Schoolmaster, Gal. 3. 25. The Law hath dominion over a man as long as he liveth: for the woman which hath an husband is bound by the Law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of the husband: So we also are become dead to the Law, by the body of Christ, that we should be to another, even to him who is raised from the dead, Rom. 7. 1, 2, 4.* Therefore upon this death of Moses, God speaketh unto Israel, to go over Jordan into the Land, *Ios. 1. according to the mouth]* in Greek and Ghaldee, *by the word.* The day of his death, by the Jews tradition, was the seventh of Adar, (which we call February:) so Jonathan in his Targum on this place saith; *On the seventh day of the month of Adar, Moses the Master of Israel was borne; and on the seventh day of the month of Adar he was taken out of the world.*

Vers. 6. *he buried him]* that is, Jehovah buried him, or *Michael* (that is, Christ, who is Jehovah, one with the Father,) *Jude verse. 9.* Signifying that none but Christ should abolish the Law and Ordinances given by Moses, *Rom. 8. 3. Gal. 3. 13, 14. Coloss. 2. 14, 16, 17. Heb. 9. 9, 10, 11, &c. and 10. 1,—9.* And this was a special honor unto Moses person, whom the Lord loved when he was dead, and buried his corps (which we find not done to any man else in the world,) which he will also raise up incorruptible and glorious, at the day of his appearing. *in a valley]* he died in the mountain, *Deut. 32. 50.* but was buried in a valley. *over against Beth-Pehor]* the Greek saith, *near to the house of Phogor;* of which place, see *Deut. 3. 28. no man knoweth]* God would not have Moses Sepulcher to be known, (though the devil contended with him hereabout, *Jude verse. 9.*) because there should be no occasion of superstition or idolatry thereby, as is thought of some. Chazkuni saith, *that none which inquire of the dead (as Deut. 18. 11.) might seek unto him.* The chief cause seemeth to be a mystery, that the Law (whereof Moses was the minister) being once dead and abrogated by Christ, should never more be sought after, but quite abolished out of the conscience of sinners, that the grace of Christ may live & reign alone. See *Gal. 4. 9, 10, 11. and 5. 4.* Also that the legal rudiments should by the coming of the Gospel be taken away from Israel, never to be found or enjoyed by them anymore. For Christ destroyed both their City and Sanctuary, as was foretold in *Dan. 9.* and they have been *many days without a King, and without a Prince, and without a sacrifice, and without an image, and without an Ephod, and without Teraphim;* and so shall be until they *return and seek the Lord their God, and [the son of] David their King, Hos. 3. 4, 5.*

Vers. 7. *years old]* Hebr. *son of 120. years:* so the year of his death fell out in the 2553. year of the world: and his years accord with Noes preaching and preparing of the Ark, *Genes. 6. 3. his eye]* in Greek, *his eyes:* his eye-sight failed him not, as did Isaac's, *Gen. 27. 1.* The eye is also used for the outward appearance and color of a thing, as *Exod. 10. 5. Numb. 11. 7.* so it may be meant here also, *his visage was not wrinkled.* Chazkuni here expoundeth it, *the shining of his face,* mentioned in *Ex. 34. 30. his natural moisture]* *his radical humor,* wherein the life and strength of the body consisteth, which when it is spent and dried up, a man dieth. The Greek translatheth, *his lips were not corrupted:* the Chaldee saith, *the brightness of the glory of his face was not changed:* having reference to *Exod. 34. 30, &c. sled]* that is, departed from him. Thus outwardly and inwardly Moses retained his vigor, beauty and natural strength; that he died



not through feebleness, or defect of nature, as most men did at his age, though he had been a man of sorrows, and broken with many cares for the people. And hereby the continual force of the Law is signified; the power whereof decaieth not in the conscience of sinners by number of days, or multitude of works, till God take it away, and abolish it by grace in Christ. *The Law hath dominion over a man as long as he liveth: whiles we are in the flesh, the passions of sins which are by the Law, do work in our members, to bring forth fruit unto death, Rom. 7. 1, 5.*

Vers. 8. *the plains of Moab]* in Greek, *Araboth Moab by Jordan, over against Jericho;* as v. 1. *thirty days]* so long they mourned also for Aaron: see *Num. 20. 28.*

Vers. 9. *Joshua]* in Greek, *Jesus the son of Nave. of wisdom]* in Greek, *of understanding the spirit of wisdom,* meaneth wisdom ministered by the spirit of God, wherein he was a figure of Jesus Christ, who *being full of the holy Spirit,* entered upon the work of his ministration here on earth, *Luke 4. 1, &c. On him the spirit of the Lord rested, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord, Esa. 11. 2. laid]* or, *imposed his hands upon him:* of this see *Numb. 27. 18,—23.* As Moses by imposition of hands authorized Jesus the son of Nun, and bare record unto him: so the Law of Moses which was in the heart and bowels of Jesus the son of God, gave authority and bare record unto him, *Heb. 7. Acts 26. 22, 23. & Moses himself appeared talking with Jesus, and speaking of his decease, which he should accomplish at Jerusalem, Luke 9. 30, 31. hearkened unto him]* that is, obeyed him: as after also they promised, in *Ios. 1. 16. 17, 18.* See the notes on *Num. 27. 20.*

Vers. 10. *knew face to face]* the Chaldee saith, *was revealed unto him face to face.* So in *Exod. 33. 11.* it is said, *Jehovah spake unto Moses face to face, as a man speaketh unto his friend:* and in *Num. 12. 8.* he said, *with him will I speak mouth to mouth.* See the Annotations there.

Vers. 12. *the mighty hand]* that is, works wrought with a mighty hand, and powerful government, and administration; according to that which is said, *Humble yourselves therefore, under the mighty hand of God, &c. 1 Pet. 5. 6. great terror]* that is, works done with great terror; which the Greek translath, *great marvels:* the Chaldee, *great visions.* These things do magnify Moses office and administration, that the Laws which he hath written & confirmed by such signs and wonders might be acknowledged to be of God; wherefore he and his writings are worthily celebrated throughout the world, confirmed of God himself, *Numb. 12. 7, 8.* approved and expounded by all the Prophets after him, by Christ himself and his Apostles; so that they which hear not him, *will not be persuaded, though one rose from the dead, Luk. 16. 31.* But unto us God hath raised up a Prophet like unto Moses, as he promised, *Deu. 18. 18. Act. 3. 21.* even Jesus the son of the Most high, *a man approved of God among the Israelites, by miracles, wonders, and signs, which God did by him in the midst of them, Act. 2. 22. Heb. 2. 4.* in whom *God was reconciling the world unto himself, 2 Cor. 5. 19.* whō God buried not, as he did Moses, but raised him frō the dead, that he saw no corruption. Of him Moses wrote, and to him give all the Prophets witness, *that through his name, whosoever believeth in him shall receive remission of sins, Act. 10. 40. 43. And by him, all that believe are justified from all things, from which we could not be justified by the law of Moses, Act. 13. 39. This is the true God, & eternal life, 1 John. 5. 20.* To him be honor, and glory, and praise, throughout all generations; and let all the earth be filled with his glory, Amen, and Amen.

**A TABLE OF SOME PRINCIPALL THINGS OBSERVED IN THE ANNOTATIONS ON THE FIVE BOOKES OF MOSES.**

**A**

- *AAaron and his sons made Priests, Exod. 28. their first offerings, Lev. 9. Aaron's death, Num. 21. 24. 28.*
- *Abib, the month which we call March, Exod. 13. 4. and 23. 15. Deut. 16. 1.*
- *Abraham's name interpreted, Gen. 17. 5.*
- *Accepting the face what it is, Gen. 19. 21.*
- *Adultery punished with death, Lev. 20. 10. Deut. 22. 22.*
- *Afflicting of the soul, by fasting, &c. commanded unto all Israel one day in the year, Lev. 16. 29. It was to be from evening to evening, Lev. 23. 32.*
- *All, or every, for all sorts, Exod. 9. 6, 25.*
- *Almighty, or All-sufficient, Shaddai, God's name, Gen. 17. 1.*
- *Altar, Gen. 8. 20. Altar of incense, Exod. 30. 1. &c. called the Altar of gold, Exod. 40. 26. Altar of Burnt-offering, or Brazen Altar, Exod. 27. 1, &c. and 40. 29. The Princes Offerings at the dedication of the Altar, Num. 7.*
- *Amalek, Gen. 36. 12. His destruction commanded, Exod. 17. 16. Deut. 25. 19.*
- *Amen, what it signifieth, Num. 5. 22.*
- *Amids, for within, Gen. 2. 9.*
- *Ammonites, Gen. 19. 38. Israel might not fight with them, Deut. 2. 19.*
- *Amorites, used for all heathens in Canaan, Gen. 48. 22.*
- *And for but, Gen. 2. 17. for that, Gen. 12. 12. and 27. 4. Exod. 8. 29. for for, Gen. 12. 19. Exod. 15. 2. for or, Gen. 13. 8. and 19. 12. for then, Gen. 3. 5. for that is, Gen. 13. 15. or namely, 1 Chron. 1. 36. for a passion of the mind, Gen. 27. 28. And for both: (or superfluous) Gen. 36. 24. and 40. 9. (and 8. 6.) for who, which, &c. Gen. 49. 25. or that which, Deut. 32. 1. for therefore, Gen. 31. 44. for if, or and if, Gen. 18. 30. Exod. 4. 23. Levite. 26. 40.*
- *Angel, what it signifieth, Genes. 16. 7. and 32. 1. Christ called an Angel, Gen. 26. 24. and 48. 16. Exo. 3 2. and 14. 19. and 23. 20. The heathens opinion of Angels, Gen. 32. 1.*
- *Anointing what it signified, Exod. 29. 7. and 30. 26. The Anointing oil described, Exod. 30. 3, &c. who were anointed therewith, Ex. 30. 33.*

- *Answering*, what it is from God, *Gen.* 36. 3.
- *Appearing* before God with three things, *Exod.* 23. 15.
- *Ark, Teba*, *Gen.* 6. 14. *Ark, Aron*, *Exod.* 25. 10.
- *Arabia*, whereof it was named, *Gen.* 10. 7.
- *Aram*, called *Syria*, *Gen.* 24. 10. and 25. 20.
- *Armies* or hosts of Israel, *Exod.* 6. 26.
- *Arrows* for plagues, *Deut.* 32. 23.
- *Asses*, of what use, *Gen.* 49. 11.
- *Assembly*, or Church, for *multitude*, *Gen.* 28. 3.
- *Ascending*, for *burning*, *Exod.* 27. 20.
- *Assured saying*, *Gen.* 22. 16.
- *Atonement*, *Exod.* 29. 36. *Lev.* 1. 4. *Atonement* day, with the Law for making reconciliation for the Church, once in the year, *Levite.* 16.
- *Avenging*, and bearing grude, forbidden, *Levite.* 19. 18.

## B

- *BAal-peor*, the Idol wherewith Israel joined, *Num.* 25.
- *Babylon*, *Gen.* 10. 10. and 11. 9.
- *Back-parts* of God, what they mean, *Ex.* 33. 23.
- *Balaam* and *Balak* with their story, *Numb.* 23. &c. *Balaam's* prophesies, *Num.* 24. his death, *Num.* 31. 8.
- *Baldness* made for sorrow for the dead, forbidden, *Lev.* 21. 5.
- *Banquet*, named of drinking, *Gen.* 19. 3.
- *Battlements* to be made on houses, *Deut.* 22. 8.
- *Beersheba*, The Well of the oath, *Gen.* 21. 31. and 26. 33.
- *Before one*, *i.* exposed to him, *Gen.* 13. 9. and 20. 15. and 34. 10.
- *Begin*, how it is used for the doing of anything, *Gen.* 9. 20.
- *Bekah*, an half shekel, *Exod.* 38. 26.

- *Belial*, what it signifieth, *Deut.* 13. 13.
- *Bels* on the High Priests garments, *Ex.* 28. 34, 35.
- *Belief*, or *faith*, what it meaneth, *Gen.* 15. 6. *Exod.* 17. 12.
- *Bending* the head, what it meaneth, *Exod.* 4. 31.
- *Benjamin*, *Benoni*, *Gen.* 35. 18. set before the children of the bondwoman, *Exod.* 1. 3. Shoulders of *Benjamin* what they mean, *Deut.* 33. 12.
- *Bethel*, a City, *Gen.* 12. 8. and 28. 19.
- *Bethlehem*, *Gen.* 35. 16, 19.
- *Betrothing* of a wife, the manner of it among the Jews, *Deut.* 22. 23. The punishment for lying with a betrothed woman, *Deut.* 22. 24, &c.
- *Binding* a Chariot, for making ready, *Gen.* 46. 29.
- *Bishops*, where of named, *Num.* 3. 32.
- *Biting usury* forbidden, but allowed upon strangers, *Exod.* 22. 25. *Deut.* 23. 19, 20.
- *Blasphemers* to be put to death, *Lev.* 24. 16.
- *Blemishes* might not be in any sacrifice, *Lev.* 1. &c. *Deut.* 17. 1.
- *Bless*, what it meaneth, *Gen.* 1. 22. and 2. 3. and 12. 2. and 14. 19, 20. and 27. 4. *Blessing* for gift, 33. 11. for *salvation*, *Gen.* 47. 7. *Blessings* for them that keep God's commandments, and curses for the transgressors, *Lev.* 26. *Deut.* 28. The Priests *blessing* of Israel, *Numb.* 6. 23, &c. *Blessing* God for meat, drink, &c. *Deut.* 8. 10. *Blessings* and *Curses*, where to be pronounced, *Deut.* 27. Moses *Blessings* of the tribes, *Deu.* 33.
- *Blew*, what color it was, *Exod.* 25. 4.
- *Blood*, for life, *Gen.* 9. 4. *Blouds* for murder, *Gen.* 4. 10. *Blood* of the sacrifice put on the Priests ear, thumb and toe, *Exod.* 29. 20. *Blood* of fowls and beasts might not be eaten, *Lev.* 7. 26. & 17. 10, 11, 12. *Blood* of wild beasts and fowls must be covered with dust, *Lev.* 17. 13.
- *Book* of God, or of life, *Exod.* 32. 32.
- The feast of *Boothes*, or *Tabernacles*, *Lev.* 23. 34.
- *Borrowing*, and laws concerning it, *Ex.* 22. 14, 15.
- *Bowing* down for worship, *Gen.* 22. 5. *Ex.* 4. 31.

- *Brasse*, what it signifieth, *Exod.* 27. 2.
- *Bread* for all food, *Gen.* 3. 19. and 21. 14. & 31. 54.
- *Breath*, *Neshamah*, what, *Gen.* 2. 7.
- *Brestplate* of the high Priest, *Exod.* 28. 15.
- *Bribes* forbidden, *Exod.* 23. 8.
- *Bringing* near, and offering, used for the same, *Lev.* 1. 2.
- *Brother*, for kinsman, *Gen.* 13. 8. for the same human nature, *Gen.* 19. 7.
- *Building*, how used, *Gen.* 2. 22. *Building* for having children, *Gen.* 16. 2. and 30. 3.
- *Bullock*, of the second year, as a Calf of the first, *Exod.* 29. 1.
- *Burnt-offering*, *Gen.* 8. 20. The Law concerning it, whether it were of the herd, flock, or fowls, with the signification, *Lev.* 1. and 6. 9, &c.
- *Butter*, what it signified, *Deut.* 32. 14.

## C

- A *Cake* of the first of the dough to be given to the Lord, *Num.* 15. 20.
- *Calf* of the first year, a bullock of the second year, *Exod.* 29. 1.
- *Calling* for praying, *Gen.* 12. 8.
- *Campe* of Israel described, *Num.* 2. *Burning* of some sacrifices without the *Campe*, what it signified, *Levite.* 4. 12. *Jerusalem* answerable to the *Campe* of Israel, *Num.* 2. 27.
- *Canaan*, *Chams* son cursed, *Gen.* 9. 25. *Canaanites* with their brethren to be rooted out, *Exod.* 22. 20. *Deut.* 7. 1. *Canaans* land described, *Genes.* 12. 5. *Deut.* 8. 7, &c. and 11. 10, 11, 12. The *Canaanites* smite Israel, *Numb.* 14. 45. and 21. 1. The borders of the land of *Canaan* which Israel should inherit, *Num.* 34.
- *Candlestick* in the Tabernacle, *Exod.* 25. 31, &c. the order of trimming the lamps thereof daily, *Exod.* 27. 21.
- The *captive* woman how to be used, *Deut.* 21. 10. &c. *Captivity* for captives, *Numb.* 21. 1. *Deut.* 32. 42.
- *Carkasses* and torn things might not be eaten, *Levite.* 17. 15.
- *Chaldees*, *Gen.* 11. 28.
- *Change* of garments, *Gen.* 45. 22.

- *Charming* forbidden, *Deut.* 18. 11.
- *Chebron* a City called *Kirjath Arba*, *Gen.* 13. 18. and 23. 2.
- *Cherubims*, *Gen.* 3. 24. *Exod.* 25. 18.
- The *Church* or *Congregation* of *Israel*, who might and might not enter into it, *Deut.* 23. 1, 2, &c.
- *Choosing* for *loving*, *Gen.* 6. 2.
- *Cinamon*, *Exod.* 30. 23.
- *Circumcising*, what it was, *Gen.* 17. 10. *Circumcising* the heart, *Deut.* 30. 6.
- A *City* revolting to *Idols*, to be destroyed, *Deut.* 13. 12, &c.
- *Cleaving* to the *Lord*, what it meaneth, *Deu.* 10. 20.
- *Clouds* signify troubles, *Gen.* 9. 14. *Cloud*, a token of *God's* presence, *Exod.* 40. 34. 38. The *Cloud* conducting the *Israelites*, *Num.* 9. 17, &c.
- *Commanding*, how used, *Gen.* 50. 16. *Lev.* 25. 21. *Commandments* imply also *forbiddings*, *Deut.* 2. 37. and 4. 23.
- *Compassing* for *honor*, *Gen.* 37. 7.
- *Conceiving* of child, *Gen.* 4. 1.
- *Concubine*, what it meaneth, *Gen.* 22. 23.
- The *Congregations* offering for their sin, *Levite.* 4. 13, &c.
- *Consecration* of the *Priests*, with the rites thereof, *Exod.* 29. *Lev.* 8.
- *Continuall* or daily sacrifice, *Exod.* 29. 42.
- *Corners* of the field to be left for the poor, *Levite.* 19. 9. *Corners* of the head and beard not to be marred, *Lev.* 19. 27.
- *Corrupting*, for *sinning*, especially idolatry, *Gen.* 6. 11. for *destroying*, *Gen.* 6. 13.
- *Covenant*, *Gen.* 6. 18. The *covenant* of the Law at mount *Sinai*, *Exod.* 19, &c. The renewing of the *Covenant* before *Moses* death, *Deut.* 29. 10, &c.
- *Covering* *mercy-seat*, what it signified, *Ex.* 25. 17.
- *Coveting* forbidden; *Exod.* 20. 17.
- *Court* of *God's* *Tabernacle*, *Exod.* 27. 9. and 40. 33.

- *Create*, what it meaneth, *Gen.* 1. 1.
- *Cubit*, what measure it is, *Gen.* 6. 15.
- *Cunning workman*, *Exod.* 26. 1.
- *Cursing*, what it meaneth, *Gen.* 3. 14. and 4. 11. and 12. 3. *Curses* pronounced upon the transgressors of the Law, *Deut.* 27.
- *Cush*, father of Ethiopians, *Gen.* 2. 13. and 10. 6.
- *Cutting of a covenant*, for making, *Gen.* 15. 18. *Cutting off*, *Gen.* 17. 14. *Lev.* 20. 3. *Cutting of the sacrifices into pieces*, and what it signified, *Lev.* 1. 6. *Cutting in the flesh* may not be made for the dead, *Lev.* 19. 28. *Deut.* 14. 1.

## D

- *DAMascus*, *Gen.* 14. 15.
- The *Dam* and the young may not be taken together, *Deut.* 22. 6.
- *Dan*, a place called *Leshem*, *Gen.* 14. 14.
- *Dan*, son of *Jacob*, *Gen.* 30.
- *Darkness*, *Gen.* 1. 2. *Darke*, for not seen, *Exo.* 9. 32.
- *Daughters for women*, *Gen.* 30. 13. for *branches*, *Genes.* 49. 22. for *towns or villages*, *Numb.* 21. 25.
- *Day*, *Gen.* 1. 5. *Day for time*, *Deut.* 27. 2. *Daies for a year*, *Gen.* 4. 3. *Exod.* 13. 10. or an exact time, *Gen.* 29. 14. The eighth day mystical, *Gen.* 17. 12. The third day mystical, *Gen.* 22. 4. *Exod.* 19. 11.
- The *Deafe* not to be cursed, *Lev.* 19. 14.
- *Desireable*, i. *precious*, &c. *Gen.* 27. 15.
- *Devils* were sacrificed unto by the Jews, *Lev.* 17. 7. *Deut.* 32. 17.
- *Devoted things*, *Lev.* 27. 28, 29.
- *Dew a blessing*, *Gen.* 27. 28. *Exod.* 16. 3. a figure of heavenly doctrine, *Deut.* 32. 2.
- *Diviners* and *divination* forbidden, *Deuteronom.*
- *Dying*, what it implieth, *Gen.* 2. 17. Of the four *deaths* that malefactors were put unto in Israel, *Exod.* 21. 12. No atonement for the *dead*, *Num.* 16. 48. Asking of the *dead* forbidden, *Deut.* 18. 11.

- Of Divorce, *Deut. 24. 1.* the copy of the Bill of divorce, *Ibidem.*
- Do, for labor or work, *Exod. 5. 9.* Do, for sacrifice, *Exod. 10. 25.* Do, for observe, *Exod. 34. 22.* Doings of Egypt and Canaan may not be followed, *Lev. 18. 3.*
- Door of the Tabernacle, what it signified, *Le. 1. 3.* Door of the Tabernacle for all the Court-yard, *Levite. 8. 3.* Writing the Law on the Door-posts, *Deut. 6. 9.*
- Dragon, *Tanin, Exod. 7. 9.*
- Dreams, of what sort and esteem they were, *Gen. 20. 3.* and *37. 5.*
- Drink largely, or drunken, how used sometime, *Gen. 43. 34.*
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- Dwelling, for sojourning, *Exod. 2. 15.* and *12. 40.*

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- *EAgles wings*, a similitude of God's government of Israel, *Exod. 19. 4.* The similitude of an Eagle more fully expressed, *Deut. 32. 11.*
- *Earth* what, and whereof named, *Gen. 1. 10.* *Earth*, for the inhabitants of it, *Gen. 11. 1.*
- *East-wind*, *Exod. 10. 13.* and *14. 21.*
- *Eat* for consume, *Gen. 31. 40.* *Deut. 7. 16.*
- *Edom*, why so named, *Genes. 25. 30.* he denieth Israel passage thorough his land, *Numb. 20. 18,* &c. Israel might not war with Edom, *Deut. 2. 4, 5,* &c. nor abhor an Edomite, *Deut. 23. 7.*
- *Eden* a country, *Gen. 2. 8.*
- *Egypt*, for the land of Egypt, or Mizraim, *Genes. 12. 10.*
- *Eizop*, or byssope, *Exod. 12. 22.*
- *Elder*, Hebr. *greater*, *Gen. 10. 21.* and *27. 1.* Elders for chief officers, *Gen. 50. 7.* *Exod. 3. 16.* Seventy Elders assistance to Moses, *Numb. 11. 16,* &c. The Elders prophesy, *Num. 11. 25.*
- *Embroiderer*, *Exod. 26. 36.*
- *Ensigns* of the tribes, *Num. 2. 2.*
- *Ephah*, a measure or bushel, *Exod. 16. 36.*
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- *Ephraim*, why so named, *Gen.* 41. 52.
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- *Estimation* or valuation of persons at their several ages, how much it was, *Lev.* 27. 3, &c.
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- *Ever*, for till the year of *Jubilee*, *Exod.* 21. 6.
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- *Evil*, for *affliction*, or sin causing it, *Exod.* 10. 10. for *displeasing*, *Gen.* 28. 8. and 48. 17.
- *Evites*, *Gen.* 10. 17.
- *Eunuch*, what it signifieth, *Gen.* 37. 36.
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- *Eye* for the whole *face*, *Exod.* 10. 5. Setting the *eye* on one, what it meaneth, *Genes.* 44. 21. An *evil eye*, what it meaneth, *Deut.* 15. 9.

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- *Face*, for the *upmost part* of a thing, *Genes.* 1. 2.
- *Face of God*, what it meaneth, *Gen.* 4. 16. *Exo.* 33. 20. Setting of the *face*, what it signifieth, *Gen.* 31. 21. *Face for anger*, *Gen.* 32. 20. To *accept the face*, what it is, *Gen.* 19. 21. and 32. 20. *Face to face*, what it meaneth, *Exod.* 33. 11. *Hiding God's face*, what it is, *Deut.* 32. 20.
- *Falling* for slain, *Gen.* 14. 10. for *lighting down*, *Gen.* 24. 64. for *dwelling*, *Gen.* 25. 18.
- *False Prophets*, and their punishments, *Deut.* 13. 1. and 18. 20.
- *Fainting of the heart*, *Gen.* 45. 26.
- *Families of beasts*, *Gen.* 8. 19. *Family for kindred*, *Gen.* 24. 38. *Lev.* 20. 5.
- *Familiar spirit*, *Ob*, forbidden, *Levite.* 19. 31. *Deut.* 18. 11.
- *Far be it*, *Gen.* 18. 25.
- *Fat of sacrifices*, *Gen.* 4. 4. that is the best, so *Gen.* 27. 28. *Fat*, what it signified, *Exod.* 29. 13. *Deut.* 32. 15. *Fat of Bullockes*, *Sheep* and *Goats* might not be eaten, *Lev.* 7. 23. *Fat of the Peace-offerings* burnt to the Lord, *Lev.* 3. 3.

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- *Fear*, the title of *God*, *Gen.* 31 42, 53. *Fear of God*, what it effecteth, *Lev.* 25. 17.
- *Feast*, what it meaneth, *Exod.* 5. 1. Of the three *Feasts* which Israel kept in a year, *Exod.* 23. 14.15, 16. Of keeping the Lord's *Feasts*, *Lev.* 23. *Deut.* 16. 1, 2, &c.
- *Field for Country*, *Gen.* 14. 7.
- *Filling the hand*, for consecrating, *Exod.* 29. 9.
- *Finding*, for coming upon one, *Gen.* 44. 34.
- *Fine limen*, or *bysse*. *Gen.* 41. 42. *Exod.* 25. 4.
- *Finger of God*, for his *Spirit*, *Exo.* 8. 19. and 31. 18.
- *First birth-right*, and *first horn*, *Gen.* 25. 31. *Exod.* 13. *Deut.* 21. 15, &c.
- *First-fruits*, and laws for them, *Exod.* 22. 29. and 23. 19. *First-fruits* with profession presented to the Lord, *Deut.* 26. 2, &c. *Firstlings* of beasts sanctified to the Lord, *Exod.* 13. *Deut.* 15. 19, &c. *Meat-offering* of *First-fruits*, *Lev.* 2. 14.
- *Flesh* opposed to *Spirit*, *Gen.* 6. 3. *Flesh*, for the privic members, *Gen.* 17. 13.
- *Flock*, comprehendeth sheep and goats, *Le.* 1. 10.
- *Folly*, *nehalah*, *Gen.* 34. 7.
- *Forgetting* of *God*, what it meaneth, *Deut.* 32. 18. *Forgotten* sheaf, &c. to be left for the poor, *Deut.* 24. 19, &c.
- *Form*, what fairness it meaneth, *Gen.* 29. 17.
- *Found*, for present, *Gen.* 19. 15.
- *Forty*, a mystical number, *Deut.* 25. 3. not above forty stripes to be given an offender, *Ibidem*.
- *Frankincense* with the *Meat-offerings*, *Lev.* 2. 1, 2.
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- *Fringes* commanded to be worn, *Numb.* 15. 38. *Deut.* 22. 12.
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- *Fire*, what it signifieth, *Exod.* 12. 9. *Fire-offering*, *Exod.* 29. 18. *Fire* always burning on the Altar, *Lev.* 6. 13. *Fire* cometh from the Lord upon the Altar, *Levite.* 9. 24. For offering strange *Fire* the Priests are burnt, *Lev.* 10. 1, 2.

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- *GAll* and wormwood, what they signify, *Deut.* 29. 18.
- Garden for Paradise, *Gen.* 2. 8.
- *Garments* of Priests, what they signified, *Exod.* 28. 2. &c. *Garments* of men and women are to be distinguished, *Deut.* 22. 5. The linen *garments* which the high Priest was to wear on Atonement day, *Lev.* 16. 4.
- Gate for City, Strength, &c. *Gen.* 22. 17. for place of assembling, *Gen.* 34. 20. *The Gate of the Temple*, which was called the gate of Nicanor, *Num.* 2. 27.
- Gathering for taking away, *Gen.* 30. 23. Gathering to ones people, what it meaneth, *Gen.* 25. 8.
- *Gealous*, why God is so called, *Exod.* 20. 5.
- *Gealousie* in men, the Law thereof, *Numb.* 5. 14, &c.
- *Gelding* of any creature held unlawful among the Jews, *Deut.* 23. 1.
- Generation, how used, *Gen.* 2. 4. and 5. 1. Generation for people, *Gen.* 6. 9.
- *Gentiles* esteemed no people, *Deut.* 32. 21.
- *Gerah*, a piece of money, the twentieth part of a shekle, *Exod.* 30. 13.
- *Gerizim*, the mount of blessing, *Deut.* 11. 29, 30.
- Giants, Nephilim, *Gen.* 6. 4.
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- *Gilead*, or *Galaad*, amount and country, *Gen.* 31. 21. 47.
- Girdle, *Exod.* 28. 39.
- Giving, for setting or putting, *Gen.* 1. 17. and 9. 12. and 17. 5. for suffering, *Genes.* 20. 6. for taking, *Genes.* 42. 30. Giving forth the voice, for loud speaking, *Gen.* 45. 2. Gift or bribe forbidden, *Exod.* 23. 8. The 24. gifts which the Priests had for their maintenance, *Num.* 18. 19.
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- *Glory, whereof named*, Gen. 31. 1. *Glory for glorious work*, Exod. 16. 7. *God's Glory, what it signified*, Exod. 33. 18.
- *Goats used for sacrifice*, Lev. 1. 10. and 3. 12. and 4. 23. 28. The two goats wherewith expiation was made for the Church on Atonement day, with their rites and signification, *Levite*. 16. 5, 7, 8, &c.
- *God, Elohim, Gen. 1. 1. God, Ael, Gen. 14. 18.* The name *God* added to things for excellency, *Gen. 23. 6.* and 30. 8. To be a *God* to any, what it is, *Gen. 17. 7.* and 28. 13. 21. *God's for images*, or representations of *God*, *Gen. 31. 30.* *Strange gods*, *Gen. 35. 2.* *God, for a Master*, &c. *Exod. 4. 16.* & 7. 1. *God's for Judges*, *Exod. 21. 6.* Why *God* is called the *Living God*, *Deut. 5. 26.* How *God* is said to repent, be sorry, &c. *Gen. 6. 6.* and 11. 4. *Deut. 32. 56.* How *God* is our life, *Deut. 30. 20.* *God liveth*, an oath, *Deut. 32. 40.*
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- *Good, and goodness, what it signifieth*, *Genes. 1. 4.* *Good for fine*, *Gen. 2. 12.* *for pleasing*, *Gen. 16. 6.* *for fair, goodly*, *Gen. 24. 16.* *Exod. 2. <math>\langle \diamond \rangle.*
- *Goshen*, a country in Egypt, *Gen. 45. 10.*
- *Grace*, *Gen. 6. 8.* *Finding grace, what it is*, *Gen. 35. 15.* and 34. 11.
- *Grapes to be left for the poor*, *Lev. 19. 10.* Of eating *grapes* in another man's vineyard, *Deut. 23. 24.*
- *Graven images* for bidden, *Exod. 20. 4.* *Deut. 4. 16.* &c. they are to be destroyed, *Deut. 7. 25.*
- *Greater, for older*, *Gen. 27. 1.* and 10. 21.
- *Grove or tree for religious use*, *Exod. 4. 13.* *Deut. 7. 5.* and 16. 21.

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- *HAnd, for Ministry*, *Exod. 9. 35.* A high *hand*, what it meaneth. *Exod. 14. 8.* *Hand on the throne, what?* *Exod. 17. 16.* *Hands lifted up, or spread in prayer*, *Exod. 17. 11.* and 9. 29. See *Lifting.* *Hand for work or plague*, *Exod. 9. 3.* and 14. 31. *Hand for power*, *Num. 11. 23.* *Handfull of the Meat-offering* was burnt on the Altar, *Lev. 2. 2.*
- The *Hanged* are cursed of God, and may not abide all night on the tree, *Deut. 21. 22, 23.*
- *Speaking to the heart*, *Genes. 34. 3.* *Setting of the heart*, *Exod. 7. 23.* and 9. 21.
- *Hating, for, less loving*, *Gen. 29. 31.*
- *Hear, for understand*, *Genes. 11. 7.* *for hearkening gladly*, *Exod. 4. 31.*

- Hearesay, for tidings, Gen. 29. 13.
- Heavens, what they are, Gen. 1. 7.
- Heavy, *applied to dim eyes, deaf ears, &c.* Gen. 48. ⟨◇⟩ . to riches, Gen. 13. 2. ⟨◇⟩  
 › slowness, Exod. 4. 10. to hardness of heart, Exod. 7. 14.
- Heave-offering, how it was used, Exod. 29. 27.
- Hebrew, why so called, Gen. 14. 13.
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- Hin, a measure, how much it contained, Exod. 29. 40. and 30. 24.
- To the Hoary head men should rise up, Lev. 19. 32.
- Holy of Holies, a place in the Sanctuary, Exod. 26. 33. The high Priest might not enter into it, but one day in the year, and how, Le. 16. 2, 3, &c.
- Honey, unlawful in the sacrifices, Lev. 2. 11. Honey a figure of heavenly graces, Deut. 32. 13.
- Honor, what it signifieth, and to whom it is due, Exod. 20. 12.
- Horeb, a mount called also Sinai, Exod. 3. 1. 12.
- Host, Saba, what it implieth, Gen. 2. 1. The Host or Campe of Israel must be clean, Deu. 23. 9. &c.
- Houre for time, Exod. 9. 18.
- Humbling a woman, for defiling, Gen. 34. 2.
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- IAakob, why so named, Gen. 25. 26. and 27. 36.
- Yah, the name of God, Exod. 15. 2.
- Idols forbidden, Lev. 19. 4. Idolatry with the monuments thereof to be destroyed, Deut. 12. 2. Enticers and revolters to Idolatry to die, Deut. 13. and 17. 2. &c.
- Jehovah, what it signifieth, Gen. 2. 4. Exod. 6. 3. Jehovah, Gen. 15. 2.
- Iesurun the name of Israel, Deut. 32. 15.
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- If, *used in swearing*, Gen. 14. 23. *and 21. 23. in praying*, Gen. 24. 42. *in vewing*, Gen. 28. 20. *for that*, Gen. 31. 52.
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- *Imposition of hands*, what it signified, Exod. 29. 10. The manner of *Imposition*, Lev. 1. 4.
- *Incense*, how it was made, Exod. 30. 35. &c. how offered, Exod. 30. 8. *Incense altar*, Exod. 30. 1.
- *Ingendering* with divers kinds forbidden, Levite. 19. 19.
- *Inheritance*, what it signified, Gen. 21. 10. *Inheritances* might not pass from tribe to tribe, Nu. 36.
- *Iniquity*, for punishment, Gen. 19. 15.
- *In*, for *After*, Exod. 2. 23. *In*, for *because*, or *for*, Deut. 9. 4.
- *Inwards*, for heart, Exod. 29. 13.
- *Jordan*, or *Iarden*, a river, Gen. 13. 10. Num. 34. 12.
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- *The Journeys of Israel from Egypt to Canaan'* Num. 33. The sanctifying of their *Journeys* by Moses, Num. 10. 35.
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- *Isaac* his name interpreted, Gen. 17. 19.
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- *Israel*, why so named, Gen. 32. 28.
- *Issachar*, why so called, Gen. 30. 18. why put in the fifth place before his elder brethren, Gen. 35. 23.
- *Issues* that defile men and women, with the cleansing of them, Lev. 15.
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- Judgments, or judicial laws, Exod. 21. 1, &c.
- *Judges and Officers* to be set up, with their duty, Deut. 16. 18, &c. The supreme *Judges* in the place which God shall choose, and their authority, Deut. 17. 8, &c.
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- *KAdesh*, the name of a place, Gen. 16. 14. called *Enmishpat*, Gen. 14. 7.
- *Keeping*, and *Keepers*, of divers sorts, Ex. 22. 10.
- *Kidneyes*, what they signified, Ex. 29. 13.
- *Killing* of sacrifices, and who did it, Lev. 1. 5.
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- *Kissing*, how used, Gen. 31. 28. and 41. 40.
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- *Land* of Canaan was the Lord's, and might not be sold forever, Lev. 25. 23. what it figured, Genes. 12. 5, 7.
- *Land-marks* not to be removed, Deut. 19. 14.
- *Latter* days, what they are, Gen. 49. 1.
- *Laver*, and the signification thereof, Exod. 30. 18. the manner of the Priests sanctifying there-from, *ibid. verse*. 19. It was made of the women's looking-glasses, Exod. 38. 8.
- *Laughing*, for joy, Gen. 17. 17. and 21. 6. through weakness, Gen. 18. 12. in mockage, Gen. 21. 9.
- The *Law* the inheritance of the Church, Deut. 33. 4. *Law-giver*, Gen. 49. 10. *Law*, how it was given, with what preparation of the people, and with how great terror, Exod. 19. and 20. *chap.* The *Law* delivered to the Priests, Deut. 31. 9. Of reading it publicly at the end of seven years, Deut. 31. 10, 11, &c. The fire of the Law, *Esh dath*, Deut. 33. 2.
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- Leading, *for feeding*, Gen. 47. 17.
- Left hand, *for North*, Gen. 14. 15.
- Leprosy, a plague, Exod. 4. 6. The Law for *Leprosies*, and their cleansing: whether on men's persons, garments, or houses, *Levite*. 13. and 14. *chap*.
- Lest, a word of affirming, Gen. 3. 3.
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- Levites given to assist the Priests, instead of the first-borne of Israel, Num. 3. 12, 45. and 8. 16. The number of the *Levites*, Num. 3. 15, &c. The age and time of the *Levites* service, Numb. 4. 3, &c. and 8. 24. The *Levites* charges when the Tabernacle removed, Num. 4. 15 &c. The manner of consecrating the *Levites*, Numb. 8. The 48. Cities and Suburbs which should be given to the *Levites*, Num. 35. *Levites* were to teach the Law, Deut. 33. 10. *Levies* power, what it meaneth, Deut. 33. 11.
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- Lions of divers names, and why, Gen. 49. 9.
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- *Marah*, a place, *Exod.* 15. 23.
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- *Marvelous*, *for impossible*, *Gen.* 18. 14.
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- *Massah*, a place of Tentation, *Exod.* 17. 7.
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- *Milk and honey, what they signify, Exod. 3. 8.*
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- *Molech the idol described, Lev. 18. 21.*
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- *Murder, how to be expiated when the author is unknowen, Deut. 21. 1, &c. The murderer must die, Deut. 19. 11. Lev. 24. 17.*
- *Murmurings of the Israelites, Num. 14. 22.*
- *Muzzeling the Ox forbidden, when he treadeth out the corn, Deut. 25. 4.*
- *Myrrh, what it was, Exod. 30. 23.*

## N

- *NAked, what it meaneth, Gen. 3. 7. Nakednesse, for weak places, Gen. 42. 9. Naked flesh, for the privities, Exod. 28. 42. Nakednesses, for unlawful copulations, & what they were, Lev. 18. 6, 7, &c.*
- *Nazirite, or Separated, Gen. 49. 26. The law for Nazarites, Num. 6. 2, &c.*
- *Nebo, a Mountain from whence Moses viewed the promised Land, Deut. 32. 49.*

- *Necromancy*, or asking of the dead, forbidden, *Deu.* 18. 11.
- *Neighbor*, who he is, *Exod.* 20. 16.
- *North-side* of the Altar, the place of killing the sacrifices, *Lev.* 1. 11.
- *Number*, for few, *Deut.* 33. 6.

## O

- *OBserving* of times *forbidden*, *Deut.* 18. 10.
- *Observing* of fortunes *forbidden*, *Deut.* 18. 10.
- *Og* King of Basan vanquished, *Numb.* 21. 33. &c. he was of the remnant of the Giants, *Deut.* 3. 11.
- *Oile* for spiritual anointing, *Gen.* 28. 18. *Oile* for the Lamps in the Sanctuary, *Lev.* 24. 2. &c.
- *Okes* religiously respected, *Gen* 21. 33. & 35. 4.
- *One*, for first, *Gen.* 1. 5. *Exod.* 26. 4. for everyone, *Exod.* 26. 2.
- *Opening* of the womb, or first-borne, sanctified, *Exod.* 13. 2. 12.
- *Over* the house, *i.* the Steward, *Gen.* 41. 40. & 43. 16. 19.
- *Outspred*-firmament, *whereof* named, *Gen.* 1. 6.

## P

- *PAdan* Aram, called Mesopotamia, *Gen.* 25. 20.
- *Palme* tree, *Exod.* 15. 27. Boughes of *Palm-trees* and other the like used at the feast of Tabernacles, *Lev.* 23. 40.
- *Passover*, what it signifieth, *Exod.* 12. 11. the manner of eating it, *Exod.* 12. 8, 9, 10. the sacrifices appointed for this Feast, *Numb.* 28. 16, 19, &c. The *Passover* of sheep and oxen, differing from the Paschal Lamb, *Deut.* 16. 2. The *Passover* in the second month with the rites of it, *Numb.* 9. 11, 12, 13.
- *Peace* for salvation, *Gen.* 29. 6. for *welfare*, *Gen.* 37. 14. & 41. 16. & 43. 27. *Peace-offerings* with the Law, and signification of them, *Lev.* 3. & 7. 11, &c. The shoulder and breast of the *Peace-offerings*, were the Priests, *Levite.* 7. 34.
- *Peculiar* treasure, *Exod.* 19. 5.
- *Pentecost*, a Feast of the Jews, called *weeks*, *Lev.* 23. 15. *Deut.* 16. 9.

- *Perfect*, Gen. 6. 9. & 25. 27. *Perfect* or unblemished, for sacrifice, Exod. 12. 5. Lev. 1. 3. *Perfection* required in Israel, Deut. 18. 13.
- *Pestilence* described by the Hebrews, Exod. 5. 3.
- *Pharan*, the wilderness, Gen. 21. 21.
- *Pharaoh*, Gen. 12. 15.
- *Philistines*, Gen. 10. 14.
- *Phinehas* his zeal and reward, Numb. 25. 7, &c.
- *Phylacteries* or *frontlets*, what they were, and upon what ground they were used, Exod. 13. 9. 15.
- *Pillar*, or *Statue*, Matsebah, Gen. 28. 18. Lev. 26. 1. Deut. 16. 22. *Pillar of cloud and fire*, Exod. 13. 21. *Pillars a sign of stability*, Exod. 27. 10.
- *Pledges* or *Pawnes*, of their taking and restoring, Exod. 22. 26. Deut. 24. 6, 10, 17.
- *Plenty for multitude*, Gen. 48. 19.
- *Polluted thing*, *Pigul*, what it was, Lev. 7. 18.
- *Possession*, what it meaneth, Gen. 22. 17. Deut. 9. 1.
- *Plowing with an Ox and an Ass* for bidden, Deut. 22. 10.
- *Poor* to be relieved, Deut. 15. 7, &c.
- *Praying*, what it signifieth, Gen. 20. 7. *Prayer* is the service of God, Deut. 6. 13.
- *Priest*, what it signifieth, Gen. 14. 18. *Priest* or *Prince*, Gen. 41. 45. The high *Priests* offering for his sin, Lev. 4. 3, &c. The high *Priests* daily oblation, Lev. 6. 20. Laws for the *Priests* mourning, and for their holiness and marriage, Lev. 21. 1, &c. Of their blemishes, Lev. 21. 17, &c. How in their uncleanness they must abstain from the holy things, Lev. 22. 2, &c. The *Priests* portion of the people's offerings, Numb. 18. 9. Four and twenty gifts for the *Priests*, Numb. 18. 19. *Priests* and *Levites* had no part or inheritance with Israel, Deut. 10. 8, 9. & 18. 1, 2, &c.
- *Prince of slaughter-men*, what officer, Gen. 37. 36.
- *Prophaning* of God's Name forbidden, Lev. 18. 21. & 19. 12.
- *Prophet*, what it signifieth, Gen. 20. 7. Exod. 7. 1. A *Prophet* promised to Israel, and their duty to hear him, Deut. 18. 25, &c.
- *Purple*, Exod. 25. 4.

- Put, for Make, Gen. 13. 16. & 21. 13. & 27. 37.

## Q

- QVails sent unto Israel, *Exod.* 16. 13. *Numb.* 11. 31.

## R

- RAamses, a City, *Exod.* 1. 11.
- Rameses, a City, Gen. 47. 11. *Exod.* 12. 37.
- Ram, a sheep of two years, *Lev.* 1. 10.
- Rain signifieth Doctrine, *Deut.* 32. 2. Of the first and latter Rain, *Deut.* 11. 14.
- Rebellious son, how to be punished, *Deut.* 21. 18, &c.
- Red sea, whereof named, *Exod.* 10. 19.
- Redeeming of the first borne son, *Exod.* 13. 13.
- Cities of Refuge, with their privileges, *Numb.* 35. 11, &c. *Deut.* 19. 1, &c.
- Renting of clothes, a sign of sorrow, Gen. 37. 29, 34. For what causes garments were to be rent, *Lev.* 10. 6.
- Rephaims, Gen. 14. 5.
- Rest for sweetness, evodia, Gen. 8. 21.
- Reuben's sin and punishment, Gen. 49. 3, 4. the blessing of that Tribe, *Deut.* 33. 6. The inheritance of Reuben, Gad, and half the Tribe of Manasseh on the outside of Jordan, with the conditions thereof, *Numb.* 32.
- Reverencing the Sanctuary, and how it was observed, *Lev.* 19. 30.
- Rigour over servants forbidden, and what it is, *Lev.* 25. 43, 46.
- Robbery forbidden, *Lev.* 19. 13.
- Rock yielding water, and the signification thereof, *Exod.* 17. *Numb.* 21. 8, &c. Rock, the title of God, *Deut.* 32. 4.
- Rod of Moses, *Exod.* 4. 2. Rod of Aaron buddeth and beareth fruit, and is kept in the Tabernacle, *Numb.* 17.
- A Rulers offering for his sin, *Lev.* 4. 22, &c.

## S

- *Sabbath*, what it signifieth, *Gen.* 2. 2. how to be sanctified, *Exod.* 20. 8, 9. & 31. 13, 15, 17. no fire then to be kindled, *Exod.* 35. 3. *Sabbatism*, *Exod.* 16. 23.
- Sackcloth, *Gen.* 37. 34.
- *Sacrifice* must be offered only in the sanctuary, *Lev.* 17. 3, 4, &c. *Sacrifice* used for *peace-offerings*, *Numb.* 15. 3. *Sacrifices* for sins of ignorance, but none for sins done with an high hand, *Numb.* 15. 22,—30. *Sacrifices* to be offered daily, weekly, monthly and yearly at the solemn feasts, *Numb.* 28. and 29. *chapters*.
- *Sale* of persons, houses, lands in Israel, with laws concerning them, *Lev.* 25. 25, &c.
- *Salting of the Sacrifices*, *Lev.* 2. 13. *Saltness* for barrenness, *Deut.* 29. 23.
- *Sanctifying*, *Gen.* 2. 3. *Exod.* 13. 2. and 19. 10. *Lev.* 22. 32. *Sanctify* for prepare, *Numb.* 11. 18. *The Law* for sanctifying houses, fields, &c. *Lev.* 27. 14, &c. *Of sanctifying the first borne*, *Exod.* 13. 2.
- *Sarah's* name interpreted, *Gen.* 17. 15.
- *Say*, for command, *Exod.* 4. 23.
- *Scarlet*, *Exod.* 25. 4.
- *Scepter*, *Rod*, *Tribe*, *Gen.* 49. 10, 16, 28.
- *Search* diligently, *Gen.* 44. 5.
- *Seas* what they are, *Gen.* 1. 10. *Sea* for the West, *Gen.* 12. 8.
- *Secret*, for Assembly, Council, *Gen.* 49. 6.
- *See*, diversely used, *Gen.* 16. 13.
- *Seed* for posterity, *Gen.* 3. 15. and 13. 15. *Sowing* divers *Seeds* in the vineyard forbidden, *Deut.* 22. 9. *Seed* of copulation how it defileth, *Lev.* 15. 16, 17, 18.
- *Seir*, a mount possessed by *Esau*, *Gen.* 14. 6. and 32. 3. named of a man, *Gen.* 36. 8, 20.
- *Self-same*, *Gen.* 7. 13. and 17. 23.
- *Selling corn*, called breaking, and why, *Gen.* 41. 56.
- *Send away*, what it meaneth, *Exod.* 4. 23.
- *Serpent* that beguiled *Eve*, *Gen.* 3. 1, &c. *Firie Serpents* bite the Israelites, *Numb.* 21. 6. the *brazen Serpent* (a figure of Christ) healeth them, *Ibid.* ver. 9.
- *Servant*, *servitude*, what it meaneth, *Gen.* 9. 25. and 25. 23. *Exod.* 21. 2, &c. *Of smiting servants*, *Exod.* 21. 26. *Of delivering a servant* to his master, *Deut.* 23. 15.

- *Service* comprehendeth prayer unto God, *Deut.* 6. 13.
- *Seven*, what it signifieth, *Gen.* 2. 2. *Exod.* 12. 15. *Lev.* 4. 6. *Seven for a Weeke*, *Gen.* 29. 27. *Seven for many*, *Gen.* 33. 3. *The seventh year a Sabbath and year of Release*, *Exod.* 23. 11. *Lev.* 25. 4. and *Deut.* 15. 2, &c. *No beast might be sacrificed till after seven days age*, *Lev.* 22. 27.
- *Shame*, what it meaneth, *Gen.* 2. 25.
- *Shaving the hair* what it signified, *Gen.* 41. 14.
- *Shekel*, what it weighed, *Gen.* 20. 16.
- *Sheep or Flock*. How *sheep* and *goats*, *Gen.* 4. 4. and 12. 13. *Sheep of the first year*, as *Ram* of the second, *Lev.* 1, 10.
- *Shew-bread*, why so called, *Exod.* 25. 30.
- *Shinar*, *Gen.* 10. 10.
- *Shining* of Moses face, what it signified, *Exod.* 34. 29, 30.
- *Shoes put off*, *Exod.* 3. 5. *put on*, *Exod.* 12. 11.
- *Shortnesse of spirit*, *Exod.* 6. 9. *Shortned for lessened*, *Numb.* 11. 23.
- *Shur*, a city and wilderness, *Gen.* 16. 7.
- *Sihon vanquished*, *Numb.* 21. 21, &c.
- *Sinai*, *Exod.* 19. 1.
- *Sitting on the throne*, for reigning, *Exod.* 11. 5.
- *Smell*, *Gen.* 8. 21.
- *Smiting*, for killing, *Gen.* 14. 17.
- *Sware*, what it signifieth, *Exod.* 23. 33.
- *Sojourning*, *Gen.* 17. 8.
- *Sons*, for children of all sorts, *Gen.* 3. 16. *Son for old*, and otherwise, *Gen.* 5. 32. *Sons of God*, *Gen.* 6. 2. *Son of the house*, for a home-borne slave, *Gen.* 15. 3. *Son of the herd*, for a Calse, &c. *Gen.* 18. 7. *Son for branch of a tree*, *Gen.* 49. 22. *Sons of rebellion*, that is, rebellious persons, *Numb.* 17. 10.
- *The Song of Moses and Israel at the red Sea*, *Exod.* 15. *The Song of Moses before his death*, *Deut.* 32

- Sorcerers, Exod. 7. 11. *see* Witch.
- Soul, *called of breathing, and of large use*, Gen. 1. 20. *and* 9. 4. *for* our natural state, Gen. 2. 7. *for* person, Gen. 12. 5. *and* 14. 21. *for* life, Gen. 19. 17. *and* 37. 21. Exod. 4. 19. *for* mind or will, Gen. 23. 8. *for* I, Thou, He, &c. Gen. 27. 4. *for* ones self, Deut. 4. 9. *for* a dead body, Lev. 19. 28. Numb. 5. 2.
- South, what it signifieth, Gen. 12. 9.
- Sowing the field with divers kinds forbidden, Lev. 19. 19.
- Spies, Gen. 42. 9. Twelve Spies sent to search the land of Canaan, Numb. 13. their evil report, *Ibid.* ver. 31. Deut. 1. 28.
- Spirit called the same that wind or breath, Gen. 1. 2.
- Sprinkling what it signified, Exod. 29. 21. Lev. 1. 5.
- Stablishing a covenant, *what it meaneth*, Gen. 6. 18.
- Striking a covenant, Gen. 15. 18.
- Standing *for* ministering, Gen. 18. 8. Deut. 10. 8. *for* continuing, tarrying, Exod. 8. 22. *and* 9. 28. *for* praying, Gen. 18. 22. *for* being made sure, Gen. 23. 17.
- Stiffe-necked, *what it meaneth*, Exod. 32. 9.
- Stirring anger, Gen. 45. 24.
- Stone, a name of honor, Gen. 49. 24. Stony tables, what they signified, Exod. 31. 18. Of Stoning to death, and the manner of it, Lev. 24. 23. The twelve precious Stones in the high Priests Ephod, Exod. 28. 17, &c.
- Strayed things and lost, are to be restored to the owners, Deut. 22. 1, &c.
- Strangers of three sorts, Exod. 12. 43, 45, 48.
- Strength *for* Kingdom, Gen. 49. 3.
- Strong *for* hard, Exod. 4. 21.
- Subduing, what it meaneth, Gen. 1. 28.
- Subtile, what it meaneth, Gen. 3. 1.
- Succoth, boothes, Gen. 33. 17. Exod. 12. 37.
- Sun, called by sundry names, and what, Gen. 1. 16.
- Superfluous foreskin, *what it meaneth*, Gen. 17. 11.



- *Swearing*, what it signifieth, *Gen.* 21. 31. wherefore it is used, *Gen.* 22. 16.
- *Sword for wars*, *Gen.* 27. 40. *Exod.* 5. 3.
- *Synagogues and Schools of the Jews*, *Lev.* 26. 31.
- *Sin, what it is*, *Gen.* 4. 7. *Sinners for notorious wicked ones*, *Gen.* 13. 13. *Sinner unto any, for guilty, blame-worthy, &c.* *Gen.* 43. 9. *Sin, for sin-offering*, *Exod.* 29. 14. *for punishment*, *Lev.* 22. 9.
- *Sin-offerings*, with their sorts and signification, *Lev.* 4. and 6. 25, &c.
- *Syria*, whereof named, *Gen.* 10. 22. and 24. 10. and 25. 20.
- *Syrian, or Aramite*, *Gen.* 10. 22. and 28. 5.

## T

- *TABernacle, what it signified*, *Exod.* 25. 9. *it is called the Tabernacle of the Tent*, *Exod.* 40. 6. *The feast of Tabernacles or Boothes*, *Lev.* 23. 34, &c. *Deut.* 16. 13.
- *Take, for offer, or give, bring*, *Gen.* 15. 9. and 34. 4. and 48. 9.
- *Talent*, what it weighed, *Exod.* 25. 39.
- *Tale-bearing forbidden*, *Lev.* 19. 16.
- *Task-masters*, *Exod.* 1. 11.
- *Tempting*, what it signifieth, *Gen.* 22. 1. *Exod.* 15. 25.
- *Ten words or commandments*, *Deut.* 10. 4.
- *Ten, for many*, *Gen.* 31. 7. *Lev.* 26. 26.
- *Tents and dwelling in them*, what it meaneth, *Gen.* 4. 20. and 25. 27. *Numb.* 24. 5. *The Tent of the Lord*, *Exod.* 40. 19.
- *Teraphims, images*, *Gen.* 31. 19.
- *Testimony for the Tables of the Law*, *Exod.* 25. 16.
- *Theft*, with the punishments therefore, *Exo.* 20. 15. and 22. 1, &c.
- *Three, and third*, a mystical number, *Gen.* 22. 4.
- *Timbrel*, an instrument of mirth, *Gen.* 31. 27.
- *Tithe*, *Gen.* 14. 20. *Laws concerning Tithes*, *Lev.* 27. 30, &c. *Tithes for the Levites*, *Numb.* 18. 21, &c. *Tithe of the Tithes given to the Priests*, *Numb.* 18. 26. *The second Tithes to be eaten by the owners before the Lord*, *Deut.* 14. 22, 23. *Those*

second *Tithes* every third year were to be given to the poor, *Deut.* 14. 28, 29. The confession made by him that hath given his third years *Tithe*, *Deut.* 26. 12.

- To, or Unto, *for* From, *Gen.* 36. 6. *Exod.* 13. 15.
- *Torne* things not to be eaten, *Exod.* 22. 31.
- Touching, *for* companying with a woman, *Gen.* 20. 4, 6 *for* hurting, *Gen.* 26. 11.
- Tree, *for* gallows or gybbet, *Gen.* 40. 19.
- *Trees* for special use, *Gen.* 21. 33.
- *Trespass* more than sin, *Gen.* 31. 36.
- *Trespass-offerings*, with their signification, *Lev.* 5. the Law thereof, *Lev.* 7. 1, &c.
- *Tribes*, whereof named, *Gen.* 49. 16. The mustering of the *Tribes*, *Numb.* 1. their next mustering and numbers in the fortieth year of their travel, *Numb.* 26. The order of the *Tribes* about the Tabernacle, *Numb.* 2.
- Trouble, *Gen.* 34. 30.
- Sudden trouble, *Gen.* 45. 3.
- *Trumpets* of silver, with their use, *Numb.* 10. 2, &c. The feast of blowing of *Trumpets*, *Lev.* 23. 23, 24
- *Turtle-doves*, and *Pigeons*, allowed for sacrifices, *Lev.* 1. 14.
- *Twelve*, the number of the Patriarchs and Apostles, *Gen.* 35. 22.

## V

- *VEile* on Moses face, what it signified, *Exod.* 34. 33, 34, 35.
- *Vessels*, for all things of use, *Gen.* 24. 53.
- *Virginity*, if the want of it be laid to a woman's charge, what law is therefore, *Deut.* 22. 13, &c. The high Priest was to marie a wife in her *Virginitie*, *Lev.* 21. 13, 14.
- Vision, *Gen.* 15. 1.
- *Visiting*, what it meaneth, *Gen.* 21. 1.
- *V•circumcised fruits*, and the Law concerning them, *Lev.* 19. 23.
- The *Uncleane* put out of the Campe of Israel, *Numb.* 5. 2, &c.
- *The Unicorn described*, *Num.* 23. 22. *Deut.* 33. 17.

- *Vnleavened cakes*, what they signified, *Exod.* 12. 8.
- *Unto and to, for from, or out of*, *Gen.* 36. 6. *Numb.* ⟨◊⟩ 31. 21.
- *Vowes and vowing*, what? *Gen.* 28. 20. *Vowes and voluntary offerings*, wherein they differed, *Lev.* 7. 16. *The Law for Vowes*, *Lev.* 27 2, &c. *Num.* 30. *Of Vowes which Parents or Husbands might break or confirm*, *Numb.* 30. *Vowes to be paid without delay*, *Deut.* 23. 21, &c.
- *Voice for fame, rumor*, *Ge.* 45. 16. *Voice attributed to blood*, *Gen.* 4. 10. *to signs*, *Exod.* 4. 8. *to thunder*, *Exod.* 9. 23.
- *Vr*, what place it was, *Gen.* 11. 28.
- *Vrim and Thummim*, *Exod.* 28. 30.
- *Usury*, and laws against it, *Exod.* 22. 25. *Lev.* 25. 36.

## W

- *WAlking with God*, *what it meaneth*, *Gen.* 5. 20. *and before God*, *Gen.* 17. 1.
- *Wars of Israel*, and the courage that they should have in them, *Deut.* 20. *The new married man was not to go to war*, *Deut.* 24. 5.
- *Warfare of the Sanctuary by the Levites*, why so called, *Numb.* 4. 3, 23.
- *Washing of clothes*, what it signified, *Lev.* 11. 25.
- *Washing the inwards of the sacrifices*, *Lev.* 1. 9.
- *Water of purification with the ashes of a red Heiffer*, the law and use thereof, *Numb.* 19.
- *Watch of the night*, what? *Exod.* 14. 24.
- *Waving*, what it was, and meant, *Exod.* 29. 24. *Lev.* 3. 5. *The Wave sheaf, or Omer*, that was to be offered at harvest, with the rites thereof, *Lev.* 23. 10, 11, &c.
- *Way*, what it signifieth, *Gen.* 6. 12. and 18. 19.
- *Way*, for custom of *Women*, *Gen.* 18. 11. *God's ways what they are*, *Deut.* 8<sup>a</sup> 6.
- *Weaning*, *Gen.* 21. 8.
- *Weeks, a feast called Pentecost*, *Lev.* 23. 15. *Deut.* 16. 9.
- *Weighty for rich*, *Gen.* 13. 2.
- *Weights and measures to be just*, *Deut.* 25. 13, 14, &c. *Lev.* 19. 35, 36.

- Whales, Gen. 1. 21.
- Whordome for idolatry, Exod. 34. 15. Lev. 17. 7.
- Wife, the same that woman, Gen. 2. 23, 24. The duties between man and wife, Exod. 21. 10.
- Wilde Ass, what kind of beast it is, Gen. 16. 12.
- Wilde beast, why so called, Gen. 1. 24.
- Wilderness, what it signifieth, Gen. 21. 14. Exod. 3. 1, 18. and 16. 1. Deut. 8. 15. The Israelites condemned to die in the wilderness, Numb. 14. 29.
- Wine forbidden the Priests in their ministration, Lev. 10. 9, 10.
- Wisemen, Philosophers, Gen. 41. 8.
- Witch or Sorburer described, Exo. 7. 11. Deut. 18. 10
- Wizards forbidden, Deut. 18. 11.
- Two Witnesses to confirm every matter, Deut. 19. 15. The punishment of the false Witness, Deut. 19. 16, &c.
- Wrestling or perverting of judgment forbidden, Exod. 23. 2.
- Woman whereof named, Gen. 2. 23.
- Womens purification after childbirth, Lev. 12.
- Wonders, whereof named, Exod. 7. 3, 9.
- Wood for the sacrifices, Lev. 1. 7.
- Words for things, Gen. 15. 1.
- Words for Commandments, Exo. 34. 28. Deu. 10. 4.

## Y

- AYeere, whereof named, Gen. 1. 14. The seventh year a year of rest to the land, Lev. 25. 2. &c. The year of Jubilee, or fiftieth year, Lev. 25. 10, &c. The seventh year, debts were to be released, Deut. 15. 1, &c. In the seventh year Hebrew servants were to be set free, Deut. 15. 12, &c.
- Yesterday, for all time past, Gen. 31. 2.
- Young-men, for servants, ministers, Gen. 14. 24. Exo. 33. 11. for first-borne, Exod. 24. 5.
- Yoke, for servitude, Gen. 27. 40.

## Z

- *ZElophah's* daughters claim their inheritance, and obtain it, *Num.* 27.
- *Zogar*, a City, why so named, *Gen.* 13. 10. and 19. 22.
- *Zuz*, a kind of money, how much, *Eev.* 19. 10.

### **Other Hebrew phrases and figures observed.**

- *DEfect* or *want of words* to be supplied: as,
- Of a *verb substantive*, *Gen.* 1. 2.
- Of a *verb generally*, *Gen.* 13. 9. and 11. 4. and 23. 13. and 24. 67.
- Of a *Pronoun*, showing the person wanting in a verb indefinite, *Gen.* 6. 19. and 19. 20. and 23. 8. and 47. 29.
- A *Pronoun* after a verb personal, *Gen.* 31. 42. and 2. 19.
- Of a *noun substantive*, *Gen.* 24. 33. *Deut.* 33. 7.
- Of a *noun substantive* after an adjective, *Gen.* 4. 10. and 24. 32. and 25. 8. *Numb.* 1. 1.
- Of a *noun substantive* before another substantive, *Gen.* 11. 1. and 6. 11. and 42. 33. *Exod.* 25. 4.
- Of an *adjective of comparing*, *Gen.* 3. 1.
- Of a *Preposition*, *Numb.* 10. 36. *Deut.* 32. 43.
- Of a *part of a sentence*, *Gen.* 19. 4. *Exod.* 4. 5. and 13. 8. *Lev.* 24. 8.
- Of a *Conjunction*, as *And*, *Exod.* 22. 30. *Or*, *Deut.* 24. 17.
- Of a *Preposition* in a compounded verb, *Ex.* 9. 16.
- Of an *Adverb of denial*; *not*, *Numb.* 4. 15.

### **Overplus or redundancy of words, which in other languages may be omitted: as**

- Of a *Preposition*, *to*, *Gen.* 2. 7. *for*, *Gen.* 17. 4. *Gen.* 7. 17. and 13. 9.
- Of a *Noun*, as *men brethren*, *for brethren*, *Gen.* 13. 8. *Exod.* 27. 14.
- Of a *Pronoun*, *It*, *Gen.* 5. 29. *Me*, *Gen.* 45. 4.
- Of a *Conjunction*, *Gen.* 8. 6. and 36. 24.

### **Change or putting one for another: as,**

- Of Number, Singular for plural, Gen. 2. 2. and 3. 2. and 4. 20. and 10. 16. and 12. 5. Plural for singular, Gen. 21. 7. and 46. 7. 23.
- Of Gender, Gen. 4. 7. Exod. 1. 21. and 2. 17.
- Of Person, Gen. 49. 4.
- Of Time, participle present, for future, Gen. 7. 4. Pretertense, for present, or to come, Gen. 15. 18. and 17. 20.
- Of Preposition, Gen. 17. 21.
- Of Letters, Gen. 4. 18. and 10. 3. Exod. 2. 21.
- Of Order of words, Gen. 5. 6. Numb. 21. 17.
- Of Order of letters in words, Gen. 10. 3.
- Of a Pronoun, Deut. 9. 25.
- Imperative for Indicative, Gen. 20. 7.
- Indefinite for Imperative, Exod. 13. 3.
- Indefinite, for that which went before, as Indicative, &c. Gen. 6. 19.
- Indefinite, implying a person, Gen. 6. 19.
- Active Impersonally and passive, Gen. 2. 20. and 6. 20. and 16. 14. Exod. 15. 23.
- Dukes for dukedomes, Gen. 36. 30.
- Escaping, or Evasion, for a company escaped, Gen. 45. 7.
- House for household, Gen. 45. 11. 18.
- A Collective noun, with Verbe singular or plural, Gen. 22. 17. and 24. 6.
- In speech of many where one is principal, it is singular or plural, Numb. 21. 21.
- A thing generally set down, meaneth all particulars, Gen. 6. 22.
- A thing general, meaneth but some of each sort, Gen. 7. 14.
- Things denied to be done, often mean that they could not be done, Gen. 13. 6.
- Plural words and singular, note exactness, Gen. 27. 29.
- Plural words, restrained to the number before, Gen. 2. 24. they, that is, they two.
- Singular words restrained to one, Gen. 1. 27. and 3. 11.

- Questions: for
  - Affirmations, Gen. 4. 7 and 13. 9.
  - Denials, Gen. 18. 17.
  - Earnest prayers, Exod. 32. 11.
  - Deprecations, Numb. 17. 13.
- Doubling of words diversely used, as in Gen. 7. 29. 19. and 14. 10. and 14. 10. and 17. 2. and 32. 16. Exod. 8. 14. Lev. 15. 2.
- How men are said to do that which they endeavor to do, Exod. 8. 18. or, to do that which they prophesy shall be done, Gen. 49. 7. and 48. 22.

**AN ADVERTISEMENT TO THE READER, TOVCHING SOME OBJECTIONS MADE against the sincerity of the Hebrew Text, and Allegation of the Rabbins, in these former ANNOTATIONS.**

AMongst other vanities and vexations of spirit, Solomon observed *all travel, and every right work, that for this a man is envied of his neighbor*, Eccles. 4. 4. And against this kind of work of interpreting the Scriptures, there have at all times been Carpers and Opposers, of whom God's Laborers have complained. To me therefore it is not strange, that being the least of God's servants, and having so many ignorances and infirmities, such things have befallen me. And had the exceptions been against my labor only, I would have made use of them, and kept silence: but when the Adversarie (besides the wounds which thorough my sides he giveth unto many worthy men) striketh at the very Text it self, so weakening our common faith, I could not but speak, and help to remove the stumbling blocks, whereat the ignorant might be offended.

There are above eight hundred words in the Hebrew Bible, which have marginal readings, differing from the words in the line, some of great and good use in all translations, other some of special use for the Hebrew Tongue and Grammar. The words in the line have usually the pricks or vowels of the words in the margin, and so the marginal words are noted to be read. Some have judged this to be a corruption of the Text through negligence or oversight of the Seribes that wrote out Copies, whiles Printing was unknown: others of better judgment (as I suppose) esteem both line and margin to be of divine Authority.

Upon this occasion, difference and seeming contrariety sometimes are to be seen in translations, while some follow the line, some the margin, as they think best, and sometime note 〈...〉 th, yea, and translate both as the authentic text: and the same Interpreters (revising their own labors) do change the one for the other, otherwise than they did at first. To be 〈...〉 with our own; In Exod. 21. 8. our ancient English Bibles read, *If she please not her Ma 〈...〉 , and he give her to no man to wife*; where they followed the Hebrew in the line: but the o 〈...〉 , called the Geneva version, and the last set forth by authority, translate according to the 〈...〉 gine, *If she please not her Master, who hath betrothed her to himself*: The

ancient English in 2 Sam. 22. 51. readeth, *Which showeth great salvation for his King*: The Geneva, and our latest version read, *He is the tower of salvation for his King*. In Job 6. 21. the Geneva saith, *Surely now you are like unto it*, following the Hebrew margin: but our late version, according to the line, rendereth it thus, *For now ye are nothing* (or *are nos.*) In 1 Chron. 11. 11. the Geneva version, following the margin, saith, *the chief among thirty*, as the Greek also of old translated it: our latter Bibles respecting the Hebrew in the line, say, *the chief of the Captains*; which may be confirmed by 2 Sam. 23. 8. In Dan. 9. 24. the Geneva translating the line, saith, *and to seal up the sins*: our new version, according to the Hebrew margin, giveth it thus; *and to make an end of sins*: yet noteth in the margin, Or, *to seal up*; and sundry the like. Examples in the same translators, are these. Tremeilius and Junius, who jointly labored in setting over the Hebrew into Latin, and are esteemed among the best; in their first Edition, following the margin, say, *Abi, dic ei, &c. Go, say unto him, thou mayest certainly recover*, 2 King. 8. 10. but Junius in his latter work, chooseth rather the line, saying, *Abi dic non, &c. Go say, thou shalt not certainly recover*. So in Ezra 4. 2. their first version hath, *& eidem sacrificamus; and we sacrifice unto him*: the latter thus, *non enim (alteri) sacrificamus; for we sacrifice not to any other*: that, according to the margin; this, to the line. In 1 Chron. 11. 20. it was first rendered, *erat{que} nominatissimus, and he had a name among these three*: in the last edition, *Sednon (fuitei) nomen, but he had no name among these three*. In 1 King. 22. 48. they first followed the margin, *Iehoschaphas paravit classem, Jehoshaphat made ships*: afterward Junius keepeth the line, *Iehoshaphato decem (fuerunt) naves, Jehoshaphat had tenships*: and sundry other of like sort, where the latter version differeth from the former, by reason of the difference between the line and the margin in the Hebrew Text.

These things, not commonly known, may cause the Readers to marvel and be offended at such variety and seeming contrariety, both in these and other common versions set forth in vulgar tongues: for no traslation almost in any language, but followeth sometimes the one, and sometimes the other; and afterward sometime varieth from it self, upon this occasion. Now I, (without prejudice to any of better judgment) setting down both, as the Reader may see, in *Exod. 21. 8. Lev. 11. 21. and 25. 30.* and elsewhere: and according to the measure of knowledge which God hath given me, endeavoring in the Annotations to clear the Scripture of that seeming contradiction, am publicly taxed, as setting down that which the Hebrew hath not; as making *God like unto Ianus Bifrons, the Idol with twofaces, to look two divers ways at once*; with other like hard imputations: and this diversity of writing and reading, is from the authority of some late Rabbin's, said to arise *from corruption, confusion, doubting and uncertainty of Scribes, &c.*

I will set down the reasons of my contrary judgment, without purpose of further contention; let the discreet Reader approve of what liketh him best.

If those divers readings, which the Hebrews call *Keri* and *Cethib*, be corruptions of the Scripture, they have been many of them done voluntarily and purposely, as is apparent to all of understanding that look upon them. For beside that the affirmative and the negative in this word *Lo*, are not one like another to deceive the eye, so often in Moses & the Prophets; it could not arise from mistaking of letters, to write *Gnapholim*, for *Techorim*, the *Emrods*, as in



*Deut. 28. 27. & 1 Sam. 5 or Shagal for Shacab, as in Deut. 28. 30. Isaiah 13. 16. and Zach. 14. 2. Chore jonim, for Dib jonim, as in 2 King. 6. 25. Chorachem for Tsoatham; and Shenehem, for Meme raglehem, as in Isaiah 36. 12. and 2 King. 18. 27. Macharaoth, for Motsaoth, as in 2 King. 10. 27. And when Naarah a Young woman, is but 22 times used by Moses, that it should 21. times be written with want of the last letter, so that in copies wanting pricks (as many have done, and do) it might be read Naar, a young man: that these and sundry the like should be of negligence or oversight, cannot with reason be supposed. Besides that those words in the line, have there & usually the pricks or vowels of the words in the margin, after which they were read.*

1 It standeth not with the wisdom, goodness and providence of God, who preserveth all his creatures, and hath magnified his Word above all his name, *Psal. 138 2.* that he should suffer his Word, in the original and fountain thereof, left for a peculiar treasure to his Church in all ages, to be corrupted and depraved, and that in many hundred places, to the scorn of Infidels, and offense of his weak people. The Jews which hold that *God hath more care of the letters and syllables of the Law, than of the stars of heaven,* will loath them that shall seek so to disgrace the holy Scripture.

2 It is noted by the Apostle, for a chief privilege of the Jews, *that unto them were come <...> ted the Oracles of God, Rom. 3. 1, 2.* And from them we Christians have received them. But this is no praise or advantage (as the Apostle attributeth unto them) if they have through negligence and of purpose corrupted so many places: so that the corruption (if such it be) hath spread as a Leprosy over all the Bible; there being scarce any one little book, but hath the marks of their violent hands upon it. Not any one of Moses books; not Joshua, Judges, Ruth, Samuel, or the Kings: not Job, the Psalms, Proverbs, Ecclesiastes, or the Song of Songs: <...> ot Isaiah, Ezekiel, Jeremiah, the Lamentations, or almost any of the small Prophets. Not the books written after the captivity of Babylon, as the Chronicles, Ezra, Esther, Daniel, Hag <...> gai, Zaccharie: no not so much but the ten Commandments (as in *Deu. 5. 10.*) are tainted with this pollution. Where then is the praise of the Jew? Or where is the faithfulness of the Church of God, (the Pillar and Stay of Truth, *1 Tim. 3. 15.*) if we cannot have the Oracles of God from them, with so much fidelity as we have human writings from many heathens.

3. These sixteen hundred years, whiles the Jews have been cast off from being the Church of God, and have been scattered for their sins upon the face of the earth, and have bent their studies to disprove Christianitiy; yet can they not justly be charged (to my knowledge) <...> t they have corrupted the Scripture, but the Hebrew text remaineth as it was in the Apostles days; and may we think that they were less careful or conscionable in former times, <...> iles they were God's Church, and had always some good people among them, that would have care of the Law? They have been these many years so watchful, that if any fault escape <...> e Scribe, the book is not allowable to be read in their Synagogues till it be corrected. They <...> ave these rules, that if the book of the Law *do want but a letter; or, if it have but one letter <...> re than it should; or, if one letter touch another; or, if the form of any letter be so corrupted that <ϕ> cannot be read;* it is a book which Children may learn on, but it

may not be read publicly. 〈...〉 aimony in *Sepher Torah*, c. 10. And for these divers readings called *Keri* and *Cethib* (which 〈◇〉 them are accounted of Divine Authority) they say, *If the word which is full be written de 〈...〉 ; or that which is defective, full: or if a word which is to be read (in the margin) be writ 〈...〉 (in the line) as it is to be read; as, if Iishcabennah be written in the place of lishgalennah (Deut. 28. 20.) or Techorim, in the place of Gnapholim (Deut. 28. 27.) or the like; the book is not allow 〈...〉 neither hath in it the holiness of the book of the Law at all; but is as a book on which children 〈◇〉 .* Maim. *ibidem*, c. 7. s. 11. Yea so far hath their diligence extended this way, that they •ave reckoned every letter how often it is found throughout the Bible: no people on earth •ave shown like religious care of any book, as they have of the holy Scripture: that we have no reason to suspect them in former ages, whiles they inhabited Zion, out of which the Law •as to come forth unto all nations, *Isaiah* 2. 3.

4. Kimchi, Arias Montanus, and such as think that these divers readings were occasioned by the captivity of Babylon and calamities then upon the Jews, have little show of reason. For •beside that Kimchi himself sometimes allegeth both readings without condemning of either and showeth the meaning of both, as is to be seen in his Commentaries on *Isaiah* 9. 3. *Ios.* 19. •3. *Isaiah* 61. 1, &c. and Arias translateth now the line, and then the margin, and sometimes •oteth both) what are 70 years to corrupt all Copies? When as a Copy written on Parch 〈...〉 (as was their manner) will endure many 70. years entire. Jeremiah with some Jews re•amed a while in the land; Ezekiel, Daniel, and many godly men were in Babylon: may we suppose that none of them would keep the Scriptures pure? Ezra, the learned Priest and Scribe, came with the people out of Babylon; they also had Prophets, Haggai, Zecharie, and Malachi, by whom these errors (if they had been such) might have been corrected, and a 〈◇〉 Bible preserved for the Churches use. Yea, even the Books which Ezra, Danie•, Zacha 〈...〉 &c. wrote, have divers readings, as hath Moses and the former Prophets.

5. Our Savior blameth the Priests, Scribes and Pharisees, for corrupting the Law by wrong 〈...〉 pretation, *Mat.* 5. & 15. & 23. if they had violated and falsified the writing of the Scrip 〈...〉 would he have spared them? Or, would not he, by himself, or by his Apostles, have pro 〈...〉 a perfect canon of the Word to be left unto his Church? But we find no blame laid ••on them, for marring the Text: yea, Christ and his Apostles send all to read the Scrip 〈...〉 *Luk.* 16. 29. *Job.* 5. 39. *2 Pet.* 1. 19. and our Savior confirmeth the Law unto every jot ••d little, *Ma.* 5. 18. all which things do persuade that the holy Text was not then corrup 〈...〉 d: and they that most labor to discredit it, cannot show how it should be corrupted since, there being besides the Apostles, many thousands of the Jews, and Churches of the Jews, that came to the Christian faith, *Act.* 21. 20. *I am.* 1. 1. and so could bring uncorrupted copies of the Scriptures with them, unto the Christian Gentiles.

6 The divers readings fore-spoken of, are such as savor not of human superstition, but to men of understanding, do show God's wisdom, as the residue of the Scripture; and good reasons have been rendered by many, as well Christian as Jewish Expositors, of both line and

margin, being instead of brief Commentaries one to another: and if we cannot do the like of all, yet ought we not to condemn that we know not, but in humility to seek for further light.

7. The holy Ghost in many places approveth the Keties or readings in the margin, as where one Prophet writeth *Tamor*, 1 King. 9. 18. (in Greek *Thamor*) and noteth in the margin to read it *Tadmor*; another Prophet after confirmeth it, writing only *Tadmor*, 2 Chron. 8. 4. and there the Greek also hath *Thedmor*. *Ieish* in Gen. 36. 5. 14. is noted in the margin to be read *Ieush*, and so the line writeth his name in Gen. 36. 18. and in 1 Chron. 1. 35. When one writeth *Ish chai*, a lively man (as Vatablus noteth and interpreteth it) but warneth in the margin to read *Ish chajil*, a valiant man, 2 Sam. 23. 20. another Prophet writeth this marginal text only, *Ish chajil*, 1 Chron. 11. 22. When in speech of the first person, there is a sudden change to the third, as in 2 Sam. 22. 33, 34. *his way*, and *his feet*: that this should not seem strange, the Hebrew margin there readeth it, *my way*, and *my feet*: and this is confirmed by the Hebrew line in Psal. 18. 33, 34. Neither may we say that the former place is corrupted, seeing the Scripture useth such change of person other where, as in Deut. 5. 10. Job 18. 4. Mit. 1. 2. Psal. 59. 10. and 65. 7. Dan. 9. 4. So Duke *Aljah* in 1 Chron. 1. 51. is there in the margin to to be read *Alvah*; and so Moses wrote his name in Gen. 36. 40. *Hezrai* in the Hebrew margin, 2 Sam. 23. 35. is by the letters in the line *Hezro*, and in 1 Chron. 11. 37. only *Hezro*, *Zaanaim* in Judge. 4. 11. is read in the Hebrew margin *Zaananim*, and so the name is written in Ios. 19. 33. In 2 Sam. 23. 13. whereby the letters in the line, *Shalishim*, the Captains of the thirty went down, the margin and vowels read it *Sheloshah*, three of the thirty; and so it is after written *Sheloshah*, three, in 1 Chron. 11. 15. So, *he shall take*, 2 King. 20. 18. is by the vowels and margin read, *they shall take*; and approved in Isaiah 39. 7. *He had not the name*, 1 Chron. 11. 20. is read in the Hebrew margin, *He had the name*: and so it is written affirmatively in 2 Sam. 23. 18. In 1 Chron. 11. 11. where the Hebrew letters in the line say, *Chief of the thirty*, and so it is translated in the Greek Bible, and in our first English, and the Geneva verlion after it, and in the old Latin and the Spanish translations, and by Pagnine; there by the vowels, and by the Keri in the margin, it is read *Chief of the Captains*: for confirmation of this, another Prophet writeth it *Chief of the Captains*, or the *Chief Captain*, 2 Sam. 23. 8. and sundry other examples might be shown. The New Testament approveth also the marginal readings, for whereas *Gnanijim*, that is, *Poor* or *afflicted*, in Prov. 3. 34. is to be read in the margin *Gnanavim*, that is, *Lowly*, or *Humble*; the Holy Ghost translatheth according to the margin, in I am. 4. 6. and in 1 Pet. 5. 5. *giveth grace to the Humble*. Where *Chas* ⟨...⟩ is written in the line with † *jod*, a sign of the plural number, Psal. 16. 10. (so that in Bibles unvowelled it may be taken for *Chadsideca*, thine Holy ones; which in sundry other examples may also be observed, as in Psal. 145. 6. Eccles. 5. 1. Judge. 13. 17. 1 Sam. 24. 5. and 26. 8. *D* ⟨...⟩ 3. 12, 18. Ezra 10. 12. Isaiah 26. 20. Ezek. 9. 5.) there in the margin, that sign of the plur ⟨...⟩ number *jod* is noted to be redundant: and accordingly it is interpreted by the Spirit of God, in Act. 2. 27. and 13. 35. *ton Hosion son*, thine Holy one.

8. As the Jewish nation (a few late men excepted) approve of those readings in the margin, and yet hold the word in the line uncorrupted: so among Christians of all languages they have been revered, & Translatours from the Hebrew have at their discretion taken sometimes the one, sometimes the other, without condemning that which they omit. Out ‹◊

› English version translath the margin commonly, yet often noteth the other; someti <...  
 › the line, and noteth also that which is in the margin, as is to be seen in 1 King. 22. 48. Ios. <  
 ◇> . 12. & 15. 53. 2. King. 20. 4. & 23. 33. 2 Sam. 14. 20. Psal. 100. 3: Pro. 17. 27. Ier. 2. 20. Dan. 9. <  
 › Isaiah 9. 3. and 30. 32. and suudry other places. The French version set out by the Pastors a  
 <...> Doctors of Geneva, in Exod. 21. 8. readeth the negative, and in the margin noteth the  
 affir <...> tive: also in Prov. 26. 2. and Psal. 100. 3. Again, in Lev. 11. 21. & 1 Sam. 2. 3. and  
 Isaiah 63 <◇> reads the affirmative, & in the margin noteth the negative; and often other  
 where transl <...> the one, noting the other in the margin: as in 2 Sam. 22. 51. Eccl. 9. 4. Ier. 2.  
 20. & other plac <...>

The ancient Dutch version likewise observeth these readings by noting the different in <◇>  
 <◇> , as in 1 Sam. 2. 3. 1 King. 22. 48. 2 King. 20. 4, &c. The Germane Bible set forth by <◇> ,  
 followeth sometime the line, as in Lev. 11. 21. 2 Sam. 22. 51. Psal. 100. 3. 2 King. 20. <◇> . Isaiah 9.  
 3. and 49. 5. and 63. 9. Job. 6. 21, &c. sometime the margin, as in Exod. 21. 8. Lev. 2. 30. Job 13. 15.  
 2 Sam. 23. 13, &c. sometimes by the annotations explaineth both, as in Ier. 2. 20. 2 Sam. 14. 21.  
 and 18. 13. Dam. 3. 12. Nehem. 3. 30, 31. The Spanish translation also followeth the line, in  
 Exod. 21. 8. Ps <...> 100. 3. 2 Sam. 14. 22. Isaiah 9. 3. and 49. 5. and 63. 9, &c. <◇> it followeth  
 the Hebrew margin, 10 Lev. 11. 21. and 25. 30. 1 Sam. 2. 3. 2 King 8. 10. <◇> 4: Job 6. 21. and  
 sometime by marginal annotation also toucheth them both, as Job 13. 15. Ezek. 32. 32.

The Latin versions differ not from this. Tremellius and Junius follow the one, or the o•her  
 indifferently, as they like best, and sometimes note both, as in Psal. 11. 1. *Flee thou, or, Flee ye:*  
 and Junius afterward changeth the one for the other, as in some instances is before shown,  
 and moe might be produced.

The Tigurine Latin version dealeth as the former, but more frequently noteth the other <...  
 › eading, as in Dan. 9. 24. *ad consummandum, to make an end: or, ad obsignandum, to seal up: in*  
*Job. 13. 15. non expectarem; or, eum expeotarem:* so in Isaiah 63. 9. 1 Sam. 2. 3. Pro. 17. 27. and other  
 places.

Pagnine followeth the line in Exod. 21. 8. Ios. 8. 12, 16. 2 King. 8. 10. Psal. 100. 3. Pro. 19. 7. <...> des.  
 9. 4. and 12. 6. Isaiah 49. 5. Ier. 2. 20. again he leaveth the line, and followeth the He <...> in  
 the margin, in Lev. 11. 21. Ios. 5. 1. 1 Sam. 2. 3. 2 Sam. 16. 18. Dan. 9. 24. 2 King. 20. 4. 1 King. 22. 48.  
 Pro. 17. 27. Ezek. 42. 16. and 3. 15, &c. Arias Montanus and his assistants that <...> boured to  
 reduce Pagnines version to a more exact agreement with the Hebrew; do with <◇>  
 sometime translate the line, as in Psal. 100. 3. 2 King. 8. 10. Pro. 19. 7. Eccl. 9. 4. Isaiah 49. 5. <◇> .  
 <◇> . 20. sometime they render the margin, not the line, as in Lev. 11. 21. 1 King. 22. 48. <◇> .  
 17. 27. 1 King. 12. 33. Ezek. 3. 15. & 42. 10. Sometime they change the one for the other, <◇◇>  
 Lev. 25. 30. 1 Sam. 2. 3. & 20. 2. 2 Sam. 16. 18. Dan. 9. 24. and often. Yet sometime they <...> e by  
 a marginal note warn of both readings, as in Exod. 21. 8. Eccles. 12. 6. 2 Sam. 12. 9.

Vatablus in his Latin annotations giveth notice often of these divers readings, as may be  
 1 Sam. 2. 3. 2 Sam. 23. 20. Psal. 11. 1. Ezra 4. 2. Job 13. 15. Eccles. 9. 4. and 12. 6. Isaiah  
 17. 27, &c.

Expositors in their Commentaries do the like. Calvin in his Comment on Moses, on Exod. . 8. seanneth the two contrary senses of *Lo* the affirmative, and *Lo* the negative; showing the ing if it be taken affirmatively, or if it be taken negatively, which latter he liketh best. Like in his Prelections on Isaiah 63. 9. reading the affirmative, he noteth in the margin the ne : and on Ier. 2. 20. *I will not serve, or, I will not transgress, for there is (saith he) a dou reading.* Peter Martyr in his Commentary on 1 Sam. 2. 3. saith, *Sed quantum ex Hebraeo li , &c. It appeareth by the Hebrew, that this clause may be read both affirmatively and negatively, of the word Lo. If it affirmeth, it must be referred unto God, whose works are firm and : but if it denieth, it respecteth men's endeavors, which come to naught, &c.* Jerome the dest of the Fathers in his age, reading that in Isaiah 63. 9. according to the line, *In all their he was not afflicted,* saith in his Commentary on that place, *Lo, is an adverb of deny , and may be read Not, and also He: that the meaning may be, In all their affliction he was afflicted, to wit, God: so that he should bear not our sins only, but also our afflictions.*

Now if these (and other Interpreters which might further be alleged) had judged these di s readings in the Hebrew, to be Jewish corruptions, they might not, and it is to be thought would not have taught men sometime the one, sometime the other, and sometime either , for the pure Word of God, and Text of holy Scripture.

• the we to the ancient versions, and we shall see the like. The old Latin, though in sun y places of these divers readings it followeth the word in the Hebrew line, as in Isaiah 9. 3. 49. 5. and 63. 9. Psal. 100. 3. Pro. 19. 7. 2 Sam. 22. 51. Ier. 2. 20. 2 King. 5. 12. yet doth it commonly translate the word that now standeth in the Hebrew margin, as in Exod. 18. 8. Lev. 11. 21. 1 Sam. 2. 3. 2 King. 8. 10. Job 13. 15. Prov. 26. 2. Ios. 5. 1. and 8 12. and 15. •7. 1 King. 22. 48. 2 King. 20. 4. Ier. 21. 12. Ezek. 3. 15. and 25. 7. and 42. 16. and in many places.

The Chaldee Interpreters (of whom Jonathan that translated the Prophets, is as ancient as Apostles days, if not more) they likewise sometime express the word in the line, as in Ios. 9. 7. & 18. 24. 2 Sam. 22. 51. 2 King. 20. 18. Job 6. 21. Prov. 26. 2. & 19. 7. Isaiah 63. 9. but usually they follow the Hebrew margin, as in Exod. 21. 8. Lev. 11. 21. & 25. 30. Gen. 30. 11. Deut. 28. 27• 30. Ios. 5. 1. & 8. 12. 16. & 15. 47. 2 Sam. 16. 18. & 23. 21. Psal. 100. 3. Eccles. 9. 4. 2 King. 8. 10. Isaiah 9. 2. & 49. 5. Job 13. 15. Ier. 2. 20. & 21. 12. Ezek. 3. 15. & 25. 7. & 42. 16. and in most other places.

Likewise the Greek Bible, as now we have it, translateth according to the line, in Exod. 21. 8. Ios. 9• 7. Psal. 100. 3. 2. Sam. 22. 51. 1 King. 9. 18. King. 5. 12. Isaiah 63. 9. Prov. 17. 27. & 19. 7. Ier. 2. 20. and in any places according to the margin, as Lev. 11. 21. & 25. 30. Ezra 4. 2. 2 King. 20. 4. & 8. 10. 1 Sam. 20. 2. 1 King. 1. 47. & 22. 48. Isaiah 9. 3. & 49. 5. 2 Sam. 23. 18, 21, 35.

and elsewhere. So that whether we respect the latter, or the most ancient Translators, we shall find these marginal readings to be many of them regarded as the authentic text: and if we may not refuse them all (except we will go against all that ever interpreted Scripture) what warrant have we to condemn any, being all of like authority?

Object. *But if these translate according to the margin only, or according to the Text only, then do they afford unto us not both the divers readings, but one only, &c.*

Answ. Were it so, that they never yielded us but one only, yet seeing they take that one sometime from the Text in the line, but most commonly from the margin, it may teach us not to reject those marginal notes, as the Rabbin's fictions; unless we will say, that all men, in all ages, have delivered the Rabbin's traditions instead of the pure Word of God. And it would be known of this Excepter (for he hath not shown his mind) whether he would have men always to follow the word in the line, or that in the margin, or to take that which they think best of either, and to condemn the other; and what warrant men have so to do. But many of the best translations do afford us both, if not in the line (which is not easy to be done) yet by an *or* in the margin, as may be seen in our last Englished Bible, where in many of the places before alleged they do by a marginal note compared with a line, give us a different, and sometimes (in seeming) a contrary reading: and the like (though perhaps not so frequently) is done by Bibles in other languages. Yea sometimes (when both readings may be joined in one) they do give us both jointly for the Text of Scripture. Witness our last English Bible, which in *Prov.* 19. 7. rendereth both negative and affirmative (according both to the Hebrew line and margin) *they are wanting to him*: whereas our former version was only after the negative in the line, *they will not*. And before them, the Pastors of Geneva in their French version, translate both line and margin in the same place, though in another sense, *•la'y a que paroles pour lui*. Likewise in *Isaiah* 9. 3. reading in French according to the Hebrew margin, *Tului as accreu la joy*: they note thereby another translation implying both line and margin, *Ou, ma is tu ne lui as point baill'e plus grande joy*. Again, in *2 Sam.* 23. 13. they first translate according to the margin reading, *trois d'entreles trente capitaines*: and by it they note, according to both margin and line, *Ou, les trois principaux capitaines par dessus les trente*.

Tremellius and Junius, besides that they translate either indifferently (as is before shown) and sometime note the Masorites observation, as on *1 Sam.* 27. 8. *Girzeum, pro Gezer*, *transposit is liter is, literis, ut nota Massoritae*; and likewise express the Hebrew line in their line, and the margin in their margin, as *Abana* and *Amana* in *2 King.* 5. 12. and read the word which is written in the margin, and hath but the vowels only in the line, as in *2 King.* 19. 31. *Ie* 〈...〉 *of hosts*; and in *Ruth* 3. 5. & 3. 17. *2 Sam.* 16. 23. *2 King.* 19. 37. they also join both line and margin in their text, when commodiously they can; as in *Ios.* 8. 12. where the line hath is, the City; and the margin *Ai*, the proper name; they put both in their Text, *the city Ai*: and so again in v. 16. In *Prov.* 23. 26. where the word in the line is derived of *Ratsah* to be will 〈...〉 and that in the margin noted to be read, is of *Natsar* to keep; they join both in their version *studiose custodiant, studiously (or willingly) keep*: where the Greek and Chaldee, and 〈◇〉 translations follow the margin only. In *1 King.* 16. 26. where the line hath the form plural, *in his sins*, and the margin the singular, *in his sin*; they render both in their translation, *in*

*singulis peccatis ejus*, in all or every of his sins. So in *Dan. 9. 12.* every of his words where both line and margin are joined in one. Likewise in *Eccles. 5. 1.* Keep thy foot, or, ⟨◇⟩ feet: they express it, *Pedem utrumque tuum*. Also in *Ezek. 42. 16.* where the margin ⟨◇⟩ Meoth, hundred; and the line *ammoth, cubits*; Tremellius and Junius give these both as ⟨◇⟩ Text of God, *Quingent•ru• cubitorum calamis, reeds of five hundred cubits*.

The Tigurine Latin version, in *1 King. 22. 48.* where the marginal Hebrew is *Asah*, ⟨◇⟩ ⟨...⟩ *de*; and the lineal *Asar, ten*; putteth these both for divine Scripture, *Fecit decem naves*, ⟨...⟩ *de ten ships*. Again in *2 Sam. 23. 13.* from the marginal word *Sheloshah, three*; and the other in the line *Shalishim, Princes or Captains*; it giveth a translation compounded of both, ⟨...⟩ *istiprincipes, these three Princes*. There also our last English Interpreters translating *And three of the thirty*, put in their margin, *Or, the three captains over the thirty*. Moreover in *Isaiah 61. 2.* where *Pekach koach* in two words, or *Pekachkoach* in one word, is referred to the release of prisoners, or opening of the eyes of the blind; the said Tigurine version following the Evangelist *Luke 4. 18.* rendereth both, *vincis apertionem, & (caecis) visum: opening (or deliverance) to the captives, and recovery of sight to the blind*. And those two interpretations of the Evangelist, may give light to this controversy: and by this means (rather than by any other that I know) may that place in the New Testament be cleared. Zwingli in his Latin version of the Psalms, expresseth both the marginal Hebrew *Caris*, and the word in the line *Caari*, in *Psal. 22. 17.* translating *frangit man us & pedes meos instar leonis, breaketh my hands •nd my feet like a Lion*. And Arias Montanus (one whom my adversary citeth on his side) in his poetical Psalms, doth the like, *Perfod•re meas cum pedibus manus Frenuens unguibus ut leo*.

Munster on *2 Sam. 23. 13.* giveth both readings together, as doth the Tigurine version, of *Sheloshah* and *Shall•shim*, saying, *Descenderunt vero tres isti principes, &c.* And in *1 King. 22. 48.* *fecit decem naves*. The Greek Bible in *Dan. 9. 24.* rendereth first the line, *Kai tou sphragisai ha* ⟨...⟩ *as, and to seal up sins*; then the margin, *Kai apaleipsai tas anomias, and to wipe out (or ⟨◇⟩ away) iniquities*: and then proceedeth with the sentence following, *and to make reconciliation for iniquity*. So it seemeth to have reference unto both readings in *Judge. 19. 3.* & *Pro. 26. 2.*

The Chaldee paraphrast in *Psal. 22. 17.* translateth both *Caru* the margin, and *Caari* the ⟨◇⟩ , saying, *Nichthin hec cearja, they did bite like a Lion*: and in *2 Sam. 23. 13.* (the place before mentioned) by *Tlatha gibbaraja, three mighty men*, it expresseth both readings. Now seeing all these have thus done before me, how is it that I only should have such blame imputed •nto me?

Object. *You make God like unto Janus Bifrons, the idol with two faces, to look two divers ways at once, in these divers and contrary readings of the same Text.*

Answ. 1. A Turk or Infidel might thus object against all Christian translations, which sometime read one contrary to another, sometime contrary to themselves, and sometime give both readings, as before is shown.

2. A Jew may so object against the New Testament, which alleging the testimony of the Prophet, *thou Bethlehem Ephratah art little*, Mic. 5. 2. expresseth it by the negative, *thou Bethlehem art not the least*, Mat. 2. 6.

3. If it please God in the same speech to look divers or contrary ways, in divers respects; What is man that he should plead against the Lord? There is no absurdity, to a modest mind, whether with the Greek and other common Interpreters we read the negative in the line, *He hath made us, and not we*: or, the affirmative in the margin, *He hath made us, and his* ⟨◇⟩ *are*, Psal. 100. 3. as the Chaldee, Jerome, and some other do explain it. Whether according to the line, we read *Though he slay me, should I not trust?* or after the margin, *Though he slay me, I will trust in him*, Job 13. 15. for both these are one in effect; as, *hath not my hand* ••*de all these things?* Act. 7. 50. is the same that *My hand hath made all these things*, Isaiah 66. 2. So in 1 Sam. 2. 3. the negative in the line may be referred unto men, the affirmative in the margin unto God, as Peter Martyr accordeth them. So other seeming contrarieties in Isaiah 9. 3. & 49. 5. & 63. 9. and other places have been both by Christian and Jewish Expositors reconciled by referring them to divers things or persons. Yea thus the Holy Ghost himself teacheth us: for in 2 Sam. 23. 18. Abishai is said to *have the name among the three*: but after in ⟨◇⟩ Chron. 11. 20. it is written, that he had *not the name among the three*: and so Junius and A ⟨◇⟩ Montanus translate it. The reason hereof is, that the Scripture speaketh of two threes, the first and the second: among the second he had the name, *Howbeit he attained not unto the* (first) ••*ree*, as is expressly said in 2 Sam. 23. 19. To signify this, God by the latter Prophet saith, he ⟨◇⟩ ••*t the name*; yet noteth therewith in the margin, that *he had the name*, 1 Chron. 20. and showeth the reason in verse. 21. *Of the three* (to wit, the latter three) *he was more honorable* ⟨◇⟩ *the two, and was their captain; howbeit he attained not to the three*, to wit, the first three. Thus we see how both readings are approved of God himself, and even such as in show may ⟨...⟩ me one repugnant to another. The like I have before shown in sundry other places.

Object. *many Hebrew Bibles want thes readings you speak of; as that by Sebast. Munster; the great Edition by Plantine; those by Rob. Stephanus, Raphelengius, and R. Isaac bar Shim•on: so that we may say with as good reason as you, that the Hebrew hath them not.*

Answ. It followeth not, because some have printed the Bible without these marginal notes, therefore they were not in the original Copies. Some of our latter small English Editions have none of the marginal notes, or signification of both readings: to say therefore that the Translators affixed no notes of those divers readings, (as in the former Editions are to be seen,) were to do them wrong. 2 Many Hebrew Bibles are printed also, and heretofore written without any pricks, vowels, or accents: if we shall hereupon conclude, therefore the Hebrew hath them not, and they are not of Divine authority; we magnify the Jewish Rabbins greatly, in accepting their expositions for Scripture. For all men that know that tongue, know also, that without the vowels and accents, many words and sentences may otherwise be interpreted than they are. And all Translators in all languages do now follow the Hebrew as it is vowelled. 3. The Editions spoken of by Munster, Plantine, and the rest, such of them as I have seen, have the vowels which properly belong to the words in the margin, and agree



not with the words in the line, as in 2 King. 6. 25. and 10. 27. and 18. 27. and many other places, which argue those books to be imperfect, which have vowels to be read with consonants that are not expressed, or fit for them. 4 If the marginal readings be omitted, some Scriptures will not easily be read with any true and perfect sense, as in Ezek. 42. 16. *five cubits, for five hundred:* so 2 Chron. 11. 18. 1 King. 12. 33. Psal. 22. 17. 1 Sam. 4. 13. and other like, which no Interpreter that ever I saw hath expounded without the margin. 5 Munster (who is first named) omitteth not the marginal readings wholly; for in the Hebrew Bible which he set forth with his Latin version and annotations, there he conjoineth both line and margin in his translation, 2 Sam. 23. 13. and 1 King. 22. 48. and often he expresseth both the line and margin in his Hebrew, and translateth after the margin, as in 2 Sam. 23. 18, 20, 21. 2 King. 19. 31, 37. and elsewhere.

*Object. But the Masorites Bible have a thousand superstitions more, which by like warrant are there recorded unto us as divine traditions, &c. The Thalmudists also have another vile practice, their all tikri, in changing and altring the reading of the Scripture according to their lust, as in Gen. 2. 4. Psal. 3. 7. and 68. 18. &c.*

*Answ.* It cannot be shown (for ought that I know) that ever the Jewish nation received the other Masoritically notes, or the *all tikries*, for part of the Canon, or text of Scriptures, as they have done all the books of the Old Testament, with the *Keries* in the margin, which they reckon 848 in number. Neither can it be shown that Translators old or new, have rendered them for divine Scripture, as I have before shown all of them to have translated the *Keries*, or marginal readings in very many, yea in the most places. Neither are those notes and *all tikries* approved by the Holy Ghost in other Scriptures, as sundry of the marginal readings are before shown to be. Neither have the Thalmudists, or any Jew (to my knowledge) put the *all tikri* for the word in the Text: but leave the Scripture entire as it is, & give the other but as their gloss or exposition, after that their manner of phrase, which is not to be approved. And the Masorites many notes, have their Grammatical use for the Hebrew tongue: though the Bible is perfect without them, and translations in other languages need them not.

*Object. If these (divers readings) were written by the Spirit of God as you will have it, then must they be for our learning and instruction, for increase of our comfort and hope, Rom. 15. 4 but if you cannot show that there is a certain and sure way to gather necessary doctrine from the• for our edification, then have we no reason to think with you, that they are any part of the Scriptures of God, or written by the Spirit of God.*

*Answ.* All Translators old and new will have many of them to be written by the Spirit of God, as by their versions and notes hath been manifested; yea, and the Spirit of God him-self by other Prophets hath confirmed sundry of them: and they are all (for ought that hath been yet shown) of equal authority. 2 If I, or another man cannot show a sure way to gather necessary doctrine from everyone of them, it followeth not that therefore a sure way could not heretofore, or cannot now, or shall not here after be shown by any. 3 From many of them, both doctrine and comfort hath soundly been gathered by sundry men: the like (I doubt not) may be done from the rest, as God shall furnish men with more abundan•• of his Spirit.

Object. *If it were true, that Keri and Chethib were both written by the Spirit of God, &c. then do you herein declare yourself to be guilty of great sin, treachery and unfaithful dealing with the Scriptures, in that you do leave out divers parts of the same at your pleasure, &c. as in Gen. 8. 17. and 10. 19. and 25. 23. and 27. 3, &c.*

Answ. 1. This reason (if it be of weight) woundeth not me alone, but thorough my sides, all ancient and latter Interpreters, that have read, noted, or expounded some of them, as is formerly manifested; for none hath ever read or noted them all. Though this be no excuse for me, wherein I have done amiss.

2 Those marginal readings do many of them concern the Hebrew tongue and Grammar, which however they may be of great and good use for the Hebrews, and such as know that tongue; yet are they not of such use in other languages. When *Arjeh* a *Lion*, is noted to be read *Ari* a *Lion*, in 2 *Sam.* 23. 20. it showeth in the Hebrew tongue an agreement with 1 *Chron.* 11. 22. where it is written only *Ari*: but in other tongues which write the name of a *Lion* but one way, it hath not such use. When *Shenajim* (in *statu absoluto*, as Grammarians call it) is noted to be read *Shene* (in *statu constructo*,) 2 *King.* 17. 16. both which in English signify *two*, which word with us varieth not the form as doth the Hebrew: when *Anu* is by the margin to be read *Anachnu* in *Ier.* 42. 6. both which in our language signify *We*: when *in the night*, *Lam.* 2. 19. is by the letters in the line *belel*, and by the vowels and margin *ballajlab*, both which signify one thing; and many the like; as in 1. *King.* 18. 5. and 19. 4. and 21: 8. 2 *King.* 7. 12. and 11. 20. and 15. 25. *Isaiah* 54<sup>a</sup> 16, &c. these differences may be profitably observed by them that know that first tongue; but in other speeches cannot so be discerned. So the order of the Hebrew Alphabet is set down of God in some Psalms, and in Jeremiah's Lamentations: which when the Hebrew is turned into other tongues, will not so appear. And thus *Hotse* in *Gen.* 8. 17. being to be read by the vowels and margin *Hojtse*, *bring forth*; *Gojim*, *nations*, being written in the line with *jod*, and read in the margin with *vau*, in *Gen.* 25. 23. and sundry the like; because they so specially belong to the Hebrew tongue, and vary not in our English, I have therefore omitted to speak of. And if this reason be not of weight, let me bear my deserved blame: but let not the book of God be accused of corruption. And let the judicious and learned Reader judge of that which hath been said.

### **Of the Hebrew Records.**

WHiles the Jews Common-wealth did stand, they had besides the writings of Moses and the Prophets, (which were of Public and Divine authority) other civil Monuments, and private Records, (as all Kingdoms for the most part have,) for their use; some of which are mentioned in the holy Scriptures, *Ios.* 10. 13. 1 *Kin.* 11. 41. and 14. 19, 29. But those ancient stories are now lost; some that were written between the times of the last Prophets, and the Apostles, yet remain; as the two books of the Maccabees, and that which Junius calleth the book of Simeon (others, the third of the Maccabees,) the writings of Josephus, Philo, and the like. When the second Temple was destroyed by the Romans, and the Jews Common-wealth overthrown, and their people scattered, about the year of Christ 150. R. Judah hannasi began to gather the private writings, notes, records and observations which were in the hands of the Doctors of his time, and to compile them in one volume: others after him added moe

unto them, with their own Commentaries; which work they called the *Talmud*, or Doctrinal. In which they have recorded the practice of the Law from old time, in their Common-wealth and Church, according to their understanding: but so, as many Jewish fables, vain traditions received from their fathers, and false expositions of the Scriptures, are mixed with other things of better note and use. The Talmud called *Ieruselemi*, was finished about the year of our Lord 230. and the other called *Babeli*, about the year 500. according to the Canons and constitutions whereof the Jews live to this day. These longsome volumes were after abridged by Moses son of Maimon, (called Maimonides, and Rambam) who lived 1200. years after our Lord's birth; and he set down in plainer Hebrew, the expositions, canons and traditions according to which they had interpreted the Law of God given by Moses, and practiced the same: omitting the discourses, fables, disputes, &c. wherewith the Talmud is re•erced And this Maimonides is of such esteem among the Jewish nation, that of him it is said, *From Moses (the Prophet) to Moses (son of Maimon) there was none like this Moses*. Other Expositors they have, some ancient as the Chaldee paraphrasts, of which Jonathan that interpreted the Prophets, is reported to be the Scholar of Gamaliel, at whose feet our Apostle Paul learned the Law: and Onkelos who paraphrased on the Law, was not long after him. Their latter Writers follow for the most part the Thalmuds: and notwithstanding the many fables and falsehoods that are found generally in them, yet for the many good things and probable truths which from elder days they do record, they have been and are regarded of Christian Writers heretofore, and at this day: that of them it is said, *When they do well, they are the best Expositors; and when they do evil, they are the worst*.

Now whereas I have alleged many of their interpretations, especially from the Greek and Chaldee, and Maimonides the chiefest of esteem among them; I am for this blamed, those Writers generally condemned; and to make them the more odious, their heresies, fables, falsehoods are displayed, by him, that from two or three late Rabbin's, and one Papist, disputed against the sincerity of the Hebrew Text, as before is to be seen. I will not speak of the things by me noted, but leave them to the judgment of the indifferent Reader; nor justify myself for all their allegations, because they being taken from that confused heap of the Jews traditions, some of them may haply savor too much of their leaven: They that have labored in this kind before me, have had their second thoughts, & altered both their own Annotations and translations in sundry points, as their public writings manifest. But that such a general censure should pass upon them all, (for my sake) and the Wheat should be plucked up because of the Tares, seemeth not to proceed from love, nor from, a sound judgment.

And first, the esteem which all Christian Churches have had, and yet have, of such books of the Jewish Rabbin's as were written in Greek, and so came to be known more easily than other Chaldee and Hebrew works, might somewhat allay the rigor of this sentence. For the story of the Maccabees, Ecclesiasticus, Wisdom, and the other Apocryphal writings of the Jews, notwithstanding the evils in them, have been, and are translated, commented upon, and commended to be read for instruction.

2 Other of the Rabbin's, as the Talmud, Maimonides, and the like, have been also by Expositors of the Scriptures (and those of the best esteem) occasionally alleged: as Tremellius in his notes upon his version of the New Testament out of Syriac, sundry times produceth them. Beza in his large Annotations on *Matth.* 26. noteth from Josephus, Paulus Burgensis, Tremellius, and Scaliger, sundry rituals of the Jews about the Passover, and some such as I am taxed for, because I name them on *Exod.* 12. Vatablus often recordeth the expositions of the Chaldee and learned Hebrews. And how many other have done the like in their Notes and Commentaries, all men of learning and reading do well know.

3 To object the Jews heresies, fables, and false expositions of many Scriptures, is no sound reason to condemn the good things which are found in them. For even among Christian writers (and those of the ancients) sundry such things are to be seen: yet many profitable things are found in them for the opening of the Scriptures. In the Apostles days the Jews were guilty of these sins, *Matth.* 15. and 23. chap. *Rom.* 10. 3. *Tit.* 1. 14. 2 *Pet.* 1. 16. Yet Christ commanded to hear the Scribes & Pharisees sitting in Moses chair, *Mat.* 23. 1, 2. Now the ear trieth words, as the mouth tasteth meat, *Job* 34. 3. and as by hearing their speeches, the godly wise might discern when they taught according to Moses, and when they spake of themselves; so by reading their writings, men of understanding may do the like at this day.

4 The Apostles also in alleging sometimes the testimonies of the Rabbin's, do teach us that their writings are not wholly to be despised. Paul nameth *Iannes and Jambres* the chief sorcerers of Egypt, *2 Tim.* 3. 8. out of the private Records of the Jews, as may yet be read in their Talmud. He rehearseth the persecutions of the godly under Antiochus, recorded in the book of the Maccabees, *Heb.* 11. 35, &c. Others speak of the contention between Michael and the devil, about the body of Moses; and of the prophesy of Enoch, *Jude* v. 9. 14, 15. of the marriage between Salmon and Rachab, *Matth.* 1. 5. and the like, *Acts* 5. 36. 37.

5. The Gentiles were fallen from God, and turned his truth into a lie, and corrupted religion with their fables and vanities, *Rom.* 1. yet the Holy Ghost citeth and maketh use of 〈◊〉 sayings in the Scriptures, *Acts* 1. 7. 28. 29. *1 Cor.* 15. 33. *Tit.* 1. 12. And who hath ever interpreted the visions of Daniel, and of the Apostle John in the Revelation, without the help of the stories of the Maccabees, Josephus, Polybius, Eusebius, & other human Writers? Wherefore, as I myself have reaped light and profit by the things which I have read in such, so have I noted sundry of them, for the good of others. As for the Exceptions taken against the Greek version of the Bible, (so much approved by the holy Ghost in the New Testament) and the Chaldee paraphrases, they are such, as before men of knowledge and understanding need no further reply.

#### **Of the interpretation of the stone *Iahalom*, in *Exod.* 28. 18.**

I Will only annex a few words about a place of Scripture, for the interpretation whereof I am specially blamed. It is for expressing the Hebrew *Iahalom*, in *Exod.* 28. 18. by the Greek name *Sardonix*, as I understand the Holy Ghost to expound it, in *Revel.* 21. 20. I am asked for *proof or show of proof, that John did translate all the 12. stones from Aaron's breast, 〈◊〉 the heavenly Jerusalem*, (in *Rev.* 21.) and am charged with *presumption in obtruding my conceits upon the Holy*

*Ghost, and taking the name of God in vain: & it is affirmed, that Iahalom should be translated the Adamant or Diamond, according to the example of the best Translators both new and old.*

All men of any reading do know how diversely those 12. stones in *Exod. 28.* are expressed by Interpreters, that scarcely any two agree together; if then among many I have somewhere missed in interpreting them, it might be imputed to human infirmity, rather than to *presumption*, especially seeing I ground my exposition upon that other Scripture, *Revel. 21. My proof, or show of proof*, that the holy Ghost there translateth the 12. stones from *Exod 28.* is this:

1. The continual course of the Spirit of God throughout that book of the *Revelation*, which is to take matters, words and phrases, from Moses and the Prophets, and apply them to the things there prophesied. As in *Revel. 4.* the Church is described from the ancient figure the Tabernacle of Moses, and from the visions of other Prophets, *Isaiah. 6. Ezek. 1.* The number of 24. Elders, according to the lots and divisions of the Priests and Levites by David, in *1 Chron. 24. 3,—19.* and *25. 7,—31.* The four living creatures answerable in number to the four standards in the campe of Israel, *Numb. 2.* in shape, to the living creatures, in *Ezek. 1.* In *Rev. 5.* Christ is shown like a Lamb slain, according to the sacrifice under the Old Testament. In *Revel. 6.* God's administration is set forth by the similitude of horses and riders, as in *Zach. 1.* and *6.* and with such judgment as the Prophets threatened of old, *Isaiah. 34. 4.* In *Revel. 7.* God's people are sealed on their foreheads, according to *Eze. 9. 4.* and the twelve tribes of Israel are expressed by their names. And so in other things throughout that book, as the studious Reader may observe, which for brevity I will now omit. If then the whole tenor of that Revelation be to prophesy of matters from former types and predictions, it is consonant and proportionable that the like is done in *Revel. 21.*

2. And that 21. Chapter foretelling the restauration of the Church, after the fall of Antichrist, and withal (as the best Expositors have opened it) of the calling again of the Jews, according to the prophesies of old, and of our Apostle in *Rom. 11.* it is not likely, but the holy Ghost, who throughout those visions, and in matters concerning the Gentiles, alludeth to the Old Testament, would much rather do the like where he prophesieth of the Jews.

3. Many particulars in that Chapter confirm this; as when the Church is called by the ⟨◇⟩ name *Jerusalem, Revel. 21. verse. 2, 10.* and the *Tabernacle of God, verse. 3.* when express mention is made of the names of the ⟨◇⟩ tribes of Israel, to be at the twelve gates, v. 12. when the City is measured (according to the visions of old, *Ezek. 40. 3.*) with a *reed, ver. 1.* when God and the Lamb are called *the Temple of it, verse. 22.* and sundry the like.

4. It will not be denied (I suppose) by men of under standing which compare the Scriptures, that these last visions of John have reference in many things to the last visions of Ezekiel. As the gates of the City have their names of the tribes of Israel, which there are expressed, one of *Reuben*, one of *Judah*, one of *Levi*, &c. ⟨◇⟩ *48. 31,* &c. so the gates of this C ⟨...⟩ which John saw, have at them the names of *the twelve tribes of the sons of Israel, Rev. 21. 12.* There, waters issue out of God's house, *Ezek. 47. ⟨◇⟩* so here is a pure river of water of life, *Rev. 22: 1.* There, trees grow by the river, *Ezek. 47. 12.* here, the tree of life, *Rev. 22. 2.* with other

things concordant. So that the state of the Church there being described from Israel, and the possession of the tribes by name, *Ezek. 48.* yieldeth strong probability of the like allusions here; and consequently of the twelve precious stones, to the stones of the tribes, which are nowhere named but by Moses in Exodus.

5. And this the rather, because as Aaron's ornaments were for glory and beauty, *Exod. 28. 2.* so these stones are for garnishment to the foundations of the walls of the City, *Rev. 21. 19.* And the Tabernacle of Moses was walled (as we may say) with the twelve Tribes which compassed it in a square, *Numb. 2.* Now, seeing the Saints are compared to precious stones, *Lam. 4. 1, 2, 7. 1 Pet. 2. 5.* unto what company rather than to the twelve tribes, described by their precious stones in Aaron's Ephod, may we think hath the Lord reference in *Rev. 21.*

6. Again, seeing the *names of the Lambes twelve Apostles* are in the foundations of this wall, *Rev. 21. 14.* which Apostles are answer able to the twelve Patriarchs of the tribes, both in number (so noted by the Spirit of God, *v. 12. 14.*) and in propagation of the Church spiritually by the Gospel, *1 Cor. 4. 15. Gal. 4. 19. 3 John. v. 4.* as the Patriarchs were fathers of the ancient Church, both in the flesh, and in the Lord; and in government, as the other governed the Tribes, *Psal. 45. 16. Matth. 19. 28. 1 Cor. 4. 19, 21.* besides other things wherein they may be compared, it seemeth most fit, and according to the things both in this Chapter, & whole Book, that the precious stones by which these twelve foundations are described, should be answerable to the twelve precious stones whereon the names of the Patriarchs were graved, *Exod. 28.* for there is no place else in the Scripture whereto they can have reference.

7. Moreover, there is in the Prophets another name of the *Adamant*, or *Diamond*, called in Hebrew *Shamir*, which is noted of the Holy Ghost to be hard, even *harder than flint*, *Zach. 7. 12. Ezek. 3. 9.* and to be of use for graving, *Ier. 17. 1.* so that the special things which mine Opposite observeth from *Pliny* an heathen writer, of the nature of the *Adamant*, are by the testimony of God found in this *Shamir*. And it is translated the *Adamant*, by consent of the most Interpreters both old and new, and by the Greek version in *Ier. 17. 1.* that if the voices of learned men may end this controversy, there be as many or moe for *Shamir* to be the *Adamant*, than can (I suppose) be brought for *Iahalom*. And the same Prophet which useth *Shamir* for the *Adamant*, when he hath reference to the stones on the Ephod, retaineth the names in Exodus, & the *Iahalom* among them, *Ezek. 3. 9. and 28. 13.* Wherefore if *Shamir* be the Hebrew name of the *Adamant*, the stone *Iabal'm* in *Exo. 28.* may well be another than it; and if another, where may we safer seek it than in *Rev. 21.* for the reasons before shown?

That which is alleged for the contrary, from the notation of the word *Iahalom*, and consent of many Interpreters, and the like, hath (I confess) probability; and were it not for the causes above shown, I would think it to be the *Adamant*, though the notation likewise of *Shamir*, and agreement of Interpreters, may also persuade it to be the *Adamant*; and for *Pliny's* testimony of the *Adamants*, that *they are desired of engravers*, it accordeth to this *Shamir*, as we may learn of the Prophet *Ier. 17. 1.* And for the price of the *Adamant* above the *Sardonyx*, or any gem, or *other human things*, as the same *Pliny* reporteth, it will not (though so it be) end this question; seeing it is not necessary to conclude, that God would choose the most precious thing to signify grace in men, which have it but in part; especially, seeing he putteth this stone not in

the first, but in the sixth place, as the *Iahalom* is ordered in *Exo. 28. 18.* Yea, it is plainly without likelihood, that God would impart the most precious thing among the Patriarchs, and take it away from among the Apostles, (for it is sure, no *Adamant* is to be found in *Rev. 21.*) This were to prefer the old Testament before the New, the Law before the Gospel, Moses before Christ, contrary to the Apostles doctrine in *2 Cor. 3.* and to make the *holy Jerusalem, the Bride the Lambs wife,* (which is said to have *the glory of God,* and her walls garnished with all manner of precious stones, and many other like excellencies, *Revel. 21. 9, 10, 19. &c.*) to be inferior in glory to Moses Sanctuary, and the earthly Jerusalem, and those that ministered in the same; which a man of sound judgment will not easily believe. And whatsoever *Pliny* saith of the preciousness of the *Adamant,* we are assured from God that the *Sardonix* is precious, *Revel. 21. 19, 20.* and *Pliny* himself confirmeth it, by the example of the *Tyrant Polycrates,* who so greatly esteemed the *Sardonix* in his Ring, that he valued the loss thereof, with all his wealth and felicity, which he confessed to be exceeding great, *Nat. Hist. l. 37. c. 1.* And *Claudius* the Roman Emperor used to wear *Emeralds and Sardonyches,* *Plin. ibidem c. 6.* so that the Latin Poets when they noted men for their stateliness, spake of their hands garnished with *Sardonyches,* *Martial. l. 3. Iuvenal. Sat. 6.* and show of what esteem they were, in saying, *gemma princeps Sardonychus, oculis quae custoditur eburnis, Iuvenal. Sat. 13.*

The reason alleged from *Rev. 7. 5, 8.* that the tribes are there reckoned up by the Holy Ghost, with omission of *Dan,* otherwise than they are reckoned in any place of the Old Testament; weakeneth not, but rather confirmeth that which I have said. For as there is no new person put instead of any tribe, or new name given to any tribe, but such as was given before in the Old Testament: so neither is it likely that in *Rev. 21.* any other new stone should be placed, than such as agreeth with the description of Moses; so that the *Sardonyx* should be looked for in *Exo. 28.* among the rest. Again, the omission of *Dan* in *Rev. 7.* accordeth very well with the Old Testament; for though Joseph's sons Ephraim and Manasseh made two tribes, *Genes. 48. 5, 6. Num. 1. 10, 33, 35.* so that after a sort there were thirteen; yet the Scripture usually nameth and reckoneth them but twelve, that the name of *the twelve tribes* is famous also in the New Testament, *Luke 22. 30. Act. 26. 7. I am. 1. 1. Rev. 21. 12.* And when they are reckoned by the Prophets, one commonly is omitted; for either Joseph is named instead of his two sons, as in *Gen. 49.* or if they two be mentioned, Levi (for his separation to the Lord's service in the Tabernacle) is omitted, as in *Num. 13.* and often; or if both he and they be expressed, someone of the other is let pass, as Simeon is unnamed in the blessing of the tribes, *Deut. 33.* Accordingly the Spirit of God in *Rev. 7.* naming Levi, and Manasseh, and Joseph for his son Ephraim, was to omit the name of some other; unless he should have counted 13. tribes, contrary to the course of the Scriptures, and scope of the matter there in hand. Why *Dan* is not named in *Revel. 7.* or *Simeon* in *Deut. 33.* belongeth not to this question; it sufficeth that there is no new practice in *Rev. 7.* differing from the Prophets; neither need we look for any innovation among the precious stones, *Rev. 21.*

Thus have I, according to the measure of knowledge which God hath given me, and as the extreme infirmity of my body would permit, made answer to the chief matters objected, especially such as concern the Scriptures, and may by them be decided. Other things wherein I have shown either mine own, or other men's judgment, I will not contend about.

Let not anything which I have written be accepted without trial, or further than it agreeth with the truth. The learned which have interpreted and opened the Scriptures, have had their second thoughts, and altered both their versions and Expositions in sundry 〈◇〉, as all men know but in part. For things wherein I have missed, I humbly crave pardon of God, and of his people; to such as have the spirit in them that lusteth after envy, I wish a better mind; to such as love the truth, increase of knowledge and grace: and for ought that is good and profitable in my labors, the praise therefore be unto him that is Author of every good gift and work; the benefit thereof unto those that love his Name, which be blessed forever, Amen.

ANNOTATIONS UPON THE BOOKE OF PSALMES.

WHEREIN THE HEBREW WORDS and sentences are compared with, and explained by the ancient Greek and Chaldee versions: but chiefly by conference with the Holy Scriptures.

BY HENRY AINSWORTH.

2 SAM. 23. 1, 2.

David the son of Jesse said; And the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said; The Spirit of Jehovah spake by me, and his word was in my tongue.

LUKE 24. 44.

All things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalms.

[illustration] [printer's or publisher's device]

LONDON, Printed by *John Haviland* for *John Bellamie*, and are to be sold at his shop near the ROYALL EXCHANGE. 1626.

**A PREFACE CONCERNING DAVID, his Life and Acts.**

DAVID *the son of Jesse, of the tribe of Judah, of the lineage of Abraham in thefourteenth generation, was borne in Bethlehem (a town in the tribe of Judah, in the land of Canaan,) about 2917 years after the creation of the world, in the days when Samuel the Prophet was Judge of Israel. He was theseventh and youngest of all Iesses sons, of least esteem among them, and set to keep his fatherssheepe. In the three and twentieth year of his life, he was by Samuel the Prophet privately in Bethlehem anointedKing over Israel, in the midst of his brethren, and the Spirit of the Lord came upon him from that day forward. He wasruddy, of a beautiful countenance, and goodly to look to; acunning player on the Harp, a mighty valiant man of war, and prudent in speech, and a comely person, and the Lord was with him: Who also gave him these testimonies and promises;I have found David, the son of Jesse, a man after mine own heart, which shall fulfill 〈◇〉 my will.I have laid help on one that is mighty, I*



have exalted one chosen out of the people, with whom my hand shall be established, mine arm also shall strengthen him; I will beat down his foes before his face, and plague them that hate him. In my name shall his horn be exalted; I will set his hand in the sea, and his right hand in the rivers; I will make him my first-borne, higher than the Kings of the earth. My mercy will I keep for him forever, and my covenant shall stand fast with him; his seed will I make to endure forever, and his throne as the days of heaven, &c.

After David's anointing in Bethlehem, he went again and fed his fathers' sheep: but the Spirit of God wrought mightily in him. He killed Goliath, the Philistian Giant, from whose face all the men of Israel fled away for fear: David overcame him (in the name of the Lord of hosts) with a sling and with a stone. He was a cunning Musician; and playing on his Harp with his hand, he refreshed King Saul, though he was vexed with an evil spirit from the Lord. He was employed in wars against the Philistians: and whither soever Saul sent him, he behaved himself wisely and prospered, and was accepted in the eyes of all the people; so that the women of Israel sang of him, Saul hath slain his thousands, and David his ten thousands. But that procured him envy from Saul ever after, and he sought to slay him: but all Israel loved him. And though he after took to wife Michal, Saul's daughter; yet Saul continued his hatred against his son-in-law; and first secretly, then openly sought his life: so that David was fain to flee and hide himself in the land of Israel, and in strange countries, to the great affliction of his soul.

When Saul was dead, and David thirtie years of age, the men of Judah anointed him King the second time, in Hebron, over the house of Judah. Ishbosheth, Saul's son, resisted him; but David waxed stronger and stronger. Then all Israel anointed him King over them, and he reigned in Jerusalem. So the time of all his reign was forty years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned 33. years over all Israel and Judah. During which space, the Lord still exercised him with many wars abroad, and troubles at home; as by the defiling of his daughter Tamar, the killing of his son Amnon, the treason and death of his son Absalom, the rebellion of Sheba, and other like sorrows which God for his sins chastised him with, so many and so great, that the pangs of death compassed him about, the floods of Belial (the ungodly men) made him afraid, the cords of hell compassed him, the snares of death prevented him; his heart was sore pained within him, and the terrors of death fell upon him; fearfulness and trembling came upon him, and horror overwhelmed him. His life was spent with grief, his years with sighing, his strength failed, and his bones were consumed.

But always in his distress he trusted in God, and was not afraid what flesh could do unto him; in his distress he called upon the Lord, and cried to his God, who heard his voice out of his Temple, and drew him out of many waters, from his strong enemy, and from them that hated him, and brought him forth into a large place, and delivered him, because he delighted in him. He gave him the shield of his salvation, and girded him with strength to battle, and gave him the necks of his enemies, that he destroyed those that hated him. Therefore he gave thanks unto the Lord among the nations, and sang praises unto his name, awaking up his glory, awaking up his Psaltery and Harp, awaking himself early, to praise the Lord among the people's, and to sing unto him among the nations: so he sang of his power, he sang loud of his mercy in the morning, that God had been his defense and refuge in the day of his distress.

And hereof this book of Psalms (most whereof David made) is a glorious testimony; wherein by manifold Psalms, and Hymns, and spiritual Songs, he set forth the praises of God, his own faith in his Word, exercise and delight in his Law, with narrations of God's former and present mercies, and prophecies of future graces to be fulfilled in Christ, whom he (being a Prophet) knew that he should be the fruit of his loins concerning the flesh, and should sit upon his throne; whose incarnation, afflictions, death, resurrection, ascension, and eternal glorious kingdom and priesthood, he sang by the Spirit, with such heavenly melody, as may not only delight, but draw into admiration every understanding heart, and comfort the afflicted soul with such consolation as David himself was comforted of the Lord.

And these his Psalms have ever since, by the Church of Israel, by Christ and his Apostles, and by the Saints in all ages, been received and honored as the oracles of God, cited for confirmation of true religion, & sung in the public assemblies, as in God's Tabernacle and Temple, where they sang praise unto the Lord, with the words of David and with the instruments which he had made over their burnt-offerings & sacrifices

Now because many things, both for phrase and matter, are difficult to such as are not acquainted with David's language, I have (out of my slender store) annexed <...> few brief notes, comparing the Scriptures, and conferring the best Expositors, especially <...> ally the ancient Greek and Chaldee versions, whereby if any help of understanding <...> may arise, the praise be to God, the comfort to his people.

## THE BOOKE OF Psalms, or Hymns.

### PSALM I.

1 The happiness of the godly, whose conversation is described, and their prosperity like a fruitful tree. 4 The contrary course of the wicked, for which they and their way do perish.

O Blessed is the man that doth not walk in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornful. But, hath his delight in the law of Jehovah, and in his law doth he meditate day and night. And he shall be as a tree planted by brooks of waters, which shall give his fruit in his time, and his leaf shall not fade, and whatsoever he shall do, shall prosper. Not so the wicked; but as the chaff which the wind driveth it away.

Therefore the wicked shall not stand up <◇> judgment, and sinners in the assembly of the just. For Jehovah knoweth the way of the just, and the way of the wicked shall perish.  
[unspec]

Annotations.

THE Book of Psalms] so our Lord himself [unspec] <◇> it, Luke 20. 42. but the Hebrew title <◇> , signifieth Hymns or Praises. According to the Greek, it is called the Psalter.

Vers <◇> . O Blessed] or O Happy, or Well fares <◇◇> ▪ <◇> joyful <...> mation for the man's welf•• and <...> cities, as going right forward, and so having good success. Contrary hereunto is Woe, or Alas, Eccles. 10. 16, 17. Luke 6. 20, 24. This word Ashrei in the Hebrew, is always

applied to men, and so differeth from another word, *Baruc*, *blessed*; which is ascribed both to God and men, *Psal.* 115. 15, 18. the contrary whereto is, *cursed*, *Psal.* 37. 22. *doth not walk*] or, *hath not walked*. But the time past, and time to come, are in the Hebrew often used for to express continued actions: *Walking* signifieth one•*conversation*, both touching faith and works, *Psal.* 119. 1. *Gen.* 5. 24. compared with *Hebr.* 11. 5, 6. 2 *Pet.* 2. 10. *Iud.* 11. To *walk in the counsel* of any, is either to do as they advise and suggest, as did Ahaziah, 2 *Chron.* 22. 3, 4, 5. or by imitation to do like others before, as did Israel, *Mich.* 6. 16. But in every respect the *counsel of the wicked* should be far from us, *Job* 21. 16. and 22. 18. *Wicked*] that is, *ungodly*: so our English word meaneth, being made of the old Danish *wgudelig*; or we may call them according to the original, *Restlesse*, *turbulem*, *unjust*, *ungracious*. The Hebrew *rashangh*, signifieth *restlessness*, and is opposed to *quietness*, *Job* 34. 29. Such men are without peace in themselves, and seek to disturb and molest others, *Prov.* 4. 16. likened therefore to the raging sea, *Isaiah* 57. 20, 21. And because for their evil deeds they are often brought forth to judgment, and condemned; therefore is this name given to *condemned* persons, *Psal.* 109. 7. *Job* 27. 7. And as to *make just*, or *justify*, is to acquit or absolve in judgment, *Psal.* 82. 3. so, to *make* or pronounce *wicked*, is to *condemn*, *Psal.* 37. 33. and 94. 21. *D•ut.* 2•. 1. *Way*] *track* or  $\langle \diamond \rangle$ . This word also signifieth any *religion*, *doctrine*, *manners*, *actions*, *administration*, o•*course of life*, *Psal.* 5. 9. and 25. 4. and 86. 11. *Act.* 18. 25, 26. and 22. 4.  $\langle \diamond \rangle$  *Pet.* 2. 2, 15, 21. *sinner*] or *misdoers erroneous*  $\langle \diamond \rangle$ . Though there is no man jaston earth, that doth good and sinneth not, *Eccle.* 7. 22. yet such are usually called *sinner*, as be given to vice, add have the course of their life, evil, *Gen.* 13. 13. 1 *Sam.* 15. 18. *Psal.* 26. 9. and 104. 36. *Matth.* 26. 45. *Luke* 7. 37. *John.* 9. 16, 31. In this respect, they that are borne of God, are said *not to sin*, 1 *Joh.* 3. 9. and Solomon opposeth the *sinner* to the *good man*, *Eccles.* 9. 2. See the note on *Psal.* 4. 5. *not sit in the seat*] or, *and hath not sitten*, &c. To *sit* is to *abide*, *continue*,  *dwell*, *Psal.* 2. 4. and 101. 6, 7. and 132. 14. or to *company*, and *have familiarity* with any, *Psal.* 26. 4, 5. And the original *mo•hab*, here Englished *seat*, is diversely used, as, for a *seat* or *chair* to sit on, 1 *Sam.* 20. 25. *Job* 29. 7. (which noteth authority;) sometime, an *habitation* or *dwelling*, *Psal.* 107. 4, 7. and 132. 13. sometime an *assise*, *session*, or *assembly*, *Psalm.* 107. 32. And so may it be here taken for the *assembly of the scornful*, and their *society*, as the Chaldee version explaineth it. *The scornful*] *Proud rhetorical mockers*, *Losels*. The word importeth *pride*, as, the Lord scorneth the *scorners*, *Prov.* 3. 34, that is, resisteth the *proud*, *I am.* 4. 6. 1 *Pet.* 5. 5. It implieth also eloquence, often used in mocks, *Job* 16. 20. The Greek translatheth them *pestilent*; they are of the worst sort of sinners, which admit of no reproof: therefore it is said, *Rebuke not a scorner, lest he hate thee*, *Prov.* 9. 7, 8.

Vers. 2. *Hath his delight*] or *his pleasure* is. *law*] or *doctrine*. See the notes on *Psal.* 19. 8. *Jehovah*] or *the Lord*, as the Greek and the New Testament usually expresseth it. The opening of this name, see on *Psal.* 83. 19. and *Gen.* 2. 4. *d•th meditate*] or *shall meditate*, that is, usually *meditateth*. This word importeth study and exercise of the mind, which often bursteth out into voice. It is used for *musings* in the mind or heart, *Prov.* 24. 2. *Isaiah* 33. 18. for *muttering* with the mouth, that which the heart mindeth, *Psal.* 2. 1. and 37. 30. *Prov.* 8. 2. *Isa.* 59. 3. but with a low imperfect voice, *Isaiah.* 8. 19. *day and night*] or, *by day and by night*, that is, *continually*.

Vers. 3. *Brookes*] or, *beckes, riverets*; in Hebrew called *Plagim*, that is, *divisions* or *partitions*, being little streams derived either from a great river, as *Psal.* 46. 5. or from a well or fountain, as *Prov.* 5. 16. or from any other head, *Job* 29. 6. In hot countries they use to plant gardens near wellsprings of water, from which the husband-man deriveth many little becks or riverers, to run on the roots of the trees set in a row, whereby they are moistened and made fruitful. See *Ezek.* 31. 3, 4. *Eccles.* 2. 6. According to this, Christ is called the *fountain of the gardens*, that is, of the Churches, *Song*▪ 4. 15. Also in *Ier.* 17. 8. the godly man is likened to a tree planted by waters, which thrusteth out his roots by the river, and feelth not when the hear cometh, and careth not for the year of drought, nor ceaseth from making (or yielding) fruit. *in his time*] that is, *in due time* or *season*; so *Psal.* 104. 27. and 145. 15. *Levite.* 26. 4. The Chaldee translatheth, *whose fruit is ripe in his time. whatsoever he shall do*] or *all that is shall make or yield*, meaning the tree, the resemblance of the man. For a tree is said to *make fruit*, when it *bearth* or *yieldeth* it, *Jer.* 17. 8. So in *Matth.* 3. 8, 10. where men are *trees*, and their works *fruits*, which they *make* or *yield*. *Shall prosper*] or *thrive*, and so be of good use. And this is in a tree, when the fruit is for meat, and the leaf for medicine; as *Ezek.* 47. 12. *The just man's fruit*, is the fruit of *the tree of life*, *Prov.* 11. 30. So the Chaldee (in the Masorites Bible) calleth this tree here spoken of, *the tree of life*.

Vers. 4. *driveth it away*] or *tosseth away*; therefore the Chaldee, for *wind*, translatheth *whirl-wind* or *tempest*; and in *Job* 21. 18. it is said, such are as *chaff*, that the *tempest stealeth away*. Compare also *Psal.* 35. 5. *Hos.* 13. 3. The word *it* is added for vehemency sake, and may be omitted in our English, as it is sometime in the Hebrew, 2 *Chro.* 28. 3. compared with 2 *King.* 16. 3. yet such manner of speeches the Greek also in the New Testament useth, *Rev.* 7. 2, 9.

Vers. 5. *stand up*] or *rise up, consist, stand sure*; opposed to *bending* or *falling down*, *Psal.* 18. 39. and 20. 9. God is he that riseth up to judgment, *Psal.* 76. 10. and men do *stand* or *fall* therein, when they are justified or condemned. See *Mat.* 12. 1. *Rev.* 6. 16. So the Chaldee (in the Masorites Bible) expoundeth it, they *shall not be justified in the great day* of judgment. *and sinners*] to wit, *shall not stand up*. The former denial, *not*, is again to be understood, as in *Psal.* 9. 19.

Vers. 6. *knoweth*] or *acknowledgeth*. This word also importeth *regard* and *care of*; as, the just man *knoweth* (that is, *regardeth*) his beasts life, *Prov.* 12. 10. so *Job* 9. 21. 1 *Theff.* 5. 12. Also to *approve*, or *allow*, as *Psal.* 10 1. 4. *Rom.* 7. 15. 1 *Joh.* 3. 2. And as God's *knowledge* of his, implieth their *election*, 2 *Tim.* 2. 19. so his *not knowing* of the wicked, implieth their *rejection*, *Mat.* 25. 12. and 7. 23. *shall perish*] or, *be done away, decay, be lost*. To this way of *the wicked*, which *perisheth*, is opposed *the good way*, which is *everlasting*; wherein David desired God to *lead him*, *Psal.* 139. 24.

## PSALM II.

1 David prophesieth of the rage of Jews and Gentiles against Christ. 4 God's wrath against them for it. 6 Christ is established King, 7 declared to be the Son of God, 8 heir and ruler of the world. 10 Kings are exhorted to submit unto him.

WHY do the heathens tumultuously rage, and the people's meditate vanity? The Kings of the earth set themselves, and the Princes do plot together against Jehovah, and against his Christ.

Let us break their bands, and cast their cords from us. He that sitteth in the heavens laugheth, the Lord mocketh at them.

Then will he speak unto them in his anger, and in his wrath he will suddenly trouble them. And I have anointed my King upon Zion, the mountain of my holiness.

I will tell the decree; Jehovah said unto me, thou *art* my son; I *this* day begat thee.

Ask of me and I will give the Heathens *for* thine inheritance, & the ends of the earth *for* thy firm possession. Thou shalt roughly rule them with a rod of iron, as the vessel of a pottter thou shalt scatter them in pieces.

And now, O ye Kings, be prudent, be nurtured ye Judges of the earth. Serve ye Jehovah with fear, and be glad with trembling. Kiss ye the son lest he be angry, and ye perish *in* the way, when his anger shall burn suddenly; O blessed *are* all that hope for safety in him.

Annotations.

*WHY*] or, *For what?* David was the writer of this Psalm, (as the Greek prefixeth this title, *A Psalm of David:*) and he beginneth with marvelling at the rage and folly of the Jews and Gentiles, in persecuting Christ and his Church, Acts 4. 25, &c. And as David himself was a figure of Christ in his kingdom, and a father of him according to the flesh: so suffered he the like opposition at the hands of his own people, and of the nations round about him, 2 Sam. 2. 10. and 3. 1. and 5. 17. and 10. 6, 7, &c. *Tumultuously rage*] or, *burtle together, conven• with rage and uproar mutinously*. This word is also used in Daniel's case; Dan. 6. 6. 11. and after in Psal. 64. 3. The Greek *eph•axan*, whereby the holy Ghost tranflateth it, Act. 4• 25. denoteth rage, pride, and fierceness, as of horses that neigh and rush into the battle. *people's]* or *nations:* under these names are comprehended the Jews with the Gentiles, Act. 4. 27, 28. *meditate vanity]* *mutter a vain or empty thing*, which shall have no effect. And here the Hebrew changeth the time (as it doth very often elsewhere•) *will meditate•* noting by such phrase a *continuance* of the action, as they that did still or usually meditate vain things. But the holy Ghost in Act. 4. 25. keepeth like time here as before: whose example I follow, according to the propriety of our tongue. So after in this *Psalm* and many other. The Hebrew text it self sometime doth the like, as *Isai. 37. 3•* compared with *2 Kings 19. 33*. See the notes on *Psal. 18. 7*.

Vers. 2. *Set themselves]* or *present themselves, will stand up*, noting a settled purpose in the heart, with a standing up in person to act the same, 1 Chr. 1• 14. *princes]* *rulers, or pri•e counsellors*, subtle, prudent, and employed in making decrees, Prov. 8. 15. next therefore in place to *Kings*, and joined with them, as here, so in *Judge. 5. (ϕ)* . *Hab. 1. 10. Prov. 31. 4. plot]* *conspire, or, are founded*, that is, have their foundation, plot, or ground-work laid, as, *Exod. 9. 1•. Is•. 44. 28*. and this by assembling and consulting, and is therefore interpreted, *gathered*

together, Act. 4. 26. So the Chaldee translatheth it, *consociate* (or *joined together*) to rebel before the Lord, & to fight against his anointed. Christ] or Anointed, in Hebrew, *Mashiach* or *Messias*, which word, though it be general for the ancient Kings, and Priests, and Prophets that were anointed with oil, (*Psal. 89. 31. and 105. 15. Isa. 45. 1. Num. 3. 3. 1 King. 19. 16.*) yet is it principally the name of the Son of God, our Savior, *Dan. 9. 25, 26.* who was known in Israel by the name *Messias*, *John. 1. 41. and 4. 25.* and among Greeks, by the name *Christ*; of whom we that believe in his name, are also called *Christians*, Act. 11. 26. because we have an *Anointing from him that is holy*, *1 John. 2. 20. 27.* himself being first anointed with the Spirit, and with the oil of gladness above his fellows, *Luke 4. 18. Psal. 45. 8.* Of him is this Psalm interpreted by his Apostles, saying; *Of a truth, Lord, against thy holy Child Jesus, whom thou anointedst, gathered were both Herod and Pontius Pilate, with the nations and people's of Israel, to do whatsoever thy hand and thy counsel had fore-determined to be done*, Act. 4. 27, 28.

Vers. 3. *their bands*] These were signs of subjection, *Ier. 27. 2, 3. 6, 7.* And thus the Kings and nations speak, refusing to serve Christ, though his yoke be easy, *Matth. 11. 29, 30. Ier. 5. 5.* The Hebrew phrase *mo*, importeth *their bands* and *his*; speaking of the Father and the Son jointly, and of the Son in special: but *he that honoreth not the Son, honoreth not the Father which sent him*, *John. 5. 23.* So in the verse following, *the Lord mocketh at them and at him*; meaning them all jointly, and each severally. The like manner of speech see in *Isaiah 53. 8. and 44. 15. Lam. 4. 10. Psal. 5. 12. and 11. 7. and 49. 14. and 59. 9. Job 22. 19. Exod. 15. 15. Deut. 32. 23. 32. 35. 37. cords*] or *ropes, thick twisted bands*: signs also of subjection and restraint, *Job 39. 13. Ezek. 4. 8.* and sometime of love, *Hos. 11. 4.*

Vers. 4. *The Lord*] in Hebrew, *Adonai*; which in this form is the peculiar title of God; having the form plural, and vowels of *Jehovah*, mystically signifying *my stays*, or *my sustainers*, *my pillars*. And where in one place *Adonai* is used, another speaking of the same thing hath sometime *Jehovah*: See *Psal. 57. 10. with Psal. 108. 4.* It cometh of *Aeden*, a *hase* or *pillar* which sustaineth anything. The Chaldee translatheth it, *the Word of the Lord*, that is, the title of Christ, *John. 1. 1. Rev. 19. 13.* Our English word *Lord* hath much like force, being contracted of the old Saxon *Laford*, or *Hlafford*, which cometh of *Laef*, to *sustain*, *refresh*, *cherish*▪ *mocketh*] *will mock*, *deride*. This implieth both their folly, their punishment for it, and how God will leave them helpless in their misery, *Psal. 59. 9. Prov. 1. 26. 28.* It is spoken of God, after the manner of men, that he *laugheth*, *mocketh*, *is angry*, and the like, not that he hath such passions as men, but because he doth such things as men use to do when they are moved with such passions: and as the Hebrew Doctors say, *The law speaketh* (of God) *according to the language of the sons of Adam*. See the Annotations on *Gen. 6. 6.*

Vers. 5. *anger*] *ire*, outward in the face, *grame*, *grimnesse* or *fierceness* of countenance. The original *aph* signifieth both the *Nose* by which one breatheth, *Psal. 115. 6.* and *Anger* which appeareth in the snuffing or breathing of the nose; as Saul is said to *breathe out threatenings and slaughter*, Act 91. The circumstances of the Text will show which of the two is meant: though sometime it is doubtful, as *Psal. 138. 7. wrath*] *fervent ire*, *inflamed displeasure*. This word *Charon*, noteth *burning* or *inflammation* of choler, sometime of griese, *Gen. 4. 5. Ior. 4. 10.*

sometime of other affections, *Nehem. 3. 20. suddenly trouble]* or *vex, apall fright, make them to start.* It noteth *hastiness of sear and trouble:* opposed to *firm staidness.*

Vers. 6. *And I]* The word *And* is here a sign of indignation stirred, as was in the Apostle, when he said, *And sittest thou to judge me, &c. Act. 23. 3.* or *and* may be used here for *but*, as in *Gen. 42. 10. Isa. 10. 20.* and often elsewhere. *have anointed]* or *poured out*, that is, *ordained, authorized:* by pouring out the oil of the spirit, the oil of gladness, as is noted on *verse. 2.* Of this word *Nasac* that signifieth to *shed or pour out*, *Nasick* is used for a *governor, or one in authority, Psal. 83. 12. Ios. 13. 21. Mic. 5. 5. Dan. 11. 8.* According hereto, the wisdom of God saith, *Prov. 8. 23. I was anointed (or authorized) from everlasting.* In David Christ's figure, this was outwardly performed, when he was anointed King, with oil, *1 Sam. 16. 1. 13. and 2. Sam. 2. 4. and 5. 3. upon Si·n]* or, *over Tsijon*, the name of an high mountain in Jerusalem, on top whereof was a strong fort, which the heathen Jebusites kept by force from Israel, till David's days, *Ios. 15. 63. 2 Sam. 5. 6, 7.* but he took it from them, fortified it, and called it David's city, *1 Chro. 11. 4 5 7.* Neere unto this was mount *Morijah*, whereon Solomon built the Temple; *2 Chron. 3. 1.* Hereupon Jerusalem was called the *holy city, Nehem. 11. 1. Isa. 52. 1. and 48. 2. Mat. 4. 5.* with *Luk. 4. 9.* and *Zion* is named the Lord's *holy mountain, Joel 3. 17.* which he loved, *Psa. 78. 68.* from which the law should come forth, *Isa. 2. 3.* and where he would dwell forever, *Psal. 132. 13, 14.* Therefore was it a figure of Christ's Church, *Heb. 12. 22. Rev. 14. 1. Isa. 60. 14. mountain of my holiness]* or *my mount of holiness*, that is, *my holy mount*, as the Greek turneth it. So the *Temple of God's holiness, Psal. 79. 1.* and *people of his holiness, Esa. 63. 18.* And in speech to Daniel, Jerusalem is called, the *city of his holiness*, that is, *his holy city*, by him so esteemed and regarded, *Dan. 9. 24.* Such Hebrew phrases, because they are more forcible, the Apostles often used in Greek, to inure the Gentiles with them: as Christ is called the *Son of God's love*, that is, *his beloved son, Col. 1. 13. our Lord Jesus Christ of glory*, that is, *our glorious Lord, I am. 2. 1.* and many the like.

Vers. 7. *I will tell]* *telling* is often used for *preaching, declaring, showing*, as *Psal. 22. 23.* with *Heb. 2. 12. Exod. 9. 16.* with *Rom. 9. 17.* So hereby Christ noteth his prophetic office. *the decree]* Here the Hebrew *el* seemeth to be used for *eth*: as *cl haderech; 2 Chror. 6. 27.* is the same that *eth hoderech, 1 King. 8. 36.* we may also read it thus, *I will tell of the decree; cl* being many times used for *of*, as *Gen. 20. 2. Job 42. 7. 2 King. 19. 32. Ier. 51. 60.* So the Greek *pros* (answering to the Hebrew *el*) is used for *of*, or *concerning*, *Heb. 1. 7. and 4. 13. decree]* *prescript, law or statute:* the Greek translatheth it, *the ordinance of the Lord;* the Chaldee, *the Covenant of God.* The Hebrew *Chok* usually denoteth the *rules, decrees, and ordinances* about God's worship, as the *decree of the passover, Exod. 12. 24. 43.* the *decree of dressing the lamps, Exod. 27. 21.* of the Priests office and garments, *Exod. 29. 9.* of their washing, *Exod. 30. 21.* of the sacrifices, *Lev. 3. 17. and 6. 18. 22.* and many other things about God's service. So may it here be taken, that Christ *preacheth the decree* or *rule* of his calling to the office of priesthood, as the Apostle gathereth from this place, *Hebr. 5. 5.* or of serving God, fulfilled of us by faith and obedience to his Gospel, when these legal ordinances had an end, *John. 4. 21. &c. thou art my son]* Though holy men be called the *sons of God, Deut. 14. 1. 1 John 3. 1.* and likewise Angels, *Job 1. 6. and 38. 7.* yet is this title natural and peculiar to our Lord Jesus, the only begotten of the Father; whereupon the Apostle saith, *to which of the Angels said he this at any time? Heb. 1. 5.* The word *art* is supplied

by the Apostle, in Act. 13. 33. the like is sometime in the Hebrew Text it self; as, *True was the word*, 1 King. 10. 6. which in 2 Chron. 9. 5. is, *True the word: so, Thou leading out*, 1 Chron. 11. 2. *Thou wast leading out*, 2 Sam. 5. 2. Also in the Greek of the New Testament, *Summer near*, Mat. 24. 32. *Summer is near*, Luke 21. 30. *I, this day]* or, *today begat thee*. The word *this* is often omitted in the Hebrew; as Deut. 4. 4. 8. 39. and 5. 1. 3. and 26. 17, 18. and often is expressed, as Deut. 2. 25. 30. and 4. 20. and 26. 16. and 27. 9. Of this point, thus speaketh the Apostle: *Touching the promise made to the Fathers, God hath fulfilled it unto us their children, in that he raised up Jesus, as it is written in the second Psalm, Thou art my son, I this day begat thee*, Act. 13. 32, 33. See also Rom. 1. 4. and Heb. 5. 5. where Christ's calling to be our High Priest, is from hence proved.

Vers. 8. *for thine inheritance]* or, *to bethine inheritance*. This noteth the subjection of the nations to the Son of God; as the like manner of speech importeth, *Isaiah 14. 2. Zeph. 2. 9. Levite. 25. 46.* Hereupon Christ is called *heir*, that is, *Lord of all*, Hebr. 1. 2. See *Psal. 82. 8. Ier. 49. 2. for thy firm possession]* or, *to be thy tenement, to have and to hold*. It implieth Christ's government of the world; and so the Chaldee expoundeth it, *the dominion of the ends of the earth for thy possession*. The word *for*, or some such like, is here to be understood, and sometime the Hebrew expresseth it: as *the house*, 1 King. 7. 51. instead of *for the house*, 2 Chron. 5. 1. *servants*, 1 Chron. 18. 6. instead of *for servants*, 2 Sam. 8. 6. and sundry the like.

Vers. 9. *roughly rule them]* or, *bruise, crush them*. The word signifieth to *entreat evil*, or *rigorously*: and this is meant of Christ's enemies. *potter]* or *former of the clay*: this signifieth their utter *destruction*; for a *potter's vessel broken cannot be made whole again*, Ier. 9. 11. *Isaiah 30. 14.* So in *Dan. 2. 44.* it is prophesied, that Christ's kingdom should *break in pieces and consume all those kingdoms, and it shall stand forever*.

Vers. 10. *be prudent]* *be skillful*, or, *behave yourselves skillfully, prudently, wisely. be nurtured]* or, *restrained, chastised, disciplined*: and so the Chaldee translateth, *receive chastisement ye governors* (the Greek saith, *all ye Judges*) *of the earth*.

Vers. 11. *be glad]* This word signifieth *open and manifest joy, exultation, or outward glee. Gladness and trembling* are here joined together, as *fear and joy*, Matth. 28. 8. The Greek showeth in whom this gladness should be, saying, *show gladness unto him*; the Chaldee translateth, *pray with trembling*.

Vers. 12. *Kiss the son]* *Kissing* was used in sign of *love and of obedience*, Gen. 41. 40. 1 Sam. 10. 1. it was used also in religion and divine worship, 1 Kings 19. 18. Hos. 13. 2. Job 31. 27. All these are due to Christ: but Judas *betrayed the Son of man with a kiss*, Luke 22. 48. The Greek translateth, *Receive nurture* (or *instruction*) and the Chaldee, *receive doctrine*; both are implied in *kissing of the Son*, Prov. 24. 26. *perish in the way]* or, *from the way*. To *perish* or *be lost in the way*, importeth sudden destruction, whiles they are doing their actions: *to perish from the way*, is to wander or lose the right way, and not know whither to go. So Deut. 32. 28. *perishing in* (or *from*) *counsels*, is to be *void of counsel*, not knowing what to deliberate. The Chaldee translateth it, *and ye lose the way*: the Greek, *and ye perish from the just way. when his anger shall]* or *for his anger will burn*; or, *his angry countenance. suddenly]* or *very soon*, or *a very little*: this manner of speech sometime meaneth a *short time, speedily*, Psal. 81. 15. Isa. 26. 20. 2 Chron. 12. 7. sometime, *a little*



*deal*, as *Isa.* 1. 9. The Greek here turneth it, soon or suddenly. See also *Psal.* 8. 6. *that hope for safety] or, that shroud, that rely confidently, that betake themselves for refuge and safety unto him.* For, he is made the *author of eternal salvation to all that obey him, Hebr.* 5. 9.

### PSAL. III.

1 David in Absalom's rebellion complaineth to God of his many enemies: 4 Comforteth himself in God's protection: 6 Testifieth his security therein. 8 Prayeth for full deliverance, 9 and a blessing upon God's people.

A Psalm of David when he fled from the face of Absalom his son.

Jehovah, how many are my distressers? many that rise up against me. Many, saying of my soul, *There is no salvation for him in God, Selah.* But thou Jehovah *art* a shield about me, my glory, and the lifter up of my head. *With my voice I called unto Jehovah, and he answered me from the mountain of his holiness, Selah.* I lay down and slept, I waked up, for Jehovah sustained me. I will not fear for ten thousands of people, which round about do set against me. Rise up, Jehovah, save me, O my God; for thou hast smitten all mine enemies *on the cheek bone: thou hast broken the teeth of the wicked.* To Jehovah the salvation: upon thy people thy blessing, Selah.

Annotations.

*APsalme]* called in Hebrew *Mizmor*, which hath the signification of *pruning or cutting off* superfluous twigs, and is applied to *songs* made of short sentences or verses; where many superfluous words are cut away. There be three kinds of songs mentioned in this book; 1 *Mizmor*, in Greek *Psalmos*, a *Psalm*: 2 *Tehillah*, in Greek *hymnos*, a *hymn or praise*: 3 and *Shir*, in Greek *Ode*, a *song or Laie*. All these three the Apostle mentioneth together, where he willeth us to speak to ourselves with *Psalms, and Hymns, and spiritual Songs, Ephe.* 5. 19. *of David]* or to *David*: and so after in this book usually. But the Hebrew speech useth these indifferently; as *lasderoth.* 2 *Kings* 11. 15. and *hasderoth,* 2 *Chron.* 23. 14. *lammaghnaloth* and *hammaghnaloth,* *Psal.* 120. 1. and 121. 1. So the sword of *Jehovah, Ier.* 47. 6. the Prophet of *Jehovah, 1 Kings* 22. 7. 2 *Kings* 3. 11. and many the like. So in the Greek, *Disciples to thee, Mark.* 2. 18. and *Disciples of thee, Matth.* 9 14. are one and the same. *from the face]* or *presence, or for fear of.* So the woman fled *from the face* of the serpent, *Rev.* 12. 14. Of David's flight it is thus written; *Then David said to all his servants that were with him in Jerusalem, Rise up and let us flee, for we shall not escape else from the face of Absalom; make speed to depart, lest he come suddenly and take us, and bring evil upon us, and smite the city with the edge of the sword. So the King departed, and all his household after him, 2 Sam.* 15. 14. 16. *his son]* David having sinned in defiling Bathsheba, and killing her husband Uriah, 2 *Sam.* 11. was threatened therefore of God, that he would raise up evil against him, out of his own house, 2 *Sam.* 12. 11. which was fulfilled in this rebellion of Absalom.

Vers. 2. *how many are]* or, *how multiplied are.* For, *the conspiracy was great, and the people multiplied still with Absalom, 2 Sam.* 15. 12.

Vers. 3. *Many saying]* or *how many do say? of my soul]* that is, *of me, of my life, concerning me;* or, *to my soul,* and so the Greek translatheth it. *no salvation]* or, *no manner salvation;* no *health, help* or *deliverance* at all. The Hebrew hath a letter more than ordinary, to increase the signification. The like is in many other places, as *Psal.* 44. 27. and 92. 16. and 94. 17. and 63. 8. and 125. 3. *Job.* 5. 16. *God]* in Hebrew *Elohim,* which is the first name whereby the Creator of all is called in Scripture, *Gen.* 1. 1. See the Annotations there. And it is in the plural number, to signify the mystery of the Trinity in the Unity of the God head; and therefore is joined commonly with other words of the singular number, and sometime of the plural, indifferently; as *Elohim, he went,* 1 *Chr.* 17 21. and *Elohim, they went.* 2 *Sā.* 7. 23. See *Psal.* 58. 12. It is sometime used (though more seldom) in the form singular, *Aeloah,* *Psal.* 18. 32. &c. And it may be derived either from *Ael,* which signifieth *mighty;* and so by increase of the word, the signification is increased, *most mighty,* or the *Almighty:* or from *Alah,* to *adjure;* because of the *covenant, oath, and execration, wherewith we are bound unto God;* according to that in *Deut.* 29. 12. 14. 19. *Nehem.* 10. 29 *Eccle.* 8. 2. This honorable name is also given to *Angels,* *Psal.* 8. 6. and to *Magistrates* *Psal.* 82. 1. 6. because God hath communicated with them his word, *John* 10. 34. 25. *Selah]* This Hebrew word signifieth *elevation,* or *lifting up,* whether of the mind, to mark, or of the voice to strain it, or of both. And for the matter, it seemeth to import an asseveration of a thing so to be and an admiration thereat. For the manner, it is a note of singing high, and therefore is used only in Psalms and Songs, and always at the end of verses, excepting some few places, *Psal.* 55. 20. and 57. 4. *Hab.* 3. 3. 9. where it is set in the midst. The Chaldee Paraphrast, and some other Hebrews have turned it, *For ever.* Our Doctors of blessed memory have said, *that every place where it is written, Netsach, Selah, and Ghned, there is no ceasing (or end) of that thing, saith R. Menachem on Lev. 25.* The Greek version makes it a musical notion, *Diapsalma.*

Vers. 4. *a shield about me]* or *for me,* that is, *a protector, a defender.* So *Gen.* 15. 1. *Deut.* 33. 29. *Psal.* 84. 12. *glory]* or *honor,* which in the Hebrew hath the signification of *weightiness* or *gravity;* which the Apostle seemeth to respect, mentioning the *eternal weight of glory,* 2 *Cor.* 4. 17. David here calleth God his *glory,* who had advanced him to kingly dignity; such as our Savior calleth *glory,* *Mat.* 6 29. *the lifter up]* or *exalter of my head,* that is, *givest me victory, honor and triumph.* So *Psal.* 27. 6. and 110. 7.

Vers. 5. *he answered]* or *heard:* but to *answer* is to certify by some means, that he heareth; as by help or deliverance from danger, *Psal.* 22. 22. *Isa.* 41. 17. (so to *answer by fire,* 1 *Kings* 18. 24.) therefore it importeth more than bare *hearing,* *Isa.* 30. 19. and 58. 9. The Chaldee translatheth, *he received my prayer, from the mountain of the house of his Sanctuary forever.*

Vers. 6. *I lay down, &c.]* This speech denoteth *safety* and *security from danger and dread of evil,* *Lev.* 26. 6. *Job* 11. 19. *Ps.* 4. 9. *Ezek.* 34. 25. *Pro.* 3. 24.

Vers. 7. *do set]* to wit, *themselves in leager,* or *in battle-ray,* or *set their engines.* So *Esa.* 22. 7.

Vers. 8. *on the cheek-bone]* a sign also of reproach, as *Job* 16. 10.

Vers. 9. *To Jehovah the salvation]* to wit, *is, or belongeth;* or, *Of Jehovah is salvation, help, or deliverance.* So *Prov.* 21. 31. *Ion.* 2. 29. Also *Rev.* 7. 10. and 19. 1. *The salvation to our God.* Like

speeches are, *Holiness to Jehovah*, *Exod. 28. 36. To Jehovah the war*, *1 Sam. 17. 47. To Jehovah the earth*. *Psal. 24. 1.* and many the like. The Chaldee saith, *From before the Lord is redemption: the Greek, Of the Lord, thy blessing]* This word when it is spoken of God towards man, (as in this place) signifieth a *plentiful bestowing of good things*, earthly or heavenly, *Gen. 24. 35. Deu. 28. 2, 3, 4. &c. Eph. 1. 3. Gal. 3. 8.* When it is spoken of men towards God, it betokeneth *praise or thanksgiving*, by word or deed, *Deut. 8. 10. Psal. 103. 1, 2. Luk. 1. 64. and 2. 28.* And that which in *Matth. 26. 26.* is called *blessing*, in *Luke 22. 19.* is called *thanksgiving*. When it is spoken of men towards men, it signifieth sometime *salutation*, as *Gen. 47. 7. 1 Sam. 13. 10.* sometime a *gift*, or a *benevolence*, as *1 Sam. 25. 27. 2 Cor. 9. 5. 2 Kings 5. 15.* sometime a *pronouncing* (by way of prayer or prophesy) of *good things* in the name of God, as *Gen. 14. 19, 20. Num. 6. 23, 24.* In this signification, *the less is blessed of the greater*, *Heb. 7. 7.*

#### PSAL. IV.

2 David prayeth to God for audience; 3 Reproveth his enemies for opposing him in vain; 5 Exhorteth them to repent and trust in the Lord, 7 God's favor more joyeth the heart than all riches: 9 therein David secureth himself.

To the master of *the music* on *Neginoth*, a Psalm of David.

WHen I call answer me, O God of my justice; in distress thou hast made roomth for me: be gracious to me, and hear my prayer. Sons of men, how long *shall* my glory *be* to ignominy; will ye love vanity? will ye seek a lie Selah? But know ye that Jehovah hath marvelously separated a gracious Saint to him: Jehovah will hear when I call unto him. Be stirred and sin not, say in your heart upon your bed and be still, Selah. Sacrifice ye the sacrifices of justice, and trust unto Jehovah. Many do say, Who will cause us to see good? lift thou up over us the light of thy face Jehovah. Thou hast given joy in my heart, *more* than of the time *when* their corn and their new wine were multiplied. In peace together will I lie down and sleep, for thou Jehovah alone wilt seat me in confidence.

Annotations.

*TO the master of the music]* or, *To the over-seer, to him that excelleth:* the Chaldee translatheth it, *to sing.* The original word *Menatseach* signifieth one that *urgeth the continuance of anything unto the end, or the going forward with a work till it be overcome*, *2 Chron. 2. 2. 18. and 34. 12, 13. Ezra. 3. 8, 9.* and such as in *2 Chron. 2. 18.* are called *Menatschim, masters*, are in *1 Kings 5. 16.* called *Rodim, rulers.* And in music, there were Levites appointed for several duties, and some *lenatseach, to plie, or to set forward, and be over* the rest, *1 Chro. 15. 21.* and these were such as excelled in the art of singing & playing on instruments, to whom sundry Psalms are entitled, that by their care and direction they might be sung excellently unto the end. There were in Israel some Levites singers that attended thereunto, & had no other charge, *1 Chr. 9. 33. on Neginoth]* that is, *stringed instruments of music, played on with the hand.* See the note on *Psal. 33. 3.*

Vers. 2. *when I call]* or, *in my calling;* which the Chaldee expoundeth, *In the time of my prayer, receive thou it of me. God of my justice]* that is, *my just God, author of my justice, and avenger of my*

*just cause, in distress]* or *in straightness, thou hast widened or enlarged for me. prayer]* *appeal, interpellation or intercession*, whereby we refer the cause of ourselves or others to the judgment of God, calling upon him, appealing to him for right, praying against condemnation, or the like. For the Hebrew word *Tephillah* cometh of *Pillel* to *judge or determine* causes for W<sup>ch</sup> appeals are made, 1 Sam. 2. 25. and *Pelilim*, are *Judges or Arbiters*, Exod. 21. 22. whereupon to *pray*, is in Hebrew, *hithpallel*, as it were to *appeal or present himself and his cause unto the Judge, or to judge ones self*.

Vers. 3. *Sons of men]* Hereby is meant, *Great men*, the Hebrew being *Ish*, which is the name of *man* in respect of his *power and aignitie*, as appeareth after in *Psal.* 49 3. *shall my glory be to ignominy]* or, *will ye turn my honor to defamation, slander, and calumny*. God had promised David the honor of the kingdom, which Saul with his Nobles sought to defame and calumniate, and so turn it to shame and reproach. *will ye seek a lie?]* or, *ye seek a lie, or deceivable falsehood; ye seek that which shall not come to pass*. The Hebrew *Cazab* (here used) is such a *lie* as deceiveth men's expectation, *Job* 40. 28. *Psal.* 89. 36. *Isa.* 58. 11. 2. *Kings* 4. 16.

Vers. 4. *marvelously separated]* or *selected in wondrous sort, exempted* as with some sign of excellency, *culled out*. So God *marvelously severed* the Israelites from the Egyptians, *Exod.* 8. 22. and 9. 4. and 11. 7. See also *Psal.* 17. 7, *Exod.* 33. 16. *a gracious Saint]* or, *pious, holy, merciful one*, meaning himself. The Hebrew *Chasid*, (w<sup>ch</sup> the New Testament in Greek calleth *hosios*, that is, *pious or holy*, *Act.* 13. 35.) signifieth one that hath obtained *mercy, goodness, piety, grace and benignitie* from the Lord, and is again (after God's example) *pious, kind, gracious and merciful* to others, *Neh.* 13. 14. See *Psal.* 13. 6. 1. *to him]* that is, *his gracious Saint*, as the Greek explaineth it; or referring it to the former, *he hath separated to himself a gracious man*.

Vers. 5. *Be stirred]* or *Be commoved*, which may be understood, *Be angry, be grieved, or tremble:* and the Chaldee addeth *for him*, meaning God. The original word *Ragaz* noteth and *stirring or moving*, *Job* 9. 6. as to be *moved or tremble with fear*, *Psal.* 18. 8. *Deut.* 2. 25. *Isa.* 14. 9. *to be moved with grief*, 2 Sam. 18. 33. *to be stirred with anger*, *Prov.* 29. 9. 2 *Kings* 19. 27, 28. *Ezek.* 16. 43. This latter the Greek here followeth, saying, *Be angry and sin not*, and the Apostle hath the same words, *Eph.* 4. 26. *sin not]* or *misdoe not*. This word signifieth to *miss of the way or mark:* as in *Iud.* 20. 16. men could sling stones at an hairs breadth and *not sin*, that is, *not miss:* and *Pro.* 19. 2. he that is hasty with his foot *sinneth*, that is, *misseth or swarveth*. In religion God's law is our way and mark, from which when we swerve we sin. Therefore *sin* is defined to be *transgression of law, or unlawfulness*, 1 *Job.* 3. 4. *say in your heart]* that is, *mind seriously what you do, and what the end will be; Consider with yourselves*. The like phrase is in *Psa.* 14. 1. and 35. 25. *Mat.* 24. 48. *Rom.* 10. 6. *Rev.* 18. 7. *be still]* or *silent, stay, pause;* as 1 Sam. 14. 9. *Ios.* 10. 12, 13. By this word is often meant in Scripture a modest quietness of the mind, the troubled affections being allayed. See *Psal.* 131 2, and 37. 7. and 62. 2. *Lam.* 3. 26. The Chaldee paraphraseth thus; *Say your request with your mouth, and your petition with your heart, and pray upon your bed, and remember the day of death forever*.

Vers. 6. *Sacrifice]* The word signifieth *killing or slaughtering;* as beasts were killed for offerings to God, figuring man's mortification, or dying to sin, *Ps.* 51. 19. *sacrifices of justice]* such Moses speaketh of, *Deut.* 33. 19. and David afterward, *Psal.* 51. 21. meaning *sacrifices just and right*,

and in faith, according to the intendment of God's law: contrary to those which the Prophet reproveth, *Mal. 1. 14. So sacrifices of triumph or joy, Psal. 27. 6. are joyful sacrifices offered with gladness. And the way of justice, Mat. 21 32. for a just or right way. The Chaldee giveth this sense, Subdue your lusts, and it shall be counted unto you as a sacrifice of justice. trust] or, be confident, have steadfast hope, secure and firm confidence; and it is opposed to feebleness of mind, fear and doubt, Isa. 12. 2. Prov. 28. 1.*

Vers. 7. *Many do say] Hebr. are saying: which may be turned, do say, as in Mat. 22. 23. hot legontes, saying, is in Mark. 12. 18. heitines legousi, which say. who will cause us to see] that is, to enjoy, or have the fruiton of good, Psal. 50. 23. And this is the form of a wish; as David desired and said, Who will give me drink of the water, &c. 1 Chro. 11. 17. and, who will give me wings as a dove, Psal. 55. 7. and many the like. the light of thy face] that is, thy light some cheerful face or looks, meaning God's favor, grace, and the blessings of knowledge, comfort, joy, &c. that flow therefrom. This is in Christ, who is both the Light and the Face or Presence of God, Luke 2. 32. Exod. 33. 14. and the Angel of his face, Isa. 63. 9. According to this phrase Solomon saith, In the light of the Kings face is life, and his favor is as a cloud of the latter rain, Prov. 16. 15. See also Psal. 44. 4. and 31. 17. 21. and 67. 2. Job 29. 3.*

Vers. 8. *hast given joy] or shalt give or put joy: so giving is used for putting, often times, Psal. 8. 2. and 40. 4. and 33. 7. and 69. 12. and 89. 20. and 39. 6. and 119. 110. more than of the time] or from of the time. An Hebrew phrase, where the sign of comparison is wanting; as Gen. 38. 26. Psal. 19. 11. and 130. 6. The like is also in the Greek tongue; as Luk. 15. 7. and 18. 4. And of joy in harvest when corn is increased: see Isa. 9. 3. Joel 1. 11, 12.*

Vers. 9. *together] that is, I will lie down and sleep both together, not being disquieted with fear or care: see Ps. 3. 6. or together, I and others with me: or, I myself wholly & alone. See the note on Ps. 33. 15. alone] The Hebrew phrase is, in lomedom, or in solitariness; and may be referred (by the distinction) to the Lord, who alone seateth his in safety: as Deut. 32. 12. or, to that which followeth, Thou wilt seat me alone in safety. Herein looking to Moses blessing, Deut. 33. 28. where Israel dwelleth safely, alone; and so in Num. 23. 9. Ier. 49. 41. Thus it is a blessing to be alone from enemies: otherwise to be alone from friends, is a note of affliction; as Psal. 102. 8. Lam. 1. 1. wilt seat me] that is, cause me to sit, dwell, or remain. in confidence] or, trustfulness, with hope: that is, confidently or trustfully; w<sup>ch</sup> by cōsequence meaneth, securely, safely. And this was a blessing promised in the law, Lev. 26. 5. Deu. 12. 10.*

## PSAL. V.

David prayeth, and profeseth his study in prayer. 5 God favoereth not the wicked. 8 David professing his faith, prayeth God to guide him: 11 To destroy his enemies, and to preserve the godly.

To the master of *the music* on *Nechiloth*; a Psalm of David.

HEare thou my words Jehovah, understand my meditation. Attend to the voice of my cry, my King and my God, for unto thee will I pray. Jehovah, at morning thou shalt hear my voice, at morning will I orderly address unto thee, and will look out. For thou art not a God delighting

wickedness, the evil shall not sojourn *with* thee. Vain-glorious fools shall not set themselves before thine eyes, thou hatest all that work painful iniquity. Thou wilt bring to perdition them that speak a lie, the man of bloods, and of deceit, Jehovah doth abhor. But I, in the multitude of thy mercy, will come into thy house, will do worship toward the palace of thy holiness, in the fear of thee. Jehovah lead me in thy justice, because of my enviers, make straight thy way before me. For in his mouth is no certainty; their inward *part* is woeful evils: their throat is an open grave, their tongue they make smooth. Condemne thou them as guilty, O God, let them fall, from their consultations: with the multitude of their trespasses, drive thou them away, for they are turned rebellious against thee. And rejoice shall all that hope for safety in thee, forever shall they showt, and thou shalt cover them: and they that love thy name, shall be glad in thee. For thou, Jehovah, wilt bless the just one: as *with* a buckler, *with* favorable acceptation thou wilt crown him about.

Annotations.

*NEchiloth*] These (by the name) seem to be wind instruments, as flutes, trumpets, cornets, &c. as *Neginoth* are stringed instruments, *Psal.* 4. 1. For *Chalil* is a *Pipe*, *Isa.* 5. 12.

Vers. 2. *my meditation*] in Greek, *my cry*. [unspec 3]

Vers. 3. *Attend*] or *In•line*, namely, *thine ear*, as is expressed, *Ps.* 10. 17. *Pro.* 2. 2. but often the word *ear* is omitted, as here, so *Ps.* 61. 2. and 66. 19. and 86. 6. and 142. 7, &c. *will I pray*] or *I do pray*; meaning still and usually.

Vers. 4. *at morning*] or, *in the morning*: which hath the name in the original tongue, of *inquiring, looking and seeking early*, and is therefore used for every first opportune or fit time, both to pray for, and to receive blessings, *Psal.* 88. 14. and 92. 3. and 90. 14. and 143. 8. Here also the word *at* or *in* is to be supplied; as *Beith a house*, *2 Chron.* 26. 21. for *bebeith, in a house*, *2 King.* 15. 5. and many the like. *orderly address*] *prepare*, or *settle in order*; meaning either his *person*, as *Job* 33. 5. or his *speeches*, as *Job* 32. 14. *look out*] or *espy*; as *he that keeps watch and ward, expecting what God will answer*, as is explained in *Hab.* 2. 1. This noteth *diligence, hope, and patience*: So *Mic.* 7. 7.

Vers. 5. *a God*] or, *a mighty one*: in Hebrew *Ael*, the name of God, denoting his *might* or *puissance*: which therefore the Greek sometime translath *Ischuros, Mightie*, *Psal.* 7. 12. sometime *Mighty God*, *Isa.* 9. 6. but most commonly *God*: which the holy Ghost alloweth, *Mat.* 27. 46. and 1. 23. *delighting wickedness*] or, *that takest pleasure in wickedness*. By *wickedness and evil*, may here be meant also (by figure of speech,) *wicked and evil persons*. See *Psal.* 36. 12. *sojourn*] or, *be a guest with thee*, meaning that *an evil man should have no entertainment to be harboured as a guest, much less to have any abiding, or settled habitation with God*. Here the word *with*, is to be supplied; as in the like Hebrew phrase, *Ps.* 94. 20. *Gē.* 30. 20. So in *Ex.* 9. 16 *that I might show thee*; for, *show in thee*; as the Apostle citeth it, *Rom.* 9. 17. the like is in *Psal.* 42. 5.

Vers. 6. *Vainglorious fools*] or, *mad boasting fools*: called *Holelim* of *halal, to extol, praise, glorify*: w<sup>ch</sup> when it is of ones self, and immoderate, is *dotage, folly, and madness*. Hence is the word used, for *mad, or raving with folly*, *Eccles.* 2. 2. 12. and 7. 9. and 10. 13. *Isa.* 44. 25. So after in

*Psal.* 75. 5. and 10. 9. and 73. 3. The Chaldee calleth them *mockers. that work]* so the holy Ghost translateth it, *Act.* 13. 41. from *Hab.* 1. 5. The Hebrew word signifying a willing working out, perfecting and practicing: as *Psal.* 7. 14. *painful iniquity]* or, *sorrowful sin, vain unlawfulness.* The original word *Aven*, which hath the signification of *pain or sorrow*, is of large use, denoting all *sinful and unjust affections, actions, or endeavors, which cause pain or sorrow*, or be *painfully done*, and is applied in special to *idolatry*, joined with *Teraphim* or *images*, *1 Sam.* 15. 22. And *Beth-el*, that is, *God's house*, is called of the Prophets *Beth-aven*, an *Idols house*, or *place of iniquity*, *Hos.* 4. 15. and 10. 5. because *Jeroboam* had there set up false worship, *1 Kings* 12. 29. And in *Isa.* 66. 3. he that blesseth *Aven*, or an *Idol*, is turned in Greek, a *blasphemer*. Thus *Poghnaiei-aven*, be such as *work, practice, or commit idolatry, superstition, or other sin and iniquity*, whereof comes *sorrow, grief, misery*, and at last *confusion*, however such evil workers do polish and trim their actions; for they shall be rejected *that work unlawfulness (hoi ergazomenoi ten anomian)* *Mat.* 7. 23. or *are workers of iniquity, (hoi ergatai tes adiktas,)* *Luke* 13. 27. as this Hebrew phrase is by the Evangelists interpreted. The phrase is taken from *Job ch.* 31. 3. and 34. 8. 22. The Chaldee translateth, *them that do falsehood.*

Vers. 7. *Thou wilt bring to perdition]* or *wilt do quite away, wilt fordoe, or make perish. man of bloods]* that is, *bloody man, or murderer*, as the Chaldee expoundeth it, *the man that sheddeth innocent blood.* When *blood* is used in the plural number, it usually noteth *murder or manslaughter*, and the guilt following it: as *Gen.* 4. 11. *the voice of thy brothers bloods crieth*, *1 Chr.* 22. 8. *thou hast shed many bloods:* so after in *Ps.* 9. 13. and 106. 38. and 51. 16. Sometime it signifieth *natural uncleanness*, as, we are borne in *sin, or sin deserving death*, *Ezek.* 16. 6. 9. *I saw thee polluted in thine own bloods, &c.* Hereto we may compare the Apostles speech, *John* 1. 13. *which are borne not of bloods, &c.* A *man of bloods*, is one *that is defiled therewith, or given thereto*, *2 Sam.* 16. 7. *Psal.* 16. 9. and 55. 24. and 59. 3. and 139. 19. See the like phrase opened, *Psal.* 140. 12. *and of deceit]* that is, *man of deceit*, (as is expressed, *Psal.* 43. 1.) meaning the *deceitful man, faytor, or impostor:* so noting hereby the *secret sinner*, as by the former speech the *open and violent. Deceit, dole or guile*, called in Hebrew *Mirmah*, is named of *Ramah*, to *heave, or cast, or shoot with bow.* And as *warpen bows* do cast and shoot awry, and deceive the archer, *Psal.* 78. 57. so *impostors or men of guile* do first as it were lift up a man with vain hope, that being disappointed he may have the more heavy overthrow. See *1 Chr.* 12. 17. *Gen.* 29. 25. So in another phrase, to *lift up the soul*, signifieth, to *deceive with vain hope*, *Ier.* 37. 9.

Vers. 8. *mercy]* or *kindness, benignitie:* in Chaldee, *goodness.* See the note on *Psal.* 136. 1. *thy house]* or *edifice*, named in the Hebrew of *building, beith:* in Greek, of *dwelling, oikos:* in English, of *tuition, and custody, a house:* of the Almein *huis*, which is of *hu*, to *defend.* By *house* here is meant *God's tabernacle, called his house*, *1 Chron.* 9. 23. *Mark.* 2. 26. for the temple was not built in *David's days. will do worship]* or *bow down myself*, in sign of honor. *toward the palace]* for the worshippers entered not into the Sanctuary it self, but into the court-yard, and at the door offered their gifts, *Psal.* 116. 19. *Lev.* 1. 3. *Heb.* 9. 6. A *palace (Heical)* is the name of *Kings houses*, *Psal.* 45. 9. 16. *Prov.* 30. 28. attributed to the places where *God's Majesty* was said to dwell, as the *tabernacle*, *1 Sam.* 1. 9. and 3. 3. the *temple*, *1 Kings* 6. 17. and *heaven* it self, *Psal.* 11. 4. *Mic.* 1. 2.

Vers. 9. *in thy justice]* that is, *in the religion and conversation set forth in thy law*, called the *paths of justice*, Ps. 23. 3. or, *for thy justice sake. enviers]* or *spials, observers that pry for evil*. So Psal. 27. 11.

Vers. 10. *no certainty]* *no certain stable thing, no firm truth*, which one may trust unto: or *no true word. his mouth]* that is, the mouth of any of them; which the Chaldee explaineth thus, *the mouth of the wicked men. inward part]* properly, *that which is nearest unto them*: this the Greek translatheth *heart*. And these *in parts*, are put for *the thoughts, affections, purposes* in them: as Psal. 49. 12. *woeful evils]* *hawoth* the original signifieth *woes, sorrows, heavy annoyances, mischiefs* and *woeful events*: so named of *hoi* or *hovah*, w<sup>ch</sup> signifieth *woe*, Ezek. 7. 26. *they make smooth]* or *make flattering*, and consequently *deceitful*, as the Greek translatheth, w<sup>ch</sup> the Apostle followeth, Rom. 3. 13.

Vers. 11. *Condemne them as guilty]* *Asham*, is a *guilt, sin* or *trespass*, Lev. 5. 19. whereof the word here used, is to *make guilty*, or *damn of trespass*: and so the Greek here hath it, *Judge* or *damn*, and the Chaldee, *make guilty (or condemn.)* And because *destruction* and *desolation* abideth such as are damned for crime, therefore is this word used also for *desolating, abolishing, destroying*, Ezek. 6. 6. Joel 1. 18. And so may it be here meant, *punish*, or *make them desolate*, O God. So Psal. 34. 22, 23. and 69. 6. *with the multitude]* or *for the multitude, the many. trespasses]* or *sedition iniquities, defections*, done purposely and disloyally, and are therefore *heinous* and *criminal*. The Greek often translatheth it *unlawfulness*, or *transgression of law*, which the Apostle following, Rom. 4. 7. from Psal. 32. 1. It is more than sin, as may be gathered by Gen. 31. 36. Exod. 34. 7. and Job 34. 37. *he addeth trespass to his sin. drive them away]* or *drive him*, that is, *each of them*. A like phrase as was before, Psal. 2. 3. So after in verse. 12. *upon them and him. turned rebellious]* or *turned bitter*, and so are very distasteful unto thee, by reason of their disobedience and stubbornness, and consequently *do provoke to bitterness* and *wrath*, *do exasperate*. The Hebrew word *Marah* hath properly the signification of *changing* and of *bitterness*, applied to *apostasy, rebellion, and disobedience*, Deut. 1. 26. and 21. 7. 20. Ios. 1. 18. *against thee]* which the Chaldee expoundeth, *against thy word*.

Vers. 12. *forever]* or *to eternity. showt]* or *shrill out, sing joyfully*, for so commonly the Hebrew *Ranan* signifieth; and is therefore by the holy Ghost interpreted, *to be merry* or *joyful*, Rom. 15. 10. from Deut. 32. 43. & Gal. 4. 27. from Isa. 54. 1. yet sometime this word is to *showt, shrill*, or *cry aloud for sorrow*; as Psal. 142. 7. A loud *shrill noise* or *showting* was used in thanksgivings and prayers, Levite. 9. 24. 1 King. 8. 28. Psal. 17. 1. and 118. 15. and 126. 2. and 33. 1. *and thou shalt cover]* or, *for thou wilt cover, protect*, or *cast a covering over them*: and this is answerable to their *hope* or *seeking covert* in God before mentioned, and signifieth a safe protection from all hurt or evil; as Exod. 33. 22. Psal. 140. 8. *be glad]* or *leap for joy, exult*. The word signifieth *outward gladness in gesture and countenance*. So also doth the Greek answerable hereto: that where one Evangelist writeth, *Rejoice and be glad*, Mat. 5. 12. another saith, *Rejoice and leap*, Luke 6. 23. The Chaldee here again translatheth, *they shall be glad in thy word*.

Vers. 13. *buckler]* a *picked shield* called *tsinnah*, of the *sharp pickednesse*: as another kind of Scutchion is called *Magen*, Psal. 3. 4. of *fencing* or *protecting. favorable acceptance]* or *goodwill, gracious liking* or *acceptance*. So the Hebrew *Ratson* meaneth, derived of a word which by the



Apostle signifieth to *accept*, Heb. 12. 6. from Prov. 3. 12. and to be *well pleased* or *delighted*, Mat. 12. 18. from Isa. 42 1. So the year of *acceptation* is the *acceptable year*, Luke 4. 19. from Isa. 61. 2. and the *time of acceptation*, is the *acceptable time*, 2 Cor. 6. 2. from Isa. 49. 8 It is also interpreted *will* or *pleasure*, Heb. 10. 7. from Psal. 40. 9.

## PSAL. VI.

David's complaint in his sickness, with prayer for release. 9 By faith he triumpheth over his enemies.

To the master of *the music* on Neginoth, upon the eight; a Psalm of David.

Jehovah, rebuke me not in thine anger, neither chastise me in thy wrathful heat. Be gracious to me, Jehovah, for I *am* weak; heal me, Jehovah, for my bones are troubled. And my soul is troubled vehemently: and thou Jehovah, how long? Return Jehovah, release my soul: save me for thy mercies sake. For in the death is no memory of thee: in hell who shall confess to thee? I faint with my sighing, I make my bed to swim in every night, I water my bedstead with my tears. Mine eye is gnawne with indignation: it is waxen old, because of all my distressers. Away from me, all ye that work painful iniquity, for Jehovah hath heard the voice of my weeping. Jehovah hath heard my supplication for grace, Jehovah hath accepted my prayer. All my enemies let be abashed and troubled vehemently; let them return, be abashed *in a moment*.

Annotations.

V[*Pon the eight*] or *after the eight*: meaning the *eight tunc*, which was grave, as that which we call the *base*. So David fetching home God's Ark, appointed some Levites *with harps upon the eighth*, for the honor and service of God, 1 Chron. 15. 21. And so the Chaldee here translateth, *To sing with playing upon the harp of eight strings*.

Vers. 2. *wrathful heat*] or *choler*. This word noteth *the inward affection*, as the former doth *the outward appearance*. David prayeth not simply against correction, (for *as many as God loveth, he doth rebuke and chastise*, Rev. 3. 19. but would have his nurture with moderation, lest it broke him in pieces; as Jeremiah likewise prayeth, *Ier. 10. 24*. So after in *Psal. 38. 2*.

Vers. 3. *heal me*] *recure me*. Though this may have reference here to *bodily sickness*, *Psal. 107. 18. 20*. yet is it also applied to *soul-sickness*, and curing of it; as *Psal. 41. 5. heal thou my soul, for I have sinned against thee*.

Vers. 4. *how long?*] or *till when?* An imperfect speech, through trouble of mind, which may thus be supplied: *how long wilt thou cease*, or *defer to help*, or, *how long wilt thou afflict me?* So *Psal. 90. 13*. The Chaldee supplieth the want thus, *Let me have a refreshing*.

Vers. 5. *release*] *loosen*, or *deliver my soul or me*; meaning *from death*, as is expressed, *Psal. 116. 8*.

Vers. 6. *for in the death*] This doctrine King Hezekiah explaineth thus; *For hell shall not confess thee, death shall not praise thee; they that go down the pit shall not hope for thy truth: the living the living, he shall confess thee as I do this day: the father to the children shall make known thy truth*, *Isa.*

38. 18, 19. So after in *Psal. 115. 17, 18. •ell]* or *the grave, the place or state of the dead*. See the note on *Psal. 16. 10. confess]* or, *give thanks, celebrate with praise & commendation*. This same word is also used for *confessing* of sins, *Psal. 32. 5*.

Vers. 7. *I faint]* or *am over awed with my sighing*; the like speech Baruch useth, *Ier. 45. 3*. The original word *Iagaghn*, signifieth *awing, toile, turmoile* and *sore labor* of body or mind, and consequently *fainting* through weariness, and is opposed to *rest* or *quietness*, *Lam. 5. 5. every night]* or, *the whole night*. The Chaldee expoundeth it, *I speak in my sorrow all the night* (or *every night*) *upon my bed. I water]* that is, *bathe*, or *dissolve into water*; or *I melt my bedstead*. These are excessive figurative speeches, to express the greatness of his sorrow. In the Hebrew they are also in the future time, *I shall melt, I shall make swim*, that is, *I usually melt & bathe*, noting the continuance of his affliction.

Vers. 8. *mine eye]* This may be taken for the [unspec] whole *face* or *visage*: as in *Num. 11. 7. the eye* is used for the *color* or *appearance. gnawne]* in Greek, *troubled*. The Hebrew, *Ghnashash*, is to *gnaw* and *fret*, and so *to make deformed and ugly*, and *to consume*. Hereof *Ghnash* is a *moth-worm*, *Ps. 39. 12. that fretteth garments*. A like speech Job useth, *mine eye is dimmed with indignation*, *Job 17. 7. but gnawne* here, is a word more vehement. So after in *Psal. 31. 10, 11. with indignation]* for *grief* that I take, being provoked by the enemies.

Vers. 11. *let be abashed]* or, *shall be abashed*, The Hebrew *Bosh* signifieth to be *abashed, wax pale & wan*; as when the color *fadeth* and *withereth*; and noteth both *disappointment of ones expectation*, *Job 6. 20. and confusion or destruction*, *Ier. 48. 1. 20. opposed unto joy, Esa. 65. 13. let them return]* or, *recoile*; a sign also of *discomfiture and shame*: so *Psal. 56. 10. in a moment]* or *in a minute*, that is, *a short space, or suddenly*.

## PSAL. VII.

David prayeth against the malice of his enemies, professing his innocence. 11 By faith he seeth his defense, and the destruction of his enemies.

Shigajon of David, which he sang to Jehovah, upon the words of Cush, son of Iemini.

Jehovah my God, in thee I hope for safety: save thou me from all that persecute me, and deliver thou me. Lest he tear in pieces my soul like a Lion; breaking, while *there is none* delivering. Jehovah my God, if I have done this, if there be injurious evil in my hands: If I have rewarded evil to him that had peace with me: (yea, I have released my distresser without cause:) Let the enemy pursue my soul and take *it*, and tread down my life on the earth, and my glory let him make *it* dwell in the dust Selah.

Rise up Jehovah in thy anger, be thou lifted up, for the rages of my distressers, and wake thou up unto me, the judgment thou hast commanded. And the congregation of people's shall compass thee about, and for it return thou to the high place. Jehovah will judge the people's: judge thou me Jehovah according to my justice, and according to my perfection in me. Oh let the malice of the wicked be at an end, and stablish thou the just: for *thou triest* the hearts and reins, just God. My shield *is* in God, the Savior of the upright in heart. God *is* a just Judge, and God angrily threateneth every day. If he turn not, he will whet his sword: he

hath bent his bow and made it ready. And for him he hath made ready the instruments of death: his arrows he worketh for the hot persecutors. Lo he shall be in travel of painful iniquity; for he hath conceived molestation, and shall bring forth a lie. He hath digged a pit and delved it, and is fallen into the corrupting ditch he wrought. His molestation shall return upon his head, and upon his crown shall his violent wrong descend. I will confess Jehovah according to his justice, and will sing Psalm to the name of Jehovah most High.

Annotations.

*SHigajon*] An artificial song of David, or David's delight. The word properly signifieth *Aberration*, or *Ignorance*; & is here, and in *Heb.* 3. 1. only used in the title of songs, which seem to be made of sundry variable and wandering verses, which being composed by art, cause the more delight. The Hebrew word (*Shagah*) whereof this is derived, is used for *delight*, or *wandering in pleasure*, *Prov.* 5. 19, 20. According to which we may name this song, *David's delight*, or *solace*. Or in the other signification, *David's error*; as setting forth the sum of his cares, which made him almost to go astray. The Chaldee expoundeth it, *David's interpretation of the Law. upon the words*] or *concerning the words*, or *matters, affairs*. Word, is both in Hebrew and Greek often used for a thing or matter, *Exod.* 18. 16. *Deut.* 17. 1. *1 King.* 14. 13. *Luk.* 1. 65. *Of Cush*] This may be meant of *K. Saul* him-self, who was of *Kish*, and of *Iemini*, *1 Sam.* 9. 1. called closely *Cush*, that is, an *Ethiopian*, or *Blackmoore*, for his black and ill conditions, his heart not being changed, as *the Blackmoore changeth not his skin*, *Ier.* 13. 22. Or else it might be one of *Saul's* retinue; whose name indeed was *Cush*, but we find no mention of him elsewhere. The Chaldee saith plainly thus, *upon the destruction of Saul the son of Kish, which was of the tribe of Benjamin*.

Vers. 3. *Lion*] called here in Hebrew, *Arjch*, that is, a *renter* or *Tearer*; and elsewhere, *L•by*, that is, *hearty* and *courageous*, *Psal.* 57. 5. and *Kephir*, that is, *lurking*, or *couchant*, *Ps.* 91. 13. the reason of these names is shown, *Ps.* 17. 12. The *renting Lion* (*Arjeh*) as *greedy to tear*; and the *lurking Lion* (*Kephir*,) as *biding in covert places*. Other names are also given to this kind, as *Shachal*, of *ramping*, or *fierce nature*, *Ps.* 91. 13. and *Lajish*, of *subduing his prey*, *Pro.* 30. 30. *my soul*] that is, *me*, or *my life*. *breaking*] this may be referred to the *Lion*, *breaking asunder*, or *renting his prey*: the word also is used for *breaking of yokes of affliction*, that is, *saving*, *rescuing*, *redeeming*, or *delivering*; as, *Psal.* 136. 24. *Lam.* 5. 8. The Greek so turneth it here, *there being none redeeming nor saving*. Thus the denial *none* set after in the Hebrew, serveth for both words; (as after in *Psal.* 9. 19.) And it is the propriety of this tongue sometime to want, sometime to abound with words; as in *1 King.* 10. 21. there be two denials, when in *2 Chron.* 9. 20. there is but one, in the same narration.

Vers. 4. *done this*] which *Cush* accuseth me of He speaketh of some common slander. *injurious evil in my hands*] or, *in my palms*, that is, *bad, dishonest dealings in secret*: the *palm* or *hollow of the hand*, being a place where filthiness may be hidden: the *hand* also is put for the *actions*. So *Io.* 3. 8. *Psal.* 109. 27. and 78. 42.

Vers. 5. *that had peace with me*] *my friend* and *confederate*. Such treachery David much blameth in his foes, that in time of peace made war, *Psa.* 41. 10. and 55. 13. 15. 21. *yea*] *Hebr.* and *I*; which may be resolved; *yea*, or *when I released my distresser*: which may have reference to his

sparing of Saul, & delivering him from death, 1 Sam. 24. 6, 7, 8. 11, 12. and 26. 9, 10, 11, &c. *without cause*] or *without effect*, and *fruit in vain*.

Vers. 6. *my life*] in Hebrew, *lives*; so usually called for the many faculties and operations that are in life; the many years, degrees, estates thereof. The Apostles in Greek retain the singular number *life*, Act. 2. 28. from Psal. 16. 11. 1 Pet. 3. 10. from Psal. 34. 13. *my glory*] or *honor*; meaning either his *honorable estate, renown, and posterity*, as Hos 9. 11. Job 19. 9. or his *soul*, as Gen. 49. 6. *in the dust*] that is, in *base estate and ignominy*, as Ps. 113. 7. Job 16. 5. or, the *dust of death, the grave*, as Psal. 22. 16. Isa. 26. 19.

Vers. 7. *in the rages*] or, *because of the outrages, surpassing indignations*, so called of the *passing out of the heat and choler. wake up*] or, *raise up*, to wit, *thyself*, and *come unto me*; for *judgment thou hast commanded* or *appointed*. It may also be read, *raise up to me the judgment which thou hast commanded*: so the Chaldee paraphrase here supplieth the word *which*, saying; *Hasten unto me, (or for me) the judgment which thou hast commanded*: the Hebrew it self sometime doth the like; as 1 Kin. 9. 8. *this house is high*, 2 Chr. 7. 21. *this house which is high*.

Vers. 8. *for it*] for the same congregations sake, w<sup>ch</sup> cometh about thee expecting judgment. *to the high place*, or *to the height*, that is, *the throne of Judgment*, for throns were set high, 1 Kin. 10. 19. This word *heighth* is also used for *heaven*, Psal. 93. 4. and there *God's throne is*, Ps. 11. 4. The Chaldee saith, *return to the house of thy divine habitation (or Majesty)*.

Vers. 9. *Jehovah*] The Chaldee translateth it, *The word of the Lord shall judge, &c. judge*] two words are here used in Hebrew for *judging*, 1 Dan, & 2 Shaphat; the first is more special to *give doom or sentence* in controversies: the latter more general, for *judging or doing right* in all causes. The Apostles express these two by one Greek word *krino, judge*, as Heb. 10. 30. from Deut. 32. 36. & Rom. 3. 4. from Psal. 51. 6. *my justice*] *the justice and equity of my cause*, in respect of my persecutors. So Psal. 18. 21,—25. Elsewhere he appealeth to *God's justice*, Psal. 35. 24. *my perfection*] or *integrity*, the simplicity of my ways, and simplicity of my heart. See Psal. 26. 1. *in me*] or *unto me*, to wit, *reward thou*, as the Chaldee explaineth it.

Vers. 10. *for thou triest*] or, he *trieth*. *God who is possessor of the reins*, Psal. 139. 13. doth also try them as metal in the fire. The *heart* may signify the *cogitations*, and the *reins* the affections. So Ps. 26. 2. Ier. 11. 20. and. 20. 12. Rev. 2. 23.

Vers. 12. *angrily threateneth*] or *detesteth, disdaineth in wrath*, namely the wicked, and *menaceth* their destruction. So the Chaldee paraphraseth, *he is mightily angry against the wicked every day*.

Vers. 13. *If he*] that is, If the wicked turn not, as the Chaldee explaineth it, *If he turn not unto his fear*. The Greek translateth, *if ye turn not*.

Vers. 14. *he worketh for the hot persecutors*] or *polisheth*, to wit, to shoot at them that *fervently persecute*, namely *the just*, as the Chaldee addeth. The Hebrew *dalak*, which signifieth *burning*, Ezek. 24. 10. is applied to *hot persecution*: see Psal. 10. 2. Gen. 31. 35. Lam. 4. 19.

Vers. 15. *he shall be in travel]* or, continually *travelleth*, that is, *taketh great pains to accomplish iniquity, as a woman with child to be delivered. molestation]* or *moil, misery*. The Hebrew *ghnamal* signifieth *toilsome labor and molestation*, both w<sup>ch</sup> a man endureth himself, *Psa. 25. 18. and 73. 5.* and which he causeth another to endure, *Psal. 94. 20. and 55. 11.* And thus it is here meant, as the 17 verse showeth. *bring forth a lie]* or *falsehood*, meaning either *calumny and slander* of others, (which in verse 17 seemeth to be called *violent wrong*;) or a *deceit* of himself, frustrating his own expectation. This similitude of the *conception, travel, and birth* of sin, is memorable, mentioned also in *Job 15. 35. Isa. 59. 4. I am. 1. 15.* much like another simile of *ploughing, sowing, and reaping iniquity, Job 4. 8.*

Vers. 16. *is fallen]* to wit, *unto his own perdition*, as *Prov. 26. 27. Eccles. 10. 8.* or, *to lurk there for the perdition of others*: See *Psal. 10. 10. the corrupting ditch he wrought]* or, *pit of corruption which he made*. The original *Shachath* signifieth *corruption*, *Psal. 16. 10.* and is applied to any *pit or ditch where one perisheth and corrupteth*, *Psal. 57. 7. and 94. 13.* and sometime the word *pit* is plainly added, as in *Psal. 55. 24. the pit of corruption.*

Vers. 17. *his crown]* the *scalp, or heads top*: meaning also *abundantly, and apparently in the view of all*. See *Esth. 9. 25. Violent wrong]* The word *Chamas* signifieth *injury done by force and rapine, violation of right and justice.*

Vers. 18. *sing Psalm to]* or *praise with Psalm*, and this importeth a song artificial and skillfully composed. See *Psal. 3. 1.*

### PSAL. VIII.

God's glory is magnified by his works. 6 A prophesy of Christ his humiliation, glory and dominion.

To the master of *the music* upon *Gittith*; a Psalm of David.

Jehovah our Lord, how wondrous excellent is thy name in all the earth, which hast given thy glorious Majesty above the heavens. Out of the mouth of babes and sucklings thou hast founded strength, because of thy distressers, to make cease the enemy and self-avenger. When I behold thy heavens, the work of thy fingers, the moon and the stars which thou hast stably constituted; What is sorry man that thou rememberest him, and the son of Adam that thou visitest him? For thou hast made him lesser a little than the God's, and crowned him with glory and comely honor. Thou gavest him dominion over the works of thy hands: all thou didst set under his feet. Sheep and oxen all of them, and also the beasts of the field. The fowl of the heavens, and the fishes of the sea, that which passeth thorough the paths of the seas. Jehovah our Lord, how wondrous excellent is thy name in all the earth.

Annotations.

*Gittith]* or *the Gittith*, which title is also given to the 81 and 84 *Psalms*. *Gath* in Hebrew is a *wine-press*, *Isa. 63. 2.* It is also the *name of a city* of the Philistines, *1 Sam. 17. 4.* A city also of the Levites was called *Gath-rimmon*, *Ios. 21. 25.* whereupon *Obed-Edom* the son of *Ieduthun*, a Levite and singer in Israel, was called a *Gittite*, *2 Sam. 6. 10.* So by *Gittith* here may be meant, either

*such instruments as were used by the posterity of Obed-Edom the Gittite, or that these Psalms were made upon occasion of transporting God's ark from the house of that Obed-Edom, the history whereof is in 2 Sā. 6. 6. 10. 11, 12, &c. or that these Psalms were to be sung for praise of God at the Vintage when grapes were pressed. And according to this the Greek translatheth it the wine-presses. Or it may be the name of some musical instrument; and so the Chaldee Paraphrast translatheth it, To sing upon the harp that came from Gath.*

Vers. 2. *our Lord]* or, *our sustainers: See the note on Psal. 2. 4 wondrous excellent]* or *wondrous ample, illustrious and magnificent.* The original word signifieth *ample* or *large*, and *excellent* withal, *clear* and *splendent* in glory: The Greek turneth it *wonderful*: the Chaldee, *high and landable*. So in v. 10. *name]* this word is often used for *renown* or *glory*, *Gen. 6 4 Eccle. 7. 3. Phil. 2. 9.* as on the contrary, *vile persons* are called *men without name*, *Job 30 8.* God's *name* is also used for his *kingdom* and *Gospel*, *Mat. 19. 29.* compared with *Luk. 18. 29. Mar. 10. 29.* And this Psalm treateth of the spreading of Christ's Kingdom and Gospel, as after is manifested. *hast given]* that is, *put* or *set*; as, *I have given*, *Isa. 42. 1.* is by the Evangelist in Greek, *I will put*, *Mat. 12. 18.* and in the Hebrew text, as, *he hath given thee over them for king*, *2 Chr. 9. 8.* for which is written in *1 Kings 10 9. he hath set* (or *put*.) It may also import a *setting* sure or *stablishing*; as, *thou hast given thy people*, *1 Chr. 17. 22.* that is, *thou hast stablished thy people*, *2 Sam. 7. 24.* Here also is a grammatical change in the Hebrew; *to give*, for *thou hast given. glorious majesty]* *venerable* or *praise-worthy glory.* The word *Hodh*, is general for any *laudable grace* or *virtue* for which one is *celebrated*, *reverenced* and *commended.* *above]* or *over*, or *upon the heavens.* This phrase is used of God, *Num. 27. 20.* where he willeth Moses to *give of his glorious majesty upon Joshua*: and may have use in the mystical applying of this Psalm to Christ's kingdom, as *Mat. 21. 26.* teacheth us: *heaven*; being also often used in Scripture for the *Church of Christ*, *Isa. 65. 17.* and *66. 22. Rev. 21. 1.*

Vers. 3. *hast founded]* that is, *firmly decreed, appointed, [unspec]* and consequently *fitted* and *perfected*, as the Greek *katertiso* (which the Apostle useth) signifieth, *Mat. 21. 16.* So in *Esth. 1. 8. the king had founded*, that is, *decreed, appointed.* See also before, *Psal. 2. 2. strength]* that is, *strong praise*, for so this word seemeth often to be used, as *Ps. 29. 1.* and *96. 7.* and *118. 14.* therefore the Greek which the Apostle followeth, *Mat. 21. 16.* translatheth it *praise.* This word *strength* or *firmness*, may be taken for *kingdom firmly strengthened*, as in this place, so in *Ps. 110. 2.* and *86. 16.* and *89. 11.* *to make cease]* that is, *put to silence*, or *do away, abolish, and destroy.* So after in *Psal. 119. 119.* and *89. 45.* and *46. 10. self-avenger]* or, *him that avengeth himself*; the proud and mighty which will not suffer his honor or gain to be diminished. So *Ps. 44. 17.* This was fulfilled, when children crying *Hosanna* to welcome Christ, the chief Priests and Scribes disdained, & sought to destroy him: but he stopped their mouths by alleging this Scripture, *Mat. 21. 15, 16. Mark. 11. 18.* God's people are taught though they suffer wrong, *not to avenge themselves, but to give place unto wrath, Rom. 12. 19.*

Vers. 5. *what is sorry man]* to wit, thus think I with myself, *what is man, &c.* Here *man* is called *Aenosh*, (the name of Adams nephew, *Gen. 4. 26.*) which signifieth *doleful, sorry, sorrowful, wretched*, and *sick incurably.* And this name is given to all men, to put them in mind of their *misery and mortality*; as *Ps. 9. 21. let the heathens know that they be Aenosh. son of Adam]* or, of

*earthly man.* As before men are called *Aenosh* for their *doleful estate* by sin; so are they called *Adam*, and *sons of Adam*, that is, *earthly*, to put them in mind of their original and end, which were made of *Adamah* the *earth*, even of the dust, and to dust shall again return, *Gen.* 27. and 3. •9. *Adam* was the name both of man and woman, *Gen.* 5. 2. and is also the name of all their children, *Ps.* 22. 7. and 36. 7. and 39. 6. and in many other places. See the note on *Psal.* 49 3. *visitest him*] that is, *hast care of*, *providest for*, and *lookest to him*. The original word thus largely signifieth, and is used indifferently for *visiting with favor*, as *Ps.* 65. 10. or *with displeasure*, as *Psal.* 59. 6. Here it is meant for good; for God's providence is singular towards man, and *his visitation preserveth our spirit*, *Job* 10. 12. Compare also herewith, *Psal.* 144. 3. *Job* 7. 17, 18.

Vers. 6. *For thou madest him lesser*] or, *And thou madest him lack*; or, *Though thou madest him to want a little of the God's. a little*] The original word signifieth either *a little while*, *Psal.* 37. 10. or *a little deal*, *Ps.* 37. •6. *1 Sam.* 14. 29. The Greek *brachuti* (which the Apostle useth) also signifieth both, *Act.* 5. 34. *John.* 6. 7. howbeit, by his applying this to Christ, he seemeth to mean a *little* or *short time*, *Heb.* 2. 7. 9. *than the God's*] or *than God*; but by *God's* here is meant the *Angels*, as the Apostle expoundeth it, according both to the Greek version & Chaldee paraphrase. And those heavenly spirits are for their office and service called *Angels*, that is, *messengers*; but for their honorable dignity they are called *God's*, here & in *Ps* 97. 7. & the *sons of God*, *Job* 1. 6. & 38. 7. The *Princes* of the earth are named *God's*, *Psal.* 82. 6. how much more may the *Angels* be called so, that are *Chief Princes*, *Dan.* 10. 13. *and crownedst him*] This may be understood of man as he was first made in God's image, and Lord of the world, *Gen.* 1. 26. but since the transgression, it is peculiar to Christ and to Christian men that have their dignity restored by Christ. Unto him the Apostle applieth this Psalm, thus: *We see Jesus crowned with glory and honor, which was a little made lesser than the Angels, through the suffering of death, that by the grace of God he might taste death for all*, *Hebr.* 2. 9. *Glory* seemeth to respect inward virtues, as wisdom, holiness, &c. and *Honor* for his outward good estate in ruling over the creatures, as *verse.* 7, 8, 9. *comely honor*] The Hebrew *hadar* denoteth all *honorable comeliness, honest, grave, adorned decency*.

Vers. 7. *all, didst thou set*] in the first creation God gave man *rule over fishes, fowls, beasts, and all that moveth on the earth*, *Gen.* 1. 26. but after, for his sake and sin, the earth was cursed, and he enjoyed it with sorrow, *Gen.* 3. 17. But the *Son of man*, who is *heir of all things*, *Hebr.* 1. 2. restoreth our loss, and will cause the *remnant* of the people, even *who-soever overcometh*, to *inherit all things*, *Zach.* 8. 12. *Rev.* 21. 7. though unto man living here in sorrows, *we yet see not all things subdued*, *Hebr.* 2. 8.

Vers. 8. *Sheep and oxen*] or *Flocks and herds*; the *flock* comprehending both *sheep* and *goats*, *Levite.* 1. 10.

Vers. 9. *The fowl*] that is, *fowls* or *birds*; *one* is used for *many* or *all*; so the Hebrew often speaketh of other things, as *ship*, for *ships*, *1 King.* 10. 22. with *2 Chron.* 9. 21. *spear*, for *spears*, *2 King.* 11. 10. with *2 Chro.* 23. 9. So *Psal.* 20. 8. and 34. 8. *of the heavens*] that is, of the *air*, for all this *Outspred* or *firmament* spread over the face of the earth, God called *Heavens*, *Gen.* 1. 17. the place also above where the Sun and stars are, be called *heavens*, *Gen.* 1. 17. and the highest place where the *Angels* dwell, (and God himself is said to sit in,) is likewise called *heaven*,

Matth. 5. 9. and 24. 36. and by the Apostle named *the third heaven*, 2 Cor. 12. 2. So other Scriptures mention *the birds of heaven*, Matth. 13. 32. *the winds of heaven*, Dan. 7. 2. *the clouds of heaven*, Dan. 7. 13. *the dew of heaven*, Dan. 4. 12, &c. The Hebrew name *Shamajim*, hath the form of the duall number: but the Evangelists express it indifferently by the singular or plural; as where one saith, your reward is great *in the heavens*, Mat. 5. 12. another saith, *it is much in heaven*, Luk. 6. 23.

#### PSAL. IX.

David praiseth God for executing of judgment. 12 He inciteth others to praise him. 14 He prayeth that he may have cause to praise him. 16 The judgments that shall come upon the wicked.

To the Master of *the Music* upon Muth labben; a Psalm of David. [unspec 1]

I Will confess Jehovah with all my heart, I will tell all thy marvelous *works*. I will rejoyce and show gladness in thee, I will sing Psalm to thy name, O most high.

When mine enemies turned backward, they stumbled and perished from thy face.

For thou hast done my judgment and my doom, hast sitten on the throne, judge of justice. Thou hast rebuked the heathens, hast brought to perdition the wicked one; their name thou hast wiped out forever and aye.

The desolations of the enemy are wholly ended to perpetuity, and the cities thou hast pulled up, perished is the memorial of them of them. And Jehovah shall sit forever, he hath prepared his throne for judgment.

And he will judge the world with justice, will judge the people's with righteousneses.

And Jehovah will be an high refuge for the oppressed, an high refuge at times in distress. And they that know thy name will trust in thee, for thou for sakest not them that seek thee Jehovah. Sing Psalm to Jehovah that dwelleth *in Zion*, show forth among the people's his doings. For he that seeketh out bloods remembereth them, forgetteth not the cry of the meek afflicted. Be gracious to me, Jehovah, see mine affliction from my haters, lifting up me from the gates of death. That I may tell all thy praises in the gates of the daughter of Zion, may be glad in thy salvation. The heathens are sunk down in the corrupting pit *that they made*; in the net that they hid caught is their foot.

Knowne is Jehovah, judgment he hath done: in the work of his hands ensnared is the wicked one: Meditation Selah. The wicked shall turn into hell, all the heathens that forget God. For not to perpetuity forgotten shall be the needy one, *nor* the expectation of the poor afflicted ones perish for aye. Rise up Jehovah, let not sory man be strong; let the heathens be judged before thy face. Put thou, Jehovah, a fear in them, let the heathens know *that they be sory men* Selah.

Annotations.



Vpon Muth labben] This, if it be referred to the music, seemeth to be a kind of tune like that we call the *Counter-tenor*. Otherwise it may be read, *For the death of Labben*; but who he was, is uncertain: some think it was Goliath; the Chaldee saith, *for the death of the Son*. It seemeth to me, as the former Psalm was of the propagation of Christ's kingdom, so this is of the destruction of Antichrists.

Vers. 2. *marvelous works*] or *wonderful things, miracles*. The original word signifieth high and hidden, such as man's power cannot perform, nor reason reach unto, and therefore are admired.

Vers. 3. *in thee*] the Chaldee saith, *in thy word*. [unspec 3]

Vers. 4. *when my enemies turned*] This may be taken for a sum of his praise for deliverances past, or, in faith for like to come, and may be read, *when my foes turn back, they shall stumble and perish. from thy face*] *from before thee, because of thy presence*, that is, for fear of thee, and shut out from thy face or presence. So after, *Psal. 68. 2, 3, 9*. So the Apostle speaketh of the wicked's perdition *from the face of the Lord, 2 Thess. 1. 9*.

Vers. 5. *done my judgment*] that is, given sentence, and executed according to the right of my cause: See *Psal. 7. 9*. The Chaldee expoundeth it, *my vengeance. sitten on the throne*] or *set thee down on the throne*, the seat of judgment or tribunal. This noteth both kingly authority, *Psal. 132. 11, 12*. and the acting or executing of the same, *2 Chron. 18. 18. Isaiah 6. 1. Dan. 7. 9. Rev. 20. 11*.

Vers. 6. *hast rebuked*] with rough and severe words: but this, when God doth it, commonly importeth *confusion*, as being to his enemies, and therefore joined with the curse, *Psalm. 119. 21. and 68. 31. and 76. 7. and 18. 16. Zach. 3. 2*. So else-where he saith, *at the rebuke of thy face they perish, Psalm. 80. 17. wiped out*] or, *wiped away*, as with the hand. And this *wiping out the name*, noteth an utter abolishing with great wrath, *Deut. 9. 14. and 29. 20. Psal. 109. 13. forever and aye*] or, *forever and yet*; or, *to eternity and perpetuity*. The Hebrew *Ghned, yet*, is added to *eternity* or *ever*, to increase the durance of it, and to note all eternities, *Psal. 10. 16. and 21. 5. and 104. 5. and 145. 1, 2*. taken from Moses, *Exod. 15. 18*.

Vers. 7. *The desolations*] which the enemy made in spoiling our land; or *the desolate places* which the enemy built for himself, as in *Job 3. 14*. great men are said to *build themselves desolate places. of the enemy*] So the Greek turned it. We may also read it, *O enemy, the desolations are quite ended (which thou madest;)* or, *are they ended? to perpetuity*] or, *to victory*, that is, so as it continueth forever. *Ever* or *Eternity* hath the name *Ghnolam* in Hebrew, of being *hid*, and so unknown: *perpetuity, Net sach*, is so named of *prevailing* and *getting victory* by perpetual durance. Hereupon that speech of the Prophet, *he hath swallowed up death to perpetuity*, or *victorious aye, I say 25. 8*. is translated by the Apostle, *Death is swallowed up to victory*, that is, *forever*, as the same word in *Amos 8. 7. and Lam. 5. 20*. is also turned into Greek by the LXXij. Interpreters. *Pulled up*] a similitude taken from trees, applied here to the *pulling down of cities*: so *planting* and *pulling up* of a people, are set one against another, *Ier. 24. 6. and 42. 10. and 45. 4. of them*] twice repeated, for more vehemency; meaning, *all and every of them*:

or, with *themselves*, *their memory is gone*: the Greek translath, *their memorial is perished with a sound*.

Vers. 9. *will judge]* or *give doom unto*. Two several words for *judging* are here used, as before, *Psal. 7. 9. with righteousnesses]* that is, *all manner righteousness and equity*, or, *most righteously, most equally*. See the like speech after, *Psal. 98. 9. and 96. 13. and often other where*.

Vers. 10. *an high refuge]* in Hebrew *Misgab*, which is, *an exaltation*, that is, *an high place, tower, or fort* to resist the enemy, *Jer. 48. 1. wherein men are protected, and escape their foes invasion, Deut. 2. 36. for the oppressed]* or, *to the beaten down*; the poor is so called, as being *pounded* or *samped* by the adversary. So *Psal. 10. 18. and 74. 21. at times]* or *in seasons*, that is, *seasonably* at all times when they be in distress. So *Psal. 10. 1.*

Vers. 11. *that know]* or *that acknowledge thy name*: such are God's people, *Isaiah 52. 6. and shall by him be delivered and advanced, Psal. 91. 14.*

Vers. 12. *dwelleth in Zion]* or *sitteth in Zion*. The Chaldee saith, *hath placed his divine habitation (or majesty) in Zion. Sitting* is often used for *dwelling*, as is noted, *Psal. 1. 1.* The word *in* is many times omitted in Hebrew, but necessarily to be understood, as the text it self showeth, as *beth, house, for bebeth, in the house, 2 King. 14. 14. compared with 2 Chron. 25. 24. and 2 Chron. 26. 21. with 2 King. 15. 5. and 2 Chron. 34. 30. with 2 King. 23. 2. his doings]* *his practices, or wonted works*. The original word signifieth actions done naturally, or purposely and studiously; *designs, gests, or exercises* enterprised advisedly, and prosecuted studiously, of natural disposition and inclination, as *Prov. 20. 11. 1 Sam. 25. 3.*

Vers. 13. *seeketh out]* or *requireth bloods*, that is, God, who followeth, findeth out, punisheth and avengeth bloodshed or murder, according to the law, *Gen. 9. 5, 6.* See the Annotations there. The Chaldee expoundeth it, *he that requireth the blood of the innocent, remembereth his just ones. meek afflicted]* The original here hath a double reading, *Ghnanajm*, that is, *afflicted, poor*; and *Ghnanavim*, *meek, modest, lowly*: for affliction often causeth meekness. Therefore also *Ghnani*, that is, *afflicted*, is translated. *Praus, Meeke, Matth. 21. 5. from Zach. 9. 9.*

Vers. 14. *from my haters]* that is, which cometh upon me from them. *lifting up]* or, *ô lifter up (exalter) of me. gates of death]* This noteth present peril and fear of death, as being now near at the very door or gate thereof, *Gen. 4. 7. Judge. 5. 8.* It noteth also power, strength, and jurisdiction which death hath; (even reigning, as the Apostle saith, *Rom. 5. 14.*) because Magistrates sate, and judgments were executed at the gates of cities, *Deut. 22. 15. Job 31. 21. Amos 5. 10, 15.* So in other Scriptures the *gates of death* and of *hell* denote their peril, strength and horror, *Psal. 107. 18. Isaiah 38. 10. Matth. 16. 18. Job 38. 17.*

Vers. 15. *gates of the daughter of Zion]* these are opposed to the former *gates of death*, and mean the public places where God's people came together at Zion gates, where God sate, *verse. 12.* and which he loved most, *Psal. 87. 2.* The *daughter of Zion* signifieth the Church or Congregation there gathered; as also the Chaldee Paraphrase here showeth, translating it *the congregation of Zion*, for every chief city was counted as a *mother*, *2 Sam. 20. 19.* (whereupon the Apostle calleth *Jerusalem, the mother of us all, Gal. 4. 26.*) the villages that were near and

pertained unto such cities, are called *daughters*, *Ios. 15. 45. 2 Chron. 13. 19. Psal. 48. 12.* and the inhabitants there seated, or assemblies of people resorting thither, are likewise named *daughters*; as being bred, borne, nourished there, and subject thereto. Such speeches are often in the Scripture, as, *daughter of Jerusalem, Lam. 2. 19. daughter of Zion, Mat. 21. 5.* from *Zach. 9. 9. daughter of my people, Ier. 4. 11. daughter of Tirus, Psalm. 45. 13. daughter of Babel, Psal. 137. 8.* and the like.

Vers. 17. *Judgment he hath done]* or, by *the judgment that he hath executed. his hands]* or *his palms*, the *wicked's own hands*, called the *palms* or *hollowes*, for the secret manner of working. So *Psal. 7. 4. Meditation Selah]* meaning that this is *a matter of deep meditation, worthy to be well minded*, and spoken or sung with earnest consideration always. Some retain the Hebrew word, *Higgajon Selah*, for that it may import a kind of *Song* or *tune*, (as the Greek turneth it,) being found in this form, only here, and in *Psal. 92. 4.* The Chaldee interpreteth it, *the just shall joyfully shout forever.*

Vers. 18. *into hell]* *into hell it self:* for the word *into* is in effect twice put in the Hebrew for more vehemency. *forget God]* the Chaldee addeth, *that forget the fear of God.*

Vers. 19. *needy one]* two names are here given to the poor, *Aebjon, needy* and *desirous*, which importeth want of things needful, to be supplied by liberality, *Psal. 132. 15.* and *112. 9.* *Ghnani, poor afflicted*, which need help and deliverance from vexation, as before, *verse. 13.* yet this precise difference is not always observed in Scripture. *perish for aye]* that is, *shall never perish.* Here the word *not*, set in the beginning, serveth for a denial of all that followeth, *shall not be forgotten, shall not perish, or be lost;* So in *Job 30. 20, 25.* and *31. 20.* And the Chaldee here repeateth the word *not*, for more plainness. Contrary to this is the *wicked's hope* and expectation, which *shall perish, Prov. 10. 28. Job 8. 13.* and *11. 20. be strong]* or, *strengthen, confirm* and *harden* himself, and so *prevail.* This is fitly opposed both to the name and nature of man, which is *infirm, sorrowful, and mortal.*

Vers. 21. *Put a fear in them]* The original *morah* (used in this place only) seemeth to be put for *Mora*, which is *Fear* or *Terror, Psal. 76. 12.* these two Hebrew letters being often put one for another, as *Amon, Ier. 52. 15.* for *Hamon, 2 King. 25. 11.* *Shinna, 2 King. 25. 29.* for *Shinnab, Ier. 52. 33.* Or according to the Letters it may come of *Horah*, to teach, and signify a *law* or *doctrine*, and this the Greek favoeth, translating *set a lawgiver (or teacher) over them. sory men]* in Hebrew *Aenossh*, the proper name of Adams nephew, *Gen. 4. 26.* signifying *Sorrowfull;* and is after commonly given to every man for his doleful state and mortality, *Psal. 8. 5.* and here collectively is the name of *mankind.*

## PSAL. X.

1 The Prophet complaineth to God of the outrage of the wicked against God himself and his poor people. 12 He prayeth for remedy. 16 He profeseth his confidence.

WHerefore Jehovah dost thou stand in a *place* far off, dost thou hide at times in distress? In the haughtiness of the wicked, he hotly pursueth the poor afflicted, let them be taken in the crafty purposes that they have thought. For praise doth the wicked for the desire of his soul,

and the covetous he blesseth, he despiteth Jehovah. The wicked, such is the loftiness of his nose, *that he seeketh not: there is no God, in all his crafty purposes.* His ways do well succeed in all time, thy judgments *are* on high above his sight, all his distresses he puffeth at them. He saith in his heart, I shall not be removed, for that *I shall not be* in evil to generation and generation. His mouth is full of cursing, and of deceits and fraud; under his tongue *is* molestation and painful iniquity. He sitteth in the waiting place of the villages, in the secret places doth he murder the innocent, his eyes lurk for the poor.

He lieth in wait in the secret place, as a Lion in his den he lieth in wait to snatch away the poor afflicted, he snatcheth away the poor afflicted, in drawing him into his net.

He croucheth, he boweth down, that fall may into his strong paws a troop of poor.

He saith in his heart, God hath forgotten, he hideth his face, he will not see to perpetuity. Rise up Jehovah, ô God lift up thy hand, forget not the meek afflicted. Wherefore doth the wicked despite God? he saith in his heart, thou wilt not enquire. Thou seest, for thou beholdest molestation and indignation, to give *it* into thy hand, unto thee the poor doth leave *it*: thou art the helper of the fatherless. Break thou the arm of the wicked one, and of the evil *man*; seek out his wickedness, *till* thou findest none. Jehovah *is* King *for* ever and aye; perished are the heathens out of his land. Jehovah thou hast heard the desire of the meek, thou preparest firm their heart, thou makest attentive thine ear. To judge the fatherless and the oppressed, *that* he add not anymore to daunt with terror sory man out of the earth.

Annotations.

THis Psalm is in the Greek version a continuance and part of the former ninth. Whereupon the count of the Psalms following, doth in the Greek books, and such as follow them, differ from the Hebrew; the 11. Psalm being reckoned for the 10. the 12. for the 11. and so forward. Yet to make up the number of 150. Psalms, they divide the 147. into two. Likewise the 114 and 115. Psalms they make one, and the 116. they part in two.

Vers. 1. *wherefore dost thou stand]* or, *wilt thou stand?* This form of expostulation implieth an earnest prayer, *Lord stand not far off.* For questions may be resolved into plain affirmations, or denials: as where one Evangelist saith, *why diseasest thou the Master, Mark. 5. 35.* another saith, *Disease not the Master, Luke 8. 49.* See the notes on *Exod. 32. 11. dost thou hide]* to wit, *thine eyes,* as *Isaiah 1. 15.* or, *thine ear,* as *Lam. 3. 56.* or *thyself. times in distress]* that is, when we are in distress. So *Psal. 9. 10. Times,* may specially note *troublous times.* See *Psal. 31. 16.*

Vers. 2. *he hotly pursueth]* or, *burn doth the poor, doth broile* in afflictions, *is hotly persecuted.* See *Psal. 7. 14.* The Apostle useth like speech for exceeding grief, *2 Cor. 11. 19. Who is offended and I burn not? crafty purposes]* or, *devices, policies;* The word noting sometime good purposes, and sometime evil. See also *Psal. 26. 10.* The Greek translatheth, *they are taken in the counsels.*

Vers. 3. *praise doth the wicked]* to wit, *himself,* or his fortune, for that he hath what his soul desireth. And *the soul of the wicked desireth evil, Prov. 21. 10. the covetous]* or *gain-thirsty, he blesseth,* to wit, *himself,* and his fortune. The *covetous* hath his name of a word which sometime signifieth to *pierce* or *wound,* *Joel 2. 8.* And fitly is the *gain-thirsty* so called, both for

the hurt he doth to others, whose life off he would take away, *Prov. 1. 19.* and for that he woundeth himself with his greedy cark; the holy Ghost testifying that such as lust after gain, *do pierce themselves thorough with many sorrows, 1 Tim. 6. 10.* he despighteth] or contemptuously provoketh with evil words or carriage, and so incenseth or stirreth him to wrath. So verse. 13. The Chaldee expoundeth it thus, *he that blesseth the unrighteous man, abhorreth the word of the Lord.*

Vers. 4. *such is the loftiness of his nose]* or, according to the height of his countenance, or, of his anger. The nose and casting up of it, signifieth a proud, scornful, and sometime an angry countenance; For as the *highness of the heart, Psal. 131. 1.* and of the spirit, *Prov. 16. 18.* noteth inward pride: so the *loftiness of the eyes, Psal. 101. 5.* and here of the nose, noteth outward pride and disdainful behavior. The Hebrew hath one word, for the nose, and for anger, (as is observed, *Psal. 2. 5.*) the Greek here saith, *according to the multitude of his anger,* meaning that whereby he persecuteth the poor. The Chaldee translateth it, *in the pride of his spirit. he seeketh not]* nothing regardeth or careth, to wit, for God, or his will. Or it may be translated, *The wicked inquireth not into the height of his anger,* that is, into God's anger, he careth not, nor feareth his wrath. *in all his crafty purposes]* or, be all his presumptuous cogitations; meaning that he doth not once think of God, whiles so he purposeth against the poor; or he presumeth in heart, and fain would so persuade himself that there is no God. He studieth Atheism, as *Psal. 14. 1.* The Chaldee expounds it, *He saith in his heart, that all his cogitations are not manifest before the Lord.*

Vers. 5. *His ways, &c.]* or, *bring forth do his ways;* a similitude from bringing forth children with pain, which being effected, causeth joy, *John. 16. 21.* Therefore here, (as in *Job 20. 21.*) it is used for good success and (as the Chaldee explaineth it,) *prosperity.* Or referring it to the poor whom he persecuteth, we may read, *his ways make sorrowful, or are grievous;* the Greek saith, *are polluted. in all time]* or, *in every time,* that is, *always continually.* So *Psal. 34. 2.* and *62. 9.* and *106. 3.* so the Apostle in Greek saith, *praying in all time,* that is, *always, Ephes. 6. 18.* like phrase is, *in all day,* that is, *daily, Psal. 145. 2.* *above his sight]* or *out of his presence, from before him. he puffeth]* that is, *defieth & setteth them at naught, dominiers over them* (as the Greek translateth it) as if he could overthrow them with his breath. Or *he puffeth, bloweth,* and consequently *setteth them on fire,* and *consumeth them:* as, *scornful men puff,* (that is, *inflame,* or as the Greek saith, *burn*) *the city, Prov. 29. 8.* So *Ezek. 21. 31.* The Chaldee expoundeth it, *he is angry at them.*

Vers. 6. *I shall not be in evil:]* or, *that am not in evil;* that is, I who am not now in evil, shall never be; meaning by *evil, trouble or affliction;* as the Israelites saw themselves in evil, *Exod. 5. 19.* Or, perhaps, by *evil,* he meaneth *sin and maliciousness,* (as when Aaron said, the people were in evil, *Exod. 32. 22.*) and then he boasteth here of his innocence, for which he promiseth to himself a settled estate. The Chaldee giveth this sense; *I will not be moved from generation to generation, from doing evil.*

Vers. 7. *of cursing]* or, *of execration or adjuration.* The Hebrew *Alah* signifieth an oath with execration or cursing, *Numb. 5. 21.* for cursing was added to an oath, for to confirm it the more, *Nehem. 10. 29. Deut. 29. 12, 21.* therefore one and the same thing is called both an oath, and a

curse, Gen. 24. 8. 41. This here the Apostle calleth in Greek *Ara*, *Cursing*, Rom. 3. 14. *deceits and fraud*] or *impostures and inward guile*, that is, outward deceitful shows and promises, and privy guile lurking in the heart.

Vers. 8. *in the waiting place of the villages*] or, *the ambush of the court-yards*, both which have their name in Hebrew of the grass that groweth in them, as it were *grass-yards*. And because such places commonly are rich men's possessions, therefore (it seemeth) the Greek translatheth, *in the waiting place with the rich*.

Vers. 10. *He croucheth*] or, *And he crusheth*, to wit, himself, lest he should be espied. See this spoken of the *Lion*, Job 39. 2. *that fall may int<sup>o</sup> his strong paws a troop*] or, *and he falleth with his strong paws on the troop of poor*. *Strong paws*] or, *Strong members*; Here wanteth a word to be supplied, as often in this and other tongues; as, *a full*, for *a full cup*, Psal. 73. 10. *a new*, for *a new sword*, 2 Sam. 21. 16. *cold*, for *cold water*, Matth. 10. 42. This want sometime the Scripture it self supplieth in repe•ting histories; as, *he set in Aram*, 1 Chro. 18. 6. for *he set garrisons in Aram*, 2 Sam. 8. 6. *the first of the feast*, Matth. 26. 17. for *the first day of the feast*, Mark. 14. 12. So after, Psal. 22. 13. and 27. 4. *troop of poor*] or, *the weak, the poor*; called here by a name that noteth their *power, wealth, and faculty*, to be *dimmed or decayed*, or, *a company of obscure persons*. This word is nowhere found, but thrice in this Psalm, in the eight verse before, in this, and again in the fourteenth.

Vers. 11. *he will not see*] or, *not at all respect*. The like profane speeches of the wicked are set down, Psalm. 94. 7. Ezek. 8. 12. and 9. 9. Isaiah 29. 15.

Vers. 12. *lift up thy hand*] that is, *show openly thy power* for help of thy people, and confusion of thy foes. *Lifting up the hand* is applied to the *publishing and manifesting of the Gospel*, Isaiah 49. 22. sometime for *sign of help*, Ezek. 20. 5. sometime for *hurt*, 2 Sam. 18. 28. and sometime for sign of an *oath*, as Ps. 106. 26. Deut. 32. 40. In this latter sense the Chaldee Paraphrast taketh it here, *Confirme the oath of thy hand*.

Vers. 14. *to give it into thine hand*] that is *to take the matter into thy hand*, to menage it, or, *to give with thy hand*, that is, liberally to recompense the evil that is done. The Chaldee paraphraseth thus, *It is manifest before thee, that thou wilt send upon the wicked sorrow and wrath, thou lookest to pay a good reward to the just with thy hand. unto thee*] or, *upon thee the poor leaveth*, to wit, *his cause, or him-self*. To *leave*, is to *commit unto ones fidelity*, Gen. 39. 6. Esa. 10. 3. Job 39. 14. And so the Chaldee saith, *thy poor trust in thee*. See also 2 Tim. 1. 12.

Vers. 15. *Break the arm*] the *arm* noteth *strength, means, power, and help*, Ezek. 30. 21, 25. Isa. 33. 2. Dan. 11. 6. 22. also *violence*, Job 35. 9. I respect of all these, the *arms of the wicked men shall be broken*, Psal. 37. 17. *till thou findest none.*] In Ier. 50. 20. the sins of God's people being sought for, are *not found*, because of his mercy in pardoning them: but here of the wicked they are *not found*, because of his judgment in consuming them, as he saith in Ezek. 23. 48. *thus will I cause wickedness to cease out of the land*.

Vers. 16. *heathens out of his land*] the *land of Canaan*, whose people's the Lord drove out, Psal. 44. 3. and of which he said, *the land is mine*, Levite. 25. 23. It may also be understood of the

wicked Israelites, which in conditions were like the heathens, and borne of them, *Ezek. 16. 3.* such were also called *heathens, Psal. 2. 1.* as appeareth by *Act. 4. 27.*

Vers. 17. *thou preparest firm]* to wit, *by thy Spirit,* which helpeth the infirmities of men that know not what to pray as they ought, *Rom. 8. 26.* Or we may read it prayer-wise, *prepare thou their heart, apply &c.* for prayers are often made in faith, as if they were already done; as, where one saith, *it hath pleased thee to bless, 1 Chron. 17. 27.* another saith, *let it please thee to bless, 2 Sam. 7. 29.* *thine ear* the Chaldee addeth, *to their prayers.* The Greek thus, *to the preparation of their heart thine care attendeth.*

Vers. 18. *that he add not]* *he,* that is, the *wicked man* spoken of before, *verse. 15.* unless we refer it to that which followeth, *the man of the earth. to daunt with terror]* or, *to break with fear, to dismay or terrify.* The word is indifferent, applied sometime to God, *Psalms. 89. 8.* sometime to wicked men, *Psal. 37. 35.* The Apostle following the Greek version, saith, *be not troubled, 1 Pet. 3. 14.* for, *be not daunted with fear, Isaiah 8. 12.* but morefully the word is opened by Paul, saying, *in nothing be terrified (or daunted) of your adversaries, Philip. 1. 28.* *pturómenoi. sory man, out of the earth]* or *sory men, (Aenosh,)* as *P. 9 21.* This may be referred to the *fatherless* and *oppressed,* whom the wicked would *daunt* and *skere out of the earth, or land.* Or, changing the order of the words, thus, *that man of the earth* (that is, earthly man,) *do no more terrify* the meek. The Chaldee explaineth it thus, *Let the sons of men not anymore be broken (or daunted) from before the wicked of the earth.*

#### PSAL. XI.

David being counseled to flee, encourageth him-self in God against his enemies. 4 He showeth the providence and justice of God.

To the Master of *the Music, a Psalm* of David.

IN Jehovah do I hope for safety; how say ye to my soul, flee to your mountain as a bird? For loe the wicked bend the bow, they prepare their arrow upon the string to shoot in the darkness at them *that are* upright in heart. For the foundations are cast down, the just what hath he done? Jehovah in the palace of his holiness, Jehovah in the heavens his throne; his eyes will view, his eye-lids will prove the sons of Adam. Jehovah will prove the just one, and the wicked one; and him that loveth violent wrong his soul doth hate. He will rain upon the wicked, snares, fire and brimstone, and wind of burning storms *shall be* the portion of their cup. For just Jehovah he loveth justices, his face will view the righteous.

Annotations.

A Psalm of David: I this word *Psalm* wanting in the Hebrew, is supplied in the Greek. So in *Psal. 14. and 25. and 26. and 27. and many other.* See the note on *Psal. 10. 10. flee]* or *flit.* In the Hebrew there is a double reading, *flee thou,* and *flee ye,* meaning David in special, and his retinew with him. *to your mount]* or, *from your mount;* but the Greek and Chaldee supplieth the word *to.* In mounts, rocks, and caves, David hid himself from Saul's persecution, *1 Sam. 23. 14. and 24. 3, 4.* as *a bird]* This noteth his *danger,* who was hunted as *a partrich on the*

mountains, 1 Sam. 26. 20. and his fear, as in Isa. 16. 2. Hereupon is that proverb, *As a bird fleeing from her nest, so is a man fleeing from his place*, Prov. 27. 8.

Vers. 3. *For the foundations]* or *the things set up*. The original word *Shathoth* signifieth *things orderly set and disposed*, and may be applied to many things; as in buildings, to the *foundation*; in hunting, unto *nets* or *snares*; in the common-wealth, unto *constitutions* or *positive laws*; in wars, unto *engins* or *leagers*, as Psal. 3. 7. in the mind of man, unto *purposes*, *plots*, *deliberations*; in religion, unto *faith*, which is the *foundation* and *beginning of the hypostasis*, or *the hypostasis* (that is, the *subsistence* and *expectation*) of things hoped for, Hebr. 3. 14. and 11. 1. According to all, or most of these, may this sentence be applied, either to the *plots*, *purposes*, *snares*, set for David's ruin, but pulled down by the Lord; or to Saul's *estate* and *kingdom* which seemed settled, but by the Lord was overthrown; or, to David's *estate* and *faith*, which the enemies boasted to be come to naught. The Greek version of the Lxx. translath thus, *for the things that thou hast perfected, they have destroyed. are cast down]* or, *shall be broken down, destroyed*. The Chaldee giveth this interpretation, *For if the foundations be destroyed, why doth the just do innocence?*

Vers. 4. *Palace of his holiness]* or, his *holy palace* or *Temple*, which here may be taken for very *heaven*, as also in Hab. 2. 20. for the holy places made with hands, were antitypes (or answerable similitudes) of the true Sanctuary, Hebr. 9. 24.

Vers. 5. *prove the just]* or *try* them; by the persecution of the wicked, as well as by other afflictions, Psal. 66. 10, 11, 12. *his soul]* that is, *God's soul doth hate*. This is attributed to God after the manner of men; as he is also said to have *eyes*, *hands*, *ears*, &c. So Levite. 26. 11. *my soul shall not loath you*.

Vers. 6. *snares]* hereby is often meant in Scripture, *strange*, *sudden*, and *inevitable judgments*, Job 22. 10. and 18 9, 10. Isa. 8. 14. and 24. 17, 18. The Chaldee expounds it, *He will send down the rain of vengeance on the wicked that breathe fire, &c. fire and brimstone]* such was the wrath that fell on Sodom and the cities by it, Gen. 19. 24. and was threatened unto Gog, Ezek. 38. 22. and figureth the vengeance of eternal fire, Jude 7. Rev. 20. 10. *wind of burning storms]* or, *of blasting tempests*, that is, *a horrible blasting whirlwind*. David felt such from his persecutors, Psalm. 119. 53. and here they feel such from God, for persecuting him. Jeremiah applieth this word to the *burning storm* of hunger, Lam. 5. 10. but it is properly a *hideous burning tempest*, rushing out of the darksome cloud; such as the Evangelist calleth *•emos tuphonicos, a smouldry burning wind*, named in Greek *Euroclydon*, Act. 27. 14. *the portion of their cup]* that is, *the due measure of their punishment*. See Psal. 75. 9 and 16. 5.

Vers. 7. *loveth justices]* that is, *all manner justice*, both to punish the evil, and preserve the good, both just causes and persons. *his face]* or *their faces*, in mystery of the holy Trinity; as often in the Scripture. See Psal. 149. 2. The Hebrew here may be Englished, *the face* (*the aspects*) *of them*, or *of him*: See the note on Psal. 2. 3. *will view the righteous]* usually *vieweth the right*. And this noteth the manifesting of God's care and favor towards the righteous, both cause and person. The Greek translath, *His face seeth righteousnesses*: the Chaldee thus, *The just shall see the sight of his face*.



**PSAL. XII.**

David destitute of human comfort, craveth help of God. 4 He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.

To the Master of *the Music* upon the eight, a Psalm of David.

SAve O Jehovah, for the gracious Saint is ended, for the faithful are diminished from the sons of Adam. They speak false vanity, *each* man with his next friend, *with* lip of flatteries; with a heart and a heart they speak. Jehovah cut off all lips of flatteries, the tongue that speaketh great things.

Which have said, with our tongue we will prevail, our lips *are* with us, who is Lord over us? For the wasteful spoil of the poor afflicted, for the groaning of the needy ones: now will I rise up, saith Jehovah; I will set in salvation, he shall have breathing. The sayings of Jehovah *are* pure sayings: *as* silver tried in a subliming furnace of earth, fined seven times. Thou Jehovah wilt keep them, wilt preserve him from this generation forever. The wicked walk on every side, when vileness is exalted of the sons of Adam.

Annotations.

Vers. 1. *upon the eight]* which the Chaldee expoundeth, *upon the eight stringed harp*: See *Psal. 6. 1.*

*SAve]* or *help*. This word is largely used, for all manner *saving, helping, delivering, preserving, &c.* as to help or defend from injury, *Exod. 2. 17. 2 King. 6. 26, 27.* to deliver from all adversities, *Psal. 34. 7.* as from sickness, *Mat. 9. 21. Mark. 6. 56.* from drowning, *Mat. 8. 25.* from shipwreck, *Act. 27. 31.* from hands of enemies, *Psal. 18. 4. Jude 5.* from sin, *Mat. 1. 21.* from death, *Mat. 27. 40.* from wrath, *Rom. 5. 9.* and infinite the like. And is not only a helping in trouble, but a riddance out of it, as one Evangelist saith, Let us see if Elias will come *and save him*, *Mat. 27. 49.* another saith, if Elias will come *and take him down*, *Mark. 15. 36.* *the faithful are diminished]* or *faiths, fidelities are ceased.* The original word is used both for *true* and *faithful* persons, *2 Sam. 20. 19.* and for *truths* or *fidelities*, *Isaiah 26. 2.* The Greek translateth, *the truths.*

Vers. 3. *false vanity]* or *vain falsehood*; in Greek, *vain things*. This word (*shav*) noteth *vanity* both of words and deeds, *Exod. 20. 7. Jer. 2. 30.* and often that which is also *false*, *Exo. 23. 1.* as that which Moses in *Exod. 20. 16.* calleth witness of *falsehood*, (*Sheker*,) relating it he calleth *false vanity*, (*Shav*) *Deut. 5. 20.* *with his next friend]* or *his neighbor, his friend with whom he is associate.* Sometime this word is used for a special *friend*, *2 Sam. 13. 3. Psal. 35. 14. Prov. 17. 17.* but often generally for a *neighbor*, or *next*, as the New Testament translateth it in Greek, *Mat. 19. 19.* from *Levite. 19. 18.* And who is our *neighbor*, our Lord teacheth us, *Luke 10. 29,—36.* *with lip of flatteries]* that is, *smooth deceitful speeches*, as the Greek translateth, *deceitful lips*, a *lip* being sometime put for a *speech* or *language*, *Gen. 11. 1.* Of such deceivers, that had taught their tongues to speak lies, Jeremiah also complaineth, *Chap. 9. verse. 4, 5.* *a heart and a heart]* that is, *a double heart*, and *deceitful*. So *stone and stone, Ephah and Ephah*, *Deut. 23. 13, 14.* meaning *double* and *deceitful weights and measures*. The men of Zabulun are commended for that they

were not thus of a *heart and a heart*, 1 Chron. 12. 33. The Greek translath, *with a heart and a heart he speaketh evil things*.

Vers. 5. *our lips are with us*] or, *are ours*, that is, *we have skill, power, and liberty to speak; who shall control us?*

Vers. 6. *I will rise up*] the Chaldee addeth, *will rise up to judgment. set in salvation*] that is, *deliver out of all misery, and safely settle in health and prosperous estate. he shall have breathing*] or, *he* (meaning God) *will give breathing, or respiration to him*, that is, *to every poor man*, (as after in verse. 8.) or, *he will breath out*, that is, *speak plainly to him*. The Greek, changing the person, translath *parrhesiásomai*, that is, *I will speak plainly with him*. So it noteth the bold assured comfort which God by promise giveth to the afflicted, whose faithful word is therefore commended in the verse following. This word sometime is used for *plain and confident breathing out*, or *uttering of the truth*, Habak. 2. 3. Prov. 12. 17. Or we may understand it of the wicked, thus, *I will set in salvation him whom he puffeth at*, that is, *whom the wicked boldly defieth*, (as this word was used before, Psal. 10. 5.) or, *whom he hath insured*. The Chaldee expoundeth it, *I will appoint salvation for my people, but against the wicked I will testify evil*.

Vers. 7. *The sayings*] or, *the words, promises. tried*] *examined, fined*, as in fire. The like praise of God's pure word is in Psalm. 18. 31. and 119. 140. Prov. 30. 5. *a subliming furnace of earth*] This furnace, called *Ghnalil*, a *sublimatorie*, of *subliming* or *causing to ascend upward*, is the best and choicest vessel for trying and subliming of metal, called therefore in Greek *Dokimion*, a *Trial*. And the Apostle hath the like word for a *Trial* of faith, better than gold, 1 Pet. 1. 7. *seven times*] or *seven fold*, that is, *many times, fully and sufficiently*. Seven is a perfect number used for *many*, 1 Sam. 2. 5. Prov. 24. 16. and 26. 25.

Vers. 8. *preserve him*] that is, *everyone of them*: so before in the end of the sixth verse, and often in the Scripture, like sudden change of number may be observed. It may also be read prayer-wise, *keep them, preserve him*. The Greek changeth person also, saying, *wilt keep us, and preserve us. from this generation*] that is, *from the men of this generation*; as when Christ said, *Whereto shall I liken this generation?* Mat. 11. 16. he meant, *Whereto shall I liken the men of this generation?* Luke 7. 31. The like may be seen in Mat. 12. 42. compared with Luke 11. 31. The original word *Dor*, that is, *generation, race or age*, hath the signification of *durance*, or *durable dwelling and abiding*, Psal. 84. 11. and so noteth the whole age or time *that a man dureth in this world*, Eccles. 1. 4. and so consequently for *a multitude of men that live together in any age*, as here, and Deut. 1. 35. and in many other places.

Vers. 9. *vileness*] or, *vile luxuriousness, riotize*. The word *Zulluth* here used, is derived from *Zolel*, that is, a *rioter, glutton, or luxurious person*, Deut. 21. 20. Prov. 23. 21. and consequently one *vile, contemptible and naught worth*, opposed unto the *precious*, Ier. 15. 19. And here *vileness* or *riotize* may either be meant of the vice it self, or of vicious doctrine, opposed to God's precious word, before spoken of, verse. 7. or *a vile and riotous person* may so be called, for more vehemency sake, as *Pride for the proud man*, Psalm. 36. 12. The Greek translath thus; *according to thine highness, thou hast much increased* (or *made abundant*) *the sons of men*. The

Chaldee thus; *the wicked walk round about, as an horsleech that sucketh the blood of the sons of men.*

**PSAL. XIII.**

David complaineth of delay in help; 4 prayeth for mercy, 6 and glorieth therein.

To the Master of *the Music*, a Psalm of David.

How long Jehovah wilt thou forget me *for ever*: how long wilt thou hide thy face from me? How long shall I set counsels in my soul, sorrow in my heart by day: how long shall my enemy be exalted above me? Behold, answer thou me, Jehovah my God; lighten thou mine eyes, lest I sleep the death. Lest my enemy say, I have prevailed against him; my distressers be glad when I am moved. But I, in thy mercy do I trust, my heart shall be glad in thy salvation: I will sing to Jehovah, for he hath bounteously rewarded unto me.

Annotations.

*Hide thy face*] that is, *withdraw thy favorable countenance and comfort*; which the Chaldee expoundeth, *the brightness of thy face*. This is contrary to *the lifting up of the light of God's face*, *Psal. 4. 7.* and importeth *trouble and grief*, and is caused by sin, and is the cause of many adversities and discomforts, *Deut. 31. 17. 18. Isa. 59. 2. Ezek. 39. 23, 24, 29.* therefore this Prophet doth often complain hereof, and pray against it, *Psal. 30. 8. and 104. 29. and 88. 15. and 69. 18. and 102. 3. and 143. 7. and 27. 9.*

Vers. 3. *set counsels*] that is, *consult and devise with myself how to escape. by day*] that is, *daily*; in Greek, *day and night*.

Vers. 4. *lighten my eyes*] that is, *make them see clear*, and consequently, *make me joyful*; for, *the light of the eyes rejoiceth the heart*, *Prov. 15. 30.* Or, *keep me alive*: which sense the words following seem to imply, and the like speeches in *Prov. 29. 13. Eccles. 11. 7, 8.* The eyes are said to be *enlightened*, when penury, sorrow, sickness, or other affliction whereby they were dulled, is done away, and the senses by some means refreshed, *1 Sam. 14. 27. 29. Esr. 9. 8.* also when ignorance is by God's Word and Spirit done out of the mind, *Psal 19. 9. Ephes. 1. 18.* See also *Psal. 38. 11. left I sleep*] or, *that I sleep not the death*, meaning *the sleep of death*, that is, *lest I die*. For *death* is often called *sleep* in the Scripture, *Psal. 76. 6. Job 3. 13. and 14. 12. Act. 7. 60. and 13. 6. the sleep of eernitie, Jer. 51. 39.* The Chaldee paraphraseth thus, *Enlighten mine eyes in thy Law, lest I sin, and sleep with them which are guilty of death.*

Vers. 6. *But I,*] or, *And I, as for me. bounteously rewarded.*] The original word *Gamal* signifieth *to give one thing for another*; as prosperity, after one hath been in adversity, &c. And though it be sometime used for *rewarding evil for good*, *Psal. 7. 5.* or *evil for evil*, *Psal. 137. 8.* yet from God to his people, it commonly signifieth *a bountiful rewarding of good things*, instead of evil, which we rather do deserve. So *Psal. 116. 7. and 119. 17. and 142. 8. and 103. 2. 10.* The Greek translateth *dealt bounteously*; the Chaldee, *rewarded me good.*

**PSAL. XIV.**

David describeth the corruption of all natural men; 4 and convinceth them by the light of their consciences. 6 He showeth their enmity against God's people, who wish for, and glory in his salvation.

To the Master of *the Music*, a Psalm of David.

THE fool saith in his heart, *there is no God*: they have corrupted, they have made abominable *their practice*; *there is none that doth good*. Jehovah from the heavens looked down upon the sons of Adam, to see if there were any that understandeth, any that seeketh God. All is departed, together they are become unprofitable: *there is none that doth good, none, not one*. Do they not know, all that work painful iniquity, that eat my people as they eat bread; they call not on Jehovah. There dread they a dread, because God *is* in the just generation.

The counsel of the poor afflicted ye would make abashed, because Jehovah *is* his hope. Who will give out of Zion the salvation of Israel? when Jehovah returneth the captivity of his people, •akob shall be glad, Israel shall rejoice.

Annotations.

*The fool*] *Nabal* (which hath the signification of *jading, dying, or falling away*, as doth a leaf or flower, *Isa. 40. 8. 1 Pet. 1. 24.*) is a title given to the *foolish* man, as having lost the juice and sap of wisdom, reason, honesty, godliness; being fallen from grace, ungrateful, and without the life of God; as a dead carcass, (which of this word is called *Neba•ah, Levite. 11. 40.*) and therefore *ignoble*, and of *vile esteem*; opposed to the *noble man, Isa. 32. 5*. The Apostle in Greek turneth it *imprudent* or *without understanding, Rom. 10. •9. from Deut. 32. 21. saith in his heart*] that is, *mindeth*, and *persuadeth himself in secret*. So *Psalm. 10. 4. and 53. 2. no God*] the Chaldee expoundeth it, *no power (or dominion) of God in the earth. they have corrupted*] *marred*, to wit, *themselves*; therefore the Greek saith, *they are corrupted*; the Chaldee saith, *corrupted their works*. This word is used for corruption both of religion and manners, by idolatry and other vices, *Exod. 32. 7. Deut. 31. 29. Gen. 6. 12*. And that which he spake before as of one man, he now applieth to all mankind. *made abominable*] or *made loathsome*, to wit, *their action or themselves*; as the Greek faith, *they are abominable*, or *become loathsome*. So in *1 King. 21. 26*. The Chaldee interpreteth, *they abhor good. practice*] meaning their *evil actions*: therefore in *Psal. 53. 2.* it is *gnavel, evil*; which here is *gnal•lah, action*.

Vers. 3. *All is*] or *the all*, that is, *the whole universal multitude is departed*; all in general, and everyone in particular, as is expressed, *Psalm. 53. 4. become unprofitable*] or *fit for no use*; so the Apostle expresseth it in Greek: the word here used, being rare, and taken from *Job 15. 16.* and betokeneth a thing *loathsome, stinking*, and so *unfit for use*.

Vers. 4. *Do they not know?*] meaning, *doubtless they know*, and cannot plead ignorance. A question hath often the force of an earnest asseveration. *eat my people*] that is, *the poor*, as is added for explanation in *Exod. 22. 25.* for God's people commonly are the poorer sort, *I am. 2. 5, 6. Luke 6. 20.* and such are *eaten* or *devoured* of the wicked, *Psal. 79. 7. who eat their flesh, and flay off their skin, and chop them in pieces as flesh for the cauldron, Mic. 3. 3. as they eat bread*] the word as seemeth here to be understood; or without it, we may read, *they eat bread*, that is, *are*

secure, and without remorse, do give themselves to eating and drinking. So *eating of bread* is used for *banqueting*, *Exod. 18. 12.*

Vers. 5. *There dread they a dread]* that is, *they are sore adread*, or *fear a great fear*, as *Luke 2. 9.* So, *hath sinned a sin, Lam. 1. 8.* that is, *hath grievously sinned.* And by *there*, he meaneth the suddenness of it, as also in *Psal. 36. 13.* or, *there*, that is, in their heart and conscience. The Greek translatheth, *they dreaded with fear, where no fear was:* the Chaldee, *they feared with a false fear, with which it was not meet to fear. because God is]* this may be taken as a cause of their foresaid fear, as Saul was afraid of David, *1 Sam. 18. 14, 15.* or it is an opposition to their dread, *but God is in the just generation*, and therefore they dread not, but are defended from the siege of their enemies, as *Psal. 53. 6.* The Chaldee saith, *because the word of the Lord is in the generation of the just.*

Vers. 6. *ye would make abashed]* that is, ye reproach it, and would confound, frustrate, and bring it to nothing. So *abashing* and *shame* is often used for frustration of ones purpose and hope, *Psal. 6. 11.* *because Jehovah]* or, *but Jehovah is his shelter and hope*, therefore he shall not be abashed, *Psal. 25. 3.* Contrariwise, *the wicked shall be abashed, because God refuseth them, Psal. 53. 6.*

Vers. 7. *Who will give]* or, *O that some would give!* it is a form of wishing often used in the Scripture, as *Ps. 55. 7.* *Deut. 5. 29.* *Job 6. 8.* *out of Zion]* this is meant of Christ the salvation of God to Israel, who was expected out of Zion; as it is written, *the Redeemer shall come out of Zion, and shall turn away impieties from Jacob, Rom. 11. 26.* *returneth the captivity]* that is, *bringeth again those that were led captives:* according to the promise, *Deut. 30. 3.* and this was performed by Christ, *Luke 4. 18.* *Eph. 4. 8.* *Captivity*, or *Leading away*, is here used for *the people led away;* as another word of like signification is so used, *Ezek. 11. 24, 25.* So *Psal. 126.* *Jacob, Israel]* that is, *God's people, the posterity of Jacob*, who also was called *Israel.* (So Aaron is put for his posterity, the Aaronites, *1 Chron. 12. 27.* and *27. 17.* and David, for his children, *1 Chron. 4. 31.*) *Jacob* is a name that noteth *infirmity;* for he strove for the first birth-right, but obtained it not, when he took his brother by the heel in the womb; and thereupon was called *Jacob, Gen. 25. 22, 26.* But *Israel* is a name of *power and principality;* for after he had wrestled with the Angel, behaved him-self princely, wept, prayed, and prevailed, his name was changed from *Jacob* to *Israel*, as a *Prince or prevailer with God, Gen. 32. 24, 26, 28.* *Hos. 12. 3, 4.* Therefore is the name *Israel* given to all God's people, even the Gentiles also that have *Jacob's* faith, *Gal. 6. 16.* as long before *Iether*, who was by nature an *Ismaelite, 1 Chron. 7. 17.* was for his faith and religion called an *Israelite, 2 Sam. 17. 25.* It may also be observed, how in this word ISRAEL are contained the first letters of the names of *Abraham* and *Sarah* his wife, of *Isaac* and *Rebekah* his wife, of *Jacob* and of both his wives, *Leah* and *Rachel:* all which persons (except *Rachel,*) were also buried together in one cave, *Gen. 49. 29, 31.*

## PSAL. XV.

David describeth a citizen of Zion, by his godly and righteous conversation.

A Psalm of David; Jehovah, who shall sojourn in thy tent, who shall dwell in the mountain of thy holiness? He that walketh perfect, and worketh justice, and speaketh truth in his heart.

Slandereth not with his tongue, doth not evil to his next friend, and taketh not up a reproach against his neighbor. In whose eyes an abject is contemned, but he honoreth them that fear Jehovah: sweareth to his hurt, and changeth not. Giveth not his money to biting usury, and taketh not a bribe against the innocent: he that doth these *things* shall not be moved forever.

Annotations.

*IN thy tent*] or *pavilion*, called in Hebrew *Ohel*, of *spreading over*. God caused an habitation to be made in the wilderness, wherein he dwelt among men, *Exod. 26. Psal. 78. 60.* that mansion, made of ten curtains, he called *Mishcan*, an *Habitacle*, or *Tabernacle*, *Exod. 26. 1. Psal. 26. 8.* over which, other curtains were made and cast for a *covering*, called *Ohel*, a *Tent* or *covering*, *Exod. 26. 7.* Hereupon the whole place is called sometime *Ohel*, a *Tent*, sometime *Mishcan*, a *Tabernacle*. To this Tent all God's people were to come for his public worship, *Lev. 17. 4, 5. Deut. 12. 5, 6.* It was a moveable place, and so differed from an *house* or settled habitation, *2 Sam. 7. 1, 6. 1 Chron. 17. 5.* yet for the use, it is sometime called a *house*, as is noted on *Psal. 5. 8. mountain*] *the mount Zion*, whereof see *Psal. 2. 6.* The Chaldee calleth it, *the mount of the house of thy holiness.*

Vers. 2. *walketh perfect*] that is, leadeth his life [unspec] *perfect, entire, simple, sincere, and unblemished.* It noteth the integrity that is before God, in heart and spirit; according to the covenant, *walk before me, and be perfect, Gen. 17. 1.* and, *thou shalt be perfect with Jehovah thy God, Deut. 18. 13. Mat. 5. 48.* Therefore this *perfectness* must first be in the *heart, Psal. 119. 80.* then in the ways, *Psal. 18. 33.* and *119. 1. worketh*] or *effecteth justice*; this is *wrought by faith, Hebr. 11. 33.* and such a man is acceptable to God, *Act. 10. 35.*

Vers. 3. *Slandereth not*] or *defameth not, backbiteth not.* This word *Ragal*, (from whence *Regel*, a foot, is derived) properly noteth a *going to and fro, prying and spying, and carrying tales and rumors*, and is used for *defaming, or calumniating by craft and guile, 2 Sam. 19. 27.* and here generally for all busy, crafty, deceitful or malicious abuse of the tongue: which the Greek expresseth by *using fraud* or *dole. taketh not up a reproach*] or *layeth not on, or beareth not a reproach.* This importeth both the first raising, and the after receiving and reporting of a *reproachful tale, Exod. 23. 1. Levite. 19. 16.* The like phrase is used sometime for *bearing or suffering reproach, Psal. 69. 8. Ezek. 36. 15.* that sense is not amiss here; *beareth not reproach upon his neighbor*, that is, suffereth not his neighbor to be reproached: as else-where he saith, *bear not sin upon thy neighbor, or suffer him not to sin, Levite. 19. 17.*

Vers. 4. *In whose eyes an abject*] or, *In his eyes a reprobate* is contemned. The order also may be changed thus, *in whose eyes the contemptible* (or vile person, as *Dan. 11. 21.*) is rejected. See examples of such carriage, *2 King. 3. 14. Esth. 3. 2. Luke 23. 9.* The Greek translatheth it, *an evil doer is set at naught before him*: the Chaldee thus, *He that is despised in his own eyes, and contemned. sweareth to his hurt,*] or to his evil, his hindrance, or to afflict himself. Which may be understood of oaths to men, turning to his own loss and damage, which yet he keepeth; or of oaths to God, vowing to afflict himself, by abstinence. The Hebrew word which signifieth evil, is often used for affliction; as in *Ruth. 1. 21. the Almighty hath done evil unto me*, that is, *hath*

*afflicted me.* Otherwise if we understand it of doing evil to another, the meaning is, *swaereth to do evil, but doth not recompense it*; that is, performeth it not: for the word *change*, here used, sometime signifieth *recompense*, as *Job* 15. 31. compare this place with the Law for *swearing to do evil, or good, Levite.* 5. 4. The Greek translatheth *swaereth to his neighbor*: for *rangh*, *evil*, reading *reangh*, *a neighbor*: this sense is good. And *rangh*, though not usual, may be taken for *a neighbor* here, and in *Prov.* 6. 24.

Vers. 5. *money*] Hebr. *silver*, that is, *money* usually made of *silver*. *to biting usury*] or *with biting*, that is, *usury*, fitly so called, because it *biteth* and *consumeth* the borrower and his substance. See the notes on *Exod.* 22. 25. *be moved*] or *shaken, removed*. And commonly it implieth in it some evil to the thing moved, *Psal.* 38. 17. and 94. 18. and 13. 5. and 60. 4. and often in the *Psalms*; therefore the *just* have this privilege of God, *never to be moved*, *Psal.* 55. 23. *Prov.* 10. 30. and 12. 3.

### PSAL. XVI.

David prophesieth of Christ's confidence in God, and love to the Saints on earth. 4 The sorrows of Idolaters, with whom he hath no communion. 5 He is content with his lot and heritage, 7 blesseth God in his afflictions, 9 professeth his hope of resurrection from the dead, and eternal joys at the right hand of God.

Michtam of David: Preserve me O God, for I hope for safety in thee. Thou hast said to Jehovah, thou *art* my Lord; my good not unto thee. To the Saints which are in earth, and the excellent, all my delight in them. Their sorrows shall be multiplied *that* endow another: I will not pour out their poured out oblations of blood, neither will I take up their names upon my lips. Jehovah the portion of my part and of my cup, thou sustainest my lot. The lines are fallen to me in the pleasant *places*, yea the heritage is fair for me.

I will bless Jehovah, which hath counseled me, yea *in* the nights my reins do chastise me. I have proposed Jehovah before me continually, for *he is* at my right hand, I shall not be moved. Therefore my heart rejoiceth, and my glory is glad; also my flesh shall dwell in confidence. For thou wilt not leave my soul to hell, thou wilt not give thy gracious Saint to see corruption. Thou wilt make me know the way of life: satiety of joys before thy face; pleasures at thy right hand to perpetuity.

Annotations.

*Michtam of David:] David's jewel, or not able song. Cethem is fine glistening gold, Psal.* 45. 10. of that this *Michtam* may be derived, for a *golden jewel*: and so note the excellency of this Psalm. The like title is before the 56. 57. 58. 59. and 60. *Psalms.* *Preserve me O God.]* Christ speaketh this Psalm by David his figure, as we are taught in the New Testament, *Act.* 2. 25, 31. and 13. 35. and here is handled *his mediatorship, death, resurrection and ascension. in thee]* Chaldee, *in thy word.*

Vers. 2. *Thou hast said]* he speaketh this to him-self; *Thou ô my soul sayest*: so the Chaldee Paraphrase explaineth it; and the Greek to make it plainer, translatheth, *I have said.* Or, it may be spoken to the *Spouse* or *Church* of Christ. *my good not unto thee]* understand, *extendeth not,*

or *pertaineth not to thee, or is not for thee*; which the Greek expoundeth thus, *of my goods thou hast no need*. For, if man be just, what giveth he to God: or what receiveth he at his hand? Job 35. 7. The Chaldee saith, *my good is not given but of thee*.

Vers. 3. *To the Saints]* to wit, *my good extendeth*, as else-where Christ saith, *for their sakes sanctify I myself, that they also may be sanctified through the truth*, John. 17. 19. *are in earth]* such is the meaning of the Hebrew phrase, *in earth they*; the *relative* being put for the *verb*, which sometime the Hebrew it self explaineth: as, *he not the King of Israel*, 1 King. 22. 33. *for, it was not the King*, 2 Chro. 18. 32. *so he overseer*, 2 King. 25. 19. *for, was over-seer*, Ier. 52. 25. and sundry the like. *excellent]* or *noble, glorious, wonderful*: an honorable title givē to Christians. See Ps. 8. 2. The Chaldee addeth, *excellent in good works. all my delight in them]* or, *in whom all my pleasure is*; Heb. *Chephtsibam*, that is, *my pleasure in them*; so in *Isaiah* 62. 4. the Church is called *Chephtsi-bah*, that is, *my pleasure in her*.

Vers. 4. *Their sorrows shall be multiplied.]* This is meant of Idolaters, who *hastily endow*. that is, *offer sacrifice to another God*, and so *increase their griefs*; which may be understood of *afflictions*, or of *grievous idols*: for the Hebrew *ghnatsabim*, *sorrows*, is often used for *idols*, as in *Psal.* 115. 4. and so the Chaldee Paraphrast taketh it here, saying, *the wicked multiply their idols, and after they hasten to offer their gifts*. Accordingly the sense may be this, *They whose grievous idols are multiplied, they that endow another God; I will not pour out their oblations*, that is, *I will not partake with them, or be a mediator for them. endow another]* or *hasten to another*. A similitude from *dowries* given in marriages, meaning *gifts and oblations* hastily brought for divine worship. *poured out oblations]* or *shed-offerings; effusions* properly, put by figure of speech for *effused or poured out liquor*, commonly called *Drink-offerings*, which were wont to be poured out upon the sacrifices, and by God's law were to be of *wine or Shecar*, *Numb.* 15. 5, 7, 10. and 28. 7. but among idolaters were of *blood*. The Chaldee giveth this sense, *I will not receive with favor their drink-offerings, nor the blood of their sacrifices. take up their names]* that is, *not mention or speak of them*, according to the law, *Exod.* 23. 13. *Ios.* 23. 7.

Vers. 5. *of my part]* or, *of my partage*, that is, *of the inheritance parted, shared, and dealt unto me*. So the Greek turneth it, *of mine nheritance*. The word is generally used for lands, cities, goods, spoils, &c. that are *shared out*. And this here hath reference to the law of the Priests, which *had no part* among the people, for that *the Lord was their part and inheritance*, *Numb.* 18. 20. The Lord is *his people's part*, *Ier.* 10. 16. and 51. 19. and again, his people are called *his part*, *Deut.* 32. 9. *my cup]* that is, *measure and portion of joys or afflictions*, *Psal.* 23. 5. and 11. 6. *my lot]* this also is used for an *inheritance obtained by lot*, *Ios.* 18. 11. *Judge.* 1. 3. The Apostle calleth Christ's Church by this name, *1 Pet.* 5. 3. The Greek translateth, *thou art he that restorest mine inheritance to me*.

Vers. 6. *The lines]* or *Cords*, such were used in measuring of lands or heritages, *Psal.* 105. 11. and 78. 55. 2 *Sam.* 8. 2. and figuratively *a line* is put for the *portion measured*, *Jos.* 17. 5, 14. ﴿ϕ﴾ *is fair for me]* or, *which is fair unto me*, that is, *which pleaseth me well*.



Vers. 7. *counseled me] given me counsel* by his word and Spirit, touching my sufferings, and the glory that shall follow, 1 Pet. 1. 11. Luke 24. 25, 26. *God is wonderful in counsel, and excellent in work, Isaiah 28. 29.*

Vers. 8. *I have proposed] or equally set:* the Greek (which the Apostle followeth) saith, *I beheld before, Act. 1. 25. he is at my right hand]* The word *is* is supplied, Act. 2. 25. For *God to be at the right hand*, is powerfully to assist and comfort: as on the contrary, for Satan to be there, is greatly to resist and annoy, Psal. 109. 6. Zech. 3. 1. *I shall not be moved] or, that I be not moved, Act. 2. 25.*

Vers. 9. *my glory]* This by the Apostle is applied to the *tongue, Act. 2. 26.* which is the instrument wherewith we glorify God. See *Psal. 30. 13. and 57. 9. Gen. 49. 6. dwell in confidence]* or, *abide with hope*, that is, *boldly, safely, and securely;* meaning that his *flesh* (his body) should *abide* (or rest) in the grave, *with sure hope* of rising again from death the third day.

Vers. 10. *my soul]* The Hebrew *Nephesh*, and Greek *Psuchee*, which we call *soul*, hath the name of *breathing* or *respiring*, and is therefore sometime used for the *breath, Job 41. 12.* it is the vital spirit that all quick things move by; therefore beasts, birds, fish and creeping things, are called in Scripture, *living souls, Gen. 1. 20. 24.* And this *soul* is sometime called the *blood, Gen. 9. 4.* because it is *in the blood* of all quick things, *Lev. 17. 11.* it is often put for the *life* of creatures; as, *keep his soul, Job 2. 6.* that is, *spare his life:* a righteous man *regardeth the soul* of his beast, *Prov. 12. 10.* that is, *the life:* so to *seek the soul*, is to *seek ones life*, to take it away, *Psal. 54. 5. Mat. 2. 20.* It is also many times used for *ones self;* as, Job justified *his soul*, that is, *himself, Job 32. 2.* Take heed to your souls, that is, to yourselves, *Deut. 4. 15.* so *Gen. 19. 20. Luke 12. 19.* And thus it is put for the *person, or whole man;* as, give me the souls, that is, the persons, *Gen. 14. 21.* so *an hungry soul, Psal. 107. 9.* a *full soul, Prov. 27. 7.* a *weary soul, Prov. 25. 25.* *eight souls, 1 Pet. 3. 20.* *seventy five souls, Act. 7. 14.* and many the like. It is used also for the *lust, will or desire,* as *Psal. 41. 3. Exod. 15. 9.* for the *affections of the heart, Psal. 25. 1.* for the *body* of man that hath life and sense, *Psal. 105. 18. and 35. 13.* and finally it is sometime a *dead body or corps, Numb. 5. 2. and 9. 10. and 19. 11. 13.* though this be figurative and very unproper, for at ones death the *soul* goeth out, *Gen. 35. 18.* The word being thus largely used, is to be weighed according to the matter and circumstances of each text. For this here in the Psalm, compare it with the like in other places, *Psal. 30. 4. and 116. 8. and 89. 49. and 88. 4. and 94. 17.* Christ gave his *soul* for the ransom of the world, and poured it out unto death, *Isa. 53. 12. Matth. 20. 28. John. 10. 11, 15, 17. and 15. 13.* to *hell] or in hell,* in *deaths estate, or deadly-hed.* This word *hell* properly signifieth *deep*, whether it be *high* or *low;* and though by custom it is usually taken for the place of devils and damned wights; yet the word is more large: and as *heaven* is not only the dwelling place of God and his Saints, but generally all places above us, where the stars, the clouds, the winds, the birds, &c. are, as is shown, *Psal. 8. 9.* so *hell* is all places beneath. Wherefore it may in this large sense serve to express the Hebrew word *Sheol* here used; which *Sheol* is a *deep place, Job 11. 8. Prov. 9. 18.* and said in Scripture to be *beneath, Psal. 86. 13. Deut. 32. 22. Isa. 14. 9.* as *heaven* is above, and it, with the Greek word *haides*, is opposed to *heaven, Psal. 139. 8. Amos 9. 2. Mat. 11. 23.* it cometh of *Shaal*, to *crave, ask, or require,* because it

requireth all men to come unto it, and is never satisfied, *Psal. 89. 49. Prov. 30. 15, 16. and 27. 20.* It is a place or estate which all men, even the best, come unto; for Jacob made account to go thither, *Gen. 37. 35.* and Job desired to be there, *Job 14. 13.* (for he knew it should be his house, *Job 17. 13.*) and our Lord Christ was there, as this Psalm with *Act. 2. 31.* showeth; and Solomon telleth, that all go thither, *Eccles. 9. 10.* It is usually joined with *grave, pit, corruption, destruction,* and the like words pertaining to *death,* with which *Sheol* or *haides* is joined as a companion thereof, *Rev. 1. 18. and 6. 8.* Dathan and Abiram, when the earth swallowed them up, are said to go down quick into *Sheol*, *Numb. 16. 30, 32, 33.* Jonah in the Whales belly, was in the belly of *Sheol*, *Jon. 2. 3.* and other holy men that were delivered from great miseries and perils of death, are said to be delivered from *Sheol* or *hell*. *Psal. 86. 13. and 30. 4. and 18. 6. and 116. 3.* and those that are dead, are gone to *Sheol*, *Ezech. 32. 21. 27.* And as *death* is said figuratively to have *gates*, *Psal. 9. 14.* so *Sheol, haides, hell,* hath gates, *Isa. 38. 10. Mat. 16. 18.* and a *soul*, *Isa. 5. 14.* and a *hand*, *Psal. 49. 16. and 89. 49.* and a *mouth*, *Psal. 141. 7.* and a *sting*, which by Christ is done away, *1 Cor. 15. 55.* so that as he was not left to *Sheol*, but rose from death (from the heart of the earth, *Matth. 12. 40.*) the third day: so all the Saints shall likewise be delivered from *Sheol*, or *haides*, *Psal. 49. 16. Hos. 13. 14.* and it with death shall be abolished, *Rev. 20. 14.* So by the Hebrew word *Sheol*, the Greek *haides*, and our English *hell*, we are to understand the *place, estate, or depth of death, deadlied.* See the Annotations on *Gen. 37. 35.* And these words, *thou wilt not leave my soul to hell*, teach us Christ's resurrection; as if he should say, *thou wilt not leave me to the power of death or grave to be consumed, but wilt raise me from the dead,* as the words following, and the Apostles explanation do manifest, *Act. 2. 24. 31. and 13. 34, 35. thou wilt not give] not grant, or suffer.* An Hebrew phrase often used, as, *I gave thee not to touch her*, *Gen. 20. 6.* *God gave thee not to hurt me*, *Gen. 31. 7.* *he will not give you to go*, *Exod. 3. 19.* So *Psal. 55. 23. and 66. 9. and 118. 18.* and many the like. *to see corruption] that is, to feel corruption, or, to corrupt, to rot.* As to *see death*, is to *die*, *Psal. 89. 49. Luke 2. 26. Joh. 8. 51, 52.* so, *to see evil*, *Psal. 90. 15.* and *to see good*, *Psal. 34. 13.* is to *feel and enjoy it, and to see the grave*, *Psal. 49. 10.* *corruption] the Hebrew Shachath properly signifieth corruption or rottenness; and is so to be taken here, as the Apostle urgeth the force of the word, Act. 13. 36, 37. David saw corruption, but he whom God raised up, saw not corruption.* Yet often the word is used for a *pit* or *ditch*, wherein carcasses do corrupt. See the note on *Psal. 7. 16.*

Vers. 11. *Thou wilt make me know] or, hast made me know,* (as *Act. 2. 28.*) that is, *givest me experience of. the way of life] or journey of lives:* the way or course to life from death, and to continue in life eternal; the Apostle saith, *ways of life*, *Act. 2. 28.* And hereby, life in heaven with God is implied; as, *to enter into life*, *Matth. 18. 9.* is to *enter into the kingdom of God*, *Mark. 9. 47. before thy face] or, with thy face,* that is, *in thy presence* I shall have *fullness of joys.* The Greek, which the Apostle followeth, *Act. 2. 28.* saith, *Thou wilt fill me with joy, with thy face.* The Hebrew *eth penei* and *liphnet*, *with* or *before the face*, are both one, and sometime put one for another; as *1 King. 12. 6.* with *2 Chron. 10. 6.* *God's face* or *presence*, as it is our greatest joy in this life, *Exod. 33. 14, 15, 16.* so shall it be in the next, *Psalm. 17. 15.* Wherefore the wicked shall then be punished, *from his presence*, *2 Thess. 1. 9.* *pleasures] or pleasantnesses,* (that is,

*pleasant joys) at thy right hand, the place of honor, delights and joys eternal, Matth. 25. 33, 34, 46.*

**PSAL. XVII.**

David in confidence of his integrity, craveth defense of God against his enemies. 10 He showeth their pride craft and eagerness. 13 He prayeth to be delivered from them who have their portion in this life; but his hope is for the life to come.

A Prayer of David.

HEare thou Jehovah, justice; attend to my shrill cry: hearken to my prayer, without lips of deceit. From before thy face, let my judgment come forth; let thine eyes view righteousnesses. Thou hast proved my heart, hast visited by night; thou hast tried me, *but* hast not found: I have purposed, my mouth shall not transgress. For the works of men by the word of thy lips, I have observed the paths of the breaker thorough. Sustaine thou my steps in thy beaten paths, *that* my foot-steps be not removed. I call upon thee, for thou wilt answer me, O God: bow thine ear to me, hear my saying. Marvellously separate thy mercies, O Savior of them that hope for safety; from them that raise up themselves with thy right hand. Keep thou me as the black of the apple of the eye; in the shadow of thy wings hide thou me. From faces of the wicked that waste me, my enemies in soul, *that* inviron round against me. *With* their fat they have closed up, *with* their mouth they speak in pride. *In* our steps now they compass us; their eyes they set bending down into the earth. His likeness is as a renting Lion *that* is greedy to tear, and as a lurking Lion sitting in secret *places*. Rise up Jehovah, prevent thou his face, make him bow down, deliver my soul from the wicked one *with* thy sword. From mortal men *with* thine hand, Jehovah, from mortal men of the transitory world, *who* have their part in *this* life, and their belly thou fillest with thine hid *treasure*; satisfied are the sons, and they lay up their overplus for their babes. I, in justice shall view thy face, shall be satisfied when *I* awake *with* thine image.

Annotations.

*IVstice]* that is, *my justice*, as the Greek explaineth it, *my just cause and complaint*. The Chaldee saith, *accept Lord my prayer in justice. shrill cry]* or *showting*, that is, *loud complaint*: See Psalm. 5. 12. *without lips]* or, *not with lips of deceit*, that is, *which prayer is unfeigned, not uttered with guile*.

Vers. 2. *come forth]* or *proceed*, that is, *let my judgment be clearly pronounced and executed*. Therefore in Hos. 6. 5. he addeth the similitude of *the light or Sun. righteousnesses]* or *equities*: this is *all righteous causes and persons, or my most righteous cause*.

Vers. 3. *hast tried]* or, *examined me, to wit, as metal in the fire*: So Psal. 66. 10. *hast not found]* or *shalt not at all find*, to wit, *any dross, or deceit*, or, as the Chaldee addeth, *corruption*. The Greek translatheth, *iniquity was not found in me. shall not transgress]* or, *transgresseth not*, that is, *I purposed not to transgress with my mouth, by murmuring against thy fiery trial of me; or, that which I purposed, my mouth transgresseth not, but my thoughts and words agree*. The Chaldee thus, *I have thought evil, it hath not passed my mouth*.

Vers. 4. *For the works]* or *concerning the works of men:* Adam is here used for all *earthly men. have observed]* or *taken heed of, to wit, lest they should heart me, or, that I should not walk in them,* as the next verse showeth: otherwise, sometime to *observe ways, is to walk in them, Psalm. 18. 22. the breaker thorough]* that is, *the robber or thief,* as this word is expounded in Greek, *Mat. 21. 13. from Ier. 7. 11. one that breaketh bounds or limits, houses, hedges, laws, &c. So Ezek. 18. 10.*

Vers. 5. *Sustaine]* *Hold up, or contain;* this is spoken prayer wise to God, as the next verse manifesteth: The Greek turneth it, *Make perfect.* It may also be read, *Sustaining, or To sustain;* and so have reference to the former verse, *I observed the robbers paths,* not to walk in them, but to *sustain (or sustaining, holding fast) my steps in thy paths.* The Hebrew *Tamoch* may be Englished *Sustaine thou;* as *Zachor* is *remember thou, Exod. 20. 8. Shamor, observe thou, Deut. 5. 12. Haloc, is Go thou, 2 Sam. 24. 12. for which in 1 Chron. 21. 10. is written Lec, Go thou. my steps]* or, *my steppings forward, my right-forth steps.* So *Psal. 37. 31. and 40. 3. beaten paths]* or *round paths;* properly the word signifieth *paths beaten with wagon wheels;* here used generally for *strait, direct, and beaten ways.* So *Psal. 23. 3. and 65. 12. and 140. 6.*

Vers. 7. *marvelously separate]* or *make marvelous,* that is, *in wondrous and excellent sort show me thy mercies, which are common unto all, let them now peculiarly be bestowed on me.* See *Psal. 4. 4.* The Greek saith, *Make marvelous.* When Christ cometh, *he will be made marvelous in them that believe, 2 Thess. 1. 10. hope for safety]* or, *trust, to wit, in thee,* as the Greek explaineth it, or *in thy right hand,* as is after expressed. God is *Savior of all men, specially of them that believe, 1 Tim. 4. 10. with thy right hand]* this seemeth to have reference to the first, *O Savior (or thou which savest) with thy right hand;* as *Psal. 138. 7. and 60. 7.* It may also be referred to the second, *them that hope in thy right hand;* or to the last, *them that raise up themselves against thy right hand:* And thus the Greek turneth it. But the Chaldee otherwise, *Avenge them on those which rise up against them, with thy right hand.*

Vers. 8. *the black]* that is, *the sight in the midst of the eye, wherein appeareth the resemblance of a little man;* and thereupon seemeth to be called in Hebrew, *Ishon, of Ish, which is a man.* And as that part is *blackish;* so this word is also used for other black things, as *the blackness of the night, Prov. 7. 9. and blackness of darkness, Prov. 20. 20. of the apple]* so we call that which the Hebrew here calleth *bath;* and in *Zach. 2. 8. babath,* that is, *the little image appearing in the eye,* as before is noted. The word *bath* also signifieth a *daughter,* whereto the Greek *coree* doth agree. By this is meant *the tender care of God for his people:* and David here useth both words for more vehemency; whereas else-where one of them only is used, *Isho, the black, in Deut. 32. 10. Prov. 7. 2. babath and bath, the apple, in Zach. 2. 8. Lam. 2. 18. hide thou me]* Heb. *thou shalt hide,* or, *keep me secret.* It is the property of the Hebrew tongue, often to set down a prayer in this form, especially in the end of a sentence, as noting some assurance to have the request fulfilled. So in *Psal. 54. 3. and 59. 2. and 64. 2. Job 6. 23. and 21. 3. and 40. 5.* See also the note on *Psal. 10. 17.*

Vers. 9. *from faces]* or *because of the wicked.* See *Psal. 3. 1. enemies in soul]* or, *for the soul;* meaning *deadly enemies, that seek the soul or life.* See *Psal. 35 4.* The Chaldee expoundeth it, *in the will (or desire) of their soul.*

Vers. 10. *They have closed up]* to wit, *their face or body;* (much like that speech in Job 15. 27. *he hath covered his face with his fatness,*) or *their fat they close up,* meaning that *they pamper and harden themselves. in pride]* that is, *proudly or haughtily.*

Vers. 11. *In our steps]* or *in our going,* that is, [unspec 11]*wheresoever we go, they trace our footing, they compose me and us:* the Hebrew hath both these readings, meaning *David, with his company. they set]* to wit, *upon us. bending down]* to wit, *themselves, that they be not espied:* as Psal. 10. 10. or *to bend down,* to wit, *us, to overthrow us, or to set down their nets and snares.*

Vers. 12. *His likeness]* that is, *the likeness (or •iew) of everyone of them;* or he may mean someone principal, as Saul.

Vers. 13. *prevent his face]* that is, *first come to help me, and suddenly and unlookt for come upon him, and disappoint him. with thy sword]* that is, *thy judgment and vengeance,* for all means of destruction are the Lord's sword, Isa. 66. 16. and 27. 1. Jer. 47. 6. Zeph. 2. 12. The Chaldee expoundeth it, *the wicked which deserveth to be killed with thy sword;* or understand, *which wicked man is thy sword,* as Asshur is called *the rod of his wrath,* Isaiah 10. 5. and so in the verse following, *from mortal men, which are thy hand;* or *with thy hand,* that is, *thy judgment or plague,* for so God's hand often signifieth, Exod. 7. 4. Act. 13. 11.

Vers. 14. *of the transitory world]* that is, *worldlings,* as *they of the city are citizens,* Psalm. 72. 16. The word *Cheled* is used also for *the short time of man's age and durance,* Psal. 39. 6. and 89. 48. Here and in Psal. 49. 2. it is the world, named of the *transitorinesse,* for *the fashion of this world passeth away,* 1 Cor. 7. 31. *in this life]* according to Abraham's speech, *Son remember that thou in thy life time receivedst thy good things,* Luke 16. 25. Of the wicked's prosperity here, see Job 21. 78. &c. *the sons]* to wit, *of those worldlings,* meaning that *both they and their children have their fill.* Or, *satisfied are they with sons,* as in Job 21. 11. *they send forth their children like a flock. their overplus,]* the *residue of their store,* or *their excellency.* For this word *Iether* is used sometime for *overplus* in quantity, Exod. 23. 11. 1 King. 11. 41. sometime it noteth also the *excellency or dignity,* Gen. 49. 3.

Vers. 15. *in justice]* meaning *in the justice (or righteousness) which is of God by faith in Christ,* as Phil. 3. 9. *View thy face]* that is, *enjoy thy comfortable favor,* as Psal. 4. 7. and 16. 11. or *shall see and know thee plainly and perfectly,* as 1 Cor. 13. 12. 2 Cor. 3. 18. 1 John. 3. 2. *when I awake]* to wit, *out of the dust of the earth, from the sleep of death;* as Isaiah 26. 19. *with thy image]* to wit, *I shall be satisfied with it;* so meaning by *image,* God's glory, or, *with thy image;* that is, *having it upon me:* for, as we have borne the *image of the earthly man,* so shall we bear the *image of the heavenly,* 1 Cor. 15. 49. Compare herewith Psal. 73. 20. The Hebrew Doctors expound this *in justice,* to be meant of the *garden of Eden (the heavenly Paradise,) called justice,* and that *in the world to come, which is after the raising of the dead to life: it is in the light stored up, called the Image; and this is that (in Psal. 17.) I shall be satisfied, when I awake, with thine Image,* saith R. Menachem on Deut. 4. But the same Rabbine on Levite. 10. giveth a better exposition of this word *justice,* saying, *For there is no coming before the most high and blessed King, without the Shekhinah, (that is, the divine Majesty of God in Christ,) to signify which thing (it is said) I in justice shall view thy face.*

**PSAL. XVIII.**

David having been delivered from all his enemies, professeth his love unto God therefore. 5 He remembereth the great dangers wherein he had been, 7 his cries unto God, 8 the Lord's wonderful judgments upon his enemies, 17 and deliverance of David. 21 He showeth his integrity of life, 27 God's justice towards all men, 33 the victories which he gave unto David, 44 and dominion over people's. 50 The glory of God's name among the Gentiles, for his salvation of Christ, (whom David figured,) and of all nations by him.

To the Master of *the Music a Psalm* of the servant of Jehovah, of David, which spake to Jehovah the words of this song, in the day *that* Jehovah had delivered him from the hand of all his enemies, and from the hand of Saul. And he said;

I Will dearly love thee, Jehovah my firm strength. Jehovah, my rock and my sortresse, and my deliverer, my God, my rock, in whom I hope for shelter, my shield and horn of my salvation, mine high defense. I called upon the praised Jehovah, and from mine enemies I was saved. The pangs of death compassed me, and the streams of Belial frightened me. The pangs of hell went round about me, the snares of death prevented me. In the distress upon me, I called on Jehovah, and unto my God I cried out: he heard my voice out of his Palace, and my out-cry before him entered into his ears. And the earth shook and quaked, and the foundations of the mountains were stirred; and they shook themselves, because he was wroth. Smoke ascended in his anger, and fire out of his mouth did eat; coals burned from it. And he bowed the heavens and came down, and gloomy darkness was under his feet. And he rode upon the Cherub, and did fly; and he flew swiftly upon the wings of the wind. He set darkness his secret *place*, round about him his pavilion: darkness of waters, thick clouds of the skies.

From the brightness *that was* before him his thick clouds passed away, hail, and coals of fire. And Jehovah thundered in the heavens, and the Most high gave his voice, hail and coals of fire. And he sent his arrows, and scattered them afunder: and lightnings he hurled forth, and terribly struck them down. And the channels of waters were seen, and the foundations of the world were revealed: at thy rebuke, Jehovah, at the breath of the wind of thine anger. He sent from the high place, he took me, he drew me out of many waters▪ He rid me from my strong enemy, and from my haters, for they were mightier than I. They prevented me in the day of my cloudy calamity: and Jehovah was for a staff unto me. And he brought me forth to a large roomth: he released me because he delighted in me.

Jehovah rewarded me according to my justice: according to the pureness of my hands rendered he unto me. Because I observed the ways of Jehovah, and did not wickedly from my God. For all his judgments *were* before me, and his decrees I did not turn away from me. And I was perfect with him, and kept myself from mine iniquity. And Jehovah rendered to me according to my justice, according to the pureness of my hands before his eyes.

With the gracious Saint thou wilt show thy self gracious: with the perfect man thou wilt show thyself perfect. With the pure thou will▪ show thyself pure: and with the froward thou wilt show thyself wry. For thou wilt save the poor afflicted people, and wilt bring low the lofty eyes. For thou hast lighted my candle, Jehovah my God hath brightned my darkness.

For by thee I have broken thorough an host, and by my God I have leaped over a wall. God his way is perfect, the saying of Jehovah is tried, he is a shield to all that hope for safety in him. For who is God besides Jehovah? and who is a rock except our God? God that girdeth me with valor, and giveth my way perfect. He matcheth my feet as Hindes feet: and upon my high places he maketh me stand. He learneth my hands to the war, and a bow of brass is broken with mine arms. And thou hast given to me the shield of thy salvation: and thy right hand hath upheld me, and thy meekness hath made me to increase. Thou hast widened my passage under me: and my legs have not staggered. I followed mine enemies, and over took them, and turned not till I had consumed them. I wounded them, and they could not rise up: they fell under my feet. And thou hast girded me with valor to the war: them that rose against me thou hast made to stoop down under me.

And thou hast given to me the neck of mine enemies: and them that hated me I have, suppressed. They cried out, but *there was none to save*; unto Jehovah, but he answered them not. And I did beat them small as dust before the wind: as the clay of the streets, I did pour them out. Thou hast delivered me from the contentions of the people: thou hast put me for the head of the heathens: a people *whō* I have not known do serve me. At the hearing of the ear they obey me: the sons of the stranger falsely deny unto me. The sons of the stranger fade away and shrink for fear, out of their closets. Jehovah live, & blessed be my rock, and exalted be the God of my salvation. The God that giveth vengeance to me, and subdueth people's under me. My deliverer from mine enemies, also from them that rose up against me, thou hast exalted me, from the man of violent wrong thou hast rid me. Therefore I will confess thee among the heathens, Jehovah, and to thy name I will sing Psalm. He maketh great the salvations of his King, and doth mercy to his anointed; to David and to his seed forever.

Annotations.

*The servant of Jehovah*] So he intituleth him-self here, and in *Psal.* 36. 1. for his service in administering the kingdom. This song is also written in *2 Sam.* 22. with some little change of a few words which shall be observed. *hand of Saul*] which noteth *the power of the King*, above that which is noted by the *hand* or *palm* of other enemies: yet for this word *hand*, in *2 Sam.* 22. 1. is used *palm*: the Chaldee expoundeth it, *the sword of Saul*.

Vers. 2. *I will dearly love*] or, *I love heartily with my inmost bowels*. The original word is in this place for *entire love*; but otherwhere is often used for *tender mercy*, or *bowels of compassion*, *Psal.* 25. 6. and 102. 14. and 103. 13. This verse is added here, more than in *1 Sam.* 22.

Vers. 3. *fortress*] or, *muniton*, a place or hold to flee unto, when one is hunted and chased. See *Ps.* 31. 3. *rock*] Two names of a Rock are in this verse; the first *Selangh*, a firm stony Rock or cliffe; the latter, *Tsur*, a strong or sharp rock, and is often the title of God himself, and turned in Greek, *Theos*, that is, *God*, as in the 32 and 47 verses of this Psalm, *Deut.* 32. 4. 18. 30, 31. *Psal.* 71. 3. and in many other places. *horn of my salvation*] that is, *the horn that saveth me*. A horn signifieth *power* and *glory*, *Psal.* 92. 11. *Amos* 6. 13. *Hab.* 3. 4. therefore horns are used to signify *Kings*, *Dan* 8. ﴿ϕ﴾ . *R.v* 7. 12. And *Christ* is called *the horn of salvation*, *Luke* 1. 69. *high defense*] or

tower, <...> ▪ See Psal. 9. 10. In 2. Sa. 2. <◇> ▪ there is added more, and my refuge▪ my Savior from violent wrong <◇> savest <◇> .

Vers. 4. P•ified] that is, glorious, excellent praise <...> ▪ and accordingly for his <◇> usually <◇> of his people. So Psal. 48. <◇> . The Chaldee <...> death it, with a praise (o•Hy•ne) I prayed before the Lord. And the Greek, praising I will call upon the Lord.

Vers. 5. the pangs] pains, throws▪ sorrows, as of a woman in childbirth; so the original word signifieth, Hos. 13. 13. Isaiah 13. 8. and 66. 7. and so the Chaldee explaineth it, *Anguish compassed me as of a woman which sit•th in the birth, and hath no strength to bring forth, and she is in danger of death.* Or, *The •ands, the <◇> :* (as the word also signifieth, Job 36. 8. Prov. 5. 22.) For this in <◇> Sam. 22. 5. another word is used, that signifieth *breaches*; which also is applied to *the breaking forth of children at the birth, H•s. 13. 13. E•• 37. 3.* and to the <◇> of the sea, Psal. 42. 8. *streams] or brooks, bournes.* The original word Nachal is used as our English *bourne*, both for a brook or stream running in a valley, and for the valley it self, 1 Kings 17▪ 3, 4. *Waters* do often figure out *afflictions*, Psal. 69. 2. 3. •ournes or stre••• of waters, mean *vehement and violent afflictions*, Psal. 124. 4. Ier. 47. 2. *Belial] or <◇> .* The Hebrew *Bel <...>* (which the Apostle in Greek calleth *Belial, <◇> Cor. 6. 15.*) i• used <◇> *extreme mischief and wickedness, or most impious and mischie•ous persons, called sons of Belial, Deut. 13. 13▪ daughters of B•lial, 1 Sam. <◇> ▪ <◇> ▪ men of Belial, 1. Sam. 25. 25.* and sometime B <...> it self, as in Nah. 1. 15. *Belial shall no more pass th <...> thee; and 2 Sam. 23. 6. Belial shall be everyone as thorns thrust away: and Job 34. 18. Wilt <◇> say to a King▪ Belial? It is also applied to special sins and sinners, as a witness of Belial, Prov. 19. 28. a counselor of Beli•l, Nah. 1. 15. Also to mischievous thoughts, words or things. De•t. 15. 9. Psal. 41. 9. and 101. 3. The Apostle opposeth Belial to Christ, 2 C•. 6. 15. and it seemeth to be put for the Devil or Satan, (as the Sy••• and Arabic translations there explain Paul's <◇◇> for Antichrist; for so Belial is opposed to Christ and his kingdom, 2 Sam. 23. 6. By interpretation, Belial signifieth an *Unthrif*t, or *Without <◇> lawless; <◇> Antichrist is named the lawless man, <◇> Thess. 2. 8. and in this Psalm the Greek <◇> streams of lawlesnesse, or iniquity: which the Chaldee Paraphrast calleth the company of the unrighteous▪ frighted me] skar•d, or vexed <◇◇> . This word is used of Saul's vexation by a• <◇> spirit, <◇◇> . 16. 14▪ 15.**

Vers. 6. of hell] which the Chaldee expoundeth, *a company of ••ked persons. snares of death] deadly sha••, <◇◇> for my death; a similitude <◇> from <◇◇> , Eccles. 9. 12. So <◇> . 13. 14. and 14. •7. The Chaldee explaineth <◇◇> •rmed with weapons of s•aughter. Pre <...> me] that is, were ready to take hold on me <...> denly and unawares.*

Vers. 7. distress upon me] or to me, that is, in that my distress, or while it was upon me. So Psal. •6. 1•. be heard] The Hebrew properly is, *will hear*; but the time to come is often put for the time past; therefore in 2 Sam. 22. 7. it is plainly written, *and •e heard*: so after in the 12. verse, *•ee will set*, which in Samuel is written, *and •ee set*: again in the 14▪ verse, *thundered*; for which in Samuel is written, *will thunder*: the like may be observed of the Hebrew phrase, in the 16. 39. 41. <◇> 44. verses of this Psalm, compared with the same in 2 Sam. 22. So often in other



scriptures, which the Hebrew text it self sometime showeth, as *hikki... they smote him*, 2 Chron. 22. 6. for which in 2 King. 8. 29. is written, *jakkuh*. See also the note on Psal. ⟨ϕ⟩ . 1. his palace] or his Temple: which the Chaldee explaineth thus; *He received my prayer from the Palace of his sanctuarie which is in heaven. entered] or came into*; this word is omitted in 2 Sam. ⟨ϕ⟩ . ⟨ϕ⟩ . supplied here; as oftentimes there want words, which are to be understood. So verse. ⟨ϕ⟩ and Psal. 69. 11.

Vers. 8. *foundations of the mounts] that is, the roots and ⟨ϕ⟩ of the mountains*. By these and the words following, under the similitude of a sore tempestuous weather, God's judgments against the wicked are excellently set forth. Compare herewith Psal. 82. 5. and Deut. 32. ⟨ϕ⟩ . where *the foundations of the mountains are set on fire*. For *mount•ine* in 2 Sam. 2. 8. is written *heavens*, either for that the mountains reaching high, seem to be the *foundation*, and as they are called in Job 26. 11▪ *the pillars of heaven*; or in a mystical sense, as the *shaking of heaven and earth*▪ signifieth *the changing of civil polities and of religions*, Heb. 12. 6▪ 27. *he was wroth] or kindled to him was his anger*; or *b•ne did his nose*: for in the Hebrew another word is sometimes added, which signifieth *anger or nose*, Deut. 6. 15. Exod. 32. 11. See the notes on Psal. 2. 5. and the note here following. The Greek translateth, *for God was angry with them*.

Vers. 9. *in his anger] or, in his nose*: the like speech is in Esa. 65. 5. *these are a smoke in my anger*; or, for *these a smoke is in my nose*: and it noteth sore indignation ⟨...⟩ ▪ for *smoke is a sign of vehement anger*, Psal. 74. 1. and 80. 5. Deut. 29. 20. This narration here may be compared with the giving of the Law, Exod. 19. 18, &c. where was *smoke, fire, earthquake, thunder, lightning*, and the like. For these with the speeches following of *clouds, winds, tempests, thunderbolts, hail*, &c. do lively describe God's Majesty, appearing in his works, & for punishment of his enemies, as Exod. 9. 23, 24. Josh. 10. 11. Judge. 5. 20. 1 Sam. 2. 10. and 7. 10. and 12. 17. Rev. 16. 18. 21. *did eat] that is, consume*. See Psal. 50. 3. The Chaldee expoundeth it, *he sent his wrath like-burning fire▪ coles of fire were kindled at his word*.

Vers. 10. *he bowed the heavens] This was for the help of David, and discomfiture of his enemies: therefore the Prophet prayeth for the like again*, Psal. 144. 5, 6. *Isaiah. 64. 1, 2. and came down] that is, as the Chaldee openeth it, his glory appeared. gloomie darkness] myrke and thick darkness, or a dark cloud*: as a Chron. 6. 1. Job. 22. 13. such as was on mount Sinar, when God came down on it, Deut. 4. 11. and 5. 22. a sign of terror, as the Apostle showeth, Heb. 12. 18. ⟨ϕ⟩ Psal. 97. 2.

Vers. 11. *on the Cherub] a Cherub, and the plural number, Cherubim of Cherubines*, is a name given to the *Angeli*▪ Gen. 3. 25. and to the *golden winged images* which were in the tabernacle and temple, Exod. 25. 18, 19, 20. 1 King. 6. 23, 24, 25, 29. 32. The living creatures also which Ezekiel saw in vision, Ezech. 1. 5. are called *Cherubines*, Ezek. 10. 1. 1▪ Likewise the king of Tyre is called an *anointed* and a *covering Cherub*, Ezek. 28. 14. 16. The Hebrew name hath affinity with *Rechub* a *Cha* ⟨...⟩ , used in Psal. 104. 3. almost in like sense as *Cherub* is here; and the *Cherubines* are called a *Chariot*, 1 Chron. 28. 18. and God's *Angels* are his *Chariots*, Psal. 68. 18. and they seem to be meant in this place; for as the *Angels* are said to *fly*, Dan. 9. 21. so the

*Cherubines had wings, Exod. 25. 2. and are of the Apostle called Cherubines of glory, Heb. 9. 5. In Psal. 80. 2. God is said to sit on the Cherubines; as here, to ride and a Cherub may be put for many or all the Cherubims, as chariot for chariots, Psal. 68. 18. See the note on Psal. 8. 9. The Chaldee paraphraseth thus; And he was seen in his strength upon the light Cherubims; and brought his power upon the wings of the Whirle-wind. slew swiftly] or glansed; a similitude taken from Eagles and like swift fowls that fly with aswinge, Deut. 28. 49. Ier. 48. 40. For this, in 2 Sam. 22. 11. is written jera<sup>a</sup> that is, he was seen: which here with little difference of one letter is jede, that is, he flew switly. So in Psal. 104. 3. God is said to walk upon the wings of the wind.*

*Vers. 12. his pavilion] or covert, tabernacle. In the Chaldee it is explained thus; He placed his divine presence in the darkness, and his glory was compassed with clouds as a pavilion: and he made rain to come down upon his people, and mighty waters from the moving of the dark clouds upon the wicked, from the height of the world. darkness of waters] that is, dark black waters: meaning watrie clouds, as Psal. 104. 3. & 29. 3. In 2 Sam. 22. 12. this is thus set down: and he set darkness round about him, for boothes<sup>a</sup> blackness of waters, &c. the skies] that is, the heavens, named in Hebrew Shechakim, of their thin fine and subtle substance.*

*Vers. 13. passed away] that is, vanished; for God's brightness expelled them. So passing away, is used for vanishing, Isaiah. 29. 5. hail and coles] that is, there was, or there came hail, to wit, from his brightness, as in 2 Sam. 22. 13. it is written, From the brightness before him there burned coles of fire. Hail and fire are instruments of God's war and punishment, Job. 38. 22, 23. Josh. 10. 11. Rev. 16. 21. Zach. 12. 6. Ezek. 10. 2.*

*Vers. 14. thundered] this also is a sign of God's anger, 1 Sam. 2. 10. and 7. 10. Isa. 29. 6. and of his power and glory, Psal. 29. 3. and 77. 19. Job 26. 14. and 37. 4, 5. and 40. 4. gave his voice] a common phrase for all loud and high speech<sup>a</sup> cry, noise, thundering, &c. Psal. 46. 7. and 68. 34. and 77. 18. and 104. <...> . Num. 14. 1. 2 Chron. 24. 9. Hab. 3. 10. The Chaldee expoundeth it thus, the most high lifted up his word, he cast hail and coles of fire. <ϕ> of fire] that is, fiery vapors, lightnings, &c. This sentence is omitted, in 2 Sam. 22. 14. and is wanting also in the Greek verson here.*

*Vers. 15. <ϕ> arrows] the instruments of his wrath and judgments; for God hath arrows of pestilence, Psal. 91. 5<sup>a</sup> of samine, Ezek. 5. 16. and other arrows to wound the hearts of his enemies, Psal. 45. 6. and 64. 8. or to afflict his children, Psal. 38. 3. Job 6. 4. Here and in Psal. 144. 6. by arrows may be meant thunderbolts, or the hailestones forementioned; as the hailestones that fell, Ios. 10. 11. are called arrows, Hab. 3. 11. The Chaldee saith, he sent his word as arrows. he hurled] or, he shot, as the word signifieth, Gen. 49. 23. it may also be turned, he multiplied. This is omitted in 2 Sam. 22. 15. terribly struck them down] discomfited troubled, and felled them down with dread, noise and tumu <...> . This word is used in the examples of his wrath, Exod. 14. 24. Josh. 10. 10. Judge. 4. 15. 1 Sam. 7. 10. Deut. 7. 23.*

*Vers. 16. channels of water.] that is, of the sea, 2 Sam. 22. 16. channels signify violent currents, or forcible streams, running rivers. So Psal. 42. 2. and 126. 4. The Greek here translatheth them, fountains of waters. foundations of the world] that is, the deep waters and main <ϕ> whereon the*

world is founded, Psal. 24. 2. *⟨ϕ⟩* . wind of thine anger] or, of thy nose, as before, verse. 9. meaning a blast, storm, or whirl wind, which God in anger sent forth. This manner of speech is taken from Job 4. 9.

Vers. 17. *drew me out, &c.*] this hath reference to Moses case, who was drawn out of the water, and thereupon called *Mosheh*, Exod. 2. 10. that word *Mashah* is used here by David; and nowhere else in Scripture. Waters signify troubles, as is noted verse. 5. and sometime multitudes of people's, Rev. 17. 15. so the Chaldee turneth it here, *he delivered me from many people's*.

Vers. 19. *cloudy calamity*] The Hebrew *Aeid* is a fog, vapor, or misty cloud, Gen. 2. 6. Job. 36. 27. by figure it is put for calamity or misery of man, Deut. 32. 35. As elsewhere, *the cloudy and dark day*, Ezek. 34. 12.

Vers. 22. *from my God*] meaning by swerving, or turning away from him; which the Chaldee expresseth thus, *I walked not in wickedness before my God*.

Vers. 23. *not turn away from me*] in 2 Sam. 22, 23. it is, *turned not away from it*, that is, *from any of his statutes*. The Greek translateth, *they departed not fro* *⟨...⟩* .

Vers. 24. *from mine iniquity*] that is, *from the iniquity that I am prone to fall into*. The Hebrew word signifieth that which is *unright, unequal, crooked or perverse*; opposed to that which is *right*; and is fitly applied. to *sin*, and so translated by the Apostle, Rom. 4. 8. from Psal. 32. 2. In this estate we all are borne, Psal. 51. 7. so it noteth the *viciousitie or crookedness of nature and original sin*, which the Apostle called *the sin dwelling in him*, Rom. 7. 17. and he that was first borne, first applied this word to himself, Gen. 4. 13. It is figuratively used oft times for *punishment due to sin*: whereof see Psal. 31. 11. The Chaldee openeth this verse thus; *And I was perfect in his fear, and he was the the saver of my soul from sins*.

Vers. 25. *pureness of my hands*] in 2 Sam. 22. 25. *my pureness*. [unspec 25]

Vers. 26. *gracious*] or *merciful, pious, godly*. See Psal. 4. 4. *man*] or *mighty one*; called *Geber*, of his *strength, valor, and superiority*: for which in 2 Sam. 22. 26. is put *Gibbor*, that is, *Strong*, or a *champion: a mighty man*, Psal. 19. 6. and 45. 4. *with the froward thou wilt show thy selfewry*] A like speech is used in Moses, Levite. 26. 27, 28. *if ye walk stubbornly against me, I will walk stubbornly in anger against you*: But here David useth two words, whereof the first, *froward* or *crooked*, is always spoken of *doing evil and wrong*; the latter word *wry*, not so, but is a similitude taken from *•rastlers*, and noteth a *writhing of ones self against an adversary*. The Chaldee Paraphrast applieth this *gracious saint* to Abraham; the *perfect man*, to Isaac; the *pure*, unto Jacob; and the *froward*, unto Pharaoh and the Egyptians.

Vers. 28. *the lofty eyes*] In 2 Sam. 22. 28. it is thus set down: *and thine eyes are upon the lofty, that thou mayest bring them low*.

Vers. 29. *hast lighted my candle*] or, *doest lighten my lamp*, that is, *givest me comfort, joy, prosperity after troubles*; as on the contrary, *the wicked's candle shall be put out*, Job 18. 6. and 21. 17. Prov. 13. 9. and 24. 20. and 20. 20. In 2 Sam. 22. 29. this word *lighted* is left out to be

understood, as before in the 7. verse. Sometime the *eye* is called the *candle* of the body, *Mat.* 6. 22. and Solomon saith, that a *man's mind* (or *soul*) is the *candle of the Lord*, *Prov.* 20. 27. sometime ones *child* succeeding him in government, is his *candle*, *Psal.* 132. 17. *1 King.* 11. 36. and 15. 4. *Num.* 21. 30. All these in David were *lighted*; and Christ his son according to the flesh, is *the candle of the new Jerusalem*. *Rev.* 21. 23. *the true light, which lighteth every man that cometh into the world*, *John.* 1. 9. *brightned my darkness*] that is, *turned my grief and affliction into joy and comfort*, *Job* 29. 3. *Esth.* 8. 16. *Luk.* 1. 79.

Vers. 30. *broken thorough an host*] *Hebr.* *shall break, or run thorough an host, or troop*. This, and the *leaping over a wall* which followeth, may be understood both of *escaping danger himself*, and of *quelling his foes, and winning their walled cities*, and both these speedily. The Chaldee explaineth it thus; *For by thy word I shall multiply armies, and by the word of my God subdue fenced towers*.

Vers. 31. *in him*] the Chaldee saith, *in his word*. [unspec 32]

Vers. 32. *who is a rock*] that is, *a mighty savior and defender*. The Greek here for *Rock* hath a *God*; and in 2 *Sam.* 22. 32. *a Greater*. And this hath reference to the words of *Anna*, *there is no rock like our God*, 1 *Sam.* 2. 2.

Vers. 33. *that girdeth me*] that is, *prepareth and strengtheneth me*: therefore in 2 *Sam.* 22. 33. it is written, *my strength*: elsewhere he speaketh of being *girded with joy*, *Psal.* 30. 12. *valor*] or *power, force, prowess*. And this word is used both for *valor, activity and courage* of body & ruinde; also for a *power, or army of men*, *Ps.* 33. 16. and 136. 15. and also for *wealth gotten by industry, whereby men are able to do much*, *Psal.* 49. 7. 11. and 62. 11. *and giveth*] that is, *maketh or disposeth my way to be perfect*, that is, *without impediment* or, as the Greek translateth, *without blemish*. For *giveth*, in 2 *Sam.* 22. is, *looseneth*, which also *freeth from let*.

Vers. 34. *He matcheth my feet as hinds*] that is, *maketh me swift to run like the Hindes, and so to escape danger, and stand safe upon my high places*; which usually denoteth *security, honor and prosperity*, *Deut.* 32. 13. and 33. 29. *Isa.* 58. 14. The like speech Habakuk hath in the end of his song, *Hab.* 3. 19.

Vers. 35. *bow of brass*] or *of steel*; and this is observed to be *stronger than iron*, *Job* 20. 24.

Vers. 36. *thy right hand hath upheld me*] or, *firmly stayed (and strengthened) me*. This sentence is added here, more than in 2 *Sam.* 22. 36. *thy meekness*] or *modesty, lenity, humility, whereby thou abasest thyself to regard me, and deal meekly with me; even gently chastising and un••uring me*. Wherefore the Greek turneth it thus, *thy chastisement hath rectified me*. The Chaldee saith, *and by thy word thou hast made me to increase*.

Vers. 37. *hast widened my passage*] or *enlarged my pase*, that is, *given me roomth to walk steadily and safe*. Contrary to that which is said of the wicked, that *his strong (or violent) passages are straightened, (or made narrow)* *Job* 18. 7.

Vers. 38. *overtooke them*] and consequently *quelled, or cut them off*, as is expressed 2 *Sam.* 22. 38.

Vers. 39. *I wounded them] or struck thorough, embrewed with blood.* This verse in 2 Sam. 22. 39. is read thus; *And I consumed them, and wounded them, and they rose not, but fell under my feet.*

Vers. 41. *the neck of mine enemies] that is, put them to flight, and subdued them,* 2 Chr. 29. 6. Ger. 49. 8. *And this respecteth God's promise, Exod. 23. 27.*

Vers. 42. *They cried out] for an helper, as the Chaldee addeth.* For this, in 2 Sam. 22. 42. is, *They looked. answered] in Chaldee, they prayed to the Lord, and he received not their prayer.*

Vers. 43. *pour them out] or empty them, that is, tumble them down, to be trodden as dirt; I spread them abroad; as in 2 Sam. 22. this verse is written, And I did beat them small as the dust of the earth: as the clay of the streets I pounded them, I spread them abroad.*

Vers. 44. *of the people] in 2 Sam. 22. it is, the contentions of my people, hast kept me for the head, &c. and hereby Christ's headship over the Church of the Gentiles is signified, and the contradiction of his own people the Jews, Rom. 10. 20, 21. See after in verse 50.*

Vers. 45. *At the hearing of the ear] that is, speedily, so soon as they hear, without further ado; or By the hearing of the ear, that is, with diligent hearkening and attendance. sons of the stranger] <math>\langle \diamond \rangle</math> the •iant, or of alienation; that is, aliens, <math>\langle \diamond \rangle</math> , stranger• from the common-wealth of Israel, they and their progenitors. So Psal. 144. 7. Isa. 6•. 8. *falsely deny] or dissemble. In the Greek, they lie: <math>\langle \diamond \rangle</math> meaning, they feinedly submit themselves, for fear or other sinister respect, against their wills. And this agreeth with the last promise of Moses, Deut. 33. 29. thy enemies shall falsely deny to thee. The original word is used both for denying, Gen. 18. 15. and for lying or falsifying, 1 Kin. 13. 18. See after, Psal. 59. •3. and 66. 3.**

Vers. 46. *fade away] or fall, to wit, as leaves of trees that wither.*

Vers. 47. *my Rock] in Greek, my God.*

Vers. 48. *that giveth vengeance to me] that is, giveth me power to be avenged of my foes; or, giveth vengeance for me, that is, avengeth and punisheth for my sake. Whereupon he is called the God of vengeance. Psal. 94. 1. So to give vengeance, is to execute it, Nū. 31. 3. subdueth] bringeth into good order and subjection, therefore in 2 Sam. 22. it is said, subjecteth or bringeth down. And sometime this word signifieth a subduing by overthrow and destruction; as 2 Chron. 22. 10. she subdued: for which in 2 King. 11. 1. is written, she brought to perdition, or destroyed.*

Vers. 50. *I will confess thee] that is, give thee public and solemn praise and thanks. This verse is applied in Rom. 15. 9. to the calling of the Gentiles unto the faith of Christ, and praise unto God therefore. By which we are taught, that of Christ and his kingdom this Psalm is chiefly intended.*

Vers. 51. *He maketh great] or magnifieth; He is the magnifier of the salvations, that is, of the full salvation and deliverance. Instead of Magdil, that is, magnifier, in 2 Sam. 22. 51. there is Migdol, which is so written, as by the vowels signifieth a tower of salvations, and by the consonants a magnifier. Hereupon the Hebrew Doctors (in Midras tillin upon this place) say, One Scripture saith, MAGNIFIER, and another, saith. TOWER: and what tower is made for them? The King Christ is*

as a tower, as it is said, *the tower of salvations: it is also written, The name of the LORD* ⟨ϕ⟩ *a strong tower, &c. Prov. 18. 10. it* ⟨ϕ⟩ *anointed] or his Messias, his Christ, as* ⟨ϕ⟩ *in Psal. 2. 2. David and his seed] this may be referred both to the first Dividend his posterity, on whom God shown great mercy; and also to our Lord Christ, who is called by the Prophets, David, Ezek. 34. 23, 24. Hos. 3. 5. and his seed are his disciples, the children which God hath given him, Heb. 2. 13. or himself is the seed here mentioned, Act. 13. 23. Rom. 1. 3. as he also is called Abraham's seed, Gal. 3. 16.*

**PSAL. XIX.**

2 The creatures show God's glory. 8 The law more clearly revealeth his will. 13. His grace cleanseth and sanctifieth through Christ the Redeemer.

To the master of *the music*, a Psalm of David.

The heavens do tell the glory of God, and the out-spread firmament showeth the work of his hands. Day unto day uttereth speech, and night unto night manifesteth knowledge. *There is no speech, and no words; not heard is their voice. Thorow all the earth gone out is their line, and to the utmost end of the world their speakings; he hath put a tent in them for the Sun. And he is as a bridgeroome, going forth out of his privy chamber; joyeth as a mighty man to run a race. From the utmost end of the heavens is his egress, and his compassing regresse is unto the utmost ends of them, and none is hid from his heat.*

The law of Jehovah is perfect, returning the soul: the testimony of Jehovah is faithful, making wise the simple. The precepts of Jehovah are right, giving joy to the heart: the commandment of Jehovah is pure, giving light to the eyes. The fear of Jehovah is clean; standing to perpetuallie; the judgments of Jehovah are truth, just they are together. To be desired more than gold, and than much fine gold, and sweeter than honey and liquor of the honey combs. Also thy servant is clearly admonished by them; in keeping of them there is much reward. Vn advised errors who doth understand? from secret faults cleanse thou me. Also from presumptuous sins withhold thou thy servant, let them not have dominion in me, then shall I be perfect and made clean from much trespass. Let the words of my mouth, and the meditation of my heart before thee, be to favorable acceptation, Jehovah my Rock and my Redeemer.

Annotations.

*DOe tell] to wit, unto men, and so give occasion unto them to tell; as the Chaldee translateth, They that look upon the heavens do tell, &c. the glory] that is, the glorious work; so in Ex. 16. 7. Num. 14. 21, 22. John. 11. 40. the out-spread firmament] the whole cope of heaven with the air, as the Chaldee saith, they that behold the air: which though it be soft and liquid, and spread over the earth, yet is it fast and firm, and therefore called of us according to the common Greek version, a firmament, the holy Ghost expreseth it by another term, Mid-heaven, Rev. 8. 13. and 14. 6. and 19. 17. This out-spread firmament, or expansion, God made a mids the waters for a separation, and named it Heavens, Gen. 1. 7, 8. which of David is said to be stretched out* ⟨ϕ⟩ *a curtain or tent, Psal. 104. 2. and elsewhere is said to be firm, as molten glass, Job 37. 18. So under*

this name *Firmament*, be comprised the orbs of the heavens, and the air, and the whole spacious roomth above the earth.

Vers. 3. *Day unto day]* one day unto and after another: so *unto* is used for *after*, in *Exod.* 16. 1. and 19. 1. *Vttereth]* or *welleth* ⟨ϕ⟩, as a fountain, continually and plenteously. *manifesteth]* or *showeth* lively.

Vers. 4. *not heard is their voice]* that is, *whose voice is not heard* or *understood*: meaning that they are no mute or obscure speeches, whereby the heavens preach to the world, but manifest to all, as the next verse showeth, and Paul plainly confirmeth, *Rom.* 1. 19, 20. and the Greek version here leadeth us so to understand this sentence, together with the Apostles allegation, *Rom.* 10. 19. and the like Hebraisms are usual, as *Job* 3. 3. *Let the day perish, I was borne in it*, that is, *wherein I was borne*: and *hearing* is often put for *understanding*, *Gen.* 11. 7. 2. *Kings* 18. 26. *1 Corin.* 14. 2. Compare also herewith that Hebrew phrase in *Jer.* 38. 5. Or we may read it thus: There is *no speech nor words: not heard is their voice*: that is, the heavens make *no speech*, or *Sermon*; *nor utter any reasonable words, nor any voice* (or *s* ⟨...⟩ *d*) ⟨...⟩ *of theirs is heard*: but *their line is gone forth*, &c. Or, (taking words for *people's that speak them*,) there is ⟨ϕ⟩ *speech no words*, where *the voice of the heavens is not heard* ⟨...⟩ *d*.

V. 5. *their line]* or, *their* ⟨ϕ⟩, *their delineation*: *w<sup>ch</sup>* is a mean to teach the rude and simple; as *Esa.* 28. 10. or by *line* is mean a *building, frame* or *edifice*, which is made by line and rule, *Zach.* 1. 16. *Job* 38. 5. The Greek translateth it, *their sound*; which word the Apostle also useth, *Rom.* 10. 18. where he speaketh of the preaching of the Gospel, by which the Church is taught and edified. *their speakings]* or, *their words*: but this is used sometime generally for signification any manner of way: as *Prov.* 6. 13. *he speaketh* (that is, *signifieth*) *with his feet*. And taking him before to have shown how the heavens have no *speeches, words* nor *voice*; this here may be meant of *their significations*, by the wonderful frame, course, order, &c. that all men may see in them. *he hath put a tent]* God hath put (or *set*) in the heavens a *tabernacle*, that is, a flitting habitation: for that the sun never stayeth in one place. The *Sun* is in Hebrew called *Shemesh*, that is, a *minister* or *servant*; which very name should have kept the nations from worshipping and serving it, which God hath distributed to all people under the whole heaven; as *Deut.* 4. 19.

Vers. 6. *as a bridegroom]* the Chaldee addeth, [unspec] *in the morning as a bridegroom*. The Sun when he riseth is gloriously adorned with beautiful rays, and seemeth most cheerful; which two things are set forth by similitude of a bridegroom, *Esa.* 61. 10: & 62. 5. *to run a race]* a long way, *journey*, or, *course*. The swift course of the Sun is joyfully performed, as when a Champion runneth for a game.

Vers. 8. *Th* ⟨...⟩ *]* or *Doctrine* ⟨...⟩ ▪ an orderly manner of instruction, *an institution* or *disposition*, called in Hebrew *Torah*, which implieth both *doctrine*, and an *orderly disposition* of the same; therefore, where one Prophet relating David's words, saith, *the law of man*, *2 Sam.* 7. 19. another saith, *the orderly estate* (or *course*) of man, *1 Chron.* 17. 17. The holy Ghost in Greek calleth it *Nomos*, a *Law*, *Heb.* 8. 10. from *Ier.* 31. 33. This name is most commonly

ascribed to the precepts given by Moses at Mount Sinai; *Deut.* 33. 4. *Mal.* 4. 4. *John.* 1. 17. and 7. 19. it is also largely used for all his writings. For the history of Genesis is called *Law*, *Gal.* 4. 21. from *Gen.* 16. And though sometime the *Law* be distinguished from the Psalms and Prophets, *Luke* 16. 16. and 24. 44. yet the other Prophets books are called *Law*, *1 Cor.* 14. 21. from *Isaiah.* 28. 11. the Psalms are also thus named, *John.* 10. 24. and 15. 25. from *Psal.* 8<sup>o</sup>. 6. and 35. 19. Yea one Psalm is called a *Law*, *Psal.* 78. 1. and the many branches of Moses doctrine; as the *Law* of the sinoffering, &c. *Lev.* 6. 25. and generally it is used for any *doctrine*; as, the *Law* of works, the *Law* of faith, &c. *Rom.* 3. 27. is *perfect*] or, is a *perfect Law*. The word before is again understood here and in the speeches following: as sometime it is fully expressed, *Psal.* 12. 7. *returning the soul*] or, *restoring the life*. To *return the soul*, is sometime to deliver it from evils, *Ps.* 35. 17. *Job* 33. 30. sometime to refresh it as with food that keepeth in life, *Lam.* 1. 11. 19. to refresh it with rest, come 〈...〉 t, and the like, *R<sup>o</sup>th* 4. 15. *Psal.* 23. 3. *Prov.* 25. 13. All which may be found in the law of God. *the testimony*] God called the two tables of his law, *the Testimony*, *Exod.* 25. 16. 21. and 31. 18. and the *Ark* wherein they were kept, had thereupon the like name, *Num.* 17. 4. *Exod.* 25. 22. and so the *tabernacle* wherein the *Ark* was, *Exod.* 38. 21. *Rev.* 15. 5. God's *Law* hath this title because of the testification, contestation, and earnest charge w<sup>ch</sup> he and his Prophets gave concerning it, as *Ps.* 81. 9. 2 *Kin.* 17. 15. *Neh.* 9. 29, 30. *Deut.* 31. 28. and 32. 4. and as a record it testifieth what is God's will and covenant, *John.* 5. 39. And as the *Law*, so the *Gospel* (yea *Christ* himself) is called a *testimony*, *1 Cor.* 2. 1. 2 *Thes.* 1. 10. 1 *Tim.* 2. 6. *faithful*] or, a *faithful testimony*: this word meaneth also, *sure*, *certain*, *firm* and *constant*; as *faithful plagues*, *Deut.* 28. 59. are *sure* and *durable*: a *faithful house*, 2 *Sam.* 7. 16. is *settled*, *firm* & *stable*, &c. God's word hath like commendations, *Ps.* 93. 5. and 111. 7. *the simple*] or *silly*. The original *pethi*, meaneth one that is *easily persuaded* or *enticed*, *credulous* and *light of belief*, according to the proverb, *Pethi*, *The simple believeth everything*, *Prov.* 14. 15. Consequently it is used for *Unskilfull*, and applied sometime to evil foolish persons, *Prov.* 9. 6. and 22. 3. sometime to the good and simple; as *Psal.* 116. 6. The Greek often translateth it, a *babe*, and so *Christ* calleth such, *Mat.* 11. 25. This verse and the two next following, which treat of God's law, are in Hebrew written every of them with ten words, according to the number of the ten commandments, which are called *ten words*, *Exod.* 34. 28.

Vers. 9. *The Precepts*] or, *Commissions*, *Changes*. This word is by David only applied to God's commandments, called of him *Pikkudim*; of *Pukad* to 〈ϕ〉 ; as if we should say *Visitations*, or precepts, the transgressions whereof God hath threatened to visit or punish; as *Exod.* 20. 5. and 32. 34. Or of *hiphkid*, to *commend* or *commit unto ones charge and custody*▪ because these are committed unto men, carefully to be observed; as it is written, *Thou hast commanded thy precepts to be kept* 〈ϕ〉 *mently*, *Ps.* 119. 4. *the commandment*] that is, *the commandments*: one put for all; as *judgment*, 2. *King.* 25. 6. for *judgments*, *Ier.* 52. 9. and many the like.

Vers. 10. *The fear*] or *reverence*, that is, the religion and worship prescribed of God; as in *Matth.* 15. 9. that is called *Worship*, which in *Isa.* 29. 13. is named *Fear*; and this is said to be *clean* from all filthiness, because he requireth to be worshipped in spirit and truth; and with pure hands, *John.* 4. 24. 1 *Tim.* 2. 8. Or, as God himself is called *Fear*, *Psal.* 76. 12. so his law may also here be called *Peare*, for that it was given with fearful majesty, and worketh in men the



fear and reverence of God, *Exod. 20. 18, 19, 20. Deut. 5. 24,—29. standing]* or *abiding, continuing firm, yet and perpetually. judgments]* Such laws as were annexed to the ten commandments, for punishing the offenders, have this title prefixed; as *Exod. 21. 1. These are the judgments which thou shalt set before them, &c.* And as *decrees* or *statutes* are often put for the ordinances of God's worship; (as is noted on *Psal. 2. 7.*) instead whereof David here seemeth to use the former word *fear*; so *judgments* are laws and rites for human duties. These two Moses often joineth together, saying; *Hearken O Israel to the statutes and to the judgments, &c. Deut. 4. 1. 5. 8. 14. 45▪ and 5. 1. 31. and 6. 1. 20. and 7. 11. and 8. 11, &c. just together]* that is, *all of them together, and each of them apart, is just, or justified.*

Vers. 11. *fine gold]* or *solid gold*, called *Paz*, which hath the name of *strength, fastnesse, or solidity*: such gold was rare and precious, *Isa. 13. 12. Lam. 4. 2.* The Arabians now call gold *Phes*. It was very fine: therefore when one Prophet calleth it *gold. Muphaz, 2 Kin. 10. 18.* another calleth it *tahor*, that is, *fine or clean gold, 2 Chron. 9. 17. liquor of the honey combs]* or, *liquid honey of the comb▪*. Each of these words is used by Solomon for *the dropting honey comb▪* *Prov. 5. 3. and 16. 24.* and both are joined for more vehemency.

Vers. 12. *clearly admonished]* The word signifieth *illustrating, making bright or shining, Dan. 12. 3.* and so by *warning, or. information* to make the soul *clear* and *circumstect. Exod. 18. 20. 2 King: 6. 10. Eccles. 4. 13. Ezek. 3. 17. 18, 19, 20. much reward]* or *much end*, that is, *great profit or reward*, as the Greek translate that. The Chaldee applieth this peculiarly to David, saying, *and because he kept them, he was made the Prince of Israel.* The Hebrew *Ghnekeb*, signifying the *heela* or *seetsole*, is used figuratively for the *end* of a thing, (as the *head*, for the *beginning, Psal. 119. 160.*) and so for the *sarcisse, event* and *recampence* that followeth thereupon. As another word, *acharith*, which signifieth *end*, is used also for *reward, Prove. 23. 18. and 1▪ Pet. 1. 9.*

Vers. 23. *Vnadviced errors]* or, *Ignorant saults, Vnwitting. and inconsiderate sins.* The law for which is given, *Lev. 4. 2. &c. who dotn understand]* or, *who candiscerne?* meaning, no man can. So *Psal. 7. 7. 5. I spake not. for, I could not speak.* See the Annorations there. *cleanse thou me]* or, *make me innocent, free, guiltless, empty.* The word is also used for *exempting, or absolving, free* from punishment due to sin, *Exod. 20. 6. and 34. 7.*

Vers. 15. *be to favor able acceptation]* that is, *be acceptable or well pleasing;* or, as before, *they shall be acceptable.* For the Hebrew will bear either interpretation. Therefore also in the Greek, these two phrases are used as one, *He shall be, Mark 10. 44.* and *Let him be, Mat. 20. 27.* Of the word *at, ceptation*, see the note on *Psal. 5. 13. my redeemer]* or *deliverer;* the Hebrew *Goel* is interpreted in the Greek by both these, *Rō. 11. 26. frō Isa. 59. 20. Act. 7. 35.* The word is of large use, for *redeeming* of things sold or mortgaged, *Lev. 25.* but applied to redemption or deliverance from danger, *Psal. 69. 19* from violence, *Psal. 72. 14.* from corruption, *Psal. 103. 4.* from the enemies hand, *Psal. 106. 10.* from death, *Hos. 13. 14.* and from all evil, *Gen. 48. 16.* And in special, one that *challengeth* or *redeemeth* any person, or thing that was before alienated, and restoreth it to the first estate, by right of kindred, is called by this name, *1 Kings 16. 11. Ruth 39. 12, 13. and 4. 1. 3. &c.* Therefore is this title given to God and Christ, who is our *redeemer*, and allied unto us, as concerning the flesh, *Isa. 43. 14. and 44. 6. and 47 4. 1 Thess. 1. 10. Heb. 2. 14, 15.*

**PSAL. XX.**

The Church blesseth the King in his exploits: 6 Promiseth thankfulness, 7 testifieth confidence in God's succor; 8 and triumpheth by faith in Christ.

To the master *of the music*, a Psalm of David.

Jehovah answer thee in day of distress, the name of the God of Jacob set thee on high. Send thy help from the Sanctuary, and uphold thee out of Zion. He remember all thy oblations, and thy burnt-offering he turn to ashes Selah. He give to thee, according to thy heart, and fulfill all thy counsel. We will shout in thy salvation, and in the name of our God set up the banner; Jehovah fulfill all thy petitions. Now I know that Jehovah saveth his Anointed, answereth him out of the Heavens of his holiness, with powers the salvation of his right hand. These (*make mention*) of chariots, and these of horses: but we make mention of the name of Jehovah our God. They stoop down and fall, but we rise up and stand upright. Jehovah save thou the King, he answer us in the day we call.

Annotations.

*ANSWER thee] thee O King, whom after he calleth Messiah, or Anointed, verse. 7. And this sentence is set down in Iakobs words, Gen. 35. 3. as after he mentioneth the God of Jacob. And the whole Psalm is a prophesy of Christ's sufferings, and his deliverances out of them, for which the Church with him triumpheth. For answer, the Chaldee saith, accept thy prayer. set thee on high] in a high refuge, and so defend and keep thee safe: see Psal. 9. 10. As God's name, even his only is advanced high, Psal. 148. 13. so is it also a strong tower which the righteous runneth unto, and is set on high, Prov. 18. 10.*

Vers. 3. *from the Sanctuary] or sanctity; Thus the tabernacle was called, Lev. 16. 2. and the temple, 1 King. 8. 10. as being the place of holiness, for the presence of God there.*

Vers. 4. *remember all thy oblations] This hath respect to the law, which appointed part of the oblation (or meat-offering) to be burnt on the altar unto God, with oil and incense for a memorial, Levite. 2. 2. The Hebrew Minchah, is generally a gift or present carried to any, Psal. 45. 13. and 72. 10. Gen. 32. 13. and in special, a gift or oblation presented to God, Gen. 4. 3, 4, 5. Psal. 96. 8. most specially the oblation of corn or flower, called the meat-offering, Lev. 2. Num. 29. The Apostle in Greek turneth it Prosphora, an oblation, Heb. 10. 5. 8. 10. from Psal. 40. 6. burnt-offering] which according to the original word Ghnolah, signifieth an ascension, because this kind of sacrifice was wholly given up to God in fire, Lev. 1. 3,—9. 13. Therefore in Greek it is translated holocaustoma, that is, a whole burnt-offering. turn to ashes] that is, consume to ashes with heavenly fire: for so God approved and accepted the sacrifices of his people, Lev. 9. 24 1 Kings 18. 28.*

Vers. 5. *fulfill all thy counsel] or accomplish it: Counsel is as empty if it be not effected and accomplished; and the performance is as the filling thereof. So to fill or accomplish petitions in the verse following: to fulfill joy, John. 3. 29. and 15. 11. to fulfill words, is to confirm them, 1 Kings 1. 14. and to perform or effect them, 1 Kings 2. 27.*

Vers. 6. *We will showt]* or, *that we may showt*, or *shrill*. For these two phrases are used in differently: See the note on *Psal. 43. 4. thy salvation]* which thou (O King) hast received; or which thou (O God) hast given. *set up the banner]* or, *display the slag* or *ensign*, which was for triumph and victory, to honor God, and to terrify the enemies, *Song 6. 3. 9.*

Vers. 7. *his anointed]* or *Messias*, that is, *his King*, *verse. 10. Psal. 2. 6. with powers the salvation]* that is, *with full power* (or *puissance*,) even with *the salvation of his right hand*. For God's *right hand* is of wondrous excellent force, and doth valiantly, *Exod. 15 6. Psal. 118. 16. and 89 14.*

Vers. 8. *These]* that is, *Some mention chariots and some horses. Chariot* is used for *chariots*; as also in *Psal. 68. 18. so bird* for *birds*, *Psal. 8. 9. Angel* for *Angels*, *Psal. 34. 8. make mention of the name]* that is, *make it to be known and to be remembered with honor*, *Psal. 45. 18. Esa. 49. 1. 2 Sam. 18. 18.*

Vers. 9. *stand upright]* or, *set ourselves sure* to continue yet. So after in *Psal. 146. 9. and 147. 6.*

Vers. 10. *the King, he answer us]* By the *King* here seemeth to be meant *Christ*, of whom this whole Psalm is composed: as also the Chaldee Paraphrast understood it, and therefore explained this verse thus; *O word of the Lord, redeem us; O mighty King, receive our prayer in the day of our invocation*. But the Seventie (not keeping the distinctions) turn it in Greek thus; *Lord save the king, and here us in the day that we call upon thee.*

#### **PSAL. XXI.**

The King giveth thanks for many blessings received. 8 He professeth his confidence of further grace, and prophesieth the destruction of the wicked.

To the master of *the music*, a Psalm of David.

Jehovah, in thy strength the King shall rejoyce, and in thy salvation how vehement glad shall he be! Thou hast given to him his hearts desire, and the earnest request of his lips thou hast not kept back Selah. For thou preventest him with blessings of goodness, thou settest on his head a crown of fine gold. Life he asked of thee, thou gavest *it* him; length of days, ever and aye.

Great is his honor in thy salvation; glorious Majesty and comely honor hast thou put upon him. For thou hast set him *to be* blessings to perpetual aye; thou hast made him cheerful with joy, with thy face. For the King trusteth in Jehovah, and through the mercy of the most high he shall not be moved. Thy hand shall find out all thine enemies; thy right *hand* shall find out them that hate thee. Thou wilt set them as an oven of fire at the time of thy face; Jehovah in his anger will swallow them up, & fire shall eat them. Their fruit from the earth thou wilt destroy, and their seed from the sons of Adam. For they have intended evil against thee: they have thought a crafty purpose, *but* they shall not be able. For thou wilt set them as a Butt, with thy strings thou wilt make ready against their faces. Be thou exalted Jehovah in thy strength, we will sing and praise with Psalm thy power.

Annotations.

*IN thy strength]* or, *for thy strength*, thy kingdom, strong help and deliverance. This Psalm, as the former, gratulateth the victory and salvation of Christ, and is by the Chaldee Paraphrast applied to the reign of *King Messias*. Also the Hebrew *Iismach*, (*Shall rejoice*,) hath the letters (being transplaced,) of the name *Mashiach*, *Christ. shall rejoice]* or *rejoiceth* continually.

Vers. 4. *a crown]* a sign of glorious victory, and of the Kingdom.

V. 5. *length of days]* that is, *a long continued life time*, *Isa. 53. 10. Job 12. 12.* So *Ps. 23. 6. & 93. 5.* and *91. 16.* On the contrary, *short of days*, is *short lived*, *Job 14. 1. ever and aie]* to *eternal and perpetual aie*. Christ being raised from death, dieth no more; death hath no more dominion over him, *Rom. 6. 9* But behold he is alive for evermore, Amen, *Rev. 1. 18.* and ever liveth to make intercession for them that come to God by him, *Hebr. 7. 25.*

Vers. 7. *hast set him blessings]* that is, *made him to abound with all manner blessings himself, & to be an example of, or to impart blessings unto others.* So to Abram it was said, *be thou a blessing*, *Gen. 12. 2.* the like promise is to his children, *Ezek. 24. 36. Isa. 19. 20. with thy face]* or *before thy face, in thy presence* as *Psal. 16. 11.*

Vers. 9. *shall find out all thy enemies]* to wit, *to punish them*, as ⟨ϕ⟩ like phrase importeth, *Isa. 10. 10.* or, *shall find for all*, that is, *shall be enough for all thy foes*, that is, *sufficiently able to overcome them*: so *finding* is used for *sufficiency*, *Num. 11. 22. Judge. 21. 14.* For *hand*, the Chaldee saith, *the stroke of thine hand.*

Vers. 10. ⟨ϕ⟩ *set them]* or *put them all and everyone*, ⟨ϕ⟩ is noted on *Psal. 2. 3.* So also after in *verse. 11. and 13.* ⟨ϕ⟩ *of fire]* a *fiery furnace*; meaning in ⟨ϕ⟩ *affliction*, *Lam. 5. 10. the time of thy face]* that is *of thine anger*, as the Chaldee Paraphrast explaineth it; for the *face* showeth forth pleasure or displeasure, favor or wrath: so *face* is used for *anger*, *Psal. 34 17. Lev. 20. 6. Gen. 32. 20. Lam. 4. ⟨ϕ⟩ .er. 3. 12. swallow them]* that is, *destroy* or *d ⟨...⟩ sh, them*: so *Psal. 35. 25. and 52. 6. and 55. ⟨ϕ⟩ ⟨ϕ⟩ ]* the Chaldee expoundeth it, *the fire of Ge ⟨...⟩ (or of Hell.)*

Vers. 11. *Their fruit]* that is, *their children*, called the *fruit of the body and womb*, *Psal. 127. 3. and 132. 11. Deut. 28. 4. or their labor* and that which comes thereof; as *Prov. 31. 16. 31. their seed]* that is, *children, or posterity*, *Psal. 22. 24. 31. and •7. 25. Gen. •7. 7. 10.*

Vers. 12. *shall not be able]* to wit, *to stablish*, (as the Greek explaineth) or, *to effect it*. After this word *can*, or *able*, there often wanteth a word to be understood: see *Psal. 101. 5.*

Vers. 13. *a Butt]* to shoot at; Hebr. *a shoulder*; because the earth is heaped up like shoulders. The Chaldee paraphraseth, *thou hast set them to thy people as one shoulder. make ready]* or *fit*, namely *thine arrows against their faces*. The Chaldee otherwise, *in the cords of thy Tent thou wilt order thy law before them.*

## PSAL. XXII.

David as a figure of Christ complaineth of his many afflictions; 10 Prayeth with faith for deliverance; 13 Foresheiweth the sundry evils which the wicked would do unto Christ at his death. 23 After deliverance, Christ declareth God's name and praises to his brethren; 27

Communicateth the fruits of his death and resurrection to the ends of the earth: 31  
Whereupon they show forth their obedience, and preach his justice.

To the master of *the music*, concerning the Hind of the morning; a Psalm of David.

MY God, my God, wherefore hast thou forsaken me, *art* far off from my salvation, *from* the words of my roaring. My God, I call by day, & thou answerest not; and by night, and *there is* no silence to me. And thou *art* holy, sitting, the praises of Israel. In thee our fathers trusted, they trusted, & thou deliveredst them. Unto thee they cried out and were safe delivered; in thee they trusted and were not abashed. But I *am* a worm, and not a man; the reproach of men, and despised of the people.

All they that see me do scoff at me, they make a mow with the lip, they wag the head.

He confidently turned unto Jehovah, let him deliver him, let him rid him, because he delighteth in him. But thou *art* the drawer of me forth out of the belly, the maker of me to trust, *even* at my mothers breasts. Upon thee I have been cast from the womb; from my mothers belly, thou *art* my God.

Be not thou gone far off from me, for distress *is* near; for *there is* no helper. Many bullocks have compassed me about; mighty *bulls* of Bashan have environed me.

They have wide opened upon me their mouth, as a renting and roaring Lion. I am poured out as waters, and all my bones dispart themselves; my heart is as wax, it is molten in the midst of my bowels. My able strength is dried up like a pot-sheard, and my tongue cleaveth to my jaws, and thou hast brought me down to the dust of death. For dogs have compassed me; the assembly of evil doers have enclosed me, they Lion-like pierced my hands and my feet. I may tell all my bones: they did behold, they did view me. They parted my garments among thē, & for my coat they cast a lot. And thou Jehovah be not far off: my fortitude, hasten to my help. Rid my soul from the sword, my alonely *soul* from the hand of the dog. Save me from the mouth of the Lion, and from the horns of Unicorns, thou hast answered me. I will tell thy name to my brethren; in the midst of the Church I will praise thee. Ye that fear Jehovah, praise him; all ye seed of Jacob, honor him; and be afraid of him all ye seed of Israel. For he hath not despised nor abhorred the affliction of the poor afflicted, nor hid his face from him: and when he cried out unto him he heard. Of thee *shall be* my praise in the great Church, my vows I will pay before them that fear him. The meek shall eat and be satisfied, they shall praise Jehovah that seek him, your heart shall live to perpetual aye. All the ends of the earth shall remember and turn unto Jehovah, and all families of the heathens shall bow down themselves before thee.

For to Jehovah *pertains* the Kingdom: & *he is* ruler among the nations. All the fat ones of the earth shall eat and bow down themselves, all that go down to the dust, shall bend down before him: and he *that* quickeneth not his soul. A seed shall serve him, it shall be accounted to the LORD for a generation. They shall come and shall declare his justice to a people *that shall be* borne, that he hath done *this*.

Annotations.

*The Hind of the morning*] meaning *Christ*, who as a Hind was by Jews and Gentiles, the *dogs*, *verse. 7.* hunted and worroughed in the morning, *John 18. 28.* and also rose from death the third day early in the morning, *John. 20. 1.* when God had made his feet like Hindes feet, and set him on his high places, *Psal. 18 34.* Compare with this, *Song 2. 9. 17.* and *8. 14.* where *Christ* is also likened to a *young Hart.* And in *Psal. 49. 15.* the *resurrection* is called, the *morning*; for then the true light of comfort and salvation shall appear. A *Hind* called in Hebrew *Ajeleth*, hath the name of *prowess* or *fortitude*, (as in the 20 *verse* of this Psalm, *Aejaluth* is *fortitude*;) and so it may be understood *for the strength* (or *fortitude*) *of the morning*, that is, the help and power of God to raise up *Christ* from the dead; which may be the meaning of the Greek translation, *for the morning help.* Some of the Jews have interpreted it, *the morning star*; which (although the word be nowhere else found in Scripture, for a *star*;) agreeth also to our Lord *Christ*, who is entitled, *the bright morning star*, *Rev. 20. 16.* Others, applying this title to the Music, retain the Hebrew words still; A *⟨...⟩ eleth hasshachar.* The Chaldee expoundeth it, *To praise (God) for the mighty continual sacrifice.*

Vers. 2. *My God, my God, &c.*] *Christ* speaketh this Psalm to God his Father. The Hebrew is, *Aeli, Aeli, lammah ghnazabtani*; which words our Lord uttered on the cross, *Mat. 27. 46.* (save for the later, he used the Syriac, *sabachtani*, of the same signification.) At which the profane Jews mocked, saying that he called for *Elias*, *Mat. 27. 47. 49.* *Wherefore hast thou forsaken me*] or, *why leavest thou me?* They are the words of saith, striving in temptation, and do imply both a hope of, and a prayer for deliverance, as it is noted on *Psal. 10. 1.* See the like also in *Psal. 42. 10.* and *43. 2.* *my roaring*] this argueth great grief of heart, uttered with loud complaint: So *Psal. 38. 9.* and *32. 3.* *Job 3. 24.* And *Christ*, in the days of his flesh, offered up prayers, with strong crying and tears, to him that was able to save him from death, *Heb. 5. 7.*

Vers. 3. *no silence to me*] or, *but I have no silence*: and consequently, *no rest* or *ease.* So *Job 30. 20. 27.*

Vers. 4. *sitting*] or *sittest*, that is, *abidest* still one and the same; as *Psal. 9. 8.* and *55. 20.* and *102. 13.* or *fittest*, to wit, *still*; as *Ruth. 3. 18.* that is, *risest* not up to help me: or *sittest*, that is, *inhabitest*, as *Psal. 9. 12.* and *132. 15.* The Chaldee translateth, *which stablisheth the world for the praises of Israel. the praises*] in Greek, *the praise of Israel*; that is, *art he to whom Israel singeth all praises for deliverances, and of whom Israel gloryth in all time of need.* So Moses said to Israel, *he is thy praise*, *Deut. 10. 21.* and *Ier. 17. 14.*

Vers. 7. *a worm*] that is, *weak*, (as the Chaldee explaineth it) *wretched*, and *trodden underfoot.* So *Job 25. 6.* *Isa. 41. 14.*

Vers. 8. *make a mow*] *make an opening with the lip*; which may be taken both for mowing or thrusting out of the lip, and for licentious opening thereof to speak reproach. *wag the head*] a sign also of scorn, *Esa. 37 22.* *Mat. 27. 39.* *Job 16. 4.* *Psal. 44. 15.* *Lam. 2. 15.*

Vers. 9. *He confidently turned*] or *rolled*; that is, *trusted*, as in the New Testament this phrase is explained, *Mat. 27. 43.* where they mock at *Christ*. The Hebrew applieth this word *roll* or *turn*, figuratively to a confident *committing* of ones self, ways, or actions unto another; as here, so

in *Psal.* 37. 5. *Prov.* 16. 3. and *Gol*, properly is *Roll thou*, but put for *he rolled*, or *trusted*; as the like phrase, *make the heart of this people fat*, &c. *Esa.* 6. 10. is thus resolved, *this people's heart is waxed fat*, &c. *Mat.* 13. 15. or it is the indefinite, *to turn*, for *he turned*; as in *Esth.* 9. 16. *to stand*, is used for *they stood*.

Vers. 11. *been cast from the womb*] that is, *from my infancy committed to thy care and custody*. So elsewhere he faith, *the Lord hath called me from the womb*, &c. *Esa.* 49. 1. *Contrariwise, the wicked are estranged from the womb*, *Psal.* 58. 4.

Vers. 13. *bullocks*] chat is, *strong and lusty persons*, such as were the high Priests, *scribes*, &c. that set against Christ. So the Chaldee expoundeth, *people's like pushing bulls. mighty bulls of Basan*] which was a fertile country, good to feed cattle, *Num.* 32. 4. and such as there fed, were fat and strong, *Deu.* 32. 14. *Ezech.* 39. 18. The Jews were the bulls of Basan, as the Prophets foretold, *Deut.* 32. 15. *Amos* 4. 1. *Hos.* 4. 16. and the history showeth, *Mat.* 27. Here the word *bulls* is to be supplied unto the word *mighty*, as also in *Psal.* 50. 13. and 68. 31. See the notes on *Psal.* 10. 10.

Vers. 14. *wide opened*] or, *gaped*; and this also is a sign of reproach and contempt, *Job* 16. 10. *Lam.* 3. 46. and 2. 16.

Vers. 15. *dispart themselves*] or, *are sundered*, that is, *out of joint. as wax*] that is, *tender*, and *melting* through faintness and fear, *Psal.* 68. 3. and 57. 5. Like this is Job's complaint, *God hath softened my heart*, *Job* 23. 16. So the word following *molten*, noteth *fear* and *discouragement*, *Josh.* 7. 5. and 14. 8. *Deut.* 20. 8. The Greek translateth, *as molten wax*.

Vers. 16. *cleaveth*] or, *is made cleave to my jaws*, which phrase meaneth inability to speak, *Psal.* 137. 6. *Job* 29. 10. *Ezek.* 3. 25. and sometime extremity of thirst, *Lam.* 4. 4. and so may have reference here to that *thirst* which our Savior felt, *John.* 19. 28. *hast brought me down*] or *set and bounded me in the dust of death*, meaning death it self, or the grave which turneth men to dust, *Gen.* 3. 19. the Chaldee turneth it, *the house of the grave*. See *Psal.* 7. 6.

Vers. 17. *dogs*] the Greek addeth, *many dogs*, that is, *base and vile persons of rancorous disposition*, *Job* 30. 1. *Prov.* 26. 11. *Rev.* 22. 15. *Mat.* 7. 6. *Phil.* 3. 2. *Psal.* 59. 7. 15. So the Chaldee paraphraseth, *a company of wicked sinners which are like to many dogs*. These were the high Priests and rulers of Israel, of whom it is said, that *Pilate knew well that for envy they had delivered Jesus*, *Mat.* 27. 18. *they Lion-like pierced*] The original hath a double reading, *Caari, like a lion*, and *Caru, they digged or pierced*. This latter the Greek followeth: but the Chaldee in the Masorites Bible keepeth both readings, *they did •ite like a Lion*. This was fulfilled in the nailing of our Lord to the cross, by his feet and hands, *Mat.* 27. 35. *John.* 20. 25.

Vers. 18. *did view me*] or *see in me*; namely, *their desire or lust*, or *the affliction upon me, they saw with delight*. See the like phrase, *Psal.* 54. 9. and 59. 11. and 118. 7.

Vers. 19. *for my coat*] or, *my vesture*: The Soldiers, when they had crucified Jesus, took his garments (and made four parts, to every Soldier a part) and his coat; and the coat was without seam, woven from the top throughout. Therefore they said one to another, *Let us*

not divide it, but cast lots for it, whose it shall be, that the Scripture might be fulfilled, &c. Job. 19. 23, 24.

Vers. 21. *from the sword]* the Chaldee saith, *from them that kill with the sword. my lonely soul]* which is *one alone, solitary and desolate*. So after in Psal. 35. 17. and 25. 16. and 68. 7. the Chaldee expounds it, *the spirit of my body. hand of the dog]* the power of the devil, the prince of this world, who then came to Christ, but had naught in him, Job 14. 30. Or *dog* is put for *dogs*, meaning the malicious Jews spoken of before, verse 17. and *hand* is often put for *power*: see Psal. 63. 11.

Vers. 22. *mouth of the Lion]* to the Devil is named, 1 Pet. 5. 8. and wicked rulers, Pro. 28. 15. Ier. 50. 17. The Chaldee here saith, *from the mouth of him that is strong as a Lion, and from Kings mighty and proud like Unicorns. horns of Unicorns]* the Devils Angels, principalities, powers, worldly governors, princes of the darkness of this world, &c. Ephe. 6. 12. The Unicorn is so fierce and wild, that he will not be tamed, Job 39. 12, 13. &c. and his strength and pride is in his horn. See Psal. 92. 11. Num. 23. 22. Deut. 33. 17. Esa. 34. 7. *thou hast answered]* for, *answer thou me;* a speech of faith, inserted in his prayer; therefore next followeth thanksgiving. *Answering* is here used for *safe delivering* upon prayer: as the Chaldee translateth, *hast accepted my prayer*.

Vers. 23. *to my brethren]* the disciples and believers of Christ: *for he that sanctifieth, and we which are sanctified, are all of one; for which cause he is not ashamed to call us brethren*, Heb. 2. 11, 12. John. 20. 17. *the Church]* or Convocation, Assembly, Congregation.

Vers. 26. *Of thee, my praise]* or *From with thee*, shall be *my praise*: it shall begin and continue of thee, thou art the cause and ground thereof. *the great Church]* either that assembly where Christ after his resurrection personally appeared to more than five hundred brethren at once, 1 Cor. 15. 6. or the *great Church* of the Gentiles, with whom Christ is spiritually present, Mat. 28. 19, 20. So after in Psal. 40. 10, 11.

Vers. 27. *and be satisfied]* It was a curse of the Law, that men should *eat and not be satisfied*, Levite. 26. 26. Mic. 6. 14. but it is a blessing of the Gospel, that *the meek and needy shall eat and have enough*, Psal. 132. 15. *God filleth the hungry with good things, and sends away the rich empty*, Luke 1. 53. The *meek* meaneth the *regenerate*, who are mortified with Christ, and their fierce nature made meek and humble. *your heart shall live]* he turneth his speech to the *meek* and *seekers* of God, who should eat of Christ's flesh that was given for the life of the world, and thereby live forever, John. 6. 51. The *living of the heart*, importeth also *the cheering, comfort and solace* of the same, Gen. 45. 27. the contrary whereof is in the *dying of the heart*, 1 Sam. 25. 37. See also the like promise, Psal. 69. 33. The Chaldee yieldeth this sense, *The spirit of prophesy shall rest in the thoughts of their heart forever*.

Vers. 28. *All the ends, &c.]* that is, the *dwellers in the utmost parts and ends of the world*. A prophesy of the calling of the Gentiles, by the preaching of the Gospel; Rom. 16. 26. Eph. 2. 1, 2, &c. *remember]* the Chaldee addeth, *remember his miracles. families of the heathens]* or, *kindreds of the nations*; whereof see Gen. 10. 5, 18, 20, 31, 32.



Vers. 29. *ruler among the heathens*] to reign over them by his Word and Spirit, and so to be God, not of the Jews only, but also of the Gentiles, *Rom. 3. 29, 30.*

Vers. 30. *All the fat ones*] that is, *the rich and mighty personages, fat with plenty, Deut. 31. 20.* For, Kings and Queens, and men of authority and wealth, are also called to the participati• of Christ's grace in his Church, *Isaiah 60. 3, 5, 10. Rev. 21. 24. 1 Tim. 2. 1, 2.* Sometime *fatness* is used to note out God's spiritual blessings, *Psal. 36. 9. and 63. 6. and 65. 12. and 92. 15. Prov. 28. 25. all that go down to the dust*] this is, *the poor base and wretched people*, which for their misery and affliction, are said to *go down and sit in the dust*, as *Psal. 113. 7. Isaiah 47. 1. and 29. 4. Job 30. 19. Lament. 3. 29.* but the Chaldee expounds it, *the house of the grave. that quickeneth not*] or *cannot quicken*; that is, *the poor wretched man, that doth not, (or cannot, as Psal. 77. 5.) keep alive his soul; that cannot nourish him-self, he shall eat.* So to *keep alive*, is to *nourish, Esa. 7. 21.* Or, *he that revived*, that is, *cheered not, nor refreshed his soul with comfort*, as before, *verse. 27.* or, *he that cannot keep alive his soul*, that is, *not save it from wrath and eternal death, by his own works, he shall live by faith in Christ.* So this phrase to *keep the soul alive*, is used, *Ezek. 18. 27.* The Chaldee giveth this sense, *and he will not keep alive the soul of the wicked.*

Vers. 31. *A seed*] The posterity of those godly forementioned, for God chooseth the seed with the parents, *Deut. 10. 15. and 30. 6, 19. Psal. 69. 37. and 102. 29. Isaiah 43. 5. and 44. 3.* Or the *seed* of Christ, the children which God giveth him, as *Esa. 53. 10. Hebr. 2. 13.* Or a *seed*, that is, a *small remnant*, as *Rom. 9. 29.* the Chaldee saith, *the seed of Abraham. for a generation*] a race of God's children, as *Psal. 73. 15. and 24. 6.* or, to *generation*, that is, *forever, through all ages.*

Vers. 32. *They shall come*] The Chaldee explaineth it, *Their sons shall come. his justice*] the justice of God, which is by faith in Christ, *Psal. 71. 〈◇〉, 16, 24. Rom. 10. 3, 4. people that shall be 〈◇〉 ]* hereafter to come; or, *a people borne*, that is, *regenerate, Psal. 87. 4 5. John. 1. 13. 1 Pet. 1. 33.* So, *people created, Psal. 102. 19. that he hath done*] *hath performed, or accomplished that justice*, and all things appertaining to it. The Greek referreth it to the people, *whom the Lord hath made: the Chaldee, to the marvelous works which he hath done.*

### PSAL. XXIII.

David under the similitude of a Shepherd showeth 〈◇〉 love and mercies to his people, whereby their 〈...〉 is confirmed.

A Psalm of David. [unspec 1]

Jehovah feedeth me, I shall not lack. In folds of budding grass he maketh me lie down; he easily leadeth me by the waters of rests. He returneth my soul, he leadeth me in the beaten paths of justice, for his Name sake. Yea, though I should walk in the valley of the shade of death, I will not fear evil, for thou wilt be with me; thy rod and thy staff, they shall comfort me. Thou furnishest before me a table in presence of my distressers: thou makest fat my head with oil, my cup is abundant. Doubtless, good and mercy shall follow me all the days of my life, and I shall converse in the house of Jehovah to length of days.

Annotations.

*Feedeth me]* or, *is my Feeder, my Pastor*. The word comprehendeth all duties of a good Herd, as together feeding, guiding, governing, and defending his flock. Therefore Kings also have this title, and are said to *feed* their people, *Psal. 78. 71, 72. 2 Sam. 5. 2*. Hereupon it is attributed to God, and to Christ, feeding his Church, as the Shepherd of their souls, *Psal. 80. 2. Ezek. 34. 12, 14, 15. Isaiah 40. 11. John. 10. 11. 1 Pet. 2. 25*. The Chaldee referreth this to a former work, saying▪ *The Lord fed his people in the wilderness, they lacked nothing*.

Vers. 2. *of budding grass]* pleasant pastures and leas, where green and tender herbs do spring. *he maketh me]* or, *will make me lie down*, to wit, *for rest from heat*. This also is another duty of a good Herder, as, *I will feed my flock, and I will make them lie down, saith the Lord, Ezek. 34. 15*. and, *Shew me, O thou whom my soul loveth, where thou feedest, where thou makest lie down at noon, Song 1. 6*. *easily leadeth]* or *comfortably •uideth me*; it noteth a soft and gentle leading, with sustaining of infirmity, as *Gen. 33. 14. Isaiah 40. 11*. Therefore the Greek turneth it, *he nourisheth me*. So *Psal. 31. 4*. *by waters]* or *unto waters of rests*, that is, *most quiet (or calm) waters, and such as give rest and refreshing*. All these things Christ performeth to his flock, as it is written, *They shall hunger no more, neither thirst anymore, neither shall the Sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them to the lively fountains of waters, Revel. 7. 16, 17*.

Vers. 3. *returneth my soul]* or, *will return or restore it*, and consequently give it rest. See *Psalm. 19. 8*.

Vers. 4. *shade of death]* that is, *dark and dreadful shadow*; and in a manner, the very state of death. This speech denoteth *imminent danger, Jer. 2. 6. sore affliction, Psal. 44. 20. and 107. 10. 14. fear and terror, Job 24. 17. and dreadful darkness, Job 10. 21, 22*. whereto spiritually is opposed *the light and comfort of the Gospel and grace of Christ, Mat. 4. 16. Luke 1. 79. wilt be with me]* or, *art with me*: and this implieth his *good, safety, and protection*. As when God said, *I will be with thee, Gen. 31. 3*. Jacob understood it thus, *I will do thee good, Gen. 32. 9*. for God's presence is a singular favor, and our preeminence, *Exod. 33. 15, 16*. The Chaldee expoundeth it, *thy Word shall be for my help. thy rod]* with such shepherds use to guide and rule their flocks, *Levite. 27. 32*. and with such the Lord is said to rule his people, *Ezek. 20. 37*. Wherefore the Prophet prayeth, *feed thy people with thy rod, Mic. 7. 14*. The rod is also for *chastening and punishment, Psal. 89. 33*. And for the rebellious God hath *a rod of iron and indignation, Psal. 2. 9. Lam. 3. 1*. Of Christ's rods or staves wherewith he feeds his flock, see *Zach. 11. 7. &c*. The Chaldee translateth *thy rod and thy law*.

Vers. 5. *Thou furnishest]* or *wilt furnish, and make ready a table*. This and the things following, note the abundant supply of all good things, for necessity and for delight, as at a sumptuous banquet, *Prov. 9. 2, &c*. So by Christ the good shepherd, his sheep *find pasture, have life, and have it in abundance, John. 10. 9, 10. in presence]* or *before them*, which causeth the enemies that see, to grieve, as *Psal. 112. 10. maketh fat]* that is, *plenteously m•istenest and supplest with oil or balsam*. In those countries they used to welcome and cheare their guests with pouring out precious sweet oyles or balsam upon their heads, *Luke 7. 46. John. 12. 3*. It signifieth joy, *Eccles. 9. 8. Isaiah 61. 3*. The Chaldee applieth it to the Priests of Israel, *thou hast made the Priests heads*

*fat with the anointing oil. is abundant]* to wit, *with liquor*, (as the word importeth) *for to drink my fill*.

Vers. 6. *converse]* or *quietly repose myself, and dwell*, as the Greek translateth it. Likewise the Chaldee, saying, *I shall dwell in the house of the Lord's Sanctuary. to length of days]* that is, *a long life-time, or forever*. See *Psal. 21. 5. and 93. 5.*

#### **PSAL. XXIV.**

God's Lordship in the world. 3 The citizens of his spiritual kingdom. 7 An exhortation to receive him.

A Psalm of David.

THE earth is Jehovah's, and the plenty thereof; the world, and they that sit therein. For he hath founded it upon the seas, and established it upon the rivers.

Who shall ascend into the mountain of Jehovah, and who shall stand in the place of his holiness? The clean in hands, and pure in heart, which lifteth not up his soul to false vanity, neither sweareth to deceit.

He shall receive a blessing from Jehovah, and justice from the God of his salvation. This is the generation of them that enquire for him, of them that seek thy face, of Jacob Selah.

Lift up ye gates your heads, and be lifted up ye doors of eternity, that the King of glory may come in. Who is this King of glory? Jehovah, strong and valiant; Jehovah valiant in battle. Lift up ye gates your heads, and lift up ye doors of eternity, that the King of glory may come in. Who is he this King of glory? Jehovah of hosts, he is the King of glory Selah.

Annotations.

*APsalme of David]* unto this title the Greek addeth, *of the first day of the week*: meaning that this Psalm was wont to be sung in the Temple every first day of the week, which now with us is *the Lord's day*, the Christians Sabbath: and of Christ his Church and kingdom, and the entertaining of his Gospel, doth this Psalm treat. In Solomon's Temple God ordained Levites with *Cymbals, Psalteries and Harps*, and Priests with *Trumpets*, and other Levites that were *singers*, and in the time that the burnt-offering began, *the song of the Lord began with trumpets and instruments*, and they sang praises *with the words of David, and of Asaph, 2 Chron. 29. 25,—30.* The Hebrew Doctors recording their daily service in the Sanctuary, write thus; *They said not the Song, but over the burnt-offerings of the Congregation, and the sacrifices of their peace-offerings that are spoken of in the Law, &c. The Song which the Levites said in the first day, was (Psalm. 24.) The earth is the LORD'S, and the plenty thereof. In the second (day) they said (the 48. Psalm.) Great is the LORD, and praised vehemently in the city of our God, &c. In the third they said (the 82. Psalm,) God standeth in the assembly of God, he judgeth in the midst of the gods. In the fourth they said (the 94. Psalm) O God of vengeance, &c. In the fifth they said (the 81. Psalm,) Shout joyfully unto God our strength, &c. In the sixth they said (the 93. Psalm,) The Lord reigneth, is clothed with high Majesty, &c. In the Sabbath they said (the 92. Psalm,) A Psalm, a Song for the Sabbath day.*

Maimonides in Misneh, tom. 3. in Tamidin, (or Treat. of the Daily sacrifices,) chap. 6. sect. 7, 8, 9. *The earth is Jehovah's]* or *To Jehovah the earth belongeth*. Of him, and by him, and for him are all things; yet in special he hath chosen Jacob's posterity for to be his people, *verse*. 6. Thus David maketh use of Moses doctrine, who said, *Loe, to Jehovah thy God pertain the heavens, and the heavens of heavens, the earth and all that therein is: notwithstanding, Jehovah set his delight in thy fathers to love them, and did choose their seed after them, even you above all people's, as appeareth this day*, Deut. 10. 14, 15. See also another use of this doctrine, in 1 Cor. 10. 26, 28. where the Apostle proveth, that every creature in the earth may be used of Christians for food, or otherwise, because all is the Lord's, and in Christ ours. *plenty]* or, *fullness*, that is, all contained therein, as the Chaldee expoundeth it, *the creatures thereof*. So, *the plenty of the sea*, Isaiah 42. 10. *the plenty of the city*, Amos. 6. 8. and sundry the like. *that sit]* that is, *dwelt* or *inhabit*, as it is noted on Psal. 1. 1. The like manner of speaking the holy Ghost useth also in Greek, Luke 21. 35. *on all them that sit on the face of the whole earth*. So Psal. 69. 36. and often elsewhere.

Vers. 2. *upon the seas]* or above them. The earth is said to be *founded* (or *fast settled*) *upon the seas*, (the *heaps of waters* were called *seas*, Gen. 1. 10.) because the waters which naturally would stand above the high mountains, Psal. 104. 6. are by the word of God gathered together, and thrust under the earth, that the dry land might appear and be inhabited, Exod. 20. 4. Gen. 1. 9. And these which may seem a most weak and flitting foundation, yet are *firm bases*, and *mighty foundations*, Psal. 104. 5. Mic. 6. 2. to magnify God's power, who as he brought light out of darkness, so setteth he the solid earth on the liquid waters; yea, *hangereth the earth upon nothing*, Job 26. 7.

Vers. 3. *Who shall ascend]* The Chaldee paraphraseth, *Who shall be worthy to ascend unto the mountain of the house of the Sanctuary of the Lord?*

Vers. 4. *The clean in hands]* *He whose hands or palms are clean*, or *free of evil*. So Job 17. 9. This noteth *good works*, as *pureness of heart* meaneth *holy faith and affections*, Act. 15. 9. *not lifted up his soul]* or, *my soul*. The Hebrew hath two readings; by the letters in the line, *his soul*, and in the margin, *my soul*; as if this were spoken in the person of God, and of him; which then may be understood of *swearing*. For this form of words is used in the third Commandment, Exod. 20. *Thou shalt not lift up (or take up) the name of Jehovah thy God to false vanity*. But for *Name*, here is put *Soul*. And God is said to swear by *his soul*, that is, *by himself*, or *his life*, Ier. 51. 14. Amos 6. 8. It was also the wont in Israel to take an oath thus, *As the Lord liveth, and as thy soul liveth*, 1 Sam. 20. 3. 2 King. 2. 2, 4, 6. Also concerning a man's own soul, in swearing this form was used, *I call God for a record against my soul*, 2 Cor. 1. 23. And thus the Chaldee expounds it, *which hath not sworn in vain to the condemnation of his soul*. Otherwise, if this be not understood of vain swearing, the meaning is, he that *affecteth not*, or *regardeth not vanity*; for so the *lifting up of the soul* also signifieth; see Psal. 25. 1. *to deceit]* or, *deceitfully*.

Vers. 5. *He shall receive]* or *shall take up*, or *bear away a blessing*. *justice]* or *righteousness*; whereof see Phil. 3. 9. Psal. 69. 28. Hereby also may be meant a *benefit*, the *fruit* or *reward of righteousness*. The Greek turneth it *mercy*, or *alms*: and by *justice*, *mercies* and *benefits* are sometimes meant, Judge. 5. 11. Psal. 112. 9. Dan. 4. 24.

Vers. 6. of *Jacob*] understand, *this is the generation of Jacob*, or, *this is Jacob*; these are true *Israelites*, whom God will acknowledge for his, *John. 1. 47. Rom. 9. 6.* Jacob when he wrestled with an Angel, saw God face to face, and called the place *Peniel*, that is, *God's face or presence*; there he wept and prayed, and bare away a blessing, *Gen. 32. 24, 26, 29, 30. Hos. 12. 4.* That history hath use here.

Vers. 7. *Lift up ye gates &c.*] This may first have reference to the gates and doors of the Temple, into which *the Ark* (the *glory of Israel*, *1 Sam. 4. 21.*) should enter; on which Ark, between the Cherubims, God was said to dwell, *1 Sam. 4. 4. 1 King. 8. 1, &c.* So the Chaldee expoundeth it, *gates of the house of the Sanctuary*; though in the 9. verse otherwise, saying, *Lift up, O ye gates of the garden of Eden, your heads.* Secondly, it may be referred to Christian men, which are the true *temple of God*, *1 Cor. 3. 17.* at the door of whose hearts he knocketh to have entrance, *Rev. 3. 20. doors of eternity*] that is, *strong durable, everlasting doors*: which being referred to the doors of Solomon's Temple, note *the perpetual abiding of God's Ark therein*, as *1 King. 9. 3. Psal. 132. 13, 14.* whereas before the Ark was removed from place to place, *1 Chron. 17. 5.* Or being applied to Christians, it noteth the *eternal durance of the Church. that enter may*] or, *and enter shall the King of glory*, that is, *the glorious King*; So Christ is called the *Lord of glory*, *1 Cor. 2. 8. I am. 2. 1.* and the *opening of the doors before him*, signifieth *his entrance into, and administration of the Kingdom*, as *Isa. 45. 1.*

Vers. 10. *Jehovah of hosts*] or, as the Hebrew is, *Jehovah Tsebaoth*, for so the word is used by the Apostles, untranslated in the Greek, *Sabaoth, Rom. [unspec] 9. 29. Jam. 5. 4.* It signifieth *hosts* or *armies* standing ready in martial order, and in battle ray, and comprehendeth all creatures in heaven and in earth, which are pressed to do the will of God, *Gen. 2. 1. [unspec] 1. King. 22. 19. Exod. 12. 41.*

#### PSAL. XXV.

David's desire and confidence in God. 4 He prayeth [unspec] for instruction; 7 and for remission of sins. 8 He celebrateth God's goodness and mercy to such as fear [unspec] him. 15 He prayeth for deliverance out of his afflictions, and for the redemption of Israel.

1. A *Psalm* of David. [unspec 8]

VNto thee, Jehovah, lift I up my soul.

2. My God, in thee do I trust, let [unspec 2] me not be abashed; let not my enemies show gladness over me.

3. Yea all that earnestly expect thee, shall [unspec 3] not be abashed; they shall be abashed, that unfaithfully transgress in vain.

4. Thy ways, Jehovah, make thou me to [unspec 7] know; learn me thy paths.

5. Make me to tread in thy truth, & learn [unspec 7] me, for thou art the God of my salvation; [unspec 1] thee do I earnestly expect all the day.

[unspec ַ] 6. Remember thy tender mercies, Jehovah, and thy kind mercies, for they *are* from eternity.

7. The sins of my youth, and my trespasses, [unspec ַ] remember thou not: according to thy mercy do thou remember me, for thy goodness sake, Jehovah.

8. Good and righteous Jehovah *is*, therefore [unspec ַ] will he teach sinners in the way.

9. He will make the meek to tread in [unspec ַ] judgment, and will learn the meek his way.

10. All the paths of Jehovah *are* mercy and truth, to them that keep his covenant, [unspec ַ] and his testimonies.

11. For thy Name sake, Jehovah, even [unspec ַ] mercifully pardon wilt thou my iniquity, for it *is* much.

12. Who *is* the man that feareth Jehovah? [unspec ַ] he will teach him in the way *that* he shall choose.

13. His soul shall lodge in good, and his [unspec ַ] seed shall inherit the land.

14. The secret of Jehovah *is* to them that [unspec ַ] fear him, and his covenant to make them for to know.

15. Mine eyes *are* continually unto Jehovah, [unspec ַ] for he will bring forth my feet out of the net.

16. Turn the face unto me, and be [unspec ַ] gracious to me, for I *am* solitary and poor afflicted.

17. The distresses of my heart are enlarged; [unspec ַ] bring thou me forth out of my vexations.

18. See mine affliction, and my molestation, [unspec ַ] and forgive all my sins.

19. See mine enemies, for they are multiplied, [unspec ַ] and with hatred of violent wrong have they hated me.

20. Keep thou my soul, and deliver me; [unspec ַ] let me not be ashamed, for I hope for safety in thee.

21. Let perfection and righteousness preserve [unspec ַ] me, for I earnestly expect thee.

22 Redeem Israel, O God, from all his distresses.

Annotations.

*OF David]* This Psalm is composed after the order of the Hebrew letters or *Alphabet*: which care denoteth the weight and excellency of the matter in it. The same is to be observed of some other Psalms, as the 34. and 37. and 111. and 112. and 119. and 145. *Lift I up my soul]* The

Chaldee addeth, *in prayer*. This signifieth an earnest desire, with delight and expectation or hope to have what he would. For to *lift up the soul*, is to *desire*, *Ier.* 22. 27. and 44. 14. and a like phrase in *Ezek.* 24. 25. implieth both *desire* and *delight*; and in *Deut.* 24. 15. the poor man is said to *lift up his soul* unto his hire or wages, hoping by it to have his life sustained. In this place, every of these hath use, and so in *Psal.* 86. 4.

Vers. 2. *In thee*] the Chaldee expoundeth it, *In thy Word*: so in *verse.* 3. *not be abashed*] that is, *not disappointed of my hope, nor vanquished by my foes*. See *Psal.* 6. 11. *show gladness*] *insult or triumph for joy*, as having got the victory, *2 Chron.* 20. 27.

Vers. 3. *yea all*] or, *Yea any*: for, *whosoever believeth in God shall not be ashamed*, *Rom.* 10. 10. *earnestly expect*] or *patiently hope*. *they shall be*] or *prayer-wise, let them be*. *Unfaithfully transgress*] *that deal disloyally, contrary to duty, promise, and trust reposed in them*. So elsewhere he prayeth, that *no grace be shown to such*, *Psa.* 59. 6. *in vain*] or *without cause*, and *without fruit*, *Psal.* 7. 5.

Vers. 4. *Thy ways*] that is, *thy true faith and religion*, as *Act.* 18. 25, 26. and *thy guidance of me therein*. So Moses prayed, *Exod.* 33. 13. *learn me thy paths,*] *inure me with thy paths, or journeys*. *Learning* implieth *are and exercise*, and *informing by customable practice*.

Vers. 5. *Make me to tread*] or *to go; guide my way in thy truth*, that is, *in thy word*, for that is the truth, *John.* 17. 17. *3 Joh.* 3. So after, *verse.* 9.

Vers. 6. *tender mercies*] or *bowels of compassion*: See *Psal.* 18. 2. This word noteth *the inward affections*, as the next, *kind mercies*, imply *the actions or effects of love*. *from eternity*] or, *from ever*. This in human affairs sometime meaneth but *of old*, or *a long while*, *Gen.* 6. 4. *Isaiah* 42. 14. But here and else-where it noteth the eternity of God's love, which was firm unto his before the world was, *2 Tim.* 1. 9. *Eph.* 1. 4. so shown throughout all generations, and is in like sort *forever*, or *to eternity*, *Psal.* 100. 5. because our firm happiness shall have no end, *Dan.* 12. 3. *1 Pet.* 1. 4. And these both are conjoined, *Psal.* 103. 17.

Vers. 7. *Sins of my youth*] The imagination of man's heart is evil from his youth, *Gen.* 8. 21. and of all man's life, youth commonly is most vain, *Eccles.* 11. 9, 10. for which God often punisheth men in their age, so making them (as Job saith) *to inherit the iniquities of their youth*, *Job* 13. 26. *Ier.* 3. 25.

Vers. 8. *will he teach*] or *inform with the law*; for of this word the Law is derived, *Psal.* 19. 8. *sinner in the way*] that is, *such as sin and miss the right way*, *God will teach and reduce them*: thus the Greek interpreteth it. Or, *those that are sinners he will teach and inform in the way that is right*, or *in his way*, as *verse.* 9.

Vers. 9. *to tread in judgment*] *to walk judiciously*, and *as is right and fit*.

Vers. 10. *his covenant*] *his testament all bond or league*, called in Hebrew *Brith*, w<sup>ch</sup> hath the signification of *brotherly or friendly parting*, & of *explaining the conditions of agreement*. For at the making of solemn covenants, *beasts were killed and parted asunder, and the covenant-makers went between the parts*, *Gen.* 15. 9, 10. 17. *Ier.* 34. 18. Hereupon is the phrase of *cutting* (or *striking*)

a covenant, Psal. 50. 5. and 83. 6. and 89. 4. The Apostles in Greek call it *diatheke*, a *testament*, a *testamentall covenant* or *disposing of things*, Heb. 8. 8. from Ier. 31. 31. And there be two principal covenants or testaments; the first, that which God made with our fathers, when he brought them out of Egypt; the sum whereof was contained in the ten commandments written by the finger of God, Deut. 4. 13. Exod. 24. 28. 1 King. 8. 21. & the other laws written by Moses in a book, called the book of the covenant, 2 King. 23. 2. Exod. 24. 4. 7. The second covenant is that new testament all bond, which God hath made with us in Christ, established upon better promises, and confirmed by the blood and death of Christ the testator, as the first was by the blood and death of beasts, Luke 22. 20. Heb. 8. 6. 8. and 9. 16, 17, 18, &c.

Vers. 11. *even mercisully pardon]* or, *therefore thou wilt mercifully forgive*. This David taketh from Moses, who first used this word in a case of great offense, Exod. 34. 9. and it betokeneth to spare or pardon upon pacification, of grace and mercy; and is interpreted by the Apostle in Greek, to be *mercicifull, propitious or appeased*, Heb. 8. 12. from Ier. 31. 34. Often used in the Law, for forgiveness upon oblation or intercession made by the Priest, Lev. 4. 20. 26. 31. 35. and 5. 10. 13. 16. 18. &c.

Vers. 12. *Who is the man]* or, *What manner of man shall he be?* The Hebrew phrase is, *Who this the man:* which also may be resolved, *Whosoever is the man. he shall choose]* that is, *which he shall love and like;* or, *which he loveth*. So chosen, Isa. 42. 1. is translated in Greke, *beloved*, Matt. 12. 18. Or, *which he shall require and command;* for so choosing sometime signifieth, 2 Sam. 19. 38. and 15. 15.

Vers. 13. *lodge in good]* that is, *continue in good estate, case and prosperity*. So lodging is for continuance, Job 17. 2. Prov. 19. 23. and for good, the Chaldee saith, *the blessedness of the world to come:* the Greek translateth, *in good things. the land]* meaning *Canaan, the land promised for a possession to Abraham and his seed*, Gen. 15. 7. and 12. 7. called therefore *the land of promise*, Heb. 11. 9. & elsewhere, *the holy land*, Zach. 2. 12. *the Lord's land*, Ps. 10. 16. *the land of Immanuel*, that is, of Christ, Isa. 8. 8. *a land flowing with milk & honey, and the pleasantast of all lands*, Ezek. 20. 6. the seat of God's ancient Church, and figure of his Kingdom.

Vers. 14. *The secret]* or *The mystery of the Lord;* meaning that *his secret favor is towards them, and his secret counsel and mystery of the faith is revealed unto them:* for so this word noteth, as when Job saith, *God's secret was upon his tabernacle*, meaning *his favor and providence*, Job 29. 4. and *God's secret is his counsel*, Job 15. 8. Ier. 23. 18. 22. and *the hid thing of Christ* are often called a *mystery*, Rom. 16. 25. 1 Cor. 2. 7. and 4. 1. 1 Tim. 3. 9. 16. Eph. 3. 3. 4. 9. Col. 1. 26, 27. So Prov. 3. 32.

Vers. 16. *turn the face]* or *Have respect unto me*. This was a blessing promised in the law, Levite. 26. 9. *I will turn the face unto you, and make you increase*. Contrary to this is *the hiding of God's face*, Psal. 69. 17, 18. *solitary]* alone or desolate; see Psal. 22. 21.

Vers. 17. *are enlarged]* or *do enlarge themselves, do make wide roomth*. He showeth his heart to be penned in with straights and distressing sorrows, which largely spread themselves overall. *vexations]* or *anguishes, tribulations*, which press and wring.



Vers. 18. *See my affliction]* This phrase is taken from *Deut. 26. 7. he saw our affliction.* And it here meaneth, *a seeing and regarding with compassion,* and so, *a redress and help,* *Gen. 29. 22. Exod. 3, 7, 8. Psal. 31. 8. and 119. 153. and 106. 44.* Sometime it meaneth otherwise, as in the next verse, *See my enemies. forgive]* or *lift up, take away.* This word which properly signifieth to *take up* or *bear,* is applied to *forgiveness of sins,* *Rom. 4. 7.* from *Psal. 32. 1.* and the phrase hath reference to Christ, *who bare and took away the sins of the world,* *John. 1. 29.* For when it is applied to a man himself, *bearing his own sin,* it meaneth *guilt and punishment,* *Num 5. 31.*

Vers. 19. *of violent wrong]* that is, *most violent or wrongful hatred.*

Vers. 22. *his distresses]* or *their distresses,* for *Israel* being put for the whole people, may have with it a word singular or plural, which the Hebrew text also often showeth; as, *all Edom was,* *2 Sam. 8. 14.* or *all Edom were,* *1 Chron. 18. 13.* The like is in *2 King. 23. 30.* with *2 Chron. 36. 1.* *He took, or they took,* speaking of *the people.*

#### PSAL. XXVI.

David committeth the trial of himself unto God, in confidence of his integrity and good conversation. 9 He prayeth for mercy, 11. and promiseth upright walking and thankfulness.

*A Psalm of David. [unspec 1]*

IVdge me, Jehovah, for I walk in my perfection, and do trust in Jehovah I shall not stagger. Prove me, Jehovah, and tempt me: try my reins and my heart. For thy mercy is before mine eyes, and I walk in thy truth. I do not sit with mortal men of false vanity, and with the hidden I enter not. I hate the Church of evil doers, and with the wicked I sit not. I will wash my hands with cleanness, and compass thine altar, Jehovah. To cause to hear with voice of confession, and to tell all thy marvelous works. Jehovah, I love the mansion of thy house, and the place of the habitation of thy glory. Gather not my soul with sinners, and my life with men of bloods. In whose hands is a mischievous purpose, & their right hand is full of bribes. And I do walk in my perfection, redeem thou me, and be gracious to me. My foot standeth in righteousness, in the Churches I will bless Jehovah.

Annotations.

*IN my perfection]* or, *integrity, simplicity:* and that is, when a man meaneth not, nor witteth of any evil, *2 Sam. 15. 11.* Such a walker walketh confidently, and blessed shall be his children after him, *Prov. 10. 9. and 20. 7. in Jehovah]* Chaldee, *in the word of the Lord.*

Vers. 2. *try my reins]* examine as in the fire my inmost affections. Thus Job also offered himself to trial, *Job. 31. 6.*

Vers. 3. *I walk]* to wit, *continually,* (as the form of this word importeth,) or *converse.* The Greek saith, *I have pleased:* so to walk with God, is to please God, *Heb. 11. 5.*

Vers. 4. *men of false vanity]* that is, *vain mortal men,* or *false persons,* *Job 11. 11.* So Jeremiah saith, *he sate not in the secret assembly of mockers,* *Ier. 15. 17. the hidden]* that is, *hypocrites,*

*dissemblers, secret evil doers: as the Chaldee saith, with them that hide themselves to do evil. I enter not] or come not, that is, have no company, or conversation. So the word is also used, Ios 23. 7.*

Vers. 5. *church of evil doers] the malignant church; or congregation.*

Vers. 6. *my hands with cleanness] or palms in innocence. He hath respect to the washing which God appointed for such as came to his altar, Exod. 40 32. Hereupon we are willed to lift up pure hands when we pray unto God, 1 Tim. 2. 8. See also Isaiah. 1. 15, 16.*

Vers. 7. *To cause to hear] that is, to sound forth, or proclaim so as may be heard. So Psal. 66. 8. and 106. 2. And in 1 Chron. 15. 16. David appointed Levites with instruments, to cause to hear, or to resound, lifting up the voice with joy.*

Vers. 8. *mansion] or habitation. This name is given to the tabernacle which Moses made, and God dwelt in, 1 Sā 2. 29. 32. & afterward to Solomon's temple, 2 Chron. 36. 15. And heaven it self is also thus called, Deut. 26. 15. where there are many mansions, John. 14. 2. of the habitation] or the habitacle, the tabernacle. The tent which Moses made, was thus called, Exod. 26. 1. 6. and Solomon's house, 2 Chron. 29. 6. In Exod. 40. 34, 35. it is shown, how God's glory filled that tabernacle, when he first took possession of it; whereupon it is here called the habitacle of his glory (or honor:) and elsewhere, the habitacle of the Lord, Levite. 17. 4. and of his name, Psal. 74. 7.*

Vers. 9 *Gather not my soul] Gathering is used for taking away, as Ier. 16. 5. Esa. 4. 1. and so for death, Esa. 57. 1. 1 Sam. 15. 6. Ezek. 34. 29. and sometime is expressed, to whom they are gathered; as, to their fathers, to their people, to the grave, 2 King. 22. 20. Num. 20. 24. 26. and what is gathered, the soul, as here; or the ghost, the spirit, as Psal. 104. 29. So David here desireth that God would not take away his life among sinners, that is, with such as for their crimes deserve to die: as 1 King. 1. 21. Contrariwise, gathering is sometime used for gracious receiving or succouring, as Psal. 27. 10. men of bloods] blood-guilty persons. See Psal. 5. 7. The Chaldee expoundeth it, with men that shed innocent blood.*

Vers. 10. *a mischievous purpose] craftily devised evil. The Chaldee translateth it, counsel of sin; the Greek, iniquities. See Psal. 10. 2. Sometime this word is generally used for any abominable evil, Levite. 18. 17. and 19. 29. and 20. 14. full of bribes] and consequently, of injustice; for bribes cause justice to be perverted, Deut. 16. 19. Contrariwise, God's right hand is full of justice, Psal. 48. 11.*

Vers. 12. *in righteousness] or, in a right, even and plain place, as the word signifieth, Deut. 3. 10. Ier. 21. 13. the Apostle expresseth the word by righteousness, Heb. 1. 8. from Ps. 45. 7. it is opposed to crookedness, Esa. 40. 4. See also Ps. 27. 11. in the churches] or cōgregations, assemblies, church-meetings, called in Greek ecclesiās; and so in the new testament, 1 Cor. 14. 34. So also Psal. 68. 27. The Chaldee translateth, the congregation of just men.*

## **PSAL. XXVII.**

David sustaineth his faith by the power of God: 4 by his love to the service of God: 9 by prayer for God's assistance and instruction. 13 The fruits of faith and patience.

*APsalme* of David; Jehovah is my light and my salvation, for whom should I fear? Jehovah is the strength of my life, for whom should I dread? When evil doers made battle against me to eat my flesh, my distressers and my enemies to me; *themselves* stumbled and fell. If a pitched host shall pitch against me, my heart shall not fear: if war shall rise up against me, in this, I trust.

One *thing* I have asked of Jehovah, the same I will request, *that* I may sit in the house of Jehovah all the days of my life, to view the pleasantness of Jehovah, and to inquire in his Palace. For he will keep me privily in his pavilion, in the day of evil: he will keep me secret, in the secret *place* of his tent; on a rock he will exalt me. And now shall mine head be lifted up above my enemies round about me; and I will sacrifice in his tent, sacrifices of shouting: I will sing, and sing Psalm to Jehovah. Hear, Jehovah, my voice *when* I call, and be gracious to me, and answer me.

To thee, said my heart, seek ye my face; thy face, Jehovah, I do seek. Hide thou not thy face from me, turn not aside in anger thy servant: thou hast been my succor, leave me not, neither forsake me, O God of my salvation. Though my father and my mother should forsake me, yet Jehovah would gather me. Teach me, Jehovah, thy way, and lead me in the path of righteousness, because of my enviers. Give me not to the soul of my distressers, for witnesses of falsehood do stand up against me, and he that breatheth violent wrong. Except I had believed to see the goodness of Jehovah in the land of the living. Earnestly expect thou for Jehovah, be confirmed, and let thine heart wax strong; and earnestly expect thou for Jehovah.

Annotations.

*OF David]* the Greek addeth, *before he was anointed. my light]* that is, *my comfort, joy, &c.* So God and Christ are often called the *light* or *illumination* of his people, *Mic. 7. 8. Esas. 16. 19, 20. and 10. 17. Luk. 1. 79. and 2. 32. Rev. 21. 23. John. 1. 4. and 8. 12.* The Chaldee expoundeth it, *The word of the Lord is my light. the strength]* or *strong fort, fortification:* see *Psal. 28. 8.*

Vers. 2. *made battle]* or *came near against me,* to wit, *in fight.* So this word is used for *battle, Psal. 55. 19, 22. my enemies to me]* a vehement manner of speech (as *2 Sam. 22. 2. my deliverer to me:]* noting against whom in special their hatred was bent.

Vers. 3. *if war]* that is, *warriors,* or *an-army,* as the word is used, *Josh. 8. 11.* See also *Psal. 76. 4.*

Vers. 4. *One thing]* or *One request,* as is expressed, *1 King. 2. 20. 1 Sam. 2. 20.* For such want of words to be supplied, see the notes on *Psal. 10. 10. that I may sit]* that is,  *dwell, or abide. to view the pleasantness]* *to see the pleasantness or amenitie of Jehovah,* and consequently *to enjoy it.* The Tabernacle had the figure and pattern of heavenly things in Christ, *Hebr. 8. 5.* which David in spirit here desireth to contemplate. The Hebrew phrase is, *view in the pleasantness;* and after in the 13. verse. *see in the goodness;* which signifieth *to have the fruition, use, and enjoying of pleasure and goodness, Eccles. 2. 1.* And as to *seek in Jehovah, 2 Chron. 34. 26.* is to *seek Ichovah, 2 King. 22. 18.* so to *see in the good,* is to *see the good, and enjoy it.* So in *Psal. 106. 5. and 128. 5. and 50. 23. to inquire]* or *seek early,* that is, *diligently.*

Vers. 5. *will keep privily] or hide me, that is, keep me safe as in the most holy of his Sanctuary, into which none might enter, Levite. 16. 2. called therefore God's hidden place, Ezek. 7. 22. and his Saints are his hidden ones, Psal. 83. 4.*

Vers. 6. *sacrifices of shouting] or of triumph, of joyful sounding and alarm. This hath respect to the law, which appointed over the sacrifices, trumpets to be sounded, Numb. 10. 10. whose chiefest, most loud, joyful and triumphant sound was called Trughnah, Triumph, alarm or Iubilation; Numb. 10. 5, 6, 7. So to other instruments this triumphant noise is adjoined, Psal. 33. 3. and is applied sometime to man's voice or shouting, Ios. 6. 5. 1 Sam. 4. 5. Ezra 3. 11. See also Psal. 89. 16. and 47. 6. and 81. 2. and 100. 1.*

Vers. 8. *seek ye my face] an imperfect speech, which we may supply and explain thus, (thou saidest) seek ye my face; and this thy commandment my heart minded, and spake of to thee in my temptations; and I made it a ground of my action and request following. See a much like defect of a word, in 1 King. 20. 34. To seek the face, is of desire to see, hear, and know, 1 King. 10. 24. and to pray and ask counsel in doubts and distresses, &c. 2 Sam. 21. 1. Hos. 5. 15. So Psal. 105. 4.*

Vers. 10. *Though my father &c. should] see the like in Isaiah 49. 15. Or, For my father &c. have forsaken me, but Jehovah will gather me, that is, receive and take me to him. So the word gathering is also used, Judge. 19. 15. Ios. 20. 4. Mat. 23. 37. He meaneth that God would be a father unto him.*

Vers. 12. *to the soul] that is, to the will, lust, or desire. So Soul is for will, Psal. 41. 3. and 105. 22. Ezek. 16. 27. and for lust, Psal. 78. 18. the Chaldee expoundeth it the will. that breatheth] or puffeth out. See Psal. 10. 5.*

Vers. 13. *Except I had believed] an imperfect speech; where we may understand, I should have fainted, or They had overthrown me, if I had not believed: but the Greek saith, I believe to see the good things of the Lord. Land of the living] that is, where men live in this world, and in special, the land of Canaan, the seat of God's Church, Ezek. 26. 20. So Psal. 52. 7. and 116. 9. and 142. 6. Job 28. 13. For by death, men are said to be cut out of the land of the living, Isaiah 53. 8. and 38. 11. Jer. 11. 19. but the Chaldee expounds it, the land of life eternal: and that was figured by the land of Canaan.*

Vers. 14. *be confirmed] be comfortable, hold fast, (as the Greek hath) be manly, or, quit thee as a man; which word the Apostle useth, 1 Cor. 16. 13. These are the words of encouragement against remissness, fear, faintness of heart, or other infirmities, as Deut. 31. 6, 7. Ios. 10. 25. 1 Chron. 22. 13. Dan. 10. 19. let thy heart wax strong] so also the Greek turneth it: or we may read it, he will strengthen thy heart. So after in Psal. 31. 25.*

### PSAL. XXVIII.

David prayeth for deliverance from his enemies. 6 He blesseth God for hearing and helping him. 9 He prayeth for the Lord's people.

*APsalme of David. Unto thee Jehovah do I call; my rock, cease not as deaf from me, lest thou be silent from me, and I be made like to them that go down the pit. Hear thou the voice of my supplications for grace, when I cry out unto thee, whē I lift up my hands unto the oracle*

of thine holiness. Draw me not with the wicked, and with the workers of iniquity, that speak peace with their neighbors, and malice is in their heart. Give thou to them according to their work, and according to the evil of their practices; according to the deed of their hands give thou to them; tender their reward unto them. Because they will not discreetly attend unto the works of Jehovah, and to the deed of his hands, he will break them down, and will not build them up. Blessed be Jehovah, for he hath heard the voice of my supplications for grace. Jehovah is my strength and my shield, in him my heart trusted, and I was holpen, and my heart showeth gladsomenesse; and with my song will I confess him. Jehovah is a strength to them, and he is the strong sort of the salvations of his Anointed. Save thou thy people, and bless thy inheritance, and feed them and advance them even forever.

Annotations.

*CEase not &c.*] that is, *cease not to speak unto and answer me, be not silent as turned away from me*; so the like phrase meaneth, *Job 13. 13. Ier. 38. 27.* or, *cease not to speak for me*, as the phrase also importeth, *1 Sam. 7. 8.* and so by the *Rock* fore-mentioned he may mean *Christ, 1 Cor. 10. 4.* who is *our Advocate with the Father, 1 John. 2. 1.* And to be *silent (or still)* is not in words only, but deeds, as in *Judge. 18. 9. 1 King. 22. 3.*

Vers. 2. *oracle of thy holiness] thy holy oracle:* The inmost, and most holy place of the Temple was thus named, *1 King. 6. 5, 16, 19, 20.* called *the Holy of Holies, 1 King. 8. 6.* and that which one Prophet calleth *the Oracle, 2 King. 6. 23.* another calleth *the house of the Holy of holies, 2 Chron. 3. 10.* The Hebrew *Debir* hath the signification of *Speaking*; for from the most holy place God spake to his people, *Num. 7. 89.* The Apostle seemeth to express it by *that which is within the veil, Hebr. 6. 19.*

Vers. 3. *Draw me not]* to wit, *unto death*, that is, *destroy me not.* So *drawing* is used, *Ezek. 32. 20. Job 21 33.* and *24. 20.* an example whereof see in *Sisera, Jud. 4. 7.*

Vers. 4. *the evil of their practices]* This hath reference to the curse denounced against sinners, *Deut. 28. 20.*

Vers. 5. *not discreetly attend]* or, *consider, so as to discern and understand them.* The like sin is blamed, *Isa. 5. 12.* *break them down]* or, *destroy:* opposed to *building up* or *edifying*; and applied figuratively to men: so *Ier. 1. 10.* and *42. 10. 2 Cor. 13. 10.* *build]* that is, *conserve, exalt, prosper* them. See the like phrase, *Job 22. 23. Mal. 3. 15. Ier. 12. 16.*

Vers. 8. *strength to them]* or, *to him*, as *Psal. 2. 3.* meaning, *his people*, (as the Greek expresseth,) *and his anointed King:* both which follow. Or, *Jehovah strength* is *his*, that is, kingdom and power belong to him. *the strong fort]* or *fortification.* The former word *strength* is in Hebrew *G•oz*; and this *strong fort*, *Maghnoz*; by addition of a letter, adding to the force of the signification. And this is often used for a *fortification* or *strong defended place, Dan. 11. 10. Judge. 6. 26.* *of the salvations of his anointed]* or *of the deliverances (the victories) of his anointed*, that is, *of me his anointed King.* This sentence may also be turned thus: *and the strong fort of salvations, his Anointed (Christ) is;* meaning that *the Christ of God is the saving strength of his people.* The last word *He* is often put for *Is*, sometime in the Hebrew text it self, as is noted in *Psal. 16. 3.*

Vers. 9. *inheritance*] that is, *people* or *Church*, *Deut.* 4. 20. and 32 9. *Psal.* 33. 12. and 94. 5. 1 *Pet.* 5. 3. Sometime it is the land where they dwelt, *Psal.* 79. 1. *advance them*] or *bear them up, relieve them*. The word is used for *advancing to honor*, *Est.* 3. 1. and 9. 3. and for *bearing up, supporting, helping*, as 1 *King.* 9. 11. *Esr.* 1. 4. and 8. 36.

**PSAL. XXIX.**

David exhorteth Princes to give glory to God. 3 The marvelous effects of the Lord's Voice. 10 His providence at the Flood, 11 and protection of his people.

A Psalm of David. [unspec 1]

Give ye to Jehovah, sons of the mighties, give ye to Jehovah glory and strength. Give ye to Jehovah the glory of his Name: bow down yourselves to Jehovah, in the comely honor of the Sanctuary. The voice of Jehovah is upon the waters, the God of glory thundereth: Jehovah, upon many waters. The voice of Jehovah is with able power; the voice of Jehovah with comely honor. The voice of Jehovah breaketh the Cedars; and Jehovah breaketh asunder the Cedars of Lebanon. And he maketh them leap like a calf: Lebanon and Shirjon like a young Unicorn. The voice of Jehovah striketh flames of fire. The voice of Jehovah maketh the wilderness to tremble: Jehovah maketh the wilderness of Kadesh to tremble. The voice of Jehovah maketh the Hindes tremblingly to travel, and maketh bare the forests, and in his Palace everyone faith glory. Jehovah sate at the Flood, and Jehovah shall sit King forever. Jehovah will give strength to his people; Jehovah will bless his people with peace.

Annotations.

*A Psalm of David*] The Greek addeth to this [unspec] title, *Exodiou skenes*, that is, *of the solemn assembly of the Tabernacle*, (or *Booth*.) for the solemn assembly at the Feast of Tabernacles, mentioned in *Levite.* 23. 36, called in Hebrew *Ghnat s'reth*, is there and in other places translated in Greek *Exodon*: so this title intimateth that this Psalm was sung at the feast of Tabernacles. And so Maimonides in *Misneh*, tom. 3. in *Tamidin*, chap. 10. sect. 11. saith that *every day of the days of that feast they said a peculiar song for the addition of the day; and in the first of the working days of the solemn feast, they said (Psalm. 29.) Give ye unto the LORD, sons of the mighties, &c. Sons of the mighties*] that is, *ye mighty men, or potentates*. So *Psal.* 89. 7. The Chaldee referreth it to the *company of Angels. strength*] or *strong praise*. See *Psal.* 8. 3. and 1 *Tim.* 6. 16.

Vers. 2. *honor of the Sanctuary*] that is, *the honorable Sanctuary*, (as the Greek explaineth it, *in his holy court*) or, *with honor of sanctuy*, that is, *with holy honor*. So *Psal.* 96. 9. 1 *Chron.* 16. 29. This phrase is sometime used of God's *holy Majesty*, 2 *Chron.* 20. 21.

Vers. 3. *The voice*] that is, *the thunder*, as *Exod.* 20. 18. called *God's voice*, *Exod.* 9. 28, 29. Yet *voices* and *thunderings* are sometimes distinct, as *Revel.* 4. 5. and 8. 5. and 11. 19. and 16. 18. This word *voice* is generally used for all *noise or sound*, 2 *King.* 7. 6. 1 *Cor.* 14. 10. *upon the waters*] which are above the firmament, *Gen.* 7. where the thunder is heard. So *waters* mean *watery clouds*, in *Psalm.* 18. 12. Or *above the waters*, that is, *a louder voice than the roaring of the waters*;

whereof see Ezek. 1. 24. and 43. 2. Rev. 1. 15. and 14. 2. and 19. 6. *God's voice shaketh heavens and earth, Hebr. 12. 26. Jehovah upon] that is, thundereth upon, or, his voice is above many waters.*

Vers. 5. *Cedars of Lebanon]* The Cedar is a tree tall, strong and durable; and for the dryness of it, the timber rotteth not. They are called *Cedars of God, Psal. 80. 11. and by him planted, Psal. 104. 16. Lebanon* is a mountain in Canaan, high, pleasant, and fruitful, full of Cedars and other trees, *the glory of that mount, 2 Chron. 2. 8. Song 3. 9. and 5. 15. Isa. 60. 13. Hos. 14. 6, 7, 8.* It is called *Lebanon, of whiteness, for the snow that lieth on it, Ier. 18. 14.* To this mount, and to the goodly trees thereon, great kingdoms and personages are compared, *Ezek. 31. 3. and 17. 3. Ier. 22. 23. Judge. 9. 15. 2 King. 14. 9.* And the just man's estate in special, *Psal. 92. 14.*

Vers. 6. *Shirjon]* this is *mount Hermon*, called of the Sidonians, *Shirjon*, and of the Amorites, *Shenir, Deut. 3. 9.* and by another name *Zion*, (not *Tsijon*, spoken of in *Psal. 2. 6.*) *Deut. 4. 48.* for this *Shirjon* or *Hermon* lay without the river Iarden, where *Ogh* reigned, *Ios. 12. 1, 5. 1 Chron. 5. 23.* Here also grew goodly trees, and many wild beasts kept in it, *Ezek. 27. 5. Song 4. 8.* Of *Hermon* see more in *Psal. 89. 13. and 133. 3. and 42. 7.* *a young Unicorne]* a fierce untamed beast; see *Psal. 22. 22.* The Hebrew phrase is, *son of the Unicorns*; the like is also, *Psal. 114. 4.* All young creatures, and things that come of, or belong to another, are in Hebrew called *sons*: *so the sons of the cole, are sparks, Job 5. 7. the sons of the quiver, are arrows, Lam. 3. 13. the son of the morne, is the morning star, Isa. 14. 12. the sons of S <...>, are the Citizens there, Psal. 149. 2. the sons of the wedding chamber, are the Bridegroom's friends, Matth. 9. 15.* and many the like.

Vers. 7. *strikereth]* or *cutteth* •••mes, as the flashes of lightning with the thunder.

Vers. 8. *maketh tremble]* or *quake*, or *paineth the wilderness*, that is, *the wild beasts there*, which being frightened by God's voice or thunder, do travel and bring forth their young with pain and trembling. *Kadesh]* called also *Paran* and *Zin*, a desert thorough which the Israelites passed from Egypt to Canaan, *Numb. 13. 27. and 33. 36.* and had the name of the city *Kadesh* by which it lay, *Numb. 20. 1, 16.* The beasts of this wilderness were cruel, *Deut. 8. 15. and 32. 10.*

Vers. 9. *the hindes]* though of all other creatures they bring forth with great trouble, *bowing themselves, bruising their young, and casting out their sorrows, Job 39. 4, 6. maketh bare]* by driving the beasts with the thunder into their dens; as the Chaldee addeth, *the beasts of the forest*; or, by beating off the leaves and fruits of the trees. So the *fig-tree* is said to be made bare, *Joel 1. 7. everyone]* so the Greek turneth it: or it may be read, *every whit, or all of it*, meaning of his people, *verse. 11.* which saith, *glory to God, or all of it, that is, of his glory, he saith* (that is, *God declareth*) *in his Temple.* The Chaldee saith, *and in the Temple of the house of his Sanctuary which is above, all his ministers do say his glory.*

Vers. 10. *at the flood]* meaning *Noah's flood, Gen. 6. and 7.* for to that only both the Hebrew and Greek word is applied. And here the Chaldee paraphraseth thus, *The Lord at the generation of the s•oud, sate on the seat of judgment, to take vengeance on them: he sate also upon the seat of mercies, and delivered Noah, and reigneth over his sons forever and ever.*

Vers. 11. *with peace]* or *in peace*; which word betokeneth *integrity, perfection, a making whole and absolute*; opposed both to *war and sword*, Psalm. 120. 7. Matth. 10. 34. and to *division, confusion, and •umu•uous disorder*, Luke 12. 51. 1 Cor. 14. 33. It denoteth *all prosperity, safety, and welfare* of soul and body, and specially that spoken of in Eph. 2. 14, 15. where *Christ is our peace, which hath made of both one, and hath broken the stop of the partition wall, &c. to make of twain, one new man in himself, so making peace.*

**PSAL. XXX.**

David praiseth God for his deliverance. 5 He exhorteth others to praise him by example of God's dealing with him.

APsalme, a song of the dedication of the house of David. I will exalt thee Jehovah, for thou hast drawn up me, and hast not made my enemies to rejoice at me. Jehovah my God, I cried out unto thee, and thou healedst me. Jehovah, thou hast brought up my soul from hell, thou hast kept me alive from them that go down the pit. Sing Psalm to Jehovah, ye his gracious Saints, and confess ye to the remembrance of his holiness. For a moment *is* in his anger, life in his favorable acceptation; in the evening lodgeth weeping, and at the morning shouting joy. And I, I said in my safe quietness, I shall not be moved forever. Jehovah, in thy favorable acceptation thou hast settled strength to my mountain: thou didst hide thy face, I was suddenly troubled. Unto thee Jehovah I called, and unto Jehovah supplicated for grace. What profit *is* in my blood, when I go down unto corruption? shall dust confess thee? shall it show forth thy truth? Hear thou Jehovah, and be gracious to me; Jehovah, be thou an helper to me. Thou hast turned my mourning to a dance to me: thou hast loosed my sackcloth, and hast girded me with joy. That *my glory may sing Psalm to thee, and not be silenced: Jehovah my God, I will confess thee forever.*

Annotations.

*DEdication]* or *initiation*, which is, *when a new thing is first employed and put to that use for which it was made.* It is applied to *houses*, as here, and Deut. 20. 5. to *altars*, as Num. 7. 84, 88. to *walls*, as Nehem. 12. 27. to *images*, as Dan 3. 2. and to *men*, and then it meaneth *instruction, or training up*, as Prov. 22. 6. Gen. 14. 14. It is recorded by the Hebrews, that when the Israelites brought their baskets of first-fruits into the Sanctuary, according to the Law in Dent. 26. and came thither in companies, as their manner was, they sang by the way the 122. Psalm, and when they came to the Sanctuary, with every man his basket on his shoulder, they sang the 150. Psalm; and when they were come into the court-yard, *the Levites said this 30. Psalm, I will exalt thee, &c.* Maimonides in Misn. tom. 3. in *Biccurim* (or Treat. of First-fruits) chap. 4. sect. 17. And the Chaldee expoundeth this title, *For the dedication of the house of the Sanctuary an Hymn of David.*

Vers. 2. *hast drawn up me]* as *out of a pit of waters*; for this word is used for *drawing of waters*, Exod. 2. 16, 17. *waters* signifying *troubles.* at *me]* or *over me*, for my ruin. Or, *my enemies to me*, that is, *my utter enemies*, as Psal. 27. 2.

Vers. 3. *healedst me]* that is, *helpedst me out of trouble*: So Psal 41. 5. and 60. 4. Hos. 7. 1. 2 Chron. 7. 14. *my soul from hell]* *me*, or *my life from the peril and state of death.* So Psal. 86. 13. Jonah meant



the same, when he said, *thou hast brought out my life from the pit*, Ion. 2. 6. Of hell, See Psal. 16. 10. *them that go down]* that is, *which die, that I should not be among them*: The Hebrew also hath another reading, *that I should not go down the pit*. The meaning is the same.

Vers. 5. *to the remembrance]* or *for it*, that is, *that his holiness may be had in remembrance*, as Isa. 26. 17. So Psal. 97. 12.

Vers. 6. *a moment]* or *little while*. For God's anger towards his, and their affliction, is short and moment any, as Isa. 54. 7, 8. 2 Cor. 4. 17. *life]* or *lives*, meaning a blessing and the continuance of it, as Psal. 133. 3. and 21. 5. Life is here opposed to a moment. So years of life, mean many good years, Prov. 3. 2. and the Chaldee here for life, saith *life eternal. lodgeth]* that is, *abideth*: or he (meaning God) *causeth weeping to lodge*, as if it should be an abiding guest. So another Prophet saith, *At even tide loe there is trouble, but afore the morning it is gone*, Isa. 17. 14. The Chaldee here translateth the latter part thus, *in the morning he raiseth up with song*.

Vers. 7. *in my safe quietness]* or *tranquility*. God's children have so great infirmities, that in prosperity they are too secure, (as David showeth here, and Job, in chap. 29. 18, 19, 20.) and in adversity they are too fearful, as David elsewhere doth confess, Psal. 31. 23. and 116. 11.

Vers. 8. *settled]* or *made stand*, that is, *reared up, constituted and stablished sure*. So this phrase importeth, Psal. 107. 25. and 31. 9. *to my mountain]* that is, *mount Zion, where David's house or court was*: or, figuratively, he meaneth *his kingdom*, as Isa. 2. 2. Dan. 2. 35, 44. See Psal. 65. 7. *thy face]* thy favorable countenance; the Chaldee calleth it *Shekhinah*, the *divine Majesty* of God.

Vers. 10. *what profit]* *what gain* (or use) will there be *in my blood*; which here may mean *his violent death*, as in Psal. 72. 14. *unto corruption]* *the grave, or place where the body rotteth*. See Psal. 16. 10. *shall dust]* that is, *my body when it is turned to dust*. The Chaldeesaith, *they that lie in the dust*. See the like in Psal. 6. 6. and 88. 11. and 115. 17. Isa. 38. 18.

Vers. 12. *to a dance]* which is a sign of joy, Jer. 31. 4, 13. therefore the Greek turneth it here, *joy*. The contrary is in Lam. 5. 15. where their *dance is turned into mourning. loosed my sack]* or, *done off my sackcloth*; which was wont to be worn in time of sorrow, Esth. 4. 1. Ion. 3. 6. Psal. 35. 13.

Vers. 13. *my glory]* so the Greek putteth to the word *my*; by *glory*, meaning the *tongue* or *soul*: See Psal. 16. 9. But the Chaldee translateth, *That the glorious ones of the world may praise thee. silenced]* or *made silent*, which is, *when men are cut off by death*, as Psal. 31. 18.

### PSAL. XXXI.

David showing his confidence in God, craveth his help; 8 rejoiceth in his mercies, 10 prayeth in his calamities, 20 professeth God's goodness to such as fear him: 22 blesseth him for the mercies that he had found, 24 and encourageth all the Saints.

To the Master of the Music, a Psalm of David.

IN thee Jehovah do I hope for safety, let me not be abashed forever: in thy justice deliver me. Bow unto me thine ear, speedily rid me: be thou to me for a rock of firm strength, for a

house of fortresses, to save me. For thou *art* my firm rock and my fortress, and for thy Names sake wilt guide me and lead me. Thou wilt bring me forth out of the net that they have hid for me, for thou *art* my firm strength. Into thy hand do I commit my spirit; thou hast redeemed me, Jehovah, God of truth. I have hated them that observe vanities of vain falsehood; and I, unto Jehovah do I trust. I will be glad and rejoice in thy mercy, which hast seen my affliction, hast known my soul in distresses. And hast not shut me up in the hand of the enemy, hast made my feet stand in a large roomth. Be gracious to me, Jehovah, for distress is on me: gnawne is with indignation mine eye, my soul, and my belly.

For my life is quite spent with pensiveness, and my years with sighing: my able strength is decayed with my iniquity, and my bones are gnawne. With all my distressers I am a reproach, and to my neighbors vehemently, and a dread to my known *acquaintance*; seeing me in the street they fled from me. I am forgotten, as a dead *man* out of heart; I am as a vessel of perdition. For I hear the infamy of many; fearfulness from every side; when they plot together against me, they craftily purpose to take my soul. But I, unto thee do I trust, Jehovah, I said thou *art* my God. In thy hand *are* my times, rid thou me from the hand of my enemies, and from my persecutors. Make thy face to shine upon thy servant; save me through thy mercy. Jehovah, let me not be abashed, for I do call upon thee; let the wicked be abashed, let them be silenced to hell. Let the lips of falsehood be mute, that speak against the just an hard *word* in haughtiness and despite. How much is thy goodness, which thou hast laid up for them that fear thee, hast wrought for them that hope for safety in thee before the sons of Adam! Thou keepest them secret, in the secret of thy face, from the rough *prides* of man; dost lay them up in a pavilion from the strife of tongues. Blessed *be* Jehovah, for he hath made marvelous his mercy to me in a city of strong defense. And I said in my hastening away, I am cut down from before thine eyes; yet certainly thou heardest the voice of my supplications for grace, when I cried out unto thee. Love ye Jehovah, all his gracious Saints: Jehovah keepeth the faithful, and repayeth abundantly *him* that doth haughtiness. Be ye confirmed, and let your heart wax strong, all that hopefully wait for Jehovah.

Annotations.

*IN thee*] the Chaldee saith, *in thy word*. [unspec 3]

Vers. 3. *a house of fortresses*] *a place of defences, a most safe hold*. David being often forced to take such forts for his safety, did not make them, but God his strength: See 1 *Sam.* 22. 4. and 23. 14, 19. and 24. 1, 23. 2 *Sam.* 5. 7. 9.

Vers. 6. *commit my spirit*] or *commend, depose, of trust to be kept*. Such words our Lord Christ uttered on the Cross to his Father, *Luke* 23. 46.

Vers. 7. *I have hated*] in Greek, *Thou hast hated*. Compare *Psal.* 139. 21. *Vanities of vain falsehood*] that is, *most vain, false, and lying vanities*. The word *vanity* (*Hebel*) here used, besides *vain worldly things* against which Solomon writeth, *Eccles.* 1, &c. meaneth in special *idolatry*, for *Idols* are often called *vanities*, as *being light, vile, and things of naught*, *Deut.* 32. 21. 1 *King.* 16. 26. 2 *King.* 17. 15. *Ier.* 2. 5. and 8. 19. and 10. 15. and 14. 22, &c. *They that observe lying vanities, forsake their own mercy*, *Jonah* 2. 8.

Vers. 8. *hast known my soul]* that is, *acknowledged, cared for,* and (as the Greek translath) *saved it.* See *Psal.* 1. 6.

Vers. 9. *not shut me up]* or *closed me,* that is, *not given me into their power:* So *Psal.* 78. 48, 50, 62. *Deut.* 23. 15. and 32. 30.

Vers. 10. *gnawen]* that is, *fretted, and consumed as with worms:* in Greek, *troubled:* see *Psal.* 6. 8.

Vers. 11. *decayed,]* or *weakened, so as one stumbleth and falleth down through weakness,* *Psal.* 27. 2. So *Psal.* 109. 24. and 105. 17. *with my iniquity]* that is, *punishment due for iniquity;* so the word often is used; *Gen.* 19. 15. *2 King.* 7. 9. So, *whoredom, for the punishment of whoredom,* *Numb.* 14 33.

Vers. 12. *known acquaintance]* that is; *such as I knew, respected, and favored, and to whom I made known my mind, estate, &c. my familiars.*

Vers. 13. *out of heart]* that is, *out of mind, ot memory; for the remembrance of the dead is forgotten,* *Eccles.* 9. 5. *therefore the grave is the land of forgetfulness,* *Psal.* 88. 13. *vessel of perdition]* that is, *a lost or broken vessel, or instrument.* So Paul mentioneth *vessels of perdition,* *Rom.* 9. 22. Or, *a vessel perishing, that is, ready to perish and be lost; as a perishing sheep,* *Psal.* 119. 176.

Vers. 14. *the infamy of many]* or *the diffamation (the ill report) of mighty men.* The like complaint Jeremiah maketh in his troubles, *Ier.* 20. 10. *fearfulness from every side]* or *terror round about.* In Hebrew, *Magor missabib,* which name Jeremiah gave to *Pashur the Priest,* signifying that *he should be a terror to himself, and to all his friends,* *Ier.* 20. 3, 4. This phrase Jeremiah often useth, *Ier.* 6. 25. and 46. 5. and 49. 29. *Lam.* 2. 22. *when they plot]* or *whiles they consult:* See *Psal.* 2. 2.

Vers. 16. *my times]* Hereby he meaneth, *that his many and sundry events, troubles, deliverances, prosperities, adversities, life and death, (for all things have their appointed time, Eccles.* 3. 1, 2.) *were in the hand and disposition of God.* Though *times* here, (as *days* in *Psal.* 119. 84.) may chiefly be meant of *his troubles,* as *Psal.* 9. 10. and 10. 1. but the Chaldee expoundeth it, *the times of my redemption.* So in *1 Chron.* 29. 30. mention is made of *the times that went over David, and over Israel, and over all the kingdoms of the lands.*

Vers. 17. *Make thy face to shine]* that is, *cause thy favorable countenance to appear.* This is taken from the blessing prescribed, *Numb.* 6. 25. and is often used in requests for grace. See *Psal.* 4. 7. and 67. 2. and 80. 4, 8, 20. and 119. 135.

Vers. 18. *silenced]* that is, *through shame and fear be confounded, tamed, quieted, and made still.* The word is sometime used for *cut off, or destroyed,* and so may here be taken. So *Psal.* 49. 13, 21. The Greek translath, *let them be brought down. to hell]* understand, *thrust down to hell, or, to the grave;* as the Chaldee calleth it, *the house (or place) of burial.*

Vers. 19. *an hard word]* or *durable speech;* a reproach *which lasteth long to a man's infamy.* The Hebrew *Ghnathak* signifieth *durance, hardness, and antiquity,* *Psal.* 6. 8, and respecteth both antique things long ago, *1 Chron.* 4. 22. and things lasting or durable for time to come, *Prov.* 8. 18. *Isaiah* 23. 18. And in speeches, it is put for an *old said saw, takē up* and applied to ones

reproach, and so during long; and generally for any hard or stout speech, 1 Sam. 2. 3. Psal. 94. 4. and 75. 6. The Greek here expoundeth it, *iniquity*.

Vers. 21. *Thou keepest them secret] or, hidest them in the hiding place of thy presence, where thou always lookest unto them, in secret favor, which the world knoweth not of. rough prides] or knots, knobs, rough troubles.* The Hebrew *Racas* signifieth *Knitting or binding with knots*, Exod. 28. 28. and 39. 21. from which a word is derived, in Isa. 40. 4. signifying *knotty, knobby, or rough places*, opposed to *smooth or plain*. Here David useth it figuratively for *rough affections or actions of men*, meaning *their pride, conspiracies, or molestations*, as the Greek translateth, *from the trouble of men. lay them up] or hide them.* Hereupon God's people are called, his *stored or hidden ones*, Psal. 83. 4. *the strife of tongues] plea, or contradiction*, as the Greek turneth it, and the Apostle, *Jude verse. 11.*

Vers. 22. *made marvelous his mercy] or marvelously severed it*, as *Psalm. 4. 4. shown his mercy in marvelous and hidden manner.* As contrariwise God threatened to *make marvelous the plagues of sinners*, Deut. 28. 59. *of strong defense] or of siege*, that is, *a fortified, defended city*, as 2 Chron. 8. 5. or a *besieged city*, as 2 King. 24. 10. The Hebrew *Matso* signifieth both a *fort or sconce*, and a *siege or leager*, Deut. 20. 20. and 28. 53.

Vers. 23. *my hastening away] namely through amazement or fear*, as the word commonly intendeth, Deut. 20. 3. Psal. 48. 6. 2 Sam. 4. 4. The Greek calleth it an *ecstasy (or trance.)* And that David *hastened him away for fear*, is recorded 1 Sam. 23. 26. So Psal. 116. 11. *cut down] Jonah in his affliction respected this speech of David*, and changing a letter, for *Nigrashti*, saith, *Nigrashti, I am driven away from before thy face*, &c. Jonah 2. 4. So the Greek here translateth it, *I am cast away.*

Vers. 24. *the faithful] or, keepeth fidelities*, as Isa. 26. 2. The original word signifieth either *faithful persons*, or *truths, fidelities*, as Psal. 12. 2. The Greek here hath *truths. payeth abundantly] or to abundance, with surplusage. that doth haughtiness] This sense the Greek giveth.* The Hebrew may also thus be Englished, *he (that is, God) doth haughtiness*, that is, *high magnificent acts*. For the original word *Gaavah* sometime noteth God's *high magnificence*, Psalm. 68. 35. sometime man's *haughty pride*, Psal. 10. 2.

Vers. 25. *wax strong] or, he will strengthen*, See Psal. 27. 14. *hopefully wait] or persevere with hope and patience.* The word *jachal* implieth both *a patient waiting*, Gen. 8. 10. and *a hope or trusting*, as the holy Ghost expoundeth it, Mat. 12. 21. from Isa. 42. 4. *for Jehovah] which the Chaldee expoundeth, the word of the Lord.*

## PSAL. XXXII.

David teacheth that blessedness consisteth in remission of sins. 3 Hiding of sins causeth trouble, but confession giveth ease to the conscience. 8 An instruction unto voluntary obedience. 10 The different ends of the wicked and of the just.

An instructing *Psalm* of David: [unspec 1]

O Blessed he *whose* trespass is forgiven, *whose* sin is covered. O blessed is the man, to whom Jehovah imputeth not iniquity, and in whose spirit is no deceit. Because I ceased speaking, my bones wore away with age in my roaring all the day. For day & night thy hand was heavy upō me; my moisture was turned into the droughts of summer Selah. My sin I acknowledged to thee, and my iniquity I covered not; I said, I will confess against *me* my trespasses to Jehovah: and thou forgavest the iniquity of my sin Selah. For this shall every gracious Saint pray unto thee at the time of finding: surely, at the flood of many waters, unto him they shall not reach. Thou *art* a secret place to me, from distress thou wilt preserve me; with shouting songs of deliverance thou wilt compass me Selah. I will make thee prudent, and will teach thee in the way that thou shalt go: I will give counsel, mine eye *shall be* upon thee. Be not ye as the horse, as the mule, without understanding, whose mouth *must* be stopped with bit and bridle, *which* come not near unto thee. Many pains *are* for the wicked, but he that trusteth in Jehovah, mercy shall compass him. Rejoice ye in Jehovah, and be glad ye just, and shout joyfully all ye upright of heart.

Annotations.

*AN instructing Psalm]* or, A Psalm that maketh prudent, that causeth understanding. As in the 8. verse of this psalm he saith, *I will make thee prudent, or instruct thee.* This title is set before sundry other Psalms. *whose sin is covered]* meaning, by the Lord, Psal. 85. 3. not by a man himself, who must not cover, but *acknowledge sin,* Psal. 32. 5. otherwise, *he shall not prosper,* Prov. 28. 13. Now God covereth sin, when he imputeth it not, as the verse following showeth: and as this is man's happiness, so for God not to cover it, is woe and misery, Nehem. 4. 5.

Vers. 2. *not impute]* not think, count, or reckon. And this is an effect of his grace in Christ, as it is written, *God was in Christ, and reconciled the world to himself, not imputing their sins unto them,* 2 Cor. 5. 19. And hereunto the Apostle applieth this Psalm thus; *David saith, blessedness is the man's unto whom God imputeth justness without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall not impute sin,* Rom. 4. 6, 7, 8.

Vers. 3. *because I ceased speaking]* or, when I [unspec] kept silence, forbearing to confess my sins, as after, verse. 5. Like doctrine Elih• teacheth, Job 33. 19,—22.

Vers. 4. *thy haud]* in Chaldee, *thy plague. moisture]* the chief sap, or radical moisture, which is an airy and oily substance, dispreed through the body, whereby the life is fostered, and which being spent, death ensueth. This word is used only here and in Num. 11. 8. where it is applied to the best moisture (or cream) of oil.

Vers. 5. *confess]* Confessing of sins is when one freely manifesteth them, accusing himself, and praising God's mercy, which he expecteth in faith: see Ios. 7. 19. *against me my trespasses]* or, concerning my trespasses; but both the Greek version plainly hath, *against me,* and elsewhere the Hebrew *ghnalai* (here used) seemeth to be put for *ghnalai:* as Psal. 108. 10. compared with Psal. 60. 10. *the iniquity of my sin]* that is, the guilt and punishment of it; as Psal. 31. 11. And thus *he that confesseth and forsaketh sin, shall have mercy,* Prov. 28. 13. for *if we acknowledge our sins, God is faithful and just, to forgive us them,* 1 John. 1. 9 See also Job 33. 27, 28.

Vers. 6. *the time of finding]* or, *time to find*: which may be meant of *the time when afflictions shall find*, that is, *shall come upon him*; as *Psal. 116. 3, 4.* or *the time when God may be found*, as *Isa. 55. 6.* and that time is, *when he is sought with the whole heart*, *Deut. 4. 29. Ier. 29. 13. 2 Chron. 15. 15.* To this latter the Chaldee applieth it, saying, *of favor. flood]* or *inundation.* As *waters* signify afflictions, *Psal. 69. 2.* so a *flood of waters* denoteth *great troubles and persecutions*, *Dan. 9. 26.* and *11. 22. Nahum 1. 8. Isa. 59. 19. Rev. 12. 15, 16.* The Chaldee paraphraseth, *in the time when many people's come as waters, they shall not come near him to do him evil.*

Vers. 7. *shouting songs of deliverance]* or, *of evasion*, that is, thou wilt give me occasion by deliverance of me, to sing many songs of praise unto thee.

Vers. 8. *mine eye shall be upon thee]* or, *mine eye I will set upon thee*, that is, *I will have care of, and look well unto thee*, as *Ier. 40. 4. Ezra. 5. 5. Deut. 11. 12. Psal. 34. 16.* So the Chaldee explaineth it, *I will counsel thee, and set mine eye upon thee for good.* Or thus, *I will give counsel unto thee with mine eye*, that is, *with my care and providence.* Thus Christ counseled Peter with his eye, *Luk. 22. 61.* So the eye is said to mock, *Prov. 30. 17.*

Vers. 9. *as the horse, &c.]* that is, be not fools, and brutish, so as ye must be ruled by force and rigor, not by reason. For *unto the horse belongs a whip, unto the asse a bridle, and a rod to the fools back*, *Prov. 26. 3. mouth must be stopped]* or, *jaw is to be tied.* Hebr. *to stop;* for, *to be stopped:* active for passive; as after *Ps. 36. 3. which come not near]* that is, *which will not obey or do thee service, unless they be forced and ruled by the bridle:* according to the saying of the Apostle, *Behold, we put bits into the horses mouths that they should obey us, I am. 3. 3.*

Vers. 10. *Many pains]* or, *Great smarts (or sores) are for the wicked:* So Solomon saith, *Affliction followeth sinners, &c. Prov. 13. 21. and 19. 29. and 24. 20.*

### **PSAL. XXXIII.**

God is to be praised for his goodness, 6 for his powerful works, 12 and for his providence. 20 Confidence is to be placed in God.

SHout joyfully ye just in Jehovah, praise becometh the righteous. Confess ye to Jehovah with harp, with Psaltery with ten stringed instrument, sing Psalm unto him. Sing ye to him a new Song, do well playing on the instrument, with triumphant noise. For righteous is the word of Jehovah, and all his work in faith. He loveth justice and judgment, the earth is full of the mercy of Jehovah. By the word of Jehovah the heavens were made, and all the host of them by the spirit of his mouth. He gathereth together as an heap, the waters of the Sea; he giveth the deeps into treasuries. Let all the earth be in fear of Iehovan, let all the Inhabitants of the world shrink with fear for him. For he said, and it was; he commanded, and it stood. Jehovah dissipateth the counsel of the Nations, he bringeth to naught the cogitations of the people's. The counsel of Jehovah shall stand forever, the cogitations of his heart to generation and generation. O blessed is the Nation whereof Jehovah is God, the people *that* he hath chosen for a possession to himself. From the heavens Jehovah doth behold, doth see all the sons of Adam. From the firm place of his dwelling he looketh forth unto all the inhabitants of the earth. He formeth altogether their heart, he discreetly attendeth unto all their works.

*There is no King saved by multitude of a power; a mighty man shall not be delivered by multitude of able strength. A horse is falsehood for salvation, and shall not deliver by multitude of his power. Loe the eye of Jehovah is unto them that fear him, to them that hopefully wait for his mercy. To rid free their soul from death, and to keep them alive in famine. Our soul earnestly waiteth for Jehovah, he is our help and our shield. For in him our heart shall rejoice, for in the name of his holiness do we trust. Let thy mercy Jehovah be upon us, even as we hopefully wait for thee.*

Annotations.

*BEcommeth]* the word denoteth a *fair and comely grace*, for which a thing is to be *liked and desired*. So *Psal.* 93. 5. and 147. 1. The Apostle expresseth it in Greek, by *fair* or *beautiful*, *Rom.* 10. 15. from *Esa.* 52. 7.

Vers. 2. *with harp]* or, *with sitherne*; in Hebrew, *Kinnor*: a musical instrument invented by Iubal, *Gen.* 4. 21. used for mirth and joy, *Psal.* 137. 1, 2. *Esa.* 24. 8. *Gen.* 31. 27. and therefore is called the *pleasant harp*, *Psal.* 81. 3. opposed unto *mourning*, *Job* 30. 31. in skill on this instrument David excelled, *1 Sam.* 16. 16. 23. and with this and other they used in Israel to celebrate the Lord with gladness, *1 Chron.* 13. 8. and 15. 16. 28. and 25. 1. *Nehem.* 12. 27. So spiritually in the New Testament, *Rev.* 14. 2. *with Psalterie]* or *Lute*, or *Uioll*: In Hebrew *Nebel*; an instrument so called of the form, which (as seemeth) was with a *round hollow bulk*, much like a *bottle*: (fo•*Nebel* is also a *bottle* or *pitcher*, *1 Sam.* 10. 3. *Lam.* 4. 2.) and of this the Greeks and Latins had their instruments named *Nable*, *Naulon*, *Nablium*. The Greek here calleth it *Psalterion*. *ten stringed instrument]* this differed from the *Psalterie*, *Psal.* 92. 4. therefore the word *with* is here supplied.

Vers. 3. *a new song]* A thing is said to be *new* which is always *fresh*, renewed upon new occasions, and so *permanent*; as Job saith, *my glory was new with me*. So *Love* is both an *old* and a *new commandment*, *1 John.* 2. 7, 8. Or these *new songs* (mentioned here, and *Psal.* 40. 4. and 96. 1. and 98. 1. and 144. 9. *Isaiah.* 42. 10.) may have reference to the state of things under the Gospel where there is a *new covenant*, *Heb.* 8. 8. 13. *new heavens and new earth*, *Rev.* 21. 1. *a new man*, *Ephes.* 2. 15. and 4. 24. *a new Jerusalem*, *Revel.* 21. 2. and *all things new*, *2 Cor.* 5. 17. *Rev.* 21. 5. See also *Rev.* 5. 9. and 14. 3. *do well playing, &c.]* that is, *make good music*, or *melody*. So *1 Sam.* 16. 17. 18. *Esa.* 23. 16. And this melody we are now willed to *make to the Lord in our hearts*, *Ephes.* 5. 19. The Hebrew *Nagan*, (whereof cometh *Neginoth*, *Psal.* 4. 1.) properly is to *play with the hand upon an instrument*, *1 Sam.* 19. 9.

Vers. 4. *in faith]* that is, *faithful*, *true*, and *constant*: for so this word is often used, as *Exod.* 17. 12. *Moses hands were with faith*, that is, *steady*, *firm*, *constant*.

Vers. 5. *the earth is full]* the like is said, *Ps.* 119. 64. For God doth good unto all, both just and unjust, *Matth.* 5. 45. and *saveth man and beast*, *Psal.* 36. 7.

V. 6. *the host of them]* that is, *the many creatures in them*; as *Angels*, *Suune*, *Moon*, *Stars*, &c. *Ps.* 148. 1, 2, 3, 5. *Gen.* 2. 1. So mention is made of the *powers* or *hosts* of heaven, *Matt.* 24. 29. *Spirit]* or

*breath*; thus *Jehovah* his *Word* and his *Spirit* are noted to be the maker of the world, as in *Gen.* 1.

Vers. 7. *giveth the deeps*] that is, *putteth* or *disposeth* the deep waters into treasuries, or in cellars & secret store-houses, hidden from the eye of man, called elsewhere the *secret room of the deep*, *Job* 38. 16. So God is said to have *treasuries* or *store-houses of wind*, *Psal.* 135. 7. *of snow and hail*, *Job* 38. 22. *of darkness*, *Isa.* 45. 3. and the like. The Chaldee translateth, *he putteth* (the waters) *into the treasuries of the deeps*.

Vers. 9. *it stood*] that is, *existed firm and stable*, and so *continued*. So *Psal.* 119. 91.

Vers. 10. *dissipateth*] or *maketh frustrate*, *undoeth*, *abrogateth*; a word opposed to *ratifying*, *confirming*, *stablishing*, *Isa.* 8. 10. and 19. 3. *bringeth to naught*] *annihilateth*, and *breaketh*.

Vers. 11. *shall stand*] that is, *continue* and *have effect*, whatsoever men purpose to the contrary. See *Isa.* 14. 24. 27. and 46. 10. *Prov.* 19. 21.

Vers. 12. *is God*] to wit, by *special covenant and favor*, though *all the earth be his*, *Gen.* 17. 7. *Exod.* 19. 5. and this is by the new Covenant, *Heb.* 8. 10. So *Psal.* 144. 15.

Vers. 15. *altogether*] or *alone*. The Hebrew *jachad* sometime signifieth *alone without others*, *Job* 34. 29. *Ezra* 4. 3. (and so the Greek Interpreters took it here, translating it *kata monas*, *alone*, or, *by himself*;) sometime it signifieth *wholly*, or *every whit*, *Job* 10. 8. sometime *together*, or, *in one*, *Ps.* 2. 2. All these agree well here; for God only and wholly formeth every man's heart and spirit, *Zach.* 12. 1. whereupon he is called the *Father of spirits*, *Hebr.* 12. 9. and *the God of the spirits of all flesh*, *Num.* 16. 22.

Vers. 16. *Of a power*] that is, *of an army*; so called, because there are strong, valiant, and active men, *Psal.* 136. 15.

Vers. 17. *A horse is falsehood*] that is, *a false and deceitful help* cannot save a man, but faileth those that trust in him, *Zach.* 10. 5. *Ps.* 76. 6. The *horse* is here used for all warlike furniture; this being above other creatures, *strong*, *fierce*, and *courageous*, *Job* 39. 22,—28. and therefore is *prepared for the day of battle*, but *salvation is of the Lord*, *Pro.* 21. 31.

Vers. 18. *The eye of Jehovah*] that is, his *care* and *providence* for good, as the next verse showeth, and as *Ps* 32. 8. *Zach.* 12 4. *1 Pet.* 3. 12. Sometime the Lord's eye is on men for evil, *Amos* 9. 4. 8.

Vers. 20. *for Jehovah*] in Chaldee, *for the redemption of the Lord*. [unspec 20]

Vers. 21. *in him*] Chaldee, *in his word*. [unspec 21]

#### **PSAL. XXXIV.**

David praiseth God for his deliverance, and exhorteth others thereto by his experience. 9 They are blessed that trust in God. 12 He exhorteth to the fear of God. 16 The privileges of the righteous, and miseries of the wicked.



1. A *Psalm* of David, when he had changed his behavior before Abimelech, and he had driven him away, and he was gone.
2. I Will bless Jehovah in all time, continually [unspec 8] his praise *shall be* in my mouth.
3. In Jehovah my soul shall glory, the [unspec 9] meek shall hear and shall rejoice.
4. Magnifie ye Jehovah with me, and let [unspec 10] us extol his name together.
5. I sought Jehovah, and he answered me, [unspec 11] and rid me free from all my fears.
6. They looked to him and flowed, and [unspec 12] [unspec 13] their faces be not ashamed.  
[unspec 14] 7. This poor afflicted *man* called, and Jehovah heard, and saved him out of all his distresses.
8. The Angel of Jehovah pitcheth a [unspec 15] campe about them that fear him, and releaseth them.
9. Taste ye and see, that Jehovah *is* good: [unspec 16] O blessed *is* the man *that* hopeth for safety in him.
10. Fear Jehovah ye his Saints, for *there* [unspec 17] *is* no want to them that fear him.
11. The Lions are impoverished and an [unspec 18] hungered, but they that seek Jehovah shall not want any good.
12. Come sons, hearken to me, I will [unspec 19] learn you the fear of Jehovah.
13. Who *is* the man that willeth life, *that* [unspec 20] loveth days to see good?
14. Keep thy tongue from evil, and thy [unspec 21] lips from speaking guile.
15. Eschew evil, and do good; seek [unspec 22] peace and pursue it.
16. The eyes of Jehovah *are* unto the just, [unspec 23] and his ears unto their outcry.
17. The face of Jehovah *is* against them [unspec 24] that do evil, to cut off their memorial from the earth.
18. They cried, and Jehovah heard, and [unspec 25] rid them free out of all their distresses.
19. Jehovah *is* near to the broken of [unspec 26] heart, and the contrite of spirit he will save.
20. Many *are* the evils of the just, and out [unspec 27] of them all Jehovah will rid him free.
21. He keepeth all his bones, one of them [unspec 28] *is* not broken.
22. Evil shall slay the wicked, and they [unspec 29] that hate the just shall be condemned as guilty.

23. Jehovah redeemeth the soul of his servants, and they shall not be condemned as guilty, all that hope for safety in him.

Annotations.

*HIs behavior] or his sense, reason, properly the taste, as in verse 9. Job 6. 6. and often other- where, which is used both for ones inward sense or reason, and outward gesture and demeanour, (as the Greek here translateth it, face,) because by it a man is discerned and judged to be wise or foolish, as meats are discerned by the taste. David when he was afraid of the King of Gath, changed his behavior before them, and sained himself mad in their hands, & scrabbled on the doors of the gate, and let his spittle fall down upon his beard, 1 Sam. 21. 12, 13. Abimelech] whose proper name was Achish King of Gath, a city of the Philistines, 1 Sam. 21. 10. and as every King of Egypt was called Pharaoh, Gen. 41. 1. Exod. 5. 1. 1 King. 11. 18. so every King of the Philistines was called Abimelech, that is, Father King, Gen. 20. 2. and 26. 1. had driven] or expelled. For Achish said to his servants which had taken and brought David to him, Loe ye see the man is beside himself, wherefore have ye brought him to me? have I need of mad men? &c. So David departed thence, 1 Sam. 21. 14, 15. and 22. 1. Upon that he made this Psalm.*

Vers. <math>\langle \diamond \rangle \langle \diamond \rangle</math> ] or, in every seaso•. See Psal. <math>\langle \diamond \diamond \rangle</math> T <math>\langle \dots \rangle \langle \diamond \rangle</math> is also composed according to the order <math>\langle \diamond \rangle</math> the Hebr e•• Alphabet, as it observed on Psal. 25. 1.

Vers. 3 shall glgrie] or joyfully boast. For so the Apostie expoundeth this word, which properly signifieth to praise ones self, 1 Cor. 1. 31. from Ier. 9. 23, 24. So in Psal. 52. 3. and 97. 7. and 105. 3. and 106. 5.

Vers. 4. Magnifie] or, Make gr•at, to wit, by praising. So Deut. <math>\langle \diamond \diamond \rangle</math> 3. Give ye greatness unto our God.

Vers. 6. They looked] to wit, the meek, mentioned before, verse. 3. or generally, they that look and flow unto him. flowed] ran as a river; the like similitude is, Isa. 2. 2. and 60. 5. Ier. 31. 12. and 51. 44. be not ashamed] or, shall not be ashamed; which word in the original signifieth digging; as Psal. 35. 7. applied to shame, which causeth men to seek to hide themselves, as is lively described, Rev. 6. 15, 16.

Vers. 8. The Angel] that is, the Angels; for he speaketh of an host: And often in the Hebrew, one is put for a muititude; as the inhabitant, for, the inhabitants, 2 Sam. 5. 6. with 1 Chron. 11. 4. So, frog for <math>\langle \diamond \rangle</math>, Psal. 78. 45. tree for troes, quail for quail, Psal. 105. 33. 40. See the note on Psal. 8. 9. pitcheth a campe] a similitude taken from wars; as Psal. 27. 3. So Jacob, when the Angels of God met him, said, This is God's campe (or host) Gen. 32. 1, 2. Likewise about Elishah, the mountain was full of horses and chariots of fire, 2 Kings 6. 17. See also Psal. 91. 11, 12.

Vers. 9. Taste and see] that is, make trial and you shall find that God is good, sweet and delectable; and you will the more desire him. Thus the Apostle applieth these words, saying; as new borne babes desire ye the sincere milk of the word, that ye may grow thereby, if so be ye have tasted that the Lord is good, 1 Pet. 2. 2, 3. <math>\langle \diamond \rangle</math> in him] The Chaldee expoundeth it, in his word.

Vers. 10. *Fear Jehovah]* under this word *Fear*, is comprehended God's whole *worship*, as is shown on *Psal.* 19. 10. and the *walking in his ways*, as it is expounded in *2 Chr.* 6. 31. compared with *1 King.* 8. 40. and *Psal.* 128. 1.

Vers. 11. *Lions]* *Lurking lions* (whereof see *Psal.* 7. 3.) which are *lustly, strong toothed, fierce, roaring, ravenous*, as appeareth by *Psal.* 58. 7. and 104. 21. *Mic.* 5. 8. *Ezek.* 19. 3. 5, 6. 7. *Job*•9. 1, 2. And hereby may be meant the *rich and mighty of the world*, whom God often bringeth to misery; and so the Greek for *Lions*, putteth here *the rich*. *Tyrants and strong men* are sometime called *Lions*, *Ier.* 2. 15. *1 Chr.* 11. 22. *Nahum* 2. 13. See *Luke* 1. 53. *are impoverished]* or *suffer penury*. See *Job* 4. 10, 11. *Prov.* 10. 3. *that seek Jehovah]* *Chaldee, that seek the doctrine of the Lord*.

Vers. 13. *that willeth]* that is, *fain would have and delighteth. days to see good]* that is, *to enjoy good many days*; which the Apostle (following the *Seventie*) expresseth thus, *to see good days*, *1 Pet.* 3. 10. that is, *days of prosperity, pleasure, comfort*.

Vers. 14. *Keep thy tongue]* to wit, by *restraining and making it cease from evil*, as the Apostle teacheth, *1 Pet.* 3. 10.

Vers. 16. *their outcry:]* or, *their deprecation, their prayer for need*, as the Greek (which the Apostle followeth) expresseth it.

Vers. 17. *The face]* that is, *open anger*, *Lev.* 17. 10. So the Chaldee expoundeth it, *The face of the Lord is angry against evil doers*: See *Psal.* 21. 10.

Vers. 18. *They cried]* that is, as the Greek faith, *The just cried*: and the Chaldee, *the just prayed*.

Vers. 19. *the broken of heart]* *them that have their hearts broken and their spirits contrite (or humble)* for their sins. See the like speeches, *Psal.* 51. 19. and 147. 3. *Isa.* 57. 15. and 61. 1. *Ier.* 23. 9. *Luke* 4. 18.

Vers. 20. *the evils]* that is, *griefs and afflictions*; as *Deut.* 31. 17. *Psal.* 27. 5. and 88. 4. *Mat.* 6. 34. the word also may import *sins and vices*, as *Psal.* 28. 3. and 94. 23. So after in verse 22.

Vers. 22. *slay the wicked]* or, *do him die, kill him*; because he shall not be delivered there-from, as the just man is, *verse.* 20. The Greek and Chaldee expound it, *The death of sinners (of the wicked) is evil. condemned as guilty]* and consequently *perish*. See *Psal.* 5. 11.

Vers. 23. *all that hope]* that is, *any one of them*. So *all* is used for *any*, *Psal.* 147. 20.

#### **PSAL. XXXV.**

David prayeth for his own safety, and his enemies confusion. 11 He complaineth of their wrongful dealing, and showeth his contrary carriage. 22 Therby he inciteth God against them.

A Psalm of David. [unspec 1]

PLead thou Jehovah with them that plead with me, war thou against them that war against me. Lay hold on the shield and buckler, and stand up for my help. And draw out the spear

and sword to meet with my persecutors; say to my soul I *am* thy salvation. Let them be abashed and ashamed that seek my soul, let them be turned backward and confounded that think mine evil. Let them be as chaff before the wind, and the Angel of Jehovah driving *them*. Let their way be darkness and slippernesses, and the Angel of Jehovah pursuing them. For without cause they have hid for me the corruption of their net, without cause they have digged for my soul. Let tumultuous ruin come on him, he not aware; and let his net which he hath hidden catch him; with tumultuous ruin let him fall thereinto. And my soul shall be glad in Jehovah, shall joy in his salvation. All my bones shall say; Jehovah, who is like thee, that riddest free the poor afflicted from the stronger than himself, and the poor afflicted and needy from the spoiler of him? Witnesses of cruel wrong did rise up, *things* that I knew not they did ask of me. They repaid me evil for good, the bereaving of my soul. And I, when they were sick, my clothing was sackcloth; I afflicted my soul with fasting, and my prayer returned upon my bosom. I walked as *if he had been* a fellow-friend, as *if he had been* a brother to me: I bowed down sad as he that bewaileth *his* mother. But in my halting they rejoiced and were gathered together, the smiters were gathered together against me, and I knew it not: they rent and were not silent. With hypocrites, scoffers *for* a cake of bread, gnashing their teeth against me. Lord, how long wilt thou see? return my soul from their tumultuous ruins, my lonely *soul* from the Lions. I will confess thee in the great Church, I will praise thee among a mighty people. Let not *them that are* my enemies *with* falsity, rejoice at me, *them that are* my haters without cause wink with the eye. For they speak not peace, and against the quiet ones of the earth they imagine words of deceits. And they have enlarged their mouth against me; they have said, aha, aha, our eye hath seen. Jehovah thou hast seen, cease not as deaf: O Lord, be not far off from me. Stir up and awake to my judgment, my God and my Lord, to my plea. Judge me according to thy justice, Jehovah my God, and let them not rejoice at me. Let them not say in their heart, aha our soul: let them not say, we have swallowed him up. Let them be abashed and confounded together that rejoice at mine evil; let them be clothed with bashfulness and shame that magnify against me. Let them shout joyfully and rejoice that delight my justice; and let them say continually, magnified be Jehovah, that delighteth the peace of his servant. And my tongue shall meditate thy justice, all the day thy praise.

Annotations.

*PLead*] This properly is *to contend or debate a matter with many words*, as the next word, *war* or *fight*, is *with deeds*. But God's *pleading* o ⟨...⟩ imes is in action; as he *pleaded* David's cause against Nabal, when *he slew him*, 1 Sam. 25. 39. And as here David prayeth, so God elsewhere promiseth to *plead with those that plead with his people*, Isa. 49. 25. *war*] which in the original tongue hath the name of *cutting, biting or devouring*, for *wars devour and consume* many. So the sword is said to have a *mouth*, that is, *an edge*, Job 1. 15. Heb. 11. 34. and *to eat*, that is, *to kill and consume*, 2 Sam. 11. 25.

Vers. 3. *drawout*] or, as the Hebrew phrase is, *empty*, that is, *unshad*; the like is of the *sword*, Exod. 15. 9. Levite. 26. 33. *sword*] or *close weapon*, as the name signifieth. This interpretation seemeth best, because of the Hebrew pause, which joineth this word with the former, *spear*:

thus also these two weapons of offense are answerable to the former two of defense, *the shield and buckler*: and of this Hebrew name *Segor*, the Greek *Sagaris* (and perhaps the Latin *Securis*,) seemeth to be borrowed, for a sword or axe. And in *Job* 28. 15. this word is used for a close treasure, or stored gold; as here for a close weapon. Otherwise we may read according to the Greek, and other versions, *close thou*, or *stop*, to wit, *the way or passage*.

Vers. 4. *that seek my soul*] that is, *my life to take it away*: for so this phrase commonly meaneth, as *Psal.* 38. 13. and 54. 5. and 70. 3. *Exod.* 4. 19. *Mat.* 2. 20. and sometime is so explained, as *Psal.* 63. 10. *1 King.* 19. 10. *they seek my soul to take it away*. Yet sometime this phrase intendeth *seeking the soul for ones good*, as *Psal.* 142. 5. *turned backward*] a token of *fear, shame, and discomfiture*, as *Psal.* 129. 5. and 40. 15. and 70. 3. and 9. 4. *Isa.* 42. 17. *Ier.* 46. 5.

Vers. 6. *Darkness, &c.*] that is, *most dark and slippery*: meaning, *fearful, dangerous, troublesome, &c.* *Nahum* 1. 8. *Psal.* 88. 7. and 107. 9. *Prov.* 4. 19. So elsewhere it is said, *their way shall be unto them us slippernesses in the darkness; they shall be driven and fall therein*, *Ier.* 23. 12.

Vers. 7. *the corruption, &c.*] that is, *their corrupting pernicious net, or their insnaring corruption*: or understanding the word *in*, we may read, *they hid their not for me in a pit*, (or, *in a corrupting ditch*;) as *Psal.* 7. 16. *have digged*] to wit, *a pit to fallin*; so *Job* 6. 27. Or, *have diligently searched, and laid wait*. So *digging* is used for *seeking*, *Job* 3. 21. and 39. 32.

Vers. 8. *tumultuous ruin*] *calamity, wasting or desolation that is with noise and sonnd as of waters*, *Isa.* 17. 12, 13. So *Psal.* 63. 10. *Prov.* 1. 27.

Vers. 10. *my bones*] that is, *my strong and solid members* (as the Chaldee translatheth it *members*,) delivered out of danger: meaning that with all his strength he would praise God: So the bones are said to *rejoice*, *Psal.* 51. 10. *the loins to bless*, *Job* 31. 20. *the spoiler*] or *robber*, that by open violence taketh away. Compare *Job* 5. 15.

Vers. 11. *of cruellwrong*] that is, *cruel, violent, or* (as the Greek saith,) *unjust witnesses*. So *Exod.* 23. 1. *Deut.* 19. 16.

Vers. 12. *the bereaving of*] that is, *to deprive, bereave or rob me of my soul or life*; or, *to bereave my soul of comfort*. The word properly signifieth the *bereaving or loss of children*.

Vers. 13. *s•ck•loath*] used to be worn in sign of sorrow, *Psal.* 69. 12. *Gen.* 37. 34. *Mat.* 11. 21. *Rev.* 11. 3. Here ⟨ϕ⟩ are to understand the word *was*, on *gave*, as is expressed, *Psal.* 69. 12. even as the word *afflicted*, here expressed, is there understood, *Psal.* 69. 11. *with fasting*] another sign and cause of sorrow: wherefore *mourning & fasting* are used for the same, *Matt.* 9. 15. with *Mark.* 2. 19. *returned up on* ⟨ϕ⟩ *bosom*] or, *into my bosom*. The meaning may be, *I prayed •ften for them, secretly, and with hearty laving affection*. For, *the returning of the prayer* seemeth to mean *the often minding and repeating of it*; the *bosom* signifieth *secrecy*, *Prov.* 21. 14. and 17. 23. *Psal.* 89. 51. and *inward affection*, *Num.* 11. 12. *John.* 1. 18. Or we may read it thus; *Let my prayer return into thy bosom*, that is, *I wished no worse to them than to myself, let me receive of God such good as I prayed for them*. See *Psal.* 79. 12.

Vers. 14. *sad]* or *black*, to wit, *in black and mournful attire*, and *with sad and heavy countenance*, as the Greek here translateth it, *Scuthropazon*, which word the new testament also useth, *Matt. 6. 16. Luke. 24. 17.* So after in *Psal. 38. 7. and 42. 10. and 43. 2. bewaileth his mother]* *mourneth at her funeral.* In this case the affections are most strong. Therefore the Priests were permitted to mourn for such, *Levite. 21. 1, 2, 3.*

Vers. 15. *my halting]* that is, *my calamity and infirmity*, whereby I seemed *ready to fall.* So in *Psal. 38. 18. Ier. 20. 10. the smiters]* that smote me with the tongue, as *Ier. 18. 18.* and as here followeth, *they rent, &c.* The Seventy in Greek turn it *Scourges*, alluding (as I think) to the *scourge of the tongue*, as *Job 5. 21.* and another Greek version hath *plectai, smiters.* It may also be read *the smitten*, that is, *abjects, vile persons, Job 30. 8.* (as the Chaldee expresseth it, *the wicked;*) or understand *smitten on their feet*, as *2 Sam. 4. 4.* that is, *lame*, so feigning themselves: or *smitten in spirit*, as *Isaiah. 66. 2.* that is, *grieved in outward show. they rent]* to wit, *me with reproaches*, as *Matt. 7. 6.* or *rent their garments*, counterfeiting sorrow for me, *Job 2. 12.*

Vers. 16. *hypocrites]* or, *close dissemblers*, which outwardly cover and cloke their wickedness, wherewith inwardly they are defiled, *Matt. 23. 27, 28.* or *which have their hearts covered, Job 36. 13.* The Greek also (from whence our English word *hypocrisy* is borrowed,) signifieth an *under judgment*, that is, *dissimulation. scoffers]* or, *of scoffs*, that is, *men that make scoffs;* as in *Psal. 36. 12. pride* is for *proud persons. for a cake of bread]* that is, *for good cheare, for their bellies:* or, *at their belly cheare, at banquets.* So Solomon speaketh of some that will *transgress for a piece of bread, Prov. 28. 21.* The original word *Mag•nog* is a *cake, 1 King. 17. 12.* and as *bread* is used for *all food, Psal. 136. 25.* so a *cake* seemeth to be used for *all juncates or dainty meats;* as in *Hos. 7. Ephraim* is likened to a *cake*, and their enemies to *banketters* that greedily eat them up, *verse 8, 9.* so here David matcheth his adversaries with *hypocritical and scoffing parasites*, whose God was their belly, as *Phil. 3. 19.* Or we may figuratively take this word for a *mock jest*, or *mer•meant*, and so read it, *with hypocritical jesting scoffers:* and this the Greek favoereth, saying, *they mocked me with mockage. gnashing]* or, *they gnashed:* Hebr. *to gnash;* but a word thus indefinite, following another with person, is it self of the same, by propriety of the Hebrew tongue. So *Psal. 49. 15. their teeth]* *the teeth of them and him*, that is, *of every of them.* See *Psal. 2. 3.*

Vers. 17. *return]* or, *reduce, restore stay my soul or life:* so *Job 33. 30. alonely]* or *solitary, desolate soul:* See *Psal. 23. 21,—23.*

Vers. 18. *a mighty people]* or, *a strong*, to wit, *in number*, that is, *a great multitude.* The word *Ghnatsum*, as it is *mighty in strength, Psal. 135. 10. Prov. 30. 26.* so is it *many in number, Psal. 40. 6. 13. and 105. 24. and 137. 17.*

Vers. 19. *enemies with falsitie]* that is, *for a false cause;* or (as the Greek explaineth it) *unjustly. wink]* *make secret signs by the winking of the eye*, which argueth both *privy and scoruefull gesture;* therefore this always is a sign of evil, *Prov. 10. 10. and 6. 13. not peace]* that is, *not peaceably or friendly*, which yet some hypocrites do, *Psal. 28. 3.* or, *not speak to come to any sound composition, or peaceable end which one may trust unto.* But *God speaketh peace to his people, Psal. 85. 9. words of deceits]* *deceitful words or things.*

Vers. 21. *hath seen]* or, *seeth*, to wit, *the evil of David*, or, *that which we desired*. In speeches of evil cases, often the Hebrew useth silence. So after in *Psal.* 54. 9. and 59. 11. and 118. 7.

Vers. 23. *to my judgment]* that is, *to judge and avenge me of mine enemies*: so after, *to my plea*, is, *to plead my cause*, as verse. 1.

Vers. 25. *aha our soul]* that is, *aba•• have our desire*. Soul is sometime put for *desire*, *Psal.* 41. 3.

Vers. 26. *clothed with bashfulness]* meaning *their confusion on every side*, when nothing but their shame appeareth and so continueth. So *Psal.* 109. 29. and 132. 18. *Job* 8. 22. *that magnify]* to wit, *their mouths*, as is expressed, *Hobad.* 1. 12. *Ezek.* 35. 13. that is, *speak great things and boastfully*, as the Greek explaineth. So after in *Psal.* 38. 17. and 55. 13. *delight my justice]* whom my justice and innocence pleaseth or delighteth, and the defense thereof.

### PSAL. XXXVI.

The grievous estate of the wicked. 6 The excellency of God's mercies to such as trust in him. 11 A prayer for the righteous, 13 and prophesy of the wicked's fall.

To the master of *the music*, a *Psalme* of David, the servant of Jehovah.

The trespass of the wicked assuredly saith in the inmost of my heart, no dread of God is before his eyes. For he flattereth *himself* in his own eyes, to find his iniquity *which he ought* to hate. The words of his mouth *are* iniquity and deceit; he hath left off to be prudent, to do good. He thinketh iniquity upon his bed, he setteth himself on a way not good, he refuseth not evil. Jehovah, thy mercy *is* in the heavens, thy faithfulness unto the skies. Thy justice as the mountains of God, thy judgments a great depth: Jehovah thou savest man and beast. How precious is thy mercy, O God, and the sons of Adam hope for safety in the shadow of thy wings. They shall be plenteously moistened with the fatness of thy house, and the stream of thy pleasures thou wilt give them to drink. Because with thee *is* the well of life: in thy light we see light. Extend thy mercy to them that know thee, and thy justice to the right of heart. Let not the foot of pride come on me; and the hand of the wicked, let *it* not make me flee. There have they fallen, that work painful iniquity: they have been thrust *down*, and have not been able to rise.

Annotations.

*The trespass of the wicked]* or *Trespass saith to the wicked*, that is, *persuadeth, imboldneth, hardeneth him. assuredly saith]* or, it is *an assured saying, a faithful affirmation*. This word is peculiar to the oracles of God, which are sure and faithful, (as the Apostle sometime mentioneth *faithful sayings*, *1 Tim.* 1. 15. and 3. 1. and 4. 9.) In the New Testament it is interpreted, *said*, *Mat.* 22. 44. from *Psal.* 110. 1. And David by the spirit here testifieth that the wicked man's trespass is such, as *assuredly saith* (or *avoucheth*) *even in his heart and conscience, that he dreadeth not God. in the inmost of my heart]* in the *mids*, or *within my heart*: meaning that *he certainly knew it, and was much affected with it*.

Vers. 3. *to find]* that is, *to perform, or accomplish; as to find the will, is to perform or do the same, Isa. 58. 13. So in Rom. 7. 18. Or, to find, that is, to obtain and get, as Gen. 6. 8. Mat. 11. 29. Rom. 4. 1. Or, to find, that is, to invent or devise new mischiefs; as the Apostle speaking of inventers (or finders out) of evil things, Rom. 1. 30. which he ought to hate] or, which is to be hated, is odious. So, to keep, Psal. 119. 4. that is, to be kept: to stop, Psal. 32. 9. for, to be stopped: to do, Esth. 6. 6. for, is to be done. So Psal. 49. 15. Ios. 2. 5. See also the verb active expounded passively, by the Apostles authority, Psal. 51. 6. But the Chaldee expoundeth it, *he hateth doctrine.**

Vers. 5. *he setteth himself]* namely, *to stand or walk continually in a way not good, as Isa. 65. 2. or, he standeth still, as Exod. 14. 13.*

Vers. 6. *in the heavens]* elsewhere it is said, *unto the heavens, Psal. 57. 11. so here in may be used for unto: sometime it is, above the heavens, as Psal. 108. 5.*

Vers. 7. *mountains of God]* that is, *high, mighty or excellent mountains. The Hebrew useth to note excellent things, by adding the name of God; as Cedars of God, Psal. 80. 11. Mount of God, Psal. 68. 16. river of God, Psal. 65. 10. wrestlings of God, Gen. 30. 5. harps of God, Rev. 15. 2. and sundry the like. So the Chaldee here saith, high as the strong mountains.*

Vers. 8. *How precious]* that is, *honorable and much to be esteemed; sometime the word signifieth bright and glorious, Job 31. 26. Zach. 14. 6. which also agreeth well here. and the sons]* or, *when, or therefore the sons. shadow of thy wings]* that is, *thy protection, so Psal. 63. 8. and 91. 4. called sometime, the secret of God's wings, Psal. 61. 5.*

Vers. 10. *Well of life]* or, as the Chaldee translatheth, *well of living waters, that is, an ever-springing fountain, from whom life & all graces spring and flow. So God is called the Well of living waters, Ier. 2. 13. and 17. 13. Song 4. 15. we see light]* or *enjoy light, that is, knowledge, comfort, joy, &c. See Job 29. 3. Isa. 9. 2. I am. 1 17. Psal. 27. 1.*

Vers. 11. *Extend thy mercy]* or *draw it, meaning, exercise and show it; as Psal. 109. 12. also prolong or continue it; as Psal. 85. 6. Eccles. 2. 3.*

Vers. 12. *foot of pride]* or *of haughtiness, that is, (as the Chaldee translatheth) of the proud man, as Ier. 50. 31, 32. the thing being put for the person in whom it is. As deceit, for a deceitful man, Prov. 12. 27. Poverty, for poor people, 2 King 24. 14. habitation, for inhabitants, 2 Sam. 9. 12. Circumcision, for circumcised, Rom. 2. 26. Helpings, governings, for, helpers, governors, 1 Cor. 12. 28. dreams, for dreamers, Ier. 27. 9. sin, for sinner, Prov. 13. 6. and many the like. See also Psal. 5. 5. and 12. 9. and 55. 21. and 109. 4. and 78. 31.*

Vers. 13. *There]* to wit, *in the very enterprise, while they labored to remove me.*

#### **PSAL. XXXVII.**

David persuadeth to patience and confidence in God, by the different estate of the godly and wicked.

1 A Psalm of David.



Fret not thyself for the evil doers; envy [unspec 𐤍] not for them that do injurious evil. 2 For they shall soon be cut down as grass, and shall fade as the greenness of the budding herb.

3 Trust thou in Jehovah, and do good; [unspec 𐤃] dwell in the land, and feed on faith. 4 And delight thyself in Jehovah, and he will give thee the petitions of thy heart.

5 Turn confidently thy way upon Jehovah, [unspec 𐤅] and trust upon him, and he will do. 6. And will bring forth thy justice as the light, and thy judgment as the noon brightness.

7. Be silent for Jehovah, and wait still patiently [unspec 𐤆] for him; fret not thyself for him that prospereth in his way, for the man that effecteth devices.

8. Surcease from anger and leave off [unspec 𐤇] wrath, fret not thyself also to do evil. 9. For evil doers shall be cut down, and they that earnestly wait on Jehovah, they shall inherit the land.

10. And yet a little *while*, and the wicked [unspec 𐤈] shall not be: and thou shalt consider his place and he shall not be. 11. And the meek shall inherit the land, and shall delight themselves in the multitude of peace.

12. The wicked deviseth against the just, [unspec 𐤉] and gnasheth his teeth against him. 13. The Lord laugheth at him, for he seeth that his day doth come.

14. The wicked have drawn the sword, [unspec 𐤊] and bent their bow, to fell down the poor afflicted and needy one, to slay them that be right of way. 15. Their sword shall enter into their own heart, and their bows shall be broken.

16. Better is the little of a just *man*, than [unspec 𐤋] the plenteous mammon of many wicked *men*. 17. For the arms of wicked *men* shall be broken; but Jehovah upholdeth the just.

18. Jehovah knoweth the days of perfect [unspec 𐤌] *men*, and their inheritance shall be forever. 19. They shall not be abashed in time of evil and in the days of famine they shall have enough.

20. But the wicked shall perish, and the [unspec 𐤍] enemies of Jehovah, as the precious *fat* of rams; they are consumed, with the smoke they are consumed.

21. The wicked borroweth and repayeth [unspec 𐤎] not, and the just showeth grace and giveth. 22. For his blessed ones shall inherit the land, and his accursed ones shall be cut off.

23. By Jehovah the steps of the man are [unspec 𐤏] established, and his way he delighteth. 24. When he shall fall he shall not be cast off, for Jehovah upholdeth his hand.

25. I have been young, also I am waxed [unspec 𐤐] old, and I have not seen the just *man* forsaken; and his seed seeking bread. 26. All the day he showeth grace and lendeth, and his seed are in the blessing.

27. Eschew▪ evil and do good, and [unspec օ] dwell forever. 28. For Jehovah loveth judgment, and will not forsake his gracious Saints▪ they are kept forever, and the seed of the wicked is cut off.

29. Just *men* shall inherit the land, and [unspec ֎] shall dwell thereon to perpetual aye.

30. The mouth of the just will utter wisdom, [unspec ֍] and his tongue speak judgment. 31. The Law of his God *is* in his heart, it shall not stagger *in* his steps.

32. The wicked spieth for the just, and [unspec ֎] seeketh to work his death. 33. Jehovah will not leave him in his hand, nor condemn him for wicked when he is judged.

34. Wait thou earnestly for Jehovah, and [unspec ֎] keep his way, and he will exalt thee for to inherit the land: when the wicked are cut off, thou shalt see *it*.

35. I have seen the wicked daunting terrible, [unspec ֎] and spreading himself bare, as a green self-growing lawrell. 36. And he passed away, and loe he was not, and I sought him and he was not found.

37. Observe the perfect *man*▪ and see the [unspec ֎] righteous, for the after end of the man *shall be* peace. 38 And trespassers shall be destroyed together, the after end of the wicked shall be cut off.

39. And the salvation of just *men is* of Jehovah, [unspec ֎] their strength in time of distress. 40 And Jehovah will help them, and deliver them: he will deliver them from the wicked, and save them, because they hope for safety in him.

Annotations.

THIS is the third Psalm penned Alphabetwise; there being two verses allowed to every letter, except four, in *verse* 7. 20. 29. 34. See *Psal.* 25. 1.

Vers. 1. *Fret]* or, *Inslame not, burn not thyself with anger or grief.* So after, *verse* 7. and 8. *Pro.* 24. 19. *evil doers]* to be like unto them, as the Chaldee addeth; which accordeth with *verse* 8. *envy not]* or, *have not envious zeal or emulation.* This word is general for all *hot and fervent zeal*, whether good or evil; *emulation, jealousy, envy*, and the like, *Psal.* 106. 16. and 69. 10.

Vers. 3. *Dwell in the land]* This may be taken either for a commandment, *to dwell in the land of Canaan*, which God had given them to possess, *Num.* 33. 53. though troubles and wants should arise therein, as did the Patriarchs by faith, *Gen.* 37. 1. and 26. 3. 12. *Heb.* 11. 9. Or, for a promise, *dwell*, that is, *thou shalt dwell*, that is, *abide long*, as after in v. 27. So, *see*, for *thou shalt see*, *Psal.* 128. 5, 6. *Seek me and live*, *Amos.* 5. 4. that is, *ye shall live▪ feed on faith;]* to wit, *which shall gr•w out of the land*, *Psal.* 85. 12. that is, *of the fruits which the land truly and faithfully bringeth forth.* Or, as a promise, *thou shalt feed on faith*, that is, on the faithful constant increase; and thus the Greek explaineth it, *thou shalt be fed with the riches thereof*, meaning, *of the land.* Or, *feed on faith*, that is, *nourish thyself and live by it; for the just man liveth by his faith*, *Habak.* 2. 4. and *walketh by it, not by sight*, *2 Cor.* 5. 7. The Chaldee expoundeth it, *Study* (or

*exercise thyself) in the faith. Or, feed in faith, that is, thou shalt be fed faithfully and assuredly. Contrary hereunto, is to feed on the wind, Hos. 12. 1. and on ashes, Isa. 44. 20.*

Vers. 4. *delight thyself] or, thou shalt delight, or solace thee: so verse. 11. and Job 22. 26.*

Vers. 5. *Turn confidently] Commit of trust: in Hebrew, Roll; in Chaldee, Reveale before the Lord: see Psal. 22. 9. So Prov. 16. 3. Roll (or Commit) thy works unto Jehovah. will do] that which thou desirest; or will execute, to wit, thy judgment, as the next verse showeth, and as elsewhere is expressed, Mic. 7. 9.*

Vers. 6. *as the light] to wit, of the morning, or sun: (for so light sometime signifieth, Nehem. 8. 3. Job 31. 26.) that is, clearly, manifestly. So Hos. 6. 5. Compare also Job. 11. 17.*

Vers. 7. *be silent] or, be still, stay and tarry silently. See Psal. 4. 5. The Greek saith, be subject. wait still patiently] or, pain thyself, that is, set thyself with earnestness and patience to wait for.*

Vers. 8. *Surcease] or, Slake, Let go. A word contrary to holding fast, applied here to the shaking or abating of anger; so Judge. 8. 3. also to do] or, which is but to do; or, at least to do evil.*

Vers. 9. *inherit] or possess. So Isa. 57. 13. He that trusteth in me (saith the Lord) shall inherit the land, and possess my holy mountain.*

Vers. 11. *And the meek] or But the meek. From hence our Lord saith, Blessed are the meek, for they shall inherit the land, Mat. 5. 5.*

Vers. 13. *his day] that is, his dismal day, the time appointed for his affliction and destruction, 1 Sam. 26. 10. Ezek. 21. 25. 29. So the Chaldee explaineth it, the day of his calamity. Day is often used for the time of punishment; as, The posterity shall be astonied at his day, Job 18. 20. Woe unto them, for their day is come, Ier. 50. 27. So, the day of Madian, Isa. 9. 4. the day of Jezreel, Hos. 1. 11. the day of Jerusalem, Psal. 137. 7.*

Vers. 14. *drawn] Hebrew, opened, or loosed, meaning out of the shed. A like phrase is, the emptying of the sword, Psal. 35. 3.*

Vers. 16. *the little of a just man] or, a little (a small portion) to the just. See Prov. 15. 16. and 16. 8. plenteous mammon] The Hebrew hamon signifieth multitude, plenty or store, of riches, or any other thing. Here the Greek translateth it riches. From this Hebrew word, riches are called mammon▪ Luk. 16. 9. 11. 13. many wicked] or great (mighty) wicked.*

Vers. 17. *arms] that is, power, help, &c. See Psal. 10. 15.*

Vers. 18. *knoweth] that is; acknowledgeth and regardeth, as Psal. 1. 6. the days] that is, the [unspec] •vents, good or evil, estates, calamities that at any time befall them, as verse. 13. Psal. 116. 2. and 119. 84. See also Psal. 31. 16. shall be forever] meaning, that they and their seed after them should inherit the land, as Exod. 32. 13. Ios. 14. 9. 1 Chron. 28. 8. Prov. 13. 22. Isa. 60. 21. and then come to their immortal inheritance, 1 Pet. 1. 4.*

Vers. 20. *the precious fat] that which is precious in the rams, the best, and that was the fat, all which was the Lord's, and might not therefore be eaten by any man, but was burned upon the*

altar, and so consumed away in smoke, *Levite. 3. 15, 16, 17. So, the precious fruit of the earth, I am. 5. 7. The Hebrew Carim, elsewhere used for fields or pastures, Psal. 65. 14. is here fat pastured rams or muttons: so Deut. 32. 14. Isa. 34. 6. Amos 6. 4. with the smoke] which vanisheth in the air; therefore the Greek saith, as the smoke: so Psal. 102. 4. The Chaldee paraphraseth, they shall be consumed in the smoke of Gehenna, (or of Hell.)*

Vers. 21. *repaieth not] shall not, or will not pay again. It may intend both his inability that he cannot, and his unconscionableness that he will not pay. Borrowing in the Law is noted for a curse; as lending, for a blessing, Deut. 28. 12. 44. for the borrower is servant to the lender, Prov. 22. 7. showeth grace] or, doth graciously, that is, is liberal and bountiful. So the Apostle calleth liberality, grace, 1 Cor. 16. 3. 2 Cor. 8. 4. 19.*

Vers. 22. *his blessed ones] or ••y that are blessed of him, that is, of God. The Chaldee addeth, they that are blessed by his Word: and after, they that are cursed by his oath.*

Vers. 23. *steps of the man] the gate, or ways of such a man as is before shoken of; or as after followeth, whose way God delighteth; called here Geber, a valiant man. A like phrase is in Esa. 60. 12. the nations, that is, those nations, such as are there before mentioned. stablished] or firmly directed and perfected. The word noteth the ordering, perfecting and fast stablishing of anything. and his way] or thus, to wit, whose way he delighteth (or affecteth.) So Gideon & his house, Judge. 8. 27. for, Gideon, to wit, (or that is to say) his house.*

Vers. 24. *shall fall] to wit, into sin, by occasion or infirmity, Gal. 6. 1. or into affliction and trouble, Mic. 7. 9. Thus the Chaldee• expoundeth it, if he fall into sickness, he shall not die. For, the just man falleth seven times, and riseth again, Prov. 24. 16. upholdeth his hand] and consequently; raiseth him up. A like phrase is of strengthening the hand, Isa 8. 11. 1 Sam. 23. 16.*

Vers. 26. *his seed] that is, his children or posterity are in the blessing, or, are appointed to the blessing, as the heirs thereof, Gen. 28. 4. 1 Pet. 3. 9. and have still abundance, though they give to others▪ For, the blessing of the Lord maketh rich, Prov. 10. 22. And, there is that scattereth, and is more increased, Prov. 11. 24.*

Vers. 27.  *dwell forever] that is, thou shalt dwell; as verse. 3. The like promise is in Ier. 7. 5▪—7.*

V. 28. *⟨ϕ⟩ cut off] a like judgment is in Job 18. 19. He shall have neither son nor nephew among his people, nor any posterity in his dwellings. See also Psal. 21. 11. and 109. 13. and the contrary, Psal. 102. 29.*

Vers. 30. *will meditate] usually meditateth, that is, resoundeth, uttereth, as Psal. 35. 28.*

Vers. 31. *in his heart] so God commanded, Deut. 6. 6. and there hath he promised to write his law, Hebr. 8. 10. See also Psal. 40. 9. Isa. 51. 7. it shall not stagger] understand, his foot shall not stagger, or, falter, Job 12. 5. Or, any one of his steps (or feet) shall not stagger or slide.*

Vers. 33. *condemn him for wicked] make (or pronounce) him wicked, that is, condemn him. Opposed to justifying: so Psal. 94. 21. Job 9. 20.*

Vers. 35. *daunting terrible*] *sorely dismaying others with his terror*: in Greek, *lifted very high*. See *Psal. 10. 18. spreading bare*] *making bare*, that is, *thrusting forth and showing himself. green*] that is, *fresh and flourishing*, as *Dan. 4 1*. It is not meant *for color only, but for juice and vigor*. So *Psal. 52. 10. self-growing lawrell*] a tree that *groweth in his natural place*, which commonly sprout and thrive better than such as are removed to another soil: therefore the Greek explaineth it, as *the Cedars of Lebanon*.

Vers. 37. *the after end*] or, *the last*, or *the posterity*. This word is sometimes used for the *end*, as *Deut. 11. 12. and 32. 20. 29. Ier. 29. 11.* sometime for *posterity of children left behind*, as *Ps. 109. 13. Dan. 11. 4*. And thus it may be understood here, specially in the verse following. The Greek translatheth, *there is a remnant to the peaceable man*.

Vers. 40. *in him*] Chaldee *in his word*. [unspec 40]

### PSAL. XXXVIII.

David in sore afflictions, entreateth God not to be angry with him, 5 complaineth of his sins, and chastisements, 11 of his own weakness, 12 of his friends forsaking him, 13 and his enemies malice: 16 yet his faith is in God, whose help he desireth.

A Psalm of David, for to record. [unspec 1]

Jehovah, rebuke me not in thy fervent anger, neither chastise me in thy wrathful heat. For thy arrows are stuck in me, and thou lettest down thy hand upon me. No soundness is in my flesh because of thy angry threat, no peace is in my bones, because of my sin. For my iniquities are gone over my head: as a heavy burden, they are too heavy for me. My stripes do stink, are putrefied, because of my foolishness. I am crooked, I am bowed down very vehemently, all the day I walk sad. For my flankes are full of parching, and *there is no soundness in my flesh*. I am weakened and crushed very sore, I roar out for the groaning of my heart. Lord before thee *is all my desire*, and my sighing *is not hid from thee*. My heart panteth, my able strength forsaketh me, and the light of mine eyes even they *are not with me*. My lovers and my nearest friends stand from before my stroke, and my neighbors stand a far off. And they that seek my soul, set snares; and they that seek my evil, speak woeful evils, and all the day they meditate deceits. And I as a deaf *man* hear not, and as a mute *man* openeth not his mouth.

And I am as a man which heareth not, and in whose mouth *are no reproofs*. Because for thee Jehovah I do hopefully wait, thou wilt answer, O Lord my God. For I said, lest they rejoice at me, *and when my foot is moved do magnify against me*. For I *am ready to halting*, and my pain *is before me continually*. For I do declare my iniquity, I am careful for my sin. And my enemies *are alive mighty*, and multiplied are they that hate me falsely. And they that repay evil for good, are my adversaries, for that I follow good. Forsake me not, Jehovah; my God, be not far off from me. Hasten to my help, Lord, my salvation.

Annotations.

For to record] or to cause remembrance for commemoration, to wit, of David's troubles, as Psal. 132. 1. and of God's mercies, deliverances, and prais's for the same, as Isa. 63. 7. The like title is of the 70 Psalm. David appointed before the Ark, singers of the Levites for to record, and to confess, and to praise Jehovah the God of Israel, 1 Chron. 16. 4. The Greek addeth to the title, A Psalm of David for remembrance concerning the Sabbath.

Vers. 2. neither] Hebr. and, where the word not is again to be repeated, as is noted, Psal. 9. 19. and as is expressed, Psal. 6. 2. where the like prayer is made.

Vers. 3. thy arrows] so Job saith, the arrows of the Almighty are in me, the venom whereof drinketh up my spirit, Job 6. 4. Arrows are sicknesses, or plagues of body or mind, Psal. 18. 15. and 91. 5. thy hand] in Chaldee, the stroke of thy hand.

Vers. 4. no soundness] or, there is nothing sound, or whole. So Isaiah. 1. 6. angry throat] or, detestation, indignation. See Psal. 7. 12.

Vers. 6. my stripes] or skarres: properly such sore marks, wounds or stripes, as wherein the blood and humors are gathered and do appear after beating; named in English, wails. foolishness] The Hebrew, sweleth, meaneth rash and unadvised folly, through want of prudence. Therefore though commonly in Greek it is turned imprudencie, yet sometime it is called unadvised rashness, Prov. 14. 17. and Aevil the Fool, is named rash or heady, Prov. 10. 14. And by foolishness is meant usually viciousness or sin, and is so expressed by the Greeks, Prov. 13. 16. and 15. 2. and 26. 11. and our Savior numbereth foolishness among other evils that defile a man, Mark 7. 22.

Vers. 7. sad] mournfully. See Psal. 35. 14.

Vers. 8. my flancks] or loins. parching] or, burning, roasting: so elsewhere he complaineth of the burning of his bones, Psal. 102. 4. and so the Chaldee Paraphrast here taketh this word, which may also be translated, vile matter: meaning a vile or loathsome disease, full of burning pain. The Greek turneth it, mockings.

Vers. 9. the gro•ing] or rumbling, roaring noise.

Vers. 11. panteth] throbbeth, beateth about, through trouble and distemperature. able strength] force and ability that is in the heart and bowels; as elsewhere he saith, my heart forsaketh me, Psal. 40. 13. are not with me] that is, I have no use of them; I cannot see, Psal. 40. 13. Through faintness oft times the eye-sight faileth, 1 Sam. 14. 28. 29. Psal. 13. 4.

Vers. 12. my plague] or, stroke, touch, hurt. The Hebrew useth touching, for striking, or hurting any manner of way, Psal. 105. 15.

Vers. 13. seek my soul] to kill me. See Psal. 35. 4. woeful evils] in Greek, vanities; in Chaldee, falsehood.

Vers. 15. no reprehensions] no arguments, or convictions.

Vers. 16. thou wilt answer] or, that thou make answer, that is, hear and deliver me, Psal. 3. 5.

Vers. 17. *I said, lest] or, I say, (I think) it is to be feared, lest, &c.* An imperfect speech through passion. *my foot is moved] that is, slip.* This is always in the evil part, when ones state is changed to worse, *Deut. 32. 35. Psal. 66. 9. and 94. 18. and 121. 3.* A like phrase is of *moving of the hand, Lev. 25. 35. magnify] vaunt themselves: in Greek, speak great things: See Psal. 35. 26.*

Vers. 18. *to halting] to show my infirmity in my trials and afflictions; as Jacob halted after his wrestling with God, Gen. 32. 31. See Psal. 35. 15. In the Greek, I am ready for scourges, that is, to suffer correction and punishment for my sins: so the Chaldee saith, for calamity.*

Vers. 19. *am careful] or, will show care, taking thought as for fear of some evil or danger to come.* So the original word importeth, *Josh. 22. 24. 1 Sam. 9. 5. and 10. 2. Isa. 57. 11.*

Vers. 20. *are alive] or living, that is, lively, lusty, cheerful, hail, and sound. Or rich, as the word seemeth to mean in Eccles. 6. 8. are mighty] or strengthened, compacted, by power, riches, number, &c. See Psal. 35. 18. falsely] or in falsitie, that is, for a false untrue and unjust cause, Ps. 35. 19. So the Greek translateth it, unjustly.*

Vers. 21. *my adversaries] or, are adverse to me, opposite, to let and hinder me.* The Hebrew Satan is hereupon applied to *the Devil, who is an adversary to hinder all goodness, Zach. 3. 1. Mar. 1. 13. Rev. 12. 9. So after, Psal. 71. 13. and 109. 4. 6. 20. 29.*

#### **PSAL. XXXIX.**

David's care of his words: 5 his consideration of the brevity and vanity of life; 8 his hope in God, 10 patience and prayer in affliction. 12 He confesseth man's weakness, and in respect of his short pilgrimage desireth refreshing.

To the master of *the music* to Ieduthun; a Psalm of David.

I Said I will take heed to my ways from sinning with my tongue: I will keep a bridle on my mouth, while the wicked *is* before me. I was dumb with stillness, I was silent from good, and my pain was troubled. Mine heart was hot within me, in my meditation the fire burned, I spake with my tongue. Jehovah, make me to know mine end, and the measure of my days what it *is*: let me know how soon ceasing I *am*. Loe, thou hast given my days of hand bredths, and my worldly time *is* as nothing before thee; surely all vanity *is* every man, *though* settled Selah. Surely in an image walketh *each* man, surely *in* vanity do they make a stir, he heapeth up, and knoweth not who *shall* gather them. And now what expect I Lord? my hopeful expectation it *is* for thee. Deliver me from all my trespasses, put me not the reproach of the fool. I am dumb, I will not open my mouth, because thou hast done *it*. Turn away thy plague from me; by the striking of thine hand I am consumed. With reproofs for iniquity thou chastisest a man, and makest that which is to be desired of his, to melt away as a moth: surely vanity *is* every man Selah. Hear my prayer, Jehovah, and mine out-cry, give ear unto my tears; cease not as deaf, for a stranger I *am* with thee, a sojourner as all my fathers. Stay from me, and let me refresh *myself* before I go, and I *be* not.

Annotations.

TO *Ieduthun*] or, for him: and it may be meant not only for his person, but for his posterity, as Aaron is put for the Aaronites, *1 Chron.* 12. 27. This *Ieduthun* and his sons were singers in Israel with the harp: he prophesied for the confessing and giving praise to Jehovah, *1 Chron.* 25. 3. So *Psal.* 77. 1. The Chaldee addeth to the title thus: *To praise for the keeping of the house of the Sanctuary, by the mouth of Ieduthun.*

Vers. 2. *take heed*] or, *beware, observe.* The like speech is used, *1 King.* 2. 4. *from sinning*] that is, as the Greek translatheth, *that I sin not, or miss not. If any man sin not in word, he is a perfect man and able to bridle all the body, I am.* 3. 2. *a bridle*] or *moussell*: the Greek turneth it a *ward*: by this *the untamednesse of the tongue* is noted, which must by force and watchfulness be restrained. See *I am.* 3. 3,—8.

Vers. 3. *with stillness*] or, *silentnesse, tamed subjection*; as the word often signifieth, *Psal.* 4. 5. Wherefore the Greek here turneth it, *I was humbled. from good*] in Greek, *from good things*, which the Chaldee explaineth, *the words of the Law. my pain was troubled*] *my sore was exulcerate, renewed* (as the Greek saith,) and *increased.*

Vers. 4. *fire burned*] with this speech of David we may compare that of Jeremiah; *And I said I will not mention him, nor speak anymore in his name: but it was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could no longer, Ier.* 20. 9.

Vers. 5. *how soon ceasing*] *how temporary, frail, brittle and short-lived*; as the Chaldee expoundeth it, *when I shall cease out of the world*; or, *how defective I am*: so the Greek saith, *what I lack, to wit, of the end of my days*; what is the term and period of my life.

Vers. 6. *of hand bredths*] that is, thou hast exactly measured them out, and they are but short. A *hand breadth* is a short measure, *the breadth of four fingers. my worldly time*] *my life-time, my temporary age.* The Greek translatheth it, *my substance*; the Chaldee, *my body.* The Hebrew *Cheled*, is the world; *Psal.* 17. 14. used here for man's *life-time in this world.* So *Psal.* 89. 48. *Job* 11. 17. *surely*] or, *but only. all vanity*] or, *a mere vapor, all manner vanity, and nothing else. Whatsoever vanity is in the world, may all be seen in man.* The Hebrew *Hebel* is a soon-vanishing vapor, as the breath of ones mouth. To this the Apostle hath reference, saying; *What is your life? it is even a vapor that appeareth for a little time, and afterward vanisheth away, I am.* 4. 14. *every man*] or, *all mankind, Hebr. all Adam.* Adam called his second son *Hebel*, that is, *vanity, Gen.* 4. 2. and here David saith, that *all Adam (every man) is Hebel, vanity.* Solomon in *Ecclesiastes* declareth this at large. See also *Psal.* 62. 10. *though settled*] or *standing, steadfast, and in good estate*: in Greek, *living.* The Chaldee saith, *but all just ones live forever.*

Vers. 7. *walketh in an image*] or, *in a shadow*, that is, *obscurely*, changeth daily, leadeth an imaginary life, rather than a life it self, and so soon passeth hence; *He fleeth as a shadow, and abideth not, Job* 14. 2. So Paul saith, *the fashion (or hiew) of this world goeth away, 1 Cor.* 7. 31. The Chaldee explaineth it otherwise, *walketh in the image of the Lord. make a sturre*] or *a tumult*, disquieting themselves and one another. *he heapeth*] that is, *any one heapeth up, to wit, goods, and knows not who shall enjoy them.* See *Eccles.* 2. 18, 19.



Vers. 9. *put me not]* or, *expose, make me not to be the reproach of the fool, of Nabal; whereof see Psal. 14. 1.*

Vers. 10. *I am dumb]* or *tongue-tied*. This is a *profession of his patient sufferance of the things laid upon him by God*. And so did David carry himself, *2 Sam. 16. 10.* and Aaron, *Levite. 10. 3.*

Vers. 11. *the striking]* or *buffeting*: this noteth *the greatness and oft reiteration of his trouble*.

Vers. 12. *melt]* that is, *consume away. as a moth]* to wit, *as a moth-worm consumeth, or perisheth, which is suddenly, as Job 4. 19. they are destroyed before the moth.* Or, *as the moth consumeth garments, so thou with thy rebukes consumest them, as Hos. 5. 12. Job 13. 28. Isa. 50. 9. and 51. 8. that which is to be desired of his]* or *his desirable*; meaning *his beauteous grace, best strength, dignity, and every whit of him, that is amiable, to be desired, or liked*: which the Greek expoundeth to be *his soul*; the Chaldee, *his body*.

Vers. 13. *unto my tears]* which cry unto God, (*as blood is said to cry, Gen. 4. 10.*) or, which are joined with earnest prayers, as *Heb. 5. 7. a stranger with thee]* This is taken from the Law, *Levite. 25. 23. The land is mine, ye are but strangers and sojourners with me.* The like acknowledgement is also in *1 Chron. 29. 15.* Hence saith the Apostle, *They confessed that they were strangers and pilgrims on the earth, and, they that say such things, declare plainly that they seek a country, to wit, an heavenly, Hebr. 11. 13, 14, 16.*

Vers. 14. *Stay]* or *Leave off*, to wit, *thine anger, or affliction*: or, *Look away, shut the eye, as this word sometime signifieth, Isa. 6. 10. and let me refresh)* or, *that I may recover strength*. This speech is taken from *Job 10. 20, 21. Igoe]* to wit, *unto death*: See *Gen. 15. 2. and 25. 32. and 5. 24.*

#### PSAL. XL.

David prophesieth of Christ's afflictions and deliverance; 7 the abolishing of leg all sacrifices, and the oblation of himself. 10 Whereupon the righteousness of God is preached unto the Church. 13 His many troubles, against which he prayeth. 15 The confusion of his enemies: and joy of these that love his salvation.

To the Master of *the Music*, David's Psalm.

Waiting, I waited for Jehovah, and he bended unto me, and heard my cry. And he brought me up out of the pit of sounding calamity, out of the mire of mud, and set up my feet upon a rock; he ordered steadily my steps.

And he hath given into my mouth a new song, a praise to our God: many shall see and fear, and shall trust in Jehovah. O blessed is the man that putteth Jehovah his secure trust, and respecteth not unto the proud, and them that turn aside unto a lie. Thou Jehovah, my God, hast made many thy marvelous works and thy thoughts towards us; none can count them in order unto thee: would I declare and speak of them, they are mightily increased, more than can be told. Sacrifice and oblation thou wouldest not; mine cares hast thou digged open: burnt-offering and sin-offering thou askedst not. Then said I, loe I come; in the roll of the book it is written of me. My God, I delight to do thy acceptable will, and thy law is within my bowels. I

have preached the glad tidings of justice in the great Church; loe I close not up my lips, Jehovah thou knowest. Thy justice I have not covered within my heart, thy faith and thy salvation have I said: I have not concealed thy mercy and thy truth to the great Church. Thou Jehovah, close not up thy tender mercies from me: let thy bounteous mercy and thy truth continually preserve me.

For innumerable evils have assailed me round about: my iniquities have taken hold on me, and I am not able to see; they are mightily increased, *moe* than the hairs of my head, and my heart forsaketh me. Vouchsafe, Jehovah, to deliver me: Jehovah, make haste to my help. Let them be abashed and ashamed together, that seek my soul, to make an end of it: let them be turned backward, and blush, that delight mine evil. Let them be made desolate, for a reward of their shame, that say to me, aha aha. Let all that seek thee, be joyful and rejoice in thee; let them say continually, magnified be Jehovah; they that love thy salvation. And I, poor afflicted and needy, the Lord thinketh on me: thou *art* my help and my deliverer; my God, delay not.

Annotations.

*DAvids Psalm]* or, *a Psalm of David*; but David's name is here fet first, which elsewhere commonly is last: or, *a Psalm concerning David* that is, *Christ*, who is called *David* in the Prophets, *Hos.* 3. 5. *Jer.* 30. 9. *Ezek.* 34. 23. and 37 24. Of him this Psalm entreateth, as the Apostle teacheth, *Hebr.* 10. 5, 6, &c.

Vers. 2. *Waiting]* or, *expecting*; the doubling of this word noteth *earnestness, constancy, patience. bended]* to wit, *his ear*, as is expressed, *Psal.* 17. 6.

Vers. 3. *pit of sounding calamity]* or, *dungeon of tumultuous desolation*, which ecchoed and resounded with dreadful noises, denoting hereby the greatness of Christ's afflictions. *mire of mud]* that is, *muddy (or dirty) mire, or clay*, signifying *fast cleaving afflictions*. So *Psal.* 69. 3. *set up]* or *stablished, set fast my feet on a rock*, that is, *on firm ground*, opposed to the former *mud*.

Vers. 5. *respecteth not]* or *turneth not the face*; which implieth *liking, or inclination of the mind and affections, Job* 36. 21. *the proud]* or *stout*, that in confidence of their strength carry themselves insolently. *turn aside to a lie]* *swerve (or revolt) to deceiveable falsehood*; meaning *Heretics and Idolaters*.

Vers. 6. *thy thoughts]* *thy good meanings, or purposes. none can count in order]* or, *they cannot be orderly counted, or propounded*. The Chaldee paraphraseth, *it is not possible for to order unto thee thy praise*. Here the word is used for *ordering of speech*, as in *Job* 32. 14. Sometime it is used for *matching, or comparing*; so the Greek turneth it here, *in thy thoughts there is not any that can be likened to thee. would I]* or, *if I would declare mightily increase]* or, *strong, to wit, in number many*: so after in verse. 13. see *Psal.* 35. 18. *above telling]* that is, *moe than I or any can tell*; or, *moe than can be told*.

Vers. 7. *thou wouldest not]* or *delightedst not*; Christ was to cause the sacrifice and oblation to cease, *D.* 9. 27. because it was impossible that they should purge sins, *Hebr.* 10. 4. therefore speaketh he thus to God his Father, *Heb.* 10. 5. *mine ears]* or, *ears to me*: see *Psal.* 3. 1. *digged*

open] or pierced, that is, *thou hast made me obedient to thy voice*, (contrary to which is the *stopping of the ear*, *Psal. 58. 5.*) so the Chaldee explaineth it, *thou hast digged open mine ears, to hearken unto thy commandments*: Or, *mine ears thou hast bored*, as thy servant forever, according to the law, *Exod. 21. 6.* The Greek Interpreters, to make the sense plainer, say, *but a body hast thou fitted to me*; meaning that his body was ordained and fitted to be a sacrifice for the sins of the world, when the other legal sacrifices were refused as unprofitable. And thus the Apostle allegeth the words, following the Greek, *Hebr. 10. 5, 10. burnt-offering] sacrifice that goeth all up in fire*: See *Psal. 20. 4. sin-offering] or, expiation, oblation for sin*, as the Apostle calleth it, *Hebr. 10.* The word *Sin* is often in the Law put for the *sin-offering*, *Levite. 4. 24, &c. Exod. 29. 14* So the Apostle saith, *Him that knew no sin, he made sin* (that is, a *sin-offering*) *for us*, *2 Cor. 5. 21.*

Vers. 8. *Loe I come] or, am come, to wit, into the world*, *Hebr. 10. 5.* and particularly, *to Jerusalem to give myself a sacrifice for sin.* See *Mark. 10. 32, 33, 34.* The Chaldee, not understanding this mystery, paraphraseth, *Loe I enter into life eternal, when I have studied* (or *exercised myself*) *in the roll of the book of the law, which is written for me*: alluding as it seemeth to *Deut. 17. verse. 18, 19, 20. the roll] or volume of the book*, that is, a *book or scroll of paper or parchment rolled up.* The like phrase is used, *Ier. 36. 2, &c. Ezek. 2. 9. &c.* The Hebrew *Sepher, book*, is used generally for any writings, evidences, bills, court-rolls, &c. *Deut. 24. 1. 2 King. 5. 5, 6. Ier. 32. 11.* and the books in Israel were written in long scrolles, and folden or wrapped up. Hence is that phrase, *the heavens shall be folden up like a book*, *Isa. 34. 4. Rev. 6. 14. it is written]* So Christ saith, *The son of man goeth as it is written of him*, *Mat. 26. 24.* and *Moses wrote of me*, *John. 5. 46.* See also *Luk. 24. 44. 46. Act. 13. 29.*

Vers. 9. *thy acceptable will] by the which will we are sanctified, even by the offering of the body of Jesus Christ once*, *Heb. 10. 10.* See also *John. 6. 38. Luk. 22. 42.*

Vers. 10. *I have preached the glad tidings of] or, I have evangelized justice*; of this word, the *Evangelie* or *Gospel* hath the name, the Greek signifying *Good tidings*, and the English also to like effect, made of the Saxon *godspell*, that is, a *good speech*. And the *justice* here meant is thus set forth by the Apostle; *Now is the justice of God made manifest without the law, having witness of the law and of the Prophets; namely the justice of God, by the faith of Jesus Christ, unto all and upon all that believe, &c. Rom. 3. 21, 22. the great church] or, assembly, congregation.* So *Psal. 22. 23. close not up] restrain not*, as in a prison, that words should not be uttered, *Ier. 32. 2, 3.*

Vers. 11. *I said] that is, mentioned, and spoke of, as 2 Sam. 6. 22. to the great church] the word to is referred to God's mercy and truth extended to the church.* The Greek referreth it to *concealed*, and translateth, *from the great church.* And the Hebrew elsewhere usually speaketh, *Psal. 69. 6. and 78. 4. and 139. 15.*

Vers. 13. *iniquities] this word as the former evils, is sometime used for sin, sometime for the punishment of sin.* See *Psal. 31. 11.*

Vers. 14. *Vouchsafe] or, Let it please thee. [unspec 15]*

Vers. 15. *to make an end of it]* to consume or destroy it. Compare this conclusion with the 70. Psalm.

Vers. 16. *made desolate]* or, *wondrously wasted, unto amazedness and astonishment.* So after in *Psal.* 46. 9. and 69. 26. and 73. 19. and 79. 7. *for a reward]* or, *an end of their shame, that they would bring upon me.* End is used for reward, as *Psal.* 19. 12. or, *For because of their shame.* The Hebrew word sometime signifieth *because,* *Isa.* 5. 23. *Genes.* 22. 18. *Deut.* 7. 12. *aha]* the Chaldee openeth it with this paraphrase, *we are glad at (his) destruction.*

Vers. 18. *thinketh on me]* in Greek, *hath care of me:* in Chaldee, *thinketh good for me. delay not]* *prolong not the time till the last,* and consequently, *fail not.* The word is so to *tarry or linger,* as to *disappoint one of his expectation,* as *Habak.* 2. 3. *Though it tarry, wait thou; for it shall surely come, and shall not delay,* that is, *not fail.* And thus may we understand other like Scriptures, as *Deut.* 7. 10. *God will not delay (that is, not fail) to reward him that hateth him,* *Deut.* 23. 21. when thou vowest a vow to the Lord, *thou shalt not delay (that is, not fail) to pay it.* So *Exod.* 22. 29. and sundry the like.

#### PSAL. XLI.

David prophesieth of Christ's poverty and afflictions. 5 His prayer, and complaint of his enemies. 10 Judas his treachery. 11 Christ's resurrection and glory, for which he blesseth God.

To the Master of *the Music,* a Psalm of David.

O Blessed is he that prudently attendeth unto the poor weakling: in the day of evil, Jehovah will deliver him. Jehovah will keep him and preserve him alive, he shall be made blessed in the earth; and give thou him not to the soul of his enemies. Jehovah will uphold him on the bed-stead of languishing sorrow; all his bed thou hast turned in his sickness. I did say, Jehovah be gracious to me; heal my soul, for I have sinned against thee. My enemies said evil of me; when shall he die, and his name perish? And if he come to see, he speaketh false vanity *in his heart,* he heapeth up painful iniquity to him *self:* he goeth forth, abroad he speaketh *it.* Together against me whisper do all that hate me; against me, they think evil to me. A mischievous thing *is fastened in him,* and he that lieth down, shall no more rise up. Also the man of my peace, he whom I trusted in, that eateth my bread, he hath greatly lifted up the heel against me.

And thou Jehovah be gracious to me, and raise me up, and I shall repay them. By this I know that thou delightest in me, because my enemy shall not shout triumphantly over me. And me, thou hast sustained me in mine integrity, and hast settled me before thy face forever. Blessed is Jehovah, the God of Israel, from eternity, and unto eternity: Amen, and Amen.

Annotations.

*THat prudently attendeth]* or, *skillfully carrieth himself;* it implieth *both a skillful minding or judging,* and a carriage according, in word and deed: therefore the Chaldee paraphraseth, *attendeth to the affairs of the poor to have pity on him. the poor weakling]* The Hebrew *Dal* hath the

signification of *drawing out, or emptying*, and is applied to the *weak, lean, sickly*, whose flesh and health is spent, *Gen. 41. 19. 2 Sam. 13. 4.* and to the *poor*, whose wealth is wasted, *Psal. 72. 13. and 113. 7.* opposed to the *rich*, *Exod. 30. 15.* And as the *poor* are thus called *weak, thin, or lean*; so *rich and great men*, are called *thick, or fat*, *Psal. 78. 31.* The *poor weakling* treated of here, was *David* and his son *Christ*, as appeareth by the 10. verse, compared with *John. 13. 18.*

Vers. 3. *preserve him alive] conserve his life and health*, as *Deut. 20. 16.* or *restore him to health from sickness*, as *Hezekiah* is said to *live, when he recovered his health*, *Isa. 38. 9. 21.* *give thou him not] he turneth his speech to the Lord: and so again in the next verse. to the soul] that is, to the lust or will*, as *Luke 23. 25.* see *Psal. 27. 12.* The Greek saith, *into the hands: the Chaldee, to the will.*

Vers. 4. *languishing sorrow] or, of sickness, feebleness.* The Chaldee expoundeth it thus; *The Word of the Lord will help him in his life, and will appear unto him on the bed of his sickness. thou hast turned] or, hast changed.* It may be understood either of *making his bed easy*, that is, *comfortable in his sickness*, or of *changing his estate from lying sick, to sitting up in health.*

Vers. 5. *heal my soul] that is, heal me, who now am sick: or, heal my soul, of sins, infirmities, &c.* so *God healed the people*, when he pardoned their uncleanness, *2 Chron. 30. 20.* and *healeth the broken hearted*, *Psal. 147. 3.* And that which the Prophet speaketh of *healing of the people*, the Evangelist expoundeth of *forgiving them their sins*, *Isa. 6. 10. Mark. 4. 12. Mat. 13. 15.*

Vers. 7. *abroad] or, in the street.* [unspec 9]

Vers. 9. *A mischievous thing] or, Some devilish matter; Heb. a word of Belial.* See word for *thing*, in *Psal. 7. 1.* and *Belial*, (which the Chaldee here translateth *perverse and wicked*,) in *Psal. 18. 5.* And both joined as here, in *Psal. 101. 3. Deut. 15. 9.* It may be understood of *some odious sin and wicked vice*, or, of *some grievous punishment for the same. is fastened] or, is poured into him.* The original word signifieth both, and may denote *the greatness and fast cleaving of his sin, and likewise of his punishment: for plagues are said to be poured out*, *Rev. 16. 1. &c.* (⊖) *shall no more rise] or, shall not add to rise.*

Vers. 10. *the man of my peace] that is, my familiar friend, which was at peace with me*, as *Judas*, *Christ's own disciple.* The Chaldee expoundeth it, *the man that should have sought my peace. greatly lifted up] or, magnified the heel, or the foot-sole: that is, hath insolently and contumeliously abused me, seeking my overthrow.* And this *Christ* applied to himself, *John. 13. 18. He that eateth bread with me, hath lift up the heel against me.*

Vers. 12. *shout triumphantly] this word noteth any loud sound with voice or trumpet*, as *Josh. 6. 5. 20. Numb. 10. 7.* sometime *a sorrowful crying out*, as *Ierem. 20. 16.* but commonly *joyful shouting*, as here, and after, *Psal. 81. 2. and 47. 2. and 66. 1.*

Vers. 13. *And I,] or, As for me.* [unspec 14]

Vers. 14. *Amen] or, as the Greek translateth, So be it.* But the Hebrew word *Amen* is used in the Greek, English, and all other languages, to betoken unity of faith and spirit: and it implieth both a wishing of the thing so to be, and a persuasion in faith, that so it shall be, when it is

added in the end of blessings, prayers, or imprecations, *Num.* 5. 22. *Deut.* 27. 15, &c. *Matth.* 6. 13. *1 Cor.* 14. 16. It is used also in the beginning of speeches, and then it is an earnest asserveration, as *John.* 6. 26. *Amen, Amen*, that is, *Verily, Verily*. For so else-where, when one Evangelist saith *Amen*, *Mat.* 24. 47. another, (speaking of the same thing) saith *Verily*, or, *truly*, *Luk.* 12. 44. Sometime it is the title of God himself, *Isa.* 65. 16. and of Christ, *Revel.* 3. 14. because of his faithfulness and truth in performing all promises. The Chaldee paraphraseth upon this verse thus, *Blessed be the name of the LORD, the God of Israel, from this world, and unto the world to come: and let the just say,*

Amen and Amen.

## The second Book.

### PSAL. XLII.

The Prophet showeth his desire to appear before God; 4 his tears for his absence; 6 he checketh himself for his weakness, 8 complaineth of his troubles, 12 and encourageth his soul to trust in God.

To the Master of *the Music*; an instructing *Psalms* to the sons of Korach.

AS the Hind desirously brayeth for the streams of waters; so my soul desirously brayeth unto thee O God. My soul thirsteth for God, for the living God: when shall I come and appear *before* the face of God! My tears have been to me bread day and night, while *they* say unto me all the day, where *is* thy God? These *things* I remember, and pour out upon me my soul, because I had passed with the throng, had resorted *with* them unto the house of God, with voice of shouting and confession, a multitude keeping festivitie. Why bowest thou down thyself, my soul, and makest thou a tumultuous stir within me? wait hopefully for God, for yet I shall confess him: the salvations of his face. My God, within me my soul boweth down it self, for that I remember thee from the land of Jordan and Hermonim, from the little mountain. Deepe unto deep calleth, at the voice of thy *water-spouts*; all thy billows and thy waves do pass over me. By day, Jehovah will command his mercy, and in the night his song with me; a prayer to the God of my life. I will say to God my Rock, why hast thou forgotten me; why go I sad for the oppression of the enemy? With a murdering *weapon* in my bones, my distressers do reproach me; when they say unto me all the day, where *is* thy God? Why bowest thou down thyself, my soul; and why makest thou a tumultuous stir within me? wait hopefully for God, for yet I shall confess him; the salvations of my face, and my God.

Annotations.

*The second book*] to wit, of *Psalms*. For though they be all compiled in one volume, (as were also the small Prophets) which thereupon is called *The book of the Psalms*, *Act.* 1. 20. (as, *The book of the Prophets*, *Act.* 7. 42.) yet in the Hebrew there are five books; the first reacheth to the end of the 41. Psalm fore-going, which is concluded with *Amen and Amen*. The second, to the 72. Psalm, concluded also with *Amen Amen*, and the *end of David's Prayers*. The third reacheth to the 89. Psalm, concluded likewise with *Amen and Amen*. The fourth unto the 106.

Psalms, whose conclusion is *Amen, Hallelujah*. The fifth, unto the 150 Psalm, ended with *Hallelujah*.

Vers. 1. *Korach*] this was the Levite that rose up and rebelled against Moses and Aaron, for which God destroyed him and his family, and all that took part with him, *Numb.* 16. Howbeit, there were *of his sons that died not*, *Numb.* 26. 11. departing (as it seemeth) from their fathers tents, as all were counseled, *Numb.* 16. 24, 26. Of his race came *Samuel* the Prophet, and *Heman* his nephew was a singer, *1 Chron.* 6. 33. To those *sons of Korah*, this and sundry other Psalms are commended; which for the most part are songs of comfort, against afflictions and sorrows. The Chaldee expoundeth the title thus, *To laud with good understanding by the hands of the sons of Korah*.

Vers. 2. *As the Hind*] or *the Hart*, a beast thirsty by nature, and whose thirst is increased when she is hunted. The *Hind*, the female is here meant, as the word annexed, *she brayeth*, and the Greek article *heel* 〈...〉 manifest. And in females the passions are stronger than in males. *desirously brayeth*] in Greek, *desireth*. This word is used but here, and in *Joel* 1. 20. O Lord, *the beasts of the field bray also unto thee*.

Vers. 3. *thirsteth*] that is, *earnestly desireth*: So *Psal.* 63. 2. *Of thirst* for God's grace and spirit, see *Isa.* 55. 1. *John.* 7. 37. *Rev.* 22. 17. *the living God*] so called here, because *he is the well of living* (that is, *of continual springing*) *waters*, *Ier.* 17. 13. *abundantly refreshing those that come to him*. Or, *living*, is opposed to *the dead*, that is, *false God's*, *Psal.* 106. 28. *1 Thess.* 1. 9. *ye turned from idols to serve the living and true God*. Or *living*, that is, *lively, powerful, effectual*; as *Psalm.* 38. 20. *Hebr.* 10. 31. the Chaldee saith, *living and permanent*. before *the face of God*] that is, before his Ark or Tabernacle wherein he dwelt among men. So, that which in *1 Chron.* 13. 10. is *before God*; in *2 Sam.* 6. 7. is, *with the Ark of God*. And there all men were bound to *appear* (or *be seen*) before God three times a year, *Exod.* 23. 17. and 34. 23, 24. And here the word *before* or *unto*, is to be understood, as often in the Hebrew, which sometime is supplied; as may be seen by comparing *2 Sam.* 10. 2. with *1 Chron.* 19. 2. and *1 King.* 22. 29. with *2 Chron.* 18. 28. The Chaldee expoundeth it, *when shall I go in to see the brightness of the Majesty (or Divine presence) of the LORD*.

Vers. 4. *to me bread*] that is, *my bread, my food*. So, *bread of tears*, *Psal.* 80. 6. *they say*] *my foes*, as *verse.* 11. or *while it is said. all the day*] or, *every day*, as the Greek turneth it.

Vers. 5. *These things*] namely my absence from God's face, *verse.* 3. and my adversaries reproach, *verse.* 4. The Chaldee addeth, *These signs I remember. pour out upon me*] or *shed within me*, or *by myself*. This noteth exceeding sorrow, or fainting, like that in *Job* 30. 16. *And now my soul poureth out it self upon me, and the days of affliction have took bold on me*. So *1 Sam.* 1. 15. *Lam.* 2. 12. *throng*] a multitude preasing to go before God: the Chaldee expoundeth it a shadow, saying, *When shall I go under the shadow, shall I together be strengthened in the tents of the just, in the house of the Sanctuary of the Lord, &c. keeping festivitie*] or, with a multitude dancing, or *keeping a feast*. For at their solemn assemblies they kept feasts, *Exod.* 23. 14. with *dancing, eating, drinking and joy*, *Exod.* 32. 5, 6, 19. *Judge.* 21. 19, 21. *Deu.* 16. 14, 15.

Vers. 6. *Why lowest thou down]* to wit, *with sorrow*; and therefore the Greek turneth it, *why art thou sorrowful?* For *Sorrow* or *Care* in a man's heart *boweth it down*, but a good word *rejoiceth it*, *Prov. 12. 25. the salvations]* understand, *and*, or *for the salvations*, that is, the full salvation, or perfect deliverance: So the Chaldee saith, *for the redemption which is from his face. of his face]* that is, *which his face, favor, and gracious presence giveth unto me*. The Greek readeth thus; *the salvation of my face and my God*; transplacing the Hebrew letters, as in the last verse. Compare *Psal. 59. 10, 18.*

Vers. 7. *for that I remember]* and cannot come before thee; as, *verse. 3. or, therefore I will mind thee*, seeing I have no way else to comfort me in my absence from thee. The Chaldee referreth it to others, *therefore they remember thee which dwell on the other side of Jordan. the land of Jordan]* which lay eastward from Jerusalem where God's Sanctuary was, *and Hermonim]* that is, *the inhabitants, (or the mountains) of Hermon*, which was a high mount in the North parts of the land, called also *mount Shirjon*: See *Psal. 29. 6. the little mount]* so is the Greek: others make it a proper name, *Mount Mitsar*. He may mean *the southern mountains, that were small* in respect of *Hermon*. *Mount* being put for *mounts*, as *chariot*, for *chariots*, *Psal. 20. 8*. But the Chaldee much differeth, saying, *and the people which received the law at mount Sinai (wich is) low and little*. But that seemeth not to be meant here.

Vers. 8. *Deepe unto deep calleth]* that is, one Affliction (or temptation) followeth and occasioneth another, without intermission of trouble. A *deep abisme*, or *Gulf*, is a place of many waters, signifying *great afflictions*, *Ezek. 26. 19. Ion. 2. 5*. The Chaldee translateth, *the higher deep calleth the lower deep. billows]* such are most dangerous to drown: they have their name of *breaking* as the next word *waves*, of *wallowing* or *tumbling*; both signify *afflictions*. So *Psal. 88. 8. Ion. 2. 3.*

Vers. 9. *command his mercy]* that is, *appoint*, or *send it with speed, power, and authority*: a phrase taken from the Law, and often used for more vehemency: or because God by his Angels procureth good to his people, *Deut. 28. 8. Levite. 25. 21. 2 Sam. 17. 14*. So after, in *Psal. 44. 5. and 133. 3. and 71. 3. and 68. 29. and 7. 7. and 91. 11. his song]* that is, *cause and matter for me to sing him praise*. So God is said to *give songs in the night*, *Job 35. 10*. See also *Isa. 30. 29. a prayer]* to wit, *I shall make a prayer*. And some Psalms are entitled *prayers*, as *Psal. 17. 1. and 90. 1. and 102. 1. and 142. 1. Habak. 3. 1.*

Vers. 10. *sad]* mournful. See *Psal. 35. 14. [unspec 11]*

Vers. 11. *with a murdering weapon]* *Retsach*, *murder*, seemeth here to be a sword or *weapon of murdering*; (as *pride* is a proud person, *Psalm. 36. 12.*) meaning that his adversaries words did sorely affect and grieve him, as if a dagger had been thrust into his bones. For, reproachful words are *piercing like swords*, *Psal. 57. 5. and 59. 8.*

Vers. 12. *salvations of my face]* that is, he which [unspec] giveth me full manifest and apparent salvation, or present deliverance. See before, *verse. 6.* according to which the Chaldee translateth it here, *for the redemption which is from his face.*

**PSAL. XLIII.**



He prayeth to be delivered from the wicked, and restored to God's Sanctuary. 5 He encourageth his  $\langle\phi\rangle$  trust in God.

IVdge me O God, and plead my plea, from the nation unmerciful, from the man of deceit, and injurious evil, do thou deliver me. For thou *art* the God of my strength, why thrustest thou me away: why go I still sad, for the oppression of the enemy? Send thy light and thy truth, let them lead me, let  $\langle\phi\rangle$  bring me unto the mountain of thy holiness, and unto thy dwelling *places*. And I will come unto the Altar of God; unto God, the joy of my gladness; and confess thee with harp. O God my God. Why bowest thou down thyself, my soul, and why makest thou a tumultuous stir within me? wait hopefully for God, for yet I shall confess him; the salvations of my face, and my God.

Annotations.

*IVdge me]* This meaneth *an examination of the cause, giving sentence, and executing of it, by delivering the oppressed: so judging is used for delivering, 1 Sam. 24. 15. 2 Sam. 18. 19, 31. Judge. 3. 10. Pleading also ones plea is of like meaning: see Psal. 35. 1. The Chaldee paraphraseth, Judge me O God with judgment of truth, for it is thy part to plead my plea.*

Vers. 2. *my strength]* or *my strong fort*, as *Psal. 28. 8.* for which in *Psal. 42. 10.* he useth the word *Rock*.

Vers. 3. *dwelling places]* meaning *the holy Tabernacle or Sanctuary*, which had several rooms, *holy and most holy*, parted by veils; as also the Apostle observeth, *Hebr. 9. 2, 3, 6, 7.* or, *the high place at Gibeon where the tabernacle was, & in Jerusalem where the Ark was, 2 Chro. 1. 3, 4.* for in both those places God dwelt, and was worshipped. But the first seemeth most proper, because of *Psal. 132. 5.* See also *Psal. 46. 5.* and *84. 2.* The Chaldee explaineth the former to be *the mount of the house of thy Sanctuary;* and these latter, *the Schools of the house of thy divine Majesty.* By *Schools* meaning such places about the Sanctuary as the Doctors sate in, *Luk. 2. 46.*

Vers. 4. *And I will come]* or, *That I may come*, for so the Hebrew phrase may often be resolved; and the New Testament useth both indifferently in the Greek, as *Luk. 6. 37. and ye shall not be judged;* for which in *Matth. 7. 1.* it is, *that ye be not judged. to the Altar]* Chaldee, *to offer an offering upon the Altar. the joy of my gladness]* that is, *author of my gladsome joy*, meaning inward joy, outwardly showing it self in gladsome gesture.

Vers. 5. *why bowest &c.]* This verse is the same with *Psal. 42. 12. of my face]* the Chaldee explaineth it, *for the redemption which is from his face, for he is my God.*

#### PSAL. XLIV.

The Church in memory of former favors when they inherited the Land, 10 complaineth of her present evils, being subject to persecutors. 18 Professing her integrity in greatest afflictions, 24 she fervently prayeth for succor.

To the Master of *the Music*, to the sons of Korach, an instructing *Psalm*.

O God, with our ears we have heard, our fathers have told to us the work thou wroughtest in their days, in days of old. Thou *with thy hand* didst dispossess the heathens, and didst plant them: thou didst evil to the people's, and didst propagate them. For, not by their *own sword* inherited they the land, and their arm saved them not; but thy right hand, and thy arm, and the light of thy face, because thou didst favor them. Thou *art* he my King, O God; command the salvations of Jacob. In thee we shall push with the horn our distressers, in thy name we shall tread down them that rise up against us. For I will not trust in my bow, and my sword shall not save me. For thou hast saved us from our distressers, and our haters thou didst make ashamed. In God we praised all the day, and thy name forever we will confess Selah.

But *now* thou thrustest away, and makest us ashamed, and goest not forth with our armies. Thou makest us turn backward from the distresser, and they that hate us do spoil for themselves. Thou givest us as sheep for meat, and fannest us in the nations. Thou sellest thy people for no wealth, and increasest not by the prizes of them. Thou exposest us a reproach to our neighbors, a scoff and a scorn to them *that be* round about us. Thou puttest us *for* a parable among the heathens, a nodding of the head among the nations. All the day my ignominy is before me, and the abashing of my face covereth me. For the voice of the reproacher and taunter, for the face of the enemy and self avenger.

All this is come on us, and we have not forgotten thee, not dealt falsely against thy covenant. Our heart hath not turned backward, nor our stepping swarved from thy path. Though thou hast crushed us in the place of Dragons, and hast covered over us with the shadow of death. If we have forgotten the name of our God, and spread out our hands to a strange god. Shall not God search out this? for he knoweth the hid *things* of the heart. But for thee we are killed all the day, are counted as sheep of slaughter.

Stitire up, why sleepest thou, Lord? awake, thrust not away forever. Wherefore hidest thou thy face, forgettest thou our affliction and our oppression? For our soul is bowed down to the dust, our belly cleaveth unto the earth. Rise up, *for* an helpfulness to us, and redeem us for thy mercy sake.

Annotations.

*Dispossesse]* or *disinherit the nations*, meaning the Canaanites as the Chaldee explaneth it, *Thou by thy strong hand didst cast out the people's of Canaan, and plantedst the house of Israel*. See examples hereof in the Amorites, *Numb. 21. 32.* and the other Kings of Canaan, *Ios. 12.* seven nations greater and mightier than Israel, *Deut. 7. 1. plantedst them]* to wit, *our fathers, the Israelites*, as *Exod. 15. 17.* a figure taken from *the planting of vines*, whereof see *Psal. 80. 9, &c. the people's]* that dwelt before in Canaan. So *Psal. 106. 34. didst propagate]* or *send forth, make spread*, as the vine sendeth out or disspreadeth the branches, *Psal. 80. 12. Ezek. 17. 6.*

Vers. 4. *light of thy face]* thy favorable countenance in Christ: See the note on *Psal. 4. 7.* and *89. 16.*

Vers. 5. *thou art he]* that is, *Thou art the same my King*, (as the Greek expresseth it:) this noteth God's unchangeableness. See *Psal. 102. 28. command]* procure by thy commandment. See *Psal. 42.*

9. *salvations of Jacob*] that is, *the full salvation (the absolute deliverance)* of thy weak people the posterity of Jacob. See *Psal.* 14. 7.

Vers. 6. *push with the horn*] a speech taken from Moses, *Deut.* 33. 17. and meaneth a *vanquishing* or *subduing*, *1 King.* 22. 11. *Dan.* 84. *tread down*] or *tread underfoot*, which signifieth both a *subduing* or *destroying*, *2 Chron.* 22. 7. and a *contempt* or *setting them at naught*, *Prov.* 17. 7. and so the Greek here translateth it, *we shall set at naught*. So after in *Psal.* 60. 14. and 108. 14.

Vers. 9. *In God, we praised*] to wit, *his actions, salvations &c.* See a like phrase in *Psal.* 56. 5. 11. and *Psal.* 71. 6. Or understand, *we praised ourselves*, that is, *gloried, triumphed*. And thus the Greek, *In God we shall be praised*; the Chaldee saith, *In the word of our God*.

Vers. 12. *sheep for meat*] or, *of meat*, that is, *to be eaten*. So after, *verse.* 23. *sheep of slaughter*, that is, *to be slain. fannest*] or *dispersest, strowest abroad*, as the fan that winnoweth, *Ier.* 4. 11. and 51. 2. So after in *Psal.* 106. 27.

Vers. 13. *for no wealth*] that is, *for a vile price, without gain*. God is said to *sell his people*, when he delivereth them into their enemies hands, as out of his own possession. So *Deut.* 32. 30. Likewise in *Isaiah* 52. 3. the Lord saith, *ye have been sold for naught, and ye shall be redeemed without money. increasest not*] or *gainest not by the prices of them*; takest no other people in their stead: or *increasest*, that is, *hightenest not their price*.

Vers. 15. *a parable*] a *by-word*, or *proverb*. This is often used for grave, wise, and princely sentences; as *Psal.* 49. 5. here in the ill part for a *by-word, reproach* and *fable*: so *Psal.* 69. 12. *Job* 17. 6. And thus is fulfilled that which was threatened, *Deut.* 28. 37. *1 King.* 9. 7. *Jer.* 24. 9. *nodding of the head*] that is, *a mockage*, *Psal.* 22. 8. 9.

Vers. 17. *taunter*] or *blasphemer*, *Num.* 15. 30. [unspec]

Vers. 20. *of Dragons*] or, *of whale fishes*. For the Hebrew word is common both for *land* and *water-dragons* or *whales*. So *Psal.* 148. 7. And hereby is meant the place of desolation and affliction, as the Greek here translateth it: See *Mal.* 1. 3. *Isa.* 34. 13. *Ier.* 9. 11. and 10. 22. *Job* 30. 29. *with the shade*] or, *in the shade*: see *Psal.* 23. 4.

Vers. 20. *spread out our hands*] or *our palms*, that is, *have prayed unto*: for in prayer they spread out the palms of their hands, as to receive a blessing from God, *1 King.* 8. 22. *Exod.* 9. 29. *Psal.* 143. 6. So the Chaldee explaineth it, *spread out our hands in prayer, to the idols of other people's*.

Vers. 23. *But for thee*] or, *For, for thy sake*, that is, so far we be from following strange gods, as that for thy sake we are killed daily. And this also is a comfort in affliction. See *Rom.* 8. 36.

Vers. 24. *Stir up*] to wit, *thyself*. These things are spoken of God after the manner of men, for properly, he that keepeth Israel, *slumbereth not, nor sleepeth*, *Psal.* 121. 4.

Vers. 26. *to the dust*] this noteth a base and abject state, *Psal.* 113. 7. like this is the soul *cleaving to the dust*, *Psal.* 119. 25. and *putting the mouth in the dust*, *Lam.* 3. 29.

Vers. 27. *an helpfulness*] that is, *a full help*. The Hebrew hath a letter more than ordinary, to increase the signification. So *Psal.* 63. 8. and 94. 17. See the notes on *Psal.* 3. 3.

**PSAL. XLV.**

The Majesty and grace of Christ and his kingdom. 11 The duty of the Church, and the benefits thereof. 14 The glory of Christians.

To the master of *the music* upon Shoshannim, to the sons of Korach, an instructing *Psalm*; a song of the well-beloved *virgins*.

Mine heart hath boiled a good word; I do say my works to the King, my tongue the pen of a speedy writer. Thou art much fairer than the sons of Adam; grace is poured out in thy lips, therefore God hath blessed thee forever. Gird thy sword upon the thigh, O mighty one, thy glorious majesty and thy comely honor. And *in* thy comely honor, prosper ride on word of truth, and of meekness *and* of justice: and thy right hand shall teach thee fearful *things*. Thy arrows *are* sharp, people's shall fall under thee, in the heart of the Kings enemies. Thy throne, O God, *is* ever and perpetual, the scepter of thy kingdom *is* a scepter of righteousness. Thou lovest justice, and hatest wickedness, therefore God thy God hath anointed thee *with* oil of joyfulness above thy fellows. Myrrh and Aloes Cassia all thy garments, out of the Ivorie palaces, more than *they that* make thee joyful. Kings daughters *are* among thy precious ones, set is the Queen at thy right hand, in fine gold of Ophir. Hear O daughter, and see and bend thine care, and forget thy people and thy fathers house. And the King will covet thy beauty, for he *is* thy Lord, and bow down thyself to him.

And the daughter of Tyrus with oblation shall earnestly beseeke thy face, *even* the rich of the people. The Kings daughter *is* all glorious within, her clothing *is* of purled works of gold. In embroideries she shall be led along to the King, virgins after her, her fellow-friends brought in to thee. They shall be led along with joys and gladness, they shall enter into the Kings palace. In stead of thy fathers shall be thy sons, thou shalt put them for princes in all the earth. I will make memory of thy name in every generation and generation, therefore people's shall confess thee forever and a••.

Annotations.

*SHoshannim*] that is, *Six-stringed instruments*: for so by comparison with other titles it seemeth here to be meant of musical instruments: as *Shalishim*, be *••••e-stranged instruments*, 1 Sā. 18. 6. Else-where it signifieth *six-leaved flowers*, that is, *Lilies*, as *Song* 2. 6. w<sup>ch</sup> may also be minded here. The Hebrew word is derived of *S••••*, that is, *Six••ke* title is in *Psal.* 69. 1. & 80. 1. The Chaldee expoundeth it, *for them that sit in the Synedron (or Council) of Moses, which was spoken in prophesy by th• (ϕ) of Korah. of the well-beloved virgins*] Kings daughters and other honorable damosels attending upon and coming with the Queen; the friends of the bridegroom and bride, *verse* 10. 15. who should sing this marriage-song in praise of them. Therefore this Hymn setteth forth Christ in his glory, and his Spouse the Church in her beauty. For Christis the Bridegroom, and Jerusalem the Bride, *John.* 3. 29. *Rev.* 21. 9, 10. all true Christians are *Virgins*, for their spiritual chastity, *Rev.* 14. 1, 4. following and loving the

Lamb, for the sweet odour of his Name or Gospel, *Song* 1. 2. and are beloved of him, and have this new song of praise put into their mouths. Of him is this Psalm, as the Apostle expoundeth it, *Heb.* 1. 8.

Vers. 2. *hath boiled]* or *frieth, boileth as in a frying pan*, that is, hath studied and prepared by servant meditation. A similitude taken from the *Mincah* or *meat-offering* in the law which was dressed in the frying pan, *Levite.* 7. 9. and there boiled in oil, being made of fine flower unleavened, mingled with oil, *Levite.* 2. 5. and after was presented to the Lord by the Priest, *verse.* 8. &c. Here the matter of this Psalm is as the *Mincah* or *oblation*, which with the oil, the grace of the spirit, was boiled and prepared in the Prophets heart, and now presented. So the *Psal.* 141. is likewise compared to the *Mincah* or *oblation* presented at evening, *Ps.* 141. 2. This word is not elsewhere read in the scripture. *a good word]* *an excellent, sweet and pleasant matter.* A word is used often for a *thing* or *matter*, *Psal.* 41. 9. here it is for the whole argument of this Psalm, *I do say]* or, *I am saying*, that which fervently boyleth in me. For *of the abundance of the heart the mouth speaketh. my works to the King]* or *my poems of the King*; that is, of Christ; concerning him, and dedicated to him is this Psalm, or Dittie. *my tongue, the pen]* understand, *it is as the pen*; or prayer wise, *be it as the pen.* The Chaldee addeth, *my tongue shall speak swiftly, as the pen, &c. of a speedy writer]* or, *of a swift (a ready) Scribe.* So Ezra was called not only for writing, but also for interpreting the law, *Ezr.* 7. 6. Scribes were both *Scriveners* or *Notaries*, *2 King.* 12. 10. and 22. 3. and *expositors of the Law, or Counsellors*, *Mat.* 23. 2. *1 Chron.* 27. 32.

Vers. 3. *thou art much fairer]* The Hebrew word is of double form, to note out *double*, that is, *very excellent beauty.* This *fairness* is not of body only, but of mind, in wisdom, holiness, &c. as in *Ezek.* 28. 7. there is mentioned *beauty of wisdom.* Here the Psalmist beginneth his speech to Christ and of his praises: which the Chaldee paraphrast explaineth thus; *thy fairness O King Christ, exceedeth the sons of men.* See the description of Christ's spiritual beauty in *Song* 5. 10,—16. *grace is poured out in thy lips]* that is, thou speakest gracious words abundantly. Christ's lips were like *lilies dropping down pure myrrh*, *Song* 5. 13. all that heard him speak *wondered at the words of grace that proceeded out of his mouth*, *Luk.* 4. 22. The Chaldee expoundeth it, *The Spirit of prophesy is given into thy lips. therefore]* to the end that thou shouldest pour out thy gracious words to men: or *because God hath blessed thee.*

Vers. 4. *Gird thy sword]* that is, make ready to the fight, *Exod.* 32. 27. *1 Sam.* 25. 13. *Song* 3. 8. The spiritual sword is *the word of God*, *Eph.* 6. 17. Therefore Christ's sword properly cometh out of *his mouth*, *Rev.* 1. 16. and *with the breath of his lips shall he slay the wicked*, *Isa.* 11. 4. *upon the thigh]* understand *thy thigh.* The Hebrew often omitteth words of this sort easy to be understood; so the Greek in the New Testament, as *mending the nets*, *Mark.* 1. 19. or *mending their nets*, *Mat.* 4. 21. *to put away*, *Mark.* 10. 4. for, *to put her away*, *Mat.* 19. 7. and many the like. *O mighty one]* or *Champion*; Heb. *Gibbor*, one of the titles of Christ, *Isa.* 9. 6. The Chaldee paraphraseth, *as a mighty one to kill kings and rulers. thy glorious Majesty]* this showeth of what manner sword he speaketh, called *glory* and *comliness*, or *magnificence*, because of the powerful effects. Of these words, see *Psal.* 8. 2. 6.

Vers. 5. *prosper ride]* that is, *ride prosperously*: see the like phrase, *Psal.* 51. 4. The Chaldee openeth it thus; *Thine honor is great, therefore thou shalt prosper, to ride upon the throne of the*

kingdom. on word of truth] which is the Gospel of our salvation, Eph. 1. 13. the white Horse whereon Christ rideth, Rev. 19. 11. or because of truth; for the truths sake. The Hebrew *all debar* is often used for because, Psal. 79. 9. Gen. 43. 18. Deut. 22. 24. and so the Greek version hath it here. of meekness] so Christ came riding meek, Mat. 21. 5. and his word is both to be taught and to be received with meekness, 2 Tim. 2. 25. I am. 1. 21. and of justice] or, meekness of justice, that is, justice meekly administered: but the Greek supplieth the word *and. shall teach thee]* or, let it teach thee fearful things. In the Greek it is, *thy right hand will guide thee marvelously.*

Vers. 6. *Thy arrows]* that is, thy words whereby thou convincest and beatest down sin and sinners. So the rider on the white Horse hath a bow when he goeth to conquer, Rev. 6. 2. Arrows are words, Psal. 64. 4. or judgments, Deut. 32. 23. and the Chaldee here addeth, *Thine arrows are drawn out to kill multitudes. in the heart]* understand, *they pierce the heart of the kings enemies.* And this noteth the efficacy of these words or judgments, as elsewhere he saith, *I will send all my plagues upon thy heart,* Exod. 9. 14. also their inward operation which is mighty, *dividing asunder the soul & the spirit, discerning the intents of the heart, casting down imaginations & bringing into captivity every thought,* Heb. 4. 12. 2 Cor. 10. 4. 5.

Vers. 7. *Thy throne O God]* The Chaldee addeth, *in heaven.* Here Christ our King is magnified as God above the Angels, as the Apostle showeth, Heb. 1. 8. *But unto the Son he saith, thy throne O God is forever.* &c. Hereby also is meant the perpetuity of Christ's kingdom. So 1 Chron. 22. 10. 2. Sam. 7. 16. *a scepter of righteousness]* or, a rod (a mace) of equity, plain and righteous in administration. *hath anointed thee]* of this Hebrew *Mashach,* hath anointed, our Lord is called *Mashiach* or *Messias*, and in Greek *Christ*, that is, *Anointed:* see Psal. 2. 2. *oil of joy]* the holy Ghost which joyeth the heart, Luk. 4. 18. 1 Thes. 1. 6. *above thy fellows]* that is, above all Christians who are thy fellows, consorts, and partners in the anointing, 1 John. 2. 20, 27. who are also *made Kings and Priests,* Rev. 5. 10. and with whom thou hast taken part of flesh and blood, Heb. 2. 14. Or by *fellows,* may be meant all kings and potentates whom he excelleth, Psal. 89. 28.

Vers. 9. *Myrrh]* named of the Hebrew word *Mor,* and is the gum or liquor of a tree, in taste bitter, in smell odoriferous; therefore it was used in the precious ointment of the high priest, and Tabernacle, Exod. 30. 21. and in other sweet perfumes. Est. 2. 12. Prov. 7. 17. See Song 4. 14. and 5. 1. 13. *Aloes]* of the Hebrew name *Ahaloth,* a sweet wood wherewith perfumes were also made, Num. 21. 7. Song 4. 14. The Arabians call it, *tsandal. Cassia]* or *Cassies,* also of the Hebrew *Ketsioth,* elsewhere it is not found in Scripture. It seemeth to be the barks or skins of that sweet shrub Casia mentioned in Pliny, lib. 12. cap. 20. *all thy garments]* that is, they be of them, or smell of them, or are anointed with them: or, as the Chaldee paraphraseth, *are perfected with them. out of the Ivory palaces]* or *palaces of Elephants tooth;* as the Chaldee here addeth the name of the *Elephant,* meaning that either the King cometh out of them, or, the garments were taken out of such palaces or costers. Kings palaces were sometime made of *Ivorie* or *tooth,* 2 King. 22. 39. *more than they that make thee joyful]* or, *than theirs that make thee glad:* that is, thy garments are more odoriferous, than the garments of thy fellows, forementioned verse 8. For though the Spouse or Church hath the savor of her odors, *better than all spices,* & the smell of her garments *as the odour of Lebanon,* she being perfumed with *myrrh, and incense, and all spices of the merchant,* Song 4. 10, 11. and 3. 6. yet Christ himself is more odoriferous,

even wholly delectable, for God hath not given him the spirit by measure, Song 1. 2. and 5. 16. John. 3. 34. And the Saints are said to make Christ joyful, for all his delight is in them, Psal. 16. 3. Song 7. 6.

Vers. 10. *Kings daughters*] These the Chaldee interpreteth *Countries of Kingdoms. among thy precious ones*] that is, with thy honorable women: or, in thy preciousness, that is, are in thy precious honorable ornaments, or palaces. *set is the Queen*] or, married Queen (the wife) is placed at thy right hand, that is, in the most honorable place, 1 King. 2. 19. The Chaldee referreth this to the *Book of the Law*, at the right hand of the King. The word *Shegal* is used here, and *Neh. 2. 6. Dan. 5. 23.* for the Kings wife, the Queen. *in fine gold*] that is, as the Greek explaineth it, *cloth of fine (or glistening) gold*, called *Cethem*; a special name for the most pure and splendid gold, *Job 28. 16. 19. and 31. 24. Song 5. 11. Daniel 10. 5.* Her of is *Mictam*, *Ps. 16. 1. of Ophir*] that is, out of the land of Ophir, who was the son of *Iektan*, the son of *Shē*, the son of *Noach*, *Gen. 10. 29.* who dwelt in a part of *India*, & of him the country was called *Ophir*: from thence was much *Cethem* or *fine gold* brought to Judea and other coasts, as appeareth 1 *King. 9. 28. and 10. 11. and 22. 48. 1 Chron. 29. 4.* The gold it self was called by his name *Ophir*: *Job 22. 24.*

Vers. 11. *Hear O daughter*] He speaketh to the Queen fore-mentioned, siguring the church, or heavenly Jerusalem, the Lambs wife, *Rev. 21. 9, 10, &c.* And so the Chaldee paraphraseth, *Hear O congregation of Israel, the law of his mouth, and see his marvelous works: and bow thine ear to the words of the Law, and forget the evil works of the wicked of thy people, and the house of Idols whom thou servedst in thy fathers house. and thy fathers house*] As man and wife must leave their parents, to cleave each to other, *Gen. 4. 24. and 31. 14.* so must we leave all, to cleave unto Christ, *Matt. 10. 37. Luk. 14. 26.*

Vers. 12. *will covet thy beauty*] will delight him-self in thy fairness, (thy sanctity;) set forth in *Song 1. 14. and 2. 14. and 4. 1, &c.* So the King is tied in the rafters, *Song 7. 5. and bow down*] or, therefore worship thou him.

Vers. 13. *the daughter of Tyrus*] that is, the people, or Common-wealth of Tyre; as daughter of Zion, *Psal. 9. 15.* So the Chaldee expoundeth it, *They that dwell in the fort of Tyrus.* Tyre or Tyrus (in Hebrew *Tsor*, which signifieth a Rock or Fortress;) was a strong city appertaining to the tribe of Aser, *Ios. 19. 29.* but possessed still by the heathens, whose King *Hiram* became friend to David, *2 Sam. 5. 11.* and to Solomon his son, *1 King. 5. 1, 2, &c.* yet afterwards Tyrus remembered not the brotherly covenant, *Amos 1. 9.* but rejoiced at the desolation of Jerusalem, *Ezek. 26. 2.* banded it self with other enemies against Israel, *Psal. 83. 8.* & was wasted of *Nebuchadnezzar* King of Babel, by God's judgment, 70. years, *Isaiah. 23. 15. Ezek. 26. 7.* It continued under idols till the Maccabees times, and then had still *Hercules* for their chief God, *2 Mac. 4. 18, 19.* This one city Tyre is here named instead of other nations, because it was the chief city of traffic in the world, being an Ile in the sea, whose merchandize and magnificence the Prophet largely describeth, *Ezek. 27. her merchants were princes, her chapmen the nobles of the world, Isaiah. 23. 8. she heaped up silver as dust, and gold as the mire of the streets, Zach. 9. 3.* Of the subjection here prophesied, which they should yield unto the Church, we may see it fulfilled in the New Testament, where many that dwelt about Tyre and Sidon flocked after Christ, *Mark. 3. 8.* and he resorted into their borders, *Mark. 7. 24.* and by their

readiness, he upbraided the backwardness of the Jews, *Mat. 11. 20, 21.* and afterwards in the Apostle's days there was a Church of zealous Christians in that city, *Act. 21. 3, 4, 5, &c.* See also *Psal. 87. 4. earnestly beseeke thy face] shall instantly pray (or sue) unto thee* O Queen. The original word naturally signifieth to *make sick or sorry*, and being joined with the word *face* (which oft is used for *anger*) it meaneth, to abate the anger by importunate prayer and by humble suit to prevail. So after, *Psal. 119. 58. rich of the people] the wealthy* among them, meaning of the *Tyrians*, which were a wealthy nation, and generally other people's. See *Esa. 60. 1, 3, 5, 11.* and *49. 23. Rev. 21. 24, 26.* where *the riches and honor of the Gentiles are brought to the Church.*

Vers. 14. *glorious within] or, honorable inward*, in the heart adorned with faith, hope, love, &c. or in the inner man, as *Eph. 3. 16.* Here the Chaldee maketh this paraphrase; *Every thing that is praise-worthy, fair & to be desired, the wealth of countries and treasuries of Kings, which are laid up within, shall they offer for oblations before the King, and gifts unto the Priests, whose garments are woven with fine gold. purled works] or grounds, closures of gold*, such as precious stones are set in, *Exod. 28. 11, 14.* Compare also herewith, *Ezek. 16. 13.*

Vers. 15. *In embroideries] with broidered (or needle wrought) garments.* Hereby is meant the variety of graces, and embroidery of the spirit. So *Ezek. 16. 10.*

Vers. 17. *Instead of thy fathers.]* Here the Hebrew is of the masculine gender: so these words are spoken to the King. Though sometime the masculine is used in speech of women, as *Num. 27. 7.* So *lahem 1 King. 22. 17. lahen 2 Chron. 18. 16. shall be thy sons] thy children shall succeed*, meaning either *all Christians*, that by the immortal seed of the word are begotten to Christ & his Church, he being the father, this the mother of us all, *Isa. 9. 6. Gal. 4. 26.* or in special, *the Apostles* may be intended. See *Heb. 2. 13. shalt put them] shalt place, constitute, or appoint them for Princes:* As all Christians are called *Kings*, *Rev. 1. 6.* and *5. 10.* Or in special, by *the Fathers* may be meant the *12 Patriarchs*, by the *sons*, the *12 Apostles* succeeding them, as the heavenly Jerusalem hath at the *12 gates*, the names of the *12 tribes*, and in the foundations of the wall, the names of the *12 Apostles*, *Rev. 21. 12, 14.* which Apostles were sent into all the nations of the world, *Mat. 28. 19.* to go and bring forth fruit, and their fruit to remain, *John. 15. 16.* Like this is the promise made for Sarah, that *Kings of people's* should come of her, *Gen. 17. 16.*

Vers. 18. *I will make memory] will mention and make to be remembered.* The inditer of this Psalm speaketh this to Christ, and of his eternal kingdom and glory. *shall confess thee] shall celebrate, or praise thee.* The Hebrew is *Iehodu*, of it *Iehudah* had his name, *Gen. 29. 35.* from which name his blessing was derived, thou art *Judah thy brethren (Iodu) shall confess thee*, *Gen. 49. 8.* This here is fitly applied to Christ *the Lion of the tribe Judah*, *Revel. 5. 5. and aye] or, and to perpetuity.*

#### PSAL. XLVI.

The confidence which the Church hath in God. 5 The river that maketh glad the city of God. 6 His presence and help from enemies. 9 An exhortation to behold his works.



To the master of *the music*, to the sons of Korach, upon Alamothe a song.

God will be to us an hopeful shelter and a strength, a help in distresses we shall find very great. Therefore we will not fear though the earth change, and though the mountains be moved into the heart of the seas. *Though* the waters thereof make a noise, be muddy, *though* the mountains quake for the haughtiness thereof Selah. A river, the streams thereof shall make glad the city of God, the holy, the dwelling places of the most high. God in the mids of it, it shall not be moved, God will help it at the looking forth of the morning.

The nations made a noise, the Kingdoms were moved, he gave his voice, the earth melted. Jehovah of hosts is with us, the God of Jacob a high refuge for us Selah. Come on, behold the works of Jehovah, who putteth wondrous desolations in the earth. He maketh wars to cease unto the utmost end of of the earth, he breaketh the bow and cutteth the spear, the charriots he burneth in fire. Surcease and know that I *am* God: I will be exalted in the nations, I will be exalted in the earth. Jehovah of hosts is with us, the God of Jacob, a high refuge for us Selah.

Annotations.

*ON Alamothe]* This seemeth to be some *musical instrument*, or *tune*, 1 Chron. 15. 20. ⟨◇⟩ We may call it *Uirginals*, or *Virgin tunes* having high and shrill voices or notes: for *Alamothe* signifieth also *Virgins*, Song 1. 2. The original word *Alam* signifieth *Hid*: whereupon the Greek translatheth it here, *kruphioon*, *hidden ones*, or *hid things*. And the Chaldee after mention of *the sons of Korah*, addeth, *by their hand was it spoken in prophesy, at what time their father was hidden from them, but they were delivered and said this song*. If it be not referred to the music, it seemeth rather to intend the hid counsels of God appertaining to his Church in Christ.

Vers. 2. *we shall find]* to wit, *an help*: or *in distresses that we shall find*; as in Ps. 116. 3. *distress and sorrow I did find*; that is, *did feel*, or *fall into*. And thus the Greek saith here, *in tribulations that have found us vehemently*. Or we may translate it, *he is found*, that is, God is present, at hand; as in Gen. 19. 15. *thy daughters which are found*, that is, *which are present*. *very great]* or *very mighty, vehement*.

Vers. 3. *though the earth]* or, *when the earth change*, to wit, *her place*. By the changing of the earth, and removing of the mounts, are often meant the alteration of states and polities, Hag. 2. 22, 23. Revel. 6. 14. Ier. 51. 25. *heart of the seas]* that is, *the midst*, or *deepest bottoms* of them; as the Chaldee expoundeth it, *the gulf of the great sea*. The like phrase is in Exod. 15. 8. Io. 2. 3. Prov. 23. 34.

Vers. 4. *be muddy]* or *cast up mud*, that is, *rage*, or *be troubled*, as the Greek translatheth it, *Waters, are people's*, Rev. 17. 15. Ier. 47. 2. and their restless stir is likened to the seas *that cast up mire and dirt*, and *foam out their own shame*, Isa. 57. 20. Jude verse 13. *for the haughtiness]* the proud swelling rage and surges.

Vers. 5. *A river, the streams thereof]* or, *There is a flood, whose riverets* (or *streams*.) In the earthly Jerusalem this may be meant of the *river Kidron*, 2 Sam. 15. 23. Job 18. 1. and the

streams or lesser rivers of *Gibon* and *Shiloah*, 2 Chron. 32. 4, 30. Isa. 8. 6. In the heavenly Jerusalem, there is a pure river of the water of life, proceeding out of the throne of God and of the Lamb, Rev. 22. 1. Ezek. 47. 1. &c. See also Joel 3. 18. Gen. 2. 10. Psal. 65. 10. But as waters sometimes signifieth people's, so here the Chaldee paraphraseth, *people's as floods, & the streams of them shall come & make glad the city of God, and shall pray in the house of the Sanctuary of the Lord, in the tabernacles of the most high. the city of God]* that is, *Jerusalem; called also the city of the great King, Psal. 48. 3. the city of Jehovah, Isa. 60. 14. the holy city, Isaiah 52. 1. Matth. 4. 5 the holy]* meaning the holy place *Zion, or the Sanctuary there. dwelling places]* or *habitaclcs*; see Psal. 43. 3. Isaiah 4. 5.

Vers. 6. *at the looking forth of the morning]* that is, as the Greek explaineth it, *very early*, when the morning peereth, or showeth the face. The like phrase is in *Exod. 14. 27. Judge. 19. 26.* and so of the *looking forth of the evening, Gen. 24. 63. Deut. 23. 11.*

Vers. 7. *gave his voice]* that is, *spake aloud, or thundered*; See *Psal. 18. 14.* or, *gave with his voice*: but the word *with* or *in*, seemeth to be superfluous in the Hebrew, as else-where, *Ier. 12. 8. Psal. 68. 34.* So to *seek in Jehovah, 2 Chron. 34. 26.* is to *seek Jehovah, 2. King. 22. 18.* The Chaldee referreth it to God's voice on mount Sinai; *whē the gave the Law to his people, the nations were troubled, the kingdoms trembled. melted]* that is, was dismayed with fear. So *Psal. 75. 4. and 107. 26. Exod. 15. 15. Amos 9. 5, 13. Ios. 2. 9.*

Vers. 10. *chariots]* or *round shields*, as both the Greek and Chaldee Paraphrast here taketh it: but else-where it is not to found, but for *wagons* very often.

Vers. 11. *Surcease]* or, *Leave off*: see *Psal. 37. 8.* The Chaldee expounds it of Surceasing from wars. [unspec 11]

## PSAL. XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the Master of *the Music*, to the sons of Korach a Psalm.

All people's clap ye hands, shout *triumphantly* to God with voice of shrilling. For Jehovah is high, fearful, a great King over all the earth. He hath subdued people's under us, and nations under our feet.

He hath chosen for us our inheritance, the high excellency of Jacob, whom he loveth Selah. God is gone up with triumph, Jehovah with voice of trumpet. Sing Psalm to God sing Psalm; sing Psalm to our King sing Psalm. For God is King of all the earth; sing an instructing Psalm. God reigneth over the heathens, God sitteth on the throne of his holiness. The bounteous Princes of the people's are gathered, the people of the God of Abraham, for the shields of the earth God's; vehemently is he exalted.

Annotations.

*CLap hands]* or *the Palms*; Hebrew, *the palm*: a sign of joyful approbation, used as at other times, so at the coronation of Kings, 2 King. 11. 12. So after *Psal. 98. 8. voice of <...> ing]* that is, *a shrill voice and joyful*. See the notes on *Psal. 5. 12. and 41. 12.*

Vers. 4. *He hath subdued, or, will subdue*: So in the next verse, *He will choose*; but the time to come is often used for the time past or continued. And here it seemeth to be spoken of the subduing of the Canaanites, and the 〈◊〉 subduing of nations to Christ, by preaching of the Gospel. Of *subduing*, see *Psal.* 18. 48. the Chaldee here translateth it, *kill*.

Vers. 5. *our inheritance*] the land of Canaan, *Psal.* 78. 55. and *that immortal undefiled heritage reserved in heaven for us*, *1 Pet.* 1. 4. *high excellency*] or *glorious highness*; meaning the kingdom, priest-hood, Temple, &c. (as the Chaldee mentioneth, *the house of the Sanctuary*;) whereby Jacob's posterity excelled, *Ezek.* 24. 21. *Amos* 6. 8. and 8. 7. *Nahum* 2. 2. and all the heavenly promises given to the Church in Christ.

Vers. 6. *God is gone up*] as when the •rke went up from Ki 〈...〉 th-j•arim to Jerusalem, *2 Sam.* 6. 15. *1 Chron.* 13. 8. and 15. 28. when the Ark was carried by Solomon into the Temple, *2 Chron.* 5. when Christ ascended with triumph into heaven, *Luke* 24 51, 52. and with like glory shall he come again, *1 Thess.* 4. 16. *Act.* 1. 9, 11. The Chaldee referreth this *Going up*, to the *Exalting of God's name*.

Vers. 7. *an instructing Psalm*] *Maschil*, the title of *Psal.* 32. and many others, here used in like sense for *a Psalm to give instruction*; or, as in *Psal.* 14. 2. for *a prudent understanding person*; in this sense, *sing Psalm everyone that is prudent*; or, as the Greek explaineth it, *sing prudently*; the Chaldee, *with good understanding*.

Vers. 9. *throne of his holiness*] Greek, *his holy throne*. See *Psal.* 9. 5. *Revel.* 4. 2. The Chaldee calleth it, *the throne of his glory*.

Vers. 10. *The bounteous Princes*] or, *the voluntaries, Nobles*: A name given to the *liberal and free hearted*, *Isa.* 32. 5. 8. *Exod.* 35. 21, 29. and to *Princes or Nobles*, *Numb.* 21. 18. *Psal.* 113. 8. and 118. 8. *Job* 12. 21. So here the Greek hath *Princes. are God's*] or, *to God (belong) the shields of the earth*: He is the great conquer our and protector of all, *Gen.* 15. 1. *Shields* also are *Magistrates and Governors*, that protect the Common-weales, *Hos.* 4. 18. *Psal.* 89. 19. So the Greek here hath, *the strong men of the earth*.

## PSAL. XLVIII.

God is magnified for the ornaments, privileges, and protection of the Church.

A song a Psalm, to the sons of Korach. [unspec 2]

Great is Jehovah, & praised vehemently in the city of our God, the mountain of his holiness. Faire in situation, the joy of all the earth is mount Zion, in the sides of the North; it is the City of the great King. God in the lofty palaces thereof, known he is for an high refuge. For loe the Kings were assembled, they went together. Themselves saw, so they wondered; they were suddenly 〈...〉 ubled, they were frighted away. Trembling took hold on them there; pain, as of her that travelleth with child. With an east wind thou wilt break asunder the ships of Tarshish. Even as we have heard, so have we seen; in the city of Jehovah of hosts, in the city of our God; God will establish it forever Selah. We have quietly minded thy mercy, O God, in midst of thy Palace.) As thy name, O God, so thy praise is unto the ends of the earth;

thy right hand is full of justice. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Compass ye Zion, and go round about it; tell the towers thereof. Set your heart on the fort thereof, distinctly view the lofty Palaces thereof, that ye may tell to the generation after. That this God is our God, ever and aye; he will guide us until death.

Annotations.

*SOnnes of Korach]* See the notes on *Psal.* 42. 1. Here the Greek addeth, *for the second (day) of the W* ⟨...⟩, that this Psalm was then to be sung in the Temple, as is before noted on *Psal.* 24. 1.

*Vers. 2. the mountain]* in the Greek, *his holy mountain*; in Chaldee, *the mount of the house of his Sanctuary*. This was mount Zion, *verse. 3.* a figure of the Church of Christ, *Hebr.* 12. 22. *Rev.* 14. 1.

*Vers. 3. Faire in situation]* or, *Beautiful of coast, or climate*, situate in a fair climate or region. The Chaldee expounds •t, *Faire as a Bridegroom, the joy of all that dwell on the earth. the sides of the North]* the place where the Temple was built. So *Isa.* 14. 13. *of the great King]* that is, of God, who dwelt in this city, *verse. 9. Zach.* 8. 3. Hereupon Christ said, *swear not by Jerusalem, for it is the* ⟨ϕ⟩ *of the great King, Mat.* 5. 35.

*Vers. 4. lofty Palaces]* or, *high bowers, or steeples*. So *verse. 14.* and *Psal.* 122. 7.

*Vers. 5. the Kings]* we may refer this either to the Kings of Moab and Ammon, in the days of Jehoshaphat, *2 Chro.* 20. or to Sanacherib and his Captains in the days of Hezekiah, *2 King.* 18. 19. or to the Philistian Princes, *2 Sam.* 5. *were assembled]* or *came together*, to wit, *by agreement at an appointed time and place*; so the original word impor ⟨...⟩ .

*Vers 7. that travelleth with child]* or, *that bringeth forth*. And this pain is great, and sudden, an inevitable. See *Mic.* 4. 9. *1 Thess.* 5. 3.

*Vers. 8. an east wind]* which is strong and boisterous; also dry and parching, *Isa.* 27. 8. *Ier.* 18. 17. *Exod.* 14. 21. and 10. 13. *Gen.* 41. 7. *Ezek.* 19. 12. *Ion.* 4. 8. Hereupon the Greek translateth it, *violent wind*; and the Chaldee, *a strong East wind, as a fire from before the Lord. of Tarshish]* or, *of the Ocean sea. Tarshish* was the name of the son of Iavan, the son of Japheth, the son of Noah, *Ger.* 10. 4. of whom *Tarsus* (mentioned in *Act.* 21. 34.) the chief city of Silicia in Syria had the n•m•. From thence they went by shipping into far countries, Africa, India, Ophir, &c. *1 King.* 22. 48. and 10. 22. Hereupon that Sea was called *Tarshish*; and generally the name is applied to every *Ocean, or main sea*.

*Vers. 10. we have quietly winded]* or, *in silence thought upon*, and consequently, *waited for*.

*Vers. 12. daughters of Judah]* the lesser cities of that tribe, which were as *daughters* to the mother city Jerusalem, as the lesser cities of the Ammonites were *daughters* to Rabbah, *Ier.* 49. 3. So *Ekron with her daughters, Ios.* 15. 45. and many the like. So *Psal.* 97. 8.

*Vers. 13. tell the towers]* number, count them: These things seem to intend not only a taking notice, but also a care and fortification of Jerusalem against all enemies. See *Isaiah* 33. 18.

Vers. 14. *Set your heart]* mind earnestly, set your affections on, as *Psal. 62. 11. the fort]* or *strong frontier, \*konce, rampart*, made for strength and safeguard of the city, *1 King. 21. 23. 2 Sam. 20. 15.* So *Psal. 122. 7.* The Chaldee understands it of the strength of people, the multitude. *disti•tly view]* or, *lift up*, meaning the eyes to behold, or *rear up* the banks of buildings. The Hebrew *Pasgu* is here only used; of it is *Pisgah*, the name of an hill or mount, *Numb. 21. 20.* and *23. 14. Deut. 3. 17.* and *34. 1.* The Greek translatheth here, *distinguish* or *distribute*, following the Chaldee *Passeg*, which is to *distribute* or *divide*.

Vers. 15. *ever and aye]* *ever and yet*, to eternity and perpetuity. *will guide us]* or *lead us*, to wit, as a flock of sheep, *Psal. 78. 52. 72.* therefore the Greek turneth it, *poimanei*, he will *f•d*, or *rule* as a shepherd. A like phrase is also used in speech of defense from enemies, *2 Chron. 32. 22.* *until death]* in Greek, *forever*. The Chaldee paraphraseth thus, *For this God is our God, his divine Majesty is within it, and his dwelling is in the heavens forever and ever; he will lead us in the days of our youth.*

### PSAL. XLIX.

All are exhorted to hear Christ's wisdom and parables. 7 To build the faith of Resurrection from the dead, not on worldly power, but on God. 17 Worldly prosperity is not to be admind, for man without understanding perisheth like the beast.

To the Master *of the Music*, to the sons of Korach a Psalm.

HEare ye this, all people's; hearken ye• all inhabitants of the transitory world. Both sons of base man, and sons of noble man, together rich and poor.

My mouth shall speak wisdoms; and the meditation of my heart, prudencies. I will incline min• ear to a parable, I will open with harp mine hidden matter. Why should I fear in the days of evil, *when* the iniquity of my foot-steps shall compass me? They that trust in their wealthy power, and glory in the multitude of their riches. A man shall not redeeming redeem *his* brother, shall not give to God his ransom. So precious shall be the redemption of their soul, and it shall cease forever. That he may live yet to continual aye, may not see the pit of corruption.

For he seeth the wise do die, together the inconstant fool and brutish do perish, and leave to others their wealthy power. Their inward *thought is that* their houses *shall be* forever, their dwelling *places* to generation and generation; they proclaim their names on lands. But man in honor doth not lodge a night; *he is* likened to beasts *that* are silenced.

This their way *is* inconstant folly to them, and their posterity like well of their mouth Selah. As sheep they are put in hell, death shall feed them, and righteous *men* shall have rule over them at the morning, & their form wear away *in* hell, from his dwelling *place*.

But God will redeem my soul from the hand of hell, for he will receive me Selah. Fear thou not when a man shall grow rich, when the glory of his house shall be multiplied. For he shall not when he die take any thing, his glory shall not descend after him.

Though in his life he blesseth his soul, and they will confess thee, when thou doest good to thyself. It shall come unto the generation of his fathers, unto continual aye, they shall not see the light. Man in honor, and understandeth not, he is likened to beasts *that* are silenced.

Annotations.

*The transitory world]* see *Psal.* 17. 14. [unspec 3]

Vers. 3. *base man]* in Hebrew *Adam*, who was so called of *Adamah the earth*, whereupon this title is given to *the baser sort of people*. The Greek translateth it here *earth-borne*. So the Apostle saith, *the first man of the earth, earthly*, 1 *Cor.* 15. 47. *noble man]* in Hebrew *Ish*, which is the name of man in respect of *heat, valor, nobleness and dignity*, whereby man is, and *excelleth*; and in opposition to the former word *Adam*, it meaneth *the great or nobler sort of people*. The Chaldee paraphraseth thus, *Both sons of Adam the first, and sons of Jacob, together righteous and sinner*.

Vers. 4. *wisdoms]* that is, *excellent and manifold wisdom*; so after, *prudencies*, for *very excellent prudence, and of sundry sorts*. So Solomon calleth the chief and most excellent wisdom, *wisdoms*, *Prov.* 1. 20. and 9. 1.

Vers. 5. *a parable]* or *a proverb*: in Hebrew *Mashal*, which denoteth *rule, superiority or excellency* because such speeches prevail much in the minds of men, and are in esteem. The New Testament in Greek translateth it, *a parable*, *Matth.* 13. 35. from *Psa.* 78. 2. of the Latin, we name it a *Proverb*: in old English or Saxon, it was called a *big-spel*. Sometime it is used in the evil part, for *a by-word*, *Psal.* 44. 15. and 69. 12. *mine hidden matter]* *my dark question, or grave doctrine, my riddle*. The Hebrew *Chidah*, *riddle*, hath the name of *sharpness*, as proceeding from a sharp wit, and needing the like to expound it. See *Judge.* 14. 12, 18. *Num.* 12. 8. 1 *King.* 10. 1. *Prov.* 1. 6. The holy Ghost expresseth it in Greek by *hidden things*, *Matth.* 13. 35. from *Psal.* 78. 2.

Vers. 6. *Why should I fear]* This is the *hidden doctrine or riddle* which the Prophet propoundeth, as in his own name, and therefore also called it *a parable*. By *fear*, he meaneth *dismay or discouragement*. See *verse.* 17. *the iniquity]* that is, *punishment or death*, which is the wages of sin; see *Psal.* 31. 11. and by *foot-steps or foot-soles*, he meaneth his ways or works. Or, he may call *death the punishment of his heels or feet*, because the Serpent bruisseth Christ and his people but in the *heel*, *Gen.* 3. 15. the sting of death being done away, and it made a passage into life and glory, 1 *Cor.* 15. 55. 57.

Vers. 7. *their wealthy power]* *their riches*; which are thus called, because they are gotten by *power given of God*, *Deut.* 8. 18. with labor and industry; and to the rich, their goods are *their strong city*, *Prov.* 10. 15. therefore here they are said to *trust in them*: contrary to 1 *Tim.* 6. 17. *Job* 31. 24. *Mark.* 10. 24. *glory]* or *praise themselves, vaunt*, contrary to *Ier.* 9. 23.

Vers. 8. *not redeeming redeem]* that is, *shall in no wise, or not at all redeem*. The Chaldee expoundeth it, *a wicked man cannot redeeming redeem his captived brother*.

Vers 9. *So precious shall be] or, And dear (costly) is: and consequently rare and hard to obtain, as Dan. 2. 11. 1 Sam. 3. 1. of their soul] that is, of their life. So Exod. 21. 30. cease forever] that is, it shall never be accomplished. So ceasing is used for the not doing of a thing, Deut. 23. 22. Zach. 11. 12.*

Vers. 10. *That he may live] this is referred to the end of the eight verse, not give his ransom, and so live. And, is here for That; see Psal. 43. 4. The Chaldee expoundeth live, to be the life eternal; & the pi, to be the judgment of Gehenna (or hell.)*

Vers. 11. *the wise] The Chaldee saith, For he shall see wicked wise men that die the second death, and are adjudged to Gehenna. inconstant fool and brutish] these two names are often joined together, as Psal. 92. 7. and 94. 8. the one noting fickleness and mutability, called Cesil, which is both the name of a fool and of a star that causeth change of weather and tempests: (whereupon Solomon speaketh of the restlessness of this kind of folly, Eccles. 7. 27. and of the tumultuousnesse and light behavior of such fools, as having their eyes wandering unto the ends of the earth, Prov. 9. 13. and 17. 24.) the other, noting want of discretion, at brute beasts led with sensuality, and carried with ardent furious affections, 2 Pet. 2. 12. Jude 10. See Psal. 73. 22.*

Vers. 12. *Their inward thought] or, their meaning purpose. This word signifieth the nearest and most secret thought or purpose, the heart. See Psal. 5. 10. and 55. 5. and 64. 7. their houses forever] to wit, shall continue: by houses, meaning their children or posterity, as Psal. 115. 12. which they that want, are said to be barren of house, Psal. 113. 9. they proclaim their names on lands] or, they call lands, (their lands, as the Greek explaineth it) by their own names. As the land of Canaan, of Mitsraim, (that is, Egypt) of Asshur, &c. So Absalom called his pillar by his own name, 2 Sam. 18. 18. Cain, his city by his sons name, Gen. 4. 17 thus thinking to make their memory everlasting. Or, they proclaim their names (seeking to be famous) throughout the lands or countries. The Chaldee expoundeth it, they were proud, and got themselves an evil name on earth.*

Vers. 13. *But man] or And Adam and this may be minded both for the first man Adam, who continued not in his dignity, & so for all his children: as the Chaldee saith, And the son of man a sinner, abideth not in honor. in honor] being in honor, dignity, or estimation, not lodge a night] or, not continue. The word though it properly signifieth a nights lodging, or abiding, Gen. 28. 11. Exod. 23. 18. yet is used also for longer continuance, Psal. 25. 13. and 55. 8. Zach. 5. 4. The Greek translateth, understandeth not, as the Hebrew also is in verse. 21. are silenced] that is, are cut off, die, or perish: the Greek translateth, are like unto them. The Hebrew word signifieth silence or stillness, not only in speech, but in motion: as, the Sun was still, or silent, when it moved not, Ios. 10. 12, 13. and people destroyed, are said to be silenced, Isa. 15. 1. and the grave or death is called silence, Psal. 115. 17. and things without life are in the Hebrew phrase, dumb, or silent, Hab. 2. 19. Exod. 15. 16.*

Vers. 14. *inconstant folly to them] that is, is their folly: or, a constant hope to them, that is, is their confidence. The original word hath contrary significations: inconstant folly, Eccles. 7. 27. and constant hope, Psal. 78. 7. Job. 31. 24. both ways it may here be taken: confident hope, in their own conceit, but indeed folly. The Greek turneth it a seandall, (or stumbling block.) to them and their posterity] or, yet those after them, their successors. their mouth] that is, their words, doctrine, counsel, precepts. The mouth is figuratively used for whatsoever cometh out of the same; as word,*

or commandment, 1 Sam. 12. 15. Job 39. 30. Num. 9. 20. Deut. 1. 26. Mat. 18. 16. Luke 19. 22. The Chaldee here differeth much, saying, *This their way occasioneth folly to them, and in their end with their mouth they shall manifest their sins to the world that is to come.*

Vers. 15. *they are put]* or *laid:* or, *they put,* that is, *men put* them. An Hebrew phrase, as Luke 12. 20. *they shall fetch away thy soul,* that is, *it shall be fetched away.* The like is often used, *Psal.* 105. 28. and 141. 6. The Hebrew Text it self sometime explaineth this; as, *they had anointed David,* 2 Sam. 5. 17. that is, *David was anointed,* 1 Chron. 14. 8. Howbeit the Chaldee taketh it actively, saying, *Like sheep they put the just to death and kill them, and crush the Saints, &c. in hell]* into a ditch: to the lowest grave or state of death, called Sheol. See the notes on *Ps.* 16. 10. *death shall feed them]* as a shepherd shall feed and rule them, as *Psal.* 78. 72. or *death shall feed on them to devour them,* as *Ier.* 50. 19. *at the morning]* the last day of judgment, for then all that sleep in the dust of the earth shall awake and rise, and the new day of eternal life shall begin. *their form]* their figure, shape, or image, with all their beauty and proportion: or *their rock,* that is, *their strength,* or, (as the Greek saith) *their help,* that wherein they trust: in Chaldee, *their body.* The Hebrew *Tsur* is usually a rock; here it seemeth to be all one with *Tsurah,* a form or figure: and this is confirmed by the writing, for though by the vowels and reading it is *Tsur,* yet by the letters it is *Tsir,* which is an image, *Isa.* 45. 16. And *Tsurum,* is for *Tsuratham,* as *tebunam,* is for *tebunatham,* in *Hos.* 13. 2. *wear away in hell]* or, *wax old in the grave;* understanding the word *in,* which is expressed in the Greek: or without it thus, *Hell (the grave) shall wear away (shall consume) their form.* The Hebrew *leballoth,* being indefinite, to wear out with age, is here of like signification as that which went before, *shall have rule.* The like Hebraism is in *Ier.* 14. 5. *Zach.* 12. 10. and 3. 4. See also *Psal.* 65. 11. and 56. 14. and by this their affliction in hell is meant; as that which one Prophet calleth wearing out (or wasting) 1 Chron. 17. 9. another calleth afflicting, 2 Sam. 7. 10. *from his dwelling place]* that is, *every of them, coming from,* (or being thrust out of) *his dwelling,* or *home:* as the Greek saith, *they are thrust from their glory.* It may also be Englished, *for his dwelling place;* and so the Chaldee understood it, saying, *Therefore their bodies shall wax old in Gehenna, because they stretched out their hand and destroyed the dwelling place of the house of his divine Majesty.*

Vers. 16. *from the hand of hell]* that is, *from the power of the grave, death, and damnation.* So of all the faithful he saith, *I will redeem them from the hand of hell,* *Hos.* 13. 14. but so can no man redeem himself, *Psal.* 89. 49. *Hand* is put for *power,* as *Ps.* 22. 21. And this is meant of the resurrection and redemption of body and soul from damnation by Christ. *for he will receive me]* or, *when he shall receive, or take me:* meaning, *up into heaven, where God himself is,* 1 Thess. 4. 14. *John.* 14. 3. This manner of speech is used in *Gen.* 5. 24. *Enoch was no more, for God received him.* The Chaldee explaineth this verse thus, *But God will redeem my soul from Gehenna for he will teach me his Law, and will lead me to his portion in the world to come.*

Vers. 17. *Fear thou not]* that is, *be not dismayed, or overcome with fear.* The Hebrew phrase usually when it counselleth or prayeth against a thing, meaneth the height & full measure of it. So *fear not,* *Gen.* 50. 19. and *grieve not,* *Gen.* 45. 5. that is, *be not overcome with grief.* So, *lead us not into temptation,* *Mat.* 6. 13. that is, *let us not be overcome with temptation,* 1 Cor. 10. 13.



Therefore that which one Evangelist writeth, *Fear not*, Mat. 28. 5. another writeth, *be not astonished*, Mark. 16. 6. nothing *the excess of fear*.

Vers. 18. *take anything*] Hebr. *take of all*; that is, *ought of all* that he hath. *For we brought nothing into the world, and it is certain that we can carry nothing out*, 1 Tim. 6. 7. Job 1. 21.

Vers. 19. *Though in his life*] that is, *whiles he liveth*. So Psal. 63. 5. and 104. 33. and 146. 2. *he blesseth his soul*] that is, *himself*: as it is written, *Soul, thou hast much goods laid up for many years, live at ease, eat, drink, and take thy pastime*, Luke 12. 19. *will confess thee*] *will commend, laud, and celebrate thee. doest good to thyself*] that is, *makest much of, cherishest, pamperest thyself*. So good is used *for worldly pleasure and emoluments*, Psal. 4. 7.

Vers. 20. *It shall come*] to wit, *the soul* foreshadowed of, or *the person*: or, *Thou shalt come. to the generation of his fathers*] that is, to his wicked predecessors that are dead and gone; as the godly also at their death *are gathered to their fathers and people*, Judge. 2. 10. Deut. 32. 50. Or, *to the habitation of his fathers, their house, or lodge*: for so *Dor* is used for an *habitation*, Esa. 38. 12. The Chaldee applieth this first branch to the just, the latter to the wicked. *The memory of the just shall come to the generation of the fathers, but the wicked forever and ever shall not see the light. to continual aye they shall not see*] or, *which forever shall not see the light*, to wit, *the light of the living here on earth*, as Psal. 56. 14. Job 33. 28, 30. nor the light of joy in the world to come, being cast out into *the utter darkness*, Matth. 8. 12.

Vers. 21. *understandeth not*] or *discerneth not*, wanting prudence. A repetition of the 13. verse, with a little change of *jalin, lodgeth*, into *jabin, understandeth*; which the Chaldee openeth thus; *A man, a sinner, when he is in honor and understandeth not; when his honor is taken away, he is like a beast and brought to nothing*.

## PSAL. L.

The Majesty of God in the Church. 5 His order to gather Saints. 7. The pleasure of God is not in legal sacrifices; 14 but in sincerity of obedience. 16 The wicked are shut out from God's Covenant. 21 They abuse God's patience to their destruction, 23 but the godly shall see his salvation.

A Psalm of Asaph. [unspec 1]

THE God of gods, Jehovah speaketh and calleth the earth, from the rising up of the Sun, unto the going down thereof. Out of Zion the whole perfection of beauty God shineth clearly. Our God come and not keep silence, a fire shall eat before him, and round about him shall a storm be moved vehemently. He will call to the heavens from above, and to the earth to judge his people. Gather ye to me my gracious Saints, that have stricken my covenant with sacrifice. And the heavens shall openly show his justice, for God he is judge Selah. Hear O my people, and I will speak, O Israel, and I will testify to thee; I *am* God thy God. I will not reprove thee for thy sacrifices, for thy burnt offerings *are* before me continually. I will not take a bullock out of thine house; goat buckes out of thy folds. For every wild beast of the wood is mine; the beasts *that be* on a thousand mountains. I know all the fowl of the mountains, and the store of beasts of the field is with me. If I were hungry I would not tell it

thee, for mine is the world, and the plenty thereof. Will I eat the flesh of mighty bulls, and drink the blood of goat-bucks? Sacrifice thou to God a confession, and pay thy vows to the most high. And call on me in day of distress, I will release thee, and thou shalt glorify me.

But to the wicked saith God, what hast thou to do to tell my statutes, and *that* thou shouldst take up my covenant on thy mouth. And thou hatest nurture, and castest my words behind thee. If thou seest a thief, then thou runnest with him, and thy part is with the adulterers. Thy mouth thou sendest out in evil, and thy tongue joineth together deceit. Thou sittest, thou speakest against thy brother, against thy mothers son thou givest ill report. These *things* thou hast done, and I kept silence, thou didst think that I was surely like thee; I will reprove thee and set in order to thine eyes. O now consider this ye that forget God, lest I tear, and *there be* no reskewer. He that sacrificeth confession, honoreth me, and he that disposeth *his* way, I will cause him to see the salvation of God.

Annotations.

A *Psalm of Asaph*] that is, *made by him*, as the Chaldee saith, *An hymn by the hand of Asaph*; or to *Asaph*, that is, *committed unto him to sing*. For *Asaph* was a *Seer* or *Prophet*, which made *Psalms* as did *David*, 2 *Chron.* 29. 30. Also he and his sons, were *singers* in *Israel*, 1 *Chron.* 25. 2. *The God of God's*] that is, *God of all Angels, Judges and Rulers of the world*: or as the Chaldee saith, *The mighty (God) the God of Jehovah*. Three titles of *God* here used together, *Ael, Elohim, Jehovah*. So in *Josh.* 22. 22. *the going down*] that is, *the West*, where the *Sun setteth*, or (after the Hebrew phrase) *goeth in*, as at the *rising*, it is said to *go out*, or *come forth*, *Gen.* 19. 23.

Vers. 2. *Out of Zion*] the state of the Church under the Gospel, *Heb.* 12. 18. 22. *Psal.* 2. 6. therefore in this Psalm, the legal sacrifices appointed at mount Sinai, are reprov'd, and the worship of *God* in spirit and truth commended. *the whole perfection*] or, *the Universality of beauty*, that is, *which is wholly and perfectly beautiful*. See the like praise of *Zion*, *Psal.* 48. 3. *Lam.* 2. 15. *shineth clearly*] as the *Sun shineth* in his strength: that is, *appeareth in glorious majesty*. This also is a sign of favor, *Job.* 10. 3. *Psal.* 80. 2. So *God shined from mount Paran*, *Deut.* 33. 3.

Vers. 3. *Our God come*] a prayer to hasten his coming, as in *Rev.* 22. 20. or, as the former, *our God will come*. So the Chaldee paraphraseth, *The just shall say, In the day of the great judgment, our God will come, and not silent, to execute the vengeance of his people. fire shall eat*] that is, *consume, devour*. So *God* is called an *eating fire*, *Deut.* 4. 24. that is, as the Apostle expoundeth it, a *consuming fire*, *Heb.* 12. 29. and the sight of his glory on mount Sinai, was like *eating (consuming) fire*, *Exod.* 24. 17. and *fire out of his mouth eateth*, *Psal.* 18. 9. *a storm be moved*] a *tempest raised*: which maketh fire the more fierce and forcible. And these things signify *Christ's judgments* against hypocritical carnal worshippers: see *Mal.* 3. 1, 2, 3. *Mat.* 3. 12.

Vers. 4. *call to the heavens &c.*] that heaven and earth may bear record; as in *Deut.* 31. 28. and 32. 1. *Isa.* 1. 2. The Chaldee expoundeth it, *He will call the high Angels from above, and the just of the earth from beneath*.

Vers. 5. *have stricken my covenant*] or *have cut*, that is, *made covenant with me with sacrifice*. For at holy covenants, the sacrifices were cut asunder, and they went between the parts, *Gen.* 15.

10, 13, 18. *Ier.* 34. 18. See *Psal.* 25. 10. See also a covenant between God and his people with sacrifice, *Exod.* 24. 4,—8. The Chaldee openeth it thus; *which have stricken the covenant, and confirmed the Law, and been busied in prayer, which is like to sacrifices.*

Vers. 6. *And the heavens]* hereby may be meant the heavenly *Angels*, as in *Job* 15. 15. and so the Chaldee translateth, *high Angels*, or the meteors in the air, *thunder, lightning, &c.* *Exod.* 19. 16. 18. See also *Psal.* 97. 6. and 89. 6. *he is Judge]* himself in his own person, and not by his servants only, as afore time, *Heb.* 1. 1, 2. *2 Tim.* 4. 1.

Vers. 7. *testify to thee]* that is, *give thee contestations, admonitions, charges, &c. to cause the more obedience*, as *Nehem.* 9. 29. *2 King.* 17. 15. *Exod.* 19. 21. 23. or, *testify against thee*, (as this phrase sometime signifieth, *Deut.* 4. 26. and 31. 28.) that is, *convince thee of disobedience*: Both these are done in this Psalm, *verse 14, 15, 18, 19. &c.*

Vers. 8. *for thy sacrifices]* so elsewhere he saith, *I spake not to your fathers, &c. concerning sacrifices, Ier.* 7. 22. *are before me]* so the Greek explaineth it; and so Israel used to weary God with outward offerings, *Isa.* 1. 11. 14, *Mic.* 6. 6, 7. *Amos* 4. 4, 5.

Vers. 9. *goat-buckles]* the he-goats; such with bullocks were principal in the sacrifices, *Num.* 7. 17. 23, &c. *Psal.* 66. 15.

Vers 11. *store of beasts]* all sorts of beasts that range about. So *Psal.* 80. 14.

Vers. 12. *If I were hungry]* This the Chaldee expoundeth, *If the time come of the continual sacrifice, I will not tell thee.* So it may be a prophesy of Christ's abolishing the daily sacrifice, as in *Dan.* 9. 27.

Vers. 14. *a confession]* a thank-offering. There was an oblation in the law thus called, *Levite.* 7. 12, 15. mentioned also in *Ps.* 116. 17. and 107. 22. which the Apostle openeth, exhorting to offer the sacrifice of praise continually to God, that is, the fruit of the lips, confessing to his name, *Heb.* 13. 15. See also *Psal.* 95. 2. The Chaldee saith, *Subdue evil concupiscence, and it shall be counted before the Lord as a sacrifice of confession. vows to the most high]* that is, to God, *Gen.* 14. 18. so he that in *Luke* 6. 35. is the Most high, in *Matth.* 5. 45. is our Father which is in heaven. To him vows were made with prayers, *Gen.* 28. 20. *Psal.* 61. 6. and paid with thanksgiving, *Psal.* 65. 2. and 66. 13, 14. and by law their payment was required, *Deut.* 23. 23. *Eccles.* 5. 5. *Psal.* 76. 12. and there were sacrifices for vows, *Levite.* 7. 16. But the Chaldee referreth this here to the vow which they made at mount Sinai, to confirm the commandments, (*Exod.* 19.)

Vers. 16. *what hast thou to do]* the Hebrew phrase is, *what to thee?* the Greek, *wherefore doest thou?*

Vers. 17. *nurture]* or restraint, chastisement; which is the way of life, *Prov.* 6. 23. and 12. 1. The Chaldee addeth, *nurture of wise men. behind thee]* or after thee. See a like speech, *Neh.* 9. 26.

Vers. 18. *then thou]* Hebr. *and thou runnest*, or readily consentest, takest pleasure. *And*, may be omitted in our English; it serveth to increase the readiness & earnestness of the affections. *He that partaketh with a thief, hateth his soul, Prov.* 29. 24.

Vers. 19. *thou sendest out]* that is, *usest and appliest it. thy tongue joineth]* or, with *thy tongue thou joynest, framest, compactest.*

Vers. 20. *ill report]* or *infamy, offensive scandalous speech;* (as the Greek turneth it, *scandal*) a word not found but in this place.

Vers. 21. *I was surely]* Hebrew, *I being had b••ee, or was. set in order]* to wit, *thy faults;* as the Greek explaineth it, *I will set thy sins before thy face.* The Chaldee giveth this paraphrase, *Thou thoughtest to be forever; thou saidst in thy heart, I shall be like God: but I in powerful wrath will take vengeance on thee, I will rebuke thee in this world, and order the judgment of Gehenna in the world to come, before thee.*

Vers. 22. *no reskuer]* or *no deliverer.* A similitude taken from Lions, which catch and tear their prey, from whose jaws none can reskue. See the like in *Hos.* 5. 14.

Vers. 23. *he that sacrificeth confession]* that is, which giveth confession (or thanks) as a sacrifice, the Greek translatheth, *The sacrifice of praise shall glorify me;* the Chaldee, *He that slayeth evil concupiscence, and subdueth it, it shall be counted to him as a sacrifice of confession. disposeth his way]* composeth and ordereth it according to these directions: or, *he that putteth this way before him. to see the salvation]* that is, *to enjoy it; or, I will show it him.* In Hebrew the word in redoundeth. See *Psal.* 27. 4. So *Psal.* 91. 16. and 85. 8.

## PSAL. LI.

David prayeth for remission of sins, whereof he maketh a deep confession. 8 He prayeth for sanctification. 18 God delighteth not in sacrifice, but in a broken spirit. 20 A prayer for the Church.

To the master *of the music,* a Psalm of David. When Nathan the Prophet came unto him after he had gone in unto Bathsheba.

BE gracious to me, O God, according to thy kind mercy, according to the multitude of thy tender mercies wipe away my trespasses. Much wash me from my iniquity, and cleanse me from my sin. [unspec 4]

For I know my trespasses, and my sin is before me continually. Against thee, against thee only have I sinned, and have done that *which is evil* in thine eyes, that thou mayest be just when thou speakest, mayest be pure when thou judgest. Loe in iniquity was I painfully brought forth, and in sin my mother conceived me. Loe the truth thou delightest in the inward *parts,* and in the secret thou hast made me know wisdom. Thou wilt purge me from sin with Hyssop, and I shall be clean, wilt wash me and I shall be whiter than snow. Thou wilt make me to hear joy and gladness, the bones *that* thou hast crushed, shall be gladsome. Hide thy face from my sins, and wipe away all my iniquities. A clean heart create thou to me, O God, & a firm spirit renew thou within me. Cast me not from thy face, and take not from me thy spirit of holiness. Restore to me the joy of thy salvation, and firmly sustain me *with* a free spirit. I will teach trespassers thy ways, and sinners shall convert unto thee. Deliver me from

bloods, O God, the God of my salvation, my tongue shall shout thy justice. Lord thou shalt open my lips, and my mouth shall show forth thy praise.

For thou delightest not sacrifice, else would I give *it*; burnt offering thou wilt not contentedly accept. The sacrifices of God *are* a broken spirit, a heart broken and contrite, O God, thou wilt not despise. Do well in thy good pleasure unto Zion, build thou the walls of Jerusalem. Then shalt thou delightfully accept the sacrifices of justice, the burnt offering and the whole oblation: then shall they offer up bullocks upon thine Altar.

Annotations.

*HE had gone in]* to wit, *into the chamber*, as *Judge*. 15. 1. that is, *had lien with*, as the phrase importeth, *Gen*. 6. 4. and is expressed, *2 Sam*. 11. 4. *Bathsheba]* the daughter of *Eliam*, *2 Sam*. 11. 3. called also *Bathshua* daughter of *Ammiel*, *1 Chron*. 3. 5. She was *wife to Captain Urijah the Hittite*, and whiles her husband was at the leager of *Rabbah*, David lay with her; and she being with child, he first sought to cover his fault by sending for *Vrijah* home, that he might be esteemed the father; which not succeeding, he sent him back with privy letters to *Joab* the General for to procure his death. Which being done, David married his wife *Bathshebah*, so thinking to cloak his sin. But God was displeased, and sent *Nathan* to reprove David; whereupon he repented and made this Psalm, for an example unto, and comfort of sinners. See the history at large, *2 Sam*. 11. and 12.

Vers. 4. *much wash me]* or, *multiply wash me*, that is, *thoroughly wash me, again and again*. He applieth the washings used in the Law, (*Lev*. 11. 25. 32. *Exod*. 19. 10. *Num*. 19. 19.) to the spiritual washing from sin in the blood of Christ, *Rev*. 7. 14. *1 John*. 1. 7. So after in *verse* 9. and *Ier*. 4. 14. The Hebrew *Hereb* (or *Harbeh*) *multiply*, is used for *much*, as *2 King*. 10. 18. where it is opposed to *little*. And that which in one place is written *harboh*, *multiply*: in another is *la-rob*, and *rabbah*, *much*, as *1 King*. 10. 10. with *2 Chron*. 9. 9. *2 Sam*. 8. 8. with *1 Chron*. 18. 8.

Vers. 5. *I know]* or *acknowledge*. So *Isa*. 59. 12. *Ier*. 3. 13. [unspec 5]

Vers. 6. *Against thee]* or, *Unto thee only*. This is either because he concealed his sin from men, but could not from God, *2 Sam*. 12. 12. or, that only God could remit the punishment of his sin, *Isa*. 43. 25. So *Psal*. 41. 5. *I have sinned]* and so *am deprived of the glory of God*, as *Rom*. 3. 23. *that which is evil, &c.] which displeaseth thee*. This hath reference to *2 Sam*. 11. 9. and 11. 27. *that thou mayest be just]* that is, *thou hast suffered me to fall into sin, that thou mayest be just*, (or *justified*,) *in whatsoever thou hast spoken for the salvation of thy servant, or punishment of my sin*, *2 Sam*. 12. 10. For the injustice of man, commendeth the justice of God, *Rom*. 3. 4, 5. or it may have reference to the former words, *I know (and acknowledge) my sin, that thou mayest be just. when thou speakest]* or *in thy speaking*, that is, *in thy words*, as *Rom*. 3. 4. so after, *in thy judging. mayest be pure]* or *clear, sincere, unreprouable*, and consequently *mayest win the victorin in judgment*: whereupon the Apostle (according to the Greek version) saith, *mayest overcome*, *Rom*. 3. 4. The Hebrew *Zacah* also in the Syriac tongue is used for *overcoming*.

Vers. 7. *in iniquity]* the *perverseness* or *vitiosity of nature*, commonly called *original*, & by the Apostle, *inhabiting sin*, *Rom*. 7. 17. whereby all men are *carnal, sold under sin*, *John*. 3. 6. *Rom*. 7.

14. The Chaldee calleth it, *the sin of evil concupiscence*. This David maketh the fountain of all his actual sins. *painfully brought forth] borne with sorrow*. The Hebrew signifieth, *the painful travel of child-birth*, Isa. 26. 17, 18. and 51. 2. Psal. 29. 9. *conceived] or was warm in heat*, as Gen. 30. 38. 39, 41.

Vers. 8. *the inward parts] or the covered parts, the heart roots where wisdom is seated of God*, Job 38. 36. named in Hebrew of *covering, plaistering, or pargetting. the secret] or, the closed place*; which being referred to the person, meaneth *the heart*, which God *reneweth*, Ezek. 36. 26. and wherein *he writeth his laws*, Heb. 8. 10. And thus the Chaldee expoundeth it, *the close place of the heart*, which the Apostle calleth *the hid man of the heart*, 1 Pet. 3. 4. or, if it be referred to the thing, it meaneth *the secrets of wisdom*; Job 11. 6. *the wisdom of God in a mystery, the hid wisdom manifested by the Gospel*, 1 Cor. 2. 7. And thus the Greek applieth it, saying, *the unmanifest and hid things of wisdom thou hast manifested to me. hast made] or wilt make me know*; thus he riseth by faith out of his sin, being taught wisdom of God.

Vers. 9. *Thou wilt purge me from sin] or prayer-wise, Purge thou me from sin, or, make me sinless, expiate or purify my sin*. Prayers are often made in this manner, as with assurance that they shall be performed. See the note on Psal. 17. 8. *Eizop] or hyssop*, of the Hebrew Ezob, and Greek *hyssopos*, an herb or tree *growing out of the wall*, 1 King 4. 33. appointed in the law for to sprinkle and cleanse with, Exod. 12. 22. Num. 19. 6. 18. Lev. 14. 4. 6. 49. Heb. 9. 19. and the sprinkling with it, was the last part of the purification of the unclean, here used to signify the full cleansing from sin by the blood of Christ, Heb. 9. 13, 14. whether it were that herb which we now call *eizop*, or no, is uncertain. The Childee paraphraseth, *Thou wilt sprinkle me like a Priest, which sprinkleth the unclean with the purifying waters, with hyssop, with the asbes of a heifer, and I shall be clean. wash me] another legal rite for purifying the unclean*, Lev. 14. 8. and 15. 5. 8. 13. 22. figuring our sanctification, Heb. 10. 22. Tit. 3. 5. Isa. 4. 4.

Vers. 10. *to hear joy] the joyful tidings of the forgiveness of my sins. bones that thou hast crushed] or brayed*: nothing hereby the greatness of his grief and affliction, Job 2. 2. 5. and 30. 17. and 33. 19. 21. Psal. 38. 4.

Vers. 11. *Hide thy face] that is, regard not my finhes to visit them on me*. See the contrary, Psal. 90. 5. and 109. 14, 15. Ier. 16. 17.

Vers. 12. *firm spirit] a spirit ready prepared, steadfast and certain*. The like is applied to the heart, Psal. 11 2. 7. and 57. 8.

Vers. 13. *from thy face] or from thy presence*: This was an effect of God's utmost anger against sinners, 2 Kings 24. 20. Ier. 7. 15. and 52. 3. Gen. 4. 16. *thy spirit of holiness] thy holy Ghost*: which the Chaldee expoundeth, *thy holy spirit of Prophecy*.

Vers. 14. *the joy of thy salvation] the joy which proceedeth from thy salvation and deliverance of me from sin. a free spirit] a voluntary, free willing spirit, or a princely ruling spirit*, as the Greek turneth it. See this word, Psal. 47. 10. by a *free or princely spirit*, he meaneth a spirit not in bondage to sin, called elsewhere *the spirit of adoption*, Rom. 8. 15, 16. whereby a man is made willing to obey the Lord, as Exod. 35. 21.

Vers. 16. *from bloods]* that is, from the guilt of my murder in shedding the blood of Uriah; as the Chaldee saith, *from the judgment of murder;* or, from my native corruption. See the note on *Isal. 5. 7. shall shout]* or *shrill, sing joyfully and proclaim thy justice;* such as Paul speaketh of, *Phil. 3. 9.*

Vers. 17. *shalt open my lips]* shalt give me occasion to speak freely and boldly: the Chaldee addeth, *in thy law.* This phrase is used *Job 11. 5. and 32. 20.*

Vers. 18. *else I would give it]* or, *for else I would give it:* as the Greek turneth it, *if thou wouldst sacrifice, I had given it.*

Vers. 19. *The sacrifices of God]* that is, *which please God;* or, as the Chaldee saith, *holy to God.* So, *the works of God, John. 6. 28. heart broken]* to wit, with sorrow for sin. So *Isa. 61. 1. Luke 4. 18.* Compare with this, *Rom. 12. 1. also Isa. 57. 15. and 66. 2.*

Vers. 20. *Do well]* or *Do good, deal bounteously:* it comprehendeth all things needful for profit or pleasure. *unto Zion]* the Church and place of public worship. See *Psal. 2. 6. walls of Jerusalem]* or, *of Ierushalaim,* as the Hebrew writeth it in the duall form, as it were the *double Jerusalem,* to wit, the higher and the lower: from which the Apostle gathereth an allegory, *Gal. 4. 25, 26.* This city was first called *Salem,* that is, *Peace,* where Melchizedek was King, *Gen. 14. 18. Heb. 7. 2.* It was named also *Iebus, Judge. 19. 10.* of one *Iebusi* son of Canaan, *Gen. 10. 16.* and was possessed by his seed the *Jebusites,* who held therein the fort of *Zion,* till David wanne it from them, *1 Chron. 11. 4, 5, 7.* Here also was the mount *Morijah,* whereon Solomon built the Temple, *2 Chron. 3. 1.* where Abraham offered his son Isaac, *Gen. 22. 2.* And because there God's providence was seen, he named the place *Jehovah-jireh,* *Gen. 22. 14.* which *Iireh,* put to the former name *Salem,* maketh it *Jerusalem,* where *Peace* is *seen:* and as the city was enlarged by taking in mount *Iireh* or *Morijah,* so is the name: yet sometime (though very rare) it is called by the first name *Salem;* as *Psal. 76. 3.* This city God chose to be the place of his public worship, and there to dwell, *2 Chron. 7. 12. Psal. 132. 13, 14.* and honorable things are spoken of this city, *Psal. 87. 3.* and of the *walls* thereof, which in the *Jerusalem* from above are of *Jasper* stone, with 12 foundations, garnished with all manner precious stones, and having the names of the Lambes 12 Apostles, *Rev. 21. 10, 14, 18, 19. &c.* the *walls* are called *Salvation,* and the *gates Praise,* and they are ever in *God's sight,* *Isa. 60. 18. and 49. 16.* For the *building up* of these doth David here pray.

Vers. 21. *Then shalt thou accept]* when the place is built which thou hast chosen; for he bade his people to offer *in every place,* *Levite. 17. 5 8 9. Deut. 12. 11, 13.* and promised to accept their sacrifices on his holy mountain, *Ezek. 20. 40.* Therefore Israel was in great affliction and reproach, when the walls of *Jerusalem* were unbuilt, *Neb. 1. 3.* and the people's negligence in building God's house was sharply blamed, *Hag. 1. 2, 4, 8, 9. and 2. 15. &c. of justice]* that is, sacrifices offered in faith, and according to the will of God. See *Psal. 4. 6. the whole oblation]* the *Calil:* a kind of oblation that was wholly and every whit given up in fire unto God: and differed from the *Gnolah,* or *Burnt-offering,* which was only *of beasts or birds,* *Lev. 1.* whereas the *Calil* was also *of flower,* called the *Meat-offering,* but burned all together, which the common *Meat-offerings* were not, *Lev. 6. 20, 22, 23.* It was also *of beasts,* *1 Sam. 7. 9.*

**PSAL. LII.**

David condemning the shightfulnesse of Doeg prophesieth his destruction; 8 at which the just shall rejoyce. 10 David upon confidence of God's mercy, giveth thanks.

To the master of *the music*, an instructing *Psalm* of David. When Doeg the Adomite came and shown to Saul, and said to him, David came unto the house of Achimelech.

WHy boastest thou in evil, O mighty man? the mercy of God *endureth* all the day. Thy tongue thinketh woeful evils, as a sharp rasour doing deceit. Thou lovest evil *more* than good; falsehood *more* than to speak justice Selah. Thou lovest all words of swallowing; the tongue of deceit. Also God will destroy thee to perpetuity, he will pull thee away and pluck thee out of the tent, and will root thee up, out of the land of the living Selah. And the just shall see and fear, and shall laugh at him. Behold the man *that* put not God *for* his strength, but trusted in the multitude of his riches; he was strong in his woeful evil. But I, as a green Olive in the house of God, I trust in the mercy of God ever and aye. I will confess thee forever, for thou hast done *this*; and will patiently expect thy name, for *it is* good before thy gracious Saints.

Annotations.

*DOeg*] a servant of King Saul, and master of his herdmen, 1 *Sam.* 21. 7. *the Adomite*] that is, an *Aedomite*, or, *Idumean*, as the Greek here translath: or a man of *Adamah* a city of the tribe of Naphtali, *Ios.* 19. 36. *of Achimelech*] David flying from Saul's tyranny, came for comfort to the house of God in Nob, where Achimelech the Priest administered. He gave unto David and his company the showbread •o ⟨◇⟩ armed him with the sword of Goljath the Philistian, and asked counsel of the Lord for him. Dōg saw this, and told King Saul, and after (when no other man would) himself at the Kings commandment, ran upon Achimelech and the Priests, and killed 85 persons: and Nob the city of the Priests he smote with the edge of the sword, both man, woman, child and beast. But Abj•thar Achimelechs son escaped unto David, and told him, who there upon made this Psalm. See 1 *Sam.* 21. and 22. *Matth.* 12. 3 4.

Vers. 3. *in evil*] the Chaldee expounds it, *in an evil tongue.* *O mighty man*] or, *Potentate*, Doëg is thus named, for his chief place over King Saul's herdmen, 1 *Sam.* 21. 7 and his killing of so many Priests of the Lord, 1 *Sam.* 22. 18. 19. in which mischievous prowess he vaunted himself.

Vers. 4. *thinketh*] or understand, *Why thinketh thy tongue?* that is, uttereth the evils thought and premeditated. *doing deceit*] that is, as a rasour which instead of cutting the hair, cutteth the throat. Or it may be referred to the man, *O doer of deceit*, as the Greek saith, *thou hast done deceit.*

Vers. 5. *justice*] that is, *truth* or *faithfulness.* [unspec 6]

Vers. 6. *words of swallowing*] or *of devouring*, *of perniciousness*, that is, pernicious words which cause destruction.



Vers. 7. *destroy*] or *pull thee down*: a similitude taken from buildings pulled down, *Levite*. 14. 45. applied here to man's overthrow. So *Job* 19. 10. *pull thee away*] or *take thee hence*, as a coal of fire is taken with the rongs, *Esa*. 30. 4. *pluck thee*] as the stakes are plucked up when the tent is removed. This is applied to expulsion out of ones settled place; and is opposed to *stablishing*, *Deut*. 28. 63. *Prov*. 2. 22. and 15. 5. *root thee up*] as a tree plucked up by the roots, *Jude* 12. So *Job* 31. 12. *land of the living*] that is, *this world*. See *Psal*. 27. 13.

Vers. 8. *shall see*] the Chaldee paraphraseth, *shalt see thy punishment, and fear before the Lord*.

Vers. 9. *the man*] the mighty <ϕ> It hath reference to *verse* 3. *he was strong*] or, *would be strong*, and *prevail*; as *Psal*. 9. 20. or; *strengthened and hardened himself. his woeful evil*] or, *in that he hath*, that is, *his substance*; the Greek saith, *in his vanity*.

Vers. 10. *green olive*] always fresh and flourishing. See *Psal*. 37. 35. *Ier*. 11. 1. *aye*] continually: see *Psal*. 9. 6.

Vers. 11. *hast done*] the Chaldee addeth, *hast done the vengeance of my judgment*. [unspec 11]

### PSAL. LIII.

*David describeth the corruption of a natural man, 5 and convinceth them by the light of their consciences. 7 He glorieth in the salvation of God.*

To the master of *the music* on *Machalath*, an instructing *Psalm* of *David*.

The fool saith in his heart *there is no God*: they have corrupted, and have made *themselves abominable with injurious evil*; *there is none that doth good*.

God from the heavens looked down upon the sons of Adam, to see if there were any that understandeth, that seeketh God. Everyone is gone back, together they are become unprofitable: *there is none that doth good*, none, not one. Do they not know, that work painful iniquity, that eat my people as they eat bread, they call not upon God. There they dreaded a dread where no dread was, for God hath scattered the bones of him that besiegeth thee; thou hast made *them* abashed, for God hath contemptuously cast them off. Who will give out of Zion the salvations of Israel? when God returneth the captivity of his people, Jacob shall be glad, Israel shall rejoice.

Annotations.

*MAchalath*] this seemeth to be a kind of instrument much like *Nechiloth*, *Psal*. 5. 1. It may also be interpreted *sickness* or *infirmity*. So in the title of *Psal*. 88. *an instructing Psalm*] *Maskil*: see *Psal*. 32. 1. This Psalm is the same in effect, and almost in words, with the 14 Psalm, some few things changed. See the notes there.

Vers. 2. with *injurious evil*] so the Greek saith, *with iniquities they are made abominable*. Or, we may read, *they have done abominable* <...> .

Vers. 4. *everyone is gone back*] Hebr. *All he*, that is, *Each one*, or *whosoever* he be, in particular. In *Psalm*. 14. 3. he speaketh generally, *all is departed*.

Vers. 6. where *no dread was*] that is, *no cause of dread*. God giveth to the wicked a *trembling heart*, Deut. 28. 65. and a *sound of fear is in their ears*, Job 15. 21. *yea the sound of a lease chaseth them, and they flee when none pursueth*, Lev. 26. 36. Prov. 28. 1. *of him that besiegeth thee*] or, *that pitcheth c•pe against thee*, speaking to the godly man. The Greek turneth it, *of men-pleas•rs. hast made them abashed*] or, *shalt make abashed*, (for it is a promise, but set down as already performed, for the more assurance,) or, *shalt put to confusion*, to wit, *them*, or *their counsel*, as they would have confounded thine. See Psal. 14. 6.

Vers. 7. *who will give*] a wish; *O that therewere given*, &c. See the notes on Psal. 14. 7. *salvations*] that is, *full salvation, health or deliverance*.

#### PSAL. LIV.

*David complaining of the Ziphims, prayeth for salvation. 6 Upon his confidence in God's help he promiseth sacrifice.*

To the master of *the music* on Neginoth, an instructing *Psalm* of David. When the Ziphims came and said unto Saul, doth not David hide himself with us?

O God, in thy name save me, and in thy power judge me. O God, hear my prayer, hearken to the words of my mouth. For strangers are risen up against me, and daunting tyrants seek my soul, they have not set God before them Selah. Lo• God is mine helper, the Lord is with them that uphold my soul. He will turn the evil to my enviers: in thy truth suppress thou them. With voluntariness I will sacrifice unto thee, I will confess thy Name Jehovah, because *it is good*. For he hath freely rid me out of all distress, and mine eye hath seen on mine enemies.

Annotations.

*Ziphi•s*] or *Zipheans*. the Inhabitants of *Ziph*, [unspec] a city in the tribe of Judah, *Ios.* 15. 24. by which there was a wilderness and wood, wherein David hid himself when he fled from *Ke•ah* for fear of King Saul, and was bewrayed by these *Ziphims* unto the King, once and the second time, whereupon he made this Psalm. See the history, *1 Sam.* 23. 14, 15. 19, &c. and 26 1, 2.

Vers. 5. *strangers*] the Ziphims, estranged from God, and alienated from his people, *Psal.* 58. 4. *Isa.* 1. 4. So wicked men are called *Heathens*, *Psal.* 59. 6. In *Psal.* 86. 14. his is repeated by David: but for *Zarim*, *strangers*, there he calleth them *Zedim*, *proud. daunting tyrants*] *terrible dismayers*, as Saul and his retinue, whose terror daunted many. See *Psal.* 10. 18. *seek my soul*] my life, to take it away: see the note on *Psal.* 35. 4.

Vers. 6. *with them that uphold*] or, *among the upholders*, the valiant soldiers that helped David in his battles: as *1 Chron.* 12. 1. &c. a like manner of speech is, *Judge.* 11. 35. *thou art among them that trouble me*.

Vers. 7. *return the evil*] to wit, which they intend against me. For *the righteous escapeth out of trouble, and the wicked shall come in his stead*, *Prov.* 11. 8. *suppress them*] *restrain them, or cut them off*. Compare *Psal.* 143. 12.

Vers. 8. *With voluntariness]* or, *In freeness;* that is, freely, liberally, of a willing mind. Such sacrifices the law mentioneth, *Levite.* 7. 16.

Vers. 9. *eye hath seen]* to wit, the work, or reward of God; in Chaldee, *the vengeance on mine enemies,* mentioned before in *verse.* 7. and as is expressed in *Psal.* 91. 8. but often this word is concealed, as *Psal.* 35. 21. and 92. 12. or *hath viewed them* with delight: see *Psal.* 22. 18.

**PSAL. LV.**

*David in his prayer complaineth of his fearful case. 10 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 17 He comforteth himself in God's preservation of him, and confusion of his enemies.*

To the master of *the music,* on Neginoth, an instructing *Psalm* of David.

HEare thou, O God, my prayer, and hide not thyself from my supplication for grace. Attend to me, and answer me; I mourn in my meditatiō, & make a troubled noise. For the voice of the enemy, because of the vexation of the wicked; for they bring upon me painful iniquity, and in anger they spitefully hate me. My heart is pained within me, and the terrors of death are fallen upon me. Fear and trembling is come into me, and horror hath covered me. So that I say, who will give me a wing as a dove, *that* I might fly and dwell. Loe, I would make far off *my* wandering flight, I would lodge in the wilderness Selah. I would hasten my safe escaping from the wind of driving forward, from the tempest. Swallow *them,* Lord, divide their tongue, for I see violent wrong and strife in the city. Day and night, they compass it upon the walls thereof, and painful iniquity and molestation *are* within it. Woeful evils *are* within it, and fraud and guile departeth not from the street thereof. For not an enemy reproached me, for I could bear *it:* not my hater magnified against me, for I could be hidden from him. But *it was* thou O man esteemed of as myself, my guide and my known acquaintance. We which together made sweet secret *counsel,* went into God's house with the society. Let death seize upon them, let them go down quick to hell; for evil *are* in their dwelling *place* in their in most *part.* I will call unto God, and Jehovah will save me. Evening, and morning, and at no one, will I meditate and make a noise, and he heard my voice. He hath redeemed my soul in peace from the battle against me, for with many were they with me. God will hear and afflict them, even he that sitteth *from* antiquity Selah, for that they have no changes, neither fear they God. He sent forth his hand on his peaceable *friends,* he profaned his covenant. *The words* of his mouth were smoother than butter, but battle was *in* his heart; his words were softer than oil, but they *were* drawn swords. Cast thou thy careful burden upon Jehovah, and he will sustain thee; he will not give the just *man* forever to be moved. But thou, O God, wilt make them go down to the pit of corruption; men of bloods and of deceit, shall not *live* half their days, but I will trust in thee.

Annotations.

VERs. 3. *I mourn]* as one cast down with sorrow, making a doleful noise. *meditation]* or, *discoursing talk, prayer, complaint.* The Hebrew *Siach* signifieth *any large discourse or exercise of the mind or mouth, by busy musing, talking, praying, communing with ones self or others.*

Vers. 4. *they bring]* *they make move or turn upon me iniquity; both by unjust imputation of evil, and inflicting of punishment. For the word is used both for iniquity and the punishment thereof, as is noted Psal. 5. 6. The Chaldee saith, they testify falsehood against me. spitefully hate me]* or, *bear me a privy grud•e, with a purpose to avenge, as the word signifieth, Gen. 27. 41. and 50. 15.*

Vers. 5. *is pained]* or, *trembleth with pain.* The word usually meaneth *such pains as a woman feeleth in her travel.*

Vers. 6. *horror]* or, *amazed quaking; when the senses are smitten with astonishment.* Therefore the Greek, turns it, *darkness.*

Vers. 7. *who will give]* a wish, *O that I had, or, O that some would give.* See *Psal. 14. 7. wing as a dove]* which being a fearful bird, flieth fast to deserts and rocks to hide it self, *Ier. 48. 28. wing is put for wings, as fowl for fowls, Psal 8. 9. that I might fly]* or, *I would fly, and dwell, to wit, somewhere, where I can find safety; but no place is named, to note the more uncertainty.*

Vers. 8. *in the wilderness]* the place whither *the woman* (the Church) *also flieth in her persecution, Rev. 12. 6. 14.*

Vers. 9. *hasten safe escaping, &c.]* or, *I would speed my evasion, hasten any deliverance.* So David hastened his flight from Absalom, *2 Sam. 15. 14▪ &c. from wind of driving forward]* that is, *from the driving (stormy) wind, that beareth all things away before it.* meaning the storm of persecution, which forced him to fly. The Greek turneth it, *from pusillanimitie* (or *seebleness of spirit;*) intimating his inly fears driving him to this flight.

Vers. 10. *Swallow]* that is, *destroy.* It hath respect to *Dathan and Abirams death, who with their company were swallowed alive into the earth, Numb. 16. 32.* as after in the 16 verse here is explained. *divide their tongue]* for, *their tongues, that is, their language, counsels, plots, &c.* As at Babel *tongues were confounded, Gen. 11. 7.* so *tongues of Absalom's Counsellors* (that persecuted David) were divided, *2 Sam. 17. 1,—5,—14.*

Vers. 11. *they compass it]* to wit, *violent wrong and strife* before mentioned, which were as walls about the town: or *they, that is, those wicked persons.*

Vers. 13. *For, not an enemy]* or, *Because it was no enemy that reproached me:* the Greek turneth it thus, *for if an enemy reproached me, I could suffer it, &c. for I could bear]* Hebr. *and I could bear it: and being instead of for, or otherwise, as in Psal. 60. 13. and 51. 18. magnified]* that is, *spake great and boastfull words:* See before, *Psal. 35. 26.*

Vers. 14. *But thou]* Hebr. *And thou; and is often used for but, as Gen. 42. 10. Isa. 10. 20.* So in Greek, *Rom. 1. 13.* and often in the Psalms. The Chaldee addeth, *But thou Achi•ophel a man like to me, &c. esteemed of as myself]* or, *according to mine order, or estimation, that is, my very equal, my p•re: of as much regard and worth as myself.* The Greek turneth it, *like minded:* a word which the Apostle useth, *Phil. 2. 20. my guide]* or, *my Duke, my Chiefetaine, or master.* So the Hebrew *All•ph* is used generally for a *Duke or Chief governor▪ Gen. 36. •5. &c.* and so the Greek turneth it here. It is also used in special for *•hiefe friend, P•. 16. 28. and 17. 9. Mic. 7. 5.* which sense is

good in this place. A *⟨...⟩* I may be the man here aimed at, as the Chaldee nameth him, who was one of David's Princes and friends, even his chief counselor, and became a traitor, 2 Sam. 15. 12. 31. and 16. 23. *my known acquaintance*] or, *my familiar whom I acquainted with my counsels, purposes, &c.* as Psal. 31. 12.

Vers. 15. *made sweet secret counsel*] that is, *sweetly communicated our secret affairs each to other, or the mystery of god ⟨...⟩* ▪ whereof see Psal. 25. 14. These were fulfilled between David and Ach•tophel, Christ and Judas the traitor. with the *⟨ϕ⟩* or, *in the concourse, company,* that is, the multitude that run together, frequenting the public assemblies. And this was done with cutward haste and hurtling together, and with *⟨ϕ⟩* minds: wherefore the Greek hereturneth it *unanimitie* or *concord*. This word is after used for a *company or concourse*, Psalm. 64. 3. and hath the name of *tumultuous running together*, Psal. 2. 1.

Vers. 16. *Let death seize*] o•, *Death shall seize*, exact his due as a creditor on his debtor. The Chaldee expoundeth it, *Let sentence of death make them guilty. upon them*] and, *on him*, as the Hebrew form noteth, that is, *on every of them. to hell*] to the place and state of death, Psal. 16. 10. as the conspirators with Korah *went down quick into hell*, Numb. 16. 30, 33. *in their dwelling place*] or, *in their •journing place*; for this life is a pilgrimage where men are but guests. *in their inmost part*] or, *within them, in the midst of them*, meaning *their heart*.

Vers. 18. *and at noon*] These three times in the day they used to pray in Israel, as David here practiced, and Daniel afterwards, Dan. 6. 10. and *at the sixth hour* (which was their •oone tide) Peter *⟨ϕ⟩* to prayer, Act. 10. 9. Though the day was then divided into twelve hours, John. 11. 9. yet of old they had but these three times or hours▪ *meditate*] or *pray*: see the note on verse 3. and Psal▪ 77. 4.

Vers. 19. *from the battle against me*] from the *⟨ϕ⟩* sigh• (the conflict) with me: the Greek saith, *from them that ⟨ϕ⟩ near to me*, meaning his foes; as Psal, 27. 2. *with many*] or, *in many were they with me*. This is doubtful whether it be meant of foes, or friends. If of *⟨ϕ⟩*, it may be resolved thus, *for with many* (with a great multitude) *they were fighters with me*. If of friends, it may be understood of God's Angels, that *in a great number were with him*, pitching campe for his aid, Psal. 34. 8. as Elishah said, *many moe are with us than with them*, 2 Kings 6. 16, 17. The Chaldee explaineth it, *for in many afflictions his word was for my help*.

Vers. 20. *even he that sitteth*] that is, *the eternal*, that abideth one and the same, in counsel, power, &c. *no changes*] or *alterations* from evil to good, and are not bettered. Thus the Chaldee Paraphrast taketh it, of *sinner which change not their evilway*. It may also be meant *no alterations* of their good estate, that is, no adversities, as Io• 10. 17.

Vers. 21. *He sent forth his hand*] that is, *laid violent hands*: as Nehem. 13. 21. *his peaceable friends*] or, *them that were at peace with him*.

Vers. 22. *drawn swords*] that is, wounding deadly. A like similitude Solomon useth, Prov. 12. 18. *There is that speaketh words like the prickings of a sword*. See also Psal. 57. 5.

Vers. 23. *thy careful burden]* or *thy gift*, that is, whatsoever thou art careful to have given thee in all thy wants and need, or whatsoever he giveth thee to exercise thy faith & patience, by adverse enemies. The Greek well turneth it, *thy care*: which phrase the Apostle useth, 1 Pet. 5. 7. *Cast all your care upon him*, &c. The Chaldee saith, *Cast thy hope on the Lord*. Compare also herewith Mat. 6. 25. Luke 12. 22. Psal. 37. 5. *Sustaine thee]* or, *foster* and *nourish thee*, with food and all other necessaries. The word though it be general, yet is often used for *nourishing*, Gen. 45. 11. and 47. 12. 1 King. 18. 4. So the Greek also turneth it here. *not give]* that is, *not suffer*, as Psal. 16. 10.

Vers. 24. *pit of corruption]* the Chaldee expoundeth it, *the deep Gehenna. men of bloods*, &c.] that is, *bloody men*; as Psalm. 5. 7. *not live half]* Heb. *not halven their days*, that is, *not come to half the days of their life*, but be cut off by untimely death. So Job. 15. 32.

### PSAL. LVI.

David praying to God in confidence of his word, complaineth of his enemies. 10 He professeth his confidence in God's word, and promiseth to praise him.

To the master of *the music*, concerning the dumb dove *in fair places*, Michtam of David, when the Philistines took him in Gath.

BE gracious to me, O God, for sorry man would swallow me up; all the day, warring he oppresseth me. Mine enviers would swallow me up all the day, for many do warre with me, O most high. *In the day I shall fear*, I will trust unto thee.

In God, I will praise his word; in God do I trust, I will not fear what flesh can do unto me. All the day my words they grievously wrest; against me all their thoughts be for evil. They draw together, they keep close themselves, they do observe my steps, because they earnestly expect my soul. For painful iniquity shall they escape safe? in anger cast down the people's, O God. Thou hast counted my wandering; put thou my tears in thy bottle: *are they not in thy register?* Then shall mine enemies turn back in the day *that I call*; this I know, that God *will be for me*. In God, I will praise the word; in Jehovah, I will praise the word.

In God do I trust, I will not fear what earthly man can do unto me. Thy vows *are upon me*, O God; I will pay confessions unto thee. For thou hast delivered my soul from death; hast *thou not also my feet from sliding?* for to walk on, before God, in the light of the living.

### Annotations.

*Concerning the dumb dove]* or after the Hebrew phrase, *the dove of dumbnesse*; thus David speaketh of himself, as of a *dove* subject to vexation among the *venous kites the Philistines*, which were *far disoyned* from God's people in faith, though near in habitation; as the Greek translateth it, *the people far off from the Saints*. Or *Aelem*, interpreted *dumbnesse*, may also be turned, a *Congregation*, as in Psalm. 58. 2. and so the meaning is, *the dove of the Congregation of them that be far of*, that is, *of the Philistines*. And thus the Chaldee expoundeth it, *To praise for the congregation, which is like to a silent dove, in the time when they are driven far from their cities*, &c. *Michtam]* a *Jewel*, or *golden Psalm*▪ See Psalm. 16. 1. *took him in Gath]* David fleeing from Saul

to Achish King of Gath, and being there known, changed his behavior, and feigned him-self foolish, and was so dismissed, 1 Sam. 21. 10, &c. whereupon he made the 4. Psalm. After that he fled again to K. Achish, and dwelt there with him, he and his company, 1 Sam. 27. 1, 2, 3, &c.

Vers. 2. *would swallow me up]* or, *breatheth after me*, to take and devoure me. The word *Shaaph* is used for *sooping in of drink*, Job 5. 5. also, *of the wind or breath*, Ier. 2. 4. and 14. 6. and so for breathing after anything to come thereto, John 7. 2. Eccles. 1. 5. So after, in Psal 57 4. and 119. 131. *O most high]* *O high God*, as the Chaldee explaineth it. The Greek saith, *from the height*; we may also translate it, in *height*, that is, *highly (proudly)* they war against me. But *Marom Height*, is sometime God's attribute, as Mich. 6. 6. Psal. 92. 9.

Vers. 4. *In the day]* or, *what day*, that is, *whensoever* I shall be afraid.

Vers. 5. *what flesh can do]* or, *question-wise, what can flesh do unto me?* by *flesh*, meaning *corrupt and weak man*, as is expressed, *verse. 12.* The like title is given to men, in Psal. 78. 9. Gen. 6. 3. Isaiah 40. 6.

Vers. 6. *they grievously wrest]* *they pairfully form*, and *frame my words (or my matters)* perverting them, and giving them another figure or fashion. So the Hebrew word is used for *fashioning*, Job 10. 8. It signifieth also, *grieving*, Esa. 63. 9.

Vers. 7. *They draw together]* or, *gather*, that is, *convene and combine together*, or, *gather wars*, as is expressed, Psal. 140. 3. So Psal. 59. 4. *my steps]* or *my heels* or *foots*les, after the manner of that old Serpent, Gen. 3. 15.

Vers. 8. *cast down]* or *make descend*, to wit, *to the pit of corruption*, as Psal. 55. 24. or *nether parts of the earth*, as Ezek. 32. 18.

Vers. 9. *my wandering]* *my flitting to and fro*, as from Saul's presence to Gath, 1 Sa. 21. 10. from thence to the cave of Adullam, 1 Sam. 22. 1. from thence to Mispeh in Moab, *verse. 3.* then to the forest of Hareth in Judah; *verse. 5.* then to Keilah, 1 Sam. 23. 5. thence to the wilderness of Ziph, *verse. 14.* thence to the wilderness of Maon, *ver. 25.* then to Eugedi, 1 Sam. 24. 1, <math>\langle \diamond \rangle</math> . and so from place to place, as a partrich on the mountains: in all which David acknowledged God's care and providence towards him. *in thy bottle]* that is, *reserve them diligently.* *Bottles* were used to put in milk and wine, Judge. 4. 19. 1 Sam. 16. 20. In the Hebrew there is an allusion to the former word *wandering*, called *Nod*, a *bottle* being also in that tongue called *Nod*, having difference in writing, but none in sound. *are they not in thy register?]* or, *in thy book and reckoning?* meaning, doubtless they are. A question is often used for an earnest affirmation or denial. As when one Evangelist saith, *Do ye not err?* Mar. 12. 24. another saith, *ye do err*, Mat. 22. 29.

Vers. 10. *that God will be for me]* or, *with me*, or, *that God is mine*: as the Greek saith, *thou art my God.*

Vers. 13. *Thy vows are upon me]* that is, *I have thank-offerings ready, wherewith to pay my vows which I made unto thee.* A like phrase is in Prov. 7. 14. *Upon me are peace-offerings.* See also how

vows were paid with *peace* or *thank-offerings*, Lev. 7. 15, 16. Psal. 66. 13. Or, *they are upon me*, that is, I am bound to pay them, or, do now bind myself and take them upon me. The Chaldee saith, *O me I have received, O God, thy vows. confessions*] that is, as the Chaldee saith, *sacrifices of confession*, or *thanks*: which were distinguished from vows, Lev. 7. 12, 15, 16.

Vers. 14. *hast thou not also*] meaning, *surely thou hast*: as before in verse. 9. and Psal. 116. 9. *from sliding*] or, *from driving, from thrust*, that is, *from sliding by the thrust of my enemies. to walk on*] or *converse*: it noteth a continual and pleasing carriage of ones self acceptable to God: therefore the Greek expresseth it by *well-pleasing*; and the Apostle followeth the same, in Heb. 11. 5. from Gen. 5. 24. So in Psal. 116. 9. The meaning also of the phrase here is, *that I may walk*: as that which one Prophet saith, *lashabeth, to dwell*, 1 Chron. 17 4. another saith, *leshibti, that I may dwell*, 2 Sam. 7 5. *the light of the living*] or, *light of life*: meaning the vital of lively light which men here on earth do enjoy: and therefore in Job 33. 28, 30. this is opposed to the *pit* or *grave*; and in Psal. 116. 9. it is called *the land of the living*; whereof see Psal. 27. 13. This also respecteth the better *light of life*, mentioned by our Savior, John. 8. 12.

## PSAL. LVII.

David in prayer flying unto God, complaineth of his dangerous case. 8 He encourageth himself to praise God.

To the master of *the music*, Corrupt not, Michtam of David, when he fled from the face of Saul into the cave.

BE gracious to me, O God, be gracious to me, for in thee my soul hopeth for safety, and in the shadow of thy wings will I hope for safety, till the woeful evils passeth over. I will call unto God most high, to the God that perfectly accomplisheth towards me. He will send from heavens, and save me; he hath put to reproach him that would swallow me up Selah: God will send his mercy and his truth. My soul is among Lions; I lie among inflamers, the sons of Adam; their teeth are spears and arrows, and their tongue a sharp sword. Be exalted over the heavens, O God, over all the earth be thy glory. They prepared a net for my steps, he bowed down my soul; they digged a pit before me; they are fallen into the midst of it Selah. Firmly prepared is my heart, O God, firmly prepared is my heart; I will sing and praise with Psalm. Raise up my glory, raise up Psalterie and Harp, I will raise up at the day dawning. I will confess thee among the people's, O Lord, I will praise thee with Psalm among the nations. That thy mercy is great unto the heavens, and thy truth unto the skies. Be exalted over the heavens, O God, over all the earth be thy glory.

### Annotations.

*Corrupt not*] or, *Bring not to corruption, or perdition*. This word sometime importeth corruption of faith and manners, by sin, as is noted on Psal. 14. 1. sometime *perdition*, or *utter destruction*, the punishment of sin, Ps. 78. 38. 45. Gen. 6. 13 and 9. 11. 15. it is a more vehement word than *killing*, Ezek. 9. 6, 8. This word is also in the title of the 58, 59, and 75. *Psalms. Michtam*] a *golden song*. See Psal. 16. 1. *from face*] or, *for fear of Saul*. See Psal. 3. 1. *into the cave*] Saul sought David in the wilderness of Engedi, upon the rocks, among the wild goats; and being there in a cave,



David cut off the lap of Saul's coat, and would not kill him. Which when Saul after perceived, his heart relented for David's kindness, and he wept, acknowledging his fault. And taking an oath of David that he should not destroy his seed, he ceased his persecuting for a time, 1 Sam. 24. David in that distress made this Psalm.

Vers. 2. *evils passeth*] that is, every evil; or, the whole heap of evils passeth.

Vers. 3. *perfectly accomplisheth*] or *performeth*, to wit, his grace, or his promise; or my affairs, bringing them to a full end and stay. So *Psal.* 138. 8. A like speech the Apostle useth, *Phil.* 1. 6.

Vers. 4. *He will send*] or *usually sendeth*, to wit, *his hand*, as *Psal.* 144. 7. or, *his Angel*, as *Dan.* 3. 27. and so the Chaldee explaineth it; or, *his mercy and truth*, as after here followeth. *swallow me*] or, *breatheth after me*. See *Psalm.* 56. 2.

Vers. 5. *Lions*] called here *Lebaim*, *heartie*, *stout*, *courageous Lions*; of *Leb*, that is, *heart*, *courage*. As there be sundry sorts of Lions, so have they sundry names; see *Psal.* 7. 3. *Lions* are mentioned in the Scriptures for the *stoutness of their heart*, *2 Sam.* 17. 10. *boldness*, *Prov.* 28. 1. and *grimnesse of their countenance*, *1 Chron.* 12. 8. *Saul* and his Courtiers are here *Lions* to David, as were the Kings of Asshur and Babel after unto Israel, *Ier.* 50. 17. the Roman Emperor to Paul, *2 Tim.* 4. 17. and all wicked rulers over the poor people, *Prov.* 28. 15. *inflamers*] *boutefeus*, meaning fiery, fierce, and raging persons, that flamed with wrath and envy, and inflamed others. Of such David did complain to Saul, *1 Sam.* 24. 10. *spears*] Hebr. *the spear*; as *chariot* for *chariots*, *Psal.* 8. 18. So Agur speaketh of a generation whose teeth are swords, and their jaws knives, to eat up the afflicted out of the earth, *Prov.* 30. 14. See also *Psalm.* 55. 22. and 59. 8.

Vers. 6. *over the heavens*] the Chaldee expoundeth it, *over the Angels of heaven*: so in verse. 12. [unspec 6]

Vers. 9. *Raise up*] or *Stir up*, to wit, thyself, or Awake. A word of exciting, *Judge.* 5. 12. Compare this with *Psal.* 108. 2, 3, &c. *my glory*] my tongue or soul. See *Psal.* 16. 9. and 30. 13. *at the day dawning*] *I will rouse up myself with my instruments*. Or, *I will raise up the day dawning*, that is, I will prevent the early morning, and be up before it, and so stir it up. A figurative speech.

Vers. 11. *That thy mercy*] or, *For thy mercy is great*, &c. Compare *Psal.* 36. 6. [unspec 11]

### PSAL. LVIII.

David reproveth wicked Judges: 4 describeth the nature of the wicked; 7 devoteth them to God's judgments: 11. Whereat the just shall rejoice.

To the Master of the Music Corrupt not; Michtam of David. [unspec 1]

INdeed, O assembly, speak ye justice? judge ye righteousnesses, O sons of Adam? Yea in heart ye work injurious evils in the land, ye weigh the violent wrong of your hands. The wicked are estranged from the womb, they err from the belly, speaking a lie. Hot poison they have, like as the hot poison of a Serpent, as of the deaf Asp, *that stoppeth his ear*. Which will not hear the voice of charmers, of him that inchanteth, enchantments of him that is made wise. O God, break their teeth in their mouth; burst out the Lions tushes, O Jehovah. Let them be

refused as waters *that* pass away: bend he his arrows, be they as cut off. As a snail *that* melteth, let him go away; as the untimely birth of a woman; as they *that* have not seen the Sun. Ere that they shall perceive your thorns of the Bramble: even alive, even in wrath, he will tempestuously whirl it away. The just shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked. And earthly man shall say, Surely *there* is fruit for the just; surely there is a God that judge in the earth.

Annotations.

[Corrupt not] *Bring not to perdition, &c.* See *Psal.* 57. 1. and 16. 1.

Vers. 2. *O assembly] O band, Company or congregation.* The Hebrew *Aelem*. which hath the signification of *binding as a sheaf or bundle*, seemeth here to be a company that are combined, and confederate. Or, it may be taken for the binding of the tongue, that is, dumbnesse, (as before in *Psal.* 56. 1.) and be read thus; *Of a truth, do ye speak dumb justice? or, mutenesse of justice?* As blaming them for speaking and boasting of justice, when indeed justice was dumb, and opened not her mouth, but they gave most unjust sentence. *righteousnesses, or equities*, that is, *righteous, plain, and equal things.* Judges are called *God's*, *Psal.* 82. 6. and therefore should imitate God, who saith, *I do speak justice, and declare righteousnesses, Isa.* 45. 19.

Vers. 3. *ye weigh] or, ye balasse, (of the Hebrew Palas) ye peise.* A similitude taken from the weighing of things which should be in even peise and proportion, *Prov.* 16. 11. so *justice* should *weigh* all words and works in equity, and reward them accordingly: but these *weighed out wrong for right.*

Vers. 4. *from the womb] that is, even from their mothers womb, the wicked are estranged (do alienate themselves) from God, justice, and virtue.* This noteth man's natural corruption. So in *Esa.* 48. 8.

Vers. 5. *Hot poison they have] or, Hot wrath is to them.* The Hebrew *Chamath* signifieth both *poison* and *rage or fury*, each of them being *hot*. The Greek here turneth it *rage*; the similitude of a *serpent* rather giveth it to be *poison*, as *Psal.* 140. 3. *Rom.* 3. 13. *Deut.* 32. 24. Though both are fitly applied to the wicked, who like serpents in fury spit out their venom and malice. *like as] or, according to the likeness.* It maketh an exact comparison, as no whit inferior to the serpent, which was the instrument to poison mankind, *Gen.* 3. *serpent] or snake, called in Hebrew Nachash, of expertnesse, for it was more subtle than any beast of the field, Gen.* 3. 1. *deaf asp] or cockatrice, or the serpent Python. called in Hebrew Pethen, which name noteth (by the contrary) the unperswadednesse which this Psalm showeth to be naturally in that beast. And so the wicked have the title of Apeitheis, Unperswaded, or Disobedient, Tit.* 1. 16. *Ephes.* 2. 2. *stoppeth] Hebr. will stop, that is, usually stoppeth his ear, with his tail (as human writers report) whiles the other he layeth on the ground; or, is naturally deaf of it.*

Vers. 6. *the voice of charmers] which with words use to charm serpents, that they can neither bite nor sting, as may be gathered both by this place, and by Eccles.* 10. 11. *Ier.* 8. 17. And these *Charmers* have their name in Hebrew of *whispering*, or, soft, sweet, and eloquent speaking, *Psal.* 41. 8 *Isa.* 3. 3. *of him that inchanteth] or that conjureth, conjoineth, associateth. Enchanters*

have this title here, and in *Deut. 18. 11.* either because by sorcery they associate serpents, making them tame & familiar, that they hurt not; or because such persons use to bind and tie bands or things about the body, to heal or hurt by sorcery; or because by their conjuring art, they have society and fellowship with Devils. And that these evil arts are not here approved, the Law showeth, *Deut. 18.* Only similitudes are taken from them, as elsewhere from *the thief, Rev. 16. 15. the unrighteous Judge, Luk. 18. 1, 2, 6, 7. the unjust Steward, Luke 16, &c. of him that is made wise] of the wised, that is, the learned, expert, the cunning mage.*

Vers. 8. *refused as waters]* that is, (as the Greek explaineth,) *set at naught*, nothing esteemed; as waters that pass away and are not regarded. *bend he his arrows]* or, *his arrow*, (for the Hebrew hath a double reading;) that is, *every of his arrows*. And this may be meant of the wicked man, whose arrows bent at the just, shall be broken: or, of God, who shooteth at the wicked, and cutteth them off. *be they as cut off]* or, let them be *as if they were cut off*, or, *even as staws*: meaning it of the wicked's arrows: or if of their own persons, *let them be even cut off*, as the Greek saith, *until they be weakened*.

Vers. 9. *snail that melteth]* or, *snail of melting*, that is, *a consuming snail*; which creeping out of the shell, casteth her moistures, and so wasteth to death. Also with salt, a snail melteth into water. *let him go away]* or, *walk* meaning, *let him die*. So where one Prophet saith, *to go with thy fathers, 1 Chron. 17. 11.* another saith for it, *sleep*, that is, *die, 2 Sam. 7. 12. the untimelybirth]* or *fallen birth*, meaning fallen before due time. So *Job. 3. 19. Eccles. 6. 3. 5.*

Vers. 10. *Ere that they shall perceive]* or, *Before men shall understand*. He speaketh to the wicked of their sudden destruction. The meaning seemeth to be this: *Ere men shall perceive (or feel,)* the pricking of *your thorns*, which are thorns of *the Bramble*, *God will as with a whirlwind destroy every of them*. The *bramble* or *brier* (mentioned also in *Iotha's parable, Judge. 9. 14, 15.*) hath strong and sharp thorns, fit to resemble the evil counsels and deeds of the wicked. The Hebrew *Sir* is used both for a *thorn*, and a *pot*: wherefore some here translate *po's*, yet yielding the same sense. The Greek turneth it *thorns. as alive]* or *even quick*; which noteth sudden destruction, as *Psal. 55. 16. let them go down to hell alive*, or their *lively vigor*, which made them fear no destruction, as *Psal. 38. 20. my enemies are alive are mighty*. This word is sometime used for *raw flesh 1 Sam. 2. 15*, which some that translate the former word *pots*, retain also here. *even in wrath*, or, *a with burning anger*. We may also understand the word *thorn* thus: *as well the living thorn*, (that is, *fresh and green,*) as the *thorn of burning*, that is, *the burnt or sear thorn*: because on the *bramble*, some of the thorns are *parched* and *arie*, when others are *young and green. he will tempestuously whirl it away]* *God will take away, (or skare away) it*, that is, *every thorn, as with a whirlwind or tempest*. For, *as with a whirlwind that passeth, the wicked is no more, Prov. 10. 25.*

Vers. 11. *his feet in blood]* This noteth both the greatness of the slaughter, and comfortable use which the just shall make hereof. Compare *Psalms, 68. 24. Isaiah 63. 3. Rev. 14. 20.*

Vers. 12. *earthly man]* Hebr. *Adam*, put here for *men* in general: as *son for sons, 2 King, 21. 6.* with *2 Chr. 33. 6.* See also *Ps. 8. 9. fruit]* that is, *a comfortable reward*, after their labors and troubles. As *Heb. 12. 11. Jam. 3. 18.* So the Chaldee translateth it, *a good reward. God that judge]*

or *God's judging*. A mystery of the holy Trinity, used sundry times in the Scripture, as, *God's caused me to wander, Gen. 20. 13. he is holy God's, Ios. 24. 19. he is living God's, Ier. 10. 10.* though most commonly it is otherwise. See the note on *Psal. 3. 3.*

**PSAL. LIX.**

David prayeth to be delivered from his enemies. 7 He complaineth of their cruelty. 9 He trusteth in God. 12 He prayeth against them. 17 He praiseth God.

To the Master *of the Music*, Corrupt not; Michtam of David, when Saul sent, and they kept the house for to kill him.

DEliver me from mine enemies, O my God: from them that rise up against me, set thou me on high. Deliver me from the workers of painful iniquity, and save thou me from the men of bloods.

For loe they lay wait for my soul, the strong do draw together against me: not *for* my trespass, nor *for* my sin, Jehovah.

Without iniquity *in me*, they run and make ready: raise thee up to meet me, and see. And thou Jehovah God of hosts, God of Israel, awake to visit all the heathens: be not gracious to any that unfaithfully work iniquity Selah. They return at evening, they make noise as a dog, and compass the City. Loe, they utter with their mouth; swords *are* in their lips: for who heareth? But thou Jehovah wilt laugh at them, thou wilt mock at all the heathens. His strength, unto thee will I take heed, for God *is* mine high defense. The God of my mercy will prevent me, God will let me see on mine enviers. Slay them not, lest my people forget; make them wander abroad in thy power, and bring them down, our shield, Lord. The sin of their mouth, the word of their lips; when they shall be taken in their haughtiness; and of cursing, and of false denial, let them tell. Consume in wrath, consume and let them *be* no more; and let them know that God ruleth in Jacob, to the ends of the earth Selah. And they shall return at evening, make noise as a dog, and compass the city. They shall wander abroad for to eat, and shall howl if they be not satisfied. But I will sing thy strength, and will shout at morning thy mercy; for thou hast been an high defense to me, and a refuge in day of my distress. My strength, unto thee will I sing Psalm, for God *is* mine high defense, the God of my mercy.

Annotations.

*COrrupt not] or bring not to perdition. See Plasm. 57. 1. Michtam] a notable song: see Psalm. 16. 1. to kill him] or to do him die.* Saul having cast his spear at David, and missed him, sent messengers after unto David's house, for to keep (or watch) him, and to kill him. But his wife *Michal* (Saul's daughter,) bewrayed the matter, let David down at a window, and so he escaped, 1 *Sam. 19. 10, 11, 12.* Hereupon he made this *Psalm*.

Vers. 2. *set me on high] set me aloft*, where I may be safe, that my foes reach not to me.

Vers. 4. *not for my trespass] to wit, against them;* as else-where David professeth, 1 *Sam. 24. 10, 12.*

Vers. 5. *without iniquity]* to wit, *of me, or on my part*, understanding it of *sin*, as in the former verse: or *without punishment* (understanding it of the enemies) *they run. &c. Iniquity* is often used for *Punishment*: See *Psalm. 69. 28.* Or, *without iniquity, (without blame)* in their own conceit; as in *Ierem 50. 7. their enemies said we offend not, because they have sinned, &c. to meet me]* meaning, *for good*, that is, *to assist me*. For sometime *meeting* is to *oppose and resist*, *Psal. 35. 3.*

Vers. 6. *to visit]* namely, *with punishment*, as *Exod. 20. 5.* See otherwise, in *Psal. 8. 5. the heathens]* that is, the wicked mine enemies, called here *heathens*, as elsewhere *strangers*, *Psal. 54. 5. unfaithfully work]* or, *distoyally commit*. See this word, *Psal. 25. 3.*

Vers. 7. *They return at evening]* The enemies, like hungry dogs, come at evening, secretly to surprise and devour me. So wicked persecutors are likened to dogs, *Psal. 22. 17.* or it may be a prophesy of their extreme poverty, that when others go to rest, they go about howling for meat. *make noise as a dog]* *barking, grinning, howling*, as a dog for his meat; as after, *verse. 15, 16.* therefore the Greek turneth it, *they are hungry.*

Vers. 8. *utter]* or *well out*, as from a fountain; *belch* or *babble*, as *Prov. 15. 2, 28.* This similitude is explained, *Ierem. 6. 7. As the fountain casteth out her waters, so she casteth out her malice. swords &c.]* that is, *they speak sharp devouring words*. So the Chaldee interpreteth it, *words that are sharp like a sword*. See *Psal. 57. 5. who heareth]* These are the adversaries words, who thought that none did hear, or (as the Chaldee addeth) would *punish* them.

Vers. 10. *His strength]* understand, *O God that art his strength*: and it may be meant of himself, though he speak as of another: 1. Because in the Hebrew there is sometime a sudden change of the person, as *Dan. 9. 4. thou keepest covenant towards them which love him*, that is, *which love thee, Deut. 5. 10. that love me, and keep his Commandments*; for, *my commands, Mic. 1. 2. Hear ye people all they, for all ye.* 2. Because in the last verse of this Psalm it is repeated, *My strength.* 3. Also in this place, both the Greek and Chaldee turn it *My strength.* 4. Because in the next verse it is written in the Hebrew text letters, *his mercy*, but by the vowels and margin, read, *my mercy*; which giveth occasion to suppose the like meaning here. Howbeit the sense is good, if we understand it of the enemy *Saul*, thus, *O God that art his strength*, and hast given him the kingdom, and this power. For even wicked rulers have no power, except it be given them from above, *John. 19. 11.* And David much respected *Saul*, as *God's Anointed, 1 Sam 26. 11. 2 Sam. 1. 14. I take heed]* or, *will I keep, observe*, that is, *wait upon thee*, or *keep thanks and praises* for thee, as *verse. 18.*

Vers. 11. *God of my mercy]* or, *of his mercy*, (as is observed on the former verse;) or, *my God of mercy*, that is, *my merciful God. prevent me]* to wit, with mercy, or blessings, as *Psal. 21. 4. let me see]* to wit, *vengeance, Psalm. 54. 9.* as the Chaldee also here explaineth it.

Vers. 12. *people forget]* to wit, *their sin*, and *punishment* for the same. *Dead men* are forgotten, *Psal. 31. 13. Eccles. 9. 5.* so their punishment whiles they live, is the more memorable. *make them wander]* to wit, as *vagabonds*. The word hath reference to *Cain's* judgment, who was not killed, but marked for a vagabond, *Gen. 4. 14, 15.* Some punishments are less tolerable than death it self, *Revelat. 9. 6.*

Vers. 13. *The sin of their mouth, &c.*] This sentence is difficult; for, 1. It may have reference to the former, *that my people forget not their sins and punishments, but may tell of them:* or, 2. It may respect themselves; *let them tell* (or confess) their own sins and punishments, as did *Cain, Judas, &c.* *Gen. 4. 13, 14. Mat. 27. 4.* Or, 3. It may show the cause of their judgments, *For the sin of their mouth, &c.* and so the Chaldee expoundeth it. *when they shall.*] or, *and let them be taken. and of cursing*] or, *for the curse,* (the execration,) which may be understood of *the sin,* according to *Psal. 10. 7.* or, of *the punishment* thereof, as *Deut. 30. 7. of false denial*] of their lying, or of their leanness. The original signifieth either, and may also be meant of *sin,* or the *punishment* thereof. *let them tell*] or, *they shall tell,* speaking of *his people,* or of the wicked themselves.

Vers. 14. *Consume*] to wit, *them,* as *Loose, Mat. 21. 2.* for, *loose him, Mark. 11. 2.*

Vers. 15. *And they shall return*] or, *let them return &c.* a prophesy of, or prayer for their punishment answerable to their sin, as before, *verse. 7.*

Vers. 16. *They shall wander*] or, *make themselves wander,* scatter themselves abroad. The Hebrew hath a double reading, to include both these: so *2 Sam. 15. 20.* See a like punishment of the wicked, *Job 15. 23.* The Chaldee addeth, *They shall wander abroad, that they may take a prey for to eat. shall howl*] or, *shall tarry all night,* to wit, hungry and unsatisfied. The Hebrew signifieth either of these: but the Greek chooseth the former, *they shall murmur,* howling for hunger.

Vers. 17. *sing thy strength*] that is, *praise with song thy strength,* who canst defeat my soes, and protect me.

#### PSAL. LX.

David complaining to God of former afflictions, now upon better hope prayeth for deliverance. 8 Comforting himself in God's promises, he craveth that help wherein he trusteth.

To the Master of *the Music,* upon *Shushan eduth,* Michtam of David, for to teach.

When he fought with *Aram of Mesopotamia,* and with *Aram of Zobah:* and *Joab* turned, & smote *Aedom* in the valley of salt, twelve thousand.

O God, thou didst cast us away, thou didst break us, thou wast angry; turn again unto us. Thou didst make the land to quake, didst rive it; heal thou the breaches thereof, for it is moved. Thou didst show thy people a hard *thing;* thou diddest give us to drink the wine of astonishing horror. Thou hast given to them that fear thee, a banner to be high displayed, because of the certain truth *Selah.* That thy beloved may be delivered; save thou *with thy right hand,* and answer me. God spake by his holiness, I will be glad: I shall divide *Shechem,* and measure the valley of *Succoth.* *Gilead shall be mine,* and *Manasseh mine,* and *Ephraim the strength of mine head;* *Iehudah shall be my law-giver.* *Moab my washing pot:* over *Aedom* I shall cast my shoe: *Palestine* shout thou over me. Who will lead me along to the city of strong defense, who will lead me unto *Aedom?* *Is it not thou,* O God, that hadst cast us away, and wouldest not go forth, O God, in our hosts? O give thou us help from distress, for vain

falsehood is the salvation of earthly man. Through God we shall do valiantness, and he will tread down our distressers.

Annotations.

*SHushan*] that is, *the six-stringed instrument, (or Lily.)* See *Psal. 45. 1. eduth*] that is, *the testimony;* which here either belongeth to the music now unknown to us, or meaneth the Psalm to be a testimony of David's faith & thankfulness; or to be sung by the Priests before the Ark of God in the Sanctuary; which Ark and *Tables of the covenant* in it, was called *the Testimony, Exod. 40. 5, 20. Michtam*] a golden song: See *Psal. 16. 1.*

Vers. 2. *Aram*] that is, *the Aramites, or Syrians;* the posterity of *Aram, the son of Shem, the son of Noah, Gen. 10. 22. Mesopotamia*] a country so commonly called of the Greek, *Act. 7. 2.* in Hebrew *Naharajim*, that is, *of (or between) the two rivers,* meaning *Tygris and Euphrates,* between which this land lay. So the Chaldee expoundeth it, *Aram which is by Euphrates. Zobah*] a country near the other, called of Greek Writers *Syria Saphena. Aedom in the valley of salt*] that is, *the Aedomites, or Idumeans in the salt valley,* a place in that country, whereof mention is also made, *2 King. 14. 7. twelve thousand*] in the history, *2 Sam. 8. 13.* this victory is ascribed to David, in *1 Chron. 18. 12.* it is ascribed to *Abishai, Joab's brother,* and there also the number is *eighteen thousand.* It seemeth that Captain *Abishai* first set on them, and slew 6000. after him followed *Joab,* and slew 12000 more, here mentioned. And to *David* is this victory attributed, because he was King.

Vers. 3. *cast us away*] This complaint seemeth to have reference unto that miserable state wherein Israel was, *1 Sam. 13. 19, &c. and 31. 7. turn*] The Chaldee addeth, *turn thy glory to us.*

Vers. 4. *the land quake*] that is, *change the state thereof; as Hag. 2. 7.* compared with *Hebr. 12. 26, 27, 28.* also *Ezek. 31. 16.* This land, the Chaldee expoundeth *the land of Israel. rive it*] as at *earthquakes* rifs and chinks appear. This word is not else-whereused in Scripture. *heal*] that is, *repair:* See the like phrase, *2 Chron. 7. 14.*

Vers. 5. *astonishing horror*] or *reeling, giddiness:* meaning, they were drunken with afflictions, which caused horror, as drunkenness with wine causeth giddiness. This word is also used, *Isaiah 51. 17, 20, 21, 22.*

Vers. 6. *a banner*] or *ensign.* This word is applied to the *flag or ensign* of the Gospel, *Isaiah 11. 12.* and *49. 22.* and *62. 10.* here, to David and his victory. *to be high displayed*] or, *to use for a banner,* which hath the name of *lifting high. the certain truth*] of thy promises.

Vers. 7. *answer me*] or *us, me and my people.* The Hebrew hath both readings. The Chaldee explaineth it, *Receive my prayer.*

Vers. 8. *shall divide*] this meaneth a full possession after conquest, *Ios. 1. 6.* and *13. 7. Shechem*] a city in the tribe of Ephraim, not far from Samaria, *Gen. 33. 18. Ios. 20. 7. Succoth*] a city in the tribe of Gad, beyond the river Iarden, *Ios. 13. 27.*

Vers. 9. *Gilead*] and *Manasseh*: These were the utmost borders of the land of Canaan without Iarden: which howsoever for a time they resisted David, and clave to Ishbosheth Saul's son, 2 *Sam.* 2. 8, 9. &c. yet were by God's promise to be subjected unto David. *strength of my head*] that is, my horns wherewith I shall smite the people together, according to that promised blessing, *Deut.* 33. 17. or by *head*, may be meant *headship*, *kingdom* or *principality*. *law-giver*] or *statute-maker*, a title of authority; therefore the Greek translateth here, *King*. This also accordeth to the promise made to Judah, *Gen.* 49. 10. 1 *Chron.* 5. 2.

Vers. 10. *Moab*] the land or people of the *Moabites*, near to the land of Israel; these were the posterity of Lot, Abraham's nephew, begotten by Lot in his drunkenness, of his own daughters, *Gen.* 19. 33,—36, 37. they had now forsaken the true God, and worshipped *Baal-pehor* and *Chemosh*, *Numb.* 25. 1, 3. and 21. 29. were enemies to Israel, *Numb.* 22. *Judge.* 3. 12. and subdued by David, 2 *Sam.* 8. 2. *washing pot*] that is, used for base services, as a vessel to wash my feet in. *over Aedom shall I cast my shoe*] that is, I shall walk thorough, possess, and tread down the land of Aedom (or Idumea,) whose inhabitants were *Aedomites*, the posterity of *Aedom*, that is, *Esau* the elder brother of *Jacob*, who profanely selling his birth-right for a mess of *red pottage*, (called in Hebrew *Adom*,) had his name therefore *Aedom*, to the perpetual shame of him and his seed, *Gen.* 25. 30. and 36. 8 9. *Heb.* 12. 16. as *Jakob* by faith obtained the glorious name of Israel; see *Psal.* 14. 7. *Palestine shout thou*] for this, in *Psal.* 108. 10. it is said, *over Palestine I will shout*. So here it seemeth to be spoken in mockage; intimating, that howsoever the *Philistines* dominiered and triumphed for a while, (as appeareth, *Judge.* 10. 7. and 13. 1. 1 *Sam.* 4. 10. and 31. 1.) yet should they by David be subdued; as came to pass, 2 *Sam.* 8. 1. Therefore the Greek turneth it, *the aliens are subject to me*: the *Chaldee* thus, *concerning the Philistines, shout and be strong, O congregation of Israel. Palestine* (called in Hebrew *Pelesheth*,) was a part of the land of Canaan, westward by the sea, inhabited by the *Philistines*, which came of the *Casluhims* nephewes of *Mizraim* the son of *Cham*, the son of *Noah*, *Gen.* 10. 14. These with the *Caphtorims*, first inhabited *Caphtor*, & from thence came to *Palestine*, *Amos* 9. 7. where they drove out the *Avims*, (the ancient inhabitants of the land) and dwelt in their stead, *Deut.* 2. 23. And this seemeth to be the reason why usually the *Philistines* are called in Greek *Allophyloi*, *Aliens*, (*of another tribe or nation*;) because they were not the first natural inhabitants.

Vers. 11. *Who will lead*] it is a kind of wish, as *Psal.* 14. 7. yet implying also some difficulty, as the next verse here showeth. *of strong defense*] that is, *defensed* or *fortified*: see *Ps.* 31. 22. This may be meant generally of all strong cities that resisted David; or specially of *Rabbah*, the chief city of the *Ammonites*, whereof see 2 *Sam.* 12. 26, 29, &c.

Vers. 13. *from distress*] or *from the distresser, the adversary. for vain*] Hebr. *and vain*: but *and* is often used for *because*, or *for*; as 2 *Sam.* 22. 28. with *Psal.* 18. 28. so *Isa.* 64. 5.

Vers. 14. *do valiantness*] or *valor*, that is, *valiant acts*: according to the prophesy, *Num.* 24. 19. or *make a power*, that is, *gather an army*, as the phrase is used, 1 *Sam.* 14. 48. and in *Ezek.* 28. 4. it is used for *gathering of wealth*. See the Notes on *Psal.* 18. 33. *will tread down*] in Greek, *will set at naught*, or *contemn*.



**PSAL. LXI.**

David flieth to God upon his former experience. 5 He voweth perpetual service unto him, because of his promises.

To the Master of *the Music*, upon Neginath, a Psalm of David.

HEare thou, O God, my shouting, attend to my prayer. From the end of the land unto thee do I call when my heart is overwhelmed: lead thou me unto the rock that is higher than I. For thou hast been a safe hope to me, a tower of strength from the face of the enemy. I will sojourne in thy tent *for ever*, I will hope for safety in the secret of thy wings Selah. For thou, O God, hast heard my vows, hast given inheritance to them that fear thy name. Thou wilt add days unto the days of the King, his years *shall be* as generation and generation.

He shall sit *for ever* before God; prepare thou mercy & truth, *which* may keep him. So will I sing Psalm to thy name, unto perpetuity, that I may pay my vows day by day.

Annotations.

*VPon Neginath]* or *with neginath*, that is, *the playing on the strings* of the instrument: meaning that this Psalm was to be sung with music of stringed instruments. See *Psal.* 4. 1.

Vers. 3. *end of the land]* *the utmost border of the land of Canaan*, where David sometime was driven to abide, 2 *Sam.* 17. 24. or, *end of the earth. is overwhelmed]* or *covered over*, to wit, *with grief*, (as the Greek explaineth it,) whereby it *fainteth; oppressed with sorrow*. So *Psal.* 102. 1. and 77. 4. and 107. 5. and 142. 4. *lead thou]* or, *thou wilt lead*: a speech of faith, from former deliverances, as the next verse showeth. *higher than I]* which I cannot get up on, unless thou lead me.

Vers. 4. *a safe hope]* or, *shrowding place*, where he hoped for, and had found safe shelter.

Vers. 5. *I will sojourn]* or *shall abide*. See *Psal.* 15. 1. *in the secret]* or, *the hiding place*, called elsewhere *the shadow of his wings*, *Psal.* 36. 8. and 63. 8. See *Psal.* 91. 1,—4.

Vers. 6. *my vows]* that is, *my prayers made with vows*, as the Saints used, *Gen.* 28. 20. *Judge.* 11. 30, 31. Hereupon, *prayer* is called in Greek *Proseuche*, of *pouring out* vows to God. *inheritance to them]* so the Greek also hath it; or, *given me the inheritance of them*; that is, such a blessing as usually thou bestowest on such as fear thee. The Chaldee paraphraseth, *thou hast given an inheritance in the world to come to them that fear thy name*.

Vers. 7. *Thou wilt add]* or *prayer-wise*, *add thou &c.* so the rest. *days unto days]* or, *upon days*, that is, *a long life. of the King]* meaning *himself*, and specially *Christ*, who was to be his Son after the flesh. So the Chaldee saith, *of the King Christ*. See *Psalm.* 72. and 89. 21, 30, 37, 38.

Vers. 8. *He shall sit]* to wit, *on the throne*, that is, *reign*, or *sit*, that is,  *dwell*, or *abide*, as *Psalm.* 140. 14. *prepare]* or, *appoint*, as his due and ready portion. The Heb•. is *Man*, a name whereby that *prepared meat* was called, which God gave his people from heaven, *Psal.* 78. 24.

Vers. 9. *day by day*] or *day and day*, that is, *daily*. The Hebrew usual phrase is, *day day*, so *Psal.* 68 20. *Gen.* 39. 10. *Isa.* 58. 2. *Exod.* 16. 5. sometime *day and day*, as *Hest.* 3. 4. *2 Cor.* 4. 16. So two two, *Mark.* 6. 7. for, two and two. The Chaldee maketh this paraphrase, *when I pay my vows in the day of the redemption of Israel, and in the day when the King Christ shall be anointed to reign.*

**PSAL. LXII.**

David professing his confidence in God, discourageth his enemies, 6 repeateth his assured confidence. Teacheth the people to trust in God, not in worldly things. 12 Power and mercy belong to God.

To the Master of *the Music* over Ieduthun, a Psalm of David.

YEt surely unto God my soul *keepeth* silence; from him is my salvation. Surely he is my rock, and my salvation, mine high defense, I shall not be moved much. How long will ye endeavor mischief against a man? ye shall be killed all of you; *ye shall be* as a bowed wall, as a fence *that is* shooed at. Surely they consult to thrust *him* down from his high dignity, they delight in a lie: with his mouth *each* of them blesseth, & with their inward part they curse Selah. Yet unto God, my soul keep thou silence: for from him is my expectation. Surely he is my rock and my salvation; mine high defense, I shall not be moved. In God is my salvation and my glory; the rock of my strength, my safe hope, is in God. Trust ye in him in all time, O people; pour out your heart before him; God is a safe hope for us Selah. Surely the sons of base man are vanity, the sons of noble man are a lie; in balances to mount up, they together are lighter than vanity. Trust not ye in oppression, and in robbery become not vain: if powerful wealth do increase, set not the heart *theron*. Once did God speak, twice heard I this same: that strength *pertaineth* to God. And to thee O Lord mercy, for thou wilt pay to man according to his work.

Annotations.

Over Ieduthun]•hat is, over Ieduthuns posterity, who was a singer in Israel, 1 *Chron.* 25. 3. or, to Ieduthun: See also *Psal.* 39. 1.

Vers. 2. *Yet surely*] or *Only*. It is an earnest affirmation, against some contrary temptation or speech, and excludeth also other things. So *verse.* 3, 5, 6, 7, 10. *keepeth silence*] or is *sile•*, or *still*, that is, *quiet, submisse*, and (as the Greek explaineth it) *subject*; the rebellious affections being *tamed* and *subdued*. See also *Psal.* 4. 5.

Vers. 3. *moved much*] or, *moved with a great moving*. *Persecuted, but not forsaken; cast down, but*  $\langle\phi\rangle$  *perish not*, as *2 Cor.* 4. 9. for God giveth the issue with the temptation, *1 Cor.* 10. 1•3. The Chaldee expounds it, *I shall not be moved in the day of great affliction.*

Vers. 4. *endeavor mischief*] this word is not found elsewhere in the Scripture. It denoteth both *a purpose in mind, and a thrusting forward in act of any mischievous deed. against a man*] in Chaldee, *against a gracious man*. So *man* here is used as in *Jer.* 5. 1. *if ye can find a man*, that is, a just and godly man. *ye shall be killed*] or *will ye be murdered?* violently killed. Some Hebrew copies varying a point or vowell, give it an active signification, *will ye murder?* This the Greek

followeth; but the former sense here fitteth best. *a fence] wall, or mure, another word than the former. shooved at] or thrust, namely, for to fall, as is expressed, Psal. 118. 13. Hereby is meant a great and sudden ruin, as Isa. 30. 13. Ezek. 13. 13, 14.*

Vers. 5. *from his high dignity] or excellency [unspec] whereunto he was exalted of God. David speaketh this of himself, (therefore the Greek hath, mine honor;) and blameth them here for opp•gning his dignity, as he did before in Psal. 4. 3. they d•light] or readily like of▪ and accept o• a deceivable, lie▪ each of them blesseth] Hebr. they bless: but his mouth leadeth us to mind it of all in general, & everyone in particular. Compare Psal. 5. 10. Blessing is used for fair words, and sometimes flattery, Rom. 16. 18.*

Vers. 6. *my expectation] that is, my salvation expected, and hoped for, as verse. 2. [unspec 6]*

Vers. 9. *in all time] that is, always: See Psal. 34▪ 2. pour out your heart] that is, the desires of your heart, your prayers with tears. A similitude taken from pouring out of waters, as is expressed, Lam. 2. 19. pour out thy heart like water before the face of the Lord. This was practiced in Israel when they drew water (from their heart) and poured it out (by their eyes) before the Lord, 1 Sam. 7. 6. A like phrase is of pouring out the soul, Psal. 42. 5. 1 Sam. 1. 15. The Chaldee maketh this paraphrase, Cast down before him the prides of your heart, & pray before him with all your heart, and say, God is our hope forever.*

Vers. 10. *noble man] hereby is meant men of all degrees, high and low. See the notes on Ps. 49. 3. in balances to mount up] or, to ascend: meaning that all men together, if they be put in one ballāce, and vanity in another, they will mount up, that is, be lighter than vanity it self. And the word hebel, vanity, here used, denoteth a vain light thing, as the breath of ones mouth, or bubble on the water.*

Vers. 11. *in oppress•an] that is, in goods gotten by oppression, extortion, or fraudulent inj••••• this word importeth guileful wrong, as the next, more open violent robbery. See also Isa. 30. 12. become not vain] that is, foolish and vile in respect of others, and deceiving yourselves. For to make vain, is to deceive, Ier. 23. 16. and to wax vain, is to be vile and come to nothing, Job 27. 12. Ier.*

*⟨ϕ⟩ . 5. Rom. 1. 21. This instruction which concerneth all men, David applieth to his soldiers, that they should not give themselves to the spoil. Compare Luke. 3. 14. powerful wealth] riches; see Psal. 49. 7. set not the heart] that is, do not affect it, or carefully regard it, but use this world as though you used it not, 1 Cor. 7. 31. So, to set the heart, is to regard or care for a thing, 1 Sam. 4. 20. and 9. 20. 2 Sam. 18. 3. Exod. 7. 23. Prov. 22. 17.*

Vers. 12. *Once] Hebrew One, meaning one time, as Exod. 30. 10. and as is expressed, Ios. 6. 3. So twice, or two times. Though it may also be interpreted one thing, two things, (as achath is one thing, Psal. 27. 4.) The Greek here saith, Once spake God, these two things have I heard.*

Vers. 13. *to man] that is, to everyone, as this phrase is opened, Matth. 16. 27. Rom. 2. 6. Rev. 22. 12. to his work] whether it be good or evil. See the like in Prov. 24. 12. Ier. 32. 19. Job 34. 11. Ezek. 7. 27. 2 Cor. 5. 10. Ephes. 6. 8. Coloss. 3. 25. 1•er. 1. 17.*

**PSAL. LXIII.**

David under persecution showeth his thirst for God, and comforts that he had found in him.  
10 His confidence of his enemies destruction, and his own safety.

A Psalm of David, when he was in the wilderness of Judah.

O God, thou *art* my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth ardently for thee in a land of drought, & weary without waters.

So as I did view thee in the sanctuary, for to see thy strength, and thy glory. Because thy mercy is better than life, my lips shall celebrate thee. So will I bless thee in my life, in thy name will I lift up my palms. My soul shall be satisfied as *with fat and •atnesse*, and my mouth shall praise *with lips of shouting joy*. When I remember thee on my beds, meditate on thee in the *night-watches*. That thou hast been a helpfulness to me, and in the shadow of thy wings I shouted. My soul cleaveth after thee, thy right hand upholdeth me. But they *that* seek my soul for tumultuous ruin, shall go into the lower parts of the earth. They shall make him run out by the hands of the sword, they shall be the portion of Foxes. But the King shall rejoice in God; everyone that sweareth by him shall glory, but stopped shall be the mouth of them that speak a lie.

Annotations.

*Wilderness of •dah]* the forest of Hareth, 1 Sam. 22. 5. or, the wilderness of Ziph, 1 Sam. 23. 14. both which were in the tribe of Judah.

Vers. 2. *early]* this noteth *care and diligence*, Job 8. 5. Hos. 5. 15. Psal. 78. 34. Prov. 1. 28. Luk. 21. 38. *longeth ardently]* this word (which is here only found) seemeth to denote *an earnest or hot appetite* for meat, as the former *thirst* is for drink. *land of drought]* that is, *dry land*, for so the wilds or deserts were usually *waterless*, Psal. 107. 33, 35. Exod. 17. 1. Num. 20. 1, 2. Ie. 〈ϕ〉 . 6. *weary]* and consequently *thirsty*, which is caused by *weariness*. So Psal. 143. 6. Or wearisome to travel, as the Greek translatheth it, *waillesse*, which none can go in.

Vers. 3. *the sanctuary]* or, *the sanctity▪ the holy place*, so called for the more reverence, and because *holiness became that house*, Psal. 93. 5. *for to see]* this may be meant of his present desire to behold it as in time past: or as a continued speech of his passed comfort, *when I did behold thy strength. thy strength and thy glory]* both these were seen in the *Ark of the testimony*, whence God's oracles were uttered, Exod. 25. 22. Num. 7. 89. called therefore the *ark of God's strength*, Ps. 132. 8. & also his *glory*, 1 Sam. 4. 21, 22. See also Ps. 78. 61. and 105. 4.

Vers. 4. *celebrate]* land, 〈ϕ〉 *glorify thee*. The Chaldee paraphraseth on this verse thus: *because thy mercy which thou wilt do to the just in the world to come, is better than the life which thou hast given to the wicked in this world, therefore my lips shall land thee*.

Vers. 5. *So will I bless thee]* to wit, *when th•• restorest me again* 〈ϕ〉 *sanctuary therefore* 〈...〉 so it may be taken for• 〈ϕ〉 , *S•••• me bless thee. in my life]* that i• 〈ϕ〉 *I live* 〈...〉 i as the Chaldee saith, *in my life in this world*. So Psal. 49. 19. and 104. 33. and 146. 2. *lift up my hands]* that is, *pray*: which was with this gesture of holding up the palms of the hands towards

heaven, as looking to receive a blessing. So *Job* 11. 13. *Lam.* 2. 19. and 3. 41. *Psal.* 141. 2. It is called also *the lifting up of the hands*, *Psal.* 8. 2. and *spreading out of the palms*; *Psal.* 44. 21. and 88. 10.

Vers. 6. *fat]* or *s•w•t and fatness*. Both words in the original signify *fatness*: and hereby is meant *satiety of pleasures*; so *Ier.* 31. 14. *Psal.* 36. 9. The Chaldee expoundeth it, *satisfied with thy law*.

Vers. 7. *when I remember]* or, *if I remember*, ⟨ϕ⟩, so oft as. The Hebrew ⟨ϕ⟩, *if*, is here used for *when*: as also *1 Sam.* 15. 17. So in Greek, *e* ⟨...⟩, of, *Matth.* 6. 22. *i* ⟨...⟩ *an, when*, *Luke* 11. 34. *watches*, or *oust•dies, observations*, which were *in the night*, as is expressed, *Psal.* 90. 4. See the notes there.

Vers. 8. *helpfulness]* that is, *a full help*, as *Psal.* 44. 27. of thy ⟨...⟩ *gs]* which the Chaldee translateth, *of thy divine majesty*. So *Psal.* 57. 2.

Vers. 9. *cleaveth after thee]* this noteth *love, constancy, and humility, and union* in the spirit: for as man and wife cleaving together, are one flesh, *Gen.* 2. 24. so *he that cleaveth to the Lord, is one spirit*. *1 Cor.* 6. 17. And this union cometh of the Lord, who saith by the Prophet, *a the girdle cleaveth to the loins of* ⟨ϕ⟩ *man, so have I tied to me the whole house of Israel, that they might be my people*, *Ier.* 13. 11.

Vers. 10. *for tumultuous ruin]* that is, *to bring my soul unto destruction, or ruin*. See this word, *Psalms* 35. 8.

Vers. 11. *They shall make him run out]* or, *They (the enemies) shall pour out him*, meaning some principal, as *Saul*, or every of his sees: or *He (everyone that seeks my soul) shall be made run out*, that is, *his blood shall be shed*, as waters, *Psal.* 79. 3. A like phrase is used *Ier.* 18. 21. *Ezek.* 35. 5. The Greek translateth, *They shall be delivered unto the hands of the sword. hands]* that is, *the edge, or force of the sword*, as *Job* 5. 20. *Ier.* 18. 21. *portion of foxes]* that is, left unburied, for foxes and other wild beasts to prey upon & devour. So *Saul's blood flowed* ⟨ϕ⟩ *by the sword*, and his company slain on mo ⟨...⟩ *G* ⟨...⟩, lay for a prey to the beasts, *1 Sam.* 31. So *Christ's enemies slain with the sword are eaten of ravenous fowls*, *Rev.* 19. 21.

Vers. 12. *But the King]* that is, *I who am King by God• anointing*, ⟨ϕ⟩ *Sam.* 16. 12▪ 13. and *Christ the son of David. 8. sweareth by him]* that is, *by God*; the Chaldee saith, *by his word*: by *swearing*, meaning *God's whole worship, whereof swearing was a part*, *Deut.* 6. 13. *Esa.* 45. 23. and 65. 16. *Ier.* 4. 2. Therefore that which the Prophet calleth *Swearing*, *Esa.* 45. 23. the Apostle calleth *Confessing to God*, *Rom.* 14. 11.

#### PSAL. LXIV.

David prayeth for deliverance, complaining of his enemies. 8▪ He prophesieth their destruction, whereat all man shall fear.

To the Master of the Music, a Psalm of David.

HEare my voice, O God, in my prayer; preserve my life from dread of the enemy. Hide me from the secret of evil doers, from the tumultuous rage of them that work painful iniquity. Which have whetted their tongue as a sword, have bent their arrow, *even* a bitter word. To shoot in secret *places* at the perfect; suddenly will they shoot at him, and fear not. They confirm to *themselves* an evil word; they tell to hide snares: they say, who shall see them? They search out injurious evils, they accomplish an exquisite search, even the inmost of *each* man, & the deep heart. But God hath shot at them an arrow, suddenly their strokes have been. And *when* they have caused them everyone to fall upon themselves by their own tongue, they shall betake themselves to flight, whosoever seeth them.

And all men shall fear, and declare the work of God, and prudently consider his deed. The just *man* shall rejoice in Jehovah, and hope for safety in him, and glory shall all the upright of heart.

Annotations.

*PRayer]* or *meditation*: see *Psa.* 55. 3. the Greek saith, *when I pray unto thee.*

Vers. 3. *the secret]* or *secrecy, mystery*, that is, *council, or assembly of evil doers*, that is, the malignant Church, as the holy Church is called *the secrecy (or mystery) of the righteous, Psal.* 111. 1.

Vers. 4. *bent their arrow]* that is, laid their arrow ready on their bended bow. The like phrase was in *Psal.* 58. 8. See also *Psal.* 11. 2. *bitter word]* or *bitter thing*, as the Greek explaineth it. So after in *verse.* 6. *an evil word*, or *thing*. See the notes on *Psal.* 7. 1. A *bitter word* is here called an *arrow*; and in *Ier.* 9. 3. their *tongue* is called their *bow*.

Vers. 6. *they tell, to hide]* or, *of hiding*, that is, impart their counsel one to another, how to hide snares. *they accomplish an exquisite search]* or, *a search searched out*, that is, *a curious diligent search*. The Greek translateth, *they are consumed searching out searches*: meaning that they spend both their time and themselves, in searching out evils against the just. It may also be read, *we are consumed by the search searched out*, meaning that in their judgment we cannot escape their snares. *even the inmost]* Hebr. *and the inmost*, that is, whatsoever any man's wit and deep heart can find out: or, *So deep (is) the inward part and heart of man.*

Vers. 8. *have been]* or, *assuredly shall be*: the time past being used for more certainty, as in *Isa.* 9. 6. And by *have been*, is meant the sure event and accomplishment of God's judgments on them, with the continuance of the same. As the Hebrew word of *being*, signifieth *to come to pass*, or *have event*, *1 Sam.* 4. 1. *Job* 37. 6. and *to continue to be*, *Dan.* 1. 21. *Isaiah.* 66. 2. *Ruth* 1. 2.

Vers. 9. *they have caused them everyone]* Hebr. *caused him*: which being spoken of many, as in this place, meaneth them all severally, to one man. *to fall, &c.]* or *to stumble down*: signifying, that God's strokes should have effect to overthrow them by their own devices. *betake themselves to flight]* or, *shall wander about in their flight*; which noteth great fear and unstaiednesse, (which the Greek therefore turneth, *are troubled*) and is meant of the wicked, their favorites.

**PSAL. LXV.**

God's praises in Zion for hearing prayer, 4 for pardoning sins, 6 for his just administration in the world, 10 and for his manifold blessings upon his land and people.

To the Master of *the Music*, a Psalm, a Song of David.

PRaise, silent *waiteth* for thee, O God, in Zion; and to thee shall the vow be paid. *Thou* hearest prayer, unto thee all flesh shall come. Words of iniquities have prevailed against me; our trespasses, thou wilt *mercifully* cover them. O blessed is *he whom* thou chooseth and takest near, *that* he may dwell in thy courts; we shall be satisfied with the good *things* of thine house, with the holy *things* of thy Palace. Fearefull *things* in justice thou wilt answer us, O God of our salvation, the hope of all the ends of the earth, and of those far off by sea. O he that stablisheth the mountains by his able might, is girded about with strength. Which appeaseth the noise of the seas, the noise of their waves, and the tumultuous noise of the people's. And fear do they that dwell in the utmost parts, for thy signs; the out-goings of morning and evening, thou makest shout. Thou visitest the land, and plenteously moistenest it; very much thou enrichest it, *with* the stream of God full of waters; thou preparest their corn, when so thou hast prepared it. Thou waterest abundantly the ridges of it, thou setlest the furrows of it, thou makest it soft with showers, thou blessest the bud of it. Thou crownest the year of thy goodness, and thy paths drop fatness. They drop on the pastures of the wilderness, and the hills are girded about *with* gladness. The pastures are clad *with* sheep, and the valleys are covered with Corn; they shout, they also sing.

Annotations.

PRaise, silent *waiteth*] or, is *silent*, that is, *submissly and quietly expecteth thee*: see *Psal. 62. 2.* or, *Unto thee* there is *silence* and *praise*, that is, *silence* looking to receive mercies, and *praise* for them being received. The Greek saith, *praise becometh thee*. The Hebrew also may imply the same, though it be more significant. The Chaldee paraphraseth thus, *The praise of the Angels is counted as silence before thee, O God, whose majesty (is) in Zion.*

Vers. 3. *Thou hearest*] or, *O thou that hearest*, or, *he that heareth*: see after in *verse. 7. all flesh*] that is, all sorts of men; as *Gen. 6. 12. Psal. 145. 21. Act. 2. 17.* This is a prophesy of all Nations converted unto Christ.

Vers. 4. *words of iniquities*] or, of *perversities*, that is, *perverse things*, or *words, unrighteous deeds*. Words are often put for *things*, as *Psal. 7. 1. mercifully cover*] or *expiate, propitiate, purge away*, and so *cover*, and *forgive*. Of the Hebrew *Capbar*, which signifieth to *cover*, the *Cover of the Ark* was called *Caporeth*, *Exod. 25. 17.* in Greek *hilasterion*, that is, the *propitiatory*, or *mercy-seat*, *Heb. 9. 5.* which name Paul giveth to Christ, *Rom. 3. 25.* who is the true *propitiation for our sins*, *1 Job. 2. 2.*

Vers. 5. *takest near*] or, *causest to approach*, to wit, *unto thyself*; the Greek saith, *takest unto thee. thy courts*] or, *court-yards*, the *open places* of the Tabernacle and Temple. There was an *inner court* and an *outward*, *1 King. 7. 12.* one for *the Priests*, another for *the people*, called *the great court*, *2 Chron. 4. 9. 2 King. 21. 5. good things*] so the Greek explaineth it well: the Hebrew

speaking of the *good* thing in general, comprehending the wholestore of pleasures and commodities, ⟨◇⟩ . *Deu.* 6. 11. *Ge.* 45. 23. The like here followeth, *holy*, for all *holy things*. And among *good things*, understand the principal, the gift of the *holy Ghost*: as that which in *Matth.* 7. 11. is *good things*, in *Luk.* 11. 13. is called *the holy Ghost*.

Vers. 6. *Fearefull things, &c.*] God out of his Tabernacle gave *oracles* and *answers* to his people, *Numb.* 7. 89. and from Heaven he answered to their prayers against their adversaries, *Psal.* 3. 5. he answered always things *reverend* and *fearful*. *those far off by sea*] whereby is meant, not only those upon the sea, whose hope God is, *Psal.* 107. 23. 28, &c. but those also that dwell far asunder disjoined by the sea, as in Islands, which *wait for his law*, *Isa.* 42. 4. So the Chaldee interpreteth it, *and of the Iles of the sea which are disjoined from the dry land* (or *continent*.)

Vers. 7. *O he that stablisheth*] or, *which setteth fast*: it is a continued speech to God, as the words before and after manifest, but the person changed for more passion, like that in *Job* 18. 4. *O he that teareth his soul*, for, *O thou that tearest thy soul*. See the notes on *Psal.* 59. 10. *mountains*] hereby is often meant *kingdoms, polities, and commonweales*, *Ier.* 51. 25. See *Psal.* 30. 8. The Chaldee understands it here, of God's *preparing food for the wild Goats of the mountains*.

Vers. 8. *of the seas*] *waters* signify *people's*, *Rev.* 17. 15. and *seas* are the huge *armies of people's*, *Ier.* 51. 42. *Isaiah.* 17. 12, 13. All such, as well as the natural seas, God asswageth. See also *Psal.* 46. 7.

Vers. 9. *And they*] or, *When they fear. utmost parts*] or *borders*, to wit, *of the earth*, as is expressed, *Isa.* 41. 5. *the out-goings of morning, &c.*] This may be meant both of the successive course of day and night, and of them that go out at morning and evening, which be men to their labor, and beasts for their prey, as is shown, *Psal.* 104. 20,—23. and of people, inhabiting the East and West parts of the world.

Vers. 10. *plenteously moistenest it*] This sense the Greek yieldeth: the Hebrew also may be turned, *when thou hadst made it to desire rain*: or, *and givest it the desire* thereof. These things are spoken first of *the land of Canaan*; (as the Chaldee expoundeth, *thou rememberest the land of Israel*;) which God visited and blessed continually, as Moses telleth, *Deut.* 11. 12. and spiritually are meant of Christ's Church, *Ezek.* 36. 8. 9, &c. *very much*] or, with *multitude*, to wit, *of riches, (or good things.) the stream*] or *brook, riveret*. See *Psal.* 1. 3. and 46. 5. The Chaldee paraphraseth, *from the fountain of God which is in heaven, which is full of the showers of blessing. of God*] that is, with heavenly, sweet and wholesome streams of waters, not as Egypt, watered with man's labor, but *drinking waters of the rain of heaven*, *Deut.* 11. 10, 11. *The stream of God* may here be taken for *an excellent stream*, as *mountains of God*, *Psal.* 36. 7. and the word *with* is to be supplied. Compare herewith *Joel.* 3. 18. *Rev.* 22. 1. where *a fountain, and pure river of water of life*, come forth from the Lord's house and throne, *their corn*] *theirs* that dwell in thy land, and house: after that thou hast thus prepared the land, and watered it, thou makest it fruitful.

Vers. 11. *set lest the furrows*] or, *the clods*, that is, *with rain thou causest the clods to lie close to cover the seed*. The Hebrew words being indefinite, *to settle, &c.* have like signification with the former. See *Psal.* 49. 15. and 77. 2. and 103. 20. *makest it soft*] or *meltest, resolvest, makest it*



moist, with drops of rain, that fall many. See *Psal. 72. 6. the bud]* or *branch, that which springeth up out of the earth.* This name is given to *Christ himself, Isaiah. 4. 2. Zach. 3. 8. and 6. 12.*

Vers. 12. *year of thy goodness]* that is, *thy good year,* which thou honourest with singular blessings. So God commanding the Sabbath year, promised to bless the sixth year, that it should bring forth fruit for three years, *Lev. 25. 20, 21.* But *the good year* is that *acceptable yere of the Lord,* which Christ preached, *Isaiah. 61. 2. Luke 4. 19. thy paths drop]* the clouds which are God's *chariot, Psal. 104. 3.* in which water is bound, *Job 26. 8.* and from which rain is dropped, to cause the earth to fructify, *Job 36. 28. and 38. 26, 27.* And *paths* here are properly such *trackes* as are made by chariot wheels.

Vers. 13. *of the wilderness]* where there is no man, *Job 38. 26.* that grass may grow for beasts, *Psal. 104. 14.* Though sometime shepherds there feed their flocks, as *Exo. 3. 1. girded with gladness]* rejoicing for the store of grass that grow on them on every side. Things are figuratively said to be *glad,* when they attain unto & abide in their natural perfection: so *light* is said to *rejoice* when it shineth clear and continually, *Prov. 13. 9.*

Vers. 14. *the pastures]* or *fields, are clothed,* that is, covered, abundantly stored with flocks of sheep. For *fields,* the Greek putteth *Rams of the sheep:* the Hebrew *Carim* signifieth both, *Isaiah. 30. 23. and 34. 6.* but the grammaticall construction and coherence here showeth it rather to be *fields* or *pastures.*

#### PSAL. LXVI.

An exhortation to praise God, 5 to observe his works, 8 to bless him for his gracious benefits. 13 The Prophet voweth religious service to God. 16 He declareth God's special goodness to him-self.

To the Master of *the Music,* a Song, a Psalm.

SHout ye unto God all the earth. With Psalm sing the glory of his name, put glory to his praise. Say unto God, how fearful *is every* of thy works! through the greatness of thy strength, thine enemies shall falsely deny to thee. Let all the earth bow down themselves to thee, and sing Psalm to thee; let them sing Psalm to thy name Selah.

Come and see the works of God; *he is fearful in his* doing toward the sons of Adam. He turned sea to dry *land,* they passed thorough the River on foot, there did we rejoice in him. He ruleth with his power *for ever,* his eyes espy among the nations; the rebellious, let them not exalt themselves Selah.

Ye people's, bless our God, and make the voice of his praise to be heard. That putteth our soul in life, and hath not given our foot to be moved. For thou, O God, hast proved us, thou hast tried us as silver is tried. Thou hast brought us into the net, thou hast laid straitness on our loins. Thou hast caused men to ride upon our head, we came into fire and into waters, and thou hast brought us out to an abundant *place.* I will come into thine house with burnt-offerings, I will pay to thee my vows. Which my lips have opened, and my mouth hath spoken in the distress upon me. Burnt offerings of marrowed rams I will offer up to thee

with incense; I will make *ready* beeves, with goat-bucks Selah. Come hear ye and I will tell, all ye that fear God, what he hath done to my soul. Unto him I called *with* my mouth, and he was extolled under my tongue. If I had seen in my heart painful iniquity, the Lord would not have heard. But surely God hath heard, hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer and his mercy from me.

Annotations.

*SHout]* to wit, *with a joyful or triumphant noise*: see *Psal. 41. 12. all the earth]* or, *all the land*, that is, *the inhabitants* thereof, as the Chaldee explaineth. So *verse. 4.* and *Psal. 98. 4. and 100. 1.* and often in the Scripture.

Vers. 2. *put glory]* in Greek, *give glory to his praise*, that is, *make his praise glorious and honorable*. A like phrase is in *Ios. 7. 19. put glory to Jehovah*, that is, give him glory.

Vers. 3. *fearful* is every, &c.] or, *fearful art thou in thy works*. One word singular, and another plural, meaneth exactly *all and everyone*, as *Psal. 57. 2. and 62. 5. falsely deny]* or *l. e.* that is, *feinedly submit*: See *Psal. 18. 45.*

Vers. 4. *Let all]* or, *All shall.* [unspec 5]

Vers. 5. *in his doing]* or, *in practice*; the Greek translateth, *in counsels*: See *Psal. 9. 12.*

Vers. 6. *sea to dry land]* the *red sea* God turned to *dry land* by a strong east wind, dividing the waters, that Israel might go thorough it, *Exod. 14. 21, 22. thorough the river]* *Iarden*, when the banks thereof were full, was dried; the waters stood still on an heap till all the people went thorough it, *Ios. 3. 13, 14,—17.* So the Chaldee explaineth it, *⟨ϕ⟩ the river ⟨ϕ⟩ the sons of Israel went on their feet. there did we rejoice]* he teacheth them to apply their fathers deliverances to themselves: for all things fore-written are for our learning and use, *Rom. 15. 4.* Alike speech another Prophet useth, *he found him in Rethel, and there he spake with us, Hos. 12. 4.* The Chaldee paraphraseth, *I will lead them to the mount of the house of the Sanctuary, there we will rejoice in his Word.*

Vers. 7. *espy]* that is, *watchfully view in the nations*, that is, (as Solomon expoundeth it) *in every place, both the evil (persons) and the good, Prov. 15. 3. the rebellious]* or, *the off-fallen, froward and refractarie* persons, which exasperate and provoke the Lord to bitterness, as the Greek here translateth. *exalt]* or, *be exalted (puffed up)* in themselves.

Vers. 8. *people's]* tribes of Israel, called also *peoples*, *Act. 4. 27. make to be heard]* or, *cause (men) to hear, sound forth audibly*: See *Psal. 26. 7.*

Vers. 9. *That putteth our soul in life]* that is, first *giveth*, then *preserveth life*, and finally, restoreth our dead souls unto life. Saving from dangers of death, *Psal. 30. 4. quickening them that were dead in sins. Ephes. 2. 1.* The Chaldee expounds it, *the life of the world to come, given our foot to be moved]* that is, suffered our estate to be changed to our ruin: So *Psal. 38. 17. and 121. 3.* See *Psal. 15. 5.*

Vers. 10. *as silver is tried*] Hebr. *as to try silver*; and this meaneth sore afflictions, as at large is shown, *Ezek. 22. 19, 20, 21, 22.* wherefore when God mentioneth lesser trials, he saith, *Loe, I have tried thee, but not as silver, Isa. 48. 10.* Hereby also is meant a purifying from dross and corruption by afflictions. See *Mal. 3. 3. Zach. 13. 9. 1 Pet. 1. 7.*

Vers. 11. *straitness*] or *affliction*, as the Greek also turneth it; but hereby a *strait chain* or *wringing girt* may be meant, such as burdens are tied with to beasts backs.

Vers. 12. *upon our head*] to use us as beasts for to carry them; it meaneth servile subjection: See the like in *Isa. 51. 23. came into fire and into waters*] that is, passed thorough afflictions of sundry sorts, *Psal. 32. 6. Ezek. 15. 6, 7.* Also in *Num. 31. 23.* those things are said to *come into* (or *pass thorough*) *fire*, which would *abide* the same without being consumed, as metals. That sense hath also use here, as after is shown. *an abundant place*] or, *a moist, a well watered land*, where we may drink our fill. The Greek calleth it *a refreshing*; which well fitteth with the comforts of the Gospel, as *Act. 3. 29.*

Vers. 14. *opened*] that is, *uttered*, or *promised* distinctly and seriously, as the Greek saith, *distinguished*: for the mouth being opened in vows, signifieth that they may not be called back, *Judge. 11. 35, 36. distress upon me*] or *in my distress*: so *Psal. 18. 7.* and *59. 17.*

Vers. 15. *marrowed rams*] that is, *fat and lusty*. The word *rams* is in Hebrew set after the word *incense*: which may therefore be read, *the incense (or perfume) of rams*, meaning the *fat* which was burned on the altar. And so it may intend *peace offerings*, as before he mentioned *burnt offerings*: See *Levite. 3. 9, 10, 11.* compared with *Levite. 1. 10,—13.* The Chaldee expoundeth it, *incense of spices, and sacrifices of Rams. make ready*] or *offer*, as the Greek interpreteth it. The Hebrew word to *make* or *do*, is used for *dress* or *making ready* of meat, or sacrifices, *Gen. 18. 8. Judge. 6. 19. Exod. 10. 25.* and *29. 36. Levite. 16. 24.* and *22. 23. beeves*] the Hebrew *bakar* is the *Beefe* generally; one for many, as in *Psal. 8. 9.* These were the principal sacrifices, *Lev. 1. 2, 10.*

Ver. 17. *under my tongue*] that is, *with my tongue*: or it may be meant of the heart and inward parts, which are under the tongue.

Vers. 18. *If I had seen in my heart*] that is, *had regarded with it*: so to *see*, is to *behold* with a corrupt affection, *Job 31. 26.* Thus God *cannot see evil, Habak. 1. 13. would not have heard*] for, *God heareth not sinners, John 9. 31.* nor *hypocrites, Job 27. 8 9. Prov. 15. 29.* The Greek maketh it a wish, *Let not the Lord hear me.*

## PSAL. LXVII.

A Prayer for the enlargement of God's kingdom, to the joy of all people's, and increase of God's blessings.

To the Master of *the Music* on *Neginoth*, a Psalm, a Song. [unspec 1]

God be gracious unto us, and bless us, he make his face to shine with us Selah. That *they* may know in the earth thy way, thy salvation among all the Heathens. Peoples shall confess thee, O God, people's all of them shall confess thee. The nations shall rejoice and shout, for thou

wilt judge the people's *with* righteousness, and the nations in the earth, thou wilt guide them Selah. Peoples shall confess thee, O God, people's all of them shall confess thee. The earth yieldeth her increase, God our God will bless us. God will bless us, and all the ends of the earth shall fear him.

Annotations.

*FA*ce to shine] or, to be light, that is, cheerful and favorable. See *Psal.* 4. 7. and 31. 17.

Vers. 3. *That they may know]* meaning *men*, indefinitely: or, that *thy way may be known*. God's way is generally his *administration* in the world, specially his *Gospel*, *Act.* 18. 25, 26. as his *salvation is Christ*, *Luke* 2. 30.

Vers. 4. *shall confess]* or, *let them confess* and so af <...> [unspec 4]

Vers. 7. *The earth]* or *land* of Canaan, (as the Chaldee explains it, *the hand of Israel*) the seat of God's Church; whose fruitful *increase* God promised in the Law, *Levite.* 25. 19. and •6. 4, and the Prophets apply it to the spiritual graces of the Gospel, *Ezek.* 34. 27. *Zach.* 8. 12. *Isaiah* 45. 8. and our *land* or *earth* is our hearts regenerate, to bear fruits to the Lord, *Matth.* 13. 19,—23. *Heb.* 6. 7.

#### PSAL. LXVIII.

A Prayer at the removing of the Ark, with a Prophecy of Christ's resurrection. 5 An exhortation to praise God for his mercies, 8 and for his care of the Church. 19 A prophesy of Christ's ascension and benefits following, for which God is to be blessed; 32 and of the conversion of the Gentiles unto his further praise.

To the Master of *the Music*, a Psalm, a Song of David.

LEt God arise, let his enemies be scattered, and they that hate him flee from his face. As smoke is driven away, so drive thou *them* away; as wax is melted at the face of fire, so let the wicked perish from the face of God. And let the just rejoice, let them show gladsonnesse before the face of God, and let them joy with rejoicing. Sing ye to God, sing Psalm to his name; make an high way for him that rideth in the deserts, in Yah his name, and show gladness before his face. *He is* a father of the fatherless, and a Judge of the widows; *even* God, in the mansion of his holiness. God seateth the solitary in house, bringeth forth those *that are* bound in chains; but the rebellious dwell *in* a dry land. O God, when thou wentest forth before thy people, when thou marchedst in the wilderness Selah. The earth quaked, also the heavens dropped, at the face of God: Sinai it self at the face of God, the God of Israel. A rain of liberalities thou didst shake out, O God; thine inheritance when *it was* wearied, thou didst confirm it. Thy company do dwell in it, thou doest prepare in thy goodness for the poor afflicted, O God.

The Lord will give the speech of those that publish glad tidings to the great army. The Kings of the armies shall flee, and she that remaineth in the house shall divide the spoil. Though ye lie between the *pot* ranges, *ye shall be* as the wings of a Dove, *which is* decked with silver,

and her feathers with yellow gold. When the Almighty scattereth abroad Kings in it, it shall be snow white in Tsalmon. A mountain of God mount Bashan is, an hilly mountain mount Bashan. Why leap ye, O hilly mountains? *this is the mountain God desireth for his seat; yea, Jehovah will dwell in it to perpetual aye. God's Chariot, twice ten thousand thousands of Angels; the Lord is with them, as in Sinai in the Sanctuary. Thou art ascended to on high, thou hast led captive a captivity, thou hast taken gifts unto men, and also the rebellious to dwell, O Yah God. Blessed be the Lord, which day by day lodeth us: the God our salvation Selah. Our God is a God of salvations, and to Jehovah the Lord belong the issues of death.*

But surely God will wound the head of his enemies, the hairie scalpe of him that goeth on in his guiltinesses. The Lord hath said, I will bring again from Bashan: I will bring again from the gulfs of the sea. That thy foot may embrew *it self* in blood, the tongue of thy dogs *in blood* of thine enemies, *even* of every of them. They have seen thy goings, O God, the goings of my God, my King, in the Sanctuary. The singers went before, the plaiers on instruments after: amongst *them* the Damosels beating on Timbrels. In the Churches bless ye God, *even* the Lord, ye of the fountain of Israel. There little Benjamin *with* their ruler, the Princes of Judah *with* their assembly, the Princes of Zebulun, the Princes of Naphtali. Thy God hath commanded thy strength; strengthen, O God, that thou hast wrought for us. For thy Palace in Jerusalem, Kings shall bring thee a present. Rebuke the company of spear-men, the congregation of mighty bulls, with the calves of the people's, *and him* that submitteth himself with pieces of silver: he hath scattered abroad the people's *that* delight in wars.

Princely Ambassadors shall come out of Egypt: Ethiopia shall hastily stretch her hands unto God. Sing unto God, ye kingdoms of the earth: sing Psalm to the Lord Selah. To *him* that rideth in the heavens of heavens of antiquity: loe, he will give his voice a voice of strength. Give the strength to God, his high Majesty is upon Israel, and his strength in the skies. Fearefull *art thou*, O God, out of thy Sanctuaries: the God of Israel he giveth strength and forces to the people; blessed *be* God.

Annotations.

*LEt God arise]* or *stand up*. By *God* here is meant *Christ* our Lord; for of him is this Psalm interpreted by the Apostle, *Ephes. 4. 8, 9, 10*. This entrance is taken from Moses, *Numb. 10. 35*. where when the host of Israel rose up from mount Sinai to journey towards Canaan, the *Ark of the covenant of the Lord went before them three days journey, to search out a resting place for them*. And when the Ark went forward, Moses said, *Rise up Jehovah, and let thine enemies be scattered, &c.* where Moses respected not only the *Ark*, (the figure of *Christ*) but the promise of God: *Behold, I send an Angel before thee to keep thee in the way, and to bring thee to the place which I have prepared; beware of him and hear his voice, &c. for my name is in him, &c. Exod. 23. 20, 21*. This was the *Angel of the covenant, Mal. 3. 1*. the *Angel of God's face* or *presence*, which saved the people, *Isa. 63. 9*. even *Christ*, whom they tempted in the wilderness, *1 Cor. 10. 9*. in whom *God was, 2 Cor. 5. 19*. and who himself is *God our all blessed forever, Amen, Rom. 9. 5*. David applieth these things to his own time and action of bringing home the *Ark, 1 Chro. 13*. and prophesieth also of things to come, as *Act. 2. 30, 31*.

Vers. 4. *let them joy]* to wit, *inwardly*, with *delight*, (as the Greek explaineth it) as the former word signifieth, *outward joyful carriage and exultation*.

Vers. 5. *make an high way]* or, *exalt*: but that this is meant of *a way*, or *causie*, first the Hebrew word *Sollu* naturally beareth, as *Isa. 62. 10.* and *57. 14.* secondly, the Greek version *hodopoiesate, make way*, confirmeth it; thirdly, the scope of this place showeth it, compared with *Isaiah 40. 3.* where the *Voice in the wilderness* crieth to *prepare the way of the Lord Christ, Matt. 3. 2. deserts]* places where things are *mixed and confused*, as the word *Ghnaraboth* properly signifieth. So *Gnarabah* is a *desert or wilderness, Isa. 40. 2.* and there is a declaration of this place, that *valleys should be exalted, mountains debased, crooked things made strait, and rough places smooth, Isa. 40. 3. Luk. 3. 5.* The Greek version here, *epi dusmoon*, meaneth also the same: for though the word be ambiguous, and signifieth the *west parts*, yet is it often used for the *deserts or plains of the wilderness, Numb. 33. 48, 50. and 36. 13. Deut. 1. 1. Josh. 5. 10. 2 Sam. 4. 7. in Yah his name]* or by *Yah his name*, to wit, *sing and praise him. Yah* is the proper name of God in respect of *being or existence*, for he is of himself, *Exo. 3. 14. giveth to all life and breath, and all things, and in him we live, and move, and have our being, Act. 17. 25. 28.* It is the same in effect with *Jehovah*, but more seldom used: of which see *Psal. 83. 19.*

Vers. 6. *a Judge]* that is, *a defense and avenger of their wrongs*: See *Exod. 21. 22, 23, 24. Isa. 1. 17. I am. 1. 27. mansion of his holiness]* or, *his holy mansion*, whereof see *Psal. 26. 8.*

Vers. 7. *the solitary]* them which are alone, or *desolate*, meaning *without children. in house]* that is, *giveth them children*: See *Psal. 113. 9. in chains]* or, *in conveniences*, that is, *in convenient and commodious sort*; or, *into fit (and commodious) places*. The Greek saith, *in fortitude*. The Chaldee thus, *he brought forth the sons of Israel, which were bound in Egypt. dry land]* or, *barren ground*, named in the original of the *bleaknesse or whiteness*, as whereon nothing groweth. This the Chaldee referreth to *Pharaoh and his host*, which were *obstinate*, and would not *send away Israel*, that they *dwelt in a dry land*.

Vers. 9. *Sinai it self]* or, *this Sinai*, to wit, *quaked*, when God came down upon it to give his law: see *Exod. 19. 16, 18. Heb. 12. 18.* The Chaldee saith, *Sinai, the smoke thereof ascended like the smoke of a furnace, because the majesty of God, the God of Israel, was revealed upon it.* These words David borrowed from *Deborahs song, Judge. 5. 4, 5. Sina* is a mountain in Arabia, *Gal. 4. 25.* in the wilderness, thorough which Israel passed, *Exod. 19. 1.* It was called also *Hereb*: see *Psal. 106. 19.*

Vers. 10. *rain of liberalities]* that is, *a liberal, plentiful, free and bountiful rain*, proceeding of God's free grace. So elsewhere is mentioned the *rain of blessing, Ezek 34. 26.* Spiritually this meaneth the doctrine of the Gospel, *Deu. 32. 2. Isa. 45. 8. Hes. 14. 6, 7. and 6. 3. Heb. 6. 7.* See *Psal. 65. 10. shake out]* or, *shed and sprinkle abroad*, as with the waving of the hand; the Greek turneth it, *separate. God divideth the spouts for the rain, Job 38. 25, 26, 28. and 37. 6. when it, &c.]* Hebr. *and wearied*, that is, *dry, fainting for want of water*, as *Psal. 63. 2.*

Vers. 11. *Thy company]* the host of Israel, seated in Canaan. The Hebrew word *Chj•h* signifying *Life*, is used for all *living creatures*, commonly *beasts*, and among them *wild beasts*, in which most life appeareth, *Gen. 1. 24, 25, &c.* also for *fishes, Psal. 104. •5.* Applied to men, it

meaneth a *company* or *society*, either good, as in this place, or evil, as after in verse 31. It is used for an *host* of men, as 2 *Sam.* 23. •3• instead whereof, in 1 *Chron.* 11. 15. is written *Machan•h*, a *Campe* or *Leager*. The Greek here turneth it *Zoa*, *Living wights*: which word is used in *Revel.* 4. 6. and 5. 8, 9. where mystical speech is of Christ's Church. *prepare•]* to wit, *thine inheritance* (or, *fruitful blessings therein*) for the poor (or *afflicted*) that is, *the Church*. This every man was to acknowledge when he brought the first fruits unto God: See *Deut.* 26. 5, 6,—9. 10. The Chaldee expoundeth it, *thou preparedst the hosts of the companies of Angels for to do good to the poor afflicted.*

Vers. 12. *will give the speech]* or, *gave the word*; but it may be taken for a prophesy. And by *giving the speech* (or word) is meant either the *ministering of matter and speech unto them*, or the *confirming and performing* of that which they have spoken. So Paul desired the prayers of the Churches, *that speech might be given him*, *Ep•s.* 6. 19. *Col.* 4. 3. But the Chaldee referreth this to the Law, *The Word of God gave the words of the Law to his people. of those that* (ϕ) *gl•d tidings]* or, (applying it to Christ's time) *of the Evang•l•sts, of the souls that preach the G•stell, or carry good news*. Such are in armies, they that carry tidings of victory, as 2 *Sam.* 18, 19. Such in Christ's army are the Preachers of the Gospel, *Rom.* 10. 15. The original word here *mebassroth*, is of the feminine gender, usually understood therefore of *women*, such as sung songs of victory, as *Exod.* 15. 20. 1 *Sam.* 18. 6, 7. but the Scripture nowhere calleth such the *publishers of glad tidings*: we may therefore understand it of men; for, 1. as Solomon called him-self *Koheleth*, that is, a *Preacher*, (in the feminine gender) or a *preaching soul*, *Eccles.* 1. 1. so may any *Evangelist* in like sort be called *Mebassereth*. 2. Also the Greek version maketh it the masculine, *the Lord will give the word (•ois euaggelizome•ois) to the men that evangelize*. 3. And in *Isai.* 40. 9. such are spoken to in this sort and form as did *preach good tidings to S••n and Jerusalem*; which seemeth to be principally meant of the Apostles. 4. The Chaldet Paraphrast also applieth it to men, though past, as to *Moses and Aaron*, which *evangelized the Word of God to the many companies of Israel. to the great army]* meaning *the Church*, of whose *warfare* see *Isa.* 40. 2. *Rev.* 19. 14. 2 *Cor.* 10. 4. or if we refer it to the *Evangelists*, there is a *great host* of them: or to *the tidings* that they tell, it is of *much war*. The Chaldee refers it to *Moses and Aaron, that evangelized God▪ Word to the great hosts of Israel.*

Vers. 13. *shall flee]* this is meant of Christ's enemies, as in verse 2. though here is another word, signifying a *wandering flight*, seeking where to hide them, as *Rev.* 6. 15. So *five Kings* fled from Joshua and hid them in a cave, *Josh.* 10. 16. See also *Josh.* 11. 1, 4, 5, 8. *she that remaineth]* Heb. *the mansion* (or *habitation*) that is, the *woman* or *women*, who go not out to war, but *keep at home*, as *Judge.* 5. 24. *Tit.* 2. 5. As the Church is sometime likened to a *Woman*, *Rev.* 12. 1. so the Chaldee applieth this here to the *congregation of Israel*, that *divided the spoil from heaven. divide the spoil]* this is a blessing, *Isa.* 53. 12. done *after victory*, *Judge.* 5. 30. *Luk.* 11. 22. and *with joy*, *Isa.* 9. 3. For *spoils* are used to denote *riches*, *Pro.* 1. 13. and 31. 11. and 16. 19.

Vers. 14. *between the pot-raunges]* or, *between the two banks* or *rewes*, to wit, of stones made to hang pots and kettles on in the *campe* or *leager*: places where scullions lie, and so are black; meaning hereby *affliction* and *misery*; as on the contrary, by *the doves silver wings* is meant *prosperity*. Or, we may understand it of the *two bounds* and *limits* of the enemies, where they

are continually assailed and endangered. And this the Greek seemeth to favor, turning it, [*ana meson •oe• cleroon*] amidst (or between) the inheritances; even as they also translate the two burdens or limits between which *Isac•r* couched, *Ger.* 49. 14. which tribe had the Philistians at one end, and Ammonites on the other, that vexed them. The Chaldee giveth this paraphrase, *The God of Israel said, Though ye kings lie (or sleep) between the curtains, behold the Church of Israel, which is like unto a dove, covered with clouds of glory, divideth the spoil of the Egyptians. with yellow gold*] understand again, *decked with yellow* (or greenish) gold, that is, of a golden colour and green, as the original word importeth, *Levite.* 13. 49. and 14. 57.

Vers. 15. *the Almighty*] or *Al-sufficient*, that is, *God*, named in Hebrew *Shaddai*, of his power and sufficiency to go thorough with all things, and for wasting and destroying his enemies, as at the drowning of the world. To this the Prophets have reference, saying, that *shod* (*destruction*) shall come from *Shaddai*, (the *Almighty*) *Isa.* 13. 6. *Joel* 1. 15. *scattereth*] or *spreadeth* abroad, having discomfited the kings, his enemies, in that his inheritance, *verse* 10. 11. So spreading is used for scattering, *Zach.* 2. 6. *it shall be snow-white*] or, *thou shalt be snowy*, speaking to the Church, or of it. *Whitenesse* denoteth victory, joy, glory, *Rev.* 2. 17. and 3. 5. *Luk.* 9. 29. and whiteness as snow, is a resemblance of purifying from sin, *Psal.* 51. 9. *Isa.* 1. 18. *Tsalmon*] in Greek, *Selmon*, a mount of Samaria, in the Tribe of Ephraim near the City *Shechem*, as appeareth *Judge.* 9. 47, 48. situate in the heart of the Country. *Tsalmon* signifieth *shady*, or *dark*, and so it seemeth this mount was, with caves, glinns, and trees that grew thereon; but with snow upon it was made lightsome. So to be *snow white* in *Tsalm•n*, is to have light in darkness, joy in tribulation.

Vers. 16. *A mount of God*] that is, *high, large*, and full of divine blessings; for *Basan* was a fat and fruitful mountain: See *Psal.* 22. 13. and 36. 7. *an hilly mount*] or, *a mount of hill•ks* or *knobs*, having many tops. This seemeth to be a comparison; *Basan* is a goodly large mountain, but this *Zion* doth excel it, for here *God* dwelleth with his Angels, &c.

Vers. 17. *leap ye*] *insult ye* proudly, or *lay ye wait for*. The original *Ratsad* is nowhere found in Hebrew but here only. In Arabic it signifieth to *espy* and *lie in wait* for the hurt of others, which agreeth well with the argument here. *for his seat*] to  *dwell in it*. *The Lord chose Zion*, and *desired it for his seat: this shall be my rest forever*, *Psal.* 132. 13, 14. So, *the Lamb Christ* is on *mount Sio•*, *Rev.* 14. 1. But the Chaldee referreth this also to *mount Sinai*, upon which the *Word of God* desired to place his divine presence.

Vers. 18. *God's chariot*] which he useth for his own service, for defense of his Church, and destruction of his foes: see *Psal.* 18. 11. *Chariot* is put for *Chariots* (as *ship*, *1 King.* 10. 22. for *ships*, *2 Chron.* 9. 21.) or to note out the joint service of all the Angels, as of one. *twice ten thousand*] or *double myriads*, that is, *innumerable*; in the Greek, *ten thousand fld*; meaning, *innumerable*. *Angels*] the Hebrew *Shinan*, translated *Angels*, is not elsewhere found in Scripture. It seemeth to come of *Shanah*, to *second*, as being *second* or *next* to *God*; the *chief Princes*, *Da•*. 10. 13. as those in place next *Kings* are called *the second* unto them, *2 Chron.* 28. 7. *Esth.* 10. 3. If we refer it to the number, we may turn it *redoubled* or *manifold*. If to the *Chariots*, and derive it of *Shanan*, to *sharpen*, it may note a *kind of Chariots with sharp hooks* used in wars, as many human writers record, *2 Mecca•*. 13. 2. *Statius lib.* 10. *Thebaid.* *Macro•ius*, &c. How ever



the word be doubtful, the meaning seemeth to be of *Angels* (as the Chaldee plainly expresseth) which the Greeks here translate *cheerful ones*, as of the Hebrew *Shaan*, to be in *tranquility and joy*: and the Apostle seemeth to have reference to this place, where he mentioneth *mount Si'n, the celestial Jerusalem, and the company of ten thousands of Angels*, which now we are come unto in Christ, *Heb. 12. 22.* And *Angels* have appeared like *fiery Chariots*, *2 King. 6. 17.* with them] or in them] as in *Sinai*] as God was in *Sinai*, with *ten thousands of holy ones*, when he gave the fiery Law, *Deut. 33. 2.* so is he in *Zion* with *ten thousands of Angels*, *Heb. 12. 22.* Here the words *as in*, seem necessarily to be supplied; or the word *Lord*, as the *Lord of Sinai*, with like meaning as before.

Vers. 19. *Thou art ascended, &c.] Thou (Lord Jesus) art gone up to the highest Heaven, having first descended to the lowest earth.* So the Apostle teacheth us to understand this place, *Eph. 4 8, 9.* to on high] or to the high place: see *Psal. 7. 8.* The Chaldee translateth it, to the firmament. led captive] or, captured a captivity, that is, a company of captives, a prey of people taken in war: See the like phrase, *2 Chron. 28. 5. 11. Judge. 5. 12. Numb. 21. 1. Deut. 21. 10.* So poverty is used for a company of poor people, *2 King. 24. 14.* Christ's enemies, Satan, sin, death, hell, &c. were by him subdued, *Colos. 2. 15.* his Elect captured by Satan, were by him redeemed; of whom also this may be meant, as *Psal. 126. 1, 4.* hast taken gifts unto] that is, hast given (and distributed) gifts among men. An Hebrew phrase often used, as, *Take me a sword*, *1 King. 3. 24.* that is, give or bring it me. *Take her me to wife*, *Judge. 14. 2.* *Take me an offering*, *Exod. 25. 2.* *Take me a little water*, *1 King. 17. 10.* that is, Give. Giving also is sometime used for taking, as *Gen. 42. 30.* he gave (that is, took) us for spies. Rightly therefore doth the Apostle turn this in Greek, given, *Ephes. 4. 8.* and the next words •Adam, is unto men, as Paul explaineth it, or among men, as *Jeremiah 49. 15.* And the gifts are the *Ministers of the Gospel*, given for the good of the Church, *Ephes. 4. 11, 12.* So the Chaldee here addeth, *thou hast taught the words of the Law, hast given gifts to the sons of men. and also the rebellious] or disobedient*, to wit, *thou hast led captive.* They that continue rebellious are subdued to destruction, *Psal. 2. 9. Isa. 11. 4.* others by conversion, as *Saul, breathing out threatenings and slaughter*, was by Christ subdued, *Act. 9.* And after spake of himself and others, *we ourselves were in times past unwise, disobedient, &c. but when the bountifulness and love of God our Savior towards man appeared, he saved us, &c. Tit. 3. 3, 4, 5.* to dwell] understand, in God's mount, as *verse. 17.* or, with *Yah God*, meaning it of the captives. Or, *that thou, O Yah God, mayest dwell*, to wit, in men's hearts by faith, *Ephes. 3. 17.* or in the Church, which by those thy gifts (the Ministers) is built as a spiritual house for God to dwell in, *1 Cor. 3. 9, 10, 16. 1 Pet. 2. 5.* So God dwelt among the Israelites, *Num. 5. 3.* and *35. 34.*

Vers. 20. *day by day] or daily:* see *Psal. 61. 9.* •odeth us] to wit, with his blessings or gifts, *verse 19.* or with afflictions, wherewith the Saints are burdened, and yet bless him for his comforts in them, *2 Cor. 5. 4.* and *1. 3, 4, 8.* and *6. 4,—6.* The Chaldee understandeth it of such l•ding as is by adding precepts upon precepts.

Vers. 21. *Our God, &c.] or, God to us is a God for salvations*, that is, all manner health, help and deliverance that fully saveth. *Jehovah]* so the name of God is written usually, when *Adonai, Lord*, next followeth it, as here and *Psal. 109. 21.* or goeth before it, as *Gen. 15. 2.* having the vowels of *Elohim*, God, and so is by the Jews pronounced; as other times having the vowels of *Adonai*,

it is so pronounced, *Lord*. So, for *Adonai, Iehovaih*, 2 Sam. 7. 18. is written, *Jehovah Elohim*, 1 Chron. 17. 16. See *Psal. 83. 19. issues]* or passages, that is, ways and means of death or to death: meaning that he hath many ways to bring his enemies to death, and to deliver his people out of it. For, *he hath the keys of death*, Rev. 1. 18. *•e killeth and giveth life, woundeth and healeth, and none can deliver out of his hand*, Deut. 32. 39. So *issues of life*, Prov. 4. 23.

Vers. 22. *hairie scalpe]* Hebr. *the crown (or scalpe) of hair*, meaning open and inevitable judgment on the chiefest and most fierce enemies. *guiltinesses]* guilty sins, impieties: So *Psal. 69. 6.*

Vers. 23. *I will bring again]* or, *will return, reduce*, to wit, thee my people, as I brought thee from the peril of *Ogh in Bashan*, Numb. 21. 23, 35. and of *Pharaoh at the red sea*, Exod. 14. 22, 23, 28, 29. Former deliverances are often by the Prophets applied to the times and works of Christ: See *Isa. 11. 1, 11, 15, 16. and 51. 10, 11. gulfs]* or *deeps, bottoms*: See *Psal. 69. 3.*

Vers. 24. *That thy foot may embrew]* that is, *•e embrewed*, or, *That thou mayest embrew thy foot*. It is the same word which before in verse 22. is Englished *wound*, and signifieth, to *make gor• bloody*; and is here by consequence put for *embrewing* or *dipping in gor• blood*: as the Greek turneth it, *That thy foot may be dipped*. And this noteth a great slaughter of the enemies; as the *dipping of the foot in oil*, Deut. 33. 24. meaneth abundance thereof. in *blood of thine enemies]* or, which floweth from thine enemies from him, that is, from each of them, or from the greatest of them, Antichrist: or, of the same blood. Compare herewith the slaughter of Christ's enemies, Rev. 19. 17, 18,—21.

Vers. 25. *They have seen]* that is, *Men have seen* (not naming any special persons) *thy goings*, or ways, and administration. The Chaldee saith, *The house of Israel have seen the going of thy Majesty upon the Sea, O God. in the]* that is, *which art in the Sanctuary, or into the Sanctuary*, referring it to David's carrying of the *A•ke* into the holy Tent, 1 Chron▪ 13. 6. 8. and 15. 28.

Vers. 26. *beating on timbrels]* or *on Tabers*, to wit, with the hand; so in the triumph at the red sea, *Mary the sister of Aaron, and all the women after her with timbrels and pip•s*, sung praise to God, Exod. 15. 20, 21. unto that the Chaldee here referreth it. So at the slaughter of the Philistines, 1 Sam. 18. 6, 7. and at the slaughter of the Ammonites, Judge. 11. 34. A *timbrel* (or *taber*) is in Hebrew named *Toph*, of the like sound that it maketh when it is stricken.

Vers. 27. *In the Churches]* or *congregations*: see *Psal. 26. 12. ye of the fountain]* that come out of Israel, as out of a well or fountain; a phrase taken from Deut. 33. 28. *Isaiah* hath also one much like it, *Isa. 48. 1*. It seemeth to be meant of the people, though it may also be referred to Christ: *bless the Lord, who is of the fountain of Israel*. For, *of the Israelites, concerning the flesh, Christ came, who is God over all, blessed forever, Amen*, Rom. 9. 5.

Vers. 28. *There]* in the Churches be *little Benjamin*, the tribe or posterity of Benjamin, who was himself *little*, that is, *youngest* of all Israel's children; and his tribe *little*, that is, *few in number*, being almost all destroyed for the sin of Gibeon, Judge. 20. 1, &c. *their ruler]* the *Prince* of that Tribe. The Greek version saith, *in a trance*; taking the Hebrew *Rodem* to be of *radam*, though it be not found elsewhere in this form; yet rare words but once used are sundry times found in

this and other Psalms. These things applied to Christ's times and after, are very mystical. *Benjamin* the least is here put first; so in the heavenly Jerusalem, the *first foundation is a Jasper*, Rev. 21. 19. which was the last precious stone in Aaron's Brest plate, on which *Benjamins* name was graven, Exod▪ 28. 20. 10. 21. In this Tribe Paul excelled as a Prince of God, though one of the last Apostles, 1 Cor. 15. 8, 9, 10. who was converted in a *trance* or *ecstasy*, Act. 9. 3, 4, &c. and in ex•asies he and other Apostles saw the mysteries of Christ's Kingdom, Act. 10. 10, 11, &c. 2 Cor. 12. 1, 2, 3, 4. *their assembly*] in Greek, *their governors*; the Hebrew word *Regamah* but once used, causeth this ambiguity: for coming of *Ragam*, to *throw an heap of stones*, Lev. 24. 14. may either be taken for an *heap* or *assembly*, or for a *stone*, that is, a *ruler*; as elsewhere a *stone* signifieth, Gen. 49. 24. Of this Tribe of *Judah* were the Apostle *James*, and other our Lord's brethren, Gal. 1. 19. Act. 1. 14. *Zebulu•, Naphtal•*] these Tribes were situate in the •arthest parts of Canaan, as *Judah* and *Benjamin* were in the first and chiefest parts; meaning by these few all other Tribes gathered to praise God. In these coasts Christ called to Apostleship *Simon Peter, And•ew, &c.* fishers of Galilee.

Vers. 29. *commanded thy strength*] that is, powerfully appointed it, speaking to the Church. See the like phrase, Psal. 133. 3. and 44. 5. By *strength* also, *Kingdom* is often meant. *strengthen*] the Chaldee paraphraseth,  *dwell in this house of the Sanctuary which thou hast made for us.*

Vers. 30. *For thy Palace*] or *temple*, which was after David's days to be buil• in the heavenly Jerusalem, the *Lord* and the *Lamb are the Temple of it*, Rev. 21. 22. *bring a present*] or, *lead along a gift•* that is, *gifts•* or *presents*. So Psal. 76. 12. which *pres•nts* are sometimes of the persons of men. See Isa. 18. 7. & 66. 20. Rom. 〈ϕ〉 . 16. & 12. 1.

Vers. 31. *Rebuke*] that is, *Destroy*: See Psal. 9. 6. *•ompany of spear-men*] or *of archers, the ••ut* (or 〈ϕ〉 ) *of the cane*, that is, such as use *canes* or *reeds*, whereof *spears* or *arrows were made*. Of this word *company*, see before, *verse*. 11. It may also be read, *the wild beasts of the reeds*, meaning the savage wicked people. So the Chaldee turneth it, *the armies of sinners. mighty bulls*] the *high Priests* and great *personages*: see Psal. 2•. 13. *that submitteth*] that is, the Hypocrite which •aineth subjection, (as the former were professed enemies) or, *till •e* (that is, *everyone*) *submit*, as Deut. 33. 29• The word signifieth such submission, as when one casts down himself at the feet, as to be trodden on: so Prov. 6. 3. *he hath scattered*] this is spoken to the Church of God. The Greek turneth it as the former, *Scatter thou*.

Vers. 32. *Princely Ambassadors*] Heb. *Chashmannim*, a word not used but here. The Greek saith, *Presbeis, Ambassadors. Egypt*] in Hebrew called *Mitsrajim*, the name of the son of *Cham*, the son of *Noah*, Gen. 10. 6. who called the country where he & his posterity dwelt by his own name. In Greek, and in the New Testament, it is always called *Egypt*. This is a prophesy of the calling of the Gentiles to the faith, as the Chaldee saith, *that they may be made proselytes. Ethiopia*] in Hebrew *Cush*, another son of *Cham*, brother to *M•sraim* and *Canaan*, Gen. 10. 6. the country where he and his children dwelt is called by his name *Cush*, in Greek *Ethiopia*. The people we call *back Moors. hastily stretch*] Hebr. *make run*: nothing the readiness of that nation to offer gifts and sacrifices, (or, as the Ch••dee explaineth it, to spread out *their hands in prayer*) and to receive the Gospel: See Act. 8. 27• &c.

Vers. 34. *of heavens of antiquity]* that is, *the most ancient and highest heavens*, which were since the world began, noting hereby God's powerful Majesty and help to his Church, as *Deut. 33. 26. will give]* or *giveth usually his voice*, that is, *speaks aloud or thundereth*: see the notes on *Psal. 46. 7. and 29. 3.* Some Apostles were called *Sons of thunder*, *Mark▪ 3. 17.* and Christ's powerful voice raiseth the dead, *John. 5. 25.*

Vers. 35. *Give the strength]* that is, *strong praise*, and the glory of the Kingdom: see *Psal. 8. 3.*

Vers. 36. *Sanctuaries]* the holy and most holy places of the Tabernacle, and Heaven it self: see *Psal. 43. 3. the people]* that is, as the Greek explaineth, *his people*. So *the soul*, *Psal. 69. 2. fo•my soul*: see *Psal. 45. 4. Blessed be God]* Hereupon God was called in Israel, the *Blessed one*, as *Mark. 14. 61. Art thou Christ the son of the Blessed?* that is, *the son of God*, *Mat. 26. 63.*

### PSAL. LXIX.

David (the father and figure of Christ) complaineth of his great afflictions. 14 He prayeth for deliverance 23 He devoteth his enemies to destruction. 31 He praiseth God for the salvation of his Church.

To the Master *of the Music*, upon Shoshannim, a *Psalme* of David.

SAve me, O God, for waters are entered even to the soul. I sink down in the mud of the gulf, where no standing is; I am entered into the deeps of waters, and the streaming flood overfloweth me. I am weary with my crying; my throat is burnt, mine eyes fail, I attentively waiting for my God.

Many are, *more* than the hairs of my head, they that hate me without cause; mighty are they that would suppress me, mine enemies falsely: *that* which I took not away, then I restored. O God, thou knowest my foolishness, and my guiltinesses are not concealed from thee. Let not them be abashed for me that hopefully expect thee, Lord Jehovah of hosts: let them not be ashamed for me that seek thee, O God of Israel. For, for thy sake do I bear reproach, shame covereth my face. I am become a stranger to my brethren, and a foreigner to my mothers sons.

For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me. And I wept, with fasting *afflicted* my soul, and it was for reproache to me. And I made my raiment sack *cloth*, and I was to them for a Proverb.

They that sit in the gate spake against me, and they that drink strong drink *made* melodies. And I, my prayer is to thee, Jehovah, *in* time of acceptation; O God, in multitude of thy mercy answer thou me, in the truth of thy salvation. Deliver me out of the mire, and let me not sink down: let me be delivered from my haters, and out of the deeps of waters. Let not the streaming flood of waters overflow me, neither let the gulf swallow me, neither let the pit shut her mouth upon me. Answer me, Jehovah, for thy kind mercy is good; according to the multitude of thy tender mercies turn the face unto me. And hide not thy face from thy servant, for distress is on me; make haste, answer me. Draw near to my soul▪ redeem it; because of mine enemies, ransom thou me.

Thou hast known my reproach, and my shame, and my dishonor; before thee *are* all my distressers. Reproach hath broken my heart, and I am full of heaviness; and I looked for *some* to mone *me*, but none *came*; and for comforters, but I found none. But they gave me gall for my meat, and in my thirst they gave me vinegar to drink. Let their table be before them for a *share*, and for recompenses for a trap-fall. Let their eyes be darkened that they see not, and make their loins to shake continually. Pour out upon them thy detesting ire, and let the burning wrath of thine anger take them. Let their Castle be desolate; within their tents let there not be a dweller. For they persecute *him* whom thou hast smitten, and they tell of the sorrow of thy wounded ones. Give thou iniquity unto their iniquity, and let them not come into thy justice. Let them be wiped out of the Book of the living, and let them not be written with the just. And I, poor afflicted and sorrowing; let thy salvation, O God, lift me up. I will praise the Name of God with a song, and magnify him with confession. And it shall be better to Jehovah, than a young Bull that hath horns, that parteth the hoof. The meek shall see *it*, they shall rejoice; the seekers of God, and your heart shall live. For Jehovah heareth the needy, and despiseth not his prisoners. Praise him let heavens and earth, seas, and all that creepeth in them. For God will save Zion, and build the Cities of Judah; and they shall dwell there, and have it for inheritance.

And the seed of his servants shall possess it: and they that love his name, shall dwell therein.

Annotations.

*SHoshannim*] that is, *six-stringed instruments*, or, *Lilies*: see *Psal.* 45. 1. [unspec 1]

Vers. 2. *Save me, &c.*] David in his troubles, being a figure of Christ, prayeth for deliverance from temptations and persecutions, under the similitude of *waters, mud, mire, pit, deeps, streams, &c.* and that this Psalm had accomplishment in Christ, the Evangelists show, *Mat.* 27. 48. *John.* 19. 29. that the use hereof is for us, the Apostle showeth, *Rom.* 15. 3, 4. *that we through patience and comfort of the Scriptures might have hope.* *waters*] The Chaldee expoundeth these, *armies of sinners*, which beset him like *waters. the soul*] to wit, *of me*, as the Greek explaineth it, that is, *are ready to drown and choke me*: so *Ion.* 2. 5. see also *Psal.* 45. 4.

Vers. 3. *mud of the gulf*] or, *of the deep*, that is, *the deep* or *gulfie mud* in the bottoms of the sea, as *Psal.* 68. 23. *Ion.* 2. 4. another sign of great calamity, as also in *Psal.* 88. 7. wherefore *Babylon* that held captive God's people, is called a *Gulf*, or *Deepe*, *Isa.* 44. 27. *no standing*] *no stay* or *ground*, but I sink more and more. *deeps of waters*] in Greek, *deeps of the see*.

Vers. 4. *is burnt*] that is, *parched, dried*, or (as the Greek explaineth it) *hoarse. eyes fail*] or, *are consumed*, to wit, *with tears* and *earnest expectation*, as *Lam.* 2. 11. and 4. 17. This was a curse of *the Law*, *Lev.* 26. 16. *Deu.* 28. 65. but Christ became a curse for us, *Gal.* 3. 13. So after, *Psa.* 119. 82.

Vers. 5. *falsely*] in Greek, *unjustly. rock not away*] or, *which I robbed not, took not by force a• rapine*. This though it may be taken for all •r just criminations, whereof David and Christ were innocent, yet in special it was verified in Christ, who *being in the form of God thought it no robbery to be equal with God*, *Phil.* 2. 6. notwithstanding for witnessing himself to be the *Son of God*, he was put to death by the Jews, *John.* 19. 7.

Vers. 6. *my foolishness]* that is, *my sin*: see the note on *Psal. 38. 6*. In David were sins properly; in Christ, by imputation: for God *made him sin for us, which knew no sin, 2 Cor. 5. 21*. Or this may be meant of false imputation, *O God thou knowest my foolishness, if any such be, as my oes charge me with: So Psal. 7. 4, 5*.

Vers. 7. *abashed for me]* for my sake, to wit, *If I be not delivered*. So of Christ, his Disciples hoped that he should be the Savior of Israel; but when he was killed, they began to doubt and fear, Satan winnowing their faith to make them ashamed; but Christ prayed for their confirmation, *Luk. 24. 20, 21. and 22. 31, 32*. So great are Christ's afflictions, that blessed is he that is not offended in him, *Mat. 11. 6. Jehovah]* or, *God*, it hath the vowels of *Elohim*: see *Psal. 68. 21*.

Vers. 8. *bear reproach]* that is, *are reproached*: contrary hereunto is, to *bear grace and favor*, that is, to be *avored and well liked, Esth. 2. 15, 17*. Compare herewith *Psal. 44. 23. 16*.

Vers. 9. *forreinour]* to wit, in their estimation and carriage towards me. This also was the case of Job and others, *Job 19. 13. Gen. 31. 15*. & of Christ the Jews said, *they knew not whence he was, John. 9. 29*. and his brethren *believed not in him, John. 7. 5*.

Vers. 10. *zeal of thine house]* or *jealousy, indignation* for the polluting of thine house, and *studious fervent care* to have it conserved holy. See this performed by Christ, when he whipped buyers and sellers out of the temple, *John. 2. 15, 16, 17. eaten me up]* devoured, or consumed. For *love and jealousy* are a *fire and vehement flame, Song. 8. 6*. See also *Psal. 119. 139. are fallen on me]* that is, I have taken them on me, and willingly bear them, as the Apostle gathereth from these words, that *Christ pleased not himself*, (that is, sought not his own pleasure or profit) but for his Fathers sake & his brethren's did bear all things: and this is an example for us to do the like: See *Rom. 15. 1, 2, 3, 4*.

Vers. 11. *afflicted my soul]* the word *afflicted* is here supplied from *Psal. 35. 13*. for often there is want of a word to be understood, which the Hebrew text sometime showeth; as *2 Chron. 10. 11, 14. I, with Scorpions*, for which in *1 King. 12. 11, 14*. is written, *I will chastise you with Scorpions*: see the notes on *Psal. 18. 7, 29. and 27. it was for]* or, *it was turned to reproaches*, that is, to *much reproach and opprobrie*. So John's *fasting* turned to his reproach; *they said, he had a Devil, Luk. 7. 33*.

Vers. 12. *And I made]* or, *when I gave*, that is, *made, or put on*. So *giving* is for *putting, Psal. 8. 2*.

Vers. 13. *that sit in the gate]* that is, great men in the public assemblies. The rulers of the Jews, *Deut. 25. 7. Ruth 4. 1, 2, &c. spake]* or *talked and meditated*, communed how to work me evil, *Luk. 22. 2, 4. strong drink]* Heb. *S•eker*, which is all manner *strong drink* which will make drunken, as *ale, beer, wine, sider, methaglin, &c*. The Greek here turneth it *wine. melodies]* or *songs* sung with instruments of music *of me*. So Job also complaineth, *Job 30. 9*.

Vers. 14. *And I]* that is, *And (or but) as for me. time of acceptance]* that is, *an acceptable time*, as the Apostle interpreteth this phrase, *2 Cor. 6. 2*. from *Isaiah 49. 8. in truth of thy salvation]* that is, for *thy saving truths sake, or faithful salvation*.

Vers. 15. *mire*] the Chaldee expoundeth it, *captivity, which is like unto mire.* [unspec 15]

Vers. 16. *shut her mouth*] so that I cannot get out of misery; as Dathan, Abiram, &c. went down alive into the pit, *and the earth covered over them*, that no hope was left of their return, *Numb.* 16. 33. But Christ in all troubles had comfort, even in the grave *his flesh rested in hope*, *Psal.* 16. 9, 10. The Chaldee expoundeth this verse thus, *Let not the strong king, which is li•e to a flood of waters, captivate me, neither let the mighty prince swallow me, &c.*

Vers. 17. *turn the face*] or, *respect, regard me with favor:* See, *Psal.*•5. 16. [unspec 17]

Vers. 20. *dishonor*] or *ignominy, slander, calumny:* See *Psal.* 4. 3.

Vers. 21. *full of heaviness*] or, *sick, sorrowful;* of this word in Hebrew man hath his name *Aenosh:* see *Psal.* 8. 5. *to mone*] *to pity, and solaoe me, or, to show compassion:* So *Job* 42. 11. *found none*] in Christ's greatest need, *all his Disciples forsook him and fled;* *Mat.* 26. 56. *and all his acquaintance stood a far off,* *Luk.* 23. 49.

Vers. 22 *gall*] in Hebrew *Rosh*, an Herb bitter as wormwood, with which it is often joined, *Deut.* 29. 18. *Am.* 6. 12. *Lam.* 3. 19. It groweth in Corn fields, *Hos.* 10. 4. the *water or juice* hereof signifieth *bitter affliction,* *Ier.* 9. 15. These things were also actually done to Christ, whom the Jews refreshed with *gall and vinegar,* *Mat.* 27. 34. *John.* 19. 28, 29, 30.

Vers. 23. *and for recompenses*] that is, *and for a full recompense of that which they did to me (let their table be) a trap unto them.* Or, *and for peaces,* that is, *and the things which they expect peace and welfare by, let become a trap unto them.* But the first sense agreeth with the Apostles interpretation, *Rom.* 1•. 9. These are David's imprecations against the Jews, and prophesies of their rejection, as the Apostle showeth; and by *their table* we are to understand all means of comfort and refreshing both of body and soul, which turn to the ruin of the wicked, even *an odour of death unto death,* *2 Cor.* 2. 15, 16.

Vers. 24. *that they see not*] so the Apostle explaineth the Hebrew phrase, *from seeing* *Rom.* 11. 10. The like is in *Esa.* 44. 28. And hereby is meant the *eyes of their understanding,* that seeing they see and perceive not, because a veil is over their hearts, *John.* 12. 39, 40. *Act.* 28. 26, 27. *2 Cor.* 3. 14, 15. *make their loins to sha•e*] *bow down their backs,* saith the Apostle, *Rom.* 11. 10. and this meaneth *bondage and misery,* as appeareth by the contrary blessing of *going upright,* which God once vouched safe unto that people, *Lev.* 26. 13.

Vers. 26. *their castle*] or *their tower, palace, habitation,* fair and orderly built, *Gen.* 2•. 16. *Numb.* 31. 10. *Song* 8. 9. This which David speaketh of all Christ's enemies, Peter applieth to Judas that betrayed him, *Let his habitation be desert,* *Act.* 1. 20. but Christ threateneth the like to them all, *Mat.* 23. 38. *Castle* here is for *Castles or Palaces,* as *Chariot* for *Chariots,* *Psal.* 68. 18.

Vers. 27. *whom thou hast smitten*] Christ the shepherd, who was *smitten of God, and wounded for our sins,* *Esa.* 53. 4, 5. *Mat.* 26. 31. *they tell of the sorrow,* that is, *tell one another vauntingly, of the sorrow (smart or pain) of thy wounded,* thy servants who are wounded for thy sake; or, *they preach* hereof: see the like phrase, *Psal.* 2. 7. or, *they tell to the sorrow,* that is, *add unto and increase it,* as the Greek turneth it.

Vers. 28. *Give thou iniquity, &c.]* that is, *Add sin unto their sin*, give them over to a reprobate mind, which was God's heavy judgment first on the Gentiles, *Rom. 1. 24, 28.* afterward on the Jews, who fulfilled their sins when wrath came on them to the utmost, *1 Thes. 2. 16. Rom. 11. 8. Mat. 23. 32.* Or by *iniquity*, may be understood *punishment for it*, as *Psal. 31. 11. not come into thy justice]* that is, not believe thy Gospel, and so come to the justice of God, which is *by faith*; as the Scriptures show, *Rom. 10. 3, &c. Phil. 3. 9. John. 12. 39, 40.* The Chaldee expounds it, *let them not enter into the Church of thy just ones.*

Vers. 29. *book of the living]* or, *Book of life*, wherein the just that live by saith are written, that is, let them be cut off from being any longer counted thy people, or registered in the writing of the house of Israel, as *Ezek. 13. 9. Rom. 11. 20. Phil. 3. 2, 3. Psal. 87. 6.*

Vers. 30. *lift me up]* or, *set me on a high place*, that is, safely defend me.

Vers. 32. *better to]* that is, *more pleasing and acceptable. a young bull]* so the Greek explaineth the Hebrew phrase, *a bull a bullock*, that is, *a bull which is but young, or a bullock.* So *Judge. 6. 25.* where the order is changed, *take the bullock of the bull*, that is, *the young bull or bullock.* Some understand it here of two, *better than bull or bullock. that hath horns]* Hebr. *horneth*, that is, *brings forth or beareth horns, and parteth the hoof*▪ for such were fittest for sacrifice; but confession and thanks are more pleasing to God, specially Christ's obedience: see *Psal. 50. 13, 14, 15. and 40. 7.*

Vers. 33. *the seekers]* or, *ye seekers of God*, to wit, *shall see it, and your heart shall live*; ye shall have inward life, joy and consolation: See *Psal. 22. 27.*

Vers. 34. *his prisoners]* such as are persecuted and bound in prisons for his truth: Thus Paul calleth himself *the prisoner of Christ*, *Ephes. 3. 1.*

Vers. 35. *heavens]* the Chaldee saith, *Angels of Heaven, and the inhabitants of the earth.*

Vers. 36. *save Zion]* that is, *his Church*, figured out by *Zion and Judah*: see *Psal. 2. 6.* and this building of *Judah's cities* is by preaching of the Gospel, *1 Cor. 3. 9, 10.* a figure of this work was done by *Jehoshaphat*, *2 Chron. 17. 9, 12, 13.* and *Isaiah* prophesieth the like, *Isa. 44. 26.*

### PSAL. LXX.

David prayeth for speedy help, to the shame of the wicked, and joy of the godly.

To the Master of *the Music*, a Psalm of David for to record.

O God, for to deliver me; Jehovah, to mine help make haste. Let them be abashed and ashamed that seek my soul; let them be turned backward and blush that delight mine evil: Let them turn back for a reward of their shame, that say, aha, aha. Let all that seek thee be joyful and rejoice in thee; and let them say continually, magnified be God; they that love thy salvation. And I, poor afflicted and needy, O God, make haste to me; thou *art* mine help and my deliverer; Jehovah, delay not.

Annotations.



TO record] or to cause remembrance: see Psal. 38. 1. [unspec 1]

Vers. 2. to deliver] or, to rid me free; understand, make haste, or vouchsafe, as is expressed in Psal. 40. 14. for this Psalm is the same in substance, and almost in words with the end of that Psalm: see the annotations there.

Vers. 3. that seek my soul] to make an end of it, as Psal. 40. 15.

Vers. 4. turn back] desolate or wasted, as Psal. 40. 16. [unspec 4]

Vers. 5. be God] in Psal. 40. 17. it is written, be Jehovah.

Vers. 6. O God, make haste to me] for this, in Psalm. 40. 18. is, the Lord thinketh on me. Jehovah] in Psal. 40. 18. my God.

### PSAL. LXXI.

The Psalmist in confidence of faith and experience of God's favor, prayeth both for himself and against the enemies of his soul. 14 He promiseth constancy. 17 Prayeth for perseverance. 19 Praiseth God, and promiseth to do it cheerfully.

IN thee Jehovah do I hope for safety, let me not be abashed forever. In thy justice rid thou me, and deliver me; incline thine ear unto me, and save me. Be thou to me for a rock of habitation to enter continually; thou hast commanded to save me, for thou *art* my rock and my munition. My God, deliver me out of the hand of the wicked, out of the palm of the evil doer and the leavened. For thou *art* mine expectation, Lord Jehovah, my confidence from my child-hood. By thee have I been holden up from the womb; from my mothers bowels thou tookest me; of thee *is* my praise continually.

As a wonder I am unto many, but thou *art* my strong hope. Let my mouth be filled *with* thy praise, all the day *with* thy glory. Cast me not away at the time of old age; when mine able strength faileth, forsake not thou me. For mine enemies speak of me, and they that observe my soul consult together.

Saying, God hath forsaken him; pursue and take him, for *there is* none to reskue. O God, be not thou far away from me; my God, make haste to mine help. Let them be abashed *and* consumed that are adversaries of my soul: let them be covered with reproach and dishonor that seek mine evil. And I will patiently wait continually, and add unto all thy praise. My mouth shall tell thy justice, all the day thy salvation, though I know not the numbers. I will enter in the powers of the Lord Jehovah; I will record thy justice, thine only. O God, thou hast learned me from my child-hood, and hitherto have I shown thy marvelous *works*. And also unto old age and hoarinesse, O God forsake me not; until I show thine arm to *this* generation, thy power to everyone *that* shall come. And thy justice, O God, *which is* to on high, which hast done great *things*; O God, who *is* like thee? Which didst make me to see distresses many and evil, didst return *and* quicken me; and from the deeps of the earth didst return *and* bring me up. Thou didst much increase my greatness, & didst turn about *and* comfort me. Also, I will confess thee with the instrument of Psalterie, *even* thy faithfulness,

my God; I will sing Psalm to thee with Harp, O holy One of Israel. My lips shall shout when I sing Psalm unto thee, and my soul which thou hast redeemed. Also, my tongue shall talk of thy justice all the day, for they are abashed, for they are ashamed that seek mine evil.

Annotations.

*IN thee]* Chaldee. *In the Word of the Lord.* This Psalm which hath no title in the Hebrew, is in Greek thus entitled: *Of David, a Psalm of the sons of Ionada\*, and of them that were first captived.*

Vers. 2. *deliver]* or, *make me to escape safe.* [unspec 2]

Vers. 3. *of habitation]* or *of mansion, a rock whereto I may fly and there dwell safe.* God is often called a *Rock*, *Psal. 18. 3.* and a *mansion* (or *habitation*) to his people, *Psal. 90. 1.* The Greek here makes it plain thus, *Be to me for a God protector. hast commanded]* to wit, *thine Angels*, as *Psal. 91. 11.* or, *hast effectually appointed:* See *Psal. 44 5.*

Vers. 4. *evil doer]* or, *injurious, wrong doer. the leavened]* that is, *the malicious:* for *maliciousness* and *wickedness* is likened to *leaven*, *1 Cor. 5. 8.* The Hebrew *Chomets* properly signifieth that which is *leavened* or *sour*, *Exod. 12. 39.* here used for the *malicious* or *violent cruel man*, as the Greek turneth it, *the injurious*, or *Chomets* may be used for *Chomes, the violent.*

Vers. 5. *Jehovah]* or God, for it hath the vowels of *Elohim:* so after, *verse. 16.* See *Psal. 68. 21.*

Vers. 6. *tookest me]* or, *didst rid me*, to wit, *from danger:* Compare this with *Psal. 22. 10, 11. of thee]* or *in thee*, but *in* is often used for *of* as *Psal. 63. 7.* and *87. 3.* see the notes there.

Vers. 7. *a wonder to many]* or, *a monster to the mighty: a sign whom the many* (or *mighty*) do gaze upon, speak of, and show to others, and wonder at. A *wonder* and a *sign* are sometimes used as one, *2 Chron. 32. 24.* with *2 King. 20. 8, 9.* So, Christ and his Disciples were *as signs and wonders in Israel*, *Isa. 8. 18. Heb. 2. 13.* *Iehoshuah* and his fellows were *monstrous persons*, *Zach. 3. 8.* the Apostles *agazing stock to the world*, *1 Cor. 4. 9.* *hope]* or *refuge*, a place where one hopeth for safety.

Vers. 8. *with thy glory]* or *glory of thee*, that is, *with glorifying thee*, honoring, beautifying, and commending thy Majesty.

Vers. 10. *speak of]* or *say of me*, that God hath forsaken me, *verse. 11.* or, *they speak against me. observe]* that is, *lay wait for*, it is meant here for evil: as is the *observing of the steps*, *Psal. 56. 7.* but often this phrase is used for good, to *keep, regard*, and *preserve the soul or life*, *Psal. 97. 10.* and *121. 7. Prov. 22. 5.*

Vers. 14. *add unto all thy praise]* that is, increase it; I will praise thee more than I have done, or, more than others do, as *2 Chron. 10. 11. I will add unto your yoke*, that is, *increase it.*

Vers. 15. *though I know not]* or, *for I know not the numbers*, to wit, *of them.* God's *justice* and *salvation* is innumerable ways administered, which are to be celebrated, but cannot be reckoned, *Psal. 40. 6.*

Vers. 16. *I will enter]* to wit, into this work of praising God in his power, not mine own: or, *I will enter*, that is, *begin* with his powerful works to praise them; or, *I will enter*, that is, go in hand, or go forward with my business through his power.

Vers. 18. *unto old age]* or, *whiles old age* is upon me, as *verse. 9.* So elsewhere God saith, that he had borne *Israel from the womb and birth*, and would bear them *still unto old age and the hoary hairs*, *Isa. 46. 3, 4. thine arm]* that is, *strength, help, salvation.* So *Psal. 77. 16. Isa. 51. 5. and 53. 1. D•u. 33. 27. this generation]* *the men of this age.* The word *this* (or *present*) is understood by that which followeth: see also *Psal. 45. 4.*

Vers. 19. *And thy justice*, O God, which is *to on high]* that is, which reacheth up to Heaven, *viz. I will show it.* Thus the Greek understandeth it. We may also translate, *For thy justice* is *unto the high place*, that is, *to heaven*, incomprehensible, as *Psal. 36. 6, 7. And* may be instead of *For*, as *Psal. 60. 13. and the high place* is by the Chaldee expounded, the *high heavens*: so *Psa. 93. 4. Mat. 2•. 9*

Vers. 20. *didst make me see]* or *us see: shewest me* and *us*; for the Hebrew hath a double reading, meaning David in special, and other God's people with him: so after, it is read in the margin, *quicken me, bring me up*, (as also the Greek ••th i•) but written in the line, *quicken us, bring us up.* By *making see*, is also meant experience and feeling, as *Psal. 49. 10. and evil]* or *evils*, that is, *calamities. didst return]* that is, *didst again quicken*, or, *wilt again quicken me.* So after. But the Greek turneth it in the time past. *deeps]* *abyss's of the earth*, gulfs of affliction and death, elsewhere called the *lowest parts*, *Psal. 88. 7.* such Christ in his humanity, sorrows and death, went down unto and returned, *Eph. 4. 9. Rom. 10. 7.*

Vers. 21. *my greatness]* or *magnificence, majesty, honor*; for Christ after afflictions entered into his glory, *Luk. 24. 26. 1 Pet. 1. 11. Phil. 2 8, 9.* and the godly must suffer with him, that they may also be glorified with him, *Rom. 8. 17.*

Vers. 22. *psalterie]* or *lute*: see *Psal. 33. 2. even thy faith]* or, for *thy faithful truth. holy one]* or *Saint of Israel*: God is so called, both for that he is holiness it self, and sanctifieth his people, *Lev. 20. 8, 26. and again is sanctified*, that is, holily praised and honored of them, *Isa. 8. 13. So Psal. 78. 41. and 89. 19.*

Vers. 24. *talk of]* or *meditate*, that is, speak advisedly and after due meditation: See *Psal. 1. 2. for they]* or *when they are abashed*, that is, destroyed: See *Psal. 6. 11.*

## PSAL. LXXII.

David praying for Solomon, showeth the goodness and glory of his in type, and in truth of Christ's Kingdom. 18 He blesseth God.

For Solomon. [unspec 1]

O God, give thy judgments to the King, and thy justice to the Kings son. *That* he may judge thy people with justice, and thy poor afflicted ones with judgment. The mountains shall bring forth peace to the people, and the hills with justice. He shall judge the poor afflicted

of the people, he shall save the sons of the needy, and shall break down the fraudulent oppressor. They shall fear thee with the Sun, and before the Moon, to generation of generations. He shall come down like the rain upon the mown grass; as the showers, the dispersed moisture of the earth.

In his days shall the just *man* flourish, and multitude of peace, until the Moon *be* not. [unspec 7]

And he shall have dominion from sea unto sea, and from the river unto the ends of the land. They that dwell in dry places shall kneel before him, and his enemies shall lick the dust. The kings of Tharshish and of the Iles shall render an oblation; the kings of Sheba & Seba shall offer a present. And all kings shall worship him, all nations shall serve him. [unspec 11]

For he shall deliver the needy that crieth out, and the poor afflicted, and him that hath no helper. He shall mercifully spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from fraud and violent wrong, and precious shall their blood be in his eyes. And he shall live, and he shall give to him of the gold of Sheba, and shall pray for him continually, shall bless him all the day. There shall be a parcel of Corn in the land, in the top of the mountains; the fruit thereof shall shake like Lebanon, and flourish shall they of the City as the herb out of the earth. His name shall be forever, his name shall be continued before the Sun, and they shall bless themselves in him; all Nations shall call him blessed. Blessed *be* Jehovah God, the God of Israel, which doth marvelous things himself alone. And blessed *be* the name of his glory forever; and let all the earth be filled with his glory; Amen, and Amen.

Ended are the prayers of David son of Jesse.

Annotations.

*FOr Solomon*] the Greek addeth, *a Psalm of David for Solomon*; and the last verse showeth it to be made by David, and it concerneth *Christ* and his Kingdom, figured by *Solomon*, *Song* 3. 11. and therefore called by his name, as elsewhere he is called *David*, *Hos.* 3. 5. Such also is the title of the 127. Psalm. *Kings son*] to whom the right of the Kingdom belongeth by birth and inheritance. So *Christ* was *King David's son*, and borne *King of the Jews*, *Mar.* 11. 10. *Mat.* 2. 2. and 22. 42. to him *the Father gave all judgment*, *John* 5. 22. The Chaldee expoundeth the *King* to be *Christ*, and the *Kings son* to be *King David's son*.

Vers. 2. That *he may*] or, *Let him judge*, that is, govern *thy people in justice*, that is, *justly*, wherefore he is named *Melchizedek*, that is, *King*  $\langle \delta \rangle$  *justico*, *Heb.* 7. 2. of whom it was prophesied, *behold a King shall reign in justice*, *Isa.* 32. 1.

Vers. 3. *The mountains shall bring forth*] or, *shall bear*, to wit, *as their fruit*; for so this phrase importeth, *Job* 40. 15. This and the rest that follow, may also be read prayer-wise, *let the mountains bear, &c.* The Chaldee paraphraseth, *The dwellers on the mountains shall bring peace to the people of the house of Israel. peace*] that is, prosperity, plenty of fruits which should be enjoyed with peace, as all *Solomon's days Israel dwelt without fear, every man under his vine and*

*fig tree*, 1 King. 4. 25. And under Christ, *the work and effect of justice, is peace, quietness, and assurance forever*, Isa. 32. 17. Rom. 5. 1. *the mountains drop down new wine, and the hills flow with milk*, Joel 3. 18. Amos 9. 13. *hills with justice*] that is, *the hills also shall bear peace with justice*; both peace and justice, as these two are said to *kiss each other*, Psal. 85. 11. and Christ is King both of *justice and peace*, Heb. 7. 2. his Kingdom is *justice, peace, and joy*, Rom. 14. 17. It may also be read for *justice*.

Vers. 4. *shall judge*] that is, *shall deliver*; see the notes on Psal. 43. 1. *save the sons of the needy*] that is, *the needy persons*; in Chaldee, *shall redeem the sons of misery*, that is, such as are in wretched case. *the fraudulent oppressor*] whom the Greek here calleth *sycophant*; which word is used for *injuring by forged cavillation*, Luk. 19. 8. and 3. 14. See before in Psal. 62. 11.

Vers. 5. *They shall fear*] men shall *reverence*, that is, *worship and serve thee*. So *fear* is used for *worship*, Isa. 29. 13. Mat. 15. 9. *with the sun*] or *before the sun*, as is after expressed, *verse*. 17. & as the Hebrew *ghnim*, *with*, is elsewhere used for *before*, Est. 7. 8. and *before the sun and moon*, meaneth *continually*, so long as they shine on the earth, which is, so long as the world endureth, Gen. 8. 22. Psal. 89. 37, 38. The Chaldee intrepeth it, *with the rising of the sun, and in the light of the moon*, that is, *at morning and evening*, day and night; as the twelve Tribes are said so *instantly to serve*, Act. 26. 7.

Vers. 6. *the mown grass*] the *meadow*, which being mown in the beginning of Summer, craveth rain that it may grow again. The originall word signifieth also a *shorn fleece* of wool; which sense some keep here, and refer it to the dew that fell on *Gedeons fleece*, when the land was dry, and again on the land when the fleece was dry, Judge. 6. 37,—40. Solomon and Christ are here said to *come down as rain*, in respect of the doctrine and administration of judgment by them. So Moses said, *My doctrine shall drop as the rain*, &c. Deut. 32. 2. and Job said, *they waited for me as for the rain*, &c. Job 29. 23. and *the Lord shall come unto us as the rain*, &c. Hos. 6. 3. *the dispersed moisture*] understand, *which are the moisture*, that is, which showers do moisten the earth. *Zarziph*, the Hebrew word used only in this place, hath the signification of *dispersing moisture or water*, as is by showers, God having *divided spouts for the rain*, whereby it is strowed abroad upon the earth, Job 38. 25. Wherefore the former word *showers*, implieth *rain that falleth with manifold (or millions of) drops*, as Psal. 65. 11.

Vers. 7. *multitude of peace*] to wit, *shall be, or, shall flourish*: and this *Shalom, peace*, may respect the name of *Shelomoh or Solomon*, which signifieth *peaceable*, as was promised to David, *Behold, a son is borne to thee which shall be a man of rest, for I will give him rest from all his enemies round about, therefore his name is Solomon, and I will send (Salom) peace and quietness upon Israel in his days*, 1 Chron. 22. 9. *moon be not*] or *be taken away*, as the Greek explaineth it, that is, *till the worlds end*, as before, *verse*. 5.

Vers. 8. *from sea to sea*] from the salt Sea, (*the lake of Sodom*, Gen. 14. 3.) to the main sea. See Numb. 34. 3,—6, &c. where the limits of the land are described. *from the river*] the great river *Euphrates*, Gen. 15. 18. Deut. 11. 24. In Solomon this was accomplished, when *he reigned over all kingdoms, from the river to the land of the Philistines, and to the border of Egypt*, 1 King. 4. 21. in Christ, when

all Nations were brought into his subjection by the Gospel, as *Mat. 28. 18, 19. Act. 1. 8. Col. 1. 5, 6. Rev. 11. 15.*

Vers. 9. *in dry places]* or, *in deserts*, which the Greek explaineth, *the Ethiopians*. The Hebrew *Tsijim* signifieth here, and *Psal. 74. 14. people that dwell in dry desert places*: sometime it is used for *wild beasts* that haunt such deserts, as *Esa. 34. 14. and 13. 21. Ier. 50. 39. lick the dust]* like a *Serpent*, as is expressed in *Mic. 7. 16.* noting hereby *great fear and subjection*, testified by bowing down their faces to the ground, as is the manner in the Eastern countries. In *Esa. 49. 23.* a like promise is made to the Church of Christ.

Vers. 10. *Of Tharshish]* or *of the Ocean*, that dwell by the *main sea*. See the Note on *Psal. 48. 8. Sheba and Seba]* that is, of *Ethiopia and Arabia*, far southern Countries, inhabited by the posterity of *Sheba and Seba*, the Nephew & son of *Cush*, the son of *Cham*, the son of *Noah*, *Gen. 10. 7.* The *Queen of Sheba* (or *of the South*) came from the utmost parts of the earth to hear the wisdom of *Solomon*, & gave him much gold, sweet odors, and precious stones, *1 King. 10. 1,—10. Mat. 12. 42.*

Vers. 12. *hath no helper]* or, *to whom no helper*. See the like by *Job, Job 29. 12.*

Vers. 14. *precious shall their blood be]* that is, *their death*, meaning, that he regardeth their life, and will not easily suffer them to be killed, for that it is precious and dear unto him: as on the contrary *Paul* said, *his life was not dear unto himself*, when he was willing and ready to lose it for *Christ's* cause, *Act. 20. 24.* See *Psal. 116. 15.*

Vers. 15. *he shall give]* meaning *man* in general, or *each one* brought in subjection, as the Greek saith, *to him shall be given*, meaning to *Solomon. gold of Sheba]* the Greek saith, *of Arabia*: see *verse. 10. all the day]* or *daily*.

Vers. 16. *There shall be a parcel, &c.]* where a handful of corn shall be sown on the top of the mounts (the most barren places) there shall be such increase that the fruit shall shake and make a noise like the trees of *Lebanon. shake]* or *stir with noise, rustle. Lebanon]* that is, *trees of Lebanon*; as *the earth*, for *the inhabitants of the earth*, *Psal. 66. 1.* of this mount see the Note on *Psal. 29. 5. they of the City]* that is, the *citizens*, as, *they of the world* are *worldlings*, *Psal. 17. 14. ye of the heavens*, *Psal. 148. 1. are the inhabitants there.* The *Chaldee* addeth, *of the City Jerusalem.* Compare herewith *Isa. 27. 6.*

Vers. 17. *continued]* to wit, as *a son continueth his fathers name*, for the original *jinnon* (or *janin*) cometh of *Nin*, which is *a Son*: the Greek also turneth it, *his name continueth*; and *Christ's* name is continued in us that believe in him, called *Christians*, *Act. 11. 26.* and *his children*, *Heb. 2. 13, 14. before the sun]* that is, so long as it endureth, as *verse. 5.* So *Psal. 102. 29. they shall bless]* to wit, men of all nations shall count and speak of their blessedness in him. So *Gen. 22. 18. call him blessed]* or *happy, shall beautify him.*

Vers. 19. *name of his glory]* that is, *his glorious* (or *honorable*) name. So *Lord of glory, I am. 2. 1.* for *glorious Lord. filled with his glory]* that is, with the manifestation of his glorious works, and praising him for the same. See the like speeches, *Numb. 14. 21. Isa. 6. 3. Rev. 18. 1. Ezek. 43. 2.*

*Amen*] So *beat*. This second book of Psalms is concluded with twice *Amen*, as was the former: see *Psal.* 41. 14.

Vers. 20. *Ended*] or *Compleat are*, meaning that this Psalm was the last of David's prayers or hymns (as the Greek translatheth it) howsoever it is not set last in order as neither other be. Or, that this matter touching Christ's Kingdom is the last thing whereof David prophesied, and for which he prayed, as *1 Pet.* 1. 10, 11. *Jesse*] or *Iishai*, as the Hebrew soundeth it, and sometime *Ishai*, *1 Chro.* 2. 12, 13. which name signifieth *strength* and *manhood*, as *David*, *amiable*.

### The third Book.

#### PSAL. LXXIII.

The Prophet prevailing in a temptation, showeth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpose in destroying of the wicked, and sustaining the righteous.

A Psalm of Asaph. [unspec 1]

YEt surely God *is* good to Israel, to them *that are* pure in heart. And I, my feet almost swerved aside; my steps had well nigh slipped out. For I envied at vain-glorious fools, *when* I saw the peace of the wicked. For *there are* no bands in their death, and *lusty is* their strength. They *are* not in the molestation of sory man, and with earthly man they are not plagued. Therefore [unspec \2] pride compasseth them about as a chain, violence covereth them as a garment. Their eyes standeth out with fatness, they pass the imaginations of the heart. They do corrupt and speak with maliciousness *of* oppression, they speak from aloft. They set their mouth against the heavens, and their tongue walketh thorough the earth. Therefore his people turneth hither, and waters of a full *cup* are wrung out to them. And they say, How doth God know, and is there knowledge in the most high? Loe, these *are* the wicked, and in tranquility ever; they increase wealthy power. Surely *in* vain have I cleansed mine heart, and washed my hands in innocence. And am plagued all the day, and my rebuke *is* in the mornings. If I say, I will tell thus; loe, I unfaithfully wrong the generation of thy sons. And I thought to know this, *but* it was a painful thing in mine eyes. Until I entered into the Sanctuaries of God, did prudently attend to their last end. Surely thou dost set them in slippery *places*, dost make them fall to desolations. How are they *brought* to wondrous desolation as *in* a moment? are they at an end, are they consumed with troublesome frights? As a dream after *one* waketh; O Lord, when *thou* raisest up, thou wilt despise their image. Surely mine heart was leavened, and I was pricked *in* my reins. And I was brutish and knew not; as the beasts was I with thee. Yet I continually *was* with thee, thou hast holden *me* fast by my right hand. Thou wilt guide me with thy counsel, and after wilt receive me *to* glory. Whom have I in the Heavens? and with thee I delight not *any* in earth. Wholly consumed is my flesh and my heart; the Rock of my heart and my portion *is* God forever. For loe, they that are gone far from thee shall perish, thou suppressest everyone that goeth a whoring from thee. And I, to draw nigh to God *is* good for me; I have set my hope for safety in the Lord Jehovah, for to tell all thy works.

Annotations.

*The third Book]* to wit, of *Psalms*. See the Note on *Psal.* 42.

Vers. 1. of *Asaph]* or, to *Asaph*, who was both a *Prophet* and a *singer*: see *Psal.* 50. 1. The like title is of the 10. *Psalms* following. These are for the most part complaints and meditations of the troubles of God's people.

Vers. 2. *almost]* or, a very little lacked, but *my feet had swarved*; so after, *well nigh*, or, *almost nothing* lacked, but *my steps had been shed*: noting hereby his great danger to have fallen through his infirmity, had not faith in God sustained him. *swarved]* or *turned, declined*. This and the next word *slipped* have a double reading in the Hebrew by the vowels, *they had swar•d, they had slipped*; by the consonants, *it had swarved, it had slipped*; meaning *each of his feet*, and *every of his steps*, to his utter ruin. *slipped out]* or *been poured out*, to wit, as water, and so I had been lost.

Vers. 3. *envied]* or was *jealous, had envious zeal*: See *Psal.* 37. 1.

Vers. 4. *bands]* or *knots*, that is, *pains, sores, diseases, &c. in their death]* or *till their death*, meaning that they live long in pleasure, & die at ease, as is explained, *Job* 21. 13. *They spend their days i• wealth, and suddenly they go down to the grave*. The Chaldee saith, *For they are not terrified or troubled for the day of their death. but lusty]* or, and *fat is their fortitude (their firm strength of body)* as *Job* saith, *one dieth in his full strength, bring in all ease and prosperity, his breasts are full of milk, & his bones run full of marrow, Job* 21. 23, 24.

Vers. 5. *molestation of sory man]* that is, *such turmoile as other miserable men endure*. See the like phrase in *2 Sam.* 7. 14. *Aenosh* and *Adam* are here the names of all wretched mankind. See *Psal.* 8. 5. The Chaldee expoundeth it, *They labor not in the labor of men that study in the Law, and with just men, &c.*

Vers. 6. *compasseth, &c.]* or, is a *chain to them and to him*, that is, *every of them*; as a collar that is hanged for an ornament about the neck. And of this word *Anak*, to *hang a chain*, that Giant *Anak* had his name, whose children were called *Anakims*. men great of stature, proud and cruel. See *Numb.* 13. 23. 34. *Ios.* 15. 13, 14. *a garment]* a *set habit or ornament* finely fitted to the body; such was *the harlots habit, Prov.* 7. 10.

Vers. 7. *eyes standeth]* that is, *Each eye standeth or starteth out of the hole for satnesse*. In Chaldee, *The similitude of their faces is changed for satnesse*. So in *Job* 15. 27. *he hath covered his face with his fatness. they pass the imaginations, &c.]* that is, *they exceed in prosperity above that they could imagine or think*; or, *they surpass in wickedness above that which man's heart can think*, according to that which here followeth, and as in *Ier.* 5. 28. it is said, *they are waxen fat and shining, they do pass the words (or deeds) of the wicked*.

Vers. 8. *They do corrupt]* or *consume, dissolve or make dissolute* by their wicked speeches, and by their oppression of men. It may be understood of *corrupting*, or *making rotten* with sin themselves or others, or *consuming and wasting* with oppression. *with maliciousness]* or *in evil*,



that is, *maliciously or malignantly. from aloft*] that is, *loftily*. Or, *of the most High*, that is, *of God*, as in the next verse: but the Chaldee expoundeth it, *of the highness of their heart*.

Vers. 9. *against Heavens*] that is, *against God and his Saints* whom they blaspheme, as it is written, *he opened his mouth unto blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in Heaven*, Rev. 13. 6. So elsewhere *Heavens* are used for *God*, Dan. 4. 23. L•k. 15. 18.

Vers. 10. *his people*] *God's own people* are by this afflicted. Therefore the Greek saith *my people*; the Psalmist speaking of his brethren, as after of himself, *verse. 13. hither*] to these thoughts and temptations, which follow in the next verses. *a full*] the word *cup* or *bason* is here to be understood; as *strong*, for *strong paws*, Psal. 10. 9. See the note there. By *waters of a full cup*, are meant *abundance of tears*, which they must drink, that is, *of afflictions and temptations* which they suffer; as in Psal. 80. 6. So the Chaldee explaineth it, *and tears as many waters shall flow from them. wrung out to them*] or *drunk (sucked up) by them*, as in Ps. 75. 9.

Vers. 12. *in tranquility*] or *quiet, safe, wealthy, at ease*. Compare herewith *Ier. 12. 1. 2. wealthy power*] *ability by riches*; see Psal. 49. 7.

Vers. 13. *cleansed*] that is, *labored to cleanse and purge*, by faith and continual sanctification, Acts 15. 9. 1 John. 3. 3. otherwise, *who can say, I have made mine heart clean. Pro. 20. 9. innocence*] or *cleanness*: see Psal. 26. 6. and 24. 4.

Vers. 14. *⊖*] *plagued*] or *touched* with afflictions, *punished*, which the wicked are not, v. 5. *my rebuke*,] or *blame*, to wit, *I bear the chastisement for my sins. in the mornings*] that is, *every morning*, or *early*: the like phrase is Psal. 101. 8. Job 7. 18. Lam. 3. 23. Esa. 33. 2.

Vers. 15. *I will tell thus*] that is, if these temptations prevail against me, so that I should tell and declare for truth these my carnal thoughts. *Telling* is often used for *publishing and preaching* to others: See Psal. 2. 7. *u•faithfully wrong*] or *faithlesly transgress against the generation of thy sons*, (O God) that is, *of thy people*, called *the sons of God*, Deut. 14. 1. 1 John. 3. 1.

Vers. 17. *prudently attend to*] or, *consider their latter end*. A like speech Moses useth, Deu. 32. 29. [unspec 17]

V. 18. *slippery places*] where they suddenly fall to perdition. The Chaldee saith, *in dark places*.

Vers. 19. *wondrous desolation*] such as astonieth the beholders. Such sudden strange desolation God brought on Babylon of old, *Ier. 51. 37. 41. and will again*, Rev. 18. 10. 17.

V. 20. *As a dream*] to wit, *so they are*, or, *so vanisheth their prosperity*; which when one awaketh, is gone, as is plainly set forth in Esa. 29. 7▪ 8. So elsewhere it is said, *he shall flee away as a dream▪ & not be found, & shall pass away as a vision of the night: the eye which saw him shall do so no more, &c.* Job 20. 8, 9. The Chaldee explaineth it, *as the dream of a drunken man. thou raisest up*] to wit, *thysself*; that is, *risest up to punish them*, as Psal. 35. 23. or *raisest up*, to wit, *them*, at the last day of judgment. So the Chaldee Paraphrast turneth it, saying, *in the day of the great judgment they shall rise up out of the house of the grave, in wrath thou wilt despise their image*. The

Greek saith, *in thy city thou wilt despise their image*: the Hebrew word *baghnir* being ambiguous▪ In this sense, compare herewith *Eccles. 8. 10. despise their image]* or *their shadow*, that is, *destroy their transitory estate*; for, *man walketh in an image▪ Ps. 39. 7.* Or, referring it to the last judgment, their *image* may mean their *corrupt sinful state*, *Ge. 5. 3.* and the despising of it, is their utter rejection; for then they shall rise to *sheme and contempt eternal*, *Dan. 12. 2.*

Vers. 21. *was leavened]* or *lev•ned it self*, that is, *was vexed, grieved, swelled, was s•wre as leaven*, with my fretting grief and anger. *I was p•oked]* or, *sharpened (pricked) myself*, that is, *•lt sharp pains*, to wit, with my *•re•ting thoughts and desires.*

Vers. 22. *brutish]* that is, *foolish, sense•all*, like a brute beast, not having the understanding of a man in me: as is explained, *Pro. 30. 2.* See also *Psal. 49. 1•. as the beasts]* that is, *as one of them*, or a *great beast*, Hebr. *Beh•m•th*; which is used for the vast *Elephant*, *I•b 40. 10.* The Greek here turneth it *bestial*, or *brutish.*

Vers. 24. *to glory]* or *with glory*, that is, *gloriously, honourably.* See *1 Tim. 3. 16. Phil. 3. 21. Heb. 2. 10. 1 Pet. 5. 1. 4.* The Chaldee paraphraseth, *Thou wilt guide me with thy counsel in this world; and after that the glory is accomplished, which thou hast said thou will• bring upon me, thou wilt receive me.*

Vers. 25. *whom have I]* or, *who is for me, but thee to trust in, or call upon. delight not]* or *take no pleasure*, in any person, or thing.

Vers. 26. *the R•cke]* that is, *the strength and hope*; the Greek saith, *the God of my heart.*

Vers. 27. *gone far▪* that is, the wicked who are here said to be *far from God*; and in *Psal. 119. 150. are far from his Law*, and therefore *salvation is far from them*, *Psal. 119. 155. as here they perish*, whereas the righteous are *a people near God*, *Psal. 148. 14. that goeth a w•oring from thee]* that is, *go•th after idols*, departing from the true God, as *Hos. 1. 2. for idolatry or breach of God's covenant*, is often called *whoredom* or *fornication*, *•er. 3. 9. 20. Ezek. 23. 3▪ 5. 7. &c▪ Psal.•06. 39.*

Vers. 28. *to draw nigh]* so both the Greek and Chaldee do explain the Hebrew phrase *the drawing near of God*; and thus it is also used in *Isa. 58. 2.* and is done by the faith of the Gospel, *Heb. 7. 19. Iehov•h]* or *God*: see *Psal. 68. 21.* The Chaldee saith, *in the wrd of God. to tell]* that I may tell, or declare, as the Greek explaineth it.

#### PSAL. LXXIV.

The Prophet complaineth of the desolation of the Sanctuary. 10 He moveth God to help in consideration of his power, 18 of his reprehachfull •nemies, of his children, and of his Covenant.

An instructing *Psalm* of Asaph. [unspec 1]

WHerefore, O God, hast thou cast us off to perpetuity: shall thine anger smoke against the sheep of thy pasture? Remember thy congregatiō, *which* thou hast purchased of old, the rod of thine inheritance, *which* thou hast redeemed, this mount Zion wherein thou hast dwelt. Lift up thy feet to the desolatiōs of perpetuity, the enemy hath done evil to all *things*, in the

Sanctuary. Thy distressers roar in the mids of thy synagogues; they have set their signs for signs. He was known, as he lifted on high, axes against the thicket of the wood. And now the carved works thereof all together they have beat down, with beetle and mallets.

They have cast into the fire thy sanctuaries, to the earth they have profaned the dwelling place of thy name. They said in their heart, let us make spoil of them altogether; they have burned all the synagogues of God in the land. We see not our signs, there is not *any* Prophet more, nor *any* with us that knoweth how long. How long, O God, shall the distresser reproach? shall the enemy blaspheme thy name to perpetuity? Wherefore turnest thou away thine hand, even thy right hand? *draw it* out of the midst of thy bosom, make a full end. For God is my King from antiquity, he worketh salvations in the midst of the earth. Thou didst break asunder the sea by thy strength, didst break in pieces the heads of the dragons in the waters. Thou didst quite burst the heads of Livjathan, didst give him *for* meat to the people that dwell in dry deserts. Thou didst cleave the fountain and the stream, thou diddest dry up the rivers of strength. The day is thine, the night also is thine; thou hast prepared the light and the Sun. Thou hast constituted all the borders of the earth, the summer and the winter, them hast thou formed. Remember this, the enemy reproacheth Jehovah, and the foolish people blaspheme thy name. Give not the soul of thy turtle-dove to the wild company; the company of thy poor afflicted forget not to perpetuity. Have respect unto the covenant, for full are the darknesses of the earth, of the habitations of violent wrong. Let not the oppressed return ashamed; let the poor afflicted and needy praise thy name. Rise up, O God, plead thou thy plea, remember thy reproach from the fool all the day. Forget not the voice of thy distressers; the tumultuous noise of them that rise up against thee ascendeth continually.

Annotations.

*OF Asaph]* or, *to Asaph;* in Chaldee, *by the hands of Asaph:* see *Psal.* 50. 1. If Asaph (who lived in David's days) made this Psalm, it was a prophesy of troubles to come. If some other Prophet made it when calamities were on Israel, then was it committed to *Asaphs posterity* the singers, called by their fathers name; as *Aaron's posterity*, are called *Aaron*, *1 Chron.* 12. 27. *thine anger smoke]* or, *thy nose smoke*, that is, *burn*, as was threatened, *Deut.* 29. 20. A manifestation of fore displeasure: see *Psal.* 18. 9. and 80. 5. *sheep* or *flock*, that is, us thy people, as *Psal.* 79. 13. The *stock* comprehendeth *sheep and goats*, *Lev.* 1. 10.

Vers. 2. *purchased of old]* or *bought of y<sup>r</sup>e*, when thou broughtest them out of Egypt, *Exod.* 15. 16. or understand, *that* thou hast purchased it, hast redeemed, &c. *the rod of thine inheritance]* that is, *Israel*, *Ier.* 10. 16. called elsewhere *the line of God's inheritance*, *Deut.* 32. 9. which he measured out for himself as land is meted with a *rod* or *line*. It may also be read *the scepter*, or *the tribe of thine inheritance*, as *Esa.* 63. 17. for the Hebrew *Shebet*, which properly is a *rod* or *staff*, is sometime a *scepter*, *Psal.* 45. 7. sometime a *tribe*, *Psal.* 78. 67.

Vers. 3. *Lift up thy feet]* or *thy hammers*, that is, *thy strokes*, to stamp or beat down the enemy unto perpetual desolations. Thus the *feet* are used to tread down with, *Isa.* 26. 6. and so the Greek taketh it here, changing the metaphor, and translating it, *thy hands*, which are also

instruments to strike down with. Or *lift up thy feet*, that is, Come quickly to see *the perpetual desolations* which the enemy hath made. *hath done evil*] that is, broken, robbed, burned, wasted all things; as did Nebuchadnezzar in the Temple, 2 King. 24. 13. and 25. 9, 13, 14, &c.

Vers. 4. *thy synagogues*] or *assemblies*, either the *courts* and *places* about the temple, where the people assembled, or the other *synagogues* in Jerusalem, as after in *verse*. 8. he speaks of *all the synagogues in the land*, places where prayers and lectures of the law were used, Act. 16. 13. and 15. 21. The *assembly* of Christians is called also by this name *synagogue*, I am. 2. 2. *their signs*] or *banners*, which are signs of victory, or of idolatry. See after, *verse*. 9.

Vers. 5. *He was known*] *He*, that is, *A man*, or *everyone* of the enemies *was known*, that is, *renowned*, or *famous*, as having done some notable act. *as he lifted on high*] or, *as he that bringeth aloft*, that is, as a man brings the axe aloft over his head, to fell down the thick wood with might and main. They cut down the wood of the temple, as men do trees in a forest. *thicket of the wood*] that is, *the thick wood* or *tree*, whose boughs are wrapped one in another: or, (if we understand it of the wood-work in the Temple,) *the infolded graven wood*, which he that did most eagerly cut down, was most renowned.

Vers. 6. *And now*] or, *And then*, at the same time. So Ps. 27. 6. *carved works*] *gravings*, or (as the Hebrew phrase is) *openings*, used for *graven* or *carved works*, Exod. 28. 11. The Greek here turneth it, *doors*, which also have their name of *opening*.

Vers. 7. *thy sanctuaries*] *the temple* (which had divers holy places) *was burned* by Nebuzaradan, 2 King. 25. 9. *to the earth*] to wit, *burning* or *rasing down to the ground*.

Vers. 8. *Let us make spoil*] or, *we will oppress*, prey upon them. Of this Hebrew root, the *Dove* hath her name in that tongue, as being subject to the prey and spoil of Hawkes, &c. wherefore in *verse*. 19. he calleth the Church a *turtle-dove*.

Vers. 9. *our signs*] the testimonies of God's presence and favor, extraordinary or ordinary, as the sacrifices, &c. Dan. 11. 31. So *Circumcision*, the *passover*, the *Sabbath*, &c. were for *signs* to Israel, Gen. 17. 11. Exod. 12. 13. and 31. 13. or, as the Chaldee expoundeth it, *the signs which the Prophets gave us. any Prophet*] that could see and foretell by the spirit an end of these troubles, Lam. 2. 9. A *Prophet* (*N•bi*) is one that from the inward counsel of God uttereth oracles. In old time he was called a *Seer*, 1 Sam. 9. 9. Amos 7. 12. *how long*] to wit, *this affliction shall endure*. The like speech is in *Psal*. 6. 4.

Vers. 11. *draw it, &c.*] this word, or some such, seemeth here to be understood, as often in the Hebrew: see *Psal*. 69. 11. The drawing the hand out of the bosom denoteth a performance of the work without *acknesse*, as we may see by the contrary, *Prov*. 26. 15. *full end*] by consuming our enemies, and accomplishing our deliverance.

Vers. 13. *the sea*] in Chaldee, *the waters of the red sea. of the dragons*] or *whales*, meaning the *noble men of Egypt*, who pursuing the Israelites were drowned in the red sea, Exod. 14. 28. For great persons are likened to *Dragons* or *Whale-fishes*, as *Ezek*. 29. 3.

Vers. 14. *the heads*] that is, *the head*, as the Greek translatheth it, called *heads* for the excellency and principality. *of Livjathan*] or, *of the whale*, meaning *Pharaoh* king of Egypt, who was drowned with his Princes, *Psal.* 136. 15. *Livjathan* is the name of the great *whale-fish*, or *sea Dragon*, so called of the fast joining together of his scales; as he is described, *Job* 40. 20. and 41. 6, &c. and is used to resemble great tyrants, here, and in *Isa.* 27. 3. So the Chaldee expoundeth it, *the heads of Pharaoh mighty men. in dry deserts*] that is, *to the wild beasts of the wilderness*, which might devour the Egyptians after they were drowned, and cast upon the shore, *Exod.* 14. 30. The *beasts* may be called *a people*, as *Conies*, *Pismires*, *Locusts*, &c. are called *people's* and *nations*, *Prov* 30. 25. 26. *Joel* 1. 6. See also the notes on *Psal.* 72. 9. unless by these *dwellers in dry places*, we understand the Israelites in the wilderness, to whom the spoil of the Egyptians was as *meat*; as elsewhere they said of the Canaanites, *they are bread for us*, *Num.* 14. 9. This the Chaldee favoereth.

Vers. 15. *didst cleave the fountain*] bringing a well and stream of water to thy people out of the rocks, *Exod.* 17. 6. *Num.* 20 11. *Isa.* 48. 21. *Psal.* 105. 41. *rivers of strength*] that is, *strong, rough, or vehement rivers*, as the waters of Iarden were dried up, that Israel might go thorough, *Ios.* 3. 15,—17. The Chaldee Paraphrast addeth also the rivers *Arnon* and *Iabok*; whereof see *Num.* 21. 14. *Deut.* 2. 37.

Vers. 16. *the light*] The Hebrew *Maor* is properly *a lightsome body*, as is the *Sun*, *Moon*, *Stars*. &c. *Genes.* 1. 14, 15. and here may be meant of the *Moon*, as the Chaldee translatheth it, for the *S••e* next followed. For these God is else-where also celebrated, *Psal.* 2, 6. 7. 8. 9.

Vers. 19. *soul of thy turile-dove*] that is, *the life of thy Church*, called *a turtle-dove*, for their danger to be pre•ed upon by the wicked, as before, v. 8. being of themselves weak, mo 〈...〉 ull, and ••morous; also for their faith and lo••lty towards God, and innocence of life. In these respects a••doves mentioned, *Hos.* 11. 11. *Ezek.* 7. 16. *Isa.* 38. 14. and 59. 11. *Song* 4. 1. and 6. 8. *Matth.* 10. 16. So the Chaldee explaineth it, *Give not the souls of them that teach thy law, to the people which are like wild beasts. wild company*] or *wild beasts*, as the Greek translatheth it, meaning the cruel *people like wild beasts*, as the Chaldee saith. The same word straight-way followeth for the Church, or *lively stock* of Christ. See the notes on *Psal.* 68. 11. 31.

V. 20. *the covenant*] which thou didst make with our fathers, (as the Chaldee addeth to explain it,) it may be meant of the covenant with Abraham and his seed, as is expressed, *Psal.* 105. 8, 9. 10. or, which was made with Noah, that the world should no more be drowned, as once it was, when it was full of cruelty, *Genes.* 6. 13. 17. 18. and 8. 21, 22. which covenant the Prophets apply to the Church after, *Esa.* 54. 9. *the darkneses*] that is, *dark places*, as in *Ps.* 88. 7. and 143. 3. he meaneth that the base obscure places werfull of violence, even folds or habitations of cruelty; no cottage being free from the rapine of the enemies. *Darke places* may be put for *base* or *meare* 〈◊〉 as in *Prov.* 22. 29. *dark* or *obscure persons*, are the *base sort*. The Greek here also translatheth it *dark persons*, meaning the vile graceless enemies.

Vers. 22. *plead thy plea*] defend thine own cause: see *Psal.* 35. 1. *from the fool*] understand, *which thou sufferest from the fool*, or *impious*, *Nabal*, which word was also before, v. 18. whereof see *Psal.* 14. 1. The Chaldee paraphraseth, *from the foolish King*.

Vers. 23. *ascendeth*] that is, *cometh up unto thee*, it is so great; as *Iona*. 1. 2. or, *it increaseth*, as the battle is said to *ascend* when it *increased*, 1 *Kin*. 22. 35.

**PSAL. LXXV.**

A confession to God, and promise to judge uprightly. 5 A rebuke of the proud, by consideration of God's providence.

To the Master of *the Music*, Corrupt not: a Psalm of Asaph, a Song.

WE confess to thee, O God, we confess, & near is thy name; they tell thy wondrous works. When I shall receive the appointment, I will judge righteousnesses. Dissolved is the earth and all the inhabitants thereof; I have set sure the pillars thereof Selah. I said to the vain-glorious fools, be not vain-gloriously foolish; and to the wicked, lift not up the horn. Lift not up your horn to on high, *nor* speak with a stiff neck.

For not from the East, or from the West, neither from the desert *cometh* promotion. [unspec 7]

But God is the judge, he abaseth one, and exalteth another. For a cup is in the hand of Jehovah, and the wine is red, *it is full of mixture*, and he poureth out of the same; but the dregs thereof wring out *and* drink shall all the wicked of the earth. And I will show forever, will sing Psalm to the God of Jacob. And will hew off all the horns of the wicked; the horns of the just *man* shall be advanced.

Annotations.

*COrrupt not*] or, *Destroy not*; see *Psal*. 57. 1. The Chaldee addeth, *in the time when David said, destroy not the people. of Asaph*] or to *Asaph*; in Chaldee, *by the hand of Asaph*: see *Psal*. 50. 1.

Vers. 2. *and near is*] to wit, near in our mouths and hearts to celebrate it. Thus God's word is said to *be near*, *Rom*. 10. 8. and, *thou art near in their mouth*, *Ier*. 12. 2. In this sense the Greek also explaineth it, *and we will call on thy name. they tell*] that is, I and others with me: so the Greek saith, *I will tell*.

Vers. 3. *receive the appointment*] or, *take the appointed thing*, (or *time*, as the Chaldee translatheth it;) that is, *the office appointed* and promised. They seem to be the words of the Psalmist (as appeareth more plainly by *verse*. 10. and 11.) in person of Christ, to whom the kingdom of Israel was appointed in due time; whom David was a figure of, in taking and administering the kingdom when it was distracted with troubles. See 2 *Sam*. 3. 17. 19. and 5. 1, 2, 3. *righteousnesses*] that is, *most righteously*.

Vers. 4. *dissolved*] or *melted*, that is, *faint with troubles, fears, &c.* as *Ios*. 2. 9. *set sure*] or, *will fitly fasten, artificially stablish*, as by line and measure, that they fall not. *Pillars*] the *mountains*, which may also mean *Governors*; for great personages are likened to *Pillars*, *Gal*. 2 9.

Vers. 5. *the horn*] the sign of *power* and *glory*, *Ps*. 112. 9. and 89. 18. 25. *Lu*. 1. 69. In 1 *Chr*. 25. 5. mention is made of prophetesies, to *lift up the horn*.

Vers. 6. *to on high]* that is, *aloft*, or *against the high God*. *with a stiff neck]* like untamed oxen shaking off the yoke of obedience. Or, *speak not a hard thing* (as *Psal. 31. 19.*) *with a neck stretched out*, that is, *arrogantly*, or *with one neck*, that is, with joint force: as *heart*, in *Psal. 83. 6.* is for *one heart*.

Vers. 7. *the desert]* that is, the *South* or *North*: for *deserts* were on both ends of the land of Canaan. *promotion]* or *exaltation*; or, as the Greek translath, *desert of the mountains*, that is, *the mountainy desert*, meaning that preferment or deliverance comes not from any of the nations round about. The Hebrew *Harim* is ambiguous, signifying both *exaltation*, and *mountains*. The Chaldee maketh this paraphrase, *For there is none besides me, from East to West from the North the place of the desert, or from the South the place of the mountains*.

Ver. 8. *abaseth one]* Hebr. *this man. another]* Hebr. *this man*. It may also be read, *He (this God) abaseth, and he advanceth*.

Vers. 9. *a cup]* to measure out afflictions; as *Psa. 11. 6.* a similitude often used: see *Hab. 2. 16. Ezz. 23. 31, 32. Ier. 25. 28.* The Chaldee saith, *a cup of curse. wine]* that is, *wrath* or *indignation*, as is expressed, *Ier. 25. 15. Job 21. 20. Revel. 14. 10. red]* or *thick, troubled, muddy*, noting *fierce indignation*. The Greek turneth it, *acratou, more*, meaning *strong wine*, not alliaied. So in *Revel. 14. 10.* where *mere*, or *pure wine*, meaneth *great afflictions*. The Greek there is taken frō this Psalm. *of mixture]* that is, *of liquor mixed*, ready to be drunk: as *wisdom* is said to have *mixed her wine*, *Prov. 9. 2.* that is, *tempered it ready*. So *Rev. 14. 10.* The Chaldee addeth, *mixture of bitterness. he poureth out]* to wit, *unto his own people, afflicting them*, as is expressed, *Ier. 25. 17, 18, 28. 29. the dregs]* the most grievous afflictions; as *Isaiah. 51. 17. 22. wring out]* or *suck up*, that is, *feel, and be affected with it*. So *Ezek. 23. 34. Esa. 51. 17.*

Vers. 10. *will show]* to wit, *this work of God his mercy, and judgment*. The Chaldee explaineth it, *will show thy miracles. horns of the wicked]* their power, dominion, and pride, whereby they afflict and scatter God's people, *Ier. 48. 25. Lam. 2. 3. Zach. 1. 21. Rev. 17. 12, 13.* as by *horns of the just man*, is meant his power, dominion, glory, *Psal. 132. 17.* and *92. 11.* and *148. 14. 1 Sam. 2. 10.* So the Chaldee openeth it, *And I will humble all kingdoms, the high strength of the wicked*.

#### PSAL. LXXVI.

A declaration of God's majesty in the Church, against her enemies. 12 An exhortation to serve him reverently.

To the Master of the Music on Neginoth, a Psalm of Asaph, a Song.

GOd is known in Judah, his name is great in Israel. And in Shalem is his tabernacle, & his dwelling in Zion. There brake he the burning arrows of the bow, the shield & the sword, & the war Selah.

Bright, wondrous excellent *art* thou, more than the mountains of prey. The mighty of heart have yielded themselves to the spoil; they have slumbered their sleep, & none of the men of power have found their hands. At thy rebuke, O God of Jacob, both chariot and horse hath been cast asleep. Thou, thou *art* fearful, and who shall stand before thee when thou art

angry? From the heavens thou causedst judgment to be heard; the earth feared, & was still. When God arose to judgment, to save all the meek of the earth Selah. Surely the wrathful heat of men shall confess thee, the remnant of the wrathful heats thou wilt gird. Vow ye, and pay to Jehovah your God: all *they that be round about him*, let them bring a present to the FEAR. *To him that gathereth as grapes the spirit of the Governors, that is fearful to the Kings of the earth.*

Annotations.

ON *Neginoth*] or, with stringed instruments: see *Psal. 4. 1. of Asaph*] or, to *Asaph*: see *Psal. 50. 1.*

Vers. 3. *Shalem*] or *Salem*, the City of Melchizedek, *Gen. 14. 18.* afterwards called *Jerusalem*; whereof see the notes on *Psal. 51. 20.* The Greek translatheth it, *in Peace*, which is the interpretation of the name *Salem*, as the Apostle showeth, *Heb. 7. 2.* The Chaldee paraphrase saith, *Jerusalem. his tabernacle*] or *tent, pavilion*, which is both a mean dwelling, and a moveable, *Lev. 13. 42, 43. Heb. 11. 9 10.* For both Moses Tabernacle and Solomon's Temple were mean cottages in respect of God's glory, *1 King. 8. 27.*

Vers. 4. *burning arrows*] or *fiery darts*, (as the Apostle calleth the temptations of that wicked one, *Ephes. 6. 16.*) The Hebrew *Ri•phei*, is properly *burning coles*, *Song 8. 6.* figuratively here *the glistening brass-beaded arrows*, elsewhere the *fiery thunder bolts*, *Psal. 78. 48.* and *burning plague*, *Deut. 32. 24. Habak. 3. 5.* likened to *arrows*, *Ps. 91. 5.* Here it may lead us to mind this Psalm, to celebrate the victories against Satan, figured by the vanquishing of the Assyrians, and other enemies, *2 King. 19. 35.* The Chaldee explaineth it thus, *When the house of Israel did his will, he placed his divine majesty among them; there brake he the arrows and bows of people that warred; shield, and sword, and battle-ray, destroyed he forever. and the war*] that is, *the army of warriors, the battle-array.* See *Psal. 27. 3.* And thus *Shalem*, or *Peace*, is maintained by breaking all warlike instruments: as *Esa. 2. 4.*

Vers. 5. *Bright*] *made light*, that is, *Glorious*: speaking to God, as *verse. 7. wondrous excellent*] *magnificent*: see *Psal. 8. 2. mounts of prey*] the mountains of the Lions and Leopards, *Song 4. 8.* meaning the kingdoms of this world, which make prey and spoil one of another, like wild beasts, *Dan. 7. 4, 5, 6, 7.* whom the Lamb on mount Zion excelleth in power and glory, *Revel. 14. 1.* and *17. 14.* Or, *from the mounts of prey*, that is, when thou comest from conquering the enemies, which lie in the mountains to make prey of thy people.

V. 6. *mighty of heart*] or *stout, stubborn-hearted*; a title of the wicked that are far from justice, *E (...)* . *46. 12.* called here in Greek *unwise in heart. their sleep*] *their eternal sleep*, *Ier. 51. 39, 57.* *the sl•pe of death*, *Psa. 13. 4.* So in the next verse. *none of*] Hebr. *all (or any) have not found*, that is, *none found.* So *1 John. 3. 15. every man-slayer hath not*, that is, *none hath life.* See also *Psa. 143. 2. men of power*] *able men*, for strength, courage, and riches (in which last sense the Greek taketh it here) these did not resist, or *could not*, as *Psal. 77. 5.* They were not able (as the Chaldee saith) *to take their weapons in their hands.*

Vers. 7. *thy rebuke*] that is, *punishment, destruction*: see *Ps. 9. 6. chariot*] that is, *Princes and Captains riding on chariots & horses, on which they were wont of old to fight*, *Judge. 4. 3. 1*



King. 22. 31. 34. These all by God's rebuke have been slain, as in the campe of Asshur, 2 King. 19. 35. and the host of Antichrist, Rev. 19. 18,—21.

Vers. 8. *when thou art angry*] Hebr. *from then* (that is, *from the time of*) *thine anger*, after thine anger is once kindled.

Vers. 9. *the earth*] or, *the land*; which the Chaldee understandeth thus; *the land of the heathens feared, the land of Israel was quiet*.

V. 11. *shall confess thee*] that is, *shall turn to thy praise*, when thy people are delivered from the rage of their foes. *the remnant*] or, *the remainder*, that is, thy people *which remain* and perish not in the rages of the wicked. *thou wilt gird*] to wit, *with joyfulness*, that they shall sing praise to thee; as the Greek explaineth it, *shall keep a feast to thee*. As in Joel 1. 13. *Gird ye*, there is understood, *with sorrow*, or *sackcloth*: so here seemeth to be understood *joy* or *gladness*, wherewith persons (or things) are said to be *girded* Ps. 30. 12. and 65. 13. or, *thou wilt gird* with strength, as Ps. 18. 40. Or if we refer it to the hot rage of the wicked, *the residue thereof thou wilt gird*, that is, *bind* or *restrain* from attempting further evil.

Vers. 12. *Vow ye*] men in danger, or delivered from it, were wont to make vows unto God, Genes. 28. 20. Iona 1. 16. Psal. 66. 13, 14. *round about him*] a description of his people, as the twelve tribes pitched round about the Tabernacle, Numb. 2. 2. and the four and twenty Elders were round about God's throne, Revel. 4. 4. So the Chaldee expoundeth it, *ye that dwell about his Sanctuary. to the fear*] that is, *the most fearful God*, called *Fear* or *Terror*, for more reverence and excellency, unto whom all fear is due, as Isai. 8. 12. 13. Malachi. 1. 6. So Jacob called God *the Fear of his father Isaac*, Genes. 31. 53. And this was performed when after Asshurs overthrow, *many brought offerings to the Lord*, 2 Chron. 32. 21, 23.

Vers. 13. To him *that gathereth*] so the Greek, *to him that taketh away*: or we may read, *He gathereth*, (or *Cutteth off as in vintage*;) a similitude from *grape-gatherers*, which cut off the clusters of the vines; applied here to the cutting off the lives of men. The like is in Rev. 14. 18, 19, 20. also in Judge. 20. 45. The Chaldee explaineth it, *To him that represseth the pride of the spirit of governors; God, to be feared above all Kings of the earth. ...Governors*] or *Princes, Captains*, that lead and go before the people. So God's Angel destroyed all the valiant men, and Princes, and Captains in the Campe of the King of Asshur, 2 Chro. 32. 21.

#### PSAL. LXXVII.

The Psalmist showeth what fierce combat he had with diffidence. 11 The victory which he had by consideration of God's great and gracious works done of old.

To the Master of *the Music*, to Ieduthun, a Psalm of Asaph. [unspec 1]

MY voice was to God, and I cried out: my voice was to God, and he gave ear unto me. In day of my distress I sought the Lord, my hand by night reached out and ceased not, my soul refused to be comforted. I remembered God, and made a troubled noise; I meditated, and my spirit was overwhelmed Selah. Thou heldest the watches of mine eyes, I was stricken amazed and could not speak. I recounted the days of antiquity, the years of ancient times. I remembered

my melody in the night; with my heart I meditated, and my spirit searched diligently. Will the Lord cast off to eternities, and not add favourably to accept anymore? Is his mercy ceased to perpetuity; *is his word ended to generation and generation?* Hath God forgotten to be gracious; hath he shut up in anger his tender mercy Selah? And I said, *doth this make me sick, the change of the right hand of the most high?*

I will record the actions of Yah; surely, I will remember thy miracle from antiquity. And I will meditate of all thy work, and will discourse of thy practices. O God, thy way *is* in the sanctuary; who *is* so great a God as God? Thou *art* the God that doest a marvelous work, thou hast made known thy strength among the people's. Thou hast redeemed thy people with arm, the sons of Jacob, and of Joseph Selah. The waters saw thee, O God, the waters saw thee, they trembled, also the deeps were stirred. The clouds streamed down waters, the skies gave out a voice, also thine arrows walked about. The voice of thy thunder *was* in the round *air*; lightnings illuminated the world, the earth was stirred, and quaked. Thy way *was* in the sea, and thy paths in the many waters, & thy footsteps were not known. Thou didst lead thy people like a flock, by the hand of Moses and Aharon.

Annotations.

*TO Ieduthun]* or, *for him:* see *Psal.* 39. 1. and 62. 1.

Vers. 2. *he gave ear]* so the Greek explaineth the Hebrew phrase *to give ear:* see the like *Psal.* 65. 11.

Vers. 3. *sought the Lord]* in Chaldee, *sought instruction from before the Lord, and the spirit of prophesy rested upon me. retched out]* or, *flowed, was poured out, that is, was stretched out in prayer:* (a vehement figurative speech, like that of *pouring out the heart, Psal.* 62. 9.) or, was wet with continual wiping of mine eyes: or by *hand* may be meant *plague* or *sore* (as in *Job* 23. 2.) which continually *ran.* The Chaldee expoundeth it, *by night mine eye dropped tears, and ceased not.*

Vers. 4. *meditated]* or *prayed.* See *Psal.* 55. 3, 18. *overwhelmed]* or *covered it self,* that is, *swowned* or *fainted* with sorrow. So *Psal.* 142. 4. and 143. 4. and 107. 5. *Lam.* 2. 12.

Vers. 5. *the watches]* or *the wards, custodies,* (that is, as the Chaldee explaineth it, *the lids*) of *mine eyes,* so that I cannot sleep. *stricken amazed]* *beaten* with terror, *as with a hammer;* or, as the Greek saith, *troubled.* So *Dan:* 2. 1, 3. *Gen.* 41. 8. *could not speak]* so the Hebrew phrase *spake not,* is sometime to be intepreted: as, *who shall judge,* *2 Chron.* 1. 10. for which in *1 King.* 3. 9. is written, *who can* (or, *is able to*) *judge.* So *Psalm* 78. 20.

Vers. 6. *of ancient times]* or, *of eternities,* that is, *of ages past.* This he did according to the commandment, *Deut.* 32. 7. for former histories are written for our learning, *Rom.* 15. 4. *1 Cor.* 10. 11.

Vers. 7. *my melody]* or *musical play,* to wit, how I had before time played, and sung songs of praise for thy benefits; (see *Psal.* 33. 2, 3.) or, *I remembered my music,* and took my instrument, and thus I sung. *spirit searched]* in Chaldee, *the knowledge of my spirit searched marvelous things.*

Vers. 11. doth *this make me sick*] doth it grieve and weaken me, that the right hand (the administration) of God is changed, and he keepeth not one constant course in his works? The Prophet seemeth to check himself for his infirmity. Or, (taking it not for a question) *it maketh me sick*; or, *this is my infirmity. the change*] or, *that changed is*; for so the Hebrew phrase, *to change*, may be resolved.

Vers. 12. *will record*] *will remember* for myself, and *mention* to others: The Hebrew implieth both these, by a double reading. *miracle*] that is, *miracles* or *wondrous works* (as the Greek explaineth it) all and every of them, done of old. So after in *verse*. 15.

Vers. 13. *discourse*] or *meditate, entreat of*, both in mind and talk.

Vers. 14. *in the Sanctuary*] or *in sanctity, in the holy place*, as the Greek turneth it: meaning, it is *most holy*, and secret, *hidden* from the eyes of the world, as holy things were hidden in the Sanctuary, especially the Ark and Cherubims where God sate. So as it was not lawful for people or Priests to see them, *Num.* 4. 6, 7, 15, 20. *Levite.* 16. 2. Compare also herewith, *Psal.* 73. 16, 17. The Chaldee translatheth, *O God how holy are thy ways. a God*] or *a mighty one, a Potentate*: Hebr. *Ael.* So in the next *verse. as God*] in Greek, *as our God*: in Chaldee, *as the God of Israel.*

Vers. 15. *Marvelous work*] that is, *works, wonders*. This is taken from *Exod.* 15. 11. [unspec 15]

Vers. 16. *with arm*] that is, *with power: an arm stretched out*, as *Exod.* 6. 6. in Greek, *with thine arm. of Jacob*] that is, *the tribes of Israel*, borne of him. *of Joseph*] this may be meant (as the Chaldee Paraphrast taketh it) of all the Israelites whom Joseph nourished, *Gen.* 45. 10. 11. and 50. 21. called therefore his *sons*; or in special of the tribes of *Ephraim* and *Manasseh*, the sons of Joseph, noted from the rest, for more honor. Compare also herewith *Psal.* 80. 2, 3.

Vers. 17. *The waters*] of the red sea, *Exod.* 14. 21. *Psal.* 114. 3. The Chaldee paraphraseth, *They saw thy divine Majesty from the midst of the sea, O God. trembled*] or *were pained*, as a woman in travel. So *Psal.* 29. 8. and 97. 4.

Vers. 18. *streamed*] or *gushed* with a tempest. These things were when the Lord looked unto the host of the Egyptians out of the fiery and cloudy pillar, and so feared and hindered them with stormy tempests, that their chariot wheels fell off, &c. *Exod.* 14. 24. 25. And thus Israel was baptized in the cloud and in the sea, *1 Cor.* 10. 1. 2. *thine arrows*] or *stones* (as this word also signifieth, *Lam.* 3. 16.) meaning *hail-stones*. See *Psalm.* 18. 15. *Ios.* 10. 11.

Vers. 19. *in the round air*] in the *sphere* or *globe*. The *air* is so called of the round form, which it (with all the heavens) hath. Of the thunder in the air, see *Job* 37. 2,—5. *Psal.* 29.

Vers. 20. *Thy way*] wherein thou wentest, and leddest thy people; confounding thy foes, *Exod.* 14. 19, 20, 22. *Nehem.* 9. 11. So elsewhere, *his way* is in the *whilewind*, *Nahum* 1. 3. *were not known*] to wit, before that time; nor after, for *the waters returned to their force, and drowned the Egyptians*: *Exod.* 14. 27. So his other ways are past finding out, *Rom.* 11. 33. that men must walk by faith, not by sight, *2 Cor.* 5. 7.

Vers. 21. *lead thy people] thorough the sea, and after thorough the wilderness towards Canaan; Moses being their King, and Aaron their Priest.* The Memory of which mercy is often celebrated, Deut. 8. 2,—5. 15. and 32. 10. Ier. 2. 2, 6. Amos 2. 10. Mic. 6. 4. Psal. 136. 16. Act. 7. 35. 36.

**PSAL. LXXVIII.**

An exhortation both to learn and to preach the Law of God. 9 The story of God's wrath against the incredulous and disobedient Israelites. 67 Ephraim being refused, God chose Judah, Zion, and David.

An instructing *Psalms* of Asaph. [unspec 1]

Give ear my people to my law, incline your ear to the words of my mouth. I will open my mouth in a parable, I will utter hid things, of antiquity. Which we have heard, and have known them, and our fathers have told us. We will not hide from their sons, to the generation after, telling the praises of Jehovah: his power also and his marvel which he hath done. How he stablished a testimony in Jacob, and put a law in Israel, which he commanded our fathers, to make them known to their sons.

That the generation after, sons *that* should be borne might know, might rise up and tell their sons. And they might put their constant hope in God, and not forget the acts of God, and might keep his commandments. And not be as their fathers, a generation perverse and rebellious: a generation *that* prepared not aright their heart, and whose spirit was not faithful, with God. The sons of Aephrajim armed shooting with bow, turned back in the day of battle.

They kept not the covenant of God, and in his Law they refused to walk. And forgot his actions, and his marvelous works which he had shown them. Before their fathers, he had done a miracle in the land of Egypt, the field of Tsoan. He cleft the sea and made them pass thorough, and made the waters to stand as an heap. And led them with a cloud by day, and all the night with a light of fire. He clave the Rocks in the wilderness, and gave drink as *out of* the great deeps. And brought forth streams out of the rock, & made waters descend like rivers.

And they added yet to sin against him, to provoke bitterly the most high in the dry desert. And tempted God in their heart, asking meat for their soul. And they spake, against God they said; Can God furnish a table in the wilderness? Loe he smote the Rock, and waters gushed out, and streams over-flowed: can he also give bread; or *can* he prepare flesh for his people? Therefore Jehovah heard, and was exceeding angry, and fire was kindled against Jacob; and also anger came up against Israel. Because they believed not in God, and trusted not in his salvation. Though he had commanded the skies from above, and opened the doors of heavens.

And rained upon them Manna to eat, and the wheat of heavens he gave to them. Man did eat the bread of the mighties, he sent them meat to satiety. He made an East-*wind* to pass forth in the heavens, and brought on a South-*wind* by his strength. And rained flesh upon them as dust; and fethered fowl, as the sand of the seas. And made *it* fall in the midst of his campe,

round about his dwelling places. And they did eat and were filled vehemently, and their desire he brought unto them. They were not estranged from their desire, their meat was yet in their mouth. When the anger of God came up against them, and slew of the fat of them, and smote down the choice young men of Israel. For all this they sinned yet, and believed not for his marvelous *works*. And he consumed their days in vanity, and their years in hasty terror. When he slew them, then they sought him, and returned, and sought God early. And remembered that God was their Rock, and the most high God, their redeemer. But they flatteringly allured him with their mouth, and with their tongue they lied to him. For their heart was not firmly prepared with him, neither were they faithful in his covenant. And he *being* compassionate, mercifully covered iniquity, and corrupted not, but multiplied to turn away his anger, and did not stir up all his wrathful heat.

For he remembered that they *were* flesh, a wind that goeth, and shall not return. How oft did they bitterly provoke him in the wilderness, grieve him in the desert! For they returned and tempted God, and limited the holy one of Israel. They remembered not his hand, *nor* the day *in* which he had redeemed them from the distresser. When he put his signs in Egypt, and his wonders in the field of Tsoan. And turned their rivers into blood, and their streams, *that* they could not drink. He sent among them a mixed swarm which did eat them, and the frog which corrupted them. And he gave their fruit to the caterpillar, and their labor to the locust. He killed their vine with hail, and their wild fig-trees with the blasting hailestone. And he shut up their cattle to the hail, and their flocks of cattle to the lightnings. He sent among them the burning of his anger, exceeding wrath, and indignation, and distress, *by* the sending of the messengers of evils. He weighed out a path to his anger, he withheld not their soul from death, and their wild beast he shut up to the pestilence. And smote all the first-borne in Egypt, the beginning of strengths in the tents of Cham. And he made his people pass forth as sheep, and led them on as a flock in the wilderness. And led them in confident safety, and they dreaded not, and the sea covered their enemies. And he brought them to the border of his holiness: this mountain, *which* his right hand purchased. And he cast out the heathens from their faces, and made them fall in the line of possession, & made the tribes of Israel to dwell in their tents. And they tempted & bitterly provoked the most high God, and kept not his testimonies. But turned back and unfaithfully transgressed like their fathers; they were turned like a warping bow. And provoked him to anger by their high places, and by their graven *idols* they stirred him to jealousy. God heard, & was exceeding wroth, & vehemently abhorred Israel. And he forsook the dwelling place of Shilo, the tent he had placed for a dwelling among earthly men. And gave his strength into captivity, & his beauteous glory into the hand of the distresser. And shut up his people to the sword, & was exceeding wroth with his inheritance. The fire did eat their choice young men, & their virgins were not praised. Their Priests fell by the sword, and their widows wept not. And the Lord awaked as one out of sleep, as a mighty one shouting after wine. And smote his distressers behind, he gave them eternal reproach.

And he refused the tent of Joseph, & chose not the tribe of Aephrajim. But he chose the tribe of Judah, the mount Zion which he loved. And built his sanctuary like high *places*, like the earth which he founded forever. And he chose David his servant, and took him from the

folds of sheep. From after the ewes with young brought he him, to feed Jacob his people, and Israel his possession. And he fed them according to the perfection of his heart, and by the discretions of his hands led he them.

Annotations.

*MY Law*] or *doctrine*, for of it the *Law* hath the name in Hebrew; see *Psal. 19. 8. Christ* speaketh in this Psalm to his people, as the next verse showeth. So *Isa. 1. 4.*

Vers. 2. *in a parable*] that is, *in (or with) parables*, as the holy Ghost expoundeth it, *Mat. 13. 34, 35. All these things spake Jesus to the multitude in parables, &c. that it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables &c.* Here the narration and applying of ancient histories are called *Parables*, because all these things came unto our fathers as types, and were written to admonish us, *1 Cor. 10. 11.* What a *Parable* meaneth, see *Psal. 49. 5. will utter*] or *well out*, as from a spring or fountain. *hid things*] so the holy Ghost expoundeth it in Greek, *Mat. 13. 35.* the Hebrew word signifying *sharp or obscure speeches*, or *riddles*: see *Psal. 49. 5. of antiquity*] understand, which are of antiquity, that is, ancient things since the foundation of the world, *Mat. 13. 35.*

Vers. 5. *stablished*] or *reared up. testimony*] or *witness*, meaning the *Covenant*: see *Psal. 19. 8. in Jacob*] among the Israelites, the children of Jacob. to their sons] all their posterity, as *Deut. 4. 9. teach them thy sons, and thy sons sons.* So *Deut. 6. 6, 7, 21.*

Vers. 8. *perverse*] or *froward, stubborn.* So Israel is noted to be, *Exod. 32. 9. Deut. 31. 27.* [unspec 8]

Vers. 9. *Aephraim*] The ten tribes of Israel, of which Ephraim was chief, though they were valiant warriors, yet for their sins fell before their enemies, *1 King. 17. Hos. 10. 11, 14.* Some understand it of that slaughter of Ephraim's sons mentioned, *1 Chron. 7. 21, 22, 23.* which was while their father lived in Egypt.

Vers. 10. *refused to walk*] as *2 King. 17. 14, 15. they would not obey, but hardened their necks, &c. and refused his statutes and his covenant, which he made with their fathers &c.*

Vers. 12. *a miracle*] that is, *miracles, marvels*, as in *verse. 2. parable* is for *parables. of Tsoan*] or of *Tanis*, as the Greek and Chaldee calleth it. It was a chief city in Egypt, and the Kings Court or palace, and a place of great antiquity, *Isa. 30. 3, 4. Num. 13. 23.* And *the field of Tsoan*, is the country or territories of that city, as *the field of Edom, Gen. 32. 3. the field of Moab, Gen. 36. 35. Num. 21. 20.* So after, *verse. 43.*

Vers. 13. *cl•t the sea*] the *red sea*, where the Israelites were baptized, *Exod. 14. 1 Cor. 10. 2.*

Vers. 14. *a cloud*] to shadow them from the Sun; and to guide them in their journeys: a figure of God's protection over his Church, and guidance of the same, *Exod. 13. 21. and 40. 38. Num. 9. 17,—22. Nehem. 9. 19. Isa 4. 5.*

Vers. 15. *the Rocks*] once at Horeb, *Exod. 17. 6.* and again at Cadesh, *Num. 20. 1. 11.* The *Rock* was spiritually *Christ*, *1 Cor. 10. 4. great deep's*] that is, *the great deep*, as the Greek turneth it:

the phrase is taken from *Gen. 7. 11.* though here *deeps* is put for *deep*, for the more vehemency, or, for *every of the great deeps*. Or we may turn it, as in *deeps very much*, to wit, *drink*.

Vers. 17. *to provoke bitterly]* by rebellion, exasperating and causing wrath and bitterness, as both the Hebrew and Greek words signify, *Psal. 5. 11. Hebr. 3. 16.*

Vers. 18. *for their soul]* that is, *their lust, their appetite:* See *Psal. 27. 12.*

Vers. 20. *bread]* that is generally, *food, Psalm. 136. 25.* and in special *flesh*, as after is explained, and the Hebrew *lechem* sometime signifieth, *Eev. 3. 11. Numb. 28. 2.* Of this their lufting, see *Num. 11. 4, &c. can he prepare]* The word *can* is again to be repeated from the former sentence. See also the note on *Psal. 77. 5.*

Vers. 21. *ascended]* that is, *burned:* for *fire* mounteth upward: so *verse. 31.*

Vers. 24. *Manna]* or as in Hebrew, *Man*, a small round thing like *Coriander seed*, coloured like *Bdelium*, (that is, like wax, & clear, but white,) hard, to be ground in milles, or pounded; of it cakes were made, whose taste was like the best fresh oil, and like wafers made with honey. When the dew fell on the host by night, the Manna fell with it; when the dew was ascended, the Manna appeared like the hoare frost on the earth; then the people gathered it, for when the heat of the Sun came, it was melted. It was a meat which they knew not, nor their fathers: when they saw it, they said, *It is Manna* (that is, *a ready meat, or What is this?*) for they wist not what it was: and Moses said, *This is the bread which the Lord hath given you to eat, Numb. 11. 7, 8, 9. Exod. 16. 14, 15. 31. Deut. 8. 3.* Of this they had to eat forty years in the wilderness, till they came into Canaan, *Exod. 16. 35. Ios. 5. 12:* It was a figure of Christ, and his spiritual graces, *Joh. 6. 31, 32, 33. Revel. 2. 17.*

Vers. 25. *man did eat]* or *Everyone did eat. bread of the Mighties]* that is, *of the Angels*, (as the Chaldee and Greek explaineth it,) which are *mighty in strength, Psal. 103. 20. and Manna* is called *their bread*, either because by their ministry God sent it, or because it came from heaven, *the habitation of Angels*, as the Chaldee paraphraseth; or because it was excellent, so as the Angels (if they needed any food) might eat it. So the *tongue of Angels, 1 Cor. 13. 1.* is the most sweet and excellent tongue: Or by *mighties*, we may understand *the mighty heavens. meat]* The Hebrew *tsedah* properly signifieth *venison*, that is, *meat caught with hunting;* but generally is used for all food. So *Psal. 132. 15. to satiety]* or *enough:* for every man had an *Omer* full (that is, the tenth part of an *Ephah* or *Bushel*) of Manna for a day, *Exod. 16. 16, 36.* and of flesh they had store, till it came out at their nostrills, and was loath some unto them, *Numb. 11. 19, 20.*

Vers. 26. *brought on]* led or drove forward; as *Numb. 11. 31. Then there went forth a wind from the Lord, and brought quail from the sea &c.*

Vers. 27. *flesh as dust]* that is, quail in great abundance; so that he that gathered least, gathered ten Homers full, (that is, an hundred Ephahs or Bishels:) for *one Homer* contained *ten Ephahs, Numb. 11. 32. Ezek. 45. 11.*

Vers. 28. *made it fall*] the flesh, the quail; being fat and heavy fowl, and by the moist south-east wind made more heavy, fell upon the campe a days journey on each side, round about the host, and they were about two cubits above the earth, *Numb. 11. 31. his campe*] the Lord's, because he dwelt among them, *Num. 5. 3. called elsewhere the hosts of the Lord, Exod. 12. 41. or his, that is, Israel's: so verse. 63, 64.*

Vers. 30. *They were not estranged*] that is, (as the Greek explaineth it) *they were not deprived*, their desired meat was not taken away from them; as it is written, *the flesh was yet between their teeth, it was not yet cut off:* (that is, taken from them, as *Joel 1. 5.*) *and the wrath of the Lord was kindled against the people, Numb. 11. 33.* Or it may be understood of their affections and lust not yet changed.

Vers. 31. *ascended*] that is, *burned*, as *verse. 21.* This is meant of the plague wherewith God smote the people, *Numb. 11. 33, 34. fat*] that is, *the chief and strongest*, as *Judge. 3. 29.* So weak, poor, or base men, are called *lean* or *thin*, *Psal. 41. 2. Fat*, (or *fatnesses*,) is here figuratively put for *fat persons*. See the notes on *Psal. 36. 12. and 106. 15. choice young men*] *young men* are called *chosen*, because they are selected for wars, and other serviceable affairs, when ancient men are let rest, *Numb. 1. 3. and 8. 24, 25, 26. Exod. 24. 5.*

Vers. 33. *hasty terror*] or, *a sudden plague*; as was threatened, *Levite. 26. 16. [unspec 33]*

Vers. 36. *flatteringly allured*] or *deceived*, that is, went about to deceive, by persuading flattering words.

Vers. 37. *firmly prepared*] *aright settled ready and stable*, as is the heart of the godly, *Psal. 112. 7 and 57. 8.*

Vers. 38. *mercifully covered*] *made expiation, and forgave*: So *Psal. 65. 4. and 79. 9. corrupted*] that is, *destroyed utterly*: so *Deut. 4. 31. multiplied to turn*] that is, *much and often turned away his anger.*

Vers. 39. *flesh*] that is, *weak, and corrupt*. See *Psal. 56. 5. a wind*] *man's life is a vapor that appeareth for a little time, and afterward vanisheth away, I am. 4. 14.*

Vers. 40. *How oft*] *ten times* (as the Lord said, *Numb. 14. 22.*) *this people tempted* him, and obeyed not his voice. 1. At the red sea, for fear of the Egyptians, *Exod. 14. 11, 12. 2. At Marah*, where they wanted drink, *Exod. 15. 23, 24. 3. In the wilderness of Sin*, where they wanted meat, *Exod. 16. 2. 4. In keeping Manna till the morrow*, which God had forbidden, *Exod. 16. 20. 5. In going out for Manna on the Sabbath day, Exod. 16. 27, 28. 6. At Rephidim*, murmuring for lack of water, *Exod. 17. 1, 2, 3. 7. At Horeb*, where they make the golden calf, *Exod. 32. 8. In Taberah*, murmuring for tediousness of their way, *Numb. 11. 1. 9. At Kibroth hattaavah*, where they lusted for flesh, *Numb. 11. 4. 10. In Paran*, where they refuse the land of Canaan, being discouraged by their spies, *Num. 14. 1, 2, &c.* And after this they sinned seven times; as 1. In pressing to go fight, when God forbade them, *Num. 14. 44, 45. 2. In the rebellion of Korah, Dathan, and Abiram, Numb. 16. 1, &c. 3. In the murmuring for the death of Korah and his company, Numb. 16. 41, &c. 4. At Meribah*, murmuring for lack of water, *Numb. 20. 2, 3, &c. 5. For grief of their way, murmuring and loathing Manna, Numb. 21. 4, 5, &c. 6. At Shittim,*



committing whoredom with the daughters of Moab; 7. And in the same place, coupling themselves to Baal-peor, and eating the sacrifices of the dead, *Numb.* 25. 1, 2, 3, &c.

Vers. 41. *returned and tempted]* that is, *efisoones, again and again tempted;* contrary to the law, *Deut.* 6. 16. *limited]* prescribed limits, bounds, or marks; as before, *verse.* 20.

Vers. 44. *to blood]* The first of the ten plagues, wherewith God smote the Egyptians, which had drowned his children in their rivers, *Exod.* 7. 19. 20, 21. and 1. 22. whereto agreeth the third vial of wrath poured out on Antichrists kingdom, spiritually called *Egypt*, *Rev.* 16. 4. 6. and 11. 8.

Vers. 45. *a mixed swarm]* a mixture, sundry sorts of flies, vermin, or hurtful beasts: by the Greek they were *flies;* by the Chaldee, *mixtures of wild beasts.* It was the fourth plague of Egypt: See *Exod.* 8. 24. *the frog]* that is, *frogs,* (as afterward *caterpillar, locust, for locusts, &c.*) The second plague of Egypt, *Exod.* 8. 6. figures of *unclean spirits, which gather the Kings of the world to the battle of the great day of God,* *Rev.* 16. 13, 14. *corrupted]* that is, *marred and destroyed.*

Vers. 46. *their fruit]* all that grows out of the earth. *caterpillar]* a worm that consumeth and spoileth grass & fruits, *Joel* 1. 4. *Locust]* or *grashopper,* (which have their name of their *multitude,* for they fly many together, *Prov.* 30. 27. *Nahum.* 3. 15. *Judge.* 6. 5.) Locusts in those countries fly in the air multitudes together; and wheresoever they fall, they devour every green thing. This was the eighth plague of Egypt, whereby all herbs and fruits were consumed, *Exod.* 10. 14, 15. Figures of Antichrists ministers, *Rev.* 9. 3, 4, &c.

Vers. 47. *blasting hailestone]* a word nowhere found but in this place. The seventh plague of Egypt was *grievous hail mixed with fire,* that killed *men, beasts, herbs and trees,* *Exod.* 9. 24, 25. So in *Revel.* 16. 21. *baile of talent weight falleth* on blasphemers.

Vers. 48. *he shut up]* that is, *gave:* See *Psal.* 31. 6. so *verse.* 50. *lightnings]* or, *the flying firecoles, thunderbolts:* see this word, *Psal.* 76. 4. The Greek here turneth it, *fire.*

Vers. 49. *messengers]* or *Angels of evils,* or as the Greek saith, *evil Angels:* such indeed God useth to punish men by, *Job* 1. 12, 16, &c. The Chaldee also translateth, *sent by the hand of them that do evil.* But hereby may be meant *Moses and Aaron,* whom the Lord sent to denounce these plagues before they came, & by their hand brought them on Egypt, *Exod.* 7. 1, 2, 19. and 8. 1, 2, 5, 16, 21. and 9. 14, 15, &c.

Vers. 50. *He weighed]* to wit, making his punishments proportionable to their sins and obstinacy: for as men increase sin, so doth God judgment, *Levite.* 26. 21, 23, 24, 27, 28. *Wilde beast]* that is, *beasts,* which have their name of *liveliness* (as is noted, *Psal.* 68. 11.) therefore some turn it here, *life;* but the Greek plainly saith *cattle.* The fifth plague of Egypt, was the pest or murraine of all beasts and cattle, *Exod.* 9. 3.

Vers. 51. *the first-borne]* the tenth and last plague was the death of all the firstlings of Egypt, in the night that Israel kept the Passover, and departed the land, *Exod.* 12. 27, 29, 30. The *first-borne* usually ministered to God: but God smote all such idolatrous ministers in Egypt, and upon their gods also he did execution, *Numb.* 33. 4. but, spared the first borne of Israel,

by the blood of the Lamb; and after chose the tribe of Levi to minister in their stead, *Num.* 3. 40, 41, 45. and 8. 16,—19. *beginning of strengths] or chiefest of painful might:* so the eldest child is named, *Gen.* 49. 3. *Deut.* 21. 17. Therefore were they to be given to the Lord. *tents of Cham]* the dwellings of the Egyptians, which were the posterity of *Cham*, the son of Noah, *Gen.* 10. 6. See the Note on *Psalms* 68. 32.

Vers. 52. *his people pass forth]* the Israelites took their journeys from Rameses, *Exod.* 12. 37. See *Psal.* 77. 21.

Vers. 54. *border of his holiness] his holy border;* meaning the land of Canaan, sanctified to be the possession of his people, and limited in all the borders of it, as *Num.* 34. 2, 3,—12. or, *border of his Sanctuary. this mountain]* that is, mountainy country Canaan, called a *land of mountains and valleys*, *Deut.* 11. 11. So *Exod.* 15. 17. Or in special he may mean *mount Zion:* whereof after in *verse* 68.

Vers. 55. *the Heathens]* the seven mighty Nations of Canaan, where Joshua and Israel killed one and thirty kings, *Deut.* 7. 1. *Josh.* 12. 7,—24. *made them fall in the line]* that is, made their country fall out by line and measure, to be the inheritance of Israel, *Josh.* 15 and 16 and 17 *chapters. tribes]* the posterity of the 12 sons of Israel, called *tribes*, after the Roman name, where at first the whole multitude was divided into three parts, called thereof *tribes:* but the Hebrew name signifieth *Staves* or *rods*, as growing out of one stock or tree, and these were twelve, *Num.* 13. 3, 5,—16.

Vers. 56. *And they tempted]* The Israelites notwithstanding all former mercies, tempted God and sinned in Canaan their possession, as is manifested in the book of Judges.

Vers. 57. *like their fathers]* whose carcasses fell in the wilderness. For of six hundred thousand men that came out of Egypt, not any one came into Canaan, save Caleb and Joshua, *Exod.* 38. 26. *Num.* 14. 29, 30. and 26. 64, 65. *a warping bow]* or, *bow of deceit*, that shooteth awry, and so deceiveth. So *Hos.* 7. 16.

Vers. 58. *high places]* *Temples, Chapels, &* consecrated places on mountains, where the nations used to sacrifice, and Israel imitated them, *Num.* 33. 52. *Deut.* 12. 2. *1 Kings* 11. 7. and 12. 31, 32. and 14. 23. *to jealousy]* to *jealous anger*, for which a man will not spare in the day of vengeance, nor can bear the sight of any ransom, *Prov.* 6. 34, 35. unto this, God is moved by *idolatry*, which is spiritual fornication, *Exod.* 20. 4, 5. *Deut.* 31. 16, 17. and 32. 21.

Vers. 59. *abhorred]* or *refused*, with loathsomeness and contempt. So after, *verse.* 67.

Vers. 60. *the dwelling place]* the tabernacle set in *Shilo*, *1 Sam.* 1. 3. There God dwelt among men, *Exod.* 29. 44. 45, 46.

Vers. 61. *his strength]* the Ark of his covenant, (called *the Ark of his strength*, *Psal.* 132. 8.) this was captived by the *Philistines*, *1 Sam.* 4. 11. The Chaldee translateth it, *his Law. beauteous glory* or *fatrenesse, magnificence;* meaning *the Ark* fore-mentioned, as Phineas wife said, *the glory is departed from Israel, for the Ark of God is taken*, *1 Sam.* 4. 20, 22.

Vers. 62. *shut up]* that is, *delivered his people to the sword of the Philistines, who killed thirty thousand Israelites, 1 Sam. 4. 10.*

Vers. 63. *The fire]* that is, God's wrath, by the sword of the Philistines, as *verse 21. So in Ezek. 30. 8. a fire in Egypt, signifieth (as the Chaldee there expoundeth it) a people strong like fire. were not praised]* by hymns, and songs, as was the wont at their espousals and marriages; that is, *they were not married.*

Vers. 64. *Their Priests]* *Hophni and Phineas, 1 Sam. 4. 11.* The Hebrew is singularly, *His Priests,* and so before and after, *his choice young men, &c.* meaning *Israel's,* who is spoken of, as of one man. But the Scripture useth these phrases indifferently; as, *All Aedom was servants, 2 Sam. 8. 14.* for which in *1 Chron. 18. 13.* is written, *All Aedom were servants.* Of this name *Priests,* see *Psal. 99. 6. wept not]* that is, *lamented not at their funeral;* for Phineas wife her self died in travel, *1 Sam. 4. 19, 20.*

Vers. 65. *awaked]* *stirred up himself to punish the Philistines, where as before he seemed to sleep, as Psal. 44: 24. after wine]* or, by reason of wine, that is, *when he hath drunk wine, which cheereth and encourageth the heart; so did God behave him-self.*

Vers. 66. *behind]* that is, *in the hinder secret parts;* (as the Chaldee addeth, *with emerods in their hinder parts:)* for so God smote the Philistines with *pilos* or *hemoroids* for abusing his Ark, *1 Sam. 5. 1, 6. 9, 12. eternal reproach]* by this punishment, and the monuments thereof; for the Philistines were forced to make similitudes of their hemoroids and secret parts, of gold, and send with the Ark home to Israel, as an oblation for their sin, *1 Sam. 6. 4, 5, 11, 15, 17.*

Vers. 67. *hererefused]* or, *abhorred, despised, as verse 59. the tent of Joseph]* that is, the tribe of Ephraim the son of Joseph, where the Tabernacle and Ark had remained many years in Shiloh: God returned not the Ark thither, but to Bethshemesh and Kirjathjearim, cities of Judah, *1 Sam. 6. 12. and 7. 1, 2.* Wherefore *Shiloh* is used after for an example of judgment, *Ier. 7. 12, 14. and 26. 6, 9.* Or this may be meant of the ten tribes of Israel, (of whom Ephraim of Joseph was chief) which were cast off for idolatry, and captived by the Assyrians, *2 Kings 17.*

Vers. 69. *built his Sanctuary]* the glorious temple by Solomon son of David, *1 King. 6. 1, 2, 3, &c. like high places]* Kings palaces or towers. The Greek and Chaldee turn it, *Unicornes,* whose horns are high, *Psal. 92. 11.* For *Ramim, high places,* they read *Remim, Unicornes.*

Vers. 70. *from the fold of sheep]* that is, from base estate. For David keeping his fathers sheep, was by Samuel anointed King over Israel, *1 Sam. 16. 11. 13. 2 Sam. 7. 8.* So *Amos 7. 14, 15.*

Vers. 71. *to feed Jacob]* so the Greek well explaineth the Hebrew phrase, *to feed in Jacob;* where *in* is to be omitted in English, as the like phrase showeth, *1 Sam. 16. 11. & 17. 34. & the Hebrew it self often omitteth it, as 2 Sam. 5. 2. and 7. 7.* So here in the former verse, *he chose in David,* that is, *he chose David.* Kings are said to *feed* their people, because their office is like to the good shepherds, in guiding and governing. See *Psal. 23. 1.* And *Pastors* are *Princes,* *Ier. 6. 3. and 12. 10.*

Vers. 72. *discretion of his hands]* or *Prudencies of his palms*, that is, with most prudent and discreet administration managed he them; figuring Christ herein, who is called *David*, and the *great and good Pastor* of his flock, *Ezek. 34. 23. John. 10. 11. Heb. 13. 20.*

**PSAL. LXXIX.**

The Psalmist complaineth of the desolation of Jerusalem. 8 He prayeth for deliverance, 13 and promiseth thankfulness.

A Psalm of Asaph.

O God, the heathens are come into thine inheritance; they have defiled the Palace of thine Holiness, they have laid Jerusalem on heaps. They have given the carcass of thy servants, *for* meat, to the fowl of the heavens; the flesh of thy gracious Saints to the wild beast of the earth. They have shed their blood like waters round about Jerusalem, and *there was none* to bury *them*. We are a reproach to our neighbors, a scoff and a scorn to them *that are* round about us. How long, Jehovah, wilt thou be angry to perpetuity; shall thy jealousy burn as fire? Pour out thy wrathful heat upō the heathens which know thee not, and upon the kingdoms which call not on thy Name. For he hath eaten up Jacob, and his habitation they have wonderously desolated. Remember not against us former iniquities; make haste, let thy tender mercies prevent us, for we are brought very low. Help us, O God of our salvation, because of the glory of thy Name, and rid us free, and mercifully cover our sins for thy names sake. Why shall the heathens say, where *is* their God? known be among the heathens before our eyes, the vengeance of the blood of thy servants that *is* shed. Let the sighing of the prisoner come before thy face; according to the greatness of thine arm, reserve thou the sons of death. And render to our neighbors seven-fold into their bosom, their reproach, wherewith they have reproached thee, O Lord. And we thy people, and sheep of thy pasture, will confess to thee forever; to generation and generation, we will tell thy praise.

Annotations.

*OF Asaph]* or *to him:* see *Ps. 50. 1. thine inheritance]* or *possession;* the land of Canaan invaded by the Gentiles, *Exod. 15. 17. 2 Sam. 20. 19. Ier. 50. 10, 11. Lam. 1. 10. heaps]* that is, *ruins, Mic. 1. 6. and 3. 12.*

Vers. 2. *carcass]* for *carcasses*, as after, *beast*, for *beasts;* and *prisoner, verse. 11. for prisoners:* See *Psal. 34. 8.*

Vers. 3. *none to bury]* which is a thing most dishonorable, *Eccl. 6. 3. Cōpare* herewith, *Rev. 11. 2, 9.*

Vers. 5. *jealousy]* that is, *hot wrath burn*, as *Psal. 89. 47. So Ezek. 36. 5. elsewhere* it is said to *smoke, Deut. 29. 19. this fire is the flame of Yah. Song 8. 6.*

Vers. 6. *which call not &c.]* a note of profaneness, *Psal. 14. 4. This sentence Jeremiah useth, Ier. 10. 25.*

Vers. 8. *former iniquities*] *iniquities of former times* (or *persons*;) done by us, or our fathers, as *Psal.* 25. 7. both are joined together, *Lev.* 26. 40. *Lam.* 5. 7. *Former*, and *iniquities*, differ in gender, yet many times such are coupled, the sense being regarded more than strict form of words; which the Hebrew text sometime manifesteth, as *tabo*, *2. Sam.* 8. 5. for which in *1 Chron.* 18. 5. is *jabo*; *lahen*. *2 Chron.* 18. 16. *lahem*, *1 King.* 22. 17. So again in this Psalm, *verse.* 10. *brought low*] or, *weakened*, *emptied*, *impoverished*. See this word, *Psal.* 41. 2. and 116. 6.

Vers. 10. *known be*] to wit, *the vengeance*, let it be open and manifest. The Chaldee translatheth, *Let him be revealed among the people's, that we may see the vengeance of thy servants blood that is shed*. Here again the words differ in gender, (as was noted before, *verse.* 8.) wherefore some turn it, *let him* (that is, *God*) *be known, by the vengeance*, &c. Compare herewith *Deut.* 32. 42, 43. *Jer.* 51. 36, 37.

Vers. 11. *the sighing*] or *the groaning mournful cry*: So *Psal.* 102. 21. *reserve*] or *make to remain*, that is, keep alive from destruction; which if God had not done, they had been as Gomorrah, *Isa.* 1. 9. And this God promised to do, *Ezek.* 6. 7, 8. and 12. 16. *sons of death*] that is, *persons appointed to die*, or *worthy of death*; in Chaldee, *delivered to death*: as *1 Sam.* 20. 31. *Deut.* 25. 2. So *Psal.* 102. 21. and, *Son of perdition*, *2 Thes.* 2. 3.

Vers. 12. *seven-fold*] that is, *fully and abundantly*. See *Psal.* 12. 7. *into their bosom*] that is, *largely*, and that it may affect, & cleave unto them; so *Isa.* 65. 7. *Ier.* 32. 18. See also *Luk.* 6. 38.

#### PSAL. LXXX.

The Psalmist complaineth of the miseries of the Church. 9 God's former favors are turned into judgments. 15 He prayeth for deliverance.

To the master of *the music* on Shoshannim, Eduth, a Psalm of Asaph. [unspec 1]

O Thou that feddest Israel, give ear; thou that ledest Joseph as a flock, thou that sittest on the Cherubims, shine bright. Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come for salvation to us. O God, return us, and cause thy face to shine, and we shall be saved.

Jehovah God of hosts, how long wilt thou smoke against the prayer of thy people? Thou makest them eat the bread of tears, and makest them drink of tears a great measure. Thou puttest us a strife to our neighbors, and our enemies mock among themselves. O God of hosts return us, and cause thy face to shine, and we shall be saved.

Thou removedst a Vine out of Egypt, thou drovest out the heathens and plantedst it. Thou preparedst *the way* before it, and rootedst [unspec \2] in the roots of it, and it filled the land. The mountains were covered *with* the shadow of it, and the boughs of it *were like* the Cedars of God. It sent out the branches thereof unto the Sea, and the sucking sprigs thereof unto the river. Why hast thou burst down the hedges of it, so that all which pass by the way have plucked it? The boar out of the wood hath rooted it up, and the store of beasts of the field have fed it up. O God of hosts return, O now; behold from heavens and see, and visit this Vine. And the stock which thy right hand planted, and the son *whom* thou madest strong for

thyself. *It is burned with fire, it is cut down; at the rebuke of thy face they perish. Let thy hand be upon the man of thy right hand, upon the son of Adam, whom thou madest strong for thyself. And we will not go back from thee; quicken thou us, and we will call on thy Name.*

Jehovah God of hosts return us; cause thy face to shine, and we shall be saved.

Annotations.

*SHoshannim]* that is, *six-stringed instruments, or Lilies: see Psal. 45. 1. Eduth]* that is, a *Testimony, or Ornament.* An excellent testimonial of the faith of God's people in afflictions. The Chaldee applieth it to them *that sate in the Synedrion, that studied in the testimony of the Law.* See also *Psal. 60. 1.*

Vers. 2. *feedest Israel]* O God, *Pastor of the Israelites.* See *Psal. 23. 1. Joseph]* the posterity of Joseph, and with them the other tribes. Joseph is named as principal, the first birth-right being taken from Reuben, and given to him, 1 *Chr.* 5. 1, 2. So *Psal. 77. 16, 21. on the Cherubims]* which were upon the Ark of the Covenant, in the Sanctuary from whence God gave Oracles to his people, when they sought unto him, *Exod. 25. 22. Num. 7. 89. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kin. 19. 15.* Of these Cherubs, see the Note on *Psalm. 18. 11. shine bright]* that is, *show thy glory, and thr favor to us, as Psal. 50. 2. and Job 10. 3. where shining is favor.* This is taken from *Deut. 33. 2.* So after in *Psal. 94. 1.*

Vers. 3. *Ephraim, Benjamin, and Manasseh]* that is, *the tribes, or posterity of these three Patriarchs,* which were all joined together in one quarter, on the West side of God's Tabernacle; and when it removed, they went next after it, *Num. 2. 17. 18, 20, 22. and 10. 21. 22, 23. 24.* After the captivity of Babylon also, the remnants of these tribes dwelled in Jerusalem, for which they were thanked by the people, 1 *Chron. 9. 3. Nehem. 11. 2. a salvation]* or *full salvation and deliverance.* By adding a letter, the signification is increased, as in *Psal. 3. 3.*

Vers. 4. *return us]* or *restore us, to wit, from sorrow to joy, from captivity to liberty, &c. Psalm. 126. 1. and 23. 3.* So the Chaldee saith, *return us from our captivity. face to shine]* or, *to be light, that is, cheerful, comfortable.* See *Psal. 4. 7. and 31. 17 and 67. 2. Dan. 9. 17. and we shall]* or, *that we may be saved: as Psal. 43. 4. so verse. 8. and 20.*

Vers. 5. *smake]* *be very angry against the prayer,* that is, not hear, but shut it out, as *Habak. 1. 2. Lam. 3. 8.* So the Chaldee expoundeth it *wilt thou not receive the prayer.* See *smoke for anger, Psal. 74. 1.*

Vers. 6. *bread of tears]* *bread steeped in tears,* as the Chaldee saith, or *tears instead of bread, as Psal. 42. 4. meaning great afflictions, a great measure]* The Hebrew *Shalish* is the name of a measure, so called of *three,* as containing a *third part of the greatest measure,* four times as big as the usual cup to drink in.

Vers. 7. *a strise]* *contention, or contradiction,* that our neighbors contend and speak against us, or strive who shall vanquish and possess us. *among themselves]* *for their pleasure; or, mock at them, (as Psal. 2. 4.) that is, at thy people, as verse 6. that is, at us, as the Greek translate it.*

This may be the meaning, though *us* went before; for the Hebrew sometime changeth person, though it mean the same; as *Deut. 5. 10. that love me, and keep his (that is, my) commandments.* See also *Psal. 59. 10. and 65. 7. and 115. 9.*

Vers. 8. *and we shall]* or, *that we may be saved.* This verse is the same with the fourth, save that there was only *God*; here is added, *God of hosts*; and in *verse. 20,* (where it is the third time repeated,) is added, *Jehovah, God of hosts*; thus increasing saith and earnestness in their prayers.

Vers. 9. *removedst a Ui••]* that is, *a Church, the Common-wealth of Israel*; as it is written, *the Vineyard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant plant, Isa. 5. 7. Jer. 2. 21.* So the Chaldee paraphraseth, *the house of Israel, which is likened to to a Vine.* And *removing or translating,* is the word so often used in *Num. 33.* where all the journeys of Israel are rehearsed. *the heathens]* *the seven Nations of Canaan.* See *Psal. 78. 55.*

Vers. 10. *preparedst]* or *madest ready:* so this word is translated in Greek, *Mat. 3. 3.* from *Isa. 40. 3.* and *Mat. 11. 10.* from *Mal. 3. 1.* where the word *way* is expressed; and here also the Greek saith, *thou madest way*; properly it signifieth *to take away all impediments, that the plain way may appear.* The Chaldee explaineth it, *thou removedst the Canaanites from before it. rootedst in]* that is, *madest to take deep root.*

Vers. 11. *Cedars of God]* that is, *the great and goodly Cedars,* as *Psal. 36. 7.* or, *Cedars planted of God,* as *Psal. 104. 16.* These the Chaldee expoundeth to be *Teachers (of the Law) likened to strong Cedars.*

Vers. 12. *the river]* *Euphrates:* see the notes on *Psal. 72. 8.* [unspec 12]

Vers. 13. *the hedges]* *the fences;* whereupon the spoil of it followeth, as *Isa. 5. 5.* So after, *Psal. 89. 41, 42.*

Vers. 14. *boar]* *beastly tyrants, like swine;* as the *Assyrians, Babylonians, &c.* which wasted the land of *Canaan, 2 King. 17. 6. and 25. 1, 2, &c. store of beasts]* as *Psal. 50. 11.* So the law threatened, *I will send wild beasts upon you, which shall spoil you, &c. Levite. 26. 22.* But here *beasts* are *wicked people.*

Vers. 16. *the stock]* or *vine-yard;* the *base* or *place* which beareth up the *vine-branches.* *and the son]* or *branch:* understand again, *visit him,* or *look upon him.* By *the son* may be meant *Christ,* as the Chaldee Paraphrast plainly saith, *the King Messias,* (called in *verse 18. the son of man,* and so here also in the Greek version:) who is *the true Uine,* his *Father the husbandman,* his disciples *the branches,* *John. 15. 1, 5.* who taketh part with the afflictions of his people, was himself *called out of Egypt, Mat. 2. 15.* and when his servants are vexed, it is done unto him, *Act. 9. 4.* Otherwise by the *son* may be understood a *young Vine,* or *branch,* as elsewhere *boughs* are called *daughters,* *Gen. 49. 22.* And so by *the son* be meant *Israel,* as *Exod. 4. 22.* the Lord's plant, *Isa. 5. 7.*

Vers. 18. *man of thy right hand]* *whom thou lovest, honourest,* and *powerfully helpst.* So Jacob called the son whom he loved, *Benjamin,* that is, *the Son of the right hand,* *Gen. 35. 18.* Hereby

also is meant *Christ*, called *the son of God's love*, *Colos. 1. 13.* and the Church his body, translated into his Kingdom. The Chaldee expoundeth it, *the man to whom thou hast sworn by thy right hand.*

**PSAL. LXXXI.**

An Exhortation to a solemn praising of God. 5 God challengeth that duty by reason of his benefits. 9 Exhorting to obedience, he complaineth of the disobedience, which turneth to their own hurt.

To the master of *the music* upon Gittith, A Psalm of Asaph.

SHout joyfully unto God our strength, shout triumphantly unto the God of Jacob. Take up a Psalm and give the timbrell, the pleasant harp with the psalterie. Blow up the trumpet in the new moon, in the appointed time, at the day of our feast. For it is a statute to Israel, a judgment due to the God of Jacob. He put it in Joseph for a testimony, when he went forth from the land of Egypt, where I heard a language that I knew not. I removed his shoulder from the burden; his hands passed from the basket. Thou calledst in distress, and I released thee: I answered thee in the secret place of thunder, I proved thee at the waters of Meribah Selah. Hear, O my people, and I will testify unto thee, O Israel, if thou wilt hearken to me. If there shall not be in thee a foreign God, neither thou bow down thyself to a strange God.

I am Jehovah thy God, which brought thee up out of the land of Egypt, open wide thy mouth, and I will fill it. But my people hearkened not to my voice, and Israel was not well affected to me. And I sent him away in the perverse intendment of their own heart, let them walk in their own counsels. O that my people had been obedient to me, that Israel had walked in my ways. Even soon would I have humbled their enemies, and turned my hand upon their distressers. The haters of Jehovah should have falsely denied to him, and their time should have been forever. And he would have fed him with the fat of wheat, and out of the rock, with honey would I have sufficed thee.

Annotations.

*Gittith*] see the Note on *Psal. 8. 1.* [unspec 3]

Vers. 3. *Take up*] to wit, *in your mouths*, or *lift up* your voice with *Psalm* or *song*. So in *Esa. 42. 2.* *to lift up*, is meant *the voice. give*] that is, *bring the timbrel, &c.* of these instruments, see *Psal. 68. 26.* and *33. 2.*

Vers. 4. *Blow the trumpet*] or, *the Cornet*, (whereof see *Psal. 98. 6.*) this was done both to proclaim the solemnity unto men, and to be a memorial for them before God, *Levite. 23. 4.* *Num. 10. 10.* for in their public worship, the Israelites used trumpets, with other musical instruments, *2 Chron. 5. 12, 13.* and *29. 27.* *the new moon*] when a solemn feast, with special worship was appointed of God, *Num. 28. 11, 14.* and at these times (as on the Sabbaths) they used to assemble to worship, and hear God's word, *2 King. 4. 23.* *Ezek. 46. 3.* *Esa. 66. 23.* these feasts were a shadow of things to come, but the body is in Christ, *Col. 2. 16, 17.* *the appointed time*] or, *the solemnity, solemn feast*, which was thrice in the year, 1 at the Passover, 2 at



Pentecost, and 3 at the feast of Tabernacles, *Deut.* 16. 26. of which last, some understand this festivitie, *Ceseh*, as having the name of *covering* in boothes: others of the *covering*, that is, the *change of the moon* when it is hid by the Sun. *feast*] or *dance*; see *Psal.* 42. 5. This may be meant of all feasts; or in special of the feast of *blowing trumpets*, in the first day of the seventh month, *Levite.* 23. 24. or of the *Passover*, as after, *verse* 6.

Vers. 5. *a judgment*] that is, *a rite*, or *ordinance*, made by God, and a *duty* to be performed to him. So *judgment* is for *duty*, *Deut.* 18. 3.

Vers. 6. *in Joseph*] among the posterity of Joseph, and the other tribes of Israel. *Joseph* is named as principal, having the birth-right, 1 *Chron.* 5. 1, 2. So *Psal.* 80. 2. *from the land*] so the Greek turneth it, the Hebrew *ghnal*, being here for *meghnal*, the same that *min*, *from*, as 2 *Chro.* 33. 8. with 2 *King.* 21. 8. *Zach.* 4. 3. At their going out of Egypt, *the feast of the Passover* was appointed, *Exod.* 12. after in the wilderness, the other feasts, *Levite.* 23. or we may read it, *against the land*, viz. to destroy it, and the first-borne, *Exod.* 11. 4, 5. The Chaldee applieth this to Joseph when he *went out of prison and ruled over the land of Egypt. I heard a language*] Hebr. *a lip*, used for the *speech* or *language*, as *Gen.* 11. 1.

Vers. 7. *from the burden*] that is, *burdens*, wherewith they were vexed in Egypt, making bricks, building cities, &c. *Exod.* 1. 11. and 5. 4, 5, 7, 8. *basket*] or *pot*; such vessels as wherein they carried straw, mortar, brick, &c.

Vers. 8. *Thou calledst*] Israel having left Egypt, Pharaoh with his host pursued them, and they were sore afraid and cried to the Lord, *Exo.* 14. 10, 15. *secret place of thunder*] out of the black cloud, wherewith God guided and protected Israel; but with thunder, rain, &c. dismayed the Egyptians, *Exod.* 14. 19, 20, 24, 25. See also *Psal.* 77. 18, 19. *of Meribah*] that is, *of Strife*; so named because Israel there *strove with Moses, and almost stoned him*, *Ex.* 17. 1, 2, 3 4—7. There God *proved thē*, to know what was in their heart, whether they would keep his commandments or no, *Deut.* 8. 2. *Exod.* 15. 25. and there they proved God, *Ps.* 95. 9.

Vers. 9. *testify*] or *protest, take to witness*, namely the heavens and earth, &c. as *Deut.* 31. 28. and 32. 1 46. and 30. 19. and deeply charge thee. Compare herewith *Exod.* 19. 3, 4, 5, &c. and 20. 22, 23. *Ier.* 11. 7, 8, 8.

V. 11. *open wide*] that is, *speak and ask freely*. This sentence our Savior openeth thus, *If ye abide in m• and my words abide in you, ask what ye will, and it shall be done to you*, *John.* 15. 7. and the Apostle thus, *Whatsoever we ask of God we receive of him, because we keep his commandments, &c.* 1 *John.* 3. 22. The Chaldee expoundeth it, *Open thy mouth to the words of the law, and I will fill it with all good.*

Vers. 12. *not well affected*] *had no will*, or *good inclination*; which they shown presently after the giving of the Law, by making themselves gods of gold, and by their continual rebellions afterward, *Exod.* 32. 1,—31.

Vers. 13. *perverse intendment*] or, *stubborn opinion, writhing and obstinate intention*, which they looked after in their erroneous heart. This word is taken from *Deut.* 29. 19. and after often

objected to them by Jeremiah, *Ier.* 3. 17. and 7. 24. and 9. 14. and 11. 8. And this is noted for a judgment of God, when he suffereth people to walk in their own ways, *Act.* 14. 16.

Vers. 15. *humbled]* and so have given them rest from their enemies, as in *1 Chron.* 17. 10. compared with *2 Sam.* 7. 11.

Vers. 16. *falsely denied]* or, *feinedly submitted:* see *Psal.* 18. 45. and 66. 3. *their time]* if this be referred to the enemies, it is meant *their time of distress*, as *Ps.* 10. 1. and 31. 16. so *time* is used, *Ier.* 27. 7. *Isa.* 13. 22. if to God's people, it meaneth their continued settled state, which the Chaldee translateth, *their strength*.

Vers. 17. *fed him]* that is, *his people*, *verse 14. fat of wheat]* *the principal*, or *flower of corn:* so *Deut.* 32. 14. *Psal.* 147. 14. *out of the rock]* out of which God had made his people suck honey and oil, *Deut.* 32. 13. Spiritually, the *Rock* is *Christ*, *1 Cor.* 10. 4. the *honey* is the gracious words that flow from him; *sweetness to the soul*, and *health to the bones*, *Prov.* 16. 24. *Psal.* 19. 11. *Song.* 4. 11.

## PSAL. LXXXII.

An exhortation to the Judges, and reproof of their negligence.

A Psalm of Asaph. [unspec 2]

GOd standeth in the assembly of God, he judgeth in the midst of the God's. How long will ye judge injurious evil, and accept the faces of the wicked Selah? Judge ye the poor weakling and the fatherless: justify the afflicted and the poor. Deliver the poor weakling and the needy, •id free out of the hand of the wicked.

They know not, neither will they understand; they will walk on in darkness: moved shall be all the foundations of the earth. I have said ye *are* God's, and ye all *are* sons of the most high. But surely ye shall die as men, and as one of the Princes shall ye fall. Rise up, O God, judge thou the earth, for thou shalt inherit in all nations.

Annotations.

*The assembly of God]* that is, *the assise* (or *session*) of *Magistrates*; whose office is *the ordinance of god*, *Rom.* 13. 1, 2. *Deut.* 16. 18. and who are to execute not the judgments of man, but of the Lord, who is with them in the cause and judgment, *2 Chron.* 19. 6. *Deut.* 1. 17. *in the mids of the God's]* that is, *among the Judges* (as the Chaldee translateth) or *Magistrates*, (v. 6) who in the Law are called *God's*, *Exod.* 22. 8, 9, 28. because the word of God was given to them, *John.* 10. 34, 35.

Vers. 2. *How long, &c.]* Thus God by his Prophet judgeth and reproveth the *God's* or *Judges* for unrighteous judgment. The Chaldee addeth, *How long ye wicked will ye judge, &c. accept the faces]* *respect the persons*, *lift up*, *admire*, *honor* or *favor the faces*; a thing forbidden both concerning rich and poor, *Deut.* 1. 17. and 16. 19. *Lev.* 19. 15. *Prov.* 18. 5. *Lam.* 2. 1,—9.

Vers. 3. *Judge ye]* that is, *defend*, *deliver*; see *Psal.* 43. 1. *Esa.* 1. 17. *justify]* that is, *do justice*, as *2 Sam.* 15. 4. and *acquitt* or *absolve* him, his cause being right, *Deut.* 25. 1. *Ier.* 22. 3.

Vers. 5. *They know not] The Judges are ignorant of their duty, Mic. 3. 1. Ier. 10. 21. Prov. 29. 7. The Chaldee paraphraseth, The are not wise to do good, and they understand not the Law. they will walk on] that is, continue willfully ignorant, and sinful in perverting justice, Mic. 3. 9. To walk in darkness, is to live in sin, 1 John. 1. 6. Ephe. 4. 17, 18. and 5. 8. moved shall be] to wit, therefore moved, as the Chaldee explaineth it; or though moved be all the foundations; though all laws and orders be violated, all estates disturbed, and strongest helps come to ruin, Esa. 24. 18, 19.*

Vers. 6. *sons of the most high] the Chaldee paraphraseth, as the Angels of the high. And Magistrates should be as Angels for wisdom, 2 Sam. 14. 20.*

Vers. 7. *as earthly men] as Adam, that is, as any other mortal man: so after, as one of the Princes, that is, of the other Princes of the world: see the like in Judge. 16. 7. 11. 17. Ge. 49. 16. for this Psalm was spoken to the Magistrates of Israel: for whatsoever the law saith, it saith it to them that are under the Law, Rom. 3. 19.*

Vers. 8. *inherit] that is, have sovereignty and dominion. So this word meaneth, Lev. 25. 45 46. Ier. 49. 2. And Christ is called heir (that is, Lord) of all, Heb. 1. 2. See Psal. 2. 8.*

### PSAL. LXXXIII.

A complaint to God of the enemies conspiracy. 10 A prayer against them that oppress the Church.

A Song, a Psalm of Asaph. [unspec 1]

O God, keep not thou silence, cease not as dease, and be not still, O God. For loe, thine enemies make a tumultuous noise, and thy haters lift up the head. Against thy people they have craftily taken secret *counsel*, and consulted against thine hidden ones. They have said, Come and let us cut them off from *being* a nation, that the name of Israel may be remembered no more. For they have consulted *in heart* together, against thee they have stricken a covenant. The tents of Edom, and the Ishmaelites; Moab and the Hagarens. Gebal, and Ammon, and Amalek: the Philistines, with them that dwell in Tyrus. Also Ashshur is joined with them: they have been an arm to the sons of Lot Selah. Do thou to them as *to* Midian, as *to* Sisera, as *to* Iabin, at the brook of Kishon. *Which* were abolished in Endor, they became dung for the earth. Put them *even* their Nobles, as Oreb and as Zeeb, and as Zebach, and as Salmunnah, all their authorized *Princes*. Who said, Let us possess to our *selves* the habitations of God. My God, set them as a rolling thing, as stubble before the wind. As the fire burneth a wood, and as the flame seareth the mountains; So pursue them with thy tempest, and suddenly trouble them with thy storm. Fill their faces with shame, that they may seek thy name Jehovah. Let them be abashed and suddenly troubled unto perpetuity; and let them be ashamed and perish. That they may know that thou whose name is JEHOVAH, only thou *art* the most high over all the earth.

Annotations.

*KEepe not silence, &c.] Hebr. let not silen•e (or stillness) be to thee, that is, sit not still, but stir up thyself to help and avenge us on our enemies. So silence is used for sitting still, Judge. 18. 9.*

Vers. 3. *lift up the head*] insolently and boldly, vaunting themselves, and warring against us. So *Judge. 8. 28.* On the contrary, God's people shall *lift up their heads*, that is, be of good comfort and courage, when their redemption draweth near, *Luk. 21. 28.*

Vers. 4. *thine hidden ones*] that is, as the Greek explaineth it, *thy Saints*, which are *hidden* of God in his tabernacle in the day of evil, from the strife of tongues, *Psal. 27. 5.* and *31. 21.* whose life is *hid with Christ in God*, *Col. 3. 3.*

Vers. 5. *from being*] or, *that they be no more a nation*; Moab and others consult thus against Israel; after, the like is against *Moab*, and effected, *Ier. 48. 2.*

Vers. 6. *in heart together*] this noteth their earnestness, craftiness, and joint consent in evil.

Vers. 7. *the tents*] that is, *armies* with their Kings and Captains, *Judge. 7. 13, 15. 2 Kings 7 7 10. Ier. 6. 3. Hab. 3. 7. Edom*] the *Edomites*, or *Idumeans*, which were the sons of *Esau*, named *Aedom*: the brother of Israel; see the Notes on *Psal. 60. 10. the Ishmaelites*] children of *Ishmael*. the son of Abraham, who was (with the bondwoman *Hagar* his mother,) cast out of his fathers house for persecuting his brother Isaac, in whose evil ways his children here walk, *Gen. 16. 1. 15. and 21. 9 10. 14. Gal. 4. 22, 29, 30. Moab*] the *Moabites*, the posterity of Lot; see *Psal. 60. 10. the Hagarens*] the Chaldee Paraphrast calleth them *Hungarians*. They were the posterity of *Ietur*, *Maphish*, and other like children of *Ishmael*, son of *Hagar*, of whom came twelve Princes of their nations, *Gen. 25. 12, 15, 16.* some of which were called by their fathers name *Ishmaelites*, (as before) some by their grandmothers name *Hagarens*, and dwelt in Arabia, Eastward from Gilead, near to the Israelites, *1 Chron. 5. 10, 19.* The word *Hagarims*, signifieth *fugitives*, or *strangers*, (as the Greek turneth them, *paroikous*, *1 Chron. 5. 10.*) they were after called *Saracens*, which in the Arabic tongue is *thieves*.

Vers. 8. *Gebal*] that is, the *Gebalites*, or *Gibleans*, that dwelt in the Province or City *Gebal* (or *Gabala*) in Phoenicia near Sidon, whence Solomon had Masons, or stone-hewers, *1 Kings 5. 18. Ezek. 27. 9. Ammon*] the *Ammonites*, that came of *Lot*, as did the *Moabites*, *Gen. 19. 37. 38.* These nations which were nearest allied unto Israel, and whom God would not suffer the Israelites to molest, when they came out of Egypt, *Deut. 2. 4 5. 9, 19.* combine here together against Israel to cast them out of God's inheritance, so evil did they reward them, as King Jehoshaphat complained, *2 Chron. 20. 10, 11, 12. Amalek*] the *Amalekites* which were of Eliphaz the son of *Esau*, the brother of Israel, *Gen. 36. 12, 16.* they dwelt in the South country near Ganaan, *Num. 13. 30.* were the first that fought against Israel, *Exod. 17. 8. &c.* for which God would have had their remembrance put out frō under heaven, *Deut. 25. 17, 18, 19.* and King Saul was sent to perform it, but did it not fully, *1 Sam. 15. 2, 3, 9. and 28. 18.* and was himself slain by an Amalekite, *2 Sā. 1. 8, 9, 10. the Philistines*] or *Palestine*: see the Note on *Ps. 60. 10. Tyrus*] the *Tyrians*, w<sup>ch</sup> remembered not the brotherly covenant that had been between thē & Israel, *Amos 1. 9.* See the Note on *Ps. 45. 13.*

Vers. 9. *Ashur*] the *Assyrians*, the posterity of *Shem* the son of *Noah*, *Gen. 10. 22.* This nation was the rod of God's wrath against Israel, who in the end captived ten tribes, *Isaiah. 10. 5, 6. 2 King. 15. 29. and 18. 9, 11, 13. &c.* The Chaldee paraphraseth, *Sennacherib also the King of Ashur, &c. an arm*] that is, *an help*, (as the Greek saith,) & a strength to Lots sons, the *Moabites* &

Ammonites. Thus were here ten people's, confederates against God & his people. So in *Gen.* 15. 19. 20. 21. there are ten wicked nations, whose land is given upon conquest to Abraham's seed.

Vers. 10. *as to Midian] the Midianites*, the posterity of Abraham, by his concubine Keturah, 1 *Chron.* 1. 32. who being turned I do later, drew Israel to sin in the wilderness, for which Moses revenged the Israelites of them, by the slaughter of all their males, and their five Kings, and a wonderful great spoil, *Nū.* 31. 1, 7, 8, 16. 32, &c. but after that recovering and oppressing Israel in their own land, were by *Gideon* and 300 men, vanquished, when they lay in the valley like grasshoppers in multitude, *Judge.* 6. 1. and 7. 7. 12. 22. &c. and to this victory hath the Psalmist here reference. *as to Sisera] the Captain in the host of Iabin, King of the Canaanites*; he had nine hundred chariots of Iron, and vexed Israel sore, but by *Deborah* a Prophetess, and *Barak* a Captain of Naphtali, the Lord destroyed Sisera, with all his host and chariots; there was not a man left, and Sisera flying, was killed by *Iael*, Hebers wife, who drove a nail into the temples of his head, *Judge.* 4. 2, 3,—21. *Iabin] the King of Canaan*, who upon the death of his Captain *Sisera* forementioned, was subdued and destroyed before the Israelites, *Judge.* 4. 23, 24. *at the brook] or in the bourn*, that is, *the valley of Kishon*: the Hebrew *Nachal* (as our English *bourne*,) signifieth both a *valley* and a *river* running in it. *Kishon* was a river at the foot of mount *Carmel*; by it *Sisera* & the Kings of Canaan fought, & were vanquished; and *the bourn Kishon swept them away*, *Judge.* 4. 13. and 5. 19. 21. *Endor] a city by Kishon*, near unto *Taanach* and *Megiddo*, where the Canaanites perished, *Josh.* 17. 11. *Judge.* 5. 19. *dung for the earth] that is*, lay rotting above ground unburied, as is explained, *Ier.* 8. 2. and 16. 4.

Vers. 12. *Put them] or him*, that is, *everyone of their nobles*, and all jointly. See the Notes on *Psal.* 2. 3. *Oreb and Zeeb] two Princes of the Madianites* whom *Gideon* slew, *Judge.* 7. 25. *Zebach and Salmunach] two kings of the Madianites*, whom *Gideon* also pursued and killed, *Judge.* 8. 12, 21. *authorised] or anointed*, that is, *Princes*, as the Greek expresseth, and the Chaldee translatheth them *Kings*. See the Notes on *Psal.* 2. 6.

Vers. 14. *as a rolling thing] or wheel*; but here is meant a *light thing*, as chaff or straw, that rolleth or turneth round before the whirlwind, as the next words show, and a like speech in *Isa.* 17. 13. plainly manifest. Elsewhere the word signifieth also a *wheel*, *Isa.* 28. 28: and the *sphere* or *round orbe* of the air, *Psal.* 77. 19.

Vers. 15. *sear] or burn up*. See the like similitudes, *Deut.* 32. 22.

Vers. 17. *with shame] or dishonor, contempt*: the Hebrew word properly signifieth *lightness*; as the contrary *honor* is so called of *weightiness*, *Psa.* 3. 4. *that they may seek] or, and let them seek*: it may be meant of the enemies forementioned, forced to seek and call on God, as *Psal.* 18. 42. or indefinitely, *that men may seek*. So after in *verse* 19.

Vers. 19. *Jehovah] This is the chiefest name of the eternal and most blessed God*, so called of his essence, being or existence, which is simply one, *Deut.* 6. 4. The force of this name the holy Ghost openeth by *He that is, that was, & that will be*, or, *is to come*, *Rev.* 1. 4. 8. and 4. 8. & 11. 17. and 16. 5. and the form of the Hebrew name implieth so much; *Ie*, being a sign of the

time to come, *Iehovah, he will be*, ⟨ϑ⟩, of the time present; *Hoveh, he that is*; and *vah*, of the time past; *Havah, he was*. It importeth that God *Is*, & hath his *being* of himself fr̄ before all worlds, *Isa. 44. 6.* that he giveth *being* or existēce unto all things, and in him all are and consist, *Act. 17. 25.* that he giveth *being* unto his word, effecting whatsoever he hath spoken, whether promises, *Exod. 6. 3. Isa. 45. 2, 3.* or threanings, *Ezek. 5. 17. and 7. 27.* It is in effect the same that *Ehjeh, I will be*, or *I am*, as God calleth himself, *Exod. 3. 14.* Of this the Gentiles named the greatest God, *love*, and *Iu-piter*, that is, *Yah father*, (of the shorter name *Yah*, mentioned *Psal. 68. 5.*) and *Varro* the learnedest of the Romans, thought *love* to be the god of the Jews. *August. l. 1. de consens. evan. c. 22.* Hereof also in Greek writers he is called *Iao*, *Diodorus. Sicul. l. 2. c. 5. Clem. Alex. strom. l. 5. Macrob. l. 1. Saturnal. c. 18.* But in the Greek tongue the name *Jehovah* cannot rightly be pronounced; and for it the Greek Bibles have *Lord*, which the New Testament followeth, as *Mark. 12. 29.* from *Deut. 6. 4.* and elsewhere usually; and the Hebrew Text sometime putteth *Adonai, Lord*, or *Elohim, God*, for *Jehovah*; as *Psal. 57. 10.* compared with *Psal. 108. 4. 2 Chron. 25. 24.* with *2 King. 14. 14.* When *Adonai, Lord*, is joined with it. it is written *Jehovah*, as *Psal. 68. 21.* then the Jews read it *Elohim, God*, as at other times they read it *Adonai, Lord*; and pronounce not *Jehovah* at all at this day; though in ancient days it appeareth to be otherwise. The Greek history of *Baruch*, seemeth to use instead of it, *Aionios*, that is, the *eternal*, or, *everlasting*, *Bar. 4. 10, 14, 20, 32, 24, 35. and 5. 2.* See the Annotations on *Gen. 2. 4. only thou*] or, *only thine*, that is, which only hast *Jehovah* for thy name; for the true God hath only *being*, and *Idols* are *nothing in the world*, *1 Cor. 8. 4.* and *Angels*, and *Magistrates* are called *Elohim God's*, *Psal. 8. and 82.* but *Jehovah* is peculiar to very God alone. And this is that name (I suppose) which the author of the book of *Wisdom* calleth *incommunicable*, *Wisd. 14. 21.* Yet this is the name of *Christ*, called *Jehovah our justice*, *Ier. 23. 6.* for *God's name is in him*, *Exod. 23. 21.* and *he is very God, and eternal life*, *1 John. 5. 20.*

#### PSAL. LXXXIV.

The Prophet longing for the communion of the Sanctuary, showeth how blessed they are that dwell therein. 9 He prayeth to be restored unto it.

To the master of *the music* upon *Gittith*, a Psalm to the sons of *Korach*. [unspec 1]

How amiable are thy dwelling places, O *Jehovah* of hosts! My soul longeth and also fainteth for the courts of *Jehovah*; my heart and my flesh do shout unto the living God. Yea the sparrow findeth a house, and the swallow a nest for her, where she layeth heryoung: thine altars *Jehovah* of hosts, my King and my God. O blessed are they that abide in thine house, still they shall praise thee *Selah*. O blessed is the man whose strength is in thee, they in whose heart, are the high-ways. They that passing thorough the vale of *Baca*, put him for a well-spring, also with blessings the rain covereth. They shall go from power to power, he shall appear unto God in *Zion*. *Jehovah* God of hosts, hear thou my prayer: give year, O God of *Jacob*, *Selah*. See thou, O God, our shield, and look upon the face of the Anointed. For, better is a day in thy courts than a thousand: I have chosen to sit at the threshold in the house of my God, rather than to remain in the tents of wickedness. For *Jehovah* God is a Sun and a shield, *Jehovah* will give grace and glory, he will not withhold good from them that walk in perfection. *Jehovah* of hosts, O blessed is the man that trusteth in thee.

Annotations.

*Gittith*] see *Psal.* 8. 1. [unspec 2]

Vers. 2. *dwelling places*] or *habitaclcs*;: see the Notes on *Psal.* 43. 3.

Vers. 3. *for the courts*] that I may come into them: for the Priests only went into the Temple, the people stood in the courtyards which were two, *2 Kings* 21. 5. See *Psal.* 65. 5. *shout*] to wit, for desire to come unto God.

Vers. 4. *the sparrow*] or *bird*, in Chaldee, *the dove*; the Hebrew *tsippor* is generally any *bird*, *Psal.* 11. 1. *Gen.* 7. 14. specially the *sparrow*, when other birds are named, as here and *Psal.* 102. 8. for such haunt men's houses. *swallow*] or, *free bird*, called in Hebrew *dror*, of *liberty* which this bird seemeth to have above others, flying boldly and nestling about houses: so *Prov.* 26. 2. The Greek takes it here for the *turtle dove*, (which hath in Hebrew another name, *Psal.* 74. 19.) so also doth the Chaldee, adding this reason, *because her young are lawful to be offered on thine altar. thine altars*] to wit, are the places where the birds nestle near unto them, in houses or trees, which sometime were by God's tabernacle, *Ios.* 24. 26. or understand as before, (*I long for*) *thine altars*.

Vers. 6. *the high ways*] or *causeyes*; namely, which lead to thy house: that is, they which affect heartily, long after, and delight to go up to thy house. Spiritually these *ways* or *paths* are made by preaching of the Gospel, *Esa.* 40. 3. and 35. 8. and 11. 16.

Vers. 7. *They that passing*] or, *of them that pass. of Baca*] that is, *of mulberie trees*; which use to grow in dry places. The Greek saith, *vales of tears*. Both mean that through wants and afflictions we must come into the kingdom of God. This valley was near unto Jerusalem, as may be gathered by *2 Sam.* 5. 22, 23. *Ios.* 15. 8. *put him* or *set him*, that is, *God*, making him by faith *a well of life* unto them; for he is *the fountain of living waters*, *Ier.* 2. 13. Or, *set it*, that is, *the valley*, making it a fountain by digging wels therein. And this may be an allusion to that *well*, digged by the Princes and Captains of Israel, *Num.* 21. 16, 18. *also with blessings, &c.*] that is, bountifully & abundantly the rain shall cover them. *Rain* figureth out the doctrine of the Gospel, *Deut.* 32. 2. *Isa.* 45. 8. *Joel* 2. 23. *Revel.* 11. 6. *the rain of blessings* is a bountiful abundant rain, *Ezek.* 34. 26. (as to *sow with blessings*, *2 Cor.* 9. 6. is to sow abundantly, or liberally; and *blessing* is *liberality*, *2 Cor.* 9. 5. *Prov.* 11. 25.) So God would cause a bountiful rain of grace and comfort, to cover them that go up to his house in Jerusalem; as elsewhere he is said to refresh his inheritance with the rain of liberalities strowed upon it, *Psal.* 68. 10. whereas on the contrary, *who so will not go up to Jerusalem, to worship the King the Lord of hosts, upon them shall come no rain*, *Zach.* 14. 17. The Greek turneth this sentence thus, *the Lawgiver* (or *Teacher*) *shall give blessings*; the original *Moreh* being ambiguous, sometime signifying *a Teacher*, *Job* 36. 22. sometime *rain*, *Joel* 2. 23. *Isa.* 30. 20. so that from the Hebrew it may also be interpreted, with *blessings the teacher shall cover them*; the meaning much like the former; the *Teacher* being *God* or *Christ*, in whom we are blessed with all spiritual blessings in heavenly things, *Eph.* 1. 3. The Chaldee expounds it, *with blessings he will cover them that continue in the doctrine of his Law*. Some understand *bracoth*, *blessings*, to be here as *brecoth*, *pools* digged and filled with rain. Both mean one thing.

Vers. 8. *from power to power*] that is, increasing their power (or strength) daily more and more; as the Apostle saith, we are changed into God's image, *from glory to glory*, 2 Cor. 3. 18. and God's justice is revealed *from faith to faith*, Rom. 1. 17. our faith and glory increasing more and more, Prov. 4. 18. Or *from army to army*, (*from troupe to troupe*) respecting the troupes of Israel, which went all the males thrice every year to appear before the Lord, Exod. 23. 14,—17. The Hebrew *Chajil*, *power*, is used sometime for an *army* of men, Psal. 33. 16. and sometime for *riches*, Psal. 49. 7. which also may be implied here. *he shall appear*] or, till *he*, that is, *everyone of them appears*; according to the law, Exod. 34. 23. Zach. 14. 16.

Vers. 10. *of thine anointed*] or *Messiah*, our Lord Christ, in whom God respecteth us; or David, his figure, and father in the flesh, called also *God's anointed*, 2 Sam. 23. 1.

Vers. 11. *than a thousand*] to wit, *in any other place. sit at the threshold*] that is, be in the lowest room and basest estate; as the Greek saith, *be cast down*, (or *an abject*) And by *God's house* may be meant his *tabernacle*; as Luk. 11. 51. with Mat. 23. 35. *to remain*] or *abide* my whole life long.

Vers. 12. *is a Sun*] or, will be *a Sun*, that is, *a light*, Isa. 60. 19. Rev. 21. 23. understanding hereby all blessings and comforts, by Christ *the Sun of righteousness*, Mal. 4. 2.

#### PSAL. LXXXV.

The Psalmist out of the experience of former mercies, prayeth for the continuance thereof. 9 He promiseth to wait thereon out of confidence of God's goodness.

To the master of *the music*, a Psalm to the sons of Korach.

THou hast been favorable to thy land, O Jehovah; thou hast returned the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin Selah. Thou hast gathered away all thine exceeding anger, thou hast turned from the fervency of thine anger. Turn thou us, O God of our salvation, and cause thine indignation against us to cease. Wilt thou be angry with us for ever? wilt thou draw out thine anger, to generation and generation? Wilt not thou turn *and* revive us, that thy people may rejoice in thee? Shew us, Jehovah, thy mercy, and give us thy salvation. I will hear what God Jehovah will speak, for he will speak peace unto his people, and unto his gracious Saints; and let them not return to inconstant folly. Surely his salvation is near to them that fear him, that glory may dwell in our land. Mercy and truth are met, justice and peace have kissed. Faithfulness springeth out of the earth, and justice looketh down from heaven. Also Jehovah will give the good, and our land shall give her fruit. Justice shall go before his face, and he will put her footsteps in the way.

Annotations.

*TO the sons*] or, of them. See Psal. 42. 1. [unspec 2]

Vers. 2. *hast been favorable to*] or, *hast favourably accepted, been well pleased*, to wit, in times past. This also respecteth the promise, Levite. 26. 42. *captivity*] that is, *the company of captives, or prisoners*; as Psal. 68. 19. See also Psal. 14. 7.



Vers. 4. *gathered away]* that is, *withdrawn, ceased, or asswaged*, as the Greek interpreteth it. So in *Joel 2. 10.* the stars *gather away* (that is, *withdraw*) their shining.

Vers. 5. *Turn us]* to our former estate. *cause to cease]* or *dissipate;* as *Psal. 33. 10.*

Vers. 6. *wilt thou draw]* that is, *continue:* see *Ps. 36. 11.*

Vers. 7. *wilt not thou turn and revive]* that is, *again revive us.* See *Psal. 71. 20.* The Greek saith, *O God, thou turning wilt revive us.* For *halo*, they read *ha-all*, the letters transplaced.

Vers. 8. *Shew us]* or, *Let us see,* that is, *enjoy.* S• *Psal. 50. 23.*

Vers. 9. *the God]* or, *the Almighty, Ael. and let them not]* or, *that they turn not to folly,* that is, to sin: see *Psal. 125. 3.* The Greek saith, *and to them that turn the heart to him.*

Vers. 10. *that glory may dwell]* or, *glory shall dwell;* meaning that *glory of God,* which we are destitute of by sin, *Rom. 3. 23.* shall be restored by grace in Christ, and God will dwell among men, and communicate with them his glory, *Rev. 21. 3, 11. Isa. 60. 1.* & they are changed into the same image, from glory to glory, as by the Spirit of the Lord, *2 Cor. 3. 18.* Or, by *glory* is meant, *Christ the salvation of God,* who dwelt in our land, when the word was made flesh, and men saw the glory thereof as the glory of the only begotten of the Father, full of grace and truth, *John. 1. 14.*

Vers. 11. *are met]* that is, *come together,* which before seemed asunder; and they have mutual society; (so *meeting* importeth, *Prov. 22. 2. Isa. 34. 14.*) The *truth* of God's promises are in Christ fulfilled, *Luke 1. 68, 69, &c. Act. 13. 32, 33. have kissed]* as friends use when they meet, *Exod. 4. 27.* and *18. 7.* a sign of concord, love and joy. So Christ is King of *justice,* and of *peace,* *Heb. 7. 2.* and *the work of justice* by him is *peace,* *Isa. 32. 17.* for, being justified by faith, men have peace towards God, *Rom. 5. 1. Luke 2. 14.*

Vers. 12. *Faithfulness springeth]* or, *Truth buddeth out of the earth* (or *land*) that is, the land bringeth forth faithful increase, answerable to God's blessings upon it. The land figuring the minds of men, *Hebr. 6. 6, 7, 8.* which by faith apprehend God's mercy in Christ. *from heaven]* the justice of God through faith, not our own justice, which is of the Law, *Philip. 3. 9.*

Vers. 13. *the good]* or *good things,* that is, *the good gift of the holy Ghost,* to sanctify his people, as *Luk. 11. 13.* compared with *Matth. 7. 11.* See also the Note on *Psal. 65. 5. our land]* our earthly nature sanctified, brings forth good fruits in Christ, *Mat. 13. 23.* See *Psal. 67. 7.*

Vers. 14. *Justice shall go]* or, *He will cause justice to go before him. will put her footsteps]* or, *will set* (her,) *in the way of his footsteps:* which seemeth to mean a settled course of walking in virtue. Or, *when he shall put his footsteps into the way.*

#### **PSAL. LXXXVI.**

David strengtheneth his prayer by the conscience of his religion, 5 by the goodness and power of God. 11 Her desireth the continuance of former grace. 14 Complaining of the proud, he craveth some token of God's goodness.

A Prayer of David. [unspec 1]

BOw down thine ear Jehovah, answer me, for I *am* poor, afflicted, and needy. Keep my soul, for I *am* merciful; thou my God save thy servant, that trusleth unto thee. Be gracious unto me, Jehovah, for unto thee do I call all the day. Rejoice the soul of thy servant, for unto thee Lord lift I up my soul. For thou Jehovah *art* good, and mercifully pardonest, and much of mercy to all that call upon thee. Give ear Jehovah to my prayer, and attend to the voice of my supplications for grace. In the day of my distress will I call unto thee, for thou wilt answer me. *There is none like thee among the gods, O Lord, and none like thy works. All nations whom thou hast made, shall come and bow down themselves before thee, O Lord, & shall glorify thy Name. For great art thou, and dost marvelous things; thou art God thyself alone. Teach me, O Jehovah, thy way, I will walk in thy truth; unite my heart for to fear thy Name. I will confess thee, O Lord my God, with all my heart, and will glorify thy Name forever. For thy mercy is great toward me, and thou hast delivered my soul from the lowest hell. O God, the proud are risen up against me, and the assembly of violent men seek my soul, and they have not set thee before them. But thou Lord art a God, pitiful and gracious, long suffering, and much of mercy and truth. Turn the face unto me, and be gracious to me; give thy strength to thy servant, and save the son of thine handmaid. Do with me a sign for good, and let my haters see and be abashed, because thou, Jehovah, hast holpen me, and comforted me.*

Annotations.

A *Prayer*] the like title is of *Psalms* 17. To Christ may this *Psalms* fitly be applied.

Vers. 2. *merciful*] or, a *gracious Saint, pious, holy*. See *Psal.* 4. 4. This time God taketh to himself, *Ier.* 3. 12.

Vers. 4. *Lift I up*] See the Notes on *Psal.* 25. 1. The Chaldee saith, *lift I up my soul in prayer*.

Vers. 5. *mercifully pardonest*] or, *art propitious, a forgiver*: the Chaldee addeth, *of them which turn to the Law*. See *Psal.* 25. 11.

Vers. 8. *among the gods*] *Though there be that are called God's, whether in heaven or in earth, (as there be many gods, and many Lord's;) yet unto us there is but one God, &c. 1 Cor.* 8. 5, 6. *all the gods of the people's are idols, Psal.* 96. 5. Or, by *gods* may be meant *Angels*, as the Chaldee here explaineth it, and the Princes of the world. *and none*] to wit, *can do works like thine*; or, *no works are like thy works, Psal.* 136. 4.

Vers. 11. *Unite my heart*] apply and knit it to thy fear only, and that with simplicity.

Vers. 13. *hell*] or *grave*, the state of death: see *Ps.* 16. 10.

Vers. 14. *the proud*] Compare this with *Psalms* 54. 5.

Vers. 15. *pitiful*] or, *full of ruth, mercy, and tender love*. When God's name was proclaimed before Moses, this title with other was in it, *Exo.* 34. 5, 6. *long suffering*] Hebr. *long of nostrils*,

that is, *of anger*; long ere thou be angry. The *nose* and *anger* have one name in Hebrew: see *Psalms*. 2. 5.

Vers. 16. *son of thine handmaid*] that is, borne thy servant, of godly parents that were thy servitors. Of Christ, this also was true, the son of Mary the Virgin, the handmaid of the Lord, *Luke*. 1. 48. See the like speech, *Psal.* 116. 16.

Vers. 17. *Do with me a sign*] or, *Shew it me*: that is, So deal with me, in my deliverance and preservation, that I may have myself, and may be to others a sign, for good. Korah and his company were for a sign to the Israelites, *Num.* 16. 38. & 26. 10. *Jonah* a sign to the Ninevites, and *Christ* to the Jews, *Luke* 11. 30.

**PSAL. LXXXVII.**

The nature and glory of the Church. 4 The increase, honor and comfort of the members thereof.

To the sons of Korah, a Psalm, a Song.

His foundation among the mountains of holiness. Jehovah loveth the gates of Zion above all the dwelling places of Jacob. Glorious things spoken is of thee, O City of God Selah. I will make mention of Rahab and Babel, to them that know me; loe Palestine and Tyrus with Cush; this *man* was borne there. And of Zion it shall be said, man and man was borne in her, and he the most High shall establish her. Jehovah will recount when he writeth the people's; this *man* was borne there Selah. And singers, as players on flutes; all my well-springs in thee.

Annotations.

*His foundation*] or, *The foundation thereof*, God's ground-work of the Temple which was built upon the mountains, *Morijah* and *Zion*, *2 Chron.* 3. 1. *Ps.* 2. 6. Some refer it to the *Psalm*, the *foundation* (or *argument*) whereof is of the Church of Christ. The Chaldee saith, *By the hands of the sons of Korah the Psalm was said, and the Song founded in the mouth of the ancient fathers.*

Vers. 2. *gates of Zion*] the public assemblies of the people: see the Notes on *Psal.* 9. 15. The Law was to come out of *Zion*, *Mich.* 4. 2. and the Scepter of Christ's Kingdom, *Psal.* 110. 2. *dwelling places*] these the Chaldee expoundeth, *Synagogues of the house of Jacob*, which were in all the Cities of Israel.

Vers. 3. *spoken is*] that is, *are particularly spoken*, all and every of them. *of thee City of God*] that is, *Jerusalem*: so called also, *Psal.* 46. 5. and 48. 2. a figure of the Church. What *honorable things* are spoken of this City, see *Isa.* 54. and 60. and 62. and 65. *Rev.* 21. and 22 chapters. The Hebrew phrase, *in thee*, is rightly turned according to the Greek, *of thee*, or *concerning thee*: which many times hath such signification, as *Psal.* 63. 7. and 71. 6. and 119. 46. 1 *Sam.* 19. 4. so also in the Greek, as *Rom.* 11. 2.

Vers. 4. *Rahab*] that is, as the Chaldee Paraphrast saith, *the Egyptians*. So *Egypt* is called *Rahab*, in *Psal.* 89. 11. *Isa.* 51. 9. either for the *strength* and *pride* of Egypt, (which the word *Rahab* signifieth;) or of some chief city so named; as elsewhere *Tsoan*, *Psal.* 78. 12. The calling of

Egypt to the fellowship of the Church is also prophesied, *Isa. 19. 19, 21, 25.* And for *I will mention, the Chaldee translatheth, the Egyptians and Babylonians, they shall mention thy praises. Babel]* the *Babylonians:* see *Psal. 137. 1.* their chief city was *Babel.* Of a Christian Church there, mention is made, *1 Pet. 5. 13. to them]* or, *among them that know me,* to wit, my familiars. *Palestine]* the *Philistines:* see *Psal. 60. 10.* *Tyrus]* the *Tyrians:* see *Psal. 45. 13.* Of them were Christian disciples, *Acts 21. 3, 4.* *Cush]* the *Ethiopians,* as the Greek translatheth; see *Psal. 68. 32. this man]* that is, (as the Greek saith) *these men;* meaning all before mentioned. So the Hebrew often speaketh of a whole nation, as of one man. See *Psal. 25. 22.* and *130. 8.* But the Chaldee expoundeth it, *where this kingdom is borne. was borne there]* in the *city of God,* aforesaid. There, of immortal seed by the word and Spirit of God, are men borne anew, *1 Pet. 1. 23. I am. 1. 18.* A thing to come is here set down as already done: so in *Isa. 9. 6.*

Vers. 5. *man and man]* so the Greek also expresseth the Hebraism. Hereby seemeth to be meant, *every man,* successively, as *Hest. 1. 8.* For Jerusalem is the mother of us all, *Gal. 4. 26.* (So *day and day,* is *every day,* *Hest. 3. 4. Psal. 61. 9.*) Or, *man and man,* is *many men,* of this and that Nation, of each estate and degree. *stablish her]* that *the gates of hell shall not prevail against her,* *Mat. 16. 18.* Therefore this city lieth foursquare settled in all changes, *Revel. 21. 16. Ezek. 48. 16,—20.* It may also be read, *and he will stablish her on high:* and so the Chaldee expoundeth it; and Jerusalem is said to be *above,* *Gal. 4. 26.*

Vers. 6. *writing the people's]* in the *writing of the house of Israel,* that is, the Church, *Ezek. 13. 9. Isa. 4. 3.*

V. 7. *And singers]* or, *And singing* are, &c. This may have reference to the solemn worship of God used in the Church of Israel, where *singers & players on instruments* had in charge continually to laud the Lord, &c. *1 Chron. 9. 33.* and *25. 1, 2,* &c. and dances were used at their holy feasts, to honor him with▪ *Judge. 21. 19, 21.* So Christ the Lamb hath harpers with him on mount Zion, that sing as it were a new song before the throne, *Rev. 14. 1, 2, 3.* Or it may respect that which followeth, *all my springs in thee* (or *of thee*) are *singing* (that is, *do sing*) as also *dance,* (or *as they that dance,*) that is, *show joyfulness. players on flutes]* or, *dancers,* for so this word may also be taken for *dancing,* (to wit, at the sound of the flute or pipe;) as *Judge. 21. 21.* Compare herewith *Isa. 30. 29.* The Greek here turneth it, *rejoycers;* and it may foretell the joy that should be in the world for the conversion of the Gentiles. *my well-springs]* or *fountains,* (*streams of water,* as *Psal. 104. 10*) that is, *all gifts and graces,* which the Scripture noteth by *lively fountains of waters,* wherewith they are refreshed that serve God in his Temple day and night, *Rev. 7. 15, 17.* and *wellsprings of salvation,* *Isa. 12. 3.* And as Christ is called a *fountain,* so is his Church, *Song 4. 15, 12. in thee]* for now, *unto principalities and powers in heavenly places, is known by the Church, the manifold wisdom of God,* *Eph. 3. 10. 1 Pet. 1. 12.* Or we may read it, as before in the third verse, *of thee all my springs do sing, &c.*

#### PSAL. LXXX VIII.

A prayer containing a grievous complaint of manifold miseries.

A Song, a Psalm to the sons of Korach: to the master of *the music,* on Machalath leannoth; an instructing *Psalm,* of Heman the •zrachite.

O Jehovah, God of my salvation, by day I cry out, & in the night before thee. Let my prayer come before thee; bow thine ear to my shrill cry. For my soul is filled with evils, and my life draweth near to hell. I am counted with them that go down the pit; I am as a man *that hath* no strength. Among the dead, free like the slain that lie *in* the grave, whom thou rememberest no more; and they are cut away from thine hand. Thou hast put me in the pit of the lowest *places*; in darkneses, in the deep *places*. Thy wrathful heat stayeth upon me; and *with* all thy billows thou afflictest *me* Selah. My known *acquaintance* thou hast put far away from me, hast see me *for* abominations to thē; *I am* shut up & cannot get out. Mine eye languisheth through mine affliction; I call on thee Jehovah, all the day; I spread out my hands unto thee.

Wilt thou do a miraculous *work* to the dead, or shall the deceased rise up, shall they confess thee Selah? Shall thy mercy be told in the grave, thy faithfulness in perdition? Shall thy miraculous *work* be known in the darkness, and thy justice in the land of oblivion? But I, unto thee Jehovah do I cry out, and in the morning my prayer shall prevent thee. Wherefore Jehovah, dost thou reject my soul; doest thou hide thy face from me? *I am* poor afflicted, and breathing out the ghost from *my* youth; I bear thine affrightings, I am doubtfully troubled. Thy wraths pass over me, thy terrors do dismay me. They compass me about as waters, all the day; they are gone about against me together. Thou hast put far away from me, lover & fellow friend, my known *acquaintance are* in darkness.

Annotations.

*MAchalath*] a kind of *wind instrument*; or, by interpretatiō, *infirmity*: see Ps. 53. 1. *leannoth*] or, to *sing by turns*, which is, when one part answereth another in singing; it may also be interpreted to *afflict* (or *humble*.) This Psalm is the most doleful of all the Bible, full of complaints even to the end. *Heman the Aezrachite*] so the next Psalm is entitled of *Aethan the Ezrachite*: there were two of this name, *Heman* and *Aethan*, sons of Zerach the son of Judah the Patriarch, ⟨◇⟩ *Chron.* 2. 4, 6. men renowned for their wisdom▪ *1. King.* 4. 31. also *Heman* and *Aethan*, singers and musicians of the posterity of *Levithe* Patriarch, *1 Chr.* 15. 17, 19. and 16. 42. *Heman* being son of *Joel* the son *Samuel* the Prophet, *1 Sam.* 6. 33. himself being also a *Seer* or Prophet in King *David's* days, *1 Chron.* 25. 5. And of the kingdom promised to *David*, doth *Aethan* entreat, *Psal.* 89. 4. &c. *Christ's* afflictions and kingdom are in these Psalms fore-told; he was the true *David*, *Hos.* 3. 5.

Vers. 4. *draweth near*] or *toucheth hell*, or *the grave*. So, to *touch* (or *come near to*) *the gates of death*, *Psal.* 107. 18.

Vers. 5. *a man*] Hebr. *geber*, that is, *a strong man*, but without ability or power to help myself; as the Greek saith, *helpless*.

Vers. 6 *free*] that is, *acquitted*, or *discharged* from the troubles and affairs of this life; for in death, *the prisoners rest together*, and *the servant is free from his master*, *Job.* 3. 18. 19. or *free*, that is, *sequestered*, apart from others; as King *Azariah* being leprous, dwelt in an *house of freedom*, that is, *alone*, *apart from other men*, *2 King.* 15. 5. *from thine hand*] that is, *from thy care*, *help*,

guidance, &c. as King Azariah before said, was cut off from the house of the Lord, 2 Chr. 26. 21. or by thine hand; and so understand from the land of the living, as Isa. 53. 8.

Vers. 7. pit of the lowest places] the nether most pit, as the Greek saith; w<sup>ch</sup> the Chaldee paraphraseth thus; in captivity, which is like to the nether pit. darknesses] or dark places: so Psal. 143. 3. deep places] or gulses: see Psal. 69. 3.

Vers. 8. stayeth] or, is imposed, and lieth hard. billows] breaking waves of the sea: see Psal. 42. 8.

Vers. 9. set me abominations] that is, made me most abominable (or loathsome,) to every of them. can not get out] so Lam. 3. 7. Job 19. 8. Of this phrase see the Note on Psal. 77. 5.

Vers. 10. languisheth] or pineth away; the Chaldee saith, droppeth tears. Compare herewith, Lev. 25. 16.

Vers. 11. the deceased] Hebr. Rephaim; dead men are so called, as being incurable or unrecoverable to life; so Isa. 14. 9 and 26. 14, 19. Prov. 2. 18. and 9. 18. and 21. 16. See also Psal. 6. 6. The Chaldee expoundeth, shall the bodies which are delivered to the dust rise up?

Vers. 12. perdition] Hebr. Abaddon, the grave where bodies perish, and seem to be lost. So Job 28. 22. and 26. 6.

Vers. 13. darkness] that is, the place and state of the dead, called the land of darkness, and shadow of death, Job 10. 21, 22. So Eccles. 6. 4. Note here the sundry titles given to the state of death. land of oblivion] where dead men are, (as is before noted;) which also are forgotten out of mind, Psal. 31. 13. Eccles. 8. 10. and 9. 5.

Vers. 16. breathing out the ghost] that is, ready to die, expiring, through continual miseries. The Greek saith, in labors from my youth. from the youth] or, for the shaking off, that is, the affliction. am doubtfully troubled] or distracted for fear lest evils should befall me.

Vers. 17. dismay] suppress, or cut me off. The Hebrew word is larger than usual, to increase the signification. The Greek turneth it trouble.

Vers. 19. my known acquaintance are in darkness] that is, withdraw and hide them from my sight; and (as Job complaineth,) are strangers unto me. See Job 19. 13, 14. Or as the Greek referreth it to the former, and my known friends (to wit, thou hast put far) from calamity; or for the calamity that is upon me. Or, as the Chaldee paraphraseth, and to my known friends, dark I am in their sight.

#### **PSAL. LXXXIX.**

The Psalmist praiseth God for his covenant, 6 for his wonderful power, 16 for the care of his Church, 20 and for his favor to the kingdom of David. 39 He complaineth of contrary events, 47 expostulateth, prayeth, and blesseth God.

An instructing Psalm, of Aethan the Aezrachite.

I Will sing the mercies of Jehovah *for ever*, to generation and generation will I make known thy faithfulness with my mouth. For I said, mercy shall be built up *for ever*; the heavens, thou wilt stablish thy faithfulness in them. I have stricken a covenant with my chosen, I have sworn to David my servant. I will stablish thy seed unto eternity; to generation and generation will I build up thy throne Selah. And the heavens shall confess thy marvelous work, Jehovah, also thy faithfulness in the Church of the Saints. For who in the sky may be compared to Jehovah, may be likened to Jehovah among the sons of the mighties? God is daunting terrible in the secret of the Saints, very much; & fearful over all round about him. Jehovah, God of hosts, who *is like thee mighty Yah?* and thy faithfulness *is round about thee*. Thou rulest over the swelling of the sea; when the waves there of rise high, thou stillest them. Thou hast beaten down Rahab as a wounded *man*, thou hast scattered thine enemies with the arm of thy strength. Thine *are* the heavens, thine also *is* the earth; the world and plenty thereof, thou hast founded thē. The North and the right side, thou createdst them; Tabor and Hermon, in thy name they shall shout. Thou hast an arm with might; strong is thy hand, exalted is thy right hand. Justice and judgment *are* the prepared place of thy throne; mercy and truth go before thy face. O blessed *are* the people that know the shouting sound; Jehovah, in the light of thy face they shall walk on. In thy name they shall be glad all the day, and in thy justice shall they be exalted. For thou *art* the glory of their strength; and in thy favorable acceptance, our horn shall be exalted. For of Jehovah *is* our shield, and of the holy one of Israel our King. Then spakest thou in a vision to thy gracious Saint, and saidst, I have put help upon a mighty one, I have exalted *one* chosen out of the people. I have found David my servant; with oil of mine holiness have I anointed him. With whom mine hand shall be established; also mine arm shall strengthen him. The enemy shall not exact upon him, & the son of injurious evil shall not afflict him. And his distressers I will beat down from his face, and them that hate him I will plague. And my faithfulness & my mercy *shall be* with him, & in my name shall his horn be exalted. And I will set his hand in the sea, & his right *hand* in the rivers. He shall call on me, my father thou; my God and Rock of my salvation. I also will give him *to be* the first borne, high above the kings of the earth. For ever will I keep for him my mercy, and my covenant *shall be* faithful to him. And his seed I will put to perpetuity, and his throne as the days of heavens. If his sons shall leave my law, and shall not walk in my judgments. If they shall profane my statutes, and not keep my commandments. Then will I visit their trespass with the rod, & their iniquity with stripes. But my mercy I will not make frustrate from with him, nor deal falsely against my faithfulness. I will not profane my covenant, and that which is goe out of my lips, I will not change. Once I have sworn by my holiness, if I lie unto David. His seed shall be forever, and his throne as the Sun before me. As the Moon it shall be stablished *for ever*, and a witness in the sky faithful Selah. But thou hast cast off and refused, hast been exceeding wroth with thine Anointed. Hast abolished the covenant of thy servant, hast profaned his crown to the earth. Hast burst down all his hedges, hast put his fortresses a ruin. All that pass by the way rob him, he is a reproach to his neighbors. Thou hast exalted the right *hand* of his distressers, hast rejoiced all his enemies. Also thou hast turned the edge of his sword, and hast not made him to stand in the battle. Thou hast made his brightness to cease, and his throne thou hast cast down to the earth. Thou hast shortened the days of his youth, hast enwrapped him with shame Selah.

How long Jehovah wilt thou hide thyself to perpetuity? shall thy hot wrath burn like the fire? Remember how transitory I *am*; unto what vanity thou hast created all the sons of Adam. What strong man shall live and not see death; shall deliver his soul from the hand of hell Selah?

Where *be* those thy former mercies, Lord, thou swarest to David by thy faithfulness?

Remember Lord the reproach of thy servants, that I bear in my bosom, of all great people's. Wherewith thine enemies, Jehovah, do reproach; wherewith they do reproach the footsteps of thine Anointed.

Blessed *be* Jehovah forever, Amen, and Amen. [unspec 53]

Annotations.

OF *Aethan*] see the Note on *Psal.* 88. 1.

V. 3. *I said*] to wit, by thy spirit, therefore the Greek changeth the person, and translateth, thou (Lord) *saidest. built up*] that is, *conserved, propagated, increased* continually. *in them*] or *with them*, that so long as the heavens endure, thy faithfulness shall continue; as *verse.* 30. 37, 38. *Ps.* 72. 5. and 119. 89. or by *heavens* may spiritually be meant the *Church*, called often *heaven, and the kingdom of heaven, Esa.* 66. 22. *Revel.* 4. 1, 2. and 12. 1. and 15. 1. *Math.* 3. 2. and 13. 24 31. and the planting of the Church is called the *planting of the heavens, Esa.* 51. 16.

Vers. 4. *my chosen*] *mine elect* people. Therefore the Greek changeth the number, *my chosen ones*: but the Chaldee translateth, *with Abraham my chosen. David*] the figure and father of *Christ*, according to the flesh; who also is called *David, Ezek.* 34. 23. *Ier.* 30. 9. *Hos.* 3. 5. of him is this and other Psalms chiefly to be understood, *Act.* 2. 30. and 13. 36 &c.

Vers. 5. *thy seed*] *Christ and Christians*, the children of *Christ*, the Son of David, *Heb.* 2. 13. *Rev.* 22. 16. *thy throne*] the kingdom of Christ, unto whom God gave *the throne of his father David, to reign over the house of Jacob forever, Luke.* 1. 32, 33. 69. *Jerusalem* is this *throne, Ier.* 3. 17. which is continually *built of God, Psal.* 147. 2.

Vers. 6. *the heavens*] the *heavenly creatures*, Angels and godly men, *Luk.* 2. 13, 14. *Phil.* 3. 20. *Rev.* 7. 9, 10, 11, 12. So the Chaldee expoundeth it, *the Angels of heaven*. See also *Ps.* 50. 6. *in the church*] or *in the congregation*, to wit, *shall be confessed, or celebrated*.

Vers. 7. *sons of the mighties*] or *of the God's*, that is, *Princes of the world*. See *Psal.* 29. 1. and 82. 1. 6. The Greek saith, *sons of God*, whereby also *Angels* may be meant, as *Job* 1. 6. and so the Chaldee here paraphraseth.

Vers. 8. *daunting terrible*] in Greek, *glorified*. See *Psa.* 10. 18. *the secret*] or *mystery*, or (as the Greek turneth it) *council*: meaning the *Church or Congregation*, where the *secrets or mysteries* of God's kingdom are manifested, *Mat.* 13. 11. *Rom.* 16. 25. *1 Cor.* 4. 1. *Eph.* 3. 4. This word is sundry times used for a *Council or Congregation, Ps.* 111. 1. *Ezek.* 13. 9. *Ier.* 6. 11. and 15. 17. or it may here be understood of *the company of Angels*, as *1 King.* 22. 19. *very much*] to wit, *terrible*, or,



referring it to the latter, *in the great secret council. over all]* or, *above all*; see *Psal.* 76. 12. The Chaldee paraphraseth, *above all the Angels which stand round about him.*

Vers. 11. *Rahab]* in Greek, *the proud*; hereby may be meant the Egyptians, as *Psal.* 87. 4. (and so the Chaldee expounds it of *Pharaoh the wicked*;) or, *the proud sea*, as *Job* 26. 12. both were subdued when Israel came out of Egypt, *Exod.* 14. and 15. See *Isa.* 51. 9. The *raging sea*, and *swelling waters*, do also signify wicked enemies of God and his people, *Isaiah.* 57. 20. *Jude* 13. *Psal.* 124. 4, 5. *thine]* or, *to thee the earth*, to wit, *belongeth.* See *Psal.* 24. 1, 2.

Vers. 13. *The North]* w<sup>ch</sup> God hath stretched out over the empty place, *Job* 26. 7. *the right side]* that is, *the South* (as the Chaldee Paraphrast explaineth,) so called because a man standing with his face to the East, (as they were wont when they prayed, the South is on his right hand. So the East is called *Kedem, before*; and the West *achor*, that is, *behind*, *John.* 23. 8. *Isaiah.* 9. 12. It seemeth that this turned to superstition and idolatry, that men prayed towards the East; therefore God so ordered his Tabernacle and Temple, that all worshipped there with their faces to the West, *Ezek.* 8. 16. *Exo.* 27. *Num.* 3. *Tabor]* a goodly mountain in Galilee, *Ios.* 19. 22. *Judge.* 4 6, 12. *Hermon]* another fair mountain eastward without Iarden, called also *Shirion*: See *Psal.* 42. 7. and 29. 6. by these are meant the East and West parts, answerable to the former *North* and *South*: as the Chaldee Paraphrast saith, *Tabor in the West, and Chermon that is in the East.*

Vers. 15. *the prepared place]* establishment, or base, on which the throne is settled; so the word sometime signifieth, as *Ezra* 3. 3. *Psal.* 104. 5. So *Psal.* 97. 2. *go before]* or *come before, prevent*, as pressed and ready at hand.

Vers. 16. *the shouting sound]* or *the alarm, the shrill clanging sound* of the trumpet, which was blown at the wars, journeys, assemblies, solemn feasts, and over the sacrifices of Israel, *Psal.* 81. 4. and 27. 6. *Numb.* 10. 3, 9, 10. *Joel,* 2. 1, 15. or the *shouting, the jubilation*, to wit, *of the King that is among his people*, as *Numb.* 23. 21. who by the sound of his word, as of a trumpet, warneth, informeth and guideth his people, *Isa.* 58. 1. *Ezek.* 33. 3,—7, 8. *Hos.* 8. 1. *Ier.* 6. 17. 2 *Chron.* 13. 12. 15. *Zach.* 9. 14. *Revel.* 1. 10. and 4. 1. *light of thy face]* the favor of God shining in the Gospel, and *light of the knowledge of the glory of God in the face of Jesus Christ*, *John.* 12. 35. 2 *Cor.* 4. 6. See also the notes on *Psal.* 4. 7. and 44. 4.

Vers. 18. *the glory]* or *beauty*, by whom they conquer and triumph over their enemies. *our horn]* a sign of honor, strength, kingdom, glory and salvation, *Psal.* 112. 9. and 92. 11. and 148. 14. 1 *Chron.* 25. 5. *Luke.* 1. 69. So after, in *verse.* 25.

Vers. 19. *of Jehovah]* or *to him*, to wit, *pertaineth. our shield]* that is, *our protection, or protector*, meaning *David* and *Christ*: See *Psal.* 47. 10.

Vers. 20. *in a vision]* by the spirit of prophesy, *Isa.* 1. 1. *Lam.* 2. 9. *to thy gracious Saint]* that is, *Saints*, (for so the Greek changeth the number,) meaning the Prophets *Samuel* and *Nath* 〈...〉, the one of which anointed David, the other fore-told of the perpetuity of his kingdom, 1. *Sam.* 16. 2 *Sam.* 7. 4, 5, &c. *put help]* the Chaldee addeth, *for my people. upon a mighty one]* or a *Worthy, a Champion*, meaning *David*, who help God's people in fighting the battles of the Lord,

1 Sam. 18, 13, 14. 30. But chiefly these things are meant of *Christ*. The Chaldee expoundeth it, *one mighty in the Law. chosen]* and consequently *beloved*, as Mat. 1•. 18. from Isaiah 42. 1.

Vers. 21. *oil of mine holiness]* that is, *mine holy oil*, poured on David by Samuel, on Christ by the Holy Ghost, 1 Sam. 16. 1, 13. Luke 4. 18, 21. John. 3. 34.

Vers. 23. *the enemy shall not exact]* or *not seize*, at a creditour doth on the debtor. *Satan and death* prevailed not against Christ, though he became surety for our debts, John. 14. 30. 1 Cor. 15. 26. Heb. 2. 14. See this word, Psal. 55. 16. *son of injurious evil]* that is, *the injurious, wicked person*: this promise is in 2 Sam. 7. 10. applied in this phrase to all God's people. A *son of evil* is one addicted and given over to it, Deut. 13. 13. So *sons of death*, Psal. 79. 11. *son of perdition*, 2 Thess. 2. 3.

Vers. 26. *set his ha•d]* that is, give him power and dominion over them that dwell by the sea and rivers; whereof see the notes on Psal. 72.

Vers. 27. *my father]* so God promised, *I will be his father, and he shall be my son*, 2 Sam. 7. 14. The Apostle applieth this to Christ, and proveth hereby that he is greater than the Angels, Heb. 1. 4, 5.

Vers. 28. *first-borne]* or *first-begotten*, that is, *the principal*, as is after explained. For the first-borne had three prerogatives, *a double portion of goods*, Deut. 21. 17. *the government or chieftly*, 2 Chron. 21. 3. and *the priesthood*, Numb. 8. 14, 15, 16, 17. Mal. 2. 5, 6, 7. and 3. 3. See the notes on Psal. 78 51. This honor is peculiar to Christ, who is said to be *the first-borne of every creature*, and *the first-borne of the dead*, that in all things he might have the preeminence, Coloss. 2. 15, 18. to be worshipped therefore of all the Angels of God, Heb. 1. 6. and *Prince of the Kings of the earth*, Rev. 1. 5. The Chaldee addeth, *the first-borne of the Kings of the house of Judah*.

Vers. 30. *his seed]* Christians borne of God, are called Christ's *seed and children*, Isa. 53. 10. Heb. 2. 13. and Christ is called the *Everlasting Father*, Isa. 9. 6. *his throne]* that is, *kingdom*, which shall be perpetual, 2 Sam. 7. 13. Heb. 1. 8. Dan. 2. 44. and 7. 14. The accomplishment of these promises cannot be found in Solomon, whose seed & throne was overthrown, Ier. 22. 30. Ezek. 21. 25, 26, 27.

Vers. 31. *If his sons &c.]* This explaineth the promise, *If he sin &c.* 2 Sam. 7. 14, 15. for being understood of Christ, he properly sinned not, 1 Pet. 2. 22. but was made sin for us, 2 Cor. 5. 21. and the sins of his sons or people are counted his, for *God laid on him the iniquity of us all*, Isa. 53. 6.

Vers. 33. *with the rod]* *the rod of men*, 2 Sam. 7. 14. that is, with moderate correction; and for their profit, that they may be partakers of my holiness, Hebr. 12. 6. 10.

Vers. 34. *not make frustrate]* *not break off*, or *cease*, (as Psal. 85. 5.) that is, not utterly take: for, the mountains shall sooner remove, Isa. 54. 10. and no afflictions can *separate us from the love of God which is in Christ Jesus our Lord*, Rom. 8. 35,—39. See the fulfilling of this touching David, in 1 King. 11. 6, 12, 13, 36, 39.

Vers. 36. *Once]* or *One time*: See *Psal.* 62. 12. *by my holiness]* by myself, who am the holy God, *Gen.* 22. 16. *Isaiah* 5. 16. *Because he hath no greater to swear by, God sweareth by himself; and willing more abundantly to show the heirs of promise the stablesse of his counsel, bindeth himself with an oath,* *Hebr.* 6. 13, 17, 18. *if I lie]* that is, surely I will not lie: for so the Hebrew phrase is sometime explained, as *Mark.* 8. 12. *if a sign be given to this generation,* for which in *Matth.* 16. 4. is written, *a sign shall not be given.* So, *if they shall enter into my rest,* *Psal.* 95. 11. *Heb.* 3. 11. which the Apostle openeth thus, *he sware that they should not enter,* *Hebr.* 3. 18. An oath usually implieth an imprecation, which for the most part is concealed. See *1 Sam.* 14. 44. *1 King.* 20. 10.

Vers. 37. *as the Sun]* that is *perpe••all* and glorious (as the Chaldee explaineth it, *shall shine as the Sun.*) See *Psal.* 72. 5.

Vers. 38. *it shall be sta•lished]* or, which is *stable*, referring it (as doth the Greek,) to the *Moon*, which although it sometime wexeth and sometime waneth, and seemeth to be gone, yet is continually renewed, and so stable; a fit resemblance of the throne or Church of Christ, which hath not always one face or appearance in the world, though it be perpetuall▪ *and a witness]* the Moon and perpetuity of it, with the successive course of night and day, is made a witness of God's faithfulness in his covenant, *Ierem.* 33. 20, 21. Christ also himself is called a *faithful witness,* *Rev.* 1. 5. *Isaiah* 55. 4. and *faithful* meaneth *Stedfast▪* as *2 Sam.* 7. 16. compared with *1 Chron.* 17. 14. and that *lieth not,* *Prov.* 14. 5.

Vers. 39. *But thou]* or, *And thou*, a word of grie•e and indignation, as *Psal.* 2. 6. ••tha• complaineth of the miseries of the Church, whereby all the former promises seem to be frustrated.

Vers. 40. *his crown]* or *diademe*, profaned by casting to the ground. *Nezer*, a separation, is figuratively used for a crown or garland, such as *Kings* wore, *2 Sam.* 1. 10. and *high Priests,* *Exod.* 29. 6. as being a sign of their separation from others, in respect of some dignity or holiness; and hereof the *Nazarites* had their name, *Numb.* 6. 2▪ 5, 7. So *Psal.* 132. 18▪

Vers. 42. *rob]* or *rifle him*, meaning Christ in his members: for that which is done to any one of them, is done unto him, *Act.* 9. 4. *Mat.* 25. 40, 45.

Vers. 4•. *his brightness]* or *puriti•*, that is, the splendent glory and dignity of the kingdom, defiled and profaned by the enemies.

Vers. 46. *days of his youth]* of his strength and vigor, hastening old age and misery upon him, *Hos.* 7. 9. See the contrary, *Psal.* 103. 5. *Io••* 〈◇〉 . 25.

Vers. 48. *how transitory]* or, of what worldly time, of what short durance: See *Psal.* 39. 6. the Greek turneth it, *what my substance* is. Compare herewith▪ *John* 10. 9▪ 1•, &c.

Vers. 49. *see death]* that is, *die*, So *Luke* 2. 26. *Psal.* 16. 10. The Chaldee saith, *see the Angel of death. the hand of hell]* the power of the grave, or of death: See *Psal.* 49. 16. 10.

Vers. 51. *of all great people's]* or, *of all the many (the multitudes of) people's.*

Vers. 52. *the foot-steps*] or *foot-soles*, that is, the ways, life, actions▪ and sufferings, *Psal.* 56. 7. and 49. 6. This referred to *Christ*, respecteth the oracle, *Gen*▪ 3. 15. that the Serpent should bruise the foot-sole of the woman's seed. Referred to Christians▪ which follow his foot-steps, in suffering and dying with him, that we may be glorified with him, (1▪ *Pet.* 2. 21. *Rom.* 8. 17.) it noteth the scandal of the cross of Christ to the Jews a stumbling block, and to the Greeks foolishness▪ 1 *Cor.* 1. 23. 1 *Pet.* 4. 13, 14. The Chaldee understands it of *the sacknesse of the foot-steps*.

Vers. 53. *Blessed be*] These be words of faith and joy, as finding an issue out of the temptation, and rejoicing in the midst of tribulation, as *Rom.* 7. 24, 25. 2 *Cor.* 1. 3, 4, &c. and *Amen*] Thus is this third Book of the Psalms also concluded. See the notes on *Psal.* 41. 14. and 72. 19.

### The fourth Book.

#### PSAL. XC.

Moses setting forth God's providence, 3 complaineth of human fragility; 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of God's good providence.

A prayer of Moses the man of God. [unspec 1]

LOrd, thou hast been to us an habitation in generation and generation.

Before the mountains were borne, and thou hadst brought forth the earth and the world; even from eternity unto eternity thou *art* God. Thou turnest sory man unto contrition; and sayest, return ye sons of Adam. For a thousand years, in thine eyes, *are* as yesterday when it is past, and *as* a watch in the night. Thou carriest them away with a flood, they are *as* a sleep in the morning, as the grass *that* is changed. In the morning it flourisheth and is changed; at the evening it is cut down and witheth.

For we are consumed in thine anger, and in thy wrathful heat we are suddenly troubled. Thou hast set our iniquities before thee, our hidden *sins* to the light of thy face.

For all our days do turn away in thine exceeding wrath; we have consumed our years as a thought. The days of our years, in them *are* threescore and ten years; and if *they be* in strengths, fourscore years; and their pride *is* molestation and painful iniquity; for it is cut down speedily, and we fly away. Who knoweth the strength of thine anger, and according to thy fear, thine exceeding wrath? To number our days, so make thou *us* to know, that we may apply the heart to wildome. Return, Jehovah, how long! and let it repent thee concerning thy servants. Satisfie us in the morning with thy mercy, that we may shout and rejoice in all our days. Make thou us rejoice, according to the days thou hast afflicted us, the years *wherein* we have seen evil. Let thy work appear unto thy servants, and thy comely honor into their sons. And let the pleasantness of Jehovah our God be upon us, and the work of our hands establish thou upon us; yea the work of our hands, establish thou it.

## Annotations.

*The man of God]* that is, the *Prophet*, as *Deut.* 33. 1. For a *Prophet*, a *Seer*, and a *man of God*, were all one, *1 Sam.* 9. 6, 8, 9, 10, 11. The Chaldee Paraphrast showeth it here, saying, *A Prayer that Moses the Prophet of the Lord prayed, when the people of the house of Israel had sinned in the wilderness.* This Psalm hath reference to that history in *Numb.* 14. *an habitation]* or *mansion*, in all our travels in this terrible wilderness, *Exod.* 33. 14. *Deut.* 8. 15. and 33. 27.

Vers. 2. *were borne]* this and the next word, *brought forth*, are similitudes taken from procreation of children, to signify the creation of the world. Like speeches are in *Job.* 38. 28, 29. of the *rain, dew, ice, and frost.*

Vers. 3. *unto contrition]* till he be *contrite*, or *broken*, that is, even to *death*; as the Chaldee explaineth it, *Thou turnest man for his sin unto death. return]* the body to the earth, *Psal.* 146. 4. and the spirit to God, *Eccles.* 12. 7.

Vers. 4. *a watch]* a ward or custody, which is about *three hours space*: for the Jews divided the day into *twelve hours*, *John.* 11. 9. and so the night, which they subdivided into four watches, *Matt.* 14. 15. named the *evening midnight, cock-crowing*▪ and *dawning*, *Mark.* 13. 35. *Luke*▪ 12. 38, 39. *Mat.* 24. 43. See also *Exod.* 14. 24. *1 Sam.* 11. 11.

Vers. 5. *a sleep]* the Chaldee paraphraseth, *If they turn not, thou wilt bring death upon them, which is like a sleep unto them, and in the world to come they shall be changed, as the grass which is cut down.*

Vers. 6. *is changed]* or *changeth*, to wit, the estate thereof, that is, *sprouteth* or *groweth*, as the Chaldee explaineth it. And so the Hebrew (which generally signifieth a *change, passage, or shifting*,) is sometime used for the better, to *sprout*, *John.* 14. 7▪ So to *change the strength*, *Isaiah* 40▪ 31. is to *renew*▪ *increase* it.

Vers. 8. *our hidden sins]* or, *sins of our youth*▪ as the Chaldee here taketh it. The Hebrew word will bear both; so also the sense, for we have both *secret sins*, *Psal.* 19. 13. and *sins of our youth*, *Psal.* 25. 7. which God often punisheth us for, *John.* 20. 11. *to the light of thy face]* that is, knowing, remembering, manifesting, and punishing them, *Ier.* 16. 7▪ 109. 14. 15. For the Lord *lightneth things that are* •i• *in darkness, and maketh the counsell of the heart manifest*, *1 Cor.* 4. 5. *he is of pure eyes, and cannot* s••evil, *H•b.* 1. 13. therefore David prayeth, *hide thy face from my sins*▪ *Psal.* 5•. 1•.

Vers. 9. *do turn away]* or, *turn the face, decline*, as the day drawing to an •nd▪ 〈ϕ〉 . 〈ϕ〉 . 4. 〈ϕ〉 〈ϕ〉 *as a thought]* or 〈…〉 word, a sound that passeth out of the mouth, as *I•b* 37. 〈ϕ〉 . *as a ta•e* that i• told, for man's life is a *breath* or ••pour▪ *Psal.* 39. 6. 〈…〉 . 4. 14. and so the Chaldee translateth it, *as the breath of the mouth in winter.* Moses bewaileth the decaying of the people in the wilderness, for they came out of Egypt *six hundred thousand men*, *Exod.* 12. 37. and *not one feeble among them*, *Psalm.* 105. 37. and being mustered at mount Sina, from twenty years old and above, they were 603 550. men, besides the tribe of Levi, *Numb.* 1. 46, 47. but for their sin, at Kadesh God sware their carcasses should fall in the wilderness, *Numb.* 14. 28, 29. which

came so to pass. For being •ustered about 38. years after, there was of all that army not left a man alive, save *Caleb* and *Josua*, *Numb.* 26. 63, 64, 65.

Vers. 10. *if they]* (the years) be *in str•ngths*, that is, most strong and valid; or, *if by reason of great strength. their pride]* or *prowess*, that is, the excellency, or lustihead of those years, the bravest of them is but misery. *painful iniquity]* *pain and misery*, the punishment of sin. *Iniquity* is often put for the *punishment* of it, *Psal.* 32. 5.

Vers. 11. *according to thy fear]* or, *as thy fear*, that is, *who knoweth* (or *acknowledgeth*) *thy wrath*, so *as thy fear* teacheth men to do? meaning by *fear*, either God's law, as *Psal.* 19. 10. or his fearful judgments upon sinners, which should strike a fear into men's hearts, *De••.* 13. 11. *Psal•.* 119. 120. *Ion.* 1. 16. Or, *as thy fear*, that is, *so as to fear thee* for thy wrath, and by it to depart from evil▪ as *Prov.* 16. 6. *2 Co••* 5. 10, 11. or, *even according to thy fear*, so is *thy wrath*. The Chaldee paraphraseth, *who knoweth to turn away the strength of thy anger; but the just which fear thee, appeasing thy wrath.*

Vers. 12. *may apply]* or, *may bring, may make come. to wisdom]* or, *may get a heart of wisdom*, that is, *a wise hear;* and so may bring it to thee, when we shall come to judgment.

Vers. 13. *how long?]* *wilt thou afflict us?* as the Chaldee paraphraseth; or, *wilt thou defer to help us?* See *Psal•* 6. 4. *repent thee]* to wit, *of the evil▪* intended or inflicted upon thy servants, as *Deut.* 32. 36. *I•e•* 2. 13. *Ion.* 3. 10. *Ier.* 18. 8.

Vers. 14. *in the morning]* that is, *early▪* after the dark night of afflictions; see *Psal•m.* 5▪ 4. and 30. 6.

Vers. 15. *the years &c]* that is, as we have been many days and years afflicted, so let us have many years of comfort.

Vers. 16. *thy comely honor]* or *magnificence*, in releasing us from trouble, and refreshing us with mercy.

Vers. 17. *the pleasantness]* or *beauty*, that is, the accomplishness of th• co•enant and promise to our fathers, let now be seen upon us. So the *staff beauty* (or *pleasantness*) in the Lord's hand, signified his cove•n• with them, *Z•ch.* 11. 7. 10. or generally it 〈◊◊〉 God's •••ble grate and favor: See 〈◊〉 . 27. 4. The Ch•ldee exp•unds it, *the pleasantness of Paradise. stablish]* or *direct▪* 〈◊〉 and ••re. For the Lord *worketh all our actions f* 〈...〉 *Isaiah* 26. 12. and without him we can do nothing, *Job.* 15. 5.

## PSAL. XCI.

The state of the godly. 3 Their safety. 9 Their habitation. 11 Their keepers. 14 Their friend, with the effects of them all.

HEe that sitteth in the secret of the most high, shall lodge himself in the shadow of the Almighty. I will say, of Jehovah, my safe hope & my fortress, my God, in him will I trust: For he will deliver thee from the snare of the Fowler, from the woeful pestilence. He will cover

thee with his wing, & under his feathers thou shalt hope for safety; his truth *shall be* a buckler and a shield. Thou shalt not fear for the dread of the night, for the arrow *that* flieth by day. [unspec 5]

For the pestilence *that* walketh in the darkness; for the stinging plague *that* wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right *hand*; unto thee it shall not come near. Only, with thine eyes shalt thou behold, and shalt see the reward of the wicked. Because thou Jehovah my safe hope, the most high, thou hast put *for* thy mansion. There shall not befall unto thee *any* evil, and the plague shall not come nigh thy tent. For his Angels will he command for thee, to keep thee in all thy ways.

Upon *their* hands shall they bear thee up, lest thou dash thy foot against a stone. Thou shalt tread upon the fierce Lion & the Asp, thou shalt tread down the lurking Lion and the Dragon. Because he cleaveth unto me, therefore will I deliver him: I will set him on high, because he knoweth my name. He shall call on me, and I will answer him; with him *will* I be in distress; I will release him, and will honor him. With length of days will I satisfy him, and will make him to see my salvation.

Annotations.

*SEcret*] in Greek, *help. shall lodge*] or, that lodgeth, (ϕ) . *shadow*] that is, *defense*, as Numb. 14. 9. So the Greek saith, *protection*; the Chaldee addeth, *shadow of the clouds of the glory of the A* (… ) *ghtie*.

Vers. 2. *I will ay*] or, *do say*, namely, to th (… ) *man* for his further co••ort and assurance; as *verse. 3, &c. o, in his na••, p••ting* myself for an example. The Greek for more plainness changeth the person, thus; *He shall say to the Lord, thou art mine helper*▪ &c. The Chaldee addeth, *David said, I will say, &c. of Jehovah*] or, to him, that he is my safe hope, (or my shelter.)

Vers. 3. *of the fowler,*] as *Psal. 124. 7. or hunter*, meaning the *devil* that hath the power of death, and seeketh to destroy, *Heb. 2. 14. 1 Pet. 5. 8. the woeful pestilence*] *Hebr. the pest of woeful evils*, that is, *the most woeful, noisome and contagious pest*.

Vers. 5. *the dread of the night*] *the dreadful evil that terrifieth in the night*, *Prov. 3. 25. Song 3. 8. arrow*] so the pestilence is called, *Deut. 32. Ezek. 5. 16. The Chaldee calleth it, the arrow of the Angel of death*.

Vers. 6. *the stinging plague*] *the murreine (or pest) that suddenly pricketh and destroyeth*, *Deut. 32. 24. The Apostle in Greek calleth it a sting or prick, 1 Cor. 15. 55. from Hos. 13. 14. as there the Lxx. turned it. The Chaldee here expounds it, the company of Devils. at noon-day*] that is, *openly*: So *Ier. 15. 8.*

Vers. 8. *shalt thou behold*] or, *regard, consider*, as the Greek turneth it.

Vers. 9. *Because thou Jehovah*] an imperfect speech, as in *verse. 2. understand, Because thou sayest, thou Jehovah art &c. or, because thou hast put Jehovah who is my covert: even the most high hast thou put for thy mansion, or dwelling place*.

Vers. 10. *befall unto thee]* or *occasionally be sent, be thrust upon thee, or caused to come unto thee:* so *Prov. 12. 21.*

Vers. 12. *upon their hands]* or, *their palms;* which the Chaldee expoundeth, *their strength.* This Scripture the Devil alleged, when he tempted Christ to throw down himself head-long, *Matt. 4. 6. Luke 4. 10, 11.* but some of these words are there omitted. *lest thou dash]* or, *that thou dash (or hurt) not.* The Angels *are all ministering spirits, sent forth to minister for their sakes which shall be heirs of salvation, Heb. 1. 14.* See also *Psal. 34. 8. a stone]* the Chaldee interprets it, *evil concupiscence, which is like unto a stone.*

Vers. 13. *the fierce Lion]* or *Libbard,* in Hebrew *Shachal.* Of Lions there be divers kinds; see *Psal. 7. 3. asp]* or, *Cockatrice, Basilisk,* as the Greek Here turneth it: See *Psal. 58. 5.* under these names are meant all other things dangerous, or adverse to the life of man, which by faith are overcome; as *Mark. 16. 17, 18. Heb. 11. 33, 34.*

Vers. 14. *He cleaveth to me]* or, *is fastened,* that is, *affected to me,* in faith, hope, love, delight, &c. The Chaldee expounds it, *to my word.* God *cleaveth* in love to his people, *Deut. 7. 7.* so they also unto him: The Greek here turneth it, *he hoped in me.* Else-where it is commonly used for *fast-love* and *pleasure, Gen. 34. 8. Isaiah 38. 17. Deut. 21. 11. se• him on high]* to wit, in a safe defended place, as the word importeth: therefore the Greek saith, *I will protect him.* See the notes on *Psal. 20. 2.*

Vers. 15. *honor him]* *give him honor,* or *glory:* Else-where his people are said to *honor* or *glorify him, Psal. 50. 15.* See *1 Sam. 2. 30.*

Vers. 16. *satisfy]* or *give him his fill.* So Abraham, Is•ak, David, Job, &c. are said to be *full* or *sa* (ϕ) *with* (ϕ) , *Gen. 25. 8. and 35. 29. 1 Chron. •3. (ϕ) . Job 42. 17. make him to see]* that is, *to enjoy, or show him:* See *Psal. 50. 23.*

## PSAL. XCII.

The Prophet teacheth how good it is to praise God, 5. for his great works, 7 for his judgments on the wicked, 11 and for his goodness to the godly.

A Psalm, a song for the day of Sabbath. [unspec 1]

*IT* is good to confess to Jehovah, and to sing Psalm to thy Name, O most high.

To show forth thy mercy in the morning, and thy faithfulness in the nights. Upon the ten-stringed instrument, and upon the Psaltery, with meditation upon the Harp.

For thou hast rejoiced me, O Jehovah, with thy work; in the acts of thy hands will I shout. How great are thine acts, Jehovah! very deep are thy thoughts. A brutish man knoweth not, and an inconstant fool understandeth not this. When wicked *men* spring up as the grass, and all that work iniquity do flourish; that they shall be abolished unto perpetuity. But thou *art* high forever, Jehovah. For loe thine enemies, Jehovah; for loe thine enemies shall perish: they shall be scattered, all that work iniquity. And my horn shall be exalted as the Unicorns; mine old age *shall be anointed* with fresh oil. And mine eye shall behold on mine enviers; of



evil doers that rise up against me, mine ears shall hear. The just, he shall spring up as a Palme-tree, as a Cedar in Lebanon shall he grow. They that are planted in the house of Jehovah, in the courts of our God shall they flourish. Yet shall they sprout in grainesse: they shall be fat and green. To show that Jehovah is righteous; my Rock, and no injurious evil is in him.

Annotations.

*OF Sabbath]* that is, *of Cessation, or Resting, to wit, from our own works, wills, ways, and words, Exod. 20. 10. Isaiah 58. 13. Heb. 4. 10.* which day was the seventh from the creation, wherein God rested from all his work, and blessed and sanctified it, and commanded it to be kept holy unto him, *Gen. 2. 2, 3. Exod. 20. 8.* which was a token of his mercy unto, and sanctification of his people, *Nehem. 9. 14. Exod. 31. 13, 14.* This day was sanctified by an *holy convocation* or assembly of the people, *Levite. 23. 3.* offering of sacrifices, *Numb. 28. 9, 10.* singing of Psalms, as this title showeth, with *2 Chron. 29. 26, 27.* reading and expounding the Scriptures, *Act. 13. 15. and 15. 21. praying, Act. 16. 13.* disputing, conferring, meditating of God's word and works, *Act. 17. 2. and 18. 4.* and doing works of mercy to them that were in need, *Matth. 12. 2,—7, 8, 11, 12.* The Chaldee paraphraseth thus, *An hymn, a song which the first man Adam said for the Sabbath day.*

Vers. 3. *in the nights]* see *Psal. 134. 1. [unspec 4]*

Vers. 4. *with meditation]* or *meditated song, or upon Higgajon with the harp.* The word signifieth *meditation*, as *Psal. 9. 17.* Here some think it to be the name of an instrument, or a solemn sound: the Greek turneth it a song.

Vers. 5. *with thy work]* which is *all done well and perfectly, Gen. 1. 31. and 2. 2, 3. Deut. 32. 4.*

Vers. 10. *shall be scattered]* or *shall dispart themselves:* The Chaldee Paraphrast saith, *shall be separated from the congregation of the just in the world to come.*

Vers. 11. *shall be exalted]* or, *thou wilt exalt as the Unicorns,* therewith to smite mine enemies, as *Deut. 33. 17.* The horn signifieth *kingdom, and strength, and glory:* and the Chaldee here translateth it *strength.* See *Psal. 75. 5, 11. Psal. 22. 22. mine old age]* so also the Greek translateth it: or, when *I am old.* After which seemeth to be understood, *shall be anointed* (or, as before, *shall be exalted) with oil.* Oftentimes words are not expressed, which are understood; as is observed on *Psal. 69. 11. and 18. 7, 29.* Others, for *mine old age,* do turn it, *I shall be anointed. fresh]* or, *green oil.*

Vers. 12. *mine eye shall view]* to wit, *evil, or destruction,* as the Chaldee explaineth, or *the reward of my foes.* See *Psal. 54. 9. and 91. 8. shall hear]* the Chaldee addeth, *the voice of their breakings.*

Vers. 13. *palm-tree]* or *date-tree,* which groweth not in these cold parts: it is a tree of tall and upright stature, whereto the Scripture hath reference, *Song 7. 7.* the branches fair and green, wherewith they made booties at their solemn feasts, *Levite. 23. 40.* the fruit pleasant to eat, *Song 7. 8. Exod. 15. 27.* This tree, though loaden and pressed, yet endureth and prospereth; therefore the branches carried in the hand, or worn in garlands, were signs of victory, *Revel.*

7. 9. With such graven trees, the walls of God's house, and other holy things were beautified, 1 King. 6. 29. and 7. 36. figures of the flourishing estate of the godly always, as this Psalm showeth, with Ezek. 40. 16, 26, 31. and 41. 18, 19, 20. whereas the wicked's prosperity is momentary *as grass*, verse. 8. *a Cedar*] see the note on Psal. 29. 5.

V. 15. *sprout*] or *grow*, waxing in stature and fruitfulness, through the blessing of God, in whose house they are planted, 1 Cor. 3. 6. Unto this are all God's people exhorted, Ephes. 4. 15, 16. Colos. 1. 10. The Chaldee paraphraseth, *Yet, as their fathers shall they procreate children. in grainesse*] or *hoary age*, when natural strength decayeth; God ministereth vigor above nature. See Psal. 71. 9. 18. Isaiah 65. 22. Heb. 11. 11, 12.

Vers. 16. *no injurious evil*] *no manner of injustice*, for the Hebrew hath a letter more than ordinary, to increase the signification, as Psalm. 3. 3. and 125. 3. And this respecteth Moses speech, Deut. 32. 4: where *injurious evil* is opposed to God's *faithfulness* in his administration.

### PSAL. XCIII.

The Majesty, power and holiness of Christ's kingdom.

Jehovah reigneth, is clothed with high majesty; clothed is Jehovah, hath girded himself with strength: the world also is established, it shall not be moved. *Stable is thy throne from then; thou art from eternity*. The floods have lifted up, O Jehovah, the floods have lifted up their voice, the floods lift up their dashing noise. Than the voices of many waters, the wondrous strong billows of the sea; *more wondrous strong is Jehovah in the high place*. Thy testimonies are very faithful; holiness becometh thine house, Jehovah, to length of days.

Annotations.

*IS clothed*] or *hath put on*, to wit, as an ornament, and in abundant measure: for so *clothing* doth signify, Psalm. 65. 14. *girded himself*] that is in a readiness to perform his work, Isaiah 8. 9. Luke 12. 35.

Vers. 2. *from then*] that is, from the time that thou hast been; which is, from eternity: Or, *before then*; which the Chaldee expoundeth, *the beginning*: this phrase spoken of God or Christ, meaneth *eternity*, Prov. 8. 22. in respect of the creatures, it is *the beginning of time*, Isaiah 44. 8.

Vers. 3. *The floods*] these are often put for *the tumultuous rage and tyranny of people's*, Psal. 65. 8. and 18. 5. Isaiah. 17. 12, 13. but here the Chaldee explaineth it of their *lifting up their voice with song*.

Vers. 4. *wondrous strong*] *excellent*, or *magnificent billows*: this phrase is taken from Exod. 15. 10. See also this word, Psalm. 8. 2. *the high place*] or *height*, that is, *heaven*. So Psal. 71. 19.

Vers. 5. *faithful*] or, *made sure, constant*, See the note on Psal. 19. 8. *to length of days*] that is, *forever*. See Psal. 21. 5. and 23. 6.

### PSAL. XCIV.

The Prophet calling for justice, complaineth of tyranny and impiety. 8. He teacheth God's providence. 12 He showeth the blessedness of chastisements. 16 God is the defender of the afflicted.

O God of vengeance, Jehovah; O God of vengeance, shine thou clearly. Be thou lifted up, O Judge of the earth; render a reward unto the proud. How long *shall* the wicked, O Jehovah; how long shall the wicked show gladness? Shall they utter, shall they speak a hard word; shall they boast themselves, all that work iniquity?

Thy people, Jehovah, they bruise in pieces, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. And say, Yah shall not see, nor Jacob's God understand. Understand ye brutish among the people; and inconstant fools, when will ye be prudent? He that planted the ear, shall not he hear? or he that formed the eye, shall not he see? He that chastiseth the heathens, shall not he rebuke? he that teacheth man knowledge? Jehovah knoweth the thoughts of man, that they *are* vanity. O blessed is the man, he whom thou chastenest, O Yah, and teachest him out of thy law. To give him quietness from the days of evil, until a pit of corruption be digged for the wicked. For Jehovah will not leave his people, and will not forsake his inheritance. But judgment shall return unto justice; and after it, all the upright in heart. Who will rise up for me against evil doers? who will stand up for me against the workers of iniquity? Unless Jehovah *had been* an helpfulness unto me, my soul had almost dwelt *in* silence. When I said, my foot is moved, thy mercy, Jehovah, stayed me up. When many were my cogitations within me, thy consolations delighted my soul. Shall the throne of woeful evils have fellowship with thee, which frameth molestation by a decree? They run by troupes against the soul of the just, and condemn as wicked the innocent blood. But Jehovah is to me for an high refuge; and my God, for the rock of my safe hope. And he will return upon them their iniquity, and in their malice he will suppress them: Jehovah our God will suppress them.

Annotations.

*GOd of vengeance]* to whom vengeance belongeth, as Deut. 32. 35. and which punisheth evils. So elsewhere he is called *the God of recompenses*, Ier. 51. 56. *shine clear]* to our comfort, and our foes terror. See Psal. 50. 2. and 80. 2.

Vers. 2. *be lifted up]* on thy throne, and in thy just judgment. So Psal. 7. 7, 8.

Vers. 4. *Vtter]* or talk lavishly, well out as a fountain: see Ps. 19. 3. *I am. 3. 11. a hard word]* hard things, durable reproaches: See Psal. 31. 19. *boast]* or exalt themselves with speaking & applying things to their own praise. This word is used in the good part, Esa. 61. 6.

Vers. 9. *that planted the ear]* that is, made and set it in the body. So in Esa. 51. 16. he is said to plant the heavens.

Vers. 10. *man knowledge]* here is to be understood, *shall not he know?* Such imperfect speeches through passion of mind, are often in Scripture, Psal. 6. 4. 2 Sam. 5. 8. supplied in 1 Chro. 11. 6. The Chaldee maketh this paraphrase, *Is it possible that he hath given the Law to his people, and they not be rebuked when they sin? Did not God teach the first man knowledge?*

Vers. 11. *the thoughts of men] the inward disceptations and reasonings* of all men, even the wisest. This sentence Paul allegeth against the wisdom of the world, 1 Cor. 3. 20. and as an expositor, instead of *men*, he putteth the wise.

Vers. 12. *the man] Hebr. geber, the mighty. shastenest] or nurturest, instructest*, as this word is Englished, Deut. 4. 36. which this place seemeth to have reference unto. For *chastisement* or *restraint* is by word or deed. And here the doctrine of God's Law is opposed to all wise men's cogitations.

Vers. 14. *not leave his people] not give them over, or reject them*, (as the Greek turneth it,) to wit, those whom he hath foreknown and chosen, *because it hath pleased the Lord to make them his people*; as 1 Sam. 12. 22. Rom. 11. 1, 2, &c.

Vers. 15. *judgment shall return to justice] that is, severity to mercy: the rigor of the Law changed to the clemency of the Gospel*. So *judgment* is often used for *sentence of punishment*, as Ier. 52. 9. and *justice* for *grace and mercy*: see Psal. 24. 5. Or, *judgment*, which in the affliction of God's people, and prosperity of the wicked, seemeth to be parted from *justice*, shall return unto it, when the godly are delivered, and the wicked punished. *after it]* so the Greek turneth it; or, *after him*, meaning God.

Vers. 16. *who will rise up] or, who standeth up*, namely, to assist me? meaning, no man doth.

Vers. 17. *an helpfulness] that is, a full help: see Psal. 44. 17. in silence] the place of stillness and silence*, that is, *the grave*, as the Greek explaineth it: so Psal. 115. 17. see also Psal. 49. 13.

Vers. 18. *is moved] or slippeth: see Ps. 38. 17. [unspec 19]*

Vers. 19. *my cogitations] my careful troubled thoughts*, perplexed as the branches of a tree, (for so the word properly signifieth,) therefore the Greek turneth it *sorrows*. So Ps. 139. 23.

Vers. 20. *of woeful evils] or of mischiefs*, the mischievous tyrannous throne of the unrighteous Judge, shall it have fellowship (or be joined) with thee (O God) meaning, *it shall not: as, Shalt thou build? 2 Sam. 7. 5. is, Thou shalt not build, 1 Chr. 17. 4. See also Psal. 5. 5. which frameth] or, he that frameth, or formeth. by a decree] or, for a statute, a law.*

V. 21. *run by troupes] combine and gather together as banded to fight: in Greek, they hunt for.*

V. 23. *will turn] Hebr. hath turned, that is, will assuredly turn. in their malice] or, for their evil.*

#### **PSAL. XCV.**

An exhortation to praise God, 3 for his greatness, 6 and for his goodness. 8 A warning not to harden the heart against God's word, as Israel had done, who therefore entered not into his rest.

COme, let us shout joyfully to Jehovah, let us shout triumphantly to the Rock of our salvation. Let us prevent his face with confession, with Psalms let us shout triumphantly to him. For Jehovah is a great God, and a great King above all gods. In whose hand *are* the deep places of the earth, and the strong heights of the mountains *are* his. Whose the sea is, for he

made it, and the dry *land* his hands have formed. Come, let us bow down ourselves, & bend down: let us kneel before Jehovah our maker. For he is our God, and we are the people of his pasture, and sheep of his hand; today if ye shall hear his voice: Harden not your heart, as in Meribah, as in the day of Massah in the wilderness. Where your fathers tempted me, proved me, also saw my work.

Fortie years I was irked with' *that* generation, and said, they are a people erring in heart, and they know not my ways. So that I sware in mine anger, if they shall enter into my rest.

Annotations.

*COme]* or *Go to*. The holy Ghost by David thus exhorteth Israel to laud the Lord, and obey his voice. For he penned this Psalm, *Heb. 3. 7. and 4. 7. the Rock]* meaning *Christ*, as the Apostle showeth, *Heb. 3. 6, 7. the Greek translateth it, God our Savior.*

Vers. 2. *prevent]* come first, and *speedily.* [unspec 3]

Vers. 3. *great God]* or *great Potentate, Ael.* So *Christ* is also entitled, *Tit. 2. 13. All God's]* Angels, Princes, or *false gods, Psa. 8. 6. and 82. 6. and 96. 4, 5.*

Vers. 4. *deep places]* or, *deep closets;* Hebr. *searchings*, that is, deep secret places for which search is made, *Job 28. 1, 2, &c.* and which cannot by man's search be found, *Job 38. 4, 5, 6, 18. strong heights]* or, *wearisome heights*, high mounts which weary men to climb them: but the word hath also a signification of *strong*, and *not being wearied*, *Numb. 23. 22.*

Vers. 7. *of his hand]* that is, *of his guidance, Psal. 77. 21.* See also *Psal. 100. 3. today]* hereby is meant the whole time wherein *Christ* speaketh by his Gospel, *Heb. 3. 7, 13, 15. and 4. 7, 8.*

Vers. 8. *in Meribah]* that is, *in the Contention* (or *Provocation*, as the Greek turneth it.) The name of a place in the wilderness, where Israel contended with Moses, and tempted the Lord, saying, *Is the Lord among us or no?* because *there was no water for the people to drink.* Therefore he called the place *Massah* (Tentation) and *Meribah* (Contention) *Exod. 17. 1, 2,—7.* Also another place, where again they contended with Moses, & with the Lord, *Num. 20. 1, 3, 13. day of Massah]* that is, *of Tentation:* by day again we may understand the whole space wherein they tempted God ten times, as is said, *Num. 14. 22.* (so the *day of salvation, 2 Cor. 6. 2.* is the time thereof.) Yet there was a special day and place of Tentation named *Massah, Ex. 17. 2, 7.* whereupon Moses warned the people, *Ye shall not tempt the Lord your God, as ye tempted him in Massah, Deut. 6. 16.*

Vers. 9. *tempted me]* hereupon the Apostle saith, *they tempted Christ, 1 Cor. 10. 9. my work]* that is, *works, Heb. 3. 9.* both in miraculous mercies giving them bread from heaven, and waters out of the rocks, &c. *Psal. 78. 15,—23, &c.* and in punishments for their rebellions, *Psal. 78. 31, 33, &c. Heb. 3. 17.* For *work* sometime signifieth *reward, Psal. 109. 20. Job 7. 2. Lev. 19. 13.*

Vers. 11. *if they shall enter]* that is, *they shall not enter, Heb. 3. 11. 18.* a part of the oath is not uttered; see *Psal. 89. 36.* This oath was made at *Cadesh*, where the people through unbelief refused to enter the promised land, *Num. 14. 21, 22, 23, 30, 32. Heb. 3. 17. 19. my rest]* the land of *Canaan, Deut. 12. 9. 1 Chron. 23. 25.* a figure of a better rest which we that have believed the

word do enter into, *Heb.* 4. 3. for if that land (wherein now they were) had been their rest, David would not have spoken of another; there remaineth therefore a Rest for the people of God; let us study to enter into it, *Heb.* 4. 8, 9, 11.

**PSAL. XCVI.**

An exhortation to praise God for his greatness. 5 The vanity of Idols. 8 God only is to be served. 9 His reign and judgment is to be shown to the Gentiles.

SING ye to Jehovah a new song, sing ye to Jehovah all the earth. Sing ye to Jehovah, bless ye his name, preach the good tidings of his salvation from day today. Tell among the nations his glory, among all people's his marvelous *works*. For great *is* Jehovah, and praised vehemently, fearful he *is* above all God's. For all the gods of the people's *are* vain idols, but Jehovah made the heavens. Glorious majesty and comely honor *are* before him, strength and beauteous glory in his sanctuary. Give to Jehovah, ye kindreds of the people's, give to Jehovah glory and strength. Give to Jehovah the glory of his name; take up an oblation, and come into his courts. Bow down yourselves to Jehovah in the comely honor of the sanctuary, tremble ye at his feet all the earth. Say ye among the nations, Jehovah reigneth, the world also shall be stablished, it shall not be moved, he will judge the people's with righteousness. Let the heavens rejoice, and the earth be glad: roar let the sea, and the plenty thereof. Let the field show gladness, and all that therein *is*: then let all the trees of the wood shout joyfully. Before Jehovah, for he cometh, for he cometh to judge the earth: he will judge the world with justice, & the people's with his faithfulness.

Annotations.

A *New song* &c.] see *Psal.* 33. 3. This Psalm is a part of that song wherewith God was celebrated when the Ark of his covenant was brought with joy into David's city from Obed-edom's house, *1 Chron.* 16. 23, &c. And it containeth a prophesy of Christ's kingdom, and of the calling of the Gentiles from Idols to serve & praise the living God.

Vers. 2. *preach the good tidings*] or *Evangelize*: see *Psal.* 40. 10.

Vers. 4. *praised*] and *praise-worthy*: see *Ps.* 18. 4. [unspec 5]

Vers. 5. *Vain idols*] or *things of naught*, as the Apostle openeth this word, saying, *we know that an idol is nothing in the world*, *1 Cor.* 8. 4. *Elim* and *Elohim*, in Hebrew are *God's*; of *Strength*. *Elilim*, *idols*; as being *Al-Elim* not *God's*, without strength. So elsewhere they are plainly called *lo Elohim*, no *God's*, *2 Chron.* 13. 9. *unable* to do good or evil, and *unprofitable*, *Ier.* 10. 5. *Esa.* 44. 9. 10. And as the name of *God* is joined with things to show *their excellency*, *Psal.* 36. 7. so is this contrariwise, to show *their vanity*; as of *Physicians*, *Job* 13. 4. of *shepherds*, *Zach.* 11. 17. of *false doctrine*, *Ier.* 14. 14. The Greek here turneth it *daimonia*, *devils*, by which name *idols* are called, *1 Cor.* 10. 19, 20. *Rev.* 9. 30. *2 Chron.* 11. 15.

Vers. 6. *beateous glory*] for this in *1 Chron.* 16. 27. is written *joyfulness*.

Vers. 7. *Give*, &c.] Compare *Psal.* 29. 1, 2. The Chaldee expoundeth it, *Bring a new song to God*.

Vers. 8. *to his courts]* *to his face, or presence,* as 1 Chron. 16. 29.

Vers. 9. *of the sanctuary]* or, *of sanctity;* see Psal. 29. 2. *tremble]* or *be pained,* as in travel of child-birth.

Vers. 10. *with righteousnesses]* that is, *most righteously.* [unspec 10]

Vers. 11. *Let rejoice]* or *shall rejoice;* and so the rest. So Psal. 98. 7, 8, 9. The Chaldee paraphraseth, *Let the hosts of heaven rejoice, and the just of the earth be glad.*

Vers. 13. *with justice]* or, *in justice,* that is, *justly;* so Rev. 19. 11. Act. 17. 31. Psal. 9. 9.

### PSAL. XCVII.

The majesty of God's kingdom. 7 The Church rejoiceth at God's judgments upon idolaters. 10 An exhortation to godliness and gladness.

Jehovah reigneth, let the earth be glad, let the many isles rejoice. Cloud and gloomy darkness *are* round about him, justice and judgment *are* the stable-place of his throne. Fire goeth before him, and flameth round about his distressers. His lightnings illuminate the world, the earth seeth and trembleth. The mountains like wax melt at the presence of Jehovah, at the presence of the Lord of all the earth. The heavens declare his justice, and all people's see his glory. Abashed be all they that serve a graven *thing,* that gloriously boast themselves in vain idols; bow down yourselves to him all ye God's. Zion heareth and rejoiceth, and glad are the daughters of Judah, because of thy judgments Jehovah. For thou Jehovah *art* high above all the earth, vehemently art thou exalted above all God's. Ye lovers of Jehovah, hate evil; he keepeth the souls of his gracious Saints, he will deliver them from the hand of the wicked. Light is sown for the just, and joy for the right of heart. Rejoice ye just in Jehovah, and confess to the remembrance of his holiness.

Annotations.

*Jehovah]* that is, *Christ,* called *Jehovah our justice,* Jer. 23. 5. 6. of him and his reign is this Psalm, as the 7. verse manifesteth. *the many isles]* that is, *nations* or *gentiles* dwelling in the isles: as, *the isles shall wait for his Law,* Esa. 42. 4. which is expounded thus, *the Gentiles shall trust in his name,* Matth. 12. 21. So Esa. 60. 9.

Vers. 2. *gloomy darkness]* see Psal. 18. 10. this noteth the terror of his doctrine and administration, Mal. 3. 2. Matth. 3. 12. as at the law giving, Deut. 4. 11. The Chaldee saith, *A cloud of glory and gloomy darkness. stable-place]* *establishment,* or *base:* see Psal. 89. 15.

Vers. 3. *Fire]* severe judgments for Christ's enemies, as Esa. 42. 25. and 66. 15, 16. Ps. 50. 3.

Vers. 4. *illuminate]* or *have illumined:* as at the giving of the law, there were *thunders, lightnings, voices, earthquakes, &c.* Exod. 19. so the like proceed from the throne of Christ, Rev. 4. 5. *trembleth]* or *is pained;* see Psal. 77. 17.

Vers. 5. *at the presence]* or, *from the face.* [unspec 6]

Vers. 6. *The heavens]* heavenly creatures, as thunder, lightning, tempest, &c. or the Angels, as the Chaldee interpreteth. See *Psal.* 50. 6.

Vers. 7. *vain idols]* see *Ps.* 96. 5. *allye God's]* that is, as the Greek saith, *all ye his Angels;* see *Psal.* 8. 6. Unto this the Apostle seemeth to have reference, saying, *when he bringeth in his first begotten son into the world, he saith, And let all the Angels of God worship him,* *Heb.* 1. 6. Although the very words of the Apostle are found in the Greek version of *Deut.* 32. 43. but the Hebrew there hath none such. See the fulfilling of this, *Luk.* 2. 13, 14. *Mark.* 1. 13. *Rev.* 5. 11, 12.

Vers. 8. *daughters]* that is, *cities of Judah,* the Christian Churches: see *Psal.* 48. 12.

Vers. 11. *Light is sown]* that is comfort and joy is reserved after trouble, as *Esth.* 8. 16. but hidden for the present, as seed in the ground; for, *we are dead, & our life is hid with Christ in God,* *Col.* 3. 3. 4. & *it doth not yet appear what we shall be,* *1 John.* 3. 2.

Vers. 12. *confess to]* that is, *celebrate it.* See *Psal.* 30. 5.

### PSAL. XCVIII.

The Psalmist exhorteth the Jews, 4 the Gentiles, 7 and all creatures to praise God for his salvation by Christ.

A Psalm. [unspec 1]

SING ye to Jehovah a new song, for he hath done marvelous *things:* his right *hand* hath saved him, and the arm of his holiness. Jehovah hath made known his salvation, to the eyes of the nations he hath revealed his justice. He hath remēbred his mercy, and his faithfulness to the house of Israel; all the ends of the earth have seen the salvation of our God. Shout triumphantly to Jehovah, all the earth shout cheerfully, & shout joyfully, & sing Psalms. Sing Psalms to Jehovah with harp, with harp and voice of a Psalm.

With trumpets, and voice of the cornet, shout triumphantly before the King Jehovah.

Let the sea roar, and the plenty thereof, the world, and they that sit therein. Let the rivers clap the hands together, let the mountains shout joyfully. Before Jehovah, for he is come to judge the earth; he will judge the world in justice, and the people's in righteousnesses.

Annotations.

A *New song]* see *Psal.* 33. 3. *saved him]* or, *got him salvation,* and victory over all his enemies. See *Esa.* 59. 16. and 63. 5.

Vers. 2. *his salvation]* *the redemption by Christ,* as *Luke.* 2. 30, 31, 32. so *his justice* is *that which is by faith in Christ,* *Rom.* 10. 3, 4, 6, 10.

Vers. 3. *remembered]* and consequently, *performed his mercy,* &c. so *Luk.* 1. 54, 55, 72, 73, 74. *all the ends]* that is, *the dwellers in the ends of the earth:* so *Esa.* 52. 10.



V. 6. *voice of the cornet]* or, *sound of the trumpet*: for here are two several words for trumpets, some of which were made of metal, as silver, &c. *Num.* 10. 2. some of horn, *Ios.* 6. 4. and these were used both in wars, and in the worship of God: see *Psal.* 81. 4.

V. 8. *clap the hands]* or, *clap palms*: a sign of joy; as *Isa.* 55. 12. *Psal.* 47. 2.

V. 9. *in justice]* that is, *justly*. So *Psal.* 96. 13. *in righteousnesses]* that is, *most righteously*. So *Psal.* 9. 9.

#### PSAL. XCIX.

The Prophet setting forth the kingdom of God in Zion, 5 exhorteth all by the example of fore fathers, to worship God at his holy mountain.

Jehovah reigneth, the people's are stirred: he sitteth *on* the Cherubims, the earth is moved. Jehovah is great in Zion, and high he is above all the people's. Let thē confess thy name, great and fearful, holy it is. And the strength of the King loveth judgment: thou hast stablished righteousnesses, thou hast done in Jacob judgment and justice. Exalt ye Jehovah our God, and bow down yourselves at the footstool of his feet, holy he is. Moses and Aaron, with his Priests, and Samuel, with them that call on his name: they called upon Jehovah, and he answered them. In the pillar of a cloud he spake unto them; they kept his testimonies, & the decree he gave them. Jehovah our God, thou answeredst them, a God forgiving thou wast unto them, and taking vengeance on their practices. Exalt ye Jehovah our God, and bow down yourselves at the mountain of his holiness, for Jehovah our God is holy.

Annotations.

*ARestirred]* or, though *they be stirred*, to wit, *with anger*; as the Greek translatheth, *be angry*: see *Psal.* 4. 5. This is opened in *Rev.* 11. 17, 18. *thou (Lord) reignest, and the nations are angry*. Thus the wicked are affected, but the godly do rejoice, *Psal.* 97. 1. *he sitteth]* or, even *he that sitteth on the Cherubims, reigneth*: see *Psal.* 80. 2. *is moved]* with indignation, *stirred up* to resist, as *Act.* 17. 13.

Vers. 4. *the strength]* this is joined with God's wrath, *Ezr.* 8. 22. and here seemeth to have like meaning, that God is strong to punish in judgment the rebellious, and defend his people.

V. 5. *at the footstool]* or toward it, meaning the Sanctuary and Ark there, *Esa.* 60. 13. *1 Chron.* 28. 2. *Lam.* 2. 1. *Psal.* 132. 7. *Ezek.* 43. 7. *he is]* as is expressed, *verse.* 8. or *it (the temple) is holy*.

V. 6. *with his Priests]* or, *among his principal officers*; see the like phrase in *Ps.* 54. 6. The Hebrew *Cohen*, w<sup>ch</sup> we call a *Priest*. or *Saerificer*, is the name of the kings chief officer, as in *2 Sa.* 8. 18. David's sons were *Cohens* (*chief Rulers, Aularchai* as the Greek termeth them) which is expounded in *1 Chro.* 18. 17. to be *the first (or Chief) at the Kings hand*. It hath the name of *ministration*, *Esa.* 61. 6. 10. & was a title specially given to Aaron and his sons, that ministered unto God in the Sanctuary, *Exod.* 28. 3, 4, 41. *called]* or were *calling*, that is, prayed for the people, as *Exod.* 32. 11, &c. *Numb.* 14 17, 19. and 16. 22, 46. *1 Sam.* 7. 9. and 12. 19, 23. Hereupon *Moses* and *Samuel* were noted for chief intercessors with God, *Ier.* 15. 1. So the

Chaldee here expounds it, *his Priests which gave their lives for the Lord's people; and Samuel prayed to the Lord for them, as the fathers of old, which prayed in his name.*

V. 7. *of a cloud]* as *Exod. 33. 9. Num. 16. 42.* and this noteth God's favor, but with some obscurity; and so is inferior to the mediation of Christ, who hath without clouds or shadows obtained eternal redemption for us, that we may go boldly to the throne of grace, for to receive mercy & find grace to help in time of need, *Heb. 4. 14, 16. and 7. 25. and 9. 11, 12.*

Vers. 8. *a God for giving]* a mighty God that *pardonedst* or *tookest away*, to wit, the punishment of their sin: see *Psal. 25. 18. and taking]* or *though thou tookest vengeance. on their practices]* theirs, that is, the people's, for whom Moses prayed, as *Num. 14. 20, 21, 23. Exod. 32. 14, 34, 35. or theirs*, that is, *Moses and Aaron's sins*, which God punished, and would not be entreated, as *Num. 20. 12. Deut. 3. 23, 24, 25, 26.*

### PSAL. C.

An exhortation to praise God cheerfully for his grace, goodness, and fidelity.

A Psalm for confession.

SHout ye triumphantly to Jehovah, all the earth. Serve ye Jehovah with gladness, come before him with singing joy. Know ye that Jehovah he is God, he made us, and not we, his people, and sheep of his pasture. Enter ye his gates with confession, his courts with praise; confess ye to him, bless ye his name. For Jehovah is good, his mercy is forever, and his faith unto generation and generation.

Annotations.

*FOr confession]* for the public praise of God, with thanks for his mercies. *all the earth]* that is, as the Chaldee translateth, *all inhabitants of the earth.*

Vers. 2. *singing]* or *shrilling, shouting mirth.* [unspec 2]

Vers. 3. *made us]* this word is used both for our first creation in nature, *Gen. 1. 26.* and for the making of us high and excellent with graces and blessings, as *1 Sam. 12. 6. Deut. 32. 6. Esa. 43. 7. and 29. 23. Ephes. 2. 10. and not we]* or, *and his we are:* as the Hebrew in the margin readeth it. Both senses are good: and the Chaldee keepeth this latter, *his we are. sheep]* or *flock* which he seedeth. See *Ezek. 34. 30. 31. Psal. 95. 7.*

V. 4. *confession]* the sacrifice of thanks was thus named, *2 Chron. 29. 31. Ier. 17. 26.* [unspec 4]

Vers. 5. *faith]* or, *faithfulness: truth*, in performing his promises. [unspec 5]

### PSAL. CI.

David maketh a profession of godliness touching his own person, his house, and the City of God, in cherishing the good, and suppressing the wicked.

A Psalm of David.

Mercy and judgment I will sing to thee, Jehovah will I sing Psalm. I will do wisely in the perfect way, when wilt thou come unto me? I will walk in the perfection of mine heart, in the midst of mine house. I will not set before mine eyes *any* word of Belial: I hate the doing of them that turn aside, it shall not cleave unto me. A froward heart shall depart from me, I will know none evil. he that in secret hurteth with tongue his fellow-friend, him will I suppress: the haughty of eyes, and large of heart, him I cannot *suffer*. Mine eyes shall be on the faithful of the land, for to sit with me; he that walketh in the perfect way, he shall minister to me. He shall not sit within my house that doth deceit, he that speaketh lies shall not be established before mine eyes.

In the mornings I will suppress all the wicked of the land, for to cut off from the City of Jehovah all the workers of iniquity.

Annotations.

*Mercy and judgment*] This may be meant of David's own administration: howbeit the Chaldee understandeth it of God's, saying, *If thou dealest mercifully with me, if thou dost judgment with me, for all, I will sing praise.*

Vers. 3. *do wisely*] *behave my seife prudently*; as David is said to do, 1 *Sam.* 18. 14. *when wilt thou come*] namely, to assist me in the performance hereof: or, *when thou shalt come*] namely, to call me unto an account of my life, &c.

Vers. 3. *of Belial*] that is, *mischievous* (or *wicked*) *word or thing*. See *Psal.* 41. 9. [unspec 3]

Vers. 4. *know*] or *acknowledge*, that is, *regard*, or *approve*; so *Psal.* 1. 6. [unspec 4]

Vers. 5. *hurteth with tongue*] *that traduceth*, or (as the Hebrew phrase is) *betongueth*. Hereupon *a man of tongue*, is for a pratler or calumniator, *Psa.* ⟨◇⟩ . ⟨◇⟩ . 12. The Chaldee paraphraseth, *He that speaketh with a third (or threefold) tongue, against his neighbor*; meaning a back-biter or calumniator, which is said of the Hebrew Doctors to have a three sold tongue, because he hurteth three therewich, both himself by his sin, and his neighbor whom he backbiteth, and the receiver of his tale whom he corrupteth. Hereupon is that saying of Ben Sirach, *A third tongue hath disquieted many*, *Eclus.* 28. 14. and *a third tongue hath cast out virtuous women*, *Eclus.* 28 15. meaning the back biter, or tale-bearer. See the Annotations on *Levite.* 19. 16. *large*] or *wide, broad of heart*; meaning proud, as *Prov.* 21. 4. So, *large of soul*, *Prov.* 28. 25. is proud in mind. *I cannot*] here the word *hear*, or *suffer* is to be understood, as is expressed, *Prov.* 30 21. So *John.* 31. 23. and in Greek, 1 *Cor.* 3. 2.

Vers. 8. *In the mornings*] that is, every morning, or early: see *Psal.* 73. 14.

## PSAL. CII.

The Prophet in his prayer complaineth of his miseries. 13 He taketh comfort in the eternity and mercy of God. 19 The record hereof is for posterity. 24 He sustaineth his weakness by the unchangeableness of Christ.

A prayer for the poor afflicted when he shall be overwhelmed, and shall pour forth his meditation before Jehovah.

Jehovah hear my prayer, and let my cry come unto thee. Hide not thy face from me in the day of distress upon me, incline thine ear unto me; in the day I call, make haste, answer me. For my days are consumed as smoke, and my bones are burnt as an hearth. Mine heart is smitten as grass and withered, that I forget to eat my bread. For the voice of groaning, my bone cleaveth to my flesh. I am like to a Pelican of the wilderness: I am as an Owl of the deserts. I watch and am as a Sparrow, solitary upon the house roof. All the day mine enemies do reproach me, they that rage *against* me, have sworn against me. For I eat ashes as bread, and mingle my drinks with weeping. Because of thine angry threat and thy fervent wrath, for thou hast heaved me up, and cast me down. My days *are* as a shadow declined, and I am withered as grass. And thou Jehovah sittest forever, and thy memorial to generation and generation. Thou wilt arise, wilt have tender mercy upon Zion, for the time to be gracious unto it, for the appointed time is come.

For thy servants delight in the stones thereof, and do pity the dust thereof. And the heathens shall fear the name of Jehovah, and all the Kings of the earth thy glory. When Jehovah shall build up Zion, shall appear in his glory. Shall turn unto the prayer of the lowly, and not despise their prayer. This shall be written for the generation after, and the people created shall praise Yah.

For he hath looked down from the height of his holiness, Jehovah from the heavens did behold the earth. To hear the groaning of the prisoner, to loose the sons of death.

To tell in Zion the name of Jehovah, and his praise in Jerusalem. When the people's shall be gathered together, & the kingdoms to serve Jehovah. He hath afflicted my strength in the way, he hath shortened my days. I said, O my God, take me not away in the midst of my days, thy years *are* through generation of generations. *Afore-time* thou hast founded the earth, and the heavens *are* the work of thine hands. They shall perish, but thou shalt stand; and they all shall wax old as a garment, as a vesture shalt thou change them, and they shall be changed. But thou *art* the same, and thy years shall not be ended. The sons of thy servants shall dwell, and their seed shall be established before thee.

Annotations.

*For the poor]* agreeing to his estate; or, *of the poor. overwhelmed]* with fears, cares, sorrows, &c. see *Psal.* 61. 3.

Vers. 4. *as smoke]* or, *with the smoke*, vanishing in the air, so *Psal.* 37. 20. The Hebrew letters *beth*, *with*, and *caph*, *as*, are one like another, & sometime put one for another, as *2 Sam.* 5. 24. with *1 Chron.* 14. 15. *an hearth]* the place whereon fire burneth. Compare *Job* 30. 30.

Vers. 5. *as grass]* or *as the herbs* smitten with blasting, *Amos* 4. 9. *to eat my bread]* The Chaldee applieth this to the bread of the soul, *the Law* of God.

Vers. 6. *to my flesh]* that is, *my skin*, as *Job* 19. 20. so elsewhere *skin* is put for *flesh*, *Job* 18. 13. See also *Lam.* 4. 8.

V. 7. *a Pelican]* a bird living in wild & desolate places, *Zeph.* 2. 14. *Esa.* 34. 11. It seemeth to have the name in Hebrew of *vomiting*, and to be that fowl which we call the *shovelard*, which swalloweth shell-fishes, and after vomiteth them to get the fish. It was a bird unclean by the law, *Levite.* 11. 18. Some think it to be the *bittour*, which maketh a loud and doleful noise. Compare *Job* 30. 29.

Vers. 9. *rage against me]* or *vaunt against*; or, *would make a fool of me*: the Greek saith, *that praise me*; meaning feinedly. The word signifieth to lift up with praise and glory; and also ingloriously to vaunt, rage, or be mad: see *Psal.* 5. 6. and 75. 5. The word *against* is here to be understood: as in *Prov.* 8. 35. *he that sinneth against me*. An example of such raging madness, see against Christ, *Luke* 6. 11.

Vers. 12. *declined]* or *stretched out*; as the shadow of the Sun, when it is near down, which though it seem longer, yet soon passeth away. So *Psal.* 109. 23. and 144. 4.

Vers. 13. *sittest]* that is, *continuest*, as the Greek explaineth it: for *sitting* and *standing* (as after in *verse.* 27.) are often used for *sure and settled abiding*. The Chaldee addeth, *sittest forever in heaven. thy memorial]* or *remembrance of thee*: so *Psa.* 135. 13. from *Exod.* 3. 15.

Vers. 14. *the appointed time]* promised for restauration of the Church, as *Dan.* 9. 2. 24, 25. &c. *Ier.* 29. 10.

Vers. 15. *delight]* or *do favor the stones*, though ruinous: as *Nehem.* 2. 13, &c. and 4. 2. *Zach.* 1. 12.

Vers. 18. *the lowly]* so the Greek here turneth it, which elsewhere we call *heath*, that groweth in the wilderness, *Ier.* 17. 6. and 48. 6. by the name in Hebrew, it seemeth to be some *naked shrub*, and so a fit resemblance of God's afflicted people, made low, naked, and desolate by their enemies. Or we may turn it, *the broken down*, or *ruined*, from *Ier.* 51. 58.

Vers. 19. *This shall be]* or, *Let this be written*, to wit, for remembrance to ages after, as *Ex.* 17. 14. *Deut.* 31. 19. 21. This showeth these to be prophesses for our times. *created]* that is, restored and made a new; as *Ps.* 104. 30. *Esa.* 65. 18. *created in Christ Jesus unto good works*, *Eph.* 2. 10. So, *a people borne*, *Psal.* 22. 32.

Vers. 20. *the height of his holiness]* that is, *his holy high place*, or *his high sanctuary*, meaning *heaven*. This is taken from *Deut.* 26. 15.

Vers. 21. *groaning]* or *mournful cry*: so *Psal.* 79. 11. *sons of death]* appointed to die, as *Psal.* 79. 11.

Vers. 24. *in the way]* in the course of my life; see *Psal.* 2. 12. He respecteth the affliction of Israel, in the way that God led them thorough the wilderness, *Deut.* 8. 2, 3.

Vers. 25. *take me not away]* or, *make me not ascend*: see *John* 12. 32. The Chaldee addeth, *take me not away out of this world, bring me unto the world that is to come*.

Vers. 26. *Afore-time*] that is, *At the beginning*, as *Heb. 1. 10.* where these things spoken to God, are applied to Christ, to prove his god head.

Vers. 27. *shalt stand*] that is, *endure* or *continue*, as the Greek expresseth it, *Heb. 1. 11.* *change them*] by *folding them up*, as the Greek explaineth, *Heb. 1. 12.* for the heavens when they are changed *shall be folden like a book*, *Esa. 34. 4.*

V. 28. *art the same*] or, *art he*, that is, *unchangeable*, *Mal. 3. 6. I am. 1. 17.*

Vers. 29. *shall dwell*] to wit, *in Zion*, *verse. 14. 22.* as is also expressed, *Psal. 69. 36, 37.* *before thee*] that is, so long as thou dost *dure*, meaning *forever*, as the Greek well explaineth it. So, *before the Moon and Sun*, *Psal. 72. 5. 17.* is so long as the Moon and Sun endure.

### PSAL. CIII.

David stirreth up his soul to bless God for his mercies. 6 He remembereth God's former actions to his people, 8 His pity, 9 Patience, 10 Clemency. 15 Mans frailty. 17 God's constancy in his graces, for which all are to bless him.

*A Psalm of David.*

MY soul, bless thou Jehovah, and all my inward parts the Name of his Holiness. My soul, bless thou Jehovah, & forget not all his rewards. That mercifully pardoneth all thine iniquities, that healeth all thy sicknesses. That redeemeth thy life from the pit of corruption, that crowneth thee with mercy and tender pitities. That satiateth thy mouth with good *things*, thy youth is renewed as an Eagles. Jehovah doth justices and judgments to all oppressed.

He made known his ways to Moses, his actions to the sons of Israel. Iehovan is pitiful and gracious, long suffering, and much of mercy. He will not contend to continual aye, neither keep (*his anger*) for ever. He hath not done to us according to our sins, nor rewarded us according to our iniquities. But as is the height of the heavens above the earth, so strong is his mercy over them that fear him. As far remote as the East is from the West, so far hath he removed our trespasses from us. As a father hath pity on *his* sons, Jehovah hath pity on them that fear him. For he knoweth our forming, remembering that we *are* dust. Sorry man, his days *are* as grass, as a flower of the field so flourisheth he. For a wind passeth over it, and it is not, and the place thereof shall not know it anymore. But the mercy of Jehovah *endureth* from eternity and unto eternity, upon them that fear him, and his justice to the children's children. To them that keep his covenant, and that remember his precepts for to do them. Jehovah hath firmly prepared his throne in the Heavens, and his Kingdom ruleth over all. Bless Jehovah, ye his Angels; mighty of strength doing his Word, hearkening to the voice of his Word. Bless Jehovah, all ye his hosts, his ministers, doing his pleasure. Bless Jehovah, all ye his works, in all places of his domination, my soul, bless thou Jehovah.

Annotations.

*All his rewards*] that is, *any of his benefits*. *All* is often used for *any*, *Psal. 147. 20. 1 King. 10. 20.* and *rewards* for *benefits*: see *Psal. 13. 6.*

Vers. 3. *sicknesses*] all diseases, griefs and punishments in soul or body (and spiritually *sins*) are meant by the word *sicknesses*, *Exod.* 15. 26. *Deut.* 28. 59, 61. *Esa.* 33. 24. See also *Psal.* 41. 5. and 147. 3.

Vers. 4. *pit of corruption*] death and the grave; the Chaldee saith, *from Gehenna* (or *Hell*) whither men hasten by their sins, till God by chastisement bringeth them to repentance, and then spareth them. See this at large handled, *Job* 33. 19, 23, 24, 27, 28, 30.

Vers. 5. *good things*] Hebr. *the good thing*: see the Notes on *Psal.* 65. 5. *is renewed*] or, *thou renewest thyself as an Eagle*, as *thy youth*, thy flesh being  *fresher than in childhood*, thou returning to the days of thy youth, as is said, *Job* 33. 25. This change is by the renewing of the mind, *Rom.* 12. 2. wrought by the holy Ghost, *Tit.* 3. 5. The Chaldee applieth it to renewing in the world to come. *as an eagles*] which casteth her feathers yearly, and new grow up, whereby she seemeth fresh and young, flieth high, and liveth long. Compare *Esa.* 40. 31.

Vers. 6. *justices*] that is, *all manner justice*, and that which is chiefest. Things are often spoken of plurally for their excellency. So *wisdoms*, *Pro.* 9. 1.

Vers. 7. *his ways*] wherein men ought to walk, as *Exod.* 18. 20. *Psal.* 25. 4, 5. or, wherein him-self walketh, his administration, his works, as *Psal.* 77. 20. *Job* 40. 14. This latter seemeth most meant here by comparing it with *Exod.* 33. 13. and 34. 6, 7.

Vers. 8. *long suffering*] or *slow to anger*: see *Psal.* 86. 15.

Vers. 9. *contend*] or *chide*; compare *Esa.* 7. 16. *keep*] understand *his anger*. as both Greek and Chaldee do explain it; sometime the Hebrew it self manifesteth the defect, as *he set*, *1 Chron.* 18. 6. that is, *he set garrisons*, *2 Sam.* 8. 6. This phrase is taken from the Law, *Lev.* 19. 18. So *Ier.* 3. 5. *Nahum* 1. 2. See also *Psal.* 109. 21.

Vers. 13. *Jehovah hath pity*] the Chaldee expounds it, *the Word of the Lord hath pity*. So in verse 19. for *Jehovah is the Word of the Lord*.

Vers. 14. *our forming*] that is, our formed nature and condition, our matter and form; the original word properly is a *formed vessel* of earth, applied to our frail estate, *Rom.* 9. 20, 21. sometime this is spoken of our *fictions* and sinful imaginations, *Gen.* 6. 5. *Deut.* 31. 21. and so the Chaldee interpreteth it here, *our evil concupiscence which carrieth us into error*.

Vers. 15. *as the grass, &c.*] that is, few and transitory, though making a fair show. Compare *Psal.* 90. 5, 6. *Job* 14. 1, 2. *I am.* 1. 10, 11. *1 Pet.* 1. 24.

Vers. 16. *not know it*] or *know him*, that is, he shall have no more place here. So *Job* 7. 10.

Vers. 18. *to do them*] this noteth the outward practice and operation of the Law, whereas *keeping* or *observing* is with the heart and spirit of man, *Prov.* 3. 1, 3. and 4. 4, 21. *Psal.* 78. 8.

Vers. 19. *prepared his throne*] or *stab...he it*, a sign of dominion and gover <...> be administered in heaven, whereby *the Church* is figured, *Rev.* 4. 1. 2. See also *Psal.* 9. 5, 8, 9. and 11. 4.

Vers. 20. *hearkening]* or *to hearken; to obey*, and this noteth a willing and ready mind in the Angels, and our Lord teacheth us to pray for the like, *Mat. 6. 10.* The Hebrew phrase *to obey*, may be Englished *obeying*, as the like in *Psal. 104. 15, 21.* and *105. 11.* See also *Psal. 49. 15.* and *65. 11.*

Vers. 21. *his hosts]* or *armies, the thrones, principalities, powers &c. that are in the heavenly places,* *Eph. 3. 10. Col. 1. 16.* for they are *his hosts,* *1 King. 22. 19. Gen. 32. 2.* and generally all creatures are *his hosts:* see *Psal. 24. 10. ministers]* the Angels which minister unto him, *Psal. 104. 4. Dan. 7. 10.* the same title is given also to men, *Esa. 61. 6.*

#### PSAL. CIV.

A meditation upon God's powerful works and wonderful providence in creating and governing the world and creatures therein. 31 God's glory is eternal. 33 The Prophet voweth perpetually to praise him.

MY soul, bless thou Jehovah; Jehovah, my God, thou art vehemently great: thou araiest *thyself with* Majesty and comely honor. Deeking *him-self* with light as with a garment, stretching out the heavens as a curtain. Planchering his lofts in the waters, making the clouds his Chariot, walking upon the wings of the wind.

Making his Angels spirits, his Ministers a flaming fire. He hath founded the earth upon her bases, it shall not be moved *for ever and aye.* Thou coveredst it with the deep as with a raiment, the waters stood above the mountains. At thy rebuke they fled, at the voice of thy thunder they hasted away. The mountains they went up, the valleys they went down to the place which thou foundest for them. Thou didst set a bound, they shall not pass, they shall not return to cover the earth. That sendeth well-springs in the valleys, they walk between the mountains.

They give drink to all the wild beasts of the field, the wild asses break their thirst. By them the fowl of the Heaven dwelleth, from between the branches they give the voice. That watreth the mountains from his lofts, the earth is filled with the fruit of thy works. That maketh grass to grow for cattle, and the herb for the use of man, bringing forth bread out of the earth. And wine *that* rejoiceth the heart of sorry man, making the face cheerful with osle; and bread *that* upholdeth the heart of sorry man. Tilled are the trees of Jehovah, the Cedars of Lebanon which he planted. That there the birds may make their nest; the Stork, the Fir trees *are* her house. The high mountains for the wild goats, the rocks a shelter for the conies.

He made the Moon for appointed times, the Sun knoweth his going down. Thou puttest darkness and it is night, in it do creep forth all wild beasts of the wood. The lurking Lions roaring for the prey, and seeking their meat of God. The Sun riseth, they gather *them* away, and couch down in their dens. Out goeth man unto his work, and to his labor till evening. How many are thy works, Jehovah! all of them hast thou done in wisdom, the earth is full of thy riches. This Sea: great and wide of spaces, there *are* creeping things even innumerable, small wild beasts with great. There go the ships. Levjathan whom thou hast formed to play



therein. They all look attentively unto thee, to give *them* their food in his time. Thou givest it to them, they gather it, thou openest thine hand, they are filled with good.

Thou hidest thy face, they are suddenly troubled; thou gatherest their spirit, they breath out *the ghost*, and return unto their dust. Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth. The glory of Jehovah be forever, rejoice let Jehovah in his deeds. He looketh upon the earth and it trembleth, he toucheth the mountains and they smoke. I will sing to Jehovah in my life; I will sing Psalms to my God while I *am*. Sweet shall my meditation be of him; I will rejoice in Jehovah. Consumed be sinners out of the earth, and wicked men *be* they no more; my soul, bless thou Jehovah, Hallelujah.

Annotations.

*And comely honor]* that is, showest thyself by all thy works to be God over all, to whom glory and honor is due. Therefore God challengeth Job (and so all men) to do thus if they can, and they shall be celebrated of him, *Job* 40 4, 5.—9. Of these words, see *Psal.* 8. 2,—6.

Vers. 2. *Decking]* or *clothing*, or *He clotheth*, to wit, *himself with light, dwelling in the light that none can attain unto*, *1 Tim.* 6. 16. and at first commanding the *light to shine out of darkness*, wherewith he decked the world, *Gen.* 1. 3. *2 Cor.* 4. 6. *as a curtain]* that is, *as a canopie*, or *tent*, *Song* 1. 5. *Ier.* 49. 29. when he spread out the firmament by himself alone, *Gen.* 1. 6. *Esa.* 44. 24. and 51. 13. *Job* 37. 18.

Vers. 3. *Planchering]* *He plancketh or planchereth his lofts*, (or *upper chambers*) that is, the clouds aloft or upper regions of the air, as after in *verse. 13. in the waters]* among them, or with waters, which are above in the firmament, *Gen.* 1. 7. where *God bindeth the waters in the clouds, and the cloud is not broken under them*, *Job* 26. 8. *making]* or *putting*, that is, *disposing them his Chariot to sit and ride on*, as *Esa.* 19. 1. *Rev.* 14. 14. Compare *Psal.* 18. 11.

Vers. 4. *spirits]* that is, spiritual substances, so differing from Christ who is no made or created spirit, but the maker of all things, *Psal.* 102. 26. and from men made of flesh and blood, *Luk.* 24. 39. The original word also signifieth *winds*, and *Angels* by interpretation are *messengers*; whereupon some translate, *he maketh the winds his messengers*: but the Holy Ghost in *Heb.* 1. 7. showeth this to be spoken of *Angels* properly, who are named also *ministering spirits*, *Heb.* 1. 14. *flaming fire]* effectual in their administration, the *Angels* therefore have appeared like *horses and Chariots of fire*, *2 King.* 6. 17. and 2. 11.

Vers. 5. *bases]* firm and fit groundsels: see *Psal.* 24. 2. and 78. 69. *Job* 38. 4. 6. [unspec 5]

Vers. 6. *the deep]* or *depth* of waters, which hid all the earth till God separated them, *Gen.* 1. 2. 9. [unspec 6]

Vers. 8. *they went up]* that is, the mounts shown themselves on high, when the waters of the deep were gathered into the channels of the sea, *Gen.* 1. 9. and 8. 5, &c. Or, *They* (that is, *the waters*) *went up the mounts and down the dales* when they were parted from the dry land, as if that thing were effected by thunder, wind and tempest, called here God's *rebuke* driving the waters, *verse. 7.* see *Psal.* 18 16.

Vers. 9. *abound]* or *limit*, shutting up the sea *with doors and bars*, saying, *hitherto shalt thou come, but no further, and here shall it stay thy proud waves*, as *Job 38. 8. 10, 11. So Psal. 148. 6.*

Vers. 10. *That sendeth]* or *He sendeth*: so after. *well-springs]* or *fountains*, meaning rivers flowing from such, as the next words show. *they walk]* that is, *run*: so *Psal. 105. 41.*

Vers. 11. *break]* that is, *slake* or *quench their thirst*. So we say, *to brake ones fast*.

Vers. 12. *give the voice]* the Chaldee addeth, *the voice of singing*, that is, *sing loud and cheerfully*: see *Psal. 68. 34.*

Vers. 13. *his lofts]* or *his high chambers*, the skies that give rain. *the fruit]* that is, the rain which God only giveth, *Ier. 14. 22. and 10. 13. and consequently, the corn and herbs that grow after rain. Compare Job 38. 26, 27, 28. Deut. 11. 14, 15.*

Vers. 14. *the use]* or *service. bringing]* or *to bring*, but this is referred still to God so after, *to make*, that is, *making faces, &c.* see *Psal. 103. 20. bread]* that is, *bread-corn*: so *Esa. 28. 28. and 30. 23. Job 28. 5. Eccles. 11. 1.*

Vers. 15. *cheerful]* or *merry*, so the Greek turneth it, so also the Hebrew signifieth, as *Est. 8. 15. or, to shine. with oil]* wherewith they used to anoint them, *Psal. 23. 5. or more than oil*, that is, wine makes the face seem more cheerful than if it were ointed. *upholdeth]* that is, *comforteth*: so *Gen. 18. 5.*

Vers. 16. *trees of Jehovah]* this is after expounded, *which he planted*. So the Chaldee expoundeth, *Trees which the Lord created*.

Vers. 17. *the stroke]* a bird somewhat like a crane, named in Hebrew *Chasidah*, of *mercy or kindness*, which is said to be in this fowl, that the young will nourish their dams when they are old.

Vers. 18. *wild goats]* or *roes*, named of *climbing rocks*, for *they haunt high hills and rocks*, where they are safe from dogs that hunt them, *1 Sam. 24. 3. Job 39. 4. conies]* commended for *wisdom*, that *being a people not mighty, they make their houses in the rock*, *Prov. 30. 24, 26.*

Vers. 19. *appointed times]* *seasons of the year*, as the Chaldee paraphraseth, *for times to be counted by it*: or *certain times*, for that the moon is not always seen. *knoweth]* to wit, by God's commandment the time and place for to sit and rise: see *Job 38. 12.*

Vers. 21. *for the prey]* or *at it*: see *Esa. 31. 4. Job 4. 11. and 39. 1, 2.*

Vers. 23. *labor]* or *his tilth, service, husbandry*, as *Gen. 2. 5.*

Vers. 24. *riches]* or *possessions*. [unspec 25]

Vers. 25. *wide of spaces]* or *of hands*, that is, broad and spacious, reaching out his arms on every side, *Job 11. 9. A like phrase is of other spacious things, Gen. 34. 21. Nehem. 7. 4. Isa. 33. 21.*

Vers. 26. *Livjathan*] or the *whale*, or the *seadragon*: see *Psal.* 74. 14. *Job* 40. 20, &c. *to play*] or *playing in it*, as *Behemoth* and the beasts are said to *play on the mountains*, *Job* 40. 15. which word is also used for *conflict* or *fight*, *2 Sam.* 2. 14.

Vers. 27. *look attentively*] or, *wait with hope*, so *Psal.* 145. 15. *in his time*] that is, *in due season*: see *Psal.* 1. 3.

Vers. 28. *openest*, &c.] that is, *givest freely*, as *Deut.* 15. 11.

Vers. 29. *gatherest*] that is, *takest away*: see *Psal.* 30. 9. *to their dust*] their earth whereof they were made, *Gen.* 1. 24. and 3. 19. *Psal.* 146. 4. This is taken from *Job* 34. 14, 15.

Vers. 30. *renewest*] by causing new creatures to come in place of the old, *Eccles.* 1. 4. and restoring the estate of things decayed, *Ezek.* 37.

Vers. 31. *be*] or *shall be forever*. *rejoice*] in beholding the holy order and obedience of his creatures, and not repent or be sorry for the work of his hands and destroy them, *Esa.* 65. 19. *Gen.* 6. 5, 6.

Vers. 32. *they smoke*] a sign of fear, *Exod.* 19. 18. so *Psal.* 144. 5.

Vers. 33. *in my life*] so long as I live: so *Psal.* 63. 5. and 146. 2.

Vers. 34. *Sweet shall be*] that is, *delightful* to me, or, *be it sweet*, that is, acceptable to God.

Vers. 35. *Consumed be sinners*] or, *they shall be* [unspec 35] *consumed*; by *sinners*, meaning men given to sin: See *Ps.* 1. 1. *Hallelu-jah*] that is, *Praise ye Yah*; an Hebrew phrase kept in the Greek, *Rev.* 19. 3, 6. and in other languages, set sometime in the beginning, sometime in the end of *Psalms*; but first used in this place, where *consuming of sinners* is mentioned, as in the New Testament it is first used in *Rev.* 19. where *the destruction of Antichrist, the man of sin* is foretold.

#### PSAL. CV.

An exhortation to praise God, and to seek out his works. 7 The story of God's providence over Abraham; 16 Over Joseph; 23 Over Jacob in Egypt; 26 Over Moses delivering the Israelites; 37 Over the Israelites brought out of Egypt, fed in the wilderness and planted in Canaan.

Confesse ye to Jehovah, call on his Name, make known his actions among the people's. Sing ye to him, sing Psalm to him, discourse of all his marvelous works. Glory ye in the Name of his holiness, let the heart of them that seek Jehovah rejoice. Seek Jehovah and his strength, seek ye his face continually. Remember ye his marvelous works that he hath done, his wonders, and the judgments of his mouth. Seed of Abraham his servant, sons of Jacob his chosen ones. He is Jehovah our God, his judgments *are* in all the earth. He remembereth his covenant forever, the word *that* he commanded to the thousand generation. Which he stroke with Abraham, and his oath unto Isaac. And stablished it to Jacob for a decree, to Israel for a covenant of eternity. Saying, To thee will I give the land of Canaan, the line of your

inheritance. When they were men (*few*) of number, very few, and strangers in it. And walked about from nation to nation, from *one* kingdom to another people. He suffered not *any* man to do them wrong, but reproved kings for them. Touch not mine anointed, and to my Prophets do no evil. And he called a famine upon the land, he brake all the staff of bread. He sent before them a man, Joseph was sold for a servant. They afflicted his feet with fetters, his soul entered the iron. Until the time his word came, the saying of Jehovah tried him. The King sent and loosed him, the ruler of the people, and released him. He put him Lord of his house, and ruler of all his possession. To bind his Princes to his soul, and make wise his Elders. And Israel came into Egypt, and Jacob sojourned in the land of Cham. And he increased his people greatly, and made them stronger than their distressers. He turned their heart to hate his people, to deal craftily with his servants. He sent Moses his servant, Aaron whom he had chosen. They put among them the words of his signs, and wonders in the land of Cham. He sent darkness and made it dark, and they turned not rebellious *against* his word. He turned their waters to blood, and slew their fish. Their land abundantly brought forth frogs, in the privy Chambers of their kings.

He said, and there came a mixed swarm, lice in all their border. He gave their showers to be hail, fire of flames in their land. And smote their Vine and their Fig-tree, and brake the trees of their border. He said, and the Grasshopper came, and the Caterpillar, even without number. And did eat up all the herbs in their land, and did eat up the fruit of their ground. And he smote all the first-borne in their land, the beginning of all their strength. And he brought forth them with silver and gold, and none among their Tribes was feeble. Egypt rejoiced when they went out, for the dread of them had fallen upon them. He spread a cloud for a covering, and a fire to enlighten the night. They asked, and he brought the Quail, and with the Bread of Heavens he satisfied them. He opened the Rock, and the waters flowed out, they went in dry places *like* a river. For he remembered the Word of his Holiness to Abraham his servant. And brought forth his people with joy, his chosen with shouting joy. And gave to them the lands of the Heathens, and they possessed the labor of the people's. That they might observe his statutes and keep his laws, Halelu-jah.

Annotations.

*Call on his name*] or *proclaim*, that is, *preach his name*. The first part of this Psalm is part of that which David appointed to laud the Lord with, when his Ark was seated in Jerusalem, 1 *Chron.* 16. 7, 8,—22.

Vers. 2. *discourse*] or *talk, meditate*. [unspec 3]

Vers. 3. *Glory*] or *Praise yourselves*: see *Psal.* 34. 3.

Vers. 4. *his strength*] that is, *his Ark*, from whence God gave his Oracles, *Numb.* 7. 89 See *Psal.* 78. 61. The Chaldee paraphraseth thus, *Seek ye the doctrine of the Lord and his Law. his face*] his counsel and Oracle: see the notes on *Psal.* 27. 8.

Vers. 6. *of Abraham*] in 1 *Chron.* 16. 13. it is [unspec 6]*of Israel. his servant*] this is meant of the *seed* as well as of *Abraham*, as the next words show: therefore the Greek turneth it *servants*.

Vers. 8. *He remembereth]* therefore also *Remember ye*, as it is written, 1 *Chro.* 16. 15. *the word]* or *the matter*, the conditions of the Covenant, and so *the promises* which for the more certainty are said to be *commanded*, as in *Psal.* 133. 3.

Vers. 11. *land of Canaan]* the son of Cham, the son of Noah, who was cursed by his Grandfather, and made a servant to his brethren, *Gen.* 9. 18, 22, 25. This Canaan had eleven sons, heads of their families, *Gen.* 10. 15, 20. they seated in the lesser Asia in a goodly Country, having the great sea Westward, the river Iarden, Syria, and Arabia Eastward, the Wilderness on the South, and the mounts of Lebanon on the North. It was the pleasantest of all lands, and flowed with milk and honey, *Ezek.* 20. 6. it had store of rivers and fountains, of Corn, and Wine, and Oile, and Mines; of mountains and valleys, watered with the rain of heaven, and cared for of God continually, *Deu.* 8. 7, 8, 9. and 11. 10, 11, 12. This land God promised Abraham to give unto his seed, *Gen.* 12. 6, 7. and 13. 15, 17. See also the Notes on *Psal.* 25. 13. *the line]* that is, the portion of your patrimony measured as by line. See *Psal.* 16. 6.

Vers. 12. *When they were]* in 1 *Chron.* 16. 19. it is, *when ye were. men of number]* that is, *a few men*, soon numbered: so *Gen.* 34. 30. *Deut.* 4. 27. The contrary is, *without number*, or *innumerable*, *Psal.* 147. 5.

Vers. 13. *from nation to nation]* up and down in the land of Canaan, where were seven mighty nations, *Deut.* 7. 1. How there the Patriarchs walked as strangers, see *Gen.* 12. 8, 9, 10. and 13. 18. and 20. 1. and 23. 4. and 26. 1. 23. and 33. 19. and 35. 1, &c. *Heb.* 11. 9, 13.

Vers. 14. *wrong]* or to *oppress them. reprov'd Kings]* plaguing *Pharaoh*, *Gen.* 12. 17. threatening *Abimelech*, *Gen.* 20. 3.

Vers. 15. *anointed]* men consecrated to me by the oil of the spirit: see 1 *John.* 2. 20, 27. *Prophets]* so *Abraham* is called, *Gen.* 20. 7. See *Psal.* 74. 9.

Vers. 16. *called famine]* that is, effectually brought it; so 2 *King.* 8. 1. The contrary hereof is, *to call for corn*, *Ezek.* 36. 29. *the land]* of *Canaan*, *Egypt*, and other countries, *Gen.* 41. 54, &c. *staff]* or *stay*, *stabiliment*: so *bread* is called, *Lev.* 26. 26. *Ezek.* 4. 16. *for it upholdeth man's heart*, *Psal.* 104. 15.

Vers. 17. *a man]* *Heb.* *Ish*, *a noble man*: see *Psal.* 49. 3. The Chaldee saith, *a wise man. for a servant]* for a *slave*, by his brethren to the Ishmaelites, & by them to the Egyptians, *Gen.* 37. 28, 36.

Vers. 18. *his soul entered]* or, as the Greek saith, *passed thorough the iron*, that is, *he* (his body) *was laid in irons* when he was cast into prison most unjustly, *Gen.* 39. 20. and there he was in peril of his life. Of *soul*, see *Psal.* 16. 10.

Vers. 19. *his word came]* that is, the word spoken of him was fulfilled, which God had shown *Joseph* in a dream touching his advancement, *Gen.* 36. 5,—8, 9, 10. and 42. 9. So *coming* is for *fulfilling*, *Ier.* 17. 15. 1 *Sam.* 9. 6. *Job* 6. 8. *tried]* or *fin'd him*, by trying as in fire, his faith and patience in afflictions, as 1 *Pet.* 1. 7. see *Psal.* 12. 7.

Vers. 20. *The King] Pharaoh* (for that Joseph interpreted his dream) set him out of prison, a ruler over the land. See *Gen.* 41. 14, &c. and 45. 8.

Vers. 22. *To bind]* that is, inform, and govern as subjects: see *Psal.* 2. 3. *to his soul]* to his will or pleasure, (as *Psal.* 27. 12.) so as without him *no man should lift up his hand or his foot* (that is, attempt to do anything) *in all the land of Egypt*, *Gen.* 41. 44, 40. Or, *with his soul*, that is, *with him-self*, as the Greek expoundeth it, *to nurture his Princes as himself*, which may mean to inform them in virtue, wisdom, &c. wherein himself excelled, *Gen.* 41. 38, 39. *With* is sometime used for *as*, *Psal.* 102. 4. and *the soul for ones self*; see *Psal.* 16. 10. The words following seem to favor this exposition. *his elders]* or *Senators*, the Kings Nobles and Counsellors, *Gen.* 50. 7.

Vers. 23. *came into Egypt]* being sent for by Pharaoh, and encouraged thereto by God him-self, *Gen.* 45. 17,—20. and 46. 3, 4. *of Cham]* the father of Mizraim, or *Egypt*: see *Psal.* 78. 51.

Vers. 24. *increased]* made them fructify, that the land was soon full of them, *Exod.* 1. 7, 9.

Vers. 25. *to deal craftily]* or, *conspire guile fully* for their destruction, as *Gen.* 37. 18. Pharaoh and his people fretting at Israel's prosperity, thought to *work wisely with them* when they plotted their ruin, *Exod.* 1. 9, 10, 12, &c.

Vers. 26. *had chosen]* to be Moses his mouth to the people, and Prophet to Pharaoh, *Exod.* 4. 12, 14, 16. and 7. 1, 2, &c.

Vers. 27. *words of his signs]* the signs which he spake and commanded, together with the doctrine and use of them for letting of Israel go: See *Exod.* 7. 1, 2, 3, &c. Or *words of signs*, as *words of song*, *Psal.* 137. 3. are *signs* and *songs*. So *Psal.* 145. 5.

Vers. 28. *darkness]* the ninth plague of Egypt, where was black darkness in all the land for *three days*, that *no man saw another, nor rose from the place where he was*, *Exod.* 10. 22, 23. *turned not rebellious]* or, *they disobeyed not*: (see *Psal.* 5. 11.) that is, *his words* (or *word*) *were not disobeyed* or *changed*, but effected as God had spoken: see a like phrase noted on *Psal.* 49. 15. Or, *they* may be referred to *Moses* and *Aaron*, who performed the things commanded them, though with danger to them.

Vers. 29. *to blood]* the first of the ten plagues, *Exod.* 7. See *Psal.* 78. 44.

Vers. 30. *frogs]* the second plague, *Exod.* 8. 3, 6. *Psal.* 78. 45. *Kings]* Pharaoh and his Princes: so *Esa.* 19. 2.

Vers. 31. *swarm]* of flies or beasts: see *Psal.* 78. 45. This was the fourth plague, *Exod.* 8. 24. *lice]* the third plague. *All the dust of the land was lice, and went upon man and beast*, *Exod.* 8. 17.

Vers. 32. *showers]* of rain, instead whereof they had *hail*, the seventh plague, *Exod.* 9. See *Psal.* 78. 47. *of flames]* that is, sorely flaming and blasting; never was the like there seen, *Exod.* 9. 24.

Vers. 33. *tree]* for trees; so after, *verse* 34. 40. and often. See *Psal.* 34. 8.

Vers. 34. *grasshopper]* or locust, the eighth plague, *Exod.* 10. see *Psal.* 78. 46.

Vers. 36. *the first-borne]* the tenth plague, whereof see *Psal.* 78. 51.

Vers. 37. *feeble]* ready to fall through weakness, there being an army of six hundred thousand men, *Exod.* 12. 37. and 13. 18. A like promise is made to the Church, *Esa.* 33. 24.

Vers. 38. *dread of them]* that is, of death for their sakes, so that they forced them out, and gave them treasures, *Exod.* 12. 33, 35. See the like speech, *Esth.* 8. 17. and 9. 2.

Vers. 39. *a fire]* that they might travel night and day towards the promised land, *Exod.* 13. 21. *Psa.* 78. 14.

Vers. 40. *quail]* that is, *quail* which for their lust he gave them, *Numb.* 11. Compare *Psal.* 78. 27, 28. *bread]* Manna, whereof see *Psal.* 78. 24, 25. and *Exod.* 16.

Vers. 41. *the Rock]* at *Rephidim*, *Exod.* 17. and at *Kadesh*, *Numb.* 20. *a river]* so that *the people and their beasts drank*, *Numb.* 20. 11. and for this *the wild beasts, Dragons, Ostriches*, honored God, *Esa.* 43. 20. this mercy is applied to other times, *Isa.* 48. 21.

Vers. 44. *heathens]* the seven nations: whereof see *Psal.* 78. 55. [unspec 44]

Vers. 45. *keep his laws]* The end of all God's mercies was, that he might be glorified in his people's obedience: see *Exod.* 19. 4, 5, 6. *Deut.* 4. 1, 40. and 6. 21,—24, 25.

#### PSAL. CVI.

The Psalmist exhorteth to praise God. 4 He prayeth for pardon of sin, as God did with the fathers. 7 The story of the people's rebellion and God's mercies. 47 He concludeth with prayer and praise.

HAlelu-jah; Confess ye to Jehovah, for *he is good*, for his mercy *endureth* forever. Who can express the powers of Jehovah, can cause to hear all his praise? O blessed *are* they that keep judgment, *is he* that doth justice in all time. Remember me, Jehovah, with the favorable acceptance of thy people; visit me with thy salvation. To see the good of thy chosen, to rejoice with the joy of thy nation, to glory with thy inheritance. We have sinned with our fathers, we have done crookedly, we have done wickedly.

Our fathers in Egypt did not prudently mind thy marvelous *works*; they remembered not the multitude of thy mercies, but turned rebellious at the sea, at the red sea. Yet he saved them for his Name sake, to make known his power. And he rebuked the red sea, and it was dried up; and he led them in the deeps as *in* the wilderness. And he saved them from the hand of the hater, and redeemed them from the hand of the enemy. And the waters covered their distressers, one of them was not left. And they believed in his words, they sang his praise.

They made haste, they forgot his works, they waited not for his counsel. But lusted *with* lust in the wilderness, and tempted God in the desert. And he gave to them their request, and sent leanness into their soul.

And they envied at Moses in the campe, at Aharon the holy one of Jehovah. The earth opened and swallowed up Dathan, and covered over the congregation of Abiram. And a fire burned in their congregation, a flame burnt up the wicked.

They made a calf in Horeb, and bowed themselves to a molten *Idol*. And turned their glory into the form of an Ox that eateth grass. They forgot God their Savior, that did great *things* in Egypt. Marvelous *works* in the land of Cham, fearful *things* by the red sea. And he said, to abolish them; had not Moses, his chosen, stood in the breach before him, to turn his wrathful heat from destroying *them*.

And they contemptuously refused the land of desire, they believed not his Word. But murmured in their tents; they heard not the voice of Jehovah. And he lifted up his hand to them, to fell them in the wilderness.

And to fell their seed among the heathens, and to fan them in the lands.

And they were joined to Baal-pehor, and did eat the sacrifices of the dead. And moved indignation by their actions, and the plague brake in upon them. And Phineas stood and executed judgment, and the plague was restrained. And it was counted to him for justice to generation and generation forever.

And they caused servant wrath at the waters of Meribah, and evil was to Moses for their sake. For they bitterly provoked his spirit, and he pronounced *it* with his lips.

They abolished not the people's which Jehovah had said unto them. But mixed themselves among the heathens, and learned their works.

And served their Idols, & they were to them for a snare. And they sacrificed their sons and their daughters to Devils. And shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed to the Idols of Canaan; and the land was impiously distained with bloods. And they defiled *themselves* by their works, and whored by their practices. And the anger of Jehovah was kindled against his people, and he abhorred his inheritance. And he gave them into the hand of the heathens, and their haters ruled over them. And their enemies oppressed them, and they were humbled under their hand. Many times did he deliver them, and they bitterly provoked by their counsel; and were brought down by their iniquity. Yet he saw when distress was on them, when he heard their cry. And he remembered toward them his covenant, and repented according to the multitude of his mercies. And gave them to tender mercies, before all that led them captives.

Save thou us, Jehovah our God, and gather us from the heathens, for to confess unto the Name of thine holiness, to glory in thy praise. Blessed *be* Jehovah, God of Israel, from eternity and unto eternity; and let all the people say, Amen, Halelu-jah.

Annotations.



*The powers]* that is, *the powerful works*, such as after follow, *verse 8*, &c. Thus also were Christ's miracles named, *Mat. 11. 20, 21*. So after, *praise for praise-worthy acts. cause to hear* that is, *sound forth*, or *display*, so as it may be heard: so *Psal. 26. 7*.

Vers. 4. *visit me]* that is, come and bestow thy salvation (help or deliverance) upon me: See *Psal. 8. 5*. and compare herewith. *Luke 1. 68, 69*.

Vers. 5. *To see]* That I may see or enjoy; See the Notes on *Psal. 27. 4. to glory]* or *boast joyfully*; see *Psal. 34. 3. thy inheritance]* that is, the people whom thou inheritest see *Psal. 28. 9*.

Vers. 6. *sinned with our fathers]* This confession agreeth with the law, *Leviticus 26. 40*. and with the practices of other godly, *Jeremiah. 3. 25. Dan. 9. 5*.

Vers. 7. *turned rebellious]* the Greek salth, *provoked to bitteruesses*; see *Psal. 5. 11*. By the red sea the Israelites distrusted God, and murmured against Moses, *Exod. 14. 11, 12*. yet there he saved them, *verse. 15. 16*, &c. *thered Sea]* so the New Testament calleth it in Greek, *Heb. 11. 29*. but the Hebrew is the *sea Suph*, that is, *the sea of sedge* or *sea weeds* which grew therein.

Vers. 9. *(ϕ) reb•ked]* that is, powerfully repressed the waves, &c. See the like, *Nahum 1. 4. Isa. 50. 2. Mat. 8. 26. Psal. 18. 16. in the deeps]* Israel went in *the bottom of the red sea on dry ground*, the deep waters being as walls on each hand of them, *Exod. 14. 21, 22, 29* See also *Isa. 63. 11, 12, 13*.

Vers. 10. *the hater]* Pharaoh and his host that pursued them, *Exod. 14. 23, 24, 30*.

Vers. 12. *they sang]* as is expressed, *Exod. 15. [unspec 14]*

Vers. 14. *with lust]* that is, greedily, even *weeping* for desire of flesh to eat, and loathing Manna, *Numb. 11. 4. 6*.

Vers. 15. *leanness]* a sudden plague, whereby the souls or lives of the fatrest of them were taken away: see *Psal. 78. 30, 31*. also *Isa. 10. 16*.

Vers. 16. *the holy one]* sanctified of the Lord to the work of the Priesthood, *Exodus 29. 44. Levite. 8. 12*, &c. which Korah with other Levites envied, opposing their own holiness, *Num. 16. 1, 3, 5*.

Vers. 17. *Dathan]* and *Abiram*, princes with their families and all their goods went down alive into hell, *Numb. 16. 32, 33*.

Vers. 18. *the wicked]* 200 men that would burn incense to the Lord, were burnt with fire from the Lord, *Numbers 16. 35. Korach* was the chief of them.

Vers. 19. *in Hereb]* a mount in the wilderness, called *the mountain of God*, *Exod. 3. 1. 1 King. 19. 8*. for there God gave his Law, and made a covenant with them, *Deut. 4. 10. and 5. 2*. but while Moses was with God on the Mount, they made themselves *a god of gold*, *Deuteronomy 9. 8, 9,—12. Exodus 32. 1, 4, 31*. It was called also *Sinai*, *Psal. 68. 9. of bushes* that there grew, and *Horeb* of the dryness, for it was a waterless desert, *Deut. 8. 15*.

Vers. 20. *their glory*] that is, their God: so *Ier.* 2. 11. Thus did they like the heathens, *Rom.* 1. 23. *for me* •*pattern, structure, or type, as the Apostle calleth it in Greek, Heb.* 8. 5. from *Exodus* 25. 40.

Vers. 23. *to abolish*] or, *that he would destroy them*, and put out their name from under Heaven, as is expressed, *Deut.* 9. 13, 14. *in the breach*] *in the gap* which their sin had opened, for God as an enemy to enter and destroy them. A similitude taken from war, when by a breach in the wall, the enemy entereth the city: so *Ezek.* 13. 5. and 22. 30. But Moses earnest prayer stopped this breach, *Exodus* 32. 11,—14. *destroying*] *Heb. corrupting*, that is, *consuming them*: See *Psal.* 57. 1.

Vers. 24. *land of desire*] *the pleasant land of Canaan*, which was *to be desired* for the pleasures and profits of it above all other Countries, *Ezek.* 20. 6. *Deut.* 11. 11 22. This land they through unbelief refused to take possession of, *Num.* 14. 1, 2, 3, &c. *Heb.* 3. 19. So *meat of desire* is *dainty meat*, *Job* 33. 20.

Vers. 26. *his hand*] that is, *sware* (as the Chaldee explaineth) for so *lifting up the hand* often signifieth, as *Gen.* 14. 22. *Rev.* 10. 5, 6. *Deut.* 32. 40. *Nehem.* 9. 15. How God sware against this people, see *Numbers* 14. 21, 23. *Psalm* 95. 11.

Vers. 27. *to fan*] that is, *scatter*: see *Psal.* 44. 12. *Ezek.* 20. 23. [unspec 27]

Vers. 28. *were joined*] or *coupled, yoked* unequally with infidels, which the Apostle forbiddeth, *2 Cor.* 6. 14. *Baal-pehor*] the God of Moab and Madian, to whom by Balaam's counsel Israel joined, *Numb.* 25. 3. and 31. 16. *Revel.* 2. 14. *Baal* signifieth a *Lord, master, husband* or *patron*: *Pehor* was the name of a mountain where this god was worshipped, and had a temple called *Beth-pehor*, *Numb.* 23. 28. *Deut.* 3. 29. *Baal* was a common name whereby the heathens called their gods, *2 King.* 1. 2. *Judge.* 8. 33. and so Israel also called the true God, *Hos.* 2. 16. but for the shameful abuse of God's worship, the Scriptures turn *Baal, a Lord*, into *bosheth, a shame*; as *Ierub-besheth*, *2 Sam.* 11. 21. for *Ierub-baal* (or *Gideon*) *Judge.* 8. 35. and 9. 1. *Ish-bosheth*, *2 Sam.* 2. 10. or *Esh-baal*, *1 Chron.* 8. 33. *Mephi-bosheth*, *2 Sam.* 9. 10. or *Merib-baal*, *1 Chron.* 8. 34. So the Greek in *1 King.* 18. 25. for *Baal* hath *Aischunes*, that is, *Shame*. Hereupon the Prophet saith, *they went to Baal-pehor, and separated themselves unto that Shame (Bosheth)* *Hos.* 9. 10. and so *Jeremiah* calleth the Idols *Shame* or *Confusion*, *Ier.* 3. 24. and 11. 13. *the dead*] *idols* that have no life or breath, and so are opposed to *the living God*, *Ier.* 10. 5, 10. *1 Thes.* 1. 9.

Vers. 29. *brake in*] with violence killing 24. thousand men, *Numb.* 25. 9. [unspec 29]

Vers. 30. *Phineas*] nephew of Aaron the Priest, he being zealous for the Lord, thrust thorough with a spear *Zimri* and *Cozbi*, that wrought abomination, *Numb.* 25. 7, 8, &c.

Vers. 31. *for justice*] for a just action, though done without ordinary authority, and God rewarded him for it, *Numb.* 25. 11, 12, 13.

Vers. 32. *Meribah*] that is, *Contention*, where they strove with the Lord, *Numb.* 20. 13. See *Psal.* 95. 8. *evil was*] God's displeasure towards Moses, who uttering his anger, was for it deprived of coming into the land of Canaan, *Num.* 20. 12. *Deut.* 3. 25, 26.

Vers. 34. *the people's]* the heathens in Canaan, as is noted, *Iud.* 1. 21. 27, 29, 30, 31, 33. though God commanded them, *Exod.* 23. 32, 33.

Vers. 36. *idols]* or *images*, named in Hebrew of the *curious labor* spent in framing and serving them, *Ier.* 10. 9. *Isa.* 44, 9, 12, 13, 15. or of *sorrows* that they bring to such as worship them, *Psal.* 16. 4. sometime they are called gods, *2 Sam.* 5. 21. compared with *1 Chro.* 14. 12. *a snare]* a *scandal* (as the Greek saith) whereby they fell into miseries; *Judge.* 2. 12, 13, 14, 15. *Exod.* 23. 33.

Vers. 37. *devils]* the Idols forementioned, whereby devils are worshipped and not God, as *1 Cor.* 10. 19, 20. *Rev.* 9. 20. *2 Chron.* 11. 15. *Deut.* 32. 17. *Lev.* 17. 7. *Devils* here are called *Shedim*, *Wasters*, in opposition to *Shaddas*, God Almighty, *Psal.* 68. 15.

Vers. 38. *with bloods]* that is, *with blood-shed*, as the Chaldee expounds it, *with sins of murder*.

Vers. 39. *whored]* committed spiritual whoredom, that is, idolatry: see *Psal.* 73. 27. *Judge.* 2. 17. *Ezek.* 23. 7, 37.

Vers. 42. *their haters]* the heathens round about, as was prophesied, *Levite.* 26. 17. and fulfilled, *Judge.* 3. 8, 14. and 4. 2. and 6. 1. and 10. 7, 8, 9. and 13. 1.

Vers. 43. *Many times]* by *Ehud*, *Barak*, *Gideon*, *Iephtah*, *Samson*, &c. *Iud.* 3. and 4. and 7. and 11. and 15. *Nehem.* 9. 28, 30. *by their counsel]* that is, purposely and advisedly, as *1 Chronicles* 12. 19.

Vers. 46. *gave them]* that is, procured mercy (or favor) towards them.

Vers. 47. *from the heathens]* among whom divers Israelites were scattered by reason of their often troubles at home. So *1 Chron.* 16. 35, 36. *to glory]* that we may glory or commend ourselves.

## **The fifth Book.**

### **PSAL. CVII.**

The Psalmist exhorteth the redeemed, in praising God to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 23 over sea men, 33 and in divers varieties of life.

Confesse ye to Jehovah, for *he is good*; for his mercy *endureth* forever. Let the redeemed of Jehovah say *it*, whom he hath redeemed from the hand of the distresser. And gathered them out of the lands, from East and from West, from North and from the sea. They wandered in the wilderness, in the desert without way; they found not a dwelling City. Hungry and also thirsty, their soul was overwhelmed in them. And they cried unto Jehovah in their distress; he rid them free out of their anguishes.

And he led them in a right way, for to come unto a dwelling City. Let them confess to Jehovah his mercy, and his marvelous *works* to the sons of Adam. For he hath satisfied the thirsty soul, and filled the hungry soul with good.

They that sit in darkness and the shadow of death, bound *in* affliction and iron. Because they turned rebellious against the Words of God, and despised the counsel of the most high. And he humbled their heart with molestation; they stumbled down, and *there was* no helper. And they cried unto Jehovah in their distress; he saved them out of their anguishes. He brought them forth from darkness and shadow of death, and brake their bands. Let them confess to Jehovah his mercy, and his marvelous *works* to the sons of Adam. For he hath broken the doors of brass, and hewed asunder the bars of iron.

Fools, for the way of their trespass, and for their iniquities are afflicted. Their soul abhorreth all meat, and they approach to the gates of death. And they cry unto Jehovah in their distress; he saveth them out of their anguishes. He sendeth his word and healeth them, and delivereth from their corruptions. Let them confess to Jehovah his mercy, and his marvelous *works* to the sons of Adam. And let them sacrifice the sacrifices of confession, and tell his works with shouting.

They that go down to the sea in ships, that do *their* labor in the many waters; They do see the works of Jehovah, and his marvelous *acts* in the deep. For he saith, and raiseth up the stormy wind; and it lifteth up the waves thereof. They mount up to the Heavens, they go down to the deeps; their soul in evil melteth away. They reel and stagger like a drunken *man*; and all their wisdom is swallowed up. And they cry unto Jehovah in their distress, and he bringeth them out from their anguishes. He setteth the storm to a silent calm, and the waves thereof are quiet. And they rejoice because they are stilled, and he leads them unto the haven of their desire. Let them confess to Jehovah his mercy, and his marvelous *works* to the sons of Adam. And let them exalt him in the Church of the people, and praise him in the sitting of the Elders.

He putteth rivers to a wilderness, and issues of waters to a thirstinesse. A land of fruit to saltness, for the evil of them that dwell therein. He putteth the wilderness to a pool of waters, and the land of drought to issues of waters. And seateth there the hungry, and they firmly prepare a dwelling City. And sow the fields, and plant Vineyards; and they yield fruitful revenue. And he blesseth them, and they are multiplied greatly; and their cattle he diminisheth not. And they are diminished and bowed down, by restraint, evil and sorrow. *He* poureth contempt on bounteous Princes, and maketh them err in deformed wilderness without way. And raiseth up the needy from afflicting poverty, and putteth *his* families as a flock. The righteous shall see and rejoice, and all injurious evil stop her mouth. Who *is* wise and will observe these *things*; and they shall understand the mercies of Jehovah.

Annotations.

*The fifth book*] see *Psal.* 42 1. [unspec 2]

Vers. 2. *whom he hath*] or, *that he hath redeemed them. of the distresser*] or *of distress.*

Vers. 3. *the sea*] that is, *the south*, where the *red sea* was situate from Judea (as the Chaldee explaineth it, *the southern sea*,) for the *main sea* was westward, *Ios.* 23. 4. and so is often used for *the West.*

Vers. 4. *desert way*] Heb. *desert of way*, meaning *where no way was*, as *verse. 40.* see also *Esa. 43. 19.* This estate figureth out men's dispersion among the people's of the world, *Ezek. 20. 35, 36.* when men are without the law, *Rom. 2. 14. dwelling city*] Heb. *city of habitation* or *seating*; so *verse 7 36.* that is, no harbor or place of refreshing, for wild and venomous beasts only haunted there, *Ier. 2. 6. Deut. 8. 15.* Compare also *Eccles. 10. 15. Gen. 21. 14, 15, 16.*

Vers. 5. *overwhelmed*] *fainted*: see *Psal. 61. 3. [unspec 7]*

Vers. 7. *city*] this the Chaldee expoundeth of *Jerusalem.*

Vers. 9. *with good*] or *good things*, as the Greek explaineth it: see *Psal. 65. 5. Luk. 1. 53.*

Vers. 10. *shadow of death*] that is, terrible darkness, meaning hereby sore afflictions in body and soul. See *Psal. 23. 4. Esa. 49. 9. and 9. 2. Mat. 4. 15. Luk. 1. 79. affliction*] as with cords and fetters: see *Job 36. 8, 9, &c.*

Vers. 16. *bars*] that is, all the most strong hindrances: so *Isa. 45. 2.*

Vers. 17. *Fools*] evil disposed persons, so named of their *unadvised rashness*: see *Psal. 38. 6. are afflicted*] or, *bring affliction on themselves.*

Vers. 18. *soul*] that is, *appetite*: see the like in *Job 33. 20.* and the contrary in *Psal. 78. 18. gates*] that is, imminent peril of death: see *Psal. 9. 14. Job 33. 22.*

Vers. 20. *healeth them*] example in *Hezekiah, 2 King. 20. 1. 4, 5, 7.* and the contrary in *Asa, 2 Chron. 16. 12, 13.* for God woundeth and healeth, *Deut. 32. 39. Hos. 6. 1. Job 33. 19, 24. corruptions*] that is, *corrupting diseases*, or *corrupting graves* whereinto they are ready to come: see *Psal. 7. 16. Job 33. 28, 30.*

Vers. 22. *of confession*] that is, *thank-offerings*: see *Psal. 50. 14.*

Vers. 23. *do labor*] that is, occupy or get their living: so *Rev. 18. 17.*

Vers. 25. *raiseth up*] or *maketh stand*, which noteth also the continuance of the storm. See an example, *Ion. 1. 4.*

Vers. 29. *he setteth*] or *restoreth firm.* See *Mat. 8. 26. Ion. 1. 15.*

Vers. 30. *because they*] or, *when they*, that is, *the waves.*

Vers. 32. *the sitting*] or *the Assise (session) of the Elders* or *Senators*, the governors of the people, whom the Chaldee calleth *Wise men.* And from this Psalm, and this verse of it, the Hebrews have this Canon: *Four must confess (unto God;) The sick when he is healed, the prisoner when he is released out of bonds; they that go down to sea, when they are come up (to land;) and waifaring men, when they are come to the inhabited land. And they must make confession before ten men, and two of them wise men, Psal. 107. 32. And the manner of confessing and blessing is thus; He standeth among them, and blesseth the Lord, the King eternal, that bounteously rewardeth good things unto sinners, &c. Maimonides in Misr. treat. of Blessings, chap. 10. sect. 8.*

Vers. 33. *He putteth rivers]* that is, he turneth watery fruitful places to a dry barren desert. *Rivers* here (as *waters* in *Isa. 32. 20. Eccles. 11. 1.*) are put for most fertile grounds, as *wilderness* for a dry barren ground, *Deut. 8. 15. issues]* that is, places where water-springs are. *thirstinesse]* that is, a thirsty dry land.

Vers. 34. *saltness]* that is, a salt barren land: so *Ier. 17. 6. Job 39. 6.* for salt causeth barrenness, *Deu. 29. 23. Judge. 9. 45.* The Chaldee paraphraseth, *The fruitful land of Israel he layeth waste like Sodom, which was overthrown for the evil of them that dwelt therein.*

Vers. 35. *land of drought]* that is, a dry barren land: compare *Isa. 41. 18.* [unspec 35]

Vers. 37. *yield fruitful revenue]* Heb. *make fruit of revenue* (or *increase.*) see *Psal. 1. 3.* [unspec 37]

Vers. 39. *And they are]* that is, And again, when he curseth them, they are minished, &c. the contrary to the former *blesseth* is to be understood, as in the Law, *Deut. 28. 4, 18.* Or, as the Chaldee expoundeth it, *And when they sin, they are diminished. restraint]* either of liberty by imprisonment, as *Isa. 53. 8.* or of any blessing.

Vers. 40. *contempt]* a base contemptible estate: so *Job 12. 21. deformed wilderness]* or *wild ground, unordered:* so *Job 12. 24.*

Vers. 41. *raiseth up]* or *setteth in a high place* safely; so *1 Sam. 2. 8. Psal. 1▪ 13. 7, 8.* [unspec 41]

Vers. 42. *all injurious evil]* that is, all evil persons that deny God's providence, or blame his administration, shall have their mouths stopped: so *Job 5. 16.* and so *pride* is for *proud persons,* *Psal. 36. 12.*

Vers. 43. *Who is wise?]* a complaint how few there be that mark these things, and an intimation that every wise man will observe them: so *Hos. 14. 10. Ier. 9. 12. and they shall]* or, as before, who will *understand.*

### PSAL. CVIII.

David encourageth himself to praise God. 6 He prayeth for God's assistance according to his promise. 11 His confidence in God's help.

A Song, a Psalm of David.

O God, mine heart is firmly prepared; I will sing and sing Psalm, yea *with* my glory. Raise up Psalterie and Harp; I will raise up *at* the day dawning. I will confess thee among the people's, O Tehovah, and will sing Psalms to thee among the Nations. That thy mercy is great above the heavens, and thy truth unto the skies. Be thou exalted over the Heavens, O God, and over all the earth thy glory. That thy beloved may be delivered; save thou *with* thy right hand, and answer me. God spake by his holiness, I will be glad; I shall divide Shechem, and measure the valley of Succoth.

Gilead *shall be* mine, Manasseh mine, and Aephrajim the strength of mine head; Iehudah *shall be* my law-giver. Moab my washing pot, over Edom I shall cast my shoe, over Palestine I will shout. Who will lead me along to the city of strong defense? who will conduct me into Edom?

Wilt not *thou*, O God, *which* hadst cast us away; and wouldst not go forth, O God, in our hosts? O give thou us help from distress, for false vanity is the salvation of man. Through God we shall do valiantness; and he will tread down our distressers.

Annotations.

YEa with my *glory*] that is, with my *soul* and *tongue* (as *Psal.* 16. 9.) or, *Yea my glory*, to wit, *shall sing*. This Psalm is composed of the 57. *Psal.*, from the 8. *verse* to the end, and of the 60. *Psal.*, from the 7. *verse* to the end: see the Annotations there.

Vers. 7. *answer me*] or *us*: see *Psal.* 60. 7, &c. [unspec 14]

Vers. 14. *valiantness*] that is, *valiantly*, and so *prevail*, as Balaam prophesied, *Numb.* 24. 18.

### PSAL. CIX.

David complaining of his slanderous enemies, under the person of Judas devoteth them. 16 He showeth their sin. 21 Complaining of his own misery, he prayeth for help. 29 He promiseth thankfulness.

To the Master of *the Music*, a Psalm of David.

O God of my praise, cease not as deaf. For the mouth of the wicked one and the mouth of deceit are opened against me; they have spoken with me *with* a tongue of falsehood. And *with* words of hatred have they compassed me about, and warred against me without cause. For my love they are adversaries to me, and I (*give myself to*) prayer. And they put upon me evil for good, and hatred for my love. Set in office over him the wicked one, and let the adversary stand at his right hand. When he shall be judged, let him go forth wicked, and his prayer be to sin. Let his days be few, his office let another take. Let his sons be fatherless, and his wife a widow. And let his sons wandering wander and beg, and seek out of their desolate places. Let the Creditor ensnare all that he hath, and let strangers make spoil of his labor. Let there be none extending mercy to him, and let there be none showing favor to his fatherless *children*. Let his posterity be (*appointed*) to cutting off: in the generation *next* after let his name be wiped out. Let the iniquity of his fathers be remembered of Jehovah, and the sin of his mother be not wiped out.

Let them be before Jehovah continually, and he cut off the memory of them from the earth. Because that he remembered not to do mercy, but persecuted the poor afflicted and needy man, and the smitten in heart, to slay *him*. And he loved cursing, and let it come unto him; and he delighted not in blessing, and let it be far from him. And he clothed himself with cursing as his raiment, and let it enter as waters into his inward *part*, and as oil into his bones. Let it be to him as a garment *wherewith* he may cover *himself*, and for a girdle *wherewith* he may gird *himself* continually. This be the work of mine adversaries from Jehovah, and of them that speak evil against my soul. And thou Jehovah, Lord, do with me for thy Name sake; for good is thy mercy, deliver thou me.

For I *am* poor afflicted and needy, and mine heart is wounded within me. As a shadow when it declineth I am gone away, I am tossed as the Grasshopper. My knees are feeble through fasting, and my flesh is lean for fatness. And I was a reproach to them; they saw me, they shook their head. Help thou me Jehovah, my God; save me according to thy mercy. And let them know that this is thine hand, thou Jehovah hast done it.

Let them curse, and do thou bless; rise they up and be abashed, and let thy servant rejoice. Let mine adversaries be clothed with ignominy, and let them cover *themselves* with their shame as with a cloke. I will confess Jehovah vehemently with my mouth, and in the midst of many will I praise him. For he will stand at the right hand of the needy, to save *him* from them that judge his soul.

Annotations.

*OF my praise]* that is, *which art praised of me*, as *Psal. 22. 4.* or, *which praisest and justifiest me against the calumnies of mine enemies*, *2 Cor. 10. 18. Rom. 2. 29. Numb. 12. 7, 8. cease not]* or *be not silent*: see *Psalm 28. 1. of deceit]* that is, *the deceitful men*, as the Greek explaineth it: so *pride for proud person, Psalm 36. 12. are]* or *have opened*, to wit, *themselves*.

Vers. 4. *and I prayer]* to wit, *I made or give my self to prayer* (as the Greek and Chaldee saith) *I prayed*, or, *I am a man of prayer*. So *I peace, Psal. 120. 7.* See also *1 Cor. 14. 33.*

Vers. 6. *Set in office]* or *Make visiter*, or *over-seer*: see *verse 8. the wicked one]* *the devil*, as *1 John. 2. 13, 14. and 3. 12. and 5. 18.* or generally, *wicked rulers. the adversary]* in Hebrew *Satan*, in Greek *the Devil*, who is an adversary to mankind, *1 Pet. 5. 8. Rev. 12. 9. at his right hand]* to resist and overcome him, *Zach. 3. 1.* and this is spoken of all his foes as of one man, or of someone special, as *Doeg enemy to David, 1 Sam. 22. 9, &c. Judas to Christ, John. 13. 2.* But God is at the right hand of the poor, *verse. 31. Psal. 16. 8.*

Vers. 7. *wicked]* that is (as the Greek saith) *condemned*: See the Notes on *Psal. 1. 1. to sin]* that is, *turned to sin*, and so abominable, *Prov. 28. 9. and 15. 8.*

Vers. 8. *his office]* or *charge, visitation, bishopric, (Episcopee:)* and this is applied to *Judas*, whose office was derived to *Matthias, Act. 1. 16, 20, 26.* A *Bishop* and *bishops charge* (so called of *visitation*) is a common name to all overseers and offices, *Numb. 4. 16. and 31. 14. Ezek. 44. 11. 2 King. 11. 15. 2 Chron. 34. 12, 17. Nehem. 11. 9.*

Vers. 9. *fatherless]* or *orphans* and this is a curse of the law, *Exod. 22. 24. Ier. 18. 21.*

Vers. 10. *wander]* *rogue about as vagabonds, Gen. 4. 12.*

Vers. 11. *the Creditor]* he to whom he is indebted, or *the extortioner*, let him seise on all his goods. *his labor]* goods gotten by his labor.

Vers. 13. *posterity]* or *his last end*: see *Psal. 37. 37. to cutting off]* or, *appointed to be cut off, to perdition or to destruction*, as the Greek explaineth. The verb active is of passive signification, as *Psal. 32. 9. and 36. 3.*



Vers. 15. *memory]* or *memorial*, *Psal.* 34. 17. *Job* 18. 17.

Vers. 16. *smitten]* with grief, that is, sorrowful, or as the Greek saith, *pricked* in heart. So *verse* 22. See *Psal.* 102. 5. and 34. 19.

Vers. 17. *let it come]* or, *it shall come:* and so after.

Vers. 18. *his raiment]* or *a mantell.* *let it enter]* or, *it entered.* It may be understood of his delight in cursing, which pleased him as water and oil, or of the efficacy of the curse that should pierce his own bowels and bones, as *Num.* 5. 22.

Vers. 20. *the work]* that is, *the wage* or *reward due for his work:* so *Lev.* 19. 13. *Isa.* 49. 4. *Job* 7. 2. *Ezek.* 29. 20.

Vers. 21. *Jehovah]* the Name of God: see *Psal.* 68. 21. *do]* to wit, *mercy*, as the next words show, and is expressed, *Psal.* 18. 51. See also *Psal.* 103. 9. where the word *anger* is omitted.

Vers. 23. *I am gone]* or *am made to go* (or *depart*) namely towards my grave, as *Psal.* 58. 9. See also *Psal.* 102. 12. *1 Chron.* 17. 11. *tossed as the grasshopper]* or, *shaken off as the Locust*, which hath no nest or biding place, but is driven to and fro, being a fearful creature, *Nahum* 3. 17. *Job* 39. 23. or which is carried away with the wind, *Exodus* 10. 1•.

Vers. 24. *feeble]* or *loosened*, so that I am ready to stumble and fall. So Paul calleth them *loose* or *feeble knees*, *Heb.* 12. 12. from *Isa.* 35. 3. *for fatness]* or *for oil*, that is, *for want of fat* or *oil:* as *for the fruits*, is *for want of the fruits*, *Lam.* 4. 9. *for five*, is *for want of five*, *Gen.* 18. 28. *for fornication*, *1 Cor.* 7. 2. is, *for to avoid fornication.* Or we may turn it *without fat*, for the Hebrew *min*, sometime signifieth *without*, *Job* 21. 9.

Vers. 25. *shaked]* or *wagged*, a sign of scorn, *Psal.* 22. 8. [unspec 25]

Vers. 27. *thine hand]* that is, thy handy work. [unspec 28]

Vers. 28. *rise they up]* to wit, *against me* (as the Greek explaineth it) *and be they abashed* as disappointed of their purpose.

Vers. 30. *of many]* or, *of the mighties*, of great men, as the Chaldee saith, *of wise men;* but the Greek translateth, *of many.*

Vers. 31. *at the right hand]* to assist, contrary to Satan, *verse 6.* *that judge]* that is, condemn and persecute him to death.

## **PSAL. CX.**

David prophesieth of Christ's Kingdom, 4 his eternal Priesthood, 5 his Conquest, 7 and his Passion.

A Psalm of David.

Jehovah assuredly said unto my Lord, Sit thou at my right hand until I put thine enemies the footstool of thy feet. Jehovah will send out of Zion the rod of thy strength; rule thou in the

middles of thine enemies. Thy people *shall be* voluntaries in the day of thy power; in the beauties of holiness, of the womb of the early morning; to thee the dew of thy youth. Jehovah sware, and will not repent, thou *art* a Priest forever, according to the order of Malchisedek. The Lord at thy right hand, he hath wounded Kings in the day of his wrath. He shall judge among the heathens; he hath filled with corpses, he hath wounded the head over a great land. Of the brook in the way shall he drink, therefore he shall lift up the head.  
[unspec 7]

Annotations.

*Jehovah*] that is, *God the Father. assuredly said*] see *Psal. 36. 2. to my Lord*] that is, to *Christ*, whom David here calleth his *Lord*, though he was also *his son* according to the flesh, *Mat. 22. 42, 45. Rom. 1. 3. Act. 2. 34.* So the Chaldee, *The Lord said unto his Word*, meaning *Christ, John. 1. 1. sit at my right hand*] sitting noteth *reigning with continuance*, *1 Cor. 15. 25. Heb. 10. 12, 13.* So *sitting on his throne*, *1 King. 3. 6.* is expounded, *reigning in his stead*, *2 Chron. 1. 8.* *God's right hand* meaneth his power and *majesty in the Heavens*, *Luk. 22. 69. Mark. 16. 19. Heb. 1. 3. and 8. 1.* and this above all Angels, *Heb. 1. 13. thine enemies*] even *all of them*, the last whereof is death, *1 Cor. 15. 25, 26.* Of this place the Apostle giveth this exposition, *Every Priest standeth daily ministering, and oft times offering the same sacrifices, which can never take away sins: but this man having offered one sacrifice for sin, fitteth forever at God's right hand, henceforth expecting till his enemies be put the footstool of his feet*, *Heb. 10. 11, 12, 13.*

Vers. 2. *the rod*] or *staff (scepter) of thy strength*; thy strong staff (O Christ) that is, the powerful word of thy Kingdom, *Isa. 11. 4. Mat. 13. 19.* which was to *come out of Zion and Jerusalem*, *Isa. 2. 3. Luk. 24. 49. Acts 1. 4. and 2. 1, 2, &c.* For in Zion Christ reigneth, *Psal. 2. 6. Rev. 14. 1. rule thou*] that is, *thou shalt surely rule or have dominion*: see the Notes on *Psal. 37. 3.*

Vers. 3. *voluntaries*] a people of *voluntarinesses*, or of *liberalities* (as *Psal. 68. 10.*) that is, shall most freely, willingly, and liberally present themselves and their oblations to thee, as *Judge. 5. 9. Act. 2. 41. Exod. 25. 2. Rom. 12. 1. Psal. 47. 10. and 119. 108. Song 6. 11. of thy power*] or *army* (as *Psal. 33. 16.*) that is, when thou sendest forth thy powerful Gospel and Preachers of the same to conquer the world, *Rom. 1. 16. 2 Cor. 10. 4, 5. Rev. 6. 2. Psal. 45. 4, 5, 6. in the beauties of bolinesse*] or *in the comely honors of the Sanctuary*; meaning either the comely (or honorable) places of holiness, (or of the Sanctuary) as *Psal. 29. 2.* that is, the Church; or rather, *in the beautiful ornaments of holiness*, that is, *holy graces and virtues*, wherewith Christ and his people are adorned, as the Priests and Levites of old with *Vrim, Thummim*, and *holy garments*, *Exod. 28. 2, 40. Isa. 52. 1.* So *the Warriors in heaven are clothed with fine linen, white and pure, the righteousness of the Saints*, *Rev. 19. 14. 8. of the womb, &c.*] This place is difficult, and may diversely be understood, either of Christ himself, or of his people: and again, if of Christ, either in respect of his Godhead or of his Manhood. Of his Godhead, that the Father saith unto him, *of the womb* (that is, of mine own essence) *before the early morning* (that is, before the world was) *to thee* was (or *thou hadst*) *the dew of thy youth*; (or *birth*) so noting the eternal generation of Christ before all worlds, as is shown, *Prov. 8. 22, 23. 24, 25.* And this sense the *Lxx.* Greek Interpreters seem to follow, translating, *Of the womb before the morning star begat I thee.* If it be meant of Christ's manhood, we may take it thus, *of the womb of the dark morning* (or of the

obscure womb of the virgin) *thou hadst the dew of thy birth*. If of Christ's people before mentioned, it may thus be read; *Of the womb of the morning to thee shall be (or shall come) the dew of thy youth*, that is, *thy youth* (thy young or newborne people) shall be *to thee as the morning dew*, which falleth secretly from heaven, and abundantly covereth the earth: For so the *dew* is sometime used, 2 Sam. 17. 12. and unto *rain, dew, ice, &c.* the Scripture applieth the names of *womb* and *begetting*, Job 38. 28, 29. and the increase of the Church is by this figure described, as, *The remnant of Jacob shall be among many people, as, a dew from the Lord, as showers upon the grass, that waiteth not for man, &c.* Mic. 5. 7. This last sense accordeth best with the beginning of the verse. *of the womb] or from the womb of the morning. of the early morning,] or, before the dawning: the morning (or day-dawning) in Hebrew Mishchar, is named of the blackness or darkness, which also the Scripture showeth, John. 20. 1. and the letter M. is either a preposition, signifying from, or before, as Isa. 43. 13. or, but a part of the word, here meaning, of. to thee] understand was, or shall be; that is, thou hast, or shalt have. dew of thy youth] or, of thy birth, that is, thy youth which is like the dew. Youth or nativity, may either be taken properly for young age, as Eccles. 11. 9. or figuratively, for young persons, meaning the regenerate, which are as new borne babes, John. 1. 13. and 3. 3. 1 Pet. 2. 2.*

Vers. 4. *sware] For as much (saith the Apostle) as it is not without an oath, &c. by so much is Jesus made surety of a better Testament, Heb. 7. 20. 22. a Priest] or Sacrificer; see Psal. 99. 6. forever,] Among the Levites, many were made Priests, because they were not suffered to endure by reason of death: but this man because he endureth ever, hath an ever lasting priesthood. Wherefore he is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them, Heb. 7. 23, 24, 25. to the order] or according to my speech: both these interpretations are good, the one from the Apostles authority, Heb. 7. 17. the other from the Hebrew propriety *dibrathi*, as Job 5. 8. meaning the manner and order of Melchizedek, as God speaketh of him in the history, where he is brought in *without father, mother kindred, beginning of days, or end of life, continuing a Priest forever*, as the Apostle gathereth, Heb. 7. 1, 3. from the narration, Gen. 14. 18, &c. of Melchisedek] the King of Salem, and Priest of the most high God, whose name and office is opened, Heb. 7. 1, 2, &c. from which he inferreth, *If perfection had been by the Priesthood of the Levites, &c. what needed it that another Priest should rise after the order of Melchizedek, and not to be called after the order of Aaron? Heb. 7. 11.**

Vers. 5. *The Lord] Christ, as in verse. 1. which the Chaldee calleth Shekinah] (the divine presence) of the LORD. at thy right hand] this may be spoken to God the Father, at whose right hand Christ sitteth, as verse. 1. or to the people of God, at whose right hand he standeth, as Psal. 109. 31. hath wounded] or shall wound, or embrew in blood, as Psal. 68. 22, 24. a prophesy spoken as of a thing done. So usually in the Prophets, Isa. 9. 6. and 53. 4, 5, &c. See this fulfilled, Rev. 19. 18.*

Vers. 6. *hath filled] or shall fill, to wit, all places with dead bodies, slain and unburied, as Ier. 16. 4. So the Chaldee paraphraseth, he hath filled the land with carcasses of the wicked which are slain. the head] Antichrist the man of sin, whom the Lord shall consume with the spirit of his mouth, 2 Thes. 2. 3, 8. or head for heads, and land for lands; that is, all wicked governors wheresoever.*

Vers. 7. *of the brook] or stream, to wit, of afflictions (as waters usually signify, Ps. 18. 5.) Christ was to drink, that is, to suffer, and so to enter into his glory, Matth. 26. 39 42. Luke 24. 26. 1 Pet. 1. 11. Philip. 2. 8, 9. Or, drinking of the brook in the way, may mean a short refreshing of himself, and then a hot pursuit of his enemies without delay, till he hath got a full conquest of them. Compare herewith the history of Gedeons soldiers, Judge. 7. 4, 5, 6, &c. As waters sometimes signify doctrine; so the Chaldee here expoundeth it, From the mouth of the Prophet he shall receive doctrine in the way.*

**PSAL. CXI.**

The praises of God for his glorious and gracious works.

1 Halelu-jah. [unspec א]

I Will confess Jehovah, with all the heart: in the secret of the righteous, and assembly. [unspec ב]

2 Great *are* the actions of Jehovah, sought [unspec ג] out of all that delight in them. [unspec ד]

[unspec ה] 3 Glorious majesty, and comely honor *is* his work, and his justice standeth to perpetual aye. [unspec ו]

4 He hath made a memorial of his marvelous [unspec ז] works; gracious and pitiful *is* Jehovah. [unspec ח]

5 He hath given a prey to them that fear [unspec ט] him: he will remember his covenant forever. [unspec י]

6 He hath shown to his people the able [unspec כ] power of his actions, in giving to them the inheritance of the heathens. [unspec ל]

7 The actions of his hands *are* truth and [unspec מ] judgment; faithful *are* all his precepts. [unspec נ]

8 Stablished *they are* for aye [unspec ס] forever, done in truth and righteousness. [unspec ע]

9 He sent redemption to his people, he [unspec פ] hath commanded his covenant forever; holy [unspec צ] and fearful *is* his name. [unspec ק]

10 The beginning [unspec ר] of wisdom *is* the fear of Jehovah; good prudence have [unspec ש] all they that do them: his praise standeth to perpetual aye. [unspec ת]

Annotations.

*HAlelu-jah] Praiseye Yah.* This Psalm setteth forth the praises of God, and is composed after the order of the Hebrew Alphabet, every sentence beginning with a several letter. So also the Psalm following. See *Psal. 25. 1. the secret] or Council;* see *Psal. 64. 3. and 89. 8.*

Vers. 2. *sought out*] that is, regarded and cared for; so *Isa. 62. 12. a city sought out*, that is, *cared for*, as *Deut. 11. 12.* Or *sought out*, that is, *found*, or *manifested unto*, as *Isa. 65. 1.* compared with *Rom. 10. 20.* Or *sought*, that is, *worthy to be sought*, as *Praised, Psal. 18. 4. for praise-worthy. of all that delight*] or *for all their delights*, that is, the delights and pleasures of God's works are such, as they are worthy to be sought into. The original may bear either sense.

Vers. 3. *Majesty*] that is, most majesticall and honorable. *standeth*] that is, *continueth*, or *abideth firm*, as *1 Sam. 16. 22, Psal. 102. 27. and 33. 11. 2 Cor. 9. 9. from Psal. 112. 9.*

Vers. 5. *a prey*] that is, *a portion of meat*, or *food*, as the Greek and Chaldee explain it. So *Prov. 31. 15. Mal. 3. 10.*

Vers. 6. *in giving*] or, *to give unto them.* [unspec 6]

Vers. 7. *faithful*] or *sure, constant*: see *Ps. 19. 8.*

Vers. 9. *redemption*] or *deliverance*; which meaneth both a riddance from the evils wherein they have been, *Deut. 7. 8. and 15. 15. Psal. 25. 22. and 130. 8.* and a preservation from the evils whereinto the wicked fall, *Exod. 8. 23. Psal. 49. 7, 16. and 119. 134.*

Vers. 10. *beginning*] *the first, chief and principal*, either in time or dignity. So, *the first, Mark 12. 28. for the great commandment, Matth. 22. 36. prudenci▪]* *understanding*, or *success and felicity*, which commonly followeth prudency, *Prov. 3. 4. have all]* or, shall be *to all. do them]* the precepts mentioned, *verse. 7.* or, *these things generally.* The Greek saith, *do it*, meaning *the covenant, verse. 9. his]* that is, God's praise, of whom this Psalm is composed, *verse. 1, &c. standeth]* that is, *abideth or continueth*, as *verse. 3.*

## PSAL. CXII.

The praises of the godly man, who hath the promises of this life, and of that which is to come. His prosperity shall be an eye-sore to the wicked.

Halelu-jah.

1 OBlessed is the man that feareth Jehovah; [unspec 8] that delighteth greatly in his [unspec 9] commandments.

2 His seed shall be mighty in the earth: [unspec 10] the generation of the righteous shall be blessed. [unspec 11]

3 Wealthy store and riches *shall be* in [unspec 12] his house: and his justice standeth to perpetual aye. [unspec 13]

4 Unto the righteous light ariseth in darkness: [unspec 14] gracious, and pitiful, and just. [unspec 15]

5 A good man doth graciously and lendeth: [unspec 16] he will moderate his words in judgment. [unspec 17]

6 Surely he shall not be moved forever: [unspec כ] the just *man* shall be to everlasting momorie. [unspec ל]

7 He will not fear for evil hear-say: his [unspec נ] heart is fixed, trusting in Jehovah. [unspec י]

8 His heart is stablished, [unspec ו] he will not fear; until he see, upon his distresses. [unspec ע]

9 He hath scattered abroad, [unspec פ] he hath given to the poor; his justice standeth to perpetual aye: [unspec צ] his horn shall be exalted with honor. [unspec ק]

10 The wicked shall see, and be angry; he [unspec ר] shall gnash with his teeth, and melt away: [unspec ש] the desire of the wicked shall perish. [unspec ת]

Annotations.

*HAlelu-jah*] or, *Praise ye the LORD*. This Psalm setteth out the praises of the godly man; and is composed after the order of the Hebrew Alphabet, even as the former 111. Psalm, with which in many things it is to be compared.

Vers. 2. *his seed*] his children, as *Psal.* 21. 11. *Levite.* 21. 17. So the Chaldee saith, *his sons shall be mighty in the Law. the generation*] their progeny, as *Deut.* 29. 22. *Job* 42. 16. or, *the nation, (the multitude) of righteous men:* see *Psal.* 12. 8. and 14. 5.

Vers. 3. *Wealth*] or *store of riches, sufficiency of wealth gathered with labor and industry:* the Hebrew *Hon* signifieth also *sufficiency*, *Prov.* 30. 15. *standeth*] that is, continueth, abideth, as *Psal.* 111. 3. where the very same is spoken of God. So after, *verse.* 9.

Vers. 4. *light ariseth*] or *springeth up*, properly as the Sun riseth, *Mal.* 4. 2. *Light* signifieth comfort, peace, joy, &c. as *darkness*, affliction, *Job* 30. 26. *Esth.* 8. 16. *Psal.* 107. 10. *Lam.* 3. 2. And so in Religion, *Act.* 26. 18, 23. *Rom.* 2. 19. *2 Cor.* 4. 6. Compare this sentence with *Esa.* 58. 10. *Exod.* 10. 23. and the contrary, *Job* 38. 15. *gracious*] this may be understood of God, thus; *from him that is gracious*, &c. as *Psal.* 111. 4. or of the godly man, that *he is gracious*, &c. as the next verse showeth: or, of the light, that *it is gracious*, &c. meaning it of God, who is our *light*, as *Psal.* 27. 1.

Vers. 5. *will moderate*] or *measure out*, or *carry and dispense them*, as the Greek explaineth it, by the similitude of a *steward. his words*] or, *affairs, matters. en-judgment*] or, *with discretion*▪ as is fit and right, *Psal.* 25. 9. *Ezek.* 34. 16.

Vers. 6. *Surely*] or *For*▪ compare *Psal.* 15. 5. [unspec ז]

Vers. 7. *hear-say*] or *hearing*, that is, *tidings, fame, rumour or report*, which he heareth, as the word signifieth, *Rom.* 10. 16, 17. So that which one Evangelist calleth *akoe, hearing*, *Mark.* 1. 28. another calleth *echos, sound or ecchoe*, *Luke* 4. 37. both meaning *fame or rumour*. See the contrary to this in the wicked, *Ier.* 49. 23. *fixed*] or *firmly prepared*, not to be moved with ill tidings.

Vers. 8. *he see]* to wit, *God's work*, or *reward*; see *Psal.* 54. 9. The Chaldee otherwise, thus, *till he see redemption in distress*.

Vers. 9. *scatt•red]* to wit, *his riches* (as the Chaldee explaineth it) that is, given and lent it freely, without looking for anything thereof, as *Luke.* 6. 35. though thereby he is more increased, *Prov.* 11. 24. See *2 Cor.* 9. 9. *justice]* this generally is all righteousness, sometime *alms*; see *Psal.* 24. 5. *his horn]* that is, power and glory: so the Chaldee saith, *his strength*: see *Ps.* 75. 5. 11. and 92. 11. and 89. 18, 25. *1 Sam.* 2. 1.

Vers. 10. *the desire]* that is, the thing that he desireth shall not be granted him. Compare *Prov.* 10. 24, 28. and 13. 12.

### PSAL. CXIII.

An exhortation to praise God for his excellency, 6 for his mercy.

Halelu-jah.

PRaise ye servants of Jehovah: praise ye the name of Jehovah. Blessed be the name of Jehovah, from this time, and forever. From the rising of the Sun, unto the going in of the same: praised *be* the name of Jehovah. Jehovah is high, above all nations. his glory is above the heavens. Who is like Jehovah our God, that lifteth *himself* high, to sit? That debaseth *himself* low to see, in the heavens, and in the earth. He raiseth the poor from the dust: he lifteth up the needy from the dung. To set *him* with bounteous Princes, with the bounteous Princes of his people. He maketh the barren of house to dwell, a joyful mother of children; Halelu-jah.

Annotations.

*FRom this time]* or, *from now*, henceforth. So *Psa.* 115. 18. and 121. 8. and 131. 3. [unspec 2]

Vers. 3. *rising]* that is, *the east* part of the world; as *Psal.* 103. 12. *going in]* or *going down*, that is, *the west*, where the Sun is said to *go in*, as when it riseth, to *come out*, *Gen.* 19. 28. meaning by east and west, all the world over: so *Mal.* 1. 11.

Vers. 5. *lifteth high to sit]* or, *to dwell*, that is, (as the Greek explaineth it) *dwelleth on high*: and so after, *seeth the things below*.

Vers. 7. *from the dust]* that is, from base estate, as *1 King.* 16. 2. So after, *from dung*, as *Lam.* 4. 5. This speech is taken from *1. Sam* ⟨...⟩

Vers. 9. *the barren of house]* that is, the woman which never had children; as on the contrary, fruit full women are said to *build* their husbands houses, *Ruth* 4. 11. so *house* is used for *children* or ⟨...⟩, *Psal.* 115. 10. 12. *Exod.* 1. 21. See also *Psal.* 68 7. The Scriptures apply this to the Church of the Gentiles; as, *Rejoice O barren that diddest not bear*, &c. *Esa.* 54. 1. *Gal.* 4. 26, 27.

### PSAL. CXIV.

The deliverance of Israel out of Egypt affected the dumb creatures: all the earth are thereupon exhorted to fear God.

WHen Israel went out from Egypt, the house of Jacob from the people of a barbarous speech; Judah was for his sanctuary, Israel his dominions. The sea saw, and fled: the Iarden turned about backward. The Mountains leaped like Rams: the hills like younglings of the flock. What *ailed thee*, O sea, that thou fleddest; O Iarden, *that thou turnedst about backward?* O mountains, *that ye leaped like Rams: ye hills, like younglings of the flock?*

At the presence of the Lord tremble thou earth; at the presence of the God of Jacob. That turneth the rock to a lake of waters, the flint to a fountain of waters.

Annotations.

*Barbarous speech*] or, *speaking barbarously*, of a strange, rude, uncouth language. This word is here only used, and meaneth all speech that was not understood of God's people; which he that speaketh, is called of the Apostle, *a Barbarian*, that is, *a stranger*, 1 Cor. 14. 11. even as here also the Chaldee turneth it. Spiritually it meaneth such as speak against the faith, *the language of Canaan*, Isa. 19. 18.

Vers. 2. *Judah*] that is, *the congregation of that tribe*, which was most principal, Num. <math>\langle \diamond \rangle</math> . 3. and 7. 12. and 10. 14. *was*] or *became*; and it is of the feminine gender, to signify the *Congregation*, usually named *a daughter*, as Ps. 9. 15. *his sanctuary*] *sanctity*, or *sanctification*, which God had sanctified to dwell among them, Levite. 19. 2. and 20. 7, 26. and 26. 11, 12. 2 Cor. 6. 16. The Chaldee explaineth it thus, *The Church of the house of Judah was united to his holiness, Israel to his dominions. dominions*] or *dominations (seigniories)* ruling over the tribes by his laws and spirit.

Vers. 3. *The sea*] *the red sea*, thorough which Israel passed, Exod. 14. 21. Psal. 77. 17. and 78. 13. and 66. 6. and 136. 13. *the Iarden*] the great river in the land of Canaan, Ios. 3. Psal. 66. 6.

Vers. 4. *The mountains*] *Sinai, Horeb*, and other hills in the wilderness quaked, Exod. 19. 18. Hab. 3. 6, 10. Psal. 68. 9. So *leaping* is used also in Psal. 29. 6. The Chaldee paraphraseth, *When he gave his law to his people, the mountains leaped, &c. younglings*] Hebr. *sons*; meaning *Lambs*: so verse. 6.

Vers. 5. *What ailed thee*] or, *what was to thee?* [unspec 5]

Vers. 7. *At the presence*] or, *At the face*, or *Before* the Lord. For these phrases are used indifferently; as *milliphnei*, *at the presence*, 1 Chron. 16. 33. is *liphnei*, *before*, Psal. 96. 13. So *Milliphnei*, *before*, or *from the face*, 1 Chro. 19. 18. for which in 2 Sam. 10. 18. is *Miphnei*, *before*. *tromble thou*] with pain as a woman in travel; see Psal. 29. 8. It is an answer to the former question, and therefore may also be turned, *the earth trembled*, (as the like is observed in Psal. 22. 9.) and so the Greek here translateth, *the earth was shaken*.

Vers. 8. *the flint*] that is, *hard flinty rock*, as is explained, Deut. 8. 15. Compare Isa. 41. 18.

PSAL. CXV.



Because God is truly glorious, and idols are vanity, 9 he exhorteth to confidence in God, who is to be blessed for his blessings.

NOt unto us, Jehovah, not unto us, but unto thy name give the glory, for thy merey, for thy truth. Wherefore should the heathens say, Where is now their God? And our God is in the heavens: whatsoever pleaseth him, he doth. Their idols *are* silver and gold, the work of men's hands. A mouth they have, and speak not: eyes they have, and see not. Ears they have, and hear not: a nose they have, and smell not. Hands they have, and feel not; feet they have, and walk not: they make no sound with their throat. Like them be they that make them: everyone that trusteth in them.

O Israel, trust thou in Jehovah: he is their help, and their shield. O house of Aaron, trust ye in Jehovah: he is their help, and their shield. Ye that fear Jehovah, trust in Jehovah: he is their help, and their shield. Jehovah hath remembered us, he will bless us: he will bless the house of Israel, he will bless the house of Aaron. He will bless them that fear Jehovah; the small with the great.

Jehovah will add unto you; unto you, and unto your sons. Blessed *shall* you *be* of Jehovah, which made the heavens, and earth. The heavens *are* Jehovah's; and the earth he hath given to the sons of Adam. Not the dead shall praise Yah; neither any that go down to silence. But we will bless Yah, from this time, and forever; Halelu-jah.

Annotations.

NOt to us] or, for us; the Chaldee addeth, *not for our desert*. This Psalm the Greek joineth with the former, and maketh it a part of the 114. Psalm. See the notes on *Psal.* 10. 1.

Vers. 2. now] or, I pray. A word of entreating, but used here in mockage. See *Ps.* 79. 10.

Vers. 3. And] or, But our God. It is a sign of indignation, as *Psal.* 2. 6.

Vers. 5. They have] Hebr. is to them, speak not] or, cannot speak, as *Psal.* 77. 5. and so the rest. Compare herewith *Ier.* 10. 3, 4, 5, 9, &c. *Deut.* 4. 28.

Vers. 7. sound] or matter, meditate; see *Psal.* 1. 2.

Vers. 9. Israel] the Church is here distinguished into three parts: 1 *Israel*, or the body of the Common-wealth: 2 *Aaron's house* the Ministers; and 3 *the fearers of Jehovah*, that is, *strangers, converts* of all nations, *Acts* 2. 5. and 10. 35. So after in *verse.* 12, 13. and *Psal.* 118. 2, 3, 4. *trust thou]* the Greek saith, *hath trusted;* and so the rest. See the notes on *Psal.* 22. 9. and 114. 7. *their help]* to wit, *which trust in him*. Or it may be for *your help;* one person put for another, as often is. See *Psal.* 59. 10. 65. 7. and 80. 7.

Vers. 10. House] that is, *children* or *posterity*. See *Psa.* 113. 9.

Vers. 12. hath remembered] The Chaldee explaineth it, *The word of the Lord hath remembered us for good, will bless]* to wit, *us;* as the Greek turneth it, *being mindful of us, hath blessed us*. See the like want, in *Ps.* 59. 14. and 69. 2. and 45. 4.

Vers. 13. *small]* or *little*, in age or degree. So *Rev.* 11. 18.

Vers. 14. *will add unto]* or *add upon you*, that is, *increase you*, as *Deut.* 1. 11. *Esa.* 26. 15. or, *add his blessings*.

Vers. 15. *shall you be of]* or, *are you to Jehovah*, that is, *by him*. See the like phrase, *Gen.* 14. 19. 2. *Sam.* 2. 5.

Vers. 16 *he hath given]* or *understand, which he hath given:* for, *the earth* also is his, *Psal.* 24. 1. though *heaven* properly is his dwelling place, yet not able to contain him, *1 King.* 8. 30. 27.

Vers. 17. *to silence]* *the grave*, the place of silence & quierness: as *Job* 3. 17, 18. See *Ps.* 94. 17. So the Chaldee expoundeth it, *the place of burial in the earth*.

### PSAL. CXVI.

The Psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.

I Love, because Jehovah heareth my voice, my supplications. Because he bowed his ear unto me, and in my days I will call. The pangs of death compassed me, and the straight afflictions of hell found me: I found distress and sorrow. And I called on the name of Jehovah: O Jehovah, deliver my soul. Gracious is Jehovah, and just: and our God is merciful. Jehovah keepeth the simple; I was brought low, and he saved me. Return, O my soul, unto thy rest, for Jehovah hath *bounteously* rewarded unto thee. Because thou hast released my soul from death, mine eye from tears, my foot from sliding. I will walk on before Jehovah, in the lands of the living. I believed, therefore did I speak; I was afflicted vehemently. I did say in my hastening away, every man is a liar. What shall I render to Jehovah, *for all his bountiful* rewards unto me? I will take up the cup of salvations, and will call on the name of Jehovah. My vows to Jehovah I will pay, in the presence now of all his people. Precious in the eyes of Jehovah, is the death of his gracious Saints. O Jehovah, surely I *am* thy servant, I *am* thy servant, the son of thine hand-maid; thou hast unloosed my bands. To thee will I sacrifice a sacrifice of confession, and will call on the name of Jehovah. My vows to Jehovah will I pay, in the presence now of all his people. In the courts of the house of Jehovah; in the midst of thee, O Jerusalem; Halelu-jah.

Annotations.

*I Love]* to wit, *the Lord:* or, *I am lovingly affected*, and *well pleased*. The Greek here beginneth the 114. Psalm; see the note on *Psal.* 10. 1. and after, *verse. 10. heareth]* or *will hear*, to wit, *continually*.

Vers. 2. *and]* that is, *therefore will I call*, or, *when I did call. my days]* that is, *whiles I live:* or *days of affliction*, as *Job* 30. 16. See *Ps.* 119. 84. & 37. 12.

Vers. 3. *pangs]* or *pains:* compare *Psa.* 18. 5. & *hell]* *the state of death*, or *grave:* see *Ps.* 16. 10. *found]* that is, *came upon me*. So *1 Chron.* 10. 3. *Nehem.* 9. 32. *Esth.* 8. 6. *Psal.* 119. 143.

Vers. 5. *Oh*] or, *I beseech thee, O now!* The Hebrew *Anna* and *Na*, are words of entreating; as the Greek *Nai*, *Philem.* 1. 20. *Rev.* 1. 7.

Vers. 6. *brought low*] draws dry, weakened, and afflicted: see *Psal.* 41. 2. and 79. 8.

Vers. 7. *thy rest*] thy quiet comfortable estate in God, without trouble of conscience. This Christ giveth, *Matth.* 11. 29. but sin taketh away, *Deu.* 28. 65. *rewarded*] or, as the Greek saith, *been beneficial*; the Chaldee explaineth it, *the word of the Lord hath rewarded good unto thee*: See *Psal.* 13. 6.

Vers. 8. *sliding*] or *thrust, fall*: See *Psal.* 56. 14. *1 Sam.* 2. 9.

Vers. 9. *walk on*] to wit, *pleasingly*, as the Greek explaineth; or, *pleasingly administer*: so *1 Sam.* 2. 30, 35. *Psal.* 86. 14. *the living*] in this world: see *Psal.* 27. 13.

Vers. 10. *therefore*] the Hebrew *Ki*, *For*, is here used for *therefore*, as the Greek translatheth, and the Apostle alloweth, *2 Cor.* 4. 13. So may it also be taken, *1 Sam.* 2. 21. so the Greek *ho*; as *Luke* 7. 47. *for she loved*, that is, *therefore she loved much*. Here the Greek version beginneth the 115 Psalm.

Vers. 11. *my hastening*] through fear; in Greek *my ecstasy* (or *trance*;) see *Psal.* 31. 23. hereto is opposed *his quietness*, *Psal.* 30. 7. *every man*] even the Prophets, which have promised me the kingdom, &c. and thus it might be David's infirmity: or indeed, *every man* (in respect of God) is *alier*, and unable to help in time of need, *Numb.* 23. 19. *Rom.* 3. 4. *Psal.* 33. 17.

Vers. 12. *for all*] so the Greek supplieth the word *for*: and by *rewards*, he meaneth *benefits*, as *verse.* 7. Compare *1 Thes.* 3. 9. *2 Chron.* 32. 25.

Vers. 13. *the cup of salvations*] or, *of healths*, that is, of thanksgiving for God's saving health and deliverance of me. For mercies received, the Israelites used to offer *peace* (or *thank offerings*); whereof they did eat, and rejoice before the Lord; and at their bankers, took up the cup of wine in their hands, and blessed God: called thereupon *the cup of blessing*, *1 Cor.* 10. 16. So our Lord, at the feast of the Passover, *took the cup, and gave thanks*, *Luk.* 22. 17. *call on*] that is, *pray*, and *praise God*: or *call in*, that is, *proclaim* and *preach* God's mercies: so *verse.* 17.

Vers. 15. *Precious, &c.*] that is, God will not easily suffer his Saints to be slain: see *Psal.* 72. 14. So *the soul* is said to be *precious*, when *the life is spared*, *1 Sam.* 26. 31. *2 King.* 1. 13.

Vers. 16. *handmaid*] borne thy servant in thy house: see *Psal.* 86. 16. *bands*] that is, hast set me at liberty; (as *Job* 39. 8.) from afflictions, *Esa.* 28. 22. a similitude taken from *captives*, *Esa.* 52. 2.

Vers. 17. *confession*] that is, a *thank-offering*: see *Psal.* 50. 14.

## PSAL. CXVII.

The Gentiles are exhorted to praise God for his mercy and truth.

Praise Jehovah all ye Gentiles; laud him all ye people's. For his mercy is mighty towards us; and the faithfulness of Jehovah *endureth* forever; Halelu-jah.

Annotations.

*Gentiles]* or *nations*; all which are exhorted to *glorify* God, for obtaining *mercy by Christ*, who *hath received us into the glory of God*; as the Apostle showeth from this Scripture, *Rom. 15. 7.—11.*

### PSAL. CXVIII.

An exhortation to praise God for his mercy. 5 The Psalmist by his experience showeth how good it is to trust in God. 19 Under the type of the Psalmist, the coming of Christ in his kingdom is expressed.

Confesse ye to Jehovah, for *he is good*, for his mercy *endureth* forever. Let Israel now say, that his mercy *endureth* forever. Let the house of Aaron now say, that his mercy *endureth* forever. Let them that fear Jehovah, now say, that his mercy *endureth* forever. Out of straight affliction I called on Yah; Yah answered me with a large roomth. Jehovah *is for me*, I will not fear what man can do unto me. Jehovah *is for me with them that help me*, and I shall see on them that hate me. *It is better to hope for safety in Jehovah, than to trust in man. It is better to hope for safety in Jehovah, than to trust in bounteous Princes.* All nations compassed me, but in the name of Jehovah I cut them off. They compassed me, yea they compassed me, but in the name of Jehovah I cut them off. They compassed me as Bees, they were quenched as a fire of thorns; but in the name of Jehovah I cut thē off. Thrusting thou thrustedst me to fall, and Jehovah helped me. Yah *is my strength and song*, and he hath been to me for a salvation.

A voice of shouting & of salvation *is in the tents of the just*; the right hand of Jehovah doth valiantness. The right hand of Jehovah *is exalted*; the right hand of Jehovah doth valiantness. I shall not die but live, and shall tell the works of Yah. Yah chastising chastised me, and gave me not to the death. Open ye unto me the gates of justice, *that I may enter into them*, may confess Yah. This gate of Jehovah, into which the just shall enter. I will confess thee because thou hast answered me, and hast been to me for a salvation. The stone *which* the builders refused, is become for head of the corner. This was of Jehovah, *it is marvelous in our eyes.* This is the day Jehovah made, let us be glad and rejoice in it.

Oh Jehovah save now, oh Jehovah prosper now. Blessed *be* he that cometh in the name of Jehovah; we bless you out of the house of Jehovah. God *is* Jehovah, and hath given light unto us: bind ye the feast *offerings* with cords, unto the horns of the Altar. Thou *art* my God, and I will confess thee; my God, I will exalt thee. Confess ye to Jehovah, for *he is good*, for his mercy *endureth* forever.

Annotations.

*FOr he]* or, *that he is good*: so verse. 29. [unspec 4]

Vers. 4. *that fear]* strangers of all nations, as before he mentioned the *Church and Ministers*: see *Psal.* 115. 9.

Vers. 5. *with a large roomth]* that is, by bringing me into it, as is expressed, *Ps.* 18. 20. and 4. 2.

Vers. 6. *for me]* to wit, *an helper*, as the Greek explaineth; which the Apostle followeth, *Heb.* 13. 6. So the Chaldee saith, *the word of the Lord is for mine help*: so in *verse.* 7. See also *Ps.* 56. 5, 12.

Vers. 7. *with them that help me]* instead of *all helpers*: see a like phrase, *Psal.* 54. 6. The Greek saith, *mine helper. see on them]* to wit, *their reward*, or *vengeance*, as the Chaldee explaineth. See *Psal.* 54. 9. and 91. 8.

Vers. 10. *but in, &c.]* or, *in the name of Jehovah*, (I trust) *that I shall cut them off*. The Greek agreeth with the former; the Chaldee with this latter: and so in the verses following.

Vers. 12. *were quenched]* or (on the contrary) *were kindled*, as both the Greek and Chaldee do translate it. Sundry words signify contraries, as *barac* to *bless* and to *curse*, *1 King.* 21. 13. The *fire of thorns* is both soon kindled, and soon quenched: so *Christ's enemies. for]* or, *but in the name, &c.*

Vers. 13. *Thrusting, &c.]* that is, *Thou diddest sorely thrust*, speaking to the enemy: the Chaldee explaineth it, *my sin thrust me to fall. Thrusting thrust*, is an Hebraism often used; as after, *verse.* 18. So *Cutting shall be cut off*, *Numb.* 15. 30. that is, *shall die without mercy*, *Heb.* 10. 28.

Vers. 14. *song]* or *melody*, that is, whom I sing laud unto. This is taken from *Exod.* 15. 2. so *Isa.* 12. 3. *for a salvation]* or, *a salvation*, that is, *hath saved* or *rescued me* against mine enemies, as *2 Sam.* 10. 11. where the like phrase is used: so after, *verse.* 21. the word *for* may be omitted, as sometime in the Hebrew it self, *2 Chron.* 18. 21. compared with *1 King.* 22. 22.

Vers. 15. *salvation]* that is, *victory*, as *Psal.* 98. 1. or *thanks for salvation*, as *Psal.* 116. 13. See *Rev.* 19. 1. *tents]* that is, dwelling places; but spoken of as in wars, or for short continuance; as *Heb.* 11. 9. So *tents of the Saints*, *Rev.* 20. 9. See also *2 Chron.* 31. 2.

Vers. 18. *gave]* or *delivered*; so *Ezek.* 31. 14. [unspec 19]

Vers. 19. *gates of justice]* that is, of God's Sanctuary, the gates whereof were to be opened by the Priests and Levites, for men to come and serve the Lord, *1 Sam.* 3. 15. called *gates of justice*, because only *the just and clean* might enter into them, as *verse.* 20. *Isa.* 26. 2. *2 Chron.* 23. 19. *Rev.* 21. 27.

Vers. 20. *gate of Jehovah]* this the Chaldee expoundeth, *the gate of the Sanctuary of the Lord.*

Vers. 22. *The stone, &c.]* By this *stone* is meant *David* himself, and his Son *Christ*; by the *builders*, are meant the *chief men* of Israel, that refused *David* and *Christ* to reign over them, *Matth.* 21. 42. *Act.* 4. 11. Of *David*, the Chaldee expoundeth it, *The builders despised the young man, which among the sons of Jesse was worthy to be made King and Ruler. for head]* that is, *the chief*

*corner stone*, which coupleth and fasteneth the building: See also *Isa. 28. 16. 1 Pet. 2. 6, 7, 8. Ephes. 2. 20. 21.*

Vers. 24. *made*] that is, *preferred in honor above others*; so *making* sometime signifieth, as *1 Sam. 12. 6.* and the *making of a day*, is the *sanctifying and observing* of it, *Deut. 5. 15. Exod. 34. 21.* Also *day* is the *whole time of grace in Christ*, *2 Cor. 6. 2.*

Vers. 25. *save now*] or, *I beseech thee save*: in Hebrew, *Hoshiah-na*, or *Hosanna*, as it is sounded in Greek, *Matth. 21. 9, 15.* where the people and children welcome Christ into Jerusalem, singing *Hosanna the Son of David*, that is, *praying God most high, to save the King (Christ) who then came in the name of the Lord.*

Vers. 26. *he that cometh*] that is, the King (Christ) *that cometh in the name* (power, and authority) *of the Lord*, *Luke 19. 38.* *we bless you*] these seem to be the Priests words, whose office was *to bless God's people in his house*, *Num. 6. 23. Deut. 10. 8. 1 Chron. 23. 13.*

Vers. 27. *the feast-offerings*] or *festivitie*. This word often used for a *festival day*, as *Psal. 81. 4.* is sometime figuratively used for the *sacrifices* offered at those feasts, as *Exod. 23. 18. Isa. 29. 1.* and so the Chaldee explaineth it here. Thus *Christ* is called *our Passover*, *1 Cor. 5. 7.* that is, *our Paschal lamb. with cords*] This word is sometime used for *thick twisted cords*, *Judge. 15. 13.* sometime for *thick branches* of trees, used at some feasts, *Ezek. 19. 11. Levite. 23. 40.* Hereupon this sentence may two ways be read; *bind the feast with thick branches*, or *bind the sacrifices with cords*; both mean one thing, that men should keep the *festivitie* with joy and thanks to God, as Israel used at their solemnities. *unto the horns*] that is, all the Court over, until you come even to the horns of the altar: intending hereby many sacrifices or boughs. The Chaldee interpreteth it, *till he have offered him, and poured the blood at the horns of the Altar.*

#### PSAL. CXIX.

This Psalm containeth manifold praises of the Law of God, and effects of the same; with sundry prayers, and professions of obedience.

[unspec 8] O Blessed *are* they that are perfect in way, they that walk in the law of Jehovah. 2. O blessed *are* they that keep his testimonies, they *that* seek him with all the heart. 3. Also, they *that* work not iniquity, *but* walk in his ways. 4. Thou hast commanded thy precepts to be observed vehemently. 5. Oh that my ways were directed to observe thy statutes. 6. Then shall I not be ashamed, when I have respect unto all thy commandments. 7. I will confess thee with righteousness of heart, when I shall learn the judgments of thy justice. 8. I will observe thy statutes, forsake thou me not very much.

[unspec 9] 9. Wherewith shall a young man cleanse his way? by taking heed, according to thy word. 10. With all my heart have I sought thee, let me not wander from thy commandments. 11. In mine heart have I hid thy sayings, that I might not sin against thee.

12. Blessed *art* thou, Jehovah, learn me thy statutes. 13. With my lips have I told all the judgments of thy mouth. 14. In the way of thy testimonies have I joyed, as above all store of

riches. 15. In thy precepts will I meditate, and will have respect unto thy ways. 16. In thy statutes will I delight myself, I will not forget thy words.

[unspec 1] 17. *Bounteously* reward unto thy servant, *that* I may live and observe thy word. 18. *Uncover* mine eyes, *that* I may see the marvelous *things* of thy law. 19. A stranger I *am* in the earth, hide not thou from me thy commandments. 20. My soul is broken small with desire unto thy judgments in all time.

21. Thou hast rebuked the proud accursed, that wander from thy commandments.

22. Turn thou from me reproach and contempt, for I have kept thy testimonies. 23. Princes also did sit, they spake against me, thy servant meditateth in thy statutes. 24. Also thy testimonies *are* my delights; the men of my counsel.

[unspec 7] 25. My soul cleaveth to the dust, quicken thou me according to thy word. 26. I told my ways, and thou answeredst me; teach me thy statutes. 27. Make me to understand the way of thy precepts, and I will meditate on thy marvelous *works*. 28. My soul droppeth for heaviness; raise thou me up, according to thy word. 29. Take away from me the way of falsehood, and graciously give me thy law. 30. The way of faithfulness I have chosen, thy judgments I have proposed. 31. I have cleaved to thy testimonies; Jehovah, let me not be abashed. 32. I will run the way of thy Commandments, when thou shalt enlarge mine heart.

[unspec 7] 33. Teach me, O Jehovah, the way of thy statutes, that I may keep it *unto* the end.

34. Make me to understand, that I may keep  $\langle\phi\rangle$  law, and observe it with all the heart.

35. Make me to tread in the path of thy commandments, for in it I take pleasure.

36. Incline mine heart unto thy testimonies, and not unto covetousness. 37. Turn away mine eyes from seeing false vanity; quicken me in thy ways. 38. Confirme to thy servant thy saying, which is *given* to the fear of thee. 39. Turn away my reproach, which I am afraid of, for thy judgments *are* good.

40. Loe I have a desire to thy precepts; in thy justice quicken thou me.

[unspec 1] 41. And let thy mercies come to me, O Jehovah; thy salvation, according to thy saying. 42. And I shall answer him that reproacheth me, because I have trusted in thy word. 43. And pull not thou out of my mouth the word of truth very much, because I have hopefully waited for thy judgments.

44. And I will observe thy law continually, forever and perpetual aye. 45. And I shall walk in a large roomth, because I have sought thy precepts. 46. And I will speak of thy testimonies *in* the presence of Kings, and not be ashamed. 47. And I will delight myself in thy commandments, which I have loved. 48. And I will lift up my hands to thy commandments which I have loved, and will meditate on thy statutes.

[unspec 1] 49. Remember the word to thy servant, for which thou hast made me hopefully to wait. 50. This is my comfort in mine affliction, that thy saying quickeneth me.

51. The proud have scorned me very greatly; from thy law I have not declined. 52. I remembered thy judgments of old, O Jehovah, and comforted myself. 53. A burning horror hath taken hold on me for the wicked, the forsakers of thy law. 54. Thy statutes have been songs to me, in the house of my pilgrimages. 55. I remembered in the night thy name, O Jehovah, and observed thy law.

56. This was to me, because I kept thy precepts.

[unspec ן] 57. My portion, Jehovah, I have said, to observe thy words. 58. I have earnestly besought thy face with all the heart; be gracious to me according to thy saying. 59. I thought upon my ways, and turned my feet unto thy testimonies. 60. I made haste, and delayed not, to observe thy commandments. 61. Bands of the wicked have robbed me; thy law I have not forgotten. 62. At mid-night will I rise to confess unto thee, for the judgments of thy justice. 63. I *am* a companion to all that fear thee, and that observe thy precepts. 64. The earth is full of thy mercy, Jehovah; learn me thy statutes.

[unspec ם] 65. Thou hast done good with thy servant, Jehovah, according to thy word. 66. Learn me goodness of reason and knowledge, for I have believed in thy commandments. 67. Before I was afflicted, I was astray; but now I observe thy saying. 68. Good *art* thou, and doest good; learn me thy statutes. 69. The proud have forged against me falsehood; I, with all the heart, do keep thy precepts. 70. Their heart is gross as fat; I, *in* thy law have delighted myself

71. *It is* good for me that I was afflicted, that I may learn thy statutes. 72. The law of thy mouth *is* better to me than thousands of gold and silver.

[unspec ך] 73. Thine hands have made me, and fashioned me; make me to understand, that I may learn thy commandments. 74. They that fear thee, shall see me and rejoice, because I have hopefully waited for thy word. 75. I know, Jehovah, that thy judgments *are* justice, and *with* faithfulness thou hast afflicted me. 76. Oh let thy mercy be to comfort me, according to thy saying unto thy servant. 77. Let thy tender mercies come to me, that I may live, for thy law *is* my delights. 78. Let the proud be abashed, for *with* falsehood they have depraved me: I do meditate in thy precepts. 79. Let those turn to me that fear thee, and that know thy testimonies. 80. Let my heart be perfect in thy statutes, that I be not abashed.

[unspec ם] 81. My soul fainteth for thy salvation, I hopefully wait for thy word. 82. Mine eyes fail for thy word, saying, when wilt thou comfort me? 83. Though I am like a bottle in the smoke, I have not forgotten thy statutes. 84. How many *are* the days of thy servant? When wilt thou do judgment on my persecutors? 85. The proud have digged for me pits of corruption, which *are* not according to thy law. 86. All thy commandments *are* faithfulness; *with* falsehood do they persecute me, help thou me.

87. Almost they had consumed me in the earth, but I have not forsaken thy precepts. 88. According to thy mercy quicken thou me, and I will observe the testimony of thy mouth.

[unspec ן] 89. For ever, O Jehovah, thy word is steadfast in the heavens. 90. Thy faithfulness is to generation and generation; thou hast stablished the earth, and it shall stand. 91. To thy



judgments they stand *this* day, for they all *are* thy servants. 92. Unless thy law *had been* my delights, then had I perished in mine affliction. 93. For ever I will not forget thy precepts, for by them thou hast quickened me. 94. I *am* thine, save thou me, for I have sought thy precepts. 95. The wicked have waited for me to destroy me; I consider thy testimonies. 96. Of all perfection I have seen an end; large *is* thy commandment vehemently.

[unspec 𐤒] 97. O how I love thy law! all the day it *is* my meditation. 98. Thou makest me wiser than mine enemies, *by* thy commandments; for, forever it *is* with me. 99. I am more prudent than all my teachers, for thy testimonies *are* my meditation. 100. I am of more understanding than the Elders, because I have kept thy precepts. 101. I have restrained my feet from every evil way, that I may observe thy word. 102. I have not departed from thy judgments, for thou hast taught me. 103. How sweet are thy sayings to my palate! more than honey to my mouth. 104. By thy precepts I have gotten understanding, therefore I hate every path of falsehood.

[unspec 𐤓] 105. Thy word *is* a lamp to my foot, and a light to my path. 106. I have sworn, and will ratify *it*, to observe the judgments of thy justice. 107. I am afflicted very vehemently; Jehovah, quicken thou me according to thy word. 108. The free-offerings of my mouth, favourably accept thou, oh Jehovah; and learn me thy judgments. 109. My soul *is* in my hand continually, and thy law I have not forgotten. 110. The wicked have laid a snare for me, and from thy precepts I have not strayed. 111. I possess for heritage thy testimonies forever, for they *are* the joy of mine heart. 112. I have inclined mine heart to do thy statutes, forever to the end.

[unspec 𐤔] 113. I hate *vain* thoughts, and I love thy law. 114. Thou *art* my secret place, and my shield, I hopefully wait for thy word. 115. Depart from me ye evil doers, that I may keep the commandments of my God.

116. Uphold me according to thy saying, that I may live; and let me not be abashed for my hope. 117. Sustaine me, and I shall be saved, and I will delight in thy statutes continually. 118. Thou hast trodden down all them that stray from thy statutes, for their deceit *is* falsehood. 119. *Like* dross thou makest cease all the wicked of the earth, therefore I love thy testimonies. 120. My flesh feeleth horror for dread of thee, and I fear for thy judgments.

[unspec 𐤕] 121. I have done judgment and justice, leave me not to mine oppressors. 122. Be surety *for* thy servant, for good; let not the proud oppress me. 123. Mine eyes fail for thy salvation, and for the sayings of thy justice. 124. Do with thy servant according to thy mercy, and learn me thy statutes. 125. I *am* thy servant, give me understanding, that I may know thy testimonies.

126. *It is* time for Jehovah to do, they have made frustrate thy law. 127. Therefore I love thy commandments, above gold, and above fine gold. 128. Therefore, all thy precepts of every *thing* I hold righteous; I hate every way of falsehood.

[unspec 𐤖] 129. Marvelous *are* thy testimonies, therefore doth my soul keep them. 130. The opening of thy words giveth light, giving understanding to the simple. 131. I opened wide

my mouth and panted, for I longed for thy commandments. 132. Turn the face unto me, and be gracious to me, according to the judgment towards those that love thy name. 133. Firmly direct my steps in thy saying, and let not any iniquity have dominion over me. 134. Redeem me from the oppression of men, and I will observe thy precepts. 135. Make thy face to shine upon thy servant, and learn me thy statutes. 136. Rivers of waters run down mine eyes, because they observe not thy law.

[unspec ז] 137. Just *art* thou Jehovah, and righteous thy judgments. 138. Thou hast commanded the justice of thy testimonies, and faithfulness vehemently. 139. My zeal suppresseth me, because my distressers have forgotten thy words. 140. Thy saying is fined vehemently, and thy servant loveth it.

141. I *am* small and despised, thy precepts I have not forgotten. 142. Thy justice is a justice forever, and thy law is the truth. 143. Distress and anguish have found me, thy commandments *are* my delights. 144. The justice of thy testimonies is forever; make me to understand, that I may live.

[unspec ח] 145. I have called with the whole heart: answer me, Jehovah; I will keep thy statutes. 146. I have called upon thee, save thou me, and I will observe thy testimonies. 147. I have prevented in the twilight, and cried; I hopefully waited for thy word. 148. Mine eyes have prevented the *night*-watches, to meditate in thy saying. 149. Hear my voice, according to thy mercy, Jehovah; according to thy judgment quicken thou me. 150. They draw near that follow after a mischievous purpose, they are far off from thy law. 151. Neare *art* thou, Jehovah, and all thy commandments *are* truth. 152. Of old I have known of thy testimonies, that thou hast founded them forever.

[unspec ט] 153. See mine affliction, and release me, for I have not forgotten thy law. 154. Plead my plea and redeem me, *according* to thy saying quicken thou me. 155. Salvation is far from the wicked, because they seek not thy statutes. 156. Thy tender mercies *are* many, O Jehovah; according to thy judgments quicken thou me. 157. Many *are* my persecutors, and my distressers; from thy testimonies I have not declined. 158. I saw unfaithful transgressors, and was grieved, *for* that they observed not thy saying. 159. See, that I love thy precepts; Jehovah, according to thy mercy quicken thou me. 160. The beginning of thy word is truth, and forever is every judgment of thy justice.

[unspec י] 161. Princes have persecuted me without cause, & for thy word mine heart doth stand in awe. 162. I *am* joyful for thy saying, as one that findeth much spoil. 163. Falsehood I hate, and I abhor; thy law I do love. 164. Seven *times* in a day do I praise thee, for the judgments of thy justice. 165. Much peace is to them that love thy law, and to them is no stumbling-block. 166. I have hoped for thy salvation, Jehovah, and have done thy commandments. 167. My soul hath observed thy testimonies, and I love them vehemently. 168. I have observed thy precepts and thy testimonies, for all my ways *are* before thee.

[unspec יא] 169. Let my shouting cry come near before thee, Jehovah; according to thy word give thou me understanding. 170. Let my supplication for grace come before thee; according

to thy saying, deliver thou me. 171. My lips shall utter praise, when thou hast learned me thy statutes. 172. My tongue shall resound thy saying, for all thy commandments are justice. 173. Let thine hand be to help me, for I have chosen thy precepts.

174. I have longed for thy salvation, Jehovah, and thy law is my delights. 175. Let my soul live, that it may praise thee; and let thy judgments help me. 176. I have strayed like a lost sheep; seek thou thy servant, for I have not forgotten thy commandments.

Annotations.

*Perfect in way] entire (or unblemished) in their state or conversation: See Ezek. 28. 15. Psalm. 1. 1.*

*Vers. 2. seek him] with hope and trust, as the word also importeth, Isaiah 11. 10. with Rom. 15. 12. See also Deut. 4. 29. Jer. 29. 13. 2 Chron. 15. 15. The Chaldee translateth, seek his doctrine.*

*Vers. 3. Also they &c.] the Greek turneth it thus; For, not they that work iniquity, do walk in his ways.*

*Vers. 4. to be observed] or, for men to observe. See the notes on Psal. 36. 3.*

*Vers. 5. O that] or, My wishes are that &c. The Chaldee expounds it, It is good for me that I have directed my ways.*

*Vers. 8. very much] or unto vehemency, vehemently, that is, utterly: a like prayer is against God's anger, Isaiah 64. 9. Or, it may here have reference to the former, I will keep thy statutes with vehemency, if thou forsake me not.*

*Vers. 10. let me not wander] o•make me not to err; in Greek, repel me not.*

*Vers. 14. as above] as that which is superior to all riches; or, as for all abundant wealth.*

*Vers. 16. delight] or solace, recreate myself. [unspec 18]*

*Vers. 18. Vncover] or unweile. that I may] or, and I shall: so after in this and other Psalms often. See Psal. 43. 4.*

*Vers. 19. in the earth] or in the land: See Psal. 39. 13.*

*Vers. 20. sor desire] or, with desiring, or to desire; as the Greek saith, my soul coveteth to desire. A like form of the Hebrew word is in Jerem. 31. 12.*

*Vers. 23. spake] or talked of me; spake largely and freely: See the word in this form, Ezek. 33. 30.*

*Vers. 24. men of my counsel] that is, my counselors, they with whom I consult. So in Isaiah 40. 13. man of his counsel, is turned in Greek Sumbo•los, Rom. 11. 34. that is, Counselor.*

*Vers. 25. quicken me] or, spare my life, as Ios. 9. 15.*

*Vers. 26. answeredst me] which the Chaldee expoundeth, acceptedst my prayer.*

*Vers. 27. and I will] or, that I may; as verse. 18. and 33.*

Vers. 28. *droppeth]* to wit, *tears*, that is, *weepeth*: as *Job* 16. 20. *raise up]* or, *confirm*, *stablish*, as *verse*. 38. and 106.

Vers. 30. *of faithfulness]* or *faith*, that is, a sure and faithful way. *proposed]* to wit, *before me*, as *Psal.* 16. 8.

Vers. 32. *enlarge]* that is, *amplify* and *increase* with wisdom, as *1 King.* 4. 29. (as to *want an heart*, is to *be foolish*, *Prov.* 9. 4.) or, with comfort, as *Isa.* 60. 5. or *love*, as *2 Cor.* 6. 11.

Vers. 33. *to the end]* Greek, *continually*; some turn it, for *rewards*, as after the Greek doth, *verse*. 112. The Hebrew properly is the *heel* or *foot-sole*; figuratively the *end*, and sometime *reward*: see *Psal.* 19. 12. *that I may]* or, *and I shall keep* &c. So *verse*. 34.

Vers. 37. *Turn away]* or *Make pass*, *transfer*: so *verse*. 39. *from seeing]* or, *that they see not*, *Psal.* 69. 24. and 66. 18.

Vers. 38. *Confirme]* or *raise up*, that is, *perform* and *do it*, as *2 Sam.* 7. 25. and that *continually*, as *Deut.* 27. 26. with *Gal.* 3. 10. So, *to confirm words*, *2 King.* 23. 3. is *•o do them*, *2 Chron.* 34. 31. *which]* that is, *which servant* is given (or *addicted*) *to thy fear*, or *which word* is given *for the fear of thee*, that thou mayest be feared.

Vers. 41. *come]* that is, *be performed*, as *Judge.* 13. 12.

Vers. 42. *answer]* Hebr. *answer him word*, that is, *return him answer*, as this phrase importeth, *2 Sam.* •4. 13. *1 King.* 20. 9. and 12. 16. so *Prov.* 27. 11. Or, *answer him the matter*.

Vers. 43. *very much]* or, *unto vehemency*, *vehemently*, as *verse*. 8. and it may be referred to the *word*, *vehemently true*; or to the former, *pull not utterly*.

Vers. 45. *in a large roomth]* or, *in wideness*, that is, at liberty, cheerfully, free from fears, distresses, &c. *Psal.* 4. 2. and 18. 20. and 118. 5.

Vers. 48. *lift my hands]* that is, *put my hands* to the practice of thy law with earnestness.

Vers. 53. *A burning horror]* a storm of terror and dismay, as the Greek saith, *swow•ing* or *fainting*: see *Psal.* 11. 6. *for]* or *from the wicked*; a storm of trouble raised by them.

Vers. 54. *songs]* *theames*, or *arguments of singing*. *the house]* *the earthly house of this tabernacle*, where man sojourneth in his body; as *2 Cor.* 5. 1, &c. in Greek, *the place*, that is, *wheresoever I sojourn*.

Vers. 56. *This was]* Thus ordered I the course of my life; or, this variety of estate, persecution, consolation, &c. befell me.

Vers. 57. *my portion]* that is, as the Greek explaineth, *O Lord thou art my portion*, as *Psal.* 142. 6. and 16. 5. *Ier.* 10. 16. or, *my portion*, *O Lord*, *shall be to keep thy words*.

Vers. 58. *besought]* or *entreated*: see *Psal.* 45. 13. [unspec 58]

Vers. 59. *thought upon*] considered and counted; the Chaldee saith, *I thought to make good my ways*.

Vers. 60. *delayed not*] or, *distracted not myself*, to wit, with worldly cares, fears, pleasures, &c. [unspec 60]

Vers. 61. *Bands*] or *Cords*, as the Greek also turneth it, or *Companies*, as the Chaldee explaineth it: so a *band of Prophets*, for a *company* of them, 1 Sam. 10. 10.

Vers. 66. *reason*] or *behavior*: Hebr. *taste* or *savor*: see Psal. 34. 1.

Vers. 67. *afflicted*] or *answered, cried*, to wit, *for my affliction*.

Vers. 69. *forged*] or *composed, adjoined*: so Job 13. 4.

Vers. 70. *gross*] *congealed*, and so made hard and senseless; in Greek, *crudled as milk*. Compare Act. 28. 27. Ephes. 4. 18.

Vers. 72. *thousands*] to wit, *of pieces*, as is expressed, Psal. 68. 31. the Chaldee expoundeth it, *of talents*.

Vers. 73. *fashioned*] or *fitted, composed*. Compare Job 10. 8.

Vers. 75. with *faithfulness*] or in *faith*, or *truth*. God is faithful, which will not suffer us to be tempted above that we are able, but will give the issue with the temptation, &c. 1 Cor. 10. 13.

Vers. 78. *depraved*] *perverted, wronged me, dealt perversely with me*; or, would *pervert me* from the right way.

Vers. 79. *turn to me*] in Chaldee, *turn to my doctrine*.

Vers. 80. *perfect*] *sincere*, in Greek, *without spot, unblemished*, as *verse*. 1.

Vers. 81. *fainteth*] *faileth*, or, *is consumed*, to wit, *with desire*. So Psal. 84. 2. *fail*] or, *are consumed*, as before, and *verse*. 123. See Psal. 69. 4. 1 Sam. 2. 33.

Vers. 83. *in the smoke*] that is, *dry and wrinckled*. Compare Psal. 32. 4. and 102. 4.

Vers. 84. *days*] to wit, *of affliction*: see Psal. 37. 12. and 116. 2.

Vers. 85. *digged pits*] to take away my life, Psal. 35. 7. the Greek saith, *told me tales*, to entrap me with errors.

Vers. 86. *faithfulness*] or *faith*, that is, *faithful, true*.

Vers. 89. *is steadfast*] or, *standeth fast, abideth*: compare Isa. 40. 8.

Vers. 90. *stablished*] or *fitly settled*: See Eccles. 1. 4.

Vers. 91. *To thy*] that is, *According to thy ordinations*; or, *For thy judgments*; in the manner and to the ends that thou appointedst them, they stand and continue, as Psal. 33. 9.

Vers. 96. *of all perfection]* or *consummation*, that is, of every most perfect thing. *large]* or *broad, wide*, meaning *infinite*.

Vers. 98. *thou makest]* or *it maketh. it is with me]* or, *it is mine*, that is, *thy law* (or *everyone of thy commandments*,) is *mine*.

Vers. 103. *my palate]* that is, *my taste*. [unspec 193] [unspec 105]

Vers. 105. *a lamp]* or, *a candle, lantern*: so *Prov. 6. 23*. Compare *Job 19. 8*.

Vers. 106. *sworn]* making covenant to walk [unspec 106] in thy law, as *Nehem. 10. 29. ratify]* perform, or stablish.

Vers. 108. *free-offerings]* or, *voluntaries*: see [unspec 108] *Psal. 54. 8*.

Vers. 109. *in my hand]* or *palm*, that is, *I go* [unspec 109] *in danger of my life*. See the like phrase, *Judge. 12. 3. 1 Sam. 19. 5. and 28. 21*. So the Chaldee explaineth it, *my soul is in danger, as if it were upon my hand*.

Vers. 112. *to the end]* as *verse. 33*. Here the Greek [unspec 112] turneth it, *for reward*, respecting the end and reward of faith and obedience, as *Psal. 19. 12. Heb. 11. 26. 1 Pet. 1. 8, 9*.

Vers. 113. *vain thoughts]* or *wavering cogitations*, [unspec 113] or *vain thinkers*, as the Chaldee explaineth it; the Greek also turning it, *transgressors of law*. It hath the name of *top-branches* of trees; figuratively applied to the *thoughts* or *opinions* of the mind, wavering and uncertain, as *1 King. 18. 21*. or persons distracted with their own cogitations.

Vers. 117. *delight]* or, *have respect*, or *contemplate*, [unspec 117] *meditate delightfully*.

Vers. 119. Like *dross]* consumed with the fire [unspec 119] of thy wrath. See *Ezek. 22. 18,—22. Prov. 25. 4, 5. makest cease]* that is, *removest*, or *takest away*.

Vers. 120. *feelet horror]* as when the hair [unspec 120] stands up for fear; and by *flesh*, may be meant *the hair of his flesh*, as is expressed, *Job 4. 15*. from whence this phrase seemeth to be taken.

Vers. 121. *Be surety]* answering for, and defending [unspec 121] him. Or, *give sweetness* (or *delight*,) *unto him*.

Vers. 126. *to do]* or *work*, showing his power: [unspec 126] The Chaldee otherwise, *It is time to do the will of the Lord. made frustrate]* of none effect, or *dissipated*: See *Psal. 33. 10*.

Vers. 128. *hold righteous]* or *make righteous*, [unspec 128] that is, *do esteem*, and *defend* to be most right, and *do rightly use them*.

Vers. 130. *The opening]* or *door*, that is, the [unspec 130] *declaration* (as the Greek interpreteth it;) or *the first entrance into them*.

Vers. 132. *according to the judgment*] that is, [unspec 132] as is right and meet, and behooveth; or, after the manner, wont and custom that thou usest. So *judgment* is for *manner*, or *custom*, *Gen. 40. 13. Ios. 6. 15. 1 Sam. 2. 13. and 27. 11.*

Vers. 136. *they*] *men* in general, or the *wicked*; [unspec 136] as after, *verse. 158.*

Vers. 137. *righteous*] to wit, is *every of thy judgments*; or, *upright art thou in thy judgments.* [unspec 137]

Vers. 138. *justice of thy testimonies*] that is, *thy just and very faithful testimonies.* Or, *justice,* [unspec 138] *thy testimonies and faith.*

Vers. 139. *suppresseth*] or *cutteth off*, that is, *consumeth.* Compare *Psal. 69. 10.* [unspec 139]

Vers. 140. *fined*] *purified as in fire,* *Psal. 12. 7.* [unspec 140] [unspec 142]

Vers. 142. *forever*] that is, *everlasting*; so *verse. 144.*

Vers. 143. *found*] that is, *come upon me,* as *Psal. 116. 3.* [unspec 143]

Vers. 144. *justice of &c.]* or, *Thy testimonies are just &c.* [unspec 144]

Vers. 147. *prevented*] to wit, *thee*, with prayer, [unspec 147] as *Psal. 88. 14. and 95. 2. twilight*] *the dawning of the morning*, as the Chaldee explaineth it, and the Hebrew sometime signifieth, *Job 7. 4.*

Vers. 148. *watches*] see *Psal. 63. 7. and 90. 4.* [unspec 148] and *119. 62.* The Chaldee saith, *the morning and evening watches.*

Vers. 149. *judgment*] *equity*, or *custom*, as [unspec 149] *verse. 132.*

Vers. 160. *the beginning,]* or, *the head*, but the [unspec 160] Greek and Chaldee do explain it, *from the beginning thy word is truth*; and so forever. Or, taking *head* for *excellency*, *thy most excellent word is truth.*

Vers. 164. *Seven times*] that is, *often*; for *seven* [unspec 164] is used for *many*, as *Levite. 26. 18. Prov. 24. 16. and 26. 25. 1 Sam. 2. 5.*

Vers. 165. *is no stumbling block*] or, *they have* [unspec 165] *no offense*, (or *scandal.*) So in *1 John. 2. 10. he that loveth his brother, there is no scandal in him.* He walks without fear of falling.

Vers. 172. *resound*] or, *sing*; Hebr. *answer.* [unspec 172] [unspec 175]

Vers. 175. *Let my soul live*] that is, *Let me wholly live*: as on the contrary, *let my soul die,* *Judge. 16. 30.*

Vers. 176. *a lost sheep*] *a sheep of perdition*, or [unspec 176] *perishing*, that is, *ready to perish.* *All we like sheep have gone astray, Isa. 53. 6.*

**PSAL. CXX.**

The Prophet prayeth against, and reproveth the evil tongue: 5 and complaineth of his necessary conversation with the wicked.

A song of degrees. [unspec 1]

VNto Jehovah, in my distressednesse, I cried, and he answered me. Jehovah, deliver thou my soul from the lip of falsehood, from the tongue of deceit.

What shall it give thee, and what shall it add to thee, tongue of deceit. Sharpe arrows of a mighty one, with coals of Iuniper. Woe is me that I sojourn *with Meshec*, dwell with the tents of Kedar. My soul it hath much dwelt with him that hateth peace. I *am for peace*, and when I speak, they *are for war*.

Annotations.

*OF degrees*] or, *of ascensions, of heights*: (Hebr. *ham-mahaloth*,) that is, *a Psalm to be sung with an high voice*; as the Levites are said to praise God *with a great voice on high*, (Hebr. *le-mahlah*,) 2 Chron. 20. 19. Or, this title noteth *the excellency of the song*, for short, grave and pithy sentences; as *Adam ham-mahalah*, is *a man of eminency*, (or *of high degree*,) 1 Chron. 17. 17. Sundry other ways is this title understood, as *of the stairs* that went up to the house of the Lord, whereon the singers should stand; and this the Chaldee favoereth: also of *the coming up from Babylon*, (called *mahalah*, *an a scension*, Ezr. 7. 9,) &c. Fifteene Psalms together have this title prefixed. *distressednesse*] that is, *sore distress*: the Hebrew addeth a letter to increase the signification; so, *helpfulness*, for *full help*, Psal. 44. 27. *cried*] in Chaldee, *prayed, and he received my prayer*.

Vers. 3. *What shall it give*] or, (as the Greek hath) *what shall be given*, that is, *what good, or profit shalt thou get?* meaning, *none at all*. The verb active is often used passively; see Psal. 32. 9. and 36. 3. Or, *what shall be* (meaning *God*, or any one) *give to thee, O deceitful tongue? it add*] or *be added*, to wit, *as good, or advantage*: so Psal. 115. 14. *tongue*] this may also be read, *what shall the tongue of deceit give to thee*, that is, *profit thee*, speaking to the calumniator.

Vers. 4. *arrows, &c.*] This may note out the hurt of a guileful tongue, whose evil words are like *arrows*, Ps. 64. 4. Prov. 25. 18. or, the reward which God will give the deceitful tongue, his *plagues*, like *arrows*, Psal. 45. 6. Deut. 32. 23. Ezek. 5. 16. *coals of Iuniper*] which wood in burning smelleth sweet, but the coals thereof burn extremely, and last long; so that under the ashes the glowing coals may be kept (as some write) a year long. So it fitly noteth the long lasting infamy of an evil tongue. Or, if we refer it to God's judgments, they are severe and durable, as Deut. 28. 59. Ps. 18. 9. and 140. 11.

Vers. 5. *sojourn*] or *am a pilgrim, a stranger. with Meshec*] that is, with a profane and barbarous people, like the posterity of Meshec and Kedar, mentioned in Gen. 10. 2. and 21. 13. *Meshec* signifieth *length* or *protraction*, and so may here be taken for no proper name, but I *sojourn so long*; and thus the Greek turneth it, *my peregrination is prolonged. Tents of Kedar*] the son of *Ishmael*, Gen. 25. 13. whose children dwelt in Arabia, Esa. 21. 13,—17. therefore the Chaldee here turneth it *Arabians*, they dwelt in Tents or Cottages in the wilderness, as shepherds. See also Esa. 42. 11. Ier. 49. 28, 29. Ezek. 27. 21.



Vers. 6. *it hath much]* or, *to it self* (in it own seeming) *hath long dwelt:* so *Psal.* 123. 4.

Vers. 7. *for peace]* or, *to peace* (as after *for* or *to war*) that is, *addicted thereto;* or understand, *a man of peace,* that is, *peaceful,* as the Greek expoundeth it; so *Job* 5. 24. and 21. 9. 2 *Sam,* 17. 3. See the like phrase *Psal.* 109. 4. Also in *Obad.* 7. *thy bread,* for, *men of thy bread.*

### PSAL. CXXI.

The great safety of those that trust in God's protection.

A Song of degrees. [unspec 1]

I Lift up mine eyes unto the mountains, from whence shall come mine help. Mine help cometh from with Jehovah, which made heavens and earth. Let him not give thy foot to be moved, let him not slumber that keepeth thee. Loe he will not slumber nor sleep, that keepeth Israel. Jehovah is thy keeper, Jehovah thy shadow upon thy right hand. The Sun shall not smite thee by day, nor the Moon by night. Jehovah will keep thee from all evil, he will keep thy soul. Jehovah will keep thy going out and thy coming in, from this time and forever.

Annotations.

*OF degrees]* or, *for-degrees,* or, *ascensions:* see the first note on the former Psalm. *the mountains]* *Zion* and *Merijah,* where was the Sanctuary of God, who had *his foundation in the holy mountains,* *Ps.* 87. 1. w<sup>ch</sup> was a figure of *the heavens,* *Heb.* 9. 24. and sometime *mountains* and *heavens* are used for the same, as *Ps.* 18. 8. with 2 *Sam.* 22. 8. So the meaning is, that when he looked up to God for help, he received it. Or we may read it thus; *Shall I lift up mine eyes to the mountains?* that is, to the places where Idols are worshipped, *Deut.* 12. 2. as if he should say, *far be it from me.* For *in vain* is help expected *from the hills,* or *the multitude of the mountains;* but *in Jehovah our God is the salvation of Israel,* *Ier.* 3. 23. The *lifting up of the eyes* signifieth *hope and expectation,* *Ezek.* 18. 6. So *Psal.* 123. 1.

Vers. 3. *to be moved]* or, *to slide,* or *to commotion,* which meaneth *a falling into evil:* see *Psal.* 38. 17. not <...> *ber]* that is, not neglect any care or diligence for thy good, *Psal.* 132. 4. *Prov.* 6. 4. *Isaiah.* 5. 27.

Vers. 5. *shadow]* that is, protection, comfort and refreshing from heat, *Esa,* 25. 4. and 4. 6. *Num.* 14. 9. See also *Psal.* 1•9. 31.

Vers. 6. *The Sun]* which annoyeth with heat, as the Moon doth with cold vapors, *Ion.* 4. 8. *Gen.* 31. 40. And the *Sun* and *Moon* being rulers of day and night, *Psal.* 136. 8, 9. imply all other things whatsoever. But this hath reference to God's protection of Israel in the wilderness, *Exod.* 13. 21. *Isaiah.* 4. 5.

Vers. 8. *Thy going out and oomming in]* that is, all thy administration, affairs and actions. See the like phrase, *Deut.* 28. 6. 2 *Chron.* 1. 10. 2 *Sam.* 3. 25. *Act.* 1. 21. and 9. 28.

### PSAL. CXXII.

David's joy for the Church, and prayer for the peace thereof.

A Song of degrees, of David. [unspec 1]

I Rejoyced in them that said unto me, We will go *into* the house of Jehovah. Our feet have been standing in thy gates, O Jerusalem. Jerusalem built as a city that is joined to it self together. Whither the tribes go up, the tribes of Yah, to the testimony of Israel, to confesse unto the name of Jehovah. For there are set thrones for judgment, thrones of the house of David. Ask ye the peace of Jerusalem; safe quietness have they that love thee. Peace be in thy fort, safe quietness in thy Palaces. Because of my brethren and my neighbors, I will speak, O peace be in thee. Because of the house of Jehovah our God, I will seek good for thee.

Annotations.

*IN them]* or, *for them:* Greek, *for the things that were said. we will]* or, *let us go*, exhorting one another, as *Deut. 33. 19. house]* which the Chaldee expoundeth, *house of the Sanctuary of the Lord.*

Vers. 3. *joined to it self]* compact, fitly framed and built together for an habitation of God through the spirit, *Ephes. 2. 21, 22.* so the curtains of the tabernacle were conjoined, *Exod. 26. 3.*

Vers. 4. *to the testimony]* that is, *the Ark*, wherein were *the tables of testimony*, and from whence God testified his presence by oracle, *Exod. 25. 21, 22.* or, by *the testimony to Israel*, that is, according to the charge given for their coming thither, *Deut. 16. 16, 17.*

Vers. 5. *are set]* or *sit thrones;* that is, *they stand;* or *remain still,* or; *are set,* active for passive, as *Psal. 36. 3. of the house]* or, *for the house,* that is, the posterity; as *Psal. 115. 10.* The Chaldee saith, *for the Kings of the house of David.*

Vers. 6. *Ask]* that is, *Desire,* or *pray for the peace;* in Greek, *the things that belong to the peace:* see the like speech, *Luke 19. 42. Ier. 15. 5.* *safe quietness have]* or, *they shall have safe ease,* or *tranquility, prosperity:* the word meaneth both quietness from troubles, and abundance of welfare: so *Psal. 30. 7.* and *73. 12.*

Vers. 7. *fort]* or *rampart. frontier;* whereof he speaketh in *Lam. 2. 8.*

Vers. 9. *good for thee]* or, *thy good:* see *Neh. 2. 10.*

### PSAL. CXXIII.

A profession of patient confidence in God, and prayer to be delivered from contempt.

A Song of degrees. [unspec 1]

VN to thee lift I up mine eyes, O thou that sittest in the heavens. Loe, as the eyes of servants are unto the hand of their Masters; as the eyes of a maiden unto the hand of her mistress; so our eyes unto Jehovah our God, until that he be gracious unto us. Be gracious to us Jehovah, be gracious to us; for we are very much filled with contempt. Our soul it is very much filled with the scorning of those that are at ease, the contempt of the proud.

Annotations.

*Sittest]* that is, *reignest, governest, judgest:* for *heaven* is God's *throne*, *Isaiah*. 66. 1.

Vers. 2. *that he be gracious]* or *show mercy;* this noteth continual prayer without fainting, as *Luke* 18. 1,—7.

Vers. 4. *it is or, to it self,* as *Psal.* 120. 6. *of the proud]* or, *be to the proud;* as a Prayer that the evil may turn upon themselves.

#### PSAL. CXXIV.

David teacheth Israel to bless God for their deliverance.

A Song of degrees of David. [unspec 1]

EXcept Jehovah, that he had been for us, now let Israel say: Except Jehovah, that he had been for us, when men rose up against us: Then they had swallowed us up alive, when their anger was kindled against us. Then the waters had overflowed us, the stream had passed over our soul. Then the proud waters had passed over our soul. Blessed *be* Jehovah, who hath not given us *for* a prey unto their teeth. Our soul, as a bird is escaped out of the snare of the fowlers; the snare is broken, and we are escaped. Our help *is* in the name of Jehovah, the maker of heavens and earth.

Annotations.

*EXcept Jehovah, that he]* or, *But for Jehovah who was.* The Chaldee saith, *Except the word of the Lord, &c.*

Vers. 2. *men]* in Chaldee, *sinful men.* [unspec 4]

Vers. 4. *waters]* that is, *sinful people,* as *Isa.* 59. 19. *Rev.* 17. 15.

Vers. 5. *proud waters]* the Chaldee expoundeth it, *the King whose Campe is like the high waters of the Sea.*

#### PASL. CXXV.

The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

A Song of degrees. [unspec 1]

THEy that trust in Jehovah, *shall be* as mount Zion *which* is not moved, *but* remaineth forever. Jerusalem, th<sup>e</sup> mountains *are* round about it, and Jehovah *is* round about his people, from this time and forever. For the rod of wickedness shall not rest upon the lot of the just; that the just put not forth their hands unto any injurious evil. Do good, O Jehovah, unto the good, and to the righteous in their hearts. But they that turn a side *to* their crookednesses, Jehovah will lead them away with the workers of painful iniquity: Peace *shall be* upon Israel.

Annotations.

*They that crust]* The Chaldee explaineth it, *The just which trust in the Word of the Lord.*

Vers. 2. *and Jehovah]* that is, *and so Jehovah,* which the Chaldee expoundeth, *the divine presence (or majesty) of the Lord.*

Vers. 3. *of wickedness]* that is, *of the wicked,* as *pride, for proud men,* Psal. 36. 12. and their *rod* meaneth their *dominion, or power,* as Psal. 2. 9. *lot]* that is, *inheritance;* as Ios. 18. 11. 1 Pet. 5. 3.

Vers. 5. *crookednesses]* *crooked ways, or, vices. lead them away]* or, *make them go away,* that is, to die, as 1 Chron. 17. 11. compared with 2 Sam. 7. 12. So the Chaldee paraphraseth, *will lead them to Hell, and their part shall be with the workers of iniquity.*

### PSAL. CXXVI.

The Church celebrating her incredible return out of captivity, prayeth for, and prophesieth the good success thereof.

A Song of degrees. [unspec 1]

WHen Jehovah returned the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with joyful shouting; then said they among the heathens, Jehovah hath done very great things with them. Jehovah hath done very great things with us, we are joyful. Turn thou, O Jehovah, our captivity, as the streams in the South. They that sow with tears, shall reap with joyful shouting. He going goeth, and weepeth, bearing the sowing seed: he coming cometh with joyful shouting, bearing his sheaves.

Annotations.

*The captivity]* or, *the reversion,* that is, *the multitude of captives* returning from bondage. See Psal. 14. 7. and 68. 19. Deut. 30. 3. The return from Babels bondage figured our redemption by Christ, Esa. 10. 21, 22. Rom. 9. 27. And to *return the captivity,* sometime is to restore all that was lost, Iok 42. 10. *that dream]* that felt joy and comfort incredible, which we doubted whether it were true or not; as did Peter, Act. 12. 9. See also *Isaiah.* 29. 7, 8. The Chaldee expoundeth it, *like sleepers which wake from their dreams.*

Vers. 2. *joyful shout]* or *song, or shrill singing:* so *verse. 5, 6. Compare Job 8. 21. done very great things]* or *done magnificently, or magnified his doings,* as the Greek translateth this phrase, in Joel 2. 20. the Hebraism being, *he hath magnified to do,* like that in 2 Chron. 33. 6. *Manasseh multiplied to do (that is, did much) evil. with them]* or *with these men.*

Vers. 4. *our captivity]* that is, the rest of the captives which remain yet behind, bring them also. So *captivity* is for *captives,* Ezek. 11. 24, 25. *in the South]* that is, *in the dry ground;* for so the Hebrew word signifieth, and so *South lands* were waterless, Judge. 1. 15. Here we may understand, *this shall be to us as rivers in the South.* The Chaldee paraphraseth, *as the land is turned when water-springs break forth into it, in time of drought.*

Vers. 5. *shall reap]* or, *let them reap:* as continuing the former prayer: so after.

Vers. 6. *He going goeth]* that is, *every sower fore-mentioned: therefore the Greek saith, they did going go: which phrase meaneth a continual and diligent going. the sowing seed] the seed to be sown, Hebr. the drawing of the seed, that is, the seed of drawing, or, of sowing, as this phrase meaneth, Amos 9. 13. or, the dray of seed, that is, the seed-basket. Sometime drawing, is, purchasing, as Job 28. 18. which may also be minded here, the purchased (that is, precious) seed.*

**PSAL. CXXVII.**

The virtue of God's blessings in all estates. 3 Good children are his gift.

A Song of degrees for Solomon. [unspec 1]

IF Jehovah build not the house, *in vain do the builders thereof labor therein: if Jehovah keep not the city, in vain doth the keeper wake. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; so he will give his beloved sleep.*

Loe, sons *are* an heritage of Jehovah; the fruit of the womb, *his wages*. As arrows in the hand of a mighty *man*, so *are* sons of the youth. O blessed *is* the man that hath filled his quiver with them: they shall not be abashed, when they shall speak with the enemies in the gate.

Annotations.

*FOr Solomon]* as *Psal. 72. 1. or, of Solomon. the city]* in Chaldee, *the city Jerusalem.*

Vers. 2. *to rise early]* or, *to be early in rising, to be late in sitting, eating, &c. of sorrows]* that is, gotten with much sorrow or pains: as *bread of wickedness, Prov. 4. 17. is that which is wickedly gotten; or bread of sorrows, may mean course meat, as bread of pleasures, Dan. 10. 3. is dainty fine meat. so]* by building, keeping and blessing their labors without sorrow; or *surely he will give. his beloved]* or *dearling;* the Hebrew *Iedid*, hath reference to Solomon's name *Iedid-jah, 2 Sam. 12. 25. that is, Beloved of Yah: but the Greek turneth it plurally, his beloved ones. sleep]* quiet rest without cark and sorrow. Therefore also the Hebrew word *Shena* is written with 〈 in non-Latin alphabet 〉 a quiet dumb letter, (otherwise than usual) to denote the more quietness.

Vers. 3. *an heritage]* that is, *a reward (or blessing) given of the Lord: so Job 20. 29. Isa. 54. 17. Psal. 61. 6. wages]* or *reward,* which sometime is of debt, for service, *Num. 18. 31. Gen. 30. 28. sometime of favor, Rom. 4. 4. as God's rewards to his servants, Gen. 15. 1. Isa. 62. 11.*

Vers. 4. *sons of youth]* that is, *young men,* who area help to their parents against the enemy, as arrows in the battle. Compare 1 *John. 2. 14. Prov. 20. 29.*

Vers. 5. *his quiver with them]* that is, his house full of children. *when they shall speak]* that is, *plead in judgment;* which was at the city gates; see the contrary, *Job 5. 4. It may also be read, but they shall subdue the enemies in the gate.* The Greek giveth the first interpretation. The Chaldee saith, *when they contend with their adversaries in the gate of the judgment hall.*

**PSAL. CXXVIII.**

The sundry blessings which follow them that fear God.

A Song of degrees. [unspec 1]

O Happy is everyone that feareth Jehovah, that walketh in his ways. When thou shalt eat the labor of thy hands, O happy thou, and good *shall it be* unto thee. Thy wife *shall be* as a fruitful Vine by the sides of thine house, thy sons as Olive plants round about thy Table. Lo• surely thus shall the man be blessed that feareth Jehovah. Bless thee will Jehovah out of Zion, and see thou the good of Jerusalem, all the days of thy life. And see thou thy sons sons, peace upon Israel.

Annotations.

O *Happy*] or *Blessed*: as *Psal.* 1. 1. [unspec 2]

Vers. 2. *When thou*] or, *For (surely) thou shalt eat. the labor*] that is, *things got with labor*, according to the Law, *Gen.* 3. 19. and this is of God's hand, *Eccle.* 2. 24. the contrary whereof is a curse, *Deut.* 28. 30, 31, 33. *good*] *profitable, and pleasing*, as *Deut.* 23. 16. The Chaldee explaineth it, *Happy thou in this world, and good (shall it be) unto thee in the world to come.*

Vers. 3. *fruitful*] or, *fructifying*: see also this similitude, *Ezek.* 19. 10. *Gen.* 49. 22. *Olive plants*] always *green*, *Psal.* 52. 10. and *legitimate*, as the Olive admitteth no other graff.

Vers. 5. *will Jehovah*] or, prayer-wise (as the Greek hath it) *Jehovah bless thee. see thou*] or, *thou shalt see*, that is, *enjoy*: look the Notes on *Psal.* 27. 4. and 37. 3. *the good*] that is, *the good things*, as the Greek hath it: see *Psal.* 65. 5.

Vers. 6. *thy sons sons*] or, *sons to (or of) thy sons*. See this fulfilled in *Job* 42. 16. where Job saw *his sons, and his sons sons, even four generations.*

#### PSAL. CXXIX.

Many are the afflictions of Israel, but God delivereth them. 5 Their haters are cursed.

A Song of degrees. [unspec 1]

OFTen have they afflicted me from my youth, may Israel now say. Often have they afflicted me from my youth, yet have they not prevailed against me. The plowers plowed upon my back, they made long their furrow. Jehovah just, he hath cut asunder the cord of the wicked. Let them be abashed and turned back, all that hate Zion. Let them be as the grass of the house tops, which afore *one* pulleth it off, is withered. Wherewith he that moweth, filleth not his hand; or he that bindeth sheaves, his bosom. Neither do they that pass by say, The blessing of Jehovah be upon you, we bless you in the Name of Jehovah.

Annotations.

OFTen] or *Much, vehemently. from my youth*] my first constitution, in Egypt, *Ezek.* 23. 3. *not prevailed*] in Chaldee, *they could not do me evil.*

Vers. 3. *plowers]* that plow iniquity, Job 4 8. the Greek saith, *sinner. furrow]* and *furrows*, that is, *every of them*; (for the Hebrew hath both readings) meaning their *injuries*, or *iniquity*, as the Greek turneth it.

Vers. 4. *cord]* for *ords*, or *ropes*; one put for many: see *Psal.* 8. 9. by *ords*, meaning counsels and enterprises, wherewith they drew the plough of their iniquity, *Isaiah.* 5. 18.

Vers. 5. *Let them]* or, *They shall be abashed.* [unspec 6]

Vers. 6. *pulleth it off]* or *pulleth out*, namely, *the hook* to cut it. The Chaldee explains it, *which before it flourisheth, an East wind cometh and bloweth on it, and it withereth.*

Vers. 7. *his bosom]* his arms; as *Isaiah.* 49. 22. or *lap.*

Vers. 8. *we bless you]* the Chaldee addeth, *and they answer them not, we bless you, &c.* taking this latter branch to be the harvest men's answer, as in *Ruth* 2. 4.

#### PSAL. CXXX.

The Psalmist praying out of deep afflictions, professeth his hope and patience, and exhorteth Israel to the like.

A Song of degrees. [unspec 1]

Ovt of the deeps do I call unto thee Jehovah. Lord, hear my voice, let thine ears be attentive to the voice of my supplications for grace. If thou shouldest observe iniquities, O Yah, Lord, who shall stand? But with thee *is* forgiveness, that thou mayest be feared. I earnestly expect Jehovah, my soul earnestly expecteth, and for his word do I hopefully wait. My soul for the Lord, *more* than watchmen for the morning, watchmen for the morning. Let Israel hopefully wait for Jehovah, for with Jehovah *there is* mercy, and with him *is* much redemption. And he will redeem Israel from all his iniquities.

Annotations.

*DEeps]* or *low places*, that is, great calamities, *Psal.* 69. 3. 15. with hearty deep affections, and lowliness of mind.

Vers. 3. *shall stand]* or *can subsist?* meaning, no man can. [unspec 3]

Vers. 6. *watchmen]* or, *warders, keepers.* Which the Chaldee explaineth thus, *more than they which observe the morning watch, which they observe that they may offer the morning sacrifice. for]* or *to the morning.*

Vers. 8. *his]* or *their iniquities:* see the note on *Psal.* 25. 22. [unspec 8]

#### PSAL. CXXXI.

David professeth his humility, and exhorteth Israel to hope in God.

A Song of degrees of David. [unspec 1]

Jehovah, mine heart is not haughty, neither are mine eyes lofty, neither walk I in great *matters*, and too marvelous for me. If I have not composed and stilled my soul, as a weaned *child* with his mother; as a weaned *child* with me is my soul. Let Israel hopefully wait for Jehovah, from this time and forever.

Annotations.

*HAughty]* or *lifted up*, with pride: see *Deut.* 17. 20. *Prov.* 16. 5. 2 *Chron.* 32. 25, 26. *Psal.* 101. 5. *marvelous]* that is, too hard for me, high and above my reach: as *Psal.* 139. 6.

Vers. 2. *If I have not]* that is, *Surely I have:* an oath, whereof part is concealed; see *Psal.* 95. 11. *Ier.* 49. 20. *composed*, or *put fit and in order*. The Chaldee expoundeth it, *If I have not put my hand on my mouth, and silenced my soul, till it might hear the words of the Law, as a weaned child on his mothers breasts, &c. stilled]* or, *made silent*, refraining it from noisome lusts. *as a weaned child]* that is, meek, modest, humble, submissive, simple, &c. See *Mat.* 18. 1, 2, 3, 4.

### PSAL. CXXXII.

David's care to bring home the Ark of God. 8 His prayer at the removing thereof. 11 The Lord's oath and promises to David & to the Church.

A Song of degrees. [unspec 1]

Jehovah, remember unto David all his affliction. How he sware unto Jehovah, vowed unto the Mightie one of Jacob. If I enter into the tent of mine house; If I go up on the pallet of my beds. If I give sleep to mine eyes, slumber to mine eye-lids. Until I find a place for Jehovah, dwelling *places* for the Mighty one of Jacob. Loe, we heard it was in Ephrathah, we found it in the fields of the wood. We will go into his dwelling *places*; we will bow down ourselves at the footstool of his feet. Arise Jehovah to thy rest, thou, and the Ark of thy strength. Let thy Priests be clothed with justice, and let thy gracious Saints *joyfully* shout. For thy servant David's sake, turn not away the face of thine Anointed. Jehovah sware unto David, truth; he will not turn from it; of the fruit of thy womb will I set upon thy throne. If thy sons keep my Covenant, and my Testimony that I shall teach them; also their sons even to perpetuity, shall sit upon thy throne. For Jehovah hath chosen Zion, hath desired *it* for his seat. This *is* my rest even to perpetuity, here will I sit, for I have desired it. Her victuals I will blessing bless, her poor I will satisfy with bread. And her Priests I will clothe with salvation, and her gracious Saints shall shouting shout *joyfully*. There will I make the horn of David to bud; I have ordained a lamp for mine Anointed. His enemies will I clothe with shame, and on him his crown shall flourish.

Annotations.

*VNto David]* or *for him*, that is, for good unto him: or, *David with all his affliction*. So *Psal.* 137. 7. *affliction]* or, *humiliation, afflicting care*, for to have the Ark brought home unto him, 1 *Chron.* 13. 1, 2, 3, 12. and 15. 1, 2. &c. or, to build God an house, 2 *Sam.* 7. 1, 2.



Vers. 2. *the Mightie one]* in Greek, *the God of Jacob*; so called first by Jacob himself, *Gen. 49. 24.* This title is also given to other things, as *Psal. 78. 25.* and *22. 13.*

Vers. 3. *If I enter]* that is, *surely I will not enter*: see *Psal. 95. 11.* and *89. 36.* Compare this care of David with the contrary negligence of the people, *Hag. 1. 4.* *2 Sam. 7. 1, 2.* *mine house]* mentioned, *1 Chron. 15. 1.*

Vers. 5. *find]* that is, *prepare, or build*: so *Act. 7. 46.* Also in *Psal. 36. 3.* *finding is accomplishing. for Jehovah]* that is, for his Ark to rest in, which the Chaldee explaineth, *a place for the house of the Lord's Sanctuary. dwelling places]* or, *habitaclcs*: see *Psal. 43. 3.*

Vers. 6. *it]* *God's Ark, verse. 8. Ephra•hah]* the country of Ephraim, the city *Shilo*, where God's house and Ark had long continued, *Judge. 18. 31.* and *21. 19.* *1 Sam. 1. 3.* therefore an *Ephraimite* is called an *Ephrathite*, *Judge. 12. 5.* *the fields of the wood]* in the city of *Kirjath-jearim* (that is, the *City of the woods*) where the Ark was twenty years, after it came home from the *Philistines*, *1 Sam. 6. 21.* and *7. 1, 2.* It was also called *Balle* (the *plains*) of *Judah*, *2 Sam. 6. 2.*

Vers. 7. *at the foot stool]* or towards it, meaning the Sanctuary: see *Psal. 99. 5.*

Vers. 8. *thy rest]* the Sanctuary built for thy name, as *1 Chr. 28. 2.* *2 Chr. 6. 41.* *Ark]* or *Christ*, *Coffer*, w<sup>ch</sup> was made of *Shittim* (or *Cedar*) wood, overlaid with plates of gold, whose cover (called the *Mercy-seat*) was also of pure gold, on which were two *glorious Cherubs* of gold, from whence God gave his Oracle, *Exod. 37. 1, 2,—6, 7.* *Num. 7. 89.* In this Ark were the two Tables of the Law or Testimony, written with the finger of God, *Deut. 10. 3, 4, 5.* This Ark is called *God's strength* and *glory*, *Psal. 78. 61.* For *Ark of thy strength*, the Chaldee saith, *the Ark wherein thy Law is.*

Vers. 9. *clothed with justice]* that is, let them justly and holily administer their Priests office. So Job speaking of his *just administration*, saith, *I put on justice, and it clothed me, my judgment was as a robe and crown*, *Job 29. 14.* Therefore the Priests had holy garments to administer in, *Exod. 28. 2, 3.* In *2 Chron. 6. 41.* and after here in *verse. 16.* *the Priests are clothed with salvation*: so Christ, and his people, *Isa. 61. 10.* *Rev. 1. 13.* and *19. 8.* *thy Saints]* the people of Israel, *1 Chron. 15. 28.* and specially the Levites which were singers in God's Sanctuary. So the Chaldee paraphraseth, *Let thy Priests be clothed with the garments of justice, and let the Levites thy Saints say praises for the oblations.*

Vers. 10. *David's sake]* for the promises made to David; or, for Christ's sake, called often *David*: see *Psal. 18. 51.* *turn not away the face]* that is, *deny not the request*: as *1 King. 2. 16, 17, 20.*

Vers. 11. *truth]* that is, a true oath, a faithful promise. *fruit of thy womb]* or *belly*, that is, *thy children*: see *2 Sam. 7. 12.* And this prophesy respecteth Christ, *Act. 2. 30.*

Vers. 13. *his seat]* or *dwelling place*; see *Ps. 68. 17.* [unspec 15]

Vers. 15. *victuals]* or *meat*: see *Psal. 78. 25.* *blessing bless]* this noteth *certainty* and *abundance of blessing.*

Vers. 16. *with salvation*] the ministration of the word, whereby *they save themselves and those that hear them*, Deut. 33. 10. 1 Tim. 4. 16. So God's ministers are called *Savior's*, Obad. 21. See before, *verse*. 9. The Chaldee translateth, *with garments of salvation* (or of redemption.)

Vers. 17. *the horn to bud*] or to grow, that is, the kingdom and power to increase, as the Chaldee saith, *I will make a glorious King to bud in the house of David*. See Psal. 75. 5. and 89. 18, 25. So Christ is called *the horn of salvation*, Luke 1. 69. *ordained a lamp*] or, *prepared a candle*, the bright glory of the kingdom by a successor; as 1 King. 11. 36. and 15. 4. 2 King. 8. 19. See Psal. 18. 29.

Vers. 18. *clothe with shame*] the Chaldee saith, *with garments of shame*. He meaneth they shall be disappointed and confounded in all their enterprises: So Psal. 35. 26. and 109. 29. *crown*] or *diademe*; a sign of government and sanctity: therefore the Greek turneth it, *sanctification*: see Psal. 89. 40.

### PSAL. CXXXIII.

The benefit of the communion of Saints.

A Song of degrees of David. [unspec 1]

BEhold how good and how pleasant *it is*, for brethren to dwell even together! Like the good oil upon the head, *which* went down upon the beard, the beard of Aaron, which went down upon the collar of his garmens. Like the dew of Hermon which descendeth upon the mountains of Zion; for there Jehovah hath commanded the blessing, life unto eternity.

Annotations.

*TOgether*] in unity and concord. The Chaldee paraphraseth, *to dwell in Zion and Jerusalem, like two brethren together*.

Vers. 2. *the good oil*] *the balsam*, or *oil of holy ointment*, made of the principal spices, for the Lord's Tabernacle and Ministers; see Exod. 30. 23, 25, 26,—30. *the collar*] Hebr. *the mouth*, that is, *the edge*, the upper hole or border which was bound about that it should not rent, Exod. 39. 23.

Vers. 3. *Hermon*] an high and fertile mount without Jordan, watered with the dew of heaven: it was called also *Shirion*: see Psal. 29. 6. *which descendeth*] understand here again, *and as the dew that descendeth*: for *Hermon* and *Zion* were far asunder. *there*] where brethren dwell in unity. *commanded*] appointed, and sent effectually: see Psal. 42. 9.

### PSAL. CXXXIV.

An exhortation to bless God.

A Song of degrees. [unspec 1]

BEhold, bless ye Jehovah all ye servants of Jehovah, that stand in the house of Jehovah in the nights. Lift up your hands *in* the Sanctuary, and bless Jehovah. Jehovah bless thee out of Zion: he that made heavens and earth. [unspec 3]

Annotations.

*THat stand]* that is, *serve*, or *minister*, as, *which stood before the King*, *Ier.* 51. 12. for which is written, in *2 King.* 25 8. *servant of the King*. Here is meant chiefly the *Priests* and *Levites*, whose office was to *stand and minister*, *Deut.* 10. 8. and 17. 12. *Ezek.* 44. 11, 15. So *Neh.* 12. 44. *the Priests and Levites that stood*, that is, *served*. See also *Psal.* 13 5. 2. The Chaldee expoundeth it, *that stand in the watches of the house of the Sanctuary of the Lord, and do praise in the nights. in the nights]* keeping the watch of the Lord. See *Levite.* 8. 35. 1 *Chron.* 9. 33.

Vers. 2. *in the Sanctuary]* or, towards *the holiness*, that is, *the most holy place*, where God dwelt between the Cherubims: or, *in holiness*, that is, *holily*.

Vers. 3. *bless]* or *will bless thee*, speaking to God's people. Compare *Num.* 6. 24. *Psal.* 128. 5. and the promise, *Exod.* 20. 24. *In all places where I put the memory of my name, I will come unto thee, and bless thee*.

**PSAL. CXXXV.**

God's servants are exhorted to praise him for his mercies to Israel, 5 his power, 8 his judgments on their enemies. 15 The vanity of Idols. 19 An exhortation to bless God.

Halel•jah. [unspec 1]

PRaise ye the Name of Jehovah, praise *him*, O ye servants of Jehovah. That stand in the house of Jehovah, in the courts of the house of our God. Praise ye Yah, for Jehovah is good; sign Psalm to his Name, for *it is pleasant*. For Yah hath chosen to him *self* Jacob, Israel for his peculiar treasure. For I do know that Jehovah *is great*, and our Lord *is above all God's*. All that pleaseth Jehovah he doth, in the heavens, & in the earth, in the seas, and all deep *places*. He causeth vapors to ascend from the end of the earth; he maketh lightnings with the rain; he bringeth forth the wind out of his treasures. Who smote the first-borne of Egypt, from man unto beast. Sent signs and wonders in mids of thee, O Egypt, on Pharaoh and on all his servants. Who smote many nations, and slew mighty Kings. Sihon King of the Amorites, and Ogh, King of Bashan, and all the kingdoms of Canaan. And gave their land *for a possession*, a possession to Israel his people. Jehovah, thy Name *is forever*; Jehovah, thy memory *is to generation and generation*. For Jehovah will judge his people, and for his servants he will repent himself. The idols of the heathens *are silver and gold*, the work of the hands of men. A mouth they have and speak not, eyes they have and see not. Ears they have and hear not, also there is no breath in their mouth. Like them be they that make them, everyone that trusteth in them. O house of Israel, bless ye Jehovah; O house of Aaron, bless ye Jehovah. O house of Levi, bless ye Jehovah; ye that fear Jehovah, bless Jehovah. Blessed *be* Jehovah out of Zion, which dwelleth in Jerusalem; Hallelujah.

Annotations.

*HAlelu-jah*] that is, *praise*, or *glorify ye Yah*▪ it is a word of joyful exhortation to sing praises to the Lord for his mercies, and in the end of Psalms, is added as *Amen*, for a cheerful acclamation: see *Psal.* 104. 35. and 106. 48. *Rev.* 19. 1, 3, 6.

Vers. 4. *peculiar treasure*] or *precious and singular possession, propriety*: so *Deut.* 7. 6. This was promised by the law, *Exod.* 19. 5. but performed by Christ his redeeming and purifying of his people, *Tit.* 2. 14. *1 Pet.* 2. 9.

Vers. 7. *vapors*] or *elevations*; in Greek *clouds*: for by vaporous clouds drawn from the end of the earth or sea, cometh rain; as it is said, *he calleth for the waters of the sea, and poureth them out on the faoe of the earth.* *Amos* 5. 8. So *Ier.* 10. 13. and 51. 16. *with the rain*] or, *to the rain*; so fire and water are mixed in one cloud. *treasures*] or *cosfers, store-houses.* see *Psal.* 33. 7.

Vers. 8. *from man, &c.*] that is, *both men and beasts*: see *Psal.* 78. 50, 51. *Exod.* 12. 12, 29.

Vers. 9. *Pharaoh*] the King who was plagued first in Egypt, and after drowned in the red sea, *Exod.* 7. and 8. and 9. and 10. and 14.

Vers. 10. *Many*] or *ample, great nations, the Amorites, Canaanites, &c.*

Vers. 11. *Ogh*] a giant whose bedstead was of iron, nine cubits long, and four broad. See *Num.* 21. 23, 35. *Deut.* 3. 11. *kingdoms*] *thirty and one*, as is reckoned, *Josh.* 12. 9,—24.

Vers. 12. *a possession*] or *heritage*: see *Psal.* 78. 55. [unspec 14]

Vers. 14. *for*] or *concerning his servants*: this is taken from *Deut.* 32. 36.

Vers. 15. *idols*] compare this that followeth, with *Psal.* 115. 4. &c.

Vers. 19. *house of Israel*] that is, *the posterity of Israel*; so after. *of Aaron*] to whom the Priesthood was committed, *Exod.* 28. 1.

Vers. 20. *of Levi*] which were taken from among the sons of Israel, and given and joined with the Priests to minister unto them, *Num.* 18. 2, 6. *ye that fear.*] all strangers converts, profelytes, *Act.* 2. 5. and 10. 35.

#### **PSAL. CXXXVI.**

An exhortation to confess God's goodness, power, and wisdom, shown in the creation of the world, the deliverance of Israel out of Egypt, and many other mercies.

COnfesse ye to Jehovah, for *he is good*, for his mercy *endureth* forever. Confess ye to the God of God's, for his mercy *endureth* forever. Confess ye to the Lord of Lord's, for his mercy *endureth* forever. To him that doth wondrous great *things* himself alone, for his mercy *endureth* forever. To him that made the heavens with prudency, for his mercy *endureth* for ever. To him that spread out the earth above the waters, for his mercy *endureth* forever. To him that made the great lights, for his meracle *endureth* forever. The Sun for dommion by day, for his mercy *endureth* forever. The Moon and stars for the dominions by night, for his mercy *endureth* for ever. To him that smote Egypt in their first-borne, for his mercy *endureth*

forever. And brought forth Israel from mids of them, for his mercy *endureth* forever. With a strong hand, and with a stretched out arm, for his mercy *endureth* forever. To him that parted the red sea into parts, for his mercy *endureth* forever. And made Israel to pass thorough the mids of it, for his mercy *endureth* forever. And shook off Pharaoh and his power into the red sea, for his mercy *endureth* forever. To him which led his people in the wilderness, for his mercy *endureth* forever. To him which smote great Kings, for his mercy *endureth* forever. And killed magnificent Kings, for his mercy *endureth* forever. Sihon King of the Amorites, for his mercy *endureth* forever. And Ogh the King of Bashan, for his mercy *endureth* forever. And gave their land for a possession, for his mercy *endureth* forever. A possession to Israel his servant, for his mercy *endureth* forever. Which remembered us in our base estate, for his mercy *endureth* forever. And hath redeemed us from our distresser, for his mercy *endureth* forever. Which giveth bread to all flesh, for his mercy *endureth* forever. Confess ye to the God of heavens, for his mercy *endureth* forever.

Annotations.

*MErcie*] the Hebrew *Chesed* signifieth a sacred affection of mercy, piety, grace, benignitie, and bountiful good will towards any without respect of merit. In man sometime it is the *pious benign affection* wherewith he doth good: sometime the *mercy* or *bountihed* which he receiveth; as in *Isa.* 40. 6. it is the *glorious grace* which man hath from God, called by the holy Ghost in Greek, *doxa, glory*, *1 Pet.* 1. 24. usually the Greek version hath for it *eleos, mercy*, which the New Testament alloweth, *Mat.* 9. 13. from *Hos.* 6. 6. Hereof a godly man is called *Chasid, gracious, or merciful*: see *Psal.* 4. 4.

Vers. 8. *dominion*] or *rule, sovereignty*: see *Gen.* 1. 16.

Vers. 10. *Egypt*] or, *the Egyptians*: see *Psal.* 78. 43,—51.

Vers. 13. *parts*] or *divisions*. By the Jews tradition, the red sea was parted into twelve several parts, for every of the twelve tribes to go thorough.

Vers. 15. *shook off*] that is, *overthrew*: so *Exod.* 14. 27.

Vers. 18. *magnificent*] mighty and excellent, mentioned after, and *Psal.* 135. 10, 11, 12.

Vers. 24. *redeemed*] or *delivered, broken off, and pulled away*, as by violence; for so also the word signifieth, *Psal.* 7. 3.

Vers. 25. *bread*] that is, *food*; *Bread* is used for all *meats*: so in the Greek, *to buy bread*, *Mark.* 6. 36. is, *to buy meat, (or victuals)* *Mat.* 14. 15. Therefore this word is used also for beasts food, *Psal.* 147. 9.

Vers. 8. *make my bed*] or *spread my couch*; in Greek, *descend*. Compare *Amos* 9. 2. [unspec 8]

Vers. 9. *wings of the morning*] or, *day-dawning*, which is said to have *wings*, for that it speedily flieth over all the air. *of the sea*] meaning the furthest parts of the world, for so the *sea* often signifieth, *Psal.* 65. 6. and 72. 8. *Isa.* 24. 14.

Vers. 11. *shroud]* over-dim me, as with the dark twilight; or shall bruise, shall crush me down, as Gen. 3. 15. so the Greek, shall tread me down.

Vers. 12. *darkeneth]* that is, hideth: Compare Job 34. 22. Ier. 23. 24. as is, &c.] or, like darkness, like light, that is, they are equal, as that which in Mat. 22. 30. is like, in Luk. 20. 36. is equal.

Vers. 13. *covered]* that is, safely kept and protected, as the Greek saith, holpen me, or covered me with skin and flesh, &c. as Job 10. 11.

Vers. 14. *fearfully]* or in fearful sorts, to wit, I am made: or, these are fearful things: the Chaldee saith, thou hast done fearful things. marvelously made] or excellently made; elsewhere this word is used for separated from, and excelling others: see Psal. 4. 4.

Vers. 15. *my bone]* that is, bones, any of them; or my substance or strength; for thereof the bone is named. *embrodered]* that is, cunningly wrought with Nerves, Sinewes, Veines, & variety of limbs. A similitude taken from broiderie work, Psal. 45. 15. *nether places of the earth]* so he calleth his mothers womb, because of God's secret and unknown making of men there, Eccles. 11. 5. And thus may the like phrase, Ephes. 4. 9. be understood of Christ's incarnation.

Vers. 16. *My unformed substance]* or, Mine embryo, which is the body in the womb before it hath perfect shape, or, unwrought up, as the Greek here translateth it. The Hebrew name is of wrapping or winding up like a bottom, *my wound-up mass, or body. all of them]* all my members wound up in that my embrion or unperfected substance. Or generally, all men. The Chaldee saith, all my days were written in the book of thy memorial. were written] Hebr. shall be written, which meaneth a continual act: see Psal. 2. 1. So after, shall be formed. in the days they were formed] or, what days they should be formed: meaning that all his members, in the days that they were in fashioning in his mothers womb, were written down of God: or, that the days of their forming were written. The Chaldee saith, in the day when the world was created, &c. and when not one] Hebr. and not one of them, or in them. Meaning that God had written down all parts of his body, not only when they were in forming, but long before. So commending his providence, who calleth things which be not as though they were, Rom. 4. 17.

Vers. 17. *how precious are]* that is, how rare are thy thoughts to me, how few of them can I speak of, how incomprehensible are thy cogitations! The words following show this to be the meaning: Compare Job 26. 14. And a thing is said to be precious which cannot be attained unto or effected; see Psal. 49. 9. Otherwise we may take it thus, Thy thoughts, that is, the thoughts that I have of thee, how precious, of how much esteem and worth are they to me? So precious is used, Psal. 36. 8. The Chaldee expoundeth it, How honorable are they that love thee, O God, and how are their princes fortified. mightily increased] many and strong: see Psal 40. 5. the sums] Hebr. heads, used for sums, and so the Greek, archee, Numb. 1. 2. and 26. 6. I awake and] or, when I awake I am still with thee, that is, still meditating of thee. The Chaldee referreth this to the last resurrection thus, I shall rise again in the world to come, and shall be still with thee. See Psal. 17. 15.

Vers. 19. *If thou wouldest]* or, O that thou wouldest, for it seemeth here to be a wish, as also in the Greek of the New Testament, Luk. 12. 49. what will I, if it were (that is, O that it were) already

kindled. So in 1 Chron. 4. 10. *If thou wilt bless me, that is, O that thou wouldest bless.* Or, *Surely thou wilt slay, &c. and men, &c.]* this may also be referred to God thus, *and wouldest say, Ye bloody men depart from me; or to David, who saith, depart ye from me.* The Chaldee expoundeth it, & *let the men addicted to the judgment of death depart from me.*

Vers. 20. *Speak of thee]* or *against thee,* as the like Hebraism meaneth, 1 King. 21. 13. *witnessed of (or against) him.* See the notes on Psal. 5. 5. Or *say thee,* that is, *mention or speak of,* as Psal. 40. 11. 2 Sam. 6. 22. The Chaldee understands it of swearing, *which swear in thy name deceitfully. to a mischievous purpose]* or *with a crafty intent,* that is, *craftily, wickedly.* See Psal. 10. 2. *lift up do thy foes. &c.]* or, *thy foes take up thy name to vanity;* this sense the Chaldee paraphrase giveth, and the phrase is taken from Ex. 20. 7. the word *name* being understood, (as in Lev. 24. 11. the word *Lord* is understood) or, *thy foes lift up their head (as is expressed, Psal. 83. 2.) in vain,* that is, *they are vainly proud and insolent.* Often times words wanting are to be supplied: see the Notes on Psal. 103. 9. Or, *they lift up thy foes in vain,* that is, *the wicked (which speak evil of thee) do vainly extollthine enemies. to false vanity]* or *in vain:* see Psal. 12. 3. and 24. 4.

Vers. 21. *am not I grieved]* or *grieve (irke) my self:* so Psal. 119. 158. Compare also 2 Chron. 19. 2. Prov. 29. 27.

Vers. 23. *Prove]* or *try me.* Compare Psal. 26. 2. [unspec 24]

Vers. 24. *way of sorrow]* or *of grief,* that is, *wicked way (purposes or actions) which are grievous to God and men; and in special, the way of idolatry;* for of this word *Idols* have their name: see Psal. 16. 4. So a word of *grief,* Prov. 15. 1. is that which grieveth him to whom it is spoken. *way of eternity]* or *of antiquity, the old way,* as Ier. 6. 16. meaning the way of faith and godliness, which God taught from the beginning, and which continueth forever; contrary to *the way of the wicked,* which perisheth, Psal. 1. 6.

#### PSAL. CXL.

David prayeth for deliverance from the wicked. 9. *He prayeth against them.* 13 *He comforteth him-self by confidence in God.*

To the Master of the Music, a Psalm of David.

Release me, O Jehovah, from the evil man; from the man of violent wrongs preserve thou me. Which think evil things in heart; every day they gather wars. They sharpen their tongue like a serpent; the hot poison of the Asp is under their lips Selah.

Keep me, O Jehovah, from the hands of the wicked; from the man of violent wrongs preserve thou me, which think to thrust away my feet. The proud have hid a snare for me, and cords; they have spread a net by the paths side, they have set grinnets for me Selah.

I said to Jehovah, Thou art my God; hear, O Jehovah, the voice of my supplications for grace. Jehovah Lord, the strength of my salvation, thou hast covered my head in the day of arms. Grant not, O Jehovah, the desires of the wicked; further not his crafty device, lest they exalt themselves Selah.

The head of those that compass me about, the molestation of their lips shall cover them. They shall bring upon them coals; he shall fell them into the fire, into deep pits, that they rise not up. An ill-tongued man shall not be established in the earth; a man of violent wrong, evil shall hunt him to a sudden overthrow. I know that Jehovah will do the judgment of the poor afflicted; the doom of the needy. Surely the just shall confess to thy Name, the righteous shall sit before thy face.

Annotations.

*They gather wars]* or are *gathered to wars*, getting themselves and other together. The active is often used passively, *Psal. 32. 9.* and *109. 13.*

Vers. 4. *of the Asp]* or *Viper*; Greek, of *Asps*: so *Rom. 3. 13.* Compare *Psal. 58. 5.* [unspec 4]

Vers. 5. *to thrust away my feet]* or, *to overthrow my footsteps.* [unspec 5]

Vers. 6. *by the paths side]* or, *fast by my path*; Heb. *at the hand of the path.* Compare *Psal. 142. 4.* *Ier. 18. 22.* *Prov. 29. 5.*

Vers. 8. *Jehovah]* or *God*: see *Psal. 68. 21.* *of arms]* or *of armor*, that is, *of battle*, (as the Greek translatheth it) when men harness themselves. This is that *helmet, salvation,* *Eph. 6. 17.*

Vers. 9. *further not]* or, *bring not to pass. lest they]* or, *they will exalt themselves*, that is, *be proud or lofty.* Compare *Deut. 32. 27.*

Vers. 10. *the head]* that is, *As for the head (the chief) of those, &c.* An *head* sometime signifieth a *company of chief men*, *1 Chron. 4. 42.* though here perhaps someone man is meant, as the Chaldee nameth *Achitophel*. It is also used for a *band of men*, as *Job 1. 17.* Sometime the Hebrew word signifieth *gall*, as *Psal. 69. 22.* Which sense also is not amiss here. *shall cover]* or prayer-wise, *let it cover them*, and *him* (as *Psal. 2. 3.*) that is, *every of them.*

Vers. 11. *They shall bring]* or *make move* (as *Psal. 55. 4.*) *upon themselves*; or *coals shall be moved* (that is, *thrown*) *upon them.* The Hebrew hath a double reading, yielding both these senses; their judgments to be from God, but procured by themselves. *he]* that is, *God shall fell them*, or indefinitely, *they shall be felled*, or *cast. deep pits]* or *sudden sorrows*; the Greek saith *calamities*; the Chaldee, *the fire of Gehenna.*

Vers. 12. *An ill-tongued man]* Heb. *a man of tongue*, that is, a *pratler* or *evil speaker*, that hath tongue at will to use and abuse at his lust, and to *smite* therewith, as *Ier. 18. 18.* So a *man of lips*, *Job 11. 2.* is one *talkative*: a *man of words*, *Exo. 4. 10.* is one *eloquent*: a *man of arm*, *Job 22. 8.* is one *mighty*; and sundry the like. *to a sudden overthrow]* or, *his utter ruin and misery.* Hebrew, *to* (or *with*) *thrustings down.* The Chaldee paraphraseth, *The Angel of death shall hunt him, and thrust him down into hell.*

Vers. 14. *sit before thy face]* or  *dwell with thy face*, that is, *in thy presence*: see *Psal. 16. 11.* and *61. 8.*

**PSAL. CXLI.**



David prayeth that his suit may be acceptable, his conscience sincere, and his life safe from snares.

A Psalm of David. [unspec 1]

Jehovah, I call upon thee, make haste unto me, give ear to my voice when I call unto thee. Let my prayer be firmly directed as incense before thee; the lifting up of my hands as the evening oblation. Set thou, Jehovah, a watch before my mouth, keep the door of my lips. Incline not my heart to an evil thing; to pretend pretences in wickedness, with men that work painful iniquity: and let me not eat their dainties. Let the just *man* smite me, it *shall be* a kindness, and let him reprove me; the headoile, let it not break mine head; for yet my prayer also *shall be* in their evils. Their Judges are thrown down by the Rock sides; and they shall hear my sayings, for they are pleasant. As *when* one cutteth and cleaveth on the earth, our bones are scattered at the mouth of hell. But mine eyes *are* unto thee, Jehovah Lord; in thee I hope for safety: pour not out my soul. Keep me from hands of the snare, *which* they have laid for me, and the grinnes of them that work painful iniquity. Let the wicked fall into his net, whiles I together pass over.

Annotations.

*BE firmly directed]* or *prepared*; and so acceptable. as *incense]* or *perfume*, which was a confection of sweet spices, made after the art of the Apothecary, pure and holy, and was by the Priests burned upon the golden altar, every morning before the Lord, *Exod.* 30. 34, 35, 36. 7. 8. a figure of the prayers of the Saints, acceptable to God, through Christ's mediation, as this place showeth, compared with *Rev.* 8. 3. *my hands]* or *palms*, lifted up in prayer: see *Psal.* 63. 5. *evening oblation]* the *Manchah* properly was the *meatoffering*, (which was *fine flower mingled with oil*) offered together with the Lamb every evening, before the Lord continually, as *Exod.* 29. 39, 40, 41, 42. *Num.* 28. 2, 3,—8. Here it is taken for the whole oblation, at the time of the offering whereof the godly used to pray, *Exod.* 9. 5. *Dan.* 9. 21. it was at *the ninth hour* of the day, (about three of the clock in the afternoon) called *the hour of prayer*, *Acts* 3. 1.

Vers. 3. *a watch]* or, *a ward, custody*, to keep me from speaking amiss. *keep]* *observe thou:* or, *an observation*, before the door. *the door]* or *gate of my lips*, by which my words pass out as at a door: so *the doors of the womb*, *Job* 3. 10. The original *dal*, is contracted for *deleth*, a door: though this be rare: yet the Hebrew text sometime doth the like, as *Chaji*, *2 Sam.* 23. 20. for *Chajil*, *1 Chron.* 11. 22.

Vers. 4. *Incline not]* to wit, by Satan, or mine own corruption: for God properly tempteth no man to evil, but the devil, and man's own concupiscence, *I am.* 1. 13, 14. *1 Cor.* 7. 5. and by Satan, God moveth men's minds, as appeareth, *1 Chro.* 21. 1. with *2 Sam.* 24. 1. So *Matt.* 6. 13. *evil thing]* or *word*: see *Psal.* 7. 1. *to pretend pretences]* or, *excuses*; thus the Greek turneth it: the Hebrew also signifieth *occasions pretended*, as *Deut.* 22. 14, 17. Or we may read it, *to practice practices in wickedness.* *with men that work]* or, *with men workers*, that is, such as stoutly, boldly, and manfully work iniquity. *their dainties]* the Chaldee expoundeth it, of their songs at bankers.

Vers. 5. *smite]* or *beat me*; the word properly signifieth *beating with an hammer*, Psal. 74. 6. Judge. 5. 26. applied to *sharp rebukes*. So Prov. 23. 35. Compare also Prov. 9. 8. and 25. 12. and 28. 23. Zach. 13. 6. it shall be a *kindness]* a *mercy*, or, *with kindness*, that is, let him smite me kindly, and *reprove me*. the *head-oil]* that is, *the chief* or *precious oil*: (as *head spices* are *chief* and *principal*, Exod. 30. 23.) or *oil of the head*, which is to anoint the head with. Or, by *head*, understand the *chiefest* of his adversaries, as before, Ps. 140. 10. for this seemeth to be an opposition to the former thus, *let the just smite me, but let not the precious oil* (or *the oil of the head*) of the wicked *break mine head*: and this the Greek favoeth, saying, *but let not the oil of the sinner supple mine head*: by *oil*, meaning *flattering words*, as Psal. 55. 22. Otherwise we may refer it to the former just man's reproof, it shall be a *precious oil*, *let him not make it fail my head*. The Chaldee otherwise expoundeth it, *and let the Priest reprove me, anointing me with the anointing oil of the Sanctuary: but let him not take the crown of the kingdom from mine head. let it not break my head]* not distract or dazell my wits, not overcome me; the Hebrew word signifieth *breaking* and *bringing to naught*, Ps. 33. 10. and is applied to *the breaking of the heart* by discouragement, Num. 32. 7. and here to *the breaking of the head*, or *bringing to naught* of counsels, purposes, &c. by flattery. Or, if it be understood of the just, we may read it, *let him not make it fail mine head*, that is, let the oil of his reproof not be wanting upon mine head. *in their evils]* or, *against their evils*: which may be applied to the *evil deeds* of the wicked, or *calamities* of the just: and here understand, *is* or *shall be in their evils*: or, as the Chaldee explaineth it, *is ordered against their evil*.

Vers. 6. *Their Judges]* the *Princes* of mine adversaries. *are thrown down]* or, *throw down themselves*, that is, secretly pursue and beset me in the rocks and mountains whither I am forced to flee, 1 Sam. 24. 3. and 23. 26. The word may also bear their *throwing down* to destruction, as 1 Chro. 25. 12. *by the rock sides]* or, *in rocky places*; Hebr. *in the hands of the rock*; as Psal. 140. 6. *and they shall hear]* or, *though they have heard*.

Vers. 7. *cutteth and cleaveth]* to wit, wood, or the ground with the plough. *of hell]* or, *the grave*. Compare Ezek. 37. 1, 11, 12. *Jehovah]* or *God*: see Psal. 68. 21. *pour not out my soul]* to wit, unto death, as Esa. 53. 12. that is, kill me not: or, *make not my soul bare*, that is, leave it not destitute and helpless.

Vers. 10. *Let the wicked fall]* or, *They shall fall. into his net]* that is, *every of them into his own net*, or *flue. together]* namely, with their fall, or *together* with them that are with me: or, *altogether* (wholly) *pass over, and escape*: the Greek saith, *alone I am, until I pass over*. See this word, Psal. 33. 15.

## PSAL. CXLII.

David showeth that in his troubles, when his own heart and all other help failed him, all his comfort was in faith and prayer unto God.

An instructing *Psalm* of David: a prayer when he was in the cave.

*With my voice* unto Jehovah did I cry, *with my voice* unto Jehovah did I supplicate for grace. I poured out before him my meditation, my distress I did show before him. When my spirit

was overwhelmed within me, then thou knewest my path: in the way that I walked they privily laid a snare for me. *I did* look on the right hand and see, & no man acknowledged me; refuge is perished from me, no man seeketh for my soul. I cried unto thee, Jehovah; I said, thou *art* my hope for safety, my portion in the land of the living. Attend unto my shouting, for I am brought very low; deliver me from my persecutors, for they are stronger than I. Bring forth my soul out of the close prison, to confess thy name; the just shall environ me about, for thou wilt *bounteously* reward unto me.

Annotations.

*IN the cave*] fled thither from the persecution of Saul, 1 *Sam.* 24. 4, &c. [unspec 1]

Vers. 4. *was overwhelmed*] or, *swowned, fainted*: see *Psal.* 77. 4. *then thou*] Hebr. *and thou*: so, *And he saith*, *Mark.* 14. 34. is expounded, *Then he saith*, *Matth.* 26. 38.

Vers. 5. *I did look*] or, *Look thou*, &c. continuing his complaint to God. But the Greek turneth it, *I considered*: and the Hebrew *Look thou*, or *To look*, is often resolved by other definite persons: see the notes on *Ps.* 22. 9. and 49. 15. and 65. 11. & 77. 2. & 103. 20. *and see*] or, *and behold*, to wit, on *the left hand. refuge*] or *flight. is perished frō me*] that is, *faileth me*: I have no place to fly unto and escape. So *Job* 11. 20. *Amos* 2. 14. *seeketh*] that is, *careth for*: so *Prov.* 29. 10. usually *to seek the soul*, is in the ill part to destroy it: see *Ps.* 35. 4.

Vers. 7. *brought low*] or *weakened*: see *Ps.* 116. 6. [unspec 8]

Vers. 8. *the prison*] the cave wherein I am shut up close. *environ*] *compass*, as *Psal.* 22. 13. or, *expect*, as *Job* 36. 2. and so the Greek translatheth, *the just shall wait for me, until thou reward me*. See *Psa.* 13. 6. The Chaldee saith, *for my sake the just shall make thee a crown of praise, because thou wilt render a good reward unto me*.

### PSAL. CXLIII.

David prayeth for favor in judgment. 3 He complaineth of his griefs. 5 He strengtheneth his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for sanctification, 12 for destruction of his enemies.

A Psalm of David. [unspec 1]

Jehovah hear my prayer, give ear to my supplications for grace; in thy faithfulness answer me in thy justice. And enter not into judgment with thy servant, for before thee shall not any living be justified. For the enemy persecuteth my soul, smiteth down my life to the earth, maketh me sit in darkneses, as the dead *for ever*. And my spirit is overwhelmed in me, in midst of me my heart is wondrously amazed. I remember the days of old, I meditate on all thy work, I muse on the action of thy hands. I spread out my hands unto thee; my soul, as a weary land, *thirsteth* for thee *Selah*. Make speed, answer me Jehovah, my spirit faileth; hide not thy face from me, for I shall be made like to them that go down the pit. Cause me to hear thy mercy in the morning, for in thee do I trust; cause me to know the way that I should walk, for unto thee do I lift up my soul. Deliver me from mine enemies, O Jehovah; unto thee

I fly for covert. Learn me to do thine acceptable will, for thou *art* my God, thy good spirit shall lead me in the land of righteousness. For thy names sake Jehovah, thou wilt quicken me, in thy justice wilt bring forth my soul out of distress. And in thy mercy wilt suppress mine enemies, and destroy all them that afflict my soul, for I *am* thy servant.

Annotations.

*ANd enter not into judgment]* or, *but go not to Law with me;* by the deeds whereof no flesh shall be justified in thy sight, Rom. 3. 20. so Job 22. 4. & 14. 3. Esa. 3. 14. In Chaldee, *go not into the judgment hall*, namely, to judge with severity. *not any]* or, *not all*, that is, *none living*: so Matth. 24. 22. *not all*, that is, *no flesh*, 1 John. 2. 21. *every lie is not*, that is, *no lie is of the truth*; so 2 Pet. 1. 20. Ps. 76. 6.

Vers. 3. *my life]* or, *my company*; the Hebrew signifieth both, Job 33. 18. 22. Psal. 68. 11. *darknesses]* or, *dark places*: so Psal. 88. 7, 19. and 74. 20. *for ever]* or, *of eternity, of old*, meaning *dead long since*, and *forever after*: the word respecteth time past, and to come. So Lam. 3. 6.

Vers. 4. *overwhelmed]* fainteth, or, *is perplexed*: see Psal. 77. 4. *wondrously amazed]* astonished, or *desolate*. Gr. *troubled*. See this word, Esa. 59. 16. and 63. 5. Dan. 8. 27. Psal. 40. 16.

Vers. 5. *of old]* or, *of antiquity*; so Psal. 77. 6. [unspec 6]

Vers. 6. *spread out]* that is, *pray*; as the Chaldee saith, *spread out my hands in prayer*. See Psal. 44. 21. *weary]* that is, *dry and thirsty*: in Greek, *waterless*: see Psal. 63. 2.

Vers. 7. *for I]* or *lest I*; Hebr. *and I*; which may be supplied thus, *left I perish, and be made like, &c.* See Psal. 28. 1.

Vers. 8. *in the morning]* speedily: so Psal. 90. 14. [unspec 9]

Vers. 9. *I fly for covert]* or, *I cover (I hide) myself, flying unto thee*: or, *to thee I covertly fly*, secretly disclosing to thee that which I would hide from others: so the Greek, *I fly to thee*. The Chaldee expoundeth it, *I have made thy Word my redeemer*.

V. 10. *thy good spirit shall lead me]* so the Greek translateth this, and the rest, as assured: we may also read it prayer-wise, *let thy good spirit lead me*; or, *thy spirit is good; let it lead me, &c.* and so the rest. Compare Neh. 9. 20. *in the land]* or, *into the land of righteousness; in a plain (or even) ground*: see Psal. 26. 12. Esa. 26. 10.

Annotations.

*HAlelu-jah]* that is, *Praise ye Yah*; see Psalm. 135. 1.

Vers. 2. *in my life]* so long as I live: so Psalm. 104. 33.

Vers. 4. *his spirit]* man's ghost; so *the soul* is said to go forth, Gen. 35. 18. *to his earth]* whereof he was made; *earth* is in Hebrew *Adamah*; hereof man was called *Adam, Earthly*; compare Gen. 2. 7. and 3. 19. Ps. 104. 29. *his thoughts]* or *purposes*, the most excellent effects of the mind or spirit of man.

Vers. 7. *the bound]* or *prisoners*; but here it may be meant more largely; for *sicknesses* also are *Satan's bonds*, which our Lord Christ loosed, *Luke 13. 16*. See also *Isa. 61. 1*.

Vers. 8. *openeth the eyes]* or *giveth sight to*: compare *Mat. 9. 29, 30. John. 9. 6, 7, 32. uprightneth]* or *maketh strait*; as *Psal. 145. 14*. see this fulfilled, *Luke 13. 13*.

Vers. 9. *setteh upright]* *maketh to continue sure*: so *Psal. 20. 9. and 147. 6*. Compare *Deut. 10. 18. and 27. 19. Ezod. 22. 22, 23, 24. Psal. 68. 6. overthroweth]* or *turneth up-side down*: so *Job 19. 6*. see also *Psal. 1. 6*.

#### PSAL. CXLVII.

The Prophet exhorteth to praise God, for his care of the Church, wisdom, power, mercy and providence unto all. 12 To praise him for his blessings upon the kingdom, 15 for his works in nature, 19 and for his gracious word and ordinances given to his people.

PRaise ye Yah, for *it is good* to sing Psalms to our God, for *it is pleasant*, praise is comely. Jehovah buildeth Jerusalem, gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their griefs. Counteth the number of the stars, calleth them all by names. Great is our Lord, and much in able might; of his understanding *there is no number*. Jehovah setteth upright the meek, debaseth the wicked unto the earth. Sing ye to Jehovah with confession, sing Psalms to our God with the harp. That covereth the heavens with clouds, that prepareth rain for the earth, that maketh the mountains to bud forth grass. *That giveth to the beast his food, to the young ravens which cry*. He delighteth not in the strength of the horse, he taketh not pleasure in the legs of man. Jehovah taketh pleasure in them that fear him, that patiently hope for his mercy. Laud Jehovah, O Jerusalem; praise thy God, O Zion. For he strengtheneth the bars of thy gates, he blesseth thy sons within thee. He putteth *in thy border peace*: he satisfieth thee with the fat of wheat. He sendeth his edict upon earth, his word runneth very swiftly. He giveth snow like wool, the hoare frost he scattereth abroad like ashes. He casteth forth his ice like morsels; who *can stand before his cold*? He sendeth his word and melteth them, he causeth his wind to blow, the waters flow. He showeth his words unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any Nation, and judgments they have not known them; Halelu-jah.

Annotations.

*OVtcasts]* or *driven out*; in Greek, the *dispersions*, (that is, *the di•ersed*,) which word the Apostle useth, *1 Pet. 1. 1. I am. 1. 1*. Compare *Deut. 30. 4. Isa. 11. 12. and 56. 8. John. 11. 52*.

Vers. 3. *bindeth up their griefs]* that is, *healeth their wounds*, as *Luke 4. 18. with Isa. 61. 1*. Compare also *Ezek, 34. 16*.

Vers. 4. *Counteth]* or *Telleth, numbereth*, which to man is impossible; see *Gen. 15. 5. Ier. 33. 22. Isa. 40. 26*.

Vers. 5. *no number]* nor *searching out*, *Isa. 40. 28. [unspec 6]*

Vers. 6. *setteth upright]* *conserveth*, to continue yet: see *Psal. 146. 9*.

Vers. 7. *Sing*] or, *Answer*, that is, *Sing by turns, one after another*: as *Exod.* 15. 21.

Vers. 8. *with clouds*] as in *Elias* time, *1 King.* 18. 45. *the mountains*] and deserts where no man is, as *Job* 38. 26, 27. *Psal.* 104. 14.

Vers. 9. *food*] *Hebr. bread*, that is, *the beasts their food*, as the *Greek* hath it. *young ravens*] *Hebr. sons* (that is, *younglings*) *of the ravens*. So in *Job* 39. 3. *who prepareth for the raven his meat, when his young ones call unto God, wandering for lack of meat?*

Vers. 13. *strengtheneth*] or, *hath made strong*, a sign of *God's favor* and *Zion's safety*: see the contrary, *Lam.* 2 9. *Ier.* 51. 30. *Amos* 1. 5. *Psal.* 107. 16. *Isa.* 45. 2. These graces are to be referred unto the *Church* under the *Gospel*, called the *heavenly Jerusalem*, *Rev.* 21. 2. and which is *above*, *Gal.* 4. 26. So the *Hebrew Doctors* say, *It is written, Land the Lord, O Jerusalem: and the Scripture speaketh of the Jerusalem that is above.* *R. Menache* on *Gen.* 3.

Vers. 14. *putteth in*] or *putteth thy border*, &c. that is, *maketh peace in thy borders*. Compare *Isa.* 60. 17, 18. *Ier.* 12. 12. and 15. 13. and 17. 3. *fat*] that is, *fine flower*: so *Psal.* 81. 17.

Vers. 15. *his edict*] or *saying*, that is, *commandment*. [unspec 15]

Vers. 17. *ice*] or *frost*, the frozen hail stones. *can stand*] that is, *endure it*: so *Pro.* 27. 4. *Nah.* 1. 6.

V. 19. *his words*] *the ten commandments* (or *moral law*) *Exo.* 20. 1 called the *ten words*, *Deut.* 10. 4. *statutes*] *decrees & constitutions* of *God's worship*; see the note on *Psal.* 2. 7. *judgments*] *the judicial laws* for punishing offenders, *Exod.* 21. 1. *Psal.* 19. 10.

Vers. 20. *any*] or *every*; but in *Hebrew*, *all* is often used for *any*: see *Psal.* 103. 2. and 143. 2. *judgments*] the *Greek* saith, *his judgments he hath not manifested to them*; which sense the *Hebrew* also may bear, *he hath not made known to them*, as the *Chaldee* also interpreteth it.

### PSAL. CXLVIII.

The *Psalmist* exhorteth all the heavenly, 7. the earthly, 11. and the reasonable creatures to praise *God*.

*Halelu-jah.* [unspec 1]

Praise ye *Jehovah* from the heavens, praise ye him in the high places. Praise ye him all his *Angels*, praise ye him all his *hosts*. Praise ye him *Sun* and *Moon*, praise ye him all *stars of light*. Praise ye him *heavens of heavens*, and the *waters that be above the heavens*. Let them praise the name of *Jehovah*, for he commanded, and they were created. And he stablished them for aye forever; a statute he gave, and it shall not pass. Praise ye *Jehovah* from the earth, *Dragons*, and all *deeps*.

*Fire* and *hail*, *snow* and *vapor*, *stormy wind*, doing his word. *Mountains* and all *hills*, *fruitful tree* and all *cedars*. The *wild beast* and all *cattle*, *creeping thing* and *fethered fowl*. *Kings of the earth* and all *people's*, *Princes* and all *Judges of the earth*. [unspec 11]

Young men and also maidens, old men with children. Let them praise the name of Jehovah, for high advanced is his Name, *even his alone*; his glorious Majesty is above earth and heavens. And he hath exalted the horn of his people, the praise of all his gracious Saints, the sons of Israel, a people near him; Halelu-jah.

Annotations.

*FRom the heavens]* ye heavenly creatures; as the Chaldee, *ye holy creatures of heaven*: so after, *from the earth, verse. 7. is earthly creatures.* Compare Rev. 5. 13. *in the high places]* which the Chaldee expoundeth, *high Angels.*

Vers. 3. *stars of light]* bright shining stars, which *praised God together, Job 38. 7. [unspec 3]*

Vers. 4. *above the heavens]* in the clouds of the air, Gen. 1. 7. Job 26. 8. and 37. 11. [unspec 4]

Vers. 6. *stablished]* or, *made them stand, Psalm. 119. 91. a statute]* that is, *statutes or decrees, rules, ordinances,* whereby every creature is bounded to his set time and place, as Job 14. 5, 13. and 26. 10. whereupon mention is made of the *statutes or ordinances of heaven, of the Moon and stars, &c. Job 38. 33. Jer. 31. 35. and 33. 25. it shall not pass]* that is, *not any of the things fore-mentioned shall pass the statute (or bound) set of God; or it, the statute shall not pass away, or fail, or, not be altered; as Esth. 1. 10. and 9. 27. 28.*

Vers. 7. *dragons]* or *whale-fishes.*

Vers. 8. *vapor]* or *smoke, exhalation, damp.* As these and all other creatures are here stirred up to praise the Lord; so for our sakes are these things written, that we should learn by them to praise the Creator. And it is a rule in the Hebrew Canons, that *for winds when they blow tempestuously, and for lightning & thunder, &c. for lights in the air which seem to be stars that fall, or run from place to place, or blazing stars, comets, &c. when a man seeth any of these, he is to bless God who hath filled the world with his power and might. Also, he that seeth the beautiful creatures, as going out into the fields or gardens in the spring time, seeth the trees sprouting and blossoming, he is to bless God, who hath not let his world lack anything, but hath created in it goodly creatures and saire trees. &c. for the use of the sons of Adam. So, for mountains and hills, seas and deserts, rivers, &c. if he see any of them from three days to three days, he is to bless the Creator of the world.* Maimonides in Misneh, in Beracoth, chap. 10. sect. 14. 13. 15.

Vers. 10. *fethered fowl]* or *winged bird:* Hebr. *bird of wing.*

Vers. 13. *high advanced]* or *set on high:* so Isaiah 12. 4. It is a strong tower, into which the righteous runneth, and is also *set on high* in safety, Prov. 18. 10.

Vers. 14. *the horn]* the power and glory, as the Chaldee saith, *the glory of the kingdom of his people:* see Psal. 75. 10. This is accomplished in Christ, *the horn of salvation, Luk. 1. 69. the praise]* understand, *which is the praise of his Saints,* that is, their glory, or *an argument of praise to them. near him]* God's people are said to be *near unto him,* in respect of his covenant with them in Christ, Ephes. 2. 13. their service of him, Levite. 10. 3. and spiritual alliance in Christ, John. 20.

17. 1 Joh. 3. 1. For this word, *nigh*, is used for *kindred*, Lev. 21 3. Christ *draweth near* unto God for them, Jer. 30. 21. and they by him, Heb. 10. 19. 22.

**PSAL. CXLIX.**

God is publicly to be praised for his graces to his Church, and power given to the same.

Halelu-jah. [unspec 1]

Sing ye to Jehovah a new song, his praise in the Church of gracious Saints. Let Israel rejoice in his makers, let the sons of Zion be glad in their King. Let them praise his name with flute; with timbrell and harp, let them sing Psalms unto him. For Jehovah taketh pleasure in his people, he will beautify the meek with salvation. The gracious Saints shall be gladsome in glory, shall shout *joyfully* upon their beds. The exaltations of God in their throat, and a twoedged sword in their hand. To do vengeance on the heathens, reproofs in the nations.

To bind their Kings in chains, and their Nobles in fetters of iron. To do on them the judgment written, this comely honor is to all his gracious Saints; Halelu-jah.

Annotations.

*His makers*] the Father, the Word, and the Hely Ghost, which *three are one*, 1 John. 5. 7. The mystery of the Trinity is in the Hebrew phrase; so in many other, as, *Let us make man in our image*, Gen. 1. 26. *Where is God my makers?* Job 35. 10. *Thy makers is thine husbands*, Isaiah. 54. 5 *Remember thy Creators*, Eccles. 12. 1. and sundry the like. God also is our maker, both in nature and grace: see Psal. 100. 3. *their King*] Christ: as Matth. 21. 5. Song 14.

Vers. 3. *with slate*]s Psal. 150. 4. or, *in a dance*; as Ier. 31. 4. 13. Ps. 30. 12. One name is given both to the *dance*, and the *pipe* whereto they danced.

Vers. 4. ﴿ϕ﴾ ] or *adorn, make glorious*: so Esa. 60. 7. 9. 13. The Greek saith, *exalt*. [unspec 6]

Vers. 6. *The exaltations*] that is, *exalting songs, high acts, high praises*, or, *lifting up* of the voice, *preachings. in their throat*] that is, aloud spoken of, and proclaimed: so Esa. 58. 1. *Cry with the throat*, is, *Cry aloud. two edged*] Hebr. *a sword of mouths*, that is, *of two mouths*, as is expressed, Judge. 3. 16. in Greek *two mouthed*, that is, *two edged*, biting or cutting both ways. This sword is God's word, and cometh out of Christ's mouth, Ephes. 6. 17. Heb. 4. 12. Rev. 1. 16.

Vers. 7. *on the beathens*] by preaching against their idolatries, Act. 14. 15. and 17. 16, 17, 22, &c. Compare 2 Cor. 10. 4. 5. 6. Esa. 41. 15. *reproofs*] for sin, as John. 16. 8, &c.

Vers. 8. *To bind their Kings*] restraining their vices, and bringing them under the bonds and subjection of the gospel; see Ps. 2. 3. Mark. 6. 20. Acts 24. 26. Rev. 21. 24. Esa. 45. 14. a figure of captivity, Nahum 3. 10. 2 Cor. 10. 4, 5, 6. Matth. 16. 19. *Nobles*] or *Honorable*.

Vers. 9. *written*] in the book of God; see 1 Cor. 4. 6. Rev. 22. 18. So the Chaldee paraphraseth, *written in the Law*. And this may have reference to that law, Deut. 7. 1, 2, &c. *honor is*] or, *this shall be the honor of all his Saints*.



**PSAL. CL.**

An exhortation to praise God's holiness, power, & goodness, with all kind of instruments, and all breath.

Halelu-jah. [unspec 1]

PRaise ye God in his sanctity, praise him in the firmament of his strength. Praise him in his powers, praise him according to the multitude of his greatness. Praise him with the sound of the Trumpet, praise him with the psaltery and harp. Praise him with Timbrel and Flute, praise him with Virginals and Organ. Praise him with well sounding Cymbals, praise him with loud sounding Cymbals. Let all breath praise Yah; Halelu-jah. [unspec 6]

Annotations.

*IN his sanctity]* or, *for his holiness;* his most holy being, *Isa. 6. 3.* the first argument of praise from God's holy essence in himself: or, *in his sanctity, (his sanctuary) his holy place,* meaning *heaven, in the firmament of his strength]* that is, *for his strong firmament, (called heaven, Gen. 1. 8.)* the second argument of praise, from the frame of the world, whereof *heaven* is chiefest: see *Psal. 19. 2.* or *for the out-spreading of his strength,* that is, *for his strength spread out as the firmament.*

Vers. 2. *in his powers]* or, *for his powerful acts,* as *Ps. 145. 4.* the third argument of praise from God's mighty administration of all things since the creati on. *of his greatness]* or *majesty,* in special mercy towards his own people and against their enemies; which is the fourth argument of his praise. Compare *Deut. 3. 24.* and *9. 26.* and *32. 3.* *Ex. 15. 16.* *1 Chro. 17. 19.* *Luke 1. 46, 49, 58.* *Act. 2. 11.* *Psal. 79. 11.* and *145. 3. 6.* *Majesty* hath the name of *greatness,* and is applied to the greatest state of *Polities* or *Common-weales;* which is to be minded here.

Vers. 4. *flute]* or *dance: Psal. 149. 3.* *Virginals]* or, *stringed instruments:* this word is not elsewhere in Scripture. *Organ]* or, *the Organon,* as the Greek translath it: the Hebrew name signifieth *a lovely (or delightful) instrument:* it is one of the ancientest of the world, invented by *Iubal, Gen. 4. 21.* and an instrument of joy, *Job 21. 12. & 30. 31.* *well sounding Cymbals]* Hebr. *Cymbals of hearing,* that is, *easy or delightful to be heard,* which the Greek translath *well sounding.* The *Cymbals* were of metal, as bells, and have their name of their *shrill tinkling sound. loud sounding]* or, *joyfully sounding, or tinkling;* as *1 Cor. 13. 1.* Hebr. *Cymbals of shouting sound.*

Vers. 6. *all breath]* or, *every breath,* that is, *every thing that hath breath:* this word is used for the *breath* that God inspired into man, *Gen. 2. 7.* and so for man's *mind* or *immortal soul, Isa. 57. 16.* and usually is applied to man, and to the breath of God, *Psal. 18. 16.* but in *Gen. 7. 22.* it seemeth to be spoken of *all living things.* Compare *Rev. 5. 13.* where *every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them,* were heard, saying; *Unto him that sitteth upon the Throne, and unto the Lamb, be blessing, and honor, and glory, and power forever and ever, Amen.*

The end of the Book of Psalms.

**A TABLE DIRECTING TO SOME principal things observed in the Annotations of the Psalms.**

**A**

- *ABashing*, what it signifieth, *Psal.* 6. 11.
- *Aedom* described, *Psal.* 60. 10.
- *Egypt*, *Psal.* 68. 32. the plagues of Egypt described, *Psal.* 78. 44, &c. and 105, 28, &c.
- *Ethiopia*, *Psal.* 68. 32.
- *Almighty*, *Shaddai*, how God is so called, *Psalm.* 68. 15.
- *Alone* diversely taken, *Psal.* 4. 9.
- *Amalek*, *Psal.* 83. 8.
- *Amen*, what it signifieth, *Psal.* 41. 14.
- *Ammonites*, *Psal.* 83. 8.
- *Angels*, *Psal.* 68. 18. and 104. 4.
- *And* instead of *For*, *Psalm.* 1. 3. and 7. 10. and 55. 13.
- *And* for *but*, *Psal.* 55. 14.
- *And* for *that*, *Psal.* 43. 4. and 49. 10.
- *And*, a sign of passion, *Psal.* 2. 6. and 115. 3.
- *Anger*, outward, as *wrath* inward, *Psal.* 2. 5.
- *Arrows*, what they mean, *Psal.* 18. 15. and 45. 6.
- *Asaph*, who he was, *Psal.* 50. 1.

**B**

- *BElial*, what it meaneth, *Psalm.* 18. 5. and 41. 9.
- *Baal*, what it signifieth, and how it is turned into *Bosheth*, *Psal.* 106. 28.
- *Bands*, signs of subjection, *Psal.* 2. 3.
- *Babel* described, *Psal.* 1. 37. 1.
- *Being*, for *continuing*, *Psal.* 64. 8.
- *Blessed*, a title given to *God*, *Psal.* 68. 36.

- *Blessing*, diversely used, *Psal.* 3. 9.
- *O Blessed*, or *Happy*, how it differeth from the former, *Psal.* 1. 1.
- *Blouds*, and *man of bloods*, what they mean, *Psal.* 5. 7. and 51. 16.
- *Bounteous Princes*, *Psal.* 47. 10.
- *Bounteous reward*, *Psal.* 13. 6.
- *Bread*, for all food, *Psal.* 78. 20.
- *Brookes*, what they are, and of what use, *Psalm.* 1. 3.
- *Burnt offering*, what it was, *Psal.* 20. 4.

## C

- *CAptivity for captives*. *Psal.* 14. 7. and 68. 19.
- *Cedar-tree* described, *Psal.* 29. 5.
- *Cherub*, *Cherubims*, what they were, *Psalm.* 18. 11.
- *Christ*, or *Anointed*, *Psal.* 2. 2.
- *Commanding*, diversely used, *Psal.* 42. 9.
- *Condemne as guilty*, *Psal.* 5. 11.
- *Confession*, diversely used, *Psal.* 6. 6. and 32. 5. and 50. 14.
- *Corrupt not*, a title of some Psalms, *Psal.* 57. 1.
- *Corruption*, *Psal.* 16. 10.
- *Corrupting ditch*, or *pit*, wherefore so called, *Psal.* 7. 16.
- *Covenant*, what it signifieth, *Psal.* 25. 10.
- *Striking covenant*, *Psal.* 50. 5.
- *Covetous*, or *gain-thirsty*, whereof it is named, *Psal.* 10. 3.
- *Courts of God's house*, *Psal.* 65. 5.
- *Cursing*, *Psal.* 10. 7.

## D

- *DAught*er, for *Congregation*, *Psal.* 9. 15.

- *Daughters, for Villages, Psal. 48. 12.*
- *David put for Christ, Psal. 18. 50. & 40. 1. & 89. 4.*
- *Day, for time of affliction, Psal. 37. 13. 18.*
- *Deceit, whereof named, Psal. 5. 7.*
- *Decree, or Statute, what it meaneth, Psal. 2. 7.*
- *Degrees, what they mean, Psal. 120. 1.*
- *Devils, whereof they are named, Psal. 106. 37.*
- *Doing, for yielding fruit, Psal. 1. 3.*

## E

- *EDom described, Psal. 60. 10.*
- *Egypt, Misraim, Psal. 68. 32.*

## F

- *FAce for anger, Ps. 21. 10.*
- *Face for grace, Psal. 27. 8. and 42. 6.*
- *Faithful, what it meaneth, Psal. 19. 8.*
- *False vanity, Psal. 12. 3.*
- *Falsly deny, Psal. 18. 45.*
- *Favourable acceptance, Psal. 5. 13.*
- *Fear, for God. Psal. 76. 12.*
- *Fear, for God's worship, &c. Psal. 19. 10. for walking in his ways, Psal. 34. 10. and 128. 1.*
- *Feeding, what it meaneth, Psal. 23. 1.*
- *Finding, diversely used, Psal. 36. 3. and 116. 3. and 132. 5. and 46. 2.*
- *First-borne, ministers of God, Psalm. 78. 51. the Chief over others, Psal. 89. 28.*
- *Fools vain-glorious, Psal. 5. 6.*
- *Fool Nabal, Psal. 14. 1.*
- *Fool, Aevil, Psal. 38. 6.*

- *Fool inconstant, Psal. 49. 11.*
- *Forgiving, what it meaneth, Psal: 25. 18.*

## G

- *Gates of death, Psal. 9. 14.*
- *Gates of the daughter of Zion, Psal. 9. 15.*
- *Gates of justice, Psal. 118. 19.*
- *Gathering diversely used, Psal. 26. 9.*
- *Generation, what it meaneth, Psal. 12. 8.*
- *Girding, what it meaneth, Psal. 76. 11.*
- *Giving for putting, setting, &c. Psal. 4. 8. and 8. 2.*
- *Giving, for granting, suffering, Psal. 16. 10.*
- *Gladness, gladsomnesse, outward, as joy is inward, Psal. 2. 11.*
- *Glorious majesty, Psal. 8. 2.*
- *Glory or Honor, whereof it is named, Psal. 3. 4. & 85. 10.*
- *Glory, for the tongue, Psal. 16. 9.*
- *Glorying, or praising ones self, Psal. 34. 3.*
- *God, Elohim, what it meaneth, Psal. 3. 3.*
- *God, El, Psal. 5. 5.*
- *God's for Angels, Psal. 8. 6. and 97. 7.*
- *God's, for Magistrates, Psal. 82. 1, 6.*
- *God's name added to things for excellency, Psalm. 36. 7.*
- *The living God, Psal. 42. 3.*
- *Gospel or Evangelie, whereof it is named, Psalm. 40. 10.*
- *Gracious Saint, what it meaneth, Psal. 4. 4.*

## H

- *HAlelu-jah, Psal. 104. 35. and 135. 1.*

- *Harp, Psal. 33. 2.*
- *Heavens, what they are, Psal. 8. 9.*
- *Hell, what it meaneth, Psal. 16. 10.*
- *Heritage, Heir, Inheritance, what they mean, Psal. 2. 8.*
- *Hiding the face, what it signifieth, Psal. 13. 2.*
- *High refuge, what it is, Psal. 9. 10.*
- *Hopefully wait, Psal. 31. 25.*
- *Horne for power, glory, Psal. 18. 3. and 75. 5, 11.*
- *Hosts, or Sabbath, God's title, Psal. 24. 12.*
- *House, whereof it is named, Psal. 5. 8.*
- *Hypocrites, why so called, Psal. 35. 16.*

## I

- *IAakob, what it meaneth, Psal. 14. 7.*
- *Yah, the name of God, Psal. 68. 5.*
- *Idols, whereof they are named, Psal. 106. 36.*
- *Jehovah, the name of God and Christ opened, Psa. 83. 19. and 97. 1.*
- *Jehovah, or God, Psal. 68. 21.*
- *Jerusalem described, Psal. 51. 20.*
- *Iles, for Gentiles, Psal. 97. 1.*
- *In, often noteth the cause of a thing, Psal. 31. 2.*
- *In, for of, Psal. 87. 3.*
- *Incense, what it signified, Psal. 141. 2.*
- *Inheritance, for land, or people, Psal. 79. 1. and 28. 9. and 2. 8. and 47. 5.*
- *Iniquity, Psal. 18. 24. it is sometime put for punishment, Psal. 31. 11. and 40. 13. and 59. 5.*
- *Israel, what it meaneth, Psal. 14. 7.*
- *Iudging, what it is, Psal. 43. 1.*

- *Judging* expressed by two words usually, *Psalms*. 7. 9.
- *Judgments*, for laws, *Psalms*. 19. 10. for rites, *Psalms*. 81. 5.
- *Justice*, for benefits, *Psalms*. 24. 5.

## K

- *KNowing*, what it meaneth, *Psalms*. 1. 6.
- *Korach* and his sons, who they were, *Psalms*. 42. 1.
- *Kissing*, what it signifieth, *Psalms*. 2. 12.

## L

- *LAnd* of Canaan, *Psalms*. 25. 13. described, *Psalms*. 105. 11. the *land of desire*, *Psalms*. 106. 24.
- *Law*, whereof it is named, *Psalms*. 19. 8.
- *Leading*, gentle guiding, *Psalms*. 23. 2.
- *Lebanon*, a mount, *Psalms*. 29. 5.
- *Life*, *Psalms*. 7. 6. and 30. 6.
- *Lifting up the soul*, *Psalms*. 25. 1.
- *Light*, what it meaneth, *Psalms*. 27. 1. and 97. 5. and 112. 4.
- *Light of the face*, *Psalms*. 4. 7. and 31. 17.
- *Lightening* of the eyes, *Psalms*. 13. 4.
- *Lightening* the lamp, *Psalms*. 18. 29.
- *Lions* of sundry kinds, have sundry names, *Psalms*. 7. 3. and 57. 5.
- *Livjathan*, the Whale, *Psalms*. 74. 14.
- *Lodge*, for continue, *Psalms*. 49. 13.
- *Lord*, Adonai, what it meaneth, *Psalms*. 2. 4.
- *Lot*, what it meaneth, *Psalms*. 16. 5.

## M

- *MAking*, diversely used, *Psalms*. 100. 3.
- *Man*, *Ish*, of his excellency so named, *Psalms*. 4. 3. and 49. 3.

- *Sorry man, Enoch; and earthly Man, Adam, Psal. 8. 5. and strong Man, geber, Psal. 18. 26.*
- *Man of tongue, what it meaneth, Psal. 140. 12.*
- *Man of bloods, Psal. 5. 7.*
- *Mansion, or dwelling place, Psal. 26. 8.*
- *Master of the Music, who he was, Psal. 4. 1.*
- *Meditate, is not only to think, but to speak, Psal. 1. 2. and 55. 3.*
- *Mercy, what it signifieth, Psal. 136. 1.*
- *Mercifully cover, Psal. 65. 4.*
- *Michtam, what it meaneth, Psal. 16. 1.*
- *Moab described, Psal. 60. 10.*
- *Molestation, what it is, Psal. 7. 15.*
- *Morning, what it meaneth, Psal. 5. 4 and 49. 15.*
- *Moving, implieth often evil, Psal. 15. 5.*
- *Moving of the foot, also is evil, Psal. 38. 17. and 66. 9.*
- *Mountains; diversely used, Psal. 121. 1.*

## N

- *NAMe, how it is used, Psal. 8. 2.*
- *Neere, or nigh, what it meaneth, Psal. 148. 14.*
- *Negineth, stringed instruments, Psal. 4. 1. and 33. 3.*
- *New song, what it meaneth, Psal. 33. 3.*
- *Nose, and anger, have one name in Hebrew, Psal. 10. 4.*

## O

- *OBlation, what it was, Psal. 20. 4.*
- *Out spread firmament, what it is, Psal. 19. 2.*

## P

- *PAinfull iniquity, why so called, Psal. 5. 6.*



- *Palace*, what it is, *Psal.* 5. 8.
- *Palestine, Philistinis*, *Psal.* 60. 10.
- *Palms and hands* lifted up, and spread in prayer, *Psal.* 63. 5.
- *Palme-tree* described, *Psal.* 92. 13.
- *Parable* diversely used, *Psal.* 44. 15. and 49. 5. and 78. 2.
- *Part for inheritance*, *Psal.* 16. 5.
- *Peace*, what it signifieth, *Psal.* 29. 11. of it *Solomon* was named, *Psal.* 72. 7.
- *Perpetuity*, victory of time, *Psal.* 9. 7.
- *Pit of corruption*: see *Corruption*, and *Psal.* 7. 16.
- *Pleading*, what it is, *Psal.* 35. 1.
- *Prayer*, whereof it is named, *Psal.* 4. 2.
- *Precepts*, why so called, *Psal.* 19. 9.
- *Precious*, diversely used, *Psal.* 36. 8. and 116. 15. and 72. 14. and 49. 9. and 139. 17.
- *Priest*, what it signifieth, *Psal.* 99. 6.
- *Prophet*, what it meaneth, *Psal.* 74. 9.
- *Psalm*, whereof it is named, *Psal.* 3. 1. and 7. 18.
- *Psaltery*, *Psal.* 33. 2.

## R

- *REbell*, or, *turn rebellious*, whereof it is named, *Psal.* 5. 11.
- *Rebuke*, for *destruction*, *Psal.* 9. 6.
- *Redeemer*, whereof named, *Psal.* 19. 15.
- *Redemption*, *Psal.* 111. 9.
- *Reward*, *Psal.* 19. 12.
- *Rock*, the title of God often, *Psal.* 18. 3, 32.
- *Rod of God*, what, *Psal.* 23. 4.

## S

- *Sabbath*, day of Rest, *Psal.* 92. 1.
- *Sacrifice*, and *sacr. of justice*, what it is, *Psal.* 4. 6. of shouting, *Psal.* 27. 6.
- *Salvation*, and *saving*, largely used, for *help*, *victory*, *deliverance*, &c. *Psal.* 12. 2. and 98. 1. and 118. 15.
- *Scornefull*, *proud*, *Psal.* 1. 1.
- *Seat*, sometime is a *hair*, sometime a *dwelling*, *Ps.* 1. 1. and 107. 4.
- *Secret* or *mystery*, *Psal.* 25. 14.
- *Secret*, for *Counsel*, *Psal.* 64. 3. and 89. 8.
- *Seed*, for *children*, *Psal.* 21. 11.
- *Seeking*, is for good or evil, *Psal.* 35. 4.
- *Selah*, what it signifieth, *Psal.* 3. 3.
- *Shadow*, *Psal.* 121. 5.
- *Shadow of death*, *Psal.* 23. 4. and 107. 10.
- *Shout joyfully*, *Psal.* 5. 12.
- *Shout triumphantly*, *Psal.* 41. 12.
- *Silence*, for *submission*, *Psal.* 62. 2.
- *Silence*, for *destruction*, *Psal.* 31. 18. and 49. 13.
- *Simple*, why so called, *Psal.* 19. 8.
- *Zion*, the mount, *Psal.* 2. 6.
- *Sitting*, diversely used, *Psal.* 1. 1. and 102. 13.
- *Skies*, *Psal.* 18. 12.
- *Sleep*, for *death*, *Psal.* 13. 4.
- *Sleep*, for *rest*, *Psal.* 127. 2.
- *Son*, diversely used, *Psal.* 79. 11. and 80. 16. and 89. 23.
- *Son*, for every young thing, *Psal.* 114. 4. and 147. 9.
- *Soul*, what it is, *Psal.* 16. 10.
- *Soul*, for *life*, *Psal.* 35. 4. for *will*, *Psal.* 26. 12.

- *Standing, for continuing, Psal. 33. 11. and •11. 3. for ministering, Psal. 134. 1.*
- *Statute or Decree, what it meaneth, Psal. 2. 7. and 148. 6.*
- *Strength, for praise, Psal. 8. 3.*
- *Strength, for kingdom, Psal. 21. 2.*
- *Strength, for God's Ark, Psal. 78. 61.*
- *Stilnesse, what it meaneth, Psal. 4. 5.*
- *Stirring, Psal. 4. 5.*
- *Sun, whereof it is named, Psal. 19. 5.*
- *Sin, properly is missing, or miss-doing, Psal. 4. 5.*
- *Sinners, who they are, Psal. 1. 1.*
- *Swallowing, for destroying, Psal. 21. 10.*

## T

- *TARshish, for the Ocean sea, Psal. 48. 8.*
- *Tell, for preach, Psal. 2. 7.*
- *Tent, what it is, Psal. 15. 1.*
- *Testimonies of God, what they are, Psal. 19. 8.*
- *Together, diversely used, Psal. 33. 15. and 141. 10.*
- *Trespases, what they are, Psal. 5. 11.*
- *Tribes of Israel, whereof named, Psal. 78. 55.*
- *Tyrus the City described, Psal. 45. 13.*

## V

- *VAINe idols, Aelim, whereof named, Ps. 96. 5.*
- *Vanities, for idols, Psal. 31. 7.*
- *Vnconstant fool, Psal. 49. 11.*
- *Unicorn, Psal. 22. 22.*
- *Voice, for thunder, Psal. 29. 3.*

- To give the voice, what it meaneth, Ps. 18. 14.
- Vowes, Psal. 50. 14.

## W

- *Walking*, for conversation, Ps. 1. 1. and 56. 14.
- *War*. whereof it is named, Ps. 35. 1.
- *Waters*, for troubles, and people's, Ps. 18. 5, 17. and 124. 4.
- *Way*, for course of life, or religion, Ps. 1. 1. & 25. 4.
- *Wicked*, what it signifieth, Psal. 1. 1.
- *Woeful evils*, whereof so called, Psal. 5. 10.
- *Wondrous excellent*, Psal. 8. 2.
- *Word*, for thing, or matter, Psal. 7. 1.
- *Work*, for wages, or reward, Ps. 109. 20. & 95. 9.

## Hebrew phrases observed, which are somewhat hard and figurative.

1 DEfect or want of words; as,

Of a Verbe substantive, *am. art, is, &c. Psal. 2. 7. and often.*

Of a Noun substantive after a Verbe, *Psal. 103. 9. and 109. 21. and 137. 5. & 139. 20.*

Of a Noun substantive after an adjective, *Psalm 10. 10.*

Of a Verbe generally, *Psal. 69. 11. and 18. 7, 29.*

Of a Pronoun, *Psal. 45. 4. and 59. 14. and 68. 36. and 69. 2. and 71. 18. and 115. 12.*

Of a Preposition, *Psal. 5. 4. and 2. 8. and 9. 12. and 42. 3.*

Of a part of a sentence, *Psal. 6. 4. and 89. 36.*

2 Overplus or redundance of some small words, *Psal. 1. 4. and 46. 7. and 118. 14. and 137. 3.*

3 Change, or putting one for another; as,

Of number, *fowl for fowls, Angel for Angels, &c. Psal. 8. 9. and 34. 8. and 78. 2, 45. and 79. 2. and often.*

Of person, *Psal. 59. 10. and 65. 7. and 80. 7. and 115. 9. and 144. 10.*

Of time, *Psal. 2. 1. and 18. 7. and often.*

Of gender; *Psal. 45. 17. and 79. 8.*

Of an active Verbe for a passive, *Psal.* 32. 9. and 36. 3. and 109. 13. and 49. 15.

4 Questions or expostulations, used

For affirmations, *Psal.* 56. 9. and 14. 4.

For denials, *Psal.* 94. 20.

For prayers, *Psal.* 10. 1.

For wishes, *Psal.* 4. 7. and 14. 7.

5 Words used in the plural number for excellency, &c. *Psal.* 103. 6.

One word singular and another plural, used for exactness, *Psal.* 66. 3.

6 The mystery of the holy Trinity, *Psal.* 11. 7. and 3. 3. and 149. 2.

7 A Verbe indefinite, of like signification with that which went before, *Psal.* 49. 15.

### **General observations touching the Psalms.**

The Psalter is in the Hebrew divided into five books.

- 1 The first containeth the 41. first Psalms.
- 2 The second containeth the next 31. Psalms to the 73.
- 3 The third hath the next 17. Psalms, unto the 90.
- 4 The fourth containeth the next 17. Psalms, to the 107.
- 5 The fifth containeth the 44. last Psalms.

Every of these Books is ended with *Amen* or *Halelu-jah*. But being all joined together, they are usually counted one Book, and so the Apostle Peter speaketh of them, *Act.* 1. 20.

The Inditers of these Psalms are expressed five; Moses, David, Asaph, Heman and Aethan.

### **Of the titles of the Psalms.**

The Psalms, many of them have no title at all; others have titles, but very divers. Some signify the writers, as *David*, *Asaph*, &c. some the singers, as the *sons of Korach*, *Ieduthun*, &c. some the instruments whereto they were sung, as *Neginoth*, *Nechiloth*, &c. some the nature of the Ditty, as, *a Psalm*, *an Hymn*, &c. some the use of it, as, *an instructing Psalm*, &c. some the occasion of making it, as *David's fleeing from Absalom*, his *going in to Bathshebah*, &c.

Five and twenty Psalms are without any title, namely, the 1. 2. 10. 33. 43. 71. 91. 93. 94. 95. 96. 97. 99. 104. 105. 107. 114. 115. 116. 117. 118. 119. 136. 137. & 147. Yet of some of these the holy Ghost witnesseth that *David* wrote them, *Act.* 4. 25. *Heb.* 4. 7. and so we may judge of the rest.

*David's* name is prefixed unto 74. Psalms, but diversely.

Five and thirty are entitled, *a Psalm of David*, as the 3. 4. 5. 6. 8. 9. 11. 12. 13. 14. 15. 19. 20. 21. 22. 23. 24. 29. 31. 38. 39. 40. 41. 51. 62. 63. 64. 70. 101. 109. 110. 139. 140. 141. 143.

Three are entitled, *A Psalm a song of David*, *Psal.* 30. and 65. and 68.

One is entitled, *A song, a Psalm of David*, *Psal.* 108.

Fourteene are entitled, *Of David*, understanding the word *Psalm* or *Song*, as the 18. 25. 26. 27. 28. 34. 35. 36. 37. 61. 69. 103. 138. 144.

One is entitled, *An hymn of David*, *Psal.* 145.

Two are entitled, *A prayer of David*, *Psal.* 17. and 86.

Six are entitled, *Miehtam of David*, *Psal.* 16. 56. 57. 58. 59. and 60.

Five are named, *Instructing psalms of David*, *Psal.* 32. 52. 53. 54. 55.

One is called, *An instructing psalm of David, a prayer, &c.* *Psal.* 142.

One is entitled, *Shigajon of David*, *Psal.* 7.

Five are entitled, *A song of degrees of David*, *Psal.* 132. 124. 126. 131. 133.

*Asaphs* name is set to 12. *Psalms*, as written by him, or at least committed unto him.

Seven are entitled, *A psalm of Asaph*, *Psal.* 50. 73. 77. 79. 80. 81. and 82.

Two are entitled, *A psalm of Asaph, a song*, *Psal.* 75. and 76.

One is named, *A song a psalm of Asaph*, *Psal.* 83.

Two are called, *Instructing psalms of Asaph*, *Psal.* 74. and 78.

One is named, *An instructing psalm of Heman*, *Psal.* 88.

And one, *An instructing psalm of Aethan*, *Psal.* 89.

Fourteene other have this title, *An instructing psalm, or Maskel*, *Psal.* 42. 44. 45. 46. 32. 52. 53. 54. 55. 142. 74. 78. 88. 89.

One of these is called, *An instructing psalm, a song of the well-beloved virgins*, *Psal.* 45. So the title of *Instruction* is set in all over 24. *Psalms*.

Four have this title before them, *Corrupt not, or Al-Tashchith*, *Psal.* 57. 58. 59. 75.

Two are entitled, *for to record*, *Psal.* 38. and 70.

One is entitled, *A prayer of Moses the man of God*, *Psal.* 90.

One is entitled only, *A psalm*, *Psal.* 98.

Two have this title, *A psalm a song*, *Psal.* 67. and 87.

One is entitled, *A song a psalm, Psal. 66.*

One is entitled, *A psalm for Confession, Psal. 100.*

One, *A psalm a song for the Sabbath day, Psal. 92.*

One, *A prayer for the afflicted, &c. Psal. 102.*

Fifteene are entitled, *Songs of degrees, as from Psal. 120. to 134.*

Two have the titles, *For Solomon, Psal. 72. & 127.*

Five and fifty are entitled, *To the Master of the Music, as Psal. 4. 5. 6. 8. 9. 11. 12. 13. 14. 18. 19. 20. 21. 22. 31. 36. 39. 40. 41. 42. 44. 45. 46. 47. 49. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 64. 65. 66. 67. 68. 69. 70. 75. 76. 77. 80. 81. 84. 85. 88. 109. 139. 140.*

Two are entitled, *To Ieduthun, Psal. 39. and 77.*

*The sons of Korach* have eleven Psalms directed unto them. Of which,

Four are entitled, *A psalm to the sons of Korach, Psal. 47. 49. 84. 85.*

Two thus, *A song a psalm to the sons of Korach, Psal. 48. 88.*

One thus, *To the sons of Korach, a psalm a song, Psal. 87.*

One thus, *To the sons of Korach on Alamothe, a song, Psal. 46.*

Three are named, *Instructing psalms to the sons of Korach, Psal. 42. 44. 45.*

Nine Psalms have before them *Halelu-Yah, Psal. 106. 111. 112. 113. 135. 146. 148. 149. 150.*

### **Of the Music that Israel had in the Temple.**

AS musical Instruments were used with songs of old when Israel first came out of Egypt, *Ex. 15. 20.* and *Trumpets* were appointed of God at mount Sinai, which the Priests should blow over the Burnt-offerings and Sacrifices, which was *an ordinance forever, Numb. 10. 8, 10.* so David, the sweet Psalmist of Israel, by the Spirit of God made Hymns and Songs, with Cymbals, Harps and Psalteries, which the Levites in their courses should sing and play upon continually in the Sanctuary. Which melody was heard when the Ark of God was brought into the Tent which David had pitched for it, *1 Chron. 15. 1, 16, 19, 20, 21.* then *all Israel brought up the Ark of the Covenant of the Lord with shouting, and with sound of the Cornet, and with Trumpets, and with Cymbals, making a noise with Psalteries and Harps, 1 Chro. 15. 28.* The Trumpets which Moses made were of silver, *Numb. 10. 2.* David's Cymbals were of brass, *1 Chron. 15. 19.* the Harps and Psalteries were of fine wood, *2 Chro. 9. 11.* These are called *the instruments of music (or of the song) of the Lord, 2 Chron. 7. 6.* and David appointed them to be used *continually before the Ark, 1 Chron. 16. 4, 5, 6.* and divided by lot the Levites which were Musicians into four and twenty wards, *1 Chron. 25.* and they were by their courses to *stand every morning to confess and to praise the Lord, and likewise at evening, 1 Chron. 23. 30.* And when Solomon had built the Temple, he continued therein the order set by David his father; so

that the Levites, Singers, and Musicians being arrayed in white linen, having Cymbals, and Psalteries and Harps, stood at the end of the Altar, and with them an hundred and twenty Priests sounding with Trumpets; and the Trumpeters and Singers were as one, to make one sound to be heard in praising and confessing to the Lord, 2 Chron. 5. 12, 13. and 7. 6. and 8. 14. This order when it was interrupted by the sin of the Jews, King Hezekiah restored, 2 Chron. 30. 21. that when the Burnt-offering began, the song of the Lord began also, with the Trumpets and with the Instruments ordained by David King of Israel; and all the Congregation worshipped, and the Singers sang, and the Trumpeters sounded: all this continued until the Burnt-offering was finished, 2 Chron. 29. 27, 28. The same order of song and music continued in the second Temple after their return from Babylon, as appeareth by Ezra 3. 10, 11. and Nehem. 12. 24, 27, 35, 36, 42, 45. In the Psalms of David we find mention also of Flutes (or Pipes) and Timbrels, and other Instruments used with songs of praise unto God, Psal. 149. 3. and 150. 3, 4, 5. The Hebrew Doctors have recorded some things more particularly thus, *They said the song over all the Burnt-offerings of the Congregation, which they were bound (to offer;) and over the Peace-offerings of the solemn assembly, at the time when the wine [the Drink-offering] was poured out. But the voluntary Burnt-offerings which the congregation offered, and the Drink-offerings brought for them, they said not the song over them. A Levite that mourned, might not serve or sing. And there might not be fewer then twelve Levites standing upon the bank (or stage) every day to say the song over the sacrifice; but they might always have moe so many as they would. And they said not the song, but by mouth, without instrument. For the root (or foundation) of the Music is, that it be a service by mouth. And there were others standing there playing with instruments of Music. And they played on Psalteries, and Pipes, and Harps, and Trumpets, and Cymball. There might not be fewer than two Psalteries, nor moe than six: not fewer than two Pipes, nor moe than twelve: not fewer than two Trumpets, nor moe than an hundred and twenty; [so many as were at the dedication of the Temple, 2 Chron. 5. 12.] Not fewer than nine Harps, but as many moe as they would: and but one Cymball only. In all the days of the solemn feasts, and at the new Moons, there were Priests blowing with Trumpets in the hour of the sacrifice, Numb. 10. 10. and the Levites said the song. The Trumpets were of silver, and it was not lawful to have them of other metal. The Pipes which they played on were of Cane (or Reed.) The Psalterie (Nebel) was an instrument like a bottle, and it had strings, and they played thereon. Twelve days in the year they played on the Pipe before the Altar; at the killing of the first Passover, and at the killing of the second Passover, and in the first good day of the Passover, and in the first good day of the Retention (or Pentecost) and in the eight days of the Feast (of Tabernacles.) Maimonides in Misn. tom. 3. in Cle hammikdash, chap. 3. and Talmud Bab. in Erachin. chap. 2. These ordinances being ended by the coming of Christ, (who was to destroy the City and the Sanctuary, and to cause the sacrifice and the oblation to cease, Dan. 9. 26, 27.) it remaineth that now the Word of Christ dwell in us richly in all wisdom, and that we be filled with the Spirit, speaking to ourselves, teaching and admonishing one another in Psalms, and Hymns, and spiritual Songs, singing with grace, and making melody in our hearts to the Lord, Coloss. 3. 16. Ephesians 5. 18, 19.*

SOLOMONS SONG OF SONGS IN ENGLISH METRE: WITH ANNOTATIONS AND REFERENCES TO OTHER SCRIPTURES, FOR THE EASIER VNDERSTANDING OF IT.

BY HENRY AINSWORTH.



PSAL. 45. 11. 12.

11 Hear ô daughter and see, and bend thine ear: and forget thy people, and thy fathers house.

12 And the King will covet thy beauty: for he is thy Lord, and bow-down thyself to him.

EPHES. 5. 32. 23. 25. 26. 27.

32 This is a great mystery: but I speak concerning Christ and concerning the Church.

23—Christ is the head of the Church: and he is the Savior of the body.

25—Christ also loved the Church, and gave himself for it:

26 That he might sanctify and cleanse *it* with the washing of water by the word:

27 That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.

[illustration] [printer's or publisher's device]

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## THE SONG OF SONGS.

### CHAPTER I.

The Song of Songs, which is Solomon's. [unspec 1]

LET him kiss me, with the kisses of his mouth, for thy loves *are* better, then wine. For the savor, of thy good ointments; thy name, *is* an ointment poured-forth: therefore, the Virgins love thee. Draw me, we will run after thee: the King hath brought me into his chambers; we will be glad, and rejoice in thee, we will remember thy loves, *more* then wine; the upright, love thee.

I *am* black, and comely; ô ye daughters of Jerusalem: as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I *am* blackish; because the Sun hath looked down upon me: the sons of my mother have been angry with me; they made me the keeper of the Vineyards, my Vineyard which *is* mine, I have not kept.

Tell me, ô *thou*, whom my soul loveth, where thou feedest, where thou makest to rest at noon: for why should I be, as *one* that turneth-aside, unto the flocks of thy companions.

If thou know not, ô *thou* fairest among women: go thy way forth, by the footsteps of the flock, and feed thy kiddes, besides thy shepherds tents. I have compared thee, ô my love, to the company-of-horses in the chariots of Pharaoh. Thy cheeks are comely with rouse, thy neck with chains. We will make for thee rouse of gold; with speckes of silver.

While the King *sitteth* at his *roundtable*, my spikenard, giveth forth the smell thereof. A bundle of myrrh, *is* my well-beloved unto me: he shall lyeall-night, betwixt my breasts. A cluster of Cypres *is* my well-beloved unto me; in the Vineyards of Engedi.

Behold thou *art* fair, my love; behold thou *art* fair, thine eyes *are* as doves.

Behold thou *art* fair, my beloved, yea pleasant; also our bed *is* green. The beams of our houses, *are* Cedars; our galleries, of Brutin-trees.

## CHAPTER I.

This may be sung as the 55 or 86 Psalm.

With kisses of his mouth, let him kiss me;

Because thy loves, then wine much-better *be*.

For thy good ointments odoriferous-sent; [unspec 3]

Thy name, it is a poured-forth ointment:

Therefore, the Virgins they have loved thee.

Do thou me draw, run after thee will we: [unspec 4]

Into his chambers brought me hath the King;

We will be glad in thee, and joyful-sing:

We will record thy loves, the wine *above*.

They that are upright, do thee dearly-love.

O daughters of Jerusalem, *I am*

Black, but *am* pleasing-comely with the same: [unspec 5]

Like to the tabernacles of Kedar,

Like to the curtains Solomon's which are.

Look not on me because that *I am* brown; [unspec 6]

Because the Sun hath on me looked-down:

The children of my mother they have been

Incensed against me with angry-teene;

To keep the Vineyards they did me assign,

I have not kept my Vineyard which *is* mine.

O my souls love, tell me where thou feedest, [unspec 7]

Where thou dost make (*thy flock*) at noon to rest.  
For why should I be like to one that goes-  
Aside, unto the flocks of thy fellows?  
If thou thyself know not, ô fairest one [unspec 8]  
Of womankind, then forth get thou thee gone,  
By footsteps of the flock, and thy young-goats  
Feed thou, besides the shepherds dwelling-cotes.  
I have compared thee, my love, unto  
The horses. troop in Charrets of Phar'oh. [unspec 9]  
Thy cheeks with rouse, thy neck with chains are decked.  
We will make thee, gold rouse; with silver speckt. [unspec 11]  
At his round. *table* while the King *doth sit*; [unspec 12]  
My spikenard giveth-forth the smell of it. [unspec 13]  
A bag of myrrh my Loved is to me.  
Betwixt my breasts, lie-all-the-night shall he.  
My Lov'd to me a cluster of Cypres; [unspec 14]  
That in the vineyards of Engedi is.  
Lee thou *art* fair, ô thou my dearest love; [unspec 15]  
Loe thou *art* fair, thine eyes *are as* the dove.  
Loe thou *art* fair, ô thou my dear-loved, [unspec 16]  
Yea pleasant *art*, green also is our bed.  
Beams of our houses, of the Cedars *be*;  
Our galleries, *are* of the Brutin-*tree*.

### Annotations.

*The Song of Songs*] Songs and Psalms are for the most part arguments of joy and gladness in them that sing, and of their praises, whom the songs concern, I am. 5. 13. Ephes. 5. 19. Exod. 15. Judge. 5. Isaiah 26. 2 Sam. 22. Psal. 66. 1. 2. 3. &c. So this book treating of man's reconciliation unto God, and peace by Jesus Christ, with joy in the Holy Ghost; is called a *Song*: which therefore the faithful should learn to sing with understanding, making melody in their hearts to the Lord, when they feel themselves made partakers of his joy. And it is

entitled the *Song of Songs*, that is, the chiefest and most excellent Song: as Christ, whom it concerneth, is called *the King of Kings, and Lord of Lord's*, Rev. 19. 16. and 17. 14. that is, the most high and mighty King, and supreme Lord of all. Solomon made a thousand Songs and five, 1 King. 4. 32. of all which this was most excellent; yea, and of all the Songs in the Scripture: for this celebrateth the mysteries of Christ and his Church, and the communion between them, more amply and excellently than any other. *which is Solomon's]* *It is better to hear the rebuke of the wise, then for a man to hear the song of fools*, Eccles. 7. 5. but Solomon who made this Song in praise of Christ and of his Church, *surpassed all the Kings of the earth in riches and wisdom*, 2 Chron. 9. 22. *he was wiser then all men; for God gave him wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shoore*, 1 King. 4. 31. 29. *and all the earth sought the face of Solomon, to hear his wisdom, which God had put in his heart*, 1 King. 10. 24. *There was none like him before him, neither after him shall any arise like unto him*, 1 King. 3. 12. It may also be interpreted, *which belongeth to (or concerneth) Solomon:* understanding hereby Christ himself whom Solomon prefigured in Kingdom, wisdom, and glory. And Solomon (called in Hebrew *Shelomoh*, but after the Greek, *Solomon*, Matthew 1. 6.) had his name of *peace*; because he was a *man of rest*; and God said of him, *Solomon shall be his name, and I will give (salom, that is) peace and quietness unto Israel in his days*, 1 Chronic. 22. 9, so *he had peace on all sides round about him*, 1 King. 4. 24. Now Christ is *our peace*, Ephes. 2. 14. even *the Prince of peace*, Isaiah 9. 6. and he is called *Solomon* in this Song, Chapter 3. 11. and David prophesying of Christ's Kingdom, entitled his Psalm, *For Solomon*, Psalm 72. Thus the penman of this book, being the wisest of all the Prophets, and Christ whom it concerneth, being the very *wisdom of God*, 1 Cor. 1. 24. and *greater then Solomon*, Matthew 12. 42. this Song is commended unto us by the Holy Ghost, in the highest degree of excellency. The Chaldee paraphraseth on this title thus; *Songs and hymns, which Solomon the Prophet, the King of Israel, uttered by the Spirit of prophesy, before the Lord, the Lord of all the world.*

V. 2. *Let him kiss me]* As the Scripture mentioneth *the Bride, the Bridegroom*, and the *friends of them both, the children of the bride chamber*, John. 3. 29. Matthew 9. 15. so in this Song all these, (especially the two former) are brought in as speakers, everyone of and unto other, so declaring their mutual desires, loves and affections. The *Bride* is the Church espoused to Christ, and called *the wife of the Lamb*, Rev. 21. 9. to whom she is to be presented a *chaste virgin*, 2 Cor. 11. 2. and this Church Christ loved, and gave himself for it, *that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such things; but that* (ϕ) *should be holy, and without blemish*: Ephes. 5. 25. 26. 27. How be it before Christ came in our humanity, the Church (according to the *•conomical dispenlatio* of God) was as a child in her non age, *under tutors and governors, until the time appointed of the Father*, Gal. 4. 1. 2. *kept under the Law, shut up unto the faith, which should afterwards be revealed; which law was a Schoolmaster unto Christ*, Gal. 3. 23. 24. In this estate she continued till faith came, and then she being *dead to the Law, by the body of Christ*, was to be married unto another, *even to him who is raised from the dead*, that she might *bring forth fruit unto God*, Rom. 7. 1.—4. So though our godly forefathers in the days of the Prophets, saw the promises *a far off*, and were *persuaded of them, and embraced them*, and did *all obtain testimony* (and were glorious) *through faith*; yet they *received not the promise*, God

*having provided some better thing for us, that they without us, should not be perfected*, Heb. 11. 13. 39. 40. Now in Solomon's days, the Church before Christ's coming had greatest glory, having the Temple built, living under that most wise, rich, and peaceable King: the Israelites being *many, as the sand which is by the sea in multitude; eating and drinking, and making merry; and dwelling safely, every man under his vine, and under his fig-tree*, 1 King. 4. 20. 25. notwithstanding Solomon being a Prophet, foresaw the ruin of his house and kingdom, and in his book of Ecclesiastes proclaimed all things under the Sun, to be vanity; and in this Song prophesieth of the Church and Kingdom of Christ. And as he with many other *Prophets, and Kings, and righteous men*, desired to see Christ, and to hear his words, but did not, Luke 10. 24. Mat. 13. 17. so here he manifesteth the desire of him-self and of all the faithful to enjoy the blessings and graces of Christ; saying, *Let him kiss me*. Whereby the Church desireth to have Christ manifested in the flesh, and to have the loving and comfortable doctrines of his Gospel, applied unto her conscience; that she might not be always under the Schoolmaster of the Law, (which *worketh wrath*, Rom. 4. 15.) but might be prevented with the grace of Christ, be reconciled unto God, united unto Christ, and have the feeling of his love towards her. For, *kissing is a token of love*, 1 Pet. 5. 14. Luke 7. 45. was used at the meeting and salutation of friends, Exod. 4. 27. and 18. 7. 1 Thess. 5. 26. and David *kissed Absalom*, in sign of favor and reconciliation, 2 Sam. 14. 33. And as we are willed to *kiss the Son*, Psal. 2. 12. that is, lovingly and gladly to submit unto and obey his commandments: so the Church here prayeth first, that the Son would kiss her; that is, in love and kindness teach, and apply unto her the grace of his Gospel. For, *herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins*, 1 John 4. 10. Afterward, *we love him, because he first loved us*, 1 John 4. 19. and *we kiss him*, Song. 8. 1. The Hebrew expositors, as the Chaldee Paraphrast and others, do for the most part, apply these things to the giving of the Law by Moses: *For they being ignorant of the righteousness of God, have gone about to establish their own righteousness*, Rom. 10. 3. Howbeit, some of them in ancient time, saw better, as appeiteth by their *Midrash*, (an Hebrew commentary on this book) which here saith; *Moses taught them the Law, and whatsoever they learned they forgot again. Then they said unto Moses, ô that God would show himself again, and kiss us with the kisses of his mouth, that his doctrine might be fastened in our hearts. Moses said unto them. This cannot be done now, but it shall be in the days of Christ; as it is said; I will put my Law in their inward parts, and write it in their hearts: Ier. 31. 33. kisses of his mouth]* his own lovely and gracious doctrines. As in Prov. 27. 6. *the wounds of a friend*, signify sharp reproofs, and are opposed to the deceitful kisses, that is, the flattering speeches of an enemy: so here the *kisses* desired of this friend, are the comfortable words of the doctrine of salvation; opposed to the severe rebukes which the Law giveth for our sins, condemning and cursing *everyone that continueth not in all things which are written in the book of the Law to do them*, Gal. 3. 10. But Christ (into whose lips *grace is poured*, Psal. 45. 3.) openeth his mouth, and uttereth Blessings, Matth. 5. 2. 3. &c. *for thy loves]* She turneth her speech unto Christ, and showeth a reason of her former desire. By *loves*, are meant graces, and the fruits of them, here first from Christ to his Church; afterward, from her unto Christ: which he acknowledgeth, saying, *How much better are thy loves than wine!* Song. 4. 10. These she perceiveth from Christ, by the works of Adoption, Redemption, Justification and Sanctification through Christ and his Spirit; as in 1 John 3. 1. 16 and 4. 9. 10. John 15. 13.

Rom. 5. 1 5. Ephes. 5. 25. 26. 27. So on the contrary, Antichrists allurements to communion with his impiety, are with these words, *Come let us take our fill of loves until the morning*, Prov. 7. 18. and Israel's communion with Babylon's idolatry is thus sh<sup>w</sup>ed, *The sons of Babylon came to her, into the bed of loves*, Ezek. 23. 17. *better then wine*] or, *good more then wine*. The word *good*, is of large use, for profitable, pleasing, sweet, comfortable, joyful, &c. as is noted on Gen. 1. 4. *Wine* is one of the most comfortable creatures, rejoicing *the heart* of man, Psal. 104. 15. *and wine maketh the life* (or *living*) *joyful*, Eccles. 10. 19. it causeth to forget affliction, poverty, misery, Prov. 31. 6. 7. It was also used in the legal sacrifices and service of God, Num. 15. 5. Hos. 9 4. But the graces of Christ, and comforts of his Spirit (wherewith the Saints are to be *filled*, Ephes. 5. 18.) do far excel all worldly pleasure, and do cause such as drink of them, to forget their bitterness poverty, sorrows, which by the terrors of the Law, and guilt of conscience for sin, did before afflict them, Rom. 7. 10. 15. 18. 24. 25. and 8. 2. And the service of God now *in spirit and truth*, John 4. 23. 24. and *consolation* which *aboundeth by Christ*, 2 Cor. 1. 5. is much more comfortable then were all the ordinances of divine service in the worldly Sanctuary, which *could not make him that did the service perfect, as pertaining to the conscience*: Heb. 9. 1.—9. and 10. 1. 2. 3. 4.

Vers. 3. *For the favor*] or, *For thy odour* (*swell*) *of thy good ointments*. By *savor* or *smell*, is meant knowledge, understanding, sense or feeling; as the Apostle expoundeth it, *the savor of his knowledge*, 2 Cor. 2. 14. So a tree is said to bud *through the smell* (or <...>) *of water*, Job 14. 9. and tow is broken *when it smelleth the fire*, that is, feeleth it, Judge. 16. 9. *Good ointments* (or *good oiles*) are precious and sweet ointments, wherewith special persons were anointed of old: as the holy anointing oil made of principal spices, (Exod. 30. 23. 25.) is called *the good ointment*, Psal. 133. 2. and of the precious things which King Hezekiah shown to the Ambassadors of the King of Babylon, *the good ointment* was one, 2 King. 20. 13. and with such they were wont to be anointed at feasts, Amos 6. 6. Luke 7. 36. 46. and it was a sign of joy and cheerfulness, Eccles. 9. 7. 8. for sweet odors revive and comfort the spirits in man, when they are dulled with sorrow, or much meditation; wherefore it is said, *Ointment and perfume rejoice the heart*, Prov. 27. 9. But in fasting or mourning, they used not to anoint themselves, Dan. 10. 3. 2 Sam. 14. 2. By this similitude the Church here commendeth the graces of Christ, which he had, being full of the Holy Ghost; for his God had anointed him *with the oil of gladness above his fellows*, Heb. 1. 9. and of him it is said, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel*, &c. Luke 4. 18. Isaiah 61. 1. And the odour of these graces is smelt, when the Gospel preached, is by sense or judgment perceived, Phil. 1. 9. Luke 9. 45. Heb. 5. 14. *thy name is an ointment poured-forth*] As *Messias* and *Christ*, is by interpretation *Anointed*; and he is called *the Oile* (or *Ointment*) in Isaiah 10. 27. so by his *Name* is meant his *Law*, the doctrine of grace, or *Law of faith*, Rom. 3. 27. as it is written, *The Iles shall wait for his Law*, Isaiah 42. 4. which is expounded, *The Gentiles shall trust in his name*, Matth. 12. 21. and the preaching of that grace, is called the bearing of Christ's *Name before the Gentilis*, Acts 9. 15. and as a good *Name* is *better then a good ointment*, Eccles. 7. 1. so the name and doctrine of Christ, excelleth all other, that *at the name of Jesus every knee should bow*, Phil. 2. 10. This name is as a precious ointment *poured forth* by the preaching of the Gospel, and by the miracles confirming the same: accomplished not only by Christ himself, (*a man approved of God among*

the Israelites by *miracles, wonders and signs, which God did by him*, Act. 2. 22. so that *there went out a fame of him through all the region round about, and he taught in their synagogues, being glorified of all*, Luke 4. 14. 15.) but also by his Apostles; who were to *preach on the house tops*, that which they heard in the ear, Matth. 10. 27. which also they performed, Rom. 15. 19. and 16. 25. 26. and therein rejoiced, and said, *Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us, in every place. For we are unto God, a sweet-savor in Christ, in them that are saved, and in them that perish: to the one, the savor of death unto death: and to the other, the savor of life unto life*, 2 Cor. 2. 2. 14. 15. 16. And as the box of ointment when it was broken and poured forth on Christ's head, the house was filled with the savor of it, Mark 14. 3. John 12. 3. so when his Name and Gospel is preached abroad, it giveth the odour thereof into all Christian hearts; so that by the preaching of faith, they also receive the Spirit, Gal. 3. 2. 5. and are *anointed of God*, 2 Cor. 1. 21. and *have an unction from the Holy-one*, and *know all things*, 1 John 2. 20. that whereas before they mourned for their sins and miseries, they now are comforted, and have *the oil of joy* given unto them, Isaiah 61. 3. *the Virgins love thee*] These are the fellow friends of the Spouse, Ps. 45. 15. By *Virgins* are meant all such as are chosen and called of God, and faithful (whether whole Churches, as 2 Cor. 11. 2. or particular persons,) who with chaste and pure minds serve the Lord only, and worship him in spirit and truth, and stand with Christ on the mount Zion, *having his Fathers name written in their foreheads*; of whom it is said, *These are they which were not defiled with women, for they are virgins; these are they which follow the Lamb whither soever he goeth: these were bought from among men, being the first fruits unto God and to the Lamb; and in their mouth was found no guile for they are without fault before the throne of God*, Rev. 14. 1 4. 5. And these love the Lord, for the odour of his good ointments which they perceive by his word and Spirit, though they see him not, 1 Pet. 1. 8. they love him, because he first loved them, 1 John 4. 19. and hath shed abroad his love in their hearts, by the Holy Ghost which is given unto them, Rom. 5. 5. and this is love, that they *walk after his commandments*, and keep them, 2 John. v. 6. John 14. 15.

Vers. 4. *Draw me*] A second request of the Spouse unto Christ, that he would not only call her outwardly, by the voice of his Gospel, but (forasmuch as the word preached profiteth not, if it be not mixed with faith in them that hear it, Heb. 4. 2. and faith is not of ourselves, it is the *gift of God*, Eph. 2. 8. who worketh in us *both to will and to do, of his good pleasure*, Phil. 2. 13.) that he would also open her heart, Acts 16. 14. effectually work in her by his Spirit, and continue and increase his grace towards her. For *drawing*, implieth power in him that draweth; as, *He draweth the mighty with his power*, Job 24. 22. and when it is unto good, it argueth grace and good will, as, *I drew them with cords of a man, with bands of love*, Hos. 11. 4. and continuance of grace; as, *O draw* (that is, *continue*) *thy loving kindness, to them that know thee*, Psal. 26. 10. and in them that are drawn, it is a sign of infirmity: as, *No man can come unto me, except the Father which hath sent me draw him*, John 6. 44. And this is a fruit and effect of Christ's death, as himself saith, *And I, if I be lifted up, (or taken away) from the earth, will draw all men unto me*, John 12. 32. This drawing is by being effectually taught of God, as again he saith, *It is written in the Prophets, And they shall be all taught of God: every man therefore that hath heard and hath learned of the Father, cometh to me*: John 6. 45. and is a sign of God's everlasting love

towards such, as it was said unto Israel, *Yea I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee*, Ier. 31. 3. *we will run]* I, and the Virgins fore-mentioned *will run after thee: for they follow the Lamb whithersoever he goeth*, Rev. 14. 4. Christ is our *Fore runner*, gone before us into heaven, Heb. 6. 20. Our Christian conversation is called a running, Gal. 2. 2. and 5. 7. and our life is likened to a *course* (or *race*) which is run, as *John fulfilled his course* (or *race*) Acts 13. 25. and Paul saith, *I have finished my course*, 2 Tim. 4. 7. Running, signifieth readiness of affection, and speedy performance in action, Hag. 1. 9. 1 King. 19. 19. 20. Psal. 147. 15. it argueth also strength in the runner, Dan. 8. 6. all which are here implied as an effect of Christ's grace drawing her, according to the Prophecy; *Behold thou shalt call a nation that thou knewest not, and nations that knew not thee shall run unto thee, &c.* Isaiah 55. 5. And again, *They that wait on the Lord shall renew strength, &c. they shall run and not be weary, they shall walk, and not faint*, Isaiah 40. 31. Now the way which we are to run, is his *commandments*, of which David saith, *I will run the way of thy commandments, when thou shalt enlarge my heart*, Psal. 119. 32. Under this promise of the Church, is contained also the constant suffering of afflictions, for and with Christ; who being our *Fore-runner*, and being consecrated through sufferings, and so entering into his glory, Heb. 2. 9. 10. Luke 24. 26. hath herein left us *an example*, that we should *follow his steps*, 1 Pet. 2. 21. and hath said, *If any man will come after me, let him deny himself, and take up his cross daily and follow me*, Luke 9. 23. Therefore it is written, *Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience, unto the race that is set before us; looking unto Jesus, the author and finisher of our faith*, Heb. 12. 1. 2. *into his chambers]* This showeth the benefits which they find that follow Christ, they are brought not only *into the Kings palace*, as in Psal. 45. 16. but into his *privy chambers*, the most secret, safe, and quiet rooms of his Palace. *Chambers* are places of greatest secrecy, 2 King. 6. 12. Luke 12. 3. Matth. 6. 6. and of most safety, Deut. 32. 25. Ezek. 21. 14. and in such the Bridegroom and Bride used to rejoice together, Joel 2. 16. Judge. 15. 1. Hereby is signified the revelation of the mystery of the Gospel, *the Secret of the Lord*, which is revealed to them that *fear him*, Psal. 25. 14 and the spiritual comforts which they reap thereby: for, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God; and thus, we have the mind of Christ*, 1 Cor. 2. 9. 10. 16. and are brought into such chambers, as *by knowledge are filled with all precious and pleasant riches*: Prov. 24. 4. Into them Paul (as a friend of the Bridegroom) endeavored with great strift to bring the Church; that their *hearts might be comforted, being knit together in love, and unto all riches of the fullness of understanding; to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge*; Coloss. 2. 1. 2. 3. In these chambers also, the Saints are kept safe from evil, Psal. 27. 5. delivered from the wrath and judgments of God due for their sins, and comforted by the words of Christ against the persecution of men; that in him they may have *peace*, though in the world they have *tribulation*, John. 16. 33. Therefore unto them he saith, *Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a very little moment, until the indignation be overpast*, Esa. 26. 20. *Be glad and rejoice]* be glad inwardly, and rejoice outwardly: these comforts they find in the Kings chambers, whose Kingdom is not *meat and drink, but righteousness, and peace, and joy in the Holy Ghost*, Rom. 14. 17. Wherefore they say, *I will greatly*



rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth her self with jewels, Isaiah 61. 10. and thus they rejoice with joy unspeakable, and full of glory, receiving the end of their faith, even the salvation of their souls, 1 Pet. 1. 8. 9. will remember thy loves] or, will record, rehearse, make-mention of thy loves, more then wine; or, which are better then wine, as in verse. 2. The foresaid joy of the Saints, redoundeth to the praise and glory of Christ; whose loves, manifested by his sufferings, death, resurrection, ascension, and the graces and benefits flowing from them to his Church, are remembered inwardly, recorded and mentioned outwardly. For they with joy, drawing water out of the wells of salvation, do say in that day, Praise the Lord, call upon his name, declare his doings, among the people; make mention, that his name is exalted, Isaiah 12. 3. 4. I will mention the loving kindnesses of the Lord, the praises of the Lord, according to all that the Lord hath bestowed on us; and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses, Isaiah 63. 7. I will make mention of thy righteousness, even of thine only, Psal. 71. 16. I will make thy name to be remembered in every generation and generation: therefore people's shall confess thee, forever and aye. Psalm 45. 18. The upright love thee] Hebr. uprightnesses (or righteousnesses) love thee; whereby righteous or upright persons are meant (the virgins fore-mentioned in verse. 3.) who have upright hearts, and righteous conversation: as *pride*, in Ier. 50. 31. is for a proud person; *sin*, in Prov. 13. 6. is for a sinner; *thanksgivings*, in Nehem. 12. 31. for, companies of thanksgivers; and many the like. So this fruit cometh by remembering and mentioning Christ's loves, that the righteous are confirmed and increased in love towards him, more and more: as the Apostle wrote to them that believed on the name of the Son of God, that they might believe on the name of the Son of God; that is, might be confirmed, continued, and increased in their belief, 1 John 5. 13. The Hebrews, ignorant of Christ, have applied these things, unto God's ancient mercies towards them, in the giving of his Law; as the Chaldee paraphrast saith; *When the people of the house of Israel, was come out of Egypt, the divine-presence of the Lord of the world, was their guide, by the pillar of a cloud by day, and by the pillar of fire by night. The just men of that generation said; O Lord of all the world, Draw us after thee, and we will run after the way of thy goodness; and bring us near to the bottom of the mount Sinai, and give us thy Law out of thy treasure-house which is in the Firmament; and we will be glad and rejoice in the 22 letters with which it is written: and we will remember them, and will love thy Godhead, and will depart from after the idols of the people's; and all just men which do that which is right before thee, shall fear thee, and love thy commandments.* But the Law, being the ministration of death, though it was glorious, hath no glory in respect of the ministration of the Spirit, and of righteousness, which exceedeth in glory, 2 Cor. 3. 7.—10. Therefore the New Testament being now confirmed in Christ, those former things (which were figures and shadows) are no more remembered: as was prophesied in Ier. 3. 16.

Vers. 5. *I am black*] Hitherto hath been the Churches first speech unto Christ, testifying her faith and love: now follow her words to the *daughters of Jerusalem*, against the scandals and offenses that might arise for the Churches afflictions and infirmities which appear in this life. *Blackness* signifieth tribulation, as Job complaineth: *My skin is black upon me, and my bones*

are burnt with heat, Job 30. 30. and Jeremiah lamenteth the blackness of the Nazerites visage, Lam. 4. 8. And here in the verse following, the Church showeth her blackness to be *because the Sun* had looked down upon her; and the scorching of the Sun, is by our Savior expounded *tribulation or persecution* arising *because of the word*, Matth. 13. 6. 20. 21. It may also imply her blackness by sin, in respect of her own negligence which she acknowledgeth in the end of the 6. verse: and in respect of both, her blackness by sorrow and mourning for her present miseries; as black color, was the habit of mourners: *For the hurt of the daughter of my people, am I hurt; I am black: astonishment hath taken hold on me*, Ier. 8. 21. Thus the Church is partaker of the afflictions of Christ, at whom many were astonished, *his visage was so marred more then any man; and his form more then the sons of men*, Isaiah 52. 14. *and comely*] or, *but comely*: and is here by way of opposition; though I am black, yet am I comely also. The Hebrew *Navah*, signifieth *comely, beautiful, amiable, and to be desired*. The Greek here translateth it *goodly or fair*, and in verse. 10. *beautiful*. So the Apostle in Rom. 10. 15. expoundeth it *beautiful*, from Isaiah 52 7. This comeliness of the Spouse, is after shown to be both in her *sight or countenance*, Song. 2. 14. and in her *speech*, Song. 4. 3. And as *blackness* is in the color and skin; so *comeliness* is in the parts, features, and proportion of the body, which the Church hath by her creation or new birth, as she is the workmanship of God, *created in Christ Jesus unto good works*, Eph. 2. 10. Thus was she *black* in her self, but *comely* in Christ; for *God's strength is made perfect in weakness*: therefore the Apostle said, *Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me (or dwell in me;) therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong*; 2 Cor. 12. 9. 10. And again, *We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body, the dying of the Lord Jesus, that the life also of the Lord Jesus, might be made manifest in our body*, 2 Cor. 4. 8. 9. 10. *daughters of Jerusalem*] to these she speaketh again in ch. 2. 7. and 3. 5. 10. and 5. 8. 16. and 8. 4. so they were the friends of Christ and his Church the elect of God, though not yet perfectly instructed in the way of the Lord: as may be gathered by Song. 5. 8. 9. and 6. 1. As the villages belonging to a City, are usually called the *daughters* of that City, 1 Chr. 7. 28. Num. 21. 25. so *Jerusalem* which is *above*, is *the mother of us all*, Gal. 4. 26. whose daughters are the particular Churches and Christians, called *Virgins*, 2 Cor. 11. 2. Rev. 14. 4. And Sodom and Samaria are prophesied of, that they should be given to Jerusalem *for daughters*, Ezek. 16. 61. And thus in Psalm. 45. 13. 14. the *Kings daughter* (the Church) is brought unto the King in raiment of needle works; *and virgins her friends after her*. Such are here comforted against the scandal of the Cross, and infirmities which accompany the Church in this world. *tents of Kedar*] *Kedar* was the second son of Ishmael, Gen. 25. 13. His posterity (which were still called by his name) dwelt in Tents in the deserts of Arabia; fed cattle, and were given to their bow, and wars: see Isaiah 21. 13.—17. and 42. 11. Ezek. 27. 21. And the Psalmist lamenteth his state, that he dwelt *with the tents of Kedar*; which he after explaineth, *with him that hateth peace*, Psal. 120. 5. 6. And *Kedar* by interpretation signifieth *Black*: and the Kedarenes that dwelt in tents, had thereof their name *Scenites* (as if we should say *Tentaries*,) and their tents were of *hair cloth*, made of *goats hair*, and in them they dwelt, *and had no other houses*, as is reported by *Pliny lib. 6. cap. 28.* and *Solinus Polyhist. in cap. 36.* Here therefore the Church (which is called the *Tents of Jacob*, Ier. 30. 18. and *the tents of Judah*,

Zach. 12. 7.) is for her afflictions, persecutions, pilgrimage, and many infirmities; in outward view of the world, like to the black and hairy tents of Kedar, or such as dwelt in them. *curtains of Solomon*] these are to set forth her *comeliness*; as *Kedars tents* did her *blackness*. And though *curtains* sometimes signify *tents*, as the Ark of the Lord remained *under curtains*, 1 Chron. 17. 1. and, *Eenlarge the place of thy tents, and let them stretch forth the curtains*, Isaiah 54. 2. yet *Solomon's curtains* here seem rather to mean the goodly hangings that were in his house, and about his bed. For Solomon dwelt not in tents, but having *riches and wealth and honor*, such as no Kings had; 2 Chron. 1. 12. *built him houses*, Eccles. 2. 4. and one which was *thirteen years* in building, 1 King. 7. 1. and for his Queen *Pharaoh's daughter*, he built an house, 1 King. 9. 24. So though the Church be outwardly black like Kedar's tents; yet is she inwardly beautiful as Solomon's curtains: for, *The Kings daughter is all glorious within*, Psalm. 45. 14. The Chaldee paraphraseth on this verse thus: *When the house of Israel made the Calf, (Exod. 32.) their faces were black, like the sons of Cush (the Ethiopians) which remain in the tabernacles of Kedar: and when they turned by repentance, and were forgiven, the brightness of the glory of their faces was increased, like the Angels; for that they made the curtains for the Tabernacle, and the divine majesty dwelt among them: and Moses their master went up to the firmament, and made peace between them and their King.*

Vers. 6. *Look not upon me*] or, *Behold me not*, to weet, with contempt for my blackness; that is, *Despise me not*: as in Job 41. 34. *He beholdeth all high things*, that is, *despiseth* them. Or, *Look not upon me*, with delight and gladness for my affliction: as in Obad. v. 12. *thou shouldest not have looked on the day of thy brother*. Or, *Look not upon me* with astonishment, as the Apostle teacheth, *That no man should be moved for these afflictions; for yourselves know that we are appointed thereunto*, 1 Thess. 3. 3. *blackish*] or, *somewhat-black*; in Greek, *made black*: the old Latin version translateth it, *brown*. The form of the Hebrew word here, differing from the former, seemeth to diminish the signification: as in Levite. 13. 19. a word in the like form meaneth, *somewhat reddish*. By this, she would teach not to judge of her estate by her skin, by the outward appearance; where afflictions and infirmities only are to be seen. *the Sun hath looked down*] Hereby afflictions and persecutions are meant; as that in the Parable, *When the Sun was up, they were scorched*; is expounded, *when tribulation or persecution ariseth, because of the word, they are offended*, Matth. 13. 6. 21. So •he signifieth that this her black hue was not her proper color, who is *fair* in Christ her beloved, Song. 1. 8. 15. but by accident; God from heaven thus chastising her sins, and exercising her faith and patience, Lam. 1. 6. 13. 14. &c. *the sons of my mother*] that is, either the children of the Church, false brethren, false Prophets, and deceivers: or, inordinate lusts, and sins which dwelt in her, and were conceived with her in the womb; for with both these is the Spouse of Christ afflicted. Of the first, David complaineth, *I am become a stranger unto my brethren, and an alliant unto my mothers sons*, Psalm. 69. 9. And the Apostle saith, *Of your own selves shall men arise speaking perverse things, to draw away disciples after them*, Acts 20. 30. *Such are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness, for they call themselves of the holy City, &c.* Isaiah 48. 1. 2. Such might be called the children of her mother, (though not of her father) *false brethren*, among whom the Saints are often in peril, Gal. 2. 4. 2 Cor. 11. 26. who

pretending faith and godliness, do dangerously oppose the same: as the true Church, Prophets, Christ himself, and his Disciples have found in all ages. Of the second, the Apostles tell us of *lusts that war in our members*, James 4. 1. of *fleshly lusts, which war against the soul*, 1 Per. 2. 11. and these may be called our mothers children, because *in sin and in iniquity*, we have been conceived and brought forth, Psalm 51. 7. which sin reviveth in us, when the commandment of God cometh, deceiveth us, and slayeth us, and under it we are sold; so that the good which we would, that do we not; but the evil which we would not, that do we: Rom. 7. 9. 11. 14. 19. *angry with me] or, incensed against me, or inflamed in me*, to weet, with wrath; to resist, fight, and war in me and against me: as the Greek version saith, *fought in me (or against me.)* So this phrase is used in Isaiah 41. 11 *All they that were incensed against thee shall be ashamed, &c.* and in Isaiah 45. 24. *all that are incensed against (the Lord) shall be ashamed:* which being spoken there of outward enemies, may also be applied to our inward lusts, as in I am. 4. 1. 1 Pet. 2. 11. *they made me] or, set, put, assigned me. the keeper of the vineyards]* where the Sun hath burnt me; as in Matth. 20. 1. 12. they that labored in the vineyard do complain how they *have borne the burden and heat of the day.* So in the captivity of Babylon, *the poor of the land of Israel, were left to be Vine dressers, and Husbandmen*, 2 King. 25. 12. And spiritually it is said unto the Church, *the sons of the alien, shall be your plowmen and your vine dressers*, Isaiah 61. 5. and the *Kingdom of God* committed into the hands of the Jews, is likened to a *Vineyard*, let out unto Husbandmen, Matt. 21. 33. 43. and in Song. 8. 11. *Solomon let out the vineyard unto keepers.* But here *the vineyards*, opposed to her *own vineyard*, seem to mean false Churches, and in them the corruption of religion, whereunto her mothers sons sought to draw her: setting her to observe the ordinances and traditions of men, or otherwise to undergo their cruelty and wrath. Thus the Pharisees made the word of God of none effect, through their tradition which they had delivered, Mark 7. 13. and bound *heavy burdens, and grievous to be borne, and laid them on men's shoulders*, Matth. 23. 4. and so did false teachers in the Christian Churches, Acts 15. 1. 10. Gal. 6. 12. 13. Coloss. 2. 20.—23. *my vineyard which is mine] or, which appertaineth to me:* the keeping whereof is committed to me of God. This phrase is again used in Son. 8. 12. *my vineyard which is mine, is before me.* Spiritually the Vineyard is the Church, as in Isaiah 5. 7. *the vineyard of the Lord of hosts, is the house of Israel, and the men of Judah his pleasant plant*, the keeping of, or laboring in this vineyard, is the performing of the charge and duty which God hath laid upon everyone therein: that so they may yield unto him the fruits of his own graces, Mat. 21. 33. 34. Isaiah 5. 2. 7. *I have not kept]* either through her own infirmity, or negligence, or others tyranny, or both. For as the Apostle complaineth, that he did not what he would, but what he hated: and found not how *to perform that which is good*, Rom. 7. 15. 18. so of the slothful man Solomon showeth, how he went *by the vineyard of the man void of understanding, and loe it was all grown over with thorns, nettles had covered the face thereof, &c.* Prov. 24. 30. 31. And by outward violence and persecution, the Church may be *scattered abroad*, Acts 8. 1. and when Judah was captived, *the solemn feasts and sabbaths were forgotten in Zion, &c.* Lam. 2. 6. &c. And oftentimes for the sins of his people God sendeth persecution and afflictions upon them, Isaiah 5. 2. 5. 6. Lam. 1. 14. 18. 22. The Chaldee Paraphrast expoundeth this verse thus: *The Congregation of Israel said before the people's, Despise me not because I am blacker then you, because I have done work like yours, and have worshipped the Sun and Moon; for false Prophets they have been the cause that the fierce wrath of the*

*Lord hath come down upon me; and they learned me to serve your idols, and to walk in your statutes: but the Lord of the world, who is my God, him have I not served, nor walked in his statutes, neither have I kept his precepts and his Law.*

Vers. 7. *Tell me] or, Shew, declare unto me.* A third request which the Church maketh unto Christ, for instruction in the administration of his Kingdom here on earth; that as he had formerly made her partaker of his heavenly calling, so he would direct her further unto the place where, and manner how he feedeth his flock, in his public Assembly the Church, (whereunto the Lord addeth daily such as shall be saved, Acts 2. 47.) that there she may be under his government, enjoy his ordinances, increase in knowledge, faith, and all other graces; may be strengthened against temptations, and afflictions. So men are commanded, *Seek the Lord, and his strength; seek his face continually,* Psalm 105. 4. And, *Unto the place which the Lord your God shall choose out of all your tribes, to put his name there; even unto his habitation shall ye seek, and thither thou shalt come, &c.* Deut. 12. 5. That place is not always easy to be discerned; for many will falsely say, *Lee here is Christ, or loe he is there,* Mark 13. 21. 22. and sometimes Christ, for men's sins, withdraweth himself, Song. 5. 6. God hideth his face, Deut. 32. 20 and saith, *I will not feed you,* Zach. 11. 9. Sometime the Woman is forced to *fly into the wilderness,* where she is nourished of God many days, Rev. 12. 14. and sometime the state of the Church is such, as that it doth not for the present in joy the Pastors that should feed and guide the same, Acts 14. 21. 22. 23. Tit. 1. 5. *my soul loveth]* this signifieth unfeigned and fervent love, with a longing desire to enjoy the fellowship of her beloved: therefore she useth this phrase again, when in the absence of Christ, she earnestly seeketh for him in Chap. 3. verse. 1. 2. 3. 4. Like it, is the affecting or longing of the soul, in Gen. 34. 8. the knitting of the soul, 1 Sam. 18. 1. the delighting of the soul, Isaiah 42. 1. and sundry the like. *where thou feedest] or, how thou feedest; how thou makest to rest. feedest]* Hebr. *wilt feed,* that is, art wont to feed, or usually and continually *feedest,* to weet, *thy flock;* which word (as being easy to be understood) is often omitted; as in Gen. 37. 16. and 29. 7. Feeding implieth all the duties of a Pastor or Heirder, as to lead in and out, to give pasture and water, to govern with the rod and staff, &c. Psal. 23. Wherefore Kings are said to *feed* as Pastors, Psalm. 78. 70. 71. 72. So Christ, as King and great Pastor of the sheep, Heb. 13. 20. doth by his Ministry, with his Spirit, Word, Seals, Censures, &c. feed his people; for whom he laid down his life: he calleth them by name, leadeth them out, goeth before them, saveth them from wolves that would devour, giveth them eternal life, and they shall never perish: John. 10. Of him it is prophesied, *He shall feed his flock like a shepherd; he shall gather the Lambes with his arm, and carry them in his bosom; he shall gently lead those that are with young,* Isaiah 40. 11. Therefore she desireth to be under his guidance, and in his fold, that he feeding her she may not lack: or desireth to know the manner how Christ feedeth, that she likewise may so feed her kiddes: as verse. 8. *makest to rest]* or, *makest to lie down,* and so givest rest to thy flock. Both these works of grace God promiseth to his people, with other the like, saying, *I will both search my sheep, and seek them out; I will feed them in a good pasture; I will feed my flock, and I will cause them to lie down, saith the Lord God; I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong, and will feed them with judgment,* Ezek. 34. 11. 14. 15. 16. *at noon]* in

the heat of the day; signifying the heat of persecution, tribulation, temptation; and whatsoever may cause the disquiet and grief of his flock. In the midst whereof Christ giveth safe repose unto his sheep: which have peace in him, though in the world they have affliction, for he hath overcome the world, John 16. 33. *They shall not hunger nor thirst, neither shall the heat nor Sun smite them: for he that hath mercy on them, shall lead them, even by the springs of water shall he guide them, Isaiah 49. 10. that turneth aside]* or, as one that enwrappeth, or that covereth her self, or, that is covered, or veiled: this latter sense the Greek version giveth, according to the usual signification of the Hebrew word. And this covering either is a sign of sorrow and shame; as mourners used to cover their faces, Ezek. 24. 17. or, of lightness and dishonesty, as Tamar was thought to be an harlot, because she had covered her face, Gen. 38. 14. 15. So here the Spouse desireth to know where Christ feedeth, left she should wander about and seek him with sorrow; and be by others reputed an harlot; for she would eschew all appearance of evil. Or, by saying, as one that turneth aside, she intimateth her peril, lest through want of him whom she loveth, she fall into the hands of others, which boast to be Christ's companions, and so in her faith and manners be corrupted: as were the Churches of Galatia, Gal. 1. 6. 7. For when men have not their abiding in the Lord's inheritance, they are in danger to be drawn unto the service of other gods; as David acknowledgeth in 1 Sam. 26. 19. *flocks of thy companions]* or, *herds of thy fellows;* for, *Gneder*, is both a flock and an herd, Joel 1. 18. It seemeth here to mean the congregations of false Christ's, and false Prophets, which come in his name, saying *I am Christ*, and do deceive many, Matth. 24. 5. 24. 2 Pet. 2. 1. 2. But Christ's sheep follow him, for they know his voice, and a stranger they will not follow, but will flee from him, for they know not the voice of strangers, John. 10. 4. 5. but they all, have one shepherd, Ezek. 37. 24. And as other shepherds are not to be followed, so neither other flocks or herds: for God's elect shall inherit his mountain, and his servants shall dwell there, Isaiah 65. 9. In Ier. 6. 2. 3. *the daughter of Zion is likened to a comely and delicate woman: her enemies are likened to shepherds with their flocks.* Of the Hebrews, Sol. Rashi expoundeth this passage thus: *Tell me ô thou whom my soul loveth: Now the Holy Ghost turneth and likeneth her to a flock, lovingly affected unto the Pastor. The Congregation of Israel saith before him, as a woman to her husband, Tell me ô thou whom my soul loveth, where thou feedest thy flock, among these wolves amidst whom they are: and where thou makest them to rest at noon, in this captivity, which is a time of tribulation unto them, as the noon-tide which is a time of tribulation unto the flock. And if thou sayest, Why art thou so careful? This is not for thine honor, that I should be like a mourner, covering the lip, weeping for my flock, by the flocks of other shepherds, which feed their flocks as thou dost; as if she should say, Among the troupes of the people's that are joined to other gods, and have Kings and Princes that menage (or govern) them. The Chaldee paraphrast explaineth it thus: When the time was come that Moses the Prophet should be dissolved out of the world, he said before the Lord; I know that this people will sin, and shall go into captivity; now show thou unto me, how they shall be governed, and dwell among the people's, whose decrees are grievous, as the heat and scorching of the Sun at noon in the midst of Summer. And why shall they wander up and down among the flocks of the sons of Esau and Ishmael, which do associate unto thee their errors (their idols) for companions.*

Vers. 8. *If thou know not]* that is, *Forasmuch as*, or *Seeing that thou knowest not;* as in Num. 22. 20. *If the men be come to call thee;* that is; *Forasmuch as they are come.* Here Christ beginneth to

speak unto his people, with words of comfort and instruction; and after proceedeth to show the power and glory of the Church adorned with his graces. *Sol. Rashi saith, This is the answer of the Pastor. thou know not] or, thou thyself knowest not.* Hebr. *If thou know not to thee; or, for thyself;* which latter words are thought to be redundant, and are therefore omitted in most translations; though here it may have a commodious sense; to signify the ignorance which she hath in her self, upon acknowledgement whereof Christ informeth her. *Sol. Rashi expoundeth it, If thou know not whither thou shouldest go to feed thy flock, thou fairest among women; because the Pastor he hath ceased to govern (or menage) them. fairest]* Hebr *fair (or beautiful) among women;* whereby is meant, more fair then other women, or, fairest of womankind: as the mother of our Lord, is called, *Blessed among women,* Luke 1. 28. 42. that is, most blessed, or more blessed then other women: so the Lyon is said to be *strong among beasts,* that is, *strongest,* Prov. 30. 30. The Hebrew *Iaphab,* signifieth *fair or beautiful,* not only in color, but in comely proportion, and elegancy, such as draweth love and liking: for the same word is attributed sometime to cattle, Gen. 41. 3. to trees, Ier. 11. 16. and to everything that God made, Eccles. 2. 11. And the Church is here called by Christ, (and after by her friends, Song. 5. 9. and 6. 1.) *the fairest among women,* by reason of the graces, the spiritual beauty of faith, hope, love, patience, &c. wherewith God in Christ hath beautified her, who by nature was deformed and loathsome, as is shown in Ezek. 16. where her *nativity* was of the land of Canaan, of Amorites and Hittites, verse. 3. she was cast out to the loathing of her person, in the day that she was borne, verse. 5. she was polluted in her own bloods, ver. 6. till God gave her *life,* and excellent ornaments, verse. 7. covered her nakedness, verse. 8. washed away her bloods, verse. 9. clothed, girded, decked her with ornaments, chains, jewels, &c. and so she became *exceeding beautiful,* verse. 10. 13. She being privy to her own infirmities, called her self *black,* verse. 5. but Christ here calleth her *fair,* and magnifieth her beauty in verse. 15. and often in this Song: because he hath sanctified and cleansed her, *with the washing of water by the Word,* that he might present her to himself *a glorious Church, not having spot or wrinkle, or any such thing,* but that she should be *holy and without blemish,* Ephes. 5. 26. 27. Thus if we will condemn ourselves, God will justify us: and when we are weak, then are we strong, 2 Cor. 12. 10. And as we increase in obedience and sanctification, so doth the love of Christ increase towards us, Psal. 45. 11. 12. *go thy way forth]* or, *get thee out, go forth thou.* Heb. *go out for thee, or, go forth for thyself.* As God said to Abram, *Go thou, or for thyself,* Gen. 12. 1. so here Christ calleth forth his Church, from sitting still in her mournful estate, that she should not only wish and desire, but endeavor, and put forth her self to do the works of her calling, to feed her kids, and to go out to meet the Bridegroom, Matth. 25. 6. For, *not every everyone that saith unto Christ, Lord, Lord; shall enter into the kingdom of heaven: but he that doth the will of his Father which is in heaven,* Matt. 7. 21. *by the footsteps of the flock]* or, *in the footsteps of the sheep:* that is, go in those ways, and do those, works which the sheep or flock of Christ have gone in and done before thee. Footsteps are the print of the feet in the way that is trodden before us: and as Christ himself hath left us *an example,* in his doings and sufferings, *that we should follow his footsteps,* 1 Pet. 2. 21. and we are to be *imitators (or followers) of God,* Ephes. 5. 1. so should we be of the flock of God, and of godly pastors, in that faith and order which they have walked in before us: as it is said, *Be ye imitators of me, even as I also am of Christ,* 1 Cor. 11. 1. and, *Remember; your guides, who have spoken unto you the word of*

God; whose faith imitate ye; considering the issue of their conversation, Heb. 13. 7. So likewise of the flock of Christ, as it is said, *Ye brethren became imitators of the Churches of God, &c.* 1 Thess. 2. 14. and *we desire, &c. that ye be not slothful, but imitators of them, who through faith and patience inherit the promises,* Heb. 6. 11. 12. The flock here spoken of seemeth to be opposed unto the flocks (or herds) in verse. 7. as Christ is to his companions (or fellows) there mentioned: who as he is the One great Pastor, so hath he generally one fold and flock, John 10. 16. Ezek. 34. 22. 23. which is his Church, as he saith, *And ye my flock, the flock of my pasture, are men,* Ezek. 34. 31. Their footsteps are their faith and works set forth in the Scriptures: as we are taught to *walk in the footsteps of the faith of our father Abraham,* Rom 4 12. and so of all other our godly predecessors, Heb. 11. 1. 2.—40. and 12. 1. after whom we should *walk in the same spirit, in the same footsteps,* 2 Cor. 12. 18. And thus the Hebrews also understand this place, as Rashi explaineth it: *Consider the ways of thy first fathers, which received my Law, and kept my charge, and my commandments; and walk thou in their ways.* Likewise the Chaldee paraphrast saith, *The Congregation which is like to a fair damsel, and whom my soul loveth, let her walk in the ways of the just men, and order her prayer by the mouth of her governors, and let her lead her posterity, and learn her children which are like to the kiddes of the goats, to go unto the Synagogue, and unto the School, &c. feed thy kids]* The flock in Scripture usually comprehendeth both sheep and goats, as in Levite. 1. 10. and though goats sometime being opposed to sheep, signify the wicked reprobates Matthew 25. 32. 33. &c. yet usually they figured in the Law, Christians given up as sacrifices to God: and Christ himself was figured by goats and kids, by the Apostles exposition, Heb. 9. 12. 13. 14. and 1 Cor. 5. 7. compared with Exod. 12. 5. So here the kids signify young and tender Christians, which are to be fed with the sincere milk of the word, that they may grow thereby, 1 Pet. 2. 2. And so Christ giveth charge, *Feed my Lambs, Feed my Sheep,* John 21. 15. 16. And this is the end, why the fairest among women is willed to go out, that she may find pasture for her kids: following herein the example of Christ, who *leadeth out his sheep, and putteth them forth, that they may find pasture,* John 10. 3. 4. 9. *besides the tents]* or, *by the Tabernacles (the dwelling places) of the shepherds.* By w<sup>ch</sup> those companions of Christ, v. 7. seem here to be meant, such as are *transformed like the Ministers of righteousness,* 2 Cor. 11. 15. and their flocks like the flock of Christ: *beside their tents,* (or, as may be translated, *above them,*) are the kids of Christ to be fed, whom he graciously preserveth even in the midst of wolves. Thus Sol. Rashi expoundeth it, *by other people's:* Otherwise it may be understood (as the former sentence) of the good shepherds tents, which of old fed the flock of God in faith and love, as their footsteps are left recorded in the Scriptures, Psal. 77. 21. and 78. 70. 71. 72. Isaiah 63. 1. Heb. 13. 7.

Ver. 9. *I have compared]* or, *I have likened, thought thee to be like.* The order of the words in the Hebrew is thus: *To the company of-horses, in the chariots of Pharaoh I have compared thee, ô my Love. my love]* or, *my fellow friend, my companion, familiar:* so named of feeding and conversing together, and so partaking each of others good or evil: in Greek, *my neighbor* or *next.* This title Christ giveth to his Spouse, often in this Song, as after in verse. 15. and ch. 2. 2. 10. 13. and ch. 4. 1. 7. and 5. 2. and 6. 4. and showeth the reason on both parties to his disciples, saying, *I have called you friends, (not servants) for all things that I have heard of my Father, I have made known unto you:* and, *Ye are my friends, if ye do whatsoever I command you,* John 15. 14. 15.



Sometime a husband is called by this name friend, as in Ier. 3. 20. Hos. 3. 1. *to the company of horses]* or, *to my company of horses*. The word *Susah*, which being the feminine of *Sus*, a horse, may in propriety signify a mare; is here usually taken of Christian interpreters, and of the Hebrews, to signify a company, or troop of horses: and so the Greek (which also is *Tee hippo* in the feminine gender) is sometimes used in Greek Authors, for a company of horses. And in the Scripture phrase, the names of beasts, birds, &c. are often used collectively; as in Exod. 15. 1. *the horse and his rider*, for, *the horses and their riders*. The Hebrew letter *Iod*, which usually signifieth *mine*, is sometime added in the end of words without signification, as in Lam. 1. 1. Howbeit the Greek version here translateth it, *My company-of-horses*: and it may have good use. The horse is a warlike beast, as God describeth him in Job 39. 19—25. and Solomon saith, *The horse is prepared against the day of battle*, Prov. 21. 31. *in the chariots of Pharaoh]* Pharaohs horses and chariots were of most request, as the Scripture often showeth; and therefore were sought after by Solomon in his trading with Egypt, 2 Chron. 1. 16. 17. And the Prophet saith, *Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots because they are many*, &c. Isaiah 31. 1. And in Ezek. 17. 15. the King of Judah sent *his Ambassadors into Egypt, that they might give him horses, and much people*. For the meaning of this speech, it seemeth to be this; the Church being sent forth by Christ in the footsteps of the flock, to feed her kids besides the tents (or dwellings) of the shepherds; was presently to look for troubles in it self, Acts 20. 29. 30. and opposition at the hands of those companions, (forementioned in verse. 7.) and their flocks: as the Scripture often speaketh of contention among shepherds, about the feeding and watering of their flocks, Gen. 13. 6. 7. and 26. 14. 15. 20. 21. Exod. 2. 16. 17. and when God threateneth wars against the daughter of Zion, he saith, *The shepherds with their flocks shall come unto her, they shall pitch their tents against her round about*, &c. Ier. 6. 2. 3. 4. To comfort her therefore against such troubles, the Lord compareth her to *the troop of horses, in Pharaohs chariots*, under this similitude, promising her victory: as in Zach. 10. 3. he saith (by a like simily) *Mine anger was kindled against the shepherds, and I punished the goats; for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle*, &c. *And they shall be as mighty men which tread down (their enemies) in the mire of the streets in the battle, and they shall fight, because the Lord is with them*, &c. verse. 5. And if we read it, *my company of horses*, it accordeth with Zachar. 10. 30. where the Lord likeneth them to *his goodly horse*; and of the Hebrews Sol. Rashi compareth it with the history in Exod. 14. where God by his power (as with horses) gave Israel the victory over Pharaohs horses and chariots; as the Prophet (speaking of that) saith unto God, *Thou didst walk through the sea with thine horses, through the heap of great waters*, Habak. 3. 15. See also Revel. 19. 11. 14. wherein the war against Antichrist, Christ (*the Word of God*) sitteth on a *white horse, and the armies in heaven* (his Church, whose conversation is heavenly,) *followed him upon white horses*.

Vers. 10. *Thy cheeks are comely]* or, *are desirable, gracious, beautiful*. The Greek translateth, *How beautiful are thy cheeks!* These words are continued unto the Bride or Church, from Christ showing how she is decked with his ordinances and graces, as *his cheeks* are afterwards likened to a *bed of spices*, Song 5. 13. But whether she be still compared hereby to a *company of horses*, as in verse. 9. or to a woman (as she was a shepherdesse in ver. 8.) is doubtful, for both similitudes do agree to the things here spoken of. The word *cheeks* is used sometime for

the cheeks or jaws of beasts, and of horses, whose bridles are often adorned with rouse, especially in Kings Charets: as in Isaiah 30. 28. there shall be a *bridle in the jaws* (or cheeks) of the people. Also the next words, *thy neck, with chains*; may have like reference: for the kings of Midian when they went to war, had *chains about their camels necks*, Judge. 8. 26. Taking it thus, the Church compared to the Lord's *company of horses*, is said to have her *cheeks comely, with rouse* of jewels, or ornaments upon her bridle wherewith the Lord menageth and guideth her, as his *goodly horse in the battle*, Zach. 10. 3. Or, retaining the similitude of a woman, it is meant of ear-rings and jewels which hang down and adorn the face and cheeks; as it is written, *I decked thee with ornaments, and I put bracelets upon thine hands, and a chain on thy neck; and I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head; thus wast thou decked with gold and silver*: Ezek. 16. 11. 12. 13. The spiritual signification, according to either similitude, is one and the same, as after shall be shown. *rouse*] in Hebr. *Torim*: which being of the singular *Tor*, signifieth a *disposition row*, or *orderly course* of things: and hath affinity with *Torah*, which hath the name of *the Law*, in Hebrew: and the one is put as an explanation of the other; as David said, *Is this the Law of man, ô Lord God*, 2 Samuel. 7. 19. which another Prophet relateth thus, *thou hast regarded me, according to the order (disposition or estate) of a man of high degree, ô Lord God* 1 Chron. 17. 17. And indeed the Law of God, is his ordinance, or orderly disposition of his precepts, the rules and canons of our life. The same word *Tor*, is also used for a *Turtle-dove*, and *Torim* are *Turtles*, as in the law of sacrifices, Lev. 12. which some therefore take here to be jewels, or ornaments that had the figures of *Turtle doves*. And so the Greek version here translateth, *How beautiful are thy cheeks, as of a turtle dove!* But in the verse following, (where the same word is again used,) the Greek translateth, *We will make for thee, similitudes of gold. chains*] in Heb. *Charuzim*, a word not found but in this one place; translated in Gr. *collars* or *chains*; and is interpreted by the Hebrew Doctors *chains* or jewels hanged on a string like chains to put about the neck. These *rouse* and *chains*, signify the Laws and ordinances of God, wherewith he adorneth the face and neck of his Church, that in her profession, practice, and obedience, she may be comely and gracious in the sight of God and his people; and being guided by them, may vanquish her enemies. Thus Solomon elsewhere saith: *there is gold and a multitude of rubies; but the lips of knowledge, are a precious jewel*, Proverb. 20. 15. And again, *My son hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thine head, and chains about thy neck*, Proverb. 1. 8. 9. They mean also the gracious effects which the Law and doctrine of God worketh in his people, of humility, reverence, and other virtues: as on the contrary, *pride*, and other like vices, are said to *compass evil men about as a chain*, and *violence to cover them as a garment*, Psalm 73. 6. Likewise holy persons, that teach, instruct, reprove; and such as receive doctrine and reproof, Proverb. 25. 12. and reproofs themselves are pearls, Matth. 7. Thus also the Hebrews understood this Scripture, as the Chaldee paraphrase here saith: *When (the Israelites) went forth into the Wilderness, the Lord said unto Moses, How fair is this people, that the words of the Law should be given unto them, that they may be as bridles in their jaws, that they depart not out of the good way: as an horse goeth not aside that hath a bridle in his jaws! and how fair is their neck to bear the yoke of my precepts; that they may be upon them as a yoke on the necke of a bullock that ploweth in the field, and feedeth both it self, and the master thereof.*

Vers. 11. *We will make for thee*] A promise of increase of graces to the Church: by *We*, is understood the mystery of the Trinity, as in Genesis 1. 26. *Let us make man*. So in Rev. 1. 4. 5. Grace and peace is wished from the Father, Son, and Holy Ghost: and in 1 Corinth. 12. 4. 5. 6. the *diversities of gifts* are noted to be of the Spirit; the *diversities of ministries* (whereby those gifts are administered) to be of the *Lord* (Christ;) and the *diversities of operations* (effected by the gifts and ministries,) to be of *God* (the Father.) The Hebrews also (as *Sol. larchi* here, interpret it, *I and my judgment hall*: by which phrase the Trinity of old was implied, though now the faithless deny the same: for, a *judgment hall* in Israel consisted of three at the least: which in their close manner of speech they applied unto GOD: but their posterity understood it not. Christ here teacheth his Church, that every grace and good gift is from GOD, as also the increase thereof, James 1. 17. Ephes. 3. 16. that the spiritual ornaments are of his making, who worketh in us *both to will, and to do, of his good pleasure*, Phil. 2. 13. Also that to him that hath shall be given, and he shall have more abundance, Matth. 13. 12. As in our bodies we come naked into this world, without clothes or ornaments, so is the estate of our souls by nature, *naked and bare*, Ezek. 16. 4. 7. till Christ of his grace, by his Spirit, clotheth and adorneth us, Revelation 3. 18. *rouse of gold*] he spake before of *rouse* simply, now he addeth *of gold*; either to signify more excellent ordinances and graces under the Gospel, then under the Law, (as he promiseth, *For brass I will bring gold, and for iron, I will bring silver, &c.* Isaiah 60. 17.) that should proceed from faith and love, and not from fear, as when she was under the bridle of the Law; (for we should not be like *horse and mule*, whose jaw must be bound with bit and bridle, Psalm 32. 9. and yield obedience by constraint:) or, it meaneth a new supply of graces, so that we are changed into the image of God, *from glory to glory, even as by the spirit of the Lord*, 2 Corinth. 3. 18. These promises may respect both the rules, ordinances, gifts and graces bestowed on his people, Proverbs 20. 15. and the persons themselves that are furnished with those graces; as *the precious sons of Zion*, are said to be *comparable to fine gold*, Lament. 4. 1. *speckes of silver*] in Greek, *marks of silver*: which word *marks* (*Stigmata*,) Paul useth in Galatians 6. 17. speaking of *the marks of the Lord Jesus*, by suffering for his Gospel. Here it meaneth variety of graces, in the communion of the Saints, for their mutual help, comfort, and delight; as is opened in Proverb. 25. 11. 12. *A word fitly spoken, is like Apples of gold, with pictures of silver. As an ear-ring of gold, and an ornament of fine gold: so is a wise reprove upon an obedient ear*. Where we are taught, that both instructions and reproofs, are the ornaments of the Saints; when they are prudently uttered, and obediently received. Neither of which can be, without the special grace of God, who both maketh these ornaments for us, and maketh us fit to receive and put them on; for, *The hearing ear, and the seeing eye, the Lord hath made even both of them*, Proverbs 20. 12. The Chaldee paraphrast expoundeth this verse, of the Law which God gave unto Israel on the two tables, by the hand of Moses. But though the ordinances of the Law, were likened to *gold and silver*, wherewith the Church then was *decked*, as God telleth them in Ezekiel 16. 13. and the law of his mouth was better to his people, *then thousands of gold and silver*, Psalm 119. 72. yet the doctrine of faith, and ordinances of the Gospel with the graces accompanying them (here promised) are much more excellent and glorious, 2 Corinthians 3. 7.—11.

Vers. 12. *While the King]* Here the Church speaketh of the fruits and effects of Christ's former graces; how in her and from her so adorned by her beloved, the odour of the spirit of God in her, flowed forth and spread abroad to the delight of her self and others. By *the King* is meant Christ, as in verse 4. by *his round table* (which the Greek translatheth *his sitting down*, which was wont to be in a round, or as in a ring, 1 Samuel. 16. 11.) may be understood the spiritual banquet of Christ with his Church, feeding her with his word and graces: as *the table of the Lord*, in Malachi 1. 12. and 1 Corinth. 10. 21. signify the communion between him and his people, as doth also the supping one with another, Revelat. 3. 20. The *Spikenard* is one of the pleasant fruits in the garden of the Church, Song 4. 13. 14. but here it seemeth to be the oil or ointment made of Spikenard, which is *very precious*, which they used to pour out, and anoint men with; such as Mary anointed our Lord Jesus with, as he *sate at table* with his friends, and *the house was filled with the smell (or odour) of the ointment*, John 12. 1. 2. 3. Spiritually it signifieth the sweet smelling fruits of repentance, faith, love, prayer, thanksgiving, &c. which the Church showeth forth by the communion of Christ with her; and in special of mortification, and communion with Christ's death, burial, and resurrection, Romans 6. 3. 4. 5. &c. as that which Marie did unto Christ, was to anoint his body to the burying, Mark 14. 8. John 12. 7.

Vers. 13. *A bundle]* or, *A bag of myrrh:* by *myrrh* is meant the sweet gum that issueth from the myrrh tree, which is gathered and bound up in bags: it was the first of the chief spices, whereof the holy anointing oil in the Sanctuary was made, Exodus 30. 23. and that holy ointment figured the graces of the Spirit, poured out upon Christ, and by him upon his Church, Isaiah 61. 1. Psalm 45. 8. 1 John 2. 20. See the annotations on Exodus 30. 26. With myrrh and aloes, the dead body of our Lord Jesus was embalmed, John 19. 39. and with it the wisemen honored him at his birth, Matt. 2. Hereby the Church professeth her spiritual comfort which she had in Christ, taking our humanity, filled with the Spirit of God without measure, dying for her sins, and rising again for her justification: the feeling whereof is as a sweet odour unto the believing heart. *A bundle or bag*, is for to keep safe, things that are of worth; as, *The Joule of my Lord shall be bound in the bundle of life with Jehovah thy God*, 1 Samuel 25. 29. So by this *bag of myrrh*, she signifieth her care to enjoy and possess the benefits of Christ and of his death, to the remission of her sins, which for his sake are all cast *into the depths of the sea*, Mic. 7. 19. which otherwise without him should be *sealed up in a bag*, and reserved against her for punishment, Job. 14. 17. *my well-beloved]* that is Christ; whom she thus calleth, not because she loved him, but he loved her, and gave himself to be the propitiation for her sins: whereupon she again loveth him, because he loved her first, 1 John 4. 10. 19. So she glorieth not in her own righteousness, but in that which her beloved is unto her: who of God is made unto her, *wisdom, and righteousness, and sanctification, and redemption*, 1 Cor. 1. 30. *Welbeloved*, in Hebrew *Dod*, is written with the same letters that *David*; whose name also signified *Beloved*: he was a figure of Christ, and his father after the flesh, Romans 1. 3. and Christ is often called *David*, as in Ier. 30. 9. Ezek. 34. 23. and 37. 24. Hos. 3. 5. *unto me]* A speech of faith, applying the promises and graces of Christ unto her own soul; as the Apostle also teacheth by his own example, Gal. 2. 19. 20. *he shall lie all night]* or, *he shall lodge, shall abide*. The night usually signifieth the time of darkness and affliction: wherefore she

meaneth that Christ with his consolations, should be her continual joy and comfort, whom she would hold fast by faith, against all temptations and troubles of this present life; and solace her self in him. *betwixt my breasts*] dwelling in my heart by faith, Ephes. 3. 17. The *breasts* signify also the ministry of the Church, feeding the Saints with the sincere milk of the word, that they may grow thereby, 1 Peter 2. 2. whereupon the Prophet saith, *Rejoice ye with Jerusalem, &c. that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out, and be delighted with the abundance of her glory*, Isaiah 66. 10. 11.

Vers. 14. *A cluster of Cypres*] or, *of Camphire*; which is a sweet gum; but *Cypres* is a tree whose fruit groweth in clusters, and is also sweet. The Hebrew name *Copher*, (from which *Caphura* or *Camphire*, as also the *Cypres* tree seemeth to be derived,) usually signifieth *Atonement*, *Propitiation*, or *Redemption*: according to which interpretation the holy Ghost here may have reference to the work and fruit of Christ's death, whereby he became *a cluster of redemption* unto his Church, being *a propitiation* for the sins of *the whole world*, 1 John 2. 2. the sweetness whereof is resembled by a *cluster* (which is of many berries compact together) of the sweet *Cypres*: for that his blood *cleanseth us from all sin*, 1 John 1. 7. and is accompanied with all other graces. *Engeds*] the name of a place in the land of Cannan, which fell to the tribe of Judah: and being near the sea, and watered with springs, was a fruitful soil, for gardens and vineyards, Joshua 15. 62. Ezek. 47. 10. it was called also *Hazazon Tamar*, 2 Chr. 20. 2. where the enemies coming against Ichosaphat he prayed unto God, and was delivered. Which victory may also be respected here, as a figure of the victories which the Church obtaineth by faith in Christ.

Vers. 15. *thou art fair*] Christ here speaketh to his Church, commending her beauty, which she hath by his sanctification and cleansing, *with the washing of the water by the word*, Ephes. 5. 26. 27. as also by her constitution, and order, as mount Zion was *beautiful for situation*, Psalm. 48. 2. Of Tyrus (a city of merchandise) it is said, *Thy builders have perfected thy beauty*, Ezek. 27. 4. and of her *Ancients, wisemen, mariners, merchants, men of war, &c.* it is likewise said, *they have made thy beauty perfect*, Ezekiel 27. 9. 10. 11. and in Ezek. 28. 7. he mentioneth the *beauty of wisdom*. So the city and Church of God, being built by the doctrine of the Gospel, furnished with men of gifts and graces, and endued with wisdom from on high, is truly fair and beautiful in the eyes of Christ: and when she obeyeth the voice of God, and forgetteth and forsaketh her own natural corruptions, he taketh delight in her beauty, as it is said, *Hearken ô daughter, and consider, and incline thine ear: forget also thine own people, and thy fathers house: so shall the King greatly desire thy beauty, &c.* Psal. 45. 10. 11. Thus is the prophesy fulfilled, *with the joy, of the Bridegroom over the Bride, thy God will rejoice over thee*, Isaiah 62. 5. *doves*] so in Chap. 4. 1. These *doves eyes* wherewith the Spouse is beautified, do set forth the simplicity, sincerity, humility, meekness, but especially the spiritual chastity of the Church; whose eyes are unto Christ alone, looking unto him for life and salvation, Matth. 10. 16. Psalm 123. Philip. 3. 7.—10. Isaiah 17. 7. 8. Ezekiel 18. 6. and 20. 7. observing his ways, Prov. 23. 26. not beholding evil, nor looking on iniquity, Habak. 1. 13. Contrary to which are the lofty eyes, Proverb. 30. 13. eyes after idols, Ezekiel 20. 24. eyes full of adultery, 2 Peter 2. 14. eyes beholding strange women, Prov. 23. 33. and the like.

Vers. 16. *Thou art fair]* The Spouse returneth the praise of beauty unto her beloved: who is *much fairer then the sons of Adam*, Psalm 45. 2. 3. from whom all her fairness is derived, so that the praise thereof belongeth not to her but unto him, Psalm 115. 1. as the Apostle saith, *I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me*, Galat. 2. 20. Howbeit, though Christ be most fair, and beauty it self; yet such was his baseness and sufferings in the flesh, as *his visage was marred more then any man, and his form, more then the sons of men*, Isaiah 52. 14. and 53. 2. 3. and such he often appeareth unto the world, to be in the Church, partaker of his afflictions. But the eye of faith, beholdeth his spiritual beauty, through all tribulations, and glorieth therein, Roman. 8. 35.—39. 1 Peter 1. 5. 6 and 4. 12. 13. 14. And when the mysteries of the Gospel are opened, and the ordinances of Christ faithfully taught and practiced; then doth the Spouse behold *the King in his beauty*, Isaiah 33. 17. *And of his fullness have we all received, and grace for grace*, John 1. 16. *yea pleasant]* or, *also pleasant, amiable, delightful, beautiful*. This is an addition unto the beauty of Christ, in respect of his pleasant and gracious administration of his covenant, doctrines, reproofs, &c. For the Lord's *staff* called *Beauty* or *Pleasantnesse*, signifieth his *Covenant* made with the people, Zachar. 11 10. and David desired to remain in the Lord's house all the days of his life, that he might *behold the pleasantness (or beauty) of the Lord*, Psalm 27. 4. and Moses desireth that *the pleasantness of the Lord* might be upon them, in the performance of his covenant and promises, Psalm 90. 17. And Solomon showeth that *pleasantness* shall be unto them that rebuke the wicked, Proverb. 24. 24. 25. All which, and the like, have their accomplishment in Christ, teaching, admonishing, reproofing, comforting his people, with words of grace, whose *pleasant words are as an honey comb, sweet to the soul, and health to the bones*, Prov. 16. 24. *our bed]* or, *our bedstead*. Beds were used either to rest and sleep upon, as Psal. 132. 3. 4. or to sit upon when they did eat and banquet, as we do at tables, Esth. 1. 5. 6. Amos 6. 4. Ezek. 23. 41. And figuratively the place of offering sacrifices, is called *a bed*, Isaiah 57. 7. *green]* or *flourishing* and fruitful: for it is not meant so much of color, as of flourishing growth and increase. This word applied unto men, meaneth prosperous and flourishing estate, as Nebuchadnezzar said, *I was at rest in my house, and green (or flourishing) in my palace*, Dan. 4. 4. and David likeneth himself to *a green (or flourishing) olive tree, in the house of God*, Psal. 52. 10. where the Greek translatheth it, *a fruitful olive*. Hereby then the Church signifieth, that by her communion with Christ (whether by the similitude of bed or board) she became flourishing and fruitful: as is said of them that are planted in the Lord's house, *They shall still bring forth fruit in hoary age, they shall be fat and green*, Psal. 92. 13. 14. And this is the nature of the Gospel, where it is received by faith, that it *bringeth forth fruit*, and maketh men *fruitful in every good work, and increasing in the knowledge of God*, Colos. 1. 6. 10. It may here also signify the increase of the children of the Church, which are begotten by the immortal seed of the word, through the power of Christ, giving a blessing to the ministry of the same: The Chaldee Paraphrast expoundeth this speech thus: *The congregation of Israel answered before the Lord of the world; how fair is the Majesty of thy holiness; in the time that thou dwellest amongst us, and in favorable acceptation receivest our prayers: and in the time that thou dwellest in our beloved bed, and our children are multiplied on the earth; and we do grow and multiply like a tree that is planted by a spring of waters, whose leaf is fair, and whose fruit is abundant*.

Vers. 17. *The beams*] or, *the rafters*: it meaneth the timber whereof beams or rafters are made, which are called by this name, when they are cut down in the wood, as in 2 Kings 6. 2. 5. *houses*] or, *adifices*; so named of building. Such figured the Churches of Christ, as in a Timothy 3. 15. *the house of God*, is expounded *the Church of the living God*: and the faithful Hebrews were the *house of Christ*, Hebrews 3. 6. *Cedars*] trees strong, tall, and durable, the timber whereof is of sweet smell, and it rotteth not. To such *Cedars* the Saints of God are compared, Psalm 92. 13. and the *Tabernacles of Israel*, are by Balaam likened unto such, for goodliness, Numbers 24. 5. 6. This wood was used in Solomon's Temple, 1 King 6. 9. 36. and 7. 12. and he made it common in Israel, *he made Cedars like the Sycomore trees which are in the vale, for abundance*, 1 Kings 10. 27. prefiguring the graces which should abound under Christ. *galleries*] walking places, named of *running*, because they run along by the house sides. Elsewhere the word is used for gutters wherein waters run, Genesis 30. 38. 41. Exodus 2. 16. which may also have use here, to signify the pipes and conduits of God's graces, through which the waters of his Spirit are conveyed into their hearts. But because she spake of houses, this may rather be understood of galleries, signifying the means of conversing with Christ, in the communion of his graces. See the notes on Song 7. 5. *Brutine trees*] or, *Boratine trees*. The Hebrew *Brothim* is found only in this place, and seemeth to be that which in Latin is called *Brute*, which is a tree like Cypres, and of a pleasant smell like Cedar, as Pliny showeth, in *Nat. hist. l. 12. c. 17*. Hereupon the Greek translatheth it *Cypresse-trees*: but *Aquila*, an exact Greek translator, turneth it *Boratine*, as being of the tree named in Greek *Boraton*, which hath also affinity with the Hebrew name, and is a tree growing in Arabia: *Diodorus. Sicul. biblioth l. 2*. These *Cedar* and *Brutine* trees, may be applied both to the persons of men, as is foreshowed, and to the doctrines wherewith the Church is built upon the foundation Christ, 1 Corinth. 3. 9. 10. 11. 12. all which set forth by these similitudes, are strong and firm, and of sweet odour unto the comfort of the Saints, and glory of Christ. So the holy persons and graces wherewith the Church should be adorned, are by the Prophets likened to goodly trees, in Isaiah 41. 19. and 55. 13. and 60. 13. The Chaldee paraphraseth on this verse thus: *Solomon the Prophet said, How fair is the house of the Sanctuary of the Lord, which is built by mine hands, of Cedar wood: but fairer shall be the house of the Sanctuary which shall be built in the days of the King Christ, the beams whereof shall be of the Cedars of the garden of Eden (or of Paradise) and the galleries thereof shall be of Brutine trees, &c.*

## CHAPTER II.

I, *am* the rose of Sharon; the lillie, of the valleys.

As the lillie, among the thorns; so *is* my love, among the daughters.

As the apple-tree, among the trees of the wood; so *is* my beloved, among the sons: in his shadow, I desired and sate-down; and his fruit, was sweet to my palate. He brought me, into the house of wine, and his banner over me, was love. Stay me, with flagons: strow me *a bed*, with apples: for I, *am* sick of love. His left *hand*, under mine head; and his right *hand*, embrace me. I adjure you, ô daughters 〈...〉 erusalem, by the Roes; or by the Hindes of the field: if 〈  
 ◇〉 , and if ye stir-up the Love, until it please.

The voice of my beloved! behold he cometh: leaping upon the mountains; skipping, upon the hills. My Beloved *is* like a Roe, or a fawn of the Hindes: behold he *is* standing behind our wall, looking-forth, thorough the windows, flourishing thorough the lattesses. My beloved answered, & said unto me: Rise-up thou, my love my fair *one*, and come thou away. For loe, the winter is past: the rain is over, it is goneaway. The flowers, appear on the earth, the time of the *singing (of birds)* is come: and the voice of the Turtle, is heard in our land. The fig-tree, putteth-forth her green figs; and the Vines *with* the tender-grape, give a smell: Rise up thou my Love my fair *one*, and come thou away. My dove, *that art* in the clefts of the Rock, in the secret-*place* of the stairs; let me see thy countenāce, let me hear thy voice: for thy voice is sweet, and thy countenance *is* comely. Take ye for us, the foxes, the little foxes, that corrupt the vineyards: for our vineyards, *have* tender-grapes.

My beloved *is* mine, and I *am* his; *he* feedeth among, the Lilies. Until the day dawn, and the shadows flee-away: turn-about, and be thou like, ô my beloved, to a Roe; or, to a fawn of the Hindes, upon the mountains of Bether.

## CHAPTER II.

I, *am* the rose that doth in Sharon grow; [unspec 1]

The lilie also of the valleys-low.

Like-as the lilie is, the thorns among; [unspec 2]

So *is* my Love among the daughters young.

As th'apple-tree, among trees of the grove, [unspec 3]

So *is* among the sons, he whom I love:

I in his shade desired and down sate;

And sweet his fruit was unto my palate.

Into the house of wine, he hath me led; [unspec 4]

And over me, love was his banner spread.

Stay me, with flagons; strow me *a bed* to lie, [unspec 5]

With apples: for even sick of love *am* I.

His left *hand*, underneath mine head (*have place;*) [unspec 6]

His right *hand* also, me about-embrace:

O daughters of Jerusalem, you by

The Roes, or by Hindes of the field, do I [unspec 7]

Adjure: if that ye stirring-do-disease,



And if the Love ye stir-up till it please.  
My Loveds voice! behold he comes: he leapes [unspec 8]  
Upon the mounts; upon the hills he skips.  
Ly Lov'd is like a Roe, or fawn of th'Hind: [unspec 9]  
Behold he standing is our wall behind;  
Thorow the windows looking-forth he viewes  
Thorow the lattesse flourishing: he shows.  
My Loved spake, and unto me did say: [unspec 10]  
My Love my fair *one*, rise and come thy way,  
For winter, loe, is past: over is the rain, [unspec 12]  
Its gone. The flowers, on earth appear again;  
Come is the time of the (*birds*) singing-noise:  
And in our land heard is the Turtles voice.  
The fig-tree, with her green-figs forth doth sprout; [unspec 13]  
And Vines with tender grapes a smell give out  
My Love my fair *one*, rise and come thy way.  
My dove, that in clefts of the rock doth stay; [unspec 14]  
Within the stayers hiding *place* secret;  
Sight of thy countenance ô let me get:  
Let me thy voice hear: for thy voice sweet is,  
Also thy countenance hath comeliness.  
The foxes, little foxes for us take, [unspec 15]  
That in the vineyards wasteful spoil do make:  
Because the tender-grape is on our vine.  
He that my well-beloved is, is mine, [unspec 16]  
And I am his; 'meng lilies he feedeth,  
Until the day with dawning light breaketh, [unspec 17]  
And till the shadows fleeing hence be gone;

Turn thee about, ô my beloved one,  
 And be thou like the young Hart, or the Roe,  
 That doth upon the mounts of Bether go.

**Annotations.**

[I] This is thought of some to be the speech of Christ: of others to be spoken by the Church: which seemeth most probable, and is so expounded by the Chaldee Paraphrast. If we understand it of Christ, it signifieth the excellency of graces in himself, which he readily communicateth with his people: if of the Church, it showeth her graces received from Christ, whereby she is lovely and delightful, for sweet odour and beauty, Hos. 14. 7. *the rose of Sharon*] in Greek, *the flower of the field*: but *Sharon* is the name of a place or plain, which was very fruitful, wherein King David's herds of cattle were fed, 1 Chron. 27. 29. and the Prophet mentioneth *the excellency of Carmel and Sharon*, Isaiah 35. 2. and when he threateneth desolation, he saith, *Sharon is like a wilderness*, Isaiah 33. 9. but promising mercy to his people, he saith, *Sharon shall be a fold of flocks*, Isaiah 65. 10. The Rose is the Queen of flowers, most commendable for sweetness and beauty: so the *Lilie* (after mentioned) is glorious and amiable, *even Solomon in all his glory, was not arrayed like one of these*, Matth. 6. 29. *The Lily is next in nobility to the Rose*, saith Pliny, *hist. l. 21. c. 5. of the valleys*] or, *of the low (or deep) places*. These also were fruitful places, where the Kings herds were fed, 1 Chron. 27. 29. And as roses and lilies growing in Sharon and these valleys, had more moisture then those that grew on hills and mountains: so hereby it signified the blessed estate of the Church in Christ, by whose grace it is in low and base estate made sweet and amiable like the rose and lilie; as the Prophet saith, *The wilderness and the dry-place shall be glad for them: and the desert shall rejoice and blossom as the Rose*; Isaiah 35. 1. And the Lord saith, *I will be as the dew unto Israel, he shall blossom as the Lilie, and strike forth his roots as Lebanon*; Hos. 14. 5. But as here is mentioned the plain of *Sharon*, and the valleys, which were open places where cattle fed, and not enclosed gardens: so by it may be signified, how the Church is exposed to persecution, to be plucked of all that pass by the way, and trodden down and eaten of beasts. And this the words following do more confirm. The Chaldee openeth these words thus: *The congregation of Israel said, When the ruler of the world causeth his Divine majesty to dwell in the midst of me, I am like to a moist (or green) lilie out of the garden of Eden; and my works are fair as the Rose which is in the plain of the garden of Eden.*

Vers. 2. *among the thorns*] These are the words of Christ concerning his Love the Church, where he confirmeth and amplifieth the former speech; preferring her above other people's, as the lilie is above thomes and thistles: and withal signifying how she is afflicted and pricked with them, as with thorns. This similitude the Scripture often useth; as, *If ye will not drive out the Inhabitants, &c. those which ye let remain of them, shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell*, Numb. 33. 55. And again, *There shall be no more a pricking bryer unto the house of Israel, nor any grieving thorn, of all that are round about them, that despised them*, Ezek. 28. 24 This similitude showeth also what the Church ought to be, harmless as Lilies among thorns; innocent as sheep among wolves; as doves,

among ravenous birds, Matth. 10. 16. *The Lily among thorns*, may also in special be understood of that which we call the *Wood-bind*; which groweth and flourisheth in hedges and thorns. *my love*] or, *my fellow friend*; *my companion*: as in chap. 1. 9. *the daughters*] the congregations of people's; as the Scriptures mention, *the daughter of Babylon*, Psal. 137. *the daughter of Tyrus*, Psal. 45. and many the like.

Ves. 3. *the apple-tree*] The Church setteth forth the excellency of Christ by the similitude of an apple-tree, which the Scripture commendeth for three things, comfortable shadow, pleasant fruit, (both noted in this place) and sweet smell, Song. 7. 8. And as the apple-tree hath more variety of fruits, then any other tree that groweth; (that  $\langle\circ\rangle$  is not easy to reckon up the many sorts of apples of different taste) so Christ excelleth in variety of graces which he bestoweth on his Church. The Chaldee Paraphrast expoundeth this of the *Pomecitron tree*; but for the cause aforesaid, I would not restrain it to any one kind, that the fullness of *grace and truth* which was in Christ, might here be observed: of whose *fullness all we have received, and grace for grace*, John. 1. 14. 16. *of the wood*] or, *of the forest or grove*: which are wild trees, and without culture, bearing either none, or sour, bitter, and unsavory fruits. Such is the state of all the sons of men by nature, Rom. 11. 24. whom Christ far excelleth in beauty, fruit, and comfort, Psalm 45. 3. John. 15. 1. &c. *my beloved*] that is, *Christ*: in Hebrew *Dod*, the same in signification with *David*: see the notes on chap. 1. 13. *the sons*] of Adam, all whom Christ far excelleth, Psal. 45. 3. The Chaldee expoundeth it of *Angels*, which are the sons of God, John. 1. 6. But though it be true that Christ excelleth them also, Heb: 1. yet the former similitude of *the trees of the wood*, leadeth us rather to understand it here of earthly creatures, as the Kings and Potentates, and wise men of the world, called *sons* in comparison with their people's, before called *daughters*, in verse. 2. So in Rev. 1. 5 Christ is the *Prince of the Kings of the earth*: in Ezek. 31. 3. 6. the King of Assyria is likened to a *Cedar in Lebanon*, under whose shadow dwelt all great nations: in Dan. 4. 20. 21. 22. Nebuchadnezzar is likened to a tree strong, and high, under which the beasts of the field dwelt, &c. and Josiah King of Judah, under whose shadow the Jews hoped to live, Lam. 4. 20. and others. *in his shadow*] that is, in his protection, and defense. The tree shadoweth from the heat of the Sun; and Christ from the heat of the wrath of God, and from the persecutions of the world: as it is written, *There shall be a Tabernacle for a shadow in the day time from the heat &c.* Esa. 4. 6 and, *Thou (Lord) hast been a strength to the poor, a strength to the needy in his distress; a refuge from the storm, a shadow from the heat; when the blast of the terrible ones is as a storm against the wall*, Isaiah 25. 4. So *the shadow of Egypt*, Isaiah 30. 2. *the shadow of Heshbon*, Ierem. 48. 45. signify the defense wherein men trusted, which the faithful repose in God and Christ alone, as in Psalm 36. 8. 57. 2. and 17. 8. 63. 8. and 90. 1. And they that trust in him shall be safe from evil, as *Jehovah is thy shadow upon thy right hand; the Sun shall not smite thee by day, nor the Moon by night; Jehovah will keep thee from all evil*; Psal. 121. 5. 6. 7. *I desired and sate*] or, *I much desired that I might sit*. The form of the Hebrew word increaseth the signification, as noting a *continual and fervent desire*, of that which is pleasing, delightful, or profitable: and by *sitting* is meant abiding and resting, as in Psalm. 91. 1. The Church therefore being by sin under wrath reviled by the Law; and being maligned by the world, as a *lilie among thorns*; acknowledgeth her faith, hope, love and delight,  $\langle\circ\rangle$  be in Christ Jesus, *who hath delivered us from the wrath to come*, 1 Th  $\langle\circ\rangle$ ...

› through whom *we have peace with God*, Rom. 5. 1. and peace in him, though in the world we have tribulation, 1 John 16. 33. *his fruit*] another benefit which the Church reapeth by Christ, that she is not only delivered from evil, but made partaker of his goodness; in that the works of his Prophecy, Priesthood and Kingdom, his death, resurrection, and all fruits of them are communicated unto her by the Gospel, which she feedeth upon by faith, to the refreshing and life of her soul. *Fruits* signify graces and good works, which are to the benefit of ourselves and others, Matt. 3 8. 10. Gal. 5. 22. &c. and is also applied to the doctrine of the Gospel, John 15. 16. and signifieth a comfortable reward, Psal 58. 12. Prov. 27. 18. The Hebrews refer these things to the Law, which should better be applied to the Gospel: for the Chaldee paraphrast here saith, *As the Pome-citrontree is fair and commendable, among the unfruitful trees, and all the world knoweth it; so the Lord of the world was fair and commendable among the Angels, when he was revealed upon Mount Sinai, at the time that he gave the Law unto his people: at that time I desired to sit in the shadow of his Divine majesty, and the words of his Law were sweet to my palate, and the reward of his precepts is reserved for me, in the world that is to come.*

Vers. 4. *the house of wine*] that is, either *the wine cellar*, the place where wine is kept; or rather the banqueting house, where wine is drunk. For *cellars* are called the *treasuries* or *store-houses of wine*, in 1 Chron. 27. 27. Wine, besides that it slaketh thirst, cheereth also the heart of man, Psal. 104. 15. causeth him to forget his sorrow and misery, Prov. 31. 6, 7. comforteth the sick, by cherishing and augmenting the vital spirits. By this the Church signifieth increase of grace from Christ, as the fruit of the vine, excelleth the fruit of the apple tree, and is more comfortable unto the heart. And as her troubles and temptations were increased, so was his grace towards her; for spiritual consolations; *for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ*, 2 Cor. 1. 5. This *house of wine*, is like that in Prov. 9. 1.—5. where *wisdom* having *built her house*, &c. inviteth the simple to come and eat of her bread, and drink of the *wine* which she hath mingled. Of the Hebrews, Rashi expoundeth this wine house to be *the Tabernacle of the congregation, where the interpretation explanation of the Law is given*: answerable to which now, is the assembly of the Saints, though it may also be understood of God's book or Scripture, the true wine-cellar that affordeth spiritual comforts. *his banner*] or, *his standard*, a flag or ensign spread abroad; a warlike sign, as in ch. 6. 4. 10. the Church is said to be *terrible as an army with banners*. And the banner lifted up, is a sign of fighting with joy and victory, as in Psal. 20. 6. *We will shout-joyfully in thy salvation and in the name of our God, we will set up the banner*. So Christ's *banner* over her, signified his defense and the victory which he giveth over all her enemies, Sin, Satan, and the world: also the sign, that as all soldiers do camp under their own standards, Num. 2. 2. so she under the Gospel, the ensign of Christ's love towards her, *love*] that wherewith Christ hath loved us, 1 John 4. 10. wherefore some read it thus, *his standard was love toward me*. By love, the Church is redeemed, Ephes. 5. 25 by it, *everlasting consolation* is given us, *and good hope through grace*, 2 Thess. 2. 16. *And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which is given unto us*, Romans 5. 5.

Vers. 5. *Stay*] or, *Sustaine, Strengthen, Uphold ye me*. The Church in her soul sickness speaketh to her friends (the Ministers of Christ, and other Christians) that they, with the comfortable doctrines and promises of the Gospel applied unto her conscience, would *stay* and *uphold* her

ready to fall as into a swowne, through trouble of mind, because of her own infirmities, and want of feeling of Christ's grace, and blessing. Thus in figure, when Isaac had blessed Jacob, he saith, *with corn and wine I have sustained him*, Gen. 27. 37. Spiritually we are sustained and strengthened by the words and promises of Christ, which comfort the heart; quicken the spirit, and strengthen faith when it is weak; as it is said, *Be ye also patient; stablish, (or strengthen) your hearts; for the coming of the Lord draweth nigh*, I am. 5. 8. and *I long to see you, that I may impart unto you some spiritual gift, to the end you may be established*, Rom. 1. 11. And example may be seen in Judah, when Hezekiah spake unto their heart, and said, *Bee strong and courageous, &c. for there be moe with us then with him: with him is an arm of flesh, but with us is Jehovah our God to help us, and to fight our battles. And the people stayed (or rested) themselves upon the words of Hezekiah King of Judah*, 2 Chron. 32. 6. 7. 8. Likewise in the Apostles, who preaching the Gospel, confirmed (or stablished) the souls of the Disciples, Acts 14. 21. 22. and 18. 23. *with flagons] to weer, of wine*, which at banquets was wont to be distributed by flagons. When David had brought the Ark of God into his place, and had offered burnt-offerings and peaceofferings, and blessed the people, *he dealt to every* 〈...〉 *of Israel, both man and woman, to everyone a loaf of* 〈ϕ〉, *and a good peace of flesh, and a flagon*, 1 Chr. 〈...〉 2. 3 meaning a flagons (or pot) of wine; as flagons of grapes (that is, of wine made of grapes) are mentioned in Hos. 3. 1. So here, with flagons of the, 〈ϕ〉 of grace and consolation, which God's people have distributed among them in the spiritual banquet of the Gospel, doth the Church desire to be sustained. *Flagon* are named for the wine in them: as the *cup* for the wine therein, Luk. 22. 20. The Hebrews after their wonted manner, apply this to the doctrine of the Law; as the Chaldee paraphrast here saith, *Receive ye* (ô Moses and Aaron) *the voice of the words of the Lord, out of the midst of the fire, and bring me into the house of doctrine, and sustain me with the words of the Law, wherewith the world is delighted*. But it is the Law which causeth the sickness of the soul, as the Apostle showeth in Rom. 7. and the Gospel of Christ healeth it, Luke 4. 18. *strow me a bed] or, spread me, make me a couch, boulder me up*. The original *Raphad*, signifieth properly to spread abroad as a bed to lie on, Job 17. 13. and so it is translated by the Greek *Stoibasate*, which is, to strow a bed, as they were wont with herbs, or to stuff and boulder up. Thus it is of like meaning with the former word, for they used beds and couches at banquets, Amos 6. 4. Esth. 1. 5. 6. or it further signifieth her falling down as into a swowne▪ and as one not able to stand, is to lie down on her couch, which she desireth may be made and boulder with the apples, the comfortable doctrines and fruits of Christ forementioned in verse 3. which the Chaldee explaineth, *the interpretation of the holy words, which are sweet like the apples of the garden of Eden. sick of love]* in languishing with desire to enjoy the comforts of my beloved. The Greek translateth it, *wounded of love*. The original word signifieth also weakness, as in Judge. 16. 7. 11. This speech implieth a want of feeling and enjoying the presence and comforts of Christ, as by her after speech is manifest, when she saith, *I adjure you, ô daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love*, Song. 5. 8. And that soth is the Churches estate sometimes, appeareth by Song. 3. 1. 2. &c. and 5. 6. And as love is one of the strongest affections, Song. 8. 6. 7. so the sickness which cometh it, doth sore afflict and weaken the person; as may be seen in that evil example of Amnon, sick of love for his sist 〈...〉 T 〈...〉 ar, 2 Sam. 13. 1. 2. 4. This sickness ariseth in the heart, by feeling the wrath of

God due to us for sin; and curse of his law, Psal. 90. 8. and 38. 3. 5. 7. Dan. 9. 11. Rom. 7. 24. (whereupon it is said, *The inhabitant shall not say I am sick; the people that dwell therein, shall be forgiven their iniquity*, Isaiah 33. 24.) and afflictions laid upon us for our humiliation. Mic. 6. 13. Job. 7. 18. and 30. 15. 1. & 10. 6. Lament. 3. 17. 18. Amos 6. 6. in which Christ sometimes, as it were, hideth himself from us, Job 13. 24. Psal. 77. 6. 7. 8. and 80. 3. 7. 19. The Church feeling and acknowledging her self sick. seeking for the Physician, and is in the way to health: for *they that are whole need not a Physician, but they that are sick*, Matt. 9. 12. And such as feel not their death in sin, will not come unto Christ, that they may have life, John 5. 40. who healeth all our sicknesses, Psal. 103. 3. as he himself was *a man of sorrows, and acquainted with sickness*, Isaiah 53. 3.

Vers. 6. *His left hand]* understand, *is under my head*: or prayerwise, *let it be under mine head*. The Church by faith beholdeth the help of Christ himself, in the ministry of his Word and Spirit sustaining her, outwardly and inwardly, as with the left and right hand; upholding her head, folding about and comforting her heart, as a loving husband doth his wife in her sorrow and sickness, as the Apostle saith, the Lord doth *nourish and cherish* his Church, Ephes. 5. 29. The like speech is repeated in Song. 8. 3. *under my head]* as a pillow to rest upon. By sins and afflictions, *the whole head is sick, and the whole heart faint*, Isaiah 1. 5 By the righteousness of Christ, and consolations of his Spirit, our  $\langle \diamond \rangle$  are forgiven, and our consciences comforted, 1 John 2. 12.  $\langle \diamond \rangle$  ,  $\langle \dots \rangle$  Rom. 14. 17. This grace is felt, when by the ministration of the Word, the *flagons and apples* forementioned (in verse. 5.) are applied to the repentant believing sinner: who saith, when his flesh and his heart is consumed and faileth; *The Rock of my heart, and my portion, is God forever*, Psalm 73. 26. *his right hand]* which teacheth him fearful things, Psalm 45. 5. so both his hands, even all that Christ is, his Godhead and Manhood, his life, death, resurrection, ascension; his weakness, power, and glory, are employed for the comfort and salvation of his Church. *doth embrace me]* or, *let embrace me*, or, *will embrace me*: it is a speech of faith, or prayer, (as in Chap. 1. 2. *Let him kiss me*.) concerning the fruition of Christ's love and graces. For to *embrace* or *fould* the arms about one, is (as kissing) a sign of love, Gen. 29. 13. and 48. 10. In this sense we are counseled to *embrace* the wisdom of God, Prov. 4. 78. This commendeth the love of Christ, that leaveth not his Church in her sickness, sins, and infirmities; but cometh to her, comforteth and sustaineth her with his own hands, in manifestation of all love, compassion and kindness: and joyeth in her, as *the bridegroom rejoiceth over the Bride*, Isaiah 62. 5. and keepeth her safe from evil. It setteth forth also the Churches faith and thankfulness, which seeth Christ present in his doctrine and ordinances, and his Ministry, as if he were crucified before her, Gal. 3. 1. and rejoiceth before others for his love and help, 2 Cor. 1. 3. 4. 5. &c.

Vers. 7. *I adjure you]* that is, *I earnestly charge you* with an oath, for which if you break it, you shall be guilty of punishment. This seemeth to be the speech of the Church here, as it is also after in ch. 3. verse. 5. and ch. 8. v. 4. to the daughters of Jerusalem, her friends, of whom see chap. 1. 5. An adjuration, and a curse, are much of like nature, and one is sometime put for another: see Gen. 24. 8. 41. Ios. 6. 26. 1 Sam. 14. 24. 27. 28. So it showeth the weightiness of this speech. *by the Roes]* here may be understood, *ye that are by the Roes*: ye which feed your flocks abroad in the fields, where the Roes and Hindes run: or, *abide with the Roes, or with the*

*Hind*es of the field. Some take it as if the oath were by them; which cannot be but improper and figurative, seeing oaths and adjurations are by the name of God only, Deut. 6. 13. Gen. 24. 3. The *Roes* and *Hinds* are wild beasts of the field, and have the notation of their names, of *armies* and *powers*: and by wild beasts, the nations of the world are often signified, which were not of the Lord's fold, among his sheep: so that the daughters of Jerusalem (God's elect) being with and among them, are charged (and it may be figuratively by them, as the instruments by whom God would punish them if they kept not this charge) to beware that they troubled not her Love. Moreover the *Roe* and the *Hind* are set forth in Scripture for examples of swiftness of foot, as in 2 Sam. 2. 18. and 22. 34. which being referred to the punishment for breaking this adjuration, may signify the swiftness of God's judgments on them that shall so do. These creatures are also mentioned when speech is of love between man and wife: as in Prov. 5. 19. Let her be *as the loving Hind, and as the pleasant Roe, &c.* that as the males and females of these beasts, do dearly love one another, so is the unfeigned love between man and wife, and between Christ and his Church. And hereunto this speech may have respect: the rather for that after in verse 9. she likeneth Christ to *a Roe, or a young Hart.* And as the heavens, earth, stones, &c. are called to witness against men if they sin, Deut. 30. 19. Ios. 24. 27. so the *Roes* and *Hinds* shall rise up and condemn such as break their faith and love unto Christ. *if ye stir, and if ye stir up]* or, *if ye awake, and if ye wake up:* they are both words of one signification, save that they differ in form; and being both referred to *the Love* after mentioned, they mean a stirring up or disquieting much or little. But the former may have reference to the daughters of Jerusalem, that they themselves stir not, in this peace and quietness of Christ and his Church: the latter, *if ye stir up,* is referred to the *Love*, that it be not disquieted. And the word *If,* used in oaths and adjurations, is a prohibition upon penalty, *see that ye stir not,* as in Gen. 21. 23. *swear unto me here by God, if thou shalt lie unto me;* that is, that thou wilt not lie: and in Mark 8. 12. *if a sign be given:* which is explained in Matt. 16. 4. *a sign shall not be given.* *Stirring,* is opposed unto quietness or sitting still, and unto sleep and rest, Psal. 80. 3. and 35. 23. Dan. 11. 25. Zach. 2. 13. & 4. 1. and the Lord is said then to stir up or awake, when he delivereth his Church out of troubles, Psalm 78. 65. 66. and the Church then stirreth up the Lord, when it earnestly prayeth for such deliverance, Psal. 44. 24. 25. The Chaldee Paraphrast and other Hebrews understand it so here; but apply it to the deliverance of Israel out of Egypt, which might not be until the time appointed of God: and if we take it in this sense, the daughters of Jerusalem are charged to suffer affliction, for and with Christ, in faith and patience, unto the coming of the Lord, I am. 5. 7. 1 Pet. 5. 6. 7. and not to provoke him by murmuring, or otherwise, through fear and unbelief: a figure whereof may be seen in Christ's sleeping in the storm, and the disciples waking him, Mark 4. 37.—40. But it may be applied unto the stirring and provoking of Christ by sin, for which he often departeth from his people, and chasteneth their transgressions, Exod. 23. 20. 21. Isaiah 59. 2. and 63. 10. that they should by no means grieve the holy Spirit of God, Ephes. 4. 30. *the Love]* understand, *my Love,* meaning Christ her beloved; who is called *Love,* for excellency sake (as in Song. 1. 4. *righteousnesses* were righteous persons:) because *God is Love,* 1 John 4. 8. most worthy to be loved, and loving his most dearly. So *loves for lovers,* in Hos. 8. 9. Afterward the Spouse her self is called by this name *Love,* in Song. 7. 6. *until it please]* or, *until he please,* speaking of Christ: and being understood of stirring or provoking him by sin, it meaneth

never; for so the word *until* often signifieth: as Michal had no child *until the day of her death*, 2 Sam. 6. 23. that is, she never had any: and this iniquity shall not be purged from you, *till ye die*, Isaiah 22. 14. and, I will not leave thee, *until I have done, that which I have spoken unto thee*, Gen. 28. 15. and sundry the like.

Vers. 8. *The voice.*] Here the Spouse breaketh out and rejoiceth to hear the Bridegroom's voice; and signifieth to her friends, the comforts that she had thereby; as it was her souls sickness and grief, when he withdrew himself, and kept silence. By *the voice* is meant the word of his grace, the preaching of the Gospel: which she knoweth to be his, and receiveth with joy, as Christ's sheep are said to hear and to know the voice of the shepherd, and not a strangers, John 10. 3. 4. &c. In this sense, he said before Pilate, *Everyone that is of the truth heareth my voice*, John. 18. 37. and, they knew not *the voices of the Prophets*, Acts 13. 27. that is, their doctrines; and *today if ye shall hear his voice*, harden not your hearts, &c. Heb. 3. 7. This voice is heard before his coming, to prepare the hearers to receive him: as John the Baptist (who prepared the way before Christ) is called the *Voice of a crier*, &c. Mark 1. 2. 3. *behold he cometh*] A further degree of grace from him, and comfort in her, that she not only heareth his voice, but seeth him coming to save her, as is promised in Isaiah 35. 4. By the preaching of the Gospel, received with faith, Christ himself cometh, and is present with his people, John. 13. 20. Gal. 3. 1. And as the Church was *sick of love*, verse. 5. so Christ here answereth to her desire, fulfilling that which he promised, *If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him*, John 14. 23. *leaping*] a similitude taken from the *Roes and Harts*, (whereunto Christ is likened in verse. 9.) which are swift in running, and skip upon mounts, hills and rocks: as in Isaiah 35. 6. *the lame man shall leap as an Hart*. Hereby therefore Christ's speed and readiness to help is signified. *upon the mountains*] that is openly and apparently to the eye of faith; as in Nahum. 1. 15. *Behold upon the mountains, the feet of him that bringeth good tidings*, &c. Spiritually by the *mountains and hills*, may be meant the Kingdoms and Nations of the world, subdued unto Christ by the preaching of the Gospel, Rev. 11. 15. Or, it may be translated, *over the mountains, and over the hills*; passing over all impediments which might seem to hinder him, as the sins of his people, the opposition of the world, and the like. So the adversaries of the Church, are likened to a mountain, in Zach. 4. 7. *Who art thou, ô great mountain? before Zerubbabel thou shalt become a plain*. And, by the preaching of the Gospel, *every mountain and hill shall be made low*, Isaiah 40. 4. See also Isaiah 41. 15. and 42. 15. Habak. 3. 6.

Vers. 9. *Like a Roe*] for swiftness, 2 Sam. 2. 18. and for pleasantness, Prov. 5. 19. The same is meant by the next similitude of the Fawn or young Hart, 2 Sam. 22. 34. Prov. 5. 19. *fawn of the Hindes*] or, *of the Harts*, (for the original word implieth both males and females,) and she speaketh in the plural number, either because the Fawne is engendered of both male and female, which delight each in other; or for excellency, as Sol. Rashi expoundeth it, *the Fawne of a choice Hind* (or *Hart*.) Here the Church showeth the readiness of Christ to help her; as in verse 8. she saw him come leaping and skipping; so by these two creatures, most swift of •cot, she signifieth the speed he maketh; as in Chap. 8. 14. and the mutual love and delight between them, according to Prov. 5. 19. *behind our wall*] This signifieth a more near communion with Christ, then when he was farther off, leaping on the mountains; and yet



not so near, but there was still a wall between her and him, which parted them: so the degrees of graces are here meant, whereby Christ manifesteth his love to his Church, not wholly at once, but as he seeth good for us; that by beholding and delighting in his goodness, we may be drawn to follow him, calling us after him, verse. 10. His *standing behind our wall*, if it be referred to Christ himself, may be understood of his incarnation, when he dwelt in our house of clay (as it is called in Job 4. 19.) and in our flesh, appeared, preached, suffered, &c. to draw us after him into the kingdom of his Father; as John 1. •4. *the word was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* If it be referred to the wall, which God hath made for his Church, it may mean his holy ordinances (which in the time of the Law, were a *middle wall of partition*, as Paul nameth them, Ephes. 2. 14.) behind which Christ standeth, speaketh, and showeth himself though more obscurely. But we may best apply it to our own wall, meaning of the heart, (as the Prophet speaketh of *the walls of his heart*, Ier. 4. 19. which the Greek there translateth, *the senses of his heart*;) and it agreeth with that saying, *Behold I stand at the door and knock*, &c. Revel. 3. 20. For the natural senses and understanding of our hearts are as a wall to hinder us from Christ, till they be pulled down, & reformed according to the knowledge of God. And so it is prophesied of Christ, that he should *unwall* (or cast down the walls of) *all the sons of Seth*, Num. 24. 17. that is, (as the Apostle openeth) should by the preaching of the Gospel, pull down *strong holds*, cast down *imaginings*, and *every high thing that exalteth it self against the knowledge of God*; and bring into captivity *every thought, to the obedience of Christ*, 2 Cor. 10. 4. 5. *looking through*] or, *looking in, at the windows*: this word, used only here, and in Psal. 33. 14. and Isaiah 44. 16. signifieth a looking narrowly, and an intentive observation of that which is done or suffered by others: So it noteth Christ's providence and care of his Church, and all her ways; to see how she would accept of him and his word. *flourishing*] or, *blossoming*; that is, showing himself as a flour, sweet, pleasant, amiable: to teach, that Christ cometh not unto his, without profit and comfort to their souls. For as he is all gracious, so he profereth grace to his Church. The Greek translateth it, *looking in*; agreeable to the former word. *lattesses*] a word not elsewhere used in the Hebrew; but the Chaldee useth it for *windows*, as in Ios. 2. 21. And as *windows* and *lattesses* do both serve to let in light into the house: so (according to the former interpretation) they may here be applied to Christ, through whom grace shined in his human nature; or to his ordinances, through which the light of grace shineth unto us, as by his Word, Seals of the Covenant, &c. or to the hearts of his people, into which he conveyeth heavenly light. But his looking in to his Spouse through these, betokeneth also his secret observation of her, and all her doings; for things which one doth secretly unespied, are said to be by looking out at the window, as in Prov. 7. 6. &c. Ge. 26. 8. And as for her, she seeth him not plainly, but as through windows and lattesses; for in this life we know but in part; and *now we see through a glass darkly*, 1 Cor. 13. 12. The Chaldee referreth this speech to God's respect of his people, when they kept the Passover in Egypt, Exod. 12. which was a figure of *Christ our Passover sacrificed for us*, 1 Cor. 5. 7.

Vers. 10. *answered*] or, *spake*. She telleth here the end and fruit of Christ's swift coming, to call her by his Word and Spirit, from her present estate and place of affliction, unto a better; or from that slouth or security wherein she lay, to follow him in the faith and love of his

Gospel: for when we with open face, behold as in a glass the glory of the Lord, we have also this grace added, that *we are changed into the same image, from glory to glory, even as by the Spirit of the Lord*: 2 Cor. 3. 18. *Rise up thou*] or, *Rise up for thyself*, and for thy good: so after, *Come away for thyself*. Sitting or lying still fitteth not with a Christian in this life, who is called to run the way of God's commandments, Psal. 119. 32. and to follow the Lamb whithersoever he goeth, Rev. 14. 4. By our own default and negligence, we want the comforts of Christ and his communion: but this our sin is reprov'd and made manifest by the light: *Wherefore he saith; Awake thou that sleepest, and arise from the dead; and Christ shall give thee light*, Ephes. 5. 13. 14. Hereunto Christ calleth us, with words of love and kindness. *come thou away*] or, *go thou*, or, *get thee away*. Such words God used to Abraham, when he called him out of his Country, Genesis 12.

Vers. 11. *Winter*] a time of cold, hardness, storm and tempest; wherein flowers and fruits are consumed; travel is difficult: for then God *casteth forth his ye like morsels; who can stand before his cold?* Psal. 147. 17. Therefore Christ saith, *Pray that your flight be not in the winter*, Mat. 24. 20. *rain is over*] or, *is changed*, that is, past away, and fair wether come in the place. Rain in winter is an hindrance of travel or going abroad, as appeareth also by Ezr. 19. 9. 13. These things may be applied to outward troubles and grievances in this life, by the malice of the world: as when Israel was in the bondage of Egypt, and of Babylon; and after were released: likewise to the spiritual winter, rain and rage of Antichrist, after which the graces and fruits of the Gospel began to flourish again. May also signify the afflictions of soul, wherein fears and sorrows are stirred up like tempests; by the wrath of God, caused by sin, discovered and stirred up by the Law, Rom. 3. 20. and 4. 15. and 7. 5. 8. 23. 24. All which by Christ's coming are done away, Rom. 7. 25. For that man is *an hiding place from the wind, and a covert from the tempest*, Isaiah 32. 2. and through him *we being justified by faith, have peace with God*, Rom. 5. 1. and his Tabernacle is *for a place of refuge, and for a covert from storm and from rain*, Isaiah 4. 6. The same thing is elsewhere signified by the scorching heat of the summer, Rev. 7. 16. 17.

Vers. 12. *The flowers*] or, *The flourishing things, (the flowerings) appear*. A description of a pleasant and fruitful Spring, after a doleful winter: signifying Christ's gracious and comfortable gifts, for the delight and benefit of his Church, after the removal of the former evils. These *flowers* may be understood, both of the Saints themselves which now began to hold up their heads: and of the graces of the spirit, wherewith they are adorned, for their mutual comfort: whiles the joyful tidings of the Gospel are discovered unto the consciences of afflicted sinners, to assure them of the favor of God. Thus unto Pharaohs Butler in prison, was signified his restoring to his former good estate, by a dream of vine branches that budded, blossomed, and brought forth grapes, Gen. 40. 9. 10.—13. And when God promiseth grace to his people, he saith, *Israel shall blossom, and bud, and fill the face of the world with fruit*, Isaiah 27. 6. and *they of the city shall flourish like grass of the earth*, Psal. 72. 16. *the earth*] which being naturally dry and barren, (and cursed for man's sin, Gen. 3.) is by the blessing of God, and by means of the rain and dew of heaven, made fruitful: and this is applied unto our sinful barren nature, made fruitful by the blessing and Gospel of Christ, Heb. 6. 7. 8. 9. So God promising to heal the backsliding of his people, and to love them freely, after his anger is turned away, saith, *I will be as the dew unto Israel, he shall grow as the Lillie, and cast forth his roots*

as Lebanon; his branches shall spread, and his beauty shall be as the Olive tree, &c. Hos. 14. 4. 5. 6. The Chaldee Paraphrast applieth these flowers to Moses and Aaron, which were like unto Palme tree branches, and appeared to do miracles in the land of Egypt. singing] to weet, of birds, as after in special, he nameth the Turtle dove. This is both a sign and an effect of the Spring time, which cheereth all creatures, and causeth them in their kind, to sing praises unto God: and these birds and turtles, signify the Saints, who feeling the comforts of God's word and spirit, do sing his praise; and with Psalms and Hymns and spiritual songs, do sing and make melody in their heart to the Lord, Ephes. 5. 19. As it is written, *They shall lift up their voice, they shall sing for the majesty of the Lord, &c. From the utmost part of the earth, have we heard songs, Glory to the righteous, Isaiah 24. 14. 16. of the turtle]* The Church it self, is sometime meant by the Turtle, Psal. 74. 19. and the Dove, Song 2. 14. and 5. 2. sometime the holy Ghost with his graces, is resembled by a dove, as at our Lord's baptism, Mat. 3. 16. and thus the Chaldee expoundeth it here, *the voice of the holy Ghost.* So it signifieth the voice of the Spirit, in the people of Christ, mutually comforting one another, and jointly praising God, with and for his graces. The Turtle dove casting her feathers, is said to hide her self in winter in holes of trees, her voice therefore being now heard, signifieth that Summer was come.

Vers. 13. *her green figs]* or, *her unripe figs;* such as the fig tree thrusteth out instead of flowers which appear on other trees. A sign not only of the Spring, but of a fruitful year. Our Savior saith, *Learn a parable of the fig tree. When her branch is yet tender, and putteth forth leaves, ye know that Summer is nigh,* Matth. 24. 32. And the blessing of God upon his Church, is hereby signified: as on the contrary, when he threateneth to consume the same, he saith, there shall be *no grapes on the vine, nor figs on the fig tree, &c. Ier. 8. 13. tender grape]* or, *young small grape,* called in Hebr. *Smadar,* a word used only in this Song, here, and in verse. 15. and c. 7. v. 12. By this variety of fruits, is figured the variety of graces the good works and sweet odour of them, which appear in the Saints after they are reconciled to God by Jesus Christ; who is *the true vine,* the faithful *are the branches;* who when they bear much fruit, the Father is glorified, John 15. 1. 5. 8. The people of God themselves are also likened to grapes, and figs; as, *I found Israel like grapes in the wilderness; I saw your fathers, as the first ripe in the fig tree, &c. Hos. 9. 10. rise up thou]* or, *rise up for thyself,* as in verse. 10. which exhortation is here again repeated.

Vers. 14. *My dove]* so Christ calleth here his Church. The dove is mournful, sociable, harmless, chaste, fearful, &c. as, *I did mourn as a dove,* Isaiah 38. 14. and, *we mourn sore like doves,* Isaiah 59. 11. Again, who are these, that fly *as the doves to their windows (or lockers)* Isaiah 60. 8. and in Ezek. 7. 16. *they that escape of them, shall escape, and shall be on the mountains like doves of the valleys, all of them mourning everyone for his iniquity.* And in Hos. 11. 11. *they shall tremble as a dove, out of the land of Assyria:* in Mat. 10. 16. *be harmless as doves.* All which properties agree with the Church in this her estate: especially fearfulness, and mourning for her iniquities, whereby she became sick of love, verse. 5. *the clefts of the Rock]* hidden there for fear of enemies; as it is written, *O ye that dwell in Moab, leave the cities, and dwell in the Rock; and be like the dove, that maketh her nest in the sides of the holes mouth,* Ier. 48. 28. The Rock whither this dove the Church was now fled, seemeth most properly to mean faith in Christ, as Mat. 16. 18. wherein she hid her self, for fear of God's wrath for her sin, and yet durst not show her self: or, the election of God, which as a sure and rocky foundation

abideth forever. Herewith compare Exod. 32. 22. where Moses was put in a clift of the Rock, and covered with God's hand, while he passed by. *secret place*] or, *hiding place*: thus David often calleth God his *secret* or *hiding place*: as 〈◇〉 Psalm 32. 7. *Thou art a secret place to me from distress thou wilt preserve me, &c.* See also Psal. 61. 5. and 91. 1. *stairs*] Heb. *stair*, or, *steep place*. This as the Rock aforesaid may signify Christ; by 〈...〉 *th* in him, we ascend unto God, by degrees, as by stairs▪ he being the Ladder, which Jacob saw in vision, upon whom the Angels of God ascended and descended, Gen. 28 12. John. 1. 51. *let me see thy countenance*] or, *cause me to see thy personage, thy visage, thy form, fashion, shape, sight, or appearance*: (see chap. 5. 15.) that is, stir up thy faith and hold up thy face with comfort, come unto me walk before me, and be upright: as Gen. 17. 1. Present thy body, as a living sacrifice, holy, &c. Rom. 12. 1. So the Chaldee expoundeth it, *Shew me thy countenance and thy righteous works. hear thy voice*] that is, thy prayers, praises, songs, thanksgivings, &c. Psalm. 5. 3. and 26. 7. and 28. 2. and 42 5. call upon me, in all thy fears and troubles: as in Psal. 50. 15. *Call on me, in the day of distress, &c.* By these words Christ both showeth her the cause of her souls sickness, to be her own infirmities, and negligence in prayer and other holy duties, as also comforteth her, against her fears, and the conscience of her infirmities. Thus the Chaldee also explaineth it, *Let me heart thy voice, for thy voice is sweet in prayer, in the house, of the little sanctuary, and thy countenance fair, in good works. 〈...〉 is sweet*] that is, pleasing and acceptable, being uttered in faith and according to the will of God: as it is written, *Then shall the offerings of Judah and Jerusalem be sweet* (that is, pleasing) *unto the Lord*, Malac. 3. 4. but unto the transgressors he saith, *your burnt offerings are not acceptable, nor your sacrifices sweet unto me*, Ier. 6. 20. *comely*] or, *to be desired, beautiful*, as in Song. 1. 4. These praises of the Church are spiritual, and according to the esteem of God, not of men: for even Christ himself in respect of worldly reputation, had his visage and form so marred, that many were astonied at him: he had no form nor comeliness, Isaiah 52. 14. and 53. 2.

Vers. 15. *Take ye for us the foxes*] It is uncertain whether these words be spoken by Christ, or by the Church, or both: but they seem rather to be Christ's words, directed chiefly to the watch-men, and ministers of the Church. By *Foxes* are meant false prophets and heretics: as in Ezek. 13. 4. *O Israel, thy prophets are like the Foxes in the deserts*. Such are by Christ likened to *wolves*, Mat. 7. 12. And the Apostle to the Elders of Ephesus giveth warning of such, Acts 20. 28. 29. &c. and all Christians are to mark and espye such, Rom. 16. 17. The *taking* (or *apprehending* and *holding fast*) of these foxes, is the discovering and refuting of their errors, the judging, censuring, and casting them out of the Church, 1 Tim. 1. 3. 18. 19. 20. or avoiding them, if they be none of the Church, 2 John 10. And because the vine keepers knowing the malignity of Foxes, would destroy them, but by reason of their subtlety they often escape, and are not taken; therefore he saith, *Take*: meaning by consequence the rooting of them out. And as the Fox is famous for his craft and subtlety; so are false Teachers, called therefore *deceitful workers, transforming themselves into the Apostles of Christ*, 2 Cor. 11. 13. And not they only, but crafty tyrants, and other like enemies, may be meant by *foxes*; as Christ called Herod a *Fox*, Luke 13. 32. also sins of all sorts, may by reason of their *deceitfulness* (Heb. 3. 13) be here implied under the name of *Foxes*; whose property is to *have holes* in the earth, Matth. 8. 20. as sins are hidden in the fraudulent hearts of men. *the little*

Foxes] the lesser sort of sins, errors, false teachers, &c. even in their beginning and first bud; when they may seem to be less hurtful: as is said of Babylon, *Happy shall he be that taketh and dasheth thy little ones against the rock: Psal. 137. 9. corrupt the vineyards]* by devouring the grapes, the foxes corrupt, mar and destroy vines and vine-yards: so sins, sinners, and heretics, destroy the faith, doctrine, and Churches; making *shipwreck* of faith, 1 Tim. 1 19. their word *eateth as doth a canker*, 2 Tim. 2. 17. they are *vain talkers, and deceivers of minds; who subvert whole houses* Tit. 1. 10. 11. they *privily bring in heresies of perdition: being as natural brute beasts, made to be taken and destroyed*, 2 Pet. 2. 1. 12. Of such, the Lord complaineth, *Many Pastors have corrupted my Uineyard*, Jer. 12. 10. *for]* Heb. *and:* which word is often used instead of *for*, as in Psalm. 60. 13. Isaiah 64. 7. Gen. 12. 19. *have tender grapes]* or, bring forth *the tender grape*. This reason showeth the love and care of God towards his Churches and people that are fruitful. If they bear wild grapes instead of wholesome fruit, he will *take away the hedge* of his vineyard, and *it shall be eaten up*, Isaiah 5. 4. 5. Every branch in Christ that beareth not fruit, his Father the Husbandman, taketh it away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit, John 15. 1. 2. and when the fruit is young and tender, he hath care to preserve and cherish the same.

Vers. 16. *is mine]* Here the Spouse professeth the joyful communion between Christ and her, which she now feeleth renewed after her soul sickness. Christ is ours, when by faith we apply him and all his graces, his death, resurrection, ascension, intercession &c. unto ourselves, as our own. *Because we thus judge, that if one died for all, then are all dead; 2 Cor. 5. 14. I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me, &c. Gal. 2. 20. And we have known and believed, the love that God hath to us, 1 John. 4. 16. and I his]* by the covenant of his grace: as it is written, *I entered into covenant with thee, saith the Lord God, and thou becamest mine*, Ezek. 168. Or, as the former branch signified her faith to justification, so this latter, her sanctification; whiles by holiness of life, she giveth her self to Christ in all obedience to do his will, Rom. 6. And, *hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit*, 1 John. 4. 13. *feedeth among the Lilies]* this signifieth the continuance and increase of grace; for that faith and holiness might be increased daily, Christ by his Spirt, and by the ministry of his word, feedeth his flock among the fair, sweet and comfortable Lilies of the scriptures; and in the communion of the Saints, which are like *Lilies among thorns*, v. 2.

V. 17. *Untill the day dawn]* or, *until the day blow*, or, *breath forth*, to wit, light: as appeareth by that which followeth, *the fleeing of shadows*. Although it may have reference to the blowing of the wind at the break of the day. The like speech is used again in Son. 4. 6. *the shadows fly]* that is, the darkneses of the night flee: as on the contrary, when *the day goeth away, the shadows of the evening* are said to be *stretched out*, Jer. 6. 4. *turn-about]* to wit, unto me, have respect unto and care of me: it is a request of comfort from Christ, as David saith, *Thou didst much increase my greatness, and didst turn about and comfort me*, Psalm 71. 21. The Spouse here in the night and darkness of her tribulation and temptation, desireth Christ to be ready at hand for her help, by the comfort of his Word and Spirit. The night and shadows thereof, do signify either the darkness of ignorance and sin, when the truth and way of God is not known, Ephes. 5. 8. 1 John 1. 6. Mich. 3. 6. or the time of trouble and persecution, Lament. 3. 1. 2. the *day* is the time of knowledge, holiness, comfort, peace and joy, 1 Thessalonians 5. 5.

Rom. 13. 12. 13. Esther 8. 16. The dawning or break of this day, is the sense and feeling of inward joy and comfort by the Word and Spirit; as the Apostle willeth us to take heed unto the sure word of prophesy, as unto a light that shineth in a dark place, *until the day dawn*, and the day star arise in our hearts, 2 Peter 1. 19. the fleeing of the shadows, is the removing away of blindness, ignorance, sinfulness, misery & trouble; which God beginneth to his people in this life, and continuing till the end; when *the day of the Lord*, and *the day of Christ* shall appear, 1 Thessalonians 5. 2. 2. 2 Thessalonians 2. 2. when there shall be eternity of light, and joy to the faithful. *to a Roe]* for swiftness to help me, and pleasantness to delight me▪ see the notes on verse. 9. *fawn of the Hindes]* or *of the Harts*, that is, *a young Hart*: see verse. 9. *of Bether]* or (by interpretation) *of division, of partition*. This seemeth to be the place called also *Bithron*, which was on the outside of Jordan, 2 Samuel 2. 29. called *partition*, because it was parted by the river Jordan from the land of Judea. And on those mountains (as by this Scripture appeareth) Hartes and Roes used to run, from whom the similitude is taken.

### CHAPTER III.

VPon my bed, in the nights, I sought *him* whom my soul loveth: I sought him, but I found him not. I will rise now, and go about in the city, in the streets, and in the broadplaces, I will seek *him* whom my soul loveth: I sought him, but I found him not. The watchmen that go-about in the City, found me: Saw ye, *him* whom my soul loveth? It was but a little that I had passed from them, but I found *him* whom my soul loveth: I held him, and would not let him go: until I had brought him into my mothers house; and into the chamber, of her that conceived me. I adjure you, ô daughters of Jerusalem, by the Roes; or, by the Hindes of the field: if ye stir, and if ye stir-up the Love, until it please.

Who is this that cometh up, out of the wilderness, like pillars of smoakperfumed *with myrrh*, & frankincense, with all powder of the Merchant?

Behold, his bed which is Solomon's, threescore mighty-ones are about it: of the mighty ones of Israel. They all, hold the sword; *being* expert in war: *every-man hath* his sword upon his thigh, because of fear in the nights.

King Solomon, made *him-self* a chariot, of the wood of Lebanon. He made the pillars thereof, *of silver*; the bottom thereof, *of gold*, the covering thereof, *of purple*: the midst thereof, *being* paved *with love*, of the daughters of Jerusalem. Go forth, O ye daughters of Zion, and see King Solomon: with the crown wherewith his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart.

### CHAPTER III.

VPon my bed, I in the nights *him* sought [unspec 1]

Whom my soul loves: I sought, but found him not.

Now will I rise, and <...> bout the city go, [unspec 2]

Within the streets, in places-broad also,

I will seek him whom I do love in mind:  
I did *him* seek, but him I did not find.  
The watch that 'bout the City go found me: [unspec 3]  
Whom my soul loves, (*said I*) did ye him see?  
*It was* but even a little that from them [unspec 4]  
I passed had, until that I found *him*  
Whom my soul loveth: hold on him I caught,  
And would not let him go, till I him brought  
Into my mothers house: and into the  
Chamber, of her that hath conceived me.  
O daughters of Jerusalem, you by [unspec 5]  
The Roes, or by Hindes of the field, do I  
Adjure: if that ye stirring-do disease,  
And if the Love ye stir-up, till it please.  
Who is she this that maketh her egress, [unspec 6]  
Like smoakie pillars, from the wilderness.  
Perfum'd *with* myrrh and frankincense: with all  
The merchants powder-aromatical?  
Behold his bed that which is Solomon's, [unspec 7]  
About the same are threescore mighty-ones:  
Of mighty ones of Israel which are.  
They all, do hold the sword, expert in war: [unspec 8]  
*Ech* man his sword upon his thigh he dights,  
Because of fearful-terror in the nights.  
A chariot, of the wood of Lebanon, [unspec 9]  
Make for himself did the King Solomon.  
*Of* silver, he did pillars of it frame: [unspec 10]  
*Of* gold, (*he made*) the bottom of the same:

Of purple, was the covering-above:  
 The midst of it, *being pav'd with*, love:  
 Of daughters of Jerusalem that be▪  
 O Zion's daughters, get ye forth, and see [unspec 11]  
 King Solomon with royal diademe,  
 Even that wherewith his mother crowned him,  
 The day wherein he his espousals had,  
 And in the day wherein his heart was glad.

**Annotations.**

*VPon my bed]* The Church now showeth greater afflictions into which she fell, through want of feeling the presence and comforts of Christ. Whiles she thought her self sure of her Beloved, and laid her down as on the bed of ease; supposing him to be with her, she misseth his company: and seeking him by solitary meditation found him not. Thus may we understand this place comparing it with Chap. 5. verse. 2. 3. &c. The *bed* sometime signifieth tribulation, as in Rev. 2. 22. which may be also implied here; that the Church sought and waited for the Lord, in the way of his judgments, as in Isaiah 26. 8. *the nights]* the times of solitary & earnest meditation, as also of affliction, are signified by *the nights*: as in Ps▪ 63. 7. and 119. 55. and 77. 3. 4. 7. &c. So in Isaiah 26. 9. *With my soul have I desired thee in the night; yea, with my Spirit within me, will I seek thee early. I sought]* by prayer, study, meditation; upon repentance of sins & negligences, in faith of God's promises &c. See Matt. 7. 7. 8. Ho•ea 3. 5. and 5. 15. Jeremiah. 50. 4. 〈◊〉 ▪ 2. 3. Deu• 〈◊〉 4. 29. *my soul loveth]* Christ whom before she called her *Beloved*, is here the love of liar soul; for by withdrawing the light of his face, & afflicting the conscience, the love, zeal and affections of the Christian heart are kindled and increased *When he slew them th•n they sought him; and returned & sought God early, &c.* Psal. 78. 34. 35. *I found him not]* to weet presently, till afterward, v. 4. For neglect of taking hold on grace when it is offered, or not keeping it when it is received, God often withdraweth the light of his countenance, to stir up zeal and fervency in his children, Prov. 1. 24. 28. Mic. 3. 4. Jer. 11. 10. 11.

V. 2. *I will rise now]* or, *Let me rise now.* This signifieth a stirring up of grace in her, an increase of faith, love, zeal and fervency in spirit: Neh. 2. 12. 18. Lam. 2. 19. Psal. 57. 6. Thus afflictions are profitable, that we may learn God's statutes, Ps. 119. 17. *go about in the City]* a sign of earnest desire to obtain that which one seeketh, whether it be for evil, as in Psal. 55. 11. and 59. 7. 15. or for good, as in this place. See also Isaiah 23. 16. By *the City*, understand Jerusalem the holy city, where Christ dwelt amongst men, and had seated his Temple, and the practice of his ordinances, wither all Israel repaired thrice every year; which was a figure of the Church, Eccl. 10. 15. Esa. 26. 1. So amongst the people of God, in his word and ordinances, she sought Christ for the comfort of her soul. *streets and broad places]* or, *narrow streets, and broad*



*streets*, for both words are used for *streets* of a city; and the latter, for such broad places as oftentimes people met together in, as in 2 Chron. 32. 6. Neh. 8. 1. 3. 16. Job •9. 7. So this n•teth an exquisite search, as in another case it is said, *Run ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, &c* Ier. 5. 1. And she therefore seeketh him in the streets because there *wisdom uttereth her voice*, Pro. 1. 20. 22. there▪ Christ teacheth, Luk. •3. •6. yet now in them she cannot find him.

Vers. 3. *The Watchmen*] or, *The Keepers, Warders*. These signify the officers or Ministers of the Church and City of God for the Priests and Levi•es kept of old the watch for charge of the Lord, Numb. 3. 7. 8. So in Isaiah 62. 6 it is said, *I have set watchmen upon thy walls, 〈ϕ〉 Jerusalem, which shall never hold their peace day nor night, &c. found me*] It is not said thee sought th•m, but they found her; which phrase signifieth diligence rather on their part, and 〈ϕ〉 thing unlooked for on hers. So God is said to find his people in the wilderness, Deut. 32. 10. and afflictions do find men, as Psal. 116. 3. and 18. And this accordeth with the Watch-men's duty, to find out such as wander about the city in the nights. After she sp•aketh of the like and more, that the Watchmen found her, and sm•e her, &c. Song. 5. 7. *Saw ye him*] She inquireth of them for Christ, but here is no mention of anything they said to her before; nor of any answer they gave to her demand after. It is probable by this their silence, and her words following, that they told her no tidings of her beloved. Whether the fault were in them, that they were such as are spoken of in Esa. 56. 10. *blind watchmen, & dumb dogs* that could not bark: or in her self, that could not by the doctrine of the Ministers, apprehend & apply Christ unto her conscience and comfort.

Ver. 4. *but a little*] or, *a very little*: meaning either time, or distance of place. *passed from them*] so she stayed not with them, because her beloved was not among them: but continued seeking elsewhere. For neither the society of brethren, or Church, or Ministers, can comfort the afflicted conscience, unless Christ himself be apprehended by faith. *but I found*] or, *until I found*: here, after much seeking, without fainting or discouragement, when means fail, she findeth Christ to the Comfort of her conscience. Thus the promise is fulfilled, *Seek and ye shall find*, Mat. 7. 7. *not let him go*] or, *not leave him*; showing herein Jacob's faith when he wrestled with the Angel, Gen. 32. 26. *I will not let thee go, except thou bless me*. This is done, when the doctrines & promises of the Gospel are by faith retained; as it is said, *Take fast hold of instruction, let her not go*, Pro. 4. 13. *my mothers house*] Hereby any chief City, Politie, or solemn place of assembly is signified, 2 Sam. 20. 19. Isaiah 50. 1. Ier. 50. 12. Ezek. 19. 10. The *mother* is Jerusalem which is above, *the mother of us all*; which is figured by Sarah the Freewoman, and signifieth the New Testament, or covenant of Grace, Gal. 4. 24.—26. The house and chamber wherein she conceiveth us by the preaching of the Gospel, is outwardly the Church, 1 Tim. 3. 5. inwardly the heart and conscience where faith dwelleth, Rom. 10. 16. Gal. 4. 19. Thus by the Spirit, she getteth unto her self more constant assurance of her election and salvation by Christ, and by his presence through his Word & Ordinances, her state & Church polity is set up and stablished. So after in Song. 8. 2.

Vers. 5. *I adjure you, &c.*] She having obtained Christ again, with constant purpose of heart to retain him; reneweth her contestation and charge of sanctification of life, such as becometh the Gospel; and of patient suffering adversity for his name: that Christ be not provoked by •inne to leave his people. For, as Moses said unto Israel, *If ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people*, Num. 32. 15. See the annotations on Song. 2. 7. where this charge was first given; in these same words.

Ver. 6. *Who is this*] this woman, speaking of the Church, by the example of Israel, who went up frō the wilderness unto Canaan the promised inheritance; Num. 10. 33. &c. This seemeth to imply a new company o• state of a Church rising up in the world: or it is the speech of strangers, admiring the glory of the Spouse of Christ: who was seen before of Christ by her *faith*, and is now beholden of others, by her *order*, (the two things most respected in the Church of God, Collossians 2. 5.) in which she marcheth through the widernesse of this world, towards her heavenly rest. So when Christ came riding into Jerusalem, *all the City was moved, saying: Who is this? Mat. 21. 10. cometh up] or, ascendeth*, as the going into Egypt, is called a descending, or going down, Genesis 42. 2. and 46. 3. 4. so the going out from thence, is called ascending, or going up Exod. 13. 18. and 33. 3. Deut. 9. 23. *The way of life, is above to the wise, that he may depart from hell beneath*, Pro. 15. 24. *from the wilderness]* the wilderness of the land of Egypt was a figure of the world; as the Prophet teacheth us when he mentioneth *the wilderness of people's*, Ezek. 20. 35. 36. So Christians are *not of the world*, but he hath chosen them *out of the world*, John. 15. 19. *pillars of smoke]* or, *vapors of smoke*, as the Holy Ghost translateth it in Greek, Act. 2. 19. from Iocl 2. 30. In Hebrew it hath the name of Palme trees, (such as the stature of the Church is likened unto, in Song. 7. 7.) which are upright and tall like pillars: and smoky vapors mounting upright, are so called by similitude. The Spouse of Christ is here likened to *pillars of smoke*, because her journey tendeth right upward to heaven, moved by the fire of God's spirit. And whereas in Joel 2. 30. and Act. 2. 19. blood, and fire, and pillars of smoke, are signs of God's wrath against the contemners of his word and Church; (and *smoke* in the Scriptures is usually a sign of anger,) here also the like may be implied. Again, as smoke is dark and hindereth from seeing, and the cloudy pillar was dark to the Egyptians, Exo. 14. 20. so is the Church and glory thereof, obscure unto the world, by reason of her afflictions in this life, which were resembled unto Abraham by a *smoking oven*, Gen. 15. 17. But chiefly this seemeth to denote the sanctification of the Church, who as a spiritual sacrifice, ascendeth upto God, on the Altar Christ, by the fire of the spirit, resolving the earthly matter to ashes remaining beneath, and the other unto smoke mounting up unto God. *perfumed]* or, *becensed with Myrrh*; the Church is perfumed and made of sweet odout by Christ <◇> agge of myrrh that lodgeth between <◇> b••sts, Song, 1. •3.) whose death was like myrrh, bi•ter in taste, lot of sweet smell, with this she was perfumed by knowing *him, and the power of his resurrection, & the fellowship of his sufferings, being made conformable unto his death*. Phil. 3. 10. And with the odour of this incense, she is comforted; according to the Proverb, *Ointment and perfume rejoyce the heart*, Prov. 27. 9. *and frankincense]* Myrrh was used in the holy anointing oil; and frankincense in the sweet perfume, Exod. 30. which perfume figured the mediation of Christ, the Angel which offereth much incense w<sup>ch</sup> the prayers of all saints, Rev. 8. 3. So through his death and intercession the Church hath her sweet smell: and

all her garments are Myrrh, aloes and Cassia, Psal. 45. *with all powder*] or, *above all powder* (that is powders or spices) *of the Merchant*. That is, with all other graces that Christ hath bestowed upon her by the preaching of his Gospel. Or, those forenamed Myrrh and Frankincense which she hath from Christ, are above all other graces and gifts which can be attained to in this word. *of the merchant*] or, *of the spice merchant*, as the word is englished in 1 Kin. 10. 15. But the Gr. interpreteth it *Apothecary*, or *Ointment maker*. Such were of the Priests, under the Law, which *made the ointment of the spices*, 1 Chron. 9. 30. and such now, are the Ministers of the Gospel, uttering the word and graces of the Spirit.

Ver. 7. *Behold his bed, which is Solomon's*] an Hebrew manner of speech, explained thus in Greek, *Behold the bed of Solomon*. Some understand here, *his bed* like that *which was Solomon's*: others, above (or better thē) that *which was Solomon's*. The Spirit here calleth us to behold the guard which was about Solomon's bed, for his safety and security frō fear. Solomon in his name Kingly office, wisdom and royalty, was a figure of Christ, (who is greater then Solomon, Mat. 12. 42.) and his *bed* is above Solomon's. Christ's *bed* here seemeth to mean the hearts of the elect, (as in Song. 1. 13. the Spouse said, he should lodge betwixt her breasts) in whose hearts Christ dwelleth *by faith*, Ephes. 3. 17. and there taketh his repose and rest. And this habitation or ledging, was figured by the Tabernacle and Temple of Solomon, 1 Cor. 6. 19. Therefore the Chaldee paraphrast (who saw not Christ but in shadows,) applied this *bed*, to the *Temple* which Solomon built. 60. *mighty ones*] or, 60. *valiants, strong men*. Solomon's bed was guarded with sixty of the Valiants, or mighty men of Israel, that he might be safe from peril, figuring the safe guarding and keeping of the hearts and minds of God's elect, both by their own diligent watch over their hearts and ways; (as it is written, *Above all observation keep thy heart: for o• of it are the o•ssues of life*, Pro. 4. 23. wherein whiles they keep sound wisdom and discretion, when they lie down, they shall not be afraid; yea they lie down, and their sleep is sweet, Pro. 3. 21. 24.) as also by the safe keeping and protection of God, by whose power, the Saints are guarded (or kept) through faith unto salvation, 1. Pet. 1. 5. so that they are not afraid for *the terror of the night, or for the arrow that flieth by day*, Psal. 91. 1. 5. & the peace of God, which passeth •l understanding, doth keep (or guard) their hearts and minds through Christ Jesus, Phil. 4. 7. And in special, this is done by the Ministers of Christ, that watch and wake for the souls of his people, Heb. 13. 17. Act. •0. 28. 31. as his servants of old, did *stand in the house of the Lord, in the nights*, Psal. 134. 1. *might it ones of Israel*] what mighty valiants, were in Israel, appeareth by David's Worthies, which helped him in his wars: and are mentioned in 1 Chron. 11 10. 47. and 12. 1. 38. They figured such strong men as have the word of God abiding in them, and do overcome the wicked one; 1 John. 2. 14.

V. 8. *hold the sword*] or, *holden (apprehended) of the sword*, that is, girded therewith. *The word of God is the sword of the Spirit*, Ephes. 6. 17. which men do then hold, when they hold forth *the word of life*, Phil. 2. 16. and therewith resist Satan and all enemies; and by faith do overcome, 1 John. 2. 14. and 5. 4. *expert*] or, *learned, taught*, (as the Greek translateth it) being taught of God, who teacheth the hands of his people to war, 2. Sam. 22. 35. so that they fight the good fight of faith, 1 Tim. 6. 12. and by long custom are inured and skillful in the Lord's battles, and *have their senses exercised to discern good and evil*, Heb. 5. 14. Such in figure, were the sons of Reuben, Gad, and Manasseh, 1 Chron. 5. 18. *his sword on his thigh*] by his side prepared, and

ready to fight, as Exod. 32. 27. So unto Christ it is said, *Gird thy sword upon thy thigh, O mighty one*, Psal. 45. 4. *fear in the nights*] or, *dread (terror) in the nights*; the dreadful evils that are secret and unseen, and every night do endanger. For thefts, murders, treasons, and other mischiefs, are often done in the night; as experience, and the scriptures testify, Job 24. 14. Ier. 6. 5. Neh. 6. 10. Dan. 5. 30. 1 Cor. 11. 23. Mat. 13. 25. Prov. 7. 9. 22. and then it is needful to watch, & stand ready armed, Neh. 4. 22. Mat. 24. 43. and 26. 31. 41. So Christians which are to wrestle against manifold temptations, and *against the rulers of the darkness of this world, against spiritual wickednesses in high places*; are willed to take unto them *the whole armor of God*: and to stand, having their loins girded, &c. Ephes. 6. 12. 13. 14.

V. 9. *a chariot*] The Hebrew *Apirjon* is not found but in this one place, translated in the Greek *Phoreion*, which is a thing to carry upon, as a charet, lictor or the like; but after the Hebrew it hath the name of fairness or gloriousness, and of fruitfulness. Some take it be a *throne*, some a *palace*, some a *bed*: Sol. Rashi expounds it *a secret chamber for honor*, to wit, such as is made for the Bride & Bridegoome. The Chaldee expoundeth this of the temple which Solomon made of the wood of Lebanon, but that temple was a figure of Christ and of his Church: to which we may better refer it. Of Christ, it may be meant, in respect of his human nature, which was all glorious, without spot of sin; which humanity he made and assumed to himself with all the glorious graces of the spirit, for the salvation of his elect, the daughters of Jerusalem. Of the Ministers of Christ, or the Church (his mystical body) it may (as I think) rather here be spoken, which by the preaching, profession and practice of the Gospel, carrieth Christ as a chariot, holding forth the word of truth and of salvation, in the midst whereof Christ sitteth, teaching, governing and triumphing. So the former similitude of the *Bed*, signifieth the more secret state of the Church in times of danger: this of *the chariot* betokeneth the more open glory of the same, by the publishing and practicing of the Gospel. *wood*] or, *trees of Lebanō*, that is of Cedar wood that grew on Lebanō, figuring, the Saints likned to Cedars in Lebanon, Ps. 92. 12. 13. of which, as of the matter, Christ maketh his Church, Rom. 1. 7. 1 Cor. 1. 2.

Ver. 10. *the pillars*] This if it be referred to persons, meaneth the Ministers, who by the doctrine of the Gospel susteyned the Church; as *James, Cephas and John seemed to be pillars*, Gal. 2. 9. If unto other things, it may be understood of the words of God, (likened unto fined silver in Psal. 12.) with whose oracles, as with pillars the chariot of the Church is sustained. So Prov. 9. Wisdom built her house, and hewed out her *seven pillars*. A pillar signifieth constancy and stability, Rev. 3. 12. *the bottom*] or, *the seat* on which Solomon sitteth, resteth or lieth in his chariot: so the Greek translatheth it *Anacliton*, that which one sitteth or lieth down upon. This *bottom* or *seat* of *gold*, seemeth to have reference to the golden Mercy-seat over the Ark in the Temple; on which God is said to sit, Ps. 80. 2. And it signifieth the covenant of grace, apprehended by faith: (which is much more precious thē gold that pensheth, 1 Pet. 1. 7.) and the doctrines of the Law by faith, which are better then thousands of gold and silver, Psal. •19. 72. *the covering*] the top and hangings, which have the name here of riding, because it seemed as it were to ride upon the charter: so the Greek calleth it *Epibasis*, of ascending. It seemeth to signify the outward conversation and clothing of the Church, which being *purple*, is not only a Princely color, denoting heavenly life, but hath

special reference to the blood and death of Christ, whereof the Church is made partaker, both for justification and sanctification, Rev. 1. 5. 6. and 7. 14. Rom. 6. 3. 4. And so the hope of heavenly glory is here also applied, and protection from Christ, till we come unto his glory. *the midst]* or, *the inmost thereof, being paved with love:* or he made a *pavement of love*. This in respect of Christ, signifieth his inmost and servant love towards us, even giving his life for us, and having us as it were written in his heart: in respect of his people it signifieth the sense and feeling of Christ's love towards them, as also their love unto Christ, and one to another. So the *seat*, the *covering*, and the *pavement*, are answerable to those three graces, *faith, hope and love*, spoken of in 1 Cor. 13. *of the daughters of Jerusalem]* these are the elect of God, the children of Jerusalem (*the mother of us all*, Gal. 4. 26.) which being loved of Christ, are *graven on the palms on his hands*, Isaiah 49. 16. yea carried upon his heart, as the high Priest bare *the names of the children of Israel, in the breast plate of judgment, upon his heart*, Ex. 28. 29. And so of his Ministers, as it is said, *Ye are our Epistle written in our hearts*, 1 Cor. 3. 2. & *you are in our hearts, to die, and live with you*, <⋄> Cor. 7. 3. Such therefore, as the love of Christ, are the pavement of his Coach.

Ver. 11. *daughters of Zion]* Zion was a mount in Jerusalem and as that was called *the holy City*, Isaiah 52. 1. so Zion is called the Lord's *holy mountain*. Joel 3. 17. because of his Temple there. The daughters of Zion were the women dwelling therein, or belonging thereto, Isaiah 3. 16. 17. and 4. 4. But under the name *daughters*, all the inhabitants men and women, are comprised; and all Towns and Cities of Israel which were daughters (in Scripture phrase) to the mother Zion: and so the Chaldee here expoundeth it, *Inhabitants of the Provinces of the land of Israel*. This mount Zion figured the Christian Church, Heb. 12. 22. the daughters figured Christians, either persons or Churches, Isaiah 49. 14. 22. which are therefore said to be *Virgins*, and to follow the *Lamb Christ*, who standeth upon *mount Zion*, Rev. 14. 1. 4. These are called forth by the preaching of the Gospel, to behold Christ (the true Solomon) with his crown. So in Psal. 149. 2. *Let the sons of Zion be gladin their King:* and in Mat. 21. 5. *Tell ye the daughter of Zion, behold thy King cometh, &c. see K. Solomon]* the faitfull are called out of their former state, to a further degree of knowledge, to see Christ (whom Solomon figured in his kingdom) crowned with glory and honor in his Church. So unto John it was said, *Come and see:* Rev. 6. 1. 3. 5. 7. *his mother crowned him]* by the *mother*, seemeth to be meant the congregation of the faithful, (as also the Chaldee here expoundeth it, *the people of the house of Israel,*) called *his mother*, because by the doctrine of faith, they spiritually do conceive and bring forth Christ, Gal. 4. 19. and doing the will of his Father they are esteemed and loved of him, as his *sister and mother*, Mat. 12. 50. The *crown* is a sign of Kingdom, Dominion and Victory, Psal. 21. and Christ warring against his enemies, and overcoming, hath *on his head many crowns* (or *••ademes*) Rev. 19. 11. 12. &c. and 6. 2. And the Kingdoms of this world, after the tyranny of Antichrist, do become the Kingdoms *of our Lord, and of his Christ*, Rev. 11. 15. When Christ therefore ruleth in his Church by the *scepter* of his Word, and his people submit unto his Law and Governement, then let they the Crown upon his head, acknowledging his sovereignty. *day of his espousalls]* when he was espoused unto his Bride the Church; this is the day of the Covenant made between Christ and his people, Ezek. 16. 8. &c. as he saith to Jerusalem, *I <⋄⋄> thee, the kindness of thy youth, the love of thine espousals, whē thou we <...> st*

*after me in the wilderness, &c.* Ier. 2. 2. For when a people are by the Gospel won unto the faith, and settled in the order of Christ, they are *espoused* unto him as to a *husband*, 2 Cor. 11. 2. And this is after called *the day of the gladness of his heart*, because as *the Bridegroom* (...) *th* *ever the Bride*, so God rejoiceth over his people, Isaiah 62. 5.

### CHAPTER III.

BEhold, thou *art* fair, my love, behold thou *art* fair; thine eyes (*are as*) doves, within thy locks: thy hair, *is* as a flock of goats; that appear, from mount Gilead. Thy teeth, *are* like a flock (*of sheep*) even (*shorn*) which come-up from the washing: which all of them bear-twins, and none among them *is* bereaved-of-the-young. Thy lips, *are* like a thread of scarlet, and thy speech *is* comely: thy temples, *are* like a piece of a pomegranate, within thy locks. Thy neck, *is* like the tower of David, built for an armory: a thousand bucklers hang thereon; all, shields of mighty *men*. Thy two breasts, *are* like two fawnes, twins of the Roe; which feed among the Lilies. Until the day dawn, and the shadows flee-away; I will get me to the mountain of myrrh, and to the hill of Frankincense. Thou *art* all fair, my love; and *there is* no blemish in thee. Come with me from Lebanon, my Spouse, with me from Lebanon: look from the top of Amanah, from the top of Shenir, and Hermon; from the Dennes of the Lions, from the mountains of the Leopards. Thou hast ravished-my-heart, my sister *my* Spouse: thou hast ravished-myheart, with one of thine eyes, with one chain of thy neck. How fair are thy loved, my sister, *my* spouse? how *much* better are thy loves then wine, and the savor of thine ointments, then all spices. Thy lips, drop the honycomb, ô spouse: honey and milk, *are* under thy tongue; and the savor of thy garments, *is* as the savor of Lebanon. A garden locked, my sister *my* spouse: a spring locked, a fountain sealed. Thy plants, *are* an o•tyard of Pomegranates; with fruit of *preciousthings*: Cypres, with Spikenard. Spikenard, and Saffran, Calamus and Cinamon; with all trees of Frankincense: Myrrh and Aoes, with all the chief spices.

Fountain of gardens, well of living waters: and streaming from Lebanon. Stir-up thou North-wind, and come thou South, blow upon my garden, *that* the spices thereof may flow-out: let my beloved come into his garden, and eat the fruit of his precious *things*.

### CHAPTER III.

LOE, thou *art* fair, ô thou my dearest-Love, [unspec 1]

Loe thou *art* fair; thine eyes are as the dove,

Within thy locks: *as* flock of goats thy hair;

That from the mount of Gilead do appear.

Thy teeth, are like a floke of *sheep* that are [unspec 2]

Even *shorn*, which from the washing up do fare:

Which equal twins do bring-forth, everyone,

And them among bereav'd-of-young is none.  
Thy lips, *are* like unto a scarlet lace; [unspec 3]  
Also thy speech, it is with comely-grace:  
The temples-of-thine-head, thy locks within  
Like to a piece of a pomgranate been.  
Thy neck, is like unto the tourret-hye [unspec 4]  
Of David, built for an armory:  
A thousand bucklers on it-hanged are;  
All, shields of *men* that mighty-are-in-war.  
Thy two breasts, *are* like unto two fawnes young, [unspec 5]  
Twinns of the Roe: which lilies feed among.  
Until day dawn, and shadows do flee hence; [unspec 6]  
To mount of myrrh, and hill of frankincense  
Get met will. My love, thou *art* all fair; [unspec 8]  
And blemish none in thee. With me repair  
From Lebanon, from Lebanon with me  
My spouse: from top of mount-Amanah see,  
From Shenir top, and Hermon; from the denns  
Of Lions, from the Leopards mountains.  
My sister spouse, thou hast my heart away [unspec 9]  
Even ravished: thou hast my heart (say)  
Even ravished with one of those thine eyes,  
With one chain that about thy neck implies.  
How fair, my sister spouse, are loves, of thine!  
How are thy loves *much* better then is wine! [unspec 10]  
And of thine ointments th'odorifcrous-smell,  
(The odour of) all spices doth excel.  
Thy lips ô spouse do drop the honey-comb: [unspec 11]

Honey and milk, *are* underneath thy tongue,  
And savor of the garments thee upon,  
*Is* as the savor of (*mount*) Lebanon.  
My sister spouse, a garden close-locked. [unspec 12]  
A locked spring, a fountain fast sealed.  
Thy plants *are* of pomegranates an ortyard; [unspec 13]  
With fruit of precious *things*: Cypres with Nard.  
Nard, Saffran, Calamus, and Cinamon, [unspec 14]  
Trees of Frankincense every-one:  
Myrrh Aloes, with all spices that surmount.  
O thou that art the gardens welling-fount, [unspec 15]  
The well of waters that do lively spring:  
And that from Lebanon the streams-do-bring.  
Stir-up thou North, & come thou South *wind* blow [unspec 16]  
Upon my garden that her spice may flow:  
Into his garden my beloved repair,  
And eat his fruit of *things* that precious are.

**Annotations.**

*THou art fair*] As the Church before set forth the glory of Christ, by the similitudes of the guard about Solomon's bed, his Charret and his Crown: so here Christ setteth forth the graces of his Church; not by her ornaments only (as before in chap. 1. 10.) but by the parts and features of her body. And first he commendeth in general her spiritual beauty (which she had from him, Ezek. 10. 14.) through her perfect constitution, faith and holmesse; see the notes on Song 1. 15. *eyes*] he mentioneth seven particulars, the *eyes, hair, teeth, lips, temples, neck, and breasts*: that as seven is often the number of perfection, (Christ himself being likened to a Lamb with *seven horns, and seven eyes*, which are *the seven spirits of God*, Revel. 5. 6.) so by these, the manifold graces bestowed on the Church might be signified; that *in everything* she is *enriched by him*, and cometh behind *in no gift*: as 1 Cor. 1. 5. 7. as *doves*] the word *as*, is after supplied, in Song 5. 12. and it meaneth, *as doves eyes*, that is, fair, full, clear, chaste; to see by faith him who is invisible, Hebr. 11. 27. and having *the eyes* of her *understanding enlightened*, to know what is the hope of his calling, Eph. 1. 18. so that she lifteth not up her eyes unto idols, Ezek. 18, 6. but to the Holy One of Israel, Esa. 17. 7. and her eyes observe his ways, Prov. 23. 26. See the notes on Song 1. 15. and 7. 4. where her eyes are



like *pools. within thy locks]* or, *from within* (or through) *thy locks*; which are named in the original of *binding* or *restraining*; because a woman's locks are modestly and seemly tied up and covered: so that it was a sign of sorrow, misery, and captivity, to have such locks uncovered, Esa. 47. 2. But the Spouse of Christ freed by him from Satan's bondage, is decently dressed and covered in sign of her subjection (as 1 Cor. 11.) and of her chaste affection to him. So after in v. 3. and Song 6. 7. *hair]* this is the ornament and covering of the head, proceeding from moisture and strength of nature: likened here to the hair of a flock of goats, fed in fat pasture, as on mount Gilead; whose hair is long, rank and smooth: figuring the thoughts, purposes, devices, &c. which are ordered and composed aright, according unto God (as *thoughts* on the bed, and *visions* of the *head* are mentioned in Dan. 4. 5 and 7. 15. Job 4. 13.) Or, if we apply this unto persons, by *hair* may be meant the multitude of believers, (as by the *hair*, the people of Israel was signified, Ezek. 5. 1. 2. 12.) and by *the eyes*, the Guides of the Church, as in Numb. 10. 31 *thou mayest be to us instead of eyes*. And thus the Chaldee Paraphrast here, by the *eyes*, understandeth the *Princes* and *Wise men* of Israel; and by the *hair* the other *people of the land*. Other Hebrews expound *the eyes* to mean *the Prophets*, called *Seers*, (1 Sam. 9. 9.) and the *hair*, the *Nazarites*, which were to let their hair grow, Num. 6. 5. *that appear]* or, *that appear smooth*, that *glisten*; as the hair of fat cattle is smooth and shining. The Hebrew word *Galash* is not used but in this place, and again (in like sense) in Song 6. 4. The Greek here translateth it, *are revealed* (or *appear*;) but there, *do come-up. Gilead]* a mountain which bare good pasture for cattle; as appeareth by Num. 32. 1. Jer. 22. 6. and 50. 19.

Vers. 2. *of (sheep) even shorn]* or, (of sheep) *made even*, or *equal*, of the same size. The word *sheep* (or *ewes*) is after expressed in Song 6. 6. and is to be understood here. This is the first praise of the teeth of the Church, that they are cut of equal height; not one longer than another, which would both be unseemly, and an hindrance to the well eating and chewing of her spiritual food. *from the washing]* the second praise of her teeth, that they are white and clean, as washed sheep: which seemeth to respect (besides comeliness) the purity of the spiritual meat wherewith she is fed; as it is a part of Judah's blessing, that *his teeth* should be *white with milk*, Gen. 49. 12. *bear twins]* as fruitful ewes bring forth twins of equal bigness, so the teeth are set in double ranks, one answerable to another: which is the third property for which they are praised. *bereaved of the young]* or, *robbed of the young*, by miscarrying, or any other accident. *Barren* is that which beareth not, Esa. 54. 1. but the word here used, signifieth either miscarrying in the birth, or loss of that which is brought forth, by robbery, death, or the like: so this denoteth the steadfastness of every tooth in his place, after it is brought forth, against the inconveniences forementioned. These *teeth* of the Church which chiefly serve to eat with, may here mean her courage and strength against her enemies, as is prophesied of Israel, *he shall eat up the Nations his enemies*, Num. 24. 8. or rather, her judging, discerning, esteeming and applying of the word of God and seals of his Covenant, for the comfort and nourishing of her soul; so chewing the cudde, and feeding by faith upon the promises of God; which are often made under the similitude of eating and drinking; as in Psal. 22. 26. Prov. 9. 5. Esa. 65. 13. John. 6. 41. 50. 51. Some referring this to persons, understand by the *teeth* the Ministers of the word, that break and as it were chew the bread

of life unto and for the people. So the Chaldee expoundeth these teeth, to be the Priests and Levites, that did offer and eat the sacrifices in Israel.

Vers. 3. *a thread*] or, *a lace, a line, (aribband) of scarlet*: that is, thin in substance, red of color, as scarlet double-died: which two things are the grace of the lips. Here by the lips of the Church are commended, her doctrines, reproofs, prayers, praises, &c. For the lips are the instruments wherewith words are uttered, whether in prayer, as Zeph. 3. 9. Psal. 21. 2, or praise and thanks, as Psal. 66. 3. Heb. 13. 15. or vows, as Psal. 66. 13. 14. or doctrine, Mal▪ 2. 6. 7. Psal. 119. 13. or pleading, as Job 13. 6. or comfort, as Job 16. 5. or any other speech. All these she uttereth not with swelling words of vanity, or taught by human wisdom; but by the Spirit of God, (who hath poured grace into her lips,) and by faith in the blood of Christ, wherein her doctrines, prayers, comforts are all died and coloured, 1 Cor. 2. 4. 12. 13. and 1. 17. 18. Or these things applied to persons, signify the administers of the word and prayer: as the Chaldee paraphrast applieth it to the high Priest in Israel, and his prayers for the reconciliation of the Church on Atonement day, Levite. 16. Other of the Jews expound it of *the singers* in Israel. *comely*] *gracious, and to be desired*: see the notes on Song 1. 5. So our praises of God, are said to be *pleasant, and comely*; Psal. 147. 1. and we are commanded that our *speech be always with grace*, Colos. 4. 6. *thy temples*] Hebr. *thy temple*, that is, each of the temples of thine head: Here by the cheeks also may be meant (as the Greek version here hath it) which are adjoined to the temples, whose red color (like a piece of pomegranate when it is cut) are a part of the beauty of the face, and a sign of modesty and shamefastness. So here in the Church it betokeneth her reverend and modest countenance; as fearing and taking heed lest she should speak or do amiss; or blushing if she hath failed. Some do explain this to signify the Governors of the Church, and the similitude of the *pomegranate* to denote the fruit and benefit that cometh by such. The Chaldee also expoundeth it of the *King* in Israel, and *the lock* (after mentioned) of the Governors under him.

Vers. 4. *like the tower of David*] whereof mention is made in Nehem. 3. 19. 25. or the fort of Zion, which David took, and built, 2 Sam. 5. 7. 9. Hereby is meant that her *neck* was upright, high and strong: for the neck is named in Hebrew *Tsawaar*, of firmness and strength; a *Tower (Migdal)* is a building great and high, Esa. 2. 15. This signifieth the magnanimity, and courage, the sure hope, the bold and comfortable carriage of the Church, whiles she being by faith united unto Christ her head, doth no longer bow down her neck to bear the yoke of her enemies, to serve Satan and sin anymore, or to be a servant unto men, Rom. 6. 17. 18. 1 Cor. 7. 23. but by the weapons of her warfare, (which are *not carnal but mighty for God*, 2 Cor. 10. 4.) she standeth, and withstandeth in the evil day, taking *the shield of saith, the sword of the Spirit, which is the word of God*, and other like armor, wherewith she defendeth her self, and discomfiteth all her enemies, Ephes. 6. 11.—17. so that her neck is like the horses, *clothed with thunder* (and terror) Job 39. 19. The contrary state of the Church was figured by the captivity of Babylon, when her neck was under persecution, and her transgressions (as ayoke) were wreathed, and come-up upon her neck; Lam. 5. 5. and 1. 14. See after, in Song 7. 4. The Hebrews in their Chaldee Paraphrase, expound this *neck* to mean the *Chief* of the Session (or great Council) in Israel. *for an armory*] to hang swords on, and other like weapons of war. The Hebrew word *Talpijoth* (used only in this place) is by the Greek left uninterpreted *Thalpioth*:

and seemeth to be derived of *Thalah* to *hang*, and *pijoth* two-edged swords; meaning all instruments to offend or wound the enemy: as the *bucklers* and *shields* after mentioned, were to defend her self. *bucklers hang*] or, are *hanged*: a buckler hath the name in the original of *protection* or *defense*: the word following, *shields*, (which seemeth to be borrowed from the Hebrew name *Shiltei*) hath the signification of *power* or *dominion*, as being used of great and mighty men. Such bucklers and shields of David, were sometime kept in the house of God, 2 Chro. 23. 9. and as the taking away of shields from the enemy, was a sign of victory, 2 Sam. 8. 7. so the hanging of them up on walls, was a sign of glory, Ezek. 27. 11. *of mighty men*] This hath reference to David's worthies or mighty men, *who held strongly with him in his kingdom, and with all Israel, to make him King*, whose names and heroical deeds are recorded in 1 Chro. 11. 10. 47. Their shields hanged up in David's tower for monuments, are here taken for figures and examples of all the mighty men of God, which by the shield of faith (in God and Christ the shield of his people) have done many great and mighty works; as the Apopostle bringeth a cloud of witnesses, in Hebr. 11. with all which the Spouse of Christ is adorned, whiles with courage & comfort she followeth the footsteps of their faith and works; and abideth constant, sustained by the promises of God.

Vers. 5. *Thy two breasts*] These are both for ornament and for use, as experience in nature, and the scriptures show: for God saith to his church, *thou art come to excellent ornaments; thy breasts are fashioned, &c.* Ezek. 16. 7. and showeth the use of them, that her children and lovers *may suck and be satisfied with the breasts of her consolations, &c.* Esa. 66. 11. So here the *breasts* of Christ's spouse, are likened to *Roes* for pleasantness, to *Fawnes*, or young Roes for smallness, to *twins* for equalizing; & to Roes *feeding among Lilies*, as in fat and sweet pasture. Hereby is signified how the Church is fruitful in good works, and comfortable words, and communication of all God's blessings: so that by her loving affection, wholesome doctrines, sweet consolations, and gracious beneficence; her children are delighted; and sucking *the sincere milk of the word*, do grow thereby: Esa. 66. 11. 1 Pet. 2. 2. *feed among the Lilies*] in fat, sweet, and wholesome pasture. Hereby is signified, that the breasts of the Church, (that is, her doctrines, exhortations and consolations wherewith she nourisheth her children,) are fed and filled not with human traditions, but with the doctrines of Christ; whose *lips* are likened unto *Lilies, dropping sweet smelling myrrh*; Song 5. 13. So when the soul of the Priests, is satiate with fatness; the Lord's people are satisfied with *goodness*; as he promised, Ier. 31. 14.

Vers. 6. *Until the day dawn*] or *blow*: see before on chap. 2. 17. *shadows*] that is, darkenesses; meaning ignorances, infirmities, troubles, miseries, &c. as chap. 2. 17. *I will get me*] or, *I will go for myself*. It is not evident, whether these be the words of Christ, withdrawing himself for a time, or of his spouse, betaking her self to the mountain. Comparing this place with the former, chap. 2. 17. I understand it of the latter: that as the Spouse there requested, speedy help of Christ in the time of her sorrow; so here, in like temptation, she fleeth for refuge to *the mount of myrrh, and hill of frankincense*, where she hopeth for comfort. The speech hath reference to mount Morijah, whereon the Temple was built: 2 Chron. 3. 1. in which Temple was the holy anointing oil made of *pure Myrrh* and other chief spices; as also the incense made of *pure frankincense* and other sweet spices; which were to anoint and sanctify the holy things and persons; and to burn upon the golden Altar daily; Exod. 30. 23. 34. 1 Chro. 9. 29.

30. On which mount, Abraham long before, did offer his son Isaac for a sacrifice; and upon experience of God's grace and providence, this proverb was used, *In the mountain of-Jehovah, it shall be seen*: Gen. 22 2.—14. To the kingdom of Christ, figured by this mountain, people's should flow; for God's Law and word was to proceed from it, Mich. 4. 1. 2. The church therefore in the darkness of her temptations, fleeth to the Lord's mountain by faith in Christ, meditation in his promises, consolation by his graces, prayer, reading of the scriptures, and other like spiritual exercises, confirming by faith and hope, and waiting with patience, till the day should dawn, and the day star arise in her heart, as the Apostle speaketh, 2 Pet. 1. 19. So Christ himself, in the days of his flesh, used to go up into mountains to pray, and spent the whole night in prayer to God, Luk. 6. 12. and 9. 28. and preached the Gospel in such places, Mat. 5. 1. 2. &c.

Vers. 7. *all fair*] The Spouse was called *fair*, before in verse 1. and chap. 1. 15. now Christ saith, she is *all fair*; whereby he comforteth her against her fears, and infirmities, that in him she hath perfect beauty; for he loved her, and gave himself for her, that he might sanctify and cleanse her, *with the washing of water by the word*; that he might present her to himself *glorious, a Church not having spot or wrinkle, or any such thing*, but that she should be *holy and without blemish*; Eph. 5. 25. 26. 27. *no blemish*] or *nospot, no fault, no blame-worthy thing*; called in Hebrew *Mum*, and thereof in Greek, *Momos*, which meaneth first any blemish in the body, as blind, lame, or deformed in any limme or part, Lev. 21. 18. 21. Deut. 15. 21. and 17. 1. so is applied to blemishes, in the soul, that is, to sins and vices, from which Christ purgeth his people, that being *reconciled* unto God, *in the body of his flesh, through faith*, he might present them *holy, and without blemish, and unreprouable in his sight*; Colos. 1. 21. 22. Thus the 144. thousand that stand with the Lamb on mount Zion, &c. are said to be *without blemish before the throne of God*, Rev. 14. 1.—5.

Vers. 8. *Come with me*] or, *Thou shalt come with me*. Here Christ (having cleansed his Spouse by his death) calleth her to follow him, from the mountains of wild beasts, from the false Churches and societies of wicked people; that forsaking all corruption in her self and others, she may walk with him in newness and holiness of life, beholding and acknowledging God's mercy in her deliverance; Rom. 6. 6. 13. 22. 1 Pet. 2. 21.—24. and 4. 1. 2 3. 2 Pet. 1. 3. 4. *Lebanon*] in Gr. *Libanus*, a mountain in the north part of the land of Canaan, possessed of old by the Evites, Judge. 3. 3. afterward by the Israelites: on it grew many Cedar trees Song 3. 9. but in comparison with other places it was a forest or wilderness, Esa. 29. 17. and so the haunt of wild beasts, 2 King. 14. 9. which is respected here, as the end of the verse manifesteth. Sometime in respect of the largeness of the mount, and goodly trees thereon, it is used to signify glorious things: as in Song 5. 15. and 3. 9. Deut. 3. 25. *my spouse*] or, *my bride*; named in Hebrew *Callah*; (of the perfection of her attire, ornaments and beauty; Ier. 2. 32.) in Greek *Nymphée*, which name the Holy Ghost giveth to the Church, calling her *the Nymphée*, (or *Bride*,) *the Lambs wife*; who is *prepared as a Bride adorned for her husband*: Revelat. 21. 9. 2. Christ before had called her his *Love* or *Friend*; now when she is *all fair*, and without blemish, he calleth her *Spouse*; and in verse 9. both *Sister* and *Spouse*. *look*] or, *thou shalt look, shalt see*, mark and observe. *top of Amanah*] or, *head of Amanah*, which was a mountain in Syria, the valley and river in it was also called *Amanah*, and *Abanah*, in 2 King. 5. 12. and so the Chaldee

here expoundeth it, *the heads that is, the Princes of the people that dwell by the river of Amanah, shall offer a gift unto thee.* Humane writers testify that *Amanus was a mountain forcibly possessed by many tyrants, &c. Strabo l. 14.* So the Holy Ghost here calleth these places *dens of Lions, and mountains of Leopards. Shenir and Hermon]* This Hermon was a goodly mountain possessed of old by Ogh King of Bashan, taken from him by the Israelites: and the Amorites called it *Shenir*, the Sidonians *Shirion*, as Moses telleth in Deut. 3. 9. *dens of Lions]* This openeth the former, and showeth the danger wherein Christ's spouse was, dwelling as among Lions and Leopards, that is among salvage, beastly and idolatrous people's, (as David complaineth, *my soul is among Lions, Psal. 57. 4.*) from which estate Christ calleth and delivereth his chosen; who being delivered do see and observe the perils wherein they were, and safe estate whereinto the Lord had brought them: So the Apostle writing to the converted Gentiles saith; *Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God: 1 Cor. 6. 9. 10. 11.*

Vers. 9. *hast ravished mine-heart]* or *hast-taken-away;* or *hast pierced (hast wounded) my heart:* the original is but one word, and used only in this place twice; and meaneth the ravishing or drawing of the heart with love and delight. The Chaldee expoundeth it, *Thy love is fixed in the table of mine heart.* Christ speaketh here to his spouse, as a man overcome with love: as it is said, *With the joy of the Bridegroom over the Bride; thy God will rejoice over thee: Esa. 62. 5. my sister]* so he calleth her out of his love, in respect of her adoption and regeneration (being borne of God) and of her sanctifications; as it is written, *Both he that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren: Hebr. 2. 11.* And, *whosoever shall do the will of my Father which is in heaven: the same is my brother and sister, and mother, Matth. 12. 50. one of thine eyes]* or, *one look from thine eyes;* which eyes were in verse 1. likened to doves, simple, chaste, pure: & mean here her faith, and the fruits thereof, as prayer, &c. wherewith Christ is greatly affected and delighted. *chain of thy neck]* Heb. *of thy necks;* that is, which hangeth on both sides of thy neck. The *eye* is a natural part of the body; the *chain* is an adjoynt and ornament of the body; figuring God's Laws and Ordinances, Pro. 10. 9. as also the graces of his spirit in his people. See the notes on chap. 1. 10.

Vers. 10. *How fair]* or, *how beautiful;* and consequently, *how gracious, how lovely and delightful are thy loves!* By *loves* are meant not only the affections, but the actions also and fruits of love, which the Church manifesteth towards Christ; by her *work of faith, and labor of love and patience of hope;* and by keeping *his commandments,* 1 Thes. 1. 3. 1 John. 5. 3. and these are fair and goodly in the eyes of Christ, causing him to covet her *beauty,* Psal. 45. 11. 12. *how much better]* or, *how good are thy loves, better than wine:* the meaning of this speech is opened in Song 1. 2. there the Church preferreth Christ's love above wine; here, he doth the like of her loves towards him: signifying how pleasant and acceptable the fruits of his own graces are in his Church; so that the Lord her God *delighteth* in her, and *rejoiceth* over her, Esa. 62. 4. 5. *savor of thine ointments]* that is, of the graces of the Spirit wherewith thou art anointed: see the annotations on chap. 1. 3. where the Church extolleth the savor of Christ's ointments, as here he doth hers. *sp••es]* sweet odors, or sweet smelling spices: for o• such the holy anointing oil was made, Exod. 30. 23. and with such sometime women were purified, Esth. 2. 12. and the dead imbalmed, 2 Chro. 16. 14. they were a present for a King, 2 Chro. 9. 1. 9.

Vers. 11. *drop the honey comb*] that is, utter sweet words: hereby the doctrines and prayers of the Church are commended, as sweet and pleasant to the hearers, like honey to the taste. By this similitude the words of God are praised in Psal. 119. 10. and 119. 103. As *grace is poured* into the lips of Christ, Ps. 45. 2. so by communication of his grace, the speech of his people is *with grace*, Colos. 4. 6. *honey and milk under thy tongue*] *honey and milk* both of them mean the sweet, easy, comfortable and nourishing words of faith, love, holiness, &c. *the sincere milk of the word*, whereby the babes in Christ may grow, 1 Pet. 2. 2. And plenty of grace is promised in Emmanuels days, under the simile of *abundance of milk*, so that everyone should *eat butter and honey*, Esa. 7. 22. By *under the tongue*, seemeth to be meant the secret and inward parts, as the heart and mind: (as David exalted God under his tongue, Psal. 66. 17.) to show her sincerity, and difference hereby from the lewd woman, whose *lips also drop the honey comb, but her end is bitter as wormwood*, Prov. 5. 3. 4. For some, *by good words and fair speeches deceive the hearts of the simple*, Rom. 16. 18. the words of her mouth are *smoother then butter*, but *war is in their heart*, Psal. 55. 21. and *adders poison is under their lips*, Psalm 140. 3. *the savor*] or *the smell, (the odour) of thy garments*: these are *the beautiful garments* o• S•on, Esa. 52. 1. *the fine linen, clean and bright, the righteousness of the Saints*, Revel. 19. 8. who have *put on the Lord Jesus Christ*, Rom. 13. 14. Gal. 3. 27. and in their faith, doctrine, conversation and administration are holy, just and righteous, and clothed with salvation, Psal. 132. 9. 16. so that the savor, the fame and good report hereof is sweet, like the smell of Lebanon, where pleasant and odoriferous trees, herbs and spices grew in abundance, God *maketh manifest the savor of his knowledge* by them *in every place*; for they are *unto God a sweet savor in Christ*, 2 Cor. 2. 14. 15. Thus God promised unto Israel, that *smell* should be *as Lebanon*, through the dew of his grace, Hos. 14 5. 6. 7. as when he first received the blessing, the smell of his garments was such, that his father compared the smell of his son, to *the smell of a field*, which the Lord had blessed, Gen. 27. 27.

Vers. 12. *A garden*] understand from the verses before and after, *Thou art a garden*; which is (by signification) a place closed and fenced; and is sown and planted with herbs and trees, for use and pleasure. So in Esa. 5. the Church of Israel is likened to a fenced Vineyard. *locked*] or, *barred*: that is, close shut; as the Greek translateth it *shut*: which is for safety and defense, that no evil should come thereon, no enemies should enter. For walls, doors, locks, bars, &c. are means to preserve, secure and safe: so in figure, when the walls of Jerusalem were repaired, they were fortified with *doors, locks, and bars*, Nehem. 3. 3. 13. But when such fences are wanting, or broken down; all things lie open to the spoil, Esa. 5. 5. Psal. 80. 12. Hereby is signified on God's part, the protection of his Church, for he is unto Jerusalem *a wall of fire round about*, Zach. 2. 5. & *strengtheneth the bars of her gates*, Psal. 147. 13. he keepeth his Vineyard, and watereth it every moment, *lest any hurt-it*, he keepeth it *night and day*, Esa. 27. 3. Again, on the Churches part it signifieth her care to keep her self and all her plants and fruits holy, chaste and pure unto her beloved only; opening the gates, *that the righteous nation which keepeth the truths may enter in*, Esa. 26. 2. but keeping watch lest the enemies should invade, lest the unclean, or anything that defileth should enter thereinto, 2 Chro. 23. 19. Revel. 21. 27. As on the contrary secure and careless people are said to dwell without walls, bars or gates; Ezek. 38. 11. Ier. 49. 31. *a spring*] to weet, a water-spring, in Hebrew *Gal*, so

named of the rolling and waving of the waters that flow therefrom. This is to signify that the garden of Christ's Church, is watered with his graces, and so made fruitful, and joyful; Ezek. 31. 4. 5. John. 7. 38. 39. Esa. 44. 3. 4. as it is promised, the Lord *will satisfy thy soul in droughts, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not*, Esa. 58. 11. *locked*] or, *barred*, that is, kept close from enemies, that the waters of grace may be thine only. This signifieth (as before) God's special favor and protection for his Church; and her care to keep her self and hers, pure to the Lord. Wherefore Solomon to teach spiritual chastity, useth this parable; *Drink water out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own: and not strangers with thee. Let thy fountain be blessed, and rejoice with the wife of thy youth, &c.* Pro. 5. 15.—18. *sealed*] Hereby is figured the confirmation of grace to Christ's people, as *sealing* meaneth in Ier. 32. 20. John. 3. 33. 2 Cor 1. 22. Ephes. 1. 13. and the deserving of this grace to them only, as that which is sealed is not communicated with others, nor known unto them, Esa. 29. 11. Dan. 12. 4. 9. and so it is said, *Bind up the testimony, seal the Law, among my disciples*, Esa. 8. 16.

Vers. 13. *Thy plants*] or, *thy shoots*: the Hebrew and Greek words have both of them the name of *sending forth*, that is of shooting or growing, and so of bringing forth leaves, flowers and fruits. Hereby the members of the Church are meant, planted and made fruitful by Christ: and here the garden of the Church, is like the garden in Eden: out of which ground, the Lord God made to grow every tree pleasant to sight, and good for food; Genes. 2. 8. 9. And this is the second blessing of the Church, that it is replenished with wholesome, sweet and precious plants. *an ortyard*] or, *a paradise*, so called of the Hebrew *Pardes*, and Greek *Paradoisos*: a place set with trees, as appeareth by Eccles. 2. 5. and is therefore sometime used for a *Park*, or *Forest*, Nehem. 2. 8. *pomegranates*] or, *pomegranattrees*, *granate-apples*, so named because they are full of granes or kernels: hereupon the Chaldee paraphraseth, *The young men are filled with thy precepts*, (or as Rashi explaineth it, *full of good works*) *like pomegranates. precious-things*] or, *dainties, pleasant-things*: with store of these, the land of Joseph was blessed, Deut. 33. 13.—16. The Holy Ghost seemeth to have respect unto this name, in Revel. 18. 14. *fruits* (or *apples*, in Greek, *opora*) *that thy soul lusted after. Cypres*] *Cypres-clusters*, (for the word is of the plural number) or *Camphire* fruits: see the notes on Song 1. 14. *Spike-nard*] this is also in the form plural *Spikenards*, or *Nards*; which is framed of the Hebrew name *Nerd*, whence the Greek *Nardos*, and Latin *Nardus* is also borrowed. And it is here used plurally (whereas in the next verse it is singular,) either to imply all sorts of Nard, (for there be divers kinds) or, the cares and leaves of Nard, both which are in use for sweet smell. The herb which we call *Lavender*, is named *Pseudo-nard*, as being a base kind of Nard, but nothing so sweet or precious as the true: see the notes on Song 1. 12.

Vers. 14. *Saffron*] in Hebrew *Carcom*: we call it *Saffran*, of the Arabic *Tsaphran* (or *Zafran*) so named of the *yellow* color: it is not mentioned in Scripture, but in this one place. *Calamus*] or, *sweet Cane*, or *sweet Reed*: this with the *Cinamon* following, were used in the composition of the holy anointing oil, Exod. 30. 23. see the Annotations there. *Frankincense*] this was used in the holy incense; as the *Myrrh* (following) was in the anointing oil; see Exod. 30 34. 23. *Aloes*] or, *Lign-aloes*: it was used also to perfume with, for the sweet smell thereof: see Numb. 24. 6.

Psal. 45. 9. Prov. 7. 17. *chiese spices*] or, *heads of spices*: see Exod. 30. 23. By these fruits are signified the manifold graces in Christians, which are precious and sweet before God and all good people: such are the fruits of the Spirit, mentioned in Gal. 5 22. 23. Contrary to these, are the roots of *bitterness*, that bear *gall and wormwood*; which are diligently to be looked unto, lest they spring up, and so trouble & defile the garden of the Church: Heb. 12. 15. Deut. 29. 18.

Vers. 15. *Fountain of the gardens*] This seemeth to be the speech of the Spouse unto Christ, *O thou the Fountain, &c.* whereby she acknowledgeth a third blessing to make her fruitful, abundance of water, and that all the former graces which he so praised her for, do proceed from him who is the fountain that watereth all the gardens (his Churches,) as in Ier. 2. 13. God calleth himself *the fountain of living waters*. From the fountain, rivers do run, (as in Psal. 104. 10.) which water the gardens and plants in them, so making them green and fruitful, as in Ezek. 31. 4. 5. *The waters made him great; the deep set him up on high, with her rivers running about his plants, &c.* But when the desolation of the Church is threatened, it is likened to a *garden that hath no water*, Esa 1. 30. Here Christ by his doctrine and spiritual graces, refresheth his Churches, and all their plants, satisfieth their soul in drought, and maketh fat their bones; that their soul is *like a watered garden, and they shall not sorrow anymore at all*. Ier. 31. 12. Esa. 58. 11. *living waters*] that is, springing and running waters, which dry not up with heat, nor putrefy: but are always wholesome, and give life. So Christ giveth *living water*, of which whosoever drinketh at shall be *in him a well of water, springing up into everlasting life*; John. 4. 10. 14. and saith, *He that believeth on me, &c. out of his belly shall flow rivers of living water, speaking of the Spirit, which they that believe on him, should receive*, John. 7. 38. 39. *streaming*] running, flowing: or, *streams from Lebanon*. It hath reference to the streams of Jordan, which river began at the foot of mount Lebanon, and ran along through the holy land, watering the same. This similitude is amplified in Ezek. 47. 6.—10. where waters issuing out of the Sanctuary (which was built of the Cedars of Lebanon) ran along Galilee, and to the plain, and into the sea, &c. and every living thing that moveth whithersoever the rivers come, shall live &c. and *everything shall live, whither the river cometh*. So in Revel. 22. 1. *out of the throne of God, and of the Lamb (Christ,) a pure river of water of life* proceedeth.

Vers. 16. *Stir-up*] or, *Raise up* (thyself) *thou North wind*. A fourth blessing upon the garden of Christ's Church, that it is blown upon by the winds, to refresh it, to cleanse the air of it, and to make it more fruitful. And though the North and South winds be of contrary qualities, as cold and hot, moist and dry, yet are they both fitting for her estate, which sometime needeth sharp reproof, and sometime calm and gentle consolation. But he mentioneth not the *East* wind; because that is often used in sign of wrath, to blast, burn and destroy the fruits; as Ezek. 17. 10. and 19. 12. Hos. 13. 15. Gen. 41. 6. *blow upon my garden*] The garden being Christ's (as the words following manifest) the Lord, who *bringeth forth the wind out of his treasures*; Psal. 135. 7. speaketh unto it to blow: signifying hereby the ministration of his word and spirit bestowed on his people for their further good, that they have not only the waters of holy Scripture, but the lively graces also of God's Spirit to quicken them. So in Ezek. 37. 9. the Prophet was willed to *prophesy unto the wind*, and say thereunto, *Come from the four winds, O wind, and blow upon these slain, that they may live*. And the efficacy of the Spirit of God is



resembled by the wind, in John. 3. 8. and doctrines are winds, in Ephes. 4. 14. and the restraint of God's graces by wholesome doctrine, is signified by four Angels holding the four winds of the earth, *that the wind should not blow on the earth, nor on the sea, nor on any tree*, Rev. 7. 1. *spices thereof may flow*] that is, the fruits may ripen, and be abundant: for by the gracious gifts of the Spirit, breathing upon the Church, corruption is purged away, the souls are refreshed, quickened, comforted, and all graces do increase, 1 Cor. 2. *come into his garden and eat*] The faithful acknowledging both themselves and theirs to be Christ's, do desire that he would come and accept the fruits and graces of his own Spirit; with which and for which he is to be honored. So the offerings unto God, are called his *bread*; Num. 28. 2. the good works of Christians, are called *fruits*, John. 15. his acceptance of those fruits, and communication of further grace, is signified by mutual supping together, Rev. 3. 20. and thus the Lord rejoiceth *in his works*, Psal. 104. 31. *fruit of his precious things*] that is, the fruit of his precious graces; or, *his precious fruits*: so that now the Church is not like Israel of old, *an empty vine*, which brought forth *fruit unto himself*, Hos. 10. 1. or bare *wild grapes*, even *grapes of gall, and bitter clusters*, Esa. 5. 2. Deut. 32. 32. but is *filled with the fruits of righteousness*, Phil. 1. 11. and walketh *worthy of the Lord unto all pleasing, being fruitful in every good work*, Col. 1. 10. and hath her *fruit unto holiness, and the end, everlasting life*: Rom 6. 22. The Chaldee paraphrast applieth this to the service of God under the Law, saying; *Let the beloved God come into the house of the Sanctuary, and accept with favor the oblations of his people.*

#### CHAPTER V.

I Am come to my garden, my sister my spouse: I have gathered my myrrh with my spice, I have eaten my *honey-comb* with my honey: I have drunk my wine, with my milk: eat O friends, drink, and drink-abundantly O beloved.

I sleep, and my heart waketh: *it is* the voice of my beloved that knocketh: Open to me my sister, my love, my dove, my perfect-one: for my head is filled with dew; my locks with the drops of the night.

I have put-off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

My beloved put in his hand by the hole (*of the door*;) and my bowels made a troubled-noise for him. I rose-up, to open to my beloved: and my hands dropped myrrh, and my fingers passing myrrh, upon the handles of the lock. I opened to my beloved, and my beloved had withdrawn himself, was passed away; my soul went-for•h because of his speech, I sought him, and I found him not; I called him, and he answered me not. The Watchmen that went about the city found me, they smote me, they wounded me: the watchmen of the walls took my veil from on me. I adjure you, O daughters of Jerusalem: if ye find my beloved, what shall ye tell him? that I *am* sick of love.

What is thy beloved more then *another* beloved, O thou fairest among women? What is thy beloved more then *another* beloved, that thou dost so adjure us?

My beloved is white and ruddie; having-the-banner, above ten-thousand. His head, the fine-gold, the solid-gold: his locks curled, black as a Raven. His eyes as doves, by the streams of

water: washing in milk, sitting in fullness. His cheeks, as a bed of spice, flowers of sweet-odors: his lips Lilies; dropping passing myrrh. His hands rings of gold, filled with the Chrysolite; his bowels, bright yvorie, overlaid with Sapphires. His legs pillars of marble, founded upon sockets of solid-gold: his countenance as Lebanon, choice as the Cedars. His palate, sweetness; and he is altogether desires: This is my beloved, and this is my friend, O daughters of Jerusalem.

#### CHAPTER V.

My sister O my Spouse, I am entered [unspec 1]  
Into my garden: I have gathered  
My Myrrh together with my spices-sweet,  
My honey-comb did with my honey eat,  
I drunk my wine, with my milk: friends eat ye,  
Drink, O beloved, and drink-plenteously.  
I am asleep, and yet my heart waketh: [unspec 2]  
The voice of my Beloved that knocketh:  
Open thou unto me my sister deer,  
My love, my dove, my perfect-one sincere:  
For my head is with dew replenished,  
My locks, with drops that from the night proceed.  
I dofft my coat, how shall it on again? [unspec 3]  
I washed my feet, how shall I them distaine?  
Put in his hand by'th hole did my beloved: [unspec 4]  
And for him were my bowels troublous-moved.  
To open to my Loved, I rose-up: [unspec 5]  
And my hands myrrh, my fingers eke did drop  
Passing-sweet myrrh, the lock handles upon.  
Open I did to my beloved-one, [unspec 6]  
And my beloved had himself drawn-back,  
Was past: my soul went-forth for that he spake:  
I did him seek, and yet I found him not,

I called him, yet I no answer-got.

The Watchmen that did go the city round, [unspec 7]

Did find me; they did smite me, did me wound:

The keepers that upon the walls did watch,

They from on me my veil away did catch.

O ye the daughters of Jerusalem,

I you adjuring charge if ye find him [unspec 8]

That my Beloved is, what shall ye say

To him? that I for love languish away.

What is thy Lief more then *another* Lief,

O thou that hast mong women beauty chief? [unspec 9]

Thy Lief then *other* Liefs what is he more,

That thou adjuring chargest us so sore?

My well-beloved white and red appears; [unspec 10]

Above ten-thousand he the banner bears.

His head, is fine gold solid-gold-of-Fess: [unspec 11]

His locks are curl'd, black as a Raven is.

His eyes, as doves, the streams of water by: [unspec 12]

Washing in milk, sitting in plenity.

His cheeks, as bed of spice flowers sweetly-smelling. [unspec 14]

His lips, like Lilies, passing myrrh distilling.

His hands gold rings, filled with the Chrysolite:

His bowels yv'rie bright with Sapphires dight.

His legs like Marble pillars, that have hold, [unspec 15]

Firmly on sockets of fine-solid gold,

His sight as Lebanon, choice as Ceders.

His palate, sweets; and he *is* all desires: [unspec 16]

This *is* my well-beloved and this same

My friend, O daughters of Jerusalem.

### Annotations.

*I Am come*] or, *I have come*: but the time passed, is often used for the present. Here Christ answereth to the prayer of the Spouse, being ready to *fulfill the desire of them that fear him*, Psal. 145. 19 God is said to *Come* unto men, when he manifesteth his presence by his works, either of mercy or judgment, Exod. 3. 7. 8. Gen. 11. 5. 7. Here he cometh to the garden of his Church with grace, acceptance, comfort and blessing, to keep a spiritual banquet there: as he promised, *In every place where I shall make the memorial of my name, I will come unto thee, and I will bless thee*, Exod. 20. 24. *My sister, spouse*] see the notes, on chap. 1. 4. verse. 8. 9. *Myrrh with my spice*] that is, with my other spices or aromatical-fruits: for *myrrh* was one of the chief spices, used in composition of sweet ointments, Exod. 30. 23. with such ointments they anointed them and their friends at feasts, see the annotations on ch. 1. 3. *I have eaten*] or, *I do eat*, for the words following show this to be spoken as at a banquet. *my honey-comb*] as the word and doctrine of Christ is likened to *honey* and the *honey comb*, to *wine* and *milk*, Psalm 19. 11. and 119. 103. Esa. 55. 1. 1 Pet. 2. 2. because it is sweet, comfortable and wholesome to nourish the soul, as these things do the body: so here the manifold fruits and graces which that word, by the Spirit, bringeth forth in Christians, are likened also to such things: whereof Christ is said to eat, that is, graciously to accept, and delight in them. On the contrary, the evil fruits of sinners, are likened to *grapes of gall*, and their wine, to the *poison of dragons*, Deuteronomy 32. 32. 33. *eat O friends,*] or, *O neighbors*. Christ speaketh, as at a feast, cheering up his friends, as partakers with him of his graces, and comforts aforesaid. They that do his commandments, are his *friends*, John. 15. 14. (as Abraham is called the friend of God, Esa. 41. 8. I am. 2. 23.) and these desire and delight to be partakers of the fruits of the saints, and rejoice in their obedience; Phil. 1. 9. 10. 11. and 41. 17. 18. • John. v. 4. 3 John. v. 3. 4. The Angels also are made joyful, at the conversion, sanctity and salvation of sinners by Christ, Luk. 15. 7. 10. and 2. 13. 14. The Chaldee expoundeth this of God's acceptance of his churches service under the Law, thus: *The holy and blessed (God) said to his people the house of Israel: I am come to the house of my sanctuary, which thou buildest for me, my sister O congregation of Israel, which art likened to an honest spouse, and have caused my divine presence to dwell in the midst of thee: I accept thy incense of spices, which thou madest for my name I have sent fire from heaven, and it hath eaten the Burnt-offerings, and sacrifice of Peace-offerings: accepted with favor before me, is the drink-offering of red wine and of white wine which the Priests have poured out upon mine Altar. Now come ye Priests that love my precepts, eat that which is left of the oblations, and delight yourselves in the good that is prepared for you. drink abundantly O beloved*] or; *be drunken*, (that is, be plenteously-filled) with *loves*. By *Beloved*, he meaneth his friends aforesaid: or by *loves* (for so the word may be interpreted) he meaneth the fruits of love, which his Spouse had brought forth unto him; which *loves*, he said, were much *better then wine*, c. 4. 10. In Esa. 25. 6. it is prophesied how the Lord of hosts would make (in the mountain of his church) unto all people, a feast of fat things, a feast of wine on the Lees, &c.

Vers. 2. *I sleep*] or, *I sleeping, and my heart waking*. The Spouse of Christ here telleth of a new and greater trouble that befell her, through her own negligence; and how she got out

thereof. In chap. 3. she had a much like temptation, but not so heavy as this: for there she slept not; but upon her bed, in the nights, sought her beloved; here she sleepeth, her beloved seeketh her, knocketh, provoketh, but she maketh excuses for a while. There the watchmen though they tell her notidings of her beloved, yet they do her no farther har 〈...〉 e: here, they smite, wound, and unveile her. There, she soon findeth him, after she was past the watchmen: here, she findeth him not so soon, but languisheth with love, and complaineth to her friends, who (upon report of his praises) do help to seek him with her. *Sleep* is the rest or ceasing of the creature, from use of the outward senses, and from action: It is caused by vapor in the head, that arise from meat, drink, &c. which stop the passages of the spirits, and bind the senses. This *sleep*, as it is a refreshing, is sometime used in a good sense, for the repose and rest that the faithful have in God; Psalm 3. 5. and 4. 8. Prov. 3. 24. But more often it signifieth the neglect of holy duties, and a sinful kind of life, Esa. 56. 10. Rom. 13. 11. 1 Thes. 5. 6. 7. and this sleep is caused sometimes through sorrow, Luke 22. 45. sometime through weariness, Esa. 5. 27. sometime through *slothfulness*, and then it causeth spiritual beggary, Prov. 19. 15. and 20. 13. The Spouse here, having eaten and drunk largely of the blessings of Christ, beginneth to remit her zeal, and neglect the works of faith and love, wanting the presence of her beloved, and being pressed with the remnants of the flesh, so she gave place to ca•all case and security. Occasioned further hereunto by the time, the night; and by the wether which was rainy: that is, by ignorance and error prevailing, and by the opposition and persecution of enemies. *and my hear aketh] or, but my heart watcheth, or is awake.* The *heart* meaneth the inner man, the spirit, or man as he is regenerate, opposed to the flesh or outward man, Rom. 2. 28. 29. and the *flesh* and *spirit* (even in God's children) do lust one against another, that we cannot do the things that we would, Galat. 5. 17. and when *the spirit is willing* (to watch, pray, &c.) *the flesh is weak*, Mat. 26. 41. Whereas therefore her heart waked while she slept, it signified that she gave not her self wholly to this negligence, but as the wise virgins had their lamps burning whiles all slumbered and slept, when the lamps of the foolish were gone out, Mat. 25. 4. 5. 8. so she now had given her self to fleshly case, but had her heart and spirit otherwise disposed. For when the whole man addicteth it self to anything, the heart also is adjoined; as Solomon saith, *I compassed about, I and my heart, to search and to seek out wisdom; Eccles. 7. 25. that knocketh] or, that beateth, to wit, at the door.* She telleth the love and care of her beloved, who would not let her rest in the bed of worldly ease, but exciteth her to holy duties, by receiving him & the spirit of his grace. Christ's voice is uttered by preaching of his Gospel, calling to repentance, faith and obedience, Hebr. 3. 7. 8. 15. and 4. 2. His *knocking*, signifieth a more earnest provocation and desire to be let in, Matth. 7. 7. Luke 13. 25. and it may imply his chastisements also whereby he would call her •o repentance; as he saith to the Church in Laodicca, (when it was fallen to be neither cold nor hot.) *As many as I love I rebuke and chasten, be zealous therefore and repent. Behold, I stand at the door, and knock; Revel. 3. 19. 20. open to me] God openeth doors to us, when he bestoweth his blessings on us, Psal. 78. 23. 24. Esa. 45. 1. 2. 3. and spiritually, when he giveth grace to utter his word, and to believe the same, Col. 4. 3. Act. 14. 27. So we open the door unto him, when we give him entrance into our hearts, he calling upon us by his word and works; when we repent, believe, and accept Christ with his graces, &c. Rev. 3. 20. my sister, my love, &c.] these titles given unto the Church, even in her infirmity, show what affection he bare unto her,*

and how he esteemed of her notwithstanding her sins; which he imputeth not, but looketh upon her graces which he had endued her with, as if she were perfect & undefiled. *filled with dew*] or, *full of d.w.* This *head* of Christ (which in verse 11. is *l•ened to most fine gold,*) here *filled with dew*, seemeth to mean his manifold troubles which he suffered for her sake, not only in his own person, while he was on earth, but in his Servants and Ministers, who are often *troubled on every side, perplexed persecuted, cast down, always bearing about in the body, the dying of the Lord Jesus, &c.* 2 Cor. 4. 8. 9. 10. Thus Christ cometh in the dark night of affliction to awake her, and to communicate himself and his graces with her. For a man to be *wet with the dew of heaven*, is a sign of misery, Dan. 4. 25. so is *rain* where there is no covert, Esa. 4. 6. and *drops* (or *droppings*) likewise signify troubles, Amos 6. 11. But *dew* and *rain* upon the land maketh it fruitful: so is Christ by his doctrine to his Church, Psal. 72. 6. Hos. 14. 5. Deut. 32. 2. And in this sense some take it here, as if Christ came unto her full of the dew of blessings to enrich her. The Chaldee paraphrast applieth this verse to the Jews captivity, and God's calling them to repentance, thus: *After all these words, the people of the house of Israel sinned; and he delivered them into the hand of Nebuchadnezzar King of Babylon, who led them into captivity: and in the captivity they were like to a man asleep, that cannot wake out of his sleep. And the voice of the Holy Ghost admonished them by the hand of the Prophets, and stirred them up from the sleep of their heart. The Lord of all the world spake, and thus he said; Turn by repentance, open thy mouth, and make request, and laud me, my sister, my love, the congregation of Israel, which art like a dove in perfection of thy works: for the hair of my head is filled with thy tears, as a man whose hair of his head is wet with the dew of heaven; and my hairy locks are filled with the drops of thine eyes, as a man whose hairy locks are full with the drops of rain that descend in the night.*

Vers. 3. *how shall I put it on?*] that is, *I cannot put it on*, without trouble and reluctance of my flesh. The like phrase God used in Hos. 11. 8. *How shall I give thee up, Ephraim, &c. how shall I make thee as Admah? &c.* that is, *I cannot utterly destroy thee*, as I did those Cities, such is my compassion towards thee. The Spouse here telleth her answer to Christ how she made excuses and delays, and that she could not presently admit him: as the friend answereth (in Luke 11. 7.) *Trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee.* The keeping on of clothes, is a sign of care and watchfulness, Neh. 4. 23. so she now (in the absence of her Lord) should have had her *loins girded about, her light burning*, her self waiting for his return; that when he came and knocked, she might *open to him immediately*, Luke 12. 35. 36. But she had not only ungirded, but put off her coat, and washed her feet, so composing her self to a settled rest in her bed; and instead of watching, sleepeth; instead opening the door, driveth him away through her neglect and sloth. *washed my feet*] another sign that she had betaken her self to rest: for in those hot countries (where usually they went bare footed) they washed their feet from soil and sweat after travel: which she now having done, could not (as she pretended) without fouling them again, open to her beloved. Such worthless excuses doth our flesh allege; the time is unseasonable, the night is cold and damp, the weather we, we cannot arise to entertain Christ, without trouble and detriment. So the people that dwelt in their *sieled houses*, said, *the time is not come that the Lord's house should be built*, Agg. 1. 4. 2. *The slothful saith, A Lyon is in the way, a Lyon is in the streets*, Prov. 26. 3. and *The sluggard will not plow, by reason of the cold*, Prov. 20. 4. The Chaldee

here paraphraseth thus, *The Congregation of Israel, answered before the Prophets; Loe now I have put off from me the yoke of his precepts, and have served the erroneous idols of the people's: and how can I have the face to turn again unto him? The Lord of the world answered them by the hand of the Prophets; And I also, Loe now I have taken away my divine-presence from mids of thee; and how shall I return? And thou hast done evil works, and I have sanctified my feet from thy uncleanness; and how shall I defile them in the mids of thee, by thy evil works?*

Vers. 4. *put in]* Hebr. *sent his hand, or, put it forth. by the hole]* or, *from the hole, to weet, of the door, where he knocked; which some understand to be a withdrawing of the hand as purposing to leave off his calling of her: but the Greek translatheth by the hole; and the putting forth of the hand usually meaneth the enterprising of a work, rather than the leaving of it off, as in Gen. 3. 22. and 22. 10. 12. and 48. 14. Exod. 3. 20. 1 Chron. 13. 9. and the effects following, that her bowels were moved, that she rose up, &c. seem to confirm this. And an hole is a mean either to look in, or to put in the hand, or to make a wider entrance, Ezek. 8. 7. 8. 9. The Spouse of Christ here signifieth, that though the door was shut against him, that her Beloved could not enter; and though his voice (by the outward Ministry of his word, could not cause her to arise; yet he put forth his hand (by the inward working of his Spirit) and wrought more effectually in her. For, as *the finger of God* (in Luke •1. 20.) meaneth *the Spirit of God*. Mat. 12. 28. so doth his *hand*. Wherefore the disciples outwardly *preaching the word*; it is said, *the hand of the Lord was with them, and a great number believed, and turned to the Lord*, Acts 11 19. 21. *my bowels made a troubled noise]* or, *my bowels sounded, rumbled*. Hereby she signifieth her disquietness, hearty sorrow, and repentance, for her Beloved, who had suffered so many things for her sake, & whom she had so neglected and put from her, when he desired to come in. So the Prophet (to show his sorrow for Moabs calamity) saith, *My bowels shall sound (or make-a-noise) like an harp for Moab*, Isaiah 16. 11. and for the Jews another saith, *My bowels, my bowels, I am pained at my very heart; my heart maketh-a-noise (or a troubled sound) I cannot hold my peace*, I•r. 4. 19. Yea God himself, in commiseration of Ephraim's misery, saith, *My bowels sound (or make-a-troubled noise) for him, I will surely have mercy on him, saith the Lord*, Ier. 31. 20. So here the Spouse, by the sounding of her bowels, showeth the grief of her heart, which is one (and the chiefest) of the bowels, as is after noted on v. 14.*

Vers. 5. *I rose up]* or, *I myself rose up*. Unto her inward grief, she addeth outward acts of amendment, (fruits meet for repentance) rising, opening, seeking, calling for her Beloved now departed from her door, through her former negligence. *dropped myrrh]* that is, *oil of myrrh. passing myrrh]* that is, *pure myrrh*, which is of bitter taste, and sweet smelling savor: or *currant myrrh*, such as passeth from one to another, vendible to merchants because it is good: as *passing money* is *currant money* with Merchants, Gen. 23. 16. *Passing myrrh* dropping from Christ's lips, (Song. 5. 13.) signifieth the sweet odour of his doctrine; so the like here dropping from the *hands* and *fingers* of his Spouse, seemeth to denote the sweet odour of her works; that her godly sorrow, with faith and love unfained, might be acceptable to her beloved, and of sweet smell in his nostrils. In those countries, women (before they were brought to Kings) were purified with *oil of myrrh*, and *sweet odors*, Esth. 2. 12. and the *garments* of Christ's Spouse do smell of *Myrrh*, &c. Psalm 45. 9, here her hands, that is, her actions are anointed with oil of myrrh, that is, the grace of God's Spirit, as the holy oil in the

Sanctuary (figuring grace) was made of *pure myrrh*, and other chief spices, Exod. 30. 23. &c. Otherwise we may understand it of the grace of Christ, which he left behind him as a sweet odour to allure her, when he put in his hand at the hole of the door; which he perceived now when she was risen from her bed of carnal security. *handles of the lock*] these *handles* (or *hands*) of the lock, were those that kept out Christ from entering; which now she anointeth with oil of myrrh, that her heart being ointed and suppled with grace, all bars and lets being removed, he might freely enter to reap the fruit of his own grace in her.

Vers. 6. *I opened*] or, *I myself opened*: this noteth a further degree of grace in her, who after she had risen, openeth the door, (putting away all excuses, delays, hindrances, admitting the word and work of Christ into her heart,) that the King of glory might come in. *withdrawn him-self*] or, *turned-away. was passed-away*] This doubling of the complaint for his departure, showeth her passion and grief, in that she enjoyed not his presence and favor, as in time past. But the narration telleth how even *the righteous are* (for their sins) *recompensed in the earth*, and *scarcely saved*; Prov. 11. 31. 1 Pet. 4. 18. if we refuse the grace of God proffered, he will hide his face from us, Mich. 3. 4. Hos. 5. 15. *my soul went forth*] or, *was gone, departed*; that is, *failed, fainted*. I was even a dead woman, through fear and grief: for death is the departing of the soul from the body, Genes. 35. 18. and as the *heart* is said to *go-forth* when men are astonished with fear, or the like passions, Gen. 42. 28. so here the *soul* is said to *go-forth* for like cause. *because of his speech*] *for his words*, which he had used, when so lovingly he entreateth me, in verse 2. The word spoken doth not always presently take effect in the hearers; but after, when they fall into temptation, the Spirit of God often bringeth things to their remembrance, that they do better understand and make use of that they heard; John. 14. 26. Matth. 26. 75. *he answered me not*] This is one of the greatest temptations, that God seemeth not to hear the prayers of his people, though they call day and night, Psal. 22. 3. *he shutteth out their prayer*, Lam. 3. 8. But here the spouse hath measure for measure; because he called and she would not obey, she also calleth and hath no answer. Howbeit *his ear is not heavy, that it cannot hear*: but (as it is written) *Your iniquities have separated between you and your God: and your sins have hid his face from you, that he will not hear*; Esa. 59. 1. 2. The Hebrews (in their Chaldee paraphrase) apply the affliction here prophesied of, to the sins and captivity of Israel, mentioned in 1 Chro. 5. 25. 26. 2 King. 17. 6. at what time, though the Priests (as they say) offered oblations, and burnt incense, yet were they not accepted.

Vers. 7. *The Watchmen*] or, *keepers*, that keep watch and ward in the City by night: meaning the officers of the Church; see before on chap. 3. 3. *found me*] By this it appeareth, that she went not only to the door of her house to seek Christ, but did *go about the city, in the streets*, &c. as before in chap. 2. 3. *they smote me*] smiting is not only with the hand, or other like instrument, but with the *tongue*, as in Jer. 18. 18. *Come and let us smite him with the tongue*: and generally to *smite*, is to afflict by what means soever, Esa. 53. 4. Psal. 69. 27. Here the Watchmen are more injurious then before in chap. 3. neither inquireth she of these for her Beloved; but being by them found, out of the common course, is smitten and wounded as an evil doer, judged as a dishonest woman, whose feet would not abide in her house, no not by night, is rebuked, censured, &c. *wounded me*] drew blood of me, for it is a further degree of hurt then smiting, 1 King. 20. 37. Exod. 21. 25. So the husbandmen *wounded* the Lord's



se•vant, Luk. 20. 17. *watchmen of the walls*] watch-men in the city are to look that order and peace be kept of those that are within; watchmen on *the walls*, are to look to enemies without, that they break not in, and to warn the city if •••s approach: so these were other then the former, from whom she escaping with stripes and wounds, passeth from the streets to the walls to seek Christ, but is there as evil entreated. These are in name the Ministers of Christ, supplying the place of such as are mentioned in Esa. 62. 6. but of another kind, not making mention of the Lord, but persecuting those that seek him. *took my veil*] or, *my scarf*; it hath the name in the original, of *spreading*, as being spread over her head to cover her. Such veils were worn of women, partly for ornament, as appeareth by Esa. 3. 23. partly for modesty, and in sign of subjection to men, especially their husbands, 1 Corinth. 11. 6. 7. 10. and an husband is to the wife *a covering of the eyes*, Genes. 20. 16. The taking away therefore of her *veil*, seemeth to be a note of infamy, disloyalty or dishonesty imputed unto her as of idolatry, heresy, schism and the like; so she was spoiled of her good name and reputation, and counted among the light and lewd women. For it appeareth by Ezek. 23. 25. 26. that they used to entreat dishonest women so; disfiguring their faces, stripping them out of their clothes, and taking away their fair jewels.

Vers. 8. *I adjure you*] *I charge you by oath*; Here the spouse (having with much ado escaped from the watchmen) meeteth with her friends the *daughters of Jerusalem*; of whom, see the notes on Song 2. 7. and 1. 5. where also she adjured them, upon other weighty cause. *what shall ye tell him?*] this is an earnest and passionate kind of speech, showing her great affection; and stirring up their care and diligence; that if they who had not for the present the knowledge of Christ by his graces clearly manifested unto them, (as appeareth by their answer in v. 9. &c. 6. v. 1.) should *find* him by being made partakers of his mercy through the revelation of his Gospel, (as in Rom. 10. 20.) then they should tell (or show) unto him in their prayers, the state of this his afflicted Spouse. *sick of love*] in Greek, *wounded with love*: languishing with desire of his mercy, of the forgiveness of my sins, of reconciliation, &c. See the notes on chap. 2. verse 5.

Vers. 9. *more then another beloved*] when God and Christ is preached, the wicked take occasion to mention and magnify other false gods, and erroneous services, Esa. 36. 18. 20. Act. 19. 26. 28. but they that belong to the heavenly Jerusalem, desire to be informed further in the truth, and to know the difference between true and false Christ's, worships, ordinances, &c. as these here, and so in Act. 17. 18. 19. 34. &c. 28. 22. 23. 24. *fairest among women*] See chap. 1. 8. Here the Spouse of Christ, though in her sorrows and miseries, though persecuted and abused by wicked *watch-men*, though in the dark night of tribulation; is notwithstanding discerned and professed to be fair and glorious; by such as belong unto Christ, Heb. 11. 24.—26. 1 Thes. 1. 5. 6.

Vers. 10. *White and ruddy*] She describeth Christ unto them in his beauty, to stir up both her own and their affections, and to draw them after him. For as the outward show of idolaters, allureth the unwise to affect and follow them, Ezek. 23. 5. 6. 12. 14. 15. 16. so the true knowledge of Christ with his graces, draweth the elect to seek and embrace him; Act. 2. 22. 37. 41. and 3. 12. 13. &c. and 4. 4. and 17. 11. 12. and by the Gospel preached, Christ with his

sufferings is *evidently set forth*, Gal. 3. 1. Here as a goodly young man, he is as in an image portrayed by his visible qualities, his colors; and by the parts of his body *White* and *red*, as they show the best temperature of man, so here they may signify in Christ, First, his Godhead & Manhood: for God in vision hath appeared all *white as snow*, and *as pure wool*, Dan. 7. 9. and Christ in his glory had *his face shining as the Sun*, and *his raiment white as the light*, Matth. 17. 2. and *in him dwelleth all the fullness of the Godhead bodily*, Colos. 2. 9. Man had his name *Adam*, of *Adamah* the red mould of the earth out of which he was taken, Genes. 2. 7. and Christ (who here is *Adam red*) is *the last Adam*, 1 Cor. 15. 45. and was *partaker with his children of flesh and blood*, Heb. 2. 14. Secondly, *white* denoteth his innocence in himself, without spot of sin: *red*, his sinful case by imputation, for God *made him*, who knew no sin, *to be sin for us, that we might be made the righteousness of God in him*, 2 Cor. 5. 21. and so these two colors are used to signify sinfulness and innocence, Esa. 1. 18. And consequently *red* betokeneth his sufferings to the shedding of his blood; as *white* doth his victory, peace, joy and comfort in God, Rev. 7. 9. 13.—17. Eccles. 9. 8. And in respect of his administration, *white* setteth forth his grace and mercy to repentant and believing sinners, whom he justifieth, sanctifieth and will bring into glory; who therefore are said to be clothed in *bysse white and clean*, which is *the righteousness of the Saints*, Revelation 19. 8. 14. and *red*, his justice in punishing and doing vengeance on his enemies, in token whereof his garments are said to be *red, died and dipt in blood*; Esa. 63. 1. 2. 3. Revel. 19. 13. *having the banner, above ten thousand*] or, *having banners, of ten-thousand*: Hebr. *bannered, above (or of, or with) ten-thousand*. Meaning either that he was the chiefest, valiantest and most excellent of all: or, that he had many banners and companies of warriors with him. In the first sense the Greek interpreteth it, *the chosen (or choicest) of ten thousands*: in the latter, the Chaldee Paraphrast, and other Hebrew expositors apply it to the *ten-thousands of Angels that minister before him*, (as in Daniel 7. 10.) The *banner (or standard)* is a warlike sign; and he that beareth it, is of the chiefest; and by it, other warriors do encamp, as appeareth in the armies of Israel, Number: 2. And there *Judah* was chief standard-bearer, and had under his banner the greatest number of warriors: so here Christ (*the Lion of the Tribe of Judah*, Revelation 5. 5.) is chief among many, yea above all; for he standeth *for an ensign of the people*, Isaiah 11. 10. (that is, *ruleth over the Gentiles*, Romans 15. 12.) and unto him both the Angels do minister, and worship him, Matth. 4. 11. Heb. 1. 6. and many *ten thousands* of people do believe in him, Act 21. 20. Rev. 7. 9. and (in his wars against his enemies) as *armies in heave* do follow him, Rev. 19. 11. 14.

Vers. 11. *the fine gold, the solid gold*] understand *fine gold and solid gold*, for this word *and*, is sometime not expressed in the Hebrew, though it be meant; as is noted on Exodus 22. 30. Deuteronomy 24. 17. Two names of the best gold are here joined; *Cethem*, and *Paz* (or *Phaz*;) the first is fine, notable and shining; the latter, solid, strong, and fast gold, or *Fesse gold*: (according to the Hebrew name.) Fine-gold is in Arabic called *Fes*; and the land of Fesse seemeth to be so named of such gold there. Both these together, set forth the glory of Christ's head here: which being taken either properly, or figuratively for the *crown or ornament of the head*; (as by the *feet* are implied the *shoes on the feet*, Deut. 8. 4. 29. 5.) seemeth to denote his headship, dignity or regiment; that his Kingdom is most glorious (like fine splendid gold,) because it is spiritual and heavenly; and most firm and durable (like pure

solid gold) because it is eternal: John. 18. 36. 37. Luke 17. 20. 21 Dan. 7. 13. 14. For the Spouse calleth her Beloved King, in Song 1. 4. and David praising God, saith, *thou hast set on his head, a crown of fine gold*, Ps. 21. 4. And as Christ is here described, so is he in the administration and government of his Church: that when his Kingdom is powerful and glorious, and of large extent, it is like a golden head, as in Dan. 2. 37. 38. and when it is administered according to his laws and judgments, (which are more *to be desired then much fine solid gold*, Psal. 19. 11.) then is *the street* of Jerusalem (the Law wherein men walk,) *pure gold*, as in Revel. 21. 21. Hereby also his rich grace and bountifulness unto men, may be implied. *his locks*] his hairy-locks, of which before he complaineth in verse 2. that they were filled with *drops of the night, curled*] or, *heaps*, that is, are like heaps, curled and bushy. *black*] in Revel. 1. 14. Christ appeared as an Ancient, with his *hayres white as wool*; here he is described as a goodly young man, with *curled locks, black as a raven*: that white color shown him to be the *Ancient of days*, Dan. 7. 9. full of gravity, wisdom, justice, &c. but *black* and *curled* locks, as they are signs of heat and strength in nature, so here they seem to denote strength and vigor spiritual, as also the hidden mystery of his counsels, thoughts and purposes unsearchable. According to the variety of times, causes, and administrations, so things are spoken diversely of God and of Christ: as in 1 Tim, 6. 16. he *dwelleth in the light* which none can approach unto; in 2 Chro. 6. 1. he *dwelleth in the thick darkness*: his administration of mercy by the preaching of the Gospel is signified by a *white horse*, his judgment by a *black horse*, Revel. 6. 2. 5. And if we refer this here to Christ's administration, it may denote both his counsels unsearchable of any, and in special his judgments decreed for his enemies.

Vers. 12. *as doves*] in Revelation 1. 14. *his eyes are as aflame of fire*, and in Daniel 10. 6. as *lamps of fire*; to search and try all men's ways, and to set men's secret sins to the light of his countenance, Jeremiah 16. 17. Psalm 90. 8. and 11. 4. here, he hath *doves eyes*, to show that he is *of purer eyes then to behold evil*, and cannot *look on iniquity*, Habak. 1. 13. that he graciously beholdeth his people with mercy, and commiseration of their misery, Deut. 11. 12. Psal. 34. 16. and 33. 18. 19. and that he faithfully looketh to his covenant with his people; as the Spouse for her faith and loyalty is said also to have *doves eyes*, Song 1. 15. & 4. 1. *by streams*] or, *by currents (rivers) of water* that run violently: such waters are pure and clear, where doves delight to be, *washing*] to weat, *themselves*; which the Greek translateth *washed in milk*. As doves washing themselves in milk white water are cleansed from dust and soil: so the eyes of Christ are pure and clean, beholding his people in grace. *sitting in fullness*] if the similitude of waters be continued; then it meaneth full channels of water, by which doves delight to sit: or, if of the doves, it may be understood of sitting in their lockers, and so applied to the eyes in the holes of the head with fit and due proportion, neither sunk in; nor starting out; but as the precious *filling stones*, Exod. 25. 7. were embossed and fitly set in the hollow places of the golden Ephod: so were these pure and gracious eyes, in the head of Christ.

Vers. 13. *bed of spice*] meaning a garden-bed, wherein spice aromatical is set; as after in Song 6. 2. *flowers*] or, *grown plants*, so named of being grown great: the word also may be translated *towers*, which have their names of greatness. The *cheeks* (which are both sides of the face) are likened here to a garden bed of sweet spice; not barren or faded, but sprouting and grown up to blade and flower of sweet odors; whereby the beard also that groweth out of the cheeks or

jaws, (Esa. 50. 6.) may be meant. These cheeks of Christ thus adorned, signify his manliness and co <...> eline: to all that by faith behold him, and the sweetn <...> of the graces that flow from his heavenly countenance; whiles being as a man grown up to years of discretion, he administereth all things discreetly, justly and comfortably to his people. The Hebrews in the Chaldee paraphrase on this book, understand by the *head*, the Law of God, which is to be desired more then gold: by the *locks of hair*, the *interpretation of the words* therein heaped together, which are *black* to those that keep them not: by the *eyes*, his providence to behold and bless his people, by means of Counsellors, Teachers, Judges, &c. by the *cheeks*, the *two tables of stone*, written with lines as with rewes of a garden of spices; and yielding acute and sweet senses. *passing myrrh*] that is, *oil of myrrh* of sweet savor, which passeth currant and is vendible among merchants, (as before in verse 5.) This signifieth that *grace*, (or *words of grace*, Luk. 4. 22.) which was *poured out in the lips* of Christ, Psal. 45. 3. which set forth by similitude of the pleasant lillie, and sweet myrrh-oil, do note out the comfort and sweetness of the Gospel, in the hearts of them that believe.

Vers. 14. *The Chrysolite*] in Hebrew *Th* <...> ; it is a precious stone of a golden sea-green color: see Exod. 28. 20. These *hands* of Christ, likened unto, or adorned with *gold rings*, whose hollow place of foil is set and filled with the Chrysolite, signify his precious, pure and glorious works; acceptable and honorable before God and men. *his bowels*] that is, *his breast and belly*, for in them the bowels are contained, as the heart, liver, &c. but he nameth *bowels*, to denote his inward affections outwardly manifested. So the *heart* is said to be among the *bowels*, in Psal. 22. 15. and the *liver* is joined therewith in Lam. 2. 11. where also the *bowels* are in Greek translated the *heart*. See before, on verse 4. *bright yvorie*] Hebr. *brightness of yvorie*; meaning, most bright, polished, fair and glorious. *overlaid*] or, which is *covered*, and so adorned with *Sapphires*: for in Gen. 38. 14. this word is used for *covered*, where the Greek and Chaldee expound it *adorned*. These bowels of Christ like burnisht yvorie decked with *Sapphires* (which are precious stones of a sea blew, or heavenly color) signify his hearty and heavenly affections, love, mercy, commiseration, &c. towards God, his Law, and his people; as he saith (in Psal. 40. 9.) *thy Law is within my bowels*; and *bowels* are *inward-affections*, in 2 Cor. 7. 15. and joined with *mercies*, in Phil. 2. 1. and used for *tender-mercy*, in Luk. 1. 78. and Paul's great longing after the Saints, is said to be *in the bowels of Jesus Christ*, Phil. 1. 8. The Chaldee Paraphrast applieth these to the body of the Church of Is'ael, the twelve Tribes, who shined (as he saith) like lamps, were polished in their works like Elephants tooth (or yvorie,) and shone like Saphi's.

Vers. 15. *His legs piliars of marble*] under the name *legs*, the *thighs* also are comprehended, and all down to the feet: which are the instruments to bear, sustain and remove the body from place to place: so *the legs of a man*, and the *strength of an horse* are mentioned (in Psal. 147. 10.) to signify man's might and swiftness. And as *iron legs* denoted a *strong Kingdom*, Daniel 2. 33. 40. so the strength of Christ in his ways and government, is resembled by *marble-pillars*, and the uprightness and purity thereof, by the color of *white-marble*, or alabaster. *founded*] or *grounded*, set fast as on a foundation. *sockets of solid gold*] that is, Christ's feet, on which his legs are set, (as pillars on their sockets to sustain and stay them up,) are of *solid gold*, firm and stable, pure and glorious: so that his way is *perfect*, his ankles *slip not*, 2 Sam. 22. 33. 37.

his *fo•t standeth in righteousness*, Psal. 26. 12. he walketh safely in his way, and his foot stumbleth not, Prov. 3. 23. with these feet in justice he treadeth down his enemies, Psalm 110. 1. Isaiah 26 6 2 Sam. 22. 39. 43. but bringeth good tidings of peace to his people, Nahum. 1. 15. that all they are blessed which trust in him, Psal. 2. 12. whereas *confidence in an unfaithful man in the day of trouble, is like a fo•t out of joint*, Prov. 25. 19. *his countenance]* or, *his sight, appearance, form*; that is, his personage: for this word meaneth not his face only, but his whole person: *to see to he is like Lebanon*, goodly, great, high, glorious. So in 2 Sam. 23. 21 *a man of countenance*, (that is a goodly personable man) is by another Prophet called *a man of measure*, (that is of great and goodly stature,) 1 Chron. 11. 23. *Lebanon]* a goodly mountain in the North part of the land of Canaan, see Song. 4. 8. As Christ's large, glorious, and everlasting Kingdom was signified by *a stone, that became a great mountain, and filled the whole earth*, Dan. 2. 35. 44. and other kingdoms also are figured by mountains, Ier. 51. 25. so the largeness, eminency and glory of Christ in his Kingdom, is here resembled by mount Lebanon. *choice]* that is, *goodly, excellent*, for things that excel are chosen before other: and these words *choice* and *good* (or *goodly*) are joined together in the praise of men (as in 1 Sam. 9. 2.) or of trees, Ezek. 31. 16. and *choice Cedars* are mentioned in Ier. 22. 7. so here, Christ is *choice as the Cedars*, meaning, goodly, excellent, flourishing and continuing in vigor: the just man groweth as *a Cedar in Lebanon*, Psal. 92. 13.

Vers. 16. *his palate]* or, *the roof of his mouth* 〈◊〉 which (as the tongue and lips) is the instrument of speaking; and so figuratively used for *speech* or *words*, Prov. 5. 3. *sweetnesses]* or, *sweets, sweet things*: which properly is meant of sweet meats and drinks, as in Nehem. 8. 10. Prov. 24 13. but applied to the words of God, which are sweet to the soul, as honey, or other sweets to the taste, Psalm 19. 10. and 119. 103. Here the *palat* (or *mouth*) of Christ being likened to *sweet things*, signifieth his words, doctrines, promises, comforts proceeding from his spirit, and being plainly and powerfully uttered, to be pleasant, wholesome, comfortable to the souls of such as do discern and believe them; as the Spouse before said, *his fruit was sweet unto her palat* (or *taste*) Song. 2. 3. So the Wisdom of God saith, (in Prov. 8. 7.) *my palate* (that is, *my mouth*) *shall speak the truth*. And the Chaldee here paraphraseth, *The words of his palate are sweet as honey. he is altogether]* or, *all (every whit) of him is desires*; that is, much to be desired, he is wholly amiable: which the Chaldee expoundeth, *all his commandments* are to be desired. Thus Christ is both generally and in particulars commended and magnified, by the tongue of his Spouse unto the daughters of Jerusalem (as by the tongue of Paul he was *crucified* among the Galatians, Gal. 3. 〈◊〉 . when his sufferings were declared.) But as he is *the power of God, and the wisdom of God, unto them which are called*, when to others he is *a stumbling block, and foolishness*, 1 Cor. 1. 23. 24. so here he is to his Spouse and her friends glorious and beautiful; but to the world he is base and ignominious; *a worm and not a man, the reproach of men, and contemned of the people*: Psal. 22. 7 *his visage marred more then any man, and his form, more then the sons of men*: growing up as *a root out of a dry ground*: having *no form nor comeliness; no beauty that we should desire him*, Isaiah 52. 14. and 53. 2.

## CHAPTER VI.

Whither is thy beloved gone, O thou fairest among Women: whither is thy beloved turned-aside, that we may seek him with thee.

My beloved, is gone-down to his garden to the beds of spice: to feed in the gardens, and to gather Lilies. I *am* my beloveds, and my beloved *is* mine: he feedeth among the Lilies.

Thou *art* fair ô my Love, as Tirzah, comely, as Jerusalem: terrible, as *armies* with banners. Turn-about thine eyes, over-against me: for they, have lifted me up: thy hair *is* as a flock of Goats, that appear from Gilead. Thy teeth, *are* as a flock of sheep, which come-up from the washing: which all of them bear-twins, and none among them *is* bereaved-of the-young. As a piece of a pomegranate, *are* thy temples, within thy locks. *There* are threescore Queens, and fourscore Concubines: and Virgins, without number. My Dove my perfect-one, she *is* one, she *is* the *only* one of her mother; she *is* the choice-*one* of her that bare her: The daughters saw her, and they blessed her, the Queens and the Concubines, and praised her. Who *is* she that lookethforth as the morning: fair as the moon, clear as the Sun; terrible, as *armies* with banners.

I went-down to the nut garden, to see the fruits of the valley: to see whether the vine flourished, whether the Pomegranates blossomed. I knew not; my soul put me, the chariots of my willing people.

Return return, ô Shulammitesse, return return, that we may look upon thee: what shall we see in the Shulammitesse? as the company of two-armies.

## CHAPTER VI.

O Whither is thy well-beloved gone, [unspec 1]

Thou that of women art the fairest *one*:

O whither may thy Loved turned be

Aside, that we may seek for him with thee.

My Welbeloved, he, descended is

Unto his garden, to the beds of spice: [unspec 2]

Within the gardens that he food may get,

That also he may gather Lilies sweet.

I my Beloveds *am*, and my Loved [unspec 3]

Is mine, he doth among the Lilies feed.

My Love, thou *art* as Tirzah beautiful, [unspec 4]

Comely, as is Jerusalem: dreadful,

As are the warlike-bannered *armies*.

Over against me, turn about thine eyes: [unspec 5]  
For they have lift me up: so is thine hair,  
As flock of goats, from Gilead that appear.  
Thy teeth as flock of sheep *are*, which be gone  
Up from the washing: of which everyone [unspec 6]  
Do bring-forth equal-twins, and them among  
Is none that is bereaved-of the-young.  
The temples-of-thine-head, thy locks within,  
Like to a piece of a pomegranate been. [unspec 7]  
Queens threescore are, and Concubines fourscore: [unspec 8]  
Of Virgins eke innumerable store.  
My Dove my undefiled, she *is* one:  
She of her mother is the one-*alone*, [unspec 9]  
Of her that bare her she the choice-*one* is:  
The daughters they her saw, and did her bliss,  
The Queens and Concubines, and did her praise.  
Who is she that as morne her self displays?  
Faire as the Moon is, as the Sun so clear, [unspec 10]  
Dreadfull, as *armies* that do banners bear.  
To the Nutgarden I went-down, to see  
The valley fruits: to see if the vine-tree [unspec 11]  
Flourisht, if blossom did the Pomgranets.  
I knew not, my soul put me, the chariots  
Of my free people. Turn ô turn (I say) [unspec 13]  
Shulammitesse; turn turn, we view thee may:  
What shall you see in the Shulammitesse▪  
As company that of two-armies is.

**Annotations.**

*TVrned aside]* or, *hath he turned his face*, to wit, from thee to others; or, to another place. *that we may seek]* or, *and we will seek him*. The daughters of Jerusalem (God's elect) having heard from his Spouse, the praises of Christ; are moved earnestly to inquire after him, and promise (if they know where) to seek him with her, that they might be made partakers of his grace and blessings. Such is the effect of the preaching of the Gospel, in the hearts of the chosen, Acts 2. 37. and 4. 4. and 11. 20. 21. But the watchmen fore-mentioned (Song. 3. 3. and 5. 7.) had no such affection: that in them the saying was fulfilled: *The Pastors are become brutish, and have not sought the Lord; therefore they shall not prosper;* Jer. 10. 21.

Vers. 2. *is gone-down to his garden]* The garden of Christ is his Church, as in chap. 4. 16. and 5. 1. The Spouse which before missed and sought him, hath now intelligence, and informeth others where he is: so that this respecteth another time and state, and the promise is fulfilled, *Seek, and ye shall find*, Mat. 7. 7. *If from thence thou shalt seek the Lord thy God, thou shalt find him; if thou seek him with all thine heart, and with all thy soul*, Deut. 4. 29. *bed of spice]* ranks, rewes, or beds wherein spices were sown: which seemeth to mean companies of believers, in whose hearts (as in good earth) the sweet and precious word of the Gospel was sown, Mat. 13. 8. 23. For these beds are by Aquila a Greek interpreter translated *Prasiai*, which word is used in Mark 6. 40. for *ranks* of people sitting down to be fed of Christ. *to feed]* to associate himself and communicate with the graces of his people, eating his pleasant fruits, as in Song. 4. 16. as also to feed his friends and impart unto them the graces of his Spirit, in the gardens (his particular Churches) as in Song. 5. 1. *to gather Lilies]* to accept the sweet-smelling fruits of his own graces growing in his Churches: or to gather unto him his faithful people, which are as Lilies among thorns, Song. 2. 2. The Hebrews in their Chaldee paraphrase, apply this to God's returning of his people from the captivity of Babylon by Cyrus, Ezra, Nehemiah, Zerubbabel, &c. and the restoring of his worship in the Temple, reedified, and accepting their service, and nourishing them with dainties; *and as a man that gathereth lilies out of the valleys, so gathereth he them out of Babylon*.

Vers. 3. *I am my Beloveds]* The Spouse here glorieth in the peace renewed between Christ and her, and their mutual communion by his Spirit and her faith; notwithstanding her former infirmities and afflictions. The same words (but in other order) she used before, in Song. 2. 16. see the annotations there.

V. 4. *Thou art fair]* The Spouse having found, & being reconciled to Christ, is here commended by him for her manifold graces wherewith she was beautified. Compare these her graces with the former, in Son. 4. 1. &c. *as Tirzah]* This was a city in Canaan, not far from Samaria, wherein one of the 31 Kings whom Joshua conquered, did dwell; Ios. 12: 24. Afterward the Kings of Israel kept their Courts in it, 1 King. 14. 17. and 15. 21. 33: and 16. 6. 8. 23. By interpretation *Tirzah* signifieth *grateful, well pleasing, or acceptable*, and so the Greek here translateth it *Good pleasure, or favorable acceptation*: which showeth it to be a goodly pleasant place, such as Kings delight to dwell in. A like beauty is here ascribed to the Spouse, being made fair and acceptable by Christ her Beloved, as Ephes. 1. 6, and 5. 27. *Jerusalem]* a city renowned for glory, especially because God himself chose to dwell in it, having his Temple built there on mount Zion. It was *fair in situation, the joy of all the earth, the City of the*



great King, Psal. 48. 2. 3. &c. Hereupon the Church under the Gospel, the *Spouse and Wife of the Lamb Christ*, is called *Jerusalem*, holy, and heavenly: whose glory from God, and excellent ornaments, are described at large, in Rev. 21. 2. 9. 10. 11. &c. *Jerusalem* by interpretation is the *Sight of peace*. as *armies with banners*] or, as *bannered* hosts; as armies ordered under their banners and ensigns, which are terrible to their enemies: So again in verse. 10. This showeth the peace of the Spouse to be in Christ, but from the world she is to look for affliction, and is to fight the good fight of faith, in the order appointed her of God. Thus when Israel abode in *his tents*, according to their tribes, encamping in the wilderness, his tents were goodly, his strength was as an Unicorns, he couched as a courageous Lion, whom none durst stir up, Num. 24. 2. 5. 8. 9.

Ver. 5. *Turn about thine eyes*] This word is used sometime for *turning towards*, as in 1 Chro. 12. 23. sometime for *turning-away*, as in Ezek. 7. 22. Here it seemeth to be meant in the first sense that the *eyes* of the Spouse (which were like *doves*, Song. 4. 1.) should now in her Beloveds absence, be turned to him, by faith; that he thereby might be encouraged & cheered in her love. *over against me*] towards me, though a far off: so the word is used sundry times, as is noted on Num. 2. 2. It may also be Englished *from me*, or, *from before me*▪ for *they have lifted me up*] or, *that they may lift me up*, to weat, with courage, strength, comfort, &c. as in Ps. 138. 3. *thou hast encouraged*, (or *lifted-up*, *strengthened*) *me*. In this sense the Greek here translareth figuratively, *for they have lifted me up on wing*, (or, *have made me fly*) that is, encouraged, cheered me. The Hebrews also in their Chaldee paraphrase apply this, to the restoring of the high Council or Senate in Jerusalem, after their return from Babylon. *thy hair*] thy thoughts, counsels, purposes, &c. are orderly composed, like the hair of fa goats: see the notes on Song. 4. 1.

Vers. 6. *teeth*] wherewith she eateth the spiritual food of the Word, &c. or, devoureth her enemies. See Song. 4. 2. *from the washing*] and so are white and clean.

Ver. 7. *temples*] signifying her modesty, shamefastness, &c. See Song. 4. 3.

Vers. 8. *There are threescore Queens*] Hebrew *Sixtie*, *they Queens*, and *eighty Concubines*: which may be understood either affirmatively; *There are sixty*, (as the Greek also translath) or by supposition, *be there sixty Queens*; that is, though there were sixty, &c. yet one is my dove. And for the numbers *threescore* and *fourscore*, it is uncertain whether the allusion be to Solomon's wives and concubines which he took at first, before he increased them to *seven hundred wives, and three hundred concubines*, 1 King. 11. 3▪ (as before we heard of *threescore valiant men*, about Solomon's bed, Son. 3. 7.) or, as the Hebrews conjecture, to the sons of Noah, Abraham, Esau, &c. or rather whether a certain number be not put for an uncertain; meaning many Queens, moe concubines, ⟨∅⟩ innumerable damsels: as *seven shepherds and eight Princes*, in Mic. 5. 5. signify many, and no definite number. So *six troubles* and *seven*, in Job 5. 19. and Other the like. *Concubines*] these were secondary wives, taken for propagation of children, but they bare no rule in the family as wives, neither had their children such right to inherit as had the others, but were sent away with gifts, as Abraham's practice showeth, Gen. 25. 1. 5. 6. See the annotations on Gen. 22. 24. *Uirgines*] or, *maidens*, *damosels*;

Such as are not married at all, but accompany and attend upon Queens, and other great women, as in Psal. 45. 15. Est. 2. 9.

V. 9. *she is one*] or, There is (but) *one my do ve*, &c. so this *one* only, is opposed to the many Queens, Concubines, &c. forementioned. Here the Spouse of Christ w<sup>ch</sup> is but *one*, (as there is *one body*, & *one Spirit*, *one Hope*, *one Lord*, *one Faith*, &c. Eph. 4. 45.) is preferred before the multitude of other, which in their own & the worlds esteem, are Queens, Ladies, &c. Rev. 18. 7. Isaiah 47. 7. Thus was it said of Israel, *And who is like thy people, like Israel: one nation in the earth; whom God went to redeem for a people to himself*, &c. 2 Sam. 7. 23. And when God entered into covenant with them, he said, *If ye will obey my voice in deed, and keep my covenant; then ye shall be a peculiar treasure unto me above all people's: for all the earth is mine*, Exod. 19. 5. *the only one of her mother*] or, *one she is to her mother*, meaning by *mother*, Jerusalem which is above, which is the *mother of us all*, Gal. 4. 26. which was prefigured by Sarah the freewoman, the only wife of Abraham, of whom he had his only son Isaac, the child of promise: though he had (by Agar and Keturah his Concubines) other children also, to whom he *gave gifts, and sent them away; but gave all that he had into Isaac*, Gen. 25. 5. 6. And Sarah was a type of the New Testament, and Isaac (in whom Abraham's seed was called) of the children of promise, which by faith in Christ are made heirs of salvation, Rom. 9. 7. 8. 9. Gal. 4. 22.—31. But here; the holy seed is likened to a daughter, espoused unto Christ, belonging to the heavenly Jerusalem, the mother of the faithful only *the choice one*] or, *the clear (the pure) one*, as after in v. 10. *clear as the Sun*. The Hebrew *barah* signifieth pure and clean from filthiness, purged, polished, severed and select from others; and so the Greek here expoundeth it *elect* or *chosen*; and the word is used for *choice*, in 1 Chron. 7. 40. Neh. 5. 18. & elsewhere, as also for *purged* by trials and afflictions, Dan. 11. 35. and 12. 10. which signification hath use in this place. *the daughter*] the virgins or damosels forementioned in v. 8. and such as were spoken of in Song. 2. 2. *they blessed her*] or, *they called her blessed, they counted her happy*, as in I am. 5. 11. *We count them happy which endure. praised her*] The Spouse here, as Israel of old, is praised & counted happy, for the great blessings of God upon her; whom he hath made *high above all nations which he hath made, in praise and in name and in honor*: Deut. 26. 19. So Moses said, *This is your wisdom & your understanding, in the eyes of the people's; which shall hear all these statutes and say, surely this great nation, is a wise and understanding people*; Deut. 4. 6. So *the people magnified Christians*, Act. 5. 13.

V. 10 *Who is she*] or, *who is this*; that is, what manner of one is this: as *Tis, Who*, in Mar. 4. 41. is *Potapos, what manner of man*, in Mat. 8. 27. So, *whose son*: that is, *what manner of man's son is this youth?* 1 Sam. 17. 55. Here the praises forespoken of, are set forth most gloriously: or a new state of the Church is described. *as the morning*] that is, lightsome, bright, cheerful; as the morning after the dark nigh, so the spouse after the darkness of affliction, error, ignorance, ariseth to her own and others comfort. Thus it is said to the Church, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee: and the Gentiles shall come to thy light, & Kings to the brightness of thy rising*, Isaiah 60. 1. 3. And to such as amend their ways, he promiseth, *Then shall thy light break forth as the morning, &c. Isaiah 58. 8. fair as the Moon*] which is called in Hebrew *Lebanah* of her *whitenes* and bright shining. When glory and prosperity is promised, God saith, *Thy Sun shall no more go down, neither shall thy Moon withdraw it self*, Isaiah

60. 20. *The light of the Moon shall be as the light of the Sun; and the light of the Sun shall be seven fold*, Isaiah 30. 26. but when affliction is threatened, he saith, *The Sun and the Moon shall be darkened*, &c. Joel. 3. 15. Ezek 32. 7. 8. Here therefore the glorious state of the Spouse is signified, to the admiration of others; as it is said, *Thy renown went forth among the heathen, for thy beauty: for it was perfect through my comliness which I had put upon thee*, saith the Lord God: Ezek. 16. 14. *clear as the Sun*] or *pure*, (in Greek choice as *the Sun*, as v. 9.) Christ himself is the *Sun of righteousness*, Mal. 4. 2. the *Woman* (his Spouse) is *clothed with the Sun*, Rev. 12. 1. because by faith she hath *put on Christ*, Gal. 3. 27. by whose righteousness impured, she is purged from all sin, and so is made glorious. Here also we may observe in her the degrees of grace, her first light being like the *morning* or day dawning; her second beauty like the *Moon*; her third degree, like the *Sun* it self in brightness. And so it is said *The path of the just is as the shining light; that shineth more and more, unto the perfect day*, Prov. 4. 18. *terrible*] to the enemies, with whom she is to fight under the banner of Christ's Gospel & love, Song. 2. 4. having the weapons of her warfare, *not carnal but mighty through God, to the pulling down of strong holds*, &c. 2. Cor. 10. 4. So Israel, was *a people saved by the Lord the shield of their help*, and who was *the sword of their excellency*, Deut. 33. 29. God did put *the dread* of them, *and the fear* of them *upon the nations, under the whole heaven*: who heard the report of them, and trembled, Deut. 2. 25. The people's heard, and were afraid; sorrow took hold on the inhabitants of Palestine; the Dukes of Edom were amazed; the mighty men of Moab trembling took hold upon them; all the inhabitants of Canaan melted away; fear and dread fell upon them, &c. Exod. 15. 14. 15. 16. Psal. 48. 5. 6 See before on v. 4.

V. 11. *I went down*] The words of Christ, showing how he went to visit the garden of his Church. *Nut garden*] The original word *Egoz* is not sound but in this one place: the Gr. translatheth it the *Nut*, and most interpreters: the Arabike also agreeth, in which tongue *Nuts* are called *Geuz*. It meaneth aromatical trees & fruits (such as Christ's gardens are planted with, Song. 4. 12. 13. 14.) and so is to be understood of that fruit which we call *Nutmegs*, and the like. The Chaldee paraphrast applieth this *Nutgarden* to the second Temple, built by Cyrus commandment, and the state of the Church then: but these Prophecies seem rather to mean the time, under the Gospel, as before is shown. *the fruits of the valley*] *fruits* here properly mean the new, green or first ripe fruits, such as are tidie and forward in the beginning of the year. So, after the winter of tribulation and wrath, cometh the cheerful Spring of grace in the garden of the Church, situate low and base as in a valley or bourne, where it is watered with God's Word and Spirit, and made fruitful. The Greek translatheth it, *fruits of the bourne* (or *stream*.) In hot Countries, gardens and orchards were wont to be planted near bournes, streams and pools of water, to make them fruitful. Eccles. 2. 6. Ezek. 31. 4. 5. 7. *the pomegranates*] or, *pomegranate trees*: by these and the former *vines*, are meant the people called of God, and planted in the garden of his Church, which when they flourish in a good profession, do after bring forth the fruits of good works, to the glory of Christ. The Chaldee expoundeth these of the wise men of Israel, likened to a vine, and their plenty of good works, as the Pomegranate is full of juice and kernels. So in Song. 7. 12.

Vers. 12. *I knew not*] These words seem to be the continued speech of Christ, (though some think them spoken by his Spouse,) and by saying *I knew not*, he meaneth experimental

knowledge or perceiving: for things are spoken of God after the manner of men, as in Gen. 18. •1. *I will go down now and see whether they have done altogether according to the cry of it, which is come unto me: and if not, (that) I may know.* See also Exod. 33. 5. Gen. 22. 12. Now that which Christ here *knew not*, may be understood of the former things, that he perceived not the Vines to flourish, or the Pomegranate to blossom, and therefore calleth upon the *Shulammitesse*, (in verse. 13.) to *Return*: or, that he knew not, neither was aware of the frowardness of his people (which was beyond man's expectation,) and therefore he furthered them as with *Chariots*, to help and hasten them forward: For, *Whosever hath, to him shall be given: and he shall have more abundance*, Matthew 13. 12. *my soul-put me]* that is, *I put myself*; but the manner of speech noteth an earnest desire and hearty affection; as, *my soul seeketh*, Eccles. 7. 28. *my soul loveth*, Song. 1. 7. *my soul is troubled*, Psalm 6. 4. *my soul hateth*, Isaiah 1. 14. *my soul is joyful*, Isaiah 61. 10. and many the like. *the chariots of my willing people,* or, *of my princely (or noble) people*; in Hebrew *ammi nadib*: that is, my voluntary, free, bounteous or noble people. The Greek putting both words in one, make it a proper name, *the chariots of A* ⟨...⟩ *adab*: it rather denoteth the people of Christ, which are *voluntaries in the day of his power*, Psalm 110. 3. *sustained with a free (or princely spirit*, Psalm 51. 14. and *receiving the word with all readiness (or willingness) of mind*: as Acts 17. 11. and 2. 41. To such Christ is as *Charrets*, by the ministry of the Word, to help and hasten them forward in grace: and to defend them from their enemies. For *Charrets* were used in wars, Joshua 11. 4. 1 Samuel 13. 5. and when God threateneth vengeance unto the wicked, he saith, he will come *with his chariots like a whirlwind, to render his anger, &c.* Isaiah 66. 15. And as the Prophets of old, were *the chariot and horsemen of Israel*, 2 King. 2. 12. and 13. 14. and people's conversion unto Christ, is called a bringing of them *upon horses and in chariots, for an offering to the Lord*, Isaiah 66. 20. so the Ministers of the New Testament, did so minister the Gospel of God, *that the offering up of the Gentiles might be acceptable*, Romans 15. 16. in which sense Christ here, is by his servants, as *chariots* for his voluntary & free people to be brought as an oblation to the Lord. The Chaldee paraph ⟨...⟩ *eth* on these words thus, *I consulted with my soul to do them good, and to put them high in the chariots of Kings, &c.*

Verse 13. *O Shulammitesse]* As Solomon (named in Hebrew *Shelomoh*) had his name of *peace*, 1 Chron. 22. 9. and *Jerusalem* was also called *Shalem* (or *Salem*) Psalm 76. 3. which signifieth *Peace*, Hebrews 7. 2. so here the Church or people called upon to return, is named *Shulammitess* (in Hebrew *Shulamith*) of her peace and perfection with God in Christ; and so in one Greek version, it is interpreted *Eirenevousa*, as being at peace. It may also have reference to *Jerusalem*, as being a daughter to that mother of us all. And this name hath occasioned some probably to apply this unto the recalling of the Jews, as was fore-told, Romans 11. 25. &c. which is yet to be fulfilled. *return, return]* this doubling of the word and that twice, showeth the earnest desire of her conversion, with the certainty thereof. *that we may look upon thee]* or, *and let us see (or view) thee*, and properly it meaneth a looking upon with delight. This seemeth to be spoken by her friends, desirous to see the graces in this *Shulammitesse* returned. For even *the Angels desire to look into* the things that are imparted to the Church by the Gospel, 1 Peter 1. 12. and it was David's one request, that he might *view the pleasantness of the Lord*, in his House or Temple, Psal. 27. 4. And the Prophet foretold how the

watch-men should sing with a high voice, for that they should *see eye to eye when the Lord returned Zion*, Esa. 52. 8. The Chaldee. paraphrast explaineth the words thus, *Return unto me O congregation of Israel; return unto Jerusalem; return unto the house of the doctrine of my law; return to receive Prophecy, from my Prophets, which prophesy in the name of the Word of the Lord. What shall ye see, in the Sulammitesse] or, Why look ye (or would ye look) upon the Sulammitesse?* The question (which seemeth to be demanded by Christ) is to stir up attention and affection in the hearers. *as the company] or, as the dance;* that is, a company of dancers, that rejoice together, as they were wont after victories, Exod. 15. 20. And prophesying of the spiritual joy at the restoring of his people, God saith. *O Virgin of Israel, &c. thou shalt go forth in the dances of them that make merry: and, Then shall the Virgin rejoice in the dance:* Ierem. 31. 4. 13. And at the return of the prodigal son, there were *music and dances* in his fathers house, Luk. 15. 25. This answer seemeth to be made by Christ himself that asked them: or it may be the question continued, thus: *what look ye upon the Shulammitesse;* which is, *like the company (or dance) of two armies? of two armies] or, of two camps (two hosts) in Hebrew Machanaim:* by which name the place was called, where an host (or troop) of Angels met Jacob with his troop, at his return out of servitude, Gen. 32. 1. 2. Hereby is signified both the deliverance of this Shulammitesse out of her miseries, and the joy of men and Angels for her victory. For *there is joy also in the presence of the Angels of God, over one sinner that repenteth*, Luke. 15. 10. and they pitch their camps about them that fear the Lord, for to deliver them, Psal. 34. 8.

#### CHAPTER VII.

How beautiful are thy feet with shoes, ô bounteous-princes daughter: the joints of thy thighs, *are like jewels*, the work of the hands of an Artificer. Thy navell, *is like a round goblet;* let there not want mixture: thy belly, *is like an heap of wheat;* set about with Lilies. Thy two breasts, *are like two fawnes*, twins of the Roe. Thy neck, *is like a tower of yvorie:* thine eyes, *like the pools in Heshbon*, by the gate of Bath rabbim; thy nose, *is like the Tower of Lebanon*, looking toward Damascus. Thine head upon thee, *is like Carmel*, and the hair of thine head, *like purple:* the King, *is bound in the galleries.* How fair art thou, and how pleasant art thou; O Love, for delights! This thy stature, *is like to a palm-tree;* and thy breasts, *to clusters.* I said, I will go up to the Palme-tree, I will take-hold, of the boughs thereof: and now let thy breasts be, *as clusters of the vine;* and the smell of thy nose, *like apples.* And thy palate, *like the good wine*, that goeth to my beloved, to righteousness; causing-to-speak, the lips of those that are asleep.

I *am* my beloveds; and his desire *is* towards me. Come my Beloved, let us go-forth into the field; let us lodge in the villages. Let us get-up early, to the Vineyards; let us see whether the vine flourish, the tender-grape open *it self*, whether the Pomegranates blossom: there will I give my loves to thee. The Mandrakes give a smell, and at our doors, *are all precious-things*, new and old: O my Beloved, I have laid *them* up for thee.

#### CHAPTER VII.

Thy feet with shoes, how are they beautiful, [unspec 1]

O thou the daughter of Prince bountiful:

Ioynts of thy thy thighs, like unto jewes *are*,  
Work of the hands of an artificer.  
Thy navel, is like to a goblet round;  
Of mixed color let no want-be-found: [unspec 2]  
Thy belly *is like* to an heap of wheat;  
That is with Lilies round about-beset.  
Thy two breasts, like two fawnes, twins of the Roe. [unspec 4]  
Thy neck, an yv'rie tower *is like* unto:  
Thine eyes are *like* the pools in Hesebon,  
By gate that haunted is of many a one:  
Thy nose is like the tower of Libanus,  
That looketh to the face of Damascus.  
Like unto Carmel *is*, thine head on thee; [unspec 5]  
The hayres eke of thine head, like purple be:  
The King, he bound *is* in the galleries.  
How fair art thou, how pleasant art likewise [unspec 6]  
Thou ô dear Love for all delightfulness!  
Like to a palm-tree this thy stature is, [unspec 7]  
Like unto clusters are thy breasts also.  
I said, I will up to the palm-tree go; [unspec 8]  
Will of the boughs thereof fast-hold get me:  
And now thy breasts like the Vine clusters be;  
And of thy nose like apples be the smell.  
Thy palate eke, like wine that doth excel, [unspec 9]  
That goes to my Belov'd, to righteousness:  
Causing the sleepers lips speech-to express.  
I my Beloveds *am*; and his desire [unspec 11]  
Is towards me. Come let us forth retire

Into the field ô my Belov'd, and let  
 Vs in the villages a lodging-get.  
 Unto the vineyards, let us rise-early; [unspec 12]  
 Whether the vine do flourish let us set,  
 The tender-grape if opening it appear;  
 If the Pomegranate-trees do blossoms bear▪  
 There will I give my dearest loves to thee.  
 The Mandrakes give a smell, at our doors *be* [unspec 13]  
 All precious things eke, new and old which I  
 For thee, my Loved, laid-up warily.

**Annotations.**

*How beautiful are]* The Shulammitesse or Spouse of Christ, is here admired and praised for her graces, wherewith God had furnished her, and adorned her whole body: the particulars whereof are described in other order then before in Chap. 4. and 6. for here her *feet* are first mentioned, and then other parts upward, unto her head. This description seemeth to be made by her friends, that called upon her to *return*, Song, 6. 13. For Solomon (or Christ) is spoken of as another, or third person, after in v. 5. and 9. *feet with shoes]* or, *steps (goings) in shoes*: hereby is meant her obedient walking in the faith and Gospel of Christ; whereby she being freed from the misery and bondage of sin, made free by the truth (as John. 8. 32.) stood fast, and walked stedily in the liberty and grace of Christ, Gal. 5. 1. not going barefooted, as was the manner of captives, and others, in misery, Isaiah 20. 4. 2 Sam. 15. 30. but as God rehearsing his blessings upon his Church, saith *I shod thee with Tachash skin*, Ezek. 16. 10. so here the *feet* of his Spouse are *shod with the preparation (or stability) of the Gospel of Peace*; Ephes. 6. 15. with the knowledge▪ profession and obedience whereof, she being firmly settled and defended; her feet and steps were now *beautiful*; as the *feet* also of them that *preach the Gospel of peace*, are said to be *beautiful*: Rom. 10. 15. *bounteous princes daughter]* Hebrews: *bath nadib*, that is, *daughter of the bountiful, (or of the Prince, the Noble)* for Princes were styled *Bountiful* or *Benefactors*, Luke 22. 25. as being free, liberal, and willing to do good unto others: hereby is signified that she was of noble race and ingenuous disposition, ready and willing to serve the Lord, and propagate the grace of his Gospel unto others; as before Christ calleth them his *willing (or noble) people*: Song, 6. 12. And as a *son or daughter of Belial*, meaneth one of wicked disposition, Deuteronomy 13. 13. 1 Samuel 1. 16. and for a King to be the *son of Nobles*, Eccles. 10. 17. is to be of an ingenuous and noble disposition; so to be a *daughter of Nadib*, is to be nobly and bounteously affected. This title belongeth to such only as believe in Christ, *which are borne not of bloods, nor of the will of the flesh, nor of the will of man, but of God*; John 1. 13. Wherefore when Christ was promised to *reign in justice*, it was said, that then *Nabal (the fool, or vile person)* should no more be called (*Nadib*) *Liberall, Noble* or *Bountiful*, Isaiah 32. 1. 5.

*joints*] The original word, used only in this place, hath the signification of *turning* or *going about*; and seemeth to mean the bones that turn and move in the hollow of the thighs: these are likened to *jewels* or *ornaments*; signifying the firm, upright, goodly and glorious stature, gesture, walking and conversation of this Princes daughter, well beseeming the Gospel which she professeth: being in fit, orderly and due proportion, as the Greek version also implieth. *artificer*] or *faithful craftsman*, in Hebrew *A man*, of fidelity and skilfulnesse in his workmanship: meaning here God or Christ, for he is the *Artificer* in heavenly things, Hebrews 11 10. and the Church with her gracious blessings is *the work of his hands*, Isaiah 60. 21.

Verse 2. *around goblet*] or, *a goblet (or cup) of roundness*. The Spouse being prepared before for her ready receiving of, and holy steadfast walking in the Gospel of Christ: is now further commended for her propagating the truth unto others: likened to a mother conceiving and nourishing her children. For *Zion* or *Jerusalem* (named here the *Shulammitesse*, Song. 6. 13.) is likened to a woman with child, travelling, bringing forth children (or a man child) and after nursing them with the breasts of her consolation, Isaiah 66. 7.—11. So here first the *navel* (by which the child is nourished in the womb) is commended for the form, *round as a goblet*; and for the nourishment, which is as mixed liquor without scarcity, wherewith the goblet is full: and after her *breasts* (with which the child is nourished after it is brought forth) are praised in verse 3. Thus Paul preaching the Gospel to the Churches is likened sometime to a *father* that begetteth, sometime to a mother travelling in childbirth; sometime to a *nurse* cherishing her children, 1 Corinth. 4. 15. Galat. 4. 19. 1 Thessalonians 2. 7. *let there not want*] or, *there wanteth not*, or, *shall not want*: but the former is more pathetical, as wishing a continual supply of grace, for nourishment of the children of Christ: though a promise also is herewith implied. *mixture*] that is, *liquor mixed* and tempered, and so made fit to refresh and nourish. For they used to temper and mixe their wine, either with water or milk, to allay the heat; or with spices to make it more comfortable. So the *wisdom* of God is said to have *mingled her wine*, Proverbs 9. 2. Christ drank his *wine* with his *milk*, Song. 5. 1. and after here is mentioned *spiced wine*, Song. 8. 2. and *mixture* (or *mixed wine*) was sought for of drunkards, Proverbs 23. 29. 30. Isaiah 5. 22. The *navel* therefore, not wanting *mixture*, signifieth the juice of grace abundantly supplied of God, for the nourishing and cherishing of his young children, in the body of his Church, so that both mother and infant are in health and good plight, not destitute or any good: even as to them that remember and keep God's Law, it is promised, that health shall be to their *navel*, and marrow (or moystning to their *bones*, Proverbs 4. 18. *an heap of wheat*] The supply and growth of grace is here further commended, by likening her *belly* to *an heap of wheat*; for in their harvest, they gathered their come into floores, where it was stacked up on heaps, and after threshed, Ruth 3. 7. Hag. 2. 16. To such a *stacke* or *heap*, is her *belly* resembled: signifying that her spiritual harvest being come, she was ready to bring forth store of good issue, as wheat, fit for the Lord's Granary. *set about with lilies*] As the corn-floores in Israel being in the open fields, were hedged about for safe defense: so the belly of Christ's Spouse, big and ready to bring forth fruit unto him, is beset as with an hedge of Lilies, for her further comfort and glory. So that her way was not hedged up with *thorns*, as was the Harlots; Hosea 2. 5. 6. but set about with *Lilies*, denoting the graces wherewith the Spouse her self, and those about her are environed. The Jews applying these



things to their Church estate, in their Chaldee paraphrase, understand by the *Navel*, the *Chief* of their Synedrion or high Council, governing all, as the child is nourished by the navell in the mothers womb: the *round goblet*, to signify his clear doctrine of the Law, as the round moon: so that the words of the Law are not wanting from his mouth, as the waters of the great River running out of Eden, do not fail: by the *belly*; they understand the 70. wisemen or Counselors that sate about him as a round floor, whose cellars are full of tithes, sanctified things &c. and by *Lilies*, the men of the great congregation as Ezra, Zerubbabel, Nehemiah, Joshua and the like, who had their employment in the Law, day and night.

V. 3. *breasts*] that minister sweet consolations to the children, sucking out of them the sincere milk of the Word, Isaiah 66. 11. 1 Pet. 2. 2. See the notes on Song. 4. 5. where this resemblance was formerly used.

V. 4. *tower of yvorie*] fair, strong and upright. In Song. 4. 4. the *neck* of the Spouse was likened to *the tower of David built for an armory*: here it is likened to *a tower of yvory* (or of Elephants tooth,) which the Chaldee paraphrast expoundeth *the yvory tower that King Solomon made*. But we read of no such tower made by him, unless it be meant of that *great throne of yvory* which he made. 2 Chron. 9. 17. and that may well be called a *tower*; even as the *pulpit* which was made for Ezra and others to stand upon when they read and expounded the Law unto the people, is called in Hebrew *a tower*. Neh. 8. 4. Thus, the *neck* of the *Shulammitesse* likened to Solomōs yvory thron, denoteth the power and glory of the Church, in her clear doctrine and upright judgments, whereby her children are guided and governed peaceably; freed from the servitude of men, of sin, Satan & all enemies, 1 Cor. 7. 23. Rom. 6. 6. Heb. 2. 14. 15. so that now, *Jerusalem* is loosed from the bands of her neck, as was promised in Isaiah 52. 2. and is made to *inherit the throne of glory*, 1 Sam. 2. 8. See the notes on Song. 4. 4. The Chaldee also by the *neck* here, understandeth *the judge* of Israel. *the pools in Heshbon*] or, *Cheshbon*, in Gr. *the lakes in Essebon*. As before her *eyes* were like *doves*, Song. 4. 1. so here they are like *water pools*, clear to see the truth, and to look unto the ways and actions of her self and others. It also may intend her watery eyes, weeping for her former sins: as Jeremiah lamenting the sins of his poeple, wisheth that his *eyes* were *a fountain of tears*, Ier. 9. 1. and prophesying their conversion, he saith *they shall come with weeping*▪ &c. Ier. 31. 9. *Heshbon* was a city where king Sihon sometime dwelt, Num. 21. 26. it was situate in a goodly fertile Country, which the Reubenites possessed, Num. 32. 34. 37. so it seemeth to have in it fair and clear pools or ponds of water, which beautified it, as eyes do the body. The Hebrew expositors understand by these *eyes* the *Prophets*, or (as the Chaldee Paraphrast saith) *Scribes*. *Heshbon* by interpretation signifieth a *Count*, *computation*, or *artificial devise*: and thus some expound it here, pools artificially made: and *pools* have their name of *blessing*; either because they were esteemed great blessings in those hot & dry countries, Judge. 1. 15. or because they were filled with rain the blessing of God, Ezek. 34. 26. *Bath rabbim*] or, (as the Greek interpreteth it) *daughter of many*; so that it was agate frequented of many, & it may be a gate where the Judges sate: for public judgments, and Assemblies were at the gates, Ruth 4. 1. 2 Sam. 19. 8. Lam. 5. 14. wherefore if *Heshbon* be not the proper name of a City, these pools may be thought to be at some gate of Jerusalem, where many people assembled; as in Neh. 8. 3. The Chaldee applieth it to the Governors that sate *in gate of the house of the great Council. thy nose*]

This is a principal ornamēt of the face; the instrument of smelling, & of drawing breath; sometime it is used for the whole face; and oftentime for anger, which appeareth by the face and breath. Here it seemeth to denote her spiritual courage & bold carriage against her enemies; because her *nose* is likened to the *tower of Lebanon*, w<sup>ch</sup> was high & lofty. For as in speech of the wicked the *loftines of his nose*, (or *countenance*) in Ps. 10. 4. signifieth his lofty, stout and proud carriage: so here contrariwise it being spoken for praise in the godly, her *nose* like an high *tower*, noteth her courage & magnanimity for the truth, manifested in her countenance and behavior, so that she discomfiteth all her enemies. On the contrary, when God threateneth the overthrow of Jerusalem for her adulteries, he saith that her lovers (turned to be her enemies) should *take away her nose*, and her *ears*, &c. Ezek. 23. 25. *tower of Lebanon*] or, of *Libanus*, which was a mountain in the north parts of the land. It may here be understood of the tower of the house, called *the house of the forest of Lebanon*, which Solomon built very stately, 1 King. 7. 2. in which he put 200. *targets*, and 300. *shields made of beaten gold*, 1 King. 10. 17. *looking towards Damascus*] or, *espying, watching, beholding the face of Damascus*; which was the chief City in Syria, Isaiah 7. 8. called in Hebrew *Dammesek*, sometime *Darmesek*, as in 1 Chron. 18. 5. and *Dummesek*, as 2 King 16. 10. in the Greek and in the New Testament *Damascus*, Act. 9. 2. it lay northward from mount Lebanon aforesaid, was a goodly city of *praise* and of *joy*, Ier. 49. 24. 25. The inhabitants were commonly enemies to Israel, and often wars were between God's people and them, as the story of Scriptures showeth, 1 Chron. 18. 5. 6. 1 King. 11. 24. 25. Isaiah 7. 5. 8. Amos 1. 3. Wherefore *the tower of Lebanon, looking (or espying, watching) towards Damascus*, may intimate here, besides the courage, the care also of the Spouse, for the safeguard of her self and her children, against the enemy. For in times of danger, they set on towers & high places watchmen, or spies, to give warning of what they saw; Isaiah 21. 6. 9. Ezek. 33. 2.—6. 2 Sam. 18. 24. 25.

Ver. 5. *Thine head upon thee*] This may be understood properly of her head itself, likened to mount Carmel: or, of the ornament upon her head. *like Carmel*] or, *like crimson*; but both the Greek version and Chaldee paraphrase, expound it *Carmel*, the name of a mountain where Elias killed the Baalists, and prayed for rain, 1 King. 18. 19. 20.—42. *Carmel* also was a place inhabited by Nabal, 1 Sam. 25. 2. 5. It seemeth to have been very fertile; Nahum. 1. 4. for a fruitful place is called *Carmel*, opposed to a barren wilderness, Isaiah 32. 15. and 29. 17. and 33. 9. Ierem. 4. 26. Thus her *head* likened to *Carmel*, may signify her mind filled with the knowledge of God, and fruitful in graces: so God promising the restauration of his Church, saith, *Israel shall feed on Carmel and Bashan*, &c. Ierem. 50. 19. and foretelling the glory of Christ's Kingdom, saith, *the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon*, &c. Isaiah 35. 2. The Hebrew *Carmil*, is also used for *crimson*, or scarlet color, 2 Chron. 3. 14. which may also be meant here, seeing after her hair is likened to *purple*: and these were colors worn of Princes and great personages, and so meet for this *Princes daughter* (verse 1.) and for the attire of her head on which she weareth *the hope of salvation* (through the blood of Christ, which these colors also prefigured) *for an helmet*, 1 Thes. 5. 8. *hair*] The original word *dallath* is nowhere used for *hair* but in this one place, as the Greek also interpreteth it: properly it signifieth *slenderness* or *tenuity*; and so meaneth small and slender hair. Some take it for a small lace or head band, wherewith the attire of the head was

tied. This her *hair-like purple*, denoteth her cogitations and purposes to be holy, heavenly, and as died in the blood of Christ. The Chaldee paraphrase applieth the *head* here spoken of to *the King*, the chief Governor in Israel; and the *slender hair*, to the *poor of the people*, which should be clad in purple, as was Daniel, Mordecai, &c. See the notes on Song. 4. 1. where the Spouses *hair* was likened to *a flock of goats*: that description differing from this, seemeth to imply a variety of estate; for God's people are not always of like condition in this world, though ever glorious in his eyes. *the King is bound in the galleries*] By *the King*, in this Song, is meant Solomon, that is, Christ. *Re•atim* which the Greek here likewise translatheth *galleries*, is in Genesis 30. 38. 41. and Exod. 2. 16. *gutters* wherein waters run, for the flock to drink, unto which some think this place hath reference: but in Song. 1. 17. *rahitim* are *galleries* that run along the house sides; and so it seemeth to mean here. To be *bound in the galleries*, is to have a fixed habitation in the house of his Church; where the King is retained, and as it were tied with the bands of love towards his Spouse so excellent in all her parts; that now is fulfilled that which is elsewhere said unto her, *The King will covet thy beauty*, Psalm 45. 12. and that which is spoken of the lewd woman, *her hands are as bands*, Eccles. 7. 26. may have use here of the chaste woman, that her graces are such as do not only delight the King, but hold him fast bound unto her in the bands of spiritual wedlock, no more to leave her, but to abide with her forever. For so he hath promised, *I will betroth thee unto me forever*, Hosea 2. 19. *the Lord delighteth in thee, and thy land shall be married*; Isaiah 62. 4. *my servant David shall be their Prince forever; and I will set my Sanctuary in the midst of them forever more: and the name of the City from that day, shall be The Lord is there*▪ Ezek. 37. 25. 26. and 48. 35. *The throne of God and of the Lamb, shall be in it, and his servants shall serve him*▪ and *they shall reign forever and ever*, Rev. 22. 3. 5.

Vers. 6. *and how pleasant*] This admiration of her beauty and pleasantness, in all her parts, carriage and administration, showeth the reason of the former speech, why *the King* was *bound in the galleries*; for that he was delighted, and as it were ravished with her heavenly graces; as before in Son. 4. 9. 10. And as she admired Christ for his fairness and pleasantness; so now she is magnified for the like: see the notes on Song. 1. 15. 16. *O love*] that is, ô thou that art dearly loved: thus they call her, to signify Christ's great affection towards her: for it is another and more forceable word then was used before in Song. 1. 9. 15. and 2. 2. and 4. 1. 7. and 5. 2. and 6. 4. that, betokening loving society and outward friendship; this, signifying inward charity and loving affection, which is strong and servant, Song. 8. 6. 7. *for delights*] or, *delicacies*, or, *with pleasures*; meaning full delight, all manner pleasure: so that all that love her may rejoice with her, and delight themselves in the brightness of her glory, as Isaiah 66. 10. 11.

Vers. 7. *thy stature*] or, *thy height*: in Greek, *thy greatness. a palm-tree*] or, *a date tree*, called in Hebrew *Tamar*, in Greek *Phoenix*; it is of tall and upright stature, always green and flourishing, bearing pleasant fruit. Wherefore the just man's state is likened to this tree, Psalm 92. 13. and figures of Palme trees (signifying heavenly graces) were made in the Temple, 1 King. 6. 29. and 7. 36. and foretold to be also in the spiritual Temple under the Gospel, Ezek. 41. 18. 19. and palm-branches carried in the hand, or on the head, were signs of victory: wherefore the Saints (that by faith overcome the world) appeared with *palm-*

*branches in their hands*, Rev. 7. 9. And the palm-tree is said to be of such a nature, that it will not bow downward or grow crooked, though heavy weights be laid upon it, but groweth still upright. So *this stature* of the Spouse likened to a *palm-tree*, showeth her spiritual growth in the faith (notwithstanding all her tribulations) tending always upward towards heaven, till she attain unto *the measure of the stature of the fullness of Christ*, as Eph. 4. 13. For God hath now broken the slaves of her yoke, and made her go upright; Lev. 26. 13. So the Kingdom of Israel (whiles it flourished) is likened to a tree, whose *stature was exalted among the thick branches, &c.* Ezek. 19. 11. *clusters*] to wit, of the Vine, as in v. 8. signifying hereby that her *breasts* were not only *fashioned*, as in Ezek. 16. 7. but full of milk to nourish her children, and of the wine of heavenly consolations, which they that love her may *suck and be satisfied* as Isaiah 66. 11. So that now the state of the Church is not as when complaint was made, there is *no cluster to eat*, Mic. 7. 1. but as when *new wine was found in the cluster*: and he said, *Destroy it not, for a blessing is in it*, Isaiah 65. 8.

Vers. 8. *I will go-up to]* or, *I will climb-up on the palm-tree*; meaning to gather the fruit thereof. This purpose and promise, if it be spoken in the person of Christ, implieth his acceptation of the fruits of the Spirit in his Spouse, as is noted on Son. 5. 1. But it seemeth (by that which followeth) to be the speech of her friends aforesaid, speaking collectively as one person, to note their unity and joint co 〈...〉 to communicate with her graces, as in Isaiah 66. 15. 11. For things of this sort, are spoken both of God, and of his people, Isaiah 62. 5. *the boughs thereof]* or, *the branches of it*: the Hebrew *Sansinnim* is nowhere used but in this place: the Greek translatheth it *the heightes thereof*, meaning the branches which are on high, and which bear the fruit. For the Palme-tree though it be very tall, hath no boughs growing out by the sides of the body, as other trees; but on the very top, the leaves (which are long like swords) spread abroad pleasant to behold; and the fruit groweth not among the leaves, but on the top of the branches; as historians do record, *Pliny l. 13. c. 5.* So Christ (if it be understood of him) going up and taking hold of the boughs, both signifieth it to be his own possession, and showeth his care and love to look unto it, and to purge the branches that they may bear more fruit, (as the Father doth the fruitful branches of the Vine, John. 15. 1. 2.) and likewise to enjoy and accept of the gracious fruits of his Spouse, with whom he will now continue. Or, taking it (as before) for the speech of the faithful Company, it meaneth their purpose and endeavor to partake of the heavenly fruits which this Church bringeth forth. *be as clusters]* or, *shall be as clusters*; and thus it is an assurance or promise of blessing to her from the Lord filling her with the juice or grace, that she shall *neither be barren nor unfruitful in the knowledge of Christ*, 〈◇〉 Pet. 1. 8. but as is promised, *He will cause them that come of Jacob, to take root; Israel shall blossom and bud, and fill the face of the world with fruit*, Isaiah 27. 6. But it may be taken also as a wish, *and let thy breasts I pray thee be as clusters of the Vine*; that is, have not thou a *miscarrying womb, and dry breasts* (as Hos. 9. 14.) but grow in grace and in knowledge▪ be not *an empty vine*, as Israel was of old, Hos. 10. 1. Leave 〈◇〉 *thy wine, which cheereth God and man*, Judge. 13. but be filled with the Spirit; that we may suck and be satisfied with the breasts of thy consolations, Isaiah 66. 11. *the smell of thy nose*, 〈◇〉 *apples]* her nose, commended for the form, in verse. 4. denoted her good carriage, and courage for the truth. The *smell, odour, or sent* the 〈◇〉 meaneth the good report and fame thereof 〈◇〉

broad: which is comfortable as a sweet  $\langle\phi\rangle$  Or, by the *smell* of her *nose*, may be understood the breath coming out of her nostril, that it should be sweet. And so not only her outward behavior should be commendable, but *the hidden man of the heart*, uncorrupted: that the breath or spirit proceeding from within, be pure; and God may *manifest the smell* (or *favor*) of *his knowledge* by her in every place, 2 Cor. 2. 14. as the favor of life, unto life; and like the savor of *apples*, which refresh those that languish and are sick of the love of Christ; as Song.  $\langle\phi\rangle$  . 5.

Vers. 9. *thy palate*] or, *the roof of thy mouth*▪ in Greek, *thy throat*. The *palate*  $\langle\phi\rangle$  ones own use is to  $\langle\phi\rangle$  and discern,  $\langle\phi\rangle$  in Job 34. 3. *the palate*  $\langle\phi\rangle$  ▪ out for others it is the instrument of speech, as in Prov. 8. 7. *my palate shall speak truth*. This latter use seemeth here to be meant, that her *palate*, to weet, her speech and doctrine, should be like *good wine*, to comfort and revive bitter and heavy hearts, Prov. 31. 6. *the good wine*] that is, the best, most excellent, sweet and wholesome wine: as *the good oil*, (Psalm. 133. 2.) is the best, sweetest, and most precious oil. The comfortable doctrines of the Gospel, are likened to *wine*, Isaiah 55. 1. 2. 3. Prov. 9. 2. 5. See the notes on Song. 1. 2. *that goeth to my beloved*] a commendation of *the good wine*, from the effects: that it is pleasing unto God; and profitable unto men. For by the *Beloved*, usually in this Song is meant Christ: by *going to righteousnesses* (or according to *righteousnesses*) that is, going aright, straightly or directly, is signified the nature of pure wine, manifesting the goodness by the moving and springing in the cup, whereby it is discerned to be the right and natural wine, and is pleasing to them that drink it. The like phrase Solomon used in Prov. 23. 31. *Look not on the wine when it is red, when it giveth his color in the cup, when it goeth* (or *walketh*, that is, *moveth it self*) *in righteousnesses*: as there, the nature of the most pure and generous wine is described, whereby men are allured to drink thereof; so here the right wine, the pure and wholesome doctrine out of the mouth of the Spouse, is declared by the company of Believers, to be pleasing and right in the eyes of Christ their *Beloved*. It may also intimate, how the Spouse (*filled with the Spirit*, rather than *with wine*, Ephes. 5. 18.) her speeches should tend to lead all unto Christ, and unto righteousnesses: that is, faith in him, and righteous works which he requireth us to walk in. *causing to speak*] *that maketh to speak*, or *giveth utterance*, to *the lips of those that are asleep*: or, *speaking in the tips*, &c. This is the other effect of the Spirit, that as wine maketh men talkative, Prov. 23. 29. so the Spirit maketh men to utter the mysteries of God: as the disciples (when some thought they were *full of new wine*) prophesied and spake with other tongues, the great works of God, *as the Spirit gave them utterance*, Acts 2. 4. 11. 13. &c. By *sleepers* here are meant sinners, awaked and quickened by the word preached, as it is said, *Awake thou that sleepest, and arise from the dead; and Christ shall give thee light*, Ephes. 5. 14. And so it was promised, *Thy dead men shall live, my dead bodies shall arise: awake and sing, ye that dwell in dust*, Isaiah 26. 19. And Fzekiel by prophesying, raised to life the dead bones of the house of Israel, Ezek. 37 which also the Chaldee paraphrast alledged in opening this place. And not only dead men, (which are said to be *asleep*, Dan. 12. 2.) but others also that live, and through negligence or security fall asleep (as the Spouse acknowledgeth of her self, in Song. 5. 2.) are enabled by this spiritual wine, to speak: for having drink thereof, they forget their poverty, and remember their misery no more, as Prov. 31. 6. 7. So God promising to *restore*

comforts unto Israel, and to his mourners, saith that he createth *the fruit of the lips, peace, peace,* &c. Isaiah 57. 18. 19.

Vers. 10. *I am my Beloveds]* Here the Spouse, as full of the wine of grace and consolation from the Lord, testifieth her assurance by faith, that she is Christ's; and so an heir of salvation by *promise*, Gal. 3. 19. See before in Song. 2. 16. and 6. 3. *his desire]* *his desirous affection*, the Greek interpreteth it▪ *his conversion (or turning) is towards me*. This manner of speech was used before, when God chastening the woman for her sin, said, *thy desire shall be unto thy husband*, Gen. 3. 16. but now this woman being renewed by grace, and espoused unto Christ, as to an husband, 2 Cor. 11. 2. rejoiceth that *his desire is unto her*. And this appeareth by the whole scope of this Song and especially by those words, in Chap. 2. 14. and 4. 9. 10. and 7. 5. So contrary each to other are our natural sinful state, and our estate by grace in Christ.

Verse 11. *into the field]* or, *into the country*: a place of corn, Vines, figtrees, Pome granat-trees, &c. as Joel 11. 12. *in the villages]* or, *by the Cypress trees*; for the Hebrew *Cepharim* may signify both: but the Greek also interpreteth it *villages*, and such *country villages*, are distinguished from *fenced cities*, 1 Sam. 6. 18. 1 Chron. 27. 25. The Spouse here desireth of Christ, that they may go together into the *field* and *villages*, to look unto their husbandry, how it prospered and whether the trees there planted did flourish and fructify, as the next words manifest. Hereby their desire and care is signified, for the increase and propagation of the gospel abroad in the world, (for *the field* in the parable is *the world*, Matth. 13. 38.) And as Christ himself in the days of his flesh *went about all the cities and villages*, preaching the gospel, Matt. 9. 35. Mark. 6. 6. and his disciples went abroad to *teach all nations* Matt. 28. 19. so afterward both he in spirit walked among the golden Candlesticks of his Churches, looking to their ways, Revel. 2. and 3. and his Apostles went again to visit their brethren in every City where they had preached the word of the Lord, and to see how they did; Act. 15. 36. Such a cate is here intimated, that the Lord's field might be visited, where he had (like a wise husband man) prepared and fitted his work, Prov. 24. 27.

Verse 12. *Let us get up early]* or, *Let us rise betimes in the morning*; another act of diligence and care, Psal. 127. 2. such as God performed to Israel of old, when he rose up early and sent his Prophets unto them, because he had compassion on them; and the Prophets rose-early and spake unto them, 2 Chron. 36. 15. Ierem. 25. 3. 4. *to the vineyards]* that is, the Churches▪ or places where the Gospel had been planted: so the *house of Israel*, was the Lord's *Vineyard*, Isaiah 5. 7. The Chaldee also expoundeth this of the house (or place) of assembly, for learning God's Law. *the tender grape]* the first *small-grape*; of this; see Song. 2. 13. 15. *open it self]* that is, *appear* and so give a sweet smell; the Greek interpreteth it, *flourish*: it meaneth the first appearance of fruit before the grapes be anything near ripe; a token that the Spring is come, and that Summer is nigh; as Song. 2. 12. 13. The Chaldee Paraphrast applieth it to the time of Israel's redemption. *pomegranates]* or, *pomegranate-tres*, such do signify the particular persons in the Churches, full of grace and good works; See Song. 4. 13. *there will* ( < o> *give my loves]* The Spouse promiseth to give unto Christ the fruition of her graces and fruits of her faith, confession, thanks, good works, &c. *there* in the Vineyards of the Churches, in the society of the Saints: For the Lord keepeth his Vineyard and watereth it

every moment; he causeth them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit, Isaiah 27. 3. 6. And I will bring forth (saith the Lord) a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. There shall the house of Israel all of them in the land serve me; there will I accept them; and there will I require your offerings, and the first fruits of your oblations, with all your holy things, I will accept you with your sweet savor, &c. Isaiah 65. 9. Ezek. 20. 40. 41.

Vers. 13. *The Mandrakes*] *Dudaim* (which the Greek also called *Mandragoraes* or *Mandrakes*) have allusion in name to *Dodim*, loves, forementioned: and *Dod* that is, *Beloved*, as she after calleth Christ. *Mandrakes* grew in the field, and were found in the days of wheat harvest, as the history showeth in Gen. 30. 14. &c. It appeareth by 〈◇〉▪ chels desire there of them, & by the smell that here they are said to give, that they were very lovely and pleasant, (differing from the *Mandrakes* that grow in these parts.) The Chaldee paraphrast calleth it *Balsemon*, *Balsam*. *give a smell*] or, *an odour*, that is, are fragrant and yield a pleasant savor: so the *Uines* are said before to *give a smell*, Song. 2. 13. and the *Spikenard* of the Spouse, Song. 1. 12. *at our doors*] or; *by our doors*: which seemeth to be opposed unto the fields where *Mandrakes* grew (as after *new* fruits are opposed unto the *old*;) signifying that both at home and abroad near & far, the fame and odour of graces in God's people, spread it self. For a thing is said to be *at the doors* when it is nigh at hand; Mat. 24. 53. *precious things*] or *dainties*, *pleasant* fruits, & delightful graces, see the notes on Song. 4. 13. 16. *new and old*] signifying here by variety and plenty, Lev. 26. 10. and *old* fruits are oft times better then *new*, as Luk. uk. 5 39. So •ow the state of the Church (*instructed unto the Kingdom of heaven*) is like the householder which bringeth forth out of his treasury, things new and old, Matt. 13. 52. *laid them up*] or *hidden▪ treasured*, *stored-up*, to be reserved & safely kept. The Chaldee paraphraseth thus: *Now rise* (O King Christ) *receive the Kingdom* 〈◇◇〉 *have laid up for thee*. As the goodness of God is great, which he hath laid up for them that fear him, Psal. 31. 20. so all the goodness and fruits of grace that flow from his people▪ are unto his honor and praise, consecrated unto him. *For of him, and through him, and for him are all things: to him* 〈◇〉 *glory forever, Amen*. Rom: 11. 3•.

## CHAPTER VIII.

WHo will give thee, as a brother to me; sucking the breasts of my mother: I would find thee without, I would kiss thee; also, they should not despise me, I would lead thee, I would bring thee into my mothers house, thou shouldest instruct me: I would cause thee to drink, of spiced wine; of the juce, of my Pomegranate. His left *hand*, under mine head; and his right-*hand*, embrace me. [unspec 3]

I adjure you, ô daughters of Jerusalem: why should ye stir, and why should ye stir-up the Love, until it please▪

Who is this, that cometh-up out of the wilderness; that leaneth, upon her Beloved? Under the apple-tree, I stirred up; there, thy mother painfullybrought thee forth, there, she painfullybrought forth *that* bare thee. Set me, as a seal, upon thine heart; as a seal, upon thine 〈◇〉 ; for love, is strong as death, zeal, is hard as hell: the coals thereof *are* coals of fire,

the flame of Yah. Many waters, cannot quench love; neither *can* the floods drown it: if a man would give all the substance of his house, for love; contemning they would contemn it.

We *have* a little sister, and she *hath* no breasts: what shall we do for our sister, in the day when she shall be spoken of▪ If she *be* a wall; we will build upon her, a palace of silver: and if she *be* a door▪ we will inclose her, *with* boards of Cedar. I *am* a wall, and my breasts as to w 〈...〉 : then was I in his eyes, as *one* that findeth peace.

〈...〉 on had a Vineyard, in Baalhath on▪ he gave the Vineyard, to keepers: *every* man shall bring for the fruit thereof, a thousand (*shekels*) of silver▪ 〈◇〉 My Vineyard which is mine, is before 〈...〉 , ô So 〈◇〉 ▪ and two hundred, to those that keep the 〈◇〉 thereof.

Thou that dwellest in the gardens, the companions attending to thy voice 〈◇〉 thou me to hear.

He my beloved, and be thou like to a Roe, or to a 〈◇〉 of the Harts; upon, the mountains of spices.

#### CHAPTER VIII.

O Who will give thee, as to me a brother; [unspec 1]

Even he that sucked the breasts of my mother:

I would find thee without, I would kiss thee;

And also, I should not despised be.

I would thee lead, I would thee bring into [unspec 2]

My mothers house, instruct me shouldest thou:

I would cause thee to drink, wine mixed with spice,

Of my Pomegranate the delightful juice.

His left *hand*, underneath mine head (have place) [unspec 3]

His right *hand* also, me about embrace.

O daughters of Jerusalem that be, [unspec 4]

I do adjuring charge you: why should ye

Awaking-stir, and why should ye disease,

By stirring up the Love, until it please?

Who's this, that comes up from the desert wast [unspec 5]

That to her Loved, leaning cleaveth-fast?



I stirred thee up, under the Apple-tree:  
Thy mother there with pain did bring-forth thee;  
There, she *that* bare thee did bring-forth-with▪ smart.  
O set me, as a seal upon thine heart; [unspec 6]  
Upon thine arm (*eke set me*) as a seal;  
For love *is* strong as death; and jealous-zeal,  
*Is* hard as hell: the coals eke of the same  
*Are* coals of fire, of Iahs consuming flame.  
The many waters, love they cannot quench; [unspec 7]  
Neither the floods, are *able* it to dre•ch:  
If man would all wealth of his house expend,  
For love; it would be utterly contemned.  
We *have* a sister small, no breasts *hath* she: [unspec 8]  
In day when she is spoke of, what shall we  
Do for our sister? If she *be* a wall; [unspec 9]  
A silver palace, build on her we shall:  
And if she *be* a door; inclose will we  
Her round about, *with* boards of Cedar tree.  
I *am* a wall, my breasts as towers likewise: [unspec 10]  
Then was I as peace finding in her eyes.  
In Baal-hamon, there a Vineyard was [unspec 11]  
Of Solomon's; the Vineyard he did pass  
In hire to keepers: every man he brings  
For fruit thereof, a thousand silverlings.  
My Vineyard which *is* mine, fore me remains: [unspec 12]  
The thousand to thee, Solomon pertains;  
Two hundred eke, be the fruit-keepers part.  
O thou that dweller in the gardens art, [unspec 13]

Unto thy voice they that companions be

Attending are to hear it cause thou me.

Flee, my Belov'd, and have a ••es likeness, [unspec 14]

⟨◊⟩ a young Hart; on ⟨◊⟩ of spices.

### Annotations.

*W*ho will give thee] that is, *O if some would give thee; or, O that thou wert*: a form of wishing often used in the Scripture; see Deut. 5. 29. Psal. 14. 7. The faithful here desire the brotherhood, love and communion of Christ, for their further comfort, and that they might manifest their love and obedience unto him. *as a brother*] loving affected, conjoined, familiar and conversant with me. *Brotherhood*, signifieth near conjunction and consociation, whether by bond of nature, or otherwise by agreement and covenant, Zach. 11. 14 Wherefore things without life, coupled together, are called *man and his brother; or, Woman and her sister*; Exod. 25. 20. and 26. 3. and they that are companions in like estate (though differing in nature) are brethren; as Job was *a brother to dragons, and a companion to Owls*, Job 30. 29. and a man in quality, condition or action like another, is called his *brother*, Prov. 18. 9. Gen. 49. 5. and when Solomon persuadeth his son to affect, love, and associate himself unto Wisdom, he biddeth him say unto her, *Thou art my sister*, Prov. 7. 4. Although therefore Christ in his humanity was the brother of his people, taking part of the same flesh and blood with them, Heb. 2. 14. yet is he chiefly called our brother, because we are all of one Father by the Spirit of sanctification, Heb. 2. 11. 12. Matth. 12. 50. And this seemeth to be the desire of the godly here, that Christ would vouchsafe to enter into covenant with them, by his Word and Spirit, and to accompany them with his grace, for their mutual comfort, and fruition each of others love: that he would show himself as a brother, lovingly affectioned, merciful and compassionate in their troubles and miseries; as *a brother is borne for adversity*, Prov. 17. 13. *sucking*] or, *that sucked the breasts of my mother*, that is, every way most nearly conjoined, as having both one father and one mother, for so the band or kindred is more near, then if they had one father only, as Abraham said, *she is the daughter of my father, but not the daughter of my mother*, Gen. 20. 12. Wherefore the child followed the mother, if she were a free or a bondwoman, the child was likewise, Exod. 21. 4. Gal. 4. 22. 30. And between brethren of the same mother, the affections and love are most vehement; as Joseph's carriage towards Benjamin manifesteth, Gen. 43. 29. 30. 34. The *mother* here is *Jerusalem* which is *above, which is the mother of us all*, and signifieth the New Testament or Covenant of grace and freedom, Gal. 4. 26. 24. To ⟨◊⟩ *the breasts* of this mother, is to participate of her grace and consolations, Esa. 66. 10. 11. and 60, 16. and Christ is then said to suck these breasts, when the Covenant or Testament is by him confirmed and stablished to and with his people, openly professed, and the communion of graces mutually doth grow. Which communion is figuratively signified by eating, drinking, sucking, supping together and the like. Song 5. 1. Luk. 22. 15. 16 John. 6. 51. Rev. 3. 20. The Hebrews in then Chaldee paraphrase give this exposition; *In that time, the King Christ shall be revealed unto the Congregation of Israel; and the sons of Israel shall say unto him; Come, be thou with us for a brother, and let us go up to Jerusalem; and we will suck with thee, the*

senses (or meanings) of the Law, as a sucking child sucketh the breasts of his mother. It may also be observed, that things are sometime said to be done unto Christ, which are done unto his people, Matth. 25. 35.—40. Acts 9. 4. 5. Colos. 1. 24. As therefore Christians, when they are begotten or converted unto Christ by the Gospel, have *Christ formed* in them, Gal. 4. 19. so when such are nourished with *the sincere milk of the word*, (as 1 Pet. 2. 2.) it may be said that Christ himself is nourished in them; for he and his people are one body, and mystically called *Christ*, 1 Cor. 12. 12. Thus the things here spoken of as to be done unto Christ, may be fulfilled by the begetting, nourishing and cherishing of the elect, when the Covenant of life and peace is made, continued and confirmed among them. *I would find thee without*] Her fervent love and desire of Christ's communion and brotherly grace, is here accompanied with a promise of all careful and loving duty, acceptation and obedience on her part. For to *find him without* (or *in the street*;) where the Wisdom of God crieth, and teacheth, Pro. 1. 20. Luk. 13. 26. signifieth her ready mind to go forth to meet him (as the virgins should to the Bridegroom, Matth. 25. 6.) and both lovingly & boldly to entertain and welcome him, by receiving and obeying his Gospel, as the sequel sheweth *<...>*. See also Song 3. 2. 4. *would kiss thee*] a sign of love, honor, and of obedience; as all are exhorted to *kiss the son*, Psal. 2. 12. See Song 1. 2. *they should not despise me*] that is, *men should not*, or, *I should not be despised*, for so this manner of speech often importeth, as is noted on Gen. 16. 4. Persons are despised or contemned, when either they do, or are thought to do, that which is not honest or comely, Gen. 38. 23. 2 Sam. 6. 16. or, when they miss of their purpose, and are laughed to *<◇>* with contempt, Esa. 37. 22. Neither of these should befall her, doing but her duty in *<◇>* and modest sort, and obtaining Christ whom her soul desired. What the state of a people is without Christ, and how subject they are to shame and reproach; the Lord himself showeth in Esa. 54. 1. 4. 6. But them that honor God, he will honor; and they that despise him, shall be lightly-esteemed, 1 Sam. 2. 30. and if any man serve Christ, *<◇>* will the Father honor, John. 12. 26.

Vers. 2. *I would leads thee*] to weat, with honor and solemnity, with joy and gladness: for Kings and great personages are said to be sed & brought along, Esa. 60. 11. Psal. 45. 15. 16. Here, that which the faithful desire & receive of God & of Christ, to be led and to be brought to his holy mountain, *<◇>*. 43. 3. they promise to do unto Christ: but the Lord doth it by the sight of his Word and Spirit, Esa. 63. 14. Psal, 143. 10. they do it unto *<◇>*, by earnest prayers stirring-up themselves to take hold on him, Esa. 64. 1. 7. *my mothers house*] the state of Ecclesiastical policy, and public assembly, figured by the house or Temple of God in Jerusalem of old, (unto which the Chaldee paraphrase here referreth it,) but is fulfilled in Christian Churches, which are God's house and temple now, Heb. 3. 6. 2 Cor. 6. 16. especially in that *Jerusalem*, which is *the mother of us all*, Gal. 4. 26. See Song 3. 4. *thou should instruct me*] or, *shalt teach, shalt learn me*, speaking to Christ, whose instruction she would gladly receive. Thus also the Greek interpreteth it, *thou shalt teach me*; and the Chaldee, *thou shalt teach me to fear before the Lord*. It may also be referred to the *mother* aforesaid, she that *instructeth* her; but the former seemeth most agreeable, and showeth both her desire, and the end of bringing Christ unto her home, that she might be further taught and built up by the

doctrines of his Gospel. And thus it is prophesied, how in the last days, many people should say, *Come and let us go up, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, &c.* Esa. 2. 2. 3. Mich. 4. 1. 2. *of spiced wine*] wine sweetened with a mixture, or confection of spices; such (in the Law) were put into the holy incense, and oil, Exod. 30. 34. 35. 23. 25. such were also used at the burial of the dead, 2 Chronicles 16. 14. and for banqueting, as this place showeth. *the juice*] or, *the new-liquor*, the *sweet-wine*, which hath the name of treading or pressing out of the pomegranates or grapes. Hereby she signifieth that the word should not be fruitless in her; but that she would honor Christ with her graces, and render unto him such fruits of faith, as should be sweetened & spiced with his own Spirit in her, & wrung out of her by the same, whiles she hath fellowship in his afflictions. For when Christ administereth the comforts of his Word and Spirit, he giveth us wine to drink, Prov. 9. 1. 5. Esa. 55. 1. 3. and when we bring forth the fruits of his Spirit, and with them do glorify him, and edify our brethren, he counteth himself refreshed as with wine, and taketh pleasure in his people. See Song 4. 10. and 5. 1. This juice and wine, spiced with the truth, faith, grace, and spirit of the Lord; is contrary to that *cup* in the woman's hand *full of abominations and filthiness of her fornication*, the heresies, idolatries, and other fruits of the flesh, with which  $\langle \phi \rangle$ , the inhabitants of the earth were made drunk; Rev. 17. 2. 4.

Vers. 3. *under mine head*] understand it prayer-wise as before, *let it be under: or, should be under my head*. The Spouse privy to her own infirmities, and desirous of strength and comfort from Christ;  $\langle \dots \rangle$  eth that she may be sustained by him, and find rest to her soul in the feeling of his love, whose *grace is sufficient* for her, whose *strength is made per  $\langle \dots \rangle$  weakness*; 2 Cor. 12. 9. See before in Song 26. where the like words are used.

Vers. 4. *I adjure you*] or, *I charge you by an oath*.  $\langle \dots \rangle$  here enjoying Christ, desireth the continuance of his grace, and chargeth her friends that they should by no means, disquiet, provoke or grieve him: as she had adjured them twice before, Song 2. 7. and 3. 5. See the annotations there. *why should ye stir*] that is, *do not stir*, for it will not be for your profit▪ before it was said, *if ye stir*, in the like sense, and there (in Song 2. 7. and 3. 5.) *the Roes*, and *Hindes of the field* were mentioned, which are not here.

Vers. 5. *Who is this*] *this woman*. This either implieth the springing up of a new Church, conducted by Christ through the wilderness of this world: or, if it be understood of the former, it showeth the admiration of the daughters of Jerusalem, at her increase, strong faith, patience, holy order, &c. whiles she followeth and relieth upon Christ. So before, in Song 3. 6. *the wilderness*] the people's of this world, out of which the people of God are chosen, and called, Ezek. 20. 35. John. 15. 19. It signifieth also her former misery, under persecution; or under the bondage of sin and Satan, from which she escapeth by Christ; for the *wilderness* was a dry and thirsty land, a land of drought, and of the shadow of death; Ezek. 19. 13. Ier. 2. 6. *that leaneth*] or, *leaning, cleaving to, adjoining, associating her self*: it is a word, not elsewhere used in Scripture, and is borrowed from the Arabian language: the Greek translatheth it, *confirming*, or *strengthening her self*. It signifieth her weakness in her self, unable to sustain her steppes: but her strength in Christ her beloved, on whom she leaning by faith, is confirmed against all doubts, fears, dangers, difficulties, temptations, and by her

union with him, is made partaker of all grace and comfort; for *he that is joined to the Lord, is one Spirit*, 1 Cor. 6. 17. and is by him made perfect, stablished, strengthened, settled; as 1 Pet. 5. 10. This grace is foretold by the Prophet, according to God's first dealing with Israel, when he *put his holy Spirit within his people, and led them through the deep, as an horse in the wilderness; they stumbled not. As a beast goeth down into the valley, the Spirit of the Lord quietly led him: so didst thou lead thy people, to make thyself a glorious name: Esa. 63. 11. 13. 14. I stirred thee up] or, I raised thee up.* They by the words of the Spouse, speaking again to her Beloved; whom she stirred or raised up as out of sleep, by her earnest prayers, as in Psal. 44. 24. *Stir up, why sleepest thou Lord?* And they that give themselves to prayer, are said also to *stir up* themselves, Esa. 64. 7. This raising up, was *under the Apple tree*, the tree of life and grace, whose shadow and fruit had been delightful and sweet unto her; and to which tree, Christ himself was likened, Song 2. 3. So she by faith taking hold on the covenant of grace & promises of life in Christ, called on his name in her for owes, and stirred him up for her help & comfort. *there] under the Apple tree, the faith and hope of salvation and life. thy mother] the faithful company, or the primitive Church, who brought forth Christ into the world, by preaching, professing, practicing and suffering for his Gospel. painfully brought thee forth] travelled of thee with sorrow▪* The bringing forth of Christ into the world, by the preaching and witnessing of the Gospel, (that the *child* might be borne unto us, Esa. 9. 6.) is set forth by the similitude of a woman in her painful-travel, Rev. 12. 1. 2. Gal. 4. 19. For as child-birth is accompanied with many pangs and sorrows, like bands that constrain forceably: so is the bringing forth of Christ into the hearts and minds of men, that they may believe in him, performed with much labor, sorrow and difficulty; *In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tossings to and fro, in labors, in watchings, in fastings, &c.* 2 Cor. 6. 4. 5. and 4. 8. 11. Wherefore the Church signifying her sorrows, for the deliverance and salvation of her children, saith, *Like as a woman with child that draweth near the time of her delivery, is in pain, crieth out in her pangs; so have we been in thy sight O Lord. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, &c.* Esa. 26. 17. 18.

Vers. 6. *Set me] or, Put me as a seal upon thine heart.* The Spouse desireth of Christ, assurance and confirmation of his love towards her; that she may be graven as the engraving of a scale or signet, upon his heart. This hath reference to the high Priest of old, who having the names of the twelve Tribes of Israel, graven upon twelve precious stones, like *the engravings of a signet* (or seal) is said to *bear the names of the sons of Israel, in the Breast-plate of judgment upon his heart; for a memorial before the Lord continually;* Exod. 28. 21. 29. So she desireth Christ to be her *merciful and faithful high Priest, in things pertaining to God*, Heb. 2. 17. that he would have a continual care of her salvation, mindful of her himself, and making a memorial of her before God his Father; and that this affection of love, might not vanish away, but be as a deep impression in his heart forever. For a *seal* is used for a ratifying and confirming that which is spoken, that it may not be disannulled, Neh. 9. 38. Rom. 4. 11. And this God signified to Zerubbabel saying, *I will set thee as a seal; for I have chosen thee;* Hag. 2. 23. and again it is said, *The foundation of God standeth sure, having this seal; the Lord knoweth them that are his:* 2 Tim. 2. 19. *a seal upon thine arm] The high Priest bare the names of the Tribes, not only upon*

his heart; but the same names he also bare (engraven like a seal) upon his *shoulders* before the Lord for a memorial, Exod. 28. 11. 12. And the Lord promising the daughter of Zion, that he would not forget her to have compassion on her, saith: *Behold I have graven thee upon the plumes of my hands; thy walls, are continually before me*, Esa. 49. 15. 16. But as the *heart* signifieth inward love, so the *arm* of Christ signifieth his outward manifestation of love, by helping, bearing and supporting her in all her infirmities, through his power: wherefor it is said, *Thou redeemest thy people with the arm*, Psal. 77. 16. and, *thou hast scattered thine enemies, with the arm of thy strength*, Psal. 89. 11. and unto Jerusalem he saith, *Behold the Lord will come with strong (hand) and his arm shall rule for him: He will feed his flock like a shepherd, he will gather the Lambs with his arm, and carry them in his bosom*, Esa. 40. 10. 11. *love is strong as death*] as death is strong, and overcometh the strongest man, Psal. 89. 48. so the love which I bear towards thee, desiring to be united unto thee, is a strong affection which cannot be subdued in me by any trouble or temptation. *zeal*] or, *gealousie*: zeal is love inflamed and fervent: and is used sometime in good part, as John. 2. 17. sometime in the evil, called *bitter zeal* (or *envying*) I am. 3. 14. so is *gealousie*, 2 Cor. 11. 2. Here it seemeth to be meant of godly zeal, or *gealousie*, wherewith her heart was also affected towards Christ. *hard as hell*] cruel, fierce and inexorable, as is *hell* it self, that is, the *grave* or state of death, whereof see the notes on Gen. 37. 35. that as death and the grave devoureth all, so love and jealous-zeal consumeth and eateth up, not sparing: for *the love of Christ constraineth*, 2 Cor. 5. 14. and *the zeal* for his glory, eateth up the godly, Psal. 69. 9. *the coals*] the *fiery coals, arrows, or fiery darts*: properly the word signifieth that which flieth and burneth; & is applied sometimes to plagues & judgments, Deut. 32. 24. sometimes to arrows, Psal. 76. 3. here, to burning coals or darts of love, that pierce and inflame the heart, and cannot be quenched. *flame of Yah*] the *consuming flame of God*: *Shalhebeth-jah*, noteth a vehement or consuming flame of Yah (the Lord:) as the piercing and devouring lightning: but meaneth the fire of his Spirit, which is compared unto fire, Matth. 3. 11. for the power and efficacy thereof in the hearts of the children of God.

Vers. 7. *many waters*] By *waters* and *floods* are often meant, afflictions, troubles, wars, persecutions, temptations, wherewith the faith, love, patience of Christ's people are exercised & tried; Psal. 69. 2. Esa. 8. 7. 8. and 59. 19. Dan. 9. 26. and 11. 12. So here is signified that the love of Christ wherewith the minds of his people are inflamed, is such, as cannot be quenched with any calamities. And thus it is said, *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (as it is written, for thy sake we are killed all the day long, we are accounted as sheep of slaughter:)* nay in all these things we  $\langle \diamond \rangle$  more then conquerors, through him that loved us  $\langle \diamond \rangle$  I am persuaded that neither death, nor life, nor  $\langle \dots \rangle$  nor Principalities, nor powers, nor things present,  $\langle \diamond \rangle$  things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of  $\langle \diamond \rangle$  which is in Christ Jesus our Lord, Rom. 8.  $\langle \dots \rangle$  all the substance] or, all the riches (wealth)  $\langle \dots \rangle$  ver, gold, &c. that is in his house.  $\langle \diamond \rangle$  they would contemn it] that is, it would utterly (or altogether) be contemned; or, he would wholly be contemned. As the love between Christ and his Church cannot be separated, being united by the Holy Ghost so neither can love, nor other grace of God be bought for money, but is the free gift of God bestowed on whom he pleaseth▪

Act. 8. 18. 19. 20. Rom. 9. 11.—16. So *wisdom* cannot be go 〈...〉 for gold, neither shall silver be weighed for the price thereof, &c. John. 28. 15.—19. Prov. 8. 11. 19.

Vers. 8. *We have a little sister*] The godly here consult about a new Church arising, whom they call a *sister*; in respect of the unity of faith; *little* (or *small*) as being young, newly converted, and nothing populous, *without breasts*, as having yet no stablished ministry, (for such is the state of the Churches in their beginning, as appeareth by Act. 14. 23. Tit. 1. 5.) so that her children could not suck out the sincere milk of the word, and be satisfied with the breasts of her consolations, 1 Pet. 2. 2. Esa. 66. 11. for she was not yet come to the estate of Israel whose *breasts* were *fashioned*, and the Lord entered into covenant with her, and she became his, Ezek. 16. 7. 8. *when she shall be spoken of*] or, *wherein speech shall be of her*: when the fame of her calling and conversion shall come abroad, what furtherance shall we yield, to increase, settle, stablish her in the truth. This showeth the duty of love from one Church to another, in communicating their graces each to other, and praying one for another. See an example in Act. 11. 19. 22. 23. This Hebrew phrase of *speech to be had of her* (or *in her*,) may be understood two ways, *for* or *against her*: for her, when treaty shall be of her espousals unto Christ; thus *David sent and spake of* (or *with*) *Abigail, to take her to him to wife*, 1 Sam. 25. 39. *against her*, as *the people spake against God, and against Moses*, Numb. 21. 5. and *Princes speak against me*, Psal. 119. 23. For no sooner do a people turn to the Lord, but the wicked do oppose in word and work. And thus the Hebrews in their Chaldee Paraphrase expound it here, *What shall we do for our sister, in the day when the nations shall speak to go up against her, unto war?*

Vers. 9. *If she be is wall*] The answer to the thing proponed, made (as some think) by Christ, to which the Chaldee paraphrast agreeth, saying, *Michael the Prince of Israel will say*: or, by other her sister churches, desirous to procure her good. *a wall*] that is, strong and well grounded in the truth; and so become a city, which is often described by walls, gates, bars, &c. 2 Chron 8. 5. and 14. 7. Revel, 21. 12. Spiritually it meaneth her faith and hope of salvation in Christ, grounded on the doctrine of the twelve tribes of Israel, and twelve Apostles of Christ, Rev. 21. 14. 19. as, *Thou shalt call thy walls salvation*, Esa. 66. 18. and, *we have a strong city, salvation will God appoint for walls and bulworkes*, Esa. 26. 1. Moreover, when God signified the strength and courage of his Prophet against their enemies, he faith, *I will make thee unto this people, a fenced brazen wall; and they shall fight against thee shall not prevail*,•er. 15. 20. *we will b* 〈...〉 *d*] Here, by *we*, may be implied the Trinity in the Godhead, as Gen. 1. 26. Song 〈◇〉 . 11. or, *we* may mean Christ inwardly & effectually by his grace, and his people (her sisters) outwardly and ministerially by the word of the Gospel. *a palace*] or, 〈...〉 *le, a tower*, a fair and orderly building; such as were wont est times to be set on strong walls of cities: and this being of *silver*, noteth the purity, excellency and durableness of this palace, adorned with the graces of God's word and Spirit, that so she might be built *for an habitation of God through the Spirit*, Eph. 2. 22. and be able to resist the forces of her enemies. *and if she be a door*] if she go forward in the faith and practice of the Gospel, that she be not only built up as a wall, but as a gate and door, fully edified; as at the repairing of Jerusalem, when they sanctified the gates, and set up the doors of it, Nehem. 3. which gates, doors, bars, &c. were for the safeguard of the inhabitants, and shown their care to resist and keep out the enemies, (as

appeareth by the contrary in Ier. 49. 31.) as also to *open, that the righteous nation which keepeth the truths may enter in*, Esa. 26. 2. Psal. 118. 20. Therefore Angels are at the gates of the heavenly City, to conduct God's people into it, Revel. 21. 12. 27. and 22. 14. *we will inclose her] or, we will fence her about, with board of Cedar; which is fair, strong and durable, and of sweet savor: of such the Temple was built*, 1 King. 6. 15.—18.

V. 10. *I am a wall] or, I became a wall; that is, I grew up and waxed strong in the faith & love of Christ. The little sister showeth her readiness to receive and increase in the doctrine of the Gospel my breasts as towers] my breasts are fashioned*, Ezek. 16. 7. the ministry of the word established in me, to nourish up children unto Christ. The similitude of *towers*, noteth also the strength, power, and glory of the administration of the Gospel: and the open preaching of it out of *pulpits* of high places, that all may hear. For *Migdal, a tower*, is used for a *pulpit*, in Neh. 8. 4. *in his eyes] in Christ's sight. findeth peace] We all in our natural corruption are enemies to God*, Rom. 5. 10. *but being justified by faith, we have peace with God, through our Lord Jesus Christ*, Rom. 5. 1. *for the work of righteousness is peace, and the effect of righteousness, quietness and assurance forever*, Esa. 32. 17. and this peace is enjoyed by the Holy Ghost, Rom. 8. 6. 9. and it is opposed to all the troubles, temptations, persecutions and afflictions in this life and world, John. 16. 33. and is that which guardeth our *hearts and minds, through Christ Jesus*, Phil. 4. 7.

Vers. 11. *Solomon had a Vineyard, &c.]* These words may be understood as spoken by Christ, or by his Spouse forementioned. If by Christ, then it is a comparison between Solomon with his vine-yard, and Christ with his. That Solomon (as his father David, 1 Chro. 27. 27.) could not himself look to his Vineyards, but appointed officers to look unto them, who yielded him a yearly tribute, and had themselves a part of the profit for their labor: but Christ (who is always with his Church, Matth. 28. 20. and *walketh in the midst of the seven golden candle sticks*, Revel. 2. 1.) looketh to his Vineyard himself, that unto him, all the fruit and benefit thereof belongeth alone. If it be spoken by his Spouse (which I rather incline unto,) then it showeth a greater care and diligence in her now then in former times, when she confessed, that she kept not the Vineyard which was hers; that is, which was committed to her custody, Song 1. 6. So by *Solomon*, she meaneth *Christ*, by the *Vineyard*, his church in general; for *the house of Israel* was the Lord's *Vineyard*, Esa. 5. 7. *Baal hamon] that is by interpretation, the master (or owner) of a multitude;* meaning hereby either the world, among the multitudes whereof Christ hath his Church; or in respect of the much fruit which it yielded unto God, or should yield, being situate in a fertile place, which he had blessed with his grace; such as in Isaiah. 5. 1. is called *the horn of the son of oil*, that is, *a very fruitful hill. he gave the Vineyard] that is, he let it out, in farm; as it is said, There was a certain householder, which planted a vineyard, &c. and let it out to husbandmen, and went into a far country:* Mat. 21. 33. Thus the Apostle saith to the Church of Corinth, *We are laborers together with God, ye are God's husbandry*, 1 Cor. 3. 9. *a thousand shekels of silver] or, a thousand silverlings,* meaning silver shekels: signifying hereby the great fertilitie of this Vineyard, that afforded so much to the owner, besides the laborers reward. So in Esa. 7. 23. threatening to make the most fruitful place desolate, he saith, *Where there were a thousand vines, at a thousand silverlings (or silver shekels) it shall be for briars and thorns.*



Vers. 12. *My vineyard which is mine]* that is, understanding it to be spoken by the Spouse, as in Song 1. 6. which is committed to my care and keeping. *is before me]* that is, I always look unto it, care for it, and am diligent to manure and dress it. As, *all his judgments were before me; and his statutes I departed not from them;* 2 Sam. 22. 23. *to thee O Solomon]* that is, thou shalt have thy full due for the fruit of thy vineyard, which is a 1000. silverlings, verse. 11. See Math. 21. 41. 200. *to those that keep the fruit]* that is, thy laborers shall receive also according to the agreement, everyone for his work: see Mat. 20. 1. 2. &c. So the Apostle saith, *Every man shall receive his own reward, according to his own labor;* 1 Cor. 3. 8.

Vers. 13. *Thou that dwellest]* or, *O inhabitresse:* Christ speaketh to his Spouse, dwelling in the *gardens*, that is, in the Churches; teaching her continual duty, both to her neighbors, in constant witnessing of the truth; and to himself, in prayer and thanksgiving. *the companions attending]* or, *do attend to thy voice.* By *companions*, he seemeth to mean her fellow Christians, partakers of the same faith, spirit and grace: 2 Pet. 1. 1. By *voice* he understandeth the doctrine of the Church, whereunto all ought to attend. *cause thou me to hear]* to weet, thy voice; as he expressed before; in Song 2. 14. *Let me hear thy voice;* that is, thy prayers, praises, and thanksgivings: teaching her to call upon and to serve him continually. Or, *cause to hear me*, that is, preach me to thy companions that attend to thy voice; let thy doctrines be my Gospel, not men's traditions. These are the two main and permanent duties of all God's churches; that their doctrine be the true and uncorrupt word of Christ; & their prayers & service be directed to him alone, who is ready to hear and help in all time of need. To these two, *prayer* and *the Ministry of the Word*, the Apostles gave themselves continually, Act. 6. 4.

Vers. 14. *Flee my Beloved]* The prayer of the Spouse unto Christ, desiring the end of his Kingdom in this world, where he with his people are persecuted and afflicted; and the translating thereof into the highest heavens. For Christ now reigneth in the midst of his enemies, Psal. 110. 2. and so must reign, till he hath put all enemies under his feet: and at the end he shall deliver up the Kingdom to God, even the Father, 1 Cor. 15. 24. 25. Then the dead in Christ arising first, they also that live and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord, 1 Thes. 4. 16. 17. This day she desireth with speed: for though it be usually called the day of Christ's coming (or appearing,) yet because he shall not come here to remain, but to carry his elect away out of this world, she useth the word *Flee*, or *Depart away*. The Hebrews in their Chaldee paraphrast, though they apply not this to the end of the world, yet so speak as believing that Christ should ascend into heaven and from thence succor his church on earth; saying: *At that time shall the Elders of the Congregation of Israel say, Flee thou O my Beloved, the Lord of the world, from this unclean earth, and let thy Majesty dwell in the highest heavens: and in tim<sup>e</sup> of tribulation when we shall pray before thee, be like a Roe, &c, or like a Fawne of the Harts, which when it fleeth, looketh behind it, so look thou upon us, and have respect to our tribulation and our affliction from the highest heavens, until the time that thou shalt take pleasure in us, and redeem us, and bring us unto the mountain of Jerusalem; and there the Priests shall burn before thee, the incense of sweet spices. be thou like]* or, *liken (resemble) thyself to a Roe;* that is, be swift and make hast to flee away: see the notes on Song 29. 17. *fawn of the Harts]* that is, *a young Hart. on the mountains of spices]* This referred to the Roe or Hart, showeth that they used to flee for their succor to mountains

where spices grew, as in Song 2. 17. she mentioned *the mountains of Bether*. Or, referring it to Christ himself, it may mean the very heavens, called mountains of spices, for the height and pleasures which are there at the right hand of God forever. And it may be interpreted, *O thou that art on the mountains of spices*, that is, in heaven; as, *Hosanna in the highest*, Matth. 21. 9. that is, thou which art in the highest heavens. Thus as this Song began with desire of Christ's first coming to kiss her with *the kisses of his mouth*, by preaching his Gospel: so it endeth with desire of his second coming, to remove his Church out of all misery, into the place of endless and incomprehensible glory, And *the Spirit and the Bride say, Come; and let him that heareth, say, Come:* and Christ himself saith, *Surely, I come quickly, Amen; Even so, Come Lord Jesus*, Revel. 22. 17 20.

FINIS.